

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



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

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

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Imam Ali [8]

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

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

ﺍﺑﻲ ﺍﻟﻲﺏ (‘a).

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

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

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

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

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

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

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

In closing, we would like to express our appreciation to Sayyid Muhammad Ridha Shushtari for facilitating this translation and Ansariyan Publications for arranging the typesetting (along with inclusion of the original Arabic text) and publication of this work.

Tahir Ridha Jaffer

Qum al-Muqaddasah

1433 A.H.

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

The compiler of this work was the great scholar and *muḥaddith* Q

i Nḥsi al-Dḥn Abu al-Fatḥ ‘Abd al-Wḥid ibn Muḥammad ibn ‘Abd al-Wḥid al-ḥmudi al-Tamḥm from the scholars of the fifth century who passed away in 510 AH.² He was a contemporary of Sayyid Ra i, Sayyid Murta a and Shaykh ḥusi.

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

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

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

- The fact that Ibn Shahr ḥshub mentions him as one of his teachers in his book Maḥḥlim al ‘Ulamḥ and notes that he was an Imḥmi scholar.
- Ibn Shahr ḥshub also mentions him again in his other book al-Manḥqib and states that he was a Shi‘a scholar.
- Whoever examines this book will notice that many of the narrations have been compiled from other Shi‘a books.
- This book contains certain narrations that can only be narrated by a Shi‘a such as the narrations about the Holy Prophet (s) and his progeny.⁴

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

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

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

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

A recent effort to expand on the work of al-Qumidi is the book *Ikmal Ghurar al-Ikam* by Mahdi al-Ansari al-Qummi in which 15,751 more aphorisms of Amir al-Mu'minin ('a) have been added to the original title from twenty other *hadith* sources, both Sunni and Shi'i.

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

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

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

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

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

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

The one who has committed excesses against his soul and is in need of the mercy of his Lord, ‘Abd al-Wahid ibn Mu‘ammad ibn ‘Abd al-Wahid al-‘Amudi al-Tamimi, said: The thing that motivated me to compile, annotate, and compose this book, was that which Abu ‘Uthman al-Jahidh was successful in doing. He enumerated and wrote down in his manuscript a list of one hundred wise and eloquent sayings that were not widely known, on various topics, from Amr al-Mu‘minin ‘Ali ibn Abi Talib (‘a).

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

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

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

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

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

Parents الآباء

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

1- بِرُّ الْوَالِدَيْنِ أَكْبَرُ فَرِيضَةٍ.

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

2- بُرُوا آبَاءَكُمْ يَبْرِكْكُمْ أَبْنَاؤُكُمْ.

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

3- مَنْ بَرَّ وَالِدَيْهِ بَرَّهُ وَوَلَدُهُ.

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

4- مَوْتُ الْوَالِدِ قَاصِمَةُ الظَّهْرِ.

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

5- مَنْ اسْتَنكَفَ مِنْ أَبْوَيْهِ فَقَدْ خَالَفَ الرُّشْدَ.

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

6- مَوَدَّةُ الْآبَاءِ نَسَبٌ بَيْنَ الْأَبْنَاءِ.

The Camel الإبل

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

1- أُطْلُبُوا الْخَيْرَ فِي أَخْفَافِ الْإِبْلِ طَارِدَةً وَوَارِدَةً.

ابن آدم (The Human Being) The Son of Adam

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

1- مِسْكِينٌ ابْنُ آدَمَ، مَكْتُومٌ الْأَجَلَ، مَكْنُونٌ الْعِلْلَ، مَحْفُوظٌ الْعَمَلَ، تُؤَلِّمُهُ الْبَقَّةُ،
وَتَنْتِنُهُ الْعَرَقَةُ، وَتَقْتُلُهُ الشَّرَقَةُ.

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

2- وَيْحَ ابْنِ آدَمَ مَا أَغْفَلَهُ، وَعَنْ رُشْدِهِ مَا أَذْهَلَهُ.

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

3- وَيْحَ ابْنِ آدَمَ، أَسِيرُ الْجُوعِ، صَرِيحُ الشَّبَعِ، غَرَضُ الْآفَاتِ، خَلِيفَةُ

الأموات. الأبهة Grandeur

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

1- رَبِّ ذِي أَبَهَةٍ أَحَقَرُ مِنْ كُلِّ حَقِيرٍ.

الإيثار Self-Sacrifice

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

1- الإيثَارُ فَضِيلَةٌ، الإِحْتِكَارُ رَذِيلَةٌ.

2. Self-sacrifice is the noblest benevolence.

2- الإيثَارُ أَشْرَفُ الإِحْسَانِ.

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

3- الإيثَارُ شِيمَةُ الأَبْرَارِ.

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

4- الإيثَارُ غَايَةُ الإِحْسَانِ.

5. Self-sacrifice is the noblest munificence.

5- الإيثَارُ أَشْرَفُ الكَرَمِ.

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

6- الإيثَارُ أَعْلَى الإِحْسَانِ.

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

7- الإيثَارُ أَعْلَى المَكَارِمِ.

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

8- الإيثَارُ أَفْضَلُ عِبَادَةٍ، وَأَجَلُّ (أَحْسَنُ) سِيَادَةٍ.

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

9- الإيثَارُ أَعْلَى مَرَاتِبِ الْكَرَمِ، وَأَفْضَلُ الشَّيْمِ.

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

10- الإيثَارُ أَحْسَنُ الْإِحْسَانِ وَأَعْلَى مَرَاتِبِ الْإِيمَانِ.

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

11- الإيثَارُ سَجِيَّةُ الْأَبْرَارِ، وَشِيْمَةُ الْأَخْيَارِ.

12. The most excellent generosity is self-sacrifice.

12- أَفْضَلُ السَّخَاءِ الْإِيثَارُ.

13. The greatest munificence is self-sacrifice.

13- أَحْسَنُ الْكَرَمِ الْإِيثَارُ.

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

14- بِالْإِيثَارِ يُسْتَرْقُ الْأَحْرَارُ.

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

15- بِالْإِثَارِ يُسْتَحَقُّ اسْمُ الْكَرَمِ.

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

16- بِالْإِثَارِ عَلَى نَفْسِكَ تَمْلِكُ الرَّقَابَ.

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

17- خَيْرُ الْمَكَارِمِ الْإِثَارُ.

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

18- عِنْدَ الْإِثَارِ عَلَى النَّفْسِ تَتَبَيَّنُ جَوَاهِرُ الْكُرَمَاءِ.

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

19- غَايَةُ الْمَكَارِمِ الْإِثَارُ.

20. Self-sacrifice suffices as nobility.

20- كَفَى بِالْإِثَارِ مَكْرَمَةً.

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

21- مَنْ آثَرَ عَلَى نَفْسِهِ بِالْغَى فِي الْمُرُوءَةِ.

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

22- مَنْ آثَرَ عَلَى نَفْسِهِ اسْتَحَقَّ إِسْمَ الْفَضِيلَةِ.

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

23- مَنْ آثَرَ بِنَشْبِهِ فَقَدْ اخْتَارَكَ عَلَى نَفْسِهِ.

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

24- مِنْ شَيْمِ الْأَبْرَارِ حَمَلُ النَّفُوسِ عَلَى الْإِيثَارِ.

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

25- مِنْ أَحْسَنِ الْإِحْسَانِ الْإِيثَارُ.

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

26- مِنْ أَفْضَلِ الْإِخْتِيَارِ التَّحَلِّيُّ بِالْإِيثَارِ.

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

27- لَا تُكْمَلُ الْمَكَارِمُ إِلَّا بِالْعَفَافِ وَالْإِيثَارِ.

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

الأجل The Appointed Time of Death

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

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

1- الأجلُ محتومٌ، والرزقُ مقسومٌ، فلا يغمن أحدكم إبطاؤه، فإن الحرصَ لا يقدمه، والعفافُ لا يؤخره، والمؤمنُ بالتَّحملِ (بالتَّجَمُّلِ) خَلِيقٌ.

2. The truest thing is death.

2- أصدقُ شيءٍ أ الأجلُ.

3. The nearest thing is death.

3- أقربُ شيءٍ أ الأجلُ.

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

4- صدقُ الأجلِ يفضحُ (يفضحُ) كذبَ الأملِ.

5. At every moment there is death.

5- في كلِّ لحظةٍ أجلٌ.

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

6- قد غابَ عن قلوبكم ذكرُ الآجالِ، وحضرتكم كواذبُ الآمالِ.

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

7. قَدْ زَهَبَ عَنْ قُلُوبِكُمْ صِدْقُ الْأَجَلِ، وَعَلَبَكُمْ غُرُورُ الْأَمَلِ.

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

8. مَنْ رَاقَبَ أَجَلَهُ إِغْتَنَّمَ مَهَلَهُ.

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

9. مَنْ دَنَى مِنْهُ أَجَلُهُ لَمْ تُعْنَهُ (لَمْ تُغْنِهِ) حِيلُهُ.

10. The passing of time draws one towards death.

10. مِنَ الْأَجَالِ انْقِضَاءُ السَّاعَاتِ.

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

11. مَا عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ لَا يَعُدُّهُ وَطَالِبٌ حَثِيثٌ مِنْ أَجَلِهِ يَحْدُوهُ.

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

12. عِنْدَ حُضُورِ الْأَجَالِ، تَظْهَرُ خَيْبَةُ الْأَمَالِ.

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

13. عِنْدَ هُجُومِ الْأَجَالِ تَفْتَضِحُ الْأَمَانِيُّ وَالْأَمَالُ.

14. Every future [event] is near.

14. كُلُّ آتٍ قَرِيبٌ.

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

15. كَمْ مِنْ مُسَوِّفٍ بِالْعَمَلِ حَتَّى هَجَمَ عَلَيْهِ الْأَجَلُ.

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

16. كَفَى بِالْأَجَلِ حَارِسًا.

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

17. لِكُلِّ أَجَلٍ كِتَابٌ.

18. Death strikes down.

18. الْأَجَلُ يَصْرَعُ.

19. Departure [from this world] is imminent.

19. الرَّحِيلُ وَشَيْكٌ.

20. The appointed time of death is a shield.

20. الْأَجَلُ جُنَّةٌ.

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

21. الأَجَلُ حِمْنٌ حَصِينٌ.

22. Death cuts hopes short.

22. الأَجَالُ تَقْطَعُ الأَمَالَ.

23. Death exposes hope.

23. الأَجَلُ يَفْضَحُ الأَمَلَ.

24. Death is the reaper of hope.

24. الأَجَلُ حَصَادُ الأَمَلِ.

25. When death comes, hopes are exposed.

25. إِذَا حَضَرَتِ الأَجَالُ افْتَضَحَتِ الأَمَالُ.

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

26. إِذَا بَلَغْتُمْ نِهَآيَةَ الأَمَالِ فَاذْكُرُوا بَغَاتِ الأَجَالِ.

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

27. آفَةُ الأَمَالِ حُضُورُ الأَجَالِ.

28. The bane of hope is death.

28. آفةُ الأملِ الأجلُ.

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

29. سَوْفَ يَأْتِيكَ أَجْلُكَ فَأَجْمِلْ فِي الطَّلَبِ.

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

30. سَابِقُوا الأَجَلَ فَإِنَّ النَّاسَ يُوشِكُ أَنْ يَنْقَطِعَ بِهِمُ الأَمَلُ فَيُرْهَقَهُمُ الأَجَلُ.

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

31. سَابِقُوا الأَجَلَ، وَأَحْسِنُوا العَمَلَ، تَسْعُدُوا بالمَهَلِ.

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

32. كُلَّمَا قَارَبْتَ أَجَلًا فَأَحْسِنْ عَمَلًا.

33. For every appointed time there is an arrival.

33. لِكُلِّ أَجَلٍ حُضُورٌ.

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

34. لِكُلِّ امْرِءٍ يَوْمٌ لَا يَعْدُوهُ.

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

35. لِكُلِّ أَحَدٍ سَائِقٌ مِنْ أَجَلِهِ يَحْدُوهُ.

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

36. لَوْ ظَهَرَتْ الْأَجَالُ لَأَفْتَضَحَتْ الْأَمَالُ

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

37. لَوْ رَأَيْتُمُ الْأَجَلَ وَمَسِيرَهُ لَأَبْغَضْتُمُ الْأَمَلَ وَغُرُورَهُ.

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

38. لَوْ فَكَّرْتُمْ فِي قُرْبِ الْأَجَلِ وَحُضُورِهِ لِأَمْرٍ عِنْدَكُمْ حُلُوَ الْعَيْشِ وَسُرُورَهُ.

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

39. مَنْ رَاقِبَ أَجَلَهُ قَصَرَ أَمَلُهُ.

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

40. مَنْ اسْتَقْصَرَ بَقَائَهُ وَأَجَلَهُ قَصَرَ رَجَاؤُهُ وَأَمَلُهُ.

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

41. مَنْ جَرَى فِي عِنَانِ أَمَلِهِ عَثْرًا بِأَجَلِهِ.

42. How close hope is to death!

42. مَا أَقْرَبَ الْأَجَلَ مِنَ الْأَمَلِ.

43. How severing death is for hope!

43. مَا أَقْطَعَ (أَقْرَبَ) الْأَجَلَ لِلْأَمَلِ.

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

44. مَا أَنْزَلَ الْمَوْتَ مَنْزِلَهُ مَنْ عَدَّ غَدًا مِنْ أَجَلِهِ.

45. What an excellent cure death is!

45. نَعْمَ الدَّوَاءُ الْأَجَلُ.

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

46. نَفْسُ الْمَرْءِ خُطَاهُ إِلَى أَجَلِهِ.

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

47. لَا جُنَّةَ أَوْقِيْمِنَ الْأَجَلِ.

48. Nothing is truer than death.

48. لَا شَيْءَ أَصْدَقُ مِنَ الْأَجْلِ.

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

49. إِنَّكُمْ حَصَائِدُ الْأَجَالِ وَأَغْرَاضُ الْحِمَامِ.

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

50. رَحِمَ اللَّهُ امْرَءًا عَلِمَ أَنَّ نَفْسَهُ خُطَاهُ إِلَى أَجَلِهِ، فَبَادَرَ عَمَلَهُ، وَقَصَرَ أَمَلَهُ.

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

51. رَحِمَ اللَّهُ امْرَءًا بَادَرَ الْأَجَلَ، وَأَكْذَبَ الْأَمَلَ، وَأَخْلَصَ الْعَمَلَ.

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

52. رَبُّ أَجَلٍ تَحْتَ أَمَلٍ.

53. With the passing of hours, lifetimes perish.

53. مَعَ السَّاعَاتِ تَفْنَى الْأَجَالُ.

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

54. إِنَّ عَلَيَّ مِنْ أَجَلِي جُنَّةً حَصِينَةً، فَإِذَا جَاءَ يَوْمِي انْفَرَجَتْ عَنِّي وَأَسْلَمْتَنِي،

فَحِينَئِذٍ لَا يَظِيحُ السَّهْمُ وَلَا يَبْرُءُ الْكَلِمُ.

The Hereafter الأخرة

1. The Hereafter is the victory of the felicitous.

1- الأخرة فوز السعداء.

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

2- اشتغالك بإصلاح معادك يُنجيك من عذاب النار.

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

3- الرَّابِحُ مَنْ بَاعَ الْعَاجِلَةَ بِالْآجِلَةِ.

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

4- أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا، وَالْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ.

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

5- أَحْوَالُ الدُّنْيَا تَتَّبِعُ الْإِتِّفَاقَ وَأَحْوَالُ الْآخِرَةِ تَتَّبِعُ الْإِسْتِحْقَاقَ.

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

6- إِنَّ أَمَامَكَ عَقَبَةً كَوْوِدًا، أَلْمُخِفُّ فِيهَا أَحْسَنُ حَالًا مِنَ الْمُثْقَلِ، وَالْمُبْطِيُّ عَلَيْهَا أَقْبَحُ أَمْرًا مِنَ الْمُسْرِعِ، إِنَّ مَهْبِطَهَا بِكَ لَأَمْحَالَةٌ عَلَى جَنَّةٍ أَوْ نَارٍ.

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

7- إِنَّ الْغَايَةَ الْقِيَامَةَ، وَكَفَى بِذَلِكَ وَاعِظًا لِمَنْ عَقَلَ، وَمُعْتَبَرًا لِمَنْ جَهَلَ، وَبَعْدَ ذَلِكَ مَا تَعْلَمُونَ مِنْ هَوْلِ الْمُطَّلَعِ، وَرَوْعَاتِ الْفَزَعِ، وَاسْتِكَائِ الْأَسْمَاعِ، وَاخْتِلَافِ الْأَضْلَاعِ، وَضَيْقِ الْأَرْمَاسِ، وَشِدَّةِ الْأَبْلَاسِ.

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

8- إِنَّ رَغِبْتُمْ فِي الْفَوْزِ وَكِرَامَةِ الْآخِرَةِ فَخُذُوا فِي الْفَنَاءِ لِلْبَقَاءِ.

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

9- إِنَّكَ فِي سَبِيلِ مَنْ كَانَ قَبْلَكَ، فَاجْعَلْ جِدَّكَ لِآخِرَتِكَ، وَلَا تَكْتَرِثْ بِعَمَلِ الدُّنْيَا.

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

10- إِنَّكَ مَخْلُوقٌ لِلْآخِرَةِ فَاعْمَلْ لَهَا.

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

11- إِنَّكَ إِنْ عَمِلْتَ لِلْآخِرَةِ فَازَ قِدْحُكَ.

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

12- إِنَّكُمْ إِلَى الْآخِرَةِ صَائِرُونَ وَعَلَى اللَّهِ مَعْرُوضُونَ.

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

13- حَلَاوَةُ الْآخِرَةِ تُذْهِبُ مَضَاضَةَ شَقَاءِ الدُّنْيَا.

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

14 - حَصِّلُوا الْآخِرَةَ بِتَرْكِ الدُّنْيَا، وَلَا تُحَصِّلُوا بِتَرْكِ الدِّينِ الدُّنْيَا.

15. The Hereafter is everlasting.

15- الْآخِرَةُ أَبَدٌ.

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

16- طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ فَأَحْسَنَ.

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

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

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

18. عَلَيْكَ بِالْجِدِّ وَالْإِجْتِهَادِ فِي إِصْلَاحِ الْمَعَادِ.

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

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

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

20. غَايَةُ الْآخِرَةِ الْبَقَاءُ.

21. In the Hereafter there is accounting without action.

21. فِي الْآخِرَةِ حِسَابٌ وَلَا عَمَلٌ.

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

22. كُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَإِنَّ كُلَّ وَدٍ سَيَلْحَقُ بِأُمِّهِ
يَوْمَ الْقِيَمَةِ.

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

23. مَنْ عَمِلَ لِلْمَعَادِ ظَفِرَ بِالسَّادِ.

24. One who develops his Hereafter achieves his aspirations.

24. مَنْ عَمَرَ آخِرَتَهُ بَلَغَ آمَالَهُ.

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

25- مَنْ ابْتاعَ آخِرَتَهُ بِدُنْيَاہُ رَبِحَهُمَا.

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

26- مَنْ عَمَرَ دارَ إِقامَتِهِ فَهُوَ العَاقِلُ.

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

27- مَنْ أيقَنَ بِالآخِرَةِ أَعْرَضَ عَنِ الدُّنْيا.

28. One who improves his Hereafter will be triumphant.

28- مَنْ أَصْلَحَ المَعادَ ظَفَرَ بِالسِّدادِ.

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

29- مَنْ أيقَنَ بِالآخِرَةِ لَمْ يَحْرِصْ عَلَى الدُّنْيا.

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

30- مَنْ حَرَصَ عَلَى الآخِرَةِ مَلَكَ.

31. Everything in the Hereafter has perpetuity and everlastingness.

31- لِكُلِّ شَيْءٍ مِنَ الآخِرَةِ خُلُودٌ وَبَقاءٌ.

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

32- لَيْسَ عَنِ الْآخِرَةِ عَوْضٌ، وَلَيْسَتْ الدُّنْيَا لِلنَّفْسِ بِثَمَنٍ.

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

33- لَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَهْتَمَّ بِإِصْلَاحِ مَعَادِهِ.

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

34- مَنْ رَغِبَ فِي نَعِيمِ الْآخِرَةِ قَنَعَ بِبَيْسِيرِ الدُّنْيَا.

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

35- مَنْ أَخْسَرَ مِمَّنْ تَعَوَّضَ عَنِ الْآخِرَةِ بِالدُّنْيَا؟!

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

36- مَنْ جَعَلَ كُلَّ هَمِّهِ لِآخِرَتِهِ ظَفَرَ بِالْمَأْمُولِ.

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

37- مَنْ سَعَى لِدَارِ إِقَامَتِهِ خُلِصَ عَمَلُهُ وَكَثُرَ وَجَلُّهُ.

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

38. مَنْ أُيْقِنَ بِالْآخِرَةِ سَلَ عَنْ الدُّنْيَا.

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

39. مَنْ أَكْثَرَ مِنْ ذِكْرِ الْآخِرَةِ قَلَّتْ مَعْصِيَتُهُ.

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

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

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

41. مَنْ كَانَتْ لِالْآخِرَةِ هِمَّتُهُ بَلَغَ مِنَ الْخَيْرِ غَايَةَ أَمْنِيَّتِهِ.

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

42. مَنْ لَمْ يَعْمَلْ لِلْآخِرَةِ لَمْ يَنْلُ أَمَلَهُ.

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

43. مَنْ كَانَ فِيهِ ثَلَاثٌ سَلِمَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ: يَأْمُرُ بِالْمَعْرُوفِ وَيَأْتَمِرُ بِهِ، وَيَنْهَى عَنِ الْمُنْكَرِ وَيَنْتَهِي عَنْهُ، وَيُحَافِظُ عَلَى حُدُودِ اللَّهِ جَلَّ وَعَلَا.

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

44. مَا أَخْسَرَ مَنْ لَيْسَ لَهُ فِي الْآخِرَةِ نَصِيبٌ.

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

45. مِرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ.

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

46. مَا الْمَغْرُورُ الَّذِي ظَفَرَ مِنَ الدُّنْيَا بِأَدْنَى سُهْمَتِهِ (بِأَعْلَى هِمَّتِهِ) كَالْآخِرِ الَّذِي ظَفَرَ مِنَ الْآخِرَةِ بِأَعْلَى هِمَّتِهِ (بِأَدْنَى سُهْمَتِهِ).

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

47. نَالَ الْمُنَى مَنْ عَمِلَ لِدَارِ الْبَقَاءِ.

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

48. لَا تَبِيعُوا الْآخِرَةَ بِالدُّنْيَا، وَلَا تَسْتَبَدِّلُوا الْفَنَاءَ بِالْبَقَاءِ.

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

49. لَا يَشْغَلَنَّكَ عَنِ الْعَمَلِ لِلْآخِرَةِ شُغْلٌ فَإِنَّ الْمُدَّةَ قَصِيرَةٌ.

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

50. لَا تَجْتَمِعُ الْآخِرَةُ وَالْدُّنْيَا.

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

51. لَا تَجْتَمِعُ الْفَنَاءُ وَالْبَقَاءُ.

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

52. لَا يُدْرِكُ أَحَدٌ مَا يُرِيدُ مِنَ الْآخِرَةِ إِلَّا بِتَرْكِ مَا يَشْتَهِي مِنَ الدُّنْيَا.

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

53. يَنْبَغِي لِمَنْ أُيْقِنَ بِبَقَاءِ الْآخِرَةِ وَدَوَامِهَا أَنْ يَعْمَلَ لَهَا.

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

54. لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ دُنْيَاهُمْ لِإِصْلَاحِ آخِرَتِهِمْ إِلَّا عَوَّضَهُمُ اللَّهُ سُبْحَانَهُ خَيْراً مِنْهُ.

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

55. إِرْغَبُوا فِي مَا وَعَدَ اللَّهُ الْمُتَّقِينَ، فَإِنَّ أَصْدَقَ الْوَعْدِ مِيعَادُهُ.

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

56. إِنَّ غَدًا مِنَ الْيَوْمِ قَرِيبٌ، يَذْهَبُ الْيَوْمُ بِمَا فِيهِ، وَيَأْتِي الْغَدُ لِأَحَقِّ بِهِ.

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

57- إِنَّ الْغَايَةَ أَمَامَكُمْ، وَإِنَّ السَّاعَةَ وَرَائَكُمْ تَحْدُوكُمْ.

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

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

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

59- إِنَّ الْمَرْءَ قَدْ يَسُرُّهُ دَرَكٌ مَا لَمْ يَكُنْ لِيَفُوتَهُ، وَيَسُوُّهُ فَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكَهُ، فَلْيَكُنْ سُرُورُكَ بِمَا نَلْتَ مِنْ آخِرَتِكَ، وَلْيَكُنْ أَسْفُكَ عَلَى مَا فَاتَكَ مِنْهَا، وَلْيَكُنْ هَمُّكَ لِمَا بَعْدَ الْمَوْتِ.

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

60- اجْعَلْ هَمَّكَ لِآخِرَتِكَ، وَحُزْنَكَ عَلَى نَفْسِكَ، فَكَمْ مِنْ حَزِينٍ وَفَدَّ بِهِ حُزْنُهُ عَلَى سُرُورِ الْأَبَدِ، وَكَمْ مِنْ مَهْمُومٍ أَدْرَكَ أَمَلُهُ.

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

61- اسْتَعِدُّوا لِيَوْمٍ تَشْخَسُ فِيهِ الْأَبْصَارُ وَتَتَدَلَّهُ لِهَوْلِهِ الْعُقُولُ وَتَتَبَلَّدُ الْبَصَائِرُ.

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

62. إِحْذَرُوا يَوْمًا تُفْحَصُ فِيهِ الْأَعْمَالُ، وَتَكْثُرُ فِيهِ الزَّلْزَالُ، وَتَشْيِبُ فِيهِ الْأَطْفَالُ.

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

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

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

64. أَلَا مُتَزَوِّدٌ لآخِرَتِهِ قَبْلَ أَرْوَفِ رِحْلَتِهِ.

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

65. الْآخِرَةُ دَارٌ مُسْتَقَرٌّكُمْ، فَجَهِّزُوا إِلَيْهَا مَا يَبْقَى لَكُمْ.

66. Place your concern and effort for your Hereafter.

66. إِجْعَلْ هَمَّكَ وَجِدَّكَ لآخِرَتِكَ.

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

67. إِجْعَلْ هَمَّكَ لِمَعَادِكَ تَصْلِحْ.

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

68- إِسْتَفْرِغْ جَهْدَكَ لِمَعَادِكَ تُصْلِحْ مَثْوَاكَ، وَلَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ.

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

69- إِجْعَلْ جِدَّكَ لِإِعْدَادِ الْجَوَابِ لِيَوْمِ الْمَسْئَلَةِ (الْمُسَائَلَةِ) وَالْحِسَابِ.

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

70- أَوْفِرُ النَّاسِ حِظًّا مِنَ الْآخِرَةِ أَقْلُهُمْ حِظًّا مِنَ الدُّنْيَا.

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

71- إِنِّي أَمُرُكُمْ بِحُسْنِ الْإِسْتِعْدَادِ وَالْإِكْتِمَارِ مِنَ الزَّادِ لِيَوْمِ تَقْدُمُونَ عَلَى مَا تَقْدُمُونَ، وَتَنْدَمُونَ عَلَى مَا تَخْلِفُونَ، وَتَجْزُونَ بِمَا كُنْتُمْ تُسَلِّفُونَ.

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

72- إِذَا أَعْرَضْتَ عَنْ دَارِ الْفَنَاءِ، وَتَوَلَّيْتَ بَدَارَ الْبَقَاءِ، فَقَدْ فَازَ قَدْحُكَ، وَفُتِحَتْ لَكَ أَبْوَابُ النَّجَاحِ، وَظَفِرْتَ بِالْفَلَاحِ.

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

73- ثَوَابُ الْآخِرَةِ يَنْسِي مَشَقَّةَ الدُّنْيَا.

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

74. خُذْ مِمَّا لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ لِمَا لَا تُفَارِقُهُ وَلَا يُفَارِقُكَ.

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

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

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

76. دَارُ الْبَقَاءِ مَحَلُّ الصِّدِّيقِينَ وَمَوْطِنُ الْأَبْرَارِ وَالصَّالِحِينَ.

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

77. ذِكْرُ الْآخِرَةِ دَوَاءٌ وَشِفَاءٌ.

78. May Allah have mercy on the person who takes from [his] life for [his] death, from the transitory for the everlasting and from the perishing for the permanent.

78. رَحِمَ اللَّهُ امْرَأً أَخَذَ مِنْ حَيَاةٍ لِمَوْتٍ، وَمِنْ فَنَاءٍ لِبَقَاءٍ، وَمِنْ ذَاهِبٍ لِدَائِمٍ.

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

79. عَلَيْكَ بِالْآخِرَةِ تَأْتِكَ الدُّنْيَا صَاغِرَةً.

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

80. وَكُلُّ شَيْءٍ مِنَ الْآخِرَةِ عِيَانُهُ أَعْظَمُ مِنَ سَمَاعِهِ، فَلْيَكْفِكُمْ مِنَ الْعَيَانِ السَّمَاعُ
وَمِنَ الْغَيْبِ الْخَبْرُ.

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

81. كَيْفَ يَعْمَلُ لِلْآخِرَةِ الْمَشْغُولُ بِالدُّنْيَا؟

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

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

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

83. إِنَّكُمْ إِنَّمَا خُلِقْتُمْ لِلْآخِرَةِ لَا لِلدُّنْيَا، وَلِلْبَقَاءِ لَا لِلْفَنَاءِ.

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

84 - إِنَّكُمْ إِنَّمَا خُلِقْتُمْ لِلْبَقَاءِ لَا لِلْفَنَاءِ، وَإِنَّكُمْ فِي دَارِ بُلْغَةٍ وَمَنْزِلِ قُلْعَةٍ.

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

85 - صَلَاحُ الْآخِرَةِ رَفْضُ الدُّنْيَا.

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

86. عَجِبْتُ لِمَنْ عَرَفَ رَبَّهُ كَيْفَ لَا يَسْعَى لِدَارِ الْبَقَاءِ؟!

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

87. مَنْ أَيْقَنَ بِمَا يَبْقَى زَهَدَ فِي مَا يَفْنَى.

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

88. مَنْ أَحَبَّ الدَّارَ الْبَاقِيَةَ لَهَا عَنِ اللَّذَاتِ.

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

89. مَنْ أَمَلَ ثَوَابَ الْحُسْنَى لَمْ تُنكَدْ آمَالُهُ.

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

90. أَيْسُرُكَ أَنْ تَلْقَى اللَّهَ غَدًا فِي الْقِيَامَةِ وَهُوَ عَلَيْكَ رَاضٍ غَيْرُ غَضَبَانَ؟ كُنْ فِي الدُّنْيَا زَاهِدًا، وَفِي الْآخِرَةِ رَاغِبًا، وَعَلَيْكَ بِالتَّقْوَى وَالصِّدْقِ، فَهُمَا جِمَاعُ الدِّينِ، وَالزَّمْ أَهْلَ الْحَقِّ، وَاعْمَلْ عَمَلَهُمْ تَكُنْ مِنْهُمْ.

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

91. مَا ظَفِرَ بِالْآخِرَةِ مَنْ كَانَتْ الدُّنْيَا مَطْلَبَهُ.

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

92. مَا الْمَغْبُوطُ الَّذِي فَازَ مِنْ دَارِ الْبَقَاءِ بِبُغْيَتِهِ كَالْمَغْبُونِ الَّذِي فَاتَهُ النَّعِيمُ بِسُوءِ
اخْتِيَارِهِ وَشَقَاوَتِهِ.

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

93. لَا تَكُنْ مِنْ مِمَّنْ يَرْجُوا الْآخِرَةَ بِغَيْرِ عَمَلٍ، وَيُسَوِّفُ التَّوْبَةَ بِطُولِ الْأَمَلِ، يَقُولُ فِي
الدُّنْيَا بِقَوْلِ الزَّاهِدِينَ، وَيَعْمَلُ فِيهَا بِعَمَلِ الرَّاْغِبِينَ.

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

94. لَا يُنْعَمُ بِنَعِيمِ الْآخِرَةِ إِلَّا مَنْ صَبَرَ عَلَى بَلَاءِ الدُّنْيَا.

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

95. لَا يَنْفَعُ الْعَمَلُ لِلْآخِرَةِ مَعَ الرَّغْبَةِ فِي الدُّنْيَا.

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

96. لَا يُدْرِكُ أَحَدٌ رِفْعَةَ الْآخِرَةِ إِلَّا بِإِخْلَاصِ الْعَمَلِ، وَتَقْصِيرِ الْأَمَلِ، وَلُزُومِ التَّقْوَى.

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

97- إِسْتَحِقُّوا مِنَ اللَّهِ مَا أَعَدَّ لَكُمْ بِالتَّجَرُّ لَصِدْقٍ مِيعَادِهِ وَالْحَذَرِ مِنْ هَوْلِ مَعَادِهِ.

The Brother, The Friend, The Associate and The Companion الاخوة والصديق والرفيق والمصاحبة

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

1- الْإِخْوَانُ أَفْضَلُ الْعُدَدِ.

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

2- الْمُعِينُ عَلَى الطَّاعَةِ خَيْرُ الْأَصْحَابِ.

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

3- الصَّدِيقُ مَنْ صَدَقَ غَيْبَهُ (غَيْبَتُهُ).

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

4- الْفَقْدُ الْمُمْرِضُ (الْمُرْمِضُ) فَقْدُ الْأَحْبَابِ.

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

5- الصَّاحِبُ كَالرُّقْعَةِ فَاتَّخِذْهُ مُشَاكِلاً.

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

6- الرَّفِيقُ كَالصَّدِيقِ فَاخْتَرَهُ مُوَافِقاً.

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

7. الْغَرِيبُ مَنْ لَيْسَ لَهُ حَبِيبٌ.

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

8. إِخْوَانُ الدِّينِ أَبْقَى مَوَدَّةً.

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

9. أَخٌ تَسْتَفِيدُهُ خَيْرٌ مِنْ أَخٍ تَسْتَزِيدُهُ.

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

10. إِسْتَفْسَادُ الصَّدِيقِ مِنْ عَدَمِ التَّوْفِيقِ.

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

11. إِخْوَانُ زِينَةٌ فِي الرَّخَاءِ وَعُدَّةٌ فِي الْبَلَاءِ.

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

12. إِخْوَانُ الدُّنْيَا تَنْقَطِعُ مَوَدَّتُهُمْ لِسُرْعَةِ انْقِطَاعِ أَسْبَابِهَا.

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

13. خَيْرُ إِخْوَانِكَ مَنْ وَاسَاكَ بِخَيْرِهِ وَخَيْرٌ مِنْهُ مَنْ أَغْنَاكَ عَنْ غَيْرِهِ.

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

14- خَيْرُ الْإِخْوَانِ أَنْصَحُهُمْ وَشَرُّهُمْ أَعْشُهُمْ.

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

15- خَيْرُ الْإِخْوَانِ مَنْ لَمْ تَكُنْ عَلَى الدُّنْيَا أُخُوَّتُهُ.

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

16- خَيْرُ الْإِخْوَانِ مَنْ كَانَتْ فِي اللَّهِ مَوَدَّتُهُ.

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

17- خَيْرُ الْإِخْوَانِ مَنْ إِذَا فَقَدْتَهُ لَمْ تُحِبَّ الْبَقَاءَ بَعْدَهُ.

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

18- خَيْرُ إِخْوَانِكَ مَنْ سَارَعَ إِلَى الْخَيْرِ وَجَذَبَكَ إِلَيْهِ، وَأَمَرَكَ بِالْبِرِّ وَأَعَانَكَ عَلَيْهِ.

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

19- خَيْرُ إِخْوَانِكَ مَنْ دَعَاكَ إِلَى صِدْقِ الْمَقَالِ بِصِدْقِ مَقَالِهِ وَنَدَبَكَ إِلَى أَفْضَلِ الْأَعْمَالِ بِحُسْنِ أَعْمَالِهِ.

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

20- خَيْرُ إِخْوَانِكَ مَنْ دَلَّكَ عَلَى هُدًى، وَالْبَسَكَ (أَكْسَبَكَ) تُقَى، وَصَدَّكَ عَنِ إِتِّبَاعِ هَوَى.

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

21- خَيْرُ إِخْوَانِكَ مَنْ وَاسَاكَ.

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

22- رَبُّ أَخٍ لَمْ يَلِدْهُ أُمَّكَ.

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

23- صَدِيقُ الْجَاهِلِ مَتَّعُوبٌ مَنكُوبٌ.

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

24- صَاحِبِ الْإِخْوَانَ بِالْإِحْسَانِ، وَتَعَمَّدْ ذُنُوبَهُمْ بِالْغُفْرَانِ.

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

25- صَاحِبِ الْعُقَلَاءِ تَغْنَمْ وَأَعْرِضْ عَنِ الدُّنْيَا تَسَلِّمْ.

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

26. صاحبِ العُقلاءِ وجالسِ العُلَماءِ، وأغلبِ الهوى، تُرافِقِ المَلَأَ الأعلى.

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

27. صاحبِ الحُكَماءِ، وجالسِ الحُلَماءِ، وأعرضُ عَنِ الدُّنْيَا تَسْكُنُ جَنَّةَ المَأْوَى.

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

28. صُحْبَةُ الأَشْرارِ تُكْسِبُ الشَّرَّ كالرِّيحِ إِذَا مَرَّتْ بِالنِّتَنِ حَمَلَتْ نِتْنًا.

29. Accompanying a fool is torment for the soul.

29. صُحْبَةُ الأَحْمَقِ عَذَابُ الرُّوحِ.

30. Accompanying a wise friend enlivens the soul.

30. صُحْبَةُ الوَلِيِّ اللَّيِّبِ حَيَاةُ الرُّوحِ.

31. The friend of a fool is in distress.

31. صَدِيقُ الأَحْمَقِ فِي تَعَبٍ.

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

32. صَدِيقُ الجَاهِلِ مَعْرَضٌ لِلْعَطَبِ.

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

33- صَدِيقُكَ مَنْ نَهَاكَ، وَعَدُوُّكَ مَنْ أَغْرَاكَ.

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

34- صُحْبَةُ الْأَشْرَارِ تُوجِبُ سُوءَ الظَّنِّ الْأَخْيَارِ.

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

35- عَلَيْكَ بِمُقَارَنَةِ ذِي الْعَقْلِ وَالِدِينِ فَإِنَّهُ خَيْرُ الْأَصْحَابِ.

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

36- عَلَيْكَ بِإِخْوَانِ الصِّفَا فَإِنَّهُمْ زِينَةٌ فِي الرَّخَاءِ وَعَوْنٌ فِي الْبَلَاءِ.

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

37- عَلَيْكَ بِمُواخَاةِ مَنْ حَذَّرَكَ وَنَهَاكَ فَإِنَّهُ يُنَجِّدُكَ وَيُرْشِدُكَ.

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

38- مَنْ تَأَلَّفَ النَّاسَ أَحَبَّهُ.

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

39. الإِصْطِحَابُ قَلِيلٌ.

40. A friend is the closest of relations.

40. الصَّدِيقُ أَقْرَبُ الْأَقْرَابِ.

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

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

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

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

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

43. إِذَا طَالَتْ الصُّحْبَةُ تَأَكَّدَتِ الْحُرْمَةُ.

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

44. إِذَا أَحْبَبْتَ السَّلَامَةَ فَاجْتَنِبْ مُصَاحَبَةَ الْجُهُولِ.

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

45. إِذَا كَثُرَتْ ذُنُوبُ الصَّدِيقِ قَلَّ السُّرُورُ بِهِ.

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

46. إِذَا اتَّخَذَكَ وَلِيًّا أَوْ أَخًا فَكُنْ لَهُ عَبْدًا وَأَمْنَحْهُ صِدْقَ الْوَفَاءِ وَحُسْنَ الصَّفَاءِ.

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

47. إِذَا ظَهَرَ غَدْرُ الصَّدِيقِ سَهَلَ هَجْرُهُ.

48. Through mutual understanding, companionship lasts.

48. بِحُسْنِ الْمُوَافَقَةِ تَدْوِمُ الصُّحْبَةُ.

49. Through good companionship, camaraderie increases.

49. بِحُسْنِ الصُّحْبَةِ تَكْثُرُ الرَّفَاقُ.

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

50. بِئْسَ الصَّدِيقُ الْمَلُولُ (الْمُلُوك).

51. How bad a colleague the ignoramus is!

51. بِئْسَ الْقَرِينُ الْجَهُولُ.

52. How evil a colleague the enemy is!

52. بِئْسَ الْقَرِينُ الْعَدُوُّ.

53. How evil a comrade the envious one is!

53. بِئْسَ الرَّفِيقُ الْحَسُودُ.

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

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

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

55. تَحَبَّبْ إِلَى خَلِيلِكَ يُحِبِّبَكَ، وَأَكْرِمَهُ يُكْرِمَكَ وَآثَرَهُ عَلَى نَفْسِكَ يُؤَثِّرَكَ عَلَى نَفْسِهِ وَأَهْلِهِ.

56. A good companion is a blessing.

56. جَالِسُ الْخَيْرِ نِعْمَةٌ.

57. An evil companion is a curse.

57. جَالِسُ الشَّرِّ نِقْمَةٌ.

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

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

59. Good companionship increases the affection of the hearts.

59. حُسْنُ الصُّحْبَةِ يَزِيدُ فِي مَحَبَّةِ الْقُلُوبِ.

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

60. حَسَدُ الصَّدِيقِ مِنْ سُقْمِ الْمَوَدَّةِ.

61. The best choice is accompanying the righteous.

61. خَيْرُ الْإِخْتِيَارِ صُحْبَةُ الْأَخْيَارِ.

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

62. خَيْرُ مَنْ صَاحَبْتَ ذُؤُوا الْعِلْمِ وَالْحِلْمِ.

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

63. خَيْرُ مَنْ صَحَبْتَهُ مَنْ لَا يُحَوِّجُكَ إِلَى حَاكِمٍ بَيْنَكَ وَبَيْنَهُ.

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

64. خَيْرُ مَنْ صَحَبْتَ مَنْ وَلَّهَكَ بِالْآخِرَى، وَزَهَّدَكَ فِي الدُّنْيَا، وَأَعَانَكَ عَلَى طَاعَةِ

المولى.

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

65. خَلِيلُ الْمَرْءِ دَلِيلٌ عَلَى عَقْلِهِ، وَكَلَامُهُ بُرْهَانٌ فَضْلِهِ.

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

66. خَيْرُ كُلِّ شَيْءٍ جَدِيدُهُ، وَخَيْرُ الْإِخْوَانِ أَقْدَمُهُمْ.

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

67. خَيْرُ الْإِخْوَانِ أَعْوَنُهُمْ عَلَى الْخَيْرِ، وَأَعْمَلُهُمْ بِالْبِرِّ، وَأَرْفَقُهُمْ بِالْمُصَاحِبِ.

68. Many a friend may be envious.

68. رَبُّ صَدِيقٍ حَسُودٍ.

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

69. رَبُّ صَدِيقٍ يُؤْتَى (يُؤْبَى) مِنْ جَهْلِهِ لَامِنْ نِيَّتِهِ.

70. The beauty of companionship is tolerance.

70. زَيْنُ الْمُصَاحَبَةِ الْإِحْتِمَالُ.

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

71. شَرُّ إِخْوَانِكَ مَنْ أَرْضَاكَ بِالْبَاطِلِ.

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

72. شَرُّ إِخْوَانِكَ مَنْ أَحْوَجَكَ إِلَى مُدَارَاةِ وَأَلْجَأَكَ إِلَى اعْتِذَارِ.

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

73. شَرُّ أَصْدِقَائِكَ مَنْ تَتَكَلَّفُ لَهُ.

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

74. شَرُّ الْإِخْوَانِ الْخَاذِلِ.

75. The worst companion is an ignorant person.

75. شَرُّ الْأَصْحَابِ الْجَاهِلِ.

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

76. شَرُّ الْإِخْوَانِ الْمُواصِلِ عِنْدَ الرَّخَاءِ، وَالْمَفَاصِلِ عِنْدَ الْبَلَاءِ.

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

77. شَرُّ إِخْوَانِكَ مَنْ أَغْرَاكَ بِهَوَىٍّ، وَوَلَّهَكَ بِالْدُّنْيَا.

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

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

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

79- شَرُّ إِخْوَانِكَ الْغَاشُّ الْمُدَاهِنُ.

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

80- شَرُّ إِخْوَانِكَ مَنْ تَثَبَّطَ (يَتَبَطِّئُ) عَنِ الْخَيْرِ وَتَبَطَّكَ (وَيَبْطِئُكَ) مَعَهُ.

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

81- شَرُّ إِخْوَانِكَ وَأَغْشَاهُمْ لَكَ مَنْ أَغْرَاكَ بِالْعَاجِلَةِ وَالْهَاكِ عَنِ الْآجِلَةِ.

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

82- شَرُّ الْأَصْحَابِ السَّرِيعُ الْإِنْقِلَابِ.

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

83- شَرُّ الْأَتْرَابِ الْكَثِيرُ الْإِرْتِيَابِ.

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

84. شَرُّ الْأَلْفَةِ إِطْرَاحُ الْكُلْفَةِ.

85. The condition of companionship is lack of disagreement.

85. شَرَطُ الْمُصَاحَبَةِ قِلَّةُ الْمُخَالَفَةِ

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

86. صَاحِبُ السُّوءِ قَطْعَةٌ مِنَ النَّارِ

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

87. صُحْبَةُ الْأَخْيَارِ تُكْسِبُ (تَكْتَسِبُ) الْخَيْرَ كَالرِّيحِ إِذَا مَرَّتْ بِالطَّيِّبِ حَمَلَتْ طَيِّبًا.

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

88. مُعَادَاةُ الْكَرِيمِ أَسْلَمٌ مِنْ مُصَادَقَةِ اللَّئِيمِ.

89. The companionship of a wise person is dependable.

89. مُصَاحَبَةُ الْعَاقِلِ مَأْمُونَةٌ.

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

90. مُجَالَسَةُ الْأَبْرَارِ تُوجِبُ الشَّرْفَ.

91. Accompanying the wicked brings ruin.

91- مُصَاحِبَةُ الْأَشْرَارِ تُوجِبُ التَّلَفَ.

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

92- مُجَالَسَةُ السُّفْلِ تُضْيِي الْقُلُوبَ.

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

93- مَنْعُ خَيْرِكَ يَدْعُوا إِلَى صُحْبَةِ غَيْرِكَ.

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

94- مُصَاحِبَةُ الْجَاهِلِ مِنْ أَعْظَمِ الْبَلَاءِ.

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

95- مُجَالَسَةُ الْعَوَامِّ تُفْسِدُ الْعَادَةَ.

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

96- مُصَاحِبُ الْأَشْرَارِ كَرَائِبِ الْبَحْرِ إِنْ سَلِمَ مِنَ الْغَرَقِ لَمْ يَسَلَمْ مِنَ الْفَرَقِ.

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

97- مُجَالَسَةُ أَبْنَاءِ الدُّنْيَا مَنَسَاةٌ لِلْإِيمَانِ قَائِدَةٌ إِلَى طَاعَةِ الشَّيْطَانِ.

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

98. مُوَافَقَةُ الْأَصْحَابِ تَدِيمُ الْإِصْطِحَابِ، وَالرَّفْقُ فِي الْمَطَالِبِ يُسَهِّلُ الْأَسْبَابَ.

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

99. مُجَالَسَةُ الْحُكَمَاءِ حَيَاةُ الْعُقُولِ، وَشِفَاءُ النُّفُوسِ.

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

100. وَحَدَّةُ الْمَرءِ خَيْرٌ لَهُ مِنْ قَرِينِ السُّوءِ.

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

101. بِالتَّوَاخِي فِي اللَّهِ تُثْمِرُ الْأُخُوَّةَ.

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

102. تُبْنَى الْأُخُوَّةُ فِي اللَّهِ عَلَى التَّنَاصُحِ فِي اللَّهِ، وَالتَّبَاذُلِ فِي اللَّهِ، وَالتَّعَاوُنِ عَلَى طَاعَةِ اللَّهِ، وَالتَّنَاهِي عَنِ مَعَاصِي اللَّهِ، وَالتَّنَاصُرِ فِي اللَّهِ، وَإِخْلَاصِ الْمَحَبَّةِ.

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

103. تَنَاسٌ مَسَاوِي الْإِخْوَانِ، تَسْتَدِمُ وَدَّهُمْ.

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

104. ثَمَرَةُ الْأُخُوَّةِ حِفْظُ الْغَيْبِ وَإِهْدَاءُ الْعَيْبِ.

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

105. مَنْ آخَى فِي اللَّهِ غَنِمَ.

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

106. مَنْ آخَى فِي الدُّنْيَا حُرِمَ.

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

107. مَنْ لَا إِخْوَانَ لَهُ لَا أَهْلَ لَهُ.

108. One who has no brothers has no kin.

108. مَنْ نَاقَشَ الْإِخْوَانَ قَلَّ صَدِيقُهُ.

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

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

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

110. مَنْ كَانَ ذَا حِفَاظٍ وَوَفَاءٍ لَمْ يَْعَدَمْ حُسْنُ الْإِخَاءِ.

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

111. مِنْ عَجْزِ الرَّأْيِ إِسْتَفْسَادُ الْإِخْوَانِ.

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

112. مَا أَكْثَرَ الْإِخْوَانَ عِنْدَ الْجِفَانِ وَأَقْلَهُمْ عِنْدَ حَادِثَاتِ الزَّمَانِ.

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

113. مَا تَوَاحَى قَوْمٌ عَلَى غَيْرِ ذَاتِ اللَّهِ سُبْحَانَهُ إِلَّا كَانَتْ أُخُوَّتُهُمْ عَلَيْهِمْ تَرَةً يَوْمَ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ.

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

114. مَوْتُ الْأَخِ قَصُّ الْجَنَاحِ وَالْيَدِ.

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

115. نِظَامُ الْمُرُوءَةِ حُسْنُ الْأُخُوَّةِ، وَنِظَامُ الدِّينِ حُسْنُ الْيَقِينِ.

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

116. لَا تَصْرِمَاخَاكَ عَلَى ارْتِيَابٍ، وَلَا تَهْجُرْهُ بَعْدَ اسْتِعْتَابٍ.

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

117. لَا تُضَيِّعَنَّ حَقَّ أَخِيكَ اتِّكَالًا عَلَى مَا بَيْنَكَ وَبَيْنَهُ فَلَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ.

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

118. لَا تُوَاخِ مَنْ يَسْتُرُ مَنَاقِبَكَ وَيَنْشُرُ مَثَالِبَكَ.

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

119. لَا تَطْلُبَنَّ الْإِخَاءَ عِنْدَ أَهْلِ الْجَفَاءِ وَأَطْلُبْهُ عِنْدَ أَهْلِ الْحِفَاظِ وَالْوَفَاءِ.

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

120. لَا خَيْرَ فِيمَنْ يَهْجُرُ أَخَاهُ مِنْ غَيْرِ جُرْمٍ.

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

121. لَا خَيْرَ فِي أَخٍ لَا يُوجِبُ لَكَ مِثْلَ الَّذِي يُوجِبُ لِنَفْسِهِ.

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

122. يُغْتَنَّمُ مُوَاخَاةُ الْأَخْيَارِ، وَيَجْتَنَّبُ مُصَاحَبَةُ الْأَشْرَارِ وَالْفُجَّارِ.

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

123- إِيَّاكَ وَمُصَادَقَةَ الْكَذَّابِ، فَإِنَّهُ يُقَرِّبُ عَلَيْكَ الْبَعِيدَ، وَيُبَعِّدُ عَلَيْكَ الْقَرِيبَ.

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

124- إِيَّاكَ أَنْ تُخْرِجَ صَدِيقَكَ إِخْرَاجًا يُخْرِجُهُ عَنْ مَوَدَّتِكَ وَاسْتَبَقَ لَهُ مِنْ أَنْسِكَ مَوْضِعًا يَتَّقُ بِالرُّجُوعِ إِلَيْهِ.

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

125- إِيَّاكَ أَنْ تُوحِشَ مُوَادَّكَ وَحَشَةً تُفْضِي بِهِ إِلَى اخْتِيَارِهِ الْبُعْدَ عَنْكَ، وَإِثَارِ الْفُرْقَةِ.

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

126- إِيَّاكَ وَصُحْبَةَ مَنْ أَلْهَكَ، وَأَغْرَاكَ، فَإِنَّهُ يَخْذُلُكَ وَيُوبِقُكَ.

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

127- إِيَّاكَ وَمُصَاحَبَةَ أَهْلِ الْفُسُوقِ، فَإِنَّ الرَّاظِي بِفِعْلِ قَوْمٍ كَالدَّاخِلِ مَعَهُمْ.

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

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

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

129- أَكْثَرُ الصَّلَاحِ وَالصَّوَابِ فِي صُحْبَةِ أَوْلِي النُّهْيِ وَالْأَلْبَابِ.

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

130- أَحْسَنُ الشَّيْمِ إِكْرَامُ الْمُصَاحِبِ، وَإِسْعَافُ الطَّالِبِ.

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

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

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

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

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

133- الرَّفِيقُ فِي دُنْيَاهُ كَالرَّفِيقِ فِي دِينِهِ.

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

134- سَلِ (عَنِ) الرَّفِيقِ قَبْلَ الطَّرِيقِ.

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

135- لَا يَحُولُ الصَّدِيقُ الصَّدُوقُ عَنِ الْمَوَدَّةِ وَإِنْ جُفِيَ.

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

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

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

137- إِحْمِضْ أَخَاكَ النَّصِيحَةَ حَسَنَةً كَانَتْ أَوْ (أَمْ) قَبِيحَةً.

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

138- إِحْمِلْ نَفْسَكَ عِنْدَ شِدَّةِ أَخِيكَ عَلَى اللَّيْنِ، وَعِنْدَ قَطِيعَتِهِ عَلَى الْوَصْلِ، وَعِنْدَ
جُمُودِهِ عَلَى الْبَذْلِ، وَكُنْ لِلَّذِي يَبْدُو مِنْهُ حَمُولًا وَلَهُ وَصُولًا.

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

139- إِخْتَرِمِنْ كُلِّ شَيْءٍ جَدِيدِهِ، وَمِنْ الْإِخْوَانِ أَقْدَمَهُمْ.

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

140- إِجْتَنِبْ مُصَاحِبَةَ الْكَذَّابِ، فَإِنْ اضْطُرَّرْتَ إِلَيْهِ فَلَا تُصَدِّقْهُ، وَلَا تُعَلِّمَهُ أَنَّكَ
تُكْذِبُهُ، فَإِنَّهُ يَنْتَقِلُ عَنْ وُدِّكَ وَلَا يَنْتَقِلُ عَنْ طَبْعِهِ.

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

141- أُبْذِلْ لِصَدِيقِكَ كُلَّ الْمَوَدَّةِ، وَلَا تَبْذُلْ لَهُ كُلَّ الطَّمَأْنِينَةِ وَأَعْطِهِ مِنْ نَفْسِكَ كُلَّ
الْمُؤَاسَاةِ، وَلَا تَقْصِّ إِلَيْهِ بِكُلِّ أَسْرَارِكَ.

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

142- فَفَقْدُ الْإِخْوَانِ مُوْهَى الْجَدِّ.

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

143- لَيْسَ لَكَ بَأَخٍ، مَنِ احْتَجَّتْ إِلَى مُدَارَاتِهِ.

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

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

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

145- لَيْسَ لَكَ بَأَخٍ مَنْ أَحْوَجَكَ إِلَى حَاكِمِ بَيْنِكَ وَبَيْنَهُ.

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

146. جَمَالُ الْأُخُوَّةِ إِحْسَانُ الْعِشْرَةِ، وَالْمُوَاسَاةُ مَعَ الْعُسْرَةِ.

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

147. حُسْنُ الْإِخَاءِ يُجْزِلُ الْأَجْرَ وَيُجَمِّلُ الثَّنَاءَ.

148. Good brotherhood increases reward and beautifies praise.

148. خَيْرُ الْإِخْوَانِ أَقْلُهُمْ مُصَانَعَةً فِي النَّصِيحَةِ.

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

149. خَيْرُ الْإِخْوَانِ مَنْ لَا يُحَوِّجُ إِخْوَانَهُ إِلَى سِوَاهُ.

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

150. خَيْرُ إِخْوَانِكَ مَنْ عَنَّفَكَ فِي طَاعَةِ اللَّهِ.

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

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

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

152. خَيْرُ إِخْوَانٍ مَنْ لَمْ يَكُنْ عَلَى إِخْوَانِهِ مُسْتَقْصِيًّا.

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

153. خَيْرُ إِخْوَانِكَ مَنْ كَثُرَ إِغْضَابُهُ لَكَ فِي الْحَقِّ.

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

154. الصَّدِيقُ أَفْضَلُ الذُّخْرَيْنِ.

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

155. الصَّدِيقُ أَفْضَلُ الْعُدَّتَيْنِ.

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

156. الصَّدِيقُ أَفْضَلُ عُدَّةٍ وَأَبْقَى مَوَدَّةً.

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

157. الصَّدِيقُ إِنْسَانٌ هُوَ أَنْتَ إِلَّا أَنَّهُ غَيْرُكَ.

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

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

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

gives you preference over himself.

159- الْحَازِمُ مَنْ تَخَيَّرَ لِحُلَّتِهِ فَإِنَّ الْمَرْءَ يُوزَنُ بِخَلِيلِهِ.

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

160- الْأَصْدِقَاءُ نَفْسٌ وَاحِدَةٌ فِي جُسُومٍ مُتَفَرِّقَةٍ.

161. Friends are one soul in different bodies.

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

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

162- إِصْحَابُ مَنْ لَا تَرَاهُ إِلَّا وَكَأَنَّهُ لَاغْنَاءَ بِهِ عَنْكَ، وَإِنْ أَسَأْتَ إِلَيْهِ أَحْسَنَ إِلَيْكَ
وَكَأَنَّهُ الْمُسِيءُ.

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

163- مَنْ لَا (أَخًا) إِخَاءَ لَهُ لَا خَيْرَ فِيهِ.

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

164- مَنْ جَانَبَ الْإِخْوَانَ عَلَى كُلِّ ذَنْبٍ قَلَّ أَصْدِقَاؤُهُ.

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

165. مَناسْتَفْسَدَ صَدِيقَهُ نَقَصَ مِنْ عَدَدِهِ.

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

166. مَن صَحِبَ الْأَشْرَارَ لَمْ يَسْلَمْ.

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

167. مَنَاهَتَمَّ بِكَ فَهُوَ صَدِيقُكَ.

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

168. مَن أَحْسَنَ الْمُصَاحِبَةَ كَثُرَ أَصْحَابُهُ.

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

169. مَن جَالَسَ الْجُهَّالَ فَلْيَسْتَعِدَّ لِلْقِيلِ وَالْقَالِ.

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

170. مَن لَمْ يَتَعَاهَدْ مُوَادِدَهُ فَقَدْ ضَيَّعَ الصَّدِيقَ.

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

171. مَناسْتَقْصَى عَلَى صَدِيقِهِ أَنْقَطَعَتْ مَوَدَّتُهُ.

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

172- مَنْ اسْتَخَفَّ بِمُؤَالِيهِ اسْتَنْقَلَ وَطَأَةَ مُعَادِيهِ.

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

173- عَلَى التَّوَاخِي فِي اللَّهِ تَخْلُصُ الْمَحَبَّةُ.

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

174 - عِنْدَ نُزُولِ الشَّدَائِدِ يُجَرَّبُ حِفَاظُ الْإِخْوَانِ.

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

175- عِنْدَ زَوَالِ الْقُدْرَةِ يَتَبَيَّنُ الصَّدِيقُ مِنَ الْعَدُوِّ.

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

176- عَجِبْتُ لِمَنْ يَرْغَبُ فِي التَّكْثُرِ مِنَ الْأَصْحَابِ كَيْفَ لَا يَصْحَبُ الْعُلَمَاءَ الْأَلْبَاءَ
الْأَتْقِيَاءَ الَّذِينَ يَغْنَمُ فَضَائِلَهُمْ وَتَهْدِيهِ عُلُومُهُمْ وَتُزِينُهُ صُحْبَتُهُمْ.

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

177- فِي كُلِّ صُحْبَةٍ اخْتِيَارٌ.

178. In every companionship there is choice.

178- فِي الشَّدَةِ يُخْتَبَرُ الصَّدِيقُ.

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

179- فِي الضَّيِّقِ يَتَبَيَّنُ حُسْنُ مُوَاسَاةِ الرَّفِيقِ.

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

180- فِي حُسْنِ الْمُصَاحَبَةِ يَرْغَبُ الرَّفَاقُ.

181. Good companionship is something friends wish for.

181- إِيَّاكَ أَنْ تَغْفُلَ عَنْ حَقِّ أَخِيكَ، اتِّكَالًا عَلَى وَاجِبِ حَقِّكَ عَلَيْهِ، فَإِنَّ لِأَخِيكَ
عَلَيْكَ مِنَ الْحَقِّ مِثْلَ الَّذِي لَكَ عَلَيْهِ.

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

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

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

183- أَفْضَلُ الْعُدَدِ ثِقَاتُ الْإِخْوَانِ.

184. The best assets are reliable brothers.

184- أَفْضَلُ الْعُدَدِ أَخٌ وَفِيٌّ وَشَقِيقٌ زَكِيٌّ.

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

185أَصْدَقُ الْإِخْوَانِ مَوَدَّةَ أَفْضَلِهِمْ لِإِخْوَانِهِ فِي السَّرَّاءِ وَالضَّرَّاءِ مُوَاسَاةً.

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

186. أَبْعَدُ النَّاسِ سَفَرًا مَنْ كَانَ سَفَرُهُ فِي ابْتِغَاءِ أَخٍ صَالِحٍ.

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

187. إِنَّ أَخَاكَ حَقًّا مَنْ غَفَرَ زَلَّتَكَ، وَسَدَّ خَلَّتَكَ وَقَبَلَ عُدْرَكَ، وَسَتَرَ عَوْرَتَكَ، وَنَفَى وَجَلَكَ، وَحَقَّقَ أَمْلَكَ.

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

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

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

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

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

190. لَا تَصْحَبْ مَنْ يَحْفَظُ مَسَاوِيكَ، وَيَنْسِي فَضَائِلَكَ وَمَعَالِيكَ.

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

191- لَا تَحْلُومُصَاحِبَةً غَيْرِ أَرِيْبٍ.

192. The companionship of the unintelligent is not enjoyable.

192- لَايُصْحَبُ الْأَبْرَارَ إِلَّا نُظْرَاوُهُمْ.

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

193- لَايَأْمَنُ مُجَالِسُوا الْأَشْرَارِ غَوَائِلَ الْبَلَاءِ.

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

194- لِإِخْوَانٍ جَلَاءُ الْهُمُومِ وَالْأَحْزَانِ.

195. Brothers are eliminators of grief and sorrow.

195- أَطِعْ أَخَاكَ وَإِنْ عَصَاكَ، وَصِلْهُ وَإِنْ جَفَاكَ.

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

196- إِصْحَبْ أَخَا التُّقَى وَالِدَيْنِ تَسْلَمَ، وَأَسْتَرْشِدْهُ تَغْنَمَ.

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

197- أَحْبَبْ فِي اللَّهِ مَنْ يُجَاهِدُكَ عَلَى صَلَاحِ دِينِ، وَيُكْسِبُكَ (يُكْسِبُكَ) حُسْنَ

يَقِين.

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

198- إِرْفَقْ بِإِخْوَانِكَ، وَاكْفِهِمْ غَرَبَ لِسَانِكَ، وَأَجِرْ عَلَيْهِمْ سَيِّبَ إِحْسَانِكَ.

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

199- أُبْذِلْ لِصَدِيقِكَ نُصْحَكَ، وَلِمَعَارِفِكَ مَعُونَتَكَ، وَلِكَافَّةِ النَّاسِ بِشْرَكَ.

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

200- إِحْذَرِ مُصَاحِبَةَ كُلِّ مَنْ يَقْبَلُ رَأْيَهُ، وَيُنْكِرُ عَمَلَهُ، فَإِنَّ الصَّاحِبَ مُعْتَبَرٌ بِصَاحِبِهِ.

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

201- إِحْذَرِ مُجَالِسَةَ قَرِينِ السَّوِّ فَإِنَّهُ يَهْلِكُ مُقَارِنَهُ، وَيُرْدِي مُصَاحِبَهُ.

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

202- لَا تُؤَثِّرْ دَنِيًّا عَلَى شَرِيفٍ.

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

203. لَا تَصْحَبَنَّ مَنْ لَا عَقْلَ لَهُ.

204. Never associate with one who has no intelligence.

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

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

205. لَا تَصْحَبَنَّ أَبْنَاءَ الدُّنْيَا فَإِنَّكَ إِنْ أَقَلَّتْ إِسْتَنْقَلُوكَ وَإِنْ أَكْثَرَتْ حَسَدُوكَ.

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

206. لَا تُكْثِرَنَّ صُحْبَةَ اللَّئِيمِ، فَإِنَّهُ إِنْ صَحَبْتِكَ نِعْمَةً حَسَدَكَ، وَإِنْ طَرَقَتْكَ نَائِبَةٌ قَذَفَكَ.

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

207. لَا تَسْتَكْثِرَنَّ مِنْ إِخْوَانِ الدُّنْيَا، فَإِنَّكَ إِنْ عَجَزْتَ عَنْهُمْ تَحَوَّلُوا أَعْدَاءً، وَإِنْ مَثَلُهُمْ كَمَثَلِ النَّارِ كَثِيرُهَا يُحْرِقُ وَقَلِيلُهَا يَنْفَعُ.

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

208. كُنْ بِالْوَحْدَةِ أَنَسَ مِنْكَ بِقُرْنَاءِ السُّوءِ.

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

209. كُنْ بَعْدُوكَ الْعَاقِلِ أَوْثَقَ مِنْكَ بِصَدِيقِكَ الْجَاهِلِ

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

210. كُلَّمَا طَالَتْ الصُّحْبَةُ تَأَكَّدَتِ الْحُرْمَةُ.

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

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

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

212. لِكُلِّ شَيْءٍ نَكَدٌ وَنَكَدُ الْعُمَرِ مُقَارَنَةُ الْعَدُوِّ.

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

213. لَيْسَ مَنْ خَالَطَ الْأَشْرَارَ بِذِي مَعْقُولٍ.

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

214. لَيْسَ شَيْءٌ أَدْعَى لِخَيْرٍ وَأَنْجِي مِنْ شَرٍّ مِنْ صُحْبَةِ الْأَخْيَارِ.

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

215. مَنْ صَاحَبَ الْعُقَلَاءَ وَقِرَّ.

216. One who accompanies the wise is respected.

216- إِحْذَرُ مُصَاحِبَةَ الْفُسَّاقِ وَالْفُجَّارِ وَالْمُجَاهِرِينَ بِمَعَاصِي اللَّهِ.

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

217- إِحْذَرُ مُجَالِسَةَ الْجَاهِلِ، كَمَا تَأْمَنُ مِنْ مُصَاحِبَةِ الْعَاقِلِ.

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

218- إِيَّاكَ وَمُصَاحِبَةَ الْفُسَّاقِ، فَإِنَّ الشَّرَّ بِالشَّرِّ يَلْحَقُ.

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

219- إِيَّاكَ أَنْ تُخَدَعَ عَنْ صَدِيقِكَ، أَوْ تُغْلَبَ عَنْ عَدُوِّكَ.

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

220- إِيَّاكَ وَمُصَادَقَةَ الْأَحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيُضِرُّكَ.

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

221- إِيَّاكَ وَمُصَادَقَةَ الْبَخِيلِ، فَإِنَّهُ يَقْعُدُ عَنْكَ (بِكَ) أَحْوَجَ مَا تَكُونُ إِلَيْهِ.

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

222. إِيَّاكَ وَمُصَاحَبَةَ الْأَشْرَارِ، فَإِنَّهُمْ يَمُنُّونَ عَلَيْكَ بِالسَّلَامَةِ مِنْهُمْ.

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

223. أَخُوكَ مُوَاسِيكَ فِي الشَّدَةِ.

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

224. إِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبِقْ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَأَ لَهُ ذَلِكَ يَوْمًا مَا.

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

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

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

226. كَفَى بِالصُّحْبَةِ إِخْتِبَارًا.

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

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

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

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

228. إِذَا تَأَكَّدَ الْإِخَاءُ سَمَّجَ الثَّنَاءُ.

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

229. إِذَا آخَيْتَ فَأَكْرَمَ حَقَّ الْإِخَاءِ.

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

230. إِذَا وَثِقْتَ بِمَوَدَّةِ أَخِيكَ فَلَا تُبَالِ مَتَى لَقَيْتَهُ وَلَقِيكَ.

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

231. مَنَاتَّخَذَ أَخًا بَعْدَ حُسْنِ الْإِخْتِبَارِ دَامَتْ صُحْبَتُهُ وَتَأَكَّدَتْ مَوَدَّتُهُ.

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

232. مَنْ لَمْ يُقَدِّمْ فِي اتِّخَاذِ الْإِخْوَانِ الْإِعْتِبَارَ دَفَعَهُ الْإِغْتِرَارُ إِلَى صُحْبَةِ الْفُجَّارِ.

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

233. مَنَاتَّخَذَ أَخًا مِنْ غَيْرِ إِخْتِبَارِ أَلْجَأَهُ الْإِضْطْرَارُ إِلَى مُرَافَقَةِ الْأَشْرَارِ.

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

234- إِخْوَانٌ فِي اللَّهِ تَعَالَى تَدُومُ مَوَدَّتُهُمْ لِدَوَامِ سَبَبِهَا.

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

235- إِخْوَانُ الصِّدِّيقِ زِينَةٌ فِي السَّرَّاءِ وَعُدَّةٌ فِي الضَّرَّاءِ.

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

236- الْأَخُ الْمُكْتَسَبُ فِي اللَّهِ أَقْرَبُ الْأَقْرَبَاءِ وَأَحَمُّ مِنَ الْأُمَّهَاتِ وَالْآبَاءِ.

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

237- أَخُوكَ فِي اللَّهِ مَنْ هَدَاكَ إِلَى رَشَادٍ، وَنَهَاكَ عَنِ فُسَادٍ، وَأَعَانَكَ إِلَى إِصْلَاحٍ
مَعَادٍ.

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

238- أَخُوكَ الصِّدِّيقُ مَنْ وَقَاكَ بِنَفْسِهِ، وَأَثَرَكَ عَلَى مَالِهِ وَوَلَدِهِ، وَعَرْسِهِ.

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

239- قَلِيلٌ مِنَ الْإِخْوَانِ مَنْ يُنْصِفُ.

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

240- قَرِينُ السُّوءِ شَرُّ قَرِينٍ وَدَاءُ اللُّؤْمِ دَاءٌ دَفِينٌ.

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

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

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

242- قَدِّمِ الْاِخْتِبَارَ فِي اتِّخَاذِ الْاِخْوَانِ، فَإِنَّ الْاِخْتِبَارَ مِعْيَارٌ يَفْرُقُ بَيْنَ الْاِخْيَارِ
وَالْاَشْرَارِ.

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

243- مَنْ رَفِقَ بِمُصَاحِبِهِ وَافَقَهُ، وَمَنْ أَعْنَفَ بِهِ أَخْرَجَهُ وَفَارَقَهُ.

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

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

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

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

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

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

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

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

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

248. مَنْ لَمْ يَحْتَمِلْ زَلَلَ الصَّدِيقِ مَاتَ وَحِيدًا.

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

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

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

250. مَنْ دَنَتْ هِمَّتُهُ فَلَا تَصْحَبُهُ.

251. Do not accompany the one who lacks determination.

251. مَنْ لَمْ تَنْفَعَكَ صِدَاقَتُهُ ضَرَّتَكَ عِدَاوَتُهُ.

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

252. مَنْ لَمْ يَنْصَحْكَ فِي صِدَاقَتِهِ فَلَا تُعَذِّرْهُ.

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

253. مِنْ شَرَائِطِ الْإِيمَانِ حُسْنُ مُصَاحَبَةِ الْإِخْوَانِ.

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

254. مِنْ عَدَمِ الْعَقْلِ مُصَاحَبَةُ ذَوِي الْجَهْلِ.

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

255. لَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقًا فَتُعَادِي صَدِيقَكَ

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

256. لَا عَيْشَ لِمَنْ فَارَقَ أَحِبَّتَهُ.

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

257. لَا خَيْرَ فِي صَدِيقِ ضَنِينٍ (ظَنِينِ).

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

258. لَا يَكُونُ الصَّدِيقُ صَدِيقًا حَتَّى يَحْفَظَ أَخَاهُ فِي غَيْبَتِهِ وَنَكْبَتِهِ وَوَفَاتِهِ.

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

259. لَا تَقْطَعُ صَدِيقًا وَإِنْ كَفَرَ.

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

260- لَا تَتَّقُ بِالصَّدِيقِ قَبْلَ الْخُبْرَةِ.

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

261- لَا تَعُدَّنَّ صَدِيقًا مَنْ لَا يُوَاسِي بِمَالِهِ.

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

262- لَا تَأْمَنْ صَدِيقَكَ حَتَّى تَخْتَبِرَهُ وَكُنْ مِنْ عَدُوِّكَ عَلَى أَشَدِّ الْحَذَرِ.

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

263- مَنْ أَحْسَنَ مُصَاحَبَةَ الْإِخْوَانِ اسْتَدَامَ مِنْهُمْ الْوُصْلَةَ.

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

264- مَنْ بَصَّرَكَ عَيْبَكَ وَحَفِظَكَ فِي غَيْبِكَ فَهُوَ الصَّدِيقُ فَاحْفَظْهُ.

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

265- مَنْ لَا صَدِيقَ لَهُ لَا ذُخْرَ لَهُ.

266. One who has no friend has no provision.

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

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

267- مِنْ سُوءِ الْاِخْتِيَارِ صُحْبَةُ الْأَشْرَارِ.

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

268- مَا تَأَكَّدَتْ الْحُرْمَةُ بِمِثْلِ الْمُصَاحَبَةِ وَالْمُجَاوَرَةِ.

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

الأدب Good Etiquette

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

1- الْأَدَبُ أَحَدُ الْحَسَبَيْنِ.

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

2- الْأَدَبُ فِي الْإِنْسَانِ كَشَجَرَةٍ أَصْلُهَا الْعَقْلُ.

3. The noblest of personal merits is good etiquette.

3- أَشْرَفُ حَسَبٍ حُسْنُ الْأَدَبِ.

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

4- أَفْضَلُ الْأَدَبِ حِفْظُ الْمُرُوءَةِ.

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

5. أَفْضَلُ الْأَدَبِ مَا بَدَأْتَ بِهِ نَفْسَكَ.

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

6. أَفْضَلُ الْأَدَبِ أَنْ يَقِفَ الْإِنْسَانُ عِنْدَ حَدِّهِ وَلَا يَتَعَدَّى قَدْرَهُ.

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

7. أَحْسَنُ الْأَدَابِ مَا كَفَّكَ عَنِ الْمَحَارِمِ.

8. The noblest merit is good etiquette.

8. أَكْرَمُ حَسَبٍ حُسْنُ الْأَدَبِ.

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

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

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

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

11. Good etiquette is the best merit.

11. الْأَدَبُ أَفْضَلُ حَسَبٍ.

12. Etiquettes are renewed vestments.

12- الأَدَابُ حُلٌّ مُجَدِّدَةٌ.

13. Good etiquette is the best trait.

13- الأَدَبُ أَحْسَنُ سَجِيَّةٍ.

14. Etiquette is a reflection of the intellect.

14- الأَدَبُ صُورَةُ العَقْلِ.

15. Good etiquette is the perfection of man.

15- الأَدَبُ كَمَالُ الرَّجُلِ.

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

16- إِنَّكَ مُقَوَّمٌ بِأَدَبِكَ، فَزَيِّنْهُ بِالْحِلْمِ.

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

17- إِنَّكُمْ إِلَى اكْتِسَابِ الأَدَبِ أَحْوَجُ مِنْكُمْ إِلَى اكْتِسَابِ الفِضَّةِ وَالأَظْهَبِ.

18. Through good etiquette brainpower is sharpened.

18- بِالأَدَبِ تُشْحَذُ الفِطْنُ.

19. The worst attribute is bad etiquette.

19- بِئْسَ النَّسَبُ سُوءُ الْأَدَبِ.

20. The fruit of good etiquette is good character.

20- ثَمَرَةُ الْأَدَبِ حُسْنُ الْخُلُقِ.

21. Good etiquette covers up bad lineage.

21- حُسْنُ الْأَدَبِ يَسْتُرُ قُبْحَ النَّسَبِ.

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

22- حُسْنُ الْأَدَبِ خَيْرُ مُوَارِزٍ وَأَفْضَلُ قَرِينٍ.

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

23- حُسْنُ الْأَدَبِ أَفْضَلُ نَسَبٍ وَأَشْرَفُ سَبَبٍ.

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

24- حَسَبُ الْأَدَبِ أَشْرَفُ مِنْ حَسَبِ النَّسَبِ.

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

25- خَيْرُ مَا وَرَّثَ الْآبَاءُ الْأَبْنَاءَ الْأَدَبُ.

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

26- سَبَبُ تَزْكِيَةِ الْأَخْلَاقِ حُسْنُ الْأَدَبِ.

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

27- طَالِبُ الْأَدَبِ أَحْزَمُ مِنْ طَالِبِ الذَّهَبِ.

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

28- طَلَبُ الْأَدَبِ جَمَالُ الْحَسَبِ.

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

29- عَلَيْكَ بِالْأَدَبِ فَإِنَّهُ زِينَةُ الْحَسَبِ.

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

30- قَلِيلُ الْأَدَبِ خَيْرٌ مِنْ كَثِيرِ النَّسَبِ.

31. Everything requires intellect and intellect requires etiquette.

31- كُلُّ شَيْءٍ يَحْتَاجُ إِلَى الْعَقْلِ، وَالْعَقْلُ يَحْتَاجُ إِلَى الْأَدَبِ.

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

32- كُلُّ الْحَسَبِ مُتَنَاهٍ إِلَّا الْعَقْلُ وَالْأَدَبُ.

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

33. كَفَاكَ مُؤَدِّبًا لِنَفْسِكَ تَجَنُّبُ مَا كَرِهْتَهُ مِنْ غَيْرِكَ.

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

34. لَنْ يَنْجَعَ الْأَدَبُ حَتَّى يُقَارَنَهُ الْعَقْلُ.

35. One whose etiquette decreases, his vices increase.

35. مَنْ قَلَّ أَدَبُهُ كَثُرَتْ مَسَاوِيهِ.

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

36. مَنْ وَضَعَهُ دِنَاءَةٌ أَدَبِهِ لَمْ يَرْفَعَهُ شَرَفُ حَسَبِهِ.

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

37. مَنْ سَاءَ أَدَبُهُ شَانَ حَسَبِهِ.

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

38. مَنْ قَعَدَ بِهِ حَسَبُهُ نَهَضَ بِهِ أَدَبُهُ.

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

39. مَنْ أَخْرَهُ عَدَمُ أَدَبِهِ لَمْ يُقَدِّمَهُ كَثَافَةٌ حَسَبِهِ.

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

40. مَنْ كَلَّفَ بِالْأَدَبِ قَلَّتْ مَسَاوِيهِ.

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

41. مَنَاسْتُهُتَرَ بِالْأَدَبِ فَقَدَزَانَ نَفْسَهُ.

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

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

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

43. مَنْ لَمْ يَكُنْ أَفْضَلَ خِلَالِهِ أَدَبُهُ كَانَ أَهْوَنَ أَحْوَالِهِ عَطْبُهُ.

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

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

45. The best companion of the intellect is etiquette.

45. نَعَمَ قَرِينَ الْعَقْلِ الْأَدَبُ.

46. The best attribute is good etiquette.

46. نِعْمَ النَّسَبُ حُسْنُ الْأَدَبِ.

47. There is no merit like good etiquette.

47. لِحَسَبِ كَالْأَدَبِ.

48. There is no adornment like good etiquette.

48. لَزِينَةَ كَالْأَدَابِ.

49. There is no heritage like etiquette.

49. لَامِيرَاتِ كَالْأَدَبِ.

50. There is no vestment like good etiquette.

50. لِحُلَلِ كَالْأَدَابِ.

51. There is no honour with bad etiquette.

51. لِأَشْرَفِ مَعَ سُوءِ أَدَبِ.

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

52. لِأَدَبِ لِسِيِّ النُّطْقِ.

53. There is no rank higher than good etiquette.

53. لِحَسَبِ أَرْفَعُ مِنَ الْأَدَبِ.

54. He who has no etiquette has no intelligence.

54. لَاعْقَلَ لِمَنْ لَا أَدَبَ لَهُ.

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

55. لَا يُرَأْسُ مَنْ خَلَا عَنِ الْأَدَبِ وَصَبَا إِلَى اللَّعَبِ.

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

56. ثَلَاثٌ لَيْسَ عَلَيْهِنَّ مُسْتَزَادٌ حُسْنُ الْأَدَبِ وَمُجَانِبَةُ الرَّيْبِ، وَالْكَفُّ عَنِ الْمَحَارِمِ.

Harm and Preventing Harm الأذى وكف الأذى

1. Harm breeds hatred.

1. الْأَذَى يَجْلِبُ الْقِلَى.

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

2. مَنْ كَفَّ أَذَاهُ لَمْ يُعَانِدْهُ أَحَدٌ.

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

3- مَنْعُ أَذَاكَ يُصْلِحُ لَكَ قُلُوبَ عِدَاكَ.

الأكل Eating

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

1- قِلَّةُ الْأَكْلِ مِنَ الْعَفَافِ، وَكَثْرَتُهُ مِنَ الْإِسْرَافِ.

2. Eating less prevents many maladies of the body.

2- قِلَّةُ الْأَكْلِ يَمْنَعُ كَثِيرًا مِنْ أَعْلَالِ الْجِسْمِ.

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

3- كَمْ مِنْ أَكْلَةٍ مَنَعَتْ أَكْلَاتٍ.

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

4- كَثْرَةُ الْأَكْلِ مِنَ الشَّرِّهِ، وَالشَّرِّهِ شَرُّ الْعُيُوبِ.

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

5- كَثْرَةُ الْأَكْلِ وَالنَّوْمِ تُفْسِدَانِ النَّفْسَ وَتَجْلِبَانِ الْمَضْرَّةَ.

6. Overeating causes bad [body] odour.

6- كَثْرَةُ الْأَكْلِ تُدْفِرُ (تُدْفِرُ).

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

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

8. Whoever eats less, his thoughts become pure.

8. مَنْ قَلَّ أَكْلُهُ صَفِيَ فِكْرُهُ.

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

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

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

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

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

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

Allah and His Attributes الله وصفاته

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

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

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

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

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

3- كُلُّ بَاطِنٍ عِنْدَ اللَّهِ جَلَّتْ آلَاؤُهُ ظَاهِرٌ.

4. Every secret is manifest for Allah.

4- كُلُّ سِرٍّ عِنْدَ اللَّهِ عَلَانِيَةٌ.

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

5- مَنْ تَفَكَّرَ فِي زَاتِ اللَّهِ الْوَحْدِ (تَزَنَّدَقَ)

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

6- مَا كَانَ اللَّهُ سُبْحَانَهُ لِيُضِلَّ أَحَدًا وَلَا يَسَّ اللَّهُ بِظُلَامٍ لِلْعَبِيدِ.

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

forgiveness to the extravagant servants.

7. ما أعظم حلم الله سبحانه عن أهل العناد، وما أكثر عفوهُ عن مُسرفي العبادِ.

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

8. ما أعظم اللهم ما نرى من خلقك، وما أصغر عظيمه في جنب ما غاب عنا
من قدرتك.

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

9. ما أهول اللهم ما نشاهده من ملكوتك، وما أحقر ذلك فيما غاب عنا من
عظيم سلطانك.

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

10. هو الله الذي تشهد له أعلام الوجود على قلب ذي الجحودِ.

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

11. لا تُدركُ اللهَ جلَّ جلاله العيونُ بمُشاهدةِ الأعيانِ، لكن تُدركُهُ القلوبُ بحقائقِ
الإيمانِ.

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

12. كيف يضيع من الله كافلُهُ؟!

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

13- مَا خَلَقَ اللَّهُ سُبْحَانَهُ أَمْراً عَبَثاً فَيَلْهُو.

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

14- مَا تَرَكَ اللَّهُ سُبْحَانَهُ أَمْراً سُدىً فَيَلْغُو.

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

15- قَدْ أَحَاطَ عِلْمُ اللَّهِ سُبْحَانَهُ بِالْبَوَاطِنِ، وَأَحْصَى الظَّوَاهِرَ.

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

16- قَدْ سَمَى اللَّهُ سُبْحَانَهُ آثَارَكُمْ، وَعَلِمَ أَعْمَالَكُمْ، وَكَتَبَ آجَالَكُمْ.

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

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

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

18- لَمْ يَخْلُقْكُمْ اللَّهُ سُبْحَانَهُ عَبَثاً، وَلَمْ يَتْرُكْكُمْ سُدىً، وَلَمْ يَدْعُكُمْ فِي ضَلَالَةٍ وَلَا
عمى.

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

hears with a bone and breathes through a hole.

19- إَعْجَبُوا لِهَذَا الْإِنْسَانِ يَنْظُرُ بِشَحْمٍ وَيَتَكَلَّمُ بِلَحْمٍ وَيَسْمَعُ بَعْظَمٍ وَيَتَنَفَّسُ مِنْ خَرْمٍ.

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

20- وَقَالَ فِي تَوْحِيدِ اللَّهِ تَعَالَى: غَوْصُ الْفِتَنِ لَا يُدْرِكُهُ وَبُعْدُ الْهَمَمِ لَا يَبْلُغُهُ.

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

21- تَعَنُّوا الْوُجُوهُ لِعِزْمَةِ اللَّهِ، وَتَجَلُّ الْقُلُوبُ مِنْ مَخَافَتِهِ، وَتَتَهَالِكُ النُّفُوسُ عَلَى مَرَاضِيهِ.

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

22- التَّوْحِيدُ حَيَوَةُ النَّفْسِ.

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

23- التَّوْحِيدُ أَنْ لَا تَتَوَهَّمَ.

24. Whoever believes in one God is saved.

24- قَدَنْجَا مَنْ وَحَدَّ (وَجَدَّ، وَحِدًا).

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

but not separate.

25- وقال - عليه السلام - في توحيد الله: قَرِيبٌ مِّنَ الْأَشْيَاءِ غَيْرُ مُلَابِسٍ، بَعِيدٌ مِّنْهَا غَيْرُ مُبَايِنٍ.

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

26- وقال - عليه السلام - في توحيد الله سُبْحَانَهُ: لَيْسَ فِي الْأَشْيَاءِ بِوَالِجٍ وَلَا عَنَّا بِخَارِجٍ.

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

27- لَوْ كَانَ لِرَبِّكَ شَرِيكٌ لَأَتَتْكَ رُسُلُهُ.

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

28- مَنْ وَحَدَّ اللَّهُ سُبْحَانَهُ لَمْ يُشَبِّهْهُ بِالْخَلْقِ.

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

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

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

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

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

31- لَمْ يَتَنَاهَ سُبْحَانَهُ فِي الْعُقُولِ فَيَكُونَ فِي مَهَبِّ فِكْرِهَا مُكَيِّفًا وَلَا فِي رَوِيَّاتِ خَوَاطِرِهَا مُحَدِّدًا مُصَرِّفًا.

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

32- لَمْ يَحُلِّلِ اللَّهُ سُبْحَانَهُ فِي الْأَشْيَاءِ فَيَكُونَ (فَيُقَالُ هُوَ فِيهَا كَائِنٌ) فِيهَا كَائِنًا وَلَمْ يَنَّا عَنْهَا فَيُقَالِ هُوَ عَنْهَا بَائِنٌ.

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

33- مَنْ اسْتَأْذَنَ عَلَى اللَّهِ أذِنَ لَهُ.

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

Matters الأُمُور

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

1- الْأُمُورُ بِالتَّقْدِيرِ لَا بِالتَّدْبِيرِ.

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

2- إِسْتَدِلَّ عَلَى مَا لَمْ يَكُنْ بِمَا كَانَ فَإِنَّ الْأُمُورَ أَشْبَاهٌ.

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

3. أَنْجَحُ الْأُمُورِ مَا أَحَاطَ بِهِ الْكِتْمَانُ.

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

4. إِنَّ الْأُمُورَ إِذَا تَشَابَهَتْ أُعْتَبِرَ آخِرُهَا بِأَوَّلِهَا.

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

5. الْأُمُورُ بِالتَّجَرِبَةِ.

6. Matters are similar [to one another].

6. الْأُمُورُ أَشْبَاهٌ.

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

7. تَذُلُّ الْأُمُورُ لِلْمَقَادِيرِ حَتَّى يَكُونَ الْحَتْفُ (الْحَيْفُ) فِي التَّدْبِيرِ.

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

8. تَحَرَّ مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ، وَتَثَبَّتْ بِهِ حُجَّتُكَ وَيَفِيءُ إِلَيْكَ بِرُشْدِكَ.

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

9. خَيْرُ الْأُمُورِ مَا أَسْفَرَ عَنِ الْيَقِينِ.

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

10- خَيْرُ الْأُمُورِ مَا أَدَّى إِلَى الْخَلَاصِ.

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

11- خَيْرُ الْأُمُورِ مَا عَرَى عَنِ الطَّمَعِ.

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

12- خَيْرُ الْأُمُورِ مَا أَسْفَرَ عَنِ الْحَقِّ.

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

13- خَيْرُ الْأُمُورِ مَا سَهَلَتْ مَبَادِيهِ، وَحَسَّنَتْ خَوَاتِمَهُ وَحُمِدَتْ عَوَاقِبَهُ.

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

14- خَيْرُ الْأُمُورِ أَعْجَلُهَا عَائِدَةً، وَأَحْمَدُهَا عَاقِبَةً.

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

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

16. Sometimes matters look grim (or inescapable).

16- رُبَّمَا تَجَهَّمَتِ (تَحْتَمَّتِ) الْأُمُورُ.

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

17- شَرُّ الْأُمُورِ أَكْثَرُهَا شَكَاً.

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

18- طُوبَى لِمَنْ لَمْ تَغُمَّ عَلَيْهِ مُشْتَبَهَاتُ الْأُمُورِ.

19. Sometimes matters become prevalent (or obscure).

19- قَدْ تَعُمَّ (تَغُمَّ) الْأُمُورُ.

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

20- مَنْ كَابَدَ الْأُمُورَ هَلَكَ.

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

21- مَنْ كَابَدَ الْأُمُورَ عَطِبَ.

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

22- مَنْ ضَيَّعَ أَمْرَهُ ضَيَّعَ كُلَّ أَمْرٍ.

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

23- مِلاكَ الْأُمُورِ حُسْنُ الْخَوَاتِمِ.

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

24. هَلَكَ مَنْ لَمْ يُحْرِزْ أَمْرَهُ.

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

25. لَا تُقَدِّمَنَّ عَلَى أَمْرٍ حَتَّى تُخْبِرَهُ.

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

26. يَسِّرُوا وَلَا تَعَسِّرُوا، وَخَفِّفُوا وَلَا تُثَقِّلُوا.

27. Every matter has an outcome.

27. لِكُلِّ أَمْرٍ مَآلٌ.

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

28. يُسْتَدَلُّ عَلَى مَا لَمْ يَكُنْ بِمَا قَدْ كَانَ.

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

29. لِيَكُنْ أَحَبُّ الْأُمُورِ إِلَيْكَ أَعْمَهَا فِي الْعَدْلِ وَأَقْسَطُهَا بِالْحَقِّ.

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

30. إِحْذَرْ كُلَّ أَمْرٍ إِذَا ظَهَرَ، أَزْرَى بِفَاعِلِهِ وَحَقَّرَهُ.

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

31- إِحْذَرِ كُلَّ أَمْرٍ يُفْسِدُ الْآجِلَةَ، وَيُصْلِحُ الدَّانِيَةَ.

Enjoining Good and Forbidding Evil الأمر بالمعروف والنهي عن المنكر

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

1- الْأَمْرُ بِالْمَعْرُوفِ أَفْضَلُ أَعْمَالِ الْخَلْقِ.

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

2- أَوْمُرْ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ، وَأَنْكِرِ الْمُنْكَرَ بِيَدِكَ وَلِسَانِكَ، وَبَايِنَ مَنْ فَعَلَهُ بِجَهْدِكَ.

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

3- إِتَمِرُوا بِالْمَعْرُوفِ، وَأْمُرُوا بِهِ، وَتَنَاهَاوَا عَنِ الْمُنْكَرِ وَأَنْهَوَا عَنْهُ.

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

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

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

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

5- إِنَّ مَنْ رَأَى عُدْوَانًا يُعْمَلُ بِهِ، وَمُنْكَرًا يُدْعَى إِلَيْهِ، فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِيَ، وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ، وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ، وَمَنْ أَنْكَرَهُ بِسَيْفِهِ لِيَتَكُونَ حُجَّةً لِلَّهِ الْعَلِيِّ، وَكَلِمَةً لِلظَّالِمِينَ السُّفْلَى، فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى، وَقَامَ عَلَى الطَّرِيقِ، وَنَوَّرَ فِي قَلْبِهِ الْيَقِينَ.

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

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

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

7- إِذَا لَمْ تَنْفَعِ الْكِرَامَةُ فَالْإِهَانَةُ أَحْزَمُ، وَإِذَا لَمْ يَنْجَحِ السَّوْطُ فَالسَّيْفُ أَحْسَمُ.

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

8 - وقال - عليه السلام - في ذكرِ الأمرينَ بالمعروفِ والناهينَ عن المنكرِ: فَمِنْهُمْ
 الْمُنْكَرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ، فَذَلِكَ الْمُسْتَكْمِلُ لِحِصَالِ الْخَيْرِ، وَمِنْهُمْ الْمُنْكَرُ
 بِلِسَانِهِ وَقَلْبِهِ، وَالتَّارِكُ بِيَدِهِ، فَذَلِكَ الْمُتَمَسِّكُ بِخَصْلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ
 وَمُضَيِّعُ خَصْلَةٍ، وَمِنْهُمْ الْمُنْكَرُ بِقَلْبِهِ وَالتَّارِكُ بِلِسَانِهِ وَيَدِهِ، فَذَلِكَ مُضَيِّعُ أَشْرَفِ
 الْخَصْلَتَيْنِ مِنَ الثَّلَاثِ وَمُتَمَسِّكٌ بِوَاحِدَةٍ، وَمِنْهُمْ تَارِكٌ لِإِنْكَارِ الْمُنْكَرِ بِقَلْبِهِ
 وَلِسَانِهِ وَيَدِهِ فَذَلِكَ مَيِّتُ الْأَحْيَاءِ وَمَا أَعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ
 الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ إِلَّا كَنْفَتَهُ فِي بَحْرٍ لُجِّيٍّ، وَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ
 وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرِّبَانِ مِنْ أَجْلِ، وَلَا يَنْقُصَانِ مِنْ رِزْقٍ وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ
 كَلِمَةٌ عَدْلٌ عِنْدَ إِمَامٍ جَائِرٍ.

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

9- والأمر بالمعروفِ مصلحةٌ للعوامِّ، والنهي عن المنكرِ ردعاً للسُّفهاءِ.

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

10- كُنْ بِالْمَعْرُوفِ آمِراً، وَعَنِ الْمُنْكَرِ نَاهِياً، وَلِمَنْ قَطَعَكَ وَاصِلاً، وَلِمَنْ حَرَمَكَ
 مُعْطِياً.

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

11 - كُنْ بِالْمَعْرُوفِ آمِراً، وَعَنِ الْمُنْكَرِ نَاهِياً، وَبِالْخَيْرِ عَامِلاً، وَلِلشَّرِّ مَانِعاً.

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

12- كُنْ آمِراً بِالْمَعْرُوفِ عَامِلاً بِهِ، وَلَا تَكُنْ مِمَّنْ يَأْمُرُ بِهِ وَيَنَآئِي عَنْهُ فَيَبْؤُءُ بِإِثْمِهِ،

وَيَتَعَرَّضُ مَقْتًا رِيًّا.

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

13- لَنْ تَهْتَدِيَ إِلَى الْمَعْرُوفِ حَتَّى تَضِلَّ عَنِ الْمُنْكَرِ.

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

14- مَنْ عَمِلَ (أَمَرَ) بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ.

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

15- مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْوفَ الْفَاسِقِينَ.

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

16- يَقْبَحُ عَلَى الرَّجُلِ أَنْ يُنْكَرَ عَلَى النَّاسِ مُنْكَرَاتٍ وَيَنْهَاهُمْ عَنْ رذَائِلَ وَسَيِّئَاتٍ، وَإِذَا خَلَا بِنَفْسِهِ إِرْتَكَبَهَا وَلَا يَسْتَنْكِفُ مِنْ فِعْلِهَا.

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

17- لَمْ يَأْمُرْكُمْ اللَّهُ سُبْحَانَهُ إِلَّا بِحَسَنٍ، وَلَمْ يَنْهَكُمْ إِلَّا عَنِ قَبِيحٍ.

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

18- مَا أَمَرَ اللَّهُ سُبْحَانَهُ بِشَيْءٍ إِلَّا وَأَعَانَ عَلَيْهِ.

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

19- مَا نَهَى اللَّهُ سُبْحَانَهُ عَنْ شَيْءٍ إِلَّا وَأَغْنَى عَنْهُ.

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

20- إِنِّي لَأَرْفَعُ نَفْسِي أَنْ أَنْهَى النَّاسَ عَمَّا لَسْتُ أَنْتَهِي عَنْهُ أَوْ أَمُرُهُمْ بِمَا لَا أَسْبِقُهُمْ إِلَيْهِ بِعَمَلِي أَوْ أَرْضَى مِنْهُمْ بِمَا لَا يَرْضَى رَبِّي.

الآمال والأمانى Hopes and Aspiration

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

1- كَمْ مِنْ آمِلٍ خَائِبٍ وَغَائِبٍ غَيْرِ آئِبٍ.

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

2- كَمْ مِنْ مُؤَمِّلٍ مَا لَا يُدْرِكُهُ.

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

3- الْأَمَلُ يُقَرِّبُ الْمَنِيَّةَ، وَيُبَاعِدُ الْأُمْنِيَّةَ.

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

4- الْأَمَلُ سُلْطَانُ الشَّيَاطِينِ عَلَى قُلُوبِ الْغَافِلِينَ.

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

5. الْأَمَلُ كَالسَّرَابِ، يُغْرِ مَنْ رَأَاهُ، وَيُخْلِفُ مَنْ رَجَاهُ.

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

6. الْأَمَلُ أَبَدًا فِي تَكْذِيبٍ، وَطُولُ الْحَيَاةِ لِلْمَرْءِ تَعْذِيبٌ.

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

7. أَكْذِبِ الْأَمَلَ، وَلَا تَتَّقْ بِهِ، فَإِنَّهُ غُرُورٌ، وَصَاحِبُهُ مَغْرُورٌ.

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

8. أَكْذِبُوا آمَالَكُمْ، وَاعْتَنِمُوا آجَالَكُمْ بِأَحْسَنِ أَعْمَالِكُمْ، وَبَادِرُوا مُبَادِرَةَ أَوْلِي النَّهْيِ
وَالْأَلْبَابِ.

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

9. اتَّقُوا خِدَاعَ الْأَمَالِ، فَكَمْ مِنْ مُؤَمِّلٍ يَوْمَ لَمْ يُدْرِكْهُ، وَبَانِي بِنَاءٍ لَمْ يَسْكُنْهُ، وَجَامِعِ
مَالٍ لَمْ يَأْكُلْهُ، وَلَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ وَمِنْ حَقِّ مَنْعِهِ، أَصَابَهُ حَرَامًا، وَاحْتَمَلَ بِهِ
أَثَامًا.

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

10- إِتَّقُوا بَاطِلَ الْأَمَلِ، فَرُبَّ مُسْتَقْبَلِ يَوْمٍ لَيْسَ بِمُسْتَدْبِرِهِ، وَمَغْبُوطٍ فِي أَوَّلِ لَيْلَةٍ
قَامَتْ بِوَأَكِيهِ فِي آخِرِهِ.

11. Be cautious of dashed hopes and seized blessings.

11- إِحْذَرُوا الْأَمَلَ الْمَغْلُوبَ، وَالنَّعِيمَ الْمَسْلُوبَ.

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

12- إِيَّاكَ وَالثِّقَةَ بِالْأَمَالِ فَإِنَّهَا مِنْ شِيَمِ الْحَمَقِيِّ.

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

13- غُرُورُ الْأَمَلِ يُفْسِدُ الْعَمَلَ.

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

14- غَرَّ جَهُولًا كَاذِبُ أَمَلِهِ فَقَاتَهُ حُسْنُ عَمَلِهِ.

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

15- غُرُورُ الْأَمَلِ يُنْفِدُ الْمَهْلَ وَيُدْنِي الْأَجَلَ.

16. In the deception of hopes, lifetimes lapse.

16- فِي غُرُورِ الْأَمَالِ إِنْقِضَاءُ الْأَجَالِ.

17. Aspirations may deceive.

17. قَدْ تَغُرُّ الْأُمْنِيَّةُ.

18. Hopes may beguile.

18. قَدْ تَكْذِبُ الْأَمَالُ.

19. Rarely do hopes turn out to be true.

19. قَلَّمَا تَصْدُقُ الْأَمَالُ.

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

20. قَصِّرُوا الْأَمَلَ، وَخَافُوا بَغْتَةَ الْأَجْلِ، وَبَادِرُوا صَالِحَ الْعَمَلِ.

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

21. قَلِّلِ الْأَمَالَ، تَخْلُصْ لَكَ الْأَعْمَالَ.

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

22. قَصِّرْ أَمْلَكَ فَمَا أَقْرَبَ أَجْلَكَ.

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

23. قَصِّرِ الْأَمَلَ فَإِنَّ الْعُمَرَ قَصِيرٌ، وَافْعَلِ الْخَيْرَ فَإِنَّ يَسِيرَهُ كَثِيرٌ.

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

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

24- قَصِّرُوا الْأَمَلَ، وَيَادِرُوا الْعَمَلَ، وَخَافُوا بَغْتَةَ الْأَجْلِ، فَإِنَّهُ لَنْ يُرْجَى مِنْ رَجْعَةِ الْعُمْرِ مَا يُرْجَى مِنْ رَجْعَةِ الرَّزْقِ، مَا فَاتَ الْيَوْمَ مِنَ الرَّزْقِ يُرْجَى غَدًا زِيَادَتُهُ، وَمَا فَاتَ أَمْسٍ مِنَ الْعُمْرِ لَمْ تُرْجَ الْيَوْمَ رَجْعَتُهُ.

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

25- كُلُّ امْرِءٍ طَالِبٌ أُمْنِيَّتِهِ وَمَطْلُوبٌ مَنِيَّتِهِ.

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

26- كَمْ مِنْ مَخْدُوعٍ بِالْأَمَلِ مُضَيِّعٍ لِلْعَمَلِ.

27. Hope is sufficient as a deception.

27- كَفَى بِالْأَمَلِ إِغْتِرَارًا.

28. Increased aspirations stem from corruption of the intellect.

28- كَثْرَةُ الْأَمَانِي مِنْ فِسَادِ الْعَقْلِ.

29. For every hope there is a delusion.

29- لِكُلِّ أَمَلٍ غُرُورٌ.

30. Hopes never end.

30. أَلْأَمَالُ لِأَتْنَتَهِي.

31. Hope causes death to be forgotten.

31. أَلْأَمَلُ يُنْسِي الْأَجَلَ.

32. Aspirations are incentives for men.

32. أَلْأَمَانِيُّ هِمَّةُ الرَّجَالِ.

33. Hope is the veil of death.

33. أَلْأَمَلُ حِجَابُ الْأَجَلِ.

34. There is no end to hope.

34. أَلْأَمَلُ لَا غَايَةَ لَهُ.

35. Hope is an intimate companion.

35. أَلْأَمَلُ رَفِيقٌ مُؤْنِسٌ.

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

36. أَلْأَمَلُ خَادِعٌ، غَارٌ، ضَارٌّ.

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

37. الأملُ يُفسدُ العملَ، ويُفني الأجلَ.

38. Aspirations blind the eyes of insight.

38. الأمانِيُّ تُعمي عُيونَ البصائرِ.

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

39. الأمانِيُّ تَخدَعُكَ، وَعِندَ الحَقائِقِ تَدَعُكَ.

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

40. إِنِّي مُحارِبٌ أَمَلِي، وَمُنْتَظِرٌ أَجَلِي.

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

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

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

42. إِنَّكُمْ إِنِ اغْتَرَرْتُمْ بِالْأَمَالِ، تَخَرَّمْتُمْ بِوَادِرِ الْأَجَالِ وَقَدْ مَاتَتْكُمْ الْأَعْمَالُ.

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

43. آفَةُ الْأَمَالِ حُضُورُ الْأَجَالِ.

44. The bane of hope is death.

44. آفَةُ الْأَمَلِ الْأَجَلُ.

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

45. بِبُلُوغِ الْأَمَالِ يَهُونُ رُكُوبُ الْأَهْوَالِ.

46. The worst habit is hoping [for too much] as it wastes one's lifetime and causes one to lose [the opportunity to perform good] deeds.

46. بِئْسَ الشَّيْمَةُ الْأَمَلُ يُفْنِي الْأَجَلَ، وَيُفَوِّتُ الْعَمَلَ.

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

47. تَجَنَّبُوا الْمُنَى، فَإِنَّهَا تَذْهَبُ بِبَهْجَةِ نِعَمِ اللَّهِ عِنْدَكُمْ، وَتُلْزِمُ إِسْتِصْغَارَهَا لَدَيْكُمْ،
وَعَلَى قَلَّةِ الشُّكْرِ مِنْكُمْ.

48. The fruit of hope is corruption of deeds.

48. ثَمَرَةُ الْأَمَلِ فَسَادُ الْعَمَلِ.

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

49. حَاصِلُ الْأَمَانِيِّ، الْأَسْفُ (وَ ثَمَرَتُهُ التَّلَفُ).

50. How close death is to hope!

50. ما أَقْرَبَ الأَجَلَ مِنَ الأَمَلِ.

51. How corrupting is hope for deeds!

51. ما أَفْسَدَ الأَمَلَ لِلْعَمَلِ.

52. How severing is death for hope!

52. ما أَقْطَعَ الأَجَلَ لِلأَمَلِ.

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

53. ما أَطَالَ أَحَدٌ فِي الأَمَلِ إِلاَّ قَصَرَ فِي العَمَلِ.

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

54. ما لَكُمْ تُؤَمِّلُونَ ما لا تُدْرِكُونَهُ، وَتَجْمَعُونَ ما لا تَأْكُلُونَهُ، وَتَبْنُونَ ما لا تَسْكُنُونَهُ؟

55. No one lengthens his hopes except that he forgets death and performs evil actions.

55. ما أَطَالَ أَحَدٌ الأَمَلَ إِلاَّ نَسِيَ الأَجَلَ، وَأَسَاءَ العَمَلَ.

56. The best assistance for action is curtailing hopes.

56. نِعْمَ عَوْنُ العَمَلِ قَصْرُ الأَمَلِ.

57. Let aspirations and ploys not deceive you, for this suffices as ineptness.

57. لَا تَغُرَّنَكَ الْأَمَانِيُّ وَالْخُدَعُ، فَكَفَى بِذَلِكَ خُرْقًا.

58. No deception is more misleading than hope.

58. لَا غَارًا أَخْدَعُ مِنَ الْأَمَلِ.

59. Nothing is more untrue than hope.

59. لَا شَيْءَ أَكْذَبُ مِنَ الْأَمَلِ.

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

60. لَا تَفِي الْأَمَانِيُّ لِمَنْ عَوَّلَ عَلَيْهَا.

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

61. يَسِيرُ الْأَمَلِ يُوجِبُ فُسَادَ الْعَمَلِ.

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

62. إِحْذَرُوا الْأَمَانِيَّ، فَإِنَّهَا مَنَائِمٌ مُحَقَّقَةٌ.

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

63. إِيَّاكَ وَالْإِتِّكَالَ عَلَى الْمُنَى، فَإِنَّهَا مِنْ بَضَائِعِ النَّوْكَى.

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

64. أَنْفَعُ الدَّوَاءِ تَرْكُ الْمُنَى.

65. Aspirations are scattered [and dispersed].

65. الْأَمَانِيُّ أَشْتَاتٌ.

66. Aspirations delude.

66. الْأَمَانِيُّ تُخَدَعُ.

67. False aspiration is the trait of fools.

67. الْأَمَانِيُّ شَيْمَةُ الْحَمَقَاءِ.

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

68. طَاعَةُ الْأَمَلِ، تُفْسِدُ الْعَمَلَ.

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

69. عِنْدَ حُضُورِ الْأَجَالِ تَظْهَرُ خَيْبَةُ الْأَمَالِ.

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

70. عَجِبْتُ لِمَنْ لَا يَمْلِكُ أَجْلَهُ كَيْفَ يُطِيلُ أَمَلَهُ.

71. The end of hope is death.

71. غَايَةُ الْأَمْلِ الْأَجَلُ.

72. The farthest thing is hope.

72. أَبْعَدُ شَيْءٍ الْأَمَلُ.

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

73. أَكْثَرُ النَّاسِ أَمَلًا أَقَلُّهُمْ لِلْمَوْتِ ذِكْرًا.

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

74. أَطْوَلُ النَّاسِ أَمَلًا أَسْوَأُهُمْ عَمَلًا.

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

75. إِنَّ اللَّهَ سُبْحَانَهُ لَيُبْغِضُ الطَّوِيلَ الْأَمَلِ، السَّيِّئِ الْعَمَلِ.

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

76. إِنَّ الْمَرْءَ يَشْرَفُ عَلَى أَمَلِهِ، فَيَقْطَعُهُ حُضُورُ أَجَلِهِ، فَسُبْحَانَ اللَّهِ لَا أَمَلٌ يُدْرِكُ، وَلَا مَوْمِلٌ يُتْرَكُ.

77. Be cautious not to lengthen [your] hope, for many a deceived person has been enticed by his long hope and corrupted his deeds and cut [short] his lifetime, then neither was his hope realized nor was that which he lost regained.

77. إِيَّاكَ وَطُولَ الْأَمَلِ، فَكَمْ مِنْ مَغْرُورٍ افْتَتَنَ بِطُولِ أَمَلِهِ، وَأَفْسَدَ عَمَلَهُ، وَقَطَعَ

أَجَلُهُ، فَلَا أَمَلَهُ أُدْرِكُ وَلَا مَا فَاتَهُ اسْتَدْرِكُ.

78. Where will the falsehoods of hopes mislead you to?!

78. أَيْنَ تَخْتَدِعُكُمْ كَوَاذِبُ الْأَمَالِ؟!

79. Where will the mirage of hopes misguide you to?!

79. أَيْنَ يَغُرُّكُمْ سَرَابُ الْأَمَالِ؟!

80. The most delusive thing is hope.

80. أَكْذَبُ شَيْءٍ الْأَمَلُ.

81. The one who is worst in bargaining and most unsuccessful in striving is he who exerts himself in seeking the realization of his hopes while fate does not help him in his aims, and [as a result] he leaves this world in a sorrowful state and proceeds to the next world where he faces the consequences.

81. إِنَّ أَوْسَرَ النَّاسِ صَفْقَةً، وَأَخْيَبَهُمْ سَعِيًّا، رَجُلٌ أَخْلَقَ بَدَنَهُ فِي طَلَبِ آمَالِهِ، وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ، فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَاتِهِ، وَقَدِمَ عَلَى الْآخِرَةِ بِتَبِعَاتِهِ.

82. Hope is treacherous.

82. الْأَمَلُ خَوَّانٌ.

83. Hope deceives and lifetime passes.

83. الْأَمَلُ يُغْرِ، الْعَيْشُ يَمُرُّ.

84. Hope misleads and transgression strikes down.

84. الْأَمَلُ يَخْدَعُ، الْبَغْيُ يَصْرَعُ.

85. One who is deceived by hopes is misled.

85. الْمُغْتَرُّ بِالْأَمَالِ مَخْدُوعٌ.

86. Aspirations are the wares of the unintelligent.

86. الْأَمَانِيُّ بِضَائِعِ النَّوْكَى.

87. Hopes are the delusions of the foolish.

87. الْأَمَالُ غُرُورُ الْحَمَقِ.

88. Hopes bring death closer.

88. الْأَمَالُ تُدْنِي الْأَجَالَ.

89. One whose aspirations increase, his satisfaction decreases.

89. مَنْ كَثُرَ مِنْهُ قَلَّ رِضَاهُ.

90. One whose hopes lengthen, his actions become worse.

90. مَنْ طَالَ أَمْلُهُ سَاءَ عَمَلُهُ.

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

91. مَنْ اغْتَرَّ بِالْأَمَلِ خَدَعَهُ.

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

92. مَنْ غَرَّتْهُ الْأَمَانِيُّ كَذَّبَتْهُ الْأَجَالُ.

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

93. مَنْ بَلَغَ غَايَةَ أَمَلِهِ فَلْيَتَوَقَّعْ حُلُولَ أَجَلِهِ.

94. One who follows his aspirations faces increased hardship.

94. مَنْ تَبَعَ مَنَاهُ، كَثُرَ عَنَاؤُهُ.

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

95. مَنْ جَرَى فِي مَيْدَانِ أَمَلِهِ، عَثَرَ بِأَجَلِهِ.

96. One whose aspirations increase, his hardship increases.

96. مَنْ كَثُرَ مَنَاهُ، كَثُرَ عَنَاؤُهُ.

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

97. مَنْ أَمَلَ مَا لَا يُمْكِنُ، طَالَ تَرْقِبُهُ.

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

98. مَنْ يَكُنِ اللَّهُ أَمَلَهُ، يُدْرِكُ غَايَةَ الْأَمَلِ وَالرَّجَاءِ.

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

99. مَنْ اسْتَقْصَرَ بَقَاءَهُ وَأَجَلَهُ، قَصَّرَ رَجَاؤُهُ وَأَمَلَهُ.

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

100. مَنْ جَرَى فِي عِنَانِ أَمَلِهِ عَثَرَ بِأَجَلِهِ.

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

101. مَنْ أَمَلَ غَيْرَ اللَّهِ سُبْحَانَهُ أَكْذَبَ آمَالَهُ.

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

102. مَنْ اسْتَعَانَ بِالْأَمَانِيِّ أَفْلَسَ.

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

103. مِنَ الْحُمُقِ الْإِتِّكَالُ عَلَى الْأَمَلِ.

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

104. ذُلُّ الرَّجَالِ فِي خَيْبَةِ الْأَمَالِ.

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

105. رَحِمَ اللَّهُ امْرَأً قَصَرَ الْأَمَلَ، وَبَادَرَ الْأَجَلَ، وَاغْتَنَّمَ الْمَهْلَ، وَتَزَوَّدَ مِنَ الْعَمَلِ.

106. Many an aspiration may lie beneath death.

106. رَبِّ أُمْنِيَّةٍ تَحْتَ مَنِيَّةٍ.

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

107. زِدْ مِنْ طُولِ أَمَلِكَ فِي قَصْرِ أَجَلِكَ، وَلَا تَغُرَّنِكَ صِحَّةُ جِسْمِكَ وَسَلَامَةُ أَمْسِكَ، فَإِنَّ مَدَّةَ الْعُمْرِ قَلِيلَةٌ، وَسَلَامَةُ الْجِسْمِ مُسْتَحِيلَةٌ.

108. The worst poverty is [false] aspiration.

108. شَرُّ الْفَقْرِ الْمُنَى.

109. Lifetimes are wasted between hope and aspiration.

109. ضِيَاعُ الْعُمْرِ بَيْنَ الْأَمَالِ وَالْمُنَى.

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

110- طُوبَى لِمَنْ قَصَرَ أَمَلَهُ وَاعْتَنَمَ مَهَلَهُ.

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

111- طُوبَى لِمَنْ كَذَّبَ مُنَاهُ وَأَخْرَبَ دُنْيَاهُ لِعِمَارَةِ آخِرَاهُ.

112. One who relies on his aspirations dies without [realizing] his hopes.

112- مَنَاتَكَّلَ عَلَى الْأَمَانِيِّ مَاتَ دُونَ أَمَلِهِ.

113. One who trusts his aspirations will have them severed by death.

113- مَنْ وَثِقَ بِالْأُمْنِيَّةِ قَطَعَتْهُ الْمَنِيَّةُ.

114. Whoever shortens his hopes, beautifies his actions.

114- مَنْ قَصَرَ أَمَلَهُ حَسَّنَ عَمَلَهُ.

115. Whoever lengthens his hopes, corrupts his actions.

115- مَنْ أَطَالَ أَمَلَهُ أَفْسَدَ عَمَلَهُ.

The Leader الإمام

1. A just leader is better [and more beneficial] than heavy rainfall.

1- إِمَامٌ عَادِلٌ خَيْرٌ مِنْ مَطَرٍ وَابِلٍ.

2. One who obeys his *Imam* has obeyed his Lord.

2. مَنْ أَطَاعَ إِمَامَهُ فَقَدْ أَطَاعَ رَبَّهُ.

3. A leader needs a wise mind, an eloquent tongue and a heart that is steadfast in the establishment of truth.

3. يَحْتَاجُ الْإِمَامُ إِلَى قَلْبٍ عَقُولٍ، وَلِسَانٍ قَوُولٍ، وَجَنَانٍ عَلَى إِقَامَةِ الْحَقِّ صَوُولٍ.

Leadership الإمامة

1. Leadership (*imamah*) is a social order.

1. الْإِمَامَةُ نِظَامُ الْأُمَّةِ.

2. Leadership is an organizational structure for the society

2. وَالْإِمَامَةُ نِظَامًا لِلْأُمَّةِ.

Granting Refuge to the Fearful الأمان وإجارة المستغيث والخائف

1. Whoever gives refuge to the one who seeks his help, Allah will grant him refuge from His punishment.

1. مَنْ أَجَارَ الْمُسْتَغِيثَ، أَجَارَهُ اللَّهُ سُبْحَانَهُ مِنْ عَذَابِهِ.

2. One who protects a fearful person from what he fears, Allah, the Glorified, will protect him from His chastisement.

2- مَنْ أَمِنَ خَائِفًا مِنْ مَخَوْفَةٍ، أَمَنَهُ اللَّهُ سُبْحَانَهُ مِنْ عِقَابِهِ.

The Secure الآمن

1. Many a person who is secure gets frightened.

1- رَبِّ آمِنٍ وَجِلٍ.

Security الأمن

1. Nothing brings greater security than [having] faith and [performing] good deeds.

1- مَا مِنْ شَيْءٍ يَحْصُلُ بِهِ الْأَمَانُ أَوْلَىٰ مِنْ إِيمَانٍ وَإِحْسَانٍ.

2. By Allah, no one hinders the security of the peaceful or takes away the rights of the people except the disbelieving infidel and the duplicitous apostate.

2- وَاللَّهِ مَا مَنَعَ الْأَمْنَ أَهْلَهُ، وَأَزَاحَ الْحَقَّ عَنْ مُسْتَحِقِّهِ إِلَّا كُلُّ كَافِرٍ جَاحِدٍ، وَمُنَافِقٍ مُلْحِدٍ.

3. Do not be deceived by [a false sense of] security, for you will surely be taken from your sanctuary.

3- لَا تَغْتَرَنَّ بِالْأَمْنِ، فَإِنَّكَ مَأْخُودٌ مِنْ مَأْمِنِكَ.

4. It is not appropriate for an intelligent person to live in fear when he has found a way to [attain] security.

4- لَا يَنْبَغِي لِلْعَاقِلِ أَنْ يُقِيمَ عَلَى الْخَوْفِ إِذَا وَجَدَ إِلَى الْأَمْنِ سَبِيلًا.

5. There is no blessing better than security.

5- لَا نِعْمَةَ أَهْنًا مِنَ الْأَمْنِ.

6. Security is [a cause of] deception; fear is [a means of] precaution.

6- الْأَمْنُ إِغْتِرَارٌ، الْخَوْفُ إِسْتِظْهَارٌ.

7. The sweetness of security is spoilt by the bitterness of fear and panic.

7- حَلَاوَةُ الْأَمْنِ، تُنَكِّدُهَا مَرَارَةُ الْخَوْفِ وَالْحَذَرِ.

8. Many a security turns into fear.

8- رَبَّ أَمْنٍ إِنْقَلَبَ خَوْفًا.

9. The comfort of life is in security.

9- رِفَاهِيَّةُ الْعَيْشِ فِي الْأَمْنِ.

Feeling Secure From Allah's Scheme الأَمْنُ مِنْ مَكْرِ اللَّهِ

1. One who feels secure from the scheme of Allah, his sense of security is futile (or his faith is nullified).

1- مَنْ أَمِنَ مَكْرَ اللَّهِ بَطَلَ أَمَانُهُ (إيمانه).

2. He from whose evil people are not safe, is not secure from the punishment of Allah.

2- ما أَمِنَ عَذَابَ اللَّهِ مَنْ لَمْ يَأْمَنِ النَّاسُ شَرَّهُ.

The Trustworthy الأمين

1. How few are the reliable, trustworthy people, and how many are the treacherous!

1- ما أَقَلَّ الثِّقَّةَ الْمُؤْتَمَنَ، وَأَكْثَرَ الخَوَّانَ.

Trustworthiness الأمانة

1. Trustworthiness leads to truthfulness.

1- الأمانة تُؤدِّي إلى الصِّدْقِ.

2. Trustworthiness and loyalty are sincere actions, lying and fabrication are perfidious utterances.

2- الأمانةُ والوفاءُ صِدْقُ الأفعالِ، والكذبُ والإفتراءُ خيانةُ الأقوالِ.

3. Return the trust to the one who has entrusted it to you, and do not act treacherously with the one who betrayed your trust.

3- أَدِّ الأمانةَ إلى مَنْ أئْتَمَنَكَ، ولا تَخُنْ مَنْ خانَكَ.

4. Return the trust when it is entrusted to you, and do not accuse anyone when you entrust something to him, for surely one who is not trustworthy has no faith.

4- أَدِّ الأمانةَ إذا أُئْتِمِنْتَ، ولا تَتَّهَمْ غَيْرَكَ إذا أُئْتِمِنْتَهُ، فَإِنَّهُ لا إِيمانَ لِمَنْ لا أمانةَ لَهُ.

5. The best [form of] trustworthiness is keeping one's promise.

5. أَفْضَلُ الْأَمَانَةِ الْوَفَاءُ بِالْعَهْدِ.

6. Trustworthiness is [a sign of] faith; cheerfulness is [a form of] kindness.

6. الْأَمَانَةُ إِيمَانٌ، الْبَشَاشَةُ إِحْسَانٌ.

7. Trustworthiness is preservation [and safeguarding of what has been entrusted].

7. الْأَمَانَةُ صِيَانَةٌ.

8. Trustworthiness is a success for the one who observes it.

8. الْأَمَانَةُ فَوْزٌ لِمَنْ رَعَاهَا (وَعَاهَا).

9. Trustworthiness is a merit for the one who executes it.

9. الْأَمَانَةُ فَضِيلَةٌ لِمَنْ أَدَّاهَا.

10. The bane of trustworthiness is treachery.

10. آفَةُ الْأَمَانَةِ الْخِيَانَةُ.

11. When you are entrusted with something, then do not betray [the trust].

11. إِذَا أُتْمِنْتَ فَلَا تَخُنْ.

12. When you entrust anyone [with something], then do not accuse them of treachery.

12- إِذَا أُتْمِنْتَ فَلَا تَسْتَخِنُ.

13. When trustworthiness becomes stronger, truthfulness increases.

13- إِذَا قَوِيَتْ الْأَمَانَةُ كَثُرَ الصِّدْقُ.

14. The cornerstone of faith is trustworthiness.

14- رَأْسُ الْإِسْلَامِ (الْإِيمَانِ) الْأَمَانَةُ.

15. Sound trustworthiness is a symbol of good conviction.

15- صِحَّةُ الْأَمَانَةِ عُنْوَانُ حُسْنِ الْمُعْتَقَدِ.

16. Espouse trustworthiness for it is the best [form of] religiosity.

16- عَلَيْكَ بِالْأَمَانَةِ فَإِنَّهَا أَفْضَلُ دِيَانَةٍ.

17. Corruption of trustworthiness is submission to treachery.

17- فَسَادُ الْأَمَانَةِ طَاعَةُ الْخِيَانَةِ.

18. Successful is the one who clothes himself with loyalty and arms himself with trustworthiness.

18- فَازَ مَنْ تَجَلَّبَبَ الْوَفَاءَ، وَادَّرَعَ الْأَمَانَةَ.

19. Everything that is not fit to be disclosed is a trust, even if its confidentiality is not specifically sought.

19- كُلُّ شَيْءٍ لَا يَحْسُنُ نَشْرُهُ أَمَانَةٌ وَإِنْ لَمْ يُسْتَكْتَمِ.

20. One who has no trustworthiness has no faith.

20- مَنْ لَا أَمَانَةَ لَهُ لَا إِيمَانَ لَهُ.

21. One who takes [the] keeping [of] trust lightly will fall into treachery.

21- مَنْ اسْتَهَانَ بِالْأَمَانَةِ وَقَعَ فِي الْخِيَانَةِ.

22. One who acts with trustworthiness has perfected his religion.

22- مَنْ عَمِلَ بِالْأَمَانَةِ فَقَدْ أَكْمَلَ الدِّيَانَةَ.

23. The best trust that can be kept is fulfilling [one's] obligations.

23- مِنْ أَحْسَنِ الْأَمَانَةِ رَعَى الدِّمَمَ.

24. There is no faith in one who is not trustworthy.

24- لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ.

25. There is no trustworthiness in one who has no religion.

25- لِأَمَانَةِ لِمَنْ لَا دِينَ لَهُ.

Faith الإيمان

1. Faith is the better of the two trusts (or securities).

1- الإيمانُ أَفْضَلُ الْأَمَانَتَيْنِ (الْأَمَانَيْنِ).

2. Faith is acknowledging with the tongue and acting with the limbs.

2- الإيمانُ قَوْلٌ بِاللِّسَانِ، وَعَمَلٌ بِالْأَرْكَانِ.

3. Faith and modesty are linked in one linkage and they do not separate.

3- الإيمانُ وَالْحَيَاءُ مَقْرُونَانِ فِي قَرْنٍ، وَلَا يَفْتَرِقَانِ.

4. Faith and knowledge (or action) are twin brothers and companions who do not part ways.

4- الإيمانُ وَالْعِلْمُ (وَ الْعَمَلُ) أَخَوَانِ تَوْأَمَانِ، وَرَفِيقَانِ لَا يَفْتَرِقَانِ.

5. Faith is a tree, its root is certitude, its branch is piety, its sunlight is modesty and its fruit is generosity.

5- الإيمانُ شَجَرَةٌ، أَصْلُهَا الْيَقِينُ، وَفَرْعُهَا التَّقِيُّ، وَنُورُهَا الْحَيَاءُ، وَثَمَرُهَا السَّخَاءُ.

6. Faith, sincerity, certitude and piety are [encapsulated in] patience and acceptance of what has been decreed [by Allah].

6- الإيمانُ، وَالْإِخْلَاصُ، وَالْيَقِينُ، وَالْوَرَعُ، الصَّبْرُ وَالرِّضَا بِمَا يَأْتِي بِهِ الْقَدْرُ.

7. Faith and action are twin brothers and companions who do not part ways; Allah does not accept one without its counterpart.

7- الْإِيمَانُ وَالْعَمَلُ أَخَوَانِ تَوْأَمَانِ، وَرَفِيقَانِ لَا يَفْتَرِقَانِ، لَا يَقْبَلُ اللَّهُ أَحَدَهُمَا إِلَّا بِصَاحِبِهِ.

8. The best [sign of] faith is trustworthiness.

8- أَفْضَلُ الْإِيمَانِ، الْأَمَانَةُ.

9. The best faith is [based on] complete certitude.

9- أَفْضَلُ الْإِيمَانِ، حُسْنُ الْإِيقَانِ.

10. The people who are strongest in faith are those who rely the most on Allah, the Glorified.

10- أَقْوَى النَّاسِ إِيْمَانًا أَكْثَرُهُمْ تَوَكَّلًا عَلَى اللَّهِ سُبْحَانَهُ.

11. The closest people to Allah, the Glorified, are the ones with the greatest faith.

11- أَقْرَبُ النَّاسِ مِنَ اللَّهِ سُبْحَانَهُ أَحْسَنُهُمْ إِيْمَانًا.

12. The best faith is [accompanied with] sincerity and good deeds, and the worst traits are cruelty and aggression.

12- أَفْضَلُ الْإِيمَانِ الْإِخْلَاصُ وَالْإِحْسَانُ، وَأَقْبَحُ الشَّيْمِ التَّجَافِي وَالْعُدْوَانُ.

13. The best faith is [based on] complete certitude, and the greatest honour is [in] doing good deeds.

13- أَفْضَلُ الْإِيمَانِ حُسْنُ الْإِيقَانِ وَأَفْضَلُ الشَّرْفِ بَدَلُ الْإِحْسَانِ.

14. Verily the best faith is for a man to act justly with others.

14- إِنَّ أَفْضَلَ الْإِيمَانِ إِنْصَافُ الرَّجُلِ مِنْ نَفْسِهِ.

15. Indeed the place of faith is the heart, and the path to it is [through] the ears.

15- إِنَّ مَحَلَّ الْإِيمَانِ الْجَنَانُ، وَسَبِيلُهُ الْأُذُنَانِ.

16. Faith is security.

16- الْإِيمَانُ أَمَانٌ.

17. Faith is the path with manifest inner secrets.

17- الْإِيمَانُ وَاضِحٌ الْوَلَائِحِ.

18. Faith is an effective intercessor.

18- الْإِيمَانُ شَفِيعٌ مُنْجِحٌ.

19. Faith is free of jealousy.

19- الْإِيمَانُ بَرِيءٌ مِنَ الْحَسَدِ.

20. Faith is the loftiest goal.

20- الْإِيمَانُ أَعْلَى غَايَةٍ.

21. Disbelief is wiped out by faith.

21- الْكُفْرُ يَمْحَاهُ (يَمْحُوهُ) الْإِيمَانُ.

22. Faith is sincerity in action.

22- الْإِيمَانُ إِخْلَاصُ الْعَمَلِ.

23. Salvation comes with faith.

23- النَّجَاةُ مَعَ الْإِيمَانِ.

24. Faith is a flame that cannot be extinguished.

24- الْإِيمَانُ شِهَابٌ لَا يَخْبُو.

25. Faith is free of hypocrisy.

25- الْإِيمَانُ بَرِيءٌ مِنَ النِّفَاقِ.

26. Faith is patience in tribulation and gratitude in ease.

26- الْإِيمَانُ صَبْرٌ فِي الْبَلَاءِ، وَشُكْرٌ فِي الرَّخَاءِ.

27. If you have faith in Allah, your place of return will be secure.

27- إِنْ أَمَنْتَ بِاللَّهِ أَمِنَ مَنَقَلْبُكَ.

28. It is through faith that salvation is attained.

28- بِالْإِيمَانِ تَكُونُ النَّجَاةُ.

29. It is through faith that one is guided towards virtuous actions.

29- بِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ.

30. It is through faith that one reaches the pinnacle of felicity and the zenith of happiness.

30- بِالْإِيمَانِ يُرْتَقَى إِلَى ذُرْوَةِ السَّعَادَةِ وَنِهَايَةِ الْحُبُورِ.

31. Faith is salvation.

31- الْإِيمَانُ نَجَاةٌ.

32. The fruit of faith is success with Allah.

32- ثَمَرَةُ الْإِيمَانِ الْفَوْزُ عِنْدَ اللَّهِ.

33. The fruit of faith is desire for the Eternal Abode.

33- ثَمَرَةُ الْإِيمَانِ الرَّغْبَةُ فِي دَارِ الْبَقَاءِ.

34. Three things, if possessed, complete one's faith: intellect, forbearance and knowledge.

34- ثَلَاثٌ مَنْ كُنَّ فِيهِ كَمَلَتْ إِيْمَانُهُ، الْعَقْلُ، وَالْحِلْمُ، وَالْعِلْمُ.

35. Three things, if possessed, perfect one's faith: that when one is pleased, his pleasure does not lead him towards vice; and when he gets angry, his anger does not draw him away from the truth; and when he is in a position of power, he never takes that which is not his.

35- ثلاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ الْإِيمَانَ: مَنْ إِذَا رَضِيَ لَمْ يُخْرِجْهُ رِضَاهُ إِلَى بَاطِلٍ، وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ عَنْ حَقٍّ، وَإِذَا قَدَرَ لَمْ يَأْخُذْ مَا لَيْسَ لَهُ.

36. Three things, if possessed, perfect one's faith: justice in anger and contentment, moderation in poverty and wealth, and maintaining a balance between fear and hope.

36- ثلاثٌ مَنْ كُنَّ فِيهِ فَقَدْ أَكْمَلَ الْإِيمَانَ: الْعَدْلُ فِي الْغَضَبِ وَالرِّضَا، وَالْقَصْدُ فِي الْفَقْرِ وَالْغِنَاءِ، وَاعْتِدَالُ الْخَوْفِ وَالرَّجَاءِ.

37. Three things are from the treasures of faith: concealing misfortune, charity and sickness.

37- ثلاثٌ مِنْ كُنُوزِ الْإِيمَانِ: كِتْمَانُ الْمُصِيبَةِ، وَالصَّدَقَةُ، وَالْمَرَضُ.

38. Virtuous chastity and contentment with what suffices are from the pillars of faith.

38- حُسْنُ الْعَفَافِ، وَالرِّضَا بِالْكَفَافِ مِنْ دَعَائِمِ الْإِيمَانِ.

39. Lowering your voice, casting down your gaze and walking with modesty are from the signs of faith and religiousness.

39- خَفْضُ الصَّوْتِ وَغَضُّ الْبَصَرِ، وَمَشْيُ الْقَصْدِ، مِنْ أَمَارَةِ الْإِيمَانِ وَحُسْنِ التَّدِينِ.

40. Contently remaining obedient [to Allah], performing good deeds and hastening towards noble traits are from the perfections of faith and the best virtues.

40. دَوَامُ الطَّاعَاتِ، وَفِعْلُ الخَيْرَاتِ، وَالمُبَادَرَةُ إِلَى المَكْرُمَاتِ مِنْ كَمَالِ
الإِيمَانِ، وَأَفْضَلُ الإِحْسَانِ.

41. The embellishment of faith is piety.

41. زَيْنُ الإِيمَانِ الوَرَعُ.

42. He ('a) said about faith: It is nearness [to Allah] for the one who guards [against evil], confidence for the one who trusts [in Allah], comfort for the one who entrusts [his affairs to Allah] and a shield for the one who endures patiently.

42. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ الإِيمَانِ: زُفَى لِمَنْ ارْتَقَبَ، وَثِقَّةٌ لِمَنْ تَوَكَّلَ،
وَرَاحَةٌ لِمَنْ فَوَّضَ، وَجَنَّةٌ لِمَنْ صَبَرَ.

43. The embellishment of faith is [in] purity of one's innermost thoughts [and secrets] and [performing] good deeds in the open.

43. زَيْنُ الإِيمَانِ طَهَارَةُ السَّرَائِرِ، وَحُسْنُ العَمَلِ فِي الظَّاهِرِ.

44. Ask Allah for [strong] faith and act upon the ordinances of the Qur'an.

44. سَلُوا اللَّهَ الإِيمَانَ، وَاعْمَلُوا بِمُوجِبِ القُرْآنِ.

45. The worst faith is that in which doubt enters.

45. شَرُّ الإِيمَانِ مَا دَخَلَهُ الشُّكُّ.

46. The uprightness of faith is [in] piety and its corruption is [in] greed.

46. صَلَاحُ الْإِيمَانِ الْوَرَعُ، وَفَسَادُهُ الطَّمَعُ.

47. True faith and good deeds are the best provisions.

47. صِدْقُ الْإِيمَانِ، وَصَنَائِعُ الْإِحْسَانِ، أَفْضَلُ الذَّخَائِرِ.

48. Protect your faith from doubt, for doubt spoils faith the same way salt spoils honey.

48. صُنْ إِيْمَانَكَ مِنَ الشَّكِّ: فَإِنَّ الشَّكَّ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْمِلْحُ الْعَسَلَ.

49. Make your faith sincere, for this is the path to Paradise and safety from hellfire.

49. عَلَيْكُمْ بِإِخْلَاصِ الْإِيمَانِ فَإِنَّهُ السَّبِيلُ إِلَى الْجَنَّةِ وَالنَّجَاةِ مِنَ النَّارِ.

50. It is on truth and trust that faith is based.

50. عَلَى الصِّدْقِ وَالْأَمَانَةِ مَبْنَى الْإِيمَانِ.

51. The pinnacle of faith is certitude.

51. غَايَةُ الْإِيمَانِ الْإِيقَانُ.

52. The highest degree of faith is befriending for the sake of Allah, having enmity for the sake of Allah, spending on each other for the sake of Allah and establishing ties with each other for the sake of Allah, the Glorified.

52. غَايَةُ الْإِيمَانِ الْمُوَالَاةُ فِي اللَّهِ، وَالْمُعَادَاةُ فِي اللَّهِ، وَالتَّبَاذُلُ فِي اللَّهِ، وَالتَّوَاصُلُ فِي اللَّهِ سُبْحَانَهُ.

53. One type of faith is that which is firmly fixed in the hearts and another is that which shifts between the hearts and breasts [without being firmly fixed in the hearts].

53. فَمِنْ الْإِيمَانِ مَا يَكُونُ ثَابِتًا مُسْتَقَرًّا فِي الْقُلُوبِ وَمِنْهُ مَا يَكُونُ عَوَارِي بَيْنَ الْقُلُوبِ وَالصُّدُورِ.

54. Allah, the Glorified, has prescribed faith as a purification from doubt.

54. فَرَضَ اللَّهُ سُبْحَانَهُ الْإِيمَانَ تَطْهِيرًا مِنَ الشِّرْكِ.

55. Faith has made it incumbent on its possessor to establish the traditions of Islam and its ordinances.

55. قَدْ أُوجِبَ الْإِيمَانُ عَلَى مُعْتَقِدِهِ إِقَامَةَ سُنَنِ الْإِسْلَامِ وَالْفَرَضِ.

56. Strengthen your faith with certitude, for this is the best religion.

56. قَوُّوا إِيمَانَكُمْ (قَوِّ إِيمَانَكُمْ) بِالْيَقِينِ فَإِنَّهُ أَفْضَلُ الدِّينِ.

57. How can he who resents the truth taste the sweetness of faith?

57. كَيْفَ يَجِدُ حَلَاوَةَ الْإِيمَانِ مَنْ يُسَخِطُ الْحَقَّ؟!

58. Acquiring faith is [through] adhering to the truth and being sincere with the creatures.

58. كَسَبُ الْإِيمَانِ لُزُومُ الْحَقِّ، وَنُصْحُ الْخَلْقِ.

59. He who claims to have faith yet is infatuated by misleading aspirations and false amusements of this world, has lied.

59. كَذِبَ مَنْ ادَّعى الإِيمانَ وَهُوَ مَشْغُوفٌ (مَشْغُوفٌ) مِنَ الدُّنيا بِخُدَعِ الأمانِيِّ
وَزُورِ المَلاهي.

60. The conception of faith is [achieved through] the recitation of the Qur'an.

60. لَقاحُ الإِيمانِ تِلاوَةُ القُرْآنِ.

61. One who entertains doubt in his faith [in one God] becomes a polytheist.

61. مَنْ ارتابَ بِالإِيمانِ أَشْرَكَ.

62. One who has no faith has no trustworthiness.

62. مَنْ لا إِيمانَ لَهُ لا أمانَةَ لَهُ.

63. One who likes his faith to become perfect should ensure that his love, hate, pleasure and displeasure are [all] for the sake of Allah.

63. مَنْ أَحَبَّ أَنْ يَكْمُلَ إِيمانُهُ فَلْيَكُنْ حُبَّهُ لِلَّهِ، وَبُغْضُهُ لِلَّهِ، وَرِضاهُ لِلَّهِ، وَسَخَطُهُ
لِلَّهِ.

64. One who gives for the sake of Allah, withholds for the sake of Allah, loves for the sake of Allah and hates for the sake of Allah, has perfected [his] faith.

64. مَنْ أَعْطى فِي اللَّهِ، وَمَنَعَ فِي اللَّهِ، وَأَحَبَّ فِي اللَّهِ، وَأَبْغَضَ فِي اللَّهِ، فَقَدْ
اسْتَكْمَلَ الإِيمانَ.

65. The basis of faith is unwavering certitude.

65. مِلَاكُ الْإِيمَانِ حُسْنُ الْإِيْقَانِ.

66. One whose faith is true is saved, and one whose submission is complete is guided.

66. نَجَا مَنْ صَدَقَ إِيمَانُهُ وَهُدِيَ مَنْ حَسَنَ إِسْلَامُهُ.

67. There is no honour higher than faith.

67. لَا شَرَفَ أَعْلَى مِنْ الْإِيمَانِ.

68. There is no medium more successful than faith.

68. لَا وَسِيلَةَ أَنْجَحُ مِنْ الْإِيمَانِ.

69. There is no faith like modesty and generosity.

69. لِإِيمَانٍ كَالْحِيَاءِ وَالسَّخَاءِ.

70. Faith without piety is of no benefit.

70. لَا يَنْفَعُ الْإِيمَانُ بِغَيْرِ تَقْوَى.

71. A servant's faith is not complete until he loves whom Allah, the Glorified, loves and hates the one whom Allah, the Glorified, hates.

71. لَا يَكْمُلُ إِيمَانُ عَبْدٍ حَتَّى يُحِبَّ مَنْ أَحَبَّهُ اللَّهُ سُبْحَانَهُ، وَيُبْغِضَ مَنْ أَبْغَضَهُ
اللَّهُ سُبْحَانَهُ.

72. The faith of a servant is not true until he is more confident of what is in the Hand of Allah, the Glorified, than what is in his own hand.

72. لا يَصْدُقُ إِيمَانُ عَبْدٍ حَتَّى يَكُونَ بِمَا فِي يَدِ اللَّهِ سُبْحَانَهُ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

73. Nothing that is preserved by human beings is like faith in Allah and good deeds.

73. لَأَشْيَاءٌ يَدَّخِرُهُ الْإِنْسَانُ كَالْإِيمَانِ بِاللَّهِ وَصَنَائِعِ الْإِحْسَانِ.

74. The faith of a man is deduced by his submission and obedience [to Allah].

74. يُسْتَدَلُّ عَلَى إِيمَانِ الرَّجُلِ بِالتَّسْلِيمِ وَأُزُومِ الطَّاعَةِ.

75. The faith [of a person] is deduced by increased fear [of Allah], controlling lust and overcoming lowly desires.

75. يُسْتَدَلُّ عَلَى الْإِيمَانِ بِكَثْرَةِ التَّقْيِ، وَمِلْكِ الشَّهْوَةِ، وَغَلْبَةِ الْهَوَى.

76. Faith requires certitude.

76. يَحْتَاجُ الْإِيمَانُ إِلَى الْإِيقَانِ.

77. Faith requires sincerity.

77. يَحْتَاجُ الْإِيمَانُ إِلَى الْإِخْلَاصِ.

78. One who believes in Allah [and attests to His oneness] is saved.

78. مَنْ صَدَّقَ اللَّهَ سُبْحَانَهُ نَجَى.

79. The foundation of faith is total submission to the will of Allah.

79. أَصْلُ الْإِيمَانِ حُسْنُ التَّسْلِيمِ لِأَمْرِ اللَّهِ.

80. Have faith and you will be safe.

80. آمِنُ تَأْمَنُ.

The Believer المؤمن

1. A believer is very truthful in [his] speech and generous in [his] benevolence.

1- الْمُؤْمِنُ صَدُوقُ اللِّسَانِ، بَدُولُ الْإِحْسَانِ.

2. A believer is [always] alert, waiting for one of the two boons [of this world or the Hereafter].

2- الْمُؤْمِنُ يَقْظَانٌ يَنْتَظِرُ إِحْدَى الْحَسَنَتَيْنِ.

3. A believer is chaste, contented, free from sin and pious.

3- الْمُؤْمِنُ عَفِيفٌ، مُقْتَنِعٌ، مُتَنَزِّهٌ، مُتَوَرِّعٌ.

4. A believer is one whose love is for [the sake of] Allah, whose hate is for Allah, whose taking is for Allah and whose leaving is for Allah.

4- الْمُؤْمِنُ مَنْ كَانَ حُبُّهُ لِلَّهِ، وَبُغْضُهُ لِلَّهِ، وَأَخْذُهُ لِلَّهِ، وَتَرْكُهُ لِلَّهِ.

5. A believer is thankful in [times of] comfort, patient in tribulation and fearful in affluence.

5- الْمُؤْمِنُ شَاكِرٌ فِي السَّرَّاءِ، صَابِرٌ فِي الْبَلَاءِ، خَائِفٌ فِي الرَّخَاءِ.

6. A believer is moderate in [times of] affluence, [and] keeps away from the [pleasures of this] world.

6- الْمُؤْمِنُ عَفِيفٌ فِي الْغِنَى، مُتَنَزِّهٌ عَنِ الدُّنْيَا.

7. A believer is [always] between blessing and wrongdoing, [and] nothing reforms these two except thankfulness and repentance.

7- الْمُؤْمِنُ بَيْنَ نِعْمَةٍ وَخَطِيئَةٍ لَا يُصْلِحُهُمَا إِلَّا الشُّكْرُ وَالِاسْتِغْفَارُ.

8. A believer is dignified, honourable, self-reliant, cautious and sorrowful.

8- الْمُؤْمِنُ عَزِيزٌ كَرِيمٌ، مَأْمُونٌ عَلَى نَفْسِهِ، حَذِرٌ مَحْزُونٌ.

9. A believer constantly remembers [Allah], frequently contemplates, is thankful for blessings and patient in the face of tribulation.

9- الْمُؤْمِنُ دَائِمٌ الذِّكْرُ، كَثِيرُ الْفِكْرِ، عَلَى النِّعَمِ شَاكِرٌ، وَفِي الْبَلَاءِ صَابِرٌ.

10. A believer is modest, independent, certain and pious.

10- الْمُؤْمِنُ حَيٌّ، غَنِيٌّ، مُوقِنٌ، تَقِيٌّ.

11. When a believer is asked [for help], he helps, and when he asks [other for help], he is lenient [and does not overburden them].

11- الْمُؤْمِنُ إِذَا سُئِلَ أُسْعَفَ، وَإِذَا سَأَلَ خَفَّفَ.

12. A believer is wary of his sins, always fearing chastisement and hoping for the mercy of his Lord.

12- الْمُؤْمِنُ حَذِرٌ مِنْ ذُنُوبِهِ أَبَدًا يَخَافُ الْبَلَاءَ وَيَرْجُو رَحْمَةَ رَبِّهِ.

13. To a believer, this world is his arena, action is his endeavour, death is his gift and Paradise is his prize.

13- الْمُؤْمِنُ الدُّنْيَا مِضْمَارُهُ، وَالْعَمَلُ هِمَّتُهُ، وَالْمَوْتُ تُحْفَتُهُ، وَالْجَنَّةُ سَبَقَتُهُ.

14. A believer is one who has purified his heart of vileness.

14- الْمُؤْمِنُ مَنْ طَهَّرَ قَلْبَهُ مِنَ الدَّنِيَّةِ (الرِّيْبَةِ).

15. A believer is one whose affair is near, whose sorrow is distant, whose silence is much and whose actions are sincere.

15- الْمُؤْمِنُ قَرِيبٌ أَمْرُهُ، بَعِيدٌ هَمُّهُ، كَثِيرٌ صَمْتُهُ، خَالِصٌ عَمَلُهُ.

16. A believer is eager in [his] obedience [to Allah] and refrains from what is forbidden.

16- الْمُؤْمِنُ عَلَى الطَّاعَاتِ حَرِيصٌ، وَعَنِ الْمَحَارِمِ عَفٌّ.

17. The soul of a believer is firmer than a hard rock while he is [himself] humbler than a slave.

17- الْمُؤْمِنُ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ، وَهُوَ أَدْلُ مِنَ الْعَبْدِ.

18. When a believer observes, he takes lesson; and when he is quiet, he contemplates; and when he speaks, he remembers [Allah]; and when he is given, he is grateful; and when he undergoes hardship, he is patient.

18- الْمُؤْمِنُ إِذَا نَظَرَ اعْتَبَرَ، وَإِذَا سَكَتَ تَفَكَّرَ، وَإِذَا تَكَلَّمَ ذَكَرَ، وَإِذَا أُعْطِيَ شَكَرَ،
وَإِذَا ابْتُلِيَ صَبَرَ.

19. When a believer is admonished, he restrains himself; and when he is warned, he becomes cautious; and when he is shown an example, he learns [from it]; and when he is reminded, he remembers; and when he is oppressed, he forgives.

19- الْمُؤْمِنُ إِذَا أُعْظِيَ إِزْدَجَرَ، وَإِذَا حُذِرَ حَذَرَ، وَإِذَا عُبرَ اعْتَبَرَ، وَإِذَا ذُكِرَ ذَكَرَ،
وَإِذَا أُظْلِمَ غَفَرَ.

20. The persistence of a believer is [in] his renunciation [of worldly pleasures], his interest is [in] his religiosity, his dignity is [in] his contentment and his striving is for his Hereafter. His good deeds are many, his status is elevated and he has managed [to gain] his freedom and salvation.

20- الْمُؤْمِنُ دَابَهُ زَهَادَتُهُ، وَهَمَّهُ دِيَانَتُهُ، وَعِزُّهُ قَنَاعَتُهُ، وَجَدُهُ لآخِرَتِهِ، قَدْ كَثُرَتْ
حَسَنَاتُهُ، وَعَلَتْ دَرَجَاتُهُ، وَشَارَفَ خَلَاصُهُ وَنَجَاتُهُ.

21. A believer looks at this world with eyes that derive lesson, and consumes from it only what is necessary, and hears in it with ears of hatred and enmity [towards it].

21- الْمُؤْمِنُ يَنْظُرُ إِلَى الدُّنْيَا بِعَيْنِ الإِعْتِبَارِ، وَيَقْتَاتُ فِيهَا بِبَطْنِ الإِضْطِرَارِ،
وَيَسْمَعُ فِيهَا بِأُذُنِ المَقْتِ وَالإِبْغَاضِ.

22. The believers blame themselves and are fearful of their past mistakes; they detest this world, eagerly yearn for the Hereafter and hasten towards [acts of] obedience.

22- الْمُؤْمِنُونَ لِأَنْفُسِهِمْ مُتَّهَمُونَ، وَمِنْ فَارِطٍ زَلَّهِمْ وَجَلُّونَ، وَلِلدُّنْيَا عَائِفُونَ، وَإِلَى
الْآخِرَةِ مُشْتَاقُونَ، وَإِلَى الطَّاعَاتِ مُسَارِعُونَ.

23. A believer is one who bears with the harm that people inflict [on him] but nobody is ever harmed by him.

23- الْمُؤْمِنُ مَنْ تَحَمَّلَ أذى النَّاسِ، وَلَا يَتَأَذَى أَحَدًا بِهِ.

24. The believer is one who safeguards his Hereafter by [sacrificing] his world, while the vicious is one who safeguards his world by [sacrificing] his Hereafter.

24- الْمُؤْمِنُ مَنْ وَقَى دِينَهُ بِدُنْيَاهُ، وَالْفَاجِرُ مَنْ وَقَى دُنْيَاهُ بِدِينِهِ.

25. A believer is faithful to himself and struggles against his vain desires and feelings.

25- الْمُؤْمِنُ أَمِينٌ عَلَى نَفْسِهِ، مُغَالِبٌ (مُجَاهِدٌ) لِهَوَاهُ وَحِسِّهِ.

26. Be careful of the opinions of believers, for Allah, the Glorified, effectuates the truth through their tongues.

26- إِتَّقُوا ظُنُونَ الْمُؤْمِنِينَ، فَإِنَّ اللَّهَ سُبْحَانَهُ أَجْرَى الْحَقِّ عَلَى ألسِنَتِهِمْ.

27. The most honourable of believers is the most sagacious of them.

27- أَشْرَفُ الْمُؤْمِنِينَ أَكْثَرُهُمْ كَيْسًا.

28. The best of believers in terms of belief is the one whose taking, giving, anger and pleasure are all for [the sake of] Allah.

28. أَفْضَلُ الْمُؤْمِنِينَ إِيمَانًا مَنْ كَانَ لِلَّهِ أَخْذُهُ، وَعَطَاهُ، وَسَخَطُهُ، وَرِضَاهُ.

29. Believers are indeed compassionate. 1

29. إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ.

30. Verily believers are afraid [of displeasing Allah].

30. إِنَّ الْمُؤْمِنِينَ وَجُلُونَ.

31. Indeed the cheerfulness of a believer is in his face, his strength is in his religion and his sorrow is in his heart.

31. إِنَّ بَشَرَ الْمُؤْمِنِ فِي وَجْهِهِ، وَقُوَّتُهُ فِي دِينِهِ، وَحُزْنُهُ فِي قَلْبِهِ.

32. Verily a believer feels ashamed if an act which goes against his faith is committed by him.

32. إِنَّ الْمُؤْمِنَ لَيَسْتَحْيِي إِذَا مَضَى لَهُ عَمَلٌ فِي غَيْرِ مَا عُقِدَ عَلَيْهِ إِيمَانُهُ.

33. The goal of a believer is Paradise.

33. غَايَةُ الْمُؤْمِنِ الْجَنَّةُ.

34. The needlessness of a believer is through [his reliance on] Allah, the Glorified.

34. غَنَى الْمُؤْمِنِ بِاللَّهِ سُبْحَانَهُ.

35. He (the believer) has enlivened his intellect, killed his lust, obeyed his Lord and disobeyed his lower-

self.

35- قَدْ أَحْيَا عَقْلَهُ، وَأَمَاتَ شَهْوَتَهُ، وَأَطَاعَ رَبَّهُ وَعَصَى نَفْسَهُ.

36. How many a believer has succeeded through patience and thinking positively.

36- كَمْ مِنْ مُؤْمِنٍ فَازَ بِهِ الصَّبْرُ، وَحَسَنُ الظَّنِّ.

37. Be a pious, contented and modest believer.

37- كُنْ مُؤْمِنًا، تَقِيًّا، مُتَّقِنًا، عَفِيفًا.

38. A believer has a perfect intellect, a pleasing leniency, an inclination towards good deeds and an aversion towards bad deeds.

38- لِلْمُؤْمِنِ عَقْلٌ وَفِيٌّ، وَحِلْمٌ مَرْضِيٌّ، وَرَغْبَةٌ فِي الْحَسَنَاتِ، وَفِرَارٌ مِنَ السَّيِّئَاتِ.

39. A believer has three times: a time for whispering to his Lord, a time for assessing himself (or in another narration: a time for making arrangements for his livelihood) and a time when he freely enjoys himself with what is lawful and pleasant.

39- لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ، سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ،
(وَسَاعَةٌ يَرْمُ فِيهَا مَعَاشَهُ) وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَلَذَّتِّهَا فِيمَا يَحِلُّ وَيَجْمَلُ.

40. The faith of a believer is not perfected until he deems comfort to be a trial and affliction to be a blessing.

40- لَا يَكْمَلُ إِيمَانُ الْمُؤْمِنِ حَتَّى يَعُدَّ الرَّخَاءَ فِتْنَةً، وَالْبَلَاءَ نِعْمَةً.

41. A believer is never found to be envious, malevolent or miserly.

41. لَا يُلْفَى الْمُؤْمِنُ حَسُوداً، وَلَا حَقُوداً، وَلَا بَخِيلاً.

42. A believer is never anything other than forbearing and merciful.

42. لَا يَكُونُ الْمُؤْمِنُ إِلَّا حَلِيمًا، رَحِيمًا.

43. It behoves a believer to feel ashamed if the thought of disobedience crosses his mind.

43. يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَحْيِيَ إِذَا اتَّصَلَتْ لَهُ فِكْرَةٌ فِي غَيْرِ طَاعَةٍ.

44. It behoves a believer to remain obedient and to cover himself with piety and contentment.

44. يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَلْزِمَ الطَّاعَةَ، وَيَلْتَحِفَ الْوَرَعَ وَالْقَنَاعَةَ.

45. A believer is tested with affliction just like the purity of gold and silver is tested with fire.

45. يُمْتَحَنُ الْمُؤْمِنُ بِالْبَلَاءِ، كَمَا يُمْتَحَنُ بِالنَّارِ الْخِلَاصُ.

46. There are three signs of a believer: truthfulness, certitude and [having] short hopes.

46. لِلْمُؤْمِنِ ثَلَاثُ عِلَامَاتٍ: الصِّدْقُ، وَالْيَقِينُ، وَقَصْرُ الْأَمَلِ.

47. A believer is never found to be anything but content.

47. لَنْ يُلْقَى الْمُؤْمِنُ إِلَّا قَانِعًا.

48. He who is not concerned about improving his Hereafter is not a believer.

48

- لَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَهْتَمَّ بِإِصْنِ

49. If I were to strike the nose of a believer to make him hate me he would still not hate me, and if I were to bestow the whole world to a hypocrite to make him love me he would still not love me.

49. لَوْ ضَرَبْتُ خَيْشُومَ الْمُؤْمِنِ عَلَى أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي، وَلَوْ صَبَبْتُ الدُّنْيَا بِجُمْلَتِهَا عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي.

50. One who believes is safe.

50. مَنْ آمَنَ أَمِنَ.

51. One who believes increases his certitude.

51. مَنْ يُؤْمِنُ يَزِدُّ يَقِينًا.

52. One who believes in Allah seeks [help and] protection from Him.

52. مَنْ آمَنَ بِاللَّهِ لَجَأَ إِلَيْهِ.

53. A believer has not [truly] believed until he comprehends.

53. مَا آمَنَ الْمُؤْمِنُ حَتَّى عَقَلَ.

54. The example of a believer is like that of citronella, both its taste and its fragrance are pleasant.

54. مَثَلُ الْمُؤْمِنِ كَالْأُتْرُجَةِ طَيِّبٌ طَعْمُهَا وَرِيحُهَا.

55. One who purifies his faith is guided.

55. هُدَى مَنْ أَخْلَصَ إِيمَانَهُ.

56. The concern of a believer is for his Hereafter, and all his efforts are for his place of [final] return.

56. هُمُ الْمُؤْمِنِ لِآخِرَتِهِ، وَكُلُّ جِدِّهِ لِمُنْقَلَبِهِ.

57. A believer is never satiated while his brother is hungry.

57. لَا يَشْبَعُ الْمُؤْمِنُ وَأَخُوهُ جَائِعٌ.

58. A believer never falls short of forbearance and never gets anxious when faced with difficulty.

58. لَا يُقْصِرُ الْمُؤْمِنُ عَنْ أَحْتِمَالٍ، وَلَا يَجْزَعُ لِرَزِيَّةٍ.

59. A man does not become a [true] believer until he is no longer concerned about what [food] will end his pangs of hunger and which of his two attires he will wear.

59. لَا يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى لَا يُبَالِيَ بِمَاذَا أَسَدَّ فَوْرَةَ جُوعِهِ، وَلَا بِأَيِّ ثَوْبَيْهِ
أَبْتَدَلَ.

60. The cheerfulness of a believer is in his face and his sorrow is in his heart. He has the broadest chest (i.e. has great patience, knowledge and virtue) and is most humble in spirit. He hates high position and dislikes renown. His grief is long, his sorrow is distant, his silence is much and his time is occupied. He

is grateful and patient, submerged in his thoughts [about the Hereafter], sparing in his friendship, easy going and of soft temperament. He is firmer than a hard rock but humbler than a slave.

60- بَشْرُ الْمُؤْمِنِ فِي وَجْهِهِ، وَحُزْنُهُ فِي قَلْبِهِ، أَوْسَعُ شَيْءٍ صَدْرًا، وَأَذَلُّ شَيْءٍ نَفْسًا، يَكْرَهُ الرِّفْعَةَ، وَيَشْنَأُ السَّمْعَةَ، طَوِيلٌ غَمًّا، بَعِيدٌ هَمًّا، كَثِيرٌ صَمْتًا، مَشْغُولٌ وَقْتًا، صَبُورٌ شُكُورٌ، مَغْمُورٌ بِفِكْرَتِهِ، ضَنِينٌ بِخَلَّتِهِ، سَهْلٌ الْخَلِيقَةَ، لَيِّنٌ الْعَرِيكََةَ، نَفْسُهُ أَصْلَبُ مِنَ الصُّلْدِ، وَهُوَ أَذَلُّ مِنَ الْعَبْدِ.

61. The beauty of a believer's face is from the special favour of Allah on him.

61- حُسْنُ وَجْهِ الْمُؤْمِنِ مِنْ حُسْنِ عِنَايَةِ اللَّهِ بِهِ.

62. Verily the certitude of a believer is seen in his actions and the doubt of a hypocrite is seen in his actions.

62- إِنَّ الْمُؤْمِنَ يُرَى يَقِينُهُ فِي عَمَلِهِ وَإِنَّ الْمُنَافِقَ يُرَى شَكَّهُ فِي عَمَلِهِ.

63. A believer is sagacious and intelligent.

63- الْمُؤْمِنُ كَيْسٌ، عَاقِلٌ.

64. A believer is free from perversion and dissension.

64- الْمُؤْمِنُ مُنْزَهُ عَنِ الزَّيْغِ وَالشَّقَاقِ.

65. A believer is penitent, repentant and remorseful.

65- الْمُؤْمِنُ مُنِيبٌ، مُسْتَغْفِرٌ، تَوَّابٌ.

66. The nature of a believer is [being] sincere and his trait is suppressing anger.

66. الْمُؤْمِنُ غَرِيظَتُهُ النَّصْحُ، وَسَجِيَّتُهُ الْكَظْمُ.

67. The believers are such that their good deeds are expected and people are safe from their evil.

67. الْمُؤْمِنُونَ خَيْرَاتُهُمْ مَأْمُولَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ.

68. The fear of a believer is in his heart and his repentance is in his admission.

68. تَقِيَّةُ الْمُؤْمِنِ فِي قَلْبِهِ، وَتَوْبَتُهُ فِي اعْتِرَافِهِ.

69. Three things are adornments for believers: fear of Allah, truthful speech and returning trusts [to their rightful owners].

69. ثَلَاثٌ هُنَّ زِينَةُ الْمُؤْمِنِ: تَقْوَى اللَّهِ، وَصِدْقُ الْحَدِيثِ، وَأَدَاءُ الْأَمَانَةِ.

70. The beauty of a believer is his piety.

70. جَمَالُ الْمُؤْمِنِ وَرَعُهُ.

71. The joy of a believer is in the obedience of his Lord, and his sorrow is due to his sin.

71. سُرُورُ الْمُؤْمِنِ بِطَاعَةِ رَبِّهِ، وَحُزْنُهُ عَلَى ذَنْبِهِ.

72. The integrity of a believer is in his keeping away from what is forbidden and hastening towards virtues.

72. طَرَفُ الْمُؤْمِنِ نَزَاهَتُهُ عَنِ الْمَحَارِمِ، وَمُبَادِرَتُهُ إِلَى الْمَكَارِمِ.

73. A believer is easy going, polite, approachable and reliable.

73. الْمُؤْمِنُ هَيِّنٌ لَيِّنٌ، سَهْلٌ، مُؤْتَمَنٌ.

74. A believer makes few mistakes and does plenty of work.

74. الْمُؤْمِنُ قَلِيلُ الزَّلَلِ، كَثِيرُ الْعَمَلِ.

75. The demeanour of a believer is characterized by moderation and his conduct is upright.

75. الْمُؤْمِنُ سِيرَتُهُ الْقَصْدُ، وَسُنَّتُهُ الرُّشْدُ.

76. A believer loathes idle play and likes to work hard.

76. الْمُؤْمِنُ يَعَافُ اللَّهْوَ، وَيَأْلَفُ الْجِدَّ.

77. When the soul of a believer ascends to the heavens, the angels are amazed and say: It is incredible how he was saved from a place where the best of us2 got corrupted.

77. إِذَا صَعَدَتْ رُوحُ الْمُؤْمِنِ إِلَى السَّمَاءِ تَعَجَّبَتِ الْمَلَائِكَةُ وَقَالَتْ عَجَبًا كَيْفَ نَجَا مِنْ دَارٍ فَسَدَ فِيهَا خَيْرُنَا.

78. A believer is sorrowful in his thoughts [about himself], sparing in his friendship.

78. الْمُؤْمِنُ مَغْمُومٌ بِفِكْرَتِهِ، ضَنِينٌ بِخُلَّتِهِ.

79. A believer has a mild disposition and is easy going.

79- الْمُؤْمِنُ لَيِّنُ الْعَرِيكَهٗ، سَهْلُ الْخَلِيقَةِ.

80. A believer does not oppress [anyone] and eschews sin.

80- الْمُؤْمِنُ لَا يَظْلِمُ، وَلَا يَتَأْتَمُّ.

81. A believer is fair to the one who is unfair to him.

81- الْمُؤْمِنُ يَنْصِفُ مَنْ لَا يَنْصِفُهُ.

82. A believer is affectionate, endearing and compassionate.

82- الْمُؤْمِنُ آفٍ، مَأْلُوفٌ، مُتَعَطِّفٌ.

83. Indeed believers are approachable and soft-hearted.

83- إِنَّ الْمُؤْمِنِينَ هَيِّنُونَ، لَيِّنُونَ.

84. Believers are indeed virtuous.

84- إِنَّ الْمُؤْمِنِينَ مُحْسِنُونَ.

85. Indeed believers are fearful [of Allah].

85- إِنَّ الْمُؤْمِنِينَ خَائِفُونَ.

86. A believer is [gauged] by his actions.

86- الْمُؤْمِنُ بِعَمَلِهِ.

87. Believers possess more intelligence [than others].

87- الْمُؤْمِنُونَ أَكْثَرُ أَعْلَامًا.

1. Or, if taken in the context of Q70:27 and other similar verses, this could be translated as: Believers are indeed apprehensive [of the punishment of Allah].

2. Other copies have 'the best of them' – and this seems to be more correct.

The Human Being الإنسان

1. The human being is [distinguished] by his intellect.

1- الْإِنْسَانُ بِعَقْلِهِ.

2. The uprightness of a human being is in controlling the tongue and doing good deeds.

2- صَلاَحُ الْإِنْسَانِ فِي حَبْسِ اللِّسَانِ وَبَذْلِ الْإِحْسَانِ.

3. He ('a) said about the one whom he censured: He does not anticipate any misfortune and does not humble himself in piety. He does not know the door of guidance so as to go towards it, nor [does he know] the door of perdition so as to turn away from it.

3- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي وَصْفِ مَنْ ذَمَّهُ: لَا يَحْسِبُ رَزِيَّةً، وَلَا يَخْشَعُ تَقِيَّةً، لَا يَعْرِفُ بَابَ الْهُدَى، فَيَتَّبِعُهُ وَلَا بَابَ الرَّدَى فَيَصُدُّ عَنْهُ.

Intimacy with Allah الأُنْسُ بِاللَّهِ

1. The fruit of intimacy with Allah is keeping aloof from the people.

1- ثَمَرَةُ الْأُنْسِ بِاللَّهِ الْإِسْتِيْحَاشُ مِنَ النَّاسِ.

2. How can one become intimate with Allah when he has not separated himself from the creation?

2- كَيْفَ يَأْنَسُ بِاللَّهِ مَنْ لَا يَسْتَوْحِشُ مِنَ الْخَلْقِ؟

3. One who is intimate with Allah keeps aloof from the people.

3- مَنْ أَنْسَ بِاللَّهِ اسْتَوْحِشَ مِنَ النَّاسِ.

4. One who keeps aloof from the people, becomes intimate with Allah, the Glorified.

4- مَنْ اسْتَوْحِشَ عَنِ النَّاسِ أَنْسَ بِاللَّهِ سُبْحَانَهُ.

Intimacy الأُنْسُ

1. The comfort of security is removed by the anxiety of loneliness and the apprehension of fear disturbs the familiarity of society.

1- أُنْسُ الْأَمْنِ تُذْهِبُهُ وَحْشَةُ الْوَحْدَةِ، وَأُنْسُ الْجَمَاعَةِ يُنَكِّدُهُ وَحْشَةُ الْمَخَافَةِ.

2. Intimacy is in three [people]: A compatible wife, a righteous child and an agreeable brother.

2- الْأُنْسُ فِي ثَلَاثَةٍ: الزَّوْجَةِ الْمُوَافِقَةِ، وَالْوَلَدِ الصَّالِحِ، وَالْأَخِ الْمُوَافِقِ.

3. The most deserving of intimacy among the people is the close friend.

3- أَحَقُّ النَّاسِ أَنْ يُؤَنَسَ بِهِ، الْوَدُودُ، الْمَأْلُوفُ.

Deliberateness and Acting Unhurriedly والتَّائِي وَالْأَنَاة

1. Acting slowly is praiseworthy in everything except in opportunities for [doing] good.

1- التُّؤَدَةُ مَمْدُوحَةٌ فِي كُلِّ شَيْءٍ إِلَّا فِي فُرْصِ الْخَيْرِ.

2. Taking time [to ascertain] is better than making haste, except in opportunities for [doing] good.

2- التَّثَبُّتُ خَيْرٌ مِنَ الْعَجَلَةِ إِلَّا فِي فُرْصِ الْخَيْرِ (الْبِرِّ).

3. Deliberateness is judiciousness.

3- التَّائِي حَزْمٌ.

4. Deliberateness brings about assurance.

4- التَّائِي يُوجِبُ الْإِسْتِظْهَارَ.

5. Deliberateness in action protects against errancy.

5- التَّائِي فِي الْفِعْلِ يُؤَمِّنُ الْخَطَلَ.

6. Through deliberateness, matters become easy.

6. بِالتَّائِي تَسْهُلُ الْمَطَالِبُ.

7. Confidence in speech protects from slips and mistakes.

7. التَّثَبُّتُ فِي الْقَوْلِ يُؤَمِّنُ الْعِثَارَ وَالزَّلَلَ.

8. Through deliberateness, means become easy.

8. بِالتَّائِي تَسْهُلُ الْأَسْبَابُ.

9. Slowly! Darkness is disappearing; as though those who had departed have arrived [at their final destination] and those who hasten will soon join.

9. رُوَيْدًا يُسْفِرُ الظَّلَامُ، كَانَ قَدْ وَرَدَتِ الْأَطْعَانُ يُوشِكُ مَنْ أَسْرَعَ أَنْ يَلْحَقَ.

10. Bind your haste with your deliberateness, your domination with your friendliness and your evil [traits] with your good [ones]. Help the intellect overcome vain desires and you will possess understanding.

10. صِلْ عَجَلَتَكَ بِتَأْنِيكَ، وَسَطْوَتَكَ بِرَفْقِكَ، وَشَرَّكَ بِخَيْرِكَ، وَأَنْصُرِ الْعَقْلَ عَلَى الْهَوَى تَمْلِكِ النَّهْيَ.

11. You must adopt deliberateness, for indeed one who acts unhurriedly is deserving of success.

11. عَلَيْكَ بِالْأَنَاةِ فَإِنَّ الْمُتَأَنِّيَّ حَرِيٌّ بِالْإِصَابَةِ.

12. In deliberateness there is [precaution and] assurance.

12. فِي التَّائِي إِسْتِظْهَارٌ.

13. In deliberateness there is safety.

13- فِي الْأَنَاةِ السَّلَامَةُ.

14. One who acts without haste is saved from mistakes.

14- مَنْ إِتَّادَ أَمِنَ مِنَ الزَّلَلِ.

15. There is no success for one who has no deliberateness.

15- لَا إِصَابَةَ لِمَنْ لَا أَنَاةَ لَهُ.

16. Deliberateness is a virtue.

16- الْأَنَاةُ حُسْنٌ.

17. Deliberateness is success.

17- الْأَنَاةُ إِصَابَةٌ.

One who Acts with Deliberateness الْمُتَأَنِّي

1. One who acts unhurriedly is deserving of success.

1- الْمُتَأَنِّي حَرِيٌّ بِالإِصَابَةِ.

2. The one who acts with deliberateness is successful even if he perishes.

2. الْمُتَأَنِّي مُصِيبٌ وَإِنْ هَلَكَ.

3. The one who acts without haste is either successful or close to success.

3. أَصَابَ مُتَأَنِّئًا أَوْ كَادًا.

Strengthening oneself التَّأْيِدُ

1. Strengthening oneself is [a sign of] judiciousness.

1. التَّأْيِدُ حَزْمٌ.

Misery البُؤْسُ

1. How close is misery to felicity, and death to life.

1. مَا أَقْرَبَ الْبُؤْسُ مِنَ النَّعِيمِ، وَالْمَوْتُ مِنَ الْحَيَاةِ.

Stinginess and Avarice البُخْلُ وَالشُّحُّ

1. Stinginess is one of the two forms of poverty.

1. الْبُخْلُ أَحَدُ الْفَقْرَيْنِ.

2. Stinginess earns dishonor and makes one enter hellfire.

2. الْبُخْلُ يَكْسِبُ الْعَارَ، وَيُدْخِلُ النَّارَ.

3. Stinginess in spending from one's wealth that which Allah, the Glorified, has made obligatory, is the worst type of stinginess.

3- البُخْلُ بِإِخْرَاجِ مَا افْتَرَضَهُ اللَّهُ سُبْحَانَهُ مِنَ الْأَمْوَالِ أَقْبَحُ الْبُخْلِ.

4. Protect yourselves from vehement miserliness, malice, anger and jealousy and prepare for each of these things a contrivance which you can fight it with, like thinking about the consequence, refraining [from] vice, seeking virtue, improving your Hereafter and espousing forbearance.

4- احْتَرِسُوا مِنْ سُورَةِ الْجَمْدِ (الْحَمْدِ)، وَالْحَقْدِ، وَالْغَضَبِ، وَالْحَسَدِ، وَأَعِدُّوا لِكُلِّ شَيْءٍ مِنْ ذَلِكَ عُدَّةً تُجَاهِدُونَهُ بِهَا مِنَ الْفِكْرِ فِي الْعَاقِبَةِ، وَمَنْعِ الرَّذِيلَةِ، وَطَلَبِ الْفَضِيلَةِ، وَصَلَاحِ الْآخِرَةِ، وَلُزُومِ الْحِلْمِ.

5. Be wary of stinginess, for it is ignobility and [leads to] vilification.

5- احْذَرُوا الْبُخْلَ فَإِنَّهُ لَوْمٌ وَمَسَبَةٌ.

6. Be wary of avarice, for verily it brings hate, tarnishes [one's] good qualities and exposes [one's] faults.

6- احْذَرُوا الشُّحَّ، فَإِنَّهُ يُكْسِبُ الْمَقْتَّ، وَيَشِينُ الْمَحَاسِنَ، وَيُشِيعُ الْعُيُوبَ.

7. I bid you not to adorn yourself with stinginess, for it will disparage you near those who are close to you and will make you hated by your relatives.

7- إِيَّاكَ وَالتَّحْلِيَّ بِالْبُخْلِ، فَإِنَّهُ يُزْرِي بِكَ عِنْدَ الْقَرِيبِ (الْغَرِيبِ)، وَيُمَقِّتَكَ إِلَى النَّسِيبِ.

8. I bid you to refrain from avarice, for it is the garment of indigence and the bridle that is used to drive one towards every [type of] vileness.

8- إِيَّاكَ وَالشُّحَّ فَإِنَّهُ جِلْبَابُ الْمَسْكِنَةِ، وَزِمَامٌ يُقَادُ بِهِ إِلَى كُلِّ دِنَاءَةٍ.

9. I bid you to refrain from stinginess, for the miser is hated by strangers and shunned by those who are close to him.

9- إِيَّاكُمْ وَالْبُخْلَ، فَإِنَّ الْبَخِيلَ يَمَقُّتُهُ الْغَرِيبُ، وَيَنْفُرُ مِنْهُ الْقَرِيبُ.

10. The worst stinginess is withholding money from those who deserve it.

10- أَقْبَحُ الْبُخْلِ مَنْعُ الْأَمْوَالِ مِنْ مُسْتَحِقِّهَا.

11. Stinginess is [a form of] poverty.

11- الْبُخْلُ فَقْرٌ.

12. Avarice leads to vilification.

12- الشُّحُّ مُسَبِّةٌ.

13. Making too many excuses is a sign of stinginess.

13- كَثْرَةُ التَّعَلُّلِ آيَةُ الْبُخْلِ.

14. Avarice earns vilification.

14- الشُّحُّ يَكْسِبُ الْمَسَبَّةَ.

15. Stinginess degrades its possessor.

15. الْبُخْلُ يُزْرِئُ بِصَاحِبِهِ.

16. Stinginess earns condemnation.

16. الْبُخْلُ يَكْسِبُ الذَّمَّ.

17. Stinginess gives rise to hatred.

17. الْبُخْلُ يُوجِبُ الْبَغْضَاءَ.

18. Stinginess with what is available [in one's possession] is thinking negatively of God.

18. الْبُخْلُ بِالْمَوْجُودِ سُوءُ الظَّنِّ بِالْمَعْبُودِ.

19. Stinginess humiliates its possessor and elevates the one who turns away from it.

19. الْبُخْلُ يَذِلُّ مُصَاحِبَهُ وَيُعِزُّ مُجَانِبَهُ.

20. Through stinginess, vilification increases.

20. بِالْبُخْلِ تَكْثُرُ الْمَسَبَةُ.

21. The worst trait is stinginess.

21. بُسُّ الْخَلِيقَةِ الْبُخْلُ.

22. Excessive avarice sullies chivalry and spoils brotherhood.

22. زِيَادَةُ الشُّحِّ تَشِينُ الْفُتُوَّةَ وَتُفْسِدُ الْأَخُوَّةَ.

23. In avarice there is vilification (and dishonour).

23. فِي الشُّحِّ الْمَسَبَّةُ (السَّبَّةُ).

24. Excessive avarice leads to vilification.

24. كَثْرَةُ الشُّحِّ تُوجِبُ الْمَسَبَّةَ.

25. If you were to see stinginess in the form of a man, you would have surely seen an ugly, disfigured person.

25. لَوْ رَأَيْتُمُ الْبُخْلَ رَجُلًا لَرَأَيْتُمُوهُ شَخْصًا مُشَوَّهًا.

26. If you were to see stinginess in the form of a man, you would have surely seen a disfigured person, from whom every eye would look away and every heart would turn away.

26. لَوْ رَأَيْتُمُ الْبُخْلَ رَجُلًا لَرَأَيْتُمُوهُ مُشَوَّهًا يُغَضُّ عَنْهُ كُلُّ بَصَرٍ، وَيَنْصَرِفُ عَنْهُ كُلُّ قَلْبٍ.

27. One who persists in avarice is deprived of [sincere] advisers.

27. مَنْ لَزِمَ الشُّحَّ عَدِمَ النَّصِيحَ.

28. Avarice is one of the most revolting traits.

28. مِنْ أَقْبَحِ الْخَلَائِقِ الشُّحُّ.

29. How revolting is stinginess with affluence!

29- مَا أَقْبَحَ الْبُخْلَ مَعَ الْإِكْتَارِ.

30. How revolting is stinginess by those who possess nobility.

30- مَا أَقْبَحَ الْبُخْلَ بِذَوِي النَّبْلِ.

31. Nothing brings down the wrath of Allah like stinginess.

31- مَا اجْتُلِبَ سَخَطُ اللَّهِ بِمِثْلِ الْبُخْلِ.

32. The honourable do not flee from death the way they flee from stinginess and the company of the wicked.

32- مَا فِرَارُ الْكِرَامِ مِنَ الْحِمَامِ كَفِرَارِهِمْ مِنَ الْبُخْلِ وَمُقَارَنَةِ اللَّئَامِ.

33. There is no vilification like avarice.

33- لَا مَسَبَّةَ كَالشُّحِّ.

34. There is no alienation like avarice.

34- لَا غُرْبَةَ كَالشُّحِّ.

35. There is no magnanimity with avarice.

35- لَا مَرْوَةَ مَعَ شُحِّ.

36. There is no evil trait worse than avarice.

36- لَا سَوَاءَ أَسْوَأُ مِنْ الشُّحِّ.

37. There is no evil trait worse than stinginess

37- لَا سَوَاءَ أَسْوَأُ مِنَ الْبُخْلِ.

The Miser and the Avaricious البخيل والشحيح

1. A miser is stingy towards himself with little of his worldly possessions and leaves all the rest for his heirs.

1- الْبَخِيلُ يَبْخُلُ عَلَى نَفْسِهِ بِالْيَسِيرِ مِنْ دُنْيَاهُ، وَيَسْمَحُ لِوَرَاثِهِ بِكُلِّهَا.

2. A miser gives up of more of his honour than what he holds of his possessions and loses multiple times more of his religion than what he saves of his property.

2- الْبَخِيلُ يَسْمَحُ مِنْ عَرَضِهِ بِأَكْثَرِ مِمَّا أَمْسَكَ مِنْ عَرَضِهِ، وَيُضَيِّعُ مِنْ دِينِهِ أَضْعَافَ مَا حَفِظَ مِنْ نَشْبِهِ.

3. The farthest of creatures from Allah, the Exalted, is the wealthy miser.

3- أَبْعَدُ الْخَلَائِقِ مِنَ اللَّهِ تَعَالَى الْبَخِيلُ الْغَنِيُّ.

4. The most miserly with his possessions is the most generous with his honour.

4- أَبْخَلُ النَّاسِ بِعَرَضِهِ أَسْخَاهُمْ بِعَرَضِهِ.

5. The most miserly of all people is the one who is stingy to himself with his wealth, and [eventually] leaves it behind for his heirs.

5. أَبْخَلُ النَّاسِ مَنْ بَخَلَ عَلَى نَفْسِهِ بِمَالِهِ، وَخَلَّفَهُ لِوَرَثَتِهِ.

6. The miser is dispraised, the envious is disheartened.

6. الْبَخِيلُ مَذْمُومٌ، الْحَسُودُ مَغْمُومٌ.

7. The miser is a treasurer for his heirs.

7. الْبَخِيلُ خَازِنٌ لِوَرَثَتِهِ.

8. A miser hastens poverty.

8. الْبَخِيلُ مُتَعَجِّلُ الْفَقْرِ.

9. A miser is always disgraced.

9. الْبَخِيلُ أَبَدًا ذَلِيلٌ.

10. A miser always comes up with excuses and pretexts.

10. الْبَخِيلُ مُتَحَجِّجٌ (مُتَبَجِّجٌ) بِالْمَعَاذِيرِ وَالتَّعَالِيلِ.

11. A miser is abased among those who are dear to him.

11. الْبَخِيلُ ذَلِيلٌ بَيْنَ أَعَزَّتِهِ.

12. I am amazed at the wretched miser who rushes towards the poverty that is fleeing him and loses the wealth that is seeking him; he lives a life of poverty in this world and is called to account with the reckoning of the wealthy in the Hereafter.

12- عَجِبْتُ لِلشَّقِيِّ البَخِيلِ يَتَعَجَّلُ الفَقْرَ الَّذِي مِنْهُ هَرَبَ وَيَفُوتُهُ الغِنَى الَّذِي إِيَّاهُ طَلَبَ فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الفُقَرَاءِ وَيُحَاسِبُ فِي الآخِرَةِ حِسَابَ الأَغْنِيَاءِ.

13. The avaricious has no friend.

13- لَيْسَ لِشَحِيحِ رَفِيقٌ.

14. The miser has no close friend.

14- لَيْسَ لِبَخِيلِ حَبِيبٌ.

15. He who is stingy to himself with his wealth is not successful and leaves behind his possessions for others.

15- لَمْ يُوفَّقْ مَنْ بَخَلَ عَلَى نَفْسِهِ بِخَيْرِهِ وَخَلَّفَ مَالَهُ لِغَيْرِهِ.

16. One who withholds his hand out of fear of poverty has [actually] hastened poverty.

16- مَنْ قَبَضَ يَدَهُ مَخَافَةَ الفَقْرِ فَقَدْ تَعَجَّلَ الفَقْرَ.

17. One who is stingy with his wealth is abased.

17- مَنْ بَخَلَ بِمَالِهِ ذَلٌّ.

18. One who is miserly with that which he does not [even] possess, has exceeded in meanness.

18- مَنْ بَخِلَ بِمَا لَا يَمْلِكُهُ فَقَدْ بَالَغَ فِي الرَّذِيلَةِ (بِالرَّذِيلَةِ).

19. One who withholds his hand from [spending on] his family has only held back one hand from them but caused many hands to be withheld by them [against him].

19- مَنْ يَقْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ، فَإِنَّمَا يَقْبِضُ يَدًا وَاحِدًا عَنْهُمْ، وَيَقْبِضُ عَنْهُ
أَيْدِي كَثِيرَةً مِنْهُمْ.

20. One who is stingy with his wealth towards himself, is generous with it to his wife's [next] husband.

20- مَنْ بَخِلَ بِمَالِهِ عَلَى نَفْسِهِ جَادَ بِهِ عَلَى بَعْلِ عَرْسِهِ.

21. He who is stingy to the one who needs what he possesses, Allah's wrath upon him increases.

21- مَنْ بَخِلَ عَلَى الْمُحْتَاجِ بِمَا لَدَيْهِ كَثُرَ سَخَطُ اللَّهِ عَلَيْهِ.

22. He who is stingy with his favours has not fastened his faith [and made it firm].

22- مَا عَقَدَ إِيمَانَهُ مَنْ بَخِلَ بِإِحْسَانِهِ.

23. He who is stingy with his favours is not intelligent.

23- مَا عَقَلَ مَنْ بَخِلَ بِإِحْسَانِهِ.

24. While passing by some filth in a cesspit, he ('a) said: This is what you were competing for yesterday. And in another narration, he said: This is what the misers were stingy with.

24- وَقَالَ - عَلَيْهِ السَّلَامُ -: وَقَدْ مَرَّ بِقَدْرِ عَلَى مَزْبَلَةٍ: هَذَا مَا كُنْتُمْ (عَلَيْهِ بِالْأَمْسِ

تَتَنَافَسُونَ) تَتَنَافَسُونَ فِيهِ بِالْأَمْسِ وَفِي خَيْرٍ آخِرٍ أَنَّهُ قَالَ: هَذَا مَا بَخِلَ بِهِ
الْبَاخِلُونَ.

25. Woe to the miser who hastens towards the poverty which has fled from him and abandons the wealth that has sought him.

25. وَيَحِ الْبَخِيلِ الْمُتَعَجِّلِ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ، وَالتَّارِكِ الْغِنَى الَّذِي إِيَّاهُ طَلَبَ.

26. Do not be stingy by acting tightfistedly; and do not waste by acting extravagantly.

26. لَا تَبْخُلْ فَتُقْتَرِ وَلَا تُسْرِفْ فَتُفْرِطَ.

27. There is no magnanimity in a miser.

27. لَا مَرْوَةَ لِبَخِيلٍ.

28. Nothing holds back wealth except stinginess, and a miser is blameworthy and liable for punishment.

28. لَا يُبْقَى الْمَالُ إِلَّا الْبُخْلُ، وَالْبَخِيلُ مُعَاقَبٌ مُلُومٌ.

29. A miser is rebuked in this world, and punished and chastised in the Hereafter.

29. الْبَاخِلُ فِي الدُّنْيَا مَذْمُومٌ، وَفِي الْآخِرَةِ مُعَذَّبٌ مُلُومٌ.

Taking the Initiative المبادرة

1. Take the initiative to act, belie [false] hope and recall death.

1- بِادِرُوا الْعَمَلَ، وَأَكْذِبُوا الْأَمَلَ، وَلاَحِظُوا الْأَجَلَ.

2. Take the initiative to act and fear the suddenness of death, [then] you will realize the greatest hope.

2- بِادِرُوا الْعَمَلَ (الْأَمَلَ)، وَخَافُوا بَغْتَةَ الْأَجَلِ، تُدْرِكُوا أَفْضَلَ الْأَمَلِ.

3. Hasten towards [virtuous] actions before old age disables you.

3- بِادِرُوا بِالْعَمَلِ عُمُرًا نَاكِسًا.

4. Hasten towards [virtuous] actions before debilitating illness or sudden death [overtakes you].

4- بِادِرُوا بِالْعَمَلِ مَرَضًا حَابِسًا، وَمَوْتًا خَالِسًا.

5. Hasten towards virtue, for verily virtuous deeds are an opportunity [to secure your Hereafter].

5- بِادِرِ الْبِرَّ فَإِنَّ أَعْمَالَ الْبِرِّ فُرْصَةٌ.

6. Take the initiative to perform good deeds [now] while the neck is free from the noose and the spirit is unfettered.

6- بِادِرُوا صَالِحَ الْأَعْمَالِ وَالْخَنَاقُ مُهْمَلٌ وَالرُّوحُ مُرْسَلٌ.

7. Take the initiative in your youth before your old age and in your health before your illness.

7- بِادِرْ شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سُقْمِكَ.

8. Take the initiative in your affluence before your poverty and while you are alive before your death.

8- بَادِرْ غِنَاكَ قَبْلَ فَقْرِكَ، وَحَيَاتِكَ قَبْلَ مَوْتِكَ.

9. Take the initiative while the rest of your life is before you, and you have the ability to act by volition¹, and have the opportunity of repentance, and the possibility of abrogating your misdeeds.

9- بَادِرُوا فِي مَهْلِ الْبَقِيَّةِ، وَأَنْفِ الْمَشِيَّةِ، وَانْتَظَارِ التَّوْبَةِ، وَأَنْفِاسِ الْحَوِيَّةِ.

10. Hasten to act while the bodies are healthy, the tongues are untied, the [cry of] repentance is heard and the deeds are accepted.

10- بَادِرُوا وَالْأَبْدَانُ صَاحِحَةٌ، وَالْأَلْسُنُ مُطْلَقَةٌ، وَالتَّوْبَةُ مَسْمُوعَةٌ، وَالْأَعْمَالُ مَقْبُولَةٌ.

11. Hasten to act before [you are seized with] the seizing of the all-Powerful, the Omnipotent.

11- بَادِرُوا قَبْلَ أَخْذَةِ الْعَزِيزِ الْمُقْتَدِرِ.

12. Hasten to act before the narrowness and constriction [of the grave].

12- بَادِرُوا قَبْلَ الضَّنْكِ وَالْمَضْيِقِ.

13. Hasten to act before the terror [of death] and the departure of your soul [from your body].

13- بَادِرُوا قَبْلَ الرَّوْعِ وَالزُّهُوقِ.

14. Hasten towards good deeds before your deaths, and purchase what will remain for you [in the Hereafter] with what will depart from you [of this world].

14- بَادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ، وَابْتَاَعُوا مَا يَبْقَى لَكُمْ بِمَا يَزُولُ عَنْكُمْ.

15. Hasten [to do good] with your wealth before your deaths come upon you, so that it may purify you, set you aright and bring you closer [to Allah].

15- بَادِرُوا بِأَمْوَالِكُمْ قَبْلَ حُلُولِ آجَالِكُمْ تُزَكِّكُمْ وَتُصْلِحُكُمْ وَتُزْلِفُكُمْ.

16. Hasten towards obedience [to Allah] and you will be felicitous.

16- بَادِرِ (بَاكِرِ) الطَّاعَةَ تَسْعُدُ.

17. Hasten towards good and you will be guided.

17- بَادِرِ الْخَيْرَ تَرْشُدُ.

18. Hasten [to do good] before the coming of the hidden awaited one.

18- بَادِرُوا قَبْلَ قُدُومِ الْغَائِبِ الْمُنْتَظَرِ.

19. Anticipate death and its throes, prepare for it before its arrival and get ready for it before it descends.

19- بَادِرُوا الْمَوْتَ وَغَمْرَاتِهِ، وَمَهْدُوا لَهُ قَبْلَ حُلُولِهِ وَأَعِدُوا لَهُ قَبْلَ نُزُولِهِ.

20. Hasten [to act] in the period of guidance and repose of the bodies, and in your remaining lifetime, and while you have the ability to act by volition.

20- بَادِرُوا فِي فَيْنَةِ الْإِرْشَادِ، وَرَاحَةِ الْأَجْسَادِ، وَمَهْلِ الْبَقِيَّةِ، وَأَنْفِ الْمَشِيَّةِ.

21. Hasten in performing your good deeds and compete with your deaths, for you will be compensated for what you sent forward, rewarded for what you did beforehand and held accountable for what you left behind.

21. بادِرُوا أَعْمَالَكُمْ، وسَابِقُوا آجَالَكُمْ، فَإِنَّكُمْ مَدِينُونَ بِمَا أَسَلَفْتُمْ، وَمُجَازُونَ بِمَا قَدَّمْتُمْ، وَمُطَالِبُونَ بِمَا خَلَّفْتُمْ.

22. Surpass your hope and anticipate the assault of death, for people are on the verge of having their hopes cut short and being surprised by death.

22. بادِرُوا الأَمَلَ، وسَابِقُوا هُجُومَ الأَجَلِ، فَإِنَّ النَّاسَ يُوشِكُ أَنْ يَنْقَطِعَ بِهِمُ الأَمَلُ، فَيَرَهُقُهُمُ الأَجَلُ.

23. Hurry to take advantage of opportunity before it becomes [a cause of] distress.

23. بادِرِ الفُرْصَةَ قَبْلَ أَنْ تَكُونَ غُصَّةً.

24. Blessed is the one who hastens to perform good deeds before his means are cut short.

24. طُوبَى لِمَنْ بَادَرَ صَالِحَ العَمَلِ قَبْلَ أَنْ تَنْقَطِعَ أَسْبَابُهُ.

25. Blessed is he who anticipates death, takes advantage of respite and prepares the provision of good deeds [for the Hereafter].

25. طُوبَى لِمَنْ بَادَرَ الأَجَلَ، واغْتَنَّمَ المَهْلَ، وتَزَوَّدَ مِنَ العَمَلِ.

1. Also translated: ...at the first available opportunity when the intention is made.

البرد Cold Weather

1. Be cautious of the cold [of winter] at its onset and embrace it towards its ending, for it acts upon the bodies as it acts upon the branches its beginning scorches and its end causes leaves to grow.

1- تَوَقُّوْا الْبِرَّ فِي أَوَّلِهِ، وَتَلَقَّوْهُ فِي آخِرِهِ، فَإِنَّهُ يَفْعَلُ بِالْأَبْدَانِ كَمَا يَفْعَلُ فِي الْأَغْصَانِ، أَوَّلُهُ يُحْرَقُ، وَآخِرُهُ يُورِقُ.

Righteousness and Those Who prevent it البرُّ والبرُّ ومن منعه

1. The righteous act is an action that reforms.

1- البرُّ عَمَلٌ مُصْلِحٌ.

2. The righteous act is a good deed.

2- البرُّ عَمَلٌ صَالِحٌ.

3. Righteousness is the prize of the judicious.

3- البرُّ غَنِيْمَةٌ الْحَازِمِ.

4. Righteousness is the quickest in acquiring reward.

4- البرُّ أَعْجَلُ شَيْءٍ مَثُوبَةٌ.

5. Through righteousness the free man is owned.

5- بِالْبِرِّ يَمْلِكُ الْحُرُّ.

6. Hastening to perform righteous acts increases [one's] righteousness.

6. تَعَجِيلُ الْبِرِّ زِيَادَةٌ فِي الْبِرِّ.

7. The best benefaction is that which reaches the free.

7. خَيْرُ الْبِرِّ مَا وَصَلَ إِلَى الْأَحْرَارِ.

8. The best righteous act is that which reaches the needy.

8. خَيْرُ الْبِرِّ مَا وَصَلَ إِلَى الْمُحْتَاجِ.

9. In every righteous act there is gratitude.

9. فِي كُلِّ بَرٍّ شُكْرٌ.

10. One who prevents righteousness is deprived of gratitude.

10. مَنْ مَنَعَ بَرًّا مَنَعَ شُكْرًا.

11. Whoever extends his righteousness, his renown spreads.

11. مَنْ بَدَّلَ بَرَّهُ اِنْتَشَرَ ذِكْرُهُ.

12. One whose righteousness is close [at hand], his reputation goes far [and wide].

12. مَنْ قَرَّبَ بَرَّهُ بَعَدَ صِيَّتُهُ.

13. One who follows up one good act with another good act and bears the offences of his brothers and neighbours has perfected [his] virtue.

13- مَنْ أَتْبَعَ الْإِحْسَانَ بِالْإِحْسَانِ، وَاحْتَمَلَ جِنَايَاتِ الْإِخْوَانِ وَالْجِيرَانِ، فَقَدْ أَكْمَلَ الْبِرَّ.

14. One who is miserly towards you with his cheerfulness will not be generous with his righteousness.

14- مَنْ بَخِلَ عَلَيْكَ بِبِشْرِهِ لَمْ يَسْمَحْ بِبِرِّهِ.

15. One of the best righteous acts is being kind to the orphans.

15- مِنْ أَفْضَلِ الْبِرِّ بَرُّ الْإِيْتَامِ.

16. With righteousness, mercy flows forth abundantly.

16- مَعَ الْبِرِّ تَدْرُ الرَّحْمَةُ.

17. The righteous tongue rejects the foolishness of the ignorant.

17- لِسَانُ الْبِرِّيَّابِي سَفَهُ الْجُهَالِ.

18. One whose righteousness increases is praised.

18- مَنْ كَثُرَ بِرُّهُ حُمِدَ.

19. Urging the self towards altruism is from the qualities of the righteous.

19- مِنْ شِيَمِ الْأَبْرَارِ حَمْلُ النَّفُوسِ عَلَى الْإِيْتَارِ.

Insistence الإبرام

1. One who insists [too much] makes others fed up of him.

1- مَنْ أَبْرَمَ سُوْمَ.

The Innocent البَريء

1. The innocent one is healthy, the suspicious one is sick.

1- الْبَرِيءُ صَاحِيحٌ، وَالْمُرِيْبُ عَلِيْلٌ.

2. The innocent one is fearless.

2- الْبَرِيءُ جَرِيءٌ.

3. How courageous the innocent one is and how timid is the suspicious one!

3- مَا أَشْجَعَ الْبَرِيءُ وَأَجْبَنَ الْمُرِيْبُ.

4. No one is more courageous than an innocent person.

4- لَا أَشْجَعَ مِنْ بَرِيءٍ.

5. Every innocent one is well.

5- كُلُّ بَرِيءٍ صَاحِيحٌ.

البشر، البشاشة وطلاقة الوجه Being Cheerful and smiling

1. Cheerfulness is one of the two forms of hospitality.

1- البشاشة أحدُ القرائين.

2. Cheerfulness is [a form of] kindness.

2- البشاشة إحسان.

3. Cheerfulness is a trap for [ensnaring] affection.

3- البشاشة حباله المودة.

4. Adopt cheerfulness for it is indeed a trap for [ensnaring] affection.

4- عليك بالبشاشة فإنه حباله المودة.

5. There is no cheerfulness with annoyance.

5- لا بشاشة مع إبرام.

6. Cheerfulness cools down the fire of opposition.

6- البشر يطفي نار المعاندة.

7. Cheerfulness is the first gift [that can be given].

7- البشر أول النوال.

8. Cheerfulness is the trait of the free.

8- الْبِشْرُ شِيمَةُ الْحُرِّ.

9. Cheerfulness makes companions affable.

9- الْبِشْرُ يُؤْنِسُ الرَّفَاقَ.

10. Cheerfulness renders goodness without any expense.

10- الْبِشْرُ إِسْدَاءُ الصَّنِيعَةِ بِغَيْرِ مَوْئِنَةٍ.

11. By cheerfulness and keeping a smiling face, the act of giving becomes virtuous.

11- بِالْبِشْرِ وَبَسْطِ الْوَجْهِ يَحْسُنُ مَوْقِعُ الْبَذْلِ.

12. Your cheerfulness is your first righteous act and your promise is your first gift.

12- بِشْرُكَ أَوَّلُ بَرِّكَ وَوَعْدُكَ أَوَّلُ عَطَائِكَ.

13. Your cheerfulness shows the nobility of your soul and your humility points to your righteous character.

13- بِشْرُكَ يَدُلُّ عَلَى كَرَمِ نَفْسِكَ، وَتَوَاضُعُكَ يُنْبِئُ عَنْ شَرِيفِ خُلُقِكَ.

14. Being cheerful is the first gift and the easiest [form of] generosity.

14- حُسْنُ الْبِشْرِ أَوَّلُ الْعَطَاءِ، وَأَسْهَلُ السَّخَاءِ.

15. Cheerfulness is one of the two glad tidings.

15- حُسْنُ الْبَشْرِ أَحَدُ الْبِشَارَتَيْنِ.

16. Cheerfulness is the disposition of all those who are [truly] free.

16- حُسْنُ الْبَشْرِ شِيمَةُ كُلِّ حُرٍّ.

17. Being cheerful is one of the signs of success.

17- حُسْنُ الْبَشْرِ مِنْ عَلَائِمِ النَّجَاحِ.

18. The cause of affection is cheerfulness.

18- سَبَبُ الْمَحَبَّةِ الْبَشْرُ.

19. Smiling with cheerfulness, [practicing] benevolence, [performing] righteous actions and bestowing greetings invites the love of the people.

19- طِلَاقَةُ الْوَجْهِ بِالْبَشْرِ وَالْعَطِيَّةُ وَفِعْلُ الْبِرِّ وَبَذْلُ التَّحِيَّةِ دَاعٍ إِلَى مَحَبَّةِ الْبَرِيَّةِ.

20. Increased cheerfulness is a sign of benevolence.

20- كَثْرَةُ الْبَشْرِ آيَةُ الْبَذْلِ.

21. A cheerful face is better than a serious, frowning face.

21- وَجْهٌ مُسْتَبَشِرٌ خَيْرٌ مِنْ قَطُوبٍ مُؤْتِرٍ.

22. Cheerfulness is one of the two gifts.

22. الْبِشْرُ أَحَدُ الْعَطَائِنِ.

23. Cheerfulness is a delightful countenance and a radiant disposition.

23. الْبِشْرُ مَنْظَرٌ مُوْنِقٌ، وَ خُلُقٌ مُشْرِقٌ.

24. Cheerfulness is kindness, frowning is meanness.

24. الْبِشْرُ مَبْرَةٌ، الْعَبُوسُ مَعْرَةٌ.

25. Cheerfulness is the beginning of righteousness.

25. الْبِشْرُ أَوَّلُ الْبِرِّ.

26. Keeping a cheerful face is a trait of the free.

26. الطَّلَاقَةُ شِيمَةُ الْحُرِّ.

27. Cheerfulness is the first gift.

27. الْبِشْرُ أَوَّلُ النَّائِلِ.

Sight, Observation and Insight البصر والنظر والبصير والبصيرة

1. Where are the eyes that glance at the [illuminated] signposts of piety?

1- أَيْنَ الْأَبْصَارُ اللَّامِحَةُ مَنَارَ التَّقْوَى؟

2. The most observant person is one who sees his own faults and refrains from his sins.

2- أَبْصَرَ النَّاسِ مَنْ أَبْصَرَ عَيْبَهُ، وَأَقْلَعَ عَنْ ذُنُوبِهِ.

3. [It is narrated that at one time some people looked at a passing woman with lust, at which point the Imam ('a) said:] Verily the eyes of these virile males are covetous and this glancing is the cause of their lust. Whenever any of you sees a woman whom he finds attractive, he should go to his wife, because she [too] is a woman like her.

3- إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِحٌ، وَهُوَ سَبَبٌ هَبَابِهَا، فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ فَأَعْجَبْتَهُ، فَلَيْمَسْ أَهْلَهُ. فَإِنَّمَا هِيَ امْرَأَةٌ بِامْرَأَةٍ.

4. Indeed the perceptive person is one who listens and then ponders, sees then reflects, and derives benefit from examples.

4- إِنَّمَا الْبَصِيرُ مَنْ سَمِعَ فَفَكَّرَ، وَنَظَرَ فَأَبْصَرَ، وَانْتَفَعَ بِالْعِبَرِ.

5. It is through observation [and reflection] that lessons are learned.

5- بِالْإِسْتِبْصَارِ يَحْصُلُ الْإِعْتِبَارُ.

6. The loss of eyesight is better than the blinding of insight.

6- زَهَابُ الْبَصَرِ خَيْرٌ مِنْ عَمَى الْبَصِيرَةِ.

7. Loss of vision is better than looking at something that causes temptation.

7. ذَهَابُ النَّظَرِ خَيْرٌ مِنَ النَّظَرِ إِلَى مَا يُوجِبُ الْفِتْنَةَ.

8. Sometimes the one who can see [also] loses his way.

8. رُبَّمَا أَخْطَأَ الْبَصِيرُ رُشْدَهُ.

9. Loss of eyesight is easier than loss of insight.

9. فَقَدُ الْبَصَرِ أَهْوَنُ مِنْ فِقْدَانِ الْبَصِيرَةِ.

10. One who has lost his sight makes wrong judgments.

10. فَاقْدُ الْبَصَرَ فَاسِدُ النَّظَرِ.

11. Indeed the secrets have been revealed for people of insight.

11. قَدْ انْجَابَتْ السَّرَائِرُ لِأَهْلِ الْبَصَائِرِ.

12. You are shown if you observe, made to hear if you listen, and guided if you seek guidance.

12. لَقَدْ بَصِرْتُمْ إِنْ أَبْصَرْتُمْ، وَأَسْمِعْتُمْ إِنْ سَمِعْتُمْ، وَهُدَيْتُمْ إِنْ اهْتَدَيْتُمْ.

13. Whoever reflects with astuteness, wisdom gets established for him and he understands the lesson [of the past].

13. مَنْ تَبَصَّرَ فِي الْفِطْنَةِ ثَبَّتَ لَهُ الْحِكْمَةُ وَعَرَفَ الْعِبْرَةَ.

14. Eyesight is of no benefit if insight is blinded.

14. نَظْرُ الْبَصْرِ لَا يُجْدِي إِذَا عَمِيَتْ الْبَصِيرَةُ.

15. One who does not ponder has no insight.

15. لَا بَصِيرَةَ لِمَنْ لَا فِكْرَ لَهُ.

16. The glance is a pathfinder of infatuations.

16. اللَّحْظُ رَائِدُ الْفِتَنِ.

17. Many a passion is aroused by a [single] glance.

17. رُبَّ صَبَابَةٍ غُرِسَتْ مِنْ لَحْظَةٍ.

18. The blinding of sight is better than a lot of gazing [at what is forbidden].

18. عَمَى الْبَصَرَ خَيْرٌ مِنْ كَثِيرٍ مِنَ النَّظْرِ.

19. How many a passion has been aroused from a [single] glance!

19. كَمْ مِنْ صَبَابَةٍ اِكْتُسِبَتْ مِنْ لَحْظَةٍ.

20. How many gazes have led to regret!

20. كَمْ مِنْ نَظْرَةٍ جَلَبَتْ حَسْرَةً.

21. A person's glance is the scout of his heart.

21. لَحْظُ الْإِنْسَانِ رَائِدٌ قَلْبِهِ.

22. One who glances [everywhere] freely, his regret increases.

22. مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسْفَهُ.

23. Vision is not attained by sight [alone], for sight can fool its possessor.

23. لَيْسَ الرُّؤْيَةُ مَعَ الْأَبْصَارِ، قَدْ تَكْذِبُ الْأَبْصَارُ أَهْلَهَا.

البَطْرُ Wantonness

1. Wantonness takes away blessings and brings chastisement.

1- أَلْبَطْرُ يَسْلُبُ النِّعْمَةَ، وَيَجْلِبُ النِّقْمَةَ.

الباطل والتعاون عليه Falsehood and assisting it

1. One who is pleased with the action of a group is like one who participates in it with them, and for everyone who participates in falsehood there are two sins: the sin of being pleased with it and the sin of acting upon it.

1- الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّاخِلِ فِيهِ مَعَهُمْ، وَلِكُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٌ: إِثْمُ الرِّضَا بِهِ، وَإِثْمُ الْعَمَلِ بِهِ.

2. Falsehood is the opposer of truth.

2- الْبَاطِلُ مُضَادُّ الْحَقِّ.

3. Falsehood is a deceptive beguiler.

3. الْبَاطِلُ غُرُورٌ خَادِعٌ.

4. Falsehood is the weakest supporter.

4. الْبَاطِلُ أضعفُ ناصِرٍ.

5. Falsehood [is like a mount that] makes its rider stumble.

5. الْبَاطِلُ يَزِلُّ بِرَاكِبِهِ.

6. Falsehoods hurl one into deviations.

6. الْأَبَاطِيلُ مُوقِعَةٌ فِي الْأَضَالِيلِ.

7. Collaborating in support of falsehood is vileness and treachery.

7. التَّطَافُرُ عَلَى نَصْرِ الْبَاطِلِ لُؤْمٌ وَخِيَانَةٌ.

8. Oppose the one who opposes the truth for falsehood; and leave him and that which he has chosen for himself.

8. خَالَفَ مَنْ خَالَفَ الْحَقَّ إِلَى غَيْرِهِ، وَدَعَا، وَمَا رَضِيَ لِنَفْسِهِ.

9. Seeking assistance in support of falsehood is a serious offence and an act of treachery.

9. طَلَبُ التَّعَاوُنِ عَلَى نُصْرَةِ الْبَاطِلِ جِنَايَةٌ وَخِيَانَةٌ.

10. One who helps falsehood has oppressed the truth.

10- ظَلَمَ الْحَقَّ مَنْ نَصَرَ الْبَاطِلَ.

11. How can one separate from falsehood when he has not attached [himself] to the truth?

11- كَيْفَ يَنْفَصِلُ عَنِ الْبَاطِلِ مَنْ لَمْ يَتَّصِلْ بِالْحَقِّ؟!

12. Falsehood has a [fixed] circuit.

12- لِلْبَاطِلِ جَوْلَةٌ.

13. There is no joy in a flash of lightening for one who is immersed in darkness.

13- لَيْسَ فِي الْبَرْقِ اللَّامِعِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ.

14. One who embarks on falsehood, regrets.

14- مَنْ رَكِبَ الْبَاطِلَ نَدِمَ.

15. One whose falsehood increases, his truth will never be accepted.

15- مَنْ كَثُرَ بَاطِلُهُ لَمْ يَتَّبِعْ حَقَّهُ.

16. One who rides on falsehood, his mount will destroy him.

16- مَنْ رَكِبَ الْبَاطِلَ أَهْلَكَهُ مَرْكَبُهُ.

17. One who embarks on falsehood, his feet will slip.

17- مَنْ رَكِبَ الْبَاطِلَ زَلَّ قَدَمُهُ.

18. One whose goal is falsehood will not perceive the truth even if it is more manifest than the sun.

18- مَنْ كَانَ غَرَضُهُ الْبَاطِلَ لَمْ يُدْرِكِ الْحَقَّ وَلَوْ كَانَ أَشْهَرَ مِنَ الشَّمْسِ.

19. One who supports falsehood, regrets.

19- مَنْ نَصَرَ الْبَاطِلَ نَدِمَ.

20. How ugly falsehood is!

20- مَا أَقْبَحَ الْبَاطِلَ.

21. The one who employs falsehood is chastised and condemned.

21- مُسْتَعْمِلُ الْبَاطِلِ مُعَذَّبٌ مُلُومٌ.

22. One who resorts to falsehood does not become powerful.

22- لَا يَعْزُزُّ مَنْ لَجَأَ إِلَى الْبَاطِلِ.

The Falsifier المبطل

1. The aim of the falsifier is [to cause] corruption.

1- غَرَضُ الْمُبْطِلِ الْفَسَادُ.

The Stomach and the Private Parts البطنُ والفرج

1. Protect your stomach and your private parts from what is forbidden.

1- إِحْفَظْ بَطْنَكَ وَفَرْجَكَ مِنَ الْحَرَامِ.

2. Protect your stomach and your private parts, for in these two lie your trials [and afflictions].

2- إِحْفَظْ بَطْنَكَ وَفَرْجَكَ فَفِيهِمَا فِتْنَتُكَ.

3. A man's stomach is his enemy.

3- بَطْنُ الْمَرْءِ عَدُوُّهُ.

4. How far is goodness from the one whose efforts are [solely] for his stomach and private parts!

4- مَا أَبْعَدَ الْخَيْرِ مِمَّنْ هَمَّتْهُ بَطْنُهُ وَفَرْجُهُ.

5. The most detested servant in the sight of Allah, the Glorified, is the one whose concern (and effort) is [solely] for his stomach and his private parts.

5- أَمْقَتُ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ مَنْ كَانَ هَمُّهُ (هَمَّتُهُ) بَطْنُهُ وَفَرْجُهُ.

Early rising المباكرة

1. Wake up early [in the morning] for there is blessing in early rising; and consult each other, for success is in consultation.

1- بَاكِرُوا فَالْبَرَكَةُ فِي الْمُبَاكَرَةِ، وَشَاوِرُوا فَالنُّجْحُ فِي الْمُشَاوَرَةِ.

Weeping البكاء

1. Weeping out of fear of Allah, because of being far from Allah, is the worship of the cognizant.

1- أَلْبُكَاءُ مِنْ خِيفَةِ اللَّهِ لِلْبُعْدِ عَنِ اللَّهِ عِبَادَةُ الْعَارِفِينَ.

2. Weeping out of the fear of Allah illuminates the heart and protects [one] from repetition of sin.

2- أَلْبُكَاءُ مِنْ خَشْيَةِ اللَّهِ يُنِيرُ الْقَلْبَ وَيَعْصِمُ مِنْ مُعَاوَدَةِ الذَّنْبِ.

3. Weeping out of the fear of Allah is the key to [divine] mercy.

3- أَلْبُكَاءُ مِنْ خَشْيَةِ اللَّهِ مِفْتَاحُ الرَّحْمَةِ.

4. Weeping is the trait of the soft-hearted [and those who fear Allah].

4- أَلْبُكَاءُ سَجِيَّةُ الْمُشْفِقِينَ.

5. By weeping out of the fear of Allah, sins get purified.

5- بِالْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ تُمَحَّصُ الذُّنُوبُ.

6. The weeping of a servant out of the fear of Allah clears away his sins.

6- بُكَاءُ الْعَبْدِ مِنْ خَشْيَةِ اللَّهِ يُمَحِّصُ ذُنُوبَهُ.

7. Blessed is the one who is granted success in his worship and weeps because of his sins.

7- طُوبَى لِمَنْ وُفِّقَ لِمَطَاعَتِهِ، وَبَكَى عَلَى خَطِيئَتِهِ.

Countries and Homelands البلاد والأوطان

1. The worst of countries is the country in which there is neither peace nor productivity.

1- شَرُّ الْبِلَادِ بَلَدٌ لَا أَمْنَ فِيهِ وَلَا خِصْبَ.

2. The worst homelands are those in which the inhabitants are not safe.

2- شَرُّ الْأَوْطَانِ مَا لَمْ يَأْمَنْ (لَا يَأْمَنْ) فِيهِ الْقُطَّانُ.

3. There is no country (or city) that has a greater right over you than another; the best country is the one that bears you.

3- لَيْسَ بَلَدٌ أَحَقُّ الْبِلَادِ بِكَ مِنْ بَلَدٍ، خَيْرُ الْبِلَادِ مَا حَمَلَكَ.

Eloquence البلاغة

1. Eloquence is that which is easy on speech and light on reasoning. 1

1- الْبَلَاغَةُ مَا سَهَّلَ عَلَى الْمَنْطِقِ وَخَفَّ عَلَى الْفِطْنَةِ.

2. Eloquence is to reply without hesitation and [to speak] correctly, without making mistakes.

2- أَلْبَلَاغَةُ أَنْ تُجِيبَ فَلَا تُبْطِئَ وَتُصِيبَ فَلَا تُخْطِئَ.

3. Conciseness can be enough of an eloquence.

3- قَدْ يُكْتَفَى مِنَ الْبَلَاغَةِ بِالْإِجَازِ.

4. One who undertakes the rending and mending of speech has attained eloquence.

4- مَنْ قَامَ بِفَتْقِ الْقَوْلِ وَرَتْقِهِ فَقَدْ حَازَ الْبَلَاغَةَ.

5. The tools of rhetoric are: an intelligent mind and an eloquent tongue.

5- أَلَّةُ (آيَةُ) الْبَلَاغَةِ: قَلْبٌ عَقُولٌ، وَلِسَانٌ قَائِلٌ.

6. Sometimes even the eloquent one is left speechless.

6- رُبَّمَا أُرْتِجَ عَلَى الْفَصِيحِ الْجَوَابُ.

1. Meaning: eloquence is that which is easily spoken and easily understood.

المبالاة Attention

1. One whose attention reduces is [taken unawares and] thrown down.

1- مَنْ قَلَّتْ مُبَالَاتُهُ صُرِعَ.

The Umayyads بنو أمية

1. While recalling the [rule of the] Umayyads (he said): It is the spittle from the deliciousness of [this temporary] life; they [shall] taste it for a short while and then spit it all out.

1- في ذكر بني أمية: هي مُجاجةٌ من لذيذ العيش، يتطعمونها برهةً، ويلفظونها جملةً.

Quadrupeds and Predators البهائم والسباع

1. Verily the [only] concern of quadrupeds (i.e. animals with four legs) is their stomachs.

1- إن البهائم همها بطونها.

2. Indeed the [only] concern of predators is attacking other animals.

2- إن السباع همها العدوان على غيرها.

Fabricating Lies البهت

1. There is no shamelessness like fabricating lies.

1- لا قحة كالبهت.

The House of Allah بيت الله

1. Visiting the House of Allah is a safeguard against the torment of hellfire.

1- زِيَارَةُ بَيْتِ اللَّهِ أَمْنٌ مِنْ عَذَابِ جَهَنَّمَ.

The Treasury بيت المال

1. Verily this wealth is not for me or you, rather it belongs to the Muslims and [is] for obtaining their weapons [of defence]; so if you participate in their war [with them] then you are a partner in it, otherwise that which their hands have acquired cannot be for other than their [own] consumption.

1- إِنَّ هَذَا الْمَالَ لَيْسَ لِي وَلَا لَكَ، وَإِنَّمَا هُوَ لِلْمُسْلِمِينَ، وَجَلَبُ أَسْيَافِهِمْ، فَإِنْ شَرَكْتَهُمْ فِي حَرْبِهِمْ شَرَكْتَهُمْ فِيهِ، وَإِلَّا فَجَنَّا أَيْدِيَهُمْ، لَا يَكُونُ لِغَيْرِ أَفْوَاهِهِمْ.

Trade and Business with Allah التجارة والتجارة مع الله

1. Do business with Allah and you will profit.

1- تَاجِرُ اللَّهِ تَرْبِحُ.

2. Whoever does business with Allah, profits.

2- مَنْ تَاجَرَ اللَّهُ رَبِحَ.

3. One who carries out transactions without knowledge, falls into usury.

3- مَنْ أَتَجَرَ بِغَيْرِ عِلْمٍ، فَقَدْ ارْتَطَمَ فِي الرِّبَا.

The Merchant التاجر

1. The merchant puts himself at risk [of doing something that is forbidden].

1- أَلتَّاجِرُ مُخَاطِرٌ.

Earth التُّرَابُ

1. What a good purifier earth is!

1- نِعَمَ الطَّهُّورُ التُّرَابُ.

Abandoning for the Sake of Allah التَّارِكُ لِنَهِّ اللَّهِ

1. One who abandons something for the sake of Allah, the Glorified, is granted something better than it by Allah.

1- مَنْ تَرَكَ لِلَّهِ سُبْحَانَهُ شَيْئًا عَوَّضَهُ اللَّهُ خَيْرًا مِمَّا تَرَكَ.

Repentance and Returning (To Allah) التَّوْبَةُ وَالْإِنَابَةُ وَالتَّائِبُ

1. Repentance is heartfelt regret, seeking forgiveness with the tongue, abandoning [the sin] with the limbs and a determination never to repeat it again.

1- التَّوْبَةُ نَدَمٌ بِالْقَلْبِ، وَاسْتِغْفَارٌ بِاللِّسَانِ، وَتَرْكٌ بِالْجَوَارِحِ، وَإِضْمَارٌ أَنْ لَا يَعُودَ.

2. Be careful not to make haste in sinning and to delay repentance, thereby making your punishment greater.

2- إِيَّاكَ أَنْ تُسَلِّفَ الْمَعْصِيَةَ، وَتُسَوِّفَ التَّوْبَةَ، فَتَعْظُمَ لَكَ الْعُقُوبَةُ.

3. Is there no one who is repentant for his sins before his death comes?

3. أَلَا تَائِبٌ مِّنْ خَطِيئَتِهِ قَبْلَ حُضُورِ مَنِيَّتِهِ.

4. Repentance is an eraser [of bad deeds].

4. التَّوْبَةُ مِمْحَاةٌ.

5. One who confesses his sins [and feels regret] is repentant.

5. الْمُقِرُّ بِالذُّنُوبِ تَائِبٌ.

6. Repentance causes [divine] mercy to descend.

6. التَّوْبَةُ تَسْتَنْزِلُ الرَّحْمَةَ.

7. Sincere repentance cancels [one's] sins.

7. إِخْلَاصُ التَّوْبَةِ يُسْقِطُ الْحَوْبَةَ.

8. Repentance purifies the hearts and washes away sins.

8. التَّوْبَةُ تُطَهِّرُ الْقُلُوبَ، وَتَغْسِلُ الذُّنُوبَ.

9. Through repentance, sins are purged.

9. بِالتَّوْبَةِ تُمَحِّصُ السَّيِّئَاتُ.

10. Through repentance, sins are expiated.

10- بِالتَّوْبَةِ تُكَفَّرُ الذُّنُوبُ.

11. The fruit of repentance is correcting the excesses of the self.

11- ثَمَرَةُ التَّوْبَةِ اسْتِدْرَاكُ فَوَارِطِ النَّفْسِ.

12. Sincere repentance erases misdeeds.

12- حُسْنُ التَّوْبَةِ يَمْحُو الْحَوْبَةَ.

13. One who repents [with sincerity] has indeed returned [to Allah].

13- مَنْ تَابَ فَقَدْ أَنَابَ.

14. One who is granted repentance will not be deprived of its acceptance.

14- مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ.

15. How devastating repentance is for the great crimes [one commits]!

15- مَا أَهْدَمَ التَّوْبَةَ لِعَظِيمِ الْجُرْمِ.

16. There is no good in this world except for two [types of] people: the person who makes amends for the sins that he commits, through repentance, and the person who struggles against his lower-self in obedience to Allah, the Glorified.

16- لَآخِرَ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ: رَجُلٌ أَذْنَبَ ذُنُوبًا فَهُوَ يَتَدَارَكُهَا بِالتَّوْبَةِ،
وَرَجُلٌ يُجَاهِدُ نَفْسَهُ عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ.

17. The smallest [amount of] repentance and seeking forgiveness purges sins and repeated misdeeds.

17- يَسِيرُ التَّوْبَةِ وَالِاسْتِغْفَارِ يُمَحِّصُ الْمَعَاصِيَ وَالْإِصْرَارَ.

18. It is by returning [to Allah] that forgiveness is gained.

18- مَعَ الْإِنَابَةِ تَكُونُ الْمَغْفِرَةُ.

الثقة بالله Relying on Allah

1. The foundation of contentment is complete reliance on Allah.

1- أَصْلُ الرِّضَا حُسْنُ التِّقَّةِ بِاللَّهِ.

2. Relying on Allah is the strongest hope.

2- التِّقَّةُ بِاللَّهِ أَقْوَى أَمَلٍ.

الثواب Reward

1. Acquiring [divine] reward is the best achievement and coming close to Allah is the pinnacle of success.

1- اِكْتِسَابُ الثَّوَابِ أَفْضَلُ الْأَرْبَاحِ، وَالْإِقْبَالُ عَلَى اللَّهِ رَأْسُ النَّجَاحِ.

2. Reward is gained in proportion to the difficulty endured.

2- الثَّوَابُ بِالمَشَقَّةِ.

3. There is no gain like divine reward.

3- لا رِبْحَ كالثَّوَابِ.

4. There is no provision [for the Hereafter] like reward [for good deeds].

4- لا ذُخْرَ كالثَّوَابِ.

Garments الثوب

1. Raise your garment (i.e. do not let it be too long) for that is purer for you, safer for your heart and more long-lasting on you.

1- اِرْفَعْ ثَوْبَكَ فَإِنَّهُ أَنْقى لَكَ، وَأَتقى لِقَلْبِكَ، وَأبقى عَلَيْكَ.

2. Wear that which neither makes you famous nor degrades you.

2- اِبْسُ ما لا تَشْتَهَرُ بِهِ ولا يُزْرِى بِكَ.

Cowardice الجبن

1. Be wary of cowardice for it is indeed disgraceful and [is] a deficiency.

1- اِحْذَرُوا الْجُبْنَ، فَإِنَّهُ عَارٌ، وَمَنْقَصَةٌ.

2. Cowardice is an affliction and impuissance is feeble-mindedness.

2- الْجُبْنُ أَفَةٌ، الْعَجْزُ سَخَافَةٌ.

3. Extreme cowardice stems from impuissance of the self and weakness of conviction.

3- شِدَّةُ الْجُبْنِ مِنْ عَجْزِ النَّفْسِ وَضَعْفِ الْيَقِينِ.

Diligence and Striving الجِدُّ وَالْإِجْتِهَادُ

1. The best striving is that which is accompanied by [divinely granted] success.

1- خَيْرُ الْإِجْتِهَادِ مَا قَارَنَهُ التَّوْفِيقُ.

2. You must be diligent even if you are not assisted by [good] fortune.

2- عَلَيْكَ بِالْجِدِّ وَإِنْ لَمْ يُسَاعِدِ الْجَدُّ.

3. One who is diligent becomes fortunate.

3- قَدْ سَعِدَ مَنْ جَدَّ.

4. Striving has been linked to achievement.

4- قُرِنَ الْإِجْتِهَادُ بِالْوَجْدَانِ.

5. One whose diligence becomes weaker, his opponent gets stronger.

5. مَنْ ضَعُفَ جِدُّهُ قَوِيَ ضِدُّهُ.

6. Whoever embarks upon [any action with] diligence, overpowers his opponent.

6. مَنْ رَكِبَ جِدَّهُ قَهَرَ ضِدَّهُ.

7. One who employs diligence arrives at his goal.

7. مَنْ أَعْمَلَ اجْتِهَادَهُ بَلَغَ مُرَادَهُ.

8. One who strives with all his effort arrives at the core of his desired objective.

8. مَنْ بَدَلَ جُهْدَ طاقتهِ بَلَغَ كُنْهَ إِرَادَتِهِ.

9. Striving is useless without accomplishment.

9. لَا يَنْفَعُ اجْتِهَادٌ بغيرِ تَحْقِيقٍ.

10. Striving is useless without [divinely given] success.

10. لَا يَنْفَعُ اجْتِهَادٌ بغيرِ تَوْفِيقٍ.

التجربة Experience

1. Experiences don't end.

1- التَّجَارِبُ لَا تَنْقُضِي (وَالْعَاقِلُ مِنْهَا فِي زِيَادَةٍ).

2. Experiences are beneficial knowledge.

2- التَّجَارِبُ عِلْمٌ مُسْتَفَادٌ.

3. Experience bears the fruit of learning.

3- التَّجْرِبَةُ تُثْمِرُ الإِعْتِبَارَ.

4. The fruit of experience is making the right choice.

4- ثَمَرَةُ التَّجْرِبَةِ حُسْنُ الإِخْتِيَارِ.

5. Preservation of experiences is the pinnacle of intelligence.

5- حِفْظُ التَّجَارِبِ رَأْسُ الْعَقْلِ.

6. The best of what you have experienced is that which taught you a lesson.

6- خَيْرُ مَا جَرَّبْتَ مَا وَعَظَكَ.

7. In every experience there is an admonition.

7- فِي كُلِّ تَجْرِبَةٍ مَوْعِظَةٌ.

8. Experiences suffice as educators.

8. كَفَى بِالتَّجَارِبِ مُؤَدِّبًا.

9. One who experiences, increases in judiciousness.

9. مَنْ يُجَرِّبُ يَزِدُّ حَزْمًا.

10. One whose experiences increase, his negligence decreases.

10. مَنْ كَثُرَتْ تَجْرِبَتُهُ قَلَّتْ غِرَّتُهُ.

11. One who consolidates the experiences [he has had] will be safe from danger.

11. مَنْ أَحْكَمَ التَّجَارِبَ سَلِمَ مِنَ الْمَعَاطِبِ.

12. One who discards experiences becomes blind to the consequences [of his actions].

12. مَنْ غَنِيَ عَنِ التَّجَارِبِ عَمِيَ عَنِ الْعَوَاقِبِ.

13. Whoever preserves [and learns from his] experiences, his actions become correct.

13. مَنْ حَفِظَ التَّجَارِبَ أَصَابَتْ أَعْمَالُهُ.

14. One who lacks experience is [easily] deceived.

14. مَنْ قَلَّتْ تَجْرِبَتُهُ خُدِعَ.

1. The experienced person is more proficient than a doctor [who is inexperienced].

1- الْمُجَرَّبُ أَحْكَمُ مِنَ الطَّبِيبِ.

الجزع Anxiety

1. Anxiety during hardship completes [and enhances] the calamity.

1- الْجَزَعُ عِنْدَ الْبَلَاءِ مِنْ تَمَامِ الْمِحْنَةِ.

2. Anxiety during adversity is severer than the adversity itself.

2- الْجَزَعُ عِنْدَ الْمُصِيبَةِ أَشَدُّ مِنَ الْمُصِيبَةِ.

3. The adversity is one, but if you become anxious it becomes twofold.

3- الْمُصِيبَةُ وَاحِدَةٌ، وَإِنْ جَزَعْتَ صَارَتْ اثْنَتَيْنِ.

4. Adversity [endured] with patience is the better of the two adversities.

4- الْمُصِيبَةُ بِالصَّبْرِ أَكْبَرُ مِنَ الْمُصِيبَتَيْنِ.

5. Anxiety does not ward off destiny, rather it blocks recompense.

5- الْجَزَعُ لَا يَدْفَعُ الْقَدَرَ وَلَكِنْ يُحْبِطُ الْأَجْرَ.

6. Anxiety during adversity increases it whereas patience ends it.

6. الْجَزَعُ عِنْدَ الْمُصِيبَةِ يَزِيدُهَا، وَالصَّبْرُ عَلَيْهَا يُبِيدُهَا.

7. Overcome anxiety with patience, for anxiety voids recompense and magnifies the calamity.

7- إِغْلَبُوا الْجَزَعَ بِالصَّبْرِ، فَإِنَّ الْجَزَعَ يَحْبِطُ الْأَجْرَ، وَيُعْظِمُ الْفَجِيعَةَ.

8. Anxiety is [a cause of] destruction.

8- الْجَزَعُ هَلَاكٌ.

9. Anxiety is one of the assistants of the [difficult] time.

9- الْجَزَعُ مِنْ أَعْوَانِ الزَّمَانِ.

10. Anxiety magnifies the calamity.

10- الْجَزَعُ يُعْظِمُ الْمِحْنَةَ.

11. Anxiety is more exhausting than patience.

11- الْجَزَعُ أَتْعَبُ مِنَ الصَّبْرِ.

12. If you are [one who gets] anxious about all that has escaped from your hands, then be anxious about what has not reached you.

12- إِنْ كُنْتَ جَارِعاً عَلَى كُلِّ مَا يَفْلِتُ مِنْ يَدَيْكَ فَاجْزَعْ عَلَى مَا لَمْ يَصِلْ إِلَيْكَ.

13. With excessive anxiety, the calamity is magnified.

13. بِكَثْرَةِ الْجَزَعِ تَعْظُمُ الْفَجِيعَةُ.

14. Counter anxiety with patience.

14. ضَادُّوا الْجَزَعَ بِالصَّبْرِ.

15. There is no recompense with anxiety.

15. لَيْسَ مَعَ الْجَزَعِ مَثُوبَةٌ.

16. Whoever becomes anxious, his adversity increases.

16. مَنْ جَزَعَ عَظُمَتْ مُصِيبَتُهُ.

17. One who is overcome by anxiety is deprived of the merit of patience.

17. مَنْ مَلَكَهُ الْجَزَعُ حُرِمَ فَضِيلَةَ الصَّبْرِ.

18. One who becomes anxious has tormented himself, neglected the command of Allah, the Glorified, and sold off his reward.

18. مَنْ جَزَعَ فَنَفْسُهُ عَذَّبَ، وَأَمَرَ اللَّهَ سُبْحَانَهُ أَضَاعَ، وَثَوَابَهُ بَاعَ.

19. Do not get anxious in the [face of] little that you dislike for it will put you in a lot of what you dislike.

19. لَا تَجْزَعُوا مِنْ قَلِيلٍ مَا أَكْرَهَكُمْ (كَرِهْتُمْ)، فَيُوقِعْكُمْ ذَلِكَ فِي كَثِيرٍ مِمَّا تَكْرَهُونَ.

20. Patience and anxiety do not go together.

20. لَا تَجْتَمِعُ الصَّبْرُ وَالْجَزَعُ.

المجازاة والجزاء Requital and Reward

1. One who believes in [divine] requital does not choose [to do] anything but good.

1- مَنْ صَدَّقَ بِالْمُجَازَاةِ لَمْ يُؤْتِرْ غَيْرَ الْحُسْنَى.

2. One who is certain about requital does not choose [to do] anything but good.

2- مَنْ أَيْقَنَ بِالْمُجَازَاةِ لَمْ يُؤْتِرْ غَيْرَ الْحُسْنَى.

3. The reward is proportionate to the tribulation [endured].

3- عَلَى قَدْرِ الْبَلَاءِ يَكُونُ الْجَزَاءُ.

4. The grant [of reward] from Allah is proportionate to the [sincerity of] intention.

4- عَلَى قَدْرِ النِّيَّةِ تَكُونُ مِنَ اللَّهِ الْعَطِيَّةُ.

5. One who is not certain of the recompense [for actions], doubt has corrupted his certitude.

5- مَنْ لَمْ يُوقِنْ بِالْجَزَاءِ أَفْسَدَ الشَّكُّ يَقِينَهُ.

6. Never make haste in reacting harshly and never be quick to punish when there is an alternative, for this causes depletion of the faith and brings closer the transformations [of blessing into calamity].

6- لَا تُسْرِعَنَّ إِلَى بَادِرَةٍ وَلَا تُعَجِّلَنَّ بِعُقُوبَةٍ وَجَدْتَ عَنْهَا مَدْرُوحَةً فَإِنَّ ذَلِكَ مِنْهُكَ.

لِلدِّينِ مُقَرَّبٌ مِنَ الْغَيْرِ.

7. The quickest punishment is the punishment for transgression.

7- إِنَّ أَعْجَلَ الْعُقُوبَةِ عُقُوبَةُ الْبَغْيِ.

8. Verily Allah, the Glorified, has ordained punishment for committing sins against Him in order to save His servants from His chastisement.

8- إِنَّ اللَّهَ سُبْحَانَهُ قَدْ وَضَعَ الْعِقَابَ عَلَى مَعَاصِيهِ زِيَادَةً لِعِبَادِهِ عَنْ نَقِمَتِهِ.

9. The punishment of noble ones is better than the forgiveness of the vile ones.

9- عُقُوبَةُ الْكِرَامِ أَحْسَنُ مِنْ عَفْوِ اللَّئَامِ.

10. The punishment of the hot tempered, spiteful and jealous people starts from [within] themselves.

10- عُقُوبَةُ الْغَضُوبِ وَالْحَقُودِ وَالْحَسُودِ تَبْدَأُ بِأَنْفُسِهِمْ.

11. The punishment of the intelligent is [in the form of] insinuation.

11- عُقُوبَةُ الْعُقَلَاءِ التَّلْوِيحُ.

12. The punishment of the ignorant is [in the form of open] declaration.

12- عُقُوبَةُ الْجُهَلَاءِ التَّصْرِيحُ.

13. There is no protector for one who is sought by Allah [for punishment].

13- لَيْسَ لِمَنْ طَلَبَهُ اللَّهُ مُجِيرٌ.

14. Whoever punishes the one who is apologetic has committed a grave injustice.

14- مَنْ عَاقَبَ مُعْتَذِرًا عَظُمَتْ إِسَاءَتُهُ.

15. One who punishes [a person] for [having committed] an offence has no merit. 1

15- مَنْ عَاقَبَ بِالذَّنْبِ فَلَا فَضْلَ لَهُ.

16. Not every sinner deserves to be punished.

16- مَا كُلُّ مُذْنِبٍ يُعَاقَبُ.

17. How repulsive is punishment [that is meted out] despite apology.

17- مَا أَقْبَحَ الْعُقُوبَةَ مَعَ الْإِعْتِذَارِ.

1. Rather, the merit is in forgiving.

The Body والجسد والأجسام

1. Serving the body is granting it whatever it seeks of pleasures and desires and what it covets, but in [all] this is the destruction of the soul.

1- خِدْمَةُ الْجَسَدِ إِعْطَاؤُهُ مَا يَسْتَدْعِيهِ مِنَ الْمَلَذِّ وَالشَّهَوَاتِ وَالْمُقْتَنِيَاتِ وَفِي ذَلِكَ هَلَاكُ النَّفْسِ.

2. Physical health is one of the most wholesome bounties.

2- صِحَّةُ الْأَجْسَامِ مِنْ أَهْنَاءِ الْأَقْسَامِ.

3. How can one be deceived by the health of a body that is prone to malady?

3- كَيْفَ يُغْتَرُّ بِسَلَامَةِ جِسْمٍ مُعَرَّضٍ لِلآفَاتِ.

الجفاء Antipathy

1. Beware of antipathy, for it corrupts brotherhood and makes one despised by Allah and the people.

1- إِيَّاكَ وَالْجَفَاءَ، فَإِنَّهُ يُفْسِدُ الْإِخَاءَ، وَيُمَقِّتُ إِلَى اللَّهِ وَالنَّاسِ.

2. Antipathy is a disgrace and sinning is [a cause of] destruction.

2- الْجَفَاءُ شَيْنٌ، الْمَعْصِيَةُ حَيْنٌ.

3. Antipathy spoils brotherhood.

3- الْجَفَاءُ يُفْسِدُ الْإِخَاءَ.

الجلالة Loftiness

1. When acts of kindness increase and forbearance becomes strong, loftiness is attained.

1- عِنْدَ كَثْرَةِ الْإِفْضَالِ وَشِدَّةِ الْإِحْتِمَالِ تَتَحَقَّقُ الْجَلَالَةُ.

Intercourse الجماع

1. He ('a) was asked about intercourse, so he said: [It is] shame that is lifted, loins that are joined and the closest thing to insanity. Persistence in it makes one senile and revival from it brings regret. When lawful, its fruit is a son who, if he lives, subjects [one] to trial and if he dies, causes sadness.

1- سُئِلَ - عَلَيْهِ السَّلَامُ - عَنِ الْجَمَاعِ، فَقَالَ: حَيَاءٌ يُرْتَفَعُ، وَعَوْرَاتٌ تَجْتَمِعُ، أَشْبَهُ شَيْءًا بِالْجُنُونِ، الْإِصْرَارُ عَلَيْهِ هَرَمٌ، وَالْإِفَاقَةُ مِنْهُ نَدَمٌ، ثَمَرَةُ حَلَالِهِ الْوَلَدُ، إِنْ عَاشَ فَتَنٌ، وَإِنْ مَاتَ حَزَنٌ..

Beauty الجمال

1. External beauty is [in possessing] good looks.

1- الْجَمَالُ الظَّاهِرُ حُسْنُ الصُّورَةِ.

2. Internal beauty is [in possessing] a good heart.

2- الْجَمَالُ البَاطِنُ حُسْنُ السَّرِيرَةِ.

3. The beauty of a man is his clemency.

3- جَمَالُ الرَّجُلِ حِلْمُهُ.

4. The beauty of a man is dignity.

4- جَمَالُ الرَّجُلِ الْوَقَارُ.

5. Beauty of the freeman is [in] keeping away from dishonour.

5. جَمَالُ الْحُرِّ تَجَنُّبُ الْعَارِ.

6. The purity of beauty is [in] chastity.

6. زَكْوَةُ الْجَمَالِ الْعَافُ.

The Beautiful الجميل

1. One whose beautiful actions increase, the people unite in elevating him.

1- مَنْ كَثُرَ جَمِيلُهُ أَجْمَعَ النَّاسُ عَلَى تَفْضِيلِهِ.

Grooming التَّجَمُّلُ

1. Grooming oneself is an apparent [form of] magnanimity.

1- التَّجَمُّلُ مَرُوءَةٌ ظَاهِرَةٌ.

2. Self-grooming is a characteristic of the believers.

2- التَّجَمُّلُ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ.

Moderation المجمل

1. Not everyone who is moderate in seeking [his livelihood] is deprived. 1

1- لَيْسَ كُلُّ مُجْمِلٍ بِمَحْرُومٍ.

1. This is half of a sentence from letter no. 31 of Nahj al-Balaghah.

Paradise and the People of Paradise الجنّة وأهل الجنّة

1. Paradise is the best place of return and hellfire is the worst place of residence.

1- الجنّة خير مآل، والنار شرّ مقيل.

2. Indeed, I have not seen any place whose seeker is in slumber like Paradise and any place whose fleer is in slumber like hellfire.

2- ألا وإنّي لم أر كالجنّة نام طالبها، ولا كالنار نام هاربها.

3. Verily the people of Paradise constitute all the believers who are easygoing and gentle.

3- إنّ أهل الجنّة كلّ مؤمن هين لين.

4. Verily Allah, the Exalted, makes whomever He wishes, from those of his servants who posses sincere intentions and righteous hearts, enter Paradise.

4- إنّ الله تعالى يدخل بحسن النية وصالح السريرة من يشاء من عباده الجنّة.

5. Paradise is the abode of peace.

5- الجنّة دار الأمان.

6. If you must be desirous of something, then be desirous of a Paradise, the span of which covers the heavens and the earth.

6. إِنْ كُنْتُمْ رَاجِبِينَ لِمُحَالَّةٍ، فَارْغَبُوا فِي جَنَّةِ عَرْضِهَا السَّمَاوَاتِ وَالْأَرْضِ.

7. Paradise is the reward of the obedient.

7. الْجَنَّةُ جَزَاءُ الْمُطِيعِ.

8. Paradise is the abode of the pious.

8. الْجَنَّةُ دَارُ الْأَتْقِيَاءِ.

9. Paradise is the goal of the foremost [in righteousness].

9. الْجَنَّةُ غَايَةُ السَّابِقِينَ.

10. Paradise is the most excellent goal.

10. الْجَنَّةُ أَفْضَلُ غَايَةٍ.

11. Paradise is the returning place of the victorious.

11. الْجَنَّةُ مَآلُ الْفَائِزِ.

12. Paradise is the reward of every righteous believer.

12. الْجَنَّةُ جَزَاءُ كُلِّ مُؤْمِنٍ مُحْسِنٍ.

13. Paradise is attained through keeping away from sins.

13- نَيْلُ الْجَنَّةِ بِالتَّنْزُّهِ عَنِ الْمَأْثِمِ.

14. Verily you will not enter Paradise until you restrain yourself from misdeeds and stop [committing them]; and deter yourself from sins and desist [from them].

14- إِنَّكَ لَنْ تَلِجَ الْجَنَّةَ حَتَّى تَزْجِرَ عَنْ غَيْبِكَ، وَتَنْتَهِيَ، وَتَرْتَدِعَ عَنْ مَعَاصِيكَ، وَتَرَعَوِي.

15. If you believe in Allah and abstain from what He has forbidden, He will put you in the Abode of Peace, and if you please Him, He will cover you with [divine] favour.

15- إِذَا آمَنْتَ بِاللَّهِ وَاتَّقَيْتَ مَحَارِمَهُ أَحَلَّكَ دَارَ الْأَمَانِ، وَإِذَا أَرْضَيْتَهُ تَغَمَّدَكَ بِالرِّضْوَانِ.

16. The price of Paradise is good deeds.

16- ثَمَنُ الْجَنَّةِ الْعَمَلُ الصَّالِحُ.

17. The price of Paradise is renunciation of the [pleasures of this] world.

17- ثَمَنُ الْجَنَّةِ الزُّهْدُ فِي الدُّنْيَا.

18. The chiefs of the people of Paradise are the generous and the pious.

18- سَادَةُ أَهْلِ الْجَنَّةِ الْأَسْخِيَاءُ، وَالْمُتَّقُونَ.

19. The chiefs of the people of Paradise are the sincere ones.

19- سَادَةُ أَهْلِ الْجَنَّةِ الْمُخْلِصُونَ.

20. The chiefs of the people of Paradise are the God-fearing and the virtuous.

20- سَادَةُ أَهْلِ الْجَنَّةِ الْأَتْقِيَاءُ الْأَبْرَارُ.

21. Seeking Paradise without good deeds is foolishness.

21- طَلَبُ الْجَنَّةِ بِلا عَمَلٍ حُمُقٌ.

22. Paradise is not achieved [simply] by wishing for it.

22- لَا تَحْصُلُ الْجَنَّةُ بِالْتَمَنِّيِّ.

23. Neither a swindler nor one who put others under obligation, will enter Paradise.

23- لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا مَنَّانٌ.

24. None will be victorious in attaining Paradise except one whose heart is good and intention sincere.

24- لَا يَفُوزُ بِالْجَنَّةِ إِلَّا مَنْ حَسَنَتْ سَرِيرَتُهُ وَخُلِصَتْ نِيَّتُهُ.

25. Every bliss other than Paradise is derisory.

25- كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْقُورٌ.

26. None will be victorious in attaining Paradise except the one who works hard for it.

26. لَنْ يَفُوزَ بِالْجَنَّةِ إِلَّا السَّاعِي لَهَا.

27. None shall attain Paradise except the one who struggles against his [lower] self.

27. لَنْ يَحُوزَ الْجَنَّةَ إِلَّا مَنْ جَاهَدَ نَفْسَهُ.

28. One who yearns for Paradise forgets his [worldly] desires.

28. مَنْ اشْتَقَ إِلَى الْجَنَّةِ سَلَا عَنْ الشَّهَوَاتِ.

29. Paradise is attained through abstaining from sins.

29. نَيْلُ الْجَنَّةِ بِالتَّنْزُّهِ عَنِ الْمَآثِمِ.

30. One who shuns what is forbidden shall attain Paradise.

30. نَالَ الْجَنَّةَ مَنْ اتَّقَى عَنِ الْمَحَارِمِ.

31. How impossible! Allah cannot be cheated of His Paradise, and none can attain what is with Him except by His pleasure.

31. هَيْهَاتَ لَا يُخْدَعُ اللَّهُ عَنِ جَنَّتِهِ، وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِمَرْضَاتِهِ.

32. The delegation that enters Paradise is constantly showered with blessings.

32. وَفْدُ الْجَنَّةِ أَبَدًا مُنْعَمُونَ.

33. Those who enter Paradise are in perpetual bliss.

33- وَارِدُ الْجَنَّةِ مُخَلَّدُ النَّعْمَاءِ.

Generosity الجود

1. Generosity for the sake of Allah is the worship of those who are close [to Allah].

1- الْجُودُ فِي اللَّهِ عِبَادَةُ الْمُقَرَّبِينَ.

2. Generosity without fear or hope of recompense is true generosity.

2- الْجُودُ مِنْ غَيْرِ خَوْفٍ وَلَا رَجَاءٍ مُكَافَاةً، حَقِيقَةُ الْجُودِ.

3. Give generously and you will be honoured.

3- إِسْمَحْ تُكْرَمَ.

4. The most generous of you is the one who will gain the most.

4- أَسْمَحُكُمْ أَرْبِحُكُمْ.

5. The most excellent of noble traits is generosity.

5- أَحْسَنُ الْمَكَارِمِ الْجُودُ.

6. The best generosity is to forgive after gaining the upper hand.

6- أَحْسَنُ الْجُودِ عَفْوٌ بَعْدَ مَقْدَرَةٍ.

7. The greatest generosity is being open-handed with whatever is available.

7- أَفْضَلُ الْجُودِ بَذْلُ الْمَوْجُودِ.

8. The greatest generosity is delivering the rights to their [rightful] owners.

8- أَفْضَلُ الْجُودِ إِيْصَالُ الْحُقُوقِ إِلَى أَهْلِهَا.

9. The greatest generosity is giving despite [facing] hard times.

9- أَفْضَلُ الْجُودِ مَا كَانَ عَنْ عُسْرَةٍ.

10. Generosity is [true] leadership, sovereignty is [only] administration.

10- الْجُودُ رِيَّاسَةٌ، الْمَلِكُ سِيَاسَةٌ.

11. Generosity is a present honour.

11- الْجُودُ عِزٌّ مَوْجُودٌ.

12. Generosity is the protector of honour.

12- الْجُودُ حَارِسُ الْأَعْرَاضِ.

13. The bane of generosity is poverty.

13- آفَةُ الْجُودِ الْفَقْرُ.

14. The bane of generosity is wastefulness.

14- آفةُ الجودِ التبذيرُ.

15. Through generosity, authority is acquired.

15- بِالْجُودِ تَكُونُ السِّيَادَةُ.

16. Generosity stems from nobility of character.

16- الْجُودُ مِنْ كَرَمِ الطَّبِيعَةِ.

17. Through generosity, men gain authority.

17- بِالْجُودِ تَسُودُ الرِّجَالُ.

18. Through generosity, distinction is established and praise is acquired.

18- بِالْجُودِ يَبْتَنِي الْمَجْدُ وَيَجْتَلِبُ الْحَمْدُ.

19. Be generous with whatever you have, [and] you will be praised.

19- جُدْ بِمَا تَجِدُ تُحْمَدُ.

20. Be generous and you will gain authority; be patient and you will be triumphant.

20- جُدْ تَسُدْ، وَاصْبِرْ تَظْفِرْ.

21. The generosity of the poor is the best generosity.

21- جُودُ الْفَقِيرِ أَفْضَلُ الْجُودِ.

22. Be generous with what is available, fulfil your promises and be loyal with the trusts [that have been entrusted to you].

22- جُودُوا بِالْمَوْجُودِ، وَأَنْجِزُوا الْوَعُودَ، وَأَوْفُوا بِالْعُهُودِ.

23. The generosity of a poor person dignifies him and the stinginess of a rich person debases him.

23- جُودُ الْفَقِيرِ يُجَلِّهِ، وَبُخْلُ الْغَنِيِّ يَذِلُّهُ.

24. Be generous with that which perishes and you will be compensated for it with that which lasts.

24- جُودُوا بِمَا يَفْنَى تَعْتَاضُوا عَنْهُ بِمَا يَبْقَى.

25. Be generous for the sake of Allah and struggle against your selves in obedience to Him, He will [in return] magnify your reward and increase His favour upon you.

25- جُودُوا فِي اللَّهِ وَجَاهِدُوا أَنْفُسَكُمْ عَلَى طَاعَتِهِ يُعْظِمَ لَكُمْ الْجَزَاءَ وَيُحْسِنَ لَكُمْ الْحَبَاءَ.

26. Generosity is the practice of the honourable.

26- سُنَّةُ الْكِرَامِ الْجُودُ.

27. The highest extent of generosity is giving [from] whatever is available.

27. غَايَةُ الْجُودِ بَذْلُ الْمَوْجُودِ.

28. One who is open-handed does good to others.

28. مَنْ جَادَ اصْطَنَّعَ.

29. One who is generous gains authority.

29. مَنْ جَادَ سَادَ.

30. One who does not show generosity is not praised.

30. مَنْ لَمْ يَجِدْ لَمْ يُحْمَدْ.

31. How excellent is generosity when in straitened circumstances!

31. مَا أَحْسَنَ الْجُودَ مَعَ الْإِعْسَارِ.

32. One who does not give generously while he is praised has to give away while he is dispraised.

32. مَنْ لَمْ يَسْمَحْ وَهُوَ مَحْمُودٌ سَمَحَ وَهُوَ مَلُومٌ.

33. One who does not give generously does not gain authority.

33. مَنْ لَمْ يَسْمَحْ لَمْ يَسُدْ.

34. The generosity of a man endears him to his rivals and his stinginess makes him hated by his [own] children.

34. جُودُ الرَّجُلِ يُحِبُّهُ إِلَىٰ أَوْلَادِهِ، وَيُخْلَهُ يَبْغِضُهُ إِلَىٰ أَوْلَادِهِ.

The Generous الجواد

1. The generous person is loved and praised, even if nothing of his generosity reaches his praiser, and the stingy person is the opposite of this.

1- الْجَوَادُ مَحْبُوبٌ، مَحْمُودٌ، وَإِنْ لَمْ يَصِلْ مِنْ جُودِهِ إِلَىٰ مَا دَحِهِ شَيْءٌ، وَالْبَخِيلُ ضِدُّ ذَلِكَ.

2. The one who is generous is praised in this world and felicitous in the Hereafter.

2- الْجَوَادُ فِي الدُّنْيَا مَحْمُودٌ، وَفِي الْآخِرَةِ مَسْعُودٌ.

3. Verily the masters of the people of this world (and the Hereafter) are the generous.

3- إِنَّمَا سَادَةُ أَهْلِ الدُّنْيَا (وَالْآخِرَةِ) الْأَجْوَادُ.

4. Be generous with the truth and miserly with falsehood.

4- كُنْ جَوَادًا بِالْحَقِّ، بَخِيلًا بِالْبَاطِلِ.

5. Be [either] selflessly generous or moderate in giving but do not be from the third kind (i.e. the misers).

5- كُنْ جَوَادًا مُؤْتِرًا، أَوْ مُقْتَصِدًا مُقَدِّرًا، وَإِيَّاكَ أَنْ تَكُونَ الثَّالِثَ.

1. One who is close to Allah is safe, while [one who is] His enemy is frightened.

1- جَارُ اللَّهِ سُبْحَانَهُ آمِنٌ، وَعَدُوُّهُ خَائِفٌ.

2. Proximity to Allah is granted to those who obey Him and keep away from disobedience to Him.

2- جَوَارُ اللَّهِ مَبْدُولٌ لِمَنْ أَطَاعَهُ وَتَجَنَّبَ مُخَالَفَتَهُ.

Neighbours الجيران

1. The worst of neighbours is the wicked neighbour.

1- بِئْسَ الْجَارُ جَارُ السُّوءِ.

2. A wicked neighbour is the greatest adversity and the most serious tribulation.

2- جَارُ السُّوءِ أَعْظَمُ الضَّرَّاءِ، وَأَشَدُّ الْبَلَاءِ.

3. Be a neighbour to one from whose evil you are safe and whose goodness does not turn away from you.

3- جَاوِرٌ مِّنْ تَأْمَنِ شَرِّهِ، وَلَا يَعْذُوكَ خَيْرُهُ.

4. Ask about the neighbour before the house.

4- سَلْ عَنِ الْجَارِ قَبْلَ الدَّارِ.

5. Being a bad neighbour and offending the virtuous are the worst forms of vileness.

5. سُوءُ الْجَوَارِ وَالْإِسَاءَةُ إِلَى الْأَبْرَارِ مِنْ أَعْظَمِ اللَّؤْمِ.

6. One who is neighbourly gets many neighbours.

6. مَنْ حَسَنَ جَوَارَهُ كَثُرَ جِيرَانُهُ.

7. One who is good to his neighbours gets many helpers.

7. مَنْ أَحْسَنَ إِلَى جِيرَانِهِ كَثُرَ خَدَمُهُ.

8. Taking care of one's neighbour is an act of magnanimity.

8. مِنَ الْمَرْوَةِ تَعَهُدُ الْجِيرَانَ.

الجوعُ Hunger

1. Hunger is better than the humiliation of subjugation.

1. الْجُوعُ خَيْرٌ مِنْ ذُلِّ الْخُسُوعِ.

2. Keeping oneself hungry is the most beneficial cure, whereas eating to one's fill increases maladies.

2. التَّجُوعُ أَنْفَعُ الدَّوَاءِ، الشَّبَعُ يَكْثُرُ الْأَدْوَاءَ.

3. Hunger is better than subjugation.

3. الْجُوعُ خَيْرٌ مِنْ الْخُسُوعِ.

4. Complement your food with hunger and discipline yourself with contentment.

4. تَأَدَّمُ بِالْجُوعِ وَتَأَدَّبُ بِالْقُنُوعِ.

5. The best condiment is hunger.

5. نِعْمَ الْإِدَامُ الْجُوعُ.

6. How good an assistant of piety hunger is!

6. نِعْمَ عَوْنُ الْوَرَعِ التَّجَوُّعُ.

7. How good an assistant in cutting down the [desires of the carnal] self and breaking its [bad] habits hunger is!

7. نِعْمَ الْعَوْنُ عَلَى أَشْرِ (أَسْرِ) النَّفْسِ وَكَسْرِ عَادَتِهَا التَّجَوُّعُ.

High Rank الجاهُ وذو الجاه

1. The alms–tax of high rank [and power] is benefitting others with it.

1. زَكَاةُ الْجَاهِ بَذْلُهُ.

2. One of the obligations of a person who possesses a high rank is to use it to grant the [needs of] one who seeks from him.

2. مِنْ الْوَاجِبِ عَلَى ذِي الْجَاهِ أَنْ يَبْذُلَهُ لِطَالِبِهِ.

3. One who benefits others with his high rank makes himself praiseworthy.

3- مَنْ بَدَّلَ جَاهَهُ اسْتَحْمَدَ.

الجهاد (Jihad) Struggle

1. Whoever makes an effort to strive in obedience to Allah and His messenger, his soul shall be safe and sound [from the torments of the Hereafter] and his transaction will be profitable and gainful.

1- إِنَّ مَنْ بَدَّلَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَرَسُولِهِ كَانَتْ نَفْسُهُ نَاجِيَةً سَالِمَةً، وَصَفَقَتُهُ رَابِحَةً غَانِمَةً.

2. The first thing which you overcome through *Jihad* is through striving with your hands, then [if this is not possible] by your tongue, then [if this is not possible] with your hearts; and the one who neither supports good with his heart nor censures evil, is turned upside down (i.e. will face the wrath of Allah).

2- إِنَّ أَوَّلَ مَا تُغْلِبُونَ عَلَيْهِ مِنَ الْجِهَادِ، جِهَادٌ بِأَيْدِيكُمْ، ثُمَّ بِأَلْسِنَتِكُمْ، ثُمَّ بِقُلُوبِكُمْ، فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفًا، وَلَمْ يُنْكَرْ مُنْكَرًا، قَلْبَ فُجِعِلَ أَعْلَاهُ أَسْفَلَهُ.

3. Struggling [in the way of Allah] is the pillar of faith and the path of the felicitous.

3- الْجِهَادُ عِمَادُ الدِّينِ، وَمِنْهَاجُ السُّعْدَاءِ.

4. The doors of the heavens are opened for those who strive [in the way of Allah].

4- الْمُجَاهِدُونَ تَفْتَحُ لَهُمُ أَبْوَابُ السَّمَاءِ.

5. If the people who came before me complained about the injustice of their rulers, then today I complain about the injustice of my people; it is as if I am led and they are the leaders, [and] I am restrained and

they are the restrainers.

5- إِنْ كَانَتْ الرَّعَايَا قَبْلِي تَشْكُوا حَيْفَ رُعَاتِهَا فَإِنِّي الْيَوْمَ أَشْكُو حَيْفَ رَعِيَّتِي،
كَأَنِّي الْمَقُودُ وَهُمْ الْقَادَةُ، وَالْمُوزَعُ وَهُمْ الْوَزَعَةُ

6. The reward for striving [in the way of Allah] is the greatest reward.

6- ثَوَابُ الْجِهَادِ أَعْظَمُ الثَّوَابِ.

7. And [Allah has prescribed] *Jihad* as [a means of preserving the] honour of Islam.

7- وَالْجِهَادُ عِزًّا لِلْإِسْلَامِ.

8. Strong determination and lavishness do not go together.

8- لَا تَجْتَمِعُ عَزِيمَةٌ وَوَالِيمَةٌ.

9. The purification of the body is [in] striving and fasting.

9- زَكَاةُ الْبَدَنِ الْجِهَادُ وَالصِّيَامُ.

جِهَادِ النَّفْسِ (Jihad an-Nafs) Struggling against the Self

1. Indeed *Jihad* is the price of Paradise, so the one who struggles against his self will acquire it, and this is the greatest reward of Allah for the one who is cognizant of it.

1- أَلَا وَإِنَّ الْجِهَادَ ثَمَنُ الْجَنَّةِ، فَمَنْ جَاهَدَ نَفْسَهُ مَلَكَهَا، وَهِيَ أَكْرَمُ ثَوَابِ اللَّهِ لِمَنْ عَرَفَهَا.

2. The best *Jihad* is the struggle of a man against his [carnal] soul.

2. أَفْضَلُ الْجِهَادِ مُجَاهَدَةُ الْمَرْءِ نَفْسَهُ.

3. The best *Jihad* is the struggle of the self against lustful desires, and its weaning away from the pleasures of this world.

3. أَفْضَلُ الْجِهَادِ جِهَادُ النَّفْسِ عَنِ الْهَوَى، وَفِطَامُهَا عَنِ لَذَاتِ الدُّنْيَا.

4. The first thing that you disavow from *Jihad* is struggling against your selves.

4. أَوَّلُ مَا تُنْكِرُونَ مِنَ الْجِهَادِ، جِهَادُ أَنْفُسِكُمْ.

5. The last things that you [should] lose are: the struggling against your selves and obedience to those who have authority among you.

5. آخِرُ مَا تَفْقِدُونَ مُجَاهَدَةَ أَهْوَائِكُمْ وَطَاعَةَ أَوْلِي الْأَمْرِ مِنْكُمْ.

6. Indeed the best *Jihad* is the struggle of a man against his [carnal] soul.

6. إِنَّ أَفْضَلَ الْجِهَادِ مُجَاهَدَةُ الرَّجُلِ نَفْسَهُ.

7. Verily struggling against the self restrains it from sins and protects it from destruction.

7. إِنَّ مُجَاهَدَةَ النَّفْسِ لَتَرْزُمُهَا عَنِ الْمَعَاصِي، وَتَعْصِمُهَا عَنِ الرَّدَى.

8. Verily the one who struggles with his [lower] self, in obedience to Allah and against disobedience to Him, has the status of a virtuous martyr in the sight of Allah.

8- إِنَّ الْمُجَاهِدَ نَفْسَهُ عَلَى طَاعَةِ اللَّهِ وَعَنْ مَعَاصِيهِ، عِنْدَ اللَّهِ سُبْحَانَهُ بِمَنْزِلَةِ بَرِّ شَهِيدٍ.

9. Indeed the one who struggles against his [lower] self, overcomes his anger and is careful in obeying [the commandments of] Allah, is raised by Allah, the Glorified, to the status of the one who fasts by day and stands in prayer by night, and is granted the rank of the patient soldier [who fights in His way].

9- إِنَّ الْمُجَاهِدَ نَفْسَهُ، وَالْمُغَالِبَ غَضَبَهُ، وَالْمُحَافِظَ عَلَى طَاعَةِ رَبِّهِ، يَرْفَعُ اللَّهُ سُبْحَانَهُ لَهُ ثَوَابَ الصَّائِمِ الْقَائِمِ وَيُنِيلُهُ دَرَجَةَ الْمُرَابِطِ الصَّابِرِ.

10. Verily if you struggle against your [lower] self you will obtain the pleasure of Allah.

10- إِنَّكَ إِنْ جَاهَدْتَ نَفْسَكَ حُزْتَ رِضَى اللَّهِ.

11. The fruit of struggle [against the self] is overpowering the self.

11- ثَمَرَةُ الْمُجَاهَدَةِ قَهْرُ النَّفْسِ.

12. Struggling against the self is the dowry for Paradise.

12- جِهَادُ النَّفْسِ مَهْرُ الْجَنَّةِ.

13. Struggling against vain desires is the price of Paradise.

13- جِهَادُ الْهَوَى ثَمَنُ الْجَنَّةِ.

14. Struggling against the self is the best *Jihad*.

14- جِهَادُ النَّفْسِ أَفْضَلُ جِهَادٍ.

15. Struggle against your [lower] self and seek repentance, you will be successful in the obedience of your Lord.

15- جَاهِدْ نَفْسَكَ، وَقَدِّمْ تَوْبَتَكَ، تَفُزْ بِطَاعَةِ رَبِّكَ.

16. Struggle against your vain desires, overcome your anger and resist your bad habits, [by this] your soul will become pure, your intellect will become perfect and the reward of your Lord will be complete.

16- جَاهِدْ شَهْوَتَكَ، وَغَالِبْ غَضَبَكَ، وَخَالَفْ سُوءَ عَادَتِكَ، تَزَكُ نَفْسُكَ، وَيَكْمُلُ عَقْلُكَ، وَتَسْتَكْمِلُ ثَوَابَ رَبِّكَ.

17. Fight against your [lower] self in obedience to Allah the way an enemy would fight his enemy, and overpower it the way a rival would overpower his opponent, for indeed the strongest person is the one who subdues his self.

17- جَاهِدْ نَفْسَكَ عَلَى طَاعَةِ اللَّهِ مُجَاهِدَةَ الْعَدُوِّ عَدُوَّهُ، وَغَالِبِهَا مُغَالِبَةَ الضِّدِّ ضِدَّهُ، فَإِنَّ أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى نَفْسِهِ.

18. Struggle against your [lower] self and call it to account the way a partner would hold his partner accountable, and demand from it the right of Allah the way an adversary would demand from his foe, for verily the most felicitous of people is the one who undertakes to hold his self to account.

18- جَاهِدْ نَفْسَكَ وَحَاسِبِهَا مُحَاسِبَةَ الشَّرِيكِ شَرِيكُهُ وَطَالِبِهَا بِحُقُوقِ اللَّهِ مُطَالِبَةَ الْخَصْمِ خَصْمُهُ، فَإِنَّ أَسْعَدَ النَّاسِ مَنْ انْتَدَبَ لِمَحَاسِبَةِ نَفْسِهِ.

19. Struggling against the [lower] self is the price of Paradise, so the one who struggles against it will acquire it, and this is the greatest reward of Allah for the one who is cognizant of it.

19- جِهَادُ النَّفْسِ تَمَنُّ الْجَنَّةِ، فَمَنْ جَاهَدَهَا مَلَكَهَا وَهِيَ أَكْرَمُ ثَوَابِ اللَّهِ لِمَنْ عَرَفَهَا.

20. Struggling against the self with knowledge is a symbol of intelligence.

20- جِهَادُ النَّفْسِ بِالْعِلْمِ عُنْوَانُ الْعَقْلِ.

21. Fighting anger with forbearance is evidence of nobility.

21- جِهَادُ الْغَضَبِ بِالْحِلْمِ بُرْهَانُ النَّبْلِ.

22. The most excellent *Jihad* is struggling against the self.

22- خَيْرُ الْجِهَادِ جِهَادُ النَّفْسِ.

23. The highest form of struggle is for a man to struggle against his self.

23- غَايَةُ الْمُجَاهَدَةِ أَنْ يُجَاهِدَ الْمَرْءُ نَفْسَهُ.

24. It is sufficient for you, in your struggle against your [lower] self, that you always prevail over it and fight its vain desires.

24- كَفَاكَ فِي مُجَاهَدَةِ نَفْسِكَ أَنْ لَا تَزَالَ أَبَدًا لَهَا مُغَالِبًا، وَعَلَى أَهْوَيْتِهَا مُحَارِبًا.

25. One who fights his [lower] self perfects his piety.

25- مَنْ جَاهَدَ نَفْسَهُ أَكْمَلَ التُّقَى.

26. One who knows his self struggles against it.

26- مَنْ عَرَفَ نَفْسَهُ جَاهَدَهَا.

27. One who does not struggle against his self will not achieve victory.

27- مَنْ لَمْ يُجَاهِدْ نَفْسَهُ لَمْ يَنْلِ الْفَوْزَ.

28. There is no struggle more worthy than struggling against the self.

28- مَا مِنْ جِهَادٍ أَفْضَلَ مِنْ جِهَادِ النَّفْسِ.

29. Struggling against the self is a trait of the noble ones.

29- مُجَاهَدَةُ النَّفْسِ شِيمَةُ النَّبَلَاءِ.

30. Struggling against the self is a symbol of nobility.

30- مُجَاهَدَةُ النَّفْسِ عُنْوَانُ النَّبْلِ.

31. Struggling against the self is the best *Jihad*.

31- مُجَاهَدَةُ النَّفْسِ أَفْضَلُ جِهَادٍ.

32. There is no *Jihad* like struggle against the self.

32- لَا جِهَادَ كَجِهَادِ النَّفْسِ.

Ignorance الجَهْل

1. Ignorance and miserliness are bad and harmful.

1- الْجَهْلُ، وَالْبُخْلُ، مَسَاءَةٌ، وَمَضَرَّةٌ.

2. Ignorance in a human being is more harmful than gangrene [is] to the body.

2- الْجَهْلُ فِي الْإِنْسَانِ أَضْرُّ مِنَ الْآكِلَةِ فِي الْبَدَنِ.

3. Ignorance is a balky mount; whoever rides it stumbles and whoever accompanies it is led astray.

3- الْجَهْلُ مَطِيَّةٌ شَمُوسٌ، مَنْ رَكَبَهَا زَلَّ، وَمَنْ صَحَبَهَا ضَلَّ.

4. Ignorance of merits is one of the grossest demerits.

4- الْجَهْلُ بِالْفَضَائِلِ مِنْ أَقْبَحِ الرِّذَائِلِ.

5. The greatest calamity is ignorance.

5- أَعْظَمُ الْمَصَائِبِ الْجَهْلُ.

6. The worst ailment is ignorance.

6- أَسْوَأُ السُّقْمِ (الْقِسْمِ) الْجَهْلُ.

7. The greatest ignorance is the ignorance of a person about himself.

7- أَعْظَمُ الْجَهْلِ جَهْلُ الْإِنْسَانِ أَمْرَ نَفْسِهِ.

8. The greatest ignorance is making enmity with the powerful, befriending the immoral and trusting the traitor.

8 - أَكْبَرُ الْجَهْلِ مُعَادَاةُ الْقَادِرِ، وَمُصَادَقَةُ الْفَاجِرِ، وَالثِّقَةُ بِالْغَادِرِ.

9. Ignorance is a curse.

9- الْجَهْلُ وَبَالٌ.

10. Ignorance is [a form of] death.

10- الْجَهْلُ مَوْتُ.

11. People are enemies of that which they are ignorant of.

11- النَّاسُ أَعْدَاءُ مَا جَهِلُوا.

12. Ignorance is the most harmful foe.

12 - الْجَهْلُ أَنْكِي عَدُوٌّ.

13. Ignorance makes one stumble.

13- الْجَهْلُ يُزِلُّ الْقَدَمَ.

14. Ignorance spoils the Hereafter.

14- الْجَهْلُ يُفْسِدُ الْمَعَادَ.

15. Ignorance is the [primary] source of evil.

15- الْجَهْلُ مَعْدِنُ الشَّرِّ.

16. Ignorance is an ailment and a chronic disease.

16- الْجَهْلُ دَاءٌ وَعِيَاءٌ.

17. Ignorance attracts peril.

17- الْجَهْلُ يَجْلِبُ الْغَرَرَ.

18. Ignorance is the root of all evil.

18- الْجَهْلُ أَصْلُ كُلِّ شَرٍّ.

19. Ignorance is the worst disease.

19- الْجَهْلُ أَدْوَأُ الدَّاءِ.

20. Ignorance corrupts all matters.

20- الْجَهْلُ فَسَادُ كُلِّ أَمْرٍ.

21. Ignorance makes one stumble and brings regret.

21- الْجَهْلُ يُزِلُّ الْقَدَمَ، وَيُورِثُ النَّدَمَ.

22. Ignorance causes the living to die and perpetuates misery.

22. الْجَهْلُ مُمِيتٌ الْأَحْيَاءِ، وَمُخَلِّدٌ الشَّقَاءِ.

23. Verily you will not attain any goal by ignorance, nor will you achieve any goodness by means of it, nor will you realize any of your wishes in the Hereafter through it.

23. إِنَّكُمْ لَنْ تُحْصِلُوا بِالْجَهْلِ أَرْبًا، وَلَنْ تَبْلُغُوا بِهِ مِنَ الْخَيْرِ سَبَبًا، وَلَنْ تُدْرِكُوا بِهِ مِنَ الْآخِرَةِ مَطْلَبًا.

24. It is through ignorance that every evil is instigated.

24. بِالْجَهْلِ يُسْتَنَارُ كُلُّ شَرٍّ.

25. Many an ignorance is better than forbearance (or knowledge).

25. رَبَّ جَهْلٍ أَنْفَعُ مِنْ حِلْمٍ (عِلْمٍ).

26. Ward off ignorance with knowledge.

26. رُدُّوا الْجَهْلَ بِالْعِلْمِ.

27. Too much ignorance is destructive.

27. زِيَادَةُ الْجَهْلِ تُرْدِي.

28. The worst affliction is ignorance.

28- شَرُّ الْمَصَائِبِ الْجَهْلُ.

29. Counter ignorance with knowledge.

29- ضَادُّوا الْجَهْلَ بِالْعِلْمِ.

30. The outcome of ignorance is loss; and the joy of the envious does not last.

30- عُقْبَى الْجَهْلِ مَضَرَّةٌ، وَالْحَسُودُ لَا تَدُومُ لَهُ مَسْرَّةٌ.

31. The pinnacle of ignorance is for a person to brag about his ignorance.

31- غَايَةُ الْجَهْلِ تَبَجُّجُ الْمَرْءِ بِجَهْلِهِ.

32. Many a revered person has been humiliated by his ignorance.

32- كَمْ مِنْ عَزِيزٍ أذَلَّهُ جَهْلُهُ.

33. Ignorance suffices as ignobility.

33- كَفَى بِالْجَهْلِ ضِيعَةً.

34. It suffices as ignorance for a person to be ignorant about himself.

34- كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَجْهَلَ نَفْسَهُ.

35. It suffices as ignorance for a person to be pleased with himself.

35. كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَرْضَى عَنْ نَفْسِهِ.

36. It suffices as ignorance for a person to laugh without [a reason for] amusement.

36. كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَضْحَكَ مِنْ غَيْرِ عَجَبٍ.

37. It suffices as ignorance for a person to be ignorant of his limits [and standing in society].

37. كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَجْهَلَ قَدْرَهُ.

38. It suffices as ignorance for a person to be ignorant of his flaw.

38. كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَجْهَلَ عَيْبَهُ.

39. It suffices as ignorance for a person to be ignorant about his own faults and to malign people for that which he [himself] cannot turn away from.

39. كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَجْهَلَ عُيُوبَ نَفْسِهِ، وَيَطْعَنَ عَلَى النَّاسِ بِمَا لَا يَسْتَطِيعُ
التَّحَوُّلَ عَنْهُ.

40. It suffices as ignorance for a person to forbid people from that which he performs himself.

40. كَفَى بِالْمَرْءِ جَهْلًا أَنْ يُنْكَرَ عَلَى النَّاسِ مَا يَأْتِي مِثْلَهُ.

41. The language of ignorance is impoliteness.

41. لِسَانُ الْجَهْلِ الْخُرْقُ.

42. One who gets uplifted by ignorance has opposed the intellect.

42. مَنْ اسْتَطَارَهُ الْجَهْلُ فَقَدَعَصَى الْعَقْلَ.

43. One who fights his ignorance with his knowledge succeeds with the most felicitous victory.

43. مَنْ قَاتَلَ جَهْلَهُ بِعِلْمِهِ فَازَ بِالْحِظِّ الْأَسْعَدِ.

44. Being overcome by ignorance is one of the severest afflictions.

44. مِنْ أَشَدِّ الْمَصَائِبِ غَلْبَةُ الْجَهْلِ.

45. There is no poverty like ignorance.

45. لَا فَقْرَ كَالْجَهْلِ.

46. With ignorance, no path is purified.

46. لَا يَزْكُو مَعَ الْجَهْلِ مَذْهَبٌ.

47. There is no poverty more severe than ignorance.

47. لَا فَقْرَ أَشَدُّ مِنَ الْجَهْلِ.

48. There is no abomination more disgraceful than ignorance.

48. لَا سَوْأَةَ أَشْيَيْنُ مِنَ الْجَهْلِ.

49. There is no adversity more severe than ignorance.

49. لَمْصِيبَةً أَشَدُّ مِنْ جَهْلٍ.

50. The cornerstone of ignorance is animosity towards people.

50. رَأْسُ الْجَهْلِ مُعَادَاةُ النَّاسِ.

The Ignorant and the Foolish **الجاهلُ والجهولُ**

1. An ignorant person is never found to be anything but falling short or excessive.

1- الْجَاهِلُ لَنْ يُلْقَى أَبَدًا إِلَّا مُفْرَطًا، أَوْ مُفْرَطًا.

2. Neither does an ignorant restrain himself [from wrongdoing] nor does he benefit from good advice.

2- الْجَاهِلُ لَا يَرْتَدِعُ، وَبِالْمَوَاعِظِ لَا يَنْتَفِعُ.

3. An ignorant person is one who obeys his vain desires in disobedience to his Lord.

3- الْجَاهِلُ مَنْ أَطَاعَ هَوَاهُ فِي مَعْصِيَةِ رَبِّهِ.

4. The ignorant person feels aversion towards that which the wise person feels at ease with.

4- الْجَاهِلُ يَسْتَوْحِشُ مِمَّا يَأْنَسُ بِهِ الْحَكِيمُ.

5. The ignorant person does not understand the learned because he [himself] was never learned before.

5. أَجَاهِلٌ لَا يَعْرِفُ الْعَالِمَ لِأَنَّهُ لَمْ يَكُنْ قَبْلُ عَالِمًا.

6. An ignorant person does not recognize his failure and does not accept the [good] advice given to him.

6. أَجَاهِلٌ لَا يَعْرِفُ تَقْصِيرَهُ، وَلَا يَقْبَلُ مِنَ النَّصِيحِ لَهُ.

7. An ignorant person relies on his hopes and is negligent in his actions.

7. أَجَاهِلٌ يَعْتَمِدُ عَلَى أَمَلِهِ، وَيُقْصِرُ فِي عَمَلِهِ.

8. The ignorant person is like a rock through which water does not gush forth, and a tree, the branches of which do not become green, and a ground upon which foliage is not found.

8. أَجَاهِلٌ صَخْرَةٌ لَا يَنْفَجِرُ مَاوُهَا، وَشَجَرَةٌ لَا يَخْضِرُ عُودُهَا، وَأَرْضٌ لَا يَظْهَرُ عُشْبُهَا.

9. An ignorant person is [like the] dead among the living.

9. أَجَاهِلٌ مَيِّتٌ بَيْنَ الْأَحْيَاءِ.

10. The most wretched of all people is the ignorant one.

10. أَشَقَى النَّاسِ أَجَاهِلٌ.

11. An unremorseful sinner is the most ignorant person.

11. أَجْهَلُ النَّاسِ مُسِيئٌ مُسْتَأْنِفٌ.

12. The most ignorant person is one who is deceived by the praise of a flatterer who makes the ugly look appealing to him and makes him hate the [sincere] adviser.

12- أَجْهَلُ النَّاسِ الْمُغْتَرُّ بِقَوْلِ مَادِحٍ مُتَمَلِّقٍ، يُحَسِّنُ لَهُ الْقَبِيحَ، وَيُبْغِضُ إِلَيْهِ النَّصِيحَ.

13. The most hated creature in the sight of Allah is the ignorant person, because He deprived him of what He bestowed on His creation, and that is intellect.

13- أَبْغَضُ الْخَلَائِقِ إِلَى اللَّهِ تَعَالَى، الْجَاهِلُ لِأَنَّهُ حَرَمَهُ مَا مَنَّ بِهِ عَلَى خَلْقِهِ، وَهُوَ الْعَقْلُ.

14. Verily the ignorant is one whose ignorance leads astray and whose vain desires entice [towards evil]; so his speech is unhealthy and his action is blameworthy.

14- إِنَّ الْجَاهِلَ مَنْ جَهَلُهُ فِي إِغْوَاءٍ، وَمَنْ هَوَاهُ فِي إِغْرَاءٍ، فَقَوْلُهُ سَقِيمٌ، وَفِعْلُهُ ذَمِيمٌ.

15. The ignorant one is perplexed.

15- الْجَاهِلُ حَيْرَانٌ.

16. The ignorant person inclines towards the one who is like him.

16- الْجَاهِلُ يَمِيلُ (يَأْلِفُهُ مِثْلَهُ) إِلَى شَكْلِهِ.

17. Man is an enemy of that which he is ignorant of.

17- الْمَرْءُ عَدُوٌّ مَا جَهَلَ.

18. The ignorant one does not restrain himself [from evil].

18- الْجَاهِلُ لَا يَرْتَدِعُ.

19. An ignorant person is a slave to his passions.

19- الْجَاهِلُ عَبْدٌ شَهْوَتِهِ.

20. The ignorant person does not desist [from sinning].

20- الْجَاهِلُ لَا يَرْعَوِي.

21. An ignorant person seeks to raise himself but ends up abasing himself.

21- الْجَاهِلُ يَرْفَعُ نَفْسَهُ فَيَتَضَعُ.

22. The ignorant person is one who is ignorant of his own capability.

22- الْجَاهِلُ مَنْ جَهَلَ قَدْرَهُ.

23. An ignorant person is dead, even when he is alive.

23- الْجَاهِلُ مَيِّتٌ وَإِنْ كَانَ حَيًّا.

24. The correctness of an ignorant person is like the mistake of a learned person (i.e. it happens rarely).

24- الْجَاهِلُ كَزَلَّةِ الْعَالِمِ صَوَابُهُ.

25. The ignorant person is deceived by [false] claims.

25. الْجَاهِلُ مَنْ خَدَعَتْهُ الْمَطَالِبُ.

26. The ignorant person is one who is ignorant about his [own] affair.

26. الْجَاهِلُ مَنْ جَهَلَ أَمْرَهُ.

27. The ignorant person is one who is deceived by his vain desires and his arrogance.

27. الْجَاهِلُ مَنْ انْخَدَعَ لِهَوَاهُ (بِهَوَاهُ) وَغُرُورِهِ.

28. An ignorant person is one who takes his sincere advisor to be a deceiver.

28. الْجَاهِلُ مَنْ اسْتَعَشَّ النَّصِيحَ.

29. When the ignorant one becomes stingy (or denies), he obtains [wealth] and when he obtains [wealth] (or professes belief in one God), he apostatizes.

29. الْجَاهِلُ إِذَا جَمَدَ (جحد) وَجَدَ، وَإِذَا وَجَدَ (وَحَدَّ) أَلْحَدَ.

30. Indeed the ignorant person is one who is enslaved by [worldly] pursuits.

30. إِنَّمَا الْجَاهِلُ مَنْ اسْتَعْبَدَتْهُ الْمَطَالِبُ.

31. When an ignorant person grows older, his ignorance rises.

31. إِذَا شَابَ الْجَاهِلُ شَبَّ جَهْلُهُ.

32. The wealth of an ignorant person is in his worldly possessions and his hopes.

32- ثَرْوَةُ الْجَاهِلِ فِي مَالِهِ وَأَمَلِهِ.

33. The reign of an ignorant person is like a stranger who [soon] moves to another place.

33- دَوْلَةُ الْجَاهِلِ كَالْغَرِيبِ الْمُتَحَرِّكِ إِلَى النُّقْلَةِ.

34. Many an ignorant person is saved by his ignorance.

34- رَبَّ جَاهِلٍ نَجَاتُهُ جَهْلُهُ.

35. The slip-ups of an ignorant person are excusable.

35- زَلَّةُ الْجَاهِلِ مَعْذُورَةٌ.

36. An ignorant king exposes his [own] flaws.

36- سُلْطَانُ الْجَاهِلِ يُبْدِي مَعَائِبَهُ.

37. The worst person you can accompany is an ignorant one.

37- شَرُّ مَنْ صَاحَبْتَ الْجَاهِلُ.

38. The correct [action] of an ignorant person is like the slip-up of an intelligent person.

38- صَوَابُ الْجَاهِلِ كَالزَّلَّةِ مِنَ الْعَاقِلِ.

39. The lost item of the ignorant person cannot be found.

39. ضَالَّةُ الْجَاهِلِ غَيْرُ مَوْجُودٍ.

40. Obedience to the foolish is a sign of ignorance.

40. طَاعَةُ الْجَهُولِ تَدُلُّ عَلَى الْجَهْلِ.

41. Obedience to the foolish and being excessive [in speech or action] are two signs of ignorance.

41. طَاعَةُ الْجَهُولِ، وَكَثْرَةُ الْفُضُولِ تَدُلُّانِ عَلَى الْجَهْلِ.

42. The habit of the inexperienced [and ignorant] ones is to cut off the elements of favour.

42. عَادَةُ الْأَعْمَارِ قَطْعُ مَوَادِّ الْإِحْسَانِ.

43. The wealth of an ignorant person is in his worldly possessions.

43. غِنَى الْجَاهِلِ بِمَالِهِ.

44. The ignorant one is deceived by futile absurdities.

44. غُرُورُ الْجَاهِلِ بِمُجَالَاتِ الْبَاطِلِ.

45. Every ignorant person is prone to temptation. 1

45. كُلُّ جَاهِلٍ مَفْتُونٌ.

46. For the ignorant there is loss in every situation.

46. لِلْجَاهِلِ فِي كُلِّ حَالَةٍ خُسْرَانٌ.

47. One who is ignorant is disregarded [by others].

47. مَنْ جَهْلٌ أَهْمِلَ.

48. When one is ignorant, his consideration is reduced.

48. مَنْ جَهْلٌ قَلَّ إِعْتِبَارُهُ.

49. One who is ignorant of [a branch of] knowledge is hostile towards it.

49. مَنْ جَهْلٌ عِلْمًا عَادَاهُ.

50. One who does not know where he is placing his foot, trips.

50. مَنْ جَهْلٌ مَوْضِعَ قَدَمِهِ زَلَّ.

51. One who is ignorant makes many blunders.

51. مَنْ جَهْلٌ كَثُرَ عَثَارُهُ.

52. One who is ignorant becomes self-conceited; and his 'today' is worse than his 'yesterday'.

52. مَنْ جَهْلٌ اغْتَرَّ بِنَفْسِهِ وَكَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِيهِ.

53. It is from the nature of the ignorant to get angry quickly, in every situation.

53. مِنْ طَبَايِعِ الْجُهَّالِ التَّسْرَعُ إِلَى الْغَضَبِ فِي كُلِّ حَالٍ.

54. No one antagonizes the learned like the ignorant [do].

54. مَا ضَادَّ الْعُلَمَاءَ كَالْجُهَّالِ.

55. Woe be to the one who persists in his ignorance and blessed is the one who realizes [his mistake] and finds the right course.

55. وَيْلٌ لِمَنْ تَمَادَى فِي جَهْلِهِ، وَطُوبَى لِمَنْ عَقَلَ وَاهْتَدَى.

56. There is no independence for an ignorant person.

56. لَا غِنَى لِجَاهِلٍ.

57. The ignorant one is not seen to be anything but immoderate (or excessive).

57. لَا يُرَى الْجَاهِلُ إِلَّا مُفْرَطًا (مُفْرَطًا).

58. Nothing restrains the foolish except the edge of a sword.

58. لَا يَرْدَعُ الْجَهُولَ إِلَّا حَدُّ الْحُسَامِ.

59. Disobey the ignorant and you will be safe.

59. إِعْصِ الْجَاهِلَ تَسْلَمَ.

1. Or, if taken in the context of Q68:6: Every ignorant person is demented.

جهنم والنار Hellfire

1. Hell is sufficient as a punishment.

1- كَفَىٰ بِجَهَنَّمَ نَكَالًا.

2. He ('a) said in his description of hell: [It is] a fire whose burning is intense, its roar is loud, its flames are rising, its blaze is incinerating, its groans are terrifying, its abatement is remote, its fuel is igniting, [and] its horrors are terrifying.

2- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي وَصْفِ جَهَنَّمَ: نَارٌ شَدِيدٌ كَلْبُهَا، عَالٌ لِحَبُّهَا، سَاطِعٌ لَهَبُهَا، مُتَأَجِّجٌ سَعِيرُهَا، مُتَغَيِّظٌ زَفِيرُهَا، بَعِيدٌ خُمُودُهَا، ذَاكٌ وَقُودُهَا، مُتَخَوِّفٌ وَعَيْدُهَا.

3. He ('a) said while describing hell: Its inmate cannot leave, its prisoner cannot be released by ransom and its shackles cannot be broken. This abode has no fixed age so that it may perish, nor is there a lifespan for its inmates that they may pass away.

3- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي وَصْفِ جَهَنَّمَ: لَا يَظْعَنُ مُقِيمُهَا، وَلَا يُفَادَىٰ أُسِيرُهَا، وَلَا تُقْصَمُ كُبُولُهَا، لَا مُدَّةَ لِلدَّارِ فَتَفْنَىٰ، وَلَا أَجَلَ لِلْقَوْمِ فَيُقْضَىٰ.

4. Verily all disbelieving schemers are inmates of the fire.

4- إِنَّ أَهْلَ النَّارِ كُلُّ كَفُورٍ مَكُورٍ.

5. He ('a) also said in his description of hellfire: Its pits are engulfed [with fire], its sides are pitch-dark, its vessels are scorching hot and everything about it is horrid.

5- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي وَصْفِ النَّارِ: غَمْرٌ قَرَارُهَا، مُظْلِمَةٌ أَقْطَارُهَا، حَامِيَةٌ قُدُورُهَا، فَظِيْعَةٌ أُمُورُهَا.

6. None will be saved from the fire of hell except the one who abandons its actions (i.e. the actions that lead to it).

6- لَنْ يَنْجُوَ مِنَ النَّارِ إِلَّا التَّارِكُ عَمَلَهَا.

7. This tender skin does not have the tolerance to withstand the fire [of hell].

7- لَيْسَ لِهَذَا الْجِلْدِ الرَّقِيقِ صَبْرٌ عَلَى النَّارِ.

8. One who is afraid of hellfire keeps away from that which has been forbidden.

8- مَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ.

9. The inmates of hell are eternally tormented.

9- وَفْدُ النَّارِ أَبَدًا مُعَذَّبُونَ.

10. The one who enters hellfire is forever wretched.

10- وَارِدُ النَّارِ مَوْبِدُ الشَّقَاءِ.

11. The fuel of hellfire on the Day of Judgment will comprise of every rich person who was miserly towards the poor with his wealth and every learned scholar who sold his Hereafter for the world.

11- وَقُودُ النَّارِ يَوْمَ الْقِيَامَةِ كُلُّ غَنِيٍّ بَخِلَ بِمَالِهِ عَلَى الْفُقَرَاءِ، وَكُلُّ عَالِمٍ بَاعَ الدِّينَ

بِالدُّنْيَا.

12. Be wary of the fire whose heat is intense, whose pit is deep and whose ornaments are made of [molten] iron.

12- إِحْذَرُوا نَارًا حَرُّهَا شَدِيدٌ وَقَعْرُهَا بَعِيدٌ وَحُلِيِّهَا حَدِيدٌ.

13. Be wary of the fire whose tumultuous blaze is ready, its flames are intense and its torment is forever renewed.

13- إِحْذَرُوا نَارًا لَحِيْبُهَا عَتِيدٌ وَلَهَبُهَا شَدِيدٌ وَعَذَابُهَا أَبَدًا جَدِيدٌ.

14. Hellfire is the final end of the extremists.

14- النَّارُ غَايَةُ الْمُفْرَطِينَ.

مُحِبُّ أَهْلِ الْبَيْتِ

1. Whoever loves us with his heart, supports us with his speech and fights our enemies with his sword, then he will be with us in Paradise at our stage.

1- مَنْ أَحَبَّنَا بِقَلْبِهِ وَكَانَ مَعَنَا بِلسَانِهِ وَقَاتَلَ عَدُوَّنَا بِسَيْفِهِ فَهُوَ مَعَنَا فِي الْجَنَّةِ فِي دَرَجَتِنَا.

2. Whoever loves us with his heart and supports us with his speech but does not fight alongside us with his hand, then he will be in Paradise but not at our stage.

2- مَنْ أَحَبَّنَا بِقَلْبِهِ وَأَعَانَنا بِلسَانِهِ وَلَمْ يُقَاتِلْ مَعَنَا بِيَدِهِ فَهُوَ فِي الْجَنَّةِ دُونَ دَرَجَتِنَا.

3. Whoever loves us with his heart but pretends to hate us with his tongue will go to Paradise.

3- مَنْ أَحَبَّنَا بِقَلْبِهِ وَأَبْغَضَنَا بِلِسَانِهِ فَهُوَ فِي الْجَنَّةِ.

4. He who loves us should emulate our actions and clothe himself with piety.

4- مَنْ أَحَبَّنَا فَلْيَعْمَلْ بِعَمَلِنَا، وَلْيَتَجَلَّبَبِ الْوَرَعَ.

5. One who loves us should prepare to be covered with afflictions.

5- مَنْ أَحَبَّنَا فَلْيُعِدَّ لِلْبَلَاءِ جَلْبَابًا.

6. One who befriends us should have a thick skin for tribulations [that will befall him].

6- مَنْ تَوَلَّانَا فَلْيَلْبَسْ لِلْمِحَنِ إِهَابًا.

7. Two types of people are destroyed because of me: the fanatic lover and the extreme hater.

7- هَلَكَ فِيَّ رَجُلَانِ: مُحِبٌّ غَالٍ، وَمُبْغِضٌ قَالٍ.

8. If a mountain loved me, it would crumble.

8- لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَتَ.

The Beloved والمحِبُّ والمحَبُّوبُ

1. Losing a loved one leads to forlornness.

1. فَقَدُ الْأَحِبَّةِ غُرْبَةٌ.

2. One who loves you forbids you [from evil].

2. مَنْ أَحَبَّكَ نَهَاكَ.

3. One who loves something speaks about it constantly.

3. مَنْ أَحَبَّ شَيْئًا لَهَجَ بِذِكْرِهِ.

4. Indeed only he who does not flatter you loves you, and only he who does not let you hear [his praise] praises you.

4. إِنَّمَا يُحِبُّكَ مَنْ لَا يَتَمَلَّقُكَ وَيُثْنِي عَلَيْكَ مَنْ لَا يُسْمِعُكَ.

5. Let the most beloved person to you and the one who has the greatest status in your eyes be the one who strives hardest in benefiting people.

5. لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ وَأَخْظَاهُمْ لَدَيْكَ أَكْثَرُهُمْ سَعْيًا فِي مَنَافِعِ النَّاسِ.

6. Let the most beloved person to you be the compassionate adviser.

6. لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ الْمُشْفِقُ النَّاصِحُ.

Evidence الحجَّةُ والدليل

1. The strength of the authority of evidence is stronger than the strength of the authority of force.

1- قُوَّةُ سُلْطَانِ الْحُجَّةِ أَعْظَمُ مِنْ قُوَّةِ سُلْطَانِ الْقُدْرَةِ.

The Proof (of Allah) الحجة

1. Allah, the Glorified, never leaves His servants without a necessary proof or an established, clear path.

1- لَمْ يُخَلِّ اللَّهُ سُبْحَانَهُ عِبَادَهُ مِنْ حُجَّةٍ لَازِمَةٍ أَوْ مَحَجَّةٍ قَائِمَةٍ.

2. Allah, the Glorified, does not leave His creation unheeded, nor does He neglect their affairs.

2- لَمْ يَتْرِكِ اللَّهُ سُبْحَانَهُ خَلْقَهُ مُعْفَلًا، وَلَا أَمْرَهُمْ مُهْمَلًا.

3. Allah, the Glorified, never lets His servants remain without a divinely appointed Prophet or a revealed book [to guide them].

3- لَمْ يُخَلِّ اللَّهُ سُبْحَانَهُ عِبَادَهُ مِنْ نَبِيِّ مُرْسَلٍ، أَوْ كِتَابٍ مُنْزَلٍ.

The Disproved المحجوج

1. One who is disproved has no right.

1- لَاحِقٌ لِمَحْجُوجٍ.

The One who Presents an Argument المحتج

1. The one who presents a strong argument may get support.

1- قَدْ يَسْتَظْهِرُ الْمُحْتَجُّ.

2. One who argues by truth, succeeds.

2- مَنْ أَحْتَجَّ بِالْحَقِّ فَلَجَّ.

الحج The Hajj

1. The Hajj is a means of strengthening the religion.

1- وَالْحَجُّ تَقْوِيَةٌ لِلدِّينِ.

الحدة Rage

1. Rage is a bout of insanity because its possessor regrets [afterwards], but if he does not feel regret, then his insanity is firmly established.

1- أَلْحِدَةُ ضَرْبٌ مِنَ الْجُنُونِ، لِأَنَّ صَاحِبَهَا يَنْدَمُ، فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكَمٌ.

2. Repel [your] rage, think about the proof and protect yourself from nonsense – you will be safe from slip-ups.

2- دَعِ الْحِدَّةَ، وَتَفَكَّرْ فِي الْحُجَّةِ، وَتَحَفَّظْ مِنَ الْخَطَلِ تَأْمَنِ الزَّلَلَ.

الحدذر والمتحذر The Cautious

1. One who is overly cautious may be destroyed.

1- قَدْ يَعْطِبُ الْمُتَحَذِّرُ.

2. Harm comes to the cautious one from his [own] place of security.

2- مِنْ مَأْمَنِهِ يُؤْتِي الْحَذِرُ.

المحذّر The Warner

1. One who warns you is like the one who brings you glad tidings.

1- مَنْ حَذَّرَكَ كَمَنْ بَشَّرَكَ.

الحرب والجنود والزحف War, Soldiers and Armies

1. Soldiers [who fight for Islam] are the glory of religion and the bastions of [its] leaders.

1- الْجُنُودُ عِزُّ الدِّينِ، وَحُصُونُ الْوَلَاةِ.

2. Fleeing at the right moment is equivalent to victory in its time.

2- الْفِرَارُ فِي أَوَانِهِ يَعْذِلُ الظَّفَرَ فِي زَمَانِهِ.

3. Soldiers are defenders of the people.

3- الْجُنُودُ حُصُونُ الرَّعِيَّةِ.

4. The bane of an army is opposing its commanders.

4. آفَةُ الْجُنْدِ مُخَالَفَةُ الْقَادَةِ.

5. One who abandons his army has helped his adversaries.

5. مَنْ خَذَلَ جُنْدَهُ نَصَرَ أَعْدَاءَهُ.

6. Cast down your gaze in battles, for this will make you calmer and cause your hearts to be more tranquil.

6. غَضُّوا الْأَبْصَارَ فِي الْحُرُوبِ، فَإِنَّهُ أَرْبَطُ لِلْجَاشِ، وَأَسْكَنُ لِلْقُلُوبِ.

7. Put the armoured man forward and the unarmoured one behind, and grit your teeth because this will make the swords skip off the skulls.

7. قَدِّمُوا الدَّارِعَ، وَأَخِّرُوا الحَاسِرَ، وَعَضُّوا عَلَى الْأَضْرَاسِ، فَإِنَّهُ أَنْبَا لِلسُّيُوفِ عَنِ الْهَامِ.

8. He who is frightened by what is in front of him retreats [and flees].

8. وَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَمَ عَلَى عَقْبِيهِ.

9. Defend [yourselves] with the edge of blades, charge forward [against the enemy] with your swords, give up your lives [for the sake of Allah] and walk towards death with calm.

9. نَافِحُوا بِالطُّبِيِّ، وَصَلُّوا السُّيُوفَ بِالْخُطِيِّ، وَطَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا، وَامْشُوا إِلَى الْمَوْتِ مَشْيًا سَجْحًا.

10. By the one who splits the seed and creates the human being! They did not accept Islam, rather they succumbed to it [to remain safe] and hid their disbelief; and when they found supporters for it, they

brought forth in the open that which they had hidden and made manifest that which they had concealed.

10- وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، مَا أَسْلَمُوا، وَلَكِنْ اسْتَسْلَمُوا، وَأَسْرُوا
الْكُفْرَ، فَلَمَّا وَجَدُوا أَعْوَانًا عَلَيْهِ أَعْلَنُوا مَا كَانُوا أَسْرُوا، وَأَظْهَرُوا مَا كَانُوا
أَبْطَنُوا.

