

Social Interaction And Mingling

العشرة والخلطة- Social Interaction and mingling

1. Social interaction with people of merits is enlivening for the hearts.

.. مُعَاشَرَةُ ذَوِي الْفَضَائِلِ حَيَاةُ الْقُلُوبِ¹

2. Let not your family or those whom you love be the most miserable of people because of you.

.. لَا يَكُنْ أَهْلُكَ وَذُو وَدِّكَ (ذُؤُوكَ) أَشَقَى النَّاسِ بِكَ²

3. Do not alienate a person whose separation will harm you.

.. لَا تُوحِشَنَّ امْرَأً يَسُوءُكَ فِرَاقُهُ³

4. The one who mingles with people is afflicted by the evil associate and the hypocrisy of the enemy.

.. يُبْتَلَى مُخَالِطُ النَّاسِ بِقَرِينِ السُّوءِ، وَمَدَاجَةِ الْعَدُوِّ⁴

5. Preserve [the respect of others] and your respect will be preserved.

.. أَبْقِ يُبْقَ عَلَيْكَ⁵

6. Mix sternness with gentleness, and be gentle as long as gentleness is more befitting.

.. إخلطِ الشدةَ برفق، وارفق ما كان الرفق أوفق6

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.

.. أشعر قلبك الرحمة لجميع الناس والإحسان إليهم، ولا تنلهم حيفاً، ولا تكن عليهم سيفاً7

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.

.. أذكر أخاك إذا غاب بالذي تحب أن يذكرك به وإياك وما يكره، ودعه مما تحب أن يدعك منه8

9. Loathe from yourself what you loathe from others and like for people what you like for yourself.

.. استفبح من نفسك ما تستفبحه من غيرك، وارض للناس بما ترضاه لنفسك9

10. Reduced mingling preserves religion and relieves one from having to associate with wicked people.

.. قللة الخلطة تصون الدين، وتريح من مقارنة الأشرار10

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.

.. أنصف الناس من نفسك، وأهلك، وخاصتك، ومن لك فيه هوى، وأعدل في العدو والصديق11

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.

.. أجمل إدلال من أدل عليك، واقبل عذر من اعتذر إليك، وأحسن إلى من أساء إليك12

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.

- أَحْسِن رِعَايَةَ الْحُرُمَاتِ، وَأَقْبِلْ عَلَى أَهْلِ الْمُرُوءَاتِ، فَإِنَّ رِعَايَةَ الْحُرُمَاتِ تَدُلُّ عَلَى كَرَمِ الشَّيْمَةِ، وَالْإِقْبَالَ عَلَى 13
ذَوَى الْمُرُوءَاتِ يُعَرِّبُ 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.

- إِرْحَمْ مَنْ دُونَكَ يَرْحَمَكَ مَنْ فَوْقَكَ وَقَسْ سَهْوَهُ بِسَهْوِكَ وَمَعْصِيَتَهُ لَكَ بِمَعْصِيَتِكَ لِرَبِّكَ وَفَقْرَهُ إِلَى رَحْمَتِكَ بِفَقْرِكَ 14
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.

- الْإِصْقُ بِأَهْلِ الْخَيْرِ وَالْوَرَعِ، وَرَضِيهِمْ عَلَى أَنْ لَا يُطْرُقُوا، فَإِنَّ كَثْرَةَ الْإِطْرَاءِ تُدْنِي مِنَ الْغَرَّةِ، وَالرِّضَا بِذَلِكَ يُوجِبُ 15
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.

- اجْعَلْ نَفْسَكَ مِيزَانًا بَيْنَكَ وَبَيْنَ غَيْرِكَ، وَأَحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ، وَكَرَهُ لَهُ مَا تَكْرَهُ لَهَا، وَأَحْسِنْ كَمَا تُحِبُّ أَنْ 16
يُحْسِنَ إِلَيْكَ، وَلَا تَظْلِمَ 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.

