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And Holding It To Account

The Soul And Holding It To Account

النفس ومحاسبتها -The soul and holding it to account

.1 The noble soul is not affected by misfortunes .

1. أَلْنَفْسُ الْكَرِيمَةُ لَا تُؤَثِّرُ فِيهَا النَّكَبَاتُ.

.2 The honourable soul does not find it difficult to [spend wealth in order to] acquire provisions .

2. أَلْنَفْسُ الشَّرِيفَةُ لَا تَتَّقِلُ عَلَيْهَا الْمَوْنَاتُ.

.3 The ignoble soul does not separate from [its] vile attributes .

3. أَلْنَفْسُ 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 رَزَانَةِ عَقْلِهِ وَعُنْوَانُ وَفُورِ فَضْلِهِ.

.5 Souls are free but the hands of the intellects hold their reins and protect them from [wretchedness
.and] misfortune

5. النَّفْسُ طَلَقَةٌ لَكِنْ أَيْدَى الْعُقُولِ تُمْسِكُ أَعْنَثَهَا عَنِ النَّحُوسِ.

.One who is pleased with himself is cheated and one who is overconfident is faced with affliction .6

6. الرَّاظِي عَنْ نَفْسِهِ مَغْبُونٌ وَالْوَاتِقُ بِهَا مَفْتُونٌ.

The one who is pleased with himself cannot see his own faults but if he were to know the merits of .7
.others, he would cover up (and feel ashamed of) the faults and flaws that are in him

7. الرَّاظِي عَنْ نَفْسِهِ مَسْتَوْرٌ عَنْهُ عَيْبُهُ، وَلَوْ عَرَفَ فَضْلَ غَيْرِهِ كَسَاهُ (لِسَاءَهُ) مَا
بِهِ مِنَ النَّقْصِ وَالْخُسْرَانِ.

The refractory, alluring soul flatters as the hypocrite flatters and feigns the attribute of an assenting .8
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 الْعَتُوُّ،
فَأُورِدَتْ مَوَارِدَ السُّوءِ.

.Honour your soul as long as it aids you in the obedience of Allah .9

9. أَكْرِمِ نَفْسَكَ مَا أَعَانَتْكَ عَلَى طَاعَةِ اللَّهِ.

.Humiliate your soul as long as it makes you recalcitrant in the disobedience of Allah .10

10. أَهِنْ نَفْسَكَ مَا جَمَحَتْ بِكَ إِلَى مَعَاصِي اللَّهِ.

Have fear of Allah in your soul, wrest away the control that Satan has over you, turn your attention .11

.towards the Hereafter and make [the pleasure of] Allah the object of your striving

11- إِتَّقِ اللَّهَ فِي نَفْسِكَ، وَنَازِعِ الشَّيْطَانَ قِيَادَكَ، وَاصْرِفْ إِلَى الْآخِرَةِ وَجْهَكَ،
وَاجْعَلْ لِلَّهِ جَدَّكَ.

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- أَكْرِمْ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ وَإِنْ سَاقَتْكَ إِلَى الرِّغَائِبِ 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 الْفَاضِلَةِ الْمُقْتَبَسَةِ
مِنْ نُورِ عَقْلِكَ الْحَائِلَةِ بَيْنَكَ وَبَيْنَ دَوَاعِي طَبْعِكَ، وَأَعْنِي بِالْإِدْبَارِ الْإِدْبَارَ عَنْ نَفْسِكَ
الْأَمَّارَةِ بِالسُّوءِ الْمُصَافِحَةِ بِيَدِ الْعُتُوِّ).

15 . Restrain your soul from lustful desires and you will remain safe from calamities

15- اِمْنَعْ 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 أَحَبَبْتُمْ وَكَرِهْتُمْ.

.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 النُّفُوسَ، فَإِنَّهَا طُلَعَةٌ إِنْ تُطِيعُوهَا تَزِغُ بِكُمْ إِلَى شَرٍّ 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 تَرْضَى عَنْ نَفْسِكَ فَيَكْثُرَ السَّاخِطُ عَلَيْكَ.