11. I swear by Allah! Even if you run away from the sword of this transitory world you will not be safe from the swords of the Hereafter. You are the foremost among the Arabs and the greatest figures [of the community], so be ashamed of fleeing [from the battlefield], for certainly in it is a covering of disgrace and [a cause of] entry into hellfire.

11- وَأَيْمُ اللَّهِ لَئِنْ فَرَرْتُمْ مِنْ سَيْفِ الْعَاجِلَةِ لَاتَسْلَمُوا مِنْ سُيُوفِ الْآخِرَةِ، وَأَنْتُمْ
لَهَامِيمُ الْعَرَبِ، وَالسَّنَامُ الْأَعْظَمُ، فَاسْتَحْيُوا مِنَ الْفِرَارِ، فَإِنَّ فِيهِ أَدْرَاعُ الْعَارِ،
وَوُلُوجُ النَّارِ.

12. Do not fight against the one who seeks refuge in religion, for one who combats religion is ruined.

12- لِاتُحَارِبَ مَنْ يَعْتَصِمُ بِالدِّينِ، فَإِنَّ مُغَالِبَ الدِّينِ مَحْرُوبٌ.

13. Do not combat the one who seeks the support of truth, for the one who fights the truth is [always] defeated.

13- لِاتُغَالِبَ مَنْ يَسْتَظْهَرُ بِالْحَقِّ، فَإِنَّ مُغَالِبَ الْحَقِّ مَغْلُوبٌ.

14. Never seek to challenge anyone in combat, but if you are challenged, then respond; for the one who seeks it is an aggressor, and the aggressor is struck down.

14- لِاتَدْعُونَ إِلَى مُبَارَزَةٍ، وَإِنْ دُعِيتَ إِلَيْهَا فَأَجِبْ، فَإِنَّ الدَّاعِيَ إِلَيْهَا بَاغٍ، وَالْبَاغِي
مَصْرُوعٌ.

15. Do not let the fleeing which is followed by return and the retreat that is followed by attack bear down on you. Give the swords their due right and prepare a place for the fallen [soldiers]1. Embolden yourselves to charge with intensity and strike with full force, and silence the voices, as this dispels cowardice.

15- لَا تَشْتَدَنَّ عَلَيْكُمْ فَرَّةٌ بَعْدَهَا كَرَّةٌ، وَلَا جَوْلَةٌ بَعْدَهَا صَوْلَةٌ، وَأَعْطُوا السُّيُوفَ حُقُوقَهَا، وَقِصُّوا (وَ وَطِنُوا لِلْجُنُوبِ) لِلْحَرْبِ مَصَارِعَهَا، وَأَظْمِرُوا أَنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيِّ وَالضَّرْبِ الطَّلْخَفِيِّ، وَأَمِيتُوا الْأَصْوَاتَ، فَإِنَّهُ أُطْرِدُ لِلْفِشْلِ.

16. Keep on enduring and remain firm, until the pillar of truth illuminates upon you while you have the upper hand, and Allah is with you, and never will He stint [the reward of] your deeds.

16- صَمَدًا صَمَدًا، حَتَّى يَنْجَلِيَ لَكُمْ عَمُودُ الْحَقِّ، وَأَنْتُمْ الْأَعْلَوْنَ، وَاللَّهُ مَعَكُمْ، وَلَنْ يَتْرَكُمْ أَعْمَالَكُمْ.

17. Defend your religion with the edge of blades, charge forward [against the enemy] with your swords and seek the help of Allah you will gain victory and [His] assistance.

17- ضَارِبُوا عَنْ دِينِكُمْ بِالظُّبَى، وَصِلُوا السُّيُوفَ بِالْخُطَاءِ، وَأَنْتَصِرُوا بِاللَّهِ تَظْفَرُوا وَتُنْصَرُوا.

18. Give up your lives [for the sake of Allah] willingly and walk towards death with ease.

18- طَيِّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَأَمْشُوا إِلَى الْمَوْتِ مَشْيًا سَجْحًا.

19. The survivors of war grow larger in number and have more children.

19- بَقِيَّةُ السَّيْفِ أَنْمَى عَدَدًا وَأَكْثَرُ وِلْدَانًا.

20. Many a war is more beneficial than peace.

20- رَبِّ حَرْبٍ أَعُوذُ مِنْ سِلْمٍ.

21. Sometimes you may be attacked from within your sanctuary.

21- رَبِّمَا أُتَيْتَ مِنْ مَأْمَنِكَ.

22. The best of arsenals is seeking support [from Allah].

22- أَفْضَلُ الْعُدَدِ الْإِسْتِظْهَارُ.

23. Verily in fleeing [from the battlefield] there is the wrath of Allah, the Glorified, persistent disgrace and lasting shame; and certainly one who flees does not prolong his life, nor does he delay his day [of death].

23- إِنَّ فِي الْفِرَارِ مَوْجِدَةَ اللَّهِ سُبْحَانَهُ، وَالذُّلَّ اللَّازِمَ، وَالْعَارَ الدَّائِمَ، وَإِنَّ الْفَارَّ
غَيْرُ مَزِيدٍ فِي عُمُرِهِ، وَلَا مُؤَخَّرٍ عَنْ يَوْمِهِ.

24. Your intellects have decreased and your judgments have become fatuous. You are thus targets for the archer, morsels for the eater and easy prey for the hunter.

24- خَفَّتْ عُقُولُكُمْ، وَسَفِهَتْ حُلُومُكُمْ، فَأَنْتُمْ غَرَضٌ لِنَابِلِ (عَرَضٌ لِنَائِلِ)، وَأُكْلَةٌ
لِأَكْلِ، وَفَرِيْسَةٌ لِصَائِلِ.

25. Keep returning to fight and be ashamed of fleeing [from the battlefield], for it is a disgrace for the progenies and [a cause of entry into] hellfire on the Day of Reckoning.

25- عَاوِدُوا الْكُرَّ، وَاسْتَحْيُوا مِنَ الْفَرِّ، فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ، وَنَارٌ يَوْمَ الْحِسَابِ.

26. Grit your back teeth, for this makes the swords skip off the skull.

26. عَضُّوا عَلَى النَّوَاجِدِ، فَإِنَّهُ أَنْبَا لِلْسُّيُوفِ عَنِ الْهَامِ.

27. Fleeing [from the battle field] is one of the two humiliations.

27. الْفِرَارُ أَحَدُ الذُّلِّينِ.

28. Be ashamed of fleeing [from battle], for it is a disgrace for the progenies and [a cause of entry into] hellfire on the Day of Reckoning.

28. اسْتَحْيُوا مِنَ الْفِرَارِ، فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ، وَنَارٌ يَوْمَ الْحِسَابِ.

29. Twist the sides of the spears [while attacking], for this makes the spearheads move with more force.

29. اِلْتَوُّوا فِي أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أُمُورٌ لِلْأَسِنَّةِ.

1. Indicating seriousness in battle.

المحاربة Waging War

1. One who opposes Allah is crushed.

1. مَنْ عَانَدَ اللَّهَ قُصِمَ.

2. One who fights against Allah is ruined.

2. مَنْ حَارَبَ اللَّهَ حُرِبَ.

3. Indeed, if you fight against Allah, you will be defeated and destroyed.

3- إِنَّكَ إِنْ حَارَبْتَ اللَّهَ حُرِبْتَ وَهَلَكْتَ.

4. One who fights against the people will be fought and one who considers himself to be safe from plunder will be plundered.

4- مَنْ حَارَبَ النَّاسَ حُرِبَ، وَمَنْ أَمِنَ السَّلْبَ سُلِبَ.

Freedom and the Free الحرّ والحريّة

1. The freeman is free even if hardship befalls him.

1- الْحُرُّ حُرٌّ وَإِنْ مَسَّهُ الضُّرُّ.

2. Liberty is free of malice and deception.

2- الْحُرِّيَّةُ مَنْزَهَةٌ مِنَ الْغِلِّ وَالْمَكْرِ.

3. Sometimes the free man may be treated unjustly.

3- قَدْ يُضَامُ الْحُرُّ.

4. The free man will never become enslaved until distress is removed from him.

4- لَنْ يُتَعَبَدَ الْحُرُّ حَتَّى يُزَالَ عَنْهُ الضُّرُّ.

5. There is no reward for the free except honour [and respect].

5- لَيْسَ لِلْأَحْرَارِ جَزَاءٌ إِلَّا الْإِكْرَامُ.

6. Do not be a slave to others while Allah, the Glorified, has made you free, for that which is good is never achieved except by overcoming evil, and ease is never acquired except through difficulty.

6. لَا تَكُونَنَّ عَبْدَ غَيْرِكَ، وَقَدْ جَعَلَكَ اللَّهُ سُبْحَانَهُ حُرًّا، فَمَا خَيْرُ خَيْرٍ لِأَيْنَالُ إِلَّا بِشَرٍّ، وَيُسْرٌ لِأَيْنَالُ إِلَّا بِعُسْرٍ.

The Careful المحترس، الإحتراس

1. One who is [overly] careful [not to put himself in any harm] is thrown [into it].

1. الْمُحْتَرِسُ مُلْقَى.

2. One whose carefulness increases, his unseen [future] becomes sound.

2. مَنْ كَثُرَ احْتِرَاسُهُ سَلِمَ غَيْبُهُ.

Greed الحِرْص

1. Greed is a disgrace and a humiliation for the one who espouses it.

1. الْحِرْصُ ذُلٌّ وَمَهَانَةٌ لِمَنْ يَسْتَشْعِرُهُ.

2. Greed is the cornerstone of poverty and the foundation of evil.

2. الْحِرْصُ رَأْسُ الْفَقْرِ، وَأُسُّ الشَّرِّ.

3. Greed is one of the two miseries.

3- الْحِرْصُ أَحَدُ الشَّقَائِنِ.

4. Greed, gluttony and stinginess are the result of ignorance.

4- الْحِرْصُ، وَالشَّرُّ، وَالْبُخْلُ، نَتِجَةُ الْجَهْلِ.

5. Greed does not increase sustenance, rather it debases one's status.

5- الْحِرْصُ لَا يَزِيدُ فِي الرِّزْقِ، وَلَكِنْ يُذِلُّ الْقَدْرَ.

6. Take revenge on your greed through contentment, just as you would avenge your enemy by retaliation.

6- إِنْتَقِمْ مِنْ حِرْصِكَ بِالْقُنُوعِ، كَمَا تَنْتَقِمُ مِنْ عَدُوِّكَ بِالْقِصَاصِ.

7. Be cautious of greed, for its possessor is subject to humiliation and suffering.

7- إِتَّقُوا الْحِرْصَ، فَإِنَّ صَاحِبَهُ رَهِينٌ ذُلٍّ وَعَنَاءٍ.

8. Be wary of greed, for it is a disgrace to the religion and the worst companion.

8- إِيَّاكَ وَالْحِرْصَ فَإِنَّهُ شَيْنٌ الدِّينِ، وَبُئْسَ الْقَرِينُ.

9. Verily in greed there is suffering.

9- إِنَّ فِي الْحِرْصِ لَعَنَاءً.

10. Greed is the riding mount of hardship.

10 - الْحِرْصُ مَطِيَّةُ التَّعَبِ.

11. Greed is a sign of penury.

11- الْحِرْصُ عَلامَةُ الْفَقْرِ.

12. Greed has blameworthy consequences.

12- الْحِرْصُ ذَمِيمٌ الْمَغْبَةِ.

13. Greed is a symbol of the wretched.

13- الْحِرْصُ عَلامَةُ الْأَشْقِيَاءِ.

14. Greed is [a trait that leads to] disgrace and suffering.

14- الْحِرْصُ ذُلٌّ، وَعَنَاءٌ.

15. Greed corrupts conviction.

15- الْحِرْصُ يُفْسِدُ الْإِيْقَانَ.

16. Greed humiliates and causes misery.

16- الْحِرْصُ يُذِلُّ وَيُشْقِي.

17. Greed is [a trait that results in] endless suffering.

17- الْحِرْصُ عَنَاءٌ مُّؤَيَّدٌ.

18. Greed degrades magnanimity.

18- الْحِرْصُ يُزْرِى بِالْمُرُوَّةِ.

19. Greed leads to many flaws (or great sins).

19- الْحِرْصُ مُوقِعٌ فِي كَثِيرٍ (كَبِيرٍ) الْعُيُوبِ (الذُّنُوبِ).

20. Greed and gluttony earn wretchedness and humiliation.

20- الْحِرْصُ، وَالشَّرَهُ، يَكْسِبَانِ الشَّقَاءَ وَالذِّلَّةَ.

21. Greed diminishes the status of a man and does not increase his sustenance.

21- الْحِرْصُ يَنْقُصُ قَدْرَ الرَّجُلِ، وَلَا يَزِيدُ فِي رِزْقِهِ.

22. Verily you cannot outrun your death, nor acquire that which is not for you, so why do you debase yourself O wretched one?!

22- إِنَّكَ لَسْتَ بِسَابِقِ أَجْلِكَ، وَلَا بِمَرْمَرِ زُوقِ مَا لَيْسَ لَكَ، فَلِمَاذَا تُشْقِي نَفْسَكَ يَا شَقِيًّا.

23. It is through greed that hardship comes about.

23- بِالْحِرْصِ يَكُونُ الْعِنَاءُ.

24. The worst companion is greed.

24- بِئْسَ الرَّفِيقُ الْحَرِصُ.

25. The fruit of greed is hardship.

25- ثَمَرَةُ الْحَرِصِ الْعَنَاءُ.

26. The fruit of greed is anguish.

26- ثَمَرَةُ الْحَرِصِ النَّصَبُ.

27. Shunning greed severs gluttony and cupidity.

27- رَدُّ الْحَرِصِ يَحْسِمُ الشَّرَّهَ، وَالْمَطَامِعَ.

28. Intense greed comes from strong gluttony and weakness of faith.

28- شِدَّةُ الْحَرِصِ مِنْ قُوَّةِ الشَّرِّهِ وَضَعْفِ الدِّينِ.

29. Counter greed with contentment.

29- ضَادُّوا الْحَرِصَ بِالْقَنُوعِ.

30. Yielding to greed corrupts certitude.

30- طَاعَةُ الْحَرِصِ تُفْسِدُ الْيَقِينَ.

31. It is on doubt and lack of trust in Allah that greed and avarice are based.

31- عَلَى الشَّكِّ وَقِلَّةِ الثِّقَةِ بِاللَّهِ مَبْنَى الْحِرْصِ وَالشُّحِّ.

32. The slave of greed is eternally wretched.

32- عَبْدُ الْحِرْصِ مُخَلَّدُ الشَّقَاءِ.

33. In greed there is hardship.

33- فِي الْحِرْصِ الْعَنَاءُ.

34. In greed there is misery and anguish.

34- فِي الْحِرْصِ الشَّقَاءُ، وَالنَّصَبُ.

35. Greed has been paired up with hardship.

35- قُرِنَ الْحِرْصُ بِالْعَنَاءِ.

36. Greed [is a mount that] kills its rider.

36- قَتَلَ الْحِرْصُ رَاكِبَهُ.

37. Reduce your greed and remain [satisfied] with what has been allocated to you of your sustenance, [by this] you will protect your faith.

37- قَصِّرْ مِنْ حِرْصِكَ، وَقِفْ عِنْدَ الْمَقْدُورِ لَكَ مِنْ رِزْقِكَ، تُحْرِزْ دِينَكَ.

38. How can there be relief from the suffering of greed for one who has not truly trusted [in Allah]?

38. كَيْفَ يَتَخَلَّصُ مِنْ عَنَاءِ الْحِرْصِ مَنْ لَمْ يَصْدُقْ تَوَكُّلَهُ؟!

39. Too much greed makes its possessor miserable and abases him.

39. كَثْرَةُ الْحِرْصِ تُشْقِي صَاحِبَهُ، وَتُذِلُّ جَانِبَهُ.

40. Not everyone who seeks, finds and not everyone who turns away, loses.

40. لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ، لَيْسَ كُلُّ مَنْ أَضَلَّ فَقَدَ.

41. One who is greedy becomes wretched and undergoes hardship.

41. مَنْ حَرَصَ شَقِيَ وَتَعَنَّى.

42. One whose greed increases, his status is lowered.

42. مَنْ كَثُرَ حِرْصُهُ ذَلَّ قَدْرُهُ.

43. One who clothes himself with greed becomes poverty-stricken.

43. مَنْ اذَّرَعَ الْحِرْصَ افْتَقَرَ.

44. One whose greed increases, his certitude decreases.

44. مَنْ كَثُرَ حِرْصُهُ قَلَّ يَقِينُهُ.

45. One who is overcome by greed faces great humiliation.

45. مَنْ غَلَبَ عَلَيْهِ الْحِرْصُ عَظُمَتْ ذِلَّتُهُ.

46. Nothing debases the self like greed and nothing disgraces [one's] honour like stinginess.

46. مَا أَذَلَّ النَّفْسَ كَالْحِرْصِ، وَ لَا شَانَ الْعِرْضَ كَالْبُخْلِ.

47. How much agony is brought about by greed!

47. مَا أَجْلَبَ الْحِرْصَ لِلنَّصَبِ.

48. One who acts greedily is wretched and dispraised.

48. مُسْتَعْمِلُ الْحِرْصِ شَقِيٌّ مَذْمُومٌ.

49. Do not let greed overpower your patience.

49. لَا يَغْلِبِ الْحِرْصُ صَبْرَكُمْ.

50. There is no [good] health with gluttony.

50. لَا صِحَّةَ مَعَ نَهَمٍ.

51. A little greed leads to a lot of cupidity.

51. يَسِيرُ الْحِرْصُ يَحْمِلُ عَلَى كَثِيرِ الطَّمَعِ.

The Greedy الحريمسُ

1. The one who is greedy is poor, even if he owns the whole world in its entirety.

1- الْحَرِيمِسُ فَقِيرٌ، وَلَوْ مَلَكَ الدُّنْيَا بِحَدَافِيرِهَا.

2. The greedy one is [always] weary.

2- الْحَرِيمِسُ تَعِبٌ.

3. The greedy one is never satisfied.

3- الْحَرِيمِسُ لَا يَكْتَفِي.

4. The greedy person is a slave to [his] desires.

4- الْحَرِيمِسُ عَبْدُ الْمَطَامِعِ.

5. The greedy person toils for that which will harm him.

5- الْحَرِيمِسُ مَتَّعُوبٌ فِيمَا يَضُرُّهُ.

6. The glutton is never satisfied.

6- الشَّرُّهُ لَا يَرْضَى.

7. The greedy one is a prisoner of disgrace, never to be freed from his prison.

7- الْحَرِيمِسُ أَسِيرٌ مَهَانَةٌ لَا يُفَكُّ أَسْرَهُ.

8. If you are greedy in your desire for that which has been guaranteed to you (i.e. your sustenance) then be avid in performing that which has been made incumbent upon you.

8. إِنْ كُنْتَ حَرِيصًا عَلَى طَلَبِ الْمَضْمُونِ لَكَ فَكُنْ حَرِيصًا عَلَى أَدَاءِ الْمَفْرُوضِ عَلَيْكَ.

9. Many a greedy person has been killed by his greed.

9. رَبُّ حَرِيصٍ قَتَلَهُ حَرِيصُهُ.

10. I wonder at the one who knows that Allah has guaranteed sustenance and allotted it, and that his effort will not increase what has [already] been allotted for him of it, yet he is greedy and unrelenting in his desire for [more] wealth.

10. عَجِبْتُ لِمَنْ عَلِمَ أَنَّ اللَّهَ قَدْ ضَمِنَ الْأَرْزَاقَ، وَقَدَّرَهَا، وَأَنَّ سَعْيَهُ لَا يَزِيدُهُ فِيهَا قُدْرًا لَهُ مِنْهَا، وَهُوَ حَرِيصٌ دَائِبٌ فِي طَلَبِ الرِّزْقِ.

11. Every greedy person is needy.

11. كُلُّ حَرِيصٍ فَقِيرٌ.

12. Many a greedy person has been frustrated and many a contented person has not been disappointed!

12. كَمْ مِنْ حَرِيصٍ خَائِبٍ وَمُجْمَلٍ لَمْ يَخِبْ.

13. There is no adequacy for a greedy person.

13. لَيْسَ لِحَرِيصٍ غَنَاءٌ.

14. One who acts greedily is not bereft of indignity.

14- مَنْ كَانَ حَرِيصًا لَمْ يَعدِمِ الإِهَانَةَ.

15. One whose greed increases, his wretchedness [also] increases.

15- مَنْ كَثُرَ حَرِصُهُ كَثُرَ شَقَاؤُهُ.

16. One for whom greed of worldly possessions is coupled with stinginess has held fast to the two pillars of ignobility.

16- مَنْ جُمِعَ لَهُ مَعَ الحَرِصِ عَلَى الدُّنْيَا البُخْلُ بِهَا فَقَدِ اسْتَمْسَكَ بِعمُودَي اللُّؤْمِ.

17. A greedy person has no shame.

17- لآحْيَاءِ لِحَرِيصٍ.

18. A greedy person is never found relaxing.

18- لآيُلْفَى الحَرِيصُ مُسْتَرِيحًا.

19. Nothing makes one amass wealth except greed, and the greedy is wretched and dispraised.

19- لآيَجْمَعُ المَالَ إِلاَّ الحَرِصُ، وَالحَرِيصُ شَقِيٌّ مَذْمُومٌ.

الجرفة Vocation

1. The vocation [one undertakes] is based on the extent of deprivation.1

1- عَلَى قَدْرِ الْحَرَمَانِ تَكُونُ الْحِرْفَةُ.

2. A [simple] vocation with modesty is better than affluence with immorality.

2. الْحِرْفَةُ مَعَ الْعِفَّةِ خَيْرٌ مِنَ الْغِنَى مَعَ الْفُجُورِ.

1. Another meaning could be: To the extent of deprivation there is reward.

The Prohibited الحرام

1. The prohibited is illicit.

1- الْحَرَامُ سُحْتٌ.

Deprivation and Frustration الحرمان والخيبة

1. Deprivation is abandonment.

1- الْحَرَمَانُ خِذْلَانٌ.

2. I wonder at the person who hopes for favour from the one who is above him, how can he deprive the one who is below him [of his own favour]?

2- عَجِبْتُ لِمَنْ يَرْجُو فَضْلَ مَنْ فَوْقَهُ، كَيْفَ يَحْرُمُ مَنْ دُونَهُ.

3. The anguish of deprivation will not be calmed until acquisition is realized.

3- لَنْ تَسْكُنَ حُرْقَةُ الْحَرَمَانِ حَتَّى يَتَحَقَّقَ الْوَجْدَانُ.

4. Do not deprive the distressed even if he is extravagant.

4. لَا تَحْرِمِ الْمُضْطَرَّ وَإِنْ أَسْرَفَ.

5. Do not frustrate the needy even if he insists [for more].

5. لَا تُخَيِّبِ الْمُحْتَاجَ وَإِنْ أَلْحَفَ.

حزب الله The Party of Allah

1. Would you like to be among the victorious party of Allah? [Then] fear Allah, the Glorified, and be righteous in all your affairs, for surely Allah is with those who guard [against evil] and those who go good [to others].

1- أَيَسُرُّكَ أَنْ تَكُونَ مِنْ حِزْبِ اللَّهِ الْغَالِبِينَ: اتَّقِ اللَّهَ سُبْحَانَهُ، وَأَحْسِنْ فِي كُلِّ أُمُورِكَ، فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ.

الحزم Judiciousness

1. Judiciousness means enduring agony until the opportunity [to react] avails itself.

1- الْحَزْمُ تَجَرُّعُ الْغُصَّةِ، حَتَّى تُمْكِنَ الْفُرْصَةُ.

2. The last sources of self-preservation are the first points of caution.

2- أَوَاخِرُ مَصَادِرِ التَّوَقِّي أَوَائِلُ مَوَارِدِ الْحَذَرِ.

3. Judiciousness is considering the consequences [of actions] and consulting the wise.

3- الْحَزْمُ النَّظْرُ فِي الْعَوَاقِبِ، وَمُشَاوَرَةُ ذَوِي الْعُقُولِ.

4. Indeed, the one who gets involved in matters without thinking about the consequences is vulnerable to grave calamities.

4- أَلَا وَإِنَّ مَنْ تَوَرَّطَ فِي الْأُمُورِ مِنْ غَيْرِ نَظَرٍ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ لِمُقَدِّحَاتِ النَّوَائِبِ.

5. The root of determination is judiciousness, and its fruit is victory.

5- أَصْلُ الْعَزْمِ الْحَزْمُ، وَثَمَرَتُهُ الظَّفَرُ.

6. Judiciousness is a provision and negligence is a loss.

6- الْحَزْمُ بِضَاعَةٌ (و) التَّوَانِي إِضَاعَةٌ.

7. Judiciousness is a skill.

7- الْحَزْمُ صِنَاعَةٌ.

8. Judiciousness is [having] the most pertinent of views.

8- الْحَزْمُ أَسَدُ الْأَرَاءِ.

9. Judiciousness is preserving the [lessons learned through] experience.

9- الْحَزْمُ حِفْظُ التَّجْرِبَةِ.

10. Judiciousness is [achieved] through weighing the opinions thoroughly.

10- الْحَزْمُ بِإِجَالَةِ الرَّأْيِ.

11. Judiciousness is being extremely cautious.

11- الْحَزْمُ شِدَّةُ الْإِسْتِظْهَارِ.

12. Views are many but foresight is little.

12- الرَّأْيُ كَثِيرٌ، وَالْحَزْمُ قَلِيلٌ.

13. Judiciousness is safeguarding that which you have been charged with and leaving that which has been guaranteed for you.

13- الْحَزْمُ حِفْظُ مَا كُفِّتَ، وَتَرْكُ مَا كُفِيَتْ.

14. Tranquillity before [gaining] awareness [of the situation] is contrary to judiciousness.

14- الطُّمَأْنِينَةُ قَبْلَ الْخُبْرَةِ خِلَافُ الْحَزْمِ.

15. Verily judiciousness is only in obedience to Allah and disobedience to the [lower] self.

15- إِنَّمَا الْحَزْمُ طَاعَةُ اللَّهِ، وَمَعْصِيَةُ النَّفْسِ.

16. The bane of judiciousness is losing the matter.

16- آفَةُ الْحَزْمِ فَوْتُ الْأَمْرِ.

17. When judiciousness is coupled with determination, felicity becomes complete.

17- إِذَا اقْتَرَنَ الْعَزْمُ بِالْحَزْمِ كَمُلَّتِ السَّعَادَةُ.

18. The fruit of judiciousness is wellbeing.

18- ثَمَرَةُ الْحَزْمِ السَّلَامَةُ.

19. Act with judiciousness and cling to knowledge your results will be praiseworthy.

19- خُذْ بِالْحَزْمِ، وَالزِّمِ الْعِلْمَ، تُحْمَدُ عَوَاقِبُكَ.

20. The end result of judiciousness is precaution.

20- غَايَةُ الْحَزْمِ الْإِسْتِظْهَارُ.

21. The perfection of judiciousness is seeking to reform [one's] opponents and being amicable with [one's] enemies.

21- كَمَالُ الْحَزْمِ إِسْتِصْلَاحُ الْأَضْدَادِ، وَمُدَاجَاةُ الْأَعْدَاءِ.

22. One who opposes judiciousness is destroyed.

22- مَنْ خَالَفَ الْحَزْمَ هَلَكَ.

23. One who acts judiciously is cautious.

23- مَنْ أَخَذَ بِالْحَزْمِ إِسْتِظْهَرَ.

24. One who fails to act with judiciousness is reckless.

24. مَنْ أَضَاعَ الْحَزْمَ تَهَوَّرَ.

25. One whose judiciousness is reduced, his determination is weakened.

25. مَنْ قَلَّ حَزْمُهُ ضَعُفَ عَزْمُهُ.

26. One who is not pushed forward by judiciousness is held back by impuissance.

26. مَنْ لَمْ يُقَدِّمِهِ الْحَزْمُ، أَخَّرَهُ الْعَجْزُ.

27. From judiciousness comes strong determination.

27. مِنَ الْحَزْمِ قُوَّةُ الْعَزْمِ.

28. From judiciousness comes preparedness and readiness.

28. مِنَ الْحَزْمِ التَّأَهُبُ وَالِإِسْتِعْدَادُ.

29. Preserving [the lessons learnt from] experience is from judiciousness.

29. مِنَ الْحَزْمِ حِفْظُ التَّجْرِبَةِ.

30. Genuine determination comes from judiciousness.

30. مِنَ الْحَزْمِ صِحَّةُ الْعَزْمِ.

31. Stopping [and assessing the situation] when faced with doubt is part of judiciousness.

31- مِنَ الْحَزْمِ الْوُقُوفُ عِنْدَ الشُّبْهَةِ.

32. From the excellence of judiciousness is being prepared to move and being ready to travel [from this world to the next].

32- مِنْ كَمَالِ الْحَزْمِ الْأَسْتِعْدَادُ لِلنُّقْلَةِ، وَالتَّأَهُبُ لِلرَّحْلَةِ.

The Judicious الحازم

1. The judicious person is one who does not get too preoccupied with the blessing [he has been given] to work for his afterlife.

1- الْحَازِمُ مَنْ لَا يَشْغَلُهُ النِّعْمَةُ عَنِ الْعَمَلِ لِلْعَاقِبَةِ.

2. The judicious person is one who is generous with what he has in his possession and does not postpone his work of today to tomorrow.

2- الْحَازِمُ مَنْ جَادَ بِمَا فِي يَدِهِ، وَلَمْ يُؤَخِّرْ عَمَلَ يَوْمِهِ إِلَى غَدِهِ.

3. The judicious person is one who is not too preoccupied with the deceptions of his world to work for his Hereafter.

3- الْحَازِمُ مَنْ لَمْ يَشْغَلْهُ غُرُورُ دُنْيَاهُ عَنِ الْعَمَلِ لِأُخْرَاهُ.

4. The judicious person is one who is amicable with [the people of] his time.

4- الْحَازِمُ مَنْ دَارَى زَمَانَهُ.

5. The judicious person is one who has been made worldly-wise by experience and refined by calamities.

5. الْحَازِمُ مَنْ حَنَّكَهُ التَّجَارِبُ، وَهَذَّبَتْهُ النَّوَائِبُ.

6. The judicious person is one who gives thanks for blessings that come to him and is patient and thinks no more of it when the blessings turn away or turn back from him.

6. الْحَازِمُ مَنْ شَكَرَ النِّعْمَةَ مُقْبِلَةً، وَصَبَرَ عَنَّا، وَسَلَاهَا مُوَلِّيَةً مُدْبِرَةً.

7. The judicious person is one who delays meting out punishment when [he is] under the yoke of anger and expedites the repayment of favours by taking advantage of the available opportunity.

7. الْحَازِمُ مَنْ يُؤَخِّرُ الْعُقُوبَةَ فِي سُلْطَانِ الْغَضَبِ، وَيُعَجِّلُ مُكَافَاةَ الْإِحْسَانِ
إِغْتِنَامًا لِفُرْصَةِ الْإِمْكَانِ.

8. The most judicious of you is the most abstemious of you [from worldly pleasures].

8. أَحْزَمُكُمْ أَزْهَدُكُمْ.

9. The most judicious of all people is one who deems his worldly affairs to be unimportant.

9. أَحْزَمُ النَّاسِ مَنْ اسْتَهَانَ بِأَمْرِ دُنْيَاهُ.

10. The most judicious of people is the one who presumes his inability despite having numerous supporters.

10. أَحْزَمُ النَّاسِ مَنْ تَوَهَّمَ الْعَجْزَ لِفَرْطِ اسْتِظْهَارِهِ.

11. The most judicious of people is the one whose inner and outer garments are patience and consideration of the consequences [of his actions].

11- أَحْزَمُ النَّاسِ مَنْ كَانَ الصَّبْرُ وَالنَّظْرُ فِي الْعَوَاقِبِ شِعَارَهُ وَدِتَارَهُ.

12. The most judicious of people is the one who fulfils his promise and does not postpone his work of today to tomorrow.

12- أَحْزَمُ النَّاسِ رَأْيًا مَنْ أَنْجَزَ وَعْدَهُ، وَلَمْ يُؤَخِّرْ عَمَلَ يَوْمِهِ لِغَدِهِ.

13. Indeed the judicious person is one who does not get beguiled by deceptions.

13- إِنَّ الْحَازِمَ مَنْ لَا يَغْتَرَّ بِالْخُدَعِ.

14. Verily the judicious person is one who occupies himself with struggling against his [lower] self, thereby rectifying it and preventing it from indulging in its vain desires and pleasures, thus he attains mastery over it; and verily for the intelligent one there is a preoccupation in keeping himself away from [that which is impermissible of] this world, its contents and its people.

14- إِنَّ الْحَازِمَ مَنْ شَغَلَ نَفْسَهُ بِجِهَادِ نَفْسِهِ، فَأَصْلَحَهَا، وَحَبَسَهَا عَنْ أَهْوَابِهَا وَلَذَاتِهَا فَمَلَكَهَا، وَإِنَّ لِلْعَاقِلِ بِنَفْسِهِ عَنِ الدُّنْيَا وَمَا فِيهَا وَأَهْلِهَا شُغْلًا.

15. Verily the judicious person is one who restrains his [lower] self by taking it to account, and controls it with rage (or by overcoming it), and kills it by fighting against it.

15- إِنَّ الْحَازِمَ مَنْ قَيَّدَ نَفْسَهُ بِالْمُحَاسَبَةِ، وَمَلَكَهَا بِالْمُغَاضَبَةِ (بِالْمُغَالِبَةِ)، وَقَتَلَهَا بِالْمُجَاهِدَةِ.

16. The judicious one is alert, the negligent one is sleepy.

16- الْحَازِمُ يَقْضَانُ، الْغَافِلُ وَسَنَانٌ.

17. The judicious person is one who does not harm others.

17- الْحَازِمُ مَنْ كَفَّ أَذَاهُ.

18. The judicious person is one who discards [excessive] expenses and luxuries.

18- الْحَازِمُ مَنْ اطَّرَحَ الْمَوْنُ، وَالْكَفَّ.

19. The judicious person is one who abandons this world for the sake of the Hereafter.

19- الْحَازِمُ مَنْ تَرَكَ الدُّنْيَا لِلْآخِرَةِ.

20. The judicious is one who eschews extravagance and loathes waste.

20- الْحَازِمُ مَنْ تَجَنَّبَ التَّبْدِيرَ، وَعَافَ السَّرْفَ.

21. Only he is judicious whose preoccupation is entirely with himself, whose concern is entirely for his religion, and whose struggle is entirely for his Hereafter.

21- إِنَّمَا الْحَازِمُ مَنْ كَانَ بِنَفْسِهِ كُلِّ شُغْلِهِ، وَلِدِينِهِ كُلِّ هَمِّهِ، وَلْآخِرَتِهِ كُلِّ جِدِّهِ.

22. Many a young person is more judicious than an old person.

22- رَبٌّ صَغِيرٌ أَحْزَمُ مِنْ كَبِيرٍ.

23. The weapon of a judicious person is precaution.

23- سِلَاحُ الْحَازِمِ الْإِسْتِظْهَارُ.

24. In every action of the judicious person, there is merit.

24- لِلْحَازِمِ فِي كُلِّ فِعْلٍ فَضْلٌ.

25. The intellect of the judicious one acts as a deterrent from every demerit.

25- لِلْحَازِمِ مِنْ عَقْلِهِ عَنْ كُلِّ دَنِيَّةٍ زَاجِرٌ.

26. The judicious one does not become perplexed in times of adversity.

26- لَا يَدْهَشُ عِنْدَ الْبَلَاءِ الْحَازِمُ.

27. He who does not give generously from what he has and does not advance (or save) his work of today for his tomorrow¹ is not a judicious person.

27- لَا يَكُونُ حَازِمًا مَنْ لَا يَجُودُ بِمَا فِي يَدِهِ، وَلَا يُؤَخِّرُ (وَلَا يَدَّخِرُ) عَمَلَهُ يَوْمَهُ إِلَى غَدِهِ.

28. The judicious person never dispenses with a pertinent and superior opinion.

28- لَا يَسْتَغْنِي الْحَازِمُ أَبَدًا عَنْ رَأْيِ سَدِيدٍ رَاجِحٍ.

1. Meaning that he does not work in this world for his Hereafter.

Grief for what has been Lost الحزن على ما فات

1. Do not grieve for that which is lost.

1- لَا تَأْسَ عَلَى مَا فَاتَ.

The Reckoning الحساب

1. The reckoning is before the punishment and the reward is after the reckoning.

1- الْحِسَابُ قَبْلَ الْعِقَابِ، الثَّوَابُ بَعْدَ الْحِسَابِ.

High Regard الحسب

1. There is no beauty like high regard.

1- لَا جَمَالَ كَالْحَسَبِ.

Jealousy الحسد

1. Jealousy is one of the two torments.

1- الْحَسَدُ أَحَدُ الْعَذَابَيْنِ.

2. Jealousy is the viler of the two depravities.

2- الْحَسَدُ الْأَمُّ الرَّذِيلَتَيْنِ.

3. Jealousy is an incurable disease, it does not end except by the destruction of the envier or the death of the envied.

3- الْحَسَدُ دَاءٌ عَيَاءٌ، لَا يَزُولُ إِلَّا بِهَلْكَ الْحَاسِدِ، أَوْ مَوْتِ الْمَحْسُودِ.

4. Jealousy eats away good deeds just like fire consumes firewood.

4. الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

5. Jealousy is a shameful flaw and a gross deficiency; one who possesses it is not cured except by realizing his hopes about the one whom he envies.

5. الْحَسَدُ عَيْبٌ فَاضِحٌ، وَشُحٌّ (شَجِيٌّ) فَادِحٌ، لَا يَشْفِي صَاحِبَهُ إِلَّا بُلُوغُ آمَالِهِ فَيَمَنُّ بِحَسَدِهِ.

6. Be cautious of jealousy, for it disparages the self.

6- إِحْذَرُوا الْحَسَدَ، فَإِنَّهُ يُزْرِى بِالنَّفْسِ.

7. Be wary of jealousy for it is the worst quality, the ugliest attribute and the trait of the Devil.

7- إِيَّاكَ وَالْحَسَدَ، فَإِنَّهُ شَرُّ شَيْمَةٍ، وَأَقْبَحُ سَجِيَّةٍ، وَخَلِيقَةُ إِبْلِيسَ.

8. Jealousy is stressful.

8- الْحَسَدُ يُضْنِي.

9. Jealousy is the worst of diseases.

9- الْحَسَدُ شَرُّ الْأَمْرَاضِ.

10. Jealousy is imprisonment of the soul.

10- أَلْحَسَدُ حَبْسُ الرُّوحِ.

11. Jealousy is the principal of [all] flaws.

11- أَلْحَسَدُ رَأْسُ الْعُيُوبِ.

12. Jealousy makes life miserable.

12- أَلْحَسَدُ يَنْكِدُ الْعَيْشَ.

13. Jealousy emaciates (and exhausts) the body.

13- أَلْحَسَدُ يُنْضِي (يُضْنِي) الْجَسَدَ.

14. Jealousy melts away the body.

14- أَلْحَسَدُ يُذِيبُ الْجَسَدَ.

15. Jealousy gives rise to depression.

15- أَلْحَسَدُ يُنْشِي الكَمَدَ.

16. Jealousy is the great trap of the Devil.

16- أَلْحَسَدُ مِقْنَصَةٌ (مَنْقَصَةٌ) إِبْلِيسَ الْكُبْرَى.

17. Jealousy is an ailment that cannot be cured.

17- الْحَسَدُ مَرَضٌ لَا يُؤْسَى.

18. Jealousy is the habitude of the vile ones and the enemies of fortunes.

18- الْحَسَدُ دَابُّ السَّفْلِ، وَأَعْدَاءِ الدُّوَلِ.

19. When jealousy between the people rains, corruption grows.

19- إِذَا أَمَطَرَ التَّحَاسِدُ نَبَتَ التَّفَاسِدُ.

20. The fruit of jealousy is wretchedness in this world and the Hereafter.

20- ثَمَرَةُ الْحَسَدِ شِقَاءُ الدُّنْيَا وَالْآخِرَةِ.

21. Shun jealousy, dishonesty and malice, for indeed these three [characteristics] disgrace the religion and destroy the person [who possesses them].

21- دَعِ الْحَسَدَ، وَالْكَذِبَ، وَالْحِقْدَ، فَإِنَّهُنَّ ثَلَاثَةٌ تَشِينُ الدِّينَ، وَتُهْلِكُ الرَّجُلَ.

22. The cornerstone of [all] depravities is jealousy.

22- رَأْسُ الرِّذَائِلِ الْحَسَدُ.

23. The cause of depression is jealousy.

23- سَبَبُ الْكَمَدِ الْحَسَدُ.

24. The weapon of ignobility is jealousy.

24. سِلَاحُ اللُّؤْمِ الْحَسَدُ.

25. The worst thing that can accompany a person is jealousy.

25. شَرُّ مَا صَحِبَ الْمَرْءَ الْحَسَدُ.

26. Purify your hearts of jealousy, for it is a depressing enfeebler.

26. طَهِّرُوا قُلُوبَكُمْ مِنَ الْحَسَدِ، فَإِنَّهُ مُكْمِدٌ مُضْنِي.

27. Just as rust corrodes iron until it causes it to waste away, so too does jealousy corrode the body until it wears away.

27. كَمَا أَنَّ الصِّدَأَ يَأْكُلُ الْحَدِيدَ حَتَّى يُفْنِيَهُ، كَذَلِكَ الْحَسَدُ يُكْمِدُ الْجَسَدَ حَتَّى يُفْنِيَهُ.

28. Jealousy is not from the characteristics of the God-way.

28. لَيْسَ الْحَسَدُ مِنْ خُلُقِ الْأَتْقِيَاءِ.

29. Jealousy towards a friend for the blessing [he has been endowed with] stems from low self-esteem. 1

29. مِنْ صِغَرِ الْهَمَّةِ حَسَدُ الصَّدِيقِ عَلَى النِّعْمَةِ.

30. Woe be to jealousy, how fair it is! It starts off with its companion and then kills him.

30- وَيَحَ الْحَسَدِ مَا أُعَدَّلَهُ، بَدَأُ بِصَاحِبِهِ فُقَّتَلَهُ.

31. Do not be jealous of each other, for jealousy eats away the faith like fire consumes firewood; and do not have hatred for one another for this is severing [for the faith].

31- لِاتْحَاسَدُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ، كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، وَلَا تَبَاغَضُوا فَإِنَّهَا الْحَالِقَةُ.

32. There is no malady like jealousy.

32- لِادَاءِ كَالْحَسَدِ.

1. Or from weakness and lack of resolve

The Jealous الحسود

1. Happiness does not last for the jealous and the spiteful.

1- الْحَسُودُ، وَالْحَقُودُ لَا تَدُومُ لُهُمَا مَسْرَةٌ.

2. The jealous one is always ill and the miser is always abased.

2- الْحَسُودُ أَبَدًا عَلِيلٌ، وَالْبَخِيلُ أَبَدًا ذَلِيلٌ.

3. The jealous one is always sick, even when his body is healthy.

3- الْحَسُودُ دَائِمٌ السُّقْمِ وَإِنْ كَانَ صَحِيحَ الْجِسْمِ.

4. The jealous person is always ill.

4. الْحَسُودُ أَبَدًا عَلِيلٌ.

5. The jealous one is never cured.

5. الْحَسُودُ لَا يَبْرَأَ.

6. The jealous one never gains authority.

6. الْحَسُودُ لَا يَسُودُ.

7. The jealous one is angry at destiny.

7. الْحَسُودُ غَضَبَانٌ عَلَى الْقَدْرِ.

8. The jealous one has many regrets and his sins are multiplied.

8. الْحَسُودُ كَثِيرُ الْحَسَرَاتِ، مُتَضَاعِفُ السَّيِّئَاتِ.

9. When blessings are [openly] displayed, the enviers increase.

9. عِنْدَ تَظَاهِرِ النَّعْمِ يَكْثُرُ الْحُسَادُ.

10. I am amazed at the heedlessness of the jealous about the health of their bodies.

10. عَجِبْتُ لِغَفْلَةِ الْحُسَادِ عَنِ سَلَامَةِ الْأَجْسَادِ.

11. The jealous one has no friendship.

11- لَيْسَ لِحَسُودٍ خُلَّةٌ.

12. One whose jealousy increases, his depression becomes prolonged.

12- مَنْ كَثُرَ حَسَدُهُ، طَالَ كَمَدُهُ.

13. How little comfort the jealous person has!

13- مَا أَقَلَّ رَاحَةَ الْحَسُودِ.

14. Because of the favour of Allah upon you, do not be jealous.

14- لَا تَكُونُوا لِفَضْلِ اللَّهِ عَلَيْكُمْ حُسَادًا.

15. There is no comfort for the jealous.

15- لِرَاحَةِ الْحَسُودِ.

16. The jealous person will never be found happy.

16- لَا يُوجَدُ الْحَسُودُ مَسْرُورًا.

17. A believer is never jealous.

17- لَا يَكُونُ الْمُؤْمِنُ حَسُودًا.

18. No life is more miserable than the life of the jealous and the spiteful.

18- لَا عَيْشَ أَنْكَدُ مِنْ عَيْشِ الْحَسُودِ وَالْحَقُودِ.

19. The jealous person is never pleased with the one whom he is jealous of except by [his] death or cessation of the blessing.

19- لَا يَرْضَى الْحَسُودُ عَمَّنْ يَحْسُدُهُ إِلَّا بِالْمَوْتِ، أَوْ بِزَوَالِ النِّعْمَةِ.

20. It is a consolation for you that the one who is jealous of you becomes furious when you are happy.

20- يَشْفِيكَ مِنْ حَاسِدِكَ أَنَّهُ يَغْتَاطُ عِنْدَ سُرُورِكَ.

21. For the jealous one, there is no friendship.

21- الْحَسُودُ لَا خَلَّةَ لَهُ.

22. For the jealous one, there is no cure.

22- الْحَسُودُ لَا شِفَاءَ لَهُ.

23. The jealous person considers the cessation of a blessing from the person whom he envies to be a blessing upon himself.

23- الْحَاسِدُ يَرَى أَنَّ زَوَالَ النِّعْمَةِ عَمَّنْ يَحْسُدُهُ نِعْمَةٌ عَلَيْهِ.

24. It is amazing how heedless the jealous are of the health of the bodies!

24- الْعَجَبُ لِغَفْلَةِ الْحُسَادِ عَنِ سَلَامَةِ الْأَجْسَادِ.

25. The jealous person displays his affection in his words and hides his hatred in his actions; he has the title of a friend and the attribute of an enemy.

25- الْحَاسِدُ يُظْهِرُ وُدَّهُ فِي أَقْوَالِهِ، وَيُخْفِي بُغْضَهُ فِي أَعْمَالِهِ، فَلَهُ اسْمُ الصَّدِيقِ،
وَصِفَةُ الْعَدُوِّ.

26. The jealous one is happy with disaster [befalling others] and saddened by [their] happiness.

26- الْحَاسِدُ يَفْرَحُ بِالشَّرِّ، وَيَغْتَمُّ بِالسُّرُورِ.

27. Nothing cures the jealous one but cessation of the blessing.

27- الْحَاسِدُ لَا يَشْفِيهِ إِلَّا زَوَالُ النِّعْمَةِ.

The Envied المحسود

1. Every person of high rank is envied.

1- كُلُّ ذِي رُتَبَةٍ سَنِيَّةٍ مَحْسُودٌ.

The Sword and the Steed الحسام والجواد

1. At times even a good steed may stumble.

1- قَدْ يَكْبُؤُ الْجَوَادُ.

2. At times the [sharp] sword becomes blunt.

2. قَدْ يَنْبُو الْحُسَامُ.

الحسنات Good Deeds

1. Acquiring of good deeds is one of the best of earnings.

1. اِكْتِسَابُ الْحَسَنَاتِ مِنْ اَفْضَلِ الْمَكاسبِ.

2. For every good deed there is recompense.

2. لِكُلِّ حَسَنَةٍ ثَوَابٌ.

3. In every good deed there is reward.

3. فِي كُلِّ حَسَنَةٍ مَثْوَبَةٌ.

4. Every good deed which is not done with the intention of seeking nearness to Allah, has the ugliness of ostentation in it and its fruit is an ugly requital.

4. كُلُّ حَسَنَةٍ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ تَعَالَى فَعَلَيْهَا قُبْحُ الرِّيَاءِ وَثَمَرَتُهَا قُبْحُ الْجَزَاءِ.

الإحسان والصنعة Good Turns and Benevolent Actions

1. Showing kindness to the enemy is one of the two triumphs.

1. الْأَخْذُ عَلَى الْعَدُوِّ بِالْفَضْلِ أَحَدُ الظَّفَرَيْنِ.

2. Following up one favour with another favour is from the perfection of munificence.

2- إِتْبَاعُ الْإِحْسَانِ بِالْإِحْسَانِ مِنْ كَمَالِ الْجُودِ.

3. Doing good is the nature of the righteous and doing evil is the nature of the wicked.

3- الْإِحْسَانُ غَرِيْزَةُ الْأَخْيَارِ، وَالْإِسَاءَةُ غَرِيْزَةُ الْأَشْرَارِ.

4. Benevolence from the wicked corrupts just as much as it reforms from the honourable.

4- الْكَرَامَةُ تُفْسِدُ مِنَ اللَّئِيمِ بِقَدْرِ مَا تُصْلِحُ مِنَ الْكَرِيمِ.

5. If a righteous act is not nurtured, it wears away, just like worn out garments and dilapidated buildings.

5- الصَّنِيْعَةُ إِذَا لَمْ تُرَبَّ أَخْلَقَتْ، كَالثُّوبِ الْبَالِي وَالْأَبْنِيَّةِ الْمُتَدَاعِيَّةِ.

6. Do good and you shall enthrall.

6- أَحْسِنِ تَسْتَرْقِ.

7. Bestow goodness and you shall advance.

7- أَفْضِلْ تُقَدِّمَ.

8. Do good and you will be thanked.

8 - أَحْسِنِ تُشْكِرَ.

9. Forget your gift, [and] remember your promise.

9- اِنْسَ رِفْدَكَ، اذْكُرْ وَعْدَكَ.

10. Give and you shall become capable (or be chosen).

10- اَعْطِ تَسْتَطِيعُ (تَصْنِطِنِعُ).

11. Give generously and you shall gain authority.

11 - اِسْمَحْ تَسُدُّ.

12. Confer favours and you will be praised.

12- اِنْعِمْ تُحْمَدُ.

13. Extend your goodness and do no harm.

13- اُبْذُلْ مَعْرُوفَكَ، وَكُفَّ اُذَاكَ.

14. Be good [to others] and good will be done to you.

14- اُحْسِنِ يَحْسِنَ اِلَيْكَ.

15. Be good to the evildoer and you will dominate him.

15- اُحْسِنِ اِلَى الْمُسِيءِ تَمْلِكُهُ.

16. Bestow favours on the people and your status will increase.

16- أَفْضِلْ عَلَى النَّاسِ يَعْظُمَ قَدْرُكَ.

17. Show kindness to whomever you wish and you will become his master.

17- أَحْسِنْ إِلَى مَنْ شِئْتَ وَكُنْ (تَكُنْ) أَمِيرَهُ.

18. Confer favours and you will be thanked, fear [Allah] and you will be feared [by the people] and do not crack [silly] jokes such that you are belittled.

18- أَنْعِمْ تُشْكِرَ، وَارْهَبْ تُحَدَّرَ، وَلَا تُمَارِحْ فَتُحَقَّرَ.

19. Seize the opportunity to perform righteous deeds and be careful of your obligations towards your brothers.

19- اِغْتَنِمِ صَنَائِعَ الْإِحْسَانِ، وَارْعَ ذِمَمَ الْإِخْوَانِ.

20. Start by giving the one who has not asked you, and extend your favour to the one who has sought it, and be cautious never to turn away a beggar.

20- اِبْدَأْ بِالْعَطِيَّةِ مَنْ لَمْ يَسْأَلْكَ، وَابْذُلْ مَعْرُوفَكَ لِمَنْ طَلَبَهُ، وَإِيَّاكَ أَنْ تَرُدَّ السَّائِلَ.

21. Donate your wealth generously towards righteous works and support your friend[s] with it, for indeed generosity is a more befitting trait for the free.

21- اُبْذُلْ مَالَكَ فِي الْحُقُوقِ، وَوَأَسِ بِهِ الصَّدِيقَ، فَإِنَّ السَّخَاءَ بِالْحُرِّ أَخْلَقُ.

22. Do good to the one who is under your authority and the one under whose authority you are will do

good to you.

22- أَحْسِنُ إِلَى مَنْ تَمَلَّكَ رِقَّهُ، يُحْسِنُ إِلَيْكَ مَنْ تَمَلَّكَ رِقَّكَ.

23. The best faith is [that which is accompanied by] righteousness.

23- أَفْضَلُ الْإِيمَانِ الْإِحْسَانُ.

24. The best favours are those that correspond with divinely ordained laws.

24- أَحْسَنُ الصَّنَائِعِ مَا وَافَقَ الشَّرَائِعَ.

25. The best act is that which benefits the pious ones.

25- أَفْضَلُ الْبِرِّ مَا أُصِيبَ بِهِ الْأَبْرَارُ.

26. The best act is that which benefits those who are deserving of it.

26- أَفْضَلُ الْبِرِّ مَا أُصِيبَ بِهِ أَهْلُهُ.

27. The merit of a righteous action is better than the action [itself].

27- أَفْضَلُ مِنَ الصَّنِيعَةِ مَزِيَّةُ الصَّنِيعَةِ.

28. The greatest righteous act is establishing ties with near relatives.

28- أَوْفَرُ الْبِرِّ صِلَةُ الرَّحِمِ.

29. The most beautiful act of a person in a position of power is conferring of favours [to those under him].

29. أَجْمَلُ أفعالِ ذَوِي القُدْرَةِ الإِنعامُ.

30. The best treasure is a free man who has been reserved [in your friendship because of your kindness to him].

30. أَفْضَلُ الكُنُوزِ حُرٌّ يَدخِرُ.

31. The greatest good deed is supporting one's brothers [financially].

31. أَحْسَنُ الإِحسانِ مُواساةُ الإِخوانِ.

32. The best gift is forgoing obligation.

32. أَفْضَلُ العَطاءِ تَرَكَ المَنِّ.

33. The noblest of favours are the good turns of the munificent [and honourable] ones.

33. أَشْرَفُ الصَّنائِعِ إِصْطِناعُ الكِرامِ.

34. The most worthy of giving [to] is the one who feels the least in need of asking [from others].

34. أَوْلَى النَّاسِ بِالنَّوَالِ أَغْناهُمُ عَنِ السُّؤالِ.

35. The best grant is that which is given before it is sought.

35. أَفْضَلُ النَّوَالِ مَا وَصَلَ قَبْلَ السُّؤَالِ.

36. The most pleasing kindness is offering [something] without being asked [for it].

36. أَحْلَى النَّوَالِ بَدَلٌ بَغَيْرِ سُؤَالٍ.

37. The best grant is that which is [bestowed] before the humility of having to ask [for it].

37. أَفْضَلُ الْعَطِيَّةِ مَا كَانَ قَبْلَ مَذَلَّةِ السُّؤَالِ.

38. The best of all people who have preceded you is the one who has preceded you in his good expectation of you.

38. أَفْضَلُ النَّاسِ سَالِفَةً عِنْدَكَ، مَنْ أَسْلَفَكَ حُسْنَ التَّامِيلِ لَكَ.

39. The most worthy of favour among the people is one who is patient when he is put off, excuses when he is denied and shows gratitude when he is given.

39. أَوْلَى النَّاسِ بِالْإِصْطِنَاعِ، مَنْ إِذَا مُطِّلَ صَبَرَ، وَإِذَا مُنِعَ عَذَرَ، وَإِذَا أُعْطِيَ شَكَرَ.

40. Of all people, the most worthy of doing good to others is the one upon whom Allah has bestowed favours and granted with the ability [to do good to others].

40. أَحَقُّ النَّاسِ بِالْإِحْسَانِ مَنْ أَحْسَنَ اللَّهُ إِلَيْهِ، وَبَسَطَ بِالْقُدْرَةِ يَدَيْهِ.

41. The most worthy of bestowing favours [to others] is the one upon whom numerous favours of Allah have been bestowed.

41. أَوْلَى النَّاسِ بِالْإِنْعَامِ مَنْ كَثُرَتْ نِعْمُ اللَّهِ عَلَيْهِ.

42. Verily the good act that brings reward quickest is the act of kindness.

42. إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ.

43. Verily giving away this wealth is an acquisition [for the Hereafter] and withholding it is an affliction.

43. إِنَّ إِعْطَاءَ هَذَا الْمَالِ قَنِيَةً، وَإِنَّ إِمْسَاكَهُ فِتْنَةٌ.

44. Verily spending this wealth in obedience to Allah is the greatest blessing and spending it in disobedience to Him is the greatest tribulation.

44. إِنَّ إِتْفَاقَ هَذَا الْمَالِ فِي طَاعَةِ اللَّهِ أَعْظَمُ نِعْمَةً، وَإِنَّ إِتْفَاقَهُ فِي مَعَاصِيهِ أَعْظَمُ مِحْنَةً.

45. Indeed extending greetings is from sublime morals.

45. إِنَّ بَذْلَ التَّحِيَّةِ مِنْ مَحَاسِنِ الْأَخْلَاقِ.

46. Verily Allah, the Glorified, loves everyone who is open-handed and strong in faith.

46. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ كُلَّ سَمِحِ الْيَدَيْنِ، حَرِيْزِ الدِّينِ.

47. Verily the value of asking is greater than the worth of what is given, so do not regard that which you give as much, for it will never be equal to the humiliation of asking.

47. إِنَّ قَدْرَ السُّؤَالِ أَكْثَرُ مِنْ قِيَمَةِ النَّوَالِ، فَلَا تَسْتَكْثِرُوا مَا أُعْطِيْتُمْوهُ، فَإِنَّهُ لَنْ

يُوازِي قَدْرَ السُّؤَالِ.

48. Verily the little that is from Allah, the Glorified, is more valuable than the plenty [that is gotten] from His creatures.

48- إِنَّ الْيَسِيرَ مِنَ اللَّهِ سُبْحَانَهُ أَكْرَمُ مِنَ الْكَثِيرِ مِنْ خَلْقِهِ.

49. Verily the good turn that you did to one of the people was only a means to ennoble yourself and embellish your honour, so do not seek gratitude from others for that which you did for yourself.

49- إِنَّ مَكْرَمَةً صَنَعْتَهَا إِلَى أَحَدٍ مِنَ النَّاسِ، إِنَّمَا أَكْرَمْتَ بِهَا نَفْسَكَ، وَزَيَّنْتَ بِهَا عَرْضَكَ، فَلَا تَطْلُبْ مِنْ غَيْرِكَ شُكْرًا مَا صَنَعْتَ إِلَى نَفْسِكَ.

50. Indeed your goodness towards the ones who plots against you from your opponents and enviers is more irritating for them than your trying to do them harm, and it is [also] a means of inviting them to reform [themselves].

50- إِنَّ إِحْسَانَكَ إِلَى مَنْ كَادَكَ مِنَ الْأَضْدَادِ وَالْحُسَّادِ لِأَغْيَظُ عَلَيْهِمْ مِنْ مَوَاقِعِ إِسَاءَتِكَ مِنْهُمْ وَهُوَ دَاعٍ إِلَى صِلَاحِهِمْ.

51. Verily your munificence does not extend to all of the creation, so aim it towards the noblest of creation.

51- إِنَّ كَرَامَتَكَ لَا تَتَّسِعُ لِجَمِيعِ الْخَلْقِ، فَتَوَخَّ بِهَا أَفْاضِلَ الْخَلْقِ.

52. It is not from the practice of the virtuous to delay the bestowal of favours.

52- لَيْسَ مِنْ عَادَةِ الْكِرَامِ تَأْخِيرُ الْإِنْعَامِ.

53. Benevolence is authority.

53. الْمَعْرُوفُ سِيَادَةٌ.

54. Benevolence is distinction.

54. الْمَعْرُوفُ حَسَبٌ.

55. Kindness is [a cause of] love.

55. الْإِحْسَانُ مَحَبَّةٌ.

56. Benevolent acts are loans.

56. الْمَعْرُوفُ قُرُوضٌ.

57. Doing good [to others] is beneficial.

57. الْإِحْسَانُ غَنَمٌ.

58. Benevolence is merit, munificence is nobility.

58. الْمَعْرُوفُ فَضْلٌ، الْكَرَمُ نُبْلٌ.

59. Benevolence is a treasure.

59. الْمَعْرُوفُ كَنْزٌ.

60. The human being is a slave of kindness.

60. الْإِنْسَانُ عَبْدُ الْإِحْسَانِ.

61. Benevolence is the alms-tax for blessings.

61. الْمَعْرُوفُ زَكَاةُ النَّعْمِ.

62. Benevolent acts are the best booty.

62. الْمَعْرُوفُ أَفْضَلُ الْمَغَانِمِ.

63. Kindness is the pinnacle of excellence.

63. الْإِحْسَانُ رَأْسُ الْفَضْلِ.

64. Kindness enslaves (or enthrals) human beings.

64. الْإِحْسَانُ يَسْتَعْبِدُ (يَسْتَرْقُ) الْإِنْسَانَ.

65. Benevolence is the most honourable authority.

65. الْمَعْرُوفُ أَشْرَفُ سِيَادَةٍ.

66. The evil deed is erased by a benevolent act.

66. الْإِسَاءَةُ يَمْحَاهَا الْإِحْسَانُ.

67. Merit is [acquired] with benevolence.

67. الْفَضْلُ مَعَ الْإِحْسَانِ.

68. Conferring favours is the most excellent munificence.

68. الْإِفْضَالُ أَفْضَلُ الْكَرَمِ.

69. Benevolence is an everlasting reserve.

69. الْمَعْرُوفُ ذَخِيرَةٌ أَبَدٍ.

70. Kindness is a treasure and the munificent is one who obtains it.

70. الْإِحْسَانُ ذُخْرٌ، وَالكَرِيمُ مَنْ حَازَهُ (جَازَهُ).

71. People are the followers of what they deem to be good. 1

71. النَّاسُ أُبْنَاءُ مَا يُحْسِنُونَ.

72. The good turn done by an intelligent (or an honourable) person is most excellent [in] merit.

72. إِصْطِنَاعُ الْعَاقِلِ (الْكَرِيمِ) أَحْسَنُ فَضِيلَةٍ.

73. The favour of an ignoble person is the worst depravity.

73. إِصْطِنَاعُ اللَّئِيمِ أَقْبَحُ رَذِيلَةٍ.

74. Rewarding good with evil is [the highest form of] ingratitude.

74. الْجَزَاءُ عَلَى الْإِحْسَانِ بِالْإِسَاءَةِ كُفْرَانٌ.

75. Benevolence is the most thriving cultivation and the best treasure.

75. الْمَعْرُوفُ أَنْمَى زَرْعٍ وَأَفْضَلُ كَنْزٍ.

76. Doing good to the one who offends you is the most excellent merit.

76. الْإِحْسَانُ إِلَى الْمُسِيءِ أَحْسَنُ الْفَضْلِ.

77. A benevolent act is sullied by repeatedly putting one under obligation through it.

77. الْمَعْرُوفُ يُكَدِّرُهُ تَكَرُّرُ الْمَنِّ بِهِ.

78. Doing good to the honourable ones is the best provision and the noblest deed.

78. إِصْطِنَاعُ الْأَكْرَامِ أَفْضَلُ ذُخْرٍ وَأَكْرَمُ إِصْطِنَاعٍ.

79. Doing good to the one who offends [you] reforms the enemy.

79. الْإِحْسَانُ إِلَى الْمُسِيءِ يَسْتَصْلِحُ الْعَدُوَّ.

80. Benevolence is a treasure so consider whom you are leaving it with.

80. الْمَعْرُوفُ كَنْزٌ فَاَنْظُرْ عِنْدَ مَنْ تُودِعُهُ.

81. Righteous work is a provision, so be wary of whom you are placing it with.

81. الْإِصْطِنَاعُ ذُخْرٌ فَارْتَدُّ عِنْدَ مَنْ تَضَعُهُ.

82. If you confer favours, you will be served.

82. إِنْ تَفَضَّلْتَ خُدِمْتَ.

83. Verily if you do good [to others] then you are [actually] honouring your own soul and doing good to it.

83. إِنَّكَ إِنْ أَحْسَنْتَ فَنَفْسَكَ تُكْرِمُ وَإِلَيْهَا تُحْسِنُ.

84. Verily you are more in need of doing good to the people than of accumulating wealth.

84. إِنَّكُمْ إِلَىٰ اصْطِنَاعِ الرِّجَالِ أَحْوَجُ مِنْكُمْ إِلَىٰ جَمْعِ الْأَمْوَالِ.

85. The bane of giving is procrastination.

85. آفَةُ الْعَطَاءِ الْمَطْلُ.

86. When you perform a good turn then conceal it.

86. إِذَا صَنَعْتَ مَعْرُوفًا فَاسْتُرْهُ.

87. When a good turn has been done to you then publicize it.

87. إِذَا صُنِعَ إِلَيْكَ مَعْرُوفٌ فَانْشُرْهُ.

88. When you [wish to] give, be quick.

88. إِذَا أُعْطِيتَ فَأَوْجِزْ.

89. When a good turn is done to you, recall it.

89. إِذَا صُنِعَ إِلَيْكَ مَعْرُوفٌ فَادْكُرْ.

90. When you do a good turn [to someone], forget it.

90. إِذَا صَنَعْتَ مَعْرُوفًا فَانْسَهُ.

91. If you do good to a vile person, he will wrong you in return for your goodness to him.

91. إِذَا أَحْسَنْتَ عَلَى اللَّئِيمِ وَتَرَكَ بِإِحْسَانِكَ إِلَيْهِ.

92. I am free to choose with regards to the one upon whom I have not bestowed any favour but am bound to complete my favour on the one upon whom I have bestowed it; for if I complete it, I will have preserved it and if I cut it off then I will have lost it, and if I lose it then why did I embark on it [in the first place]?

92. أَنَا مُخَيَّرٌ فِي الْإِحْسَانِ إِلَى مَنْ لَمْ أَحْسِنْ إِلَيْهِ، وَمُرْتَهَنٌ بِإِتْمَامِ الْإِحْسَانِ إِلَى مَنْ أَحْسَنْتُ إِلَيْهِ، لِأَنِّي إِذَا أَتَمَّمْتُهُ فَقَدْ حَفِظْتُهُ، وَإِذَا قَطَعْتُهُ فَقَدْ أَضَعْتُهُ، وَإِذَا أَضَعْتُهُ فَلِمَ فَعَلْتُهُ.

93. If your bounty falls short of reaching the weak, then [at least] let your mercy reach them.

93. إِذَا عَجَزَ عَنِ الضُّعْفَاءِ نَيْلُكَ فَلْتَسَعَهُمْ رَحْمَتُكَ.

94. If you find from the needy people one who will carry your provision for you up to the Day of Resurrection and return it to you tomorrow when you need it most, then take the opportunity and give it to him, and increase the provisions that you give him [to carry for you] while you are able to, for it is possible that you may [at one time] seek him but not find him.

94- إِذَا وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ مَنْ يَحْمِلُ لَكَ زَادَكَ إِلَى يَوْمِ الْقِيَمَةِ، فَيُوفِّيكَ بِهِ غَدًا حَيْثُ تَحْتَاجُ إِلَيْهِ فَأَغْتَنِمَهُ، وَحَمَلَهُ إِيَّاهُ وَأَكْثَرَ مِنْ تَزْوِيدِهِ، وَأَنْتَ قَادِرٌ عَلَيْهِ، فَلَعَلَّكَ أَنْ تَطْلُبَهُ فَلَا تَجِدَهُ.

95. Through kindness, human beings are enslaved.

95- بِالْإِحْسَانِ يُسْتَعْبَدُ الْإِنْسَانُ.

96. Through benevolence, gratitude lasts.

96- بِفِعْلِ الْمَعْرُوفِ يُسْتَدَامُ الشُّكْرُ.

97. Through kindness, hearts are owned.

97- بِالْإِحْسَانِ تُمَلِكُ الْقُلُوبَ.

98. Through kindness, freemen are owned.

98- بِالْإِحْسَانِ تُمَلِكُ الْأَحْرَارَ.

99. Through kindness and covering faults with forgiveness, eminence increases.

99- بِالْإِحْسَانِ وَتَغْمُدِ الذُّنُوبِ بِالْغُفْرَانِ يَعْظُمُ الْمَجْدُ.

100. Through kindness, people are enthralled.

100- بِالْإِحْسَانِ تُسْتَرْقُ الرِّقَابُ.

101. Giving generously is the alms-tax of blessings.

101- بَذْلُ الْعَطَاءِ زَكَاةُ النِّعَمَاءِ.

102. Extending the hand in giving is the most beautiful virtue and the most excellent trait.

102- بَذْلُ الْيَدِ بِالْعَطِيَّةِ أَجْمَلُ مَنْقَبَةٍ، وَأَفْضَلُ سَجِيَّةٍ.

103. Stretching out the hand in giving increases reward and multiplies recompense.

103- بَسَطُ الْيَدِ بِالْعَطَاءِ يُجْزِلُ الْأَجْرَ، وَيُضَاعِفُ الْجَزَاءَ.

104. Expediting good turns is the basis of righteousness.

104- تَعْجِيلُ الْمَعْرُوفِ مِلَاكُ الْمَعْرُوفِ.

105. Wasting benevolence is showing it to someone who does not comprehend [its value].

105- تَضْيِيعُ الْمَعْرُوفِ وَضَعُهُ فِي غَيْرِ عُرُوفٍ.

106. Do good [to people] and you will be served; be forbearing (or gain knowledge) and you will advance.

106- تَفَضَّلْ تُخَدِّمَ وَاحْتَلَمْ (وَاعْلَمْ) تُقَدِّمَ.

107. The completion of benevolence is abandoning [putting one under] obligation by it.

107- تَمَامُ الْإِحْسَانِ تَرْكُ الْمَنِّ بِهِ.

108. The peoples' expectation of your kindness is better than their fear of your retribution.

108- تَأْمِيلُ النَّاسِ نَوَالِكَ خَيْرٌ مِنْ خَوْفِهِمْ نِكَالِكَ.

109. Adorn yourselves by taking up kindness, stopping transgression, acting upon the truth, being just and impartial, keeping away from corruption and improving your Hereafter.

109- تَحَلَّوْا بِالْأَخْذِ بِالْفَضْلِ، وَالْكَفِّ عَنِ الْبَغْيِ، وَالْعَمَلِ بِالْحَقِّ، وَالْإِنْصَافِ مِنَ النَّفْسِ، وَاجْتِنَابِ الْفَسَادِ، وَإِصْلَاحِ الْمَعَادِ.

110. The beauty of benevolence is [in] relinquishing obligation.

110- جَمَالُ الْإِحْسَانِ تَرْكُ الْإِمْتِنَانِ.

111. The beauty of a benevolent act is in completing it.

111- جَمَالُ الْمَعْرُوفِ إِتْمَامُهُ.

112. Denying a favour instigates the ugliness of obligation.

112- جُحُودُ الْإِحْسَانِ يَحْدُو عَلَى قُبْحِ الْإِمْتِنَانِ.

113. Denying the benevolence [of others] leads to deprivation.

113. جُحُودُ الْإِحْسَانِ يُوجِبُ الْحَرَمَانَ.

114. The best good turn is one that benefits the righteous.

114. خَيْرُ الْمَعْرُوفِ مَا أُصِيبَ بِهِ الْأَبْرَارُ.

115. The best benevolent act is one that is neither preceded by delay nor followed by obligation.

115. خَيْرُ الْمَعْرُوفِ مَا لَمْ يَتَقَدَّمْهُ الْمَطْلُ، وَلَمْ يَتَّبِعْهُ الْمَنْ.

116. The best grant is that which is [given] without being sought.

116. خَيْرُ الْعَطَاءِ مَا كَانَ عَنْ غَيْرِ طَلَبٍ.

117. Act with kindness towards your enemy for this is one of the two triumphs.

117. خُذْ عَلَى عَدُوِّكَ بِالْفَضْلِ، فَإِنَّهُ أَحَدُ الظَّفَرَيْنِ.

118. Whoever bestows favours on others, they are thankful for his authority.

118. ذُو الْإِفْضَالِ مَشْكُورُ السِّيَادَةِ.

119. Whoever shows benevolence, his habit is praised.

119. ذُو الْمَعْرُوفِ مَحْمُودُ الْعَادَةِ.

120. The pinnacle of kindness is being kind to the believers.

120. رَأْسُ الْإِحْسَانِ الْإِحْسَانُ إِلَى الْمُؤْمِنِينَ.

121. The pinnacle of generosity is being expeditious in giving.

121. رَأْسُ السَّخَاءِ تَعْجِيلُ الْعَطَاءِ.

122. The pinnacle of faith is doing good to people.

122. رَأْسُ الْإِيمَانِ الْإِحْسَانُ إِلَى النَّاسِ.

123. The pinnacle of excellence is doing good to the virtuous.

123. رَأْسُ الْفَضَائِلِ إِصْطِنَاعُ الْأَفْضَالِ.

124. The pinnacle of depravity is doing good to the wicked.

124. رَأْسُ الرَّذَائِلِ إِصْطِنَاعُ الْأَرَادِلِ.

125. Nurturing a good turn is better than starting it.

125. رَبُّ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

126. Increase your benevolent acts and bestow more favours, for this is a more lasting provision and a more beautiful legacy.

126. زِدْ فِي إِصْطِنَاعِ الْمَعْرُوفِ، وَأَكْثِرْ مِنْ إِسْدَاءِ الْإِحْسَانِ، فَإِنَّهُ أَبْقَى نُخْرًا،
وَأَجْمَلُ ذِكْرًا.

127. The cause of affection is benevolence.

127- سَبَبُ الْمَحَبَّةِ الْإِحْسَانُ.

128. Continuous bestowal [of favours] is the practice of the honourable.

128- سُنَّةُ الْكِرَامِ تَرَادُفُ الْإِنْعَامِ.

129. Ask for good from one who forgets it and do good to the one who recalls it.

129- سَلِ الْمَعْرُوفَ مَنْ يَنْسَاهُ، وَاصْطِنِعْهُ إِلَى مَنْ يَذْكُرُهُ.

130. The worst grant is that which is preceded by delay and followed by obligation.

130- شَرُّ النَّوَالِ مَا تَقَدَّمَهُ الْمَطْلُ، وَتَعَقَّبَهُ الْمَنْ.

131. Performing benevolent actions protects one from falling into disgrace.

131- صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ الْهَوَانِ.

132. Doing good turns is from the merits of the human being.

132- صَنَائِعُ الْإِحْسَانِ مِنْ فَضَائِلِ الْإِنْسَانِ.

133. Performing benevolent actions causes the abundant flow of blessings and wards off calamity.

133- صَنَائِعُ الْمَعْرُوفِ تُدْرِي النَّعْمَاءَ، وَتَدْفَعُ الْبَلَاءَ.

134. The good turn of wealth ceases with its cessation.

134- صَنِيعُ الْمَالِ يَزُولُ بِزَوَالِهِ.

135. Blessed is the one who does good to the servants [of Allah] and prepares provisions for the Hereafter.

135- طُوبَى لِمَنْ أَحْسَنَ إِلَى الْعِبَادِ وَتَزَوَّدَ لِلْمَعَادِ.

136. He who does a good turn to those who are undeserving of it has oppressed it.

136- ظَلَمَ الْمَعْرُوفَ مَنْ وَضَعَهُ فِي غَيْرِ أَهْلِهِ.

137. The one who confers his favours to the honourable ones acquires the most sublime gains.

137- ظَفِرَ بِسَنِيِّ الْمَغَانِمِ وَاضِعُ صَنَائِعِهِ فِي الْأَكَارِمِ.

138. Espouse kindness, for it is the best cultivation and the most profitable merchandise.

138- عَلَيْكَ بِالْإِحْسَانِ فَإِنَّهُ أَفْضَلُ زِرَاعَةٍ وَأَرْيَحُ بَضَاعَةٍ.

139. Be good to the servants [of Allah] and act justly in the lands, [by this] you will be safe when the witnesses are presented [on the Day of Judgment].

139- عَلَيْكُمْ بِالْإِحْسَانِ إِلَى الْعِبَادِ وَالْعَدْلِ فِي الْبِلَادِ تَأْمِنُوا عِنْدَ قِيَامِ الْأَشْهَادِ.

140. Perform benevolent works, for they are the best provisions for the Hereafter.

140. عَلَيْكُمْ بِصَنَائِعِ الْمَعْرُوفِ فَإِنَّهَا نِعْمَ الزَّادُ إِلَى الْمَعَادِ.

141. Perform benevolent acts and do good to your near relatives and neighbours, for these two actions prolong life and make the lands prosper.

141. عَلَيْكُمْ بِصَنَائِعِ الْإِحْسَانِ وَحُسْنِ الْبِرِّ بِذَوِي الرَّحِمِ وَالْجِيرَانِ فَإِنَّهُمَا تَزِيدَانِ فِي الْأَعْمَارِ وَيَعْمُرَانِ الدِّيَارَ.

142. By successive acts of kindness and benevolence, the free man is enslaved.

142. عِنْدَ تَوَاتُرِ الْبِرِّ وَالْإِحْسَانِ يُتَعَبَّدُ الْحُرُّ.

143. The habit of benevolence is the source of capability [or power].

143. عَادَةُ الْإِحْسَانِ مَادَّةُ الْإِمْكَانِ.

144. I am amazed at the one who buys slaves with his wealth, how can he not buy the freemen with his benevolence, thereby enthralling them.

144. عَجِبْتُ لِمَنْ يَشْتَرِي الْعَبِيدَ بِمَالِهِ فَيُعْتِقَهُمْ كَيْفَ لَا يَشْتَرِي الْأَحْرَارَ بِإِحْسَانِهِ فَيَسْتَرْقَهُمْ.

145. In every [act of] benevolence there is kindness.

145. فِي كُلِّ مَعْرُوفٍ إِحْسَانٌ.

146. In every good turn there is indebtedness.

146. فِي كُلِّ صَنِيعَةٍ إِمْتِنَانٌ.

147. Sometimes it is better to give in order to fulfil a promise [and not delay it].

147. قَدْ يَهْنَأُ الْعَطَاءُ لِلْإِنْجَازِ.

148. Send your good turn ahead [for the Hereafter] and you will benefit.

148. قَدِّمِ إِحْسَانَكَ تَغْنَمًا.

149. Every [form of] benevolence is a favour.

149. كُلُّ مَعْرُوفٍ إِحْسَانٌ.

150. How many a human being has been enslaved by benevolence!

150. كَمْ مِنْ إِنْسَانٍ اسْتَعْبَدَهُ إِحْسَانٌ.

151. Increased rendering of benevolent works prolongs life and spreads renown.

151. كَثْرَةُ اصْطِنَاعِ الْمَعْرُوفِ تَزِيدُ فِي الْعُمْرِ وَتَنْشُرُ الذِّكْرَ.

152. Doing a lot of good turns raises one's honour and makes gratitude last.

152. كَثْرَةُ الصَّنَائِعِ تَرْفَعُ الشَّرْفَ وَتَسْتَدِيمُ الشُّكْرَ.

153. The guarantee of continued affluence and capability [and power] is [in] following up one favour with another favour.

153. كَافِلٌ دَوَامِ الْغِنَى وَالْإِمْكَانِ اتِّبَاعُ الْإِحْسَانِ الْإِحْسَانِ.

154. Everything has a merit and the merit of the honourable ones is doing good to the people.

154. لِكُلِّ شَيْءٍ فَضِيلَةٌ وَفَضِيلَةُ الْكِرَامِ إِصْطِنَاعُ الرِّجَالِ.

155. Let your traits be generosity and benevolence.

155. لِيَكُنْ سَجِيَّتُكَ السَّخَاءُ وَالْإِحْسَانُ.

156. One cannot show gratitude for blessings in a better way than using them to benefit others.

156. لَنْ يَسْتَطِيعَ أَحَدٌ أَنْ يَشْكُرَ النِّعَمَ بِمِثْلِ الْإِنْعَامِ بِهَا.

157. If you were to see benevolence in the form a person, you would surely see him as a beautiful form that surpasses the worlds [in its beauty].

157. لَوْ رَأَيْتُمُ الْإِحْسَانَ شَخْصًا لَرَأَيْتُمُوهُ شَكْلًا جَمِيلًا يَفُوقُ الْعَالَمِينَ.

158. One who bestows goodness [to others] is served [by them].

158. مَنْ تَفَضَّلَ خُدِمَ.

159. One who generously gives [from] his wealth becomes great.

159. مَنْ بَذَلَ مَالَهُ جَلَّ.

160. One who bestows favours fulfils the right of authority.

160. مَنْ أَنْعَمَ قَضَى حَقَّ السِّيَادَةِ.

161. One who puts others under obligation for his favour, spoils it.

161. مَنْ مِنْ بِإِحْسَانِهِ كَدَّرَهُ.

162. One who extends his goodness [to the people] deserves leadership.

162. مَنْ بَدَلَ مَعْرُوفَهُ اسْتَحَقَّ الرِّيَاسَةَ.

163. One who renders a beautiful deed acquires great praise.

163. مَنْ صَنَعَ الْعَارِفَةَ الْجَمِيلَةَ حَازَ الْمَحْمَدَةَ الْجَزِيلَةَ.

164. One who performs a benevolent action gains reward and gratitude.

164. مَنْ صَنَعَ مَعْرُوفًا نَالَ أَجْرًا وَشُكْرًا.

165. One who cuts off his usual favours, Allah will cut off his present capabilities.

165. مَنْ قَطَعَ مَعْهُودَ إِحْسَانِهِ قَطَعَ اللَّهُ مَوْجُودَ إِمْكَانِهِ.

166. One who does not bestow favours will not achieve nobility.

166. مَنْ لَمْ يَتَفَضَّلْ لَمْ يَنْبُلْ.

167. One who does not give while he is sitting [in comfort] will not be given when he is standing [in a state of struggle].

167. مَنْ لَمْ يُعْطَ قَاعِدًا لَمْ يُعْطَ قَائِمًا.

168. One who does not give while he is sitting [in ease] will be deprived when he is standing [in adversity].

168. مَنْ لَمْ يُعْطَ قَاعِدًا مُنِعَ قَائِمًا.

169. One who favours an ignorant person demonstrates the extent of his own ignorance.

169. مَنْ اصْطَنَعَ جَاهِلًا بَرَهَنَ عَنْ وُفُورِ جَهْلِهِ.

170. One who conceals the favour [that has been done to him] is punished with deprivation.

170. مَنْ كَتَمَ الْإِحْسَانَ عُوِقِبَ بِالْحِرْمَانِ.

171. One who withholds favours is stripped of [his] ability.

171. مَنْ مَنَعَ الْإِحْسَانَ سُلِبَ الْإِمْكَانَ.

172. One who does good to a freeman gains a [great] reward.

172. مَنْ اصْطَنَعَ حُرًّا اسْتَفَادَ أَجْرًا.

173. One who does a kind act earns good praise.

173. مَنْ أَحْسَنَ اِكْتَسَبَ حُسْنَ الثَّنَاءِ.

174. One whose benefactions are abundant demonstrates his great nobility.

174. مَنْ كَثُرَتْ عَوَارِفُهُ أَبَانَ عَنْ كَثْرَةِ نَيْلِهِ.

175. One whose kindness is abundant is loved by his brothers.

175. مَنْ كَثُرَتْ إِحْسَانُهُ أَحَبَّهُ إِخْوَانُهُ.

176. Whoever extends his goodness [to others], more people are inclined towards him.

176. مَنْ بَدَلَ مَعْرُوفَهُ كَثُرَ الرَّغْبُ إِلَيْهِ.

177. One who accepts your gift has [actually] assisted you in gaining honour.

177. مَنْ قَبَلَ عَطَاءَكَ فَقَدْ أَعَانَكَ عَلَى الْكَرَمِ.

178. One who perfects his kindness gives generously before he is asked.

178. مَنْ أَكْمَلَ الْإِفْضَالَ بَدَلَ النَّوَالِ قَبْلَ السُّؤَالِ.

179. One who does good to the undeserving has wronged his goodness.

179. مَنْ أَسَدَى مَعْرُوفاً إِلَى غَيْرِ أَهْلِهِ ظَلَمَ مَعْرُوفَهُ.

180. One who gives in cases that are undeserving fails to give [the rights] to those who are deserving.

180. مَنْ أَعْطَى فِي غَيْرِ الْحُقُوقِ قَصَرَ عَنِ الْحُقُوقِ.

181. One who is ungrateful for a good turn deserves an ugly separation.

181- مَنْ كَفَرَ حُسْنَ الصَّنِيعَةِ اسْتَوْجِبَ قُبْحَ الْقَطِيعَةِ.

182. One who reciprocates a good turn with a better one has [appropriately] repaid it.

182- مَنْ قَابَلَ الْإِحْسَانَ بِأَفْضَلٍ مِنْهُ فَقَدْ جَازَاهُ.

183. One whose benefaction increases, his assistants and helpers [also] increase.

183- مَنْ كَثُرَ إِحْسَانُهُ كَثُرَ خِدْمَتُهُ وَأَعْوَانُهُ.

184. Whoever extends his benevolence [to others], the hearts become inclined towards him.

184- مَنْ بَدَلَ مَعْرُوفَهُ مَالَتْ إِلَيْهِ الْقُلُوبُ.

185. One who grants generously before being asked, then he is truly honourable and much-loved.

185- مَنْ بَدَلَ النَّوَالَ قَبْلَ السُّؤَالِ فَهُوَ الْكَرِيمُ الْمَحْبُوبُ.

186. One who repays goodness with evil has rid himself of magnanimity.

186- مَنْ كَافَى الْإِحْسَانَ بِالْإِسَاءَةِ فَقَدْ بَرِيَ مِنَ الْمُرُوءَةِ.

187. Whoever does good to the people, their love for him lasts.

187- مَنْ أَحْسَنَ إِلَى النَّاسِ اسْتَدَامَ مِنْهُمْ الْمَحَبَّةَ.

188. One who fulfils the [debt of] goodness that was done to him in the past has attained true freedom.

188- مَنْ قَضَى مَا أُسْلِفَ مِنَ الْإِحْسَانِ فَهُوَ الْكَامِلُ الْحُرِّيَّةِ.

189. One who turns to you hopefully has already got a good impression of you, so do not disappoint his expectation.

189- مَنْ أَنْتَجَعَكَ مُؤَمِّلاً فَقَدْ أُسْلِفَكَ حُسْنَ الظَّنِّ بِكَ فَلَا تُخَيِّبْ ظَنَّهُ.

190. Whoever fulfils the rights of one who does not fulfil his rights has enslaved him.

190- مَنْ قَضَى حَقَّ مَنْ لَا يَقْضِي حَقَّهُ فَقَدْ عَبَّدَهُ.

191. One who is kind to the people, his outcomes become good and the ways [to his goals] become easy for him.

191- مَنْ أَحْسَنَ إِلَى النَّاسِ حَسُنَتْ عَوَاقِبُهُ وَسَهَّلَتْ لَهُ طُرُقَهُ.

192. Whoever accepts a good turn has made the one who rendered it to him his master.

192- مَنْ قَبِلَ مَعْرُوفاً فَقَدْ مَلَكَ مُسْذِيهِ إِلَيْهِ رِقَّةً.

193. One who accepts your good turn has made his right over you mandatory [on himself].

193- مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أَوْجَبَ عَلَيْكَ حَقَّهُ.

194. Whoever does good to the one who does evil to him has taken the all-encompassing excellence.

194- مَنْ أَحْسَنَ إِلَى مَنْ أَسَاءَ إِلَيْهِ فَقَدْ أَخَذَ بِجَوَامِعِ الْفَضْلِ.

195. One who is not grateful for favours is not spared from deprivation.

195- مَنْ لَمْ يَشْكُرِ الْإِحْسَانَ لَمْ يَعُدَّهُ الْحَرَمَانُ.

196. One who begins giving without being asked and completes good deeds without any obligation has perfected his favour.

196- مَنْ بَدَأَ الْعَطِيَّةَ مِنْ غَيْرِ طَلَبٍ وَأَكْمَلَ الْمَعْرُوفَ مِنْ غَيْرِ امْتِنَانٍ فَقَدْ أَكْمَلَ
الْإِحْسَانَ.

197. One who bestows a favour on the ungrateful one prolongs his rage.

197- مَنْ أَنْعَمَ عَلَى الْكُفُورِ طَالَ غَيْظُهُ.

198. One who is generous in granting [favours], enthrals the people of this world.

198- مَنْ سَمَحَتْ نَفْسُهُ بِالْعَطَاءِ اسْتَعْبَدَ أَبْنَاءَ الدُّنْيَا.

199. One who does not nurture his good turn has indeed lost it.

199- مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَقَدْ ضَيَّعَهُ.

200. One who accepts your good turn has sold you his honour and magnanimity.

200- مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ بَاعَكَ عِزَّتَهُ وَمُرُوتَهُ.

201. One who accepts your good turn has humbled his prestige and honour before you.

201. مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أَدَلَ لَكَ جَلَالَتَهُ وَعِزَّتَهُ.

202. Whoever does not nurture his favour, then it is as if he did not bestow it.

202. مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَكَأَنَّهُ لَمْ يَصْنَعُهُ.

203. Doing good to others is part of an honourable purpose.

203. مِنْ شَرَفِ الْهَمَّةِ بَذْلُ الْإِحْسَانِ.

204. One of the greatest afflictions is wasting good turns [on the undeserving].

204. مِنْ أَعْظَمِ الْفَجَائِعِ إِضَاعَةُ الصَّنَائِعِ.

205. One of the best favours is the favour that is done to the righteous.

205. مِنْ أَفْضَلِ الْإِحْسَانِ الْإِحْسَانُ إِلَى الْأَبْرَارِ.

206. Nothing earns gratitude like doing good to others.

206. مَا اكْتَسِبَ الشُّكْرَ بِمِثْلِ بَذْلِ الْمَعْرُوفِ.

207. Nothing enthrals people like doing [them] favours.

207. مَا اسْتُرْقَّتِ الْأَعْنَاقُ بِمِثْلِ الْإِحْسَانِ.

208. No one has appealed to me with an intercession that is greater in my sight than a favour that I had previously done to him, so that I may nurture it and follow it up with another [favour] like it; for indeed

later refusals cut off the gratitude for earlier favours.

208. ما تَوَسَّلَ أَحَدٌ إِلَيَّ بِوَسِيلَةٍ أَجَلَ عِنْدِي مِنْ يَدِ سَبَقَتْ مِنِّي إِلَيْهِ لِأُرِيْبَهَا عِنْدَهُ
بِاتِّبَاعِهَا أَخْتَهَا فَإِنَّ مَنَعَ الْأَوَّخِرِ يَقْطَعُ شُكْرَ الْأَوَّائِلِ.

209. The basis of goodness is abandoning obligation through it.

209. مِلَاكُ الْمَعْرُوفِ تَرْكُ الْمَنْ بِهِ.

210. With goodness [to others], there is loftiness.

210. مَعَ الْإِحْسَانِ تَكُونُ الرَّفْعَةُ.

211. Nurturing a good turn [and completing it] is better than starting it [anew].

211. مَرَبَّةُ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

212. How good a store [for the future] benevolence is!

212. نِعْمَ الذُّخْرُ الْمَعْرُوفُ.

213. The best provision for the Hereafter is doing good to the people.

213. نِعْمَ زَادُ الْمَعَادِ الْإِحْسَانُ إِلَى الْعِبَادِ.

214. Achievement of glorious feats is through performing noble deeds.

214. نَيْلُ الْمَ آثِرِ بِبَذْلِ الْمَكَارِمِ.

215. Never regard what you give as too much, even if it is plenty, for indeed the good praise [you will get for your generosity] will be greater than it.

215. لَا تَسْتَكْثِرَنَّ الْعَطَاءَ وَإِنْ كَثُرَ فَإِنَّ حُسْنَ الثَّنَاءِ أَكْثَرُ مِنْهُ.

216. Never regard what you give as great, even if it is substantial, for indeed the extent of [humiliation undergone through] begging is greater than that.

216. لَا تَسْتَغْظِمَنَّ النَّوَالَ وَإِنْ عَظُمَ فَإِنَّ قَدْرَ السُّؤَالِ أَعْظَمُ مِنْهُ.

217. One who does not show kindness [to others] in times of fortune will be abandoned in times of misfortune.

217. مَنْ لَمْ يُحْسِنْ فِي دَوْلَتِهِ خُذِلَ فِي نَكْبَتِهِ.

218. Whoever places his goodness with the one who does not deserve it has wasted it.

218. وَاضِعُ مَعْرُوفِهِ عِنْدَ غَيْرِ مُسْتَحِقِّهِ مُضَيِّعٌ لَهُ.

219. Doing a good turn to those who deserve it subdues the enemy and protects from falling into evil.

219. وَضَعُ الصَّنِيعَةِ فِي أَهْلِهَا يَكْبِتُ الْعَدُوَّ وَيَقِي مَصَارِعَ السُّوءِ.

220. Never show your benevolence to the one who does not understand its value (or who is not good).

220. لَا تَضَعَنَّ مَعْرُوفَكَ عِنْدَ غَيْرِ عُرُوفٍ (مَعْرُوفٍ).

221. Do not do a good turn to the one who is ungrateful for your kindness.

221. لَا تَصْطَنِعْ مَنْ يَكْفُرُ بِرِّكَ.

222. Never hold back an act of benevolence, even if you do not find one who understands its value.

222. لَا تَمْنَعَنَّ الْمَعْرُوفَ، وَإِنْ لَمْ تَجِدْ عَرُوفًا.

223. Do not be ashamed of giving little, for not giving at all is even less than that.

223. لَا تَسْتَحْيِ مِنْ إِعْطَاءِ الْقَلِيلِ، فَإِنَّ الْحَرْمَانَ أَقْلُ مِنْهُ.

224. Never regard the abundance of what you have given to be much, for you are [in possession of] even more than that.

224. لَا تَسْتَكْثِرَنَّ الْكَثِيرَ مِنْ نَوَالِكَ، فَإِنَّكَ أَكْثَرُ مِنْهُ.

225. Never hold back from doing good turns and favours thereby being stripped of [your] ability.

225. لَا تَمْتَنِعَنَّ مِنْ فِعْلِ الْمَعْرُوفِ وَالْإِحْسَانِ فَتُسَلَبَ الْإِمْكَانَ.

226. Do not delay giving the needy to tomorrow, for you do not know what will happen to you or to him tomorrow.

226. لَا تُؤَخِّرْ إِنْأَلَةَ الْمُحْتَاجِ إِلَى غَدٍ، فَإِنَّكَ لَا تَدْرِي مَا يَعْضُرُ لَكَ وَلَهُ فِي غَدٍ.

227. Let not your brother be stronger in his iniquity towards you than you are in your goodness [towards him].

227. لَا يَكُونَنَّ أَخُوكَ عَلَى الْإِسَاءَةِ إِلَيْكَ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ.

228. Never let the paucity of those who show gratitude for your benevolence deter you from it, for you have been thanked by the One who does not benefit from any of it; and more may be gained from the gratitude of the thankful than what is neglected by the ingrate.

228. لَا يُزْهِدَنَّكَ فِي اصْطِنَاعِ الْمَعْرُوفِ قِلَّةٌ مَنِ يَشْكُرُهُ، فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لَا يَنْتَفِعُ بِشَيْءٍ مِنْهُ، وَقَدْ يُدْرِكُ مِنْ شُكْرِ الشَّاكِرِ أَكْثَرَ مِمَّا أُضَاعَ الْكَافِرُ.

229. Do not help [anyone] against the one who has favoured you, for the one who helps against the one who has favoured him is stripped of his ability.

229. لَا تُعِنْ عَلَى مَنْ أَنْعَمَ عَلَيْكَ فَمَنْ أَعَانَ عَلَى مَنْ أَنْعَمَ عَلَيْهِ سَلِبَ الْإِمْكَانَ.

230. Goodness does not thrive with the ignoble.

230. لَا تَزْكُو الصَّنِيعَةُ مَعَ غَيْرِ أَصِيلٍ.

231. The wicked do not do good to anyone except those who are like them.

231. لَا يَصْطَنِعُ اللَّئِيمُ إِلَّا أَمْثَالَهُمْ.

232. There is no merit loftier than benevolence.

232. لَا فَضِيلَةَ أَجْلٍ مِنَ الْإِحْسَانِ.

233. There is no virtue greater than benevolence.

233. لَا مَنْقَبَةَ أَفْضَلُ مِنَ الْإِحْسَانِ.

234. There is no benevolence more misused than doing good to the ingrate.

234. لَمْعُرُوفَ أَضِيعُ مِنْ اصْطِنَاعِ الْكُفُورِ.

235. There is no virtue in doing good to one who does not know its value.

235. لَأخَيْرَ فِي الْمَعْرُوفِ إِلَى غَيْرِ عُرُوفٍ.

236. A good turn does not benefit except with one who possesses loyalty and self-restraint.

236. لَا تَنْفَعُ الصَّنِيعَةُ إِلَّا فِي ذِي وِفَاءٍ وَحَفِيزَةٍ.

237. Giving little is better than offering excuses [for not giving].

237. يَسِيرُ الْعَطَاءُ خَيْرٌ مِنَ التَّعَلُّلِ بِالْإِعْتِذَارِ.

238. Good turns do not thrive except with the honourable.

238. لَا تَزْكُو إِلَّا عِنْدَ الْكِرَامِ الصَّنَائِعُ.

239. There is no virtue in the good turn that is reckoned [as a favour].

239. لَأخَيْرَ فِي الْمَعْرُوفِ الْمَحْصَى.

240. The consequences of kindness are never dispraised.

240. لَا تُذَمُّ أَبَدًا عَوَاقِبُ الْإِحْسَانِ.

241. None is praised except the one who shows his kindness.

241. لَا يُحْمَدُ إِلَّا مَنْ بَدَلَ إِحْسَانَهُ.

242. It is enough of a donation to give what is [readily] available.

242. كَفَى بِالْمَيْسُورِ رِفْدًا.

243. Benevolence is the better of the two treasures.

243. الْمَعْرُوفُ أَفْضَلُ الْكَنْزَيْنِ.

244. Good turns are shackles that cannot be extricated except through gratitude or requital.

244. الْمَعْرُوفُ غُلٌّ لَا يَفُكُّهُ إِلَّا شُكْرٌ، أَوْ مُكَافَاةٌ.

245. Completing a good turn is better than starting it.

245. إِكْمَالُ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

246. A benevolent action is not completed except by three things: by taking it to be insignificant, by expediting it and by concealing it; for when you take it to be insignificant, you have made it great; and when you expedite it, you have made it beneficial; and when you conceal it, you have made it complete.

246. الْمَعْرُوفُ لَا يَتِمُّ إِلَّا بِثَلَاثٍ: بِتَصْغِيرِهِ، وَتَعْجِيلِهِ، وَسْتَرِهِ، فَإِنَّكَ إِذَا صَغَّرْتَهُ فَقَدْ عَظَّمْتَهُ، وَإِذَا عَجَّلْتَهُ فَقَدْ هَنَّأْتَهُ وَإِذَا سَتَرْتَهُ فَقَدْ تَمَّمْتَهُ.

247. Doing a good turn is the best acquisition [for the Hereafter], and generosity is the best ornament.

247. الْإِفْضَالُ أَفْضَلُ قَنِيَّةٍ، وَالسَّخَاءُ أَحْسَنُ حَلِيَّةٍ.

248. When the kind people become fewer, those who adorn themselves get ruined.

248. إِذَا قَلَّ أَهْلُ الْفَضْلِ هَلَكَ أَهْلُ التَّجْمَلِ.

249. By doing good to others, ranks get elevated.

249. بِالْإِفْضَالِ تَعْظُمُ الْأَقْدَارُ.

250. By conferring favours, people are enthralled.

250. بِالْإِفْضَالِ تُسْتَرْقُ الْأَعْنَاقُ.

251. Through [his] abundant favours, the munificent person is recognized.

251. بِكَثْرَةِ الْإِفْضَالِ يُعْرَفُ الْكَرِيمُ.

252. By conferring favours [to others], [one's] faults are hidden.

252. بِالْإِفْضَالِ تُسْتَرُّ الْعُيُوبُ.

253. Give life to your good deed by killing it (i.e. by forgetting it).

253. أَحْيِ مَعْرُوفَكَ بِإِمَاتَتِهِ.

254. Do good whenever possible, and deter the evildoer with righteous action.

254. إِفْعَلِ الْمَعْرُوفَ مَا أَمَكْنَ، وَازْجُرِ الْمُسِيءَ بِفِعْلِ الْمُحْسِنِ.

255. Extend your benevolence to all the people, for verily nothing can be equated with the virtue of a good turn in the sight of Allah, the Glorified.

255- أُبْذِلُ مَعْرُوفَكَ لِلنَّاسِ كَافَّةً فَإِنَّ فَضِيلَةَ فِعْلِ الْمَعْرُوفِ لَا يَعْدِلُهَا عِنْدَ اللَّهِ
سُبْحَانَهُ شَيْءٌ.

256. Give life to the benevolent act by killing it (i.e. forgetting it), for verily the sense of obligation destroys a good turn.

256- أَحْيُوا الْمَعْرُوفَ بِإِمَاتَتِهِ، فَإِنَّ الْمِنَّةَ تَهْدِمُ الصَّنِيعَةَ.

257. The best good deed is coming to the aid of the aggrieved.

257- أَفْضَلُ الْمَعْرُوفِ إِغَاثَةُ الْمَلْهُوفِ.

258. The loftiest good turn is that which is done to those who deserve it.

258- أَجَلُّ الْمَعْرُوفِ مَا صُنِعَ إِلَى أَهْلِهِ.

259. The best favour of the wicked person is holding back his harm [from others].

259- أَفْضَلُ مَعْرُوفِ اللَّئِيمِ مَنْعُ أَذَائِهِ.

260. The ugliest deed of an honourable person is withholding his contribution.

260- أَقْبَحُ أَعْمَالِ الْكَرِيمِ مَنْعُ عَطَائِهِ.

261. Verily the people who do good [to others] are more in need of doing it than those who request it from them.

261- إِنَّ بِأَهْلِ الْمَعْرُوفِ مِنَ الْحَاجَةِ إِلَىٰ اصْطِنَاعِهِ أَكْثَرَ مِمَّا بِأَهْلِ الرَّغْبَةِ إِلَيْهِمْ مِنْهُ.

262. Benevolence is [a means of] servitude.

262- الْمَعْرُوفُ رُقٌّ.

263. The most profitable wares are the rendering of benevolent actions.

263- أَرْبِحُ الْبِضَايِعِ إِصْطِنَاعُ الصَّنَائِعِ.

264. The perfection of giving is in expediting it.

264- كَمَالُ الْعَطِيَّةِ تَعْجِيلُهَا.

265. The human being is not enthralled until he is engulfed by favour.

265- لَنْ يُسْتَرْقَ الْإِنْسَانُ حَتَّىٰ يَغْمُرَهُ الْإِحْسَانُ.

266. One who is not good at seeking sympathy is faced with scorn.2

266- مَنْ لَمْ يُحْسِنِ الْاسْتِعْطَافَ قُوْبِلَ بِالِاسْتِخْفَافِ.

267. Nothing enthrals the honourable ones like benevolence.

267- مَا اسْتُعْبِدَ الْكِرَامُ بِمِثْلِ الْإِكْرَامِ.

268. The best of treasures are: the good turn that is consigned to (or by) the free and the knowledge that

is learned by the virtuous.

268. أَفْضَلُ الْكُنُوزِ مَعْرُوفٌ يُودَعُ (يُودِعُهُ) الْأَحْرَارُ، وَعِلْمٌ يَتَدَارَسُهُ الْأَخْيَارُ.

269. Ingratitude for favours leads to deprivation.

269. كُفْرَانُ الْإِحْسَانِ يُوجِبُ الْحَرْمَانَ.

270. One who withholds from giving is deprived of (or prevents) praise.

270. مَنْ مَنَعَ الْعَطَاءَ مَنَعَ الثَّنَاءَ.

271. Giving after having refused is more graceful than refusing after having given.

271. أَلْعَطِيَّةُ بَعْدَ الْمَنَعِ أَجْمَلُ مِنَ الْمَنَعِ بَعْدَ الْعَطِيَّةِ.

272. Whoever does good to the people, Allah covers him with His mercy and places him in His pardon.

272. مَنْ أَحْسَنَ إِلَى الرَّعِيَّةِ، نَشَرَ اللَّهُ عَلَيْهِ جَنَاحَ رَحْمَتِهِ وَأَدْخَلَهُ فِي مَغْفِرَتِهِ.

273. Give whatever you are giving expeditiously and beneficially, and if you refuse then let it be with politeness and apology.

273. أُعْطِ مَا تُعْطِيهِ مُعْجَلًا مُهَنَّأً وَإِنْ مَنَعْتَ فَلْيَكُنْ فِي إِجْمَالٍ وَإِعْذَارٍ.

274. One who finds it easy to give away [his] wealth has hopes directed towards him.

274. مَنْ هَانَ عَلَيْهِ بَذْلُ الْأَمْوَالِ تَوَجَّهَتْ إِلَيْهِ الْأَمَالُ.

275. One who loves to be remembered with praise should give generously from his wealth.

275. مَنْ أَحَبَّ الذِّكْرَ الْجَمِيلَ فَلْيَبْذُلْ مَالَهُ.

276. One who gives generously enthral the people.

276. مَنْ بَذَلَ مَالَهُ اسْتَرْقَّ الرِّقَابَ.

277. Nothing spreads renown like generosity.

277. مَا شَاعَ الذِّكْرُ بِمِثْلِ الْبَذْلِ.

278. Generosity is the expander of ability.

278. الْبَذْلُ مَادَّةُ الْإِمْكَانِ.

279. Generosity earns praise.

279. الْبَذْلُ يَكْسِبُ الْحَمْدَ.

280. Through generosity, praises are increased.

280. بِالْبَذْلِ تَكْثُرُ الْمَحَامِدُ.

281. By being generous with blessings, the blessings last longer.

281. بِبَذْلِ النِّعْمَةِ تُسْتَدَامُ النِّعْمَةُ.

282. Increased generosity is a sign of nobility.

282. كَثْرَةُ الْبَذْلِ آيَةُ النُّبْلِ.

1. Or: People are the children of what they do best.
2. Or: One who does not consider compassion to be good is faced with scorn.

The Good Doer المحسن

1. Let not the good doer and the evildoer be equal in your eyes, for will make the good-doer abstain from his benevolence and will encourage the evildoer to continue his evil.

1- لَا يَكُنِ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكَ سَوَاءً، فَإِنَّ ذَلِكَ يَزْهَدُ الْمُحْسِنَ فِي الْإِحْسَانِ، وَيُتَابِعُ الْمُسِيءَ إِلَى الْإِسَاءَةِ.

2. The charitable one needs the beggar.

2- يَحْتَاجُ ذُو النَّائِلِ إِلَى السَّائِلِ.

3. Be open-handed but do not be wasteful.

3- كُنْ سَمِحاً وَلَا تَكُنْ مُبْذِراً.

4. The good doer person is one who is benevolent to all people.

4- الْمُحْسِنُ مَنْ عَمَّ النَّاسَ بِالْإِحْسَانِ.

5. The benevolent is supported, the malevolent is scorned.

5. الْمُحْسِنُ مُعَانٌ، الْمُسِيءُ مُهَانٌ.

6. The good doer is one whose words are affirmed by his actions.

6. الْمُحْسِنُ مَنْ صَدَّقَ أَقْوَالَهُ أَعْمَالُهُ.

7. The benevolent one is alive, even if he is transferred to the dwellings of the dead.

7. الْمُحْسِنُ حَيٌّ وَإِنْ نُقِلَ إِلَى مَنَازِلِ الْأَمْوَاتِ.

8. If you rush towards good whenever you see it, distance yourself from evil when you see it, act obediently [upon the commandments of Allah] and vie to acquire noble traits, then you are righteous and successful.

8. إِذَا رَأَيْتُمُ الْخَيْرَ فَسَارِعْتُمْ إِلَيْهِ، وَرَأَيْتُمُ الشَّرَّ فَتَبَاعَدْتُمْ عَنْهُ، وَكُنْتُمْ بِالطَّاعَاتِ عَامِلِينَ، وَفِي الْمَكَارِمِ مُتَنَافِسِينَ، كُنْتُمْ مُحْسِنِينَ فَائِزِينَ.

9. The worst of the benevolent ones is the one who puts others under obligation by his favour.

9. شَرُّ الْمُحْسِنِينَ الْأُمَّتَنُ بِإِحْسَانِهِ.

10. The doer of good deeds does not stumble, and when he does stumble, he finds a support [to hold on to].

10. صَاحِبُ الْمَعْرُوفِ لَا يَعْثُرُ، وَإِذَا عَثَرَ وَجَدَ مُتَّكِّئًا.

11. Every good doer is affable.

11. كُلُّ مُحْسِنٍ مُسْتَأْنَسٌ.

12. The good doers are recognized by what the righteous people speak about them, and by their good deeds and virtuous conduct.

12- يُسْتَدَلُّ عَلَى الْمُحْسِنِينَ بِمَا يَجْرِي لَهُمْ عَلَى السُّنَنِ الْأَخْيَارِ، وَحُسْنِ الْأَفْعَالِ،
وَجَمِيلِ السَّيْرَةِ.

الحُسْنُ Physical Beauty

1. Physical beauty is of no benefit without nobility.

1- لَا يَنْفَعُ الْحُسْنَ بِغَيْرِ نَجَابَةٍ.

الحمَرُ (The Inability to Express Oneself Effectively) Dyslogia

1. The ugliness of dyslogia is better than the harm of talking nonsense.

1- قُبْحُ الْحَمَرِ خَيْرٌ مِنْ جُرْحِ الْهَذَرِ.

2. The inability of effective expression weakens the argument.

2- الْحَمَرُ يُضَعِّفُ الْحُجَّةَ.

3. Dyslogia is better than babble.

3- الْحَمَرُ خَيْرٌ مِنْ الْهَذَرِ.

Fortune الحظّ

1. The fortune of a person that comes through the ears is for himself and that which is on the tongue for others.

1- الْحَظُّ لِلْإِنْسَانِ فِي الْأُذُنِ لِنَفْسِهِ وَفِي اللِّسَانِ لِغَيْرِهِ.

2. Fortune rushes towards the one who does not seek it.

2- الْحَظُّ يَسْعَى إِلَى مَنْ لَا يَخْطُبُهُ.

Gaining Favour الحُظُوَّةُ

1. Favour is gained in the sight of the Creator by yearning for that which is with Him; favour is gained with the creatures by turning away from what they possess.

1- الْحُظُوَّةُ عِنْدَ الْخَالِقِ بِالرَّغْبَةِ فِيمَا لَدَيْهِ، الْحُظُوَّةُ عِنْدَ الْمَخْلُوقِ بِالرَّغْبَةِ عَمَّا فِي يَدَيْهِ.

Digging a Pit for a Brother حفر البئر للأخ

1. One who digs a pit for his brother, Allah will cause him to fall in his [own] pit.

1- مَنْ حَفَرَ بَيْتاً لِأَخِيهِ أَوْقَعَهُ اللَّهُ فِي بَيْتِهِ.

2. One who digs a pit for his believing brother will fall into it [himself].

2- مَنْ حَفَرَ لِأَخِيهِ الْمُؤْمِنِ بَيْتاً أَوْقَعَ فِيهَا.

Spite and Malice الحِقْدُ

1. Malice is from the nature of the wicked.

1- الحِقْدُ مِنْ طَبَائِعِ الْأَشْرَارِ.

2. Spite is a fire that is not put out except by vanquish. (It is a raging fire that is not put out by anything other than death or vanquish).

2- الحِقْدُ نَارٌ لَا تُطْفِئُ إِلَّا بِالظَّفْرِ. (نَارٌ كَامِنَةٌ لَا يُطْفِئُهَا إِلَّا مَوْتُ أَوْ ظَفْرٌ).

3. Malice wears away [its possessor].

3- الحِقْدُ يُذْرِى.

4. Spite is the trait of the jealous ones.

4- الحِقْدُ شِيمَةُ الْحَسَدَةِ.

5. Malice is the motive of rage.

5- الحِقْدُ مَثَارُ الْغَضَبِ.

6. Spite is the vilest of flaws.

6- الحِقْدُ أَلَمُّ الْعُيُوبِ.

7. Malice is a painful ailment and an infectious disease.

7. الْحِقْدُ دَاءٌ دَوِيٌّ، وَمَرَضٌ مُؤَبِّيٌّ.

8. Malice is a vile characteristic and a fatal sickness.

8. الْحِقْدُ خُلُقٌ دَنِيٌّ، وَمَرَضٌ مُرْدِيٌّ.

9. Keep away from harbouring grudges against each other, hating each other, quarrelling with one other and not lending a supporting hand to each other, [and by doing this] you will gain mastery over your affairs.

9. تَجَنَّبُوا تَضَاعُنَ الْقُلُوبِ، وَتَشَاخُنَ الصُّدُورِ وَتَدَابُرَ النُّفُوسِ، وَتَخَاذُلَ الْأَيْدِي تَمَلِكُوا أَمْرَكُمْ.

10. The cornerstone of flaws is spite.

10. رَأْسُ الْعُيُوبِ الْحِقْدُ.

11. The cause of discord is malice.

11. سَبَبُ الْفِتَنِ الْحِقْدُ.

12. The weapon of evil is spite.

12. سِلَاحُ الشَّرِّ الْحِقْدُ.

13. The worst thing that resides in the heart is malice.

13. شَرُّ مَا سَكَنَ الْقَلْبَ الْحِقْدُ.

14. Extreme malice stems from the intense jealousy.

14. شِدَّةُ الْحِقْدِ مِنْ شِدَّةِ الْحَسَدِ.

15. Purify your hearts from malice, for it is an infectious disease.

15. طَهِّرُوا قُلُوبَكُمْ مِنَ الْحِقْدِ فَإِنَّهُ دَاءٌ مُوبِقٌ.

16. In times of difficulty, feelings of malice disappear.

16. عِنْدَ الشَّدَائِدِ تَذْهَبُ الْأَحْقَادُ.

17. One who eliminates malice [from his heart], his heart and mind become relaxed.

17. مَنْ اطَّرَحَ الْحِقْدَ اسْتَرَاحَ قَلْبُهُ وَوَلْبُهُ.

The Spiteful الحقود

1. There is no brotherhood for the spiteful.

1. لَيْسَ لِحَقُودِ أَخُوَّةٍ.

2. One whose spite increases, his censure decreases.

2. مَنْ كَثُرَ حِقْدُهُ قَلَّ عِتَابُهُ.

3. One who sows hatred reaps tribulations.

3- مَنْ زَرَعَ الْإِحْنَ حَصَدَ الْمِحْنَ.

4. How miserable is the life of a spiteful person!

4. مَا أَنْكَدَ عَيْشَ الْحَقُودِ.

5. The spiteful person has no love.

5. لَا مَوَدَّةَ لِحَقُودِ.

6. The spiteful one has a tormented soul is doubly distressed.

6. الْحَقُودُ مُعَذَّبُ النَّفْسِ مُتَضَاعِفُ الْهَمِّ.

7. There is no repose for the spiteful.

7. الْحَقُودُ لِرَاحَةٍ لَهُ.

Belittling others التحقير

1. Do not belittle anyone until you have heard from him.

1- لَا تَزْدِرِينَ أَحَدًا حَتَّى تَسْتَنْطِقَهُ.

Verification التحقيق

1. There is no action like verification.

1. لَاعْمَلْ كَالْتَّحْقِيقِ.

2. There is no practice better than verification.

2. لَاسُنَّةَ أَفْضَلَ مِنَ التَّحْقِيقِ.

The Truth الحق

1. Truth is an incisive sword.

1. الْحَقُّ سَيْفٌ قَاطِعٌ.

2. Truth is the best way.

2. الْحَقُّ أَفْضَلُ سَبِيلٍ.

3. Truth is the strongest supporter.

3. الْحَقُّ أَقْوَى ظَهِيرٍ.

4. Truth is the clearest course.

4. الْحَقُّ أَوْضَحُ سَبِيلٍ.

5. The truth is worthier of being followed.

5. الْحَقُّ أَحَقُّ أَنْ يُتَّبَعَ.

6. Assisting one another to establish the truth is [a sign of] trustworthiness and faith.

6. اَلتَّعَاوُنُ عَلَىٰ اِقَامَةِ الْحَقِّ اٰمَانَةٌ وَّ دِيَانَةٌ.

7. Truth is a sword [to fight] against the followers of falsehood.

7. اَلْحَقُّ سَيْفٌ عَلَىٰ اَهْلِ الْبَاطِلِ.

8. Truth is a refuge for every worker (and an argument for every speaker).

8. اَلْحَقُّ مَنجَاةٌ لِكُلِّ عَامِلٍ (وَحُجَّةٌ لِكُلِّ قَائِلٍ).

9. Through truth, the petitioner gets support.

9. بِالْحَقِّ يَسْتَنْظِرُ الْمُحْتَجُّ.

10. It is by turning away from the truth that misguidance comes about.

10. بِالْعُدُولِ عَنِ الْحَقِّ تَكُونُ الضَّلَالَةُ.

11. By clinging to the truth, support is received.

11. بِلُزُومِ الْحَقِّ يَحْصُلُ الْاِسْتَنْظَارُ.

12. There is truth and falsehood, and each has its followers.

12. حَقٌّ وَّ بَاطِلٌ، وَّلِكُلٍّ اٰهْلٌ.

13. Truth that harms is better than falsehood that brings joy.

13. حَقٌّ يَضُرُّ خَيْرٌ مِنْ بَاطِلٍ يَسُرُّ.

14. Plunge into hardships to [arrive at] the truth wherever it may be.

14. خُضَّ الْغَمْرَاتِ إِلَى الْحَقِّ حَيْثُ كَانَ.

15. May Allah have mercy on the person who supports truth when he sees it, repels injustice when he sees it and assists his companion by truth.

15. رَحِمَ اللَّهُ رَجُلًا رَأَى حَقًّا فَأَعَانَ عَلَيْهِ، وَرَأَى جَوْرًا فَرَدَّهُ وَكَانَ عَوْنًا بِالْحَقِّ عَلَى صَاحِبِهِ.

16. May Allah have mercy of the person who enlivens the truth, causes falsehood to die, fights against oppression and establishes justice.

16. رَحِمَ اللَّهُ امْرَأً أَحْيَى حَقًّا، وَأَمَاتَ بَاطِلًا، وَأَدْحَضَ الْجَوْرَ، وَأَقَامَ الْعَدْلَ.

17. The peak of wisdom is clinging to the truth and obeying the one who stands for the truth.

17. رَأْسُ الْحِكْمَةِ لُزُومُ الْحَقِّ، وَطَاعَةُ الْمُحِقِّ.

18. Seeking assistance to establish the truth is [a sign of] faith and uprightness.

18. طَلَبُ التَّعَاوُنِ عَلَى إِقَامَةِ الْحَقِّ دِيَانَةٌ وَأَمَانَةٌ.

19. Cling to the things that necessitate the [establishment of] truth and beware of the things that transpose falsities [to make them seem true].

19- عَلَيْكُمْ بِمُوجِبَاتِ الْحَقِّ فَالْزَمُوهَا، وَإِيَّاكُمْ وَمُحَالَاتِ التُّرَاهَاتِ.

20. Your return to the truth is better than your persisting in falsehood.

20- عَوْدُكَ إِلَى الْحَقِّ خَيْرٌ مِنْ تَمَادِيكَ فِي الْبَاطِلِ.

21. Your returning to the truth, even if you get exhausted, is better than your comfort while clinging to falsehood.

21- عَوْدُكَ إِلَى الْحَقِّ وَإِنْ تَعَبْتَ خَيْرٌ مِنْ رَاحَتِكَ مَعَ لُزُومِ الْبَاطِلِ.

22. In adhering to the truth, there is prosperity.

22- فِي لُزُومِ الْحَقِّ تَكُونُ السَّعَادَةُ.

23. Abandon the one who has abandoned the truth for other than it, and leave him and that which he has preferred for himself.

23- فَارِقْ مَنْ فَارَقَ الْحَقَّ إِلَى غَيْرِهِ، وَدَعُهُ وَمَا رَضِيَ لِنَفْسِهِ.

24. Little truth repels much falsehood, just as a little fire burns a lot of firewood.

24- قَلِيلُ الْحَقِّ يَدْفَعُ كَثِيرَ الْبَاطِلِ كَمَا أَنَّ الْقَلِيلَ مِنَ النَّارِ يُحْرِقُ كَثِيرَ الْحَطَبِ.

25. Speak the truth and you will benefit; do not utter falsehood and you will be safe.

25- قُولُوا الْحَقَّ تَغْنَمُوا، وَاسْكُتُوا عَنِ الْبَاطِلِ تَسْلَمُوا.

26. For truth there is stability.

26- لِلْحَقِّ دَوْلَةٌ.

27. Let your refuge be the truth, for verily truth is the strongest supporter.

27- لِيَكُنْ مَوْئِلُكَ إِلَى الْحَقِّ، فَإِنَّ الْحَقَّ أَقْوَى مُعِينٌ.

28. One who does not act upon the truth will never attain salvation.

28- لَنْ يُدْرِكَ النَّجَاةَ مَنْ لَمْ يَعْمَلْ بِالْحَقِّ.

29. One who acts upon the truth, gains [from it].

29- مَنْ عَمِلَ بِالْحَقِّ غَنِمَ.

30. One who acts upon the truth, profits.

30- مَنْ عَمِلَ بِالْحَقِّ رِبِحَ.

31. One who acts upon the truth is saved.

31- مَنْ عَمِلَ بِالْحَقِّ نَجَا.

32. One who acts upon the truth becomes successful.

32- مَنْ عَمِلَ بِالْحَقِّ أَفْلَحَ.

33. One who fights against the truth is thrown down.

33- مَنْ صَارَعَ الْحَقَّ صُرِعَ.

34. One who speaks truthfully is believed.

34- مَنْ قَالَ بِالْحَقِّ صُدِّقَ.

35. One who tries to prevail against the truth is overpowered [by it].

35- مَنْ غَالَبَ الْحَقَّ غُلِبَ.

36. One who battles against the truth is ruined.

36- مَنْ حَارَبَ الْحَقَّ حُرِبَ.

37. One who opposes the truth is killed (or thrown down) by it.

37- مَنْ عَانَدَ الْحَقَّ قَتَلَهُ (صَرَعَهُ).

38. One who opposes the truth is seized by powerlessness.

38- مَنْ عَانَدَ الْحَقَّ لَزِمَهُ الْوَهْنُ.

39. One who opposes the truth has taken Allah as his adversary.

39- مَنْ عَانَدَ الْحَقَّ كَانَ اللَّهُ خَصْمَهُ.

40. One who is not saved by the truth is destroyed by falsehood.

40. مَنْ لَمْ يُنْجِهِ الْحَقُّ، أَهْلَكَهُ الْبَاطِلُ.

41. One who transgresses the truth, his path becomes narrowed.

41. مَنْ تَعَدَّى الْحَقَّ، ضَاقَ مَذْهَبُهُ.

42. One who seeks honour through truth will be honoured by truth.

42. مَنْ اِعْتَزَّ بِالْحَقِّ اَعَزَّهُ الْحَقُّ.

43. One who shows his face [in opposition] to the truth is destroyed.

43. مَنْ اَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ.

44. One who takes the truth as his reins, the people will take him to be their leader.

44. مَنْ اَتَّخَذَ الْحَقَّ لِجَامًا اِتَّخَذَهُ النَّاسُ اِمَامًا.

45. Whoever acts upon the truth, the creation incline towards him.

45. مَنْ عَمِلَ بِالْحَقِّ مَالَ اِلَيْهِ الْخَلْقُ.

46. One who feels ashamed of speaking the truth is really a fool.

46. مَنْ اسْتَحْيَى مِنْ قَوْلِ الْحَقِّ فَهُوَ اَحْمَقُ.

47. One who struggles to establish the truth is granted success [by Allah].

47. مَنْ جَاهَدَ عَلَى إِقَامَةِ الْحَقِّ وَفَّقَ.

48. One who deviates from the truth, his end is dispraised.

48. مَنْ نَكَبَ عَنِ الْحَقِّ نُمَّ عَاقِبَتُهُ.

49. Whoever surrenders to the truth and follows the rightful [leader] is [considered to be] among the righteous.

49. مَنْ اسْتَسَلَّمَ لِلْحَقِّ، وَأَطَاعَ الْمُحِقَّ كَانَ مِنَ الْمُحْسِنِينَ.

50. Whoever makes the truth his goal, difficult things are made easy for him and distant things are brought nearer to him.

50. مَنْ جَعَلَ الْحَقَّ مَطْلَبَهُ، لَانَ لَهُ الشَّدِيدُ، وَقَرُبَ عَلَيْهِ الْبَعِيدُ.

51. Whoever weakens the truth and forsakes it is destroyed by falsehood and killed by it.

51. مَنْ أضعَفَ الْحَقَّ وَخَذَلَهُ أَهْلَكَهُ الْبَاطِلُ وَقَتَلَهُ.

52. One whose goal is the truth will attain it, even if he is very uncertain.

52. مَنْ كَانَ مَقْصِدُهُ الْحَقَّ أَدْرَكَهُ، وَلَوْ كَانَ كَثِيرَ اللَّبْسِ.

53. Whoever opposes the truth, it kills him and whoever tries to overpower it, it humiliates him.

53. مَنْ عَانَدَ الْحَقَّ قَتَلَهُ، وَمَنْ تَعَزَّزَ عَلَيْهِ (عَلَى الْبَاطِلِ) ذَلَّلَهُ.

54. Whoever helps the truth, benefits.

54. مَنْ نَصَرَ الْحَقَّ غَنِمَ.

55. How numerous are those who admit to the truth but do not follow it!

55. مَا أَكْثَرَ مَنْ يَعْتَرِفُ بِالْحَقِّ وَلَا يُطِيعُهُ.

56. One who contends with the truth is defeated.

56. مُنَازِعُ الْحَقِّ مَخْصُومٌ.

57. How good a guide truth is!

57. نِعْمَ الدَّلِيلُ الْحَقُّ.

58. Do not hold back from presenting the truth when you find those who are worthy of it.

58. لَا تُمْسِكْ عَنْ إِظْهَارِ الْحَقِّ، إِذَا وَجَدْتَ لَهُ أَهْلًا.

59. Let nothing make you feel at ease but the truth and let nothing make you uneasy except falsehood.

59. لَا يُؤْنِسَنَّكَ إِلَّا الْحَقُّ، وَلَا يُوحِشَنَّكَ إِلَّا الْبَاطِلُ.

60. Let not your attention towards the rights of a person [who is close to you] prevent you from establishing justice against him.

60. لَا تَمْنَعَنَّكُمْ رِعَايَةُ الْحَقِّ لِأَحَدٍ عَنْ إِقَامَةِ الْحَقِّ عَلَيْهِ.

61. Falsehood and truth do not go together.

61. لَا يَجْتَمِعُ الْبَاطِلُ وَالْحَقُّ.

62. None is patient in the face of truth except the judicious and intelligent one.

62. لَا يَصْبِرُ عَلَى الْحَقِّ إِلَّا الْحَازِمُ الْأَرِيبُ.

63. There is no messenger more conveying than the truth.

63. لَا رَسُولَ أَوْلَى مِنَ الْحَقِّ.

64. There is no adviser more sincere than the truth.

64. لَا نَاصِحَ أَوْصَحَ مِنَ الْحَقِّ.

65. There is no companion who is dearer than the truth.

65. لَا صَاحِبَ أَعَزَّ مِنَ الْحَقِّ.

66. One who takes the support of truth is not defeated.

66. لَا يُغْلَبُ مَنْ يَسْتَنْظِرُ بِالْحَقِّ.

67. One who argues by truth is not defeated.

67. لَا يَخْصِمُ مَنْ يَحْتَجُّ بِالْحَقِّ.

68. One who elevates himself by truth is not overtaken (or abased).

68. لَا يُدْرِكُ (لَا يَذِلُّ) مَنْ اعْتَزَّ بِالْحَقِّ.

69. None is patient with the truth except the one who knows its merit.

69. لَا يَصْبِرُ لِلْحَقِّ إِلَّا مَنْ يَعْرِفُ فَضْلَهُ.

70. A man cannot be faulted for taking his right, rather he can only be censured for taking that which is not [rightfully] his.

70. لَا يُعَابُ الرَّجُلُ بِأَخْذِ حَقِّهِ، وَإِنَّمَا يُعَابُ بِأَخْذِ مَا لَيْسَ لَهُ.

71. A little truth repels much falsehood.

71. يَسِيرُ الْحَقُّ يَدْفَعُ كَثِيرَ الْبَاطِلِ.

72. [About the ones who did not participate in the battle]: They forsook the truth and did not assist the falsehood.

72. خَذَلُوا الْحَقَّ، وَلَمْ يَنْصُرُوا الْبَاطِلَ.

73. The truth is illuminated and free from prejudice and hypocrisy.

73. الْحَقُّ أَبْلَجٌ مُنْزَهُ عَنِ الْمُحَابَاةِ وَالْمُرَايَاةِ.

74. Act upon the truth even if it is against your desires and do not sell your Hereafter for this world.

74. إِرْ كَبِ الْحَقِّ وَإِنْ خَالَفَ هَوَاكَ، وَلَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ.

75. Cling to the truth and it will take you to the place of the followers of truth, on the day when judgment will not be made except with truth.

75. الْزَمِ الْحَقَّ يُنَزِّلَكَ مَنَازِلَ أَهْلِ الْحَقِّ يَوْمَ لَا يُقْضَى إِلَّا بِالْحَقِّ.

76. Cling to the truth and salvation will cling to you.

76. الْزَمُوا الْحَقَّ تَلْزَمَكُمُ النَّجَاةُ.

77. Recognize the right of the one who knows your right, [be he] young or old, inferior or superior.

77. اِعْرِفُوا الْحَقَّ لِمَنْ عَرَفَهُ لَكُمْ، صَغِيرًا كَانَ أَوْ كَبِيرًا، وَضِعًا كَانَ أَوْ رَفِيعًا.

78. Indeed, one who is not benefitted by the truth is harmed by falsehood, and one who is not set straight by guidance is dragged down by misguidance.

78. أَلَا وَمَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ، وَمَنْ لَا يَسْتَقِمُّ بِهِ الْهُدَى يَجُرُّ بِهِ الضَّلَالُ إِلَى الرَّدَى.

79. The biggest loser is one who is able to speak the truth but still does not speak it.

79. أَخْسَرُ النَّاسِ مَنْ قَدَرَ عَلَى أَنْ يَقُولَ الْحَقَّ وَلَمْ يَقُلْ.

80. The best of creation are those who judge more with truth, and the most beloved among them in the sight of Allah are those who are more truthful in speech.

80. أَفْضَلُ الْخَلْقِ أَقْضَاهُمْ بِالْحَقِّ، وَأَحَبُّهُمْ إِلَى اللَّهِ سُبْحَانَهُ أَقْوَلُهُمْ لِلصِّدْقِ.

81. One who is overcome [while he is] on the right, is victorious.

81. الْمَغْلُوبُ بِالْحَقِّ غَالِبٌ.

82. One who wages war against the truth is ruined.

82. الْمُحَارِبُ لِلْحَقِّ مَحْرُوبٌ.

83. Speaking the truth is better than inarticulateness and silence.

83. الْقَوْلُ بِالْحَقِّ خَيْرٌ مِنَ الْعِيِّ وَالصَّمْتِ.

المُحِقُّ **One who is on the Right**

1. The goal of one who is on the right is [following or remaining on] the right course.

1- غَرَضُ الْمُحِقِّ الرَّشَادُ.

حقوق الله تعالى **The Rights of Allah, The Most High**

1. Giving this wealth in order to fulfil the rights of Allah has been made part of generosity.

1- إِعْطَاءُ هَذَا الْمَالِ فِي حُقُوقِ اللَّهِ دَخَلَ فِي بَابِ الْجُودِ.

2. Take out the [rightful] dues from your wealth and share in your wealth with your friend; let your speech

be measured and your endeavour well thought-out, [for by this] you will remain safe from censure and regret.

2- أَخْرِجْ مِنْ مَالِكَ الْحُقُوقَ، وَأَشْرِكْ فِيهِ الصَّدِيقَ، وَلْيَكُنْ كَلَامُكَ فِي تَقْدِيرِ،
وهِمَّتِكَ فِي تَفْكِيرِ، تَأْمَنِ الْمَلَامَةَ وَالنَّدَامَةَ.

3. The right of Allah, the Glorified, upon you in times of ease is piety and gratitude, and in times of hardship, [to have] contentment and patience.

3- حَقُّ اللَّهِ سُبْحَانَهُ عَلَيْكُمْ فِي الْيُسْرِ الْبِرُّ وَالشُّكْرُ وَفِي الْعُسْرِ الرِّضَا وَالصَّبْرُ.

Rights of the People حقوق الناس

1. Allah, the Glorified, has placed the rights of His servants before His rights, so whoever fulfils the rights of the servants of Allah, then this helps one to fulfil the rights of Allah.

1- جَعَلَ اللَّهُ سُبْحَانَهُ حُقُوقَ عِبَادِهِ مُقَدِّمَةً لِحُقُوقِهِ، فَمَنْ قَامَ بِحُقُوقِ عِبَادِ اللَّهِ
كَانَ ذَلِكَ مُؤَدِّيًّا إِلَى الْقِيَامِ بِحُقُوقِ اللَّهِ.

Hoarding and Hoarders الإحتكار والمحتكر

1. The stingy hoarder accumulates for the one who does not thank him (i.e. his heirs) and proceeds towards the one who will not accept his excuse (i.e. Allah).

1- الْمُحْتَكِرُ الْبَخِيلُ جَامِعٌ لِمَنْ لَا يَشْكُرُهُ، وَقَادِمٌ عَلَى مَنْ لَا يَعُذْرُهُ.

2. Hoarding is a vice.

2. الإِحتِكَارُ رَذِيلَةٌ.

3. Hoarding invites deprivation.

3. الإِحتِكَارُ دَاعِيَةٌ الحِرْمَانِ.

4. The hoarder is deprived of his blessing.

4. المُحتَكِرُ مَحْرُومٌ مِنْ نِعْمَتِهِ.

5. It is from the nature of the inexperienced [and ignorant] to trouble the people by hoarding.

5. مِنْ طَبَائِعِ الأَعْمَارِ إِتْعَابُ النُّفُوسِ فِي الإِحتِكَارِ.

6. Be solvent (or an assessor), and do not be a hoarder.

6. كُنْ مُقْتَدِرًا (مُقَدِّرًا)، وَلَا تَكُنْ مُحْتَكِرًا.

7. Hoarding is the practice of the vicious.

7. الإِحتِكَارُ شِيْمَةُ الفُجَّارِ.

The Ordinances of Allah وأحكام الله وحدوده

1. In impelling the servants of Allah to follow (or in their acting upon) the ordinances of Allah, there is the fulfilment of rights and all of kindness.

1. فِي حَمْلِ (عَمَلِ) عِبَادِ اللَّهِ عَلَى أَحْكَامِ اللَّهِ إِسْتِيفَاءُ الحُقُوقِ وَكُلُّ الرِّفْقِ.

2. If you were to preserve the bounds of Allah, the Glorified, He would hasten for you His promised bounty.

2- لَوْ حَفِظْتُمْ حُدُودَ اللَّهِ سُبْحَانَهُ لَعَجَّلَ لَكُمْ مِنْ فَضْلِهِ الْمَوْعُودَ.

3. One who neglects the commandments of freedom is made to return to serfdom.

3- مَنْ قَصَرَ عَنْ أَحْكَامِ الْحُرِّيَّةِ أُعِيدَ إِلَى الرِّقِّ.

الحكمة Wisdom

1. Wisdom is a garden for the intelligent and a promenade for the noble.

1- الْحِكْمَةُ رَوْضَةُ الْعُقَلَاءِ، وَنُزْهَةٌ النَّبِلَاءِ.

2. Wisdom does not settle in the heart of a hypocrite except that it departs from it [soon after].

2- الْحِكْمَةُ لَا تَحِلُّ قَلْبَ الْمُنَافِقِ إِلَّا وَهِيَ عَلَى ارْتِحَالٍ.

3. Wisdom is the lost property of every believer, so take it even if it be from the mouths of hypocrites.

3- الْحِكْمَةُ ضَالَّةٌ كُلِّ مُؤْمِنٍ، فَخُذُوهَا وَلَوْ مِنْ أَفْوَاهِ الْمُنَافِقِينَ.

4. Wisdom is a tree that grows in the heart and bears [its] fruit on the tongue.

4- الْحِكْمَةُ شَجَرَةٌ تَنْبُتُ فِي الْقَلْبِ، وَتُثْمِرُ عَلَى اللِّسَانِ.

5. Fill your heart with wisdom and don the attire of tranquillity for these two are the ornaments of the

virtuous.

5. اسْتَشْعِرِ الْحِكْمَةَ، وَتَجَلَّبَبِ السَّكِينَةَ، فَإِنَّهُمَا حَلِيَّةُ الْأَبْرَارِ.

6. The beginning of wisdom is abandoning [worldly] pleasures and its end is loathing the transitory.

6. أَوَّلُ الْحِكْمَةِ تَرْكُ اللَّذَاتِ، وَآخِرُهَا مَقْتُ الْفَانِيَاتِ.

7. The greatest wisdom is for the human being to know himself and to remain within his limits.

7. أَفْضَلُ الْحِكْمَةِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ، وَوُقُوفُهُ عِنْدَ قَدْرِهِ.

8. Wisdom guides [one] to the right.

8. الْحِكْمَةُ تُرْشِدُ.

9. Wisdom is protection.

9. الْحِكْمَةُ عِصْمَةٌ.

10. Wisdoms are the gardens of the noble ones.

10. الْحِكْمُ رِيَاضُ النَّبِلَاءِ.

11. When you get lost from the wisdom of Allah then stand with His power, for indeed [even] if you do not get of His wisdom that which can heal you, you will not lose of His power that which will suffice you.

11. إِذَا ضَلَلْتَ عَنْ حِكْمَةِ اللَّهِ فَاقِفْ عِنْدَ قُدْرَتِهِ، فَإِنَّكَ إِنْ فَاتَكَ مِنْ حِكْمَتِهِ مَا

يَشْفِيكَ فَلَنْ يَفُوتَكَ مِنْ قُدْرَتِهِ مَا يَكْفِيكَ.

12. Through wisdom, the veil of knowledge is removed.

12- بِالْحِكْمَةِ يُكْشَفُ غِطَاءُ الْعِلْمِ.

13. The fruit of wisdom is success.

13- ثَمَرَةُ الْحِكْمَةِ الْفَوْزُ.

14. The fruit of wisdom is disdain for the world and infatuation with the Eternal Paradise.

14- ثَمَرَةُ الْحِكْمَةِ التَّنَزُّهُ عَنِ الدُّنْيَا، وَالْوَلَاءُ بِجَنَّةِ المَأْوَى.

15. The beauty of wisdom is kindness and good amicability.

15- جَمَالُ الْحِكْمَةِ الرَّفْقُ، وَحُسْنُ المُدَارَاةِ.

16. The boundary of wisdom is turning away from the perishing abode [of this world] and being infatuated with the Eternal Abode [of the Hereafter].

16- حَدُّ الْحِكْمَةِ الإِعْرَاضُ عَنِ دَارِ الفَنَاءِ، وَالتَّوَلُّهُ بِدَارِ البَقَاءِ.

17. The wisdom of a lowly person elevates him and the ignorance of a respectable person degrades him.

17- حِكْمَةُ الدَّنِيِّ تَرْفَعُهُ، وَجَهْلُ الشَّرِيفِ يَضَعُهُ.

18. Take wisdom from wherever it may be, for verily wisdom is the lost property of every believer.

18- خُذِ الْحِكْمَةَ أُنَى كَانَتْ، فَإِنَّ الْحِكْمَةَ ضَالَّةٌ كُلِّ مُؤْمِنٍ.

19. Take wisdom from the one who brings it to you, and look at what he is said and do not look at who said it.

19- خُذِ الْحِكْمَةَ مِمَّنْ أَتَاكَ بِهَا، وَانظُرْ إِلَى مَا قَالَ، وَلَا تَنْظُرْهُ إِلَى مَنْ قَالَ.

20. The embellishment of wisdom is being uninterested in the pleasures of this world.

20- زَيْنُ الْحِكْمَةِ الزُّهْدُ فِي الدُّنْيَا.

21. The lost possession of an intelligent person is wisdom, so he is more entitled to it wherever it may be.

21- ضَالَّةٌ الْعَاقِلِ الْحِكْمَةُ، فَهُوَ أَحَقُّ بِهَا حَيْثُ كَانَتْ.

22. The lost possession of a sage is wisdom, so he seeks it out wherever it may be.

22- ضَالَّةٌ الْحَكِيمِ الْحِكْمَةُ، فَهُوَ يَطْلُبُهَا حَيْثُ كَانَتْ.

23. Espouse wisdom, for indeed it is an exquisite ornament.

23- عَلَيْكَ بِالْحِكْمَةِ فَإِنَّهَا الْحِلْيَةُ الْفَاخِرَةُ.

24. The prize of the sagacious is learning wisdom.

24. غَنِيمَةُ الْأَكْيَاسِ مُدَارَسَةُ الْحِكْمَةِ.

25. Sometimes words of wisdom may be uttered by one who is not wise.

25. قَدْ يَقُولُ الْحِكْمَةَ غَيْرُ الْحَكِيمِ.

26. Wisdom has been paired with protection [from sins].

26. قُرِنَتِ الْحِكْمَةُ بِالْعِصْمَةِ.

27. Everything leads to weariness except novel wisdom.

27. كُلُّ شَيْءٍ يُمِلُّ مَا خِلا طَرَائِفَ الْحِكْمِ.

28. How can one be patient in disassociating from the enemies [of his felicity] when he is not aided by wisdom?

28. كَيْفَ يَصْبِرُ عَلَى مُبَايَنَةِ الْأَضْدَادِ مَنْ لَمْ تُعِنَهُ الْحِكْمَةُ.

29. Every time wisdom grows stronger, lust grows weaker.

29. كُلَّمَا قَوِيَتِ الْحِكْمَةُ ضَعُفَتِ الشَّهْوَةُ.

30. Acquiring wisdom is [a means of] beautifying speech and employing kindness.

30. كَسَبُ الْحِكْمَةِ إِجْمَالُ النَّطْقِ، وَاسْتِعْمَالُ الرَّفْقِ.

31. One who enjoys the insights of wisdom is not bereft of delight.

31. مَنْ تَفَكَّهُ بِالْحِكْمِ لَمْ يَعْدِمِ اللَّذَّةَ.

32. One who attaches himself to wisdom has ennobled himself.

32. مَنْ لَهَجَ بِالْحِكْمَةِ فَقَدْ شَرَّفَ نَفْسَهُ.

33. One who is known for [his] wisdom is looked at with reverence.

33. مَنْ عُرِفَ بِالْحِكْمَةِ لِحَظَّتْهُ الْعُيُونُ بِالْوَقَارِ.

34. One whose wisdom becomes established understands the lessons [that can be learnt from the past].

34. مَنْ ثَبَّتَ لَهُ الْحِكْمَةُ عَرَفَ الْعِبْرَةَ.

35. From the treasures of the unseen comes forth wisdom.

35. مِنْ خَزَائِنِ الْغَيْبِ تَظْهَرُ الْحِكْمَةُ.

36. It is part of wisdom to obey the one who is above you, to respect those who are at your level and to be fair to those who are below you.

36. مِنَ الْحِكْمَةِ طَاعَتُكَ لِمَنْ فَوْقَكَ وَإِجْلَالُكَ مَنْ فِي طَبَقَتِكَ، وَإِنْصَافُكَ لِمَنْ دُونَكَ.

37. It is from [the dictates of] wisdom that you should not dispute with the one who is above you; you should not humiliate the one who is below you; you should not pursue that which is not in your ability; you should not let your tongue go against [what is in] your heart, nor let your words go against your deeds; you should not speak about that which you have no knowledge of; and you should not leave the matter when it comes in front of you and seek it when it has passed.

37- مِنَ الْحِكْمَةِ أَنْ لَا تُنَازِعَ مَنْ فَوْقَكَ، وَلَا تَسْتَنْدِلَ مَنْ دُونَكَ، وَلَا تَتَعَاطَى مَا لَيْسَ فِي قُدْرَتِكَ، وَلَا يُخَالِفَ لِسَانُكَ قَلْبَكَ، وَلَا قَوْلُكَ فِعْلَكَ، وَلَا تَتَكَلَّمَ فِيمَا لَا تَعْلَمُ، وَلَا تَتْرُكَ الْأَمْرَ عِنْدَ الْإِقْبَالِ، وَتَطْلُبُهُ عِنْدَ الْإِدْبَارِ.

38. Gatherings of wisdom are the plantations of the praiseworthy.

38- مَجْلِسُ الْحِكْمَةِ غَرْسُ (عُرْسُ) الْفُضْلَاءِ.

39. Lustful desire and wisdom do not go together.

39- لَا تَجْتَمِعُ الشَّهْوَةُ وَالْحِكْمَةُ.

40. Wisdom does not reside in a heart [that is filled] with lust.

40- لَا تَسْكُنُ الْحِكْمَةُ قَلْبًا مَعَ شَهْوَةٍ.

41. There is no wisdom except with safeguarding [from sin].

41- لَا حِكْمَةَ إِلَّا بِعِصْمَةٍ.

الحُكَمَاءُ The Wise

1. The wise are the most honourable of all people, the most patient of them, the quickest of them in forgiving and the best of them in character.

1- الْحُكَمَاءُ أَشْرَفُ النَّاسِ أَنْفُسًا، وَأَكْثَرُهُمْ صَبْرًا، وَأَسْرَعُهُمْ عَفْوًا، وَأَوْسَعُهُمْ أَخْلَاقًا.

2. The wise person cures the asker [of his ignorance] and is generous with virtues.

2- الْحَكِيمُ يَشْفِي السَّائِلَ، وَيَجُودُ بِالْفَضَائِلِ.

3. Sit in the company of the wise and your intelligence will be improved, you will ennoble yourself and your ignorance will be removed from you.

3- جَالِسِ الْحُكَمَاءَ يَكْمُلُ عَقْلُكَ، وَتَشْرُفُ نَفْسُكَ، وَيَنْتَفِ عَنكَ جَهْلُكَ.

4. A wise person may [at times also] make a mistake.

4- قَدْ يَزِلُّ الْحَكِيمُ.

5. He who complains of his troubles to one who is not compassionate is not a wise person.

5- لَيْسَ بِحَكِيمٍ مَنْ شَكِيَ ضُرَّهُ إِلَى غَيْرِ رَحِيمٍ.

6. He who expresses his joy to one who is not his close friend is not a wise person.

6- لَيْسَ بِحَكِيمٍ مَنْ ابْتَدَلَ بِأَنْبِسَاطِهِ إِلَى غَيْرِ حَمِيمٍ.

7. He who intends to take his request to one who is not wise (or generous) is not a wise person.

7- لَيْسَ بِحَكِيمٍ مَنْ قَصَدَ بِحَاجَتِهِ غَيْرَ حَكِيمٍ (كَرِيمٍ).

8. One who unveils the words of the wise benefits from their hidden meanings.

8- مَنْ كَشَفَ عَن مَقَالَاتِ الْحُكَمَاءِ اِنْتَفَعَ بِحَقَائِقِهَا.

9. Indeed the speech of a wise person, when it is correct, is a cure and when it is wrong, is a malady.

9- إِنَّ كَلَامَ الْحَكِيمِ إِذَا كَانَ صَوَابًا كَانَ دَوَاءً، وَإِذَا كَانَ خَطَاءً كَانَ دَاءً.

الحكومة والولاية Government and Sovereignty

1. Obedience is the shield of the people and justice is the shield of governments.

1- الطَّاعَةُ جُنَّةُ الرَّعِيَّةِ، وَالْعَدْلُ جُنَّةُ الدُّوَلِ.

2. The disgrace after being deposed is equal to the glory of sovereignty.

2- أَلْذُلُّ بَعْدَ الْعَزْلِ يُوَازِي عِزَّ الْوِلَايَةِ.

3. The humiliation of the man being deposed is equivalent to his evil as a sovereign.

3- إِسْتِكَاةُ الرَّجُلِ فِي الْعَزْلِ، بِقَدْرِ شَرِّهِ فِي الْوِلَايَةِ.

4. Be just in that which you have been given authority and thank Allah for that which has been granted to you.

4- إِعْدِلْ فِي مَا أُؤْتِيَتْ، أَشْكُرْ لِلَّهِ فِي مَا أُؤْتِيَتْ.

5. Protect your status near your king and be cautious not to be belittled due to [your] negligence in protecting that which elevated you to it.

5- أَحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطَانِكَ، وَاحْذَرْ أَنْ يَحْطَّكَ عَنْهَا التَّهَاؤُنُّ عَنْ حِفْظِ مَا رَقَاكَ إِلَيْهِ.

6. Direct the people [based] on their practices and religions; let the innocent from among them be safe [from your wrath] and let the suspicious ones be afraid of you, and protect their frontiers and borders.

6. أَقِمِ النَّاسَ عَلَى سُنَّتِهِمْ وَدِينِهِمْ، وَوَلِيَّامَنِكَ بِرِيْبِهِمْ، وَوَلِيْخَفِكَ مُرِيْبِهِمْ، وَوَتَعَاهَدُ
تُغَوْرَهُمْ وَأَطْرَافَهُمْ.

7. Make the religion your refuge and justice your sword, [then] you will be safe from every evil and will triumph over every foe.

7. إِجْعَلِ الدِّيْنَ كَهْفَكَ، وَوَالْعَدْلَ سَيْفَكَ، تَنْجُ مِنْ كُلِّ سُوءٍ، وَوَتَظْفَرُ (تَظْهَرُ) عَلَى كُلِّ
عَدُوٍّ.

8. Be cautious of inequity and tyranny, for verily inequity invites the sword and tyranny leads to expulsion and hastens retribution and revenge.

8. إِحْذَرِ الْحَيْفَ وَوَالْجَوْرَ، فَإِنَّ الْحَيْفَ يَدْعُو إِلَى السَّيْفِ، وَوَالْجَوْرَ يَعُودُ بِالْجَلَاءِ،
وَيُعَجِّلُ الْعُقُوبَةَ وَوَالْإِنْتِقَامَ.

9. The most loathsome thing is the tyranny of rulers.

9. أَقْبَحُ شَيْءٍ جَوْرُ الْوُلَاةِ.

10. Kingship is politics.

10. الْمَلِكُ سِيَّاسَةٌ.

11. Kingship spoils brotherhood.

11. الْمَلِكُ (الْمَلَلُ) يُفْسِدُ الْإِخْوَةَ.

12. Leadership is destruction.

12- الرِّياسَةُ عَطْبٌ.

13. Equity is the embellishment of leadership.

13- الْإِنْصَافُ زِينُ الْإِمْرَةِ.

14. Haughtiness in sovereignty leads to disgrace in deposition.

14- التَّكَبُّرُ فِي الْوِلايَةِ ذُلٌّ فِي الْعِزْلِ.

15. Sovereignities are the arenas of men.

15- الْوِلايَاتُ مَضَامِيرُ الرِّجَالِ.

16. The instrument of leadership is [patience and] large-heartedness.

16- آلَةُ الرِّياسَةِ سَعَةُ الصِّدْرِ.

17. The bane of leadership is arrogance.

17- آفَةُ الرِّياسَةِ الْفَخْرُ.

18. When you are given a position of authority, [then] act justly.

18- إِذَا وُلِّيتَ فَاعْدِلْ.

19. When the vile become sovereigns, the dignified ones are ruined.

19- إِذَا مَلَكَ الْأَرَاذِلُ هَلَكَ الْأَفْاضِلُ.

20. When the depraved gain authority, hope turns into disappointment.

20- إِذَا سَادَ السِّفْلُ خَابَ الْأَمَلُ.

21. When the wicked become rulers, the honourable are persecuted.

21- إِذَا اسْتَوْلَى اللَّئَامُ أُضْطُهِدَ الْكِرَامُ.

22. The sovereignty of the vile and inexperienced over nations is the cause of their decline and regression.

22- تَوَلَّى الْأَرَاذِلِ وَالْأَحْدَاثِ الدُّوْلَ، دَلِيلٌ أَنْحِلَالِهَا وَإِدْبَارِهَا.

23. Your haughtiness in sovereignty will be [the cause of your] disgrace in deposition.

23- تَكْبُرُكَ فِي الْوِلَايَةِ ذُلٌّ فِي الْعِزْلِ.

24. The stability of nations is through the establishment of the practice of justice.

24- تُبَاتُ الدُّوْلُ بِإِقَامَةِ سُنَنِ الْعَدْلِ.

25. Love for authority is the primary source of tribulations.

25- حُبُّ الرِّيَاسَةِ رَأْسُ الْمِحَنِ.

26. The embellishment of leadership is bestowing favours.

26- زَيْنُ الرِّيَاسَةِ الإِفْضَالُ.

27. The fall of nations results from the appointment of depraved leaders.

27- زَوَالُ الدُّوَلِ بِاصْطِنَاعِ السِّفْلِ.

28. The excellence of leadership is [in] good governance.

28- فَضِيلَةُ الرِّيَاسَةِ حُسْنُ السِّيَاسَةِ.

29. Lack of leaders is easier to bear than the leadership of the depraved.

29- فِقْدَانُ الرُّؤَسَاءِ أَهْوَنُ مِنْ رِيَاسَةِ السِّفْلِ.

30. Every nation has its moment.

30- لِكُلِّ دَوْلَةٍ بُرْهَةٌ.

31. Nothing ever preserves nations like the exercising of justice in them.

31- لَنْ تُحَصِّنَ الدُّوَلُ بِمِثْلِ اسْتِعْمَالِ العَدْلِ فِيهَا.

32. One who oppresses his people helps his enemies.

32- مَنْ ظَلَمَ رَعِيَّتَهُ نَصَرَ أَعْدَاءَهُ.

33. By the One who split the grain and created human being! If people had not come to me and supporters had not exhausted the argument, and if Allah had not commanded the learned that they should not acquiesce in the excesses of the oppressor and the hunger of the oppressed, I would have cast its rope (i.e. of Caliphate) on its own shoulders and would have given the last one to drink from the cup of the first (i.e. I would have let things remain in their previous state). Then you would have found that in my view, this world of yours is not better than the sneezing of a goat.

33- وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، لَوْلَا حُضُورُ الْحَاضِرِ، وَقِيَامُ الْحُجَّةِ بِوُجُودِ
النَّاصِرِ، وَمَا أَخَذَ اللَّهُ سُبْحَانَهُ عَلَى الْعُلَمَاءِ أَنْ لَا يُقَارُوا عَلَى كِظَّةِ ظَالِمٍ،
وَلَا سَغَبِ مَظْلُومٍ، لِأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا، وَلَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوْلِيهَا،
وَأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ عِنْدِي أَزْهَدَ مِنْ عَفْطَةِ عَنَزٍ.

The Ruler and Governer الحاكم والوالي

1. The generosity of rulers with booty belonging to the Muslims is [an act of] injustice and betrayal.

1- جُودُ الْوُلَاةِ بِفِيءِ الْمُسْلِمِينَ جَوْرٌ وَخَتْرٌ.

2. A predatory animal that is rapacious and tears its prey apart is better than an unjust and oppressive ruler.

2- سُبُعٌ أَكُولٌ حَطُومٌ، خَيْرٌ مِنْ وَالٍ ظُلُومٌ غَشُومٌ.

3. The worst of rulers is one who is feared by the innocent.

3- شَرُّ الْوُلَاةِ مَنْ يَخَافُهُ الْبَرِيُّ.

4. One whose rule is oppressive, his regime collapses.

4. مَنْ جَارَتْ وِلَايَتُهُ زَالَتْ دَوْلَتُهُ.

5. One who is haughty in his rule, his disgrace is greater when he is deposed.

5. مَنْ تَكَبَّرَ فِي وِلَايَتِهِ كَثُرَ عِنْدَ عَزْلِهِ ذَلَّتُهُ.

6. One who becomes vain in his rule exhibits his stupidity.

6. مَنْ اخْتَالَ فِي وِلَايَتِهِ أَبَانَ عَنْ حِمَاقَتِهِ.

7. It is from the right of the shepherd to choose for his flock that which he chooses for himself.

7. مِنْ حَقِّ الرَّاعِي أَنْ يَخْتَارَ لِرَعِيَّتِهِ مَا يَخْتَارُهُ لِنَفْسِهِ.

8. It is part of nobility that you [should] be attentive in fulfilling the rights of your subjects upon you and that you disregard any [of their] offences towards you.

8. مِنَ النَّبْلِ أَنْ تَتَّقِظَ لِإِجَابِ حَقِّ الرَّعِيَةِ إِلَيْكَ، وَتَتَغَابَى عَنِ الْجِنَايَةِ عَلَيْكَ.

9. An unjust and oppressive ruler is better than perpetual strife.

9. وَالظُّلْمُ غَشُومٌ، خَيْرٌ مِنْ فِتْنَةٍ تَدُومُ.

10. There is no oppression more severe than the oppression of a ruler.

10. لَاجَوْرَ أَفْظَعُ مِنْ جَوْرِ حَاكِمٍ.

False Oaths الحلف واليمين الفاجرة

1. How can one be safe from the punishment of Allah when he is quick in making false oaths.

1- كَيْفَ يَسْلَمُ مِنْ عَذَابِ اللَّهِ الْمُتَسَرِّعُ إِلَى الْيَمِينِ الْفَاجِرَةِ؟!

2. The swearing of a man increases for four [possible reasons]: something shameful that he knows about himself, or as a means of entreating by which he may be deemed truthful, or because of his inability to express himself so he takes oaths as verbiage to connect his speech, or because of an accusation that has been made upon him.

2- يَكْثُرُ حَلْفُ الرَّجُلِ لِأَرْبَعٍ: مَهَانَةٌ يَعْرِفُهَا مِنْ نَفْسِهِ، أَوْضْرَاعَةٌ يَجْعَلُهَا سَبِيلًا إِلَى تَصْدِيقِهِ، أَوْ عِيٌّ لِمَنْطِقِهِ فَيَتَّخِذُ الْإِيمَانَ حَشْوًا وَصِلَةً لِكَلَامِهِ، أَوْ لِتُهْمَةٍ قَدْ عُرِفَ بِهَا.

3. The thing that brings the quickest punishment is a false oath.

3- أَسْرَعُ شَيْءٍ عُقُوبَةَ الْيَمِينِ الْفَاجِرَةِ.

4. Do not habituate yourself to taking oaths, for verily the one who swears excessively is not safe from sin.

4- لَا تُعَوِّدْ نَفْسَكَ الْيَمِينِ، فَإِنَّ الْحَلَافَ لَا يَسْلَمُ مِنَ الْإِثْمِ.

The Lawful الحلال

1. You should cling to the lawful, and to treating your family with kindness, and to remembering Allah in all circumstances.

1- عَلَيْكَ بِلُزُومِ الْحَلَالِ، وَحُسْنِ الْبِرِّ بِالْعِيَالِ، وَذِكْرِ اللَّهِ فِي كُلِّ حَالٍ.

Dreams والأحلام والرؤيا

1. Dreams may [at times] come true.

1- قَدْ تَصَدَّقُ الْأَحْلَامُ.

2. A good dream is one of the two [forms of] glad-tidings.

2- الرُّؤْيَا الصَّالِحَةُ إِحْدَى الْبِشَارَتَيْنِ.

The Forebearing الحليم

1. The first compensation for the forbearing person from his forbearance is that all the people are [ready to be] his helpers against his enemy.

1- أَوَّلُ عَوَظِ الْحَلِيمِ عَنْ حِلْمِهِ أَنَّ النَّاسَ كُلَّهُمْ أَنْصَارُهُ عَلَى خَصْمِهِ.

2. The forbearing person raises his determination, in that which he has been oppressed, above seeking an evil retribution.

2- الْحَلِيمُ يُعَلِّي هِمَّتَهُ فِيمَا جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ الْمُكَافَاةِ.

3. Indeed the best of people is one who is forbearing even when he is strong [enough to exact revenge], is not attached to the pleasures of this world even though he is well-off and is just even though he has power.

3- إِنَّ أَفْضَلَ النَّاسِ مَنْ حَلِمَ عَنْ قُدْرَةٍ، وَزَهَدَ عَنْ غُنْيَةٍ، وَأَنْصَفَ عَنْ قُوَّةٍ.

4. The forbearing is one who tolerates [the flaws of] his brothers.

4. الْحَلِيمُ مَنْ احْتَمَلَ إِخْوَانَهُ.

5. The forbearing is one for whom it is not difficult to act with tolerance.

5. الْحَلِيمُ الَّذِي لَا يَشُقُّ عَلَيْهِ مَوْتَةُ الْحِلْمِ.

6. If you are not forbearing then act forbearing, for verily it is rare for a person who imitates a group not to soon become one among them.

6. إِنْ لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ، فَإِنَّهُ قَلٌّ مَنْ تَشَبَّهَ بِقَوْمٍ إِلَّا أَوْشَكَ أَنْ يَصِيرَ مِنْهُمْ.

7. Indeed only he is forbearing who is patient when he is offended and forgives when he is wronged.

7. إِنَّمَا الْحَلِيمُ مَنْ إِذَا أُؤْذِيَ صَبَرَ، وَإِذَا ظُلِمَ غَفَرَ.

8. Sit in the company of the forbearing and you will increase your forbearance.

8. جَالِسِ الْحُلَمَاءَ تَزِدُّ حِلْمًا.

9. Sometimes the forbearing person may get fed up.

9. قَدْ يَزْهَقُ الْحَلِيمُ.

10. A person who is not forbearing may at times dress in the garb of forbearance.

10. قَدْ يَتَزَيَّبُ بِالْحِلْمِ غَيْرُ الْحَلِيمِ.

11. Be forbearing in [times of] anger, very patient [and courageous] in fear, [and] moderate in your

request.

11- كُنْ حَلِيمًا فِي الْغَضَبِ، صَبُورًا فِي الرَّهَبِ، مُجْمِلًا فِي الطَّلَبِ.

12. He who lacks strength and thus remains quiet, only to take revenge when he gets power, is not forbearing; rather only he is forbearing who forgives when he has power and over all of whose affairs forbearance prevails.

12- لَيْسَ الْحَلِيمُ مَنْ عَجَزَ فَهَجَمَ، وَإِذَا قَدَرَ انْتَقَمَ إِنَّمَا الْحَلِيمُ مَنْ إِذَا قَدَرَ عَفَا،
وَكَانَ الْحِلْمُ غَالِبًا عَلَى كُلِّ أَمْرِهِ.

13. One who endeavours to act with forbearance becomes forbearing.

13- مَنْ تَحَلَّمَ حَلِمٌ.

14. One who shows forbearance is honoured.

14- مَنْ حَلِمَ أُكْرِمَ.

15. One who adorns himself with forbearance, his recklessness subsides.

15- مَنْ تَحَلَّى بِالْحِلْمِ سَكَنَ طَيْشُهُ.

16. One who does not endeavour to act with forbearance does not become forbearing.

16- مَنْ لَمْ يَتَحَلَّمْ لَمْ يَحَلِمْ.

17. Whoever infuriates you by the ugliness of his foolish behaviour towards you, then infuriate him by the beauty of your forbearance towards him.

17- مَنْ غَاظَكَ بِقُبْحِ السَّفَةِ عَلَيْكَ، فَغِظْهُ بِحُسْنِ الْحِلْمِ عَنْهُ.

18. One who seeks the support of forbearance against you defeats you and acts graciously towards you.

18- مَنْ اسْتَعَانَ بِالْحِلْمِ عَلَيْكَ غَلَبَكَ وَتَفَضَّلَ عَلَيْكَ.

Forbearance الْحِلْمُ

1. Forbearance is one of the two excellent traits.

1- الْحِلْمُ أَحَدُ الْمُنْقَبَتَيْنِ.

2. Forbearance during intense rage protects [one] from the wrath of the Almighty.

2- الْحِلْمُ عِنْدَ شِدَّةِ الْغَضَبِ يُؤْمِنُ غَضَبَ الْجَبَّارِ.

3. Forbearance puts out the fire of rage and acrimoniousness stokes it.

3- الْحِلْمُ يُطْفِئُ نَارَ الْغَضَبِ، وَالْحِدَّةُ تُوجِّجُ إِحْرَاقَهُ.

4. Be forbearing and you will be honoured.

4- أُحْلَمُ تُكْرَمُ.

5. Be forbearing and you will be respected.

5- أُحْلَمُ تُوقَّرُ.

6. Bear [the actions of others] with patience, otherwise you will never be pleased.

6. أَغْضِرْ عَلَى الْقَدَى، وَإِلَّا لَمْ تَرْضَ أَبَدًا.

7. Veil [your] anger with forbearance and ignore misconceptions with understanding.

7. احْتَجِبْ عَنِ الْغَضَبِ بِالْحِلْمِ، وَغُضِّ عَنِ الْوَهْمِ بِالْفَهْمِ.

8. The strongest of all people is the one who overcomes his anger with his forbearance.

8. أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى غَضَبِهِ بِحِلْمِهِ.

9. The best forbearance is suppressing anger and exercising self-restraint despite having power [to exact revenge].

9. أَفْضَلُ الْحِلْمِ كَظْمُ الْغَيْظِ، وَمِلْكُ النَّفْسِ مَعَ الْقُدْرَةِ.

10. The most courageous of people is the one who defeats ignorance with forbearance.

10. أَشَجَعُ النَّاسِ مَنْ غَلَبَ الْجَهْلَ بِالْحِلْمِ.

11. Verily the best of characteristics of men is forbearance.

11. إِنَّ أَفْضَلَ أَخْلَاقِ الرِّجَالِ الْحِلْمُ.

12. Delaying punishment is from the perfection of forbearance.

12. مِنْ كَمَالِ الْحِلْمِ تَأْخِيرُ الْعُقُوبَةِ.

13. Forbearance is [like] a tribe [as it protects those who belong to it].

13- الْحِلْمُ عَشِيرَةٌ.

14. Forbearance is the ornament of [one's] character.

14- الْحِلْمُ زِينَةُ الْخُلُقِ.

15. Forbearance is the symbol of excellence.

15- الْحِلْمُ عُنْوَانُ الْفَضْلِ.

16. Forbearance is the cornerstone of [good] leadership.

16- الْحِلْمُ رَأْسُ الرِّيَاسَةِ.

17. Forbearance is the fruit of knowledge.

17- الْحِلْمُ ثَمَرَةُ الْعِلْمِ.

18. Forbearance is a means of silencing the foolish.

18- الْحِلْمُ فِدَامُ السَّفِيهِ.

19. Forbearance is the embellishment of knowledge.

19- الْحِلْمُ زِينَةُ الْعِلْمِ.

20. Forbearance is the perfection of intellect.

20- الْحِلْمُ تَمَامُ الْعَقْلِ.

21. Forbearance (or wisdom) is light, [and] its essence is the intellect.

21- الْحِلْمُ (الْحِكْمَةُ) نُورٌ، جَوْهَرُهُ (جَوْهَرَتُهُ) الْعَقْلُ.

22. Forbearance is the ornament of knowledge and the cause of peace.

22- الْحِلْمُ حِلْيَةُ الْعِلْمِ، وَعِلَّةُ السَّلَامِ.

23. Forbearance is the system by which the affairs of a believer are organized.

23- الْحِلْمُ نِظَامُ أَمْرِ الْمُؤْمِنِ.

24. If in anger there is revenge, then in forbearance there is the reward of the virtuous.

24- إِنْ كَانَ فِي الْغَضَبِ الْإِنْتِصَارُ، فَفِي الْحِلْمِ ثَوَابُ الْأَبْرَارِ.

25. Verily forbearance is only suppression of anger and self-restraint.

25- إِنَّمَا الْحِلْمُ كَظْمُ الْغَيْظِ، وَمِلْكُ النَّفْسِ.

26. The bane of forbearance is humiliation.

26- آفَةُ الْحِلْمِ الذُّلُّ.

27. When you are forbearing with a foolish person, you sadden him; so increase his sorrow by your forbearance towards him.

27- إِذَا حُلِمْتَ عَنِ السَّفِيهِ غَمَمْتَهُ، فَزِدْهُ غَمًّا بِحِلْمِكَ عَنْهُ.

28. When you are forbearing with an ignorant person, you have given him the best reply.

28- إِذَا حُلِمْتَ عَنِ الْجَاهِلِ فَقَدْ أَوْسَعْتَهُ جَوَابًا.

29. When you hear something hateful that troubles you, then lower your head, taking no notice of it, and it will pass you by.

29- إِذَا سَمِعْتَ مِنَ الْمَكْرُوهِ مَا يُؤْذِيكَ فَتَطَأْ لَهُ لَهْ يُخْطِكَ.

30. When forbearance brings about corruption [and defiance in the enemy], forgiveness becomes a weakness.

30- إِذَا كَانَ الْحِلْمُ مَفْسَدَةً، كَانَ الْعَفْوُ مَعْجَزَةً.

31. Through forbearance, supporters increase.

31- بِالْحِلْمِ تَكْتُرُ الْأَنْصَارُ.

32. It is through suppression [of anger] that forbearance comes about.

32- بِالْكَظْمِ يَكُونُ الْحِلْمُ.

33. Gulping down the agonies of forbearance extinguishes the fire of anger.

33. تَجَرَّعُ غُصَصِ الْحِلْمِ يُطْفِئُ نَارَ الْغَضَبِ.

34. Gulp down the agonies, for indeed I have not seen any drink that is sweeter than this in outcome, nor more tasteful in effect.

34. تَجَرَّعَ الْغُصَصَ، فَإِنِّي لَمْ أَرْ جُرْعَةً أَحْلَى مِنْهَا عَاقِبَةً وَلَا أَلَذَّ مَغْبَةً.

35. Gulp down the pains of forbearance, for indeed it is the cornerstone of wisdom and the fruit of knowledge.

35. تَجَرَّعُ مَضَضَ الْحِلْمِ، فَإِنَّهُ رَأْسُ الْحِكْمَةِ، وَثَمَرَةُ الْعِلْمِ.

36. The fruit of forbearance is kindness.

36. ثَمَرَةُ الْحِلْمِ الرَّفْقُ.

37. Virtuous forbearance is a sign of abundant knowledge.

37. حُسْنُ الْحِلْمِ دَلِيلٌ وَفُورِ الْعِلْمِ.

38. The best forbearance is accustoming yourself to act with forbearance.

38. خَيْرُ الْحِلْمِ التَّحَلُّمُ.

39. The cornerstone of knowledge is forbearance.

39. رَأْسُ الْعِلْمِ الْحِلْمُ.

40. The alms-tax of forbearance is bearing patiently [with the bad behaviour of the people].

40. زَكْوَةُ الْحِلْمِ الْإِحْتِمَالُ.

41. The cause of reverence is forbearance.

41. سَبَبُ الْوَقَارِ الْحِلْمُ.

42. Espouse forbearance for verily it is the fruit of knowledge.

42. عَلَيْكَ بِالْحِلْمِ فَإِنَّهُ ثَمَرَةُ الْعِلْمِ.

43. Espouse forbearance for indeed it is a pleasing characteristic.

43. عَلَيْكَ بِالْحِلْمِ فَإِنَّهُ خُلُقٌ مَرْضِيٌّ.

44. It is when rage and anger prevails that the forbearance of the forbearing is tested.

44. عِنْدَ غَلْبَةِ الْغَيْظِ وَالْغَضَبِ يُخْتَبَرُ حِلْمُ الْحُمَاءِ.

45. The strength [required] for forbearance in times of anger is greater than the strength [needed] for vengeance.

45. قُوَّةُ الْحِلْمِ عِنْدَ الْغَضَبِ أَفْضَلُ مِنَ الْقُوَّةِ عَلَى الْإِنْتِقَامِ.

46. Forbearance is sufficient as veneration.

46. كَفَى بِالْحِلْمِ وَقَاراً.

47. Delaying punishment is from the perfection of forbearance.

47. مِنْ كَمَالِ الْحِلْمِ تَأْخِيرُ الْعُقُوبَةِ.

48. The best vizier of knowledge is forbearance.

48. نِعَمَ وَزِيرُ الْعِلْمِ الْحِلْمُ.

49. The dignity of forbearance is the adornment of knowledge.

49. وَقَارُ الْحِلْمِ زِينَةُ الْعِلْمِ.

50. I found forbearance and tolerance more helpful to me than courageous men.

50. وَجَدْتُ الْحِلْمَ وَالْإِحْتِمَالَ أَنْصَرَ لِي مِنْ شَجْعَانِ الرِّجَالِ.

51. Do not disgrace yourselves in order to alleviate your anger, and if an ignorant person acts ignorantly towards you then let your forbearance prevail over him.

51. لَا تَفْضَحُوا أَنْفُسَكُمْ لِتَشْفُوا غَيْظَكُمْ، وَإِنْ جَهَلَ عَلَيْكُمْ جَاهِلٌ فَلْيَسَعَهُ حِلْمُكُمْ.

52. There is no virtue like forbearance.

52. لَأَفْضِيلَةَ كَالْحِلْمِ.

53. There is no supporter like forbearance.

53. لَأَظْهِيرَ كَالْحِلْمِ.

54. There is no forbearance like feigning inattention [and pretending not to have noticed].

54. لَاحِمْ كَالْتَّغَاؤْلِ.

55. There is no dignity loftier than forbearance.

55. لَاعِزٌّ أَرْفَعُ مِنَ الْحِمْ.

56. There is no honour higher than forbearance.

56. لَاشْرَفَ أَعْلَى مِنَ الْحِمْ.

57. No one shows forbearance towards the foolish except the intelligent.

57. لَا يَحِمْ عَنِ السَّفِيهِ إِلَّا الْعَاقِلُ.

58. One who has no forbearance has no knowledge.

58. لَا عِلْمَ لِمَنْ لَاحِمْ لَهُ.

59. The forbearance of a person is evinced from his abundant tolerance, and his nobility [is evinced] from his abundant benefactions.

59. يُسْتَدَلُّ عَلَى حِمْ الرَّجُلِ بِكَثْرَةِ احْتِمَالِهِ، وَعَلَى نُبُلِهِ بِكَثْرَةِ أَنْعَامِهِ.

Praise الحمد

1. A Praiser should praise none but his Lord.

1- لَا يَحْمَدُ حَامِدٌ إِلَّا رَبَّهُ.

2. Whoever puts praise [for Allah] as the conclusion of a blessing, Allah, the Glorified, makes it the key for more [blessings].

2- مَنْ جَعَلَ الْحَمْدَ خِتَامَ النِّعْمَةِ جَعَلَهُ اللَّهُ سُبْحَانَهُ مِفْتَاحَ الْمَزِيدِ.

3. Whoever praises Allah, He makes him free from want.

3- مَنْ حَمِدَ اللَّهَ أَغْنَاهُ.

The Praiseworthy and the Disgraceful المحامد والمذام

1. Try to increase your praiseworthy actions [and traits], for verily disgraceful actions [and traits] are such that very few gain salvation from them.

1- إِسْتَكْتَرُ مِنَ الْمَحَامِدِ، فَإِنَّ الْمَذَامَ قَلٌّ مَنْ يَنْجُو مِنْهَا.

Muhammad (s) and his Progeny مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَهْلُ بَيْتِهِ

1. Be pleased with Muhammad (s) as your guide [and role model] and as the one who will lead you to salvation.

1- اِرْضَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ رَائِدًا، وَإِلَى النَّجَاةِ قَائِدًا.

2. Follow the guidance of your Prophet for it is the truest guidance, and emulate his practices for they are the most exemplary practices.

2- اِقْتَدُوا بِهُدَى نَبِيِّكُمْ، فَإِنَّهُ أُصْدَقُ الْهُدَى، وَاسْتَنْتُوا بِسُنَّتِهِ، فَإِنَّهَا أَهْدَى السُّنَنِ.

3. Be cautious of exceeding the limits with regards to us; say that we are servants of our Lord, and then you may believe anything you wish about our merits.

3- إِيَّاكُمْ وَالْعُلُوَّ فِينَا، قُولُوا: إِنَّا مَرْبُوبُونَ، وَأَعْتَقِدُوا فِي فَضْلِنَا مَا شِئْتُمْ.

4. Indeed we, the household [of the Prophet], are the doors of wisdom, the lights that dispel darkness and the illumination of the nations.

4- أَلَا وَإِنَّا أَهْلَ الْبَيْتِ أَبْوَابُ الْحِكْمِ، وَأَنْوَارُ الظُّلْمِ، وَضِيَاءُ الْأُمَّمِ.

5. Where are you wandering and where are you coming from and where are you straying to and what are you bewildered by while you have among you the progeny of your Prophet – they who are the guides towards right and speakers of truth?

5- أَيْنَ تَتِيهُونَ، وَمِنْ أَيْنَ تُوْتُونَ، وَأَنَّى تُؤْفَكُونَ، وَعَلَامَ تَعْمَهُونَ، وَبَيْنَكُمْ عِتْرَةٌ نَبِيِّكُمْ، وَهُمْ أَرْزَمَةُ الصِّدْقِ وَالسِّنَةِ الْحَقِّ؟

6. Where are those who allege that they are firmly grounded in knowledge apart from us, while they lie and transgress against us, and harbour jealousy towards us because Allah, the Glorified, elevated us and lowered them, gave us and deprived them, put us in [His proximity] and expelled them; it is through us that guidance is granted and the blindness [of ignorance] is removed, not through them!

6- أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنَا كِذْبًا وَبَغْيًا عَلَيْنَا وَحَسَدًا لَنَا، أَنْ رَفَعَنَا اللَّهُ سُبْحَانَهُ وَوَضَعَهُمْ، وَأَعْطَانَا وَحَرَمَهُمْ، وَأَدْخَلْنَا وَأَخْرَجَهُمْ، بِنَا يُسْتَعْطَى الْهُدَى، وَيُسْتَجَلَى الْعَمَى لَا بِهِمْ.

7. The most virtuous of good deeds is loving us and the most despicable of evil deeds is hating us.

7- أَحْسَنُ الْحَسَنَاتِ حُبُّنَا، وَأَسْوَأُ السَّيِّئَاتِ بُغْضُنَا.

8. The most fortunate of all people is one who knows our merits, seeks nearness to Allah through us, is sincere in his love for us, acts on that which we have entrusted to him and keeps away from that which we have forbidden, for this person is from us and he will be with us in the Eternal Abode.

8- أَسْعَدُ النَّاسِ مَنْ عَرَفَ فَضْلَنَا، وَتَقَرَّبَ إِلَى اللَّهِ بِنَا، وَأَخْلَصَ حُبَّنَا، وَعَمِلَ بِمَا إِلَيْهِ نَدَبْنَا، وَأَنْتَهَى عَمَّا عَنْهُ نَهَيْنَا، فَذَاكَ مِنَّا، وَهُوَ فِي دَارِ الْمُقَامَةِ مَعَنَا.

9. The nearest of people to us is one who loyally supports us and has enmity for our enemies.

9- أَوْلَى النَّاسِ بِنَا مَنْ وَالَانَا، وَعَادَا مَنْ عَادَانَا.

10. Indeed, for [the proclamation:] ‘There is none worthy of worship but Allah’ there are some conditions, and verily I and my progeny are from its conditions.

10- إِنَّ لَـ ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ شُرُوطًا وَإِنِّي وَذُرِّيَّتِي مِنْ شُرُوطِهَا.

11. Verily, the beggar is a messenger of Allah, so one who gives to him gives to Allah and one who withholds from him, withholds from Allah, the Glorified. 1

11- إِنَّ الْمِسْكِينَ رَسُولُ اللَّهِ فَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ وَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ سُبْحَانَهُ.

12. Verily our affair is difficult and arduous, none can bear it except the servant whose heart Allah has tested for [and filled with] faith, and nothing preserves our words except the faithful hearts and discerning minds.

12- إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ، لَا يَحْتَمِلُهُ إِلَّا عَبْدٌ أَمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ، وَلَا يَعْصِي حَدِيثَنَا إِلَّا صُدُورٌ أَمِينَةٌ، وَأَحْلَامٌ رَزِينَةٌ.

13. To us return the ones who exceed the bounds and the ones who lag behind [come forward to] meet up with us.

13- إِيْنَا يَرْجِعُ الْغَالِي، وَبِنَا يَلْحَقُ التَّالِي.

14. Verily Allah, the Exalted, made an appraisal of the world and (from it) chose us, and He chose for us followers who would help us, be happy in our happiness and sad in our sadness, and give up their lives and wealth for our sake they are ones who are (considered to be) from us and unto us, and they will be with us in the gardens (of Paradise).

14- إِنْ اللّٰهَ تَعَالَى أَطَّلَعَ عَلَى الْأَرْضِ فَاخْتَارَنَا، وَاخْتَارَ لَنَا شِيْعَةً يَنْصُرُونَا، وَيَفْرَحُونَ لِفَرَحِنَا، وَيَحْزَنُونَ لِحُزْنِنَا، وَيَبْذُلُونَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ فِيْنَا، فَأُولَئِكَ مِنَّا، وَإِيْنَا، وَهُمْ مَعَنَا فِي الْجَنَانِ.

15. Verily our affair is difficult and arduous, rough and harsh, secret, hidden and veiled, none have access to it except the favoured angel, the appointed prophet or the believer whose heart Allah, the Glorified, has tested for faith.

15- إِنْ أَمْرَنَا صَعْبٌ مُّسْتَصْعَبٌ، خَشِينٌ مُّخْشَوْنٌ، سِرٌّ مُّسْتَسِرٌّ، مُّقْنَعٌ، لَا يَحْمِلُهُ إِلَّا مَلَكٌ مُّقْرَبٌ، أَوْ نَبِيٌّ مُّرْسَلٌ، أَوْ مُؤْمِنٌ إِمْتَحَنَ اللّٰهُ سُبْحَانَهُ قَلْبَهُ لِلْإِيْمَانِ.

16. Indeed here (and he pointed towards his chest) there is great knowledge; if only I could get someone who would bear it. Yes, I do find some who can understand but cannot be relied upon and would use the tools of religion for worldly gain or would dominate the people through the favours of Allah over His servants and through His authority over His friends; or [I find] one who is submissive to those who bear the truth but has no insight or intelligence, misgivings pierce into his heart at the first instance of doubt.

16- إِنْ هِيْهْنَا «وَأَشَارَ بِيَدِهِ إِلَى صَدْرِهِ» لَعِلْمًا جَمًّا، لَوْ أَصَبْتُ لَهُ حَمَلَةً، بَلَى أُصِيبُ لَقِنًا غَيْرَ مَأْمُونٍ عَلَيْهِ، مُسْتَعْمِلًا آلَةَ الدِّينِ لِلدُّنْيَا، أَوْ مُسْتَظْهِرًا بِنِعْمِ اللّٰهِ عَلَى عِبَادِهِ، وَبِحُجْجِهِ عَلَى أَوْلِيَائِهِ، أَوْ مُنْقَادًا لِحَمَلَةِ الْحَقِّ، لَا بَصِيرَةَ لَهُ فِي إِحْنَائِهِ، يَنْقَدِحُ الشُّكُّ فِي قَلْبِهِ لِأَوَّلِ عَارِضٍ مِنْ شُبْهَةٍ.

17. The People of Remembrance (or followers of the Qur'an) are the People of Allah and His favoured ones.

17- أَهْلُ الذِّكْرِ (الْقُرْآنِ)، أَهْلُ اللَّهِ، وَخَاصَّتُهُ (حَامَّتُهُ).

18. I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of the pond [of *Kawthar*] and the holder of the Elevations, and there is no Imam from among us, the household [of the Prophet], except that he knows those who are his sincere friends [and followers], and this is the meaning of the words of the Most High: 'You are only a warner, and there is a guide for every people'.

18- أَنَا قَسِيمُ النَّارِ، وَخَازِنُ الْجَنَانِ، وَصَاحِبُ الْحَوْضِ، وَصَاحِبُ الْأَعْرَافِ،
وَلَيْسَ مِنَّا أَهْلُ الْبَيْتِ إِمَامٌ إِلَّا وَهُوَ عَارِفٌ (عَالِمٌ) بِأَهْلِ وَوَلَايَتِهِ، وَذَلِكَ لِقَوْلِ اللَّهِ
تَعَالَى: إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ.

19. I am the brother of the Prophet of Allah, the first to accept Islam, the breaker of the idols, the warrior against the disbelievers and the vanquisher of adversaries.

19- أَنَا صِنُّو رَسُولِ اللَّهِ، وَالسَّابِقُ إِلَى الْإِسْلَامِ، وَكَاسِرُ الْأَصْنَامِ، وَمُجَاهِدُ
الْكُفَّارِ، وَقَامِعُ الْأَضْدَادِ.

20. I am the one who turn this world over on its face, gauges it according to its true value and drives it back on its heels.

20 - أَنَا كَابُ الدُّنْيَا لَوَجْهِهَا، وَقَادِرُهَا بِقَدْرِهَا، وَرَادُّهَا عَلَى عَقِبِهَا.

21. I am the leader (*ya'sib*) of the believers and wealth is the leader of the wicked.

21- أَنَا يَعْسُوبُ الْمُؤْمِنِينَ، وَالْمَالُ يَعْسُوبُ الْفُجَّارِ.

22. I will be with the Prophet of Allah, the blessings of Allah be upon him, and with me will be my

progeny at the pond (so act upon our words and emulate our actions as we will vie at the pond [of *Kawthar*]), and we will verily drive away our enemies from it and let our close friends drink from it, and whoever takes a drink from it will never be thirsty after that again.

22. أَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَمَعِيَ عِثْرَتِي عَلَى الْحَوْضِ (فَلْيَأْخُذْ
أَخِذْكُمْ بِقَوْلِنَا، وَلْيَعْمَلْ بِعَمَلِنَا، إِنَّا لَنُنَافِسُ عَلَى الْحَوْضِ) وَإِنَّا لَنَذُودُ عَنْهُ أَعْدَانَنَا،
وَنَسْقِي مِنْهُ أَوْلِيَاءَنَا، فَمَنْ شَرِبَ مِنْهُ شَرِبَهُ، لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا.

23. I put the chests of the Arab [warriors] on the ground and broke the backs (or the protruding horns) of the tribes of Rabā'ah and Mu

24. ar.

23. أَنَا وَضَعْتُ بِكَكَلٍ (بِكَلَاكِلِ) الْعَرَبِ، وَكَسَرْتُ نَوَاجِمَ (قُرُونِ) رِبِيعَةَ وَمُضَرَ.

25. I am a witness for you [if you follow me] and a plaintiff against you [if you disobey me] on the Day of Judgment.

24. أَنَا شَاهِدٌ لَكُمْ، وَحَجِيجٌ يَوْمَ الْقِيَمَةِ عَلَيْكُمْ.

26. I am your inviter towards the obedience of your Lord, your mentor to performing your religious obligations and your guide to that which will save you.

25. أَنَا دَاعِيكُمْ إِلَى طَاعَةِ رَبِّكُمْ، وَمُرْشِدِكُمْ إِلَى فَرَائِضِ دِينِكُمْ، وَدَلِيلُكُمْ إِلَى مَا
يُنْجِيكُمْ.

27. My household and I are the [means of] security for the people of earth just as the stars are the [means of] security for the people of the heavens.

26 - أَنَا وَأَهْلُ بَيْتِي أَمَانٌ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ.

28. I am the representative of the Prophet of Allah among you, and the one who will keep you within the boundaries of your religion, and the one who calls you towards the Garden of the Abode.

27- أَنَا خَلِيفَةُ رَسُولِ اللَّهِ فِيكُمْ وَمُقِيمُكُمْ عَلَى حُدُودِ دِينِكُمْ، وَدَاعِيكُمْ إِلَى جَنَّةِ الْمَأْوَى.

29. Verily I am standing on a manifest proof from my Lord, insight in my religion and certitude in my affair.

28- إِنِّي لَعَلَى بَيِّنَةٍ مِنْ رَبِّي، وَبَصِيرَةٍ مِنْ دِينِي، وَيَقِينٍ مِنْ أَمْرِي.

30. Verily I am on the highway of truth and they are surely on the erroneous path of falsehood.

29- إِنِّي لَعَلَى جَادَّةِ الْحَقِّ، وَإِنَّهُمْ لَعَلَى مَزَلَّةِ الْبَاطِلِ.

31. Verily it is for the establishment of the proofs of Allah that I argue and it is in order to support His religion that I struggle and fight.

30- إِنِّي لَعَلَى إِقَامَةِ حُجَجِ اللَّهِ أَقَاوِلُ، وَعَلَى نُصْرَةِ دِينِهِ أَجَاهِدُ وَأُقَاتِلُ.

32. Indeed I raise myself such that there should be no need that my generosity cannot encompass, nor any ignorance that cannot be encompassed by my forbearance, nor any wrongdoing that my forgiveness cannot encompass, nor should there be a time that is longer than my time [spent in worship and righteous actions].

31- إِنِّي لَأَرْفَعُ نَفْسِي أَنْ تَكُونَ حَاجَةً لَا يَسَعُهَا جُودِي، أَوْ جَهْلٌ لَا يَسَعُهُ حِلْمِي، أَوْ ذَنْبٌ لَا يَسَعُهُ عَفْوِي، أَوْ أَنْ يَكُونَ زَمَانٌ أَطْوَلَ مِنْ زَمَانِي.

33. Whenever I would ask the Prophet of Allah (s), he would give to me and when I was silent and did not ask, he would be the one to initiate [the matter] with me.

32- إِنِّي كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أُعْطَانِي، وَإِذَا سَكَتُ عَنْ مَسْأَلَتِهِ ابْتَدَأَنِي.

34. The example of my presence among you is only like a lamp in the darkness, he who enters upon it receives its light.

33- إِنَّمَا مَثَلِي بَيْنَكُمْ كَالسِّرَاجِ فِي الظُّلْمَةِ، يَسْتَضِيءُ بِهَا مَنْ وَلَجَهَا.

35. Certainly the Imams are the [only] vicegerents of Allah over His creation and the ones who explain His servants about Him; and none will enter Paradise except the one who recognizes them and is recognized by them and none will enter the hellfire except the one who rejects them and is rejected by them.

34- إِنَّمَا الأئمةُ قوَامُ اللَّهِ عَلَى خَلْقِهِ، وَعُرْفَاؤُهُ عَلَى عِبَادِهِ، وَلَا يَدْخُلُ الجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَعَرَفُوهُ، وَلَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَأَنْكَرُوهُ.

36. Indeed the protectors of the religion of Allah are the only ones who establish the religion, support it, surround it from all sides and protect it for the servants of Allah and safeguard it.

35- إِنَّمَا المُسْتَحْفَظُونَ لِدينِ اللَّهِ هُمُ الَّذِينَ أَقَامُوا الدينَ، وَنَصَرُوهُ، وَحَاطُوهُ مِنْ جَمِيعِ جَوَانِبِهِ، وَحَفِظُوهُ عَلَى عِبَادِ اللَّهِ وَرَعَوْهُ.

37. (In remembrance of the Prophet of Allah (s), he said): He conveyed [the message] from his Lord completely, such that nobody remained with any excuse [for not having accepted the message], he counselled his people as a warner and called [them] towards Paradise as a bringer of glad tidings.

36- (في ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بَلَّغَ عَنْ رَبِّهِ مُعْذِرًا، وَنَصَحَ لِأُمَّتِهِ مُنْذِرًا، وَدَعَا إِلَى الجَنَّةِ مُبَشِّرًا.

38. Through us you were guided in the darkness, and by us you ascended the peaks [of knowledge and

faith], and by way of us did you break through the pitch-black night [into the light of day].

37. بِنَا اهْتَدَيْتُمْ (فِي) الظُّلَمَاءِ، وَبِنَا تَسَنَّمْتُمُ الْعُلِيَاءَ، وَبِنَا أَنْفَجَرْتُمُ عَنِ السِّرَارِ.

39. Through us Allah opens and through us Allah seals, through us Allah effaces and confirms whatever He wills, through us Allah removes the time of difficulty [or intense thirst and drought] and through us Allah sends down rain; so let not the Deceiver deceive you concerning Allah.

38. بِنَا فَتَحَ اللَّهُ، وَبِنَا يَخْتِمُ، وَبِنَا يَمْحُو مَا يَشَاءُ، وَيُثَبِّتُ، وَبِنَا يَدْفَعُ اللَّهُ الزَّمَانَ الْكَلْبَ، وَبِنَا يُنَزِّلُ اللَّهُ الْغَيْثَ فَلَا يَغُرَّنْكُمْ بِاللَّهِ الْغُرُورُ.

40. Mingle with the people through that which they recognize and leave them in that which they reject, and do not burden them [by compelling them] to follow yourselves and us, for indeed our affair is difficult and arduous.

39. خَالَطُوا النَّاسَ بِمَا يَعْرِفُونَ، وَدَعَوْهُمْ مِمَّا يُنْكِرُونَ، وَلَا تُحْمَلُوهُمْ عَلَى أَنْفُسِكُمْ وَعَلَيْنَا، فَإِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ.

41. He ('a) said about the Prophet of Allah (s): He left this world hungry but entered the next world in soundness. He did not lay one brick upon another [to make a house for himself] until he passed away and responded to the caller of his Lord.

40. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: خَرَجَ مِنَ الدُّنْيَا خَمِيصًا، وَوَرَدَ الآخِرَةَ سَلِيمًا، لَمْ يَضَعْ حَجْرًا عَلَى حَجْرٍ حَتَّى مَضَى لِسَبِيلِهِ وَأَجَابَ دَاعِيَ رَبِّهِ.

42. The caller is calling and the guardian is watching over you, so respond to the caller and follow the guardian.

41. دَاعٍ دَعَا، وَرَاعٍ رَعَا، فَاسْتَجِيبُوا لِلدَّاعِي، وَاتَّبِعُوا الرَّاعِي.

43. Ask me [about what you need to know] before you lose me, for verily I am more aware of the ways of the heavens than you are of the ways of the earth.

42. سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي، فَإِنِّي بِطُرُقِ السَّمَاءِ أَخْبِرُ (أَعْلَمُ) مِنْكُمْ بِطُرُقِ
الْأَرْضِ.

44. Ask me before you lose me, for by Allah, there is no verse in the Qur'an but that I know about whom it was revealed and where it was revealed, in the plains or on the mountains, and indeed my Lord has gifted me with an intelligent heart and an eloquent tongue.

43. سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي، فَوَاللَّهِ مَا فِي الْقُرْآنِ آيَةٌ إِلَّا وَأَنَا أَعْلَمُ فِيمَنْ نَزَلَتْ،
وَأَيْنَ نَزَلَتْ، فِي سَهْلٍ أَوْ فِي جَبَلٍ، وَإِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَقُولًا، وَلِسَانًا نَاطِقًا.

45. Remembering the Prophet of Allah (s), he (a) said: His practice was moderation, his action was right guidance, his speech was distinguishing [of truth from falsehood], his judgment was just, his words were articulate and his silence was the most eloquent speech.

44. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: سُنَّتُهُ
الْقَصْدُ، وَفِعْلُهُ الرُّشْدُ، وَقَوْلُهُ الْفَصْلُ، وَحُكْمُهُ الْعَدْلُ، كَلَامُهُ بَيَانٌ، وَصَمْتُهُ
أَفْصَحُ لِسَانٍ.

46. Attach yourselves to the one who is between you and Allah, [and] you will be felicitous.

45. صِلُوا الَّذِي بَيْنَكُمْ وَبَيْنَ اللَّهِ تَسْعُدُوا.

47. Establish your bond with the one who is between you and Allah, [and] you will be felicitous in your final place of return [in the Hereafter].

46. صِلِ الَّذِي بَيْنَكَ وَبَيْنَ اللَّهِ تَسْعَدُ بِمُنْقَلَبِكَ.

48. Remembering the Prophet of Allah (s) he said: [He was] a physician who moved about with his remedies, having readied his salves and warmed his instruments. He used these whenever needed for curing blind hearts, deaf ears and dumb tongues. He would take his cures to the places of negligence and sites of perplexity.

47. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: طَبِيبٌ دَوَّارٌ بِطَبِيبِهِ، قَدْ أَحْكَمَ مَرَاهِمَهُ، وَأَحْمَى مَوَاسِمَهُ، يَضَعُ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ مِنْ قُلُوبِ عُمِي، وَأَذَانِ صُمِّ، وَالسِّنَةِ بَكْمٍ، يَتَّبَعُ (مُتَّبِعٌ) بِدَوَائِهِ مَوَاضِعَ الْغَفْلَةِ، وَمَوَاطِنَ الْحَيْرَةِ.

49. You should love of the progeny of your Prophet, for this is the right of Allah over you and this will obligate your right upon Allah. Do you not see that Allah has said 'Say, I do not ask you any reward for it except love of (my) near relatives.'

48. عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ، فَإِنَّهُ حَقُّ اللَّهِ عَلَيْكُمْ، وَالْمُوجِبُ عَلَى اللَّهِ حَقَّكُمْ، إِلَّا تَرُونَ إِلَى قَوْلِ اللَّهِ تَعَالَى ﴿قُلْ لَأَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾.

50. You must obey your Imams, for they are witnesses over you today and intercessors for you with Allah tomorrow.

49. عَلَيْكُمْ بِطَاعَةِ أَيْمَتِكُمْ، فَإِنَّهُمْ الشُّهَدَاءُ عَلَيْكُمْ الْيَوْمَ، وَالشُّفَعَاءُ لَكُمْ عِنْدَ اللَّهِ غَدًا.

51. It is the duty of the Imam to teach the people who follow him about the boundaries of Islam and *Imān* (faith).

50. عَلَى الْإِمَامِ أَنْ يُعَلِّمَ أَهْلَ وِلَايَتِهِ حُدُودَ الْإِسْلَامِ وَالْإِيمَانِ.

52. The [leader and] guide must be truthful to his followers and must employ his intellect; and he must be from those who are inclined to the Hereafter, for it is from there that he came forth and to it will be his return.

51. فَلْيَصِدُقْ رَائِدُ أَهْلَهُ، وَلْيُحْضِرْ عَقْلَهُ، وَلْيَكُنْ مِنْ أَبْنَاءِ الْآخِرَةِ، فَمِنْهَا قَدِمَ
وَالِيهَا يَنْقَلِبُ.

53. The riser has risen, the dazzler has dazzled, the apparent has appeared and the crooked has been straightened.4

52. قَدْ طَلَعَ طَالِعٌ، وَلَمَعَ لَامِعٌ، وَوَلَّحَ لَائِحٌ، وَاعْتَدَلَ مَائِلٌ.

54. He said while remembering the Messenger of Allah (s): He belittled this world, took it lightly and treated it with disdain; he knew that Allah willed to keep it away from him while He bestowed it to others as a trial.

53. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: قَدْ حَقَّرَ
الدُّنْيَا وَأَهْوَنَ بِهَا وَهَوَّنَهَا، وَعَلِمَ أَنَّ اللَّهَ زَوَّاهَا عَنْهُ اخْتِيَارًا، وَبَسَطَهَا لِغَيْرِهِ
اخْتِيَارًا.

55. Whenever I asked the Messenger of Allah (s), he would give to me and when I held back, he would be the one to initiate [the matter] with me.

54. كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أُعْطَانِي، وَإِذَا أَمْسَكْتُ
أَبْتَدَأَنِي.

56. For our hatred there are waves of wrath from Allah, the Glorified.

55. لِبُغْضِنَا أَمْوَاجٌ مِنْ سَخَطِ اللَّهِ سُبْحَانَهُ.

57. I have patched this shirt of mine so much that I am now ashamed of [taking it again to] the tailor. Someone asked me: Will you not discard it? I replied: Get away from me! Only at dawn do people speak highly of the [arduous] night journey.

56. لَقَدْ رَقَعْتُ مِدْرَعَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ رَاقِعِهَا، فَقَالَ لِي قَائِلٌ أَلَا تَنْبِذُهَا؟
فَقُلْتُ لَهُ: أَعْزَبُ عَنِّي، عَلَى الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى.

58. This world will incline towards us after having been refractory just like the wild camel inclines towards its young.

57. لَتَعْطِفَنَّ عَلَيْنَا الدُّنْيَا بَعْدَ شِمَاسِهَا عَطْفَ الضَّرَّوسِ عَلَى وَلَدِهَا.

59. I am not, nor have I ever been, intimidated by battle or frightened of being struck [by swords].

58. لَقَدْ كُنْتُ وَمَا أُهَدِّدُ بِالْحَرْبِ، وَلَا أُرْهَبُ بِالضَّرْبِ.

60. If the veils were removed, my certitude would not increase.5

59. لَوْ كُشِفَ الْغِطَاءُ مَا ازْدَدْتُ يَقِينًا.

61. If my feet were to rest firmly on these slippery areas, I would surely change [many] things.

60. لَوْ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِضِ لَغَيَّرْتُ أَشْيَاءً.

62. If we had done as you did, no pillar of the religion would be left standing and no plant of faith would grow.

61. لَوْ كُنَّا نَأْتِي مَا تَأْتُونَ (أَنْتُمْ)، لَمَا قَامَ لِلدِّينِ عَمُودٌ، وَلَا اخْضَرَ لِلْإِيمَانِ عُودٌ.

63. If I wished to inform every man from among you of where he has come from and where he is going to and about all his affairs, I would do so, but I fear that you will take me and abandon the Messenger of Allah, peace and blessings of Allah be upon him. However, I will convey it to the selected ones who are safe from that [fear]. By the One who sent him with truth and chose him above the creation, I do not speak save the truth. He (the Prophet) has informed me about all this and about the destruction of those

who are destroyed and the salvation of those who are saved (and the consequences of this matter [of the caliphate]). He left nothing that I would encounter except that he put it into my ear and informed me about it.

62. لَوْ شِئْتُ أَنْ أُخْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَمَوْلَجِهِ وَجَمِيعِ شَأْنِهِ لَفَعَلْتُ،
لَكِنِّي أَخَافُ أَنْ تَكْفُرُوا فِيَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ وَسَلَّمَ عَلَيْهِ، إِلَّا أَنِّي
مُفْضِيهِ إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمِنُ ذَلِكَ مِنْهُ، وَالَّذِي بَعَثَهُ بِالْحَقِّ وَاصْطَفَاهُ عَلَى
الْخَلْقِ مَا أَنْطِقُ إِلَّا صَادِقًا، وَلَقَدْ عَهَدَ إِلَيَّ بِذَلِكَ كُلِّهِ، وَبِمَهْلِكٍ مَنْ يَهْلِكُ، وَبِمَنْجَا
مَنْ يَنْجُو (وَمَ آلِ هَذَا الْأَمْرِ) وَمَا أَبْقَى شَيْئًا يَمُرُّ عَلَى رَأْسِي إِلَّا أَفْرَغَهُ فِي أُذُنِي
أَفْضَى بِهِ إِلَيَّ.

64. We have a right [to it] if it is given to us, otherwise we ride on the hinds of camels⁶ even if the night journey is long.

63. لَنَا حَقٌّ إِنْ أُعْطِينَاهُ، وَإِلَّا رَكَبْنَا أَعْجَازَ الْإِبِلِ وَإِنْ طَالَ السَّرَى.

65. We have the right of obedience and love over the people, and for them [for this] there is a goodly reward from Allah, the Glorified.

64. لَنَا عَلَى النَّاسِ حَقُّ الطَّاعَةِ وَالْوَلَايَةِ، وَلَهُمْ مِنَ اللَّهِ سُبْحَانَهُ حُسْنُ الْجَزَاءِ.

66. Whoever clings to us will join us.

65. مَنْ تَمَسَّكَ بِنَا لِحِقِّ.

67. Whoever turns away from us will be annihilated.

66. مَنْ تَخَلَّفَ عَنَّا مُحِقَّ.

68. One who follows our commandments advances.

67. مَنْ اتَّبَعَ أَمْرَنَا سَبَقَ.

69. One who boards other than our ship, drowns.

68. مَنْ رَكِبَ غَيْرَ سَفِينَتِنَا غَرِقَ.

70. They (i.e. the Imams) are the trustees of the secrets of the Messenger of Allah (s), the protectors of his mission, the container of his knowledge, the sanctuary of his wisdom, the caverns of his books and the mountains of his religion.

69. هُمْ مَوْضِعُ سِرِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَحُمَاةُ أَمْرِهِ، وَعَيْبَةُ عِلْمِهِ، وَمَوَائِلُ حُكْمِهِ، وَكُهُوفُ كُتُبِهِ، وَجِبَالُ دِينِهِ.

71. They are the gems of faith and the treasures of the Most Merciful. When they speak, they are truthful and when they remain silent, they are not surpassed.

70. هُمْ كَرَائِمُ الْإِيمَانِ، وَكُنُوزُ الرَّحْمَنِ، إِنْ قَالُوا صَدَقُوا، وَإِنْ صَمَتُوا لَمْ يَسْبَقُوا.

72. They are the treasures of faith and the sources of virtue; when they judge, they do justice and when they debate, they overcome.

71. هُمْ كُنُوزُ الْإِيمَانِ، وَمَعَادِنُ الْإِحْسَانِ، إِنْ حَكَمُوا عَدَلُوا، وَإِنْ حَاجُوا خَصَمُوا.

73. They are the foundation of religion and the pillar of certitude; to them return those who have exceeded the limits and those who are behind [come forward to] join them.

72. هُمْ أَسَاسُ الدِّينِ، وَعِمَادُ الْيَقِينِ، إِلَيْهِمْ يَفِيءُ الْغَالِي، وَبِهِمْ يُلْحَقُ التَّالِي.

74. They are the lamps in the darkness, the springs of wisdom, the sources of knowledge and the loci of forbearance.

73. هُمْ مَصَابِيحُ الظُّلَمِ، وَيَنَابِيعُ الْحِكْمِ، وَمَعَادِنُ الْعِلْمِ، وَمَوَاطِنُ الْحِلْمِ.

75. They are the life of knowledge and the death of ignorance. Their forbearance (or wisdom) is conveyed to you from their knowledge, their silence from their speech (and their apparent from their hidden); they do not go against the truth (or the religion) nor do they differ in it, for it is among them as a silent speech and a truthful witness.

74. هُمْ عَيْشُ الْعِلْمِ، وَمَوْتُ الْجَهْلِ، يُخْبِرُكُمْ حِلْمُهُمْ (حُكْمُهُمْ) عَنْ عِلْمِهِمْ، وَصَمْتُهُمْ عَنْ مَنْطِقِهِمْ (وَزَاهِرُهُمْ عَنْ بَاطِنِهِمْ)، لَا يُخَالِفُونَ الْحَقَّ (الدِّينَ)، وَلَا يَخْتَلِفُونَ فِيهِ، فَهُوَ بَيْنَهُمْ صَامِتٌ نَاطِقٌ، وَشَاهِدٌ صَادِقٌ.

76. Do not stray from the truth and its people, for verily whoever opts [to follow] other than us, the household [of the Prophet], perishes and loses in [both] this world and the Hereafter.

75. لَا تَزَلُّوا عَنِ الْحَقِّ وَأَهْلِهِ، فَإِنَّهُ مَنِ اسْتَبَدَلَ بِنَا أَهْلِ الْبَيْتِ هَلَاكَ، وَفَاتَتْهُ الدُّنْيَا وَالْآخِرَةُ.

77. The world is never devoid of an establisher of the proof of Allah, either [as an] apparent and known [person] or [as a] hidden and unknown [person], so that the proof of Allah and His message does not become void.

76. لَا تَخْلُوا الْأَرْضَ مِنْ قَائِمٍ لِلَّهِ بِحُجْبِهِ (بِحُجَّةٍ)، إِمَّا ظَاهِرًا مَشْهُورًا، وَإِمَّا بَاطِنًا (خَائِفًا) مَغْمُورًا، لِئَلَّا تَبْطُلَ حُجْجُ اللَّهِ وَبَيِّنَاتُهُ.

78. No one from this nation can be compared to the progeny of Muhammad, peace and blessings of

Allah be upon him, and no one who has benefitted from their blessings (i.e. the blessings of their knowledge and wisdom) will ever be equal to them.

77. لَا يُقَاسُ بِآلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ مِنْ هَذِهِ الْأُمَّةِ أَحَدٌ، وَلَا يَسْتَوِي (وَلَا يُسَوَّى) بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَدًا.

79. People! There is no proof of Allah, the Glorified, on His earth greater than our Prophet, Muhammad (s), nor is there any wisdom more manifest than His book, the Glorious Qur'an and Allah, the Exalted, has not praised anyone from among you except he who holds fast to his rope and follows His prophet; and only he perishes, who perishes when he disobeys Him, goes against His commands and follows his vain desires. This is why the Almighty says '... let those who disobey His order beware lest an ordeal should afflict them or a painful chastisement befall them.'

78. يَا أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ لِلَّهِ سُبْحَانَهُ حُجَّةٌ فِي أَرْضِهِ أَوْ كَدٌ مِنْ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَلَا حِكْمَةٌ أُبْلَغُ مِنْ كِتَابِهِ الْقُرْآنِ الْعَظِيمِ، وَلَا مَدْحَ اللَّهِ تَعَالَى مِنْكُمْ إِلَّا مَنْ اعْتَصَمَ بِحَبْلِهِ، وَاقْتَدَى بِنَبِيِّهِ، وَإِنَّمَا هَلَكَ مَنْ هَلَكَ عِنْدَ مَاعَصَاهُ وَخَالَفَهُ، وَاتَّبَعَ هَوَاهُ، فَلِذَلِكَ يَقُولُ عَزَّ مِنْ قَائِلٍ: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾.

80. The one who looks with the insight of the wise sees his path of guidance (or goal) and knows its valleys and its peaks.

79. نَاطِرُ قَلْبِ اللَّيِّبِ بِهِ يُبْصِرُ رُشْدَهُ (أَمْدَهُ)، وَيَعْرِفُ غَوْرَهُ وَنَجْدَهُ.

81. We are the callers to truth, the leaders of creation and the speakers of truth, he who obeys us acquires [success] and he who disobeys us is destroyed.

80. نَحْنُ دُعَاةُ الْحَقِّ، وَأَيْمَةُ الْخَلْقِ، وَالسَّنَةُ الصِّدْقِ، مَنْ أَطَاعَنَا مَلَكَ، وَ مَنْ عَصَانَا هَلَكَ.

82. By Allah! I have never hidden a single word nor have I ever spoken a lie.

81. وَاللَّهِ مَا كُنْتُ وَشَمَةً، وَلَا كَذِبْتُ كَذِبَةً.

83. By Allah! I do not hate the sudden coming of death to me, nor is it an event that I reject. I am but like a traveller who has come to his destination or a seeker who finds what he is looking for.

82. وَاللَّهِ مَا فَجَعَنِي مِنَ الْمَوْتِ وَارِدُ كَرِهَتُهُ، وَلَا طَالِعِ أَنْكَرَتُهُ، وَمَا كُنْتُ إِلَّا كَغَارِبِ (كَقَارِبِ) وَرَدِّ، أَوْ طَالِبِ وَجَدِّ.

84. By Allah! If I were to spend a sleepless night on the thorns of *al-Sa'd* or be driven shackled in chains as a prisoner, it would be more acceptable to me than meeting Allah and His Prophet as an oppressor over any [of His] servants, or a usurper of any worldly possessions. And how can I oppress for the sake of the body which is fast moving towards destruction and is going to spend a long time [buried] in the earth?

83. وَاللَّهِ لَأَنْ أَبَيْتَ عَلَى حَسَكِ السَّعْدَانِ مُسَهَّداً، وَأُجِرَّ فِي الْأَغْلَالِ مُصَفَّداً، أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقِيَ اللَّهَ وَرَسُولَهُ ظَالِماً لِبَعْضِ الْعِبَادِ، أَوْ غَاصِباً لِمَنْ شِئْتُمْ مِنَ الْحُطَامِ، وَكَيْفَ أَظْلِمُ لِنَفْسٍ يُسْرِعُ إِلَى الْبَلِي قُفُولُهَا، وَيَطُولُ فِي الثَّرَى حُلُولُهَا.

85. The devout companions of the Messenger of Allah (s) know that I never disobeyed Allah, the Glorified, or His Prophet for even a moment; and I supported him in situations where the valiant ones retreated and when the feet were slow in moving forward with courage – Allah honoured me with [all] this. I spared no effort in his obedience, may the blessings of Allah be upon him, and I fought his enemies with all my might, and I put my life on the line in order to protect him, and he divulged to me from his knowledge that which he did not divulge to anyone other than me.

84. وَلَقَدْ عَلِمَ الْمُسْتَحْفِظُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنِّي لَمْ أُرِدَّ عَلَى اللَّهِ سُبْحَانَهُ وَلَا عَلَى رَسُولِهِ سَاعَةً قَطُّ، وَلَقَدْ وَاسَيْتُهُ بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تَنْكِصُ فِيهَا الْأَبْطَالُ، وَتَتَأَخَّرُ عَنْهَا الْأَقْدَامُ نَجْدَةً، أكَرَمَنِي اللَّهُ بِهَا، وَلَقَدْ بَدَلْتُ فِي طَاعَتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ جُهْدِي، وَجَاهَدْتُ أَعْدَاءَهُ بِكُلِّ طَاقَتِي، وَوَقَيْتُهُ بِنَفْسِي، وَلَقَدْ أَفْضَى إِلَيَّ مِنْ عِلْمِهِ بِمَا لَمْ يُفْضِ بِهِ إِلَى أَحَدٍ غَيْرِي.

86. Knowledge has led them to real understanding and they have acquired the spirit of conviction. They take easy what the easygoing regard as hard. They are comfortable with that which the ignorant are repelled by. They live in this world with their bodies but their spirits are in the higher realm. They are the vicegerents of Allah on His earth and the callers to His religion. Ah, ah! How I yearn to see them.

85 - هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْإِيمَانِ (الْبَصِيرَةِ)، وَبَاشَرُوا رُوحَ الْيَقِينِ، فَاسْتَسْهَلُوا (فَاسْتَلَانُوا)، مَا اسْتَوْعَرَ الْمُتَرْفُونَ، وَأَنْسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ، وَصَحِبُوا الدُّنْيَا بِأَبْدَانِ أَرْوَاحِهَا مُعَلَّقَةً بِالْمَحَلِّ الْأَعْلَى، أَوْلَيْكَ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ وَالِدُعَاةُ إِلَى دِينِهِ آه آه شَوْقًا إِلَى رُؤْيَتِهِمْ.

87. They are the supports of Islam and those entrusted with its protection. Through them the truth is restored in its rightful place and falsehood is removed from its position with its tongue is severed from its root. They have understood religion through reflection and contemplation, not by mere hearsay and [blind following of] what is narrated.

86 - هُمْ دَعَائِمُ الْإِسْلَامِ، وَوَلَائِحُ الْإِعْتِصَامِ، بِهِمْ عَادَ الْحَقُّ فِي نِصَابِهِ وَانزَاحَ الْبَاطِلُ عَنْ مَقَامِهِ، وَانْقَطَعَ لِسَانُهُ مِنْ مَنبَتِهِ، عَقَلُوا الدِّينَ عَقْلًا وَعَايَةً، وَرِعَايَةً، لَاعَقَلَ سَمَاعَ وَرِوَايَةً.

88. Verily we are the masters of speech; in us its offshoots (or veins) are fixed and its branches hang over us.

87. وَإِنَّا لِلْأَمْرَاءِ الْكَلَامِ فِينَا تَشَبَّهْتُمْ (وَفِينَا تَنَشَّبَتْ عُرُوقُهُ) فُرُوعُهُ وَعَلَيْنَا تَهَدَّاتُ أَغْصَانِهِ (غُصُونِهِ).

89. The chain of delusion will never be severed until the rising of the [Imam of the] avenger of the age.

88. لَنْ تَنْقَطَعَ سِلْسِلَةُ الْهَذْيَانِ حَتَّى يُدْرِكَ الثَّارُ مِنَ الزَّمَانِ.

90. We are the door of 'ah' which is the door of peace; one who enters it is safe and secure, whereas one who turns away from it is destroyed.

89 - نَحْنُ بَابُ حِطَّةٍ، وَهُوَ بَابُ السَّلَامِ، مَنْ دَخَلَهُ سَلِمَ وَنَجَا، وَمَنْ تَخَلَّفَ عَنْهُ هَلَكَ.

91. We are the middle cushion which is joined by those who remain behind and to which those who have exceeded the limits return.

90- نَحْنُ النُّمْرُقَةُ الْوُسْطَى، بِهَا يَلْحَقُ التَّالِي، وَإِلَيْهَا يَرْجِعُ الْغَالِي.

92. We are the trustees of Allah over His servants and the establishers of truth in His lands. Through us the friend [of Allah] is saved and by us the enemy is destroyed.

91- نَحْنُ أُمْنَاءُ اللَّهِ عَلَى عِبَادِهِ، وَمُقِيمُوا الْحَقِّ فِي بِلَادِهِ، بِنَا يَنْجُو الْمُوَالِي، وَبِنَا يَهْلِكُ الْمُعَادِي.

93. We are the [family] tree of Prophethood, the station of revelation, the ones upon whom angels descend, the fountains of wisdom and the sources of knowledge. Our helpers and lovers await mercy while our enemies and haters await wrath.

92- نَحْنُ شَجَرَةُ النُّبُوَّةِ، وَمَحَطُّ الرِّسَالَةِ، وَمُخْتَلَفُ الْمَلَائِكَةِ، وَيَنَابِيعُ الْحِكْمِ، وَمَعَادِنُ الْعِلْمِ، نَاصِرُنَا وَمُحِبُّنَا يَنْتَظِرُ الرَّحْمَةَ، وَعَدُوْنَا وَمُبْغِضِينَا يَنْتَظِرُ السَّطْوَةَ.

94. We are the nearest ones [to the Prophet (s)], the companions, the custodians [of the treasures of Paradise] and the doors [of knowledge and wisdom]; and houses are not entered but through their doors, and whoever enters them without going through their doors is [considered] a thief and is not spared punishment.

93- نَحْنُ الشُّعَارُ وَالْأَصْحَابُ، وَالسَّدَنَةُ وَالْأَبْوَابُ، وَلَا يُوتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا، وَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا كَانَ سَارِقًا لَا تَعْدُوهُ الْعُقُوبَةُ.

95. Far be it! If there was no command of piety, I would have been the most cunning of all the Arabs.

94. هَيْهَاتَ لَوْلَا التُّقَى لَكُنْتُ أَدْهَى الْعَرَبِ.

96. I have never rejected Allah from the time that I came to know Him.

95. مَا أَنْكَرْتُ اللَّهَ تَعَالَى مِنْذُ عَرَفْتُهُ.

97. I have never doubted in the truth since the time it was shown to me.

96. مَا شَكَّكْتُ فِي الْحَقِّ مِنْذُ أُرِيْتُهُ.

98. I have never lied nor have I been accused of lying.

97. مَا كَذَّبْتُ وَلَا كَذَّبْتُ.

99. I have never strayed [from the right path] nor has anyone gone astray because of me.

98. مَا ضَلَّلْتُ وَلَا ضَلَّ بِي.

100. No verse [of the Qur'an] was revealed but that I knew the occasion of its revelation and where it was revealed, [whether] in daytime or night, on a mountain or a plain; and my Lord has gifted me with an intelligent heart and an eloquent tongue.

99. مَا نَزَلَتْ آيَةٌ إِلَّا وَقَدْ عَلِمْتُ فِيمَا نَزَلَتْ وَأَيْنَ نَزَلَتْ، فِي نَهَارٍ، أَوْ لَيْلٍ، فِي جَبَلٍ، أَوْ سَهْلٍ، وَإِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَقُولًا، وَلِسَانًا قَوُولًا.

101. We have established the pillar of truth and vanquished the forces of falsehood.

100- نَحْنُ أَقْمَنُ عَمُودَ الْحَقِّ، وَهَزَمْنَا جُيُوشَ الْبَاطِلِ.

1. This tradition falls under the subject of giving charity.
2. Surah al-Ra'd [13]:7
3. A male bee which is followed by the other bees.
4. Part of the sermon was delivered after he became the Khalifa.
5. Because he had already reached the peak of certitude.
6. An expression that conveys humility as it was only slaves and prisoners who would ride on the hinds of camels.
7. Al-Noor [24]:63
8. This is a plant with sharp prickles.

Foolishness الحُمُقُ

1. Foolishness is occupying oneself with the superfluous and accompanying the ignorant.

1- أَلْحُمُقُ الْأِسْتِهْتَارُ بِالْفُضُولِ، وَمُصَاحِبَةُ الْجَهُولِ.

2. Foolishness is an ailment which cannot be remedied and a sickness that cannot be cured.

2- أَلْحُمُقُ دَاءٌ لَا يُدَاوَى، وَمَرَضٌ لَا يَبْرَأُ.

3. The worst indigence is foolishness.

3- أَفْقَرُ الْفَقْرِ الْحُمُقُ.

4. The most harmful thing is foolishness.

4- أَضَرُّ شَيْءٍ الْحُمُقُ.

5. The height of foolishness is being beguiled [by the pleasures of this world].

5. أَحْمَقُ الْحُمُقِ الْإِغْتِرَارُ.

6. The greatest foolishness is exaggeration in praise and censure.

6. أَكْبَرُ الْحُمُقِ الْإِغْرَاقُ فِي الْمَدْحِ وَالذَّمِّ.

7. The greatest foolishness is being conceited in [the state of] poverty.

7. أَعْظَمُ الْحِمَاقَةِ الْإِخْتِيَالُ فِي الْفَاقَةِ.

8. Foolishness is a disgrace.

8. الْحُمُقُ شَيْنٌ.

9. Foolishness is the most harmful companion.

9. الْحُمُقُ أَضَرُّ الْأَصْحَابِ.

10. Foolishness is the worst ailment.

10. الْحُمُقُ أَدْوَى الدَّاءِ.

11. Foolishness leads to superfluity.

11. الْحُمُقُ يُوجِبُ الْفُضُولَ.

12. Foolishness is from the fruits of ignorance.

12. أَلْحُمُقُ مِنْ ثِمَارِ الْجَهْلِ.

13. Foolishness makes one a stranger in his own hometown.

13. أَلْحُمُقُ فِي الْوَطَنِ غُرْبَةٌ.

14. How bad an ailment foolishness is!

14. بِئْسَ الدَّاءُ الْحُمُقُ.

15. The poverty of foolishness is not alleviated by [material] wealth.

15. فَقْرُ الْحُمُقِ لَا يُغْنِيهِ الْمَالُ.

16. Being conceited in poverty is the height of foolishness.

16. مِنْ كَمَالِ الْحَمَاقَةِ الْإِخْتِيَالُ فِي الْفَاقَةِ.

17. Establishing brotherhood with the vicious is from the greatest [acts of] foolishness.

17. مِنْ أَعْظَمِ الْحُمُقِ مُوَاخَاةُ الْفُجَّارِ.

18. Being audacious in front of the king is an act of foolishness.

18. مِنْ الْحُمُقِ الدَّالَّةُ عَلَى السُّلْطَانِ.

19. From the signs of foolishness are: being audacious without any means and boasting without [possessing] any nobility.

19. مِنْ دَلَائِلِ الْحُمُقِ دَالَّةٌ بِغَيْرِ آلَةٍ، وَصَلَفٌ بِغَيْرِ شَرَفٍ.

20. With foolishness, what is sought is not achieved.

20. لَا يُدْرِكُ مَعَ الْحُمُقِ مَطْلَبٌ.

21. There is no ailment worse than foolishness.

21. لَا دَاءَ أَدْوَأُ مِنْ الْحُمُقِ.

23. There is no poverty more severe than foolishness.

22. لَا فَاقَةَ أَشَدُّ مِنْ الْحُمُقِ.

24. Foolishness is wretchedness.

23. الْحُمُقُ شَقَاءٌ.

The Fool الأحمق

1. The fool is a stranger in his [own] hometown, [and is] humiliated among his near ones.

1- الْأَحْمَقُ غَرِيبٌ فِي بَلَدَتِهِ، مُهَانَ بَيْنَ أَعْرَبَتِهِ.

2. A fool does not improve by abasement and he is does not separate from fault and loss.

2- الْأَحْمَقُ لَا يَحْسُنُ بِالْهَوَانِ، وَلَا يَنْفَكُ عَنْ نَقْصٍ وَخُسْرَانٍ.

3. Be wary of the fool for verily, being amicable with him will bring you hardship (or exhaust you), agreeing with him will destroy you, disagreeing with him will cause you suffering and keeping his company will be [like] a curse upon you.

3- إِحْذَرِ الْأَحْمَقَ، فَإِنَّ مُدَارَاتَهُ تُعْنِيكَ (تُعْيِيكَ)، وَمُوَافَقَتَهُ تُرْدِيكَ، وَمُخَالَفَتَهُ تُؤْذِيكَ،
وَمُصَاحَبَتَهُ وَبَالٌ عَلَيْكَ.

4. The most foolish of all people is the one who thinks that he is the most intelligent of all people.

4- أَحْمَقُ النَّاسِ مَنْ ظَنَّ أَنَّهُ أَعْقَلُ النَّاسِ.

5. The most foolish of all people is the one who prevents good deeds and [then] seeks gratitude, and does evil and [then] expects the reward for [doing] good.

5- أَحْمَقُ النَّاسِ مَنْ يَمْنَعُ الْبِرَّ، وَيَطْلُبُ الشُّكْرَ، وَيَفْعَلُ الشَّرَّ، وَيَتَوَقَّعُ ثَوَابَ
الْخَيْرِ.

6. The most foolish of all people is the one who censures others for a vice while he [himself] performs it.

6- أَحْمَقُ النَّاسِ مَنْ أَنْكَرَ عَلَى غَيْرِهِ رَذِيلَةً وَهُوَ مُقِيمٌ عَلَيْهَا.

7. The fool does not improve by being disgraced.

7- الْأَحْمَقُ لَا يَحْسُنُ بِالْهَوَانِ.

8. The remoteness of a fool is better than his nearness and his silence is better than his speech.

8- بَعْدُ الْأَحْمَقِ خَيْرٌ مِنْ قُرْبِهِ، وَسُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ.

9. The foolishness of a person is recognized by [his] cheerfulness in times of blessing and increased abjectness in times of tribulation.

9- تُعْرَفُ حِمَاةُ الرَّجُلِ بِالْأَشْرِ فِي النِّعْمَةِ، وَكَثْرَةِ الذُّلِّ فِي الْمِحْنَةِ.

10. The foolishness of a person is recognized in three things: in his talking about that which does not concern him, [in] his answering that which he was not asked and his recklessness in [his] affairs.

10- تُعْرَفُ حِمَاةُ الرَّجُلِ فِي ثَلَاثٍ: فِي كَلَامِهِ فِيمَا لَا يَعْنِيهِ، وَجَوَابِهِ عَمَّا لَا يُسْأَلُ عَنْهُ، وَتَهَوُّرِهِ فِي الْأُمُورِ.

11. Cutting off [ties with] the fool is judiciousness.

11- قَطِيعَةُ الْأَحْمَقِ حَزْمٌ.

12. Be cautious of the fool when you are in his company, of the vicious when you associate with him and of the oppressor when you deal with him.

12- كُنْ عَلَى حَذَرٍ مِنَ الْأَحْمَقِ إِذَا صَاحَبْتَهُ، وَمِنَ الْفَاجِرِ إِذَا عَاشَرْتَهُ، وَمِنَ الظَّالِمِ إِذَا عَامَلْتَهُ.

13. For the fool there is an oath with every statement. 1

13- لِلْأَحْمَقِ مَعَ كُلِّ قَوْلٍ يَمِينٌ.

14. Be careful not to love the fool, for he will surely harm you while he thinks that he is benefitting you and will annoy you while he thinks that he is pleasing you.

14- إِيَّاكَ وَمَوَدَّةَ الْأَحْمَقِ، فَإِنَّهُ يَضُرُّكَ مِنْ حَيْثُ يَرَى أَنَّهُ يَنْفَعُكَ، وَيَسُوءُكَ وَهُوَ

يَرَى أَنَّهُ يَسْرُكُ.

15. Keeping silent is the best response for a fool.

15- السُّكُوتُ عَلَى الْأَحْمَقِ أَفْضَلُ جَوَابِهِ.

16. Increased fickleness is from the signs of a fool.

16- مِنْ أَمَارَاتِ الْأَحْمَقِ كَثْرَةُ تَلَوُّنِهِ.

17. Putting up with a fool is a torment for the soul.

17- مُقَاسَاةُ الْأَحْمَقِ عَذَابُ الرُّوحِ.

18. Never show respect to a fool, even if he is [apparently] great.

18- لَا تَعْظِمَنَّ الْأَحْمَقَ، وَإِنْ كَانَ كَبِيرًا.

1. i.e. he swears with every statement that he makes.

الإحتمال Tolerance

1. Tolerance is proof of intelligence and a symbol of excellence.

1- الْإِحْتِمَالُ بُرْهَانُ الْعَقْلِ، وَعُنْوَانُ الْفَضْلِ.

2. Tolerance is the ornament of companionship.

2. اِلْحْتِمَالُ زَيْنِ الرَّفَاقِ.

3. Tolerance is the embellishment of politics [and leadership].

3. اِلْحْتِمَالُ زَيْنِ السِّيَاسَةِ.

4. Tolerance dignifies one's status.

4. اِلْحْتِمَالُ يُجِلُّ الْقَدْرَ.

5. Tolerance is a beautiful quality.

5. اِلْحْتِمَالُ خُلُقٌ سَجِيحٌ.

6. Tolerating meanness (or annoyance) is from nobility of character.

6. اِحْتِمَالُ الدَّنِيَّةِ (الْأَذِيَّةِ) مِنْ كَرَمِ السَّجِيَّةِ.

7. By bearing the burden of provision (for the people), praises increase.

7. بِتَحْمَلِ الْمَوْنِ تَكْثُرُ الْمَحَامِدُ.

8. Through increased tolerance, one's merit (or intelligence) increases.

8. بِكَثْرَةِ اِلْحْتِمَالِ يَكْثُرُ الْفَضْلُ (العقل).

9. Through tolerance and forbearance, people become your helpers and supporters.

9- بِالِإِحْتِمَالِ وَالْحِلْمِ يَكُونُ لَكَ النَّاسُ أَنْصَارًا وَأَعْوَانًا.

10. The forbearing one is recognized by his increased tolerance.

10- بِكَثْرَةِ الإِحْتِمَالِ يُعْرَفُ الْحَلِيمُ.

11. Be tolerant, [and] your status will become lofty.

11- تَحَمَّلْ يَجَلَّ قَدْرُكَ.

12. Adopt tolerance, for verily it is [a means of] concealing faults.

12- عَلَيْكَ بِالِإِحْتِمَالِ فَإِنَّهُ سَتَرُ الْعُيُوبِ.

13. One whose tolerance increases becomes noble.

13- مَنْ كَثُرَ حَمْلُهُ نَبِلَ.

14. One who does not bear the burden of providing for the people has prepared his power for its transference.

14- مَنْ لَمْ يَحْتَمِلْ مَوْنَةَ النَّاسِ فَقَدْ أَهَلَ قُدْرَتَهُ لِإِنْتِقَالِهَا.

15. It is part of honour to tolerate the wrongdoings of [one's] brothers.

15- مِنَ الْكِرَمِ إِحْتِمَالُ جِنَايَاتِ الإِخْوَانِ.

16. Tolerate that which comes your way, for indeed tolerance is a [means of] concealing faults and verily

the wise one is half [the time] tolerant and half [the time] feigning negligence.

16- اِحْتَمِلْ مَا يَمُرُّ عَلَيْكَ، فَإِنَّ الْاِحْتِمَالَ سَتُرُّ الْعُيُوبَ، وَإِنَّ الْعَاقِلَ نِصْفُهُ
اِحْتِمَالٌ، وَنِصْفُهُ تَغَافُلٌ.

17. Continually bearing the liabilities [of others] causes loftiness [of character].

17- اِدْمَانُ تَحْمُلِ الْمَغَارِمِ يُوجِبُ الْجَلَالََةَ.

Vehemence¹ الْحَمِيَّةُ

1. It is to the extent of one's vehemence that one is protective of his honour.

1- عَلَى قَدْرِ الْحَمِيَّةِ تَكُونُ الْغِيْرَةُ.

2. Allah! Allah! I warn you servants of Allah, against feeling proud of your bigotry and boasting over your ignorance, for indeed these are the fertilizers of enmity and the bellows of Satan.

2- فَاللَّهُ اللَّهُ عِبَادَ اللَّهِ فِي كِبْرِ الْحَمِيَّةِ وَفَخْرِ الْجَاهِلِيَّةِ فَإِنَّهُ مَلَقِحُ الشَّنَانِ وَمَنَافِجُ
الشَّيْطَانِ.

3. There is no vehemence in one who has no sense of honour.

3- لَاحَمِيَّةٌ لِمَنْ لَا أَنْفَةَ لَهُ.

1. In the sense of protecting one's dignity and integrity.

Abstinence [From Food] الْحَمِيَّةُ

1. Fitness of the body is [in] abstinence from [harmful] foods.

1- صَلَاحُ الْبَدَنِ الْحَمِيَّةُ.

2. One who cannot patiently bear the agony of abstinence [from food], his sickness will be prolonged.

2- مَنْ لَمْ يَصْبِرْ عَلَى مَضَضِ الْحَمِيَّةِ طَالَ سَقْمُهُ.

الحوائج وقضاؤها Fulfilling Needs

1. Verily the needs of the people that are addressed to you are a blessing from Allah upon you, so take advantage of them and do not be weary of them, lest they should turn into [divine] wrath.

1- إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكُمْ فَاعْتَنِمُوهَا وَلَا تَمَلُّوهَا فَتَتَحَوَّلَ نَقْمًا.

2. Do not delay granting the needy to tomorrow, for you do not know what will happen to you and to him tomorrow.

2- لَا تُؤَخِّرْ إِنْأَلَةَ الْمُحْتَاجِ إِلَى غَدٍ، فَإِنَّكَ لَا تَدْرِي مَا يَعْرِضُ لَكَ وَلَهُ فِي غَدٍ.

3. You must seek the fulfilment of your needs through people of honourable dispositions and origins, you will be successful [in getting what you need] with them, without any delay or any sense of obligation.

3- عَلَيْكُمْ فِي قَضَاءِ حَوَائِجِكُمْ بِكَرَامِ الْأَنْفُسِ وَالْأَصُولِ تُنْجَحَ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مَطَالٍ وَلَا مَنْ.

4. You must seek your needs from those who are honourable and of good origins, for they are more likely to fulfil them [quickly and without obligation] and they are purer in your eyes.

4. عَلَيْكُمْ فِي طَلَبِ الْحَوَائِجِ بِشِرَافِ النُّفُوسِ ذَوِي الْأُصُولِ الطَّيِّبَةِ، فَإِنَّهَا (فَائِنَةٌ) عِنْدَهُمْ أَقْصَى وَهِيَ (وَهُمْ) لَدَيْكُمْ (لَدَيْهِمْ) أَزْكَى.

5. I am amazed at the person who is approached by his Muslim brother in need and refuses to fulfil it, not deeming himself worthy of [doing] good; so assume that he does not desire any reward nor does he fear any punishment. Do they lack interest in [acquiring] noble traits?

5. عَجِبْتُ لِرَجُلٍ يَأْتِيهِ أَخُوهُ الْمُسْلِمُ فِي حَاجَةٍ، فَيَمْتَنِعُ عَنْ قَضَائِهَا وَلَا يَرَى نَفْسَهُ لِلْخَيْرِ أَهْلًا، فَهَبْ أَنَّهُ لِأَثْوَابٍ يُرْجَى وَلَا عِقَابٍ يُتَّقَى، أَفْتَزْهَدُونَ فِي مَكَارِمِ الْأَخْلَاقِ.

6. Not having your needs fulfilled is better than seeking them from those who are not worthy.

6. فَوْتُ الْحَاجَةِ خَيْرٌ مِنْ طَلَبِهَا مِنْ غَيْرِ أَهْلِهَا.

7. Being generous with power [and fulfilling the needs of the people with it] is the alms-tax of power.

7. بَذْلُ الْجَاهِ زَكَاةُ الْجَاهِ.

8. Expediting the release [of the needy from his need] is [a means of] success.

8. تَعْجِيلُ السَّرَّاحِ نَجَاحٌ.

9. The fulfilling of needs is not made righteous except by three things: by considering it to be small such that it becomes great, by hiding it such that it is made apparent [by Allah] and by expediting it such that it becomes felicitous.

9. لَا يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثٍ: بِتَصْغِيرِهَا لِتَعْظُمَ، وَسِتْرِهَا لِتَظْهَرَ، وَتَعْجِيلِهَا لِتَهْنَأَ.

10. Everyone who has been given time [to do good before his death] gives excuses for postponement [of good deeds].

10- كُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.

11. Turning away the needy is the cause of diminishment of affluence.

11- سَبَبُ زَوَالِ الْيَسَارِ مَنَعُ الْمُحْتَاجِ.

Expressing Your Needs الإحتياجات

1. Express your needs to whomever you wish and (you will) become his captive.

1- إِحْتَجُّ إِلَى مَنْ شِئْتَ وَكُنْ (تَكُنْ) أُسِيرَهُ.

2. When you express your needs to someone, you abase yourself before him.

2- مَنْ احْتَجَّتْ إِلَيْهِ هُنْتَ عَلَيْهِ.

3. One who seeks his needs from you, his obedience to you will be to the extent of his need from you.

3- مَنْ احْتَجَّ إِلَيْكَ كَانَتْ طَاعَتُهُ لَكَ بِقَدْرِ حَاجَتِهِ إِلَيْكَ.

4. When someone turns to you with his needs, it becomes obligatory upon you to help him.

4- مَنْ احْتَجَّ إِلَيْكَ وَجَبَ إِسْعَافُهُ عَلَيْكَ.

How are you?؛ كيف الحال؟

1. (When he was asked ‘how are you O Amīr al-Mu’minīn?’, he replied:) How would he be whom life is driving towards death, whose state of health can be changed to sickness at any moment and who can be approached [by death] from his place of safety?!

1- (وَ قِيلَ لَهُ - عَلَيْهِ السَّلَامُ - كَيْفَ تَجِدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: كَيْفَ يَكُونُ (حَالُ) مَنْ يَفْنَى بِبَقَائِهِ، وَيَسْقَمُ بِصِحَّتِهِ وَيُوتَى مِنْ مَأْمَنِهِ؟!)

The Perplexed المتحير

1. It is possible for the one who is perplexed and bewildered to be excused.

1- قَدْ يُعْذَرُ الْمُتَحِيرُ الْمَبْهُوتُ.

Recourse الحيلة

1. Subtlety in [seeking] recourse is the most advantageous of all ways.

1- التَّلَطُّفُ فِي الْحِيلَةِ أَجْدَى مِنَ الْوَسِيلَةِ.

2. For everything there is recourse.

2- لِكُلِّ شَيْءٍ حِيلَةٌ.

3. One who neglects his recourse (or natural disposition) is made to rise [towards it] by tribulations.

3- مَنْ قَعَدَ عَنْ حِيلَتِهِ (جِبِلَّتِهِ)، أَقَامَتْهُ الشَّدَائِدُ.

Life and Being Alive الحيّ والحياة

1. The living one is never satisfied [and always seeks more].

1- أَلْحَىُّ لَا يَكْتَفِي.

2. The fruit of long life is illness and senility.

2- ثَمَرَةُ طُولِ الْحَيَاةِ السُّقْمٌ وَالْهَرَمُ.

3. The end of [this] life is death.

3- غَايَةُ الْحَيَاةِ الْمَوْتُ.

4. How close is life to death!

4- مَا أَقْرَبَ الْحَيَاةَ مِنَ الْمَوْتِ.

5. How near is the living one to the dead because he will soon join him!

5- مَا أَقْرَبَ الْحَيِّ مِنَ الْمَيِّتِ لِلْحَاقِقِ بِهِ.

6. How far is the dead one from the living by his separation from him!

6- مَا أَبْعَدَ الْمَيِّتَ مِنَ الْحَيِّ لِإِنْقِطَاعِهِ عَنْهُ.

Modesty and Shame الحياء

1. Being ashamed in front of Allah, the Glorified, protects [one] from the punishment of hell.

1- الْحَيَاءُ مِنَ اللَّهِ سُبْحَانَهُ تَقِي عَذَابَ النَّارِ.

2. The most modest among you are the most forbearing among you.

2- أَحْيَاكُمْ أَحْلَمُكُمْ.

3. The best of religious attires is modesty.

3- أَحْسَنُ مَلَابِسِ الدِّينِ الْحَيَاءُ.

4. The greatest modesty is your being ashamed in front of Allah.

4- أَفْضَلُ الْحَيَاءِ إِسْتِحْيَاؤُكَ مِنَ اللَّهِ.

5. The best modesty is your being ashamed of yourself [in front of Allah].

5- أَحْسَنُ الْحَيَاءِ إِسْتِحْيَاؤُكَ مِنْ نَفْسِكَ.

6. Verily modesty and chastity are from the characteristics of faith, and they are the traits of the free and the qualities of the virtuous.

6- إِنَّ الْحَيَاءَ وَالْعِفَّةَ مِنْ خَلَائِقِ الْإِيمَانِ، وَإِنَّهُمَا لَسَجِيَّةُ الْأَحْرَارِ، وَشِيمَةُ الْأَبْرَارِ.

7. Modesty is beautiful.

7- الْحَيَاءُ جَمِيلٌ.

8. Modesty is preventive.

8. الْحَيَاءُ مَحْرَمَةٌ.

9. Shame prevents livelihood. 1

9. الْحَيَاءُ يَمْنَعُ الرِّزْقَ.

10. Modesty is the key to (every) good.

10. الْحَيَاءُ مِفْتَاحُ (كُلِّ) الْخَيْرِ.

11. Shame is accompanied by deprivation.

11. الْحَيَاءُ مَقْرُونٌ بِالْحِرْمَانِ.

12. Modesty is the lowering of one's gaze.

12. الْحَيَاءُ غَضُّ الطَّرْفِ.

13. Modesty is the perfection of honour.

13. الْحَيَاءُ تَمَامُ الْكَرَمِ.

14. Modesty is the partner of chastity.

14. الْحَيَاءُ قَرِينُ الْعَفَافِ.

15. Modesty is a beautiful quality.

15- الْحَيَاءُ خُلُقٌ جَمِيلٌ.

16. Modesty is a pleasing characteristic.

16- الْحَيَاءُ خُلُقٌ مَرْضِيٌّ.

17. Modesty is the perfection of honour and the best of traits.

17- الْحَيَاءُ تَمَامُ الْكَرَمِ، وَأَحْسَنُ الشَّيْمِ.

18. Modesty prevents one from ugly actions.

18- الْحَيَاءُ يَصُدُّ عَنْ فِعْلِ الْقَبِيحِ.

19. Being ashamed in front of Allah effaces many of the sins [that one has committed].

19- الْحَيَاءُ مِنَ اللَّهِ يَمْحُو كَثِيرًا مِنَ الْخَطَايَا.

20. Dress yourself with modesty, wear the armour of loyalty, safeguard brotherhood and reduce your conversations with women, [if you do all this] your eminence will become complete.

20- تَسْرِبِلِ الْحَيَاءِ، وَادَّرِعِ الْوَفَاءِ، وَاحْفَظِ الْإِخَاءَ، وَأَقْلِلْ مُحَادَثَةَ النِّسَاءِ يَكْمَلُ لَكَ
السَّنَاءُ.

21. The fruit of modesty is chastity.

21. ثَمَرَةُ الْحَيَاءِ الْعِفَّةُ.

22. Three things that are not to be ashamed of [are]: for a person to serve his guest, and for him to stand up from his place for his father or his teacher, and [for him] to seek the right even if it is little.

22. ثَلَاثٌ لَا يُسْتَحْيَى مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفَهُ، وَقِيَامُهُ عَنْ مَجْلِسِهِ لِأَبِيهِ وَمُعَلِّمِهِ، وَطَلَبُ الْحَقِّ وَإِنْ قَلَّ.

23. The shame of person feels from himself is the fruit of [his] faith.

23. حَيَاءُ الرَّجُلِ مِنْ نَفْسِهِ ثَمَرَةُ الْإِيمَانِ.

24. The source of chastity is modesty.

24. سَبَبُ الْعِفَّةِ الْحَيَاءُ.

25. Espouse modesty, for it is the symbol of nobility.

25. عَلَيْكَ بِالْحَيَاءِ فَإِنَّهُ عُنْوَانُ النُّبْلِ.

26. The pinnacle of modesty is for a man to feel ashamed of himself.

26. غَايَةُ الْحَيَاءِ أَنْ يَسْتَحْيِيَ الْمَرْءُ مِنْ نَفْسِهِ.

27. Shame has been paired with deprivation.

27. قُرْنَ الْحَيَاءُ بِالْحِرْمَانِ.

28. The increased modesty of a person is the sign of his faith.

28- كَثْرَةُ حَيَاءِ الرَّجُلِ دَلِيلُ إِيمَانِهِ.

29. One who is shy is deprived.

29- مَنْ اسْتَحْيَا حُرِمَ.

30. Whoever has no modesty has no good in him.

30- مَنْ لَاحِيَاءَ لَهُ فَلَا خَيْرَ فِيهِ.

31. One whose modesty is reduced, his piety is [also] reduced.

31- مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ.

32. Whoever is clothed with the garment of modesty, his faults are hidden from the people.

32- مَنْ كَسَاهُ الْحَيَاءُ تَوْبَهُ خَفِيَ عَنِ النَّاسِ عَيْبُهُ.

33. One who does not fear facing the people [after having been caught doing evil] does not fear Allah, the Glorified.

33- مَنْ لَمْ يَتَّقِ وُجُوهَ الرِّجَالِ لَمْ يَتَّقِ اللَّهَ سُبْحَانَهُ.

34. One who is not ashamed of the people will not feel ashamed in front of Allah, the Glorified.

34- مَنْ لَمْ يَسْتَحْيِ مِنَ النَّاسِ لَمْ يَسْتَحْيِ مِنَ اللَّهِ سُبْحَانَهُ.

35. That which is not appropriate for you to do in the open should not be done by you in private.

35- مَا لَا يَنْبَغِي أَنْ تَفْعَلَهُ فِي الْجَهْرِ فَلَا تَفْعَلَهُ فِي السِّرِّ.

36. The best partner of generosity is modesty.

36- نِعْمَ قَرِينُ السَّخَاءِ الْحَيَاءُ.

37. The best partner of faith is modesty.

37- نِعْمَ قَرِينُ الْإِيمَانِ الْحَيَاءُ.

38. There is no [good] trait like modesty.

38- لَا شَيْمَةَ كَالْحَيَاءِ.

1. Here shame is used in the negative sense of excessive bashfulness, timidity etc.

الإخبار والخبر والحديث Narration and Transmission of Information

1. Do not relate that which you have no knowledge about.

1- لَا تُخْبِرْ بِمَا لَمْ تُحِطْ بِهِ عِلْمًا.

2. Never transmit information except from a reliable person otherwise you will become a liar, and if you transmit from other than him then surely telling lies is [a cause of] disgrace and dishonour.

2- لَا تُخْبِرَنَّ إِلَّا عَنْ ثِقَةٍ فَتَكُونَ كَذَّابًا، وَإِنْ أَخْبَرْتَ عَنْ غَيْرِهِ فَإِنَّ الْكَذِبَ مَهَانَةٌ
وَذُلٌّ.

3. Do not hasten to the people with that which they dislike so that they [begin to] speak about you that which they do not know.

3- لَا تُسْرِعْ إِلَى النَّاسِ بِمَا يَكْرَهُونَ، فَيَقُولُوا فِيكَ مَا لَا يَعْلَمُونَ.

4. Analyze the information when you hear it with the analysis of understanding (i.e. in order to understand it), not the analysis of narration (i.e. in order to narrate it to others), for indeed the narrators of information are many but those who consider it carefully are few.

4- اَعْقُلُوا الْخَبَرَ إِذَا سَمِعْتُمُوهُ عَقْلَ دَرَايَةٍ لَا عَقْلَ رِوَايَةٍ، فَإِنَّ رُؤَاةَ الْعِلْمِ كَثِيرٌ، وَرُعَاتَهُ قَلِيلٌ.

5. Reports will never be accepted as true until [they are] verified by the eyes.

5- لَنْ يُصَدَّقَ الْخَبْرُ حَتَّى يَتَحَقَّقَ الْعَيَانُ.

Gauging People الإختبار

1. Accompany [people] so that you may gauge [their true nature].

1- إِصْحَابُ تَخْتَبِرُ.

2. One who gauges [the people] detests (or keeps away from) [them].

2- مَنْ اخْتَبَرَ قَلَالًا (وَ هَجَرَ).

3. Being at ease with every person before gauging [them] is from lack of intellect.

3. الطَّمَانِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الإِخْتِبَارِ مِنْ قُصُورِ العَقْلِ.

4. One who feels at ease [with people] before gauging them, regrets.

4. مَنْ اطمأنَّ قَبْلَ الإِخْتِبَارِ نَدِمَ.

Deception and the Deceitful الخُدعة والخديعة والخُداع

1. Beware of [engaging in] deception, for verily deception is from the qualities of the vile.

1- إِيَّاكَ وَالخَدِيعَةَ، فَإِنَّ الخَدِيعَةَ مِنْ خُلُقِ اللُّئِيمِ.

2. He who makes his intelligence follow deceptions has deluded it.

2- غَرَّ عَقْلُهُ مَنْ أَتْبَعَهُ الخُدْعَ.

3. One who tries to deceive Allah is [himself] deceived.

3- مَنْ خَادَعَ اللّهَ خُدِعَ.

4. The deceiver has no religion.

4- لا دِينَ لِخَدَّاعٍ.

The Servant الخادم

1. Beat your servant when he disobeys Allah but forgive him when he disobeys you.

1- إِضْرِبْ خَادِمَكَ إِذَا عَصَى اللَّهَ، وَاعْفُ عَنْهُ إِذَا عَصَاكَ.

The One who is forsaken by Allah الخذلان والمخذول¹

1. From the signs of being forsaken by Allah is considering that which is evil as something good.

1- مِنْ عِلَامَاتِ الْخِذْلَانِ إِسْتِحْسَانُ الْقَبِيحِ.

2. One of the indications of being forsaken by Allah is taking the rights of [one's] brothers lightly.

2- مِنْ دَلَائِلِ الْخِذْلَانِ الْإِسْتِهَانَةُ بِحُقُوقِ الْإِخْوَانِ.

3. Abandonment is a support for ignorance.

3- أَلْخِذْلَانُ مُمِدُّ الْجَهْلِ.

4. The forsaken is he who has to ask for something from the ignoble.

4- الْمَخْذُولُ مَنْ لَهُ إِلَى اللَّئَامِ حَاجَةٌ.

1. Because of the evil actions that one performs. See Q3:160

Muteness الخرس

1. Muteness is better than lying.

1- أَلْخَرَسُ خَيْرٌ مِنَ الْكِذْبِ.

Ineptness الخُرُق

1. Ineptness is opposing [others'] views and having enmity with one who is capable of causing harm.

1- الخُرُقُ مُعَادَاةُ الْآرَاءِ، وَمُعَادَاةُ مَنْ يَقْدِرُ عَلَى الضَّرَاءِ.

2. Be cautious of ineptness for it disgraces [one's] character.

2- إِيَّاكَ وَالخُرُقَ، فَإِنَّهُ شَيْنُ الْأَخْلَاقِ.

3. The ugliest thing is ineptness.

3- أَقْبَحُ شَيْءٍ الخُرُقُ.

4. The worst thing is ineptness.

4- أَسْوَأُ شَيْءٍ الخُرُقُ.

5. Ineptness is a disgraceful attribute.

5- الخُرُقُ شَيْنُ الخُلُقِ.

6. Ineptness is the worst quality.

6- الخُرُقُ شَرُّ خُلُقٍ.

7. How bad a quality ineptness is!

7- بِئْسَ الشَّيْمَةُ الخُرُقُ.

8. The height of ignorance is ineptness.

8- رَأْسُ الْجَهْلِ الْخُرْقُ.

9. One whose ineptness increases is scorned.

9- مَنْ كَثُرَ خُرْقُهُ أُسْتُزِلَ.

10. How many an elevated person has been degraded by the ugliness of his ineptitude!

10- كَمْ مِنْ رَفِيعٍ وَضَعَهُ قُبْحُ خُرْقِهِ.

11. It is from ineptness to make haste before [having] ability, and to act slowly after getting the opportunity.

11- مِنَ الْخُرْقِ الْعَجَلَةُ قَبْلَ الْإِمْكَانِ، وَالْأَنَاةُ بَعْدَ إِصَابَةِ الْفُرْصَةِ.

12. Increased ineptness is an abomination.

12- مِنَ الْفُحْشِ كَثْرَةُ الْخُرْقِ.

13. It is from ineptitude to let go of an opportunity when one is able to take it.

13- مِنَ الْخُرْقِ تَرْكُ الْفُرْصَةِ عِنْدَ الْإِمْكَانِ.

14. Ineptness is not in anything but that it tarnishes it.

14- مَا كَانَ الْخُرْقُ فِي شَيْءٍ إِلَّا شَانَهُ.

15. There is no quality more disgraceful than ineptitude.

15- لَا خُلُقَ أَشْيَيْنِ مِنْ الْخُرْقِ.

16. There is no attribute more belittling than ineptitude.

16- لَا خُلَّةَ أَزْرَى مِنْ الْخُرْقِ.

The Loser الخاسر والخسران

1. Many a person who gains is [actually] a loser.

1- رَبُّ رَابِحٍ خَاسِرٍ.

2. The biggest loser from among you is the most unjust from among you.

2- أَخْسَرُكُمْ أَظْلَمُكُمْ.

3. How great a loser is he for whom there is no share [of reward] in the Hereafter!

3- مَا أَخْسَرَ مَنْ لَيْسَ لَهُ فِي الْآخِرَةِ نَصِيبٌ.

Submissiveness and Humility in front of Allah, The Most High الخشوع والخضوع لله تعالى

1. When you are guided to your goal then be most submissive in front of your Lord.

1- إِذَا أَنْتَ هُدَيْتَ لِقَمْدِكَ فَكُنْ أَخْشَعَ مَا تَكُونُ لِرَبِّكَ.

2. Everything is humble in front of Allah.

2. كُلُّ شَيْءٍ خَاضِعٌ لِلَّهِ.

3. Everything is submissive in front of Allah.

3. كُلُّ شَيْءٍ خَاشِعٌ لِلَّهِ.

4. One whose heart submits, his limbs [also] submit.

4. مَنْ خَشَعَ قَلْبُهُ حَشَعَتْ جَوَارِحُهُ.

5. Whoever is humble in front of the majesty of Allah, people become submissive to him.

5. مَنْ خَضَعَ لِعِزَّةِ اللَّهِ ذَلَّتْ لَهُ الرِّقَابُ.

6. The best form of obedience is submission and humility.

6. نِعَمَ الطَّاعَةِ الْأَنْقِيَادُ، وَالْخُضُوعُ.

7. How good a supporter of supplication submissiveness!

7. نِعَمَ عَوْنِ الدُّعَاءِ الْخُشُوعُ.

8. There is no worship like [that which is accompanied by] humility.

8. لِاعِبَادَةِ كَالْخُشُوعِ.

9. Humility means servility [in front of Allah].

9. الخُضُوعُ دِنَاءَةٌ

The Foe of Allah من خصمه الله

1. One whose enemy is Allah, the Glorified, his proof is refuted and he is punished in this world and in his Hereafter.

1- مَنْ يَكُنِ اللهُ سُبْحَانَهُ خَصْمَهُ يُدْحِضُ حُجَّتَهُ، وَيُعَذِّبُهُ فِي الدُّنْيَا وَمَعَادِهِ.

2. One whose enemy is Allah, his proof is refuted and Allah wages war with him.

2- مَنْ يَكُنِ اللهُ خَصْمَهُ يُدْحِضُ حُجَّتَهُ، وَيَكُنُ لَهُ حَرْبًا.

Writing الخط والقلم والكتابة

1. Put cotton in your inkpot, keep the nib of your pen long, leave space between your lines and keep the letters close to each other, for this makes the writing more beautiful.

1- اَلْقِ دَوَاتَكَ، وَأَطِلْ جَلْفَةَ قَلَمِكَ، وَفَرِّقْ بَيْنَ سُطُورِكَ، وَقَرِّمِطْ بَيْنَ حُرُوفِكَ، فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحَةِ الْخَطِّ.

2. Open the sharpened nib of your pen, thicken its point [so that it does not break easily] and cut the edge on the right side so that your handwriting becomes good.

2- اِفْتَحْ بَرِيَّةَ قَلَمِكَ، وَاسْمِكْ شَحْمَتَهُ، وَأَيْمِنْ قَطَّتَكَ، يَجِدُ خَطُّكَ.

3. Writing is the tongue of the hand.

3. الخَطُّ لِسَانُ الْيَدِ.

Ideas الخواطر

1. The imbuegment of ideas is through deliberation.

1. لِقَاحُ الْخَوَاطِرِ الْمَذَاكِرَةُ.

The Daring المُخَاطِرُ

1. The daring risk-taker charges towards danger.

1. الْمُخَاطِرُ مُتَهَجِّمٌ عَلَى الْغَرْرِ.

Mistakes الخِطَاءُ

1. Making many mistakes points towards excessive ignorance.

1. كَثْرَةُ الْخِطَاءِ يُنْذِرُ بِوُفُورِ الْجَهْلِ.

Sincerity and Devotion الإِخْلَاصُ وَالْخَالِصُ وَالْمَخْلِصُ

1. Sincerity is in grave danger, until it is seen what it concludes with.

1. الْإِخْلَاصُ خَطَرٌ عَظِيمٌ حَتَّى يُنْظَرَ بِمَا يُخْتَمُ لَهُ.

2. Be sincere and you will attain [success].

2. أَخْلِصْ تَنْلُ.

3. Let your action, your knowledge, your love, your hatred, your taking, your leaving, your speech and your silence [all] be [sincerely] for the sake of Allah.

3. أَخْلِصْ لِلَّهِ عَمَلَكَ، وَعِلْمَكَ، وَحُبَّكَ، وَبُغْضَكَ، وَأَخْذَكَ، وَتَرْكَكَ، وَكَلَامَكَ، وَصَمَاتَكَ.

4. Adopt sincerity in secret and in the open, fear [of Allah] when unseen and seen, moderation in poverty and wealth, and equity in satisfaction and anger.

4. اِلْزَمِ الْإِخْلَاصَ فِي السِّرِّ وَالْعَلَانِيَةِ، وَالْخَشْيَةَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَالْعَدْلَ فِي الرِّضَا وَالسَّخَطِ.

5. Be sincere when you perform an action [and do it only for the pleasure of Allah].

5. أَخْلِصُوا إِذَا عَمِلْتُمْ.

6. Sincerity is the goal [of worship].

6. الْإِخْلَاصُ غَايَةٌ.

7. Sincerity is [a means of attaining] success.

7. الْإِخْلَاصُ فَوْزٌ.

8. Being sincere is the best of actions.

8. الْإِخْلَاصُ خَيْرُ الْعَمَلِ.

9. Sincerity is the fruit of worship.

9. الْإِخْلَاصُ ثَمَرَةُ الْعِبَادَةِ.

10. Sincerity is the attribute of the most excellent people.

10. الْإِخْلَاصُ شِيْمَةُ أَفْضَلِ النَّاسِ.

11. Sincerity is the highest [form of] success.

11. الْإِخْلَاصُ أَعْلَى فَوْزٍ.

12. Sincerity is the worship of the Near Ones [to Allah].

12. الْإِخْلَاصُ عِبَادَةُ الْمُقَرَّبِينَ.

13. Sincerity is the goal of religion.

13. الْإِخْلَاصُ غَايَةُ الدِّينِ.

14. Sincerity is the most honourable end.

14. إِخْلَاصٌ أَشْرَفُ نِهَآيَةٍ.

15. Sincerity is the fruit of certitude.

15. إِخْلَاصٌ ثَمَرَةُ الْيَقِينِ.

16. Sincerity is the foundation of worship.

16. إِخْلَاصٌ مِلَآكُ الْعِبَادَةِ.

17. Sincerity is the highest [level of] faith.

17. إِخْلَاصٌ أَعْلَى الْإِيمَانِ.

18. Sincerity in action stems from strong faith and righteous intention.

18. إِخْلَاصُ الْعَمَلِ مِنْ قُوَّةِ الْيَقِينِ، وَصَلَاحِ النَّيَّةِ.

19. If you are sincere, you will be successful.

19. إِنْ تَخْلِصَ تَفُزْ.

20. Through sincerity, deeds are raised (i.e. are accepted).

20. بِإِخْلَاصٍ تُرْفَعُ الْأَعْمَالُ.

21. Through sincerity, the doers of good deeds contend for excellence.

21- بِالْإِخْلَاصِ يَتَفَاضَلُ الْعَمَالُ.

22. The true sincerity of a person makes his nearness [to Allah] greater and his reward abundant.

22- صِدْقُ إِخْلَاصِ الْمَرْءِ يُعْظِمُ زُلْفَتَهُ وَيُجْزِلُ مَثُوبَتَهُ.

23. Blessed is one who anticipates his death and makes his actions sincere.

23- طُوبَى لِمَنْ بَادَرَ أَجَلَهُ وَأَخْلَصَ عَمَلَهُ.

24. Blessed is he who makes his knowledge, his actions, his love, his hatred, his taking, his leaving, his speech and his silence sincere for [attaining the pleasure of] Allah.

24- طُوبَى لِمَنْ أَخْلَصَ لِلَّهِ عِلْمَهُ، وَعَمَلَهُ، وَحُبَّهُ، وَبُغْضَهُ، وَأَخْذَهُ، وَتَرْكَهُ وَكَلَامَهُ، وَصَمْتَهُ.

25. Blessed is he who proceeds with sincerity, acts with righteousness, acquires the reserves [for the Hereafter] and eschews [the disobedience of Allah] cautiously.

25- طُوبَى لِمَنْ قَدَّمَ خَالِصاً، وَعَمِلَ صَالِحاً، وَكَتَسَبَ مَذْخُوراً، وَاجْتَنَبَ مَحْذُوراً.

26. You must espouse true sincerity and complete certitude, for these two are the best forms of worship of the Near Ones [to Allah].

26- عَلَيْكُمْ بِصِدْقِ الْإِخْلَاصِ، وَحُسْنِ الْيَقِينِ، فَإِنَّهُمَا أَفْضَلُ عِبَادَةِ الْمُقَرَّبِينَ.

27. The goal of sincerity is [attaining] deliverance [from the punishment of Allah].

27. غَايَةُ الْإِخْلَاصِ الْخَالِصُ.

28. It is for making actions sincere that the people of intellect and understanding contend.

28. فِي إِخْلَاصِ الْأَعْمَالِ تَنَافُسُ أُولِي النُّهْيِ وَالْأَلْبَابِ.

29. How can one be capable of sincerity when he has been overcome by vain desire?

29. كَيْفَ يَسْتَطِيعُ الْإِخْلَاصَ مَنْ يَغْلِبُهُ الْهَوَى؟!

30. One who devotes himself sincerely to Allah gains support for his life in this world and his Hereafter.

30. مَنْ أَخْلَصَ لِلَّهِ اسْتَظْهَرَ لِمَعَاشِهِ وَمَعَادِهِ.

31. One whose action is not accompanied with sincerity, [his action] is not accepted.

31. مَنْ لَمْ يَصْحَبِ الْإِخْلَاصَ عَمَلُهُ لَمْ يُقْبَلْ.

32. With sincerity, deeds are raised (i.e. accepted).

32. مَعَ الْإِخْلَاصِ تُرْفَعُ الْأَعْمَالُ.

33. No one preserves his reward except the one who makes his action sincere.

33. لَا يُحْرِزُ الْأَجْرَ إِلَّا مَنْ أَخْلَصَ عَمَلَهُ.

34. There is nothing better than making action sincere in [accordance with] its true intention.

34- لَأَشْيَاءَ أَفْضَلُ مِنْ إِخْلَاصِ عَمَلٍ فِي صِدْقِ نِيَّتِهِ.

35. The sincere one is worthy of getting [his prayers] answered.

35- الْمُخْلِصُ حَرِيٌّ بِالْإِجَابَةِ.

36. One who makes his actions sincere, attains his hopes.

36- مَنْ أَخْلَصَ بَلَغَ الْأَمَالَ.

الخِلافةُ Sucession

1. How strange it is that the succession [to the Prophet] is [decided] by companionship [only] and not by companionship and kinship.

1- وَاعْجَبَا أَنْ تَكُونَ الْخِلافةُ بِالصَّحَابَةِ وَلَا تَكُونَ بِالصَّحَابَةِ وَالْقَرَابَةِ.

(...الخلفاء) عثمان و [Uthman and..] The Caliphs

1. With Allah, the Glorified, lies the clear verdict between the appropriator [Uthmān] and the protestor [who was responsible for his assassination]. 1

1- لِلَّهِ سُبْحَانَهُ حُكْمٌ بَيْنَ فِي الْمُسْتَأْتِرِ وَالْجَارِعِ.

1. Part of sermon no. 30 of Nahj al-Balāgha.

الخِلافُ والإختلاف Disagreement

1. Disagreement wrecks [good] ideas.

1. اَلْخِلَافُ يُهْدِمُ اَلْاِرَاءَ.

2. Organized affairs are disrupted by disagreement.

2. اَلْاُمُورُ الْمُنْتَظِمَةُ يُفْسِدُهَا اَلْخِلَافُ.

3. The cause of disunity is disagreement.

3. سَبَبُ الْفُرْقَةِ اَلْاِخْتِلَافُ.

4. With disagreement there is no harmony.

4. لَيْسَ مَعَ اَلْخِلَافِ اِيتِلَافٌ.

5. From disagreement stems repulsion [and hatred].1

5. مِنْ اَلْخِلَافِ تَكُونُ النَّبُوَّةُ.

6. Too much disagreement is discord.

6. كَثْرَةُ اَلْخِلَافِ شِقَاقٌ.

7. Disagreement is the motive for wars.

7. اَلْخُلْفُ مَثَارُ اَلْحُرُوبِ.

8. Disputes demonstrate the foolishness of a person and do not increase his claim.

8. الْمُخَاصِمَةُ تُبَدِي سَفَهَ الرَّجُلِ وَلَا تَزِيدُ فِي حَقِّهِ.

1. Another possible translation as mentioned by 'Allāma Khwānsari (r) is: From opposition (to vain desires) loftiness is achieved.

الأخلاق Good Character

1. A refined character is one of the two blessings.

1. الخُلُقُ السَّجِيحُ أَحَدُ النِّعْمَتَيْنِ.

2. The best thing is [good] character.

2. أَحْسَنُ شَيْءٍ الْخُلُقُ.

3. The most honourable distinction is [good] character.

3. أَكْرَمُ الْحَسَبِ الْخُلُقُ.

4. The best of qualities is honourable ambition.

4. أَحْسَنُ الشَّيْمِ شَرَفُ الْهَمَمِ.

5. The most beautiful qualities are forbearance and chastity.

5. أَزِينُ الشَّيْمِ الْحِلْمُ وَالْعِفَافُ.

6. The purest of all people in lineage is the best of them in character.

6. أَطْهَرُ النَّاسِ أَعْرَاقًا أَحْسَنُهُمْ أَخْلَاقًا.

7. The most pleased of all people is one whose character is agreeable.

7. أَرْضَى النَّاسِ مَنْ كَانَتْ أَخْلَاقُهُ رَضِيَّةً.

8. The best eminence is [in possessing] a beautiful character.

8. أَحْسَنُ السَّنَاءِ الْخُلُقُ السَّجِيحُ.

9. The most honourable quality of the noble one is his feigning inattention [and ignorance] about that which he is aware [regarding the negative traits of others].

9. أَشْرَفُ أَخْلَاقِ الْكَرِيمِ تَغَافُلُهُ عَمَّا يَعْلَمُ.

10. The best of qualities are generosity, chastity and tranquillity.

10. أَفْضَلُ الشَّيْمِ السَّخَاءُ وَالْعِفَّةُ وَالسَّكِينَةُ.

11. The best of morals are those which drive you towards noble deeds.

11. أَحْسَنُ الْأَخْلَاقِ مَا حَمَلَكَ عَلَى الْمَكَارِمِ.

12. Verily Allah, the Glorified and Exalted, loves the person who is approachable [and courteous], of tolerant disposition and prompt in getting things done.

12. إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يُحِبُّ السَّهْلَ النَّفْسِ، أَلْسَمِحَ الْخَلِيقَةَ، الْقَرِيبَ الْأَمْرِ.

13. Verily it is from nobility of character to build ties with the one who cuts you off, to give one who deprives you and to forgive one who wrongs you.

13- إِنَّ مِنْ مَكَارِمِ الْأَخْلَاقِ: أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ، وَتَعْفُوَ عَمَّنْ ظَلَمَكَ.

14. Noble traits are [acquired] through difficulties.

14- الْمَكَارِمُ بِالْمَكَارِهِ.

15. A praiseworthy character is one of the fruits of intelligence.

15- الْخُلُقُ الْمَحْمُودُ مِنْ ثَمَارِ الْعَقْلِ.

16. He ('a) said about those whom he praised: When they speak, they are truthful and when they are silent, they are not surpassed. When they look, they take lesson and when they turn away, they are not distracted. When they talk, they remember [Allah] and when they are quiet, they contemplate.

16- «وَقَالَ - عَلَيْهِ السَّلَامُ - فَيَمَنْ أَتْنَى عَلَيْهِ: «إِنْ نَطَقُوا صَدَقُوا، وَإِنْ صَمَتُوا لَمْ يُسْبَقُوا، إِنْ نَظَرُوا إِعْتَبَرُوا، وَإِنْ أَعْرَضُوا لَمْ يَلْهُوا، إِنْ تَكَلَّمُوا ذَكَرُوا، وَإِنْ سَكَتُوا تَفَكَّرُوا.»

17. If you must compete with each other, then vie for [acquiring] desirable qualities and praiseworthy traits.

17- إِنْ كُنْتُمْ لِامْحَالَةِ مُتَنَافِسِينَ فَتَنَافَسُوا فِي الْخِصَالِ الرَّغِيبَةِ، وَخِلَالِ الْمَجْدِ.

18. One whose character is bad, his death is [considered a time of] happiness.

18. مَنْ سَاءَتْ سَجِيَّتُهُ سَرَّتْ مَنِيَّتُهُ.

19. When the character is good, the speech becomes gentle.

19. إِذَا حَسُنَ الْخُلُقُ لَطَفَ النُّطْقُ.

20. When there is an admirable quality in a man, then expect from him other such qualities.

20. إِذَا كَانَ فِي الرَّجُلِ خَلَّةٌ رَائِقَةٌ فَاَنْتَظِرْ مِنْهُ أَخَوَاتِهَا.

21. When the Qur'an calls you towards [acquiring] a beautiful quality, then compel yourself to adopt [a quality] like it.

21. إِذَا دَعَاكَ الْقُرْآنُ إِلَى خَلَّةٍ جَمِيلَةٍ فَخُذْ نَفْسَكَ بِأَمْثَالِهَا.

22. With good character, life becomes pleasant.

22. بِحُسْنِ الْأَخْلَاقِ يَطِيبُ الْعَيْشُ.

23. By [adopting] good character, sustenance becomes abundant.

23. بِحُسْنِ الْأَخْلَاقِ تَدْرُ الْأَرْزَاقُ.

24. Opting for the truth and keeping away from untruth is the most beautiful quality and the best etiquette.

24. تَحْرِيّ الْمَيْدِقِ، وَتَجَنُّبُ الْكِذْبِ، أَجْمَلُ شَيْمَةٍ وَأَفْضَلُ أَدَبٍ.

25. Compete in acquiring [a] desirable character, great forbearance and lofty ideas, [and] your reward will become great.

25. تَنَافَسُوا فِي الْأَخْلَاقِ الرَّغِيْبَةِ، وَالْأَحْلَامِ الْعَظِيْمَةِ، وَالْأَخْطَارِ الْجَلِيْلَةِ، يَعْظُمُ لَكُمْ الْجَزَاءُ.

26. You should be zealous for praiseworthy qualities like protecting the [rights of the] neighbour, fulfilling the sureties, obedience to virtue and opposition to arrogance; and beautify yourselves with excellent traits.

26. تَعْصِبُوا لِخِلَالِ الْحَمْدِ، مِنْ الْحِفْظِ لِلْجَارِ، وَالْوَفَاءِ بِالذِّمَامِ، وَالطَّاعَةِ لِلْبِرِّ، وَالْمَعْصِيَةِ لِلْكِبْرِ، وَتَحَلَّوْا بِمَكَارِمِ الْخِلَالِ.

27. Choose for yourself the best from every character [trait], for indeed virtue is a habit.

27. تَخَيَّرْ لِنَفْسِكَ مِنْ كُلِّ خُلُقٍ أَحْسَنَهُ، فَإِنَّ الْخَيْرَ عَادَةٌ.

28. Good character is [an embellishment] for the soul and good appearance is [a beautification] for the body.

28. حُسْنُ الْخُلُقِ لِلنَّفْسِ، وَحُسْنُ الْخُلُقِ لِلْبَدَنِ.

29. Adopting a good character is the best [means of following the] religion.

29. حُسْنُ الْخُلُقِ أَفْضَلُ الدِّينِ.

30. Good character is the best companion and self-conceit is a hidden ailment.

30. حُسْنُ الْخُلُقِ خَيْرُ قَرِيْنٍ، وَالْعُجْبُ دَاءٌ دَفِيْنٌ.

31. Good character is from the best allotment and the most virtuous of qualities.

31- حُسْنُ الْخُلُقِ مِنْ أَفْضَلِ الْقِسَمِ، وَأَحْسَنِ الشَّيَمِ.

32. Good character is one of the two bounties [of Allah].

32- حُسْنُ الْخُلُقِ أَحَدُ الْعَطَائِنِ.

33. Good character is proof of an honourable ancestry.

33- حُسْنُ الْأَخْلَاقِ بُرْهَانُ كَرَمِ الْأَعْرَاقِ.

34. Good character increases sustenance and makes companions feel at ease.

34- حُسْنُ الْأَخْلَاقِ يُدْرُّ الْأَرْزَاقَ، وَيُؤْنِسُ الرَّفَاقَ.

35. Good character is the cornerstone of all virtuous acts.

35- حُسْنُ الْخُلُقِ رَأْسُ كُلِّ بَرٍّ.

36. Good character brings about adoration and strengthens love.

36- حُسْنُ الْخُلُقِ يُورِثُ الْمَحَبَّةَ وَيُؤَكِّدُ الْمَوَدَّةَ.

37. The best character is the one that is furthest from obstinacy.

37- خَيْرُ الْأَخْلَاقِ أَبْعَدُهَا عَنِ اللَّجَاجِ.

38. The best of qualities is the most agreeable of them.

38- خَيْرُ الشَّيْمِ أَرْضَاهَا.

39. The best of attributes is kindness.

39- خَيْرُ الْخَلَائِقِ الرَّفْقُ.

40. The best of all qualities is truthfulness in speech and noble actions.

40- خَيْرُ الْخِلَالِ صِدْقُ الْمَقَالِ، وَمَكَارِمُ الْأَفْعَالِ.

41. The foundation of belief is [adopting a] good character and adorning oneself with the truth.

41- رَأْسُ الْإِيمَانِ حُسْنُ الْخُلُقِ، وَالتَّحَلِّي بِالصِّدْقِ.

42. I had, in the past, a brother-in-faith and his view of the world as something insignificant made him great in my eyes. He was above being controlled by the needs of his appetency and thus he never craved for what he could not get nor would he ask for more of what he got. He was silent most of the time but when he spoke, he silenced the other speakers and quenched the thirst [for answers] of questioners. He was [apparently] weak and feeble but at the time of battle he was like the lion of the forest or the serpent of the valley. He would not put forth an argument unless it was decisive. He would not accuse anyone in an excusable matter until he had heard his excuse. He would not mention any suffering except after recovering from it. He would do as he says and not say that which he does not do [himself]. Even when (or if) he could be exceeded in speaking, he could not be excelled in silence. He was more eager to listen than he was to speak. When two things came before him, he would see which of the two was closer to vain desire and would oppose it. You should [all] adopt these qualities, thus acquire them and compete with each other in them. And if you cannot acquire them, you should know that acquiring a little is better than giving up plenty.

42- كَانَ لِي فِيمَا مَضَى أَخٌ فِي اللَّهِ وَكَانَ يُعْظِمُهُ فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ

وكانَ خارجاً مِنْ (عَنْ) سُلْطَانِ بَطْنِهِ، فَلَا يَشْتَهِي مَا لَا يَجِدُ وَلَا يُكْثِرُ إِذَا وَجَدَ
وكانَ أَكْثَرَ دَهْرِهِ صَامِتاً فَإِنْ قَالَ بَدَّ الْقَائِلِينَ وَنَقَعَ غَلِيلَ السَّائِلِينَ وَكانَ ضَعِيفاً
مُسْتَضْعَفاً فَإِنْ جاءَ الجَدُّ فَهُوَ لَيْثٌ عادَ وَصِلُّ وادٍ لَا يُدلي بِحُجَّةٍ حَتَّى يَأْتِيَ قاضِياً
وَكانَ لَا يُلومُ أَحداً عَلى ما (لا) يَجِدُ العُذْرَ في مِثْلِهِ حَتَّى يَسْمَعَ اعْتِذارَهُ وَكانَ لَا
يَشْكُو وَجَعاً إِلَّا عِنْدَ بُرْتِهِ وَكانَ يَفْعَلُ ما يَقُولُ وَلَا يَقُولُ ما لا يَفْعَلُ وَكانَ إِذا (إِنْ)
غَلِبَ عَلى الكَلامِ لَمْ يُغَلِبْ عَلى السُّكوتِ وَكانَ عَلى أَنْ يَسْمَعَ أَحْرَصَ مِنْهُ عَلى
أَنْ يَتَكَلَّمَ وَكانَ إِذا بَدَهُهُ أَمْرانِ نَظَرَ أَيُّهُما أَقْرَبُ إِلى الهَوَى فَخالَفَهُ فَعَلَيْكُمْ بِهذهِ
الخالِيقِ فَالزُّمواها وَتَنافَسُوا فيها فَإِنْ لَمْ تَسْتَطِيعوها فَاعْلَمُوا أَنَّ أَخْذَ القَليلِ خَيْرٌ
مِنْ تَرَكَ الكَثيرِ.

43. Nothing gets constricted with good character.

43. لَمْ يَضيقُ شَيْءٌ مَعَ حُسْنِ الخُلُقِ.

44. One whose character is noble, his sustenance is increased.

44. مَنْ كَرَّمَ خُلُقَهُ اتَّسَعَ رِزْقُهُ.

45. One whose qualities are good, his companionship is pleasant.

45. مَنْ حَسُنَتْ خَلِيقَتُهُ طابَتْ عِشْرَتُهُ.

46. One whose character is good, his ways become easy.

46. مَنْ حَسُنَ خُلُقُهُ سَهَلَتْ لَهُ طَرِيقُهُ.

47. One whose character is good, more people adore him and feel at ease with him.

47. مَنْ حَسَنَ خُلُقَهُ كَثُرَ مَحَبُّوهُ، وَأَنْسَتِ النَّفُوسُ بِهِ.

48. Allah, the Glorified, does not give a servant anything from the good of this world or the Hereafter but because of his good character and his good intention.

48. مَا أُعْطِيَ اللَّهُ سُبْحَانَهُ الْعَبْدَ شَيْئًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا بِحُسْنِ خُلُقِهِ،
وَحُسْنِ نِيَّتِهِ.

49. The best distinction is good character.

49. نِعَمَ الْحَسَبِ حُسْنُ الْخُلُقِ.

50. The best trait is [having a] good character.

50. نِعَمَ الشَّيْمَةِ حُسْنُ الْخُلُقِ.

51. The best [form of] faith is a beautiful character.

51. نِعَمَ الْإِيمَانِ جَمِيلُ الْخُلُقِ.

52. The hidden aspects of [one's] character are uncovered by [companionship and] social interaction.

52. خَوَافِي الْأَخْلَاقِ تَكْشِفُهَا الْمُعَاشَرَةُ.

53. The pinnacle of knowledge is distinguishing between character traits, manifesting the praiseworthy among them and suppressing the blameworthy among them.

53. رَأْسُ الْعِلْمِ التَّمْيِيزُ بَيْنَ الْأَخْلَاقِ وَإِظْهَارِ مَحْمُودِهَا وَقَمْعِ مَذْمُومِهَا.

54. The adornment of [all] traits is being careful [in fulfilling] the sureties.

54- زَيْنُ الشَّيْمِ رَعَى الدِّمَمَ.

55. Six things are used to gauge the character of men: [their behaviour in times of] happiness and anger, security and fear, deprivation and desire.

55- سِتَّةٌ تُخْتَبَرُ بِهَا أَخْلَاقُ الرِّجَالِ: الرِّضَا، وَالْغَضَبُ، وَالْأَمْنُ، وَالرَّهْبُ،
وَالْمَنْعُ، وَالرَّغْبُ.

56. You must adopt a good character for this will earn you adoration [of others].

56- عَلَيْكَ بِحُسْنِ الْخُلُقِ فَإِنَّهُ يُكْسِبُكَ الْمَحَبَّةَ.

57. In good character, there are treasures of [blessings and] sustenance.

57- فِي سَعَةِ الْأَخْلَاقِ كُنُوزُ الْأَرْزَاقِ.

58. Everything is possible except [changing and] transferring of natural dispositions [of character and personality].

58- كُلُّ شَيْءٍ يُسْتَطَاعُ إِلَّا نَقْلَ الطَّبَاعِ.

59. How many a lowly person has been elevated by his good character!

59- كَمْ مِنْ وَضِيعٍ رَفَعَهُ حُسْنُ خُلُقِهِ.

60. Whoever does not make his character good, his companion will not benefit from him.

60. مَنْ لَمْ يُحْسِنْ خُلُقَهُ لَمْ يَنْتَفِعْ بِهِ قَرِينُهُ.

61. One whose attributes are not good, his [methods and] ways will not be praised.

61. مَنْ لَمْ تُحْسَنْ خَلَاتِقُهُ لَمْ تُحْمَدْ طَرَائِقُهُ.

62. There is no companion like good character.

62. لَا قَرِينَ كَحُسْنِ الْخُلُقِ.

63. There is no life more satisfying than [one lived with] good character.

63. لَا عَيْشَ أَهْنًا مِنْ حُسْنِ الْخُلُقِ.

64. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

64. إِذَا رَأَيْتَ فِي غَيْرِكَ خُلُقًا ذَمِيمًا فَتَجَنَّبْ مِنْ نَفْسِكَ أَمْثَالَهُ.

65. Verily your natural disposition invites you towards that which you are familiar with.

65. إِنَّ طِبَاعَكَ تَدْعُوكَ إِلَى مَا أَلْفَيْتَهُ.

66. Indeed these natural dispositions are different, and the best of them is the furthest of them from evil.

66. إِنَّ هَذِهِ الطَّبَائِعَ مُتَبَايِنَةٌ، وَخَيْرُهَا أَبْعَدُهَا مِنَ الشَّرِّ.

67. Verily only the dispositions of the virtuous are dispositions that have the potential of supporting good,

so whenever they are laden with it, they carry it.

67. إِنَّمَا طَبَايِعُ الْأَبْرَارِ طَبَايِعُ مُحْتَمِلَةٍ لِلْخَيْرِ، فَمَهْمَا حُمِلَتْ مِنْهُ إِحْتَمَلَتْهُ.

68. He ('a) said about the one whom he censured: If he falls sick he regrets having abandoned the work and if he is healthy, he feels secure and delays the work. When he is called to cultivate for this world, he works and when he is called to cultivate for the Hereafter, he is lazy. If he becomes wealthy, he turns arrogant and falls into vice and if he becomes poor, he despairs and becomes weak. If a favour is done to him, he is ungrateful and if he does a favour, he lengthens it and makes it seem like [a great favour and] an obligation. If an evil deed presents itself to him, he commits it with the excuse of seeking repentance [for it later] but when he decides to repent, he delays it and persists in sinning. If he experiences wellbeing, he assumes that he has repented. If he is distressed, he thinks [ill of Allah] and doubts [in Him]. If he falls ill he devotes himself and turns repentantly [to Allah] but if he regains his health, he forgets and returns [to his evil ways] and becomes emboldened in his injustice towards the servants [of Allah]. When he is secure, he is allured by the temptations of this world, so he forgets the Hereafter and is negligent of the Resurrection [on the Day of Judgment].

68. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ ذَمَّهُ: إِنْ سَقِمَ فَهُوَ نَادِمٌ عَلَى تَرْكِ الْعَمَلِ، وَإِنْ صَحَّ أَمِنَ مُغْتَرًّا فَأَخَّرَ الْعَمَلَ، إِنْ دُعِيَ إِلَى حَرْثِ الدُّنْيَا عَمِلَ، وَإِنْ دُعِيَ إِلَى حَرْثِ الْآخِرَةِ كَسِلَ، إِنْ اسْتَعْنَى بِطَرِّ وَفَتَنَ، إِنْ افْتَقَرَ قَنَطَ وَوَهَنَ، إِنْ أَحْسِنَ إِلَيْهِ جَحَدَ، وَإِنْ أَحْسَنَ تَطَاوَلَ، وَامْتَنَّ، إِنْ عَرَضَتْ لَهُ مَعْصِيَةٌ واقَعَهَا بِالِاتِّكَالِ عَلَى التَّوْبَةِ، إِنْ عَزَمَ عَلَى التَّوْبَةِ سَوَّفَهَا، وَأَصْرَّ عَلَى الْحَوْبَةِ إِنْ عُوْفِيَ ظَنَّ أَنْ قَدْ تَابَ، إِنْ ابْتُلِيَ ظَنَّ وَأَرْتَابَ، إِنْ مَرَضَ أَخْلَصَ وَأَنَابَ، إِنْ صَحَّ نَسِيَ وَعَادَ وَاجْتَرَى عَلَى مَظَالِمِ الْعِبَادِ، إِنْ أَمِنَ افْتَتَنَ لَاهِيًا بِالْعَاجِلَةِ، فَنَسِيَ الْآخِرَةَ وَغَفَلَ عَنِ الْمَعَادِ.

69. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

69. إِذَا رَأَيْتَ فِي غَيْرِكَ خُلُقًا ذَمِيمًا فَتَجَنَّبْ مِنْ نَفْسِكَ أَمْثَالَهُ.

70. The worst quality is treachery.

70. بِئْسَ السَّجِيَّةُ الْغُلُولُ.

71. A person's distance from vice is [the source of his] magnanimity.

71. بُعِدُ الْمَرْءَ عَنِ الدُّنْيَةِ فِتْوَةٌ.

72. Keep away from miserliness and hypocrisy, for these two are from the most reprehensible qualities.

72. تَجَنَّبُوا الْبُخْلَ وَالنِّفَاقَ، فَهُمَا مِنْ أَدَمِّ الْأَخْلَاقِ.

73. Keep away from the worst of every character trait and struggle with yourself in keeping away from it, for indeed evil is obstinate.

73. تَجَنَّبْ مِنْ كُلِّ خُلُقٍ أَسْوَأَهُ، وَجَاهِدْ نَفْسَكَ عَلَى تَجَنُّبِهِ فَإِنَّ الشَّرَّ لَجَاجَةٌ.

74. Two attributes never come together in the heart of a believer: bad character and miserliness.

74. خَلَّتَانِ لَا تَجْتَمِعَانِ فِي قَلْبِ مُؤْمِنٍ: سُوءُ الْخُلُقِ وَالْبُخْلُ.

75. Bad character is inauspicious and offending a benefactor is wickedness.

75. سُوءُ الْخُلُقِ شُوْمٌ، وَالْإِسَاءَةُ إِلَى الْمُحْسِنِ لُؤْمٌ.

76. Bad character is the worst companion.

76. سُوءُ الْخُلُقِ شَرُّ قَرِينٍ.

77. Bad character alienates the near one and repels the distant one.

77. سُوءُ الْخُلُقِ يُوحِشُ الْقَرِيبَ، وَيُنْفِرُ الْبَعِيدَ.

78. Bad character makes life bitter and is a torment for the soul.

78. سُوءُ الْخُلُقِ نَكْدُ الْعَيْشِ وَعَذَابُ النَّفْسِ.

79. The attributes that lead to evil are lying, stinginess, injustice and ignorance.

79. الْخِلَالُ الْمُنْتَجَةُ لِلشَّرِّ الْكِذْبُ، وَالْبُخْلُ، وَالْجَوْرُ، وَالْجَهْلُ.

80. Bad character alienates the soul and removes amiability.

80. سُوءُ الْخُلُقِ يُوحِشُ النَّفْسَ وَيَرْفَعُ الْأَنْسَ.

81. The worst qualities are dishonesty and hypocrisy.

81. شَرُّ الْأَخْلَاقِ الْكِذْبُ وَالنِّفَاقُ.

82. The worst of habits is lying.

82. شَرُّ الشَّيَمِ الْكِذْبُ.

83. A vice may debase [the one who commits it].

83. قَدْ تُزْرِئُ الدَّنِيَّةَ.

84. Every malady has a cure except bad character.

84. كُلُّ دَاءٍ يُدَاوَى إِلَّا سُوءَ الْخُلُقِ.

85. One who is rude by nature, his surroundings are deserted.

85. مَنْ خَشِنَتْ عَرِيكَتُهُ أَقْفَرَتْ حَاشِيَتُهُ.

86. One whose character is bad torments his [own] soul.

86. مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ.

87. One whose character is bad, his [own] family becomes fed up with him.

87. مَنْ سَاءَ خُلُقُهُ مَلَأَ أَهْلَهُ.

88. One who is of bad character is detested by his companion and associate.

88. مَنْ سَاءَ خُلُقُهُ قَلَاهُ مُصَاحِبُهُ وَرَفِيقُهُ.

89. One who is of bad character lacks friends and associates.

89. مَنْ سَاءَ خُلُقُهُ أَعْوَزَهُ الصَّدِيقُ، وَالرَّفِيقُ.

90. It is from bad character to be stingy and abusive in demanding your right.

90. مِنْ سُوءِ الْخُلُقِ الْبُخْلُ، وَسُوءُ التَّقَاضِي.

91. Be wary of jesting, playing, excessive joking, [excessive] laughing, and vain talks.

91. إِحْذَرِ الْهَزْلَ، وَاللَّعْبَ، وَكَثْرَةَ الْمَزْحِ، وَالضِّحْكَ، وَالتُّرْهَاتِ.

92. Be cautious of the bellows of arrogance, the dominance of zealotry and the bigotry of the age of ignorance.

92. إِحْذَرُوا مَنَافِحَ الْكِبَرِ، وَغَلْبَةَ الْحَمِيَّةِ، وَتَعَصُّبَ الْجَاهِلِيَّةِ.

93. Beware of a wicked heart, corruption of intention, embarking on vice and the deception of [false] aspiration.

93. إِيَّاكَ وَخُبْتَ الطَّوِيَّةِ، وَإِفْسَادَ النِّيَّةِ، وَرُكُوبَ الدَّنِيَّةِ، وَغُرُورَ الْأُمْنِيَّةِ.

94. The most detestable of morals is treachery.

94. أَقْبَحُ الْأَخْلَاقِ الْخِيَانَةُ.

95. The most wicked characteristic is spite.

95. أَلْأَمُّ الْخُلُقِ الْحِقْدُ.

96. The worst of morals is adorning oneself with vices.

96. أَسْوَأُ الْخَلَائِقِ التَّحْلِي بِالرَّذَائِلِ.

97. A dispraised character is from the fruits of ignorance.

97. الْخُلُقُ الْمَذْمُومُ مِنْ ثَمَارِ الْجَهْلِ.

98. How detestable are the traits of the vile and how good are the qualities of the honourable!

98- مَا أَقْبَحَ شَيْمِ اللَّئَامِ، وَأَحْسَنَ سَجَايَا الْكِرَامِ.

99. Being close to the people in their morals [and habits] is a safeguard from their malice.

99- مُقَارَبَةُ الرَّجَالِ فِي خَلَاتِقِهِمْ أَمْنٌ مِنْ غَوَائِلِهِمْ.

100. There is no good in a character that is not adorned with forbearance.

100- لَا خَيْرَ فِي خُلُقٍ لَا يَزِينُهُ حِلْمٌ.

101. There is no good in the trait of arrogance, haughtiness and pride.

101- لَا خَيْرَ فِي شِيمَةِ كِبَرٍ، وَتَجَبُّرٍ، وَفَخْرٍ.

102. There is no life for the one who has a bad character.

102- لَا عَيْشَ لِسَيِّئِ الْخُلُقِ.

103. There is no loneliness worse than [that which is brought about by] bad character.

103- لَا وَحْشَةَ أَوْحَشُ مِنْ سُوءِ الْخُلُقِ.

104. The one who has a bad character is very impetuous and has a bitter life.

104- أَلْسَيُّ الْخُلُقِ كَثِيرُ الطَّيْشِ مُنْعَصُ الْعَيْشِ.

105. A bad character is one of the two torments.

105. أَلْخُلُقُ السَّيِّئُ أَحَدُ الْعَذَابَيْنِ.

106. One who makes his character bad, torments his [own] soul.

106. مَنْ أَسَاءَ خُلُقَهُ عَذَّبَ نَفْسَهُ.

107. One whose character is bad, his [own] family becomes fed up with him.

107. مَنْ ضَاقَ خُلُقَهُ مَلَّهٗ أَهْلُهُ.

108. One whose character is bad, his sustenance is restricted.

108. مَنْ سَاءَ خُلُقُهُ ضَاقَ رِزْقُهُ.

109. One who does not affirm his past (i.e. the good character of his forefathers) with his present (i.e. his own good character), disgraces his predecessor and betrays his successor.

109. مَنْ لَمْ يُؤَكِّدْ قَدِيمَهُ بِحَدِيثِهِ، شَانَ سَلْفَهُ وَخَانَ خَلْفَهُ.

المخلوق Creation

1. Every creation is moving towards that which it has no knowledge of.

1. كُلُّ مَخْلُوقٍ يَجْرِي إِلَى مَا لَا يَدْرِي

Seclusion الخلوۃ

1. The cause of immorality is seclusion.

1- سَبَبُ الْفُجُورِ الْخَلْوَةُ.

2. Remaining in seclusion (when it is required to safeguard faith) is the habit of the righteous.

2- مُلَازِمَةُ الْخَلْوَةِ دَأْبُ الصُّلَحَاءِ.

Wine الخمر

1. Abandoning the drinking of wine is [commanded as] a protection for the mind.

1- وَتَرَكَ شُرْبِ الْخَمْرِ تَحْمِينًا لِلْعَقْلِ.

Five Bad Qualities خمس وخمسة

1. Five [types of people] are worthy of being humiliated: The one who interferes between two people when they have not involved him in their affair, the one who issues commands to the owner of the house [while] in his house, the one who approaches a dining table when he has not been invited to do so, the one who continues talking when nobody is listening and the one who sits in the place where he has no right to sit.

1- خَمْسَةٌ يَنْبَغِي أَنْ يَهَانُوا: الدَّخْلُ بَيْنَ اثْنَيْنِ، لَمْ يَدْخُلَاهُ فِي أَمْرِهِمَا، وَالْمُتَأَمَّرُ عَلَى صَاحِبِ الْبَيْتِ فِي بَيْتِهِ، وَالْمُتَقَدِّمُ عَلَى مَائِدَةٍ لَمْ يُدْعَ إِلَيْهَا، وَالْمُقْبَلُ بِحَدِيثِهِ عَلَى غَيْرِ مُسْتَمِعٍ، وَالْجَالِسُ فِي الْمَجَالِسِ الَّتِي لَا يَسْتَحِقُّهَا.

2. Five qualities are detested from five [people]: Excessive licentiousness from scholars, greed from sages, stinginess from the wealthy, shamelessness from women and from the elders, adultery.

2- خَمْسٌ يُسْتَقْبَحْنَ مِنْ خَمْسٍ: كَثْرَةُ الْفُجُورِ مِنَ الْعُلَمَاءِ، وَالْحِرْصُ فِي الْحُكْمَاءِ، وَالْبُخْلُ فِي الْأَغْنِيَاءِ، وَالْقِحَّةُ فِي النِّسَاءِ وَمِنَ الْمَشَايخِ الزَّانَا.

الخمول Anonymity

1. Verily in anonymity [and lack of fame and prominence] there is peace of mind.

1- إِنَّ فِي الْخُمُولِ لِرَاحَةً.

الخوف والخشية Fear

1. Fear [of Allah] is the imprisonment of the self from sins and its impediment from vices.

1- الْخَوْفُ سِجْنُ النَّفْسِ عَنِ الذُّنُوبِ، وَرَادِعُهَا عَنِ الْمَعَاصِي.

2. Fear of Allah in this world makes one safe from fear of Him in the Hereafter.

2- الْخَوْفُ مِنَ اللَّهِ فِي الدُّنْيَا، يُؤْمِنُ الْخَوْفَ فِي الْآخِرَةِ مِنْهُ.

3. Fear [Allah] and you will be feared by the people. 1

3- إِرْهَبْ تُحْذَرُ.

4. Fear [Allah] and you will be feared; and do not act jokingly such that you are belittled.

4 - إِرْهَبْ تُحْذَرُ، وَلَا تَهْزَلْ فَتُحْتَقَرُ.

5. The most fearful [of Allah] among you are the ones who know [Him] the most.

5. أَخْوَفُكُمْ أَعْرِفُكُمْ.

6. Fear [of Allah] is security.

6. الْخَوْفُ أَمَانٌ.

7. Fear of the punishment of Allah is a quality of the God-wary.

7. الْخَشْيَةُ مِنْ عَذَابِ اللَّهِ شِيْمَةُ الْمُتَّقِينَ.

8. Fear [of Allah] is the gown of the Gnostics.

8. الْخَوْفُ جِلْبَابُ الْعَارِفِينَ.

9. Fear [of Allah] is the distinguishing feature of the believers.

9. الْوَجَلُ شِعَارُ الْمُؤْمِنِينَ.

10. When you fear the Creator, you flee towards Him.

10. إِذَا خِفْتَ الْخَالِقَ فَرَرْتَ إِلَيْهِ.

11. The fruit of fear is security.

11. ثَمَرَةُ الْخَوْفِ الْأَمْنُ.

12. Fear your Lord and seek His mercy, He will save you from that which you fear [in this world] and will bestow [upon you] what you hope for.

12. خَفَ رَبِّكَ، وَارْجُ رَحْمَتَهُ، يُؤْمِنُكَ مِمَّا تَخَافُ وَيُنْزِلُكَ مَا رَجَوْتَ.

13. Fear [Allah] and you will be safe, and do not [wait to] be safe so that you may fear [Him].

13. خَفَ تَأْمَنُ وَلَا تَأْمَنُ فَتَخَفُ.

14. Fear your Lord with a fearing that distracts you from hope of His mercy, and have hope of His mercy with the hoping of one who does not feel safe from His fear.

14. خَفَ رَبِّكَ خَوْفًا يَشْغُلُكَ عَنِ رَجَائِهِ، وَارْجُهُ رَجَاءَ مَنْ لَا يَأْمَنُ خَوْفَهُ.

15. The best action is striking a balance between hope [of His mercy] and fear [of His wrath].

15. خَيْرُ الْأَعْمَالِ إِعْتِدَالُ الرَّجَاءِ وَالْخَوْفِ.

16. Fear Allah with the fearing of one who busies his mind with contemplation, for indeed fear [of Allah] is the best place to find security and is a restraint for the self from vices.

16. خَفَ اللَّهُ خَوْفَ مَنْ شَغَلَ بِالْفِكْرِ قَلْبَهُ، فَإِنَّ الْخَوْفَ مَطْنَةٌ الْأَمْنِ، وَسِجْنٌ (وَسَجْنٌ) النَّفْسِ عَنِ الْمَعَاصِي.

17. Fear of Allah is the consolidation of faith.

17. خَشْيَةُ اللَّهِ جِمَاعُ الْإِيمَانِ.