.. إِصْحَبِ النَّاسَ بِمَا تُحِبُّ أَنْ يَصْحَبُوكَ تَأْمَنُوكَ وَيَأْمَنُوكَ 17

18. Keep away from socializing with evil people for they are like fire – the one who comes in contact with it gets burnt.

.. إِيَّاكَ وَمُعَاشَرَةَ الْأَشْرَارِ، فَإِنَّهُمْ كَالنَّارِ مُبَاشَرَتُهَا تُحْرِقُ 18

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.

.. إِيَّاكَ وَمُعَاشِرَةَ مُتَتَّبِعِي عُيُوبِ (الذُّنُوبِ) النَّاسِ، فَإِنَّهُ لَمْ يَسَلَمْ مُصَاحِبُهُمْ مِنْهُمْ 19

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.

- إِيَّاكَ وَمَا يُسَخِّطُ رَبَّكَ، وَيُوحِشُ النَّاسَ مِنْكَ، فَمَنْ أَسَخَطَ رَبَّهُ تَعَرَّضَ لِلْمَنِيَّةِ، وَمَنْ أَوْحَشَ النَّاسَ تَبَرَّأَ مِنْ 20
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].

.. إِيَّاكُمْ وَالتَّدَابُرَ، وَالتَّقَاطُعَ، وَتَرَكَ الْأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ 21

22. The most deserving of those whom you love is the one who does not forsake you.

.. أَوْلَى مَنْ أَحَبَبْتَ مَنْ لَا يَفْلَاكَ 22

23. The most equitable conduct is for you to deal with people in the way you would like them to deal with you.

.. أَعْدَلُ السَّيَرَةِ أَنْ تُعَامِلَ النَّاسَ بِمَا تُحِبُّ أَنْ يُعَامِلُوكَ بِهِ 23

24. The most unjust conduct is for you to seek equity from people while not dealing with them in the same way.

.. أَجْوَرُ السَّيَرَةِ أَنْ تَنْتَصِفَ مِنَ النَّاسِ وَلَا تُعَامِلَهُمْ بِهِ 24

25. The most worthy of those whom you love is he whose benefit is for you and whose harm is for other than you.

.. أَحَقُّ مَنْ أَحَبَبْتَهُ مَنْ نَفَعُهُ لَكَ وَضَرَّهُ لِغَيْرِكَ 25

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.

.. إِنَّ أَحْسَنَ الزَّيِّ مَا خَلَطَكَ بِالنَّاسِ، وَجَمَلَكَ بَيْنَهُمْ، وَكَفَّ أَلْسِنَتَهُمْ عَنْكَ²⁶

27. Make others incline towards you instead of distancing themselves from you.

.. أَقِمِ الرَّغْبَةَ إِلَيْكَ مَقَامَ الْحُرْمَةِ بِكَ²⁷

28. Man is the son of his time.^{[1](#)}

.. الْمَرْءُ ابْنُ سَاعَتِهِ²⁸

29. Through good social interaction, affection lasts.

.. بِحُسْنِ الْعِشْرَةِ تَدُومُ الْمَوَدَّةُ²⁹

30. Through good social interaction friendships become intimate.

.. بِحُسْنِ الْعِشْرَةِ تَأْنَسُ الرَّفَاقُ³⁰

31. By good social interaction ties (or companionship) last.

.. (-). بِحُسْنِ الْعِشْرَةِ تَدُومُ الْوُصْلَةُ (الصُّحْبَةُ)³¹

32. How evil an associate the spiteful person is!

.. بِئْسَ الْعَشِيرُ الْحَقُودُ³²

33. Good social interaction causes affection to endure.

.. حُسْنُ الْعِشْرَةِ يَسْتَدِيمُ الْمَوَدَّةَ³³

34. Interact with people through their [norms of] etiquette but separate yourself from them in [your] actions.

.. خَالِقُوا النَّاسَ بِأَخْلَاقِهِمْ وَزَايِلُوهُمْ فِي الْأَعْمَالِ³⁴

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.