.Beware of overconfidence for this is one of the biggest traps of Satan .22

22- إِيَّاكَ وَالثِّقَةَ بِنَفْسِكَ فَإِنَّ ذَلِكَ مِنْ أَكْبَرِ مَصَائِدِ الشَّيْطَانِ.

Indeed there is no price for your souls other than Paradise, so do not sell them except [in return] for .23
.it

23- أَلَا إِنَّهُ لَيْسَ لَأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ، فَلَاتَبِيعُوهَا إِلَّا بِهَا.

.The greatest affliction is poverty of the soul .24

24- أَكْبَرُ الْبَلَاءِ فَقْرُ النَّفْسِ.

.He who is controlled by lustful desires and enslaved by (worldly) aspirations has degraded his soul .25

25- أُرْزَى بِنَفْسِهِ مَنْ مَلَكَتْهُ الشَّهْوَةُ، وَاسْتَعْبَدَتْهُ الْمَطَامِعُ.

.The strongest of people is one who has the greatest command over his soul .26

26- أَقْوَى النَّاسِ أَعْظَمُهُمْ سُلْطَانًا عَلَى نَفْسِهِ.

.The weakest of people is one who is unable to reform his soul .27

27- أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنْ إِصْلَاحِ نَفْسِهِ.

The person with the greatest control over his soul is the one who subdues his anger and kills off his .28
.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 لَأَنْفُسِكُمْ أَثْمَانًا، فَلَا تَبِيعُوهَا إِلَّا بِالْجَنَّةِ.

.31 Indeed the one who sells his soul for anything other than Paradise suffers great tribulation

31- إِنَّ مَنْ بَاعَ نَفْسَهُ بِغَيْرِ الْجَنَّةِ، فَقَدْ عَظُمَتْ عَلَيْهِ الْمِحْنَةُ.

.32 Verily these souls are very desirous, if you obey them they will lead you to the depths of evil

32- إِنَّ هَذِهِ النُّفُوسَ طُلْعَةٌ، إِنْ تُطِيعُوهَا تَنْزِعَ بِكُمْ إِلَى شَرٍّ 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 أَبْعَدُ شَيْءٍ مَنْزَعًا، وَإِنَّهَا لَا تَزَالُ تَنْزِعُ إِلَى مَعْصِيَةٍ فِي هَوَى.

Verily this soul commands towards evil so one who neglects it [and does not discipline it] is .35
.indomitably driven by it towards sins

35- إِنَّ هَذِهِ النَّفْسَ لِأَمَّارَةٌ بِالسُّوءِ فَمَنْ أَهْمَلَهَا جَمَحَتْ بِهِ إِلَى الْمَآْثِمِ.

.Verily your soul is a deceiver; if you trust it, Satan will lead you to commit forbidden acts .36

36- إِنَّ نَفْسَكَ لَخَدُوعٌ، إِنْ تَثِقَ بِهَا يَقْتَدِكَ الشَّيْطَانُ إِلَى ارْتِكَابِ الْمَحَارِمِ.

Verily the soul commands towards evil and indecency, so whoever trusts it, it deceives him and .37
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 ائْتَمَّنَهَا خَانَتْهُ، وَمَنْ اسْتَنَامَ إِلَيْهَا
أَهْلَكَتُهُ، وَمَنْ رَضِيَ عَنْهَا أَوْرَدَتْهُ شَرَّ الْمَوَارِدِ.

Verily the true believer does not enter his evening and morning but that he distrusts his soul, so he .38
.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.

Verily the soul is a valuable gem, whoever guards it elevates it and whoever does not preserve it .39
.abases it

39- إِنَّ النَّفْسَ لَجَوْهَرَةٌ ثَمِينَةٌ مَنْ صَانَهَا رَفَعَهَا وَمَنْ ابْتَذَلَهَا وَضَعَهَا.