18. Fear of Allah brings security for the one who is filled with it.

18- خَوْفُ اللَّهِ يَجْلِبُ لِمُسْتَشْعِرِهِ الْأَمَانَ.

19. Fear Allah and He will protect you, and do not feel safe from Him [to the extent that you begin committing sins] so that He punishes you.

19- خَفِ اللَّهَ يُؤْمِنُكَ، وَلَا تَأْمَنَّهُ فَيُعَذِّبَكَ.

20. Many a fear turns into security.

20- رَبِّ خَوْفٌ يَعُودُ بِالْأَمَانِ.

21. There is many a frightening thing that you are not cautious of.

21- رَبِّ مَخُوفٌ لَا تَحْذَرُهُ.

22. Blessed be the one who is careful of [not disobeying] his Lord and afraid of his sin.

22- طُوبَى لِمَنْ رَاقَبَ رَبَّهُ وَخَافَ ذَنْبَهُ.

23. Blessed be the one who enjoins upon himself the fear of his Lord and obeys Him in secret and in the open.

23- طُوبَى لِمَنْ أَلْزَمَ نَفْسَهُ مَخَافَةَ رَبِّهِ، وَأَطَاعَهُ فِي السِّرِّ وَالْجَهْرِ.

24. Blessed be the one who fills himself with fear [of Allah], belies [false] hopes and eschews missteps.

24- طُوبَى لِمَنْ اسْتَشْعَرَ الْوَجَلَ، وَكَذَّبَ الْأَمَلَ وَتَجَنَّبَ الزَّلَلَ.

25. Blessed be the one who fears Allah and thus becomes safe [from chastisement in the Hereafter].

25- طُوبَى لِمَنْ خَافَ اللَّهَ فَأَمِنَ.

26. I am amazed at the one who knows Allah, how can his fear [of Him] not become intensified?!

26- عَجِبْتُ لِمَنْ عَرَفَ اللَّهَ كَيْفَ لَا يَشْتَدُّ خَوْفُهُ.

27. I am amazed at the one who is incapable of warding off that which comes upon him, how does he feel safe from the one whom (or the thing which) he is afraid of?!

27- عَجِبْتُ لِمَنْ يَعْجُزُ عَنْ دَفْعِ مَا عَرَاهُ كَيْفَ يَقَعُ لَهُ الْأَمْنُ مِمَّنْ (مِمَّا) يَخْشَاهُ.

28. Fear [of Allah] is sufficient as knowledge.

28- كَفَى بِالْخَشْيَةِ عِلْمًا.

29. Just as you hope, fear.

29- كَمَا تَرْجُو خَفْ.

30. One who fears [Allah] is safe.

30- مَنْ خَافَ أَمِنَ.

31. One who fears [Allah] gets up [to worship Him] in the night.

31- مَنْ خَافَ أَدْلَجَ (أَدْلَجَ).

32. Whoever fears Allah, his knowledge is complete.

32- مَنْ خَشِيَ اللَّهَ كَمَلَ عِلْمُهُ.

33. Whoever fears Allah, his [other] fears are reduced.

33- مَنْ خَافَ اللَّهَ قَلَّتْ مَخَافَتُهُ.

34. One whose fear [of Allah] increases, his affliction is reduced.

34- مَنْ كَثُرَتْ مَخَافَتُهُ قَلَّتْ آفَاتُهُ.

35. One who fears Allah does not quench his anger [by taking revenge].

35- مَنْ خَافَ اللَّهَ لَمْ يَشْفِ غَيْظَهُ.

36. One who fears his Lord refrains from being unjust [to anyone].

36- مَنْ خَافَ رَبَّهُ كَفَّ عَنِ ظُلْمِهِ.

37. One whose fear [of Allah] reduces, his affliction increases.

37- مَنْ قَلَّتْ مَخَافَتُهُ كَثُرَتْ آفَاتُهُ.

38. One who does not truly fear Allah will not gain His security.

38- مَنْ لَمْ يَصِدُقْ مِنَ اللَّهِ خَوْفَهُ لَمْ يَنْلِ مِنْهُ الْأَمَانَ.

39. One who fears Allah is protected by Allah, the Glorified, from everything.

39. مَنْ خَافَ اللَّهَ آمَنَهُ اللَّهُ سُبْحَانَهُ مِنْ كُلِّ شَيْءٍ.

40. The best form of worship is fear [and awe] of Allah.

40. نِعْمَ الْعِبَادَةُ الْخَشِيَّةُ.

41. The best barrier from sins is fear [of Allah].

41. نِعْمَ الْحَاجِزُ عَنِ الْمَعَاصِي الْخَوْفُ.

42. The best means of [arriving at] security is fear [of Allah].

42. نِعْمَ مَطِيَّةُ الْأَمْنِ الْخَوْفُ.

43. Let no fearful one fear anything other than his sins.

43. لَا يَخْفُ خَائِفٌ إِلَّا ذَنْبَهُ.

44. Do not fear anything other than your sins.

44. لَا تَخَفْ إِلَّا ذَنْبَكَ.

45. There is no knowledge like the fear [and awe] of Allah.

45. لَا عِلْمَ كَالْخَشِيَّةِ.

46. Fear [and awe] of Allah is the attribute of the felicitous.

46. الْخَشْيَةُ شِيمَةُ السُّعْدَاءِ.

47. One who fears the threat of Allah [to the evildoers] brings close to himself that which is far.

47. مَنْ خَافَ الْوَعِيدَ قَرَّبَ عَلَى نَفْسِهِ الْبَعِيدَ.

48. Fear [of Allah] is a backing.

48. الْخَوْفُ اسْتِظْهَارٌ.

49. One who fears [divine] punishment desists from evil actions.

49. مَنْ خَافَ الْعِقَابَ أَنْصَرَفَ عَنِ السَّيِّئَاتِ.

1. Or in another reading: Fear [Allah] and you will be cautious [not to disobey Him].

Fearing Other than Allah الخوف من غير الله

1. Whenever you fear the created [as opposed to the Creator], you flee from him.

1- إِذَا خِفْتَ الْمَخْلُوقَ فَارْتَمِ مِنْهُ.

2. When you are frightened of something then jump into it, for indeed the difficulty of safeguarding yourself from it is greater than [that of] entering into it.

2- إِذَا هَبْتَ أَمْرًا فَاقْعُ فِيهِ، فَإِنَّ شِدَّةَ تَوَقِّيهِ أَشَدُّ مِنَ الْوُقُوعِ فِيهِ.

3. He ('a) said about the one whom he censured: ...he has made his fear of men ready currency while his fear of the Creator a mere guarantee or promise [to be carried out later].

3- وقال - عليه السلام - في حقّ مَنْ ذَمَّهُ: جَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْدًا، وَمِنْ خَالِقِهِمْ (خَالِقِهِ) ضَمَانًا (ضِمَارًا) وَوَعْدًا.

4. One who fears the people, Allah, the Glorified, makes him afraid of everything.

4. مَنْ خَافَ النَّاسَ أَخَافَهُ اللَّهُ سُبْحَانَهُ مِنْ كُلِّ شَيْءٍ.

The Fearful الخائف

1. The fearful one has no life.

1- الْخَائِفُ لَا عَيْشَ لَهُ.

2. How many a fearful person has been taken to a place of safety by his fear.

2- كَمْ مِنْ خَائِفٍ وَفَدَّ بِهِ خَوْفُهُ عَلَى قَرَارَةِ الْأَمْنِ.

3. One who fears, fails.

3- مَنْ هَابَ خَابَ.

Frightening Others الإخافة

1. One who does not frighten others will never be frightened [by anyone].

1- مَنْ لَمْ يُخَفِّ أَحَدًا لَمْ يَخَفْ أَبَدًا.

2. One who frightens you [from committing sins] in order to protect you [from punishment] is better than one who gives you a [false] sense of security on order that you may become frightened.

2- مَنْ أَخَافَكَ لِكَيْ يُؤْمِنَكَ خَيْرٌ لَكَ مِمَّنْ يُؤْمِنُكَ لِكَيْ يُخِيفَكَ.

The Frustrated الخائب

1. For the frustrated and hopeless one there is the anguish of ruin [and loss].

1- لِلْخَائِبِ الْآئِسِ مَضَضُ الْهَلَاكِ.

Good الخير

1. Good does not perish.

1- الْخَيْرُ لَا يَفْنَى.

2. Good is easier [to do] than an evil action.

2- الْخَيْرُ أَسْهَلُ مِنْ فِعْلِ الشَّرِّ.

3. The bane of goodness is an evil companion.

3- آفَةُ الْخَيْرِ قَرِينُ السُّوءِ.

4. When you make the intention of doing good, then execute it.

4- إِذَا عَقَّدْتُمْ عَلَى عَزَائِمٍ خَيْرٍ فَأَمْضُواهَا.

5. When you witness [a] good [deed] then take to it.

5- إِذَا رَأَيْتُمُ الْخَيْرَ فَخُذُوا بِهِ.

6. Three things consolidate that which is good: bestowing favours, guarding [one's] sureties and keeping ties with near relatives.

6- ثَلَاثٌ هُنَّ جِمَاعُ الْخَيْرِ: إِسْدَاءُ النَّعَمِ، وَرِعَايَةُ الذِّمَمِ، وَصِلَةُ الرَّحِمِ.

7. Consolidation of good is in acting on that which lasts and making light of that which perishes.

7- جِمَاعُ الْخَيْرِ فِي الْعَمَلِ بِمَا يَبْقَى، وَالِاسْتِهَانَةَ بِمَا يَفْنَى.

8. Reform the evildoer with your good actions and guide [others] towards good by your beautiful [and kind] words.

8- أَصْلِحِ الْمُسِيءَ بِحُسْنِ فِعَالِكَ وَدُلَّ عَلَى الْخَيْرِ بِجَمِيلِ مَقَالِكَ.

9. Do good and do not consider any of it insignificant, for verily little of it is plenty and its doer is happy [in the Hereafter].

9- إِفْعَلِ الْخَيْرَ وَلَا تُحَقِّرْ مِنْهُ شَيْئًا، فَإِنَّ قَلِيلَهُ كَثِيرٌ وَفَاعِلُهُ مَحْبُورٌ.

10. Increase your gladness for that which you have sent forth of good deeds and [increase] your sadness for that which you have missed from it.

10- أَكْثَرُ سُرُورِكَ عَلَى مَا قَدَّمْتَ مِنَ الْخَيْرِ، وَحُزْنُكَ عَلَى مَا فَاتَ مِنْهُ.

11. The good deed that brings the quickest reward is piety.

11- أَعْجَلُ الْخَيْرِ ثَوَابًا الْبِرُّ.

12. Verily that which you send forth of good actions will be preserved for you and that which you delay [or postpone] will benefit other than you.

12- إِنَّ مَا تَقَدَّمَ مِنْ خَيْرٍ يَكُنْ لَكَ نُحْرَهُ، وَمَا تُؤَخَّرُهُ يَكُنْ لِغَيْرِكَ خَيْرُهُ.

13. Indeed the best of good deeds are giving charity anonymously, being good with your parents and keeping ties with near relations.

13- إِنَّ أَفْضَلَ الْخَيْرِ صَدَقَةُ السِّرِّ، وَبِرُّ الْوَالِدَيْنِ، وَصِلَةُ الرَّحِمِ.

14. Do good and do not commit evil acts, for the one who performs a good deed is better than it and the one who commits an evil act is more evil than it.

14- اِفْعَلِ الْخَيْرَ، وَلَا تَفْعَلِ الشَّرَّ، فَخَيْرٌ مِنَ الْخَيْرِ مَنْ يَفْعَلُهُ، وَشَرٌّ مِنَ الشَّرِّ مَنْ يَأْتِيهِ بِفَعْلِهِ.

15. Do good deeds as much as you can, for better than the good deed is the one who does it.

15- اِفْعَلُوا الْخَيْرَ مَا اسْتَطَعْتُمْ، فَخَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ.

16. Indeed, the most perceptive of seers is one whose gaze penetrates into good actions.

16- أَلَا إِنَّ أَبْصَرَ الْأَبْصَارِ، مَنْ نَفَذَ فِي الْخَيْرِ طَرْفُهُ.

17. The consolidation of good is in seeking advice and acting upon words of the sincere adviser.

17- جِمَاعُ الْخَيْرِ فِي الْمُشَاوَرَةِ، وَالْأَخْذُ بِقَوْلِ النَّصِيحِ.

18. The consolidation of good is in making friendship for the sake of Allah and making enmity for the sake of Allah; [in] loving for the sake of Allah and hating for the sake of Allah.

18- جِمَاعُ الْخَيْرِ فِي الْمُوَالَاةِ فِي اللَّهِ، وَالْمُعَادَاةِ فِي اللَّهِ، وَالْمَحَبَّةِ فِي اللَّهِ،
وَالْبُغْضِ فِي اللَّهِ.

19. Consolidation of good is in [performing] virtuous actions.

19- جِمَاعُ الْخَيْرِ فِي أَعْمَالِ الْبِرِّ.

20. Sometimes good may come upon you from where you least expect it.

20- رَبُّ خَيْرٍ وَأَفَاكٌ مِنْ حَيْثُ لَا تَرْقُبُهُ.

21. Whoever wears [the garment of] virtue disrobes himself of evil.

21- مَنْ لَبَسَ الْخَيْرَ تَعَرَّى مِنَ الشَّرِّ.

22. One who does good has [actually] started with [gaining its benefit] himself.

22- مَنْ فَعَلَ الْخَيْرَ فَبِنَفْسِهِ بَدَأَ.

23. One who plants good, reaps reward.

23- مَنْ زَرَعَ خَيْرًا حَصَدَ أَجْرًا.

24. Whoever does not know how to distinguish good from evil, then he is [actually] from the beasts.

24- مَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ مِنَ الْبَهَائِمِ.

25. One who does not know the benefit of a good action will not be capable of performing it.

25- مَنْ لَمْ يَعْرِفْ مَنَفِعَةَ الْخَيْرِ لَمْ يَقْدِرْ عَلَى الْعَمَلِ بِهِ.

26. One who sends forth a good deed will find it [in the Hereafter].

26- مَنْ قَدَّمَ خَيْرًا وَجَدَهُ.

27. One who falls short in performing good deeds, loses and regrets.

27- مَنْ قَصَرَ عَنِ فِعْلِ الْخَيْرِ خَسِرَ وَنَدِمَ.

28. From the signs of goodness is refraining from harming others.

28- مِنْ أَمَارَاتِ الْخَيْرِ الْكَفُّ عَنِ الْأَذَى.

29. The good deed that is followed by hellfire is not a good deed.

29- مَا خَيْرٌ بَعْدَهُ النَّارُ بِخَيْرٍ.

30. Never count as evil that through which you realized good.

30. لَا تَعُدَّنَّ شَرًّا مَا أَدْرَكْتَ بِهِ خَيْرًا.

31. Do not perform any good action in order to show off and do not abandon it out of shame.

31. لَا تَعْمَلْ شَيْئًا مِنَ الْخَيْرِ رِيَاءً، وَلَا تَتْرُكْهُ حَيَاءً.

32. None of you should ever say: 'indeed there is one who is more worthy of doing the good action than me,' for it will, by Allah, become that way. Verily for good and evil there are adherents, so whenever you leave it, its adherents perform it in your place.

32. لَا يَقُولَنَّ أَحَدُكُمْ إِنَّ أَحَدًا أَوْلَىٰ بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونَ وَاللَّهِ كَذَلِكَ، إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا فَمَهْمَا تَرَكَتُمُوهُ كَفَاكُمُوهُ أَهْلُهُ.

33. That which you send forth of good deeds is [preserved] with the One who does not diminish [its] reward and that which you commit from evil actions is [preserved] with the One who is not incapable of [meting out] punishment.

33. مَا قَدَّمْتَهُ مِنْ خَيْرٍ فَعِنْدَ مَنْ لَا يَبْخَسُ الثَّوَابَ، وَمَا أَرْتَكِبْتَهُ مِنْ شَرٍّ فَعِنْدَ مَنْ لَا يُعْجِزُهُ الْعِقَابُ.

34. The essential prerequisite of good action is taking the initiative in [performing] it.

34. مَلَكَ الْخَيْرِ مُبَادَرَتُهُ.

35. The basis of every good deed is obedience to Allah, the Glorified.

35. مَلَكَ كُلِّ خَيْرٍ طَاعَةُ اللَّهِ سُبْحَانَهُ.

36. The key to goodness is renouncing evil.

36. مِفْتَاحُ الْخَيْرِ التَّبَرُّي مِنَ الشَّرِّ.

37. An evil [action] that does not last is better than a good [deed] that does not last.

37. شَرُّ لَأَيْدُومٍ خَيْرٌ مِنْ خَيْرٍ لَا يَدُومُ.

38. The one who seeks goodness through evil action, his mind and senses are corrupt.

38. طَالِبُ الْخَيْرِ بِعَمَلِ الشَّرِّ فَاسِدُ الْعَقْلِ وَالْحِسِّ.

39. He who seeks good will triumph by it.

39. ظَفَرَ بِالْخَيْرِ مَنْ طَلَبَهُ.

40. The determination to do good extinguishes the fire of evil.

40. عَزِيمَةُ الْخَيْرِ تُطْفِئُ نَارَ الشَّرِّ.

41. The planter of the tree of good reaps the sweetest fruit.

41. غَارِسُ شَجَرَةِ الْخَيْرِ تَجْتَنِيهَا أَحْلَى ثَمَرَةٍ.

42. You will never realize good until you renounce evil.

42. لَنْ تَتَحَقَّقَ الْخَيْرَ حَتَّى تَتَبَرَّأَ مِنَ الشَّرِّ.

43. There is nothing better than [a] good [deed] except its reward.

43. لَيْسَ بِخَيْرٍ مِنَ الْخَيْرِ إِلَّا تَوَابُهُ.

44. Goodness is not in having more wealth and children, rather goodness is only in possessing more knowledge and greater forbearance.

44. لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَوَلَدُكَ، إِنَّمَا الْخَيْرُ أَنْ يَكْثُرَ عِلْمُكَ، وَيَعْظُمَ حِلْمُكَ.

45. One who advances good, gains.

45. مَنْ قَدَّمَ الْخَيْرَ غَنِمَ.

46. The doer of [a] good [deed] is better than it.

46. فَاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ.

47. The good action is a lasting store and a pure fruitage.

47. فِعْلُ الْخَيْرِ ذَخِيرَةٌ بَاقِيَةٌ، وَثَمَرَةٌ زَاكِيَةٌ.

48. Send forth good actions and you will gain [in the Hereafter]; purify your actions [by performing them sincerely for Allah] and you will be felicitous.

48. قَدِّمُوا خَيْرًا تَغْنَمُوا، وَأَخْلِصُوا أَعْمَالَكُمْ تَسْعُدُوا.

49. Indeed, being a follower in good is [much] better for you than being a leader in evil.

49. لِأَنَّ تَكُونَ تَابِعًا لِلْخَيْرِ خَيْرٌ لَكَ مِنْ أَنْ تَكُونَ مَتَّبِعًا فِي الشَّرِّ.

50. Nobody will ever be given the reward of a good action except the one who performs it.

50- لَنْ يُجْزَى جَزَاءَ الْخَيْرِ إِلَّا فَاعِلُهُ.

Good of this World and the Hereafter خَيْرِ الدُّنْيَا وَالْآخِرَةِ

1. Four [qualities] are such that whoever they have been given to has been given the good of this world and the Hereafter: truthful speech, fulfilling the trust, abstinence from consuming what is forbidden and good character.

1- أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: صِدْقُ حَدِيثٍ، وَأَدَاءُ أَمَانَةٍ، وَعِفَّةٌ بَطْنٍ، وَحُسْنُ خُلُقٍ.

2. Three [traits] are such that whoever possesses them has been bestowed with the good of this world and the Hereafter. They are: being satisfied with what has been decreed [by Allah], patience in the face of hardship and thankfulness in times of ease [and prosperity].

2- ثَلَاثٌ مَنْ كُنَّ فِيهِ فَقَدْ رُزِقَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: هُنَّ الرِّضَا بِالْقَضَاءِ، وَالصَّبْرُ عَلَى الْبَلَاءِ، وَالشُّكْرُ فِي الرَّخَاءِ.

Seeking What is Best الاستخارة

1. Seek what is best and do not chose what you want, for how many a person who has chosen what he wanted and found his own destruction in it!

1- إِسْتَخِرْ وَلَا تَتَخَيَّرْ، فَكَمْ مَنْ تَخَيَّرَ أَمْرًا كَانَ هَلَاكُهُ فِيهِ.

2. When you embark on something, seek what is best from it.

2- إِذَا أَمْضَيْتَ فَاسْتَخِرْ.

3. He who seeks what is best [in his actions] does not regret.

3- مَا نَدِمَ مَنْ اسْتَخَارَ.

The Virtuous الأخيار

1. The practice of the virtuous ones is polite speech and spreading peace.

1- سُنَّةُ الْأَخْيَارِ لِينُ الْكَلَامِ، وَإِفْشَاءُ السَّلَامِ.

Choice الاختيار

1. One whose choice is bad, his results become ugly.

1- مَنْ سَاءَ إِخْتِيَارُهُ قُبِحَتْ آثَارُهُ.

2. Some bad choices are seeking to overpower one's equals and making enmity with people.

2- مِنْ سُوءِ الْإِخْتِيَارِ مُغَالَبَةُ الْأَكْفَاءِ، وَمُعَادَاةُ الرَّجَالِ.

3. One of the best choices is accompanying the virtuous.

3- مِنْ أَحْسَنِ الْإِخْتِيَارِ صُحْبَةُ الْأَخْيَارِ.

4. Some of the bad choices are fighting [and seeking to overpower] one's equals, unveiling an enemy

and showing hostility towards one who is able to do harm.

4. مِنْ سُوءِ الْاِخْتِيَارِ مُغَالِبَةُ الْأَكْفَاءِ، وَمُكَاشَفَةُ الْأَعْدَاءِ وَمُنَاوَاةُ مَنْ يَقْدِرُ عَلَى الضَّرَّاءِ.

5. One of the most excellent choices and best precautions [and supports] is for you to be just in your ruling (or judgment) and to carry it out among the special and the ordinary [people] equally.

5. مِنْ أَفْضَلِ الْاِخْتِيَارِ وَأَحْسَنِ الْاِسْتِظْهَارِ أَنْ تَعْدَلَ فِي الْحُكْمِ (الْقَضَاءِ)، وَتُجْرِيَهُ فِي الْخَاصَّةِ وَالْعَامَّةِ عَلَى السَّوَاءِ.

6. From the best of choices is adorning oneself with selflessness.

6. مِنْ أَفْضَلِ الْاِخْتِيَارِ التَّحَلِّيَ بِالْإِثَارِ.

7. From the good choices [one makes] is keeping company with the virtuous and keeping a distance from the wicked.

7. مِنْ حُسْنِ الْاِخْتِيَارِ مُقَارَنَةُ الْأَخْيَارِ، وَمُفَارَقَةُ الْأَشْرَارِ.

8. The worst choice is being satisfied with deficiency.

8. بِسُّؤِ الْاِخْتِيَارِ الرَّضَا بِالنَّقْصِ.

اختيار الله The Choice of Allah

1. Whoever does not get reformed by that which Allah has chosen [for him] will not be reformed by what he chooses for himself.

1- مَنْ لَمْ يَصْلُحْ عَلَى اخْتِيَارِ اللَّهِ لَمْ يَصْلُحْ عَلَى اخْتِيَارِهِ لِنَفْسِهِ.

Treachery and Disloyalty الخيانة

1. Keep away from treachery for it is [a cause of] turning away from Islam.

1- جَانِبُوا الْخِيَانَةَ فَإِنَّهَا مُجَانِبَةُ الْإِسْلَامِ.

2. The cornerstone of hypocrisy is treachery.

2- رَأْسُ النِّفَاقِ الْخِيَانَةُ.

3. The peak of ingratitude is disloyalty.

3- رَأْسُ الْكُفْرِ الْخِيَانَةُ.

4. The highest form of treachery is the treachery of a beloved friend and the breaking of pledges.

4- غَايَةُ الْخِيَانَةِ خِيَانَةُ الْخَلِّ الْوَدُودِ وَنَقْضُ الْعُهُودِ.

5. One who acts with treachery has done injustice to the trust [that was entrusted to him].

5- مَنْ عَمَلَ بِالْخِيَانَةِ فَقَدْ ظَلَمَ الْأَمَانَةَ.

6. From the most grievous forms of treachery is being treacherous with trusts or deposits [that one has been entrusted with].

6- مِنْ أَفْحَشِ الْخِيَانَةِ خِيَانَةُ الْوَدَائِعِ.

7. Do not act treacherously towards one who trusts you, even if he is disloyal with you, and do not disgrace your enemy, even if he disgraces you.

7- لَا تَخُنْ مَنْ أْتَمَنَكَ وَإِنْ خَانَكَ، وَلَا تَشِينْ عَدُوَّكَ وَإِنْ شَانَكَ.

8. Treachery and brotherhood do not go together.

8- لَا تَجْتَمِعُ الْخِيَانَةُ، وَالْأُخُوَّةُ.

9. Keep away from treachery for it is the worst offence, and verily the treacherous one is surely punished with fire for his treachery.

9- إِيَّاكَ وَالْخِيَانَةَ، فَإِنَّهَا شَرُّ مَعْصِيَةٍ، وَإِنَّ الْخَائِنَ لَمُعَذَّبٌ بِالنَّارِ عَلَى خِيَانَتِهِ.

10. The worst treachery is treachery against the nation.

10- أَعْظَمُ الْخِيَانَةِ خِيَانَةُ الْأُمَّةِ.

11. Treachery is betrayal.

11- الْخِيَانَةُ غَدْرٌ.

12. Treachery is the brother of dishonesty.

12- الْخِيَانَةُ أَخُ الْكِذْبِ.

13. Treachery is the double of deceit.

13. الْخِيَانَةُ صِنُّ الْإِفْكِ.

14. Treachery is the cornerstone of hypocrisy.

14. الْخِيَانَةُ رَأْسُ النِّفَاقِ.

15. Treachery is an indication of lack of piety and absence of religiosity.

15. الْخِيَانَةُ دَلِيلٌ عَلَى قِلَّةِ الْوَرَعِ، وَعَدَمِ الدِّيَانَةِ.

16. When treacheries (or offenses) become manifest, blessings are taken away.

16. إِذَا ظَهَرَتِ الْخِيَانَاتُ (الْجَنَائَاتُ) ارْتَفَعَتِ الْبَرَكَاتُ.

17. Unwelcome are the faces that are not seen except in every evil situation.

17. لَامْرَحَبًا بِوُجُوهِهِ لَا تُرَى إِلَّا عِنْدَ كُلِّ سُوءٍ.

The Treacherous الخائن والمزيع

1. The treacherous person is one who busies himself with other than his self and his 'today' is worse than his 'yesterday'.

1- الْخَائِنُ مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ، وَكَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِيهِ.

2. The enticer [towards deviance] and the treacherous one are alike. 1

2- الْمُزِيعُ وَالْخَائِنُ سَوَاءٌ.

3. The treacherous person has no loyalty in him.

3- الْخَائِنُ لَا وِفَاءَ لَهُ.

4. From the signs of being forsaken [by Allah] is considering the treacherous to be trustworthy.

4- مِنْ عِلَامَاتِ الْخِذْلَانِ اِيْتِمَانُ الْخَوَّانِ.

1. Or in another reading: The discloser [of secrets] and the treacherous one are alike.

The Diligent and the Hardworking الدائب والكادح

1. Many a diligent person also loses (or causes loss).

1- رَبَّ دَائِبٍ مُضِيْعٍ.

2. Many a person toils for the one who is not grateful to him.

2- رَبَّ كَادِحٍ لِمَنْ لَا يَشْكُرُهُ.

Following up Matters استدبار الأمور

1. One who follows up [and thinks about] matters [that have passed], gets perplexed.

1- مَنْ اسْتَدْبَرَ الْأُمُورَ تَحَيَّرَ.

One who Turns Back and the One who Moves Forward المدبر والمقبل

1. Never hold on to one who turns back and do not separate from the one who moves forward.

1- لَا تَتَمَسَّكَنَّ بِمُدْبِرٍ، وَلَا تُفَارِقَنَّ مُقْبِلًا.

2. It may be that sometimes the one who turns back moves forward and the one who moves forward turns back.

2- لَرُبَّمَا أَقْبَلَ الْمُدْبِرُ، وَأَدْبَرَ الْمُقْبِلُ.

التدبير Planning

1. Little [done] with planning is more lasting than a lot done with wastefulness.

1- الْقَلِيلُ مَعَ التَّدْبِيرِ أَبْقَى مِنَ الْكَثِيرِ مَعَ التَّبْذِيرِ.

2. The most manifest sign of abundant intelligence is good planning.

2- أَدْلُ شَيْءٍ عَلَى غَزَاةِ الْعَقْلِ حُسْنُ التَّدْبِيرِ.

3. Planning comes with consideration and consideration comes with contemplation.

3- التَّدْبِيرُ بِالرَّأْيِ، وَالرَّأْيُ بِالْفِكْرِ.

4. Planning is half of the assistance.

4- التَّدْبِيرُ نِصْفُ الْمَعُونَةِ.

5. Planning before action saves one from regret.

5. التَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُ النَّدَمَ.

6. Planning before action saves one from error.

6. التَّدْبِيرُ قَبْلَ الْفِعْلِ يُؤْمِنُ الْعِثَارَ.

7. Good planning and keeping away from wastefulness are from good politics.

7. حُسْنُ التَّدْبِيرِ، وَتَجَنُّبُ التَّبْذِيرِ مِنْ حُسْنِ السِّيَاسَةِ.

8. Good planning makes little wealth grow while bad planning causes abundant wealth to perish.

8. حُسْنُ التَّدْبِيرِ يُنْمِي قَلِيلَ الْمَالِ، وَسُوءُ التَّدْبِيرِ يُفْنِي كَثِيرَهُ.

9. The cause of ruin is bad planning.

9. سَبَبُ التَّدْمِيرِ سُوءُ التَّدْبِيرِ (سُوءُ التَّدْبِيرِ سَبَبُ التَّدْمِيرِ).

10. Bad planning is the key to poverty.

10. سُوءُ التَّدْبِيرِ مِفْتَاحُ الْفَقْرِ.

11. One whose planning is bad, his ruin is hastened.

11. مَنْ سَاءَ تَدْبِيرُهُ تَعَجَّلَ تَدْمِيرُهُ.

12. One whose planning is delayed, his destruction is expedited.

12. مَنْ تَأَخَّرَ تَدْبِيرُهُ تَقَدَّمَ تَدْمِيرُهُ.

13. One whose planning is bad, his estimation is nullified.

13. مَنْ سَاءَ تَدْبِيرُهُ بَطَلَ تَقْدِيرُهُ.

14. One whose planning is bad, his destruction is in his planning.

14. مَنْ سَاءَ تَدْبِيرُهُ كَانَ هَلَاكُهُ فِي تَدْبِيرِهِ.

15. There is no wisdom like planning.

15. لَا عَقْلَ كَالْتَدْبِيرِ.

16. There is no benefit in the planning of one who is not obeyed.

16. لَا يَنْجَعُ تَدْبِيرُ مَنْ لَا يُطَاعُ.

التدابير والتخاذل Desertion and Abandonment

1. Keep away from abandonment, desertion and severing of ties with near relatives.

1. جَانِبُوا التَّخَاذُلَ، وَالتَّدَابِيرَ، وَقَطِيعَةَ الْأَرْحَامِ.

الإبارة Turning Backward

1. It is seldom that one who turns back [and retreats] returns to the front.

1- قَلَّمَا يَعُودُ الْإِدْبَارُ إِقْبَالًا.

2. From the signs of turning backward is accompanying the vile.

2- مِنْ عَلاَمَاتِ الْإِدْبَارِ مُقَارَنَةُ الْأَرْذَالِ.

3. From the signs of turning backward is thinking ill of the one who gives you good advice.

3- مِنْ عَلاَمَاتِ الْإِدْبَارِ سُوءُ الظَّنِّ بِالنَّصِيحِ.

4. Turning backward is evinced by four things: bad planning, foul extravagance, lack of consideration and too many excuses.

4- يُسْتَدَلُّ عَلَى الْإِدْبَارِ بِأَرْبَعِ: سُوءِ التَّدْبِيرِ، وَقُبْحِ التَّبَذِيرِ، وَقِلَّةِ الْإِعْتِبَارِ، وَكَثْرَةِ الْإِعْتِذَارِ (الْإِعْتِرَارِ).

5. The merits in advancing forward are the demerits in turning backward.

5- الْمَحَاسِنُ فِي الْإِقْبَالِ هِيَ الْمَسَاوِي فِي الْإِدْبَارِ.

الداخل والقادم Entrance

1. One who enters into a place of evil is [suspected and] accused.

1- مَنْ دَخَلَ مَدَاخِلَ السُّوءِ أُتُّهُمَ.

2. For everyone who enters [into an unfamiliar place] there is consternation and perplexity.

2. لِكُلِّ دَاخِلٍ دَهْشَةٌ وَذُهُولٌ.

3. For everyone who enters there is [a feeling of] consternation, so begin with *salaam* 1.

3. لِكُلِّ دَاخِلٍ دَهْشَةٌ فَابْدَأُوا بِالسَّلَامِ.

4. Everyone who arrives has [a feeling of] perplexity, so make him comfortable with [kind] words.

4. لِكُلِّ قَادِمٍ حَيْرَةٌ فَابْسُطُوهُ بِالْكَلَامِ.

1. The Islamic greeting: *Salāmun ‘alaykum*.

الاستدراج والمستدرج **Gradually Drawing Closer to Destruction**

1. Of all people, the person who needs to be most careful is the one who is most safe from abrupt changes [as this may be a means of gradually being drawn to his destruction].

1- أَوْلَى النَّاسِ بِالْحَذَرِ أَسْلَمُهُمْ عَنِ الْغَيْرِ.

2. How many a person is gradually drawn to his destruction through the good that is done to him.

2- كَمَ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ.

الدَّرْسُ **Study**

1. One who does not continue his study does not acquire deep understanding [of his subject].

1- لَافِقَهُ لِمَنْ لَا يُدِيمُ الدَّرْسَ.

Rectification and Making Amends الاستدراك والتدارك

1. One who makes amends is on the brink of righteousness.

1- الْمُسْتَدْرِكُ عَلَى شَفَا صَلاَحٍ.

2. Rectify at the end of your life that which you have neglected [and lost] earlier on and you will make your place of return a happy one.

2- تَدَارَكَ فِي آخِرِ عُمُرِكَ مَا أَضَعْتَهُ فِي أَوَّلِهِ تَسْعَدُ بِمُنْقَلَبِكَ.

3. Proper rectification [of one's mistakes] is the symbol of righteousness.

3- حُسْنُ الْاِسْتِدْرَاكِ عُنْوَانُ الصَّلاَحِ.

4. Successful is the one who reforms his current actions and makes amends for his past mistakes.

4- فَازَ مَنْ أَصْلَحَ عَمَلَ يَوْمِهِ، وَاسْتَدْرَكَ فَوَارِطَ أَمْسِيهِ.

5. One who makes amends [for his past mistakes] reforms [himself].

5- مَنْ اسْتَدْرَكَ أَصْلَحَ.

6. One who rectifies his [past] mistakes reforms [himself].

6- مَنْ اسْتَدْرَكَ فَوَارِطَهُ أَصْلَحَ.

7. How far is making amends [for something] from [its initial] loss!

7. ما أَبْعَدَ الاسْتِدْرَاكَ مِنَ الْفَوْتِ.

8. Hastening rectification is reformation.

8. تَعْجِيلُ الاسْتِدْرَاكِ إِصْلَاحٌ.

Amicableness المدارة

1. Be amicable with the people and you will be secure from their tribulations and will remain safe from their sly plots.

1- دَارِ النَّاسِ تَأْمِنُ غَوَائِلَهُمْ، وَتَسْلَمُ مِنْ مَكَائِدِهِمْ.

2. Be amicable with the people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice to die away.

2- دَارِ النَّاسِ تَسْتَمْتِعُ بِإِخَائِهِمْ، وَالْقَهْمُ بِالْبِشْرِ تُمِتُّ أَضْغَانَهُمْ.

3. Be courteous to your enemy and be sincere with your close friend, [by this] you will protect [your] brotherhood and safeguard [your] magnanimity.

3- دَارِ عَدُوِّكَ، وَأَخْلِصْ لِدُودِكَ، تَحْفَظِ الْأُخُوَّةَ، وَتُحْرِزِ الْمُرُوَّةَ.

4. The cornerstone of wisdom is being amicable with the people.

4- رَأْسُ الْحِكْمَةِ مُدَارَاةُ النَّاسِ.

5. The soundness of life is in being amicable [with people].

5. سَلَامَةُ الْعَيْشِ فِي الْمُدَارَاةِ.

6. One who is amicable with people remains safe.

6. مَنْ دَارَى النَّاسَ سَلِمَ.

7. One who is not improved by the virtue of amicableness becomes improved by the evil of retribution.

7. مَنْ لَمْ يُصْلِحْهُ حُسْنُ الْمُدَارَاةِ أَصْلَحَهُ سُوءُ الْمُكَافَاةِ.

8. One who is amicable with the people is protected from their plotting.

8. مَنْ دَارَى النَّاسَ أَمِنَ مَكْرَهُمْ.

9. He who is not amicable with the one who is above him will not realize his goal.

9. مَنْ لَمْ يُدَارِ مَنْ فَوْقَهُ لَمْ يُدْرِكْ بَغْيَتَهُ.

10. Being amicable with people is one of the best actions

10. مُدَارَاةُ الرَّجَالِ مِنْ أَفْضَلِ الْأَعْمَالِ.

11. Being amicable with a fool is one of the most severe difficulties.

11. مُدَارَاةُ الْأَحْمَقِ مِنْ أَشَدِّ الْعَنَاءِ.

12. Being amicable is the most praiseworthy attribute.

12- الْمُدَارَاةُ أَحْمَدُ الْخِلَالِ.

الدُّعَاءُ وَالِدَاعِي Supplication and the Supplicant

1. Supplication for a beggar is one of the two charities [that one can give].

1- الدُّعَاءُ لِلسَّائِلِ أَحَدُ الصَّدَقَتَيْنِ.

2. The most piercing arrow is the supplication of the oppressed.

2- أَنْفَذُ السِّهَامِ دَعْوَةُ الْمَظْلُومِ.

3. The most incapable of all people is the one who is unable to supplicate.

3- أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ.

4. The kindness of Allah does not annul His wisdom; it is for this reason that not all supplications are answered.

4- إِنَّ كَرَمَ اللَّهِ سُبْحَانَهُ لَا يَنْقُضُ حِكْمَتَهُ، فَلِذَلِكَ لَا يَقَعُ الْإِجَابَةُ فِي كُلِّ دَعْوَةٍ.

5. Verily Allah, the Glorified, has wraths and chastisements, so if [any of] it descends upon you, repel it with supplication; for indeed nothing can repel tribulation except supplication.

5- إِنَّ لِلَّهِ سُبْحَانَهُ سَطَوَاتٍ وَنِقَمَاتٍ، فَإِذَا نَزَلَتْ بِكُمْ فَادْفَعُوهَا بِالدُّعَاءِ، فَإِنَّهُ لَا يَدْفَعُ الْبَلَاءَ إِلَّا الدُّعَاءُ.

6. Supplication is the weapon of the close friends [of Allah].

6. الدُّعَاءُ سِلَاحُ الْأَوْلِيَاءِ.

7. If any one of you wishes that he should never ask Allah, the Glorified, for anything but that He grants it to him, then he should lose hope in people and should not have hope in anyone other than Allah, the Glorified.

7- إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ اللَّهَ سُبْحَانَهُ شَيْئًا إِلَّا أَعْطَاهُ فَلْيَبْسُ مِنْ النَّاسِ،
وَلَا يَكُونُ لَهُ رَجَاءٌ إِلَّا اللَّهُ سُبْحَانَهُ.

8. When you have any need [that you wish for] from Allah, the Glorified, then start by sending salutations on the Prophet (s) and then ask Allah for your need, for Allah, the Most High, is too generous to fulfil one of the two supplications that are made to Him and refuse the other.

8- إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِالصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وآله وسلم، ثُمَّ اسْأَلِ اللَّهَ حَاجَتَكَ، فَإِنَّ اللَّهَ تَعَالَى أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ
فَيَقْضِي إِحْدَيْهِمَا وَيَمْنَعِ الْأُخْرَى.

9. Through supplication, tribulations are repelled.

9- بِالْدُّعَاءِ يُسْتَدْفَعُ الْبَلَاءُ.

10. Sometimes you may ask for something but you are not granted it, rather you are given [something] better than it.

10- رُبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهُ وَأُعْطِيتَ خَيْرًا مِنْهُ.

11. The weapon of a believer is supplication.

11- سِلَاحُ الْمُؤْمِنِ الدُّعَاءُ.

12. Ask Allah for forgiveness, well-being and good success [in carrying out His ordinances].

12- سَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ وَحُسْنَ التَّوْفِيقِ.

13. Make your supplication sincere, for this makes it more worthy of a response.

13- عَلَيْكَ بِإِخْلَاصِ الدُّعَاءِ فَإِنَّهُ أُخْلِقُ بِالْإِجَابَةِ.

14. Not every supplication is answered.

14- لَيْسَ كُلُّ دُعَاءٍ يُجَابُ.

15. One who is given the [opportunity of] supplication will not be deprived of the response.

15- مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ.

16. Whoever calls upon [and supplicates to] Allah, He answers him.

16- مَنْ دَعَا اللَّهَ أَجَابَهُ.

17. The one who is afflicted by severe tribulation is no more in need of supplication than the one who is doing well but is not secure from tribulations.

17- مَا الْمُبْتَلَى الَّذِي قَدْ اشْتَدَّ بِهِ الْبَلَاءُ أَحْوَجَ إِلَى الدُّعَاءِ مِنَ الْمُعَافَى الَّذِي لَا يَأْمَنُ الْبَلَاءَ.

18. What a good weapon supplication is!

18- نَعَمَ السَّلَاحُ الدُّعَاءُ.

19. Do not reckon that your supplication is being answered [too] slowly while you have obstructed its path with [your] sins.

19- لَا تَسْتَبْطِئُ إِجَابَةَ دُعَائِكَ وَقَدْ سَدَدْتَ طَرِيقَهُ بِالذُّنُوبِ.

20. Never get disheartened by a delayed answer to [your] supplication, for indeed that which is granted is commensurate with the intention, and sometimes the answer might be delayed so that it may result in a greater reward for the seeker and a more bountiful grant for the recipient.

20- لَا يُقْنَطَنَّكَ تَأْخِيرُ إِجَابَةِ الدُّعَاءِ فَإِنَّ العَطِيَّةَ عَلَى قَدْرِ النِّيَّةِ، وَرَبَّمَا تَأَخَّرَتِ الإِجَابَةُ لِيَكُونَ ذَلِكَ أَعْظَمَ لِأَجْرِ السَّائِلِ، وَأَجْزَلَ لِعَطَاءِ النَّائِلِ.

21. Whoever asks Allah, He grants to him.

21- مَنْ سَأَلَ اللّٰهَ أَعْطَاهُ.

22. There is nothing more beloved to Allah, the Glorified, than being beseeched.

22- مَا مِنْ شَيْءٍ أَحَبُّ إِلَى اللّٰهِ سُبْحَانَهُ مِنْ أَنْ يُسْأَلَ.

23. Do not ask [from anyone] other than Allah, the Glorified, for indeed if He grants [your wishes to] you, He honours you [at the same time] and if He withholds from you, He does it for your own welfare [and benefit].

23- لَا تَسْأَلُوا إِلَّا اللّٰهَ سُبْحَانَهُ، فَإِنَّهُ إِنْ أَعْطَاكُمْ أَكْرَمَكُمْ، وَإِنْ مَنَعَكُمْ خَارَ (حَانَ) لَكُمْ.

24. Allah, spare our lives and their lives, restore the ties between us and them, rescue them [and guide them] from their misguidance, until those who are ignorant of the truth may recognize it and those are persistent in sinning and disloyalty [and in their enmity towards us] may desist from it. 1

24- اللَّهُمَّ احْقِنْ دِمَائَنَا وَدِمَائِهِمْ، وَأَصْلِحْ ذَاتَ بَيْنِنَا وَبَيْنَهُمْ، وَأَنْقِذْهُمْ (وَ أَهْدِهِمْ) مِنْ ضَلَالَتِهِمْ، حَتَّى يَعْرِفَ الْحَقَّ مَنْ جَهَلَهُ، وَيَرْعَوِيَ عَنِ الْغَيِّ وَالْغَدْرِ مَنْ لَهَجَ بِهِ.

25. Whoever knocks on the door of Allah, it is opened for him.

25- مَنْ قَرَعَ بَابَ اللَّهِ فَتِحَ لَهُ.

26. The one who supplicates without action is like a bow without a bowstring.

26- الدَّاعِي بِلا عَمَلٍ كَالْقَوْسِ بِلا وَتَرٍ.

1. This was the supplication taught by Amīr al-Mu'minīn ('a) to his men during the Battle of Siffīn.

The Call الدعوة والداعية

1. Deaf is the ear that does not hear the call [of guidance].

1- وَقِرَ سَمِعٌ لَمْ تَسْمَعْ الدَّاعِيَةَ.

2. Two calls never differ but that one of them leads to misguidance.

2- مَا اخْتَلَفَتْ دَعْوَتَانِ إِلَّا كَانَتْ إِحْدَيْهُمَا ضَلَالَةً.

The Guide الدليل

1. Deviation of the guide is the destruction of the seeker of guidance.

1- ضَلَالُ الدَّالِّيلِ هَلَاكُ المُسْتَدَلِّ.

الدَّنْفِ III Seriously Ill

1. How many [times has] a seriously ill person been saved while a healthy person died!

1- كَمْ دَنَفِ نَجَا وَصَحِيحِ هَوَى.

الدَّنِيَّةُ The Despicable

1. One who comes near the despicable is accused.

1- مَنْ قَرُبَ مِنْ الدَّنِيَّةِ أُتُّهُمَ.

الدَّنَايَا Loathsome Actions and Traits

1. Disassociating oneself from loathsome actions and traits subdues the enemy.

1- مُبَايِنَةُ الدَّنَايَا تَكْبِتُ العَدُوَّ.

الدُّنْيَا This World

1. This world is neither clean for any drinker [to drink from] nor is it loyal to any owner.

1- الدُّنْيَا لَا تَصْنُفُو لِشَارِبٍ، وَلَا تَفِي لِصَاحِبٍ.

2. This world is filled with tribulations [and] stricken with tragedies and calamities.

2- الدُّنْيَا مَلِيئَةٌ بِالْمَصَائِبِ طَارِقَةٌ بِالْفَجَائِعِ وَالنَّوَائِبِ.

3. This world is fleeting and perishing; [even] if it remains for you, you will not remain for it.

3- الدُّنْيَا مُنْتَقِلَةٌ فَانِيَةٌ، إِنْ بَقِيَتْ لَكَ لَمْ تَبْقَ لَهَا.

4. This world is smaller, more lowly and more insignificant than for one to keep grudges in [and because of] it.

4- الدُّنْيَا أَصْغَرُ وَأَحْقَرُ وَأَنْزَرُ مِنْ أَنْ تُطَاعَ فِيهَا الْأَحْقَادُ.

5. This world is a prison for the believer, death is his gift and Paradise is his [permanent] abode.

5- الدُّنْيَا سِجْنُ الْمُؤْمِنِ، وَالْمَوْتُ تُحْفَتُهُ، وَالْجَنَّةُ مَأْوَاهُ.

6. This world is a Paradise for the disbeliever, death is his dispatcher and hell is his [permanent] dwelling.

6- الدُّنْيَا جَنَّةُ الْكَافِرِ، وَالْمَوْتُ مُشْخِصُهُ، وَالنَّارُ مَثْوَاهُ.

7. This world is a deal of the [one who has been] defrauded and human being is defrauded by it.

7- الدُّنْيَا صَفَقَةٌ مَغْبُونٌ وَالْإِنْسَانُ مَغْبُونٌ بِهَا.

8. If this world unfolds, it opens up and when it disperses, it departs.

8- الدُّنْيَا إِنِ انْجَلَتْ انْجَلَتْ، وَإِذَا جَلَتْ اِرْتَحَلَتْ.

9. This world takes turns, so be moderate in seeking it, and be patient until your turn comes to you.

9- الدُّنْيَا دَوْلٌ فَأَجْمِلْ فِي طَلَبِهَا، وَاصْطَبِرْ حَتَّى تَأْتِيكَ دَوْلَتُكَ.

10. This world is a present offering, [both] the virtuous and the vicious partake of it, but the Hereafter is the Abode of Truth wherein a [wise and] powerful king rules.

10- الدُّنْيَا عَرَضٌ حَاضِرٌ، يَأْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ، وَالْآخِرَةُ دَارُ حَقٍّ يَحْكُمُ فِيهَا
مَلِكٌ قَادِرٌ.

11. This world is [like] the shadow of clouds and the dream that is seen while asleep.

11- الدُّنْيَا ظِلُّ الْغَمَامِ، وَحُلْمُ الْمَنَامِ.

12. Reliance on this world, despite what is seen of its vicissitudes, is ignorance.

12 - الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا يُعَايَنُ مِنْ غَيْرِهَا جَهْلٌ.

13. This world is full of misfortunes. It afflicts with disasters and adversities.

13- الدُّنْيَا مَلِيئَةٌ بِالْمَصَائِبِ، طَارِقَةٌ بِالْفَجَائِعِ وَالنَّوَائِبِ.

14. The conditions of this world are based on convention whereas the conditions of the Hereafter are based on merit.

14. أحوالُ الدُّنْيَا تَتَّبِعُ الاتِّفَاقَ، وَأَحْوَالُ الآخِرَةِ تَتَّبِعُ الاسْتِحْقَاقَ.

15. This world is [made up of] agonizing hardships, painful deaths and sharp lessons (or drastic changes).

15. الدُّنْيَا مَصَائِبٌ مُفْجِعَةٌ، وَمَنَايَا مُوجِعَةٌ، وَعِبْرٌ مُقَطَّعَةٌ (غَيْرٌ مُقْطَّعَةٌ).

16. This world is a trap for the souls and settling place of every detriment and misery.

16. الدُّنْيَا شَرَكُ النُّفُوسِ، وَقَرَارَةٌ كُلِّ ضُرٍّ وَبُؤْسٍ.

17. This world is a hindering deception, a vanishing mirage and a bent pillar.

17. الدُّنْيَا غَرُورٌ حَائِلٌ، وَسَرَابٌ زَائِلٌ، وَسِنَادٌ مَائِلٌ.

18. The times of this world, even if they prolong, are short; and its enjoyments, even if they are many, are few [when compared to the Hereafter].

18. أَوْقَاتُ الدُّنْيَا وَإِنْ طَالَتْ قَصِيرَةٌ، وَالْمُتَعَةُ (وَالْمُنْعَةُ) بِهَا وَإِنْ كَثُرَتْ يَسِيرَةٌ.

19. One who desires it (this world), it troubles him and makes him wretched.

19. مَنْ رَغِبَ فِيهَا أَتَعَبَتْهُ وَأَشَقَّتْهُ.

20. The winner is one who sells his world for his Hereafter.

20. الرَّابِحُ مَنْ بَاعَ العَاجِلَةَ بِالْآجِلَةِ.

21. Put all your effort and endeavour in gaining salvation from the place of wretchedness and punishment and deliverance from the place of tribulation and chastisement.

21- إَجْعَلْ كُلَّ هَمِّكَ وَسَعْيِكَ لِلْخَلَاصِ مِنْ مَحَلِّ الشَّقَاءِ وَالْعِقَابِ، وَالنَّجَاةِ مِنْ مَقَامِ الْبَلَاءِ وَالْعَذَابِ.

22. Reject this world as a dispraised thing, for it has rejected one who loves it more passionately than you.

22- اِرْفُضُوا هَذِهِ الدُّنْيَا ذَمِيمَةً، فَقَدْ رَفَضَتْ مَنْ كَانَ أَشْعَفَ بِهَا مِنْكُمْ.

23. Remove [the love of] this world from your hearts before your bodies [are made to] leave it, for in it you are tested and for other than it have you been created.

23- أَخْرِجُوا الدُّنْيَا مِنْ قُلُوبِكُمْ، قَبْلَ أَنْ تَخْرُجَ مِنْهَا أَجْسَادُكُمْ فَفِيهَا اخْتَبِرْتُمْ وَلِغَيْرِهَا خُلِقْتُمْ.

24. Draw near to the one to whom this world has yielded [itself], for indeed he is more worthy of prosperity [than the one who follows this world and its allure].

24 - أَقْبِلُوا عَلَى مَنْ أَقْبَلَتْ عَلَيْهِ الدُّنْيَا فَإِنَّهُ أَجْدَرُ بِالْغِنَى.

25. Flee from this world and divert your hearts from it, for it is the prison of a believer – his share of it is little and his mind is sickened by it and his sight is dulled in it.

25- أَهْرُبُوا مِنَ الدُّنْيَا، وَاصْرِفُوا قُلُوبَكُمْ عَنْهَا، فَإِنَّهَا سِجْنُ الْمُؤْمِنِ، حَظُّهُ مِنْهَا قَلِيلٌ، وَعَقْلُهُ بِهَا عَلِيلٌ، وَنَاظِرُهُ فِيهَا كَلِيلٌ.

26. Look at this world as those who are uninterested in it would look at it, having diverted themselves from it, for it will, by Allah, shortly turn out its inhabitants and cause grief to the one who is living in luxury

and the one who feels safe.

26. أَنْظُرُوا إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِينَ فِيهَا، الصَّارِفِينَ عَنْهَا، فَإِنَّهَا وَاللَّهِ عَمَّا قَلِيلٍ
تُزِيلُ التَّائِي السَّاكِنَ، وَتَفْجَعُ الْمُتَرَفَّعَ الْأَمِينَ.

27. Be wary of the deception of this world, for it always takes back that which it beguiles with from its charms and drives away the one who feels at ease and is settled in it.

27. - اتَّقُوا غُرُورَ الدُّنْيَا، فَإِنَّهَا تَسْتَرْجِعُ أَبَدًا مَا خَدَعَتْ بِهِ مِنَ الْمَحَاسِنِ، وَتَزَعِجُ
الْمُطْمَئِنِّ إِلَيْهَا وَالْقَاطِنَ.

28. Reject this world which will [shortly] abandon you even if you do not like to leave it, and which will make your bodies [grow] old even if you would like to have them rejuvenated.

28. أَرْفُضُوا هَذِهِ الدُّنْيَا، التَّارِكَةَ لَكُمْ، وَإِنْ لَمْ تُحِبُّوا تَرْكَهَا، وَالْمُبْلِيَةَ أَجْسَادَكُمْ
عَلَى مَحَبَّتِكُمْ لِتَجْدِيدِهَا.

29. Be cautious of the vanishing desirable and the perishing beloved.

29. - احْذَرُوا الزَّائِلَ الشَّهِيَّ، وَالْفَانِيَ الْمَحْبُوبَ.

30. Be cautious of this world, for it is the net of the devil and the [place of] corruption of faith.

30. - احْذَرِ الدُّنْيَا، فَإِنَّهَا شَبَكَةُ الشَّيْطَانِ، وَمَفْسَدَةُ الْإِيمَانِ.

31. Keep away from love of this world, for it is the root of every misdeed and the source of every affliction.

31. - إِيَّاكَ وَحُبَّ الدُّنْيَا فَإِنَّهَا أُصْلُ كُلِّ خَطِيئَةٍ، وَمَعْدِنُ كُلِّ بَلِيَّةٍ.

32. Be careful that death does not descend upon you while you are a fugitive [who has run away] from Allah in your seeking [the pleasures of] this world.

32- إِيَّاكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ، وَأَنْتَ ابِقُ عَنْ رَبِّكَ فِي طَلْبِ الدُّنْيَا.

33. Beware of selling your share from your Lord and your rank with Him for the worthless vanities of this world.

33- إِيَّاكَ أَنْ تَبِيعَ حَظَّكَ مِنْ رَبِّكَ، وَزُلْفَتَكَ لَدَيْهِ، بِحَقِيرٍ مِنْ حُطَامِ الدُّنْيَا.

34. Do not be infatuated with this world, for it brings you wretchedness and tribulation and impels you to sell the eternal for the transient.

34- إِيَّاكَ وَالْوَلَةَ بِالدُّنْيَا، فَإِنَّهَا تُورِثُكَ الشَّقَاءَ وَالْبَلَاءَ وَتَحْدُوكَ عَلَى بَيْعِ الْبَقَاءِ
بِالْفَنَاءِ.

35. Beware of letting your [lower] self overwhelm you in that which it presumes [of this world] while you do not overcome it in that which you are certain [of the Hereafter], for indeed this is from the gravest of evils.

35- إِيَّاكَ أَنْ تَغْلِبَكَ نَفْسُكَ عَلَى مَا تَظُنُّ، وَلَا تَغْلِبَهَا عَلَى مَا تَسْتَيْقِنُ، فَإِنَّ ذَلِكَ مِنْ
أَعْظَمِ الشَّرِّ.

36. Do not be deceived by what you see the people of this world inclined towards and what they rush greedily after, for Allah has informed you about it and has exposed its faults and evils for you.

36- إِيَّاكَ أَنْ تَغْتَرَّ بِمَا تَرَى مِنْ إِخْلَادِ أَهْلِ الدُّنْيَا إِلَيْهَا، وَتَكَالِبِهِمْ عَلَيْهَا، فَقَدْ نَبَّأَكَ
اللَّهُ عَنْهَا، وَتَكَشَّفَتْ لَكَ عَنْ عُيُوبِهَا وَمَسَاوِيهَا.

37. Do not let this world get the better of you, for indeed its present is bitter and its future is distressful.

37- إِيَّاكُمْ وَغَلَبَةَ الدُّنْيَا عَلَى أَنْفُسِكُمْ فَإِنَّ عَاجِلَهَا نَعْمَةٌ وَآجِلَهَا غُصَّةٌ.

38. Verily this world is an abode where no one remains safe except by renouncing its pleasures and none is saved from it by anything that is part of it.

38- أَلَا وَإِنَّ الدُّنْيَا دَارٌ لَأَيْسَلَمُ مِنْهَا إِلَّا بِالزُّهْدِ فِيهَا وَلَا يُنْجَى مِنْهَا بِشَيْءٍ كَانَ لَهَا.

39. Is there no freeman who would forsake this leftover¹ for those who deserve it?

39- أَلَا حُرٌّ يَدَعُ هَذِهِ اللَّمَاطَةَ لِأَهْلِهَا.

40. Verily this world has elapsed and is on the verge of expiry; its good has been shunned, its novelty has become old and its fat has become lean.

40- أَلَا وَإِنَّ الدُّنْيَا قَدْ تَصَرَّمَتْ وَأَذْنَتْ بِانْقِضَاءِ، وَتَنَكَّرَ مَعْرُوفُهَا، وَصَارَ جَدِيدُهَا رَتْئًا، وَسَمِينُهَا غَنًّا.

41. Indeed, what must one who has been created for the Hereafter do with this world? And what can one do with wealth when it will be taken away from him shortly while its accountability and consequences remain with him?

41- أَلَا وَمَا يَصْنَعُ بِالدُّنْيَا مَنْ خُلِقَ لِلْآخِرَةِ، وَمَا يَصْنَعُ بِالْمَالِ مَنْ عَمَّا قَلِيلٍ يُسَلَّبُهُ، وَيَبْقَى عَلَيْهِ حِسَابُهُ وَتَبَعَتُهُ.

42. Verily today is the time for preparation and tomorrow is the race; the prize is Paradise and [at] the [other] extreme is hell.

42- أَلَا وَإِنَّ الْيَوْمَ الْمِضْمَارَ، وَغَدًا السَّبَاقَ، وَالسَّبَقَةَ الْجَنَّةُ، وَالْغَايَةَ النَّارُ.

43. Verily that which was advancing towards this world has turned back from it, and that which had turned back has advanced towards it; and the righteous servants of Allah have decided to depart and have sold the little of this world that does not last for the abundance of the Hereafter that does not perish.

43. أَلَا وَإِنَّهُ قَدْ أَدْبَرَ مِنَ الدُّنْيَا مَا كَانَ مُقْبِلًا، وَأَقْبَلَ مِنْهَا مَا كَانَ مُدْبِرًا، وَأُزْمِعَ التَّرْحَالَ عِبَادُ اللَّهِ الْأَخْيَارُ، وَبَاعُوا قَلِيلًا مِنَ الدُّنْيَا لَا يَبْقَى، بِكَثِيرٍ مِنَ الْآخِرَةِ لَا يَفْنَى.

44. Do you not see the people of this world passing the evenings and mornings in different states? The dead being mourned and the living being condoled, the victim being afflicted and the visitor visiting him [to ask about his condition], and another who is sacrificing himself; and the one who is seeking this world while death seeks him; and the one who is heedless but not neglected; and those who remain behind continue to follow the footsteps of the those who preceded [them].

44. أَو لَسْتُمْ تَرَوْنَ أَهْلَ الدُّنْيَا يُمْسُونَ وَيُصْبِحُونَ عَلَى أَحْوَالٍ شَتَّى، فَمَيَّتٌ يُبْكِي، وَحَيٌّ يُعَزِّي، وَصَرِيحٌ مُبْتَلَى، وَعَائِدٌ يَعُودُ، وَآخِرٌ بِنَفْسِهِ يَجُودُ، وَطَالِبٌ لِلدُّنْيَا وَالْمَوْتُ يُطَلِّبُهُ، وَغَافِلٌ لَيْسَ بِمَعْفُولٍ عَنْهُ، وَعَلَى أَثَرِ الْمَاضِينَ مَا يَمْضِي الْبَاقُونَ.

45. The gravest of errors is loving this world.

45. أَعْظَمُ الْخَطَايَا حُبُّ الدُّنْيَا.

46. The gravest of afflictions and wretchedness is [caused by] infatuation with this world.

46. أَعْظَمُ الْمَصَائِبِ وَالشَّقَاءِ أَوْلَاهُ بِالدُّنْيَا.

47. The people of this world are the target of calamities, the dispersal of afflictions and the spoils of adversities.

47. أَهْلُ الدُّنْيَا غَرَضُ النُّوَائِبِ، وَذَرِيَّةُ المَصَائِبِ، وَنَهْبُ الرِّزَايَا.

48. The most felicitous of all people is one who abandons the perishing pleasures [of this world] for the lasting pleasures [of the Hereafter].

48. أَسْعَدُ النَّاسِ مَنْ تَرَكَ لَذَّةً فَانِيَةً لِلذَّةِ بَاقِيَةً.

49. The happiest of all people with this world is the one who abandons it and the happiest of them with the Hereafter is the one who works for it.

49. أَسْعَدُ النَّاسِ بِالدُّنْيَا التَّارِكُ لَهَا، وَأَسْعَدُهُمْ بِالْآخِرَةِ الْعَامِلُ لَهَا.

50. Verily the interior of this world is dead and its exterior is sick.²

50. إِنَّ بَطْنَ الْأَرْضِ مَيِّتٌ، وَظَهْرُهُ سَقِيمٌ.

51. Verily today there is action without accounting and tomorrow [in the Hereafter] there is accounting without action.

51. إِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَدًا حِسَابٌ لَا عَمَلَ.

52. Verily the seriousness of this world is jest, its honour is disgrace and its height is lowliness.

52. إِنَّ جِدَّ الدُّنْيَا هَزْلٌ، وَعِزُّهَا ذُلٌّ، وَعِلاؤها سِفْلٌ.

53. Verily this world is the abode of troubles, plague, termination and transition; its pleasures do not equal its displeasures, its fortunes do not equate to its misfortunes and its risings do not substitute its collapses.

53- إِنَّ الدُّنْيَا دَارُ خَبَالٍ، وَوَيْالَ، وَزَوَالٍ، وَانْتِقَالٍ، لَا تُسَاوِي لِدَّائِهَا تَنْغِيصَهَا، وَلَا تَفِي سَعُودَهَا بِنُحُوسِهَا، وَلَا يَقُومُ صَعُودُهَا بِهَبُوطِهَا.

54. Verily the one who sells the Garden of the [permanent] Abode for this transient world, his effort will be futile and his transaction will have made a loss.

54- إِنَّ مَنْ بَاعَ جَنَّةَ الْمَأْوَى لِعَاجِلَةِ الدُّنْيَا، تَعَسَّ جِدُّهُ وَخَسِرَتْ صَفْقَتُهُ.

55. Verily this world is passing you by in its normal fashion, and you are connected to the Hereafter.

55- إِنَّ الدُّنْيَا مَاضِيَةٌ بِكُمْ عَلَى سُنَنِ، وَأَنْتُمْ وَالْآخِرَةُ فِي قَرْنٍ.

56. Verily this world is the corruptor of faith and the dispossessor of certitude; it is the source of [all] troubles and root of tribulations.

56- إِنَّ الدُّنْيَا لَمُفْسِدَةٌ الدِّينِ، مُسْلِبَةٌ الْيَقِينَ، وَإِنَّهَا لِرَأْسُ الْفِتَنِ، وَأَصْلُ الْمِحَنِ.

57. Indeed the similitude of this world and the Hereafter is like a man who has two wives, when he pleases one of them he angers the other.

57- إِنَّ مَثَلَ الدُّنْيَا وَالْآخِرَةِ كَرَجُلٍ لَهُ إِمْرَأَتَانِ إِذَا أَرْضَى إِحْدَيْهِمَا أُسْخَطَ الْآخَرَى.

58. Verily the one whom this world has deceived through unfeasible aspirations and cheated with false hopes is made to lose his eyesight and get covered by blindness, and it cuts him off from the Hereafter and makes him enter into places of destruction.

58- إِنَّ مَنْ غَرَّتْهُ الدُّنْيَا بِمَحَالِ الْأَمَالِ، وَخَدَعَتْهُ بِزُورِ الْأَمَانِيِّ، أَوْرَثَتْهُ كَمَهًا، وَأَلْبَسَتْهُ عَمَى، وَقَطَعَتْهُ عَنِ الْآخِرَى، وَأَوْرَدَتْهُ مَوَارِدَ الرَّدَى.

59. Verily Allah, the Glorified, has an angel who calls out every day: “O people of the world, procreate for death, construct for destruction and gather up for departure!”

59. إِنَّ لِلَّهِ سُبْحَانَهُ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ، يَا أَهْلَ الدُّنْيَا لِدُوا لِلْمَوْتِ، وَابْنُوا
لِلْخَرَابِ، وَاجْمَعُوا لِلذَّهَابِ.

60. Verily those who are pleased with this world tomorrow are the ones who run away from it today.

60. إِنَّ السُّعْدَاءَ بِالدُّنْيَا غَدًا هُمُ الْهَارِبُونَ مِنْهَا الْيَوْمَ.

61. Verily the one who is more possessive of this world than of the Hereafter and is more overwhelmed by the affairs of this world than those of the next, has sold the everlasting for the transient and has exchanged the eternal for the temporal; he has destroyed his soul and has accepted for it the perishing and short-lived while causing it to deviate from the clear path [of guidance].

61. إِنَّ مَنْ كَانَتْ الْعَاجِلَةُ أُمَّلَكَ بِهِ مِنَ الْآجِلَةِ، وَأُمُورُ الدُّنْيَا أَعْظَبُ عَلَيْهِ مِنْ أُمُورِ
الْآخِرَةِ، فَقَدْ بَاعَ الْبَاقِيَ بِالْفَانِي، وَتَعَوَّضَ الْبَائِدَ عَنِ الْخَالِدِ، وَأَهْلَكَ نَفْسَهُ، وَرَضِيَ
لَهَا بِالْحَائِلِ الزَّائِلِ، وَنَكَبَ بِهَا عَنِ نَهْجِ السَّبِيلِ.

62. Verily this world is the abode of pain, annihilation, vicissitudes and lessons, and the place of trials and tribulations.

62. إِنَّ الدُّنْيَا دَارُ عَنَاءٍ، وَفَنَاءٍ، وَغَيْرٍ، وَعِبرٍ، وَمَحَلُّ فِتْنَةٍ وَمِحْنَةٍ.

63. Verily this world is the abode of adversities, one who is hastened in it [and dies earlier] suffers the agony [of death] himself, and one who is granted respite in it suffers the pain [of losing] of his loved ones.

63. إِنَّ الدُّنْيَا دَارُ فُجَائِعٍ، مَنْ عُوِّجِلَ فِيهَا فُجِعَ بِنَفْسِهِ، وَمَنْ أُمِّهَلَ فِيهَا فُجِعَ
بِأَحِبَّتِهِ.

64. Verily this world has turned back and announced its departure, and indeed the Hereafter has advanced and is about to emerge.

64. إِنَّ الدُّنْيَا قَدْ أَدْبَرَتْ وَأَذْنَتْ بِوَدَاعٍ، وَإِنَّ الآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِإِطْلَاعٍ.

65. Verily this world is inverted [and] reversed, its pleasures are [causes of] embitterment, its gifts cause distress, its life is [full of] pain and its continuity ends in annihilation. It defiantly runs away from its seeker, it causes its rider to fall, it betrays the one who trusts it and disturbs the one who is content with it. Indeed its accumulation leads to separation and its attachment leads to severance.

65. إِنَّ الدُّنْيَا مَعْكُوسَةٌ، مَنكُوسَةٌ، لَذَاتُهَا تَنغِيصٌ، وَمَوَاهِبُهَا تَغْصِيصٌ، وَعَيْشُهَا عَنَاءٌ، وَبَقَائُهَا فَنَاءٌ، تَجْمَحُ بِطَالِبِهَا، وَتُرْدِي رَاكِبَهَا، وَتَخُونُ الْوَاتِقَ بِهَا، وَتَزْعَجُ الْمُطْمَئِنِّ إِلَيْهَا، وَإِنَّ جَمْعَهَا إِلَى انْصِدَاعٍ، وَوَصْلُهَا إِلَى انْقِطَاعٍ.

66. Verily it is from the abasement of this world before Allah that He is not disobeyed [anywhere] except in it and that which is with Him cannot be attained except by abandoning it.

66. إِنَّ مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنْ لَا يُعْصَى إِلَّا فِيهَا، وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

67. Verily this world is like a snake, its feel is soft [but] its venom is deadly, so turn away from that which appeals to you of it for the little time that it is with you, and be most cautious of it when you are most inclined towards it.

67. إِنَّ الدُّنْيَا كَالْحَيَّةِ، لَيِّنٌ مَسُّهَا، قَاتِلٌ سَمُّهَا، فَأَعْرِضْ عَمَّا يُعْجِبُكَ فِيهَا لِقَلَّةِ مَا يَصْحَبُكَ مِنْهَا، وَكُنْ آنَسًا مَا تَكُونُ بِهَا أَحْذَرًا مَا تَكُونُ مِنْهَا.

68. This world of yours is more lowly in my view than the [decayed] bone of a pig in the hand of a leper and more inferior than a leaf in the mouth of a locust; what does 'Ali have to do with bounties that will perish and pleasures that will not last?

68- إِنَّ دُنْيَاكُمْ هَذِهِ لَأَهْوَنُ فِي عَيْنِي مِنْ عِرَاقِ خَنْزِيرٍ فِي يَدِ مَجْدُومٍ، وَأَحَقُّرٌ مِنْ وَرَقَةٍ فِي جَرَادَةٍ، مَا لِعَلِيٍّ وَنَعِيمٍ يَفْنَى، وَلَذَّةٍ لَا تَبْقَى.

69. Verily this world is like a ghou, it misguides the one who follows it and destroys the one who responds to it. It is quick in its disappearance and imminent in its transference.

69- إِنَّ الدُّنْيَا كَالْغُولِ، تُغْوِي مَنْ أَطَاعَهَا، وَتُهْلِكُ مَنْ أَجَابَهَا، وَأَنَّهَا لَسَرِيعَةٌ الزَّوَالِ، وَشَيْكَةٌ الْإِنْتِقَالِ.

70. Verily this world approaches as a seeker would approach and turns back as one who flees turns back, it arrives as the kings arrive and departs as the hasty departs.

70- إِنَّ الدُّنْيَا تُقْبَلُ إِقْبَالَ الطَّالِبِ، وَتُدْبِرُ إِدْبَارَ الْهَارِبِ، وَتَصِلُ مُوَاصَلَةَ الْمُلُوكِ، وَتُفَارِقُ مُفَارَقَةَ الْعَجُولِ.

71. Verily this world is an abode unfit for permanent residence, and is not the house for foraging. Its good is trifling, its evil is ready at hand, its authority is snatched away and its habitation faces desolation.

71- إِنَّ الدُّنْيَا مَنْزِلُ قُلْعَةٍ، وَلَيْسَتْ بِدَارِ نَجْعَةٍ، خَيْرُهَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ، وَمِلْكُهَا يُسَلَّبُ، وَعَامِرُهَا يَخْرَبُ.

72. Verily this world is ungrateful and stubborn, abandoning and disavowing, attracting and distracting; its condition is [constantly] changing, its calmness is shaking, its honour is disgrace, its seriousness is jest, its abundance is deficiency, its height is lowliness, its people are moving and following, reaching and departing. It is the abode of war, plunder, pillage and destruction.

72- إِنَّ الدُّنْيَا لَهِيَ الْكَنُودُ الْعَنُودُ، وَالصَّدُودُ الْجَحُودُ، وَالْحَيُودُ الْمَيُودُ، حَالُهَا إِنْتِقَالٌ، وَسُكُونُهَا زَلْزَالٌ، وَعِزُّهَا ذُلٌّ، وَجِدُّهَا هَزَلٌ، وَكَثْرَتُهَا قَلٌّ، وَعِلْوُهَا سِفْلٌ، أَهْلُهَا عَلَى سَاقٍ وَسِيَاقٍ، وَلِحَاقٍ وَفِرَاقٍ، وَهِيَ دَارُ حَرْبٍ وَسَلْبٍ وَنَهَبٍ وَعَطْبٍ.

73. Verily this world is a hindering deception, a disappearing shadow and a bent pillar, it connects bounty with calamity and aspiration with death.

73- إِنَّ الدُّنْيَا غُرُورٌ حَائِلٌ، وَظِلٌّ زَائِلٌ، وَسِنَادٌ مَائِلٌ، تَصِلُ الْعَطِيَّةَ بِالرِّزْيَةِ،
وَالْأُمْنِيَّةَ بِالْمَنِيَّةِ.

74. Verily the life of this world is short, its good is little, its approach is deceptive, its turning away is agonizing, its pleasures are transient and its consequences are lasting.

74- إِنَّ الدُّنْيَا عَيْشُهَا قَصِيرٌ، وَخَيْرُهَا يَسِيرٌ، وَإِقْبَالُهَا خَدِيعَةٌ، وَإِدْبَارُهَا فَجِيعَةٌ،
وَلَذَاتُهَا فَانِيَةٌ، وَتَبَعَاتُهَا بَاقِيَةٌ.

75. Verily this world is an abode, the beginning of which is pain and its end is annihilation. In its lawful there is accounting and in its forbidden there is punishment. One who is wealthy in it is tested and one who is poor in it is sorrowful.

75- إِنَّ الدُّنْيَا دَارٌ أَوْلُهَا عَنَاءٌ، وَآخِرُهَا فَنَاءٌ، فِي حَلَالِهَا حِسَابٌ، وَفِي حَرَامِهَا
عِقَابٌ، مَنْ اسْتَغْنَى فِيهَا فَتَنَ وَمَنْ افْتَقَرَ فِيهَا حَزَنَ.

76. Indeed this world is an abode of departure and a place of discomfort. Its resident has to depart and its dweller has to leave; its glitter is deceiving, its speech is untrue, its wealth is looted and its valuables are plundered. Beware, this world attracts and then turns away, it is unruly and stubborn, it cheats and betrays.

76- إِنَّ الدُّنْيَا دَارٌ شُخُوصٌ، وَمَحَلَّةٌ تَنْغِيصٌ، سَاكِنُهَا ظَاعِنٌ، وَقَاطِنُهَا بَائِنٌ،
وَبَرِّقُهَا خَالِبٌ، وَنُطْقُهَا كَاذِبٌ، وَأَمْوَالُهَا مَحْرُوبَةٌ، وَأَعْلَاقُهَا مَسْلُوبَةٌ، أَلَا وَهِيَ
الْمُتَّصِدِيَّةُ الْعَتُونُ (الْعَنُونُ)، وَالْجَامِحَةُ الْحَرُونُ، وَالْمَانِيَّةُ الْخُونُ.

77. Verily this world is the abode of tribulations and the place of trials, whoever seeks it is evade by it and whoever keeps away from it, it advances towards him; the one who looks at it gets blinded by it and the one who looks through it, gets enlightened by it.

77- إِنَّ الدُّنْيَا دَارُ مِحْنٍ، وَمَحَلُّ فِتْنٍ، مَنْ سَاعَاها فَاتَتْهُ، وَمَنْ قَعَدَ عَنْها وَاتَتْهُ،
وَمَنْ أَبْصَرَ إِلَيْها أَعْمَتْهُ، وَمَنْ بَصُرَ بِها (أَبْصَرِ بِها) بَصَرَتْهُ.

78. Verily this world brings the appointed terms closer, takes aspirations further away, causes people to perish and changes circumstances. One who tries to overcome it is overpowered by it and one who struggle against it is knocked down by it, whereas it follows the one who renounces it and comes to the one who forsakes it.

78- إِنَّ الدُّنْيَا تُدْنِي الآجَالَ، وَتُبَاعِدُ الآمَالَ، وَتُبِيدُ الرِّجَالَ، وَتُغَيِّرُ الأَحْوالَ، مَنْ
غَالَبَها غَالِبَتْهُ (غَلَبَتْهُ)، وَمَنْ صَارَعَهَا صَرَعَتْهُ، وَمَنْ عَصَاها أَطَاعَتْهُ، وَمَنْ تَرَكَها
أَتَتْهُ.

79. Verily this world wears out the bodies, renews hopes, brings death near and takes aspirations far away. Every time its inhabitant becomes contented and pleased with it, it sends him back to adversity.

79- إِنَّ الدُّنْيَا تُخَلِّقُ الأَبْدانَ، وَتُجَدِّدُ الآمَالَ، وَتُقَرِّبُ المَنِيَّةَ، وَتُبَاعِدُ الأُمْنِيَّةَ، كَلَّمَا
اطْمَأَنَّ صاحِبُها مِنْها إلى سُرورِ أَشْخَصَتْهُ مِنْها إلى مَحْذُورِ.

80. Verily the good of this world is insignificant, its evil is ready at hand, its pleasures are little and its regret is long. Its bounties are connected with misery, its happiness is linked with misfortune, its benefit is joined with harm and its sweetness is mixed with bitterness.

80- إِنَّ الدُّنْيَا خَيْرُها زَهِيدٌ، وَشَرُّها عَتِيدٌ، وَلَذَّتْها قَلِيلَةٌ وَحَسْرَتُها طَوِيلَةٌ، تَشُوبُ
نَعِيمَها بِبُؤْسٍ، وَتَقْرِنُ سَعُودَها بِنُحُوسٍ وَتَصِلُ نَفْعَها بِضُرٍّ، وَتَمزِجُ حُلُومَها بِمُرٍّ.

81. Verily this world is a deceiving beguiler, it gives and takes back, clothes and then unclothes; its comforts do not last, its hardships do not cease and its calamities do not end.

81- إِنَّ الدُّنْيَا غَرَّارَةٌ خَدُوعٌ، مُعْطِيَةٌ مُنوعٌ، مُلْبِسَةٌ نَزُوعٌ، لا يَدُومُ رِخاؤُها، وَلا
يَنْقُضِي عِناؤُها، وَلا يَرُكِّدُ بِلاؤُها.

82. Indeed this world is like a net that becomes twisted around the one who desires it and retreats from the one who turns away from it, so don't incline towards it with your heart and do not turn to face it such that it catches you in its net and flings you into its destruction.

82- إِنَّ الدُّنْيَا كَالشَّبَكَةِ، تَلْتَفُّ عَلَى مَنْ رَغِبَ فِيهَا، وَتَتَحَرَّزُ عَمَّنْ أَعْرَضَ عَنْهَا، فَلَا تَمَلُ إِلَيْهَا بِقَلْبِكَ، وَلَا تُقْبِلُ عَلَيْهَا بِوَجْهِكَ، فَتُوقِعَكَ فِي شَبَكَتِهَا، وَتُلْقِيكَ فِي هَلَكَتِهَا.

83. Verily this world gives and takes back, yields and spurns, forsakes and shows friendship, entices and disheartens; the felicitous turn away from it while the wretched desire it.

83- إِنَّ الدُّنْيَا تُعْطِي وَتَرْتَجِعُ، وَتَنْقَادُ وَتَمْتَنِعُ، وَتُوحِشُ وَتُؤْنِسُ، وَتَطْمَعُ وَتُؤْيِسُ، يُعْرِضُ عَنْهَا السُّعْدَاءُ، وَيَرْغَبُ فِيهَا الْأَشْقِيَاءُ.

84. Indeed this world is an abode known for [its] tribulation and fraught with disloyalty. Its states do not last and those who inhabit it do not remain safe. Life in it is dispraised and security in it is non-existent.

84- إِنَّ الدُّنْيَا دَارٌ بِالْبَلَاءِ مَعْرُوفَةٌ، وَبِالْغَدْرِ مَوْصُوفَةٌ، لَا تَدُومُ أَحْوَالُهَا، وَلَا يَسْلَمُ نَزَالُهَا، أَلْعَيْشُ فِيهَا مَذْمُومٌ، وَالْأَمَانُ فِيهَا مَعْدُومٌ.

85. Verily this world is [like] the shadow of clouds, the dream that is seen while asleep, the joy that is linked with sadness and the honey that is mixed with poison. [It is] the despoiler of bounties, the devourer of nations, the bringer of [divine] retribution.

85- إِنَّ الدُّنْيَا ظِلُّ الْغَمَامِ، وَحُلْمُ الْمَنَامِ، وَالْفَرْحُ الْمَوْصُولُ بِالْغَمِّ، وَالْعَسَلُ الْمَشُوبُ بِالسَّمِّ، سَلَابَةٌ النِّعَمِ، أَكَالَةٌ الْأُمَّمِ، جَلَابَةٌ النِّقَمِ.

86. Neither is this world faithful with any companion nor is it clean for any drinker [to drink from]. It bounties shift and its circumstances change, its pleasures perish and its consequences remain; so turn away from it before it turns away from you, and substitute it [for something better] before it substitutes you.

86. إِنَّ الدُّنْيَا لَاتَفِي لِصَاحِبِ، وَلَا تَصْفُو لِشَارِبِ، نَعِيمُهَا يَنْتَقِلُ، وَأَحْوَالُهَا تَتَبَدَّلُ،
وَلذَاتُهَا تَفْنَى، وَتَبِعَاتُهَا تَبْقَى، فَأَعْرِضْ عَنْهَا قَبْلَ أَنْ تُعْرِضَ عَنْكَ، وَاسْتَبَدِلْ بِهَا
قَبْلَ أَنْ تَسْتَبَدِلَ بِكَ.

87. Verily this world sometimes advances towards the ignorant by convention and turns its back on the intelligent despite [his] merit, so if something of it comes to you with ignorance or you lose something sought with intelligence, then do not let that push you to desiring ignorance or being uninterested in intelligence, for that will degrade you and destroy you.

87. إِنَّ الدُّنْيَا رُبَّمَا أَقْبَلَتْ عَلَى الْجَاهِلِ بِالِاتِّفَاقِ، وَأَدْبَرَتْ عَنِ الْعَاقِلِ بِالِاسْتِحْقَاقِ،
فَإِنْ أَتَتْكَ مِنْهَا سَهْمَةٌ مَعَ جَهْلٍ أَوْ فَاتَتْكَ مِنْهَا بَغِيَةٌ مَعَ عَقْلِ، فَإِيَّاكَ أَنْ يَحْمِلَكَ ذَلِكَ
عَلَى الرَّغْبَةِ فِي الْجَهْلِ، وَالزُّهْدِ فِي الْعَقْلِ، فَإِنَّ ذَلِكَ يُزْرِي بِكَ وَيُرْدِيكَ.

88. Indeed one of the troubles of this world is that it does not remain in its [present] state and is not free from alteration. One part is rectified by the corruption of another part and one party is [made] happy at the expense of [another] party. So being in it is a danger and trusting it is a risk, remaining in it permanently is impossible and reliance on it is misguidance.

88. إِنَّ مِنْ نَكَدِ الدُّنْيَا، أَنَّهَا لَا تَبْقَى عَلَى حَالَةٍ، وَلَا تَخْلُو مِنْ اسْتِحَالَةٍ، تُصْلِحُ
جَانِبًا بِفِسَادِ جَانِبٍ، وَتَسُرُّ صَاحِبًا بِمَسَاءَةِ صَاحِبٍ، فَالْكَوْنُ فِيهَا خَطَرٌ، وَالثِّقَةُ
بِهَا غَرَرٌ، وَالِإِخْلَادُ إِلَيْهَا مُحَالٌ، وَالِاعْتِمَادُ عَلَيْهَا ضِلَالٌ.

89. Verily this world is quick in changing, frequent in moving, intense in treachery and persistent in craftiness, its situations are altered abruptly, its bounties change, its comfort is insufficient, its pleasures become bitter, its seeker is humiliated and its rider stumbles.

89. إِنَّ الدُّنْيَا سَرِيعَةُ التَّحَوُّلِ، كَثِيرَةُ التَّنَقُّلِ، شَدِيدَةُ الْغَدْرِ، دَائِمَةُ الْمَكْرِ،
فَأَحْوَالُهَا تَتَرَلُّزُ، وَنَعِيمُهَا يَتَبَدَّلُ، وَرَخَاوُهَا يَتَنَقَّصُ، وَلذَاتُهَا تَتَنَغَّصُ، وَطَالِبُهَا
يَذِلُّ، وَرَاكِبُهَا يَزِلُّ.

90. Indeed this world is sweet and fresh, surrounded by [lustful] desires; it delights with little, and is

adorned with hopes and embellished with vanities. Its exhilaration does not last and its afflictions cannot be avoided. It is very deceitful, harmful, volatile, evanescent, perishing, transient, devouring and destructive.

90- إِنَّ الدُّنْيَا حُلُوَّةٌ نَضِيرَةٌ، حُفَّتْ بِالشَّهَوَاتِ، وَرَاقَتْ بِالْقَلِيلِ، وَتَحَلَّتْ بِالْأَمَالِ،
وَتَزَيَّنَتْ بِالْغُرُورِ، لَا تَدُومُ حَبْرَتُهَا، وَلَا تُؤْمَنُ فَجَعْتُهَا، غَرَارَةٌ، ضَرَارَةٌ، حَائِلَةٌ
زَائِلَةٌ، نَافِدَةٌ بَائِدَةٌ، أَكَالَةٌ غَوَالَةٌ.

91. Verily the outer appearance of this world delights while its reality annihilates. It has been adorned by vanities and entices by its embellishments. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness. Allah has not cleansed it for His friends nor has He withheld it from His enemies.

91- إِنَّ الدُّنْيَا يُونِقُ مَنَظَرُهَا، وَيُوبِقُ مَخْبَرُهَا، قَدْ تَزَيَّنَتْ بِالْغُرُورِ، وَغَرَّتْ بِزِينَتِهَا،
دَارٌ هَانَتْ عَلَى رَبِّهَا، فَخَلَطَ حَلَالُهَا بِحَرَامِهَا، وَخَيْرُهَا بِشَرِّهَا، وَحُلُوُّهَا بِمُرِّهَا، لَمْ
يُصَفِّهَا اللَّهُ لِأَوْلِيَائِهِ، وَلَمْ يَضُنَّ بِهَا عَلَى أَعْدَائِهِ.

92. Indeed, with every drink of this world there is choking and with every food eaten in it there is blockage of the throat. No blessing is obtained from it except by separation from another [blessing], and a person does not come to a [new] day of his life except by leaving behind another for it, and no sign of him is left alive in it but that [another] sign of him passes away.

92- إِنَّ لِلدُّنْيَا مَعَ كُلِّ شَرِبَةٍ شَرَقًا، وَمَعَ كُلِّ أَكْلَةٍ غَصَصًا، لِاتُّنَالِ مِنْهَا نِعْمَةً إِلَّا
بِفِرَاقِ أُخْرَى، وَلَا يَسْتَقْبَلُ فِيهَا الْمَرْءُ يَوْمًا مِنْ عُمُرِهِ إِلَّا بِفِرَاقِ آخَرَ مِنْ أَجَلِهِ، وَلَا
يَحْيَى لَهُ فِيهَا أَثَرٌ إِلَّا مَاتَ لَهُ أَثَرٌ.

93. Verily this world is the abode of truth for the one who believes it [to be transient], the abode of wellbeing for the one who recognizes it [as such], the abode of riches for the one who takes provisions from it [for the Hereafter] and the abode of good counsel for the one who takes advice from it. It has announced its separation and proclaimed its departure. It has declared its own [impending] death and [the death] of its inhabitants. It exemplifies for them, by its tribulations, the tribulation [of the Hereafter] and creates desire in them, by its pleasures, for the pleasures [of the Hereafter]. It brings ease in the

evening and brings grief in the morning through desire, apprehension, alarm and warning. People dispraise it on the morning of their regret [on the Day of Reckoning] while others praise it. It reminded them [of the next life] so they remembered it. It related to them [things of the next life] and they believed. It admonished them and they took advice from it through [its] changes and lessons.

93- إِنَّ الدُّنْيَا دَارٌ صِدْقٌ لِمَنْ صَدَّقَهَا، وَدَارٌ عَافِيَةٌ لِمَنْ فَهَمَ عَنْهَا، وَدَارٌ غِنَى لِمَنْ تَزَوَّدَ مِنْهَا، وَدَارٌ مَوْعِظَةٌ لِمَنْ اتَّعَظَ بِهَا، قَدْ آذَنْتَ بَيْنِنَا، وَنَادَتْ بِفِرَاقِهَا، وَنَعَتْ نَفْسَهَا وَأَهْلَهَا، فَمَثَلَتْ لَهُمْ بِبَلَائِهَا الْبَلَاءَ، وَشَوَّقَتْهُمْ بِسُرُورِهَا إِلَى السُّرُورِ، رَاحَتْ بِعَافِيَةٍ، وَتَبَكَّرَتْ (ابْتَكَّرَتْ) بِفَجْيعَةٍ، تَرْغِيبًا وَتَرْهِيبًا، وَتَخْوِيفًا وَتَحْذِيرًا، فَذَمَّهَا رِجَالٌ غَدَاةَ النَّدَامَةِ وَحَمِدَهَا آخَرُونَ، ذَكَرْتَهُمْ فَذَكَرُوا، وَحَدَّثْتَهُمْ فَصَدَّقُوا، وَوَعَّظْتَهُمْ فَاتَّعَظُوا مِنْهَا الْغَيْرَ وَالْعِبَرَ (بِالْغَيْرِ وَالْعِبَرِ).

94. Indeed this world is the limit of the sight of the blind person who sees nothing that is beyond it, while the one endowed with insight sees through it and knows that there is an abode beyond it. Thus the discerning one wishes to depart from it while the blind one wishes to remain in it; the discerning one takes provisions from it while the blind one accumulates provisions in it.

94- إِنَّ الدُّنْيَا مُنْتَهَى بَصَرِ الْأَعْمَى لَا يُبْصِرُ مِمَّا وَرَائَهَا شَيْئًا، وَالْبَصِيرُ يَنْفُذُهَا بِصَرِّهِ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَائَهَا، فَالْبَصِيرُ مِنْهَا شَاخِصٌ، وَالْأَعْمَى إِلَيْهَا شَاخِصٌ، وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ، وَالْأَعْمَى لَهَا مُتَزَوِّدٌ.

95. Verily this world has people who possess preserved treasures that are disparaged and cast away by you. The religion is opened up by them just as one of you would open the lid of his cooking pot. They stick together like [a swarm of] locusts and destroy the tyrants of the lands.³

95- إِنَّ لِلدُّنْيَا رِجَالًا لَدَيْهِمْ كُنُوزٌ مَذْخُورَةٌ، مَذْمُومَةٌ عِنْدَكُمْ مَذْخُورَةٌ، يُكْشَفُ بِهِمُ الدِّينُ، كَكَشْفِ أَحَدِكُمْ رَأْسَ قَدْرِهِ، يُلُوزُونَ كَالْجَرَادِ، فَيُهْلِكُونَ جَبَابِرَةَ الْبِلَادِ.

96. Indeed this world and the Hereafter are two unequal enemies and two separate ways, so whoever loves this world and befriends it, hates the Hereafter and takes it as an enemy. They are like the East and the West and one who walks between the two, such that whenever he comes closer to one [direction], he distances himself from the other. After all, they are both like fellow-wives [seeking to pull

their husband only towards themselves].

96- إِنَّ الدُّنْيَا وَالْآخِرَةَ عَدُوَانِ مُتَفَاوِتَانِ، وَسَبِيلَانِ مُخْتَلِفَانِ، فَمَنْ أَحَبَّ الدُّنْيَا وَتَوَالَاهَا أَبْغَضَ الْآخِرَةَ وَعَادَاهَا، وَهُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا شَبَّ بَيْنَهُمَا، فَكُلَّمَا قَرُبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ، وَهُمَا بَعْدُ ضَرَّتَانِ.

97. Verily this world is a means of distraction from the Hereafter. Its companion obtains nothing from it except that it opens for him [the door of] greed for it and attachment towards it.

97- إِنَّ الدُّنْيَا لَمِشْغَلَةٌ عَنِ الْآخِرَةِ، لَمْ يُصِْبْ صَاحِبُهَا مِنْهَا سَبَبًا (سَبَبًا)، إِلَّا فَتَحَتْ عَلَيْهِ حِرْصًا عَلَيْهَا وَلَهْجًا بِهَا.

98. Indeed Allah, the Exalted, has made this world for that which comes after it, and in it He has tests its inhabitants so that He may know who from among of them is best in conduct. We have not been created for this world and we have not been commanded to strive for it, rather we have only been placed in it in order to be tested and [so] that we may work in it for what is [to come] after it.

98- إِنَّ اللَّهَ تَعَالَى جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا، وَابْتَلَى فِيهَا أَهْلَهَا لِيَعْلَمَ أَيُّهُمْ أَحْسَنُ عَمَلًا، وَلسْنَا لِلدُّنْيَا خُلُقْنَا، وَلَا بِالسَّعْيِ لَهَا أَمْرْنَا، وَإِنَّمَا وُضِعْنَا فِيهَا لِنُبْتَلَى بِهَا، وَنَعْمَلُ فِيهَا لِمَا بَعْدَهَا.

99. Verily this world is a place for which destruction has been ordained, and departure from it has been destined for its inhabitants. It is sweet and green [for the one who desires it]. It hastens towards its seeker and attaches itself to the heart of its gazer. So depart from it with the best provision that is available for you, and do not ask in it more than what suffices, and do not seek from it more than what you require.

99- إِنَّ الدُّنْيَا دَارٌ مَنِي لَهَا (مِنْهَا لَهَا) الْفَنَاءُ، وَأَهْلُهَا مِنْهَا الْجَلَاءُ، وَهِيَ حُلْوَةٌ خَضِرَةٌ، قَدْ عَجَلَتْ لِلطَّالِبِ، وَالتَّبَسَّتْ بِقَلْبِ النَّاطِرِ، فَارْتَحِلُوا عَنْهَا بِأَحْسَنِ مَا يَحْضُرُكُمْ مِنَ الزَّادِ، وَلَا تَسْأَلُوا فِيهَا إِلَّا الْكَفَافَ، وَلَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَغِ.

100. This world was neither created for you as a permanent abode nor as a place to settle, rather it has only been made as a passage for you so that you may acquire from it the provisions of good deeds for the abode of [permanent] settlement. Therefore be alert and do not let its temporary pleasures deceive you or its temptations beguile you.

100- إِنَّ الدُّنْيَا لَمْ تُخْلَقْ لَكُمْ دَارَ مَقَامٍ، وَلَا مَحَلَّ قَرَارٍ، وَإِنَّمَا جُعِلَتْ لَكُمْ مَجَازاً
لِتَزُودُوا مِنْهَا الْأَعْمَالَ الصَّالِحَةَ لِدَارِ الْقَرَارِ، فَكُونُوا مِنْهَا عَلَى أَوْفَازٍ، وَلَا
تَخْدَعَنَّكُمْ مِنْهَا الْعَاجِلَةُ، وَلَا تَغْرَبَنَّكُمْ فِيهَا الْفِتْنَةُ.

101. Safety in this world is not acquired except by its renunciation. People are tested in it through tribulations so those who have taken from it for its sake will be removed from it [by death] and will be made accountable for it. And whatever they have taken from it for the other world, they will go to it and will stay in it. For the wise one this world is like a shade at one moment it expands until [the next moment] it shrinks and extends until it diminishes. And Allah has left you with no excuse by forbidding from it, and he has warned and cautioned you about it so He has apprised you of it.

101- إِنَّ الدُّنْيَا لَا يُسَلَّمُ مِنْهَا إِلَّا بِالزُّهْدِ فِيهَا، أُبْتَلِيَ النَّاسُ بِهَا فِتْنَةً، فَمَا أَخَذُوا مِنْهَا
لَهَا أُخْرِجُوا مِنْهُ وَحُوسِبُوا عَلَيْهِ، وَمَا أَخَذُوا مِنْهَا لِغَيْرِهَا قَدِمُوا عَلَيْهِ وَأَقَامُوا فِيهِ،
وَإِنَّهَا عِنْدَ ذَوِي الْعُقُولِ كَالظِّلِّ بَيْنَا تَرَاهُ سَائِغًا حَتَّى قَلَصَ وَزَائِدًا حَتَّى نَقَصَ وَقَدْ
أَعَذَرَ اللَّهُ سُبْحَانَهُ إِلَيْكُمْ فِي النَّهْيِ عَنْهَا، وَأَنْذَرَكُمْ وَحَدَّرَكُمْ مِنْهَا فَأَبْلَغَ.

102. This world betrays.4

102- الدُّنْيَا تُسَلِّمُ.

103. This world humiliates.

103- الدُّنْيَا تُذِلُّ.

104. This world is limited [in duration], the Hereafter is eternal.

104 - الدُّنْيَا أَمَدٌ، الْآخِرَةُ أَبَدٌ.

105. When lastingness is not found, then bounties are short-lived.

105- إِذَا كَانَ الْبَقَاءُ لَا يُوجَدُ فَالِنَّعِيمُ زَائِلٌ.

106. Perpetuity is not granted to [any] one who loves [and wishes for] it.

106- مَا يُعْطَى الْبَقَاءُ مَنْ أَحَبَّهُ.

107. Inclination towards this world despite what is seen of its fickleness is [a sign of] ignorance.

107- الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا يُعَايَنُ مِنْ سُوءِ تَقْلُبِهَا جَهْلٌ.

108. Every perishing thing is insignificant.

108- كُلُّ شَيْءٍ فَنٍ فَإِنْ يَسِيرٌ.

109. Do not elevate the one who has been elevated by this world.

109- لَا تَرْفَعْ مَنْ رَفَعَتْهُ الدُّنْيَا.

110. people of delusion [who have been deluded by this world], what has made you attached to an abode the goodness of which is trifling, the evil of which is ready at hand, the bounties of which are snatched away, the peaceful of which are fought against, the owners of which are slaves and the heritage of which is abandoned.

110- يَا أَهْلَ الْغُرُورِ مَا أَلْهَجَكُمُ بَدَارٌ، خَيْرُهَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ، وَنَعِيمُهَا مَسْلُوبٌ، وَمُسَالِمُهَا مَحْرُوبٌ، وَمَالِكُهَا مَمْلُوكٌ، وَتَرَاتُهَا مَتْرُوكٌ.

111. world, O world! Get away from me! Is it me that you present yourself to? Or is it I that you are eager for? May your time never come! Deceive some other person. I have no need for you. I have divorced you thrice, after which there is no reunion. Your life is short, your significance is little and your hope is worthless. Alas! How meagre the provision, how long the way, how distant the journey and how great the destination!

111- يا دُنْيَا يَا دُنْيَا إِلَيْكَ عَنِّي، أَبِي تَعَرَّضْتُ أُمِّ إِلَيَّ تَشَوَّقْتُ، لِحَانِ حِينُكَ، غُرِّي
غَيْرِي لِحَاجَةٍ لِي فِيكَ، قَدْ طَلَّقْتُكَ ثَلَاثًا لَا رَجْعَةَ لِي فِيهَا، فَعَيْشُكَ قَصِيرٌ،
وَخَطَرُكَ يَسِيرٌ، وَأَمْلُكَ حَقِيرٌ، آهٍ مِنْ قَلَّةِ الزَّادِ وَطُولِ الطَّرِيقِ، وَبُعْدِ السَّفَرِ،
وَعِظْمِ الْمَوْرِدِ.

112. servants of the world and those who work for it! When you are selling and buying in the day time and tossing in your beds and sleeping at night, and all the while you are oblivious to the Hereafter and postpone [good] actions, then when do you think of guidance and prepare your provisions, and when do you become concerned about the affairs of the Hereafter?

112- يَا عَبِيدَ الدُّنْيَا، وَالْعَامِلِينَ لَهَا إِذَا كُنْتُمْ فِي النَّهَارِ تَبِيعُونَ وَتَشْتَرُونَ، وَفِي
اللَّيْلِ عَلَى فُرُوشِكُمْ تَتَقَلَّبُونَ، وَتَنَامُونَ وَفِيمَا بَيْنَ ذَلِكَ عَنِ الْآخِرَةِ تَغْفُلُونَ،
وَبِالْعَمَلِ تُسَوِّفُونَ، فَمَتَى تُفَكِّرُونَ فِي الْإِرْشَادِ وَتُقَدِّمُونَ الزَّادَ، وَمَتَى تَهْتَمُّونَ بِأَمْرِ
المَعَادِ.

113. people! Renounce the pleasures of this world, for indeed its life is short and its goodness is insignificant. It is a house of [inevitable] departure a place of discomfort. It brings closer the appointed terms and cuts short aspirations. Indeed it turns away and shuns [those who are after it], it is unruly and stubborn, it cheats and betrays.

113- يَا أَيُّهَا النَّاسُ ازْهَدُوا فِي الدُّنْيَا، فَإِنَّ عَيْشَهَا قَصِيرٌ، وَخَيْرَهَا يَسِيرٌ، وَإِنَّهَا
لِدَارُ شُخُوصٍ، وَمَحَلَّةٌ تَنْغِيصُ، وَإِنَّهَا لَتُدْنِي الْأَجَالَ، وَتَقَطِّعُ الْأَمَالَ، أَلَا وَهِيَ
الْمُتَصَدِّيقَةُ الْعُنُونِ، وَالْجَامِحَةُ الْحَرُونِ، وَالْمَانِيَةُ (الْمَائِنَةُ) الْخَوُونِ.

114. This world misguides.

114. الدُّنْيَا تُغْوِي.

115. This world harms, the Hereafter delights.

115. الدُّنْيَا تَضُرُّ، الْآخِرَةُ تَسُرُّ.

116. This world is a loss [for those who seek it].

116. الدُّنْيَا خُسْرَانٌ.

117. This world is [obtained] by convention, the Hereafter is [gained] by merit.

117. الدُّنْيَا بِالْإِتِّفَاقِ، الْآخِرَةُ بِالِاسْتِحْقَاقِ.

118. This world is [filled] with hope.

118. الدُّنْيَا بِالْأَمَلِ.

119. This world is transient.

119. الدُّنْيَا فَانِيَةٌ.

120. This world is a waning shadow.

120. الدُّنْيَا ظِلٌّ زَائِلٌ.

121. This world is a market of loss.

121. الدُّنْيَا سُوقُ الخُسْرَانِ.

122. This world is the plantation of evil.

122. الدُّنْيَا مَزْرَعَةُ الشَّرِّ.

123. This world is a laugh for the one whose tears flow [in sadness] (or for the one who is deluded by it).

123. الدُّنْيَا ضِحْكَةٌ مُسْتَعْبِرٍ (مُغْتَرٍّ).

124. This world is the abode of tribulations.

124. الدُّنْيَا دَارُ المِحْنِ.

125. This world is the abode of the wretched.

125. الدُّنْيَا دَارُ الأَشْقِيَاءِ.

126. This world is the corridor to the Hereafter.

126. الدُّنْيَا مَعْبَرَةٌ الآخِرَةِ.

127. This world is the divorcée of the sagacious.

127. الدُّنْيَا مُطَلَّقَةُ الأَكْيَاسِ.

128. The transient world is the desire of the filthy.

128. العَاجِلَةُ مُنِيَّةُ الأَرَجَاسِ.

129. Being pleased with this world is foolishness.

129. الفَرَحُ بِالدُّنْيَا حُمُقٌ.

130. Being dazzled by this world [and being proud because of it] is stupidity.

130. الإِغْتِرَارُ بِالعَاجِلَةِ خُرْقٌ.

131. This world deceives, harms and passes by.

131. الدُّنْيَا تَغُرُّ، وَتَضُرُّ، وَتَمُرُّ.

132. This world is the place of catastrophes.

132. الدُّنْيَا مَحَلُّ الآفَاتِ.

133. The one who is attached to this world is cut off [from Allah].

133. المُوَاصِلُ لِلدُّنْيَا مَقْطُوعٌ.

134. This world is the aspiration of the wretched.

134. الدُّنْيَا مُنِيَّةُ الأَشْقِيَاءِ.

135. The transient world is the delusion [or the deluder] of the unintelligent.

135. أَلْعَاجِلَةُ غُرُورُ الْحَمَقِيِّ.

136. This world is the place where the intellects fall.

136. أَلدُّنْيَا مَصْرَعُ الْعُقُولِ.

137. This world is the place of vicissitudes.

137. أَلدُّنْيَا مَحَلُّ الْغَيْرِ.

138. This world is the abode of tribulation.

138. أَلدُّنْيَا دَارُ الْمِحْنَةِ.

139. This world is the prize of the unintelligent.

139. أَلدُّنْيَا غَنِيمَةُ الْحَمَقِيِّ.

140. Being occupied with the transient is a waste of time.

140. الْأَشْتِغَالُ بِالْفَائِتِ يُضَيِّعُ الْوَقْتَ.

141. Longing for this world brings about hatred.

141. الرَّغْبَةُ فِي الدُّنْيَا تُوجِبُ الْمَقْتَّ.

142. This world is like the day that has passed and the month that has elapsed.

142. الدُّنْيَا كَيَوْمٍ مَضَى، وَشَهْرٍ انْقَضَى.

143. This world is the abode of strangers and the dwelling of the wretched.

143. الدُّنْيَا دَارُ الْغُرَبَاءِ، وَمَوْطِنُ الْأَشْقِيَاءِ.

144. Infatuation with this world is the greatest trial.

144. الْوَلَهُ بِالدُّنْيَا أَعْظَمُ فِتْنَةٍ.

145. Just as [wealth and] authority comes towards you, it turns away from you.

145. الدُّوْلَةُ كَمَا تُقْبَلُ تُدْبِرُ.

146. Just as this world mends, it [also] breaks.

146. الدُّنْيَا كَمَا تَجْبُرُ تَكْسِرُ.

147. The means of this world are discontinuous and its loans (i.e. things that human beings are bestowed with temporarily like status, wealth etc.) are [to be] returned.

147. أَسْبَابُ الدُّنْيَا مُنْقَطِعَةٌ، وَعَوَارِيهَا مُرْتَجِعَةٌ.

148. This world is a dream and being deceived by it is [a cause of] regret.

148. الدُّنْيَا حُلْمٌ، وَالْإِغْتِرَارُ بِهَا نَدَمٌ.

149. This world is a poison that is ingested by the one who does not know it.

149- الدُّنْيَا سَمٌّ يَأْكُلُهُ (اِكْلُهُ) مَنْ لَا يَعْرِفُهُ.

150. This world is the source of evil and the place of deception.

150- الدُّنْيَا مَعْدِنُ الشَّرِّ، وَمَحَلُّ الْغُرُورِ.

151. If you have understood your affair or have been able to recognize yourself then turn away from this world and be uninterested in it, for it is the abode of the wretched and not the abode of the felicitous. Its splendour is spurious, its beauty is deceptive, its clouds are scattered (i.e. its sources of abundance are scarce) and its bounties are taken back.

151- إِنْ عَقَلْتَ أَمْرَكَ، أَوْ أَصَبْتَ مَعْرِفَةَ نَفْسِكَ فَأَعْرِضْ عَنِ الدُّنْيَا، وَازْهَدْ فِيهَا، فَإِنَّهَا دَارُ الْأَشْقِيَاءِ، وَلَيْسَتْ بِدَارِ السُّعْدَاءِ، بَهْجَتِهَا زُورٌ، وَزِينَتُهَا غُرُورٌ، وَسَحَائِبُهَا مُتَقَشِّعَةٌ، وَمَوَاهِبُهَا مُرْتَجِعَةٌ.

152. If you are after [abundant] bliss than free yourselves from the abode of wretchedness.

152- إِنْ كُنْتُمْ لِلنَّعِيمِ طَالِبِينَ فَأَعْتِقُوا أَنْفُسَكُمْ مِنْ دَارِ الشَّقَاءِ.

153. If you love Allah then remove from your hearts the love of this world.

153- إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَأَخْرِجُوا مِنْ قُلُوبِكُمْ حُبَّ الدُّنْيَا.

154. If you make your [life in this] world a means of following your religion, you will have saved [both] your religion and your world, and you will be among the successful in the Hereafter.

154- إِنْ جَعَلْتَ دُنْيَاكَ تَبَعًا لِدِينِكَ أَحْرَزْتَ دِينَكَ وَدُنْيَاكَ، وَكُنْتَ فِي الْآخِرَةِ مِنَ الْفَائِزِينَ.

155. Verily I have divorced this world thrice uncompromisingly, [such that] there is no return to it for me, and I have released it completely.

155- إِنِّي طَلَّقْتُ الدُّنْيَا ثَلَاثًا بَتَاتًا لَارْجَعَةَ لِي فِيهَا، وَأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا.

156. Indeed, if you approach this world you have turned your back [from the Hereafter].5

156- إِنَّكَ إِنْ أَقْبَلْتَ إِلَى الدُّنْيَا أَدْبَرْتَ.

157. Indeed, when you turn your back on this world, you have approached [the Hereafter].6

157- إِنَّكَ إِنْ أَدْبَرْتَ عَنِ الدُّنْيَا أَقْبَلْتَ.

158. Verily you have not been created for this world, so renounce it and turn away from it.

158- إِنَّكَ لَنْ (لَمْ) تُخْلَقَ لِلدُّنْيَا فَأَزْهَدْ فِيهَا وَأَعْرِضْ عَنْهَا.

159. If you work for this world, your transaction will have made a loss.

159- إِنَّكَ إِنْ عَمِلْتَ لِلدُّنْيَا خَسِرْتَ صَفْقَتُكَ.

160. Verily you will never meet Allah, the Glorified, with an action more harmful to you than love for this world.

160- إِنَّكَ لَنْ تَلْقَى اللَّهَ سُبْحَانَهُ بِعَمَلٍ أَضَرَّ عَلَيْكَ مِنْ حُبِّ الدُّنْيَا.

161. Indeed, if you crave after this world, you will waste your lives for that which you will not remain for and that which will not remain for you.

161- إِنَّكُمْ إِن رَغِبْتُمْ فِي الدُّنْيَا أَفْنَيْتُمْ أَعْمَارَكُمْ فِيمَا لَا تَبْقُونَ لَهُ وَلَا يَبْقَى لَكُمْ.

162. Indeed, this world is only a trap into which those who do not recognize it fall.

162- إِنَّمَا الدُّنْيَا شَرْكَ وَقَعَ فِيهِ مَنْ لَا يَعْرِفُهُ.

163. This world is only [a place of] varying circumstances, changing situations and marked targets.

163- إِنَّمَا الدُّنْيَا أَحْوَالٌ مُّخْتَلِفَةٌ، وَتَارَاتٌ مُّتَصَرِّفَةٌ، وَأَغْرَاضٌ مُّسْتَهْدَفَةٌ.

164. This world is only a corpse and those who establish bonds of brotherhood for [acquiring] it are similar to dogs, such that their brotherhood does not prevent them from harming each other for it.

164- إِنَّمَا الدُّنْيَا جِيْفَةٌ، وَالْمُتَوَاخُونَ عَلَيْهَا أَشْبَاهُ الْكِلَابِ، فَلَا تَمْنَعُهُمْ أُخُوَّتُهُمْ لَهَا مِنْ التَّهَارُشِ عَلَيْهَا.

165. The people [who seek] of this world are just like howling dogs or starving predators growling at each other. The mighty among them eat the meek and the big among them crush the small. Some are like tied cattle and some are like untied cattle that have lost their wits and are running in every direction.

165- إِنَّمَا أَهْلُ الدُّنْيَا كِلَابٌ عَاوِيَةٌ، وَسِبَاعٌ ضَارِيَةٌ، يَهْرُ بَعْضُهَا بَعْضًا، وَيَأْكُلُ عَزِيْزُهَا ذَلِيْلَهَا، وَيَقْهَرُ كَبِيْرُهَا صَغِيْرَهَا، نَعَمٌ مُّعَقَلَةٌ، وَأُخْرَى مُّهْمَلَةٌ، قَدْ أَضَلَّتْ عُقُولَهَا، وَرَكِبَتْ مَجْهُوْلَهَا.

166. You are only like the standing [and ready] riders who do not know when they will be ordered to march.

166- إِنَّمَا أَنْتُمْ كَرَكِبٍ قُوفٍ لَا يَدْرُونَ مَتَى بِالْيَسِيْرِ يُؤْمَرُونَ.

167. This world is only an enjoyment for a few days, then it will disappear like the mirage disappears and pass by like the clouds pass by.

167- إِنَّمَا الدُّنْيَا مَتَاعٌ أَيَّامٌ قَلِيلٌ، ثُمَّ تَزُولُ كَمَا يَزُولُ السَّرَابُ وَتَقْتَعُ كَمَا يَقْتَعُ السَّحَابُ.

168. Indeed, the only share of the earth for every one of you is the length and breadth of his own stature, [of the grave] wherein he would lie on his cheeks covered with dust.

168- إِنَّمَا حَظُّ أَحَدِكُمْ مِنَ الْأَرْضِ ذَاتِ الطُّولِ وَالْعَرْضِ قَيْدُ قَدِّهِ مُتَعَفِّراً عَلَى خَدِّهِ.

169. Indeed this world is only the abode of passage and the Hereafter is the abode of [permanent] residence. So take [provisions] from the abode of passage for the abode of residence and do not tear your veils in front of the one who knows your secrets.

169- إِنَّمَا الدُّنْيَا دَارٌ مَمَرٌ، وَالْآخِرَةُ دَارٌ مُسْتَقَرٌّ، فَخُذُوا مِنْ مَمَرِكُمْ لِمُسْتَقَرِّكُمْ، وَلَا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ.

170. The example of those who have known this world is like a group of travellers who abandon a drought-stricken place and set off for a fruitful and fertile place. Then they endure the difficulties of the path, the hardships of the journey and the coarseness of the food in order to reach their fields of plenty and the place of their [permanent] residence.

170- إِنَّمَا مَثَلُ مَنْ خَبَرَ (خَيْرَ) الدُّنْيَا كَمَثَلِ قَوْمٍ سَفَرُوا، نَبَاهِهِمْ مَنْزِلٌ جَدِيدٌ، فَأَمُّوا مَنْزِلًا خَصِيبًا، وَجَنَابًا مَرِيعًا، فَاحْتَمَلُوا وَعَنَاءَ الطَّرِيقِ، وَخَشُونَةَ السَّفَرِ، وَجُشُوبَةَ المَطْعَمِ لِيَأْتُوا سَعَةَ دَارِهِمْ، وَمَحَلَّ قَرَارِهِمْ.

171. Indeed man (in this world) is only a target that is struck by [the arrows of] death and a booty that is rushed towards by tribulations and calamities.

171- إِنَّمَا الْمَرْءُ (فِي الدُّنْيَا) غَرَضٌ تَنْتَضِلُّهُ الْمَنَايَا وَنَهَبٌ تُبَادِرُهُ الْمَصَائِبُ
وَالْحَوَادِثُ.

172. The bane of the soul is being infatuated with this world.

172- آفَةُ النَّفْسِ الْوَلَهُ بِالدُّنْيَا.

173. When this world comes towards a servant, it covers him with the merits of others and when it turns its back from him it snatches away his [own] merits.

173- إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى عَبْدٍ كَسَّتْهُ مَحَاسِنَ غَيْرِهِ، وَإِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ
مَحَاسِنَهُ.

174. When something of this world slips away from you then do not despair, and when you do good, do not put others under obligation.

174- إِذَا فَاتَكَ مِنَ الدُّنْيَا شَيْءٌ فَلَا تَحْزَنْ، وَإِذَا أَحْسَنْتَ فَلَا تَمُنْ.

175. This world ends with annihilation.

175- بِالْفَنَاءِ تُخْتَمُ الدُّنْيَا.

176. By preferring the love of this transient world, one ends up in an unpleasant state in the Hereafter.

176- بِإِثَارِ حُبِّ الْعَاجِلَةِ صَارَ مَنْ صَارَ إِلَى سُوءِ الْآجِلَةِ.

177. How bad an abode this world is!

177- بِئْسَتِ الدَّارُ الدُّنْيَا.

178. The worst choice is exchanging the everlasting with the transient.

178- بِئْسَ الاختِيَارُ التَّعَوُّضُ بِمَا يَفْنَى عَمَّا يَبْقَى.

179. Your remaining [in this world] is towards annihilation and your annihilation [from this world] is towards eternity.

179- بَقَاؤُكُمْ إِلَى فَنَاءٍ، وَفَنَاؤُكُمْ إِلَى بَقَاءٍ.

180. Sell that which perishes for that which remains and exchange the wretchedness of this world for the abundant bounties of the Hereafter.

180- بِيَعُوا مَا يَفْنَى بِمَا يَبْقَى، وَتَعَوَّضُوا بِنَعِيمِ الآخِرَةِ عَنْ شِقَاءِ الدُّنْيَا.

181. When you are deprived of something in this world, take comfort in the fact that it would have been with you [only] for a little while.

181- تَعَزَّ عَنْ الشَّيْءِ إِذَا مُنِعْتَهُ بِقَلَّةِ مَا يَصْحَبُكَ إِذَا أُوتِيَتْهُ.

182. The fruit of infatuation with this world is great tribulation.

182- ثَمَرَةُ الْوَلَهِ بِالدُّنْيَا عَظِيمُ المِحْنَةِ.

183. The one who seeks refuge in this world is ruined and the one who takes his fill from it is destroyed.

183- جَارُ الدُّنْيَا مَحْرُوبٌ، وَمَوْفُورٌهَا مَنكُوبٌ.

184. The bounty of this world is transient, its comfort is [marred by] trouble, its soundness is destruction and its gifts are taken away.

184- جُودُ الدُّنْيَا فَنَاءٌ، وَرَاحَتُهَا عَنَاءٌ، وَسَلَامَتُهَا عَطَبٌ وَمَوَاهِبُهَا سَبَبٌ.

185. Love of this world is the source of every misdeed.

185- حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

186. Love of this world is the source of trials and the root of tribulations.

186- حُبُّ الدُّنْيَا رَأْسُ الْفِتَنِ وَأَصْلُ الْمِحَنِ.

187. Love of this world gives rise to avarice.

187- حُبُّ الدُّنْيَا يُوجِبُ الطَّمَعَ.

188. Love of this world corrupts the intellect, preoccupies the heart from listening to [words of] wisdom and leads to a painful chastisement [in the Hereafter].

188- حُبُّ الدُّنْيَا يُفْسِدُ الْعَقْلَ، وَيُهِمُّ الْقَلْبَ، عَنْ سَمَاعِ الْحِكْمَةِ، وَيُوجِبُ أَلِيمَ الْعِقَابِ.

189. The sweetness of this world leads to the bitterness of the Hereafter and an unpleasant ending.

189- حَلَاوَةُ الدُّنْيَا تُوجِبُ مَرَارَةَ الْآخِرَةِ وَسُوءَ الْعُقْبَى.

190. The sweets of this world are like myrrh, its foods are poisons and its means are worn-out [and weak] ropes.

190. حُلُو الدُّنْيَا صَبْرٌ، وَغِذَاؤُهَا سِمَامٌ، وَأَسْبَابُهَا رُمَامٌ.

191. The living of this world are prone to death and its healthy are prone to sicknesses and the target of [the arrow of] death.

191. حَيُّ الدُّنْيَا بَعْرَضٍ مَوْتٌ، وَصَحِيحُهَا عَرَضُ الْأَسْقَامِ، وَدَرِيئَةُ الْحِمَامِ.

192. Wretchedness, annihilation, destruction and ruin have been decreed for the people of this world.

192. حُكِمَ عَلَى أَهْلِ الدُّنْيَا بِالشَّقَاءِ، وَالفَنَاءِ، وَالدَّمَارِ، وَالبَوَارِ.

193. This world has been surrounded with lustful desires, liked for its immediate enjoyments, embellished with deceptions and sweetened with aspirations.

193. حُفَّتِ الدُّنْيَا بِالشَّهَوَاتِ، وَتَحَبَّبَتْ بِالعَاجِلَةِ، وَتَزَيَّنَتْ بِالعُرُورِ وَتَحَلَّتْ
بِالْآمَالِ.

194. Wage war against yourselves for [keeping away from] this world and turn yourselves away from it, for it vanishes quickly, quakes frequently and transfers soon.

194. حَارِبُوا أَنْفُسَكُمْ عَلَى الدُّنْيَا، وَاصْرِفُوهَا عَنْهَا، فَإِنَّهَا سَرِيعَةُ الزَّوَالِ، كَثِيرَةُ
الزَّلْزَالِ، وَشَيْكَةُ الْإِنْتِقَالِ.

195. Neediness has been decreed for those from among the people of this world who seek to increase their wealth while those who get along without it have been assisted with comfort.

195. حُكِمَ عَلَى مُكْثِرِي أَهْلِ الدُّنْيَا بِالفَاقَةِ، وَ أُعِينَ مَنْ غَنِيَ عَنْهَا بِالرَّاحَةِ.

196. The good of this world is [a cause of] sorrow and its evil is [a cause of] regret.

196. خَيْرُ الدُّنْيَا حَسْرَةٌ، وَشَرُّهَا نَدَمٌ.

197. The good of this world is insignificant and its evil is ready at hand.

197. خَيْرُ الدُّنْيَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ.

198. Take from that which will not last for you for that which will last for you and will not separate from you.

198. خُذْ مِمَّا لَا يَبْقَى لَكَ لِمَا يَبْقَى لَكَ وَلَا يُفَارِقُكَ.

199. Take from the little of this world that which suffices you and leave from its abundance that which makes you transgress.

199. خُذْ مِنْ قَلِيلِ الدُّنْيَا مَا يَكْفِيكَ، وَدَعْ مِنْ كَثِيرِهَا مَا يُطْغِيكَ.

200. Take from this world that which comes to you and turn away from that which turns away from you, but if you don't do this then [at least] be moderate in what you seek.

200. خُذْ مِنَ الدُّنْيَا مَا أَتَاكَ، وَتَوَلَّ عَمَّا تَوَلَّى مِنْهَا عَنْكَ فَإِنْ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ.

201. Mingling with those who are attached to this world is the primary cause of affliction and corruption of piety.

201. خُلُطَةُ أَبْنَاءِ الدُّنْيَا رَأْسُ الْبَلْوَى وَفَسَادُ التَّقْوَى.

202. Mingling with those who are attached to this world tarnishes religion and weakens certitude.

202. خُلُطَةُ أُنْبَاءِ الدُّنْيَا تَشِينُ الدِّينَ، وَتُضْعَفُ اليَقِينَ.

203. The significance of this world is little, its product is inferior, its delight is false and its bounties are illusory.

203. خَطْرُ الدُّنْيَا يَسِيرٌ، وَحَاصِلُهَا حَقِيرٌ، وَبَهْجَتُهَا زُورٌ، وَمَوَاهِبُهَا غُرُورٌ.

204. The aspiration and pursuit of one whose hope and desire is [acquiring felicity in] this world, is frustrated.

204. خَابَ رَجَاؤُهُ وَمَطْلَبُهُ مَنْ كَانَتْ الدُّنْيَا أُمَّلَهُ وَأَرِيَهُ.

205. It is an abode which is fraught with tribulations and known for its treachery. Its circumstances do not last and its dwellers are not safe.

205. دَارٌ بِالْبَلَاءِ مَحْفُوفَةٌ، وَبِالْغَدْرِ مَوْصُوفَةٌ (مَعْرُوفَةٌ)، لَا تَدُومُ أَحْوَالُهَا، وَلَا يَسْلَمُ نَزَالُهَا.

206. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness.

206. دَارٌ هَانَتْ عَلَى رَبِّهَا، فَخَلَطَ حَلَالُهَا بِحَرَامِهَا، وَخَيْرُهَا بِشَرِّهَا، وَحُلْوَهَا بِمُرِّهَا.

207. It is the abode of transience, the resting place of the sinners, the residence of the wretched and the transgressors (or the repulsed and those who exceed the limits).

207. دَارُ الْفَنَاءِ مَقِيلُ الْعَاصِينَ وَمَحَلُّ الْأَشْقِيَاءِ وَالْمُعْتَدِينَ (الْمُبْعَدِينَ، الْمُتَعَدِّينَ).

208. Allah, the Glorified, called you to the Eternal Abode and the permanent residence, and great blessings and proximity to the Prophets and the felicitous, but you sinned and turned away; whereas this world called you to an abode of wretchedness and the place of annihilation and different types of tribulations and hardships, but you obeyed it and quickly rushed [towards it].

208- دَعَاكُمْ اللَّهُ سُبْحَانَهُ إِلَى دَارِ الْبَقَاءِ، وَقَرَارَةِ الْخُلُودِ، وَالنَّعْمَاءِ، وَمُجَاوِرَةِ
الْأَنْبِيَاءِ وَالسُّعْدَاءِ، فَعَصَيْتُمْ، وَأَعْرَضْتُمْ، وَدَعَيْتُمْ الدُّنْيَا إِلَى قَرَارَةِ الشَّقَاءِ وَمَحَلِّ
الْفَنَاءِ وَأَنْوَاعِ الْبَلَاءِ وَالْعَنَاءِ فَأَطَعْتُمْ وَبَادَرْتُمْ وَأَسْرَعْتُمْ.

209. Recalling [the pleasures of] this world is the worst of all maladies.

209- ذِكْرُ الدُّنْيَا أَدْوَأُ الْأَدْوَاءِ.

210. The humiliation of this world is the glory of the Hereafter.

210 - ذُلُّ الدُّنْيَا عِزُّ الْآخِرَةِ.

211. Leave that which is little for that which is abundant and that which is limited for that which is vast.

211- ذَرُ مَا قَلَّ لِمَا كَثُرَ وَمَا ضَاقَ لِمَا اتَّسَعَ.

212. The cornerstone of calamities is infatuation with this world.

212- رَأْسُ الْآفَاتِ الْوَلَهُ بِالدُّنْيَا.

213. Many an adviser from this world may be suspected by you.

213- رَبُّ نَاصِحٍ مِنَ الدُّنْيَا عِنْدَكَ مُتَّهَمٌ.

214. Many a person who is truthful about this world is considered a liar by you.

214- رَبُّ صَادِقٍ مِنْ خَيْرِ (خَبَرَ) الدُّنْيَا عِنْدَكَ مُكَذِّبٌ.

215. Many a thing which one should be cautious of in this world is not taken into consideration by you.

215- رَبُّ مَحْذُورٍ مِنَ الدُّنْيَا عِنْدَكَ غَيْرٌ مُحْتَسِبٌ.

216. You desire for the unachievable is [a sign of] ignorance.

216- رَغْبَتُكَ فِي الْمُسْتَحِيلِ جَهْلٌ.

217. Your being content with this world is from your bad choices and your wretched endeavours.

217- رِضَاكَ بِالدُّنْيَا مِنْ سُوءِ اخْتِيَارِكَ وَشَقَاءِ جَدِّكَ.

218. Increase in [one's desire for] this world corrupts the Hereafter.

218- زِيَادَةُ الدُّنْيَا تُفْسِدُ الْآخِرَةَ.

219. The ornaments of this world corrupt weak minds.

219- زَخَارِفُ الدُّنْيَا تُفْسِدُ الْعُقُولَ الضَّعِيفَةَ.

220. The cause of wretchedness is love of this world.

220- سَبَبُ الشَّقَاءِ حُبُّ الدُّنْيَا.

221. The cause of corruption of the mind is love of this world.

221- سَبَبُ فُسَادِ الْعَقْلِ حُبُّ الدُّنْيَا.

222. The sovereignty of this world is disgrace and its loftiness is lowness.

222- سُلْطَانُ الدُّنْيَا ذُلٌّ، وَعِلْوُهَا سِفْلٌ.

223. The joy of this world is deception and its enjoyment is destruction.

223- سُرُورُ الدُّنْيَا غُرُورٌ، وَمَتَاعُهَا تَبُورٌ.

224. One's seeking tranquillity in [the delights of] this world is from the greatest deceptions.

224- سُكُونُ النَّفْسِ إِلَى الدُّنْيَا مِنْ أَعْظَمِ الْغُرُورِ.

225. The worst of tribulations is love of this world.

225- شَرُّ الْمِحَنِ حُبُّ الدُّنْيَا.

226. The worst of afflictions is love for this world.

226- شَرُّ الْفِتَنِ مَحَبَّةُ الدُّنْيَا.

227. The health of this world is [fraught with] sicknesses and its pleasures are [fraught with] pains.

227- صِحَّةُ الدُّنْيَا أَسْقَامٌ، وَلَذَاتُهَا آلامٌ.

228. Adultery has become the key to lineage in the world (or among the people), chastity is rare and Islam is worn the wrong way up like fur.

228. صارَ الفُسُوقُ فِي الدُّنْيَا (النَّاسِ) نَسَبًا، وَالْعَفَافُ عَجَبًا، وَلُبِسَ الْإِسْلَامُ لُبْسَ
الْفَرِّ مَقْلُوبًا.

229. Divorcing this world is the dowry for Paradise.

229. طَلَقُ الدُّنْيَا مَهْرُ الْجَنَّةِ.

230. Seeking this world is the primary cause of tribulation.

230. طَلَبُ الدُّنْيَا رَأْسُ الْفِتْنَةِ.

231. The one who seeks this world through religion is chastised and condemned.

231. طَالِبُ الدُّنْيَا بِالدِّينِ مُعَاقَبٌ مَذْمُومٌ.

232. Seeking to join this world with the Hereafter is from the deceptions of the self.

232. طَلَبُ الْجَمْعِ بَيْنَ الدُّنْيَا وَالْآخِرَةِ مِنْ خِدَاعِ النَّفْسِ.

233. The seeker of this world misses [the opportunity to work for] the Hereafter and death comes to him unexpectedly, and he does not get from this world except what has been apportioned for him.

233. طَالِبُ الدُّنْيَا تَفُوتُهُ الْآخِرَةُ، وَيُدْرِكُهُ الْمَوْتُ حَتَّى يَأْخُذَهُ بَغْتَةً (بِعُنْفِهِ)، وَلَا
يُدْرِكُ مِنَ الدُّنْيَا إِلَّا مَا قُسِمَ لَهُ.

234. He who turns away from the embellishments of this world gains the joy of the glad tidings [of

Paradise].

234. ظَفَرَ بِفَرْحَةِ الْبُشْرَى مَنْ أَعْرَضَ عَنْ زَخَارِفِ الدُّنْيَا.

235. I am amazed at the one who builds his transient abode and abandons his Eternal Abode.

235. عَجِبْتُ لِعَامِرٍ دَارِ الْفَنَاءِ، وَتَارِكِ دَارِ الْبَقَاءِ.

236. The servant of this world faces continuous afflictions and calamities.

236. عَبْدُ الدُّنْيَا مُؤَيَّدٌ الْفِتْنَةِ وَالْبَلَاءِ.

237. The end of this world is annihilation.

237. غَايَةُ الدُّنْيَا الْفَنَاءُ.

238. The deception of this world strikes [a person] down.

238. غُرُورُ الدُّنْيَا يَصْرَعُ.

239. World, deceive the one who is ignorant of your tricks and for whom your traps of deceit are concealed.

239. غُرِّي يَا دُنْيَا مَنْ جَهَلَ حَيْلَكَ، وَخَفِيَ عَلَيْهِ حَبَائِلُ كَيْدِكَ.

240. He ('a) said about this world: It is deceitful – that which is in it is illusory; it is perishing all that is upon it perishes.

240. وقال - عليه السلام - في وصف الدنيا: غرارة، غرور ما فيها، فانية فان من عليها.

241. It is deceitful, harmful, volatile, evanescent, transient and perishing.

241. غرارة، ضرارة، حائلة، زائلة، بائدة، نافذة.

242. The foods of this world are poisons and its means are worn-out [and weak] ropes.

242. غذاء الدنيا سمام، وأسبابها رمام.

243. In being averse to this world there is attainment of prosperity.

243. في العزوف عن الدنيا درك النجاح.

244. In the vicissitudes of this world there are lessons to be learnt.

244. في تصاريف الدنيا اعتبار.

245. In this world there is action without reckoning.

245. في الدنيا عمل، ولا حساب.

246. This world is what the wretched desire.

246. في الدنيا رغبة الأشقياء.

247. The two that are attached to each other may get detached and the two groups that are united may

get separated.

247. قَدْ يَتَفَاصِلُ الْمُتَوَاصِلَانِ (الْمُتَفَاصِلَانِ)، وَيَشْتُ جَمْعُ الْأَلْيَفَيْنِ.

248. Indeed, that which was sweet of this world has become bitter, and that which was clean of it has become dirty.

248. قَدْ أَمَرَ مِنَ الدُّنْيَا مَا كَانَ حُلُوءًا، وَكَدَرَ مِنْهَا مَا كَانَ صَفُوءًا.

249. Indeed this world has embellished itself with its deception and it deceives [its inhabitants] with its embellishments.

249. قَدْ تَزَيَّنَتِ الدُّنْيَا بِغُرُورِهَا، وَغَرَّتْ بِزِينَتِهَا.

250. Little of this world takes away a lot of the Hereafter.

250. قَلِيلُ الدُّنْيَا يَذْهَبُ بِكَثِيرِ الْآخِرَةِ.

251. The little of this world does not last and its abundance is not safe from calamities.

251. قَلِيلُ الدُّنْيَا لَا يَدُومُ بِقَائِهِ، وَكَثِيرُهَا لَا يُؤْمَنُ بِلَاؤِهِ.

252. The mainstay of this world is by four [groups]: A scholar who acts on his knowledge, an ignorant person who is not too proud to learn, a wealthy person who is generous with his wealth to the needy and a poor person who does not sell his Hereafter for his worldly life. So when the scholar does not act on his knowledge, the ignorant one refuses to learn; and when the wealthy is miserly with his wealth, the poor one sells his Hereafter for his world.

252. قِوَامُ الدُّنْيَا بِأَرْبَعٍ: عَالِمٌ يَعْمَلُ بِعِلْمِهِ، وَجَاهِلٌ لَا يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ، وَغَنِيٌّ يَجُودُ بِمَالِهِ عَلَى الْفُقَرَاءِ، وَفَقِيرٌ لَا يَبِيعُ آخِرَتَهُ بِدُنْيَاةٍ فَإِذَا لَمْ يَعْمَلِ الْعَالِمُ بِعِلْمِهِ،

إِسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ، وَإِذَا بَخِلَ الْغَنِيُّ بِمَالِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ.

253. Every gathering is [headed] towards dispersion.

253. كُلُّ جَمْعٍ إِلَى شَتَاتٍ.

254. Every profit of this world is a loss.

254. كُلُّ أَرْبَاحِ الدُّنْيَا خُسْرَانٌ.

255. Everything that passes [away] is as if it never was.

255. كُلُّ مَاضٍ فَكَأَن لَّمْ يَكُنْ.

256. Every ease of this world is difficulty.

256. كُلُّ يَسَارِ الدُّنْيَا إِعْسَارٌ.

257. Every provision of this world is trivial for the contented and the chaste.

257. كُلُّ مُؤْنِ الدُّنْيَا خَفِيفَةٌ عَلَى الْقَانِعِ وَالْعَفِيفِ.

258. Everything in this world [is such that it] seems greater when heard than when seen.

258. كُلُّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعُهُ أَعْظَمُ مِنْ عِيَانِهِ.

259. All the circumstances of this world change abruptly and its ownership is taken away and transferred [to others].

259. كُلُّ أَحْوَالِ الدُّنْيَا زَلْزَالٌ، وَمِلْكُهَا سَلْبٌ وَانْتِقَالٌ.

260. Every moment of this world is [taking it] towards the end and every living thing in it is [moving] towards its death and annihilation.

260. كُلُّ مُدَّةٍ مِنَ الدُّنْيَا إِلَى انْتِهَاءٍ، وَكُلُّ حَيٍّ فِيهَا إِلَى مَمَاتٍ وَفَنَاءٍ.

261. How many a person who relied upon this world has been made to suffer by it!

261. كَمْ مِنْ وَاثِقٍ بِالدُّنْيَا قَدَفَجَعَتْهُ.

262. How many a person who had confidence in this world has been struck down by it!

262. كَمْ مِنْ ذِي طُمَأْنِينَةٍ إِلَى الدُّنْيَا قَدْ صَرَعَتْهُ.

263. How many a person who possesses grandeur has this world abased!

263. كَمْ ذِي أُبْهَةٍ جَعَلَتْهُ الدُّنْيَا حَقِيرًا.

264. How many a person who possesses high standing has this world returned to humility!

264. كَمْ ذِي عِزَّةٍ رَدَّتْهُ الدُّنْيَا ذَلِيلًا.

265. That which has passed from this world suffices as an informer of what remains of this world.

265. كَفَى مُخْبِرًا عَمَّا بَقِيَ مِنَ الدُّنْيَا مَا مَضَى مِنْهَا.

266. The abundance of this world is paucity, its grandeur is humiliation, its embellishments are

misguiding and its gifts are a trial.

266- كَثْرَةُ الدُّنْيَا قَلَّةٌ، وَعِزُّهَا ذَلَّةٌ، وَزَخَارِفُهَا مُضِلَّةٌ، وَمَوَاهِبُهَا فِتْنَةٌ.

267. Be in this world with your body and in the Hereafter with your heart and your actions.

267- كُنْ فِي الدُّنْيَا بِبَدَنِكَ، وَفِي الآخِرَةِ بِقَلْبِكَ وَعَمَلِكَ.

268. Be most cautious of this world when you are most at ease with it.

268- كُنْ أَنْسَ مَا تَكُونُ بِالدُّنْيَا أَحْذَرَ مَا تَكُونُ مِنْهَا.

269. Become uninterested in this world and be infatuated with the Hereafter.

269- كُونُوا عَنِ الدُّنْيَا نُزَاهًا، وَإِلَى الآخِرَةِ وُلاَّهُا.

270. Be among those who recognize the transience of this world so they renounce it and know about the eternity of the Hereafter so they work for it.

270- كُونُوا مِمَّنْ عَرَفَ فَنَاءَ الدُّنْيَا فَزَهَدَ فِيهَا وَعَلِمَ بَقَاءَ الآخِرَةِ فَعَمِلَ لَهَا.

271. Be a community that understands that this world is not their [permanent] abode so they exchange it [for the Hereafter].

271- كُونُوا قَوْمًا عَلِمُوا أَنَّ الدُّنْيَا لَيْسَتْ بِدَارِهِمْ فَاسْتَبَدَّلُوا.

272. Be from the children of the Hereafter and do not be from the children of this world, for every child will cling to his mother on the Day of Resurrection.

272. كُونُوا مِنْ أبنَاءِ الآخِرَةِ، وَلَا تَكُونُوا مِنْ أبنَاءِ الدُّنْيَا فَإِنَّ كُلَّ وَلدٍ سَيَلْحَقُ بِأُمِّهِ
يَوْمَ الْقِيَمَةِ.

273. Whenever a person becomes more preoccupied and infatuated with this world, it makes him enter paths [of danger] and fall into places of destruction.

273. كَلَّمَا إِزْدَادَ المرءُ بِالدُّنْيَا شُغْلًا وَزَادَ بِهَا وَلَهَا أوردتهُ الْمَسَالِكَ وَأوقَعتهُ فِي
المَهَالِكِ.

274. Whatever does not benefit, harms, and this world with its sweetness, becomes bitter whereas poverty with [seeking] sufficiency through Allah, never harms.

274. كَلَّمَا لَا يَنْفَعُ يَضُرُّ، وَالدُّنْيَا مَعَ حلاوتِهَا تَمُرُّ، وَالْفَقْرُ مَعَ الغِنَى بِاللَّهِ لَا يَضُرُّ.

275. Every time something of this world slips away from you, it is an advantage [and a blessing].

275. كَلَّمَا فَاتَكَ مِنَ الدُّنْيَا شَيْءٌ فَهُوَ غَنِيمَةٌ.

276. Just as the sun and the night do not come together, similarly love for Allah and love for this world do not come together.

276. كَمَا أَنَّ الشَّمْسَ وَاللَّيْلَ لَا يَجْتَمِعَانِ كَذَلِكَ حُبُّ اللَّهِ وَحُبُّ الدُّنْيَا
لَا يَجْتَمِعَانِ.

277. He who claims [to have] certitude in the eternal while he is still attached to the transient, has lied.

277. كَذِبَ مَنْ ادَّعَى اليَقِينَ بِالْبَاقِي وَهُوَ مُوَاصِلٌ لِلْفَانِي.

278. For every abundance [in this world] there is paucity.

278. لِكُلِّ كَثْرَةِ قَلَّةٍ.

279. For everything in this world there is expiry and annihilation.

279. لِكُلِّ شَيْءٍ مِّنَ الدُّنْيَا انْقِضَاءٌ وَفَنَاءٌ.

280. For the one who finds delight in the pleasures of this world there is distress [and regret in the Hereafter].

280. لِلْمُسْتَحْلِي لَذَّةَ الدُّنْيَا غُصَّةٌ.

281. Indeed, this world has unveiled the cloak [of its disloyalty] and notified you all equally.

281. لَقَدْ كَاشَفَتْكُمْ الدُّنْيَا الْغِطَاءَ، وَأَذَنْتُكُمْ عَلَى سَوَاءٍ.

282. Verily this world of yours is more lowly in my view than the [dry] bone of a pig in the hand of a leper.

282. لِدُنْيَاكُمْ عِنْدِي أَهْوَنُ مِنْ عُرَاقِ خِنْزِيرٍ عَلَى يَدِ مَجْدُومٍ.

283. It is not a [good] trade to consider this world to be a price for your soul and a substitute to that which is for you with Allah.

283. لَيْسَ الْمَتَجَرُّ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ ثَمَنًا، وَمِمَّا لَكَ عِنْدَ اللَّهِ عَوْضًا.

284. For love of this world, listeners turn a deaf ear to [words of] wisdom and hearts become blind to the light of insight.

284. لِحُبِّ الدُّنْيَا صَمَّتِ الْأَسْمَاعُ عَنِ سَمَاعِ الْحِكْمَةِ، وَعَمِيَتِ الْقُلُوبُ عَنْ نُورِ

البصيرة.

285. Nobody gains any joy from this world but that it is followed by tears [of sorrow].

285. لَمْ يَنْلِ أَحَدٌ مِنَ الدُّنْيَا حَبْرَةً إِلَّا أَعْقَبَتْهُ عِبْرَةٌ.

286. Allah, the Glorified, has not cleansed this world for His friends nor has He withheld it from His enemies.

286. لَمْ يُصِفِ اللَّهُ سُبْحَانَهُ الدُّنْيَا لِأَوْلِيَائِهِ، وَلَمْ يَضُنَّ بِهَا عَلَى أَعْدَائِهِ.

287. Nobody gets the comforts of this world internally but that he has to face its hardships externally.⁷

287. لَمْ يَلْقَ أَحَدٌ مِنْ سَرَّاءِ الدُّنْيَا بَطْنًا إِلَّا مَنَحَتْهُ مِنْ ضَرَّائِهَا ظَهْرًا.

288. One whose effort was for this world did not earn any recompense [for it] nor did he fulfil any obligation.

288. لَمْ يُفِدْ مَنْ كَانَتْ هِمَّتُهُ الدُّنْيَا عِوَضًا، وَلَمْ يَقْضِ مُفْتَرَضًا.

289. No person in this world is covered by the light rain of ease but that the heavy rain of distress pours upon him.

289. لَمْ تُظِلَّ أَمْرًا مِنَ الدُّنْيَا دِيمَةً رَخَاءٍ إِلَّا هَتَّتَتْ عَلَيْهِ مُزْنَةٌ بَلَاءٍ.

290. If the people of the world understood [the truth about it], this world would surely be ruined.

290. لَوْ عَقَلَ أَهْلُ الدُّنْيَا لَخَرِبَتِ الدُّنْيَا.

291. If this world was praiseworthy in front of Allah, He would have reserved it for His friends, but He turned their hearts away from it and expunged its desires from them.

291. لَوْ كَانَتْ الدُّنْيَا عِنْدَ اللَّهِ مَحْمُودًا لَأَخْتَصَّ بِهَا أَوْلِيَاءَهُ لَكِنَّهُ صَرَفَ قُلُوبَهُمْ
عَنْهَا وَمَحَا عَنْهُمْ مِنْهَا الْمَطَامِعَ.

292. If this world was to remain with one of you, it would not have reached the one in whose hands it is [now].

292. لَوْ بَقِيَتِ الدُّنْيَا عَلَى أَحَدِكُمْ لَمْ تَصِلْ إِلَى مَنْ هِيَ فِي يَدَيْهِ.

293. One who strives for this world is eluded by it.

293. مَنْ سَاعَى الدُّنْيَا فَاتَتْهُ.

294. One who holds back from this world is sought by it.

294. مَنْ قَعَدَ عَنِ الدُّنْيَا طَلَبَتْهُ.

295. One who wrestles this world is knocked down by it.

295. مَنْ صَارَعَ الدُّنْيَا صَرَعَتْهُ.

296. One who disobeys this world is obeyed by it.

296. مَنْ عَصَى الدُّنْيَا أَطَاعَتْهُ.

297. One who turns away from this world is approached by it.

297. مَنْ أَعْرَضَ عَنِ الدُّنْيَا أُتُّهُ.

298. One who knows [the reality of] this world, renounces it.

298. مَنْ عَرَفَ الدُّنْيَا تَزَهَّدَ.

299. One who thinks little of this world, it comes to him humiliated.

299. مَنْ سَلَا عَنِ الدُّنْيَا أُتُّهُ رَاغِمَةً.

300. One who is owned by this world falls down often.

300. مَنْ مَلَكَتْهُ الدُّنْيَا كَثُرَ صَرَعُهُ.

301. One who is delighted by the embellishments of this world is owned by [its] deceptions.

301. مَنْ رَاقَهُ زِبْرَجُ الدُّنْيَا مَلَكَتْهُ الخُدَعُ.

302. One who buys his Hereafter with his world, gains both of them.

302. مَنْ ابْتَاعَ آخِرَتَهُ بِدُنْيَاةٍ رَبِحَهُمَا.

303. One who sells his Hereafter for his world loses both of them.

303. مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاةٍ خَسِرَهُمَا.

304. One who seeks less of this world gains more of that which keeps him secure [in the Hereafter].

304. مَنْ اسْتَقْلَّ مِنَ الدُّنْيَا اسْتَكْتَرَ مِمَّا يُؤْمِنُهُ.

305. One who seeks more of this world gains more of that which will ruin him.

305. مَنْ اسْتَكْتَرَ مِنَ الدُّنْيَا اسْتَكْتَرَ مِمَّا يُؤْبِقُهُ.

306. One who builds his world destroys his place of return [in the Hereafter].

306. مَنْ عَمَرَ دُنْيَاهُ خَرَبَ مَ آلهُ.

307. One who is deceived by this world is deceived by [his] aspirations.

307. مَنْ اغْتَرَّ بِالدُّنْيَا اغْتَرَّ بِالْمُنَى.

308. One who is pleased with this world is eluded by the Hereafter.

308. مَنْ رَضِيَ بِالدُّنْيَا فَاتَتْهُ الْآخِرَةُ.

309. One who is greedy for this world is destroyed.

309. مَنْ حَرَصَ عَلَى الدُّنْيَا هَلَكَ.

310. One who is not content with the little [he has] of this world will not be satisfied with the much that he accumulates from it.

310. مَنْ كَانَ بَيْسِيرِ الدُّنْيَا لَا يَقْنَعُ لَمْ يُغْنِهِ مِنْ كَثِيرِهَا مَا يَجْمَعُ.

311. Who is more at a disadvantage than the one who sells the eternal [Hereafter] for the transient

[world]?

311- مَنْ أَغْبَنُ مِمَّنْ بَاعَ الْبَقَاءَ بِالْفَنَاءِ!؟

312. Who is more at a loss than the one who exchanges the Hereafter for this world?

312- مَنْ أَخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الْآخِرَةِ بِالدُّنْيَا!؟

313. One who seeks from this world that which pleases him, his crime (and sinfulness) increases and his transgression prolongs.

313- مَنْ طَلَبَ مِنَ الدُّنْيَا مَا يُرْضِيهِ كَثُرَ تَجَنِّيهِ وَطَالَ تَعَدِّيهِ.

314. One who relies on the deceptions of this world considers himself safe from its perils.

314- مَنْ وَثِقَ بِغُرُورِ الدُّنْيَا أَمِنَ مَخُوفَهُ.

315. Whoever keeps back from seeking this world, it rises towards him.

315- مَنْ قَعَدَ عَنِ طَلْبِ الدُّنْيَا قَامَتْ إِلَيْهِ.

316. One who exceeds the limits in seeking this world dies a pauper.

316- مَنْ أُسْرَفَ فِي طَلْبِ الدُّنْيَا مَاتَ فَقِيرًا.

317. Whoever turns away from this world, it comes to him belittled.

317- مَنْ عَرَفَ عَنِ الدُّنْيَا أَنَّهَا صَاغِرَةٌ.

318. One whose heart is attached to the love of this world catches three things from it: worry that never leaves him, greed that never abandons him and hopes that are never realized by him.

318 - مَنْ لَهَجَ قَلْبُهُ بِحُبِّ الدُّنْيَا التَّاطَّ مِنْهَا بِثَلَاثَ: هَمٌّ لَا يُغْنِيهِ (لَا يُغْبِيهِ)، وَحِرْصٌ لَا يَتْرُكُهُ، وَأَمَلٌ لَا يُدْرِكُهُ.

319. Whoever is attracted by the dazzle of this world, it blinds both his eyes.

319- مَنْ رَاقَهُ زَبْرَجُ الدُّنْيَا أُعْقِبَ نَاطِرِيهِ كَمَهَا.

320. One who desires the adornments of this world is eluded by the sought after eternal bliss [of the Hereafter].

320- مَنْ رَغِبَ فِي زَخَارِفِ الدُّنْيَا فَاتَهُ الْبَقَاءُ الْمَطْلُوبُ.

321. One who has been overcome by this world is blind to that which is in front of him.

321- مَنْ غَلَبَتْ الدُّنْيَا عَلَيْهِ عَمِيَ عَمَّا بَيْنَ يَدَيْهِ.

322. One who builds his world corrupts his religion and ruins his Hereafter.

322- مَنْ عَمَرَ دُنْيَاهُ أَفْسَدَ دِينَهُ وَأَخْرَبَ أُخْرَاهُ.

323. One who loves [to acquire] the prestige of [both] this world and the Hereafter must detest prestige in this world.

323- مَنْ أَحَبَّ رِفْعَةَ الدُّنْيَا وَالْآخِرَةِ فَلْيَمُقْتْ فِي الدُّنْيَا الرِّفْعَةَ.

324. One who humbles himself for the children of this world takes off the garment of piety.

324. مَنْ تَذَلَّلَ لِإِبْنَاءِ الدُّنْيَا، تَعَرَّى مِنْ لِبَاسِ التَّقْوَى.

325. One who fixes his gaze on the children of this world is blinded from the path of guidance.

325. مَنْ قَصَرَ نَظْرَهُ عَلَى أِبْنَاءِ الدُّنْيَا، عَمِيَ عَنْ سَبِيلِ الْهُدَى.

326. One who seeks something from this world is eluded by something greater from the Hereafter than what he seeks [from this world].

326. مَنْ طَلَبَ مِنَ الدُّنْيَا شَيْئًا، فَاتَهُ مِنَ الْآخِرَةِ أَكْثَرُ مِمَّا طَلَبَ.

327. Whoever seeks [the profits of] this world through the work of the Hereafter, it takes him further away from that which he seeks.

327. مَنْ طَلَبَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، كَانَ أَبْعَدَ لَهُ مِمَّا طَلَبَ.

328. One who is glad to relinquish the bounties of this world [for the sake of the Hereafter] has certainly perfected his intellect.

328. مَنْ سَخَتْ نَفْسُهُ عَنْ مَوَاهِبِ الدُّنْيَا، فَقَدْ اسْتَكْمَلَ الْعَقْلَ.

329. Whoever gains possession of something of this world loses much more of the Hereafter than what he possesses [of this world].

329. مَنْ مَلَكَ مِنَ الدُّنْيَا شَيْئًا، فَاتَهُ مِنَ الْآخِرَةِ أَكْثَرُ مِمَّا مَلَكَ.

330. One who knows [the reality of] this world is not saddened by that which befalls him [in it].

330. مَنْ عَرَفَ الدُّنْيَا لَمْ يَحْزَنْ عَلَى مَا أَصَابَهُ.

331. One who recognizes the deceptions of this world will not be deceived by its impossible dreams.

331- مَنْ عَرَفَ خِدَاعَ الدُّنْيَا لَمْ يَغْتَرَّ مِنْهَا بِمُحَالَاتِ الْأَحْلَامِ.

332. One who triumphs in this world becomes troubled and one whom it eludes gets distressed.

332- مَنْ ظَفِرَ بِالدُّنْيَا نَصِيبًا، وَمَنْ فَاتَتْهُ تَعِبًا.

333. One in whose eyes this world is grand and in whose heart its position is great, prefers it over Allah and devotes himself to it and becomes a slave to it.

333- مَنْ عَظُمَتِ الدُّنْيَا فِي عَيْنِهِ، وَكَبُرَ مَوْقِعُهَا فِي قَلْبِهِ، أَثَرَهَا عَلَى اللَّهِ، وَانْقَطَعَ إِلَيْهَا، وَصَارَ عَبْدًا لَهَا.

334. One who becomes infatuated with this world, it fills his heart with a sadness which keeps alternating in the black part of his heart, a distress that worries him and a grief that causes him pain, until its suffocation [of death] overtakes him and he is flung in the open while both the arteries of his heart are severed. It is easy for Allah to cause him to die and he becomes too far for his comrades to meet him (or to remain with him).

334- مَنْ اسْتَشَعَرَ الشَّغْفَ بِالدُّنْيَا، مَلَأَتْ ضَمِيرَهُ أَشْجَانًا لَهَا رَقَصَ عَلَى سُؤْدَاءِ قَلْبِهِ، هَمٌّ يَشْغَلُهُ، وَغَمٌّ يَحْزِنُهُ حَتَّى يُؤْخَذَ بِكَظْمِهِ، فَيُلْقَى بِالْفَضَاءِ مُنْقَطِعًا أَبْهَرَاهُ، هَيْنًا عَلَى اللَّهِ فَنَاءَهُ بَعِيدًا عَلَى الْإِخْوَانِ لِقَاؤُهُ (بِقَائِهِ).

335. One who relies on this world is indeed wretched and deprived.

335- مَنْ اعْتَمَدَ عَلَى الدُّنْيَا فَهُوَ الشَّقِيُّ الْمَحْرُومُ.

336. Whoever serves this world, it exploits him and whoever serves Allah, the Glorified, it (this world) serves him.

336. مَنْ خَدَمَ الدُّنْيَا اسْتُخْدِمَتْهُ، وَمَنْ خَدَمَ اللَّهَ سُبْحَانَهُ خَدَمَتْهُ.

337. One whose concern [and effort] is for this world, his wretchedness and misery will be prolonged on the Day of Resurrection.

337. مَنْ كَانَتْ الدُّنْيَا هَمَّهُ، طَالَ يَوْمَ الْقِيَامَةِ شَقَاؤُهُ وَغَمُّهُ.

338. One who does not think about the bounties of his world becomes powerful.

338. مَنْ سَلَا عَنْ مَوَاهِبِ الدُّنْيَا عَزَّ.

339. One of the troubles of this world is the spoiling of union by separation and happiness by distress.

339. مِنْ نَكَدِ الدُّنْيَا تَنْغِيصُ الْإِجْتِمَاعِ بِالْفُرْقَةِ، وَالسُّرُورِ بِالْغُصَّةِ.

340. It is from the lowliness of this world in front Allah is that He is not disobeyed anywhere except in it.

340. مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنْ لَا يُعْصَى إِلَّا فِيهَا.

341. From the [signs of the] contemptibleness of this world in the sight of Allah is that one does not gain that which is with Him except by abandoning it.

341. مِنْ زَمَامَةِ الدُّنْيَا عِنْدَ اللَّهِ أَنْ لَا يُنَالَ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

342. Nothing corrupts the faith like this world.

342. مَا أَفْسَدَ الدِّينَ كَالدُّنْيَا.

343. How will the offshoot remain after the root has gone?

343- ما بقاء فرع بعد زهاب أصل.

344. This world of yours which endears itself to you is not better than the Hereafter which is made to appear ugly by your negative perception [of it].

344- ما دُنْيَاكَ الَّتِي تَحَبَّبَتْ إِلَيْكَ بِخَيْرٍ مِنَ الْآخِرَةِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ عِنْدَكَ.

345. That which you send forth from this world is for your own benefit and that which you leave behind from it is for your enemy.

345- ما قَدَّمْتَ مِنْ دُنْيَاكَ فَلِنَفْسِكَ، وَمَا أَخْرْتَ مِنْهَا فَلِلْعَدُوِّ.

346. That which [one] increases in this world, [he] diminishes in the Hereafter.

346- ما زَادَ فِي الدُّنْيَا نَقَصَ فِي الْآخِرَةِ.

347. That which [one] diminishes in this world, [he] increases in the Hereafter.

347- ما نَقَصَ فِي الدُّنْيَا زَادَ فِي الْآخِرَةِ.

348. Do not be overjoyed by that which you obtain in this world and do not despair with sadness for that which eludes you from it.

348- مَا نِلْتِ مِنْ دُنْيَاكَ فَلَا تُكْثِرْ بِهِ فَرَحاً، وَمَا فَاتَكَ مِنْهَا فَلَا تَأْسَ عَلَيْهِ حُزْناً.

349. What is good in a house that falls down like demolished construction and in a lifetime that expires as [its] provisions get exhausted?

349. مَا خَيْرُ دَارٍ تُنْقَضُ نَقْضَ الْبِنَاءِ، وَعُمُرُ يَفْنَى فَنَاءَ الزَّادِ.

350. What is the matter with you? You are delighted with the little of this world that you obtain while you are not saddened by the abundance of the Hereafter that you are deprived of?!

350. مَا بِأَلْكُمْ تَفْرَحُونَ بِالْيَسِيرِ مِنَ الدُّنْيَا تُدْرِكُونَهُ، وَلَا يَحْزَنُكُمْ الْكَثِيرُ مِنَ الْآخِرَةِ
تُحْرَمُونَهُ.

351. This world has not deceived you, rather through it you have been deceived.

351. مَا الدُّنْيَا غَرَّتْكَ، وَلَكِنْ بِهَا اغْتَرَرْتَ.

352. The transient world has not beguiled you, rather through it you have been beguiled.

352. مَا الْعَاجِلَةُ خَدَعَتْكَ، وَلَكِنْ بِهَا انْخَدَعْتَ.

353. What is [the matter] with you that which, if you acquire it [the wealth of this world], its improvement [and seeking something better than it] preoccupies you from enjoying it, and if you enjoy it, it spoils it [the enjoyment] for you with the victory of death over you.

353. مَا لَكَ وَمَا إِنَّ أَدْرَكَتَهُ شَغْلَكَ بِصَلَاحِهِ عَنِ الْاسْتِمْتَاعِ بِهِ، وَإِنْ تَمَتَّعْتَ بِهِ
نَغَّصَهُ عَلَيْكَ ظَفَرُ الْمَوْتِ بِكَ.

354. The deceived person who gains success in this world through its smallest portion is not like the other person who is gains success in the Hereafter by exerting his greatest effort.⁸

354. مَا الْمَغْرُورُ الَّذِي ظَفَرَ مِنَ الدُّنْيَا بِأَدْنَى سُهْمَتِهِ كَالْآخِرِ الَّذِي ظَفَرَ مِنَ
الْآخِرَةِ بِأَعْلَى هِمَّتِهِ.

355. How close this world is to departure, old age is to youth, and doubt is to uncertainty!

355. ما أَقْرَبَ الدُّنْيَا مِنَ الذَّهَابِ، وَالشَّيْبَ مِنَ الشَّبَابِ، وَالشَّكَّ مِنَ الْإِرْتِيَابِ.

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

356. مَرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ.

357. One who accompanies this world is a target of calamities and mishaps.

357. مُصَاحِبُ الدُّنْيَا هَدَفُ النُّوَابِ وَالْغَيْرِ.

358. The similitude of this world is like your shadow, if you stop it stops and if you seek it, it moves further away.

358. مَثَلُ الدُّنْيَا كَظِلِّكَ، إِنْ وَقَفْتَ وَقَفَ، وَإِنْ طَلَبْتَهُ بَعُدَ.

359. The similitude of this world is like the snake, its feel is soft but it has deadly venom in its fangs. The inexperienced and ignorant one reaches towards it while the wise and intelligent one is cautious of it.

359. مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ، لَيِّنٌ مَسُّهَا، وَالسَّمُّ الْقَاتِلُ فِي جَوْفِهَا، يَهْوِي إِلَيْهَا الْغَرُّ الْجَاهِلُ، وَيَحْذَرُهَا اللَّبِيبُ الْعَاقِلُ.

360. The wares of this world are [like] broken orts that cause epidemics, therefore keep off the grazing land which is more beneficial to migrate from than to peacefully stay in, and that of it which suffices for subsistence in it is purer [for the soul] than its riches.

360. مَتَاعُ الدُّنْيَا حُطَامٌ مُؤَبِّيٌّ، فَتَجَنَّبُوا مَرَعَاءَ، قُلْعَتُهَا أَحْظَى مِنْ طُمَأْنِينَتِهَا، وَبُلْغَتُهَا أَزْكَى مِنْ ثَرْوَتِهَا.

361. Destroyed is one who finds reassurance in this world and makes his religion its dower, so he turns towards it wherever it turns, having taken it to be his [only] concern and his deity.

361. هَلَكَ مَنْ اسْتَنَامَ إِلَى الدُّنْيَا، وَأَمَّهَرَهَا دِينَهُ فَهُوَ حَيْثُمَا مَالَتْ مَالٌ إِلَيْهَا، قَدْ
أَتَّخَذَهَا هَمَّهُ وَمَعْبُودَهُ.

362. Take it easy, for indeed the matter is near, the companionship is short and the sojourn is brief.

362. هَوِّنْ عَلَيْكَ فَإِنَّ الأَمْرَ قَرِيبٌ، وَالإِصْطِحَابَ قَلِيلٌ، وَالْمُقَامَ يَسِيرٌ.

363. It (this world) is obstructive and obdurate, deviating and swaying, deceiving and ungrateful.

363. هِيَ الصَّدُودُ العَنُودُ، وَالْحَيُودُ المَيُودُ، وَالخَدُوعُ الكَنُودُ.

364. Those who are pleased with this world are destroyed on the Day of Resurrection and those who are disheartened by it are saved.

364. هَلَكَ الفَرِحُونَ بِالدُّنْيَا يَوْمَ القِيَامَةِ، وَنَجَا المَحْزُونُونَ بِهَا.

365. Do not desire anything that perishes and goes away, for this enough of a detriment.

365. لَا تَرْغَبْ فِي كُلِّ مَا يَفْنَى وَيَذْهَبُ، فَكْفَى بِذَلِكَ مَضْرَّةً.

366. Do not desire this world thereby losing your Hereafter.

366. لَا تَرْغَبْ فِي الدُّنْيَا فَتَخْسَرَ آخِرَتَكَ.

367. Do not desire that which perishes, and take from the transient for the eternal.

367. لَا تَرْغَبُ فِيمَا يَفْنَى، وَخُذْ مِنَ الْفَنَاءِ لِلْبَقَاءِ.

368. Do not jostle for the bounties of this world, for indeed its bounties are trifling.

368. لَا تُنَافِسُ فِي مَوَاهِبِ الدُّنْيَا، فَإِنَّ مَوَاهِبَهَا حَقِيرَةٌ.

369. Do not give your religion as dower for this world, for indeed whoever gives his religion as dowry to this world, it brings to him wretchedness, pain, hardship and tribulation.

369. لَا تَمَهِّرِ الدُّنْيَا دِينَكَ، فَإِنَّ مَنْ مَهَرَ الدُّنْيَا دِينَهُ زُفَّتْ إِلَيْهِ بِالشَّقَاءِ، وَالْعَنَاءِ،
وَالْمِحْنَةِ، وَالْبَلَاءِ.

370. Do not sell the Hereafter for this world and do not exchange the eternal with the transient.

370. لَا تَتَّبِعُوا الْآخِرَةَ بِالدُّنْيَا، وَلَا تَسْتَبَدِّلُوا الْفَنَاءَ بِالْبَقَاءِ.

371. Do not let this world tempt you, and do not let your vain desires overpower you, and do not consider your stay in this world to be long, and do not let your hopes deceive you, for indeed hopes are not part of religion in any way.

371. لَا تَفْتِنَنَّكَ الدُّنْيَا، وَلَا يَغْلِبَنَّكَ الْهَوَى، وَلَا يَطُولَنَّ عَلَيْكَ الْأَمَدُ، وَلَا يَغُرَّنَّكَ
الْأَمَلُ، فَإِنَّ الْأَمَلَ لَيْسَ مِنَ الدِّينِ فِي شَيْءٍ.

372. Let not the greatest thing that you achieve in this world be the attainment of pleasures and the quelling of rage, rather let it be the enlivening of truth and the annihilation of falsehood.

372. لَا يَكُونَنَّ أَفْضَلَ مَا نَلْتِ مِنْ دُنْيَاكَ بُلُوغَ لَذَّةٍ، وَشِفَاءَ غَيْظٍ، وَلْيَكُنْ إِحْيَاءُ
حَقٍّ، وَإِمَاتَةٌ بَاطِلٍ.

373. Do not be tempted by good loans [and temporary pleasures], for the loans of this world are returned and you remain with that which you have accumulated of the forbidden.

373. لَا تَفْتِنَنَّكَ دُنْيَاكَ بِحُسْنِ الْعَوَارِي، فَعَوَارِي الدُّنْيَا تُرْتَجِعُ، وَيَبْقَى عَلَيْكَ مَا
أَحْتَقَبْتَهُ مِنَ الْمَحَارِمِ.

374. Do not let the transient world deceive you with its false amusements, for indeed its amusement ceases while the vices which you have acquired remain with you.

374. لَا تَغُرَّنَكَ الْعَاجِلَةُ بِزُورِ الْمَلَاهِي، فَإِنَّ اللَّهْوَ يَنْقَطِعُ، وَيَلْزَمُكَ مَا اكْتَسَبْتَ مِنْ
الْمِ آثِمِ.

375. Let not any of you pine the way a servant girl pines, for that which has departed from him of this world.

375. لَا يَحِينَنَّ أَحَدُكُمْ حَنِينَ الْأَمَةِ عَلَى مَا زُوِيَ عَنْهُ مِنَ الدُّنْيَا.

376. Do not solicit this world by the work of the Hereafter and do not prefer the transient over the eternal, for this is the trait of the hypocrites and the character of the apostates.

376. لَا تَلْتَمِسِ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، وَلَا تُؤَثِّرِ الْعَاجِلَةَ عَلَى الْآجِلَةِ، فَإِنَّ ذَلِكَ شِيمَةُ
الْمُنَافِقِينَ، وَسَجِيَّةُ الْمَارِقِينَ.

377. Never be deceived by the condition of the people of vanities [and what they enjoy of this world], for indeed it is an extended shadow [which lasts] until a fixed time.

377. لَا يَغُرَّنَكَ مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ بِالدُّنْيَا، فَإِنَّمَا هُوَ ظِلٌّ مَمْدُودٌ إِلَى أَجَلٍ
مَّحْدُودٍ.

378. The deceptions of this world do not excite the learned.

378. لَا يَسْتَفِزُّ خُدْعُ الدُّنْيَا الْعَالَمَ.

379. This world does not protect the one who seeks refuge in it.

379. لَا تَتَعَصِمُ الدُّنْيَا مَنْ لَجَأَ إِلَيْهَا.

380. People do not abandon anything from their religion for the sake of this world but that Allah opens for them that which is more harmful for them.

380. لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ دِينِهِمْ لِإِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ مِنْهُ.

381. The delights of this world do not continue and its joys do not last, and there is no security from its afflictions.

381. لَا تَدُومُ حَبْرَةُ الدُّنْيَا، وَلَا يَبْقَى سُرُورُهَا، وَلَا تُؤْمَنُ فَجَعَتُهَا.

382. It behoves the one who recognizes this world to renounce its pleasures and to turn away from it.

382. يَنْبَغِي لِمَنْ عَرَفَ الدُّنْيَا أَنْ يَزْهَدَ فِيهَا، وَيَعْرِفَ عَنْهَا.

383. It behoves the one who recognizes the transient abode to work for the Eternal Abode.

383. يَنْبَغِي لِمَنْ عَرَفَ دَارَ الْفَنَاءِ أَنْ يَعْمَلَ لِدَارِ الْبَقَاءِ.

384. It behoves the one who knows how fleeting this world is, to renounce its pleasures.

384. يَنْبَغِي لِمَنْ عَلِمَ سُرْعَةَ زَوَالِ الدُّنْيَا أَنْ يَزْهَدَ فِيهَا.

385. It behoves a person to seek a cure from the ailments of this world just like a sick person seeks treatment, and he should avoid its lusts and pleasures just as a sick person avoids certain foods.

385- يَنْبَغِي أَنْ يَتَدَاوِيَ الْمَرَّةُ مِنْ أَدْوَاءِ الدُّنْيَا كَمَا يَتَدَاوِي ذُو الْعِلَّةِ، وَيَحْتَمِي مِنْ شَهَوَاتِهَا وَلَذَاتِهَا كَمَا يَحْتَمِي الْمَرِيضُ.

386. Little of this world corrupts the faith.

386- يَسِيرُ الدُّنْيَا يُفْسِدُ الدِّينَ.

387. Little of this world suffices and plenty of it destroys.

387- يَسِيرُ الدُّنْيَا يَكْفِي، وَكَثِيرُهَا يُرْدِي.

388. Little of this world is better than plenty of it, and that of it which suffices for subsistence in it is better than that which destroys.

388- يَسِيرُ الدُّنْيَا خَيْرٌ مِنْ كَثِيرِهَا، وَبُلْغَتُهَا أَجْدَرُ مِنْ هَلَكَتِهَا.

389. Slaves of desire, cut them short! For indeed, the one who leans on this world gets nothing out of it but the grating sound of hardship.

389- يَا أَسْرَى الرَّغْبَةِ أَقْصِرُوا، فَإِنَّ الْمُعَرَّجَ عَلَى الدُّنْيَا لَا يَرُوعُهُ مِنْهَا إِلَّا صَرِيفُ أَنْيَابِ الْحِدْثَانِ.

390. One who works for this world makes a loss.

390- مَنْ عَمَلَ لِلدُّنْيَا خَسِرَ.

1. The literal translation of lumadhah is the food that remains on one's lips after eating and is licked off by the tongue.
2. Possibly referring to the fact the interior of the earth is the place of the dead and the exterior is the place of sickness and afflictions.
3. Jamāl al-Dīn Muḥammad al-Khwānsari says that it is possible that this is referring to the companions of the 12th Imam (a) (Ref: Sharḥe Ghurar al-Ḥikam vol. 2 pg. 656).
4. Or: This world makes one submit.
5. Or: Indeed if you approach this world, it will turn its back towards you.
6. Or: Indeed if you turn your back on this world, it will come towards you.
7. Or: Nobody gets the comforts of this world before him but that he has to suffer its hardships afterwards.
8. In Nahj al-Balāgha the converse has been mentioned i.e. the vain person who is successful in this world by exerting his greatest effort is not like the other who is successful in the Hereafter by gaining its smallest portion. (Saying no. 380)

Remedy and Ailment الدّواء والداء

1. Many a remedy brings about an ailment.

1- رَبِّ دَوَاءٍ جَلَبَ دَاءً.

2. Many an ailment turns into a remedy.

2- رَبِّ دَاءٍ أَنْقَلَبَ دَوَاءً.

3. Sometimes the remedy is [itself] an ailment.

3- رَبِّمَا كَانَ الدَّوَاءُ دَاءً.

4. Sometimes the ailment is [itself] a cure.

4- رَبِّمَا كَانَ الدَّاءُ شِفَاءً.

5. One whose ailments are many, his cure will not be known.

5- مَنْ كَثُرَتْ أَدْوَاؤُهُ لَمْ يُعْرِفْ شِفَاؤَهُ.

6. One who does not bear the bitterness of the remedy, his pain persists.

6- مَنْ لَمْ يَحْتَمِلْ مَرَارَةَ الدَّوَاءِ دَامَ أَلْمُهُ.

7. There is no remedy for the one who is fond of his ailment.

7- لَا دَوَاءَ لِمَشْغُوفٍ (لِمَشْعُوفٍ) بِدَائِهِ.

8. There is no cure for the one who hides his ailment from his doctor.

8- لَا شِفَاءَ لِمَنْ كَتَمَ طَبِيبَهُ دَاءَهُ.

9. I am amazed at the one who knows the remedy of his ailment yet does not seek it, and if he finds it he does not apply it [to cure his ailment].

9- عَجِبْتُ لِمَنْ عَرَفَ دَوَاءَ دَائِهِ فَلَا يَطْلُبُهُ وَإِنْ وَجَدَهُ لَمْ يَتَدَاوِ بِهِ.

10. For every living thing there is an ailment.

10- لِكُلِّ حَيٍّ دَاءٌ.

11. For every sickness there is a remedy.

11- لِكُلِّ عِلَّةٍ دَوَاءٌ.

12. Walk with your ailment as long as you can.1

12- اِمْشِ بِدَائِكَ (بِدَائِكَ) مَا مَشَى بِكَ.

1. Meaning one must try to bear the ailment without using any medication for as long as he can.

الدَّوْلُ وَالذَّوْلَةُ Alternation of Power and Sovereignty

1. The signs of alternation of power are the creation of stratagems.

1- أَمَارَاتُ الدَّوْلِ إِنْشَاءُ الْحِيَلِ.

2. One of the signs of alternation of power is vigilance in safeguarding affairs.

2- مِنْ أَمَارَاتِ الدَّوْلَةِ التِّيَقُّظُ (الْيَقْظَةُ) لِحِرَاسَةِ الْأُمُورِ.

3. The sovereignty of the honourable is one of the most beneficial gains.

3- مِنْ أَعْوَدِ الْغَنَائِمِ دَوْلَةُ الْأَكْرَامِ.

4. From the indicators of alternation of power is decrease of negligence.

4- مِنْ دَلَائِلِ الدَّوْلَةِ قَلَّةُ الْغَفْلَةِ.

5. Nothing protects empires like justice.

5- مَا حُصِّنَ الدَّوْلُ بِمِثْلِ الْعَدْلِ.

6. The decline [and imminent fall] of empires is evinced by four things: neglecting the principles [and core values of justice and equity], clinging to vanities, promotion of the wicked and demotion of the virtuous.

6- يُسْتَدَلُّ عَلَى إِدْبَارِ الدَّوْلِ بِأَرْبَعٍ: تَضْيِيعُ الْأُصُولِ، وَالتَّمَسُّكُ بِالْغُرُورِ، وَتَقْدِيمُ

الأراذل، وتأخيرُ الأفاضلِ.

7. The sovereignty of scoundrels is founded on oppression and corruption.

7- دَوْلَةُ الأَوْغَادِ مَبْنِيَّةٌ عَلَى الجَوْرِ وَالْفَسَادِ.

8. The sovereignty of the great (or honourable) people is one of the best of bounties.

8- دَوْلَةُ الأَكَابِرِ (الأَكَارِمِ) مِنْ أَفْضَلِ المَغَانِمِ.

9. For every empire there is a period [after which it falls].

9- لِكُلِّ دَوْلَةٍ بُرْهَةٌ.

المداهنة Flattery

1. Do not flatter each other thereby letting flattery plunge you into sin.

1- لا تُدَاهِنُوا فَيَقْتَحِمَ بِكُمْ الإِدْهَانُ عَلَى المَعْصِيَةِ.

الدَّيْن Debt

1. The worst collar is the collar of debt.

1- بِئْسَ القِلَادَةُ قِلَادَةُ الدَّيْنِ.

2. Too much debt makes a truthful person a liar and an honest person dishonest.

2. كَثْرَةُ الدِّينِ تُصَيِّرُ الصَّادِقَ كَاذِبًا، وَالْمُنْجِزَ مُخْلِفًا.

3. Debt is one of the two bondages.

3. الدِّينُ أَحَدُ الرِّقَّتَيْنِ.

4. Debt is bondage, repayment is freedom.

4. الدِّينُ رِقٌّ، الْقَضَاءُ عِتْقٌ.

Religion and Sharia Law الدِّينَ وَالشَّرِيعَةَ

1. Religion is the more honourable of the two lineages.

1. الدِّينُ أَشْرَفُ النَّسَبَيْنِ.

2. Religion and good manners are a result of intelligence.

2. الدِّينُ وَالْأَدَبُ، نَتِيجَةُ الْعَقْلِ.

3. The foundation of religion is returning trusts [to their owners] and fulfilling pledges.

3. أَصْلُ الدِّينِ أَدَاءُ الْأَمَانَةِ، وَالْوَفَاءُ بِالْعُهُودِ.

4. Know that the beginning of religion is submission and its end is sincere devotion.

4. إِعْلَمْ أَنَّ أَوَّلَ الدِّينِ التَّسْلِيمُ، وَآخِرُهُ الْإِخْلَاصُ.

5. Indeed the codes of religion are one and its ways are straight, so the one who follows it arrives [at the destination] and gains [success], and the one who stands away from it strays and regrets.

5. أَلَا وَإِنَّ شَرَائِعَ الدِّينِ وَاحِدَةٌ، وَسُبُلُهُ قَاصِدَةٌ، فَمَنْ أَخَذَ بِهَا لِحِقَ وَغَنِمَ، وَمَنْ وَقَفَ عَنْهَا ضَلَّ وَنَدِمَ.

6. Where are the different paths taking you?

6. أَيْنَ تَذْهَبُ بِكُمْ المَذَاهِبُ؟

7. Where is the darkness misleading you and [how are] the falsehoods deceiving you?

7. أَيْنَ تَتِيهُ بِكُمْ الغِيَاهِبُ، وَتَخْتَدِعُكُمْ الكَوَازِبُ؟

8. Where are your minds straying and your souls deviating [to]? Do you seek to substitute facts for lies and exchange truth for falsehood?

8. أَيْنَ تَضِلُّ عُقُولُكُمْ، وَتَزِيغُ نُفُوسُكُمْ، أَتَسْتَبْدِلُونَ الكِذْبَ بِالصِّدْقِ، وَتَعْتَاضُونَ البَاطِلَ بِالحَقِّ؟

9. The greatest felicity is [in] the uprightness of religion.

9. أَفْضَلُ السَّعَادَةِ إِسْتِقَامَةُ الدِّينِ.

10. Little religion is better than plenty of worldly possession.

10. يَسِيرُ الدِّينِ خَيْرٌ مِنْ كَثِيرِ الدُّنْيَا.

11. The most religious of all people is one whose religiosity is not corrupted by [lustful] desire.

11- أَدِينُ النَّاسِ مَنْ لَمْ تُفْسِدِ الشَّهْوَةُ دِينَهُ.

12. The best religion is cutting short [false] aspirations, and the highest worship is being sincere in your action.

12- أَفْضَلُ الدِّينِ قَصْرُ الْأَمَلِ، وَأَعْلَى الْعِبَادَةِ إِخْلَاصُ الْعَمَلِ.

13. Verily Allah, the Glorified, grants this world to [both] the one whom He loves and the one whom He does not love, but He grants religion only to the one whom He loves.

13- إِنَّ اللَّهَ سُبْحَانَهُ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا مَنْ يُحِبُّ.

14. Verily Allah, the Most High, does not give the religion except to His chosen ones and the elite from among His creation.

14- إِنَّ اللَّهَ تَعَالَى لَا يُعْطِي الدِّينَ إِلَّا لِخَاصَّتِهِ وَصَفَوْتِهِ مِنْ خَلْقِهِ.

15. Indeed the best religion is loving for the sake of Allah, hating for the sake of Allah, taking for the sake of Allah and giving for the sake of Allah, the Glorified.

15- إِنَّ أَفْضَلَ الدِّينِ الْحُبُّ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ وَالْأَخْذُ فِي اللَّهِ، وَالْعَطَاءُ فِي اللَّهِ سُبْحَانَهُ.

16. Indeed the religion [of Islam] is like a tree, its roots are certitude in Allah and its fruits are befriending for the sake of Allah and having enmity for the sake of Allah, the Glorified.

16- إِنَّ الدِّينَ كَشَجَرَةٍ أَصْلُهَا الْيَقِينُ بِاللَّهِ، وَثَمَرُهَا الْمُوَالَاةُ فِي اللَّهِ وَالْمُعَادَاةُ فِي اللَّهِ سُبْحَانَهُ.

17. Verily Allah, the Glorified, has illuminated the path of truth and has clarified its ways, so [there is] either inescapable wretchedness or eternal felicity.

17- إِنَّ اللَّهَ سُبْحَانَهُ قَدْ أَنْارَ سَبِيلَ الْحَقِّ، وَأَوْضَحَ طُرُقَهُ، فَشِقْوَةٌ لَازِمَةٌ، أَوْ سَعَادَةٌ دَائِمَةٌ.

18. Religion safeguards.

18- الدِّينُ يُعْصِمُ.

19. Religion exalts, this world humiliates.

19- الدِّينُ يُجَلِّ، الدُّنْيَا تُذِلُّ.

20. Religion is [the path to] joy.

20- الدِّينُ حُبُورٌ.

21. Religion is light, certitude is joy.

21- الدِّينُ نُورٌ، الْيَقِينُ حُبُورٌ.

22. Religion is the greatest pursuit.

22- الدِّينُ أَفْضَلُ مَطْلُوبٍ.

23. Religion is the strongest pillar.

23- الدِّينُ أَقْوَى عِمَادٍ.

24. The Sharḥ is [for] disciplining the self.

24- الشَّرِيعَةُ رِيَاضَةُ النَّفْسِ.

25. The Sharḥ is for the benefit [and reformation] of mankind.

25- الشَّرِيعَةُ صِلَاحُ الْبَرِيَّةِ.

26. Religion is a treasure and knowledge is a guide [to it].

26- الدِّينُ نُحْرٌ، وَالْعِلْمُ دَلِيلٌ.

27. Religion is a tree whose roots are submission and contentment.

27- الدِّينُ شَجَرَةٌ، أَصْلُهَا التَّسْلِيمُ وَالرِّضَا.

28. Religion deters [one] from the unlawful.

28- الدِّينُ يَصُدُّ عَنِ الْمَحَارِمِ.

29. Religion is not reformed except by the intellect.

29- الدِّينُ لَا يُصْلِحُهُ إِلَّا الْعَقْلُ.

30. If you make your religion follow your worldly desires, you will have destroyed your religion and your [life in this] world, and you will be among the losers in the Hereafter.

30- إِنَّ جَعَلْتَ دِينَكَ تَبَعًا لِدُنْيَاكَ أَهْلَكَتَ دِينَكَ وَدُنْيَاكَ، وَكُنْتَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.

31. The fruit of religion is trustworthiness.

31- ثَمَرَةُ الدِّينِ الْأَمَانَةُ.

32. The fruit of religion is strong conviction.

32- ثَمَرَةُ الدِّينِ قُوَّةُ الْيَقِينِ.

33. Three things are the disgrace of religion: lewdness, treachery and betrayal [of trust].

33- ثَلَاثٌ هُنَّ شَيْنُ الدِّينِ: الْفُجُورُ، وَالْغَدْرُ، وَالْخِيَانَةُ.

34. Three things are the consolidators of religion: chastity, piety and modesty.

34- ثَلَاثٌ هُنَّ جِمَاعُ الدِّينِ: الْعِفَّةُ، وَالْوَرَعُ، وَالْحَيَاءُ.

35. Three things are the perfection of religion: sincerity, certitude and contentment.

35- ثَلَاثٌ هُنَّ كَمَالُ الدِّينِ: الْإِخْلَاصُ، وَالْيَقِينُ، وَالتَّقَنُّعُ.

36. The steadfastness of religion is through the strength of conviction.

36- ثَبَاتُ الدِّينِ بِقُوَّةِ الْيَقِينِ.

37. The consolidation of religion is in sincerity of action, cutting short [false] aspirations, doing good to

others and refraining from ugly deeds.

37. جِماعُ الدِّينِ في إِخْلاصِ العَمَلِ، وَتَقْصِيرِ الأَمَلِ، وَبَذْلِ الإِحْسانِ، وَالْكَفِّ
عَنِ القَبِيحِ.

38. The beauty of religion is piety.

38. جَمالُ الدِّينِ الوَرَعُ.

39. The excellence of [one's adherence to] religion stems from the strength of [one's] certitude.

39. حُسْنُ الدِّينِ مِنْ قُوَّةِ اليَقينِ.

40. Preserving the faith is the fruit of cognizance and the peak of wisdom.

40. حِفْظُ الدِّينِ ثَمَرَةُ المَعْرِفَةِ، وَرَأْسُ الحِكْمَةِ.

41. Safeguard the religion through [the means of] this world and do not safeguard this world through the religion.

41. حَصِّنُوا الدِّينَ بِالدُّنْيا، وَلا تُحَصِّنُوا الدُّنْيا بِالدِّينِ.

42. The best course of religion is piety.

42. خَيْرُ أُمُورِ الدِّينِ الوَرَعُ.

43. The sign of a servant's faith is his piety.

43. دَلِيلُ دِينِ الْعَبْدِ وَرَعُهُ.

44. Defend the religious laws, protect the borders of the Muslim lands and safeguard your religion and your trust through your impartiality towards yourself and acting justly among your subjects.

44. دُدُّ عَن شَرَائِعِ الدِّينِ، وَحُطُّ تُغُورِ المُسْلِمِينَ، وَأَحْرَزُ دِينَكَ وَأَمَانَتَكَ بِإِنصَافِكَ
مِن نَفْسِكَ، وَالْعَمَلِ بِالْعَدْلِ فِي رَعِيَّتِكَ.

45. The cornerstone of religion is acquiring good deeds.

45. رَأْسُ الدِّينِ إِكْتِسَابُ الحَسَنَاتِ.

46. The adornment of religion is intelligence.

46. زَيْنُ الدِّينِ العَقْلُ.

47. The adornment of religion is patience and contentment.

47. زَيْنُ الدِّينِ الصَّبْرُ وَالرِّضَا.

48. The cause of piety is soundness of faith.

48. سَبَبُ الوَرَعِ صِحَّةُ الدِّينِ.

49. The uprightness of religion is through virtuous piety and certitude.

49. سِيَاَسَةُ الدِّينِ بِحُسْنِ الوَرَعِ، وَالْيَقِينِ.

50. The safety of religion is in seclusion from the people.

50. سَلَامَةُ الدِّينِ فِي اعْتِزَالِ النَّاسِ.

51. The safety of [one's] religion and worldly life is in being amicable with the people.

51. سَلَامَةُ الدِّينِ وَالدُّنْيَا فِي مُدَارَاةِ النَّاسِ.

52. Six things are used to test the faith of a man: the strength of his religion, the truth of his conviction, the intensity of his piety, his overcoming vain desires, the paucity of his [worldly] inclinations and his being moderate in what he seeks.

52. سِتَّةٌ يُخْتَبَرُ بِهَا دِينُ الرَّجُلِ: قُوَّةُ الدِّينِ، وَصِدْقُ الْيَقِينِ، وَشِدَّةُ التَّقْوَى، وَمُغَالَبَةُ الْهَوَى، وَقِلَّةُ الرَّغْبِ، وَالْإِجْمَالُ فِي الطَّلَبِ.

53. The pinnacle of religion is patience, certitude and struggling against vain desires.

53. سَنَامُ الدِّينِ: الصَّبْرُ، وَالْيَقِينُ، وَمُجَاهَدَةُ الْهَوَى.

54. There are six fundamentals of faith: sincerity of conviction, giving advice [and guidance] to [fellow] Muslims, establishing the prayer, paying the zakat [alms-tax], performing the Hajj [pilgrimage] and renouncing the pleasures of this world.

54. سِتُّ مِنْ قَوَاعِدِ الدِّينِ: إِخْلَاصُ الْيَقِينِ، وَنُصْحُ الْمُسْلِمِينَ، وَإِقَامَةُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحِجُّ الْبَيْتِ، وَالزُّهْدُ فِي الدُّنْيَا.

55. The rectitude of religion is [through] piety.

55. صِلَاحُ الدِّينِ الْوَرَعُ.

56. The rectitude of religion is through strong conviction.

56- صَلَاحُ الدِّينِ بِحُسْنِ الْيَقِينِ.

57. Make religion the fortress of your state and [make] gratitude the protection of your blessings, for every state that is surrounded by religion will not be defeated and every blessing that is protected by gratitude will not be taken away.

57- صَيِّرِ الدِّينَ حَصْنَ دَوْلَتِكَ، وَالشُّكْرَ حِرْزَ نِعْمَتِكَ، فَكُلُّ دَوْلَةٍ يَحُوطُهَا الدِّينُ لَا تُغْلَبُ، وَكُلُّ نِعْمَةٍ يَحْرُزُهَا الشُّكْرُ لَا تُسَلَبُ.

58. Make religion the shield of your life and piety the preparation for your death.

58- صَيِّرِ الدِّينَ جُنَّةَ حَيَاتِكَ، وَالتَّقْوَى عُدَّةَ وَفَاتِكَ.

59. A person's preservation [of himself from sin] is to the extent of his religiousness.

59- صِيَانَةُ الْمَرْءِ عَلَى قَدْرِ دِيَانَتِهِ.

60. Safeguard your religion through your worldly life and you will gain both of them, and do not safeguard your worldly life through your religion thereby losing both of them.

60- صُنْ دِينَكَ بِدُنْيَاكَ تَرْبِحَهُمَا، وَلَا تَصُنْ دُنْيَاكَ بِدِينِكَ فَتُخْسِرَهُمَا.

61. Safeguard the faith through [the life of] this world and it will save you, and do not safeguard [the life of] this world through the faith otherwise it will destroy you.

61- صُنْ الدِّينَ بِالدُّنْيَا يُنْجِكَ، وَلَا تَصُنْ الدُّنْيَا بِالدِّينِ فَتُرْدِيكَ.

62. Blessed is he who acts upon the teachings of religion and follows the footsteps of the Prophets.

62. طُوبَى لِمَنْ عَمِلَ بِسُنَّةِ الدِّينِ، وَاقْتَفَى آثَارَ النَّبِيِّينَ.

63. You must cling to religion, piety and certitude, for these are the best of virtues and through them the lofty stations are attained.

63. عَلَيْكُمْ بِزُؤْمِ الدِّينِ، وَالتَّقْوَى، وَاليَقِينِ، فَهِنَّ أَحْسَنُ الحَسَنَاتِ، وَبِهِنَّ يُنَالُ رَفِيعُ الدَّرَجَاتِ.

64. One's religiousness is proportionate to his intellect.

64. عَلَى قَدْرِ العَقْلِ يَكُونُ الدِّينُ.

65. The height of religion is faith [and conviction].

65. غَايَةُ الدِّينِ الإِيمَانُ.

66. The height of religion is satisfaction [with the decree of Allah].

66. غَايَةُ الدِّينِ الرِّضَا.

67. The height of religion is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

67. غَايَةُ الدِّينِ الأَمْرُ بِالمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ وَإِقَامَةُ الحُدُودِ.

68. The one who lacks religion falls into disbelief and misguidance.

68. فَاقْدُ الدِّينَ مُتَرَدِّ فِي الكُفْرِ وَالضَّلَالِ.

69. This world is the corruptor of religion.

69. فَسَادُ الدِّينِ الدُّنْيَا.

70. The basis of religious law is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

70. قَوَامُ الشَّرِيعَةِ الأَمْرُ بِالمَعْرُوفِ، وَالنَّهْيُ عَنِ المُنْكَرِ، وَإِقَامَةُ الحُدُودِ.

71. Just as a body and its shadow do not separate, so too religion and success do not separate.

71. كَمَا أَنَّ الجِسْمَ وَالظِّلَّ لَا يَفْتَرِقَانِ، كَذَلِكَ الدِّينُ وَالتَّوْفِيقُ لَا يَفْتَرِقَانِ.

72. For every religion there is a character and the character of faith is kindness.

72. لِكُلِّ دِينٍ خُلُقٌ، وَخُلُقُ الإِيمَانِ الرِّفْقُ.

73. One who becomes religious fortifies himself.

73. مَنْ دَانَ تَحَصَّنَ.

74. One who is stingy with his religion [and does not give it up for the sake of this world] becomes exalted.

74. مَنْ بَخِلَ بِدِينِهِ جَلَّ.

75. He who has no religion has no magnanimity.

75. مَنْ لَا دِينَ لَهُ لَا مَرْوَةَ لَهُ.

76. One who becomes learned in religion increases [his prosperity].

76. مَنْ تَفَقَّهَ فِي الدِّينِ كَثُرَ.

77. One whose religiousness is sound, his trustworthiness is stronger.

77. مَنْ صَحَّتْ دِيَانَتُهُ قَوِيَتْ أَمَانَتُهُ.

78. One who corrupts his faith corrupts his Hereafter.

78. مَنْ أَفْسَدَ دِينَهُ أَفْسَدَ مَعَادَهُ.

79. One who is endowed with religion is endowed with the good of this world and the Hereafter.

79. مَنْ رُزِقَ الدِّينَ فَقَدْ رُزِقَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

80. One who considers his religion to be precious, [the hardship of] this world becomes easy for him [to bear].

80. مَنْ كَرَّمَ دِينَهُ عِنْدَهُ هَانَتْ الدُّنْيَا عَلَيْهِ.

81. One whose faith is strong is certain about the reward [he will get for his good actions] and is satisfied with whatever has been decreed [for him by Allah].

81. مَنْ قَوِيَ دِينُهُ أُيْقِنَ بِالْجَزَاءِ وَرَضِيَ بِمَوَاقِعِ الْقَضَاءِ.

82. One who has no religion has no salvation.

82. مَنْ لَا دِينَ لَهُ لَا نَجَاةَ لَهُ.

83. One whose observance of religion is thorough, his position in the Hereafter will be exalted.

83. مَنْ دَقَّ فِي الدِّينِ نَظْرَهُ، جَلَّ يَوْمَ الْقِيَمَةِ خَطْرُهُ.

84. One who is careless in his religion becomes lowly and one who fights with the truth, is forced to yield [to it].

84. مَنْ تَهَاوَنَ بِالدِّينِ هَانَ، وَمَنْ غَالَبَ الْحَقَّ لَانَ.

85. Whoever takes the religion of Allah as idle sport and play, Allah, the Glorified, will put him into the fire for eternity.

85. مَنْ اتَّخَذَ دِينَ اللَّهِ لَهْوًا وَلَعِبًا أَدْخَلَهُ اللَّهُ سُبْحَانَهُ النَّارَ مُخَلَّدًا فِيهَا.

86. One who is cautious [and concerned] about this religion is safe from destruction.

86. مَنْ أَشْفَقَ عَلَى دِينِهِ سَلِمَ مِنَ الرَّدَى.

87. Nothing undermines religion like abandoning the upholding of Allah's religion and neglecting the obligatory [actions].

87. مَا أَوْهَنَ الدِّينَ كَتَرَكِ إِقَامَةَ دِينِ اللَّهِ وَتَضْيِيعَ الْفَرَائِضِ.

88. The basis of religion is piety.

88- مِلَاكُ الدِّينِ الْوَرَعُ.

89. The basis of religion is opposing vain desires.

89- مِلَاكُ الدِّينِ مُخَالَفَةُ الْهَوَى.

90. What a good companion religion is!

90- نِعَمَ الْقَرِينِ الدِّينِ.

91. Keep your religions unsullied by uncertainties and safeguard yourselves from situations of destructive doubts.

91- نَزَّهُوا أَدْيَانَكُمْ عَنِ الشُّبُهَاتِ، وَصُونُوا أَنْفُسَكُمْ عَنْ مَوَاقِعِ الرَّيْبِ الْمُؤَبِقَاتِ.

92. The structure of religion is [based on] opposing vain desires and keeping away from [the unlawful pleasures of] this world.

92- نِظَامُ الدِّينِ مُخَالَفَةُ الْهَوَى، وَالتَّنْزَهُ عَنِ الدُّنْيَا.

93. The structure of religion is [based on] two qualities: your impartiality towards yourself and supporting your brethren.

93- نِظَامُ الدِّينِ خَمَلَتَانِ: إِنْصَافُكَ مِنْ نَفْسِكَ، وَمُوَاسَاةُ إِخْوَانِكَ.

94. Guided is the one who puts on the garment of religion.

94. هُدًى مِّنْ تَجَلُّبَبَ جَلْبَابِ الدِّينِ.

95. In describing the religion of Islam [he ('a) said]: It is the brightest of all paths, the clearest [and most illuminated] of all passages; it is an elevated land, [with] a lofty peak.

95. فِي ذِكْرِ دِينِ الْإِسْلَامِ: هُوَ أْبْلَجُ الْمَنَاهِجِ، نَيْرُ الْوَلَائِحِ، مُشْرِفُ الْأَقْطَارِ، رَفِيعُ الْغَايَةِ.

96. Guard your religion by seeking help from Allah.

96. وَقُوا دِينَكُمْ بِالِاسْتِعَانَةِ بِاللَّهِ.

97. Do not be neglectful of your religion and eager for your world by seeking more of that which will not last for you and less of that which will last for you, for this will lead you to severe chastisement [in the Hereafter].

97. لَا تَكُنْ غَافِلًا عَن دِينِكَ، حَرِيصًا عَلَى دُنْيَاكَ، مُسْتَكْثِرًا مِمَّا لَا يَبْقَى عَلَيْكَ، مُسْتَقِلًّا مِمَّا يَبْقَى لَكَ، فَيُورِدَكَ ذَلِكَ الْعَذَابَ الشَّدِيدَ.

98. Religion does not remain safe with avarice.

98. لَا يُسَلِّمُ الدِّينُ مَعَ الطَّمَعِ.

99. Religion does not surrender the one who takes refuge in it.

99. لَا يُسَلِّمُ الدِّينُ مَن تَحَصَّنَ بِهِ.

100. The religiousness of a man is deduced by the virtue of his God-wariness and the truth of his piety.

100- يُسْتَدَلُّ عَلَى دِينِ الرَّجُلِ بِحُسْنِ تَقْوَاهُ وَصِدْقِ وَرَعِهِ.

The Savings الذَّخْرُ

1. The best savings are good actions.

1- أَفْضَلُ الذُّخْرِ الصَّنَائِعُ

2. The best of (all) savings are good actions.

2- أَفْضَلُ الذَّخَائِرِ حُسْنُ الصَّنَائِعِ

3. The best of (all) savings is knowledge that is acted upon and good that is not followed by obligation

3- أَفْضَلُ الذَّخَائِرِ عِلْمٌ يُعْمَلُ بِهِ، وَمَعْرُوفٌ لِأَيْمَنِ بِهِ.

1. The literal meaning of this word is: a thing that is stored or repositied for a time of need.

Remembrance [of Allah] and the Reminder الذِّكْرُ الْمَذْكُورُ

1. Remembering [Allah] is the better of the two gains.

1- الذِّكْرُ أَفْضَلُ الْغَنِيمَتَيْنِ.

2. Remembering [Allah] comforts the soul, illuminates the heart and brings down the mercy [of Allah].

2- الذِّكْرُ يُؤْنِسُ اللَّبَّ، وَيُنِيرُ الْقَلْبَ، وَيَسْتَنْزِلُ الرَّحْمَةَ.

3. Remembering [Allah] is the light of intellect, the life of the souls and the polishing of the hearts.

3- الذِّكْرُ نُورُ الْعَقْلِ، وَحَيَاةُ النُّفُوسِ، وَجَلَاءُ الصُّدُورِ.

4. Sitting in the masjid from after dawn up to sunrise in order to remember [and praise] Allah, the Glorified, is quicker in making sustenance [more easily] obtainable than travelling to different parts of the land [in order to earn one's livelihood].

4- الْجُلُوسُ فِي الْمَسْجِدِ مِنْ بَعْدِ طُلُوعِ الْفَجْرِ إِلَى حِينَ طُلُوعِ الشَّمْسِ لِإِسْتِغَالِ بِذِكْرِ اللَّهِ سُبْحَانَهُ أَسْرَعُ فِي تَيْسِيرِ الرِّزْقِ مِنَ الضَّرْبِ فِي أَقْطَارِ الْأَرْضِ.

5. A beautiful remembrance is one of the two lives. 1

5- الذِّكْرُ الْجَمِيلُ أَحَدُ الْحَيَاتَيْنِ.

6. A beautiful remembrance is one of the two lifetimes.

6- الذِّكْرُ الْجَمِيلُ أَحَدُ الْعُمَرَيْنِ.

7. Remembering [Allah] is not from rituals of the tongue nor is it from the passing of thoughts rather it is first from the remembered and then from the rememberer.

7- الذِّكْرُ لَيْسَ مِنْ مَرَامِ الْلِسَانِ، وَلَا مِنْ مَنَاسِمِ الْفِكْرِ، وَلَكِنَّهُ أَوَّلٌ مِنَ الْمَذْكُورِ، وَثَانٌ مِنَ الذَّاكِرِ.

8. Fill your solitude with the remembrance [of Allah] and accompany blessings with gratitude.

8- إِشْحَنِ الْخُلُوتَ بِالذِّكْرِ، وَاصْحَبِ النِّعَمَ بِالشُّكْرِ.

9. Be abundant in your remembrance of Allah, for it is the best remembrance.

9- أَفِيضُوا فِي ذِكْرِ اللَّهِ، فَإِنَّهُ أَحْسَنُ الذِّكْرِ.

10. Be constant in your remembrance [of Allah] for it illuminates the heart and is surely the best [form of] worship.

10- اسْتَدِيمُوا الذِّكْرَ، فَإِنَّهُ يُنِيرُ الْقَلْبَ، وَهُوَ أَفْضَلُ الْعِبَادَةِ.

11. The most deserving to be remembered by you is the one who does not forget you.

11- أَحَقُّ مَنْ ذَكَرْتَهُ، مَنْ لَا يَنْسَاكَ.

12. Remember the disperser of gatherings, the dasher of hopes, the bringer of death[s] and the announcer of disunion and separation.

12- اذْكُرُوا مُفَرِّقَ الْجَمَاعَاتِ، وَمُبَاعِدَ الْأُمْنِيَّاتِ، وَمُدْنِي الْمَنِيَّاتِ، وَالْمُوذِنَ بِالْبَيْنِ وَالشَّتَاتِ.

13. The basis of reformation of the heart is occupying it with the remembrance of Allah.

13- أَصْلُ صِلَاحِ الْقَلْبِ إِشْتَغَالُهُ بِذِكْرِ اللَّهِ.

14. Verily Allah, the Glorified, has made [His] remembrance a polishing for the hearts, to see with after blindness and listen with after deafness and to become submissive with it after obduracy.

14- إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الذِّكْرَ جَلَاءَ الْقُلُوبِ، تَبْصُرُ بِهِ بَعْدَ الْعِشْوَةِ، وَتَسْمَعُ بِهِ بَعْدَ الْوَقْرَةِ، وَتَنْقَادُ بِهِ بَعْدَ الْمُعَانَدَةِ.

15. Verily there are those who hold on to the remembrance of Allah and have taken it in lieu of this world and thus neither trade nor business has preoccupied them from [His] remembrance. They spend the days of their lives with it and shout it in the ears of the negligent [in order to remind them].

15- إِنَّ لِلذِّكْرِ أَهْلًا أَخَذُوهُ مِنَ الدُّنْيَا بَدَلًا، فَلَمْ تَشْغَلْهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَنِ الذِّكْرِ، يَقْطَعُونَ بِهِ أَيَّامَ الْحَيَاةِ، وَيَهْتَفُونَ بِهِ فِي آذَانِ الْغَافِلِينَ.

16. Remembrance is being in the company of the beloved.

16- الذِّكْرُ مُجَالَسَةُ الْمَحْبُوبِ.

17. Remembering [Allah] is the key to intimacy [and nearness with Him].

17- الذِّكْرُ مِفْتَاحُ الْأُنْسِ.

18. The remembrance [of Allah] is a light and guidance.

18- الذِّكْرُ نُورٌ، وَرُشْدٌ.

19. The remembrance [of Allah] is the delight of the lovers.

19- الذِّكْرُ لَذَّةُ الْمُحِبِّينَ.

20. Remembrance of Allah brings comfort [and delight].

20- الذِّكْرُ يَشْرَحُ الصَّدْرَ.

21. Remembrance of Allah is the polishing of visions and illumination of the inner selves.

21. أَلذِّكْرُ جَلَاءُ الْبَصَائِرِ وَنُورُ السَّرَائِرِ.

22. Remembrance [of Allah] is the guidance of the intellects and the enlightenment of the souls.

22. أَلذِّكْرُ هِدَايَةُ الْعُقُولِ، وَتَبْصِيرَةُ النُّفُوسِ.

23. When you see that Allah is making you comfortable with His remembrance, then [know that] He loves you.

23. إِذَا رَأَيْتَ اللَّهَ يُؤْنِسُكَ بِذِكْرِهِ فَقَدْ أَحَبَّكَ.

24. When you see that Allah is making you comfortable with His creation and isolating you from His remembrance, then (know that) He dislikes you.

24. إِذَا رَأَيْتَ اللَّهَ يُؤْنِسُكَ بِخَلْقِهِ، وَيُوحِشُكَ مِنْ ذِكْرِهِ فَقَدْ أَبْغَضَكَ.

25. It is through the remembrance of Allah that mercy descends.

25. بِذِكْرِ اللَّهِ تُسْتَنْزَلُ الرَّحْمَةُ.

26. Through the constant remembrance of Allah, heedlessness is dispelled.

26. بِدَاوِمِ ذِكْرِ اللَّهِ تَنْجَابُ الْغَفْلَةُ.

27. The fruit of remembrance [of Allah] is illumination of the hearts.

27. ثَمَرَةُ الذِّكْرِ اسْتِنَارَةُ الْقُلُوبِ.

28. The best means by which you achieve success in [all] matters is the remembrance of Allah, the Glorified.

28- خَيْرُ مَا اسْتَنْجَحْتَ بِهِ الْأُمُورُ ذِكْرُ اللَّهِ سُبْحَانَهُ.

29. Constant remembrance [of Allah] illuminates the heart and mind.

29- دَوَامُ الذِّكْرِ يُنِيرُ الْقَلْبَ وَالْفِكْرَ.

30. Remembrance of Allah is the light of faith.

30- ذِكْرُ اللَّهِ نُورُ الْإِيمَانِ.

31. Remembrance of Allah is a means of driving away Satan.

31- ذِكْرُ اللَّهِ مَطْرَدَةُ الشَّيْطَانِ.

32. Remembrance of Allah is the practice of the Near Ones.

32- ذِكْرُ اللَّهِ شِيمَةُ الْمُتَّقِينَ.

33. Remembrance of Allah is the polishing of the breasts and the tranquillity of the hearts.

33- ذِكْرُ اللَّهِ جَلَاءُ الصُّدُورِ وَطُمَأْنِينَةُ الْقُلُوبِ.

34. The remembrance of Allah is nourishment for the souls and [being in] the company of the [most] Beloved.

34. ذِكْرُ اللَّهِ قُوَّةٌ لِلنُّفُوسِ وَمُجَالَسَةُ الْمَحْبُوبِ.

35. Remembrance of Allah illuminates the visions and comforts the consciences.

35. ذِكْرُ اللَّهِ يُنِيرُ الْبَصَائِرَ، وَيُؤْنِسُ الضَّمَائِرَ.

36. The remembrance of Allah is what makes matters successful and inner selves illuminated.

36. ذِكْرُ اللَّهِ تُسْتَنْجِحُ بِهِ الْأُمُورُ وَتَسْتَنِيرُ بِهِ السَّرَائِرُ.

37. Remembrance of Allah is the cure for the maladies of the souls.

37. ذِكْرُ اللَّهِ دَوَاءٌ أَعْلَالِ النُّفُوسِ.

38. The remembrance of Allah is a dispeller of hardships (or maladies) and misery.

38. ذِكْرُ اللَّهِ طَارِدُ اللَّوَاءِ (الْأَدْوَاءِ) وَالْبُؤْسِ.

39. Remembrance of Allah is the [principal] asset of every believer and its profit is safety against Satan.

39. ذِكْرُ اللَّهِ رَأْسُ مَالِ كُلِّ مُؤْمِنٍ، وَرَبْحُهُ السَّلَامَةُ مِنَ الشَّيْطَانِ.

40. The remembrance of Allah is the pillar of faith and a protection against Satan.

40. ذِكْرُ اللَّهِ دِعَامَةُ الْإِيمَانِ، وَعِصْمَةٌ مِنَ الشَّيْطَانِ.

41. Remembering Allah [at all times] is the trait of every good-doer and the quality of every believer.

41. ذَكَرُ اللَّهِ سَجِيَّةٌ كُلِّ مُحْسِنٍ، وَشِيْمَةٌ كُلِّ مُؤْمِنٍ.

42. Remembrance of Allah is the joy of every God-wary person and the delight of every possessor of certitude.

42. ذَكَرُ اللَّهِ مَسْرَةٌ كُلِّ مُتَّقٍ، وَلَذَّةٌ كُلِّ مُوقِنٍ.

43. The one who listens to the [remembrance and] glorification of Allah is [himself] a glorifier.

43. سَامِعٌ ذَكَرِ اللَّهِ ذَاكِرٌ.

44. You must espouse the remembrance of Allah for it is surely the light of the heart.

44. عَلَيْكَ بِذِكْرِ اللَّهِ فَإِنَّهُ نُورُ الْقَلْبِ.

45. In the remembrance of Allah there is life for the hearts.

45. فِي الذِّكْرِ حَيَاةُ الْقُلُوبِ.

46. Whoever remembers Allah, He remembers him.

46. مَنْ ذَكَرَ اللَّهَ ذَكَرَهُ.

47. One who remembers Allah is gains insight.

47. مَنْ ذَكَرَ اللَّهَ اسْتَبْصَرَ.

48. Whoever is preoccupied in remembering the people, Allah, the Glorified, cuts him off from His

remembrance.

48. مَنْ اشْتَغَلَ بِذِكْرِ النَّاسِ قَطَعَهُ اللَّهُ سُبْحَانَهُ عَنْ ذِكْرِهِ.

49. Whoever is preoccupied in the remembrance of Allah, Allah makes his remembrance good.

49. مَنْ اشْتَغَلَ بِذِكْرِ اللَّهِ طَيَّبَ اللَّهُ ذِكْرَهُ.

50. Whoever fills his heart with the constant remembrance of Allah, his actions become good [both] in secret and in the open.

50. مَنْ عَمَرَ قَلْبَهُ بِدَوَامِ الذِّكْرِ حَسَنَتْ أَعْمَالُهُ فِي السِّرِّ وَالْجَهْرِ.

51. Whoever remembers Allah, the Glorified, Allah enlivens his heart and illuminates his intellect and his mind.

51. مَنْ ذَكَرَ اللَّهَ سُبْحَانَهُ أَحْيَى اللَّهُ قَلْبَهُ وَنَوَّرَ عَقْلَهُ وَوَلَّيَهُ.

52. One whose remembrance [of Allah] increases, his mind becomes illuminated.

52. مَنْ كَثُرَ ذِكْرُهُ اسْتَنَارَ لُبُّهُ.

53. Constant remembrance [of Allah] is the quality of the friends [of Allah].

53. مُدَاوِمَةُ الذِّكْرِ خُلُصَانُ الْأَوْلِيَاءِ.

54. The constant remembrance [of Allah] is nourishment for the souls and the key to righteousness.

54. مُدَاوِمَةُ الذِّكْرِ قُوَّةُ الْأَرْوَاحِ، وَمِفْتَاحُ الصَّلَاحِ.

55. Do not remember Allah, the Glorified, in a state of inattentiveness, and do not forget Him by being distracted [with the amusements of this world], and remember Him perfectly such that your heart is in agreement with your tongue and your inward is in accordance with your outward; and you will never remember Him with the befitting remembrance until you forget your ego in your remembrance and lose it in your affair [because all your attention is towards Allah].

55. لَا تَذْكُرِ اللَّهَ سُبْحَانَهُ سَاهِيًا، وَلَا تَنْسَهُ لَاهِيًا، وَانْذُرْهُ كَامِلًا، يُوَافِقُ فِيهِ قَلْبُكَ لِسَانَكَ، وَيُطَابِقُ إِضْمَارُكَ إِعْلَانَكَ، وَلَنْ تَذْكُرَهُ حَقِيقَةَ الذِّكْرِ حَتَّى تَنْسَى نَفْسَكَ فِي ذِكْرِكَ، وَتَفْقِدَهَا فِي أَمْرِكَ.

56. There is no guidance like remembrance [and glorification of Allah].

56. لَا هِدَايَةَ كَالذِّكْرِ.

57. The one who remembers Allah is in His Company.

57. ذَاكِرُ اللَّهِ سُبْحَانَهُ مُجَالِسُهُ.

58. The one who remembers Allah is His intimate friend.

58. ذَاكِرُ اللَّهِ مُؤَانِسُهُ.

59. The one who remembers Allah is from the successful ones.

59. ذَاكِرُ اللَّهِ مِنَ الْفَائِزِينَ.

60. One who reminds you [of Allah and the Hereafter] is has surely warned you [against evil].

60. مَنْ ذَكَرَكَ فَقَدْ أُنذَرَكَ.

1. Meaning one who is fondly remembered after his death is like one who is still alive.

الدُّنُوبُ وَالْمَعَاصِي وَأَهْلِهَا Vices and Those who commit them

1. Vices are a disease, and its remedy is seeking forgiveness, and its cure is not repeating [the vices].

1- الدُّنُوبُ الدَّاءُ، وَالِدَوَاءُ الْإِسْتِغْفَارُ، وَالشِّفَاءُ أَنْ لَا تَعُودَ.

2. Taking a sin lightly is worse than committing the sin.

2- تَهْوِينُ الذَّنْبِ أَكْبَرُ مِنْ رُكُوبِ الذَّنْبِ.

3. Giving up sin is difficult, but giving up Paradise is [going to be] more difficult.

3- تَرْكُ الذَّنْبِ شَدِيدٌ، وَأَشَدُّ مِنْهُ تَرْكُ الْجَنَّةِ.

4. Things come to us that seem to be much when we amass them but which we consider to be less when we divide them.

4- تَأْتِينَا أَشْيَاءٌ نَسْتَكْثِرُهَا إِذَا جَمَعْنَاهَا، وَنَسْتَقَلُّهَا إِذَا قَسَمْنَاهَا.

5. Be careful of the sins that lead you to deep trouble the vices that bring the wrath of Allah.

5- إِحْذَرُوا الذُّنُوبَ الْمُورِطَةَ، وَالْعُيُوبَ الْمُسْخِطَةَ.

6. Refrain from desecration of the sacred, for indeed this is the practice of the wicked and the people of depravity and vice.

6- إِيَّاكَ وَأَنْتِهَاكَ الْمَحَارِمَ، فَإِنَّهَا شِيمَةُ الْفُسَّاقِ وَأُولِي الْفُجُورِ، وَالْغَوَايَةِ.

7. Refrain from persistence [in committing vices] for it is surely the gravest of great sins and the worst of offences.

7- إِيَّاكَ وَالْإِصْرَارَ، فَإِنَّهُ مِنْ أَكْبَرِ الْكِبَائِرِ وَأَعْظَمِ الْجَرَائِمِ.

8. Refrain from exposing [your] sins, for this is one of the worst of offences.

8- إِيَّاكَ وَالْمُجَاهِرَةَ بِالْفُجُورِ، فَإِنَّهَا مِنْ أَشَدِّ الْمَآثِمِ.

9. Refrain from vices, for the one who sells the eternal Paradise for a vile sin from the sins of this world is indeed wretched.

9- إِيَّاكَ وَالْمَعْصِيَةَ، فَإِنَّ اللَّئِيمَ (الشَّقِيَّ) مَنْ بَاعَ جَنَّةَ الْمَأْوَى بِمَعْصِيَةٍ دُنْيَا مِنْ مَعَاصِي الدُّنْيَا.

10. Do not take the committing of vices lightly, for verily it will cover you with humiliation in this world and earn you the wrath of Allah in the Hereafter.

10- إِيَّاكَ أَنْ تَسْتَسْهَلَ رُكُوبَ الْمَعَاصِي، فَإِنَّهَا تَكْسُوكَ فِي الدُّنْيَا ذِلَّةً، وَتَكْسِبُكَ فِي الْآخِرَةِ سَخَطَ اللَّهِ.

11. Verily wrongdoings are [like] wild horses that carry their riders on their backs while their bridles have been thrown off, so they take them [straight] into the fire of hell.

11- أَلَا وَإِنَّ الْخَطَايَا خَيْلٌ شُمُسُ حُمُلَ عَلَيْهَا أَهْلُهَا، وَخُلِعَتْ لُجْمُهَا فَأُورِدَتْهُمْ النَّارَ.

12. The greatest misdeed is recommending the vicious.

12- أَكْبَرُ الْأَوْزَارِ تَزْكِيَةُ الْأَشْرَارِ.

13. The worst misdeed is refusing to accept an excuse [that is valid].

13- أَعْظَمُ الْوِزْرِ مَنْعُ قَبُولِ الْعُذْرِ.

14. The worst of sins in the sight of Allah is the sin upon which its doer persists.

14- أَعْظَمُ الذُّنُوبِ عِنْدَ اللَّهِ ذَنْبٌ أَصَرَ عَلَيْهِ عَامِلُهُ.

15. The gravest of sins in the sight of Allah, the Glorified, is the sin which is taken lightly by the one who commits it.

15- أَشَدُّ الذُّنُوبِ عِنْدَ اللَّهِ سُبْحَانَهُ ذَنْبٌ إِسْتَهَانَ بِهِ رَاكِبُهُ.

16. The vice that brings the quickest retribution is oppressing the one who does not oppress you.

16- أَسْرَعُ الْمَعَاصِي عُقُوبَةً أَنْ تَبْغِيَ عَلَى مَنْ لَا يَبْغِي عَلَيْكَ.

17. The vilest of sins is cutting off ties with near relatives and impiety [with one's parents].

17- أَقْبَحُ الْمَعَاصِي قَطِيعَةُ الرَّحِمِ وَالْعُقُوقُ.

18. The gravest of sins is the sin upon which the sinner persists.

18- أَعْظَمُ الذُّنُوبِ ذَنْبٌ أَصَرَ عَلَيْهِ صَاحِبُهُ.

19. Verily the vice with the worst of consequences is error [and misguidance].

19- إِنَّ أَسْوَأَ الْمَعَاصِي مَغَبَّةُ الْغَيِّ.

20. Verily Allah, the Glorified, hates the one who is insolent and bold in committing sins.

20- إِنَّ اللَّهَ سُبْحَانَهُ لَيُبْغِضُ الْوَقِحَ الْمُتَجَرِّئَ عَلَى الْمَاصِي.

21. Indeed one who disobeys Allah is the enemy of Muhammad (s), even if he is the nearest of his relatives.

21- إِنَّ عَدُوَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ عَصَى اللَّهَ وَإِنْ قَرَّبَتْ قَرَابَتُهُ.

22. Verily the clemency shown by Allah, the Most High, despite [your] acts of disobedience has made you bold and has driven you to [do things that will] destroy yourself.

22- إِنَّ حِلْمَ اللَّهِ تَعَالَى عَلَى الْمَعَاصِي جَرَأَكَ، وَبِهَلَكَةِ نَفْسِكَ أَغْرَاكَ.

23. Persistence [in sinning] is the practice of the depraved.

23- الْإِصْرَارُ شِيمَةُ الْفُجَّارِ.

24. Persistence [in sinning] leads one to hellfire.

24- الْإِصْرَارُ يُوجِبُ النَّارَ.

25. The one who openly declares his sin is an advertiser [of his disobedience to Allah].

25. الْمُعْلِنُ بِالْمَعْصِيَةِ مُجَاهِرٌ.

26. Disobedience [to Allah] is the negligence of the vicious (or the weak).

26. الْمَعْصِيَةُ تُفْرِيطُ الْفَجْرَةَ (الْعَجْزَةَ).

27. Sin prevents the one's supplication from being answered.

27. الْمَعْصِيَةُ تَمْنَعُ الْإِجَابَةَ.

28. Persistence [in sinning] is the worst of ideas.

28. الْإِصْرَارُ شَرُّ الْأَرَءِ.

29. Persistence [in sinning] is the gravest of sins.

29. الْإِصْرَارُ أَعْظَمُ حَوْبَةً.

30. Persistence [in sinning] is the trait of the doomed.

30. الْإِصْرَارُ سَجِيَّةُ الْهَلْكِ.

31. Retribution is the fruit of misdeeds.

31. الْعِقَابُ ثَمَارُ السَّيِّئَاتِ.

32. Persistence [in sinning] brings [divine] wrath.

32. الْمَعْصِيَةُ تَمْنَعُ الْإِجَابَةَ.

33. Disobedience [to Allah] brings retribution.

33. الْإِصْرَارُ يَجْلِبُ النَّقْمَةَ.

34. Returning to sin [and repeating it] is persistence [in sinning].

34. الْمَعْصِيَةُ تَجْتَلِبُ الْعُقُوبَةَ.

35. Persistence [in sinning] is the gravest sin and the quickest in [bringing] retribution.

35. الْمُعَاوَدَةُ إِلَى الذَّنْبِ إِصْرَارٌ.

36. Keeping away from vices is more important [and better] than earning good deeds.

36. الْإِصْرَارُ أَكْبَرُ حَوِيَّةً، وَأَسْرَعُ عُقُوبَةً.

37. If you must, by all means, be pure, then purify yourselves from vices of the hearts.

37. إِجْتِنَابُ السَّيِّئَاتِ أَوْلَى مِنْ اكْتِسَابِ الْحَسَنَاتِ.

38. If you must, by all means, be clean, then clean yourselves from the filth of flaws and vices.

38. إِنْ كُنْتُمْ لَامُحَالَةً مُتَنَزِّهِينَ، فَتَنَزَّهُوا عَنِ مَعَاصِي الْقُلُوبِ.

39. If you purify yourselves from vices, Allah will love you.

39- إِنْ كُنْتُمْ لَا مُحَالَةَ مُتَطَهِّرِينَ، فَتَطَهَّرُوا مِنْ دَنَسِ الْعُيُوبِ وَالذُّنُوبِ.

40. Verily if you keep away from vices you will attain elevated ranks.

40- إِنْ تَنَزَّهُوا عَنِ الْمَعَاصِي يُحِبِّبْكُمْ اللَّهُ.

41. The bane of obedience is insubordination.

41- إِنَّكَ إِنْ اجْتَنَبْتَ السَّيِّئَاتِ نَلْتَ رَفِيعَ الدَّرَجَاتِ.

42. When you commit a sin then be remorseful for it.

42- آفَةُ الطَّاعَةِ الْعِصْيَانُ.

43. It is through disobedience [to Allah] that wretchedness comes about.

43- إِذَا قَارَفْتَ ذَنْبًا فَكُنْ عَلَيْهِ نَادِمًا.

44. Through disobedience [to Allah] the [gate of] hellfire is closed for the aberrant [and they are unable to escape it].

44- بِالْمَعْصِيَةِ تَكُونُ الشَّقَاءُ.

45. How evil an action disobedience [to Allah] is!

45- بِالْمَعْصِيَةِ تُؤْصَدُ النَّارُ لِلْغَاوِينَ.

46. Avoid disobeying Allah and you will be successful.

46. بِئْسَ الْعَمَلُ الْمَعْصِيَةُ.

47. Guard yourself against sins and restrain yourselves from them, for indeed, wretched is the one who gives them free rein.

47. تَوَقَّ مَعَاصِيَ اللَّهِ تَفْلِحَ.

48. Exalted is Allah, the Mighty, [yet] how lenient is He! And you are lowly and weak yet how bold you are in your disobedience to Him!

48. تَوَقُّوا الْمَعَاصِيَ، وَاحْبِسُوا أَنْفُسَكُمْ عَنْهَا، فَإِنَّ الشَّقِيَّ مَنْ أَطْلَقَ فِيهَا عِنَانَهُ.

49. The sweetness of sin is spoilt by the pain of retribution.

49. تَعَالَى اللَّهُ مِنْ قَوِيٍّ مَا أَحْلَمَهُ، وَتَوَاضَعَتْ مِنْ ضَعِيفٍ مَا أَجْرَأَكَ عَلَى مَعَاصِيهِ.

50. The outcome of sins is loss [and destruction].

50. حَلَاوَةُ الْمَعْصِيَةِ يُفْسِدُهَا أَلِيمُ الْعُقُوبَةِ.

51. Many a great sin of yours is deemed by you as [being] small.

51. حَاصِلُ الْمَعَاصِي التَّلَفُ.

52. The one who embarks upon sin, his [final] abode is hellfire.

52. رَبُّ كَبِيرٍ مِنْ ذَنْبِكَ تَسْتَصْغِرُهُ.

53. Submission to sin is the trait of the doomed.

53- رَاكِبُ الْمَعْصِيَةِ مَثْوَاهُ النَّارُ.

54. I am amazed at the person who knows the severity of Allah's retribution and [yet] he still continues being persistent [in sinning].

54- طَاعَةُ الْمَعْصِيَةِ سَجِيَّةُ الْهَلْكِ.

55. The companion of vices is the hostage of [his] misdeeds.

55- عَجِبْتُ لِمَنْ عَلِمَ شِدَّةَ انْتِقَامِ اللَّهِ مِنْهُ وَهُوَ مُقِيمٌ عَلَى الْإِصْرَارِ.

56. For every evil act there is punishment.

56- قَرِينُ الْمَعَاصِي رَهِينُ السَّيِّئَاتِ.

57. For the one who is bold in [committing] sins there are retributions from the chastisement of Allah, the Glorified.

57- لِكُلِّ سَيِّئَةٍ عِقَابٌ.

58. If Allah, the Glorified, had not forbidden that which He has ordained as unlawful, it would have [still] been mandatory for the intelligent one to keep away from it.

58- لِلْمُجْتَرِي عَلَى الْمَعَاصِي نَقَمٌ مِنْ عَذَابِ اللَّهِ سُبْحَانَهُ.

59. Rejoicing in vices is uglier than committing them.

59. لَوْ لَمْ يَنْهَ اللَّهُ سُبْحَانَهُ عَنْ مَحَارِمِهِ لَوْجَبَ أَنْ يَجْتَنِبَهَا الْعَاقِلُ.

60. Is there any place of protection or shelter, or any sanctuary or asylum, or any place to flee or return back to?

60. أَلْتَبَجُّ بِالْمَعَاصِي أَقْبَحُ مِنْ رُكُوبِهَا.

61. Do not persist in that which is followed by sin.

61. هَلْ مِنْ خَلَاصٍ أَوْ مَنَاصٍ أَوْ مَلَاذٍ أَوْ مَعَاذٍ أَوْ فِرَارٍ أَوْ مَحَارٍ.

62. Do not tear your veils [of innocence] in front of the One who knows your secrets.

62. لَا تُصِرَّ عَلَى مَا يُعَقِّبُ الْإِثْمَ.

63. Do not undertake acts of disobedience to Allah, the Glorified, and act with obedience to Him, as this will be a provision for you [in the Hereafter].

63. لَا تَهْتَكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ.

64. Never belittle the small sins, for they are indeed dangerous [and destructive]; and one who is surrounded by his belittled [sins] is destroyed by them.

64. لَا تَعَرِّضْ لِمَعَاصِي اللَّهِ سُبْحَانَهُ، وَاعْمَلْ بِطَاعَتِهِ يَكُنْ لَكَ ذُخْرًا.

65. Those who remain behind [in this world after others have passed away before them] do not stop from committing sins.

65. لَا تُحَقِّرَنَّ صَغَائِرَ الْآثَامِ، فَإِنَّهَا الْمَوْبِقَاتُ، وَمَنْ أَحَاطَتْ بِهِ مُحَقَّرَاتُهُ أَهْلَكَتُهُ.

66. There is no vice greater than persistence [in sinning].

66. لَا يَرَعَوِي الْبَاقُونَ اجْتِرَامًا.

67. There is no vice greater than rejoicing in acts of depravity.

67. لَا وِزْرَ أَكْثَمُ مِنَ الْإِصْرَارِ.

68. One who is persistent in his sin shows audacity in front of the wrath of his Lord.

68. لَا وِزْرَ أَكْثَمُ مِنَ التَّبَجُّجِ بِالْفُجُورِ.

69. Whoever takes pleasure in the disobedience of Allah is made to suffer utter humiliation by Allah.

69. مَنْ أَصْرَّ عَلَى ذَنْبِهِ اجْتَرَى عَلَى سَخَطِ رَبِّهِ.

70. One whose sins increase, his disparagement becomes necessary.

70. مَنْ تَلَذَّذَ بِمَعَاصِي اللَّهِ أَوْرَثَهُ اللَّهُ ذُلًّا.

71. Neither are blessings taken away from you nor are you deprived of any comforts of life but because of the sins that you commit, and Allah is not unjust to the Servants.

71. مَنْ كَثُرَتْ مَعْصِيَتُهُ وَجَبَتْ إِهَانَتُهُ.

72. None of the acts of disobedience to Allah, the Glorified, come about except in [the garb of] desire.

72. مَا زَالَتْ عَنْكُمْ نِعْمَةٌ وَلَا غَضَارَةٌ عَيْشٍ إِلَّا بِذُنُوبٍ اجْتَرَحْتُمُوهَا، وَمَا اللَّهُ

بِظَلَامٍ لِلْعَبِيدِ.

73. Constant sinning cuts [one's] sustenance.

73. مَا مِنْ شَيْءٍ مِنْ مَعْصِيَةِ اللَّهِ سُبْحَانَهُ يَأْتِي إِلَّا فِي شَهْوَةٍ.

74. Openly [and boldly] sinning in front of Allah [without any shame] hastens [divine] retributions.

74. مُدَاوِمَةُ الْمَعَاصِي تَقْطَعُ الرِّزْقَ.

75. We seek refuge with Allah from the evils of the intellect (or from evil actions) and the ugliness of errors, and from Him do we seek assistance [against all this].

75. مُجَاهَرَةٌ بِاللَّهِ سُبْحَانَهُ بِالْمَعَاصِي تُعَجِّلُ النَّقْمَ.

76. Far be it! You have not feigned ignorance except because of what has passed before you of mistakes and sins.

76. نَعُوذُ بِاللَّهِ مِنْ سَيِّئَاتِ الْعَقْلِ (الْعَمَلِ) وَقُبْحِ الزَّلَلِ وَبِهِ نَسْتَعِينُ.

77. Every disobedient one is a sinner.

77. هِيَئَاتَ مَا تَنَاقَرْتُمْ إِلَّا لِمَا قَبْلَكُمْ مِنَ الْخَطَايَا وَالذُّنُوبِ.

78. Whoever disobeys Allah, his status gets lowered.

78. كُلُّ عَاصٍ مُتَأَتِّمٍ.

79. Woe be to the sinner, how ignorant he is and how much of his share he has relinquished!

79- مَنْ عَصَى اللَّهَ ذَلَّ قَدْرُهُ.

80. Woe to the one who is afflicted with disobedience, deprivation and abandonment.

80- وَيَحِ الْعَاصِي مَا أَجْهَلُهُ وَعَنْ حَظِّهِ مَا أَعْدَلُهُ.

81. Rushing into vices causes [one to face] the chastisement of hellfire.

81- وَيَلُ لِمَنْ بُلِيَ بِعِصْيَانٍ وَحِرْمَانٍ وَخِذْلَانٍ.

82. When committing sins, recall how the pleasures will [soon] end and the consequences that follow will remain.

82- أَلْتَهَجُّمُ عَلَى الْمَعَاصِي يُوجِبُ عِقَابَ النَّارِ.

83. Be wary of the sins done in seclusion, for indeed the Witness (to it) is the Judge.

83- أَذْكُرُوا عِنْدَ الْمَعَاصِي زَهَابَ اللَّذَاتِ، وَبَقَاءَ التَّبَعَاتِ.

84. Caution, caution O listener! Strive, strive O intelligent one! None can inform you like the One who is all-aware.

84- اتَّقُوا مَعَاصِيَ الْخَلَوَاتِ فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.

85. I am amazed at the one who avoids the food that could harm him, how does he not avoid the sin that would bring painful chastisement?!

85. أَلْحَذَرَ أَلْحَذَرَ أَيُّهَا الْمُسْتَمِعُ، وَالْجِدَّ أَجِدَّ أَيُّهَا الْعَاقِلُ، وَلَا يَنْبُكَ مِثْلُ خَيْرٍ.

86. Vice is the endeavour of the filthy.

86. عَجِبْتُ لِمَنْ يَحْتَمِي الطَّعَامَ لِأَذِيَّتِهِ كَيْفَ لَا يَحْتَمِي الذَّنْبَ لِأَلِيمِ عُقُوبَتِهِ.

87. How bad a leash is the leash of vices!

87. الْمَعْصِيَةُ هَمَّةُ الْأَرْجَاسِ.

88. In every evil act there is retribution.

88. بِئْسَ الْقِلَادَةُ قِلَادَةُ الْآثَامِ.

89. The one who sins knowingly does not deserve pardon.

89. فِي كُلِّ سَيِّئَةٍ عُقُوبَةٌ.

90. Denial [of sin] is persistence [in it].

90. الْمَذْنِبُ عَلَى بَصِيرَةٍ غَيْرُ مُسْتَحِقٍّ لِلْعَفْوِ.

91. The one who sins without knowing is free from sin.

91. الْإِنْكَارُ إِصْرَارٌ.

92. The weapon of the sinner is repentance.

92. الْمُذْنِبُ عَنْ غَيْرِ عِلْمٍ بَرِيءٌ مِنَ الذَّنْبِ.

93. A sinner who confesses his sin is better than the obedient one who is proud of his action.

93. سِلَاحُ الْمُذْنِبِ الْإِسْتِغْفَارُ.

94. Do not dishearten a sinner, for how many a person who is occupied with his sin ends up being forgiven, and how many a person has embarked on a virtuous action which he corrupts at the end of his life and winds up in the fire of hell.

94. عَاصٍ يُقَرُّ بِذَنْبِهِ خَيْرٌ مِنْ مُطِيعٍ يَفْتَخِرُ بِعَمَلِهِ.

95. لَا تُؤَيِّسَنَّ مُذْنِبًا فَكَمْ عَاكِفٌ عَلَى ذَنْبِهِ خُتِمَ لَهُ بِالْمَغْفِرَةِ، وَكَمْ مُقْبِلٌ عَلَى عَمَلٍ هُوَ مُفْسِدٌ لَهُ خُتِمَ لَهُ فِي آخِرِ عُمُرِهِ بِالنَّارِ.

Divulgence [of Secrets] الإِذَاعَةُ

1. Divulgence [of secrets] is [and act of] disloyalty

1. الإِذَاعَةُ خِيَانَةٌ.

2. Divulgence [of secrets] is the practice of the others [and not of the believers].

2. الإِذَاعَةُ شِيْمَةُ الْأَغْيَارِ.

The Compassionate الرَّؤُفُ

1. What an excellent person the compassionate one is!

1- نِعَمَ الْمَرْءِ الرَّؤْفُ (المعروف).

Opinions and the Opinoned1 الرأي والآراء والمستبد بالرأي

1. Restrict your opinion to that which is necessary and you will be safe; avoid entering into that which does not concern you and you will be honoured.

1- أَقْصِرْ رَأْيَكَ عَلَى مَا يَلْزِمُكَ تَسْلَمَ، وَدَعِ الْخَوْضَ فِيمَا لَا يَعْنِيكَ تَكْرُمَ.

2. Churn the opinion [like] the churning of a water-skin, and the outcome will be the most pertinent of opinions.

2- إِمْخَضُوا الرَّأْيَ مَخْضَ السِّقَاءِ، يُنْتِجُ سَدِيدَ الْآرَاءِ.

3. The closest of opinions to reason will be the furthest of them from vain desire.

3- أَقْرَبُ الْآرَاءِ مِنَ النَّهْيِ أَبْعَدُهَا مِنَ الْهَوَى.

4. The ones who possess most pertinent opinions are those who have experience.

4- أَمْلَكَ النَّاسِ لِسِدَادِ الرَّأْيِ كُلُّ مُجَرَّبٍ.

5. The person with the best opinion is he who does not consider himself needless of the counsel of an advisor.

5- أَفْضَلُ النَّاسِ رَأْيًا مَنْ لَا يَسْتَعْنِي عَنْ رَأْيِ مُشِيرٍ.

6. The best opinion is one which neither causes opportunities to be wasted nor brings about distress.

6- أَفْضَلُ الرَّأْيِ مَا لَمْ يُفْتِ الْفُرْصَ، وَلَمْ يُورِثِ الْغُصَصَ.

7. Indeed your opinion cannot encompass everything, so leave it for the important [issues].

7- إِنَّ رَأْيَكَ لَا يَتَّسِعُ لِكُلِّ شَيْءٍ، فَفَرِّغْهُ لِلْمُهْمِّ.

8. The [right] opinion is [acquired] by protecting secrets.

8- الرَّأْيُ بِتَحْصِينِ الْأَسْرَارِ.

9. Through correct opinion (or prudence), ones judiciousness is strengthened.

9- بِإِصَابَةٍ (بِأَصَالَةٍ) الرَّأْيِ يَقْوَى الْحَزْمُ.

10. The best of opinions is the furthest of them from vain desire and the closest of them to pertinence.

10- خَيْرُ الْأَرَاءِ أْبْعَدُهَا عَنِ الْهَوَى، وَأَقْرَبُهَا مِنَ السَّدَادِ.

11. Hidden opinions are revealed through consultation.

11- خَوَافِي الْأَرَاءِ تَكْشِفُهَا الْمُشَاوَرَةُ.

12. The opinion of an elderly person is more beloved to me than the fortitude [and bravery] of a youth.

12- رَأْيُ الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ جَلْدِ الْغُلَامِ.

13. A person's opinion is the gauge of his intelligence.

13- رَأْيُ الرَّجُلِ مِيزَانُ عَقْلِهِ.

14. The opinion of an intelligent person saves.

14- رَأْيُ الْعَاقِلِ يُنْجِي.

15. The opinion of an ignorant person destroys.

15- رَأْيُ الْجَاهِلِ يُرْدِي.

16. The opinion of a person is in accordance with his experience.

16- رَأْيُ الرَّجُلِ عَلَى قَدْرِ تَجْرِبَتِهِ.

17. Erroneous opinion annihilates the kingdom and heralds destruction.

17- زَلَّةُ الرَّأْيِ تَأْتِي عَلَى الْمُلْكِ وَتُؤْذِنُ بِالْهَلْكِ.

18. The most evil of opinions is that which goes against the laws of Islam.

18- شَرُّ الْأَرْأَاءِ مَا خَالَفَ الشَّرِيعَةَ.

19. The validity of an opinion is [measured] by the sincerity of the adviser.

19- صَلَاحُ الرَّأْيِ بِنُصْحِ الْمُسْتَشِيرِ.

20. Correct opinion saves [one] from errors.

20- صَوَابُ الرَّأْيِ يُؤْمِنُ الزَّلَلَ.

21. Correct opinion [and decision] comes with [the coming of] power and it vanishes with its disappearance.

21- صَوَابُ الرَّأْيِ بِالدُّوَلِ وَيَذْهَبُ بِذَهَابِهَا.

22. Correct opinion is [derived] through careful consideration.

22- صَوَابُ الرَّأْيِ بِإِجَالَةِ الْأَفْكَارِ.

23. Misguided opinion corrupts the goals.

23- ضَلَّةُ الرَّأْيِ تُفْسِدُ الْمَقَاصِدَ.

24. Determination [and resolve] is proportionate to the strength of one's opinion.

24- عَلَى قَدْرِ الرَّأْيِ تَكُونُ الْعَزِيمَةُ.

25. Indeed the lone opinion [without any consultation] may be erroneous.

25- قَدْ يَزِلُّ الرَّأْيُ الْفَذُّ.

26. Indeed one who thinks his opinion is sufficient [and does not seek advice] has taken a [huge] risk.

26- قَدْ خَاطَرَ مَنْ اسْتَعْنَى بِرَأْيِهِ.

27. One who is ignorant of the different opinions is incapacitated by ruses [and is unable to decide on the correct course].

27- مَنْ جَهَلَ وُجُوهُ الآرَاءِ أُعْيَتُهُ الْحَيْلُ.

28. One who fails to apply the [correct] opinion becomes disconcerted.

28- مَنْ أَضَاعَ الرَّأْيَ إِرْتَبَكَ.

29. One who acts on the [correct] opinion, benefits [from it].

29- مَنْ أَعْمَلَ الرَّأْيَ غَنِمَ.

30. One whose opinions are weak, his enemies become stronger.

30- مَنْ ضَعُفَتْ آرَاؤُهُ قَوِيَتْ أَعْدَاؤُهُ.

31. One who is impressed by his [own] opinions is defeated by his enemies.

31- مَنْ أَعْجَبَتْهُ آرَاؤُهُ غَلَبَتْهُ أَعْدَاؤُهُ.

32. One who admires his [own] opinion is overwhelmed (or destroyed) by incompetence.

32- مَنْ أَعْجَبَ بِرَأْيِهِ مَلَكَهُ (أَهْلَكَهُ) الْعَجْزُ.

33. Do not become opinionated [and headstrong], for the one who is opinionated is destroyed.

33 - لَا تَسْتَبِدَّ بِرَأْيِكَ، فَمَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ.

34. Do not use opinion [and conjecture] in that which is neither perceived by sight nor penetrated by thought.

34. لَا تَسْتَعْمِلُوا الرَّأْيَ فِيمَا لَا يُدْرِكُهُ الْبَصَرُ، وَلَا تَتَخَلَّلُ فِيهِ الْفِكْرُ.

35. One who is not obeyed has no opinion.

35. لَا رَأْيَ لِمَنْ لَا يُطَاعُ.

36. One who is content with his [own] opinion is indeed doomed.

36. مَنْ قَنَعَ بِرَأْيِهِ فَقَدْ هَلَكَ.

37. When one is opinionated, it becomes easy for his enemies to defeat him.

37. مَنْ اسْتَبَدَّ بِرَأْيِهِ خَفَّتْ وَطْأَتُهُ عَلَى أَعْدَائِهِ.

38. One who takes the different opinions into consideration recognizes the points of error.

38. مَنْ اسْتَقْبَلَ وُجُوهُ الْأَرَءِ عَرَفَ مَوَاقِعَ الْخَطَاءِ.

39. One who is opinionated has endangered and imperilled [himself].

39. مَنْ اسْتَبَدَّ بِرَأْيِهِ خَاطَرَ وَغَرَّرَ.

40. The opinionated one falls into error and blunder.

40. الْمُسْتَبَدُّ مُتَهَوِّرٌ فِي الْخَطَاءِ وَالْغَلْطِ.

41. Indeed the opinionated one has made an error [by not considering the other opinions].

41. قَدْ أَخْطَأَ الْمُسْتَبِدُّ.

42. One who is opinionated [and headstrong] slips.

42. مَنْ اسْتَبَدَّ بِرَأْيِهِ زَلَّ.

43. Being opinionated will make you slip and will cause you to fall into an abyss.

43. الْإِسْتِبْدَادُ بِرَأْيِكَ يُزَلُّكَ، وَيُهَوِّرُكَ فِي الْمَهَاوِي.

44. How bad a disposition opinionatedness [and arbitrariness] is!

44. بِئْسَ الْإِسْتِعْدَادُ الْإِسْتِبْدَادُ.

1. Literally translated as: one who stubbornly holds on to his own opinion without considering the opinions of others.

Showing Off الرياء والمُرَائِي

1. The outside of the one who shows off is beautiful but his inside is sickly.

1- الْمُرَائِي ظَاهِرُهُ جَمِيلٌ، وَبَاطِنُهُ عَلِيلٌ.

2. Work without seeking to show off or for the sake of renown, for indeed the one who works for other than Allah is left by Allah to the one whom he worked for.

2- اِعْمَلُوا فِي غَيْرِ رِيَاءٍ وَلَا سُمْعَةٍ، فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكِلْهُ اللَّهُ سُبْحَانَهُ إِلَى مَنْ عَمِلَ لَهُ.

3. Showing off is [a form of] ascribing partners [to Allah].

3- الرِّياءُ إِشْرَاقٌ.

4. The bane of worship is showing off.

4- آفةُ العِبادةِ الرِّياءُ.

5. The smallest amount of showing off is polytheism.

5- يَسِيرُ الرِّياءِ شِرْكٌ.

6. The words of the one who shows off are beautiful, but in his heart there is an internal disease.

6- لِسَانُ المُرَائِي جَمِيلٌ، وَفِي قَلْبِهِ الدَّاءُ الدَّخِيلُ.

Profit and Gain الرباح والرابح

1. Many a profit turns back into loss.

1- رُبَّ رِبَاحٍ (أرباح تؤول) يؤولُ إلى خُسْرانٍ.

2. The gainer is one who has sold this world for the Hereafter and has exchanged the transient for the eternal.

2- الرّابِحُ مَنْ باعَ الدُّنْيَا بِالْآخِرَةِ، وَاسْتَبَدَلَ بِالْأَجَلَةِ عَنِ العاجِلَةِ.

الرجاء من الله وغيره Hope in [The Mercy of] Allah and [in] others

1. Keep all your hope for Allah, the Glorified, and do not have hope [in] anyone other than Him, for indeed no one has hoped in other than Allah, the Exalted, but that he has been disappointed.

1- اجْعَلُوا كُلَّ رَجَائِكُمْ لِلَّهِ سُبْحَانَهُ، وَلَا تَرْجُوا أَحَدًا سِوَاهُ فَإِنَّهُ مَا رَجَا أَحَدٌ غَيْرَ
اللَّهِ تَعَالَى إِلَّا خَابَ.

2. The greatest affliction is the severance of hope.

2- أَعْظَمُ الْبَلَاءِ انْقِطَاعُ الرَّجَاءِ.

3. Hope in the mercy of Allah brings more success.

3- الرَّجَاءُ لِرَحْمَةِ اللَّهِ أَنْجَحُ.

4. Verily, if you have hope in Allah you will attain your hopes, but if you have hope in other than Allah then your hopes and aspirations will be frustrated.

4- إِنَّكُمْ إِنْ رَجَوْتُمْ اللَّهَ بَلَّغْتُمْ آمَالَكُمْ، وَإِنْ رَجَوْتُمْ غَيْرَ اللَّهِ خَابَتْ أَمَانِيكُمْ
وَأَمَالُكُمْ.

5. Many a hope leads to deprivation.

5- رَبِّ رَجَاءٌ يُؤَدِّي إِلَى حِرْمَانٍ.

6. Many a frustrated hope is brought about by a false aspiration.

6- رَبِّ رَجَاءٌ خَائِبٌ لِأَمَلٍ كَاذِبٍ.

7. Be closer to that which you do not hope for than [you are to] that which you hope for.

7- كُنْ لِمَا لَا تَرْجُو أَقْرَبُ مِنْكَ لِمَا تَرْجُو.

8. For every absence, there is a return.

8- لِكُلِّ غَيْبَةٍ إِيَابٌ.

9. At times the distant may come close and the close may become distant.

9- لَرِيْمًا قَرُبَ الْبَعِيدُ وَبَعَدَ الْقَرِيبُ.

10. When one has hope in you, [then] do not disappoint his hope.

10- مَنْ رَجَاكَ فَلَا تُخَيِّبْ أَمَلَهُ.

11. When one is not known to have a generous nature, [then] do not have hope in him.

11- مَنْ لَمْ تَعْرِفِ الْكَرَمَ مِنْ طَبَعِهِ فَلَا تَرْجُهُ.

12. Who would have hope in your kindness when you have cut off ties with your near relatives?!

12- مَنْ ذَا الَّذِي يَرْجُو فَضْلَكَ إِذَا قَطَعْتَ ذَوِي رَحِمِكَ.

13. Whoever makes Allah, the Glorified, the refuge of his hopes, He will suffice him in his religious and worldly affairs.

13- مَنْ جَعَلَ اللَّهَ سُبْحَانَهُ مَوْئِلَ رَجَائِهِ كَفَاهُ أَمْرَ دِينِهِ وَدُنْيَاهُ.

14. When one takes himself to be lowly, [then] do not expect [or hope] for any good from him.

14- مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَلَا تَرْجُ خَيْرَهُ.

15. One who does no evil to others, [then] expect good from him.

15- مَنْ كَفَّ شَرَّهُ فَارْجُ خَيْرَهُ.

16. Do not have hope [or expectation] except from your Lord.

16- لَا تَرْجُ إِلَّا رَبَّكَ.

17. Do not hope in that which will cause you to receive rebuke for your hope.

17- لَا تَرْجُ مَا تُعَنَّفُ بِرَجَائِكَ.

18. Do not risk anything with the hope of getting more than it.

18- لَا تُخَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرِ مِنْهُ.

19. Never have hope in the favour of one who makes you feel obliged, and do not rely upon the fool and the traitor.

19- لَا تَرْجُونَ فَضْلَ مَنْآنٍ، وَلَا تَأْتَمِنِ الْأَحْمَقَ وَالْخَوَّانَ.

20. Aba Dharr! Indeed you got angry for the sake of Allah so have hope in the One whom you got angry for. Indeed the people feared you in the matter of their world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them with that which you feared them for. How needy they are for that which you dissuade them from and how needless you are of that

which they deny you. Even if the skies and the earth were closed to an individual and [then] he feared Allah, Allah would most certainly open a way for him in them. So let nothing give you comfort but the truth and let nothing distress you except falsehood. If you would have accepted their world [and its attractions] they would have loved you, and if you had shared in it they would have given you asylum.

20 - يا أَبَاذَرٍّ إِنَّكَ (إِنْ) غَضِبْتَ لِلَّهِ فَارْجُ مَنْ غَضِبْتَ لَهُ، إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ وَخَفْتَهُمْ عَلَى دِينِكَ، فَاتْرُكْ فِي أَيْدِيهِمْ مَا خَافُوكَ عَلَيْهِ، وَاهْرُبْ مِنْهُمْ بِمَا خَفْتَهُمْ عَلَيْهِ، فَمَا أَحْوَجَهُمْ إِلَى مَا مَنَعْتَهُمْ، وَمَا أَغْنَاكَ عَمَّا مَنَعُوكَ، وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا عَلَى عَبْدٍ رَتَقًا ثُمَّ اتَّقَى اللَّهَ لَجَعَلَ لَهُ مِنْهُمَا مَخْرَجًا، فَلَا يُؤْنِسُنَا إِلَّا الْحَقُّ، وَلَا يُوحِشُنَا إِلَّا الْبَاطِلُ، فَلَوْ قَبِلْتَ دُنْيَاهُمْ لِأَحْبُوكَ، وَلَوْ قَرَضْتَ مِنْهَا لِأَمْنُوكَ.

Mercy and Compassion الرَّحْمَةُ وَالرَّحْمَةُ

1. By showing compassion, [divine] mercy descends.

1- بِبَذْلِ الرَّحْمَةِ تُسْتَنْزَلُ الرَّحْمَةُ.

2. Being compassionate to the weak brings down [divine] mercy.

2- رَحْمَةُ الضُّعْفَاءِ تَسْتَنْزِلُ الرَّحْمَةَ.

3. Showing compassion to one who does not show compassion [to others] prevents [divine] mercy, and sparing one who does not spare others destroys the nation.

3- رَحْمَةُ مَنْ لَا يَرْحَمُ تَمْنَعُ الرَّحْمَةَ، وَاسْتِيقَاءُ مَنْ لَا يُبْقِي يَهْلِكُ الْأُمَّةَ.

4. I am amazed at the one who hopes for the mercy of one who is above him, how can he not show compassion to the one who is below him?!

4. عَجِبْتُ لِمَنْ يَرْجُو رَحْمَةً مِنْ فَوْقَهُ كَيْفَ لَا يَرْحَمُ مَنْ دُونَهُ.

5. Make your heart feel compassion for all people and [show] kindness towards them, [and] do not oppress them or terrorize them.

5. أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِجَمِيعِ النَّاسِ وَالْإِحْسَانَ إِلَيْهِمْ تَنْلُهُمْ حَيْفًا وَلَا تَكُنْ عَلَيْهِمْ سَيْفًا.

6. The most deserving of [showing] mercy among the people is the one who is most in need of it [himself].

6. أَوْلَى النَّاسِ بِالرَّحْمَةِ الْمُحْتَاجِ إِلَيْهَا.

7. The best thing that draws forth mercy is having compassion for all people [in your heart].

7. أَبْلَغُ مَا تَسْتَدِرُّ بِهِ الرَّحْمَةَ أَنْ تُضْمَرَ لِجَمِيعِ النَّاسِ الرَّحْمَةَ.

8. When you are incapable of helping the weak [and needy] then let your compassion encompass them.

8. إِذَا عَجَزَ عَنِ الضُّعْفَاءِ نَيْلُكَ فَلْتَسَعَهُمْ رَحْمَتُكَ.

9. Just as you show mercy, mercy will be shown to you.

9. كَمَا تَرْحَمُ تُرْحَمُ.

10. One who shows no mercy will be shown no mercy.

10. مَنْ لَمْ يَرْحَمْ لَمْ يُرْحَمْ.

11. One who shows no mercy to the people, Allah will withhold His mercy from him.

11- مَنْ لَمْ يَرْحَمْ النَّاسَ مَنَعَهُ اللَّهُ رَحْمَتَهُ.

12. One in whose heart there exists no mercy, meets less of it (mercy) when he needs it.

12- مَنْ لَمْ تَسْكُنِ الرَّحْمَةُ قَلْبَهُ قَلَّ لِقَاؤُهَا لَهُ عِنْدَ حَاجَتِهِ.

13. One who shows mercy is shown mercy.

13- مَنْ تَرَحَّمَ رُحِمَ.

14. It is by the honourable that mercy is shown.

14- مِنَ الْكِرَامِ تَكُونُ الرَّحْمَةُ.

15. One of the surest means of intelligence is showing mercy to the ignorant.

15- مِنْ أَوْكَدِ أَسْبَابِ الْعَقْلِ رَحْمَةُ الْجُهَالِ.

الأرحام وصلتها وقطيعتها Near Relatives and Keeping or Cutting off Ties with Them

1. By keeping ties with near relatives, blessings flow forth [abundantly].

1- بِصِلَةِ الرَّحِمِ تَسْتَدِرُّ النَّعْمُ.

2. By cutting off ties with near relatives, [divine] retributions are brought down.

2. بِقَطِيعَةِ الرَّحِمِ تُسْتَجَلَبُ النِّقْمُ.

3. The kindness of a person towards his near relatives is a [form of] charity.

3. بُرُّ الرَّجُلِ ذَوِي رَحِمِهِ صَدَقَةٌ.

4. The protection of blessings is in keeping ties with near relatives.

4. حِرَاسَةُ النِّعَمِ فِي صِلَةِ الرَّحِمِ.

5. The descending of [divine] retributions is in cutting off ties with near relatives.

5. حُلُولُ النِّقْمِ فِي قَطِيعَةِ الرَّحِمِ.

6. Many a near relative is farther away than one who is distant [or unrelated].

6. رُبُّ قَرِيبٍ أْبْعَدُ مِنْ بَعِيدٍ.

7. Many ties are better to cut off than to keep.

7. رُبُّ مُوَاصَلَةٍ خَيْرٌ مِنْهَا الْقَطِيعَةُ.

8. Sometimes [certain] ties may result in heavy burdens [and obligations].

8. رُبُّ مُوَاصَلَةٍ أَدَّتْ إِلَى تَثْقِيلٍ.

9. Keeping ties with near relatives makes blessings flow forth and repels calamities.

9. صِلَةُ الرَّحِمِ تُدْرِ النِّعَمَ وَتَدْفَعُ النِّقَمَ.

10. Keeping ties with near relatives is one of the best practices.

10. صِلَةُ الرَّحِمِ مِنْ أَحْسَنِ الشَّيَمِ.

11. Keeping ties with near relatives makes the numbers grow and multiplies the blessings.

11. صِلَةُ الرَّحِمِ مَنْمَأَةٌ لِلْعَدَدِ مَثْرَأَةٌ لِلنِّعَمِ.

12. Keeping ties with near relatives hurts the enemy and protects one from falling into evil places of destruction.

12. صِلَةُ الرَّحِمِ تَسْوَأُ الْعَدُوَّ، وَتَقِي مَصَارِعَ السُّوءِ.

13. Keeping ties with near relatives produces wealth and delays death.

13. صِلَةُ الْأَرْحَامِ تُثْمِرُ الْأَمْوَالَ، وَتُنْسِي فِي الْأَجَالِ.

14. Keeping ties with near relatives brings about love and restrains the enemy.

14. صِلَةُ الرَّحِمِ تُوجِبُ الْمَحَبَّةَ، وَتَكْبِتُ الْعَدُوَّ.

15. Keeping ties with near relatives increases [one's] lifespan and makes wealth grow [and multiply].

15. صِلَةُ الرَّحِمِ تُوسِّعُ الْأَجَالَ، وَتُنْمِي الْأَمْوَالَ.

16. Keeping ties with near relatives is a means of increasing wealth and a raiser of [good] deeds.

16- صِلَةُ الْأَرْحَامِ مِثْرَةٌ فِي الْأَمْوَالِ، مَرْفَعَةٌ لِلْأَعْمَالِ.

17. Keeping ties with near relatives is from the best practices of the honourable ones.

17- صِلَةُ الْأَرْحَامِ مِنْ أَفْضَلِ شَيْمِ الْكِرَامِ.

18. Keeping ties with near relatives makes blessings flourish and repels [divine] retributions.

18- صِلَةُ الرَّحِمِ عِمَارَةُ النَّعْمِ، وَدِفَاعَةُ النَّقْمِ.

19. Keeping ties with near relatives makes the numbers grow and results in eminence.

19- صِلَةُ الرَّحِمِ تُنْمِي الْعَدَدَ، وَتُوجِبُ السُّؤْدَدَ.

20. One who is neglected by the near one is [made dear to and] supported by the distant [unrelated] one.

20- مَنْ ضَيَّعَهُ الْأَقْرَبُ، أُقْبِحَ لَهُ الْأَبْعَدُ.

21. One who wrongs his near relative has indeed disgraced his honour.

21- مَنْ جَفَا أَهْلَ رَحِمِهِ، فَقَدْ شَانَ كَرَمَهُ.

22. Part of honour is keeping ties with near relatives.

22- مِنْ الْكَرَمِ صِلَةُ الرَّحِمِ.

23. In keeping ties with near relatives there is the safeguarding of blessings.

23. فِي صِلَةِ الرَّحِمِ حِرَاسَةُ النَّعْمِ.

24. In cutting off ties with near relatives there is the coming down of [divine] retributions.

24. فِي قَطِيعَةِ الرَّحِمِ حُلُولُ النَّقْمِ.

25. Keeping ties with near relatives is a means of growing the numbers.

25. وَصِلَةُ الْأَرْحَامِ مَنَمَةٌ لِلْعَدَدِ.

26. Cutting off ties with near relatives brings [divine] retributions.

26. قَطِيعَةُ الرَّحِمِ تَجْلِبُ النَّقْمَ.

27. Cutting off ties with near relatives is one of the ugliest practices.

27. قَطِيعَةُ الرَّحِمِ مِنْ أَقْبَحِ الشَّيْمِ.

28. Cutting off ties with near relatives causes the cessation of blessings.

28. قَطِيعَةُ الرَّحِمِ تُزِيلُ النَّعْمَ.

29. There is no increase [in wealth] with cutting off ties with near relatives.

29. لَيْسَ مَعَ قَطِيعَةِ الرَّحِمِ نَمَاءٌ.

30. No one is considered close by the one who cuts off ties with his near relatives.

30. لَيْسَ لِقَاطِعِ رَحِمٍ قَرِيبٌ.

31. It is not part of honour to cut off ties with near relatives.

31. لَيْسَ مِنَ الْكَرَمِ قَطِيعَةُ الرَّحِمِ.

32. Honour your family, for indeed they are your wings by which you fly, and your origin to which you return, and your hand by which you attack [the enemy].

32. أَكْرَمُ عَشِيرَتِكَ فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ، وَأَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ، وَيَدُكَ الَّتِي بِهَا تَصُولُ.

33. Honour your near relatives, revere the forbearing from among them, be patient with the foolish among them and lighten the burden for the poor among them, for verily they are the best means of support [and assistance] in times of difficulty and ease.

33. أَكْرَمُ ذَوِي رَحِمِكَ، وَوَقِّرْ حَلِيمَهُمْ، وَاحْلُمْ عَنِ سَفِيهِهِمْ وَتَيَسَّرْ لِمُعْسِرِهِمْ، فَإِنَّهُمْ لَكَ نِعْمَ الْعُدَّةُ فِي الشَّدَةِ وَالرِّخَاءِ.

34. The best practice is keeping ties with near relatives.

34. أَفْضَلُ الشَّيْمِ صِلَةُ الْأَرْحَامِ.

35. Indeed when near relatives are in contact, they become kind to each other.

35. إِنَّ الرَّحِمَ إِذَا تَمَاسَّتْ تَعَاطَفَتْ.

36. Verily keeping ties with near relatives is from the obligatory acts of Islam, and Allah, the Glorified, has commanded that they should be honoured, and He, the Most High, keeps ties with the one who

keeps ties with them and cuts off ties with the one who cuts off ties with them and honours the one who honours them.

36- إِنَّ صِلَةَ الْأَرْحَامِ لَمِنْ مَوْجِبَاتِ الْإِسْلَامِ، وَإِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ بِإِكْرَامِهَا، وَإِنَّهُ تَعَالَى يَصِلُ مَنْ وَصَلَهَا، وَيَقْطَعُ مَنْ قَطَعَهَا، وَيُكْرِمُ مَنْ أَكْرَمَهَا.

37. Making false accusations is the first step in cutting off ties.

37- التَّجْنِي أَوَّلُ الْقَطِيعَةِ.

38. Beware! None of you should ever abandon [any of] his near relatives whom he finds in [a state of] poverty and [neither should he] desist in helping them with that which will not increase if he withholds it nor will it decrease if he spends it.

38- أَلَا لَا يَعْدِلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ، يَرَى بِهَا الْخِصَاصَةَ أَنْ يَسُدَّهَا بِالَّذِي لَا يَزِيدُهُ إِلَّا أَنْ يَمْسُكَهُ وَلَا يَنْقُصُهُ إِلَّا أَنْفَقَهُ.

39. False accusation is the messenger of severance of ties.

39- التَّجْنِي رَسُولُ الْقَطِيعَةِ.

40. He who cuts off ties [with near relatives] does not believe in Allah.

40- مَا آمَنَ بِاللَّهِ مَنْ قَطَعَ رَحِمَهُ.

41. How ugly is cutting off ties after establishing them, and alienation after brotherhood, and enmity after goodwill, and the disappearance of affinity after it had been strengthened.

41- مَا أَقْبَحَ الْقَطِيعَةَ بَعْدَ الصِّلَةِ وَالْجَفَاءَ بَعْدَ الْإِخَاءِ وَالْعَدَاوَةَ بَعْدَ الصَّفَاءِ،

وزوال الألفة بعد استحكامها.

42. Who will ever trust you when you are disloyal to your near relatives?

42. مَنْ ذَا الَّذِي يَثِقُ بِكَ إِذَا غَدَرْتَ بِذَوِي رَحِمِكَ.

43. Many a distant one is closer than every near one.

43. رُبَّ بَعِيدٍ أَقْرَبُ مِنْ كُلِّ قَرِيبٍ.

Ease الرَّخَاءُ

1. When the circle of affliction tightens, ease follows.

1. عِنْدَ تَضَائِقِ حِلْقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ.

2. The excellence of gratitude is in times of ease.

2. فِي الرَّخَاءِ تَكُونُ فَضِيلَةُ الشُّكْرِ.

Resrtaint الْارْتِدَاعُ

1. One who does not restrain himself [from evils and excesses] is ignorant.

1. مَنْ لَمْ تَرْتَدِعْ يَجْهَلْ.

Depravities الرذائل

1. By keeping away from depravities, you are saved from disgrace.

1- بِتَجَنُّبِ الرِّذَائِلِ تَنْجُو مِنَ الْعَابِ.

2. Do not make yourself needless through depravities such that your value is dropped.

2- لَا تَغْنِ بِالرِّذَائِلِ فَتَسْقُطَ قِيَمَتُكَ.

3. He who delights in depravities will never succeed.

3- لَا يُفْلِحُ مَنْ يَتَبَجَّجُ بِالرِّذَائِلِ.

4. It is sufficient of a depravity for one to be pleased [and impressed] with himself.

4- كَفَى بِالْمَرْءِ رَذِيلَةً أَنْ يُعْجِبَ بِنَفْسِهِ.

5. Decline into depravities easily destroys.

5- الْإِنْحِطَاطُ إِلَى الرِّذَائِلِ سَهْلٌ مُرْدٌ.

Sustenance and One Who Seeks It الرِّزْقُ وطالبه

1. Make sustenance come down by [giving] charity.

1- اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

2. Verily Allah, the Glorified, dislikes to put the sustenance of his believing servants except [in places] from where they least expect it.

2- إِنَّ اللَّهَ سُبْحَانَهُ أَبِي أَنْ يَجْعَلَ أَرْزَاقَ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا مِنْ حَيْثُ لَا يَحْتَسِبُونَ.

3. Assistance comes down from Allah to the extent of the provisions [that are required for sustenance].

3- تَنْزِلُ مِنَ اللَّهِ الْمَعُونَةُ عَلَى قَدْرِ الْمَوْنَةِ.

4. Your sustenance is seeking you, so spare yourself the trouble of seeking it.

4- رِزْقُكَ يَطْلُبُكَ، فَأَرْحِ نَفْسَكَ مِنْ طَلْبِهِ.

5. He who seeks sustenance from the wicked has accepted deprivation.

5- رَضِيَ بِالْحَرَمَانِ طَالِبُ الرِّزْقِ مِنَ اللِّئَامِ.

6. The sustenance of every person is preordained just as the end of his life is predetermined.

6- رِزْقُ كُلِّ امْرَأٍ مُقَدَّرٌ كَتَقْدِيرِ أَجَلِهِ.

7. The sustenance of a person is proportionate to his intention.

7- رِزْقُ الْمَرْءِ عَلَى قَدْرِ نِيَّتِهِ.

8. That which has been decreed for you will come to you, so take it easy in your earning.

8- سَوْفَ يَأْتِيكَ مَا قُدِرَ لَكَ، فَخَفِّضْ فِي الْمُكْتَسَبِ.

9. All of you are the dependants of Allah, and Allah, the Glorified, takes care of His dependants.

9- كُلُّكُمْ عِيَالُ اللَّهِ وَاللَّهُ سُبْحَانَهُ كَافِلُ عِيَالِهِ.

10. For every sustenance there is a means, so be moderate in your seeking [it].

10- لِكُلِّ رِزْقٍ سَبَبٌ، فَأَجْمِلُوا فِي الطَّلَبِ.

11. No [other] seeker will ever overtake you in [acquiring] your sustenance.

11- لَنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ.

12. Nobody will ever overcome you in getting that which has been decreed for you.

12- لَنْ يَغْلِبَكَ عَلَى مَا قُدِّرَ لَكَ غَالِبٌ.

13. That which has been apportioned for you will never escape you so be moderate in what you seek.

13- لَنْ يَفُوتَكَ مَا قُسِمَ لَكَ فَأَجْمِلْ فِي الطَّلَبِ.

14. That sustenance which has been decreed for a soul shall not escape it.

14- لَمْ يَفُتْ نَفْسًا مَا قُدِّرَ لَهَا مِنَ الرِّزْقِ.

15. If sustenance was bestowed based on understanding and intellect, the animals and foolish ones would not live.

15- لَوْ جَرَتْ الْأَرْزَاقُ بِالْأَلْبَابِ وَالْعُقُولِ لَمْ تَعِشِ الْبِهَائِمُ وَالْحَمَقَى.

16. One who is [too] concerned about his next day's sustenance will never be successful.

16- مَنْ اهْتَمَّ بِرِزْقِ غَدٍ لَمْ يُفْلِحْ أَبَدًا.

17. One of the most pleasant blessings is abundant sustenance.

17- مِنْ هَنِيءِ النِّعَمِ سَعَةُ الرِّزْقِ.

18. What a good blessing abundant sustenance is!

18- نِعَمَ الْبَرَكَاتِ سَعَةُ الرِّزْقِ.

19. Do not let seeking that which is guaranteed for you be more important to you than the action which has been made obligatory upon you to perform.

19- لَا يَكُنِ الْمَضْمُونُ لَكَ طَلْبُهُ أَوْلَى بِكَ مِنَ الْمَفْرُوضِ عَلَيْكَ عَمَلُهُ.

20. Do not let the worry of the day which has not come upon you bear on the day which has [already] come upon you, for indeed if it will be from your lifetime, [then] Allah, the Glorified, will grant your sustenance in it and if it is not from your lifetime then what worry do you have for that which is not for you?!

20- لَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِكَ عَلَى يَوْمِكَ الَّذِي قَدَّاتَكَ، فَإِنَّهُ إِنْ يَكُنْ مِنْ عُمْرِكَ يَأْتِكَ اللَّهُ سُبْحَانَهُ فِيهِ بِرِزْقِكَ وَإِنْ لَمْ يَكُنْ مِنْ عُمْرِكَ فَمَا هَمُّكَ بِمَا لَيْسَ مِنْ أَجَلِكَ.

21. Sustenance is not acquired by toiling [for it]. 1

21- لَا يُنَالُ الرِّزْقُ بِالتَّعْنِي.

22. No one possesses the ability to withhold sustenance or to bestow it except the Sustainer.

22- لَا يَمْلِكُ إِمْسَاكَ الْأَرْزَاقِ وَإِدْرَارَهَا إِلَّا الرَّزَّاقُ.

23. Your sustenance seeks you with more intensity than you seek it, so be moderate in what you seek.

23- يَطْلُبُكَ رِزْقُكَ أَشَدَّ مِنْ طَلْبِكَ لَهُ فَأَجْمِلْ فِي طَلْبِهِ.

24. Be moderate in what you seek, for how many greedy people have been disappointed and how many who are moderate have not been unsuccessful!

24- أَجْمِلُوا فِي الطَّلَبِ، فَكَمْ مِنْ حَرِيصٍ خَائِبٍ، وَ مَجْمِلٍ لَمْ يَخِبْ.

25. Sustenance seeks the one who does not seek it.

25- الرِّزْقُ يَطْلُبُ مَنْ لَا يَطْلُبُهُ.

26. Sustenance is not acquired by greed or by being sought after.

26- الْأَرْزَاقُ لَا تُنَالُ بِالْحَرِصِ وَالْمُطَالِبَةِ.

27. Indeed I will complete my sustenance, and struggle with my [lower] self and will end with my [allotted] portion.

27- إِنِّي مُسْتَوْفٍ رِزْقِي، وَمُجَاهِدٍ نَفْسِي، وَمُنْتَهٍ إِلَى قِسْمِي.

28. Verily you will acquire your share – your sustenance is guaranteed and that which has been decreed for you will be fulfilled, so spare yourself the trouble of the wretchedness of greed and the humiliation of seeking [from others]; trust in Allah and take it easy in your earning.

28- إِنَّكَ مُدْرِكُ قِسْمِكَ، وَمَضْمُونُ رِزْقِكَ، وَمُسْتَوْفٍ مَا كُتِبَ لَكَ، فَأَرْخِ نَفْسَكَ
مِنْ شَقَاءِ الْحَرِصِ، وَمَذَلَّةِ الطَّلَبِ، وَثِقْ بِاللَّهِ، وَخَفِّضْ فِي الْمَكْتَسَبِ.

29. Be satisfied and you will be relaxed.

29- إِرْضَ تَسْتَرِحْ.

30. Be satisfied with that which has been apportioned for you and you will be a [true] believer.

30- إِرْضَ بِمَا قُسِمَ لَكَ تَكُنْ مُؤْمِنًا.

31. Be satisfied with the sustenance that has been apportioned for you and you will live a life of prosperity.

31- إِرْضَ مِنَ الرِّزْقِ بِمَا قُسِمَ لَكَ تَعِشْ غَنِيًّا.

32. The sustenance has been apportioned; the greedy has been deprived [of what he seeks beyond his share].

32- الرِّزْقُ مَقْسُومٌ، الْحَرِيصُ مَحْرُومٌ.

33. One who seeks more [than what has been apportioned for him], falls into loss.

33- مَنْ طَلَبَ الزِّيَادَةَ وَقَعَ فِي النُّقْصَانِ.

34. The deprived may [also] be granted sustenance.

34- قَدْ يُرْزَقُ الْمَحْرُومُ.

35. Neither you overtake your death nor will you get the sustenance that is not [decreed] for you, so why are you making yourself miserable O wretched one?!

35- إِنَّكَ لَسْتَ بِسَابِقِ أَجَلِكَ وَلَا بِمَرْزُوقٍ مَا لَيْسَ لَكَ فَلِمَاذَا تُشْقِي نَفْسَكَ يَا شَقِيٌّ.

1. Rather it is granted by Allah and provided by Him in accordance to His allotment.

Confiding in others الاسترسال

1. One who confides less in others is safe.

1- مَنْ أَقَلَّ الْإِسْتِرْسَالَ سَلِمَ.

2. One who confides a lot in others regrets.

2- مَنْ أَكْثَرَ الْإِسْتِرْسَالَ نَدِمَ.

3. Confiding less in people [and not telling them your secrets] is more judicious.

3- قَلَّةُ الْإِسْتِرْسَالِ إِلَى النَّاسِ أَحْزَمُ.

The Messenger and His Message الرسول وأدبه والكتاب

1. By the intelligence of the messenger and his etiquette, the intelligence of the sender [of the message] is gauged.

1- بِعَقْلِ الرَّسُولِ وَأَدَبِهِ يُسْتَدَلُّ عَلَى عَقْلِ الْمُرْسِلِ.

2. A person's messenger is the interpreter of his reason, and his written message is more conveying than his speech.

2- رَسُولُ الرَّجُلِ تَرْجُمانُ عَقْلِهِ، وَكِتابُهُ أَبلِغُ مِنْ نُطْقِهِ.

3. Your messenger is the interpreter of your intellect, and your tolerance is an indication of your forbearance.

3- رَسُولُكَ تَرْجُمانُ عَقْلِكَ، واحْتِمالُكَ دَليلُ حِلْمِكَ.

4. Your messenger is the gauge of your nobility, and your pen is the most eloquent thing that speaks on your behalf.

4- رَسُولُكَ مِيزانُ نُبُلِكَ، وَقَلَمُكَ أَبلِغُ مَنْ يَنْطِقُ عَنكَ.

Rectitude and Right Guidance الرُّشْدُ وَالإِستِراشادُ وَالْمِستِراشِدُ

1. Indeed the intelligent one who is heedless strays from the path of right guidance and the one who strives with seriousness [to find it] gets it.

1- لَقَدْ أَخْطَأَ العاقِلُ اللّاهِي الرُّشْدَ، وَأَصابَهُ ذُوا الإِجْتِهادِ وَالجِدِّ.

2. You will never know rectitude until you know the one who has abandoned it.

2- لَنْ تَعْرِفُوا الرُّشْدَ حَتّى تَعْرِفُوا الَّذِي تَرَكَهُ.

3. One who seeks right guidance becomes knowledgeable [about it].

3- مَنْ اسْتَرَشَدَ عِلِمَ.

4. One who seeks right guidance from the deviated, goes astray.

4. مَنْ اسْتَرْشَدَ غَوِيًّا ضَلَّ.

5. One who opposes his reason follows his desires.

5. مَنْ خَالَفَ رُشْدَهُ تَبَعَ هَوَاهُ.

6. The best of paths is [the path of] right guidance.

6. أَفْضَلُ السُّبُلِ الرُّشْدُ.

7. It is possible for the seeker of right guidance to attain it.

7. قَدْ أَصَابَ الْمُسْتَرْشِدُ.

8. One who is truthful to you about yourself has indeed guided you aright.

8. مَنْ أَصْدَقَكَ فِي نَفْسِكَ فَقَدْ أَرَشَدَكَ.

9. There is no going astray with right guidance.

9. لَا ضَلَالَةَ مَعَ إِرْشَادٍ.

10. One who is successful in his [attaining] rectitude acquires provisions for his Hereafter.

10. مَنْ وَفَّقَ لِرِشَادِهِ تَزَوَّدَ لِمَعَادِهِ.

Being Pleased and Satisfied الرِّضا والراضي

1. One who is pleased with the decree [of Allah] is at ease.

1- مَنْ رَضِيَ بِالْقَضَاءِ اسْتَرَّاحَ.

2. The thing which is most befitting of true faith is being satisfied [with what has been decrees] and total submission [to Allah].

2- أَجْدَرُ الْأَشْيَاءِ بِصِدْقِ الْإِيمَانِ الرِّضَا وَالتَّسْلِيمُ.

3. Satisfaction is abundance while disappointment is agony.

3- الرِّضَا غِنَاءٌ وَالسُّخْطُ عَنَاءٌ.

4. Satisfaction dispels sadness.

4- الرِّضَا يَنْفِي الْحَزْنَ.

5. Satisfaction [with the decree of Allah] is the fruit of certitude.

5- الرِّضَا ثَمَرَةُ الْيَقِينِ.

6. Satisfaction with the decree of Allah makes great calamities easy [to bear].

6- الرِّضَا بِقَضَاءِ اللَّهِ يُهَوِّنُ عَظِيمَ الرِّزَايَا.

7. If you have made a covenant [to believe in Allah] then be satisfied with that which has been decreed against you and for you, and do not have hope in anyone other than Allah, the Glorified, and await that which is brought to you by [divine] decree.

7- إِنْ عَقَدْتَ إِيمَانَكَ فَارْضَ بِالْمَقْضِيِّ عَلَيْكَ وَكَأَنَّكَ لَا تَرْجُو أَحَدًا إِلَّا اللَّهَ سُبْحَانَهُ،
وَأَنْتَظِرُ مَا آتَاكَ بِهِ الْقَدَرُ.

8. Indeed if you are pleased with the decree [of Allah], your lives will become enjoyable and you will attain prosperity.

8- إِنْ كُنْتُمْ رَاضِينَ بِالْقَضَاءِ طَابَتْ عَيْشَتُكُمْ وَفُزْتُمْ بِالْغِنَاءِ.

9. When what you want does not happen, then do not fret about how you were [and be satisfied with the decree of Allah].

9- إِذَا لَمْ يَكُنْ مَا تُرِيدُ، فَلَا تُبَلِّ كَيْفَ كُنْتَ.

10. By satisfaction with the decree of Allah, the strength of [one's] certitude is evinced.

10- بِالرِّضَا بِقَضَاءِ اللَّهِ يُسْتَدَلُّ عَلَى حُسْنِ الْيَقِينِ.

11. Seek the pleasure of Allah and fear His displeasure, and let your heart become unsettled by [your] fear of Him.

11- تَوَخَّ رِضَا اللَّهِ، وَتَوَقَّ سَخَطَهُ، وَزَعَزَعَ قَلْبَكَ بِخَوْفِهِ.

12. Seek the pleasure of Allah by being satisfied with His decree.

12- تَحَرَّ رِضَا اللَّهِ بِرِضَاكَ بِقَدَرِهِ.

13. Seek the pleasure of Allah, and keep away from His displeasure, for indeed there is none who can save you from His retribution and there is nothing that can make you needless of His forgiveness, and there is no refuge for you from Him except with Him.

13- تَحَرَّرَ رِضَا اللَّهِ، وَتَجَنَّبَ سَخَطَهُ، فَإِنَّهُ لَا يَدَّ (يُ) لَكَ بِنِقْمَتِهِ، وَلَا غِنَى بِكَ عَنْ مَغْفِرَتِهِ، وَلَا مَلْجَأَ لَكَ مِنْهُ إِلَّا إِلَيْهِ.

14. The fruit of satisfaction is prosperity.

14- ثَمَرَةُ الرِّضَا الْغِنَاءُ.

15. The pinnacle of worship is satisfaction [with the decree of Allah].

15 - رَأْسُ الطَّاعَةِ الرِّضَا.

16. The cornerstone of contentment is satisfaction [with the decree of Allah].

16- رَأْسُ الْقَنَاعَةِ الرِّضَا.

17. Remain satisfied in times of difficulty and ease.

17- عَلَيْكَ بِالرِّضَا فِي الشَّدَّةِ وَالرَّخَاءِ.

18. Whoever is pleased with [Allah's] decree, his life becomes pleasant.

18- مَنْ رَضِيَ بِالْقَضَاءِ طَابَتْ عَيْشَتُهُ.

19. One who is satisfied with the decree [of Allah] takes the changing circumstances [of his life] lightly.

19- مَنْ رَضِيَ بِالْقَدْرِ اسْتَخَفَّ بِالْغَيْرِ.

20. Whoever is satisfied with what has been decreed, his certitude is strengthened.

20- مَنْ رَضِيَ بِالْمَقْدُورِ قَوِيَ يَقِينُهُ.

21. One whose satisfaction with what is decreed is good, his patience in [times of] tribulation will be good.

21- مَنْ حَسُنَ رِضَاهُ بِالْقَضَاءِ حَسُنَ صَبْرُهُ عَلَى الْبَلَاءِ.

22. One who is pleased with the share allotted to him by Allah does not grieve for that which escapes him.

22- مَنْ رَضِيَ بِقِسْمِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ.

23. One who is satisfied with what Allah has allotted for him does not become sad about what others possess.

23- مَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ لَمْ يَحْزَنْ عَلَى مَا فِي يَدِ غَيْرِهِ.

24. Whoever is not satisfied with the decree [of Allah], disbelief seeps into his religion.

24- مَنْ لَمْ يَرْضَ بِالْقَضَاءِ دَخَلَ الْكُفْرَ دِينَهُ.

25. From the most excellent faith is being pleased with whatever [divine] decree brings.

25- مِنْ أَفْضَلِ الْإِيمَانِ الرِّضَا بِمَا يَأْتِي بِهِ الْقَدَرُ.

26. Allah, the Glorified, does not pass any decree for the servant who is satisfied with it but that there is benefit in it for him.

26- مَا قَضَى اللَّهُ سُبْحَانَهُ عَلَى عَبْدٍ قَضَاءً فَرَضِي بِهِ إِلَّا كَانَتْ الْخَيْرَةُ لَهُ فِيهِ.

27. Allah, the Glorified, does not repel any of the afflictions of this world and chastisements of the Hereafter from the believer except because of his satisfaction with His decree and his good patience in the face of His trials.

27- مَا دَفَعَ اللَّهُ سُبْحَانَهُ عَنِ الْمُؤْمِنِ شَيْئاً مِنْ بَلَاءِ الدُّنْيَا وَعَذَابِ الآخِرَةِ إِلَّا بِرِضَاهُ بِقَضَائِهِ، وَحُسْنِ صَبْرِهِ عَلَى بَلَائِهِ.

28. What a good companion of faith satisfaction is!

28- نِعْمَ قَرِينُ الإِيمَانِ الرِّضَا.

29. What a good expeller of sadness satisfaction with [divine] decree is!

29- نِعْمَ الطَّارِدُ لِلْهُمِّ الرِّضَا بِالقَضَاءِ.

30. He who is satisfied with the decree [of Allah] has acquired abundance.

30- نَالَ الغِنَى مَنْ رَضِيَ بِالقَضَاءِ.

31. There is no submission like satisfaction [with what has been decreed].

31- لا إِسْلَامَ كَالرِّضَا.

32. Nothing takes away poverty like satisfaction and contentment.

32 - لا يُذْهِبُ الفَاقَةَ مِثْلُ الرِّضَا، وَالقُنُوعِ.

33. It behoves one who is pleased with the decree of Allah, the Glorified, to rely upon Him.

33- يَنْبَغِي لِمَنْ رَضِيَ بِقَضَاءِ اللَّهِ سُبْحَانَهُ أَنْ يَتَوَكَّلَ عَلَيْهِ.

34. The pleasure of Allah, the Glorified, is the nearest goal that can be achieved.

34- رِضَا اللَّهِ سُبْحَانَهُ أَقْرَبُ غَايَةٍ تُدْرَكُ.

35. The pleasure of Allah, the Glorified, is linked to His obedience.

35- رِضَا اللَّهِ سُبْحَانَهُ مَقْرُونٌ بِطَاعَتِهِ.

36. The sign that Allah, the Glorified, is pleased with His servant is his (the servant's) satisfaction with that which He, the Glorified, has decreed for or against him.

36- عِلَامَةُ رِضَا اللَّهِ سُبْحَانَهُ عَنِ الْعَبْدِ رِضَاهُ بِمَا قَضَى بِهِ سُبْحَانَهُ لَهُ وَعَلَيْهِ.

37. The highest goal is in [attaining] the pleasure of Allah.

37- فِي رِضَا اللَّهِ غَايَةُ الْمَطْلُوبِ.

38. How can the heart that is inclined to this world be capable of being satisfied [with what has been decreed]?!

38- كَيْفَ يَقْدِرُ عَلَى إِعْمَالِ الرِّضَا الْقَلْبُ الْمُتَوَلِّهِ بِالدُّنْيَا؟!

39. Satisfaction suffices as abundance.

39- كَفَى بِالرِّضَا غِنًى.

40. Whoever prefers the pleasure of the All-Powerful Lord, then let him speak with words of justice in the presence of the tyrannical ruler.

40. مَنْ أَثَرَ رِضَا رَبِّ قَادِرٍ فَلْيَتَكَلَّمْ بِكَلِمَةٍ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ.

41. Whoever seeks the pleasure of Allah at the expense of displeasing the people, Allah will turn his dispraiser among the people into his praiser.

41. مَنْ طَلَبَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ رَدَّ اللَّهُ زَامَهُ مِنَ النَّاسِ حَامِداً.

42. One who hastens towards the actions that please Allah, the Glorified, and delays acts of disobedience to Him has indeed perfected [his] obedience.

42. مَنْ بَادَرَ إِلَى مَرَاضِي اللَّهِ سُبْحَانَهُ، وَتَأَخَّرَ عَنِ مَعَاصِيهِ فَقَدْ أَكْمَلَ الطَّاعَةَ.

43. Allah! Grant us your pleasure and make us needless of having to stretch out our hands to other than you.

43. هَبِ اللَّهُمَّ لَنَا رِضَاكَ، وَأَغْنِنَا عَنِ مَدِّ الْأَيْدِي إِلَى سِوَاكَ.

44. Whoever seeks the pleasure of people by displeasing Allah, Allah will turn the one who praises him among the people into one who dispraises him.

44. مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ رَدَّ اللَّهُ حَامِدَهُ مِنَ النَّاسِ زَاماً.

45. How great is the wrongdoing of the one who seeks the pleasure of the creation by angering the Creator.

45. مَا أَعْظَمَ وِزَرَ مَنْ طَلَبَ رِضَى الْمَخْلُوقِينَ بِسَخَطِ الْخَالِقِ.

46. One who is pleased with what has been decreed becomes content with little.

46. مَنْ رَضِيَ بِالْمَقْدُورِ اكْتَفَى بِالْمَيْسُورِ.

47. One who is satisfied with his portion will not be angered by anyone.

47. مَنْ رَضِيَ بِقِسْمِهِ لَمْ يُسْخِطْهُ أَحَدٌ.

48. One who is pleased with his state will not be affected by jealousy.

48. مَنْ رَضِيَ بِحَالِهِ لَمْ يَعْتُورْهُ الْحَسَدُ.

49. The one who is pleased with the action of a group is like one who participates in it with them, and for everyone who participates in falsehood there are two sins: the sin of being pleased with it and the sin of acting upon it.

49. الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّاخِلِ فِيهِ مَعَهُمْ وَلِكُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٍ: إِثْمُ الرِّضَا بِهِ وَإِثْمُ الْعَمَلِ بِهِ.

50. Every satisfied one is at ease.

50. كُلُّ رَاضٍ مُسْتَرِيحٌ.

51. Be pleased [with Allah's decree] and He will be pleased with you.

51. كُنْ رَاضِيًّا تَكُنْ مَرْضِيًّا.

52. Always be pleased with what is brought by [divine] decree.

52. كُنْ أبدأً راضياً بما يأتي به القدرُ.

53. One who is satisfied with his [allotted] portion is at ease.

53. مَنْ رَضِيَ بِقِسْمِهِ اسْتَرَاخَ.

الرَّغْبَةُ Desire And Longing

1. Desire is the key to difficulty [and hardship].

1. الرِّغْبَةُ مِفْتَاحُ النَّصَبِ.

2. The fruit of desire is hardship.

2. ثَمَرَةُ الرِّغْبَةِ التَّعَبُ.

3. Your longing for the one who has no interest in you is a humiliation.

3. رَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلٌّ.

4. One who desires your company when you advance [in rank] wishes to keep away from you when you fall.

4. مَنْ رَغِبَ فِيكَ عِنْدَ إِقْبَالِكَ زَهَدَ فِيكَ عِنْدَ إِدْبَارِكَ.

5. One who desires that you remain alive has clutched on to your cord. 1

5. مَنْ رَغِبَ فِي حَيَاتِكَ فَقَدْ تَعَلَّقَ بِحَبَالِكَ.

6. One who desires that which is with Allah, his prostrations and bowings increase.

6- مَنْ رَغِبَ فِيمَا عِنْدَ اللَّهِ كَثُرَ سُجُودُهُ وَرُكُوعُهُ.

7. One who desires that which is with Allah makes his actions sincere.

7- مَنْ رَغِبَ فِيمَا عِنْدَ اللَّهِ أَخْلَصَ عَمَلُهُ.

8. One who desires that which is with Allah attains his hopes.

8- مَنْ رَغِبَ فِيمَا عِنْدَ اللَّهِ بَلَغَ آمَالَهُ.

9. Indeed if you desire [closeness to] Allah, you will become prosperous and will be saved, whereas if you desire the [attainment of this] world, you will be at a loss and will be destroyed.

9- إِنَّكُمْ إِنْ رَغِبْتُمْ إِلَى اللَّهِ غَنِمْتُمْ وَنَجَوْتُمْ وَإِنْ رَغِبْتُمْ إِلَى الدُّنْيَا خَسِرْتُمْ وَهَلَكْتُمْ.

1. Some commentators say that this means that just by wishing that someone remain alive, a link is established with that person.

Leniency And Gentleness الرِّفْقُ وَاللِّينُ

1. Leniency is the key to rightness and the trait of the people of understanding.

1- الرِّفْقُ مِفْتَاحُ الصَّوَابِ، وَشِيْمَةُ ذَوِي الْأَلْبَابِ.

2. Leniency makes difficulties bearable and eases the harshness of situations.

2- الرِّفْقُ يُيسِّرُ الصِّعَابَ، وَيُسَهِّلُ شَدِيدَ الْأَسْبَابِ.

3. Leniency is the infusion of goodness and the symbol of success.

3- أَلرَّفْقُ لِقَاحُ الصَّلَاحِ، وَعُنْوَانُ النِّجَاحِ.

4. Be lenient and you shall gain success.

4- أُرْفِقْ تُوَفَّقْ.

5. The best thing is gentleness.

5- أَفْضَلُ شَيْءٍ الرِّفْقُ.

6. The greatest [form of] piety is gentleness.

6- أَكْبَرُ الْبِرِّ الرِّفْقُ.

7. Leniency is the key to success.

7- الرِّفْقُ مِفْتَاحُ النِّجَاحِ.

8. Leniency is the key to rightness.

8- الرِّفْقُ مِفْتَاحُ الصَّوَابِ.

9. Gentleness blunts the edge of opposition.

9- الرِّفْقُ يَفْلُ حِدَّ الْمُخَالَفَةِ.

10. Leniency is the symbol of nobility.

10- الرَّفْقُ عُنْوَانُ النَّبْلِ.

11. Leniency is the symbol of aptness.

11- الرَّفْقُ عُنْوَانُ سَدَادٍ.

12. With leniency there is auspiciousness.

12- الْيَمْنُ مَعَ الرَّفْقِ.

13. Leniency leads to peace.

13- الرَّفْقُ يُؤَدِّي إِلَى السَّلَامِ.

14. Gentleness is the brother of a believer. 1

14- الرَّفْقُ أَخُو الْمُؤْمِنِ.

15. Being lenient with one's subjects [and dependents] stems from an honourable disposition.

15- الرَّفْقُ بِالْأَتْبَاعِ مِنْ كَرَمِ الطَّبَّاعِ.

16. When you punish, be lenient.

16- إِذَا عَاقَبْتَ فَارْفُقْ.

17. When leniency is unsuitable, then harshness is lenience.

17- إِذَا كَانَ الرَّفْقُ خُرْقًا كَانَ الْخُرْقُ رَفْقًا.

18. Through leniency, magnanimity is completed.

18- بِالرَّفْقِ تَتِمُّ الْمُرُوَّةُ.

19. Through gentleness, goals are achieved.

19- بِالرَّفْقِ تُدْرِكُ الْمَقَاصِدُ.

20. Through gentleness, difficulties become easy [to bear].

20- بِالرَّفْقِ تَهُونُ الصِّعَابُ.

21. Through gentleness, companionship lasts longer.

21- بِالرَّفْقِ تَدُومُ الصُّحْبَةُ.

22. The pinnacle of knowledge is leniency [and compassion].

22- رَأْسُ الْعِلْمِ الرَّفْقُ.

23. The cornerstone of politics is employing leniency.

23- رَأْسُ السِّيَاسَةِ إِسْتِعْمَالُ الرَّفْقِ.

24. The gentleness of a person and his generosity endear him to his enemies.

24- رِفْقُ الْمَرْءِ وَسَخَاوُهُ يُحِبُّهُ إِلَىٰ أَعْدَائِهِ.

25. Adopt leniency, for indeed it is the key to rightness and the quality of the people of understanding.

25- عَلَيْكَ بِالرِّفْقِ فَإِنَّهُ مِفْتَاحُ الصَّوَابِ وَسَجِيَّةُ أَوْلَى الْأَبَابِ.

26. Adopt gentleness, for whoever is gentle in his actions, his matters will be [successfully] completed.

26- عَلَيْكَ بِالرِّفْقِ، فَمَنْ رَفَقَ فِي أَعْمَالِهِ تَمَّ أَمْرُهُ.

27. How many difficulties are made easy with gentleness.

27- كَمْ مِنْ صَعْبٍ تَسَهَّلَ بِالرِّفْقِ.

28. Let the most favoured of people in your sight be the one who is the most lenient in his actions.

28- لِيَكُنْ أَحْظَى النَّاسِ عِنْدَكَ أَعْمَلُهُمْ بِالرِّفْقِ.

29. Be gentle with the one who is harsh with you, for he will soon become gentle with you.

29- لِيَنْ لِمَنْ غَالِظَكَ فَإِنَّهُ يُوشِكُ أَنْ يَلِينَنَّ لَكَ.

30. One who acts with leniency, prospers.

30- مَنْ عَامَلَ بِالرِّفْقِ غَنِمَ.

31. One who treats others with gentleness, gains success.

31- مَنْ عَامَلَ بِالرِّفْقِ وُفِّقَ.

32. One who employs leniency, prospers.

32- مَنْ اسْتَعْمَلَ الرِّفْقَ غَنِمَ.

33. Whoever employs gentleness, the hard becomes soft for him.

33- مَنْ اسْتَعْمَلَ الرِّفْقَ لَانَ لَهُ الشَّدِيدُ.

34. One who proceeds with leniency in his matters, acquires his objectives from them.

34- مَنْ تَرَفَّقَ فِي الْأُمُورِ، أَدْرَكَ أَرِيَّهُ مِنْهَا.

35. One who employs leniency causes sustenance to flow [in abundance].

35- مَنْ اسْتَعْمَلَ الرِّفْقَ اسْتَدْرَ الرِّزْقَ.

36. Gentleness does not exist in anything but that it beautifies it.

36- مَا كَانَ الرِّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ.

37. What a good companion leniency is!

37- نَعِمَ الرَّفِيقُ الرِّفْقُ.

38. The best quality is employing leniency.

38- نِعَمَ الْخَلِيقَةِ اسْتِعْمَالُ الرَّفْقِ.

39. The best policy is leniency.

39- نِعَمَ السِّيَاسَةِ الرَّفْقُ.

40. There is no regret for the one who is very lenient.

40- لَا نَدَمَ لِكَثِيرِ الرَّفْقِ.

41. Violence and gentleness do not go together.

41- لَا يَجْتَمِعُ الْعُنْفُ وَالرَّفْقُ.

42. There is no quality more honourable than leniency.

42- لَأَسَجِيَّةَ أَشْرَفُ مِنَ الرَّفْقِ.

1. Meaning that it never separates from a believer.

Self-Scrutiny المراقبة

1. May Allah have mercy on the servant who scrutinizes his sins and fears his Lord.

1- رَحِمَ اللَّهُ عَبْدًا رَاقِبَ ذَنْبِهِ، وَخَافَ رَبَّهُ.

Mode Of Transport المَرْكَبُ

1. A comfortable mode of transport is one of the two comforts.

1- المَرْكَبُ الهَنِيُّ أَحَدُ الرَّاحَتَيْنِ.

The Souls الأرواح

1. [In the Hereafter] the souls are held at ransom by the weight of their sins and have become certain of their unseen fates. Neither can good acts be added [to their record] nor are they given warning about their evil deeds [rather, the harsh punishment of hell awaits them].

1- فَالْأَرْوَاحُ مُرْتَهَنَةٌ بِثِقَلِ أَعْبَائِهَا، مُوقِنَةٌ بِغَيْبِ أَنْبَائِهَا، لَا تُسْتَزَادُ مِنْ صَالِحِ عَمَلِهَا، وَلَا تُسْتَعْتَبُ مِنْ سَيِّئِ زَلَلِهَا.

Peace Of Mind الرّاحة

1. Peace of mind is in abstinence from worldly pleasures.

1- الرّاحَةُ فِي الزُّهْدِ.

2. How close is peace of mind to hardship [and discomfort]!

2- مَا أَقْرَبَ الرّاحَةَ مِنَ التَّعَبِ.

The Intended Objective المراد

1. Sometimes the intended objective may be acquired.

1- قَدْ يُدْرِكُ الْمُرَادُ.

الرياضة Discipline

1. That which infuses discipline is the study of wisdom and overcoming [bad] habits.

1- لِقَاحُ الرِّيَاضَةِ دِرَاسَةُ الحِكْمَةِ وَغَلَبَةُ العَادَةِ.

2. Discipline is not beneficial except in a woken soul.

2- لا تَنْجَعُ الرِّيَاضَةُ إِلَّا فِي نَفْسٍ يَقِظَةٌ (يَقِظَةٌ وَهَمَّةٌ).

الازدجار Restraint

1. He who has no desistance has no restraint.

1- لا اَزْدِجَارَ لِمَنْ لا اِقْلَاعَ لَهُ.

الزكاة Charity

1. Fortify [and protect] your wealth by [giving] charity.

1- حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ.