.. خَالِطُوا النَّاسَ مُخَالَطَةً، إِنْ مِتُّمْ بَكَوْا عَلَيْكُمْ وَإِنْ غَبْتُمْ حَنُّوا إِلَيْكُمْ 35

36. Interact with people through your tongues and your bodies, but part from them with your hearts and your actions.

.. خَالِطُوا النَّاسَ بِالسِّنَتِكُمْ وَأَجْسَادِكُمْ، وَزَالُواهُمْ بِقُلُوبِكُمْ وَأَعْمَالِكُمْ 36

37. Many an associate is not a close friend.

.. رَبَّ عَشِيرٍ غَيْرُ حَبِيبٍ 37

38. It is in times of trial that a man is [either] honoured or disgraced.

.. عِنْدَ الْإِمْتِحَانِ يُكْرَمُ الرَّجُلُ أَوْ يُهَانُ 38

39. Associate with the people of excellence and you will gain felicity and nobility.

.. عَاشِرُ أَهْلِ الْفَضْلِ تَسْعَدُ وَتَنْبُلُ 39

40. The development of the hearts is in socializing with people of intellect.

.. عِمَارَةُ الْقُلُوبِ فِي مُعَاشَرَةِ ذَوِي الْعُقُولِ 40

41. Cutting off [ties with] the ignorant is equivalent to establishing ties with the intelligent.

.. قَطِيعَةُ الْجَاهِلِ تَعْدِلُ صِلَةَ الْعَاقِلِ 41

42. The intelligent person [only] cuts off ties with you after failing to find any other way out.

.. قَطِيعَةُ الْعَاقِلِ لَكَ بَعْدَ نَفَازِ الْحِيلَةِ فِيكَ 42

43. Get closer to the people in their morals and you will be safe from their malice [and evil].

.. قَارِبِ النَّاسَ فِي أَخْلَاقِهِمْ تَأْمَنُ غَوَائِلُهُمْ 43

44. Having many acquaintances is a tribulation, and socializing with the people is an ordeal.

.. كَثْرَةُ الْمَعَارِفِ مِحْنَةٌ، وَخُلُطَةُ النَّاسِ فِتْنَةٌ 44

45. One whose social interaction increases, his piety (or reliability) decreases.

(.. مَنْ كَثُرَتْ خُلُطَتُهُ قَلَّتْ تَقِيَّتُهُ (تَقْتُهُ) 45

46. One who mingles with the people is affected by their devices.

.. مَنْ خَالَطَ النَّاسَ نَالَهُ مَكْرُهُمْ 46

47. Whoever mingles with the people, his piety decreases?

.. مَنْ خَالَطَ النَّاسَ قَلَّ وَرَعُهُ 47

48. One whose social interaction is good, his brother's increase.

.. مَنْ حَسُنَتْ عِشْرَتُهُ كَثُرَ إِخْوَانُهُ 48

49. One who deals leniently with people enjoys [and benefits from] their company.

.. مَنْ عَامَلَ النَّاسَ بِالْمُسَامَحَةِ اسْتَمْتَعَ بِصُحْبَتِهِمْ 49

50. One whose being alive is not beneficial to you, then count him among the dead.

.. مَنْ لَمْ تَنْفَعْكَ حَيَاتُهُ فَعُدَّهُ فِي الْمَوْتَى 50

51. Be good in your interactions, be patient in difficulties and be equitable when you have power.

.. أَحْسِنِ الْعِشْرَةَ، وَاصْبِرْ عَلَى الْعُسْرَةِ، وَأَنْصِفْ مَعَ الْقُدْرَةِ 51

52. Be pleased for [other] people with that which pleases you, then you will be a [true] Muslim.

.. إَرْضَ لِلنَّاسِ بِمَا تَرْضَاهُ لِنَفْسِكَ، تَكُنْ مُسْلِمًا 52

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).

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