2. And charity [was prescribed as] a means of sustenance.

2- وَالزَّكَاةُ تَسْبُبُ (تَسْبِيْباً) لِلرِّزْقِ.

3. One who pays his *zakāt* is protected from the greediness of his soul.

3- مَنْ أَدَّى زَكَاةَ مَالِهِ وَقِيَ شُحَّ نَفْسِهِ.

الزُّلُّ

1. Whoever looks at his own lapses, the faults of others seem trivial to him.

1- مَنْ أَبْصَرَ زَلَّتَهُ صَغُرَتْ عِنْدَهُ زَلَّةُ غَيْرِهِ.

2. Whoever is blind to his own lapses, the errors of others seem great to him.

2- مَنْ عَمِيَ عَنْ زَلَّتِهِ اسْتَعْظَمَ زَلَّةُ غَيْرِهِ.

3. Lapses are a cause of regret.

3- الزُّلُّ مَنْدَمَةٌ.

4. The lapse of one who is [evidently] pious is the worst of lapses and the sickness of ignobility is the most repulsive of sicknesses.

4- زَلَّةُ الْمُتَوَقِّي أَشَدُّ زَلَّةً، وَعِلَّةُ اللُّؤْمِ أَقْبَحُ عِلَّةً.

5. The slip of the foot is the easiest to recover from [unlike other lapses].

5- زَلَّةُ الْقَدَمِ أَهْوَنُ اسْتِدْرَاكٍ.

Adultery الزنا

1. The most despised of creatures in the sight of Allah is the old adulterer.

1- أَبْغَضُ الْخَلَائِقِ إِلَى اللَّهِ الشَّيْخُ الزَّانِي.

2. The abandoning of adultery is [prescribed] for safeguarding the descendants and the renouncing of homosexuality is a means of increasing the progeny.

2- وَتَرَكَ الزَّانَا تَحْصِينًا لِلْأَنْسَابِ وَتَرَكَ الْلِوَاطِ تَكْثِيرًا لِلنَّسْلِ.

3. A dignified person would never commit adultery.

3- مَا زَنَى غَيُورٌ قَطُّ.

4. A chaste person does not commit adultery.

4- مَا زَنَى عَفِيفٌ.

The Wife الزوجة

1. A righteous wife is one of the two [lofty] acquisitions.

1- الزَّوْجَةُ الصَّالِحَةُ أَحَدُ الْكَسْبَيْنِ.

2. An agreeable wife is one of the two comforts.

2- الزَّوْجَةُ الْمُوَافِقَةُ إِحْدَى الرَّاحَتَيْنِ.

3. The worst of wives is the one who does not comply [with her husband's wishes].

3- شَرُّ الزَّوْجَاتِ مَنْ لَا تُوَاتِي (لَا تُوَانِي).

4. The death of one's wife is the sadness of the hour.

4- مَوْتُ الزَّوْجَةِ حُزْنٌ سَاعَةٌ.

Provision الزاد

1. Indeed, you have been commanded to decamp and have been shown your provision [for the journey], so take from this world the provisions that you can hold on to (or that will protect you) tomorrow.

1- أَلَا وَقَدْ أُمِرْتُمْ بِالظَّنَنِ، وَدَلِلْتُمْ عَلَى الزَّادِ، فَتَزَوَّدُوا مِنَ الدُّنْيَا مَا تَحُوزُونَ (تَحْرُزُونَ) بِهِ أَنْفُسَكُمْ غَدًا.

2. Verily the wasting of provisions is from corruption.

2- إِنَّ مِنَ الْفَسَادِ إِضَاعَةَ الزَّادِ.

3. Take provisions from the days of transience for the everlasting [abode], for you have been shown your provision and commanded to decamp and [have been] driven upon the course.

3- تَزَوَّدُوا مِنْ أَيَّامِ الْفَنَاءِ لِلْبَقَاءِ، فَقَدْ دَلِلْتُمْ عَلَى الزَّادِ، وَأُمِرْتُمْ بِالظَّنَنِ، وَحِثُّتُمْ عَلَى الْمَسِيرِ.

4. Take from this world the provisions that you can hold on to (or that will protect you) tomorrow and take from the transient for the everlasting.

4. تَزَوَّدُوا مِنَ الدُّنْيَا مَا تَحْرُزُونَ (تَحُوزُونَ) بِهِ أَنْفُسَكُمْ غَدًا، وَخُذُوا مِنَ الْفَنَاءِ لِلْبَقَاءِ.

5. The provision of a person for the Hereafter is piety and God-wariness.

5. زَادُ الْمَرْءِ إِلَى الْآخِرَةِ الْوَرَعُ، وَالتُّقَى.

6. You must be well prepared and ready, and increase in your provision [for the Hereafter].

6. عَلَيْكَ بِحُسْنِ التَّأَهُبِ وَالِاسْتِعْدَادِ، وَالِاسْتِكْثَارِ مِنَ الزَّادِ.

7. I am amazed at the one who knows that he will surely be moving away from his world, how can he not acquire a goodly provision for his Hereafter?!

7. عَجِبْتُ لِمَنْ عَرَفَ أَنَّهُ مُنْتَقِلٌ عَنْ دُنْيَاهُ كَيْفَ لَا يُحْسِنُ التَّزَوُّدَ لِأُخْرَاهُ.

8. Every person is approaching that which he has sent forward and will be recompensed for his actions.

8. كُلُّ امْرِءٍ عَلَى مَا قَدَّمَ قَادِمٌ وَبِمَا عَمِلَ مَجْزِيٌّ.

9. As you send forth, so you shall find [waiting for you in the Hereafter].

9. كَمَا تُقَدِّمُ تُجَدِّ.

10. As you sow, so shall you reap.

10. كَمَا تَزْرَعُ تَحْصُدُ.

11. Let your provision be God-wariness.

11- لِيَكُنْ زَادُكَ التَّقْوَى.

12. Wasting of provision is from corruption.

12- مِنَ الْفَسَادِ إِضَاةُ الزَّادِ.

13. That which you send forth today is what you shall come upon tomorrow, so make arrangements for your arrival and send forth [provisions] for your day.

13- مَا قَدَّمْتَ الْيَوْمَ تَقْدِمُ عَلَيْهِ غَدًا، فَاْمَهْدُ لِقَدَمِكَ، وَقَدِّمِ لِيَوْمِكَ.

Renunciation Of Worldly Pleasures¹ الزهد والزاھدين

1. Renunciation of worldly pleasures is the better of the two comforts.

1- الزُّهُدُ أَفْضَلُ الرَّاحَتَيْنِ.

2. Renunciation of worldly pleasures is the attribute of the God-wary and the quality of the repentant.

2- الزُّهُدُ شِيْمَةُ الْمُتَّقِينَ، وَسَجِيَّةُ الْأَوْابِينَ.

3. Renunciation of worldly pleasures means cutting short [one's] aspirations and performing actions with sincerity.

3- الزُّهُدُ تَقْصِيرُ الْأَمَالِ، وَإِخْلَاصُ الْأَعْمَالِ.

4. Renunciation of worldly pleasures is rarely found [among the people] and is the loftiest thing that is observed; it is praised by everyone but left [unpractised] by the majority of people.

4. الزُّهُدُ أَقْلٌ مَا يُوجَدُ، وَأَجَلٌ مَا يُعْهَدُ، وَيَمْدَحُهُ الْكُلُّ، وَيَتْرُكُهُ الْجُلُّ.

5. Renounce the pleasures of this world and [divine] mercy will descend upon you.

5. إِزْهَدْ فِي الدُّنْيَا، تَنْزِلَ عَلَيْكَ الرَّحْمَةُ.

6. Turn away from your [vain desires in this] world and you will be happy with your place of return [in the Hereafter] and will reform your [final] abode.

6. إِعْرِزْ عَنِ دُنْيَاكَ تَسْعُدْ بِمُنْقَلَبِكَ وَتُصْلِحْ مَثْوَاكَ.

7. Renounce [vain] pleasures in this world and Allah will show you its flaws, and do not be negligent, for you are not neglected.

7. إِزْهَدْ فِي الدُّنْيَا يُبْصِرَكَ اللَّهُ عُيُوبَهَا، وَلَا تَغْفُلْ فَلَسْتَ بِمَغْفُولٍ عَنْكَ.

8. The best act of worship is renouncing worldly pleasures.

8. أَفْضَلُ الْعِبَادَةِ الزَّهَادَةُ.

9. The first step of asceticism is renouncing worldly pleasures.

9. أَوَّلُ الزُّهْدِ التَّزَهُدُ.

10. The best [form of] renunciation of worldly pleasures is concealing [one's] asceticism.

10- أَفْضَلُ الزُّهْدِ إِخْفَاءُ الزُّهْدِ.

11. The best garment (or better than wearing the garment) of this world is renouncing it.

11- أَحْسَنُ مَلَابِسِ (مِنْ مُلَابَسَةِ) الدُّنْيَا رَفْضُهَا.

12. The one who is most deserving of renouncing worldly pleasures is he who knows the flaws of this world.

12- أَحَقُّ النَّاسِ بِالزَّهَادَةِ مَنْ عَرَفَ نَقْصَ الدُّنْيَا.

13. Verily the renunciation of ignorance is proportionate to the desire for [knowledge and] intelligence.

13- إِنَّ الزُّهْدَ فِي الْجَهْلِ بِقَدْرِ الرَّغْبَةِ فِي الْعَقْلِ.

14. Verily the renunciation of a tyrant's reign is to the extent of the desire for the reign of a just ruler.

14- إِنَّ الزُّهْدَ فِي وِلَايَةِ الظَّالِمِ بِقَدْرِ الرَّغْبَةِ فِي وِلَايَةِ الْعَادِلِ.

15. Verily, renunciation of worldly pleasures means shortening aspirations, being grateful for blessings and keeping away from that which is forbidden; and if this [practice] leaves you then let not the forbidden overcome your patience and do not forget to be thankful for your blessings, for Allah, the Glorified, has left no room for excuse through manifest and clear proofs and books that are open and unambiguous.

15- إِنَّ الزَّهَادَةَ قَصْرُ الْأَمَلِ، وَالشُّكْرُ عَلَى النِّعَمِ وَالْوَرَعُ عَنِ الْمَحَارِمِ، فَإِنْ غَرَبَ ذَلِكَ عَنْكُمْ فَلَا يَغْلِبُ الْحَرَامُ صَبْرَكُمْ، وَلَا تَنْسُوا عِنْدَ النِّعَمِ شُكْرَكُمْ، فَقَدْ أَعَذَرَ اللَّهُ سُبْحَانَهُ إِلَيْكُمْ بِحُجَجٍ مُسْفِرَةٍ ظَاهِرَةٍ، وَكُتُبٍ بَارِزَةٍ الْعُذْرِ وَاضِحَةٍ.

16. Renunciation of worldly pleasures is affluence.

16- الزُّهُدُ ثَرْوَةٌ.

17. The root of renunciation of worldly pleasures is the desire for that which is with Allah.

17- أَصْلُ الزُّهُدِ حُسْنُ الرَّغْبَةِ فِيمَا عِنْدَ اللَّهِ.

18. Renunciation of worldly pleasures is the fruit of religion.

18- الزُّهُدُ ثَمَرَةُ الدِّينِ.

19. Renunciation of worldly pleasures is the fruit of certitude.

19- الزُّهُدُ ثَمَرَةُ اليَقِينِ.

20. Renunciation of worldly pleasures is the root of religion.

20- الزُّهُدُ أَصْلُ الدِّينِ.

21. Renunciation of worldly pleasures is the foundation of certitude.

21- الزُّهُدُ أُسَاسُ اليَقِينِ.

22. Renunciation of worldly pleasures is a profitable trade.

22- الزُّهُدُ مَتَجَرٌ رَابِحٌ.

23. Renunciation of worldly pleasures is a quality of the sincere.

23. اَلزُّهُدُ سَجِيَّةُ الْمُخْلِصِينَ.

24. Renunciation of worldly pleasures is the key to goodness.

24. اَلزُّهُدُ مِفْتَاحُ صَلاَحٍ.

25. Renunciation of worldly pleasures means shortening aspirations.

25. اَلزُّهُدُ قَصْرُ اَلْأَمَلِ.

26. Renunciation of worldly pleasures leads to asceticism.

26. اَلتَّزَهُدُ يُؤَدِّي اِلَى اَلزُّهُدِ.

27. Renunciation of worldly pleasures means not seeking that which is absent until that which is present [and available] perishes.

27. اَلزُّهُدُ اَنْ لَا تَطْلُبَ اَلْمَفْقُودَ حَتَّى يَعْذِمَ اَلْمَوْجُودُ.

28. Renunciation of worldly pleasures is the greatest comfort.

28. اَلزُّهُدُ فِي الدُّنْيَا اَلرَّاحَةُ اَلْعُظْمَى.

29. If you desire the eternal, then renounce the pleasures of the evanescent world.

29. اِنْ كُنْتُمْ فِي الْبَقَاءِ رَاغِبِينَ، فَارْزُهِدُوا فِي عَالَمِ الْفَنَاءِ.

30. If you renounce worldly pleasures, you will be free from the wretchedness of this world and

prosperous in the everlasting abode.

30- إِنْ كُنْتُمْ زَهَدْتُمْ خَلَّصْتُمْ مِنْ شَقَاةِ الدُّنْيَا، وَفُزْتُمْ بِدَارِ الْبَقَاةِ.

31. Through renunciation of worldly pleasures, wisdom is brought forth.

31- بِالزُّهْدِ تُثْمِرُ الْحِكْمَةُ.

32. The fruit of renouncing worldly pleasures is repose.

32- ثَمَرَةُ الزُّهْدِ الرَّاحَةُ.

33. Complete renunciation of worldly pleasures is from the best [act of] faith while desire for this world corrupts conviction.

33- حُسْنُ الزُّهْدِ مِنْ أَفْضَلِ الْإِيمَانِ، وَالرَّغْبَةُ فِي الدُّنْيَا تُفْسِدُ الْإِيْقَانَ.

34. The foundation of generosity is renunciation of worldly pleasures.

34- رَأْسُ السَّخَاءِ الزُّهْدُ فِي الدُّنْيَا.

35. Your renunciation of this world will save you and your desire for it will cause you to fall into destruction.

35- زُهْدُكَ فِي الدُّنْيَا يُنْجِيكَ، وَرَغْبَتُكَ فِيهَا تُرْدِيكَ.

36. A person's renunciation of that which perishes is proportionate to his certainty about that which is everlasting.

36- زُهُدِ الْمَرْءِ فِيمَا يَفْنَى عَلَى قَدْرِ يَقِينِهِ بِمَا يَبْقَى.

37. Restraining the soul from the pleasures of this world is the praiseworthy asceticism.

37- ظَلَفُ النَّفْسِ عَنِ لَذَاتِ الدُّنْيَا هُوَ الزُّهْدُ الْمَحْمُودُ.

38. Espouse the renunciation of worldly pleasures, for indeed it helps the religion.

38- عَلَيْكَ بِالزُّهْدِ فَإِنَّهُ عَوْنُ الدِّينِ.

39. How can one who does not know the value of the Hereafter renounce worldly pleasures?!

39- كَيْفَ يَزْهَدُ فِي الدُّنْيَا مَنْ لَا يَعْرِفُ قَدْرَ الْآخِرَةِ؟!

40. How can one who has not killed off his lustful desires reach the essence of asceticism?!

40- كَيْفَ يَصِلُ إِلَى حَقِيقَةِ الزُّهْدِ مَنْ لَمْ يَمِتْ شَهْوَتَهُ؟!

41. Let your renunciation be of that thing which perishes and disappears, for indeed neither will it remain for you nor will you remain for it.

41- لِيَكُنْ زُهُدُكَ فِيمَا يَنْفَدُ وَيَزُولُ، فَإِنَّهُ لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ.

42. He who renounces worldly pleasures will never become poor.

42- لَنْ يَفْتَقِرَ مَنْ زَهَدَ.

43. Whoever renounces worldly pleasures, tribulations become easy for him [to bear].

43. مَنْ زَهَدَ هَانَتْ عَلَيْهِ الْمِحَنُ.

44. One who renounces pleasures in this world fortifies [and protects] his religion.

44. مَنْ زَهَدَ فِي الدُّنْيَا حَصَّنَ دِينَهُ.

45. Whoever renounces this world, it will not elude him.

45. مَنْ زَهَدَ فِي الدُّنْيَا لَمْ تَفُتَّهُ.

46. By renouncing worldly pleasures, the fruit of wisdom comes forth.

46. مَعَ الزُّهْدِ تُثْمِرُ الْحِكْمَةُ.

47. Never renounce anything until you know what it is.

47. لَا تَزْهَدَنَّ فِي شَيْءٍ حَتَّى تَعْرِفَهُ.

48. There is no asceticism like refraining from that which is forbidden.

48. لَا زُهْدَ كَالْكَفِّ عَنِ الْحَرَامِ.

49. There is no benefit in the asceticism of one who does not renounce avarice and adorn himself with piety.

49. لَا يَنْفَعُ زُهْدُ مَنْ لَمْ يَتَخَلَّ عَنِ الطَّمَعِ، وَيَتَحَلَّ بِالْوَرَعِ.

50. Verily the hearts of those who renounce worldly pleasures weep even when they laugh, and their

sadness intensifies even when they are [apparently] happy, and their self-loathing increases even though they are [apparently] delighted with what they are given.

50- إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا لَتَبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا، وَيَشْتَدُّ حُزْنُهُمْ وَإِنْ فَرِحُوا، وَيَكْثُرُ مَقْتُهُمْ أَنْفُسَهُمْ وَإِنْ اغْتَبَطُوا بِمَا أُوتُوا.

51. When the one who renounces worldly pleasures flees from the people, seek him out.

51- إِذَا هَرَبَ الزَّاهِدِينَ النَّاسَ فَاطْلُبْهُ.

52. When the one who renounces worldly pleasures seeks people, flee from him.

52- إِذَا طَلَبَ الزَّاهِدُ النَّاسَ فَاهْرُبْ مِنْهُ.

53. Be one who renounces that which the ignorant ones desire.

53- كُنْ زَاهِداً فِيمَا يَرْغَبُ فِيهِ الْجَهُولُ.

54. Blessed be the ones who renounce pleasures in the world and desire the [bounties of the] Hereafter. These are the ones who have taken the earth as their carpet, its dust as their beds, its water as their perfume, the Qur'an as their inner garment and supplication as their outer garment, and have subscribed themselves to the ways of the Messiah, Isa son of Maryam ('a).

54- طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا، الرَّاعِبِينَ فِي الآخِرَةِ، أُولَئِكَ اتَّخَذُوا الْأَرْضَ بَسَاطًا، وَتُرَابَهَا فِرَاشًا، وَمَائَهَا طِيبًا، وَالْقُرْآنَ شِعَارًا، وَالدُّعَاءَ دِثَارًا، وَقَرَضُوا الدُّنْيَا عَلَى مَنَاجِ الْمَسِيحِ عِيسَى بْنِ مَرْيَمَ - عَلَى نَبِينَا وَآلِهِ وَعَلَيْهِ السَّلَامُ.

55. One who neither despairs over the past nor becomes overjoyed with the future has taken asceticism from both its sides.

55. مَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَلَمْ يَفْرَحْ بِآلَاتِي فَقَدْ أَخَذَ الزُّهْدَ بِطَرْفَيْهِ.

56. One who renounces [the pleasures of] this world makes light of the tribulations [he faces in it].

56. مَنْ زَهَدَ فِي الدُّنْيَا اسْتَهَانَ بِالمَصَائِبِ.

57. One who renounces [the pleasures of] this world frees himself and pleases his Lord.

57. مَنْ زَهَدَ فِي الدُّنْيَا أَعْتَقَ نَفْسَهُ وَأَرْضَى رَبَّهُ.

58. One who renounces [the pleasures of] this world will be delighted by the garden of the abode [of perpetual bliss in the Hereafter].

58. مَنْ زَهَدَ فِي الدُّنْيَا قَرَّتْ عَيْنُهُ بِجَنَّةِ المَأْوَى.

59. One who does not renounces [the pleasures of] this world will not have a share in the Garden of the Abode.

59. مَنْ لَمْ يَزْهَدْ فِي الدُّنْيَا لَمْ يَكُنْ لَهُ نَصِيبٌ فِي جَنَّةِ المَأْوَى.

60. Repose is in renouncing worldly pleasures.

60. الرِّاحَةُ فِي الزُّهْدِ.

61. Look at the world with the eyes of the abstinent, parting one and do not look at it with the eyes of the adoring, attached one.

61. أَنْظِرْ إِلَى الدُّنْيَا نَظْرَ الزَّاهِدِ المُفَارِقِ، وَلَا تَنْظُرْ إِلَيْهَا نَظْرَ العَاشِقِ الوَاقِمِ.

62. Renounce the pleasures of this world and turn away from it, and be careful that death does not descend upon you (while you are a runaway from your Lord in its pursuit thereby becoming wretched or) while your heart is attached to anything of it as a result of which you are destroyed.

62. إِزْهَدْ فِي الدُّنْيَا، وَاعْزِفْ عَنْهَا، وَإِيَّاكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ (وَأَنْتَ أَبِقٌ مِنْ رَبِّكَ فِي طَلَبِهَا فَتَشْقَى) وَقَلْبُكَ مُتَعَلِّقٌ بِشَيْءٍ مِنْهَا فَتَهْلِكُ.

1. Zuhd is a term that means being uninterested in and indifferent towards worldly pleasures, material wealth etc. and it is considered to be one of the qualities of the pious people.

الزِّيَارَةُ Visiting

1. Visiting [one's brothers in faith] on a regular basis is protection from lethargy.

1- إِغْبَابُ الزِّيَارَةِ أَمَانٌ مِنَ الْمَلَالَةِ.

2. Visit those who are obedient to Allah for His sake and take guidance from those who have been vested with His authority.

2- زُرْ فِي اللَّهِ أَهْلَ طَاعَتِهِ، وَخُذِ الْهُدَايَةَ مِنْ أَهْلِ وِلَايَتِهِ.

3. Visit each other for the sake of Allah, sit [and mingle] with each other for the sake of Allah, give for the sake of Allah and withhold for the sake of Allah.

3- زُورُوا فِي اللَّهِ، وَجَالِسُوا فِي اللَّهِ، وَاعْطُوا فِي اللَّهِ، وَامْنَعُوا فِي اللَّهِ.

4. One whose visits increase, his cheerfulness decreases.

4- مَنْ كَثُرَتْ زِيَارَتُهُ قَلَّتْ بِشَاشَتُهُ.

Adornment الزينة

1. Adornment is in righteous probity, not in elegant clothing.

1- الزينة بحسن الصواب، لا بحسن الثياب.

Begging And Asking People السؤال والطلب عن الناس

1. Begging weakens the tongue of the speaker, breaks the heart of the courageous hero, puts the free honourable one in the position of a humbled slave, takes away the radiance of one's face and wipes out one's sustenance.

1- السؤال يضعف لسان المتكلم، ويكسر قلب الشجاع البطل، ويوقف الحر العزيز موقف العبد الذليل، ويذهب بهاء الوجه، ويمحق الرزق.

2. Begging is the collar of humiliation, it takes the honour away from the honourable and the stature away from the noble.

2- المسئلة طوق المذلة، تسلب العزيز عزه، والحسيب حسبه.

3. Humiliation [and disgrace] is in asking from people.

3- الذل في مسئلة الناس.

4. Begging is the key to poverty.

4- المسئلة مفتاح الفقر.

5. The bane of asking [others] is lack of success [in getting what one asks for].

5. آفَةُ الطَّلَبِ عَدَمُ النَّجَاحِ.

6. If you want to be obeyed [or your request to be granted] then ask for that which is feasible.

6. إِذَا أَرَدْتَ أَنْ تُطَاعَ فَاسْأَلْ مَا يُسْتَطَاعُ.

7. Let your request be for a thing, the charm of which will last for you long after the negative consequences [of your asking] have ended.

7. لِيَكُنْ مَسْأَلَتُكَ مَا يَبْقَى لَكَ جَمَالُهُ وَيُنْفَى عَنْكَ وَبَالُهُ.

8. One who asks properly is aided.

8. مَنْ أَحْسَنَ الْمَسْأَلَةَ أُسْعِفَ.

9. Whoever asks [from] other than Allah deserves to be deprived.

9. مَنْ سَأَلَ غَيْرَ اللَّهِ إِسْتَحَقَّ الْحِرْمَانَ.

10. One who increases his requests from people is humiliated.

10. مَنْ أَكْثَرَ مَسْئَلَةَ النَّاسِ ذَلَّ.

11. One who asks for that which he does not deserve is faced with deprivation.

11. مَنْ سَأَلَ مَا لَا يَسْتَحِقُّ قُوبِلَ بِالْحِرْمَانِ.

12. One who repeats his request to the people, they get irritated by him.

12- مَنْ تَكَرَّرَ سُؤَالُهُ لِلنَّاسِ ضَجَرُوهُ.

13. One who asks for that which is above his rank deserves to be deprived.

13- مَنْ سَأَلَ فَوْقَ قَدْرِهِ اسْتَحَقَّ الْحِرْمَانَ.

14. When one does not protect his dignity from [the humiliation of] asking you, then preserve your honour by not turning him away.

14- مَنْ لَمْ يَصُنْ وَجْهَهُ عَنِ مَسْأَلَتِكَ فَأَكْرَمْ وَجْهَكَ عَنِ رَدِّهِ.

15. Your countenance is like frozen water that is melted by asking; so [be careful and] consider whose presence you are melting it in.

15- وَجْهُكَ مَاءٌ جَامِدٌ يَقْطِرُهُ السُّؤَالُ، فَاَنْظُرْ عِنْدَ مَنْ تُقْطِرُهُ.

16. Do not ask the one from whom you fear deprivation.

16- لَا تَسْأَلْ مَنْ تَخَافُ مَنَعَهُ.

17. Never turn away the beggar, even if he exceeds the limits.

17- لَا تَرُدَّنَّ السَّائِلَ وَإِنْ أَسْرَفَ.

18. Do not turn away the beggar and safeguard your magnanimity by not depriving him.

18- لَا تَرُدَّ السَّائِلَ وَصُنْ مُرُوتَكَ عَنِ حِرْمَانِهِ.

19. There is no humiliation like asking [for something from others].

19- لَا ذُلَّ كَالطَّلَبِ.

20. There is nothing more tormenting than having to ask from the ignorant out of desperation.

20- لَا شَيْءَ أَوْجَعُ مِنَ الْإِضْطِرَارِ إِلَى مَسْئَلَةِ الْأَعْمَارِ.

21. Verily you are in greater need of the reward for that which you give than the asker is [in need] of that which he takes from you.

21- إِنَّكُمْ إِلَى إِجْرَاءِ (جَزَاءِ) مَا أُعْطَيْتُمْ أَشَدَّ حَاجَةً مِنَ السَّائِلِ إِلَى مَا أَخَذَ مِنْكُمْ.

22. Verily you will gain more joy by [the reward of] what you have given than the one who seeks from you gains in what he has received from you.

22- إِنَّكُمْ أَغْبَطُ بِمَا بَدَلْتُمْ مِنَ الرَّائِبِ إِلَيْكُمْ فِيمَا وَصَلَهُ مِنْكُمْ.

23. Give the beggar before he asks, for indeed if you make it necessary for him to ask, then you will have taken from his dignity that which is greater than what you have given him.

23- اِبْدَأِ السَّائِلَ بِالنَّوَالِ قَبْلَ السُّؤَالِ، فَإِنَّكَ إِنْ أَحْوَجْتَهُ إِلَى سُؤَالِكَ أَخَذْتَ مِنْ حُرِّ وَجْهِهِ أَفْضَلَ مِمَّا أُعْطِيَتْهُ.

24. Give your wealth generously to the one who has sacrificed his self-respect for you, for indeed the sacrificing of self-respect cannot be matched by anything.

24- أُبْذُلُ مَالِكَ لِمَنْ بَدَلَ لَكَ وَجْهَهُ، فَإِنَّ بَدَلَ الْوَجْهِ لَا يُوَازِيهِ شَيْءٌ.

25. Give generously when you are asked.

25- إِسْمَحُوا إِذَا سُئِلْتُمْ.

26. Seeking one's need from he who is not worthy [of being asked] is harder than death.

26- أَشَدُّ مِنْ الْمَوْتِ طَلَبُ الْحَاجَةِ مِنْ غَيْرِ أَهْلِهَا.

27. What an evil trait importunity is!

27- بَسُّ الشَّيْمَةِ الْإِلْحَاحُ.

28. Sacrificing one's dignity by begging is greater [in value] than the extent of one's need, even if it is great and even if it is granted.

28- بَذْلُ مَاءِ الْوَجْهِ فِي الطَّلَبِ أَعْظَمُ مِنْ قَدْرِ الْحَاجَةِ وَإِنْ عَظُمَتْ وَأُنْجِحَ فِيهَا الطَّلَبُ.

29. Sacrificing one's dignity in front of the wicked is the greatest death.

29 - بَذْلُ الْوَجْهِ إِلَى اللَّئَامِ الْمَوْتُ الْأَكْبَرُ.

السؤال والجواب Question And Answer

1. Make your address polite and you will hear a polite reply.

1- أَجْمَلُوا فِي الْخِطَابِ تَسْمَعُوا جَمِيلَ الْجَوَابِ.

2. One who hastens to reply does not arrive at the right [answer].

2- مَنْ أَسْرَعَ فِي الْجَوَابِ لَمْ يُدْرِكِ الصَّوَابَ.

3. Giving correct reply is an evidence of merit.

3- مِنْ بُرْهَانَ الْفَضْلِ صَائِبُ الْجَوَابِ.

4. A discourteous reply stems from a discourteous address.

4- نَكِيرُ الْجَوَابِ مِنْ نَكِيرِ الْخِطَابِ.

5. When one is asked about that which he knows not, he should never feel ashamed to say: I do not know.

5- لَا يَسْتَحْيِينَّ أَحَدٌ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: لَا أَعْلَمُ.

6. Do not use harsh words [or foul language] even if you are unable to reply.

6- لَا تُسِيءِ اللَّفْظَ وَإِنْ ضَاقَ عَلَيْكَ الْجَوَابُ.

7. Never ask about that which has not [yet] happened, for in that which has already come about there is enough knowledge [that one can gain].

7- لَا تَسْأَلَنَّ عَمَّا لَمْ يَكُنْ فِي الَّذِي قَدَكَانَ عِلْمٌ كَافٌ.

8. Do not be offensive in your address thereby being offended by the rudeness of the reply.

8. لَا تُسِيءِ الْخِطَابَ فَيَسُوءَكَ نَكِيرُ الْجَوَابِ.

9. One who abandons the words “I don’t know” comes upon his [place of] destruction.

9. مَنْ تَرَكَ قَوْلَ «لَا أُدْرِي» أُصِيبَ مَقَاتِلُهُ.

10. The person most prepared to [give a] reply is one who does not get angry.

10. أَحْضَرَ النَّاسِ جَوَاباً مَنْ لَمْ يَغْضَبْ.

11. Ask and you will learn.

11. إِسْأَلُ تَعْلَمُ.

12. When you ask, ask in order to learn and do not ask in order to embarrass [the one whom you are asking]. Indeed the ignorant one who learns is similar to a learned person and verily the learned one who is oppressive is similar to an ignorant person.

12. إِذَا سَأَلْتَ فَاسْأَلْ تَفْقُهَا، وَلَا تَسْأَلْ تَعْنُتَا، فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهُ بِالْعَالِمِ، وَإِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهُ بِالْجَاهِلِ.

13. If you are ignorant then learn, and when you are asked about that which you do not know then say: Allah and His Prophet know better.

13. إِذَا كُنْتَ جَاهِلًا فَتَعَلَّمْ، وَإِذَا سُئِلْتَ عَمَّا لَا تَعْلَمُ فَقُلْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

14. Too much asking leads to restlessness.

14. كَثْرَةُ السُّؤَالِ تُورِثُ الْمَلَالَ.

15. One who asks, learns.

15- مَنْ سَأَلَ عِلْمًا.

16. One who asks, benefits.

16- مَنْ سَأَلَ إِسْتِفَادًا.

17. One who asks properly, learns.

17- مَنْ أَحْسَنَ السُّؤَالَ عِلْمًا.

18. One who asks in his young age, answers in his old age.

18- مَنْ سَأَلَ فِي صِغَرِهِ أَجَابَ فِي كِبَرِهِ.

Causes And Means الأسباب والوسائل

1. The means by which an incapable person achieves his goal is the same one (means) that makes the powerful person incapable to achieving what he seeks.

1- السَّبَبُ الَّذِي أُدْرِكَ بِهِ الْعَاجِرُ بُغْيَتَهُ، هُوَ الَّذِي أَعْجَزَ الْقَادِرَ عَنْ طَلِبَتِهِ.

2. The firmest rope that you can hold on to is the rope between you and Allah.

2- أَوْثَقُ سَبَبٍ أَخَذْتُ بِهِ سَبَبٌ بَيْنَكَ وَبَيْنَ اللَّهِ.

3. For everything there is a cause.

3. لِكُلِّ شَيْءٍ سَبَبٌ.

4. The strongest means [of gaining success in this world and the next] is having excellent [qualities and] merits.

4. أَقْوَى الْوَسَائِلِ حُسْنُ الْفَضَائِلِ.

5. The best means [to achieve closeness to Allah] is refraining from anger and keeping away from the humiliation of asking [others].

5. أَفْضَلُ سَبَبٍ كَفُّ الْغَضَبِ، وَالتَّنْزَهُ عَنْ مَذَلَّةِ الطَّلَبِ.

Competition المسابقة

1. If you must be competitors, then compete with each other in establishing the ordinances of Allah and in enjoining good.

1- إِنْ كُنْتُمْ لَامُحَالَةً مُتَسَابِقِينَ فَتَسَابِقُوا إِلَى إِقَامَةِ حُدُودِ اللَّهِ، وَالْأَمْرِ بِالْمَعْرُوفِ.

Prostration And Bowing السجود والركوع

1. The physical prostration is putting the foreheads on the earth and placing the palms and knees on the ground along with the toes of the feet, with complete submissiveness of the heart and sincerity of intention.

1- السُّجُودُ الْجِسْمَانِي: هُوَ وَضْعُ عَتَائِقِ الْوُجُوهِ عَلَى التُّرَابِ، وَاسْتِقْبَالُ الْأَرْضِ بِالرَّاحَتَيْنِ وَالْكَفَّيْنِ (وَالرُّكْبَتَيْنِ)، وَأَطْرَافِ الْقَدَمَيْنِ مَعَ خُشُوعِ الْقَلْبِ وَإِخْلَاصِ النِّيَّةِ.

2. The spiritual [aspect of] prostration is emptying the heart of [love for] that which perishes, proceeding with firm resolution in endeavouring towards the everlasting, removing pride and fanaticism, cutting off worldly ties and adorning oneself with the etiquettes of the Prophet.

2- وَالسُّجُودُ النَّفْسَانِي: فَرَاغُ الْقَلْبِ مِنَ الْفَانِيَاتِ، وَالْإِقْبَالُ بِكُنْهِ الْهَمَّةِ عَلَى الْبَاقِيَاتِ، وَخَلْعُ الْكِبْرِ وَالْحَمِيَّةِ، وَقَطْعُ الْعَلَائِقِ الدُّنْيَوِيَّةِ، وَالتَّحَلِّي بِالْخَلَائِقِ النَّبَوِيَّةِ.

3. What good forms of worship Prostration (*sujūd*) and bowing (*rukūʿ*) are.

3- نِعَمَ الْعِبَادَةِ السُّجُودُ وَالرُّكُوعُ.

السَّجْنِ Prison

1. The prison is one of the two [types of] graves.

1- السَّجْنُ أَحَدُ الْقَبْرَيْنِ.

السَّخَطِ Displeasure

1. One whose displeasure is much, his pleasure is not known.

1- مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْرَفْ رِضَاهُ.

2. One whose displeasure is much is not admonished.

2- مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْتَبَرْ.

3. How ugly is displeasure and how nice pleasure is!

3- ما أَقْبَحَ السُّخْطُ وَأَحْسَنَ الرِّضَى.

4. Displeasure is enough of a suffering.

4- كَفَى بِالسَّخَطِ عَنَاءً.

5. Whoever is displeased with what has been destined, adversity befalls him.

5- مَنْ تَسَخَّطَ بِالْمَقْدُورِ حَلَّ بِهِ الْمَحْذُورُ.

6. Do not be upset by the displeasure of the one who is pleased with falsehood.

6- لَا تَكْرَهُوا سُخْطَ مَنْ يُرْضِيهِ الْبَاطِلُ.

7. Be wary of the displeasure of the One aside from whose obedience nothing can save you, and aside from whose disobedience nothing can destroy you, and aside from whose mercy nothing can accommodate you; and turn to Him and trust in Him. Be wary of the displeasure of the One aside from whose obedience nothing can save you, and aside from whose disobedience nothing can destroy you, and aside from whose mercy nothing can accommodate you; and turn to Him and trust in Him.

7- تَوَقَّ سَخْطَ مَنْ لَا يُنْجِيكَ إِلَّا طَاعَتُهُ، وَلَا يُرِيدُكَ إِلَّا مَعْصِيَتُهُ، وَلَا يَسْعُكَ إِلَّا رَحْمَتُهُ،
وَالْتَجَى إِلَيْهِ، وَتَوَكَّلْ عَلَيْهِ.

السَّخَاءُ Generosity

1. Generosity earns love [of people] and adorns one's character.

1. السَّخَاءُ يَكْسِبُ الْمَحَبَّةَ، وَيَزِينُ الْأَخْلَاقَ.

2. Generosity is one of the two felicities.

2. السَّخَاءُ أَحَدُ السَّعَادَتَيْنِ.

3. Generosity clears away sins and attracts the love of the hearts.

3. السَّخَاءُ يُمَحِّصُ الذُّنُوبَ، وَيَجْلِبُ مَحَبَّةَ الْقُلُوبِ.

4. Generosity and courage are honourable instincts which Allah, the Glorified, puts in the one whom He loves and has subjected to trials.

4. السَّخَاءُ، وَالشَّجَاعَةُ، غَرَائِزُ شَرِيفَةٌ، يَضَعُهَا اللَّهُ سُبْحَانَهُ فِيمَنْ أَحَبَّهُ، وَامْتَحَنَهُ.

5. Generosity means being open-handed with your [own] wealth while being cautious with the wealth of others.

5. السَّخَاءُ أَنْ تَكُونَ بِمَالِكَ مُتَبَرِّعاً وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعاً.

6. Generosity is that which one gives [himself], for if he gives after being asked, then it is [a result of] shame and embarrassment.

6. السَّخَاءُ مَا كَانَ ابْتِدَاءً فَإِنْ كَانَ عَنْ مَسْئَلَةٍ فَحَيَاءٌ وَتَذَمُّمٌ.

7. Generosity is the fruit of the intellect and contentment is the evidence of nobility.

7. السَّخَاءُ ثَمَرَةُ الْعَقْلِ، وَالْقَنَاعَةُ بُرْهَانُ النُّبْلِ.

8. Generosity and shame are the best characteristics.

8. السَّخَاءُ وَالْحَيَاءُ أَفْضَلُ الْخُلُقِ.

9. The most courageous of people is the most generous of them.

9. أَشْجَعُ النَّاسِ أَسْخَاهُمْ.

10. The most honourable of qualities is generosity, and the most universal in benefit is justice.

10. أَكْرَمُ الْأَخْلَاقِ السَّخَاءُ، وَأَعَمُّهَا نَفْعُ الْعَدْلِ.

11. The best [form of] generosity is for you to be open-handed with your wealth while being cautious with the wealth of others.

11. أَفْضَلُ السَّخَاءِ أَنْ تَكُونَ بِمَالِكَ مُتَبَرِّعًا، وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعًا.

12. Verily the generosity of keeping oneself away from that which others possess is better than the generosity of giving.

12. إِنَّ سَخَاءَ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ لِأَفْضَلٍ مِنْ سَخَاءِ الْبَدْلِ.

13. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

13. إِنَّ أَفْضَلَ مَا اسْتُجْلِبَ بِهِ الثَّنَاءُ، السَّخَاءُ، وَإِنَّ أَجْزَلَ مَا اسْتُدِرَّتْ بِهِ الْأَرْبَاحُ
الْبَاقِيَةُ، الصَّدَقَةُ.

14. Generosity is a [righteous] trait; honour is a virtue.

14. السَّخَاءُ سَجِيَّةٌ، الشَّرْفُ مَزِيَّةٌ.

15. Generosity is a [virtuous] quality.

15. السَّخَاءُ خُلُقٌ.

16. Generosity is the adornment of a human being.

16. السَّخَاءُ زَيْنُ الْإِنْسَانِ.

17. Generosity sows [the seeds of] love.

17. السَّخَاءُ يَزْرَعُ الْمَحَبَّةَ.

18. Generosity is the most honourable habit.

18. السَّخَاءُ أَشْرَفُ عَادَةٍ.

19. Generosity is a quality of the Prophets.

19. السَّخَاءُ خُلُقُ الْأَنْبِيَاءِ.

20. Generosity bears the fruit of [spiritual] purity.

20. السَّخَاءُ يُثْمِرُ الصَّفَاءَ.

21. Generosity covers up [one's] faults.

21. أَلْسَخَاءُ سِتْرُ الْعُيُوبِ.

22. Generosity earns praise.

22. أَلْسَخَاءُ يَكْسِبُ الْحَمْدَ.

23. Generosity is the symbol of magnanimity and nobility.

23. أَلْسَخَاءُ عُنْوَانُ الْمُرُوَّةِ وَالنُّبْلِ.

24. Through generosity, actions become beautiful.

24. بِالسَّخَاءِ تُزَانُ الْأَفْعَالُ.

25. Through generosity, faults are hidden.

25. بِالسَّخَاءِ تُسْتَرُّ الْعُيُوبُ.

26. Adorn yourself with generosity and piety, for these two are the embellishments of faith and the most honourable of your traits.

26. تَحَلَّ بِالسَّخَاءِ وَالْوَرَعِ فَهُمَا حِلْيَةُ الْإِيمَانِ وَأَشْرَفُ خِلَالِكَ.

27. The best generosity is that which corresponds to the situations of need.

27. خَيْرُ السَّخَاءِ مَا صَادَفَ مَوْضِعَ الْحَاجَةِ.

28. Generosity is the cause of adoration.

28. سَبَبُ الْمَحَبَّةِ السَّخَاءُ.

29. The cause of ascendancy is generosity.

29. سَبَبُ السِّيَادَةِ السَّخَاءُ.

30. The disgrace of generosity is extravagance.

30. شَيْنُ السَّخَاءِ السَّرْفُ.

31. He who holds back from giving has oppressed generosity.

31. ظَلَمَ السَّخَاءَ مَنْ مَنَعَ الْعَطَاءَ.

32. Espouse generosity, for indeed it is the fruit of the intellect.

32. عَلَيْكَ بِالسَّخَاءِ فَإِنَّهُ ثَمَرَةُ الْعَقْلِ.

33. Espouse generosity and good etiquette for verily these two [traits] increase sustenance and bring about adoration.

33. عَلَيْكُمْ بِالسَّخَاءِ وَحُسْنِ الْخُلُقِ، فَإِنَّهُمَا يَزِيدَانِ الرِّزْقَ، وَيُوجِبَانِ الْمَحَبَّةَ.

34. One's generosity is proportionate to one's magnanimity.

34. عَلَى قَدْرِ الْمُرُوءَةِ تَكُونُ السَّخَاوَةُ.

35. Cover up your faults with generosity for it is indeed a covering for faults.

35- غَطُّوا مَعَائِبَكُمْ بِالسَّخَاءِ فَإِنَّهُ سِتْرُ الْعُيُوبِ.

36. In generosity there is affection.

36- فِي السَّخَاءِ الْمَحَبَّةُ.

37. Verily the generosity of keeping oneself away from that which others possess is better than the generosity of giving.

12- إِنَّ سَخَاءَ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ لَأَفْضَلُ مِنْ سَخَاءِ الْبَدْلِ.

38. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

13- إِنَّ أَفْضَلَ مَا اسْتُجْلِبَ بِهِ الثَّنَاءُ، السَّخَاءُ، وَإِنَّ أَجْزَلَ مَا اسْتُدْرِتَ بِهِ الْأَرْبَاحُ الْبَاقِيَّةُ، الصَّدَقَةُ.

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43. Generosity is the most honourable habit.

18- أَلْسَخَاءُ أَشْرَفُ عَادَةٍ.

44. Generosity is a quality of the Prophets.

19- أَلْسَخَاءُ خُلِقَ الْأَنْبِيَاءِ.

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48. Generosity is the symbol of magnanimity and nobility.

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49. Through generosity, actions become beautiful.

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50. Through generosity, faults are hidden.

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59. One's generosity is proportionate to one's magnanimity.

34- عَلَى قَدْرِ الْمُرُوءَةِ تَكُونُ السَّخَاوَةُ.

60. Cover up your faults with generosity for it is indeed a covering for faults.

35- غَطُّوا مَعَائِبِكُمْ بِالسَّخَاءِ فَإِنَّهُ سِتْرُ الْعُيُوبِ.

61. In generosity there is affection.

36- فِي السَّخَاءِ الْمَحَبَّةُ.

62. Abundance of generosity increases [one's] friends and reforms [one's] enemies.

37- كَثْرَةُ السَّخَاءِ تُكْثِرُ الْأَوْلِيَاءَ وَتَسْتَصْلِحُ الْأَعْدَاءَ.

63. If you were to see generosity in the form of a man, you would surely see him as a handsome person, pleasing to look at.

38- لَوْ رَأَيْتُمُ السَّخَاءَ رَجُلًا، لَرَأَيْتُمُوهُ حَسَنًا يَسُرُّ النَّاطِرِينَ.

64. When there is neither generosity nor shame in a person, then death is better for him than life.

39- مَنْ لَمْ يَكُنْ لَهُ سَخَاءٌ وَلَا حَيَاءٌ، فَالْمَوْتُ خَيْرٌ لَهُ مِنَ الْحَيَاةِ.

65. What a good trait generosity is!

40- نِعَمَ السَّجِيَّةِ السَّخَاءُ.

66. There is no merit like generosity.

41- لَا فَضِيلَةَ كَالسَّخَاءِ.

67. There can be no generosity with nothingness. 1

42- لَاسَّخَاءَ مَعَ عَدَمٍ.

68. Generosity is showing affection to the beggar and giving open-handedly.

43- أَلَسَّخَاءُ حُبُّ السَّائِلِ وَبَذْلُ النَّائِلِ.

1. Meaning one has to possess something in order to be generous with it.

1. One who acts aptly, acquires [success].

1- مَنْ عَمِلَ بِالسَّدَادِ مَلَكَ.

Mirage السَّرَابِ

1. One who strives in seeking a mirage, his hardship is prolonged and his thirst increases.

1- مَنْ سَعَى فِي طَلْبِ السَّرَابِ طَالَ تَعَبُهُ، وَكَثُرَ عَطَشُهُ.

2. One who hopes to quench his thirst from a mirage, his hope will be dashed and he will die of thirst.

2- مَنْ أَمَلَ الرَّيَّ مِنَ السَّرَابِ، خَابَ أَمَلُهُ وَمَاتَ بِعَطَشِهِ.

3. One who is deceived by the mirage [of this world], the means [of attaining prosperity in the Hereafter] are cut off for him.

3- مَنْ غَرَّهُ السَّرَابُ تَقَطَّعَتْ بِهِ الْأَسْبَابُ.

Dismissal السَّرَّاحِ

1. Dismissal with kindness is one of the two reliefs.

1- حُسْنُ السَّرَّاحِ أَحَدُ الرَّاحَتَيْنِ.

Inward Thoughts And Feelings السَّرَائِرِ

1. The goodness of inward thoughts is evidence of the soundness of insight.

1- صَلَاحُ السَّرَائِرِ بُرْهَانُ صِحَّةِ الْبَصَائِرِ.

2. Blessed is the one whose inward thoughts are good, whose outward [character] is righteous and who does not harm the people.

2- طُوبَى لِمَنْ صَلُحَتْ سَرِيرَتُهُ، وَحَسُنَتْ عَلَانِيَتُهُ، وَعَزَلَ عَنِ النَّاسِ شَرَّهُ.

3. When the consciences are being reformed, the hidden rancour becomes evident.

3- عِنْدَ تَصْحِيحِ الضَّمَائِرِ يَبْدُو غِلُّ السَّرَائِرِ.

4. When the outward gets corrupted, the inward also get corrupted.

4- عِنْدَ فَسَادِ الْعَلَانِيَةِ تَفْسُدُ السَّرِيرَةُ.

5. One whose inward [feeling] is good, his outward [character] is righteous.

5- مَنْ حَسُنَتْ سَرِيرَتُهُ حَسُنَتْ عَلَانِيَتُهُ.

6. One whose inward [feeling] is good [and honourable] is not afraid of anyone.

6- مَنْ حَسُنَتْ سَرِيرَتُهُ لَمْ يَخَفْ أَحَدًا.

السِّرُّ وَالنَّجْوَى Secret And Confidential Discussions

1. Protect your affair and do not give away your secret in marriage to whoever proposes!

1- إِحْفَظْ أَمْرَكَ، وَلَا تُنْكِحْ خَاطِباً سِرِّكَ.

2. Keep your secret to yourself and neither entrust it to a judicious one who may err nor to an ignorant one who may betray [your trust].

2- أَنْفَرِدْ بِسِرِّكَ، وَلَا تُودِعْهُ حَازِماً فَيَزِلَّ، وَلَا جَاهِلاً فَيَخُونَ.

3. The best secret discussion is that which is founded on religion and God-wariness, and is based on following the path of guidance and opposing vain desires.

3- أَفْضَلُ النَّجْوَى، مَا كَانَ عَلَى الدِّينِ وَالتَّقَى، وَأَسْفَرَ عَنِ اتِّبَاعِ الْهُدَى، وَمُخَالَفَةِ الْهَوَى.

4. Man is more protective of his secret.

4- الْمَرْءُ أَحْفَظُ لِسِرِّهِ.

5. Divulging [secrets] is the trait of outsiders [not that of believing Muslims].

5- إِذَاعَةُ شِيمَةِ الْأَغْيَارِ.

6. Divulging the secret that has been entrusted to you is a [form of] betrayal.

6- إِذَاعَةُ سِرِّ أُوْدِعْتَهُ غَدْرٌ.

7. Three people are not to be trusted with a secret: the woman, the telltale and the fool.

7- ثَلَاثٌ لَا يُسْتَوَدَعْنَ سِرّاً: الْمَرْأَةُ، وَالنَّمَامُ، وَالأَحْمَقُ.

8. Your secret is a source of happiness for you if you conceal it but if you divulge it, it is your destruction.

8- سِرُّكَ سُرُورُكَ إِنْ كَتَمْتَهُ وَإِنْ أَدَعْتَهُ كَانَ تُبُورُكَ.

9. He who divulges his secrets does not remain safe.

9- لَا يَسْلَمُ مَنْ أَدَاعَ سِرَّهُ.

10. Your secret is your prisoner but if you divulge it, you become its prisoner.

10- سِرُّكَ أَسِيرُكَ فَإِنْ أَفْشَيْتَهُ صِرْتَ أَسِيرَهُ.

11. Be stingy with your secrets and do not divulge the secret that has been entrusted to you, for indeed divulging [it] is betrayal.

11- كُنْ بِأَسْرَارِكَ بَخِيلًا، وَلَا تُدْعِ سِرًّا أُوْدِعْتَهُ، فَإِنَّ الْإِذَاعَةَ خِيَانَةٌ.

12. Every time the keepers of secrets increase, [chances of] its divulgence becomes greater.

12- كُلَّمَا كَثُرَ خُزَانُ الْأَسْرَارِ كَثُرَ ضِيَاعُهَا.

13. One who conceals the secret [that has been entrusted to him] is loyal and trustworthy.

13- كَاتِمُ السِّرِّ وَفِيٌّ أَمِينٌ.

14. If a person were to use his intellect, he would protect his secret from the one who has revealed [another's secret] to him and would not inform anyone of it.

14. لَوْ عَقَلَ الْمَرْءُ عَقْلَهُ لِأَحْرَزَ سِرَّهُ عَمَّنْ أَفْشَاهُ إِلَيْهِ وَلَمْ يُطْلِعْ أَحَدًا عَلَيْهِ.

15. One who reveals your secret has ruined your affair.

15. مَنْ أَفْشَى سِرَّكَ ضَيَّعَ أَمْرَكَ.

16. One who conceals his secret has the choice [of doing as he wills with it] in his hand.

16. مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخَيْرَةُ بِيَدِهِ.

17. One who entrusts his secret to an unreliable person has forfeited his secret.

17. مَنْ أَسْرَأَ إِلَى غَيْرِ ثِقَةٍ ضَيَّعَ سِرَّهُ.

18. One who divulges a secret that has been entrusted to him has betrayed [a trust].

18. مَنْ أَفْشَى سِرًّا أُسْتُودِعَهُ (أُودِعَهُ) فَقَدْ خَانَ.

19. Whoever is weak in keeping his own secret, he will be even weaker in keeping the secret of others.

19. مَنْ ضَعُفَ عَنِ سِرِّهِ (شِرِّهِ) فَهُوَ عَنِ سِرِّ غَيْرِهِ أَوْضَعُفُ.

20. One who is too weak to protect his [own] secret will not be strong enough to protect the secret of others.

20. مَنْ ضَعُفَ عَنِ حِفْظِ سِرِّهِ لَمْ يَقْوِ لِسِرِّ غَيْرِهِ.

21. One who safeguards his secret from you has actually accused you [of being untrustworthy].

21- مَنْ حَصَّنَ سِرَّهُ مِنْكَ فَقَدْ أَتَهَمَكَ.

22. From the ugliest form of betrayal is divulging a secret.

22- مِنْ أَقْبَحِ الْغَدْرِ إِذَاعَةُ السِّرِّ.

23. I have never blamed anyone for divulging my secret when I was more unaccommodating of it than him [by revealing it to him in the first place].

23- مَا لُمْتُ أَحَدًا عَلَى إِذَاعَةِ سِرِّي إِذْ كُنْتُ بِهِ أَضْيَقَ (مِنْهُ).

24. The basis of a secret is its concealment.

24- مِلَاكُ السِّرِّ سِتْرُهُ.

25. Do not entrust your secret to one who has no trustworthiness.

25- لَا تُؤَدِّعَنَّ سِرَّكَ مَنْ لَا أَمَانَةَ لَهُ.

26. Do not confide in the one who would divulge your secret.

26- لَا تَتَّقُ بِمَنْ يُدِيعُ سِرَّكَ.

27. Do not inform your wife and your servant about your secret as they will [use it to] subjugate you.

27- لَا تُطْلِعْ زَوْجَكَ، وَعَبْدَكَ عَلَى سِرِّكَ، فَيَسْتَرْقَاكَ.

28. Do not confide in the ignorant one with any secret that he is unable to conceal.

28- لَا تُسِرُّ إِلَى الْجَاهِلِ شَيْئًا لَا يُطِيقُ كِتْمَانَهُ.

29. One whose breast cannot accommodate his secret has no preservation (or prudence).

29- لَا حِرْزَ (لَا حَزْمَ) لِمَنْ لَا يَسَعُ سِرَّهُ صَدْرُهُ.

30. The speech of every gathering is [supposed to be] rolled up with its carpet.

30- حَدِيثُ كُلِّ مَجْلِسٍ يُطَوَّى مَعَ بَسَاطِهِ.

31. If you gain confidence in your close friend then safeguard some of your affairs and conceal some of your secrets [from him], for it is possible that you may regret [revealing it all to him] sometime in the future.

31- إِنْ اسْتَنْمَتَ إِلَى وَدُودِكَ فَأَحْرِزْ لَهُ مِنْ أَمْرِكَ وَاسْتَبْقِ لَهُ مِنْ سِرِّكَ مَا لَعَلَّكَ أَنْ تَنْدِمَ عَلَيْهِ وَقْتًا مَا.

السُّرُورُ وَادْخَالُ السُّرُورِ Happiness And Putting Joy In The Hearts

1. Happiness opens up the spirit and stimulates vitality.

1- السُّرُورُ يَبْسُطُ النَّفْسَ وَيُثِيرُ النَّشَاطَ.

2. At times happiness becomes roiled.

2- رِيْمًا تَنْغَصَّ السُّرُورُ.

3. Perhaps [the joy of] happiness may turn bitter.

3. قَدْ يَتَنَغَّصُ السُّرُورُ.

4. Every joy [in this world] turns sour [eventually].

4. كُلُّ سُرُورٍ مُتَنَغِّصٌ.

5. No one puts joy in a [believer's] heart except that Allah creates a grace from that joy, so whenever any calamity befalls him, it (the grace) flows over it just like the flowing of water until it expels the calamity from him just as the unfamiliar camel is expelled from the group of camels.

5. مَا أُودِعَ أَحَدٌ (مَا مِنْ أَحَدٍ أُودِعَ) قَلْبًا سُرُورًا إِلَّا خَلَقَ اللَّهُ مِنْ ذَلِكَ السُّرُورِ لُطْفًا، فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌ جَرَى إِلَيْهَا كَالْمَاءِ فِي أَنْحَادِهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تَطْرُدُ الْغَرِيبَةَ مِنَ الْإِبِلِ.

الإسراف Extravagance

1. Extravagance is blameworthy in everything except in doing good deeds.

1- الْإِسْرَافُ مَذْمُومٌ فِي كُلِّ شَيْءٍ إِلَّا فِي أَعْمَالِ الْخَيْرِ.

2. Verily giving this wealth where it has no right to be given is wastefulness and extravagance.

2- أَلَا وَإِنَّ إِعْطَاءَ هَذَا الْمَالِ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَإِسْرَافٌ.

3. The ugliest [form of] giving is extravagance.

3- أَقْبَحُ الْبَذْلِ السَّرْفُ.

4. The refusal of the economizer is better than the granting of the extravagant.

4- إِنَّ مَنَعَ الْمُقْتَصِدِ أَحْسَنُ مِنْ عَطَاءِ الْمُبْذِرِ.

5. Verily the withholding of preserver is more graceful than the giving of the squanderer.

5- إِنَّ إِمْسَاكَ الْحَافِظِ أَجْمَلُ مِنْ بَدْلِ الْمُضَيِّعِ.

6. Extravagance wipes out the plentiful.

6- الْإِسْرَافُ يُفْنِي الْجَزِيلَ.

7. Extravagance depletes the abundant.

7- الْإِسْرَافُ يُفْنِي الْكَثِيرَ.

8. Wastefulness is the symbol [and cause] of poverty.

8- التَّبْذِيرُ عُنْوَانُ الْفَاقَةِ.

9. Wastefulness is a penniless companion.

9- التَّبْذِيرُ قَرِينٌ مُفْلِسٌ.

10. Abandon extravagance by economizing, and recall [your] tomorrow today.

10- ذَرِ الْإِسْرَافَ مُقْتَصِداً، وَادْكُرْ فِي الْيَوْمِ غَداً.

11. Eschew extravagance, for neither is the generosity of the extravagant praised nor is his indigence sympathized [with].

11- ذَرِ السَّرْفَ فَإِنَّ الْمُسْرِفَ لَا يُحْمَدُ جُودَهُ، وَلَا يُرْحَمُ فَقْرَهُ.

12. The cause of poverty is extravagance.

12- سَبَبُ الْفَقْرِ الْإِسْرَافُ.

13. You must abandon wastefulness and extravagance, and adopt the qualities of justice and equity.

13- عَلَيْكَ بِتَرْكِ التَّبْذِيرِ وَالْإِسْرَافِ وَالتَّخَلُّقِ بِالْعَدْلِ وَالْإِنصَافِ.

14. Extravagance is censured in everything except in performance of virtuous acts and excessiveness in obedience [and worship of Allah].

14- فِي كُلِّ شَيْءٍ يُذَمُّ السَّرْفُ إِلَّا فِي صِنَايِعِ الْمَعْرُوفِ وَالْمُبَالِغَةِ فِي الطَّاعَةِ.

15. Then shun extravagance by economizing, and recall today [what you will need] tomorrow; hold on to wealth [only] to the extent of your necessity and send forth the surplus for the day when you will need it.

15- فَدَعِ الْإِسْرَافَ مُقْتَصِدًا، وَانكُرْ فِي الْيَوْمِ غَدًا، وَأَمْسِكْ مِنَ الْمَالِ بِقَدْرِ
ضُرُورَتِكَ، وَقَدِّمِ الْفَضْلَ لِيَوْمِ حَاجَتِكَ.

16. Wastefulness is enough of an extravagance.

16- كَفَى بِالتَّبْذِيرِ سَرَفًا.

17. Too much extravagance destroys.

17. كَثْرَةُ السَّرْفِ تُدْمِرُ.

18. There is no honour in extravagance.

18. لَيْسَ فِي سَرْفٍ شَرَفٌ.

19. One who takes pride in wastefulness will be humiliated by indigence.

19. مَنْ افْتَخَرَ بِالتَّبْدِيرِ احْتَقَرَ بِالإِفْلَاسِ.

20. That which is above sufficiency is extravagance.

20. مَا فَوْقَ الكَفَافِ إِسْرَافٌ.

21. There is no ignorance like wastefulness.

21. لاجَهْلٍ كالتَّبْدِيرِ.

22. There is no affluence with extravagance.

22. لا غِنَى مَعَ إِسْرَافٍ.

23. Woe be to the extravagant! How far he is from reforming himself and setting right his affair!

23. وَيَحُ المُسْرِفِ، ما أَبْعَدَهُ عَن صَلاحِ نَفْسِهِ وَإِسْتِدارِكَ أَمْرِهِ.

1. And the shunning of theft [has been prescribed] as a means of instilling virtue.

1- وَمُجَانِبَةَ السَّرِقَةِ، إِجَاباً لِلْعِفَّةِ.

Aid المساعدة

1. Aid your brother in every situation, and go with him wherever he goes.

1- سَاعِدْ أَخَاكَ عَلَى كُلِّ حَالٍ، وَزُلْ مَعَهُ حَيْثُمَا زَالَ.

Felicity السَّعَادَةُ

1. Felicity is that which leads [one] to success.

1- السَّعَادَةُ مَا أَفْضَتْ إِلَى الْفَوْزِ.

2. The signs of felicity are sincerity [of intentions] in action.

2- أَمَارَاتُ السَّعَادَةِ إِخْلَاصُ الْعَمَلِ.

3. Having a heart that is free of rancour and jealousy is from the felicity of a servant.

3- خُلُوءُ الصَّدْرِ مِنَ الْغِلِّ وَالْحَسَدِ مِنْ سَعَادَةِ الْعَبْدِ.

4. Felicity is gained by hastening good deeds and pure [and virtuous] actions.

4- دَرَكُ السَّعَادَةِ بِمُبَادَرَةِ الْخَيْرَاتِ وَالْأَعْمَالِ الزَّكَايَاتِ.

5. The felicity of a person is [in] contentment and satisfaction.

5. سَعَادَةُ الْمَرْءِ الْقَنَاعَةُ وَالرِّضَا.

6. The felicity of a man is in safeguarding his faith and working for his Hereafter.

6. سَعَادَةُ الرَّجُلِ فِي إِحْرَازِ دِينِهِ وَالْعَمَلِ لِآخِرَتِهِ.

7. It is enough of a felicity for a person that he be deemed trustworthy in religious and worldly affairs.

7. كَفَى بِالْمَرْءِ سَعَادَةً أَنْ يُوثَقَ بِهِ فِي أُمُورِ الدِّينِ وَالدُّنْيَا.

8. It is enough of a felicity for a person to turn away from that which perishes and become occupied with that which is everlasting.

8. كَفَى بِالْمَرْءِ سَعَادَةً أَنْ يَعْرِفَ عَمَّا يَفْنَى، وَيَتَوَلَّاهُ بِمَا يَبْقَى.

9. You will never know the sweetness of felicity until you taste the bitterness of misfortune.

9. لَنْ تُعْرِفَ حَلَاوَةَ السَّعَادَةِ حَتَّى تُذَاقَ مَرَارَةَ النَّحْسِ.

10. It is part of felicity to be granted success in performing righteous deeds.

10. مِنْ السَّعَادَةِ التَّوْفِيقُ لِصَالِحِ الْأَعْمَالِ.

11. It is from the perfection of felicity for one to strive for the betterment of the [whole] community.

11. مِنْ كَمَالِ السَّعَادَةِ السَّعْيُ فِي صَلَاحِ الْجُمْهُورِ.

12. Successfully attaining what is sought is part of felicity.

12- مِنْ السَّعَادَةِ نُجْحُ الطَّلِبَةِ.

13. From the felicity of a person is his showing benevolence to those who are deserving of it.

13- مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَضَعَ مَعْرُوفَهُ عِنْدَ أَهْلِهِ.

14. A person does not attain felicity except through the obedience of Allah, the Glorified, and a person does not become wretched except by disobeying Allah.

14- لَا يَسْعُدُ امْرُءٌ إِلَّا بِطَاعَةِ اللَّهِ سُبْحَانَهُ، وَلَا يَشْقَى امْرُءٌ إِلَّا بِمَعْصِيَةِ اللَّهِ.

15. No one attains felicity except by upholding the bounds of Allah and no one becomes wretched except by disregarding them.

15- لَا يَسْعُدُ أَحَدٌ إِلَّا بِإِقَامَةِ حُدُودِ اللَّهِ وَلَا يَشْقَى أَحَدٌ إِلَّا بِإِضَاعَتِهَا.

16. It is from the felicity of a person that his good turns are done to one who thanks him and his benevolence is shown to one who is not ungrateful to him.

16- مِنْ سَعَادَةِ الْمَرْءِ أَنْ تَكُونَ صَنَائِعُهُ عِنْدَ مَنْ يَشْكُرُهُ وَمَعْرُوفُهُ عِنْدَ مَنْ لَا يَكْفُرُهُ.

17. He who makes his brothers miserable does not gain felicity.

17- مَا سَعِدَ مَنْ شَقَى إِخْوَانَهُ.

18. How close are felicities to misfortunes!

18- ما أَقْرَبَ السُّعُودَ مِنَ النُّحُوسِ.

19. How far is repose in ease and inactivity from acquiring felicity!

19- هَيْهَاتَ مِنْ نَيْلِ السَّعَادَةِ السُّكُونُ إِلَى الْهُوَيْنَا وَالْبِطَالَةِ.

20. When the presentation [of deeds] in front of Allah, the Glorified, takes place, felicity is differentiated from wretchedness.

20- عِنْدَ الْعَرَضِ عَلَى اللَّهِ سُبْحَانَهُ تَتَحَقَّقُ السَّعَادَةُ مِنَ الشَّقَاءِ.

The Felicitous- السعيد

1. The felicitous is one who considers that which is lost [to him] as insignificant.

1- السَّعِيدُ مَنْ اسْتَهَانَ بِالْمَفْقُودِ.

2. Felicitous is one who fears the punishment [of Allah] so he has faith, and hopes for divine reward so he does good deeds.

2- السَّعِيدُ مَنْ خَافَ الْعِقَابَ فَاْمَنَّ، وَرَجَا الثَّوَابَ فَأَحْسَنَ.

3. Verily the most felicitous of people is one who has an exhorter in himself [that urges him] to obey Allah.

3- إِنَّ أَسْعَدَ النَّاسِ مَنْ كَانَ لَهُ مِنْ نَفْسِهِ بِطَاعَةِ اللَّهِ مُتَقَاضٍ.

4. Felicitous is one who makes his obedience [and worship] sincere.

4. أَلْسَعِيدُ مَنْ أَخْلَصَ الطَّاعَةَ.

5. If you would like to be the most felicitous of people through what you have learnt, then act upon it.

5. إِنَّ أَحَبِّتَ أَنْ تَكُونَ أَسْعَدَ النَّاسِ بِمَا عَلِمْتَ فَاعْمَلْ.

6. Indeed only he is felicitous who fears divine punishment so he safeguards himself, and hopes for divine reward so he does good, and longs for Paradise so he wakes up [to worship] in the night.

6. إِنَّمَا السَّعِيدُ مَنْ خَافَ الْعِقَابَ فَأَمِنَ، وَرَجَا الثَّوَابَ فَاحْسَنَ، وَاشْتَقَّ إِلَى الْجَنَّةِ فَادَّلَجَ.

السعي والإسراع والطلب - Striving and Seeking

1. Rolling up one's clothes [in preparation] for serious work is from [one's] good fortune.

1. التَّشْمُرُ لِلْجِدِّ مِنْ سَعَادَةِ الْجَدِّ.

2. Seek and you shall find.

2. أُطْلُبْ تَجِدْ.

3. It is upon you to strive but it is not upon you to succeed.

3. عَلَيْكَ بِالسَّعْيِ وَلَيْسَ عَلَيْكَ بِالنُّجْحِ.

4. Never will your striving for that which improves you and earns divine reward be wasted.

4. لَنْ يَضِيْعَ مِنْ سَعْيِكَ مَا أَصْلَحَكَ وَأَكْسَبَكَ الْأَجْرَ.

5. One who hastens his pace arrives at the place of rest [and repose].

5. مَنْ أَسْرَعَ الْمَسِيرَ أَدْرَكَ الْمَقِيلَ.

6. One whose efforts are good, his place in the Hereafter will be good.

6. مَنْ حَسُنَتْ مَسَاعِيهِ طَابَتْ مَرَاعِيهِ.

7. Strive to free your necks [from the shackles of this world] before the doors of ransom are shut.

7. اسْعَوْا فِي فِكَائِ رِقَابِكُمْ قَبْلَ أَنْ تُغْلَقَ رَهَائِنُهَا.

8. Whoever hastens to the people with that which they dislike, they will speak about him that which they do not know.

8. مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرَهُونَ قَالُوا فِيهِ مَا لَا يَعْلَمُونَ.

9. Many a person strives in that which is harmful for him.

9. رُبَّ سَاعٍ فِيهَا يَضُرُّهُ.

10. Many a person is awake so that another can sleep.

10. رُبَّ سَاهِرٍ لِرَاقِدٍ.

11. Many a person strives for one who is seated [doing nothing].

11- رَبُّ سَاعٍ لِقَاعِدٍ.

السَّفَرُ - Travel

1. Travelling is one of the two torments.

1- السَّفَرُ أَحَدُ الْعَذَابَيْنِ.

السَّفِيرُ - The Envoy

1. The lies of an envoy give rise to corruption, cause the failure of the intended objective, nullify judiciousness and invalidate firm resolution.

1- كِذْبُ السَّفِيرِ يُؤَلِّدُ الْفَسَادَ، وَيُفَوِّتُ الْمُرَادَ وَيُبْطِلُ الْحَزْمَ، وَيَنْقُضُ الْعَزْمَ.

سَفْكُ الدِّمَاءِ - Spilling blood

1. Spilling blood without just cause invites the descending of divine wrath and the cessation of blessings.

1- سَفْكُ الدِّمَاءِ بِغَيْرِ حَقِّهَا يَدْعُوا إِلَى حُلُولِ النِّقْمَةِ وَزَوَالِ النِّعْمَةِ.

سفن النِّجَاةِ - Ships of Salvation

1. Cut through the waves of discord by [embarking on] the ships of salvation.

1- شُقُوا أَمْوَاجَ الْفِتَنِ بِسُفْنِ النَّجَاةِ.

Dimwittedness–السَّفَه

1. Beware of dimwittedness for verily it causes one to be deserted by his friends.

1- إِيَّاكَ وَالسَّفَهَ فَإِنَّهُ يُوحِشُ الرَّفَاقَ.

2. Dimwittedness is idiocy.

2- أَلْسَفَهُ خُرْقٌ.

3. Dimwittedness [and insolence] is an offence.

3- أَلْسَفَهُ جَرِيرَةٌ.

4. Dimwittedness is the key to ridicule.

4- أَلْسَفَهُ مِفْتَاحُ السَّبَابِ.

5. Dimwittedness attracts evil.

5- أَلْسَفَهُ يَجْلِبُ الشَّرَّ.

6. Shun dimwittedness, for verily it belittles a person and dishonor's him.

6- دَعِ السَّفَهَ فَإِنَّهُ يُزْرِي بِالْمَرْءِ وَيَشِينُهُ.

7. The weapon of ignorance is dimwittedness.

7- سِلَاحُ الْجَهْلِ السَّفَهُ.

8. Dimwittedness is enough as a disgrace.

8- كَفَى بِالسَّفَةِ عَارًا.

9. Increased dimwittedness brings about ill feelings and gives rise to hatred.

9- كَثْرَةُ السَّفَةِ تُوجِبُ الشَّنَّ أَنْ وَتَجْلِبُ الْبَغْضَاءَ.

10. Dimwittedness is not like intelligence.

10- لَيْسَ السَّفَهُ كَالْحِمْ.

The Dimwit- السَّفِيهِ وَالسَّفَهَاءِ

1. The wise person gets most fatigued when he speaks to a dimwit.

1- أَعْيَى مَا يَكُونُ الْحَكِيمُ إِذَا خَاطَبَ سَفِيهًا.

2. The most dim-witted of all fools is the one who boasts with foul language.

2- أَسْفَهُ السَّفَهَاءِ الْمُتَبَجِّحُ بِفُحْشِ الْكَلَامِ.

3. One who enters the circle of dimwits is debased.

3. مَنْ دَاخَلَ السُّفَهَاءَ حُقِّرَ.

4. One who censures a dimwit has exposed himself to insult.

4. مَنْ عَذَلَ سَفِيهَاً فَقَدْ عَرَّضَ لِلْسَّبِّ نَفْسَهُ.

5. Refraining from replying a dimwit is the best reply you can give him.

5. تَرَكَ جَوَابَ السَّفِيهِ أَبْلَغُ جَوَابِهِ.

6. The dimwit does not know the right of the wise one.

6. لَا يَعْرِفُ السَّفِيهُ حَقَّ الْحَلِيمِ.

7. Nothing corrects the dimwit but bitter [and harsh] speech.

7. لَا يُقَوِّمُ السَّفِيهِ إِلَّا مَرُّ الْكَلَامِ.

8. Accompanying the dimwit corrupts one's character.

8. مُقَارَنَةُ السُّفَهَاءِ تُفْسِدُ الْخُلُقَ.

الأسقام- Maladies

1. It is from the [good] health of the bodies that maladies originate. 1

1- مِنْ صِحَّةِ الْأَجْسَامِ تَوُلَّدُ الْأَسْقَامُ.

2. There is no affliction greater than the unrelenting physical ailment.

2. لَا رَزِيَّةَ أَكْبَرَ مِنْ دَوَامِ سَقَمِ الْجَسَدِ.

3. There is no escape for bodies from maladies.

3. لَيْسَ لِلْأَجْسَامِ نَجَاةٌ مِنَ الْأَسْقَامِ.

1. Because when one is healthy, he tends to forget that he can fall sick and does or consumes things that make him sick.

Calmness and Solemnity – السكينة والوقار

1. Solemnity is the ornament of the intellect.

1. الْوَقَارُ حِلْيَةُ الْعَقْلِ.

2. Solemnity supports (or gives rise to) forbearance.

2. الْوَقَارُ يُنْجِدُ (نَتِيجَةُ) الْحِلْمِ.

3. Calmness is a sign of intelligence.

3. السَّكِينَةُ عُنْوَانُ الْعَقْلِ.

4. Solemnity is evidence of nobility.

4. الْوَقَارُ بُرْهَانُ النُّبْلِ.

5. If you act with solemnity you will be honored.

5- إِنَّ تَوَقَّرْتَ أُكْرِمْتَ.

6. Through solemnity, one's reverence increases.

6- بِالْوَقَارِ تَكْثُرُ الْهَيْبَةُ.

7. Espouse calmness, for indeed it is the best embellishment.

7- عَلَيْكَ بِالسَّكِينَةِ فَإِنَّهَا أَفْضَلُ زِينَةٍ.

8. Be solemn when among the people and oft-remembering [of Allah and His bounties] when alone.

8- كُنْ فِي الْمَلَأِ وَقُوراً، وَكُنْ فِي الْخَلَاءِ نَكُوراً.

9. Let solemnity be your trait, for one whose silliness increases is scorned.

9- لِتَكُنْ شِيْمَتُكَ الْوَقَارَ فَمَنْ كَثُرَ خُرْقُهُ أُسْتُرِدِّلَ.

10. One who acts with solemnity is revered.

10- مَنْ تَوَقَّرَ وَقَرَّ.

11. One whose solemnity increases, his exaltedness increases.

11- مَنْ كَثُرَ وَقَارُهُ، كَثُرَتْ جَلَالَتُهُ.

12. Espousing solemnity protects one from the lowliness of impetuosity.

12- مُلَاذِمَةٌ الْوَقَارِ تُؤْمِنُ دَنَاءَةَ الطَّيِّشِ.

13. Calmness is an excellent quality.

13- نِعَمَ الشَّيْمَةِ السَّكِينَةُ.

14. Solemnity is an excellent trait.

14- نِعَمَ الشَّيْمَةِ الْوَقَارُ.

15. The solemnity of a man adorns him and his silliness tarnishes him.

15- وَقَارُ الرَّجُلِ يَزِينُهُ، وَخُرْقُهُ يَشِينُهُ.

16. The solemnity of an elderly person is a light and an embellishment.

16- وَقَارُ الشَّيْبِ (الرَّجُلِ) نُورٌ وَزِينَةٌ.

17. The solemnity of old age is more beloved to me than the vigor of youth.

17- وَقَارُ الشَّيْبِ أَحَبُّ إِلَيَّ مِنْ نَضَارَةِ الشَّبَابِ.

السَّلْفُ-The Preceding

1. Many a thing that has been sent ahead (or has been pillaged) returns back [as it was before].

1- رُبُّ سَلْفٍ (سَلَبٍ) عَادَ خَلْفًا.

Salams and Greetings-السلام والتحيّة

1. The most miserly of people is the only who is stingy with his Salām.

1- أَبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلَامِ.

2. Offering greetings is one of the virtuous morals and traits.

2- بَذْلُ التَّحِيَّةِ مِنْ حُسْنِ الْأَخْلَاقِ وَالسَّجِيَّةِ.

Peace and Reconciliation-السِّلم والمسالمة

1. Peace is the fruit of forbearance.

1- السِّلْمُ ثَمَرَةُ الْحِلْمِ.

2. Peace is the cause of security and the sign of steadfastness.

2- السِّلْمُ عَلَّةُ السَّلَامَةِ وَعَلَامَةُ الْإِسْتِقَامَةِ.

3. Be peaceful with people and you will be safe; work for the Hereafter and you will be successful.

3- سَالِمِ النَّاسِ تَسَلَّمَ، وَاعْمَلْ لِلْآخِرَةِ تَغْنَمْ.

4. Whoever is peaceful with the people, his friends increase and his enemies decrease?

4- مَنْ سَالَمَ النَّاسَ كَثُرَ أَوْصِدْقَائُهُ وَقَلَّ أَعْدَائُهُ.

5. Whoever is peaceful with the people, his faults remain hidden.

5- مَنْ سَالَمَ النَّاسَ سَتَرَتْ عِيُوبُهُ.

6. One who is peaceful with the people gains security.

6- مَنْ سَالَمَ النَّاسَ رِيحَ السَّلَامَةِ.

7. One who is pleased to live peacefully with the people will be safe from their adversities.

7- مَنْ رَضِيَ مِنَ النَّاسِ بِالمُسَالَمَةِ سَلِمَ مِنْ غَوَائِلِهِمْ.

8. I found the reconciliation that does not weaken Islam to be more beneficial than war.

8- وَجَدْتُ المُسَالَمَةَ مَا لَمْ يَكُنْ وَهْنٌ فِي الإِسْلَامِ أَنْجَعَ مِنَ القِتَالِ.

9. There is no outcome sounder than the outcomes of peace.

9- لَاعَاقِبَةُ أَسْلَمٍ مِنْ عَوَاقِبِ السِّلْمِ.

الإسلام-Islam

1. Islam means submission [to the will of Allah], and submission means certitude, and certitude means attestation, and attestation means confirmation, and confirmation means execution, and execution means action.

1- الإِسْلَامُ هُوَ التَّسْلِيمُ، وَالتَّسْلِيمُ هُوَ اليَقِينُ، وَاليَقِينُ هُوَ التَّصَدِيقُ، وَالتَّصَدِيقُ هُوَ الإِقْرَارُ، وَالإِقْرَارُ هُوَ الأَدَاءُ، وَالأَدَاءُ هُوَ العَمَلُ.

2. Verily Islam has a goal, so strive towards its goal and proceed towards Allah by fulfilling that which He has ordained upon you of His rights.

2- إِنَّ لِلْإِسْلَامِ غَايَةً فَانْتَهُوا إِلَى غَايَتِهِ، وَاخْرُجُوا إِلَى اللَّهِ مِمَّا افْتَرَضَ عَلَيْكُمْ مِنْ حُقُوقِهِ.

3. Islam is the most illuminated course.

3- الْإِسْلَامُ أْبْلَجُ الْمَنَاهِجِ.

4. And he ('a) said about Islam: It is an instruction for the resolute, a sign for the one who examines it [carefully], a lesson for the one who takes heed and a salvation for the one who accepts it.

4- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ الْإِسْلَامِ: تَبْصِيرَةٌ لِمَنْ عَزَمَ، وَآيَةٌ لِمَنْ تَوَسَّمَ، وَعِبْرَةٌ لِمَنْ اتَّعَظَ، وَنَجَاةٌ لِمَنْ صَدَّقَ.

5. The embellishment of Islam is performing righteous actions.

5- زِينَةُ الْإِسْلَامِ إِعْمَالُ الْإِحْسَانِ.

6. Allah has prescribed Islam for you and has made its laws easy, and He has strengthened its pillars against those who wage war with it.

6- شَرَعَ اللَّهُ لَكُمْ الْإِسْلَامَ، فَسَهَّلَ شَرَائِعَهُ، وَأَعَزَّ أَرْكَانَهُ عَلَى مَنْ حَارَبَهُ.

7. The outward side of Islam is radiant and its inward aspect is elegant.

7- ظَاهِرُ الْإِسْلَامِ مُشْرِقٌ، وَبَاطِنُهُ مُوْنِقٌ.

8. The objective of Islam is [complete] submission [to the will of Allah].

8- غَايَةُ الْإِسْلَامِ التَّسْلِيمُ.

9. Islam [has been prescribed] as a security form dangers.

9- وَالْإِسْلَامَ أَمَانًا مِنَ الْمَخَافِ.

10. The basis of Islam is truthfulness [in speech].

10- مِلَاكُ الْإِسْلَامِ صِدْقُ اللِّسَانِ.

11. There is no fortress better fortified than Islam.

11- لَمْ يَعْقِلْ أَمْنٌ مِنَ الْإِسْلَامِ.

12. Islam is in need of faith.

12- يَحْتَاجُ الْإِسْلَامُ إِلَى الْإِيمَانِ.

13. Become a Muslim and you shall be safe [in the Hereafter].

13- أَسْلِمْتَ تَسَلَّمَ.

The Muslims-المسلمون

1. The best of all Muslims in practicing Islam is he whose efforts are for his Hereafter and whose fear [of Allah's wrath] is balanced with his hope [in His mercy].

1- أَفْضَلُ الْمُسْلِمِينَ إِسْلَامًا مَنْ كَانَ هَمُّهُ لِأَخْرَاهُ، وَاعْتَدَلَ خَوْفُهُ وَرَجَاهُ.

2. Verily the Muslims (or the believers) are humble.

2- إِنَّ الْمُسْلِمِينَ (الْمُؤْمِنِينَ) مُسْتَكِينُونَ.

3. One who accepts Islam [and submits to the will of Allah] remains safe [in the Hereafter].

3- مَنْ أَسْلَمَ سَلِمَ.

4. One who practices Islam properly is [truly] guided.

4- هُدِيَ مَنْ حَسَنَ إِسْلَامَهُ.

المسالمة مع الله والتسليم والانقياد-Submission to the Will of Allah

1. Submission means not blaming [Allah for what happens].

1- التَّسْلِيمُ أَنْ لَا تَتَّهِمَ.

2. If you submit your soul to Allah, your soul remains safe.

2- إِنْ أَسَلَمْتَ نَفْسَكَ لِلَّهِ سَلِمَتْ نَفْسُكَ.

3. The practice of the righteous people is complete submission [to the will of Allah].

3- سُنَّةُ الْأَبْرَارِ حُسْنُ الْإِسْتِسْلَامِ.

4. Submit to Allah and your Hereafter will be saved.

4. سَالِمِ اللّٰهَ تَسَلَّمَ أُخْرَاكَ.

5. Submit yourselves to the command of Allah and the command of His chosen servant, for verily you will never go astray with submission.

5. سَلِّمُوا لِأَمْرِ اللّٰهِ، وَلِأَمْرِ وَلِيِّهِ، فَإِنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسْلِيمِ.

6. The end result of [complete] submission [to the will of Allah] is success in reaching the Abode of Bounties.

6. غَايَةُ التَّسْلِيمِ الْفَوْزُ بِدَارِ النِّعَمِ.

7. In submission there is faith.

7. فِي التَّسْلِيمِ إِيمَانٌ.

8. Guided is the one who submits to the guidance of Allah and His Prophet and the one vested with His authority.

8. هُدًى مَنْ سَلَّمَ مَقَادَتَهُ إِلَى اللّٰهِ وَرَسُولِهِ وَوَلِيِّ أَمْرِهِ.

9. There is no faith better than surrendering to the will of Allah.

9. لَا إِيمَانَ أَفْضَلَ مِنَ الْإِسْتِسْلَامِ.

10. Verily if you submit to Allah, you will be safe and successful.

10- إِنَّكَ إِنْ سَأَلْتَ اللَّهَ سَلِمْتَ وَفُزْتَ.

11. The root of faith is complete submission to the command of Allah.

11- أَصْلُ الْإِيمَانِ حُسْنُ التَّسْلِيمِ لِأَمْرِ اللَّهِ.

12. One who submits to Allah remains safe.

12- مَنْ سَأَلَ اللَّهَ سَلِمَ.

13. Whoever surrenders to Allah will be granted security by Him and whoever wages war with Allah will be destroyed by Him.

13- مَنْ سَأَلَ اللَّهَ سَلَّمَهُ وَمَنْ حَارَبَ اللَّهَ حَرَبَهُ.

السَّلامَة - Security

1. One who seeks security remains steadfast [on the straight path].

1- مَنْ طَلَبَ السَّلامَةَ لَزِمَ الإِسْتِقامَةَ.

2. One who desires security should adopt moderation.

2- مَنْ أَرَادَ السَّلامَةَ فَعَلَيْهِ بِالْقَصْدِ.

3. One who wishes for security keeps himself steadfast on the straight path.

3- مَنْ رَغِبَ فِي السَّلامَةِ أَلْزَمَ نَفْسَهُ الإِسْتِقامَةَ.

4. One who loves security must prefer poverty [over wealth] and one who loves comfort must prefer abstinence from pleasures in this world.

4. مَنْ أَحَبَّ السَّلَامَةَ فَلْيُؤْتِرِ الْفَقْرَ، وَمَنْ أَحَبَّ الرَّاحَةَ فَلْيُؤْتِرِ الزُّهْدَ فِي الدُّنْيَا.

5. One who has three [qualities] in him, will remain safe both in this world and the next: He enjoins good and follows it himself, He forbids evil and keeps away from it himself, and he preserves the boundaries [and ordinances] of Allah, the Sublime and the Exalted.

5. مَنْ كَانَ فِيهِ ثَلَاثٌ سَلِمَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ: يَأْمُرُ بِالْمَعْرُوفِ وَيَأْتِمِرُ بِهِ، وَ يَنْهَى عَنِ الْمُنْكَرِ وَيَنْتَهِي عَنْهُ وَيُحَافِظُ عَلَى حُدُودِ اللَّهِ جَلَّ وَعَلَا.

6. There is no preservation more averting [of harm] than security [that is granted by Allah].

6. لَا وَقَايَةَ أَمْنَعُ مِنَ السَّلَامَةِ.

7. There is no attire more appealing than security [and well-being].

7. لِالْبَاسِ أَجْمَلُ مِنَ السَّلَامَةِ.

8. Many a person remains safe after regret.

8. رَبُّ سَالِمٍ بَعْدَ النَّدَامَةِ.

The One Who Surrenders- المستسلم

1. Everyone who surrenders [to Allah] is protected.

1- كُلُّ مُسْتَسْلِمٍ مُوقِيٌّ.

2. One who surrenders [to Allah] remains safe.

2- مَنْ اسْتَسْلَمَ سَلِمَ.

3. One who surrenders himself to Allah is supported [by Him].

3- مَنْ اسْتَسْلَمَ إِلَى اللَّهِ اسْتَظْهَرَ.

4. One who submits his affair to Allah is supported [by Him].

4- مَنْ سَلَّمَ أَمْرَهُ إِلَى اللَّهِ اسْتَظْهَرَ.

5. The one who surrenders [to Allah] is protected.

5- الْمُسْتَسْلِمُ مُوقِيٌّ.

السلو والنسيان-Forgetfulness

1. Forgetfulness is the reaper of longing [and desire].

1- السُّلُوُّ حَاصِدُ الشَّوْقِ.

2. One who forgets about what has been robbed from him, it is as if he has not been robbed.

2- مَنْ سَلَ عَنِ الْمَسْلُوبِ كَأَنْ لَمْ يُسَلَبْ.

التسليّة والتّهنئة-Condolences and Congratulations

1. He ('a) consoled a man whose son passed away and [at the same time] was blessed with the birth of [another] son saying: May Allah make your reward great [for your patience] in that which He took away, and may His blessings be with you in that which He has bestowed [upon you].

1- وَ عَزَى - عَلَيْهِ السَّلَامُ - رَجُلًا مَاتَ لَهُ وَوَلَدٌ وَ رُزِقَ لَهُ وَوَلَدٌ فَقَالَ: عَظَّمَ اللَّهُ أَجْرَكَ فِيمَا أَبَادَ، وَبَارَكَ لَكَ فِيمَا أَفَادَ.

السَّمْت- Mien

1. How good a guidance having a good mien is!

1- نِعَمَ الدَّلَالَةُ حُسْنَ السَّمْتِ.

السَّمْعُ والبصر- Hearing and Sight

1. Allah, the Glorified, has granted you with hearing so that it may heed [and comprehend] that which is concerns it and with sight so that what is dark for it may be brought to light [and seen clearly].

1- جَعَلَ اللَّهُ سُبْحَانَهُ لَكُمْ أَسْمَاعًا لِتَعِيَ مَا عَنَاهَا، وَ أَبْصَارًا لِتَجْلُوَ مِنْ عَشَاهَا.

الإستماع والسامع والمستمع- Listening and the listener

1. May Allah have mercy on the servant who hears a ruling so he heeds it, is invited to the right path so he approaches it, and holds on to the guide so he is saved.

1- رَحِمَ اللَّهُ عَبْدًا سَمِعَ حُكْمًا فَوَعَى، وَ دُعِيَ إِلَى رَشَادٍ فَدَنَى، وَ أَخَذَ بِحُجْرَةِ هَادٍ فَنَجَا.

2. Knowledge is not ruined except by the miscomprehension of the listener.

2- لا يُوتَى العِلْمُ إلاَّ بِسُوءِ فَهْمِ السَّامِعِ.

3. Listen and you will learn; remain silent and you will be safe.

3- إِسْمَعْ تَعَلَّمَ، وَ اصْمُتْ تَسَلَّمَ.

4. One who listens well benefits quickly.

4- مَنْ أَحْسَنَ الإِسْتِمَاعَ تَعَجَّلَ الإِنْتِفَاعَ.

5. Do not desire for everything that you hear, for this suffices as gullibility (or foolishness).

5- لا تَطْمَعْ فِي كُلِّ مَا تَسْمَعُ، فَكَفَى بِذَلِكَ غِرَّةً (خُرْقًا).

6. Train your ears to listen well and do not pay attention to that which does not increase anything useful for you by listening to it, for verily this corrodes the hearts and leads to dispraise.

6- عَوِّدْ أُذُنَكَ حُسْنَ الإِسْتِمَاعِ، وَ لا تُصْغِ إِلَى ما لا يَزِيدُ فِي صَلاحِكَ إِسْتِمَاعُهُ، فَإِنَّ ذَلِكَ يُصَدِّى الْقُلُوبَ وَيُوجِبُ المَذامَّ.

7. The listener is a partner of the speaker.

7- السَّامِعُ شَرِيكُ القائِلِ.

1. Do not discontinue the good practices that have been [previously] acted upon, and which the people have become familiar with, and which the masses have found suitable.

1- لَا تَنْقُضْ سُنَّةَ صَالِحَةٍ عُمِلَ بِهَا، وَاجْتَمَعَتِ الْأَلْفَةُ لَهَا، وَصَلَحَتِ الرَّعِيَّةُ عَلَيْهَا.

الإساءة-Doing Wrong to Others

1. Beware of doing wrong [to others], for indeed it is a vile quality and verily the one who hurts others will surely be thrown into hell because of his wrongs.

1- إِيَّاكَ وَالإِسَاءَةَ، فَإِنَّهَا خُلِقَ اللِّئَامُ، وَإِنَّ المُسِيءَ لَمُتَرَدٍّ فِي جَهَنَّمَ بِإِسَاءَتِهِ.

2. Verily if you do wrong [to others] then you are only debasing and harming yourself.

2- إِنَّكَ إِنْ أَسَأْتَ فَنَفْسَكَ تَمْتَهُنُ، وَإِيَّاهَا تَغْبِنُ.

3. Counter the wrongs [of others] by doing good [to them].

3- ضَادُّوا الإِسَاءَةَ بِالإِحْسَانِ.

4. One who is thanked for doing wrong is [actually] mocked for it.

4- مَنْ شُكِرَ عَلَى الإِسَاءَةِ سُخِرَ بِهِ.

5. One who wrongs his subjects pleases his enviers.

5- مَنْ أَسَاءَ إِلَى رَعِيَّتِهِ سَرَّ حُسَادَهُ.

6. One who wrongs others brings upon himself a severe reprisal.

6. مَنْ أَسَاءَ اجْتَلَبَ سُوءَ الْجَزَاءِ.

7. Whoever treats people badly, they requite him with the same treatment.

7. مَنْ عَامَلَ النَّاسَ بِالْإِسَاءَةِ كَافَوْهُ بِهَا.

8. One who proceeds in the course of his offences stumbles in his progress.

8. مَنْ جَرَى فِي مَيْدَانِ إِسَاءَتِهِ كَبَا فِي جَرِيهِ.

9. Do not wrong the person who does good to you, for one who wrongs the person who does him a favour will be denied favours [in the future].

9. لَا تُسِيْ إِلَى مَنْ أَحْسَنَ إِلَيْكَ، فَمَنْ أَسَاءَ إِلَى مَنْ أَحْسَنَ إِلَيْهِ مُنِعَ الْإِحْسَانَ.

10. Whoever wrongs his [own] family, no hope [of any goodness] can be attached to him.

10. مَنْ أَسَاءَ إِلَى أَهْلِهِ لَمْ يَتَّصِلْ بِهِ تَأْمِيلٌ.

التسويق- Procrastination

1. How many a person has postponed doing something until death falls upon him!

1. كَمْ مِنْ مُسَوِّفٍ بِالْعَمَلِ حَتَّى هَجَمَ عَلَيْهِ الْأَجَلُ.

2. The one who delays seeking repentance is in the greatest danger of the onslaught of death.

2- مُسَوِّفٌ نَفْسِهِ بِالتَّوْبَةِ مِنْ هُجُومِ الْأَجَلِ عَلَى أَعْظَمِ الْخَطَرِ.

3. One who procrastinates in seeking repentance has no faith.

3- لَا دِينَ لِمُسَوِّفٍ بِتَوْبَتِهِ.

Eminence and Eminent-السَّيِّدُ وَالسُّؤْدَدُ

1. The eminent one is envied and the munificent one is loved and adored.

1- السَّيِّدُ مَحْسُودٌ، وَالْجَوَادُ مَحْبُوبٌ مَوْدُودٌ.

2. The eminent person is one who bears the burdens of his brothers and is neighborly to his neighbor.

2- السَّيِّدُ مَنْ تَحَمَّلَ أَثْقَالَ إِخْوَانِهِ، وَ أَحْسَنَ مُجَاوِرَةَ جِيرَانِهِ.

3. The eminent person is one who neither flatters nor deceives, nor is he beguiled by greedy ambitions.

3- السَّيِّدُ مَنْ لَا يُصَانِعُ، وَلَا يُخَادِعُ، وَلَا تَغْرَهُ الْمَطَامِعُ.

4. The eminent person is one who bears the responsibility of providing [for others] and is generous with his assistance.

4- السَّيِّدُ مَنْ تَحَمَّلَ الْمَوْنَةَ، وَجَادَ بِالْمَعُونَةِ.

5. The completion of eminence is in taking the initiative to do good to others.

5- تَمَامُ السُّؤْدَدِ إِبْتِدَاءُ الصَّنَائِعِ.

6. The eminent among the people in this world are the generous ones and in the Hereafter, the God-wary.

6. سَادَةُ النَّاسِ فِي الدُّنْيَا الْأَسْخِيَاءُ، وَفِي الْآخِرَةِ الْأَتْقِيَاءُ.

7. The excellence of the eminent ones is in [their] devout worship [of Allah].

7. فَضِيلَةُ السَّادَةِ حُسْنُ الْعِبَادَةِ.

8. Righteous action, aiding the aggrieved and inviting guests [to one's home] are instruments [and means] of eminence.

8. فَعَلُ الْمَعْرُوفِ، وَإِغَاثَةُ الْمَلْهُوفِ، وَإِقْرَاءُ الضُّيُوفِ آلَةُ السِّيَادَةِ.

9. One whose brothers have to turn to other than him [for their needs] has not attained eminence.

9. لَمْ يَسُدْ مَنْ افْتَقَرَ إِخْوَانَهُ إِلَى غَيْرِهِ.

10. Listening to the complaint of the aggrieved is part of eminence.

10. مِنْ السُّؤْدَدِ الصَّبْرُ، لِاسْتِمَاعِ شَكْوَى الْمَلْهُوفِ.

11. He who does not grant generously has not perfected [his] eminence.

11. مَا أَكْمَلَ السِّيَادَةَ مَنْ لَمْ يَسْمَحَ.

12. He whose brothers need to turn to other than him [for help] has not achieved eminence.

12 - مَاسَادَ مَنْ أَحْتَاَجَ إِخْوَانَهُ إِلَى غَيْرِهِ.

13. There is no honour like eminence.

13- لَا شَرَفَ كَالسُّودِّ.

14. There is no eminence with vengeance.

14- لَا سُودَّ مَعَ انْتِقَامٍ.

15. There is no eminence in one who has a bad character.

15- لَا سُودَّ لِسَيِّئِ الْخُلُقِ.

16. He who does not support [and provide for] his brothers does not gain eminence.

16- لَا يَسُودُ مَنْ لَا يَحْتَمِلُ إِخْوَانَهُ.

17. There is no eminence in the one who lacks generosity.

17- لَا سِيَادَةَ لِمَنْ لَا سَخَاءَ لَهُ.

18. Eminence is not perfected except by bearing the burdens [of others] and doing good turns.

18- لَا يَكْمُلُ السُّودُّ إِلَّا بِتَحْمَلِ الْأَثْقَالِ وَ إِسْدَاءِ الصَّنَائِعِ.

1. Be wary of the sitting in the marketplaces, for indeed they are the locations of mischief and the visiting places of Satan.

1- إِيَّاكَ وَ مَقَاعِدَ الْأَسْوَاقِ، فَإِنَّهَا مَعَارِضُ الْفِتَنِ، وَمَحَاضِرُ الشَّيْطَانِ.

2. The gatherings of the marketplaces are the visiting places of Satan.

2- مَجَالِسُ الْأَسْوَاقِ مَحَاضِرُ الشَّيْطَانِ.

السَّهْرُ-Night Vigil

1. Night vigil is one of the two lives.

1- السَّهْرُ أَحَدُ الْحَيَاتَيْنِ.

2. Night vigil is the garden of those who yearn [nearness of Allah].

2- السَّهْرُ رَوْضَةُ الْمُشْتَاقِينَ.

3. Night vigil is the insignia of the pious and the quality of those who yearn.

3- سَهْرُ اللَّيْلِ شِعَارُ الْمُتَّقِينَ، وَ شِيمَةُ الْمُشْتَاقِينَ.

4. Keeping vigil at night in the remembrance [and worship] of Allah is the devotion of the Gnostics and the delight of the Near Ones.

4- سَهْرُ الْعُيُونِ بِذِكْرِ اللَّهِ خُلْصَانُ الْعَارِفِينَ، وَ حُلْوَانُ الْمُقَرَّبِينَ.

5. Keeping vigil at night in the worship of Allah is the spring of the friends [of Allah] and the garden of the felicitous.

5. سَهْرُ اللَّيْلِ فِي طَاعَةِ اللَّهِ رَيْعُ الْأَوْلِيَاءِ، وَرَوْضَةُ السُّعْدَاءِ.

6. Keeping vigil at night in the remembrance [and worship] of Allah is the prize of the friends [of Allah] and the practice of the God-wary.

6. سَهْرُ اللَّيْلِ (الْعِيُونِ) بِذِكْرِ اللَّهِ غَنِيمَةُ الْأَوْلِيَاءِ، وَ سَجِيَّةُ الْأَتْقِيَاءِ.

7. Keeping vigil at night in the remembrance of Allah is the opportunity of the felicitous and the promenade of the friends [of Allah].

7. سَهْرُ الْعِيُونِ بِذِكْرِ اللَّهِ فُرْصَةُ السُّعْدَاءِ، وَ نُزْهَةُ الْأَوْلِيَاءِ.

8. Keep vigil at night and make your stomachs lean; and take away from your bodies so that you may be generous with it upon your souls.

8. أَسْهَرُوا عِيُونَكُمْ، وَ ضَمِّرُوا بَطُونَكُمْ، وَ خَذُوا مِنْ أَجْسَادِكُمْ تَجَوَّدُوا بِهَا عَلَى أَنْفُسِكُمْ.

9. The best of worship is staying awake at night in the remembrance of Allah, the Glorified.

9. أَفْضَلُ الْعِبَادَةِ سَهْرُ الْعِيُونِ بِذِكْرِ اللَّهِ سُبْحَانَهُ.

10. What a good helper of worship night vigil is!

10. نِعْمَ عَوْنُ الْعِبَادَةِ السَّهْرِ.

التَّسَهُلُ - Facilitation

1. Facilitating [and making things easy for others] makes sustenance flow abundantly.

1- التَّسَهُلُ يُدْرِ الْأَرْزَاقَ.

السَّيْرَةُ - Mode of Conduct

1. The most loathsome mode of conduct is inequity.

1- أَقْبَحُ السَّيْرِ الظُّلْمُ.

2. Through an equitable conduct, the adversary is overpowered.

2- بِالسَّيْرِ الْعَادِلَةِ يُقَهَّرُ الْمُنَاوِي.

3. Good conduct is the sign of a good conscience.

3- حُسْنُ السَّيْرِ عُنْوَانُ حُسْنِ السَّرِيرَةِ.

4. Good conduct is the beauty of power and the fortress of authority.

4- حُسْنُ السَّيْرِ جَمَالُ الْقُدْرَةِ وَحِصْنُ الْإِمْرَةِ.

5. One whose conduct is evil, his demise makes the people happy.

5- مَنْ سَاءَتْ سَيْرَتُهُ سَرَّتْ مَنِيَّتُهُ.

6. One whose conduct is evil will never be safe at any time.

6- مَنْ سَاءَتْ سِيرَتُهُ لَمْ يَأْمَنْ أَبَدًا.

7. Woe be to the one whose conduct is evil, whose authority is oppressive, and who tyrannizes and infringes upon the rights [of those who are under him].

7- وَيْلٌ لِمَنْ سَاءَتْ سِيرَتُهُ، وَجَارَتْ مَلَكَتُهُ وَتَجَبَّرَ وَاعْتَدَى.

Administrative Policies-السياسات

1. The most difficult of administrative policies is the removal of habits [and customs].

1- أَصْعَبُ السِّيَاسَاتِ نَقْلُ الْعَادَاتِ.

2. Tyranny is indeed an evil administrative policy.

2- بئسَ السِّيَاسَةُ الْجَوْرُ.

3. The beauty of politics is [maintaining] justice in authority and pardoning despite having power [to punish].

3- جَمَالُ السِّيَاسَةِ الْعَدْلُ فِي الْإِمْرَةِ، وَالْعَفْوُ مَعَ الْقُدْرَةِ.

4. Good administration is the mainstay of the citizenry.

4- حُسْنُ السِّيَاسَةِ قَوَامُ الرَّعِيَّةِ.

5. Good administration makes leadership last.

5. حُسْنُ السِّيَاسَةِ يَسْتَدِيمُ الرِّيَاسَةَ.

6. One whose administration is good, obeying him becomes obligatory.

6. مَنْ حَسُنَتْ سِيَاسَتُهُ وَجَبَتْ طَاعَتُهُ.

7. One whose administration is good, his leadership lasts.

7. مَنْ حَسُنَتْ سِيَاسَتُهُ دَامَتْ رِيَاسَتُهُ.

8. One who falls short in administration [and politics] is poor in [and incapable of] leadership.

8. مَنْ قَصُرَ عَنِ السِّيَاسَةِ صَغُرَ عَنِ الرِّيَاسَةِ.

9. The foundation of administration is justice.

9. مِلَاكُ السِّيَاسَةِ الْعَدْلُ.

10. There is no leadership like [practicing] justice in administration.

10. لَارِيَاسَةَ كَالْعَدْلِ فِي السِّيَاسَةِ.

11. Sovereignty is administration.

11. الْمُلْكُ سِيَاسَةٌ.

12. One who aspires to rise to power is patient in the face of the torment of politics.

12- مَنْ سَمَا إِلَى الرِّيَاسَةِ صَبَرَ عَلَى مَضَضِ السِّيَاسَةِ.

الشباب-Youth

1. Two things whose value is not understood except by the one who has lost them are youth and health.

1- شَيْئَانِ لَا يَعْرِفُ فَضْلَهُمَا إِلَّا مَنْ فَقَدَهُمَا الشَّبَابُ وَالْعَافِيَةُ.

2. The ignorance of a youth is excused and his knowledge is undermined.

2- جَهْلُ الشَّابِّ مَعْدُورٌ، وَ عِلْمُهُ مَحْقُورٌ.

3. Are those who are the prime of youth awaiting anything other than the stooping of old age?

3- هَلْ يَنْتَظِرُ أَهْلُ غَضَاظَةِ (بِضَاظَةِ) الشَّبَابِ إِلَّا حَوَائِيَّ الْهَرَمِ.

4. Youthfulness and senility do not go together.

4- لَا تَجْتَمِعُ الشَّبَابُ وَالْهَرَمُ.

الشبع والبطنة-Overeating and Gluttony

1. Be wary of gluttony, for whoever persists in it, his maladies increase and his dreams get corrupted.

1- إِيَّاكَ وَ الْبَطْنَةَ، فَمَنْ لَزِمَهَا كَثُرَتْ أَسْقَامُهُ، وَ فَسَدَتْ أَحْلَامُهُ.

2. Be wary of gluttony, for indeed it causes hardening of the heart, sluggishness in prayer and corruption of the body.

2- إِيَّاكُمْ وَ الْبِطْنَةَ، فَإِنَّهَا مِقْسَاةٌ لِلْقَلْبِ مَكْسَلَةٌ عَنِ الصَّلَاةِ مَفْسَدَةٌ لِلْجَسَدِ.

3. Gluttony prevents astuteness.

3- الْبِطْنَةُ تَمْنَعُ الْفِطْنَةَ.

4. One who is cloyed by gluttony is obstructed by it from astuteness.

4- مَنْ كَذَّبَتْهُ الْبِطْنَةُ حَجَبَتْهُ عَنِ الْفِطْنَةِ.

5. There is no astuteness with gluttony.

5- لَا فِطْنَةَ مَعَ بِطْنَةٍ.

6. Gluttony and astuteness do not go together.

6- لَا تَجْتَمِعُ الْفِطْنَةُ وَالْبِطْنَةُ.

7. Overeating corrupts wisdom.

7- التُّخْمَةُ تُفْسِدُ الْحِكْمَةَ.

8. Gluttony obstructs astuteness.

8- الْبِطْنَةُ تَحْجُبُ الْفِطْنَةَ.

9. Eating to one's fill corrupts piety.

9- أَلشَّبَعُ يُفْسِدُ الْوَرَعَ.

10. When the stomach gets filled with the permissible, the heart becomes blind to righteousness.

10- إِذَا مَلَأَ الْبَطْنَ مِنْ الْمُبَاحِ عَمِيَ الْقَلْبُ عَنِ الصَّلَاحِ.

11. What an evil companion of piety overeating is!

11- بُسَّ قَرِينُ الْوَرَعِ الشَّبَعُ.

12. Habitual overeating leads to a variety of ailments.

12- إِدْمَانُ الشَّبَعِ يُورِثُ أَنْوَاعَ الْوَجَعِ.

13. Overeating brings about insolence and corrupts piety.

13- أَلشَّبَعُ يُورِثُ الْأَشْرَ، وَ يُفْسِدُ الْوَرَعَ.

14. One who increases his overeating is cloyed by his gluttony.

14- مَنْ زَادَ شَبَعَهُ كَظَّتْهُ الْبَطْنَةُ.

15. Overeating and performing one's obligation do not go together.

15- لَا تَجْتَمِعُ الشَّبَعُ وَالْقِيَامُ بِالْمُفْتَرَضِ.

16. How helpful to sins overeating is!

16- نَعْمَ عَوْنُ الْمَعَاصِي الشَّبَعِ.

17. You must avoid habitual overeating, for verily it induces maladies and foments diseases.

17- إِيَّاكَ وَإِدْمَانَ الشَّبَعِ، فَإِنَّهُ يَهَيِّجُ الْأَسْقَامَ، وَيُثِيرُ الْعِلَالَ.

الشَّتْم- Vilification

1. One who informs you of your vilification has [himself] vilified you.

1- مَنْ بَلَغَكَ شَتْمَكَ فَقَدْ شَتَمَكَ.

الشَّجَاعُ وَالشَّجَاعَةُ- Courage and the courageous

1. Courage is one of the two honours.

1- الشَّجَاعَةُ أَحَدُ الْعِزِّينِ.

2. Courage is a ready support and an evident merit.

2- الشَّجَاعَةُ نُصْرَةٌ حَاضِرَةٌ، وَفَضِيلَةٌ ظَاهِرَةٌ.

3. Courage is an embellishment, cowardice is a disgrace.

3- الشَّجَاعَةُ زِينٌ، الْجَبْنُ شَيْنٌ.

4. Courage is present honour, cowardice is evident dishonour.

4. الشَّجَاعَةُ عِزٌّ حَاضِرٌ، الْجَبْنُ ذُلٌّ ظَاهِرٌ.

5. The fruit of courage is a sense of honour.

5. ثَمَرَةُ الشَّجَاعَةِ الْغَيْرَةُ.

6. The alms-tax of courage is struggling in the way of Allah.

6. زَكَاةُ الشَّجَاعَةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

7. The courage of a man is proportionate to his ambition, and his sense of honour is equivalent to his zeal.

7. شَجَاعَةُ الرَّجُلِ عَلَى قَدْرِ هِمَّتِهِ، وَغَيْرَتُهُ عَلَى قَدْرِ حَمِيَّتِهِ.

8. It is to the extent of [one's] zeal that courage is shown.

8. عَلَى قَدْرِ الْحَمِيَّةِ تَكُونُ الشَّجَاعَةُ.

9. Fighting while dismounted [in battle] demonstrates the courage of champions.

9. مُعَالَجَةُ النَّزَالِ تُظْهِرُ شَجَاعَةَ الْأَبْطَالِ.

10. The bane of courage is loss of resolve.

10. آفَةُ الشُّجَاعِ إِضَاعَةُ الْحَزْمِ.

الشَّدَائِدُ-Difficulties

1. Be patient in [the face of] difficulties and dignified in [times of] turbulent upheavals.

1- كُنْ فِي الشَّدَائِدِ صَبُورًا، وَ فِي الزَّلَازِلِ وَقُورًا.

2. It is for difficult times that [the friendships of important] men are preserved.

2- لِلشَّدَائِدِ تُدَخَّرُ الرِّجَالُ.

3. Be intent on [braving] difficulty when nothing will free you except difficulty.

3- اِعْتَزِمْ (اِعْتَرِمْ) بِالشَّدَةِ حِينَ لَا يُغْنِي عَنْكَ إِلَّا الشَّدَةُ.

الشَّرُّ والأَشْرَارُ-Evil and the Wicked

1. Beware of surrounding yourself with evil, for you will be affected by it yourself before [harming] your enemy and you will destroy your religion by it before conveying it to others.

1- إِيَّاكَ وَمُلَابَسَةَ الشَّرِّ، فَإِنَّكَ تُنِيلُهُ نَفْسَكَ قَبْلَ عَدُوِّكَ، وَتُهْلِكُ بِهِ دِينَكَ قَبْلَ إِصَالِهِ إِلَى غَيْرِكَ.

2. The greatest evil is in disparaging the painful advice of the compassionate, sincere adviser and being deceived by the sweetness of the flattery of the malicious praiser.

2- أَكْبَرُ (أَكْثَرُ) الشَّرِّ فِي الإِسْتِخْفَافِ بِمَوْلِمِ عِظَةِ المُشْفِقِ النَّاصِحِ، وَالإِغْتِرَارِ بِحَلَاوَةِ ثَنَاءِ المَادِحِ الكَاشِحِ.

3. Verily in evil there is impudence.

3- إِنَّ فِي الشَّرِّ لَوْقَاةً.

4. Evil is impudence.

4. الشَّرُّ وَقَاةٌ.

5. Delaying of evil is advantageous to good.

5. تَأْخِيرُ الشَّرِّ إِفَادَةٌ خَيْرٌ.

6. Evil is [a cause of] regret.

6. الشَّرُّ نَدَامَةٌ.

7. Evil makes its rider fall.

7. الشَّرُّ يَكْبُو بِرَاكِبِهِ.

8. Evil is the ugliest of gates.

8. الشَّرُّ أَقْبَحُ الْأَبْوَابِ.

9. Evil is pestilent speech.

9. الشَّرُّ مَنطِقٌ وَيِيٌّ.

10. Evil is the symbol of destruction.

10- أَلَشَّرُّ (الشَّرُّ) عُنْوَانُ الْعَطْبِ.

11. Evil is the carrier of misdeeds.

11- أَلَشَّرُّ (الشَّرُّ) حَمَالُ الْآثَامِ.

12. Evil degrades and strikes down.

12- أَلَشَّرُّ يُزْرِئُ وَيُرْدِي.

13. Evil is punishable and brings dishonour (or is requited).

13- أَلَشَّرُّ يُعَاقَبُ عَلَيْهِ وَيُخْزَى (يُجْزَى).

14. Considering evil to be loathsome impels one to refrain from it.

14- إِسْتِقْبَاحُ (إِسْتِفْتَاْحُ) الشَّرِّ يَحْدُو عَلَى تَجَنُّبِهِ.

15. Delaying of evil is a benefit for good.

15- تَأْخِيرُ الشَّرِّ إِفَادَةٌ خَيْرٌ.

16. The consolidation of evil is in being deceived by respite [from chastisement] and reliance on [one's own] action.

16- جِمَاعُ الشَّرِّ فِي الْإِغْتِرَارِ بِالْمَهْلِ، وَالِاتِّكَالِ عَلَى الْعَمَلِ.

17. The consolidation of evil is in association with a wicked companion.

17- جِماعُ الشَّرِّ في مُقارَنَةِ (مقارَنَةِ) قَرينِ السُّوءِ.

18. The attractiveness of evil is avarice.

18- جِمالُ الشَّرِّ الطَّمَعُ.

19. The consolidators of evil are obstinacy and increased quarrelsomeness.

19- جِماعُ الشَّرِّ اللُّجَاجُ، وَكَثْرَةُ المُمَاراةِ.

21. Many an evil may suddenly come upon you from whence you least expect it.

20- رُبُّ شَرِّ فَاجاكِ مِنْ حَيْثُ لا تَحْتَسِبُهُ.

22. Increased wickedness is [a sign of] vileness and abjectness.

21- زِيادةُ الشَّرِّ دِناةٌ وَمَذَلَّةٌ.

23. Counter evil with good.

22- ضادُّوا الشَّرَّ بِالخَيْرِ.

24. Obedience to the calls of the wicked corrupts the outcome of matters.

23- طاعةُ دواعي الشُّرورِ تُفسِدُ عواقِبَ الأُمورِ.

25. He who embarks on evil is successful in attaining it.

24. ظَفِرَ بِالشَّرِّ مَنْ رَكِبَهُ.

26. The doer of evil is worse than the evil [itself].

25. فاعِلُ الشَّرِّ شَرُّ مِنْهُ.

28. Doing evil is a [means of] revilement.

26. فَعِلُ الشَّرِّ مَسَبَّةٌ.

29. None shall be punished for an evil act except its doer.

27. لَنْ يَلْقَى جَزَاءَ الشَّرِّ إِلَّا عَامِلُهُ.

30. There is nothing worse than evil except its retribution.

28. لَيْسَ بِشَرٍّ مِنَ الشَّرِّ إِلَّا عِقَابُهُ.

31. There is nothing more corrupting for affairs or more destructive to the community than evil.

29. لَيْسَ شَيْءٌ أَفْسَدَ لِلْأُمُورِ، وَلَا أْبْلَغَ فِي هَلَاكِ الْجُمْهُورِ مِنَ الشَّرِّ.

32. He who does not wear the gown of good has not disrobed from evil.

30. لَمْ يَتَعَرَّ مِنَ الشَّرِّ مَنْ لَمْ يَتَجَلَّبَبِ الْخَيْرِ.

33. One who plunges into the depths of evil meets with danger [and adversity].

31. مَنْ اقْتَحَمَ لُجَجَ الشُّرُورِ لَقِيَ الْمَحْذُورَ.

34. One who does evil has [actually] transgressed against his soul.

32. مَنْ فَعَلَ الشَّرَّ فَعَلَى نَفْسِهِ اعْتَدَى.

35. One whose evil is too much, [even] his companion is not safe from him.

33. مَنْ كَثُرَ شَرُّهُ لَمْ يَأْمَنَّهُ مُصَاحِبُهُ.

36. Whoever abandons evil, the doors of good are opened for him.

34. مَنْ تَرَكَ الشَّرَّ فُتِحَتْ عَلَيْهِ أَبْوَابُ الْخَيْرِ.

37. One who lays the foundation of evil cause has [actually] instituted it against himself.

35. مَنْ أَسَّسَ أَسَاسَ الشَّرِّ أَسَّسَهُ عَلَى نَفْسِهِ.

38. One who provokes a latent evil, in it will be his own destruction.

36. مَنْ أَثَارَ كَامِنَ الشَّرِّ كَانَ فِيهِ عَطْبُهُ.

39. One who harbor's evil feelings [and ill will] for others has actually harmed himself.

37. مَنْ أَضْمَرَ الشَّرَّ لِغَيْرِهِ فَقَدْ بَدَأَ بِهِ نَفْسَهُ.

40. Whoever strips his heart of evil, his religion is secured and his conviction is confirmed.

38- مَنْ عَرَى مِنْ الشَّرِّ قَلْبَهُ سَلِمَ لَهُ دِينُهُ، وَصَدَقَ يَقِينُهُ.

41. One who does not know the harmfulness of evil is not capable of desisting from it.

39- مَنْ لَمْ يَعْرِفْ مَضَرَّةَ الشَّرِّ لَمْ يَقْدِرْ عَلَى الْإِمْتِنَاعِ مِنْهُ.

42. One who repels evil with good, triumphs?

40- مَنْ دَفَعَ الشَّرَّ بِالْخَيْرِ غَلَبَ.

43. One who hates evil is safeguarded [from it].

41- مَنْ كَرِهَ الشَّرَّ عُصِمَ.

44. One of the greatest deceptions is making evil appear good.

42- مِنْ أَعْظَمِ الْمَكْرِ تَحْسِينُ الشَّرِّ.

45. The 'evil' that is followed by Paradise is not [really] evil.

43- مَا شَرُّ بَعْدَهُ الْجَنَّةُ بِشَرِّ.

46. The foundation of evil is avarice.

44- مَلَكَ الشَّرِّ الطَّمَعُ.

47. One who is cautious of evil is like the one who does good.

45. مُتَّقِي الشَّرِّ كَفَاعِلِ الْخَيْرِ.

48. Never count as good that by which you attain evil.

46. لَا تَعُدَّنَّ خَيْرًا مَا أَدْرَكْتَ بِهِ شَرًّا.

49. It behooves the one who recognizes the wicked to disassociate himself from them.

47. يَنْبَغِي لِمَنْ عَرَفَ الْأَشْرَارَ أَنْ يَعْتَزِلَهُمْ.

50. The evil of a man is evinced by his increased greed and his intense avarice.

48. يُسْتَدَلُّ عَلَى شَرِّ الرَّجُلِ بِكَثْرَةِ شَرِّهِ وَشِدَّةِ طَمَعِهِ.

51. How bad a provision evil action is!

49. بِئْسَ الذُّخْرُ فِعْلُ الشَّرِّ.

52. The most severely punished thing is evil.

50. أَشَدُّ شَيْءٍ عِقَابًا الشَّرُّ.

53. Evil is the riding mount of greed and vain desire is the riding mount of discord.

51. الشَّرُّ مَرْكَبُ الْحِرْصِ، وَالْهَوَى مَرْكَبُ الْفِتْنَةِ.

54. Evil is the ugliest of gates and its doer is the worst of companions.

52. الشَّرُّ أَفْبَحُ الْأَبْوَابِ، وَفَاعِلُهُ شَرُّ الْأَصْحَابِ.

55. Evil is concealed in everyone's nature, so if its possessor overcomes it, it remains hidden and if he doesn't overcome it, it is manifested.

53. الشَّرُّ كَامِنٌ فِي طَبِيعَةِ كُلِّ أَحَدٍ، فَإِنْ غَلَبَهُ سَاحِبُهُ بَطْنًا، وَإِنْ لَمْ يَغْلِبْهُ ظَهَرَ.

56. Scythe the evil from the breasts of others be uprooting it from your [own] breast.

54. أُحْصِدِ الشَّرَّ مِنْ صَدْرٍ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ.

57. Efface evil from your heart, [and as a result] your soul will be purified and your actions will be accepted.

55. أُمِحِ الشَّرَّ مِنْ قَلْبِكَ، تَتَزَكَّ نَفْسُكَ، وَيُتَقَبَّلُ عَمَلُكَ.

58. When you see evil then distance yourselves from it.

56. إِذَا رَأَيْتُمُ الشَّرَّ فَابْعُدُوا عَنْهُ.

59. The one who gains victory by evil is [in actual fact] defeated.

57. الْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

60. Keep away from evil, for verily more evil than the evil [itself] is its doer.

58. اجْتَنِبُوا الشَّرَّ فَإِنَّ شَرًّا مِنْ الشَّرِّ فَاعِلُهُ.

61. It is the habit of the wicked to trouble [their] friends.

59. عَادَةُ الْأَشْرَارِ أَذِيَةُ الرَّفَاقِ.

62. The habit of the wicked is harboring enmity for the righteous.

60. عَادَةُ الْأَشْرَارِ مُعَادَاةُ الْأَخْيَارِ.

63. Every victor who gains victory by evil is [in actual fact] defeated.

61. كُلُّ غَالِبٍ بِالشَّرِّ مَغْلُوبٌ.

64. The wicked person does not think good of anyone because he does not see them except through [the lenses of] his own nature.

62. الشَّرِيرُ لَا يَظُنُّ بِأَحَدٍ خَيْرًا لِأَنَّهُ لَا يَرَاهُ إِلَّا بِطَبَعِ نَفْسِهِ.

65. Be wary of the wicked one during the coming of power [and authority], that he does not cause it to be taken away from you and during its departure [from you], that he does not gather support against you.

63. إِحْذَرِ الشَّرِيرَ عِنْدَ إِقْبَالِ الدَّوْلَةِ لِئَلَّا يُزِيلَهَا عَنْكَ وَعِنْدَ إِدْبَارِهَا لِئَلَّا يُعِينَ عَلَيْكَ.

66. Be careful not to be deceived by the good act that the wicked one does by mistake.

64. إِيَّاكَ أَنْ تَغْتَرَّ بِغَلْطَةِ شَرِيرٍ بِالْخَيْرِ.

67. Be careful not to be repelled by the evil act that the righteous one does by mistake.

65. إِيَّاكَ أَنْ تَسْتَوْحِشَ مِنْ غَلْطَةِ خَيْرِ بِالشَّرِّ.

68. Keep away from the wicked and sit in the company the virtuous.

66. جَانِبُوا الْأَشْرَارَ وَجَالِسُوا الْأَخْيَارَ.

69. The coming to power of the wicked is the tribulation of the virtuous.

67. دُولُ الْأَشْرَارِ مِحْنُ الْأَخْيَارِ.

70. The most evil of all is one who is not ashamed of [his actions in front of] the people and does not fear Allah, the Glorified.

68. شَرُّ الْأَشْرَارِ مَنْ لَا يَسْتَحْيِي مِنَ النَّاسِ وَلَا يَخَافُ اللَّهَ سُبْحَانَهُ.

71. The most evil of all people is one who boasts about his evil.

69. شَرُّ الْأَشْرَارِ مَنْ يَتَبَجَّجُ بِالشَّرِّ.

Honor and the honorable–الشَّرْفُ وَذُو الشَّرْفِ

1. Honor is attained by earnest endeavors not by worn-out bones [of one's ancestors].1

1- الشَّرْفُ بِالْهَمِّ الْعَالِيَةِ لَا بِالرِّمَمِ الْبَالِيَةِ.

2. The greatest honour is humility.

2- أَعْظَمُ الشَّرْفِ التَّوَاضُعُ.

3. The best honour is good etiquette.

3- أَفْضَلُ الشَّرَفِ الْأَدَبُ.

4. The most honourable of honours is knowledge.

4- أَشْرَفُ الشَّرَفِ الْعِلْمُ.

5. The best honour is doing good to others.

5- أَفْضَلُ الشَّرَفِ بَذْلُ الْإِحْسَانِ.

6. The best honour is desisting from harming others and doing good to others.

6- أَفْضَلُ الشَّرَفِ كَفُّ الْأَذَى، وَبَذْلُ الْإِحْسَانِ.

7. Honour is a virtue.

7- الشَّرَفُ مَزِيَّةٌ.

8. Honour is doing good to one's kinsfolk.

8- الشَّرَفُ إِصْطِنَاعُ الْعَشِيرَةِ.

9. Indeed honour is only attained by intellect and etiquette, not because of wealth and lineage.

9- إِنَّمَا الشَّرَفُ بِالْعَقْلِ وَالْأَدَبِ، لَا بِالْمَالِ وَالْحَسَبِ.

10. The ladder of honour is humility and generosity.

10- سَلَّمَ الشَّرْفُ التَّوَاضُّعُ، وَالسَّخَاءُ.

11. The honour of a believer is his faith and his prestige is by his obedience [to Allah].

11- شَرَفُ الْمُؤْمِنِ إِيْمَانُهُ، وَعِزُّهُ بِطَاعَتِهِ.

12. The honour of a man is his integrity and his beauty is his magnanimity.

12- شَرَفُ الرَّجُلِ نَزَاهَتُهُ، وَجَمَالُهُ مَرُوتُهُ.

13. One who knows the significance of his honour safeguards it from the lowliness of his base desires and falsity of his aspirations.

13- مَنْ عَرَفَ شَرْفَ مَعْنَاهُ صَانَهُ عَنْ دَنَاءَةِ شَهْوَتِهِ وَزُورِ مُنَاهُ.

14. Holding on to comprehensive merit (or merits) is from the perfection of honour.

14- مِنْ كَمَالِ الشَّرْفِ الْأَخْذُ بِجَوَامِعِ الْفَضْلِ (الْفَضَائِلِ).

15. Honour is not perfected except through generosity and humility.

15- لَا يَكْمُلُ الشَّرْفُ إِلَّا بِالسَّخَاءِ وَالتَّوَاضُّعِ.

16. The honourable person is the one whose attributes are honourable.

16- الشَّرِيفُ مَنْ شَرُفَتْ خِلَالُهُ.

17. The peripheries are the sitting places of the honourable.

17- الْأَطْرَافُ مَجَالِسُ الْأَشْرَافِ.

18. The honourable person is not made reckless by the status he attains, even if it becomes as great as a mountain that is not shaken by strongest winds; and the lowly is made careless by the most inferior position, just as the grass that is moved by the passing breeze.

18- ذُو الشَّرَفِ لَا تُبْطِرُهُ مَنْزِلَةٌ نَالَهَا، وَإِنْ عَظُمَتْ كَالْجَبَلِ الَّذِي لَا تُزَعِزُّهُ الرِّيحُ،
وَالدَّنِيُّ تُبْطِرُهُ أَدْنَى مَنْزِلَةٍ كَالْكَلَاءِ الَّذِي يُحَرِّكُهُ مَرُّ النَّسِيمِ.

19. The honourable one never oppresses [others].

19- مَا جَارَ شَرِيفٌ.

1. One should not consider himself honourable just because of his lineage.

المشرق والمغرب-East and West

1. He ('a) was asked about the distance between the east and the west so he replied: It is a day's journey for the sun.

1- وَسُئِلَ - عَلَيْهِ السَّلَامُ - عَنْ مَسَافَةِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ؟ فَقَالَ: مَسِيرُ يَوْمٍ
لِلشَّمْسِ.

الشرك-Polytheism

1. The most harmful thing is polytheism.

1- أَضْرُّ شَيْءِ الشِّرْكِ.

2. The smallest amount of showing off is polytheism.

2- أَيَسْرُ الرِّيَاءِ الشِّرْكِ.

3. Verily the slightest showing off is polytheism.

3- إِنَّ أَدْنَى الرِّيَاءِ شِرْكِ.

4. Ascribing partners [to Allah] is disbelief.

4- الْأَشْرَاكُ كُفْرٌ.

5. The bane of faith is ascribing partners to Allah.

5- آفَةُ الْإِيمَانِ الشِّرْكِ.

6. The cause of destruction is polytheism.

6- سَبَبُ الْهَلَاكِ الشِّرْكِ.

الشركة-Partnership

1. establish partnership with the one to whom sustenance has drawn near, for verily he is worthier of success and more befitting of prosperity.

1- شَارِكُوا الَّذِي قَدْ أَقْبَلَ عَلَيْهِ الرِّزْقُ، فَإِنَّهُ أَجْدَرُ بِالْحَظِّ، وَأَخْلَقُ بِالْغِنَى.

Voraciousness and the voracious-الشَّرُّ والشَّرُّه

1. Voraciousness tarnishes the soul, corrupts the religion and debases chivalry.

1- الشَّرُّه يَشِينُ النَّفْسَ، وَيُفْسِدُ الدِّينَ، وَيُزِي بِالْفُتُوَّةِ.

2. Beware of voraciousness, for verily it is a destructive quality.

2- إِحْذَرُوا الشَّرَّهَ فَإِنَّهُ خُلِقَ مُرْدِي.

3. Beware of voraciousness, for how many a food has prevented numerous other foods [from being consumed]!

3- إِحْذَرِ الشَّرَّهَ، فَكَمْ مِنْ أَكْلَةٍ مَنَعَتْ أَكْلَاتٍ.

4. You must refrain from voraciousness, for indeed it corrupts piety and causes one to enter the fire of hell.

4- إِيَّاكَ وَالشَّرَّهَ، فَإِنَّهُ يُفْسِدُ الْوَرَعَ، وَيُدْخِلُ النَّارَ.

5. Refrain from voraciousness, for verily it is the root of every vileness and the foundation of every depravity.

5- إِيَّاكَ وَالشَّرَّهَ، فَإِنَّهُ رَأْسُ كُلِّ دَنِيَّةٍ، وَأُسُّ كُلِّ رَذِيلَةٍ.

6. Beware of the vileness of voraciousness and greed, for verily it is the root of all evil, the plantation of disgrace, the debaser of the soul and the exhauster of the body.

6- إِيَّاكُمْ وَدَنَاءَةَ الشَّرَّهِ وَالطَّمَعِ، فَإِنَّهُ رَأْسُ كُلِّ شَرٍّ، وَمَزْرَعَةُ الذُّلِّ، وَمُهِينُ النَّفْسِ، وَمُتَعِبُ الْجَسَدِ.

7. Voraciousness is [a cause of] ignominy.

7- الشَّرُّ مَذَلَّةٌ.

8. Voraciousness invites [one] towards evil.

8- الشَّرُّ دَاعِيَةُ الشَّرِّ.

9. Voraciousness is the beginning of avarice.

9- الشَّرُّ أَوَّلُ الطَّمَعِ.

10. Voraciousness is the trait of the filthy.

10- الشَّرُّ سَجِيَّةُ الْأَرْجَاسِ.

11. Voraciousness increases anger.

11- الشَّرُّ يُكْثِرُ الْغَضَبَ.

12. Voraciousness is an accumulator of the worst faults.

12- الشَّرُّ جَامِعٌ لِمَسَاوِي الْعُيُوبِ.

13. Voraciousness is the foundation of every evil.

13- الشَّرُّ أَسُّ كُلِّ شَرٍّ.

14. Voraciousness is from bad morals.

14- أَلْشَّرُّهُ مِنْ مَسَاوِي الْأَخْلَاقِ.

15. Through voraciousness morals are tainted.

15- بِالشَّرِّهِ تُشَانُ الْأَخْلَاقُ.

16. What a bad character trait voraciousness is!

16- بِئْسَ الطَّبَعُ الشَّرُّهُ.

17. The fruit of voraciousness is rushing towards faults [and vices].

17- ثَمَرَةُ الشَّرِّهِ التَّهَجُّمُ عَلَى الْعُيُوبِ.

18. The cornerstone of [all] flaws is voraciousness.

18- رَأْسُ الْمَعَائِبِ الشَّرُّهُ.

19. The weapon of avarice is voraciousness.

19- سِلَاحُ الْحِرْصِ الشَّرُّهُ.

20. Counter voraciousness with chastity [and moderation].

20- ضَادُّوا الشَّرِّهِ بِالْعِفَّةِ.

21. Voraciousness is enough of a destruction.

21- كَفَىٰ بِالشَّرِّهِ هُلُكًا.

22. For everything there is a seed, and the seed of evil is voraciousness.

22- لِكُلِّ شَيْءٍ بَذْرٌ، وَبَذْرُ الشَّرِّ الشَّرُّ.

23. There is no chastity with voraciousness.

23- لَيْسَ مَعَ الشَّرِّهِ عَفَافٌ.

24. One whose soul is voracious becomes disgraced despite his affluence.

24- مَنْ شَرِهَتْ نَفْسُهُ ذَلَّ مُوسِرًا.

25. Everything other than voraciousness is chastity.

25- مَا دُونَ الشَّرِّهِ عَفَافٌ.

26. Every voracious one is tormented.

26- كُلُّ شَرِّهِ مُعَنَّى.

27. The voracious one will never be seen happy.

27- لَنْ يُلْقَى الشَّرِّهِ رَاضِيًا.

الشيطان-Satan

1. Be cautious of the enemy that enters the breast stealthily and whispers in the ears secretly.

1- إِحْذَرُوا عَدُوًّا نَفَذَ فِي الصُّدُورِ خَفِيًّا، وَنَفَثَ فِي الْأَذَانِ نَجِيًّا.

2. Beware of the enemy of Allah, Iblīs, that he should not infect you with his disease [of evil] or entice you with his cavalry and his infantry, for he has aimed at you with the arrow of [false] threats and shot at you from close range.

2- إِحْذَرُوا عَدُوَّ اللَّهِ إِبْلِيسَ أَنْ يُعْدِيَكُمْ بِدَائِهِ أَوْ يَسْتَفْزِكُمْ بِخَيْلِهِ وَرَجَلِهِ، فَقَدْ فَوَّقَ لَكُمْ سَهْمَ الْوَعِيدِ وَرَمَاكُمْ مِنْ مَكَانٍ قَرِيبٍ.

3. He (Satan) has made them (the people) the target of his arrows, the ground that he steps on and the handle that he holds.

3- جَعَلَهُمْ مَرْمَى نَبْلِهِ، وَمَوْطَأَ قَدَمِهِ، وَمَأْخِذَ يَدِهِ.

4. They have taken Satan as the overseer of their affairs and he has made them his partners [in crime], so he hatches [his eggs] in their breasts and creeps and crawls into their laps. He sees with their eyes and speaks with their tongues. He leads them to misdeeds and adorns for them idle talk like the action of one whom Satan has made partner in his domain and speaks falsehood through his tongue.

4- جَعَلُوا (اتَّخَذُوا) الشَّيْطَانَ لِأَمْرِهِمْ مَالِكًا (مَلَاكًا)، وَجَعَلَهُمْ (اتَّخَذَهُمْ) لَهُ أَشْرَاكًا، فَفَرَّخَ فِي صُدُورِهِمْ، وَدَبَّ وَدَرَجَ فِي حُجُورِهِمْ، فَنَظَرَ بِأَعْيُنِهِمْ، وَنَطَقَ بِأَلْسِنَتِهِمْ، وَرَكِبَ بِهِمُ الزَّلَّلَ، وَزَيَّنَ لَهُمُ الْخَطْلَ فَعَلَ مَنْ شَرَكَهُ الشَّيْطَانُ فِي سُلْطَانِهِ، وَنَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ.

5. Your Lord, the Glorified, called you but you turned away and fled, and Satan called you so you responded and drew closer [to him].

5. دَعَاكُمْ رَبُّكُمْ سُبْحَانَهُ فَنَفَرْتُمْ وَوَلَّيْتُمْ، وَدَعَاكُمْ الشَّيْطَانُ فَاسْتَجَبْتُمْ وَأَقْبَلْتُمْ.

6. Stand against Satan through struggle and overpower him by opposition, [by doing this] your souls will be purified and your statuses will be elevated in the sight of Allah.

6. صَافُوا الشَّيْطَانَ بِالْمُجَاهَدَةِ، وَأَغْلَبُوهُ بِالْمُخَالَفَةِ تَزَكُّوا أَنْفُسُكُمْ، وَتَعَلُّوا عِنْدَ اللَّهِ دَرَجَاتُكُمْ.

7. The deception of Satan allures and entices.

7. غُرُورُ الشَّيْطَانِ يُسَوِّلُ، وَيُطْمَعُ.

8. Do not follow the claimants [of Islam] whose dirty water you drink along with your clean one, whose sicknesses you mix with your health and whose falsehood you allow to enter into your rightful matters.

8. لَا تُطِيعُوا الْأَدْعِيَاءَ الَّذِينَ شَرِبْتُمْ بِصَفْوِكُمْ كَدْرَهُمْ وَخَلَطْتُمْ بِصِحَّتِكُمْ مَرَضَهُمْ، وَأَدْخَلْتُمْ فِي حَقِّكُمْ بَاطِلَهُمْ.

9. Never allot a portion for Satan in your actions and do not give him access to your soul.

9. لَا تَجْعَلَنَّ لِلشَّيْطَانِ فِي عَمَلِكَ نَصِيبًا، وَلَا عَلَى نَفْسِكَ سَبِيلًا.

Being Occupied – الاشتغال

1. Occupy yourself with that which you are answerable for.

1. كُنْ مَشْغُولًا بِمَا أَنْتَ عَنْهُ مَسْئُولٌ.

2. One who is occupied by the unimportant loses that which is more important.

2- مَنْ اشْتَغَلَ بِغَيْرِ الْمُهْمِ ضَيَّعَ الْأَهَمَّ.

3. He who puts Paradise and hell in front of him is [always] occupied.

3- شُغِلَ مَنْ الْجَنَّةُ وَالنَّارُ أَمَامَهُ.

4. He one whose goal is salvation and attaining the pleasure of Allah is [always] occupied.

4- شُغِلَ مَنْ كَانَتْ النَّجَاةُ وَمَرْضَاتُ اللَّهِ مَرَامَهُ.

The Intercessor and the Interceder- الشَّفِيعُ وَالشَّافِعُ

1. The intercessor is the wing of the seeker [which helps him attain what he seeks].

1- الشَّفِيعُ جَنَاحُ الطَّالِبِ.

2. The interceder of a criminal is his humility in seeking pardon.

2- شَافِعُ الْمُجْرِمِ خُضُوعُهُ بِالْمَعْدِرَةِ.

3. The interceder of a sinner is his admission (of guilt), his repentance and his apology.

3- شَافِعُ الْمُذْنِبِ إِقْرَارُهُ، وَتَوْبَتُهُ إِعْتِذَارُهُ.

4. The interceder of mankind [on the Day of Reckoning] acting upon the right and adhering to the truth.

4. شَافِعُ الْخَلْقِ الْعَمَلُ بِالْحَقِّ، وَزُومُ الصِّدْقِ.

الشِّقَاقِ - Dissension

1. With dissension there is aversion.

1- مَعَ الشِّقَاقِ تَكُونُ النَّبَوَةُ.

الشَّقَاءِ - Wretchedness

1. Every wretchedness is [moving] towards ease.

1- كُلُّ شَقَاءٍ إِلَى رَخَاءٍ.

2. Collecting the [wealth that is] forbidden is part of wretchedness.

2- مِنَ الشَّقَاءِ إِحْتِقَابُ الْحَرَامِ.

3. Corrupting one's Hereafter is from wretchedness.

3- مِنَ الشَّقَاءِ إِفْسَادُ الْمَعَادِ.

4. One of the signs of wretchedness is cheating one's friend.

4- مِنْ عِلَامَةِ الشَّقَاءِ غِشُّ الصِّدِّيقِ.

5. One of the signs of wretchedness is offending the virtuous.

5. مِنْ عَلَامَاتِ الشَّقَاءِ الْإِسَاءَةُ إِلَى الْأَخْيَارِ.

6. It is from the wretchedness of a person for his certitude to get corrupted by doubt.

6. مِنْ شَقَاءِ الْمَرْءِ أَنْ يُفْسِدَ الشَّكُّ يَقِينَهُ.

7. It is from wretchedness for a person to safeguard his world at the expense of his religion.

7. مِنَ الشَّقَاءِ أَنْ يَصُونَ الْمَرْءُ دُنْيَاهُ بِدِينِهِ.

8. Corruption of intention is from wretchedness.

8. مِنَ الشَّقَاءِ فَسَادُ النِّيَّةِ.

9. Verily from wretchedness is corruption of one's Hereafter.

9. إِنَّ مِنَ الشَّقَاءِ إِفْسَادَ الْمَعَادِ.

The Wretched- الشقي

1. The wretched is one who is proud of his condition and is beguiled by the deception of his hopes.

1- الشَّقِيُّ مَنْ اغْتَرَّ بِحَالِهِ وَأَخْدَعَ لِغُرُورِ آمَالِهِ.

2. The most wretched among you are the most greedy among you.

2- أَشْقَاكُمْ أَحْرَصُكُمْ.

3. The most wretched of [all] people is one who sells his religion for someone else's worldly gain. 1

3- أَشَقَى النَّاسِ مَنْ بَاعَ دِينَهُ بِدُنْيَا غَيْرِهِ.

4. How many a wretched person has been visited by his death while he is striving to acquire [worldly gain].

4- كَمْ مِنْ شَقِيٍّ حَضَرَهُ أَجَلُهُ وَهُوَ مُجِدِّ فِي الطَّلَبِ.

1. Since any worldly gains he has will be transferred to his heirs after his death.

الشُّكْرُ وَالشَّاكِرُ-Gratitude and the grateful

1. Gratitude is one of the two rewards.

1- الشُّكْرُ أَحَدُ الْجَزَائِنِ.

2. Gratitude for blessings is a recompense for its past and a source of its [increase in the] future.

2- الشُّكْرُ عَلَى النِّعْمَةِ جَزَاءٌ لِمَاضِيهَا، وَاجْتِلَابٌ لآتِيهَا.

3. Gratitude has greater value than a good action because the gratitude lasts while the good action comes to an end.

3- الشُّكْرُ أَعْظَمُ قَدْرًا مِنَ الْمَعْرُوفِ، لِأَنَّ الشُّكْرَ يَبْقَى وَالْمَعْرُوفَ يَفْنَى.

4. Be grateful and you will increase.

4- أَشْكُرُ تَزِدُ.

5. Continue being grateful and the blessing upon you will continue.

5- اِسْتَدِمِ الشُّكْرَ، تَدُمُ عَلَيْكَ النِّعْمَةُ.

6. Occupy yourself in being grateful for the blessing rather than being delighted by it.

6- اِسْتَعِلْ بِشُكْرِ النِّعْمَةِ عَنِ التَّطَرُّبِ بِهَا.

7. Look frequently at those over whom you have been given superiority, for verily this is one of the gates [and means] of gratitude.

7- اَكْثِرِ النَّظَرَ اِلَى مَنْ فَضِّلْتَ عَلَيْهِ، فَاِنَّ ذَلِكَ مِنْ اَبْوَابِ الشُّكْرِ.

8. Be grateful to the one who favours you and favour the one who is grateful to you, for indeed there is no end to favours when they are appreciated and there is no continuation for them when they are unappreciated.

8- اَشْكُرْ مَنْ اَنْعَمَ عَلَيْكَ، وَاَنْعِمْ عَلَى مَنْ شَكَرَكَ، فَاِنَّهُ لَازَوَالٍ لِلنِّعْمَةِ اِذَا شُكِرَتْ،
وَلَا بَقَاءَ لَهَا اِذَا كُفِرَتْ.

9. Let the recompense for the blessing which has come upon you be the showing of goodness to one who wrongs you.

9- اِجْعَلْ جَزَاءَ النِّعْمَةِ عَلَيْكَ الْاِحْسَانَ اِلَى مَنْ اَسَاءَ اِلَيْكَ.

10. Be good neighbours to the blessings of religion and this world by showing gratitude to the one who guides you to them.

10- اَحْسِنُوا جُوَارَ نِعَمِ الدِّينِ وَالدُّنْيَا بِالشُّكْرِ لِمَنْ دَلَّ (دَلَّكُمْ) عَلَيْهَا.

11. Take advantage of gratitude, for the least of its benefits is increment [of blessings].

11- اِغْتَنِمُوا الشُّكْرَ، فَأَدْنَى نَفْعِهِ الزِّيَادَةُ.

12. The best thing that spoken loudly [in order that others may hear] is the gratitude that is publicized.

12- أَحْسَنُ السَّمْعَةِ شُكْرٌ يَنْشُرُ.

13. The best gratitude for blessings is favoring others with them.

13- أَحْسَنُ شُكْرِ النِّعَمِ الْإِنْعَامُ بِهَا.

14. The most deserving of those to whom you do good is the one who does not disregard your good turn.

14- أَحَقُّ مَنْ بَرَّرْتَ مَنْ لَا يَغْفُلُ بِرَّكَ.

15. The most deserving of your gratitude is the one who does not prevent you from acquiring more.

15- أَحَقُّ مَنْ شَكَرْتَ مَنْ لَا يَمْنَعُ مَزِيدَكَ.

16. The first thing that is incumbent upon you with regards to Allah, the Glorified, is being grateful for His blessings and seeking His pleasure.

16- أَوَّلُ مَا يَجِبُ عَلَيْكُمْ لِلَّهِ سُبْحَانَهُ شُكْرُ أَيَادِيهِ، وَابْتِغَاءُ مَرَاضِيهِ.

17. The most effective thing that makes a blessing last longer is gratitude and the greatest thing by which tribulations are overcome is patience.

17- أَبْلَغُ مَا تُسْتَمَدُّ بِهِ النِّعْمَةُ الشُّكْرُ، وَأَعْظَمُ مَا تَمَحَّصَ بِهِ الْمِحْنَةُ الصَّبْرُ.

18. The most deserving of people for an increase in blessing is the most grateful of them for what he has been granted of it.

18- أَحَقُّ النَّاسِ بِزِيَادَةِ النِّعْمَةِ، أَشْكُرُهُمْ لِمَا أُعْطِيَ مِنْهَا.

19. The most beloved of people to Allah, the Glorified, is the one who deals gratefully with the blessings that have been bestowed upon him and the most hated of them to Him is the one who deals ungratefully with His blessings.

19- أَحَبُّ النَّاسِ إِلَى اللَّهِ سُبْحَانَهُ الْعَامِلُ فِيمَا أَنْعَمَ بِهِ عَلَيْهِ بِالشُّكْرِ، وَأَبْغَضُهُمْ إِلَيْهِ الْعَامِلُ فِي نِعْمِهِ بِكُفْرِهَا.

20. No one acquires gratitude except by giving [generously] from his wealth.

20- لَا يَحُوزُ الشُّكْرَ إِلَّا مَنْ بَدَلَ مَالَهُ.

21. Verily in every blessing there is a right of gratitude to Allah, the Most High, so whoever fulfils it, He increases it for him and whoever does not do so risks losing his blessing.

21- إِنَّ لِلَّهِ تَعَالَى فِي كُلِّ نِعْمَةٍ حَقًّا مِنَ الشُّكْرِ، فَمَنْ آدَاهُ زَادَهُ مِنْهَا، وَمَنْ قَصَرَ عَنْهُ خَاطَرَ بِزَوَالِ نِعْمَتِهِ.

22. Verily the servant is [always] between blessing and sin, [and] nothing rectifies [or improves] them except repentance and gratitude.

22- إِنَّ الْعَبْدَ بَيْنَ نِعْمَةٍ وَذَنْبٍ لَا يُصْلِحُهُمَا إِلَّا الْإِسْتِغْفَارُ وَالشُّكْرُ.

23. Gratitude is [a means of] increment.

23- الشُّكْرُ زِيَادَةٌ.

24. Gratitude is obligatory.

24- الشُّكْرُ مَفْرُوضٌ.

25. Gratitude is advantageous.

25- الشُّكْرُ مَغْنَمٌ.

26. Gratitude causes blessings to flow forth abundantly.

26- الشُّكْرُ يُدْرِي (بِذُرِّ) النَّعْمِ.

27. Gratitude is an embellishment for blessing[s].

27 - الشُّكْرُ زِينَةٌ لِلنَّعْمَاءِ.

28. Gratitude is the fortress of blessings.

28- الشُّكْرُ حِصْنُ النَّعْمِ.

29. Showing [one's] affluence is from [the ways of showing] gratitude. 1

29- إِظْهَارُ الْغِنَى مِنَ الشُّكْرِ.

30. Gratitude is the interpreter of intention and the tongue of [one's inner] conscience.

30- الشُّكْرُ تَرْجُمَانُ النِّيَّةِ، وَلِسَانُ الطَّوَيَّةِ.

31. Gratitude is the embellishment of comfort and the fortification of blessing.

31- الشُّكْرُ زِينَةُ الرَّخَاءِ، وَحِصْنُ النِّعْمَاءِ.

32. Gratitude is obligatory upon the people of blessings.

32- الشُّكْرُ مَا خُوذَ عَلَى أَهْلِ النِّعَمِ.

33. If Allah bestows you with a blessing then show gratitude.

33- إِنْ أَتَاكُمْ اللَّهُ بِنِعْمَةٍ فَاشْكُرُوا.

34. Verily it behooves those who have been protected [from sins] and have been favored with safety [from misdeeds] to take pity on sinners and other disobedient people; and to make the gratitude for their good state prevail over them and act as a barrier for them.

34- إِنَّمَا يَنْبَغِي لِأَهْلِ الْعِصْمَةِ وَالْمَصْنُوعِ إِلَيْهِمْ فِي السَّلَامَةِ أَنْ يَرْحَمُوا أَهْلَ
الْمَعْصِيَةِ وَالذُّنُوبِ، وَأَنْ يَكُونَ الشُّكْرُ عَلَى مُعَافَاتِهِمْ هُوَ الْغَالِبَ عَلَيْهِمْ وَالْحَاجِزَ
لَهُمْ.

35. When you are given, show gratitude.

35- إِذَا أُعْطِيتَ فَاشْكُرْ.

36. When you do good to others with a blessing [that you have been bestowed with], then you have

shown gratitude for it.

36- إِذَا أَنْعَمْتَ بِالنِّعْمَةِ فَقَدْ قَضَيْتَ شُكْرَهَا.

37. When the edges of blessings reach you, then do not repel their peaks by lack of gratitude.

37- إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعَمِ فَلَا تُنْفِرُوا أَقْصَاهَا بِقِلَّةِ الشُّكْرِ.

38. Through gratitude, blessing lasts.

38- بِالشُّكْرِ تَدُومُ النِّعْمَةُ.

39. Through gratitude, more is obtained.

39- بِالشُّكْرِ تُسْتَجَلَبُ الزِّيَادَةُ.

40. The fruit of gratitude is increase in blessings.

40- ثَمَرَةُ الشُّكْرِ زِيَادَةُ النِّعَمِ.

41. Showing gratitude leads to increment.

41- حُسْنُ الشُّكْرِ يُوجِبُ الزِّيَادَةَ.

42. The best gratitude is that which warrants increase.

42- خَيْرُ الشُّكْرِ مَا كَانَ كَافِلًا بِالْمَزِيدِ.

43. Constant gratitude is the symbol of obtaining increment.

43. دَوَامُ الشُّكْرِ عُنْوَانُ دَرَكِ الزِّيَادَةِ.

44. Increased gratitude and keeping ties with near relative's increases sustenance and prolongs [one's] life.

44. زِيَادَةُ الشُّكْرِ وَصِلَةُ الرَّحِمِ تَزِيدَانِ النَّعْمَ، وَتَفْسَحَانِ فِي الْأَجَلِ.

45. The cause of increment is gratitude.

45. سَبَبُ الْمَزِيدِ الشُّكْرُ.

46. Showing gratitude to your Lord is [done] through prolonged praise.

46. شُكْرُ إِلَهِكَ بِطُولِ الثَّنَاءِ.

47. The gratitude of one who is above you is through true friendship and loyalty.

47. شُكْرُ مَنْ فَوْقَكَ بِصِدْقِ الْوِلَاءِ.

48. The gratitude of your equal is through good brotherhood.

48. شُكْرُ نَظِيرِكَ بِحُسْنِ الْإِحَاءِ.

49. The gratitude of one who is under you is through generous bestowal.

49. شُكْرُ مَنْ دُونَكَ بِسَيِّبِ الْعَطَاءِ.

50. Showing gratitude for blessings is a protection from adversities.

50. شُكْرُ النِّعَمِ عِصْمَةٌ مِنَ النِّقَمِ.

51. Gratitude to the Almighty brings forth abundant blessings.

51. شُكْرُ الإِلهِ يُدْرِي النِّعَمَ.

52. Showing gratitude for blessings results in its increase and leads to its renewal.

52. شُكْرُ النِّعْمَةِ يَقْضِي بِمَزِيدِهَا، وَيُوجِبُ تَجْدِيدَهَا.

53. Gratitude for blessing is a safeguard from its alteration and a guarantee of its sustentation.

53. شُكْرُ النِّعْمَةِ أَمَانٌ مِنْ تَحْوِيلِهَا، وَكَفِيلٌ بِتَأْيِيدِهَا.

54. The gratitude of a believer is manifested in his action.

54. شُكْرُ الْمُؤْمِنِ يَظْهَرُ فِي عَمَلِهِ.

55. The gratitude of a hypocrite does not surpass his tongue.

55. شُكْرُ الْمُنَافِقِ لَا يَتَجَاوَزُ لِسَانَهُ.

56. Gratitude for a past blessing results in the coming of renewed blessings.

56. شُكْرُ نِعْمَةٍ سَالِفَةٍ يَقْضِي بِتَجَدُّدِ نِعَمٍ مُسْتَأْنِفَةٍ.

57. Showing gratitude for blessings multiplies and increases them.

57. شُكْرُ النِّعَمِ يُضَاعِفُهَا وَيَزِيدُهَا.

58. Showing gratitude for blessings leads to its increase and showing ingratitude for it is evidence of its reduction.

58. شُكْرُ النِّعَمِ يُوجِبُ مَزِيدَهَا، وَكُفْرُهَا بُرْهَانُ جُحُودِهَا.

59. Gratitude for blessing is a safeguard from the coming of adversity.

59. شُكْرُ النِّعْمَةِ أَمَانٌ مِنْ حُلُولِ النِّقْمَةِ.

60. The gratitude of a scholar for his knowledge is [in] his acting upon it and his sharing it with the one who deserves it.

60. شُكْرُ الْعَالِمِ عَلَى عِلْمِهِ عَمَلُهُ بِهِ وَبَذْلُهُ لِمُسْتَحِقِّهِ.

61. Your gratitude to the one who is pleased with you increases [his] approval and loyalty (or preservation) towards you.

61. شُكْرُكَ لِلرَّاضِي عَنْكَ يَزِيدُكَ رِضاً وَوَفَاءً (وَقَاءً).

62. Your gratitude to the one who is angry with you leads to reconciliation and his having a favorable disposition towards you.

62. شُكْرُكَ لِلسَّخِطِ عَلَيْكَ يُوجِبُ لَكَ (مِنْهُ) صَلَاحاً وَتَعَطُّفاً.

63. He ('a) said to a man whom he was congratulating for the birth of his son: You have occasion to be

grateful to Allah, the Giver, and be blessed in the gift that you have been bestowed with. May he come of age and may you be blessed with his devotion.

63. وَقَالَ - عَلَيْهِ السَّلَامُ - لِرَجُلٍ هَنَأَهُ بِوَلَدٍ شَكَرْتَ الْوَاهِبَ وَبُورِكَ لَكَ فِي الْمَوْهُوبِ، وَبَلَغَ أَشُدَّهُ وَرَزَقْتَ بِهِ.

64. He who praises his benefactor and mentions him with goodness [and appreciation] has shown gratitude for [his] kindness.

64. شَكَرَ الْإِحْسَانَ مَنْ أَثْنَى عَلَى مُسْئِدِهِ وَذَكَرَ بِالْجَمِيلِ مُوَلِيَهُ.

65. You must give thanks [both] in ease and adversity.

65. عَلَيْكَ بِالشُّكْرِ فِي السَّرَّاءِ وَالضَّرَّاءِ.

66. You must be constantly grateful and ever patient, for these two [qualities] increase blessing and remove tribulations.

66. عَلَيْكُمْ بِدَوَامِ الشُّكْرِ، وَلُزُومِ الصَّبْرِ، فَإِنَّهُمَا يَزِيدَانِ النِّعْمَةَ، وَيُزِيلَانِ الْمِحْنََةَ.

67. In gratitude for blessings lies their continuity.

67. فِي شُكْرِ النِّعَمِ دَوَامُهَا.

68. In gratitude there is increase.

68. فِي الشُّكْرِ تَكُونُ الزِّيَادَةُ.

69. Lack of gratitude removes the desire to do good deeds.

69. قَلَّةُ الشُّكْرِ تُزَهِّدُ فِي اصْطِنَاعِ الْمَعْرُوفِ.

70. Bind the approaching blessings with gratitude, for not everything that escapers comes back.

70. قَيِّدُوا قَوَادِمَ النِّعَمِ بِالشُّكْرِ، فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ.

71. Gratitude is sufficient for increase.

71. كَفَى بِالشُّكْرِ زِيَادَةً.

72. The guarantor of increase is gratitude.

72. كَافِلُ الْمَزِيدِ الشُّكْرُ.

73. Be occupied by gratitude for your good state and [your] safety from that which has afflicted others.

73. لِيَكُنِ الشُّكْرُ شَاغِلًا لَكَ عَلَى مُعَافَاتِكَ مِمَّا ابْتَلَى بِهِ غَيْرُكَ.

74. None is capable of fortifying blessings the way [showing] gratitude for them does.

74. لَنْ يَقْدِرَ أَحَدٌ أَنْ يُحَصِّنَ النِّعَمَ بِمِثْلِ شُكْرِهَا.

75. If Allah, the Glorified, had not made a promise [to punish those who are disobedient], it would have still been obligatory not to disobey Him out of gratitude for His blessings.

75. لَوْ لَمْ يَتَوَاعَدِ اللَّهُ سُبْحَانَهُ لَوْجَبَ أَنْ لَا يُعْصَى شُكْرًا لِنِعْمَتِهِ.

76. One who shows gratitude deserves more.

76. مَنْ شَكَرَ اسْتَحَقَّ الزِّيَادَةَ.

77. Whoever shows gratitude, his blessing lasts [longer].

77. مَنْ شَكَرَ دَامَتْ نِعْمَتُهُ.

78. One whose gratitude increases, his blessings multiply.

78. مَنْ كَثُرَ شُكْرُهُ تَضَاعَفَتْ نِعْمَتُهُ.

79. One who is inspired to show gratitude will not be deprived of increase.

79. مَنْ أُهِمَّ الشُّكْرُ لَمْ يَعْذَمِ الزِّيَادَةُ.

80. One who does not show gratitude for a blessing is punished by its cessation.

80. مَنْ لَمْ يَشْكُرِ النِّعْمَةَ عُوِقِبَ بِزَوَالِهَا.

81. One who continues showing gratitude makes the goodness [and blessing] last.

81. مَنْ أَدَامَ الشُّكْرَ اسْتَدَامَ الْبِرُّ.

82. One who is bestowed with a blessing and gives thanks for it is like the one who is tried with difficulties and bears them patiently.

82. مَنْ أَنْعِمَ عَلَيْهِ فَشَكَرَ كَمَنْ ابْتُلِيَ فَصَبَرَ.

83. One who shows gratitude for [and act of] kindness has indeed fulfilled its right.

83. مَنْ شَكَرَ الْمَعْرُوفَ، فَقَدْ قَضَى حَقَّهُ.

84. When someone thanks you without [your having done him] a good turn, then do not consider yourself safe from his censure without any breach.

84. مَنْ شَكَرَكَ مِنْ غَيْرِ صَنِيعَةٍ فَلَا تَأْمَنْ ذَمَّهُ مِنْ غَيْرِ قَطِيعَةٍ.

85. Whoever thanks the one who favours him has indeed recompensed him.

85. مَنْ شَكَرَ مَنْ أَنْعَمَ عَلَيْهِ فَقَدْ كَافَاهُ.

86. One who does not show gratitude for favours should be counted [as being] from the livestock [rather than being human].

86. مَنْ لَمْ يَشْكُرِ الْإِنْعَامَ فَلْيُعَدَّ مِنَ الْإِنْعَامِ.

87. One who shows gratitude without any favor, censures without any wrongdoing?

87. مَنْ شَكَرَ عَلَى غَيْرِ إِحْسَانٍ ذَمَّ عَلَى غَيْرِ إِسَاءَةٍ.

88. Whoever makes the effort to show concern for you, then make the effort to show him your gratitude?

88. مَنْ بَذَلَ لَكَ جُهْدَ عِنَايَتِهِ فَاَبْذُلْ لَهُ جُهْدَ شُكْرِكَ.

89. One who guards (or mixes) blessings with gratitude is surrounded by more [blessings].

89. مَنْ حَاطَ (خَلَطَ) النِّعَمَ بِالشُّكْرِ حِيطَ بِالمَزِيدِ.

90. One who does not begird [his] blessings by being grateful for them has indeed exposed them to cessation.

90- مَنْ لَمْ يُحِطِ النَّعْمَ بِالشُّكْرِ لَهَا فَقَدْ عَرَضَهَا لِزَوَالِهَا.

91. Whoever thanks Allah, He increases [the blessings] for him.

91- مَنْ شَكَرَ اللَّهَ زَادَهُ.

92. One who feels grateful for blessings in his heart deserves increase [even] before he manifests [the gratitude] on his tongue.

92- مَنْ شَكَرَ النَّعْمَ بِجَنَانِهِ اسْتَحَقَّ الْمَزِيدَ قَبْلَ أَنْ يَظْهَرَ عَلَى لِسَانِهِ.

93. One whose gratitude increases, his goodness [and blessing] increases.

93- مَنْ كَثُرَ شُكْرُهُ كَثُرَ خَيْرُهُ.

94. One whose gratitude diminishes, his goodness [and blessing] comes to an end.

94- مَنْ قَلَّ شُكْرُهُ زَالَ خَيْرُهُ.

95. One who is granted a blessing has indeed been enslaved by it until he is freed by his show of gratitude for it.

95- مَنْ أُوتِيَ نِعْمَةً فَقَدْ اسْتُعْبِدَ بِهَا حَتَّى يُعْتِقَهُ الْقِيَامُ بِشُكْرِهَا.

96. One who thanks Allah, the Glorified, has to give thanks twice as it was He who enabled him to give thanks [in the first place] and that is the gratitude for being thankful.

96. مَنْ شَكَرَ اللَّهَ سُبْحَانَهُ وَجَبَ عَلَيْهِ شُكْرَتَانِ، إِذْ وَفَّقَهُ لِشُكْرِهِ وَهُوَ شُكْرُ الشُّكْرِ.

97. One who shows gratitude to you for your kindness (or the kindness of someone else) has [actually] requested you [for something].

97. مَنْ شَكَرَ إِلَيْكَ مَعْرُوفَكَ (غَيْرَكَ) فَقَدْ سَأَلَكَ.

98. One who does not show gratitude for blessing is deprived of more [blessings].

98. مَنْ لَمْ يَشْكُرِ النِّعْمَةَ مَنَعَ الزِّيَادَةَ.

99. Nothing fortifies blessings like gratitude.

99. مَا حُصِنَتِ النِّعْمُ بِمِثْلِ الشُّكْرِ.

100. Nothing shows gratitude for favors like bestowing them on others.

100. مَا شُكِرَتِ النِّعْمُ بِمِثْلِ بَدْلِهَا.

101. Allah, the Glorified, does not open the door of gratitude for anyone and then close the door of increase [in blessings].

101. مَا كَانَ اللَّهُ سُبْحَانَهُ لِيَفْتَحَ عَلَى أَحَدٍ بَابَ الشُّكْرِ وَيُغْلِقَ عَلَيْهِ بَابَ الْمَزِيدِ.

102. With gratitude blessings last [longer].

102. مَعَ الشُّكْرِ تَدُومُ النِّعْمَةُ.

103. Do not forget to show your gratitude when you receive blessings.

103- لَا تَنْسُوا عِنْدَ النِّعْمَةِ شُكْرَكُمْ.

104. Be a thankful servant in times of ease and a patient servant in times of adversity.

104- كُنْ فِي السَّرَّاءِ عَبْدًا شَكُورًا، وَفِي الضَّرَّاءِ عَبْدًا صَبُورًا.

1. ...As opposed to hiding one's wealth and pretending to be poor.

الشك والارتياب- Doubt and Misgiving

1. Doubt corrupts certitude and nullifies faith.

1- الشُّكُّ يُفْسِدُ الْيَقِينَ وَيُبْطِلُ الدِّينَ.

2. Be wary of doubt, for verily it corrupts religion and nullifies certitude.

2- إِيَّاكَ وَالشُّكَّ، فَإِنَّهُ يُفْسِدُ الدِّينَ، وَيُبْطِلُ الْيَقِينَ.

3. The most destructive thing is doubt and uncertainty, and the most constructive thing is piety and keeping aloof from sin.

3- أَهْلَكَ شَيْءٌ الشُّكُّ وَالْإِرْتِيَابُ، وَأَمْلَكَ شَيْءٌ الْوَرَعُ وَالْإِجْتِنَابُ.

4. Doubt is misgiving.

4- الشُّكُّ إِرْتِيَابٌ.

5. Doubt [in the existence of God] is disbelief.

5. الشُّكُّ كُفْرٌ.

6. Doubt corrupts religion.

6. الشُّكُّ يُفْسِدُ الدِّينَ.

7. Doubt nullifies faith.

7. الشُّكُّ يُحِبِّطُ الإِيمَانَ.

8. Doubt is the fruit of ignorance.

8. الشُّكُّ ثَمَرَةُ الْجَهْلِ.

9. Doubt leads to polytheism.

9. الأَرْتِيَابُ يُوجِبُ الشِّرْكَ.

10. Doubt puts out the light of the heart.

10. الشُّكُّ يُطْفِئُ نُورَ الْقَلْبِ.

11. Indeed doubt was only named 'shubha' because it resembles the truth. As for the close friends of Allah, their illumination in it is [their] certitude and the direction of the right path is [itself] their guide; while the enemies of Allah are called towards it (doubt) by their misguidance and their guide is blindness.

11- إِنَّمَا سُمِّيَتْ الشُّبُهَةُ شُبُهَةً لِأَنَّهَا تُشَبَّهُ الْحَقَّ، فَأَمَّا أَوْلِيَاءُ اللَّهِ فَضِيَاءُهُمْ فِيهَا الْيَقِينُ، وَدَلِيلُهُمْ سَمْتُ الْهُدَى، وَأَمَّا أَعْدَاءُ اللَّهِ فَدَعَاؤُهُمْ (فَدَعَاهُمْ) إِلَيْهَا الضَّلَالُ، وَدَلِيلُهُمُ الْعَمَى.

12. The bane of certitude is doubt.

12- آفَةُ الْيَقِينِ الشُّكُّ.

13. By continued doubt [in God], polytheism comes about.

13- بِدَوَامِ الشُّكِّ يَحْدُثُ الشِّرْكُ.

14. The fruit of doubt is perplexity.

14- ثَمَرَةُ الشُّكِّ الْحَيْرَةُ.

15. It is possible that conjecture may [turn out to] be correct.

15- رُبَّمَا أَدْرَكَ الظَّنُّ بِالصَّوَابِ.

16. The cause of perplexity is doubt.

16- سَبَبُ الْحَيْرَةِ الشُّكُّ.

17. I am amazed at the one who doubts in the power of Allah while he sees His creation!

17- عَجِبْتُ لِمَنْ يَشْكُ فِي قُدْرَةِ اللَّهِ وَهُوَ يَرَى خَلْقَهُ.

18. Acting suspicious¹ is a shame and having an eager desire to backbite is [a cause of entering] hellfire.

18- فِعْلُ الرَّيْبَةِ عَارٌ، وَالْوُلُوعُ بِالْغَيْبَةِ نَارٌ.

19. Everything that is devoid of certitude is [mere] conjecture and dubiety.

19- كُلُّ مَا خَلَا الْيَقِينَ ظَنٌّ وَشُكُوكٌ.

20. Every person has a [desire and a] need, so distance yourselves from suspicion.

20- لِكُلِّ إِنْسَانٍ أَرْبٌ فَابْعُدُوا عَنِ الرَّيْبِ.

21. A person will never go astray until his doubt overcomes his certainty.

21- لَنْ يَضِلَّ الْمَرْءُ حَتَّى يَغْلِبَ شُكُّهُ يَقِينَهُ.

22. One who falters increases his doubt.

22- مَنْ يَتَرَدَّدُ يَزِدُّ شُكًّا.

23. One whose doubt increases, his religion gets corrupted.

23- مَنْ كَثُرَ شُكُّهُ فَسَدَ دِينُهُ.

24. One whose suspicion increase, his backbiting [also] increases.

24- مَنْ كَثُرَتْ رَيْبَتُهُ، كَثُرَتْ غَيْبَتُهُ.

25. The sincere one is not suspicious and the one who is certain does not doubt.

25. مَا ارْتَابَ مُخْلِصٌ، وَلَا شَكَّ مُوقِنٌ.

26. He in whose heart doubt has settled does not believe in Allah.

26. مَا آمَنَ بِاللَّهِ مَنْ سَكَنَ الشَّكُّ قَلْبَهُ.

27. Keeping away from suspicion is from the best magnanimity.

27. مُجَانِبَةُ الرَّيْبِ مِنْ أَحْسَنِ الْفُتُوَّةِ.

28. Who can be more of a failure than the one who crosses [over] from certainty towards doubt and perplexity?

28. مَنْ أَخِيبُ مِمَّنْ تَعَدَّى الْيَقِينَ إِلَى الشَّكِّ وَالْحَيْرَةِ.

29. The smallest doubt can corrupt certitude.

29. يَسِيرُ الشَّكِّ يُفْسِدُ الْيَقِينَ.

30. Nobody more timid than the suspicious one.

30. لَا أَجْبَنَ مِنْ مُرِيبٍ.

31. Suspicion leads to mistrust.

31. الرَّيْبَةُ تُوجِبُ الظَّنَّ.

32. When suspicion appears, thoughts [about others] become negative.

32- إِذَا ظَهَرَتِ الرَّيْبَةُ سَاءَتِ الظُّنُونُ.

33. Abandon that which causes you to doubt for that which does not cause you to doubt.

33- دَعُ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ.

34. Let your inquiry into doubtful matters be conclusive, for indeed the one who falls into them becomes confounded.

34- لِيَصْدُقَ تَحْرِيْبُكَ فِي الشُّبُهَاتِ فَإِنَّ مَنْ وَقَعَ فِيهَا ارْتَبَكَ.

35. The sceptic has no religion and the backbiter has no magnanimity.

35- لِادِينِ لِمُرْتَابٍ، وَلَا مَرُوءَةٍ لِمُغْتَابٍ.

36. The suspicious one is never found in a sound state.

36- لَا يُلْفَى الْمُرِيْبُ صَاحِحًا.

37. The most abased of people is the sceptic.

37- أَذَلُّ النَّاسِ الْمُرْتَابُ.

38. The suspicious person is always sick.

38- الْمُرِيْبُ أَبَدًا عَلِيْلٌ.

39. The sceptic has no religion.

39- الْمُرْتَابُ لِادِينِ لَهُ.

40. The doubting one has no certitude.

40- الشَّاكُّ لَا يَقِينَ لَهُ.

1. Or: Doing something that makes others suspicious...

Complaining of Distress-شكایة الضرّ

1. Whoever complains of his distress to [anyone] other than a believer, it is as if he has complained against Allah, the Glorified.

1- مَنْ شَكِيَ ضُرَّهُ إِلَى غَيْرِ مُؤْمِنٍ، فَكَأَنَّمَا شَكِيَ اللَّهَ سُبْحَانَهُ.

2. Whoever complains of his distress to a believer, it is as if he has complained to Allah, the Glorified.

2- مَنْ شَكِيَ ضُرَّهُ إِلَى مُؤْمِنٍ، فَكَأَنَّمَا شَكِيَ إِلَى اللَّهِ سُبْحَانَهُ.

Schadenfreude-الشّماتة

1. ne who is gleeful of the mistakes made by others, [then] others will be gleeful of his mistakes.

1- مَنْ شَمِتَ بِزَلَّةِ غَيْرِهِ، شَمِتَ غَيْرُهُ بِزَلَّتِهِ.

الشور والمشاورة - Consultation and Deliberation

1. Participating in deliberation leads to the appropriate decision.

1- الشِّرْكَةُ فِي الرَّأْيِ تُؤَدِّي إِلَى الصَّوَابِ.

2. Consult your enemies; you will know from their opinion how much enmity they have [for you] and what their objectives are.

2- اسْتَشِرْ أَعْدَاءَكَ تَعْرِفْ مِنْ رَأْيِهِمْ مِقْدَارَ عَدَاوَتِهِمْ، وَمَوَاضِعَ مَقاصِدِهِمْ.

3. Consult your intelligent enemy and be wary of the opinion of your ignorant friend.

3- اسْتَشِرْ عَدُوَّكَ الْعَاقِلَ، واحْذَرْ رَأْيَ صَدِيقِكَ الْجَاهِلَ.

4. Compare some opinions with others, from this the right course of action will come to light.

4- اضْرِبُوا بَعْضَ الرَّأْيِ بِبَعْضٍ يَتَوَلَّدُ مِنْهُ الصَّوَابُ.

5. Suspect your intellects, for indeed it is from trusting in them that mistakes are made.

5- اتَّهَمُوا عُقُولَكُمْ فَإِنَّهُ مِنَ الثِّقَةِ بِهَا يَكُونُ الْخَطَأُ.

6. Consultation is [a means of] ease for you and a difficulty for others.

6- الْمُشَاوَرَةُ رَاحَةٌ لَكَ وَتَعَبٌ لِغَيْرِكَ.

7. The best person whom you can consult is the one with [abundant] experience and the worst person whom you can associate with is the one with [numerous] faults.

7. أَفْضَلُ مَنْ شَاوَرْتَ ذُو التَّجَارِبِ، وَشَرُّ مَنْ قَارَنْتَ ذُو المَعَائِبِ.

8. Consultation is [a means of] seeking [assistance and] support.

8. المَشَاوَرَةُ إِسْتِظْهَارٌ.

9. Seeking advice is the essence [and source] of guidance.

9. الإِسْتِشَارَةُ عَيْنُ الهِدَايَةِ.

10. The one who seeks advice is protected from failure.

10. المُسْتَشِيرُ مَتَحَصِّنٌ مِنَ السَّقَطِ.

11. The one who seeks advice is on the side of success.

11. المُسْتَشِيرُ عَلَى طَرْفِ النَّجَاحِ.

12. Consultation elicits for you the correct opinions of others.

12. المَشْوَرَةُ تَجْلِبُ لَكَ صَوَابَ غَيْرِكَ.

13. Indeed consultation has only been urged because the opinion of the adviser is unbiased while the opinion of the consulter is mixed with bias.

13. إِنَّمَا حُضَّ عَلَى المَشَاوَرَةِ لِأَنَّ رَأْيَ المُشِيرِ صِرْفٌ وَرَأْيَ المُسْتَشِيرِ مَشُوبٌ
بِالهَوَى.

14. The bane of consultation is contradiction of opinions.

14- آفةُ المُشاوِرةِ إنتِقاَضُ الآراءِ.

15. When you have decided [to do something], then consult [with others].

15- إِذا عَزَمْتَ فَاسْتَشِرْ.

16. When you proceed with an affair then proceed after deliberation and seeking advice; do not delay your action of today to tomorrow, and perform each day's action on that same day.

16- إِذا أَمْضَيْتَ أَمْراً فَأَمْضِهِ بَعْدَ الرَّوِيَّةِ وَمُرَاجَعَةِ الْمَشُورَةِ، وَلَا تُؤَخِّرْ عَمَلَ يَوْمٍ إِلَى غَدٍ، وَأَمْضِ لِكُلِّ يَوْمٍ عَمَلَهُ.

17. Ignorance of the adviser is [a cause of] destruction of the consulter.

17- جَهْلُ الْمُشِيرِ هَلَاكُ الْمُسْتَشِيرِ.

18. It behooves the intelligent one to add the opinion of the intelligent people to his opinion and to merge the knowledge of the wise with his knowledge.

18- حَقٌّ عَلَى الْعَاقِلِ أَنْ يُضِيفَ إِلَى رَأْيِهِ رَأْيَ الْعُقَلَاءِ، وَيَضُمَّ إِلَى عِلْمِهِ عُلُومَ الْحُكَمَاءِ.

19. It behooves the intelligent one to continuously seek the right path and abandon obstinacy.

19- حَقٌّ عَلَى الْعَاقِلِ أَنْ يَسْتَدِيمَ الْإِرْشَادَ وَيَتْرُكَ الْإِسْتِبْدَادَ.

20. The best among those whom you consult are the people of wisdom and knowledge, and those who

possess experience and judiciousness.

20. خَيْرٌ مَنْ شَاوَرْتَ ذُوَ النَّهْيِ وَالْعِلْمِ، وَأَوْلُو التَّجَارِبِ وَالْحَزْمِ.

21. Betrayal of the one who submits [to you] and the one who consults [you] is from the most atrocious acts and the gravest wickedness, and leads to punishment in hellfire.

21. خِيَانَةُ الْمُسْتَسْلِمِ وَالْمُسْتَشِيرِ مِنْ أَفْظَعِ الْأُمُورِ، وَأَعْظَمِ الشُّرُورِ، وَمُوجِبُ عَذَابِ السَّعِيرِ.

22. Consult before you decide and think before you proceed.

22. شَاوِرْ قَبْلَ أَنْ تَعْزِمَ، وَفَكِّرْ قَبْلَ أَنْ تُقَدِّمَ.

23. Consult the intelligent ones and you will be safe from error and regret.

23. شَاوِرْ ذَوِي الْعُقُولِ، تَأْمِنِ الزَّلَلَ وَالنَّدَمَ.

24. Consult in your affairs those who fear Allah and you will be rightly guided.

24. شَاوِرْ فِي أُمُورِكَ الَّذِينَ يَخْشَوْنَ اللَّهَ تَرَشَّدُ.

25. Being unjust to the one who seeks advice is [the worst form of] oppression and betrayal.

25. ظُلْمُ الْمُسْتَشِيرِ ظُلْمٌ وَخِيَانَةٌ.

26. You must seek consultation, for indeed it is the result of judiciousness.

26. عَلَيْكَ بِالمُشَاوَرَةِ فَإِنَّهَا نَتِيجَةُ الحَزْمِ.

27. It is the duty of the one who is consulted to strive in giving an [appropriate] opinion but it is not for him to guarantee success.

27. عَلَى المُشِيرِ الإِجْتِهَادُ فِي الرَّأْيِ، وَلَيْسَ عَلَيْهِ ضَمَانُ النُّجْحِ.

28. The essence [and source] of guidance is in consultation.

28. فِي الإِسْتِشَارَةِ عَيْنُ الهِدَايَةِ.

29. Consultation suffices as a supporter.

29. كَفَى بِالمُشَاوَرَةِ ظَهيراً.

30. One who acts against [good] advice gets perplexed.

30. مَنْ خَالَفَ المَشْوَرَةَ ارْتَبَكَ.

31. One who consults an intelligent person acquires [his objective].

31. مَنْ إِسْتَشَارَ العَاقِلَ مَلَكَ.

32. One whose adviser goes astray, his planning is nullified.

32. مَنْ ضَلَّ مُشِيرُهُ بَطَلَ تَدْبِيرُهُ.

33. Whoever gives sincere advice to the one who consults him, his planning becomes good.

33. مَنْ نَصَحَ مُسْتَشِيرَهُ صُلِحَ تَدْبِيرُهُ.

34. Whoever cheats the one who consults him, his foresight is taken away.

34. مَنْ غَشَّ مُسْتَشِيرَهُ سُلِبَ تَدْبِيرُهُ.

35. One who consults the people of intellect is enlightened by the lights of the intellects.

35. مَنْ شَاوَرَ ذَوِي الْعُقُولِ اسْتَضَاءَ بِأَنْوَارِ الْعُقُولِ.

36. One who consults the people of intellect and wisdom attains success and rightness.

36. مَنْ شَاوَرَ ذَوِي النُّهْيِ وَالْأَلْبَابِ فَازَ بِالنُّجْحِ وَالصَّوَابِ.

37. One who consults with the people shares in their [combined] intellects.

37. مَنْ شَاوَرَ الرَّجَالَ شَارَكَهَا فِي عُقُولِهَا.

38. One who consults the people of intellect and wisdom, gains success through prudence and aptness?

38. مَنْ اسْتَشَارَ ذَوِي النُّهْيِ وَالْأَلْبَابِ فَازَ بِالْحَزْمِ وَالسَّدَادِ.

39. One who persists in consultation does not lack a praiser when the right result is achieved or an apologizer when a mistake is made.

39. مَنْ لَزِمَ الْمَشَاوِرَةَ لَمْ يَعْذَمْ عِنْدَ الصَّوَابِ مَادِحاً وَعِنْدَ الْخَطَا عَازِراً.

40. One who seeks advice does not go astray.

40. مَا ضَلَّ مَنْ اسْتَشَارَ.

41. Nothing derives an appropriate outcome like consultation.

41. مَا اسْتَنْبَطَ الصَّوَابُ بِمِثْلِ الْمَشَاوِرَةِ.

42. Consulting the judicious person who is concerned for you is a [means of attaining] triumph.

42. مُشَاوِرَةُ الْحَازِمِ الْمُسْتَفِيقِ ظَفَرٌ.

43. Consulting the ignorant person who is concerned for you one is dangerous.

43. مُشَاوِرَةُ الْجَاهِلِ الْمُسْتَفِيقِ خَطَرٌ.

44. How good a support consultation is!

44. نِعَمَ الْمُظَاهَرَةِ الْمَشَاوِرَةِ.

45. What a good backing [and support] consultation is!

45. نِعَمَ الْإِسْتِظْهَارِ الْمَشَاوِرَةِ.

46. Do not consult with your enemy and hide your information [from him].

46. لَا تُشَاوِرْ عَدُوَّكَ، وَاسْتُرْهُ خَبْرَكَ.

47. Never consult with the ignorant in your affairs.

47. لَا تُشَاوِرَنَّ فِي أَمْرِكَ مَنْ يَجْهَلُ.

48. Do not belittle a noteworthy opinion [even] when it is brought to you by an inferior person.

48. لَا تَسْتَصْغِرَنَّ عِنْدَكَ الرَّأْيَ الْخَطِيرَ إِذَا أَتَاكَ بِهِ الرَّجُلُ الْحَقِيرُ.

49. Do not include a miser in your consultation as he will turn you away from the goal and frighten you with poverty.

49. لَا تَدْخُلَنَّ فِي مَشُورَتِكَ بَخِيلًا فَيَعْدِلَ بِكَ عَنِ الْقَصْدِ وَيَعِدَكَ الْفَقْرَ.

50. Never include a coward in your consultation as he will weaken your resolve in the matter and [will] make a mountain out of a mole hill.

50. لَا تُشْرِكَنَّ فِي رَأْيِكَ جَبَانًا يُضَعِّفُكَ عَنِ الْأَمْرِ، وَيُعْظِمُ عَلَيْكَ مَا لَيْسَ بِعَظِيمٍ.

51. Do not consult the liar, for indeed he is like the mirage that makes the distant seem near and the near seem distant.

51. لَا تَسْتَشِرِ الْكَذَّابَ فَإِنَّهُ كَالسَّرَابِ يُقَرِّبُ عَلَيْكَ الْبَعِيدَ وَيُبْعِدُ عَنْكَ الْقَرِيبَ.

52. Never include a greedy person in your consultation as he will facilitate evil [deeds] and glamorize avarice for you.

52. لَا تُشْرِكَنَّ فِي مَشُورَتِكَ حَرِيصًا يَهْوَنُ عَلَيْكَ الشَّرَّ، وَيُزَيِّنُ لَكَ الشَّرَّهَ.

53. The intelligent one never dispenses with consultation.

53. لَا يَسْتَغْنِي الْعَاقِلُ عَنِ الْمُشَاوَرَةِ.

54. There is no backing [and support that is stronger and] more reliable than consultation.

54. لَمْظَاهِرَةٌ أَوْثَقُ مِنْ مُشَاوَرَةٍ.

55. One who becomes satisfied with his own intellect (or action) has gone astray.

55. مَنْ اسْتَغْنَى بِعَقْلِهِ (بِفِعْلِهِ) ضَلَّ.

Eagerness and Longing-الشوق والمشتاق

1. Longing [for Allah and the Hereafter] is from the qualities of those who have certitude.

1- الشَّوْقُ شِيْمَةُ الْمُؤْمِنِينَ.

2. Longing [for Allah] is the intimate companion of the Gnostics.

2- الشَّوْقُ خُلْصَانُ الْعَارِفِينَ.

3. One who longs [for Allah] forgets [this world].

3- مَنْ اشْتَقَ سَلَا.

4. One who longs [for Allah] sets out [towards him] at nightfall.

4- مَنْ اشْتَقَ أَدْلَجَ.

الشهوة-Lust

1. Lust is one of the two causes of deviation.

1- الشَّهْوَةُ أَحَدُ الْمُغْوِيَيْنِ.

2. Lustful desires are fatal illnesses, and the best cure for them is acquiring patience against them.

2- الشَّهَوَاتُ أَعْلَالٌ قَاتِلَاتٌ، وَأَفْضَلُ دَوَائِهَا إِقْتِنَاءُ الصَّبْرِ عَنْهَا.

3. Lustful desires are the snares of Satan.

3- الشَّهَوَاتُ مَصَائِدُ الشَّيْطَانِ.

4. Overcome [your] lust, [and] your wisdom will be perfected.

4- إِغْلِبِ الشَّهْوَةَ، تَكْمُلْ لَكَ الْحِكْمَةُ.

5. Turn your back on lustful desires, for indeed they drive you to perform sinful acts and to fall upon evil deeds.

5- أَهْجِرُوا الشَّهَوَاتِ، فَإِنَّهَا تَقُودُكُمْ إِلَى رُكُوبِ الذُّنُوبِ، وَالتَّهَجُّمِ عَلَى السَّيِّئَاتِ.

6. Lustful desires are fatal diseases, and the best cure for them is acquiring patience against them.

6- الشَّهَوَاتُ آفَاتٌ قَاتِلَاتٌ، وَخَيْرُ دَوَائِهَا إِقْتِنَاءُ الصَّبْرِ عَنْهَا.

7. Beware of allowing lustful desires to dominate you, for indeed its immediate result is dispraised and future consequence is detrimental.

7- إِيَّاكُمْ وَتَحَكَّمِ الشَّهَوَاتِ عَلَيْكُمْ، فَإِنَّ عَاجِلَهَا نَمِيمٌ، وَآجِلُهَا وَخِيمٌ.

8. Beware of letting lustful desires overpower you hearts, for indeed its beginning is bondage and its end is destruction.

8- إِيَّاكُمْ وَغَلَبَةَ الشَّهَوَاتِ عَلَى قُلُوبِكُمْ، فَإِنَّ بَدَايَتَهَا مَلَكَةٌ، وَنَهَايَتَهَا هَلَكَةٌ.

9. The beginning of lust is pleasure and its end is harm.

9- أَوَّلُ الشَّهْوَةِ طَرَبٌ، وَآخِرُهَا عَطَبٌ.

10. Lust entices.

10- الشَّهْوَةُ تُغْرِي.

11. Lustful desires are diseases.

11- الشَّهَوَاتُ آفَاتٌ.

12. Lustful desires are lethal.

12- الشَّهَوَاتُ قَاتِلَاتٌ.

13. Lust is spoliation [of intellect and faith].

13- الشَّهْوَةُ حَرَبٌ.

14. Lust is the most harmful of enemies.

14. الشَّهْوَةُ أضرُّ الأعداءِ.

15. Lustful desires are lethal poisons.

15. الشَّهَوَاتُ سُموْمٌ قَاتِلَاتٌ.

16. Lustful desires enslave the ignorant.

16. الشَّهَوَاتُ تَسْتَرِقُ الجُهُولَ.

17. Yielding to lust is the worst disease.

17. الإنقيادُ للشَّهْوَةِ أدْوَأُ الدَّاءِ.

18. Verily if you are controlled by your lustful desires, they will cause you to leap into frivolity and error.

18. إِنَّكُمْ إِنْ مَلَكَتُمْ شَهَوَاتِكُمْ نَزَتْ بِكُمْ إِلَى الْأَشْرِ وَالْغَوَايَةِ.

19. When lust tries to overcome you then defeat it by curtailing excesses.

19. إِذَا غَلَبَتْ عَلَيْكَ الشَّهْوَةُ فَاغْلِبْهَا بِالِإِخْتِصَارِ.

20. By controlling [one's] lust, one becomes free of every flaw.

20. بِمَلِكِ الشَّهْوَةِ التَّنَزُّهُ عَنْ كُلِّ عَابٍ.

21. Abandoning lustful desires is the best worship and the most beautiful habit.

21. تَرَكَ الشَّهَوَاتِ أَفْضَلُ عِبَادَةٍ وَأَجْمَلُ عَادَةٍ.

22. The sweetness of lust is made bitter by the shame of ignominy [and humiliation].

22. حَلَاوَةُ الشَّهْوَةِ يُنْغِصُهَا عَارُ الْفَضِيحَةِ.

23. Repulsing lust is more effective in exterminating it while fulfilling it only makes it more intense.

23. رَدُّ الشَّهْوَةِ أَقْضَى لَهَا وَقَضَائُهَا أَشَدُّ لَهَا.

24. Inhibiting lust and anger is the struggle of the noble ones.

24. رَدُّ الشَّهْوَةِ وَالْغَضَبِ جِهَادُ النَّبَلَاءِ.

25. Increased lust degrades magnanimity.

25. زِيَادَةُ الشَّهْوَةِ تُزْرِئُ بِالْمُرُوَّةِ.

26. Being overpowered by lust is the cause of evil.

26. سَبَبُ الشَّرِّ غَلْبَةُ الشَّهْوَةِ.

27. The flame of lust induces the impairment [and destruction] of the soul.

27. ضِرَامُ الشَّهْوَةِ تَبْعَثُ عَلَى تَلْفِ الْمُهْجَةِ.

28. Counter lust with restraint.

28. ضَادُّوا الشَّهْوَةَ بِالْقَمْعِ.

29. Oppose lust as a rival would oppose his rival and fight it as an enemy would fight his enemy.

29. ضَادُّوا الشَّهْوَةَ مُضَادَّةَ الضِّدِّ ضِدَّهُ، وَحَارِبُوهَا مُحَارِبَةَ العَدُوِّ العَدُوَّ.

30. Obeying one's lust corrupts the faith.

30. طَاعَةُ الشَّهْوَةِ تُفْسِدُ الدِّينَ.

31. Obedience to lust is destruction and disobedience to it is dominion.

31. طَاعَةُ الشَّهْوَةِ هُلُكٌ، وَمَعْصِيَتُهَا مُلْكٌ.

32. He who turns away from the lustful desires of this world attains the Garden of Repose [in the Hereafter].

32. ظَفِرَ بَجَنَّةِ المَأْوَى مَنْ أَعْرَضَ عَنِ شَهَوَاتِ الدُّنْيَا.

33. The slave to lust is lowlier than the slave of a human being.

33. عَبْدُ الشَّهْوَةِ أَدْلُ مِنْ عَبْدِ الرِّقِّ.

34. The slave to lust is a prisoner who cannot be freed from his imprisonment.

34. عَبْدُ الشَّهْوَةِ أَسِيرٌ لَا يَنْفَكُ أُسْرَهُ.

35. The heart that is attached to lustful desires is unable to benefit from sincere exhortations.

35. غَيْرُ مُنْتَفِعٍ بِالْعِظَاتِ قَلْبٌ مُتَعَلِّقٌ بِالشَّهَوَاتِ.

36. Being overpowered by lust is the greatest destruction, and controlling it is the most honourable dominance.

36. غَلَبَةُ الشَّهْوَةِ أَعْظَمُ هَلِكٌ، وَمِلْكُهَا أَشْرَفُ مَلِكٍ.

37. Being overpowered by lust nullifies preservation [of oneself from sin] and leads to destruction.

37. غَلَبَةُ الشَّهْوَةِ تُبْطِلُ الْعِصْمَةَ وَتُورِدُ الْهَلِكَ.

38. Overcome [your] lust before it ferocity becomes strong, for verily if it becomes strong it will possess you and use you, and you will not be able to stand up against it.

38. غَالِبِ الشَّهْوَةَ قَبْلَ قُوَّةِ ضَرَاوَتِهَا فَإِنَّهَا إِنْ قَوِيَتْ مَلَكَتْكَ،
وَاسْتَفَادَتْكَ (إِسْتَفَادَتْكَ) وَلَمْ تَقْدِرْ عَلَى مُقَاوَمَتِهَا.

39. The comrade of lustful desires is the prisoner of [their] consequences.

39. قَرِينُ الشَّهَوَاتِ أَسِيرُ التَّبِعَاتِ.

40. The associate of lust has a sick soul and a troubled mind.

40. قَرِينُ الشَّهْوَةِ مَرِيضُ النَّفْسِ مَعْلُولٌ (مَعْلُولٌ) الْعَقْلِ.

41. Resist lust by subduing it and you will be victorious.

41. قَاوِمِ الشَّهْوَةَ بِالْقَمْعِ لَهَا تَظْفَرُ.

42. How many a lustful desire has prevented [one from attaining] a lofty status!

42. كَمْ مِنْ شَهْوَةٍ مَنَعَتْ رُتْبَةً.

43. How can one who is not aided by [divine] protection refrain from lust?

43. كَيْفَ يَصْبِرُ عَنِ الشَّهْوَةِ مَنْ لَمْ تُعِنَهُ الْعِصْمَةُ؟!

44. A servant will never be destroyed until he prefers his lust over his religion.

44. لَنْ يَهْلِكَ الْعَبْدُ حَتَّى يُؤْتِرَ شَهْوَتَهُ عَلَى دِينِهِ.

45. There is no sin that is worse than following [one's] lust, so do not obey it as it will preoccupy you from [the remembrance of] Allah.

45. لَيْسَ فِي الْمَعَاصِي أَشَدُّ مِنْ اتِّبَاعِ الشَّهْوَةِ فَلَا تُطِيعُوهَا فَيَشْغَلْكُمْ عَنِ اللَّهِ.

46. If you had abstained from lustful desires you would surely have been safe from tribulations.

46. لَوْ زَهَدْتُمْ فِي الشَّهَوَاتِ لَسَلِمْتُمْ مِنَ الْآفَاتِ.

47. Whoever overcomes his lust, his intellect becomes manifested.

47. مَنْ غَلَبَ شَهْوَتَهُ ظَهَرَ عَقْلُهُ.

48. Whoever is overcome by his lust, his soul will not be safe.

48. مَنْ غَلَبَتْ عَلَيْهِ شَهْوَتُهُ لَمْ تَسَلَمْ نَفْسُهُ.

49. One who is patient in the face of his lust becomes complete in [his] magnanimity.

49. مَنْ صَبَرَ عَلَى شَهْوَتِهِ تَنَاهَى فِي الْمُرُوَّةِ.

50. One who controls his lust is indeed pious.

50. مَنْ مَلَكَ شَهْوَتَهُ كَانَ تَقِيًّا.

51. One who kills his lust rejuvenates his magnanimity.

51. مَنْ أَمَاتَ شَهْوَتَهُ أَحْيَى مُرُوَّتَهُ.

52. One whose lust increases, [the expense for] his provision becomes heavy.

52. مَنْ كَثُرَتْ شَهْوَتُهُ ثَقُلَتْ مَوْنَتُهُ.

53. One who overcomes his lust, protects his status.

53. مَنْ غَلَبَ شَهْوَتَهُ صَانَ قَدْرَهُ.

54. Whoever hastens towards lustful desires, afflictions rush towards him.

54. مَنْ تَسَرَّعَ إِلَى الشَّهَوَاتِ تَسَرَّعَ إِلَيْهِ الْآفَاتُ.

55. One who is enticed by lustful desires permits his soul to be a target of calamities.

55. مَنْ غَرِيَ بِالشَّهَوَاتِ أَبَاحَ نَفْسَهُ الْغَوَائِلَ.

56. Whoever controls his lust, his magnanimity becomes complete and his end becomes good.

56. مَنْ مَلَكَ شَهْوَتَهُ كَمَلَتْ مَرْوَّتُهُ، وَحَسُنَتْ عَاقِبَتُهُ.

57. One who does not control his lust does not control his intellect.

57. مَنْ لَمْ يَمْلِكْ شَهْوَتَهُ لَمْ يَمْلِكْ عَقْلَهُ.

58. One who has not remedied his lust by abandoning it is still sick.

58. مَنْ لَمْ يُدَاوِ شَهْوَتَهُ بِالتَّرْكِ لَمْ يَزَلْ عَلِيلاً.

59. Multiplication of sins stems from submission to lust.

59. مِنْ مُطَاوَعَةِ الشَّهْوَةِ تَضَاعَفُ الْآثَامُ.

60. One who is overcome by lust is more abased than one who is enslaved.

60. مَغْلُوبُ الشَّهْوَةِ أَذَلُّ مِنْ مَمْلُوكِ الرِّقِّ.

61. One who makes a habit of following [his] lustful desires is overwhelmed by afflictions, is associated with evils and has certainty about the permanence [of this world].

61. مُدْمِنُ الشَّهَوَاتِ صَرِيحُ الْآفَاتِ، مُقَارِنُ السَّيِّئَاتِ، مُوقِنٌ بِالتَّثَابِتِ.

62. Do not exceed the limits in your lust and anger as they will degrade you.

62. لَا تُسْرِفْ فِي شَهْوَتِكَ وَغَضَبِكَ فَيُزِيرَا بِكَ.

63. There is no reason with lust.

63. لا عَقْلَ مَعَ شَهْوَةٍ.

64. Nothing corrupts God-worship but the dominance of lust.

64. لا يُفْسِدُ التَّقْوَى إِلَّا غَلْبَةُ الشَّهْوَةِ.

65. There is no trial [and temptation] greater than lust.

65. لا فِتْنَةَ أَكْبَرُ مِنَ الشَّهْوَةِ.

66. How good it would be for people not to desire that which they ought not to [crave for].

66. ما أَحْسَنَ بِالْإِنْسَانِ أَنْ لَا يَشْتَهِيَ مَا لَا يَنْبَغِي.

The Martyr-الشهيد

1. One who dies on his bed while he is cognizant of the rights of his Lord, His Prophet and the right of his household, has died a martyr and his reward rests with Allah, the Glorified. He is also eligible for the recompense of the good acts he intended to do, as his intention takes the place of drawing his sword [in battle]. Indeed, for everything there is a [limited] term that it cannot go beyond.

1- مَنْ مَاتَ عَلَى فِرَاشِهِ وَهُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ وَرَسُولِهِ وَحَقِّ أَهْلِ بَيْتِهِ مَاتَ شَهِيداً، وَوَقَعَ أَجْرُهُ عَلَى اللَّهِ سُبْحَانَهُ وَاسْتَوْجِبَ ثَوَابَ مَا نَوَى مِنْ صَالِحِ عَمَلِهِ، وَقَامَتْ نِيَّتُهُ مَقَامَ إِصْلَاتِهِ سَيْفَهُ (بِسَيْفِهِ)، فَإِنَّ لِكُلِّ شَيْءٍ أَجْلاً لَا يُعْدُوهُ.

2. We ask Allah, the Glorified, for [our inclusion in] the ranks of the martyrs, the fellowship of the felicitous and the company of the Prophets and the virtuous ones.

2- نَسَأُ اللّٰهَ سُبْحَانَهُ مَنَازِلَ الشُّهَدَاءِ، وَمُعَايِشَةَ السُّعْدَاءِ، وَمُرَافَقَةَ الْأَنْبِيَاءِ وَالْأَبْرَارِ.

الشَّهَادَةُ-Testimony

1. And testimony [has been prescribed] as a means of overcoming denials.

1- وَالشَّهَادَةُ إِسْتِظْهَارًا عَلَى الْمُجَاحِدَاتِ.

2. One who gives false testimony for you will give a similar testimony against you.

2- مَنْ شَهِدَ لَكَ بِالْبَاطِلِ شَهِدَ عَلَيْكَ بِمِثْلِهِ.

3. There is no good in the testimony of the treacherous.

3- لَأَخِيرَ فِي شَهَادَةِ خَائِنٍ.

الشُّهُرَةُ وَالنَّبَاهَةُ-Fame and renown

1. Good renown is a fortification of power.

1- حُسْنُ الشُّهُرَةِ حِمْنُ الْقُدْرَةِ.

2. Love of fame is the cornerstone of every affliction.

2- حُبُّ النَّبَاهَةِ رَأْسُ كُلِّ بَلِيَّةٍ.

الشَّيْبُ- Grey Hair of Old Age

1. The grey hair of old age is enough of a warner.

1- كَفَى بِالشَّيْبِ نَذِيرًا.

2. The grey hair of old age is enough of an announcer [of impending death].

2- كَفَى بِالشَّيْبِ نَاعِيًا.

3. Change your grey hair [by dyeing it] and do not resemble the Jews.

3- غَيِّرُوا الشَّيْبَ، وَلَا تَشَبَّهُوا بِالْيَهُودِ.

4. When you're black [hair] becomes white, your best [part of life] has passed away.

4- إِذَا أبيضَ أَسْوَدَكَ مَاتَ أَطْيَبُكَ.

5. Grey hair [of old age] is the last of the promises of annihilation.

5- الشَّيْبُ آخِرُ مَوَاعِيدِ الفَنَاءِ.

الشَّيْبَةُ- The Followers (Shi'a)

1. Verily the People of Paradise will look at the stations of our followers just as a person among you looks at the celestial bodies in the sky.

1- إِنَّ أَهْلَ الجَنَّةِ لَيَتَرَاوُنَ مَنَازِلَ شِيعَتِنَا، كَمَا يَتَرَايَ الرَّجُلُ مِنْكُمُ الكَوَاكِبَ فِي أَفُقِ السَّمَاءِ.

2. Verily Allah, the Glorified, checked the earth and chose for us followers who would help us, would be gladdened by our joy and saddened by our sadness, and would spend from their persons and their possessions in our way – these are the ones who are from us and shall rejoin us [in the Hereafter].

2- إِنَّ اللَّهَ سُبْحَانَهُ أَطَّلَعَ إِلَى الْأَرْضِ، فَاخْتَارَ لَنَا شِيعَةً يَنْصُرُونَنَا، وَيَفْرَحُونَ لِفَرَحِنَا، وَيَحْزَنُونَ لِحُزْنِنَا، وَيَبْذُلُونَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ فِينَا أَوْلِيَّكَ مِنَّا وَإِلَيْنَا.

3. Our follower is like the bee. If they knew what was in its abdomen, they would surely have eaten it.

3- شِيعَتُنَا كَالنَّحْلِ لَوْ عَرَفُوا مَا فِي جَوْفِهَا لَأَكَلُوهَا.

4. Our follower is like the citron, its smell is fragrant and [both] its outward and inward are beautiful.

4- شِيعَتُنَا كَالْأُتْرُجَةِ طَيِّبٌ رِيحُهَا، حَسَنٌ ظَاهِرُهَا وَبَاطِنُهَا.

The Disgrace of a Man- شَيْنُ الرَّجُلِ

1. Four things disgrace a man: miserliness, dishonesty, voraciousness and bad manners.

- أَرْبَعُ تَشْيِينُ الرَّجُلِ: الْبُخْلُ، وَالْكَذِبُ، وَالشَّرُّ، وَسُوءُ الْخُلُقِ.

Patience and the patient- الصَّبْرُ وَالصَّابِرُ

1. Patience is the first prerequisite of proficiency (or certitude).

1- الصَّبْرُ أَوَّلُ لَوَازِمِ الْإِتْقَانِ (الْإِيْقَانِ).

2. Patience in times of hardship makes reward abundant.

2. الصَّبْرُ عَلَى الْمُصِيبَةِ يُجْزِلُ الْمُتُوبَةَ.

3. Patience is one of the two triumphs.

3. الصَّبْرُ أَحَدُ الظَّفَرَيْنِ.

4. Patience in the face of calamities makes one attain honourable ranks.

4. الصَّبْرُ عَلَى النَّوَابِ يُنِيلُ شَرَفَ المَرَاتِبِ (المَطَالِبِ).

5. Patience in the obedience to Allah is easier than patience in the face of His chastisement.

5. الصَّبْرُ عَلَى طَاعَةِ اللَّهِ أَهْوَنُ مِنَ الصَّبْرِ عَلَى عُقُوبَتِهِ.

6. Patience in affliction is better than wellbeing in [times of] comfort.

6. الصَّبْرُ عَلَى البَلَاءِ أَفْضَلُ مِنَ العَافِيَةِ فِي الرَّخَاءِ.

7. Patience is the best trait and knowledge is the most honourable embellishment and gift.

7. الصَّبْرُ أَفْضَلُ سَجِيَّةً، والعِلْمُ أَشْرَفُ حَلِيَّةٍ وَعَطِيَّةٍ.

8. Patience is for a person to bear that which befalls him and to suppress [his anger with] that which enrages him.

8. الصَّبْرُ أَنْ يَحْتَمِلَ الرَّجُلُ مَا يَنْوِبُهُ وَيَكْظِمَ مَا يُغْضِبُهُ.

9. Patience is of two types: enduring what you hate and abstaining from what you love.

9. الصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَى مَا تَكْرَهُ، وَصَبْرٌ عَمَّا تُحِبُّ.

10. Patience is the best vestment of faith and the most honourable of human qualities.

10. الصَّبْرُ أَحْسَنُ حُلِّ الْإِيمَانِ، وَأَشْرَفُ خَلَائِقِ الْإِنْسَانِ.

11. Refraining from lust is chastity, from anger is courage and from sin is piety.

11. الصَّبْرُ عَنِ الشَّهْوَةِ عِفَّةٌ، وَعَنِ الْغَضَبِ نَجْدَةٌ، وَعَنِ الْمَعْصِيَةِ وَرَعٌ.

12. Patience is of two types: Patience in affliction is pleasantly beautiful, but patience in refraining from the prohibited is even better.

12. الصَّبْرُ صَبْرَانِ: صَبْرٌ فِي الْبَلَاءِ حَسَنٌ جَمِيلٌ، وَأَحْسَنُ مِنْهُ الصَّبْرُ عَنِ الْمَحَارِمِ.

13. Patience in poverty with dignity is better than wealth with indignity.

13. الصَّبْرُ عَلَى الْفَقْرِ مَعَ الْعِزِّ أَجْمَلُ مِنَ الْغِنَى مَعَ الذُّلِّ.

14. Patience in the face of agonizing distress leads to success in attaining opportunities.

14. الصَّبْرُ عَلَى مَضَضِ الْغُصَصِ يُوجِبُ الظَّفَرَ بِالْفُرْصِ.

15. Be patient [and] you will achieve.

15. إصْبِرْ تَنَلْ.

16. Be patient [and] you will triumph.

16- إِصْبِرْ تَظْفَرُ.

17. Occupy yourself with patience in adversity instead of being distressed by it.

17- إِشْتَغَلْ بِالصَّبْرِ عَلَى الرَّزِيَّةِ عَنِ الْجَزَعِ لَهَا.

18. Be patient with the action which will surely bring you reward and refrain from the action the punishment for which you will not be able to bear.

18- إِصْبِرْ عَلَى عَمَلٍ لَأَبْدَّ لَكَ مِنْ ثَوَابِهِ، وَعَنْ عَمَلٍ لَأَصْبَرَ لَكَ عَلَى عِقَابِهِ.

19. Adopt patience, for indeed patience has a sweet end and an auspicious result.

19- الْزَمِ الصَّبْرَ، فَإِنَّ الصَّبْرَ حُلُوُّ الْعَاقِبَةِ، مَيْمُونُ الْمَغْبَةِ.

20. Be patient with the bitterness of truth and beware of being deceived by the sweetness of falsehood.

20- إِصْبِرْ عَلَى مَرَارَةِ الْحَقِّ، وَإِيَّاكَ أَنْ تَنْخَدِعَ لِحَلَاوَةِ الْبَاطِلِ.

21. Stick to the earth, be patient in trials, and do not move your hands and follow the fancy of your tongues [in order to start quarrels].

21- الْزَمُوا الْأَرْضَ، وَاصْبِرُوا عَلَى الْبَلَاءِ، وَلَا تَحَرِّكُوا بِأَيْدِيكُمْ وَهَوَى أَلْسِنَتِكُمْ.

22. Espouse patience, for indeed it is the pillar of faith and the basis of affairs.

22. الزُّمُوا الصَّبْرَ، فَإِنَّهُ دِعَامَةٌ الْإِيمَانِ، وَمِلَاكُ الْأُمُورِ.

23. The best patience is longanimity.

23. أَفْضَلُ الصَّبْرِ التَّصَبُّرُ.

24. The strongest resource for [facing] difficulties is patience.

24. أَقْوَى عُدَّةِ الشَّدَائِدِ الصَّبْرُ.

25. The best patience is during the bitter pain of tragedy.

25. أَفْضَلُ الصَّبْرِ عِنْدَ مَرِّ الْفَجِيعَةِ.

26. The best patience is abstaining from that which is loved [but prohibited].

26. أَفْضَلُ الصَّبْرِ الصَّبْرُ عَنِ الْمَحْبُوبِ.

27. The best asset is patience in difficulty.

27. أَفْضَلُ عُدَّةِ الصَّبْرِ عَلَى الشَّدَةِ.

28. The action with most praiseworthy results is patience.

28. إِنَّ أَحْمَدَ الْأُمُورِ عَاقِبَةُ الصَّبْرِ.

29. Verily patience is a virtue except if it is [when others are patient] concerning you, and apprehension is bad except if it is over you; verily the affliction [we suffer] by your loss is great whereas [the hardships]

before you and after you are insignificant [in comparison]. 1

29 - إِنَّ الصَّبْرَ لَجَمِيلٌ إِلَّا عَنكَ، وَإِنَّ الْجَزَعَ لَقَبِيحٌ إِلَّا عَلَيْكَ، وَإِنَّ الْمُصَابَ بِكَ لَجَلِيلٌ، وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ.

30. Patience is a foundation [for other good actions].

30- الصَّبْرُ مِلاَكٌ.

31. Patience is an elevation; agitation is degradation.

31- الصَّبْرُ مَرْفَعَةٌ، الْجَزَعُ مَنْقَصَةٌ.

32. Patience is a means of repelling [adversities].

32- الصَّبْرُ مَدْفَعَةٌ.

33. Patience is a victory; haste [and impatience] is a danger.

33- الصَّبْرُ ظَفْرٌ، الْعَجَلُ خَطْرٌ.

34. Patience fights off mishaps.

34- الصَّبْرُ يُنَاضِلُ الْحَدِثَانَ.

35. Patience is the cornerstone of faith.

35- الصَّبْرُ رَأْسُ الْإِيمَانِ.

36. Patience is the shield against poverty.

36. الصَّبْرُ جُنَّةٌ الْفَاقَةِ.

37. Patience is the fruit of conviction.

37. الصَّبْرُ ثَمَرَةُ الْيَقِينِ.

38. Patience makes tragedy easier to bear.

38. الصَّبْرُ يَهَوِّنُ الْفَجِيعَةَ.

39. Patience purges calamity.

39. الصَّبْرُ يَمْحِصُ الرِّزِيَّةَ.

40. Patience is the fruit of faith.

40. الصَّبْرُ ثَمَرَةُ الْإِيمَانِ.

41. Patience is an asset for [facing] affliction.

41. الصَّبْرُ عُدَّةٌ لِلْبَلَاءِ.

42. Patience is the guarantor of success.

42. الصَّبْرُ كَفِيلٌ بِالظَّفَرِ.

43. Patience is the symbol of [divine] succour.

43. الصَّبْرُ عُنْوَانُ النَّصْرِ.

44. Patience is more repelling for affliction[s].

44. الصَّبْرُ أَدْفَعُ لِلْبَلَاءِ.

45. Patience constrains the enemies.

45. الصَّبْرُ يُرْغِمُ الْأَعْدَاءَ.

46. Patience is the [best] resource for [tackling] poverty.

46. الصَّبْرُ عُدَّةُ الْفَقْرِ.

47. Patience is an aide in every affair.

47. الصَّبْرُ عَوْنٌ عَلَى كُلِّ أَمْرٍ.

48. Patience is the best of assets.

48. الصَّبْرُ أَفْضَلُ الْعُدَدِ.

49. Patience is the strongest vestment.

49. الصَّبْرُ أَقْوَى لِبَاسٍ.

50. Patience is a riding mount that does not stumble.

50. الصَّبْرُ مَطِيَّةٌ لَا تَكْبُؤُ.

51. Patience is the most helpful thing in [facing the hardships of] one's lifetime.

51. الصَّبْرُ أَعْوَنُ شَيْءٍ عَلَى الدَّهْرِ.

52. Patience is the best of the believer's soldiers.

52. الصَّبْرُ خَيْرُ جُنُودِ الْمُؤْمِنِ.

53. Judiciousness and excellence lie in patience.

53. الْحَزْمُ وَالْفَضِيلَةُ فِي الصَّبْرِ.

54. Patience in the face of suffering leads to the gaining of opportunity.

54. الصَّبْرُ عَلَى الْمَضْضِ يُؤَدِّي إِلَى إِصَابَةِ الْفُرْصَةِ.

55. Patience descends [in proportion to] to the extent of the hardship.

55. الصَّبْرُ يَنْزِلُ عَلَى قَدْرِ الْمُصِيبَةِ.

56. Patience in times of difficulty is from the best endowments.

56. الصَّبْرُ عَلَى الْمَصَائِبِ مِنْ أَفْضَلِ الْمَوَاهِبِ.

57. Patience in hardship blunts the edge of the one who rejoices in your suffering.

57. الصَّبْرُ عَلَى الْمُصِيبَةِ يَفْلُحُ حَدَّ الشَّامِتِ.

58. Patience is more repelling for harm.

58. الصَّبْرُ أَدْفَعُ لِلضَّرْرِ.

59. If Allah tests you with some hardship, then be patient.

59. إِنْ ابْتَلَاكُمْ اللَّهُ بِمُصِيبَةٍ فَاصْبِرُوا.

60. If you are patient, then in [the reward of] Allah there is a restoration [and recompense] from every hardship.

60. إِنْ تَصَبَّرُوا فِي اللَّهِ مِنْ كُلِّ مُصِيبَةٍ خَلَفَ.

61. If you are patient then things will transpire as ordained and you will be rewarded, and if you are agitated then things will transpire as ordained and you will bear the burden of sin.

61. إِنْ صَبَّرْتَ جَرَى عَلَيْكَ الْقَلَمُ وَأَنْتَ مَأْجُورٌ، وَإِنْ جَزَعْتَ جَرَى عَلَيْكَ الْقَلَمُ وَأَنْتَ مَأْزُورٌ.

62. Either be patient like the freemen or else seek distraction [and forget] like the inept.

62. إِنْ صَبَّرْتَ صَبَرَ الْأَحْرَارِ، وَإِلَّا سَكُوتَ سُؤِّ الْأَغْمَارِ.

63. If you are patient, you will attain the stations of the virtuous through your patience, and if you become agitated, then your agitation will cause you to enter the fire of hell.

63- إِنْ صَبَرْتَ أَدْرَكَتْ بِصَبْرِكَ مَنَازِلَ الْأَبْرَارِ، وَإِنْ جَزَعْتَ أُوْرِدَكَ جَزَعُكَ
عَذَابَ النَّارِ.

64. Either be patient like the honourable ones or else seek distraction like the animals.

64- إِنْ صَبَرْتَ صَبَرَ الْأَكَارِمِ، وَإِلَّا سَلَوْتَ سُلُوَّ الْبَهَائِمِ.

65. Verily you will never attain that which you love from your Lord except by refraining from that which you desire.

65- إِنَّكَ لَنْ تُدْرِكَ مَا تُحِبُّ مِنْ رَبِّكَ إِلَّا بِالصَّبْرِ عَمَّا تَشْتَهِي.

66. Verily if you are patient in affliction, thankful in comfort and satisfied with the [divine] decree, you will gain the pleasure of Allah, the Glorified.

66- إِنَّكُمْ إِنْ صَبَرْتُمْ عَلَى الْبَلَاءِ، وَشَكَرْتُمْ فِي الرَّخَاءِ، وَرَضِيْتُمْ بِالْقَضَاءِ، كَانَ
لَكُمْ مِنَ اللَّهِ سُبْحَانَهُ الرِّضَا.

67. When you are patient in adversity, you blunt its edge.

67- إِذَا صَبَرْتَ لِلْمِحْنَةِ فَلَلَّتْ حَدَّهَا.

68. Through patience, adversity is made lighter.

68- بِالصَّبْرِ تَخِفُّ الْمِحْنَةُ.

69. Through patience, [one's legitimate] desires are realized.

69. بِالصَّبْرِ تُدْرِكُ الرَّغَائِبُ.

70. Through patience, the loftiness of matters is attained.

70. بِالصَّبْرِ تُدْرِكُ مَعَالِي الْأُمُورِ.

71. Give glad tidings of success and victory to yourself when you are patient.

71. بِشَرِّ نَفْسِكَ إِذَا صَبَرْتَ بِالنُّجْحِ وَالظَّفَرِ.

72. Dress yourself with patience and certainty, for these two are good provisions in [both] comfort and hardship.

72. تَجَلَّبَبِ الصَّبْرَ وَالْيَقِينَ، فَإِنَّهُمَا نِعَمَ الْعُدَّةِ فِي الرَّخَاءِ وَالشَّدَّةِ.

73. The reward of patience takes away the sufferings of tribulation.

73. ثَوَابُ الصَّبْرِ يُذْهِبُ مَضَضَ الْمُصِيبَةِ.

74. The reward for patience is the loftiest reward.

74. ثَوَابُ الصَّبْرِ أَعْلَى الثَّوَابِ.

75. Good patience is the vanguard of victory.

75. حُسْنُ الصَّبْرِ طَلِيعَةُ النَّصْرِ.

76. Good patience is the basis of every affair.

76. حُسْنُ الصَّبْرِ مِلَاكُ كُلِّ أَمْرٍ.

77. Good patience is an aide in every matter.

77. حُسْنُ الصَّبْرِ عَوْنٌ عَلَى كُلِّ أَمْرٍ.

78. Persevering patience is the symbol of success and victory.

78. دَوَامُ الصَّبْرِ عُنْوَانُ الظَّفَرِ وَالنَّصْرِ.

79. May Allah have mercy on the person who makes patience the conveyance of his life and piety the provision for his death.

79. رَحِمَ اللَّهُ امْرَأً جَعَلَ الصَّبْرَ مَطِيَّةَ حَيَاتِهِ، وَالتَّقْوَى عُدَّةَ وَفَاتِهِ.

80. The cornerstone of faith is patience.

80. رَأْسُ الْإِيمَانِ الصَّبْرُ.

81. Your patience in [times of] hardship lightens the adversity and brings abundant reward.

81. صَبْرُكَ عَلَى الْمُصِيبَةِ يُخَفِّفُ الرِّزِيَّةَ، وَيُجْزِلُ الْمُثُوبَةَ.

82. Your patience in bearing agonies gains you opportunities.

82. صَبْرُكَ عَلَى تَجَرُّعِ الغُصَصِ يُظْفِرُكَ بِالْفُرْصِ.

83. Bid yourselves to patiently perform acts of worship and protect yourselves from the impurity of evil

deeds, [as a result] you will find the sweetness of faith.

83. صَابِرُوا أَنْفُسَكُمْ عَلَى فِعْلِ الطَّاعَاتِ، وَصُونُوهَا عَنْ دَنْسِ السَّيِّئَاتِ، تَجِدُوا حَلَاوَةَ الْإِيمَانِ.

84. Blessed is the one who makes patience the conveyance of his salvation and piety the provision of his death.

84. طُوبَى لِمَنْ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ، وَالتَّقْوَى عُدَّةَ وَفَاتِهِ.

85. Per during patience is the quality of the virtuous.

85. طُولُ الإِصْطِبَارِ مِنْ شِيمِ الْأَبْرَارِ.

86. Espouse patience in distress and tribulation.

86. عَلَيْكَ بِالصَّبْرِ فِي الضِّيقِ وَالْبَلَاءِ.

87. Espouse patience and tolerance; for whoever espouses these two [qualities], adversities become easy for him [to bear].

87. عَلَيْكَ بِالصَّبْرِ وَالْإِحْتِمَالِ، فَمَنْ لَزِمَهُمَا هَانَتْ عَلَيْهِ الْمِحْنُ.

88. Espouse patience, for indeed it is a protective fortress and the worship of those who possess certitude.

88. عَلَيْكَ بِالصَّبْرِ فَإِنَّهُ حِصْنٌ حَصِينٌ وَعِبَادَةُ الْمُوقِنِينَ.

89. Espouse patience, for the intelligent one holds on to it and the ignorant one returns to it.

89. عَلَيْكَ بِالصَّبْرِ فِيهِ يَأْخُذُ الْعَاقِلُ، وَإِلَيْهِ يَرْجِعُ الْجَاهِلُ.

90. Espouse patience, for the judicious one holds on to it and the agitated one turns back to it.

90. عَلَيْكَ بِلُزُومِ الصَّبْرِ فِيهِ يَأْخُذُ الْحَازِمُ، وَإِلَيْهِ يُوَلُّ الْجَازِعُ.

91. It is during the first blow [of adversity] that the patience of the noble ones is seen.

91. عِنْدَ الصَّدْمَةِ الْأُولَى يَكُونُ صَبْرُ النُّبَلَاءِ.

92. During the descending of hardships and successive adversities, the excellence of patience becomes manifest.

92. عِنْدَ نُزُولِ الْمَصَائِبِ وَتَعاقِبِ النَّوَابِ تَظْهَرُ فَضِيلَةُ الصَّبْرِ.

93. In patience there is triumph.

93. فِي الصَّبْرِ ظَفَرٌ.

94. In tribulation the excellence of patience is realized.

94. فِي الْبَلَاءِ تُحَازُ فَضِيلَةُ الصَّبْرِ.

95. Sometimes patience becomes difficult [to come by].

95. قَدْ يَعِزُّ الصَّبْرُ.

96. It is seldom that one is patient yet he does not acquire [his objective].

96. قَلَّ مَنْ صَبَرَ إِلَّا مَلَكَ.

97. It is seldom that one is patient yet he does not become powerful.

97. قَلَّ مَنْ صَبَرَ إِلَّا قَدَرَ.

98. It is seldom that one is patient yet he does not gain victory.

98. قَلَّ مَنْ صَبَرَ إِلَّا ظَفَرَ.

99. How many a lock has been opened with patience!

99. كَمْ يُفْتَحُ بِالصَّبْرِ مِنْ غَلْقٍ.

100. One who is not patient in his toiling [for earning his livelihood] has to be patient in destitution.

100. مَنْ لَمْ يَصْبِرْ عَلَى كَدِّهِ صَبَرَ عَلَى الْإِفْلَاسِ.

101. The patient one is never deprived of victory, even if it takes a long time [to come].

101. لَا يَعْذَمُ الصَّبُورُ الظَّفَرَ، وَإِنْ طَالَ بِهِ الزَّمَانُ.

102. None bears the bitterness of truth except the one who is certain of its sweet [and pleasing] aftermath.

102. لَا يَصْبِرُ عَلَى مَرِّ الْحَقِّ إِلَّا مَنْ أَيْقَنَ بِحَلَاوَةِ عَاقِبَتِهِ.

103. The affair of the patient one returns to the realization of his goal and reaching his aspiration.

103- يُوْوَلُ أَمْرُ الصَّبْرِ إِلَى دَرَكِ غَايَتِهِ وَبُلُوغِ أَمَلِهِ.

104. With patience, there is no adversity.

104- لَيْسَ مَعَ الصَّبْرِ مُصِيبَةٌ.

105. There is nothing that gives a more praiseworthy result, or a more delightful consequence, or is more repelling for bad etiquette, or more helpful in realizing what is sought, than patience.

105- لَيْسَ شَيْءٌ أَحْمَدُ عَاقِبَةً، وَلَا أَلَذُّ مَغَبَّةً، وَلَا أَدْفَعُ لِسُوءِ أَدَبٍ، وَلَا أَعُونُ عَلَى دَرَكِ مَطْلَبٍ مِنَ الصَّبْرِ.

106. One who is patient is victorious.

106- مَنْ يَصْبِرْ يَظْفِرْ.

107. One who is patient attains his aspiration.

107- مَنْ صَبَرَ نَالَ الْمُنَى.

108. One who seeks relief from patience is relieved by it.

108- مَنْ اسْتَنْجَدَ الصَّبْرَ أَنْجَدَهُ.

109. Have sweet patience during the bitter affair.

109- كُنْ حُلُوًّا الصَّبْرَ عِنْدَ مُرِّ الْأَمْرِ.

110. The guarantor of succour is patience.

110. كَافِلُ النَّصْرِ الصَّبْرُ.

111. For every afflicted one there is [a refuge in] patience.

111. لِكُلِّ مُصَابٍ إِصْطِبَارٌ.

112. Reward will never be acquired until [the bitter pill of] patience is swallowed.

112. لَنْ يَحْصَلَ الْأَجْرُ حَتَّى يُتَجَرَّعَ الصَّبْرُ.

113. One who seeks relief from patience will never be deprived of succor.

113. لَنْ يَعدَمَ النَّصْرَ مَنْ اسْتَنجَدَ الصَّبْرَ.

114. One who is patient in the obedience of Allah will be granted [something] better than what he was patient with, by Allah, the Glorified.

114. مَنْ صَبَرَ عَلَى طَاعَةِ اللَّهِ عَوَّضَهُ اللَّهُ سُبْحَانَهُ خَيْرًا مِمَّا صَبَرَ عَلَيْهِ.

115. Whoever arms himself with the shield of patience, calamities become easy for him [to bear].

115. مَنْ أَدْرَعَ جُنَّةَ الصَّبْرِ هَانَتْ عَلَيْهِ النَّوَائِبُ.

116. One who remains patient throughout the long harassment [of people] has demonstrated true piety.

116. مَنْ صَبَرَ عَلَى طَوْلِ الْأَذَى، أَبَانَ عَنِ صِدْقِ التُّقَى.

117. One who is patient in the trial of Allah, the Glorified, has fulfilled the right of Allah, has feared His chastisement and has hoped for His reward.

117. مَنْ صَبَرَ عَلَى بَلَاءِ اللَّهِ سُبْحَانَهُ، فَحَقَّ اللَّهُ أَدَى، وَ عِقَابُهُ اتَّقَى، وَتَوَابُهُ رَجَى.

118. One who is patient honours himself, attains success with reward and obeys Allah, the Glorified.

118. مَنْ صَبَرَ فَنَفْسَهُ وَقَّرَ، وَبِالثَّوَابِ ظَفَرَ، وَلِلَّهِ سُبْحَانَهُ أَطَاعَ.

119. One who clothes himself with patience and contentment gains power and nobility.

119. مَنْ تَجَلَّبَبَ الصَّبْرَ وَالْقَنَاعَةَ عَزَّ وَنَبَّلَ.

120. Whoever is patient in the obedience of Allah and refrains from His disobedience, then he is [indeed] a patient struggler.

120. مَنْ صَبَرَ عَلَى طَاعَةِ اللَّهِ وَعَنْ مَعَاصِيهِ فَهُوَ الْمُجَاهِدُ الصَّبُورُ.

121. One whose patience is prolonged, his breast becomes straitened.

121. مَنْ طَالَ صَبْرُهُ حَرَجَ صَدْرُهُ

122. One who sets foot upon the vessel of patience gains victory?

122. مَنْ اسْتَوَظَأَ مَرْكَبَ الصَّبْرِ ظَفَرَ.

123. Patience during hardships is from the treasures of faith.

123. مِنْ كُنُوزِ الْإِيمَانِ الصَّبْرُ عَلَى الْمَصَائِبِ.

124. Patience in [times of] calamities is from the best judiciousness.

124. مِنْ أَفْضَلِ الْحَزْمِ، الصَّبْرُ عَلَى النَّوَائِبِ.

125. Patience during tribulation is one of the signs of good character.

125. مِنْ عِلَامَاتِ حُسْنِ السَّجِيَّةِ الصَّبْرُ عَلَى الْبَلِيَّةِ.

126. He who is patient is not afflicted.

126. مَا أُصِيبَ مَنْ صَبَرَ.

127. One who adopts patience does not fail.

127. مَا خَابَ مَنْ لَزِمَ الصَّبْرَ.

128. Nothing obtains reward like patience does.

128. مَا حَصَلَ الْأَجْرُ بِمِثْلِ الصَّبْرِ.

129. That which you abstain from is better than that which you delight in.

129. مَا صَبَرْتَ عَنْهُ خَيْرٌ مِمَّا إلتَذَّتَ بِهِ.

130. How good it is for a person to refrain from that which he desires!

130. ما أَحْسَنَ بِالْإِنْسَانِ أَنْ يَصْبِرَ عَمَّا يَشْتَهِي.

131. Afflicted one, what has made you patiently bear your disease, and [what has] made you remain steadfast in the face of your hardships, and [what has] consoled you from weeping over yourself?

131. ما صَبَّرَكَ أَيُّهَا الْمُبْتَلَى عَلَى دَائِكَ، وَجَلَّدَكَ عَلَى مَصَائِبِكَ، وَعَزَّكَ عَنِ الْبُكَاءِ عَلَى نَفْسِكَ.

132. There is no stumbling with patience.

132. لَاعِثَارَ مَعَ صَبْرٍ.

133. Discomforts are not repelled except by patience.

133. لَا تُدْفَعُ الْمَكَارِهِ إِلَّا بِالصَّبْرِ.

134. There is no aide better than patience.

134. لَاعَوْنَ أَفْضَلُ مِنَ الصَّبْرِ.

135. Patience (or virtue) is not realized except by experiencing the pain of going against what one is accustomed to [and enjoys].

135. لَا يَتَحَقَّقُ الصَّبْرُ (المَعْرُوفُ) إِلَّا بِمُقَاسَاةِ ضِدِّ الْمَأْلُوفِ.

136. With patience, judiciousness is strengthened.

136. مَعَ الصَّبْرِ يَقْوَى الْحَزْمُ.

137. The bitterness of patience bears the [sweet] fruit of victory.

137- مَرَارَةُ الصَّبْرِ تُثْمِرُ الظَّفَرَ.

138. The bitterness of patience is removed by the sweetness of victory.

138- مَرَارَةُ الصَّبْرِ تُذْهِبُهَا حَلَاوَةُ الظَّفْرِ.

139. How good a supporter patience is!

139- نِعَمَ الظَّهِيرِ الصَّبْرُ.

140. How good a succor patience is during tribulation!

140- نِعَمَ الْمَعُونَةِ الصَّبْرُ عَلَى الْبَلَاءِ:

141. The one who wears the garment of piety and certitude is [truly] guided.

141- هُدِي مَنْ اَدَّرَعَ لِبَاسَ الصَّبْرِ وَالْيَقِينِ.

142. Do not make haste in that which Allah has not hastened for you.

142- لَا تَسْتَعْجِلُوا بِمَا لَمْ يُعَجِّلْهُ اللَّهُ لَكُمْ.

143. There is no faith like patience.

143- لَا إِيمَانَ كَالصَّبْرِ.

144. Whoever is patient, his hardship becomes easy [to bear].

144- مَنْ صَبَرَ هَانَتْ مُصِيبَتُهُ.

145. Whoever is patient, his torment is lightened.

145- مَنْ صَبَرَ خَفَّتْ مِحْنَتُهُ.

146. One who is not saved by patience, is destroyed by agitation.

146- مَنْ صَبَرَ عَلَى النَّكْبَةِ كَانَ لَمْ يُنْكَبْ.

147. One who remains patient with the bitter harassment [of people] has demonstrated true piety.

147- مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الْجَزَعُ.

148- مَنْ صَبَرَ عَلَى مَرِّ الْأَذَى أَبَانَ عَنْ صِدْقِ التَّقْوَى.

1. Imam 'Ali ('a) said this at the burial of the Holy Prophet (s).

الصبيان-Young Children

1. Teach your young children [how to perform the ritual] prayer and make them accountable for it when they reach puberty.

1- عَلِّمُوا صِبْيَانَكُمْ الصَّلَاةَ، وَخُذُوهُمْ بِهَا إِذَا بَلَغُوا الْحُلُمَ.

الصِّحَّةُ وَأهل الصِّحَّةِ - Good Health and the Healthy

1. Good health is the more salubrious of the two delights.

1- الصِّحَّةُ أَهْنُ اللَّذَّتَيْنِ.

2. Good health is the best blessing.

2- الصِّحَّةُ أَفْضَلُ النِّعَمِ.

3. With good health, enjoyment becomes complete.

3- بِالصِّحَّةِ تُسْتَكْمَلُ اللَّذَّةُ.

4. With good health, there is delight in the taste [of food].

4- بِصِحَّةِ الْمِزَاجِ تُوجَدُ لَذَّةُ الطَّعْمِ.

5. The alms-tax of good health is striving in the obedience of Allah.

5- زَكَاةُ الصِّحَّةِ السَّعْيُ فِي طَاعَةِ اللَّهِ.

6. Are the people who are enjoying the vitality of good health awaiting anything other than the afflictions of illness?!

6- هَلْ يَنْتَظِرُ أَهْلُ غَضَاظَةِ الصِّحَّةِ إِلَّا نَوَازِلَ السَّقَمِ.

7. Good health and gluttony do not go together.

7. لَا تَجْتَمِعُ الصِّحَّةُ وَالنَّهْمُ.

8. Good health is not attained except through a good diet.

8. لَا تُنَالُ الصِّحَّةُ إِلَّا بِالْحِمِيَةِ.

الصدر- The Chest

1. The chest is the guard of the body.

1. الصَّدْرُ رَقِيبُ الْبَدَنِ.

الصدقات- Charities

1. Charity is the greater of the two gains.

1. الصَّدَقَةُ أَكْبَرُ الرَّيْحَيْنِ.

2. Charity is the better of the two reserves.

2. الصَّدَقَةُ أَفْضَلُ الذُّخْرَيْنِ.

3. Charity brings down mercy.

3. الصَّدَقَةُ تَسْتَنْزِلُ الرَّحْمَةَ.

4. Charity repels tribulation and calamity.

4. الصَّدَقَةُ تَسْتَدْفِعُ الْبَلَاءَ وَالنِّقْمَةَ.

5. Verily you are more in need of spending [in charity] that which you earn than [you are of] earning that which you amass.

5- إِنَّكُمْ إِلَىٰ إِنْفَاقِ مَا اكْتَسَبْتُمْ أَحْوَجُ مِنْكُمْ إِلَىٰ اكْتِسَابِ مَا تَجْمَعُونَ.

6. When you become penniless then do business with Allah through charity.

6- إِذَا أَمَلَقْتُمْ فَتَاجِرُوا اللَّهَ بِالصَّدَقَةِ.

7. Through charity, death gets deferred.

7- بِالصَّدَقَةِ تُفْسَخُ (تَفْسُحُ) الْأَجَالُ.

8. The blessing of wealth is in charity.

8- بَرَكَةُ الْمَالِ فِي الصَّدَقَةِ.

9. Safeguard yourselves through charity.

9- حَصِّنُوا أَنْفُسَكُمْ بِالصَّدَقَةِ.

10. The best charity is that which is given most secretly.

10- خَيْرُ الصَّدَقَةِ أَخْفَاهَا.

11. Foster your faith with charity.

11- سُوسُوا إِيمَانَكُمْ بِالصَّدَقَةِ.

12. Groom yourselves with piety and cure your sick with charity.

12- سُوسُوا أَنْفُسَكُمْ بِالْوَرَعِ، وَدَاؤُوا مَرْضَاكُمْ بِالصَّدَقَةِ.

13. Charity given in secret expiates wrongdoings and charity given openly is a means of increasing wealth.

13- صَدَقَةُ السِّرِّ تُكَفِّرُ الْخَطِيئَةَ، وَصَدَقَةُ الْعَلَانِيَةِ مَثْرَاءٌ فِي الْمَالِ.

14. Charity given openly repels ill-fated death.

14- صَدَقَةُ الْعَلَانِيَةِ تَدْفَعُ مِيتَةَ السُّوءِ.

15. Give charity and you will be saved from the vileness of parsimony.

15- عَلَيْكَ بِالصَّدَقَةِ تَنْجُ مِنْ دِنَاءَةِ الشُّحِّ.

16. Expiate your sins and endear yourselves to your Lord through charity and keeping ties with your near relatives.

16- كَفِّرُوا ذُنُوبَكُمْ، وَتَحَبَّبُوا إِلَى رَبِّكُمْ بِالصَّدَقَةِ، وَصِلَةَ الرَّحِمِ.

17. Charity is a treasure.

17- الصَّدَقَةُ كَنْزٌ.

18. Charity protects one from falling into evil.

18. الصَّدَقَةُ تُقِي مَصَارِعَ السُّوءِ.

19. Charity is the best means of attaining closeness [to Allah].

19. الصَّدَقَةُ أَفْضَلُ الْقُرْبِ.

20. Charity is the best of virtuous deeds.

20. الصَّدَقَةُ أَفْضَلُ الْحَسَنَاتِ.

21. Charity is a valuable treasure.

21. الصَّدَقَةُ كَنْزُ الْمُوسِرِ.

22. Charity given secretly is from the best righteous actions.

22. الصَّدَقَةُ فِي السِّرِّ مِنْ أَفْضَلِ الْبِرِّ.

23. Charity protects.

23. الصَّدَقَةُ تُقِي.

24. Make your weights [of good deeds] heavy with charity.

24. ثَقِّلُوا مَوَازِينَكُمْ بِالصَّدَقَةِ.

Truthfulness-الصدق

1. Truthfulness is the strongest column of faith.

1- أَلصِّدْقُ أَقْوَى دَعَائِمِ الْإِيمَانِ.

2. Truthfulness is the pillar of Islam and the column of faith.

2- أَلصِّدْقُ عِمَادُ الْإِسْلَامِ وَدَعَامَةُ الْإِيمَانِ.

3. Truthfulness is the cornerstone of faith and the adornment of the human being.

3- أَلصِّدْقُ رَأْسُ الْإِيمَانِ، وَزِينُ الْإِنْسَانِ.

4. Truthfulness is the beauty of a human being and the column of faith.

4- أَلصِّدْقُ جَمَالُ الْإِنْسَانِ، وَدَعَامَةُ الْإِيمَانِ.

5. Be truthful and you will be successful.

5- أُصْدِقُ تُنْجِحُ.

6. Adopt truthfulness and trustworthiness for indeed these are the two traits of the righteous.

6- اِلْزَمِ الصِّدْقَ وَالْأَمَانَةَ، فَإِنَّهُمَا سَجِيَّةُ الْأَبْرَارِ.

7. Espouse truthfulness even if you fear harm may come of it, for indeed this is better for you than the lying from which benefit is expected.

7- اِلْزَمِ الصِّدْقَ وَاِنْ خِفْتَ ضُرَّهُ فَاِنَّهُ خَيْرٌ لَكَ مِنَ الْكِذْبِ الْمَرْجُوِّ نَفْعُهُ.

8. Seek benefit from truthfulness in every situation and you will gain; keep away from evil and dishonesty, and you will remain safe.

8- اِغْتَنِمِ الصِّدْقَ فِي كُلِّ مَوْطِنٍ تَغْنَمُ، وَاجْتَنِبِ الشَّرَّ وَالْكَذْبَ تَسْلَمُ.

9. Be truthful in your words, be sincere in your actions and purify yourselves with piety.

9- اُصْدِقُوا فِي اقْوَالِكُمْ، وَاخْلِصُوا فِي اَعْمَالِكُمْ، وَتَزَكُّوا بِالْوَرَعِ.

10. The most sublime thing is truthfulness.

10- اَجَلُّ شَيْءٍ الصِّدْقُ.

11. The best honesty is fulfilling your promises.

11- اَفْضَلُ الصِّدْقِ الْوَفَاءُ بِالْعُهُودِ.

12. The best honesty is fulfilling your promise and the best generosity is exerting yourself [in helping others].

12- اَحْسَنُ الصِّدْقِ الْوَفَاءُ بِالْعَهْدِ، وَاَفْضَلُ الْجُودِ بَذْلُ الْجَهْدِ.

13. Truthfulness is a means [of attaining success].

13- الصِّدْقُ وَسِيْلَةٌ.

14. Truthfulness is trustworthiness; dishonesty is a betrayal.

14- أَلصِّدْقُ أَمَانَةٌ، أَلْكَذِبُ خِيَانَةٌ.

15. Truthfulness saves [one from hardship].

15- أَلصِّدْقُ يُنْجِي.

16. Honesty is a merit; dishonesty is a vice.

16- أَلصِّدْقُ فَضِيلَةٌ، أَلْكَذِبُ رَذِيلَةٌ.

17. Honesty is [a means to] success; dishonesty is a cause of disgrace.

17- أَلصِّدْقُ نَجَاحٌ، أَلْكَذِبُ فَضَاحٌ.

18. Truthfulness is an elevation.

18- أَلصِّدْقُ مَرْفَعَةٌ.

19. Honesty is the trust of the tongue.

19- أَلصِّدْقُ أَمَانَةُ اللِّسَانِ.

20. Truthfulness is the brother of justice.

20- أَلصِّدْقُ أَخُو الْعَدْلِ.

21. Honesty is the language of truth.

21- أَلصِّدْقُ لِسَانُ الْحَقِّ.

22. Truth is the best speech.

22- أَلصِّدْقُ خَيْرُ الْقَوْلِ.

23. Truthfulness is the life of God-worship.

23- أَلصِّدْقُ حَيَاةُ التَّقْوَى (الدَّعْوَى).

24. Truth is the soul of speech.

24- أَلصِّدْقُ رُوحُ الْكَلَامِ.

25. Truthfulness is the garb of religion.

25- أَلصِّدْقُ لِبَاسُ الدِّينِ.

26. Truthfulness is the garb of certitude (or of the God-wary).

26- أَلصِّدْقُ لِبَاسُ الْيَقِينِ (الْمُتَّقِينَ).

27. Truthfulness is the cornerstone of religion.

27- أَلصِّدْقُ رَأْسُ الدِّينِ.

28. Truthfulness is a refuge and an honour.

28. الصِّدْقُ مَنْجَاةٌ (نَجَاةٌ) وَكَرَامَةٌ.

29. Truthfulness is the most successful evidence.

29. الصِّدْقُ أَنْجَحُ دَلِيلٍ.

30. Salvation is with the truth.

30. النَّجَاةُ مَعَ الصِّدْقِ.

31. Honesty is the manifested truth.

31. الصِّدْقُ حَقٌّ صَادِعٌ.

32. Truth is the noblest (or the best) narration.

32. الصِّدْقُ أَشْرَفُ (أَفْضَلُ) رِوَايَةٍ.

33. Honesty is the garb (or the language) of truth.

33. الصِّدْقُ لِبَاسُ (لِسَانُ) الْحَقِّ.

34. Truth is the best foundation (or the best informer).

34. الصِّدْقُ خَيْرُ مَبْنِيٍّ (مُنْبِيٍّ).

35. Truthfulness is the perfection of nobility.

35- أَلصِّدْقُ كَمَالُ النُّبْلِ.

36. Truth is the uprightness of everything.

36- أَلصِّدْقُ صِلَاحُ كُلِّ شَيْءٍ.

37. Truthfulness is the most honourable characteristic of one who has conviction.

37- أَلصِّدْقُ أَشْرَفُ خَلَائِقِ الْمُوقِنِ.

38. Truthfulness is the best asset.

38- أَلصِّدْقُ أَفْضَلُ عُدَّةٍ.

39. Truthfulness is the trust of the tongue and the ornament of faith.

39- أَلصِّدْقُ أَمَانَةُ اللِّسَانِ وَحِلْيَةُ الإِيمَانِ.

40. Truthfulness is the correspondence of speech with divine dispensation.

40- أَلصِّدْقُ مُطَابَقَةُ الْمَنْطِقِ لِلْوَضْعِ الإِلَهِيِّ.

41. Through truthfulness, salvation is attained.

41- بِالصِّدْقِ تَكُونُ النَّجَاةُ.

42. Through truthfulness, magnanimity becomes complete.

42. بِالصِّدْقِ تَكْمُلُ الْمُرُوَّةُ.

43. By truthfulness, words become adorned.

43. بِالصِّدْقِ تَزِينُ الْأَقْوَالُ.

44. By honesty and loyalty, magnanimity becomes complete for its possessor.

44. بِالصِّدْقِ وَالْوَفَاءِ تَكْمُلُ الْمُرُوَّةُ لِأَهْلِهَا.

45. The cornerstone of faith is truthfulness.

45. رَأْسُ الْإِيمَانِ (لُزُومُ) الصِّدْقِ.

46. Two things are the basis of religion: honesty and certainty.

46. شَيْئَانِ هُمَا مِلَاكُ الدِّينِ: الصِّدْقُ وَالْيَقِينُ.

47. The truthfulness of a man is to the extent of his magnanimity.

47. صِدْقُ الرَّجُلِ عَلَى قَدْرِ مُرُوَّتِهِ.

48. Adopt truthfulness, for it is the best foundation.

48. عَلَيْكَ بِالصِّدْقِ فَإِنَّهُ خَيْرُ مَبْنِيٍّ (مُنْبِيٍّ).

49. Adopt truthfulness, for whoever is truthful in his speech, his status is elevated.

49. عَلَيْكَ بِالصِّدْقِ فَمَنْ صَدَقَ فِي أَقْوَالِهِ جَلَّ قَدْرُهُ.

50. The end result of truthfulness is salvation and security.

50. عَاقِبَةُ الصِّدْقِ نَجَاةٌ وَسَلَامَةٌ.

51. Truthfulness has diminished among the people and dishonesty has become abundant; love is been expressed by [people with their] tongue while they hate each other with their hearts.

51. غَاضَ الصِّدْقُ فِي النَّاسِ، وَفَاضَ الكَذِبُ وَاسْتُعْمِلَتِ المَوَدَّةُ بِاللِّسَانِ،
وَتَشَاحَنُوا بِالقُلُوبِ.

52. For everything there is an adornment and the adornment of speech is truthfulness.

52. لِكُلِّ شَيْءٍ حِيْلَةٌ (حِيْلَةٌ وَحِيْلَةٌ)، وَحِيْلَةُ المَنْطِقِ الصِّدْقُ.

53. For [the speaker of] truth there is benefit.

53. لِلصِّدْقِ نَجْعَةٌ.

54. Let the most trustworthy of people in your estimation be the one who is most truthful in his speech.

54. لِيَكُنْ أَوْثَقُ النَّاسِ لَدَيْكَ أَنْطَقَهُمُ بِالصِّدْقِ.

55. Let your recourse be to the truth, for indeed truth is the best companion.

55- لِيَكُنْ مَرْجِعُكَ إِلَى الصِّدْقِ، فَإِنَّ الصِّدْقَ خَيْرُ قَرِينٍ.

56. If things were to be differentiated from each other, honesty would be with courage and cowardice would be with dishonesty.

56- لَوْ تَمَيَّزَتِ الْأَشْيَاءُ لَكَانَ الصِّدْقُ مَعَ الشَّجَاعَةِ وَكَانَ الْجُبْنُ مَعَ الْكِذْبِ.

57. A goodly mention is better for a person than the wealth that he bequeaths to the one who does not praise him.

57- لِسَانُ الصِّدْقِ خَيْرٌ لِلْمَرْءِ مِنَ الْمَالِ يُورِثُهُ مَنْ لَا يَحْمَدُهُ.

58. One who speaks the truth becomes successful.

58- مَنْ قَالَ بِالصِّدْقِ أَنْجَحَ.

59. Whoever is known for his truthfulness, his lies are [also] accepted.

59- مَنْ عُرِفَ بِالصِّدْقِ جَازَ كِذْبُهُ.

60. Whoever turns aside from truth, his path becomes narrow.

60- مَنْ جَارَ عَنِ الصِّدْقِ ضَاقَ مَذْهَبُهُ.

61. One whose speech is truthful, his loftiness is increased.

61- مَنْ صَدَقَ مَقَالُهُ زَادَ جَلَالُهُ.

62. How truthful is a person's testimony against himself and what witness is there against him better than his own deeds?! A man is not recognized except by his knowledge, just as a strange tree is not known except when it bears fruit, thus the fruits are evidence of its origins. The excellence of every person is known by his merit, and thus the honourable one is distinguished by his morals and the vile one is disgraced by his wickedness.

62. ما أَصْدَقَ الْمَرْءَ عَلَى نَفْسِهِ، وَأَيُّ شَاهِدٍ عَلَيْهِ كَفَعْلِهِ، وَلَا يُعْرَفُ الرَّجُلُ إِلَّا بِعِلْمِهِ، كَمَا لَا يُعْرَفُ الْغَرِيبُ مِنَ الشَّجَرِ إِلَّا عِنْدَ حُضُورِ الثَّمَرِ، فَتَدُلُّ الْأَثْمَارُ عَلَى أَصُولِهَا، وَيُعْرَفُ لِكُلِّ ذِي فَضْلٍ فَضْلُهُ كَذَلِكَ يَشْرَفُ الْكَرِيمُ بِآدَابِهِ، وَيَفْتَضِحُ اللَّئِيمُ بِرذَائِلِهِ.

63. Do not tell the truth to one who responds to your truth by denying [and belying] it. 1

63. لَا تَصْدُقْ مَنْ يُقَابِلُ صِدْقَكَ بِتَكْذِيبِهِ.

64. There is no interpreter clearer than the truth.

64. لَا تُرْجِمَانَ أَوْضَحَ مِنَ الصِّدْقِ.

65. There is no report better than the truth.

65. لَا مُخْبَرَ أَفْضَلَ مِنَ الصِّدْقِ.

66. There is no way that is more rescuing than the truth.

66. لَا سَبِيلَ أَنْجَى مِنَ الصِّدْقِ.

67. He who argues with [the support of] truth is not defeated.

67. لَا يُغْلَبُ مَنْ يَحْتَجُّ بِالصِّدْقِ.

68. Truth is the best narration.

68. الصِّدْقُ أَفْضَلُ رِوَايَةٍ.

69. The truth saves you, even if you fear it.

69. الصِّدْقُ يُنْجِيكَ وَإِنْ خِفْتَهُ.

70. The least of things [required for salvation] is truthfulness and trustworthiness.

70. أَقَلُّ شَيْءٍ الصِّدْقُ وَالْأَمَانَةُ.

1. Or in another reading: Do not believe the one who responds to your truth by his denial.

الصَّادِقُ-The Truthful

1. Verily the truthful one is honoured and dignified, and indeed the liar is abased and humiliated.

1- إِنَّ الصَّادِقَ لَمْكْرَمٌ جَلِيلٌ، وَإِنَّ الْكَاذِبَ لَمْهَانٌ ذَلِيلٌ.

2. The truthful one is honoured and dignified.

2- الصَّادِقُ مُكْرَمٌ جَلِيلٌ.

3. The truthful one is on the highest rank of salvation and honour.

3. أَلصَّادِقُ عَلَى شَرَفٍ مَنجَاةٍ وَكَرَامَةٍ.

4. Many a truthful one who informs you about [a matter of] this world may be deemed a liar by you.

4. رُبَّ صَادِقٍ مِّنْ خَبَرِ الدُّنْيَا عِنْدَكَ مُكَذِّبٌ.

5. Be truthful and you will become loyal.

5. كُنْ صَادِقًا تَكُنْ وَفِيًّا.

6. One who is truthful improves his religiousness.

6. مَنْ صَدَقَ أَصْلَحَ دِيَانَتُهُ.

7. One who is always truthful will not be deprived of honour.

7. مَنْ كَانَ صَدُوقًا لَمْ يَعْزِمِ الْكَرَامَةَ.

8. One whose language is truthful, his proof becomes strong.

8. مَنْ صَدَقَتْ لَهْجَتُهُ قَوِيَتْ حُجَّتُهُ.

9. One whose language is truthful, his proof is correct.

9. مَنْ صَدَقَتْ لَهْجَتُهُ صَحَّتْ حُجَّتُهُ.

10. One who is truthful is saved.

10- مَنْ صَدَقَ نَجَا.

11. The truthful one achieves with his honesty what the liar cannot achieve with his deception.

11- يَبْلُغُ الصَّادِقُ بِصِدْقِهِ مَا لَا يَبْلُغُهُ الْكَاذِبُ بِأَحْتِيَالِهِ.

12. The truthful one earns three things with his honesty: the virtue of being considered reliable, becoming beloved and being revered.

12- يَكْتَسِبُ الصَّادِقُ بِصِدْقِهِ ثَلَاثًا: حُسْنَ الثِّقَةِ بِهِ، وَالْمَحَبَّةَ لَهُ، وَالْمَهَابَةَ عَنْهُ.

تصاريف الأحوال-Change of Circumstances

1. It is during the change of circumstances that the [real] gems among the people are known.

1- فِي تَصَارِيفِ الْأَحْوَالِ تُعْرَفُ جَوَاهِرُ الرِّجَالِ.

الصَّالِبُ-The Rigid

1. The rigid [and difficult person or issue] may become soft.

1- قَدْ يَلِينُ الصَّالِبُ.

صَلَاحُ الْمُؤْمِنِينَ-Welfare of the Believers

1. Devote yourself to [working for] the welfare of the believers and pious ones.

1- ثَابِرُوا عَلَى صِلَاحِ الْمُؤْمِنِينَ وَالْمُتَّقِينَ.

2. How far is probity from the people of evil and impudence!

2- مَا أَبْعَدَ الصَّلَاحَ مِنْ ذِي الشَّرِّ الْوَقَاحِ.

Being Dutiful with Allah-الصلاح مع الله

1. One who is dutiful with Allah, the Glorified, does not spoil [his relationship] with anyone.

1- مَنْ صَلَّحَ مَعَ اللَّهِ سُبْحَانَهُ لَمْ يَفْسُدْ مَعَ أَحَدٍ.

Reforming the People-إصلاح الناس

1. If your zeal for reforming the people becomes heightened, then begin with yourself; for indeed your pursuit for the righteousness of others while you are [yourself] corrupt, is the greatest flaw.

1- إِنْ سَمَتُ هِمَّتُكَ لِإِصْلَاحِ النَّاسِ، فَأَبْدَأْ بِنَفْسِكَ فَإِنَّ تَعَاطِيكَ صِلَاحَ غَيْرِكَ وَأَنْتَ فَاسِدٌ أَكْبَرُ الْعَيْبِ.

2. I am amazed at the one who sets out to reform the people while his own soul is more severely corrupted yet he does not reform it and pursues the reformation of others.

2- عَجِبْتُ لِمَنْ يَتَّصِدِّي لِإِصْلَاحِ النَّاسِ، وَنَفْسُهُ أَشَدُّ شَيْءٍ فَسَاداً فَلَا يُصْلِحُهَا وَيَتَّعَاطَى إِصْلَاحَ غَيْرِهِ.

3. How can one who does not reform himself reform others?!

3. كَيْفَ يَصْلِحُ غَيْرَهُ مَنْ لَا يُصْلِحُ نَفْسَهُ؟!

4. Rectify when you have corrupted and complete [your good act] when you have done good.

4. أَصْلِحْ إِذَا أَنْتَ أَفْسَدْتَ، وَأَتِمِّمْ إِذَا أَنْتَ أَحْسَنْتَ.

المُصَلِّفُ - Vainglory

1. he worst disease is vainglory.

1- أَدْوَى الدَّاءِ المَصَلِّفُ.

2. Many a [show of ostentation and] vainglory brings about loss.

2- رَبِّ صَلْفٍ أَوْرَثَ تَلْفًا.

الصَّلَاةُ وَالْقَائِمُ - Prayer and one who stands for Prayer

1. Prayer is the better of the two means of [attaining] nearness [to Allah].

1- الصَّلَاةُ أَفْضَلُ القُرْبَتَيْنِ.

2. Prayer is a fortress [that protects] from the influences of Satan.

2- الصَّلَاةُ حِمْنٌ مِنْ سَطَوَاتِ الشَّيْطَانِ.

3. Prayer is the fortress of the all-Merciful and the instrument for expelling Satan.

3. الصَّلَاةُ حِصْنُ الرَّحْمَنِ، وَمِدْحَرَةُ الشَّيْطَانِ.

4. Prayer causes [divine] mercy to descend.

4. الصَّلَاةُ تَسْتَنْزِلُ الرَّحْمَةَ.

5. When one of you stands to perform prayer, then let him pray the prayer of one who is bidding farewell (i.e. he should assume that it is the last prayer he will perform in his lifetime).

5. إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلْيُصَلِّ صَلَاةَ مُودِّعٍ.

6. And prayer [was prescribed] as a purification from arrogance.

6. وَالصَّلَاةُ تَنْزِيهَاً عَنِ الْكِبْرِ.

7. How many of those who stand [to perform prayer] have nothing in their prayer but [physical] effort.

7. كَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا الْعَنَاءُ.

8. If the one who offers prayer knew how much divine mercy is descending upon him, he would surely not raise his head from prostration.

8. لَوْ يَعْلَمُ الْمُصَلِّي مَا يَغْشَاهُ مِنَ الرَّحْمَةِ لَمَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ.

9. I am not worried by a wrongdoing in which I am given time so that I can offer two units of prayer [and seek forgiveness].

9. مَا أَهَمَّنِي ذَنْبٌ أُمَهَلْتُ فِيهِ حَتَّى أُصَلِّيَ رَكَعَتَيْنِ.

الصَّمْتُ-Silence

1. Silence covers you with dignity and suffices as your provision for seeking pardon.

1- الصَّمْتُ يُكْسِيكَ الْوَقَارَ، وَيَكْفِيكَ مَوْنَةَ الْإِعْتِذَارِ.

2. Be silent and you will remain safe.

2- أُصْمِتُ تَسْلَمَ.

3. Espouse silence and your thoughts will remain hidden (or will become illuminated).

3- اِلْزَمِ الصَّمْتَ، يَسْتُرُ (يَسْتَنِرُ) فِكْرُكَ

4. Remain silent in your lifetime and your affair will become lofty.

4- أُصْمِتُ دَهْرَكَ يَجِلُّ أَمْرُكَ.

5. Espouse silence, for the least of its benefits is safety.

5- اِلْزَمِ الصَّمْتَ، فَأَدْنِي نَفْعِهِ السَّلَامَةُ.

6. Espouse silence and you will be accompanied by safety and security; espouse contentment and you will be accompanied by prosperity and honour.

6- اِلْزَمِ الصَّمْتَ، يَلْزِمُكَ النَّجَاةُ وَالسَّلَامَةُ، وَالزَّمِ الرِّضَا يَلْزِمُكَ الْغِنَاءُ وَالْكَرَامَةُ.

7. Espouse silence and be patient with contentment for the little provision [that you have], [and as a result] you will become great (or your will overcome) in your world and will become great in your Hereafter.

7. إِيْزَمِ السُّكُوتَ، وَاصْبِرْ عَلَى الْقِنَاعَةِ بِأَيْسَرِ الْقُوْتِ تَعَزَّ (تَغَنَّ) فِي دُنْيَاكَ وَتَعَزَّ فِي أُخْرِيكَ.

8. The best silence is that which prevents [one] from error.

8. أَحْسَنُ الصَّمْتِ مَا كَانَ عَنِ الزَّلْلِ.

9. Remaining silent when speech is inappropriate is more praiseworthy than eloquence.

9. أَحْمَدُ مِنَ الْبَلَاغَةِ الصَّمْتُ حِينَ لَا يَنْبَغِي الْكَلَامُ.

10. Silence is dignity and idle talk is disgrace.

10. الصَّمْتُ وَقَارٌ، الْهَذْرُ عَارٌ.

11. Silence is a means of deliverance.

11. الصَّمْتُ مَنْجَاةٌ.

12. Silence is the garden of contemplation.

12. الصَّمْتُ رَوْضَةُ الْفِكْرِ.

13. Silence is the sign of forbearance [and judiciousness].

13. الصَّمْتُ آيَةُ الْحِلْمِ.

14. Silence is dignity and safety.

14 - الصَّمْتُ وَقَارٌ وَسَلَامَةٌ.

15. Silence without contemplation is dumbness.

15- الصَّمْتُ بِغَيْرِ تَفَكُّرٍ خَرَسٌ.

16. Silence is the sign of nobility and the fruit of intelligence.

16- الصَّمْتُ آيَةُ النُّبْلِ وَثَمَرَةُ الْعَقْلِ.

17. Silence is the adornment of knowledge and the symbol of forbearance [and judiciousness].

17- الصَّمْتُ زِينُ الْعِلْمِ، وَعُنْوَانُ الْحِلْمِ.

18. If there is eloquence in speech, then in silence there is safety from blunder.

18- إِنْ كَانَ فِي الْكَلَامِ الْبَلَاغَةُ فَفِي الصَّمْتِ السَّلَامَةُ مِنَ الْعِثَارِ.

19. Only the one who is capable of giving a reply [but does not do so] can be called 'silent'; otherwise 'inarticulate' is more appropriate a description.

19- إِنَّمَا يَسْتَحِقُّ إِسْمَ الصَّمْتِ الْمُضْطَلَعُ بِالْإِجَابَةِ، وَإِلَّا فَالْعَيُّ بِهِ أَوْلَى.

20. When you speak a word, it controls you but when you withhold it, you control it.

20- إِذَا تَكَلَّمْتَ بِالْكَلِمَةِ مَلَكَتْكَ، وَإِذَا أَمْسَكْتَهَا مَلَكَتَهَا.

21. Through silence, reverence increases.

21. بِالصَّمْتِ يَكْتُرُ الْوَقَارُ.

22. Sometimes silence is more eloquent than speech.

22. رَبَّ سَكُوتٍ أَبْلَغُ مِنْ كَلَامٍ.

23. The cause of safety is silence.

23. سَبَبُ السَّلَامَةِ الصَّمْتُ.

24. Silence that results in your safety is better than speech that results in your reproach.

24. صَمْتُ يُعْقِبُكَ السَّلَامَةَ خَيْرٌ مِنْ نُطْقٍ يُعْقِبُكَ الْمَلَامَةَ.

25. Silence that covers you with honour is better than speech that earns you regret.

25. صَمْتُ يُكْسُوكَ الْكِرَامَةَ خَيْرٌ مِنْ قَوْلٍ يُكْسِبُكَ النَّدَامَةَ.

26. Silence that earns you reverence is better than words that drape you with disgrace.

26. صَمْتُ يُكْسِبُكَ الْوَقَارَ خَيْرٌ مِنْ كَلَامٍ يُكْسُوكَ الْعَارَ.

27. Silence, the result of which is praised, is better than speech whose consequence is dispraised.

27. صَمْتُ تُحْمَدُ عَاقِبَتُهُ خَيْرٌ مِنْ كَلَامٍ تَذُمُّ مَعْبَتُهُ.

28. Your remaining silent until you are requested to speak is better than your speaking until you are requested to become silent.

28. صَمْتُكَ حَتَّى تُسْتَنْطِقَ أَجْمَلُ مِنْ نُطْقِكَ حَتَّى تُسْكِتَ.

29. The silence of the ignorant person is his covering.

29. صَمْتُ الْجَاهِلِ سِتْرُهُ.

30. Blessed is the one who remains silent except from the remembrance of Allah.

30. طُوبَى لِمَنْ صَمَّتَ إِلَّا مِنْ ذِكْرِ اللَّهِ.

31. Cling to silence, for it keeps you safe and saves you from regret.

31. عَلَيْكَ بَلُزُومِ الصَّمْتِ فَإِنَّهُ يُلْزِمُكَ السَّلَامَةَ، وَيُؤْمِنُكَ النَّدَامَةَ.

32. The veil of wrongdoing is silence.

32. غِطَاءُ الْمَسَاوِي الصَّمْتُ.

33. Increased silence earns you reverence.

33. كَثْرَةُ الصَّمْتِ تُكْسِبُكَ الْوَقَارَ.

34. Be a person of much silence without being inarticulate, for indeed silence is the embellishment of the scholar and the cloak [that hides the ignorance] of the ignorant.

34. كُنْ صَمُوتًا مِنْ غَيْرِ عَيٍّ، فَإِنَّ الصَّمْتَ زِينَةُ الْعَالِمِ وَسِتْرُ الْجَاهِلِ.

35. One who maintains silence is safe from reproach.

35. مَنْ لَزِمَ الصَّمْتَ أَمِنَ الْمَلَامَةَ.

36. One who maintains silence is safe from aversion [and hatred of others].

36. مَنْ لَزِمَ الصَّمْتَ أَمِنَ الْمَقْتَ.

37. Whoever restrains himself from excessive speech, the people bear witness to his intelligence.

37. مَنْ أَمْسَكَ عَنْ فُضُولِ الْمَقَالِ شَهِدَتْ بِعَقْلِهِ الرَّجَالُ.

38. One who remains silent is safe.

38. مَنْ صَمَّتَ سَلِمَ.

39. How good a companion of forbearance silence is!

39. نِعْمَ قَرِينُ الْحِلْمِ الصَّمْتُ.

40. There is no forbearance like silence.

40. لَا حِلْمَ كَالصَّمْتِ.

41. There is no worship like silence.

41. لَا عِبَادَةَ كَالصَّمْتِ.

42. There is no reverence like silence.

42. لا وَقَارَ كَالصَّمْتِ.

43. There is no guardian that is more protective than silence.

43. لا حَافِظَ أَحْفَظُ مِنَ الصَّمْتِ.

44. There is no treasurer [and protector of secrets] better than silence.

44. لا خَازِنَ أَفْضَلُ مِنَ الصَّمْتِ.

45. There is no benefit in remaining silent from wisdom just as there is no good in speaking falsehood.

45. لا خَيْرَ فِي الصَّمْتِ عَنِ الْحِكْمَةِ، كَمَا أَنَّهُ لا خَيْرَ فِي الْقَوْلِ بِالْبَاطِلِ.

46. There is no good in remaining silent from the truth just as there is no benefit in speech with ignorance.

46. لا خَيْرَ فِي السُّكُوتِ عَنِ الْحَقِّ، كَمَا أَنَّهُ لا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ.

47. One who remains safe by being silent is like the one who derives benefit by speaking.

47. مَنْ سَكَتَ فَسَلِمَ، كَمَنْ تَكَلَّمَ فَغَنِمَ.

المصائب- Hardships

1. The severest of hardships is [having] evil offspring.

1. أَشَدُّ الْمَصَائِبِ سُوءُ الْخَلْفِ.

2. Hardships are the key to reward.

2. الْمَصَائِبُ مِفْتَاحُ الْأَجْرِ.

3. Reward with Allah, the Glorified, is to the extent of the hardship undergone.

3. الثَّوَابُ عِنْدَ اللَّهِ سُبْحَانَهُ وَتَعَالَى عَلَى قَدْرِ الْمَصَابِ.

4. The hardship of [lacking] patience is the greatest of hardships.

4. الْمُصِيبَةُ بِالصَّبْرِ أَعْظَمُ الْمَصَائِبِ.

5. Hardships are divided equally among the creatures.

5. الْمَصَائِبُ بِالسَّوِيَّةِ مَقْسُومَةٌ بَيْنَ الْبَرِيَّةِ.

6. Hardship in religion is the greatest of hardships.

6. الْمُصِيبَةُ بِالْدِّينِ أَعْظَمُ الْمَصَائِبِ.

7. The reward for [bearing] hardship is greater than the extent of the hardship [itself].

7. الثَّوَابُ عَلَى الْمُصِيبَةِ أَعْظَمُ مِنْ قَدْرِ الْمُصِيبَةِ.

8. Indeed you are the target of calamities and the object of sicknesses.

8. إِنَّكُمْ هَدَفُ النَّوَائِبِ، وَدَرِيَّةُ الْأَسْقَامِ.

9. At times, tribulation may abase [a person].

9- قَدْ تُذِلُّ الرِّزِيَّةُ.

10. When you see that Allah, the Glorified, is continuously testing you [with hardships], then [know that] He has woken you [from your slumber of negligence].

10- إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ الْبَلَاءَ فَقَدْ أُيقِظَكَ.

11. When hardships distance themselves, solace draws near.

11- إِذَا تَبَاعَدَتِ الْمُصِيبَةُ، قَرِبَتِ السَّلْوَةُ.

12. When you see your Lord continually testing you [with hardships] then be grateful to Him.

12- إِذَا رَأَيْتَ رَبَّكَ يُوَالِي عَلَيْكَ الْبَلَاءَ فَاشْكُرْهُ.

13. When you fear the difficulty of an affair then be firm against it, it will yield to you; and deceive time about its calamities, it will become easy for you.

13- إِذَا خِفْتَ صُعُوبَةَ أَمْرٍ فَاصْعُبْ لَهُ يُذِلُّ لَكَ، وَخَادِعِ الزَّمَانَ عَنْ أَحْدَاثِهِ تَهْنُ عَلَيْكَ.

14. When tribulations come to you then sit and accept them, for indeed your standing up and confronting them will only aggravate them.

14- إِذَا أَتَتْكَ الْمِحْنُ فَاقْعُدْ لَهَا فَإِنَّ قِيَامَكَ فِيهَا زِيَادَةٌ لَهَا.

15. When adversity takes you by surprise, then seek refuge in patience and in seeking assistance [from

Allah].

15- إِذَا فَاجَاكَ الْبَلَاءُ فَتَحَمَّصَنَّ بِالصَّبْرِ وَالْإِسْتِظْهَارِ.

16. Through discomforts, Paradise is attained.

16- بِالْمَكَارِهِ تُنَالُ الْجَنَّةُ.

17. Through calamities, happiness is spoiled.

17- بِالْفَجَائِعِ يَتَنَغَّصُ السُّرُورُ.

18. The harm that one faces in calamity is to the extent of [the loftiness of] one's rank.

18- بِقَدْرِ عُلُوِّ الرَّفْعَةِ تَكُونُ نِكَايَةُ الْوَقْعَةِ.

19. It is with great difficulty that lofty ranks and perpetual bliss are attained.

19- بِالتَّعَبِ الشَّدِيدِ تُدْرِكُ الدَّرَجَاتُ الرَّفِيعَةُ وَالرَّاحَةُ الدَّائِمَةُ.

20. The trial of a man is proportionate to his faith and religion.

20- بَلَاءُ الرَّجُلِ عَلَى قَدْرِ إِيمَانِهِ وَدِينِهِ.

21. The tribulation of a man is in his submission to avarice and [false] and hope.

21- بَلَاءُ الرَّجُلِ فِي طَاعَةِ الطَّمَعِ وَالْأَمَلِ.

22. Reward descends in proportion to the hardship [that one bears].

22- تَنْزِلُ الْمُتَوَبُّةُ عَلَى قَدْرِ الْمُصِيبَةِ.

23. Three things are from the greatest tribulations: a very large family, an overwhelming loan and unrelenting sickness.

23- ثَلَاثٌ مِنْ أَعْظَمِ الْبَلَاءِ: كَثْرَةُ الْعَائِلَةِ، وَغَلَبَةُ الدَّيْنِ، وَدَوَامُ الْمَرَضِ.

24. The reward for hardship is proportionate to the patience exhibited in it.

24- ثَوَابُ الْمُصِيبَةِ عَلَى قَدْرِ الصَّبْرِ عَلَيْهَا.

25. Continual strife is from the greatest tribulations.

25- دَوَامُ الْفِتَنِ مِنْ أَعْظَمِ الْمِحَنِ.

26. Sometimes you may be the cause of your own misfortune.

26- رُبَّمَا دُهَيْتَ مِنْ نَفْسِكَ.

27. To the extent of the hardship, there is reward.

27- عَلَى قَدْرِ الْمُصِيبَةِ تَكُونُ الْمُتَوَبُّةُ.

28. Every time the value of a thing that is competed becomes great, the difficulty of losing it increases.

28- كُلَّمَا عَظُمَ قَدْرُ الشَّيْءِ الْمُنَافَسِ عَلَيْهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ.

29. One who does not prepare himself to confront hardships [with patience and supplication], the hardships befall him [while he is unprepared for them].

29- مَنْ لَمْ يَتَعَرَّضْ لِلنَّوَائِبِ تَعَرَّضَتْ لَهُ النَّوَائِبُ.

30. One who starts complaining about the hardship that has befallen him is actually only complaining against his Lord.

30- مَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ.

31. One who turns his attention away from this world, hardships become easy for him [to bear].

31- مَنْ لَهِيَ عَنِ الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصَائِبُ.

32. One who hits his hand on his thigh in times of hardship has nullified his reward.

32- مَنْ ضَرَبَ يَدَهُ عَلَى فَخْذِهِ عِنْدَ مُصِيبَةٍ فَقَدْ أَحْبَطَ أَجْرَهُ..

33. One who exaggerates small hardships, Allah tries him with great ones.

33- مَنْ عَظَّمَ صِغَارَ الْمَصَائِبِ ابْتَلَاهُ اللَّهُ بِكِبَارِهَا.

34. One who faces successive calamities acquires the merit of patience through them.

34- مَنْ تَوَالَتْ عَلَيْهِ نَكِبَاتُ الزَّمَانِ أَكْسَبَتْهُ فَضِيلَةَ الصَّبْرِ.

35. One of the greatest hardships for the virtuous is having to socialize with the wicked.

35. مِنْ أَعْظَمِ مَصَائِبِ الْأَخْيَارِ حَاجَتُهُمْ إِلَى مُدَارَاةِ الْأَشْرَارِ.

36. How great is the hardship in this world when accompanied by the severe indigence of tomorrow (i.e. the Hereafter)!

36. مَا أَعْظَمَ الْمُصِيبَةَ فِي الدُّنْيَا مَعَ عِظَمِ الْفَاقَةِ غَدًا.

37. A hardship that befalls others and has reward for you is better than the hardship that befalls you while its reward and recompense is for others.

37. مُصِيبَةٌ فِي غَيْرِكَ لَكَ أَجْرُهَا خَيْرٌ مِنْ مُصِيبَةٍ بِكَ لِغَيْرِكَ ثَوَابُهَا وَأَجْرُهَا.

38. A hardship from which good is expected is better than a blessing for which gratitude is not expressed.

38. مُصِيبَةٌ يُرْجَى خَيْرُهَا خَيْرٌ مِنْ نِعْمَةٍ لَا يُؤَدَّى شُكْرُهَا.

39. Be happy with tribulation and pleased with affliction [as you will gain great reward for it].

39. كُنْ بِالْبَلَاءِ مَحْبُورًا، وَبِالْمَكَارِهِ مَسْرُورًا.

40. The worst of adversities are those in which there is no reckoning [and recompense].

40. أَكْرَهُ الْمَكَارِهِ فِيمَا لَا يُحْتَسَبُ.

41. Verily great reward accompanies great trials; so when Allah, the Glorified, loves a community, He tries them.

41. إِنَّ عَظِيمَ الْأَجْرِ مُقَارِنٌ عَظِيمِ الْبَلَاءِ، فَإِذَا أَحَبَّ اللَّهُ سُبْحَانَهُ قَوْمًا ابْتَلَاهُمْ.

42. The one who exposes himself to affliction puts himself in danger.

42. الْمُتَعَرِّضُ لِلْبَلَاءِ مُخَاطِرٌ.

43. Tribulation follows behind ease [and comfort].

43. أَلْبَلَاءُ رَدِيفُ الرَّخَاءِ.

44. Many a person is shown sympathy for an affliction that is [actually] his cure.

44. رَبٌّ مَرْحُومٌ مِنْ بَلَاءٍ هُوَ دَوَائِيهِ.

45. Many a person who is afflicted is made stronger by his affliction.

45. رَبٌّ مُبْتَلِيٌّ مَصْنُوعٌ لَهُ (إِلَيْهِ) بِالْبَلْوَى.

46. The distress of tribulation [one faces] is proportionate to the blessings [one receives].

46. عَلَى قَدْرِ النَّعْمَاءِ يَكُونُ مَضَضُ الْبَلَاءِ.

47. Tribulation may come suddenly.

47. قَدْ تُفَاجِي الْبَلِيَّةُ.

48. Every tribulation other than the fire [of hell] is [a means to] wellbeing.

48. كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

49. For every heart there is anguish.

49. لِكُلِّ كَبِدٍ حَرَقَةٌ.

50. When you are tested, be patient.

50. إِذَا أُبْتُلِيتَ فَاصْبِرْ.

51. How many a person is tested with blessings!

51. كَمْ مِنْ مُبْتَلَىٍّ بِالنَّعْمَاءِ.

52. How many a person is blessed through tribulation!

52. كَمْ مِنْ مُنْعَمٍ عَلَيْهِ بِالْبَلَاءِ.

53. Do not consider yourself secure from tribulation in your times of safety and comfort.

53. لَا تَأْمَنْ مِنَ الْبَلَاءِ فِي أَمْنِكَ وَرَخَائِكَ.

The one who hits the mark and the one who errs-المصيب والمخطئ

1. The one who hits the mark, achieves and the one who errs, loses.

1. الْمُصِيبُ وَاجِدٌ، الْمُخْطِئُ فَاقِدٌ.

2. Being right is [a means of] safety, erring is [a cause of] reproach and haste is [a reason for] regret.

2. الإِصَابَةُ سَلَامَةٌ، الْخَطَاءُ مَلَامَةٌ، الْعَجَلُ نَدَامَةٌ.

3. To everyone who shoots hits the mark.

3. مَا كُلُّ رَامٍ يُصِيبُ.

الصَّوَابُ-Correctness

1. Correctness is [performing] the most appropriate action.

1. الصَّوَابُ أَسَدُ الْفِعْلِ.

2. Correctness is one of the branches of deliberation.

2. الصَّوَابُ مِنْ فُرُوعِ الرَّوِيَّةِ.

3. Increased correctness points to abundant intelligence.

3. كَثْرَةُ الصَّوَابِ تُنْبِئُ عَنْ وَفُورِ الْعَقْلِ.

4. One who strives for correctness becomes successful.

4. مَنْ تَوَخَّى الصَّوَابَ أَنْجَحَ.

5. When the answer is overcomplicated, correctness is negated.

5. إِذَا أزدَحَمَ الْجَوَابُ نَفِيَ الصَّوَابُ.

الصورة-Countenance

1. good countenance is the beginning of felicity.

1- حُسْنُ الصُّورَةِ أَوَّلُ السَّعَادَةِ.

2. A good countenance is an apparent beauty.

2- حُسْنُ الصُّورَةِ الْجَمَالُ الظَّاهِرُ.

3. A beautiful countenance is the first of the two felicities.

3- الصُّورَةُ الْجَمِيلَةُ أَوَّلُ السَّعَادَتَيْنِ.

الصيام-Fasting

1. Fasting is one of the two means to good health.

1- الصِّيَامُ أَحَدُ الصِّحَّتَيْنِ.

2. Fasting on the 'luminous days' (i.e. on the 13th, 14th and 15th) of every [lunar] month raises the stations and magnifies the rewards.

2- صِيَامُ الْأَيَّامِ الْبَيضِ مِنْ كُلِّ شَهْرٍ تَرْفَعُ الدَّرَجَاتِ وتُعْظِمُ الْمُثُوبَاتِ.

3. Fasting of the heart from thinking about sins is better than fasting of the stomach from food.

3- صِيَامُ الْقَلْبِ عَنِ الْفِكْرِ فِي الْآثَامِ أَفْضَلُ مِنْ صِيَامِ الْبَطْنِ عَنِ الطَّعَامِ.

4. Fasting of the soul from the pleasures of this world is the most beneficial fasting.

4. صَوْمُ النَّفْسِ عَنِ لَذَاتِ الدُّنْيَا أَنْفَعُ الصِّيَامِ.

5. Fasting of the body means restraining oneself from food willfully and by choice, out of fear of punishment and out of desire for reward and recompense.

5. صَوْمُ الْجَسَدِ الْإِمْسَاكُ عَنِ الْأَغْذِيَةِ بِإِرَادَةٍ وَاخْتِيَارٍ خَوْفًا مِنَ الْعِقَابِ وَرَغْبَةً فِي الثَّوَابِ وَالْأَجْرِ.

6. Fasting of the soul means restraining the five senses from all the sins and emptying the heart of all the motives of evil.

6. صَوْمُ النَّفْسِ إِمْسَاكُ الْحَوَاسِّ الْخَمْسِ عَنِ سَائِرِ الْمَآثِمِ، وَخُلُوعُ الْقَلْبِ عَنِ جَمِيعِ أَسْبَابِ الشَّرِّ.

7. Fasting of the heart is better than fasting of the tongue, and fasting of the tongue is better than fasting of the stomach.

7. صَوْمُ الْقَلْبِ خَيْرٌ مِنْ صِيَامِ اللِّسَانِ، وَصِيَامُ اللِّسَانِ خَيْرٌ مِنْ صِيَامِ الْبَطْنِ.

8. And fasting [has been prescribed] as a test of the sincerity of the people.

8. وَالصِّيَامَ إِبْتِلَاءً لِإِخْلَاصِ الْخَلْقِ.

9. How many of those who are fasting gain nothing from their fast but thirst!

9. كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمَاءُ.

ضرب الأمثال وصرف الأقوال- Giving Examples and using metaphors

1. In order to derive lessons, examples are given.

1- لِلْإِعْتِبَارِ تُضْرَبُ الْأَمْثَالُ.

2. For people who take lesson, examples are given.

2- لِأَهْلِ الْإِعْتِبَارِ تُضْرَبُ الْأَمْثَالُ.

3. For people of understanding speech becomes figurative.

3- لِأَهْلِ الْفَهْمِ تُصَرَّفُ الْأَقْوَالُ.

4. Metaphors are given for the people of intellect and insight.

4- ضُرُوبُ الْأَمْثَالِ تُضْرَبُ لِأَوْلَى النَّهْيِ وَالْأَلْبَابِ.

الضحك- Laughter

1. The best [form of] laughter is a smile.

1- خَيْرُ الضَّحِكِ التَّبَسُّمُ.

2. The excessive laughter of a man corrupts his dignity.

2- كَثْرَةُ ضِحْكِ الرَّجُلِ تُفْسِدُ وَقَارَهُ.

3. Excessive laughter alienates the companion and disgraces the leader.

3. كَثْرَةُ الضَّحِكِ تُوحِشُ الْجَلِيسَ وَتَشِينُ الرَّئِيسَ.

4. One whose laughter increases, his reverence decreases.

4. مَنْ كَثُرَ ضِحْكُهُ قَلَّتْ هَيْبَتُهُ.

5. One whose laughter increases, his heart dies.

5. مَنْ كَثُرَ ضِحْكُهُ مَاتَ قَلْبُهُ.

6. One whose laughs excessively is regarded as being low.

6. مَنْ كَثُرَ ضِحْكُهُ أُسْتُرِذِلَ.

7. Do not show your teeth [in laughter] while you have done such shameful deeds.

7. لَا تُبْدِعَنَّ وَاضِحَةً، وَقَدْ فَعَلْتَ الْأُمُورَ الْفَاضِحَةَ.

8. Never laugh too much such that your reverence is lost; and do not joke [too much] thereby [resulting in your] being taken lightly.

8. لَا تُكْثِرَنَّ الضَّحِكَ، فَتَذْهَبَ هَيْبَتُكَ، وَلَا الْمُزَاحَ فَيُسْتَخَفَّ بِكَ.

الضرُّ-Suffering

1. Sometimes suffering may last [for long].

1- قَدْ يَدُومُ الضَّرُّ.

2. One who discloses his suffering to the people torments himself.

2- مَنْ كَشَفَ ضُرَّهُ لِلنَّاسِ عَذَّبَ نَفْسَهُ.

الضَّرُورَاتُ - Necessities

1. The necessities of [dire] conditions lower the necks of men. 1

1- ضَرُورَاتُ الْأَحْوَالِ تُذِلُّ رِقَابَ الرِّجَالِ.

2. The necessities of [dire] conditions take one towards embarking on terrible deeds.

2- ضَرُورَاتُ الْأَحْوَالِ تَحْمِلُ عَلَى رُكُوبِ الْأَهْوَالِ.

3. The plight of poverty impels one towards a despicable affair.

3- ضَرُورَةُ الْفَقْرِ تَبْعَثُ عَلَى فَظِيحِ الْأَمْرِ.

1. Meaning it causes them to get humiliated.

الضَّعِيفُ وَالضَّعْفُ - Weakness

1. When you become weak, then be weak in the disobedience of Allah.

1- إِذَا ضَعُفْتَ فَاضْعُفْ عَنِ مَعَاصِي اللَّهِ.

2. Be from among those who are neither overcome by violence nor affected by weakness.

2- كُنْ مِمَّنْ لَا يَفْرُطُ بِهِ عُنْفٌ، وَلَا يَقْعُدُ بِهِ ضَعْفٌ.

الضلال والضلالة والغواية-Error and deviation

1. The most destructive thing is persistent deviation.

1- أَهْلَكَ شَيْءٌ إِسْتِدَامَةُ الضَّلَالِ.

2. How many a deviation has been embellished by a verse from the Book of Allah just as a bronze dirham is embellished by a coat of silver.

2- كَمْ مِنْ ضَلَالَةٍ زُخْرِفَتْ بِآيَةٍ مِنْ كِتَابِ اللَّهِ كَمَا يُزَخْرَفُ الدِّرْهَمُ النُّحَاسُ بِالْفِضَّةِ الْمُموَّهَةِ.

3. It is enough of an error for a person to command others to do what he does not do [himself] and forbids them from that which he does not refrain from.

3- كَفَى بِالْمَرْءِ غَوَايَةً أَنْ يَأْمُرَ النَّاسَ بِمَا لَا يَأْتُمِرُ بِهِ وَيَنْهَاهُمْ عَمَّا لَا يَنْتَهِي عَنْهُ.

4. For every deviation there is a cause.

4 - لِكُلِّ ضَلَالَةٍ عِلَّةٌ.

5. What is there after truth except error?

5- مَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ.

Inner Consciences-الضمائر

1. Healthy consciences are more truthful witnesses than eloquent tongues.

1- الضمائر الصّاحُّ أصدقُ شهادةً من الألسنِ الفصاحِ.

2. The soundness of consciences is from the best provisions.

2- صحّةُ الضمائرِ من أفضلِ الذخائرِ.

3. When sincerity is achieved the consciences are illuminated.

3- عندَ تحقُّقِ الإخلاصِ تستنيرُ الضمائرُ.

Hospitality-الضيّف والضيافة

1. Honor your guest even if he is ignoble; and stand up from your sitting place for your father and your teacher, even if you are a ruler.

1- أكرمِ ضيفَكَ وإنْ كانَ حقيراً، وقُمْ عنْ مَجْلِسِكَ لِإبيكَ ومُعَلِّمِكَ وإنْ كُنْتَ أميراً.

2. Hospitality is the cornerstone of magnanimity.

2- الضيافةُ رأسُ المرؤةِ.

Agony-الضيق

1. For every agony there is a way out.

1- لِكُلِّ ضَيْقٍ مَخْرَجٌ.

2. No agony intensifies but that Allah brings its relief closer.

2- مَا اشْتَدَّ ضَيْقٌ إِلَّا قَرَّبَ اللَّهُ فَرَجَهُ.

الطَّرْبُ- Jubilation

1. Many a time jubilation turns into rage.

1- رَبَّ طَرَبٍ يَعُودُ بِالْحَرْبِ.

الطَّرِيقُ وَالطَّرِيقَةُ- The way and the course

1. Blessed is the one who embarks on the way of the honorable and sticks to the highway of illumination [and truth]; and [one who] is infatuated with the Hereafter and turns away from this world.

1- طُوبَى لِمَنْ رَكِبَ الطَّرِيقَةَ الْغَرَاءَ، وَلَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ وَتَوَلَّى بِالْآخِرَةِ،
وَأَعْرَضَ عَنِ الدُّنْيَا.

2. Indeed, the highway of truth has been made manifest for those who seek it.

2- قَدْ وَضَحَتْ مَحَجَّةُ الْحَقِّ لِطُلَّابِهَا.

3. They have indeed been given time to seek deliverance and have been guided to the clear course.

3- قَدْ أُمِّهُلُوا فِي طَلَبِ الْمَخْرَجِ، وَهُدُوا سَبِيلَ الْمَنْهَجِ.

4. One who deviates from the clear tracks ends up following the courses of destruction.

4. مَنْ عَدَلَ عَنْ وَاضِحِ الْمَسَالِكِ سَلَّكَ سُبُلَ الْمَهَالِكِ.

5. One who slips from the highway of the course falls into the perplexity of narrowness.

5. مَنْ زَلَّ عَنْ مَحَجَّةِ الطَّرِيقِ وَقَعَ فِي حَيْرَةِ الْمَضِيقِ.

6. One who deviates from the clear highway drowns in the depths of the sea.

6. مَنْ عَدَلَ عَنْ وَاضِحِ الْمَحَجَّةِ، غَرِقَ فِي الْوُجَّةِ.

7. Hold back from [traversing] a path when you fear its deviation.

7. أَمْسِكْ عَنْ طَرِيقٍ إِذَا خِفْتَ ضَلَالَتَهُ.

8. Adopt the way of steadfastness, for indeed it will earn you honour and save you from reproach.

8. عَلَيْكَ بِمَنْهَجِ الْإِسْتِقَامَةِ، فَإِنَّهُ يُكْسِبُكَ الْكَرَامَةَ، وَيَكْفِيكَ الْمَلَامَةَ.

9. Take to the highway of illumination [and truth] and follow it, otherwise Allah will replace you with others.

9. عَلَيْكُمْ بِالْمَحَجَّةِ الْبَيْضَاءِ فَاسْلُكُوهَا، وَإِلَّا اسْتَبَدَلَ اللَّهُ بِكُمْ غَيْرَكُمْ.

10. Whoever deviates from the truth, good becomes evil for him and evil becomes good, and he gets

intoxicated with the intoxication of misguidance.

10- مَنْ زَاغَ سَاءَتْ عِنْدَهُ الْحَسَنَةُ، وَحَسُنَتْ عِنْدَهُ السَّيِّئَةُ، وَسُكِرَ سُكْرَ الضَّلَالَةِ.

11. Do not permit your selves to take you into the paths of the oppressors.

11- لَا تُرَخِّصُوا لِأَنْفُسِكُمْ أَنْ تَذْهَبَ بِكُمْ فِي مَذَاهِبِ الظُّلْمَةِ.

الطَّعَامُ وَالْقُوَّةُ – Food and sustenance

1. Food is eaten and shared with three groups [in three situations]: alongside brothers with happiness, alongside the poor with selflessness and alongside the children of this world with magnanimity.

1- الطَّعَامُ يُؤْكَلُ عَلَى ثَلَاثَةِ أَضْرُبٍ: مَعَ الْإِخْوَانِ بِالسُّرُورِ، وَمَعَ الْفُقَرَاءِ بِالْإِيثَارِ، وَمَعَ أَبْنَاءِ الدُّنْيَا بِالْمُرُوءَةِ.

2. How bad a food the forbidden [food] is!

2- بِئْسَ الطَّعَامُ الْحَرَامُ.

3. How bad a sustenance consuming the wealth of orphans is!

3- بِئْسَ الْقُوَّةُ أَكُلُ مَالِ الْيَتَامِ.

4. Few are those who increase their consumption of food and don't fall ill [because of it].

4- قَلَّ مَنْ أَكْثَرَ مِنَ الطَّعَامِ فَلَمْ يَسْقَمْ.

5. Seldom does one increase his consumption of excess foods without getting afflicted by sicknesses.

5. قَلَّ مَنْ أَكْثَرَ مِنْ فُضُولِ الطَّعَامِ إِلَّا لَزِمَتْهُ الْأَسْقَامُ.

6. Eating less food is more honorable for the soul and makes good health last longer.

6. قَلَّةُ الْغِذَاءِ أَكْرَمُ لِلنَّفْسِ، وَأَدْوَمُ لِلصِّحَّةِ.

7. Eat citron before food and after it as the progeny of Muhammad (s) do this.

7. كُلُوا الْأُتْرُجَّ قَبْلَ الطَّعَامِ وَبَعْدَهُ فِ آلِ مُحَمَّدٍ يَفْعَلُونَ ذَلِكَ.

8. Whoever eats less, his aches [and ailments] are reduced.

8. مَنْ قَلَّ طَعَامُهُ قَلَّتْ آلامُهُ.

9. Whoever consumes less, [the burden of] his sustenance is lightened.

9. مَنْ قَلَّتْ طُعْمَتُهُ خَفَّتْ عَلَيْهِ مَوْنَتُهُ.

10. One who sows in himself the love of different types of food, reaps the fruit of a variety of maladies.

10. مَنْ غَرَسَ فِي نَفْسِهِ مَحَبَّةَ أَنْوَاعِ الطَّعَامِ اجْتَنَى ثَمَارَ فُنُونِ الْأَسْقَامِ.

11. Decrease your [consumption of] food and your ailments will reduce.

11. أَقْلِلْ طَعَاماً تُقَلِّلْ سَقَاماً.

Feeding Others-الإطعام

1. When you feed [someone] then satiate him.

1- إِذَا أَطْعَمْتَ فَاشْبِعْ.

2. That which you have eaten has gone, but what you have fed to others spreads [like a pleasant fragrance].

2- مَا أَكَلْتَهُ رَاحَ، وَمَا أَطْعَمْتَهُ فَاحَ.

Criticism-الطعن

1. Beware of being critical of the people while going easy on yourself, thereby rendering your sin grave and being deprived of reward.

1- إِيَّاكَ أَنْ تَكُونَ عَلَى النَّاسِ طَاعِنًا، وَلِنَفْسِكَ مُدَاهِنًا، فَتَعْظُمَ عَلَيْكَ الْحَوِيَّةُ،
وَتُحْرَمَ الْمَثُوبَةُ.

Obedience and compliance-الإطاعة والانقياد والمطيع

1. obey [Allah] and you will benefit.

1- أَطِعْ تُغْنَمْ.

2. Obey [Allah] and you will gain.

2- أَطِعْ تُرَبِّحْ.

3. Obey Allah in all you affairs, for indeed obedience to Allah is superior to everything; and espouse piety.

3. أَطِعِ اللَّهَ فِي جُمَلِ أُمُورِكَ، فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى كُلِّ شَيْءٍ، وَالزَّمِ الْوَرَعَ.

4. Obey Allah, the Glorified, in every situation, and do not empty your heart of His fear and His hope even for a split second, and always seek forgiveness [from Him].

4. أَطِعِ اللَّهَ سُبْحَانَهُ فِي كُلِّ حَالٍ، وَلَا تُخَلِّ قَلْبَكَ مِنْ خَوْفِهِ وَرَجَائِهِ طَرْفَةَ عَيْنٍ،
وَالزَّمِ الْإِسْتِغْفَارَ.

5. Obey the one who is above you and the one who is under you will obey you; rectify your inner self and Allah will rectify your outer state.

5. أَطِعْ مَنْ فَوْقَكَ، يُطِعْكَ مَنْ دُونَكَ، وَأَصْلِحْ سَرِيرَتَكَ يُصْلِحِ اللَّهُ عَلَانِيَتَكَ.

6. Obey Allah in accordance with what His Prophets have commanded you.

6. أَطِيعُوا اللَّهَ حَسَبَ مَا أَمَرَكُمْ بِهِ رَسُولُهُ.

7. Respond to the calls of the Prophets of Allah and submit yourselves to their commands and be obedient to them, [as a result] you will be included in their intercession.

7. اسْتَجِيبُوا لِلنَّبِيِّاءِ اللَّهِ، وَسَلِّمُوا لِأَمْرِهِمْ، وَاعْمَلُوا بِطَاعَتِهِمْ، تَدْخُلُوا فِي شَفَاعَتِهِمْ.

8. Beware of being missed by your Lord in His worship, or being seen by Him in His disobedience thereby making Him displeased with you.

8- إِيَّاكَ أَنْ يَفْقُدَكَ رَبُّكَ عِنْدَ طَاعَتِهِ، أَوْ يَرَاكَ عِنْدَ مَعْصِيَتِهِ فَيَمُقَّتَكَ.

9. Achievement of goodness is through maintaining obedience.

9- دَرَكُ الْخَيْرَاتِ بِلُزُومِ الطَّاعَاتِ.

10. Obedience and virtuous actions are the two profitable trades.

10- الطَّاعَةُ وَفِعْلُ الْبِرِّ هُمَا الْمَتَجَرُّ الرَّابِحُ.

11. The best [act of] obedience is turning away from [worldly] pleasures.

11- أَفْضَلُ الطَّاعَاتِ هَجْرُ اللَّذَاتِ.

12. The best [act of] obedience is renunciation of worldly pleasures.

12- أَفْضَلُ الطَّاعَاتِ الزُّهْدُ فِي الدُّنْيَا.

13. The one who is the most sincere well-wisher for himself is he who is most obedient to his Lord.

13- أَنْصَحَ النَّاسِ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ.

14. The best obedience is relinquishing the [worldly] pleasures.

14- أَفْضَلُ الطَّاعَاتِ الْعُزُوفُ عَنِ اللَّذَاتِ.

15. The most beloved of servants to Allah is the most obedient of them to Him.

15- أَحَبُّ الْعِبَادِ إِلَى اللَّهِ أَطْوَعُهُمْ لَهُ.

16. The most deserving of Allah's mercy among the people are those who are most steadfast in His obedience.

16- أَجْدَرُ النَّاسِ بِرَحْمَةِ اللَّهِ أَقْوَمُهُمْ بِالطَّاعَةِ.

17. The most deserving of obedience is one from whom you cannot find any escape and the one whom you cannot turn down.

17- أَحَقُّ مَنْ تُطِيعُهُ مَنْ لَا تَجِدُ مِنْهُ بَدَأً وَلَا تَسْتَطِيعُ لِأَمْرِهِ رَدًّا.

18. The most deserving of [obedience from] those whom you obey is the one who orders you to [maintain] piety and forbids you from [following] vain desires.

18- أَحَقُّ مَنْ أَطَعْتَهُ مَنْ أَمَرَكَ بِالتَّقَى، وَنَهَاكَ عَنِ الْهَوَى.

19. Verily the true friend of Muhammad, peace be upon him and his progeny, is one who obeys Allah even if his close relatives distance themselves from him [because of it].

19- إِنَّ وَلِيَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ أَطَاعَ اللَّهَ وَإِنْ بَعُدَتْ لُحْمَتُهُ.

20. Verily Allah, the Glorified, has made obedience an advantage for the sagacious when the incapable ones fall short.

20- إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةً الْأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجْزَةِ.

21. Obedience saves and disobedience destroys.

21. الطَّاعَةُ تُنْجِي، الْمَعْصِيَةُ تُرْذِي.

22. Obedience is compliance.

22. الطَّاعَةُ إِجَابَةٌ.

23. Obedience is the most protective of accoutrements.

23. الطَّاعَةُ أَحْرَزُ عِتَادٍ.

24. Obedience is the prize (or endeavor) of the sagacious.

24. الطَّاعَةُ غَنِيمَةٌ (هِمَّةٌ) الْأَكْيَاسِ.

25. Obedience [to Allah] is a profitable trade.

25. الطَّاعَةُ مَتَجَرٌ رَابِحٌ.

26. Obedience is the longest lasting prestige.

26. الطَّاعَةُ أْبْقَى عِزًّا.

27. Obedience is the prestige of the underprivileged.

27. الطَّاعَةُ عِزُّ الْمُعْسِرِ.

28. Obedience brings forth [divine] reward.

28. الطَّاعَةُ تَسْتَدِرُّ الْمُتُوبَةَ.

29. Obedience is a mark of respect to the Imamate.

29. الطَّاعَةُ تَعْظِيمُ الْإِمَامَةِ.

30. Obedience extinguishes the anger of the Lord.

30. الطَّاعَةُ تُطْفِئُ غَضَبَ الرَّبِّ.

31. He who adorns himself with obedience possesses honour.

31. أَخُو الْعِزِّ مَنْ تَحَلَّى بِالطَّاعَةِ.

32. Obedience to Allah is the strongest means [of attaining success in both worlds].

32. الطَّاعَةُ لِلَّهِ أَقْوَى سَبَبٍ.

33. Obedience is the most protective (or most reliable) safeguard.

33. الطَّاعَةُ أَوْقَى (أَوْفَى) حِرْزٍ.

34. Verily I do not urge you to any obedience but that I practice it before you, and I do not forbid you from any disobedience except that I desist from it before you.

34. إِنِّي لَا أَحْتُكُمُ عَلَى طَاعَةٍ إِلَّا وَأَسْبِقُكُمْ إِلَيْهَا وَلَا أَنْهَأُكُمْ عَنْ مَعْصِيَةٍ إِلَّا وَأَتْنَاهِي قَبْلَكُمْ عَنْهَا.

35. Verily if you obey Allah, He will save you and make your [final] abode good.

35- إِنَّكَ إِنْ أَطَعْتَ اللَّهَ نَجَّكَ وَأَصْلَحَ مَثْوَاكَ.

36. When acts of obedience diminish, wrongdoings increase.

36- إِذَا قَلَّتِ الطَّاعَاتُ كَثُرَتِ السَّيِّئَاتُ.

37. Through obedience one draws nearer [to Allah].

37- بِالطَّاعَةِ يَكُونُ الْإِقْبَالُ.

38. Through obedience there is success.

38- بِالطَّاعَةِ يَكُونُ الْفَوْزُ.

39. By obedience Paradise is brought closer for the pious.

39- بِالطَّاعَةِ تُزَلَّفُ الْجَنَّةُ لِلْمُتَّقِينَ.

40. By [their] virtuous obedience, the righteous ones are known.

40- بِحُسْنِ الطَّاعَةِ يُعْرَفُ الْأَخْيَارُ.

41. Seek intercession through the obedience of Allah and you will succeed.

41- تَوَسَّلْ بِطَاعَةِ اللَّهِ تُنْجِحْ.

42. Hold on to the obedience of Allah and He will bring you nearer [to Himself].

42. تَمَسِّكُ بِطَاعَةِ اللَّهِ يُزَلِّفُكَ.

43. The fruit of obedience is Paradise.

43. ثَمَرَةُ الطَّاعَةِ الْجَنَّةُ.

44. The reward of Allah is for those who obey Him and His punishment is for those who disobey Him.

44. ثَوَابُ اللَّهِ لِأَهْلِ طَاعَتِهِ، وَعِقَابُهُ لِأَهْلِ مَعْصِيَتِهِ.

45. Devote yourself assiduously to obedience and rush towards performing righteous deeds, keep away from evil acts and make haste towards good acts, and keep away from doing what is forbidden.

45. ثَابِرُوا عَلَى الطَّاعَاتِ، وَسَارِعُوا إِلَى فِعْلِ الْخَيْرَاتِ، وَتَجَنَّبُوا السَّيِّئَاتِ،
وَبَادِرُوا إِلَى فِعْلِ الْحَسَنَاتِ، وَتَجَنَّبُوا إِرْتِكَابَ الْمَحَارِمِ.

46. Stop following [the path of] aggression and obduracy, and follow the path of obedience and submission [to Allah], [by this] you will be happy in the Hereafter.

46. دَعُوا طَاعَةَ الْبَغْيِ وَالْعِنَادِ، وَاسْلُكُوا سَبِيلَ الطَّاعَةِ وَالْإِنْقِيَادِ تَسْعُدُوا فِي
الْمَعَادِ.

47. Whoever embarks on [the ship of] obedience [to Allah], his port of call is Paradise.

47. رَاكِبُ الطَّاعَةِ مَقِيلُهُ الْجَنَّةُ.

48. Rush towards acts of obedience and race towards doing righteous actions, but if you fall short, then

be careful not to fall short in performing that which is obligatory.

48. سَارِعُوا إِلَى الطَّاعَاتِ، وَسَابِقُوا إِلَى فِعْلِ الصَّالِحَاتِ فَإِنْ قَصَرْتُمْ فَإِيَّاكُمْ
وَأَنْ تَقْصِرُوا عَنْ أَدَاءِ الْفَرَائِضِ.

49. Blessed is the one who observes obedience to his Lord.

49. طُوبَى لِمَنْ حَافِظًا عَلَى طَاعَةِ رَبِّهِ.

50. Blessed is the one who follows praiseworthy piety and opposes dispraised vain desires.

50. طُوبَى لِمَنْ أَطَاعَ مَحْمُودَ تَقْوَاهُ، وَعَصَى مَذْمُومَ هَوَاهُ.

51. Blessed is he who follows the course of peace by the sight of the one who shows him the way and by obeying the guide who instructs him.

51. طُوبَى لِمَنْ سَلَكَ طَرِيقَ السَّلَامَةِ بِبَصَرِ مَنْ بَصَّرَهُ، وَطَاعَةَ هَادِ أَمْرَهُ.

52. Blessed is the one who is successful in his obedience [to Allah], has a good character and safeguards the affair of his Hereafter.

52. طُوبَى لِمَنْ وُفِّقَ لِطَاعَتِهِ، وَحَسُنَتْ خَلِيقَتُهُ، وَأَحْرَزَ أَمْرَ آخِرَتِهِ.

53. Obedience to Allah, the Glorified, is not attained except by the one who strives [for it] and spares no effort [in attaining it].

53. طَاعَةُ اللَّهِ سُبْحَانَهُ لَا يَحُوزُهَا إِلَّا مَنْ بَدَلَ الْجِدِّ، وَاسْتَفْرَغَ الْجُهْدَ.

54. Obedience to Allah is the key to [every] right action and the rectification of [every] corruption (or of

the Hereafter).

54. طَاعَةُ اللَّهِ مِفْتَاحُ (كُلِّ) سَدَادٍ، وَصَلَاحُ (كُلِّ) فَسَادٍ (مَعَادٍ).

55. Obedience to Allah, the Glorified, is the highest pillar and the strongest accoutrement.

55. طَاعَةُ اللَّهِ سُبْحَانَهُ أَعْلَى عِمَادٍ، وَأَقْوَى عَتَادٍ.

56. The shade of Allah, the Glorified, in the Hereafter is spread out for the one who obeys Him in this world.

56. ظِلُّ اللَّهِ سُبْحَانَهُ فِي الْآخِرَةِ مَبْدُولٌ لِمَنْ أَطَاعَهُ فِي الدُّنْيَا.

57. You must obey the One whom you cannot be excused for being ignorant about.

57. عَلَيْكَ بِطَاعَةِ مَنْ لَا تُعْذَرُ بِجَهَالَتِهِ.

58. You must show obedience to Allah, the Glorified, for indeed obedience to Allah is superior to everything.

58. عَلَيْكَ بِطَاعَةِ اللَّهِ سُبْحَانَهُ، فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى كُلِّ شَيْءٍ.

59. You must obey the one who commands you to religion [and the obedience of Allah] for verily he is guiding you and saving you [from chastisement in the Hereafter].

59. عَلَيْكَ بِطَاعَةِ مَنْ يَأْمُرُكَ بِالِدِّينِ فَإِنَّهُ يَهْدِيكَ وَيُنْجِيكَ.

60. Obedience is proportionate to [one's] intellect.

60. عَلَى قَدْرِ الْعَقْلِ تَكُونُ الطَّاعَةُ.

61. In obedience [to Allah] there are treasures of benefit.

61. فِي الطَّاعَةِ كُنُوزُ الْأَرْبَاحِ.

62. The excellence of obedience makes one attain lofty stations.

62. فَضَائِلُ الطَّاعَاتِ تُنِيلُ رَفِيعَ الْمَقَامَاتِ.

63. And obedience [to the Imam was made obligatory] as a respect for the Imamate.

63. وَالطَّاعَةُ تَعْظِيمًا لِلْإِمَامَةِ.

64. If Allah, the Glorified, had not given incentives for His worship, it would have still been obligatory to worship Him out of hope for His mercy.

64. لَوْ لَمْ يُرَغَّبِ اللَّهُ سُبْحَانَهُ فِي طَاعَتِهِ لَوْجَبَ أَنْ يُطَاعَ رَجَاءَ رَحْمَتِهِ.

65. One who obeys Allah, has sought [His] assistance (or has seen the truth).

65. مَنْ أَطَاعَ اللَّهَ اسْتَنْصَرَ (اسْتَبَصَرَ).

66. Whoever seeks closeness to Allah through obedience, He grants him good gifts.

66. مَنْ تَقَرَّبَ إِلَى اللَّهِ بِالطَّاعَةِ أَحْسَنَ لَهُ الْجِبَاءَ.

67. One who follows the path of obedience to Allah attains something greater [than what he would get by

following other paths].

67. مَنْ اتَّخَذَ طَاعَةَ اللَّهِ سَبِيلًا فَازَ بِأَلْتِي هِيَ أَعْظَمُ.

68. Whoever takes the obedience of Allah as his merchandise, profits come to him without any trade.

68. مَنْ اتَّخَذَ طَاعَةَ اللَّهِ بِضَاعَةً أَتَتْهُ الْأَرْبَاحُ مِنْ غَيْرِ تِجَارَةٍ.

69. One who does not commence with sincere intention in his obedience [and worship] is not successful in gaining rewards.

69. مَنْ لَمْ يُقَدِّمْ إِخْلَاصَ النِّيَّةِ فِي الطَّاعَاتِ لَمْ يَظْفَرْ بِالْمُتُوبَاتِ.

70. One whose obedience increases, his honor increases.

70. مَنْ كَثُرَتْ طَاعَتُهُ كَثُرَتْ كَرَامَتُهُ.

71. From the best of deeds is acquiring [and performing] acts of obedience [and worship].

71. مِنْ أَفْضَلِ الْأَعْمَالِ اِكْتِسَابُ الطَّاعَاتِ.

72. No adorer can adorn himself with anything better than obedience to Allah.

72. مَا تَزَيَّنَ مُتَزَيِّنٌ بِمِثْلِ طَاعَةِ اللَّهِ.

73. No commandment of Allah, the Glorified, that must be obeyed, comes but that it seems unpleasant [to the carnal soul].

73. ما مِنْ شَيْءٍ مِنْ طَاعَةِ اللَّهِ سُبْحَانَهُ يَأْتِي إِلَّا فِي كُرْهِ.

74. Espousing obedience [to Allah] is the best accoutrement [for the Hereafter].

74. مُلَازِمَةُ الطَّاعَةِ خَيْرٌ عِتَادٍ.

75. How good a means [of attaining closeness to Allah] obedience is!

75. نِعَمَ الْوَسِيلَةَ الطَّاعَةُ.

76. He who has been granted success in obeying [and worshipping Allah] has [truly] gained success.

76. نَالَ الْفَوْزَ مَنْ وُفِّقَ لِلطَّاعَةِ.

77. Guided is the one who obeys his Lord and fears his sins.

77. هُدِيَ مَنْ أَطَاعَ رَبَّهُ وَخَافَ ذَنْبَهُ.

78. Protect yourselves from the chastisement of Allah by hastening towards obedience to Allah.

78. وَقُوا أَنْفُسَكُمْ مِنْ عَذَابِ اللَّهِ بِالمُبَادَرَةِ إِلَى طَاعَةِ اللَّهِ.

79. Do not apologize for an affair in which you have obeyed Allah, the Glorified, for this suffices as a [commendable] virtue.

79. لَا تَعْتَذِرْ مِنْ أَمْرٍ أَطَعْتَ اللَّهَ سُبْحَانَهُ فِيهِ، فَكَفَى بِذَلِكَ مَنَقِبَةً.

80. There is no honour like obedience [to Allah].

80. لَا عِزَّ كَالطَّاعَةِ.

81. There is no obedience to the creation in disobedience to the Creator. 1

81. لَطَاعَةٌ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

82. Every obedient one is honoured.

82. كُلُّ مُطِيعٍ مُكْرَمٌ.

83. Be obedient to Allah, the Glorified, and delight in His remembrance, and when you are in a state of turning away from Him, picture Him approaching you. He is calling you to His forgiveness and covering you with His kindness.

83. كُنْ مُطِيعاً لِلَّهِ سُبْحَانَهُ، وَبِذِكْرِهِ آنِساً، وَتَمَثَّلْ فِي حَالِ تَوَلِّيكَ عَنْهُ إِقْبَالَهُ عَلَيْكَ، يَدْعُوكَ إِلَى عَفْوِهِ، وَيَتَغَمَّدُكَ بِفَضْلِهِ.

84. One who obeys his Lord gains authority.

84. مَنْ أَطَاعَ رَبَّهُ مَلَكَ.

85. One who obeys his Lord gains success.

85. مَنْ يُطِيعِ اللَّهَ يَفُزْ.

86. Whoever obeys Allah, his affair becomes lofty.

86. مَنْ أَطَاعَ اللَّهَ جَلَّ أَمْرُهُ.

87. Whoever obeys Allah, his affair becomes elevated.

87. مَنْ أَطَاعَ اللَّهَ عَلَا أَمْرُهُ.

88. One who obeys Allah will never become wretched.

88. مَنْ أَطَاعَ اللَّهَ لَمْ يَشُقَّ أَبَدًا.

89. One who obeys Allah, the Glorified, becomes powerful and strong.

89. مَنْ أَطَاعَ اللَّهَ سُبْحَانَهُ عَزَّ وَقَوِيًّا.

90. Whoever obeys Allah, the Glorified, his support becomes powerful.

90. مَنْ أَطَاعَ اللَّهَ سُبْحَانَهُ عَزَّ نَصْرُهُ.

91. One who obeys Allah, the Glorified, is not harmed by the resentful from among the people.

91. مَنْ أَطَاعَ اللَّهَ سُبْحَانَهُ لَمْ يَضُرَّهُ مَنْ أَسْخَطَ مِنَ النَّاسِ.

92. Whoever obeys Allah, He chooses him [to be among those who are close to Him].

92. مَنْ أَطَاعَ اللَّهَ اجْتَبَاهُ.

1. Meaning that one must never obey anyone if it leads to disobeying Allah.

إِطَاعَةُ الْأَمْرِ-Obeying commandments

1. One who obeys your command has exalted your status.

1. مَنْ أَطَاعَ أَمْرَكَ أَجَلَ قَدْرِكَ.

The Tyrant-الطَّاغِي

1. How quick is the downfall of a tyrant!

1. مَا أَسْرَعَ صَرَعَةَ الطَّاغِي.

The Seeker-الطَّالِب

1. A seeker may fail [to achieve what he seeks].

1. قَدْ يَخِيبُ الطَّالِبُ.

2. Every seeker is [himself] sought [by death].

2. كُلُّ طَالِبٍ مَطْلُوبٌ.

3. Every seeker other than Allah is sought.

3. كُلُّ طَالِبٍ غَيْرِ اللَّهِ مَطْلُوبٌ.

4. How many a seeker is deprived while the one who does not seek is granted [sustenance].

4. كَمْ مِنْ طَالِبٍ خَائِبٍ وَمَرْزُوقٍ غَيْرِ طَالِبٍ.

5. For the seeker who achieves what he seeks, there is delight in [his] accomplishment.

5. لِلطَّالِبِ الْبَالِغِ لَذَّةُ الْإِدْرَاكِ.

6. Not every seeker is granted [sustenance].

6. لَيْسَ كُلُّ طَالِبٍ بِمَرْزُوقٍ.

7. Whoever seeks a thing achieves it, or part of it.

7. مَنْ طَلَبَ شَيْئًا نَالَهُ أَوْ بَعْضَهُ.

8. Whoever seeks that which is in the possession of people, they debase him [for it].

8. مَنْ طَلَبَ مَا فِي أَيْدِي النَّاسِ حَقَّرُوهُ.

9. One who seeks that which is impossible loses his quest.

9. مَنْ طَلَبَ مَا لَا يَكُونُ ضَيَّعَ مَطْلَبَهُ.

10. Not every seeker fails.

10. مَا كُلُّ طَالِبٍ يَخِيبُ.

المطالب- Matters that are pursued

1. At times the matters that are pursued are regarded with displeasure.

1. قَدْ تَتَجَهَّمُ الْمَطَالِبُ.

2. Sometimes the matter that is pursued and [its] acquisition become difficult.

2. رَبَّمَا عَزَّ الْمُطَلَّبُ وَالْإِكْتِسَابُ.

The sought after-المطلوب

1. At times that which is sought after is attained.

1. قَدْ يُدْرِكُ الْمُطَلَّبُ.

Covetousness-الطمع والطامع

1. Abasement, disgrace and wretchedness are in covetousness and greed.

1. الْمَذَلَّةُ وَالْمَهَانَةُ وَالشَّقَاءُ، فِي الطَّمَعِ، وَالْحِرْصِ.

2. Covetousness makes one enter [into difficulties and humiliation] but does not make him return from it; and it gives a guarantee but does not fulfil it.

2. الطَّمَعُ مُورِدٌ غَيْرُ مُصْدِرٍ، وَضَامِنٌ غَيْرُ مُوفٍ.

3. The most destructive thing is covetousness.

3. أَهْلَكَ شَيْءُ الطَّمَعِ.

4. The most harmful thing is covetousness.

4. أَضْرُّ شَيْءٍ الطَّمَعُ.

5. The ugliest of traits is covetousness.

5. أَقْبَحُ الشَّيْءِ الطَّمَعُ.

6. The worst thing is covetousness.

6. أَسْوَأُ شَيْءٍ الطَّمَعُ.

7. The root of avarice is covetousness and its fruit is reproach.

7. أَصْلُ الشَّرِّ الطَّمَعُ، وَثَمَرَتُهُ الْمَلَامَةُ.

8. He who covers himself with covetousness has degraded himself.

8. أَزْرَى بِنَفْسِهِ مَنْ اسْتَشَعَرَ الطَّمَعُ.

9. The places where intellects become most deficient are under the flashes of greed.

9. أَكْثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ الْمَطَامِعِ.

10. Covetousness is harmful.

10. الطَّمَعُ مُضِرٌّ.

11. Covetousness is an affliction.

11. الطَّمَعُ مِحْنَةٌ.

12. Covetousness is bondage.

12. الطَّمَعُ رِقٌّ.

13. Covetousness is indigence.

13. الطَّمَعُ فَقْرٌ.

14. Covetousness humiliates while piety exalts.

14. الطَّمَعُ مُذِلٌّ، الْوَرَعُ مُجِلٌّ.

15. Covetousness is the beginning of evil.

15. الطَّمَعُ أَوَّلُ الشَّرِّ.

16. Covetousness is a besieging (or and evident) indigence.

16. الطَّمَعُ فَقْرٌ حَاصِرٌ (ظَاهِرٌ).

17. Covetousness is a present humiliation.

17. الطَّمَعُ مَذَلَّةٌ حَاضِرَةٌ.

18. With covetousness comes humiliation.

18- الذُّلُّ مَعَ الطَّمَعِ.

19. Coveted objects humiliate men.

19- الْمَطَامِعُ تُذِلُّ الرِّجَالَ.

20. Covetousness is endless bondage.

20- الطَّمَعُ رِقٌّ مُخَلَّدٌ.

21. Covetousness debases the commander.

21- الطَّمَعُ يُذِلُّ الْأَمِيرَ.

22. If you give in to covetousness, it will destroy you.

22- إِنْ أَطَعْتَ الطَّمَعَ أُرْدَاكَ.

23. Through avidities the necks of men are lowered [in humiliation].

23- بِالْأَطْمَاعِ تَذِلُّ رِقَابُ الرِّجَالِ.

24. How bad a companion of religion covetousness is!

24- بُسُّ قَرِينِ الدِّينِ الطَّمَعُ.

25. The fruit of covetousness is wretchedness.

25- ثَمَرَةُ الطَّمَعِ الشَّقَاءُ.

26. The fruit of covetousness is humiliation in this world and the Hereafter.

26- ثَمَرَةُ الطَّمَعِ ذُلُّ الدُّنْيَا وَالْآخِرَةِ.

27. Abandon covetousness and greediness and cling to chastity and piety.

27- ذَرِ الطَّمَعِ، وَالشَّرَّهَ، وَعَلَيْكَ بِلُزُومِ الْعِفَّةِ، وَالْوَرَعِ.

28. The abasement of men is in the things they covet and the passing away of lifetimes is in [following] the deceptions of [false] hopes.

28- ذُلُّ الرِّجَالِ فِي المَطَامِعِ، وَفِنَاءُ الأَجَالِ فِي غُرُورِ الآمَالِ.

29. The cornerstone of piety is abandoning covetousness.

29- رَأْسُ الوَرَعِ تَرْكُ الطَّمَعِ.

30. Sometimes there is a false ambition for an unseen (or lost) hope.

30- رَبُّ طَمَعٍ كاذِبٍ لِأَمَلٍ غَائِبٍ (خَائِبٍ).

31. Embarking on avidities cuts off the necks of men.

31- رُكُوبُ الأَطْمَاعِ يَقْطَعُ رِقَابَ الرِّجَالِ.

32. The cause of corruption of certitude is covetousness.

32. سَبَبُ فَسَادِ الْيَقِينِ الطَّمَعُ.

33. The cause of corruption of piety is covetousness.

33. سَبَبُ فَسَادِ الْوَرَعِ الطَّمَعُ.

34. Oppose covetousness with piety.

34. ضَادُّوا الطَّمَعِ بِالْوَرَعِ.

35. The servant of the coveted is enslaved and never gains his freedom.

35. عَبْدُ الْمَطَامِعِ مُسْتَرْقٌ، لَا يَجِدُ أَبَدًا الْعِتْقَ.

36. He who instils covetousness in his soul has deceived it.

36. غَشَّ نَفْسَهُ مِنْ شَرِّهَا الطَّمَعُ.

37. The corruption of religion is [caused by] covetousness.

37. فَسَادُ الدِّينِ الطَّمَعُ.

38. Covetousness has been paired with humiliation.

38. قُرِنَ الطَّمَعُ بِالذُّلِّ.

39. One who trades covetousness for loss of hope [and desire for what others possess], the people will not treat him with contempt.

39. مَنْ بَاعَ الطَّمَعَ بِالْيَأْسِ لَمْ يَسْتَطِلْ عَلَيْهِ النَّاسُ.

40. How good an aide of hope ambition is!

40. نِعَمَ عَوْنُ الْأَمَلِ الطَّمَعُ.

41. The trouble for religion is covetousness and its rectitude is [in] piety.

41. نَكَدُ الدِّينِ الطَّمَعُ، وَصَلَاحُهُ الْوَرَعُ.

42. We seek Allah's protection from lowly coveted things and the ambitions that are disliked [by Him].

42. نَعُوذُ بِاللَّهِ مِنَ الْمَطَامِعِ الدَّنِيَّةِ، وَالْهَمَمِ الْغَيْرِ الْمَرْضِيَّةِ.

43. Do not covet that which you do not deserve.

43. لَا تَطْمَعُ فِيمَا لَا تَسْتَحِقُّ.

44. Never let covetousness enslave you and be averse [to the pleasures of this world].

44. لَا يَسْتَرْقِنَكَ الطَّمَعُ وَكُنْ عَزُوفًا.

45. Never let yourself covet that which is above your needs thereby letting it overcome you with the desire for more.

45. لَا تُطْمَعَنَّ نَفْسَكَ فِيمَا فَوْقَ الْكَفَافِ، فَيَغْلِبَكَ بِالزِّيَادَةِ.

46. Do not let covetousness enslave you while Allah has made you free.

46. لَا يَسْتَرْقِنُكَ الطَّمَعُ وَقَدْ جَعَلَكَ اللَّهُ حُرًّا.

47. Nothing corrupts religion like covetousness.

47. لَا يُفْسِدُ الدِّينَ كَالطَّمَعِ.

48. There is no quality more abased than covetousness.

48. لَا شَيْمَةَ أَدْلُ مِنَ الطَّمَعِ.

49. There is no humiliation greater than covetousness.

49. لِأَدْلٍ أَعْظَمُ مِنَ الطَّمَعِ.

50. A little covetousness corrupts a lot of piety.

50. يَسِيرُ الطَّمَعِ يُفْسِدُ كَثِيرَ الْوَرَعِ.

51. Cupidity corrupts piety and licentiousness [corrupts] God-wariness.

51. يُفْسِدُ الطَّمَعُ الْوَرَعَ، وَالْفُجُورُ التَّقْوَى.

52. Freedom from the captivity of covetousness is [gained] by acquiring loss of hope [in people].

52. الْخَلَاصُ مِنْ أَسْرِ الطَّمَعِ بِاِكْتِسَابِ الْيَأْسِ.

53. Covetousness is one of the two abasements.

53. اَلطَّمَعُ أَحَدُ الدُّلَيْنِ.

54. One who clings to covetousness is deprived of piety.

54. مَنْ لَزِمَ الطَّمَعَ عَدِمَ الْوَرَعَ.

55. Whoever takes covetousness as his attire, it makes him swallow failure repeatedly.

55. مَنْ اتَّخَذَ الطَّمَعَ شِعَارًا جَرَعَتْهُ الْخَيْبَةُ مِرَارًا.

56. One who entertains the hope of [fulfilment of] false cupidity, the grant [which he receives] belies him.

56. مَنْ حَدَّثَ نَفْسَهُ بِكَاذِبِ الطَّمَعِ كَذَّبَتْهُ الْعَطِيَّةُ.

57. One who does not purify his soul from the lowliness of the coveted has actually abased himself and shall be even more abased and disgraced in the Hereafter.

57. مَنْ لَمْ يُنَزِّهِ نَفْسَهُ عَنِ دَنَاءَةِ الْمَطَامِعِ فَقَدْ أَذَلَّ نَفْسَهُ، وَهُوَ فِي الْآخِرَةِ أَذَلُّ وَأَخْزَى.

58. A little cupidity corrupts a lot of piety.

58. قَلِيلُ الطَّمَعِ يُفْسِدُ كَثِيرَ الْوَرَعِ.

59. Excessive covetousness is the symbol of lack of piety.

59. كَثْرَةُ الطَّمَعِ عُنْوَانُ قِلَّةِ الْوَرَعِ.

60. One who is possessed by covetousness is humiliated.

60. مَنْ مَلَكَهُ الطَّمَعُ نَزَلَّ.

61. One who clings to covetousness is deprived of piety.

61. مَنْ لَزِمَ الطَّمَعِ عَدِمَ الْوَرَعَ.

62. One whose covetousness increases, his downfall becomes greater.

62. مَنْ كَثُرَ طَمَعُهُ عَظُمَ مَصْرَعُهُ.

63. Every coveter is a prisoner [of his desires].

63. كُلُّ طَامِعٍ أَسِيرٌ.

64. How many a coveter covets pardon.

64. كَمْ مِنْ طَامِعٍ بِالصَّفْحِ عَنْهُ.

65. One who covets becomes abased and undergoes hardship.

65. مَنْ طَمِعَ نَزَلَّ وَتَعَنَّى.

66. There is none more abased than a coveter.

66. لَا أُنْزَلَ مِنْ طَامِعٍ.

67. The most indigent of people is the coveter.

67. أَفْقَرُ النَّاسِ الطَّامِعُ.

68. The most humiliated of all people is the greedy, suspicious, coveter.

68. أَعْظَمُ النَّاسِ ذُلًّا الطَّامِعُ الْحَرِيصُ الْمُرِيبُ.

69. The coveter is forever abased.

69. الطَّامِعُ أَبَدًا ذَلِيلٌ.

70. The coveter is forever in the shackles of disgrace.

70. الطَّامِعُ أَبَدًا فِي وِثَاقِ الذُّلِّ.

Haughtiness-الإستطالة

1. Whoever is haughty with his brothers, nobody will be sincere with him.

1. مَنْ اسْتَطَالَ عَلَى الْإِخْوَانِ لَمْ يَخْلُصْ لَهُ إِنْسَانٌ.

2. Whoever is haughty with people because of his authority, his authority will get stripped away.

2. مَنْ اسْتَطَالَ عَلَى النَّاسِ بِقُدْرَتِهِ سُلِبَ الْقُدْرَةُ.

3. Haughtiness is the language of error and ignorance.

3. أَلِاسْتِطَالَةُ لِسَانِ الْغَوَايَةِ وَالْجَهَالَةِ.

4. Do not be haughty with the one whom you have not enslaved.1

4. لَا تَسْتَطِلْ عَلَى مَنْ لَا تَسْتَرْقُ.

1. Meaning that one should not be haughty with those who are not his slaves.

الطَّوِيَّةُ-Innermost thoughts

1. One of the [great] tribulations is [having] evil inner thoughts.

1- مِنْ الْبَلِيَّةِ سُوءُ الطَّوِيَّةِ.

الطَّيْشُ-Frivolity

1. Frivolity [and heedlessness] makes life bitter.

1- الطَّيْشُ يُنَكِّدُ الْعَيْشَ.

الظَّفَرُ-Victory

1. Victory is [attained] by prudence, and prudence comes through experience.

1- الظَّفَرُ بِالْحَزْمِ، وَالْحَزْمُ بِالتَّجَارِبِ.

2. The sweetness of victory effaces the bitterness of patience.

2. حَلَاوَةُ الظَّفَرِ تَمْحُو مَرَارَةَ الصَّبْرِ.

3. The alms-tax of victory is benevolence.

3. زَكَاةُ الظَّفَرِ الإِحْسَانُ.

4. He who has been vanquished by sin has not gained victory.

4. مَا ظَفَرَ مَنْ ظَفَرَ الإِثْمَ بِهِ.

6. The key to victory is remaining patient.

5. مِفْتَاحُ الظَّفَرِ لُزُومُ الصَّبْرِ.

7. Never become vain because of [your] victory, for indeed you are not safe from the victory of time over you.

6. لَا تَبْطِرَنَّ بِالظَّفَرِ، فَإِنَّكَ لَا تَأْمَنُ ظَفَرَ الزَّمَانِ بِكَ.

8. There is no victory for the one who has no patience.

7. لَا ظَفَرَ لِمَنْ لَا صَبْرَ لَهُ.

9. Victory is the intercessor of the guilty.

8. الظَّفَرُ شَافِعُ المُذْنِبِ.

Injustice and Oppression-الظلم والبغي

1. In times of injustice, remember the justice of Allah with you and when you are powerful, [recall] the power of Allah over you.

1- أُذْكَرُ عِنْدَ الظُّلْمِ عَدْلَ اللَّهِ فِيكَ، وَعِنْدَ القُدْرَةِ قُدْرَةَ اللَّهِ عَلَيْكَ.

2. Beware of oppression, for verily it brings [divine] retribution, dispels blessings and causes changes in circumstances.

2- اتَّقُوا البَغْيَ فَإِنَّهُ يَجْلِبُ النِّقَمَ، وَيَسْلُبُ النِّعَمَ، وَيُوجِبُ الغَيْرَ.

3. Distance yourselves from injustice, for indeed it is the greatest of wrongdoings and the biggest of sins.

3- أَبْعُدُوا عَنِ الظُّلْمِ، فَإِنَّهُ أَعْظَمُ الجَرَائِمِ، وَأَكْبَرُ المَآثِمِ.

4. Keep away from injustice for whoever acts unjustly, his days are abhorred.

4- إِيَّاكَ وَالظُّلْمَ، فَمَنْ ظَلَمَ كَرِهَتْ أَيَّامُهُ.

5. Keep away from injustice, for indeed it will depart from the one whom you oppress and will remain upon you.

5- إِيَّاكَ وَالظُّلْمَ، فَإِنَّهُ يَزُولُ عَمَّنْ تَظَلَّمَهُ، وَيَبْقَى عَلَيْكَ.

6. Keep away from oppression, for verily it hastens one's downfall and causes tears [of regret and sorrow] to flow from the one who acts upon it. 1

6- إِيَّاكَ وَالْبَغْيَ، فَإِنَّهُ يُعَجِّلُ الصَّرْعَةَ، وَيُحِلُّ بِالعَامِلِ بِهِ العِبْرَ.

7. Keep away from injustice, for it is the biggest sin; and verily the unjust will surely be chastised on the Day of Resurrection because of his injustice.

7- إِيَّاكَ وَالظُّلْمَ، فَإِنَّهُ أَكْبَرُ الْمَعَاصِي، وَإِنَّ الظَّالِمَ لَمُعَاقَبٌ يَوْمَ الْقِيَمَةِ بِظُلْمِهِ.

8. Keep away from oppression, for verily Allah hastens chastisement for the oppressor and sends down exemplary punishments upon him.

8- إِيَّاكَ وَالْبَغْيَ، فَإِنَّ البَاغِيَ يُعَجِّلُ اللَّهُ لَهُ النِّقْمَةَ، وَيُحِلُّ بِهِ المَثَلَاتِ.

9. Avoid the downfalls of transgression, the disgraces of deceit and the arousal of the latent, reprehensible evil.

9- إِيَّاكُمْ وَصَرَعاتِ البَغْيِ، وَفَضَحَاتِ الغَدْرِ، وَإِثَارَةَ كَامِنِ الشَّرِّ المَذْمُومِ.

10. Know that injustice is of three kinds: the injustice that is not forgiven, the injustice that is not left [unquestioned], and the injustice that is forgiven without being questioned. As for the injustice that is not forgiven, it is the ascribing of partners to Allah as He, the Most High, says: 'Verily Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes'. As for the injustice that is forgiven, it is the injustice of a person to himself in committing some small sins. And as for the injustice that is not left unquestioned, it is the injustice of the people on one another. In this case the punishment is severe, not [simply] wounding with knives or striking with whips, rather it is a punishment in comparison to which all this seems small.

10- أَلَا وَإِنَّ الظُّلْمَ ثَلَاثَةٌ: فَظُلْمٌ لَا يُغْفَرُ، وَظُلْمٌ لَا يُتْرَكُ، وَظُلْمٌ مَغْفُورٌ لَا يُطْلَبُ، فَأَمَّا الظُّلْمُ الَّذِي لَا يُغْفَرُ، فَالشِّرْكَ بِاللَّهِ لِقَوْلِهِ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ وَأَمَّا الظُّلْمُ الَّذِي يُغْفَرُ، فَظُلْمُ المرءِ لِنَفْسِهِ عِنْدَ بَعْضِ الهَنَاتِ، وَأَمَّا الظُّلْمُ الَّذِي لَا يُتْرَكُ، فَظُلْمُ العِبَادِ بَعْضِهِمْ بَعْضًا، الْعِقَابُ هُنَالِكَ شَدِيدٌ لَيْسَ جَرْحًا بِالمُدَى، وَلَا ضَرْبًا بِالسَّيَاطِ، وَلَكِنَّهُ مَا يُسْتَصْغَرُ ذَلِكَ مَعَهُ.

11. The most loathsome of traits is aggression.

11- أَقْبَحُ الشَّيْمِ الْعُدْوَانُ.

12. The quickest thing is the downfall of an oppressor.

12- أَعْجَلُ شَيْءٍ صَرَعَةَ الْبَغْيِ.

13. The vilest oppression is [that which is practiced] when one has power.

13- الْأَمُّ الْبَغْيِ عِنْدَ الْقُدْرَةِ.

14. The vilest transgression is transgression against the intimate [friends].

14- أَفْحَشُ الْبَغْيِ الْبَغْيُ عَلَى الْأَلْفِ.

15. The most loathsome injustice is your withholding the rights of Allah.

15- أَقْبَحُ الظُّلْمِ مَنْعُكَ حُقُوقَ اللَّهِ.

16. The most tyrannical person is he who oppresses the one who is fair to him.

16- أَجْوَرُ النَّاسِ مَنْ ظَلَمَ مَنْ أَنْصَفَهُ.

17. The actions that are most effective in bringing chastisement are oppression and ingratitude for blessings.

17- أَبْلَغُ مَا تُسْتَجَلَبُ بِهِ النِّقْمَةُ الْبَغْيُ، وَكُفْرُ النِّعْمَةِ.

18. Verily the evil that brings the quickest retribution is injustice.

18- إِنَّ أَسْرَعَ الشَّرِّ عِقَاباً الظُّلْمُ.

19. Indeed the ugliness in injustice is equivalent to the beauty in justice.

19- إِنَّ الْقُبْحَ فِي الظُّلْمِ بِقَدْرِ الحُسْنِ فِي العَدْلِ.

20. Injustice is [the cause of divine] punishment.

20- الظُّلْمُ عِقَابٌ.

21. Oppression takes away blessing.

21- البَغْيُ يَسْلُبُ النِّعْمَةَ.

22. Injustice brings [divine wrath and] chastisement.

22- الظُّلْمُ يَجْلِبُ النِّقْمَةَ.

23. Injustice has adverse consequences.

23- الظُّلْمُ وَخِيمُ العَاقِبَةِ.

24. Oppression puts an end to blessings.

24- البَغْيُ يُزِيلُ النِّعَمَ.

25. Injustice drives away blessings.

25- الظُّلْمُ يُطْرِدُ النَّعْمَ.

26. Oppression brings [divine wrath and] chastisements.

26- الْبَغْيُ يَجْلِبُ النَّقْمَ.

27. Injustice causes one to enter hellfire.

27- الظُّلْمُ يُوجِبُ النَّارَ.

28. Oppression leads to destruction.

28- الْبَغْيُ يُوجِبُ الدَّمَارَ.

29. Injustice is the most wicked vice.

29- الظُّلْمُ الْأَمُّ الرَّذَائِلِ.

30. Injustice is the ruination of the populace.

30- الظُّلْمُ بَوَارُ الرِّعِيَّةِ.

31. Power is expunged by aggression.

31- الْقُدْرَةُ يُزِيلُهَا الْعُدْوَانُ.

32. Injustice has a series of destructive consequences.

32- الظُّلْمُ تَبِعَاتٌ مُّبِيقَاتٌ.

33. Oppression is the quickest thing to be punished.

33- الْبَغْيُ أَعْجَلُ شَيْءٍ عُقُوبَةٌ.

34. Injustice destroys homes.

34- الظُّلْمُ يَدْمِرُ الدِّيَارَ.

35. Injustice destroys the one who practices it.

35- الظُّلْمُ يُرْدِي صَاحِبَهُ.

36. Oppression drives [one] towards utter destruction.

36- الْبَغْيُ سَائِقٌ إِلَى الْحَيْنِ.

37. Injustice is a crime that cannot be forgotten.

37- الظُّلْمُ جُرْمٌ لَا يُنْسَى.

38. Oppression causes the downfall of men and brings [their] deaths closer.

38- الْبَغْيُ يَصْرَعُ الرِّجَالَ، وَيُدْنِي الْأَجَالَ.

39. When power prompts you to be unjust to people, then remember the power of Allah, the Glorified, to punish you; and [recall the fact] that what you have brought upon them will depart from them while it will remain with you.

39- إِذَا حَدَّتْكَ الْقُدْرَةُ عَلَى ظُلْمِ النَّاسِ فَانْكَرُ قُدْرَةَ اللَّهِ سُبْحَانَهُ عَلَى عُقُوبَتِكَ،
وَذَهَابَ مَا آتَيْتَ إِلَيْهِمْ عَنْهُمْ، وَبَقَائُهُ عَلَيْكَ.

40. By injustice, blessings are removed.

40- بِالظُّلْمِ تَزُولُ النِّعَمُ.

41. By oppression, chastisement is brought down.

41- بِالْبَغْيِ تُجَلَبُ النِّقَمُ.

42. How bad an injustice is the injustice to one who is submissive!

42- بِئْسَ الظُّلْمُ ظُلْمَ الْمُسْتَسْلِمِ.

43. How evil a provision for the Hereafter is oppressiveness to the servants [of Allah]!

43- بِئْسَ الزَّادُ إِلَى الْمَعَادِ الْعُدْوَانُ عَلَى الْعِبَادِ.

44. Continued injustice takes away blessings and brings forth chastisement.

44- دَوَامُ الظُّلْمِ يَسْلُبُ النِّعَمَ وَيَجْلُبُ النِّقَمَ.

45. Remedy injustice with justice and cure poverty with alms and charity.

45. دَاوُوا الْجَوْرَ بِالْعَدْلِ، وَدَاوُوا الْفَقْرَ بِالصَّدَقَةِ وَالْبَذْلِ.

46. The cornerstone of ignorance is oppression.

46. رَأْسُ الْجَهْلِ الْجَوْرُ.

47. One who embarks of injustice is met with ruin.

47. رَاكِبُ الظُّلْمِ يُدْرِكُهُ الْبَوَارُ.

48. Whoever rides the mount of injustice, his mount will stumble with him.

48. رَاكِبُ الظُّلْمِ يَكْبُوبُهُ مَرْكَبُهُ.

49. The most evil characteristic of the souls is oppression.

49. شَرُّ أَخْلَاقِ النُّفُوسِ الْجَوْرُ.

50. Two things are such that one cannot be safe from their [evil] consequences: injustice and evil (or gluttony).

50. شَيْئَانِ لَا تُسَلَّمُ عَاقِبَتُهُمَا: الظُّلْمُ، وَالشَّرُّ (الشَّرْه).

51. Counter oppression with justice.

51. ضَادُّوا الْجَوْرَ بِالْعَدْلِ.

52. Submission to tyranny causes destruction and annihilates the kingdom.

52. طَاعَةُ الْجَوْرِ تُوجِبُ الْهَلْكَ، وَتَأْتِي عَلَى الْمُلْكِ.

53. Being unjust to the weak is the most grievous injustice.

53. ظُلْمُ الضَّعِيفِ أَفْحَشُ الظُّلْمِ.

54. Injustice to the one who has surrendered is the greatest crime.

54. ظُلْمُ الْمُسْتَسْلِمِ أَعْظَمُ الْجُرْمِ.

55. Being unjust to the people corrupts one's Hereafter.

55. ظُلْمُ الْعِبَادِ يُفْسِدُ الْمَعَادَ.

56. One who oppresses the people has manifested his obdurate opposition to Allah, the Glorified.

56. ظَاهِرَ اللَّهِ سُبْحَانَهُ بِالْعِنَادِ مَنْ ظَلَمَ الْعِبَادَ.

57. The injustice of a man in this world is the symbol of his wretchedness in the Hereafter.

57. ظُلْمُ الْمَرْءِ فِي الدُّنْيَا عُنْوَانُ شِقَائِهِ فِي الْآخِرَةِ.

58. Injustice to orphans and widows brings down divine wrath and takes away the blessings from those who possess them.

58. ظُلْمُ الْيَتَامَى وَالْأَيَامَى يُنْزِلُ النَّقْمَ وَيَسْلُبُ النَّعْمَ أَهْلَهَا.

59. In tyranny there is transgression.

59. فِي الْجَوْرِ الطُّغْيَانُ.

60. The destruction of the populace is in tyranny.

60. فِي الْجَوْرِ هَلَاكُ الرَّعِيَّةِ.

61. How many a blessing has been removed by injustice!

61. كَمْ مِنْ نِعْمَةٍ سَلَبَهَا ظُلْمٌ.

62. Injustice is enough of a dispeller of blessing and an invoker of chastisement.

62. كَفَى بِالظُّلْمِ طَارِدًا لِلنِّعْمَةِ، وَجَالِبًا لِلنَّقْمَةِ.

63. Oppression is sufficient for the removal of blessing.

63. كَفَى بِالْبَغْيِ سَالِبًا لِلنِّعْمَةِ.

64. There is nothing that is more summoning of the removal of blessing and the hastening of chastisement than remaining steadfast upon injustice.

64. لَيْسَ شَيْءٌ أَدْعَى إِلَى زَوَالِ نِعْمَةٍ، وَتَعْجِيلِ نِقْمَةٍ مِنْ إِقَامَةِ عَلَى ظُلْمٍ.

65. One who is praised for injustice is being plotted against [and deceived].

65. مَنْ حُمِدَ عَلَى الظُّلْمِ مُكْرَبًا بِهِ.

66. One whose injustice is excessive, his regret is abundant.

66. مَنْ كَثُرَ ظُلْمُهُ كَثُرَتْ نَدَامَتُهُ.

67. Whoever unsheathes the sword of oppression [on the people], his head becomes its sheath.

67. مَنْ سَلَّ سَيْفَ الْبَغْيِ غُمِدَ فِي رَأْسِهِ.

68. One of the most grievous injustices is the injustice of [or against] the honourable ones.

68. مِنْ أَفْحَشِ الظُّلْمِ ظُلْمُ الْكِرَامِ.

69. Do not make the nobles desirous of your cruelty [in their favour over those who oppose them].

69. لَا تُطْمِعِ الْعُظَمَاءَ فِي حَيْفِكَ.

70. Do not stretch out your hand against one who is unable to stave it off from himself.

70. لَا تَبْسُطَنَّ يَدَكَ عَلَى مَنْ لَا يَقْدِرُ عَلَى دَفْعِهَا عَنْهُ.

71. Never oppress one who has no helper except Allah.

71. لَا تَظْلِمَنَّ مَنْ لَا يَجِدُ نَاصِرًا إِلَّا اللَّهَ.

72. Consider not the injustice of the one who is unjust to you as grave, for indeed his striving only harms himself and benefits you; and it is not the reward of one who pleases you that you should offend him.

72. لَا يَكْبُرَنَّ عَلَيْكَ ظُلْمُ مَنْ ظَلَمَكَ فَإِنَّهُ يَسْعَى فِي مَضْرَّتِهِ وَنَفْعِكَ، وَمَا جَزَاءُ مَنْ
يَسْرُكَ أَنْ تَسُوَّهُ.

73. There is no evil like injustice.

73. لَاسَوْأَةٌ كَالظُّلْمِ.

74. There is no victory with oppression.

74. لَاظْفَرَ مَعَ بَغْيٍ.

75. He who does not refrain from oppressing people does not believe in the Hereafter.

75. لَا يُؤْمِنُ بِالْمَعَادِ مَنْ لَا يَتَحَرَّجُ عَنْ ظُلْمِ الْعِبَادِ.

76. One from whose oppression people are not safe is not safe from the punishment of Allah.

76. لَا يُؤْمِنُ اللَّهُ عَذَابَهُ مَنْ لَا يَأْمَنُ النَّاسُ جَوْرَهُ.

77. A man may sleep after the loss of a child but he will not sleep under [the yoke of] oppression.

77. يَنَامُ الرَّجُلُ عَلَى الثُّكْلِ، وَلَا يَنَامُ عَلَى الظُّلْمِ.

78. Tyranny is one of the two destroyers.

78. الْجَوْرُ أَحَدُ الْمُدْمِرِينَ.

79. Injustice makes the foot slip, takes away blessings and destroys nations.

79. الظُّلْمُ يُزِلُّ الْقَدَمَ وَيَسْلُبُ النِّعَمَ وَيُهْلِكُ الْأُمَّمَ.

80. Injustice in this world is ruination and in the Hereafter, [it is] destruction.

80. الظُّلْمُ فِي الدُّنْيَا بَوَارٌ وَفِي الآخِرَةِ دَمَارٌ.

81. Keep away from tyranny, for indeed the tyrant will not [even] smell the fragrance of Paradise.

81 - إِيَّاكَ وَالْجَوْرَ، فَإِنَّ الْجَائِرَ لَا يَرِيحُ رَائِحَةَ الْجَنَّةِ.

82. Tyranny brings negative consequences.

82 - الْجَوْرُ تَبِعَاتٌ.

83. Tyranny is the antithesis of justice.

83 - الْجَوْرُ مُضَادُّ الْعَدْلِ.

84. One whose violations increase, his exasperation [also] increases.

84 - مَنْ كَثُرَ شَطَطُهُ كَثُرَ سَخَطُهُ.

85. Oppression is an eraser [of good deeds].

85 - الْجَوْرُ مِمْحَاةٌ.

86. Oppression brings the quickest punishment.

86 - الْبَغْيُ أَعْجَلُ عُقُوبَةٍ.

1. Or: ...it makes the [downfall of] one who acts upon it an example for others.

The unjust-الظالم

1. he most unjust of men is one who establishes the practice of oppression and abolishes the practice of justice.

1- أَظْلَمُ النَّاسِ مَنْ سَنَّ سُنْنَ الْجَوْرِ، وَمَحَى سُنْنَ الْعَدْلِ.

2. The unjust is blameworthy.

2 - الظَّالِمُ مُلُومٌ.

3. Punishment awaits the unjust.

3- الظَّالِمُ يَنْتَظِرُ الْعُقُوبَةَ.

4. On the Day of Judgment, the oppressor of the people will be afflicted, chastised and despoiled because of his injustice.

4- ظَالِمُ النَّاسِ يَوْمَ الْقِيَامَةِ مَنكُوبٌ بِظُلْمِهِ مُعَذَّبٌ مَحْرُوبٌ.

5. For every oppressor there is a reprisal.

5- لِكُلِّ ظَالِمٍ اِنْتِقَامٌ.

6. For every oppressor there is a punishment that he cannot escape, and a downfall that will not pass him by.

6. لِكُلِّ ظَالِمٍ عُقُوبَةٌ لَاتَعْدُوهُ، وَصَرَعَةٌ لَاتَخْطُوهُ.

7. For the unjust there is reprisal.

7. لِلظَّالِمِ اِنْتِقَامٌ.

8. For the unjust there is a biting of his hand. 1

8. لِلظَّالِمِ بِكَفِّهِ عَضَّةٌ.

9. There are three signs of the unjust among the people: being unjust to the one who is above him by disobedience, and to the one below him by overruling him, and supporting the faction of oppressors.

9. لِلظَّالِمِ مِنْ الرِّجَالِ ثَلَاثُ عِلَامَاتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالمَعْصِيَةِ، وَمَنْ دُونَهُ بِالغَلْبَةِ، وَيُظَاهِرُ القَوْمَ الظَّالِمَةَ.

10. One who oppresses [others] gets oppressed.

10. مَنْ ظَلَمَ ظُلِمَ.

11. One who acts unjustly corrupts his affair.

11. مَنْ ظَلَمَ أَفْسَدَ أَمْرَهُ.

12. One who oppresses [others] breaks [and shortens] his lifespan.

12. مَنْ جَارَ قَصَمَ عُمُرَهُ.

13. One who is oppressive is destroyed by his oppression.

13- مَنْ جَارَ أَهْلَكَ جَوْرُهُ.

14. One who is unjust is annihilated by his injustice.

14- مَنْ ظَلَمَ دَمَّرَ عَلَيْهِ ظُلْمَهُ.

15. One who is unjust, his downfall is great.

15- مَنْ ظَلَمَ عَظُمَتْ صَرَعَتُهُ.

16. One who oppresses, his destruction is hastened.

16- مَنْ بَغَى عَجَلَتْ هَلَكَتُهُ.

17. One who is unjust is ruined by his injustice.

17- مَنْ ظَلَمَ أَوْبَقَهُ ظُلْمَهُ.

18. One who is unjust, his life is broken [and shortened].

18- مَنْ ظَلَمَ قُصِمَ عُمُرُهُ.

19. Whoever oppresses the servants of Allah, it is Allah who becomes his enemy instead of His servants.

19- مَنْ ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ خَصْمَهُ دُونَ عِبَادِهِ.

20. Whoever oppresses the people, Allah becomes his adversary.

20- مَنْ ظَلَمَ الْعِبَادَ كَانَ اللَّهُ خَصْمَهُ.

21. One who is unjust, his life gets broken and his injustice annihilates him.

21- مَنْ ظَلَمَ قُصِمَ عُمُرُهُ وَدَمَّرَ عَلَيْهِ ظُلْمُهُ.

22. The destruction of one who acts with oppression is hastened by Allah.

22- مَنْ عَمِلَ بِالْجَوْرِ عَجَّلَ اللَّهُ هُلُوكَهُ.

23. Whoever embarks on the clear path of injustice, his days are abhorred.

23- مَنْ رَكِبَ مَحَجَّةَ الظُّلْمِ كُرِهَتْ أَيَّامُهُ.

24. How close is chastisement to the unjust!

24- مَا أَقْرَبَ النَّقْمَةَ مِنَ الظَّالِمِ.

25. How great is the chastisement of the oppressor!

25- مَا أَعْظَمَ عِقَابَ الْبَاغِي.

26. How great is the burden [of sin] of the one who is unjust and transgresses, and acts tyrannically and oppresses!

26- مَا أَعْظَمَ وِزْرَ مَنْ ظَلَمَ وَاعْتَدَى، وَتَجَبَّرَ وَطَغَى.

27. He who fears falling [into hellfire] does not act unjustly.

27 - مَا ظَلَمَ مَنْ خَافَ الْمَصْرَعَةَ.

28. Far be it that an oppressor is saved from the punishment of Allah and the greatness of His wrath.

28 - هِيَئَاتُ أَنْ يَنْجُوَ الظَّالِمُ مِنْ أَلِيمِ عَذَابِ اللَّهِ وَعَظِيمِ سَطَوَاتِهِ.

29. Even though Allah, the Exalted, gives time to the oppressor, His grasp will not spare him and He will ambush him on the passage of his way and the place where his saliva runs down.

29 - وَلَئِنْ أَمَهَلَ اللَّهُ تَعَالَى الظَّالِمَ فَلَنْ يَفُوتَهُ أَخْذُهُ، وَهُوَ لَهُ بِالْمِرْصَادِ عَلَى مَجَازِ طَرِيقِهِ، وَمَوْضِعِ الشَّجَا مِنْ مَجَازِ (مَسَاغِ) رِيقِهِ.

30. The aggressive tyrant has many opponents and enemies.

30 - الْمُتَعَدِّي كَثِيرُ الْأَضْدَادِ وَالْأَعْدَاءِ.

31. For the oppressor there is downfall.

31 - لِلْبَاغِي صَرْعَةٌ.

32. One who oppresses is crushed.

32 - مَنْ بَغَى كُسِرَ.

33. Woe be to the oppressors who transgress against the Fairest of all judges and the Knower of the inner thoughts of the hidden consciences.

33- وَيْلٌ لِلْبَاغِينَ مِنْ أَحْكَمِ الْحَاكِمِينَ، وَعَالِمِ ضَمَائِرِ الْمُضْمِرِينَ.

34. The tyrant is hated and dispraised, even if nothing of his tyranny reaches his dispraiser, and the just one is the opposite of this.

34- أَلْجَائِرُ مَمْقُوتٌ مَذْمُومٌ، وَإِنْ لَمْ يَصِلْ مِنْ جَوْرِهِ إِلَى ذَامِهِ شَيْءٌ وَالْعَادِلُ ضِدُّ ذَلِكَ.

35. The most oppressive of people is the one who considers his tyranny to be justice on his part.

35- أَجُورُ النَّاسِ مَنْ عَدَّ جَوْرَهُ عَدْلًا مِنْهُ.

36. The reign of a tyrant is from the contingent [and temporary] things.

36- دَوْلَةُ الْجَائِرِ مِنَ الْمُمْكِنَاتِ.

37. There is no good in the rule of a tyrant.

37- لَأَخَيْرَ فِي حُكْمِ جَائِرٍ.

38. The unjust transgressor is awaiting one of two chastisements [of this world or the Hereafter].

38- الظَّالِمُ طَاغٍ يَنْتَظِرُ إِحْدَى النِّقْمَتَيْنِ.

1. Referring to Q25:27 where Allah says: The day when the wrongdoer will bite his hand and say 'I wish I had followed the Apostle's way!'

1. Beware of the cry of the oppressed, for verily he asks Allah for his right, and Allah, the Glorified, is more bountiful than that He should be asked for a right except that He grants it.

1- اتَّقُوا دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ يَسْأَلُ اللَّهَ حَقَّهُ، وَاللَّهُ سُبْحَانَهُ أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَقًّا إِلَّا أَجَابَ.

2. Verily the cry of the oppressed is answered by Allah, the Glorified, because he is asking for his right, and Allah is far greater than that He should deny a person his right.

2- إِنَّ دَعْوَةَ الْمَظْلُومِ مُجَابَةٌ عِنْدَ اللَّهِ سُبْحَانَهُ، لِأَنَّهُ يَطْلُبُ حَقَّهُ وَاللَّهُ تَعَالَى أَعْدَلُ أَنْ يَمْنَعَ ذَا حَقِّ حَقَّهُ.

3. When you see an oppressed person, then help him against the oppressor.

3- إِذَا رَأَيْتَ مَظْلُومًا فَأَعِنِّهِ عَلَى الظَّالِمِ.

4. The oppressors of the oppressed are given respite by Allah, the Glorified, but are not overlooked.

4- ظُلَامَةُ الْمَظْلُومِينَ يُمَهِّلُهَا اللَّهُ سُبْحَانَهُ وَلَا يُهْمِلُهَا.

5. At times the oppressed are assisted.

5- قَدْ يُنصِرُ الْمَظْلُومَ.

6. Be a helper for the oppressed and an enemy of the oppressor.

6- كُنْ لِلْمَظْلُومِ عَوْنًا، وَلِلظَّالِمِ خَصْمًا.

7. Whoever does not seek justice for the oppressed from the oppressor, his sins are magnified.

7- مَنْ لَمْ يُنْصِفِ الْمَظْلُومَ مِنَ الظَّالِمِ عَظُمَتْ آثَامُهُ.

8. Whoever does not seek justice for the oppressed from the oppressor, Allah will take away his power.

8- مَنْ لَمْ يُنْصِفِ الْمَظْلُومَ مِنَ الظَّالِمِ سَلَبَهُ اللَّهُ قُدْرَتَهُ.

9. How close is succour to the oppressed!

9- مَا أَقْرَبَ النُّصْرَةَ مِنَ الْمَظْلُومِ.

10. The oppressed does not prevail without a helper.

10- لَا يَنْتَصِرُ الْمَظْلُومُ بِلَانَاصِرٍ.

11. The day of the oppressed over the oppressor is [going to be] more severe than the day of the oppressor upon the oppressed.

11- يَوْمُ الْمَظْلُومِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الظَّالِمِ عَلَى الْمَظْلُومِ.

12. The oppressed awaits reward [in the Hereafter].

12- الْمَظْلُومُ يَنْتَظِرُ الْمُثُوبَةَ.

المظالم-Usurped rights

1. In amassing the usurped rights [of the people] there is cessation [and loss] of power.

1- فِي احْتِقَابِ الْمَظَالِمِ زَوَالُ الْقُدْرَةِ.

2. In [keeping] the usurped rights of the servants, there is amassing of sins.

2. فِي مَظَالِمِ الْعِبَادِ إِحْتِقَابُ الْآثَامِ.

الظن- Conjecture

1. The surmise of a believer is a divination.

1. ظَنُّ الْمُؤْمِنِ كِهَانَةٌ.

2. The conjecture of a man is to the extent of his intellect.

2. ظَنُّ الرَّجُلِ عَلَى قَدْرِ عَقْلِهِ.

3. The conjecture of a person is the measure of his intellect and his action is the truest witness about his origin.

3. ظَنُّ الْإِنْسَانِ مِيزَانُ عَقْلِهِ، وَفِعْلُهُ أَصْدَقُ شَاهِدٍ عَلَى أَصْلِهِ.

4. The conjecture of the people of insight and intelligence is the closest thing to correctness.

4. ظَنُّ ذَوِي النَّهْيِ وَالْأَلْبَابِ أَقْرَبُ شَيْءٍ مِنَ الصَّوَابِ.

5. One whose supposition [about others] is good, overlooks [their lapses].

5. مَنْ حَسَنَ ظَنَّهُ أَهْمَلَ.

6. One whose assumption [about others] is negative, scrutinizes.

6. مَنْ سَاءَ ظَنُّهُ تَأَمَّلَ.

7. One who thinks positively [about others], his intention becomes good.

7. مَنْ حَسَنَ ظَنُّهُ حَسُنَتْ نِيَّتُهُ.

8. One who thinks ill [of others], his innermost thoughts become evil.

8. مَنْ سَاءَ ظَنُّهُ سَاءَتْ طَوَيْتُهُ.

9. One who thinks ill [of others], his imagination becomes evil.

9. مَنْ سَاءَ ظَنُّهُ سَاءَ وَهْمُهُ.

10. When one thinks good of you, then prove his supposition to be true.

10. مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ.

11. One who belies the evil assumption about his brother has a sound covenant [of brotherhood] and a relaxed heart.

11. مَنْ كَذَّبَ سُوءَ الظَّنِّ بِأَخِيهِ كَانَ ذَا عَقْدٍ صَاحِحٍ وَقَلْبٍ مُسْتَرِيحٍ.

12. One whose thoughts [about others] are negative assumes the disloyalty of the one who is not disloyal to him.

12. مَنْ سَاءَتْ ظُنُونُهُ إِعْتَقَدَ الْخِيَانَةَ بِمَنْ لَا يَخُونُهُ.

13. One who thinks ill of one who is not disloyal ends up thinking positively of that which is not so.

13- مَنْ سَاءَ ظَنُّهُ بِمَنْ لَا يَخُونُ حَسَنَ ظَنُّهُ بِمَا لَا يَكُونُ.

14. One who does not think positively of others alienates himself from everyone.

14- مَنْ لَمْ يُحْسِنْ ظَنَّهُ اسْتَوْحَشَ مِنْ كُلِّ أَحَدٍ.

15. Little conjecture [and uncertainty] is [a means of falling into] doubt.

15- يَسِيرُ الظَّنُّ شَكًّا.

16. By Allah! Allah, the Glorified, will not punish a believer after he believes except because of his thinking ill [of others] and his bad character.

16- وَاللَّهِ لَا يُعَذِّبُ اللَّهُ سُبْحَانَهُ مُؤْمِنًا بَعْدَ الْإِيمَانِ إِلَّا بِسُوءِ ظَنِّهِ، وَسُوءِ خُلُقِهِ.

17. Do not think of a word that has been spoken by someone as evil while you find a possible positive meaning in it.

17- لَا تَظُنَّنَّ بِكَلِمَةٍ بَدَرَتْ مِنْ أَحَدٍ سُوءًا، وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مُحْتَمَلًا.

18. The one who thinks ill [of others] has no faith.

18- لَا دِينَ لِمُسِيءِ الظَّنِّ.

19. A servant does not think positively of Allah, the Glorified, but that Allah, the Glorified, is just as his positive thoughts are of Him.

19- لَا يُحْسِنُ عَبْدُ الظَّنِّ بِاللَّهِ سُبْحَانَهُ إِلَّا كَانَ اللَّهُ سُبْحَانَهُ عِنْدَ حُسْنِ ظَنِّهِ بِهِ.

20. One who thinks positively about people earns love from them.

20- مَنْ حَسَنَ ظَنَّهُ بِالنَّاسِ حَازَ مِنْهُمْ الْمَحَبَّةَ.

21. Thinking ill of a virtuous person is the gravest sin and the ugliest injustice.

21- سُوءُ الظَّنِّ بِالْمُحْسِنِ شَرُّ الْإِثْمِ، وَأَقْبَحُ الظُّلْمِ.

22. Thinking ill of one who is not disloyal stems from vileness.

22- سُوءُ الظَّنِّ بِمَنْ لَا يَخُونُ مِنَ اللُّؤْمِ.

23. Thinking ill corrupts matters and incites one to evils.

23- سُوءُ الظَّنِّ يَفْسِدُ الْأُمُورَ وَيَبْعَثُ عَلَى الشَّرِّ.

24. Thinking evil (of others) destroys the one who adopts it and saves the one who avoids it.

24- سُوءُ الظَّنِّ يَرُدِّي مُصَاحِبَهُ وَيُنْجِي مُجَانِبَهُ.

25. One who is overcome by negative thoughts leaves no room for reconciliation between him and his friend.

25- مَنْ غَلَبَ عَلَيْهِ سُوءُ الظَّنِّ لَمْ يَتْرُكْ بَيْنَهُ وَبَيْنَ خَلِيلٍ صُلْحًا.

26. Thinking good of others lightens one's grief and saves one from being shackled by sin.

26. حُسْنُ الظَّنِّ يُخَفِّفُ الهَمَّ وَيُنْجِي مِنْ تَقَلُّدِ الإِثْمِ.

27. Thinking positive of others is one of the best practices and most excellent allotments.

27. حُسْنُ الظَّنِّ مِنْ أَحْسَنِ الشَّيْمِ وَأَفْضَلِ الْقِسَمِ.

28. The positive thinking of a servant about Allah, the Glorified, is to the extent of his hope in Him.

28. حُسْنُ ظَنِّ العَبْدِ بِاللَّهِ سُبْحَانَهُ عَلَى قَدْرِ رَجَائِهِ لَهُ.

29. Thinking positive is one of the best attributes and the most bountiful gifts.

29. حُسْنُ الظَّنِّ مِنْ أَفْضَلِ السَّجَايَا، وَأَجْزَلِ العَطَايَا.

30. Thinking positive means making your actions sincere and hoping that Allah will forgive your missteps.

30. حُسْنُ الظَّنِّ أَنْ تُخْلِصَ العَمَلَ، وَتَرْجُو مِنَ اللّهِ أَنْ يَعْفُوَ عَنِ الزَّلَلِ.

31. One who thinks positively [about others] attains Paradise.

31. مَنْ حَسَنَ ظَنَّهُ فَازَ بِالْجَنَّةِ.

32. One who thinks positively of Allah, attains Paradise.

32. مَنْ حَسَنَ ظَنَّهُ بِاللّهِ فَازَ بِالْجَنَّةِ.

33. Be careful not to think negatively, for indeed thinking ill of others corrupts worship and increases the

burden [of sin].

33- إِيَّاكَ أَنْ تُسِيءَ الظَّنَّ، فَإِنَّ سُوءَ الظَّنِّ يُفْسِدُ الْعِبَادَةَ، وَيُعْظِمُ الْوِزْرَ.

34. Conjecture is suspicion.

34- الظَّنُّ إِرْتِيَابٌ.

35. Correct conjecture is from the qualities of the people of understanding.

35- الظَّنُّ الصَّوَابُ مِنْ شَيْمِ أُولِي الْأَلْبَابِ.

36. Conjecture errs, but certainty is [always] right and does err.

36- الظَّنُّ يَخْطِئُ، وَالْيَقِينُ يُصِيبُ وَلَا يَخْطِئُ.

37. The bane of religion is thinking ill [of others].

37- آفَةُ الدِّينِ سُوءُ الظَّنِّ.

38. In an age when righteousness prevails over a people, if a person entertains an evil suspicion about another person from whom no evil has become evident, then he has been unjust and has transgressed.

38- إِذَا اسْتَوَلَى الصَّلَاحُ عَلَى الزَّمَانِ وَأَهْلُهُ ثُمَّ أَسَاءَ الظَّنَّ رَجُلٌ بِرَجُلٍ لَمْ يَظْهَرِ مِنْهُ خَرِيْبَةٌ، فَقَدْ ظَلَمَ وَاعْتَدَى.

39. In an age when corruption prevails over a people, if a man thinks positive of another man then he has put himself in peril.

39. إِذَا اسْتَوَلَى الْفَسَادُ عَلَى الزَّمَانِ وَأَهْلِهِ ثُمَّ أَحْسَنَ الظَّنَّ رَجُلٌ بِرَجُلٍ فَقَدْ غَرَّرَ.

40. Thinking positive is a comfort for the heart and security for religion.

40. حُسْنُ الظَّنِّ رَاحَةُ القَلْبِ وَسَلَامَةُ الدِّينِ.

41. There is no faith with negative thinking.

41. لَا إِيمَانَ مَعَ سُوءِ ظَنٍّ.

42. Correct conjecture is one for the two [possible] views.

42. الظَّنُّ الصَّوَابُ أَحَدُ الرَّأْيَيْنِ.

43. Cowardice, greediness and stinginess are evil characteristics that are brought together by thinking ill of Allah, the Glorified.

43. الْجُبْنُ وَالْحِرْصُ وَالْبُخْلُ غَرَائِزُ سُوءٍ يَجْمَعُهَا سُوءُ الظَّنِّ بِاللَّهِ سُبْحَانَهُ.

المظاهرة-Support

1. The best [form of] help is giving support.

1- نِعَمَ العَوْنِ المُظَاهَرَةُ.

الإستظهار والمستظهر-Precaution

1. How good a foresight precaution is!

1- نِعْمَ الْحَزْمُ الْإِسْتِظْهَارُ.

2. The best equipage is precaution.

2- أَفْضَلُ الْعُدَدِ الْإِسْتِظْهَارُ.

3. One who has the backing of Allah [and trusts in Him], his subjugation [by the enemy] becomes impossible.

3- مَنْ اسْتِظْهَرَ بِاللَّهِ أُعْجِزَ قَهْرُهُ.

4. The one who is precautious may [also at times] get afflicted.

4- قَدْ يُصَابُ الْمُسْتِظْهَرُ.

The Exteriors-الظواهر

1. Uprightness of the exteriors is a symbol of the soundness of the inner consciences.

1- صَلاَحُ الظَّوَاهِرِ عُنْوَانُ صِحَّةِ الضَّمَائِرِ.

2. For every exterior there is a hidden interior that is like it, so one who's exterior is good his interior is also good, and whoever has a bad exterior has a bad interior.

2- لِكُلِّ ظَاهِرٍ بَاطِنٌ عَلَى مِثَالِهِ، فَمَنْ طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ، وَمَا خَبِثَ ظَاهِرُهُ خَبِثَ بَاطِنُهُ.

Lightness of one's burden-خفة الظهر

1. In having a light burden there is inner peace and the safeguarding of [one's] status.

1- فِي خِفَّةِ الظَّهْرِ رَاحَةُ السِّرِّ، وَتَحْصِينُ الْقَدْرِ.

Servitude-العبودية

1. One who fulfils the conditions of servitude deserves to be freed.

1- مَنْ قَامَ بِشَرَائِطِ الْعُبُودِيَّةِ أَهْلَ لِلْعِتْقِ.

Worship and the worshipper-العبادة والمتعبد

1. Sincere worship means that a person [puts his] hopes in none other than his Lord and fears nothing but his wrongdoing.

1- الْعِبَادَةُ الْخَالِصَةُ أَنْ لَا يَرْجُو الرَّجُلُ إِلَّا رَبَّهُ، وَلَا يَخَافُ إِلَّا ذَنْبَهُ.

2. Reserve for yourself the best times and portions for that which is between you and Allah, the Glorified.

2- اجْعَلْ لِنَفْسِكَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ سُبْحَانَهُ أَفْضَلَ الْمَوَاقِيتِ وَالْأَقْسَامِ.

3. The best worship is contemplation.

3 - أَفْضَلُ الْعِبَادَةِ الْفِكْرُ.

4. The best worship is safeguarding the stomach and private parts [from the forbidden].

4. أَفْضَلُ الْعِبَادَةِ عَقَّةُ الْبَطْنِ وَالْفَرْجِ.

5. Worship is [a means to] success.

5. أَلْعِبَادَةُ فَوْزٌ.

6. Continued worship is proof of success in attainment of prosperity.

6. دَوَامُ الْعِبَادَةِ بُرْهَانُ الظَّفَرِ بِالسَّعَادَةِ.

7. The adornment of worship is humility [and submissiveness].

7. زَيْنُ الْعِبَادَةِ الْخُشُوعُ.

8. The probity of worship is [in] having trust in Allah.

8. صِلَاحُ الْعِبَادَةِ التَّوَكُّلُ.

9. The goal [and purpose] of worship is obedience.

9. غَايَةُ الْعِبَادَةِ الطَّاعَةُ.

10. In secluding oneself for the worship of Allah there are treasures of benefit.

10. فِي الْاِنْفِرَادِ لِعِبَادَةِ اللَّهِ كُنُوزُ الْأَرْبَاحِ.

11. He who makes his worship sincere succeeds in attaining prosperity.

11. فَازَ بِالسَّعَادَةِ مَنْ أَخْلَصَ الْعِبَادَةَ.

12. Little that is practiced continually is better than [doing] a lot that makes one weary.

12. قَلِيلٌ تَدْوِمٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُوءٍ.

13. Little which is easy for you to act upon is better than a lot that is too heavy for you to bear.

13. قَلِيلٌ يَخِفُّ عَلَيْكَ عَمَلُهُ خَيْرٌ مِنْ كَثِيرٍ تَسْتَثْقِلُ حَمْلَهُ.

14. Little that continues is better than a lot that is discontinuous.

14. قَلِيلٌ يَدْوِمُ خَيْرٌ مِنْ كَثِيرٍ مُنْقَطِعٍ.

15. How can one who does not abstain from lowly desires discover the delight of worship?

15. كَيْفَ يَجِدُ لَذَّةَ الْعِبَادَةِ مَنْ لَا يَصُومُ عَنِ الْهَوَى؟!

16. How can one who has not been aided by [divine granted] success derive joy in worship?

16. كَيْفَ يَتَمَتَّعُ بِالْعِبَادَةِ مَنْ لَمْ يُعِنْهُ التَّوْفِيقُ؟!

17. One who seeks nearness [to Allah] is not brought closer [to Him] by anything other than the worship of Allah.

17. مَا تَقَرَّبَ مُتَقَرِّبٌ بِمِثْلِ عِبَادَةِ اللَّهِ.

18. The worshipper without knowledge is like the donkey that drives a mill, it moves round and round but

does not depart from its place.

18- الْمُتَعَبِّدُ بِغَيْرِ عِلْمٍ كَحِمَارِ الطَّاحُونَةِ، يَدُورُ وَلَا يَبْرَحُ مِنْ مَكَانِهِ.

19. Verily a group worshipped Allah, the Glorified, out of desire [for reward] – that is the worship of the traders, and a group worshipped Him out of fear [of punishment] – that is the worship of the slaves, and a group worshipped Him out of gratitude – and that is the worship of the freemen.

19- إِنَّ قَوْمًا عَبَدُوا اللَّهَ سُبْحَانَهُ رَغْبَةً فَتِلْكَ عِبَادَةُ التُّجَّارِ، وَقَوْمًا عَبَدُوهُ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَقَوْمًا عَبَدُوهُ شُكْرًا فَتِلْكَ عِبَادَةُ الْأَحْرَارِ.

العباد-1 Servants

1. When Allah loves a servant, he inspires him with the goodness of worship.

1- إِذَا أَحَبَّ اللَّهُ عَبْدًا أَهَمَّهُ حُسْنَ الْعِبَادَةِ.

2. When Allah loves a servant, he makes trustworthiness beloved to him.

2- إِذَا أَحَبَّ اللَّهُ عَبْدًا حَبَّبَ إِلَيْهِ الْأَمَانَةَ.

3. When Allah honours a servant, He occupies him with His love.

3- إِذَا أَكْرَمَ اللَّهُ عَبْدًا شَغَلَهُ بِمَحَبَّتِهِ.

4. When Allah specially chooses a servant, He inspires him with [religious] devotion.

4- إِذَا اسْتَخْلَصَ اللَّهُ عَبْدًا أَهَمَّهُ الدِّيَانَةَ.

5. When Allah chooses a servant he covers him with His awe.

5- إِذَا اصْطَفَى اللَّهُ عَبْدًا جَلَبَبَهُ خَشِيَّتَهُ.

6. When Allah loves a servant, He adorns him with tranquillity and forbearing.

6- إِذَا أَحَبَّ اللَّهُ عَبْدًا زَيَّنَّهُ بِالسَّكِينَةِ، وَالْحِلْمِ.

7. When Allah loves a servant, He inspires him with truth.

7- إِذَا أَحَبَّ اللَّهُ عَبْدًا أَلْهَمَهُ الصِّدْقَ.

8. When Allah honours a servant, He helps him to establish justice.

8- إِذَا أَكْرَمَ اللَّهُ عَبْدًا أَعَانَهُ عَلَى إِقَامَةِ الْحَقِّ.

9. When Allah loves a servant, He makes him hate wealth and shortens his hopes.

9- إِذَا أَحَبَّ اللَّهُ سُبْحَانَهُ عَبْدًا بَغَّضَ إِلَيْهِ الْمَالَ، وَقَصَّرَ مِنْهُ الْأَمَالَ.

10. When Allah loves a servant, He bestows him with a good heart and an upright character.

10- إِذَا أَحَبَّ اللَّهُ عَبْدًا رَزَقَهُ قَلْبًا سَلِيمًا، وَخُلُقًا قَوِيمًا.

11. When Allah wishes good for a servant, He grants him a sound intellect and upright action.

11- إِذَا أَرَادَ اللَّهُ بَعْدَ خَيْرًا مَنَحَهُ عَقْلاً قَوِيمًا، وَعَمَلًا مُسْتَقِيمًا.

12. When Allah wishes good for a servant, He safeguards his stomach and private parts from the unlawful.

12- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَعَفَّ بَطْنَهُ وَفَرْجَهُ.

13. When Allah wishes good for a servant, He inspires him with contentment and sets his wife right for him.

13- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَلْهَمَهُ الْقَنَاعَةَ، وَأَصْلَحَ لَهُ زَوْجَهُ.

14. When Allah wishes good for a servant, He makes his stomach abstain from [unlawful] food and his private parts from that which is forbidden.

14- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَعَفَّ بَطْنَهُ عَنِ الطَّعَامِ وَفَرْجَهُ عَنِ الْحَرَامِ.

15. When Allah, the Glorified, wishes goodness for a servant, He inspires him to talk less, eat less and sleep less.

15- إِذَا أَرَادَ اللَّهُ سُبْحَانَهُ صَلَاحَ عَبْدٍ أَلْهَمَهُ قِلَّةَ الْكَلَامِ، وَقِلَّةَ الطَّعَامِ، وَقِلَّةَ الْمَنَامِ.

16. When Allah wishes good for a servant, He makes him learned in religion and inspires him with certitude.

16- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا، فَفَقَّهَهُ فِي الدِّينِ، وَأَلْهَمَهُ الْيَقِينَ.

17. When Allah wishes good for a servant, He inspires him with contentment, so he becomes satisfied with the minimum and covers himself with chastity [and abstinence from the unlawful].

17- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا، أَلْهَمَهُ الْقَنَاعَةَ، فَكَتَفَى بِالْكَفَافِ، وَاكْتَسَى بِالْعَفَافِ.

18. When Allah wishes good for a servant, He inspires him with moderation and good management and keeps him away from mismanagement and wastefulness.

18- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا، أَلْهَمَهُ الْإِقْتِصَادَ، وَحُسْنَ التَّدْبِيرِ، وَجَنَّبَهُ سُوءَ التَّدْبِيرِ
وَالِإِسْرَافَ.

19. When Allah loves a servant, He inspires him with right guidance and makes him successful in His obedience.

19- إِذَا أَحَبَّ اللَّهُ عَبْدًا أَلْهَمَهُ رُشْدَهُ، وَوَفَّقَهُ لِبِطَاعَتِهِ.

20. He ('a) praised a man saying: This is one whose peacefulness benefits and injustice is not feared from him. When he says, he does and when he put in charge, he is just.

20- وَأَتْنَى - عَلَيْهِ السَّلَامُ - عَلَى رَجُلٍ فَقَالَ: ذَاكَ يَنْفَعُ سَلْمُهُ، وَلَا يُخَافُ ظُلْمُهُ، إِذَا
قَالَ فَعَلَ، وَإِذَا وُلِّيَ عَدَلَ.

21. He ('a) said about the one whom he praised: He is the unfolder [and clarifier] of the obscure, the guide in vast deserts and the repeller of complex difficulties.

21- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ أَتْنَى عَلَيْهِ: فَتَّاحٌ مُبْهِمَاتٍ دَلِيلٌ فَلَوَاتٍ،
دَفَّاعٌ مُعْضِلَاتٍ.

22. The best of servants is one who is delighted when he does good and when he does evil, he repents.

22- خَيْرُ الْعِبَادِ مَنْ إِذَا أَحْسَنَ اسْتَبَشَرَ، وَإِذَا أَسَاءَ اسْتَغْفَرَ.

23. People are created by [Allah's] power, raised up with constraint and made to die through pangs of death.

23- عِبَادٌ مَخْلُوقُونَ إِقْتِدَارًا، وَمَرْبُوبُونَ إِقْتِسَارًا، وَمَقْبُوضُونَ إِحْتِضَارًا.

24. If the servants were to stop when they are ignorant [about something], they would neither apostatize nor would they go astray.

24- لَوْ أَنَّ الْعِبَادَ حِينَ جَهَلُوا وَقَفُوا، لَمْ يَكْفُرُوا، وَلَمْ يُضِلُّوا.

25. When Allah humiliates (or abases) a servant, He denies him knowledge.

25- إِذَا أُرْذِلَ (أُذِلَّ) اللَّهُ عَبْدًا حَظَرَ عَلَيْهِ الْعِلْمَ.

26. When Allah wants something bad for a servant, He makes wealth beloved to him and extends his [false] hopes.

26- إِذَا أَرَادَ اللَّهُ بَعْدَ شَرٍّ حَبَّبَ إِلَيْهِ الْمَالَ، وَبَسَطَ مِنْهُ الْأَمَالَ.

28. When Allah, the Glorified, wishes to remove a blessing from a servant, the first thing that He alters [and takes away from him] is his intellect, and losing it is the most difficult thing for him.

27- إِذَا أَرَادَ اللَّهُ سُبْحَانَهُ إِزَالََةَ نِعْمَةٍ عَنْ عَبْدٍ، كَانَ أَوَّلَ مَا يُغَيِّرُ عَنْهُ عَقْلَهُ، وَأَشَدُّ شَيْءٍ عَلَيْهِ فَقْدُهُ.

29. Verily, one of the creatures most hated by Allah, the Exalted, is the man who has been left on his own [by Allah] and has strayed from the right path, moving on without a guide.

28- إِنَّ مِنْ أْبْغَضِ الْخَلَائِقِ إِلَى اللَّهِ تَعَالَى رَجُلًا وَكَلَهُ إِلَى نَفْسِهِ جَائِرًا عَنْ قَصْدِ السَّبِيلِ سَائِرًا بِغَيْرِ دَلِيلٍ.

30. A servant is a servant, even if he is assisted by [divine] destiny.

29. أَلْعَبْدُ عِبْدٌ، وَإِنْ سَاعَدَهُ الْقَدْرُ.

31. The beauty of a servant is [in his] obedience.

30. جَمَالُ الْعَبْدِ الطَّاعَةِ.

1. The Islamic view is that all human beings are servants of Allah, as opposed to the Christian view wherein people are regarded as Children of God.

العبرة والإعتبار-1 Taking Lessons and Examples

1. Take lesson and you will be deterred [from evil].

1- اِعْتَبِرْ تَزِدَّجِرْ.

2. Take lesson and you will become content.

2- اِعْتَبِرْ تَقْتَنِعْ.

3. Take lessons from [the lives of] those who preceded you before those who are after you take lessons from you.

3- اِتَّعِظُوا مِمَّنْ كَانَ قَبْلَكُمْ قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ.

4. Take counsel from the examples [of others], learn lessons from the changing situations and take benefit from the Warners.

4- اِتَّعِظُوا بِالْعِبَرِ وَاغْتَبِرُوا بِالْغَيْرِ، وَأَنْتَفِعُوا بِالنُّذُرِ.

5. Where are the 'Amaliqa2 and the children of the 'Amaliqa?

5. أَيْنَ الْعَمَالِقَةُ وَأَبْنَاءُ الْعَمَالِقَةِ؟!

6. Where are the tyrants and the children of the tyrants?

6. أَيْنَ الْجَبَابِرَةُ، وَأَبْنَاءُ الْجَبَابِرَةِ؟!

7. Where are the people of the cities of Rass who killed the Prophets and extinguished the light of the Messengers?

7. أَيْنَ أَهْلُ مَدَائِنِ الرَّسِّ، الَّذِينَ قَتَلُوا النَّبِيِّينَ وَأَطْفَأُوا نُورَ الْمُرْسَلِينَ؟!

8. Where are those who rallied the troops and inhabited the cities?

8. أَيْنَ الَّذِينَ عَسَكُرُوا الْعَسَاكِرَ وَمَدَنُوا الْمَدَائِنَ؟!

9. Where are those who said, “Who is more powerful than us and is greater in assemblage?”

9. أَيْنَ الَّذِينَ قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً وَأَعْظَمُ جَمْعًا؟!

10. Where are those who left the best heritage, were most just in their actions and had the biggest kingdoms?

10. أَيْنَ الَّذِينَ كَانُوا أَحْسَنَ آثَارًا، وَأَعْدَلَ أَعْمَالًا، وَأَكْبَرَ مُلْكًَا؟!

11. Where are those who vanquished the armies and travelled in the thousands?

11. أَيْنَ الَّذِينَ هَزَمُوا الْجُيُوشَ، وَسَارُوا بِالْأُلُوفِ؟!

12. Where are those who built kingdoms, paved passages, and aided the aggrieved and hosted guests?

12- أَيْنَ الَّذِينَ شَيَّدُوا الْمَمَالِكَ، وَمَهَّدُوا الْمَسَالِكَ، وَأَغَاثُوا الْمَهْلُوفَ، وَقَرَّوُوا
الضُّيُوفَ؟

13. Where is the one who strived and struggled, and prepared and mobilized [all possible resources]?

13- أَيْنَ مَنْ سَعَى وَاجْتَهَدَ، وَأَعَدَّ، وَاحْتَشَدَ؟!

14. Where is the one who built and erected, paved and prepared, accumulated and counted?

14- أَيْنَ مَنْ بَنَى وَشَيَّدَ، وَفَرَشَ وَمَهَّدَ، وَجَمَعَ وَعَدَّدَ؟!

15. Where is Khosrau³ and Caesar and Tubba'⁴ and Himyar⁵?

15- أَيْنَ كِسْرَى وَقَيْصَرٌ وَتَبَعٌ وَحَمِيرٌ؟!

16. Where is the one who stored and amassed, and accumulated wealth upon wealth thereby multiplying it?

16- أَيْنَ مَنْ ادَّخَرَ وَاعْتَقَدَ، وَجَمَعَ الْمَالَ عَلَى الْمَالِ فَأَكْثَرَ؟!

17. Where is the one who fortified and strengthened, and adorned and decorated?

17- أَيْنَ مَنْ حَصَّنَ وَأَكَّدَ، وَزَخَّرَفَ وَنَجَّدَ؟!

18. Where is the one who accumulated and increased, and stored and amassed, and considered the future of his son?

18- أَيْنَ مَنْ جَمَعَ فَأَكْثَرَ، وَاحْتَقَبَ وَاعْتَقَدَ، وَنَظَرَ بِزَعْمِهِ لِلْوَلَدِ؟!

19. Where are those who lived longer than you and left a greater heritage?

19- أَيْنَ مَنْ كَانَ مِنْكُمْ أَطْوَلَ أَعْمَاراً وَأَعْظَمَ آثَاراً؟!

20. Where are the ones who were larger in numbers, had stronger armies and had greater effect?

20- أَيْنَ مَنْ كَانَ أَعَدَّ عَدِيداً، وَأَكْنَفَ (إِكْتَفَ) جُنُوداً، وَأَعْظَمَ آثَاراً؟!

21. Where are the kings and Khosraus?

21- أَيْنَ الْمُلُوكُ وَالْأَكَاسِرَةُ؟!

22. Where are the children of the Yellow6 and the pharaohs?

22- أَيْنَ بَنُو الْأَصْفَرِ وَالْفِرَاعِنَةُ؟!

23. Where are those who ruled the extremities of this world?

23- أَيْنَ الَّذِينَ مَلَكَوا مِنَ الدُّنْيَا أَقَاصِيهَا؟!

24. Where are those who used to humiliate their enemies and take possession of their forelocks [by enslaving them]?

24- أَيْنَ الَّذِينَ اسْتَذَلُّوا الْأَعْدَاءَ، وَمَلَكَوا نَوَاصِيهَا؟!

25. Where are those to whom the nations were subservient?

25- أَيْنَ الَّذِينَ دَانَتْ لَهُمُ الْأُمَمُ؟!

26. Where are those who attained their highest ambitions in this world?

26- أَيْنَ الَّذِينَ بَلَّغُوا مِنَ الدُّنْيَا أَقَاصِيَ الْهَمَمِ؟!

27. Verily for those who remain [behind] there is an example in those who have passed.

27- إِنَّ لِلْبَاقِينَ بِالْمَاضِينَ مُعْتَبَرًا.

28. Verily for the latter there is an admonishment in the former.

28- إِنَّ لِلْآخِرِ بِالْأَوَّلِ مُزْدَجَرًا.

29. Verily the passing away of those who depart is a lesson for the community that remains behind.

29- إِنَّ زَهَابَ الذَّاهِبِينَ لَعِبْرَةٌ لِلْقَوْمِ الْمُتَخَلِّفِينَ.

30. Taking example yields [the fruit of] inerrancy.

30- الْأَعْتَابُ يُثْمِرُ الْعِصْمَةَ.

31. Time shows you examples.

31- الزَّمَانُ يُرِيكَ الْعِبَرَ.

32. Taking lesson is beneficial in [attaining] right guidance.

32. الإِعْتِبَارُ يُفِيدُ الرَّشَادَ.

33. When Allah loves a servant, He gives him direction through examples.

33. إِذَا أَحَبَّ اللَّهُ عَبْدًا وَعَظَّمَهُ بِالْعِبَرِ.

34. You have been left with examples from the vestiges of those who passed away before you, so take lesson from them.

34. خُلِّفَ لَكُمْ عِبْرٌ مِنْ آثَارِ الْمَاضِينَ قَبْلَكُمْ لِتَعْتَبَرُوا بِهَا.

35. Continually taking lessons leads to perspicacity and bears the fruit of restraint [from evil].

35. دَوَامُ الإِعْتِبَارِ يُؤَدِّي إِلَى الإِسْتِبْصَارِ، وَيُثْمِرُ الإِزْدِجَارَ.

36. I am bound by responsibility for what I say and am answerable for it. Verily, one for whom examples [of the past] have clearly shown that which was before him of exemplary punishments [given by Allah to wrongdoers] is prevented by God-wariness from falling into dubious [and questionable] actions.

36. ذِمَّتِي بِمَا أَقُولُ رَهِينَةٌ، وَأَنَا بِهِ زَعِيمٌ، إِنَّ مَنْ صَرَّحَتْ لَهُ الْعِبْرُ عَمَّا بَيْنَ يَدَيْهِ مِنْ المَثَلَاتِ، حَجَزَهُ التَّقْوَى عَنْ تَقْحُمِ الشُّبُهَاتِ.

37. Attest to the truth that has passed and take lesson from what has elapsed of this world, because indeed its one phase resembles the other and its end catches up to its beginning.

37. صَدِّقْ بِمَا سَلَفَ مِنَ الْحَقِّ، وَاعْتَبِرْ بِمَا مَضَى مِنَ الدُّنْيَا فَإِنَّ بَعْضَهَا يُشْبِهُ بَعْضًا، وَآخِرُهَا لَاحِقٌ بِأَوَّلِهَا.

38. The prolonged drawing of lessons [from the past] impels one to be precautionous.

38. طُولُ الإِعْتِبَارِ يَحْدُو عَلَى الإِسْتِظْهَارِ.

39. In every glance there is a lesson.

39. فِي كُلِّ نَظْرَةٍ عِبْرَةٌ.

40. In every lesson that is drawn there is discernment.

40. فِي كُلِّ اعْتِبَارٍ إِسْتِبْصَارٌ.

41. In the succession of days there is lesson for the creatures.

41. فِي تَعَاقُبِ الأَيَّامِ مُعْتَبَرٌ لِلْأَنَامِ.

42. Successful is the one who has a habit of taking lesson [from the past] and a tendency towards being pre-cautious.

42. فَازَ مَنْ كَانَتْ شَيْمَتُهُ الإِعْتِبَارَ، وَسَجِيَّتُهُ الإِسْتِظْهَارَ.

43. He who has been deterred [from evil] has taken lesson [from the past].

43. قَدْ اعْتَبَرَ مَنْ ارْتَدَعَ.

44. He who takes a lesson from the past [that has gone] has taken a lesson for the remaining [future].

44. قَدْ اعْتَبَرَ بِالْبَاقِي مَنْ اعْتَبَرَ بِالْمَاضِي.

45. Every day benefits you with lessons if you accompany it with contemplation.

45. كُلُّ يَوْمٍ يُفِيدُكَ عِبْرًا إِنَّ أَصْحَابَتَهُ فِكْرًا.

46. For the people of intelligence, what they are aware of is enough of a lesson for them.

46. كَفَى مُعْتَبَرًا لِأُولِي النُّهَى مَا عَرَفُوا.

47. Lessons [from events] have indeed become evident for you, and you have been deterred by what is in it of a deterrence; and after the Prophet of Allah, none have conveyed [the message] from Allah like the Warners.

47. لَقَدْ جَاهَرْتُمْ الْعِبْرَ، وَزَجَرْتُمْ (وَ زَجَرْتُمْ بِمَا) مَا فِيهِ مُزْدَجَرٌ، وَمَا بَلَغَ (يُبَلِّغُ) عَنِ اللَّهِ بَعْدَ رَسُولِ اللَّهِ (رُسُلِ السَّمَاءِ إِلَّا الْبَشَرُ) مِثْلُ النَّذْرِ.

48. If you took lessons from what has passed of your life, you would safeguard that which remains [of it].

48. لَوْ اِعْتَبَرْتَ بِمَا أَضَعْتَ مِنْ مَاضِي عُمُرِكَ لَحَفِظْتَ مَا بَقِيَ.

49. One who takes lesson [from the past] is cautious.

49. مَنْ اِعْتَبَرَ حَذَرَ.

50. One whose consideration [of past events from which he draws lessons] increases, his mistakes decrease.

50. مَنْ كَثُرَ اِعْتِبَارُهُ قَلَّ عَثَارُهُ.

51. One who takes a lesson from the vicissitudes of time is careful of [the evil of] others.

51. مَنْ اِعْتَبَرَ بِتَصَارِيفِ الزَّمَانِ حَذَرَ غَيْرِهِ.

52. One who does not take lesson from others does not take precaution for himself.

52. مَنْ لَمْ يَعْتَبِرْ بِغَيْرِهِ لَمْ يَسْتَظْهِرْ لِنَفْسِهِ.

53. One who takes admonishment from the examples [of the past] is deterred [from evil].

53. مَنْ اتَّعَظَ بِالْعِبَرِ ارْتَدَعَ.

54. One who does not take a lesson from the passage of days is not deterred by reproach.

54. مَنْ لَمْ يَعْتَبِرْ بِتَصَارِيفِ الْأَيَّامِ لَمْ يَنْزَجِرْ بِالْمَلَامِ.

55. One who takes a lesson from vicissitudes does not rely on the peacefulness of time.

55. مَنْ اعْتَبَرَ بِالْغَيْرِ لَمْ يَثِقْ بِمُسَالَمَةِ الزَّمَنِ.

56. One who recognizes the lessons [of the past], it is as if he is living among the ancients.

56. مَنْ عَرَفَ الْعِبْرَةَ فَكَأَنَّمَا عَاشَ فِي الْأَوَّلِينَ.

57. One who does not take lesson from the vicissitudes of this world, advice has no effect on him.

57. مَنْ لَمْ يَعْتَبِرْ بِغَيْرِ الدُّنْيَا وَصُرُوفِهَا لَمْ تَنْجَعْ فِيهِ الْمَوَاعِظُ.

58. One who considers matters arrives at their [appropriate] criteria.

58. مَنْ اعْتَبَرَ الْأُمُورَ وَقَفَ عَلَى مَصَادِقِهَا.

59. One who takes lesson from the vicissitudes of this world, his desires lessen.

59. مَنْ اَعْتَبَرَ بِغَيْرِ الدُّنْيَا قَلَّتْ مِنْهُ الْاَطْمَاعُ.

60. How many the lessons are, and how few of them are learnt!

60. مَا اَكْثَرَ الْعِبَرَ وَاَقَلَّ الْاِعْتِبَارَ.

61. There is no lesson to be taken for the one who has no restraint.

61. لَا اِعْتِبَارَ لِمَنْ لَا اِزْدِجَارَ لَهُ.

62. Taking lesson steers one towards right guidance.

62. الْاِعْتِبَارُ يَقُوْدُ اِلَى الرَّشْدِ.

1. This refers to drawing lessons and examples from what happened to oneself or to others in the past.
2. These were strong and oppressive people from the children of 'Amlaq, who was from the progeny of Nu' (a).
3. This was the title of Persian kings.
4. Kings of Yemen.
5. A father of one of the influential tribes of Yemen.
6. These were the rulers of Rome who were called 'Yellow' because (according to some reports) when the Romans lost a war to the Abyssinians, their womenfolk were ravaged and the children produced were of a yellowish skin colour.

العتاب- Reprimand

1. Goodwill [and friendly admonishment] is the life of friendship [and affection].

1. اَلْعِتَابُ حَيَاةُ الْمَوَدَّةِ.

2. Too much reprimand indicates [one's] suspicion.

2. كَثْرَةُ الْعِتَابِ تُؤْزِنُ بِالْإِرْتِيَابِ.

3. He who seeks forgiveness (or is indigent) is not reprimanded.

3. مَا أُعْتِبَ مَنْ اِعْتَفَرَ (اِفْتَقَرَ).

4. Do not reprimand the ignorant one as he will hate you, but reprimand the wise one as he will love you [for it].

4. لَا تُعَاتِبِ الْجَاهِلَ فَيَمُقُّكَ، وَعَاتِبِ الْعَاقِلَ يُحِبُّكَ.

5. Never be excessive in reprimanding, for indeed it brings about ill feelings and calls toward hatred; and seek to appease the one whom you hope to reprimand.

5. لَا تُكْثِرَنَّ الْعِتَابَ، فَإِنَّهُ يُورِثُ الضَّغِينَةَ وَيَدْعُو إِلَى الْبَغْضَاءِ، وَاسْتَعْتِبْ لِمَنْ رَجَوْتَ اِعْتَابَهُ.

6. When you reprimand then leave some room [to make amends and do not be excessive in reprimanding].

6. إِذَا عَاتَيْتَ فَاسْتَبِقِ.

العتق والإعتاق-Emancipation

1. When you become the owner [of a slave], then emancipate [him].

1. إِذَا مَلَكَتَ فَأَعْتِقِي.

العُتْرَة-Slip up

1. The slip up of impudence cannot be pardoned.

1- عَتْرَةُ الْإِسْتِرْسَالِ لَا تُسْتَقَالُ.

العُجْب-Conciet

1. The most alienating estrangement is conceit.

1- أُوحِشُ الْوَحْشَةَ الْعُجْبُ.

2. Conceit is destruction.

2- الْعُجْبُ هَلَاكٌ.

3. Conceit is folly.

3- الْعُجْبُ حُمُقٌ.

4. Conceit is the cornerstone of foolishness.

4- الْعُجْبُ رَأْسُ الْحَمَاقَةِ.

5. Conceit is the cornerstone of ignorance.

5- الْعُجْبُ رَأْسُ الْجَهْلِ.

6. Conceit is the symbol of foolishness.

6. الْعُجْبُ عُنْوَانُ الْحَمَاقَةِ.

7. Self-admiration prevents growth.

7. الْإِعْجَابُ يَمْنَعُ الْإِزْدِيَادَ.

8. Conceit is the most harmful associate.

8. الْعُجْبُ أَضْرُّ قَرِينٍ.

9. Self-admiration is contrary to reason.

9. الْإِعْجَابُ ضِدُّ الصَّوَابِ.

10. Conceit corrupts the intellect.

10. الْعُجْبُ يُفْسِدُ الْعَقْلَ.

11. Conceit prevents growth.

11. الْعُجْبُ يَمْنَعُ الْإِزْدِيَادَ.

12. Becoming conceited because of a good deed nullifies it.

12. الْعُجْبُ بِالْحَسَنَةِ يُحِبِّطُهَا.

13. Conceit is the bane of dignity.

13- الْعُجْبُ آفَةُ الشَّرَفِ.

14. Conceit manifests [one's] shortcoming.

14- الْعُجْبُ يُظْهِرُ النَّقِيسَةَ.

15. The admiration of a person for himself is folly.

15- إِعْجَابُ الْمَرْءِ بِنَفْسِهِ حُمُقٌ.

16. Self-admiration is contrary to reason and the bane of the intellects.

16- الْأِعْجَابُ ضِدُّ الصَّوَابِ وَآفَةُ الْأَلْبَابِ.

17. When you wish your merits to be glorified among the people, then do not glorify yourself.

17- إِذَا أَرَدْتَ أَنْ تَعْظُمَ مَحَاسِنُكَ عِنْدَ النَّاسِ، فَلَا تَعْظُمَ فِي عَيْنِكَ.

18. When your self-importance is increased by the position [of authority] you are in, and this brings about arrogance or vanity in you, then look at the greatness of the authority of Allah and His power, the power which you do not even possess over yourself, for indeed this will mellow your recalcitrance, cure your vehemence and bring back to you that which had departed from you of your intellect.

18- إِذَا زَادَ عُجْبُكَ بِمَا أَنْتَ فِيهِ مِنْ سُلْطَانِكَ، فَحَدَّثَتْ لَكَ أَبْهَةً أَوْ مَخِيلَةً، فَاَنْظُرْ إِلَى عِظَمِ مُلْكِ اللَّهِ وَقُدْرَتِهِ، مِمَّا لَا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ، فَإِنَّ ذَلِكَ يُلَيِّنُ مِنْ جَمَاحِكَ، وَيَكْفُ عَنْ غَرَبِكَ، وَيَفِيءُ إِلَيْكَ بِمَا عَزَبَ عَنْكَ مِنْ عَقْلِكَ.

19. By being pleased with oneself, vices and faults become manifest.

19- بِالرِّضَا عَنِ النَّفْسِ تَظْهَرُ السَّوْءَاتُ وَالْعُيُوبُ.

20. The fruit of conceit is hatred.

20- ثَمَرَةُ الْعُجْبِ الْبَغْضَاءُ.

21. The evil that befalls you is better than the good that makes you conceited.

21- سَيِّئَةٌ تَسُوُّكَ خَيْرٌ مِنْ حَسَنَةٍ تُعْجِبُكَ.

22. One who admires himself will be ridiculed because of it.

22- مَنْ أُعْجِبَ بِنَفْسِهِ سُخِرَ بِهِ.

23. One who admires his [own] opinion becomes abased (or goes astray).

23- مَنْ أُعْجِبَ بِرَأْيِهِ ذَلَّ (ضَلَّ).

24. Whoever is proud [and pleased] with his action, his intellect gets afflicted.

24- مَنْ أُعْجِبَ بِفِعْلِهِ أُصِيبَ بِعَقْلِهِ.

25. One who admires his [own] speech, his intellect has departed.

25- مَنْ أُعْجِبَهُ قَوْلُهُ فَقَدْ غَرَبَ عَقْلُهُ.

26. One whose self-admiration increases, his correctness reduces.

26- مَنْ كَثُرَ إِعْجَابُهُ قَلَّ صَوَابُهُ.

27. One who becomes conceited by his action nullifies his reward.

27- مَنْ أُعْجِبَ بِعَمَلِهِ أَحْبَطَ أَجْرَهُ.

28. One who admires his good state falls short of attaining good expedencies.

28- مَنْ أُعْجِبَ بِحُسْنِ حَالَتِهِ قَصَرَ عَنْ حُسْنِ حِيلَتِهِ.

29. Adversity does not descend upon the one who abandons conceit and lassitude.

29- مَنْ تَرَكَ الْعُجْبَ وَالتَّوَانِي لَمْ يَنْزَلْ بِهِ مَكْرُوهٌ.

30. No one admires his own opinion except the ignorant one.

30- مَا أُعْجِبَ بِرَأْيِهِ إِلَّا جَاهِلٌ.

31. Nothing damages [one's] merits [and good deeds] like conceit.

31- مَا أَضَرَ الْمَحَاسِنَ كَالْعُجْبِ.

32. What has the son of Adam to do with conceit? His beginning is foul semen and his end is a rotting corpse, and in between these he is a carrier of waste products.

32- مَا لِابْنِ آدَمَ وَالْعُجْبِ، وَأَوَّلُهُ نُطْفَةٌ مَذْرُوءَةٌ وَآخِرُهُ جِيْفَةٌ قَذْرَةٌ، وَهُوَ بَيْنَ ذَلِكَ

يَحْمِلُ الْعَذْرَةَ.

33. There is no alienation more desolating than conceit.

33- لَا وَحْشَةَ أَوْحَشُ مِنَ الْعُجْبِ.

34. The self-admiration of a person is proof of his deficiency and a symbol of his weak intellect.

34- إِعْجَابُ الْمَرْءِ بِنَفْسِهِ بُرْهَانُ نَقْصِهِ، وَعُنْوَانُ ضَعْفِ عَقْلِهِ.

35. Keep away from self-conceit and love for praise, for these are the strongest opportunities for Satan.

35- إِيَّاكَ وَالْإِعْجَابَ وَحُبَّ الْإِطْرَاءِ، فَإِنَّ ذَلِكَ مِنْ أَوْثَقِ فُرْصِ الشَّيْطَانِ.

36. Be careful not to be self-conceited, thereby making deficiency and enmity manifest upon [and against] you.

36- إِيَّاكَ أَنْ تُعْجِبَ بِنَفْسِكَ، فَيُظْهِرَ عَلَيْكَ النِّقْصَ وَالشَّنَّ أَنْ.

37. Be cautious not to consider the sin of others as great while you deem it to be small [when it comes] from yourself, or to consider your worship as abundant while you deem the same to be less when performed by others.

37- إِيَّاكَ أَنْ تَسْتَكْبِرَ مِنْ مَعْصِيَةِ غَيْرِكَ مَا تَسْتَصْغِرُهُ مِنْ نَفْسِكَ، أَوْ تَسْتَكْثِرَ مِنْ طَاعَتِكَ مَا تَسْتَقِلُّهُ مِنْ غَيْرِكَ.

The Self-Admiring one-المعجب

1. The self-admiring one has no intelligence.

1- الْمُعْجِبُ لِأَعْقَلٍ لَهُ.

2. The self-admiring one has no [valid] opinion [as he never consults with anyone else].

2- لَيْسَ لِمُعْجِبٍ رَأْيٌ.

Inability-العجز

1. Inability accompanied by espousing goodness is better than power accompanied by embarking on evil.

1- الْعَجْزُ مَعَ لُزُومِ الْخَيْرِ خَيْرٌ مِنَ الْقُدْرَةِ مَعَ رُكُوبِ الشَّرِّ.

2. Inability is waste.

2- الْعَجْزُ إِضَاعَةٌ.

3. Inability is ruin.

3- الْعَجْزُ مَضِيعَةٌ.

4. Inability is a cause of loss.

4- الْعَجْزُ سَبَبُ التَّضْيِيعِ.

5. Inability is the worst riding mount.

5. الْعَجْزُ شَرُّ مَطِيَّةٍ.

6. Inability bears the fruit of destruction.

6. الْعَجْزُ يُثْمِرُ الْهَلَكَةَ.

7. Inability makes enemies covetous.

7. الْعَجْزُ يُطْمِعُ الْأَعْدَاءَ.

8. The fruit of inability is losing what is sought.

8. ثَمَرَةُ الْعَجْزِ فَوْتُ الطَّلَبِ.

9. Inability [and failure] is [in] occupying yourself with that which has been guaranteed for you instead of that which has been made obligatory upon you, and abandoning contentment with what you have been given.

9. الْعَجْزُ إِشْتِغَالُكَ بِالْمَضْمُونِ لَكَ عَنِ الْمَفْرُوضِ عَلَيْكَ وَتَرْكُ الْقَنَاعَةِ بِمَا أُوتِيَتْ.

العاجز- The powerless

1. The most powerless of people are those who consider themselves the safest from sudden events and [from] the onslaught of their deaths.

1. أَعْجَزُ النَّاسِ آمَنُهُمْ لَوْقُوعِ الْحَوَادِثِ، وَهُجُومِ الْأَجَلِ.

2. Sometimes the powerless one acquires what he needs.

2- رَبِّمَا أُدْرِكَ الْعَاجِزُ حَاجَتَهُ.

The Derriere-العجيزة

1. The derriere is one of the two faces.

1- الْعَجِيزَةُ أَحَدُ الْوَجْهَيْنِ.

Haste and the hasty-العجلة والعجول

1. Haste is dispraised in every affair except in that which repels evil.

1- الْعَجَلَةُ مَذْمُومَةٌ فِي كُلِّ أَمْرٍ إِلَّا فِيمَا يَدْفَعُ الشَّرَّ.

2. Beware of haste, for indeed it bears the fruit of regret.

2- إِحْذَرُوا الْعَجَلَةَ فَإِنَّهَا تُثْمِرُ النَّدَامَةَ.

3. Keep away from haste, for verily it is the symbol of loss and regret.

3- إِيَّاكَ وَالْعَجَلَ، فَإِنَّهُ عُنْوَانُ الْفَوْتِ وَالنَّدَمِ.

4. Keep away from haste, for surely it is associated with error.

4- إِيَّاكَ وَالْعَجَلَ فَإِنَّهُ مَقْرُونٌ بِالْعِثَارِ.

5. Haste (or conceit) leads to error.

5. أَلْعَجَلُ (الْعُجْبُ) يُوجِبُ الْعِثَارَ.

6. Haste prevents one from [successfully] achieving his goal.

6. أَلْعَجَلَةُ تَمْنَعُ الْإِصَابَةَ.

7. Making haste before [having the] ability, causes distress.

7. أَلْعَجَلُ قَبْلَ الْإِمْكَانِ يُوجِبُ الْغُصَّةَ.

8. The fruit of haste is error.

8. ثَمَرَةُ الْعَجَلِ الْعِثَارُ.

9. Being hasty before [possessing the] ability is part of foolishness.

9. مِنْ الْحُمُقِ الْعَجَلَةُ قَبْلَ الْإِمْكَانِ.

10. With haste, errors abound.

10. مَعَ الْعَجَلِ يَكْتُرُ الزَّلَلُ.

11. The hasty one is in the wrong, even if he acquires [what he seeks].

11. أَلْعَجُولُ مُخْطِئٌ وَإِنْ مَلَكَ.

12. The one who rides on [the mount of] haste is on the verge of stumbling.

12- رَاكِبُ الْعَجَلِ (الْعَجَلَةَ) مُشْفٍ (مُشْرِفٍ) عَلَى الْكَبُوتَةِ.

13. In haste there is error.

13- فِي الْعَجَلِ عِثَارٌ.

14. In haste there is regret.

14- فِي الْعَجَلَةِ النَّدَامَةُ.

15. It is seldom that the view of a hasty person turns out to be correct.

15- قَلَّمَا يُصِيبُ رَأْيُ الْعَجُولِ.

16. It is seldom that the scheme of the hasty is successful or that the love of the one who is fed up lasts.

16- قَلَّمَا تَنْجَحُ حِيلَةُ الْعَجُولِ، أَوْ تَدُومُ مَوَدَّةُ الْمَلُولِ.

17. Few are the ones who make haste and are not ruined by it.

17- قَلَّ مَنْ عَجَلَ إِلَّا هَلَكَ.

18. Everyone who is hastened asks for more time.

18- كُلُّ مُعَاجَلٍ يَسْأَلُ الْإِنْظَارَ.

19. Too much haste makes a person slip.

19- كَثْرَةُ الْعَجَلِ يُزِلُّ الْإِنْسَانَ.

20. A hasty person never gets praised [for his haste].

20- لَنْ يُلْقَى الْعَجُولُ مَحْمُودًا.

21. One who makes haste, errs.

21- مَنْ عَجَلَ زَلَّ.

22. One who is hasty makes mistakes.

22- مَنْ يَعَجِلْ يَعْثُرْ.

23. One who makes haste, his errors increase?

23- مَنْ عَجَلَ كَثُرَ عَثَارُهُ.

24. One who acts hastily falls into error.

24- مَنْ رَكِبَ الْعَجَلَ أُدْرِكَ الزَّلَلِ.

25. One who is hasty regrets his haste.

25- مَنْ عَجَلَ نَدِمَ عَلَى الْعَجَلِ.

26. One who acts hastily is made to stumble by error.

26- مَنْ رَكِبَ الْعَجَلَ كَبَاهِهِ الزَّلَلُ.

27. One who acts hastily is bestridden by blame.

27- مَنْ رَكِبَ الْعَجَلَ رَكِبَتْهُ الْمَلَامَةُ.

28. There is no achievement for the hasty.

28- لِإِصَابَةِ لِعَجُولٍ.

29. Of all people, the one with the greatest regret and the most reproof is the hasty, rash person who is not subdued by his intellect until after his affair is lost.

29- أَشَدُّ النَّاسِ نَدَامَةً، وَأَكْثَرُهُمْ مَلَامَةً، الْعَجَلُ النَّزِقُ الَّذِي لَا يُدْرِكُهُ عَقْلُهُ، إِلَّا بَعْدَ فَوْتِ أَمْرِهِ.

30. Leave haste aside, for indeed the one who is hasty in matters neither attains what he seeks nor is his affair praised.

30- ذَرِ الْعَجَلَ، فَإِنَّ الْعَجَلَ فِي الْأُمُورِ لَا يُدْرِكُ مَطْلَبَهُ وَلَا يُحْمَدُ أَمْرُهُ.

31. The hasty one errs or is close to [erring].

31- أَخْطَأَ مُسْتَعَجِلٌ أَوْ كَادَ.

The Denumerable-المعدود

1. Every denumerable thing can diminish.

1- كُلُّ مَعْدُودٍ مُنْتَقِصٌ.

Readiness and Preparation-الإستعداد

1. The best preparation is that by which one's Hereafter is improved.

1- خَيْرُ الإِسْتِعْدَادِ مَا أُصْلِحَ بِهِ المَعَادُ.

2. Lighten your burden, for indeed the goal is in front of you and time is behind you, driving you forward.

2- تَخَفَّفُوا فَإِنَّ الغَايَةَ أَمَامَكُمْ، وَالسَّاعَةَ مِنْ وَرَائِكُمْ تَحْدُوكُمْ.

3. Lighten your burden so as to catch up [with those who are ahead you], for indeed the last among you are only being awaited by the first among you [who have preceded them].

3- تَخَفَّفُوا تَلْحَقُوا، فَإِنَّمَا يُنْتَظَرُ بِأَوْلِكُمْ آخِرُكُمْ.

4. Prepare for your journey, keep your gaze on the flash of salvation and travel on swift [and girded] mounts [of good deeds].

4- تَيَسَّرْ لِسَفْرِكَ، وَشِمَّ بَرَقِ النِّجَاةِ، وَارْحَلْ مَطَايَا التَّشْمِيرِ.

5. Return from negligence, awake from slumber, prepare yourself for the move and gather provisions for the journey.

5- تُؤْبُوا (تُؤْبُوا) مِنَ الْغَفْلَةِ، وَتَنْبَهُوا مِنَ الرَّقْدَةِ، وَتَأْهَبُوا لِلنُّقْلَةِ، وَتَزَوِّدُوا لِلرَّحْلَةِ.

6. One who has prepared for his journey is delighted upon his arrival.

6- مَنْ اسْتَعَدَّ لِسَفَرِهِ قَرَّ عَيْنًا بِحَضْرِهِ.

7. Select your abode for yourself before the day of your landing and prepare your dwelling before your arrival.

7- اِرْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نَزْوِكَ وَوِطِّ الْمَنْزِلَ قَبْلَ حُلُوكِ.

Justice and the just-العدل والعاذل

1. Justice is the better of the two policies.

1- اَلْعَدْلُ اَفْضَلُ السِّيَاسَتَيْنِ.

2. Justice is the cornerstone of faith and the accumulator of benevolence.

2- اَلْعَدْلُ رَأْسُ الْاِيْمَانِ، وَجَمَاعُ الْاِحْسَانِ.

3. Justice is the mainstay of the populace and the splendour of the rulers.

3- اَلْعَدْلُ قِوَامُ الرَّعِيَّةِ، وَجَمَالُ الْوُلَاةِ.

4. Justice means that you act equitably when you are oppressed, and kindness means that when you gain authority, you forgive.

4. الْعَدْلُ أَنْكَ إِذَا ظَلِمْتَ أَنْصَفْتَ، وَالْفَضْلُ أَنْكَ إِذَا قَدَرْتَ عَفَوْتَ.

5. Be just and you will rule.

5. إِعْدِلْ تَحْكُمُ.

6. Be just and you will rule.

6. إِعْدِلْ تَمْلِكُ.

7. Be just and your power will last.

7. إِعْدِلْ تَدُمُ لَكَ الْقُدْرَةُ.

8. Have recourse to justice with good intention for the populace, reduced covetousness and increased piety.

8. اسْتَعِنْ عَلَى الْعَدْلِ بِحُسْنِ النِّيَّةِ فِي الرَّعِيَّةِ، وَقِلَّةِ الطَّمَعِ، وَكَثْرَةِ الْوَرَعِ.

9. The loftiest of endowments is justice.

9. أَسْنَى الْمَوَاهِبِ الْعَدْلُ.

10. The best [form of] justice is assisting the oppressed.

10. أَحْسَنُ الْعَدْلِ نُصْرَةُ الْمَظْلُومِ.

11. The most just of all people is he who is equitable to the one who has oppressed him.

11- أَعْدَلُ النَّاسِ مَنْ أَنْصَفَ مَنْ ظَلَمَهُ.

12. Verily being fair in [your] ruling and eschewing oppression are part of justice.

12- إِنَّ مِنَ الْعَدْلِ أَنْ تُنصِفَ فِي الْحُكْمِ، وَتَجْتَنِبَ الظُّلْمَةَ.

13. Indeed justice is the scale of Allah, the Glorified, which He has placed among the creation and installed for the establishment of truth; so do not oppose Him in His scale and do not contradict Him in His authority.

13- إِنَّ الْعَدْلَ مِيزَانُ اللَّهِ سُبْحَانَهُ الَّذِي وَضَعَهُ فِي الْخَلْقِ، وَنَصَبَهُ لِإِقَامَةِ الْحَقِّ، فَلَا تُخَالِفُهُ فِي مِيزَانِهِ، وَلَا تُعَارِضُهُ فِي سُلْطَانِهِ.

14. Verily Allah, the Glorified, has enjoined justice and benevolence and has forbidden indecency and injustice.

14- إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ بِالْعَدْلِ وَالْإِحْسَانِ، وَنَهَى عَنِ الْفَحْشَاءِ وَالظُّلْمِ.

15. Justice is brings harmony while oppression causes deviation.

15- الْعَدْلُ مَأْلُوفٌ، الْجَوْرُ عَسُوفٌ.

16. Justice is the soul of testimony.

16- الْقِسْطُ رُوحُ الشَّهَادَةِ.

17. Justice is the life of decrees.

17- الْعَدْلُ حَيَاةُ الْأَحْكَامِ.

18. Justice is the best testimony.

18- الْقِسْطُ خَيْرُ الشَّهَادَةِ.

19. Justice reforms the people.

19- الْعَدْلُ يُصْلِحُ الْبَرِيَّةَ.

20. Justice is a merit for the ruler.

20- الْعَدْلُ فَضِيلَةُ السُّلْطَانِ.

21. Justice is the greatest of riches.

21- الْعَدْلُ أَغْنَى الْغِنَاءِ.

22. Justice is equity.

22- الْعَدْلُ إِنْصَافٌ.

23. Justice is a foundation [for a healthy society]; oppression is destruction.

23- الْعَدْلُ مِلاَكٌ، الْجَوْرُ هَلَاكٌ.

24. The just [ruler] is a custodian who awaits one of the two rewards (or the better of the two rewards).

24- الْعَادِلُ رَاعٍ يَنْتَظِرُ أَحَدَ الْجَزَائِنِ (أَحْسَنَ الْجَزَاعِينَ).

25. The most just among the creation is one who judges best according to the truth.

25. أَعْدَلُ الْخَلْقِ أَقْصَاهُمْ بِالْحَقِّ.

26. The most just of all people is he who is equitable despite having power, and the one who has the greatest clemency is he who is clement despite having authority.

26. أَعْدَلُ النَّاسِ مَنْ أَنْصَفَ عَنْ قُوَّةٍ، وَأَعْظَمُهُمْ حِلْمًا مَنْ حَلَّمَ عَنْ قُدْرَةٍ.

27. Through justice, bounties are multiplied.

27. بِالْعَدْلِ تَتَضَاعَفُ الْبَرَكَاتُ.

28. Through justice, the populace is reformed.

28. بِالْعَدْلِ تَصْلُحُ الرَّعِيَّةُ.

29. Allah, the Glorified, made justice a mainstay for mankind, a purification from oppressions and vices, and as an opening for [the spreading of] Islam.

29. جَعَلَ اللَّهُ سُبْحَانَهُ الْعَدْلَ قِوَامًا لِلْأَنَامِ، وَتَنْزِيهَاً مِنَ الْمَظَالِمِ وَالْآثَامِ، وَتَسْنِيَةً لِلْإِسْلَامِ.

30. Virtuous justice is [the cause of] organization [and harmony] among the people.

30. حُسْنُ الْعَدْلِ نِظَامُ الْبَرِيَّةِ.

31. The best of policies is justice.

31- خَيْرُ السِّيَاسَاتِ الْعَدْلُ.

32. How can one who is unjust to himself be just with others?!

32- كَيْفَ يَعْدِلُ فِي غَيْرِهِ مَنْ يَظْلِمُ نَفْسَهُ؟!

33. Justice suffices as a means of governance.

33- كَفَى بِالْعَدْلِ سَائِسًا.

34. Let your riding mount be justice, for one who rides on it gains mastery.

34- لِيَكُنْ مَرْكَبُكَ الْعَدْلَ فَمَنْ رَكِبَهُ مَلَكَ.

35. Justice can never be achieved until injustice falters [and comes to an end].

35- لَنْ يُتِمَّكَ الْعَدْلُ حَتَّى يَزِلَّ الْبَخْسُ.

36. It is not from justice to judge a reliable person by conjecture [instead of accepting his testimony].¹

36- لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى الثَّقَّةِ بِالظَّنِّ.

37. One who is just gains [and strengthens his] power [and authority].

37- مَنْ عَدَلَ تَمَكَّنَ.

38. The ruling of one who is just gets acted upon.

38. مَنْ عَدَلَ نَفَذَ حُكْمَهُ.

39. The status of one who is just becomes great.

39. مَنْ عَدَلَ عَظُمَ قَدْرُهُ.

40. One whose justice increases, his days are praised.

40. مَنْ كَثُرَ عَدْلُهُ حُمِدَتْ أَيَّامُهُ.

41. Allah unfolds His mercy upon one who acts justly in the lands.

41. مَنْ عَدَلَ فِي الْبِلَادِ نَشَرَ اللَّهُ عَلَيْهِ الرَّحْمَةَ.

42. One whose deed done in private matches what he does openly and whose actions are consistent with his speech, then he is the one who has fulfilled the trust and whose justice has been established.

42. مَنْ طَابَقَ سِرُّهُ عَلَانِيَتَهُ، وَوَافَقَ فِعْلُهُ مَقَالَتَهُ فَهُوَ الَّذِي أَدَّى الْأَمَانَةَ، وَتَحَقَّقَتْ
عَدَالَتُهُ.

43. Whoever acts justly, Allah fortifies his kingdom.

43. مَنْ عَمِلَ بِالْعَدْلِ حَصَّنَ اللَّهُ مُلْكَهُ.

44. Take with justice but give with munificence; you will possess two virtues.

44. خُذْ بِالْعَدْلِ وَأَعْطِ بِالْفَضْلِ تَحْزُ الْمُنْقَبَتَيْنِ.

45. The policy of justice comprises of three things: judiciousness in leniency, fairness in investigation and moderation in munificence.

45. سِيَّاسَةُ الْعَدْلِ ثَلَاثٌ: لِينٌ فِي حَزْمٍ، وَاسْتِقْصَاءٌ فِي عَدْلِ، وَإِفْضَالٌ فِي قَصْدٍ.

46. Two things are such that their reward cannot be weighed: forgiveness and justice.

46. شَيْئَانِ لَا يُوزَنُ ثَوَابُهُمَا: الْعَفْوُ، وَالْعَدْلُ.

47. The uprightness [and betterment] of the populace is [achieved through] justice.

47. صَلاَحُ الرَّعِيَّةِ الْعَدْلُ.

48. You must be just with [both] friend and foe, and moderate in [both] poverty and wealth.

48. عَلَيْكَ بِالْعَدْلِ فِي الصَّدِيقِ، وَالْعَدُوِّ، وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَى.

49. The pinnacle of justice is for a person to be just with himself.

49. غَايَةُ الْعَدْلِ أَنْ يَعْدِلَ الْمَرْءُ فِي نَفْسِهِ.

50. In justice there is benevolence.

50. فِي الْعَدْلِ الْإِحْسَانُ.

51. In justice there is betterment of the people.

51. فِي الْعَدْلِ صَلاَحُ الْبَرِيَّةِ.

52. Following the way of Allah and the stability of nations lies in justice

52- فِي الْعَدْلِ الْإِقْتِدَاءُ بِسُنَّةِ اللَّهِ وَثَبَاتُ الدُّوَلِ.

53. In justice there is comfort; and one for whom justice is beleaguering, then oppression will be more beleaguering [and difficult] for him.

53- فِي الْعَدْلِ سَعَةٌ، وَمَنْ ضَاقَ عَلَيْهِ الْعَدْلُ فَالْجَوْرُ عَلَيْهِ أَضْيَقٌ.

54. From the exigencies of justice is the forbidding of oppression.

54- مِنْ لَوَازِمِ الْعَدْلِ التَّنَاهِي عَنِ الظُّلْمِ.

55. Nothing brings prosperity to the lands like justice.

55- مَا عُمِرَتِ الْبُلْدَانُ بِمِثْلِ الْعَدْلِ.

56. Do not let the weak lose hope in your justice.

56- لَا تُؤْيِسِ الضُّعْفَاءَ مِنْ عَدْلِكَ.

57. There is no justice better than returning the right of the oppressed.

57- لَا عَدْلَ أَفْضَلَ مِنْ رَدِّ الْمَظَالِمِ.

58. Justice is life.

58- الْعَدْلُ حَيَاةٌ.

59. Justice is the best judgment.

59. أَلْعَدْلُ خَيْرُ الْحُكْمِ.

60. Justice is [a means of attaining] success and dignity.

60. أَلْعَدْلُ فَوْزٌ وَكِرَامَةٌ (مَكَانَةٌ).

61. Justice is the mainstay of the populace (or of the creation).

61. أَلْعَدْلُ قِوَامُ الرَّعِيَّةِ (الْبَرِيَّةِ).

62. Justice is a merit of the sultan.

62. أَلْعَدْلُ فَضِيلَةُ السُّلْطَانِ.

63. Justice is the system of leadership.

63. أَلْعَدْلُ نِظَامُ الْإِمْرَةِ.

64. Justice is the strongest foundation.

64. أَلْعَدْلُ أَقْوَى أُسَاسٍ.

65. Justice is the best trait.

65. أَلْعَدْلُ أَفْضَلُ سَجِيَّةٍ.

66. Justice relieves the one who acts upon it from being shackled by the rights of others.

66. الْعَدْلُ يُرِيحُ الْعَامِلَ بِهِ مِنْ تَقَلُّدِ الْمَظَالِمِ.

67. The bane of justice is the powerful tyrant.

67. آفَةُ الْعَدْلِ الظَّالِمُ الْقَادِرُ.

68. When your judgment is applied upon yourself [thereby showing your justice], the souls of [other] people summon each other towards your justice.

68. إِذَا نَفَذَ حُكْمَكَ فِي نَفْسِكَ تَدَاعَتْ أَنْفُسُ النَّاسِ إِلَى عَدْلِكَ.

69. The bane of the just [ones] is lack of piety.

69. آفَةُ الْعُدُولِ قِلَّةُ الْوَرَعِ.

70. The coming to power of the just is from the necessities.

70. دَوْلَةُ الْعَادِلِ مِنَ الْوَاجِبَاتِ.

71. Many a just person is an oppressor.

71. رَبٌّ عَادِلٍ جَائِرٌ.

1. Or (according to Ibn Abi al-ʿAdāʿid's explanation): It is not from justice to judge upon what is known [for certain] using [mere] conjecture.

1. The best affair (of this *ummah*) is [taking] the middle course; to it return those who have gone to the extreme and with it join those who have lagged behind.

1- خَيْرُ الْأُمُورِ (هَذِهِ الْأُمَّةِ) النَّمَطُ الْأَوْسَطُ، إِلَيْهِ يَرْجِعُ الْغَالِي وَبِهِ يَلْحَقُ التَّالِي.

Enmity and the Enemy-العدوّ والمعاداة

1. Being bound by straps is better [and more preferable] than accompanying the adversary.

1- أَلَشَدُّ بِالْقَدِّ، وَالْمُقَارِنَةُ الضِّدِّ.

2. The cause of enmity is lack of empathy [and consideration for others].

2- عِلَّةُ الْمُعَادَاةِ قِلَّةُ الْمُبَالَاتِ.

3. Enmity of near ones is more unpleasant than the sting of the scorpions.

3- عَدَاوَةُ الْأَقَارِبِ أَمْرٌ مِّنْ لَّسَعِ الْعَقَارِبِ.

4. Too much enmity is disquieting for the hearts.

4- كَثْرَةُ الْعَدَاوَةِ عَنَاءُ الْقُلُوبِ.

5. Whoever stubbornly opposes the people, they hate him.

5- مَنْ عَانَدَ النَّاسَ مَقْتُوهٌ.

6. Whoever manifests his enmity, his stratagems are reduced.

6. مَنْ أَظْهَرَ عَدَاوَتَهُ قَلَّ كَيْدُهُ.

7. One who tries to overcome his adversary has embarked on a struggle.

7. مَنْ غَالَبَ الضِّدَّ رَكِبَ الْجِدَّ.

8. One who accompanies his adversary exhausts his body.

8. مَنْ قَارَنَ ضِدَّهُ ضِنِّي جَسَدَهُ.

9. One who reforms [and reconciles with] his enemy increases in his number.

9. مَنْ اسْتَصْلَحَ عَدُوَّهُ زَادَ فِي عَدَدِهِ.

10. Whoever is unconcerned about you, then he is your enemy.

10. مَنْ لَا يُبَالِكُ فَهُوَ عَدُوُّكَ.

11. Whoever accompanies his adversary, he will expose his flaw and torment his heart.

11. مَنْ قَارَنَ ضِدَّهُ كَشَفَ عَيْبَهُ وَعَذَّبَ قَلْبَهُ.

12. One who is courteous with his adversaries is safe from battles.

12. مَنْ دَارَى أَضْدَادَهُ أَمِنَ الْمَحَارِبَ.

13. One who sleeps, neglecting his enemy, is jolted awake by [his] crafty schemes.

13- مَنْ نَامَ عَنِ عَدُوِّهِ أَنْبَهَتْهُ (نَبَّهَتْهُ) الْمَكَائِدُ.

14. One who finds the enmity of men sweet tastes the bitterness of the hardships of war.

14- مَنْ اسْتَحْلَى مُعَادَاةَ الرَّجَالِ اسْتَمَرَّ مُعَانَاةَ الْقِتَالِ.

15. One who shows enmity towards the people reaps the fruit of regret.

15- مَنْ عَادَى النَّاسَ اسْتَمَرَّ النَّدَامَةَ.

16. Whoever hides your fault from you and exposes your fault in your absence, then he is your [real] enemy, so be careful of him.

16- مَنْ سَاتَرَكَ عَيْبَكَ، وَعَابَكَ فِي غَيْبِكَ فَهُوَ الْعَدُوُّ فَاحْذَرُهُ.

17. Whoever shows enmity [with the people] his paths becomes rugged, his affair becomes difficult and his way out becomes narrow.

17- مَنْ شَاقَّ وَعَرَّتْ عَلَيْهِ طُرُقُهُ، وَأَعْضَلَ عَلَيْهِ أَمْرُهُ، وَضَاقَ عَلَيْهِ مَخْرَجُهُ.

18. One who reforms his adversaries attains his goal.

18- مَنْ أَصْلَحَ الْأَضْدَادَ بَلَغَ الْمُرَادَ.

19. One who derives benefit from harming you will never be free from his enmity for you in every situation.

19- مَنْ كَانَ نَفْعُهُ فِي مَضَرَّتِكَ لَمْ يَخُلْ فِي كُلِّ حَالٍ مِنْ عَدَاوَتِكَ.

20. Never do two people [or groups] quarrel but that the more foolish of the two wins the argument.

20- مَا تَلَا حَىٰ اِثْنَانِ فَظَهَرَ اِلَّا اَسْفَهُهُمَا.

21. Acting courteously with the enemies of Allah in their domains is a safeguard from the chastisement of Allah and a caution from the raging tribulations of this world.

21- مُجَامَلَةُ اَعْدَاءِ اللّٰهِ فِي دَوْلَتِهِمْ تَقِيَّةٌ مِنْ عَذَابِ اللّٰهِ، وَحَذَرٌ مِنْ مَعَارِكِ الْبَلَاءِ فِي الدُّنْيَا.

22. Struggling against the enemies in their dominions and fighting against them despite their power is abandoning the command of Allah and exposing oneself to the tribulations of this world.

22- مُجَاهَدَةُ الْاَعْدَاءِ فِي دَوْلَتِهِمْ، وَمُنَاضَلَتُهُمْ مَعَ قُدْرَتِهِمْ تَرْكٌ لِاَمْرِ اللّٰهِ وَتَعَرُّضٌ لِبَلَاءِ الدُّنْيَا.

23. Do not be adversaries of the blessings of Allah upon you. 1

23- لَا تَكُونُوا لِنِعْمِ اللّٰهِ عَلَيْكُمْ اَضْدَادًا.

24. Do not face your adversary before you are powerful enough [to defeat him].

24- لَا تُوَقِعْ بِالْعَدُوِّ قَبْلَ الْقُدْرَةِ.

25. Do not be fooled by the courteousness of the enemy for indeed he is like water, even if its heating by fire is prolonged, it is not prevented from extinguishing it.

25- لَا تَغْتَرَنَّ بِمُجَامَلَةِ الْعَدُوِّ فَإِنَّهُ كَالْمَاءِ وَإِنْ أُطِيلَ إِسْخَانُهُ بِالنَّارِ لَا يَمْتَنِعُ مِنْ اِطْفَائِهَا.

26. Do not confront your enemy while he is charging towards you, for indeed his charge will aid him to overcome you and do not confront him when he is fleeing away from you, for indeed his flight is sufficient for you in dealing with him.

26- لَا تَعْرَضْ لِعَدُوِّكَ وَهُوَ مُقْبِلٌ، فَإِنَّ إِقْبَالَهُ يُعِينُهُ عَلَيْكَ، وَلَا تَعْرَضْ لَهُ وَهُوَ مُدْبِرٌ، فَإِنَّ إِدْبَارَهُ يَكْفِيكَ أَمْرَهُ.

27. Do not declare your enmity to your enemy and do not rebuke your friend; and accept the excuse [you are given] even if it is a lie, and do not give [a forceful] response despite having the power to do so, even if it be your right.

27- لَا تُنَابِذْ عَدُوَّكَ، وَلَا تُقَرِّعْ صَدِيقَكَ، وَأَقْبَلِ الْعُذْرَ، وَإِنْ كَانَ كِذْبًا وَدَعِ الْجَوَابَ عَنْ قُدْرَةٍ وَإِنْ كَانَ لَكَ.

28. When you have hatred [for someone] then do not disassociate yourself [completely – and leave some room for possible future friendship].

28- إِذَا أَبْغَضْتَ فَلَا تَهْجُرْ.

29. Let the most hated of people to you and the furthest of them from you be the one who always seeks out the faults of people.

29- لِيَكُنْ أَبْغَضُ النَّاسِ إِلَيْكَ وَأَبْعَدُهُمْ مِنْكَ أَطْلَبُهُمْ لِمَعَائِبِ النَّاسِ.

30. One who hates you incites you [to wrongdoing].

30- مَنْ أَبْغَضَكَ أَغْرَاكَ.

31. The enemy has been named ‘enemy’ because he wrongs you; so one who flatters you for your faults is in actually an enemy who is wronging you.

31- إِنَّمَا سُمِّيَ الْعَدُوُّ عَدُوًّا لِأَنَّهُ يَعْدُو عَلَيْكَ، فَمَنْ دَاهَنَكَ فِي مَعَائِبِكَ فَهُوَ الْعَدُوُّ الْعَادِي عَلَيْكَ.

32. Keep away from the enemies of Allah and maintain ties with the friends of Allah.

32- زَائِلُوا أَعْدَاءَ اللَّهِ وَوَاصِلُوا أَوْلِيَاءَ اللَّهِ.

33. The worst of enemies is the one who goes to the greatest lengths and is most secretive in his plotting.

33- شَرُّ الْأَعْدَاءِ أْبَعَدُهُمْ غَوْرًا، وَأَخْفَاهُمْ مَكِيدَةً.

34. At times enemies may deceive [and pretend to be well-wishers].

34- قَدْ يَخْدَعُ الْأَعْدَاءُ.

35. One who sows enmity [and aggression] reaps loss.

35- مَنْ زَرَعَ الْعُدْوَانَ حَصَدَ الْخُسْرَانَ.

36. Treating the enemy with kindness is one of the two victories.

36- الْأَخْذُ عَلَى الْعَدُوِّ بِالْفَضْلِ، أَحَدُ الظَّفَرَيْنِ.

37. Being courteous when trying to accomplish something is more effective than other means.

37- التَّلَطُّفُ فِي الْحِيلَةِ أَجْدَى مِنَ الْوَسِيلَةِ.

38. With regards to your enemy, be on the lookout for possibility [of defeating him] and seize opportunity, you will be [thus become] triumphant.

38- اِسْتَعْمِلْ مَعَ عَدُوِّكَ مُرَاقِبَةَ الْإِمْكَانِ وَأَنْتِهَاضَ الْفُرْصَةِ، تَظْفِرْ.

39. The weakest of enemies in plotting is the one who manifests his enmity.

39- أَوْهَنُ الْأَعْدَاءِ كَيْدًا مَنْ أَظْهَرَ عَدَاوَتَهُ.

40. One enemy is plenty.

40- الْوَاحِدُ مِنَ الْأَعْدَاءِ كَثِيرٌ.

41. Reforming [and reconciliation with] the enemies through good words and beautiful actions is easier than facing them and combating them with the torment of battle.

41- اِلِسْتِصْلَاحُ لِاَلْعَدَاِ بِحُسْنِ الْمَقَالِ، وَجَمِيلِ الْاَفْعَالِ، اَهْوَنُ مِنْ مُلَاقَاتِهِمْ
وَمُغَالِبَتِهِمْ بِمَضِيضِ الْقِتَالِ،

42. One who reforms [and reconciles with] his opponents attains his goal.

42- مَنْ اِسْتَصْلَحَ الْاَضْدَادَ بَلَغَ الْمُرَادَ.

43. Do not consider yourself safe from an enemy, even if he is grateful.

43- لَا تَأْمَنُ عَدُوًّا وَإِنْ شَكَرَ.

44. Never underestimate an enemy, even if he is weak.

44. لَا تَسْتَصْغِرَنَّ عَدُوًّا وَإِنْ ضَعُفَ.

45. Showing enmity towards the people is a trait of the ignorant ones.

45. مُعَادَاةُ الرَّجَالِ مِنْ شِيَمِ الْجُهَالِ.

46. One who unsheathes the sword of aggression is killed by it.

46. مَنْ سَلَّ سَيْفَ الْعُدْوَانِ قُتِلَ بِهِ.

47. Stances of [enmity and] hatred anger the Most Merciful, please Satan and disgrace man.

47. مَوَاقِفُ الشَّنَائِنِ تُسْخِطُ الرَّحْمَنَ، وَتَرْضِي الشَّيْطَانَ، وَتَشِينُ الْإِنْسَانَ.

48. One who exceeds in [his] animosity has sinned and one who falls short [and does not show enmity when it is required] is defeated.

48. مَنْ بَالَعَ فِي الْخِصَامِ أَثِمَ، وَمَنْ قَصَرَ عَنْهُ خُصِمَ.

49. He who has animosity [towards others] is not capable of fearing Allah.

49. لَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ.

50. Quarrels [and disputes] manifest the foolishness of a person and do not increase in his right.

50. الْمُخَاصِمَةُ تُبْدِي سَفَهَ الرَّجُلِ وَلَا تَزِيدُ فِي حَقِّهِ.

51. One whose transgression (or antagonism) increases, his enemies increase.

51. مَنْ كَثُرَ تَعَدِّيهِ (تَعَادِيهِ) كَثُرَتْ أَعَادِيهِ.

52. Power is lost through aggression [and oppression].

52. الْقُدْرَةُ يُزِيلُهَا الْعُدْوَانُ.

1. Or: Do not be enemies [of each other] for the [sake of the] blessings of Allah upon you.

Apologizing and offering excuses-الأعذار والاعتذار-

1. Being needless of offering an excuse is more honourable than truthfulness [in your excuse]. 1

1- أَلِاسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصِّدْقِ.

2. Apologizing necessitates pardoning.

2- الْإِعْذَارُ يُوجِبُ الْإِعْتِذَارَ.

3. Repeating the apology is a reminder of the sin.

3- إِعَادَةُ الْإِعْتِذَارِ تَذَكِيرٌ بِالذَّنْبِ.

4. One who seeks pardon without having sinned has imposed the sin upon his soul.

4- مَنْ اعْتَذَرَ مِنْ غَيْرِ ذَنْبٍ فَقَدْ أَوْجَبَ عَلَى نَفْسِهِ الذَّنْبَ.

5. One who admits his wrongdoing deserves forgiveness.

5. مَنْ اعْتَرَفَ بِالْجَرِيرَةِ اسْتَحَقَّ الْمَغْفِرَةَ.

6. One who apologizes in a befitting manner deserves to be forgiven.

6. مَنْ أَحْسَنَ الْإِعْتِدَارَ اسْتَحَقَّ الْإِغْتِفَارَ.

7. One who apologizes has sought pardon.

7. مَنْ اعْتَذَرَ فَقَدْ اسْتَقَالَ.

8. He who seeks pardon has not sinned.

8. مَا أَذْنَبَ مَنْ اعْتَذَرَ.

9. How good an intercessor seeking pardon is!

9. نِعْمَ الشَّفِيعُ الْإِعْتِدَارُ.

10. Do not offer an excuse to the one who would like to find you without an excuse.

10. لَا تَعْتَذِرْ إِلَى مَنْ يُحِبُّ أَنْ لَا يَجِدَكَ عُذْرًا.

11. There is no intercessor more successful than apology.

11. لِشَافِعِ أَنْجَحُ مِنَ الْإِعْتِدَارِ.

12. Repeating the apology is a reminder of the [past] sins.

12- إِعَادَةُ الْإِعْتِذَارِ تَذَكِيرٌ بِالذُّنُوبِ.

13. Seeking pardon (or taking lesson) is a sincere warner.²

13- الْإِعْتِذَارُ (الْإِعْتِبَارُ) مُنْذِرٌ نَاصِحٌ.

14. When you do wrong, apologize.

14- إِذَا جَنَيْتَ فَاعْتَذِرْ.

15. Sometimes the admission of guilt for having committed a sin dispenses with the need for seeking pardon.

15- رَبِّ جُرْمٍ أَغْنَىٰ عَنِ الْإِعْتِذَارِ عَنْهُ الْإِقْرَارُ بِهِ.

16. Too much apology magnifies the sins.

16- كَثْرَةُ الْإِعْتِذَارِ تُعْظِمُ الذُّنُوبَ.

17. Keep away from that for which there is little denial, even if the excuses from you are many, for it is not such that everyone who speaks ill [of you] can be excused by you.

17- إِيَّاكَ وَمَا قَلَّ إِنكَارُهُ، وَإِنْ كَثُرَ مِنْكَ إِعْتِدَارُهُ، فَمَا كَلُّ قَائِلٍ نُكْرًا يُمَكِّنُكَ أَنْ تُوسِعَهُ عُدْرًا.

1. Or: Not doing anything that would require apology is rarer than truthfulness.

2. It is a warner in the sense that the shame it causes acts as a warning for one not to do anything that would force him to seek pardon again.

Dignity and Reputation-الأعراض

1. Safeguard [your] reputations with wealth.

1- حَصِّنُوا الْأَعْرَاضَ بِالْأَمْوَالِ.

2. Nothing preserves reputations like turning away from vile traits and evil objectives.

2- مَا صَانَ الْأَعْرَاضُ كَالْإِعْرَاضِ عَنِ الدَّنَايَا وَسُوءِ الْأَعْرَاضِ.

3. Protect your reputations by spending your wealth generously.

3- وَقُّوا أَعْرَاضَكُمْ بِبَذْلِ أَمْوَالِكُمْ.

4. Abundance of wealth [that is attained] by the derogation of reputations is ignobility.

4- وَفُورُ الْأَمْوَالِ بِانْتِقَاصِ الْأَعْرَاضِ لُؤْمٌ.

5. Plenitude of religion and dignity [that is acquired] through generously spending wealth is a sublime gift.

5- وَفُورُ الدِّينِ وَالْعَرِضِ بِابْتِدَالِ الْأَمْوَالِ مَوْهَبَةٌ سَنِيَّةٌ.

6. Protect your dignity with your worldly possessions and you will be honoured, do good to others and you will be served, show clemency and you will be put forward (or you will advance).

6- وَقِّ عَرِضَكَ بِعَرَضِكَ تُكْرَمُ، وَتَفْضَلُ تُخْدَمُ، وَاحْلُمُ تُقَدَّمُ.

7. The plenitude of dignity is [attained] through the generous spending of wealth, and the uprightness of religion is [realized] through devaluing this world.

7. وَفُورُ الْعَرِضِ بِإِتِّدَالِ الْمَالِ، وَصَلَاحُ الدِّينِ بِإِفْسَادِ الدُّنْيَا.

8. Nothing safeguards reputations like spending generously.

8. مَا حُصِنَتِ الْأَعْرَاضُ بِمِثْلِ الْبَذْلِ.

9. Do not make your dignity a subject of the speech of every speaker [by engaging in shameful deeds].

9. لَا تَجْعَلْ عَرِضَكَ غَرَضًا لِقَوْلِ كُلِّ قَائِلٍ.

10. One who sacrifices his dignity is abased.

10. مَنْ بَدَلَ عَرِضَهُ ذَلَّ.

11. One who sacrifices his dignity is humiliated.

11. مَنْ بَدَلَ عَرِضَهُ حَقَّرَ.

12. One who preserves his dignity is revered.

12. مَنْ صَانَ عَرِضَهُ وُقِّرَ.

13. Whoever considers his dignity to be precious, money has of little value for him.

13. مَنْ كَرَّمَ عَلَيْهِ عَرِضَهُ هَانَ عَلَيْهِ الْمَالُ.

1. Cognizance is perplexity and being devoid of it is dim-sightedness.

1- الْمَعْرِفَةُ دَهْشٌ، وَالخُلُوعُ مِنْهَا غَطَشٌ.

2. The most excellent cognizance is the human being's cognizance of himself.

2- أَفْضَلُ الْمَعْرِفَةِ، مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ.

3. Of all the people, the most cognizant of himself is the most fearful of his Lord.

3- أَكْثَرُ النَّاسِ مَعْرِفَةً لِنَفْسِهِ أَخَوْفُهُمْ لِرَبِّهِ.

4. The person most cognizant of his age is the one who is not astonished by its events.

4- أَعْرَفُ النَّاسِ بِالزَّمَانِ مَنْ لَمْ يَتَعَجَّبْ مِنْ أَحْدَاثِهِ.

5. Cognizance is the light of the heart.

5- الْمَعْرِفَةُ نُورُ الْقَلْبِ.

6. Cognizance is the successful attainment of [purification and] the sacred.

6- الْمَعْرِفَةُ الْفَوْزُ بِالْقُدْسِ.

7. Cognizance is the evidence of excellence (or nobility).

7- الْمَعْرِفَةُ بُرْهَانُ الْفَضْلِ (النُّبْلِ).

8. The fruit of cognizance is becoming averse to the evanescent abode.

8- ثَمَرَةُ الْمَعْرِفَةِ الْعُزُوفُ عَنْ دَارِ الْفَنَاءِ.

9. Many a cognizance leads to misguidance.

9- رَبُّ مَعْرِفَةٍ أَدَّتْ إِلَى تَضَلِيلٍ.

10. Allah is known by the revocation of resolutions, the undoing of binds and the relieving of hardship and affliction from the one whose intention is sincere.

10- عُرِفَ اللَّهُ سُبْحَانَهُ بِفَسْخِ الْعَزَائِمِ، وَحَلِّ الْعُقُودِ وَكَشْفِ الضَّرِّ، وَالْبَلِيَّةِ عَمَّنْ
أَخْلَصَ لَهُ النِّيَّةَ.

11. The pinnacle of cognizance is fear [of Allah].

11 - غَايَةُ الْمَعْرِفَةِ الْخَشْيَةُ.

12. The pinnacle of cognizance is for a person to know himself.

12- غَايَةُ الْمَعْرِفَةِ أَنْ يَعْرِفَ الْمَرْءُ نَفْسَهُ.

13. It is a sufficient cognizance for a person to know himself.

13- كَفَى بِالْمَرْءِ مَعْرِفَةً أَنْ يَعْرِفَ نَفْسَهُ.

14. The conception of cognizance is through learning knowledge.

14- لِقَاحُ الْمَعْرِفَةِ دِرَاسَةُ الْعِلْمِ.

15. One whose cognizance is sound, his soul and his endeavour turns away from the evanescent world.

15- مَنْ صَحَّتْ مَعْرِفَتُهُ انْصَرَفَتْ عَنِ الْعَالَمِ الْفَانِي نَفْسُهُ وَهَمَّتُهُ.

16. The cognizance of a scholar is the devoutness through which Allah is worshipped, through it the human being gains obedience in his lifetime and a beautiful remembrance after his death.

16- مَعْرِفَةُ الْعَالِمِ دِينٌ يُدَانُ، بِهِ يَكْسِبُ الْإِنْسَانُ الطَّاعَةَ فِي حَيَاتِهِ، وَجَمِيلَ الْأَحْدُوثَةِ بَعْدَ وَفَاتِهِ.

17. The smallest amount of cognizance leads to disinclination towards worldly pleasures (or corruption of one's actions¹).

17- يَسِيرُ الْمَعْرِفَةِ يُوجِبُ الزُّهْدَ (فَسَادَ الْعَمَلِ) فِي الدُّنْيَا.

18. Meeting the people of cognizance is a means of strengthening the hearts and benefitting of wisdom.

18- لِقَاءُ أَهْلِ الْمَعْرِفَةِ عِمَارَةُ الْقُلُوبِ وَمُسْتَفَادُ الْحِكْمَةِ.

19. One who is cognizant, refrains [from the forbidden].

19- مَنْ عَرَفَ كَفَّ.

20. It behoves the one who knows Allah, the Glorified, to desire that which is with Him.

20- يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ سُبْحَانَهُ أَنْ يَرْغَبَ فِي مَا لَدَيْهِ.

21. One who is cognizant of Allah, the Glorified, will never become wretched.

21- مَنْ عَرَفَ اللَّهَ سُبْحَانَهُ لَمْ يَشُقْ أَبَدًا.

22. One who relies on personal opinion and analogy in trying to know Allah goes astray and matters become confusing for him.

22- مَنْ اعْتَمَدَ عَلَى الرَّأْيِ وَالْقِيَاسِ فِي مَعْرِفَةِ اللَّهِ ضَلَّ، وَتَشَعَّبَتْ عَلَيْهِ الْأُمُورُ.

23. Cognizance of Allah, the Glorified, is the highest cognizance.

23- مَعْرِفَةُ اللَّهِ سُبْحَانَهُ أَعْلَى الْمَعَارِفِ.

24. It behoves the one who is cognizant of Allah, the Glorified, not to make his heart devoid of hope in Him and fear of Him.

24- يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ سُبْحَانَهُ أَنْ لَا يَخْلُوَ قَلْبُهُ مِنْ رَجَائِهِ وَخَوْفِهِ.

25. One who knows Allah believes in his oneness.²

25- مَنْ عَرَفَ اللَّهَ تَوَحَّدَ.

26. Whoever knows Allah, his cognizance is complete.

26 - مَنْ عَرَفَ اللَّهَ كَمَلَتْ مَعْرِفَتُهُ.

1. It is possible that the actions are corrupted because the cognizance is only little and thus incomplete.

2. Or: One who knows Allah opts to remain alone.

The Cognizant-العارف

1. Every cognizant one is sorrowful.

1- كُلُّ عَارِفٍ مَهْمُومٌ.

2. Every cognizant one is averse [to the temporary pleasures of this world].

2- كُلُّ عَارِفٍ عَائِفٌ.

3. How can one know others when he is ignorant of himself?!

3- كَيْفَ يَعْرِفُ غَيْرَهُ مَنْ يَجْهَلُ نَفْسَهُ؟!

4. The cognizant one is he who knows his soul and thus frees it and purifies it from all that distances it [from the Truth] and destroys it.

4- أَلْعَارِفُ مَنْ عَرَفَ نَفْسَهُ فَأَعْتَقَهَا، وَنَزَّهَهَا عَنْ كُلِّ مَا يُبْعِدُهَا وَيُوبِقُهَا.

5. The face of the cognizant one is cheerful and smiling while his heart is fearful and sad.

5- أَلْعَارِفُ وَجْهُهُ مُسْتَبْشِرٌ مُتَبَسِّمٌ، وَقَلْبُهُ وَجِلٌ مَحْزُونٌ.

Glory and the Honored One-العزة والعزیز

1. One who is given honour by Allah cannot be humiliated by any king.

1- مَنْ تَعَزَّزَ بِاللَّهِ لَمْ يُذَلَّهُ سُلْطَانٌ.

2. One who seeks honour through [anyone] other than Allah is abased.

2. مَنْ اَعْتَزَّ بِغَيْرِ اللّٰهِ ذَلَّ.

3. One who seeks glory through [anyone] other than Allah is destroyed by [the] glory.

3. مَنْ اَعْتَزَّ بِغَيْرِ اللّٰهِ اَهْلَكَهُ الْعِزُّ.

4. One who seeks glory without having any right to it gets humiliated.

4. مَنْ يَطْلُبُ الْعِزَّ بِغَيْرِ حَقٍّ يَذَلُّ.

5. One who seeks glory through [anything] other than truth, Allah humiliates him with [the] truth.

5. مَنْ اَعْتَزَّ بِغَيْرِ الْحَقِّ اَذَلَّهُ اللّٰهُ بِالْحَقِّ.

6. There is no glory except through obedience [to Allah].

6. لَا عِزَّ اِلَّا بِالطَّاعَةِ.

7. The honoured is the one who becomes honoured through obedience [to Allah].

7. الْعَزِيزُ مَنْ اَعْتَزَّ بِالطَّاعَةِ.

8. When you seek glory, then seek it through obedience [to Allah].

8. اِذَا طَلَبْتَ الْعِزَّ فَاطْلُبْهُ بِالطَّاعَةِ.

9. He whose neighbours are abased is not honoured. 1

9- مَا عَزَّ مَنْ ذَلَّ جِيرَانَهُ.

10. Glory is the attainment of [the power to exact] revenge.

10- أَلْعِزُّ إِدْرَاكُ الْإِنْتِصَارِ.

11. Every glory that is not endorsed by religion is a humiliation.

11- كُلُّ عِزٍّ لَا يُؤَيِّدُهُ دِينٌ مَذَلَّةٌ.

1. Or: One who humiliates his neighbours is not honoured.

الإعتزال- Seclusion

1. In seclusion from the worldly people there is accumulation of goodness.

1- فِي اِعْتِزَالِ أَوْلِيَاءِ الدُّنْيَا جَمَاعُ الصَّلَاحِ.

2. One who secludes [from the people] himself remains safe.

2- مَنْ اِعْتَزَلَ سَلِمَ.

3. One who tests [the people who love this world] secludes himself [from them].

3- مَنْ اِخْتَبَرَ اِعْتَزَلَ.

4. One who secludes himself, his indifference towards the pleasures of this world becomes strong.

4. مَنْ اَعْتَزَلَ حَسَنَتُ زَهَادَتُهُ.

5. Whoever secludes himself, his piety remains safeguarded?

5. مَنْ اَعْتَزَلَ سَلِمَ وَرَعُهُ.

6. One who secludes himself from the people is safe from their evil.

6. مَنْ اَعْتَزَلَ النَّاسَ سَلِمَ مِنْ شَرِّهِمْ.

7. How good a worship seclusion is!

7. نِعْمَ الْعِبَادَةُ الْعُزْلَةُ.

8. One who isolates himself from the people preserves his religion.

8. مَنْ اَنْفَرَدَ عَنِ النَّاسِ صَانَ دِينَهُ.

9. One who isolates himself from the people becomes intimate with Allah, the Glorified.

9. مَنْ اَنْفَرَدَ عَنِ النَّاسِ اُنْسَ بِاللَّهِ سُبْحَانَهُ.

10. Safety is in solitude.

10. اَلْسَّلَامَةُ فِي التَّفَرُّدِ.

11. Solitude is the comfort of the worshippers.

11- الْإِنْفِرَادُ رَاحَةٌ الْمُتَعَبِّدِينَ.

12. One who isolates himself is spared from sorrows.

12- مَنْ أَنْفَرَدَ كُفِيَ الْأَحْزَانَ.

13. Continuous solitude is safer than mingling with the people.

13- مُدَاوِمَةُ الْوَحْدَةِ أَسْلَمٌ مِنْ خُلُطَةِ النَّاسِ.

14. Seclusion is the best (or the fortification of) piety.

14- الْعُزْلَةُ حُسْنٌ (حِصْنٌ) التَّقْوَى.

15. Seclusion is the best trait of the sagacious.

15- الْعُزْلَةُ أَفْضَلُ شَيْمِ الْأَكْيَاسِ.

العزم-Resolve

1. Whoever reveals his decision [to others], his judiciousness gets nullified.

1- مَنْ أَظْهَرَ عَزْمَهُ بَطَلَ حَزْمُهُ.

2. Whoever resolves to do evil, his arrow returns to him.

2- مَنْ سَاءَ عَزْمُهُ رَجَعَ عَلَيْهِ سَهْمُهُ.

4. Do not resolve upon that in which you find no clear guidance.

3- لَا تَعَزِّمُ عَلَى مَا لَمْ تَسْتَبِينَ الرَّشْدَ فِيهِ.

5. There is no good in [making a] resolution without determination. 1

4- لَا خَيْرَ فِي عَزْمٍ بِلا حَزْمٍ.

1. Or: There is no good in making a decision without prudence.

العسر-Adversity

1. Adversity degrades morals and alienates friends.

1- الْعُسْرُ يَشِينُ الْأَخْلَاقَ، وَيُوحِشُ الرَّفَاقَ.

2. Adversity is a reproach.

2- الْعُسْرُ لُؤْمٌ.

3. Adversity corrupts morals.

3- الْعُسْرُ يُفْسِدُ الْأَخْلَاقَ.

العشرة والخلطة-Social Interaction and mingling

1. Social interaction with people of merits is enlivening for the hearts.

1- مُعَاشِرَةُ ذَوِي الْفَضَائِلِ حَيَاةُ الْقُلُوبِ.

2. Let not your family or those whom you love be the most miserable of people because of you.

2- لَا يَكُنْ أَهْلُكَ وَذُو وَدِّكَ (ذُؤُوكَ) أَشَقَى النَّاسِ بِكَ.

3. Do not alienate a person whose separation will harm you.

3- لَا تُوحِشَنَّ أَمْرًا يَسُوءُكَ فِرَاقُهُ.

4. The one who mingles with people is afflicted by the evil associate and the hypocrisy of the enemy.

4- يُبْتَلَى مُخَالِطُ النَّاسِ بِقَرِينِ السُّوءِ، وَمَدَاجَاةِ الْعَدُوِّ.

5. Preserve [the respect of others] and your respect will be preserved.

5- أَبَقِ يُبَقَ عَلَيْكَ.

6. Mix sternness with gentleness, and be gentle as long as gentleness is more befitting.

6- إِخْلِطِ الشَّدَّةَ بِرِفْقٍ، وَارْفُقْ مَا كَانَ الرَّفْقُ أَوْفَقَ.

7. Imbibe your heart with mercy for all the people and kindness towards them, and do not oppress them or be [like] a sword over them.

7- أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لَجَمِيعِ النَّاسِ وَالْإِحْسَانَ إِلَيْهِمْ، وَلَا تُنَلِّهِمْ حَيْفًا، وَلَا تَكُنْ عَلَيْهِمْ سَيْفًا.

8. Remember you brother who is absent in the same way that which you would like him to remember you [in your absence] and keep away from what he dislikes; and disregard from him that which you would like him to disregard from you.

8 - أَذْكَرُ أَخَاكَ إِذَا غَابَ بِالَّذِي تُحِبُّ أَنْ يَذْكُرَكَ بِهِ وَإِيَّاكَ وَمَا يَكْرَهُ، وَدَعَا مِمَّا تُحِبُّ أَنْ يَدَعَكَ مِنْهُ.

9. Loathe from yourself what you loathe from others and like for people what you like for yourself.

9- إِسْتَقْبِحْ مِنْ نَفْسِكَ مَا تَسْتَقْبِحُهُ مِنْ غَيْرِكَ، وَارْضَ لِلنَّاسِ بِمَا تَرْضَاهُ لِنَفْسِكَ.

10. Reduced mingling preserves religion and relieves one from having to associate with wicked people.

10- قَلَّةُ الْخُلُطَةِ تَحُصِّنُ الدِّينَ، وَتُرِيحُ مِنْ مُقَارَنَةِ الْأَشْرَارِ.

11. Be equitable to people over yourself, your family, your near ones and those from whom you desire something, and be just with both enemy and friend.

11- أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ، وَأَهْلِكَ، وَخَاصَّتِكَ، وَمَنْ لَكَ فِيهِ هَوًى، وَأَعْدِلْ فِي الْعَدُوِّ وَالصَّدِيقِ.

12. Be friendly with the one who is friendly with you, accept the excuse of the one who seeks your pardon and do good to the one who wrongs you.

12- أَجْمِلْ إِذْ لَالَ مَنْ أَدَلَ عَلَيْكَ، وَاقْبَلْ عُدْرَ مَنْ اعْتَذَرَ إِلَيْكَ، وَأَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ.

13. Guard well the sanctities [of such things that are sacrosanct] and draw near to the people of magnanimity, for indeed guarding the sanctities [and boundaries] demonstrates an honourable character and drawing near to the magnanimous indicates nobility of purpose.

13- أَحْسِنِ رِعَايَةَ الْحُرْمَاتِ، وَأَقْبِلْ عَلَى أَهْلِ الْمُرُوءَاتِ، فَإِنَّ رِعَايَةَ الْحُرْمَاتِ تَدُلُّ عَلَى كَرَمِ الشَّيْمَةِ، وَالْإِقْبَالَ عَلَى ذَوِي الْمُرُوءَاتِ يُعْرَبُ عَنْ شَرَفِ الْهَمَّةِ.

14. Be merciful to the one who is under you and the one who is above you will be merciful to you; compare his forgetfulness with your forgetfulness and his disobedience with your disobedience to you Lord, and his need of your mercy to your need of the mercy of your Lord.

14- إِرْحَمْ مَنْ دُونَكَ يِرْحَمَكَ مَنْ فَوْقَكَ وَقِسْ سَهْوَهُ بِسَهْوِكَ وَمَعْصِيَتَهُ لَكَ بِمَعْصِيَتِكَ لِرَبِّكَ وَفَقْرَهُ إِلَى رَحْمَتِكَ بِفَقْرِكَ إِلَى رَحْمَةِ رَبِّكَ.

15. Cling to the people of virtue and piety, and request them not compliment you, for indeed excessive praise brings one close to being deceived [about his true status] and being pleased with it causes the displeasure of Allah.

15- إِصْقُ بِأَهْلِ الْخَيْرِ وَالْوَرَعِ، وَرَضِيهِمْ عَلَى أَنْ لَا يُطْرُوكَ، فَإِنَّ كَثْرَةَ الْإِطْرَاءِ تُدْنِي مِنَ الْغَرَّةِ، وَالرِّضَا بِذَلِكَ يُوجِبُ مِنَ اللَّهِ الْمَقْتَ.

16. Make your self a gauge between you and the other; love for him what you love for your self, and hate for him what you hate for it, and do good as you would like good to be done to you, and do not oppress just as you would like not to be oppressed.

16- اجْعَلْ نَفْسَكَ مِيزَانًا بَيْنَكَ وَبَيْنَ غَيْرِكَ، وَأَحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ، وَاكْرَهُ لَهُ مَا تَكْرَهُ لَهَا، وَأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ، وَلَا تَظْلِمْ كَمَا تُحِبُّ أَنْ لَا تُظْلَمَ.

17. Associate with people in the way that you would like them to associate with you, [by doing this] you will be safe from them and they will be safe from you.

17- إِصْحَبِ النَّاسَ بِمَا تُحِبُّ أَنْ يَصْحَبُوكَ تَأْمَنُهُمْ وَيَأْمَنُوكَ.

18. Keep away from socializing with evil people for they are like fire – the one who comes in contact with

it gets burnt.

18- إِيَّاكَ وَمُعَاشِرَةَ الْأَشْرَارِ، فَإِنَّهُمْ كَالنَّارِ مُبَاشِرَتُهَا تُحْرَقُ.

19. Keep away from socializing with those who look for the faults (or sins) of people, for indeed even their companion is not safe from them.

19- إِيَّاكَ وَمُعَاشِرَةَ مُتَتَبِعِي عِيُوبِ (الذُّنُوبِ) النَّاسِ، فَإِنَّهُ لَمْ يَسْلَمْ مُصَاحِبُهُمْ مِنْهُمْ.

20. Be sure to keep away from that which angers your Lord and alienates people from you, for the one who angers his Lord is faced with annihilation and one who alienates people renounces freedom.

20- إِيَّاكَ وَمَا يُسْخِطُ رَبَّكَ، وَيُوحِشُ النَّاسَ مِنْكَ، فَمَنْ أَسْخَطَ رَبَّهُ تَعَرَّضَ لِلْمَنِيَّةِ، وَمَنْ أَوْحَشَ النَّاسَ تَبَرَّأَ مِنَ الْحُرِّيَّةِ.

21. Be careful to keep away from turning your backs on each other, cutting off ties with each other, and abandoning the enjoining of good and prohibiting of evil [with respect to one another].

21- إِيَّاكُمْ وَالتَّدَابُرَ، وَالتَّقَاطُعَ، وَتَرَكَ الْأَمْرِ بِالمَعْرُوفِ، وَالنَّهْيَ عَنِ المُنْكَرِ.

22. The most deserving of those whom you love is the one who does not forsake you.

22- أَوْلَى مَنْ أَحَبَبْتَ مَنْ لَا يَقْلَاكَ.

23. The most equitable conduct is for you to deal with people in the way you would like them to deal with you.

23- أَعْدَلُ السَّيْرَةِ أَنْ تُعَامِلَ النَّاسَ بِمَا تُحِبُّ أَنْ يُعَامِلُوكَ بِهِ.

24. The most unjust conduct is for you to seek equity from people while not dealing with them in the same way.

24. أَجْوَرُ السَّيْرِ أَنْ تَنْتَصِفَ مِنَ النَّاسِ وَلَا تُعَامِلَهُمْ بِهِ.

25. The most worthy of those whom you love is he whose benefit is for you and whose harm is for other than you.

25. أَحَقُّ مَنْ أَحَبَبْتَهُ مَنْ نَفَعَهُ لَكَ وَضَرَّهُ لِغَيْرِكَ.

26. Verily the best outward appearance [and demeanour] is that which makes you mingle with people and beautifies you among them and restrains their tongues from [speaking ill of] you.

26. إِنَّ أَحْسَنَ الزِّيِّ مَا خَلَطَكَ بِالنَّاسِ، وَجَمَلَكَ بَيْنَهُمْ، وَكَفَّ أَلْسِنَتَهُمْ عَنْكَ.

27. Make others incline towards you instead of distancing themselves from you.

27. أَقِمِ الرَّغْبَةَ إِلَيْكَ مَقَامَ الْحُرْمَةِ بِكَ.

28. Man is the son of his time. 1

28. الْمَرْءُ ابْنُ سَاعَتِهِ.

29. Through good social interaction, affection lasts.

29. بِحُسْنِ الْعِشْرَةِ تَدُومُ الْمَوَدَّةُ.

30. Through good social interaction friendships become intimate.

30- بِحُسْنِ الْعِشْرَةِ تَأْسُ الرِّفَاقُ.

31. By good social interaction ties (or companionship) last.

31- بِحُسْنِ الْعِشْرَةِ تَدُومُ الْوُصْلَةُ (الصُّحْبَةُ).

32. How evil an associate the spiteful person is!

32- بئسَ الْعَشِيرُ الْحَقُودُ.

33. Good social interaction causes affection to endure.

33- حُسْنُ الْعِشْرَةِ يَسْتَدِيمُ الْمَوَدَّةَ.

34. Interact with people through their [norms of] etiquette but separate yourself from them in [your] actions.

34- خَالِقُوا النَّاسَ بِأَخْلَاقِهِمْ وَزَايِلُوهُمْ فِي الْأَعْمَالِ.

35. Interact with people in such a way that when you die, they weep over you and when you are absent, they yearn for your company.

35- خَالِطُوا النَّاسَ مُخَالَطَةً، إِنْ مِتُّمْ بَكَوْا عَلَيْكُمْ وَإِنْ غَبْتُمْ حَنُّوا إِلَيْكُمْ.

36. Interact with people through your tongues and your bodies, but part from them with your hearts and your actions.

36- خَالِطُوا النَّاسَ بِالسِّنَتِكُمْ وَأَجْسَادِكُمْ، وَزَايِلُوهُمْ بِقُلُوبِكُمْ وَأَعْمَالِكُمْ.

37. Many an associate is not a close friend.

37- رَبُّ عَشِيرٍ غَيْرُ حَبِيبٍ.

38. It is in times of trial that a man is [either] honoured or disgraced.

38- عِنْدَ الْإِمْتِحَانِ يُكْرَمُ الرَّجُلُ أَوْ يُهَانُ.

39. Associate with the people of excellence and you will gain felicity and nobility.

39- عَاشِرُ أَهْلِ الْفَضْلِ تَسْعَدُ وَتَنْبُلُ.

40. The development of the hearts is in socializing with people of intellect.

40- عِمَارَةُ الْقُلُوبِ فِي مُعَاشَرَةِ ذَوِي الْعُقُولِ.

41. Cutting off [ties with] the ignorant is equivalent to establishing ties with the intelligent.

41- قَطِيعَةُ الْجَاهِلِ تَعْدِلُ صِلَةَ الْعَاقِلِ.

42. The intelligent person [only] cuts off ties with you after failing to find any other way out.

42- قَطِيعَةُ الْعَاقِلِ لَكَ بَعْدَ نَفَازِ الْحِيلَةِ فِيكَ.

43. Get closer to the people in their morals and you will be safe from their malice [and evil].

43- قَارِبِ النَّاسِ فِي أَخْلَاقِهِمْ تَأْمَنُ غَوَائِلَهُمْ.

44. Having many acquaintances is a tribulation, and socializing with the people is an ordeal.

44. كَثْرَةُ الْمَعَارِفِ مِحْنَةٌ، وَخُلُطَةُ النَّاسِ فِتْنَةٌ.

45. One whose social interaction increases, his piety (or reliability) decreases.

45. مَنْ كَثُرَتْ خُلُطَتُهُ قَلَّتْ تَقِيَّتُهُ (ثِقَتُهُ).

46. One who mingles with the people is affected by their devices.

46. مَنْ خَالَطَ النَّاسَ نَالَهُ مَكْرَهُمْ.

47. Whoever mingles with the people, his piety decreases?

47. مَنْ خَالَطَ النَّاسَ قَلَّ وَرَعُهُ.

48. One whose social interaction is good, his brother's increase.

48. مَنْ حَسُنَتْ عِشْرَتُهُ كَثُرَ إِخْوَانُهُ.

49. One who deals leniently with people enjoys [and benefits from] their company.

49. مَنْ عَامَلَ النَّاسَ بِالْمُسَامَحَةِ اسْتَمْتَعَ بِصُحْبَتِهِمْ.

50. One whose being alive is not beneficial to you, then count him among the dead.

50. مَنْ لَمْ تَنْفَعَكَ حَيَاتُهُ فَعُدَّهُ فِي الْمَوْتَى.

51. Be good in your interactions, be patient in difficulties and be equitable when you have power.

51- أَحْسِنِ الْعِشْرَةَ، وَاصْبِرْ عَلَى الْعُسْرَةِ، وَأَنْصِفْ مَعَ الْقُدْرَةِ.

52. Be pleased for [other] people with that which pleases you, then you will be a [true] Muslim.

52- إِرْضَ لِلنَّاسِ بِمَا تَرْضَاهُ لِنَفْسِكَ، تَكُنْ مُسْلِمًا.

1. Meaning that he is bound to follow the ways of the people of his time (and this is acceptable as long as it is not against the commandments of Allah).

The Lover-العاشق

1. Desires have rent asunder his intellect and killed his heart while his mind is infatuated with them.

1- قَدْ خَرَقَتْ الشَّهَوَاتُ عَقْلَهُ، وَأَمَاتَتْ قَلْبَهُ، وَوَلَّهَتْ عَلَيْهَا نَفْسَهُ.

Seeking protection from Allah-الإعتصام بالله

1. Whoever seeks protection from Allah, He saves him.

1- مَنْ اعْتَصَمَ بِاللَّهِ نَجَاهُ.

2. One who seeks protection from Allah is not harmed by Satan.

2- مَنْ اعْتَصَمَ بِاللَّهِ لَمْ يَضُرَّهُ شَيْطَانٌ.

3. Whoever clings to Allah, his wish is fulfilled [and his goal is achieved].

3. مَنِ اعْتَصَمَ بِاللَّهِ عَزَّ مَطْلَبُهُ.

4. Entrust your soul, in all your affairs, to your Lord, for indeed [by your so doing] you are turning to a secure refuge.

4. أَلْجَى نَفْسِكَ فِي الْأُمُورِ كُلِّهَا إِلَى إِلَهِكَ، فَإِنَّكَ تُلْجِبُهَا إِلَى كَهْفِ حَرِيْزٍ.

5. Seek protection with Allah in all situations, for indeed you will be clinging to One, Glorified be He, who is a powerful protector.

5. اِعْتَصِمْ فِي أَحْوَالِكَ كُلِّهَا بِاللَّهِ، فَإِنَّكَ تَعْتَصِمُ مِنْهُ سُبْحَانَهُ بِمَانِعٍ عَزِيْزٍ.

6. You must seek protection from Allah in all your affairs, for indeed this is a [means of] protection from everything.

6. عَلَيْكَ بِالِاعْتِصَامِ بِاللَّهِ فِي كُلِّ أُمُورِكَ، فَإِنَّهَا عِصْمَةٌ مِنْ كُلِّ شَيْءٍ.

العصمة والإعتصام - Preserving oneself from sin

1. Preserving oneself from sin is a blessing.

1. اَلْعِصْمَةُ نِعْمَةٌ.

2. One who is inspired with preservation [from sin] is saved from error.

2. مَنْ أُلْهِمَ الْعِصْمَةَ أَمِنَ الزَّلَلَ.

3. Being unable to sin is [also] a form of preservation [against sin].

3- مِنَ الْعِصْمَةِ تَعَذُّرُ الْمَعَاصِي.

العَطَبُ والمعاطب- Destruction and damage

1. Sometimes there is destruction is under what is sought.

1- رَبَّ عَطَبٍ تَحْتَ طَلَبٍ.

2. Embarking on acts that lead to [places of] destruction is the symbol of foolishness.

2- رُكُوبُ الْمَعَاطِبِ عُنْوَانُ الْحَمَاقَةِ.

3. Many a person is destroyed after having remained safe [and survived a disaster].

3- رَبَّ عَاطِبٍ بَعْدَ السَّلَامَةِ.

العواطف- Empathy

1. One whose empathy (or kind acts) increases, his acquaintances increases.

1- مَنْ كَثُرَتْ عَوَاطِفُهُ (عَوَارِفُهُ) كَثُرَتْ مَعَارِفُهُ.

التعظيم- Respect

1. One who respects you because of your opulence, belittles you in your [time of] poverty.

1- مَنْ أَعْظَمَكَ لِإِكْتَارِكَ، اسْتَقَلَّكَ عِنْدَ إِقْلَالِكَ.

2. Never regard anyone as venerable until you discover the level of his cognizance.

2. لَا تَسْتَعْظِمَنَّ أَحَدًا حَتَّى تَسْتَكْشِفَ مَعْرِفَتَهُ.

العفاف- Chastity

1. Chastity preserves the soul and purifies it from vile demerits.

1. الْعِفَافُ يَصُونُ النَّفْسَ، وَيُنْزِلُهَا عَنِ الدُّنْيَا.

2. Chastity weakens lust.

2. الْعِفَّةُ تُضَعِّفُ الشَّهْوَةَ.

3. Chastity is renunciation [of worldly pleasures].

3. الْعِفَافُ زَهَادَةٌ.

4. Chastity is the best (or the root of) magnanimity.

4. الْعِفَّةُ أَفْضَلُ (أَصْلُ) الْفُتُوَّةِ.

5. Chastity is the best trait.

5. الْعِفَافُ أَفْضَلُ شَيْمَةٍ.

6. Chastity is the trait of the sagacious.

6. الْعِفَّةُ شَيْمَةُ الْأَكْيَاسِ.

7. Chastity is the cornerstone of goodness.

7. الْعِفَّةُ رَأْسُ كُلِّ خَيْرٍ.

8. Restraining oneself from [coveting] that which people possess is chastity and high-mindedness.

8. أَلْكَفُ عَمَّا فِي أَيْدِي النَّاسِ عِفَّةٌ، وَكِبَرُ هِمَّةٍ.

9. The people of chastity are the most honourable of the honourables.

9. (أَهْلُ) الْعَفَافِ أَشْرَفُ الْأَشْرَافِ.

10. Through chastity actions become purified.

10. بِالْعَفَافِ تَزْكُو الْأَعْمَالُ.

11. The crown of a man is his chastity and his adornment is his equity.

11. تَاجُ الرَّجُلِ عِفَّاهُ وَزِينَتُهُ إِنْصَافُهُ.

12. The fruit of chastity is preservation [of oneself from chastisement].

12. ثَمَرَةُ الْعِفَّةِ الصِّيَانَةُ.

13. The fruit of chastity is contentment.

13. ثَمَرَةُ الْعِفَّةِ الْقَنَاعَةُ.

14. Virtuous chastity is from the traits of the honourable ones.

14. حُسْنُ الْعَفَافِ مِنْ شِيَمِ الْأَشْرَافِ.

15. The cause of contentment is chastity.

15. سَبَبُ الْقَنَاعَةِ الْعَفَافُ.

16. Espouse chastity, for indeed it is a good companion.

16. عَلَيْكَ بِالْعِفَّةِ فَإِنَّهَا نِعْمَ الْقَرِينُ.

17. Espouse chastity and contentment, for whoever does this, his burden of sustenance is lightened.

17. عَلَيْكَ بِالْعَفَافِ وَالْقُنُوعِ، فَمَنْ أَخَذَبِهِ خَفَّتْ عَلَيْهِ الْمُؤْنُ.

18. Espouse chastity, for indeed it is the best trait of the honourable ones.

18. عَلَيْكَ بِالْعَفَافِ فَإِنَّهُ أَفْضَلُ شِيَمِ الْأَشْرَافِ.

19. You must espouse chastity and trustworthiness, for verily these two are the most honourable of what you can do in secret and the best of what you can practice openly, and the finest of what you can preserve.

19. عَلَيْكُمْ بِزُؤْمِ الْعِفَّةِ، وَالْأَمَانَةِ، فَإِنَّهُمَا أَشْرَفُ مَا أَسْرَرْتُمْ وَأَحْسَنُ مَا أَعْلَنْتُمْ، وَأَفْضَلُ مَا ادَّخَرْتُمْ.

20. To the extent of modesty, there is chastity.

20- عَلَى قَدْرِ الْحَيَاءِ تَكُونُ الْعِفَّةُ.

21. I am amazed at the one who knows the evil consequences of [forbidden] pleasures, how can he not remain chaste?!

21- عَجِبْتُ لِمَنْ عَرَفَ سُوءَ عَوَاقِبِ اللَّذَّاتِ كَيْفَ لَا يَعِفُّ؟!

22. Just as you desire, be chaste.

22 - كَمَا تَشْتَهِي عِفٌّ.

23. One who desires that which he cannot obtain has not adorned himself with chastity.

23- لَمْ يَتَحَلَّ بِالْعِفَّةِ مَنْ اشْتَهَى مَا لَا يَجِدُ.

24. Whoever is granted chastity and contentment, honour becomes his ally.

24- مَنْ أُتِحَفَ الْعِفَّةَ وَالْقَنَاعَةَ، حَالَفَهُ الْعِزُّ.

25. There is no indigence with chastity.

25- لَافَاقَةَ مَعَ عَفَافٍ.

26. Whoever is chaste, his burden [of sin] is reduced and his status becomes great in the sight of Allah.

26- مَنْ عَفَّ خَفَّ وِزْرُهُ، وَعَظُمَ عِنْدَ اللَّهِ قَدْرُهُ.

27. One whose flanks are chaste, his attributes become good.

27- مَنْ عَفَّتْ أُطْرَافُهُ حَسُنَتْ أَوْصَافُهُ.

28. The chastest among you are the most modest among you.

28- أَعَفُّكُمْ أَحْيَاكُمْ.

29. Verily Allah, the Glorified, loves the one who is chaste, modest, pious and satisfied [with His will].

29- إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ الْمُتَعَفِّفَ الْحَيَّ التَّقِيَّ، الرَّاضِيَ.

العافية-Well-being

1. Good health is such that when it lasts, it is disregarded and when it is lost, its value is known.

1- الْعَوَافِي إِذَا دَامَتْ جُهَلَتْ، وَإِذَا فُقِدَتْ عُرِفَتْ.

2. Verily well-being in religion and [in] this world is a great (or beautiful) blessing and a bountiful gift.

2- إِنَّ الْعَافِيَةَ فِي الدِّينِ وَالدُّنْيَا، لِنِعْمَةٍ جَلِيلَةٍ (جَمِيلَةٍ)، وَمَوْهَبَةٍ جَزِيلَةٍ.

3. Well-being is the most pleasant of blessings.

3- الْعَافِيَةُ أَهْنَى النِّعَمِ.

4. There is no life more pleasant than [life] with good health.

4. لَا عَيْشَ أَهْنًا مِنَ الْعَافِيَةِ.

5. There is no attire better than well-being.

5. لِإِبَاسٍ أَفْضَلُ مِنَ الْعَافِيَةِ.

6. Every well-being is [headed] towards affliction.

6. كُلُّ عَافِيَةٍ إِلَى بَلَاءٍ.

7. Well-being is the better of the two attires.

7. الْعَافِيَةُ أَفْضَلُ الْإِبَاسَيْنِ.

8. Through well-being, life becomes pleasurable.

8. بِالْعَافِيَةِ تُوجَدُ لَذَّةُ الْحَيَاةِ.

9. The garment of well-being is the most pleasant of attires.

9. ثَوْبُ الْعَافِيَةِ أَهْنُ الْمَلَابِسِ.

10. Lasting good health is the most pleasant gift and the best portion.

10. دَوَامُ الْعَافِيَةِ أَهْنُ عَطِيَّةٍ، وَأَفْضَلُ قِسْمٍ.

11. Ask Allah for welfare [and safety] from the lustful temptations and the trials of this world.

11- سَلُوا اللَّهَ سُبْحَانَهُ الْعَافِيَةَ مِنْ تَسْوِيلِ الْهَوَىٰ وَفِتَنِ الدُّنْيَا.

العفو والإقالة- Forgiveness and pardon

1. Hastening to forgive is from the morals of the honourable.

1- أَلْمُبَادَرَةُ إِلَى الْعَفْوِ مِنْ أَخْلَاقِ الْكِرَامِ.

2. Forgiveness is the greater of the two virtues.

2- الْعَفْوُ أَعْظَمُ الْفَضِيلَتَيْنِ.

3. Forgive and you will be supported.

3- أَعْفُ تُنصَرُ.

4. Pardon and you will be pardoned.

4- أَقِلْ تُقَلَّ.

5. Do good to the one who does evil to you and forgive the one who wrongs you.

5- أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَاعْفُ عَمَّنْ جَنَىٰ عَلَيْكَ.

6. Forgive the mistake of your friend, [and] your enemy will consider you to be virtuous.

6- اغْتَفِرْ زَلَّةَ صَدِيقِكَ، يُزَكِّكَ عَدُوُّكَ.

7. Forgive that which angers you for the sake of that which pleases you.

7- اِغْتَفِرْ مَا اَغْضَبَكَ لِمَا اَرْضَاكَ.

8. Pardon wrongdoings, stave off punishment and overlook that which has not become evident for you.

8 - اَقْبِلِ الْعَثْرَةَ، وَاذْرَءِ الْحَدَّ، وَتَجَاوَزْ عَمَّا لَمْ يُصْرَحْ لَكَ بِهِ.

9. Accept the excuses of people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice [and grudges against you] to die away.

9- اِقْبِلْ اَعْذَارَ النَّاسِ، تَسْتَمْتِعْ بِاِخَائِهِمْ، وَالْقَهْمُ بِالْبِشْرِ، تُمِتْ اَضْغَانَهُمْ.

10. Pardon the errors of the magnanimous, for none of them slips but that the Hand of Allah lifts him [back] up.

10- اَقْبِلُوا ذَوِي الْمُرُوءَاتِ عَثْرَاتِهِمْ، فَمَا يَعْتُرُ مِنْهُمْ عَاثِرٌ اِلَّا وَيَدُ اللّٰهِ تَرْفَعُهُ.

11. Forgiveness is the best of favours.

11- اَلْعَفْوُ اَحْسَنُ الْاِحْسَانِ.

12. Forgiveness is the charity of triumph.

12- اَلْعَفْوُ زَكَاةُ الظَّفْرِ.

13. Forgiveness is the evidence of intelligence.

13. الْمَعْذَرَةُ بُرْهَانُ الْعَقْلِ.

14. Forgiveness is the symbol of nobility.

14. الْعَفْوُ عُنْوَانُ النَّبْلِ.

15. Forgiveness is the crown of high morals.

15. الْعَفْوُ تَاجُ الْمَكَارِمِ.

16. Many a sin is such that the [appropriate] degree of punishment for it is informing the sinner of it.

16. رَبُّ ذَنْبٍ مِقْدَارُ الْعُقُوبَةِ عَلَيْهِ إِعْلَامُ الْمُذْنِبِ بِهِ.

17. Do not persist in that [action] which is followed by sin.

17. لَا تُصِرَّ عَلَى مَا يُعَقِّبُ الْإِثْمَ.

18. Forgiveness despite [having the] power [to exact revenge] is a shield from the punishment of Allah, the Glorified.

18. الْعَفْوُ مَعَ الْقُدْرَةِ جُنَّةٌ مِنْ عَذَابِ اللَّهِ سُبْحَانَهُ.

19. When you have been wronged, forgive.

19. إِذَا جُنِيَ عَلَيْكَ فَاعْتَفِرْ.

20. Through forgiveness [of others] divine mercy is invoked.

20. بِالْعَفْوِ تُسْتَنْزَلُ الرَّحْمَةُ.

21. Overlook despite having power [to punish] and do good while possessing authority, [for by this] your mastery will become complete.

21. تَجَاوَزَ مَعَ الْقُدْرَةِ وَأَحْسَنَ مَعَ الدَّوْلَةِ تَكْمُلُ لَكَ السِّيَادَةُ.

22. Overlook missteps and pardon mistakes, [for by this] your station will be elevated.

22. تَجَاوَزَ عَنِ الزَّلَلِ، وَأَقْلَ الْعَثَرَاتِ، تُرْفَعُ لَكَ الدَّرَجَاتُ.

23. Cover up offences with forgiveness, especially for those who possess magnanimity and social standing.

23. تَغَمَّدَ الذُّنُوبَ بِالْغُفْرَانِ، سِيَّمَا فِي ذَوِي الْمُرُوءَةِ وَالْهَيْئَاتِ.

24. Feign heedlessness [about the mistakes of others] and your affair will be praised.

24. تَغَافَلَ يُحْمَدُ أَمْرُكَ.

25. Reward goodness and overlook offence, as long as it is not a breach in religion or an undermining of the authority of Islam.

25. جَازَ بِالْحَسَنَةِ، وَتَجَاوَزَ عَنِ السَّيِّئَةِ، مَا لَمْ يَكُنْ تَلْمَآءَ فِي الدِّينِ، أَوْ وَهْنًا فِي سُلْطَانِ الْإِسْلَامِ.

26. Adopt [the policy of] excusing the people and do not extend your hand to that which is disagreeable to anyone of them. 1

26. خُذِ الْعَفْوَ مِنَ النَّاسِ، وَلَا تَبْلُغْ مِنْ أَحَدٍ مَكْرُوهَهُ.

27. Do away with revenge, for indeed it is from the worst actions of the powerful, and he who raises himself above the evil of reprisals has taken hold of the accumulation of merits.

27. دَعِ الْإِنْتِقَامَ فَإِنَّهُ مِنْ أَسْوَأِ أَعْمَالِ الْمُقْتَدِرِ، وَلَقَدْ أَخَذَ بِجَوَامِعِ الْفَضْلِ مَنْ رَفَعَ نَفْسَهُ عَنْ سُوءِ الْمُجَازَاةِ.

28. It is when one possesses complete authority that the virtue of forgiveness becomes manifest.

28. عِنْدَ كَمَالِ الْقُدْرَةِ تَظْهَرُ فَضِيلَةُ الْعَفْوِ.

29. Lack of forgiveness is the ugliest of flaws and rushing to exact revenge is the gravest of sins.

29. قِلَّةُ الْعَفْوِ أَقْبَحُ الْعُيُوبِ، وَالتَّسْرَعُ إِلَى الْإِنْتِقَامِ أَعْظَمُ الذُّنُوبِ.

30. Accepting the excuse of a wrongdoer is from the acts that bring honour and the [is] the most excellent of traits.

30. قَبُولُ عُذْرِ الْمُجْرِمِ مِنْ مَوَاجِبِ الْكِرَامِ وَمَحَاسِنِ الشَّيْمِ.

31. Victory is a sufficient intercessor for the sinner.

31. كَفَى بِالظَّفْرِ شَافِعاً لِلْمُذْنِبِ.

32. Be graciously forgiving when you become powerful and act justly when you are in authority.

32. كُنْ جَمِيلَ الْعَفْوِ إِذَا قَدَرْتَ عَامِلاً بِالْعَدْلِ إِذَا مَلَكَتَ.

33. Be forgiving when you are powerful, generous in your affluence and altruistic despite your poverty, then virtue will become perfected for you (or virtues will become perfected for you).

33. كُنْ عَفُوًّا فِي قُدْرَتِكَ، جَوَادًا فِي عُسْرَتِكَ، مُؤْتِرًا مَعَ فَاقَتِكَ، يَكْمُلُ لَكَ الْفَضْلُ
<تَكْمُلُ لَكَ الْفَضَائِلُ>.

34. One who forgives wrongdoings has taken hold of the accumulation of merits.

34. مَنْ عَفَى عَنِ الْجَرَائِمِ فَقَدْ أَخَذَ بِجَوَامِعِ الْفَضْلِ.

35. One who does not favour [others] with forgiveness, wrongs [them] through vengeance.

35. مَنْ لَمْ يُحْسِنِ الْعَفْوَ أَسَاءَ بِالْإِنْتِقَامِ.

36. Whoever does not accept repentance, his sin is great.

36. مَنْ لَمْ يَقْبَلِ التَّوْبَةَ عَظُمَتْ خَطِيئَتُهُ.

37. Overlooking [another's] offence is part of religion.

37. مِنَ الدِّينِ التَّجَاوُزُ عَنِ الْجُرْمِ.

38. How good is forgiveness while having ability [to exact revenge]!

38. مَا أَحْسَنَ الْعَفْوَ مَعَ الْإِقْتِدَارِ.

39. He who scolds [someone] for a sin has not forgiven it.

39. مَا عَفَا عَنِ الذَّنْبِ مَنْ قَرَّعَ بِهِ.

40. Hastening in forgiving the sins [of others] is from the lofty morals of the honourable ones.

40. مُعَاجَلَةُ الذُّنُوبِ بِالْغُفْرَانِ مِنْ أَخْلَاقِ الْكِرَامِ.

41. Never feel regret for forgiving and never be gladdened by punishing.

41. لَا تَنْدَمَنَّ عَلَى عَفْوٍ، وَلَا تَبْهَجَنَّ بِعُقُوبَةٍ.

42. Do not hasten the punishment for a sin and leave room between the two (i.e. the sin and punishment) for forgiveness, through this you will gain recompense and reward.

42. لَا تُعَاجِلِ الذَّنْبَ بِالْعُقُوبَةِ، وَاتْرُكْ بَيْنَهُمَا لِلْعَفْوِ مَوْضِعًا، تُحْرِزُ بِهِ الْأَجْرَ
وَالْمُتُوبَةَ.

43. There is no clemency like pardon.

43. لَا حِلْمَ كَالصَّفْحِ.

44. There is nothing better than the forgiveness of a powerful person.

44. لَا شَيْءَ أَحْسَنُ مِنْ عَفْوِ قَادِرٍ.

45. A wrongdoer can never be faced with anything better than being shown forgiveness.

45. لَا يُقَابِلُ مُسِيءٍ قَطُّ بِأَفْضَلَ مِنَ الْعَفْوِ عَنْهُ.

46. It pleases me for a person to forgive the one who oppresses him, to establish ties with the one who cuts him off, to give the one who deprives him and to respond to evil with goodness.

46. يُعْجِبُنِي مِنَ الرَّجُلِ أَنْ يَعْفُوَ عَمَّنْ ظَلَمَهُ، وَيَصِلَ مَنْ قَطَعَهُ، وَيُعْطِيَ مَنْ حَرَمَهُ، وَيُقَابِلَ الْإِسَاءَةَ بِالْإِحْسَانِ.

47. Give people your forgiveness and pardon just as you would like Allah, the Glorified, to grant [it] to you, and never regret showing forgiveness [to others].

47. أَعْطِ النَّاسَ مِنْ عَفْوِكَ وَصَفْحِكَ، مِثْلَ مَا تُحِبُّ أَنْ يُعْطِيَكَ اللَّهُ سُبْحَانَهُ، وَعَلَى عَفْوٍ فَلَا تَنْدَمَ.

48. Honour the one who loves you and pardon your enemy, [for by this] virtue will become complete for you.

48. أَكْرَمُ مَنْ وَدَّكَ، وَاصْفَحَ عَنْ عَدُوِّكَ، يَتِمَّ لَكَ الْفَضْلُ.

49. The best act of a person in power is to forgive.

49. أَحْسَنُ أَعْمَالِ الْمُقْتَدِرِ الْعَفْوُ.

50. Of all people, the most behaving of [granting] forgiveness is the one who has the greatest power to punish.

50. أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

51. The most deserving of [showing] mercy is the one who [himself] is in need of it.

51. أَوْلَى النَّاسِ بِالرَّحْمَةِ الْمُحْتَاجُ إِلَيْهَا.

52. Better than seeking your right is to forgive [and forego] it.

52- أَحْسَنُ مِنْ اسْتِيفَاءِ حَقِّكَ الْعَفْوُ عَنْهُ.

53. The best of high morals is the forgiveness of the powerful and the generosity of the poor.

53- أَحْسَنُ الْمَكَارِمِ عَفْوُ الْمُقْتَدِرِ، وَجُودُ الْمُفْتَقِرِ.

54. The best forgiveness is that which is shown despite having power [to exact revenge].

54- أَحْسَنُ الْعَفْوِ مَا كَانَ عَنْ قُدْرَةٍ.

55. From the people, the one who is most cognizant of Allah is the one who is most forgiving to the people, even if he does not find them having any excuse.

55- أَعْرَفُ النَّاسِ بِاللَّهِ أَعْذَرُهُمْ لِلنَّاسِ، وَإِنْ لَمْ يَجِدْ لَهُمْ عُذْرًا.

56. Verily, confronting evil with good and the covering up wrongs with forgiveness are from the best virtues and the most praiseworthy qualities.

56- إِنَّ مُقَابَلَةَ الْإِسَاءَةِ بِالْإِحْسَانِ، وَتَغْمُدَ الْجَرَائِمِ بِالْغُفْرَانِ، لَمِنْ أَحْسَنِ الْفَضَائِلِ، وَأَفْضَلِ الْمَحَامِدِ.

57. Verily, he who gives to the one who deprives him, establishes ties with the one who cuts him off and forgives the one who oppresses him, will find in Allah, the Glorified, a Supporter and a Helper.

57- إِنَّ مَنْ أَعْطَى مَنْ حَرَمَهُ، وَوَصَلَ مَنْ قَطَعَهُ، وَعَفَى عَمَّنْ ظَلَمَهُ، كَانَ لَهُ مِنَ اللَّهِ سُبْحَانَهُ الظَّهِيرُ وَالنَّصِيرُ.

58. Forgiveness is a virtue.

58. الْعَفْوُ فَضِيلَةٌ.

59. Forgiveness is the best good deed.

59. الْعَفْوُ أَفْضَلُ الْإِحْسَانِ.

60. Forgiveness is the ornament of power.

60. الْعَفْوُ زِينَةُ الْقُدْرَةِ.

61. Forgiveness brings about eminence.

61. الْعَفْوُ يُوجِبُ الْمَجْدَ.

62. Forgiveness is the alms-tax of power.

62. الْعَفْوُ زَكَاةُ الْقُدْرَةِ.

63. Forgiveness is the best of favours.

63. الْعَفْوُ أَحْسَنُ الْإِحْسَانِ.

64. Forgiveness is the best revenge.

64. الْعَفْوُ أَحْسَنُ الْإِنْتِصَارِ.

65. Pardoning means that a person should forgive that which is done to wrong him and show forbearance with that which angers him.

65. الصَّفْحُ أَنْ يَعْفُوَ الرَّجُلُ عَمَّا يُجْنَى عَلَيْهِ، وَيَحْلُمَ عَمَّا يُغِيظُهُ.

66. Pardoning is the best of traits.

66. الصَّفْحُ أَحْسَنُ الشَّيْمِ.

67. Pardon that which you are unaware of for what you are aware of, and what you are ignorant of for what you know.²

67. هَبْ مَا أَنْكَرْتَ لِمَا عَرَفْتَ، وَمَا جَهَلْتَ لِمَا عَلِمْتَ.

68. When a wrong is done to you, then forgive.

68. إِذَا جُنِيَ عَلَيْكَ فَاغْتَفِرْ.

69. The person most deserving of having his request granted is one who seeks forgiveness.

69. أَحَقُّ النَّاسِ بِالْإِسْعَافِ طَالِبُ الْعَفْوِ.

70. Be careful not to hasten towards punishment, for indeed this is detestable in the sight of Allah and brings [unwanted] changes [and removal of blessings] closer.

70. إِيَّاكَ وَالتَّسْرِعَ إِلَى الْعُقُوبَةِ، فَإِنَّهُ مَمْقُوتَةٌ عِنْدَ اللَّهِ، وَمُقَرَّبٌ مِنَ الْغَيْرِ.

1. It is possible that this is an instruction of the Imam ('a) to those given the task of collecting the zakāt from the people.
2. A possible meaning for this would be: When a person does some bad to you and some good, then forgive his bad for the sake of the good that he has done to you.

العواقب- Outcomes

1. For every matter there is an outcome, [be it] sweet or bitter.

1- لِكُلِّ أَمْرٍ عَاقِبَةٌ حُلْوَةٌ أَوْ مُرَّةٌ.

2. One who expects [and considers] the outcomes remains safe.

2- مَنْ انْتَهَرَ الْعَوَاقِبَ سَلِمَ.

3. One who considers the outcomes remains safe.

3- مَنْ نَظَرَ فِي الْعَوَاقِبِ سَلِمَ.

4. One who considers the outcomes remains safe from calamities.

4- مَنْ نَظَرَ فِي الْعَوَاقِبِ سَلِمَ مِنَ النَّوَائِبِ.

5. One who is careful of the outcomes is safe from peril [and destruction].

5- مَنْ رَاقَبَ الْعَوَاقِبَ أَمِنَ الْمَعَاطِبَ.

6. One who awaits a [positive] outcome is patient.

6- مَنْ انْتَهَرَ الْعَاقِبَةَ صَبَرَ.

7. One who is careful of the outcomes remains safe from calamities.

7- مَنْ رَاقَبَ الْعَوَاقِبَ سَلِمَ مِنَ النَّوَائِبِ.

8. When you endeavour to act upon a matter, then eschew the blameworthy outcomes in it.

8- إِذَا هَمَمْتَ بِأَمْرٍ فَاجْتَنِبْ نَمِيمَ الْعَوَاقِبِ فِيهِ.

9. Be careful of the outcomes and you will be saved from destruction.

9- رَاقِبِ الْعَوَاقِبَ تَنْجُ مِنَ الْمَعَاطِبِ.

10. In the outcomes [of matters] there is [either] a curer or a comforter.

10- فِي الْعَوَاقِبِ شَافٍ أَوْ مُرِيحٍ.

11. The basis of [the success of] outcomes is that which results in the pleasure of Allah, the Glorified.

11- مَلَائِكُ الْخَوَاتِمِ مَا أَسْفَرَ عَنْ رِضَى اللَّهِ سُبْحَانَهُ.

العقوق- Filial impiety

1. Disregarding the rights [of your parents] is from [the acts of] filial impiety.

1- مِنَ الْعُقُوقِ إِضَاعَةُ الْحُقُوقِ.

العقل- The Intellect

1. The intellect is an honourable nobility that does not wear away.

1- الْعَقْلُ شَرَفٌ كَرِيمٌ لَا يَبْلَى.

2. The intellect is an inborn quality that increases through knowledge and experience.

2- الْعَقْلُ غَرِيْزَةٌ، تَزِيْدُ بِالْعِلْمِ وَالتَّجَارِبِ.

3. The intellect and knowledge are joined together in one linkage, they neither separate nor do they differ.

3- الْعَقْلُ، وَالْعِلْمُ، مَقْرُونَانِ فِي قَرْنٍ، لَا يَفْتَرِقَانِ، وَلَا يَتَبَايَنَانِ.

4. The intellect is the greatest of riches and the highest honour in [both] the Hereafter and this world.

4- الْعَقْلُ أَغْنَى الْغِنَى، وَغَايَةُ الشَّرَفِ فِي الْآخِرَةِ وَالْدُّنْيَا.

5. The intellect is the most beautiful adornment and knowledge is the most honourable merit.

5- الْعَقْلُ أَجْمَلُ زِينَةٍ، وَالْعِلْمُ أَشْرَفُ مَزِيَّةٍ.

6. The intellect is the root of knowledge and the herald of understanding.

6- الْعَقْلُ أَصْلُ الْعِلْمِ، وَدَاعِيَةُ الْفَهْمِ.

7. Intelligence is an advantage, knowledge is an elevation and patience is a defence [and a means of repelling hardships].

7- الْعَقْلُ مَنْفَعَةٌ، وَالْعِلْمُ مَرْفَعَةٌ، وَالصَّبْرُ مَدْفَعَةٌ.

8. The intellect is the close friend of a believer, knowledge is his vizier, patience is the commander of his army and action is his overseer.

8. الْعَقْلُ خَلِيلُ الْمُؤْمِنِ، وَالْعِلْمُ وَزِيرُهُ، وَالصَّبْرُ أَمِيرُ جُنُودِهِ، وَالْعَمَلُ قِيَمُهُ.

9. The intellect is the leader of the army of the Most Merciful and vain desire is the chief of the army of Satan, and the soul is pulled back and forth between them, so whichever of them is victorious, it (i.e. the soul) is in its domain.

9. الْعَقْلُ صَاحِبُ جَيْشِ الرَّحْمَنِ، وَالْهَوَى قَائِدُ جَيْشِ الشَّيْطَانِ، وَالنَّفْسُ مُتَجَاذِبَةٌ بَيْنَهُمَا، فَأَيُّهُمَا غَلَبَ كَانَتْ فِي حَيْزِهِ.

10. Intellect and lust are opposites; the supporter of the intellect is knowledge and the adorer of lust is vain desire, and the soul is contended for between the two, so whichever is triumphant, it is on its side.

10. الْعَقْلُ وَالشَّهْوَةُ ضِدَّانِ، وَمُؤَيِّدُ الْعَقْلِ الْعِلْمُ، وَمُزِينُ الشَّهْوَةِ الْهَوَى، وَالنَّفْسُ مُتَنَازِعَةٌ بَيْنَهُمَا، فَأَيُّهُمَا قَهَرَ كَانَتْ فِي جَانِبِهِ.

11. Intelligence is for you to be moderate and not indulge in extravagance, to promise and not to break your promise, and to be forbearing when you get angry.

11. الْعَقْلُ أَنَّكَ تَقْتَصِدُ فَلَا تُسْرِفُ، وَتَعِدُ فَلَا تُخْلِفُ، وَإِذَا غَضِبْتَ حَلُمْتَ.

12. Intelligence is for you to speak [only] of what you know and to act upon what you say.

12. الْعَقْلُ أَنْ تَقُولَ مَا تَعْرِفُ، وَتَعْمَلَ بِمَا تَنْطِقُ بِهِ.

13. The intellect guides and saves whereas ignorance misleads and destroys.

13. الْعَقْلُ يَهْدِي وَيُنْجِي، وَالْجَهْلُ يُغْوِي وَيُرْدِي.

14. The intellect is a praiseworthy friend.

14. الْعَقْلُ صَدِيقٌ مَحْمُودٌ.

15. Seek right guidance from the intellect and oppose vain desire, [by this] you will gain success.

15. إِسْتَرْشِدِ الْعَقْلَ، وَخَالَفِ الْهَوَى تَنْجِحْ.

16. Fetter your intellect, control your affair, struggle with your [lower] self, and exert your effort in working for the Hereafter.

16. إِعْقَلْ عَقْلَكَ، وَأَمْلِكْ أَمْرَكَ، وَجَاهِدْ نَفْسَكَ، وَاعْمَلْ لِلْآخِرَةِ جَهْدَكَ.

17. Where are the intellects that light up (or that accompany) the lamps of guidance?

17. أَيْنَ الْعُقُولُ الْمُسْتَضِيحَةُ (الْمُسْتَضْحَبَةُ) لِمَصَابِيحِ الْهُدَى؟!

18. The best intellect is [that which leads one to] right guidance.

18. أَفْضَلُ الْعَقْلِ الرَّشَادُ.

19. The best of blessings is the intellect.

19. أَفْضَلُ النِّعَمِ الْعَقْلُ.

20. The beginning of intelligence is being friendly [with the people].

20. أَوَّلُ الْعَقْلِ التَّوَدُّدُ.

21. The best intelligence is [that which leads to] good etiquette.

21. أَفْضَلُ الْعَقْلِ الْأَدَبُ.

22. The best intelligence is keeping away from idle sport.

22. أَفْضَلُ الْعَقْلِ مُجَانِبَةُ اللَّهْوِ.

23. The best intelligence is for a person to know his self, for the one who knows his self becomes wise and the one who fails to know it goes astray.

23. أَفْضَلُ الْعَقْلِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ، فَمَنْ عَرَفَ نَفْسَهُ عَقَلَ، وَمَنْ جَهَلَهَا ضَلَّ.

24. The best intelligence is taking lesson [from the past], the best prudence is precaution and the biggest foolishness is being deceived [by worldly allures].

24. أَفْضَلُ الْعَقْلِ الْإِعْتِبَارُ، وَأَفْضَلُ الْحَزْمِ الْإِسْتِظْهَارُ، وَأَكْبَرُ الْحُمُقِ الْإِغْتِرَارُ.

25. The best portion of a person is his intellect, if he gets humiliated it restores his honour, if he falls it raises him, if he goes astray it guides him and if he talks it directs him.

25. أَفْضَلُ حَظِّ الرَّجُلِ عَقْلُهُ، إِنْ نَزَلَ أَعَزَّهُ، وَإِنْ سَقَطَ رَفَعَهُ، وَإِنْ ضَلَّ أَرْشَدَهُ، وَإِنْ تَكَلَّمَ سَدَّدَهُ.

26. Verily Allah, the Glorified, loves the sound intellect and the upright action.

26. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ الْعَقْلَ الْقَوِيمَ، وَالْعَمَلَ الْمُسْتَقِيمَ.

27. Verily the one who has been bestowed with a sound intellect and upright action by Allah has indeed been granted with a manifest blessing and a great bounty.

27- إِنَّ مَنْ رَزَقَهُ اللَّهُ عَقْلاً قَوِيماً، وَعَمَلاً مُسْتَقِيماً، فَقَدْ ظَاهَرَ لَدَيْهِ النِّعْمَةَ،
وَأَعْظَمَ عَلَيْهِ الْمِنَّةَ.

28. Intelligence is an adornment and foolishness is a disgrace.

28- الْعَقْلُ زِينٌ، الْحُمُقُ شَيْنٌ.

29. Intelligence is closeness, foolishness is estrangement.

29- الْعَقْلُ قُرْبَةٌ، الْحُمُقُ غُرْبَةٌ.

30. Intelligence is a remedy, foolishness is misery.

30- الْعَقْلُ شِفَاءٌ، الْحُمُقُ شِقَاءٌ.

31. Intellects are gifts, etiquettes are earned.

31- الْعُقُولُ مَوَاهِبٌ، الْأَدَابُ مَكَاسِبٌ.

32. The intellect is the excellence of human beings.

32- الْعَقْلُ فَضِيلَةُ الْإِنْسَانِ.

33. The intellect is the messenger of the truth.

33- الْعَقْلُ رَسُولُ الْحَقِّ.

34. The intellect is a friend that has been cut-off.

34. الْعَقْلُ صَدِيقٌ مَقْطُوعٌ.

35. The intellect is a solver of every issue.

35. الْعَقْلُ مُصْلِحٌ كُلِّ أَمْرٍ.

36. The intellect is not deceived.

36. الْعَقْلُ لَا يَنْخَدِعُ.

37. The intellect is the herald of comprehension.

37. الْعَقْلُ دَاعِيُ الْفَهْمِ.

38. The intellect is the strongest foundation.

38. الْعَقْلُ أَقْوَى أُسَاسٍ.

39. Intellect is the best thing that is hoped for.

39. الْعَقْلُ أَفْضَلُ مَرْجُوٍّ.

40. Intelligence improves deliberation.

40. الْعَقْلُ يُحْسِنُ الرَّوْيَةَ.

41. The intellect is the spring of goodness.

41. أَلْعَقْلُ يَنْبُوعُ الْخَيْرِ.

42. Intelligence is the preservation of [what is learnt through] experiences.

42. أَلْعَقْلُ حِفْظُ التَّجَارِبِ.

43. The intellect is the best ornament.

43. أَلْعَقْلُ أَحْسَنُ حِلْيَةٍ.

44. The intellect necessitates caution.

44. أَلْعَقْلُ يُوجِبُ الْحَذَرَ.

45. Intellect is the vehicle of knowledge.

45. أَلْعَقْلُ مَرْكَبُ الْعِلْمِ.

46. The intellect is a sharp [cutting] sword.

46. أَلْعَقْلُ حُسَامٌ قَاطِعٌ.

47. Intellect is the most honourable merit.

47. أَلْعَقْلُ أَشْرَفُ مَزِيَّةٍ.

48. The intellect is [like] a new attire that does not get worn out.

48. الْعَقْلُ تَوْبٌ جَدِيدٌ لَا يَبْلَى.

49. The intellect frees [one] from evil and enjoins [one to do] good.

49. الْعَقْلُ مَنْزَرَةٌ عَنِ الْمُنْكَرِ أَمْرٌ بِالْمَعْرُوفِ.

50. The intellect is an intimate friend that is relied on in every situation.

50. الْعَقْلُ حَيْثُ كَانَ آفٌ، مَأْلُوفٌ.

51. The intellect is a tree whose fruits are generosity and modesty.

51. الْعَقْلُ شَجَرَةٌ، ثَمَرُهَا السَّخَاءُ وَالْحَيَاءُ.

52. The intellect is an adornment for the one who is endowed with it.

52. الْعَقْلُ زِينٌ لِمَنْ رَزَقَهُ.

53. The intellect gives one a sense of familiarity when he is away from his homeland.

53. الْعَقْلُ فِي الْغُرْبَةِ قُرْبَةٌ.

54. The intellect elevates one to the lofty stations [in Paradise].

54. الْعَقْلُ رَقِيٌّ إِلَى عَلِيَّيْنِ.

55. Verily, when I find a quality from the good qualities firmly ingrained in a person, I judge him according to it, and I forgive him for not possessing other than it; but I never exonerate him for not possessing

intelligence or for lacking religion, because separation from religion is departure from security, and life is not wholesome with fear, and lack of intellect is lack of life, and the dead are not interacted with.

55. إِنِّي إِذَا اسْتَحْكَمْتُ فِي الرَّجُلِ خَصْلَةً مِنْ خِصَالِ الْخَيْرِ احْتَمَلْتُ لَهَا،
وَاعْتَفَرْتُ لَهُ فَقَدْ مَا سِوَاهَا، وَلَا أُعْتَفِرُ لَهُ فَقَدْ عَقْلٌ، وَلَا عَدَمَ دِينٍ، لِأَنَّ مُفَارَقَةَ الدِّينِ
مُفَارَقَةُ الْأَمْنِ، وَلَا تَهْنَأُ حَيَاةٌ مَعَ مَخَافَةٍ، وَعَدَمُ الْعَقْلِ عَدَمُ الْحَيَاةِ، وَلَا تُعَاشِرُ
الْأَمْوَاتُ.

56. Verily you are gauged by your intellect, so develop it with knowledge.

56. إِنَّكَ مَوْزُونٌ بِعَقْلِكَ، فَزَكِّهِ بِالْعِلْمِ.

57. Intellect is nothing but eschewing sin, considering the consequences [of one's actions] and being [resolute and] prudent.

57. إِنَّمَا الْعَقْلُ التَّجَنُّبُ مِنَ الْإِثْمِ، وَالنَّظَرُ فِي الْعَوَاقِبِ، وَالْأَخْذُ بِالْحَزْمِ.

58. The bane of intellect is self-conceit.

58. آفَةُ اللَّبِّ الْعُجْبُ.

59. When the intellect is complete, speech decreases.

59. إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ.

60. When the intellect becomes complete, lust diminishes.

60. إِذَا كَمَلَ الْعَقْلُ نَقَصَتِ الشَّهْوَةُ.

61. It is through the intellect that the deepest wisdom is brought out.

61. بِالْعَقْلِ يُسْتَخْرَجُ غَوْرُ الْحِكْمَةِ.

62. Through the intellect, [acts of goodness and] virtues are attained.

62. بِالْعَقْلِ تُنَالُ الْخَيْرَاتُ.

63. Through the intellect, the condition of the creatures is set right.

63. بِالْعَقْلِ صَلَاحُ الْبَرِيَّةِ.

64. Through abundant intellect, forbearance becomes abundant.

64. بِوُفُورِ الْعَقْلِ يَتَوَفَّرُ الْحِلْمُ.

65. Through the intellects, the pinnacle of sciences (or matters) is attained.

65. بِالْعُقُولِ تُنَالُ ذِرْوَةَ الْعُلُومِ (الْأُمُورِ).

66. By leaving that which does not concern you, your intellect becomes complete.

66. بِتَرْكِ مَا لَا يَعْْنِيكَ يَتِمُّ لَكَ الْعَقْلُ.

67. Perfection of the soul is [attained] through the intellect.

67. بِالْعَقْلِ كَمَالُ النَّفْسِ.

68. It is through the intellect that every affair is set aright.

68. بِالْعَقْلِ صَلَاحُ كُلِّ أَمْرٍ.

69. The completion of the intellect (or of action) is in its perfection.

69. تَمَامُ الْعَقْلِ (الْعَمَلِ) إِسْتِكْمَالُهُ.

70. The purification of a man is through his intellect.

70. تَزْكِيَةُ الرَّجُلِ عَقْلُهُ.

71. The fruit of intellect is steadfastness [and uprightness].

71. ثَمَرَةُ الْعَقْلِ الْإِسْتِقَامَةُ.

72. The fruit of intellect is adherence to the truth.

72. ثَمَرَةُ الْعَقْلِ لُزُومُ الْحَقِّ.

73. The fruit of intellect is association with the virtuous.

73. ثَمَرَةُ الْعَقْلِ صُحْبَةُ الْأَخْيَارِ.

74. The fruit of intellect is working for salvation.

74. ثَمَرَةُ الْعَقْلِ الْعَمَلُ لِلنَّجَاةِ.

75. The fruit of intellect is being affable with the people.

75- ثَمَرَةُ الْعَقْلِ مُدَارَاةُ النَّاسِ.

76. The fruit of intellect is honesty.

76- ثَمَرَةُ الْعَقْلِ الصِّدْقُ.

77. The fruit of intellect is aversion to this world and subdual of vain desire.

77- ثَمَرَةُ الْعَقْلِ مَقْتُ الدُّنْيَا، وَقَمْعُ الْهَوَى.

78. There are three things by which the intellects of people are tested: wealth, authority and adversity.

78- ثَلَاثٌ يُمْتَحَنُ بِهَا عُقُولُ الرِّجَالِ: هُنَّ الْمَالُ، وَالْوِلَايَةُ، وَالْمُصِيبَةُ.

79. Three things show the intelligence of their lords: the messenger, the message and the gift.

79- ثَلَاثَةٌ تَدُلُّ عَلَى عُقُولِ أَرْبَابِهَا: الرَّسُولُ، وَالكِتَابُ، وَالْهَدِيَّةُ.

80. A strong intellect is the beauty of the outward and inward facets [of a human being].

80 - حُسْنُ الْعَقْلِ جَمَالُ الظَّوَاهِرِ وَالْبَوَاطِنِ.

81. A good intellect is the best pathfinder.

81 - حُسْنُ الْعَقْلِ أَفْضَلُ رَائِدٍ.

82. The [highest] limit of the intellect is considering the consequences [of actions] and being pleased with what has been decreed [by Allah].

82 - حَدُّ الْعَقْلِ النَّظْرُ فِي الْعَوَاقِبِ، وَالرِّضَا بِمَا يَجْرِي بِهِ الْقَضَاءُ.

83. It is forbidden upon every intellect that is shackled by (or sick with) lust to benefit from wisdom.

83 - حَرَامٌ عَلَى كُلِّ عَقْلٍ مَغْلُولٍ (مَعْلُولٍ) بِالشَّهْوَةِ أَنْ يَنْتَفِعَ بِالْحِكْمَةِ.

84. The peak of intellect is separation from the perishing and attachment to the everlasting.

84 - حَدُّ الْعَقْلِ الْإِنْفِصَالُ عَنِ الْفَانِي، وَالِاتِّصَالُ بِالْبَاقِي.

85. Preservation of the intellect is through opposing vain desire and turning away from this world.

85 - حِفْظُ الْعَقْلِ بِمُخَالَفَةِ الْهَوَى، وَالْعُزُوفِ عَنِ الدُّنْيَا.

86. The best of divine gifts [to human beings] is the intellect.

86 - خَيْرُ الْمَوَاهِبِ الْعَقْلُ.

87. The indication of a person's intellect is his speech.

87 - دَلِيلُ عَقْلِ الرَّجُلِ قَوْلُهُ.

88. The departure [and loss] of intellect is between vain desire and lust.

88 - نَهَابُ الْعَقْلِ بَيْنَ الْهَوَى وَالشَّهْوَةِ.

89. Kindle your intellect with etiquette just as you kindle fire with firewood.

89 - ذِكُّ عَقْلِكَ بِالْأَدَبِ كَمَا تُذَكِّي النَّارُ بِالْحَطَبِ.

90. The staidness of the intellect is put to the test in times of happiness and sadness.

90- رِزَانَةُ الْعَقْلِ تُخْتَبَرُ فِي الرِّضَا، وَالْحُزْنِ.

91. A heightened intellect saves [one from perdition].

91- زِيَادَةُ الْعَقْلِ تُنْجِي.

92. There are six situations in which the intellects of people are tested: association, transaction, authority, isolation, affluence and poverty.

92- سِتَّةٌ تُخْتَبَرُ بِهَا عُقُولُ الرِّجَالِ: الْمُسَاحَبَةُ، وَالْمُعَامَلَةُ، وَالْوِلَايَةُ، وَالْعَزْلُ، وَالغِنَى، وَالْفَقْرُ.

93. There are six things that assay the intellects of people: forbearance when angry, patience when frightened, carefulness in obeying Allah in every situation, friendliness in dealing with others and reduced arguing [and quarrelling].

93- سِتَّةٌ تُخْتَبَرُ بِهَا عُقُولُ النَّاسِ: الْحِلْمُ عِنْدَ الْغَضَبِ، وَالصَّبْرُ عِنْدَ الرَّهْبِ، وَالْقَصْدُ عِنْدَ الرَّغْبِ، وَتَقْوَى اللَّهِ فِي كُلِّ حَالٍ، وَحُسْنُ الْمُدَارَاةِ، وَقِلَّةُ الْمُمَارَاةِ.

94. The rectitude of the intellect is [in] good etiquette.

94- صِلَاحُ الْعَقْلِ الْأَدَبُ.

95. The friend of every person is his intellect and his enemy is his ignorance.

95- صَدِيقُ كُلِّ امْرِءٍ عَقْلُهُ، وَعَدُوُّهُ جَهْلُهُ.

96. Straying of the intellect distances one from right guidance and corrupts his Hereafter.

96- ضَلَالُ الْعَقْلِ يَبْعِدُ مِنَ الرَّشَادِ وَيُفْسِدُ الْمَعَادَ.

97. The straying of the intellect is the most serious deviation, and the abasement (or error) of ignorance is the greatest abasement (or error).

97- ضَلَالُ الْعَقْلِ أَشَدُّ ضَلَّةً، وَذَلَّةُ (ذَلَّةً) الْجَهْلِ أَعْظَمُ ذَلَّةً (ذَلَّةً).

98. You must develop your intellect, for there is no wealth more profitable than it.

98- عَلَيْكَ بِالْعَقْلِ فَلَا مَالَ أَعْوَدُ مِنْهُ.

99. In times of trial (or perplexity) the [level of] intellects of the people are revealed.

99- عِنْدَ الْخَبْرَةِ (الْحَيْرَةِ) تَنْكَشِفُ عُقُولُ الرِّجَالِ.

100. In times of impromptu speech, the intellects of people are tested.

100- عِنْدَ بَدِيهِةِ الْمَقَالِ تُخْتَبَرُ عُقُولُ الرِّجَالِ.

101. When covetousness and false hopes deceive, the minds of the ignorant are beguiled and the intellects of people are tested.

101. عِنْدَ غُرُورِ الْأَطْمَاعِ، وَالْأَمَالِ، تَنْخَدِعُ عُقُولُ الْجُهَالِ وَتُخْتَبِرُ أَلْبَابُ الرِّجَالِ.

102. The symbol of intellect is being affable with the people.

102. عُنْوَانُ الْعَقْلِ مُدَارَاةُ النَّاسِ.

103. The intellect of a person is his order, his etiquette is his foundation, his honesty is his leader and his gratitude is his perfection.

103. عَقْلُ الْمَرْءِ نِظَامُهُ، وَأَدَبُهُ قِوَامُهُ، وَصِدْقُهُ إِمَامُهُ، وَشُكْرُهُ تَمَامُهُ.

104. The intellects of the erudite scholars are in the points of their pens.

104. عُقُولُ الْفُضَلَاءِ فِي أَطْرَافِ أَقْلَامِهَا (مِهْم).

105. The highest distinction of a person is the excellence of his intellect.

105. غَايَةُ الْمَرْءِ حُسْنُ عَقْلِهِ.

106. The highest degree of intelligence is admitting to [one's] ignorance.

106. غَايَةُ الْعَقْلِ الْإِعْتِرَافُ بِالْجَهْلِ.

107. The intrinsic nature of the intellect impels it to employ justice.

107. غَرِيزَةُ الْعَقْلِ تَحْدُو عَلَى اسْتِعْمَالِ الْعَدْلِ.

108. The intrinsic nature of the intellect rejects dispraised action.

108. غَرِيْزَةُ الْعَقْلِ تَأْبَى ذَمِيْمَ الْفِعْلِ.

109. The mind that is sick with anger and lust does not benefit from wisdom.

109. غَيْرُ مُنْتَفِعٍ بِالْحِكْمَةِ عَقْلٌ مَعْلُوْلٌ بِالْغَضَبِ وَالشَّهْوَةِ.

110. The veil of flaws is the intellect.

110. غِطَاءُ الْعُيُوبِ الْعَقْلُ.

111. Lack of intellect is wretchedness.

111. فَقْدُ الْعَقْلِ شَقَاءٌ.

112. Corruption of the intellect is [in] being deluded by deceptions.

112. فَسَادُ الْعَقْلِ الْإِغْتِرَارُ بِالْخُدَعِ.

113. The excellence of the intellect is [in] indifference towards [the pleasures of] this world.

113. فَضِيْلَةُ الْعَقْلِ الزَّهَادَةُ.

114. At times [relying on] the intellect alone may lead [one] astray.

114. قَدْ يَضِلُّ الْعَقْلُ الْفَدُّ.

115. How many a lowly person has been made venerable by his intellect.

115. كَمْ مِنْ ذَلِيلٍ أَعَزَّهُ عَقْلُهُ.

116. Many a mind has been made subservient by a commanding desire.

116. كَمْ مِنْ عَقْلٍ أُسِيرَ عِنْدَ هَوَىِّ أَمِيرٍ.

117. Intelligence is sufficient as wealth.

117. كَفَى بِالْعَقْلِ غِنًى.

118. It is enough of intelligence for a person to be moderate in his pursuits.

118. كَفَى بِالْمَرْءِ عَقْلاً أَنْ يُجْمَلَ فِي مَطَالِبِهِ.

119. It suffices for your intellect to distinguish for you right guidance from error.

119. كَفَاكَ مِنْ عَقْلِكَ مَا أَبَانَ لَكَ رُشْدَكَ مِنْ غِيِّكَ.

120. Be quick to respond to your intellect and delay in responding to your vain desire.

120. كُنْ لِعَقْلِكَ مُسْعِفاً وَلِهَوَاكَ مُسَوِّفاً.

121. Whenever the intellect of a person increases, his faith in divine decree becomes stronger and he takes the changing events [that bring worldly loss to him] lightly.

121. كَلَّمَا أَزْدَادَ عَقْلُ الرَّجُلِ قَوِيَ إِيمَانُهُ بِالْقَدْرِ، وَاسْتَخَفَّ بِالْغَيْرِ.

122. The gain of the intellect is refraining from harming others.

122. كَسَبُ الْعَقْلِ كَفُّ الْأَذَى.

123. The manner of action points to the measure of intelligence, so make good choices for it and be more precautionous with regards to it.

123. كَيْفِيَّةُ الْفِعْلِ تَدُلُّ عَلَى كَمِّيَّةِ الْعَقْلِ، فَأَحْسِنْ لَهُ الْإِخْتِيَارَ، وَأَكْثِرْ عَلَيْهِ
الِاسْتِظْهَارَ.

124. The intellect acquires consideration and precaution whereas ignorance earns negligence and deception.

124. كَسَبُ الْعَقْلِ الْإِعْتِبَارُ وَالِاسْتِظْهَارُ، وَكَسَبُ الْجَهْلِ الْغَفْلَةُ وَالِإِغْتِرَارُ.

125. The perfection of a person is his intellect and his value is his benevolence.

125. كَمَالُ الْمَرْءِ عَقْلُهُ وَقِيَمَتُهُ فَضْلُهُ.

126. The perfection of a human being is his intellect.

126. كَمَالُ الْإِنْسَانِ الْعَقْلُ.

127. Everything has a pinnacle, and the pinnacle of a person is his intellect.

127. لِكُلِّ شَيْءٍ غَايَةٌ وَغَايَةُ الْمَرْءِ عَقْلُهُ.

128. For everything there is an alms-tax and the alms-tax of intelligence is tolerating the ignorant ones.

128. لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْعَقْلِ إِحْتِمَالُ الْجُهَالِ.

129. The intellect will never be adorned until it is complemented by forbearance.

129- لَنْ يُزَانَ الْعَقْلُ حَتَّى يُوَاذِرَهُ الْحِلْمُ.

130. If the intellect was sound, every person would take advantage of [every moment of] his time.

130- لَوْ صَحَّ الْعَقْلُ لَأَغْتَنَّمَ كُلُّ امْرِءٍ مَهَلَّهُ.

131. One who seeks the support of the intellect is supported by it.

131- مَنْ اسْتَرْفَدَ الْعَقْلَ أَرْفَدَهُ.

132. Whoever seeks assistance from the intellect, it shows him the right direction.

132- مَنْ اسْتَعَانَ بِالْعَقْلِ سَدَّدَهُ.

133. One whose intellect is weak has bad oratory.

133- مَنْ قَلَّ عَقْلُهُ سَاءَ خِطَابُهُ.

134. Do not have any expectations from one who has no intellect.

134- مَنْ لَاعَقَلَ لَهُ لَا تَرْتَجِيهِ.

135. One whose intellect is complete scorns lustful desires.

135- مَنْ كَمَلَ عَقْلُهُ اسْتَهَانَ بِالشَّهَوَاتِ.

136. One of the most affirming [and effective] means of intelligence is showing compassion to the ignorant ones.

136- مِنْ أَوْكَدِ أَسْبَابِ الْعَقْلِ رَحْمَةُ الْجُهَالِ.

137. From the most perfect of blessings is abundance of intellect.

137- مِنْ كَمَالِ النِّعَمِ وَفُورِ الْعَقْلِ.

138. Keeping away from wastefulness and good management [skills] are from [the fruits of] intelligence.

138- مِنَ الْعَقْلِ مُجَانِبَةُ التَّبْذِيرِ، وَحُسْنُ التَّدْبِيرِ.

139. Adorning oneself with forbearance (or knowledge) is from the best intelligence.

139- مِنْ أَحْسَنِ الْعَقْلِ التَّحَلِّي بِالْحِلْمِ (بِالْعِلْمِ).

140. The rectitude of the creation is [achieved through] the intellect.

140- صَلاَحُ الْبَرِيَّةِ الْعَقْلُ.

141. The intellect of every person is deduced by what passes upon his tongue.

141- يُسْتَدَلُّ عَلَى عَقْلِ كُلِّ امْرِئٍ بِمَا يَجْرِي عَلَى لِسَانِهِ.

142. The intellect of a man is indicated by his good speech and the purity of his roots is evinced by his beautiful actions.

142. يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِحُسْنِ مَقَالِهِ، وَعَلَى طَهَارَةِ أَصْلِهِ بِجَمِيلِ أَفْعَالِهِ.

143. The intellect of a man is evinced by his increased dignity and his virtuous tolerance, and his honourable lineage is attested to by his beautiful actions.

143. يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِكَثْرَةِ وَقَارِهِ، وَحُسْنِ احْتِمَالِهِ، وَعَلَى أَكْرَمِ أَصْلِهِ
بِحُسْنِ أَفْعَالِهِ.

144. One whose intellect overpowers his vain desire is successful.

144. مَنْ غَلَبَ عَقْلُهُ هَوَاهُ أَفْلَحَ.

145. One whose vain desire overpowers his intellect is disgraced.

145. مَنْ غَلَبَ هَوَاهُ عَقْلُهُ إِفْتَضَحَ.

146. One who loses his wits is not bypassed by abasement.

146. مَنْ فَاتَهُ الْعَقْلُ لَمْ يَعْدهُ الذُّلُّ.

147. One who is held back by intellect is driven forward by ignorance.

147. مَنْ قَعَدَ بِهِ الْعَقْلُ قَامَ بِهِ الْجَهْلُ.

148. Nothing is purified in the sight of Allah, the Glorified, except the cognizant mind and the disinclined soul [from the pleasures of this world].

148. لَا يَزْكُو عِنْدَ اللَّهِ سُبْحَانَهُ إِلَّا عَقْلٌ عَارِفٌ وَنَفْسٌ عَزُوفٌ.

149. There is nothing better than an intellect with knowledge, and knowledge with forbearance, and forbearance with power [to punish].

149. لاشيء أحسن من عقل مع علم، وعلم مع حلم، وحلم مع قُدرة.

150. The intellect of a man is indicated by his adorning himself with chastity and contentment.

150. يُستدلُّ على عقل الرجل بالتحلي بالعفة والقناعة.

151. There is no wealth like intelligence.

151. لاغنى كالعقل.

152. There is no intelligence like feigning ignorance [when in the company of those who lack etiquette].

152. لاعقل كالتجاهل.

153. Intellect and vain desire do not go together.

153. لايجتمع العقل والهوى.

154. There is no possession more beneficial than intellect.

154. لامال أعود من العقل.

155. There is no beauty more exquisite than intellect.

155. لاجمال أزين من العقل.

156. There is no blessing better than intellect.

156. لَانِعْمَةَ أَفْضَلُ مِنْ عَقْلٍ.

157. The intellect does not beguile one who takes it advice.

157. لَايَغْشَى الْعَقْلُ مَنْ انْتَصَحَهُ.

158. There is no good in an intellect that is not accompanied by forbearance.

158. لَاخَيْرَ فِي عَقْلٍ لَايُقَارِنُهُ حِلْمٌ.

159. There is no ailment more debilitating than lack of intellect.

159. لَامْرَضَ أَضْنَى مِنْ قِلَّةِ الْعَقْلِ.

160. He who has no intellect has no religion.

160. لَادِينَ لِمَنْ لَاعَقْلَ لَهُ.

161. One who loses [the friendship of] an intelligent one shows the weakness of his [own] intellect.

161. مَنْ ضَيَّعَ عَاقِلًا دَلَّ عَلَى ضَعْفِ عَقْلِهِ.

162. One who puts his intellect before his vain desire, his undertakings become good.

162. مَنْ قَدَّمَ عَقْلَهُ عَلَى هَوَاهُ حَسُنَتْ مَسَاعِيهِ.

163. One who masters his intellect is indeed wise.

163- مَنْ مَلَكَ عَقْلَهُ كَانَ حَكِيمًا.

164. One who considers [and learns from the past] with his intellect, perceives.

164- مَنْ اِعْتَبَرَ بِعَقْلِهِ اِسْتَبَانَ.

165. One whose intellect becomes stronger takes more lessons [from the past].

165- مَنْ قَوِيَ عَقْلُهُ اَكْثَرَ اِلِاعْتِبَارًا.

166. Accumulating provisions for the Day of Return is from intelligence.

166- مِنَ الْعَقْلِ التَّزَوُّدُ لِيَوْمِ الْمَعَادِ.

167. One of the signs of intelligence is speaking what is right.

167- مِنْ دَلَائِلِ الْعَقْلِ النُّطْقُ بِالصَّوَابِ.

168. Acting on the [established] practice of justice is from the signs of intelligence.

168- مِنْ عِلَامَاتِ الْعَقْلِ الْعَمَلُ بِسُنَّةِ الْعَدْلِ.

169. Nothing embellishes virtues like the intellect.

169- مَا جَمَّلَ الْفَضَائِلَ كَالْأَبِّ.

170. Allah, the Glorified, has not apportioned anything among his servants better than intellect.

170- مَا قَسَمَ اللَّهُ سُبْحَانَهُ بَيْنَ عِبَادِهِ شَيْئاً أَفْضَلَ مِنَ الْعَقْلِ.

171. Allah, the Glorified, has only entrusted man with an intellect so that it may one day deliver him.

171- مَا اسْتَوْدَعَ اللَّهُ سُبْحَانَهُ امْرَءاً عَقْلاً إِلَّا لِيَسْتَنْقِذَهُ بِهِ يَوْماً.

172. The basis of [the rightness of] an affair is the intellect.

172- مِلَاكُ الْأَمْرِ الْعَقْلُ.

173. With intellect, forbearance [and judiciousness] becomes abundant.

173- مَعَ الْعَقْلِ يَتَوَفَّرُ الْحِلْمُ.

174. The distinguishing feature of a man is his intellect and his beauty is his magnanimity.

174- مَيِّزَةُ الرَّجُلِ عَقْلُهُ، وَجَمَالُهُ مَرْوَتُهُ.

175. Whoever is incapable of using his own present intellect, then he is more helpless with regards to the far-off intelligence [of others] and the one who is absent from him is more useless [to him].

175- مَنْ عَجَزَ عَنْ حَاضِرِ لُبِّهِ، فَهُوَ عَنْ غَائِبِهِ أَعْجَزُ وَمَنْ غَائِبُهُ أَعْوَزُ؟!

The Intelligent-العاقل

1. The intelligent person is one who fetters his tongue.

1. أَلْعَاقِلُ مَنْ عَقَلَ لِسَانَهُ.

2. The intelligent person is one who covers up sins with forgiveness.

2. أَلْعَاقِلُ مَنْ تَغَمَّدَ الذُّنُوبَ بِالْغُفْرَانِ.

3. The intelligent person is one who forsakes his lust and sells his world for his Hereafter.

3. أَلْعَاقِلُ مَنْ هَجَرَ شَهْوَتَهُ، وَبَاعَ دُنْيَاهُ بِآخِرَتِهِ.

4. The intelligent person does not speak except when he needs to or in order to present his case.

4. أَلْعَاقِلُ لَا يَتَكَلَّمُ إِلَّا بِحَاجَتِهِ أَوْ حُجَّتِهِ.

5. The intelligent person is one who abstains from sins and keeps himself free from faults.

5. أَلْعَاقِلُ مَنْ تَوَرَّعَ عَنِ الذُّنُوبِ، وَتَنَزَّهَ مِنَ الْعُيُوبِ.

6. The intelligent person is one who fetters his tongue except from the remembrance [and extolment] of Allah.

6. أَلْعَاقِلُ مَنْ عَقَلَ لِسَانَهُ إِلَّا عَنِ ذِكْرِ اللَّهِ.

7. The intelligent person is one who opposes his vain desire in obedience to his Lord.

7. أَلْعَاقِلُ مَنْ عَصَى هَوَاهُ فِي طَاعَةِ رَبِّهِ.

8. The intelligent person is one who performs acts of kindness and puts his effort in its correct place.

8. الْعَاقِلُ مَنْ أَحْسَنَ صَنَائِعَهُ، وَوَضَعَ سَعْيَهُ فِي مَوَاضِعِهِ.

9. When the intelligent one is quiet, he reflects and when he speaks, he remembers [and extols Allah] and when he observes, he takes lesson.

9. الْعَاقِلُ إِذَا سَكَتَ فَكَّرَ، وَإِذَا نَطَقَ ذَكَرَ، وَإِذَا نَظَرَ إِعْتَبَرَ.

10. The intelligent person is one who suspects his [own] opinion and does not trust everything that his self makes decorous for him.

10. الْعَاقِلُ مَنْ اتَّهَمَ رَأْيَهُ، وَلَمْ يَتَّقِ بِكُلِّ مَا تُسَوَّلُ لَهُ نَفْسُهُ.

11. The intelligent person is one who abstains from [the pleasures of] the lowly, perishing world and desires the sublime, everlasting, lofty Paradise.

11. الْعَاقِلُ مَنْ زَهَدَ فِي دُنْيَا فَانِيَةِ دَنِيَّةٍ، وَرَغِبَ فِي جَنَّةِ سَنِيَّةٍ خَالِدَةٍ عَالِيَةٍ.

12. The intelligent person is one who puts things in their right places, and the ignorant one does the opposite of this.

12. الْعَاقِلُ مَنْ وَضَعَ الْأَشْيَاءَ مَوَاضِعَهَا، وَالْجَاهِلُ ضِدُّ ذَلِكَ.

13. The intelligent person acts when he knows and when he acts, he does so sincerely, and when he becomes sincere, he secludes himself [from others].

13. الْعَاقِلُ إِذَا عَلِمَ عَمِلَ، وَإِذَا عَمِلَ أَخْلَصَ، وَإِذَا أَخْلَصَ إِعْتَزَلَ.

14. The intelligent person is one who guards his tongue from backbiting.

14- أَلْعَاقِلُ مَنْ صَانَ لِسَانَهُ عَنِ الْغَيْبَةِ.

15. The intelligent person strives in his work and shortens his hopes.

15- أَلْعَاقِلُ يَجْتَهِدُ فِي عَمَلِهِ وَيُقَصِّرُ مِنْ أَمَلِهِ.

16. The intelligent person is one who overcomes his vain desire and does not sell his Hereafter for his [temporary life in this] world.

16- أَلْعَاقِلُ مَنْ غَلَبَ هَوَاهُ، وَلَمْ يَبِعْ آخِرَتَهُ بِدُنْيَاهُ.

17. The intelligent one is neither pushed to the extreme by violence nor is he hampered by weakness.

17- أَلْعَاقِلُ لَا يَفْرُطُ بِهِ عُنْفٌ، وَلَا يَقْعُدُ بِهِ ضَعْفٌ.

18. The intelligent person is one who controls himself when he gets angry, when he desires and when he is frightened.

18- أَلْعَاقِلُ مَنْ يَمْلِكُ نَفْسَهُ إِذَا غَضِبَ، وَإِذَا رَغِبَ وَإِذَا رَهَبَ.

19. The intelligent person charges himself with performing that which is obligatory upon him and he does not charge himself with seeking that which is due to him.

19- أَلْعَاقِلُ يَتَقَاضَى نَفْسَهُ بِمَا يَجِبُ عَلَيْهِ، وَلَا يَتَقَاضَى لِنَفْسِهِ بِمَا يَجِبُ لَهُ.

20. The intelligent person is one who does not waste his [time and] energy in that which does not benefit him, and does not [strive to] acquire that which will not accompany him [after his death].

20- أَلْعَاقِلُ مَنْ لَا يُضِيعُ لَهُ نَفْسًا فِيمَا لَا يَنْفَعُهُ، وَلَا يَقْتَنِي مَا لَا يَصْحَبُهُ.

21. The intelligent person is one who overpowers his contending vain desires.

21- الْعَاقِلُ مَنْ غَلَبَ نَوَازِعَ أَهْوِيَّتِهِ.

22. The intelligent person is one who submits to the decree [of Allah] and acts with judiciousness [and determination].

22- الْعَاقِلُ مَنْ سَلَّمَ إِلَى الْقَضَاءِ، وَعَمِلَ بِالْحَزْمِ.

23. The intelligent person is one who subdues his vain desire with his intellect.

23- الْعَاقِلُ (الْكَامِلُ) مَنْ قَمَعَ هَوَاهُ بِعَقْلِهِ.

24. Be rational and you will discern.

24- إِعْقِلْ تُدْرِكْ.

25. Indeed, the intelligent person is one who considers the different [expressed] opinions with correct reasoning and considers the consequences [of matters].

25- أَلَا وَإِنَّ اللَّبِيبَ مَنْ اسْتَقْبَلَ وُجُوهَ الآرَاءِ بِفِكْرٍ صَائِبٍ، وَنَظَرَ فِي الْعَوَاقِبِ.

26. The most intelligent of you is the most submissive of you.

26- أَعْقَلُكُمْ أَطْوَعُكُمْ.

27. The most intelligent person is one who follows the wise people.

27- أُعْقِلُ النَّاسِ مَنْ أَطَاعَ الْعُقَلَاءَ.

28. When you make an indirect reference to an intelligent person then you have tormented him with reproof.

28- إِذَا لَوَّحْتَ لِلْعَاقِلِ فَقَدْ أَوْجَعْتَهُ عِتَابًا.

29. The most felicitous of people is the intelligent one.

29- أَسْعَدُ النَّاسِ الْعَاقِلُ.

30. The most intelligent of people is the most modest of them.

30- أُعْقِلُ النَّاسِ أَحْيَاهُمْ.

31. The most intelligent person is the virtuous, fearful one.

31- أُعْقِلُ الْإِنْسَانَ مُحْسِنٌ خَائِفٌ.

32. The most intelligent of people is the one who forgives [and accepts the excuses of] others the most.

32- أُعْقِلُ النَّاسِ أَعْذَرُهُمْ لِلنَّاسِ.

33. The most intelligent of people is the farthest of them from all vile things.

33- أُعْقِلُ النَّاسِ أْبْعَدُهُمْ عَنِ كُلِّ دَنِيَّةٍ.

34. The most intelligent of people is the most submissive of them to Allah, the Glorified.

34. أَعْقَلُ النَّاسِ أَطْوَعُهُمْ لِلَّهِ سُبْحَانَهُ.

35. The most intelligent of people is the closest of them to Allah.

35. أَعْقَلُ النَّاسِ أَقْرَبُهُمْ مِنَ اللَّهِ.

36. The most intelligent of people is one who sees his own fault and is blind to the fault of others.

36. أَعْقَلُ النَّاسِ مَنْ كَانَ بِعَيْبِهِ بَصِيراً وَعَنْ عَيْبِ غَيْرِهِ ضَرِيراً.

37. The most intelligent of people is the one who does not go beyond silence in punishing the ignorant.

37. أَعْقَلُ النَّاسِ مَنْ لَا يَتَجَاوَزُ الصَّمْتَ فِي عُقُوبَةِ الْجُهَالِ.

38. The most intelligent of people is the best of them in estimating his livelihood and the most serious of them in endeavouring to improve his Hereafter.

38. أَفْضَلُ النَّاسِ عَقْلاً، أَحْسَنُهُمْ تَقْدِيراً لِمَعَاشِيهِ، وَأَشَدَّهُمْ اهْتِمَاماً بِإِصْلَاحِ مَعَادِهِ.

39. The most intelligent of people is one whose seriousness overpowers his frivolity and who overcomes his vain desire with his intellect.

39. أَعْقَلُ النَّاسِ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ، وَاسْتَظْهَرَ عَلَى هَوَاهُ بَعْقَلَهُ.

40. The most intelligent of people is one who is humbled in front of the truth so he submits himself to it, and is honoured by the truth so he does not undermine its establishment and acting upon it with goodness.

40. أَعْقَلُ النَّاسِ مَنْ ذَلَّ لِلْحَقِّ فَأَعْطَاهُ مِنْ نَفْسِهِ، وَعَزَّ بِالْحَقِّ فَلَمْ يُهِنْ إِقَامَتَهُ،
وَحُسْنَ الْعَمَلِ بِهِ.

41. The most intelligent of people is the one who is most considering of the consequences [of actions].

41. أَعْقَلُ النَّاسِ أَنْظَرُهُمْ فِي الْعَوَاقِبِ.

42. Verily the intelligent one is not beguiled by covetousness.

42. إِنَّ الْعَاقِلَ لَا يَنْخَدِعُ لِلطَّمَعِ (بِالطَّمَعِ).

43. Verily the intelligent person is one whose intellect is [employed] in right guidance and whose view is in [the process of development and] growth, that is why his view is correct and his action praiseworthy.

43. إِنَّ الْعَاقِلَ مَنْ عَقْلُهُ فِي إِرْشَادٍ، وَمَنْ رَأْيُهُ فِي ازْدِيَادٍ، فَلِذَلِكَ رَأْيُهُ سَدِيدٌ،
وَفِعْلُهُ حَمِيدٌ.

44. Indeed, the intelligent one learns through discipline while the beasts are not trained except by beating.

44. إِنَّ الْعَاقِلَ يَتَعَبَّ بِالْأَدَبِ وَالْبَهَائِمُ لَا تَتَعَبُّ إِلَّا بِالضَّرْبِ.

45. Verily the intelligent person is one who looks in his today for his tomorrow, and strives to unshackle his soul, and works for that which must come to pass and which cannot be escaped.

45. إِنَّ الْعَاقِلَ مَنْ نَظَرَ فِي يَوْمِهِ لِغَدِهِ، وَسَعَى فِي فَكَاكِ نَفْسِهِ، وَعَمَلَ لِمَا لَا بُدَّ لَهُ
مِنْهُ، وَالْمَحِيصَ لَهُ عَنْهُ.

46. Verily it behoves the intelligent one to be cautious of death in this world, and he should make good

preparations before he arrives at the abode wherein one wishes for death but does not find it.

46. إِنَّ الْعَاقِلَ يَنْبَغِي أَنْ يَحْذَرَ الْمَوْتَ فِي هَذِهِ الدَّارِ، وَيُحْسِنَ لَهُ التَّأَهُبَ قَبْلَ أَنْ يَصِلَ إِلَى دَارٍ يَتَمَنَّى فِيهَا الْمَوْتَ فَلَا يَجِدُهُ.

47. The practice of those who possess intellect and understanding is turning towards the permanent abode, turning away from the evanescent abode and being desirous of the Garden of Paradise.

47. شِيمَةُ ذَوِي الْأَبَابِ وَالنُّهْيُ الْإِقْبَالُ عَلَى دَارِ الْبَقَاءِ، وَالْأَعْرَاضُ عَنْ دَارِ الْفَنَاءِ، وَالتَّوَلُّهُ بِجَنَّةِ الْمَأْوَى.

48. It behoves the intelligent one to make arrangements for his Hereafter and to develop [and build] the abode of his permanent residence.

48. يَنْبَغِي لِلْعَاقِلِ أَنْ يُقَدِّمَ لِآخِرَتِهِ، وَيَعْمُرَ دَارَ إِقَامَتِهِ.

49. The intelligent one likes the company of those who are like him.

49. الْعَاقِلُ يَأْلِفُ مِثْلَهُ.

50. A person is the friend of what he understands.

50. الْمَرْءُ صَدِيقُ مَا عَقَلَ.

51. The intelligent one is the enemy of his delectation.

51. الْعَاقِلُ عَدُوُّ لَذَّتِهِ.

52. The intelligent person is one who fetters his tongue.

52. الْعَاقِلُ مَنْ عَقَلَ لِسَانَهُ.

53. The intelligent one seeks perfection, the ignorant one seeks wealth.

53. الْعَاقِلُ يَطْلُبُ الْكَمَالَ، الْجَاهِلُ يَطْلُبُ الْمَالَ.

54. The intelligent one puts his self down and as a result he gets elevated.

54. الْعَاقِلُ يَضَعُ نَفْسَهُ فَيَرْتَفِعُ.

55. The intelligent one is grieved, sorrowful.

55. الْعَاقِلُ مَهْمُومٌ، مَغْمُومٌ.

56. The intelligent person is one who safeguards his affair.

56. الْعَاقِلُ مَنْ أَحْرَزَ أَمْرَهُ.

57. Insinuation is the severest punishment for the intelligent one.

57. التَّعْرِيفُ لِلْعَاقِلِ أَشَدُّ عِتَابِهِ.

58. The intelligent person is one who is admonished by experiences.

58. الْعَاقِلُ مَنْ وَعَظَتْهُ التَّجَارِبُ.

59. The intelligent person is one who annihilates his lust.

59. الْعَاقِلُ مَنْ أَمَاتَ شَهْوَتَهُ.

60. The intelligent person is one who spreads his generosity.

60. الْعَاقِلُ مَنْ بَذَلَ نَدَاهُ.

61. The intelligent one relies on his [hard] work, [while] the ignorant one relies on his aspiration.

61. الْعَاقِلُ يَعْتَمِدُ عَلَى عَمَلِهِ، الْجَاهِلُ يَعْتَمِدُ عَلَى أَمَلِهِ.

62. The intelligent person is one who takes a lesson from [the experiences of] others.

62. الْعَاقِلُ مَنْ اتَّعَظَ بِغَيْرِهِ.

63. The intelligent person is one whose words are affirmed by his actions.

63. الْعَاقِلُ مَنْ صَدَّقَ (صَدَّقَتْ) أَقْوَالَهُ أَفْعَالُهُ.

64. The intelligent person is one who stops at what he knows.

64. الْعَاقِلُ مَنْ وَقَفَ حَيْثُ عَرَفَ.

65. The intelligent person is one who renounces that which the ignorant one desires.

65. الْعَاقِلُ مَنْ يَزْهَدُ فِيمَا يَرْغَبُ فِيهِ الْجَاهِلُ.

66. Indeed only he is intelligent who is admonished by experiences.

66. إِنَّمَا الْعَاقِلُ مَنْ وَعَظَّتْهُ التَّجَارِبُ.

67. Only he is intelligent who takes out the grudges [from his heart].

67. إِنَّمَا اللَّبِيبُ مَنْ اسْتَسَلَّ الْأَحْقَادَ.

68. As the intelligent one grows older, his intellect grows younger.

68. إِذَا شَابَ الْعَاقِلُ شَبَّ عَقْلُهُ.

69. Hinting at [and making indirect references to] the error of the intelligent person is one of the most agonizing punishments for him.

69. تَلْوِيحُ زَلَّةِ الْعَاقِلِ لَهُ مِنْ أَمْضٍ عِتَابِهِ (أَمْضٍ مِنْ عِتَابِهِ).

70. The wealth of an intelligent person is in his knowledge and his action.

70. ثَرْوَةُ الْعَاقِلِ فِي عِلْمِهِ وَعَمَلِهِ.

71. Love of knowledge, virtuous forbearance and adhering to the right are from the merits of the people of reason and understanding.

71. حُبُّ الْعِلْمِ، وَحُسْنُ الْحِلْمِ، وَلُزُومُ الصَّوَابِ مِنْ فَضَائِلِ أَوْلِي النَّهْيِ
وَالْأَلْبَابِ.

72. It is a right that is due on the intelligent one to work for the Hereafter and to seek more provisions [for it].

72. حَقٌّ عَلَى الْعَاقِلِ الْعَمَلُ لِلْمَعَادِ، وَالِاسْتِكْتَارُ مِنَ الزَّادِ.

73. It is a right upon the intelligent one to vanquish his vain desire before his adversary.

73- حَقُّ عَلَى الْعَاقِلِ أَنْ يَقْهَرَ هَوَاهُ قَبْلَ ضِدِّهِ.

74. The reign of the intelligent one is like the relative who longs to unite [with his dear ones].

74- دَوْلَةُ الْعَاقِلِ كَالنَّسِيبِ يَحِنُّ إِلَى الْوَصْلَةِ.

75. The one who possesses intellect is not known except by [his] tolerance, temperance and kindness.

75- ذُو الْعَقْلِ لَا يَنْكَشِفُ إِلَّا عَنِ احْتِمَالٍ، وَإِجْمَالٍ، وَإِفْضَالٍ.

76. The desire of an intelligent person is in wisdom and the ambition of an ignorant person is in foolishness.

76- رَغْبَةُ الْعَاقِلِ فِي الْحِكْمَةِ، وَهَمَّةُ الْجَاهِلِ فِي الْحِمَاةِ.

77. The lapse of an intelligent person is dangerous.

77- زَلَّةُ الْعَاقِلِ مَحْذُورَةٌ.

78. The lapse of an intelligent person is a crushing blow.

78- زَلَّةُ الْعَاقِلِ شَدِيدَةُ النَّكَايَةِ.

79. The virtues of an intelligent ruler are spread far and wide.

79- سُلْطَانُ الْعَاقِلِ يَنْشُرُ مَنَاقِبَهُ.

80. The [distinguishing] quality of the people of intellect is [their] lack of lust and negligence.

80. شِيْمَةُ الْعُقَلَاءِ قِلَّةُ الشَّهْوَةِ، وَقِلَّةُ الْغَفْلَةِ.

81. The quality of those who possess intellect and understanding is [their] turning towards the Eternal Abode, turning away from the evanescent abode, and yearning for the Garden of Paradise.

81. شِيْمَةُ ذَوِي الْأَبَابِ وَالنُّهَى الْإِقْبَالُ عَلَى دَارِ الْبَقَاءِ، وَالْإِعْرَاضُ عَنْ دَارِ الْفَنَاءِ، وَالتَّوَلُّهُ بِجَنَّةِ الْمَأْوَى.

82. The chest of an intelligent person is the strongbox of his secret.

82. صَدْرُ الْعَاقِلِ صَنْدُوقُ سِرِّهِ.

83. The conjecture of an intelligent person is more correct than the certitude of an ignorant person.

83. ظَنُّ الْعَاقِلِ أَصَحُّ مِنْ يَقِينِ الْجَاهِلِ.

84. The enmity of an intelligent person is better than the friendship of an ignorant one.

84. عَدَاوَةُ الْعَاقِلِ خَيْرٌ مِنْ صَدَاقَةِ الْجَاهِلِ.

85. The sufficiency of an intelligent person is through his knowledge.

85. غِنَى الْعَاقِلِ بِعِلْمِهِ.

86. The sufficiency of an intelligent person is through his wisdom and his honour is through his contentment.

86. غَنَى الْعَاقِلِ بِحِكْمَتِهِ، وَعِزُّهُ بِقِنَاعَتِهِ.

87. The ugly act of an intelligent person is better than the beautiful act of an ignorant person.

87. قَبِيحُ عَاقِلٍ خَيْرٌ مِنْ حَسَنِ جَاهِلٍ.

88. Every intelligent person is sorrowful (or sad).

88. كُلُّ عَاقِلٍ مَغْمُومٌ (مَحْزُونٌ).

89. Be intelligent in the affairs of your religion and simple in your worldly affairs.

89. كُنْ عَاقِلًا فِي أَمْرِ دِينِكَ، جَاهِلًا فِي أَمْرِ دُنْيَاكَ.

90. The speech of the intelligent is a nourishment [for the soul] and the reply of the ignorant is [nothing better than] silence.

90. كَلَامُ الْعَاقِلِ قُوَّةٌ، وَجَوَابُ الْجَاهِلِ سُكُوتٌ.

91. For the intelligent one, there is goodness in every action [he does].

91. لِلْعَاقِلِ فِي كُلِّ عَمَلٍ إِحْسَانٌ.

92. For the intelligent one, there is nobility in every word [he speaks].

92. لِلْعَاقِلِ فِي كُلِّ كَلِمَةٍ نُبْلٌ.

93. For the intelligent one, in every action there is self-discipline.

93. لِلْعَاقِلِ فِي كُلِّ عَمَلٍ ارْتِيَاظٌ.

94. It is not for the intelligent one to move out [of his home] except for three things: to do something to improve his Hereafter, or to earn his livelihood, or to enjoy what is not forbidden.

94. لَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصًا إِلَّا فِي ثَلَاثٍ: حُظُوءَ (خُطُوءَ) فِي مَعَادٍ، أَوْ مَرَمَّةً فِي مَعَاشٍ، أَوْ لَذَّةً فِي غَيْرِ مُحْرَمٍ.

95. He who is distracted by idle sport and seeks pleasure in amusement and song, has no intelligence.

95. لَمْ يَعْقِلْ مَنْ وَلِهَ بِاللَّعْبِ وَاسْتُهُتِرَ بِاللَّهْوِ وَالطَّرْبِ.

96. One who has intelligence, comprehends.

96. مَنْ عَقَلَ فَهَمَ.

97. One who has intelligence remains chaste [and abstains from the forbidden].

97. مَنْ عَقَلَ عَفَّ.

98. One who has intelligence seeks pardon [for the wrong he does].

98. مَنْ عَقَلَ اسْتَقَالَ.

99. One who has intelligence is kind [and tolerant].

99. مَنْ عَقَلَ سَمِحَ.

100. One who has intelligence is content.

100- مَنْ عَقَلَ قَنِعَ.

101. One who has intelligence remains silent [until there is a need to speak].

101- مَنْ عَقَلَ صَمَتَ.

102. One who does not use intellect is abased, and one who is abased is not revered.

102- مَنْ لَا يَعْقِلُ يَهْنُ، وَمَنْ يَهْنُ لَا يُوقَّرُ.

103. One who has intelligence takes more lessons [from the past].

103- مَنْ عَقَلَ كَثُرَ اِعْتِبَارُهُ.

104. One whose intellect is less, his jesting is increased.

104- مَنْ قَلَّ عَقْلُهُ كَثُرَ هَزْلُهُ.

105. One who has intelligence takes lesson from his past and takes precaution for his soul.

105- مَنْ عَقَلَ اِعْتَبَرَ بِاَمْسِهِ، وَاسْتَظْهَرَ لِنَفْسِهِ.

106. One whose intellect prevails over his lust and his forbearance [overcomes] his anger, then he is worthy of [being deemed as having] good conduct.

106- مَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ، وَحِلْمُهُ غَضَبَهُ كَانَ جَدِيراً بِحُسْنِ السَّيْرِ.

107. One who has intelligence awakens from his negligence, prepares for his journey and maintains [and develops] his abode of [permanent] residence.

107- مَنْ عَقَلَ تَيَقَّظَ مِنْ غَفَلَتِهِ، وَتَأَهَّبَ لِرِحْلَتِهِ، وَعَمَرَ دَارَ إِقَامَتِهِ.

108. One whose intellect does not have the greatest control over him does not benefit from [any] advice.

108- مَنْ لَمْ يَكُنْ أَمْلَكَ شَيْءٍ بِهِ عَقْلُهُ لَمْ يَنْتَفِعْ بِمَوْعِظَةٍ.

109. One who does not have an intellect to adorn him, does not become noble.

109- مَنْ لَمْ يَكُنْ لَهُ عَقْلٌ يَزِينُهُ لَمْ يَنْبُلْ.

110. One whose intellect is not complete, his evils are not safeguarded against.

110- مَنْ لَمْ يَكْمُلْ عَقْلُهُ لَمْ تُؤْمَنْ بِوَائِقِهِ.

111. It is from the intelligence of a man that he not speak about all that he knows.

111- مِنْ عَقْلِ الرَّجُلِ أَنْ لَا يَتَكَلَّمَ بِجَمِيعِ مَا أَحَاطَ بِهِ عِلْمُهُ.

112. It is from the rights of the intelligent person to vanquish his vain desire before his adversary.

112- مِنْ حَقِّ الْعَاقِلِ أَنْ يَقْهَرَ هَوَاهُ قَبْلَ ضِدِّهِ.

113. It is from the right of the intelligent person to count his evil action and his ugly conduct as being from the wretchedness of his circumstance and his misfortune.

113. مِنْ حَقِّ اللَّيِّبِ أَنْ يُعَدَّ سُوءَ عَمَلِهِ، وَقُبْحَ سِيرَتِهِ مِنْ شَقَاوَةِ جَدِّهِ وَنَحْسِهِ.

114. From the perfection of your intellect is your reliance on your intellect.

114. مِنْ كَمَالِ عَقْلِكَ إِسْتِظْهَارُكَ عَلَى عَقْلِكَ.

115. One who lengthens his aspirations is not intelligent.

115. مَا عَقَلَ مَنْ أَطَالَ أَمَلُهُ.

116. An intelligent person does not lie and a believer does not fornicate.

116. مَا كَذَبَ عَاقِلٌ، وَلَا زَنَى مُؤْمِنٌ.

117. The magnanimity of an intelligent person is his religion and his distinction is his etiquette.

117. مَرْوَةٌ الْعَاقِلِ دِينُهُ، وَحَسَبُهُ أَدَبُهُ.

118. Half of the intelligent one is tolerance and [the other] half is feigning negligence [when encountering the bad behaviour of the ignorant].

118. نِصْفُ الْعَاقِلِ إِحْتِمَالٌ، وَنِصْفُهُ تَغَافُلٌ.

119. There is no poverty for the intelligent one.

119. لَا فُقْرَ لِعَاقِلٍ.

120. The intelligent person is never found [to be] beguiled.

120. لَا يُلْفَى الْعَاقِلُ مَغْرُورًا.

121. There is none more courageous than the intelligent one.

121. لَا أَشْجَعَ مِنْ لَبِيبٍ.

122. He who is overcome by anger and lust should not be counted as an intelligent person.

122. لَا يَنْبَغِي أَنْ يُعَدَّ عَاقِلًا مَنْ يَغْلِبُهُ الْغَضَبُ وَالشَّهْوَةُ.

123. It behoves the intelligent person not to remain aloof from the obedience of Allah and the struggle against his [lower] self, in every situation.

123. يَنْبَغِي لِلْعَاقِلِ أَنْ لَا يَخْلُوَ فِي كُلِّ حَالَةٍ عَنْ طَاعَةِ رَبِّهِ، وَمُجَاهَدَةِ نَفْسِهِ.

124. It behoves the intelligent person to work for the Hereafter and try to increase his provisions before he passes away and is lowered into his grave.

124. يَنْبَغِي لِلْعَاقِلِ أَنْ يَعْمَلَ لِلْمَعَادِ، وَيَسْتَكْتِرَ مِنَ الزَّادِ قَبْلَ زَهْوِقِ نَفْسِهِ، وَحُلُولِ رَمْسِهِ.

125. It behoves the intelligent one to prepare provisions for his Hereafter and to maintain [and develop] the abode of his [permanent] residence.

125. يَنْبَغِي لِلْعَاقِلِ أَنْ يُقَدِّمَ لِآخِرَتِهِ، وَيَعْمُرَ دَارَ إِقَامَتِهِ.

126. It behoves the intelligent person to earn praise through his wealth and to preserve himself from asking others.

126- يَنْبَغِي لِلْعَاقِلِ أَنْ يَكْتَسِبَ بِمَالِهِ الْمَحْمَدَةَ، وَيَصُونَنَ نَفْسَهُ عَنِ الْمَسْأَلَةِ.

127. It behoves an intelligent person to address an ignorant one like a doctor addresses a sick patient.

127- يَنْبَغِي لِلْعَاقِلِ أَنْ يُخَاطِبَ الْجَاهِلَ مُخَاطَبَةَ الطَّبِيبِ الْمَرِيضَ.

128. It behoves the intelligent person to increase his association with the scholars and the virtuous ones, and to keep away from the company of the evil and wicked ones.

128- يَنْبَغِي لِلْعَاقِلِ أَنْ يُكْثِرَ مِنْ صُحْبَةِ الْعُلَمَاءِ وَالْأَبْرَارِ، وَيَجْتَنِبَ مُقَارَنَةَ الْأَشْرَارِ وَالْفُجَّارِ.

129. It behoves the intelligent one to protect himself from the intoxication of wealth, the intoxication of power, the intoxication of knowledge, the intoxication of praise and the intoxication of youth, for each of these have foul odours that take away intelligence and reduces dignity.

129- يَنْبَغِي لِلْعَاقِلِ أَنْ يَحْتَرِسَ مِنْ سُكْرِ الْمَالِ، وَسُكْرِ الْقُدْرَةِ، وَسُكْرِ الْعِلْمِ، وَسُكْرِ الْمَدْحِ، وَسُكْرِ الشَّبَابِ فَإِنَّ لِكُلِّ ذَلِكَ رِيحاً خَبِيثَةً، تَسْلُبُ الْعَقْلَ، وَتَسْتَخِفُّ الْوَقَارَ.

130. It behoves the intelligent person not to be harsh when he teaches, and not to scorn [others] when he gains knowledge.

130- يَنْبَغِي لِلْعَاقِلِ إِذَا عَلَّمَ أَنْ لَا يَعْزُفَ، وَإِذَا عَلَّمَ أَنْ لَا يَأْنَفَ.

131. The intellect of every person is manifested by that which is spoken by his tongue.

131- يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئٍ مَا يَنْطِقُ بِهِ لِسَانُهُ.

132. The intellect of every person is indicated by his tongue, and his merit is evinced by his diction.

132- يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئٍ لِسَانُهُ، وَيَدُلُّ عَلَى فَضْلِهِ بَيَانُهُ.

133. I am amused by a man whose intellect is seen as an extension of his tongue, while his tongue is not seen as an extension of his intellect.

133- يُعْجِبُنِي مِنَ الرَّجُلِ أَنْ يَرَى عَقْلَهُ زَائِداً عَلَى لِسَانِهِ، وَلَا يَرَى لِسَانَهُ زَائِداً عَلَى عَقْلِهِ.

134. Follow the intelligent one and you will benefit.

134- أَطِعِ الْعَاقِلَ تَغْنَمَ.

135. At times the intelligent person becomes blind to what is right.

135- رُبَّمَا عَمِيَ اللَّبِيبُ عَنِ الصَّوَابِ.

The Cause And The Effects-العلل والمعلولات

1. The branches will surely return to their roots, and the effects to their causes, and the particulars to their universals.

1- لَتَرْجِعَنَّ الْفُرُوعُ عَلَى أَصُولِهَا وَالْمَعْلُولَاتُ إِلَى عِلْلِهَا وَالْجُزْئِيَّاتُ إِلَى كُلِّيَّاتِهَا.

The celestial realm-العالم العلوي

1. He ('a) was asked about the [beings in the] celestial realm, so he replied: [They are] forms devoid of

matter, above [the need for physical] strength and ability; divine light is illuminated upon them so they shine and it rises upon them so they gleam; then He casts in their identities His likeness, thus He manifests His actions through them. He created the human being with an articulating soul, [such that] if he purifies it with knowledge and action, it resembles the essences of its primal causes, and when its demeanour is moderate and it disassociates the contraries then it becomes associated with the seven strong [heavens].

1- سُئِلَ - عَلَيْهِ السَّلَامُ - عَنِ الْعَالَمِ الْعُلُويِّ فَقَالَ: صُوْرٌ عَارِيَةٌ عَنِ الْمَوَادِّ، عَالِيَةٌ عَنِ الْقُوَّةِ وَالْإِسْتِعْدَادِ، تَجَلَّى لَهَا فَأَشْرَقَتْ، وَطَالَعَهَا فَتَلَّالَاتٌ، فَأَلْقَى فِي هُوِيَّتِهَا مِثَالَهُ، فَأَظْهَرَ عَنْهَا أفعالَهُ، وَخَلَقَ الْإِنْسَانَ ذَا نَفْسٍ ناطِقَةٍ، إِنْ زَكَّاهَا بِالْعِلْمِ وَالْعَمَلِ فَقَدْ شَابَهَتْ جَوَاهِرَ أوائِلِ عِلْمِهَا، وَإِذَا اعْتَدَلَ مِزاجُهَا وَفَارَقَتْ الْأَضْدَادَ فَقَدْ شَارَكَ بِهَا السَّبْعَ الشِّدَادَ.

Knowledge-العلم

1. Knowledge guides [one] to the truth.

1- الْعِلْمُ يَهْدِي إِلَى الْحَقِّ.

2. Knowledge is the lamp of the intellect and the fountain of excellence.

2- الْعِلْمُ مِصْبَاحُ الْعَقْلِ، وَيَنْبُوعُ الْفَضْلِ.

3. Knowledge is the killer of ignorance and the earner of nobility.

3- الْعِلْمُ قَاتِلُ الْجَهْلِ، وَمُكْسِبُ النُّبْلِ.

4. Knowledge without action is a plague.

4. أَلْعِلْمُ بِلَاعْمَلٍ وَيَالٌ.

5. Knowledge is a great treasure that does not get exhausted.

5. أَلْعِلْمُ كَنْزٌ عَظِيمٌ لَا يَفْنَى.

6. Knowledge is one of the two lives.

6. أَلْعِلْمُ أَحَدُ الْحَيَاتَيْنِ.

7. Knowledge is the better of the two intimate companions.

7. أَلْعِلْمُ أَفْضَلُ الْأُنْيَسَيْنِ.

8. Knowledge is the better of the two beauties.

8. أَلْعِلْمُ أَفْضَلُ الْجَمَالَيْنِ.

9. Knowledge about Allah is the better of the two types of knowledge.

9. أَلْعِلْمُ بِاللَّهِ أَفْضَلُ الْعِلْمَيْنِ.

10. Knowledge is an honourable heritage and a universal blessing.

10. أَلْعِلْمُ وَرَاثَةٌ كَرِيمَةٌ، وَنِعْمَةٌ عَمِيمَةٌ.

11. Knowledge saves [one] from being entangled in perplexity.

11- أَلْعِلْمُ يُنْجِي مِنَ الْإِرْتِبَاكِ فِي الْحَيْرَةِ.

12. Knowledge is evidence of intellect, so the one who knows has intelligence.

12- أَلْعِلْمُ يَدُلُّ عَلَى الْعَقْلِ فَمَنْ عِلِمَ عَقَلَ.

13. Knowledge is the enlivener of the soul, the illuminator of the intellect and the annihilator of ignorance.

13- أَلْعِلْمُ مُحْيِي النَّفْسِ وَمُنِيرُ الْعَقْلِ، وَمُمِيتُ الْجَهْلِ.

14. Knowledge is the fruit of wisdom and rightness is from its branches.

14- أَلْعِلْمُ ثَمَرَةُ الْحِكْمَةِ وَالصَّوَابُ مِنْ فُرُوعِهَا.

15. Knowledge is the greatest honour for the one who has no [honourable] past.

15- أَلْعِلْمُ أَفْضَلُ شَرَفٍ مَنْ لَأَقْدِيمَ لَهُ.

16. Knowledge is greater than can be encompassed [in its totality], so take the best from every [branch of] knowledge.

16- أَلْعِلْمُ أَكْثَرُ مِنْ أَنْ يُحَاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ.

17. Knowledge is a governor while wealth is governed.

17- أَلْعِلْمُ حَاكِمٌ، وَالْمَالُ مَحْكُومٌ عَلَيْهِ.

18. Knowledge guides you towards that which Allah has commanded you to do and renunciation of

worldly pleasures makes the path to it easier for you.

18- الْعِلْمُ يُرْشِدُكَ إِلَى مَا أَمَرَكَ اللَّهُ بِهِ، وَالزُّهُدُ يُسَهِّلُ لَكَ الطَّرِيقَ إِلَيْهِ.

19. Knowledge is better than wealth; knowledge guards you while you guard wealth.

19- الْعِلْمُ خَيْرٌ مِنَ الْمَالِ، الْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ الْمَالَ.

20. Knowledge is linked to action, so one who knows, acts.

20- الْعِلْمُ مَقْرُونٌ بِالْعَمَلِ فَمَنْ عَلِمَ عَمِلَ.

21. Knowledge calls out to action, so if it responds to it [then it stays] otherwise it departs.

21- الْعِلْمُ يَهْتَفُ بِالْعَمَلِ فَإِنْ أَجَابَهُ وَإِلَّا ارْتَحَلَ.

22. Knowledge guides you and action takes you to the goal.

22- الْعِلْمُ يُرْشِدُكَ، وَالْعَمَلُ يَبْلُغُ بِكَ الْغَايَةَ.

23. Knowledge is the first guide and cognizance is the final end.

23- الْعِلْمُ أَوَّلُ دَلِيلٍ، وَالْمَعْرِفَةُ آخِرُ نَهَايَةٍ.

24. Knowledge is of two types: the intuitive and the learnt; the intuitive knowledge is of no benefit if there is no learnt knowledge [accompanying it].

24- الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ، وَمَسْمُوعٌ، وَلَا يَنْفَعُ الْمَطْبُوعُ، إِذَا لَمْ يَكُ مَسْمُوعًا.

25. Know, then speak.

25- الْعِلْمُ أَكْثَرُ مِنْ أَنْ يُحَاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ.

26. Seek knowledge and you will increase in knowledge.

26- أَخْبِرْ تَقُلْ.

27. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you.

27- أُطُوبِ الْعِلْمَ تَزِدُّ عِلْمًا.

28. Seek knowledge and you will be rightly guided.

28- اِقْتَنِ الْعِلْمَ فَإِنَّكَ إِنْ كُنْتَ غَنِيًّا زَانِكَ، وَإِنْ كُنْتَ فَقِيرًا مَانِكَ.

29. Acquire knowledge and it will earn you life.

29- أُطُوبُوا الْعِلْمَ تَرَشِدُوا.

30. Draw water from the clear spring which has been cleansed of all impurity. 1

30- اِكْتَسِبُوا الْعِلْمَ يَكْسِبُكُمُ الْحَيَاةَ.

31. Seek knowledge and you will be known for it, act upon it and you will become from those who are worthy of [possessing] it.

31- إِمْتَا حُوا (إِمْتَا حُوا) مِنْ صَفْوِ عَيْنِ قَدْرُوقَتٍ مِنْ الكَدْرِ.

32. Indeed, the one who does not know should never be ashamed to learn, for the value of every person is [measured by] what he knows.

32- أُطْلُبُوا العِلْمَ تُعْرَفُوا بِهِ، وَاعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

33. Indeed, the one who is asked about that which he does not know should never consider it demeaning to say "I don't know".

33- أَلَا لَايَسْتَحْيِينَنَّ مَنْ لَا يَعْلَمُ أَنْ يَتَعَلَّمَ، فَإِنَّ قِيَمَةَ كُلِّ امْرِءٍ مَا يَعْلَمُ.

34. The most useful knowledge is that which is acted upon.

34- أَلَا لَايَسْتَقْبِحَنَّ مَنْ سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ لَا أَعْلَمُ.

35. The best knowledge is that which is accompanied by action.

35- أَنْفَعُ العِلْمِ مَا عُمِلَ بِهِ.

36. The most honourable knowledge is that which is manifested in the organs and limbs.

36- أَحْسَنُ العِلْمِ مَا كَانَ مَعَ العَمَلِ.

37. The lowliest knowledge is that which stops at the tongue [and is not acted upon].

37- أَشْرَفُ العِلْمِ مَا ظَهَرَ فِي الجَوَارِحِ والأَرْكَانِ.

38. The most victorious of all people is he who overpowers his vain desire with his knowledge.

38- أَوْضَعُ الْعِلْمِ مَا وَقَفَ عَلَى اللِّسَانِ.

39. The most important knowledge for you is that without which [your good] action is not accepted.

39- أَغْلَبُ النَّاسِ مَنْ غَلَبَ هَوَاهُ بِعِلْمِهِ.

40. The most obligatory knowledge for you [to acquire] is that which you are responsible for acting upon.

40- أَوْلَى الْعِلْمِ بِكَ مَا لَا يُتَقَبَّلُ الْعَمَلُ إِلَّا بِهِ.

41. The most necessary knowledge for you is that which guides you to rectitude of your religion and separates you from its corruption.²

41- أُوجِبُ الْعِلْمَ عَلَيْكَ مَا أَنْتَ مَسْئُولٌ عَنِ الْعَمَلِ بِهِ.

42. The knowledge with the most praiseworthy end is that which increases your [good] actions in this world and draws you nearer [to the mercy of Allah] in the Hereafter.

42- أَلْزَمُ الْعِلْمَ بِكَ مَا دَلَّكَ عَلَى صَلَاحِ دِينِكَ، وَأَبَانَ لَكَ عَنْ فَسَادِهِ.

43. Verily the best of knowledge is [that which leads to] tranquillity and forbearance.

43- أَحْمَدُ الْعِلْمِ عَاقِبَةٌ مَا زَادَ فِي عَمَلِكَ فِي الْعَاجِلِ، وَأَزَلَّكَ فِي الْآجِلِ.

44. Indeed fire is not diminished by what is taken from it but is extinguished when it does not find firewood; similarly, knowledge is not depleted by being acquired but the miserliness of those who possess it is the cause of its absence.

44. إِنَّ أَفْضَلَ الْعِلْمِ السَّكِينَةُ، وَالْحِلْمُ.

45. Verily Allah, the Glorified, bestows wealth to the one whom He loves and the one whom He hates, but He does not grant knowledge except to the one whom He loves.

45. إِنَّ النَّارَ لَا يَنْقُصُهَا مَا أُخِذَ مِنْهُ، وَلَكِنْ يُخَمِّدُهَا أَنْ لَا تَجِدَ حَطَبًا، وَكَذَلِكَ الْعِلْمُ لَا يُفْنِيهِ الْاِقْتِبَاسُ، لَكِنْ بُخْلُ الْحَامِلِينَ لَهُ سَبَبٌ عَدَمِهِ.

46. Verily knowledge guides, directs and saves while ignorance misguides, misdirects and destroys.

46. إِنَّ اللَّهَ سُبْحَانَهُ يَمْنَحُ الْمَالَ مَنْ يُحِبُّ وَيُبْغِضُ وَلَا يَمْنَحُ الْعِلْمَ إِلَّا مَنْ أَحَبَّ.

47. Knowledge rescues.

47. إِنَّ الْعِلْمَ يَهْدِي، وَيُرْشِدُ، وَيُنْجِي، وَإِنَّ الْجَهْلَ يُغْوِي، وَيُضِلُّ، وَيُرْدِي.

48. Knowledge is through understanding.

48. الْعِلْمُ يُنْجِدُ.

49. Knowledge is a treasure.

49. الْعِلْمُ بِالْفَهْمِ.

50. Knowledge is honour, obedience is [a] refuge.

50. الْعِلْمُ كَنْزٌ.

51. Knowledge is a guide.

51. الْعِلْمُ عِزٌّ، الطَّاعَةُ حِرْزٌ.

52. Knowledge saves you, ignorance destroys you.

52. الْعِلْمُ دَلِيلٌ.

53. Knowledge is loftiness, ignorance is misguidance.

53. الْعِلْمُ يُنْجِيكَ، الْجَهْلُ يُرْدِيكَ.

54. Knowledge is life, faith is salvation.

54. الْعِلْمُ جَلَالَةٌ، الْجَهَالَةُ ضَلَالَةٌ.

55. Knowledge makes one lofty, ignorance misguides.

55. الْعِلْمُ حَيَاةٌ، الْإِيمَانُ نَجَاةٌ.

56. Knowledge is a refuge.

56. الْعِلْمُ مُجَلَّةٌ، الْجَهْلُ مَضَلَّةٌ.

57. Knowledge is through action.

57. الْعِلْمُ حِرْزٌ.

58. Knowledge is the annihilator of ignorance.

58. أَلْعِلْمُ بِالْعَمَلِ.

59. Knowledge is the adornment of distinction [and noble descent].

59. أَلْعِلْمُ مُمَيِّتُ الْجَهْلِ.

60. Knowledge is the leader of forbearance.

60. أَلْعِلْمُ زَيْنُ الْحَسَبِ.

61. Knowledge is the most excellent honour.

61. أَلْعِلْمُ قَائِدُ الْحَيْمِ.

62. Knowledge is the lamp of the intellect.

62. أَلْعِلْمُ أَفْضَلُ شَرَفٍ.

63. Knowledge is the best guide.

63. أَلْعِلْمُ مِصْبَاحُ الْعَقْلِ.

64. Knowledge is the most sublime provision.

64. أَلْعِلْمُ خَيْرُ دَلِيلٍ.

65. Knowledge is the greatest treasure.

65. أَلْعِلْمُ أَجَلٌ بِضَاعَةٌ.

66. Knowledge is life and a cure [for the maladies of the heart].

66. أَلْعِلْمُ أَعْظَمُ كَنْزٍ.

67. Knowledge is a veil [that protects one] from adversities.

67. أَلْعِلْمُ حَيَاةٌ وَشِفَاءٌ.

68. Knowledge is the highest success.

68. أَلْعِلْمُ حِجَابٌ مِنَ الْأَفَاتِ.

69. Knowledge is the best acquisition.

69. أَلْعِلْمُ أَعْلَى فَوْزٍ.

70. Knowledge is the riding mount of forbearance.

70. أَلْعِلْمُ أَفْضَلُ قَنْيَةٍ.

71. Knowledge is the root of every good.

71. أَلْعِلْمُ مَرْكَبُ الْحَيْمِ.

72. Knowledge is the symbol of intellect.

72. أَلْعِلْمُ أَصْلُ كُلِّ خَيْرٍ.

73. Knowledge is the fecundation of cognizance.

73. أَلْعِلْمُ عُنْوَانُ الْعَقْلِ.

74. Knowledge aids [and strengthens] reflection.

74. أَلْعِلْمُ لِقَاحُ الْمَعْرِفَةِ.

75. Knowledge is indeed a good guide.

75. أَلْعِلْمُ يُنْجِدُ الْفِكْرَ.

76. Knowledge is the most excellent (or honourable) guidance.

76. أَلْعِلْمُ نِعْمَ دَلِيلٌ.

77. Sciences are the recreation of the men of erudition.

77. أَلْعِلْمُ أَفْضَلُ (أَشْرَفُ) هِدَايَةٍ.

78. Knowledge is the root of forbearance.

78. أَلْعُلُومُ نَزْهَةٌ الْأُدْبَاءِ.

79. Knowledge is the killer of ignorance.

79- الْعِلْمُ أَصْلُ الْجَهْلِ.

80. Knowledge is the herald of comprehension.

80- الْعِلْمُ قَاتِلُ الْجَهْلِ.

81. Knowledge does not end.

81- الْعِلْمُ دَاعِي الْفَهْمِ.

82. Knowledge is abundant but action is scarce.

82- الْعِلْمُ لَا يَنْتَهِي.

83. Knowledge is a great treasure that does not get exhausted.

83- الْعِلْمُ كَثِيرٌ، وَالْعَمَلُ قَلِيلٌ.

84. Knowledge is a [means of] right guidance for the one who acts upon it.

84- الْعِلْمُ كَنْزٌ عَظِيمٌ لَا يُفْنَى.

85. All of knowledge is a proof [against its possessor] except what is acted upon.

85- الْعِلْمُ رُشْدٌ لِمَنْ عَمِلَ بِهِ.

86. Knowledge is a beauty that does not remain concealed and a relation that does not abandon you (or that is not hidden).

86. أَلْعِلْمُ كُلُّهُ حُجَّةٌ إِلَّا مَا عُمِلَ بِهِ.

87. Knowledge is the adornment of the wealthy and the wealth of the poor.

87. أَلْعِلْمُ جَمَالٌ لَا يَخْفَى وَنَسِيبٌ لَا يَجْفَى (لَا يَخْفَى).

88. Indeed the only thing that has made people disinclined to seeking knowledge is the frequency with which they observe that only a few people act upon what they know.

88. أَلْعِلْمُ زَيْنُ الْأَغْنِيَاءِ، وَغِنَى الْفُقَرَاءِ.

89. The bane of knowledge is to forsake acting upon it.

89. إِنَّمَا زَهَدَ النَّاسُ فِي طَلَبِ الْعِلْمِ كَثْرَةُ مَا يَرَوْنَ مِنْ قِلَّةِ مَنْ عَمِلَ بِمَا عِلْمٌ.

90. When you hear knowledge then treat it seriously and do not taint it with jesting, thereby making the hearts spit it out.

90. آفَةُ الْعِلْمِ تَرْكُ الْعَمَلِ بِهِ.

91. When you want to benefit from knowledge then act upon it and increase in your contemplation about its meanings, [for through this] it will be retained by the hearts.

91. إِذَا سَمِعْتُمُ الْعِلْمَ فَالِطُّوا (فَأَكْظُوا، فَأَنْطَوُوا) عَلَيْهِ، فَلَا تَشُوبُوهُ بِهَزَلٍ، فَتَمَجُّهُ الْقُلُوبُ.

92. When the knowledge of a person increases, his etiquette improves and his awe for his Lord increases.

92- إِذَا رُمْتُمُ الْإِنْتِفَاعَ بِالْعِلْمِ فَأَعْمَلُوا بِهِ، وَأَكْثَرُوا الْفِكْرَ فِي مَعَانِيهِ، تَعِهَ الْقُلُوبُ.

93. Through knowledge, wisdom is recognized.

93- إِذَا زَادَ عِلْمُ الرَّجُلِ زَادَ أَدْبُهُ، وَتَضَاعَفَتْ خَشْيَتُهُ لِرَبِّهِ.

94. Through knowledge, there is life.

94- بِالْعِلْمِ تُعْرَفُ الْحِكْمَةُ.

95. Through knowledge, the crooked is straightened.

95- بِالْعِلْمِ تَكُونُ الْحَيَاةُ.

96. Sharing knowledge [with those who deserve] is the alms-tax of knowledge.

96- بِالْعِلْمِ يَسْتَقِيمُ الْمَعْوَجُ.

97. Through knowledge, the station of forbearance is attained.

97- بَذُلُ الْعِلْمِ زَكَاةُ الْعِلْمِ.

98. The completeness of knowledge is [in] its application.

98- بِالْعِلْمِ تُدْرِكُ دَرَجَةُ الْحِلْمِ.

99. The completeness of knowledge is [in] acting according to it.

99- تَمَامُ الْعِلْمِ إِسْتِعْمَالُهُ.

100. The one who forsakes acting on [his] knowledge is not certain of getting reward for his action.

100- تَمَامُ الْعِلْمِ الْعَمَلُ بِمُوجِبِهِ.

101. The fruit of knowledge is cognizance of Allah.

101- تَارِكُ الْعَمَلِ بِالْعِلْمِ غَيْرُ وَاثِقٍ بِثَوَابِ الْعَمَلِ.

102. The fruit of knowledge is worship.

102- ثَمَرَةُ الْعِلْمِ مَعْرِفَةُ اللَّهِ.

103. The fruit of knowledge is acting upon it.

103- ثَمَرَةُ الْعِلْمِ الْعِبَادَةُ.

104. The fruit of knowledge is working for [a blissful] life [in the Hereafter].

104- ثَمَرَةُ الْعِلْمِ الْعَمَلُ بِهِ.

105. The fruit of knowledge is sincerity of action.

105- ثَمَرَةُ الْعِلْمِ الْعَمَلُ لِلْحَيَاةِ.

106. The wealth of knowledge saves and preserves.

106- ثَمَرَةُ الْعِلْمِ إِخْلَاصُ الْعَمَلِ.

107. The beauty of knowledge is [in] its dissemination, its fruit is [in] acting upon it, and its preservation is [in] placing it with those who are worthy of it.

107- ثَرْوَةُ الْعِلْمِ تُنْجِي وَتَبْقَى.

108. The best of knowledge is that which gives benefit.

108- جَمَالُ الْعِلْمِ نَشْرُهُ، وَثَمَرَتُهُ الْعَمَلُ بِهِ، وَصِيَانَتُهُ وَضَعُهُ فِي أَهْلِهِ.

109. The best of all knowledge is that which reforms you.

109- خَيْرُ الْعِلْمِ مَا نَفَعَ.

110. The best knowledge is that which is accompanied by action.

110- خَيْرُ الْعُلُومِ مَا أَصْلَحَكَ.

111. The best of knowledge is that by which you reform your right guidance, and the worst of it is that by which you corrupt your Hereafter.

111- خَيْرُ الْعِلْمِ مَا قَارَنَهُ الْعَمَلُ.

112. Take from every knowledge the best of it, for indeed the bee partakes from the most beautiful of every flower, so two precious substances are produced from it: in one of them is a cure for the people (i.e. honey), and the other is a means of illumination (i.e. wax).

112. خَيْرُ الْعِلْمِ مَا أَصْلَحَتْ بِهِ رَشَادَكَ، وَشَرُّهُ مَا أَفْسَدَتْ بِهِ مَعَادَكَ.

113. The cornerstone of [all] merits is knowledge.

113. خُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ، فَإِنَّ النَّحْلَ يَأْكُلُ مِنْ كُلِّ زَهْرٍ أَزْيَنَهُ، فَيَتَوَلَّدُ مِنْهُ جَوْهَرَانِ نَفِيسَانِ: أَحَدُهُمَا فِيهِ شِفَاءٌ لِلنَّاسِ، وَالْآخَرُ يُسْتَضَاءُ بِهِ.

114. Many a knowledge may lead to your misguidance.

114. رَأْسُ الْفَضَائِلِ الْعِلْمُ.

115. The alms-tax of knowledge is its dissemination.

115. رَبُّ عِلْمٍ أَدَّى إِلَى مَضَلَّتِكَ.

116. The alms-tax of knowledge is granting it to the one who deserves it and exerting the self to act upon it.

116. زَكَاةُ الْعِلْمِ نَشْرُهُ.

117. The adornment of knowledge is forbearance.

117. زَكَاةُ الْعِلْمِ بَذْلُهُ لِمُسْتَحِقِّهِ، وَإِجْهَادُ النَّفْسِ فِي الْعَمَلِ بِهِ.

118. The cause of fear [of Allah] is knowledge.3

118. زَيْنُ الْعِلْمِ الْحَيْمُ.

119. Ask about that which you must know and cannot be excused for being ignorant about.

119- سَبَبُ الْخَشْيَةِ الْعِلْمُ.

120. The worst knowledge is that by which you corrupt your right guidance.

120- سَلْ عَمَّا لَأُبَدَّ لَكَ مِنْ عِلْمِهِ، وَلَا تُعْذِرْ فِي جَهْلِهِ.

121. The worst knowledge is knowledge that is not action upon.

121- شَرُّ الْعِلْمِ مَا أَفْسَدَتْ بِهِ رَشَادَكَ.

122. There are two things the ends of which can never be reached: knowledge and intellect.

122- شَرُّ الْعِلْمِ عِلْمٌ لَا يُعْمَلُ بِهِ.

123. The disgrace of knowledge is boasting.

123- شَيْنَانِ لَا تُبْلَغُ غَايَتُهُمَا: الْعِلْمُ، وَالْعَقْلُ.

124. You must acquire knowledge, for indeed it is an honourable heritage.

124- شَيْنُ الْعِلْمِ الصَّافُ.

125. The knowledge of a hypocrite is [only] on his tongue.

125- عَلَيْكَ بِالْعِلْمِ فَإِنَّهُ وَرَاثَةٌ كَرِيمَةٌ.

126. The knowledge of a believer is [manifested] in his action.

126- عِلْمُ الْمُتَّقِ فِي لِسَانِهِ.

127. Knowledge without action is like trees without fruit.

127- عِلْمُ الْمُؤْمِنِ فِي عَمَلِهِ.

128. Knowledge without action is like a bow without a bowstring.

128- عِلْمٌ بِلا عَمَلٍ كَشَجَرٍ بِلا ثَمَرٍ.

129. Knowledge that is not useful is like a medicine that does not cure.

129- عِلْمٌ بِلا عَمَلٍ كَقَوْسٍ بِلا وَتَرٍ.

130. Knowledge that does not reform you is misguidance and wealth that does not benefit you is a curse.

130- عِلْمٌ لَا يَنْفَعُ كَدَوَاءٌ لَا يَنْجَعُ.

131. Knowledge without action is a proof of Allah against His servant.

131- عِلْمٌ لَا يُصْلِحُكَ ضَلَالٌ، وَمَالٌ لَا يَنْفَعُكَ وَيَالٌ.

132. The goal of knowledge is good action.

132- عِلْمٌ بِلا عَمَلٍ حُجَّةٌ لِلَّهِ عَلَى الْعَبْدِ.

133. The utmost goal of knowledge is fear of [the displeasure of] Allah, the Glorified.

133. غَايَةُ الْعِلْمِ حُسْنُ الْعَمَلِ.

134. The end goal of knowledge is tranquillity and forbearance.

134. غَايَةُ الْعِلْمِ الْخَوْفُ مِنَ اللَّهِ سُبْحَانَهُ.

135. The excellence of knowledge is [in] acting upon it.

135. غَايَةُ الْعِلْمِ السَّكِينَةُ وَالْحِلْمُ.

136. Saying 'I don't know' is half of knowledge.

136. فَضِيلَةُ الْعِلْمِ الْعَمَلُ بِهِ.

137. Little knowledge accompanied with action is better than a lot of it without action.

137. قَوْلٌ لَا أَعْلَمُ نِصْفُ الْعِلْمِ.

138. Knowledge cuts off the excuse of those who offer [many] excuses.

138. قَلِيلُ الْعِلْمِ مَعَ الْعَمَلِ خَيْرٌ مِنْ كَثِيرِهِ بِلا عَمَلٍ.

139. All knowledge that is not supported by the intellect is misguidance.

139. قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ.

140. Everything diminishes when it is expended except knowledge.

140. كُلُّ عِلْمٍ لَا يُؤَيِّدُهُ عَقْلٌ مَضَلَّةٌ.

141. Everything becomes precious when it becomes less (or scarce) except knowledge, for indeed it gains value when it abounds.

141. كُلُّ شَيْءٍ يَنْقُصُ عَلَى الْإِنْفَاقِ إِلَّا الْعِلْمُ.

142. Every vessel becomes constricted by what is put in it except the vessel of knowledge, for verily it becomes wider.

142. كُلُّ شَيْءٍ يَعِزُّ حِينَ يَنْزُرُ (يَنْدُرُ) إِلَّا الْعِلْمَ فَإِنَّهُ يَعِزُّ حِينَ يَغُزُّ.

143. Knowledge is sufficient as loftiness.

143. كُلُّ وَعَاءٍ يَضِيقُ بِمَا جُعِلَ فِيهِ إِلَّا وَعَاءَ الْعِلْمِ فَإِنَّهُ يَتَّسِعُ.

144. Every time the knowledge of a person increases, his concern for his soul increases, and he exerts his efforts in training and reforming it.

144. كَفَى بِالْعِلْمِ رَفْعَةً.

145. Just as knowledge guides a person and saves him, similarly, ignorance misguides him and destroys him.

145. كُلَّمَا أَزْدَادَ عِلْمُ الرَّجُلِ زَادَتْ عِنَايَتُهُ بِنَفْسِهِ، وَبَدَلَ فِي رِيَاضَتِهَا وَصِلَاحِهَا
جَهْدَهُ.

146. The acquisition of knowledge is indifference towards worldly pleasures.

146- كَمَا أَنَّ الْعِلْمَ يَهْدِي الْمَرْءَ وَيُنْجِيهِ، كَذَلِكَ الْجَهْلُ يُضِلُّهُ وَيُرْدِيهِ.

147. The perfection of knowledge is forbearance, and the perfection of forbearance is increased tolerance and suppression [of anger].

147- كَسَبُ الْعِلْمِ الزُّهْدُ فِي الدُّنْيَا.

148. The perfection of knowledge is action.

148- كَمَالُ الْعِلْمِ الْحِلْمُ، وَكَمَالُ الْحِلْمِ كَثْرَةُ الْإِحْتِمَالِ وَالْكَظْمِ.

149. For the seeker of knowledge, there is honour in this world and success in the Hereafter.

149- كَمَالُ الْعِلْمِ الْعَمَلُ.

150. Knowledge will never bear fruit until it is accompanied by forbearance.

150- لِطَالِبِ الْعِلْمِ عِزُّ الدُّنْيَا وَفَوْزُ الْآخِرَةِ.

151. None will attain knowledge except the one who lengthens his [period of] study.

151- لَنْ يُثْمَرَ الْعِلْمُ حَتَّى يُقَارِنَهُ الْحِلْمُ.

152. The language of knowledge is truthfulness.

152- لَنْ يُحْرَزَ الْعِلْمُ إِلَّا مَنْ يُطِيلُ دَرَسَهُ.

153. The conception of knowledge is imagination and understanding.

153- لِسَانُ الْعِلْمِ الصِّدْقُ.

154. One who seeks right guidance from knowledge, it guides him.

154- لِقَاحُ الْعِلْمِ التَّصَوُّرُ وَالْفَهْمُ.

155. One who is alone with knowledge does not feel frightened by [his] loneliness.

155- مَنْ اسْتَرَشَدَ الْعِلْمَ أُرْشَدَهُ.

156. One who is not guided by knowledge is misguided by ignorance.

156- مَنْ خَلَا بِالْعِلْمِ لَمْ تُوَحِّشْهُ خَلْوَةٌ.

157. One who acts with knowledge attains his goal and desire from the Hereafter.

157- مَنْ لَمْ يَهْدِهِ الْعِلْمُ أَضَلَّهُ الْجَهْلُ.

158. One who is fond of knowledge has [actually] done good to his soul.

158- مَنْ عَمِلَ بِالْعِلْمِ بَلَغَ بُغْيَتَهُ مِنَ الْآخِرَةِ وَمُرَادَهُ.

159. Whoever hides [his] knowledge, it is as if he is an ignorant person.

159- مَنْ كَلَفَ بِالْعِلْمِ فَقَدْ أَحْسَنَ إِلَى نَفْسِهِ.

160. One who acts against his knowledge, his crime and sin become grave.

160- مَنْ كَتَمَ عِلْمًا فَكَأَنَّهُ جَاهِلٌ.

161. One whose knowledge exceeds his intellect, it becomes a burden for him.

161- مَنْ خَالَفَ عِلْمُهُ عَظُمَتْ جَرِيمَتُهُ وَإِثْمُهُ.

162. One who learns (or lacks) the depth of knowledge proceeds (or is repelled) from the ways of wisdom.

162- مَنْ زَادَ عِلْمُهُ عَلَى عَقْلِهِ كَانَ وَبَالًا عَلَيْهِ.

163. One who quenches his thirst from the drinking–fountain of knowledge, covers himself with the gown of forbearance.

163- مَنْ عَلِمَ (عَدِمَ) غَوَرَ الْعِلْمِ صَدَرَ (صُدَّ) عَنْ شَرَائِعِ الْحِكْمِ.

164. One who increases his study of knowledge [and discussion about what he has learnt] does not forget what he knows and benefits from it that which he does not know.

164- مَنْ ارْتَوَى مِنْ مَشْرَبِ الْعِلْمِ، تَجَلَّبَبَ جِلْبَابَ الْحِلْمِ.

165. One who increases his reflection about what he has learnt safeguards his knowledge and understands that which he would not have [otherwise] understood.

165- مَنْ أَكْثَرَ مُدَارَسَةَ الْعِلْمِ لَمْ يَنْسَ مَا عَلِمَ، وَاسْتَفَادَ مَا لَمْ يَعْلَمْ.

166. One who does not acquire wealth through knowledge, acquires grace by it.

166. مَنْ أَكْثَرَ الْفِكْرَ فِيمَا تَعَلَّمَ أَتَقَنَّ عِلْمَهُ، وَفَهُمْ مَا لَمْ يَكُنْ يَفْهَمُ.

167. Whoever does not act upon his knowledge, it becomes a proof against him and a curse.

167. مَنْ لَمْ يَكْتَسِبْ بِالْعِلْمِ مَا لَّا إِكْتَسَبَ بِهِ جَمَالًا.

168. From the perfection of knowledge is acting upon what it dictates.

168. مَنْ لَمْ يَعْمَلْ بِالْعِلْمِ كَانَ حُجَّةً عَلَيْهِ وَوَبَالًا.

169. From the most honourable of knowledge is self-adornment with forbearance.

169. مِنْ كَمَالِ الْعِلْمِ الْعَمَلُ بِمَا يَقْتَضِيهِ.

170. He who enlivens knowledge does not die.

170. مِنْ أَشْرَفِ الْعِلْمِ التَّحَلِّيُّ بِالْحِلْمِ.

171. Nothing increases knowledge like acting upon it.

171. مَا مَاتَ مَنْ أَحْيَى عِلْمًا.

172. Knowledge does not benefit the one who does not understand [it] and forbearance is not useful for the one who does not show clemency.

172. مَا زَكَى الْعِلْمُ بِمِثْلِ الْعَمَلِ بِهِ.

173. The basis of knowledge is its dissemination.

173. ما أفاد العلم من لم يفهم، ولانفع الحلم من لم يحلم.

174. The basis of knowledge is acting upon it.

174. ملاك العلم نشره.

175. Coming together to study knowledge is the delight of the scholars.

175. ملاك العلم العمل به.

176. Gatherings of knowledge are a bounty.

176. مدارس العلم لذة العلماء.

177. The adornments of a man are his knowledge and his forbearance.

177. مجالس العلم غنيمة.

178. How good a companion of forbearance knowledge is!

178. مزين الرجل علمه وحلمه.

179. How good a companion of faith knowledge is!

179. نعم قرين الحلم العلم.

180. How good a guide of faith knowledge is!

180- نَعْمَ قَرِينُ الْإِيمَانِ الْعِلْمُ.

181. Do not make enmity with that which you are ignorant of, for indeed most of knowledge is in that which you don't know.

181- نَعْمَ دَلِيلُ الْإِيمَانِ الْعِلْمُ.

182. There is no provision like knowledge.

182- لَا تُعَادُوا مَا تَجْهَلُونَ، فَإِنَّ أَكْثَرَ الْعِلْمِ فِيمَا لَا تَعْرِفُونَ.

183. There is no honour like knowledge.

183- لَا ذُخْرَ كَالْعِلْمِ.

184. There is no nightly conversation partner like knowledge.

184- لَا شَرَفَ كَالْعِلْمِ.

185. There is no treasure more worthwhile than knowledge.

185- لَا سَمِيرَ كَالْعِلْمِ.

186. There is no distinction more honourable than knowledge.

186- لَا كَنْزَ أَنْفَعُ مِنَ الْعِلْمِ.

187. There is no guide more successful than knowledge.

187. لَا عِزَّ أَشْرَفُ مِنَ الْعِلْمِ.

188. Knowledge is not acquired except from its masters.

188. لَا دَلِيلَ أَنْجَحُ مِنَ الْعِلْمِ.

189. Knowledge does not benefit without [divinely granted] success.

189. لَا يُؤْخَذُ الْعِلْمُ إِلَّا مِنْ أَرْبَابِهِ.

190. Knowledge is not attained with physical comfort.

190. لَا يَنْفَعُ عِلْمٌ بِغَيْرِ تَوْفِيقٍ.

191. Knowledge is not purified without piety.

191. لَا يُدْرِكُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

192. Nobody obtains knowledge except the one who lengthens his study.

192. لَا يَزْكُو الْعِلْمُ بِغَيْرِ وَرَعٍ.

193. One who has no insight, has no knowledge.

193. لَا يُحْرِزُ الْعِلْمَ إِلَّا مَنْ يُطِيلُ دَرَسَهُ.

194. Nobody disparages knowledge and its possessors except the foolish, ignorant one.

194. لَاعِلْمَ لِمَنْ لَابَصِيرَةَ لَهُ.

195. A little knowledge removes a lot of ignorance.

195. لَايَسْتَخِفُّ بِالْعِلْمِ وَأَهْلِهِ إِلَّا أَحْمَقُ جَاهِلٌ.

196. People attain superiority through knowledge and intellect, not by wealth and lineage.

196. يَسِيرُ الْعِلْمُ يَنْفِي كَثِيرَ الْجَهْلِ.

197. Knowledge needs action.

197. يَتَفَاضَلُ النَّاسُ بِالْعُلُومِ وَالْعُقُولِ، لَابِالْأَمْوَالِ وَالْأُسُولِ.

198. Knowledge needs forbearance.

198. يَحْتَاجُ الْعِلْمُ إِلَى الْعَمَلِ.

199. Knowledge needs suppression [of anger].

199. يَحْتَاجُ الْعِلْمُ إِلَى الْحِلْمِ.

200. Obey knowledge and disobey ignorance, [for by doing this] you will be successful.

200. يَحْتَاجُ الْعِلْمُ إِلَى الْكَيْفِ.

201. Knowledge is the most honourable guidance.

201- أَطْعِ الْعِلْمَ، وَأَعْصِ الْجَهْلَ تُفْلِحَ.

202- الْعِلْمُ أَشْرُفُ هِدَايَةٍ.

1. Meaning: take your knowledge from a pure source.
2. Or: ...and differentiates the right religion from the wrong [and corrupt] one.
3. As seen in Q35:28

The Scholar-العالمُ

1. The scholar is one whose actions attest to the veracity of his words.

1- الْعَالِمُ مَنْ شَهِدَتْ بِصِحَّةِ أَقْوَالِهِ أَعْمَالُهُ.

2. Scholars are strangers [in their own land] because of the large numbers of ignorant people.

2- الْعُلَمَاءُ غُرَبَاءٌ لِكَثْرَةِ الْجُهَالِ.

3. The scholar is one who is not satisfied with [his] knowledge nor does he allow himself to be satiated by it.

3- الْعَالِمُ مَنْ لَا يَشْبَعُ مِنَ الْعِلْمِ، وَلَا يَتَشَبَعُ بِهِ.

4. The scholar recognizes the ignorant one because he used to be ignorant [himself] before.

4- الْعَالِمُ يَعْرِفُ الْجَاهِلَ لِأَنَّهُ كَانَ قَبْلُ جَاهِلًا.

5. The scholar who is truly a scholar, is one who does not prevent the servants from having hope in the mercy of Allah and [at the same time] does not give them false security from the scheme of Allah.

5. أَلْعَالِمُ كُلُّ الْعَالِمِ مَنْ لَمْ يَمْنَعْ الْعِبَادَ الرَّجَاءَ لِرَحْمَةِ اللَّهِ وَلَمْ يُؤْمِنْهُمْ مَكَرَ اللَّهِ.

6. The scholar and the student are partners in reward; there no good in anything between this.1

6. أَلْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ، وَلَا خَيْرَ فِيمَا بَيْنَ ذَلِكَ.

7. Scholars are the purest of people in character and the least rooted in [vain] desires.

7. أَلْعُلَمَاءُ أَطْهَرُ النَّاسِ أَخْلَاقًا، وَأَقْلَهُمْ فِي الْمَطَامِعِ أُعْرَاقًا.

8. The scholar is a living [person] among the dead.

8. أَلْعَالِمُ حَيٌّ بَيْنَ الْمَوْتَى.

9. Be careful not to disparage scholars, for indeed this will degrade you and make others think ill of you and expect evil from you.

9. إِيَّاكَ أَنْ تَسْتَخِفَّ بِالْعُلَمَاءِ، فَإِنَّ ذَلِكَ يُزْرِي بِكَ، وَيُسِيءُ الظَّنَّ بِكَ، وَالْمَخِيلَةَ فِيكَ.

10. The most learned among you are the most fearful of you.

10. أَعْلَمُكُمْ أَخَوْفُكُمْ.

11. The people who are most deserving of the [guidance of the] Prophets are those who have the most knowledge about what they came with.

11. أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ، أَعْلَمُهُمْ بِمَا جَاءُوا بِهِ.

12. The most learned person is the one who is most infatuated with knowledge.

12- أَعْلَمُ النَّاسِ الْمُسْتَهْتَرُ بِالْعِلْمِ.

13. The most learned of people about Allah, the Glorified, are the most fearful of Him.

13- أَعْلَمُ النَّاسِ بِاللَّهِ سُبْحَانَهُ أَخَوْفُهُمْ مِنْهُ.

14. The most learned of people about Allah, the Glorified, are the most satisfied with His decree.

14- أَعْلَمُ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَائِهِ.

15. The greatest of people in knowledge are the most intense in [their] fear of Allah, the Glorified.

15- أَعْظَمُ النَّاسِ عِلْمًا أَشَدَّهُمْ خَوْفًا لِلَّهِ سُبْحَانَهُ.

16. The most learned of people about Allah are those who are most fearful of Him.

16- أَعْلَمُ النَّاسِ بِاللَّهِ أَكْثَرُهُمْ خَشْيَةً لَهُ.

17. The most hated of servants in the sight of Allah is the haughty scholar.

17- أَبْغَضُ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ الْعَالِمُ الْمُتَجَبَّرُ.

18. Those with the greatest burden among the people are the scholars who exceed the limits.

18- أَعْظَمُ النَّاسِ وَزِرًا الْعُلَمَاءُ الْمُفْرَطُونَ.

19. The most regretful of all people at the time of death are the scholars who don't act on their knowledge.

19- أَشَدُّ النَّاسِ نَدَمًا عِنْدَ الْمَوْتِ الْعُلَمَاءُ غَيْرُ الْعَامِلِينَ.

20. The most learned of people is one whose doubt does not dispel his certainty.

20- أَعْلَمُ النَّاسِمَنْ لَمْ يَزِلِ الشَّكُّ يَقِينَهُ.

21. The person who is most learned about Allah is he who asks from Him the most.

21- أَعْلَمُ النَّاسِ بِاللَّهِ أَكْثَرُهُمْ لَهُ مَسْئَلَةً.

22. Verily the narrators of knowledge are many, but those who are careful of [acting upon] it are few.

22- إِنَّ رُؤَاةَ الْعِلْمِ كَثِيرٌ، وَرُعَاتَهُ قَلِيلٌ.

23. Verily the people who are most deserving of the [guidance of the] Prophets – peace be upon them – are those who have the most knowledge about (or act upon) their teachings.

23- إِنَّ أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ - عَلَيْهِمُ السَّلَامُ - أَعْلَمُهُمْ (أَعْمَلُهُمْ) بِمَا جَاءُوا بِهِ.

24. The scholar is honoured because of his knowledge, the elderly because of his age, the doer of good because of his goodness and the king because of his kingship.

24- يُكْرَمُ الْعَالِمُ لِعِلْمِهِ، وَالْكَبِيرُ لِسِنِّهِ، وَذُو الْمَعْرُوفِ لِمَعْرُوفِهِ، وَالسُّلْطَانُ لِسُلْطَانِهِ.

25. The scholars are judges over the people.

25. أَلْعُلَمَاءُ حُكَّامٌ عَلَى النَّاسِ.

26. The scholar is alive even when he is dead.

26. أَلْعَالِمُ حَيٌّ، وَإِنْ كَانَ مَيِّتًا.

27. The scholar is one who knows his [own] status [and worth].

27. أَلْعَالِمُ مَنْ عَرَفَ قَدْرَهُ.

28. The scholar sees with his heart and his mind while the ignorant one sees with his eyes and his eyesight.

28. أَلْعَالِمُ يَنْظُرُ بِقَلْبِهِ وَخَاطِرِهِ، أَلْجَاهِلُ يَنْظُرُ بِعَيْنِهِ وَنَاطِرِهِ.

29. The scholar is a person who does not get weary of gaining knowledge.

29. أَلْعَالِمُ الَّذِي لَا يَمُلُّ مِنْ تَعَلُّمِ الْعِلْمِ.

30. Scholars live on as long as the day and night remains.

30. أَلْعُلَمَاءُ بِأَقْوَانِ مَا بَقِيَ اللَّيْلُ وَالنَّهَارُ.

31. The concealer of knowledge is not certain of being correct in it.

31. أَلْكَاتِمُ لِلْعِلْمِ غَيْرُ وَاثِقٍ بِالإِصَابَةِ فِيهِ.

32. Only he is a scholar whose knowledge calls him to piety and God-wariness, to abstinence from the

pleasures of the transient world and to infatuation with the heavenly abode.

32. إِنَّمَا الْعَالِمُ مَنْ دَعَاهُ عِلْمُهُ إِلَى الْوَرَعِ وَالتَّقَى، وَالزُّهْدِ فِي عَالَمِ الْفَنَاءِ، وَالتَّوَلَّاهُ
بِجَنَّةِ الْمَأْوَى.

33. The bane of scholars is love for leadership [and authority].

33. آفَةُ الْعُلَمَاءِ حُبُّ الرِّيَاسَةِ.

34. When you see a [true] scholar, be a servant to him.

34. إِذَا رَأَيْتَ عَالِمًا فَكُنْ لَهُ خَادِمًا.

35. Congratulations to the scholar who knows and thus restrains himself [from sin], and who fears the sudden coming [of death] so he prepares himself and gets ready. If he is questioned he articulates, and if he is left he remains silent; his speech is accurate and his silence is not because of his inability to give an answer.

35. بَخٌّ بَخٍّ لِعَالِمٍ عِلْمٌ فَكَفٌّ، وَخَافَ الْبَيَاتَ فَأَعَدَّ وَاسْتَعَدَّ، إِنْ سُئِلَ أَفْصَحَ، وَإِنْ
تُرِكَ سَكَتَ (صَمَّتْ)، كَلَامُهُ صَوَابٌ، وَسُكُوتُهُ عَنْ غَيْرِ عِيٍّ عَنِ الْجَوَابِ.

36. Sit in the company of scholars and you will be felicitous.

36. جَالِسِ الْعُلَمَاءَ تَسْعَدُ.

37. Sit in the company of scholars and you will increase your knowledge.

37. جَالِسِ الْعُلَمَاءَ تَزِدُّ عِلْمًا.

38. The beauty of a scholar is [in] his acting upon his knowledge.

38. جَمَالُ الْعَالِمِ عَمَلُهُ بِعِلْمِهِ.

39. Sit with the scholars and your knowledge will increase, your etiquette will improve and your soul will become purified.

39. جَالِسِ الْعُلَمَاءَ، يَزِدُّدَ عِلْمُكَ، وَيَحْسُنُ أَدَبُكَ، وَتَزْكُ نَفْسُكَ.

40. Be close to the scholars and you will perceive.

40. جَاوِرِ الْعُلَمَاءَ تَسْتَبْصِرُ.

41. Many a scholar is killed by his knowledge.

41. رَبَّ عَالِمٍ قَتَلَهُ عِلْمُهُ.

42. Many a person who claims to have knowledge is not a scholar.

42. رَبَّ مُدَّعٍ لِلْعِلْمِ لَيْسَ بِعَالِمٍ.

43. Many a scholar does not benefit [from his knowledge].

43. رَبَّ عَالِمٍ غَيْرُ مُنْتَفِعٍ.

44. The rank of a scholar is the highest of ranks.

44. رُتْبَةُ الْعَالِمِ أَعْلَى الْمَرَاتِبِ.

45. The lapse [and misguidance] of a scholar corrupts entire worlds.

45. زَلَّةُ الْعَالِمِ تُفْسِدُ عَوَالِمَ.

46. The lapse of a scholar is like the breaking up of a ship, it sinks and causes others to sink along with it.

46. زَلَّةُ الْعَالِمِ كَانْكَسَارِ السَّفِينَةِ، تَغْرُقُ، وَتَغْرُقُ مَعَهَا غَيْرَهَا.

47. The lapse of a scholar is a serious offence.

47. زَلَّةُ الْعَالِمِ كَبِيرَةُ الْجِنَايَةِ.

48. It is upon the scholar to learn that which he does not know and to teach the people what he has learnt.

48. عَلَى الْعَالِمِ أَنْ يَتَعَلَّمَ مَا لَمْ يَعْلَمْ، وَيُعَلِّمَ النَّاسَ مَا قَدْ عَلِمَ.

49. It is the duty of the scholar to act upon what he knows and then seek to learn that which he does not know.

49. عَلَى الْعَالِمِ أَنْ يَعْمَلَ بِمَا عَلِمَ، ثُمَّ يَطْلُبُ تَعَلُّمَ مَا لَمْ يَعْلَمْ.

50. A scholar who opposes you is better than the ignorant person who assists you.

50. عَالِمٌ مُعَانِدٌ خَيْرٌ مِنْ جَاهِلٍ مُسَاعِدٍ.

51. Every scholar is fearful [of Allah].

51. كُلُّ عَالِمٍ خَائِفٌ.

52. How many a scholar is corrupt and [how many] a worshipper is ignorant, so be wary of the corrupt among the scholars and the ignorant among the worshippers.

52. كَمْ مِنْ عَالِمٍ فَاجِرٍ وَعَابِدٍ جَاهِلٍ، فَاتَّقُوا الْفَاجِرَ مِنَ الْعُلَمَاءِ، وَالْجَاهِلَ مِنَ الْمُتَعَبِّدِينَ.

53. It is enough of ignorance for a scholar that his actions contradict his knowledge.

53. كَفَى بِالْعَالِمِ جَهْلًا أَنْ يُنَافِيَ عِلْمَهُ عَمَلُهُ.

54. Be either a knowledgeable speaker or a keen listener, and beware of being the third type.

54. كُنْ عَالِمًا نَاطِقًا، أَوْ مُسْتَمِعًا وَاعِيًا، وَإِيَّاكَ أَنْ تَكُونَ الثَّالِثَ.

55. Be knowledgeable about the truth and act upon it, [and through this] Allah, the Glorified, will save you.

55. كُنْ عَالِمًا بِالْحَقِّ، عَامِلًا بِهِ، يُنَجِّكَ اللَّهُ سُبْحَانَهُ.

56. If the people of knowledge were to carry it as it deserves to be carried, Allah and His angels would surely love them, but they bear it in order to seek worldly gain, so Allah, the Exalted, is displeased with them and they are thus abased by it.

56. لَوْ أَنَّ أَهْلَ الْعِلْمِ حَمَلُوهُ بِحَقِّهِ لِأَحِبَّهُمُ اللَّهُ وَمَلَائِكَتُهُ، وَلَكِنَّهُمْ حَمَلُوهُ لِطَلَبِ الدُّنْيَا، فَمَقَّتَهُمُ اللَّهُ تَعَالَى وَهَانُوا عَلَيْهِ.

57. One who has knowledge asks good [and pertinent] questions.

57. مَنْ عَلِمَ أَحْسَنَ السُّؤَالَ.

58. One who knows must act upon his knowledge.

58. مَنْ عَلِمَ عَمِلَ.

59. One who gains knowledge (or acts [upon his knowledge]) is rightly guided.

59. مَنْ عَلِمَ (عَمِلَ) هُتَدَى.

60. One who wastes his knowledge [by not acting upon it] faces turmoil.

60. مَنْ أَضَاعَ عِلْمَهُ التَّطَمَّ.

61. One who reveres a scholar has revered his Lord.

61. مَنْ وَقَّرَ عَالِمًا فَقَدْ وَقَّرَ رَبَّهُ.

62. Whoever does not nurture his knowledge in solitude, it humiliates him among the people.

62. مَنْ لَمْ يَتَعَاهَدْ عِلْمَهُ فِي الْخَلَا فِضْحَهُ فِي الْمَلَا.

63. One who claims to have reached the end of knowledge has manifested the highest level of ignorance.

63. مَنْ ادَّعَى مِنَ الْعِلْمِ غَايَتَهُ فَقَدْ أَظْهَرَ مِنْ جَهْلِهِ نَهَايَتَهُ.

64. It is necessary for every scholar to secure his sides with piety and to extend his knowledge to the

one who seeks it.

64. مِنَ الْمَفْرُوضِ عَلَى كُلِّ عَالِمٍ أَنْ يَصُونَ بِالْوَرَعِ جَانِبَهُ، وَأَنْ يَبْذُلَ عِلْمَهُ لَطَالِبِهِ.

65. Considering your knowledge (or action) as little is from the excellence of your knowledge.

65. مِنْ فَضْلِ عِلْمِكَ اسْتِقْلَالُكَ لِعِلْمِكَ (لِعَمَلِكَ).

66. He who does not act upon his knowledge has not truly gained knowledge.

66. مَا عِلْمٌ مَنْ لَمْ يَعْمَلْ بِعِلْمِهِ.

67. How many are those who gain knowledge but do not follow it!

67. مَا أَكْثَرَ مَنْ يَعْلَمُ الْعِلْمَ وَلَا يَتَّبِعُهُ.

68. Allah, the Glorified, did not make it incumbent upon the ignorant one to learn until He had made it incumbent upon the learned to teach.

68. مَا أَخَذَ اللَّهُ سُبْحَانَهُ عَلَى الْجَاهِلِ أَنْ يَتَعَلَّمَ حَتَّى أَخَذَ عَلَى الْعَالِمِ أَنْ يُعَلِّمَ.

69. Only two [types of] people have broken my back: the impudent scholar and the ignorant worshipper. One drives people away from the truth by his immorality and the other invites people to falsehood with his devotion.

69. مَا قَصَمَ ظَهْرِي إِلَّا رَجُلَانِ: عَالِمٌ مُتَهَتِّكٌ وَجَاهِلٌ مُتَنَسِّكٌ، هَذَا يُنْفِرُ عَنْ حَقِّهِ بِهَتِّكَ، وَهَذَا يَدْعُو إِلَى بَاطِلِهِ بِنُسُكِهِ.

70. The competition (or argumentation) of the scholars results in their gaining benefit and their earning merits.

70. مُنَافَسَةٌ (مُنَاقَشَةٌ) الْعُلَمَاءِ تُنْتِجُ فَوَائِدَهُمْ، وَتَكْسِبُ فَضَائِلَهُمْ.

71. The keepers of material treasures are annihilated while they are [still] alive while the scholars remain as long as the nights and days remain. Their bodies are lost but their examples [and teachings continue to] remain in the hearts.

71. هَلَكَ خُزَانُ الْأَمْوَالِ وَهُمْ أَحْيَاءُ، وَالْعُلَمَاءُ بِأَقْوَانِ مَا بَقِيَ اللَّيْلُ وَالنَّهَارُ، أَعْيَانُهُمْ مَفْقُودَةٌ وَأَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ.

72. Never disrespect a scholar, even if he is lowly.

72. لَا تَزْدَرِينِ الْعَالِمَ وَإِنْ كَانَ حَقِيرًا.

73. There is no lapse more serious than the lapse of a scholar.

73. لَا زَلَّةَ أَشَدَّ مِنْ زَلَّةِ عَالِمٍ.

74. A scholar is not a true scholar until he stops being jealous of one who is above him, does not demean one who is below him and does not take in return for his knowledge anything of the vanities of this world.

74. لَا يَكُونُ الْعَالِمُ عَالِمًا حَتَّى لَا يَحْسُدَ مَنْ فَوْقَهُ، وَلَا يَحْتَقِرَ مَنْ دُونَهُ، وَلَا يَأْخُذُ عَلَى عِلْمِهِ شَيْئًا مِنْ حُطَامِ الدُّنْيَا.

75. The knowledge of a man should surpass his speech and his intelligence should prevail over his tongue.

75- يَنْبَغِي أَنْ يَكُونَ عِلْمُ الرَّجُلِ زَائِداً عَلَى نُطْقِهِ، وَعَقْلُهُ غَالِباً عَلَى لِسَانِهِ.

76. The bane of the masses is a corrupt scholar.

76- آفَةُ الْعَامَّةِ الْعَالِمِ الْفَاجِرُ.

1. Meaning there is no good in anyone other than the scholar and the student.

التعليم والتعلم - Education and learning

1. The most helpful thing in purifying the intellect is education.

1- أَعُونَ الْأَشْيَاءِ عَلَى تَزْكِيَةِ الْعَقْلِ التَّعْلِيمُ.

2. Learn and you will become knowledgeable, honour and you will be honoured.

2- تَعَلَّمْ تَعَلَّمَ، وَتَكَرَّمْ تُكْرَمُ.

3. Be humble in front of the one from whom you gain knowledge and the one whom you teach; and do not be from among the haughty scholars, lest your ignorance rises alongside you knowledge.

3- تَوَاضَعُوا لِمَنْ تَتَعَلَّمُوا مِنْهُ الْعِلْمَ، وَلِمَنْ تُعَلِّمُونَهُ، وَلَا تَكُونُوا مِنْ جَبَابِرَةِ الْعُلَمَاءِ، فَلَا يَقُومَ جَهْلُكُمْ بِعِلْمِكُمْ.

4. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you (or guard you).

4- تَعَلَّمِ الْعِلْمَ فَإِنَّكَ إِنْ كُنْتَ غَنِيًّا زَانِكَ، وَإِنْ كُنْتَ فَقِيرًا مَانِكَ (صَانِكَ).

5. Learn the knowledge of the one who knows, and teach your knowledge to the one who is ignorant, for if you do this, he will be teach you that which you are ignorant of and you will benefit [others] with what you have learnt.

5. تَعَلَّمَ عِلْمَ مَنْ يَعْلَمُ، وَعَلَّمَ عِلْمَكَ مَنْ يَجْهَلُ، فَإِذَا فَعَلْتَ ذَلِكَ، عَلَّمَكَ مَا جَهِلْتَ،
وَأَنْتَفَعْتَ بِمَا عَلَّمْتَ.

6. He who places knowledge with one who is unworthy of it has wronged it [or him].

6. وَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ ظَالِمٌ لَهُ.

7. Through education, knowledge is gained.

7. - بِالْتَّعَلُّمِ يُنَالُ الْعِلْمُ.

8. Gain knowledge and you will be known by it, act upon it and you will be one of its worthy possessors.

8. تَعَلَّمُوا الْعِلْمَ تُعْرَفُوا بِهِ، وَاعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

The student-المتعلم والمستمع

1. If you are not an articulating scholar then be an attentive listener.

1- إِذَا لَمْ تَكُنْ عَالِمًا نَاطِقًا فَكُنْ مُسْتَمِعًا وَاعِيًا.

2. The student must discipline himself in his quest for knowledge and must neither become bored of his studies nor overestimate what he already knows.

2- عَلَى الْمُتَعَلِّمِ أَنْ يَدَأَبَ نَفْسَهُ فِي طَلَبِ الْعِلْمِ، وَلَا يَمَلَّ مِنْ تَعَلُّمِهِ وَلَا يَسْتَكْثِرُ مَا عِلْمٌ.

3. One who learns becomes knowledgeable.

3- مَنْ تَعَلَّمَ عِلْمًا.

4. One who does not learn does not become knowledgeable.

4- مَنْ لَمْ يَتَعَلَّمْ لَمْ يَعْلَمْ.

5. One who gains knowledge so that he can act upon it is not distressed by its dullness.

5- مَنْ تَعَلَّمَ الْعِلْمَ لِلْعَمَلِ بِهِ لَمْ يُوحِشْهُ كَسَادُهُ.

6. One who does not learn in his young age, does not progress in his old age.

6- مَنْ لَمْ يَتَعَلَّمْ فِي الصِّغَرِ لَمْ يَتَقَدَّمْ فِي الْكِبَرِ.

7. One who does not bear the hardships of gaining knowledge (or education) remains in the abject ignorance?

7- مَنْ لَمْ يَصْبِرْ عَلَى مَضَضِ التَّعْلِيمِ (التَّعَلُّمِ) بَقِيَ فِي ذُلِّ الْجَهْلِ.

8. One who does not discipline himself (or spend his life) in acquiring knowledge cannot gain great successes.

8- مَنْ لَمْ يُدَيِّبْ (لَمْ يُدَبِّ) نَفْسَهُ فِي اِكْتِسَابِ الْعِلْمِ لَمْ يُحْرِزْ قَصَبَاتِ السَّبْقِ.

9. The one who does not know must never be too proud to learn.

9- لَا يَسْتَنْكِفَنَّ مَنْ لَمْ يَكُنْ يَعْلَمُ أَنْ يَتَعَلَّمَ.

10. Do not speak to the ignorant ones about that which they do not know such that they belie you, for indeed your knowledge has a right over you and its right is that you bestow it to those who are deserving of it and deny it to those who are not deserving of it.

10- لَا تُحَدِّثِ الْجُهَالَ بِمَا لَا يَعْلَمُونَ فَيَكْذِبُوكَ بِهِ، فَإِنَّ لِعِلْمِكَ عَلَيْكَ حَقًّا، وَحَقُّهُ عَلَيْكَ بِذَلِكَ لِمُسْتَحِقِّهِ وَمَنْعُهُ مِنْ غَيْرِ مُسْتَحِقِّهِ.

11. One who is haughty does not learn.

11- لَا يَتَعَلَّمُ مَنْ يَتَكَبَّرُ.

العمر- Age and Lifespan

1. The age up to which Allah, the Glorified, accepts the excuse of human beings and warns them is sixty years.

1- الْعُمُرُ الَّذِي أَعْذَرَ اللَّهُ سُبْحَانَهُ فِيهِ إِلَى ابْنِ آدَمَ وَأَنْذَرَ، السِّتُونَ.

2. The age in which a person reaches maturity is forty.

2- الْعُمُرُ الَّذِي يَبْلُغُ الرَّجُلُ فِيهِ الْأَشُدَّ، الْأَرْبَعُونَ.

3. Be wary of wasting your lifetimes in that which will not remain for you, for that which has passed from it does not return.

3- إِحْذَرُوا ضِيَاعَ الْأَعْمَارِ فِيمَا لَا يَبْقَى لَكُمْ، فَفَاءَتْهَا لِأَيُّودٍ.

4. Verily your lifetime is the dower of your prosperity if you spend it in obedience to your Lord.

4- إِنَّ عُمْرَكَ مَهْرٌ سَعَادَتِكَ، إِنَّ أَنْفَذَتَهُ (أَنْفَذَتَهُ) فِي طَاعَةِ رَبِّكَ.

5. Verily your breaths are portions of your life, so do not use them up except in the obedience that brings you closer [to Allah].

5- إِنَّ أَنْفَاسَكَ أَجْزَاءُ عُمْرِكَ، فَلَا تُفْنِهَا إِلَّا فِي طَاعَةِ تَزْلِفُكَ.

6. Verily your lifetime is the time which you find yourself in.

6- إِنَّ عُمْرَكَ وَقْتُكَ الَّذِي أَنْتَ فِيهِ.

7. Verily your lifespan is the number of your breaths, and there is a watcher who counts them.

7- إِنَّ عُمْرَكَ عَدَدَ أَنْفَاسِكَ، وَعَلَيْهَا رَقِيبٌ تُحْصِيهَا.

8. Indeed the night and day are quick in razing the lifetimes.

8- إِنَّ اللَّيْلَ وَالنَّهَارَ مُسْرِعَانِ فِي هَدْمِ الْأَعْمَارِ.

9. Indeed your life's past is that which has come to pass and its future is hope, and the present is [time for] action.

9- إِنَّ مَاضِيَّ عُمْرِكَ أَجَلٌ، وَآتِيَهُ أَمَلٌ، وَالْوَقْتُ عَمَلٌ.

10. Verily the life that is being shortened every moment and being dismantled every hour must be regarded as very short.

10- إِنَّ غَايَةَ تَنْقُصِهَا اللَّحْظَةُ، وَتَهْدِمُهَا السَّاعَةُ، لِحَرِيَّةِ بِقَصْرِ الْمُدَّةِ.

11. Indeed deceived is the one who is deluded with regards to his life and enviable is one who spends his life in the obedience of his Lord.

11- إِنَّ الْمَغْبُورَ مَنْ غَبِنَ عُمَرَهُ، وَإِنَّ الْمَغْبُوطَ مَنْ أَنْفَذَ عُمَرَهُ فِي طَاعَةِ رَبِّهِ.

12. The lifespan [of a person] is [made up of] a specific number of breaths.

12- الْعُمُرُ أَنْفَاسٌ مُعَدَّدَةٌ.

13. How can one be pleased with a lifetime that is diminished by [the passing of] hours?!

13- كَيْفَ يَفْرَحُ بِعُمُرٍ تَنْقُصُهُ السَّاعَاتُ.

14. There is nothing more valuable than red sulphur, except that which remains from the lifetime of a believer.

14- لَيْسَ شَيْءٌ أَعَزُّ مِنْ الْكِبْرِيتِ الْأَحْمَرِ إِلَّا مَا بَقِيَ مِنْ عُمُرِ الْمُؤْمِنِ.

15. One whose life is long, his tribulations become many.

15- مَنْ طَالَ عُمَرُهُ كَثُرَتْ مَصَائِبُهُ.

16. One whose life is long gets afflicted by [the loss of] his dear and beloved ones.

16- مَنْ طَالَ عُمُرُهُ فُجِعَ بِأَعِزَّتِهِ وَأَحِبَّائِهِ.

17. One who spends his life in other than that which will save him [in the Hereafter] has missed his objective.

17- مَنْ أَفْنَى عُمُرَهُ فِي غَيْرِ مَا يُنْجِيهِ فَقَدْ أَضَاعَ مَطْلَبَهُ.

18. An hour of your time does not pass but that it cuts away a portion of your lifespan.

18- مَا انْقَضَتْ سَاعَةٌ مِنْ دَهْرِكَ إِلَّا بِقِطْعَةٍ مِنْ عُمُرِكَ.

19. Do not waste your lifetime in useless pastimes, thereby leaving this world without any hope [in the Hereafter].

19- لَا تُفْنِ عُمُرَكَ فِي الْمَلَاهِي فَتَخْرُجَ مِنَ الدُّنْيَا بِلَا أَمَلٍ.

20. With the progression of days and nights, nothing remains of the lifetimes.

20- لَا بَقَاءَ لِلْأَعْمَارِ مَعَ تَعَاقُبِ اللَّيْلِ وَالنَّهَارِ.

21. Nobody knows how much longer he has to live except a Prophet or a man of truth.

21- لَا يَعْرِفُ قَدْرَ مَا بَقِيَ مِنْ عُمُرِهِ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ.

22. Lifetime is diminished by moments.

22- الْعُمُرُ تُفْنِيهِ اللَّحَظَاتُ.

23. Guard your lifetime from being wasted in other than acts of worship and obedience [to Allah].

23- إِحْفَظْ عُمْرَكَ مِنَ التَّضْيِيعِ لَهُ فِي غَيْرِ الْعِبَادَةِ وَالطَّاعَاتِ.

العُمران-Development and prosperity

1. The bane of development and prosperity is the oppression of a tyrant.

1- آفَةُ الْعُمْرَانِ جَوْرُ السُّلْطَانِ.

التعمق-Delving deep

1. One who delves too deep [in trying to understand the essence of Allah] does not return to the truth.

1- مَنْ تَعَمَّقَ لَمْ يَنْبُ إِلَى الْحَقِّ.

الأعمال-Actions and deeds

1. Action without knowledge is misguidance.

1- الْعَمَلُ بِلا عِلْمٍ ضَلَالٌ.

2. Righteous action is the better of the two provisions.

2- الْعَمَلُ الصَّالِحُ أَفْضَلُ الزَّادَيْنِ.

3. Action in obedience to Allah is more beneficial, and being truthful is more beautiful and [makes one

more] successful.

- الْعَمَلُ بِطَاعَةِ اللَّهِ أَرْبَحُ، وَلِسَانُ الصِّدْقِ أَزِينُ وَأَنْجَحُ.

4. The actions of servants in this world are [brought] before their eyes in the Hereafter.

4. أَعْمَالُ الْعِبَادِ فِي الدُّنْيَا نَصَبُ أَعْيُنِهِمْ فِي الْآخِرَةِ.

5. Honour in the sight of Allah, the Glorified, is through righteous actions, not by beautiful words.

5. أَلْشَّرَفُ عِنْدَ اللَّهِ سُبْحَانَهُ بِحُسْنِ الْأَعْمَالِ، لَا بِحُسْنِ الْأَقْوَالِ.

6. Falling short in action, for the one who is certain of its reward, is foolishness.

6. التَّقْصِيرُ فِي الْعَمَلِ لِمَنْ وَثِقَ بِالثَّوَابِ عَلَيْهِ غَبْنٌ.

7. Busying oneself with that which will not accompany you after death is from the greatest weakness.

7. اِشْتِغَالُ النَّفْسِ بِمَا لَا يَصْحَبُهَا بَعْدَ الْمَوْتِ مِنْ أَكْثَرِ الْوَهْنِ.

8. Acting upon [one's] knowledge is from the perfection of blessings.

8. - الْعَمَلُ بِالْعِلْمِ مِنْ تَمَامِ النِّعْمَةِ.

9. Utterances are recorded, secrets are [going to be] revealed and every soul is held hostage by what it has earned.

9. الْأَقَاوِيلُ مَحْفُوظَةٌ، وَالسَّرَائِرُ مَبْلُوءَةٌ، وَكُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ.

10. The [most] righteous companion is righteous action.

10- الْقَرِينُ الصَّالِحُ هُوَ الْعَمَلُ الصَّالِحُ.

11. Act [in this world] so that you can store [provisions for the Hereafter].

11- اِعْمَلْ تَدَّحِرَ.

12. Act upon [your] knowledge and you will attain [great] benefit.

12- اِعْمَلْ بِالْعِلْمِ تُدْرِكْ غُنْمًا.

13. Make your [righteous] action your friend your [false] aspiration your enemy.

13- اِجْعَلْ رَفِيقَكَ عَمَلَكَ، وَعَدُوَّكَ أَمَلَكَ.

14. Act like one who knows that Allah will surely recompense him for his evil and good deeds.

14- اِعْمَلْ عَمَلٌ مَنْ يَعْلَمُ أَنَّ اللَّهَ مُجَازِيهِ بِإِسَائَتِهِ وَإِحْسَانِهِ.

15. Strive hard in your work and do not be a storekeeper for others.

15- اِسْعَ فِي كَدْحِكَ، وَلَا تَكُنْ خَازِنًا لِغَيْرِكَ.

16. Act upon [your] knowledge and you will be felicitous.

16- اِعْمَلُوا بِالْعِلْمِ تَسْعُدُوا.

17. When you know, act.

17- اِعْمَلُوا إِذَا عَلِمْتُمْ.

18. Perform good deeds while [you are in place where] deeds benefit, supplication is answered and repentance is raised [and accepted].

18- اِعْمَلُوا، وَالْعَمَلُ يَنْفَعُ، وَالِدُعَاءُ يُسْمَعُ، وَالتَّوْبَةُ تُرْفَعُ.

19. Eschew every action that you are in no need of and busy yourself with the affair of the Hereafter, which you must [eventually] face.

19- اِعْرِضُوا عَنْ كُلِّ عَمَلٍ بِكُمْ غِنَى عَنْهُ، وَاشْغَلُوا أَنْفُسَكُمْ مِنْ أَمْرِ الْآخِرَةِ بِمَا لَا بُدَّ لَكُمْ عَنْهُ.

20. Work for the day for which the provisions have been stored and in which the secrets will be revealed.

20- اِعْمَلُوا لِيَوْمٍ تَذْخُرُ لَهُ الذَّخَائِرُ، وَتُبْلَى فِيهِ السَّرَائِرُ.

21. Work while you are still alive, and while the books are [still] open, repentance is [still] accepted, the one who has strayed is [still] called [back], and the sinner is [still] given hope [of forgiveness]; before action abates, time expires, life ends and the door of repentance is closed.

21- اِعْمَلُوا وَأَنْتُمْ فِي آوْنَةِ الْبَقَاءِ، وَالصُّحُفُ مَنْشُورَةٌ، وَالتَّوْبَةُ مَبْسُوطَةٌ، وَالْمُدْبِرُ يُدْعَى، وَالْمُسِيءُ يُرْجَى قَبْلَ أَنْ يَخْمَدَ الْعَمَلُ، وَيَنْقَطِعَ الْمَهْلُ، وَتَنْقُضِيَ الْمُدَّةُ، وَيُسَدَّ بَابُ التَّوْبَةِ.

22. Be wary of every action which, when its doer is asked about it, he feels ashamed and denies it.

22- إِحْذَرُ كُلَّ عَمَلٍ إِذَا سُئِلَ عَنْهُ صَاحِبُهُ، إِسْتَحْيَى مِنْهُ وَأَنْكَرَهُ.

23. Be wary of every action that is done in private and causes embarrassment in public.

23- إِحْذَرُ مَنْ كُلِّ عَمَلٍ يُعْمَلُ فِي السِّرِّ، وَيُسْتَحْيَى مِنْهُ فِي الْعَلَانِيَةِ.

24. Be wary of every action that the doer is pleased to perform himself but hates Muslims at large to perform.

24- إِحْذَرُ كُلَّ عَمَلٍ يَرْضَاهُ عَامِلُهُ لِنَفْسِهِ، وَيَكْرَهُهُ لِعَامَّةِ الْمُسْلِمِينَ.

25. Be wary of bad deeds, deceptive aspirations, loss of hope and the sudden coming of death.

25- إِحْذَرُوا سُوءَ الْأَعْمَالِ، وَغُرُورَ الْأَمَالِ، وَنَفَادَ الْأَمَلِ، وَهُجُومَ الْأَجَلِ.

26. You must keep away from evil action, for indeed it dishonours your reputation and increases your burden.

26- إِيَّاكَ وَفِعْلَ الْقَبِيحِ، فَإِنَّهُ يُقَبِّحُ ذِكْرَكَ، وَيُكَثِّرُ وَزْرَكَ.

27. Keep away from every act that repels the freeman from you, or lowers your status, or brings harm upon you, or because of which you have to bear a burden on the Day of Judgment.

27- إِيَّاكَ وَكُلَّ عَمَلٍ يُنْفِرُ عَنْكَ حُرّاً، أَوْ يُذِلُّ لَكَ قَدْرًا أَوْ يَجْلِبُ عَلَيْكَ شَرًّا، أَوْ تَحْمِلُ بِهِ إِلَى الْقِيَامَةِ وَزْرًا.

28. Is no one ready to work for his soul before the day of his misery [and adversity]?!

28- أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ.

29. Act now, while the tongues are free, the bodies are healthy, the limbs can be flexed, there is room for change and the area of movement is vast; before all this is lost and death comes – so be certain about its coming and do not wait for it to overtake you.

29. أَلَا فَاعْمَلُوا وَالْأَلْسُنُ مُطْلَقَةٌ، وَالْأَبْدَانُ صَحِيحَةٌ، وَالْأَعْضَاءُ لَدَنَةٌ، وَالْمُنْقَلَبُ فَسِيحٌ، وَالْمَجَالُ عَرِيضٌ، قَبْلَ إِزْهَاقِ الْفَوْتِ، وَحُلُولِ الْمَوْتِ، فَحَقِّقُوا عَلَيْكُمْ حُلُولَهُ، وَلَا تَنْتَظِرُوا قُدُومَهُ.

30. Act now, O servants of Allah, while the neck is free [from the noose] and the spirit is unfettered in the period of guidance, while the bodies are at ease and the rest of your life lies ahead, while you have the free will to act, the opportunity to seek repentance and chance to rectifying your misdeeds. [So act] before you are overtaken by straitened circumstances and distress, fear and weakness, and before the approach of the anticipated hidden one (i.e. the Angel of Death) and the seizing of the Almighty, the Omnipotent.

30. أَلَا فَاعْمَلُوا عِبَادَ اللَّهِ، وَالْخَنَاقُ مُهْمَلٌ، وَالرُّوحُ مُرْسَلٌ فِي فِينَةِ الْإِرْشَادِ، وَرَاحَةَ الْأَجْسَادِ، وَمَهْلَ الْبَقِيَّةِ وَأُنْفَ الْمَشِيَّةِ، وَإِنْظَارِ التَّوْبَةِ، وَأَنْفِسَاحِ الْحَوِيَّةِ، قَبْلَ الضَّنْكِ وَالْمَضْيِقِ، وَالرَّدْعِ، وَالزُّهُوقِ، قَبْلَ قُدُومِ الْغَائِبِ الْمُنْتَظَرِ، وَأَخْذَةِ الْعَزِيزِ الْمُقْتَدِرِ.

31. Indeed you are in the days of hope after which is death; so whoever acts in the days of his hope before the coming of his death, his action benefits him and his death does him no harm.

31. أَلَا وَإِنَّكُمْ فِي أَيَّامٍ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ، فَمَنْ عَمِلَ فِي أَيَّامٍ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ، نَفَعَهُ عَمَلُهُ، وَلَمْ يَضُرَّهُ أَجَلُهُ.

32. Where are those who make their actions sincere for Allah and purify their hearts by the remembrance of Allah?!

32. أَيْنَ الَّذِينَ أَخْلَصُوا أَعْمَالَهُمْ لِلَّهِ، وَطَهَّرُوا قُلُوبَهُمْ بِمَوَاضِعِ ذِكْرِ (نَظَرِ) اللَّهِ!؟

33. The most honourable action is obedience [to Allah].

33- أَشْرَفُ الْأَعْمَالِ الطَّاعَةُ.

34. The best action is that which is done with sincerity.

34- أَفْضَلُ الْعَمَلِ مَا أُخْلِصَ فِيهِ.

35. The best action is that by which the pleasure of Allah is sought.

35- أَفْضَلُ الْعَمَلِ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ.

36. The most beneficial provision [for the hereafter] is good deeds.

36- أَنْفَعُ الذَّخَائِرِ صَالِحُ الْأَعْمَالِ.

37. The closest people to the Prophets are those who act upon their commandments [and teachings] the most.

37- أَقْرَبُ النَّاسِ مِنَ الْأَنْبِيَاءِ أَعْمَلُهُمْ بِمَا أَمَرُوا بِهِ.

38. The best of actions is restraining oneself from evil.

38- أَحْسَنُ الْفِعْلِ الْكَفُّ عَنِ الْقَبِيحِ.

39. The most truthful of utterances is that which is spoken with the tongue of action.

39- أَصْدَقُ الْمَقَالِ مَا نَطَقَ بِهِ لِسَانُ الْحَالِ.

40. The best of speech is that which is affirmed by good actions.

40. أَحْسَنُ الْمَقَالِ مَا صَدَّقَهُ حُسْنُ الْفِعَالِ.

41. The best of actions is espousing the truth.

41. أَفْضَلُ الْأَعْمَالِ لُزُومُ الْحَقِّ.

42. The best of actions is that which corresponds to the truth, and the best speech is that which matches with the facts.

42. أَحْسَنُ الْأَفْعَالِ مَا وَافَقَ الْحَقَّ، وَأَفْضَلُ الْمَقَالِ مَا طَابَقَ الصِّدْقَ.

43. Action is the symbol [and an indication] of one's interior.

43. الْعَمَلُ عُنْوَانُ الطَّوَيَّةِ.

44. Good action is the mark [and distinguishing quality] of the believer.

44. الْعَمَلُ شِعَارُ الْمُؤْمِنِ.

45. Good action is the most perfect legacy.

45. الْعَمَلُ أَكْمَلُ خَلْفٍ.

46. Good action is the superior [form of] piety (or piety is the most preferred action).

46. الْعَمَلُ (الْوَرَعُ عَمَلٌ رَاجِحٌ) وَرَعٌ رَاجِحٌ.

47. Good action is the [close] companion of the believer.

47. أَلْعَمَلُ رَفِيقُ الْمُؤْمِنِ.

48. Nothing accompanies a person [to his grave] except [his] deeds.

48. الْمَرْءُ لَا يَصْحَبُهُ إِلَّا الْعَمَلُ.

49. Actions in this world are the wares for trade in the Hereafter.

49. الْأَعْمَالُ فِي الدُّنْيَا تِجَارَةٌ الْآخِرَةِ.

50. The action done in obedience to Allah is more profitable.

50. أَلْعَمَلُ بِطَاعَةِ اللَّهِ أَرْبَحُ.

51. Beautiful action indicates strong determination [and earnest effort].

51. أَلْفِعْلُ الْجَمِيلِ يُنْبِئُ عَنْ عُلُوِّ الْهَمَّةِ.

52. All action is [as worthless] as scattered dust except that which is done with sincerity.

52. أَلْعَمَلُ كُلُّهُ هَبَاءٌ إِلَّا مَا أُخْلِصَ فِيهِ.

53. If you wish to work, then work for that which will save you on the Day of Presentation [of deeds].

53. إِنْ كُنْتُمْ عَامِلِينَ فَاعْمَلُوا لِمَا يُنْجِيكُمْ يَوْمَ الْعَرْصِ.

54. Verily none of your actions will be accepted except that which you did with sincerity and without vain desire or worldly motives.

54- إِنَّكَ لَنْ يُتَقَبَلَ مِنْ عَمَلِكَ إِلَّا مَا أَخْلَصْتَ فِيهِ، وَلَمْ تَشْبَهُ بِالْهَوَى، وَأَسْبَابِ الدُّنْيَا.

55. Verily nothing but the good deeds that you sent forward will be of any benefit to you after your death, so gather the provision of good deeds.

55- إِنَّكَ لَنْ يُغْنِيَ عَنْكَ بَعْدَ الْمَوْتِ إِلَّا صَالِحُ عَمَلٍ قَدَّمْتَهُ، فَتَزَوَّدَ مِنْ صَالِحِ الْعَمَلِ.

56. Indeed you will never carry any action to the Hereafter more beneficial than patience, satisfaction, fear and hope.

56- إِنَّكَ لَنْ تَحْمِلَ إِلَى الْآخِرَةِ عَمَلًا أَنْفَعُ لَكَ مِنَ الصَّبْرِ، وَالرِّضَا، وَالْخَوْفِ، وَالرَّجَاءِ.

57. Verily you are recompensed for your deeds and held hostage by them.

57- إِنَّكُمْ بِأَعْمَالِكُمْ مُجَازُونَ، وَبِهَا مُرْتَهَنُونَ.

58. Verily you are judged by what you send forth and held hostage by what you leave behind.

58- إِنَّكُمْ مَدِينُونَ بِمَا قَدَّمْتُمْ، وَمُرْتَهَنُونَ بِمَا أَسْلَفْتُمْ.

59. Verily you are in greater need of acting upon what you know than of learning what you don't know.

59- إِنَّكُمْ إِلَى الْعَمَلِ بِمَا عَلِمْتُمْ أَحْوَجُ مِنْكُمْ إِلَى تَعَلُّمِ مَا لَمْ تَكُونُوا تَعْلَمُونَ.

60. Surely you are in greater need of performing your actions than you are of articulating your words.

60- إِنَّكُمْ إِلَىٰ إِعْرَابِ الْأَعْمَالِ أَحْوَجُ مِنْكُمْ إِلَىٰ إِعْرَابِ الْأَقْوَالِ.

61. You are surely in greater need of earning good deeds than you are of earning wealth.

61- إِنَّكُمْ إِلَىٰ اكْتِسَابِ صَالِحِ الْأَعْمَالِ أَحْوَجُ مِنْكُمْ إِلَىٰ مَكَاسِبِ الْأَمْوَالِ.

62. Verily you are in greater need of being concerned about that which will accompany you to the Hereafter than of all that accompanies you in this world.

62- إِنَّكُمْ إِلَىٰ الْإِهْتِمَامِ بِمَا يَصْحَبُكُمْ إِلَىٰ الْآخِرَةِ أَحْوَجُ مِنْكُمْ إِلَىٰ كُلِّ مَا يَصْحَبُكُمْ مِنَ الدُّنْيَا.

63. Verily you are requited for your actions, so do not do anything except good.

63- إِنَّكُمْ مُجَاوِزُونَ بِأَفْعَالِكُمْ فَلَاتَفْعَلُوا إِلَّا بَرًّا.

64. Verily if you seize the opportunity to perform righteous deeds [in this world], you will attain your greatest aspirations in the Hereafter.

64- إِنَّكُمْ إِنْ اغْتَنَّمْتُمْ صَالِحِ الْأَعْمَالِ، نِلْتُمْ مِنَ الْآخِرَةِ نَهَايَةَ الْأَمَالِ.

65. Verily a person is only rewarded for what he has sent in advance and meets [only] that which he sent ahead.

65- إِنَّمَا الْمَرْءُ مَجْزِيٌّ بِمَا أَسْلَفَ، وَقَادِمٌ عَلَىٰ مَا قَدَّمَ.

66. The bane of action is abandoning sincerity.

66. آفةُ العملِ تركُ الإِخْلَاصِ.

67. The bane of works is the inability of the workers.

67. آفةُ الأَعْمَالِ عَجْزُ العُمَالِ.

68. The bane of action is idleness.

68. آفةُ العملِ البَطَالَةُ.

69. When you have considered [the consequences of an action], then do it.

69. إِذَا ارْتَأَيْتَ فَافْعَلْ.

70. Through virtuous deeds, praise becomes worthy.

70. بِحُسْنِ الأَفْعَالِ يَحْسُنُ الثَّنَاءُ.

71. Through righteous deeds, the strength of a believer's faith is deduced.

71. بِالصَّالِحَاتِ يُسْتَدَلُّ عَلَى حُسْنِ الإِيمَانِ.

72. It is by action, not laziness, that reward is gained.

72. بِالْعَمَلِ يَحْمَلُ الثَّوَابُ لِأَبَالِكَسَلِ.

73. It is by good action that the fruit of knowledge is reaped, not by good speech.

73. بِحُسْنِ الْعَمَلِ تُجْنَى ثَمَرَةُ الْعِلْمِ لِابْحُسْنِ الْقَوْلِ.

74. It is through action that Paradise is achieved, not through hope.

74. بِالْعَمَلِ تَحْصُلُ الْجَنَّةُ لَا بِالْأَمَلِ.

75. By righteous deeds, ranks are raised.

75. بِالْأَعْمَالِ الصَّالِحَاتِ تُرْفَعُ الدَّرَجَاتُ.

76. Delay in action is a symbol of laziness.

76. تَأْخِيرُ الْعَمَلِ عُنْوَانُ الْكَسَلِ.

77. Keeping an action sincere is harder than performing the action itself.

77. تَصْنِيفَةُ الْعَمَلِ أَشَدُّ مِنْ الْعَمَلِ.

78. Hasten towards praiseworthy actions and virtuous traits, and vie for truthful speech and generous giving.

78. تَبَادَرُوا إِلَى مَحَامِدِ الْأَفْعَالِ، وَفَضَائِلِ الْخِلَالِ، وَتَنَافَسُوا فِي صِدْقِ الْأَقْوَالِ
وَبَذْلِ الْأَمْوَالِ.

79. The fruit of [good] action is the [divine] reward given for it.

79. ثَمَرَةُ الْعَمَلِ الْأَجْرُ عَلَيْهِ.

80. The fruit of righteous action is [righteous] like its root.

80 - ثَمَرَةُ الْعَمَلِ الصَّالِحِ كَأَصْلِهِ.

81. The fruit of evil action is [evil] like its root.

81 - ثَمَرَةُ الْعَمَلِ السَّيِّئِ كَأَصْلِهِ.

82. The reward of your action is greater than your action.

82 - ثَوَابُ عَمَلِكَ أَفْضَلُ مِنْ عَمَلِكَ.

83. The reward for an action is to the extent of the difficulty [endured] in it.

83 - ثَوَابُ الْعَمَلِ عَلَى قَدْرِ الْمَشَقَّةِ فِيهِ.

84. The garment of action (or knowledge) immortalizes you and does not get worn out; it preserves you and does not perish.

84 - ثَوْبُ الْعَمَلِ (الْعِلْمِ) يُخَلِّدُكَ وَلَا يَبْلَى، وَيُبْقِيكَ وَلَا يَفْنَى.

85. Persist in seizing the opportunity of performing the action whose reward does not perish.

85 - ثَابِرُوا عَلَى اغْتِنَامِ عَمَلٍ لَا يَفْنَى ثَوَابُهُ.

86. Persist in those actions that cause you to become free from hellfire and attain Paradise.

86 - ثَابِرُوا عَلَى الْأَعْمَالِ الْمَوْجِبَةِ لَكُمْ الْخَلَاصَ مِنَ النَّارِ وَالْفَوْزَ بِالْجَنَّةِ.

87. The reward for an action is the fruit of the action.

87 - ثَوَابُ الْعَمَلِ ثَمَرَةُ الْعَمَلِ.

88. Beautiful action declares the goodness of the source.

88 - جَمِيلُ الْفِعْلِ يُنْبِئُ عَنِ طَيِّبِ الْأَصْلِ.

89. Allah has kept for every [good] deed a reward, for everything a reckoning and for every term a written appointment.

89 - جَعَلَ اللَّهُ لِكُلِّ عَمَلٍ ثَوَابًا، وَلِكُلِّ شَيْءٍ حِسَابًا، وَلِكُلِّ أَجَلٍ كِتَابًا.

90. Virtuous action is the best provision and the greatest asset.

90 - حُسْنُ الْعَمَلِ خَيْرُ ذُخْرٍ، وَأَفْضَلُ عُدَّةٍ.

91. Good action is the substantiation of good words.

91 - حُسْنُ الْأَفْعَالِ مِصْدَاقُ حُسْنِ الْأَقْوَالِ.

92. The best of your deeds are those that fulfil your duty.

92 - خَيْرُ أَعْمَالِكَ مَا قَضَى فَرَضَكَ.

93. The best of actions is that which earns gratitude.

93 - خَيْرُ الْأَعْمَالِ مَا اكْتَسَبَ شُكْرًا.

94. The best of actions is that which rectifies the faith.

94. خَيْرُ الْأَعْمَالِ مَا أَصْلَحَ الدِّينَ.

95. The best deed is that which is accompanied by sincerity.

95. خَيْرُ الْعَمَلِ مَا صَحِبَهُ الْإِخْلَاصُ.

96. The best of deeds is that which is adorned by kindness.

96. خَيْرُ الْأَعْمَالِ مَا زَانَهُ الرَّفْقُ.

97. The best of actions is that which fulfils the requirements.

97. خَيْرُ الْأَعْمَالِ مَا قَضَى اللِّوَاظِمَ.

98. Your best action is that by which you improve your day [of reckoning] and the worst [of your actions] is that by which you corrupt your community.

98. خَيْرُ عَمَلِكَ مَا أَصْلَحْتَ بِهِ يَوْمَكَ، وَشَرُّهُ مَا أَفْسَدْتَ (أَسْتَفْسَدْتَ) بِهِ قَوْمَكَ.

99. The best action is maintaining a balance between hope and fear.

99. خَيْرُ الْأَعْمَالِ إِعْتِدَالُ الرَّجَاءِ وَالْخَوْفِ.

100. May Allah have mercy upon the person who anticipates death and performs good deeds for the abode of his [permanent] residence and the place of his dignity.

100- رَحِمَ اللَّهُ أَمْرًا بَادَرَ الْأَجَلَ، وَأَحْسَنَ الْعَمَلَ لِدَارِ إِقَامَتِهِ وَمَحَلِّ كَرَامَتِهِ.

101. Many an action is corrupted by the intention.

101- رُبَّ عَمَلٍ أَفْسَدَتْهُ النِّيَّةُ.

102. Many a small action [that you do] is considered by you as being great.

102- رُبَّ صَغِيرٍ مِنْ عَمَلِكَ تَسْتَكْبِرُهُ.

103. Supplementing words with action is the best virtue and the abstraction of action from words is the ugliest vice.

103- زِيَادَةُ الْفِعْلِ عَلَى الْقَوْلِ أَحْسَنُ فَضِيلَةٍ، وَنَقْصُ الْفِعْلِ عَنِ الْقَوْلِ أَقْبَحُ رَذِيلَةٍ.

104. Evil action is evidence of a vile origin.

104- سُوءُ الْفِعْلِ دَلِيلُ لُؤْمِ الْأَصْلِ.

105. The worst action is that which results in sins.

105- شَرُّ الْأَفْعَالِ مَا جَلَبَ الْآثَامَ.

106. The worst action is that which destroys the good turn [that is done to others].

106- شَرُّ الْأَفْعَالِ مَا هَدَمَ الصَّنِيعَةَ.

107. There is a great difference between the action whose pleasure wanes but its [ill] effects remain and the action whose hardship disappears but its reward remains.

107- شَتَانٌ بَيْنَ عَمَلٍ تَذْهَبُ لَذَّتُهُ وَتَبْقَى تَبِعَاتُهُ، وَبَيْنَ عَمَلٍ تَذْهَبُ مَوْنَتُهُ وَتَبْقَى مَثُوبَتُهُ.

108. The goodness of an action is [gauged] by the righteousness of [its] intention.

108- صَلاَحُ الْعَمَلِ بِصَلاَحِ النِّيَّةِ.

109. The correctness of action [and behaviour] beautifies a person.

109- صَوَابُ الْفِعْلِ يُزِينُ الرَّجُلَ.

110. The two qualities without which Allah, the Glorified, does not accept any deeds are: piety and sincerity.

110- صِفَتَانِ لَا يَقْبَلُ اللَّهُ سُبْحَانَهُ الْأَعْمَالَ إِلَّا بِهِمَا: التَّقَى، وَالْإِخْلَاصُ.

111. Seeking lofty stations and ranks without any action is folly.

111- طَلَبُ الْمَرَاتِبِ وَالدرَجَاتِ بِغَيْرِ عَمَلٍ جَهْلٌ.

112. You must undertake righteous actions for indeed it is the provision that leads to Paradise.

112- عَلَيْكَ بِصَالِحِ الْعَمَلِ فَإِنَّهُ الزَّادُ إِلَى الْجَنَّةِ.

113. You must persevere in your actions in times of activeness and laziness.

113. عَلَيْكَ بِإِدْمَانِ الْعَمَلِ فِي النَّشَاطِ وَالْكَسَلِ.

114. You must perform virtuous actions and hasten towards them, and let not others become more worthy of them than you.

114. عَلَيْكُمْ بِأَعْمَالِ الْخَيْرِ فَتَبَادَرُوهَا، وَلَا يَكُنْ غَيْرُكُمْ أَحَقَّ بِهَا مِنْكُمْ.

115. I am amazed at the one who knows that there is reward for [good] deeds, how can he not make his actions righteous?!

115. عَجِبْتُ لِمَنْ يَعْلَمُ أَنَّ لِلْأَعْمَالِ جَزَاءً كَيْفَ لَا يُحْسِنُ عَمَلَهُ.

116. The action of an ignorant person is a curse and his knowledge is misguidance.

116. عَمَلُ الْجَاهِلِ وَبَالٌ، وَعِلْمُهُ ضَلَالٌ.

117. In working for the permanent abode there is attainment of prosperity.

117. فِي الْعَمَلِ لِدَارِ الْبَقَاءِ إِدْرَاكُ الْفَلَاحِ.

118. The merit of an action is the sincerity in it.

118. فَضِيلَةُ الْعَمَلِ الْإِخْلَاصُ فِيهِ.

119. Everyone reaps what he sows and is rewarded for what he does.

119. كُلُّ مَنْ يَحْصُدُ مَا زَرَعَ، وَيُجْزَى بِمَا صَنَعَ.

120. Every person will face that which he did and is rewarded for that which he performs.

120. كُلُّ امْرٍءٍ يَلْقَى مَا عَمِلَ، وَيُجْزَى بِمَا صَنَعَ.

121. It is enough of a righteous act to have a good habit.

121. كَفَى بِفِعْلِ الْخَيْرِ حُسْنُ عَادَةٍ.

122. Whenever you perform an action with sincerity, you attain something you hope for in the Hereafter.

122. كُلَّمَا أُخْلِصْتَ عَمَلًا بَلَغْتَ مِنَ الْآخِرَةِ أَمَلًا.

123. As you deal with others, so too will you be dealt with.

123. كَمَا تَدِينُ تُدَانُ.

124. For every action there is a reward, so let your actions be for that which remains and leave aside that which perishes.

124. لِكُلِّ عَمَلٍ جَزَاءٌ، فَاجْعَلُوا عَمَلَكُمْ لِمَا يَبْقَى وَذَرُوا مَا يَفْنَى.

125. Let your most reliable provisions be [your] righteous actions.

125. لِيَكُنْ أَوْثَقُ الذَّخَائِرِ عِنْدَكَ الْعَمَلُ الصَّالِحَ.

126. Action will never become pure until knowledge becomes sound.

126. لَنْ يَصْفُوَ الْعَمَلُ حَتَّى يَصِحَّ الْعِلْمُ.

127. Action will never be pure unless it is accompanied by knowledge.

127- لَنْ يَزُكُوَ الْعَمَلُ حَتَّى يُقَارَنَهُ الْعِلْمُ.

128. One who works [for the Hereafter] yearns [for it].

128- مَنْ عَمِلَ إِشْتَاقًا.

129. One who works increases in strength.

129- مَنْ يَعْمَلُ يَزِدُّ قُوَّةً.

130. One who falls short in his action increases his lassitude.

130- مَنْ يُقْصِرُ فِي الْعَمَلِ يَزِدُّ فَتْرَةً.

131. One who works for the Hereafter attains success through the right [course].

131- مَنْ عَمِلَ لِلْمَعَادِ ظَفَرَ بِالسَّادِ.

132. One who does as he wishes meets that which displeases him.

132- مَنْ فَعَلَ مَا شَاءَ لَقِيَ مَا سَاءَ.

133. One who is slowed down by his action cannot be quickened by his lineage.

133- مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

134. One whose action is sincere will not be deprived of what he hopes for.

134- مَنْ أَخْلَصَ الْعَمَلَ لَمْ يَعْذِمِ الْمَأْمُولُ.

135. One who acts in obedience to Allah, he is well pleased with [by Allah].

135- مَنْ عَمِلَ بِطَاعَةِ اللَّهِ كَانَ مَرْضِيًّا.

136. Whoever makes his actions good, attains his hopes.

136- مَنْ أَحْسَنَ عَمَلَهُ بَلَغَ أَمَلَهُ.

137. One who is sincere in his action his reward will be pure.

137- مَنْ نَصَحَ فِي الْعَمَلِ نَصَحَتْهُ الْمُجَازَاةُ.

138. One whose action is action, his requital will be good.

138- مَنْ أَحْسَنَ الْعَمَلَ حَسُنَتْ لَهُ الْمُكَافَاةُ.

139. Whoever acts upon the commandments of Allah, obtains reward.

139- مَنْ عَمِلَ بِأَوْامِرِ اللَّهِ أَحْرَزَ الْأَجْرَ.

140. One who acts in obedience to Allah gains [prosperity].

140- مَنْ عَمِلَ بِطَاعَةِ اللَّهِ مَلَكَ.

141. One who makes his actions good demonstrates the abundance of his intellect.

141- مَنْ أَحْسَنَ أَعْمَالَهُ أَعْرَبَ عَنِ وُفُورِ عَقْلِهِ.

142. One who is heedless of acting in obedience to Allah has wronged himself.

142- مَنْ أَهْمَلَ الْعَمَلَ بِطَاعَةِ اللَّهِ ظَلَمَ نَفْسَهُ.

143. One who is not pleased with his action, is forced to perform even better.

143- مَنْ أَنْفَ مِنْ عَمَلِهِ إِضْطَرَّهُ ذَلِكَ إِلَى عَمَلٍ خَيْرٍ مِنْهُ.

144. One whose action is good attains from Allah what he hopes for.

144- مَنْ حَسَنَ عَمَلُهُ بَلَغَ مِنَ اللَّهِ أَمَلَهُ.

145. One whose action is free from sin attains his hope from the Hereafter.

145- مَنْ سَلِمَ مِنَ الْمَعَاصِي عَمَلُهُ بَلَغَ مِنَ الْآخِرَةِ أَمَلَهُ.

146. One who is incapable of performing his actions falls behind in his circumstances [and does not make progress].

146- مَنْ عَجَزَ عَنِ أَعْمَالِهِ أَدْبَرَ فِي أَحْوَالِهِ.

147. Whoever falls short in [his] action, Allah, the Glorified, afflicts him with distress; and Allah has no need for one who spares nothing of himself or his wealth [for attaining His pleasure].

147. مَنْ قَصَرَ فِي الْعَمَلِ ابْتِلَاهُ اللَّهُ سُبْحَانَهُ بِالْهَمِّ، وَلَا حَاجَةَ لِلَّهِ فَيَمَنْ لَيْسَ لَهُ فِي نَفْسِهِ وَمَالِهِ نَصِيبٌ.

148. From the perfection of [an] action is the sincerity in it.

148. مِنْ كَمَالِ الْعَمَلِ الْإِخْلَاصُ فِيهِ.

149. From the best actions is that which leads to Paradise and saves from hellfire.

149. مِنْ أَفْضَلِ الْأَعْمَالِ مَا أَوْجَبَ الْجَنَّةَ، وَأَنْجَا مِنَ النَّارِ.

150. He who makes his actions evil has not done well.

150. مَا أَحْسَنَ مَنْ أَسَاءَ عَمَلُهُ.

151. How truthful the human being is with his [own] soul and what better evidence [is there] of his nature is than his [own] action.

151. مَا أَصْدَقَ الْإِنْسَانَ عَلَى نَفْسِهِ، وَأَيُّ دَلِيلٍ عَلَيْهِ كَفَعْلِهِ.

152. That which you beget is for the dust, that which you build is for destruction, that which you amass is to perish, that which you do is recorded in a book [of deeds] and stored for the Day of Accounting.

152. مَا وَلَدْتُمْ فَلِلُّرَّابِ، وَمَا بَنَيْتُمْ فَلِلْخَرَابِ، وَمَا جَمَعْتُمْ فَلِلذَّهَابِ، وَمَا عَمِلْتُمْ فَفِي كِتَابٍ مُدَّخَرٍ لِيَوْمِ الْحِسَابِ.

153. The basis of an action [and its acceptance] is the sincerity in it.

153. مِلَاكُ الْعَمَلِ الْإِخْلَاصُ فِيهِ.

154. What a good provision [for the Hereafter] good action is!

154. نِعْمَ الزَّادُ حُسْنُ الْعَمَلِ.

155. How good a preparation working for the Hereafter is!

155. نِعْمَ الْإِعْتِدَادُ الْعَمَلُ لِلْمَعَادِ.

156. He who works for the Eternal Abode attains his aspiration.

156. نَالَ الْمُنَى مَنْ عَمِلَ لِدَارِ الْبَقَاءِ.

157. Never do that which would tarnish you with disgrace.

157. لَا تَفْعَلَنَّ مَا يَعْرُكَ مَعَابُهُ.

158. Do not do that which will lower your dignity and your reputation.

158. لَا تَفْعَلْ مَا يَشِينُ الْعَرِضَ وَالْإِسْمَ.

159. Do not shoot an arrow that you are unable to turn back.

159. لَا تَرْمِ سَهْمًا يُعْجِزُكَ رَدُّهُ.

160. Never undo a knot that you are unable to firmly retie.

160. لَا تَحُلْنَ عَقْدًا يُعْجِزُكَ إِثْقَاهُ.

161. There is no trade like good deeds.

161. لَا تِجَارَةَ كَالْعَمَلِ الصَّالِحِ.

162. There is no provision more beneficial than righteous deeds.

162. لَا ذُخْرَ أَنْفَعُ مِنْ صَالِحِ الْعَمَلِ.

163. There is no good in action without knowledge.

163. لَا خَيْرَ فِي عَمَلٍ بِلا عِلْمٍ.

164. There is no good in action except with knowledge.

164. لَا خَيْرَ فِي الْعَمَلِ إِلَّا مَعَ الْعِلْمِ.

165. There is no reward for one who has no [good] deeds.

165. لَا ثَوَابَ لِمَنْ لَا عَمَلَ لَهُ.

166. Righteous action is not complete except with righteous intention.

166. لَا يَكْمُلُ صَالِحُ الْعَمَلِ إِلَّا بِصَالِحِ النِّيَّةِ.

167. Action with God-wariness is never little, and how can something that is accepted [by Allah] be [considered] little!

167. لا يَقِلُّ عَمَلٌ مَعَ تَقْوَى، وَكَيْفَ يَقِلُّ مَا يُتَقَبَلُ.

168. A person cannot dispense with his need for righteous deeds until the time when his soul leaves his body.

168. لا يَسْتَغْنِي الْمَرْءُ إِلَى حِينِ مُفَارَقَةِ رُوحِهِ جَسَدَهُ عَنْ صَالِحِ الْعَمَلِ.

169. Nobody abandons acting upon [his] knowledge except the one who is doubtful of its reward.

169. لا يَتْرُكُ الْعَمَلَ بِالْعِلْمِ إِلَّا مَنْ شَكَّ فِي الثَّوَابِ عَلَيْهِ.

170. Nobody acts upon [his] knowledge except the one who is certain about the greatness of its reward.

170. لا يَعْمَلُ بِالْعِلْمِ إِلَّا مَنْ أَيْقَنَ بِفَضْلِ الْأَجْرِ فِيهِ.

171. Nobody can ever dispense with his need for increasing his good deeds.

171. لا يَسْتَغْنِي عَامِلٌ عَنِ الْإِسْتِزَادَةِ مِنْ عَمَلٍ صَالِحٍ.

172. There is no good in an act except with certitude and piety.

172. لا خَيْرَ فِي عَمَلٍ إِلَّا مَعَ الْيَقِينِ، وَالْوَرَعِ.

173. The deeds of a person ought to be better than his words and his words should not be better than his actions.

173. - يَنْبَغِي أَنْ تَكُونَ أَعْمَالُ الرَّجُلِ أَحْسَنَ مِنْ أَقْوَالِهِ وَلَا تَكُونَ أَقْوَالُهُ أَحْسَنَ مِنْ أَعْمَالِهِ.

174. A person is tested by his actions, not by his words.

174- يُمْتَحَنُ الرَّجُلُ بِفِعْلِهِ لِابْقَوْلِهِ.

175. It is shameful for a person's deeds to fall short of his knowledge and for his actions to be incapable of matching his words.

175- يَقْبُحُ بِالرَّجُلِ أَنْ يَقْصُرَ عَمَلُهُ عَنْ عِلْمِهِ، وَيَعْجَزَ فِعْلُهُ عَنْ قَوْلِهِ.

176. The one who abandons [a good] action has no certainty about its reward.

176- أَلْتَّارِكُ لِلْعَمَلِ غَيْرُ مُوقِنٍ بِالثَّوَابِ عَلَيْهِ.

177. One who sows something, reaps it.

177- مَنْ زَرَعَ شَيْئاً حَصَدَهُ.

178. The tongue of action is truer than the tongue of speech.

178- لِسَانُ الْحَالِ أَصْدَقُ مِنْ لِسَانِ الْمَقَالِ.

179. The one who acts with ignorance is like one who is travelling on the wrong path, so his effort in moving forward adds nothing for him but distance from his goal.

179- الْعَامِلُ بِجَهْلٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ فَلَا يَزِيدُهُ جِدُّهُ فِي السَّرِّ إِلَّا بُعْدًا عَنْ حَاجَتِهِ.

180. The person who gains the most felicity from [that which is] good is the one who acts upon it.

180. أَسْعَدُ النَّاسِ بِالْخَيْرِ الْعَامِلُ بِهِ.

181. The one who acts with knowledge is like one who travels on the clear path.

181. الْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ.

182. One who acts upon religion for worldly gain, his recompense from Allah is [nothing but] hellfire.

182. عَامِلُ الدِّينِ لِلدُّنْيَا جَزَاؤُهُ عِنْدَ اللَّهِ النَّارُ.

183. Verily you are more in need of honourable deeds than you are of eloquent words.

183. إِنَّكُمْ إِلَى مَكَارِمِ الْأَفْعَالِ أَحْوَجُ مِنْكُمْ إِلَى بَلَاغَةِ الْأَقْوَالِ.

184. Make your weighing scales heavy with righteous acts.

184. ثَقِّلُوا مَوَازِينَكُمْ بِالْعَمَلِ الصَّالِحِ.

185. The best of deeds is that which people compel themselves to do.

185. أَفْضَلُ الْأَعْمَالِ مَا أُكْرِهَتْ النُّفُوسُ عَلَيْهَا.

186. The worst act is that by which you spoil your Hereafter.

186. شَرُّ الْعَمَلِ مَا أَفْسَدَتْ بِهِ مَعَادَكَ.

187. The loftiest of actions is making [your] faith sincere and [having] true piety and certitude.

187- أَعْلَى الْأَعْمَالِ إِخْلَاصُ الْإِيمَانِ، وَصِدْقُ الْوَرَعِ وَالْإِيقَانِ.

188. Verily the certitude of a believer is seen in his action, and the doubt of a hypocrite is seen in his action.

188- إِنَّ الْمُؤْمِنَ يُرَى يَقِينُهُ فِي عَمَلِهِ، وَإِنَّ الْمُنَافِقَ يُرَى شُكُّهُ فِي عَمَلِهِ.

189. Working for the Hereafter with desire for this world has no benefit.

189- لَا يَنْفَعُ الْعَمَلُ لِلْآخِرَةِ مَعَ الرَّغْبَةِ فِي الدُّنْيَا.

190. Actions are [carried out] through know-how.

190- الْأَعْمَالُ بِالْخُبْرَةِ.

191. Deeds are the fruits of intentions.

191- الْأَعْمَالُ ثَمَارُ النِّيَّاتِ.

Dealings-المعاملة

1. Do not make any dealings with one from whom you have no power to demand justice.

1- لَا تُعَامِلْ مَنْ لَا تَقْدِرُ عَلَى الْإِنْتِصَافِ مِنْهُ.

Blindness and the blind-العمى والأعمى

1. The blindest of people is one who is blind to our love and our excellence, and one who has hatred for us without any wrongdoing on our part towards him, except that we invited him to the truth while others invited him to temptation and [the pleasures of] this world, so they preferred it and displayed hatred towards us.

1- أَشَدُّ النَّاسِ عَمَى: مَنْ عَمِيَ عَنْ حُبِّنا وَفَضْلِنَا، وَنَاصَبَنَا الْعَدَاوَةَ بِلا ذَنْبٍ سَبَقَ مِنَّا إِلَيْهِ إِلَّا أَنَّا دَعَوْنَاهُ إِلَى الْحَقِّ، وَدَعَاهُ سَوَانَا إِلَى الْفِتْنَةِ وَالْدُنْيَا، فَآثَرُوها، وَنَصَبُوا الْعَدَاوَةَ لَنَا.

2. Sometimes the blind one arrives at his goal.

2- رُبَّمَا أَصَابَ الْعَمِيُّ (الْأَعْمَى) قَصْدَهُ.

3. One who is blind to that which is in front of him instils doubt within himself.

3- مَنْ عَمِيَ عَمَّا بَيْنَ يَدَيْهِ غَرَسَ الشُّكَّ بَيْنَ جَنْبَيْهِ.

The Obstinate-الْمُتَعَنِّتُ

1. Pleasing the obstinate one is a goal that cannot be attained.

1- رِضَى الْمُتَعَنِّتِ غَايَةٌ لَا تُدْرَكُ.

Descent and lineage-العُنْصُرُ وَالْمَحْتَدُ وَالْأَعْرَاقُ

1. ne whose lineage is wicked, his presence [in any gathering] is bad.

1- مَنْ خَبِثَ عُنْصُرُهُ سَاءَ مَحْضَرُهُ.

2. One whose lineage is honourable, his presence is good.

2- مَنْ كَرَّمَ مَحْتَدَهُ حَسَنٌ مَشْهُدُهُ.

3. Good manners are from the [signs of] honourable descent.

3- مِنْ شَرَفِ الْأَعْرَاقِ كَرَمُ الْأَخْلَاقِ.

العنف–Violence

1. The height of folly is violence.

1- رَأْسُ السُّخْفِ الْعُنْفُ.

2. Whoever acts violently, his goal becomes difficult [to achieve].

2- رَاكِبُ الْعُنْفِ يَتَعَذَّرُ مَطْلِبُهُ.

3. One who acts violently, regrets.

3- مَنْ رَكِبَ الْعُنْفَ نَدِمَ.

4. One who perpetrates violence, regrets.

4- مَنْ عَامَلَ بِالْعُنْفِ نَدِمَ.

That which is of no concern- ما لا يعني

1. Your getting involved in that which is of no concern to you is misguided ignorance.

1- وَقُوعُكَ فِيمَا لَا يَعْنِيكَ جَهْلٌ مُضِلٌّ.

2. Do not busy yourself with that which is of no concern to you, and do not take upon yourself more than what is enough for you, and exert all your efforts for that which will save you.

2- لَا تَشْتَغَلْ بِمَا لَا يَعْنِيكَ، وَلَا تَتَكَلَّفْ فَوْقَ مَا يَكْفِيكَ، وَاجْعَلْ كُلَّ هَمِّكَ لِمَا يُنْجِيكَ.

3. Leave aside that which does not concern you and busy yourself with the important work that will save you [in the Hereafter].

3- دَعْ مَا لَا يَعْنِيكَ، وَاشْتَغَلْ بِمُهْمِكَ الَّذِي يُنْجِيكَ.

4. Blessed is the one who reduces his effort in that which does not concern him and exerts all his efforts for that which will save him.

4- طُوبَى لِمَنْ قَصَرَ هِمَّتَهُ عَلَى مَا يَعْنِيهِ، وَجَعَلَ كُلَّ جَدِّهِ لِمَا يُنْجِيهِ.

5. One who discards that which is of concern to him falls into that which does not concern him.

5- مَنْ أَطْرَعَ مَا يَعْنِيهِ وَقَعَ إِلَى مَا لَا يَعْنِيهِ.

6. One who prolongs his talk about that which he ought not to [speak of] has indeed made himself liable to dispraise.

6- مَنْ أَطَالَ الْحَدِيثَ فِيمَا لَا يَنْبَغِي فَقَدْ عَرَّضَ نَفْسَهُ لِلْمَلَامَةِ.

7. The greatest inconvenience is troubling yourself with that which does not concern you.

7- أَكْبَرُ الْكُلْفَةِ تَعْنِيكَ فِيمَا لَا يَعْنِيكَ.

8. One who occupies himself with that which does not concern him loses that which is important to him.

8- مَنْ اشْتَغَلَ بِمَا لَا يَعْنِيهِ فَاتَهُ مَا يَعْنِيهِ.

9. Whoever occupies himself with that which is unnecessary, it causes him to lose [what is more to] his benefit.

9- مَنْ اشْتَغَلَ بِغَيْرِ ضَرُورَتِهِ فَوَّتَهُ ذَلِكَ مَنْفَعَتَهُ.

المُعْوَج- The crooked

1. At times the crooked may become straight.

1- قَدْ يَسْتَقِيمُ الْمُعْوَجُّ.

العادة- Habit

1. The best worship is overcoming [a bad] habit.

1- أَفْضَلُ الْعِبَادَةِ غَلْبَةُ الْعَادَةِ.

2. Habit is second nature.

2. الْعَادَةُ طَبَعٌ ثَانٍ.

3. Habit is an enslaving enemy.

3. الْعَادَةُ عَدُوٌّ مُتَمَلِّكٌ.

4. The bane of training [of the self] is the overpowering habit.

4. آفَةُ الرِّيَاضَةِ غَلْبَةُ الْعَادَةِ.

5. Through overpowering [evil] habits, there is attainment of lofty stations.

5. بِغَلْبَةِ الْعَادَاتِ الْوُصُولُ إِلَى أَشْرَفِ الْمَقَامَاتِ.

6. Superfluity [in speech] is one of the worst habits. 1

6. بَسُّ الْعَادَةِ الْفُضُولُ.

7. Change your habits and acts of worship will become easier for you [to perform].

7. غَيِّرُوا الْعَادَاتِ تَسْهَلْ عَلَيْكُمْ الطَّاعَاتُ.

8. One who submits to his [evil] habits does not attain lofty stations.

8. غَيْرُ مُدْرِكِ الدَّرَجَاتِ مَنْ أَطَاعَ الْعَادَاتِ.

9. Habit has authority over every human being.

9. لِلْعَادَةِ عَلَى كُلِّ إِنْسَانٍ سُلْطَانٌ.

10. Whoever makes jesting his habit, his seriousness is not known.

10. مَنْ جَعَلَ دَيْدَنَهُ الْهَزْلَ لَمْ يُعْرِفْ جِدَّهُ.

1. Or: Nosiness [and inquisitiveness about that which does not concern you] is one of the worst habits.

المعاد والساعة-Resurrection and the hour

1. Blessed is the one who remembers the [Day of] Resurrection and thus increases his provisions.

1. طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ فَاسْتَكْتَرَ مِنَ الزَّادِ.

2. Blessed is the one who remembers the Resurrection and thus does good [deeds].

2. طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ فَأَحْسَنَ.

3. You must work hard and struggle to improve your Hereafter.

3. عَلَيْكَ بِالْجِدِّ وَالْإِجْتِهَادِ فِي إِصْلَاحِ الْمَعَادِ.

4. The Hour [of reckoning] has shown its face and the sign [of its coming] is evident for the one who recognizes it.

4. قَدْ أَسْفَرَتِ السَّاعَةُ عَنْ وَجْهِهَا، وَظَهَرَتِ الْعَلَامَةُ لِمُتَوَسِّمِهَا.

5. The Hour has drawn near with its quakes and it has settled down with its chest on the ground.

5. قَدْ أَشْرَفَتِ السَّاعَةُ بِزَلْزِلِهَا وَأَنَاخَتْ بِكَلَاكِلِهَا.

6. They have risen from the resting place in their graves and gone towards the site of reckoning, and evidence has been brought against them.

6. قَدْ شَخَّصُوا عَنْ (مِنْ) مُسْتَقَرِّ الْأَجْدَاثِ، وَصَارُوا إِلَى مَقَامِ الْحِسَابِ، وَأُقِيمَتْ عَلَيْهِمُ الْحُجُجُ.

7. One who improves his Hereafter attains success through the right [course].

7. مَنْ أَصْلَحَ الْمَعَادَ ظَفَرَ بِالسَّدَادِ.

8. One who is certain about the Hereafter increases his provisions [for it].

8. مَنْ أَيْقَنَ بِالْمَعَادِ اسْتَكْتَرَّ مِنَ الزَّادِ.

9. The goodness of the Hereafter is [attained] through good deeds.

9. صَلَاحُ الْمَعَادِ بِحُسْنِ الْعَمَلِ.

10. When the horrors of the Day of Reckoning will be witnessed, there will be many who will show extreme regret.

10. عِنْدَ مُعَايِنَةِ أَهْوَالِ الْقِيَامَةِ تَكْثُرُ مِنَ الْمُفْرَطِينَ النَّدَامَةُ.

11. Being occupied with improving your Hereafter will save you from the chastisement of hellfire.

11. اِسْتِغَالُكَ بِإِصْلَاحِ مَعَادِكَ يُنْجِيكَ مِنْ عَذَابِ النَّارِ.

The Masses-العوام

1. Separating yourself from the masses is from the best magnanimity.

1- مُبَايِنَةُ الْعَوَامِ مِنْ أَفْضَلِ الْمُرُوَّةِ.

Assistance-الإعانة

1. Assist and you will be assisted.

1- أَعِنُ تُعَنُ.

2. Assist your bother in gaining his guidance.

2- أَعِنُ أَخَاكَ عَلَى هِدَايَتِهِ.

3. Just as you assist [others], you are assisted.

3- كَمَا تُعِينُ تُعَانُ.

4. Do not assist a strong person over a weak one.

4- لَا تُعِنُ قَوِيًّا عَلَى ضَعِيفٍ.

5. One who assists [a disbeliever] against a Muslim has indeed exited from the fold of Islam.

5- مَنْ أَعَانَ عَلَى مُسْلِمٍ فَقَدْ بَرِيَ مِنَ الْإِسْلَامِ.

الاستعانة- Seeking assistance

1. One who seeks assistance from the weak demonstrates his [own] weakness.

1- مَنْ اسْتَعَانَ بِالضَّعِيفِ أَبَانَ عَنْ ضَعْفِهِ.

2. Whoever seeks assistance from one who is not independent has wasted his affair.

2- مَنْ اسْتَعَانَ بِغَيْرِ مُسْتَقِلٍّ ضَيَّعَ أَمْرَهُ.

3. Whoever seeks the assistance of his enemy in order to fulfil his need, increases his distance from it [instead of getting it].

3- مَنْ اسْتَعَانَ بِعَدُوِّهِ عَلَى حَاجَتِهِ إِزْدَادَ بُعْدًا مِنْهُ.

4. One who seeks assistance from Allah is assisted by Him.

4- مَنْ اسْتَعَانَ بِاللَّهِ أَعَانَهُ.

5. Seek assistance from your Lord, and ask Him to grant you success and the abandonment of every shortcoming (or disgraceful act) that drives you into doubt or surrenders you to misguidance.

5- عَلَيْكَ بِالِاسْتِعَانَةِ بِالْهَيْكَلِ، وَالرَّغْبَةِ إِلَيْهِ فِي تَوْفِيقِكَ، وَتَرْكِكَ كُلِّ شَائِبَةٍ (شَائِنَةٍ) أَوْ لَجَّتْكَ فِي شُبُهَةٍ، أَوْ أَسْلَمَتْكَ إِلَى ضَلَالَةٍ.

6. One who seeks assistance from the people of intellect traverses the path of right guidance.

6- مَنْ اسْتَعَانَ بِذَوِي الْأَلْبَابِ سَلَكَ سَبِيلَ الرَّشَادِ.

Succor-المَعُونَةُ

1. Succour descends from Allah to the extent of one's requirement.

1- الْمَعُونَةُ تَنْزِلُ مِنَ اللَّهِ عَلَى قَدْرِ الْمَوْنَةِ.

2. To the extent of the need, there is succour from Allah.

2- عَلَى قَدْرِ الْمَوْنَةِ تَكُونُ مِنَ اللَّهِ الْمَعُونَةُ.

3. Whoever turns his request to you [and seeks his need from you], assisting him becomes incumbent upon you.

3- مَنْ وَجَّهَ رَغْبَتَهُ إِلَيْكَ وَجَبَتْ مَعُونَتُهُ عَلَيْكَ.

Keeping promises and fulfilling pledges-العهد والوفاء به

1. Being loyal to the treacherous is treachery in the sight of Allah, the Glorified.

1- الْوَفَاءُ لِأَهْلِ الْغَدْرِ غَدْرٌ عِنْدَ اللَّهِ سُبْحَانَهُ.

2. Loyalty is the twin of trustworthiness and the adornment of brotherhood.

2- الْوَفَاءُ تَوْأَمُ الْأَمَانَةِ وَزِينُ الْأُخُوَّةِ.

3. Loyalty means preserving the rights [of others] and magnanimity means caring for one's close relatives.

3- الْوَفَاءُ حِفْظُ الذِّمَامِ، وَالْمُرُوَّةُ تَعَهُدُ ذَوِي الْأَرْحَامِ.

4. Verily loyalty is the twin of truthfulness and I do not know of a shield that is more protective than it.

4- إِنَّ الْوَفَاءَ تَوَآمُ الصِّدْقَ، وَمَا أَعْرِفُ جُنَّةً أَوْقَى مِنْهُ.

5. Loyalty is nobility.

5- الْوَفَاءُ نُبْلٌ.

6. Loyalty is the twin of truthfulness.

6- الْوَفَاءُ تَوَآمُ الصِّدْقَ.

7. Loyalty is the trait of the honourable.

7- الْوَفَاءُ سَجِيَّةُ الْكِرَامِ.

8. Loyalty is the symbol of abundant religiosity and strong trustworthiness.

8- الْوَفَاءُ عُنْوَانُ وَفُورِ الدِّينِ، وَقُوَّةِ الْأَمَانَةِ.

9. If something happens between you and your enemy, which leads you to a truce and the enacting of a peace treaty, then preserve your pact with loyalty and guard your pledge with trust, and make your soul a shield between you and that which you have pledged.

9- إِنْ وَقَعَتْ بَيْنَكَ وَبَيْنَ عَدُوِّكَ قِصَّةٌ عَقَدْتَ بِهَا صُلْحًا وَالْبَسْتَهُ بِهَا ذِمَّةً، فَحُطُّ عَهْدِكَ بِالْوَفَاءِ، وَارْعَ ذِمَّتَكَ بِالْأَمَانَةِ، وَاجْعَلْ نَفْسَكَ جُنَّةً بَيْنَكَ وَبَيْنَ مَا أُعْطِيَتْ مِنْ عَهْدِكَ.

10. The bane of covenants is lack of care [in fulfilling them].

10- آفةُ العُهودِ قلةُ الرِّعايةِ.

11. The bane of loyalty is treachery.

11- آفةُ الوفاءِ الغدرُ.

12. When you make a promise, keep it.

12- إذا وَعَدْتَ فَأَنْجِزْ.

13. When you make an agreement, fulfil it.

13- إذا عاقَدْتَ فَأَتِمِّمْ.

14. By their faithful loyalty, the virtuous ones are known.

14- بِحُسْنِ الوفاءِ يُعْرَفُ الأَبْرارُ.

15. The distinction of creatures is [by their] loyalty.

15- حَسَبُ الخلائِقِ الوفاءُ.

16. Guard your promise with loyalty and your reward will be good.

16- حُطُّ عَهْدِكَ بِالوفاةِ يَحْسُنُ لَكَ الجِزاءُ.

17. The abode of loyalty is never without the [presence of the] honourable, and is never occupied by the wicked.

17- دارُ الوَفَاءِ لِاتَّخُلُوْ مِنْ كَرِيْمٍ، وَلَا يَسْتَقِرُّ بِهَا لِئِيْمٌ.

18. The cause of intimacy is loyalty.

18- سَبَبُ الْإِيْتِلَافِ الْوَفَاءُ.

19. Keeping promises is the practice of the honourable ones.

19- سُنَّةُ الْكِرَامِ الْوَفَاءُ بِالْعُهُودِ.

20. You must espouse loyalty, for it is the most protective shield.

20- عَلَيْكَ بِالْوَفَاءِ فَإِنَّهُ أَوْقَى (أَوْفَى) جُنَّةً.

21. Loyalty is the ornament of the intellect and the symbol of nobility.

21- الْوَفَاءُ حِلْيَةُ الْعَقْلِ، وَعُنْوَانُ النُّبْلِ.

22. The most honourable characteristic is loyalty.

22- أَشْرَفُ الْخَلَائِقِ الْوَفَاءُ.

23. Loyalty is honour, friendship is compassion.

23- الْوَفَاءُ كَرَمٌ، الْمَوَدَّةُ رَحْمٌ.

24. Loyalty is a symbol of purity.

24. أَلْوَفَاءُ عُنْوَانُ الصَّفَاءِ.

25. Loyalty is the fortress of eminence.

25. أَلْوَفَاءُ حِصْنُ السُّؤْدِ.

26. A promise is an ailment and its cure is its fulfilment.

26. أَلْوَعْدُ مَرَضٌ، وَالْبُرءُ إِنجَازُهُ.

27. I have never slept with a promise I made to someone that had remained unfulfilled, thereby causing him to toss and turn restlessly in his bed so that he could successfully get what he needs [from me in the morning] but that my restlessness on my bed was much greater as a result of my desperation to meet him and fulfil the debt of his promise and out of fear of a hindrance that could cause its renegeing, for indeed renegeing on a promise is not from the characteristics of the honourable.

27. مَا بَاتَ لِرَجُلٍ عِنْدِي مَوْعِدٌ قَطُّ، فَبَاتَ يَتَمَلَّمُ عَلَى فِرَاشِهِ، لِيَغْدُوَ بِالظَّفَرِ بِحَاجَتِهِ أَشَدُّ مِنْ تَمَلُّمِي عَلَى فِرَاشِي، حِرْصًا عَلَى الْخُرُوجِ إِلَيْهِ مِنْ دَيْنِ عِدَّتِهِ وَخَوْفًا مِنْ عَائِقٍ يُوجِبُ الْخُلْفَ، فَإِنَّ خُلْفَ الْوَعْدِ لَيْسَ مِنْ أَخْلَاقِ الْكِرَامِ.

28. The basis of a promise is its fulfilment.

28. مِلَاكُ الْوَعْدِ إِنجَازُهُ.

29. How good a characteristic loyalty is!

29. نَعَمَ الْخَلِيقَةُ الْوَفَاءِ.

30. How good a companion of truthfulness loyalty is, and how good an associate of God-wariness piety

is!

30- نِعْمَ قَرِينُ الصِّدْقِ الْوَفَاءُ، وَنِعْمَ رَفِيقُ التَّقْوَى الْوَرَعُ.

31. How good a companion of trustworthiness loyalty is!

31- نِعْمَ قَرِينُ الْأَمَانَةِ الْوَفَاءُ.

32. The promise of an honourable person is immediate and swift.

32- وَعْدُ الْكَرِيمِ نَقْدٌ وَتَعْجِيلٌ.

33. The promise of a wicked person is delayed and full of excuses.

33- وَعْدُ اللَّئِيمِ تَسْوِيفٌ، وَتَعْلِيلٌ.

34. Do not promise that which you are incapable of fulfilling.

34- لَا تَعِدْ بِمَا تَعْجِزُ عَنِ الْوَفَاءِ بِهِ.

35. Do not guarantee that which you are incapable of fulfilling.

35- لَا تَضْمَنْ مَا لَا تَقْدِرُ عَلَى الْوَفَاءِ بِهِ.

36. Never make a promise that you are not confident you will be able to keep.

36- لَا تَعِدَنَّ عِدَّةً لَا تَثِقُ مِنْ نَفْسِكَ بِإِنجَازِهَا.

37. He who breaks his promises is not loyal in his covenants.

37. غَيْرُ مُوفٍ بِالْعُهُودِ مَنْ أَخْلَفَ الْوَعُودَ.

38. Be a keeper of promises and a fulfiller of vows.

38. كُنْ مُنَجِّزاً لِلْوَعْدِ مُوفِياً بِالنَّذْرِ.

39. One who fulfils his promise demonstrates his nobility.

39. مَنْ وَفَى بِعَهْدِهِ أَعْرَبَ عَنْ كَرَمِهِ.

40. One who safeguards his covenant is considered loyal.

40. مَنْ حَفِظَ عَهْدَهُ كَانَ وَفِيّاً.

41. One who is unwaveringly loyal deserves to be chosen [as a friend].

41. مَنْ أَحْسَنَ الْوَفَاءَ اسْتَحَقَّ الْإِصْطِفَاءَ.

42. The promise [that is made] is one of the two bondages.

42. الْوَعْدُ أَحَدُ الرَّقِيْنِ.

43. Fulfilling the promise [one makes] is one of the two emancipations.

43. إِنْجَازُ الْوَعْدِ أَحَدُ الْعِتْقَيْنِ.

44. A polite refusal is better than a protracted promise.

44. الْمَنْعُ الْجَمِيلُ أَحْسَنُ مِنَ الْوَعْدِ الطَّوِيلِ.

45. Fulfilling promises is from the signs of distinction.

45. إِنْجَازُ الْوَعْدِ مِنْ دَلَائِلِ الْمَجْدِ.

46. Sincere friendship and fulfilling promises are from loyalty to [one's] pledge.

46. خُلُوصُ الْوُدِّ وَالْوَفَاءُ بِالْوَعْدِ مِنْ حُسْنِ الْعَهْدِ.

47. Be steadfast [and loyal] in fulfilling your pledges.

47. اِعْتَصِمُوا بِالذِّمَمِ فِي أَوْتَادِهَا.

48. Never trust the promise of the one who has no religion.

48. لَا تَتَّقَنَّ بِعَهْدِ مَنْ لَا دِينَ لَهُ.

49. One who has no loyalty cannot keep a promise.

49. لَا عَهْدَ لِمَنْ لَا وِفَاءَ لَهُ.

50. The promise of one who has no intellect is not relied upon.

50. لَا يُوثَقُ بِعَهْدِ مَنْ لَا عَقْلَ لَهُ.

51. You will never abide by the covenant of the book until you know the one who has cast it away.

51- لَنْ تَأْخُذُوا بِمِيثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَبَذَهُ.

52. Never let the hardship that you undergo in [fulfilling] the covenant of Allah lead you to break it, for indeed your patience during the hardship from which you seek relief and a favourable outcome are better for you than the excuse [and betrayal] whose evil consequences you fear and because of which you are encompassed by chastisement from Allah.

52- لَايَدْعُونَكَ ضَيْقٌ لَزِمَكَ فِي عَهْدِ اللَّهِ إِلَى النَّكْثِ، فَإِنَّ صَبْرَكَ عَلَى ضَيْقٍ تَرْجُو أَنْفِرَاجَهُ، وَفَضْلَ عَاقِبَتِهِ خَيْرٌ لَكَ مِنْ عُدْرٍ تَخَافُ تَبِعَتَهُ، وَتُحِيطُ بِكَ مِنَ اللَّهِ لِأَجْلِهِ الْعُقُوبَةَ.

53. The most honourable of endeavours is being careful of [fulfilling] one's pledges (and the best trait is keeping ties with near relatives).

53- أَشْرَفُ الْهَمَمِ، رِعَايَةُ الذِّمَامِ (الذِّمَمِ)، وَأَفْضَلُ الشَّيْمِ صِلَةُ الرَّحِمِ).

54. Verily fulfilling promises is part of faith.

54- إِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيمَانِ.

55. Indeed promises are [like] metal collars around the necks [of people] until the Day of Resurrection, so whoever fulfils them is delivered by Allah, and whoever breaks them is forsaken by Allah, and whoever takes them lightly, they will take their plea to the One who has enjoined them and has ordered His creation to fulfil them.

55- إِنَّ الْعُهُودَ قَلَائِدُ فِي الْأَعْنَاقِ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ، وَمَنْ نَقَضَهَا خَذَلَهُ اللَّهُ، وَمَنْ اسْتَخَفَّ بِهَا خَاصَمَتْهُ إِلَى الَّذِي أَكَّدَهَا وَأَخَذَ خَلْقَهُ بِحِفْظِهَا.

56. Do not renege on your covenant and do not break your pledge; and do not double-cross your enemy, for Allah has made his covenant and his pact a safety for him.

56. لَا تَعْدِرَنَّ بِعَهْدِكَ، وَلَا تُخْفِرَنَّ ذِمَّتَكَ، وَلَا تَخْتَلِ عِدْوَكَ، فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ عَهْدَهُ وَذِمَّتَهُ أَمْنًا لَهُ.

57. One of the most honourable of traits is safeguarding [and fulfilling] your pledges.

57. مِنْ أَشْرَفِ الشَّيْمِ حِيَاظَةُ الذِّمَمِ.

58. One of the most honourable of traits is being faithful to your pledges.

58. مِنْ أَشْرَفِ الشَّيْمِ الْوَفَاءُ بِالذِّمَمِ.

59. He who does not observe his promises and agreements has no conviction in Allah.

59. مَا أَيَقِنَ بِاللَّهِ مَنْ لَمْ يَرِعْ عَهْدَهُ وَذِمَّتَهُ.

60. One who enters upon the springs of loyalty is quenched by the drink of purity.

60. مَنْ وَرَدَ مَنَاهِلَ الْوَفَاءِ رَوِيَ مِنْ مَشَارِبِ الصَّفَاءِ.

61. People are safe from the betrayal of one in whose heart resides loyalty.

61. مَنْ سَكَنَ الْوَفَاءُ صَدْرَهُ أَمِنَ النَّاسُ غَدْرَهُ.

62. One of the signs of faith is fulfilling promises.

62. مِنْ دَلَائِلِ الْإِيمَانِ الْوَفَاءُ بِالْعَهْدِ.

63. Keeping promises is from the perfection of [one's] magnanimity.

63. مِنْ تَمَامِ الْمُرُوَّةِ إِنْجَازُ الْوَعْدِ.

64. From the best [teachings] of Islam is the fulfilling of pledges.

64. مِنْ أَفْضَلِ الْإِسْلَامِ الْوَفَاءُ بِالذِّمَامِ.

65. How good is loyalty and how evil is treachery!

65. مَا أَحْسَنَ الْوَفَاءَ وَأَقْبَحَ الْجَفَاءَ.

66. He who delays in fulfilling a promise has not kept it.

66. مَا أَنْجَزَ الْوَعْدَ مَنْ مَطَّلَ بِهِ.

67. Fulfilling [one's] pledges is the adornment of honour.

67. وَفَاءٌ بِالذِّمَمِ (وَفَاءُ الذِّمَمِ) زِينَةُ الْكَرَمِ.

68. One who breaks his pledge earns dispraise.

68. مَنْ أَخْفَرَ ذِمَّةً اِكْتَسَبَ مَذْمَةً.

69. For every pledge that is broken there is uncertainty.

69. لِكُلِّ نَاكِثٍ شُبُهَةٌ.

العيب والنقص والعورة-Flaws and faults

1. The greatest flaw is that you fault others for what is [also] in you.

1- أَكْبَرُ الْعَيْبِ أَنْ تَعِيبَ غَيْرَكَ بِمَا هُوَ فِيكَ.

2. The most incompetent of all people is one who is able to remove a flaw in himself but does not do so.

2- أَعْجَزُ النَّاسِ مَنْ قَدَرَ عَلَى أَنْ يُزِيلَ النَّقْصَ عَنْ نَفْسِهِ وَلَمْ يَفْعَلْ.

3. Verily everyone has faults, so do not expose that which is hidden from you, for indeed Allah, the Glorified, has hidden them out of clemency; and hide the faults [of others] as much as possible, [and in return] Allah, the Glorified, will hide that which you would like to remain hidden.

3- إِنَّ لِلنَّاسِ عُيُوبًا، فَلَا تَكْشِفْ مَا غَابَ عَنْكَ، فَإِنَّ اللَّهَ سُبْحَانَهُ يَحْلُمُ عَلَيْهَا،
وَاسْتُرِ الْعُورَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللَّهُ سُبْحَانَهُ مَا تُحِبُّ سِتْرَهُ.

4. The inner hearts will soon become aware of the secret faults.

4- تَكَادُ ضَمَائِرُ الْقُلُوبِ تَطَّلِعُ عَلَى سَرَائِرِ الْعُيُوبِ.

5. Scrutinizing the faults of others is a fault [in itself].

5- تَأْمَلُ الْعَيْبِ عَيْبٌ.

6. I am surprised at the one about whom it is said: 'Indeed in him there is evil,' and he knows it is in him,

how can he be annoyed?

6. عَجِبْتُ لِمَنْ يُقَالُ: إِنَّ فِيهِ الشَّرَّ الَّذِي يَعْلَمُ أَنَّهُ فِيهِ كَيْفَ يَسْخَطُ.

7. I am amazed at the one who is described with a good trait that he knows is not in him, how can he be pleased?

7. عَجِبْتُ لِمَنْ يُوصَفُ بِالْخَيْرِ الَّذِي يَعْلَمُ أَنَّهُ لَيْسَ فِيهِ كَيْفَ يَرْضَى.

8. Those with faults love to spread the faults of people so that they get a greater excuse for their own faults.

8. ذُؤُوا الْعُيُوبِ يُحِبُّونَ إِشَاعَةَ مَعَائِبِ النَّاسِ لِيَتَّسِعَ لَهُمُ الْعُذْرُ فِي مَعَائِبِهِمْ.

9. I am amazed at one who disapproves of the faults of people while he has more faults himself and does not see them.

9. عَجِبْتُ لِمَنْ يَنْكَرُ عُيُوبَ النَّاسِ وَنَفْسُهُ أَكْثَرُ شَيْءٍ مَعَاباً وَلَا يُبْصِرُهَا.

10. The eyes of the lover are blind to the faults of his beloved, and his ears are deaf to the ugliness of his evils.

10. عَيْنُ الْمُحِبِّ عَمِيَّةٌ عَنِ مَعَائِبِ الْمَحْبُوبِ، وَأُذُنُهُ صَمَاءٌ عَنِ قُبْحِ مَسَاوِيهِ.

11. Covering up the faults [of others] is generosity and virtue.

11. غَطَاءُ الْعُيُوبِ السَّخَاءُ وَالْعَفَافُ.

12. A person's own faults are enough to keep him occupied from the faults of other people.

12. كَفَى بِالْمَرءِ شُغْلًا (شُغْلُهُ) بِمَعَائِبِهِ عَنِ مَعَائِبِ النَّاسِ.

13. Let what one knows of his own faults hold him back from [disclosing] what he knows of the faults of others.

13. لِيَكْفَ مَنْ عِلْمَ مِنْكُمْ عَنْ عَيْبِ غَيْرِهِ مَا يَعْرِفُ مِنْ عَيْبِ نَفْسِهِ.

14. Let that which you know of your own faults prevent you from mentioning the faults of others.

14. لِيُنْهَكَ عَنْ ذِكْرِ مَعَائِبِ النَّاسِ مَا تَعْرِفُ مِنْ مَعَائِبِكَ.

15. Let the most preferred people in your eyes be the ones who guide you to your faults and help you to reform yourself.

15. لِيَكُنْ أَثَرُ النَّاسِ عِنْدَكَ مَنْ أَهْدَى إِلَيْكَ عَيْبَكَ وَأَعَانَكَ عَلَى نَفْسِكَ.

16. Let the most beloved of all people to you be one who guides you to the right and discloses your faults to you.

16. لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ مَنْ هَدَاكَ إِلَى مَرَاشِدِكَ، وَكَشَفَ لَكَ عَنْ مَعَائِبِكَ

17. Not every fault is manifested.

17. لَيْسَ كُلُّ عَوْرَةٍ تَظْهَرُ.

18. If the deficient person came to know of his own deficiency, he would be greatly disturbed by what he learnt of his faults.

18. لَوْ عَرَفَ الْمُنْقُوصُ نَقْصَهُ لَسَاءَهُ مَا يَرَى مِنْ عَيْبِهِ.

19. One who seeks a fault [in others] will find it.

19- مَنْ طَلَبَ عَيْبًا وَجَدَهُ.

20. One who shows you your fault has indeed counselled you.

20- مَنْ بَصَّرَكَ عَيْبَكَ فَقَدْ نَصَحَكَ.

21. One who knows what [flaw] is in himself hides the faults of his brother.

21- مَنْ عَلِمَ مَا فِيهِ سَتَرَ عَلَى أَخِيهِ.

22. One who informs you of your faults is indeed your friend.

22- مَنْ أَبَانَ لَكَ عَيْبَكَ فَهُوَ وَدُودُكَ.

23. One who hides your faults [from you] is indeed your enemy.

23- مَنْ سَاتَرَ عَيْبَكَ فَهُوَ عَدُوُّكَ.

24. One who discloses your faults to you guards you in your absence.

24- مَنْ كَاشَفَكَ فِي عَيْبِكَ حَفِظَكَ فِي غَيْبِكَ.

25. One who flatters you for your fault, criticizes you in your absence.

25 - مَنْ دَاهَنَكَ فِي عَيْبِكَ عَابَكَ فِي غَيْبِكَ.

26. One who sees his own faults does not fault anyone.

26- مَنْ أَبْصَرَ عَيْبَ نَفْسِهِ لَمْ يَعِبْ أَحَدًا.

27. One who is looking for the faults of people should start with himself.

27- مَنْ بَحَثَ عَنْ عُيُوبِ النَّاسِ فَلْيَبْدَأْ بِنَفْسِهِ.

28. Whoever disapproves of the faults of people but accepts them in himself, then that is a fool.

28- مَنْ أَنْكَرَ عُيُوبَ النَّاسِ، وَرَضِيَهَا لِنَفْسِهِ، فَذَلِكَ الْأَحْمَقُ.

29. One who belittles others for that which he himself does, then that is an imbecile.

29- مَنْ أَزْرَى عَلَى غَيْرِهِ بِمَا يَأْتِيهِ فَذَلِكَ الْأَخْرَقُ.

30. One of the greatest faults of a person is for his flaws to be hidden to him.

30- مِنْ أَشَدِّ عُيُوبِ الْمَرْءِ أَنْ تَخْفَى عَلَيْهِ عُيُوبُهُ.

31. Nothing prevents any of you from meeting his brother who has a fault which he hates [and advising him to reform] except the fear that he too may meet you with a similar fault; indeed you have joined together in the love of this transitory [life] and have rejected the Hereafter.

31- مَا يَمْنَعُ أَحَدَكُمْ أَنْ يَلْقَى أَخَاهُ بِمَا يَكْرَهُ مِنْ عَيْبِهِ إِلَّا مَخَافَةٌ أَنْ يَلْقَاهُ بِمِثْلِهِ قَدْ تَصَافَيْتُمْ عَلَى حُبِّ الْعَاجِلِ وَرَفْضِ الْآجِلِ.

32. He who mentions your faults has not guarded you in your absence.

32. مَا حَفِظَ غَيْبَكَ مِنْ ذَكَرَ عَيْبِكَ.

33. He who points you to your faults and guards [your honour in] your absence has spared no efforts in advising you.

33. مَا أَلَاكَ جُهْدًا فِي النَّصِيحَةِ مَنْ دَلَّكَ عَلَى عَيْبِكَ وَحَفِظَ غَيْبَكَ.

34. A person's cognizance of his own faults is the most beneficial knowledge.

34. مَعْرِفَةُ الْمَرْءِ بَعْيُوبِهِ أَنْفَعُ الْمَعَارِفِ.

35. Never pursue the faults of people, for indeed if you think about it, you have of your own faults that which will keep you occupied from finding faults in others.

35. لَا تَتَّبِعَنَّ عُيُوبَ النَّاسِ فَإِنَّ لَكَ مِنْ عُيُوبِكَ إِنْ عَقَلْتَ مَا يَشْغُوكَ أَنْ تَعِيبَ أَحَدًا.

36. Do not fault others for that which you do yourself, and do not punish (or rebuke) others for the sin that you permit yourself [to indulge in].

36. لَا تَعِيبْ غَيْرَكَ بِمَا تَأْتِيهِ، وَلَا تُعَاقِبْ (وَلَا تُعَاتِبْ) غَيْرَكَ بِذَنْبٍ تُرَخِّصُ لِنَفْسِكَ فِيهِ.

37. Pursuing the faults [of others] is from the gravest evils.

37. تَتُّعُ الْعَوْرَاتِ مِنْ أَعْظَمِ السُّوَأَاتِ.

38. Pursuing the faults [of others] is from the most detestable of faults and worst evils.

38. تَتَّبِعُ الْعُيُوبِ مِنْ أَقْبَحِ الْعُيُوبِ وَشَرِّ السَّيِّئَاتِ.

39. Whoever exposes his brother's veil [and reveals his flaws], the faults of his own household (or family) get exposed.

39. مَنْ كَشَفَ حِجَابَ أَخِيهِ انْكَشَفَ عَوْرَاةُ بَيْتِهِ (بِنِيهِ).

40. One who pursues the faults of people, Allah exposes his own faults.

40. مَنْ تَتَّبَعَ عَوْرَاتِ النَّاسِ كَشَفَ اللَّهُ عَوْرَتَهُ.

41. One who seeks to learn about the secrets of his neighbour, his [own] curtains [of secrets] are torn apart.

41. مَنْ تَطَّلَعَ عَلَى أَسْرَارِ جَارِهِ انْهَتَكَتْ أَسْتَارُهُ.

42. Whoever searches for the secrets of others, Allah uncovers his own secrets.

42. مَنْ بَحَثَ عَنْ أَسْرَارِ غَيْرِهِ أَظْهَرَ اللَّهُ أَسْرَارَهُ.

43. Whoever pursues the hidden flaws [of others], Allah makes the affection of the hearts forbidden to him.

43. مَنْ تَتَّبَعَ خَفِيَّاتِ الْعُيُوبِ حَرَمَهُ اللَّهُ مَوَدَّاتِ الْقُلُوبِ.

44. Hide the flaw of your brother because of what you know is in yourself.

44. أُسْتُرْ عَوْرَةَ أَخِيكَ لِمَا تَعْلَمُهُ فِيكَ.

45. Hide the flaws [of others] as much as you can and Allah, the Glorified, will hide for you that which you would like to remain hidden.

45. أُسْتُرِ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللَّهُ سُبْحَانَهُ مِنْكَ مَا تُحِبُّ سِتْرَهُ.

46. The most hated of all people is the fault-finder.

46. أُمِّقْتُ النَّاسِ الْعِيَابُ.

التعير- Taunting

1. Whoever taunts others for something is himself affected by it.

1- مَنْ عَيَّرَ بِشَيْءٍ بُلِيَ بِهِ.

العيش- Lifestyle

1. The most pleasant life is [a life of] contentment.

1- أَطْيَبُ الْعَيْشِ الْقَنَاعَةُ.

2. The person with the worst lifestyle of all people is the jealous one.

2- أَسْوَأُ النَّاسِ عَيْشًا الْحَسُودُ.

3. The most felicitous lifestyle is achieved by abandoning unnecessary constraints [and formalities].

3- أَهْنَى الْعَيْشِ إِطْرَاحُ الْكُلْفِ.

4. Of all the people, the person who has the best lifestyle is one in whose grace other people live.

4- أَحْسَنُ النَّاسِ عَيْشاً مَنْ عَاشَ النَّاسُ فِي فَضْلِهِ.

5. The person with the most blessed lifestyle is one who has been granted contentment by Allah, the Glorified, and who has been given a good wife.

5- أَنْعَمُ النَّاسِ عَيْشاً مَنْ مَنَحَهُ اللَّهُ سُبْحَانَهُ الْقَنَاعَةَ، وَأُصْلِحَ لَهُ زَوْجُهُ.

6. Verily the person who has the happiest life of all people is one who is satisfied with what Allah has apportioned for him.

6- إِنَّ أَهْنَأَ النَّاسِ عَيْشاً مَنْ كَانَ بِمَا قَسَمَ اللَّهُ لَهُ رَاضِياً.

7. Verily the person with the best lifestyle is one through whose life the lives of others are improved.

7- إِنَّ أَحْسَنَ النَّاسِ عَيْشاً، مَنْ حَسَّنَ عَيْشَ النَّاسِ فِي عَيْشِهِ.

8. Death is preferable to abasement.

8- الْمَوْتُ، وَلَا الدَّيْنَةَ.

9. Death is preferable to succumbing to disgrace (or giving up freedom).

9- الْمَوْتُ، وَلَا ابْتِذَالَ الْخِزْيَةِ (الْحُرِّيَّةِ).

10. Having less is preferable to humiliation.

10- التَّقْلُّ، وَلَا التَّذَلُّ.

11. Management [and planning] makes life good.

11- صَاحُ الْعَيْشِ التَّدْبِيرُ.

12. The mainstay of life is good estimation and its basis is good management.

12- قِوَامُ الْعَيْشِ حُسْنُ التَّقْدِيرِ، وَمِلَاكُهُ حُسْنُ التَّدْبِيرِ.

13. One who lives, dies.

13- مَنْ عَاشَ مَاتَ.

14. One who lives [a long life], loses his loved ones.

14- مَنْ عَاشَ فَقَدَ أَحِبَّتَهُ.

15. Early death is better than a wretched life.

15- مَوْتُ وَحِيٍّ خَيْرٌ مِنْ عَيْشِ شَقِيٍّ.

16. Life has sweetness and bitterness.

16- الْعَيْشُ يَحْلُو وَيَمُرُّ.

17. The bane of livelihood is mismanagement.

17- آفةُ المعاشِ سوءُ التدبيرِ.

18. Three things don't let their possessor enjoy a happy life: malice, jealousy and bad character.

18- ثلاثٌ لا يُهنأُ لِصاحبِهِنَّ عيشٌ: الحقدُ، والحسدُ، وسوءُ الخلقِ.

19. The beauty of life is [in] contentment.

19- جمالُ العيشِ القناعةُ.

20. One who stays in the company of his enemy does not enjoy a happy life.

20- لم يهنأ العيشَ مَنْ قارنَ الضِدَّ.

21. Good estimation with sufficiency is better than striving in extravagance.

21- حُسْنُ التَّقديرِ مَعَ الكَفافِ خَيْرٌ مِنَ السَّعيِّ فِي الإسْرَافِ.

22. Preferring comfort [over hard work] cuts off the means of profit [and benefit].

22- إيثارُ الدَّعةِ يَقطَعُ أسبابَ المَنفَعَةِ.

Lowering the gaze-العين و غض الطرف-

1. Lowering the gaze is a sign of magnanimity.

1. غَضُّ الطَّرْفِ مِنَ الْمُرُوءَةِ.

2. Lowering the gaze is better than staring.

2. غَضُّ الطَّرْفِ خَيْرٌ مِنْ كَثِيرِ النَّظَرِ.

3. Lowering the gaze is one of the best [acts of] piety.

3. غَضُّ الطَّرْفِ مِنْ أَفْضَلِ الْوَرَعِ.

4. Lowering the gaze is from perfect gracefulness.

4. غَضُّ الطَّرْفِ مِنْ كَمَالِ الظَّرْفِ.

5. One who lowers his gaze relieves his heart.

5. مَنْ غَضَّ طَرْفَهُ أَرَّاحَ قَلْبِهِ.

6. One who lowers his gaze, his regret reduces and he is saved from harm.

6. مَنْ غَضَّ طَرْفَهُ قَلَّ أَسْفُهُ وَأَمِنَ تَلْفُهُ.

7. How good an act of piety lowering the gaze is!

7. نِعَمَ الْوَرَعِ غَضُّ الطَّرْفِ.

8. How good a curtailer of lustful desires lowering the gaze is!

8- نِعْمَ صَارِفُ الشَّهَوَاتِ غَضُّ الْأَبْصَارِ.

9. There is no magnanimity like lowering the gaze.

9- لَامُرُوءَةٌ كَغَضِّ الطَّرْفِ.

10. One who does not feign negligence and lower his gaze in many situations, his life becomes bitter.

10- مَنْ لَمْ يَتَغَافَلَ وَلَا يَغُضَّ عَنْ كَثِيرٍ مِنَ الْأُمُورِ تَنَغَّصَتْ عَيْشَتُهُ.

11. One who frees his gaze occasions (or brings about) his [own] destruction.

11- مَنْ أَطْلَقَ طَرْفَهُ جَلَبَ (اجْتَلَبَ) حَتْفَهُ.

12. The eye is the scout of the heart (or of temptations).

12- الْعَيْنُ رَائِدُ الْقَلْبِ (الْفِتَنِ).

13. The eye is the emissary of the heart.

13- الْعَيْنُ بَرِيدُ الْقَلْبِ.

14. Eyes are the informers of the heart.

14- الْعُيُونُ طَلَائِعُ الْقُلُوبِ.

15. Eyes are the hunting traps of Satan.

15- العُيُونُ مَصَائِدُ الشَّيْطَانِ.

16. When the eye sees what is [lustfully] desired, the heart becomes blind to the consequence.

16- إِذَا أَبْصَرَتِ الْعَيْنُ الشَّهْوَةَ عَمِيَ الْقَلْبُ عَنِ الْعَاقِبَةِ.

17. Blessed is the eye that forsakes its sleep in obedience [and worship] to Allah.

17- طُوبَى لِعَيْنٍ هَجَرَتْ فِي طَاعَةِ اللَّهِ غُمُضَهَا.

18. The day has dawned for those with two eyes. 1

18- قَدْ أَضَاءَ الصُّبْحُ لِذِي عَيْنَيْنِ.

19. Bear annoyances patiently [in life] otherwise you will never be pleased.

19- أَغْضِبَعَلَى الْقَذَى وَإِلَّا لَمْ تَرْضَ أَبَدًا.

20. The glance is the scout of temptations.

20- اللَّحْظُ رَائِدُ الْفِتَنِ.

21. There is no part of the body that is less thankful than the eye, so do not give it what it seeks thereby letting it occupy you from the remembrance of Allah.

21- لَيْسَ فِي الْجَوَارِحِ أَقَلُّ شُكْرًا مِنَ الْعَيْنِ، فَلَا تُعْطُوهَا سُؤْلِهَا فَتَشْغَلَكُمْ عَنْ ذِكْرِ اللَّهِ.

1. This could mean: The matter is clear for those whose eyes are open to see.

Seeing-العيان

1. Seeing something [yourself] is not the same as being informed about it.

1- لَيْسَ الْعِيَانُ كَالْخَبْرِ.

Helper-المعين

1. There is no good in a helper who humiliates.

1- لَا خَيْرَ فِي مُعِينٍ مُهِينٍ.

Inarticulateness-العيّ

1. The worst inarticulateness is [that which is caused by] irritation.

1- أَقْبَحُ الْعَيِّ الضَّجْرُ.

2. Muteness is better than inarticulateness (or error).

2- الْخَرَسُ خَيْرٌ مِنَ الْعَيِّ (الغَيِّ).

3. The sign of inarticulateness is repeating oneself during a debate and increased excitement during conversation.

3- عِلَامَةُ الْعَيِّ تَكَرُّرُ الْكَلَامِ عِنْدَ الْمُنَازَرَةِ، وَكَثْرَةُ التَّبَجُّجِ عِنْدَ الْمُحَاوَرَةِ.

4. No declaration can be made with inarticulateness.

4. لَا بَيَانَ مَعَ عَيٍّ.

5. Inarticulateness is beleaguering.

5. أَلْعْيُّ حَصْرٌ.

المَغْنَى-Outcome

1. Little with a praised outcome is better than plenty with a harmful consequence.

1. قَلِيلٌ تَحْمَدُ مَغْنَى خَيْرٌ مِنْ كَثِيرٍ تَضُرُّ عَاقِبَتُهُ.

المَغْبُوط-The Envious

1. Envious is the one whose certitude is strong.

1. الْمَغْبُوطُ مَنْ قَوِيَ يَقِينُهُ.

2. Many a person is envied [by others] for something which is [actually] his affliction.

2. رَبٌّ مَغْبُوطٌ بِرَجَاءٍ هُوَ دَاوِيُّهُ.

3. How many a person is envied for the blessing he has been given [in this world] while he is among those who will be destroyed in the Hereafter.

3- كَمِ مِنْ مَغْبُوطٍ بِنِعْمَتِهِ وَهُوَ فِي الْآخِرَةِ مِنَ الْهَالِكِينَ.

The Deceived-المغبون

1. Deceived is the one who is occupied with the world and loses his share of the Hereafter.

- الْمَغْبُونُ مَنْ شُغِلَ بِالدُّنْيَا وَفَاتَهُ حَظُّهُ مِنَ الْآخِرَةِ.

2. Deceived is the one whose faith is corrupt.

2- الْمَغْبُونُ مَنْ فَسَدَ دِينُهُ.

3. Deceived is the one who sells a lofty Paradise for a lowly sin.

3- الْمَغْبُونُ مَنْ بَاعَ جَنَّةً عَلِيَّةً بِمَعْصِيَةٍ دَنِيَّةٍ.

4. Who is more deceived than one who exchanges Allah, the Glorified, for other than Him?!

4- مَنْ أَغْبَنُ مِمَّنْ بَاعَ اللَّهَ سُبْحَانَهُ بِغَيْرِهِ.

Imbecility-الغباوة

1. Imbecility is misguidance.

1- الْغَبَاوَةُ غَوَايَةٌ.

2. Counter imbecility with astuteness.

2. ضَادُوا الْغَبَاوَةَ بِالْفِطْنَةِ.

3. It is enough of imbecility for a person to look at the faults of people when the same faults are hidden to him of himself.

3. كَفَى بِالْمَرْءِ غَبَاوَةً أَنْ يَنْظُرَ مِنْ عِيُوبِ النَّاسِ إِلَى مَا خَفِيَ عَلَيْهِ مِنْ عِيُوبِهِ.

4. Imbecility is from the most detestable of traits.

4. مِنْ أَقْبَحِ الشَّيْمِ الْغَبَاوَةُ.

الغدر- Treachery

1. Treachery by everyone is evil, but by those who have power and authority it is worse.

- الْغَدْرُ بِكُلِّ أَحَدٍ قَبِيحٌ، وَهُوَ بِذَوِي الْقُدْرَةِ وَالسُّلْطَانِ أَقْبَحُ.

2. Treachery increases the burden [of sin] and degrades one's status.

2. الْغَدْرُ يُعْظِمُ الْوِزْرَ وَيُزْرِي بِالْقَدْرِ.

3. Beware of treachery, for indeed it is the ugliest betrayal; and verily the treacherous one is humiliated in the sight of Allah.

3- إِيَّاكَ وَالْغَدْرَ، فَإِنَّهُ أَقْبَحُ الْخِيَانَةِ، وَإِنَّ الْغَدُورَ لَمُهَانٌ عِنْدَ اللَّهِ.

4. The worst treachery is divulging the secret [that has been entrusted to you].

4. أَقْبِحُ الْغَدْرَ إِذَاعَةَ السِّرِّ.

5. Treachery is the quality of the wicked.

5. أَلْغَدْرُ شِيْمَةُ اللَّئَامِ.

6. Treachery multiplies [one's] sins.

6. أَلْغَدْرُ يُضَاعِفُ السَّيِّئَاتِ.

7. Eschew treachery, for indeed it takes you away from the Qur'an.

7. جَانِبُوا الْغَدْرَ فَإِنَّهُ مُجَانِبُ الْقُرْآنِ.

8. The treachery of a man is a disgrace upon him.

8. غَدْرُ الرَّجُلِ مَسْبَةٌ عَلَيْهِ.

9. Be one who acts with goodness, forbids evil and shuns the trait of treachery.

9. كُنْ عَامِلًا بِالْخَيْرِ، نَاهِيًا عَنِ الشَّرِّ، مُنْكَرًا شِيْمَةَ الْغَدْرِ.

10. One who acts treacherously is sullied by his treachery.

10. مَنْ غَدَرَ شَانَهُ غَدْرُهُ.

11. He who is certain about the place of [final] return does not act treacherously.

11- مَا غَدَرَ مَنْ أُيْقِنَ بِالْمَرْجِعِ.

12. How appropriate it is for the treacherous one to be dealt with disloyally.

12- مَا أَخْلَقَ مَنْ غَدَرَ أَنْ لَا يُوفَى لَهُ.

13. There is no faith in the treacherous.

13- لِإِيْمَانِ لِعُدُورِ.

14. With treachery, the companionship of a friend does not last.

14- لَا تَدُومُ مَعَ الْغَدْرِ صُحْبَةُ خَلِيلِ.

15. Treachery with the treacherous is loyalty in the sight of Allah, the Glorified.

15- الْغَدْرُ لِأَهْلِ الْغَدْرِ وَفَاءٌ عِنْدَ اللَّهِ سُبْحَانَهُ.

16. Treachery is the worst of the two betrayals.

16- الْغَدْرُ أَقْبَحُ الْخِيَانَتَيْنِ.

17. The person who will face the quickest retribution is the man with whom you make a contract while having the intention of being loyal to it, whereas his intention is to betray you.

17- أَسْرَعُ الْأَشْيَاءِ عُقُوبَةً رَجُلٌ عَاهَدْتَهُ عَلَى أَمْرٍ وَكَانَ مِنْ نِيَّتِكَ الْوَفَاءَ لَهُ، وَمِنْ نِيَّتِهِ الْغَدْرُ بِكَ.

Delusion-الغرور

1. Be cautious of being deceived by the delusion of a small hindrance or being made to stumble by the joy of an insignificant transitory pleasure [of this world].

1- إِحْذَرُ أَنْ يَخْدَعَكَ (يَخْتَدِعُكَ) الْغُرُورُ بِالْحَائِلِ الْيَسِيرِ، أَوْ يَسْتَزِلَّكَ السُّرُورُ
بِالزَّائِلِ الْحَقِيرِ.

2. The consolidation of delusion is in sleeping with ease in the presence of the enemy.

2- جِمَاعُ الْغُرُورِ فِي الْإِسْتِنَامَةِ إِلَى الْعَدُوِّ.

3. Blessed be the one who has not been killed by the lethal poisons of deception.

3- طُوبَى لِمَنْ لَمْ تَقْتُلْهُ قَاتِلَاتُ الْغُرُورِ.

4. It is enough of a delusion for a person to trust all that his soul lures him towards.

4- كَفَى بِالْمَرْءِ غُرُورًا أَنْ يَثِقَ بِكُلِّ مَا تُسَوِّلُ لَهُ نَفْسُهُ.

5. He ('a) said about the one whom he praised: He has not been killed by the lethal poisons of delusion and has not been covered (or overcome) by the uncertainties of matters.

5- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ أَثْنَى عَلَيْهِ: لَمْ تَقْتُلْهُ قَاتِلَاتُ الْغُرُورِ، وَلَمْ تُغَمَّ
(وَلَمْ تُعَمَّ) عَلَيْهِ مُشْتَبِهَاتُ الْأُمُورِ.

6. He who trusts in the falsehood of delusions and yearns for the false [and short-lived] joys has not thought about the consequences of matters.

6- لَمْ يُفَكِّرْ فِي عَوَاقِبِ الْأُمُورِ مَنْ وَثِقَ بِزُورِ الْغُرُورِ وَصَبَا إِلَى زُورِ السُّرُورِ.

7. One who is deluded by respite, is tormented by death.

7- مَنْ اغْتَرَّ بِالْمَهْلِ اغْتَصَّ بِالْأَجْلِ.

8. Delusion suffices as ignorance.

8- كَفَى بِالْإِغْتِرَارِ جَهْلًا.

9. One who is deluded by his condition, reduces his efforts.

9- مَنْ اغْتَرَّ بِحَالِهِ قَصَرَ عَنْ أَحْتِيَالِهِ.

10. One who is deluded by the peacefulness of the time gets distressed by the impact of calamities.

10- مَنْ اغْتَرَّ بِمُسَالَمَةِ الزَّمَنِ اغْتَصَّ بِمُصَادَمَةِ الْمِحَنِ.

11. When a person persists in sinning and [still] expects to be forgiven, then he is under a delusion about Allah, the Glorified.

11- مِنَ الْغِرَّةِ بِاللَّهِ سُبْحَانَهُ أَنْ يُصِرَّ الْمَرْءُ عَلَى الْمَعْصِيَةِ وَيَتَمَنَّى الْمَغْفِرَةَ.

12. There is no judiciousness with heedlessness.

12- لَاحْزَمَ مَعَ غِرَّةٍ.

13. There is no heedlessness [and delusion] like reliance on the times.

13- لَاغِرَّةٌ كَالثِّقَةِ بِالْأَيَّامِ.

14. A deluded person may [sometimes] remain unharmed.

14- قَدْ يَسْلَمُ الْمَغْرَرُ.

15. How many a person is deluded by the good that is spoken about him.

15- كَمْ مِنْ مَغْرُورٍ بِحُسْنِ الْقَوْلِ فِيهِ.

16. How many a person has been deluded by what is concealed from him.

16- كَمْ مِنْ مَغْرُورٍ بِالسِّتْرِ عَلَيْهِ.

17. Neither is every deluded person saved, nor is every seeker needy.

17- لَيْسَ كُلُّ مَغْرُورٍ بِنَاجٍ، وَلَا كُلُّ طَالِبٍ بِمُحْتَاجٍ.

Usurpation-الغصب

1. The usurped stone in a house is the guaranty of its ruin.

1- الْحَجَرُ الْغَصْبُ فِي الدَّارِ رَهْنٌ لِخَرَابِهَا.

Anger-الغضب

1. Anger strikes down its possessor and exposes his faults.

1- الْغَضَبُ يُرْدِي صَاحِبَهُ، وَيُبْدِي مَعَايِبَهُ.

2. Anger is a kindled fire, one who suppresses it extinguishes the fire and one who lets it burn freely is the first person who will be burnt by it.

2- الْغَضَبُ نَارٌ مُوقَدَةٌ، مَنْ كَظَمَهُ أَطْفَأَهَا، وَمَنْ أَطْلَقَهُ كَانَ أَوَّلَ مُحْتَرِقٍ بِهَا.

3. Anger arouses hidden feelings of malice.

3- الْغَضَبُ يُثِيرُ كَوَامِنَ الْحِقْدِ.

4. Keep away from anger, for its beginning is madness and its end is regret.

4- إِيَّاكَ وَالْغَضَبَ، فَأَوَّلُهُ جُنُونٌ، وَآخِرُهُ نَدَمٌ.

5. The person who is most capable of being on the right is one who does not get angry.

5- أَقْدَرُ النَّاسِ عَلَى الصَّوَابِ مَنْ لَمْ يَغْضَبْ.

6. The best control is control over anger.

6- أَفْضَلُ الْمَلِكِ مَلِكُ الْغَضَبِ.

7. Leave some room from your anger for your satisfaction, and when you fly off [in a rage] then calm back down.

7- اِبْقَ لِرِضَاكَ مِنْ غَضَبِكَ، وَإِذَا طَرْتَ فَقَعْ شَكِيرًا.

8. Guard yourselves from the vehemence of anger, and prepare for it the restraint and forbearance that will help you fight against it.

8- اِحْتَرِسُوا مِنْ سُورَةِ الْغَضَبِ، وَاَعِدُّوا لَهُ مَا تُجَاهِدُونَهُ، بِهِ مِنَ الْكُظْمِ وَالْحِلْمِ.

9. Beware of anger, for it is indeed a burning fire.

9- اِحْذَرُوا الْغَضَبَ، فَاِنَّهُ نَارٌ مُحْرِقَةٌ.

10. The best of people is one who swallows his anger and displays forbearance despite having power [to take revenge].

10- اَفْضَلُ النَّاسِ مَنْ كَظَمَ غَيْظَهُ، وَحَلَمَ عَنْ قُدْرَةٍ.

11. A person's most bitter enemies are his anger and his lust, so whoever controls these two, his status is elevated and he attains his goal.

11- اَعْدَى عَدُوِّ لِمَرْءٍ غَضَبُهُ، وَشَهْوَتُهُ، فَمَنْ مَلَكَهُمَا عَلَتْ دَرَجَتُهُ، وَبَلَغَ غَايَتَهُ.

12. Anger is the conveyance of impetuosity.

12- اَلْغَضَبُ مَرْكَبُ الطَّيْشِ.

13. Anger evokes impetuosity.

13- اَلْغَضَبُ يُثِيرُ الطَّيْشَ.

14. Anger is the fire of the hearts.

14- اَلْغَضَبُ نَارُ الْقُلُوبِ.

15. Anger is an evil which will destroy [you] if you obey it.

15- الْغَضَبُ شَرٌّ إِنْ أَطَعْتَهُ دَمَرَ.

16. Anger is an enemy, so do not let it control you.

16- الْغَضَبُ عَدُوٌّ، فَلَا تُمَلِكْهُ نَفْسَكَ.

17. Anger corrupts intellects and distances one from the right (or from reward).

17- الْغَضَبُ يُفْسِدُ الْأَلْبَابَ، وَ يُبْعِدُ مِنَ الصَّوَابِ (عَنِ الثَّوَابِ).

18. Verily if you obey the vehemence of anger, it will lead you to the utmost destruction.

18- إِنَّكُمْ إِنْ أَطَعْتُمْ سُورَةَ الْغَضَبِ أوردتكم نهاية العطب.

19. When anger comes over you, then overcome it with forbearance and dignity.

19- إِذَا تَسَلَّطَ عَلَيْكَ الْغَضَبُ فَاغْلِبْهُ بِالْحِلْمِ وَالْوَقَارِ.

20. Through excessive anger, impetuosity comes about.

20- بِكَثْرَةِ الْغَضَبِ يَكُونُ الطَّيْشُ.

21. How evil an associate anger is! It exposes faults, brings evil closer and distances good.

21- بُسَّ الْقَرِينَ الْغَضَبُ، يُبْدِي الْمَعَائِبَ، وَيُدْنِي الشَّرَّ، وَيُبَاعِدُ الْخَيْرَ.

22. Remedy your anger with silence and your lust with reason.

22- دَاوُوا الْغَضَبَ بِالصَّمْتِ، وَالشَّهْوَةَ بِالْعَقْلِ.

23. Repelling anger with forbearance is the fruit of knowledge.

23- رَدُّ الْغَضَبِ بِالْحِلْمِ ثَمَرَةُ الْعِلْمِ.

24. Repel [fits of] rage with forbearance.

24- رُدُّوا الْبَادِرَةَ بِالْحِلْمِ.

25. Yielding to anger is the cause of destruction.

25- سَبَبُ الْعَطْبِ طَاعَةُ الْغَضَبِ.

26. Counter anger with forbearance and you will make your results praiseworthy in every matter.

26- ضَادُّوا الْغَضَبَ بِالْحِلْمِ، تَحْمِدُوا عَوَاقِبَكُمْ فِي كُلِّ أَمْرٍ.

27. The raging fire of anger leads to the embarking of destruction.

27- ضِرَامُ نَارِ الْغَضَبِ يَبْعَثُ عَلَى رُكُوبِ الْعَطْبِ.

28. Counter anger with forbearance.

28- ضَادُّوا الْغَضَبَ بِالْحِلْمِ.

29. Yielding to anger leads to regret and disobedience.

29. طَاعَةُ الْغَضَبِ نَدَمٌ وَعِصْيَانٌ.

30. One who overcomes his anger has gained victory over Satan.

30. ظَفَرَ بِالشَّيْطَانِ مَنْ غَلَبَ غَضَبَهُ.

31. Satan is victorious over the one who has been overcome by his anger.

31. ظَفَرَ الشَّيْطَانُ بِمَنْ مَلَكَهُ غَضَبُهُ.

32. In anger there is destruction.

32. فِي الْغَضَبِ الْعَطْبُ.

33. Increased anger degrades its possessor and exposes his faults.

33. كَثْرَةُ الْغَضَبِ تُزْرِي بِصَاحِبِهِ، وَتُبْذِي مَعَائِبَهُ.

34. Be slow in getting angry, quick in calming down and ready to accept excuses.

34. كُنْ بَطِيءَ الْغَضَبِ، سَرِيعَ الْفِيءِ، مُحِبًّا لِقَبُولِ الْعُذْرِ.

35. The devil has no greater lasso [to ensnare human beings with] than anger and women.

35. لَيْسَ لِإِبْلِيسَ وَهَقٌّ أَعْظَمُ مِنَ الْغَضَبِ وَالنِّسَاءِ.

36. One who gets angry frequently makes others weary [of him]. 1

36- مَنْ كَثُرَ تَغَضُّبُهُ مَلَّ.

37. One who turns his anger loose hastens his [own] death.

37- مَنْ أَطْلَقَ غَضَبَهُ تَعَجَّلَ حَتْفُهُ.

38. One who is overpowered by his anger is not safe from destruction.

38- مَنْ غَلَبَ عَلَيْهِ الْغَضَبُ لَمْ يَأْمَنْ الْعَطَبَ.

39. One whose anger overpowers him is susceptible to its harm.

39- مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ تَعَرَّضَ لِعَطْبِهِ.

40. One who opposes his anger has yielded to forbearance.

40- مَنْ عَصَى غَضَبَهُ أَطَاعَ الْحِلْمَ.

41. Whoever submits to his anger, his ruin is hastened.

41- مَنْ أَطَاعَ غَضَبَهُ تَعَجَّلَ تَلْفُهُ.

42. One whose anger is much, his pleasure is not known.

42- مَنْ كَثُرَ غَضَبُهُ لَمْ يُعْرِفْ رِضَاهُ.

43. He who gets angry on the one whom he cannot harm, prolongs his sadness and torments himself.

43. مَنْ غَضِبَ عَلَى مَنْ لَا يَقْدِرُ عَلَى مَضَرَّتِهِ طَالَ حُزْنُهُ، وَعَذَّبَ نَفْسَهُ.

44. Whoever is overpowered by his anger and lust, then he is in the category of beasts.

44. مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ وَشَهْوَتُهُ فَهُوَ فِي حَيْزِ الْبَهَائِمِ.

45. He who gets angry upon one whom he has no power over, dies with his rage.

45. مَنْ اغْتَاظَ عَلَى مَنْ لَا يَقْدِرُ عَلَيْهِ مَاتَ بِغَيْظِهِ.

46. When shall I vent my anger if I get angry, is it when I am incapable (of taking revenge) and it is said to me “it is better for you to be patient” or when I have the power to (exact revenge) and it is said to me “it is better for you to forgive”?

46. مَتَى أَشْفِي غَيْظِي إِذَا غَضِبْتُ، أَحِينَ أَعْجِزُ (عَنِ الْإِنْتِقَامِ) فَيُقَالُ لِي لَوْ صَبَرْتُ، أَمْ حِينَ أَقْدِرُ (عَلَيْهِ) فَيُقَالُ لِي لَوْ عَفَوْتُ.

47. Let your anger never prevail over your forbearance.

47. لَا يَغْلِبَنَّ غَضَبُكَ حِلْمَكَ.

48. Never be quick in getting angry, thereby letting it become your uncontrollable habit.

48. لَا تُسْرِعَنَّ إِلَى الْغَضَبِ فَيَتَسَلَّطَ عَلَيْكَ بِالْعَادَةِ.

49. There is no etiquette with anger.

49. لأَدَبٍ مَعَ غَضَبٍ.

50. There is no relationship more vile than anger.

50. لَانْسَبَ أَوْضَعُ مِنَ الْغَضَبِ.

51. The glory of anger does not match the humility of seeking pardon.

51. لَا يَقُومُ عِزُّ الْغَضَبِ بِذُلِّ الْإِعْتِدَارِ.

1. Or: One who gets angry frequently becomes weary.

الِاسْتِغْفَارُ-Seeking forgiveness

1. Seek forgiveness and you will be provided sustenance.

1- اسْتَغْفِرْ، تُرْزَقْ.

2. The best supplication (or means of coming closer to Allah) is seeking forgiveness.

2- أَفْضَلُ التَّوَسُّلِ (التَّوَصُّلِ) الْإِسْتِغْفَارُ.

3. Seeking forgiveness wipes out [one's] sins.

3- الْإِسْتِغْفَارُ يَمْحُو الْأَوْزَارَ.

4. Seeking forgiveness is the remedy of sins.

4. اِلِسْتِغْفَارُ دَوَاءِ الذُّنُوبِ.

5. Seeking forgiveness has the greatest recompense and the quickest reward.

5. اِلِسْتِغْفَارُ اَعْظَمُ جَزَاءً، وَاَسْرَعُ مَثُوبَةً.

6. Sincere repentance purges one's sins.

6. حُسْنُ اِلِسْتِغْفَارٍ يَمْحِصُ الذُّنُوبَ.

7. If the people were to turn in repentance [to Allah] and seek forgiveness whenever they disobeyed [or sinned], they would neither be punished nor would they be destroyed.

7. لَوْ اَنَّ النَّاسَ حِينَ عَصَوْا اَنَابُوا وَاسْتَغْفَرُوا لَمْ يُعَذَّبُوا وَلَمْ يَهْلِكُوا.

8. One who has been granted [the opportunity to seek] repentance shall not be deprived of forgiveness.

8. مَنْ اُعْطِيَ اِلِسْتِغْفَارًا لَمْ يُحْرَمِ الْمَغْفِرَةَ.

9. One who seeks forgiveness from Allah attains absolution.

9. مَنْ اسْتَغْفَرَ اللّٰهَ اَصَابَ الْمَغْفِرَةَ.

10. What a good means [of gaining the pleasure of Allah] seeking forgiveness is!

10. نَعَمَ الْوَسِيْلَةُ اِلِسْتِغْفَارًا.

11. There is no intercessor more successful than repentance.

11- لَشْفِيعَ أَنْجَحُ مِنْ الْإِسْتِغْفَارِ.

12. No one gains forgiveness except he who reciprocates evil with good.

12- لَا يَحُوزُ الْغُفْرَانَ إِلَّا مَنْ قَابَلَ الْإِسَاءَةَ بِالْإِحْسَانِ.

الغفلة-Negligence

1. The wakefulness of eyes is of no benefit with the negligence of hearts.

1- إِنْ تَبَاهُ الْعُيُونُ لَا يَنْفَعُ مَعَ غَفَلَةِ الْقُلُوبِ.

2. Negligence reaps delusion and brings one closer to destruction.

2- الْغَفْلَةُ تَكْسِبُ الْإِغْتِرَارَ، وَتُدْنِي مِنَ الْبَوَارِ.

3. Be cautious of negligence, for indeed it is from the corruption of [one's sensory] perception.

3- إِحْذَرُوا الْغَفْلَةَ، فَإِنَّهَا مِنْ فَسَادِ الْحِسِّ.

4. Beware of negligence and being deluded by respite, for indeed negligence corrupts deeds, and death cut off hopes.

4- إِيَّاكَ وَالْغَفْلَةَ، وَالْإِغْتِرَارَ بِالْمُهْلَةِ، فَإِنَّ الْغَفْلَةَ تُفْسِدُ الْأَعْمَالَ، وَالْآجَالَ تَقْطَعُ
الْأَمَالَ.

5. Negligence is misguidance and heedlessness is ignorance.

5. الْغَفْلَةُ ضَلَالَةٌ، الْغِرَّةُ جَهَالَةٌ.

6. Negligence is joy. 1

6. الْغَفْلَةُ طَرَبٌ.

7. Negligence is the most harmful enemy.

7. الْغَفْلَةُ أَضْرُّ الْأَعْدَاءِ.

8. Negligence is the trait of the foolish.

8. الْغَفْلَةُ شِيمَةُ النَّوْكِ.

9. Negligence is the opposite of judiciousness.

9. الْغَفْلَةُ ضِدُّ الْحَزْمِ.

10. Negligence is the misguidance of souls and the symbol of misfortunes.

10. الْغَفْلَةُ ضَلَالُ النَّفُوسِ وَعَنْوَانُ النَّحُوسِ.

11. Continuous negligence blinds insight.

11. دَوَامُ الْغَفْلَةِ يُعْمِي الْبَصِيرَةَ.

12. The intoxication of negligence and delusion is harder to recover from than the intoxication of wines [and alcoholic drinks].

12. سُكْرُ الْغَفْلَةِ وَالْغُرُورِ أَعْدُ إِفَاقَةً مِنْ سُكْرِ الْخُمُورِ.

13. Counter negligence with attentiveness.

13. ضَادُّوا الْغَفْلَةَ بِالْيَقْظَةِ.

14. I am surprised by the negligence of the intelligent ones with regards to seeking provisions and preparing for the Hereafter.

14. عَجِبْتُ لِغَفْلَةِ ذَوِي الْأَلْبَابِ عَنْ حُسْنِ الْإِرْتِيَادِ وَالِإِسْتِعْدَادِ لِلْمَعَادِ.

15. Taking repose in negligence is delusion.

15. فِي السُّكُونِ إِلَى الْغَفْلَةِ إِغْتِرَارٌ.

16. Pitiable indeed is the negligent person whose entire life will be used as proof against him and whose days will lead him to wretchedness.

16. فَيَا لَهَا حَسْرَةً عَلَى ذِي غَفْلَةٍ إِنْ يَكُنْ (أَنْ يَكُونَ) عُمُرُهُ عَلَيْهِ حُجَّةً، وَإِنْ تُؤَدِّبُهُ (وَ أَنْ تُؤَدِّبِيَهُ) أَيَّامُهُ إِلَى شَقْوَةٍ.

17. Listener, awaken from your negligence, reduce your hastiness, brace yourself, be on your guard and remember your grave, for indeed you must pass through it.

17. فَأَفِقْ أَيُّهَا السَّامِعُ مِنْ غَفْلَتِكَ، وَاخْتَصِرْ مِنْ عَجَلَتِكَ، وَأَشْدُدْ أَرْكَكَ، وَخُذْ حِذْرَكَ، وَادْكُرْ قَبْرَكَ، فَإِنَّ عَلَيْهِ مَمْرَكَ.

18. Negligence is enough of a misguidance.

18- كَفَى بِالْغَفْلَةِ ضَلَالًا.

19. It is enough of negligence for a person to waste his efforts in that which does not concern [or benefit] him.

19- كَفَى بِالْمَرْءِ غَفْلَةً أَنْ يَصْرِفَ هِمَّتَهُ فِي مَا لَا يُعْنِيهِ.

20. It is enough of negligence for a person to squander his life in that which will not save him [in the Hereafter].

20- كَفَى بِالرَّجُلِ غَفْلَةً أَنْ يُضَيِّعَ عُمُرَهُ فِي مَا لَا يُنْجِيهِ.

21. One who is negligent becomes ignorant.

21- مَنْ غَفَلَ جَهَلَ.

1. This is because the negligent one is not concerned about anything that goes on around him.

The Negligent-الغافل

1. I am amazed at the one who is negligent, while death is swift in seeking him.

1- عَجِبْتُ لِغَافِلٍ، وَالْمَوْتُ حَثِيثٌ فِي طَلْبِهِ.

2. One whose negligence is prolonged, his destruction is hastened.

2- مَنْ طَالَبَ غَفْلَتَهُ تَعَجَّلَتْ هَلَكَتُهُ.

3. One whose negligence overcomes him, his heart dies.

3. مَنْ غَلَبَتْ عَلَيْهِ الْغَفْلَةُ مَاتَ قَلْبُهُ.

4. One who is negligent about the events of [his] days is awakened by death.

4. مَنْ غَفَلَ عَنْ حَوَادِثِ الْأَيَّامِ أَيْقَظُهُ الْحِمَامُ.

5. Woe be to the one who is overcome by negligence so he forgets his [final] journey and does not prepare for it.

5. وَيْلٌ لِمَنْ غَلَبَتْ عَلَيْهِ الْغَفْلَةُ فَنَسِيَ الرَّحْلَةَ وَلَمْ يَسْتَعِدَّ.

6. No deed is accepted from the negligent one.

6. لَا عَمَلَ لِغَافِلٍ.

The Victor and the vanquished-الغالب والمغلوب

1. At times the [one who is] vanquished may gain victory.

1. قَدْ يَغْلِبُ الْمَغْلُوبُ.

2. He who tries to vanquish the one who is above him is overpowered.

2. مَنْ غَالِبَ مَنْ فَوْقَهُ قُهِرَ.

3. Every victor other than Allah, is vanquished.

3. كُلُّ غَالِبٍ غَيْرِ اللَّهِ مَغْلُوبٌ.

Fighting-المغالبة

1. Do not pick a fight with one whom you cannot repel.

1- لَا تُغَالِبْ مَنْ لَا تُقَدِّرُ عَلَى دَفْعِهِ.

Mistake-الغلط

1. A person's mistake about (or harshness towards) the one who is friendly towards him is one of the most forbidden things for him.

1- غَلَطُ (غَلَطُ) الْإِنْسَانِ فِيمَنْ يَنْبَسِطُ إِلَيْهِ أَحْظَرُ شَيْءٍ عَلَيْهِ.

Betrayal-الغول

1. The worst thing that can come upon the hearts is betrayal.

1- شَرُّ مَا أُقِيَّ فِي الْقُلُوبِ الْغُلُوبُ.

Rancor and perfidy-الغل والغش والغشوش

1. The tongue of a perfidious person is sweet but his heart is bitter.

1- الْغَشُوشُ لِسَانُهُ حَلْوٌ، وَقَلْبُهُ مَرٌّ.

2. The vilest perfidy is the perfidy of the leaders.

2- أَفْظَعُ الْغِشِّ غِشُّ الْأَئِمَّةِ.

3. Verily the most perfidious of all people is the one who is most deceitful to himself and most disobedient to his Lord.

3- إِنَّ أَغْشَى النَّاسِ أَغْشَىٰ لِنَفْسِهِ وَأَعْصَاهُمْ لِرَبِّهِ.

4. Perfidy is the trait of the recalcitrant.

4- الْغِشُّ سَجِيَّةُ الْمَرَدَةِ.

5. Rancour is the seed of evil.

5- الْغِلُّ بَذْرُ الشَّرِّ.

6. Rancour is the malady of hearts.

6- الْغِلُّ دَاءُ الْقُلُوبِ.

7. Perfidy earns vituperation.

7- الْغِشُّ يَكْسِبُ الْمَسَبَّةَ.

8. Rancour nullifies good deeds.

8- الْغِلُّ يُحِبِّطُ الْحَسَنَاتِ.

9. Perfidy is the worst craftiness.

9- الْغِشُّ شَرُّ الْمَكْرِ.

10. Perfidy is from the characteristics of the wicked.

10- أَلْغِشُّ مِنْ أَخْلَاقِ اللَّئَامِ.

11. Deceiving a friend and being disloyal to one's pledges are from [the acts of] betrayal of one's covenant.

11- غِشُّ الصَّدِيقِ وَالْغَدْرُ بِالْمَوَاقِيقِ مِنْ خِيَانَةِ الْعَهْدِ.

12. Whoever deceives the people in their faith, then he is an opponent of Allah and His Prophet.

12- مَنْ غَشَّ النَّاسَ فِي دِينِهِمْ فَهُوَ مُعَانِدٌ لِلَّهِ وَرَسُولِهِ.

13. When one deceives you out of his enmity [with you], then do not blame him or censure him.

13- مَنْ غَشَّكَ فِي عِدَاوَتِهِ فَلَا تَلْمُهُ وَلَا تَعْذُلْهُ.

Grief-الغم

1. Grief makes one dispirited and ends one's joy.

1- أَلْغَمٌ يَقْبِضُ النَّفْسَ، وَيَطْوِي الْإِنْبِسَاطَ.

2. Sorrow destroys the body.

2- أَلْحُزْنُ يُهْدِمُ الْجَسَدَ.

3. Sorrows are the ailment of the hearts.

3. الْأَحْزَانُ سُقْمُ الْقُلُوبِ.

4. Grief is the distinguishing mark of the believers.

4. الْحُزْنُ شِعَارُ الْمُؤْمِنِينَ.

5. Grief wears away the body.

5. أَلْهَمُ يُذِيبُ الْجَسَدَ.

6. Sorrow and anxiety do not bring back what has been lost.

6. الْحُزْنُ وَالْجَزَعُ لَا يَرُدُّانِ الْفَائِتَ.

7. To the extent of pleasure, there is distress.

7. بِقَدْرِ اللَّذَّةِ يَكُونُ التَّغْصِيمُ.

8. One who bears his distress [patiently] realizes [his] opportunities.

8. مَنْ تَجَرَّعَ الْغُصَصَ أَدْرَكَ الْفُرْصَ.

9. Grief is one of the two senilities.

9. أَلْهَمُ أَحَدُ الْهَرَمَيْنِ.

10. Cast away the sorrows that come upon you through resolute patience and virtuous certitude.

10- إِطْرَحْ عَنْكَ وَارِدَاتِ الْهُمُومِ بِعَزَائِمِ الصَّبْرِ، وَحُسْنِ الْيَقِينِ.

11. Grief emaciates the body.

11- أَلْهُمُّ يُنْحِلُ الْبَدْنَ.

12. Grief is an ailment of the soul.

12- أَلْغَمُّ مَرَضُ النَّفْسِ.

13. To the extent of endeavours, there are anxieties.

13- عَلَى قَدْرِ الْهِمَمِ تَكُونُ الْهُمُومُ.

14. How many a sorrowful person has been driven to perpetual bliss by his sorrow.

14- كَمْ مِنْ حَزِينٍ وَفَدَّ بِهِ حَزْنُهُ عَلَى سُرُورِ الْأَبَدِ.

15. One whose grief increases, his sorrow becomes permanent.

15- مَنْ كَثُرَ غَمُهُ تَأَبَدَ حَزْنُهُ.

16. To the extent of [one's material] acquisition, there are heartaches.

16- عَلَى قَدْرِ الْقَنِيَةِ تَكُونُ الْغُمُومُ.

17. For every distress there is a relief.

17- لِكُلِّ هَمٍّ فَرَجٌ.

18. One who continuously worries is overpowered by sorrow.

18- مَنْ اسْتَدَامَ الْهَمَّ غَلَبَ عَلَيْهِ الْحُزْنَ.

19. One whose grief increases, his body becomes sick.

19- مَنْ كَثُرَ هَمُّهُ سَقِمَ بَدَنُهُ.

20. One whose entire concern is for his Hereafter attains what he hopes for.

20- مَنْ جَعَلَ كُلَّ هَمِّهِ لِآخِرَتِهِ ظَفَرَ بِالْمَأْمُولِ.

Being independent of others-الإِسْتِغْنَاءُ عَنِ الْخَلْقِ

1. Dispense with your dependency on anyone and you will be like him.

1- إِسْتَغْنِ عَمَّنْ شِئْتَ وَكُنْ (تَكُنْ) نَظِيرَهُ.

2. One who is independent from people, Allah, the Glorified, enriches him.

2- مَنْ اسْتَغْنَى عَنِ النَّاسِ أَغْنَاهُ اللَّهُ سُبْحَانَهُ.

3. One who becomes independent becomes an honour for his people and one who is needy becomes contemptible to them.

3- مَنْ اسْتَغْنَى كَرُمَ عَلَى أَهْلِهِ وَمَنْ افْتَقَرَ هَانَ عَلَيْهِمْ.

4. That which you have no need for is better than that through which you gain independence.

4. مَا اسْتَغْنَيْتَ عَنْهُ خَيْرٌ مِمَّا اسْتَغْنَيْتَ بِهِ.

Affluence and the rich-الغني والغنى

1. A rich person is he who becomes rich through contentment.

1. الْغَنِيُّ مَنْ اسْتَغْنَى بِالْقَنَاعَةِ.

2. A [truly] rich person is one who prefers contentment.

2. الْغَنِيُّ مَنْ آثَرَ الْقَنَاعَةَ.

3. The rich person feels at home [even when he is] in a strange land.

3. الْغَنِيُّ (الْغَنَى) فِي الْغُرْبَةِ وَطَنٌ.

4. The ignorance of a rich person abases him whereas the knowledge of a poor person elevates him.

4. جَهْلُ الْغَنِيِّ يَضَعُهُ، وَعِلْمُ الْفَقِيرِ يَرْفَعُهُ.

5. At times a rich person may be lowlier than an ugly sheep.

5. رَبٌّ غَنِيٌّ أَدْلُّ مِنْ نَقَدٍ.

6. Sometimes a rich person may be needier than a poor person.

6. رَبَّ غَنِيٍّ أَفْقَرُ مِنْ فَقِيرٍ.

7. Few are the rich who [financially] support and assist others.

7. قَلِيلٌ مِنَ الْأَغْنِيَاءِ مَنْ يُوَاسِي وَيُسْعِفُ.

8. How many of the rich are unneeded [because of their unwillingness to help others].

8. كَمْ مِنْ غَنِيٍّ يُسْتَعْنَى عَنْهُ.

9. It is obligatory upon the rich person not to withhold his wealth from the poor.

9. مِنَ الْوَاجِبِ عَلَى الْغَنِيِّ أَنْ لَا يَحْضُنَّ عَلَى الْفَقِيرِ بِمَالِهِ.

10. Never count the one from whose wealth others don't get sustenance as a rich person.

10. لَا تُعَدَّنَّ غَنِيًّا مَنْ لَمْ يُرْزَقْ مِنْ مَالِهِ.

11. There is no offence greater than the offence of the rich who deprives the needy.

11. لَا وَزَرَ أَعْظَمَ مِنْ وَزْرِ غَنِيٍّ مَنَعَ الْمُحْتَاجَ.

12. Opulence through other than Allah is the greatest indigence and wretchedness.

12. الْغِنَى بِغَيْرِ اللَّهِ أَعْظَمُ الْفَقْرِ وَالشَّقَاءِ.

13. Seek refuge with Allah from the intoxication of riches, for indeed it has an intoxication that takes long to recover from.

13- اِسْتَعِيْذُوْا بِاللّٰهِ مِنْ سَكْرَةِ الْغِنٰى ، فَاِنَّ لَهٗ سَكْرَةً بَعِيْدَةَ الْاِفَاقَةِ.

14. The richest of you are the most contented among you.

14- اَغْنٰكُمْ اَقْنَعُكُمْ.

15. The greatest of all riches is the intellect.

15- اَغْنٰى الْغِنٰى الْعَقْلُ.

16. The most honourable wealth is abandoning [false] aspirations.

16- اَشْرَفُ الْغِنٰى تَرْكُ الْمُنٰى.

17. The best of riches is that through which one's honour is secured.

17- اَفْضَلُ الْغِنٰى مَا صِيْنَ بِهٖ الْعِرْضُ.

18. The richest of the rich is one who is not a prisoner to greed.

18- اَغْنٰى الْاَغْنِيَاءِ مَنْ لَمْ يَكُنْ لِلْحِرْصِ اَسِيْرًا.

19. The greatest of riches is contentment and toleration of poverty.

19- اَغْنٰى الْغِنٰى الْقَنَاعَةُ، وَالتَّحَمُّلُ فِي الْفَاقَةِ.

20. Opulence brings about transgression.

20- أَلْغِنِي يُطْغِي.

21. Riches turn one who is not a master into a master.

21- أَلْغِنِي يُسَوِّدُ غَيْرَ السَّيِّدِ.

22. Wealth and poverty manifest the essences of men and their qualities.

22- أَلْغِنِي وَالْفَقْرُ يَكْشِفَانِ جَوَاهِرَ الرِّجَالِ وَأَوْصَافَهَا.

23. The brother of affluence is one who covers himself with contentment.

23- أَخُو الْغِنَى مَنْ التَّحَفَ بِالْقَنَاعَةِ.

24. Arrogance in wealth sows the seed (or warns) of abasement in poverty.

24- أَلزَّهُو فِي الْغِنَى يُبْذِرُ (يُنْذِرُ) الذُّلَّ فِي الْفَقْرِ.

25. The bane of affluence is stinginess.

25- آفَةُ الْغِنَى الْبُخْلُ.

26. The best affluence is the affluence of the soul.

26- خَيْرُ الْغِنَاءِ غِنَاءُ النَّفْسِ.

27. Many an opulence leads to lasting poverty.

27- رَبٌّ غِنَى أَوْرَثَ الْفَقْرَ الْبَاقِيَّ.

28. The alms-tax of affluence [and comfort] is being good with neighbours and keeping ties with near relatives.

28- زَكَاةُ الْيَسَارِ بِرُ الْجِيرَانِ، وَصِلَةُ الْأَرْحَامِ.

29. Two things are such that their value is recognized only by one who has lost them: wealth and power.

29- شَيْئَانِ لَا يُعْرَفُ قَدْرُهُمَا إِلَّا مَنْ سَلِبَهُمَا: الْغِنَى وَالْقُدْرَةُ.

30. Restraining oneself from that which is in the possession of [other] people is present affluence.

30- ظَلَفُ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ هُوَ الْغِنَى الْمَوْجُودُ.

31. The deception of wealth leads to insolence.

31- غُرُورُ الْغِنَى يُوجِبُ الْأَشْرَ.

32. Loss of wealth is an advantage for the sagacious and a [cause of] regret for the foolish.

32- فَوْتُ الْغِنَى غَنِيمَةُ الْأَكْيَاسِ، وَحَسْرَةُ الْحَمَقِيِّ.

33. The whole of affluence is in contentment and satisfaction.

33- كُلُّ الْغِنَى فِي الْقَنَاعَةِ، وَالرِّضَا.

34. One who would like to gain affluence without possessions, prestige without authority and abundance

without kinsfolk, then let him them come out of the abjectness of disobedience to Allah into the honour of His obedience, for indeed [through this] he will find all of these.

34. مَنْ سَرَّهُ الْغِنَى بِأَمَالٍ، وَالْعِزُّ بِإِسْلَاطَانٍ، وَالكَثْرَةُ بِأَعَشِيرَةٍ، فَلْيُخْرِجْ مِنْ نُلٍّ مَعْصِيَةِ اللَّهِ إِلَى عِزِّ طَاعَتِهِ، فَإِنَّهُ وَاجِدٌ ذَلِكَ كُلَّهُ.

35. He who has been granted hopelessness in [obtaining] what people possess, contentment with what he is given and satisfaction with the divine decree has acquired affluence.

35. نَالَ الْغِنَى مَنْ رُزِقَ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ، وَالْقَنَاعَةَ بِمَا أُوتِيَ، وَالرِّضَا بِالْقَضَاءِ.

36. Do not be delighted by wealth and comfort, and do not be grieved by poverty and tribulation, for verily gold is tested by fire and the believer is tested by tribulation.

36. لَا تَفْرَحْ بِالْغِنَاءِ وَالرِّخَاءِ، وَلَا تَعْتَمَّ بِالْفَقْرِ وَالْبَلَاءِ، فَإِنَّ الذَّهَبَ يُجَرَّبُ بِالنَّارِ، وَالْمُؤْمِنَ يُجَرَّبُ بِالْبَلَاءِ.

37. Affluence through [complete reliance on] Allah is the greatest affluence.

37. الْغِنَى بِاللَّهِ أَعْظَمُ الْغِنَى.

38. One who does not become needless of this world through Allah has no religion.

38. مَنْ لَمْ يَسْتَعْنِ بِاللَّهِ عَنِ الدُّنْيَا فَلَا دِينَ لَهُ.

39. There is no affluence except through contentment.

39. لَا غِنَى إِلَّا بِالْقَنَاعَةِ.

40. No affluence [can be acquired] with mismanagement.

40. لا غنى مع سوء تدبير.

Coming to the aid of the aggrieved-إغاثة الملهوف

1. Through aiding the aggrieved, there is a protection for you from the chastisement of Allah.

1. بِإِغَاثَةِ الْمَلْهُوفِ يَكُونُ لَكَ مِنْ عَذَابِ اللَّهِ حِصْنٌ.

2. From the expiations of great sins is aiding the aggrieved.

2. مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ.

3. Coming to the aid of the aggrieved is one of the best benevolent acts.

3. مِنْ أَفْضَلِ الْمَعْرُوفِ إِغَاثَةُ الْمَلْهُوفِ.

4. Nothing brings reward like aiding the aggrieved.

4. مَا حَصَلَ الْأَجْرُ بِمِثْلِ إِغَاثَةِ الْمَلْهُوفِ.

Backbiting-الغيبة

1. The one who listens to gossip is one of the two backbiters.

1. السَّامِعُ لِلْغَيْبَةِ أَحَدُ الْمُغْتَابِينَ.

2. Beware of backbiting, for indeed it makes you hated by Allah and the people, and renders you rewards void.

2- إِيَّاكَ وَالْغَيْبَةَ، فَإِنَّهَا تُمَقِّتُكَ إِلَى اللَّهِ وَالنَّاسِ، وَتُحْبِطُ أَجْرَكَ.

3. The wicked of [all] people is the backbiter.

3- أَلْأَمُّ النَّاسِ الْمَغْتَابُ.

4. The most hated of creatures in the sight of Allah is the backbiter.

4- أَبْغَضُ الْخَلَائِقِ إِلَى اللَّهِ الْمَغْتَابُ.

5. Verily the mentioning of slander is the worst falsehood.

5- إِنَّ ذِكْرَ الْغَيْبَةِ شَرُّ الْإِفْكِ.

6. Slander is the worst falsehood.

6- الْغَيْبَةُ شَرُّ الْإِفْكِ.

7. Backbiting is the sign of a hypocrite.

7- الْغَيْبَةُ آيَةُ الْمُنَافِقِ.

8. Backbiting is the effort of the feeble.

8- الْغَيْبَةُ جُهْدُ الْعَاجِزِ.

9. Backbiting is the food of the dogs of hell.

9- أَلْغَيْبَةُ قُوتُ كِلَابِ النَّارِ.

10. The one who listens to gossip is just like the backbiter.

10- السَّامِعُ لِلْغَيْبَةِ كَالْمُغْتَابِ.

11. One who listens to gossip is one of the two backbiters.

11- سَامِعُ الْغَيْبَةِ أَحَدُ الْمُغْتَابِينَ.

12. One who listens to gossip is the partner of the backbiter.

12- سَامِعُ الْغَيْبَةِ شَرِيكُ الْمُغْتَابِ.

13. One who is fond of backbiting about others is reviled.

13- مَنْ أُولِعَ بِالْغَيْبَةِ شُتِمَ.

14. The one who listens to gossip is like its narrator.

14- مُسْتَمِعُ الْغَيْبَةِ كَقَائِلِهَا.

15. Do not accustom yourself to backbiting, for indeed being accustomed to it is a great sin.

15- لَا تُعَوِّدْ نَفْسَكَ الْغَيْبَةَ، فَإِنَّ مُعْتَادَهَا عَظِيمُ الْجُرْمِ.

16. Even a little slander is calumny.

16- يَسِيرُ الْغَيْبَةِ إِفْكٌ.

17. Servant of Allah, do not make haste in [exposing] the fault of a servant, for he may have been forgiven for it, and do not count yourself safe from [your] small sins as you might be punished for them.

17- يَا عَبْدَ اللَّهِ لَا تَعْجَلْ فِي عَيْبِ عَبْدٍ بِذَنْبِهِ فَلَعَلَّهُ مَغْفُورٌ لَهُ، وَلَا تَأْمَنْ عَلَى نَفْسِكَ صَغِيرَ مَعْصِيَةٍ فَلَعَلَّكَ مُعَذَّبٌ عَلَيْهَا.

الغيب- The unseen

1. In the unseen there is wonder.

1- فِي الْغَيْبِ الْعَجَبُ.

الغيرة-1 Sense of Honor And Possessiveness

1. Beware of being possessive in a situation where it is not required, for verily this will lead the soul that is sound to become sick and the one that is innocent [and calm] into suspicion [and uneasiness].

1- إِيَّاكَ وَالتَّغَايُرَ فِي غَيْرِ مَوْضِعِهِ، فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ إِلَى السَّقَمِ، وَالْبَرِيئَةَ إِلَى الرَّيْبِ.

2. The proof of a man's sense of honour is his chastity.

2- دَلِيلُ غَيْرَةِ الرَّجُلِ عِفَّتُهُ.

3. A man's sense of honour is faith.

3- غَيْرَةُ الرَّجُلِ إِيمَانٌ.

4. The possessiveness of a woman is transgression.

4- غَيْرَةُ الْمَرْأَةِ عُدْوَانٌ.

5. A man's sense of honour is to the extent of his self-respect.

5- غَيْرَةُ الرَّجُلِ عَلَى قَدْرِ أَنْفَتِهِ.

6. The believer's possessiveness is for [the sake of] Allah, the Glorified.

6- غَيْرَةُ الْمُؤْمِنِ بِاللَّهِ سُبْحَانَهُ.

1. In the context of being possessive of one's wife or the female members of one's family such that no other man should look at them or have any contact with them as this would hurt one's sense of honour.

Deviation from the right path-الغي

1. The thing with the worst outcome is deviation [from the right path].

1- أَسْوَأُ شَيْءٍ عَاقِبَةُ الْغِيِّ.

2. Deviation is insolence. 1

2- الْغِيُّ أَشْرٌ.

3. One who deals offensively [with others] is dealt with in the same way.

3- مَنْ عَامَلَ بِالْغِيِّ كُوفِيَ بِهِ.

4. Woe be to the one who persists in his deviation and does not return to the right path.

4- وَيْلٌ لِمَنْ تَمَادَى فِي غِيِّهِ، وَلَمْ يَفِئْ إِلَى الرَّشْدِ.

5. There is no piety with deviation.

5- لَا وَرَعَ مَعَ عِيٍّ.

1. Because the deviant and misguided person is heedless of God and the Hereafter.

The utmost-الغاية

1. Whoever attains the utmost of what he loves, then let him expect the utmost of what he hates.

1- مَنْ بَلَغَ غَايَةَ مَا يُحِبُّ فَلْيَتَوَقَّعْ غَايَةَ مَا يَكْرَهُ.

Being optimistic-النَّفَال

1. Be optimistic and you will become successful.

1- تَفَأَلْ بِالْخَيْرِ تُنْجِحْ.

Unrest-الْفِتْنَةُ

1. Unrest (or acquisition [of property]) is accompanied by hardship.

1- الْفِتْنَةُ (الْقُنْيَةُ) مَقْرُونَةٌ بِالْعَنَاءِ.

2. In times of unrest, be like an adolescent camel that has neither udders for milking nor a back strong enough for riding.

2- كُنْ فِي الْفِتْنَةِ كَابْنِ اللَّبُونِ، لَا ضَرْعَ فَيُحَلَبُ وَلَا ظَهْرَ فَيُرَكَبُ.

3. One who ignites the fire of sedition will become fuel for it.

3- مَنْ شَبَّ نَارَ الْفِتْنَةِ كَانَ وَقُوداً لَهَا.

4. One of the greatest tribulations is the continuation of strife.

4- مِنْ أَعْظَمِ الْمِحَنِ دَوَامُ الْفِتَنِ.

5. I swear by my life that in the flames of unrest [that come after me], the believer will get destroyed while the non-Muslim shall remain safe.

5- قَدْ لَعَمْرِي يَهْلِكُ فِي لَهَبِ الْفِتْنَةِ الْمُؤْمِنُ، وَيَسْلَمُ فِيهَا غَيْرُ الْمُسْلِمِ.

The one who is enthralled-المفتون

1. Not everyone who is enthralled is reproached.

1- مَا كُلُّ مَفْتُونٍ يُعَاتَبُ.

Chivalry-الفتوة

1. Chivalry is a gift that is granted and a harm that is restrained.

1- أَلْفُتُوَّةٌ نَائِلٌ مَبْدُولٌ، وَأَذَى مَكْفُوفٌ.

2. The human being has not been adorned with anything more beautiful than chivalry.

2- مَا تَزَيَّنَ الْإِنْسَانُ بِزِينَةٍ أَجْمَلَ مِنَ الْفُتُوَّةِ.

3. The order of chivalry is being tolerant of the mistakes of one's brothers and fulfilling one's obligation towards his neighbours.

3- نِظَامُ الْفُتُوَّةِ إِحْتِمَالُ عَثَرَاتِ الْإِخْوَانِ، وَحُسْنُ تَعَهُدِ الْجِيرَانِ.

Wickedness and immorality-الْفُجُورُ وَمَحَاضِرُ الْفُسُوقِ

1. Wickedness is a decrepit fortress, it does not prevent [any harm from reaching] its people, nor does it protect the one who seeks refuge in it.

1- أَلْفُجُورُ دَارُ حِصْنٍ ذَلِيلٍ، لَا يَمْنَعُ أَهْلَهُ، وَلَا يُحْرِزُ مَنْ لَجَأَ إِلَيْهِ.

2. Beware of immoral gatherings, for indeed they anger the Most Merciful and take you to the fire of hell.

2- إِيَّاكَ وَمَحَاضِرِ الْفُسُوقِ، فَإِنَّهَا مُسْخِطَةٌ لِلرَّحْمَنِ، مُصْلِيَةٌ لِلنَّيْرَانِ.

3. Wickedness is from the traits of the disbelievers.

3- أَلْفُجُورٌ مِنْ شِيَمِ الْكُفَّارِ.

4. Verily the wicked comprise of all the oppressive and treacherous people.

4. إِنَّ الْفُجَّارَ كُلُّهُمْ ظُلُومٌ خَتُورٌ.

5. The wicked is one who declares [his sins] openly.

5. الْفَاجِرُ مُجَاهِرٌ.

6. There is no [sin for] backbiting for the [openly] corrupt.

6. الْفَاسِقُ لَا غِيْبَةَ لَهُ.

7. The immoral person has no [sense of] caution.

7. الْفَجُورُ لَا تَقِيَّةَ لَهُ.

8. The reign of the wicked is the [cause of] abasement of the virtuous.

8. دَوْلُ الْفُجَّارِ مَذَلَّةٌ الْأَبْرَارِ.

9. Flee far away from the wicked, immoral one.

9. فِرُّوا كُلَّ الْفِرَارِ مِنَ الْفَاجِرِ الْفَاسِقِ.

10. The cutting off ties with an immoral person is a gain.

10. قَطِيعَةُ الْفَاجِرِ غَنَمٌ.

11. There is no affluence with immorality.

11- لَيْسَ مَعَ الْفُجُورِ غِنَاءٌ.

12. It behoves one who knows the wicked not to act like them.

12- يَنْبَغِي لِمَنْ عَرَفَ الْفُجَّارَ أَنْ لَا يَعْمَلَ عَمَلَهُمْ.

13. The one who publicizes an immoral act is like the one who has committed it.

13- مُذِيعُ الْفَاحِشَةِ كَفَاعِلِهَا.

الفحش- Obscentiy

1. Be careful of obscene language and lies, for indeed they degrade the speaker.

1- إِحْذَرُ فُحْشَ الْقَوْلِ وَالْكَذْبَ، فَإِنَّهُمَا يُزْرِيانِ بِالْقَائِلِ.

2. Using obscene language with one who is above you is destructive ignorance.

2- سَفْهُكَ عَلَى مَنْ فَوْقَكَ جَهْلٌ مُرْدٌ.

3. Using obscene language with one who is below you is abasing ignorance.

3- سَفْهُكَ عَلَى مَنْ دُونَكَ جَهْلٌ مُزْرٌ.

4. Using obscene language with one who is at your level is a pecking like the pecking of two cockerels, and a quarrelling like the quarrelling of two dogs, they will never separate until they are wounded or

humiliated, and this is neither the act of the wise nor the practice of the intelligent; and it may be that he (your rival) shows forbearance towards you, thereby becoming greater than you and more honourable, while you remain lower than him and more contemptible.

4. سَفْهُكَ عَلَى مَنْ فِي دَرَجَتِكَ نِقَارٌ كَنِقَارِ الدِّيكَيْنِ، وَهَرَّاشٌ كَهَرَّاشِ الكَلْبَيْنِ، وَلَنْ يَفْتَرِقَا إِلَّا مَجْرُوحَيْنِ، أَوْ مَفْضُوحَيْنِ، وَلَيْسَ ذَلِكَ فِعْلُ الحُكَمَاءِ، وَلَا سُنَّةُ العُقَلَاءِ، وَلَعَلَّهُ أَنْ يَحْلُمَ عَنكَ، فَيَكُونُ أَوْزَنَ مِنْكَ وَأَكْرَمَ، وَأَنْتَ أَنْقَصُ مِنْهُ وَالْأَمُّ.

5. One who uses obscene language is reviled.

5. مَنْ سَافَهُ شُتِمَ.

6. One whose obscenity increases is regarded as vile.

6. مَنْ كَثُرَ سَفَاهُهُ أُسْتُزِلَ.

7. An honourable person never uses obscene language, ever.

7. مَا أَفْحَشَ كَرِيمٌ قَطُّ.

8. There is none more shameless than the one who utters obscenities.

8. لَا أَوْقَحَ مِنْ بَدَىِّ.

9. Indeed obscene language and vulgarities are not from the morals of Islam.

9. إِنَّ الْفُحْشَ وَالتَّفَحُّشَ لَيْسَا مِنْ خَلَائِقِ الإسلامِ.

10. One who uses obscene language cures [the envy of] his enviers [and brings them joy].

10- مَنْ أَفْحَشَ شَفَى حُسَادَهُ.

11. The one who is forbearing does not use obscene language.

11- مَا أَفْحَشَ حَلِيمٌ.

12. Two people never insult each other except that the one who is wicked of the two prevails.

12- مَا تَسَابَّ إِثْنَانِ إِلَّا غَلَبَ الْأُمُّهُمَا.

الفخر والتفاخر- Pride and boasting

1. What reason has a human being to be proud when his beginning is a drop of semen and his end is a carcass; neither can he sustain himself nor can he repel his [own] death!

1- مَا لِابْنِ آدَمَ وَالْفَخْرِ، وَأَوَّلُهُ نُطْفَةٌ، وَآخِرُهُ جِيْفَةٌ، لَا يَرْزُقُ نَفْسَهُ، وَلَا يَدْفَعُ حَتْفَهُ.

2. Never become proud of a state that you attained without [any] device [and hard work], and never be arrogant of a rank that you attained without merit, for indeed that which is built by circumstance is destroyed by entitlement.

2- لَا تَدُلَّنَّ بِحَالَةٍ بَلَغْتَهَا بِغَيْرِ آلَةٍ، وَلَا تَفْخِرَنَّ بِمَرْتَبَةٍ نَلْتَهَا مِنْ غَيْرِ مَنَقَبَةٍ، فَإِنَّ مَا يَبْنِيهِ الْإِتِّفَاقُ يَهْدِمُهُ الْإِسْتِحْقَاقُ.

3. There is no foolishness greater than arrogance.

3- لِاحْمَقٍ أَعْظَمُ مِنَ الْفَخْرِ.

4. Boasting ought to be about the greatest effort, keeping promises and being overly generous, not about the worn out bones [of one's ancestors] and evil traits.

4. يَنْبَغِي أَنْ يَكُونَ التَّفَاخُرُ بِعَلِيِّ الِهِمَمِ، وَالْوَفَاءِ بِالذِّمَمِ، وَالْمُبَالَغَةِ فِي الْكَرَمِ،
لِابْتِوَالِي الرِّمَمِ، وَرَدَائِلِ الشَّيَمِ.

5. Boastfulness stems from the smallness of [one's] status [and worth].

5. الْإِفْتِخَارُ مِنْ صِغَرِ الْأَقْدَارِ.

6. Beware of contesting with Allah, the Glorified, in His greatness, for Allah, the Most High, abases every tyrant and belittles every boaster.

6. إِيَّاكَ وَمُسَامَاةَ اللَّهِ سُبْحَانَهُ فِي عَظَمَتِهِ، فَإِنَّ اللَّهَ تَعَالَى يُذِلُّ كُلَّ جَبَّارٍ، وَيُهِينُ
كُلَّ مُخْتَالٍ.

Relief and waiting for relief-الفرج وانتظار الفرج

1. The more restricting [and difficult] the hardship, the closer the relief.

1- أَضْيَقُ مَا يَكُونُ الْحَرْجُ أَقْرَبُ مَا يَكُونُ الْفَرَجُ.

2. The time when relief is closest is when the affair becomes unbearable.

2- أَقْرَبُ مَا يَكُونُ الْفَرَجُ عِنْدَ تَضَائِقِ الْأَمْرِ.

3. When the openings [and ways] get blocked, the rays of relief begin to appear.

3. عِنْدَ اِنْسِدَادِ الْفُرَجِ تَبْدُو مَطَالِعُ الْفُرَجِ.

4. When the difficulties reach their peak, there is hope for relief.

4. عِنْدَ تَنَاهِي الشَّدَائِدِ يَكُونُ تَوَقُّعُ الْفُرَجِ.

5. The first act of worship is waiting for relief with patience. 1

5. أَوَّلُ الْعِبَادَةِ اِنْتِظَارُ الْفُرَجِ بِالصَّبْرِ.

6. Expecting relief is one of the two comforts.

6. تَوَقُّعُ الْفُرَجِ اِحْدَى الرَّاحَتَيْنِ.

1. 'Waiting for the relief' is also used to mean waiting for the reappearance of the Mahdi ('a) as he will bring relief and justice to the oppressed believers.

الفرح والإبتهاج- Happiness and joy

1. How many a joyful [person] has been driven by his joy towards perpetual sorrow.

1- كَمْ مِنْ فَرَحٍ أَفْضَى بِهِ فَرَحُهُ إِلَى حُزْنٍ مُخَلَّدٍ.

2. Do not be joyful about that which is coming [to you].

2- لَا تَفْرَحْ بِمَا هُوَ آتٍ.

3. Never be joyful about the downfall of others for verily you do not know what time will do to you.

3- لَا تَفْرَحَنَّ بِسَقَطَةِ غَيْرِكَ فَإِنَّكَ لَا تَدْرِي مَا يُحْدِثُ بِكَ الزَّمَانُ.

4. Do not be happy with the mistake of others, for indeed you will not always be correct.

4- لَا تَتَّبِعْهُنَّ بِخَطَايَا غَيْرِكَ فَإِنَّكَ لَنْ تَمْلِكَ الْإِصَابَةَ أَبَدًا.

الفرار إلى الله- Fleeing to Allah

1. Flee towards Allah, the Glorified, and do not flee away from Him, for indeed He will find you and you will not escape Him.

1- فِرُّوا إِلَى اللَّهِ سُبْحَانَهُ وَلَا تَفِرُّوا مِنْهُ فَإِنَّهُ مُدْرِكُكُمْ وَلَنْ تُعْجِزُوهُ.

الفرصة وفوتها- Opportunity and its loss

1. Not everything that has gone comes back.

1- لَيْسَ كُلُّ غَائِبٍ يَوُوبُ.

2. One who takes advantage of [unexpected] opportunities remains safe from distress.

2- مَنْ غَافَصَ الْفُرْصَ أَمِنَ الْغُصَصَ.

3. Whoever finds a place where sweet water enters and he can quench his thirst with it but does not take advantage of it, he will soon feel thirsty and seek it, but will not find it.

3- مَنْ وَجَدَ مَوْرِدًا عَذْبًا يَرْتَوِي مِنْهُ فَلَمْ يَغْتَنِمْهُ يَوْشِكُ أَنْ يَظْمَأَ وَيَطْلُبُهُ فَلَا يَجِدُهُ.

4. Many a lost thing is such that it cannot be regained.

4. رَبٌّ فَائِتٌ لَا يُدْرِكُ لِحَاقِهِ.

5. It may be that he who strives and acts quickly is saved [and succeeds] while the slow seeker [only] hopes [to attain it in the future].

5. رَبٌّ سَاعٌ سَرِيْعٌ نَجَا، وَطَالِبٌ بَطِيءٌ رَجَا.

6. The return of an opportunity [that is lost] is far off and unlikely.

6. عَوْدُ الْفُرْصَةِ بَعِيْدٌ مَرَامُهَا.

7. Seize the opportunity when it arises, for indeed you will not get it [again] after you lose it.

7. غَافِصِ الْفُرْصَةَ عِنْدَ إِمْكَانِهَا فَإِنَّكَ غَيْرُ مُدْرِكِهَا بَعْدَ فَوْتِهَا.

8. Breathe before the necks are strangled, and yield before being driven violently.

8. تَنَفَّسُوا قَبْلَ ضَيْقِ الْخِنَاقِ، وَانْقَادُوا قَبْلَ عُنْفِ السِّيَاقِ.

9. Take the respite of the days, protect the boundaries of Islam, and anticipate the sudden attack of death.

9. خُذُوا مَهْلَ الْأَيَّامِ، وَحُوطُوا قَوَاصِي الْإِسْلَامِ، وَبَادِرُوا هُجُومَ الْحِمَامِ.

10. May Allah have mercy on the one who takes the benefit of respite [and opportunity], hastens towards good deeds and cowers out of fear [of Allah].

10- رَحِمَ اللَّهُ امْرَأً إِغْتَنَمَ الْمَهْلَ، وَبَادَرَ الْعَمَلَ، وَأَكْمَشَ مِنْ وَجَلٍ.

11. Opportunity is quick to pass on and slow to return.

11- الْفُرْصَةُ سَرِيعَةٌ الْفَوْتُ، وَبَطِيئَةٌ الْعَوْدُ.

12. The [passing of] hours diminishes lifetimes and bring [one] closer to annihilation.

12- السَّاعَاتُ تَخْتَرِمُ الْأَعْمَارَ، وَتُدْنِي مِنَ الْبَوَارِ.

13. Arrange an abode for yourself before your descent and prepare the dwelling before your arrival.

13- ارْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نَزُولِكَ، وَوِطِّ الْمَنْزِلَ قَبْلَ حُلُولِكَ.

14. Make your time of comfort a [means of] preparation for the days of your tribulation.

14- اجْعَلْ زَمَانَ رَخَائِكَ عُدَّةً لِأَيَّامِ بَلَائِكَ.

15. Opportunities are things that are [meant to be] seized.

15- الْفُرْصُ خُلْسٌ.

16. Loss [of opportunities] are [a cause of] distress.

16- الْفَوْتُ غُصَصٌ.

17. Opportunity is a booty.

17- الْفُرْصَةُ غَنَمٌ.

18. Loss [of opportunity leads to] burning regrets.

18- الْفَوْتُ حَسْرَاتٌ مُحْرِقَاتٌ.

19. The lost [opportunity] does not return.

19- الْفَائِتُ لَا يَعُودُ.

20. Losing an opportunity is distressful.

20- إِضَاعَةُ الْفُرْصَةِ غُصَّةٌ.

21. Times of happiness are short-lived.

21- أَوْقَاتُ السُّرُورِ خُلُوسَةٌ.

22. Opportunities pass by like the passing of clouds.

22- الْفُرْصُ تَمُرُّ مَرَّ السَّحَابِ.

23. When what you want does not happen, then want what happens [and be satisfied with it].

23- إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَأَرِدْ مَا يَكُونُ.

24. When the opportunity arises, then seize it, for indeed wasting an opportunity leads to distress.

24. إِذَا أُمَكَّنْتَ الْفُرْصَةَ فَانْتَهِزْهَا، فَإِنَّ إِضَاعَةَ الْفُرْصَةِ غُصَّةٌ.

25. Seize good opportunities, for indeed they pass by [quickly] like the passing of clouds.

25. اِنْتَهِزُوا فُرْصَ الْخَيْرِ فَإِنَّهَا تَمُرُّ مَرَّ السَّحَابِ.

26. The greatest distress is [caused by] loss of opportunities.

26. أَشَدُّ الْغُصَصِ فَوْتُ الْفُرْصِ.

27. Verily that which has passed from your day has gone, and that which remains from it is not certain, so take advantage of your [present] time by performing [good] actions.

27. إِنَّ مَاضِيَ يَوْمِكَ مُنْتَقِلٌ، وَبَاقِيَهُ مُتَّهِمٌ، فَاعْتَنِمِ وَقْتَكَ بِالْعَمَلِ.

28. Verily opportunities pass away [quickly] like the clouds, so seize them when they arise in the gates of good, otherwise they will turn into regrets.

28. إِنَّ الْفُرْصَ تَمُرُّ مَرَّ السَّحَابِ فَانْتَهِزُوهَا إِذَا أُمَكَّنَتْ فِي أَبْوَابِ الْخَيْرِ وَإِلَّا عَادَتْ نَدَمًا.

29. The fruit of loss [of opportunity] is regret.

29. ثَمَرَةُ الْفَوْتِ نَدَامَةٌ.

30. For everything there is a passing away.

30. لِكُلِّ شَيْءٍ فَوْتُ.

31. With loss there is regret.

31- مَعَ الْفَوْتِ تَكُونُ الْحَسْرَةُ.

32. There is no regret like loss [of an opportunity].

32- لِحَسْرَةِ كَالْفَوْتِ.

33. Preparation does not benefit when the time has elapsed.

33- لَا تَنْفَعُ الْعِدَّةُ إِذَا مَا انْقَضَتِ الْمُدَّةُ.

34. What has passed of your day is lost, what is to come is uncertain; your time is a blessing, so make haste in it while you have the opportunity, and beware of relying on the future.

34- مَاضِي يَوْمِكَ فَائِتٌ، وَآتِيهِ مُتَّهِمٌ، وَوَقْتُكَ مُغْتَنَمٌ، فَبَادِرْ فِيهِ فُرْصَةَ الْإِمْكَانِ،
وَإِيَّاكَ أَنْ تَتَّقَ بِالزَّمَانِ.

35. In loss [of opportunity] there is regret and (or) blame.

35- فِي الْفَوْتِ حَسْرَةٌ وَ(أَوْ) مَلَامَةٌ.

36. In every moment there is loss.

36- فِي كُلِّ وَقْتٍ فَوْتٌ.

37. At times an opportunity may arise.1

37. قَدْ تُصَابُ الْفُرْصَةُ.

38. You will never attain that which has been taken away from you so be moderate in your acquisition.

38. لَنْ تُدْرِكَ مَا زُوِيَ عَنْكَ فَأَجْمِلْ فِي الْمُكْتَسَبِ.

39. Not every opportunity can be realized.

39. لَيْسَ كُلُّ فُرْصَةٍ تُصَابُ.

40. One who lets an opportunity pass by is crippled by its loss.

40. مَنْ قَعَدَ عَنِ الْفُرْصَةِ أُعْجِزَهُ الْفَوْتُ.

41. Whoever delays taking an opportunity at the right time, then let him be sure that he will lose it.

41. مَنْ أَخَّرَ الْفُرْصَةَ عَنْ وَقْتِهَا فَلْيَكُنْ عَلَى ثِقَةٍ مِنْ فَوْتِهَا.

42. One who seizes the opportunity is saved from distress.

42. مَنْ نَاهَزَ الْفُرْصَةَ أَمِنَ الْغُصَّةَ.

43. Not everything that disappears comes back.

43. مَا كُلُّ غَائِبٍ يُوُوبُ.

44. One who tarries lets [the opportunity] go.

44. مَنْ تَقَاعَسَ إِعْتَاقَ.

1. Or: At times an opportunity is realized.

الفرائض والنوافل- The obligatory and recommended acts

1. The one who seeks nearness [to Allah] by performing the obligatory and the recommended [acts], doubles his gain.

1- الْمُتَقَرَّبُ بِأَدَاءِ الْفَرَائِضِ وَالنَّوَافِلِ مُتضاعِفُ الأَرْبَاحِ.

2. Verily Allah, the Glorified, has made the obligatory [acts] incumbent upon you, so do not neglect them; and has delimited boundaries for you, so do not transgress them; and has forbidden you from certain things, so do not violate them; and has remained silent about certain things, though not out of forgetfulness, so do not undertake them.

2- إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ عَلَيْكُمْ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ لَكُمْ حُدُوداً فَلَا تَعْتَدُوهَا، وَنَهَاكُمْ عَنْ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا،

وَسَكَتَ عَنْ أَشْيَاءَ وَلَمْ يَدْعَهَا نِسْيَاناً فَلَا تَتَكَلَّفُوهَا.

3. Verily whoever busies himself with what is obligatory upon him instead of that which has been guaranteed for him, and is satisfied with what has been decreed for and against him; he will be the healthiest person in wellbeing, the most profiting from felicity and the most benefitting from happiness.

3- إِنَّ مَنْ شَغَلَ نَفْسَهُ بِالْمَفْرُوضِ عَلَيْهِ عَنِ الْمَضْمُونِ لَهُ، وَرَضِيَ بِالْمَقْدُورِ عَلَيْهِ وَلَهُ، كَانَ أَكْثَرَ النَّاسِ سَلَامَةً فِي عَافِيَةٍ، وَرِبْحاً فِي غِبْطَةٍ، وَغَنِيمَةً فِي مَسْرَةٍ.

4. Verily if you were to occupy yourself with meritorious supererogatory acts instead of fulfilling the obligatory ones, then the merit you acquire will never make up for the religious obligation that you have

neglected.

4. إِنَّكَ إِنِ اشْتَغَلْتَ بِفَضَائِلِ النَّوَافِلِ عَنْ أَدَاءِ الْفَرَائِضِ فَلَنْ يَقُومَ فَضْلُ تَكْسِبِهِ
بِفَرَضٍ تُضَيِّعُهُ.

5. When recommended acts come in the way of obligatory actions, then abandon them.

5. إِذَا أَضُرَّتِ النَّوَافِلُ بِالْفَرَائِضِ فَارْفُضُوهَا.

6. It is upon you to preserve every matter that you cannot be excused for neglecting.

6. عَلَيْكَ بِحِفْظِ كُلِّ أَمْرٍ لَا تُعْذَرُ بِإِضَاعَتِهِ.

7. Fulfilling the obligatory is from the most noble of actions.

7. قَضَاءُ اللَّوَاظِمِ مِنْ أَفْضَلِ الْمَكَارِمِ.

8. There is no worship like the performing of obligatory acts.

8. لَا عِبَادَةَ كَأَدَاءِ الْفَرَائِضِ.

9. No closeness is achieved through recommended actions if they hamper the obligatory actions.

9. لَا قُرْبَةَ بِالنَّوَافِلِ إِذَا أَضُرَّتْ بِالْفَرَائِضِ.

10. Do not perform a recommended act at the time of an obligatory one; start with the obligatory [prayer] and then pray whatever more you wish to.

10- لَا تَقْضِ نَافِلَةً فِي وَقْتِ فَرِيضَةٍ، إِبْدَأْ بِالْفَرِيضَةِ ثُمَّ صَلِّ مَا بَدَأَ لَكَ.

التفريط-Neglect

1. Be wary of neglect for verily it causes censure.

1- إِحْذَرُوا التَّفْرِيطَ فَإِنَّهُ يُوجِبُ الْمَلَامَةَ.

2. Neglect is an affliction of the capable.

2- التَّفْرِيطُ مُصِيبَةٌ الْقَادِرِ.

3. The fruit of neglect is censure.

3- ثَمَرَةُ التَّفْرِيطِ مَلَامَةٌ.

4. Counter neglect with judiciousness [and resoluteness].

4- ضَادُّوا التَّفْرِيطَ بِالْحَزْمِ.

الفراغ-Idleness

1. From idleness comes inclination towards [vain] desire.

1- مِنْ الْفَرَاغِ تَكُونُ الصَّبْوَةُ.

2. With idleness there is inclination towards [vain] desire.

2- مَعَ الْفَرَاغِ تَكُونُ الصَّبْوَةُ.

الفرقة والتفرقة- Seperation and isolation

1. Beware of separation [from the people], for indeed the one who is isolated from the people is [a target] for Satan.

1- إِيَّاكَ وَالْفُرْقَةَ، فَإِنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ.

2. Beware of separation, for indeed the one who is isolated from the people of truth is [prey] for Satan just as the lonely sheep is [prey] for the wolf.

2- إِيَّاكُمْ وَالْفُرْقَةَ، فَإِنَّ الشَّاذَّ عَنْ أَهْلِ الْحَقِّ لِلشَّيْطَانِ، كَمَا أَنَّ الشَّاذَّ مِنَ الْغَنَمِ لِلذَّبِّ.

3. The worst endeavour is separating two close friends.

3- بِئْسَ السَّعْيُ التَّفْرِقَةُ بَيْنَ الْأَلْيَفَيْنِ.

4. For every gathering there is separation.

4- لِكُلِّ جَمْعٍ فُرْقَةٌ.

5. Remain with the community and eschew separation.

5- اَلْزَمُوا الْجَمَاعَةَ، وَاجْتَنِبُوا الْفُرْقَةَ.

الإفتراء–Fabrication of lies

1. Destroyed is the one who makes a [wrongful] claim, and unsuccessful is the one who fabricates [a lie].

1- هَلَكَ مَنْ ادَّعَى، وَخَابَ مَنْ افْتَرَى.

الفساد–Corruption

1. One who is pleased by corruption is displeased by the Hereafter.

1- مَنْ سَرَّهُ الْفَسَادُ سَاءَ لَهُ الْمَعَادُ.

2. There is no rectitude with corruption.

2- لاصِلَاحَ مَعَ إِفْسَادٍ.

3. One who corrupts [his relationship] with Allah will not be upright with anyone.

3- مَنْ فَسَدَ مَعَ اللَّهِ لَمْ يَصْلُحْ مَعَ أَحَدٍ.

4. Do not corrupt the thing whose rectitude is important for you.

4- لَا تُفْسِدْ مَا يَعْينُكَ صَلَاحُهُ.

الفشل والفترة–Indolence and lassitude

1. Indolence is deficiency.

1- الْفَشْلُ مَنْقَصَةٌ.

2. Cure the ailment of lassitude in your heart through determination and the slumber of negligence in your eyes through alertness.

2- تَدَاوَمِنُ دَاءِ الْفَتْرِ فِي قَلْبِكَ بِعَزِيمَةٍ، وَمِنْ كَرَى الْغَفْلَةِ فِي نَاطِرِكَ بِإِقْظَةِ.

الفضيحة- Ignominy

1. The shame of ignominy embitters the sweetness of pleasure.

1- عَارُ الْفَضِيحَةِ يُكَدِّرُ حَلَاوَةَ اللَّذَّةِ.

الفضائل والرذائل- Virtues and vices

1. Compel yourself to [acquire] virtues, for indeed you have a natural propensity for vices.

1- أَكْرَهُ نَفْسِكَ عَلَى الْفَضَائِلِ، فَإِنَّ الرِّذَائِلَ أَنْتَ مَطْبُوعٌ عَلَيْهَا.

2. Ascending towards virtues is a hardship that saves.

2- الْإِرْتِقَاءُ إِلَى الْفَضَائِلِ صَعْبٌ مُنْجٍ.

3. Your knowledge conveys your merit and your generosity tells of your kindness.

3- يُنْبِئُ عَنْ فَضْلِكَ عِلْمُكَ وَعَنْ إِفْضَالِكَ بَذْلُكَ.

4. When you keep away from the forbidden, refrain from that which you are unsure about, fulfil that which is obligatory and perform the acts that are recommended, then you have perfected the virtues of faith.

4. إِذَا اتَّقَيْتَ الْمُحْرَمَاتِ، وَتَوَرَّعْتَ عَنِ الشُّبُهَاتِ وَأَدَيْتَ الْمَفْرُوضَاتِ، وَتَنَفَّلْتَ
بِالنَّوَافِلِ فَقَدْ أَكْمَلْتَ فِي الدِّينِ الْفَضَائِلَ.

5. The peak of [all] merits is controlling anger and eradicating lustful desires.

5. رَأْسُ الْفَضَائِلِ مُلْكُ الْغَضَبِ وَإِمَاتَةُ الشَّهْوَةِ.

6. During successive hardships the virtues of a person become manifest.

6. عِنْدَ تَعاقُبِ الشَّدَائِدِ تَظْهَرُ فَضَائِلُ الْإِنْسَانِ.

7. The symbol of a person's merit is his intelligence and good character.

7. عُنْوَانُ فَضِيلَةِ الْمَرْءِ عَقْلُهُ، وَحُسْنُ خُلُقِهِ.

8. The highest of all merits is intelligence.

8. غَايَةُ الْفَضَائِلِ الْعَقْلُ.

9. The highest of all merits is knowledge.

9. غَايَةُ الْفَضَائِلِ الْعِلْمُ.

10. The merit of a man is known from his speech.

10. فَضْلُ الرَّجُلِ يُعْرَفُ مِنْ قَوْلِهِ.

11. Merit is [acquired] by perfection [of character] and noble deeds, not through excessive wealth and eminent feats.

11. الْفَضِيلَةُ بِحُسْنِ الْكَمَالِ، وَمَكَارِمِ الْأَفْعَالِ، لِابْتِكْرَةِ الْمَالِ وَجَلَالَةِ الْأَعْمَالِ.

12. Virtue is overcoming [one's bad] habit.

12. الْفَضِيلَةُ غَلَبَةُ الْعَادَةِ.

13. The pride of a man is by his merit, not because of his origin [and lineage].

13. فَخْرُ الْمَرْءِ بِفَضْلِهِ لِابْتِصَالِهِ.

14. The merit of a person is [lies in] doing good to others.

14. فَضِيلَةُ الْإِنْسَانِ بَذَلُ الْإِحْسَانِ.

15. He who overcomes his anger and controls the impulses of his lustful desires has acquired virtue.

15. فَازَ بِالْفَضِيلَةِ مَنْ غَلَبَ غَضَبَهُ، وَمَلَكَ نَوَازِعَ شَهْوَتِهِ.

16. It suffices as a merit for a man to humble himself.

16. كَفَى بِالْمَرْءِ فَضِيلَةً أَنْ يُنْقِصَ نَفْسَهُ.

17. The perfection of virtues is [in] honourable qualities.

17. كَمَالُ الْفَضَائِلِ شَرَفُ الْخَلَائِقِ.

18. The human being has two merits: intellect and speech; he derives benefit through his intellect and benefits others by his speech.

18. لِلْإِنْسَانِ فَضِيلَتَانِ: عَقْلٌ، وَمَنْطِقٌ، فَبِالْعَقْلِ يَسْتَفِيدُ، وَبِالْمَنْطِقِ يُفِيدُ.

19. Lineage is not defined by the fathers and mothers, rather [it is defined] by the praiseworthy merits.

19. لَيْسَتْ الْأَنْسَابُ بِالْآبَاءِ وَالْأُمَّهَاتِ لَكِنَّهَا بِالْفَضَائِلِ الْمَحْمُودَاتِ.

20. One whose merits are few, his means are weak.

20. مَنْ قَلَّتْ فَضَائِلُهُ ضَعُفَتْ وَسَائِلُهُ.

21. From the best of merits is accepting the excuse of the wrongdoer.

21. مِنْ أَحْسَنِ الْفَضْلِ قَبُولُ عُذْرِ الْجَانِي.

22. It is from the merit of a man not to put the one whom he has been forbearing with under obligation.

22. مِنْ فَضْلِ الرَّجُلِ أَنْ لَا يَمُنَّ بِمَا احْتَمَلَهُ حِلْمُهُ.

23. Performing good deeds and spreading goodness are from the greatest virtues.

23. مِنْ أَفْضَلِ الْفَضَائِلِ إِصْطِنَاعُ الصَّنَائِعِ، وَبَيْتُ الْمَعْرُوفِ.

24. Through the gaining of merits the enemy is subdued.

24. بِاِكْتِسَابِ الْفَضَائِلِ يُكَبَّتُ الْمُعَادِي.

25. The consolidation of merits is in doing good to the freeman and being kind to the people of virtue.

25. جِمَاعُ الْفَضْلِ فِي اصْطِنَاعِ الْحُرِّ، وَالْإِحْسَانِ إِلَى أَهْلِ الْخَيْرِ.

26. Safeguarding the tongue and doing good to others are from the best merits of a human being.

26. حِفْظُ اللِّسَانِ وَبَذْلُ الْإِحْسَانِ مِنْ أَفْضَلِ فَضَائِلِ الْإِنْسَانِ.

27. Become distinguished by virtues and renounce vices.

27. كُنْ مُتَّصِفًا بِالْفَضَائِلِ، مُتَبَرِّئًا مِنَ الرَّذَائِلِ.

28. The best of virtues is granting the wishes and fulfilling the needs of the seeker and being moderate in what one seeks.

28. أَفْضَلُ الْفَضَائِلِ بَذْلُ الرَّغَائِبِ، وَإِسْعَافُ الطَّالِبِ وَالْإِجْمَالُ فِي الْمَطَالِبِ.

29. The best of virtues is establishing ties with the one who has distanced himself, being cordial with the one who is averse, and holding the hand of the one who stumbles.

29. أَفْضَلُ الْفَضَائِلِ صِلَةُ الْهَاجِرِ، وَإِينَاةُ النَّافِرِ، وَالْأَخْذُ بِيَدِ الْعَاثِرِ.

30. Verily only the virtuous know the merit of the people of virtue.

30. إِنَّمَا يَعْرِفُ الْفَضْلَ لِأَهْلِ الْفَضْلِ أَوْلُوا الْفَضْلِ.

31. Your virtue is proven by your action and your munificence by your open-handedness.

31- يُسْتَدَلُّ عَلَى فَضْلِكَ بِعَمَلِكَ، وَعَلَى كَرَمِكَ بِبَذْلِكَ.

The superfluous-الفضول

1. The worst thing which a person occupies his time with is the superfluous.

1- شَرُّ مَا شَغَلَ بِهِ الْمَرْءُ وَقْتَهُ الْفُضُولُ.

2. The wastage of intellects is in seeking the superfluous.

2- ضِيَاعُ الْعُقُولِ فِي طَلَبِ الْفُضُولِ.

3. Whoever restrains himself from the superfluous, his view is harmonized by the intellects.

3- مَنْ أَمْسَكَ عَنِ الْفُضُولِ عَدَلَتْ رَأْيُهُ الْعُقُولُ.

4. Whoever occupies himself with the superfluous, the important matter that he hopes for eludes him.

4- مَنْ اشْتَغَلَ بِالْفُضُولِ فَاتَهُ مِنْ مُهِمِّهِ الْمَأْمُولُ.

Astuteness-الْفِطْنَةُ

1. Astuteness is [gained] through discernment.

1- الْفِطْنَةُ بِالْبَصِيرَةِ.

2. Astuteness is [a means of attaining] guidance.

2. أَلْفِطْنَةُ هِدَايَةٍ.

الفقد-Loss

1. Loss is [a cause of] sorrows.

1. أَلْفَقْدُ أَحْزَانٌ.

الفقر-Poverty

1. Poverty is beneficial for the believer, and gives him comfort from the jealousy of the neighbours, the flattery of the brothers and the domination of the ruler.

1- أَلْفَقْرُ صَلاَحُ الْمُؤْمِنِ، وَمُرِيحُهُ مِنْ حَسَدِ الْجِيرَانِ، وَتَمَلُّقِ الْإِخْوَانِ، وَتَسَلُّطِ السُّلْطَانِ.

2. Verily poverty is disgracer for the soul, a confounder of the intellect, and a bringer of sorrows.

2- إِنَّ الْفَقْرَ مَذَلَّةٌ لِلنَّفْسِ، مِدْهَشَةٌ لِلْعَقْلِ، جَالِبٌ لِلْهُمُومِ.

3. Poverty causes forgetfulness.

3. أَلْفَقْرُ يُنْسِي.

4. Poverty is the adornment of faith.

4. أَلْفَقْرُ زِينَةُ الْإِيمَانِ.

5. The grave is better than poverty. 1

5. أَلْقَبْرُ خَيْرٌ مِنَ الْفَقْرِ.

6. Poverty with debt is [like] a red death. 2

6. أَلْفَقْرُ مَعَ الدَّيْنِ أَلْمَوْتُ الْأَحْمَرُ.

7. Poverty disables the astute one from [presenting] his argument.

7. أَلْفَقْرُ يُخْرِسُ الْفَطِينَ عَنْ حُجَّتِهِ.

8. Poverty in one's homeland is like being a stranger in it.

8. أَلْفَقْرُ فِي الْوَطَنِ غُرْبَةٌ.

9. Extreme poverty is better than disgraceful affluence.

9. أَلْفَقْرُ الْفَادِحُ أَجْمَلُ مِنَ الْغِنَى الْفَاضِحِ.

10. True poverty and wealth are [determined] after presenting [the account of] one's deeds before Allah, the Glorified.

10. أَلْفَقْرُ وَالْغِنَى بَعْدَ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ.

11. Love of poverty earns piety.

11. حُبُّ الْفَقْرِ يَكْسِبُ الْوَرَعَ.

12. Many a poverty turns into with lasting affluence.

12. رُبَّ فَقْرٍ عَادَ بِالْغِنَى الْبَاقِي.

13. The disadvantage of poverty is more praiseworthy than the arrogant insolence of wealth.

13. ضَرَرُ الْفَقْرِ أَحْمَدُ مِنْ أَشْرِ الْغِنَى.

14. Poverty of the soul is the worst poverty.

14. فَقْرُ النَّفْسِ شَرُّ الْفَقْرِ.

15. All [forms of] poverty can be redressed except the poverty of foolishness.

15. كُلُّ فَقْرٍ يُسَدُّ إِلَّا فَقْرَ الْحُمُقِ.

16. Whoever manifests his poverty, lowers his status.

16. مَنْ أَظْهَرَ فَقْرَهُ أَنْزَلَ قَدْرَهُ.

17. The hardships of poverty are preferable to facing humiliation.

17. مُقَاسَاةُ الْإِقْلَالِ، وَوَلَامُلَاقَاةُ الْإِذْلَالِ.

18. There is no poverty with good management.

18- لَافْقَرَّ مَعَ حُسْنِ تَدْبِيرٍ.

19. The most apprising complaint is that which is enunciated by manifest affliction.

19- أَبْلَغُ الشَّكْوَى مَا نَطَقَ بِهِ ظَاهِرُ الْبَلْوَى.

20. The little that one is in need of is better than the plenty that one is needless of.

20- قَلِيلٌ يُفْتَقَرُ إِلَيْهِ خَيْرٌ مِنْ كَثِيرٍ يُسْتَعْنَى عَنْهُ.

21. There is no shame in being far away from one's hometown; the only shame is being indigent in one's one hometown.

21- لَيْسَ فِي الْغُرْبَةِ عَارٌ، إِنَّمَا الْعَارُ فِي الْوَطَنِ الْإِفْتِقَارُ.

22. One who pretends to be poor, becomes poor.

22- مَنْ تَفَاقَرَ إِفْتَقَرَ.

23. Displaying neediness gives rise to poverty.

23- إِظْهَارُ التَّبَاؤُسِ يَجْلِبُ الْفَقْرَ.

24. Poverty with debt is the greatest wretchedness.

24- الْفَقْرُ مَعَ الدَّيْنِ الشَّقَاءُ الْأَكْبَرُ.

1. This is the poverty that one does not bear patiently and leads to wretchedness in this world and the next.
2. 'Red death' is a figure of speech that means a violent or bloody death.

The pauper – ألسففر وأقسامه

1. The pauper who is satisfied is saved from the traps of Satan, whereas the rich person falls into his snares.

1- ألسففر الرّاضى ناج من حبال إبليس، والغنى واقع فى حباله.

2. The most hated of servants in the sight of Allah are: the pauper who is haughty, the elderly fornicator and the immoral scholar.

2- أمقت العباد إلى الله ألسففر المزهُو، والشىخ الزان، والعالم الفاجر.

3. The most foolish of people is the arrogant pauper.

3- أكثر الناس حمقاً ألسففر المتكبر.

4. The richest people in the Hereafter are the poorest of them in this world.

4- أغنى الناس فى الآخرة أفقرهم فى الدنيا.

5. The poor person is [like] a stranger (or is scorned) in his hometown.

5- ألسففر فى الوطن غربة (ممتهن).

6. The needy person is a stranger in his own homeland.

6- المقل غريب فى بلده.

7. One who sits in the company of the poor increases in [his] gratitude.

7. جَالِسِ الْفُقَرَاءَ تَزِدُّ شُكْرًا.

8. Many a poor person is wealthier than all the rich people.

8. رَبُّ فَقِيرٍ أَغْنَى مِنْ كُلِّ غَنِيٍّ.

9. The wealth of a poor person is his contentment.

9. غِنَى الْفَقِيرِ قَنَاعَتُهُ.

10. How many a poor person is needed by someone else.

10. كَمْ مِنْ فَقِيرٍ يُفْتَقَرُ إِلَيْهِ.

11. How many a poor person is rich and [how many] a rich person is needy.

11. كَمْ مِنْ فَقِيرٍ غَنِيٍّ وَغَنِيٍّ مُفْتَقِرٍ.

12. One who is overcome by poverty should frequently recite: *There is no might and no power but by [the will of] Allah, the Most High, the Most Mighty.*

12. مَنْ أَلْحَّ عَلَيْهِ الْفَقْرُ فَلْيُكْتِرْ مِنْ قَوْلِ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

13. It is obligatory on the poor that he should not put forward his request [to others] unless he has no other choice.

13. مِنَ الْوَاجِبِ عَلَى الْفَقِيرِ أَنْ لَا يَبْذُلَ مِنْ غَيْرِ اضْطِرَارٍ سُؤَالَهُ.

14. The kings of this world and the Hereafter are the poor who are satisfied [with what they have].

14- مُلُوكُ الدُّنْيَا وَالْآخِرَةِ الْفُقَرَاءُ الرَّاضُونَ.

15. The poorest of people is one who is stingy with himself despite [his] wealth and affluence, and leaves it behind for others [in the end].

15- أَفْقَرُ النَّاسِ مَنْ قَتَرَ عَلَى نَفْسِهِ مَعَ الْغِنَى وَالسَّعَةِ، وَخَلَّفَهُ لِغَيْرِهِ.

16. Many a poor person is mightier than a lion.

16- رَبٌّ فَقِيرٌ أَعَزُّ مِنْ أَسَدٍ.

The Learned Scholars-الفقه والفقهاء

1. The true scholar is one who neither makes people lose hope in the mercy of Allah nor cause them to despair of the comfort of Allah.

1- أَلْفَقِيهِ كُلُّ الْفَقِيهِ مَنْ لَمْ يُقْنِطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَلَمْ يُؤْيِسْهُمْ مِنْ رَوْحِ اللَّهِ.

2. The bane of scholars is not safeguarding themselves [from error].

2- آفَةُ الْفُقَهَاءِ عَدَمُ الصِّيَانَةِ.

3. When the elevated one becomes learned, he shows humility.

3- إِذَا تَفَقَّهَ الرَّفِيعُ تَوَاضَعَ.

4. When the vile one becomes a scholar, he considers himself to be above [others].

4. إِذَا تَفَقَّهَ الْوَضِيعُ تَرَفَّعَ.

5. When you [wish to] learn, then become learned in the religion of Allah.

5. إِذَا فَهَّمْتَ فَتَفَقَّهَ فِي دِينِ اللَّهِ.

الفكر والمتفكر- Thinking and the thinker

1. Think and you will perceive.

1. أَفَكِرْ تَسْتَبْصِرْ.

2. The root of wisdom is reflection, and its fruit is wellbeing.

2. أَصْلُ الْعَقْلِ الْفِكْرُ، وَثَمَرَتُهُ السَّلَامَةُ.

3. The root of safety from error is thinking before acting, and reflecting before speaking.

3. أَصْلُ السَّلَامَةِ مِنَ الزَّلَلِ، الْفِكْرُ قَبْلَ الْفِعْلِ، وَالرَّوْيَةُ قَبْلَ الْكَلَامِ.

4. Verily the one who observes with his heart and acts with foresight begins his action by first looking at [the consequence of] his action, is it his favour or against him; if it is in his favour then he goes ahead with it and if it is against him then he holds back from [doing] it.

4. إِنَّ النَّاطِرَ بِالْقَلْبِ، الْعَامِلَ بِالْبَصَرِ، يَكُونُ مُبْتَدَأُ عَمَلِهِ أَنْ يَنْظُرَ عَمَلَهُ، عَلَيْهِ، أَمْ لَهُ، فَإِنْ كَانَ لَهُ، مَضَى فِيهِ وَإِنْ كَانَ عَلَيْهِ، وَقَفَ عَنْهُ.

5. Thinking guides, truth saves.

5. أَلْفِكْرُ يَهْدِي، أَلصِّدْقُ يُنْجِي.

6. Contemplation is worship.

6. أَلْفِكْرُ عِبَادَةٌ.

7. Contemplation is [a means to] right guidance, heedlessness is [a cause of] loss.

7. أَلْفِكْرُ رُشْدٌ، أَلْغَفْلَةُ فَقْدٌ.

8. Contemplation illuminates the mind.

8. أَلْفِكْرُ يُنِيرُ أَللُّبَّ.

9. The benefit of thinking is finding solutions.

9. أَلْحِيلَةُ فَائِدَةُ أَلْفِكْرِ.

10. Thinking guides [one] towards the way of right guidance.

10. أَلْفِكْرُ يَهْدِي إِلَى الرَّشَادِ.

11. Thinking is the recreation of the God-fearing.

11. أَلْفِكْرُ نَزْهَةٌ أَلْمُتَّقِينَ.

12. Contemplation leads to gaining wisdom.

12. أَلْفِكْرُ يُفِيدُ الْحِكْمَةَ.

13. Thought is a gleaming mirror.

13. أَلْفِكْرَةُ مِرَاةٌ صَافِيَةٌ.

14. Thinking is the polish of the minds.

14. أَلْفِكْرُ جَلَاءُ الْعُقُولِ.

15. Thinking about the bounties of Allah is the best worship.

15. التَّفَكُّرُ فِي آلَاءِ اللَّهِ نِعْمَ الْعِبَادَةُ.

16. Thinking outside [the bounds of] wisdom is folly.

16. أَلْفِكْرُ فِي غَيْرِ الْحِكْمَةِ هَوَسٌ.

17. Thinking about good [action] invites one to act upon it.

17. أَلْفِكْرُ فِي الْخَيْرِ يَدْعُو إِلَى الْعَمَلِ بِهِ.

18. Thinking about the consequences saves one from places of destruction.

18. أَلْفِكْرُ فِي الْعَوَاقِبِ يُنْجِي مِنَ الْمَعَاظِبِ.

19. When you precede all your actions with thought [and deliberation], your outcomes will be good in all matters.

19- إِذَا قَدَّمْتَ الْفِكْرَ فِي جَمِيعِ أَعْمَالِكَ حَسُنَتْ عَوَاقِبُكَ فِي كُلِّ أَمْرٍ.

20. By thinking, deliberation is improved.

20- بِالْفِكْرِ تَصْلِحُ الرَّوْيَةُ.

21. By repeated thinking [and contemplation], doubt is dispelled.

21- بِتَكَرُّرِ الْفِكْرِ يَنْجَابُ الشَّكُّ.

22. Through contemplation the darkness [and ambiguity] of matters get clarified.

22- بِالْفِكْرِ تَنْجَلِي غِيَاهِبُ الْأُمُورِ.

23. By repeated thinking the outcomes become sound.

23- بِتَكَرُّارِ الْفِكْرِ تَسْلَمُ الْعَوَاقِبُ.

24. By considering the consequences, one is saved from harm.

24- بِالنَّظْرِ فِي الْعَوَاقِبِ تُؤْمَنُ الْمَعَاطِبُ.

25. Distinguishing the everlasting from the perishing is from the noblest discernment.

25- تَمْيِيزُ الْبَاقِي مِنْ الْفَانِي مِنْ أَشْرَفِ النَّظْرِ.

26. Think before you decide, consult before you proceed and ponder before you rush forward.

26- تَفَكَّرْ قَبْلَ أَنْ تَعْزِمَ، وَشَاوِرْ قَبْلَ أَنْ تُقَدِّمَ، وَتَدَبَّرْ قَبْلَ أَنْ تَهْجُمَ.

27. Your thinking leads to your gaining insight, and acquiring lessons [from the past].

27- تَفَكُّرُكَ يُفِيدُكَ الْإِسْتِبْصَارَ، وَيُكْسِبُكَ الْإِعْتِبَارَ.

28. The fruit of reflection is wellbeing.

28- ثَمَرَةُ الْفِكْرِ السَّلَامَةُ.

29. Continuous reflection and caution protects from error and saves from the vicissitudes of time.

29- دَوَامُ الْفِكْرِ وَالْحَذَرِ يُؤْمِنُ الزَّلَلَ وَيُنْجِي مِنَ الْغَيْرِ.

30. May Allah have mercy on the person who reflects and then takes lesson, and who takes lesson and hence perceives [the reality of things].

30- رَحِمَ اللَّهُ امْرَأً تَفَكَّرَ فَاعْتَبَرَ، وَاعْتَبَرَ فَأَبْصَرَ.

31. The cornerstone of insight is contemplation.

31- رَأْسُ الْإِسْتِبْصَارِ الْفِكْرَةُ.

32. Deliberate before acting and you will be saved from error.

32- رَوِّ قَبْلَ الْعَمَلِ تَنْجُ مِنَ الزَّلَلِ.

33. Deliberate before [taking] action [and] you will not be criticized for what you do.

33- رَوِّ قَبْلَ الْفِعْلِ لِاتُّعَابِ بِمَا تَفْعَلُ.

34. The deliberation of the slow is better than the impulsiveness of the hasty.

34- رَوِيَّةُ الْمُتَأَنِّيِ أَفْضَلُ مِنْ بَدِيهِةِ الْعَجَلِ.

35. Lengthy contemplation makes the end results praiseworthy and prevents the corruption of matters.

35- طُولُ الْفِكْرِ يُحْمَدُ الْعَوَاقِبَ، وَ يَسْتَدْرِكُ فَسَادَ الْأُمُورِ.

36. Lengthy contemplation improves the outcomes of planning.

36- طُولُ التَّفْكِيرِ يُصَلِّحُ عَوَاقِبَ التَّدْبِيرِ.

37. Lengthy consideration equals [benefitting from] the opinion of the advisor.

37- طُولُ التَّفْكِيرِ يَعْدِلُ رَأْيَ الْمُشِيرِ.

38. You must reflect, as this is [means of] a guidance from error and a rectifier of deeds.

38- عَلَيْكَ بِالْفِكْرِ فَإِنَّهُ رُشْدٌ مِنَ الضَّلَالِ وَمُصْلِحٌ الْأَعْمَالِ.

39. The thought of an intelligent person is guidance.

39- فِكْرُ الْعَاقِلِ هِدَايَةٌ.

40. The thought of an ignorant person is misguidance.

40. فِكْرُ الْجَاهِلِ غَوَايَةٌ.

41. Thinking for a short while is better than prolonged worship.

41. فِكْرُ سَاعَةٍ قَصِيرَةٍ خَيْرٌ مِنْ عِبَادَةٍ طَوِيلَةٍ.

42. Your contemplation guides you to the right path and motivates you to improve your Hereafter.

42. فِكْرُكَ يَهْدِيكَ إِلَى الرَّشَادِ، وَيَحْدُوكَ عَلَى إِصْلَاحِ الْمَعَادِ.

43. A man's thinking is a mirror that shows him his good actions from his bad ones.

43. فِكْرُ الْمَرْءِ مِرَاةٌ تُرِيهِ حُسْنَ عَمَلِهِ مِنْ قُبْحِهِ.

44. The merit of thinking and understanding is more beneficial than the merit of revision and study.

44. فَضْلُ فِكْرٍ وَتَفَهْمٍ أَنْجَعُ مِنْ فَضْلِ تَكَرُّارٍ وَدِرَاسَةٍ.

45. Your thinking about worship prompts you to act upon it.

45. فِكْرُكَ فِي الطَّاعَةِ يَدْعُوكَ إِلَى الْعَمَلِ بِهَا.

46. Your thinking about sin drives you to fall into it.

46. فِكْرُكَ فِي الْمَعْصِيَةِ يَحْدُوكَ عَلَى الْوُقُوعِ فِيهَا.

47. So think, O people, and observe; take lesson and seek advice, and acquire provisions for the Hereafter, [for by this] you will attain felicity.

47. فَتَفَكَّرُوا أَيُّهَا النَّاسُ وَتَبَصَّرُوا، وَاعْتَبَرُوا وَاتَّعَظُوا، وَتَزَوَّدُوا لِلْآخِرَةِ تَسْعَدُوا.

48. Measure and then cut, think and then speak, verify and then act.

48. قَدِّرْ ثُمَّ اقْطَعْ، وَفَكِّرْ ثُمَّ انْطِقْ، وَتَبَيَّنْ ثُمَّ اْعْمَلْ.

49. How can the thought of one who is always sated be pure?

49. كَيْفَ تَصْنُفُ فِكْرَهُ مَنْ يَسْتَدِيمُ الشَّبْعَ.

50. Contemplation is sufficient for right guidance.

50. كَفَى بِالْفِكْرِ رُشْدًا.

51. Not everyone who shoots hits the target.

51. لَيْسَ كُلُّ مَنْ رَمَى يُصِيبُ.

52. One who ponders [about the past] learns a lesson [from it].

52. مَنْ تَأَمَّلَ اعْتَبَرَ.

53. One whose thinking is prolonged, his observation becomes good.

53. مَنْ طَالَ فِكْرُهُ حَسُنَ نَظْرُهُ.

54. One whose thinking increases, his end result becomes good.

54. مَنْ كَثُرَتْ فِكْرَتُهُ حَسُنَتْ عَاقِبَتُهُ.

55. One whose thought is prolonged, his discernment becomes good.

55. مَنْ طَالَتْ فِكْرَتُهُ حَسُنَتْ بَصِيرَتُهُ.

56. One who puts his mind to work arrives at the correct answer.

56. مَنْ أَعْمَلَ فِكْرَهُ أَصَابَ جَوَابَهُ.

57. One who thinks before acting, his accuracy increases.

57. مَنْ فَكَّرَ قَبْلَ الْعَمَلِ كَثُرَ صَوَابُهُ.

58. One whose thinking is weak, his inattention [and gullibility] is strong.

58. مَنْ ضَعُفَتْ فِكْرَتُهُ قَوِيَتْ غِرَّتُهُ.

59. One who reflects on the essence of Allah apostatizes.

59. مَنْ تَفَكَّرَ فِي ذَاتِ اللَّهِ تَزَنَّدَقَ.

60. One who thinks about the consequences is saved from [places of] destruction.

60. مَنْ فَكَّرَ فِي الْعَوَاقِبِ أَمِنَ الْمَعَاطِبَ.

61. One who thinks a lot about sins is pulled towards [committing] them.

61. مَنْ كَثُرَ فِكْرُهُ فِي الْمَعَاصِي دَعَتْهُ إِلَيْهَا.

62. One who thinks a lot about [worldly] pleasures is overpowered by them.

62. مَنْ كَثُرَ فِكْرُهُ فِي اللَّذَاتِ غَلَبَتْ عَلَيْهِ.

63. One who reflects, perceives the outcomes.

63. مَنْ فَكَّرَ أَبْصَرَ الْعَوَاقِبَ.

64. One who keeps his mind's eye awake reaches the height of his endeavour.

64. مَنْ أَسْهَرَ عَيْنَ فِكْرَتِهِ بَلَغَ كُنْهَ هِمَّتِهِ.

65. One who reflects on the majesty of Allah loses hope.

65. مَنْ تَفَكَّرَ فِي عَظَمَةِ اللَّهِ أَبْلَسَ.

66. One who thinks and reflects learns a lesson from everything.

66. مَنْ كَانَتْ لَهُ فِكْرَةٌ فَلَهُ فِي كُلِّ شَيْءٍ عِبْرَةٌ.

67. He who excels in thinking never gets humiliated.

67. مَا ذَلَّ مَنْ أَحْسَنَ الْفِكْرَ.

68. There is no worship like contemplation.

68. لَاعِبَادَةَ كَالْتَفْكِيرِ.

69. There is no [means to] right guidance like reflection.

69. لَارُشْدَ كَالْفِكْرِ.

70. One who does not take lessons [from the past] does not reflect.

70. لَافِكْرَ لِمَنْ لَأَعْتَبَارَ لَهُ.

71. Thinking about the consequences [of one's action] saves one from unpleasant calamities.

71. أَلْفِكْرُ فِي الْعَوَاقِبِ يُؤْمِنُ مَكْرُوهُ النَّوَائِبِ.

72. Thinking is one of the two means of guidance.

72. أَلْفِكْرُ أَحَدُ الْهَدَايَتَيْنِ.

73. Thinking about the kingdom of the heavens and earth is the worship of the sincere ones.

73. أَلْتَفَكُّرُ فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ عِبَادَةُ الْمُخْلِصِينَ.

74. Thinking about a matter before undertaking it saves one from error.

74. أَلْفِكْرُ فِي الْأَمْرِ قَبْلَ مُلَابَسَتِهِ يُؤْمِنُ الزَّلَلَ.

75. Thinking leads to taking lesson, saves one from missteps and bears the fruit of precaution.

75- أَلْفِكْرُ يُوجِبُ الْإِعْتِبَارَ، وَيُؤْمِنُ الْعِثَارَ، وَيُثْمِرُ الْإِسْتِظْهَارَ.

76. Reflect and you will awaken [and become alert].

76- اِفْكِرْ تُفِقْ.

77. Contemplation guides [one] to the right path.

77- اَلْفِكْرُ يَهْدِي إِلَى الرُّشْدِ.

Successfulness-الفلاح

1. One who is pleased by that which harms him will not be successful.

1- لَا يَفْلِحُ مَنْ يَسُرُّهُ مَا يُضِرُّهُ.

2. The successful one is he who [either] spreads his wings¹ or remains peaceful and enjoys ease.

2- الْمُفْلِحُ مَنْ نَهَضَ بِجَنَاحٍ، أَوْ اسْتَسَلَّمَ فَاسْتَرَاخَ.

1. Meaning takes power through the support of those who are ready to fight alongside him for rightful cause.

Leaving the matter to Allah-تفويض الأمر إلى الله

1. Whoever leaves his matter to Allah, He resolves it (for him).

1- مَنْ فَوَّضَ أَمْرَهُ إِلَى اللَّهِ سَدَّهٗ.

الفهم-Understanding

1. Understanding is [achieved] through intelligence.

1- أَلْفَهُمُ بِالْفِطْنَةِ.

2. Understanding is a sign of knowledge.

2- أَلْفَهُمُ آيَةُ الْعِلْمِ.

3. One who tries to understand, understands.

3- مَنْ تَفَهَّمَ فَهَمَ.

4. One who tries to understand increases [his understanding].

4- مَنْ تَفَهَّمَ إِزْدَادَ.

5. One who understands learns the depth of knowledge.

5- مَنْ فَهَمَ عَلِمَ غَوْرَ الْعِلْمِ.

6. One who is not granted understanding by Allah, the Glorified, does not benefit from the advice of any adviser.

6- مَنْ عَدِمَ الْفَهْمَ عَنِ اللَّهِ سُبْحَانَهُ لَمْ يَنْتَفِعْ بِمَوْعِظَةٍ وَاعِظَ.

7. One who possesses understanding does not become needy.

7- مَا افْتَقَرَ مِنْ مَلِكٍ فَهَمًّا.

Graves-القبور

1. Stay near (or pass by) the graves and you will learn a lesson.

1- جاورِ (جاوِزِ) القُبُورِ تَعْتَبِرُ.

2. How excellent a son-in-law the grave is! 1

2- نِعَمَ الصِّهْرِ القَبْرِ.

1. In the period of Jahiliyya the Arabs would bury their daughters alive and say “We have married them to the grave.” Later, in the time of Islam, this expression was used in a general sense to remind people that they will eventually die and be lowered into their graves.

Facing issues-إِسْتِقْبَالُ الْأُمُورِ

1. One who faces [and anticipates] issues [with thought and reflection], perceives.

1- مَنْ اسْتَقْبَلَ الْأُمُورَ أَبْصَرَ.

Turning towards Allah-الإقبال والإقبال على الله

1. Verily if you turn towards Allah you have progressed, and if you turn away from Him, you have regressed.

1- إِنَّكُمْ إِنْ أَقْبَلْتُمْ عَلَى اللَّهِ أَقْبَلْتُمْ، وَإِنْ أَدْبَرْتُمْ عَنْهُ أَدْبَرْتُمْ.

2. By turning towards [Allah] misfortunes are warded off.

2- بِالْإِقْبَالِ تُطْرَدُ النُّحُوسُ.

3. Making a good choice, doing good to the freemen and taking adequate precaution [or support] are from the signs of turning [to Allah].

3- حُسْنُ الْإِخْتِيَارِ، وَإِصْطِنَاعُ الْأَحْرَارِ، وَفَضْلُ الْإِسْتِظْهَارِ، مِنْ دَلَائِلِ الْإِقْبَالِ.

4. For every advance [and progress] there is a retreat [and a regress].

4- لِكُلِّ إِقْبَالٍ إِدْبَارٌ.

5. One of the signs of turning [towards Allah] is doing good to the people.

5- مِنْ عِلَامَاتِ الْإِقْبَالِ إِصْطِنَاعُ الرَّجَالِ.

6. From the signs of turning [to Allah] are: correctness of speech and kindness in actions.

6- مِنْ عِلَامَاتِ الْإِقْبَالِ: سَدَادُ الْأَقْوَالِ، وَالرِّفْقُ فِي الْأَفْعَالِ.

Martyrdom in the way of Allah-القتل في سبيل الله

1. Verily the most honourable of deaths is martyrdom. By He in whose hand my soul is, one thousand strikes with the sword are indeed easier [for me] than dying on the bed.

1- إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلُ، وَالَّذِي نَفْسِي بِيَدِهِ لِأَلْفِ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ (عَلَيَّ)
مِنْ مَيِّتَةٍ عَلَى الْفِرَاشِ.

Plunging in-الاقنحام

1. One who plunges into the depths of the sea, drowns.

1- مَنْ اقْتَحَمَ اللَّجَجَ غَرِقَ.

Power and might-القدرة والافتدأر

1. Dominating the weak and the slave are from the exigencies (or wickedness) of power.

1- التَّسَلُّطُ عَلَى الضَّعِيفِ وَالْمَمْلُوكِ مِنْ لُزُومِ (لُؤْمِ) الْقُدْرَةِ.

2. Power manifests the praiseworthy and blameworthy qualities [of an individual].

2- الْقُدْرَةُ تُظْهِرُ مَحْمُودَ الْخِصَالِ وَمَذْمُومَهَا.

3. The bane of power is withholding favour.

3- آفَةُ الْقُدْرَةِ مَنَعُ الْإِحْسَانِ.

4. The bane of might is aggression and defiance.

4- آفَةُ الْإِقْتِدَارِ الْبَغْيُ وَالْعُتُوُّ.

5. Power makes one forget [about] self-preservation.

5. الْقُدْرَةُ تُنْسِي الْحَفِيزَةَ.

6. When power increases, desire decreases.

6. إِذَا كَثُرَتِ الْقُدْرَةُ قَلَّتِ الشَّهْوَةُ.

7. When [one's] capability is reduced, the offering of excuses increases.

7. إِذَا قَلَّتِ الْمَقْدَرَةُ كَثُرَ التَّعَلُّلُ بِالْمَعَانِيرِ.

8. The alms-tax of power is even-handedness.

8. زَكَاةُ الْقُدْرَةِ الْإِنصَافُ.

9. One of the best actions of the powerful person is for him to show forbearance when he is angry.

9. مِنْ أَحْسَنِ أفعالِ الْقَادِرِ أَنْ يَغْضِبَ فَيَحْلُمَ.

الفدْر-Status and worth

1. One who does not know his worth, transgresses his limits.

1. مَنْ جَهَلَ قَدْرَهُ عَدَا طَوْرَهُ.

2. One who remains within his rank [and does not overstep his limits] is honoured by the people.

2. مَنْ وَقَفَ عِنْدَ قَدْرِهِ أَكْرَمَهُ النَّاسُ.

3. One who oversteps his limits is humiliated by the people.

3. مَنْ تَعَدَّى حَدَّهُ أَهَانَهُ النَّاسُ.

4. One who is ignorant about the place where he steps is made to stumble by the reasons of his regret.

4. مَنْ جَهَلَ مَوْضِعَ قَدَمِهِ عَثَرَ بِدَوَاعِي نَدَمِهِ.

5. One who limits himself to his [rightful] status, it will be more lasting for him.

5. مَنْ اِقْتَصَرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لَهُ.

6. One who is ignorant of his own worth does not know anyone's worth.

6. مَنْ جَهَلَ قَدْرَهُ جَهَلَ كُلَّ قَدْرٍ.

7. One who knows his worth is not disparaged among the people.

7. مَنْ عَرَفَ قَدْرَهُ لَمْ يُضَعُ بَيْنَ النَّاسِ.

8. He who knows his worth does not get ruined.

8. مَا هَلَكَ مَنْ عَرَفَ قَدْرَهُ.

9. He who oversteps his limits has not used his intellect.

9. مَا عَقَلَ مَنْ عَدَا طَوْرَهُ.

10. How good it is for a servant to know his status and not to overstep his limits!

10. نِعِمَّا لِلْعَبْدِ أَنْ يَعْرِفَ قَدْرَهُ، وَلَا يَتَجَاوَزَ حَدَّهُ.

11. Ruined is the one who does not know his status.

11. هَلَكَ مَنْ لَمْ يَعْرِفْ قَدْرَهُ.

12. Do not do that which will degrade your status.

12. لَا تَفْعَلْ مَا يَضَعُ قَدْرَكَ.

13. There is no ignorance greater than transgressing [beyond] one's status.

13. لَا جَهْلَ أَعْظَمَ مِنْ تَعَدِّي الْقَدْرِ.

14. One who transgresses his limits and his status has no intelligence.

14. لَا عَقْلَ لِمَنْ يَتَجَاوَزُ حَدَّهُ وَقَدْرَهُ.

15. May Allah have mercy on the one who knows his status and does not overstep his limits.

15. رَحِمَ اللَّهُ امْرَأً عَرَفَ قَدْرَهُ، وَلَمْ يَتَعَدَّ طَوْرَهُ.

16. Do not rush to [occupy] the highest place in a gathering, for indeed the position that you are raised to is better than the position that you are lowered from.

16- لَا تُسْرِعَنَّ إِلَىٰ أَرْفَعِ مَوْضِعٍ فِي الْمَجْلِسِ، فَإِنَّ الْمَوْضِعَ الَّذِي تُرْفَعُ إِلَيْهِ خَيْرٌ
مِّنَ الْمَوْضِعِ الَّذِي تُحَطُّ عَنْهُ.

الإقدام-Undertaking

1. Do not undertake that which you are afraid of being incapable of.

1- لَا تُقَدِّمُ عَلَىٰ مَا تَخْشَى الْعَجْزَ عَنْهُ.

2. Do not close a door which you are unable to open.

2- لَا تُغْلِقُ بَاباً يُعْجِزُكَ إِفْتِتَاحُهُ.

الاقْتِدَاء- To follow

1. When you are high, do not think of the one who is below you from the ignorant ones, rather follow [the example of] those who are above you from among the scholars.

1- إِذَا عَلَوْتَ فَلَا تُفَكِّرْ فِيمَنْ دُونَكَ مِنَ الْجُهَّالِ، وَلَكِنْ اقْتَدِ بِمَنْ فَوْقَكَ مِنَ الْعُلَمَاءِ.

2. When you are unable to understand something with your intellect then follow the opinion of the intelligent one and he will remove your ignorance about it.

2- إِذَا أَنْكَرْتَ مِنْ عَقْلِكَ شَيْئاً فَاقْتَدِ بِرَأْيِ عَاقِلٍ يُزِيلُ مَا أَنْكَرْتَهُ.

القرآن-The Quran

1. The Qur'an is the better of the two forms of guidance.

1- الْقُرْآنُ أَفْضَلُ الْهُدَايَتَيْنِ.

2. Excel in your recitation of the Qur'an, for it is indeed the most beneficial (or the best) of stories, and seek cure from it, for it is the cure for [what is in] the breasts.

2- أَحْسِنُوا تِلَاوَةَ الْقُرْآنِ فَإِنَّهُ أَنْفَعُ (أَحْسَنُ) الْقَصَصِ، وَاسْتَشْفُوا بِهِ فَإِنَّهُ شِفَاءُ
الْصُّدُورِ.

3. Follow the light that is not put out and the face that does not become old, and surrender and submit to its command, for indeed you will not go astray with submission [to it].

3- اتَّبِعُوا النُّورَ الَّذِي لَا يُطْفَأُ، وَالْوَجْهَ الَّذِي لَا يَبْلَى، وَاسْتَسْلِمُوا، وَسَلِّمُوا لِأَمْرِهِ،
فَإِنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسْلِيمِ.

4. The best reminder is the Qur'an, through it the breasts are expanded and the souls are illuminated.

4- أَفْضَلُ الذِّكْرِ الْقُرْآنُ، بِهِ تُشْرَحُ الصُّدُورُ وَتَسْتَنِيرُ السَّرَائِرُ.

5. Verily the outer aspect of the Qur'an is elegant and its inner aspect is profound [in meaning]; its marvels do not end, its wonders do not cease, and the darkness [of ignorance and misguidance] is not removed except through it.

5- إِنَّ الْقُرْآنَ ظَاهِرُهُ أُنِيقٌ، وَبَاطِنُهُ عَمِيقٌ، لَا تَفْنَى عَجَائِبُهُ، وَلَا تَنْقُضِي غَرَائِبُهُ، وَلَا
تُكْشِفُ الظُّلُمَاتُ إِلَّا بِهِ.

6. Verily this Qur'an is the adviser that does not deceive, the guide that does not lead astray and the speaker that does not lie.

6. إِنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يُعْشُّ، وَالْهَادِي الَّذِي لَا يُضِلُّ، وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ.

7. Reflect upon the verses of the Qur'an and learn lessons from it, for indeed it is the best imparter of lessons.

7- تَدَبَّرُوا آيَاتِ الْقُرْآنِ وَاعْتَبَرُوا بِهِ فَإِنَّهُ أَبْلَغُ الْعِبَرِ.

8. Learn the Qur'an, for it is indeed the spring of the hearts and seek a cure from its light, for verily it is the cure of the hearts.

8- تَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ رِيْعُ الْقُلُوبِ، وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ.

9. Hold fast to the rope of the Qur'an and take counsel from it, consider as permissible what it permits and forbidden what it forbids, and act on its injunctions and rulings.

9- تَمَسَّكَ بِحَبْلِ الْقُرْآنِ وَانْتَصِحْهُ، وَحَلَّلْ حَلَالَهُ، وَحَرِّمْ حَرَامَهُ، وَاعْمَلْ بِعَزَائِمِهِ وَأَحْكَامِهِ.

10. The charm of the Qur'an are [in the surahs] *al-Baqarah* and *A'Imran*.

10- جَمَالُ الْقُرْآنِ الْبَقْرَةُ وَآلُ عِمْرَانَ.

11. He ('a) said about the Holy Qur'an: it is an intercessor whose intercession is accepted and it is a speaker whose speech is affirmed.

11- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ الْقُرْآنِ: شَافِعٌ مُشَفَّعٌ وَقَائِلٌ مُصَدَّقٌ.

12. The outward aspect of the Qur'an is elegant and its inward aspect is profound.

12- ظَاهِرُ الْقُرْآنِ أُنِيقٌ، وَبَاطِنُهُ عَمِيقٌ.

13. You must take this Qur'an, accept what it has permitted, stay away from what it has forbidden, act on its definitive [and clear] verses and refer its unclear verses to the one who knows their meanings; for indeed it is a witness over you, and it is the best thing that you can petition with.

13- عَلَيْكُمْ بِهَذَا الْقُرْآنِ، أَحِلُّوا حَلَالَهُ، وَحَرِّمُوا حَرَامَهُ، وَاعْمَلُوا بِمُحْكَمِهِ، وَرُدُّوا مُتَشَابِهَهُ إِلَى عَالِمِهِ، فَإِنَّهُ شَاهِدٌ عَلَيْكُمْ، وَأَفْضَلُ مَا بِهِ تَوَسَّلْتُمْ.

14. In the Qur'an is the information about what was before you, the news about what will come after you and the rulings regarding your present time.

14- فِي الْقُرْآنِ نَبَأٌ مَا قَبْلَكُمْ، وَخَبَرٌ مَا بَعْدَكُمْ، وَحُكْمٌ مَا بَيْنَكُمْ.

15. The Qur'an is sufficient as a caller [towards the right path].

15- كَفَى بِالْقُرْآنِ دَاعِيًا.

16. Let your nightly conversation partner be the Qur'an.

16- لِيَكُنْ سَمِيرُكَ الْقُرْآنَ.

17. There is no poverty for anyone after the Qur'an nor is there any affluence for anyone before it.

17- لَيْسَ لِأَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَلَا لِأَحَدٍ قَبْلَ الْقُرْآنِ غِنًى.

18. One who feels at ease with the recitation of the Qur'an does not become lonely by the separation of his brothers.

18- مَنْ أَنْسَ بِتِلَاوَةِ الْقُرْآنِ لَمْ تُوَحِّشْهُ مُفَارَقَةُ الْإِخْوَانِ.

19. One who takes the word of Allah as a guide is directed to that which is most upright.

19- مَنْ اتَّخَذَ قَوْلَ اللَّهِ دَلِيلًا هُدِيَ إِلَى الَّتِي هِيَ أَقْوَمُ.

20. One for whom the Qur'an intercedes on the Day of Judgment, its intercession for him is accepted, and one about whom it complains shall testify to [and affirm] it.

20- مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَمَةِ شَفَعَ فِيهِ، وَمَنْ مَحَلَّ بِهِ صُدَّقَ عَلَيْهِ.

21. One who deems what the Qur'an has forbidden to be permissible does not believe in it.

21- مَا آمَنَ بِمَا حَرَّمَ الْقُرْآنُ مَنْ اسْتَحَلَّهُ.

22. None has sat in the company of this Qur'an but that he has risen with an increase or a decrease – an increase in guidance or a decrease in [spiritual] blindness.

22- مَا جَالَسَ أَحَدٌ هَذَا الْقُرْآنَ إِلَّا قَامَ بِزِيَادَةٍ، أَوْ نُقْصَانٍ، زِيَادَةٌ فِي هُدًى، أَوْ نُقْصَانٍ فِي عَمَى.

23. He said about the Qur'an: It is a light for one who seeks illumination by it, a witness for one who disputes with it, a success for one who argues by it, knowledge for one who is attentive and a judgment for one who judges.

23- قَالَ فِي ذِكْرِ الْقُرْآنِ: نُورٌ لِمَنْ اسْتَضَاءَ بِهِ، وَشَاهِدٌ لِمَنْ خَاصَمَ بِهِ، وَفَلَجٌ لِمَنْ حَاجَّ بِهِ، وَعِلْمٌ لِمَنْ وَعَى وَحُكْمٌ لِمَنْ قَضَى.

24. In describing the Qur'an [he said]: It is what prevents the desires from deviating towards the

forbidden and the uncertainties and opinions from causing doubt.

24. فِي وَصْفِ الْقُرْآنِ: هُوَ الَّذِي لَا تَزِيغُ بِهِ الْأَهْوَاءُ، وَلَا تَلْتَبِسُ بِهِ الشُّبُهَةُ وَالْآرَاءُ.

25. In describing the Qur'an [he said]: It is the decisive word and not a jest. It is the articulator of the practice of justice and the enjoiner of virtue. It is the strong rope of Allah and the wise reminder. It is the trusted revelation of Allah and His strong rope. It is the spring of the hearts and the fountains of knowledge. It is the straight path. It is guidance for the one who follows it and an adornment for the one who beautifies himself with it. It is a protector [from sin] for the one who seeks protection by it and a firm rope for the one who holds on to it.

25. فِي وَصْفِ الْقُرْآنِ: هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ، هُوَ النَّاطِقُ بِسُنَّةِ الْعَدْلِ، وَالْأَمْرُ بِالْفَضْلِ، هُوَ حَبْلُ اللَّهِ الْمَتِينُ، وَالذِّكْرُ الْحَكِيمُ، هُوَ وَحْيُ اللَّهِ الْأَمِينُ، وَحَبْلُهُ الْمَتِينُ، وَهُوَ رَبِيعُ الْقُلُوبِ، وَيَنَابِيعُ الْعِلْمِ، وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ، هُوَ هُدًى لِمَنْ أُنْتَمَى بِهِ، وَزِينَةٌ لِمَنْ تَحَلَّى بِهِ، وَعِصْمَةٌ لِمَنْ اعْتَصَمَ بِهِ، وَحَبْلٌ لِمَنْ تَمَسَّكَ بِهِ.

26. Do not seek a cure from other than the Qur'an, for indeed it is a cure for all ailments.

26. لَا تَسْتَشْفِينَ بِغَيْرِ الْقُرْآنِ، فَإِنَّهُ مِنْ كُلِّ دَاءٍ شَافٍ.

27. He said describing the Qur'an: Its marvels do not end and its wonders do not cease, and doubts do not get cleared save by it.

27 - وَقَالَ فِي وَصْفِ الْقُرْآنِ: لَا تَفْنَى عَجَائِبُهُ، وَلَا تَنْقُضِي غَرَائِبُهُ، وَلَا تَنْجَلِي الشُّبُهَاتُ إِلَّا بِهِ.

28. The people of the Qur'an are the people of Allah and His special servants.

28. أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ.

The near one-القریب

1. The near one may [at times] become distanced.

1- قَدْ يَبْعُدُ الْقَرِيبُ.

Attaining nearness to Allah-التقرب إلى الله

1. Attaining nearness to Allah is [achieved] by asking [from] Him and [gaining closeness] to the people is [achieved] by refraining from asking [them for anything].

1- التَّقَرُّبُ إِلَى اللَّهِ تَعَالَى بِمَسْئَلَتِهِ، وَإِلَى النَّاسِ بِتَرْكِهَا.

2. Address your complaints to one who is capable of sufficing you.

2- اجْعَلْ شَكْوَاكَ إِلَى مَنْ يَقْدِرُ عَلَى غِنَاكَ.

3. Seek nearness to Allah, the Glorified, for verily He brings closer those who seek nearness to Him.

3- تَقَرَّبْ إِلَى اللَّهِ سُبْحَانَهُ فَإِنَّهُ يُزِلُّ الْمُتَقَرِّبِينَ إِلَيْهِ.

4. Seek nearness to Allah, the Glorified, through prostration (*sujūd*), bowing (*rukūʿ*), submission to His majesty and reverence (or subservience).

4- تَقَرَّبْ إِلَى اللَّهِ سُبْحَانَهُ بِالسُّجُودِ وَالرُّكُوعِ وَالْخُضُوعِ لِعَظَمَتِهِ
وَالْخُشُوعِ (الْخُنُوعِ).

5. Nothing brings one closer to Allah, the Glorified, except copious prostration (*sujūd*) and bowing (*rukūʿ*).

5. لَا يُقَرَّبُ مِنَ اللَّهِ سُبْحَانَهُ إِلَّا كَثْرَةُ السُّجُودِ وَالرُّكُوعِ

الإقرار والاعتراف بالذنب-Admission and confession of one's sins

1. How appropriate it is for one who knows his Lord to admit his sins.

1- مَا أَخْلَقَ مَنْ عَرَفَ رَبَّهُ أَنْ يَعْتَرِفَ بِذَنْبِهِ.

2. The best intercessor for a sinner is [his] admission [of guilt].

2- نِعَمَ شَافِعُ الْمُذْنِبِ الْإِقْرَارُ.

3. There is no apology that wipes out sins more than admission [of one's guilt].

3- لَا أَعْتِدَارَ أَمْحَى لِلذَّنْبِ مِنَ الْإِقْرَارِ.

4. Pardon bears more fruit with admission [of one's guilt] than it does with giving excuses.

4- يُسْتَثْمَرُ الْعَفْوُ بِالْإِقْرَارِ أَكْثَرَ مِمَّا يُسْتَثْمَرُ بِالْإِعْتِدَارِ.

5. Confession is the intercessor of the wrongdoer.

5- الْإِعْتِرَافُ شَفِيعُ الْجَانِي.

6. Admission [of one's guilt] is [a means of] seeking pardon.

6- الْإِقْرَارُ إِعْتِدَارٌ.

إقراض الله-Lending to Allah

1. One who gives a loan to Allah is recompensed by Him.

1- مَنْ أَقْرَضَ اللَّهَ جَزَاهُ.

2. Take benefit from the one who takes a loan from you in your time of prosperity so that you may take its repayment in your time of hardship.

2- إِغْتَنِمْ مَنْ اسْتَقْرَضَكَ فِي حَالِ غِنَاكَ لِیَجْعَلَ قِضَاءَهُ (قِضَاهُ) فِي یَوْمِ عُسْرَتِكَ.

قرع الباب-Knockng the door

1. One who continues knocking the door insistently [eventually] enters through it.

1- مَنْ اسْتَدَامَ قَرَعَ الْبَابَ وَلَجَّ وَلَجَّ.

القسم-The [allotted] Share

1. The most bountiful share is good health.

1- أَوْفَرُ الْقِسْمِ صِحَّةُ الْجِسْمِ.

2. The most pleasant share is contentment and good health.

2- أَهْنَأُ الْأَقْسَامِ الْقَنَاعَةُ، وَصِحَّةُ الْأَجْسَامِ.

3. The wealthiest of people is one who is pleased with what Allah has allotted to him.

3- أَغْنَى النَّاسِ الرَّاضِيَ بِقِسْمِ اللَّهِ.

4. By the measured apportionment of Allah for the servants, the balance of this world has been established and this world has been made complete for its inhabitants.

4- بِتَقْدِيرِ أَقْسَامِ اللَّهِ لِلْعِبَادِ قَامَ وَزَنُ الْعَالَمِ، وَتَمَّتْ هَذِهِ الدُّنْيَا لِأَهْلِهَا.

5. One who trusts in the allotment of Allah does not blame Him with regards to sustenance.

5- مَنْ وَثِقَ بِقِسْمِ اللَّهِ لَمْ يَتَّهِمْهُ فِي الرِّزْقِ.

6. Do not put the worry of your [entire] year on your day. That which is apportioned for you each day suffices for you in it. Then if you are to live another year, verily Allah, the Glorified, will bring to you what He has apportioned for you in each new day and if you will not live that long then why are you worried about that which is not for you?

6- لَا تَحْمِلْ عَلَى يَوْمِكَ هَمَّ سَنَتِكَ كَمَا كَفَاكَ كُلَّ يَوْمٍ مَا قُدِّرَ لَكَ فِيهِ، فَإِنْ تَكُنُ السَّنَةُ مِنْ عُمْرِكَ فَإِنَّ اللَّهَ سُبْحَانَهُ سَيَأْتِيكَ فِي كُلِّ غَدٍّ جَدِيدٍ بِمَا قَسَمَ لَكَ وَإِنْ لَمْ تَكُنْ مِنْ عُمْرِكَ فَمَا هَمُّكَ بِمَا لَيْسَ لَكَ.

القسوة- Hard-heartedness

1. Counter hard-heartedness with gentleness.

1- ضَادُّوا الْقَسْوَةَ بِالرِّقَّةِ.

2. Hard-heartedness is from the greatest wretchedness.

2- مِنْ أَعْظَمِ الشَّقَاوَةِ الْقَسَاوَةُ.

3. There is no wickedness more ruthless than hard-heartedness.

3- لا لَوْمَ أَشَدُّ مِنْ الْقَسْوَةِ.

المقاصد-Goals

1. Lost is the one who has a goal other than Allah.

1- ضَاعَ مَنْ كَانَ لَهُ مَقْصَدٌ غَيْرُ اللَّهِ.

2. One whose goal is evil, his place of arrival [in the Hereafter] will be bad.

2- مَنْ سَاءَ مَقْصَدُهُ سَاءَ مَوْرِدُهُ.

المقصد والإقتصاد-Moderation

1. Moderation makes [that which is] little grow [and increase].

1- الْإِقْتِصَادُ يُنْمِي الْقَلِيلَ.

2. Moderation makes the small grow [big].

2- الْإِقْتِصَادُ يُنْمِي الْيَسِيرَ.

3. Moderation [in one's expenses] is half of livelihood.

3- الْإِقْتِصَادُ نِصْفُ الْمَوْنَةِ.

4. The bane of moderation is stinginess.

4. آفةُ الإقتِصَادِ البُخلُ.

5. Be moderate in [your] affairs, for whoever is moderate, the burden of his expenses is lightened.

5. خُذِ القَصْدَ فِي الأُمُورِ، فَمَنْ أَخَذَ القَصْدَ خَفَّتْ عَلَيْهِ المُوْنُ.

6. Our way is moderation and our practice is right guidance.

6. طَرِيقَتُنَا القَصْدُ، وَسُنَّتُنَا الرُّشْدُ.

7. You must be moderate in your affairs, for the one who deviates from moderation is unjust and one who takes to it is just.

7. عَلَيْكَ بِالقَصْدِ فِي الأُمُورِ فَمَنْ عَدَلَعَ عَنِ القَصْدِ جَارًا، وَمَنْ أَخَذَ بِهِ عَدَلَ.

8. Espouse moderation, for indeed it is the most helpful thing in attaining a fruitful life; and a person will never be destroyed until he prefers his lust over his faith.

8. عَلَيْكَ بِالقَصْدِ فَإِنَّهُ أَعُونُ شَيْءٌ عَلَى حُسْنِ العَيْشِ، وَلَنْ يَهْلِكَ أَمْرٌ حَتَّى يُؤْتَرَ شَهْوَتُهُ عَلَى دِينِهِ.

9. Espouse moderation in food, for indeed it is farther from extravagance, healthier for the body and more assisting in the performance of worship.

9. عَلَيْكُمْ بِالقَصْدِ فِي المَطَاعِمِ فَإِنَّهُ أَبْعَدُ مِنَ السَّرْفِ، وَأَصَحُّ لِلبَدَنِ، وَأَعُونُ عَلَى العِبَادَةِ.

10. The height of moderation is contentment.

10- غَايَةُ الْاِقْتِصَادِ الْقَنَاعَةُ.

11. Everything that exceeds moderation is extravagance.

11- كُلُّ مَا زَادَ عَلَى الْاِقْتِصَادِ اِسْرَافٌ.

12. One who is moderate will never be ruined.

12- لَنْ يَهْلِكَ مَنْ اِقْتَصَدَ.

13. There is no wastage in moderation.

13- لَيْسَ فِي الْاِقْتِصَادِ تَلْفٌ.

14. One who does not practice moderation is ruined by extravagance.

14- مَنْ لَمْ يُحْسِنِ الْاِقْتِصَادَ اَهْلَكَهُ الْاِسْرَافُ.

15. Whoever is moderate, the burden of his expenses is lightened.

15- مَنْ اِقْتَصَدَ خَفَّتْ عَلَيْهِ الْمُؤَنُ.

16. One who is moderate in [both] affluence and poverty has prepared himself for the calamities of time.

16- مَنْ اِقْتَصَدَ فِي الْغِنَى وَالْفَقْرِ فَقَدْ اسْتَعَدَّ لِنَوَائِبِ الدَّهْرِ.

17. Whoever adopts moderation, it will make his prosperity last and will make up for his poverty and deficiency.

17- مَنْ صَحِبَ الْإِقْتِسَادَ دَامَتْ صُحْبَةُ الْغِنَى لَهُ، وَجَبَرَ الْإِقْتِسَادُ فَقْرَهُ وَخَلَّلَهُ.

18. Being generous without extravagance and magnanimous without wastefulness is part of moderation.

18- مِنَ الْإِقْتِسَادِ سَخَاءٌ بَغَيْرِ سَرْفٍ، وَمُرُوَّةٌ بَغَيْرِ تَلْفٍ.

19. There is no ruin with moderation.

19- لَاهْلَاكَ مَعَ اقْتِسَادٍ.

20. Everything that one is contented with, suffices.

20- كُلُّ مُقْتَصِرٍ عَلَيْهِ كَافٍ.

21. Let your riding mount be moderation and your goal be right guidance.

21- لِيَكُنْ مَرْكَبُكَ الْقَصْدَ، وَمَطْلَبُكَ الرَّشْدَ.

التقصير والمقصر - One who is neglectful and falls short

1. The tongue of the neglectful is short.

1- لِسَانُ الْمُقْصِرِ قَصِيرٌ.

2. One who falls short is deficient.

2. مَنْ قَصَرَ عَابَ.

3. One who is neglectful in his days of hope, before his death comes, has indeed made a loss in his life and is harmed by his death.

3. مَنْ قَصَرَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ خَسِرَ عُمُرَهُ، وَضَرَّهُ أَجَلُهُ.

القصاص-Retaliation

1. The sword rents asunder and the religion joins together; for religion commands good and the sword forbids evil. Allah, the Exalted, says: *Indeed in retaliation there is life for you.*

1- أَلْسَيْفٌ فَاتِقٌ، وَالدِّينُ رَاتِقٌ، فَالِدِّينُ يَأْمُرُ بِالْمَعْرُوفِ، وَالسَّيْفُ يَنْهَى عَنِ الْمُنْكَرِ، قَالَ اللَّهُ تَعَالَى: ﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ﴾.

2. And retaliation [has been ordained] as a prevention of bloodshed and the execution of punishments [has been ordained] for realising the importance of prohibitions.

2 - وَالْقِصَاصَ حَقْنًا لِلدِّمَاءِ، وَإِقَامَةَ الْحُدُودِ إِعْظَامًا لِلْمَحَارِمِ.

القضاء والقدر-Divine decree and destiny

1. The most severely chastised of all people on the Day of Judgment will be the one who resents the decree of Allah.

1- أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُتَسَخِّطُ لِقَضَاءِ اللَّهِ.

2. Verily Allah, the Glorified, manages affairs in accordance with what He decrees, not according to what pleases you.

2- إِنَّ اللَّهَ سُبْحَانَهُ يُجْرِي الْأُمُورَ عَلَى مَا يَفْضِيهِ لَا عَلَى مَا تَرْتَضِيهِ.

3. Verily Allah, the Exalted, does not give a servant more than what He has decreed for him in the Wise Reminder, even though his means [of seeking it] may be great, his craving for it intense and his stratagems for it strong; nor does the weakness of a person or the paucity of his means stand between him and what is ordained for him in the Wise Reminder. And indeed, the one who knows this and acts upon it will have the most comfort in benefit among all people, and verily the one who disregards it and doubts in it will have to face the most harm.

3- إِنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ لِلْعَبْدِ وَإِنْ اشْتَدَّتْ حِيلَتُهُ، وَعَظُمَتْ طَلِبَتُهُ (وَإِنْ عَظُمَتْ حِيلَتُهُ وَاشْتَدَّتْ طَلِبَتُهُ)، وَقَوِيَتْ مَكِيدَتُهُ، أَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَلَمْ يَحُلْ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَقِلَّةِ حِيلَتِهِ، أَنْ يَبْلُغَ دُونَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَإِنَّ الْعَارِفَ لِهَذَا، الْعَامِلَ بِهِ، أَعْظَمُ النَّاسِ رَاحَةً فِي مَنَفَعَةٍ وَإِنْ التَّارِكُ لَهُ وَالشَّاكُّ فِيهِ لَأَعْظَمُ النَّاسِ شُغْلًا فِي مَضْرَبَةٍ.

4. Divine decree works contrary to the estimations and planning [of the people].

4- الْمَقَادِيرُ تَجْرِي بِخِلَافِ التَّقْدِيرِ وَالتَّدْبِيرِ.

5. Destiny overpowers the cautious.

5- الْقَدَرُ يَغْلِبُ الْحَازِرَ.

6. Reliance on [divine] decree is more comforting.

6- الْإِتِّكَالُ عَلَى الْقَضَاءِ أَرْوَحُ.

7. Devine decree cannot be repelled by strength and struggle.

7. الْمَقَادِيرُ لَا تُدْفَعُ بِالْقُوَّةِ وَالْمُغَالَبَةِ.

8. The impediments of divine decree are the bane of eminence.

8. آفَةُ الْمَجْدِ عَوَائِقُ الْقَضَاءِ.

9. When the destiny descends, caution becomes nullified.

9. إِذَا نَزَلَ الْقَدْرُ بَطَلَ الْحَذَرُ.

10. When divine decree comes, the plans [of people] are nullified.

10. إِذَا حَلَّتِ الْمَقَادِيرُ بَطَلَتِ التَّدَابِيرُ.

11. When destiny cannot be repelled, then cautiousness is futile.

11. إِذَا كَانَ الْقَدْرُ لَا يُرَدُّ، فَالِإِحْتِرَاسُ بَاطِلٌ.

12. Allah has set for everything a measure, and for every measure a [specified] term.

12. جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا وَلِكُلِّ قَدْرٍ أَجَلًا.

13. In the changes brought about by divine decree there is a lesson for the people of reason and intellect.

13. فِي تَصَارِيفِ الْقَضَاءِ عِبْرَةٌ لِأُولِي الْأَبَابِ وَالنُّهَى.

14. The verdict [of Allah] is precise and His knowledge is absolute.

14. قَضَاءٌ مُتَّقَنٌ وَعِلْمٌ مُبْرَمٌ.

15. Everything has a way out except [what has been decided by] divine decree.

15. كُلُّ شَيْءٍ فِيهِ حِيلَةٌ إِلَّا الْقَضَاءُ.

16. How can one whose certitude is not true [and firm] be pleased with the divine decree?

16. كَيْفَ يَرْضَى بِالْقَضَاءِ مَنْ لَمْ يَصْدُقْ يَقِينُهُ.

17. One who seeks to overpower destiny is overcome by it.

17. مَنْ غَالَبَ الْأَقْدَارَ غَلَبَتْهُ.

18. One who is certain about destiny is not disturbed by what befalls him.

18. مَنْ أُيْقِنَ بِالْقَدْرِ لَمْ يَكْتَرِثْ بِمَا نَابَهُ.

19. One who is pleased with what has been destined [for him] is not troubled by warning.

19. مَنْ رَضِيَ بِالْقَدْرِ لَمْ يَكْرُثْهُ الْحَذَرُ.

20. The tribulations of destiny overtake precaution.

20. مِحْنُ الْقَدْرِ تَسْبِقُ الْحَذَرَ.

21. The best expeller of distress is reliance on divine decree.

21 - نَعَمَ الطَّارِدُ لِلَّهِمَّ الْإِتِّكَالُ عَلَى الْقَدْرِ.

22. The descending of destiny overtakes precaution.

22- نُزُولُ الْقَدْرِ يَسْبِقُ الْحَذَرَ.

23. The descending of destiny blinds the sight.

23- نُزُولُ الْقَدْرِ يُعْمِي الْبَصَرَ.

24. Destiny comes to pass in accordance with divine decree, contrary to the choice and planning [of the people].

24- يَجْرِي الْقَضَاءُ بِالْمَقَادِيرِ عَلَى خِلَافِ الْإِخْتِيَارِ وَالتَّدْبِيرِ.

25. The worst of things is displeasure with the divine decree.

25- شَرُّ الْأُمُورِ السَّخَطُ لِلْقَضَاءِ.

26. He ('a) was asked about destiny so he said: It is a dark path, so do not traverse it, and it is a deep sea, so do not dive into it, and it is a secret of Allah, the Glorified, so do not trouble yourself with [trying to understand] it.

26- وَسُئِلَ - عَلَيْهِ السَّلَامُ - عَنِ الْقَدْرِ؟ فَقَالَ: طَرِيقٌ مُظْلِمٌ فَلَا تَسْلُكُوهُ، وَبَحْرٌ عَمِيقٌ فَلَا تَلْجُوهُ، وَسِرٌّ لِلَّهِ سُبْحَانَهُ فَلَا تَتَكَلَّفُوهُ.

27. Destiny overpowers precaution.

27- الْقَدْرُ يَغْلِبُ الْحَذَرَ.

Judges-القضاة

1. The most abominable (or divisive) thing is the injustice of judges.

1- أَفْظَعُ (أَقْطَعُ) شَيْءٌ ظُلْمُ الْقُضَاةِ.

2. The bane of judges is greed.

2- آفَةُ الْقُضَاةِ الطَّمَعُ.

3. The worst of judges is one whose judgments are oppressive.

3- شَرُّ الْقُضَاةِ مَنْ جَارَتْ أَقْضِيَّتُهُ.

4. And he ('a) said about the one whom he dispraised¹: He is a dim-sighted person who frequently embarks on obscurities, an ignorant person who frequently embarks on unintelligent arguments, an aggressor against his own soul and an embellisher of traversing the path of the impossible and vain trivialities for it.

4- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ ذَمَّهُ: عَاشَ رَكَّابُ عَشَوَاتٍ، جَاهِلٌ رَكَّابُ جَهَالَاتٍ، عَادَ عَلَى نَفْسِهِ، مُزِينٌ لَهَا سُلُوكَ الْمُحَالَاتِ، وَبَاطِلَ التُّرَّهَاتِ.

5. One whose judgments are oppressive, his power comes to an end.

5- مَنْ جَارَتْ أَقْضِيَّتُهُ، زَالَتْ قُدْرَتُهُ.

1. In his description of one who does not deserve to be a judge.

الإنقطاع من الله-Being cut off from Allah

1. One who cuts himself off [from Allah and turns] towards other than Allah becomes wretched and faces hardship.

1- مَنْ انْقَطَعَ إِلَىٰ غَيْرِ اللَّهِ شَقِيًّا وَتَعَنَّىٰ.

Sitting back-القاعد

1. Many a person sits back from that which would delight him.

1- رَبُّ قَاعِدٍ عَمَّا يَسُرُّهُ.

Emulation-الإقتفاء

1. How great is the success of the one who follows in the footsteps of the Prophets!

1- مَا أَعْظَمَ فَوْزَ مَنْ اقْتَفَىٰ أَثَرَ النَّبِيِّينَ.

The heart-القلب

1. It is forbidden upon every heart which is inclined to this world that God-wariness should reside in it.

1- حَرَامٌ عَلَىٰ كُلِّ قَلْبٍ مُّتَوَلِّهِ بِالدُّنْيَا أَنْ يَسْكُنَهُ التَّقْوَىٰ.

2. Wage war against these hearts [and their desires], for indeed they are quick to stumble (or get obliterated).

2- حَارِبُوا هَذِهِ الْقُلُوبَ فَإِنَّهَا سَرِيعَةُ الْعِثَارِ (الدِّثَارِ).

3. Sadness of the hearts purges the sins.

3- حُزْنُ الْقُلُوبِ يُمَحِّصُ الذُّنُوبَ.

4. When the heart is empty of God-wariness, it gets filled with the lures of this world.

4- خُلُوُّ الْقَلْبِ مِنَ التَّقْوَى يَمْلأهُ مِنْ فِتْنِ الدُّنْيَا.

5. Humble your heart with certitude, make it acknowledge the transience of this life, and make it see the calamities of this world.

5- ذَلِّلْ قَلْبَكَ بِالْيَقِينِ، وَقَرِّرْهُ بِالْفَنَاءِ، وَبَصِّرْهُ فَجَايِعَ الدُّنْيَا.

6. The adornment of the hearts is sincerity of faith.

6- زِينَةُ الْقُلُوبِ إِخْلَاصُ الْإِيمَانِ.

7. The worst of hearts is the one that doubts in its faith.

7- شَرُّ الْقُلُوبِ الشَّاكُّ فِي إِيْمَانِهِ.

8. Blessed are those whose hearts are broken for the sake of Allah.

8- طُوبَى لِلْمُنْكَسِرَةِ قُلُوبُهُمْ مِنْ أَجْلِ اللَّهِ.

9. Blessed is the one who occupies his heart with reflection and his tongue with remembrance [of Allah].

9- طُوبَى لِمَنْ شَغَلَ قَلْبَهُ بِالْفِكْرِ، وَلِسَانَهُ بِالذِّكْرِ.

10. Blessed is the one whose chest is void of rancour and whose heart is safe from deception.

10- طُوبَى لِمَنْ خَلَا مِنَ الْغِلِّ صَدْرُهُ وَسَلِمَ مِنَ الْغِشِّ قَلْبُهُ.

11. Blessed is one in whose heart the coolness [and tranquillity] of certitude is made to enter.

11- طُوبَى لِمَنْ بُوْشِرَ قَلْبُهُ بِبَرْدِ الْيَقِينِ.

12. Purify your hearts from the filth of evil deeds and your good deeds will be multiplied.

12- طَهَّرُوا قُلُوبَكُمْ مِنْ دَرَنِ السَّيِّئَاتِ، تُضَاعَفْ لَكُمْ الْحَسَنَاتُ.

13. The strong muscles of the body and its height are of no benefit if the heart is empty.

13- عِظْمُ الْجَسَدِ وَطُولُهُ لَا يَنْفَعُ إِذَا كَانَ الْقَلْبُ خَاوِيًا.

14. Then listen attentively, O people, and open the ears of your hearts so that you may understand.

14- فَاسْمَعُوا أَيُّهَا النَّاسُ وَعُوا، وَأَحْضِرُوا آذَانَ قُلُوبِكُمْ تَفْهَمُوا.

15. So his appearance is [in] the form of a human being but his heart is the heart of a beast.

15- فَالْصُّورَةُ صُورَةُ إِنْسَانٍ، وَالْقَلْبُ قَلْبُ حَيَوَانَ.

16. The heart of a fool is in his mouth and the tongue of the intelligent one is in his heart.

16- قَلْبُ الْأَحْمَقِ فِي فِيهِ، وَلِسَانُ الْعَاقِلِ فِي قَلْبِهِ.

17. The heart of a fool is behind his tongue, and the tongue of the intelligent one is behind his heart.

17- قَلْبُ الْأَحْمَقِ وَرَاءَ لِسَانِهِ، وَلِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ.

18. The pure hearts of the servants are places that Allah, the Glorified, looks upon [with His mercy]; so whoever purifies his heart, He will look upon it.

18- قُلُوبُ الْعِبَادِ الطَّاهِرَةِ مَوَاضِعُ نَظْرِ اللَّهِ سُبْحَانَهُ فَمَنْ طَهَّرَ قَلْبَهُ نَظَرَ إِلَيْهِ.

19. There are some evil thoughts that come into the hearts, but the intellects deter one from [acting upon] them.

19- لِلْقُلُوبِ خَوَاطِرُ سُوءٍ، وَالْعُقُولُ تَزْجُرُ عَنْهَا.

20. Your heart must submit to Allah, the Glorified, for one whose heart submits, all the other parts of his body also submit.

20- لِيَخْشَعَ لِلَّهِ سُبْحَانَهُ قَلْبُكَ، فَمَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَمِيعُ جَوَارِحِهِ.

21. Indeed there is a piece of flesh that has been placed inside this human being which is the most amazing thing in him, and that is his heart; it has sources of wisdom and things contrary to it. If hope enters it, covetousness humiliates it and if covetousness increases in it then greed destroys it. If despair takes control over it, grief kills it. If anger comes over it, its rage intensifies. If it is blessed with pleasure, it forgets precaution. If it is overcome by fear, it becomes preoccupied with caution. If peace prevails around it, it becomes neglectful. If a hardship befalls it, impatience disgraces it. If it gains wealth, affluence makes it oppressive. If it faces indigence, distress overtakes it. If hunger attacks it, weakness disables it. If its eating increases, the heaviness of his stomach pains it. Thus every curtailment is harmful to it and every excess is injurious to it.

21- لَقَدْ عَلِقَ بِنِيَابِطِ هَذَا الْإِنْسَانِ بَضْعَةٌ هِيَ أَعْجَبُ مَا فِيهِ وَذَلِكَ الْقَلْبُ، وَلَهُ مَوَادُّ مِنَ الْحِكْمَةِ وَأَضْدَادٌ مِنْ خِلَافِهَا فَإِنْ سَنَّحَ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ، وَإِنْ هَاجَ بِهِ

الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَإِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسْفُ، وَإِنْ عَرَضَ لَهُ الْغَضَبُ
إِشْتَدَّ بِهِ الْغَيْظُ وَإِنْ أَسْعَدَهُ الرِّضَا نَسِيَ التَّحَفُّظَ، وَإِنْ غَالَهُ الْخَوْفُ شَغَلَهُ الْحَذَرُ،
وَإِنْ اتَّسَعَ لَهُ الْأَمْنُ اسْتَلْبَثَتْهُ الْغَرَّةُ وَإِنْ أَصَابَتْهُ مُصِيبَةٌ فَعَضَّحَهُ الْجَزَعُ، وَإِنْ أَفَادَ
مَالًا أَطْغَاهُ الْغِنَى، وَإِنْ عَضَّتْهُ الْفَاقَةُ شَغَلَهُ الْبَلَاءُ، وَإِنْ جَهَدَهُ الْجُوعُ قَعَدَ بِهِ
الضَّعْفُ وَإِنْ أَفْرَطَ بِهِ الشَّبَعُ كَظَّتْهُ الْبِطْنَةُ، فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ، وَكُلُّ إِفْرَاطٍ لَهُ
مُفْسِدٌ.

22. One whose heart is dead enters the fire [of hell].

22. مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ.

23. Whoever keeps knowledge about Allah in his heart has accommodated independence from the creation of Allah in it.

23. مَنْ سَكَنَ قَلْبُهُ الْعِلْمُ بِاللَّهِ سَكَنَهُ الْغِنَى عَنِ خَلْقِ اللَّهِ.

24. Deaf is the heart that does not have an attentive ear.

24. وَقِرَ قَلْبٌ لَمْ يَكُنْ لَهُ أُذُنٌ وَاعِيَةٌ.

25. Nothing comes forth from a sound heart except the direct meaning.

25. لَا يَصْدُرُ عَنِ الْقَلْبِ السَّلِيمِ إِلَّا الْمَعْنَى الْمُسْتَقِيمُ.

26. There is no good in a heart that does not surrender, an eye that does not shed tears and knowledge that does not benefit.

26. لَا خَيْرَ فِي قَلْبٍ لَا يَخْشَعُ، وَعَيْنٍ لَا تَدْمَعُ، وَعِلْمٍ لَا يَنْفَعُ.

27. Verily there are evil thoughts that come into the hearts but the intellects deters one from [acting upon] them.

27- إِنَّ لِلْقُلُوبِ خَوَاطِرَ سَوْءٍ، وَالْعُقُولُ تَزْجُرُ مِنْهَا.

28. Verily these hearts are receptacles, and the best of them are those that are most receptive to good.

28- إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ، فَخَيْرُهَا أَوْعَاها لِلْخَيْرِ.

29. Verily these hearts grow weary just like bodies become weary, so seek out wise sayings for them.

29- إِنَّ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الْأَبْدَانُ، فَابْتَغُوا لَهَا طَرَائِفَ الْحِكْمِ.

30. Verily hearts have desire and aversion, an advancing and a retreating, so approach them from whence they advance and desire, for indeed when the heart is forced [to do anything] it becomes blind.

30- إِنَّ لِلْقُلُوبِ شَهْوَةً وَكِرَاهَةً، وَإِقْبَالًا وَإِدْبَارًا، فَأْتُوها مِنْ إِقْبَالِها، وَشَهْوَتِها، فَإِنَّ الْقَلْبَ إِذَا أُكْرِهَ عَمِيَ.

31. The heart is a spring of wisdom and the ear is the place where it sinks [and enters] in.

31- الْقَلْبُ يَنْبُوعُ الْحِكْمَةِ، وَالْأُذُنُ مَغِيضُها.

32. Enliven your heart with exhortations and kill it with asceticism, strengthen it with certitude and humble it with the remembrance of death, make it see the transience of this life and show it the calamities of the world.

32- أَحْيِ قَلْبَكَ بِالْمَوْعِظَةِ، وَأَمِتْهُ بِالزَّهَادَةِ، وَقَوِّهِ بِالْيَقِينِ، وَذَلِّلْهُ بِذِكْرِ الْمَوْتِ، وَقَرِّرْهُ بِالْفَنَاءِ، وَبَصِّرْهُ فَجَائِعَ الدُّنْيَا.

33. Indeed destitution is an affliction, and worse than destitution is sickness of the body, and worse than bodily ailment is the sickness of the heart.

33- أَلَا وَإِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ، وَأَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ، وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ.

34. Where are the hearts that have been presented to Allah and have been bound to the obedience of Allah?

34- أَيْنَ الْقُلُوبُ الَّتِي وَهَبَتْ لِلَّهِ وَعُوقِدَتْ عَلَى طَاعَةِ اللَّهِ.

35. The most rancorous heart is the heart of the spiteful.

35- أَشَدُّ الْقُلُوبِ غِلًّا قَلْبُ الْحَقُودِ.

36. The best of hearts is a heart that has been filled with understanding.

36- أَفْضَلُ الْقُلُوبِ قَلْبٌ حُسْبِيٌّ بِالْفَهْمِ.

37. Verily the heart has an advancing and a retreating, so when it advances then make it bear the [performance of] supererogatory acts, but when it retreats then make it suffice with the obligatory acts.

37- إِنَّ لِلْقُلُوبِ إِقْبَالًَ وَإِدْبَارًا، فَإِذَا أَقْبَلَتْ فَاحْمِلُوهَا عَلَى النَّوَافِلِ، وَإِذَا أَدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

38. The heart is the treasurer of the tongue.

38- الْقَلْبُ خَازِنُ اللِّسَانِ.

39. The heart is the book of reflection.

39- الْقَلْبُ مُصْحَفُ الْفِكْرِ.

40. The hearts are locks and their keys are inquiry.

40- الْقُلُوبُ أَقْفَالٌ مَفَاتِحُهَا السُّؤَالُ.

41. Verily the heart of a youth is like an empty [cultivation] land, it accepts anything that is sown in it.

41- إِنَّمَا قَلْبُ الْحَدَثِ كَالْأَرْضِ الْخَالِيَةِ، مَهْمَا أُلْقِيَ فِيهَا مِنْ كُلِّ شَيْءٍ قَبِلَتْهُ.

42. The hearts of men are wild, so whoever shows them affection [and tames them], they turn towards him.

42- قُلُوبُ الرِّجَالِ وَحْشِيَّةٌ، فَمَنْ تَأَلَّفَهَا أَقْبَلَتْ إِلَيْهِ.

القليل-Little

1. Little that is continuous is better than a lot that is discontinuous.

1- قَلِيلٌ يَدُومٌ خَيْرٌ مِنْ كَثِيرٍ يَنْقَطِعُ.

2. Having less is all right, but being humiliated, never!

2- التَّخَلُّلُ وَلَا التَّذَلُّلُ.

أقل شيء- The least

1. The least of things [required for salvation] is truthfulness and trustworthiness.

1- أَقَلُّ شَيْءٍ الصِّدْقُ وَالْأَمَانَةُ.

الفلة- Being less

1. One who is less [in generosity and affection] is abased.

1- مَنْ قَلَّ ذَلَّ.

القنوت- (Raising hands in supplication) Qunut

1. Prolonged *qunūt* and prostration saves one from the punishment of hellfire.

1- طُولُ الْقُنُوتِ وَالسُّجُودِ يُنْجِي مِنَ عَذَابِ النَّارِ.

القنوط والقنط- Despair

1. I am amazed at the one who loses hope while he has with him salvation in the form of repentance.

1- عَجِبْتُ لِمَنْ يَقْنَطُ وَمَعَهُ النَّجَاةُ وَهُوَ الْإِسْتِغْفَارُ.

2. Despair kills its owner.

2- قَتَلَ الْقُنُوطُ صَاحِبَهُ.

3. Every despairing one has lost hope.

3- كُلُّ قَانِطٍ آئِسٌ.

Contentment and the contented-القانع، والقناعة

1. The contented one is saved from the woes of covetousness.

1- الْقَانِعُ نَاجٌ مِنْ آفَاتِ الْمَطَامِعِ.

2. Be content and you will gain honour.

2- اِقْنَعْ تَعَزُّ.

3. Be content with what you are given and you will be made sufficient.

3- اِقْنَعْ بِمَا أُوتِيْتَهُ، تَكُنْ مَكْفِيًّا.

4. Be content with little from your worldly possessions for the safety of your religion, for indeed the believer is satisfied with the little that he gets of this world.

4- اِقْنَعُوا بِالْقَلِيلِ مِنْ دُنْيَاكُمْ لِسَلَامَةِ دِينِكُمْ، فَإِنَّ الْمُؤْمِنَ الْبُلْغَةَ الْيَسِيرَةَ مِنَ الدُّنْيَا تَقْنَعُهُ.

5. The wealthiest of all people is the contented one.

5- أَغْنَى النَّاسِ الْقَانِعُ.

6. A slave is free as long as he is content and a freeman is a slave as long as he covets.

6. أَلْعَبْدُ حُرٌّ مَا قَنِعَ، الْحُرُّ عَبْدٌ مَا طَمِعَ.

7. Contentment is the helper of poverty. 1

7. الْقَنَاعَةُ عُنْوَانُ (عَوْنُ) الْفَاقَةِ.

8. Contentment is the most lasting honour.

8. الْقَنَاعَةُ أَبْقَى عِزٍّ.

9. The most at ease among the people is the contented one.

9. الْمُسْتَرِيحُ مِنْ النَّاسِ الْقَانِعُ.

10. Contentment is the sign of the God-wary.

10. الْقَنَاعَةُ عَلَامَةُ الْأَتْقِيَاءِ.

11. Contentment is the [path to the] most comfortable lifestyle.

11. الْقَنَاعَةُ أَهْنَأُ عَيْشٍ.

12. Contentment is honour and prosperity.

12. الْقَنَاعَةُ عِزٌّ وَغِنَاءٌ.

13. Contentment is a sword that does not get blunt.

13- الْقَنَاعَةُ سَيْفٌ لَا يَنْبُؤُ.

14. Contentment is the cornerstone of prosperity.

14- الْقَنَاعَةُ رَأْسُ الْغِنَى.

15. Contentment leads to honour.

15- الْقَنَاعَةُ تُؤَدِّي إِلَى الْعِزِّ.

16. Contentment and obedience bring about prosperity and honour.

16- الْقَنَاعَةُ وَالطَّاعَةُ تُوجِبَانِ الْغِنَى وَالْعِزَّةَ.

17. Contentment is continence.

17- الْقَنَاعَةُ عَفَافٌ.

18. Contentment is a blessing.

18- الْقَنَاعَةُ نِعْمَةٌ.

19. Contentment is honour.

19- الْقَنَاعَةُ عِزٌّ.

20. The contented one is rich, even if he is hungry and unclothed.

20- أَلْقَانِعُ غَنِيٌّ، وَإِنْ جَاعَ وَعَرَى.

21. There is no contentment with avarice.

21- لَأَقْنَاعَةٌ مَعَ شَرِّهِ.

22. If you are content, you will gain honour.

22- إِنْ تَقَنَّعَ تَعَزَّ.

23. Verily you are in greater need of being content with a little sustenance than being greedy of acquiring more.

23- إِنَّكُمْ إِلَى الْقِنَاعَةِ بِسِيرِ الرِّزْقِ أَحْوَجُ مِنْكُمْ إِلَى اكْتِسَابِ الحِرْصِ فِي الطَّلَبِ.

24. Verily if you become contented you will gain independence [and affluence] and the burden of worldly provisions will become lighter for you.

24- إِنَّكُمْ إِنْ قَنِعْتُمْ حَزْتُمْ الغِنَاءَ وَخَفَّتْ عَلَيْكُمْ مَوْنُ الدُّنْيَا.

25. When you are deprived, then be content [with what you have].

25- إِذَا حُرِمْتَ فَاقْنَعْ.

26. When you seek wealth, then seek it through contentment.

26. إِذَا طَلَبْتَ الْغِنَى فَاطْلُبْهُ بِالْقَنَاعَةِ.

27. Through contentment there is honour.

27. بِالْقَنَاعَةِ يَكُونُ الْعِزُّ.

28. The fruit of contentment is prosperity.

28. ثَمَرَةُ الْقَنَاعَةِ الْغِنَاءُ.

29. The fruit of contentment is being moderate in earning [one's livelihood] and refraining from asking [others].

29. ثَمَرَةُ الْقَنَاعَةِ الْإِجْمَالُ فِي الْمُكْتَسَبِ وَالْعُزُوفُ عَنِ الطَّلَبِ.

30. The fruit of contentment is honour.

30. ثَمَرَةُ الْقَنَاعَةِ الْعِزُّ.

31. The goodness of contentment stems from continence.

31. حُسْنُ الْقَنَاعَةِ مِنَ الْعَفَافِ.

32. It is enough of contentment for you to suffice with what Allah, the Glorified, has apportioned for you.

32. حَسْبُكَ مِنَ الْقَنَاعَةِ غِنَاكَ بِمَا قَسَمَ لَكَ اللَّهُ سُبْحَانَهُ.

33. Preserving that which is in your possession is better for you than seeking that which is in someone

else's possession.

33. حَفِظْ مَا فِي يَدِكَ خَيْرٌ لَكَ مِنْ طَلَبِ مَا فِي يَدِ غَيْرِكَ.

34. Blessed is the one who covers himself with contentment and keeps away from extravagance.

34. طُوبَى لِمَنْ تَجَلَّبَبَ بِالْقُنُوعِ، وَتَجَنَّبَ الْإِسْرَافَ.

35. Blessed is the one who fears the punishment [of the Hereafter], works for the Reckoning, espouses continence, is content with what suffices [him] and is pleased with [the decree of] Allah, the Glorified.

35. طُوبَى لِمَنْ خَافَ الْعِقَابَ، وَعَمِلَ لِلْحِسَابِ، وَصَاحَبَ الْعَفَافَ، وَقَنِعَ بِالْكَفَافِ، وَرَضِيَ عَنِ اللَّهِ سُبْحَانَهُ.

36. You must have contentment, for indeed there is nothing that wards off poverty more than it.

36. عَلَيْكَ بِالْقُنُوعِ فَلَا شَيْءَ أَدْفَعُ لِلْفَاقَةِ مِنْهُ.

37. Contentment is proportionate to the degree of continence.

37. عَلَى قَدْرِ الْعِفَّةِ تَكُونُ الْقَنَاعَةُ.

38. In contentment there is prosperity.

38. فِي الْقَنَاعَةِ الْغِنَاءُ.

39. The one who is content has gained honour.

39. قَدْ عَزَّ مَنْ قَنِعَ.

40. Contentment has been paired with prosperity.

40. قُرِنَ الْقُنُوعُ بِالْغِنَاءِ.

41. Every contented one is continent.

41. كُلُّ قَانِعٍ عَفِيفٌ.

42. Contentment is enough of a possession.

42. كَفَى بِالْقَنَاعَةِ مُلْكًا.

43. Be contented and you will become rich.

43. كُنْ قَنِعًا تَكُنْ غَنِيًّا.

44. Contentment will never be attained until greed is lost.

44. لَنْ تُوجَدَ الْقَنَاعَةُ حَتَّى يَفْقُدَ الْحِرْصُ.

45. One who is not satisfied with the little that he gets has not adorned himself with contentment.

45. لَمْ يَتَحَلَّ بِالْقَنَاعَةِ مَنْ لَمْ يَكْتَفِ بِبَيْسِيرٍ مَا وَجَدَ.

46. One who is content becomes rich [and independent].

46. مَنْ قَنَعَ غَنِيَ.

47. One who is content gets satiated.

47. مَنْ قَنَعَ شَبِعَ.

48. One who makes himself content becomes contented.

48. مَنْ تَقَنَّعَ قَنِعَ.

49. One who is content does not get depressed.

49. مَنْ قَنِعَ لَمْ يَغْتَمَّ.

50. Whoever is content, his worship becomes good.

50. مَنْ قَنِعَ حَسُنَتْ عِبَادَتُهُ.

51. Whoever is content, his greed becomes less.

51. مَنْ قَنِعَ قَلَّ طَمَعُهُ.

52. One who is contented with the allotment of Allah becomes needless.

52. مَنْ قَنِعَ بِقِسْمِ اللَّهِ اسْتَغْنَى.

53. One who is not satisfied with what has been decreed for him faces hardship.

53. مَنْ لَمْ يُقْنَعْ بِمَا قُدِّرَ لَهُ تَعَنَّى.

54. One who lacks contentment is not made affluent by riches.

54. مَنْ عَدِمَ الْقَنَاعَةَ لَمْ يُغْنِهِ الْمَالُ.

55. One from whom contentment turns away is not enriched by wealth.

55. مَنْ عَدَّتْهُ الْقَنَاعَةُ لَمْ يُغْنِهِ الْمَالُ.

56. One who is content with the sustenance of Allah has no need for the creation.

56. مَنْ قَنِعَ بِرِزْقِ اللَّهِ اسْتَعْنَى عَنِ الْخَلْقِ.

57. One who is granted contentment is preserved by it.

57. مَنْ وَهَبَتْ لَهُ الْقَنَاعَةُ صَانَتْهُ.

58. One whose soul is contented remains dignified even in hard times.

58. مَنْ قَنِعَتْ نَفْسُهُ عَزَّ مُعْسِرًا.

59. One who is contented is spared from the humility of asking [others].

59. مَنْ قَنِعَ كُفِيَ مَذَلَّةَ الطَّلَبِ.

60. Whoever clings to contentment, his poverty disappears.

60. مَنْ لَزِمَ الْقَنَاعَةَ زَالَ فَقْرُهُ.

61. One who desires the blessings of the Hereafter is contented with the little [he has] of this world.

61. مَنْ رَغِبَ فِي نَعِيمِ الْآخِرَةِ قَنَعَ بِبَيْسِيرِ الدُّنْيَا.

62. One who is contented with the allotment of Allah becomes needless of the people.

62. مَنْ قَنَعَ بِقِسْمِ اللَّهِ اسْتَغْنَى عَنِ الْخَلْقِ.

63. One who suffices with little becomes needless of plenty.

63. مَنْ اِكْتَفَى بِالْيَسِيرِ اسْتَغْنَى عَنِ الْكَثِيرِ.

64. One of the most honourable morals is adorning oneself with contentment.

64. مِنْ أَكْرَمِ الْخُلُقِ التَّحَلِّيُّ بِالْقَنَاعَةِ.

65. Remaining contented is from the noble endeavours.

65. مِنْ شَرَفِ الْهَمَّةِ لُزُومُ الْقَنَاعَةِ.

66. How good it is for a person to be contented with little and generous with much!

66. مَا أَحْسَنَ بِالْإِنْسَانِ أَنْ يَقْنَعَ بِالْقَلِيلِ وَيَجُودَ بِالْجَزِيلِ.

67. The best fortune is contentment.

67. نِعْمَ الْحِظُّ الْقَنَاعَةُ.

68. The best attribute is contentment.

68. نِعْمَ الْخَلِيقَةُ الْقَنَاعَةُ.

69. One who has been granted contentment has acquired honour.

69. نَالَ الْعِزَّ مَنْ رُزِقَ الْقَنَاعَةَ.

70. There is no treasure like contentment.

70. لَا كَنْزَ كَالْقَنَاعَةِ.

71. Contentment is the better of the two riches.

71. الْقَنَاعَةُ أَفْضَلُ الْغِنَائَيْنِ.

72. Contentment is the better of the two forms of continence.

72. الْقَنَاعَةُ أَفْضَلُ الْعِفَّتَيْنِ.

73. Indeed contentment and overcoming lustful desires are from the greatest forms of abstinence.

73. أَلَا وَإِنَّ الْقَنَاعَةَ، وَغَلَبَةَ الشَّهْوَةِ مِنْ أَكْبَرِ الْعِفَافِ.

74. The most helpful thing in reforming the self is contentment.

74. أُعُونَ شَيْءٌ عَلَى صِلَاحِ النَّفْسِ الْقَنَاعَةُ.

75. Verily in contentment there is prosperity.

75. إِنَّ فِي الْقُنُوعِ لَغَنَاءٌ.

76. Contentment enriches.

76. الْقَنَاعَةُ تُغْنِي.

77. Every contented one is rich.

77. كُلُّ قَانِعٍ غَنِيٌّ.

78. One whose contentment increases, his submissiveness [to the people] decreases.

78. مَنْ كَثُرَ قُنُوعُهُ، قَلَّ خُضُوعُهُ.

79. One who is content gains honour and becomes independent.

79. مَنْ قَنِعَ عَزَّ وَاسْتَغْنَى.

80. None has more honour than the contented one.

80. لِأَعَزَّ مِنْ قَانِعٍ.

81. Contentment is the symbol of satisfaction [with Allah's decree].

81. الْقُنُوعُ عُنْوَانُ الرِّضَا.

82. The honour of contentment is better than the humiliation of subordination.

82. عِزُّ الْقُنُوعِ خَيْرٌ مِنْ ذُلِّ الْخُسُوعِ.

83. There is no wealth like contentment.

83. لَا غِنَى كَالْقُنُوعِ.

1. Meaning that it makes poverty easier to bear.

القنية والمقتنيات - Acquisitions

1. Acquisitions are [a cause of] sorrows.

1. الْقِنِيَةُ أَحْزَانٌ.

2. Acquisitions are deprivation [from peace of mind].

2. الْقِنِيَةُ سَلْبٌ.

3. Acquisitions bring about sadness.

3. الْقِنِيَةُ (الْفِتْنَةُ) تَجْلِبُ الْحَزْنَ.

4. Acquisitions are a spring of sorrows.

4. أَلْقِنِيۃٌ يَنْبُوعُ الْأَحْزَانِ.

5. Acquisitions are the spoils of disasters.

5. أَلْقِنِيۃٌ نَهَبُ الْأَحْدَاثِ.

6. The discarding of hardships [one endures for attaining worldly gain] is the best of acquisitions.

6. إِطْرَاحُ الْكُلْفِ أَشْرَفُ قِنِيۃٍ.

7. To the extent of [one's] acquisitions, sorrow and grief is multiplied.

7. بِقَدْرِ الْقِنِيۃِ يَتَضَاعَفُ الْحُزْنُ وَالْغُومُ.

8. The fruit of acquisitions is sorrow.

8. ثَمَرَةُ الْمُقْتَنِيَّاتِ الْحُزْنُ.

القول والكلام-Speech and speaking

1. Speech is between two bad qualities, namely: too much and too little; too much [of it] is babble and too little is inarticulateness and speechlessness.

1- أَلْكَالِمُ بَيْنَ خَلَّتِي سَوْءٍ: هُمَا الْإِكْتَارُ، وَالْإِقْلَالُ، فَالْإِكْتَارُ هَذَرٌ، وَالْإِقْلَالُ عِيٌّ وَحَصْرٌ.

2. Speaking too much makes the wise one stumble and makes the tolerant one weary, therefore do not talk so much that others get fed up and do not be so reticent that you are humiliated.

2- الْإِكْتَارُ يُزِلُّ الْحَكِيمَ، وَيُمِلُّ الْحَلِيمَ، فَلَا تُكْثِرْ فَتُضْجِرَ، وَلَا تُفْرِطْ فَتُهَنَّ.

3. Speech is in your control as long as you have not uttered it, but once you utter it you become shackled by it.

3- الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ، فَإِذَا تَكَلَّمْتَ صِرْتَ فِي وَثَاقِهِ.

4. Speech is like medicine, a little of it is beneficial but too much of it can be fatal.

4- الْكَلَامُ كَالدَّوَاءِ قَلِيلُهُ يَنْفَعُ، وَكَثِيرُهُ قَاتِلٌ.

5. Reduce [your] speech and you will be safe from blame.

5 - أَقْلِلِ الْكَلَامَ، تَأْمَنِ الْمَلَامَ.

6. Reduce your speech and you will remain safe from censure.

6- أَقْلِلْ كَلَامَكَ، تَأْمَنْ مَلَامًا.

7. Beware of offensive speech for indeed it fills the hearts with spite [and hatred].

7- إِيَّاكَ وَمُسْتَهْجَنَ الْكَلَامِ، فَإِنَّهُ يُوْغِرُ الْقُلُوبَ.

8. Beware of excessive speech for indeed it increases errors and brings about weariness.

8- إِيَّاكَ وَكَثْرَةَ الْكَلَامِ، فَإِنَّهُ يُكْثِرُ الزَّلَلَ، وَيُورِثُ الْمَلَلَ.

9. Beware of excessive [and impertinent] speech, for indeed it manifests your hidden flaws and provokes

your silent enemies.

9- إِيَّاكَ وَفُضُولَ الْكَلَامِ، فَإِنَّهُ يُظْهِرُ مِنْ عِيُوبِكَ مَا بَطَّنَ، وَيُحَرِّكُ عَلَيْكَ مِنْ أَعْدَائِكَ مَا سَكَنَ.

10. Beware of speech which is offensive, for indeed it confines you to [the company of] vile people and repels the honourable ones from you.

10- إِيَّاكَ وَمَا يُسْتَهْجَنُ مِنَ الْكَلَامِ، فَإِنَّهُ يَحْبِسُ (يَحِيسُ) عَلَيْكَ اللَّئَامَ، وَيُنْفِرُ عَنْكَ الْكِرَامَ.

11. Beware of speaking about something whose way you are unfamiliar with and whose reality you are unaware of, for indeed your speech indicates your intellect, and your expression informs about your level of understanding, so limit your long tongue to that which keeps you safe, and make your speech concise to [the extent of] what is deemed good, for indeed this is more beautiful for you and more indicative of your merit.

11- إِيَّاكَ وَالْكَلامَ فِيمَا لَا تَعْرِفُ طَرِيقَتَهُ، وَلَا تَعْلَمُ حَقِيقَتَهُ، فَإِنَّ قَوْلَكَ يَدُلُّ عَلَى عَقْلِكَ، وَعِبَارَتِكَ تُنْبِئُ عَنْ مَعْرِفَتِكَ، فَتَوَقَّ مِنْ طُولِ لِسَانِكَ مَا أَمْنَتَهُ، وَاخْتَصِرْ مِنْ كَلَامِكَ مَا اسْتَحْسَنْتَهُ، فَإِنَّهُ بِكَ أَجْمَلُ وَعَلَى فَضْلِكَ أَدْلُّ.

12. There is no benefit in speech without action.

12- لَا يَنْفَعُ قَوْلٌ بغيرِ عَمَلٍ.

13. The most veracious speech is that which conforms to the truth.

13- أَصْدَقُ الْقَوْلِ مَا طَابَقَ الْحَقَّ.

14. The best of utterances is that which is affirmed by action.

14- أَحْسَنُ الْمَقَالِ مَا صَدَّقَهُ الْفِعَالُ.

15. The people who most resemble the Prophets of Allah are those who speak the truth the most and are most patient in acting upon it.

15- أَشْبَهُ النَّاسِ بِأَنْبِيَاءِ اللَّهِ أَقْوَلُهُمْ لِلْحَقِّ، وَأَصْبَرُهُمْ عَلَى الْعَمَلِ بِهِ.

16. The closest of servants to Allah, the Glorified, is one who speaks the truth even if it is against him and one who acts upon the truth even if there is something he dislikes in it.

16- أَقْرَبُ الْعِبَادِ إِلَى اللَّهِ تَعَالَى أَقْوَلُهُمْ لِلْحَقِّ وَإِنْ كَانَ عَلَيْهِ، وَأَعْمَلُهُمْ بِالْحَقِّ وَإِنْ كَانَ فِيهِ كُرْهُهُ.

17. It is worse than inarticulateness for one to speak more than [what] is necessary.

17- أَقْبَحُ مِنَ الْعِيِّ الزِّيَادَةُ عَلَى الْمَنْطِقِ عَنْ مَوْضِعِ الْحَاجَةِ.

18. The most accurate shot is speech that is prudent.

18- أَصْوَبُ الرَّمِيِّ الْقَوْلُ الْمُصِيبُ.

19. The best speech is that which is adorned by good arrangement and understood by [both] the elite and the general public.

19- أَحْسَنُ الْكَلَامِ مَا زَانَهُ حُسْنُ النَّظَامِ، وَفَهِمَهُ الْخَاصُّ وَالْعَامُّ.

20. The most conveying eloquent speech is that which is easily passed on [and understood] correctly and which is appropriately concise.

20- أَبْلَغُ الْبَلَاغَةِ مَا سَهَّلَ فِي الصَّوَابِ مَجَازَهُ، وَحَسَنَ إِيجَازَهُ.

21. The most honourable speech is the truth.

21- أَشْرَفُ الْأَقْوَالِ الصِّدْقُ.

22. The best speech is that which is not dismissed by the ears and is not difficult for the minds to comprehend.

22- أَحْسَنُ الْكَلَامِ مَا لَا تَمْجُهُ الْأَذَانُ، وَلَا يُتَعَبُ فَهْمُهُ الْأَفْهَامَ (الْأَذْهَانَ).

23. Verily polite speech and the propagation of peace are forms of worship.

23- إِنَّ مِنَ الْعِبَادَةِ لَيْنَ الْكَلَامِ، وَإِفْشَاءَ السَّلَامِ.

24. Indeed the preference of speech over action is a shortcoming, and the preference of action over speech is indeed a beauty and an adornment.

24- إِنَّ فَضْلَ الْقَوْلِ عَلَى الْفِعْلِ لَهْجَنَةٌ، وَإِنَّ فَضْلَ الْفِعْلِ عَلَى الْقَوْلِ لَجَمَالٌ وَزِينَةٌ.

25. The practice of the wicked is [using] vulgar speech.

25- سُنَّةُ اللَّيِّامِ قُبْحُ الْكَلَامِ.

26. The one who listens to obscene speech is a partner of the speaker.

26- سَامِعُ هُجْرِ الْقَوْلِ شَرِيكُ الْقَائِلِ.

27. Bad speech degrades one's prestige and magnanimity.

27- سُوءُ الْمَنْطِقِ يُزْرِى بِالْبَهَاءِ وَالْمُرُوَّةِ.

28. Offensive speech degrades ones status and corrupts brotherhood.

28- سُوءُ الْمَنْطِقِ يُزْرِى بِالْقَدْرِ، وَيُفْسِدُ الْأُخُوَّةَ.

29. The worst speech is that which contradicts itself.

29- شَرُّ الْقَوْلِ مَا نَقَضَ بَعْضُهُ بَعْضًا.

30. The worst of narrations is one that has the most falsehood.

30- شَرُّ الرِّوَايَاتِ (الرُّؤْيَا) أَكْثَرُهَا إِفْكَاءً.

31. I am amazed at the one who speaks about that which neither benefits him in this world nor for which reward is written for him in the Hereafter.

31- عَجِبْتُ لِمَنْ يَتَكَلَّمُ بِمَا لَا يَنْفَعُهُ فِي دُنْيَاهُ، وَلَا يُكْتَبُ لَهُ أَجْرُهُ فِي آخِرَاهُ.

32. Eschew speaking about that which you do not know, and making statements about that which you are not responsible for, and hold yourself back from a path when you fear its deviation.

32- دَعِ الْقَوْلَ فِيمَا لَا تَعْرِفُ، وَالْخِطَابَ فِيمَا لَمْ تُكَلِّفْ، وَأَمْسِكْ عَلَى طَرِيقِ إِذَا خِفْتَ ضِلَالَتَهُ.

33. Many an utterance is hurtful.

33. رَبُّ كَلَامٍ كَلَامٍ.

34. Many an utterance is like a [sharp] sword.

34. رَبُّ كَلَامٍ كَالْحُسَامِ.

35. Many an utterance has taken away a blessing.

35. رَبُّ كَلِمَةٍ سَلَبَتْ نِعْمَةً.

36. Many a syllable has brought death.

36. رَبُّ حَرْفٍ جَلَبَ حَتْفًا.

37. Many an utterance is more severe than an assault.

37. رَبُّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ.

38. Many a strife has been instigated by a word.

38. رَبُّ فِتْنَةٍ أَثَارَهَا قَوْلٌ.

39. Many a speech is such that the [appropriate] reply for it is silence.

39. رَبُّ كَلَامٍ جَوَابُهُ السُّكُوتُ.

40. Many an utterance is such that silence is better than it.

40. رَبُّ نَطَقَ أَحْسَنَ مِنْهُ الصَّمْتُ.

41. Many a war has been started because of a [single] word.

41. رَبُّ حَرْبٍ جُنَيْتٌ مِنْ لَفْظَةٍ.

42. Many a word is more piercing than an arrow.

42. رَبُّ كَلَامٍ أَنْفَذُ مِنْ سِهَامٍ.

43. Think and then speak, [for by this] you will remain safe from error.

43. فَكَّرْتُمْ تَكَلَّمْ، تَسَلَّمْ مِنَ الزَّلَلِ.

44. Speech may, at times, be harmful.

44. قَدْ يَضُرُّ الْكَلَامُ.

45. Speaking less hides [one's] faults and decreases [one's] sins.

45. قَلَّةُ الْكَلَامِ يَسْتُرُ الْعُيُوبَ، وَيُقَلِّلُ الذُّنُوبَ.

46. Speaking less conceals shameful flaws and keeps one safe from missteps.

46. قَلَّةُ الْكَلَامِ يَسْتُرُ الْعَوَارَ، وَيُؤَمِّنُ الْعِثَارَ.

47. Reduce your speech and shorten your hopes.

47. قَلِيلِ الْمَقَالِ، وَقَصِيرِ الْأَمَالِ.

48. How many a war has been started by a single word.

48. كَمْ مِنْ حَرْبٍ جُنِيَتْ مِنْ لَفْظَةٍ.

49. How many a word has taken away a blessing.

49. كَمْ مِنْ كَلِمَةٍ سَلَبَتْ نِعْمَةً.

50. Too much talking makes the ear weary.

50. كَثْرَةُ الْكَلَامِ تُمَلُّ السَّمْعَ.

51. Excessive talking makes one's brothers fed up.

51. كَثْرَةُ الْكَلَامِ تُمَلُّ الْإِخْوَانَ.

52. Excessive speech is such that its marginal issues are expanded and its meanings are reduced, so no end is seen for it and nobody benefits from it.

52. كَثْرَةُ الْكَلَامِ يَبْسُطُ حَوَاشِيَهُ، وَتَنْقُصُ مَعَانِيَهُ، فَلَا يُرَى لَهُ أَمَدٌ، وَلَا يَنْتَفِعُ بِهِ أَحَدٌ.

53. For every statement there is a reply.

53. لِكُلِّ قَوْلٍ جَوَابٌ.

54. One who speaks less, his sins are less.

54. مَنْ قَلَّ كَلَامُهُ قَلَّتْ آثَامُهُ.

55. One whose speech is less, his fault is nullified.

55. مَنْ قَلَّ كَلَامُهُ بَطَلَ عَيْبُهُ.

56. One who speaks that which he ought not to, hears that which he does not like.

56. مَنْ قَالَ مَا لَا يَنْبَغِي سَمِعَ مَا لَا يَشْتَهُي.

57. One who makes his speech prudent proves the abundance of his merit.

57. مَنْ سَدَّدَ مَقَالَهُ بَرَهَنَ عَنْ غَزَارَةِ فَضْلِهِ.

58. One whose speech is good, success is in front of him.

58. مَنْ حَسُنَ كَلَامُهُ كَانَ النُّجْحُ أَمَامَهُ.

59. One whose speech is bad, his censure increases.

59. مَنْ سَاءَ كَلَامُهُ كَثُرَ مَلَامُهُ.

60. One whose speech is accompanied by modesty, corruption [and destruction] is removed from his action.

60. مَنْ صَحِبَهُ الْحَيَاءُ فِي قَوْلِهِ، زَايَلَهُ الْخِنَاءُ فِي فِعْلِهِ.

61. One who talks a lot increases his babble and one who jokes a lot increases his silliness.

61. مَنْ كَثُرَ كَلَامُهُ كَثُرَ لَغَطُهُ، وَمَنْ كَثُرَ هَزْلُهُ كَثُرَ سُخْفُهُ.

62. One who does not make his speech appropriate (or is not able to bear [others'] speech) does not hear beautiful words.

62. مَنْ لَمْ يَجْمِلْ (لَمْ يَحْمِلْ) قِيلاً لَمْ يَسْمَعْ جَمِيلاً.

63. One whose words are evil, his lot will be evil.

63. مَنْ سَاءَ لَفْظُهُ سَاءَ حَظُّهُ.

64. The place where speech is infixed is the heart, its repository is the mind, its strengthener is the intellect, its initiator is the tongue, its form is letters, its soul is [its] meaning, its adornment is [correct] syntax and its order is appositeness.

64. مَغْرَسُ الْكَلَامِ الْقَلْبُ، وَمَسْتَوْدَعُهُ الْفِكْرُ وَمُقَوِّيهِ الْعَقْلُ، وَمُبْدِيهِ اللِّسَانُ،
وَجِسْمُهُ الْحُرُوفُ، وَرُوحُهُ الْمَعْنَى، وَحَلِيَّتُهُ الْإِعْرَابُ، وَنِظَامُهُ الصَّوَابُ.

65. Never say anything the reply for which will hurt you.

65. لَا تَقُولَنَّ مَا يَسُوءُكَ جَوَابُهُ.

66. Do not speak that which you fear others will consider a lie.

66. لَا تُحَدِّثْ بِمَا تَخَافُ تَكْذِيبَهُ.

67. Do not speak of everything you know, for that is [itself] a sufficient ignorance.

67. لَا تَتَكَلَّمْ بِكُلِّ مَا تَعْلَمُ، فَكَفَى بِذَلِكَ جَهْلًا.

68. Do not look at who has spoken, look at what he has said.

68. لَا تَنْظُرْ إِلَى مَنْ قَالَ، وَانظُرْ إِلَى مَا قَالَ.

69. Do not say that which will make your burden [of sin] heavy.

69. لَا تَقُلْ مَا يُثْقِلُ وَزْرَكَ.

70. Do not speak of that which you do not know, for indeed most of the truth lies in that which you do not know.

70. لَا تَقُولُوا فِي مَا لَا تَعْرِفُونَ، فَإِنَّ أَكْثَرَ الْحَقِّ فِي مَا تُنْكِرُونَ.

71. Do not relate to the people all that you hear, for this suffices as silliness (or foolishness).

71. لَا تُحَدِّثِ النَّاسَ بِكُلِّ مَا تَسْمَعُ فَكَفَى بِذَلِكَ خُرْقًا (حُمَقًا).

72. Do not contest all that the people relate to you, for this suffices as foolishness.

72. لَا تَرُدَّ عَلَى النَّاسِ كُلِّ مَا حَدَّثُوكَ، فَكَفَى بِذَلِكَ حُمَقًا.

73. Never say that which conforms to your vain desire, even if you say it playfully or assume it to be idle talk, for many a playful talk may alienate a freeman from you and [many] an idle talk may bring evil [consequences] upon you.

73. لَا تَقُولَنَّ مَا يُوَافِقُ هَوَاكَ، وَإِنْ قُلْتَهُ لَهْوًا أَوْ خِلْتَهُ لَغْوًا، فَرُبَّ لَهْوٍ يُوحِشُ مِنْكَ حَرًّا، وَلَغْوٍ يَجْلِبُ عَلَيْكَ شَرًّا.

74. Never speak when you cannot find an appropriate situation to speak.

74. لَا تَتَكَلَّمَنَّ إِذَا لَمْ تَجِدْ لِلْكَلامِ مَوْقِعًا.

75. Never debate except with one who is fair and never guide anyone but the seeker of guidance.

75. لَا تُقَاوِلَنَّ إِلَّا مُنْصِيفًا، وَلَا تُرْشِدَنَّ إِلَّا مُسْتَرْشِدًا.

76. Do not talk so much that you annoy others and do not speak so less that you fall [in the eyes of others].

76. لَا تُكْثِرْ فَتُضْجِرَ، وَلَا تُفْرِطْ فَتَسْقُطَ.

77. Never say that which you do not do, for indeed you will never become free of the failure that attaches itself to you and the blame that you earn.

77. لَا تَقُولَنَّ مَا لَا تَفْعَلُهُ، فَإِنَّكَ لَنْ تَخْلُوَ فِي ذَلِكَ مِنْ عَجْزٍ يَلْزِمُكَ، وَذَمٍّ تَكْسِبُهُ.

78. Do not say that which you do not know, for indeed Allah, the Glorified, has prescribed obligations upon all your body parts which He will use as proof against you.

78. لَا تَقُلْ مَا لَا تَعْلَمُ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ فَرَضَ عَلَى كُلِّ جَوَارِحِكَ فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ.

79. Let not what people say about you dishearten you, for indeed if what they say is true then it is a sin whose punishment has been expedited and if it is not true then it is [as] a good deed that you have not performed [but has been recorded in your book of deeds].

79. لَا يَسُوءَنَّكَ مَا يَقُولُ النَّاسُ فِيكَ، فَإِنَّهُ إِنْ كَانَ كَمَا يَقُولُونَ كَانَ ذَنْبًا عُجِّلَتْ

عُقُوبَتُهُ، وَإِنْ كَانَ عَلَى خِلَافٍ مَا قَالُوا كَانَتْ حَسَنَةً لَمْ تَعْمَلْهَا.

80. Do not be, in that which you mention, like the one who collects firewood at night or like the froth over the flood.

80. لَا تَكُنْ فِيمَا تُورِدُ كَحَاطِبِ لَيْلٍ، وَغُثَاءِ سَيْلٍ.

81. Do not say that which you do not know, thereby making others suspicious of your statements about what you do know.

81. لَا تَقُلْ مَا لَا تَعْلَمُ، فَتُتَّهَمَ بِإِخْبَارِكَ بِمَا تَعْلَمُ.

82. None is careful of evil in his actions but he who is careful of evil in his speech.

82. لَا يَتَّقِي الشَّرَّ فِي فِعْلِهِ إِلَّا مَنْ يَتَّقِيهِ فِي قَوْلِهِ.

83. Good speech is not completed except by good action.

83. لَا يَتِمُّ حُسْنُ الْقَوْلِ إِلَّا بِحُسْنِ الْعَمَلِ.

84. Words are the moulds of meanings.

84. الْأَلْفَاظُ قَوَالِبُ الْمَعَانِي.

85. The elocution of a man apprises of the strength of his heart.

85. بَيَانُ الرَّجُلِ يُنْبِئُ عَنْ قُوَّةِ جَنَانِهِ.

86. Speak and you will be known, for indeed a man is concealed under his tongue.

86. تَكَلَّمُوا تُعْرَفُوا، فَإِنَّ الْمَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

87. Beautiful speech is proof of abundant intelligence.

87. جَمِيلُ الْقَوْلِ دَلِيلٌ وَفُورِ الْعَقْلِ.

88. Preservation of that which is in the vessel is [achieved] by fastening the cover.

88. حِفْظُ مَا فِي الْوِعَاءِ بِشَدِّ الْوِكَاءِ.

89. Deliberation [and carefulness] in speech saves one from faltering and error.

89. اَلتَّثَبُّتُ فِي الْقَوْلِ يُؤْمِنُ الْعِثَارَ وَالزَّلَلَ.

90. Speaking the truth is better than inarticulateness and silence.

90. اَلْقَوْلُ بِالْحَقِّ خَيْرٌ مِنَ الْعِيِّ وَالصَّمْتِ.

91. If you would like to remain safe and conceal your faults, then reduce your speech and increase your silence, [by this] your thinking will abound, your heart will become illuminated and people will remain safe from you.

91. إِنَّ أَحَبَّتَ سَلَامَةَ نَفْسِكَ وَسَتَرَ مَعَائِبَكَ فَأَقْلِلْ كَلَامَكَ، وَأَكْثِرْ صَمْتَكَ، يَتَوَفَّرُ فِكْرُكَ، وَيَسْتَنِرَ قَلْبُكَ، وَيَسْلَمَ النَّاسُ مِنْ يَدِكَ.

92. I am more capable of turning away that which I haven't spoken than I am of taking back that which I have said.

92. أَنَا عَلَى رَدِّ مَا لَمْ أَقُلْ أَقْدَرُ مِنِّي عَلَى رَدِّ مَا قُلْتُهُ.

93. Verily you are accountable for your speech, so do not say anything except [that which is] good.

93. إِنَّكُمْ مُؤَاخَذُونَ بِأَقْوَالِكُمْ، فَلَا تَقُولُوا إِلَّا خَيْرًا.

94. The bane of transmission is distortion of the narration.

94. آفةُ النَّقْلِ كِذْبُ الرَّوَايَةِ.

95. The bane of speech is lying.

95. آفةُ الْحَدِيثِ الْكِذْبُ.

96. The bane of speech is prolongation.

96. آفةُ الْكَلَامِ الْإِطَالَةُ.

97. When you speak, be truthful.

97. إِذَا نَطَقْتَ فَاصْدُقْ.

98. When you relate [something], be truthful.

98. إِذَا حَدَّثْتَ فَاصْدُقْ.

99. When speech is reduced, accuracy is increased.

99- إِذَا قَلَّ الْخِطَابُ كَثُرَ الصَّوَابُ.

100. Be pleased with what you say if it is free from mistakes.

100- إِفْرَحُ بِمَا تَنْطِقُ بِهِ إِذَا كَانَ عَرِيًّا مِنَ الْخَطَاءِ.

101. Reduce your speech and shorten your hopes, and do not say that which will earn you sin or will alienate a freeman from you.

101- أَقْلِلِ الْمَقَالَ، وَقَصِّرِ الْأَمَالَ، وَلَا تَقُلْ مَا يَكْسِبُكَ وَزُرًّا أَوْ يُنْفِرُ عَنْكَ حُرًّا.

102. Be cautious of every statement or action that will lead to the spoiling of your Hereafter and religion.

102- إِحْذَرِ كُلَّ قَوْلٍ وَفِعْلٍ يُؤَدِّي إِلَى فَسَادِ الْآخِرَةِ وَالدِّينِ.

103. The best speech is that which is pertinent.

103- أَحْسَنُ الْقَوْلِ السَّدَادُ.

104. Be good in your speech, beautiful in your actions, for indeed the speech of a person is the evidence of his merit and his action is the symbol of his intellect.

104- كُنْ حَسَنَ الْمَقَالِ، جَمِيلَ الْأَفْعَالِ، فَإِنَّ مَقَالَ الرَّجُلِ بُرْهَانُ فَضْلِهِ، وَفِعَالُهُ عُنْوَانُ عَقْلِهِ.

105. The speech of a man is the measure of his intellect.

105- كَلَامُ الرَّجُلِ مِيزَانُ عَقْلِهِ.

106. Your speech is recorded, forever to remain in your book of deeds, so make it about that which brings you closer [to Allah] and beware of uttering that which will destroy you.

106- كَلَامُكَ مَحْفُوظٌ عَلَيْكَ، مُخَلَّدٌ فِي صَحِيفَتِكَ، فَاجْعَلْهُ فِيمَا يُزِيلُكَ، وَإِيَّاكَ أَنْ تُطَلِّقَهُ فِيمَا يُوبِقُكَ.

108. When the intellects decrease, impertinent speech increases.

107- إِذَا قَلَّتِ الْعُقُولُ كَثُرَ الْفُضُولُ.

109. When you make your speech good, then make your action good also so that you can bring together excellent speech with virtuous benevolence.

108- إِذَا أَحْسَنْتَ الْقَوْلَ فَأَحْسِنِ الْعَمَلَ، لِتَجْمَعَ بِذَلِكَ بَيْنَ مَزِيَّةِ اللِّسَانِ، وَفَضِيلَةِ الْإِحْسَانِ.

110. When the speech corresponds to the intention of the speaker, the listener accepts it but when it is against his intention, it does not take up a good position in his heart.

109- إِذَا طَابَقَ الْكَلَامُ نِيَّةَ الْمُتَكَلِّمِ قَبْلَهُ السَّامِعُ، وَإِذَا خَالَفَ نِيَّتَهُ لَمْ يَحْسُنْ مَوْقِعُهُ مِنْ قَلْبِهِ.

111. Through moderate [and unbiased] speech loftiness is affirmed.

110- بَعْدَلِ الْمَنْطِقِ تَجِبُ الْجَلَالَةُ.

112. Whoever speaks too much, others get fed up with him.

111- مَنْ أَكْثَرَ الْمَقَالَ سِئِمَ.

113. When you are overcome by speech then be careful not to be overcome by silence.

112- إِذَا غَلِبَتْ عَلَى الْكَلَامِ فَإِيَّاكَ أَنْ تُغْلِبَ عَلَى السُّكُوتِ.

114. I am amazed at the one who speaks about that which, if it is related from him, will harm him and if it is not related from him, will not benefit him.

113- عَجِبْتُ لِمَنْ يَتَكَلَّمُ فِيمَا إِنْ حُكِيَ عَنْهُ ضَرَّهُ، وَإِنْ لَمْ يُحْكَ عَنْهُ لَمْ يَنْفَعُهُ.

115. For every situation there is an appropriate thing to say.

114- لِكُلِّ مَقَامٍ مَقَالٌ.

116. Speech has some banes.

115- لِلْكَلامِ آفَاتٌ.

117. Speech will never be beneficial unless it is joined with action.

116- لَنْ يُجْدِيَ الْقَوْلُ حَتَّى يَتَّصِلَ بِالْفِعْلِ.

118. One who increases [his talk] makes others weary.

117- مَنْ أَكْثَرَ مُلًّا.

119. One whose speech is polite, loving him becomes unavoidable.

118- مَنْ لَانَتْ كَلِمَتُهُ وَجَبَتْ مَحَبَّتُهُ.

120. One whose speech is excessive, his lapses increase.

119. مَنْ كَثُرَ كَلَامُهُ كَثُرَ سَقَطُهُ (لَغَطُهُ).

121. Whoever reviews his speech, his mistakes reduce.

120. مَنْ تَفَقَّدَ مَقَالَهُ قَلَّ غَلَطُهُ.

122. One whose speech is excessive is never free from lapses.

121. مَنْ كَثُرَ مَقَالَهُ لَمْ يَعْدَمِ السَّقَطَ.

123. One who knows that he is accountable for his speech should shorten his speech.

122. مَنْ عَلِمَ أَنَّهُ مُوَآخِذٌ بِقَوْلِهِ فَلْيُقَصِّرْ فِي الْمَقَالِ.

124. The worst of speech is babble.

123. أَسْوَأُ الْقَوْلِ الْهَذْرُ.

125. Excessive speech is annoying.

124. الْإِكْتَارُ إِضْجَارٌ.

126. Deliberation in speech saves one from error.

125. أَلْتَرَوِي فِي الْقَوْلِ يُؤْمِنُ الزَّلَلِ.

127. The best speech is that which is neither boring [because of its length] nor too brief.

126. خَيْرُ الْكَلَامِ مَا لَا يَمِلُّ وَلَا يُقَلُّ.

128. The best speech is truth.

127. خَيْرُ الْكَلَامِ الصِّدْقُ.

129. Eschew speech about that which does not concern you, and in situations that are inappropriate, for many a word has taken away a blessing and [many] an utterance has brought about bloodshed.

128. دَعِ الْكَلَامَ فِيمَا لَا يَعْنِيكَ، وَفِي غَيْرِ مَوْضِعِهِ، فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً، وَلَفْظَةً
أَتَتْ عَلَى مُهْجَةٍ.

Steadfastness-الإستقامة

1. Steadfastness is safety.

1. الْإِسْتِقَامَةُ سَلَامَةٌ.

2. There is no path that is nobler than steadfastness.

2. لَا سَبِيلَ أَشْرَفُ مِنَ الْإِسْتِقَامَةِ.

3. There is no course more secure than steadfastness.

3. لَا مَسْلَكَ أَسْلَمُ مِنَ الْإِسْتِقَامَةِ.

4. How can the heart of one whose faith is not steadfast be upright?

4- كَيْفَ يَسْتَقِيمُ قَلْبُ مَنْ لَمْ يَسْتَقِمِ دِينُهُ.

5. One who remains steadfast is not bereft of safety.

5- مَنْ لَزِمَ الْإِسْتِقَامَةَ لَمْ يَعْذِمِ السَّلَامَةَ.

إقامة أمر الله- Establishing the command of Allah

1. The command of Allah, the Glorified, is not established [and executed] except by one who neither corrupts nor beguiles, nor is he deceived by [that which he] desires.

1- لَا يُقِيمُ أَمْرَ اللَّهِ سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانِعُ وَلَا يُخَادِعُ، وَلَا تُغْرِهُ الْمَطَامِعُ.

القوي- The strong

1. A strong person is one who subdues his pleasures.

1- الْقَوِيُّ مَنْ قَمَعَ لَذَّتَهُ.

2. The bane of the strong person is underestimating the enemy.

2- آفَةُ الْقَوِيِّ إِسْتِضْعَافُ الْخَصْمِ.

3. When you [wish to] become strong, then be strong in the obedience of Allah, the Glorified.

3- إِذَا قَوَّيْتَ فَاقُوا عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ.

أَلْكِبْرُ - Arrogance

1. Arrogance is an inviter towards plunging into sins.

1- أَلْكِبْرُ دَاعٍ إِلَى التَّقَمُّ فِي الذُّنُوبِ.

2. Arrogance is a destructive trait, one who seeks to increase by it, diminishes.

2- أَلْكِبْرُ خَلِيقَةٌ مُرْدِيَةٌ، مَنْ تَكَثَّرَ بِهَا قَلْبًا.

3. Arrogance grips the hearts just like a fatal poison.

3- أَلْكِبْرُ يُسَاوِرُ الْقُلُوبَ مُسَاوِرَةَ السُّمُومِ الْقَاتِلَةِ.

4. Suppress the manifestations of pride and restrain the flashes (or risings) of arrogance.

4- إِقْمَعُوا نَوَاجِمَ الْفَخْرِ، وَاقْدَعُوا لَوَامِعَ (طَوَالِعَ) الْكِبْرِ.

5. Beware of arrogance, for it is the cornerstone of tyranny and disobedience to the Most Merciful.

5- إِحْذَرِ الْكِبْرَ فَإِنَّهُ رَأْسُ الطُّغْيَانِ، وَمَعْصِيَةُ الرَّحْمَنِ.

6. Beware of arrogance, for indeed it is the greatest of sins and the vilest of faults, and it is the ornament of the Devil.

6- إِيَّاكَ وَالْكِبْرَ، فَإِنَّهُ أَعْظَمُ الذُّنُوبِ، وَأَلَمُّ الْعُيُوبِ، وَهُوَ حِلْيَةُ إِبْلِيسَ.

7. Beware of behaving haughtily with the servants of Allah, for every haughty one is crushed by Allah.

7- إِيَّاكَ وَالتَّجَبُّرَ عَلَى عِبَادِ اللَّهِ، فَإِنَّ كُلَّ مُتَجَبِّرٍ يَقْصِمُهُ اللَّهُ.

8. The ugliest character is arrogance.

8- أَقْبَحُ الْخُلُقِ التَّكْبَرُ.

9. The lowliest of all people is one who considers himself to be great.

9- أَكْثَرُ النَّاسِ ضَعْفٌ مَنْ تَعَاظَمَ فِي نَفْسِهِ.

10. Arrogance humiliates.

10- التَّكْبَرُ يُضَعِّعُ.

11. Arrogance degrades the elevated.

11- التَّكْبَرُ يُضَعِّعُ الرَّفِيعَ.

12. Arrogance shows [one's] depravity.

12- التَّكْبَرُ يُظْهِرُ الرَّذِيلَةَ.

13. Arrogance is the worst of faults.

13- الْكِبْرُ شَرُّ الْعُيُوبِ.

14. Arrogance is the same as foolishness.

14- التَّكْبُرُ عَيْنُ الْحِمَاقَةِ.

15. Seeking honour [for oneself] through arrogance is [a cause of] humiliation.

15- التَّعَازُزُ بِالتَّكْبُرِ ذُلٌّ.

16. Being arrogant about [one's status in] this world is deficiency.

16- التَّكْبُرُ بِالدُّنْيَا قِلٌّ.

17. Arrogance is the basis of ruin.

17- التَّكْبُرُ أَسُّ التَّلَفِ.

18. Arrogance is the great trap of the Devil.

18- الْكِبْرُ مَصِيدَةُ إِبْلِيسَ الْعُظْمَى.

19. Verily, if you become arrogant, Allah will abase you.

19- إِنَّكَ إِنْ تَكَبَّرْتَ وَضَعَكَ اللَّهُ.

20. The bane of nobility is arrogance.

20- آفَةُ الشَّرَفِ الْكِبْرُ.

21. Due to arrogance there is loathing.

21- بِالْتَّكْبُرِ يُكُونُ الْمَقْتُ.

22. Through increased arrogance, loss [and ruin] comes about.

22- بِكَثْرَةِ التَّكْبُرِ يُكُونُ التَّلَفُ.

23. The arrogance of a man abases him.

23- تَكْبُرُ الْمَرْءِ يَضَعُهُ.

24. The arrogance of a lowly person invites his insult.

24- تَكْبُرُ الدَّنِيِّ يَدْعُو إِلَى إِهَانَتِهِ.

25. The fruit of arrogance is vituperation.

25- ثَمَرَةُ الْكِبْرِ الْمَسَبَّةُ.

26. The worst of morals is arrogance.

26- شَرُّ الْخَلَائِقِ الْكِبْرُ.

27. The worst of all woes of the intellect is arrogance.

27- شَرُّ آفَاتِ الْعَقْلِ الْكِبْرُ.

28. Counter arrogance with humility.

28- ضَادُّوا الْكِبْرَ بِالتَّوَاضُّعِ.

29. Fear Allah O servants of Allah; do not put on the garment of arrogance, for indeed arrogance is the greatest trap of the Devil which he grips the hearts just as fatal poisons [rush through the body and] overcome [it].

29- فَاللَّهُ اللَّهُ عِبَادَ اللَّهِ أَنْ تَتَرَدَّوْا رِدَاءَ الْكِبْرِ، فَإِنَّ الْكِبْرَ مَصِيدَةٌ إِبْلِيسَ الْعُظْمَى
الَّتِي يُسَاوِرُ بِهَا الْقُلُوبَ مُسَاوِرَةَ السُّمُومِ الْقَاتِلَةِ.

30. Arrogance is sufficient as a [cause of] loss [and destruction].

30- كَفَى بِالتَّكْبُرِ تَلْفًا.

31. Arrogance is enough as an abasement.

31- كَفَى بِالتَّكْبُرِ ضِعَةً.

32. If Allah were to make arrogance permissible to any one of His creation He would make it permissible to His Prophets, but He made it hateful for them to be arrogant and approved of their humility.

32- لَوْ رَخَّصَ اللَّهُ سُبْحَانَهُ فِي الْكِبْرِ لِأَحَدٍ مِنَ الْخَلْقِ لَرَخَّصَ فِيهِ لِأَنْبِيَائِهِ، لَكِنَّهُ
كَرَهُ إِلَيْهِمُ التَّكْبُرَ وَرَضِيَ لَهُمُ التَّوَاضُّعَ.

33. One who shows haughtiness is crushed.

33- مَنْ تَجَبَّرَ كُسِرَ.

34. From the ugliest forms of arrogance is a man's arrogance towards his close relatives and members of his [own] tribe.

34- مِنْ أَقْبَحِ الْكِبْرِ تَكْبُرُ الرَّجُلِ عَلَى ذَوِي رَحِمِهِ، وَأَبْنَاءِ جَنْسِهِ.

35. Nothing brings hatred like arrogance does.

35 - مَا اجْتَلِبَ الْمَقْتُ بِمِثْلِ الْكِبْرِ.

36. Never turn your face away disdainfully and be courteous [to others]; and be humble in front Allah, who has elevated you.

36- لَا تُصَعِّرَنَّ خَدَّكَ، وَالْأَنْ جَانِبَكَ، وَتَوَاضَعَ لِلَّهِ الَّذِي رَفَعَكَ.

37. There is no praise with arrogance.

37- لَا ثَنَاءَ مَعَ كِبْرٍ.

38. There is no quality uglier than arrogance.

38- لَا خُلُقَ أَقْبَحُ مِنَ الْكِبْرِ.

39. It does not behove one who knows Allah to become haughty.

39- لَا يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ أَنْ يَتَعَاطَمَ.

The arrogant one-المتكبر

1. The haughty oppressor is destroyed by his sins.

1- الْمُتَجَبِّرُ الظَّالِمُ تُوبِقُهُ آثَامُهُ.

2. I am amazed at the arrogant one who was [nothing but] a drop of semen yesterday and will tomorrow be [just] a corpse.

2- عَجِبْتُ لِمُتَكَبِّرٍ كَانَ أَمْسٍ نُطْفَةً، وَهُوَ فِي غَدٍ جِيفَةً.

3. At times the haughty one is humiliated.

3- قَدْ يَذِلُّ الْمُتَجَبِّرُ.

4. Every arrogant one is low.

4- كُلُّ مُتَكَبِّرٍ حَقِيرٌ.

5. The arrogant one has no friend.

5- لَيْسَ لِمُتَكَبِّرٍ صَدِيقٌ.

6. One who becomes arrogant is abased.

6- مَنْ تَكَبَّرَ حُقِّرَ.

7. One who shows arrogance is loathed.

7- مَنْ تَكَبَّرَ مُقْتًا.

8. One who is arrogant towards the people gets humiliated.

8- مَنْ تَكَبَّرَ عَلَى النَّاسِ ذَلَّ.

9. One who is haughty with the one who is below him gets broken [and pulled down from his position].

9- مَنْ تَجَبَّرَ عَلَى مَنْ دُونَهُ كُسِرَ.

10. One who is arrogant will not be devoid of loss [and injury].

10- مَنْ كَانَ مُتَكَبِّرًا لَمْ يَعْصِمِ التَّلَفَ.

11. Whoever shows haughtiness, Allah belittles him and abases him.

11- مَنْ تَجَبَّرَ حَقَّرَهُ اللَّهُ وَوَضَعَهُ.

12. One who wears the attires of arrogance and extravagance takes off the attires of merit and honour.

12- مَنْ لَبَسَ الْكِبْرَ وَالسَّرْفَ خَلَعَ الْفَضْلَ وَالشَّرْفَ.

13. None is arrogant except the vile.

13- مَا تَكَبَّرَ إِلَّا وَضِيعٌ.

14. The actions of a haughty person are not pure [and righteous].

14- لَا يَزْكُو عَمَلُ مُتَجَبِّرٍ.

15. No one shows arrogance but the vile, unknown one.

15- لَا يَتَكَبَّرُ إِلَّا وَضِيعٌ خَامِلٌ.

The book and writing-الكتاب والكتابة

1. The book is one of the two interlocutors.

1- أَلْكِتَابُ أَحَدُ الْمُحَدِّثِينَ.

2. When you write something then take another look at it before putting a seal on it, for indeed [by putting a seal on it] you are only putting a seal on your intellect [as your intelligence will be gauged by your writing].

2- إِذَا كَتَبْتَ كِتَابًا فَأَعِدْ فِيهِ النَّظَرَ قَبْلَ خَتْمِهِ، فَإِنَّمَا تَخْتِمُ عَلَى عَقْلِكَ.

3. The writing of a man is the symbol of his intellect and the evidence of his merit.

3- كِتَابُ الرَّجُلِ عُنْوَانُ عَقْلِهِ، وَبُرْهَانُ فَضْلِهِ.

4. The writing of a person is the gauge of his merit and the measure of his nobility.

4- كِتَابُ الْمَرْءِ مِغْيَارُ فَضْلِهِ، وَمِسْبَارُ نُبْلِهِ.

5. How good an interlocutor a book is!

5- نَعَمَ الْمُحَدِّثُ الْكِتَابُ.

6. Writing is the interpreter of intention.

6. أَلِكِتَابُ تُرْجَمَانُ النِّيَّةِ.

7. Books are the gardens of scholars.

7. أَلِكُتُبُ بَسَاتِينُ الْعُلَمَاءِ.

8. Whoever takes solace [and delight] in [reading] books will never lack [any] solace.

8. مَنْ تَسَلَّى بِأَلِكُتُبِ لَمْ تَفُتَّهُ سُلُوءَةٌ.

الكتمان- Secrecy

1. Secrecy is the basis of confidential conversations.

1. أَلِكِتْمَانُ مِلَاكُ النَّجْوَى.

الإكثار- Loquaciousness

1. Loquaciousness has been paired up with boredom.

1. قُرِنَ الْإِكْثَارُ بِالْمَلَلِ.

2. One who is loquacious is abandoned.

2. مَنْ أَكْثَرَ هُجِرَ.

3. One who talks too much makes others fed up.

3- مَنْ كَثُرَ مَقَالُهُ سُمِّمَ.

4. One who speaks too much [makes] blunders.

4- مَنْ كَثُرَ كَلَامُهُ زَلَّ.

5. One who speaks too much gets rebuked more.

5- مَنْ كَثُرَ كَلَامُهُ كَثُرَ مَلَامُهُ.

6. One who does too much of something is known by it.

6- مَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ.

التكاثر- [wealth] Amassing

1. Amassing that which does not last for you and for which you will not remain is from the greatest ignorance.

1- تَكْثُرُكَ (تَكْبُرُكَ) بِمَا لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ مِنْ أَعْظَمِ الْجَهْلِ.

الكذب- Lying

1. Lying destroys the one who accompanies it and saves the one who eschews it.

1. الْكِذْبُ يُرْدِي مُصَاحِبَهُ، وَيُنْجِي مُجَانِبَهُ.

2. Lying is [a cause of] disgrace in this world and [leads one to] hellfire in the Hereafter.

2. الْكِذْبُ فِي الْعَاجِلَةِ عَارٌ وَفِي الْآجِلَةِ عَذَابُ النَّارِ.

3. The most repulsive quality is dishonesty.

3. أَقْبَحُ الْخَلَائِقِ الْكِذْبُ.

4. Lying is treachery.

4. الْكِذْبُ خِيَانَةٌ.

5. Lying makes one fall [into destruction].

5. الْكِذْبُ يُرْدِي.

6. Lying is the enemy of truthfulness.

6. الْكِذْبُ عَدُوُّ الصِّدْقِ.

7. Dishonesty is a disgraceful flaw.

7. الْكِذْبُ عَيْبٌ فَاضِحٌ.

8. Lying is alien to [and incompatible with] faith.

8. الْكِذْبُ مُجَانِبُ الْإِيمَانِ.

9. Lying is disgrace and treachery (and regret).

9. الْكِذْبُ مَهَانَةٌ وَخِيَانَةٌ (وَنَدَامَةٌ).

10. Lying degrades a person.

10. الْكِذْبُ يُزْرِئُ بِالْإِنْسَانِ.

11. Lying leads to slander.

11. الْكِذْبُ يُوجِبُ الْوَقِيعَةَ.

12. Lying tarnishes one's character.

12. الْكِذْبُ شَيْنُ الْأَخْلَاقِ.

13. Lying corrupts everything.

13. الْكِذْبُ فَسَادُ كُلِّ شَيْءٍ.

14. Lying destroys you even if you are [apparently made] safe by it.

14. الْكِذْبُ يُرْدِيكَ وَإِنْ أَمِنْتَهُ.

15. The ugliest thing is falsehood.

15- أَقْبِحُ شَيْءَ الْإِفْكِ.

16. Lying leads to hypocrisy.

16- الْكِذْبُ يُؤَدِّي إِلَى النِّفَاقِ.

17. Lying is the disgrace of the tongue.

17- الْكِذْبُ شَيْنٌ لِلِّسَانِ.

18. Lying and treachery are not from the qualities of the honourable.

18- الْكِذْبُ وَالْخِيَانَةُ لَيْسَا مِنْ أَخْلَاقِ الْكِرَامِ.

19. Lying is the deviation of speech from the divine order [of creation].

19- الْكِذْبُ زَوَالُ الْمَنْطِقِ عَنِ الْوَضْعِ الْإِلَهِيِّ.

20. It is through lying that the hypocrites adorn themselves.

20- بِالْكَذْبِ يَتَزَيَّنُ أَهْلُ النِّفَاقِ.

21. How evil a speech lying is!

21- بِئْسَ الْمَنْطِقُ الْكَذْبُ.

22. The fruit of lying is disgrace in this world and chastisement in the Hereafter.

22. ثَمَرَةُ الْكِذْبِ الْمَهَانَةُ فِي الدُّنْيَا وَالْعَذَابُ فِي الْآخِرَةِ.

23. Eschew lying for indeed it alienates one from faith.

23. جَانِبُوا الْكِذْبَ فَإِنَّهُ مُجَانِبُ الْإِيمَانِ.

24. The sickness of dishonesty is the worst sickness and the lapse of the cautious one is the gravest lapse.

24. عِلَّةُ الْكِذْبِ شَرُّ عِلَّةٍ، وَزَلَّةُ الْمُتَوَقِّي أَسَدُّ زَلَّةٍ.

25. The consequence of lying is rebuke and regret.

25. عَاقِبَةُ الْكِذْبِ مَلَامَةٌ وَنَدَامَةٌ.

26. Lying is the corruption of [one's] prestige.

26. فَسَادُ الْبِهَاءِ الْكِذْبُ.

27. And [Allah has ordered the] abandoning of lying as a means of honouring the truth.

27. وَتَرَكَ الْكِذْبَ تَشْرِيفًا لِلصِّدْقِ.

28. A person may lie about himself regarding that which he did not do when he is faced with severe tribulation.

28. قَدْ يَكْذِبُ الرَّجُلُ عَلَى نَفْسِهِ عِنْدَ شِدَّةِ الْبَلَاءِ بِمَا لَمْ يَفْعَلْهُ.

29. Excessive lying leads to slander.

29. كَثْرَةُ الْكِذْبِ تُوجِبُ الْوَقِيعَةَ.

30. Excessive lying takes away a person's prestige.

30. كَثْرَةُ كِذْبِ الْمَرْءِ تُذْهِبُ بَهَاءَهُ.

31. Excessive lying corrupts the religion and increases the [burden of] sin.

31. كَثْرَةُ الْكِذْبِ تُفْسِدُ الدِّينَ، وَتُعْظِمُ الْوِزْرَ.

32. Telling lies is not from the moral teachings of Islam.

32. لَيْسَ الْكِذْبُ مِنْ خَلَائِقِ الْإِسْلَامِ.

33. How repulsive is dishonesty by the people of virtue!

33. مَا أَقْبَحَ الْكِذْبَ بِذَوِي الْفَضْلِ.

34. The spoiler of knowledge is dishonesty and the spoiler of seriousness is idle play.

34. نَكَدُ الْعِلْمِ الْكِذْبُ، وَنَكَدُ الْجِدِّ اللَّعْبُ.

35. Lying and magnanimity don't go together.

35. لَا يَجْتَمِعُ الْكِذْبُ وَالْمُرُوَّةُ.

36. There is no trait more repulsive than lying.

36- لَاشِيمَةَ أَقْبَحَ مِنَ الْكِذْبِ.

37. The most prevalent thing [among the people] is lying and treachery.

37- أَكْثَرُ شَيْءٍ الْكِذْبُ وَالْخِيَانَةُ.

1. Or: ...dishonesty to the people of virtue.

الكاذبُ والكذابُ-The liar

1. The [one who is known to be a] incessant liar is suspected in his speech, even if his proof is strong and his tone is truthful.

1- الْكَذَّابُ مُتَّهَمٌ فِي قَوْلِهِ، وَإِنْ قَوِيَتْ حُجَّتُهُ، وَصَدَقَتْ لَهْجَتُهُ.

2. The incessant liar and the dead are similar, for indeed (or because) the merit of the living over the dead is the ability to rely on him, so if his words are not reliable then [it is as if] his life is nullified.

2- الْكَذَّابُ وَالْمَيِّتُ سَوَاءٌ، فَإِنَّ (لِأَنَّ) فَضِيلَةَ الْحَيِّ عَلَى الْمَيِّتِ الثَّقَةُ بِهِ، فَإِذَا لَمْ يُوثَقْ بِكَلَامِهِ بَطَلَتْ حَيَاتُهُ.

3. The furthest of all people from goodness is the incessant liar and the brazen-faced.

3- أَبْعَدُ النَّاسِ مِنَ الصَّلَاحِ الْكُذُوبُ وَذُو الْوَجْهِ الْوَقَاحِ.

4. The liar is disgraced and humiliated.

4. أَلْكَازِبُ مُهَانَ ذَلِيلٌ.

5. A liar is at the brink of an abyss [of ruin] and disgrace.

5. أَلْكَازِبُ عَلَى شَفَا مَهْوَاةٍ وَمَهَانَةٍ.

6. Your knowing that you are a liar suffices as a rebuke for lying.

6. كَفَاكَ مُوَيِّخًا عَلَى الْكِذْبِ عِلْمُكَ بِأَنَّكَ كَاذِبٌ.

7. There is no trustworthiness in an incessant liar and there is no safeguarding [from sin] in the morally corrupt.

7. لَيْسَ لِكُذُوبِ أَمَانَةٍ وَلَا لِفَجُورِ صِيَانَةٍ.

8. One who lies corrupts his magnanimity.

8. مَنْ كَذَبَ أَفْسَدَ مُرُوتَهُ.

9. One who lies excessively is not believed.

9. مَنْ كَثُرَ كِذْبُهُ لَمْ يُصَدَّقْ.

10. One who is known for lying, [even] his truth will not be accepted.

10. مَنْ عُرِفَ بِالْكَذْبِ لَمْ يُقْبَلْ صِدْقُهُ.

11. One whose lying increases, his prestige decreases.

11. مَنْ كَثُرَ كَذِبُهُ قَلَّ بِهَاؤُهُ.

12. One who is known for lying, the trust [of others] in him decreases.

12. مَنْ عُرِفَ بِالْكَذِبِ قَلَّتِ النَّقَّةُ بِهِ.

13. One who eschews lying, his words are accepted as true.

13. مَنْ تَجَنَّبَ الْكَذِبَ صَدَّقَتْ أَقْوَالُهُ.

14. From the disgrace of the incessant liar is his readiness to swear [that he is truthful] for one who does not [even] ask him to swear.

14. مِنْ مَهَانَةِ الْكَذَّابِ جُودُهُ بِالْيَمِينِ لِغَيْرِ مُسْتَحْلِفٍ.

15. The habitual liar has no shame.

15. لَأَحْيَاءَ لِكَذَّابٍ.

16. There is no good in the words of liars.

16. لَأَخَيْرَ فِي قَوْلِ الْأَفَّاكِينَ.

17. There is no good in the knowledge of habitual liars.

17. لَأَخَيْرَ فِي عِلْمِ الْكَذَّابِينَ.

18. There is neither any good in those who are habitual liars nor is there any good in dishonest scholars.

18- لا خَيْرَ فِي الكَذَّابِينَ، ولا فِي العُلَمَاءِ الأَفَّاكِينَ.

19. The liar earns three things by his lies: the wrath of Allah upon him, scorn of the people and hatred of the angels.

19- يَكْتَسِبُ الكاذِبُ بِكُذْبِهِ ثَلَاثًا: سَخَطَ اللّٰهِ عَلَيْهِ وَاسْتِهَانَةَ النَّاسِ بِهِ وَمَقْتَ المَلائِكَةِ لَهُ.

الكرم- Nobleness and munificence

1. Being noble-minded means having a good character and eschewing lowly traits.

1- أَلْكَرَمُ حُسْنُ السَّجِيَّةِ وَاجْتِنَابُ الدَّنِيَّةِ.

2. Munificence is [in] giving generously and fulfilling promises.

2- أَلْكَرَمُ بَذْلُ الجُودِ، وَإِنجَازُ المَوْعُودِ.

3. Nobleness is [in] preferring the pleasantness of praise over the love of wealth.

3- أَلْكَرَمُ إِثَارُ عُدُوبَةِ الثَّنَاءِ عَلَى حُبِّ المَالِ.

4. The best munificence is altruism.

4- أَحْسَنُ الكَرَمِ الإِثَارُ.

5. The highest level of munificence is self-sacrifice.

5. أَعْلَى مَرَاتِبِ الْكَرَمِ الْإِيثَارُ.

6. The most excellent munificence is completing [one's] favours.

6. أَفْضَلُ الْكَرَمِ إِتْمَامُ النَّعْمِ.

7. Munificence is excellence and loyalty is nobility.

7. الْكَرَمُ فَضْلٌ، الْوَفَاءُ نُبْلٌ.

8. Nobleness is the source of goodness.

8. الْكَرَمُ مَعْدِنُ الْخَيْرِ.

9. Munificence is the best eminence.

9. الْكَرَمُ أَفْضَلُ السُّؤْدِدِ.

10. Munificence is the best of traits.

10. الْكَرَمُ أَفْضَلُ الشَّيْمِ.

11. Nobleness is [being] free from jealousy.

11. الْكَرَمُ بَرِيءٌ مِنَ الْحَسَدِ.

12. Nobleness is bearing the wrongdoings [of others].

12. الْكَرَمُ إِحْتِمَالُ الْجَرِيرَةِ.

13. Nobleness is having good patience [and tolerance].

13. الْكَرَمُ حُسْنُ الْإِصْطِبَارِ.

14. Munificence is bearing the [heavy] burdens of [other people's] liabilities.

14. الْكَرَمُ تَحْمَلُ أَعْبَاءِ الْمَغَارِمِ.

15. Nobleness is preferring dignity over wealth.

15. الْكَرَمُ إِثَارُ الْعِرْضِ عَلَى الْمَالِ.

16. Nobleness is [being] more compassionate than close relatives.

16. الْكَرَمُ أَعْطَفُ مِنَ الرَّحِمِ.

17. Nobleness is control over one's tongue and doing good to others.

17. الْكَرَمُ مُلْكُ اللِّسَانِ وَبَذْلُ الْإِحْسَانِ.

18. Nobleness is the result of lofty endeavour [and high resolve].

18. الْكَرَمُ نَتِيجَةُ عُلوِّ الْهَمَّةِ.

19. Nobleness is nothing but refraining from [committing] sins (or misdeeds).

19- إِنَّمَا الْكِرْمُ التَّنْزُهُ عَنِ الْمَعَاصِي (المساوي).

20. Munificence is nothing but granting the wishes and fulfilling the needs of the seeker.

20- إِنَّمَا الْكِرْمُ بَذْلُ الرَّغَائِبِ وَإِسْعَافُ الطَّالِبِ.

21. The fruit of nobleness is keeping ties with near relatives.

21- ثَمَرَةُ الْكِرْمِ صِلَةُ الرَّحِمِ.

22. The best munificence is being generous without seeking [any] recompense.

22- خَيْرُ الْكِرْمِ جُودٌ بِلا طَلَبٍ مُكَافَاةً.

23. It is not from munificence to spoil the favours [one does to others] by [putting them under] obligation.

23- لَيْسَ مِنَ الْكِرْمِ تَنْكِيْدُ الْمِنَنِ (النِّعَمِ) بِالْمَنْ.

24. Completion of favours is part of munificence.

24- مِنَ الْكِرْمِ إِتْمَامُ النِّعَمِ.

25. It is part of nobleness to have good [and praiseworthy] traits.

25- مِنَ الْكِرْمِ حُسْنُ الشَّيْمِ.

26. Completing [one's] favours is from the perfection of munificence.

26. مِنْ تَمَامِ الْكَرَمِ إِتْمَامُ النِّعَمِ.

27. Fulfilling one's obligations [and pacts] is part of nobleness.

27. مِنَ الْكَرَمِ الْوَفَاءُ بِالذِّمَمِ.

28. Doing good to the one who wrongs you is from the best [forms of] nobleness.

28. مِنْ أَحْسَنِ الْكَرَمِ الْإِحْسَانُ إِلَى الْمُسِيءِ.

29. One of the signs of nobleness is hastening in [giving] reward.

29. مِنْ عِلَامَاتِ الْكَرَمِ تَعْجِيلُ الْمَثُوبَةِ.

30. Part of nobleness is doing good to others and granting [them] support.

30. مِنَ الْكَرَمِ إِصْطِنَاعُ الْمَعْرُوفِ وَبَذْلُ الرَّفْدِ.

31. From the perfection of munificence is hastening [to give] reward.

31. مِنْ كَمَالِ الْكَرَمِ تَعْجِيلُ الْمَثُوبَةِ.

32. It is from nobleness for you to overlook the wrong that has been done to you.

32. مِنَ الْكَرَمِ أَنْ تَتَجَاوَزَ عَنِ الْإِسَاءَةِ إِلَيْكَ.

33. The order of nobleness entails successively doing good to others and assisting one's brothers [financially].

33. نِظَامُ الْكَرَمِ مُوَالَاةُ الْإِحْسَانِ، وَمُوَاسَاةُ الْإِخْوَانِ.

34. The nobleness of a man is evinced by his cheerfulness and his kindness [to others].

34. يُسْتَدَلُّ عَلَى كَرَمِ الرَّجُلِ بِحُسْنِ بَشْرِهِ، وَبَذَلِ بَرِّهِ.

الكريم- The noble-minded and the munificent

1. The noble-minded person is one who keeps away from the forbidden and steers clear of [disgraceful] flaws.

1- أَلْكَرِيمُ مَنْ تَجَنَّبَ الْمَحَارِمَ وَتَنَزَّهَ عَنِ الْعُيُوبِ.

2. The munificent person is one who brings [and gives away] whatever is available.

2- أَلْكَرِيمُ مَنْ جَاءَ بِالْمَوْجُودِ.

3. A noble-minded person is one who repays evil with good.

3- أَلْكَرِيمُ مَنْ جَازَى الْإِسَاءَةَ بِالْإِحْسَانِ.

4. A noble-minded person is repulsed by that which the wicked take pride in.

4- أَلْكَرِيمُ يَزْدَجِرُ عَمَّا يَفْتَخِرُ بِهِ اللَّئِيمُ.

5. The munificent one cuts off his favour when he is approached harshly and is soft [and kind] when he is entreated [politely]

5- الْكَرِيمُ يَجْفُو إِذَا عُنْفَ، وَيَلِينُ إِذَا اسْتُعْطِفَ.

6. When a noble-minded person is able [to take revenge] he forgives, and when he gains possession [of something] he grants generously, and when he is asked [for something] he accords [it].

6- الْكَرِيمُ إِذَا قَدَرَ صَفَحَ، وَإِذَا مَلَكَ سَمَحَ، وَإِذَا سُئِلَ أُنْجَحَ.

7. A noble-minded person rejects disgrace and honours his neighbour.

7- الْكَرِيمُ يَأْبَى الْعَارَ، وَيُكْرِمُ الْجَارَ.

8. A noble-minded person considers his virtuous actions as a debt that he has to repay.

8- الْكَرِيمُ يَرَى مَكَارِمَ أَعْمَالِهِ دَيْنًا عَلَيْهِ يَقْضِيهِ.

9. The noble-minded person raises himself above [the expectation of] rewards in everything good that he does.

9- الْكَرِيمُ يَرْفَعُ نَفْسَهُ فِي كُلِّ مَا أَسْدَاهُ عَنْ حُسْنِ الْمَجَازَاتِ.

10. When a noble-minded person needs you he excuses you [from helping him] and when you need him he suffices you.

10- الْكَرِيمُ إِذَا أَحْتَاجَ إِلَيْكَ أَعْفَاكَ، وَإِذَا أَحْتَجْتَ إِلَيْهِ كَفَاكَ.

11. The noble-minded person forgives despite having the power [to exact revenge], is just in his rule, restrains his harm [from others] and bestows [favours] generously.

11- الْكَرِيمُ يَعْفُو مَعَ الْقُدْرَةِ، وَيَعْدِلُ فِي الْإِمْرَةِ، وَيَكْفُ إِسَاءَتَهُ وَيَبْذُلُ إِحْسَانَهُ.

12. The noble-minded person is felicitous and worthy of reward in the sight of Allah, and is loved and venerated in the sight of the people.

12- الْكَرِيمُ عِنْدَ اللَّهِ مَحْبُورٌ مُثَابٌ، وَعِنْدَ النَّاسِ مَحْبُوبٌ مُهَابٌ.

13. A noble-minded person is one who safeguards his honour with his wealth while the wicked person is one who safeguards his wealth by [sacrificing] his honour.

13- الْكَرِيمُ مَنْ صَانَ عِرْضَهُ بِمَالِهِ، وَاللَّيْمُ مَنْ صَانَ مَالَهُ بِعِرْضِهِ.

14. Be cautious of the noble-minded person when you offend him, and the forbearing one when you injure him, and the courageous one when you torment him.

14- إِحْذَرِ الْكَرِيمَ إِذَا أَهَنْتَهُ، وَالْحَلِيمَ إِذَا جَرَحْتَهُ، وَالشُّجَاعَ إِذَا أَوْجَعْتَهُ.

15. Be cautious of the assault of the noble-minded person when he is hungry and the insolence of the wicked one when he is satiated.

15- إِحْذَرُوا صَوْلَةَ الْكَرِيمِ إِذَا جَاعَ، وَأَشْرَ اللَّيْمِ إِذَا شَبَعَ.

16. Be cautious of the authority of the noble-minded person when he is humiliated and the vehemence of the wicked one when he is elevated [to a position of power].

16- إِحْذَرُوا سَطْوَةَ الْكَرِيمِ إِذَا وُضِعَ، وَسَوْرَةَ اللَّيْمِ إِذَا رُفِعَ.

17. The noble-minded person feigns inattention and pretends to be deceived.

17- الْكَرِيمُ يَتَغَافَلُ وَيُنْخَدِعُ.

18. Noble-minded people have the most patient souls.

18- الْكِرَامُ أَصْبَرُ أَنْفُسًا.

19. The noble-minded person makes [his] ownership righteous.

19- الْكَرِيمُ يُجْمِلُ الْمَلَكَه.

20. A noble-minded person is one who initiates his act of kindness [before it is requested of him].

20 - الْكَرِيمُ مَنْ بَدَأَ بِإِحْسَانِهِ.

21. The noble-minded person shows gratitude for little whereas the wicked one is ungrateful for much.

21- الْكَرِيمُ يَشْكُرُ الْقَلِيلَ، وَاللَّئِيمُ يَكْفُرُ الْجَزِيلَ.

22. The munificent person is one whose giving precedes his being asked.

22 - الْكَرِيمُ مَنْ سَبَقَ نَوَالُهُ سُؤَالَهُ.

23. When the noble-minded person promises [something], he keeps his promise and when he threatens [to punish], he forgives.

23- الْكَرِيمُ إِذَا وَعَدَ وَفَى، وَإِذَا تَوَعَّدَ عَفَى.

24. When the munificent person is well-to-do, he fulfils the needs [of others] and when he faces hard times, he lightens the burden of others [by not seeking their assistance].

24- أَلْكَرِيمُ إِذَا أُيْسِرَ أَسْعَفَ، وَإِذَا أُعْسِرَ خَفَّفَ.

25. When the core of a man is noble, [both] his absence and presence are [considered] noble.

25- إِذَا كَرَّمَ أَصْلُ الرَّجُلِ كَرَّمَ مَغِيبُهُ وَمَحْضَرُهُ.

26. The authority of a noble-minded person manifests his positive attributes.

26- دَوْلَةُ الْكَرِيمِ تُظْهِرُ مَنَاقِبَهُ.

27. The possessor of noble-mindedness has beautiful traits, grants favours [to others] and keeps ties with near relatives.

27- ذُو الْكَرَمِ جَمِيلُ الشَّيْمِ، مُسَدِّ لِلنَّعَمِ، وَصُؤْلٌ لِلرَّحِمِ.

28. The success of a noble-minded person brings deliverance.

28- ظَفَرُ الْكَرِيمِ يُنْجِي.

29. The success of noble-minded people is [through] forgiveness and benevolence.

29- ظَفَرُ الْكِرَامِ عَفْوٌ وَإِحْسَانٌ.

30. The shadow of noble-minded people is vast and pleasant.

30- ظِلُّ الْكِرَامِ رَعْدٌ هَنِيبٌ.

31. In times of [their] altruism, the excellence of the noble-minded people become manifest.

31- عِنْدَ الْإِيثَارِ عَلَى النَّفْسِ تَبَيَّنَ جَوَاهِرُ الْكُرْمَاءِ.

32. Generosity is the habit of the noble-minded people.

32- عَادَةُ الْكِرَامِ الْجُودُ.

33. Doing good to others is the habit of noble-minded people.

33- عَادَةُ الْكِرَامِ حُسْنُ الصَّنِيعَةِ.

34. Be cautious of the noble-minded person if you offend him, and of the wicked one if you honour him and of the forbearing one if you force him into a difficult position.

34- كُنْ مِنَ الْكَرِيمِ عَلَى حَذَرٍ إِنْ أَهَنْتَهُ، وَمِنَ اللَّئِيمِ إِنْ أَكْرَمْتَهُ، وَمِنَ الْحَلِيمِ إِنْ أَحْرَجْتَهُ.

35. The merit of initiating good deeds and performing generous acts belongs to the noble-minded people.

35- لِلْكَرَامِ فَضِيلَةُ الْمُبَادَرَةِ إِلَى فِعْلِ الْمَعْرُوفِ، وَإِسْدَاءِ الصَّنَائِعِ.

36. The one who has honoured you has made you uncomfortable if you are noble-minded and the one who has offended you has made you comfortable if you are forbearing.

36- لَقَدْ أَتَعَبَكَ مَنْ أَكْرَمَكَ إِنْ كُنْتَ كَرِيمًا، وَلَقَدْ أَرَاكَ مَنْ أَهَانَكَ إِنْ كُنْتَ حَلِيمًا.

37. Indeed I am happier to [get to] know a noble-minded person than to acquire an expensive and precious jewel.

37. لَأَنَا أَشَدُّ إِغْتِبَاطًا بِمَعْرِفَةِ الْكَرِيمِ مِنْ إِمْسَاكِ عَلَى الْجَوْهَرِ النَّفِيسِ الْغَالِي الثَّمَنِ.

38. It is not the habit of noble-minded people to delay bounties.

38. لَيْسَ مِنْ عَادَةِ الْكَرَامِ تَأْخِيرُ الْإِنْعَامِ.

39. Being hasty in taking revenge is not from the traits of noble-minded people.

39. لَيْسَ مِنْ شَيْمِ الْكَرَامِ تَعْجِيلُ الْإِنْتِقَامِ.

40. Remaining alongside a noble-minded person in humiliation is better than accompanying the wicked in order to gain favour.

40. لُزُومُ الْكَرِيمِ عَلَى الْهَوَانِ خَيْرٌ مِنْ صُحْبَةِ اللَّئِيمِ عَلَى الْإِحْسَانِ.

41. The pleasure of the noble-minded people is in feeding [others] whereas the pleasure of the wicked people is in eating [themselves].

41. لَذَّةُ الْكَرَامِ فِي الْإِطْعَامِ وَلَذَّةُ اللَّئَامِ فِي الطَّعَامِ.

42. One of the most honourable actions of the noble-minded person is feigning inattention towards that which he knows.

42. مِنْ أَشْرَفِ أَفْعَالِ الْكَرِيمِ تَغَافُلُهُ عَمَّا يَعْلَمُ.

43. Giving generously is from the traits of the munificent.

43. مِنْ شَيْمِ الْكَرَامِ بَذْلُ النَّدَى.

44. The munificent person is never deserted.

44. ما أُوْحَشَ كَرِيمٌ.

45. The propensity of a noble-minded person is always towards the [positive] traits of his forefathers.

45. مَنْزَعُ الْكَرِيمِ أَبَدًا إِلَى شَيْمِ آبَائِهِ.

46. The happiness of noble-minded people is in giving generously [to others] while the joy of the wicked is in evil retribution.

46. مَسْرَّةُ الْكِرَامِ فِي بَذْلِ الْعَطَاءِ، وَمَسْرَّةُ اللَّئَامِ فِي سُوءِ الْجَزَاءِ.

47. A high-minded person is never spiteful.

47. لَا يَكُونُ الْكَرِيمُ حَقُودًا.

48. None deserves to be called munificent except the one who gives before he is asked.

48. لَا يَسْتَحِقُّ اسْمَ الْكَرَمِ إِلَّا مَنْ بَدَأَ بِنَوَالِهِ قَبْلَ سُؤَالِهِ.

49. A person does not ennoble himself until he belittles his wealth.

49. لَا يُكْرِمُ الْمَرْءُ نَفْسَهُ حَتَّى يُهِينَ مَالَهُ.

50. The munificent person is one who bestows his favours generously [to others].

50. الْكَرِيمُ مَنْ بَذَلَ إِحْسَانَهُ.

51. It is not from the traits of a noble-minded person to wear the cloak of disgrace.

51. لَيْسَ مِنْ شِيَمِ الْكَرِيمِ إِذْرَاعُ الْعَارِ.

52. The noble-minded one is bright whereas the wicked one is immature.

52. الْكَرِيمُ أَبْلَجٌ، اللَّئِيمُ مُلَهَّوَجٌ.

High-esteem-الكرامة

1. One who is not set aright by high esteem is put right by indignity.

1- مَنْ لَمْ تُقَوِّمَهُ الْكَرَامَةُ قَوِّمَتْهُ الْإِهَانَةُ.

2. One who is not reformed by high esteem is reformed by indignity.

2- مَنْ لَمْ تُصَلِّحْهُ الْكَرَامَةُ أَصْلَحَتْهُ الْإِهَانَةُ.

3. It is a right upon one whose esteem has been increased by Allah that he should [in turn] be more respectful to the people.

3- مَنْ زَادَهُ اللَّهُ كَرَامَةً فَحَقِيقٌ بِهِ أَنْ يَزِيدَ النَّاسَ إِكْرَامًا.

4. One who is raised by disgrace is made vain by high esteem.

4- مَنْ رَبَّاهُ الْهَوَانُ أَبْطَرَتْهُ الْكَرَامَةُ.

المكارم- Noble traits and deeds

1. When you desire to acquire noble traits then keep away from the forbidden.

1- إِذَا رَغِبْتَ فِي الْمَكَارِمِ فَاجْتَنِبِ الْمَحَارِمَ.

2. Rush towards noble deeds, make haste in bearing the liabilities [of others] and hurry to fulfil the needs of the one who is unaware [of your assistance], your reward will thus be good in both abodes, and you will acquire a great prize from Allah.

2- تَبَادَرُوا الْمَكَارِمَ، وَسَارِعُوا إِلَى تَحْمُلِ الْمَغَارِمِ، وَأَسْعَوْا فِي حَاجَةِ مَنْ هُوَ نَائِمٌ، يَحْسُنْ لَكُمْ فِي الدَّارَيْنِ الْجَزَاءُ، وَتَنَالُوا مِنَ اللَّهِ عَظِيمَ الْحَبَاءِ.

3. Work hard to acquire noble traits and bear the burden of [others'] liabilities, [as a result] you will achieve the greatest gains.

3- ثَابِرُوا عَلَى اقْتِنَاءِ الْمَكَارِمِ، وَتَحَمَّلُوا أَعْبَاءَ الْمَغَارِمِ، تُحْرَزُوا قَصَبَاتِ الْمَغَانِمِ.

4. The best of noble traits is altruism.

4- خَيْرُ الْمَكَارِمِ الْإِيثَارُ.

5. End your day's work with noble deeds and begin the night by fulfilling the needs of the one who is asleep [and unaware of your assistance].

5- رُوْحُوا فِي الْمَكَارِمِ، وَادْلُجُوا فِي حَاجَةِ مَنْ هُوَ نَائِمٌ.

6. Acquire noble traits and do good to the people, for indeed these two things protect one from falling into difficulties and lead to loftiness.

6. عَلَيْكَ بِمَكَارِمِ الْخِلَالِ وَاصْطِنَاعِ الرَّجَالِ فَإِنَّهُمَا يَقِيَانِ مَصَارِعَ السَّوِّءِ
وَيُوجِبَانِ الْجَلَالََةَ.

7. The pinnacle of noble traits is altruism.

7. غَايَةُ الْمَكَارِمِ الْإِيثَارُ.

8. From the best noble deeds is bearing the liabilities [and debts of others] and being hospitable to one's guests.

8. مِنْ أَفْضَلِ الْمَكَارِمِ تَحْمُلُ الْمَغَارِمِ، وَإِقْرَاءُ الضُّيُوفِ.

9. One of the best noble deeds is spreading goodness [and virtue].

9. مِنْ أَحْسَنِ الْمَكَارِمِ بَثُّ الْمَعْرُوفِ.

10. One of the best noble deeds is keeping away from the forbidden.

10. مِنْ أَحْسَنِ الْمَكَارِمِ تَجَنُّبُ الْمَحَارِمِ.

11. Noble traits [and deeds] are not complete except with chastity and self-sacrifice.

11. لَا تَكْمُلُ الْمَكَارِمُ إِلَّا بِالْعَفَافِ وَالْإِيثَارِ.

12. Noble traits are [attained] by [bearing] that which is disliked.

12. الْمَكَارِمُ بِالْمَكَارِهِ.

المكروه-The disliked

1. The disliked act which has a praiseworthy result is better than the action which one loves [but] whose outcome is dispraised.

1- مَكْرُوهٌ تَحْمَدُ عَاقِبَتَهُ، خَيْرٌ مِنْ مَحْبُوبٍ تَذَمُّ مَغْبَتَهُ.

المكاسب وكسب الأموال-Earnings

1. The purest of earnings is lawful earning.

1- أَزْكَى الْمَكَاسِبِ كَسْبُ الْحَالِلِ.

2. The worst kind of earning is the unlawful [earning].

2- بِئْسَ الْكَسْبُ الْحَرَامُ.

3. Embarking on the terrifying [and surmounting one's fears] brings wealth.

3- رُكُوبُ الْأَهْوَالِ يَكْسِبُ الْأَمْوَالَ.

4. One who earns by unlawful means accumulates sins.

4- مَنْ اِكْتَسَبَ حَرَامًا اِحْتَقَبَ آثَامًا.

الكسل والكسلان-Laziness and the lazy

1. One who is always lazy, his hopes get dashed.

1- مَنْ دَامَ كَسَلُهُ خَابَ أَمَلُهُ.

2. Do not rely on a lazy person in your affairs.

2- لَا تَتَّكِلْ فِي أُمُورِكَ عَلَى كَسَلَانٍ.

Revealing and removing distress-كشف الضرّ-

1. One who reveals his distress to others has accepted humiliation.

1- رَضِيَ بِالذُّلِّ مَنْ كَشَفَ ضُرَّهُ لِغَيْرِهِ.

2. No action is more beloved to Allah, the Most High, than for a person to remove the distress [and adversity] from another person.

2- مَا مِنْ عَمَلٍ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ ضُرِّ يَكْشِفُهُ رَجُلٌ عَنْ رَجُلٍ.

Suppressing anger-الكظم والكاظم-

1. The suppressor of anger is one who extirpates his grudges.

1- الْكَاطِمُ مَنْ أَمَاتَ أَوْغَانَهُ.

2. Suppress [your] anger and you will increase in forbearance.

2- إِكْظِمِ الْغَيْظَ تَزِدَّ حِلْمًا.

3. Suppression [of anger] is the fruit of forbearance.

3- الْكُظْمُ ثَمَرَةُ الْحِلْمِ.

4. The cornerstone of forbearance is suppression [of anger].

4- رَأْسُ الْحِلْمِ الْكُظْمُ.

5. Blessed is the one who suppresses his anger and does not let it loose, and [who] disobeys the command of his [carnal] soul and thus is not destroyed by it.

5- طُوبَى لِمَنْ كَظَمَ غَيْظَهُ وَلَمْ يُطَلِّقْهُ، وَعَصَى أَمْرَ نَفْسِهِ فَلَمْ يَهْلِكْهُ.

6. How many a time is anger suppressed out of the fear of that which is more severe than it.

6- كَمْ مِنْ غَيْظٍ تُجْرِعَ مَخَافَةَ مَا هُوَ أَشَدُّ مِنْهُ.

7. Whoever suppresses his anger, his forbearance becomes complete.

7- مَنْ كَظَمَ غَيْظَهُ كَمَلَ حِلْمُهُ.

8. Suppress [your] rage when you are angry and overlook [the fault of others] despite having authority, [in this way] the outcome will be in your favour.

8- اِكْظِمِ الْغَيْظَ عِنْدَ الْغَضَبِ وَتَجَاوَزْ مَعَ الدَّوْلَةِ تَكُنْ لَكَ الْعَاقِبَةُ.

1. Doing good to an ingrate is from the greatest of crimes.

1- اِصْطِنَاعُ الْكُفُورِ مِنْ أَعْظَمِ الْجُرْمِ.

2. Being ungrateful for a blessing causes it to be taken away and being thankful for it causes it to last.

2- كُفْرُ النِّعْمَةِ مُزِيلٌ لَهَا وَشُكْرُهَا مُسْتَدِيمٌ.

3. Ingratitude for blessings makes one stumble and strips away the blessings.

3- كُفْرَانُ النِّعَمِ يُزِلُّ الْقَدَمَ وَيَسْلُبُ النِّعَمَ.

4. Ungratefulness for a blessing is vileness, and accompanying a fool is [a cause of] misfortune.

4- كُفْرُ النِّعْمَةِ لُؤْمٌ، وَصَحْبَةُ الْأَحْمَقِ شُؤْمٌ.

5. Being ungrateful for a blessing is the cause of its removal.

5- كُفْرُ النِّعْمَةِ مُزِيلٌ لَهَا.

6. The one who is unthankful for blessings is ungrateful for the bounty of Allah.

6- كَافِرُ النِّعْمَةِ كَافِرٌ فَضْلِ اللَّهِ.

7. Ingratitude for blessings is the thing that brings [divine] retribution.

7- كُفْرُ النِّعَمِ مَجْلِبَةٌ لِحُلُولِ النِّقَمِ.

8. The one who is ungrateful for blessings is dispraised in the sight of the Creator and the creation.

8. كَافِرُ النِّعْمَةِ مَذْمُومٌ عِنْدَ الْخَالِقِ وَالْخَلَائِقِ.

9. Ingratitude for blessings is not a success [rather it is a failure].

9. لَيْسَ مِنَ التَّوْفِيقِ كُفْرَانُ النِّعَمِ.

10. There is no blessing with ingratitude.

10. لَانِعْمَةٌ مَعَ كُفْرٍ.

11. Verily ingratitude for blessings is vileness and accompanying the ignorant is [a cause of] misfortune.

11. إِنَّ كُفْرَ النِّعْمَةِ لُوْمٌ وَمُصَاحَبَةُ الْجَاهِلِ شُوْمٌ.

12. Blessings are stripped away by ingratitude.

12. النِّعْمُ يَسْلُبُهَا الْكُفْرَانُ.

13. The bane of blessings is ingratitude.

13. آفَةُ النِّعَمِ الْكُفْرَانُ.

14. The cause of alteration [and removal] of blessings is ingratitude.

14. سَبَبُ تَحْوُلِ النِّعَمِ الْكُفْرُ.

15. In ungratefulness for blessings is [the cause of] its removal.

15- فِي كُفْرِ النَّعْمِ زَوَالُهَا.

16. Whoever is ungrateful for blessings, [divine] retribution comes upon him.

16- مَنْ كَفَرَ النَّعْمَ حَلَّتْ بِهِ النَّقْمُ.

The disbeliever-الكافر

1. The disbeliever is a vile deceiver, perfidious, deluded by his ignorance and duped.

1- الْكَافِرُ خَبٌ لَيْئِمٌ، خَوْنٌ، مَغْرُورٌ بِجَهْلِهِ، مَغْبُونٌ.

2. For the disbeliever, this world is his Paradise, the transient is what he strives for, death is [the cause of] his wretchedness and hellfire is his final end.

2- الْكَافِرُ الدُّنْيَا جَنَّتُهُ، وَالْعَاجِلَةُ هِمَّتُهُ، وَالْمَوْتُ شَقَاوَتُهُ، وَالنَّارُ غَايَتُهُ.

3. The disbeliever is an immoral, ignorant person.

3- الْكَافِرُ فَاجِرٌ جَاهِلٌ.

4. The disbeliever is ill-tempered and has an evil manner.

4- الْكَافِرُ شَرِسٌ الْخَلِيقَةِ، سَيِّئٌ الطَّرِيقَةِ.

5. The disbeliever is a misguiding deceiver, hard-hearted, [and] perfidious.

5. أَلْكَافِرُ خَبٌّ، ضَبٌّ، جَافٌ، خَائِنٌ.

6. The final end of the disbeliever is hellfire.

6. غَايَةُ الْكَافِرِ النَّارُ.

7. The disbeliever did not disbelieve until he became ignorant.

7. مَا كَفَرَ الْكَافِرُ حَتَّى جَهَلَ.

8. The concern of the disbeliever is for his [life in this] world, his efforts are for the transient [pleasures] and his goal is [fulfilling] his lust.

8. هُمْ الْكَافِرِ لِدُنْيَاهُ، وَسَعْيُهُ لِعَاجِلَتِهِ، وَغَايَتُهُ شَهْوَتُهُ.

الكفر-Disbelief

1. Disbelief is disappointment [and failure].1

1. الْكُفْرُ خِذْلَانٌ.

2. Counter disbelief with faith.

2. ضَادُّوا الْكُفْرَ بِالْإِيمَانِ.

3. Disbelief is loss.

3. الْكُفْرُ مَغْرَمٌ.

1. Or: Disbelief is abandonment [by Allah].

الكف- Restraint

1. Restraining yourself from that which others possess is one of the two generosities.

1- أَلْكَفُ عَمَّا فِي أَيْدِي النَّاسِ أَحَدُ السَّخَائِينِ.

3. Verily restraint during the confusion of misguidance is better than embarking on terrors.

2- إِنَّ الْكَفَّ عِنْدَ حَيْرَةِ الضَّلَالِ خَيْرٌ مِنْ رُكُوبِ الْأَهْوَالِ.

4. There is no piety like self-restraint.

3- لَا وِرْعَ كَالْكَفِّ.

الكفاف- Sufficiency

1. Being pleased with what is sufficient is better than striving for lavishness.

1- الرِّضَا بِالْكَفَافِ خَيْرٌ مِنَ السَّعْيِ فِي الْإِسْرَافِ.

2. Being pleased with what suffices leads to virtue.

2- الرِّضَا بِالْكَفَافِ يُؤَدِّي إِلَى الْعَفَافِ.

3. Blessed is the one who adorns himself with virtue and is satisfied with what suffices.

3- طُوبَى لِمَنْ تَحَلَّى بِالْعَفَافِ وَرَضِيَ بِالْكَفَافِ.

4. One who is content with that which suffices is led by it towards virtue.

4- مَنْ اقْتَنَعَ بِالْكَفَافِ أَدَّاهُ إِلَى الْعَفَافِ.

5. One who limits himself to what suffices hastens comfort and lives in an abode of ease.

5- مَنْ اقْتَصَرَ عَلَى الْكَفَافِ تَعَجَّلَ الرَّاحَةَ وَتَبَوَّأَ خَفْضَ الدَّعَةِ.

6. No one can dispense with the need to seek his sustenance and that which he requires of provisions.

6- لَا غِنَى بِأَحَدٍ مِنَ الْإِرْتِيَادِ، وَقَدْرٌ بِلَاغِهِ مِنَ الزَّادِ.

المكافات-Recompense

1. Extend your hand in recompense to the one who has done good to you, and if you are unable [to do this] then the very least you should do is thank him.

1- أَطِلْ يَدَكَ فِي مُكَافَاةٍ مَنْ أَحْسَنَ إِلَيْكَ، فَإِنْ لَمْ تَقْدِرْ فَلَا أَقْلَ مِنْ أَنْ تَشْكُرَهُ.

2. Recompense is liberation.

2- الْمُكَافَاةُ عِتْقٌ.

3. One who endeavours to recompense the good that is done to him has indeed recompensed it.

3- مَنْ هَمَّ أَنْ يُكَافِيَ عَلَى مَعْرُوفٍ فَقَدْ كَافَى.

4. One who does not recompense offence with favour is not from the noble-minded ones.

4. مَنْ لَمْ يُجَازِ الْإِسَاءَةَ بِالْإِحْسَانِ فَلَيْسَ مِنَ الْكِرَامِ.

5. Recompensing the wrongdoer with favour is from the perfection of faith.

5. مِنْ كَمَالِ الْإِيمَانِ مُكَافَأَةُ الْمُسِيءِ بِالْإِحْسَانِ.

6. The most severely punished of all people is one who recompenses good with evil.

6. أَشَدُّ النَّاسِ عُقُوبَةً رَجُلٌ كَافَى الْإِحْسَانَ بِالْإِسَاءَةِ.

7. When your hand is short and unable to recompense [the one who does good to you] then lengthen your speech with gratitude.

7. إِذَا قَصُرَتْ يَدُكَ عَنِ الْمُكَافَاةِ فَأَطِلْ لِسَانَكَ بِالشُّكْرِ.

8. Return the stone from whence it came to you, for indeed evil is not repulsed except by evil. 1

8. رُدَّ الْحَجَرَ مِنْ حَيْثُ جَاءَكَ، فَإِنَّهُ لَا يُرَدُّ الشَّرُّ إِلَّا بِالشَّرِّ.

1. This is in situations where forgiveness and patience may bring greater harm.

الكفاية-Competence

1. One whose competence is good is loved by his sovereign.

1. مَنْ حَسُنَتْ كِفَايَتُهُ أَحَبَّهُ سُلْطَانُهُ.

2. One who is raised [to a high rank] without competence is dropped without wrongdoing.

2- مَنْ رُفِعَ بِلا كِفَايَةِ وَوُضِعَ بِلا جِنَايَةِ.

3. One whose competence is good deserves [to be given] authority.

3- مَنْ أَحْسَنَ الكِفَايَةَ اسْتَحَقَّ الوِلَايَةَ.

النكليف-Duty

1. One who imposes upon you a duty that you are unable to bear has indeed asked you to disobey him.

1- مَنْ كَلَّفَكَ مَا لَا تُطِيقُ فَقَدْ أَفْتَاكَ فِي عِصْيَانِهِ.

2. Affectation is from the morals of the hypocrites.

2- التَّكَلُّفُ مِنْ أَخْلَاقِ المُنَافِقِينَ.

3. Verily Allah, the Glorified, commanded His servants by choice and forbade them by warning. He made duties easy and did not impose difficult duties. For a little He gave plenty. He is not disobeyed out of defeat nor is He obeyed by force. He did not send prophets for sport, nor did He reveal the Book to the creation for amusement. *He did not create the Heavens and the earth in vain: That is a conjecture of the faithless. So woe to the faithless for the Fire.* 1

3- إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَخْيِيرًا، وَنَهَاهُمْ تَحْذِيرًا، وَكَلَّفَ يَسِيرًا، وَلَمْ يُكَلِّفْ عَسِيرًا، وَأَعْطَى عَلَى القَلِيلِ كَثِيرًا، وَلَمْ يُعْصَ مَغْلُوبًا، وَلَمْ يُطْعَ مُكْرَهًا، وَلَمْ يُرْسَلِ الأنْبِيَاءَ لَعِبًا، وَلَمْ يُنْزَلِ الكِتَابَ عَبَثًا، وَمَا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا، ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ.

The speaker-المتكلم

1. For every speaker there are times [and conditions where he is able to speak].

1- لِلْمُتَكَلِّمِ أَوْقَاتٌ.

2. You have started flying while still a nestling and growling before coming of age.

2- لَقَدْ طَرَّتْ شَكِيرًا، وَهَدَرَتْ صَقْبًا (سَقْبًا).

The ideal one-الكمال

1. The ideal [person] is one whose seriousness prevails over his jesting [and frivolity].

1- الْكَامِلُ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ.

Perfection-الكمال

1. Perfection is in three things: Patience in calamities, piety in pursuits and fulfilling the needs of the seeker.

1- الْكَمَالُ فِي ثَلَاثٍ، الصَّبْرُ عَلَى النَّوَائِبِ، وَالتَّوَرُّعُ فِي الْمَطَالِبِ، وَإِسْعَافُ
الطَّالِبِ.

2. Perfection [of what is desired] is non-existent in this world.

2. اَلْكَمَالُ فِي الدُّنْيَا مَفْقُودٌ.

3. You will never attain perfection until you rise above imperfection.

3. لَنْ تُدْرِكَ اَلْكَمَالَ حَتَّى تَرْقَى عَنِ النِّقْصِ.

4. From the perfection of a human being and the abundance of his merit is his own feeling of imperfection [in himself].

4. مِنْ كَمَالِ الْإِنْسَانِ وَوُفُورِ فَضْلِهِ إِسْتِشْعَارُهُ بِنَفْسِهِ النِّقْصَانَ.

المكائد-Plots

1. One who is not cautious of [evil] plots before they occur, does not benefit from regret after their assault.

1- مَنْ لَمْ يَتَحَرَّزْ مِنَ الْمَكَائِدِ، قَبْلَ وَقُوعِهَا لَمْ يَنْفَعَهُ الْأَسْفُ بَعْدَ هُجُومِهَا.

الكيس- The sagacious

1. The foundation of a sagacious person is his intellect, his magnanimity is his character and his religion is his distinction.

1- اَلْكَيسُ أَصْلُهُ عَقْلُهُ، وَمُرُوءَتُهُ خَلْقُهُ، وَدِينُهُ حَسْبُهُ.

2. The sagacious person is one whose today is better than his yesterday and [one who] keeps blame away from himself [by not doing anything blameworthy].

2. أَلْكَيْسُ مَنْ كَانَ يَوْمُهُ خَيْرًا مِنْ أَمْسِهِ، وَعَقَلَ الذَّمَّ عَنْ نَفْسِهِ.

3. The sagacious person is one who enlivens his virtues and kills off his vices by subduing his lust and his vain desires.

3. أَلْكَيْسُ مَنْ أَحْيَا فَضَائِلَهُ، وَأَمَاتَ رذَائِلَهُ بِقَمْعِهِ شَهْوَتَهُ وَهَوَاهُ.

4. The sagacious person is one who is inattentive towards others while expecting much from [and constantly judging] himself.

4. أَلْكَيْسُ مَنْ كَانَ غَافِلًا عَنْ غَيْرِهِ وَلِنَفْسِهِ كَثِيرِ التَّقَاضِي.

5. The sagacious person is one who controls the reins of his lustful desires.

5. أَلْكَيْسُ مَنْ مَلَكَ عِنَانَ شَهْوَتِهِ.

6. The sagacious person is one who dons the garment of modesty and the armour of forbearance.

6. أَلْكَيْسُ مَنْ تَجَلَّبَبَ الْحَيَاءَ، وَادَّرَعَ الْحِلْمَ.

7. The most sagacious person of all is one who loathes this world, cuts off his hope and aspiration from it, and turns his desire and expectation away from it.

7. أَكْيَسُ الْأَكْيَاسِ مَنْ مَقَتَ دُنْيَاهُ، وَقَطَعَ مِنْهَا أَمَلَهُ وَمُنَاهُ، وَصَرَفَ عَنْهَا طَمَعَهُ
وَرَجَاهُ.

8. Verily the sagacious people are those who have loathing for this world and lower their eyes from its splendour; they turn their hearts away from it and yearn passionately for the everlasting abode.

8- إِنَّ الْأَكْيَاسَ هُمُ الَّذِينَ لِلدُّنْيَا مَقْتُوًا، وَأَعْيُنُهُمْ عَنْ زَهْرَتِهَا أَغْمَضُوا، وَقُلُوبُهُمْ عَنْهَا صَرَفُوا، وَبِالدَّارِ الْبَاقِيَةِ تَوَلَّوْهُا.

9. Verily the sagacious person is one who restrains his lustful desire and subdues his outburst in times of anger by quelling it.

9- إِنَّ الْكَيْسَ مَنْ كَانَ لِشَهْوَتِهِ مَانِعًا، وَلِنَزْوَتِهِ عِنْدَ الْحَفِيظَةِ وَاقِمًا قَامِعًا.

10. The sagacious person's friend is truth and his enemy is falsehood.

10- الْكَيْسُ صَدِيقُهُ الْحَقُّ وَعَدُوُّهُ الْبَاطِلُ.

11. Only he is sagacious who seeks forgiveness when he does wrong and regrets when he commits a sin.

11- إِنَّمَا الْكَيْسُ مَنْ إِذَا أَسَاءَ اسْتَغْفَرَ، وَإِذَا أذْنَبَ نَدِمَ.

12. For the sagacious person there is admonition in everything.

12- لِلْكَائِسِ فِي كُلِّ شَيْءٍ إِتِّعَاطٌ.

13. Sagacity is [in] fearing Allah, the Glorified, eschewing the forbidden and improving one's Hereafter [through good deeds].

13- الْكَيْسُ تَقْوَى اللَّهِ سُبْحَانَهُ، وَتَجَنُّبُ الْمَحَارِمِ، وَإِصْلَاحُ الْمَعَادِ.

14. The most sagacious among you is the most pious among you.

14- أَكْيَسُكُمْ أَوْرَعُكُمْ.

15. The greatest sagacity is God-wariness.

15- أَكْبَسُ الْكَيْسُ التَّقْوَى.

16. The determination and effort of the sagacious one is for the improvement of his Hereafter and for acquiring more provisions [for it].

16- عَزِيمَةُ الْكَيْسِ وَجِدُهُ لِإِصْلَاحِ الْمَعَادِ، وَالِاسْتِكْثَارِ مِنَ الزَّادِ.

17. The sagacious person is one who shortens his hopes.

17- الْكَيْسُ مَنْ قَصَرَ آمَالَهُ.

18. The sagacious person is one who knows himself and is sincere in his actions.

18- الْكَيْسُ مَنْ عَرَفَ نَفْسَهُ، وَأَخْلَصَ أَعْمَالَهُ.

19. It is a sufficient sagacity for a person to recognize his own flaws.

19- كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَعْرِفَ مَعَائِبَهُ.

20. It is a sufficient sagacity for a person to remain moderate in his goals and reasonable in his quests.

20- كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَقْتَصِدَ فِي مَآرِبِهِ، وَيُجْمَلَ فِي مَطَالِبِهِ.

21. It is a sufficient sagacity for a person to overcome his vain desire and possess intelligence.

21- كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَغْلِبَ الْهَوَى، وَيَمْلِكَ النَّهْيَ.

22. It is a sufficient sagacity for a person to discover his own flaws [instead of dwelling on the flaws of others] and be moderate in what he seeks.

22- كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَقِفَ عَلَى مَعَائِبِهِ، وَيَقْتَصِدَ فِي مَطَالِبِهِ.

There is no God but Allah-لَا إِلَهَ إِلَّا اللَّهُ

1. 'There is no God but Allah' is the declaration of faith, the first step towards good deeds and acquiring the pleasure of the Most Merciful, and a means of repelling Satan.

1- لَا إِلَهَ إِلَّا اللَّهُ عَزِيمَةُ الْإِيمَانِ، وَفَاتِحَةُ الْإِحْسَانِ، وَمَرْضَاةُ الرَّحْمَنِ، وَمَدْحَرَةُ الشَّيْطَانِ.

Vileness-اللُّؤْمُ

1. Vileness is preferring the love of wealth over the delight of praise and commendation.

1- أَلُّؤْمٌ إِثَارُ حُبِّ الْمَالِ عَلَى لَذَّةِ الْحَمْدِ وَالثَّنَاءِ.

2. Vileness is the opposite of all the virtues and the combination of all the vices, evils and lowly traits.

2- أَلُّؤْمٌ مُضَادٌّ لِسَائِرِ الْفَضَائِلِ، وَجَامِعٌ لِجَمِيعِ الرَّذَائِلِ وَالسَّوْءَاتِ وَالْدَّنَايَا.

3. The greatest vileness is praising the blameworthy.

3- أَعْظَمُ الْلُّؤْمِ، حَمْدُ الْمَذْمُومِ.

4. Vileness is the foundation of evil.

4. اللُّؤْمُ أَسُّ الشَّرِّ.

5. Vileness is the accumulator of dispraise.

5. اللُّؤْمُ جَمَاعُ الْمَذَامِ.

6. Vileness necessitates deceit.

6. اللُّؤْمُ يُوجِبُ الْغِشَّ.

7. Vileness is preferring wealth over people.

7. اللُّؤْمُ إِثَارُ الْمَالِ عَلَى الرَّجَالِ.

8. Vileness is ugly so do not make it your attire.

8. اللُّؤْمُ قَبِيحٌ فَلَا تَجْعَلْهُ لِبْسَكَ.

9. Hastening punishment is one of the signs of vileness.

9. مِنْ عِلَامَاتِ اللُّؤْمِ تَعْجِيلُ الْعُقُوبَةِ.

10. Betraying [one's] agreements is one of the signs of vileness.

10. مِنْ عِلَامَاتِ اللُّؤْمِ الْغَدْرُ بِالْمَوَاطِئِ.

11. Being a bad neighbour is from the signs of vileness.

11- مِنْ عَلَامَةِ اللَّؤْمِ سُوءُ الْجَوَارِ.

12. Slandering the righteous is one of the ugliest vile traits.

12- مِنْ أَقْبَحِ اللَّؤْمِ غَيْبَةُ الْأَخْيَارِ.

13. It is from vileness for a person to preserve his wealth and sacrifice his dignity [instead].

13- مِنَ اللَّؤْمِ أَنْ يَصُونَ الرَّجُلُ مَالَهُ وَيَبْذُلَ عَرِضَهُ.

14. It is from the greatest vileness for a man to protect himself while surrendering his wife.

14- مِنْ أَعْظَمِ اللَّؤْمِ إِحْرَازُ الْمَرْءِ نَفْسَهُ وَإِسْلَامُهُ عَرِسَهُ.

15. Being ill-natured is from vileness.

15- مِنَ اللَّؤْمِ سُوءُ الْخُلُقِ.

The اللئيم-vile

1. When the vile one attains a position above his status, his condition changes [for the worse].

1- اللَّئِيمُ إِذَا بَلَغَ فَوْقَ مِقْدَارِهِ تَنَكَّرَتْ أحوَالُهُ.

2. The vile one is harsh when he is approached entreatingly and becomes soft when he is berated.

2- اللَّئِيمُ يَجْفُو إِذَا اسْتُعْطِفَ، وَيَلِينُ إِذَا عُنِفَ.

3. The vile person does not follow anyone except the one who is like him and he does not incline towards anyone but the one who is similar to him.

3- اللَّئِيمُ لَا يَتَّبِعُ إِلَّا شَكْلَهُ، وَلَا يَمِيلُ إِلَّا إِلَى مِثْلِهِ.

4. No good is expected from a vile person, and no one is safe from his evil and secure from his ills.

4- اللَّئِيمُ لَا يُرْجَى خَيْرُهُ، وَلَا يُسَلَّمُ مِنْ شَرِّهِ، وَلَا يُؤْمَنُ مِنْ غَوَائِلِهِ.

5. The vile one dons the attire of dishonour and harms the freemen.

5- اللَّئِيمُ يُدْرِعُ الْعَارَ، وَيُوْذِي الْأَحْرَارَ.

6. The vile one considers his favours as debts that he will demand repayment for [in the future].

6- اللَّئِيمُ يَرَى سَوَالِفَ إِحْسَانِهِ دَيْنًا لَهُ يَقْتَضِيهِ.

7. The vile one is such that when he needs you he puts you in difficulty, and when you need him he torments you.

7- اللَّئِيمُ إِذَا أَحْتَاَجَ إِلَيْكَ أَجْفَاكَ، وَإِذَا أَحْتَاَجْتَ إِلَيْهِ عَنَّكَ.

8. Be cautious of the vile one when you honour him, and the depraved one when you bring him forward, and the lowly one when you raise him.

8- إِحْذَرِ اللَّئِيمَ إِذَا أَكْرَمْتَهُ، وَالرَّذَلَ إِذَا قَدَّمْتَهُ، وَالسِّفْلَةَ إِذَا رَفَعْتَهُ.

9. The vile one spares no effort in seeking evil vengeance for the wrong that has been done to him.

9- اللَّئِيمُ يُعْلِي هِمَّتَهُ فِيمَا جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ الْمُكَافَاةِ.

10. Beware of depending on the vile one, for indeed he forsakes the one who depends on him.

10- إِيَّاكَ أَنْ تَعْتَمِدَ عَلَى اللَّئِيمِ، فَإِنَّهُ يَخْذُلُ مَنْ اعْتَمَدَ عَلَيْهِ.

11. The most difficult objective is seeking that which is in the possession of the vile ones.

11- أَصْعَبُ الْمَرَامِ طَلَبُ مَا فِي أَيْدِي اللَّئَامِ.

12. The vile ones are the most patient physically [but are weakest in spirit].

12- اللَّئَامُ أَصْبَرُ أَجْسَادًا.

13. The vile one has no magnanimity.

13- اللَّئِيمُ لَمْ يَرَوْهُ لَهُ.

14. The vile person is never ashamed.

14- اللَّئِيمُ لَا يَسْتَحْيِي.

15. The vile person is one who puts a lot of obligation [on others when he does any good to them].

15- اللَّئِيمُ مِنْ كَثُرِ اِمْتِنَانِهِ.

16. The vile one is such that when he has the power, he commits atrocities and when he makes a promise, he breaks it.

16- أَلَلَّيْمٌ إِذَا قَدَرَ أَفْحَشَ، وَإِذَا وَعَدَ أَخْلَفَ.

17. The vile one is such that when he gives, he does begrudgingly and when he is given something, he is ungrateful.

17- أَلَلَّيْمٌ إِذَا أُعْطِيَ حَقْدًا، وَإِذَا أُعْطِيَ جَحَدًا.

18. When you come upon vile [and miserly] people then give the excuse of fasting [so that you may leave them without partaking of a meal].

18- إِذَا حَلَّتْ بِاللَّيْمِ، فَأَعْتَلَّ بِالصِّيَامِ.

19. When the vile one attains a position above his status, his condition changes [for the worse].

19- إِذَا بَلَغَ اللَّيْمُ فَوْقَ مِقْدَارِهِ تَنَكَّرَتْ أحوَالُهُ.

20. When the vile one increases his reverence for you then increase your scorn for him.

20- إِذَا زَادَكَ اللَّيْمُ إِجْلَالَ فَزِدْهُ إِذْلَالَ.

21. The authority of a vile person manifests his evil traits and flaws.

21- دَوْلَةُ اللَّيْمِ تَكْشِفُ مَسَاوِيَهُ وَمَعَايِبَهُ.

22. The dominion of the vile is the humiliation of the honourable.

22- دَوْلَةُ اللَّيْمِ مَذَلَّةُ الْكِرَامِ.

23. The ascendancy the vile ones is from the calamities of the times.

23- دَوْلُ اللَّئَامِ مِنْ نَوَائِبِ الْأَيَّامِ.

24. The one who seeks good from vile people is deprived of it.

24- طَالِبُ الْخَيْرِ مِنَ اللَّئَامِ مَحْرُومٌ.

25. The triumph of a vile person leads to destruction.

25- ظَفَرُ اللَّئِيمِ يُرْدِي.

26. The triumph of vile people leads to haughtiness and defiance.

26- ظَفَرُ اللَّئَامِ تَجَبُّرٌ، وَطُغْيَانٌ.

27. The shadow [and patronage] of the vile ones is [an] endemic adversity.

27- ظِلُّ اللَّئَامِ نَكْدٌ وَبِيٌّ.

28. The habit of vile people is to repay good with evil.

28- عَادَةُ اللَّئَامِ الْمُكَافَاةُ بِالْقَبِيحِ عَنِ الْإِحْسَانِ.

29. The habit of vile people is denial [the blessings they have been given].

29- عَادَةُ اللَّئَامِ الْجُحُودُ.

30. The habit of vile people is ugly slander [and backbiting].

30- عَادَةُ اللَّئَامِ قُبْحُ الْوَقِيعَةِ.

31. Harming honourable and liberated people is the habit of the vile and ignorant ones.

31- عَادَةُ اللَّئَامِ وَالْأَعْمَارِ أَذِيَّةُ الْكِرَامِ وَالْأَحْرَارِ.

32. The honour of a vile person is humiliation and the deviation of the intellect is the worst deviation.

32- عِزُّ اللَّئِيمِ مَذَلَّةٌ، وَضَلَالُ الْعَقْلِ أَشَدُّ ضَلَّةً.

33. Flee as far as you can from the foolish, vile one.

33- فِرُّوا كُلَّ الْفِرَارِ مِنَ اللَّئِيمِ الْأَحْمَقِ.

34. The poverty of the honourable one is better than the wealth of the vile one.

34- فَاقَةُ الْكَرِيمِ أَحْسَنُ مِنْ غِنَاءِ اللَّئِيمِ.

35. Absence of vile people is a [source of] comfort for the people.

35- فَقْدُ اللَّئَامِ رَاحَةُ الْأَنَامِ.

36. Every time the rank of a vile person is raised, the people around him diminish, whereas the honourable one is the opposite of this.

36- كُلَّمَا ارْتَفَعَتْ رُتْبَةُ اللَّئِيمِ نَقَصَ النَّاسُ عِنْدَهُ، وَالْكَرِيمُ ضِدُّ ذَلِكَ.

37. One who is vile, [the occasion of] his birth is evil.

37- مَنْ لُوِّمَ سَاءَ مِيلَادُهُ.

38. One who needs something from the vile ones has indeed been forsaken.

38- مَنْ كَانَتْ لَهُ إِلَى اللَّئَامِ حَاجَةٌ فَقَدْ خُذِلَ.

39. Hard-heartedness is from the traits of the vile ones.

39- مِنَ اللَّئَامِ تَكُونُ الْقَسْوَةُ.

40. The one who accompanies vileness is censured.

40- مُصَاحِبُ اللَّوْمِ مَذْمُومٌ.

41. The withholding of the honourable one is better than the granting of the vile one.

41- مَنَعَ الْكَرِيمِ أَحْسَنُ مِنْ إِعْطَاءِ اللَّئِيمِ.

42. The vile one is recognized by [his] evil action, ugly character and blameworthy miserliness.

42- يُسْتَدَلُّ عَلَى اللَّئِيمِ بِسُوءِ الْفِعْلِ، وَقُبْحِ الْخُلُقِ، وَذَمِيمِ الْبُخْلِ.

43. The practice of the vile ones is denial.

43- سُنَّةُ اللَّئَامِ الْجُحُودُ.

اللُّبْسُ-Confusion

1. There is nothing after clarification but confusion.

1- مَا بَعْدَ التَّبْيِينِ إِلَّا اللَّبْسُ.

اللبن-Milk

1. Milk is one of the two meats.

1- اللَّبْنُ أَحَدُ اللَّحْمَيْنِ.

اللُّجُوجُ-The stubborn

1. The stubborn one has no [valid] opinion.

1- اللَّجُوجُ لَأَرَأَى لَهُ.

2. The stubborn one has no planning.

2- لَيْسَ لِلُّجُوجِ تَدْبِيرٌ.

3. Never argue with a stubborn person in a gathering.

3- لَا تُمَارِئَنَّ اللَّجُوجَ فِي مَحْفَلٍ.

4. A stubborn person has no [valid] opinion.

4. لَارَأَيْ لِّلْجُوجِ.

اللَّجَاجُ-Stubbornness

1. Stubbornness causes its rider to stumble.

1. اللَّجَاجُ يُكَبُّ بِرَاكِبِهِ.

2. Stubbornness gives rise to hostilities and kindles rancour in the hearts.

2. اللَّجَاجُ يُنْتِجُ الْحُرُوبَ، وَيُوغِرُ الْقُلُوبَ.

3. Stubbornness is the most harmful of all things in this life and the next.

3. اللَّجَاجُ أَكْثَرُ (أَكْبَرُ) الْأَشْيَاءِ مَضِرَّةً فِي الْعَاجِلِ وَالْآجِلِ.

4. Beware of blameworthy stubbornness, for indeed it provokes hostilities.

4. إِيَّاكَ وَمَذْمُومَ اللَّجَاجِ، فَإِنَّهُ يُثِيرُ الْحُرُوبَ.

5. Stubbornness is ill-fated.

5. اللَّجَاجُ سُوءٌ.

6. Stubbornness is the seed of evil.

6. اللَّجَاجُ بَذْرُ الشَّرِّ.

7. Stubbornness tarnishes the soul.

7- أَلَلَّجَا جُ يُشِينُ النَّفْسَ.

8. Stubbornness is the provoker of hostilities.

8 - أَلَلَّجَا جُ مَثَارُ الْحُرُوبِ.

9. Stubbornness causes its rider to fall off.

9- أَلَلَّجَا جُ يَنْبُو بِرَاكِبِهِ.

10. Stubbornness is the symbol of destruction [and ruin].

10- أَلَلَّجَا جُ عُنْوَانُ الْعَطَبِ.

11. Stubbornness is followed by detriment.

11- أَلَلَّجَا جُ يَعْقِبُ الضَّرَّ.

12. Stubbornness corrupts opinion.

12- أَلَلَّجَا جُ يُفْسِدُ الرَّأْيَ.

13. Stubbornness brings to a person that which he is not in need of.

13- أَلَلَّجَا جَةُ تُورِثُ مَا لَيْسَ لِلْمَرْءِ إِلَيْهِ حَاجَةٌ.

14. The fruit of stubbornness is ruin.

14- ثَمَرَةُ اللَّجَاجِ الْعَطْبُ.

15. The rider of stubbornness is exposed to affliction.

15- رَاكِبُ اللَّجَاجِ مُتَعَرِّضٌ لِلْبَلَاءِ.

16. Stubbornness is the cause of turmoil [and war].

16- سَبَبُ الْهِيَاكِ اللَّجَاجِ.

17. Stubbornness may bring about that which a person is not in need of.

17- قَدْ تُورِثُ اللَّجَاجَةُ مَا لَيْسَ لِلْمَرْءِ إِلَيْهِ حَاجَةٌ.

18. There is no mount more insubordinate than stubbornness.

18- لَامْرَكَبٍ أَجْمَحٌ مِنَ اللَّجَاجِ.

الإلحاح-Importunity

1. Importunity is an inviter of deprivation.

1- الْأُلْحَاحُ دَاعِيَةُ الْحَرْمَانِ.

2. Importunity is enough as a [reason for] deprivation.

2. كَفَى بِالْإِلْحَاحِ مَحْرَمَةً.

3. Excessive importunity leads to refusal.

3. كَثْرَةُ الْإِلْحَاحِ تُوجِبُ الْمَنَعَ.

4. The excessive importunity of a man leads to his deprivation.

4. كَثْرَةُ إِلْحَاحِ الرَّجُلِ تُوجِبُ حِرْمَانَهُ.

5. One whose importunity increases gets deprived.

5. مَنْ كَثُرَ إِلْحَاحُهُ حُرِمَ.

6. One who is importunate in asking irritates [people].

6. مَنْ أَلَحَّ فِي السُّؤَالِ أْبْرَمَ.

7. One who is importunate in asking gets deprived.

7. مَنْ أَلَحَّ فِي السُّؤَالِ حُرِمَ.

8. One who is importunate in his asking invites his own deprivation.

8. مَنْ أَلَحَّ فِي سُؤَالِهِ دَعَا إِلَى حِرْمَانِهِ.

1. One who understands the times [in which he lives] does not neglect to prepare [for what is to come].

1- مَنْ عَرَفَ الْأَيَّامَ لَمْ يَغْفُلْ عَنِ الْإِسْتِعْدَادِ.

2. One who is crippled by the hardship of the times is raised by the assistance of the noble-minded ones.

2- مَنْ أَقْعَدَتْهُ نَكَايَةُ الْأَيَّامِ أَقَامَتْهُ مَعُونَةُ الْكِرَامِ.

3. How quick the hours pass in the day and how fast the days pass in the month and how quick the months pass in the year and how fast the years pass in the lifetime!

3- مَا أَسْرَعَ السَّاعَاتِ فِي الْأَيَّامِ وَأَسْرَعَ الْأَيَّامَ فِي الشُّهُورِ وَأَسْرَعَ الشُّهُورَ فِي السَّنَةِ وَأَسْرَعَ السَّنَةَ فِي الْعُمُرِ.

4. Days are the pages of your lifetime so eternize [or bind] them with your best deeds.

4- الْأَيَّامُ صَحَائِفُ آجَالِكُمْ فَخَلِّدُوهَا (فَجَلِّدُوهَا) أَحْسَنَ أَعْمَالِكُمْ.

5. Hours are the lurking place of banes.

5- السَّاعَاتُ مُكْمَنُ الْآفَاتِ.

6. Hours plunder lifetimes.

6- السَّاعَاتُ تَنْهَبُ الْأَعْمَارَ (الْآجَالَ)،.

7. The passing of days brings the benefit of experiences.

7. الأَيَّامُ تُفِيدُ التَّجَارِبَ.

8. Hours diminish lifetimes.

8. السَّاعَاتُ تُنْقِصُ الأَعْمَارَ.

9. The passing of days reveals the hidden secrets.

9. الأَيَّامُ تُوضِحُ السَّرَائِرَ الكَامِنَةَ.

10. Verily you are only [the sum total of] a fixed number of days, and every day that passes you by takes a piece of you with it, so reduce your desires and be moderate in your earning.

10. إِنَّمَا أَنْتَ عَدَدُ أَيَّامٍ فَكُلُّ يَوْمٍ يَمْضِي عَلَيْكَ يَمْضِي بِبَعْضِكَ، فَخَفِّضْ فِي الطَّلَبِ، وَأَجْمِلْ فِي المُكْتَسَبِ.

11. Verily the previous generations were only wiped out by the alternation of movements and stillness.

11. إِنَّمَا أَبَادَ القُرُونِ تَعاقِبُ الحَرَكَاتِ وَالسُّكُونِ.

12. The early morning hours of Saturdays and Thursdays are a blessing.

12. بَكْرُ السَّبْتِ وَالخَمِيسِ بَرَكَةٌ.

13. The era of the just [ruler] is the best of eras.

13. زَمَانُ العَادِلِ خَيْرُ الأَزْمِنَةِ.

14. Verily your moments are portions of your life, so do not pass your time except in that which will save you [in the Hereafter].

14- إِنَّ أَوْقَاتَكَ أَجْزَاءُ عُمْرِكَ، فَلَا تُنْفِدْ (فَلَا تُنْفِذْ) لَكَ وَقْتًا إِلَّا فِيمَا يُنْجِيكَ (فِي غَيْرِمَا يُنْجِيكَ).

15. In every instance there is an action [that should be performed].

15- فِي كُلِّ وَقْتٍ عَمَلٌ.

16. There will come a time upon the people when nothing of the Qur'an will remain except its written text, and nothing of Islam [will remain] but its name; on that day their masjids will be marvellously constructed buildings, but will be empty of (or desolate with regards to) guidance.

16- يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ، وَلَا مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، مَسَاجِدُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنَ الْبُنَى (الْبِنَاءِ)، خَالِيَةٌ (خَرَابٌ) عَنِ الْهُدَى.

17. A time will come upon the people when none will be given a high position except the slanderer, none will be deemed witty except the corrupt and none will be regarded as weak but the just. People will consider charity as a loss, keeping ties with near relatives as an obligation and worship as a means of gaining superiority over people. Vain desires will overcome them and guidance will disappear from among them.

17- يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُقَرَّبُ فِيهِ إِلَّا الْمَاجِلُ، وَلَا يُسْتَرْفُ فِيهِ إِلَّا الْفَاجِرُ، وَلَا يُضَعَّفُ فِيهِ إِلَّا الْمُنْصِفُ، يَعُدُّونَ الصَّدَقَةَ غُرْمًا، وَصِلَةَ الرَّحِمِ مَنًّا، وَالْعِبَادَةَ اسْتِطَالَةً عَلَى النَّاسِ، وَيُظْهِرُ عَلَيْهِمُ الْهَوَى، وَيَخْفَى بَيْنَهُمُ الْهُدَى.

18. The camel growls after its silence, and time pounces [attacking] like a rapacious beast of prey.

18- هَدَرَ فَنِيْقُ الْبَاطِلِ بَعْدَ كَظُومٍ، وَصَالَ الدَّهْرُ صِيَالَ السَّبْعِ الْعُقُورِ.

19. By the One who split the seed and created humankind, there will surely come forth amongst you a community that will strike the heads on the interpretation of the Qur'an just as Muhammad (s) began [conveying to you] its revelation, this is the decree from the Most Merciful upon you in the end of days.

19- وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَى النَّسْمَةَ، لِيُظْهَرَ عَلَى كُفْرِكُمْ قَوْمٌ، يَضْرِبُونَ الْهَامَ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا بَدَأَكُمْ مُحَمَّدٌ عَلَى تَنْزِيلِهِ، ذَلِكَ حُكْمٌ مِنَ الرَّحْمَنِ عَلَيْكُمْ فِي آخِرِ الزَّمَانِ.

20. Do not plunge into the surge (or fire) of sedition that comes your way, and move away from its path while opening up the middle of the road for it [to pass].

20- لَا تَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فَوْرِ (نَارِ) الْفِتْنَةِ وَأَمِيطُوا عَنْ سَنَنِهَا، وَخَلُّوا قَصْدَ السَّبِيلِ لَهَا.

21. He will direct desires towards guidance when [people] will have turned guidance towards desires, and he will turn his opinion towards the Qur'an when they turn the Qur'an towards their opinions.

21- يَعْطِفُ الْهَوَى عَلَى الْهُدَى إِذَا عَطَفُوا الْهُدَى عَلَى الْهَوَى، وَيَعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ.

22. You have forgotten what you were reminded of and felt safe from that which you were warned about, so your opinion has gone astray and your affair has dispersed.

22- نَسِيتُمْ مَا نُكِّرْتُمْ، وَأَمِنْتُمْ مَا حُذِرْتُمْ فَتَاهَ عَلَيْكُمْ رَأْيُكُمْ، وَتَشَتَّتَ عَلَيْكُمْ أَمْرُكُمْ.

23. Do you see (or observe) anyone other than a poor man suffering poverty, or a rich man who shows ingratitude in return for the blessings that Allah has bestowed on him, or a miser who denies the right of Allah in order to increase his wealth, or an unruly person who closes his ears [as if he is deaf] to all [wise] counsel.

23 - هَلْ تَنْظُرُ (تُبْصِرُ) إِلَّا فَقِيرًا يُكَابِدُ فَقْرًا، أَوْ غَنِيًّا بَدَلَ نِعَمِ اللَّهِ كُفْرًا، أَوْ بَخِيلًا
اتَّخَذَ الْبُخْلَ بِحَقِّ اللَّهِ وَفَرًّا أَوْ مُتَمَرِّدًا، كَانَ بِأُذُنَيْهِ عَنِ سَمَاعِ (سَمِعِ الْمَوَاعِظِ)
الْحِكْمَةَ وَقْرًا.

24. By the One who sent Muhammad (s) with the Truth, you will verily be mixed [and shaken] a complete mixing, and sifted a total sieving and fully mixed as by a ladle in a cooking pot, until those who are low from among you become high and the high ones become low, and those who have fallen behind will come forward and those who are in front will fall behind.

24. وَالَّذِي بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْحَقِّ لِيُتَبَلَّنَ بَلْبَلَةً،
وَلِيُتَغْرَبُنَّ غَرَبَةً، وَلِيُتَسَاطَنَّ سَوَاطِنَ الْقَدْرِ، حَتَّى يَعْزُبَ أَسْفَلَكُمْ أَعْلَاكُمْ، وَأَعْلَاكُمْ
أَسْفَلَكُمْ، وَلِيَسْبِقَنَّ سَابِقُونَ، كَانُوا قَصَرُوا، وَلِيَقْصِرَنَّ سَابِقُونَ كَانُوا سَبَقُوا.

25. The masses are not reformed except by justice.

25. الرِّعِيَّةُ لَا يُصْلِحُهَا إِلَّا الْعَدْلُ.

26. It was said to him ('a): Verily nothing can reform the people of Kufa except the sword. To this he ('a) replied: If nothing but my destruction reforms them then may Allah not reform them!

26. قِيلَ لَهُ - عَلَيْهِ السَّلَامُ -: إِنَّ أَهْلَ الْكُوفَةِ لَا يُصْلِحُهُمْ إِلَّا السَّيْفُ، فَقَالَ عَلَيْهِ
السَّلَامُ -: إِنَّ لَمْ يُصْلِحْهُمْ إِلَّا إِفْسَادِي فَلَا أُصْلِحُهُمُ اللَّهُ.

27. The bane of the masses is disobedience [to the rightful ruler].

27. آفَةُ الرِّعِيَّةِ مُخَالَفَةُ الطَّاعَةِ.

28. How many an owner of great wealth has been turned into a lowly pauper by [the passage of] time.

28. كَمْ مِنْ ذِي ثَرْوَةٍ خَطِيرٍ صَيْرَهُ الدَّهْرُ فَقِيراً حَقِيراً.

29. How will you remain in your current state when time is [in the process of] transforming you?!

29. كَيْفَ تَبْقَى عَلَى حَالَتِكَ وَالدَّهْرُ فِي إِحَالَتِكَ؟!

30. One who blames [the vicissitudes of] time, his blame will be lengthy.

30. مَنْ عَتَبَ عَلَى الدَّهْرِ طَالَ مَعْتَبُهُ.

31. People do not say about anything, “[what a great] blessing!” except that time has hidden a bad day for it.

31. مَا قَالَ النَّاسُ لَشَيْءٍ طُوبَى إِلَّا وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سُوءٍ.

32. Verily you are [living] in an age when those who speak about the truth are few, and tongues are weary of uttering the truth, and those who stick to the truth are humiliated. The people of this time are engaged in disobedience and make peace with each other upon treachery [and deceit]. Their youths are violent [and wicked] while their elders are sinful. Their scholars are hypocrites and their speakers are deviants. Their young do not respect the elderly and their rich do not support the poor.

32. إِنَّكُمْ فِي زَمَانِ الْقَائِلِ فِيهِ بِالْحَقِّ قَلِيلٌ، وَاللِّسَانُ فِيهِ عَنِ الصِّدْقِ كَلِيلٌ،
وَاللَّازِمُ فِيهِ لِلْحَقِّ ذَلِيلٌ، أَهْلُهُ مُتَعَكِّفُونَ عَلَى الْعِصْيَانِ، مُصْطَلِحُونَ عَلَى الْإِذْهَانِ،
فَتَاهُمْ عَارِمٌ، وَشَيْخُهُمْ آثِمٌ، وَعَالِمُهُمْ مُنَافِقٌ، وَقَارِيهِمْ مُمَارِقٌ، لَا يُعْظِمُ صَغِيرَهُمْ
كَبِيرَهُمْ، وَلَا يُعُولُ غَنِيَهُمْ فَقِيرَهُمْ.

33. Verily you will be faced with my vilification and repudiation, so revile me [if you must], but beware of repudiating me.

33. إِنَّكُمْ سَتُعْرَضُونَ عَلَى سَبِّي وَالْبِرَائَةِ مِنِّي، فَسُبُونِي، وَإِيَّاكُمْ وَالْبِرَائَةَ مِنِّي.

34. We have come upon an age of intransigence and an era of ingratitude. In it the good-doer is counted as an evil-doer and the unjust increases in his insolence.

34- قَدْ أَصْبَحْنَا فِي زَمَانِ عُنُودٍ، وَدَهْرٍ كُنُودٍ، يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئًا، وَيَزْدَادُ
الظَّالِمُ فِيهِ عُتُورًا.

35. The people may become brothers in wickedness and desert one another in religion, and [they may] love each other over falsehood and hate each other over the truth.

35- قَدْ تَوَاحَى النَّاسُ عَلَى الْفُجُورِ، وَتَهَاجَرُوا عَلَى الدِّينِ، وَتَحَابَبُوا عَلَى الْكِذْبِ،
وَتَبَاغَضُوا عَلَى الصِّدْقِ.

36. So fear Allah with the fearing of one whose body has become fatigued by fright, and who has been kept awake from his little sleep by his night worship, and who has been made thirsty in the heat of his days by hope [of attaining nearness to Allah].

36 - فَاتَّقُوا اللَّهَ تَقِيَّةً مَنْ أَنْصَبَ الْخَوْفُ بَدَنَهُ، وَأَسْهَرَ التَّهَجُّدُ غِرَارَ نَوْمِهِ، وَأَظْمَأَ
الرَّجَاءُ هَوَاجِرَ يَوْمِهِ.

37. How amazing it is; and why would I not be amazed by the mistake of this community (or these groups) with their different arguments with regards to their religion. They neither follow the footsteps of the Prophet nor do they emulate the actions of the vicegerent. They do not believe in the unseen and do not restrain themselves from [sins and] shortcomings. They act on uncertainties and tread in [the way of] their passions. For them good is whatever they [like and] consider good and evil is whatever they [dislike and] consider evil. Their reliance for resolving problems is on themselves and their confidence in regard to dubious matters is on their own opinions, as if each one of them is his own leader, even though he has formed his opinion without turning to reliable sources and strong proofs.

37- فَيَا عَجَبًا وَمَالِي لِأَعْجَبُ مِنْ خَطَاءِ هَذِهِ الْأُمَّةِ (الْفِرَقِ) عَلَى اخْتِلَافِ حُجَجِهَا
فِي دِيَانَاتِهَا (دِينِهَا)، لَا يَقْتَصُونَ أَثَرَ نَبِيٍِّّ، وَلَا يَقْتَدُونَ بِعَمَلِ وَصِيٍِّّ، وَلَا يُؤْمِنُونَ
بِغَيْبٍ، وَلَا يَعْفُونَ عَنْ عَيْبٍ، يَعْمَلُونَ فِي الشُّبُهَاتِ، وَيَسِيرُونَ فِي الشَّهَوَاتِ،

الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا، وَالْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا، مَفْزَعُهُمْ فِي الْمَعْضَلَاتِ إِلَى
أَنْفُسِهِمْ، وَتَعْوِيلُهُمْ فِي الْمُبْهَمَاتِ عَلَى آرَائِهِمْ، كَانَ كَلًّا (كُلُّ أَمْرٍ) مِنْهُمْ إِمَامٌ
نَفْسِهِ، قَدْ أَخَذَ فِيمَا يَرَى بَغَيْرِ وَثِيقَاتِ بَيِّنَاتٍ، وَلَا أَسْبَابِ مُحْكَمَاتٍ.

38. Indeed, you have again reverted to the position of the Bedouin Arabs after migration [to Islam] and have become [divided into] different parties after once being closely united.

38- قَدْ صِرْتُمْ بَعْدَ الْهَجْرَةِ أَعْرَابًا، وَبَعْدَ الْمُوَالَاةِ أَحْزَابًا.

39. Indeed those who [would] remember and remind [the people about Allah] have left you and only those who forget [Allah and the Day of Resurrection] and cause others to forget have remained behind.

39- قَدْ زَهَبَ مِنْكُمْ الذَّاكِرُونَ، وَالْمُتَذَكِّرُونَ، وَبَقِيَ النَّاسُونَ وَالْمُتَنَاسُونَ.

40. Indeed the reins of destruction are dragging you and locks of darkness [and malice] lay fixed on your hearts.

40- قَدْ قَادَتْكُمْ أَزِمَّةُ الْحَيْنِ، وَاسْتَغْلَقَتْ عَلَى قُلُوبِكُمْ أَقْفَالُ الرَّيْنِ.

41. Indeed you have become devoted to one another in the love of this transient world and the rejection of the Hereafter.

41- قَدْ تَصَافَيْتُمْ عَلَى حُبِّ الْعَاجِلِ وَرَفْضِ الْآجِلِ.

42. Indeed the religion of one among you has become like the licking of his tongue, [or like] the hobby that is pursued by one who is free from his work and has gained the approval of his master.

42- قَدْ صَارَ دِينُ أَحَدِكُمْ لُعْقَةً عَلَى لِسَانِهِ، صَنِيعَ مَنْ فَرَغَ مِنْ عَمَلِهِ، وَأَحْرَزَ
رِضَى سَيِّدِهِ.

43. They have plunged into the seas of temptations and have taken to innovation rather than following the practices of the Prophet, and they have gone deep into ignorance while abandoning knowledge.

43. قَدْ خَاضُوا بِحَارَ الْفِتَنِ، وَأَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ، وَتَوَعَّلُوا الْجَهْلَ،
وَاطَّرَحُوا الْعِلْمَ.

44. Do not lose hope in time when it withholds, and do not rely upon it when it gives, and always be extremely cautious of it.

44. لَا تَيْأَسْ مِنَ الزَّمَانِ إِذَا مَنَعَ، وَلَا تَتَّقِ بِهِ إِذَا أَعْطَى، وَكُنْ مِنْهُ عَلَى أَعْظَمِ الْحَذَرِ.

45. Verily time will pass for those who remain [in this world] just as it passed for those gone by. That which has gone shall not return and that which is in it will not remain forever. Its later deeds are the same as the former ones. Its affairs try to excel each another and its banners follow each other. Its companion is never separated from hardship, annihilation, pillage and war.

45. إِنَّ الدَّهْرَ يَجْرِي بِالْبَاقِينَ، كَجَرِيهِ بِالْمَاضِينَ، مَا يَعُودُ مَا قَدْ وَلَّى، وَلَا يَبْقَى
سَرْمَدًا مَا فِيهِ، آخِرُ فِعَالِهِ كَأَوَّلِهِ، مُتَسَابِقَةٌ أُمُورُهُ مُتَظَاهِرَةٌ أَعْلَامُهُ، لَا يَنْفَكُ
مُصَاحِبُهُ مِنْ عَنَاءٍ وَفَنَاءٍ وَسَلْبٍ وَحَرَبٍ.

46. Verily time has its bow stretched [and ready], and its arrow does not miss, and its wound does not heal. It afflicts the healthy with sickness and the [one who is] safe with destruction.

46. إِنَّ الدَّهْرَ مُوتِرٌ قَوْسُهُ، لَا تَخْطِي سِهَامُهُ وَلَا تُؤْسِي جِرَاحُهُ، يَرْمِي الصَّحِيحَ
بِالسَّقَمِ، وَالنَّاجِيَ بِالْعَطْبِ.

47. Time is responsible for the separation of loved ones.

47. الدَّهْرُ مُوَكَّلٌ بِتَشْتِيتِ الْأُفِّ.

48. An hour of humiliation is not compensated for by a lifetime of honour.

48. سَاعَةٌ ذُلٌّ لَا تُفِي بِعِزِّ الدَّهْرِ.

49. Be flexible with time when it submits itself to you and do not put anything in danger out of hope for gaining more [than it].

49. سَاهِلِ الدَّهْرَ مَا ذَلَّ لَكَ قُعُودُهُ وَلَا تُخَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرِ مِنْهُ.

50. Time has indeed made its gratitude incumbent on the one who attains what he seeks.

50. قَدْ أُوجِبَ الدَّهْرُ شُكْرَهُ عَلَى مَنْ بَلَغَ سُؤْلَهُ.

51. Time wears out the bodies, renews hopes, brings death closer and takes aspirations further away.

51. الدَّهْرُ يُخْلِقُ الأَبْدَانَ، وَيُجَدِّدُ الأَمَالَ، وَيُدْنِي المَنِيَّةَ، وَيُبَاعِدُ الأُمْنِيَّةَ.

52. Time consists of two days: a day for you and a day against you, so when it is for you then do not become vain and ungrateful, and when it is against you then have patience.

52. الدَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ، وَيَوْمٌ عَلَيْكَ، فَإِذَا كَانَ لَكَ فَلَا تَبْطُرْ، وَإِذَا كَانَ عَلَيْكَ فَاصْطَبِرْ.

53. Time has two states: destruction and bestowal; that which it destroys does not return and that which it bestows does not last.

53. الدَّهْرُ نُوٌّ حَالَتَيْنِ: إِبَادَةٌ وَإِفَادَةٌ، فَمَا أَبَادَهُ فَلَا رَجْعَةَ لَهُ، وَمَا أَفَادَهُ فَلَا بَقَاءَ لَهُ.

54. Verily time is an enemy who is not shown enmity, a [chosen] judge who is not unjust and a fighter

who has not [and cannot be] fought.

54- إِنَّ الدَّهْرَ لَخَصْمٌ غَيْرُ مَخْصُومٍ، وَمُحْتَكِمٌ غَيْرُ ظَلُومٍ، وَمُحَارِبٌ غَيْرُ مَحْرُوبٍ.

55. One who resists time is compelled by it and one who submits to it is not safe [from it].

55- مَنْ عَانَدَ الزَّمَانَ أَرْغَمَهُ، وَمَنْ اسْتَسَلَّمَ إِلَيْهِ لَمْ يَسَلِّمْ.

56. The age of the tyrant [ruler] is the worst of ages.

56- زَمَانُ الْجَائِرِ شَرُّ الْأَزْمِنَةِ.

57. Every day is driving towards its morrow.

57- كُلُّ يَوْمٍ يَسُوقُ إِلَى غَدِهِ.

58. Calamities are born from the passage of time.

58- مِنَ السَّاعَاتِ تَوَلَّدُ الْآفَاتِ.

59. There is no guarantee on time.

59- لَا ضَمَانَ عَلَى الزَّمَانِ.

60. One is neither safe from the passage of time nor secure from the calamities of the days.

60 - لَا يَأْمَنُ أَحَدٌ صُرُوفَ الزَّمَانِ، وَلَا يَسَلِّمُ مِنْ نَوَائِبِ الْأَيَّامِ.

61. It behoves the one who knows about time not to feel secure from its adversities and vicissitudes.

61- يَنْبَغِي لِمَنْ عَرَفَ الزَّمَانَ أَنْ لَا يَأْمَنَ الصُّرُوفَ وَالْغَيْرَ.

62. Obedience is the shield of the masses and justice is the shield of the [rulers of] nations.

62- الطَّاعَةُ جُنَّةُ الرِّعِيَّةِ وَالْعَدْلُ جُنَّةُ الدُّوَلِ.

63. So the hearts are heedless of right guidance, too hard to accept their [good] fortune, traversing on the wrong paths as though the one being addressed is someone else, and as though the fortune lies in amassing worldly gains.

63- فَالْقُلُوبُ لَاهِيَةٌ مِنْ رُشْدِهَا، قَاسِيَةٌ عَنْ حَظِّهَا، سَالِكَةٌ فِي غَيْرِ مِضْمَارِهَا،
كَأَنَّ الْمَعْنِيَّ سِوَاهَا، وَكَأَنَّ الْحَظَّ فِي إِحْرَازِ دُنْيَاهَا.

64. How effective these admonitions [would be] if only they were received by pure hearts, attentive ears and unwavering minds.

64- فَيَا لَهَا مَوَاعِظَ شَافِيَةً لَوْ صَادَفَتْ قُلُوبًا زَاكِيَةً وَأَسْمَاعًا وَاعِيَةً، وَأَرَاءَ عَازِمَةً.

65. From them mischief will spring up and all wrong will turn towards them. They will fling anyone who isolates himself from it (i.e. the mischief) back into it and they will drive anyone who stays back from it towards it.

65- مِنْهُمْ تَخْرُجُ الْفِتْنَةُ، وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ، يَرُدُّونَ مَنْ شَدَّ عَنْهَا فِيهَا،
وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا.

66. If falsehood dominates, it has [always] been so in the past, and if truth diminishes, that too has often occurred and may [again] happen. It is seldom that a thing lags behind and remains behind.

66. فَلَيْنُ أَمْرَ الْبَاطِلِ لَقَدِيمًا فَعَلَ، وَلَيْنُ قَلَّ الْحَقُّ لَرِيماً وَلَعَلَّ، لَقَلَّمَا أَدْبَرَ شَيْءٌ فَاذْبَرَ.

67. Indeed the evil people have emerged and the righteous people have hidden; and falsehood has become abundant while truth has diminished.

67. قَدْ ظَهَرَ أَهْلُ الشَّرِّ، وَبَطَنَ أَهْلُ الْخَيْرِ، وَفَاضَ الْكِذْبُ، وَغَاضَ الصِّدْقُ.

68. Time has indeed come full circle to its [initial] state, as it was when the heavens and earth were first created.

68. قَدْ إِسْتَدَارَ الزَّمَانُ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ.

69. The abominable has become so rampant that the shame one feels from it has reduced.

69. قَدْ كَثُرَ الْقَبِيحُ حَتَّى قَلَّ الْحَيَاءُ مِنْهُ.

70. Dishonesty has increased so much that there are only few who can [now] be trusted.

70. قَدْ كَثُرَ الْكِذْبُ حَتَّى قَلَّ مَنْ يُوثَقُ بِهِ.

71. Why is it that I see you as bodies without souls, and souls without prosperity, and devotees without righteousness, and traders without profits?!

71. مَالِي أَرَاكُمْ أَشْبَاحاً بِلا أَرْوَاحٍ، وَأَرْوَاحاً بِلا فَلَاحٍ، وَنُسَاكاً بِلا صَلَاحٍ، وَتُجَّاراً بِلا أَرْبَاحٍ.

72. Time betrays its companion and does not please the one who blames it.

72. الزَّمانُ يَخُونُ صاحِبَهُ ولايَسْتَعْتَبُ لِمَنْ عاتَبَهُ.

73. When the epoch becomes corrupt, the wicked gain mastery [over the people].

73. إذا فَسَدَ الزَّمانُ سادَ اللِّئامُ.

74. In time there are vicissitudes (or lessons [to be learnt]).

74. في الزَّمانِ الْغَيْرِ (الْعَبْرُ).

75. One who busies himself with [the worldly activities of his] lifetime becomes occupied by it [and pays no heed to the Hereafter].

75. مَنْ تَشَاغَلَ بِالزَّمانِ شَغَلَهُ.

76. Whoever feels safe from time is betrayed by it and whoever regards it as great is humiliated by it.

76. مَنْ آمِنَ الزَّمانَ خانَهُ، وَمَنْ أعْظَمَهُ أهانَهُ.

الملاحظات-Insults

1. Whoever insults [and disputes with] the people, his enemies increase.

1. مَنْ لاحى الرِّجالَ كَثُرَ أعدائُهُ.

اللذة-Pleasure and delight

1. Pleasure distracts.

1- اللَّذَّةُ تُلهِي.

2. Pleasures are corrupters.

2- اللَّذَّاتُ مُفْسِدَاتٌ.

3. Pleasures are woes.

3- اللَّذَّاتُ آفَاتٌ.

4. The root of [all] woes is being distracted by [worldly] pleasures.

4- رَأْسُ الْآفَاتِ الْوَلَهُ بِاللَّذَّاتِ.

5. Many a pleasure has death [hidden] in it.

5- رَبُّ لَذَّةٍ فِيهَا الْحِمَامُ.

6. Few are those who are enticed by pleasures but that their destruction is caused by it.

6- قَلَّ مَنْ غَرِيَ بِاللَّذَّاتِ إِلَّا كَانَ بِهَا هَلَاكُهُ.

7. How many a vile pleasure has prevented one from [attaining] lofty stations.

7- كَمْ مِنْ لَذَّةٍ دَنِيَّةٍ مَنَعَتْ سَنِيَّ دَرَجَاتٍ.

8. Nobody delights in any of the pleasures of this world but that it will be a distress for him on the Day of Resurrection.

8. مَا التَّذُّ أَحَدَمِنَ الدُّنْيَا لَذَّةً إِلَّا كَانَتْ لَهُ يَوْمَ الْقِيَمَةِ غُصَّةً.

9. There is no good in a pleasure that does not last.

9. لَا خَيْرَ فِي لَذَّةٍ لَا تَبْقَى.

10. There is no pleasure in transient desires.

10. لَا لَذَّةَ فِي شَهْوَةٍ فَانِيَةٍ.

11. The pleasure of disobedience is not worth the chastisement of hellfire.

11. لَا تَفِي لَذَّةُ الْمَعْصِيَةِ بِعِقَابِ النَّارِ.

12. The sweetness of [worldly] pleasure does not compensate for the bitterness of adversities.

12. لَا تَقُومُ حَلَاوَةُ اللَّذَّةِ بِمَرَارَةِ الْآفَاتِ.

13. The pleasure of disobedience does not equate to the disgrace in the Hereafter and its painful chastisements.

13. لَا تُتَوَازَى لَذَّةُ الْمَعْصِيَةِ فُضُوحَ الْآخِرَةِ وَأَلِيمَ الْعُقُوبَاتِ.

14. There is no good in the pleasure that brings about regret and the desire that is followed by pain.

14- لا خَيْرَ فِي لَذَّةٍ تُوجِبُ نَدَمًا، وَشَهْوَةً يُعْقِبُ أَلَمًا.

15. With every pleasure remember its [eventual] end, and with every blessing [recall] its removal, and with every hardship its [ultimate] relief; for indeed this makes the blessings last longer, subdues lustful desires more, takes vanity further away, brings relief closer, and is more conducive for the relieving of distress and attainment of aspirations.

15- أُذْكَرُ مَعَ كُلِّ لَذَّةٍ زَوَالَهَا، وَمَعَ كُلِّ نِعْمَةٍ انْتِقَالَهَا، وَمَعَ كُلِّ بَلِيَّةٍ كَشْفَهَا، فَإِنَّ ذَلِكَ أَبْقَى لِلنِّعْمَةِ، وَأَنْفَى لِلشَّهْوَةِ، وَأَذْهَبَ لِلْبَطْرِ، وَأَقْرَبَ إِلَى الْفَرَجِ، وَأَجْدَرُ بِكَشْفِ الْغُمَّةِ وَدَرْكِ الْمَأْمُولِ.

اللسان- The tongue

1. The tongue is a gauge that is given weight by the intellect and made light by ignorance.

1- أَلِّسَانٌ مِغْيَارٌ أَرْجَحُهُ الْعَقْلُ، وَأَطَاشُهُ الْجَهْلُ.

2. Safeguard your tongue just as you treasure your gold and your money.

2- أُخْزِنُ لِسَانِكَ، كَمَا تَخْزِنُ ذَهَبَكَ وَوَرِقَكَ.

3. Protect your head from the slips of your tongue, and constrain it with reason, judiciousness, God-worship and intellect.

3- احْفَظْ رَأْسَكَ مِنْ عَثْرَةِ لِسَانِكَ، وَازْمُمْهُ بِالنُّهْيِ وَالْحَزْمِ، وَالتُّقَى، وَالْعَقْلِ.

4. Restrain your tongue before it prolongs your incarceration and destroys your soul, for there is nothing more worthy of long imprisonment than a tongue that has strayed from the right and is hasty in responding.

4. اِحْبِسْ لِسَانَكَ قَبْلَ أَنْ يُطِيلَ حَبْسَكَ، وَيُرْدِيَ نَفْسَكَ، فَلَا شَيْءَ أَوْلَى بِطُولِ سِجْنٍ مِنْ لِسَانٍ يَعْدِلُ عَنِ الصَّوَابِ، وَيَتَسَرَّعُ إِلَى الْجَوَابِ.

5. Be cautious of the tongue for indeed it is an arrow that can miss its mark.

5. اِحْذَرُوا اللِّسَانَ فَإِنَّهُ سَهْمٌ يُخْطِي.

6. Beware of making your tongue a medium for slandering your brothers, or of saying that which will become proof against you and a reason for harming you.

6. إِيَّاكَ أَنْ تَجْعَلَ مَرْكَبَكَ لِسَانَكَ فِي غَيْبَةِ إِخْوَانِكَ، أَوْ تَقُولَ مَا يَصِيرُ عَلَيْكَ حُجَّةً، وَفِي الْإِسَاءَةِ إِلَيْكَ عِلَّةً.

7. Know that the tongue is a part of a person's body, so when he desists, speech will not assist him and when he opens up [and is ready to speak], speech will not give him time to pause.

7. أَلَا وَإِنَّ اللِّسَانَ بَضْعَةٌ مِنَ الْإِنْسَانِ، فَلَا يُسْعِدُهُ الْقَوْلُ إِذَا امْتَنَعَ، وَلَا يُمَهِّلُهُ النَّطْقُ إِذَا اتَّسَعَ.

8. Now surely the good repute of a man that is preserved for him by Allah among the people is better than the wealth that is inherited by those who do not praise him.

8. أَلَا وَإِنَّ اللِّسَانَ الصَّادِقَ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرًا مِنَ الْمَالِ يُورِثُهُ مَنْ لَا يَحْمَدُهُ.

9. Verily your tongue demands from you that which you have made it accustomed to.

9. إِنَّ لِسَانَكَ يَقْتَضِيكَ مَا عَوَّدْتَهُ.

10. The tongue is the interpreter of the heart.

10- أَلِّسَانُ تُرْجِمَانُ الْجَنَانِ.

11. The tongue is recalcitrant to its owner.

11- أَلِّسَانُ جَمُوحٌ بِصَاحِبِهِ.

12. The tongue is the interpreter of the intellect.

12 - أَلِّسَانُ تُرْجِمَانُ الْعَقْلِ.

13. A person is hidden under his tongue. 1

13- الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

14. The tongue is a beast of prey, if you let it free it will injure [you].

14- أَلِّسَانُ سُبُعٌ إِنْ أَطْلَقْتَهُ عَقَرَ.

15. The tongue is the gauge of a human being.

15- أَلِّسَانُ مِيزَانُ الْإِنْسَانِ.

16. The tongues reveal that which is concealed by the inner consciences.

16- الْأَلْسُنُ تُتْرَجِمُ عَمَّا تَجْنَهُ الضَّمَائِرُ.

17. The affliction of a human being is in his tongue.

17- بَلَاءُ الْإِنْسَانِ فِي لِسَانِهِ.

18. The edge of a spearhead severs the appendages [of the body] whereas the edge of the tongue cuts short lifetimes.

18- حَدُّ السِّنَانِ يَقْطَعُ الْأَوْصَالَ، وَحَدُّ اللِّسَانِ يَقْطَعُ الْأَجَالَ.

19. The edge of the tongue is sharper than the edge of a spearhead.

19- حَدُّ اللِّسَانِ أَمْضَى مِنْ حَدِّ السِّنَانِ.

20. Many a tongue destroys a person.

20- رَبُّ لِسَانٍ أَتَى عَلَى إِنْسَانٍ.

21. The slip of the tongue is more harmful than the thrust of the spearhead.

21- زَلَّةُ اللِّسَانِ أَنْكَى مِنْ إِصَابَةِ السِّنَانِ.

22. The slip of the tongue is more severe than the injury caused by a spearhead.

22- زَلَّةُ اللِّسَانِ أَشَدُّ مِنْ جُرْحِ السِّنَانِ.

23. The slip of the tongue causes the greatest destruction.

23- زَلَّةُ اللِّسَانِ أَشَدُّ هَلَاكٍ.

24. Restraining the tongue is [a means of attaining] fortune and authority while setting it free is [a cause of] destruction.

24. ضَبَطُ اللِّسَانِ مِثْلُ مَلِكٍ وَإِطْلَاقُهُ هُكٌّ.

25. The piercing of the tongue is more injurious than the piercing of the spear.

25. طَعَنُ اللِّسَانِ أَمْضٌ مِنْ طَعْنِ السِّبْطِ.

26. Accustom your tongue to polite speech and you will remain safe from reproach.

26. عَوَّدْ لِسَانَكَ حُسْنَ الكَلَامِ تَأْمِنِ المَلَامَ.

27. It is very rare for the tongue to remain fair in spreading [news about] the ugly and the good acts [of others].

27. - قَلَّمَا يُنصِفُ اللِّسَانُ فِي نَشْرِ قَبِيحٍ أَوْ إِحْسَانٍ.

28. Set your tongue aright and you will be secure.

28. قَوِّمِ لِسَانَكَ تَسْلَمَ.

29. Every person is held accountable for the offence committed by his tongue and his hand.

29. كُلُّ إِنْسَانٍ مُؤَاخَذٌ بِجِنَايَةِ لِسَانِهِ وَيَدِهِ.

30. How much blood has been spilt by the mouth!2

30- كَمْ مِنْ دَمٍ سَفَكَهُ فَمٌّ.

31. How many a person has been destroyed by the tongue!

31- كَمْ مِنْ إِنْسَانٍ أَهْلَكَهُ لِسَانٌ.

32. The tongue of the intelligent person is behind his heart.

32- لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ.

33. The tongue of the ignorant person is the key to his destruction.

33- لِسَانُ الْجَاهِلِ مِفْتَاحُ حَتْفِهِ.

34. Your tongue demands from you that which you have made it accustomed to.

34- لِسَانُكَ يَقْتَضِيكَ مَا عَوَّدْتَهُ.

35. He ('a) said about the one whom he reproached: His tongue is like honey but his heart is a prison for rancour.

35- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ ذَمَّهُ: لِسَانُهُ كَالشَّهْدِ وَلَكِنْ قَلْبُهُ سِجْنٌ
لِلْحَقْدِ.

36. The tongue of a virtuous person is enthralled by the continued remembrance of Allah.

36- لِسَانُ الْبَرِّ مُسْتَهْتَرٌ بِدَوَامِ الذِّكْرِ.

37. If you restrain your tongue, it will save you and if you set it free, it will ruin you.

37- لِسَانُكَ إِنْ أَمْسَكْتَهُ أَنْجَاكَ، وَإِنْ أَطْلَقْتَهُ أَرْدَاكَ.

38. Your tongue demands from you that which you have accustomed it to and your soul requires from you that which you have familiarized it with.

38- لِسَانُكَ يَسْتَدْعِيكَ مَا عَوَّدْتَهُ، وَنَفْسُكَ تَقْتَضِيكَ مَا أَلْفَتَهُ.

39. One whose tongue is sweet [and polite], his friends increase.

39- مَنْ عَذَّبَ لِسَانَهُ كَثُرَ إِخْوَانُهُ.

40. One who protects his tongue honours himself.

40- مَنْ حَفِظَ لِسَانَهُ أَكْرَمَ نَفْسَهُ.

41. One who does not control his tongue regrets.

41- مَنْ لَمْ يَمْلِكْ لِسَانَهُ يَنْدَمُ.

42. One who imprisons his tongue remains safe from regret.

42- مَنْ سَجَنَ لِسَانَهُ أَمِنَ مِنْ نَدَمِهِ.

43. One who sets his tongue aright adorns his intellect.

43- مَنْ قَوَّمَ لِسَانَهُ زَانَ عَقْلَهُ.

44. One who makes his tongue his master has decreed his own death.

44. مَنْ أَمَرَ عَلَيْهِ لِسَانُهُ قَضَىٰ بِحَتْفِهِ.

45. One who restrains his tongue is safe from regret.

45. مَنْ أَمْسَكَ لِسَانَهُ أَمِنَ نَدَمَهُ.

46. One who sets his tongue free demonstrates his own foolishness.

46. مَنْ أَطْلَقَ لِسَانَهُ أَبَانَ عَنْ سُخْفِهِ.

47. Guarding the tongue is part of faith.

47. مِنَ الْإِيمَانِ حِفْظُ اللِّسَانِ.

48. One who does not guard his tongue has not completed his faith.

48. مَا عَقَدَ إِيمَانَهُ مَنْ لَمْ يَحْفَظْ لِسَانَهُ.

49. Without a tongue, the human being would be nothing more than lifeless statue or a wild beast.

49. مَا الْإِنْسَانُ لَوْلَا اللِّسَانُ إِلَّا صُورَةٌ مُّمْتَلَةٌ أَوْ بَهِيمَةٌ مُّمْتَلَةٌ.

50. Nothing attracts the heart of a human being more than a [sweet and eloquent] tongue, and none beguiles the soul more than Satan.

50. مَا مِنْ شَيْءٍ أَجْلَبَ لِقَلْبِ الْإِنْسَانِ مِنْ لِسَانٍ، وَلَا أَخْدَعَ لِلنَّفْسِ مِنْ شَيْطَانٍ.

51. Do not move your tongue except to say that which will earn you reward and that which behoves you to speak [of] openly.

51. لَا تُجْرِ لِسَانَكَ إِلَّا بِمَا يُكْتَبُ لَكَ أَجْرُهُ، وَيَجْمَلُ عَنْكَ نَشْرُهُ.

52. Never use the sharpness of your tongue against the one who has made you speak or the eloquence of your speech against the one who guides you [to the right path].

52. لَا تَجْعَلْ (لَا تَجْعَلَنَّ) ذَرْبَ لِسَانِكَ عَلَى مَنْ أَنْطَقَكَ، وَلَا بِلَاغَةَ قَوْلِكَ عَلَى مَنْ سَدَّدَكَ.

53. The slips of the tongue cannot be controlled.

53. لَا تُمْكُ عَثْرَاتُ اللِّسَانِ.

54. Nothing is more beneficial for a human being than guarding the tongue and doing good to others.

54. لَا شَيْءٌ أَعْوَدُ عَلَى الْإِنْسَانِ مِنْ حِفْظِ اللِّسَانِ، وَبَذْلِ الْإِحْسَانِ.

55. This tongue is recalcitrant to its owner.

55. هَذَا اللِّسَانُ جَمُوحٌ لِصَاحِبِهِ.

1. i.e. as long as he doesn't speak, his intellect and personality remain hidden from others.
2. i.e. because of what one speaks.
3. i.e. the intelligent person ponders before speaking.

Courteousness-التلطف

1. When you are the cause of someone's affliction, it is obligatory upon you to show courtesy [and

kindness] in trying to remedy his affliction.

1- مَنْ كُنْتَ سَبَباً لَهُ فِي بَلَائِهِ، وَجَبَ عَلَيْكَ التَّلَطُّفُ فِي عِلَاجِ دَائِهِ.

اللغو- Vain talk

1. Many a vain talk results in evil [action].

1- رَبُّ لَغْوٍ يَجْلُبُ شَرًّا.

اللقاء- Meeting

1. Good meetings strengthen the bond of brotherhood.

1- حُسْنُ اللَّقَاءِ يَزِيدُ فِي تَأَكُّدِ الْإِخَاءِ.

2. Good encounters (or meetings) are one of the two successes.

2- حُسْنُ الْمَلَقَاءِ (اللِّقَاءِ) أَحَدُ النَّجَحَيْنِ.

لقاء الله- Meeting Allah

1. One who loves to meet Allah, the Glorified, forgets this world.

1- مَنْ أَحَبَّ لِقَاءَ اللَّهِ سُبْحَانَهُ سَلَا عَنِ الدُّنْيَا.

التلويح-Hinting

1. One who settles for hinting [and indirect reference] becomes needless of declaration.

1- مَنْ اِكْتَفَى بِالتَّلْوِيحِ اِسْتَعْنَى عَنِ التَّصْرِيحِ.

الملامة والعتاب والذم-Reproach, reprimand and censure

1. Excessiveness in reproach ignites the fire of obstinacy.

1- الْاِفْرَاطُ فِي الْمَلَامَةِ يَشْبُ نَارَ اللِّجَاجَةِ.

2. The easiest thing is censuring the ignorant ones. 1

2- اَهْوَنُ شَيْءٍ لِاِيْمَةِ الْجُهَالِ.

3. When you [have to] censure [someone], make it short.

3- اِذَا زَمَمْتَ فَاَقْتَصِرْ.

4. Many a person who is reproached has done nothing wrong.

4- رُبَّ مَلُومٍ وَلَاذْنِبَ لَهُ.

5. When slips and errors increase, reproach increases.

5- عِنْدَ كَثْرَةِ الْعِثَارِ وَالزَّلَلِ تَكْثُرُ الْمَلَامَةُ.

6. Blame may at times be beneficial.

6- قَدْ يَنْجَعُ الْمَلَامُ.

7. Reproof is one of the two punishments.

7- التَّقْرِيعُ أَحَدُ الْعُقُوبَتَيْنِ.

8. Repetition of [the] reprimand is more severe than the pain of a beating.

8- إِعَادَةُ التَّقْرِيعِ أَشَدُّ مِنْ مَضَضِ الضَّرْبِ.

9. Too much reproof instils hatred in the hearts and alienates the companions.

9- كَثْرَةُ التَّقْرِيعِ تُوَعِّرُ الْقُلُوبَ، وَتُوحِشُ الْأَصْحَابَ.

10. One whose reproach increases, his disgrace increases.

10- مَنْ كَثُرَ لَوْمُهُ كَثُرَ عَارُهُ.

11. The blamer should not blame anyone but himself.

11- لَا يَلِمْ لِأَيِّ إِلَّا نَفْسَهُ.

1. Or: The thing of least importance is the censure of the ignorant ones.

اللهم- Amusement

1. Amusement corrupts serious resolutions.

1- اللّهُ يُفْسِدُ عَزَائِمَ الْجِدِّ.

2. Keep away from amusements for indeed you have not been created aimlessly so that you may be amused, and you have not been left without purpose so that you may indulge in vanities.

2- أُهْجِرَ اللّهُوَ فَإِنَّكَ لَمْ تُخْلَقْ عَبَثًا فَتَلْهُوْ، وَ لَمْ تُتْرَكْ سُدًى فَتَلْغُ.

3. The furthest of all people from righteousness is one who is [excessively] fond of amusement.

3- أَبْعَدُ النَّاسِ عَنِ الصَّلَاحِ الْمُسْتَهْتَرُ بِاللّهُوَ.

4. The beginning of amusement is play and its end is war.

4- أَوَّلُ اللّهُوَ لَعِبٌ، وَآخِرُهُ حَرْبٌ.

5. The furthest of all people from prosperity is one who is fond of amusement and jest.

5- أَبْعَدُ النَّاسِ مِنَ النَّجَاحِ الْمُسْتَهْتَرُ بِاللّهُوَ وَالْمَزَاحِ.

6. Amusement is from the fruits of ignorance.

6- اللّهُوَ مِنْ ثَمَارِ الْجَهْلِ.

7. Amusement is the provision of foolishness.

7- اللّهُوَ قُوْتُ الْحَمَاقَةِ.

8. Many an amusement alienates a freeman.

8- رَبَّ لَهْوٍ يُوحِشُ حُرّاً.

9. The worst thing that one's lifetime can be wasted on is idle sport.

9- شَرُّ مَا ضَيَّعَ فِيهِ الْعُمُرُ اللَّعْبُ.

10. One whose amusement increases is considered a fool.

10- مَنْ كَثُرَ لَهْوُهُ أُسْتُحْمِقَ.

11. One whose amusement increases, his intelligence decreases.

11- مَنْ كَثُرَ لَهْوُهُ قَلَّ عَقْلُهُ.

12. Whoever is overpowered by amusement, his seriousness is nullified.

12- مَنْ غَلَبَ عَلَيْهِ اللَّهْوُ بَطَلَ جِدُّهُ.

13. Gatherings of amusement corrupt the faith.

13- مَجَالِسُ اللَّهْوِ تُفْسِدُ الْإِيمَانَ.

14. Intellect [and wisdom] and idle play do not go together.

14- لَا يَتُوبُ الْعَقْلُ مَعَ اللَّعْبِ.

15. One who takes pleasure in idle sport and is fond of amusement and entertainment does not become successful.

15- لَا يُفْلِحُ مَنْ وَلِيَ بِاللَّعِبِ وَاسْتُهْتَرَ بِاللَّهُوِ وَالطَّرَبِ.

الليل والنهار-Night and day

1. The night and day are pursuing their courses in covering those who remain and wiping out the traces of those who have passed away.

1- اللَّيْلُ وَالنَّهَارُ دَائِبَانِ فِي طَيِّ الْبَاقِينَ، وَمَحُو آثَارِ الْمَاضِينَ.

2. Verily your night and day are not enough to meet all your needs, so divide them between your work and your relaxation.

2- إِنَّ لَيْلَكَ وَنَهَارَكَ لَا يَسْتَوْعِبَانِ لِجَمِيعِ حَاجَاتِكَ فَاقْسِمِهَا (فَاقْسِمِهُمَا) بَيْنَ عَمَلِكَ وَرَاحَتِكَ.

3. Verily the night and day are working in you [by making you older] so work in them, and they are taking from you so take from them.

3- إِنَّ اللَّيْلَ وَالنَّهَارَ يَعْْمَلَانِ فِيكَ، فَاعْمَلْ فِيهِمَا، وَيَأْخُذَانِ مِنْكَ فَخُذْ مِنْهُمَا.

4. The succession of the night and day is the hiding place of calamities and the herald of separation [from loved ones].

4- كُرُورُ اللَّيْلِ وَالنَّهَارِ مَكْمَنُ الْآفَاتِ وَدَاعِي الشَّتَاتِ.

5. The succession of days are [like] dreams, their pleasures are [causes of] agonies and their gifts are [fraught with] evanescence and maladies.

5- كُرُورُ الْأَيَّامِ أَحْلَامٌ، وَلَذَائِهَا آلَامٌ، وَمَوَاهِبُهَا فَنَاءٌ وَأَسْقَامٌ.

6. One whose nights and days pass him by is made old by them.

6. مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ أَبْلِيَاهُ.

7. One whose nights and days pass him by is chastised and afflicted, and brought closer to his death by them.

7. مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ أَدْبَاهُ وَأَبْلِيَاهُ، وَإِلَى الْمَنَايَا أَدْنِيَاهُ.

8. Verily one whose riding mount is the night and day is carried [forward] by it even when he is stationary, and he traverses the distance even if he is settled in one place.

8. إِنَّ مَنْ كَانَ مَطِيئَتُهُ اللَّيْلُ وَالنَّهَارُ، فَإِنَّهُ يُسَارُ بِهِ وَإِنْ كَانَ وَاقِفًا، وَيَقْطَعُ الْمَسَافَةَ وَإِنْ كَانَ مُقِيمًا وَاِدْعَاءً.

اللِّينُ وَاللِّينُ- Gentleness and softness

1. Through gentleness, the souls feel at ease.

1. بِلِينِ الْجَانِبِ تَأْنَسُ النُّفُوسُ.

2. Be soft without being weak and stern without using force.

2. كُنْ لِينًا مِنْ غَيْرِ ضَعْفٍ، شَدِيدًا مِنْ غَيْرِ عُنْفٍ.

3. One whose nature is gentle, loving him is unavoidable.

3. مَنْ لَانَتْ عَرِيكَتُهُ وَجَبَتْ مَحَبَّتُهُ.

4. One whose wood is soft, his branches become thick. 1

4- مَنْ لَانَ عُودُهُ كَثُفَتْ أَغْصَانُهُ.

5. One who has a gentle demeanour makes his community's love [for him] last.

5- مَنْ تَلَّنَ حَاشِيَتَهُ يَسْتَدِمُّ مِنْ قَوْمِهِ الْمَحَبَّةَ.

6. One who is not lenient with the one who is under him will not obtain what he requires.

6- مَنْ لَمْ يَلِنْ لِمَنْ دُونَهُ لَمْ يَنْلُ حَاجَتَهُ.

7. Make your demeanour gentle and humble yourself in front of Allah, He will elevate you.

7- أَلِنْ كَنَفَكَ وَتَوَاضَعْ لِلَّهِ يَرْفَعَكَ.

8. Make your demeanour gentle for indeed whoever has a gentle demeanour, his community's love [for him] will last.

8- أَلِنْ كَنَفَكَ فَإِنَّ مَنْ يُلِنْ كَنَفَهُ يَسْتَدِمُّ مِنْ قَوْمِهِ الْمَحَبَّةَ.

1. Meaning that one who is gentle has many friends.

المجد-Distinction

1. erily distinction is nothing but your giving that which you owe [of the rights of others] and forgiving the offences [of others].

1- إِنَّمَا الْمَجْدُ أَنْ تُعْطِيَ فِي الْغُرْمِ، وَتَعْفُوَ عَنِ الْجُرْمِ.

2. He who has been forgone by praise does not attain distinction.

2- لَمْ يُدْرِكِ الْمَجْدَ مَنْ عَدَاهُ الْحَمْدُ.

3. He who has been forgone by praise will not acquire distinction.

3- مَا نَالَ الْمَجْدَ مَنْ عَدَاهُ الْحَمْدُ.

4. One who lacks diligence does not attain distinction.

4- مَا أُدْرِكَ الْمَجْدَ مَنْ فَاتَهُ الْجِدُّ.

المحن- Tribulations

1. Verily tribulations have certain extents that have to be passed so remain in slumber until they pass, for indeed trying to find a solution before this only increases [and prolongs] it.

1- إِنَّ لِلْمِحْنَ غَايَاتٍ لَأَبَدٌ مِنْ أَنْقِضَائِهَا، فَنَامُوا لَهَا إِلَى حِينِ أَنْقِضَائِهَا، فَإِنَّ
إِعْمَالَ الْحِيلَةِ فِيهَا قَبْلَ ذَلِكَ زِيَادَةٌ لَهَا.

2. Verily tribulations have certain extents, and the extents have limits, so remain patient until you reach their limits, for trying to find a solution for them before they have passed only increases [and prolongs] them.

2- إِنَّ لِلْمِحْنَ غَايَاتٍ، وَاللِّغَايَاتِ نِهَايَاتٍ، فَاصْبِرُوا لَهَا حَتَّى تَبْلُغَ نِهَايَاتِهَا،
فَالْتَحَرُّكَ لَهَا قَبْلَ أَنْقِضَائِهَا زِيَادَةٌ لَهَا.

3. Tribulation is linked with love of this world.

3. الْمِحْنَةُ مَقْرُونَةٌ بِحُبِّ الدُّنْيَا.

4. Tribulation has been linked to love of this world.

4. قُرِنَتِ الْمِحْنَةُ بِحُبِّ الدُّنْيَا.

المدح والتَّناء- Praise and extolment

1. Be on your guard against excessive flattery and praise for indeed these two have a foul odour in the heart.

1- احْتَرِسُوا مِنْ سَوْرَةِ الْإِطْرَاءِ وَالْمَدْحِ، فَإِنَّ لَهُمَا رِيحاً خَبِيثَةً فِي الْقَلْبِ.

2. Beware of praising anyone for something that is not in him, for indeed his action affirms his attribute and belies you.

2- إِيَّاكَ أَنْ تُثْنِيَ عَلَى أَحَدٍ بِمَا لَيْسَ فِيهِ، فَإِنَّ فِعْلَهُ يَصْدُقُ عَنْ وَصْفِهِ وَيُكْذِبُكَ.

3. The ugliest truth is a person's praise for himself.

3- أَقْبَحُ الصِّدْقِ تَنَاءُ الرَّجُلِ عَلَى نَفْسِهِ.

4. Verily the person who praises you is surely a deceiver of your intellect, [and] a cheater who cheats you about yourself with false compliments and spurious praise; so if you deprive him of your grant or withhold from him your favour, he will label you with every scandal and will attribute every ugly act to you.

4- إِنَّ مَادِحَكَ لَخَادِعٌ لِعَقْلِكَ غَاشٌّ لَكَ فِي نَفْسِكَ بِكَازِبِ الْإِطْرَاءِ وَزُورِ التَّنَاءِ، فَإِنَّ حَرَمَتَهُ نَوَالِكَ أَوْ مَنَعَتَهُ إِفْضَالِكَ، وَسَمَكَ بِكُلِّ فَضِيحَةٍ، وَنَسَبَكَ إِلَى كُلِّ قَبِيحَةٍ.

5. Commendation causes vainglory and brings one closer to heedlessness.

5. الْإِطْرَاءُ يُحْدِثُ الزَّهْوَ وَيُدْنِي مِنَ الْغِرَّةِ.

6. When you praise, be brief.

6. إِذَا مَدَحْتَ فَاخْتَصِرْ.

7. When one of the pious believers is extolled [for his virtues], he fears what is said about him, so he says: I know myself better than others, and my Lord knows me better than myself. O Allah! Do not hold me accountable for what they say and make me better than what they think of me.

7. إِذَا زُكِّيَ أَحَدٌ مِنَ الْمُتَّقِينَ، خَافَ مِمَّا يُقَالُ لَهُ فَيَقُولُ: أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي، وَرَبِّي أَعْلَمُ بِنَفْسِي مِنِّي، اَللّٰهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ.

8. Recommendation of the evil ones is one of the greatest sins.

8. تَرْكِيَةُ الْأَشْرَارِ مِنْ أَعْظَمِ الْأَوْزَارِ.

9. Love for compliments and praise is from the surest opportunities of Satan.

9. حُبُّ الْإِطْرَاءِ وَالْمَدْحِ مِنْ أَوْثَقِ فُرْصِ الشَّيْطَانِ.

10. The best praise is that which flows from the tongues of the righteous.

10. خَيْرُ الثَّنَاءِ مَا جَرَى عَلَى أَلْسِنَةِ الْأَبْرَارِ.

11. The worst praise is that which flows from the tongues of the wicked.

11- شَرُّ الثَّنَاءِ مَا جَرَى عَلَى أَلْسِنَةِ الْأَشْرَارِ.

12. Seeking praise without deserving it is foolishness.

12- طَلَبُ الثَّنَاءِ بِغَيْرِ اسْتِحْقَاقٍ خُرْقٌ.

13. How many a person is thrilled by the praise showered upon him.

13- كَمْ مِنْ مَفْتُونٍ بِالثَّنَاءِ عَلَيْهِ.

14. Excessive praise is flattery; it causes vainglory and brings one closer to heedlessness.

14- كَثْرَةُ الثَّنَاءِ مَلَقٌ يُحْدِثُ الزَّهْوَ وَيُدْنِي مِنَ الْغِرَّةِ.

15. Every praiser has the right to a good reward or a handsome gift from whom he praises.

15- لِكُلِّ مُثْنٍ عَلَى مَنْ أَثْنَى عَلَيْهِ مَثُوبَةٌ مِنْ جَزَاءِ أَوْعَارِفَةٍ مِنْ عَطَاءٍ.

16. One who praises you has [actually] slaughtered you.

16- مَنْ مَدَحَكَ فَقَدْ ذَبَحَكَ.

17. One who praises you for what is not in you is indeed likely to blame you for that which you have not done.

17- مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ فَهُوَ خَلِيقٌ أَنْ يذُمَّكَ بِمَا لَيْسَ فِيكَ.

18. One who is praised for that which is not in him is ridiculed by it.

18- مَنْ أُثْنِيَ عَلَيْهِ بِمَا لَيْسَ فِيهِ سُخِرَ بِهِ.

19. Whoever praises you for that which is not in you, then it is actually a criticism of you if you think about it.

19- مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ فَهُوَ ذَمٌّ لَكَ إِنْ عَقَلْتَ.

20. One of the ugliest blameworthy acts [of a person] is praising the wicked.

20- مِنْ أَقْبَحِ الْمَذَامِ مَدْحُ اللَّئَامِ.

21. The one who praises a person for that which is not in him is mocking him.

21- مَا دَحَ الرَّجُلُ بِمَا لَيْسَ فِيهِ مُسْتَهْزِيٌّ بِهِ.

22. The one who praises you for that which is not in you is [actually] mocking you, and if you do not give him that which fulfils his wants, he will be excessive in his blame and defamation of you.

22- مَا دَحُكَ بِمَا لَيْسَ فِيكَ مُسْتَهْزِيٌّ بِكَ، فَإِنْ لَمْ تُسَعِفْهُ بِنَوَالِكَ بَالِغَ فِي ذَمِّكَ وَهَجَائِكَ.

The human being-المرء والرجل

1. A person is in the position where he places his soul through his devotion and obedience, so if he purifies it, it becomes pure and if he sullies it, it becomes sullied.

1- الْمَرْءُ حَيْثُ وَضَعَ نَفْسَهُ بِرِيَاضَتِهِ وَطَاعَتِهِ، فَإِنْ نَزَّهَهَا تَنَزَّهَتْ، وَإِنْ دَنَسَهَا تَدَنَسَتْ.

2. A person is in the position that he chooses for his soul. If he preserves it, it becomes elevated and if he does not preserve it, it becomes abased.

2- الرَّجُلُ حَيْثُ اخْتَارَ لِنَفْسِهِ إِنْ صَانَهَا ارْتَفَعَتْ، وَإِنْ ابْتَدَلَهَا اتَّضَعَتْ.

3. A person is [gauged] by his two small parts: his heart and his tongue. If he battles, he fights with his heart and if he speaks, he speaks by his articulation.

3- الْمَرْءُ بِأَصْغَرِيهِ: بِقَلْبِهِ، وَلِسَانِهِ، إِنْ قَاتَلَ قَاتَلَ بِجَنَانٍ، وَإِنْ نَطَقَ نَطَقَ بِبَيَانٍ.

4. The human being changes in three instances: when he is close to kings, when he gains positions of authority and when he becomes wealthy. So whoever does not change in these conditions, then he is one who possesses a strong intellect and an upright character.

4- الْمَرْءُ يَتَغَيَّرُ فِي ثَلَاثٍ: الْقُرْبُ مِنَ الْمُلُوكِ، وَالْوَلَايَاتُ، وَالْغِنَاءُ مِنَ الْفَقْرِ، فَمَنْ لَمْ يَتَغَيَّرْ فِي هَذِهِ فَهُوَ ذُو عَقْلٍ قَوِيمٍ، وَخُلِقَ مُسْتَقِيمًا.

5. A man is [to be gauged] by his astuteness not by his appearance.

5- الْمَرْءُ بِفِطْنَتِهِ لِابْصُورَتِهِ.

6. A person is [valued] by his endeavour [and effort], not by his [material] acquisition.

6- الْمَرْءُ بِهَمَّتِهِ لِابْقُنِيَّتِهِ.

7. A man is [gauged] by his endeavour.

7- الْمَرْءُ بِهَمَّتِهِ.

8. A person is [judged] by [what is in] his heart.

8- الرَّجُلُ بِجَنَانِهِ.

9. A person is [gauged] by his faith.

9- الْمَرْءُ بِإِيمَانِهِ.

10. The distinction of a man is [by] his wealth but his honour is [by] his religion.

10- حَسَبُ الرَّجُلِ مَالُهُ، وَكَرَمُهُ دِينُهُ.

11. The distinction of a man is his intellect and his magnanimity is [by] his [good] character.

11- حَسَبُ الرَّجُلِ عَقْلُهُ، وَمُرُوَّتُهُ خُلُقُهُ.

12. The distinction of a person is [by] his knowledge and his beauty is his intellect.

12- حَسَبُ الْمَرْءِ عِلْمُهُ، وَجَمَالُهُ عَقْلُهُ.

13. The evidence of a person's roots is his action.

13- دَلِيلُ أَصْلِ الْمَرْءِ فِعْلُهُ.

14. The value of every person [gauged by] is what he knows.

14- قِيَمَةُ كُلِّ امْرِءٍ مَا يَعْلَمُ.

15. The value of every person is his intellect.

15- قِيَمَةُ كُلِّ امْرِءٍ عَقْلُهُ.

16. A person's worth is based on the extent of his merit.

16- قَدْرُ الْمَرْءِ عَلَى قَدْرِ فَضْلِهِ.

17. The worth of every person is [measured by] that which he does well.

17- قَدْرُ كُلِّ امْرِءٍ مَا يُحْسِنُهُ.

18. Every person has a need (or for every affair there is [a proper] etiquette).

18 - لِكُلِّ امْرِءٍ (أَمْرٌ أَدَبٌ) أَرَبٌ.

19. The good and evil of every person, and the purity or impurity of his origin is evinced by what he manifests of his actions.

19- يُسْتَدَلُّ عَلَى خَيْرِ كُلِّ امْرِءٍ، وَشَرِّهِ، وَطَهَارَةِ أَصْلِهِ وَخُبَيْثِهِ، بِمَا يَظْهَرُ مِنْ أَعْمَالِهِ.

20. When the virtues of a man are more than his vices, then that [person] is ideal, and when his virtues and vices are equal then he has protected himself [from destruction], but if his vices are more than his virtues then he is doomed.

20- إِذَا كَانَتْ مَحَاسِنُ الرَّجُلِ أَكْثَرَ مِنْ مَسَاوِيهِ فَذَلِكَ الْكَامِلُ، وَإِذَا كَانَ مُتَسَاوِيِ الْمَحَاسِنِ وَالْمَسَاوِيِ فَذَلِكَ الْمُتَمَاسِكُ، وَإِنْ زَادَتْ مَسَاوِيَهُ عَلَى مَحَاسِنِهِ فَذَلِكَ الْهَالِكُ.

21. The evil man does not think positively about anyone because he does not see anyone but through the depiction of his own soul.

21- الرَّجُلُ السُّوءُ لَا يَظُنُّ بِأَحَدٍ خَيْرًا، لِأَنَّهُ لَا يَرَاهُ إِلَّا بِوَصْفِ نَفْسِهِ.

22. The worst person is he who sells his religion for the worldly life of others.

22- بَسَّ الرَّجُلُ مَنْ بَاعَ دِينَهُ بِدُنْيَا غَيْرِهِ.

23. At times people are deceived.

23- قَدْ تُخَدَعُ الرِّجَالُ.

24. A person is weighed by his speech and valued by his action, so say that which is weighty and do that which has great value.

24- الْمَرْءُ يُوزَنُ بِقَوْلِهِ، وَيُقَوَّمُ بِفِعْلِهِ، فَقُلْ مَا تَرَجَّحَ زَنْتُهُ، وَافْعَلْ مَا تَجَلَّ قِيمَتُهُ.

25. A person's value is indicated by his knowledge and intellect.

25- يُنْبِئُ عَنْ قِيمَةِ كُلِّ امْرِئٍ عِلْمُهُ وَعَقْلُهُ.

26. Every person is answerable for what is in his possession and his family.

26- كُلُّ امْرِئٍ مَسْئُولٌ عَمَّا مَلَكَتْ يَمِينُهُ وَعِيَالِهِ.

1. Magnanimity is a person's eschewal of that which dishonours him and his earning that which embellishes him.

1- الْمُرُوءَةُ اجْتِنَابُ الرَّجُلِ مَا يَشِينُهُ وَاكْتِسَابُهُ مَا يَزِينُهُ.

2. Magnanimity is [displaying] equity when in authority, showing forgiveness despite having the power [to take revenge] and being financially supportive [to those in need] in one's society (or in times of hardship).

2- الْمُرُوءَةُ الْعَدْلُ فِي الْإِمْرَةِ، وَالْعَفْوَ مَعَ الْقُدْرَةِ، وَالْمُؤَاَسَاةُ فِي الْعِشْرَةِ (الْعُسْرَةِ).

3. Magnanimity is spreading goodness and being hospitable to guests.

3- الْمُرُوءَةُ بَثُّ الْمَعْرُوفِ، وَقِرَى الضُّيُوفِ.

4. Magnanimity is a title that encompasses all the [other] merits and virtues.

4- الْمُرُوءَةُ اسْمٌ جَامِعٌ لِسَائِرِ الْفَضَائِلِ وَالْمَحَاسِنِ.

5. The most honourable magnanimity is loyal brotherhood.

5- أَشْرَفُ الْمُرُوءَةِ حُسْنُ الْأُخُوَّةِ.

6. The best magnanimity is preserving goodwill [and affection].

6- أَحْسَنُ الْمُرُوءَةِ حِفْظُ الْوُدِّ.

7. The root of magnanimity is modesty and its fruit is chastity.

7- أَصْلُ الْمُرُوءَةِ الْحَيَاءُ، وَثَمَرَتُهَا الْعِفَّةُ.

8. The most honourable magnanimity is controlling one's anger and killing one's lustful desires.

8- أَشْرَفُ الْمُرُوءَةِ مَلِكُ الْغَضَبِ، وَإِمَاتَةُ الشَّهْوَةِ.

9. The most excellent magnanimity is tolerating the offenses of one's brothers.

9- أَفْضَلُ الْمُرُوءَةِ إِحْتِمَالُ جِنَايَاتِ الْإِخْوَانِ.

10. The most excellent magnanimity is for a man to preserve his dignity.

10- أَفْضَلُ الْمُرُوءَةِ إِسْتِبْقَاءُ الرَّجُلِ مَاءَ وَجْهِهِ.

11. The beginning of magnanimity is obedience to Allah and its end is keeping away from vile traits.

11- أَوَّلُ الْمُرُوءَةِ طَاعَةُ اللَّهِ، وَآخِرُهَا التَّنَزُّهُ عَنِ الدَّنَايَا.

12. The beginning of magnanimity is [having] a cheerful mien and its end is being affectionate towards the people.

12- أَوَّلُ الْمُرُوءَةِ طَلَاقَةُ الْوَجْهِ، وَآخِرُهَا التَّوَدُّدُ إِلَى النَّاسِ.

13. The beginning of magnanimity is cheerfulness and its end is persistence in righteousness.

13- أَوَّلُ الْمُرُوءَةِ الْبِشْرُ، وَآخِرُهَا إِسْتِدَامَةُ الْبِرِّ.

14. The most excellent magnanimity is modesty, and its fruit is chastity.

14- أَفْضَلُ الْمُرُوءَةِ الْحَيَاءُ، وَثَمَرَتُهُ الْعِفَّةُ.

15. The most excellent magnanimity is financially supporting your brothers with [your] wealth, and treating them as your equals in status.

15- أَفْضَلُ الْمُرُوءَةِ مُوَاسَاةُ الْإِخْوَانِ بِالْأَمْوَالِ، وَمُسَاوَاتُهُمْ فِي الْأَحْوَالِ.

16. Magnanimity is fulfilling one's promise.

16- الْمُرُوءَةُ إِنْجَازُ الْوَعْدِ.

17. Magnanimity is eschewing vile traits.

17- الْمُرُوءَةُ إِجْتِنَابُ الدَّنِيَّةِ.

18. Concealing [one's] poverty and sickness is part of magnanimity.

18- إِخْفَاءُ الْفَاقَةِ وَالْأَمْرَاضِ مِنَ الْمُرُوءَةِ.

19. Magnanimity is bereft and devoid of every [form of] vulgarity.

19- الْمُرُوءَةُ مِنْ كُلِّ خِنَاءٍ عَرِيَّةٍ بَرِيَّةٍ.

20. Magnanimity impels [one] towards noble traits.

20- الْمُرُوءَةُ تَحْتُّ عَلَى الْمَكَارِمِ.

21. There is no magnanimity like remaining free from sins.

21- لَامْرُوءَةٌ كَالْتَّنْزِهِ عَنِ الْمِ آثِمٍ.

22. Magnanimity is contentment and tolerance (or patience).

22- الْمُرُوءَةُ الْقَنَاعَةُ وَالتَّحَمُّلُ (التَّجَمُّلُ).

23. Magnanimity prevents every vileness.

23- الْمُرُوءَةُ تَمْنَعُ مِنْ كُلِّ دَنِيَّةٍ.

24. Magnanimity is being free from every [form of] wickedness.

24- الْمُرُوءَةُ مِنْ كُلِّ لَوْمٍ بَرِيَّةٍ.

25. Magnanimity is being free from vulgarity and disloyalty.

25- الْمُرُوءَةُ بَرِيَّةٌ مِنَ الْخِنَاءِ وَالْغَدْرِ.

26. There is magnanimity in three things: lowering one's gaze, lowering one's voice and walking with modesty.

26- ثَلَاثٌ فِيهِنَّ الْمُرُوءَةُ: غَضُّ الطَّرْفِ، وَغَضُّ الصَّوْتِ، وَمَشْيُ الْقَصْدِ.

27. Three things are the consolidators of magnanimity: Giving without being asked, being faithful without having made a promise and being generous despite having less.

27- ثَلَاثٌ هُنَّ جِمَاعُ الْمُرُوءَةِ: عَطَاءٌ مِنْ غَيْرِ مَسْئَلَةٍ، وَوَفَاءٌ مِنْ غَيْرِ عَهْدٍ، وَجُودٌ مَعَ إِقْلَالٍ.

28. Three things amount to magnanimity: generosity despite poverty [and hardship], tolerance of everything other than humiliation and refraining from asking others.

28- ثَلَاثَةٌ هُنَّ الْمُرُوءَةُ: جُودٌ مَعَ قِلَّةٍ، وَاحْتِمَالٌ مِنْ غَيْرِ مَذَلَّةٍ، وَتَعَفُّفٌ عَنِ الْمَسْئَلَةِ.

29. The completeness of magnanimity is for you not to do in private what you would feel ashamed of doing in front of others.

29- جِمَاعُ الْمُرُوءَةِ أَنْ لَا تَعْمَلَ فِي السِّرِّ مَا تَسْتَحْيِي مِنْهُ فِي الْعَلَانِيَةِ.

30. Two qualities have in them the consolidation of magnanimity: a person's eschewing that which disgraces him and his acquiring that which embellishes him.

30- خَصَلَتَانِ فِيهِمَا جِمَاعُ الْمُرُوءَةِ: إِجْتِنَابُ الرَّجُلِ مَا يَشِينُهُ، وَاِكْتِسَابُهُ مَا يَزِينُهُ.

31. One's magnanimity is to the extent of the nobility of his soul.

31- عَلَى قَدْرِ شَرَفِ النَّفْسِ تَكُونُ الْمُرُوءَةُ.

32. He who is not careful of his obligation towards his friends and does not treat his enemies justly cannot be attributed with magnanimity.

32- لَمْ يَتَّصِفْ بِالْمُرُوءَةِ مَنْ لَمْ يَرِعْ زِمَّةَ أَوْلِيَائِهِ وَيُنْصِفَ أَعْدَاءَهُ.

33. If magnanimity was not difficult to acquire and heavy to bear, the wicked and ignorant ones would not have left from it anything even for a single night, but its acquisition is difficult and its burden is heavy, so the wicked and ignorant turned away from it and the honourable and virtuous ones adopted it.

33- لَوْ أَنَّ الْمُرُوءَةَ لَمْ تَشْتَدَّ مَوْنُوتُهَا، وَيَثْقُلُ مَحْمَلُهَا مَا تَرَكَ اللَّئَامُ الْأَغْمَارُ مِنْهَا مَبِيتَ لَيْلَةٍ، وَلَكِنَّهَا اشْتَدَّتْ مَوْنُوتُهَا، وَثَقُلَ مَحْمَلُهَا، فَحَادَ عَنْهَا اللَّئَامُ الْأَغْمَارُ، وَحَمَلَهَا الْكِرَامُ الْأَخْيَارُ.

34. Part of magnanimity is going beyond one's [normal] capacity in working for [the pleasure of] Allah.

34- مِنَ الْمُرُوءَةِ الْعَمَلُ لِلَّهِ فَوْقَ الطَّاقَةِ.

35. Lowering the gaze and walking with modesty are part of magnanimity.

35- مِنَ الْمُرُوءَةِ غَضُّ الطَّرْفِ وَمَشْيُ الْقَصْدِ.

36. Obedience to Allah and good estimation are part of magnanimity.

36- مِنَ الْمُرُوءَةِ طَاعَةُ اللَّهِ، وَحُسْنُ التَّقْدِيرِ.

37. Keeping away from the forbidden is one of the conditions of magnanimity.

37- مِنْ شَرَائِطِ الْمُرُوءَةِ التَّنَزُّهُ عَنِ الْحَرَامِ.

38. From the completeness of magnanimity is for one to feel ashamed of himself.

38- مِنْ تَمَامِ الْمُرُوءَةِ أَنْ تَسْتَحْيِيَ مِنْ نَفْسِكَ.

39. Magnanimity is one of the most excellent religious teachings and there is no good in a religion which has no magnanimity in it.

39- مِنْ أَفْضَلِ الدِّينِ الْمُرُوءَةُ وَلَا خَيْرَ فِي دِينٍ لَيْسَ لَهُ (فِيهِ) مُرُوءَةٌ.

40. Staying clear of vile traits is from the completeness of magnanimity.

40. مِنْ تَمَامِ الْمُرُوَّةِ التَّنْزَهُ عَنِ الدَّنِيَّةِ.

41. Keeping ties with near relatives is from the most excellent magnanimity.

41. مِنْ أَفْضَلِ الْمُرُوَّةِ صِلَةُ الرَّحِمِ.

42. Maintaining resoluteness [and judiciousness] is from the most excellent magnanimity.

42. مِنْ أَفْضَلِ الْمُرُوَّةِ صِيَانَةُ الْحَزْمِ.

43. It is from the completeness of magnanimity for you to forget your right upon others while recalling their right upon you.

43. مِنْ تَمَامِ الْمُرُوَّةِ أَنْ تَنْسَى الْحَقَّ لَكَ، وَتَذْكُرَ الْحَقَّ عَلَيْكَ.

44. It is from magnanimity for you to go out of your way when you are asked [for something] and to lighten [your requests] when you ask [someone for anything].

44. مِنَ الْمُرُوَّةِ أَنَّكَ إِذَا سُئِلْتَ أَنْ تَتَكَلَّفَ وَإِذَا سَأَلْتَ أَنْ تُخَفِّفَ.

45. It is part of magnanimity for you to be moderate and not extravagant, and to keep the promises you make.

45. مِنَ الْمُرُوَّةِ أَنْ تَقْتَصِدَ فَلَا تُسْرِفَ، وَتَعِدَ فَلَا تُخْلِفَ.

46. Bearing the offences of one's brothers is from magnanimity.

46. مِنَ الْمُرُوَّةِ إِحْتِمَالُ جِنَايَاتِ الْإِخْوَانِ (الْمَعْرُوفِ).

47. Nobody has carried a burden heavier than magnanimity.

47. مَا حَمَلَ الرَّجُلُ حَمَلًا أَثْقَلَ مِنَ الْمُرُوَّةِ.

48. With affluence, magnanimity becomes manifested.

48. مَعَ الثَّرْوَةِ تَظْهَرُ الْمُرُوَّةُ.

49. The magnanimity of a person is to the extent of his intellect.

49. مُرُوَّةُ الرَّجُلِ عَلَى قَدْرِ عَقْلِهِ.

50. The magnanimity of a person is [gauged by] the truthfulness of his speech.

50. مُرُوَّةُ الرَّجُلِ صِدْقُ لِسَانِهِ.

51. A person's magnanimity is in his tolerance of his brothers' mistakes.

51. مُرُوَّةُ الرَّجُلِ فِي إِحْتِمَالِ عَثَرَاتِ إِخْوَانِهِ.

52. The basis of magnanimity is truthful speech and doing good to others.

52. مِلَاكُ الْمُرُوَّةِ صِدْقُ اللِّسَانِ وَبَذْلُ الْإِحْسَانِ.

53. The establishment of magnanimity is in struggling with your brother to make him obey Allah, the Glorified, and restraining him from disobeying Him, and increasing your censure [of him] for it.

53. نِظَامُ الْمُرُوَّةِ فِي مُجَاهَدَةِ أَخِيكَ عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ، وَصَدِّهِ عَنِ مَعَاصِيهِ، وَأَنْ تُكْثِرَ عَلَى ذَلِكَ مَلَامَهُ، (وَأَنْ تُكْثِرَ عَلَى ذَلِكَ مَلَامَهُ).

54. Magnanimity is not perfected except for the intelligent one.

54. لَا تَكْمُلُ الْمُرُوَّةُ إِلَّا لِلْبَيْبِ.

55. There is no magnanimity like keeping clear of sins.

55. لَامُرُوَّةٌ كَالْتَنَزُّهِ عَنِ الْمَآثِمِ.

56. There is no magnanimity in one who has no determination.

56. لَامُرُوَّةٌ لِمَنْ لَاهِمَّةٌ لَهُ.

57. Magnanimity is not completed except by bearing the hardships of good acts.

57. لَا تَكْمُلُ الْمُرُوَّةُ إِلَّا بِاحْتِمَالِ جِنَايَاتِ الْمَعْرُوفِ.

58. Magnanimity is evinced by increased modesty, generous giving and refraining from harming others.

58. يُسْتَدَلُّ عَلَى الْمُرُوَّةِ بِكَثْرَةِ الْحَيَاءِ، وَبَذْلِ النَّدَى، وَكَفِّ الْأَذَى.

59. The magnanimity of a person is evinced by [his] spreading goodness, granting favours and abandoning [putting others under] obligation.

59. يُسْتَدَلُّ عَلَى مُرُوَّةِ الرَّجُلِ بِبَيْتِ الْمَعْرُوفِ، وَبَذْلِ الْإِحْسَانِ، وَتَرْكِ الْإِمْتِنَانِ.

Sickness-المرض

1. Sickness is [a form of] confinement of the body.

1- الْمَرَضُ حَبْسُ الْبَدَنِ.

2. There are two things that should not be scorned: sickness and the poor relative.

2- شَيْئَانِ لَا يُؤْتَفُّ مِنْهُمَا: الْمَرَضُ، وَذُو الْقَرَابَةِ الْمُفْتَقِرِ.

3. One who hides his sickness from the physicians has betrayed his body.

3- مَنْ كَتَمَ الْأَطِبَّاءَ مَرَضَهُ خَانَ بَدَنَهُ.

4. Whoever conceals his hidden ailment, his physician becomes incapable of curing him.

4- مَنْ كَتَمَ مَكْنُونَ دَائِهِ عَجَزَ طَبِيبُهُ عَنْ شِفَائِهِ.

5. Sickness in one of the two confinements.

5- الْمَرَضُ أَحَدُ الْحَبْسَيْنِ.

Disputation and argument-المراء والجدال

1. Disputation is the seed of evil.

1- الْمِرَاءُ بَذْرُ الشَّرِّ.

2. Argument in religion corrupts certitude.

2. الْجَدَلُ فِي الدِّينِ يُفْسِدُ اليَقِينَ.

3. The fruit of disputation is hatred.

3. ثَمَرَةُ المِرَاءِ الشَّحْنَاءُ.

4. Too much disputation is the cause of hatred [and enmity].

4. سَبَبُ الشَّحْنَاءِ كَثْرَةُ المِرَاءِ.

5. One should not dispute with six types of people: the jurist, the leader, the low, the lewd, the woman and the child.

5. سِتَّةٌ لِأَيْمَارُونَ: أَلْفَقِيَهُ وَالرَّئِيسُ وَالِدَنِيُّ وَالْبَدِيُّ وَالْمَرَأَةُ وَالصَّبِيُّ.

6. One whose disputation increases does not remain safe from error.

6. مَنْ كَثُرَ مِرَاؤُهُ لَمْ يَأْمَنِ الغَلَطَ.

7. Whoever accustoms himself to disputation, it becomes his habit.

7. مَنْ عَوَّدَ نَفْسَهُ المِرَاءَ صَارَ دَيْدَنَهُ.

8. One who makes disputation his habit will not turn his night into day [and will remain in the darkness of ignorance].

8. مَنْ جَعَلَ دَيْدَنَهُ الْمِرَاءَ لَمْ يُصْبِحْ لَيْلَهُ.

9. One whose false disputations increase, his blindness from the truth persists.

9. مَنْ كَثُرَ مِرَائُهُ بِالْبَاطِلِ دَامَ عَمَاؤُهُ عَنِ الْحَقِّ.

10. One who disputes with a fool has no intelligence.

10. مَنْ مَارَى السَّفِيهَةَ فَلَا عَقْلَ لَهُ.

11. With excessive disputation, there can be no affection.

11. لَامَحَبَّةَ مَعَ كَثْرَةِ مِرَاءٍ.

Joking-المزاح

1. Joking is a [cause of] separation that is followed by rancour.

1. الْمُزَاحُ فِرْقَةٌ تَتَّبَعُهَا ضَغِينَةٌ.

2. Beware of recalling that which was funny in the speech [of others], even if you narrate it from someone else.

2. إِيَّاكَ أَنْ تَذْكَرَ مِنَ الْكَلَامِ (مَا كَانَ) مُضْحِكًا، وَإِنْ حَكَيْتَهُ عَنْ غَيْرِكَ.

3. Excessiveness in joking is foolishness.

3. الْإِفْرَاطُ فِي الْمَزْحِ خُرْقٌ.

4. Abandon [excessive] joking for indeed it is the conception of rancour.

4. دَعِ الْمُزَاحَ فَإِنَّهُ لِقَاحُ الضَّغِينَةِ.

5. In impudence and excessive joking there is foolishness.

5. فِي السَّفْهِ وَكَثْرَةِ الْمُزَاحِ الْخُرْقُ.

6. Too much joking diminishes one's reverence [and dignity].

6. كَثْرَةُ الْمُزَاحِ تُسْقِطُ الْهَيْبَةَ.

7. Too much joking takes away prestige and brings about enmity [and rancour].

7. كَثْرَةُ الْمُزَاحِ تُذْهِبُ الْبِهَاءَ وَتُوجِبُ الشَّهْنَاءَ.

8. Everything has a seed, and the seed of enmity is joking.

8. لِكُلِّ شَيْءٍ بَذْرٌ، وَبَذْرُ الْعَدَاوَةِ الْمُزَاحُ.

9. One who jokes [excessively] is taken lightly.

9. مَنْ مَزَحَ أُسْتُخِفَ بِهِ.

10. One whose joking increases is deemed ignorant.

10. مَنْ كَثُرَ مُزَاحُهُ أُسْتُجْهِلَ.

11. One whose joking is excessive is considered a fool.

11- مَنْ كَثُرَ مُزَاحُهُ أُسْتُحْمِقَ.

12. One whose joking increases, his reverence [and dignity] decreases.

12- مَنْ كَثُرَ مُزَاحُهُ قَلَّتْ هَيْبَتُهُ.

13. One whose joking increases, his dignity diminishes.

13- مَنْ كَثُرَ مَزَاحُهُ قَلَّ وَقَارُهُ.

14. Whoever jokes excessively will never be without one who bears a grudge against him and one who takes him lightly.

14- مَنْ كَثُرَ مُزَاحُهُ لَمْ يَخُلْ مِنْ حَاقِدٍ عَلَيْهِ وَمُسْتَخِفٍّ بِهِ.

15. Any time a person makes a joke, he parts with a portion of his intellect.

15- مَا مَزَحَ امْرُؤٌ مَزْحَةً إِلَّا مَجَّ مِنْ عَقْلِهِ مَجَّةً.

16. Do not make fun of a noble person such that he ends up bearing a grudge against you.

16- لِأُتْمَازِحِ الشَّرِيفَ فَيَحْقِدَ عَلَيْكَ.

17. Never make fun of a friend thereby turning him into an enemy, or of an enemy thereby making him [want to] destroy you.

17- لَاتُمَارِحَنَّ صَدِيقًا فِيعَادِيكَ، وَلَا عَدُوًّا فِيرِدِيكَ.

المشي- Walking

1. Keep walking in your customary way (or with your ailment¹) as long as you can.

1- اِمْشِ بِدَأْبِكَ (بِدَائِكَ) مَا مَشَى بِكَ.

1. This is how it appears in Nahj al-Balaghah.

المطل- Delay

1. Delay and obligation are the spoilers of [the] favour [one does to others].

1- الْمَطْلُ وَالْمَنْ مُنْكَدَا الْإِحْسَانِ.

2. Delay [in giving] is one of the two refusals.

2- الْمَطْلُ أَحَدُ الْمَنْعَيْنِ.

3. Delay [and procrastination] is a chastisement of the soul.

3- الْمَطْلُ عَذَابُ النَّفْسِ.

المكر- Scheming

1. Scheming and malice are things that keep faith away.

1. الْمَكْرُ وَالْغُلُّ مُجَانِبَا الْإِيمَانِ.

2. Beware of scheming, for indeed scheming [and plotting] is a blameworthy quality.

2. إِيَّاكَ وَالْمَكْرَ، فَإِنَّ الْمَكْرَ لَخُلُقٌ ذَمِيمٌ.

3. Scheming is wickedness, deception is evil.

3. الْمَكْرُ لُوْمٌ، الْخَدِيْعَةُ سُوءٌ.

4. Scheming is the practice of the mutinous.

4. الْمَكْرُ شِيْمَةٌ الْمَرْدَةِ.

5. Scheming is the trait of the wicked.

5. الْمَكْرُ سَجِيَّةُ اللَّئَامِ.

6. Scheming against one who trusts in you is ingratitude [and betrayal].

6. الْمَكْرُ بِمَنْ ائْتَمَنَكَ كُفْرٌ.

7. The bane of cleverness is scheming.

7. آفَةُ الذُّكَاةِ الْمَكْرُ.

8. The cornerstone of wisdom is eschewing deceptions.

8. رَأْسُ الْحِكْمَةِ تَجَنَّبُ الْخُدْعَ.

9. Many a plotter has been struck down by his own stratagem.

9. رَبُّ مُحْتَالٍ صَرَعَتْهُ حِيلَتُهُ.

مكر الله-Allah The devising of Allah

1. One who feels secure from the devising of Allah is destroyed.

1- مَنْ أَمِنَ مَكْرَ اللَّهِ هَلَكَ.

2. One who feels secure from the devising [of Allah] meets with harm.

2- مَنْ أَمِنَ الْمَكْرَ لِقِي الشَّرِّ.

الماكر والمكور-The schemer and the plotter

1. The one who always hatches plots [against others] is a devil.

1- الْمَكُورُ شَيْطَانٌ.

2. The one who is always scheming [against others] is a devil in the form of a human being.

2- الْمَكُورُ شَيْطَانٌ فِي صُورَةِ الْإِنْسَانِ.

3. One who schemes is afflicted by his own scheming.

3- مَنْ مَكَرَ حَاقَ بِهِ مَكْرُهُ.

4. Whoever schemes against people, Allah, the Glorified, turns his scheme back on him.

4- مَنْ مَكَرَ بِالنَّاسِ رَدَّ اللَّهُ سُبْحَانَهُ مَكْرَهُ فِي عُنُقِهِ.

5. There is no trustworthiness in the schemer.

5- لِأَمَانَةِ لِمَكُورٍ.

6. Evil scheming does not beset anyone but those who practice it.

6- لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ.

المَلَقُ-Flattery

1. Beware of flattery, for indeed flattery is not from the characteristics of faith [and the faithful].

1- إِيَّاكَ وَالْمَلَقَ، فَإِنَّ الْمَلَقَ لَيْسَ مِنْ خَلَائِقِ الْإِيمَانِ.

2. Flattery is not part of the character of Prophets.

2- لَيْسَ الْمَلَقُ مِنْ خُلُقِ الْأَنْبِيَاءِ.

3. One whose flattery increases, his [sincere] joyfulness is not recognized.

3- مَنْ كَثُرَ مَلَقُهُ لَمْ يُعْرَفْ بِشَرِّهِ.

4. Verily only the one who does not flatter you [truly] adores you, and [only] one who does not make you hear his praise for you [truly] praises you.

4- إِنَّمَا يُحِبُّكَ مَنْ لَا يَتَمَلَّقُكَ وَيُثْنِي عَلَيْكَ مَنْ لَا يَسْمَعُكَ.

الملوك- Kings and rulers

1. A tyrant ruler and an immoral scholar are the most harmful of all people.

1- أَلْسُلْطَانُ الْجَائِرِ، وَالْعَالِمُ الْفَاجِرُ أَشَدُّ النَّاسِ نِكَايَةً.

2. Accompany the ruler with caution, the friend with humility and cheerfulness, and the enemy with that which you can [use to] establish your proof over him.

2- إِصْحَبِ السُّلْطَانَ بِالْحَذَرِ، وَالصَّدِيقَ بِالتَّوَاضُّعِ وَالبِشْرِ، وَالعَدُوَّ بِمَا تَقُومُ بِهِ عَلَيْهِ حُجَّتُكَ.

3. Verily the ruler is a trustee of Allah on earth, the establisher of justice in the lands and among the people, and the one who deters people from misdeeds in the land.

3- إِنَّ السُّلْطَانَ لِأَمِينُ اللَّهِ فِي الأَرْضِ، وَمُقِيمُ العَدْلِ فِي البِلَادِ وَالعِبَادِ، وَوَزَعْتُهُ فِي الأَرْضِ.

4. The tyrant king frightens the innocent.

4- أَلْسُلْطَانُ الْجَائِرِ يُخِيفُ البَرِيَّ.

5. An evil commander commissions the vulgar one [to work for him].

5. الْأَمِيرُ السُّوءُ يَصْنُطِنُ الْبَدِيَّ.

6. The bane of kings is evil intentions.

6. آفَةُ الْمُلُوكِ سُوءُ السَّرِيرَةِ.

7. The bane of viziers is wicked inner thoughts.

7. آفَةُ الْوُزَرَاءِ خُبْتُ السَّرِيرَةِ.

8. The bane of leaders is weakness in politics.

8. آفَةُ الزُّعَمَاءِ ضَعْفُ السِّيَاسَةِ.

9. The bane of a kingdom is [having] weak defences.

9. آفَةُ الْمَلِكِ ضَعْفُ الْحِمَايَةِ.

10. When you become the ruler then be kind [to your subjects].

10. إِذَا مَلَكَتَ فَارْفُقْ.

11. When a king builds his kingdom on the foundations of justice and sustains it on the pillars of reason, Allah helps his friends and forsakes his enemies.

11. إِذَا بَنَى الْمَلِكُ (مُلْكُهُ) عَلَى قَوَاعِدِ الْعَدْلِ، وَدَعَمَ بِدَعَائِمِ الْعَقْلِ، نَصَرَهُ اللَّهُ مُوَالِيَهُ، وَخَذَلَ مُعَادِيَهُ.

12. When the ruler makes you come closer to him, then increase your exaltation of him.

12- إِذَا زَادَكَ السُّلْطَانُ تَقْرِيْبًا فَزِدْهُ إِجْلَالًا.

13. Kings have no affection.

13- الْمُلُوكُ لَامَوَدَّةَ لَهُ (لَهُمْ).

14. Transient and fleeting kingship is wretched and insignificant.

14- الْمَلِكُ الْمُنْتَقِلُ الزَّائِلُ حَقِيْرٌ يَسِيْرٌ.

15. Being independent of [and not seeking anything from] kings is the best kingship.

15- الْغِنَى عَنِ الْمُلُوكِ أَفْضَلُ مُلْكٍ.

16. Boldness [and defiance] in front of the king is the quickest [means of] destruction.

16- الْجُرْأَةُ عَلَى السُّلْطَانِ أَعْجَلُ هَلِكٍ.

17. The adornment of kingship is justice.

17- زَيْنُ الْمَلِكِ الْعَدْلُ.

18. The wrath of kings is the messenger of death.

18- غَضَبُ الْمُلُوكِ رَسُوْلُ الْمَوْتِ.

19. The merit of a king is in building prosperous cities.

19- فَضِيلَةُ السُّلْطَانِ عِمَارَةُ الْبُلْدَانِ.

20. It is seldom that the affection of kings and traitors lasts.

20- قَلَّمَا تَدُومُ مَوَدَّةُ الْمُلُوكِ وَالْخَوَّانِ.

21. The friendship of kings seldom lasts.

21- قَلَّمَا تَدُومُ خَلَّةُ الْمُلُوكِ (الْمُلُولِ).

22. The hearts of the people are the treasuries of their leader, so whatever he deposits in them, be it justice or oppression, he will find it there.

22- قُلُوبُ الرَّعِيَّةِ خَزَائِنُ رَاعِيهَا، فَمَا أُودِعَهَا مِنْ عَدْلِ أَوْ جَوْرِ وَجَدَهُ.

23. There is no reward with Allah, the Glorified, greater than the reward of a just ruler and a benevolent man.

23- لَيْسَ ثَوَابٌ عِنْدَ اللَّهِ سُبْحَانَهُ أَعْظَمُ مِنْ ثَوَابِ السُّلْطَانِ الْعَادِلِ، وَالرَّجُلِ الْمُحْسِنِ.

24. One who gains authority [usually] adopts partiality.

24- مَنْ مَلَكَ إِسْتَأْثَرَ.

25. One who becomes haughty in his kingship has belittled it.

25- مَنْ تَكَبَّرَ فِي سُلْطَانِهِ صَغُرَ.

26. One whose aggression is prolonged, his rule [soon] comes to an end.

26- مَنْ طَالَ عُدْوَانُهُ زَالَ سُلْطَانُهُ.

27. One whose kingship is tyrannical, his destruction becomes great.

27- مَنْ جَارَ مُلْكُهُ عَظُمَ هُلْكُهُ.

28. Whoever is betrayed by his vizier, his administration gets corrupted.

28- مَنْ خَانَهُ وَزِيرُهُ فَسَدَ تَدْبِيرُهُ.

29. One who fears your whip wishes for your death.

29- مَنْ خَافَ سَوْطَكَ تَمَنَّى مَوْتَكَ.

30. One who relies upon your goodness is concerned about [the end of] your rule.

30- مَنْ وَثِقَ بِإِحْسَانِكَ أَشْفَقَ عَلَى سُلْطَانِكَ.

31. One who boldly [and defiantly] faces the ruler becomes vulnerable to disgrace.

31- مَنْ اجْتَرَأَ عَلَى السُّلْطَانِ فَقَدْ تَعَرَّضَ لِلْهَوَانِ.

32. Whoever betrays his king, his security is nullified.

32. مَنْ خَانَ سُلْطَانَهُ بَطَلَ أَمَانُهُ.

33. One who is just in his kingship becomes needless of his aides.

33. مَنْ عَدَلَ فِي سُلْطَانِهِ اسْتَغْنَى عَنْ أَعْوَانِهِ.

34. One who is concerned about his kingship curtails his aggression.

34. مَنْ أَشْفَقَ عَلَى سُلْطَانِهِ قَصَرَ عَنْ عُدْوَانِهِ.

35. Whoever treats the people unjustly, Allah causes his reign to end and hastens his ruin and destruction.

35. مَنْ عَامَلَ رَعِيَّتَهُ بِالظُّلْمِ أَزَالَ اللَّهُ مُلْكَهُ، وَعَجَّلَ بَوَارَهُ وَهْلَكَهُ.

36. One who is tyrannical in his kingdom, the people wish for his annihilation.

36. مَنْ جَارَ مُلْكَهُ (فِي مُلْكِهِ) تَمَنَّى النَّاسُ هُلْكَهُ.

37. One who unsheathes the sword of aggression is stripped of the grandeur of kingship.

37. مَنْ سَلَّ سَيْفَ الْعُدْوَانِ سَلِبَ عِزَّ السُّلْطَانِ.

38. One who seeks the favour of a king without [the proper] etiquette moves out from safety into harm.

38. مَنْ طَلَبَ خِدْمَةَ السُّلْطَانِ بِغَيْرِ أَدَبٍ خَرَجَ مِنَ السَّلَامَةِ إِلَى الْعَطْبِ.

39. Whoever is tyrannical in his reign and increases his aggression, Allah will demolish his foundation

and tear down his pillars [of kingship].

39. مَنْ جَارَ فِي سُلْطَانِهِ، وَ أَكْثَرَ عُدْوَانَهُ، هَدَمَ اللَّهُ بُيُوتَهُ، وَ هَدَّ أَرْكَانَهُ.

40. Whoever is just in his rule and shows kindness [to the people], Allah will elevate his stature and will strengthen [and grant victory to] his helpers.

40. مَنْ عَدَلَ فِي سُلْطَانِهِ، وَبَدَلَ إِحْسَانَهُ، أَعْلَى اللَّهُ شَأْنَهُ، وَأَعَزَّ أَعْوَانَهُ.

41. One who makes his kingship subservient to his religion, every king will submit to him.

41. مَنْ جَعَلَ مُلْكَهُ خَادِمًا لِدِينِهِ، انْقَادَ لَهُ كُلُّ سُلْطَانٍ.

42. When one makes his religion subservient to his kingship, every person will covet it.

42. مَنْ جَعَلَ دِينَهُ خَادِمًا لِمُلْكِهِ، طَمِعَ فِيهِ كُلُّ إِنْسَانٍ.

43. One who is occupied with [serving] the king will not [have time to] attend to his brothers.

43. مَنْ تَشَاغَلَ بِالسُّلْطَانِ لَمْ يَتَفَرَّغْ لِلْأَخْوَانِ.

44. It is a right upon the king to govern himself before his soldiers.

44. مِنْ حَقِّ الْمَلِكِ أَنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

45. Disputing with kings takes away blessings.

45. مُنَازَعَةُ الْمُلُوكِ تَسْلُبُ النِّعَمَ.

46. Evil viziers are the helpers of tyrants and the brothers of wrongdoers.

46. وُزَرَاءُ السُّوءِ أَعْوَانُ الظُّلْمَةِ وَإِخْوَانُ الأَثَمَةِ.

47. Oppressive governors are the worst of the *ummah* and opponents of the [true] leaders.

47. وُلاةُ الجورِ شرارُ الأُمَّةِ، وأضدادُ الأئِمَّةِ.

48. Do not separate from your [rightful] ruler, thereby making the consequence of your affair blameworthy.

48. لا تصدّعوا على سُلطانِكُمْ فتذمُّوا غيباً أمرِكُمْ.

49. Never visit kings frequently, for they are such that if you accompany them they will become weary of you and if you advise them sincerely they will debase you.

49. لا تُكثِرَنَّ الدُّخُولَ عَلَى المُلُوكِ، فَإِنَّهُمْ إِنْ صَحِبْتَهُمْ مَلُوكَ، وَإِنْ نَصَحْتَهُمْ غَشُّوكَ.

50. Do not desire to mingle with kings, for indeed they consider replying salutations to be too much speech and striking the necks to be insignificant punishment.

50. لا ترغِبْ في خُلطةِ المُلُوكِ، فَإِنَّهُمْ يَسْتَكثِرُونَ مِنَ الكَلَامِ رَدَّ السَّلَامِ، وَيَسْتَقِلُّونَ مِنَ العِقَابِ ضَرْبَ الرِّقَابِ.

51. Do not associate with the king in times of disturbance and upheaval, for indeed the sea is such that even when it is calm, the seafarer barely manages to remain safe in it, so how would he fare with its turbulent winds and the tumultuous waves?!

51. لَا تَلْتَبِسُ بِالسُّلْطَانِ فِي وَقْتِ اضْطِرَابِ الْأُمُورِ عَلَيْهِ فَإِنَّ الْبَحْرَ لَا يَكَادُ يَسْلَمُ مِنْهُ رَاكِبُهُ مَعَ سُكُونِهِ، فَكَيْفَ مَعَ اخْتِلَافِ رِيَاحِهِ وَاضْطِرَابِ أَمْوَاغِهِ.

52. Never desire to gain the affection of kings, for indeed they will forsake you when you are most intimate with them and they will cut you off when you are closest to them.

52. لَا تَطْمَعَنَّ فِي مَوَدَّةِ الْمُلُوكِ، فَإِنَّهُمْ يُوحِشُونَكَ أَنْسَ مَا تَكُونُ بِهِمْ وَيَقْطَعُونَكَ أَقْرَبَ مَا تَكُونُ إِلَيْهِمْ.

53. There is no prosperity [in the place] where the king passes (or is oppressive).

53. لَا يَكُونُ الْعِمْرَانُ حَيْثُ يَجُوزُ (يَجُورُ) السُّلْطَانُ.

54. When the intention of the king changes, the times change (or get corrupted).

54. إِذَا تَغَيَّرَتْ نِيَّةُ السُّلْطَانِ تَغَيَّرَ (فَسَدَ) الزَّمَانُ.

55. When the king becomes enraged, Satan takes control [over him].

55. إِذَا اسْتَشَاطَ السُّلْطَانُ تَسَلَّطَ الشَّيْطَانُ.

56. Seeking power [and sovereignty] is from the deceptions of Satan.

56. طَلَبُ السُّلْطَانِ مِنْ خِدَاعِ الشَّيْطَانِ.

57. The justice of a king is the life of the populace and the prosperity of the creatures.

57. عَدْلُ السُّلْطَانِ حَيَاةُ الرَّعِيَّةِ وَصَلَاحُ الْبَرِيَّةِ.

58. The worst of all rulers is one who is ruled by his vain desire.

58 - شَرُّ الْأُمَرَاءِ مَنْ كَانَ الْهَوَىٰ عَلَيْهِ أَمِيرًا.

59. The worst of rulers is one whose subjects are oppressed.

59- شَرُّ الْأُمَرَاءِ مَنْ ظَلَمَ رَعِيَّتَهُ.

60. The king's courtier is like a person who is riding on a lion, people are envious of his status while he is more aware of his own [dangerous] position.

60- صَاحِبُ السُّلْطَانِ كِرَاكِبِ الْأَسَدِ، يُغْبِطُ بِمَوْقِفِهِ وَهُوَ أَعْرَفُ بِمَوْضِعِهِ.

61. Partnership in sovereignty leads to turmoil.

61- الشَّرِكَةُ فِي الْمُلْكِ تُؤَدِّي إِلَى الْإِضْطِرَابِ.

62. Holding a post with kings is a key of tribulation and the seed of affliction.

62- الْمَكَانَةُ مِنَ الْمُلُوكِ مِفْتَاحُ الْمِحْنَةِ، وَبَذْرُ الْفِتْنَةِ.

63. The best king is the just one.

63- أَفْضَلُ الْمُلُوكِ الْعَادِلُ.

64. The best king is the one who has the most continent soul.

64- أَفْضَلُ الْمُلُوكِ أَعْفُفُهُمْ نَفْسًا.

65. The best of all kings in character is one whose justice prevails over all the people.

65. أَفْضَلُ الْمُلُوكِ سَجِيَّةً مَنْ عَمَّ النَّاسَ بِعَدْلِهِ.

66. The most exalted of rulers is one who is not ruled by his vain desires.

66. أَجَلُّ الْأُمَرَاءِ مَنْ لَمْ يَكُنْ الْهَوَىٰ عَلَيْهِ أَمِيرًا.

67. The most exalted of kings is one who has control over himself and spreads justice.

67. أَجَلُّ الْمُلُوكِ مَنْ مَلَكَ نَفْسَهُ وَبَسَطَ الْعَدْلَ.

68. The best of kings is one whose action and intention are good, and who is just with his army and his people.

68. أَفْضَلُ الْمُلُوكِ مَنْ حَسَنَ فِعْلَهُ وَنِيَّتَهُ، وَعَدَلَ فِي جُنْدِهِ وَرَعِيَّتِهِ.

69. The king who is in the best condition is one whose subjects become prosperous in his prosperity and whose justice prevails over all his people.

69. أَحْسَنُ الْمُلُوكِ حَالًا مَنْ حَسَنَ عَيْشُ النَّاسِ فِي عَيْشِهِ وَعَمَّ رَعِيَّتَهُ بِعَدْلِهِ.

70. The people whom one should be cautious of the most are the tyrannical king, the powerful enemy and the disloyal friend.

70. أَحَقُّ النَّاسِ أَنْ يُحْذَرَ السُّلْطَانُ الْجَائِرُ، وَالْعَدُوُّ الْقَادِرُ، وَالصَّدِيقُ الْغَادِرُ.

71. The most intelligent of kings is he who governs himself for the people in a way that will remove any proof against him and governs the people in a way that affirms his proof against them.

71. أُعْقِلُ الْمُلُوكِ مَنْ سَاسَ نَفْسَهُ لِلرَّعِيَّةِ بِمَا يَسْقُطُ عَنْهُ حُجَّتُهَا وَسَاسَ الرَّعِيَّةَ بِمَا تَثَبَّتْ بِهِ حُجَّتُهُ عَلَيْهَا.

72. The kings are [supposed to be] defenders of the religion.

72. الْمُلُوكُ حُمَاةُ الدِّينِ.

73. The king's crown is his justice.

73. تَاجُ الْمَلِكِ عَدْلُهُ.

74. It is a right upon the king that he should govern himself [first] before his troops.

74. حَقٌّ عَلَى الْمَلِكِ أَنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

75. The best of commanders is one who has command over himself.

75. خَيْرُ الْأُمَرَاءِ مَنْ كَانَ عَلَى نَفْسِهِ أَمِيرًا.

76. The best king is one who annihilates oppression and enlivens justice.

76. خَيْرُ الْمُلُوكِ مَنْ أَمَاتَ الْجَوْرَ وَأَحْيَى الْعَدْلَ.

77. The lassitude of a king is more harmful for the people than the oppression of a king.

77. خَوْرُ السُّلْطَانِ أَشَدُّ عَلَى الرَّعِيَّةِ مِنْ جَوْرِ السُّلْطَانِ.

78. The alms-tax of the king is assisting the aggrieved.

78. زَكَاةُ السُّلْطَانِ إِغَاثَةُ الْمَلْهُوفِ.

79. The worst of kings is one who opposes justice.

79. شَرُّ الْمُلُوكِ مَنْ خَالَفَ الْعَدْلَ.

80. The worst of viziers is one who is a vizier to the vicious.

80. شَرُّ الْوُزَرَاءِ مَنْ كَانَ لِلْأَشْرَارِ وَزِيرًا.

81. Guard your position near your king, and be cautious of not being lowered from it by negligence towards that which raised you to it.

81. أُحْرُسُ مَنْزِلَتَكَ عِنْدَ سُلْطَانِكَ وَاحْذَرُ أَنْ يَحُطَّكَ عَنْهَا التَّهَاؤُنُّ عَنْ حِفْظِ مَا رَقَاكَ إِلَيْهِ.

82. Works are [only] accomplished by the [right] workers.

82. الْأَعْمَالُ تَسْتَقِيمُ بِالْعُمَالِ.

مالك الأشر- Malik al-Ashtar

1. He ('a) said about al-Ashtar al-Nakha⁴ when he was informed about his death (may Allah have mercy upon him): If he was a mountain, he would have been a great one, no hoofed animal would have reached its peak and no bird would have been able to fly over it.

1- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ الْأَشْتَرِ النَّخَعِيِّ لَمَّا بَلَغَهُ وَفَاتُهُ رَحِمَهُ اللَّهُ: لَوْ كَانَ جَبَلًا لَكَانَ فَنْدَاءً، لَا يَرْتَقِيهِ الْحَافِرُ، وَلَا يُوفِي عَلَيْهِ الطَّائِرُ.

2. He ('a) said about al-Ashtar al-Nakha^{٤٤}: He is the sword of Allah that does not fail to strike and is not blunt in its edge; he is not impressed by any innovations nor is he led astray by misguidance [and temptation].

2- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ الْأَشْتَرِ النَّخَعِيِّ: هُوَ سَيْفُ اللَّهِ لَا يَنْبُو عَنْ الضَّرْبِ، وَلَا كَلِيلُ الْحَدِّ وَلَا تَسْتَهْوِيهِ بَدْعَةٌ، وَلَا تَتِيهُ بِهِ غَوَايَةٌ.

المَلَائِكَة- Angels

1. Verily with every person there are two angels who protect him, and when his time is up they leave him alone with his impending death, and verily the [decreed] lifetime [of a person] is a strong protective shield.

1- إِنَّ مَعَ كُلِّ إِنْسَانٍ مَلَائِكَيْنِ يَحْفَظَانِهِ، فَإِذَا جَاءَ أَجَلُهُ خَلَّيَا بَيْنَهُ وَبَيْنَهُ، وَإِنَّ الْأَجَلَ لَجَنَّةٌ حَصِينَةٌ.

2. He ('a) said about angels: They are captives of faith; neither divergence nor deviation breaks them from its hold.

2- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ الْمَلَائِكَةِ: هُمْ أُسْرَاءُ إِيْمَانٍ، لَمْ يَفُكَّهُمْ مِنْهُ (مِنْ رِيْقَتِهِ) زَيْغٌ وَلَا عُدُولٌ.

المَمْلُوك - The slave

1. Many a slave is such that one cannot bear his separation.

1- رَبُّ مَمْلُوكٍ لَا يُسْتَطَاعُ فِرَاقُهُ.

Disposition-الملكة

1. One whose disposition is good [with those who are under him] remains safe from annihilation.

1- مَنْ أَحْسَنَ الْمَلَكَةَ أَمِنَ الْهَلَكَةَ.

One who is fed-up-الملول

1. One who is fed-up has no [sense of] brotherhood.

1- لَيْسَ لِمَلُولٍ إِخَاءٌ.

2. One who is fed-up has no magnanimity.

2- لَيْسَ لِمَلُولٍ مُرُوَّةٌ.

3. Never feel secure from the one who is fed-up [with you] even if he is endowed with gifts for indeed there is no enjoyment in lightening for the one who is plunged into darkness.

3- لَا تَأْمَنَنَّ مَلُولًا وَإِنْ تَحَلَّى بِالصِّلَةِ، فَإِنَّهُ لَيْسَ فِي الْبَرَقِ الْخَاطِفِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ.

4. There is no brotherhood for the one who is fed-up.

4- لَا أُخُوَّةَ لِمَلُولٍ

5. There is no friendship for the one who is fed-up.

5- لَا خَلَّةَ لِمَلُولٍ.

Irritation-الملل

1. Irritation (or kingship) corrupts brotherhood.

1- أَلْمَلُّ (الْمَلِكُ) يُفْسِدُ الْأَخُوَّةَ.

The inaccessible-المتنع

1. Every inaccessible thing is difficult to obtain and seek.

1- كُلُّ مُمْتَنَعٍ صَعْبٌ مَنَالُهُ وَمَرَامُهُ.

To put [others] under obligation-الْمَنّ والإمتنان

1. Putting someone under obligation blackens the favour.

1- أَلْمَنُّ يُسَوِّدُ النِّعْمَةَ.

2. Obligation is the corruptor of good actions.

2- أَلْمَنُّ مُفْسِدَةٌ الصَّنِيعَةِ.

3. Obligation spoils the favour.

3- أَلْمَنُّ يَنْكِدُ الْإِحْسَانَ.

4. Obligation corrupts the good act.

4. أَلْمَنُ يُفْسِدُ الصَّنِيعَةَ.

5. Obligation corrupts the favour.

5. أَلْمَنُ يُفْسِدُ الْإِحْسَانَ.

6. There is wickedness with obligation.

6. اللَّؤْمُ مَعَ الْإِمْتِنَانِ.

7. Doing acts of kindness along with obligation is vileness.

7. التَّكْرُمُ مَعَ الْإِمْتِنَانِ لُؤْمٌ.

8. The bane of generosity is obligation.

8. آفَةُ السَّخَاءِ الْمَنُّ.

9. Through obligation the favour is spoilt.

9. بِالْمَنِ يُكَدَّرُ الْإِحْسَانُ.

10. By putting a lot of obligation, the good action is spoilt.

10. بَكثْرَةِ الْمَنِ تُكَدَّرُ الصَّنِيعَةُ.

11. Prolonged obligation spoils the pureness of a good turn.

11. طُولُ الْإِمْتِنَانِ يُكَدِّرُ صَفْوَةَ الْإِحْسَانِ.

12. One who puts an obligation [on others] by his good action has oppressed magnanimity.

12. ظَلَمَ الْمُرُوءَةَ مَنْ مَنَّ بِصَنِيعِهِ.

13. The oppression of favours is [through] the repulsiveness of [putting others under] obligation.

13. ظَلَمَ الْإِحْسَانَ قُبْحُ الْإِمْتِنَانِ.

14. Too much obligation spoils the good action.

14. كَثْرَةُ الْمَنْ تَكْدِرُ الصَّنِيعَةَ.

15. One who puts an obligation [on others] with his kind act drops [and forgoes] his gratitude.

15. مَنْ مَنَّ بِمَعْرُوفِهِ أَسْقَطَ شُكْرَهُ.

16. One who puts obligation with his goodness has spoilt the good act that he has done.

16. مَنْ مَنَّ بِمَعْرُوفِهِ فَقَدْ كَدَّرَ مَا صَنَعَهُ.

17. Whoever puts an obligation with his favour, it is as if he has not done a favour.

17. مَنْ مَنَّ بِإِحْسَانِهِ فَكَأَنَّهُ لَمْ يُحْسِنْ.

18. One who puts obligation with his good action corrupts it.

18- مَنْ مَنَّ بِمَعْرُوفِهِ أَفْسَدَهُ.

19. Nothing spoils good actions like putting [others under] obligation.

19- مَا كُدِّرَتْ الصَّنَائِعُ بِمِثْلِ الْإِمْتِنَانِ.

20. He who puts an obligation [on others] has not made his grant pleasing.

20- مَا أَهْنَأَ الْعَطَاءَ مَنْ مَنَّ بِهِ.

21. One who puts [others under] obligation with his good act has not perfected it.

21- مَا أَكْمَلَ الْمَعْرُوفَ مَنْ مَنَّ بِهِ.

22. He who puts [others under] a lot of obligation has not made his good turn felicitous.

22- مَا هَنَأَ بِمَعْرُوفِهِ مَنْ كَثُرَ إِمْتِنَانُهُ.

23. The sin of the charity given by the one who puts obligation is greater than its reward.

23- وَزُرُّ صَدَقَةِ الْمَنِّانِ يَغْلِبُ أَجْرَهُ.

24. One who puts [others under] obligation does no good to others.

24- لَا صَنِيعَةَ لِلْمُتَنِّ.

25. There is no good deed with obligation.

25. لَمَعْرُوفَ مَعَ مَنْ.

26. There is no pleasure in the good turn of the obliger.

26. لَأَذَّةٌ لِصَنِيعَةِ مَنَّانٍ.

27. There is no evil quality more repulsive than [putting others under] obligation.

27. لَأَسْوَأَةٌ أَقْبَحُ مِنَ الْمَنِّ.

28. people of goodness and beneficence, do not put [others under] obligation with your favours for indeed favours and good turns are nullified by the repulsiveness of [putting others under] obligations.

28. يَا أَهْلَ الْمَعْرُوفِ وَالْإِحْسَانِ لَا تَمُنُّوا بِإِحْسَانِكُمْ، فَإِنَّ الْإِحْسَانَ وَالْمَعْرُوفَ يُبْطِلُهُ قُبْحُ الْإِمْتِنَانِ.

29. Beware of putting obligations with your good acts for indeed [putting others under] obligation spoils favours.

29. إِيَّاكَ وَالْمَنِّ بِالْمَعْرُوفِ فَإِنَّ الْإِمْتِنَانَ يُكَدِّرُ الْإِحْسَانَ.

الموت-Death

1. Death clings to you more closely than your own shadows and has greater authority over you than [you have over] yourselves.

1. أَلْمَوْتُ أَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ، وَأَمْلَكُ بِكُمْ (أَمْلَكُكُمْ) مِنْ أَنْفُسِكُمْ.

2. Continuously remember death and remember what you will face after death; and never wish for death except after being sure that you have fulfilled the condition for security [in the Hereafter].

2- أَدِمَّ ذِكْرَ الْمَوْتِ، وَذَكَرَ مَا تَقْدِمُ عَلَيْهِ بَعْدَ الْمَوْتِ وَلَا تَتَمَنَّ الْمَوْتَ إِلَّا بِشَرِّطٍ وَثِيقٍ.

3. Increase your remembrance of death and of the place you have to go suddenly and return to after death, until it comes to you while you are on your guard against it and have prepared yourself for it, and let it not come over you suddenly thereby taking you by surprise.

3- أَكْثِرْ ذِكْرَ الْمَوْتِ وَمَا تَهْجِمُ عَلَيْهِ، وَتُفْضِي إِلَيْهِ بَعْدَ الْمَوْتِ حَتَّى يَأْتِيكَ، وَقَدْ أَخَذْتَ لَهُ حِذْرَكَ، وَشَدَّدْتَ لَهُ أَرْكَ، وَلَا يَأْتِيكَ بَغْتَةً فَيَبْهَرَكَ.

4. Prepare yourselves for death for indeed it overshadows you.

4- اسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظْلَكُمُ (أَطْلَكُمُ).

5. Let your ears hear the call of death before it calls you.

5- أَسْمِعُوا دَعْوَةَ الْمَوْتِ آذَانَكُمْ قَبْلَ أَنْ يُدْعَى بِكُمْ.

6. Remember the destroyer of pleasures and the spoiler of lustful desires and the caller towards separation.

6- اذْكُرُوا هَادِمَ اللَّذَاتِ، وَمُنْغِصَ الشَّهَوَاتِ، وَدَاعِيَ الشَّتَاتِ.

7. Beware of death and be adequately prepared for it, [for by this] you will be happy in your place of [final] return.

7- إِحْذِرِ الْمَوْتَ، وَأَحْسِنْ لَهُ الْإِسْتِعْدَادَ، تَسْعُدْ بِمُنْقَلَبِكَ.

8. Beware of insufficient provisions and increase your preparations for your departure.

8- إِحْذِرْ قَلَّةَ الزَّادِ، وَأَكْثِرْ مِنَ الْإِسْتِعْدَادِ لِرِحْلَتِكَ.

9. Is there nobody who is ready to meet his Lord before his soul leaves [his body]?

9- أَلَا مُسْتَعِدُّ لِلِقَاءِ رَبِّهِ قَبْلَ زُهُوقِ نَفْسِهِ.

10. The best gift for a believer is death.

10- أَفْضَلُ تُحْفَةٍ الْمُؤْمِنِ الْمَوْتُ.

11. More severe than death is that which one seeks to be freed from through death.

11- أَشَدُّ مِنَ الْمَوْتِ مَا يُتَمَنَّى الْخِلَاصُ مِنْهُ بِالْمَوْتِ.

12. Verily one who walks on the face of the earth will surely end up inside it.

12- إِنَّ مَنْ مَشَى عَلَى ظَهْرِ الْأَرْضِ لَصَائِرٌ إِلَى بَطْنِهَا.

13. Verily it behoves you to prepare for the matter about the timing of whose sudden occurrence you have no knowledge of before it overcomes you.

13- إِنَّ أَمْرًا لَا تَعْلَمُ مَتَى يَفْجَأُكَ يَنْبَغِي أَنْ تَسْتَعِدَّ لَهُ قَبْلَ أَنْ يَعْشَاكَ.

14. Verily this matter has not started with you nor will it end with you, for this companion of yours travels,

so consider him to have gone on one of his travels, and if he comes back to you [then so be it], otherwise you are [all] going towards him [and will meet him].

14- إِنَّ هَذَا الْأَمْرَ لَيْسَ بِكُمْ بَدَأً، وَلَا إِلَيْكُمْ أَنْتَهَى، وَقَدْ كَانَ صَاحِبُكُمْ هَذَا يُسَافِرُ، فَعُدُّوهُ فِي بَعْضِ سَفَرَاتِهِ، فَإِنْ قَدِمَ عَلَيْكُمْ، وَإِلَّا قَدِمْتُمْ عَلَيْهِ.

15. Verily the one who approaches, bringing with him [either everlasting] felicity or wretchedness, is deserving of the best preparation.

15- إِنَّ قَادِمًا يَقْدَمُ بِالْفَوْزِ، أَوِ الشَّقْوَةِ لِمُسْتَحِقٍّ لِأَفْضَلِ الْعُدَّةِ.

16. Indeed the absent one who is driven forward by the [succession of the] new night and day, is indeed worthy of a quick return.

16- إِنَّ غَائِبًا يَحْدُوهُ الْجَدِيدَانِ اللَّيْلُ وَالنَّهَارُ، لَحَرِيٌّ بِسُرْعَةِ الْأُوبَةِ.

17. Verily in front of you there is a path that covers a long distance, and severe hardships, and you cannot do without good exploration and acquiring the necessary amount of provisions.

17- إِنَّ أَمَامَكَ طَرِيقًا ذَا مَسَافَةٍ بَعِيدَةٍ، وَمَشَقَّةٍ شَدِيدَةٍ، وَلَا غِنَى بِكَ مِنْ حُسْنِ الْإِرْتِيَادِ، وَقَدْرٍ بَلَغِكَ مِنَ الزَّادِ.

18. Verily our statement: “Indeed we belong to Allah” is an affirmation we make to ourselves that we are owned and our statement: “Indeed we will return to Him” is an affirmation to ourselves that we will die.

18- إِنَّ قَوْلَنَا «إِنَّا لِلَّهِ» إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْمَلِكِ، وَقَوْلُنَا «إِنَّا إِلَيْهِ رَاجِعُونَ» إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْهَلْكِ.

19. Verily before you is an arduous mountain-pass [that is difficult to traverse] where the one with a light burden will be in a better condition than the one with a heavy burden and the one who has to go through

it slowly will be worse off than the one who can pass through swiftly. Indeed its place of descent for you inevitably leads either to Paradise or hellfire.

19- إِنَّ أَمَامَكَ عَقَبَةٌ كَوْوُدًا، الْمُخْفُ فِيهَا أَحْسَنُ حَالًا مِنَ الْمُثْقَلِ، وَالْمُبْطِي عَلَيْهَا أَقْبَحُ أَمْرًا مِنَ الْمُسْرِعِ، إِنَّ مَهْبِطَهَا بِكَ لَامْحَالَةً عَلَى جَنَّةٍ أَوْ نَارٍ.

20. Verily this death is a swift seeker – neither does the steadfast escape it nor does the flier frustrate it.

20- إِنَّ هَذَا الْمَوْتَ لَطَالِبٌ حَثِيثٌ، لَا يَفُوتُهُ الْمُقِيمُ، وَلَا يُعْجِزُهُ مَنْ هَرَبَ.

21. Verily death is a relief for the one who was a slave to his lust and a prisoner of his vain desire, because the more his life lengthened the more his sins would increase and his offenses against his soul would become worse.

21- إِنَّ فِي الْمَوْتِ لِرَاحَةً لِمَنْ كَانَ عَبْدًا شَهْوَتِهِ، وَأَسِيرًا أَهْوِيَّتِهِ، لِأَنَّهُ كُلَّمَا طَالَتْ حَيَاتُهُ كَثُرَتْ سَيِّئَاتُهُ، وَعَظُمَتْ عَلَى نَفْسِهِ جِنَايَاتُهُ.

22. Verily death has agonies that are more terrible than can ever be described or comprehended by the intellects of the people of this world.

22 - إِنَّ لِلْمَوْتِ لَعَمْرَاتٍ، هِيَ أَفْظَعُ مِنْ أَنْ تُسْتَغْرَقَ بِصِفَةِ، أَوْ تَعْتَدَلَ عَلَى عُقُولِ أَهْلِ الدُّنْيَا.

23. Verily death has been tied to your forelocks whilst this world coils behind you.

23- إِنَّ الْمَوْتَ لَمَعْقُودٌ بِنَوَاصِيكُمْ، وَالدُّنْيَا تُطْوَى مِنْ خَلْفِكُمْ.

24. Verily death is a visitor who is not loved, a killer who is not held accountable and an invincible adversary.

24- إِنَّ الْمَوْتَ لَزَائِرٌ غَيْرُ مَحْبُوبٍ، وَوَاتِرٌ (وَ وَائِرٌ) غَيْرُ مَطْلُوبٍ، وَقِرْنٌ غَيْرُ مَغْلُوبٍ.

25. Departure [from this world] is imminent.

25- الرَّحِيلُ وَشَيْكٌ.

26. Death is soothing.

26- الْمَوْتُ مُرِيحٌ.

27. The matter is near.

27- الْأَمْرُ قَرِيبٌ.

28. Death is expiration [and loss of opportunity].

28- الْمَوْتُ فَوْتُ.

29. Death is a heedless watchman (or friend).

29- الْمَوْتُ رَقِيبٌ (رَفِيقٌ) غَافِلٌ.

30. Death is the gate of the Hereafter.

30- الْمَوْتُ بَابُ الْآخِرَةِ.

31. White hair [of old age] is a messenger of death.

31. الْمَشِيبُ رَسُولُ الْمَوْتِ.

32. Death is the first justice of the Hereafter.

32. الْمَوْتُ أَوَّلُ عَدْلِ الْآخِرَةِ.

33. Death is preferable to vileness.

33. الْمَنِيَّةُ وَاللِّدْنِيَّةُ.

34. Death is separation from the transient abode and a journey to the everlasting abode.

34. الْمَوْتُ مُفَارَقَةٌ دَارِ الْفَنَاءِ، وَارْتِحَالٌ إِلَى دَارِ الْبَقَاءِ.

35. Verily you are on the run from the death whose fleer is not saved and must eventually meet it.

35. إِنَّكَ طَرِيدُ الْمَوْتِ الَّذِي لَا يَنْجُو هَارِبُهُ، وَلَا بُدَّ أَنَّه مُدْرِكُهُ.

36. Verily behind you is a swift seeker in the form of death, so do not be negligent.

36. إِنَّ وَرَائَكَ طَالِباً حَثِيثاً مِنَ الْمَوْتِ فَلَا تَغْفُلْ.

37. Verily you are all running away from the death which will take you if you remain steadfast [to resist it] and will catch up with you if you [try to] flee.

37. إِنَّكُمْ طُرْدَاءُ الْمَوْتِ، الَّذِي إِنْ أَقَمْتُمْ أَخَذَكُمْ، وَإِنْ فَرَرْتُمْ مِنْهُ أَدْرَكَكُمْ.

38. When death arrives, hopes are exposed.

38- إِذَا حَضَرَتِ الْمَنِيَّةُ افْتَضَحَتِ الْأَمْنِيَّةُ.

39. When one cannot remain secure from the onslaught of death, then not being prepared for it is incompetence.

39- إِذَا كَانَ هُجُومُ الْمَوْتِ لِأَيُّمَنُ، فَمِنَ الْعَجْزِ تَرَكَ التَّأَهُبَ لَهُ.

40. Deaths cut off hopes.

40- أَلْمَنَايَا تَقْطَعُ الْأَمَالَ.

41. When you are moving away [from this world] and death is moving towards you, then how quickly you will meet each other!

41- إِذَا كُنْتَ فِي إِدْبَارٍ، وَالْمَوْتُ فِي إِقْبَالٍ، فَمَا أَسْرَعَ الْمُلتَقَى.

42. When the bringer of the news of death comes frequently to you, he will [soon also] announce your death to others.

42- إِذَا كَثُرَ النَّاعِي إِلَيْكَ، قَامَ النَّاعِي بِكَ.

43. The one who does not prepare for death and take benefit of respite is negligent of the onslaught of death.

43- تَارَكَ التَّأَهُبَ لِلْمَوْتِ، وَاعْتَنَامَ الْمَهْلَ غَافِلٌ عَن هُجُومِ الْأَجْلِ.

44. Begin your journey for you have been pushed forward and prepare for death for it has overshadowed you.

44. تَرَحَّلُوا فَقَدْ جُدِّبِكُمْ، وَاسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظَلَّكُمْ.

45. Remembrance of death makes the means [and comforts] of this world seem trivial.

45. ذَكَرُ الْمَوْتِ يَهَوِّنُ أَسْبَابَ الدُّنْيَا.

46. Sometimes the choker (or drinker) is choked by water [and dies] before quenching his thirst.

46. رُبَّمَا شَرِقَ شَارِقٌ (شَارِبٌ) بِالْمَاءِ قَبْلَ رِيِّهِ.

47. Death is the cause of loss.

47. سَبَبُ الْفَوْتِ الْمَوْتُ.

48. Fill yourselves with desire for the bounties of Paradise, [and] you will love death and loathe [this worldly] life.

48. شَوَّقُوا أَنْفُسَكُمْ إِلَى نَعِيمِ الْجَنَّةِ، تُحِبُّوا الْمَوْتَ وَتَمَقُّتُوا الْحَيَاةَ.

49. I am amazed at the one who forgets death while he sees others dying [around him].

49. عَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ وَهُوَ يَرَى مَنْ يَمُوتُ.

50. I am amazed at the person who sees his body and his lifespan decreasing every day and still does not make preparations for death.

50. عَجِبْتُ لِمَنْ يَرَى أَنَّهُ يُنْقَصُ كُلَّ يَوْمٍ فِي نَفْسِهِ وَعُمُرِهِ وَهُوَ لَا يَتَأَهَّبُ لِلْمَوْتِ.

51. I am amazed at the one who fears the ambush [of death] and still does not desist.

51. عَجِبْتُ لِمَنْ خَافَ الْبَيَاتَ فَلَمْ يَكُفَّ.

52. The end of death is loss.

52. غَايَةُ الْمَوْتِ الْفَوْتُ.

53. The absent death is more deserving of being awaited and is closer in its approach [than any other traveller whose return is expected].

53. غَائِبُ الْمَوْتِ أَحَقُّ مُنْتَظَرٍ وَأَقْرَبُ قَادِمٍ.

54. In death there is [either] delight or regret.

54. فِي الْمَوْتِ غِبْطَةٌ أَوْ نِدَامَةٌ.

55. In every soul there is death. 1

55. فِي كُلِّ نَفْسٍ مَوْتُ.

56. In death there is comfort for the felicitous.

56. فِي الْمَوْتِ رَاحَةٌ السُّعْدَاءِ.

57. Death may [at times] be hastened.

57. قَدْ تُعَاجِلُ الْمَنِيَّةُ.

58. Every expected thing [eventually] arrives.

58. كُلُّ مُتَوَقَّعٍ آتٍ.

59. Every comer is near.2

59. كُلُّ آتٍ قَرِيبٌ.

60. Every near one is close by.

60. كُلُّ قَرِيبٍ دَانٌ.

61. Every person will meet his death.

61. كُلُّ امْرِءٍ لَاقٍ حِمَامَهُ.

62. How can one who is sought by death remain safe?

62. كَيْفَ يَسْلَمُ مَنْ الْمَوْتُ طَالِبُهُ؟!

63. How can you forget death while its signs are [constantly] reminding you [of it]?

63. كَيْفَ تَنْسَى الْمَوْتَ وَأَثَارَهُ تُذَكِّرُكَ.

64. For every rising one there is a setting.

64. لِكُلِّ نَاجِمٍ أُفُولٌ.

65. For every [being with a] soul there is death.

65. لِكُلِّ نَفْسٍ حِمَامٌ.

66. For every living thing there is death.

66. لِكُلِّ حَيٍّ مَوْتٌ.

67. For all [beings with] souls there is death.

67. لِلنَّفُوسِ حِمَامٌ.

68. The affluent person will never be saved from death because of his abundant wealth.

68. لَنْ يَنْجُوَ مِنَ الْمَوْتِ غَنِيٌّ لِكَثْرَةِ مَالِهِ.

69. The poor person will never be saved from death because of his poverty.

69. لَنْ يَسْلَمَ مِنَ الْمَوْتِ فَقِيرٌ لِإِقْلَالِهِ.

70. If death could be bought, the affluent would have surely bought it.

70. لَوْ أَنَّ الْمَوْتَ يُشْتَرَى لَأَشْتَرَاهُ الْأَغْنِيَاءُ.

71. One who dies, passes away.

71. مَنْ مَاتَ فَاتَ.

72. One who is certain of the [eventual] departure [from this world] prepares for the journey.

72. مَنْ أَيْقَنَ بِالنُّقْلَةِ تَأَهَّبَ لِلرَّحِيلِ.

73. One who sees death with the eyes of his certitude, sees it nearby.

73. مَنْ رَأَى الْمَوْتَ بِعَيْنِ يَقِينِهِ رَأَهُ قَرِيباً.

74. One who sees death with the eyes of his hope, sees it far away.

74. مَنْ رَأَى الْمَوْتَ بِعَيْنِ أَمَلِهِ رَأَهُ بَعِيداً.

75. One who remembers death forgets his aspirations.

75. مَنْ ذَكَرَ الْمَنِيَّةَ نَسِيَ الْأُمْنِيَّةَ.

76. One who recalls the distance of his journey, prepares [for it].

76. مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اسْتَعَدَّ.

77. One who frequently remembers death is saved from the deceptions of this world.

77. مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ نَجَا مِنْ خِدَاعِ الدُّنْيَا.

78. One who is missed by the arrow of death is fettered by old age.

78. مَنْ أَخْطَأَهُ سَهْمُ الْمَنِيَّةِ قَيْدَهُ الْهَرَمِ.

79. One who anticipates death hastens towards good deeds.

79- مَنْ تَرَقَّبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ.

80. One who visualizes death before his very own eyes, the affairs of this world become easy [and trivial] for him.

80- مَنْ صَوَّرَ الْمَوْتَ بَيْنَ عَيْنَيْهِ هَانَ أَمْرُ الدُّنْيَا عَلَيْهِ.

81. One who frequently remembers death is pleased with whatever suffices him of this world.

81- مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْكَفَافِ.

82. Whoever frequently remembers death, his desire in [the pleasures of] this world is reduced.

82- مَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ قَلَّتْ فِي الدُّنْيَا رَغْبَتُهُ.

83. Whoever frequently remembers death is satisfied with the little he possesses of this world.

83- مَنْ ذَكَرَ الْمَوْتَ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ.

84. Whoever has [the angel of] death given charge over him, is overrun and annihilated by it.

84- مَنْ وُكِّلَ بِهِ الْمَوْتُ إِجْتَا حَهُ وَأَفْنَاهُ.

85. One who is sought by death cannot be saved from it.

85- مَا يَنْجُو مِنَ الْمَوْتِ مَنْ طَلَبَهُ.

86. One who counts tomorrow as part of his lifetime has not recognized the reality of death.

86. ما أَنْزَلَ الْمَوْتَ مَنْزِلَهُ مَنْ عَدَّ غَدًا مِنْ أَجَلِهِ.

87. How beneficial death is for the one who has filled his heart with faith and God-worship!

87. ما أَنْفَعَ الْمَوْتَ لِمَنْ أَشْعَرَ الْإِيمَانَ وَالتَّقْوَى قَلْبَهُ.

88. The deaths of this world are easier to bear than the deaths [and chastisements] of the Hereafter.

88. مَوْتَاتُ الدُّنْيَا أَهْوَنُ مِنْ مَوْتَاتِ الْآخِرَةِ.

89. We are the helpers of death and our lives are targets of mortality, so how can we expect to live forever while the night and day do not elevate anything in status but that they quickly destroyed that which they have built and separated that which they have brought together.

89. نَحْنُ أَعْوَانُ الْمُنُونِ، وَأَنْفُسُنَا نَصَبُ الْحُتُوفِ، فَمِنْ أَيْنَ نَرْجُو الْبَقَاءَ، وَهَذَا اللَّيْلُ وَالنَّهَارُ لَمْ يَرْفَعَا مِنْ شَيْءٍ شَرْفًا إِلَّا أَسْرَعَا الْكُرَّةَ فِي هَدْمِ مَا بَنَيَا، وَتَفْرِيقِ مَا جَمَعَا.

90. Are the people who have been given time to live [in this world] awaiting anything but the time of death, while the hour is close and the journey is at hand?

90. هَلْ (وَأَهْلُ مُدَّةِ الْبَقَاءِ) يَنْتَظِرُ أَهْلُ مُدَّةِ الْبَقَاءِ، إِلَّا آوِنَةَ الْفَنَاءِ مَعَ قُرْبِ الزَّوَالِ وَأُزُوفِ الْإِنْتِقَالِ.

91. Can the near ones repel [death] from you, or can the wailing [of the women and children] be of any benefit to you?

91. هَلْ يَدْفَعُ عَنْكُمْ الْأَقْرَابُ، أَوْ تَنْفَعُكُمُ النَّوَاحِبُ.

92. Far be it for death to lose the one whom it seeks or for the one who flees it to get saved [from it].

92. هَيْهَاتَ أَنْ يَفُوتَ الْمَوْتَ مَنْ طَلَبَ أَوْ يَنْجُو مِنْهُ مَنْ هَرَبَ.

93. The arrival of death cuts off action and exposes [false] hopes.

93. وَافِدُ الْمَوْتِ يَقْطَعُ الْعَمَلَ، وَيَفْضَحُ الْأَمَلَ.

94. The arrival of death expunges respite, brings the appointed time closer and dashes [one's] hope.

94. وَافِدُ الْمَوْتِ يُبِيدُ الْمَهْلَ، وَيُدْنِي الْأَجَلَ، وَيُقْعِدُ الْأَمَلَ.

95. There is no soother like death.

95. لَامُرِيحٍ كَالْمَوْتِ.

96. Death does not desist from extermination [and will annihilate all].

96. لَا تَرَعَوِي الْمَنِيَّةُ اخْتِرَامًا.

97. There is none whose arrival is nearer than death.

97. لَا قَادِمٍ أَقْرَبُ مِنَ الْمَوْتِ.

98. There is no absent one that approaches quicker than death.

98. لا غائبَ أَقْدَمُ مِنَ الْمَوْتِ.

99. There is no blame on the one who flees from his death.

99. لا لَوْمَ لِهَارِبٍ مِنْ حَتْفِهِ.

100. Destiny holds sway over the expectations [and plans of man] until death occurs in the [execution of his own] plans.

100. يَغْلِبُ (تَذِلُّ الْأُمُورُ لِلْمَقَادِيرِ) الْمَقْدَارُ عَلَى التَّقْدِيرِ حَتَّى يَكُونَ الْحَتْفُ فِي التَّدْبِيرِ.

101. It behoves the one who knows about the quickness of his departure to be well prepared for the move.

101. يَنْبَغِي لِمَنْ عَرَفَ سُرْعَةَ رِحْلَتِهِ أَنْ يُحْسِنَ التَّأَهُبَ لِنُقْلَتِهِ.

102. Death is preferable to the shame of disgrace.

102. الْمَوْتُ وَلَا ابْتِدَالُ الْخِزْيَةِ.

103. Death comes to every living thing.

103. الْمَوْتُ يَأْتِي عَلَى كُلِّ حَيٍّ.

1. Or: In every breath there is death.

2. Here the 'comer' being referred to is death.

1. Do not remember the dead negatively [by recalling their bad actions] for this suffices as a sin.

1- لَا تَذْكُرِ الْمَوْتَى بِسُوءٍ، فَكَفَى بِذَلِكَ إِثْمًا.

المال والثروة-Wealth and riches

1. Wealth honours its possessor in this world and abases him in front of Allah, the Glorified.

1- أَلْمَالُ يُكْرِمُ صَاحِبَهُ فِي الدُّنْيَا، وَيُهِينُهُ عِنْدَ اللَّهِ سُبْحَانَهُ.

2. Wealth honours its possessor as long as he spends it and abases him when he is miserly with it.

2- أَلْمَالُ يُكْرِمُ صَاحِبَهُ مَا بَدَّلَهُ، وَيُهِينُهُ مَا بَخَلَ بِهِ.

3. Wealth and children are the ornaments of this worldly life while good action is the tillage of the Hereafter.

3- أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا، وَالْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ.

4. Wealth elevates its possessor in this world but lowers him in the Hereafter.

4- أَلْمَالُ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَيَضَعُهُ فِي الْآخِرَةِ.

5. Wealth is a burden for its possessor except that which he sends ahead from it [for the Hereafter].

5- أَلْمَالُ وَبِالٍ عَلَى صَاحِبِهِ إِلَّا مَا قَدَّمَ مِنْهُ.

6. Wealth is the tribulation of the soul and the plunder of calamities.

6. أَلْمَالُ فِتْنَةٌ لِلنَّفْسِ وَنَهْبُ الرِّزَايَا.

7. Wealth is reduced by spending [it] whereas knowledge grows when it is given away [and shared with others].

7. أَلْمَالُ تَنْقُصُهُ النَّفَقَةُ، وَالْعِلْمُ يَزْكُو عَلَى الْإِنْفَاقِ.

8. Hold on to wealth according to the extent of your need, and forward the rest for the day of your indigence.

8. أَمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ، وَاقْدِمِ الْفَضْلَ لِيَوْمِ فَاقَتِكَ.

9. Beware of reserving for yourself (or concealing) that which all the people have an equal right to and turning a blind eye to what is manifest for the onlookers otherwise it will surely be taken from you and given to someone else.

9. إِيَّاكَ وَالْإِسْتِثَارَ (الْإِسْتِتَارَ) بِمَا لِلنَّاسِ فِيهِ أُسُوءَةٌ، وَالتَّغَابِي عَمَّا وَضَحَ لِلنَّاظِرِينَ فَإِنَّهُ مَا أُخُوذَ مِنْكَ لِغَيْرِكَ.

10. The best wealth is that by which the freemen become enthralled.1

10. أَفْضَلُ الْمَالِ مَا اسْتُرِقَ بِهِ الْأَحْرَارُ.

11. The best of all wealth is that by which men become enthralled.

11. أَفْضَلُ الْأَمْوَالِ مَا اسْتُرِقَ بِهِ الرِّجَالُ.

12. The purest wealth is that which has been earned by its lawful means.

12- أَرْكَى الْمَالِ مَا اكْتَسِبَ مِنْ حِلِّهِ.

13. The most beneficial wealth is that by which the obligatory is fulfilled.

13- أَنْفَعُ الْمَالِ مَا قُضِيَ بِهِ الْفَرَضُ.

14. The purest wealth is that with which the Hereafter is bought.

14- أَرْكَى الْمَالِ مَا اشْتُرِيَ بِهِ الْآخِرَةُ.

15. The best wealth is that which has been earned by its lawful means.

15- أَطْيَبُ الْمَالِ مَا اكْتَسِبَ مِنْ حِلِّهِ.

16. The best wealth is that which has the best effect upon you.

16- أَفْضَلُ الْأَمْوَالِ أَحْسَنُهَا آثَرًا عَلَيْكَ.

17. The best wealth is that by which the rights [of others] are fulfilled.

17- أَفْضَلُ الْمَالِ مَا قُضِيَتْ بِهِ الْحُقُوقُ.

18. Verily your wealth is for the one who praises you in your lifetime and the one who vilifies you after your death.

18- إِنَّ مَالَكَ لِحَامِدِكَ فِي حَيَاتِكَ، وَلِذَامِكَ بَعْدَ وَفَاتِكَ.

19. Verily a person comes to that which he has sent forward [of his good deeds] and regrets [about] that

which he has left behind.

19- إِنَّ الْمَرْءَ عَلَىٰ مَا قَدَّمَ قَادِمٌ، وَعَلَىٰ مَا خَلَّفَ نَادِمٌ.

20. Verily Allah, the Glorified, has ordained the provisions of the poor in the wealth of the rich, so no poor person goes hungry but because of the withholding of the rich, and Allah will question them about this.

20- إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ، فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مَنَعَ غَنِيٌّ، وَاللَّهُ سَائِلُهُمْ عَنْ ذَلِكَ.

21. Surely the person with the greatest regret on the Day of Resurrection will be the man who earns wealth without obeying [the commandments of] Allah, then a man inherits his wealth and spends it in obedience to Allah and through it enters Paradise whereas the first one enters Hell because of it.

21- إِنَّ أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ، رَجُلٌ اِكْتَسَبَ مَالًا مِنْ غَيْرِ طَاعَةِ اللَّهِ، فَوَرَّثَهُ رَجُلًا أَنْفَقَهُ فِي طَاعَةِ اللَّهِ، فَدَخَلَ بِهِ الْجَنَّةَ، وَدَخَلَ بِهِ الْأَوَّلُ النَّارَ.

22. Verily when a man dies people say: ‘What has he left behind?’ while the angels say: ‘What has he sent forward?’ Your forefathers are for Allah!2 Send some of your wealth forward, so that it may be a provision for you [in the Hereafter], and do not leave all of it behind such that it becomes a [heavy] burden on you.

22- إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَ النَّاسُ: مَا تَرَكَ؟ وَقَالَتِ الْمَلَائِكَةُ مَا قَدَّمَ؟ لِلَّهِ آبَاؤُكُمْ، فَاقْدِمُوا بَعْضًا يَكُنْ لَكُمْ نُخْرًا، وَلَا تُخَلِّفُوا كُلًّا فَيَكُونَ عَلَيْكُمْ كَلًّا.

23. Verily the best wealth is that which earns praise and gratitude and brings about reward and recompense.

23- إِنَّ خَيْرَ الْمَالِ مَا كَسَبَ ثَنَاءً وَشُكْرًا، وَأَوْجَبَ ثَوَابًا وَأَجْرًا.

24. Verily the best wealth is that which bequeaths to you a provision [for the Hereafter] and a legacy, and earns you praise and reward.

24- إِنَّ خَيْرَ الْمَالِ مَا أَوْرَثَكَ ذُخْرًا وَذِكْرًا، وَأَكْسَبَكَ حَمْدًا وَأَجْرًا.

25. Indeed the best wealth is that by which the freeman is enthralled and [by which] reward is earned.

25- إِنَّ أَفْضَلَ الْأَمْوَالِ مَا اسْتُرِقَّ بِهِ حُرٌّ، وَاسْتُحِقَّ بِهِ أَجْرٌ.

26. Verily your wealth cannot fulfil the needs of all the people, so reserve it specifically for the followers of the truth.

26- إِنَّ مَالَكَ لَا يُغْنِي جَمِيعَ النَّاسِ، فَاخْصُصْ بِهِ أَهْلَ الْحَقِّ.

27. Wealth is reckoning [in the Hereafter].

27- أَلْمَالُ حِسَابٌ.

28. Wealth is a borrowed loan [and will not remain with you forever].

28- أَلْمَالُ عَارِيَةٌ.

29. Verily that which is in your possession has had an owner before you and will go to someone after you. You are only amassing [wealth] for one of two kinds of people: either the one who will use what you amassed in obedience to Allah, thereby becoming felicitous by that which made you wretched, or the one who will use what you amassed in disobedience to Allah, thereby becoming wretched by what you amassed, and neither of these two deserve to be preferred by you over yourself or of being carried by you on your back.

29- إِنَّ الَّذِي فِي يَدَيْكَ قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ، وَهُوَ صَائِرٌ إِلَى مَنْ بَعْدَكَ، وَإِنَّمَا أَنْتَ

جَامِعٌ لِأَحَدِ رَجُلَيْنِ: إِمَّا رَجُلٌ عَمِلَ فِيمَا جَمَعْتَ بَطَاعَةَ اللَّهِ فَسَعِدَ بِمَا شَقِيَتْ بِهِ،
أَوْ رَجُلٌ عَمِلَ فِيمَا جَمَعْتَ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ، وَلَيْسَ أَحَدٌ هَذَيْنِ
أَهْلًا أَنْ تُؤْتِرَهُ عَلَى نَفْسِكَ، وَلَا تَحْمِلَ لَهُ عَلَى ظَهْرِكَ.

30. Wealth is the plunder of calamities.

30- أَلْمَالُ نَهْبُ الْحَوَادِثِ.

31. Wealth is a solace [and comfort] for the heir (or heirs).

31- أَلْمَالُ سُلُوءٌ الْوَارِثِ (الْوَرَاثِ).

32. Wealth strengthens one who [is weak and] lacks support.

32- أَلْمَالُ يُقَوِّي غَيْرَ الْإِيْدِ.

33. People serve wealth, wealth does not serve people.³

33- أَلرِّجَالُ تُفِيْدُ الْمَالَ، أَلْمَالُ مَا أَفَادَ الرِّجَالِ.

34. Wealth is the leader of the wicked.

34- أَلْمَالُ يَعْسُوبُ الْفُجَّارِ.

35. Wealth is the object of desires.

35- أَلْمَالُ مَادَّةُ الشَّهَوَاتِ.

36. Wealth strengthens one's hopes.

36- أَلْمَالُ يُقَوِّي الْأَمَالَ.

37. Wealth manifests the intrinsic natures of the people and their characters.

37- أَلْمَالُ يُبْدِي جَوَاهِرَ الرِّجَالِ وَخَلَائِقَهَا.

38. Wealth corrupts the outcomes and extends the [false] hopes.

38- أَلْمَالُ يُفْسِدُ الْمَالَ وَيُوسِعُ الْأَمَالَ.

39. Wealth is the cause of trials and the plunder of calamities.

39- أَلْمَالُ لِلْفِتَنِ سَبَبٌ، وَلِلْحَوَادِثِ سَلْبٌ.

40. Wealth is the inviter of difficulty and the riding mount of hardship.

40- أَلْمَالُ دَاعِيَةُ التَّعَبِ وَمَطِيَّةُ النَّصَبِ.

41. Wealth does not benefit you until it parts from you.

41- أَلْمَالُ لَا يَنْفَعُكَ حَتَّى يُفَارِقَكَ.

42. Verily only the wealth which you send ahead for your Hereafter is yours, while that which you leave behind belongs to your heirs.

42- إِنَّمَا لَكَ مِنْ مَالِكَ مَا قَدَّمْتَهُ لِآخِرَتِكَ، وَمَا أَخَّرْتَهُ فَلِلْوَارِثِ.

43. When you accumulate wealth, then you are [actually] a representative for another person who will rejoice with it while you become miserable.

43. إِذَا جَمَعْتَ الْمَالَ فَأَنْتَ فِيهِ وَكَيْلٌ لِغَيْرِكَ يَسْعَدُ بِهِ وَتَشْقَى أَنْتَ.

44. When you send forth your wealth for your Hereafter and leave [the affair of] your heirs in the hands of Allah, you will be felicitous by that which you have forwarded and Allah will take good care of those whom you leave behind.

44. إِذَا قَدَّمْتَ مَالَكَ لِآخِرَتِكَ وَاسْتَخْلَفْتَ اللَّهَ سُبْحَانَهُ عَلَى مَنْ خَلَّفْتَهُ مِنْ بَعْدِكَ، سَعِدْتَ بِمَا قَدَّمْتَ وَأَحْسَنَ اللَّهُ لَكَ الْخِلَافَةَ عَلَى مَنْ خَلَّفْتَ.

45. It is by overcoming [one's] fears that wealth is acquired.

45. بِرُكُوبِ الْأَهْوَالِ تُكْتَسَبُ الْأَمْوَالُ.

46. The affluence of this world is the poverty of the Hereafter.

46. ثَرْوَةُ الدُّنْيَا فَقْرُ الْآخِرَةِ.

47. Abundance of wealth causes destruction, makes one rebellious and perishes.

47. ثَرْوَةُ الْمَالِ تُرْدِي، وَتُطْغِي، وَتَفْنِي.

48. Love of wealth is the cause of tribulations and love of leadership is the root of tribulations.

48. حُبُّ الْمَالِ سَبَبُ الْفِتَنِ وَحُبُّ الرِّيَاسَةِ رَأْسُ الْمِحَنِ.

49. Love of wealth corrupts the [final] outcome.

49. حُبُّ الْمَالِ يُفْسِدُ الْمَالَ.

50. Love of wealth strengthens [false] hopes and corrupts actions.

50. حُبُّ الْمَالِ يُقَوِّي الْأَمَالَ، وَيُفْسِدُ الْأَعْمَالَ.

51. Love of wealth weakens faith and corrupts certitude.

51. حُبُّ الْمَالِ يُوهِنُ الدِّينَ، وَيُفْسِدُ اليَقِينَ.

52. The best of your wealth is that which safeguards your dignity.

52. خَيْرُ أَمْوَالِكَ مَا وَقَى عِرْضَكَ.

53. The best wealth is that which enthrals a freeman.

53. خَيْرُ الْأَمْوَالِ مَا اسْتَرَقَّ حُرًّا.

54. The best wealth is that which helps one perform noble deeds.

54. خَيْرُ الْأَمْوَالِ مَا أَعَانَ عَلَى الْمَكَارِمِ.

55. The best of your wealth is that which suffices you.

55. خَيْرُ أَمْوَالِكَ مَا كَفَاكَ.

56. Take from the most precious of your possessions and spend it on that for which your Lord will elevate your lofty deeds.

56. خُذُوا مِنْ كَرَائِمِ أَمْوَالِكُمْ مَا يَرْفَعُ بِهِ رُبُّكُمْ سَنِيَّ أَعْمَالِكُمْ.

57. Many a person accumulates [wealth] for one who is not grateful to him.

57. رَبٌّ جَامِعٌ لِمَنْ لَا يَشْكُرُهُ.

58. The alms-tax of wealth is benefitting others [with it].

58. زَكَاةُ الْمَالِ الْإِفْضَالُ.

59. The worst [type of] wealth is that which earns censure.

59. شَرُّ الْأَمْوَالِ مَا أَكْسَبَ الْمَذَامَ.

60. The worst wealth is that which does not benefit [and fulfil the need of] its owner.

60. شَرُّ الْأَمْوَالِ مَا لَمْ يُغْنِ عَنْ صَاحِبِهِ.

61. The worst wealth is that from which nothing is spent in the way of Allah and the [obligatory] *zakāt* of which is not paid.

61. شَرُّ الْمَالِ مَا لَمْ يُنْفَقْ فِي سَبِيلِ اللَّهِ مِنْهُ، وَلَمْ تُؤَدَّ زَكَاتُهُ.

62. The worst wealth is that from which the right of Allah, the Glorified, is not given.

62. شَرُّ الْأَمْوَالِ مَا لَمْ يَخْرُجْ مِنْهُ حَقُّ اللَّهِ سُبْحَانَهُ.

63. The owner of wealth is faces difficulty and one who gains victory through evil [means] has [actually]

been defeated.

63. صَاحِبُ الْمَالِ مَتَّعُوبٌ، وَالْغَالِبُ بِالْشَّرِّ مَغْلُوبٌ.

64. Little [wealth] that suffices is better than a lot which makes one insolent.

64. قَلِيلٌ يَكْفِي خَيْرٌ مِنْ كَثِيرٍ يُطْغِي.

65. The little that saves [one from hellfire] is better than plenty that destroys.

65. قَلِيلٌ يَنْجِي خَيْرٌ مِنْ كَثِيرٍ يُرْدِي.

66. Send forth some [of your wealth] as it will be [beneficial] for you [in the Hereafter], and do not leave all of it behind as this will become a burden for you.

66. قَدِّمُوا بَعْضًا يَكُنْ لَكُمْ، وَلَا تَخَلِّفُوا كُلًّا فَيَكُونَ عَلَيْكُمْ.

67. How many a person accumulates that which he will leave behind.

67. كَمْ مِنْ جَامِعٍ مَا سَوْفَ يَتْرُكُهُ.

68. How often it is that one who gets less, benefits while one who gets more, loses.

68. كَمْ مِنْ مَنْقُوصٍ رَابِحٍ وَمَزِيدٍ خَاسِرٍ.

69. Increased wealth corrupts the hearts and gives rise to sins.

69. كَثْرَةُ الْمَالِ تُفْسِدُ الْقُلُوبَ وَتُنشِئُ الذُّنُوبَ.

70. Be a [generous] donor with your [own] wealth while being cautious with the wealth of others.

70- كُنْ بِمَالِكَ مُتَبَرِّعًا، وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعًا.

71. That portion of your wealth which teaches you a lesson and earns you gratitude will never go [to waste].

71- لَنْ يَذْهَبَ مِنْ مَالِكَ مَا وَعَظَكَ، وَحَازَ لَكَ الشُّكْرَ.

72. He who does not reform his [means of earning or spending] wealth has not earned it.

72- لَمْ يَكْتَسِبْ مَالًا مَنْ لَمْ يُصْلِحْهُ.

73. One who does not spend [his] wealth [in the way of Allah] has not been blessed with wealth.

73- لَمْ يُرْزَقِ الْمَالَ مَنْ لَمْ يُنْفِقْهُ.

74. That portion of your wealth which is used to safeguard your dignity has not gone [to waste].

74- لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَقَى عِرْضَكَ.

75. That part of your wealth which is used to fulfil your obligations has not been lost.

75- لَمْ يَضَعْ مِنْ مَالِكَ مَا قَضَى فَرْضَكَ.

76. A person does not give his wealth to the one who has no right to it, or his favour to one who is not deserving of it, but that Allah deprives him of their gratefulness and their love, too, would be for others.

76. لَمْ يَضَعْ امْرُءٌ مَالَهُ فِي غَيْرِ حَقِّهِ أَوْ مَعْرُوفَهُ فِي غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ
شُكْرَهُمْ وَكَانَ لِغَيْرِهِمْ وَدَّهْمٌ.

77. One who gives [generously from] his wealth makes [others] subservient [to him].

77. مَنْ بَدَلَ مَالَهُ اسْتَعْبَدَ.

78. One who earns his wealth from unlawful sources damages his Hereafter.

78. مَنْ اِكْتَسَبَ مَالًا مِنْ غَيْرِ حِلِّهِ أَضَرَّ بِآخِرَتِهِ.

79. One who accumulates wealth so that he can benefit people [with it] is obeyed by them and one who accumulates [it] for himself is disregarded by them.

79. مَنْ جَمَعَ الْمَالَ لِيَنْفَعَ بِهِ النَّاسَ أَطَاعُوهُ وَمَنْ جَمَعَ لِنَفْسِهِ أَضَاعُوهُ.

80. One who considers wealth to be precious, regards people as insignificant.

80. مَنْ كَرُمَ عَلَيْهِ الْمَالُ هَانَتْ عَلَيْهِ الرِّجَالُ.

81. Whoever spends his wealth in the way of Allah, He quickly replaces it [for him].

81. مَنْ بَدَلَ فِي ذَاتِ اللَّهِ مَالَهُ عَجَّلَ لَهُ الْخَلْفَ.

82. Whoever withholds wealth from the one who praises him bequeaths it to one who does not praise him.

82. مَنْ مَنَعَ الْمَالَ مَنْ يَحْمَدُهُ وَرَّثَهُ مَنْ لَا يَحْمَدُهُ.

83. One who earns wealth from sources that are unlawful, spends it in the places that are unworthy [and inappropriate].

83. مَنْ يَكْتَسِبُ مَالًا مِنْ غَيْرِ حِلِّهِ يَصْرِفُهُ فِي غَيْرِ حَقِّهِ.

84. One who does not let go [of his wealth] while he is praised will have to leave [it] while he is vilified.

84. مَنْ لَمْ يَدَعْ وَهُوَ مَحْمُودٌ يَدَعْ وَهُوَ مَذْمُومٌ.

85. One who does not forward his wealth for his Hereafter while he is [sure to be] rewarded [for it], leaves it behind while he is sinful.

85. مَنْ لَمْ يُقَدِّمْ مَالَهُ لِآخِرَتِهِ وَهُوَ مَأْجُورٌ، خَلَّفَهُ وَهُوَ مَأْتُومٌ.

86. One whose wealth is stripped away by disasters, gains from it the benefit of caution.

86. مَنْ سَلَبَتْهُ الْحَوَادِثُ مَالَهُ، أَفَادَتْهُ الْحَذَرُ.

87. Never waste your wealth in other than what is good [and right].

87. لَا تُضَيِّعَنَّ مَالَكَ فِي غَيْرِ مَعْرُوفٍ.

88. Do not spend your wealth in sinful acts thereby coming before your Lord without any [good] deed.

88. لَا تَصْرِفْ مَالَكَ فِي الْمَعَاصِي، فَتَقْدَمَ عَلَى رَبِّكَ بِلَا عَمَلٍ.

89. Never leave behind anything from this world, for indeed you will [only] be leaving it for one of two types of people: either the man who uses it in obedience to Allah, so he becomes felicitous by that which made you wretched, or the man who uses it in disobeying Allah, in which case you will have been a

helper for him in his disobedience, and neither of these two deserves to be preferred by you over yourself.

89. لَا تُخْلِفَنَّ وَرَاءَكَ شَيْئًا مِنَ الدُّنْيَا فَإِنَّكَ تُخَلِّفُهُ لِأَحَدٍ رَجُلَيْنِ: إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ، وَإِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَكُنْتَ عَوْنًا لَهُ عَلَى الْمَعْصِيَةِ، وَلَيْسَ أَحَدٌ هَذَيْنِ حَقِيقًا أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ.

90. Love of wealth and praise do not go together.

90. لَا تَجْتَمِعُ حُبُّ الْمَالِ وَالثَّنَاءُ.

91. There is no pride in wealth except when accompanied with generosity.

91. لَا فَخْرَ فِي الْمَالِ إِلَّا مَعَ الْجُودِ.

92. Little that suffices is better than a lot which makes one insolent.

92. يَسِيرٌ يَكْفِي خَيْرٌ مِنْ كَثِيرٍ يُطْغِي.

93. Worldly wealth and power turns the mistake of its owner into a proper act and the proper act of his opponent into a mistake.

93. الدَّوْلَةُ تُرُدُّ خَطَاءَ صَاحِبِهَا صَوَابًا وَصَوَابَ ضِدِّهِ خَطَاءً.

1. Meaning the natural feeling of indebtedness a person feels when someone helps him, financially or otherwise.
2. The Arabs use this phrase to show reverence and respect for a person or persons by connecting them to Allah.
3. Or: People acquire wealth, wealth does not acquire [and win over] people.

Inclination–الميل والأواء

1. Everything inclines towards its [own] kind.

1- كُلُّ شَيْءٍ يَمِيلُ إِلَى جَنْسِهِ.

2. Every person inclines towards one who is like him.

2- كُلُّ أَمْرٍ يَمِيلُ إِلَى مِثْلِهِ.

3. Every bird stays close to its [own] kind.

3- كُلُّ طَيْرٍ يَأْوِي إِلَى شَكْلِهِ.

النَّبِلُ وَالنَّبَلَاءُ- Nobility and the noble

1. Nobility is [attained] by adorning [oneself] with generosity and fulfilling [one's] promises.

1- النَّبِيلُ بِالتَّحَلِّيِّ بِالْجُودِ وَالْوَفَاءِ بِالْعُهُودِ.

2. Verily nobility is nothing but the shunning of disgraceful actions.

2- إِنَّمَا النَّبِيلُ التَّبَرُّيُّ عَنِ الْمَخَازِي.

3. The habits of the noble ones are: generosity, suppressing anger, forgiveness and forbearance.

3- عَادَةُ النَّبَلَاءِ السَّخَاءُ وَالْكَظْمُ وَالْعَفْوُ وَالْحِلْمُ.

4. The symbol of nobility is doing good to people.

4. عَنْوَانُ النُّبْلِ الإِحْسَانُ إِلَى النَّاسِ.

5. It is from nobility for a man to spend his wealth and safeguard his dignity.

5. مِنْ النُّبْلِ أَنْ يَبْذُلَ الرَّجُلُ مَالَهُ وَيَصُونَ عَرِضَهُ.

6. Acting on the principle of justice is from the signs of nobility.

6. مِنْ عِلَامَاتِ النُّبْلِ الْعَمَلُ بِسُنَّةِ الْعَدْلِ.

7. The nobility of a man is evinced by the paucity of his speech and his merit is deduced from his abundant tolerance.

7. يُسْتَدَلُّ عَلَى نُبْلِ الرَّجُلِ بِقَلَّةِ مَقَالِهِ وَعَلَى تَفْضُلِهِ بِكَثْرَةِ إِحْتِمَالِهِ.

الانتباه-Attentiveness

1. Be a community that is cried out to so they wake up.

1. كُونُوا قَوْمًا صِيحَ بِهِمْ فَاذْتَبَهُوا.

2. Alertness of the eyes does not benefit while the hearts are negligent.

2. إِذْتِبَاهُ الْعُيُونِ لَا يَنْفَعُ مَعَ غَفَلَةِ الْقُلُوبِ.

3. Is there no one who will wake from his slumber before the time of his death?!

3. أَلَا مُتَنَبِّهُ مِنْ رَقَدَتِهِ قَبْلَ حِينِ مَنِيَّتِهِ.

الأنبياء والرسل والأئمة– Prophets, Messengers and Imams

1. Listen to your godly leader, keep your hearts open for him and listen [to him] if he calls out to you.

1- اِسْتَمِعُوا مِنْ رَبَّانِيكُمْ وَأَحْضِرُوهُ قُلُوبَكُمْ واسْمَعُوا إِن هَتَفَ بِكُمْ.

2. Listen to (or accept) advice from the one who gifts it to you and preserve it in your minds.

2- اِسْمَعُوا (اقْبَلُوا) النَّصِيحَةَ مِمَّنْ أَهْدَاهَا إِلَيْكُمْ واعْقِلُوهَا عَلَى أَنْفُسِكُمْ.

3. Messengers of Allah, the Glorified, are interpreters of the truth and intermediaries between the Creator and the creation.

3- رُسُلُ اللَّهِ سُبْحَانَهُ تَرَاجِمَةُ الْحَقِّ وَالسُّفْرَاءُ بَيْنَ الْخَالِقِ وَالْخَلْقِ.

4. The Messengers of Allah have a clear elucidation for every [divine] command.

4- لِرُسُلِ اللَّهِ فِي كُلِّ حُكْمٍ تَبْيِينٌ.

النَّجَاحُ وَالنَّجَاةُ وَالنَّجْعُ– Success, prosperity and salvation

1. The most successful of you are the most truthful among you.

1- أَنْجَحُكُمْ أَصْدَقُكُمْ.

2. The person who attains his objective the most is one who has intelligence and is mild-mannered.

2- أَدْرَكَ النَّاسَ لِحَاجَتِهِ ذُو الْعَقْلِ الْمُتَرَفِّقِ.

3. If you seek of prosperity, then reject negligence and diversion, and espouse diligence and effort.

3- إِنْ كُنْتُمْ لِلنَّجَاةِ طَالِبِينَ فَارْفُضُوا الْغَفْلَةَ وَاللَّهُوَ وَالزَّمُوا الْإِجْتِهَادَ وَالْجِدَّ.

4. The bane of success is laziness.

4- آفَةُ النُّجْحِ الْكَسَلُ.

5. At times success may be attained.

5- قَدْ يُنَالُ النُّجْحُ.

6. The healing of a wound may at times lead to disability.

6- قَدْ يُعْيِي إِنْدِمَالُ الْجُرْحِ.

7. How close is success to one who is quick to release [and send forth his provisions for the Hereafter].

7- مَا أَقْرَبَ النَّجَاحَ مِمَّنْ عَجَّلَ السَّرَاحَ.

8. The basis of salvation is espousing faith and [having] true certitude.

8- مِلَاكُ النَّجَاةِ لُزُومُ الْإِيمَانِ وَصِدْقُ الْإِيقَانِ.

9. None is successful in attaining salvation but the one who fulfils the requirements of faith.

9- لَا يَفُوزُ بِالنَّجَاةِ إِلَّا مَنْ قَامَ بِشَرَائِطِ الْإِيمَانِ.

10. There is no salvation for one who has no faith.

10- لَانْجَاةٍ لِمَنْ لَا اِيْمَانَ لَهُ.

11. He from whose evil people are not safe, is not saved from [the punishment of] Allah, the Glorified.

11- لَا يَنْجُو مِنَ اللَّهِ سُبْحَانَهُ مَنْ لَا يَنْجُو النَّاسُ مِنْ شَرِّهِ.

12. There is salvation in three things: espousing truth, shunning falsehood and working hard.

12- ثَلَاثٌ فِيهِنَّ النَّجَاةُ: لُزُومُ الْحَقِّ، وَتَجَنُّبُ الْبَاطِلِ وَرُكُوبُ الْجِدِّ.

13. How can one who flees from Allah be saved?!

13- كَيْفَ يَنْجُو مِنَ اللَّهِ هَارِبُهُ؟!

النجد والإستنجاد- Help and seeking help

1. One who seeks help from the lowly is abased.

1- مَنْ اسْتَنْجَدَ ذَلِيلًا ذَلَّ.

2. One who does not help [others] is not helped.

2- مَنْ لَمْ يُنْجِدْ لَمْ يُنْجَدْ.

المناجاة- Secret conversation

1. There is no good in secret conversation except for two people: the articulating scholar or the cautious listener [who can keep secrets].

1- لا خَيْرَ فِي الْمُنَاجَاةِ إِلَّا لِرَجُلَيْنِ:عَالِمٍ نَاطِقٍ، أَوْ مُسْتَمِعٍ وَاعٍ.

الندم والندامة- Remorse and regret

1. Remorse is one of the two [forms of] repentance.

1- أَلْنَدَمُ أَحَدُ التَّوْبَتَيْنِ.

2. Be remorseful about the evil that you have done and do not regret the good act that you have performed.

2- إِنْ دَمَّ عَلَى مَا أَسَأْتَ وَلَا تَنْدَمَ عَلَى مَعْرُوفٍ صَنَعْتَ.

3. Remorse is [a form of] repentance.

3- أَلْنَدَمُ إِسْتِغْفَارٌ.

4. Being remorseful for a misdeed causes it to be wiped off.

4- أَلْنَدَمُ عَلَى الْخَطِيئَةِ يَمْحُوهَا.

5. Being remorseful for a misdeed is [a form of] repentance.

5- أَلْنَدَمُ عَلَى الْخَطِيئَةِ إِسْتِغْفَارٌ.

6. Being remorseful for [committing] a sin prevents one from returning to it.

6- أَلنَّدَمُ عَلَى الذَّنْبِ يَمْنَعُ مِنْ مُعَاوَدَتِهِ.

7. Remorsefulness of the heart covers up the sin and purges the wrongdoing.

7- نَدَمُ الْقَلْبِ يُكْفِرُ الذَّنْبَ وَيَمْحِصُ الْجَرِيرَةَ.

The remorseful-النادم

1. Blessed is every remorseful one who regrets his mistake and makes up for his past error.

1- طُوبَى لِكُلِّ نَادِمٍ عَلَى زَلَّتِهِ مُسْتَدْرِكٍ فَارِطٍ عَثْرَتِهِ.

2. One who is remorseful has repented.

2- مَنْ نَدِمَ فَقَدْ تَابَ.

Warning-الإنذار

1. Warning is vindication.

1- الْإِنذَارُ إِعْذَارٌ.

Dispute-المنازعة

1. Do not argue with a vile person for he will be bold [and disrespectful] with you.

1- لَاتُلَاحِ الدِّنِيَّ فَيَجْتَرِيَّ عَلَيْكَ.

2. Do not dispute with the fools and do not be infatuated with women, for indeed this degrades the intelligent ones.

2- لَاتُنَازِعِ السُّفَهَاءَ وَلَا تَسْتَهْتِرُ بِالنِّسَاءِ فَإِنَّ ذَلِكَ يُزِي بِالعُقَلَاءِ.

3. Disputing with the ignoble ones disgraces the [status of the] eminent ones.

3- مُنَازَعَةُ السُّفَلِّ تَشِينُ السَّادَةَ.

The home-المنزل

1. A beautiful home is one of the two Paradises.

1- الْمَنْزِلُ الْبَهِيُّ أَحَدُ الْجَنَّتَيْنِ.

2. One whose space is restricted, his comfort is less.

2- مَنْ ضَاقَتْ سَاحَتُهُ قَلَّتْ رَاحَتُهُ.

3. Avoid [building homes in] places of negligence and wickedness and [places where] there is a paucity of supporters for the obedience of Allah.

3- إِحْذَرُ مَنَازِلَ الْغَفْلَةِ وَالْجَفَاءِ وَقَلَّةِ الْأَعْوَانِ عَلَى طَاعَةِ اللَّهِ.

4. How many a builder has built that which he does not reside in.

4. كَمْ مِنْ بَانٍ مَا لَا يَسْكُنُهُ.

التَّنْزَهُ وَالنَّزَاهَةُ-Remaining pure and free from sin

1. Remaining free from sins is the worship of the penitents.

1- التَّنْزَهُ عَنِ الْمَعَاصِي عِبَادَةُ التَّوَابِينَ.

2. Keeping away from sin is the essence of astuteness.

2- النَّزَاهَةُ عَيْنُ الظَّرْفِ.

3. Remaining free from sin is the beginning of nobility.

3- التَّنْزَهُ أَوَّلُ النُّبْلِ.

4. Keeping away from sin is the sign of chastity.

4- النَّزَاهَةُ آيَةُ الْعِفَّةِ.

5. Keeping away from sin is one of the traits of the immaculate souls.

5- النَّزَاهَةُ مِنْ شِيَمِ النُّفُوسِ الطَّاهِرَةِ.

6. Be free from sin and you will be pious.

6- كُنْ مُتَنَزِّهًا تَكُنْ تَقِيًّا.

النُّزْهَة-Outing

1. Sometimes an outing may turn into a bitter experience.

1- رَبُّ نَزْهَةٍ عَادَتْ نُغْصَةً.

2. An outing may turn into an agony.

2- قَدْ تَنْقَلِبُ النُّزْهَةُ عُصَّةً.

الْمُتَنَسِّكُ-The devotee

1. A person may be a devotee while he [actually] has no religion.

1- رَبُّ مُتَنَسِّكٍ وَلَا دِينَ لَهُ.

النِّسَاءُ-Women

1. Women are the greater of the two temptations.

1- النِّسَاءُ أَكْبَرُ الْفِتْنَتَيْنِ.

2. Women are [like] meat on the butcher's block, except that which is protected [and defended].

2- النِّسَاءُ لَحْمٌ عَلَى وَضْمٍ إِلَّا مَا ذُبَّ عَنْهُ.

3. Beware of evil women, and be on your guard [even] from the good among them.

3- اتَّقُوا شِرَارَ النِّسَاءِ، وَكُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ.

4. Beware of excessive infatuation with women and being tempted (or deceived) by the pleasures of this world, for indeed the one who is infatuated with women faces trials and the one who is tempted by the pleasures [of this world] is abased.

4- إِيَّاكَ وَكَثْرَةَ الْوَلَهِ بِالنِّسَاءِ، وَالْإِغْرَاءَ (الْإِغْتِرَارَ) بِلَذَّاتِ الدُّنْيَا، فَإِنَّ الْوَلَهَ بِالنِّسَاءِ مُمْتَحَنٌ، وَالْغَرِيَّ بِاللَّذَاتِ مُمْتَهَنٌ.

5. Beware of consulting with women, for indeed their opinions are inclined towards immaturity and their decisions are infirm; and restrain their gazes [by keeping them behind the veil], for your veiling them is better than being suspicions about them, and their coming out [in public] is not worse than your letting one who cannot be trusted enter their abode; and if you are able to ensure that they do not get acquainted with anybody other than you then do it.

5- إِيَّاكَ وَمُشَاوَرَةَ النِّسَاءِ، فَإِنَّ رَأْيَهُنَّ إِلَى أَفْنٍ، وَعَزْمُهُنَّ إِلَى وَهْنٍ، وَكَفْفٌ عَلَيْهِنَّ مِنْ أَبْصَارِهِنَّ، فَحِجَابُكَ لَهُنَّ خَيْرٌ مِنَ الْإِرْتِيَابِ بِهِنَّ، وَلَيْسَ خُرُوجُهُنَّ بِشَرٍّ مِنْ إِدْخَالِكَ مَنْ لَا يُوثَقُ بِهِ عَلَيْهِنَّ، وَإِنْ اسْتَطَعْتَ أَنْ لَا يَعْرِفْنَ (لَا يَعْرِفَهُنَّ) غَيْرَكَ فَافْعَلْ.

6. Verily women are [only] concerned about the ornaments of this world and [creating] mischief herein.

6- إِنَّ النِّسَاءَ هُمُّهُنَّ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْفَسَادُ فِيهَا.

7. Being infatuated with women is the trait of the foolish.

7- الْأِسْتِهْتَارُ بِالنِّسَاءِ شِيْمَةُ النَّوْكَى.

8. If you see something suspicious from your women, then assign to them a guard who will watch over the old and young [among the family, and not for the women in particular as this will cause them

unease], and beware not to continuously scold them for this will incite them to commit sins and make it easy for them to bear the scolding [as they will become accustomed to it].

8- إِنَّ رَأَيْتَ مِنْ نِسَائِكَ رَيْبَةً، فَاجْعَلْ لَهُنَّ النَّكِيرَ عَلَى الْكَبِيرِ وَالصَّغِيرِ وَإِيَّاكَ أَنْ تُكَرَّرَ الْعَتَبَ، فَإِنَّ ذَلِكَ يُغْرِي بِالذَّنْبِ، وَيُهَوِّنُ الْعَتَبَ.

9. The best of traits for women is the worst of traits for men.

9- خَيْرُ خِصَالِ النِّسَاءِ شَرُّ خِصَالِ الرِّجَالِ.

10. Obedience to women is the height of ignorance.

10- طَاعَةُ النِّسَاءِ غَايَةُ الْجَهْلِ.

11. Obedience to women degrades the noble ones and destroys the intelligent ones.

11- طَاعَةُ النِّسَاءِ تُزْرِئُ بِالنِّبْلَاءِ وَتُرْدِي الْعُقْلَاءَ.

12. Obedience to women is the trait of the foolish.

12- طَاعَةُ النِّسَاءِ شِيْمَةُ الْحَمْقَى.

13. Whoever [constantly] delights in women, his mind gets corrupted.

13- مَنْ اسْتَمْتَعَ بِالنِّسَاءِ فَسَدَ عَقْلُهُ.

14. People! Verily women are deficient in faith, lacking in intellect and deficient in shares. As for their deficiency in faith, it is their abstention from prayers and fasting during their menstrual periods, and as for their deficiency in shares, it is due to their inheritance being half of what is inherited by men, and as

for their lacking in intellect, it is because the testimony of two women equals the testimony of one man; so beware of the evil women and be on your guard [even] from those of them who are good.

14- مَعَاشِرَ النَّاسِ، إِنَّ النِّسَاءَ نَوَاقِصُ الإِيمَانِ، نَوَاقِصُ العُقُولِ، نَوَاقِصُ الحُظُوظِ، فَأَمَّا نَقْصُ إِيْمَانِهِنَّ فَفَعُودُهُنَّ فِي أَيَّامِ الحِيْضِ عَنِ الصَّلَاةِ، وَالصِّيَامِ، وَأَمَّا نَقْصَانُ حُظُوظِهِنَّ فَمَوَارِيثُهُنَّ عَلَى نِصْفِ مَوَارِيثِ الرِّجَالِ، وَأَمَّا نَقْصَانُ عُقُولِهِنَّ، فَشَهَادَةُ امْرَأَتَيْنِ كَشَهَادَةِ رَجُلٍ، فَاتَّقُوا شِرَارَ النِّسَاءِ، وَكُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ.

15. Do not obey women in good [actions] such that they expect [your obedience] in evil.

15- لَا تُطِيعُوا النِّسَاءَ فِي المَعْرُوفِ حَتَّى لَا يَطْمَعْنَ فِي المُنْكَرِ.

16. Never be frequently alone with women, for they will become weary of you and you will also become weary of them, and leave a part of yourself and your mind to tarry [away] from them.

16- لَا تُكْثِرَنَّ الخُلُوةَ بِالنِّسَاءِ فَيَمْلَأَنَّكَ وَتَمْلَأَنَّ مِنْ نَفْسِكَ وَعَقْلِكَ بِالإِبْطَاءِ عَنْهُنَّ.

17. Let women not bear your burden and [try to] be independent from them as much as possible, for indeed they put many obligations [on you] and are ungrateful for [many of your] favours.

17- لَا تَحْمِلُوا النِّسَاءَ أَثْقَالَكُمْ، وَاسْتَغْنُوا عَنْهُنَّ مَا اسْتَطَعْتُمْ، فَإِنَّهُنَّ يَكْثِرْنَ الإِمْتِنَانَ، وَيَكْفُرْنَ الإِحْسَانَ.

18. The woman is wholly evil, and more evil than her is the fact that man cannot do without her.

18- الْمَرْأَةُ شَرٌّ كُلُّهَا وَشَرٌّ مِنْهَا أَنَّهُ لَا بُدَّ مِنْهَا.

19. A woman is a scorpion whose sting is sweet.

19- الْمَرْأَةُ عَقْرَبٌ حُلْوَةُ اللَّسْعَةِ (اللَّسْبَةِ).

20. Verily a woman is only [considered] a plaything, so whoever takes her should cover her.

20- إِنَّمَا الْمَرْأَةُ لُعْبَةٌ فَمَنْ اتَّخَذَهَا فَلْيُغَطِّهَا.

21. Guarding the woman [from people and places that would harm her chastity] is better for her condition and more lasting for her beauty.

21- صِيَانَةُ الْمَرْأَةِ أَنْعَمُ لِحَالِهَا وَأَدْوَمُ لِجَمَالِهَا.

22. Do not give a woman the responsibility that she cannot bear for indeed a woman is [like] a sweet basil and not a strong ruler [who can govern the people].

22- لَا تُمَلِّكِ الْمَرْأَةَ مَا جَاوَزَ نَفْسَهَا، فَإِنَّ الْمَرْأَةَ رِيحَانَةٌ، وَلَيْسَتْ بِقَهْرْمَانَةٍ.

Forgetting Allah- نسيان الله

1. Whoever forgets Allah, He makes him forget himself.

1- مَنْ نَسِيَ اللَّهَ أَنْسَاهُ نَفْسَهُ.

2. Forgetting [Allah] is darkness and loss.

2- النَّسْيَانُ ظُلْمَةٌ وَفَقْدٌ.

3. One who forgets [Allah,] the Glorified, Allah makes him forget himself and blinds his heart.

3- مَنْ نَسِيَ سُبْحَانَهُ أَنْسَاهُ اللَّهُ نَفْسَهُ وَأَعْمَى قَلْبَهُ.

النُّصْحُ وَالنَّصِيحَةُ- Sincere advice

1. Sincere advice reaps affection.

1- النَّصْحُ يُثْمِرُ الْمَحَبَّةَ.

2. Giving sincere advice is a characteristic of the noble ones.

2- النَّصِيحَةُ مِنْ أَخْلَاقِ الْكِرَامِ.

3. Sometimes advice is given by one who is not sincere.

3- رِيَّما نَصَحَ غَيْرُ النَّاصِحِ.

4. At times one from whom sincere advice is sought, deceives.

4- رِيَّما غَشَّ الْمُسْتَنْصِحَ.

5. Blessed is the one who follows the adviser who guides him and keeps away from the misguided person who leads him to destruction.

5- طُوبَى لِمَنْ أَطَاعَ نَاصِحاً يَهْدِيهِ وَتَجَنَّبَ غَاوِيًّا يُرْدِيهِ.

6. He who seeks advice from his enemies is indeed ignorant.

6. قَدْ جَهَلَ مَنْ اسْتَنْصَحَ أَعْدَائَهُ.

7. You have been advised so take the advice, you have been shown [the truth] so see [it], and you have been guided aright so accept the guidance.

7. قَدْ نُصِحْتُمْ فَأَنْتَصِحُوا وَبُصِرْتُمْ فَأَبْصِرُوا وَأُرْشِدْتُمْ فَاسْتَرْشِدُوا.

8. You have been guided if you seek guidance and have been admonished if you seek admonishment and have been advised if you seek advice.

8. قَدْ دُلُّتُمْ إِنْ اسْتَدَلَلْتُمْ وَوُعِظْتُمْ إِنْ اتَّعَظْتُمْ وَنُصِحْتُمْ إِنْ أَنْتَصَحْتُمْ.

9. How can one who takes pleasure in [acts that bring] disgrace benefit from sincere advice?!

9. كَيْفَ يَنْتَفِعُ بِالنُّصِيحَةِ مَنْ يَلْتَذُّ بِالْفَضِيحَةِ؟!

10. One who trades with you by [giving you] advice has indeed made your profit abound.

10. مَنْ تَاجَرَكَ بِالنُّصِيحَةِ فَقَدْ أَجْزَلَ لَكَ الرَّيْحَ.

11. One who trades with you in advice is your partner in profit.

11. مَنْ تَاجَرَكَ فِي النُّصِيحَةِ كَانَ شَرِيكَكَ فِي الرَّيْحِ.

12. One of the best forms of advice is disclosing the ugly traits [of a person to him so that he may change].

12. مِنْ أَحْسَنِ النَّصِيحَةِ الْإِبَانَةُ عَنِ الْقَبِيحَةِ.

13. Being sincere [in giving advice] is from the best [teachings] of religion.

13- مِنْ أَحْسَنِ الدِّينِ النَّصْحُ.

14. Pointing [people] towards reconciliation is the best advice.

14- مِنْ أَفْضَلِ النَّصْحِ الْإِشَارَةُ بِالصُّلْحِ.

15. The bitterness of sincere advice is more beneficial than the sweetness of deceit.

15- مَرَارَةُ النَّصْحِ أَنْفَعُ مِنْ حَلَاوَةِ الْغِشِّ.

16. Your sincere adviser is concerned about you, shows kindness to you, considers your outcomes and rectifies of your shortcomings; so in obedience to him lies your development and in opposition to him, your corruption.

16- مُنَاصِحُكَ مُشْفِقٌ عَلَيْكَ مُحْسِنٌ إِلَيْكَ نَاطِرٌ فِي عَوَاقِبِكَ مُسْتَدْرِكٌ فَوَارِطُكَ
فَفِي طَاعَتِهِ رَشَادُكَ وَفِي مُخَالَفَتِهِ فَسَادُكَ.

17. Your advice [when given] in front of other people is [considered] a rebuke.

17- نُصْحُكَ بَيْنَ الْمَلَأِ تَقْرِيعٌ.

18. Never reject the [advice of a] sincere adviser and never assume the one who counsels you to be a deceiver.

18- لَا تُرَدِّنَّ عَلَى النَّصِيحِ وَلَا تَسْتَغِشَنَّ الْمُشِيرَ.

19. Do not take advice from one who has lost his senses and do not trust one who has an ignoble

background, for indeed the one who has lost his senses deceives while he thinks he is offering good advice, and one who has an ignoble background corrupts while he thinks he is rectifying.

19- لَا تَنْتَصِحْ بِمَنْ فَاتَهُ الْعَقْلُ وَلَا تَتَّقِ بِمَنْ خَانَهُ الْأَصْلُ فَإِنَّ مَنْ فَاتَهُ الْعَقْلُ يَغْشُ
مَنْ حَيْثُ يَنْصَحُ وَمَنْ خَانَهُ الْأَصْلُ يَفْسِدُ مِنْ حَيْثُ يُصْلِحُ.

20. There is no sincerity like [giving] sincere advice.

20- لِإِخْلَاصِ كَالنُّصِيحِ.

21. There is no admonisher more effective than sincere advice.

21- لَا وَاعِظَ أَوْلَى مِنْ النُّصِيحِ.

22. There is no good in a community that does not sincerely advise [each other] and does not love sincere advisers.

22- لَا خَيْرَ فِي قَوْمٍ لَيْسُوا بِنَاصِحِينَ وَلَا يُحِبُّونَ النَّاصِحِينَ.

23. The wicked one does not sincerely advise anyone except out of desire or fear, so when the desire or fear disappears, he returns to his true nature.

23- لَا يَنْصَحُ اللَّئِيمُ أَحَدًا إِلَّا عَنْ رَغْبَةٍ أَوْ رَهْبَةٍ فَإِذَا زَالَتِ الرَّغْبَةُ وَالرَّهْبَةُ عَادَ إِلَى
جَوْهَرِهِ.

24. People, accept advice from the one who advises you and receive it from the one who carries it to you with obedience, and know that Allah, the Glorified, has not praised but the most attentive of hearts to wise counsel and only those people who are quickest in responding to the truth; and know that the greater struggle is the struggle against one's self, so occupy yourself with struggling against your selves and you will be felicitous, reject idle talk and you will be safe, increase in your remembrance of Allah and

you will gain, [and] be brothers to each other, O servants of Allah, and you will be prosperous with the everlasting bounty [of Allah].

24. يَا أَيُّهَا النَّاسُ اقْبَلُوا النَّصِيحَةَ مِمَّنْ نَصَحَكُمْ وَتَلَقَّوْهَا بِالطَّاعَةِ مِمَّنْ حَمَلَهَا إِلَيْكُمْ، وَاعْلَمُوا أَنَّ اللَّهَ سُبْحَانَهُ لَمْ يَمْدَحْ مِنَ الْقُلُوبِ إِلَّا أَوْعَاها لِلْحِكْمَةِ، وَمِنَ النَّاسِ إِلَّا أَسْرَعَهُمْ إِلَى الْحَقِّ إِجَابَةً، وَاعْلَمُوا أَنَّ الْجِهَادَ الْأَكْبَرَ جِهَادُ النَّفْسِ، فَاشْتَغِلُوا بِجِهَادِ أَنْفُسِكُمْ تَسْعِدُوا، وَارْفُضُوا الْقَالَ وَالْقِيلَ تَسْلَمُوا، وَأَكْثَرُوا ذِكْرَ اللَّهِ تَغْنَمُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا تَسْعِدُوا لَدَيْهِ بِالنَّعِيمِ الْمُقِيمِ.

25. There is no advice like warning [against evil].

25. لَانُصَحَ كَالْتَّحْذِيرِ.

26. One who disobeys his sincere adviser has assisted his adversary.

26. مَنْ عَصَى نَصِيحَهُ نَصَرَ ضِدَّهُ.

27. One who turns towards the sincere adviser turns away from evil.

27. مَنْ أَقْبَلَ عَلَى النَّصِيحِ أَعْرَضَ عَنِ الْقَبِيحِ.

28. One who considers the sincere adviser to be a deceiver is engulfed by evil.

28. مَنْ اسْتَعْشَّ النَّصِيحَ غَشِيَهُ الْقَبِيحُ.

29. One who shuns the advice of a sincere adviser is burnt by the evil schemes of the one who harbours enmity against him.

29. مَنْ أَعْرَضَ عَنِ نَصِيحَةِ النَّاصِحِ أُحْرِقَ بِمَكِيدَةِ الْكَاشِحِ.

30. Whoever opposes [good] advice, perishes.

30- مَنْ خَالَفَ النَّصِيحَ هَلَكَ.

31. At times the [only] benefit a sincere adviser gains [for his advice] is suspicion [about his motives].

31- قَدْ يَسْتَفِيدُ الظَّنَّ النَّاصِحُ.

32. The one from whom [good] advice is sought may at times deceive.

32- قَدْ يَغُشُّ الْمُسْتَنْصِحُ.

33. At times one who is not a sincere adviser may give good advice.

33- قَدْ يَنْصَحُ غَيْرُ النَّاصِحِ.

34. How can one who deceives himself give sincere advice to others?

34- كَيْفَ يَنْصَحُ غَيْرَهُ مَنْ يَغُشُّ نَفْسَهُ؟!

35. Sometimes the reliable advisor may betray [you] and the one who is [deemed] disloyal may give good advice.

35- لَرُبَّمَا خَانَ النَّصِيحُ الْمُؤْتَمَنُ وَنَصَحَ الْمُسْتَخَانُ.

36. Whoever gives you sincere advice has indeed helped you.

36- مَنْ نَصَحَكَ فَقَدْ أَنْجَدَكَ.

37. Do not deceive the one who seeks advice from you.

37- مَنْ اسْتَنْصَحَكَ فَلَا تَغُشَّهُ.

38. One who gives you sincere advice has shown concern for you.

38- مَنْ نَصَحَكَ أَشْفَقَ عَلَيْكَ.

39. He who deems the sincere adviser to be a deceiver, considers evil to be good.

39- مَنْ اسْتَغَشَّ النَّصِيحَ اسْتَحْسَنَ الْقَبِيحَ.

40. One who accepts [good] advice remains safe from disgrace.

40- مَنْ قَبِلَ النَّصِيحَةَ أَمِنَ مِنَ الْفَضِيحَةِ.

41. Sincere advice reaps affection.

41- النَّصِيحَةُ تُثْمِرُ الْوُدَّ.

Supporting the truth- نُصْرَةُ الْحَقِّ

1. If you must be fanatical, then be fanatical in assisting the truth and aiding the aggrieved.

1- إِنْ كُنْتُمْ لِأُمُحَالَةٍ مُتَعَصِّبِينَ فَتَعَصَّبُوا لِنُصْرَةِ الْحَقِّ وَإِغَاثَةِ الْمَلْهُوفِ.

2. If you had not turned away from assisting the truth, you would not have felt weakness in overpowering falsehood.

2- لَوْ لَمْ تَتَّخِذُوا عَنْ نُصْرَةِ الْحَقِّ لَمْ تَهْنُوا عَنْ تَوْهِينِ الْبَاطِلِ.

3. One who assists the truth shall be successful.

3- مَنْ نَصَرَ الْحَقَّ أَفْلَحَ.

4. Assist Allah with your heart, your tongue and your hand, for indeed Allah, the Glorified, has guaranteed assistance to one who assists Him.

4- أَنْصُرِ اللَّهَ بِقَلْبِكَ وَلِسَانِكَ وَيَدِكَ فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ تَكَفَّلَ بِنُصْرَةِ مَنْ يَنْصُرُهُ.

5. One who neglects to assist his friend is awoken by the footsteps of his [advancing] enemy.

5- مَنْ نَامَ عَنْ نُصْرَةِ وَلِيِّهِ انْتَبَهَ بِوَطْأَةِ عَدُوِّهِ.

6. He who sharpens the spearhead of anger for the sake of Allah acquires the strength to defeat the stalwarts of falsehood.

6- مَنْ أَحَدَّ سِنَانَ الْغَضَبِ لِلَّهِ سُبْحَانَهُ قَوِيَ عَلَى أَشِدَّاءِ الْبَاطِلِ.

7. One who seeks assistance through patience will not be deprived of victory.

7- لَمْ يَعْذَمِ النَّصْرَ مَنْ انْتَصَرَ بِالصَّبْرِ.

Supporting falsehood-نصرة الباطل

1. One who assists falsehood faces loss.

1- مَنْ نَصَرَ الْبَاطِلَ خَسِرَ.

الإنصار- Seeking support

1. Whoever seeks support from the enemies of Allah deserves to be forsaken.

1- مَنْ أَنْتَصَرَ بِأَعْدَاءِ اللَّهِ اسْتَحَقَّ الْخِذْلَانَ.

2. Whoever seeks support from Allah attains a glorious victory.

2- مَنْ أَنْتَصَرَ بِاللَّهِ عَزَّ نَصْرُهُ.

من كان الله نصيره- One whose supporter is Allah

1. One whose helper is Allah gains victory over his enemy and gains [in Him] the support [like that] of a [large] group.

1- مَنْ يَكُنِ اللَّهُ نَصِيرَهُ يَغْلِبُ خَصْمَهُ وَيَكُنُ لَهُ حِزْبًا.

الانتصاف- Seeking justice

1. The virtuous one does not seek justice from the vicious.

1- لَا يَنْتَصِفُ الْبَرُّ مِنَ الْفَاجِرِ.

2. A scholar does not seek justice from an ignorant person.

2. لَا يَنْتَصِفُ عَالِمٌ مِّنْ جَاهِلٍ.

3. The noble person does not seek justice from the wicked.

3. لَا يَنْتَصِفُ الْكَرِيمُ مِّنَ اللَّئِيمِ.

4. Justice can never be sought from the foolish one except by being forbearing with him.

4. لَا يَنْتَصِفُ مِّنْ سَفِيهِ قَطُّ إِلَّا بِالْحِلْمِ عَنْهُ.

الإِنصاف- Equity

1. Equity is [a source of] comfort, evil is [a sign of] impudence.

1. الْإِنصَافُ رَاحَةٌ، الشَّرُّ وَقَاحَةٌ.

2. Equity is a symbol of nobility.

2. الْإِنصَافُ عُنْوَانُ النُّبْلِ.

3. Equity is a trait of the honourable ones.

3. الْإِنصَافُ شَيْمَةٌ الْأَشْرَافِ.

4. Equity is the most superior of merits.

4. الْإِنصَافُ أَفْضَلُ الْفَضَائِلِ.

5. Equity removes differences and brings about harmony.

5 - الْإِنصَافُ يُرْفَعُ الْخِلَافَ وَيُوجِبُ الْإِيتِلَافَ.

6. Being equitable with others is like being just [while] in authority.

6 - الْإِنصَافُ مِنَ النَّفْسِ كَالْعَدْلِ فِي الْإِمْرَةِ.

7. Indeed the greatest reward is the reward of [justice and] equity.

7 - إِنَّ أَعْظَمَ الْمَثُوبَةِ مَثُوبَةُ الْإِنصَافِ.

8. Equity is the best of traits.

8 - الْإِنصَافُ أَفْضَلُ الشَّيْمِ.

9. Equity causes love to last.

9 - الْإِنصَافُ يَسْتَدِيمُ الْمَحَبَّةَ.

10. Equity unites the hearts.

10 - الْإِنصَافُ يَأْلِفُ (يُؤَلِّفُ) الْقُلُوبَ.

11. Verily if you show fairness to others, Allah will bring you closer [to Him].

11 - إِنَّكَ إِنْ أَنْصَفْتَ مِنْ نَفْسِكَ أَزَلَفَكَ اللَّهُ.

12. Through fairness relationships last.

12- بِالنَّصْفَةِ تَدُومُ الْوُصْلَةُ.

13. Three types of people never seek justice from three other types: the intelligent person from the fool, the virtuous from the vicious, and the noble one from the wicked.

13- ثَلَاثَةٌ لَا يَنْتَصِفُونَ مِنْ ثَلَاثَةٍ أَبَدًا: الْعَاقِلُ مِنَ الْأَحْمَقِ، وَالْبَرُّ مِنَ الْفَاجِرِ،
وَالْكَرِيمُ مِنَ اللَّئِيمِ.

14. It is on equity that affection is established.

14- عَلَى الْإِنصَافِ تَرَسُخُ الْمَوَدَّةُ.

15. Treat all the [other] people with equity but treat the believers with altruism [and prefer them over yourself].

15- عَامِلٌ سَائِرَ النَّاسِ بِالْإِنصَافِ وَعَامِلٌ الْمُؤْمِنِينَ بِالْإِيثَارِ.

16. The height of equity is for a person to be equitable with himself.

16- غَايَةُ الْإِنصَافِ أَنْ يُنصِفَ الْمَرْءُ نَفْسَهُ.

17. Whoever is equitable [to others] will be shown fairness.

17- مَنْ أَنْصَفَ أُنصِفَ.

18. One who is not equitable is not associated with [by others].

18- مَنْ عُدِمَ إِنصَافُهُ لَمْ يُصَحَّبْ.

19. Whoever does not show fairness, Allah takes away [his power and] ability from him.

19- مَنْ مَنَعَ الْإِنصَافَ سَلَبَهُ اللَّهُ الْإِمْكَانَ.

20. One whose equity increases, [all the] people bear witness to his justice.

20- مَنْ كَثُرَ إِنصَافُهُ تَشَاهَدَتِ النَّفُوسُ بِتَعْدِيلِهِ.

21. Whoever adorns himself with equity attains the [lofty] ranks of honour.

21- مَنْ تَحَلَّى بِالْإِنصَافِ بَلَغَ مَرَاتِبَ الْإِشْرَافِ.

22. One who does not show fairness to you out of his [sense of] shame will not be fair with you because of his religion.

22- مَنْ لَمْ يُنصِفْكَ مِنْهُ حَيَاؤُهُ لَمْ يُنصِفْكَ مِنْهُ دِينُهُ.

23. With equity brotherhood lasts.

23- مَعَ الْإِنصَافِ تَدُومُ الْأُخُوَّةُ.

24. Equity is the ornament of [power and] authority.

24- الْإِنصَافُ زِينَةُ الْإِمْرَةِ.

The equitable-المُنْصِفُ

1. The equitable person has many friends and intimates.

1- الْمُنْصِفُ كَثِيرُ الْأَوْلِيَاءِ وَالْأَوْدَاءِ.

2. The most equitable of people is one who shows fairness himself, without being compelled to do so by any authority.

2- أَنْصَفَ النَّاسِ مَنْ أَنْصَفَ مِنْ نَفْسِهِ مِنْ غَيْرِ حَاكِمٍ عَلَيْهِ.

3. Indeed it is from the merit of a man to be fair with others, and to do good to the one who does him evil.

3- إِنَّ مِنْ فَضْلِ الرَّجُلِ أَنْ يُنْصِفَ مِنْ نَفْسِهِ، وَيُحْسِنَ إِلَى مَنْ أَسَاءَ إِلَيْهِ.

4. The equitable person is noble whereas the oppressor is wicked.

4- الْمُنْصِفُ كَرِيمٌ، الظَّالِمُ لَيْئِمٌ.

The viewed-الْمَنْظَرُ

1. There is no good in that which is viewed except when accompanied with a good source of information [or good elocution].¹

1- لَا خَيْرَ فِي الْمَنْظَرِ إِلَّا مَعَ حُسْنِ الْمَخْبَرِ.

1. Or: There is no good in the viewable exterior except when the interior is [also] good.

النَّظْمُ فِي الْعَمَلِ - Being systematic in work

1. Assign for each one of your servants work that you hold him responsible for, as indeed this is more appropriate to ensure that they do not depend upon one another in your service.

1- إِجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خَدَمِكَ عَمَلًا تَأْخُذُهُ بِهِ فَإِنَّ ذَلِكَ أَحْرَى أَنْ لَا يَتَوَكَّلُوا فِي خِدْمَتِكَ.

النِّعْمَةُ - Blessing

1. Blessing is linked to gratitude and gratitude is linked to increase [in blessings], and these two are linked together in one chain, for increase [in blessings] from Allah, the Glorified, will never cease until the gratitude of the thankful one ceases.

1- النِّعْمَةُ مَوْصُولَةٌ بِالشُّكْرِ، وَالشُّكْرُ مَوْصُولٌ بِالْمَزِيدِ، وَهُمَا مَقْرُونَانِ فِي قَرْنٍ، فَلَنْ يَنْقَطِعَ الْمَزِيدُ مِنَ اللَّهِ سُبْحَانَهُ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الشَّاكِرِ.

2. Seek good out of every blessing that Allah has bestowed upon you and do not waste any favour of Allah over you.

2- اسْتَصْلِحْ كُلَّ نِعْمَةٍ أَنْعَمَهَا اللَّهُ عَلَيْكَ، وَلَا تُضِعْ نِعْمَةً مِنْ نِعَمِ اللَّهِ عِنْدَكَ.

3. Let the effect of that which Allah, the Glorified, has blessed you with be seen on you.

3- وَلْيُرَ عَلَيْكَ أَثْرُ مَا أَنْعَمَ اللَّهُ سُبْحَانَهُ بِهِ عَلَيْكَ.

4. Seek the perfection of Allah's blessing upon you through patience in obedience to Him and preserving that which He has commanded you to preserve [and act upon] of His book.

4- اسْتَتِمُوا نِعَمَ اللَّهِ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَتِهِ، وَالْمُحَافَظَةِ عَلَى مَا اسْتَحْفَظَكُمْ

مِنْ كِتَابِهِ.

5. Beware of the slipping away of blessings, for not everything that runs away comes back.

5. إِحْذَرُوا نِفَارَ النَّعْمِ فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ.

6. Indeed, one of the blessings is affluence, but good health is better than affluence, and the God-wariness of the heart is [even] better than good health.

6. اَلَا وَاِنَّ مِّنَ النَّعْمِ سَعَةً الْمَالِ، وَاَفْضَلُ مِنْ سَعَةِ الْمَالِ صِحَّةُ الْبَدَنِ، وَاَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

7. The best things that Allah, the Glorified, has blessed his servants with are: knowledge, intelligence, power and justice.

7. اَفْضَلُ مَا مَنَّ اللَّهُ سُبْحَانَهُ بِهِ عَلَى عِبَادِهِ: عِلْمٌ، وَعَقْلٌ، وَمُلْكٌ وَعَدْلٌ.

8. The person who is in the best condition of all people is he who makes present blessings last by being grateful for them and gets those that are lost restored through patience.

8. اَحْسَنُ النَّاسِ حَالًا فِي النَّعْمِ مَنْ اسْتَدَامَ حَاضِرَهَا بِالشُّكْرِ وَاَرْتَجَعَ فَاِتَّهَا بِالصَّبْرِ.

9. The least that you must do for Allah, the Most High, is ensure that you do not use His blessings as a means of disobeying [and sinning against] Him.

9. اَقَلُّ مَا يَلْزَمُكُمْ لِلَّهِ تَعَالَى اَنْ لَا تَسْتَعِينُوا بِنِعْمِهِ عَلَى مَعَاصِيهِ.

10. Verily Allah, the Glorified, has certain selected servants upon whom He bestows blessings for the

benefit of the people, causing these [blessings] to remain in their possession as long as they grant them [to the people], but if they withhold them [from the people], He takes away these blessings from them and transfers them to others.

10- إِنَّ لِلَّهِ سُبْحَانَهُ عِبَادًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، يُقْرِئُهَا فِي أَيْدِيهِمْ مَا بَدَلُوهَا فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ وَحَوَّلَهَا إِلَىٰ غَيْرِهِمْ.

11. Verily Allah, the Most High, bestows the blessing of benevolence in [times of] ease and the blessing of purification [in times] of hardship.

11- إِنَّ لِلَّهِ تَعَالَىٰ فِي السَّرَّاءِ نِعْمَةَ الْإِفْضَالِ، وَفِي الضَّرَّاءِ نِعْمَةَ التَّطْهِيرِ.

12. Blessings last through gratitude.

12- النِّعْمُ تَدُومُ بِالشُّكْرِ.

13. If you are able to ensure that there is no [other] benefactor between you and Allah then do so.

13- إِنْ اسْتَطَعْتَ أَنْ لَا يَكُونَ بَيْنَكَ وَبَيْنَ اللَّهِ ذُو نِعْمَةٍ فَافْعَلْ.

14. The only way that the value of blessings can be known is by suffering their contraries.

14- إِنَّمَا يُعْرَفُ قَدْرُ النِّعَمِ بِمُقَاسَاةِ ضِدِّهَا.

15. When you see Allah continuously sending blessings upon you despite your sins, then [know that] it is a means of driving you [towards greater punishment].

15- إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ النِّعَمَ مَعَ الْمَعَاصِي فَهُوَ اسْتِدْرَاجٌ لَكَ.

16. When a blessing comes down to you then receive it with gratitude.

16- إِذَا نَزَلَتْ بِكَ النِّعْمَةُ فَاجْعَلْ قِرَاهَا الشُّكْرَ.

17. When you see your Lord sending continuous blessings upon you, then be careful.

17- إِذَا رَأَيْتَ رَبَّكَ يُتَابِعُ عَلَيْكَ النِّعْمَ فَاحْذَرَهُ.

18. By the befalling of calamities blessings become roiled.

18- بِعَوَارِضِ الْآفَاتِ تَتَكَدَّرُ النِّعْمُ.

19. Many a blessed person is gradually being driven [towards punishment] by those blessings.

19- رَبٌّ مُنْعَمٌ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمِ.

20. The alms-tax of blessings is doing good to others.

20- زَكَاةُ النِّعْمِ إِصْطِنَاعُ الْمَعْرُوفِ.

21. The adornment of blessings is keeping ties with [one's] near relatives.

21- زَيْنُ النِّعْمِ صِلَةُ الرَّحِمِ.

22. The cessation of blessings is [caused] by withholding the rights of Allah from them and falling short in showing gratitude for them.

22- زَوَالُ النِّعْمِ بِمَنْعِ حُقُوقِ اللَّهِ مِنْهَا وَالتَّقْصِيرِ فِي شُكْرِهَا.

23. The cause of cessation of a blessing is ingratitude.

23- سَبَبُ زَوَالِ النِّعْمَةِ الكُفْرَانُ.

24. In every blessing there is a reward.

24- فِي كُلِّ نِعْمَةٍ أَجْرٌ.

25. Every bounty of this world is [headed towards] destruction.

25- كُلُّ نَعِيمِ الدُّنْيَا ثُبُورٌ.

26. Every blessing from which good is done [to others] is indeed safe from being taken away and is protected from vicissitudes.

26- كُلُّ نِعْمَةٍ أُنِيلَ مِنْهَا المَعْرُوفُ فَإِنَّهَا مَأْمُونَةٌ السَّلْبِ مُحَصَّنَةٌ مِنَ الغَيْرِ.

27. Whenever the blessing of an ignorant person becomes good, his ugliness in it increases.

27- كَلَّمَا حَسُنَتْ نِعْمَةُ الجَاهِلِ إِزْدَادَ قُبْحاً فِيهَا.

28. Let the effect of what Allah has blessed you with be visible on you.

28- لِيُرَ عَلَيْكَ أَثْرُ مَا أَنْعَمَ اللّهُ بِهِ عَلَيْكَ.

29. Nothing has the ability to make blessings last like showing gratitude for them and nothing beautifies them like granting them [to others].

29- لَنْ يَقْدِرَ أَحَدٌ أَنْ يَسْتَدِيمَ النِّعَمَ بِمِثْلِ شُكْرِهَا وَلَا يَزِينَهَا بِمِثْلِ بَذْلِهَا.

30. Whoever enumerates his favours [on others] effaces his munificence.

30- مَنْ عَدَّدَ نِعْمَهُ مَحَقَ كَرَمَهُ.

31. One who takes the help of a blessing [in order] to sin is indeed an ingrate.

31- مَنْ اسْتَعَانَ بِالنِّعْمَةِ عَلَى الْمَعْصِيَةِ فَهُوَ الْكُفُورُ.

32. The one upon whom the blessings of Allah are abundant, the people's needs towards him also abound (so if he fulfils with it what Allah, the Glorified, has made obligatory for him, then he makes it last, and if he refuses what Allah, the Glorified, has made obligatory from it, then he has exposed it to cessation).

32- مَنْ كَثُرَتْ نِعْمُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ (فَإِنْ قَامَ فِيهَا بِمَا أُوجِبَ اللَّهُ سُبْحَانَهُ عَلَيْهِ فَقَدْ عَرَّضَهَا لِلدَّوَامِ وَإِنْ مَنَعَ مَا أُوجِبَ اللَّهُ سُبْحَانَهُ فِيهَا فَقَدْ عَرَّضَهَا لِلزَّوَالِ).

33. Whoever extends his hand to bestow favours [to others] has protected his [own] blessing from cessation.

33- مَنْ بَسَطَ يَدَهُ بِالْإِنْعَامِ حَصَّنَ نِعْمَتَهُ مِنَ الْإِنْصِرَامِ.

34. It is incumbent upon the one whom Allah has munificently blessed to be generous in granting favours to the people.

34- مَنْ أَوْسَعَ اللَّهُ عَلَيْهِ نِعْمَةً (نِعْمَةً) وَجَبَ عَلَيْهِ أَنْ يُوسِعَ النَّاسَ إِنْعَامًا.

35. A truthful friend is one of the blessings [of Allah].

35- مِنَ النَّعْمِ الصَّدِيقُ الصَّدُوقُ.

36. Being adorned with generosity and chastity is one of the most perfect blessings.

36- مِنْ كَمَالِ النَّعْمَةِ التَّحَلِّيُّ بِالسَّخَاءِ وَالتَّعَفُّفِ.

37. Nothing safeguards blessings like granting them to others.

37- مَا حُصِنَتِ النَّعْمُ بِمِثْلِ الْإِنْعَامِ بِهَا.

38. Nothing guards blessings like gratitude.

38- مَا حُرِسَتِ النَّعْمُ بِمِثْلِ الشُّكْرِ.

39. How great are the blessings of Allah, the Glorified, in this world, yet how small they are in comparison to the blessings of the Hereafter.

39- مَا أَعْظَمَ نِعَمَ اللَّهِ سُبْحَانَهُ فِي الدُّنْيَا وَمَا أَصْغَرَهَا فِي نِعَمِ الْآخِرَةِ.

40. How close bounty is to woe!

40- مَا أَقْرَبَ النَّعِيمَ مِنَ الْبُؤْسِ.

41. Allah has not bestowed any blessing on a servant who then does injustice with it but that he becomes deserving of it being taken away from him by Allah.

41. ما أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَظَلَمَ فِيهَا إِلَّا كَانَ حَقِيقًا أَنْ يُزِيلَهَا عَنْهُ.

42. The blessings of the ignorant are like a garden on a cesspit.

42. نِعْمُ الْجُهَّالِ كَرَوْضَةِ عَلَى مَزْبَلَةٍ.

43. The blessing that is not appreciated is like the evil that is not forgiven.

43. نِعْمَةٌ لَا تُشْكُرُ كَسَيِّئَةٍ لَا تُغْفَرُ.

44. The blessings of Allah, the Most High, are greater than can be appreciated, except with the help of Allah, and the sins of mankind are greater than can be forgiven, except what Allah pardons [out of His mercy].

44. نِعْمُ اللَّهِ سُبْحَانَهُ أَكْثَرُ مِنْ أَنْ تُشْكَرَ إِلَّا مَا أَعَانَ اللَّهُ عَلَيْهِ وَذُنُوبُ ابْنِ آدَمَ أَكْثَرُ مِنْ أَنْ تُغْفَرَ إِلَّا مَا عَفَا اللَّهُ عَنْهُ.

45. We ask Allah, the Glorified, for the completion of His favours [upon us] and for the ability to hold on to His rope.

45. نَسْأَلُ اللَّهَ سُبْحَانَهُ لِمَنْتِهِ تَمَامًا وَبِحَبْلِهِ إِعْتِصَامًا.

46. Do not waste any of the blessings that Allah, the Glorified, has blessed you with, and let the effect of what He has blessed you with be visible on you.

46. لَا تُضِعْ نِعْمَةً مِنْ نِعَمِ اللَّهِ سُبْحَانَهُ عِنْدَكَ وَلْيُرَ عَلَيْكَ أَثَرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

47. Blessings are not guarded but by gratitude.

47. لَا تُحَاطُ النَّعْمُ إِلَّا بِالشُّكْرِ.

48. Son of Adam, when you see Allah, the Glorified, continuously sending you His blessings then beware of Him, and secure the blessings by being grateful for them.

48. يَا ابْنَ آدَمَ إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ نِعْمَهُ فَاحْذَرَهُ وَحَمِّنِ النَّعْمَ بِشُكْرِهَا.

49. The least that is owed to the one who bestows blessings is that no sin should be committed with his blessing.

49. أَقَلُّ مَا يَجِبُ لِلْمُنْعِمِ أَنْ لَا يُعْصَى بِنِعْمَتِهِ.

50. Verily the inability to commit sins is a blessing.

50. إِنَّ مِنَ النَّعْمَةِ تَعَذُّرُ الْمَعَاصِي.

التنغيص- Trouble

1. To the extent of happiness there is trouble.

1. بِقَدْرِ السُّرُورِ التَّنْغِيصُ.

2. There is no pleasure with trouble.

2. لَأَلَذَّةٌ بِتَنْغِيصٍ.

Aversion-النفرة

1. Everything is averse to its opposite.

1- كُلُّ شَيْءٍ يَنْفِرُ مِنْ ضِدِّهِ.

2. Turn away from the path of mutual aversion and abandon the crowns of boastfulness.

2- عَرِّجُوا عَنْ طَرِيقِ الْمُنَافَرَةِ وَضَعُوا تِيْجَانَ الْمُفَاخَرَةِ.

The soul and holding it to account-النفس ومحاسبتها

1. The noble soul is not affected by misfortunes.

1- النَّفْسُ الْكَرِيمَةُ لَا تُؤَثِّرُ فِيهَا النَّكِبَاتُ.

2. The honourable soul does not find it difficult to [spend wealth in order to] acquire provisions.

2- النَّفْسُ الشَّرِيفَةُ لَا تَتَّقِلُ عَلَيْهَا الْمَوْنَاتُ.

3. The ignoble soul does not separate from [its] vile attributes.

3- النَّفْسُ الدَّنِيَّةُ لَا تَنْفَكُ عَنِ الدَّنَائَاتِ.

4. A person's upbraiding of his own soul is evidence of the gravity of his intellect and the symbol of his abundant merit.

4- إِزْرَاءُ الرَّجُلِ عَلَى نَفْسِهِ بُرْهَانُ رِزَانَةِ عَقْلِهِ وَعُنْوَانُ وُفُورِ فَضْلِهِ.

5. Souls are free but the hands of the intellects hold their reins and protect them from [wretchedness and] misfortune.

5. أَلْنُفُوسُ طَلِقَةٌ لَكِنَ أَيْدِي الْعُقُولِ تُمْسِكُ أَعْنَئَهَا عَنِ النُّحُوسِ.

6. One who is pleased with himself is cheated and one who is overconfident is faced with affliction.

6. الرَّاضِي عَنِ نَفْسِهِ مَغْبُونٌ وَالْوَاتِقُ بِهَا مَفْتُونٌ.

7. The one who is pleased with himself cannot see his own faults but if he were to know the merits of others, he would cover up (and feel ashamed of) the faults and flaws that are in him.

7. الرَّاضِي عَنِ نَفْسِهِ مَسْتُورٌ عَنْهُ عَيْبُهُ، وَلَوْ عَرَفَ فَضْلَ غَيْرِهِ كَسَاهُ (لَسَاءَهُ) مَا بِهِ مِنَ النَّقْصِ وَالْخُسْرَانِ.

8. The refractory, alluring soul flatters as the hypocrite flatters and feigns the attribute of an assenting friend, until such a time when it deceives and gains mastery, then it dominates as an enemy would dominate and dictates as the tyrant would dictate, thereby taking one into the places of evil.

8. النَّفْسُ الْأَمَّارَةُ الْمُسَوِّلَةُ تَتَمَلَّقُ تَتَمَلَّقُ الْمُنَافِقَ، وَتَتَصَنَّعُ بِشِيمَةِ الصَّدِيقِ الْمُوَافِقِ، حَتَّى إِذَا خَدَعَتْ وَتَمَكَّنَتْ تَسَلَّطَتْ تَسَلَّطَ الْعَدُوُّ، وَتَحَكَّمَتْ تَحَكَّمَ الْعَنُوُّ، فَأُورِدَتْ مَوَارِدَ السُّوءِ.

9. Honour your soul as long as it aids you in the obedience of Allah.

9. أَكْرِمِ نَفْسَكَ مَا أَعَانَتْكَ عَلَى طَاعَةِ اللَّهِ.

10. Humiliate your soul as long as it makes you recalcitrant in the disobedience of Allah.

10- أَهِنْ نَفْسَكَ مَا جَمَحَتْ بِكَ إِلَى مَعَاصِي اللَّهِ.

11. Have fear of Allah in your soul, wrest away the control that Satan has over you, turn your attention towards the Hereafter and make [the pleasure of] Allah the object of your striving.

11- اِتَّقِ اللَّهَ فِي نَفْسِكَ، وَنَازِعِ الشَّيْطَانَ قِيَادَكَ، وَاصْرِفْ إِلَى الْآخِرَةِ وَجْهَكَ،
وَاجْعَلْ لِلَّهِ جِدَّكَ.

12. Ennoble your soul from every vile quality, even if it drives you to your desires, for indeed you will never be able to compensate for what you have lost of your soul.

12- أَكْرِمِ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ وَإِنْ سَاقَتْكَ إِلَى الرَّغَائِبِ فَإِنَّكَ لَنْ تَعْتَاضَ عَمَّا
تَبْذُلُ مِنْ نَفْسِكَ عَوْضًا.

13. Make yourself a guardian over your soul and reserve a portion of this world for your Hereafter.

13- اجْعَلْ مِنْ نَفْسِكَ عَلَى نَفْسِكَ رَقِيبًا وَاجْعَلْ لآخِرَتِكَ مِنْ دُنْيَاكَ نَصِيبًا.

14. Move closer to your soul by retracting from it (I mean that you should move towards your loftier and higher self which has been adapted from the light of your intellect and acts as a barrier between you and the inclinations of your base nature; and by retracting I mean you should retract from the soul that commands to evil and shakes hands with defiance).

14- أَقْبِلْ عَلَى نَفْسِكَ بِالْإِدْبَارِ عَنْهَا (أَعْنِي أَنْ تُقْبَلَ عَلَى نَفْسِكَ الْفَاضِلَةَ الْمُقْتَبِسَةَ
مِنْ نُورِ عَقْلِكَ الْحَائِلَةِ بَيْنَكَ وَبَيْنَ دَوَاعِي طَبْعِكَ، وَأَعْنِي بِالْإِدْبَارِ الْإِدْبَارَ عَنْ نَفْسِكَ
الْأَمَّارَةَ بِالسُّوءِ الْمُصَافِحَةَ بِيَدِ الْعُتُوِّ).

15. Restrain your soul from lustful desires and you will remain safe from calamities.

15. إِمْنَعُ نَفْسَكَ مِنَ الشَّهَوَاتِ تَسْلَمَ مِنَ الْآفَاتِ.

16. Be equitable yourself before equity is sought from you, for indeed that is loftier for your status and more deserving of the pleasure of your Lord.

16. أَنْصِفْ مِنْ نَفْسِكَ قَبْلَ أَنْ يُنْتَصَفَ مِنْكَ، فَإِنَّ ذَلِكَ أَجَلٌ لِقَدْرِكَ،

وَأَجْدِرُ بِرِضَا رَبِّكَ.

17. Gain control over your souls by your continuous struggle against it.

17. اِمْلِكُوا أَنْفُسَكُمْ بِدَوَامِ جِهَادِهَا.

18. Occupy yourselves with [acts of] obedience [to Allah], and your tongues with the remembrance [of Allah], and your hearts with acceptance [of His will] in what you love and hate.

18. اِشْغَلُوا أَنْفُسَكُمْ بِالطَّاعَةِ، وَالسِّنَتَكُمْ بِالذِّكْرِ، وَقُلُوبَكُمْ بِالرِّضَا فِيمَا أَحْبَبْتُمْ
وَكْرَهْتُمْ.

19. Restrain these souls for indeed they are very desirous, and if you follow them, they will lead you towards the worst evil.

19. اِقْمَعُوا هَذِهِ النَّفُوسَ، فَإِنَّهَا طُلَعَةٌ إِنْ تُطِيعُوهَا تَزِغُ بِكُمْ إِلَى شَرِّ غَايَةٍ.

20. Knowledge about oneself is the more beneficial of the two types of knowledge.

20. الْمَعْرِفَةُ بِالنَّفْسِ أَنْفَعُ الْمَعْرِفَتَيْنِ.

21. Beware of being pleased with yourself thereby increasing the number of those who are displeased with you.

21- إِيَّاكَ أَنْ تَرْضَىٰ عَنْ نَفْسِكَ فَيَكْثُرَ السَّخِطُ عَلَيْكَ.

22. Beware of overconfidence for this is one of the biggest traps of Satan.

22- إِيَّاكَ وَالثِّقَّةَ بِنَفْسِكَ فَإِنَّ ذَلِكَ مِنْ أَكْبَرِ مَصَائِدِ الشَّيْطَانِ.

23. Indeed there is no price for your souls other than Paradise, so do not sell them except [in return] for it.

23- أَلَا إِنَّهُ لَيْسَ لَأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ، فَلَاتَبِعُوهَا إِلَّا بِهَا.

24. The greatest affliction is poverty of the soul.

24- أَكْبَرُ الْبَلَاءِ فَقْرُ النَّفْسِ.

25. He who is controlled by lustful desires and enslaved by (worldly) aspirations has degraded his soul.

25- أَرْزَىٰ بِنَفْسِهِ مَنْ مَلَكَتْهُ الشَّهْوَةُ، وَاسْتَعْبَدَتْهُ الْمَطَامِعُ.

26. The strongest of people is one who has the greatest command over his soul.

26- أَقْوَى النَّاسِ أَعْظَمُهُمْ سُلْطَانًا عَلَىٰ نَفْسِهِ.

27. The weakest of people is one who is unable to reform his soul.

27- أُعْجِزُ النَّاسِ مَنْ عَجَزَ عَنِ إِصْلَاحِ نَفْسِهِ.

28. The person with the greatest control over his soul is the one who subdues his anger and kills off his lustful desire.

28- أَعْظَمُ النَّاسِ سُلْطَانًا عَلَى نَفْسِهِ مَنْ قَمَعَ غَضَبَهُ وَأَمَاتَ شَهْوَتَهُ.

29. Verily when souls are in harmony they become close [with one another].

29- إِنَّ النُّفُوسَ إِذَا تَنَاسَبَتْ إِيْتَلَفَتْ.

30. Verily your souls have [great] value, so do not sell them except for Paradise.

30- إِنَّ لَأنْفُسِكُمْ أَثْمَانًا، فَلَا تَبِيعُوهَا إِلَّا بِالجَنَّةِ.

31. Indeed the one who sells his soul for anything other than Paradise suffers great tribulation.

31- إِنَّ مَنْ بَاعَ نَفْسَهُ بِغَيْرِ الجَنَّةِ، فَقَدْ عَظُمَتْ عَلَيْهِ المِحْنَةُ.

32. Verily these souls are very desirous, if you obey them they will lead you to the depths of evil.

32- إِنَّ هَذِهِ النُّفُوسَ طُلْعَةٌ، إِنَّ تُطِيعُوهَا تَنْزِعُ بِكُمْ إِلَى شَرِّ غَايَةٍ.

33. Verily obeying the self and following its vain desires is the root of every tribulation and the cornerstone of every aberrance.

33- إِنَّ طَاعَةَ النَّفْسِ وَمُتَابَعَةَ أَهْوِيَّتِهَا أَسُّ كُلِّ مِحْنَةٍ وَرَأْسُ كُلِّ غَوَايَةٍ.

34. Verily the soul has far-reaching desires and continues to be inclined towards disobedience in its desires.

34- إِنَّ النَّفْسَ أْبَعْدُ شَيْءٍ مَّنْزَعًا، وَإِنَّهَا لَاتَزَالُ تَنْزِعُ إِلَى مَعْصِيَةٍ فِي هَوَى.

35. Verily this soul commands towards evil so one who neglects it [and does not discipline it] is indomitably driven by it towards sins.

35- إِنَّ هَذِهِ النَّفْسَ لِأَمَّارَةٌ بِالسُّوءِ فَمَنْ أَهْمَلَهَا جَمَحَتْ بِهِ إِلَى الْمِ آثِمٍ.

36. Verily your soul is a deceiver; if you trust it, Satan will lead you to commit forbidden acts.

36- إِنَّ نَفْسَكَ لَخَدُوعٌ، إِنْ تَثِقَ بِهَا يَقْتَدِكَ الشَّيْطَانُ إِلَى ارْتِكَابِ الْمَحَارِمِ.

37. Verily the soul commands towards evil and indecency, so whoever trusts it, it deceives him and whoever has confidence in it, it destroys him and whoever is pleased with it, it makes him enter the worst of places.

37- إِنَّ النَّفْسَ لِأَمَّارَةٌ بِالسُّوءِ وَالْفَحْشَاءِ، فَمَنْ اتَّيَمَّنَهَا خَانَتْهُ، وَمَنْ اسْتَنَامَ إِلَيْهَا أَهْلَكَتُهُ، وَمَنْ رَضِيَ عَنْهَا أوردتهُ شَرَّ الْمَوَارِدِ.

38. Verily the true believer does not enter his evening and morning but that he distrusts his soul, so he continues to belittle [and find fault with] it and seeks more [good] for it.

38- إِنَّ الْمُؤْمِنَ لَا يُمْسِي وَلَا يُصْبِحُ إِلَّا وَنَفْسُهُ ظَنُونٌ عِنْدَهُ، فَلَا يَزَالُ زَارِيًا عَلَيْهَا، وَمُسْتَزِيدًا لَهَا.

39. Verily the soul is a valuable gem, whoever guards it elevates it and whoever does not preserve it abases it.

39- إِنَّ النَّفْسَ لَجَوْهَرَةٌ ثَمِينَةٌ مِّنْ صَانِهَا رَفَعَهَا وَمَنْ ابْتَدَلَهَا وَضَعَهَا.

40. Verily the soul that seeks short-lived desires will surely perish in its quest and will be wretched in its place of return [in the Hereafter].

40- إِنَّ النَّفْسَ الَّتِي تَطْلُبُ الرِّغَائِبَ الْفَانِيَةَ لَتَهْلِكُ فِي طَلِبِهَا، وَتَشْقَى فِي مُنْقَلَبِهَا.

41. Verily the soul that struggles to acquire the everlasting desires will surely achieve its goal and will be felicitous in its place of return [in the Hereafter].

41- إِنَّ النَّفْسَ الَّتِي تَجْهَدُ فِي اقْتِنَاءِ الرِّغَائِبِ الْبَاقِيَةِ لَتُدْرِكُ طَلِبِهَا، وَتَسْعَدُ فِي مُنْقَلَبِهَا.

42. Verily the soul is like the camel that likes to eat bitter grass, and the ear does not retain much of what it hears, so do not cut off your understanding by being importunate with your soul because for each part of the body there is [need for] repose.

42- إِنَّ النَّفْسَ حَمِضَةٌ، وَالْأُذُنَ مَجَاجَةٌ، فَلَا تَجُبُّ فَهْمَكَ بِالْإِلْحَاحِ عَلَى قَلْبِكَ، فَإِنَّ لِكُلِّ عَضْوٍ مِنَ الْبَدَنِ إِسْتِرَاحَةً.

43. Verily your soul is your riding mount, if you make it carry more than it can bear, you will kill it and if you treat it with kindness, you will save it.

43- إِنَّ نَفْسَكَ مَطِيئَتُكَ، إِنْ أَجْهَدْتَ تَهَا قَتَلْتَهَا، وَإِنْ رَفَقْتَ بِهَا أَبْقَيْتَهَا.

44. Verily if you contravene this division [and allotment of specific times for specific deeds] then the supererogatory acts you perform do not take the place of the obligatory that you have neglected.

44- إِنَّكَ إِنْ أَخْلَلْتَهَا بِشَيْءٍ مِّنْ هَذَا التَّقْسِيمِ فَلَا تَقُومُ نَوَافِلُ تَكْتَسِبُهَا بِفَرَائِضَ تُضَيِّعُهَا.

45. Being preoccupied with disciplining the soul is better [for you].

45. الْإِشْتِغَالُ بِتَهْذِيبِ النَّفْسِ أَصْلَحُ.

46. Overconfidence [in oneself] is one of the strongest opportunities for Satan.

46. الثِّقَّةُ بِالنَّفْسِ مِنْ أَوْثَقِ فُرْصِ الشَّيْطَانِ.

47. Redressing the corruption of one's soul is the most beneficial accomplishment.

47. إِسْتِذْرَاكُ فَسَادِ النَّفْسِ مِنْ أَنْفَعِ التَّحْقِيقِ.

48. Your preoccupation with your own flaws is sufficient to keep [the] shame [of searching for others faults] away from you.

48. إِشْتِغَالُكَ بِمَعَائِبِ نَفْسِكَ يَكْفِيكَ الْعَارَ.

49. If you do not restrain your soul from many of the things that you love out of fear of its displeasure, then vain desires will drive you towards a lot of harm.

49. إِنْ لَمْ تَرُدَّ نَفْسَكَ عَنْ كَثِيرٍ مِمَّا تُحِبُّ مَخَافَةَ مَكْرُوهِهِ سَمَتَ بِكَ الْأَهْوَاءُ إِلَى كَثِيرٍ مِنَ الضَّرَرِ.

50. Verily if you give your [carnal] soul control over yourself, you will corrupt your Hereafter and put you into unending affliction and incessant wretchedness.

50. إِنَّكَ إِنْ مَلَّكَتَ نَفْسَكَ قِيَادَكَ، أَفْسَدْتَ مَعَادَكَ، وَأُورِدْتَكَ بَلَاءً لَا يَنْتَهِي، وَشَقَاءً لَا يَنْقُضِي.

51. Verily if you obey your [carnal] souls, they will lead you towards the worst end.

51- إِنَّكُمْ إِنْ أَطَعْتُمْ أَنْفُسَكُمْ نَزَعْتُمْ بِكُمْ إِلَى شَرِّ غَايَةٍ.

52. Indeed you are just like the one who stabs himself in order to kill the one who is sitting behind him.

52- إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رَدْفَهُ.

53. When you make your soul obey Allah you have honoured it, and if you allow it to disobey Him you have humiliated it.

53- إِذَا أَخَذْتَ نَفْسَكَ بِطَاعَةِ اللَّهِ أَكْرَمْتَهَا، وَإِنْ ابْتَدَلْتَهَا (بَذَلْتَهَا) فِي مَعَاصِيهِ أَهْنَيْتَهَا.

54. When your soul becomes obstinate with you then be obstinate with it and it will be humble to you, and deceive your soul with regards to yourself, it will yield to you.

54- إِذَا صَعِبَتْ عَلَيْكَ نَفْسُكَ فَاصْنَعْ لَهَا تَذَلُّ لَكَ وَخَادِعْ نَفْسَكَ عَنْ نَفْسِكَ تَنْقِذْ لَكَ.

55. When you desire the uprightness of your soul then you should adopt moderation, contentment and the reduction of [your] wants.

55- إِذَا رَغِبْتَ فِي صَلَاحِ نَفْسِكَ فَعَلَيْكَ بِالِإِقْتِسَادِ، وَالْقُنُوعِ، وَالتَّقَلُّبِ.

56. Uprightness of the soul is [attained] through struggle.

56- بِالْمُجَاهَدَةِ صَلَاحُ النَّفْسِ.

57. Take it upon yourselves to discipline your souls and turn them away from their harmful habits.

57. تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا وَاعْدُوا بِهَا عَنْ ضَرَارَةِ عَادَاتِهَا.

58. Demand from your soul [the performance of] that which it obligatory upon it and you will be safe from the demands of others, scrutinize it and you will have no need for the scrutiny of others.

58. تَقَاضَ نَفْسَكَ بِمَا يَجِبُ عَلَيْهَا تَأْمَنَ تَقَاضِي غَيْرِكَ لَكَ، وَاسْتَقْصِعْ عَلَيْهَا تَغْنَ عَنْ
اسْتَقْصَاءِ غَيْرِكَ.

59. He (a) said about the one whom he was censuring: His [lower] self dominates him by means of that which he assumes, and he cannot overpower it with what he is certain of. He has made his vain desire his master and he obeys it in all his affairs.

59. وَقَالَ فِي حَقِّ مَنْ ذَمَّهُ: تَغْلِبُهُ نَفْسُهُ عَلَى مَا يَظُنُّ، وَلَا يَغْلِبُهَا عَلَى مَا يَسْتَيْقِنُ،
قَدْ جَعَلَ هَوَاهُ أَمِيرَهُ، وَأَطَاعَهُ فِي سَائِرِ أُمُورِهِ.

60. Try yourself in the obedience of Allah through patience in performing obligatory acts and perseverance in performing supererogatory acts and duties.

60. جَرَّبْ نَفْسَكَ فِي طَاعَةِ اللَّهِ بِالصَّبْرِ عَلَى أَدَاءِ الْفَرَائِضِ وَالذُّؤْبِ فِي إِقَامَةِ
النَّوَافِلِ وَالْوِظَائِفِ.

61. Hold yourselves to account [for your deeds] and you will be safe from the fear of Allah and will attain what you desire [from that which is] with Him.

61. حَاسِبُوا أَنْفُسَكُمْ تَأْمِنُوا مِنَ اللَّهِ الرَّهَبِ، وَتُدْرِكُوا عِنْدَهُ الرَّغْبَ.

62. Hold yourself to account for your [own] soul for indeed other souls have someone else who will hold them to account.

62. حَاسِبْ نَفْسَكَ لِنَفْسِكَ فَإِنَّ غَيْرَهَا مِنَ الْأَنْفُسِ لَهَا حَاسِبٌ غَيْرُكَ.

63. Hold your souls to account before they are held to account and weigh them before they are weighed.

63. حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَوَازِنُوهَا قَبْلَ أَنْ تُوَازَنُوا.

64. Hold your souls to account for their deeds and seek from them the fulfilment of what is obligatory on them and their taking from the evanescent for the eternal; and gather provisions and make preparations before you are resurrected [on the Day of Reckoning].

64. حَاسِبُوا أَنْفُسَكُمْ بِأَعْمَالِهَا، وَطَالِبُوهَا بِأَدَاءِ الْمَفْرُوضِ عَلَيْهَا، وَالْأَخْذِ مِنْ فَنَائِهَا لِبَقَائِهَا، وَتَزَوَّدُوا وَتَأَهَّبُوا قَبْلَ أَنْ تُبْعَثُوا.

65. Beautify your souls with chastity and keep away from wastefulness and extravagance.

65. حَلُّوا أَنْفُسَكُمْ بِالْعَفَافِ، وَتَجَنَّبُوا التَّبْذِيرَ وَالْإِسْرَافَ.

66. The best souls are the purest among them.

66. خَيْرُ النَّفُوسِ أَزْكَاهَا.

67. Take [good deeds] from yourself for your soul [in the Hereafter], gather provisions today for your tomorrow, benefit from the slumber (or respite) of time and seize the opportunity [to do good while you can].

67. خُذْ مِنْ نَفْسِكَ لِنَفْسِكَ، وَتَزَوَّدْ مِنْ يَوْمِكَ لِغَدِكَ، وَاعْتَنِمْ عَفْوَ (عَفْوِ) الزَّمَانِ، وَانْتَهِزْ فُرْصَةَ الْإِمْكَانِ.

68. Deceive your heart into worshipping and be gentle with it (or do not compel it), and engage it [in

worship] when it is free and lively, except for what has been prescribed as obligatory, for indeed that must be fulfilled [in any case].

68. خَادِعُ نَفْسِكَ عَنِ الْعِبَادَةِ، وَارْفُقْ بِهَا (وَلَا تَقْهَرُهَا)، وَخُذْ عَفْوَهَا، وَنَشَاطَهَا، إِلَّا مَا كَانَ مَكْتُوبًا مِنَ الْفَرِيضَةِ، فَإِنَّهُ لَا بُدَّ مِنْ أَدَائِهَا.

69. Take from your bodies and bestow them generously to your souls, and strive to free yourselves before your ransoms are blocked.

69. خُذُوا مِنْ أَجْسَادِكُمْ تَجُودُوا بِهَا عَلَى أَنْفُسِكُمْ وَاسْعَوْا فِي فِكَكِ رِقَابِكُمْ قَبْلَ أَنْ تُغْلَقَ رَهَائِنُهَا.

70. Oppose your [carnal] soul and you will become upright, mingle with scholars and you will learn.

70. خَالَفَ نَفْسَكَ تَسْتَقِمُ وَخَالِطِ الْعُلَمَاءَ تَعْلَمُ.

71. Serving the soul means protecting it from [unlawful] pleasures and acquisitions, training it with knowledge and wisdom and making it strive in performing acts of worship and obedience, for in this lies the salvation for the soul.

71. خِدْمَةُ النَّفْسِ صِيَانَتُهَا عَنِ اللَّذَاتِ، وَالْمُقْتَنِيَّاتِ، وَرِيَاضَتُهَا بِالْعُلُومِ وَالْحِكْمِ، وَاجْتِهَادُهَا (إِجْهَادُهَا) بِالْعِبَادَاتِ وَالطَّاعَاتِ، وَفِي ذَلِكَ نَجَاةُ النَّفْسِ.

72. The cure of the soul is abstaining from vain desires and abstinence from the pleasures of this world.

72. دَوَاءُ النَّفْسِ الصَّوْمُ عَنِ الْهَوَى وَالْحَمِيَّةُ عَنِ لَذَاتِ الدُّنْيَا.

73. The highest peaks [of success] are not attained but by those who espouse discipline and hard work.

73. ذُرُوءُ الْغَايَاتِ لَا يَنَالُهَا إِلَّا ذُووُ التَّهْذِيبِ وَالْمُجَاهِدَاتِ.

74. Have humility in your soul and honour in your faith; preserve your Hereafter and be open-handed with your worldly possessions.

74. ذَلَّ فِي نَفْسِكَ وَعِزَّ فِي دِينِكَ وَصُنَّ آخِرَتَكَ وَأَبْذَلْ دُنْيَاكَ.

75. Humble your souls by abandoning [bad] habits, lead them towards performing acts of obedience [and worship], make them bear the burdens of [others'] liabilities, beautify them through noble deeds, and protect them from the filth of sins.

75. ذَلَّلُوا أَنْفُسَكُمْ بِتَرْكِ الْعَادَاتِ، وَقُودُوهَا إِلَى فِعْلِ الطَّاعَاتِ، وَحَمَلُوهَا أَعْبَاءَ الْمَغَارِمِ، وَحَلُّوهَا بِفِعْلِ الْمَكَارِمِ، وَصُونُوهَا عَنْ دَنَسِ الْمِ آثِمِ.

76. Humble your soul through obedience and adorn it with contentment; reduce your wants and be moderate in your earning.

76. ذَلَّلْ نَفْسَكَ بِالطَّاعَةِ، وَحَلِّهَا بِالْقَنَاعَةِ، وَخَفِّضْ فِي الطَّلَبِ، وَأَجْمِلْ فِي الْمُكْتَسَبِ.

77. May Allah have mercy on the person who holds back the reins of his soul from acts of disobedience to Allah and steers it towards the obedience of Allah by its reins.

77. رَحِمَ اللَّهُ امْرَأً أَلْجَمَ نَفْسَهُ عَنْ مَعَاصِي اللَّهِ بِلِجَامِهَا، وَقَادَهَا إِلَى طَاعَةِ اللَّهِ بِزِمَامِهَا.

78. May Allah have mercy on the person who subdues the inclinations of his soul towards vain desires thereby protecting it, and steers it towards the obedience of Allah by its reins.

78. رَحِمَ اللَّهُ امْرَأً قَمَعَ نَوَازِعَ نَفْسِهِ إِلَى الْهَوَى فَصَانَهَا، وَقَادَهَا إِلَى طَاعَةِ اللَّهِ

بِعِنَانِهَا.

79. Deterring the soul from vain desire is the greater Jihad.

79- رَدُّعُ النَّفْسِ عَنِ الْهَوَى الْجِهَادُ الْأَكْبَرُ.

80. Deterring the soul from vain desire is the Jihad that is beneficial.

80- رَدُّعُ النَّفْسِ عَنِ الْهَوَى هُوَ الْجِهَادُ النَّافِعُ.

81. Deterring the soul from the vanities of this world is the fruit of reason.

81- رَدُّعُ النَّفْسِ عَنِ زَخَارِفِ الدُّنْيَا ثَمَرَةُ الْعَقْلِ.

82. Deterring the soul from the temptation of vain desire is the fruit of nobility.

82- رَدُّعُ النَّفْسِ عَنِ تَسْوِيلِ الْهَوَى ثَمَرَةُ النُّبْلِ.

83. Turn your soul away when faced with lustful desires and make it steadfast on the book of Allah when faced with doubts.

83- رُدُّ عَنْ نَفْسِكَ عِنْدَ الشَّهَوَاتِ وَأَقِمَّهَا عَلَى كِتَابِ اللَّهِ عِنْدَ الشُّبُهَاتِ.

84. Restraining the soul and struggling against its vain desires raises one's ranks and multiplies the good deeds.

84- رَدُّعُ النَّفْسِ وَجِهَادُهَا عَنْ أَهْوِيَّتِهَا يَرْفَعُ الدَّرَجَاتِ وَيُضَاعِفُ الْحَسَنَاتِ.

85. Your satisfaction with yourself is an indication of the corruption of your mind.

85. رِضَاكَ عَنْ نَفْسِكَ مِنْ فَسَادِ عَقْلِكَ.

86. The person's satisfaction with himself is [always] accompanied by the displeasure of his Lord.

86. رِضَا الْعَبْدِ عَنْ نَفْسِهِ مَقْرُونٌ بِسَخَطِ رَبِّهِ.

87. A man's satisfaction with himself is evidence of his feeble-mindedness.

87. رِضَا الْمَرْءِ عَنْ نَفْسِهِ بُرْهَانٌ سَخَافَةِ عَقْلِهِ.

88. Turning away from [the pleasures of] this world is the means of reforming the soul.

88. سَبَبُ صَلَاحِ النَّفْسِ الْعُزُوفُ عَنِ الدُّنْيَا.

89. Governing one's soul is the best [form of] administration and the eminency of knowledge is the most honourable pre-eminence.

89. سِيَاَسَةُ النَّفْسِ أَفْضَلُ سِيَاَسَةِ وَرِيَاَسَةُ الْعِلْمِ أَشْرَفُ رِيَاَسَةِ.

90. The worst indigence is poverty of the soul.

90. شَرُّ الْفَقْرِ فَقْرُ النَّفْسِ.

91. The worst thing is being pleased with oneself.

91. شَرُّ الْأُمُورِ الرِّضَا عَنِ النَّفْسِ.

92. The uprightness of the soul is [in] reduced greed.

92- صَلَاحُ النَّفْسِ قِلَّةُ الطَّمَعِ.

93. Reformation of the soul is [achieved by] struggling against vain desires.

93- صَلَاحُ النَّفْسِ مُجَاهَدَةُ الْهَوَى.

94. The misguidance of souls is between the impulses of lust and anger.

94- ضَلَالُ النَّفُوسِ بَيْنَ دَوَاعِي الشَّهْوَةِ وَالْغَضَبِ.

95. The fruit of self-appraisal is reformation of the soul.

95- ثَمَرَةُ الْمُحَاسَبَةِ صَلَاحُ النَّفْسِ.

96. Weigh your souls before they are weighed and hold them to account before they are held to account, and breathe before the throat is constricted, and follow submissively before you are driven by force.

96- زِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوَازَنُوا (تُوزَنُوا) وَحَاسِبُوا قَبْلَ أَنْ تُحَاسَبُوا، وَتَنَفَّسُوا مِنْ (قَبْلَ) ضَيْقِ الْخَنَاقِ (وَأَنْقَادُوا) قَبْلَ عُنْفِ السِّيَاقِ.

97. Restrict your souls by holding them accountable and control them by opposition [to their whims].

97- قَيِّدُوا أَنْفُسَكُمْ بِالْمُحَاسَبَةِ وَأَمْلِكُوهَا بِالْمُخَالَفَةِ.

98. One who holds himself to account, gains.

98. مَنْ حَاسَبَ نَفْسَهُ رِيحًا.

99. One who holds himself to account becomes felicitous.

99. مَنْ حَاسَبَ نَفْسَهُ سَعِدًا.

100. One who undertakes to hold his soul to account is safe from flattery [and deceit].

100. مَنْ تَعَاهَدَ نَفْسَهُ بِالْمُحَاسَبَةِ أَمِنَ فِيهَا الْمُدَاهَنَةَ.

101. One who holds himself to account becomes aware of his faults and realizes his sins so he seeks forgiveness for his sins and tries to correct his faults.

101. مَنْ حَاسَبَ نَفْسَهُ وَقَفَ عَلَى عِيُوبِهِ وَأَحَاطَ بِذُنُوبِهِ وَاسْتَقَالَ الذُّنُوبَ وَأَصْلَحَ الْعِيُوبَ.

102. Blessed is the one who has in his soul that which keeps him preoccupied from the [faults of other] people.

102. طُوبَى لِمَنْ كَانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شَاغِلٌ عَنِ النَّاسِ.

103. Blessed is the one who strives to free his soul before the shortness of breath and the severity of despair [at the time of death].

103. طُوبَى لِمَنْ سَعَى فِي فَكَائِ نَفْسِهِ قَبْلَ ضَيْقِ الْأَنْفَاسِ وَشِدَّةِ الْإِبْلَاسِ.

104. Blessed is he who considers himself as low, gains honour through his obedience [to Allah] and becomes free from want through his contentment.

104. طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ وَعَزَّ بِطَاعَتِهِ وَغَنِيَ بِقَنَاعَتِهِ.

105. Blessed is the one who has in his soul that which keeps him preoccupied [from others] and the people are at ease from him, and who acts in obedience to Allah, the Glorified.

105. طُوبَى لِمَنْ كَانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شَاغِلٌ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ، وَعَمِلَ بِطَاعَةِ اللَّهِ سُبْحَانَهُ.

106. Blessed be the soul that fulfils its duty to its Lord.

106. طُوبَى لِنَفْسٍ أَدَّتْ إِلَى رَبِّهَا فَرَضَهَا.

107. Purify your souls from the filth of lustful desires and you will attain lofty stations.

107. طَهَّرُوا أَنْفُسَكُمْ مِنْ دَنَسِ الشَّهَوَاتِ تُدْرِكُوا رَفِيعَ الدَّرَجَاتِ.

108. Whoever disobeys Allah and obeys Satan has oppressed his soul.

108. ظَلَمَ نَفْسَهُ مَنْ عَصَى اللَّهَ وَأَطَاعَ الشَّيْطَانَ.

109. Whoever is satisfied with the temporary abode in place of the everlasting abode has oppressed himself.

109. ظَلَمَ نَفْسَهُ مَنْ رَضِيَ بِدَارِ الْفَنَاءِ عِوَضاً عَنْ دَارِ الْبَقَاءِ.

110. Accustom your soul to virtue, for indeed it will make that which is spoken about you good and will make your reward great.

110. عَوَّدْ نَفْسَكَ الْجَمِيلَ فَإِنَّهُ يُجْمِلُ عَنْكَ الْأَحْدُوثَةَ وَيُجْزِلُ لَكَ الْمَثُوبَةَ.

111. Accustom yourself to being engrossed in remembrance [of Allah] and repentance, for indeed this will wipe out your sin and make your reward great.

111. عَوَّدَ نَفْسَكَ الْإِسْتِهْتَارَ بِالذِّكْرِ وَالْإِسْتِغْفَارِ فَإِنَّهُ يَمْحُو عَنْكَ الْحَوِيَّةَ وَيُعْظِمُ لَكَ
الْمُثُوبَةَ.

112. Habituate yourself to [performing] noble deeds and bearing the burden of [others'] liabilities, [for through this] your soul will become honourable, your Hereafter will thrive and those who praise you will increase.

112. عَوَّدَ نَفْسَكَ فِعْلَ الْمَكَارِمِ وَتَحْمُلَ أَعْبَاءِ الْمَغَارِمِ تَشْرُفَ نَفْسُكَ وَتُعْمَرَ
آخِرَتُكَ وَيَكْثُرَ حَامِدُوكَ.

113. Habituate yourself to good intention and virtuous purpose, you will attain success in your aspirations (or endeavours).

113. عَوَّدَ نَفْسَكَ حُسْنَ النِّيَّةِ وَجَمِيلَ الْمَقْصِدِ تُدْرِكُ فِي مَبَاغِيكَ (مَسَاعِيكَ)
النَّجَاحَ.

114. Habituate yourself to forbearance and eschewing importunity, [and as a result] righteousness will adhere to you.

114. عَوَّدَ نَفْسَكَ السَّمَّاحَ وَتَجَنَّبَ الْإِلْحَاحَ يَلْزَمَكَ الصَّلَاحُ.

115. I am amazed at the one who knows himself, how can he feel at ease in the temporary abode [of this world]?!?

115 - عَجِبْتُ لِمَنْ عَرَفَ نَفْسَهُ كَيْفَ يَأْنَسُ بِدَارِ الْفَنَاءِ.

116. I am amazed at the one who searches for the thing he has lost while he has lost his own soul and

does not seek it!

116. عَجِبْتُ لِمَنْ يَنْشُدُ ضَالَّتَهُ وَقَدْ أَضَلَّ نَفْسَهُ فَلَا يَطْلُبُهَا.

117. I am amazed at the one who oppresses his own soul, how can he be fair to others?!

117. عَجِبْتُ لِمَنْ يَظْلِمُ نَفْسَهُ كَيْفَ يَنْصِفُ غَيْرَهُ.

118. I am amazed at the one who is ignorant about himself, how can he know his Lord?!

118. عَجِبْتُ لِمَنْ يَجْهَلُ نَفْسَهُ كَيْفَ يَعْرِفُ رَبَّهُ.

119. Compel your souls to abandon acts of disobedience and it will become easier for you to lead them towards acts of obedience [and worship].

119. غَالِبُوا أَنْفُسَكُمْ عَلَى تَرْكِ الْمَعَاصِي تَسْهُلْ عَلَيْكُمْ مَقَادَتُهَا عَلَى الطَّاعَاتِ.

120. Compel your souls to abandon bad habits and you will overcome them; fight against your vain desires and you will gain control over them.

120. غَالِبُوا أَنْفُسَكُمْ عَلَى تَرْكِ الْعَادَاتِ تَغْلِبُوهَا وَجَاهِدُوا أَهْوَاءَكُمْ تَمْلِكُوهَا.

121. Perfection of righteousness is in struggling against the [carnal] soul.

121. فِي مُجَاهَدَةِ النَّفْسِ كَمَالُ الصَّلَاحِ.

122. The guidance of the soul is in opposing it.

122. فِي خِلَافِ النَّفْسِ رُشْدُهَا.

123. The misguidance of the soul is in obedience to it.

123. فِي طَاعَةِ النَّفْسِ غِيُّهَا.

124. The corruption of the soul is [caused by] vain desire.

124. فَسَادُ النَّفْسِ الْهَوَى.

125. Your power over your soul is the best power and your authority over it is the best authority.

125. قُدْرَتُكَ عَلَى نَفْسِكَ أَفْضَلُ الْقُدْرَةِ وَإِمْرَتُكَ عَلَيْهَا خَيْرُ الْإِمْرَةِ.

126. How can one who is not content with little have the ability to reform himself?!

126. كَيْفَ يَسْتَطِيعُ صِلَاحَ نَفْسِهِ مَنْ لَا يَقْنَعُ بِالْقَلِيلِ؟!

127. Being preoccupied with one's soul is enough to keep a person distracted from the people.

127. كَفَى بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ.

128. At the time when you are most confident in your soul be equally cautious (or fearful) of its deception.

128. كُنْ أَوْثَقَ مَا تَكُونُ بِنَفْسِكَ أَحْذَرَ (أَخَوْفَ) مَا تَكُونُ مِنْ خِدَاعِهَا.

129. Be the guardian of your soul, and do with your possessions that which you would like others to do

129. كُنْ وَصِيَّ نَفْسِكَ وَافْعَلْ فِي مَالِكَ مَا تُحِبُّ أَنْ يَفْعَلَهُ فِيهِ غَيْرُكَ.

130. Hold yourself to account and struggle against your evil nature, and beware of blaming your sins on your Lord.

130. كُنْ مُوَاخِذًا نَفْسَكَ مُغَالِبًا سُوءَ طَبْعِكَ وَإِيَّاكَ أَنْ تَحْمِلَ ذُنُوبَكَ عَلَى رَبِّكَ.

131. Be a preventer and a forbider for yourself [from evil], and a suppressor and a subjugator for your wealth (or outburst) during zeal (or anger).

131. كُنْ لِنَفْسِكَ مَانِعًا رَادِعًا وَلِثَرْوَتِكَ (وَلِنَزْوَتِكَ) عِنْدَ الْحَمِيَّةِ (الْحَفِيظَةِ) وَاقِمًا قَامِعًا.

132. The souls have certain evil natures [and characteristics] and wisdom forbids [one from] them.

132. لِلنُّفُوسِ طَبَايِعُ سُوءٍ وَالْحِكْمَةُ تَنْهَى عَنْهَا.

133. There is no price for your souls except Paradise, so do not sell them for anything but it.

133. لَيْسَ لِأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ فَلَاتَبِيعُوهَا إِلَّا بِهَا.

134. There is no expectation [of godness] from the one who wrongs his own soul.

134. لَيْسَ مَنْ أَسَاءَ إِلَى نَفْسِهِ بِذِي مَأْمُولٍ.

135. There is none on the face of this earth more honoured in the sight of Allah, the Glorified, than the soul that is obedient to His commands.

135- لَيْسَ عَلَى وَجْهِ الْأَرْضِ أَكْرَمُ عَلَى اللَّهِ سُبْحَانَهُ مِنَ النَّفْسِ الْمُطِيعَةِ لِأَمْرِهِ.

136. One who considers himself to be more [important or powerful than others] becomes less.

136- مَنْ تَكَبَّرَ بِنَفْسِهِ قَلَّ.

137. One who humbles himself is honoured.

137- مَنْ حَقَّرَ نَفْسَهُ عُظِّمَ.

138. One who reforms his soul gains mastery over it.

138- مَنْ أَصْلَحَ نَفْسَهُ مَلَكَهَا.

139. One who neglects his soul destroys it.

139- مَنْ أَهْمَلَ نَفْسَهُ أَهْلَكَهَا.

140. One who honours his [carnal] soul is abased by it.

140- مَنْ أَكْرَمَ نَفْسَهُ أَهَانَتْهُ.

141. Whoever trusts his [carnal] soul is betrayed by it.

141- مَنْ وَثِقَ بِنَفْسِهِ خَانَتْهُ.

142. Whoever neglects his soul incurs loss.

142. مَنْ أَهْمَلَ نَفْسَهُ خَسِرَ.

143. One who knows himself divests himself [of all worldly desires].

143. مَنْ عَرَفَ نَفْسَهُ تَجَرَّدَ.

144. Whoever obeys his soul kills it.

144. مَنْ أَطَاعَ نَفْسَهُ قَتَلَهَا.

145. Whoever disobeys his soul has awarded it.

145. مَنْ عَصَى نَفْسَهُ وَصَلَّهَا.

146. One who is ignorant of his soul neglects it.

146. مَنْ جَهَلَ نَفْسَهُ أَهْمَلَهَا.

147. Whoever considers himself to be great is humiliated.

147. مَنْ عَظَّمَ نَفْسَهُ حُقِّرَ.

148. Whoever protects his soul [from evil] is revered.

148. مَنْ صَانَ نَفْسَهُ وُقِّرَ.

149. Whoever controls his [carnal] soul, his affair [and status] is elevated.

149. مَنْ مَلَكَ نَفْسَهُ عَلَا أَمْرُهُ.

150. Whoever is controlled by his [carnal] soul, his status is lowered.

150. مَنْ مَلَكَتْهُ نَفْسُهُ ذَلَّ قَدْرُهُ.

151. Whoever loathes his [carnal] soul is loved by Allah.

151. مَنْ مَقَتَ نَفْسَهُ أَحَبَّهُ اللَّهُ.

152. Whoever abases his [carnal] soul is honoured by Allah.

152. مَنْ أَهَانَ نَفْسَهُ أَكْرَمَهُ اللَّهُ.

153. Whoever knows himself knows his Lord.

153. مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ.

154. Whoever knows himself, his matter becomes sublime.

154. مَنْ عَرَفَ نَفْسَهُ جَلَّ أَمْرُهُ.

155. One who deceives himself cannot [sincerely] advise others.

155. مَنْ غَشَّ نَفْسَهُ لَمْ يَنْصَحْ غَيْرَهُ.

156. One who governs [and trains] his soul has [truly] comprehended [the art of] administration.

156. مَنْ سَاسَ نَفْسَهُ أُدْرِكَ السِّيَاسَةَ.

157. Whoever takes care of his soul with vigilance, remains safe.

157. مَنْ تَعَاهَدَ نَفْسَهُ بِالْحَذَرِ أَمِنَ.

158. One who fears for his soul does not oppress others.

158. مَنْ أَشْفَقَ عَلَى نَفْسِهِ لَمْ يَظْلِمْ غَيْرَهُ.

159. Whoever wrongs his [own] soul, no goodness is expected from him.

159. مَنْ أَسَاءَ إِلَى نَفْسِهِ لَمْ يُتَوَقَّعْ مِنْهُ جَمِيلٌ.

160. Whoever protects himself from asking others becomes exalted.

160. مَنْ صَانَ نَفْسَهُ عَنِ الْمَسَائِلِ جَلَّ.

161. One whose soul is noble, his affection [and compassion] increases.

161. مَنْ شَرُفَتْ نَفْسُهُ كَثُرَتْ عَوَاطِفُهُ.

162. One who does not govern [and train] his own soul, destroys it.

162. مَنْ لَمْ يَسُوسْ نَفْسَهُ أَضَاعَهَا.

163. Whoever is displeased with himself pleases his Lord.

163. مَنْ سَخِطَ عَلَى نَفْسِهِ أَرْضَى رَبَّهُ.

164. Whoever is pleased with himself angers his Lord.

164. مَنْ رَضِيَ عَنْ نَفْسِهِ أَسْخَطَ رَبَّهُ.

165. Whoever is able to gain control over his [carnal] self has attained the highest degree of strength.

165. مَنْ قَوِيَ عَلَى نَفْسِهِ تَنَاهَى فِي الْقُوَّةِ.

166. Whoever struggles with his soul in order to reform it, becomes felicitous.

166. مَنْ أَجْهَدَ نَفْسَهُ فِي إِصْلَاحِهَا سَعِدَ.

167. Whoever neglects his soul [as it indulges] in its pleasures becomes wretched and distanced [from the mercy of Allah].

167. مَنْ أَهْمَلَ نَفْسَهُ فِي لَذَائِهَا شَقِيَ وَبَعُدَ.

168. One who does not struggle against his [carnal] soul in his young age does not become noble in his old age.

168. مَنْ لَمْ يُجْهَدْ نَفْسَهُ فِي صِغَرِهِ لَمْ يَنْبُلْ فِي كِبَرِهِ.

169. Whoever continually disciplines his soul derives [great] benefit.

169. مَنْ اسْتَدَامَ رِيَاضَةَ نَفْسِهِ اِنْتَفَعَ.

170. Whoever is pleased with himself, many are angry with him.

170- مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّخَطُ عَلَيْهِ.

171. Whoever indulges his soul in that which it loves, its wretchedness in that which it does not love gets prolonged.

171- مَنْ سَامَحَ نَفْسَهُ فِيمَا تُحِبُّ طَالَ شَقَاؤُهَا فِيمَا لَا تُحِبُّ.

172. Whoever preoccupies himself with that which is not necessary, lets the matters that are obligatory slip by.

172- مَنْ شَغَلَ نَفْسَهُ بِمَا لَا يَجِبُ ضَيَّعَ مِنْ أَمْرِهِ مَا يَجِبُ.

173. Whoever holds himself accountable preserves his standing and the outcomes of his affair are praised.

173- مَنْ وَاخَذَ نَفْسَهُ صَانَ قَدْرَهُ وَحُمِدَ عَوَاقِبُ أَمْرِهِ.

174. Whoever neglects his soul corrupts his affair.

174- مَنْ أَهْمَلَ نَفْسَهُ أَفْسَدَ أَمْرَهُ.

175. Whoever commands you to reform yourself is most deserving of your obedience.

175- مَنْ أَمَرَكَ بِإِصْلَاحِ نَفْسِكَ فَهُوَ أَحَقُّ مِنْ تَطِيعِهِ.

176. Whoever scrutinizes himself remains safe from the scrutiny of others.

176. مَنْ اسْتَقْصَى عَلَى نَفْسِهِ أَمِنْ اسْتِقْصَاءِ غَيْرِهِ عَلَيْهِ.

177. Whoever oppresses himself is more oppressive to others.

177. مَنْ ظَلَمَ نَفْسَهُ كَانَ لِغَيْرِهِ أَظْلَمَ.

178. Whoever is great in his own eyes is low in the sight of Allah.

178. مَنْ كَانَ عِنْدَ نَفْسِهِ عَظِيماً كَانَ عِنْدَ اللَّهِ حَقِيراً.

179. One who is ignorant about himself is more ignorant about others.

179. مَنْ جَهَلَ نَفْسَهُ كَانَ بِغَيْرِ نَفْسِهِ أَجْهَلَ.

180. Whoever is miserly with himself is more miserly with others.

180. مَنْ بَخِلَ عَلَى نَفْسِهِ كَانَ عَلَى غَيْرِهِ أَبْخَلَ.

181. One whose soul is honourable endeavours to purify it from the lowliness of worldly pursuits.

181. مَنْ شَرُفَتْ نَفْسُهُ نَزَّهَهَا عَنِ دَنَاءَةِ الْمَطَالِبِ.

182. One who knows the value of his soul does not abase it with transient things.

182. مَنْ عَرَفَ قَدْرَ نَفْسِهِ لَمْ يُهِنِّهَا بِالْفَانِيَاتِ.

183. Whoever troubles himself with that which does not benefit him gets caught in that which harms him.

183. مَنْ أَتْعَبَ نَفْسَهُ فِيمَا لَا يَنْفَعُهُ وَقَعَ فِيمَا يَضُرُّهُ.

184. One whose soul is content is assisted by it to become pure and remain chaste.

184. مَنْ قَنَعَتْ نَفْسُهُ أَعَانَتْهُ عَلَى النَّزَاهَةِ وَالْعَفَافِ.

185. One whose soul is noble finds it easy to give generously and help others.

185. مَنْ كَرُمَتْ نَفْسُهُ اسْتَهَانَ بِالْبَذْلِ وَالْإِسْعَافِ.

186. One who considers his soul to be honourable does not abase it by sinning.

186. مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ لَمْ يَهِنْهَا بِالْمَعْصِيَةِ.

187. One whose soul is vigilant and careful has protectors from Allah watching over him.

187. مَنْ كَانَ لَهُ مِنْ نَفْسِهِ يَقْظَةٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَفَظَةٌ.

188. One who knows himself understands others better.

188. مَنْ عَرَفَ نَفْسَهُ فَهُوَ لِغَيْرِهِ أَعْرَفٌ.

189. One who considers his soul to be honourable, his [lustful] desires become insignificant to him.

189. مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهْوَتُهُ.

190. One who is lenient with his soul in that which he loves is troubled by it in that which he hates.

190. مَنْ سَامَحَ نَفْسَهُ فِيمَا يُحِبُّ أُتْعِبَهُ فِيمَا يَكْرَهُ.

191. Whoever accuses himself has indeed overpowered Satan.

191. مَنْ اتَّهَمَ نَفْسَهُ فَقَدْ غَالَبَ الشَّيْطَانَ.

192. Whoever opposes his [carnal] soul has indeed defeated Satan.

192. مَنْ خَالَفَ نَفْسَهُ فَقَدْ غَلَبَ الشَّيْطَانَ.

193. Whoever obeys his soul in its lustful desires has indeed helped to destroy it.

193. مَنْ أَطَاعَ نَفْسَهُ فِي شَهَوَاتِهَا فَقَدْ أَعَانَهَا عَلَى هُلْكِهَا.

194. Whoever is pleased with himself, his flaws become known.

194. مَنْ رَضِيَ عَنْ نَفْسِهِ ظَهَرَتْ عَلَيْهِ الْمَعَائِبُ.

195. Whoever reprimands his soul for [its] faults, it is deterred from many of the sins.

195. مَنْ وَبَّخَ نَفْسَهُ عَلَى الْعُيُوبِ ارْتَعَدَتْ عَنْ كَثِيرِ الذُّنُوبِ.

196. One who has in his soul a restrainer [from evil], has a protector over him from Allah.

196. مَنْ كَانَ لَهُ مِنْ نَفْسِهِ زَاجِرٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ.

197. Whoever knows himself has indeed attained the highest goal of every cognizance and knowledge.

197- مَنْ عَرَفَ نَفْسَهُ فَقَدِ انْتَهَى إِلَى غَايَةِ كُلِّ مَعْرِفَةٍ وَعِلْمٍ.

198. One who does not discipline [and purify] his soul, will not benefit from the intellect.

198- مَنْ لَمْ يَهْدِبْ نَفْسَهُ لَمْ يَنْتَفِعْ بِالْعَقْلِ.

199. Whoever does not benefit from his [own] soul, people do not benefit from him.

199- مَنْ لَمْ يَنْتَفِعْ بِنَفْسِهِ لَمْ يَنْتَفِعْ بِهِ النَّاسُ.

200. One who does not humble himself in his own eyes will not be elevated in the sight of others.

200- مَنْ لَمْ يَتَّضِعْ عِنْدَ نَفْسِهِ لَمْ يَرْتَفِعْ عِنْدَ غَيْرِهِ.

201. One who does not reform himself cannot reform others.

201- مَنْ لَمْ يُصْلِحْ نَفْسَهُ لَمْ يُصْلِحْ غَيْرَهُ.

202. One whom Allah does not help [to fight] against his [carnal] soul will not benefit from the advice of the adviser.

202- مَنْ لَمْ يُعِنُّهُ اللَّهُ عَلَى نَفْسِهِ لَمْ يَنْتَفِعْ بِمَوْعِظَةٍ وَاعِظٍ.

203. One who leaves his [carnal] soul free [to do as it wills] will be taken by it to the paths of darkness [and evil].

203- مَنْ رَخَّصَ لِنَفْسِهِ زَهَبَتْ بِهِ فِي مَازَاهِبِ الظُّلْمَةِ.

204. Whoever deals leniently with [and flatters] his soul, it makes him rush towards forbidden sins.

204. مَنْ دَاهَنَ نَفْسَهُ هَجَمَتْ بِهِ عَلَى الْمَعَاصِي الْمَحْرَمَةِ.

205. Whoever does not set right his soul by reforming it, his malady becomes worse and curing it becomes impossible, and he will not find any physician [who can treat it].

205. مَنْ لَمْ يَتَدَارَكَ نَفْسَهُ بِإِصْلَاحِهَا أَعْضَلَ دَاوُودُ وَأَعْيَى شِفَاوُهُ وَعَدِمَ الطَّبِيبَ.

206. One whose grief over his soul is prolonged in this world, Allah will give him delight on the Day of Resurrection and put him in the Eternal Abode [in Paradise].

206. مَنْ طَالَ حُزْنُهُ عَلَى نَفْسِهِ فِي الدُّنْيَا أَقَرَّ اللَّهُ عَيْنَهُ يَوْمَ الْقِيَامَةِ وَأَحَلَّهُ دَارَ الْمُقَامَةِ.

207. Whoever preoccupies himself with other than his [own] soul falters in the darkness and becomes entangled in [a web of] destruction.

207. مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِي الظُّلُمَاتِ وَارْتَبَكَ فِي الْهَلَكَاتِ.

208. One who does not know himself is distanced from the path of salvation and stumbles in misguidance and ignorance.

208. مَنْ لَمْ يَعْرِفْ نَفْسَهُ بَعْدَ عَنْ سَبِيلِ النِّجَاةِ وَخَبَطَ فِي الضَّلَالِ وَالْجَهَالَاتِ.

209. One who advises [and admonishes] himself is worthy of giving advice to others.

209. مَنْ نَصَحَ نَفْسَهُ كَانَ جَدِيرًا بِنُصْحِ غَيْرِهِ.

210. One who deceives himself is more deceitful with others.

210- مَنْ غَشَّ نَفْسَهُ كَانَ أَغَشَّ لِغَيْرِهِ.

211. One whose soul is honourable, his dissension and disagreement [with the people] is reduced.

211- مَنْ كَرُمَتْ نَفْسُهُ قَلَّ شِقَاقُهُ وَخِلَافُهُ.

212. Whoever blames his soul, reforms it.

212- مَنْ ذَمَّ نَفْسَهُ أَصْلَحَهَا.

213. Whoever praises his soul, slays it.

213- مَنْ مَدَحَ نَفْسَهَا ذَبَحَهَا.

214. One whose soul is honourable, this world becomes insignificant in his eyes.

214- مَنْ كَرُمَتْ نَفْسُهُ صَغُرَتْ الدُّنْيَا فِي عَيْنِهِ.

215. Whoever sells his soul for other than the bliss of Paradise has indeed oppressed it.

215- مَنْ بَاعَ نَفْسَهُ بِغَيْرِ نَعِيمِ الْجَنَّةِ فَقَدْ ظَلَمَهَا.

216. One who does not discipline his soul is disgraced by [its] bad habits.

216- مَنْ لَمْ يَهْدِبْ نَفْسَهُ فَضَحَّهٗ سُوءُ الْعَادَةِ.

217. One who thinks good of his [own] soul has indeed done more harm to it.

217- مَنْ ظَنَّ بِنَفْسِهِ خَيْرًا فَقَدْ أَوْسَعَهَا ضَيْرًا.

218. Being obedient [to Allah] is from the nobility of the soul.

218- مِنْ كَرَمِ النَّفْسِ الْعَمَلُ بِالطَّاعَةِ.

219. Being obedient [to Allah] is from the God-worship of the soul.

219- مِنْ تَقْوَى النَّفْسِ الْعَمَلُ بِالطَّاعَةِ.

220. Hastening towards obedience [of Allah] is a merit of the soul.

220- مِنْ فَضِيلَةِ النَّفْسِ الْمُسَارَعَةُ إِلَى الطَّاعَةِ.

221. Being satisfied at all times is a sign of an honourable soul.

221- مِنْ عِزِّ النَّفْسِ لُزُومُ الْقَنَاعَةِ.

222. None abases his [carnal] soul but the intelligent one.

222- مَا حَقَّرَ نَفْسَهُ إِلَّا عَاقِلٌ.

223. None considers himself to be imperfect [and disparages his carnal soul] but the perfect one.

223- مَا نَقَّصَ نَفْسَهُ إِلَّا كَامِلٌ.

224. One who sincerely advises others does not deceive himself.

224. مَا أَغْشَى نَفْسَهُ مَنْ يَنْصَحُ غَيْرَهُ.

225. How blind is the covetous soul to the terrible [and painful] end [it will face]!

225. مَا أَعْمَى النَّفْسَ الطَّامِعَةَ عَنِ الْعُقْبَى الْفَاجِعَةِ.

226. mankind, what has made you pleased with the destruction of your soul? Is there no cure from your ailment and no awakening from your slumber?! Do you not feel compassion for yourself as you have mercy on others?

226. مَا أَنْسَكَ أَيُّهَا الْإِنْسَانُ بِهَلَكَةِ نَفْسِكَ أَمَا مِنْ دَائِكَ بُلُولٌ أَمْ لَيْسَ لَكَ مِنْ نَوْمَتِكَ يَقْظَةٌ أَمَا تَرْحَمُ مِنْ نَفْسِكَ مَا تَرْحَمُ مِنْ غَيْرِكَ.

227. No servant considers his soul to be honourable but that the world becomes lowly [and insignificant] in his eyes.

227. مَا كَرَّمَتْ عَلَى عَبْدٍ نَفْسُهُ إِلَّا هَانَتْ الدُّنْيَا فِي عَيْنِهِ.

228. Cognizance of the self is the most beneficial of all [types of] knowledge.

228. مَعْرِفَةُ النَّفْسِ أَنْفَعُ الْمَعَارِفِ.

229. Your [carnal] soul is the closest of all your enemies.

229. نَفْسُكَ أَقْرَبُ أَعْدَائِكَ إِلَيْكَ.

230. Purify your soul of every lowly trait even if it drives you towards the things that you desire.

230- نَزَّهَ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ، وَإِنْ سَاقَتَكَ إِلَى الرَّغَائِبِ.

231. Introspection turns one's attention to self-reformation.

231- نَظَرُ النَّفْسِ لِلنَّفْسِ الْعِنَايَةُ بِصَلَاحِ النَّفْسِ.

232. One who is successful in knowing himself has achieved the greatest success.

232- نَالَ الْفَوْزَ الْأَكْبَرَ مَنْ ظَفَرَ بِمَعْرِفَةِ النَّفْسِ.

233. Purify your souls from the filth of [forbidden] pleasures and the evil consequences of lustful desires.

233- نَزَّهُوا أَنْفُسَهُمْ عَنْ دَنَسِ اللَّذَاتِ وَتَبَعَاتِ الشَّهَوَاتِ.

234. Your [carnal] soul is a hostile enemy and an aggressive adversary, if you are unmindful of it, it will kill you.

234- نَفْسُكَ عَدُوٌّ مُحَارِبٌ، وَضِدٌّ مُوَاتِبٌ إِنْ غَفَلْتَ عَنْهَا قَتَلَتْكَ.

235. Lower yourself from your [rightful] position and people will raise you higher than your rightful position.

235- نَزَّلْ نَفْسَكَ دُونَ مَنْزِلَتِهَا تُنَزِّلَكَ النَّاسُ فَوْقَ مَنْزِلَتِكَ.

236. The souls of the virtuous are averse to the souls of the wicked.

236- نُفُوسُ الْأَبْرَارِ نَافِرَةٌ مِنْ نُفُوسِ الْأَشْرَارِ.

237. Purify your soul from every vileness and make an effort to perform every noble deed, you will become free from sins and will achieve noble qualities.

237- نَزَّهَ عَنْ كُلِّ دَنِيَّةٍ نَفْسِكَ، وَابْذُلْ فِي الْمَكَارِمِ جُهْدَكَ، تَخْلُصْ مِنَ الْمَآثِمِ،
وَتُحْرَزِ الْمَكَارِمَ.

238. The souls of the virtuous are repulsed by the actions of the wicked.

238- نُفُوسُ الْأَبْرَارِ تَأْبَى أفعالَ الْفُجَّارِ.

239. The one who is pleased with himself and relies on that which his soul has made decorous for him, is destroyed.

239- هَلَكَ مَنْ رَضِيَ عَنْ نَفْسِهِ، وَوَثِقَ بِمَا تُسَوِّهُ لَهُ.

240. The ardent desire of the soul for [forbidden] pleasures misguides and destroys.

240- وُلُوعُ النَّفْسِ بِاللَّذَاتِ يُغْوِي وَيُرْدِي.

241. Maintain your self-respect by keeping away from jokes, funny narrations and useless speech.

241- وَقَرُّوا أَنْفُسَكُمْ عَنِ الْفُكَاهَاتِ، وَمَضَاحِكِ الْحِكَايَاتِ، وَمَحَالِ التُّرَّهَاتِ.

242. Safeguard yourself from the fire whose fuel is men and stones by advancing towards obedience to Allah, eschewing His disobedience and seeking His pleasure.

242- وَقِ نَفْسَكَ نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ بِمُبَادَرَتِكَ إِلَى طَاعَةِ اللَّهِ، وَتَجَنُّبِكَ
مُعَاصِيَهُ، وَتَوَخُّيكَ رِضَاهُ.

243. Do not sanction for yourself that [action] which you would disapprove of from others.

243. لَا تَسْتَحْسِنُ مِنْ نَفْسِكَ مَا مِنْ غَيْرِكَ تَسْتَنْكِرُهُ.

244. Do not permit yourself to engage in any evil speech or action.

244. لَا تُرَخِّصْ لِنَفْسِكَ فِي شَيْءٍ مِنْ سَيِّئِ الْأَقْوَالِ وَالْأَفْعَالِ.

245. Do not have fear of injustice from your Lord but fear the injustice of yourselves.

245. لَا تَخَافُوا ظُلْمَ رَبِّكُمْ وَلَكِنْ خَافُوا ظُلْمَ أَنْفُسِكُمْ.

246. Do not be lenient with your [carnal] soul when it entices you.

246. لَا تَحْلُمْ عَنِ نَفْسِكَ إِذَا هِيَ أَغْوَتْكَ.

247. Do not defy your soul when it guides you to the right path.

247. لَا تَعْصِ نَفْسَكَ إِذَا هِيَ أَرْشَدَتْكَ.

248. Do not let your soul be devoid of a thought that increases your wisdom and a lesson that safeguards you [from sin].

248. لَا تُخْلِ نَفْسَكَ مِنْ فِكْرَةٍ تَزِيدُكَ حِكْمَةً وَعِبْرَةٍ تُفِيدُكَ عِصْمَةً.

249. Never seek the obedience of others while your [own] soul refuses to obey you.

249. لَا تَطْلُبَنَّ طَاعَةَ غَيْرِكَ وَطَاعَةَ نَفْسِكَ عَلَيْكَ مُمْتَنِعَةٌ.

250. Do not be ignorant of yourself for indeed the one who is ignorant about himself is ignorant about everything.

250. لَا تَجْهَلُ نَفْسَكَ فَإِنَّ الْجَاهِلَ مَعْرِفَةَ نَفْسِهِ جَاهِلٌ بِكُلِّ شَيْءٍ.

251. Do not abandon struggle in reforming yourself, for indeed nothing but diligence will assist you [to achieve this].

251. لَا تَتْرُكِ الْجِتْهَادَ فِي إِصْلَاحِ نَفْسِكَ فَإِنَّهُ لَا يُعِينُكَ إِلَّا الْجِدُّ.

252. Never declare war against Allah for there is no power that can protect you from His wrath and you can never be free from need for His mercy.

252. لَا تَنْصَبَنَّ نَفْسَكَ لِحَرْبِ اللَّهِ فَلَا يَدُ لَكَ بِنَقْمَتِهِ وَلَا غِنَى بِكَ عَنْ رَحْمَتِهِ.

253. Do not permit yourself to submit to vain desires or to prefer the pleasures of this world such that your faith gets corrupted and cannot be reformed and your soul loses and does not gain.

253. لَا تُرَخِّصْ لِنَفْسِكَ فِي مُطَاوَعَةِ الْهَوَىٰ وَإِثَارِ لَذَاتِ الدُّنْيَا فَيَفْسُدَ دِينُكَ
وَلَا يَصْلُحَ وَتَخْسُرَ نَفْسُكَ وَلَا تَرْبِحَ.

254. Do not surrender yourself to the deception of covetousness and do not respond to the call of greed, for indeed these two [traits] reap wretchedness and disgrace.

254. لَا تُمَلِّكْ نَفْسَكَ بِغُرُورِ الطَّمَعِ وَلَا تُجِبْ دَوَاعِيَ الشَّرِّ فَإِنَّهُمَا يَكْسِبَانِكَ الشَّقَاءَ
وَالذُّلَّ.

255. One who cannot control his [carnal] soul is not safe from [the wrath and punishment of] Allah.2

255. لَا يَسْلَمُ عَلَى اللَّهِ مَنْ لَا يَمْلِكُ نَفْسَهُ.

256. A person has no enemy worse than his [own carnal] soul.

256. لَا عَدُوَّ أَعْدَى عَلَى الْمَرءِ مِنْ نَفْسِهِ.

257. The soul does not become devoid of hope until it comes upon death.

257. لَا تَخْلُو النَّفْسُ مِنَ الْأَمَلِ حَتَّى تَدْخُلَ فِي الْأَجَلِ.

258. There is none stronger than he who overpowers his soul thereby gaining mastery over it.

258. لَا قَوِيَّ أَقْوَى مِمَّنْ قَوِيَ عَلَى نَفْسِهِ فَمَلَكَهَا.

259. There is no one more powerless than he who neglects his soul thereby destroying it.

259. لَا عَاجِزَ أَعْجَزُ مِمَّنْ أَهْمَلَ نَفْسَهُ فَأَهْلَكَهَا.

260. It behoves the one who knows himself to espouse contentment and chastity.

260. يَنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يَلْزِمَ الْقَنَاعَةَ وَالْعِفَّةَ.

261. It behoves the one who knows the honour [and value] of his soul to purify it from the lowliness of this world.

261. يَنْبَغِي لِمَنْ عَلِمَ شَرَفَ نَفْسِهِ أَنْ يُنَزِّهَهَا عَنْ دَنَاءَةِ الدُّنْيَا.

262. It behoves the one who knows himself not to separate [himself] from sadness and caution.

262. يَنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يُفَارِقَهُ الْحُزْنَ وَالْحَذَرَ.

263. It behoves a man to guard his soul, watch over his heart and protect his tongue.

263. يَنْبَغِي أَنْ يَكُونَ الرَّجُلُ مُهَيِّمًا عَلَى نَفْسِهِ، مُرَاقِبًا قَلْبَهُ حَافِظًا لِسَانَهُ.

264. It behoves the one who wants to reform himself and protect his religion to avoid mingling with people who seek [the wealth and pleasures of] this world.

264. يَنْبَغِي لِمَنْ أَرَادَ صِلَاحَ نَفْسِهِ وَإِحْرَازَ دِينِهِ أَنْ يَجْتَنِبَ مُخَالَطَةَ أَبْنَاءِ الدُّنْيَا.

265. It behoves the one who knows himself not to be separated from caution and regret out of fear of falling into error.

265. يَنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ لَا يُفَارِقَهُ الْحَذَرَ وَالنَّدَمَ خَوْفًا أَنْ تَزِلَّ بِهِ الْقَدَمُ.

266. How befitting it is for a person to have a fixed time, when he is not distracted by anything, in which he holds his soul to account and looks at what he has earned for and against it in its night-time and daytime.

266. مَا أَحَقَّ الْإِنْسَانَ أَنْ تَكُونَ لَهُ سَاعَةٌ لَا يَشْغَلُهُ عَنْهَا شَاغِلٌ يُحَاسِبُ فِيهَا نَفْسَهُ
فَيَنْظُرُ فِيمَا اكْتَسَبَ لَهَا وَعَلَيْهَا فِي لَيْلِهَا وَنَهَارِهَا.

267. None is enviable except the one whose endeavour is [to purify] his soul and who does not neglect to regularly hold it to account, demand answers from it and struggle against it.

267. مَا الْمَغْبُوطُ إِلَّا مَنْ كَانَتْ هِمَّتُهُ نَفْسَهُ لَا يُغْبِئُهَا عَنْ مُحَاسَبَتِهَا وَمُطَابَلَتِهَا
وَمُجَاهَدَتِهَا.

268. A person's rebuking [and finding fault with] his own soul is evidence of the soundness of his intellect and the symbol of his abundant merit.

268- إِزْرَاءُ الرَّجُلِ عَلَى نَفْسِهِ بُرْهَانُ رِزَانَةِ عَقْلِهِ، وَعُنْوَانُ وُفُورِ فَضْلِهِ.

269. The greatest mastery is mastery over the soul.

269- أَعْظَمُ مَلِكٍ مَلِكُ النَّفْسِ.

270. Control the passion of your soul, the intensity of your rage, the power of your hand and the sharpness of your tongue, and guard against all these by delaying the initiation of any action and refraining from using force until your rage subsides and you recover your senses.

270- إِمْلِكْ حَمِيَّةَ نَفْسِكَ، وَسُورَةَ غَضَبِكَ، وَسَطْوَةَ يَدِكَ، وَغَرْبَ لِسَانِكَ،
وَاحْتَرَسْ فِي ذَلِكَ كُلِّهِ بِتَأْخِيرِ الْبَادِرَةِ، وَكَفِّ السَّطْوَةِ، حَتَّى يَسْكُنَ غَضَبُكَ،
وَيُتُوبَ إِلَيْكَ عَقْلُكَ.

271. Take control over your vain desires and the distress of your soul, for indeed the distress of the soul lies in acting equitably in [both] the things which it loves and [in those which it] hates.

271- إِمْلِكْ عَلَيْكَ هَوَاكَ وَشَجَى نَفْسِكَ، فَإِنَّ شَجَى النَّفْسِ الْإِنْصَافُ مِنْهَا فِيمَا
أَحَبَّتْ وَكَرِهَتْ.

272. The one who keeps his soul steadfast against the temptations of worldly pleasures is a master [over it] and the one who neglects it is destroyed.

272- ضَابِطُ نَفْسِهِ عَنِ دَوَاعِي اللَّذَاتِ مَالِكٌ وَمُهْمَلُهَا هَالِكٌ.

273. Self-restraint during times of anger saves one from situations that lead to harm.

273. ضَبَطُ النَّفْسِ عِنْدَ حَادِثِ الْغَضَبِ يُؤْمِنُ مَوَاقِعَ الْعَطَبِ.

274. Self-restraint during desire and fear is from the most excellent etiquette.

274. ضَبَطُ النَّفْسِ عِنْدَ الرَّغْبِ وَالرَّهَبِ مِنْ أَفْضَلِ الْأَدَبِ.

275. Every person who relies on himself [instead of Allah] is thrown [into destruction].

275. كُلُّ مُعْتَمِدٍ عَلَى نَفْسِهِ مُلْقَى.

276. Whoever is deceived by his soul is delivered by it to places of destruction.

276. مَنْ اغْتَرَّ بِنَفْسِهِ أَسَلَمَتْهُ إِلَى الْمَعَاطِبِ.

1. Meaning give charity from it during your lifetime and do not leave this for others to do after your death.
2. Or: One who cannot control his [carnal] soul does not submit to Allah.

الإِنْفَاقُ وَالْإِمْسَاكُ - Giving and withholding charity

1. Beware of withholding [charity], for indeed you are [only] a treasurer for someone else in that which you withhold from what is in excess of your daily requirement.

1- إِيَّاكَ وَالْإِمْسَاكَ فَإِنَّ مَا أَمْسَكَتَهُ فَوْقَ قُوَّتِ يَوْمِكَ كُنْتَ فِيهِ خَازِنًا لِغَيْرِكَ.

2. If you spend your wealth for the sake of Allah, then [know that] indeed Allah is quick in recompense.

2- إِنْ تَبَدُّلُوا أَمْوَالَكُمْ فِي جَنْبِ اللَّهِ فَإِنَّ اللَّهَ مُسْرِعُ الْخَلْفِ.

3. When you are blessed with sustenance then give charity.

3- إِذَا رُزِقْتَ فَأَنْفِقْ.

4. When you are blessed with sustenance then give generously.

4- إِذَا رُزِقْتَ فَأَوْسِعْ.

5. Your garments are more lasting for you when worn by others rather than yourself.

5- ثِيَابُكَ عَلَى غَيْرِكَ أَبْقَى لَكَ مِنْهَا عَلَيْكَ.

6. A dirham that benefits [others] is better than a dinar¹ that throws one into ruin.

6- دِرْهَمٌ يَنْفَعُ خَيْرٌ مِنْ دِينَارٍ يَصْرَعُ.

7. The dirham of a poor man is purer in the sight of Allah than the dinar of the rich.

7- دِرْهَمُ الْفَقِيرِ أَزْكَى عِنْدَ اللَّهِ مِنْ دِينَارِ الْغَنِيِّ.

8. Many a thing that is little grows and develops much more than that which is plenty.

8- رَبٌّ يَسِيرٌ أَنْمَى مِنْ كَثِيرٍ.

9. Little that belongs to you is better than plenty that belongs to others.

9- قَلِيلٌ لَكَ خَيْرٌ مِنْ كَثِيرٍ لِغَيْرِكَ.

10. Nobody gains anything from his worldly life except that which he spends on others.

10- لَيْسَ لِأَحَدٍ مِنْ دُنْيَاهُ إِلَّا مَا أَنْفَقَهُ عَلَىٰ أَخْرَاهُ.

11. One who gives with a short arm is given with a long arm.2

11- مَنْ يُعْطِ بِالْيَدِ الْقَصِيرَةِ يُعْطَىٰ بِالْيَدِ الطَّوِيلَةِ.

12. Verily you are more in need of giving charity from what you have earned than acquiring what you accumulate.

12- إِنَّكُمْ إِلَىٰ إِنْفَاقِ مَا اكْتَسَبْتُمْ أَحْوَجُ مِنْكُمْ إِلَىٰ اكْتِسَابِ مَا تَجْمَعُونَ.

1. The dirham is a silver coin and the dinar is a gold coin (which is typically valued as ten times as much as the dirham).

2. Sayyid Raḥī (r) has explained the meaning of this aphorism thus: it means the human being gets much reward for the little charity that he gives. For the entire explanation refer to the commentary of Nahj al-Balāgha, Hikma no. 232

النِّفَاقُ - Hypocrisy

1. Beware of hypocrisy, for indeed the two-faced person is not eminent in the sight of Allah.

1- إِيَّاكَ وَالنِّفَاقَ فَإِنَّ ذَا الْوَجْهَيْنِ لَا يَكُونُ وَجِيهًا عِنْدَ اللَّهِ.

2. Hypocrisy is the brother of polytheism.

2- النِّفَاقُ أَخُو الشِّرْكِ.

3. Hypocrisy is a disgraceful character.

3- النِّفَاقُ شَيْنٌ الْأَخْلَاقِ.

4. Hypocrisy is the twin of disbelief.

4. النِّفَاقُ تَوَامُّمُ الكُفْرِ.

5. Hypocrisy corrupts [one's] faith.

5. النِّفَاقُ يُفْسِدُ الإِيمَانَ.

6. Hypocrisy is from the andirons of ignominy.

6. النِّفَاقُ مِنْ أَثَافِي الذُّلِّ.

7. Hypocrisy is founded on falsehood.

7. النِّفَاقُ مَبْنِيٌّ عَلَى المَيْنِ.

8. How reprehensible it is for a human being to have a sick interior and a beautiful exterior.

8. ما أَقْبَحَ بِالإِنْسَانِ بِاطْنًا عَلِيلاً وَظَاهِراً جَمِيلاً.

The Hypocrite-المنافق

1. A hypocrite's tongue pleases but his heart causes harm.

1. المُنَافِقُ لِسَانُهُ يَسُرُّ وَقَلْبُهُ يَضُرُّ.

2. A hypocrite's words are beautiful but his actions are a painful malady.

2. المُنَافِقُ قَوْلُهُ جَمِيلٌ وَفِعْلُهُ الدَّاءُ الدَّخِيلُ.

3. The hypocrite is a shameless, foolish, wretched sycophant.

3. الْمُنَافِقُ وَقِحْ غِبِي مُتَمَلِّقٌ شَقِيٌّ.

4. The hypocrite flatters himself but maligns others.

4. الْمُنَافِقُ لِنَفْسِهِ مُدَاهِنٌ وَعَلَى النَّاسِ طَاعِنٌ.

5. The most obvious of hypocrite among the people is one who enjoins obedience [to Allah] but does not act upon it himself, and forbids sin but does not refrain from it himself.

5. أَظْهَرَ النَّاسِ نِفَاقاً مَنْ أَمَرَ بِالطَّاعَةِ وَلَمْ يَعْمَلْ بِهَا، وَنَهَى عَنِ الْمَعْصِيَةِ وَلَمْ يَنْتَهُ عَنْهَا.

6. Be cautious of the hypocrites for indeed they are misguided and misguide others, they have erred and make others err, their hearts are diseased while their outward appearance looks pure.

6. إِحْذَرُوا أَهْلَ النِّفَاقِ، فَإِنَّهُمْ الضَّالُّونَ الْمُضِلُّونَ، الزَّالُّونَ الْمُزِلُّونَ، قُلُوبُهُمْ دَوِيَّةٌ، وَصِحَافُهُمْ نَقِيَّةٌ.

7. The hypocrite is sceptical [and puts others in doubt].

7. الْمُنَافِقُ مُرِيبٌ.

8. The hypocrite is sly, harmful and suspicious.

8. الْمُنَافِقُ مَكُورٌ مُضِرٌّ، مُرْتَابٌ.

9. I fear for you from every eloquent speaker who is a hypocrite at heart, he says what you know [to be

good] but does what you dislike [and know to be bad].

9- إِنِّي أَخَافُ عَلَيْكُمْ كُلَّ عَلِيمِ اللِّسَانِ مُنَافِقِ الجِنَانِ، يَقُولُ مَا تَعْلَمُونَ وَيَفْعَلُ مَا تُنْكِرُونَ.

10. He ('a) described the hypocrites thus: they are jealous of [those in] comfort, intensify [the] distress [of the distressed] and destroy hopes [of the hopeful]. Their fallen victims are lying on every path, they have means to approach every heart and they have false tears for every [occasion of] grief.

10- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي وَصْفِ الْمُنَافِقِينَ: حَسَدُ الرَّخَاءِ وَمُؤَكِّدُوا الْبَلَاءِ، وَمُقْنَطُوا الرَّجَاءِ، لَهُمْ بِكُلِّ طَرِيقٍ صَرِيعٌ، وَإِلَى كُلِّ قَلْبٍ شَفِيعٌ، وَلِكُلِّ شَجْوٍ دُمُوعٌ.

11. It is the habit of hypocrites to change their character [depending on their circumstances].

11- عَادَةُ الْمُنَافِقِينَ تَهْزِيعُ الْأَخْلَاقِ.

12. He ('a) said about the hypocrites: They have indeed prepared for every truth a falsehood, and for every straight thing something crooked, and for every living thing a killer, and for every [closed] door a key, and for every night a lamp.

12- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ الْمُنَافِقِينَ: قَدْ أَعَدُّوا لِكُلِّ حَقٍّ بَاطِلًا وَلِكُلِّ قَائِمٍ مَائِلًا وَلِكُلِّ حَيٍّ قَاتِلًا وَلِكُلِّ بَابٍ مِفْتَاحًا وَلِكُلِّ لَيْلٍ صَبَاحًا.

13. Every hypocrite is a sceptic [who puts doubts in the minds of the people].

13- كُلُّ مُنَافِقٍ مُرِيبٌ.

14. One whose hypocrisy abounds, his sincerity will not be recognized.

14- مَنْ كَثُرَ نِفَاقُهُ لَمْ يُعْرَفْ وَفَاقُهُ.

15. How repulsive is it for a human being to agree externally while being hypocritical internally.

15- مَا أَقْبَحَ بِالْإِنْسَانِ ظَاهِرًا مُوَافِقًا وَبَاطِنًا مُنَافِقًا.

16. How repulsive it is for a human being to be two-faced.

16- مَا أَقْبَحَ بِالْإِنْسَانِ أَنْ يَكُونَ ذَا وَجْهَيْنِ.

17. The example of the hypocrite is that of a colocynth, its leaves are green but its taste is bitter.

17- مَثَلُ الْمُنَافِقِ كَالْحَنْظَلَةِ الْخَضِرَةِ أَوْ رَاقِهَا الْمُرِّ مَذَاقُهَا.

18. The hypocrisy of a person stems from the inferiority [and humiliation] he finds within himself.

18- نِفَاقُ الْمَرْءِ مِنْ ذُلِّ يَجِدُهُ فِي نَفْسِهِ.

19. About the hypocrites [he ('a) said]: They are the congregation of Satan and the dwellers of hellfire. These are the party of Satan, and indeed it is the party of Satan who are the losers.

19- فِي ذِكْرِ الْمُنَافِقِينَ: هُمْ لُمَّةُ الشَّيْطَانِ وَحُمَّةُ النَّيْرَانِ أَوْلِيكَ حِزْبُ الشَّيْطَانِ أَلَا
إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ.

20. They walk stealthily and tread slowly, hiding behind trees. Their words are [like] a cure but their actions are incurable diseases. They exchange praise [with each other] and come near each other through (or are careful of) reward. They obtain what they covet by means of despair. When they talk they create doubts, they dissemble in their speech and when they speak they delude (or distort).

20. يَمْشُونَ الْخِيفَاءَ وَيَدْبُونَ الضَّرَاءَ قَوْلُهُمُ الدَّوَاءُ وَفِعْلُهُمُ الدَّاءُ الْعِيَاءُ يَتَقَارَضُونَ
الْتِنَاءَ وَيَتَقَارِبُونَ (يَتَرَاقِبُونَ) الْجَزَاءَ يَتَوَصَّلُونَ إِلَى الطَّمَعِ بِالْيَأْسِ وَيَقُولُونَ
فَيُشَبَّهُونَ يُنَافِقُونَ فِي الْمَقَالِ وَيَقُولُونَ فَيُوهِمُونَ (فَيُموهُونَ).

21. The [person who is] most severe in his hypocrisy is one who enjoins obedience but does not act upon it himself, and forbids sin but does not refrain from it himself.

21- أَشَدُّ النَّاسِ نِفَاقًا مَنْ أَمَرَ بِالطَّاعَةِ وَلَمْ يَعْمَلْ بِهَا، وَنَهَى عَنِ الْمَعْصِيَةِ وَلَمْ يَنْتَهَ
عَنْهَا.

Deficiency- المنقصة

1. It suffices as a deficiency for a man to consider himself as great.

1- كَفَى بِالْمَرْءِ مَنَقْصَةً أَنْ يُعْظِمَ نَفْسَهُ.

The Deficient- المنقوص

1. The deficient one is he whose faults are hidden from him.

1- الْمَنْقُوصُ مَسْتُورٌ عَنْهُ عَيْبُهُ.

Revenge- الإنتقام

1. Rushing to take revenge is from the traits of the wicked.

1- أَلْمُبَادَرَةُ إِلَى الْإِنْتِقَامِ مِنْ شِيَمِ اللَّئَامِ.

2. The most revolting act of a powerful person is revenge.

2. أَقْبَحُ أَعْمَالِ الْمُقْتَدِرِ الْإِنْتِقَامُ.

3. Evil retribution [and revenge] is from the vileness of victory.

3. سُوءُ الْعُقُوبَةِ مِنْ لُؤْمِ الظَّفَرِ.

4. One who punishes the guilty [instead of forgiving him], his merit [and kindness] gets corrupted.

4. مَنْ عَاقَبَ الْمُذْنِبَ فَسَدَ فَضْلُهُ.

5. Whoever takes revenge on the wrongdoer nullifies his merit in this world and loses the reward of the Hereafter.

5. مَنْ انْتَقَمَ مِنَ الْجَانِي أَبْطَلَ فَضْلَهُ فِي الدُّنْيَا وَفَاتَهُ ثَوَابُ الْآخِرَةِ.

6. Being hasty in taking revenge is from the traits of the wicked.

6. مُعَاجَلَةُ الْإِنْتِقَامِ مِنْ شِيَمِ اللَّئَامِ.

النِّقَمِ-Divine wrath

1. How is it that you are not kept awake by the [fear of] Allah's punishments that befall you by night while you lie in the way of Allah's wrath because of your disobedience to Him?!

1. كَيْفَ لَا يُوقِظُكَ بَيَاتُ نِقَمِ اللَّهِ وَقَدْ تَوَرَّطْتَ بِمَعَاصِيهِ مَدَارِجَ سَطَوَاتِهِ؟!!

2. How close is the punishment of Allah to the oppressors (or the unjust) and wrongdoers!

2- ما أَقْرَبَ النَّقْمَةَ مِنْ أَهْلِ الْبَغْيِ (الظُّلْمِ) وَالْعُدْوَانِ.

الناكثون والقاسطون والمارقون - The Defaulters, The Iniquitous And The Transgressors

1. Indeed Allah has commanded me to fight against those who revolt and break pledges and create strife on the earth. As for the defaulters, I have fought them and as for the iniquitous, I have struggled against them and as for the transgressors, I have vanquished them. As for the Satan of the pit, I have dealt with him with an overpowering scream, until I heard the restless beating of his heart and the trembling of his chest.

1- أَلَا وَقَدْ أَمَرَنِي اللَّهُ بِقِتَالِ أَهْلِ النَّكْثِ، وَالْبَغْيِ، وَالْفَسَادِ فِي الْأَرْضِ، فَأَمَّا
النَّاكِثُونَ فَقَدْ قَاتَلْتُ، وَأَمَّا الْقَاسِطُونَ فَقَدْ جَاهَدْتُ، وَأَمَّا الْمَارِقَةُ فَقَدْ دَوَّخْتُ،
وَأَمَّا شَيْطَانُ الرَّدْهَةِ فَإِنِّي كُفَيْتُهُ بِصَعْقَةٍ سَمِعْتُ لَهَا وَجِيبَ قَلْبِهِ، وَرَجَّةَ صَدْرِهِ.

المناكح- Marraiges

1. One who marries many women is engulfed by embarrassments.

1- مَنْ أَكْثَرَ الْمَنَاحِحَ غَشِيَتْهُ الْفَضَائِحُ.

النميمة- Talebearing

1. Beware of talebearing, for indeed it plants [the seed of] rancour and distances one from Allah and the people.

1- إِيَّاكَ وَالنَّمِيمَةَ، فَإِنَّهَا تَزْرَعُ الضَّغِينَةَ، وَتُبْعِدُ عَنِ اللَّهِ وَالنَّاسِ.

2. The worst [type of] truthful speech is gossip.

2- أَسْوَأُ الصِّدْقِ النَّمِيمَةُ.

3. Talebearing is the characteristic of a traitor.

3- النَّمِيمَةُ شِيْمَةُ الْمَارِقِ.

4. Talebearing is an offense [and a sin] that cannot be forgotten.

4- النَّمِيمَةُ ذَنْبٌ لَا يُنْسَى.

5. The worst trait is talebearing.

5- بِئْسَ الشَّيْمَةُ النَّمِيمَةُ.

6. One who seeks to slander [others] by talebearing is fought by the near one and hated by the one who is far [from him].

6- مَنْ سَعَى بِالنَّمِيمَةِ حَارِبُهُ الْقَرِيبُ وَمَقْتَهُ الْبَعِيدُ.

7. One who narrates to you [about others] narrates [to others] about you.

7- مَنْ نَقَلَ إِلَيْكَ نَقَلَ عَنْكَ.

8. Do not be quick in accepting the words of a talebearer, even if he resembles the good advisers, for indeed the slanderer oppresses the one whom he slanders [about] and deceives the one whom he slanders to.

8. لَا تَعْجَلَنَّ إِلَى تَصْدِيقِ وَاشٍ وَإِنْ تَشَبَّهَ بِالنَّاصِحِينَ فَإِنَّ السَّاعِيَ ظَالِمٌ لِمَنْ سَعَى بِهِ غَاشٌّ لِمَنْ سَعَى إِلَيْهِ.

9. Be neither scandalmongers nor revealers of others' secrets.

9. لَا تَكُونُوا مَسَائِيحَ وَلَا مَذَائِبَ.

10. Trustworthiness and talebearing do not go together.

10. لَا تَجْتَمِعُ أَمَانَةٌ وَنَمِيمَةٌ.

11. Belie slander and talebearing, whether it is false or true.

11. أَكْذِبِ السَّعَايَةَ وَالنَّمِيمَةَ بَاطِلَةً كَانَتْ أَوْ صَاحِحَةً.

12. The slanderer is a liar to the one whom he spreads his slander and an oppressor to the one whom he slanders about.

12. أَلْسَاعِي كَاذِبٌ لِمَنْ سَعَى إِلَيْهِ ظَالِمٌ لِمَنْ سَعَى عَلَيْهِ.

النَّاسُ-People

1. People are like writings on a scroll [of parchment], whenever part of it is rolled up, another part of it is unrolled.

1. النَّاسُ كَصُورٍ فِي الصَّحِيفَةِ (صَحِيفَةً) كُلَّمَا طُوِيَ بَعْضُهَا نُشِرَ بَعْضُهَا.

2. People are children of this world, and a child is naturally inclined to love its mother.

2. النَّاسُ أُنْبَاءُ الدُّنْيَا وَالْوَلَدُ مَطْبُوعٌ عَلَى حُبِّ أُمَّه.

3. People are divided into two types of seekers, and each seeker is also sought after; so whoever seeks this world is sought after by death until it takes him out from it, and whoever seeks the Hereafter is sought after by this world, until he gets his sustenance from it in full.

3. النَّاسُ طَالِبَانِ: طَالِبٌ وَمَطْلُوبٌ، فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا، وَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا.

4. People are of three types: the godly scholar, the student who is on the path of salvation and the uncultivated rabble who run after every caller, neither seeking light from the effulgence of knowledge nor taking recourse to any strong support.

4. النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ، وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ، وَهَمَجٌ رِعَاعٌ أَتْبَاعُ كُلِّ نَاعِقٍ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ، وَلَمْ يَلْجُؤُوا إِلَى رُكْنٍ وَثِيقٍ.

5. People are like trees, their drink is one but their fruits are different.

5. النَّاسُ كَالشَّجَرِ شَرَابُهُ وَاحِدٌ، وَثَمَرُهُ مُخْتَلِفٌ.

6. People are made deficient and flawed, except those whom Allah, the Glorified, protects. The questioner among them aims to embarrass and confuse while the answerer creates trouble. It is not long until the one who has the best views among them is turned away from his good opinion by pleasure or displeasure, and at any moment the most strong-willed among them will get affected by a single glance or transformed by a single expression.

6. النَّاسُ مَنْقُوصُونَ مَدْخُولُونَ إِلَّا مَنْ عَصَمَ اللَّهُ سُبْحَانَهُ، سَأَلْتَهُمْ مُتَعَنِّتٌ، وَمُجِيبُهُمْ مُتَكَلِّفٌ، يَكَادُ أَفْضَلُهُمْ رَأْيًا أَنْ يَرُدَّهُ عَنْ فَضْلِ رَأْيِهِ الرَّضَى وَالسَّخَطُ، وَيَكَادُ أَصْلَبُهُمْ عَوْدًا تَنْكَاهُ اللَّحْظَةُ وَتَسْتَحِيلُهُ الْكَلِمَةُ الْوَاحِدَةُ.

7. The people who work in this world are of two types: one works in this world for this world; his world has indeed distracted him from his Hereafter. He fears poverty for those whom he will leave behind but feels safe from it himself; so he spends his entire life for the benefit of others. The other one works in this world for that which is to come after it, so that which is [allotted] for him comes to him without [extra] work. Thus he acquires both the shares together and gains possession of both the abodes collectively.

7- النَّاسُ فِي الدُّنْيَا عَامِلَانِ: عَامِلٌ فِي الدُّنْيَا لِلدُّنْيَا، قَدْ شَغَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ، يَخْشَى عَلَى مَنْ يُخَلِّفُ الْفَقْرَ، وَيَأْمَنُهُ عَلَى نَفْسِهِ، فَيُفْنِي عُمُرَهُ فِي مَنَفَعَةٍ غَيْرِهِ وَعَامِلٌ فِي الدُّنْيَا لِمَا بَعْدَهَا، فَجَاءَهُ الَّذِي لَهُ بِغَيْرِ عَمَلٍ، فَأَحْرَزَ الْحَظَّيْنِ مَعًا، وَمَلَكَ الدَّارَيْنِ جَمِيعًا.

8. Out of fear of humiliation, people are hastening [towards] humiliation.

8- النَّاسُ مِنْ خَوْفِ الذُّلِّ مُتَعَجِّلُوا الذُّلَّ.

9. The best of people are those who benefit others the most.

9- أَفْضَلُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ.

10. The most felicitous person is the intelligent believer.

10- أَسْعَدُ النَّاسِ الْعَاقِلُ الْمُؤْمِنُ.

11. The most excellent person is the generous one who possesses certitude.

11- أَفْضَلُ النَّاسِ السَّخِيُّ الْمُوقِنُ.

12. The best people in fulfilling the rights of others are the best in their [following of] Islam.

12. أَحْسَنُ النَّاسِ ذِمَاماً أَحْسَنُهُمْ إِسْلَاماً.

13. The loftiest of people is the one who humbles himself.

13. أَجَلُّ النَّاسِ مَنْ وَضَعَ نَفْسَهُ.

14. The strongest person is one who gains an upper hand over his [carnal] soul.

14. أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى نَفْسِهِ.

15. The strongest person is one who overpowers his vain desires.

15. أَقْوَى النَّاسِ مَنْ غَلَبَ هَوَاهُ.

16. The most sagacious person is one who rejects [the pleasures of] his worldly life.

16. أَكْيَسُ النَّاسِ مَنْ رَفَضَ دُنْيَاهُ.

17. The person who makes the most profit is one who buys the Hereafter with this world.

17. أَرْبِحُ النَّاسِ مَنْ اشْتَرَى بِالدُّنْيَا الْآخِرَةَ.

18. The person who suffers the greatest loss is one who settles for this world in exchange for the Hereafter.

18. أَخْسَرُ النَّاسِ مَنْ رَضِيَ الدُّنْيَا عِوَضاً عَنِ الْآخِرَةِ.

19. The best person is one whose own faults distract him from the faults of others.

19- أَفْضَلُ النَّاسِ مَنْ شَغَلَتْهُ مَعَايِبُهُ عَنْ عُيُوبِ النَّاسِ.

20. The people who are most felicitous are those who are least interested this world.

20- أَعْظَمُ النَّاسِ سَعَادَةً أَكْثَرُهُمْ زَهَادَةً.

21. The best person is one whose soul is pure and who is indifferent towards this world despite being wealthy.

21- أَفْضَلُ النَّاسِ مَنْ تَنَزَّهَتْ نَفْسُهُ وَزَهَدَ عَنْ غُنْيَةٍ.

22. The most enviable person is the one who rushes to perform good deeds.

22 - أَغْبَطُ النَّاسِ الْمُسَارِعُ إِلَى الْخَيْرَاتِ.

23. Of all the people, the most deserving of compassion are: the scholar upon whom an ignorant person passes judgment, the noble person who is dominated by a vile person and the virtuous person who is under the command of a vicious person.

23- أَحَقُّ النَّاسِ بِالرَّحْمَةِ عَالِمٌ يَجْرِي عَلَيْهِ حُكْمُ جَاهِلٍ، وَكَرِيمٌ يَسْتَوْلِي عَلَيْهِ لَيْئِمٌ، وَبِرٌّ تَسَلَّطَ عَلَيْهِ فَاجِرٌ.

24. The best people in this world are the generous ones, and in the Hereafter, the God-wary.

24- أَفْضَلُ النَّاسِ فِي الدُّنْيَا الْأَسْخِيَاءُ، وَفِي الْآخِرَةِ الْأَتْقِيَاءُ.

25. The person in the worst condition is one whose material wealth is cut off but his habit [of spending] remains.

25. أَسْوَأُ النَّاسِ حَالًا مَنْ أَنْقَطَعَتْ مَادَّتُهُ وَيَقِيَتْ عَادَتُهُ.

26. The person who has the weariest heart is one whose endeavour is great and whose magnanimity is abundant, yet his [financial ability and] resources are minimal.

26 - أَتَعَبُ النَّاسِ قَلْبًا مَنْ عَلَتْ هِمَّتُهُ وَكَثُرَتْ مَرْوَتُهُ وَقَلَّتْ مَقْدَرَتُهُ.

27. The person living in the most straitened circumstances is one whose desire is much, whose endeavour is great and whose provisions are plenty but his support is less.

27. أَضْيَقُ النَّاسِ حَالًا مَنْ كَثُرَتْ شَهْوَتُهُ وَكَبُرَتْ هِمَّتُهُ وَزَادَتْ مَوْنَتُهُ وَقَلَّتْ مَعُونَتُهُ.

28. The best person is one who resists his vain desires and better than him is he who rejects [the pleasures of] his worldly life.

28. أَفْضَلُ النَّاسِ مَنْ عَصَى هَوَاهُ وَأَفْضَلُ مِنْهُ مَنْ رَفَضَ دُنْيَاهُ.

29. The most wretched person is one who is overcome by his vain desire so his worldly life gains mastery over him and he corrupts his Hereafter.

29. أَشَقَى النَّاسِ مَنْ غَلَبَهُ هَوَاهُ فَمَلَكَتْهُ دُنْيَاهُ وَأَفْسَدَ أُخْرَاهُ.

30. Verily people are only either scholars or seekers of knowledge, all others are rabble.

30. إِنَّمَا النَّاسُ عَالِمٌ وَمُتَعَلِّمٌ وَمَا سِوَاهُمَا فَهَمَجٌ.

31. Indeed the elite among the people are only those who have admirable intellects, honourable ambitions and are possessors of nobility.

31- إِنَّمَا سَرَاةُ النَّاسِ أَوْلُوا الْأَحْلَامِ الرَّغِيبَةِ وَالْهَمَمِ الشَّرِيفَةِ وَذُوو النَّبْلِ.

32. Let the person who enjoys your favour the most be he who is most protective of the weak and acts most in accordance with the truth.

32- لِيَكُنْ أَحْظَى النَّاسِ مِنْكَ أَحْوْطُهُمْ عَلَى الضُّعْفَاءِ، وَأَعْمَلُهُمْ بِالْحَقِّ.

33. The best person is he who shows forbearance if he is angered, forgives if he is oppressed, and does good [in return] if is wronged.

33- خَيْرُ النَّاسِ مَنْ إِنْ أُغْضِبَ حَلِمَ وَإِنْ ظَلِمَ عَفَرَ وَإِنْ أَسِيءَ إِلَيْهِ أَحْسَنَ.

34. The best person is one who benefits the people.

34- خَيْرُ النَّاسِ مَنْ نَفَعَ النَّاسَ.

35. The best person is he who bears the responsibility of providing for the people.

35- خَيْرُ النَّاسِ مَنْ تَحَمَّلَ مَوْتَةَ النَّاسِ.

36. The best of people are the most pious amongst them and the worst of them are most immoral amongst them.

36- خَيْرُ النَّاسِ أَوْرَعُهُمْ وَشَرُّهُمْ أَفْجَرُهُمْ.

37. The best person is one who shows gratitude when he is given, remains patient when he is tested [with tribulations], and forgives when he is wronged.

37- خَيْرُ النَّاسِ مَنْ إِذَا أُعْطِيَ شَكَرَ وَإِذَا ابْتُلِيَ صَبَرَ وَإِذَا ظَلِمَ غَفَرَ.

38. The best person is one who removes greed from his heart and resists his vain desires in obedience to his Lord.

38. خَيْرُ النَّاسِ مَنْ أَخْرَجَ الْحِرْصَ مِنْ قَلْبِهِ، وَعَصَى هَوَاهُ فِي طَاعَةِ رَبِّهِ.

39. The best person is one who purifies his soul from lustful desires, quells his anger and pleases his Lord.

39. خَيْرُ النَّاسِ مَنْ طَهَّرَ مِنَ الشَّهَوَاتِ نَفْسَهُ وَقَمَعَ غَضَبَهُ وَأَرْضَى رَبَّهُ.

40. The best person is one who is generous and thankful in times of prosperity.

40. خَيْرُ النَّاسِ مَنْ كَانَ فِي يُسْرِهِ سَخِيًّا شُكُورًا.

41. The best person is one who is altruistic and patient in times of hardship.

41. خَيْرُ النَّاسِ مَنْ كَانَ فِي عُسْرِهِ مُؤْتِرًا صَبُورًا.

42. The best person is one whose soul is uninterested in worldly pleasures, whose desire is less, whose lust is dead, whose faith is pure and whose certitude is true.

42. خَيْرُ النَّاسِ مَنْ زَهَدَتْ نَفْسُهُ، وَقَلَّتْ رَغْبَتُهُ، وَمَاتَتْ شَهْوَتُهُ وَخَلَصَ إِيمَانُهُ
وَصَدَقَ إِيقَانُهُ.

43. The entry of people into [discussion about] a thing is the prelude to its [coming into] existence.

43. خَوْضُ النَّاسِ فِي الشَّيْءِ مُقَدِّمَةٌ الْكَائِنِ.

44. The worst person is one who deceives others.

44. شَرُّ النَّاسِ مَنْ يَغُشُّ النَّاسَ.

45. The worst person is one who oppresses others.

45. شَرُّ النَّاسِ مَنْ يَظْلِمُ النَّاسَ.

46. The worst person is one who neither accepts excuses nor pardons offences.

46. شَرُّ النَّاسِ مَنْ لَا يَقْبَلُ الْعُذْرَ وَلَا يُقِيلُ الذَّنْبَ.

47. The worst person is one who considers himself to be the best of them.

47. شَرُّ النَّاسِ مَنْ يَرَى أَنَّهُ خَيْرُهُمْ.

48. The worst person is one who does not care if people see him doing evil.

48. شَرُّ النَّاسِ مَنْ لَا يُبَالِي أَنْ يَرَاهُ النَّاسُ مُسِيئًا.

49. The worst person is one who does not give thanks for blessings and does not respect the inviolable boundaries [of others].

49. شَرُّ النَّاسِ مَنْ لَا يَشْكُرُ النِّعْمَةَ وَلَا يَرَعَى الْحُرْمَةَ.

50. The worst person is one who slanders his brothers and forgets the favours [done to him by others].

50. شَرُّ النَّاسِ مَنْ سَعَى بِالْإِخْوَانِ وَنَسِيَ الْإِحْسَانَ.

51. The worst person is one from whom good is not expected and from whose evil people do not feel

secure.

51. شَرُّ النَّاسِ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ.

52. The worst person is one who neither keeps the trust [that has been placed in his care] nor does he avoid treachery.

52. شَرُّ النَّاسِ مَنْ لَا يَعْتَقِدُ الْأَمَانَةَ وَلَا يَجْتَنِبُ الْخِيَانَةَ.

53. The worst person is one who neither forgives mistakes nor covers up the faults [of others].

53. شَرُّ النَّاسِ مَنْ لَا يَعْفُو عَنِ الزَّلَّةِ وَلَا يَسْتُرُ الْعَوْرَةَ.

54. The worst person is one who assists [the oppressor] against the oppressed.

54. شَرُّ النَّاسِ مَنْ يُعِينُ عَلَى الْمَظْلُومِ.

55. The worst person is he who puts on the armour of vileness and helps the unjust.

55. شَرُّ النَّاسِ مَنْ اِدَّرَعَ اللُّؤْمَ وَنَصَرَ الظُّلْمَ.

56. The worst person is one who looks for the faults of others while turning a blind eye to his own faults.

56. شَرُّ النَّاسِ مَنْ كَانَ مُتَتَبِعًا لِعُيُوبِ النَّاسِ عَمِيًّا لِمَعَائِبِهِ (عَنْ مَعَائِبِهِ).

57. The worst person is one who fears the people with regards to [fulfilling the commandments of] his Lord but does not fear his Lord with regards to the people.

57. شَرُّ النَّاسِ مَنْ يَخْشَى النَّاسَ فِي رَبِّهِ وَلَا يَخْشَى رَبَّهُ فِي النَّاسِ.

58. The worst person is one who hopes for calamities to befall on others.

58. شَرُّ النَّاسِ مَنْ يَبْتَغِي الْغَوَائِلَ لِلنَّاسِ.

59. The worst person is one who does not trust anyone because of his suspicion and who is not trusted by anyone because of his evil actions.

59. شَرُّ النَّاسِ مَنْ لَا يَثِقُ بِأَحَدٍ لِسُوءِ ظَنِّهِ وَلَا يَثِقُ بِهِ أَحَدٌ لِسُوءِ فِعْلِهِ.

60. The worst person is one whom people are cautious about out of fear of his evil.

60. شَرُّ النَّاسِ مَنْ يَتَّقِيهِ النَّاسُ مَخَافَةَ شَرِّهِ.

61. The worst person is one who repays good with evil while the best of people is one who repays evil with good.

61. شَرُّ النَّاسِ مَنْ كَافَى عَلَى الْجَمِيلِ بِالْقَبِيحِ وَخَيْرُ النَّاسِ مَنْ كَافَى عَلَى الْقَبِيحِ بِالْجَمِيلِ.

62. The worst person is he who has lengthy aspirations and does evil deeds.

62. شَرُّ النَّاسِ الطَّوِيلُ الْأَمَلِ، أَلْسِيئُ الْعَمَلِ.

63. One who knows [the true nature of] the people, isolates himself.

63. مَنْ عَرَفَ النَّاسَ تَفَرَّدَ.

64. One who wishes ill for the people will not remain safe from affliction.

64. مَنْ طَلَّبَ لِلنَّاسِ الْغَوَائِلَ لَمْ يَأْمَنِ الْبَلَاءَ.

65. Whoever knows the [true nature of the] people does not rely on them.

65. مَنْ عَرَفَ النَّاسَ لَمْ يَعْتَمِدْ عَلَيْهِمْ.

66. Whoever is ignorant about people has confidence in them.

66. مَنْ جَهَلَ النَّاسَ اسْتَنَامَ (اسْتَأْمَنَ) إِلَيْهِمْ.

67. Whoever deals with the people in a beautiful manner, they respond to him in a similar fashion.

67. مَنْ عَامَلَ النَّاسَ بِالْجَمِيلِ كَافَوْهُ بِهِ.

68. The best person is one who deals most gently with others and the most sagacious of them is one who is most persevering on the truth.

68. أَفْضَلُ النَّاسِ أَعْمَلُهُمْ بِالرِّفْقِ وَأَكْيَسُهُمْ أَصْبِرُهُمْ عَلَى الْحَقِّ.

69. The person who has the most hope of reformation is one who hastens to change himself when he learns of his faults.

69. أَرْجَى النَّاسِ صَلَاحاً مَنْ إِذَا وَقَفَ عَلَى مَسَاوِيهِ سَارَعَ إِلَى التَّحَوُّلِ عَنْهَا.

70. The person who is most concerned about you is the one who is most helpful to you in improving [and reforming] yourself and is most sincere in advising you with regards to your religion.

70. أَشْفَقُ النَّاسِ عَلَيْكَ أَعُونُهُمْ لَكَ عَلَى صَلَاحِ نَفْسِكَ وَأَنْصَحُهُمْ لَكَ فِي دِينِكَ.

71. Verily the best person in the sight of Allah is one who enlivens his mind, kills off his lust and exerts himself for the betterment of his Hereafter.

71. إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ أَحْيَا عَقْلَهُ، وَأَمَاتَ شَهْوَتَهُ وَأَتَعَبَ نَفْسَهُ لِصَلَاحِ آخِرَتِهِ.

72. People are of two types: the seeker who does not find [what he is looking for] and the finder who is not satisfied [with what he has found].

72. النَّاسُ رَجُلَانِ طَالِبٌ لَا يَجِدُ وَوَاجِدٌ لَا يَكْتَفِي.

73. People are of two types: the generous one who does not possess [anything to bestow] and the one who possesses [plenty] but does not help others [with it].

73. النَّاسُ رَجُلَانِ جَوَادٌ لَا يَجِدُ، وَوَاجِدٌ لَا يُسْعِفُ.

74. People are only [one of] of two types: the follower of [divine] law or the innovator of an innovation.

74. إِنَّمَا النَّاسُ رَجُلَانِ مُتَّبِعٌ شَرِعَةَ وَمُبْتَدِعٌ بِدْعَةَ.

75. It behoves the one who knows the [true nature of] people to be uninterested in that which they possess.

75. يَنْبَغِي لِمَنْ عَرَفَ النَّاسَ أَنْ يَزْهَدَ فِيمَا فِي أَيْدِيهِمْ.

76. People are fine as long as they are dissimilar from one another.

76. النَّاسُ بِخَيْرٍ مَا تَفَاوَتْوْا.

77. The best-off people in the Hereafter are the poorest of them in this world.

77. أَغْنَى النَّاسِ فِي الْآخِرَةِ أَفْقَرُهُمْ فِي الدُّنْيَا.

78. The most eminent person is one who is humble despite his high standing and who shows humility despite his might.

78. وَجِيهٌ النَّاسِ مَنْ تَوَاضَعَ مَعَ رِفْعَةٍ، وَذَلٌّ مَعَ مَنَعَةٍ.

النوم-Sleep

1. Sleep is a relief from pain and its counterpart is death.

1- النَّوْمُ رَاحَةٌ مِنْ أَلَمٍ وَمُلَائِمَةٌ الْمَوْتِ.

2. What a bad rival sleep is! It wastes the short life [a person has] and causes one to lose a lot of reward.

2- بئسَ الْغَرِيمُ النَّوْمُ يُفْنِي قَصِيرَ الْعُمُرِ وَيُفَوِّتُ كَثِيرَ الْأَجْرِ.

3. One who sleeps a lot at night loses the [opportunity to perform the] deeds that he cannot make up for during the daytime.

3- مَنْ كَثُرَ فِي لَيْلِهِ نَوْمُهُ فَاتَهُ مِنَ الْعَمَلِ مَا لَا يَسْتَدْرِكُهُ فِي يَوْمِهِ.

4. What a rescinder sleep is for the resolutions of the day!

4. ما أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ.

5. One who is deep in sleep is belied by his dreams.

5. الْمُسْتَنْقِلُ النَّائِمِ تُكْذِبُهُ أَحْلَامُهُ.

6. Woe to the sleeper, how great is his loss! His actions fall short and his reward is little.

6. وَيَحِ النَّائِمِ مَا أَخْسَرَهُ قَصَرَ عَمَلُهُ وَقَلَّ أَجْرُهُ.

النِّبَاةُ-Deputyship

1. When you are appointed as a deputy, then be resolute [in fulfilling your obligation].

1- إِذَا اسْتُنِبْتَ فَاعْزِمِ.

النَّيْلُ-Obtainment

1. Whoever obtains [great wealth or power] becomes overbearing.

1- مَنْ نَالَ اسْتَطَالَ.

النِّيَّةُ-Intention

1. Righteous intention is one of the two actions. 1

1- النِّيَّةُ الصَّالِحَةُ أَحَدُ الْعَمَلَيْنِ.

2. The best of provisions is having good inner consciences.

2. أَفْضَلُ الذَّخَائِرِ حُسْنُ الضَّمَائِرِ.

3. The closest intentions to success are those that are nearest to righteousness.

3. أَقْرَبُ النِّيَّاتِ بِالنَّجَاحِ أَعْوَدُهَا بِالصَّلَاحِ.

4. The most effective thing in making mercy flow forth [and surround you] is having mercy in your heart for all the people.

4. أَبْلَغُ مَا تُسْتَدَرُّ بِهِ الرَّحْمَةُ أَنْ تُضْمَرَ لِجَمِيعِ النَّاسِ الرَّحْمَةُ.

5. Verily Allah, the Glorified, knows the hidden intention of every concealer, the speech of every speaker and the action of every doer.

5. إِنَّ اللَّهَ سُبْحَانَهُ عِنْدَ إِضْمَارِ كُلِّ مُضْمِرٍ، وَقَوْلِ كُلِّ قَائِلٍ، وَعَمَلِ كُلِّ عَامِلٍ.

6. Verily making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a prolonged, difficult struggle.

6. إِنَّ تَخْلِيصَ النِّيَّةِ مِنَ الْفَسَادِ أَشَدُّ مِنَ الْعَامِلِينَ مِنْ طُولِ الْإِجْتِهَادِ.

7. Verily Allah, the Glorified, likes a person's intention towards the people to be good just as He likes his intention in His obedience to be strong, not shaky.

7. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ أَنْ تَكُونَ نِيَّةُ الْإِنْسَانِ لِلنَّاسِ جَمِيلَةً، كَمَا يُحِبُّ أَنْ تَكُونَ نِيَّتُهُ فِي طَاعَتِهِ قَوِيَّةً غَيْرَ مَدْخُولَةٍ.

8. Actions are the fruits of intentions.

8. الْأَعْمَالُ ثَمَارُ النِّيَّاتِ.

9. Intention is the basis of action.

9. النِّيَّةُ أَسَاسُ الْعَمَلِ.

10. Having a good intention brings about reward.

10. إِحْسَانُ النِّيَّةِ يُوجِبُ الْمُثُوبَةَ.

11. When the intention gets corrupted, affliction befalls.

11. إِذَا فَسَدَتِ النِّيَّةُ وَقَعَتِ الْبَلِيَّةُ.

12. Through good intentions, what is sought is attained.

12. بِحُسْنِ النِّيَّاتِ تُنْجَحُ الْمَطَالِبُ.

13. The servant attains nearness to Allah through the sincerity of his intention.

13. تَقَرُّبُ الْعَبْدِ إِلَى اللَّهِ سُبْحَانَهُ بِإِخْلَاصِ نِيَّتِهِ.

14. Making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a long, hard struggle.

14. تَخْلِيصُ النِّيَّةِ مِنَ الْفَسَادِ أَشَدُّ عَلَى الْعَامِلِينَ مِنْ طَوْلِ الْجِهَادِ.

15. Having good aims [and intentions] is an indication of legitimate birth.

15- جَمِيلُ الْمَقْصَدِ يُدَلُّ عَلَى طَهَارَةِ الْمَوْلِدِ.

16. Having a good intention is a means of attaining one's aspiration.

16- جَمِيلُ النِّيَّةِ سَبَبٌ لِبُلُوغِ الْأُمْنِيَّةِ.

17. Good intention is the beauty of the innermost consciences.

17- حُسْنُ النِّيَّةِ جَمَالُ السَّرَائِرِ.

18. Good intention is from the soundness of [one's] conscience.

18- حُسْنُ النِّيَّةِ مِنْ سَلَامَةِ الطَّوَيَّةِ.

19. Many an intention is more beneficial than action.

19- رُبَّ نِيَّةٍ أُنْفَعُ مِنْ عَمَلٍ.

20. Evil intention is a hidden malady.

20- سُوءُ النِّيَّةِ دَاءٌ دَافِنٌ.

21. The sincerity of [one's] intention is to the extent of the strength of [his] faith.

21- عَلَى قَدْرِ قُوَّةِ الدِّينِ يَكُونُ خُلُوصُ النِّيَّةِ.

22. When the intention becomes corrupt, blessings are taken away.

22- عِنْدَ فَسَادِ النِّيَّةِ تَرْتَفِعُ الْبَرَكَاتُ.

23. In sincerity of intentions lies the success of [all] matters.

23- فِي إِخْلَاصِ النِّيَّاتِ نَجَاحُ الْأُمُورِ.

24. If the intentions became sincere, the actions would become pure.

24- لَوْ خَلَصَتِ النِّيَّاتُ لَزَكَتِ الْأَعْمَالُ.

25. Whoever has an evil intention is deprived of his aspiration.

25- مَنْ أَسَاءَ النِّيَّةَ مَنَعَ الْأُمْنِيَّةَ.

26. Whoever makes his intention sincere is purified from vileness.

26- مَنْ أَخْلَصَ النِّيَّةَ تَنَزَّهَ عَنِ الدَّنِيَّةِ.

27. One whose intention is good, his reward is increased, his life becomes good and affection for him becomes inevitable.

27- مَنْ حَسَنَتْ نِيَّتُهُ كَثُرَتْ مَثُوبَتُهُ وَطَابَتْ عَيْشَتُهُ وَوَجِبَتْ مَوَدَّتُهُ.

28. One whose intention is good is assisted with God-given success.

28- مَنْ حَسَنَتْ نِيَّتُهُ أَمَدَهُ التَّوْفِيقُ.

29. A person's attainment of all that he wishes for, such as a good life, the security of his flock and an increase in wealth, is through the goodness of his intention and excellence of his character.

29- **وَصُورُ الْمَرْءِ إِلَى كُلِّ مَا يَبْتَغِيهِ مِنْ طَيِّبِ عَيْشِهِ وَأَمْنِ سِرِّهِ وَسَعَةِ رِزْقِهِ
بِحُسْنِ نِيَّتِهِ وَسَعَةِ خُلُقِهِ.**

30. He who has no intention has no action.

30- **لَا عَمَلَ لِمَنْ لَا نِيَّةَ لَهُ.**

31. He who has no knowledge has no intention.

31- **لَا نِيَّةَ لِمَنْ لَا عِلْمَ لَهُ.**

32. One whose resolve [and intention] is evil, his death is a cause of happiness.

32- **مَنْ سَاءَ عَقْدُهُ سَرَّ فَقْدُهُ.**

1. Meaning it is considered a good action in and of itself, aside from the actual good deed.

الوثوق بالله-Reliance on Allah

1. whoever relies upon Allah becomes free from need.

1- **مَنْ وَثِقَ بِاللَّهِ غَنِيَ.**

2. Whoever relies upon Allah puts his trust in Him.

2- **مَنْ وَثِقَ بِاللَّهِ تَوَكَّلَ.**

3. Whoever relies upon Allah has preserved his certitude.

3- مَنْ وَثِقَ بِاللَّهِ صَانَ يَقِينَهُ.

4. Whoever is certain that what Allah has decreed for him will never escape him, his heart becomes relaxed.

4- مَنْ وَثِقَ بِأَنَّ مَا قَدَرَ اللَّهُ لَهُ لَنْ يَفُوتَهُ اسْتَرَاحَ قَلْبُهُ.

5. Many a person who relies on something [or someone] gets ashamed.

5- رَبُّ وَاثِقٍ خَجِلٌ.

الوجدان-Attainment

1. Attainment [of one's goal] is solace.

1- الْوَجْدَانُ سُلْوَانٌ.

الوجع-Pain

1. Whoever hides a pain that has afflicted him for three days and complains of it [only] to Allah, the Glorified, then Allah will be the one who restores his good health.

1- مَنْ كَتَمَ وَجَعاً أَصَابَهُ ثَلَاثَةَ أَيَّامٍ، وَشَكَى إِلَى اللَّهِ سُبْحَانَهُ كَانَ اللَّهُ سُبْحَانَهُ مُعَافِيَهُ.

Affection and friendship-المودة والتودد

1. Honour your friendship and keep your promise.

1- أَكْرِمِ وُدَّكَ، وَاحْفَظْ عَهْدَكَ.

2. Affection is an auspicious blessing.

2- التَّوَدُّدُ (التُّودَّةُ) يُمْنٌ.

3. When you love [something or someone] then do not be excessive [in your love].

3- إِذَا أَحْبَبْتَ فَلَا تُكْثِرُ.

4. When friendship gets established then [mutual] co-operation and support becomes necessary.

4- إِذَا ثَبَتَ الْوُدُّ وَجَبَ التَّرَافُدُ وَالتَّعَاوُدُ.

5. Through affection comes love.

5- بِالتَّوَدُّدِ تَكُونُ الْمَحَبَّةُ.

6. The best person in granting favours is the one who begins by [showing] friendship.

6- أَفْضَلُ النَّاسِ مَنَّةً مَنْ بَدَأَ بِالمَوَدَّةِ.

7. The quickest friendships to get cut off are the friendships of wicked people.

7- أَسْرَعُ المَوَدَّاتِ انْقِطَاعاً مَوَدَّاتُ الأَشْرَارِ.

8. Verily friendship is expressed by the tongue whereas love is expressed by the gaze (or the eyes).

8- إِنَّ الْمَوَدَّةَ يُعْبَرُ عَنْهَا اللِّسَانُ، وَعَنِ الْمَحَبَّةِ الْعَيْنَانِ (العيان).

9. Friendship is kinship.

9- الْمَوَدَّةُ رَحِمٌ.

10. Friendship is affinity.

10- الْمَوَدَّةُ نَسَبٌ.

11. Friendship is the closest relationship.

11- الْمَوَدَّةُ أَقْرَبُ نَسَبٍ.

12. Friendship is the closest kinship.

12- الْمَوَدَّةُ أَقْرَبُ رَحِمٍ.

13. Friendship is an acquired affinity.

13- الْمَوَدَّةُ نَسَبٌ مُسْتَفَادٌ.

14. Being friendly with people is the cornerstone of intelligence.

14- التَّوَدُّدُ إِلَى النَّاسِ رَأْسُ الْعَقْلِ.

15. Friendship for the sake of Allah is the best relationship.

15- الْمَوَدَّةُ فِي اللَّهِ أَقْرَبُ نَسَبٍ.

16. Friendship for the sake of Allah is stronger than the bond of blood-relationship.

16- الْمَوَدَّةُ فِي اللَّهِ أَكْثَرُ مِنْ وَشِيحِ الرَّحِمِ.

17. By [showing] affection love is strengthened.

17- بِالتَّوَدُّدِ تَتَأَكَّدُ الْمَحَبَّةُ.

18. Three things bring about love: religion, humility and generosity.

18- ثَلَاثَةٌ يُوجِبْنَ الْمَحَبَّةَ: الدِّينُ، وَالتَّوَاضُّعُ، وَالسَّخَاءُ.

19. Three things bring about love: good character, good companionship and humility.

19- ثَلَاثٌ يُوجِبْنَ الْمَحَبَّةَ: حُسْنُ الْخُلُقِ، وَحُسْنُ الرَّفْقِ، وَالتَّوَاضُّعُ.

20. The best choice is making friends with the virtuous.

20- خَيْرُ الْإِخْتِيَارِ مُوَادَّةُ الْأَخْيَارِ.

21. The cornerstone of intelligence is being friendly with the people.

21- رَأْسُ الْعَقْلِ التَّوَدُّدُ إِلَى النَّاسِ.

22. Many a [seemingly] friendly person is only feigning [friendship].

22- رَبٌّ مُتَوَدِّدٌ مُتَصَنَّعٌ.

23. Ask the hearts about [your] affections, for indeed they are witnesses that do not accept bribes.

23- سَلُوا الْقُلُوبَ عَنِ الْمَوَدَّاتِ: فَإِنَّهَا شَوَاهِدٌ لَا تَقْبَلُ الرُّشَا.

24. Soundness of friendship is part of honouring one's promise.

24- صِحَّةُ الْوُدِّ مِنْ كَرَمِ الْعَهْدِ.

25. In times of hardship and adversity, the value of [one's] friendship becomes apparent.

25- فِي الضِّيقِ وَالشَّدَّةِ يَظْهَرُ حُسْنُ الْمَوَدَّةِ.

26. Every friendship [and affection] that is based on [anything] other than seeking proximity to Allah is misguidance, and relying on it is impossible.

26- كُلُّ مَوَدَّةٍ مَبْنِيَّةٍ عَلَى غَيْرِ ذَاتِ اللَّهِ ضَلَالٌ وَالْإِعْتِمَادُ عَلَيْهَا مُحَالٌ.

27. Be an upholder of friendship even if you do not find any custodian [for it].

27- كُنْ لِلْوُدِّ حَافِظًا وَإِنْ لَمْ تَجِدْ مُحَافِظًا.

28. One whose friendship is sincere, his audacity is tolerated.

28- مَنْ خُلِصَتْ مَوَدَّتُهُ أُحْتِمِلَتْ دَائِلَتُهُ.

29. Whoever befriends a silly person proclaims his own silliness.

29. مَنْ وَادَّ السَّخِيفَ أَعْرَبَ عَنْ سَخْفِهِ.

30. One who befriends you for a [specific] objective, turns his back [on you] once it is accomplished.

30. مَنْ وَادَّكَ لِأَمْرٍ وُلَّى عِنْدَ انْقِضَائِهِ.

31. Nothing brings about love like generosity, companionship and good character.

31. مَا اسْتُجِلِبَتِ الْمَحَبَّةُ بِمِثْلِ السَّخَاءِ، وَالرِّفْقِ، وَحُسْنِ الْخُلُقِ.

32. One who does not give good advice is not sincere in his friendship.

32. مَا أَخْلَصَ الْمَوَدَّةَ مَنْ لَمْ يَنْصَحْ.

33. The friendship of the religious ones does not get severed quickly and is ever firm and lasting.

33. مَوَدَّةُ ذَوِي الدِّينِ بَطِيئَةٌ الْإِنْقِطَاعِ، دَائِمَةٌ الثَّبَاتِ وَالْبَقَاءِ.

34. The friendship of a fool is like a tree of fire, part of it consumes [its] other parts.

34. مَوَدَّةُ الْأَحْمَقِ كَشَجَرَةِ النَّارِ، يَأْكُلُ بَعْضُهَا بَعْضًا.

35. The friendship of a fool vanishes the way a mirage vanishes and is dispersed the way mist gets dispersed.

35. مَوَدَّةُ الْحَمَقِ تَزُولُ كَمَا يَزُولُ السَّرَابُ، وَتُقْشَعُ كَمَا يُقْشَعُ الضَّبَابُ.

36. The friendship of ignorant people constantly changes [with changes in circumstances] and quickly transforms [into enmity].

36. مَوَدَّةُ الْجُهَّالِ مُتَغَيِّرَةٌ الْأَحْوَالِ وَشَيْكَةٌ الْإِنْتِقَالِ.

37. The friendship of lay people parts like the parting of clouds, and disappears like the mirage disappears.

37. مَوَدَّةُ الْعَوَامِّ تَنْقَطِعُ كَانْقِطَاعِ السَّحَابِ، وَتَنْقَشِعُ كَمَا يَنْقَشِعُ السَّرَابُ.

38. The friendship of worldly people is cut off when its [worldly] motives are severed.

38. وَدُّ أَوْلِيَاءِ الدُّنْيَا يَنْقَطِعُ لِانْقِطَاعِ أَسْبَابِهِ.

39. The friendship of the people who care for the Hereafter lasts as long as its motive [of pleasing Allah] lasts.

39. وَدُّ أَوْلِيَاءِ الْآخِرَةِ يَدُومُ لِدَوَامِ سَبَبِهِ.

40. Have affection for those whom you befriend [only] for the sake of Allah and hate those whom you dislike [only] for the sake of Allah, the Glorified.

40. وَادُّوا مَنْ تُوَادُّونَهُ فِي اللَّهِ، وَأَبْغِضُوا مَنْ تُبْغِضُونَهُ فِي اللَّهِ سُبْحَانَهُ.

41. Do not grant your friendship to one who has no loyalty.

41. لَا تَمْنَحَنَّ وُدَّكَ مَنْ لَا وِفَاءَ لَهُ.

42. Do not be keen in befriending a person whose true nature you have not known.

42. لَا تَرْغَبَنَّ فِي مَوَدَّةٍ مَنْ لَمْ تَكْشِفْهُ.

43. Do not befriend the disbeliever and do not accompany the ignorant.

43. لَا تُوَادُّوا الْكَافِرَ، وَلَا تُصَاحِبُوا الْجَاهِلَ.

44. Do not rely on the friendship of the one who does not fulfil his promise.

44. لَا تَعْتَمِدْ عَلَى مَوَدَّةٍ مَنْ لَا يُوفِي بَعَهْدِهِ.

45. Never extend your friendship when you do not find a [suitable] place for it.

45. لَا تَبْذُلَنَّ وُدَّكَ إِذَا لَمْ تَجِدْ مَوْضِعًا.

46. No one shows compassion like the sincere friend.

46. لَا شَفِيقَ كَالْوُدِّ النَّاصِحِ.

47. No one befriends the wicked except those who are like them. 1

47. لَا يُوَادُّ الْأَشْرَارُ إِلَّا أَشْبَاهَهُمْ.

48. The friendship of one who has no faith is not something to be envious about.

48. لَا يُغْتَبَطُ بِمَوَدَّةٍ مَنْ لَا دِينَ لَهُ.

49. The loyal friend does not turn away from his friendship even if he is far away.

49. لَا يَنْتَقِلُ الْوَدُودُ الْوَفِيُّ عَنْ حِفَاظِهِ وَإِنْ أَقْصَى.

50. Friendship that lacks equity does not last.

50. لَا تَدُومُ عَلَى عَدَمِ الْإِنْصَافِ الْمَوَدَّةُ.

51. It is befitting for the person who values the friendship of a fool to be humiliated.

51. يَنْبَغِي أَنْ يُهَانَ مُغْتَنِمُ مَوَدَّةِ الْحَمَقِيِّ.

52. The most beneficial of treasures is the love of the hearts.

52. أَنْفَعُ الْكُنُوزِ مَحَبَّةُ الْقُلُوبِ.

53. Friendship is one of two [close] relationships.

53. الْمَوَدَّةُ إِحْدَى الْقِرَابَتَيْنِ.

54. Friendship for the sake of Allah is the more perfect of the two kinships.

54. الْمَوَدَّةُ فِي اللَّهِ أَكْمَلُ النَّسَبَيْنِ.

55. Friendship is the [mutual] empathy of the hearts and the harmony of the souls.

55. الْمَوَدَّةُ تَعَاظُفُ الْقُلُوبِ فِي (وَ) ائْتِلَافِ الْأَرْوَاحِ.

56. The closest proximity is the affection of the hearts.

56. أَقْرَبُ الْقُرْبِ مَوَدَّاتُ الْقُلُوبِ.

57. The farthest remoteness is the aloofness of the hearts.

57. أَبْعَدُ الْبُعْدِ تَنَائِي الْقُلُوبِ.

58. Beware of loving the enemies of Allah or having sincere affection for other than the friends of Allah, for indeed whoever loves a group of people is resurrected with them.

58. إِيَّاكَ أَنْ تُحِبَّ أَعْدَاءَ اللَّهِ، أَوْ تُصَنِّفِي وَدَّكَ لِغَيْرِ أَوْلِيَاءِ اللَّهِ، فَإِنَّ مَنْ أَحَبَّ قَوْمًا حُشِرَ مَعَهُمْ.

59. Seek the love of Allah, the Glorified, by desiring that which is with Him.

59. تَحَبَّبْ إِلَى اللَّهِ سُبْحَانَهُ بِالرَّغْبَةِ فِيمَا لَدَيْهِ.

60. Endear yourself to the people by being uninterested in their possessions and you will be successful in gaining their love.

60. تَحَبَّبْ إِلَى النَّاسِ بِالزُّهْدِ فِيمَا أَيْدِيهِمْ، تَفُزْ بِالْمَحَبَّةِ مِنْهُمْ.

61. How can one in whose heart love for this world resides, claim to love Allah?!

61. كَيْفَ يَدَّعِي حُبَّ اللَّهِ مَنْ سَكَنَ قَلْبُهُ حُبُّ الدُّنْيَا؟!

62. Friendship does not become pure [and sincere] with one who is not well-mannered.

62. لَا تَصْنُفُوا الْخَلَّةَ مَعَ غَيْرِ أَدِيبٍ.

1. Or [in another reading]: The wicked do not befriend anyone except those who are like them.

الْوَرَعُ-Piety

1. Piety reforms the faith, protects the soul and adorns magnanimity.

1- الْوَرَعُ يُصْلِحُ الدِّينَ، وَيَصُونُ النَّفْسَ، وَيَزِينُ الْمُرُوءَةَ.

2. Restraining oneself from the forbidden [actions] is from the traits of the intelligent and is the quality of the honourable.

2- الْإِنْقِبَاضُ عَنِ الْمَحَارِمِ مِنْ شِيَمِ الْعُقَلَاءِ، وَسَجِيَّةِ الْأَكَارِمِ.

3. Abandoning sins is better than seeking repentance [after sinning].

3- أَفْضَلُ مِنْ طَلَبِ التَّوْبَةِ تَرْكُ الذَّنْبِ.

4. The most authoritative thing is piety.

4- أَمْلَكُ شَيْءٍ الْوَرَعُ.

5. The most beneficial thing is piety.

5- أَنْفَعُ شَيْءٍ الْوَرَعُ.

6. Piety is the best attire.

6- أَحْسَنُ اللَّبَاسِ الْوَرَعُ.

7. The pious person is one whose soul is pure and whose attributes are noble.

7- أَلْوَرَعُ مَنْ نَزَهَتْ نَفْسُهُ وَشَرَفَتْ خِلَالُهُ.

8. Piety is stopping when faced with doubt.

8- أَلْوَرَعُ الْوُقُوفُ عِنْدَ الشُّبْهَةِ.

9. Be cautious of [your duty towards] Him just as He has warned you of Himself and fear Him with a fear that would prevent you from [doing] that which causes His wrath.

9- إِحْذَرُوا مِنَ اللَّهِ كُنْهَ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ وَأَخْشَوْهُمْ خَشْيَةً تَحْجِزُكُمْ عَمَّا يُسْخِطُهُ.

10. Beware of falling into doubts and being inclined towards lustful desires, for indeed these two lead you towards falling into the forbidden and committing many sins.

10- إِيَّاكَ وَالْوُقُوعَ فِي الشُّبْهَاتِ، وَالْوُلُوعَ بِالشَّهَوَاتِ، فَإِنَّهُمَا يَقْتَادَانِكَ إِلَى الْوُقُوعِ فِي الْحَرَامِ وَرُكُوبِ كَثِيرٍ مِنَ الْآثَامِ.

11. The best [and most virtuous] thing is piety.

11- أَحْسَنُ شَيْءٍ الْوَرَعُ.

12. The best piety is thinking positively [about others].

12 - أَفْضَلُ الْوَرَعِ حُسْنُ الظَّنِّ.

13. Keeping away from evil deeds is better than earning [reward through] good deeds.

13. أَفْضَلُ مِنْ اكْتِسَابِ الْحَسَنَاتِ اجْتِنَابُ السَّيِّئَاتِ.

14. The root of piety is keeping away from sins and refraining from the forbidden.

14. أَصْلُ الْوَرَعِ تَجَنُّبُ الْآثَامِ، وَالتَّنْزَهُ عَنِ الْحَرَامِ.

15. The best [form of] piety is keeping away from lustful desires.

15. أَفْضَلُ الْوَرَعِ تَجَنُّبُ الشَّهَوَاتِ.

16. He who divests himself of piety has corrupted his faith.

16. أَفْسَدَ دِينَهُ مَنْ تَعَرَّى عَنِ الْوَرَعِ.

17. The most excellent attire is piety and the best provision is God-wariness.

17. أَحْسَنُ اللَّبَاسِ الْوَرَعُ، وَخَيْرُ الذُّخْرِ التَّقْوَى.

18. The most pious of people is one who is most free from wants.

18. أَوْرَعُ النَّاسِ أَنْزَهُهُمْ عَنِ الْمَطَالِبِ.

19. Verily the most beautiful characteristics are piety and chastity.

19. إِنَّ أَزِينَ الْأَخْلَاقِ الْوَرَعُ، وَالْعَفَافُ.

20. Piety is eschewal [of the forbidden].

20. أَلْوَرَعُ إِجْتِنَابٌ.

21. Piety is a shield.

21. أَلْوَرَعُ عَجْنَةٌ.

22. Piety is the most excellent attire.

22. أَلْوَرَعُ أَفْضَلُ لِبَاسٍ.

23. Piety is the best companion.

23. أَلْوَرَعُ خَيْرُ قَرِينٍ.

24. Piety is nothing but the purification of oneself from sins.

24. إِنَّمَا أَلْوَرَعُ أَلْتَطَهْرُ عَنِ الْمَعَاصِي.

25. Piety is nothing but scrutinizing one's earnings [to ensure lawfulness] and abstaining from worldly pursuits.

25. إِنَّمَا أَلْوَرَعُ أَلْتَحْرِي فِي الْمَكَاسِبِ، وَالكَفُّ عَنِ الْمَطَالِبِ.

26. Lack of contentment is the bane of piety.

26. آفَةُ أَلْوَرَعِ قِلَّةُ الْقَنَاعَةِ.

27. Through piety there is purification from lowly traits.

27- بِالْوَرَعِ يَكُونُ التَّنْزَهُ مِنَ الدُّنْيَا.

28. Through true piety, religion is protected.

28- بِصِدْقِ الْوَرَعِ يُحْصَنُ الدِّينُ.

29. It is through piety that a believer is purified.

29- بِالْوَرَعِ يَتَزَكَّى الْمُؤْمِنُ.

30. The fruit of piety is the uprightness of one's soul and faith.

30- ثَمَرَةُ الْوَرَعِ صَلَاحُ النَّفْسِ وَالدِّينِ.

31. The fruit of being pious is purity [from sins].

31- ثَمَرَةُ التَّوَرَعِ النَّزَاهَةُ.

32. The indication of a man's piety is his purity [from sins].

32- دَلِيلُ وَرَعِ الرَّجُلِ نَزَاهَتُهُ.

33. The proof of good piety is the soul's refrainment from the disgrace of avarice.

33- دَلَالَةُ حُسْنِ الْوَرَعِ عَزُوفُ النَّفْسِ عَنِ مَذَلَّةِ الطَّمَعِ.

34. May Allah have mercy upon the person who refrains from the forbidden, bears the liabilities [of others] and vies in hastening towards the abundant prizes [of the Hereafter].

34- رَحِمَ اللَّهُ امْرَأً تَوَرَّعَ عَنِ الْمَحَارِمِ، وَتَحَمَّلَ الْمَغَارِمَ، وَنَافَسَ فِي مُبَادَرَةِ
جَزِيلِ الْمَغَانِمِ.

35. The cornerstone of piety is lowering one's gaze.

35- رَأْسُ الْوَرَعِ غَضُّ الطَّرْفِ.

36. The cause of integrity of faith is piety.

36- سَبَبُ صَلَاحِ الدِّينِ الْوَرَعُ.

37. The cause of righteousness of the soul is piety.

37- سَبَبُ صَلَاحِ النَّفْسِ الْوَرَعُ.

38. Two things cannot be matched in weight by any [other] action: virtuous piety and kindness towards the believers.

38- شَيْئَانِ لَا يُوَاظِنُهُمَا عَمَلٌ: حُسْنُ الْوَرَعِ، وَالْإِحْسَانُ إِلَى الْمُؤْمِنِينَ.

39. Espouse piety, for it is indeed the best protection.

39- عَلَيْكَ بِالْوَرَعِ فَإِنَّهُ خَيْرُ صِيَانَةٍ.

40. You must espouse piety, for indeed it is a helper of the faith and a trait of the sincere ones.

40- عَلَيْكَ بِالْوَرَعِ فَإِنَّهُ عَوْنُ الدِّينِ، وَشِيمَةُ الْمُخْلِصِينَ.

41. Espouse piety and beware of the deception of avarice, for indeed it is a pasture without herbage.

41. عَلَيْكَ بِالْوَرَعِ، وَإِيَّاكَ وَغُرُورَ الطَّمَعِ، فَإِنَّهُ وَخِيمُ الْمَرْتَعِ.

42. During the presence of lustful desires and pleasures, the piety of the God-wary becomes evident.

42. عِنْدَ حُضُورِ الشَّهَوَاتِ وَاللَّذَّاتِ يَتَبَيَّنُ وَرَعُ الْأَتْقِيَاءِ.

43. Piety has been paired with God-wariness.

43. قُرْنَ الْوَرَعَ بِالْتُّقَى.

44. How can one who is possessed by avarice possess piety?

44. كَيْفَ يَمْلِكُ الْوَرَعَ مَنْ يَمْلِكُهُ الطَّمَعُ.

45. Let your piety be true, your striving for the right be intense and your intention be sincere in the trust [you take] and the vow [you make].

45. لِيَصْدُقَ وَرَعُكَ، وَيَشْتَدَّ تَحْرِيكَ، وَتَخْلُصَ نِيَّتُكَ فِي الْأَمَانَةِ وَالْيَمِينِ.

46. One who is not reformed by piety is corrupted by avarice.

46. مَنْ لَمْ يُصْلِحْهُ الْوَرَعُ أَفْسَدَهُ الطَّمَعُ.

47. One who is truly pious keeps away from the forbidden actions.

47. مَنْ صَدَّقَ وَرَعَهُ اجْتَنَبَ الْمُحَرَّمَاتِ.

48. Whoever shuns lustful desires has safeguarded his soul.

48. مَنْ تَوَرَّعَ عَنِ الشَّهَوَاتِ صَانَ نَفْسَهُ.

49. One who lacks piety, his heart is dead.

49. مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ.

50. One whose piety increases, his sins decrease.

50. مَنْ زَادَ وَرَعُهُ نَقَصَ إِثْمُهُ.

51. One who adopts piety, his worship becomes good.

51. مَنْ تَوَرَّعَ حَسَّنَتْ عِبَادَتُهُ.

52. Whoever divests himself of piety puts on the attire of disgrace.

52. مَنْ تَعَرَّى عَنِ الْوَرَعِ اِدَّرَعَ جِلْبَابَ الْعَارِ.

53. One of the prerequisites of piety is refraining from sins.

53. مِنْ لَوَازِمِ الْوَرَعِ التَّنَزُّهُ عَنِ الْآثَامِ.

54. It is from the most excellent piety that you not do in private what you would be embarrassed to do in public.

54. مِنْ أَفْضَلِ الْوَرَعِ أَنْ لَا تُبْدِيَ فِي خَلْوَتِكَ مَا تَسْتَحْيِي مِنْ إِظْهَارِهِ فِي عَلَانِيَتِكَ.

55. Eschewing forbidden actions is from the most excellent piety.

55- مِنْ أَفْضَلِ الْوَرَعِ اجْتِنَابُ الْمُحَرَّمَاتِ.

56. Nothing reforms the faith like piety.

56- مَا أَصْلَحَ الدِّينَ كَالْوَرَعِ.

57. The basis of piety is refraining from the forbidden [actions].

57- مِلَاكُ الْوَرَعِ الْكَفُّ عَنِ الْمَحَارِمِ.

58. With piety, actions bear fruit.

58- مَعَ الْوَرَعِ يُثْمِرُ الْعَمَلُ.

59. Piety is indeed a good companion and avarice is certainly an evil associate.

59- نَعَمَ الرَّفِيقُ الْوَرَعُ، وَبِئْسَ الْقَرِينُ الطَّمَعُ.

60. The piety of a man is to the extent of his religiosity.

60- وَرَعُ الرَّجُلِ عَلَى قَدْرِ دِينِهِ.

61. Be pious and you will become pure.

61- كُنْ وَرِعًا تَكُنْ زَكِيًّا.

62. The piety that saves is better than the avarice that ruins.

62. وَرَعٌ يُنْجِي خَيْرٌ مِنْ طَمَعٍ يُرْدِي.

63. The piety that dignifies is better than the avarice that humiliates.

63. وَرَعٌ يُعِزُّ خَيْرٌ مِنْ طَمَعٍ يُذِلُّ.

64. The piety of a person frees him from every vileness.

64. وَرَعُ الْمَرْءِ يُنْزِعُهُ عَنْ كُلِّ دَنِيَّةٍ.

65. The piety of a believer is manifested in his action.

65. وَرَعُ الْمُؤْمِنِ يَظْهَرُ فِي عَمَلِهِ.

66. The piety of a hypocrite is not manifested but on his tongue.

66. وَرَعُ الْمُنَافِقِ لَا يَظْهَرُ إِلَّا عَلَى لِسَانِهِ.

67. There is no piety like overcoming [one's] lust.

67. لَا وَرَعَ كَغَلَبَةِ الشَّهْوَةِ.

68. There is no purity like piety.

68. لَا نِزَاهَةَ كَالْوَرَعِ.

69. There is no piety like eschewing sins.

69. لا وِرَعَ كَتَجُنَّبِ الْآثَامِ.

70. Nothing reforms faith like piety.

70. لا يُصْلِحُ الدِّينَ كَالْوَرَعِ.

71. Piety and avarice do not go together.

71. لا يَجْتَمِعُ الْوَرَعُ وَالطَّمَعُ.

72. There is no stronghold more protective than piety.

72. لا مَعْقِلَ أَحْرَزُ مِنَ الْوَرَعِ.

73. There is no safeguard for the one who has no piety.

73. لا صِيَانَةَ لِمَنْ لا وِرَعَ لَهُ.

74. There is no piety more beneficial than eschewing the forbidden.

74. لا وِرَعَ أَنْفَعُ مِنْ تَجُنَّبِ الْمَحَارِمِ.

75. There is no piety more beneficial than abandoning the forbidden and eschewing sins.

75. لا وِرَعَ أَنْفَعُ مِنْ تَرْكِ الْمَحَارِمِ وَتَجُنَّبِ الْمَآثِمِ.

76. There is no action better than [practicing] piety.

76. لَاعْمَلْ أَفْضَلُ مِنَ الْوَرَعِ.

77. It pleases me for a person to be righteously pious, free from avarice, abundant in kindness and lacking in [making others feel a sense of] obligation.

77. يُعْجِبُنِي أَنْ يَكُونَ الرَّجُلُ حَسَنَ الْوَرَعِ، مُتَنَزِّهًا عَنِ الطَّمَعِ، كَثِيرَ الْإِحْسَانِ، قَلِيلَ الْإِمْتِنَانِ.

78. One of the prerequisites of piety is refraining from sins.

78. مِنْ لَوَازِمِ الْوَرَعِ التَّنَزُّهُ عَنِ الْآثَامِ.

79. Piety is the distinguishing mark of the God-wary.

79. الْوَرَعُ شِعَارُ الْأَتْقِيَاءِ.

80. Piety is a shield against evil deeds.

80. الْوَرَعُ جُنَّةٌ مِنَ السَّيِّئَاتِ.

81. Piety is the lamp of success.

81. الْوَرَعُ مِصْبَاحُ نَجَاحٍ.

82. Piety is an exalter.

82. أَلْوَرَعُ مُجِلٌّ.

83. Piety is the fruit of chastity.

83. أَلْوَرَعُ ثَمَرَةُ الْعَفَافِ.

84. Piety is a trait of the learned scholar.

84. أَلْوَرَعُ شِيمَةُ الْفَقِيهِ.

85. Piety is the basis of God-wariness.

85. أَلْوَرَعُ أُسَاسُ التَّقْوَى.

86. Piety restrains one from committing acts that are forbidden.

86. أَلْوَرَعُ يَحْجُزُ عَنِ ارْتِكَابِ الْمَحَارِمِ.

87. Piety is better than the disgrace of avarice.

87. أَلْوَرَعُ خَيْرٌ مِنْ ذُلِّ الطَّمَعِ.

88. Verily if you adopt piety, you will become free from the filth of evil deeds.

88. إِنَّكَ إِنْ تَوَرَّعْتَ تَنَزَّهْتَ عَنِ دَنَسِ السَّيِّئَاتِ.

1. Verily supporting [one's] companions financially is a sign of noble descent.

1- إِنَّ مُوَاسَاةَ الرَّفَاقِ مِنْ كَرَمِ الْأَعْرَاقِ.

2. Giving financial support [to a believer] is the best of actions.

2- الْمُوَاسَاةُ أَفْضَلُ الْأَعْمَالِ.

3. Nothing preserves brotherhood like financial support [in times of need].

3- مَا حَفِظَتِ الْأُخُوَّةُ بِمِثْلِ الْمُوَاسَاةِ.

الواشي- Tattletale

1. Whoever believes [the words of] a tattletale spoils his friendship.

1- مَنْ صَدَّقَ الْوَاشِيَّ أَفْسَدَ الصَّدِيقَ.

الوصول إلى الله- Getting connected to Allah

1. You will never get connected to the Creator until you sever your ties with the creation.

1- لَنْ تَتَّصِلَ بِالْخَالِقِ حَتَّى تَنْقَطِعَ عَنِ الْخَلْقِ.

2. Connecting to Allah is in severing ties with the people.

2- الْوُصْلَةُ بِاللَّهِ فِي الْإِنْقِطَاعِ عَنِ النَّاسِ.

Establishing ties and relations-الواصل والتواصل

1. Establish ties [with each other] and come to agreements, and beware of severing ties and forsaking one another.

1 - عَلَيْكُمْ بِالتَّوَّاصِلِ وَالْمُؤَافَقَةِ، وَإِيَّاكُمْ وَالْمُقَاطَعَةَ وَالْمُهَاجِرَةَ.

2. Establish ties with the one who cuts you off, give the one who asks you, and initiate in giving to the one who does not ask from you.

2- كُنْ لِمَنْ قَطَعَكَ وَاصِلًا، وَلِمَنْ سَأَلَكَ مُعْطِيًا، وَلِمَنْ سَكَتَ عَنْ مَسْأَلَتِكَ مُبْتَدِئًا.

3. The one who establishes ties with you while he has nothing is better than the one who shuns you while he has plenty.

3- مَنْ وَصَلَكَ وَهُوَ مُعْدِمٌ خَيْرٌ لَكَ مِمَّنْ جَفَاكَ وَهُوَ مُكْتَرٌ.

4. Whoever establishes ties with you through the sanctity of Islam has associated [with you] through the firmest means.

4- مَنْ مَتَّ إِلَيْكَ بِحُرْمَةِ الْإِسْلَامِ فَقَدْ مَتَّ بِأَوْثَقِ الْأَسْبَابِ.

5. Being connected [and keeping ties] with the people of excellence leads to loftiness.

5- مُوَاصَلَةُ الْأَفْضَلِ تُوجِبُ السُّمُوَّ.

6. Establish ties with the one whom you keep relations with for the sake of Allah, and sever ties with the one whom you disassociate with for the sake of Allah, the Glorified.

6- وَاصِلُوا مَنْ تُوَاصِلُونَهُ فِي اللَّهِ، وَاهْجُرُوا مَنْ تَهْجُرُونَهُ فِي اللَّهِ سُبْحَانَهُ.

7. The ties established [with you] by a pauper is better than the shunning of the affluent.

7- وَصُولُ مُعْدِمٍ خَيْرٌ مِنْ جَافٍ مُكْثِرٍ.

8. The one who consociates with the people is he who establishes ties with the one who cuts him off.

8- وَصُولُ النَّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ.

9. Never let your brother be stronger in severing ties with you than you are in establishing ties with him.

9- لَا يَكُونَنَّ أَخُوكَ عَلَى قَطِيعَتِكَ أَقْوَى مِنْكَ عَلَى صِلَتِهِ.

التواضع-Humility

1. umility is the more superior of the two honours.

1- التَّوَّاضِعُ أَفْضَلُ الشَّرَفَيْنِ.

2. Humility in spite of [having a] high rank is like forgiveness in spite of [possessing the] power [to punish].

2- التَّوَّاضِعُ مَعَ الرَّفْعَةِ كَالْعَفْوِ مَعَ الْقُدْرَةِ.

3. Humility is the cornerstone of intelligence and pride is the cornerstone of ignorance.

3- التَّوَّاضِعُ رَأْسُ الْعَقْلِ، وَالتَّكَبُّرُ رَأْسُ الْجَهْلِ.

4. Be humble and you will be elevated.

4. اِتَّضِعْ تَرْتَفِعْ.

5. The greatest of people in loftiness is one who humbles himself.

5. اَعْظَمُ النَّاسِ رِفْعَةً مَنْ وَضَعَ نَفْسَهُ.

6. The most honourable of attributes is humility, forbearance and affability.

6. اَشْرَفُ الْخَلَائِقِ التَّوَّاضِعُ وَالْحِلْمُ، وَلَيْنُ الْجَانِبِ.

7. Humility elevates, pride abases.

7. التَّوَّاضِعُ يَرْفَعُ، التَّكْبَرُ يَضَعُ.

8. Humility is the fruit of knowledge.

8. التَّوَّاضِعُ ثَمَرَةُ الْعِلْمِ.

9. Humility elevates the abased.

9. التَّوَّاضِعُ يَرْفَعُ الْوَضِيعَ.

10. Humility is the symbol of nobility.

10. التَّوَّاضِعُ عُنْوَانُ النُّبْلِ.

11. Humility spreads [one's] virtue.

11- التَّوَّاضِعُ يُنْشُرُ الْفَضِيلَةَ.

12. Humility is the alms-tax of honour.

12- التَّوَّاضِعُ زَكَاةُ الشَّرَفِ.

13. Humility is the most honourable eminence.

13- التَّوَّاضِعُ أَشْرَفُ السُّوْدِ.

14. Humility is the ladder of honour.

14- التَّوَّاضِعُ سُلَّمُ الشَّرَفِ.

15. Humility is one of the snares [for capturing] of honour.

15- التَّوَّاضِعُ مِنْ مَصَائِدِ الشَّرَفِ.

16. Verily if you become humble, Allah will elevate you.

16- إِنَّكَ إِنْ تَوَّاضَعْتَ رَفَعَكَ اللَّهُ.

17. It is through humility that one gets elevated.

17- بِالتَّوَّاضِعِ تَكُونُ الرَّفْعَةُ.

18. Through humility the loftiness [of a person] is measured. 1

18- بِالتَّوَاضُّعِ تُزَانُ الرَّفْعَةُ.

19. Through increased humility, honour is perfected.

19- بِكَثْرَةِ التَّوَاضُّعِ يَتَكَمَّلُ الشَّرْفُ.

20. Humble yourself before Allah and He will elevate you.

20- تَوَاضَعْ لِلَّهِ يَرْفَعْكَ.

21. The humility of a person elevates him.

21- تَوَاضَعُ الْمَرْءِ يَرْفَعُهُ.

22. The completeness of honour is [in] humility.

22- تَمَامُ الشَّرْفِ التَّوَاضُّعُ.

23. The humility of a noble person is the cause of his honour.

23- تَوَاضَعُ الشَّرِيفِ يَدْعُو إِلَى كَرَامَتِهِ.

24. The fruit of humility is love.

24- ثَمَرَةُ التَّوَاضُّعِ الْمَحَبَّةُ.

25. The result of humility is honour.

25. حَاصِلُ التَّوَاضُّعِ الشَّرْفُ.

26. Humility suffices as an honour.

26. كَفَى بِالتَّوَاضُّعِ شَرَفًا.

27. Humility suffices as loftiness.

27. كَفَى بِالتَّوَاضُّعِ رِفْعَةً.

28. As you become humble, you become great.

28. كَمَا تَتَوَاضَعُ تَعْظُمُ.

29. One who has humility is elevated.

29. مَنْ تَوَاضَعَ رُفِعَ.

30. One who is humble is never bereft of honour.

30. مَنْ كَانَ مُتَوَاضِعًا لَمْ يَعْذَمِ الشَّرْفَ.

31. Whoever has humility, Allah honours and elevates him.

31. مَنْ تَوَاضَعَ عَظَّمَهُ اللَّهُ وَرَفَعَهُ.

32. None is humble except the lofty.

32. ما تواضع إلا رفيع.

33. Nothing earns honour like humility.

33. مَا اكْتَسَبَ الشَّرْفُ بِمِثْلِ التَّوَاضُعِ.

34. Nobody shows humility but that Allah, the Exalted, increases his loftiness.

34. مَا تَوَاضَعَ أَحَدٌ إِلَّا زَادَهُ اللَّهُ تَعَالَى جَلَالَةً.

35. How good is the humility shown by the wealthy towards the poor in order to attain that which is with Allah, the Glorified, and how good is the pride of the poor in front of the wealthy out of [their] trust in Allah, the Glorified!

35. مَا أَحْسَنَ تَوَاضُعَ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَبًا لِمَا عِنْدَ اللَّهِ سُبْحَانَهُ، وَمَا أَحْسَنَ تِيَهُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ إِتْكَالًا عَلَى اللَّهِ سُبْحَانَهُ.

36. There is no honour like humility.

36. لَا شَرَفَ كَالْتَّوَاضُعِ.

37. By being humble, matters are put in order.

37. بِخَفْضِ الْجُنَاحِ تَنْتَظِمُ الْأُمُورُ.

1. Or: Through humility, loftiness is adorned.

1. It is from the restriction of means to remain in one's homeland [and not travel].

1- مِنْ ضَيْقِ الْعَطَنِ لُزُومِ الْوَطَنِ.

2. Separation from one's homeland is one of the two separations.

2- الْأِغْتِرَابُ أَحَدُ الشَّتَاتَيْنِ.

الواعظ والموعظة-Admonition

1. Take light from the flame of the preacher who practices what he preaches, accept advice from the adviser who is vigilant, and act upon what he teaches you.

1- اسْتَصْبِحُوا مِنْ شُعْلَةٍ وَاِعْظُ مُتَّعِظٌ، وَأَقْبَلُوا نَصِيحَةَ نَاصِحٍ مُتَّقِظٌ، وَقِفُوا عِنْدَ مَا أَفَادَكُمْ مِنَ التَّعْلِيمِ.

2. Indeed the most hearing ear is one that listens to admonition and heeds it.

2- أَلَا إِنَّ أَسْمَعَ الْأَسْمَاعِ مَنْ وَعَى التَّذْكَيرَ وَقَبِلَهُ.

3. The most beneficial of admonitions is that which deters [someone from sin].

3- أَنْفَعُ الْمَوَاعِظِ مَا رَدَّعَ.

4. The most effective admonition is taking a lesson from the place where the dead lay.

4- أَبْلَغُ الْعِظَاتِ الْإِعْتِبَارُ بِمَصَارِعِ الْأَمْوَاتِ.

5. The most effective admonition is looking at the places where the dead lay, and taking a lesson from the outcome of one's forefathers and foremothers.

5. أَبْلَغُ الْعِظَاتِ النَّظْرُ إِلَى مَصَارِعِ الْأَمْوَاتِ، وَ الْإِعْتِبَارُ بِمَصَائِرِ الْآبَاءِ وَالْأُمَّهَاتِ.

6. The most effective adviser for you is this world, if only you took a lesson from what it shows you of the changing circumstances and what it informs you of disunion and separation.

6. أَبْلَغُ نَاصِحِ لَكَ الدُّنْيَا، لَوْ أَنْتَصَحْتَ بِمَا تُرِيكَ مِنْ تَغَايِرِ الْحَالَاتِ، وَتَوُذُنِكَ بِهِ مِنْ الْبَيْنِ وَالشَّتَاتِ.

7. Verily there is a lesson and an admonition in everything for the people of wisdom and understanding.

7. إِنَّ فِي كُلِّ شَيْءٍ مَوْعِظَةً وَعِبْرَةً لِدَوَى اللَّبِّ وَالْإِعْتِبَارِ.

8. Verily the most sincere of people is one who admonishes himself and is most submissive to his Lord.

8. إِنَّ أَنْصَحَ النَّاسِ أَنْصَحَهُمْ لِنَفْسِهِ، وَأَطْوَعُهُمْ لِرَبِّهِ.

9. Verily the admonition that is neither discarded by the ears nor matched in benefit is that which is not expressed by the speaking tongue, rather it is exhibited by the tongue of action.

9. إِنَّ الْوَعْظَ الَّذِي لَا يَمُجُّهُ سَمْعٌ، وَلَا يَعْدِلُهُ نَفْعٌ، مَا سَكَتَ عَنْهُ لِسَانُ الْقَوْلِ، وَنَطَقَ بِهِ لِسَانُ الْفِعْلِ.

10. Accepting admonition means taking a lesson [and putting into action].

10. الْإِتِّعَازُ إِعْتِبَارٌ.

11. Admonitions are the means of enlivening the hearts.

11- الْمَوَاعِظُ حَيَاةُ الْقُلُوبِ.

12. Sincere advice bears the fruit of affection.

12- النَّصِيحَةُ تُثْمِرُ الْوُدَّ.

13. Admonition is a curative advice.

13- الْمَوْعِظَةُ نَصِيحَةٌ شَافِيَةٌ.

14. Admonitions are a sanctuary for one who heeds them.

14- الْمَوَاعِظُ كَهْفٌ لِمَنْ وَعَاهَا (دَعَاهَا، رَعَاهَا).

15. Admonitions are a remedy for the one who acts upon them.

15- الْمَوَاعِظُ شِفَاءٌ لِمَنْ عَمِلَ بِهَا.

16. The beneficial admonition is that which deters [from sin].

16- الْوَعِظُ النَّافِعُ مَا رَدَعَ.

17. Admonitions are the sheen of the souls and the polish of the hearts.

17- الْمَوَاعِظُ صِقَالُ النُّفُوسِ وَجَلَاءُ الْقُلُوبِ.

18. Through admonitions heedlessness is dispelled.

18- بِالْمَوَاعِظِ تَنْجَلِي الْغَفْلَةُ.

19. Between you and the admonition there is a veil of heedlessness and negligence.

19- بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْغَفْلَةِ وَالْغَرَّةِ.

20. The fruit of admonition is awareness.

20- ثَمَرَةُ الْوَعْظِ الْإِنْتِبَاهُ.

21. The best of admonitions is that which deters [from sin].

21- خَيْرُ الْمَوَاعِظِ مَا رَدَعَ.

22. May Allah have mercy on the person who accepts admonition, is deterred [from sin] and benefits from the lessons [he has] learnt.

22- رَحِمَ اللَّهُ امْرَأً اتَّعَظَ وَازْدَجَرَ، وَانْتَفَعَ بِالْعِبَرِ.

23. Many a commander [towards good] does not follow [his own] commands.

23- رَبٌّ أَمَرَ غَيْرَ مُؤْتَمِرٍ.

24. Many a preventer [of evil] does not prevent himself [from it].

24- رَبٌّ زَا جَرَ غَيْرَ مُزْدَجِرٍ.

25. Many an admonisher does not [follow his admonishment and] deter himself [from sin].

25- رَبٌّ وَاَعِظْ غَيْرُ مُرْتَدِعٍ.

26. Hearing with the ear does not benefit when the heart is heedless.

26- سَمِعَ الْأُذُنُ لَا يَنْفَعُ مَعَ غَفْلَةِ الْقَلْبِ.

27. In admonitions there is polishing of the hearts.

27 - فِي الْمَوَاعِظِ جَلَاءُ الصُّدُورِ.

28. Comprehension [and acceptance] of admonitions invites one to caution, so take admonition from the examples [of the past], and take lesson from the [sudden] changes in circumstances, and take benefit from the Warners.

28- فِطْنَةُ الْمَوَاعِظِ تَدْعُو إِلَى الْحَذَرِ، فَاتَّعِظُوا بِالْعِبَرِ، وَاعْتَبِرُوا بِالْغَيْرِ، وَأَنْتَفِعُوا بِالنُّذُرِ.

29. For the people who possess intellect, what they experience is sufficient as an admonition.

29- كَفَى عِظَةً لِذَوِي الْأَلْبَابِ مَا جَرَّبُوا.

30. One who finds tranquillity in thinking positively about the [passing] days has not understood the admonitions of time.

30- لَمْ يَعْقِلْ مَوَاعِظَ الزَّمَانِ مَنْ سَكَنَ إِلَى حُسْنِ الظَّنِّ بِالْأَيَّامِ.

31. Do not shun the one who admonishes you [to good].

31- مَنْ وَعَظَكَ فَلَا تُوحِشْهُ.

32. Whoever admonishes you [to act righteously] has done you a favour.

32- مَنْ وَعَظَكَ أَحْسَنَ إِلَيْكَ.

33. Whoever does not take lesson from [what happens to] the people, Allah makes an example out of him for the people.

33- مَنْ لَمْ يَتَّعِظْ بِالنَّاسِ وَعَظَ اللَّهُ النَّاسَ بِهِ.

34. Whoever understands the admonitions of time will not be at ease with positive thoughts about his days.

34- مَنْ فَهِمَ مَوَاعِظَ الزَّمَانِ لَمْ يَسْكُنْ إِلَى حُسْنِ الظَّنِّ بِالْأَيَّامِ.

35. Admonition is an excellent gift.

35- نِعَمَ الْهَدِيَّةِ الْمَوْعِظَةُ.

36. He ('a) said about the one whom he was rebuking: He is bold in his words but falls short in his actions. He rebukes others but flatters himself. He has been given respite by Allah along with the heedless ones. He leaves in the morning in the company of sinners without a [straight] path to follow or a leader to [act as a] guide, without any clear knowledge or strong faith. He fears death but does not fear loss [of opportunity to do good deeds for his Hereafter].

36- وَقَالَ فِي ذِكْرِ مَنْ نَمَّه: هُوَ بِالْقَوْلِ مُدَلٌّ، وَمِنَ الْعَمَلِ مُقَلٌّ، وَعَلَى النَّاسِ طَاعِنٌ، وَلِنَفْسِهِ مُدَاهِنٌ، هُوَ فِي مَهَلَّةٍ مِنَ اللَّهِ يَهْوِي مَعَ الْغَافِلِينَ، وَيَغْدُو مَعَ الْمُذْنِبِينَ بِلا سَبِيلٍ قَاصِدٍ، وَلا إِمَامٍ قَائِدٍ وَلا عِلْمٍ مُبِينٍ، وَلا دِينَ مَتِينٍ، هُوَ يَخْشَى الْمَوْتَ وَلا يَخَافُ الْفَوْتَ.

37. Never be one of those who do not benefit from admonition unless you give him a painful punishment, for indeed the intelligent one takes admonishment from discipline whereas beasts are not deterred except by beating.

37- لَا تَكُونَنَّ مِمَّنْ لَا تَنْفَعُهُ الْمَوْعِظَةُ إِلَّا إِذَا بَالِغَتْ فِي إِيْلَامِهِ، فَإِنَّ الْعَاقِلَ يَتَّعِظُ بِالْأَدَبِ، وَالْبَهَائِمَ لَا تَرْتَدِعُ إِلَّا بِالضَّرْبِ.

38. people, how much admonition will you be given yet you decline it? How much have the preachers preached to you, the warners warned you, the preventers prevented you and the scholars conveyed [the message] you! The Prophets and Messengers have guided you to the path of salvation, presented their proof and shown you the clear way. So hasten towards good deeds and take advantage of the time [you have in this world], for indeed today there is action without accounting and tomorrow there will be accounting without action, and the wrongdoers will soon know to what final place they will return.

38- يَا أَيُّهَا النَّاسُ إِلَى كَمْ تُوعَظُونَ وَلَا تَتَّعِظُونَ؟! فَكَمْ قَدْ وَعَظَكُمُ الْوَاعِظُونَ، وَحَذَرَكُمُ الْمُحَذِّرُونَ، وَزَجَرَكُمُ الزَّاجِرُونَ، وَبَلَّغَكُمُ الْعَالِمُونَ، وَعَلَى سَبِيلِ النَّجَاةِ دَلَّكُمُ الْأَنْبِيَاءُ وَالْمُرْسَلُونَ، وَأَقَامُوا عَلَيْكُمُ الْحُجَّةَ، وَأَوْضَحُوا لَكُمُ الْمَحَجَّةَ، فَبَا دَرُوا الْعَمَلَ، وَاغْتَنِمُوا الْمَهْلَ، فَإِنَّ الْيَوْمَ عَمَلٌ وَلا حِسَابٌ، وَغَدًا حِسَابٌ وَلا عَمَلٌ، وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

39. He loves to be obeyed while he disobeys and to be given his full share while he does not give others their dues. He loves to be described as generous while he does not give [anything to the needy] and to seek from others what is due to him while not letting others ask for their rights from him.

39- يُحِبُّ أَنْ يُطَاعَ وَيَعْصِي، وَيَسْتَوْفِي وَلَا يُوفِي، يُحِبُّ أَنْ يُوصَفَ بِالسَّخَاءِ وَلا يُعْطَى، وَيَقْتَضِي وَلا يُقْتَضَى.

40. He speaks of the world with the words of the abstemious yet acts in it with the actions of the desirous.

40- يَقُولُ فِي الدُّنْيَا بِقَوْلِ الزَّاهِدِينَ، وَيَعْمَلُ فِيهَا بِعَمَلِ الرَّاغِبِينَ.

41. He manifests the traits of the virtuous yet secretly performs the actions of the wicked. He hates death because of his numerous sins yet does not abandon them in his lifetime. He expedites sins but delays repentance. He loves the righteous ones but does not follow their actions. He hates the sinful yet he is one of them. He says: 'Why should I act and become weary, instead I will sit and aspire.' He always hastens towards what perishes and leaves aside that which remains. He is incapable of being thankful for what he is given yet always seeks more in what remains. He guides others to the right but deceives himself. He forbids the people from that which he does not forbid himself from and enjoins them to perform that which he does not perform. He takes upon himself more responsibility from people than what is required yet he neglects from his own soul what is more important [and necessary].

He commands the people but does not follow the commandments [himself] and he warns them but does not heed the warnings. He hopes for the reward of an act which he has not performed and feels secure from the punishment of an act which is undoubtedly a sin. He attracts the attention of people through his religiousness yet he conceals within himself the opposite of what he displays. He knows the right that he has on others but does not recognize the right that others have on him. He fears for others more than [he fears about] his sins and hopes for himself more than [he deserves by] his actions. For big things he puts his hope in Allah but for small things he puts his hope in the people, so he gives the servant that which he does not give the Lord. He fears the servants with regards to [the commandments of] his Lord yet does not fear his Lord with regards to the servants.

41- يُظْهِرُ شِيْمَةَ الْمُحْسِنِينَ، وَيُبْطِنُ عَمَلَ الْمُسِيئِينَ، يَكْرَهُ الْمَوْتَ لِكثْرَةِ ذُنُوبِهِ، وَلَا يَتْرُكُهَا فِي حَيَاتِهِ، يَسْلِفُ الذَّنْبَ وَيُسَوِّفُ بِالتَّوْبَةِ، يُحِبُّ الصَّالِحِينَ، وَلَا يَعْمَلُ أَعْمَالَهُمْ، وَيُبْغِضُ الْمُسِيئِينَ وَهُوَ مِنْهُمْ، يَقُولُ لِمَ أَعْمَلُ فَأَتَعَنِّي، بَلْ أَجْلِسُ فَأَتَمَنِّي، يُبَادِرُ دَائِبًا مَا يَفْنَى، وَيَدْعُ مَا يَبْقَى، يَعْجِزُ عَنِ شُكْرِ مَا أُوتِيَ، وَيَبْتَغِي الزِّيَادَةَ فِيمَا بَقِيَ يُرْشِدُ غَيْرَهُ وَيُغْوِي نَفْسَهُ، وَيَنْهَى النَّاسَ بِمَا لَا يَنْتَهِي، وَيَأْمُرُهُمْ بِمَا لَا يَأْتِي يَتَكَلَّفُ مِنَ النَّاسِ مَا لَمْ

يُؤْمَرُ وَيُضَيِّعُ مِنْ نَفْسِهِ مَا هُوَ أَكْثَرُ يَأْمُرُ النَّاسَ وَلَا يَأْتِمُرُ، وَيُحَذِّرُهُمْ وَلَا يَحْذَرُ، يَرْجُو ثَوَابَ مَا لَمْ يَعْمَلْ وَيَأْمَنُ عِقَابَ جُرْمٍ مُتَيَقِّنَ، يَسْتَمِيلُ وُجُوهَ النَّاسِ بِتَدْيِينِهِ وَيُبْطِنُ ضِدًّا مَا يُعْلَنُ يَعْرِفُ لِنَفْسِهِ عَلَى غَيْرِهِ، وَلَا يَعْرِفُ عَلَيْهَا لِغَيْرِهِ، يَخَافُ عَلَى غَيْرِهِ بِأَكْثَرٍ مِنْ ذَنْبِهِ، وَيَرْجُو لِنَفْسِهِ أَكْثَرَ مِنْ عَمَلِهِ، يَرْجُوا اللَّهَ فِي الْكَبِيرِ، وَيَرْجُو الْعِبَادَ فِي الصَّغِيرِ، فَيُعْطِي الْعَبْدَ مَا لَا يُعْطِي الرَّبَّ، يَخَافُ الْعَبِيدَ فِي الرَّبِّ، وَلَا يَخَافُ فِي الْعَبِيدِ الرَّبَّ.

42. The one who accepts admonition has indeed awoken.

42. قَدْ تَيَقَّظَ مَنْ اتَّعَظَ.

التوفيق-God-given success

1. God-given success is the more honourable of the two shares.

1- التَّوْفِيقُ أَشْرَفُ الْحَظَّيْنِ.

2. God-given success and God's abandonment¹ each pulls the soul towards itself, so whichever [of the two] prevails, it enters its fold.

2- التَّوْفِيقُ وَالْخِذْلَانُ يَتَجَاذِبَانِ النَّفْسَ فَأَيُّهُمَا غَلَبَ كَانَتْ فِي حَيْزِهِ.

3. Verily when Allah, the Glorified, wishes good for a servant, He grants him success in spending his lifetime doing the best deeds and blesses him with the ability to quickly use his available time to perform acts of worship, before [the coming of] his death.

3- إِنَّ اللَّهَ سُبْحَانَهُ إِذَا أَرَادَ بَعْدَ خَيْرًا، وَفَقَّهُهُ لِإِنْفَازِ أَجَلِهِ، فِي أَحْسَنِ عَمَلِهِ وَرَزَقَهُ مُبَادَرَةَ مَهْلِهِ فِي طَاعَتِهِ قَبْلَ الْفَوْتِ.

4. God-given success is [God's special attention and] favour.

4- التَّوْفِيقُ عِنَايَةٌ.

5. God-given success is a mercy.

5. التَّوْفِيقُ رَحْمَةٌ.

6. God-given success is [a means of] advancement [towards Allah].

6. التَّوْفِيقُ إِقْبَالٌ.

7. God-given success (or kindness) is the key to sustenance.

7. التَّوْفِيقُ (الرِّفْقُ) مِفْتَاحُ الرِّفْقِ.

8. God-given success is the leader towards righteousness.

8. التَّوْفِيقُ قَائِدُ الصَّلَاحِ.

9. God-given success is from the attractions [that pulls one] towards the Lord.

9. التَّوْفِيقُ مِنْ جَذَبَاتِ الرَّبِّ.

10. God-given success is the beginning of [many] blessings.

10. التَّوْفِيقُ أَوَّلُ النِّعْمَةِ.

11. God-given success is a supporter of the intellect.

11. التَّوْفِيقُ مُمِدُّ الْعَقْلِ.

12. God-given success is the cornerstone of felicity.

12. التَّوْفِيقُ رَأْسُ السَّعَادَةِ.

13. God-given success is the fountainhead of prosperity.

13. التَّوْفِيقُ رَأْسُ النَّجَاحِ.

14. God-given success is the favour [and special attention] of the Most Merciful.

14. التَّوْفِيقُ عِنَايَةُ الرَّحْمَنِ.

15. God-given success is the best virtue.

15. التَّوْفِيقُ أَفْضَلُ مَنْقَبَةٍ.

16. Through God-given success felicity is achieved.

16. بِالتَّوْفِيقِ تَكُونُ السَّعَادَةُ.

17. God-given success is the best leader.

17. حُسْنُ التَّوْفِيقِ خَيْرُ قَائِدٍ.

18. God-given success is the best helper and good action is the best associate.

18. حُسْنُ التَّوْفِيقِ خَيْرُ مُعِينٍ، وَحُسْنُ الْعَمَلِ خَيْرُ قَرِينٍ.

19. There is no succour like God-given success.

19- لَامَعُونَةَ كَالْتَّوْفِيقِ.

20. There is no blessing greater than God-given success.

20- لِانْعَمَةِ أَفْضَلُ مِنَ التَّوْفِيقِ.

21. One who considers evil to be good and turns away from the words of the sincere adviser does not become successful.

21- لَمْ يُوَفَّقْ مَنْ اسْتَحْسَنَ الْقَبِيحَ، وَأَعْرَضَ عَنِ قَوْلِ النَّصِيحِ.

22. Whoever is granted success does good [work].

22- مَنْ وُفِّقَ أَحْسَنَ.

23. One who is assisted by God-given success does good work.

23- مَنْ أَمَدَّهُ التَّوْفِيقُ أَحْسَنَ الْعَمَلِ.

24. One who is not assisted by God-given success does not turn towards the truth.

24- مَنْ لَمْ يُمَدَّهُ التَّوْفِيقُ لَمْ يُنِبْ إِلَى الْحَقِّ.

25. Taking [and acting upon] good advice is from the biggest success.

25- مِنْ أَكْبَرِ التَّوْفِيقِ الْأَخْذُ بِالنَّصِيحَةِ.

26. Part of the success of a freeman (or a person) is his earning wealth through legitimate means.

26- مِنْ تَوْفِيقِ الْحُرِّ (الْمَرْءِ) اِكْتِسَابُهُ الْمَالَ مِنْ حِلِّهِ.

27. From the success of a man is putting his secret in the hands of one who conceals it and [placing] his goodness with one who spreads it [and makes it known to others].

27- مِنْ تَوْفِيقِ الرَّجُلِ وَضَعُ سِرِّهِ عِنْدَ مَنْ يَسْتُرُهُ وَاِحْسَانُهُ عِنْدَ مَنْ يَنْشُرُهُ.

28. We praise Allah, the Glorified, for the ability He has granted us to carrying out [acts of] obedience and to keep away from disobedience.

28- نَحْمَدُ اللَّهَ سُبْحَانَهُ عَلَى مَا وَفَّقَ لَهُ مِنَ الطَّاعَةِ، وَزَادَ عَنْهُ مِنَ الْمَعْصِيَةِ.

29. One who is supported [by Allah] in his affairs is successful in achieving his goals.

29- مَنْ تَأَيَّدَ فِي الْأُمُورِ ظَفَرَ بِبُغْيَتِهِ.

30. Whoever takes Allah to be His adviser attains success.

30- مَنْ اسْتَنْصَحَ اللَّهَ حَازَ التَّوْفِيقَ.

1. This is a condition where Allah forsakes those who disobey Him and leaves them to their own devices (see Q3:160)

الوفاق- Agreement

1. Excessive agreement is hypocrisy.

1- كَثْرَةُ الْوِفَاقِ نِفَاقٌ.

Shamelessness and the shameless-الوقاح والوقاحة

1. The worst countenance is [that of] the shameless.

1- بِئْسَ الْوَجْهُ الْوَقَاحُ.

2. How shameless the ignorant one is!

2- مَا أَوْقَحَ الْجَاهِلَ.

3. The shamelessness of a man disgraces him.

3- وَقَاحَةُ الرَّجُلِ تَشِينُهُ.

Impudence-الفحة

1. Beware of impudence, for indeed it drives you to embark on ugly acts and to rush towards evil deeds.

1- إِيَّاكَ وَالْفِحَةَ، فَإِنَّهَا تَحْدُوكَ عَلَى رُكُوبِ الْقَبَائِحِ، وَالتَّهَجُّمِ عَلَى السَّيِّئَاتِ.

2. Impudence is the symbol of evil.

2- أَلْفِحَةُ عُنْوَانُ الشَّرِّ.

3. The cornerstone of every evil is impudence.

3- رَأْسُ كُلِّ شَرٍّ أَلْفِحَةُ.

التوقير- Reverence

1. Revere Allah the Glorified, keep away from what He has forbidden and love those whom He loves.

1- وَقَرُّوا اللَّهَ سُبْحَانَهُ، وَاجْتَنِبُوا مَحَارِمَهُ، وَأَحِبُّوا أَحِبَّاءَهُ.

2. Revere your elders and your youngsters will revere you.

2- وَقَرُّوا كِبَارَكُمْ، يُوقِّرْكُمْ صِغَارُكُمْ.

التقية- Precautionary dissimulation

1. Espouse precautionary dissimulation for indeed it is a trait of the praiseworthy.

1- عَلَيْكَ بِالتَّقِيَّةِ فَإِنَّهَا شِيْمَةُ الْأَفْضَلِ.

2. He who has no precautionary dissimulation has no religion.

2- لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ.

3. Precautionary dissimulation is religiosity.

3- التَّقِيَّةُ دِيَانَةٌ.

التقوى- God-wariness

1. God-wariness is a fortified stronghold for the one who takes refuge in it.

1- التَّقْوَى حِمْنٌ حَصِينٌ لِمَنْ لَجَأَ إِلَيْهِ.

2. God-wariness is the accumulator of [all] purity and chastity.

2. التَّقْوَى جَمَاعُ التَّنْزُّهِ وَالْعَفَافِ.

3. God-wariness is the fruit of faith and the sign of certitude.

3. التَّقْوَى ثَمْرَةُ الدِّينِ وَأَمَارَةُ الْيَقِينِ.

4. The exterior of God-wariness is honour in this world while its interior is honour in the Hereafter.

4. التَّقْوَى ظَاهِرُهُ شَرَفُ الدُّنْيَا، وَبَاطِنُهُ شَرَفُ الْآخِرَةِ.

5. God-wariness is the strongest connection between yourself and Allah if you hold on to it, and it is a shield against the painful chastisement [of the Hereafter].

5. التَّقْوَى أَكْدُ سَبَبٍ بَيْنَكَ وَبَيْنَ اللَّهِ إِنْ أَخَذْتَ بِهِ وَجُنَّةٌ مِنْ عَذَابِ أَلِيمٍ.

6. God-wariness is such that there is no alternative or substitute for it.

6. التَّقْوَى لَاعِوَضَ وَلَا خَلْفَ فِيهِ.

7. God-wariness is for a person to be cautious of all [the things] that could lead him towards sin.

7. التَّقْوَى أَنْ يَتَّقِيَ الْمَرْءُ كُلَّمَا يُؤْتِمُّهُ.

8. Be God-wary and you will succeed [in this world and the next].

8- اِتَّقِ تَفْزُ.

9. Fill your heart with God-wariness and oppose your vain desires, [by this] you will overcome Satan.

9- أَشْعِرْ قَلْبَكَ التَّقْوَى، وَخَالَفِ الْهَوَى تَغْلِبِ الشَّيْطَانَ.

10. Fear Allah with some God-wariness, even if it be little, and place between yourself and Him a veil [of shame], even if it be thin.

10- اِتَّقِ اللَّهَ بَعْضَ التُّقَى وَإِنْ قَلَّ، وَاجْعَلْ بَيْنَكَ وَبَيْنَهُ سِتْرًا وَإِنْ رَقَّ.

11. Fear Allah by obeying Him, and obey Allah by fearing Him.

11- اِتَّقِ اللَّهَ بِطَاعَتِهِ، وَأَطِعِ اللَّهَ بِتَقْوَاهُ.

12. Be wary of your duty towards Allah, whom you must eventually meet, and with other than whom you have no ultimate end.

12- اِتَّقِ اللَّهَ الَّذِي لَا بُدَّ لَكَ مِنْ لِقَائِهِ، وَلَا مُنْتَهَى لَكَ دُونَهُ.

13. Be wary of your duty towards Allah with regards to that which He has created you for.

13- اِتَّقُوا اللَّهَ جِهَةَ مَا خَلَقَكُمْ لَهُ.

14. Be wary of your duty towards Allah, [the Lord] who hears when you speak and knows when you conceal something in your heart.

14- اِتَّقُوا اللَّهَ الَّذِي إِنْ قُلْتُمْ سَمِعَ، وَإِنْ أٰضْمَرْتُمْ عَلِمَ.

15. Be wary of your duty towards Allah with the wariness that is due to Him, and strive to attain His pleasure, and be cautious of what He has warned you about from His painful chastisement.

15- اِتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَاسْعَوْا فِي مَرْضَاتِهِ، واحذروا ما حذرکم من الیم
عذابه.

16. Be wary of your duty towards Allah with the wariness of one who hears [the message of guidance] hence humbly submits, commits a misdeed hence confesses [and repents], learns [the truth] hence trembles in fear, is cautious [about the Hereafter] hence takes the initiative [to do good] and performs an action and does it well.

16- اِتَّقُوا اللَّهَ تَقِيَّةً مَنْ سَمِعَ فَخَشَعَ، واقترف فاعترف، وعلم فوجل، وحاذر
فبادر، وعمل فأحسن.

17. Turn to God-wariness, for indeed it is an impenetrable shield. Whoever turns to it, it protects him and whoever holds on to it, it preserves him.

17- اِلْجَاؤًا اِلَى التَّقْوَى فَإِنَّهُ جُنَّةٌ مَنِيعَةٌ، مَنْ لَجَأَ اِلَيْهَا حَصَنَتْهُ، وَمَنْ اِعْتَصَمَ بِهَا
عَصَمَتْهُ.

18. Hold on to God-wariness, for indeed it has a rope with a firm handle and a stronghold with an insurmountable peak.

18- اِعْتَصِمُوا بِتَقْوَى اللَّهِ، فَإِنَّ لَهَا حَبْلًا وَثِيقًا عُرْوَتُهُ، وَمَعْقَلًا مَنِيعًا ذُرْوَتُهُ.

19. Indeed God-wariness is like trained [and docile] riding mounts with their riders on them and their reins given to them, so they take them into Paradise.

19- اِلَّا وَاِنَّ التَّقْوَى مَطَايَا ذُلِّلَ حُمَلُ عَلَيْهَا اَهْلُهَا، وَ اُعْطُوا اَزِمَّتَهَا فَاوْرَدَتْهُمْ
الْجَنَّةَ.

20. The most protective shield is God-wariness.

20- أَوْقَى جُنَّةَ التَّقْوَى.

21. The most impenetrable fortress of religion is God-wariness.

21- أَمْنَعُ حُصُونِ الدِّينِ التَّقْوَى.

22. Verily God-wariness is a protection for you in your life and a means of gaining nearness [to Allah] after your death.

22- إِنَّ التَّقْوَى عِصْمَةٌ لَكَ فِي حَيَاتِكَ، وَزُلْفَى لَكَ بَعْدَ مَمَاتِكَ.

23. Verily Allah the Most High has enjoined God-wariness upon you and has made it the means by which His pleasure is attained by His creation. So fear Allah, [the Lord] who is closely watching you and in whose grip are your forelocks.

23- إِنَّ اللَّهَ تَعَالَى أَوْصَاكُمْ بِالتَّقْوَى، وَجَعَلَهَا رِضَاهُ مِنْ خَلْقِهِ، فَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بَعَيْنُهُ، وَنَوَاصِيكُمْ بِيَدِهِ.

24. Verily the wariness of their duty towards Allah has shielded His friends from what He has forbidden and has made their hearts bound by His fear, so much so that their nights pass in wakefulness and their midday's in thirst; thus they take comfort in hardship and are quenched by thirst.

24- إِنَّ تَقْوَى اللَّهِ حَمَتُ أَوْلِيَائِهِ مَحَارِمَهُ، وَأَلْزَمَتْ قُلُوبَهُمْ مَخَافَتَهُ، حَتَّى أَسْهَرَتْ لَيَالِيَهُمْ، وَأَظْمَأَتْ هَوَاجِرَهُمْ، فَأَخَذُوا الرَّاحَةَ بِالتَّعَبِ، وَالرَّيَّ بِالظَّمِّ.

25. Verily the fear of Allah is a provision and a place of return. It is a provision that takes one to his destination and a prosperous place of return. The best inviter has called towards it and the most heedful [of people] have heeded to it. So the inviter has told the people about it and those who have given heed

to it are successful.

25- إِنَّ تَقْوَى اللَّهِ هِيَ الزَّادُ وَالْمَعَادُ، زَادٌ مُبَلَّغٌ، وَمَعَادٌ مُنْجِحٌ، دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ، وَوَعَاها خَيْرٌ وَاعٍ، فَأَسْمَعُ دَاعِيَهَا، وَفَازَ وَاعِيَهَا.

26. Verily God-wariness is the right of Allah, the Glorified, upon you and it necessitates your right over Allah, so seek Allah's help to achieve it and use it as a means of attaining proximity to Allah.

26- إِنَّ التَّقْوَى حَقُّ اللَّهِ سُبْحَانَهُ عَلَيْكُمْ، وَالْمُوجِبَةُ عَلَى اللَّهِ حَقَّكُمْ، فَاسْتَعِينُوا بِاللَّهِ عَلَيْهَا، وَتَوَسَّلُوا إِلَى اللَّهِ بِهَا.

27. Verily the fear of Allah [and God-wariness] has continually presented itself to the people of the past and those who came after them, because they will [all] need it tomorrow when Allah resurrects what He has created and takes back what He has given; but how few are those who undertake it the way it deserves to be undertaken!

27- إِنَّ تَقْوَى اللَّهِ لَمْ تَزَلْ عَارِضَةً نَفْسَهَا عَلَى الْأُمَّمِ الْمَاضِينَ وَالْغَابِرِينَ، لِحَاجَتِهِمْ إِلَيْهَا غَدًا إِذَا أَعَادَ اللَّهُ مَا أَبَدًا وَأَخَذَ مَا أُعْطِيَ، فَمَا أَقَلَّ مَنْ حَمَلَهَا حَقَّ حَمْلِهَا.

28. Verily the fear of Allah has a rope with a firm handle and a stronghold with an insurmountable peak.

28- إِنَّ لِتَقْوَى اللَّهِ حَبْلًا وَثِيقًا عُرْوَتُهُ، وَمَعْقَلًا مَنِيعًا ذُرْوَتُهُ.

29. Indeed God-wariness makes Allah most pleased with His servants and it is what He demands from His creation. So be wary of your duty towards Allah who knows what you do in secret and records what you do openly.

29- إِنَّ التَّقْوَى مُنْتَهَى رِضَى اللَّهِ مِنْ عِبَادِهِ، وَحَاجَتِهِ مِنْ خَلْقِهِ، فَاتَّقُوا اللَّهَ الَّذِي إِنَّ أَسْرَرْتُمْ عِلْمَهُ، وَإِنْ أَعْلَنْتُمْ كِتْبَهُ.

30. Verily God-wariness is a strong fortress [of protection] for the one who takes refuge in it, and impiety is the dilapidated fortress [of humiliation] which does not protect its people and does not offer security to the one who takes refuge in it.

30- إِنَّ التَّقْوَى دَارٌ حِصْنٌ عَزِيزٌ لِمَنْ لَجَأَ إِلَيْهِ، وَالْفُجُورُ دَارٌ حِصْنٌ ذَلِيلٌ لَأُحْرَزُ أَهْلُهُ وَلَا يَمْنَعُ مَنْ لَجَأَ إِلَيْهِ.

31. Verily God-wariness is today a safeguard and a shield, and tomorrow [it is] a pathway to Paradise; its path is clear and the one who travels on it, gains.

31- إِنَّ التَّقْوَى فِي الْيَوْمِ الْحِرْزُ وَالْجَنَّةُ، وَفِي غَدِ الطَّرِيقُ إِلَى الْجَنَّةِ، مَسْلُكُهَا وَاضِحٌ وَسَالِكُهَا رَابِحٌ.

32. Indeed the fear of Allah is the maintainer of faith and the pillar of certitude, and it is surely the key to righteousness and the lamp of success.

32- إِنَّ تَقْوَى اللَّهِ عِمَارَةُ الدِّينِ، وَعِمَادُ الْيَقِينِ، وَإِنَّهَا لَمِفْتَاحُ صَلَاحٍ، وَمِصْبَاحُ نَجَاحٍ.

33. Verily the one who has been shown what is in front of him by the examples of the exemplary punishments of the past is prevented by God-wariness from falling into doubts.

33- إِنَّ مَنْ صَرَّحَتْ لَهُ الْعِبْرُ عَمَّا بَيْنَ يَدَيْهِ مِنَ الْمَثَلَاتِ حَجَزَهُ التَّقْوَى عَنْ تَقَحُّمِ الشُّبُهَاتِ.

34. Verily the one who abandons God-wariness is lured by pleasures and lustful desires, and falls into the wilderness of sins and is constantly plagued by grave (or many) [evil] consequences.

34- إِنَّ مَنْ فَارَقَ التَّقْوَى أُغْرِيَ بِاللَّذَاتِ وَالشَّهَوَاتِ، وَوَقَعَ فِي تِيهِ السَّيِّئَاتِ، وَلَزِمَهُ كَبِيرٌ (كَثِيرٌ) التَّبَعَاتِ.

35. Indeed the fear of Allah is a key to rightness, a store for the Hereafter, emancipation from every [form of] bondage and safety from every destruction. Through it the runaway is rescued, what is sought is attained and what is desired [of the Hereafter] is acquired.

35- إِنَّ تَقْوَى اللَّهِ مِفْتَاحُ سَدَادٍ، وَذَخِيرَةٌ مَعَادٍ، وَعِتْقٌ مِنْ كُلِّ مَلَكَةٍ، وَنَجَاةٌ مِنْ كُلِّ هَلَكَةٍ، بِهَا يَنْجُو الْهَارِبُ، وَتُنْجَحُ الْمَطَالِبُ، وَتُنَالُ الرِّغَائِبُ.

36. God-wariness dignifies, immorality disgraces.

36- التَّقْوَى تُعِزُّ، الْفُجُورُ يُذِلُّ.

37. God-wariness is eschewal [of the forbidden].

37- التَّقْوَى اجْتِنَابٌ.

38. God-wariness is the best provision.

38- التَّقْوَى خَيْرُ زَادٍ.

39. God-wariness is the most fruitful cultivation

39- التَّقْوَى أَزْكَى زِرَاعَةٍ.

40. God-wariness is the cornerstone [all] of good deeds.

40- التَّقْوَى رَأْسُ الْحَسَنَاتِ.

41. God-wariness is the leader of moral virtues.

41. التَّقْوَى رَيْسُ الْأَخْلَاقِ.

42. God-wariness is a fortified stronghold.

42. التَّقْوَى حِصْنٌ حَصِينٌ.

43. God-wariness is the reserve for the place of return [in the Hereafter].

43. التَّقْوَى ذَخِيرَةٌ مَعَادٍ.

44. God-wariness is the strongest foundation.

44. التَّقْوَى أَقْوَى أُسَاسٍ.

45. God-wariness is the key to uprightness.

45. التَّقْوَى مِفْتَاحُ الصَّلَاحِ.

46. God-wariness is the fortress of the believer.

46. التَّقْوَى حِصْنُ الْمُؤْمِنِ.

47. God-wariness is a safeguard for the one who adopts it.

47. التَّقْوَى حِرْزٌ لِمَنْ عَمِلَ بِهَا.

48. God-wariness is the strongest fortress and the most protective sanctuary.

48. أَلْتَقْوَى أَوْفَقُ حِصْنٌ وَأَوْقَى (أَوْفَى) حِرْزٌ.

49. If you fear Allah, He will protect you.

49. إِنْ اتَّقَيْتَ اللَّهَ وَقَاكَ.

50. Indeed you are in greater need of the provisions of God-wariness than you are of the provisions of this world.

50. إِنَّكُمْ إِلَىٰ أَزْوَاجِ التَّقْوَىٰ أَحْوَجُ مِنْكُمْ إِلَىٰ أَزْوَاجِ الدُّنْيَا.

51. When you [wish to] guard yourself, then be wary of the things that Allah has forbidden.

51. إِذَا اتَّقَيْتَ فَاتَّقِ مَحَارِمَ اللَّهِ.

52. The sting (or blackness) of sins is cut off by God-wariness.

52. بِالتَّقْوَىٰ تُقَطَّعُ حُمَةٌ (حُمَةٌ) الْخَطَايَا.

53. It is with God-wariness that preservation from sin has been paired.

53. بِالتَّقْوَىٰ قُرِنَتْ الْعِصْمَةُ.

54. Through God-wariness, actions become pure.

54. بِالتَّقْوَىٰ تَزْكُوا الْأَعْمَالُ.

55. The garment of God-wariness is the most honourable of attires.

55. تَوْبُ التُّقَى أَشْرَفُ الْمَلَابِسِ.

56. Treat your [spiritual] ailments with God-wariness and anticipate [and prepare for] your death by it; take a lesson from those who have neglected it and ensure that those who heed to it do not take a lesson from you [for having neglected it].

56. دَاوُوا بِالتَّقْوَى الْأَسْقَامَ، وَبَادِرُوا بِهَا الْحِمَامَ، وَاعْتَبِرُوا بِمَنْ أَضَاعَهَا،
وَلَا يَعْتَبِرَنَّ بِكُمْ مَنْ أَطَاعَهَا.

57. The cornerstone of God-wariness is abandoning lustful desires.

57. رَأْسُ التَّقْوَى تَرْكُ الشَّهْوَةِ.

58. The cause of the probity of [one's] faith is God-wariness.

58. سَبَبُ صَلَاحِ الْإِيمَانِ التَّقْوَى.

59. The probity of God-wariness is [in] eschewing doubt.

59. صَلَاحُ التَّقْوَى تَجَنُّبُ الرَّيْبِ.

60. Blessed is the one who fills his heart with God-wariness.

60. طُوبَى لِمَنْ أَشْعَرَ التَّقْوَى قَلْبَهُ.

61. Espouse God-wariness, for indeed it is the character of the Prophets.

61. عَلَيْكَ بِالتَّقَى فَإِنَّهُ خُلِقَ الْأَنْبِيَاءُ.

62. Espouse God-wariness, for indeed it is the most honourable distinction.

62. عَلَيْكَ بِالتَّقْوَى فَإِنَّهُ أَشْرَفُ نَسَبٍ.

63. Espouse God-wariness in hiding and in the open, and adhere to the truth in anger and pleasure.

63. عَلَيْكَ بِتَقْوَى اللَّهِ فِي الْغَيْبِ وَالشَّهَادَةِ، وَلُزُومِ الْحَقِّ فِي الْغَضَبِ وَالرِّضَا.

64. Espouse God-wariness, for it is indeed the best provision and the most protective accoutrement.

64. عَلَيْكُمْ بِالتَّقْوَى فَإِنَّهُ خَيْرُ زَادٍ، وَ أَحْرَزُ عِتَادٍ.

65. So be wary of [your duty towards] Allah with the God-wariness of one who listens hence humbles himself, who commits [a sin] hence he confesses, who becomes afraid hence he performs virtuous acts and is cautious hence he hastens [towards good deeds].

65. فَاتَّقُوا اللَّهَ تَقِيَّةً مَنْ سَمِعَ فَخْشَعَ، وَاقْتَرَفَ فَأَعْتَرَفَ، وَوَجَلَ فَعَمِلَ وَحَازَرَ فَبَادَرَ.

66. So be wary of [your duty towards] Allah with the God-wariness of one who attains certitude hence he does good, who is given lesson [from the happenings of this world] so he takes it, who is warned so he desists, who is shown [the right path] so he sees [it], and who fears the chastisement [of the Hereafter] and works for the Day of Reckoning.

66. فَاتَّقُوا اللَّهَ تَقِيَّةً مَنْ أَيْقَنَ فَأَحْسَنَ، وَعُبِّرَ فَأَعْتَبَرَ، وَحُذِّرَ فَازْدَجَرَ، وَبُصِّرَ فَاسْتَبْصَرَ، وَخَافَ الْعِقَابَ وَعَمِلَ لِيَوْمِ الْحِسَابِ.

67. So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness of one who has preoccupied his heart with reflection, who [always] has the remembrance [of Allah] on his tongue and who advances [good deeds out of] fear for his safety [in the Hereafter].

67. فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةً مَنْ شَغَلَ بِالْفِكْرِ قَلْبُهُ، وَ أَوْجَفَ الذِّكْرُ بِلِسَانِهِ، وَقَدَّمَ
الْخَوْفَ لِأَمَانِهِ.

68. So fear Allah in relation to the purpose for which He has created you, and be cautious of [your duty towards] Him just as He has warned you of Himself. Make yourself deserving of what He has promised you by having confidence in the truth of His promise and being afraid of the terror of Day of Resurrection.

68. فَاتَّقُوا اللَّهَ جِهَةً مَا خَلَقَكُمْ لَهُ وَاحْذَرُوا مِنْهُ كُنْهَ مَا حَذَرَكَمُ مِنْ نَفْسِهِ،
وَاسْتَحِقُّوا مِنْهُ مَا أَعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدْقِ مِعَادِهِ، وَالْحَذَرَ مِنْ هَوْلِ مَعَادِهِ.

69. So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness of one who tucks up his clothes in preparation [for fulfilling the commandments of Allah] and makes great effort, who acts quickly during the short period [he has] and hurries out of fear [of losing the opportunity].

69. فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةً مَنْ شَمَّرَ تَجْرِيْرًا، وَجَدَّ تَشْمِيرًا، وَأَكْمَشَ فِي مَهَلٍ،
وَبَادَرَ عَن وَجَلٍ.

70. So be wary of [your duty towards] Allah with the God-wariness of one who thinks about returning towards the Hereafter, the end [and consequence] of his life's journey and the place of his [final] return, so he remedies his past errors and increases his righteous actions.

70. فَاتَّقُوا اللَّهَ تَقِيَّةً مَنْ نَظَرَ فِي كَرَّةِ الْمَوْتِ، وَعَاقِبَةِ الْمَصْدَرِ، وَمَغَبَّةِ الْمَرْجِعِ
فَتَدَارَكَ فَارِطَ الزَّلَلِ، وَاسْتَكْتَرَّ مِنْ صَالِحِ الْعَمَلِ.

71. Increased God-wariness is a symbol of abundant piety.

71. كَثْرَةُ التُّقَى عُنْوَانُ وُفُورِ الْوَرَعِ.

72. Whoever would like success in the Hereafter should espouse God-wariness.

72. مَنْ أَحَبَّ فَوْزَ الْآخِرَةِ فَعَلَيْهِ بِالتَّقْوَى.

73. Whoever takes off the attire of God-wariness will not be able to cover himself with anything from the devices (and means) of this world.

73. مَنْ تَعَرَّى عَنِ لِبَاسِ التَّقْوَى لَمْ يَسْتَتِرْ بِشَيْءٍ مِنَ أَلْبَابِ (أَسْبَابِ) الدُّنْيَا.

74. Whoever puts on the attires of God-wariness, his garments will not get worn out.

74. مَنْ تَسَرَّبَلْ أَثْوَابَ التَّقَى لَمْ يَبْلُ سِرْبَالَهُ.

75. Nothing reforms faith like God-wariness.

75. مَا أَصْلَحَ الدِّينَ كَالتَّقْوَى.

76. The basis of God-wariness is rejection of this world.

76. مِلَاكُ التَّقَى رَفْضُ الدُّنْيَا.

77. Guided is the one who fills his heart with God-wariness.

77. هُدَى مَنْ أَشْعَرَ التَّقْوَى قَلْبَهُ.

78. And fear Allah, who is justified [in punishing you for disobedience] by the warning He has issued, and has a strong argument because He has made the [right] path clear and has warned you of the enemy who enters into the hearts stealthily and whispers secrets in the ears.

78. وَاتَّقُوا اللَّهَ الَّذِي أَعْدَرَ (بِمَا أَنْذَرَ)، وَاحْتَجَّ بِمَا نَهَجَ، وَحَدَّرَكُمْ عَدُوًّا نَفَذَ فِي الصُّدُورِ خَفِيًّا، وَنَفَثَ فِي الْأَذَانِ نَجِيًّا.

79. Neither [should you] advance nor retreat except with the fear of Allah and in obedience to Him, [in this way] you will become victorious by attaining success and [finding] the right way.

79. لَا تُقَدِّمُ وَلَا تُجَحِّمُ إِلَّا عَلَى تَقْوَى اللَّهِ وَطَاعَتِهِ تَظْفَرُ بِالنُّجْحِ وَالنَّهْجِ الْقَوِيمِ.

80. There is no honour like God-wariness.

80. لَا كَرَمَ كَالْتَّقْوَى.

81. There is no provision like God-wariness.

81. لَا زَادَ كَالْتَّقْوَى.

82. There is no God-wariness like desisting from the forbidden.

82. لَا تَقْوَى كَالْكَفِّ عَنِ الْمَحَارِمِ.

83. There is no fortress more impenetrable than God-wariness.

83. لَا حِمْنَ أَمْنَعُ مِنَ التَّقْوَى.

84. The thing that is rooted in God-wariness is never destroyed and the plant that grows on it never remains thirsty.

84. لَا يَهْلِكُ عَلَى التَّقْوَى سِنْحٌ أُصْلٌ، وَلَا يَظْمَأُ عَلَيْهَا زَرْعٌ.

85. There is no dignity loftier than God-wariness.

85. لا شَرَفَ أَعْلَى مِنَ التَّقْوَى.

86. The most virtuous of you is the most God-wary among you.

86. أَبْرُكُكُمْ أَتَقَاكُمْ.

87. Do not dishonour the one who has been elevated by God-wariness.

87. لا تَضَعُ مَنْ رَفَعَهُ التَّقْوَى.

88. Be wary of [your duty towards] Allah with the God-wariness of one who was called so he answered, who was penitent so he returned back, who was warned so he became cautious, who passed by [a place] so he took lessons [from it] and who feared so he remained safe.

88. اتَّقُوا اللَّهَ تَقِيَّةً مَنْ دُعِيَ فَأَجَابَ وَتَابَ فَأَنَابَ وَحُذِرَ فَحَذَرَ وَعَبَّرَ فَاعْتَبَرَ
وَخَافَ فَأَمِنَ.

الأتقياء والمتقون - The God-wary and God fearing people

1. The God-wary is one who guards against sins, and the purified is one who purifies himself of faults.

1- الْمُتَّقِي مَنْ اتَّقَى الذُّنُوبَ، وَالْمُتَنَزِّهِ مَنْ تَنَزَّهَ عَنِ الْعُيُوبِ.

2. The God-wary are those whose souls are chaste and whose needs are few; people hope for good from them and feel secure from their evil.

2- الْمُتَّقُونَ أَنْفُسَهُمْ عَفِيفَةً، وَحَاجَاتَهُمْ خَفِيفَةً، وَخَيْرَاتَهُمْ مَأْمُولَةً، وَشُرُورَهُمْ
مَأْمُونَةً.

4. The God-wary are those whose souls are content, whose lustful desires are dead and whose faces are cheerful while their hearts are sad.

3- الْمُتَّقُونَ أَنفُسَهُمْ قَانِعَةً، وَشَهَوَاتَهُمْ مَيِّتَةً، وَوُجُوهُهُمْ مُسْتَبْشِرَةٌ، وَقُلُوبُهُمْ
مَحْزُونَةٌ.

5. The God-wary are those whose actions are pure, whose eyes are tearful and whose hearts are fearful.

4- الْمُتَّقُونَ أَعْمَالَهُمْ زَكِيَّةً، وَأَعْيُنُهُمْ بَاكِئَةٌ، وَقُلُوبُهُمْ وَجَلَةٌ.

6. The God-wary person is one whose lustful desire is dead, whose anger is suppressed, and who is thankful in times of comfort and patient in times of hardships.

5- الْمُتَّقِي مَيِّتَةً شَهْوَتُهُ، مَكْظُومٌ غَيْظُهُ، فِي الرَّخَاءِ شَكُورٌ، وَفِي الْمَكَارِهِ صَبُورٌ.

7. Verily the God-wary are all those [believers] who are generous, chaste and benevolent.

6- إِنَّ الْأَتْقِيَاءَ كُلُّ سَخِيٍّ، مُتَعَفِّفٍ مُحْسِنٍ.

8. Verily the God-wary have taken [and gained in both] the evanescent world and the Hereafter. They have shared with the people of this world in their worldly benefits, while the people of this world shall not share with them in their Hereafter.

7- إِنَّ الْمُتَّقِينَ ذَهَبُوا بِعَاجِلِ الدُّنْيَا وَالْآخِرَةِ، شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ، وَلَمْ
يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ.

9. The God-wary are those whose hearts are sad and from whose evil people are safe.

8. الْمُتَّقُونَ قُلُوبُهُمْ مَحْزُونَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ.

10. The God-wary person is content, free from sin and chaste.

9. الْمُتَّقِي قَانِعٌ، مُتَنَزِّهٌ، مُتَعَفِّفٌ.

11. The practice of the God-wary is taking advantage of respite and preparing provisions for the [final] journey.

10. شِيمَةُ الْأَتْقِيَاءِ إِغْتِنَامُ الْمُهَلَّةِ، وَالتَّزَوُّدُ لِلرَّحَلَةِ.

12. Indeed successful is the God-wary person who [always] remains silent.

11. قَدْ أَفْلَحَ التَّقِيُّ الصَّمُوتُ.

13. For the God-wary person there is guidance towards the right path, restraint from corruption and [a strong] desire for reforming the Hereafter.

12. لِلْمُتَّقِي هُدًى فِي رَشَادٍ، وَتَحَرُّجٌ عَنِ فَسَادٍ، وَحِرْصٌ فِي إِصْلَاحِ مَعَادٍ.

14. There are three signs of a God-wary person: [his] sincerity in action, [his] shortening of hopes [and aspirations] and [his] taking advantage of respite.

13. لِلْمُتَّقِي ثَلَاثُ عِلَامَاتٍ: إِخْلَاصُ الْعَمَلِ، وَقَصْرُ الْأَمَلِ، وَإِغْتِنَامُ الْمَهَلِ.

15. If the heavens and earth were closed upon a servant and then he became God-wary, Allah would surely make for him a way out from them and provide for him from whence he does not reckon.

14. لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا عَلَى عَبْدٍ رَتَقًا ثُمَّ اتَّقَى اللَّهَ لَجَعَلَ اللَّهُ لَهُ

مِنْهُمَا مَخْرَجاً وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

16. One who is on his guard remains safe.

15- مَنْ تَوَقَّى سَلِمَ.

17. One who is God-wary reforms [his Hereafter].

16- مَنْ اتَّقَى أَصْلَحَ.

18. Whoever fears Allah, He protects him.

17- مَنْ اتَّقَى اللَّهَ وَقَاهُ.

19. One whose heart is God-wary, jealousy does not enter into it.

18- مَنْ اتَّقَى قَلْبُهُ لَمْ يَدْخُلْهُ الْحَسَدُ.

20. Whoever fears his Lord is [indeed] honourable.

19- مَنْ اتَّقَى رَبَّهُ كَانَ كَرِيماً.

21. Whoever fears Allah gains success and becomes prosperous.

20- مَنْ اتَّقَى اللَّهَ فَازَ وَغْنِيَ.

22. Whoever fills his heart with God-wariness, his endeavour becomes successful.

21- مَنْ أَشْعَرَ قَلْبَهُ التَّقْوَى فَازَ عَمَلُهُ.

23. Whoever fears Allah, the Glorified, He dispels all worries and gives him a way out of every distress.

22- مَنْ اتَّقَى اللَّهَ سُبْحَانَهُ جَعَلَ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا وَمِنْ كُلِّ ضَيْقٍ مَخْرَجًا.

24. Whoever fears Allah, He protects him.

23- مَنْ اتَّقَى اللَّهَ وَقَاهُ.

25. Nobody becomes God-wary but that Allah makes his way out [of difficulties] easy.

24- مَا اتَّقَى أَحَدٌ إِلَّا سَهَّلَ اللَّهُ مَخْرَجَهُ.

26. One who guards himself from sins is like the one who does good deeds.

25- مُتَّقِي الْمَعْصِيَةِ كَفَاعِلِ الْبِرِّ.

27. The kings of Paradise are the God-wary and the sincere.

26- مُلُوكُ الْجَنَّةِ الْأَتْقِيَاءُ وَالْمُخْلِصُونَ.

28. Those who are wary of [their duty towards] their Lord are driven to Paradise in throngs, having being saved from the chastisement, cut off from the punishment and delivered from the fire [of Hell] into the Abode of tranquillity, and they will be pleased with their dwelling and residence.

27- وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا قَدْ أُمِنَ الْعِقَابُ، وَأَنْقَطَعَ الْعِتَابُ، وَزُحِرُوا عَنِ النَّارِ، وَأَطْمَئِنَّتْ بِهِمُ الدَّارُ، وَرَضُوا الْمَثْوَى وَالْقَرَارَ.

التَّوَكُّلُ-Putting trust in Allah

1. Trusting in Allah is an honourable sufficiency for the one who relies upon it.

1- التَّوَكُّلُ كِفَايَةٌ شَرِيفَةٌ لِمَنْ اعْتَمَدَ عَلَيْهِ.

2. Trusting in Allah means distancing oneself from [reliance upon one's] strength and power, and waiting for what is brought by divine decree.

2- التَّوَكُّلُ التَّبَرُّيُّ مِنَ الْحَوْلِ وَالْقُوَّةِ وَانْتِظَارُ مَا يَأْتِي بِهِ الْقَدَرُ.

3. Beware of choosing [a path] for yourself [instead of putting your trust in Allah], for indeed most of the success lies in that which is not reckoned.

3- إِيَّاكَ أَنْ تَتَخَيَّرَ لِنَفْسِكَ، فَإِنَّ أَكْثَرَ النُّجْحِ فِيمَا لَا يُحْتَسَبُ.

4. The root of the heart's strength is in putting [one's] trust in Allah.

4- أَصْلُ قُوَّةِ الْقَلْبِ التَّوَكُّلُ عَلَى اللَّهِ.

5. Verily the perfection of trust in Allah stems from the verity of certitude.

5- إِنَّ حُسْنَ التَّوَكُّلِ لَمِنْ صِدْقِ الْإِقَانِ.

6. Trusting in Allah is [a means of] sufficiency.

6- التَّوَكُّلُ كِفَايَةٌ.

7. Trusting in Allah is an asset.

7. التَّوَكُّلُ بِضَاعَةٌ.

8. Trusting in Allah is the best pillar [of support].

8. التَّوَكُّلُ خَيْرُ عِمَادٍ.

9. Trusting in Allah is the fortress of wisdom.

9. التَّوَكُّلُ حِمْنُ الْحِكْمَةِ.

10. Trusting in Allah is the best action.

10. التَّوَكُّلُ أَفْضَلُ عَمَلٍ.

11. Trusting in Allah stems from strength of certitude.

11. التَّوَكُّلُ مِنْ قُوَّةِ الْيَقِينِ.

12. It is through the strength of one's trust in Allah that the level of one's faith is evinced.

12. بِحُسْنِ التَّوَكُّلِ يُسْتَدَلُّ عَلَى حُسْنِ الْإِيْقَانِ.

13. Trust in Allah the Glorified, for indeed He has guaranteed the sufficiency of those who put their trust in Him.

13. تَوَكَّلْ عَلَى اللَّهِ سُبْحَانَهُ فَإِنَّهُ قَدْ تَكَفَّلَ بِكِفَايَةِ الْمُتَوَكِّلِينَ عَلَيْهِ.

14. The strength of a servant's trust in Allah is to the extent of his reliance on Him.

14- حُسْنُ تَوَكُّلِ الْعَبْدِ عَلَى اللَّهِ عَلَى قَدْرِ ثِقَتِهِ بِهِ.

15. It is sufficient for your trust [in Allah] that you consider no one else as a channel for acquiring your sustenance other than Allah, the Glorified.

15- حَسْبُكَ مَنْ تَوَكَّلَكَ أَنْ لَا تَرَى لِرِزْقِكَ مُجْرِبًا إِلَّا اللَّهَ سُبْحَانَهُ.

16. It is in trusting Allah that the true essence of conviction lies.

16- فِي التَّوَكُّلِ حَقِيقَةُ الْإِيْقَانِ.

17. Whoever puts his trust [in Allah] is catered for.

17- مَنْ تَوَكَّلَ كُفِيَ.

18. One who trusts in Allah does not get worried.

18- مَنْ تَوَكَّلَ لَمْ يَهْتَمَّ.

19. One who trusts in Allah is catered for.

19- مَنْ تَوَكَّلَ عَلَى اللَّهِ كُفِيَ.

20. Whoever trusts in Allah, He suffices him.

20- مَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ.

21. Never allow yourself to trust in anyone but Allah, and you should have no hope in anyone but Allah.

21- لَا تَجْعَلَنَّ لِنَفْسِكَ تَوَكُّلاً إِلَّا عَلَى اللَّهِ، وَلَا يَكُنْ لَكَ رَجَاءٌ إِلَّا اللَّهُ.

22. Everyone who puts his trust in Allah is catered for [and provided for by Him].

22- كُلُّ مُتَوَكِّلٍ مَكْفِيٌّ.

23. Have trust in Allah and you will be catered for [by Him].

23- كُنْ مُتَوَكِّلاً تَكُنْ مَكْفِيًّا.

24. There is no trouble [and distress] for the one who trusts in Allah.

24- لَيْسَ لِمُتَوَكِّلٍ عَنَاءٌ.

25. One who puts his trust in Allah will never lose His support.

25- مَنْ كَانَ مُتَوَكِّلاً لَمْ يَعْذَمِ الْإِعَانَةَ.

26. One who trusts in Allah has no need for [seeking help from] His servants.

26- مَنْ تَوَكَّلَ عَلَى اللَّهِ غَنِيَ عَنْ عِبَادِهِ.

27. Whoever trusts in Allah is catered for and becomes needless [of others].

27- مَنْ تَوَكَّلَ عَلَى اللَّهِ كُفِيَ وَاسْتَعْنَى.

28. Whoever trusts in Allah, difficulties become easy for him.

28- مَنْ تَوَكَّلَ عَلَى اللَّهِ تَسَهَّلَتْ لَهُ الصِّعَابُ.

29. Whoever trusts in Allah, doubts get cleared for him, his sustenance is catered for and he is saved from tribulations.

29- مَنْ تَوَكَّلَ عَلَى اللَّهِ أَضَاءَتْ لَهُ الشُّبُهَاتُ، وَكُفِيَ الْمَوْنَاتُ، وَأَمِنَ التَّيَبَاتِ.

30. Whoever trusts in Allah, difficulties become tolerable for him, means become easy for him and he enters into [a place of] comfort and honour.

30- مَنْ تَوَكَّلَ عَلَى اللَّهِ ذَلَّتْ لَهُ الصِّعَابُ، وَتَسَهَّلَتْ لَهُ الْأَسْبَابُ، وَتَبَوَّءَ الْخَفْضَ وَالْكَرَامَةَ.

The Child-الولد

1. A righteous child is the more beautiful of the two recollections.

1- الْوَلَدُ الصَّالِحُ أَجْمَلُ الذِّكْرَيْنِ.

2. A child is one of the two enemies. 1

2- الْوَلَدُ أَحَدُ الْعَدُوِّينِ.

3. The worst of all children is the undutiful one.

3- شَرُّ الْأَوْلَادِ الْعَاقُ.

4. The loss of a child burns the heart.

4. فَقَدُ الْوَلَدِ مُحْرِقُ الْكَبِدِ.

5. The death of a child is [like a] tear in the heart.

5. مَوْتُ الْوَلَدِ صَدْعٌ فِي الْكَبِدِ.

6. An evil child destroys one's honour and disgraces one's ancestors.

6. وَلَدُ السُّوءِ يَهْدِمُ الشَّرْفَ، وَيَشِينُ السَّلْفَ.

7. An evil child dishonours one's ancestors and corrupts one's descendants.

7. وَلَدُ السُّوءِ يَعُرُّ السَّلْفَ، وَيُفْسِدُ الْخَلْفَ.

8. The undutiful child is a tribulation and a misfortune.

8. وَلَدٌ عَقُوقٌ مِحْنَةٌ وَشُؤْمٌ.

1. In reference to the context of Q64: 14

أولياء الله وأحبائه - The close friends and lover of Allah

1. Verily the friends of Allah, the Most High, include all those who consider their death to be near, belie their [false] hopes, and have many good deeds and only a few mistakes.

1- إِنَّ أَوْلِيَاءَ اللَّهِ تَعَالَى كُلُّ مُسْتَقْرِبِ أَجَلِهِ، مُكَذِّبِ أَمَلِهِ، كَثِيرِ عَمَلِهِ، قَلِيلِ زَلُّهُ.

2. Verily the friends of Allah are those who remember Him the most, are constantly grateful to Him and have greater patience in the face of His trials.

2- إِنَّ أَوْلِيَاءَ اللَّهِ لِأَكْثَرِ النَّاسِ لَهُ ذِكْرًا، وَأَدْوَمُهُمْ لَهُ شُكْرًا، وَأَعْظَمُهُمْ عَلَى بَلَائِهِ صَبْرًا.

3. Verily the most beloved of servants in the sight of Allah is the servant whom He helps to reform his soul such that he feels sadness [on the inside] and dons the attire of fear [on the outside]; so the lamp of guidance is illuminated in his heart, and he has prepared [for himself] a hospitable reception for the day which he will come upon.

3- إِنَّ مِنْ أَحَبِّ الْعِبَادِ إِلَى اللَّهِ عَبْدًا أَعَانَهُ عَلَى نَفْسِهِ فَاسْتَشَعَرَ الْحُزْنَ، وَتَجَلَّبَبَ الْخَوْفَ، فَزَهَرَ مِصْبَاحُ الْهُدَى فِي قَلْبِهِ، وَ أَعَدَّ الْقِرَى لِيَوْمِهِ النَّازِلِ بِهِ.

التواني-Lethargy

1. Lethargy causes loss in this world and regret in the Hereafter.

1- التَّوَانِي فِي الدُّنْيَا إِضَاعَةٌ، وَفِي الْآخِرَةِ حَسْرَةٌ.

2. Lethargy is wastage [of one's lifetime].

2- التَّوَانِي إِضَاعَةٌ.

3. Lethargy is [a cause of] loss.

3- التَّوَانِي فَوْتُ.

4. Lethargy is the trait of the foolish.

4- التَّوَانِي سَجِيَّةُ النَّوْكَى.

5. Loss comes about through lethargy.

5. بِالتَّوَانِي يَكُونُ الْفَوْتُ.

6. Counter lethargy with resolve.

6. ضَادُّوا التَّوَانِي بِالْعَزْمِ.

7. One who submits to lethargy forfeits his rights.

7. مَنْ أَطَاعَ التَّوَانِي ضَيَّعَ الْحُقُوقَ.

8. One who submits to lethargy is encompassed by regret.

8. مَنْ أَطَاعَ التَّوَانِي أَحَاطَتْ بِهِ النَّدَامَةُ.

9. It is from lethargy that laziness originates.

9. مِنَ التَّوَانِي يَتَوَلَّدُ الْكَسَلُ.

The grant-الموهبة

1. any a grant is such that misfortune is better than it.

1. رَبُّ مَوْهَبَةٍ خَيْرٌ مِنْهَا الْفَجِيعَةُ.

Delusion-الوهم

1. Delusion is not the same as comprehension.

1- لَيْسَ الْوَهْمُ كَالْفَهْمِ.

Suspicion-التُّهْمَة

1. whoever exposes himself to suspicion should not blame those who suspect him.

1- مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ الظَّنَّ بِهِ.

True guidance from Allah-الهدى وهدى الله

1. The best reserve is true guidance.

1- أَفْضَلُ الذُّخْرِ الْهُدَى.

2. Through true guidance discernment increases.

2- بِالْهُدَى يَكْثُرُ الْإِسْتِبْصَارُ.

3. He who takes guidance from other than the guidance of Allah has gone astray.

3- ضَلَّ مَنْ اهْتَدَى بِغَيْرِ هُدَى اللَّهِ.

4. Blessed is the one who hastens towards true guidance before its doors are closed.

4. طُوبَى لِمَنْ بَادَرَ الْهُدَى قَبْلَ أَنْ تُغْلَقَ أَبْوَابُهُ.

5. Following true guidance leads to salvation.

5. طَاعَةُ الْهُدَى تُنْجِي.

6. Successful is the one who gets illumination from the lamp of guidance, opposes the calls of [his] vain desire, makes faith the equipage for his Hereafter and [makes] God-wariness his reserve and provision.

6. فَازَ مَنْ اسْتَصْبَحَ بِنُورِ الْهُدَى، وَخَالَفَ دَوَاعِيَ الْهَوَى، وَجَعَلَ الْإِيمَانَ عُدَّةً
مَعَادِهِ، وَالتَّقْوَى نُخْرَهُ وَزَادَهُ.

7. How can the one who is astray be guided aright when the guide [he follows] is heedless?! 1

7. كَيْفَ يَهْتَدِي الضَّالُّ مَعَ غَفْلَةِ الدَّلِيلِ؟!

8. How can one who is himself astray guide others to the right?!

8. كَيْفَ يَهْدِي غَيْرَهُ مَنْ يُضِلُّ نَفْسَهُ؟!

9. How is the one who is overcome by [his] vain desire able to get true guidance?!

9. كَيْفَ يَسْتَطِيعُ الْهُدَى مَنْ يَغْلِبُهُ الْهَوَى؟!

10. Let your garment be true guidance.

10. لِيَكُنْ شِعَارُكَ الْهُدَى.

11. One who is guided attains salvation.

11- مَنْ اهْتَدَى نَجَا.

12. Whoever seeks true guidance through the guidance of Allah is guided to the right path by Him.

12- مَنْ اهْتَدَى بِهُدَى اللَّهِ أُرْشِدَهُ.

13. He who takes guidance from other than the guidance of Allah, the Glorified, has gone astray.

13- مَنْ اهْتَدَى بِغَيْرِ هُدَى اللَّهِ سُبْحَانَهُ ضَلَّ.

14. He who seeks true guidance through the guidance of Allah disassociates [himself] from the opponents [who oppose His command].

14- مَنْ اهْتَدَى بِهُدَى اللَّهِ فَارَقَ الْأَضْدَادَ.

15. One who seeks guidance from those who do not possess it is led astray.

15- مَنْ يَطْلُبُ الْهُدَايَةَ مِنْ غَيْرِ أَهْلِهَا يَضِلُّ.

16. One who seeks guidance from the misguided becomes blinded to the course of true guidance.

16- مَنْ اسْتَهْدَى الْغَاوِيَّ عَمِيَ عَنْ نَهْجِ الْهُدَى.

17. The guidance of Allah is the best guidance.

17- هُدَى اللَّهِ أَحْسَنُ الْهُدَى.

18. There is no deviation with true guidance.

18- لا ضلالَ مع هُدىً.

19. There is no guide better than true guidance.

19- لا دليلَ أرشدُ مِنَ الهُدى.

20. There is no guidance for one who has no knowledge.

20- لا هِدايةَ لِمَن لا عِلمَ لَهُ.

1. Or: How can the one who is astray be guided aright while he is negligent about the guide?

الهدية-Gifts

1. Gifts bring about affection.

1- الهِديَّةُ تَجلبُ المَحَبَّةَ.

2. Nothing gains the favour of the ruler, quells the rancour of an enraged person, attracts the deserter [to come back], makes difficult matters easy and keeps wickedness [and evil] at bay like the [giving of a] gift.

2- ما اسْتُعْطِفَ السُّلْطانُ، ولا اسْتُسِلَّ سَخِيمَةُ الغَضْبانِ، ولا اسْتُمِيلَ المَهْجورُ،
ولا اسْتُنْجِحَتْ صِعبُ الأُمورِ، ولا اسْتُدْفِعَتْ الشُّرورُ بِمِثْلِ الهِديَّةِ.

الهذر-Idle talk

1. Keep away from idle talk, for the least of its damage is blame.

1- اجْتَنِبِ الْهَذَرَ، فَايْسُرُ جُنَايَتِهِ الْمَلَامَةُ.

2. Beware of idle talk, for the one whose talk increases, his sins [also] increase.

2- إِيَّاكَ وَالْهَذَرَ، فَمَنْ كَثُرَ كَلَامُهُ كَثُرَتْ آثَامُهُ.

3. Idle talk takes one closer to [unpleasant] changes [in circumstances].

3- الْهَذَرُ مُقَرَّبٌ مِنَ الْغَيْرِ.

4. Idle talk harms the soul.

4- الْهَذَرُ يَأْتِي عَلَى الْمُهْجَةِ.

5. Excessive idle talk earns disgrace.

5- كَثْرَةُ الْهَذَرِ تُكْسِبُ الْعَارَ.

الهلل- Joking

1. Too much joking is a sign of ignorance.

1- كَثْرَةُ الْهَزْلِ آيَةُ الْجَهْلِ.

2. Whoever jokes too much is considered ignorant.

2- مَنْ كَثُرَ هَزْلُهُ أُسْتُجْهِلَ.

3. Whoever jokes a lot, his seriousness becomes ineffective [and is considered just another of his jokes].

3- مَنْ كَثُرَ هَزْلُهُ بَطَلَ جِدُّهُ.

4. Whoever is overcome by jest, his intellect becomes corrupt.

4- مَنْ غَلَبَ عَلَيْهِ الْهَزْلُ فَسَدَ عَقْلُهُ.

المهلكات والموبقات والمحرقات- The causes of downfall and ruin

1. Three things cause [one's] ruin: obedience to women, yielding to rage and submitting to lustful desires.

- ثَلَاثٌ مُهْلِكَاتٌ: طَاعَةُ النِّسَاءِ، وَطَاعَةُ الْغَضَبِ، وَطَاعَةُ الشَّهْوَةِ.

2. Three things cause ruin: boldness in front of the ruler, trusting a disloyal person and tasting poison as an experiment [to see how effective it is!].

2- ثَلَاثَةٌ مُهْلِكَةٌ: الْجُرْأَةُ عَلَى السُّلْطَانِ، وَائْتِمَانُ الْخَوَانَ، وَشُرْبُ السَّمِّ لِلتَّجْرِبَةِ.

3. Three things break one's spirit and cause downfall: poverty after wealth, humiliation after dignity and loss of loved ones.

3- ثَلَاثٌ هُنَّ الْمُحْرِقَاتُ الْمُوْبِقَاتُ: فَقْرٌ بَعْدَ غِنَىٍّ، وَذُلٌّ بَعْدَ عِزٍّ، وَفَقْدُ الْأَحِبَّةِ.

4. Three things weaken one's spirit: loss of loved ones, poverty in a strange land and unending hardship.

4- ثَلَاثٌ يَهْدُونَ الْقُوَى: فَقْدُ الْأَحِبَّةِ، وَالْفَقْرُ فِي الْغُرْبَةِ، وَدَوَامُ الشَّدَّةِ.

الهَمَّاز- The scandal monger

1. The scandal-monger is dispraised and reviled.

1- أَلْهَمَّازُ مَذْمُومٌ مَجْرُوحٌ.

الهِمَم- Endeavours

1. The farthest endeavours are those that are closest to nobleness.

1- أَبْعَدُ الْهِمَمِ أَقْرَبُهَا مِنَ الْكَرَمِ.

2. Worries [and concerns] are [proportionate] to the extent of [one's] endeavours.

2- بِقَدْرِ الْهِمَمِ تَكُونُ الْهُمُومُ.

3. The best endeavours are the loftiest of them.

3- خَيْرُ الْهِمَمِ أَعْلَاهَا.

4. Be lofty in your endeavours when you seek something and honourable in victory when you overpower [your enemy].

4- كُنْ بَعِيدَ الْهِمَمِ إِذَا طَلَبْتَ، كَرِيمَ الظَّفَرِ إِذَا غَلَبْتَ.

5. One whose endeavour is great, his care [and attention towards it] becomes great.

5- مَنْ كَبُرَ هِمَّتُهُ كَبُرَ اهْتِمَامُهُ.

6. One whose endeavour is insignificant, his merit is nullified.

6- مَنْ صَغُرَتْ هِمَّتُهُ بَطَلَتْ فَضِيلَتُهُ.

7. One whose endeavour is honourable, his value becomes great.

7- مَنْ شَرُفَتْ هِمَّتُهُ عَظُمَتْ قِيَمَتُهُ.

8. One whose endeavour is great, his cause is worthy.

8- مَنْ كَبُرَتْ هِمَّتُهُ عَزَّ مَرَامُهُ.

9. Confine your endeavour to that which is necessary for you and do not enter into that which does not concern you.

9- اِقْصِرْ هِمَّتَكَ عَلَى مَا يَلْزِمُكَ، وَلَا تَخُضْ فِيهَا لِأَيِّعْنِكَ.

10. One who rises to the [higher] levels of endeavour [and determination] is glorified [and considered as great] by the nations.

10- مَنْ رَقِيَ دَرَجَاتِ الْهِمَمِ عَظَّمَتْهُ الْأُمَّمُ.

11. One whose concern is not for [attaining] that which is with Allah, the Glorified, does not realize his aspiration.

11- مَنْ لَمْ يَكُنْ هَمُّهُ مَا عِنْدَ اللَّهِ سُبْحَانَهُ لَمْ يُدْرِكْ مَنَاهُ.

12. Never concern yourself with anything except that which will earn you recompense and do not strive except in gaining reward.

12- لَا تَهْتَمَنَّ إِلَّا فِيمَا يُكْسِبُكَ أَجْرًا وَلَا تَسْعَ إِلَّا فِي اغْتِنَامِ مَثُوبَةٍ.

13. One's zeal is [proportionate] to the extent of one's endeavour.

13- عَلَى قَدْرِ الْهَمِّ تَكُونُ الْحَمِيَّةُ.

14. The value of a man is proportionate to his endeavour and [the value of] his action is to the extent of his intention.

14- قَدْرُ الرَّجُلِ عَلَى قَدْرِ هَمِّتِهِ، وَعَمَلُهُ عَلَى قَدْرِ نِيَّتِهِ.

15. Nothing raises a person like his [earnest] endeavour and nothing lowers him like his lustful desire.

15- مَا رَفَعَ امْرَأً كَهَمَّتِهِ، وَلَا وَضَعَهُ كَشَهْوَتِهِ.

16. The worries of a man are to the extent of his endeavour and his sense of honour is to the extent of his zeal.

16- هُمُومُ الرَّجُلِ عَلَى قَدْرِ هَمَّتِهِ، وَغَيْرَتُهُ عَلَى قَدْرِ حَمِيَّتِهِ.

17. Do not make your family and children your greatest concern, for indeed if they are friends of Allah, the Glorified, then Allah does not forsake His friend, and if they are the enemies of Allah then what is your concern for the enemies of Allah?

17- لَا تَجْعَلْ أَكْبَرَ هَمِّكَ بِأَهْلِكَ وَوَلَدِكَ، فَإِنَّهُمْ إِنْ يَكُونُوا أَوْلِيَاءَ اللَّهِ سُبْحَانَهُ فَإِنَّ اللَّهَ لَا يُضَيِّعُ وَلِيَّهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هَمُّكَ بِأَعْدَاءِ اللَّهِ.

18. Do not allow yourself to feel sorrow for what you have lost such that it preoccupies you from what is [yet] to come.

18- لَا تُشْعِرْ قَلْبَكَ الْهَمَّ عَلَى مَا فَاتَ، فَيَشْغَلَكَ عَمَّا هُوَ آتٍ.

التهور- Irresponsibility

1. One who acts irresponsibly regrets.

1- مَنْ تَهَوَّرَ نَدِمَ.

الأموال- The frightful

1. Whoever embarks on the frightful [and risky] earns wealth.

1- مَنْ رَكِبَ الْأَهْوَالَ اِكْتَسَبَ الْأَمْوَالَ.

الإستهانة- Disdain

1. Whoever treats people with disdain, [his status] diminishes.

1- مَنْ اسْتَهَانَ بِالرِّجَالِ قَلَّ.

الهوى-Vain desire

1. Overcome your vain desires and flee from them, for indeed if they capture you they will take you into the farthest depths of destruction.

1- اِغْلِبُوا أَهْوَاءَكُمْ، وَهَارِبُوهَا، فَإِنَّهَا إِنْ تَقَيَّدَكُمْ تُورِدْكُمْ مِنَ الْهَلَكَةِ أْبَعَدَ غَايَةٍ.

2. Beware of allowing vain desire to gain control over you for indeed its beginning is temptation and its end is tribulation.

2- إِيَّاكُمْ وَتَمَكَّنَ الْهَوَى مِنْكُمْ، فَإِنَّ أَوَّلَهُ فِتْنَةٌ، وَآخِرُهُ مِحْنَةٌ.

3. Indeed, the thing I fear most for you is [the result of your] following vain desires and having lengthy aspirations.

3- أَلَا وَإِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ اتِّبَاعُ الْهَوَى، وَطُولُ الْأَمَلِ.

4. Vain desire destroys.

4- الْهَوَى يُرْدِي.

5. Vain desires are passions of youth.

5- الْهَوَى صَبَوَةٌ.

6. Vain desire is the enemy of reason.

6- الْهَوَى عَدُوُّ الْعَقْلِ.

7. Vain desire is the bane of the intellects.

7. أَلْهَوَى آفَةُ الْأَلْبَابِ.

8. Vain desire is an obeyed enemy.

8. أَلْهَوَى عَدُوٌّ مَتَّبُوعٌ.

9. Verily if you follow your vain desire, it will make you deaf and blind, ruin your place of [final] return and destroy you.

9. إِنَّكَ إِنْ أَطَعْتَ هَوَاكَ أَصَمَّكَ وَأَعَمَّاكَ وَأَفْسَدَ مُنْقَلَبَكَ وَأَرْدَاكَ.

10. Verily if you allow vain desire rule over you, it will deafen you, blind you and destroy you.

10. إِنَّكُمْ إِنْ أَمَرْتُمْ عَلَيْكُمْ الْهَوَى أَصَمَّكُمْ، وَأَعَمَّاكُمْ، وَأَرْدَاكُمْ.

11. The bane of the intellect is vain desire.

11. آفَةُ الْعَقْلِ الْهَوَى.

12. When your vain desires overcome you, they drag you into places of destruction.

12. إِذَا غَلَبَتْ عَلَيْكُمْ أَهْوَاؤُكُمْ أَوْرَدَتْكُمْ مَوَارِدَ الْهَلَكَةِ.

13. Oppose vain desire and you will be safe; turn away from this world and you will benefit.

13. خَالَفِ الْهَوَى تَسَلَّمَ، وَأَعْرِضْ عَنِ الدُّنْيَا تَغَنَّمَ.

14. May Allah have mercy upon the person who fights his vain desire and breaks loose from the

entanglements of this world.

14- رَحِمَ اللَّهُ امْرَءًا غَالِبَ الْهَوَى وَأَفْلَتَ مِنْ حَبَائِلِ الدُّنْيَا.

15. The cornerstone of religion is opposing vain desire.

15- رَأْسُ الدِّينِ مُخَالَفَةُ الْهَوَى.

16. The cornerstone of reason is struggling against vain desire.

16- رَأْسُ الْعَقْلِ مُجَاهَدَةُ الْهَوَى.

17. Deterring [the self from] vain desire is a trait of the intelligent ones.

17- رَدْعُ الْهَوَى شِيمَةُ الْعُقَلَاءِ.

18. The cause of corruption of the intellect is vain desire.

18- سَبَبُ فَسَادِ الْعَقْلِ الْهَوَى.

19. The cause of corruption of faith is vain desire.

19- سَبَبُ فَسَادِ الدِّينِ الْهَوَى.

20. Counter vain desire with the reason.

20- ضَادُّوا الْهَوَى بِالْعَقْلِ.

21. Blessed is the one who endures [the temptations of] his vain desire, rejects his [false] aspiration, hits the target and acquires recompense.

21- طُوبَى لِمَنْ كَابَدَ هَوَاهُ، وَكَذَّبَ مُنَاهُ، وَرَمَى غَرَضاً، وَأَحْرَزَ عَوْضاً.

22. Yielding to vain desire corrupts the intellect.

22- طَاعَةُ الْهَوَى تُفْسِدُ الْعَقْلَ.

23. Submitting to vain desire causes ruin.

23- طَاعَةُ الْهَوَى تُرْدِي.

24. Vain desire is victorious over the one who is led by his lust.

24- ظَفِرَ الْهَوَى بِمَنْ انْقَادَ لِشَهْوَتِهِ.

25. He who overcomes his vain desire is victorious in attaining the Paradise of the [everlasting] Abode.

25- ظَفِرَ بَجَنَّةِ الْمَأْوَى مَنْ غَلَبَ الْهَوَى.

26. The delusions of vain desire beguile.

26- غُرُورُ الْهَوَى يَخْدَعُ.

27. Being overcome by vain desire corrupts [one's] faith and reason.

27- غَلَبَةُ الْهَوَى تُفْسِدُ الدِّينَ وَالْعَقْلَ.

28. Combat vain desire just as an adversary would combat his adversary, and battle it the way an enemy would battle his enemy, [if successful] you may gain mastery over it.

28- غَالِبِ الْهَوَى مُغَالِبَةَ الْخَصْمِ خَصْمَهُ، وَحَارِبُهُ مُحَارِبَةَ الْعَدُوِّ عَدُوَّهُ لَعَلَّكَ تَمْلِكُهُ.

29. In succumbing to vain desire there is every [form of] deviation.

29- فِي طَاعَةِ الْهَوَى كُلُّ الْغَوَايَةِ.

30. He who overcomes his vain desire and controls the urges of his [carnal] soul is successful.

30- فَازَ مَنْ غَلَبَ هَوَاهُ، وَمَلَكَ دَوَاعِي نَفْسِهِ.

31. Indeed the one who is deceived by the temptations of [his] vain desire has gone astray.

31- قَدْ ضَلَّ مَنْ انْخَدَعَ لِذَوَاعِي الْهَوَى.

32. Combat your vain desire with your intellect and you will acquire right guidance.

32- قَاتِلْ هَوَاكَ بِعَقْلِكَ، تَمْلِكْ رُشْدَكَ.

33. Combat your vain desire with your knowledge and your anger with your forbearance.

33- قَاتِلْ هَوَاكَ بِعِلْمِكَ، وَغَضَبَكَ بِحِلْمِكَ.

34. Be a conqueror of your vain desire and a seeker of your salvation.

34. كُنْ لِهَوَاكَ غَالِبًا، وَلِنَجَاتِكَ طَالِبًا.

35. If vain desire were to be lifted, the insincere person would despise [and feel ashamed of] his [own] action.

35. لَوَارْتَفَعَ الْهَوَى لَأَنفَ غَيْرُ الْمُخْلِصِ مِنْ عَمَلِهِ.

36. One who is controlled by his vain desire goes astray.

36. مَنْ مَلَكَهُ هَوَاهُ ضَلَّ.

37. Whoever yields to his vain desire is destroyed.

37. مَنْ أَطَاعَ هَوَاهُ هَلَكَ.

38. Whoever overcomes his vain desire is honoured.

38. مَنْ يَغْلِبُ هَوَاهُ يَعْزَّ.

39. Whoever controls his vain desire acquires intelligence [and wisdom].

39. مَنْ مَلَكَ هَوَاهُ مَلَكَ النُّهَى.

40. Whoever agrees with his vain desire opposes his rectitude [and reason].

40. مَنْ وَافَقَ هَوَاهُ خَالَفَ رُشْدَهُ.

41. One whose vain desire is strong, his resolve becomes weak.

41. مَنْ قَوِيَ هَوَاهُ ضَعُفَ عَزْمُهُ.

42. Whoever embarks on his vain desire slips.

42. مَنْ رَكِبَ هَوَاهُ زَلَّ.

43. Whoever follows his vain desire destroys himself.

43. مَنْ اتَّبَعَ هَوَاهُ أُرْدَى نَفْسَهُ.

44. Whoever opposes his vain desire has followed [the path of] knowledge.

44. مَنْ خَالَفَ هَوَاهُ أَطَاعَ الْعِلْمَ.

45. One who proceeds with vain desire falls into destruction.

45. مَنْ جَرَى مَعَ الْهَوَى عَثَرَ بِالرَّدى.

46. With vain desire there is no [reason and] intellect.

46. لَا عَقْلَ مَعَ هَوَى.

47. Whoever embarks on vain desire is afflicted by blindness.

47. مَنْ رَكِبَ الْهَوَى أُدْرِكَ الْعَمَى.

48. There is no faith with vain desire.

48. لَادِينَ مَعَ هَوَىٰ.

49. Whoever yields to his vain desire has sold his Hereafter for his worldly life.

49. مَنْ أَطَاعَ هَوَاهُ بَاعَ آخِرَتَهُ بِدُنْيَاهُ.

50. One whose vain desire overpowers his intellect is overcome by disgrace.

50. مَنْ غَلَبَ هَوَاهُ عَلَىٰ عَقْلِهِ ظَهَرَتْ عَلَيْهِ الْفَضَائِحُ.

51. Whoever wishes to attain lofty stations should overcome his vain desire.

51. مَنْ أَحَبَّ نَيْلَ الدَّرَجَاتِ الْعُلَىٰ فَلْيَغْلِبِ الْهَوَىٰ.

52. One who is controlled by vain desire does not accept the advice of any sincere adviser.

52. مَنْ مَلَكَهُ الْهَوَىٰ لَمْ يَقْبَلْ مِنْ نَصُوحِ نَصِحَاءٍ.

53. One whose actions are free from vain desire, his effect [and result] is good in every matter.

53. مَنْ عَرِيَ عَنِ الْهَوَىٰ عَمَلُهُ، حَسُنَ أَثَرُهُ فِي كُلِّ أَمْرٍ.

54. Whoever follows his vain desire, it blinds him, deafens him, humiliates him and misguides him.

54. مَنْ اتَّبَعَ هَوَاهُ أَعْمَاهُ، وَأَصَمَّهُ، وَأَذَلَّهُ، وَأَضَلَّهُ.

55. Whoever is led by his vain desire, Satan prevails upon him.

55. مَنْ اسْتَقَادَهُ هَوَاهُ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ.

56. Whoever looks with the eye of his vain desire falls into temptation and wrongdoing, and deviates and turns away from the clear open path.

56. مَنْ نَظَرَ بِعَيْنِ هَوَاهُ افْتَتَنَ وَجَارَ، وَعَنْ نَهْجِ السَّبِيلِ زَاغَ وَحَارَ.

57. Nothing opposes reason like vain desire.

57. مَا ضَادَّ الْعَقْلَ كَالْهَوَى.

58. Nothing destroys religion like vain desire.

58. مَا أَهْلَكَ الدِّينَ كَالْهَوَى.

59. Vain desire is a riding mount that throws down its rider.

59. مَرْكَبُ الْهَوَى مَرْكَبٌ مُرْدٌ.

60. Opposing vain desire is a cure for the intellect.

60. مُخَالَفَةُ الْهَوَى شِفَاءُ الْعَقْلِ.

61. The one who is overpowered by vain desire is always wretched and forever enslaved.

61. مَغْلُوبُ الْهَوَى دَائِمٌ الشَّقَاءِ مُوَبَّدُ الرَّقِّ.

62. He is drawing in large buckets [from the well] of his vain desire and exerting a lot of efforts for his

62. مَا تَحَا فِي عَرَبٍ هَوَاهُ كَادِحًا سَعِيًّا لِدُنْيَاهُ.

63. Following vain desire is indeed a good aide to Satan.

63. نَعِمَ عَوْنُ الشَّيْطَانِ إِتْبَاعُ الْهَوَى.

64. Ruined is the one who is led astray by vain desire and pulled by Satan towards the path of blindness.

64. هَلَكَ مَنْ أَضَلَّهُ الْهَوَى، وَاسْتَقَادَهُ الشَّيْطَانُ إِلَى سَبِيلِ الْعَمَى.

65. Your vain desire is a greater enemy towards you than all [other] enemies, so overpower it otherwise it will destroy you.

65. هَوَاكَ أَعْدَى عَلَيْكَ مِنْ كُلِّ عَدُوٍّ فَأَغْلِبْهُ وَإِلَّا أَهْلَكَ.

66. Never let your vain desire relegate your knowledge.

66. لَا يُبْعِدَنَّ هَوَاكَ عِلْمَكَ.

67. Do not follow [your] vain desire, for whoever follows his vain desire becomes disconcerted.

67. لَا تَتَّبِعِ الْهَوَى، فَمَنْ تَبِعَ هَوَاهُ ارْتَبَكَ.

68. Do not incline towards your ignorant people (or your ignorance) and do not follow your vain desires, for indeed the one who alights at this stop is on the brink of a collapsing bank.

68. لَا تَرْكُنُوا إِلَىٰ جُهَالِكُمْ (جِهَالَتِكُمْ) وَلَا تَتَّقِدُوا لِأَهْوَائِكُمْ، فَإِنَّ النَّازِلَ بِهَذَا الْمَنْزِلِ عَلَىٰ شَفَا جُرْفٍ هَارٍ.

69. Vain desire is the greater of the two enemies.

69. أَلْهَوَىٰ أَعْظَمُ الْعَدُوِّينِ.

70. Vain desire is a worshipped deity.

70. أَلْهَوَىٰ إِلَهٌ مَّعْبُودٌ.

71. Because of succumbing to vain desire and misguidance, [only a] few will be saved from hellfire.

71. أَلْنَاجُونَ مِنَ النَّارِ قَلِيلٌ لِّغَلَبَةِ الْهَوَىٰ وَالضَّلَالِ.

72. Control your vain desire and be stingy with yourself [by keeping away] from those things that are forbidden for you, for indeed being stingy with oneself is the essence of honour.

72. إِمْلِكْ عَلَيْكَ هَوَاكَ، وَشَحِّ بِنَفْسِكَ عَمَّا لَا يَحِلُّ لَكَ فَإِنَّ الشُّحَّ بِالنَّفْسِ حَقِيقَةُ الْكَرَمِ.

73. Be cautious of the vain desire that pulls the souls down, dropping them [to the lowest levels], and causes them to become more distanced from [the place of] success [and prosperity].

73. إِحْذَرُوا هَوَىٰ، هَوَىٰ بِالْأَنْفُسِ هُوِيًّا، وَأَبْعَدَهَا عَنْهُ قَرَارَةَ الْفَوْزِ قَصِيًّا.

74. The smallest vain desire can corrupt the intellect.

74. يَسِيرُ الْهَوَى يُفْسِدُ الْعَقْلَ.

75. There is no damage [and loss] greater than [what is brought about by] vain desire.

75. لَا تَلْفَ أَعْظَمُ مِنَ الْهَوَى.

76. The most destructive thing is vain desire.

76. أَهْلَكَ شَيْءُ الْهَوَى.

77. Beware of yielding to vain desire, for indeed it leads [one] towards every [form of] tribulation.

77. إِيَّاكَ وَطَاعَةَ الْهَوَى، فَإِنَّهُ يَقُودُ إِلَى كُلِّ مِحْنَةٍ.

78. The best of people is one who struggles against his vain desire.

78. أَفْضَلُ النَّاسِ مَنْ جَاهَدَ هَوَاهُ.

79. The beginning of vain desire is temptation and its end is tribulation.

79. أَوَّلُ الْهَوَى فِتْنَةٌ وَآخِرُهُ مِحْنَةٌ.

80. Vain desire is the partner of blindness.

80. الْهَوَى شَرِيكَ الْعَمَى.

81. Vain desire is a hidden ailment.

81. أَلْهَوَى دَاءٌ دَفِينٌ.

82. Vain desire is a bane of the intellects.

82. أَلْهَوَى آفَةٌ الْأُبَابِ.

83. Vain desire is a pernicious associate.

83. أَلْهَوَى قَرِينٌ مُهْلِكٌ.

84. Vain desire is the opposite of reason.

84. أَلْهَوَى ضِدُّ الْعَقْلِ.

85. Vain desire is the foundation of tribulations.

85. أَلْهَوَى أُسُّ الْمِحَنِ.

86. Vain desire is the riding mount of temptations.

86. أَلْهَوَى مَطِيَّةُ الْفِتَنِ.

87. Vain desire is a [cause of one's] fall to the lowest of the low.

87. أَلْهَوَى هَوِيٌّ إِلَى أَسْفَلِ سَافِلِينَ.

88. Do not be a slave to vain desires and coveted objects.

88. لَا تَكُونُوا عَبِيدَ الْأَهْوَاءِ وَالْمَطَامِعِ.

89. There is no enemy like vain desire.

89. لَا عَدُوَّ كَالْهَوَى.

90. Vain desire is a riding mount of temptation.

90. الْهَوَى مَطِيَّةُ الْفِتْنَةِ.

1. Taken from Khutba no. 83 of Nahj al-Balāgha where the human being and his life on this earth is beautifully described.

Dread and awe-الهيبة

1. Dread is [a cause of] failure.

1. الْهَيْبَةُ خَيْبَةٌ.

2. Dread is accompanied by failure.

2. الْهَيْبَةُ مَقْرُونَةٌ بِالْخَيْبَةِ.

3. The bane of awe is jest.

3. آفَةُ الْهَيْبَةِ الْمَزَاحُ.

4. Dread has been paired with failure.

4. قُرِنَتِ الْهَيْبَةُ بِالْخَيْبَةِ.

اليأس-1 Loss of Hope

1. Loss of hope [in others] is one of the two successes.

1- أَلْيَاسُ أَحَدُ النَّجْحَيْنِ.

2. The root of sincerity is losing hope [and desire] in that which others possess.

2 - أَصْلُ الْإِخْلَاصِ الْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ.

3. Verily the most honourable of all people is one who loses hope [in others], espouses contentment and piety and is devoid of greed and covetousness, for indeed covetousness and greed are a ready indigence and verily loss of hope [in others] and contentment are a manifest affluence.

3- إِنَّ أَكْرَمَ النَّاسِ مَنْ اقْتَنَى الْيَأْسَ، وَلَزِمَ الْقُنُوعَ وَالْوَرَعَ، وَبَرِيَ مِنَ الْحِرْصِ وَالطَّمَعِ، فَإِنَّ الطَّمَعَ وَالْحِرْصَ الْفَقْرُ الْحَاضِرُ، وَإِنَّ الْيَأْسَ وَالْقَنَاعَةَ الْغِنَى الظَّاهِرُ.

4. Loss of hope [in others] is freedom.

4- أَلْيَاسُ حُرٌّ.

5. Loss of hope [in others] is liberty.

5- أَلْيَاسُ عِتْقٌ.

6. Loss of hope [in this world] is a solace.

6. الْيَأْسُ مَسْلَاةٌ.

7. Loss of hope [in this world] is a ready affluence.

7. الْيَأْسُ غِنَاءٌ حَاضِرٌ.

8. With loss of hope [in others] comes honour.

8. الْعِزُّ مَعَ الْيَأْسِ.

9. Loss of hope [in others] comforts the soul.

9. الْيَأْسُ يُرِيحُ النَّفْسَ.

10. Loss of hope [in others] is a renewed liberty.

10. الْيَأْسُ عِتْقٌ مُجَدِّدٌ.

11. Loss of hope [in others] is a comforting liberty.

11. الْيَأْسُ عِتْقٌ مُرِيحٌ.

12. Loss of hope [in others] exalts the prisoner.

12. الْيَأْسُ يُعِزُّ الْأَسِيرَ.

13. Loss of hope [in others] is better than entreating the people [for what you need].

13- أَلْيَأْسُ خَيْرٌ مِنَ التَّضَرُّعِ إِلَى النَّاسِ.

14. Through loss of hope [in others] there is [attainment of] self-sufficiency.

14- بِالْيَأْسِ يَكُونُ الْغِنَاءُ.

15. Adorn yourself with loss of hope in that which people possess and you will become safe from their malice and you will acquire their affection.

15- تَحَلَّ بِالْيَأْسِ مِمَّا فِي أَيْدِي النَّاسِ، تَسَلِّمْ مِنْ غَوَائِلِهِمْ، وَتُحْرِزِ الْمَوَدَّةَ مِنْهُمْ.

16. Hastening the loss of hope [in others] is one of the two triumphs.

16- تَعْجِيلُ الْيَأْسِ أَحَدُ الظَّفَرَيْنِ.

17. The virtue of loss of hope [in others] is better than the humiliation of asking [for their help].

17 - حُسْنُ الْيَأْسِ أَجْمَلُ مِنْ ذُلِّ الطَّلَبِ.

18. Loss of hope may [indeed] be an achievement [in times] when covetousness is destructive.

18- قَدْ يَكُونُ الْيَأْسُ إِدْرَاكًا إِذَا كَانَ الطَّمَعُ هَلَاكًا.

19. One who loses hope in a thing forgets about it.

19- مَنْ أَيَسَ مِنْ شَيْءٍ سَلَا عَنْهُ.

20. The bitterness of despair is better than turning entreatingly towards the people.

20- مَرَارَةُ الْيَأْسِ خَيْرٌ مِنَ التَّضَرُّعِ إِلَى النَّاسِ.

21. The beginning of sincerity is losing hope in that which people possess.

21- أَوَّلُ الْإِخْلَاصِ الْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ.

1. The concept of losing hope here is one where hope is not placed in the help (and possessions) of creatures, rather one places his hope only in Allah.

الأيتام-Orphans

1. Be good to your orphans, help your poor folk and be kind to the weak amongst you.

1- بَرُّوا أَيْتَامَكُمْ، وَوَأَسُوا فُقَرَاءَكُمْ، وَارْفُقُوا بِضُعَفَائِكُمْ.

2. Whoever oppresses an orphan has severed his ties with his children.

2- مَنْ ظَلَمَ يَتِيمًا عَقَّ أَوْلَادَهُ.

3. Whoever takes care of the orphans, his children will be cared for.

3- مَنْ رَعَى الْأَيْتَامَ رُعِيَ فِي بَنِيهِ.

4. The one who takes charge of caring for the orphans and the needy is considered [to be] among the honourable ones in the sight of Allah.

4- كَافِلُ الْيَتِيمِ وَالْمِسْكِينِ عِنْدَ اللَّهِ مِنَ الْمُكْرَمِينَ.

5. One who takes charge of caring for the orphans is favoured in the sight of Allah.

5. كَافِلُ الْيَتِيمِ أَثِيرٌ عِنْدَ اللَّهِ.

Alertness and vigilance - اليقظة واليقظ في الدين

1. Vigilance in religion is a blessing for the one whom it is bestowed upon.

1- أَلْتَيَقُظُ فِي الدِّينِ نِعْمَةٌ عَلَى مَنْ رُزِقَهُ.

2. Alertness is illumination, negligence is delusion.

2- أَلْيَقْظَةُ نُورٌ، أَلْغَفْلَةُ غُرُورٌ.

3. Alertness is perspicacity.

3- أَلْيَقْظَةُ إِسْتِبْصَارٌ.

4. Indeed you have been alerted so become vigilant, and you have been guided so follow the guidance.

4- قَدْ يُقِظْتُمْ فَتَيَقِّظُوا، وَهُدَيْتُمْ فَاهْتَدُوا.

5. One who does not take support through vigilance will not benefit from [the presence of] guards.

5- مَنْ لَمْ يَسْتَظْهِرْ بِالْيَقْظَةِ لَمْ يَنْتَفِعْ بِالْحَفَظَةِ.

6. Alertness is [a cause of] grief.

6. أَلْيَقْظَةُ كَرَبٌ.

7. Recover, O listener, from your stupor, and wake up from your heedlessness, and curb (or cut short) your haste [towards sins].

7. أَفِقْ أَيُّهَا السَّامِعُ مِنْ سَكْرَتِكَ، وَاسْتَيْقِظْ مِنْ غَفْلَتِكَ، وَاحْتَصِرْ (إِخْتَصِرْ) مِنْ عَجَلَتِكَ.

8. Is there nobody who will wake up from his [slumber of] negligence before his time [on this earth] ends?

8. أَلَا مُسْتَيْقِظٌ مِنْ غَفْلَتِهِ قَبْلَ نَفَادِ مُدَّتِهِ.

اليقين-Certitude

1. Attain certitude (or proficiency) and you will be successful.

1. أَيْقِنْ (أَتَقِنْ) تُفْلِحْ.

2. The best faith is certitude.

2. أَفْضَلُ الدِّينِ الْيَقِينُ.

3. The root of patience is [having] definite certainty about Allah.

3. أَصْلُ الصَّبْرِ حُسْنُ الْيَقِينِ بِاللَّهِ.

4. The root of indifference towards worldly pleasures is certitude, and its fruit is felicity.

4. أَصْلُ الزُّهْدِ الْيَقِينُ، وَثَمَرَتُهُ السَّعَادَةُ.

5. Certitude is worship.

5. الْيَقِينُ عِبَادَةٌ.

6. Certitude is light.

6. الْيَقِينُ نُورٌ.

7. Certitude is the symbol of faith.

7. الْيَقِينُ عُنْوَانُ الْإِيمَانِ.

8. Certitude is the best [means of] indifference towards [the pleasures of] this world.

8. الْيَقِينُ أَفْضَلُ الزَّهَادَةِ.

9. Certitude is the pillar of faith.

9. الْيَقِينُ عِمَادُ الْإِيمَانِ.

10. Certitude is the gown of the sagacious.

10. الْيَقِينُ جِلْبَابُ الْأَكْيَاسِ.

11. Certitude eliminates doubt.

11- أَلْيَقِينُ يُرْفَعُ الشُّكَّ.

12. Certitude bears the fruit of indifference towards worldly pleasures.

12- أَلْيَقِينُ يُثْمِرُ الزُّهْدَ.

13. Certitude is the cornerstone of religion.

13- أَلْيَقِينُ رَأْسُ الدِّينِ.

14. Certitude is the best worship.

14- أَلْيَقِينُ أَفْضَلُ عِبَادَةٍ.

15. Verily I am upon complete certitude from my Lord and do not have any doubt about my religion.

15- إِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي، وَغَيْرِ شُبُهَةٍ فِي دِينِي.

16. Through certitude worship becomes complete.

16- بِالْيَقِينِ تَتِمُّ الْعِبَادَةُ.

17. The fruit of certitude is asceticism [and indifference towards worldly pleasures].

17- ثَمَرَةُ الْيَقِينِ الزَّهَادَةُ.

18. The cornerstone of religion is true certitude.

18- رَأْسُ الدِّينِ صِدْقُ اليَقِينِ.

19. The cause of sincerity is certitude.

19- سَبَبُ الإِخْلَاصِ اليَقِينُ.

20. Cling to certitude and eschew doubt, for there is nothing more destructive for a person with regards to his religion than the prevailing of doubt over his certitude.

20- عَلَيْكَ بِلُزُومِ اليَقِينِ، وَتَجَنُّبِ الشَّكِّ، فَلَيْسَ لِلْمَرءِ شَيْءٌ أَهْلَكَ لِديْنِهِ مِنْ غَلْبَةِ الشَّكِّ عَلَى يَقِينِهِ.

21. Cling to certitude and God-wariness, for indeed these two will deliver you to the Garden of [everlasting] Refuge.

21- عَلَيْكُمْ بِلُزُومِ اليَقِينِ وَالتَّقْوَى، فَإِنَّهُمَا يُبَلِّغَانِكُمْ جَنَّةَ المَأْوَى.

22. The strength of one's certitude is [proportionate] to the extent of one's faith.

22- عَلَى قَدْرِ الدِّينِ تَكُونُ قُوَّةُ اليَقِينِ.

23. The highest form of certitude is sincerity.

23- غَايَةُ اليَقِينِ الإِخْلَاصُ.

24. Certitude is sufficient as worship.

24- كَفَى بِالْيَقِينِ عِبَادَةً.

25. The certitude of one who is extravagant in his wants and exerts himself in acquisition [of wealth] it is not true.

25- لَمْ يَصْدُقْ يَقِينٌ مَنْ أَسْرَفَ فِي الطَّلَبِ، وَأَجْهَدَ نَفْسَهُ فِي الْمُكْتَسَبِ.

26. If your certitude was sound, you would not have exchanged the everlasting for the evanescent, nor would you have traded the lofty for the lowly.

26- لَوْ صَحَّ يَقِينُكَ لَمَا اسْتَبَدَّلْتَ الْفَانِيَ بِالْبَاقِي، وَلَا بَعْتَ السَّنِيَّ بِالْدَّنِيِّ.

27. One who has certitude is successful.

27- مَنْ أَيْقَنَ أَفْلَحَ.

28. One who has certitude is saved.

28- مَنْ أَيْقَنَ يَنْجُ.

29. One whose certitude is firm, has hope.

29- مَنْ حَسُنَ يَقِينُهُ يَرْجُ.

30. One who has certitude works diligently.

30- مَنْ يَسْتَيْقِنُ يَعْمَلُ جَاهِدًا.

31. One who is certain about [divine] reward does good [deeds].

31. مَنْ أُيْقِنَ بِالْجَزَاءِ أَحْسَنَ.

32. One whose certitude is strong does not [have any] doubt.

32. مَنْ قَوِيَ يَقِينُهُ لَمْ يَرْتَبْ.

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

33. مَنْ أُيْقِنَ بِالْآخِرَةِ لَمْ يَحْرِصْ عَلَى الدُّنْيَا.

34. One whose conviction is firm, his worship becomes good.

34. مَنْ حَسُنَ يَقِينُهُ حَسُنَتْ عِبَادَتُهُ.

35. One whose certitude is true does not [have any] doubt.

35. مَنْ صَدَقَ يَقِينُهُ لَمْ يَرْتَبْ.

36. One whose certitude is sound abstains from dispute.

36. مَنْ صَحَّ يَقِينُهُ زَهَدَ فِي الْمِرَاءِ.

37. One whose heart does not have certitude, his actions do not submit to it.

37. مَنْ لَمْ يُوقِنْ قَلْبُهُ لَمْ يُطِعْهُ عَمَلُهُ.

38. One who has certitude is hopeful.

38. مَنْ أَيْقَنَ رَجَا.

39. How great is the felicity of one whose heart is filled with the coolness of certitude.

39. مَا أَعْظَمَ سَعَادَةَ مَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ الْيَقِينِ.

40. Certitude is an excellent dispeller of doubt.

40. نِعَمَ الطَّارِدُ لِلشَّكِّ الْيَقِينُ.

41. Sleeping with certitude is better than praying while in doubt.

41. نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ.

42. One who sells certitude for doubt, truth for falsehood, and the Hereafter for this world is destroyed.

42. هَلَكَ مَنْ بَاعَ الْيَقِينَ بِالشَّكِّ، وَالْحَقَّ بِالْبَاطِلِ، وَالْآجَلَ بِالْعَاجِلِ.

43. Do not turn your certitude into doubt and your knowledge into ignorance.

43. لَا تَجْعَلُوا يَقِينَكُمْ شَكًّا، وَلَا عِلْمَكُمْ جَهْلًا.

44. He who has no certitude has no faith.

44. لَا إِيمَانَ لِمَنْ لَا يَقِينَ لَهُ.

45. Certitude is evinced by the shortening of hopes, sincerity in action and indifference towards the pleasures of this world.

45. يُسْتَدَلُّ عَلَى الْيَقِينِ بِقَصْرِ الْأَمَلِ، وَإِخْلَاصِ الْعَمَلِ، وَالزُّهْدِ فِي الدُّنْيَا.

46. Certitude is corrupted by doubt and the onslaught of vain desire.

46. يُفْسِدُ الْيَقِينَ الشَّكُّ، وَغَلَبَةُ الْهَوَى.

47. The weapon of the possessor of certitude is patience in [times of] hardship and thankfulness in well-being.

47. سِلَاحُ الْمُوقِنِ: الصَّبْرُ عَلَى الْبَلَاءِ، وَالشُّكْرُ فِي الرَّخَاءِ.

48. Have certitude and you will become strong.

48. كُنْ مُوقِنًا تَكُنْ قَوِيًّا.

49. Whoever possesses certitude does good [deeds].

49. مَنْ أَيْقَنَ أَحْسَنَ.

50. Those who possess certitude, the dedicated [and sincere] ones and the altruistic ones are from the people of the Elevations. 1

50. الْمُوقِنُونَ، وَالْمُخْلِصُونَ، وَالْمُؤْتِرُونَ مِنْ رِجَالِ الْأَعْرَافِ.

51. The possessor of certitude is the most sorrowful of all people about [the condition of] his soul.

51. الْمُوقِنُ أَشَدُّ النَّاسِ حُزْنًا عَلَى نَفْسِهِ.

52. Where are the possessors of certitude who have cast off the attires of vain desire and cut themselves off from the ties of this world?

52. أَيْنَ الْمُوقِنُونَ، الَّذِينَ خَلَعُوا سَرَابِيلَ الْهَوَى، وَقَطَعُوا عَنْهُمْ عَلائِقَ الدُّنْيَا.

1. The People of the Elevations are those referred to in Q7:46.

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