Verily the soul that seeks short-lived desires will surely perish in its quest and will be wretched in its .40
.[place of return [in the Hereafter]

40. إِنَّ النَّفْسَ الَّتِي تَطْلُبُ الرِّغَائِبَ الْفَانِيَةَ لَتَهْلِكُ فِي طَلِبِهَا، وَتَشْقَى فِي مُنْقَلَبِهَا.

Verily the soul that struggles to acquire the everlasting desires will surely achieve its goal and will be .41
[felicitous in its place of return [in the Hereafter

41. إِنَّ النَّفْسَ الَّتِي تَجْهَدُ فِي اقْتِنَاءِ الرِّغَائِبِ الْبَاقِيَةِ لَتُذْرِكَ طَلِبِهَا، وَتَسْعَدُ فِي مُنْقَلَبِهَا.

Verily the soul is like the camel that likes to eat bitter grass, and the ear does not retain much of .42
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 حَمِضَةً، وَالْأُذُنَ مَجَاجَةً، فَلَا تَجُبْ فَهْمَكَ بِالْإِلْحَاحِ عَلَى قَلْبِكَ، فَإِنَّ
لِكُلِّ عَضْوٍ مِنَ الْبَدَنِ إِسْتِرَاحَةً.

Verily your soul is your riding mount, if you make it carry more than it can bear, you will kill it and if .43
you treat it with kindness, you will save it

43. إِنَّ نَفْسَكَ مَطِيئُكَ، إِنْ أَجْهَدْتَ تَهَا قَتَلْتَهَا، وَإِنْ رَفَقْتَ بِهَا أَبْقَيْتَهَا.

Verily if you contravene this division [and allotment of specific times for specific deeds] then the .44
supererogatory acts you perform do not take the place of the obligatory that you have neglected

44. إِنَّكَ إِنْ أَخْلَلْتَهَا بِشَيْءٍ مِنْ هَذَا التَّقْسِيمِ فَلَا تَقُومُ نَوَافِلُ تَكْتَسِبُهَا بِفَرَائِضَ
تُضَيِّعُهَا.

[Being preoccupied with disciplining the soul is better [for you .45

45. الْإِشْتَغَالُ بِتَهْذِيبِ النَّفْسِ أَصْلَحُ.

.Overconfidence [in oneself] is one of the strongest opportunities for Satan .46

46. اَلثِّقَةُ بِالنَّفْسِ مِنْ اَوْثَقِ فُرَصِ الشَّيْطَانِ.

.Redressing the corruption of one's soul is the most beneficial accomplishment .47

47. اِسْتِدْرَاكُ فَسَادِ النَّفْسِ مِنْ اَنْفَعِ التَّحْقِيقِ.

Your preoccupation with your own flaws is sufficient to keep [the] shame [of searching for others .48
faults] away from you

48. اِسْتِغَالُكَ بِمَعَائِبِ نَفْسِكَ يَكْفِيكَ الْعَارُ.

If you do not restrain your soul from many of the things that you love out of fear of its displeasure, .49
.then vain desires will drive you towards a lot of harm

49. اِنْ لَمْ تَرُدَّ نَفْسَكَ عَنْ كَثِيرٍ مِمَّا تُحِبُّ مَخَافَةَ مَكْرُوهِهِ سَمَتْ بِكَ الْاَهْوَاءُ اِلَى
كَثِيرٍ مِنَ الضَّرَرِ.

Verily if you give your [carnal] soul control over yourself, you will corrupt your Hereafter and put you .50
into unending affliction and incessant wretchedness

50. اِنَّكَ اِنْ مَلَكَتَ نَفْسَكَ قِيَادَكَ، اَفْسَدْتَ مَعَادَكَ، وَاُورَدْتَكَ بَلَاءً لَا يَنْتَهِي، وَشَقَاءً
لَا يَنْقُضِي.

.Verily if you obey your [carnal] souls, they will lead you towards the worst end .51

51. اِنَّكُمْ اِنْ اطَعْتُمْ اَنْفُسَكُمْ نَزَعَتْ بِكُمْ اِلَى شَرٍّ غَايَةٍ.

.Indeed you are just like the one who stabs himself in order to kill the one who is sitting behind him .52

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 أَهَنْتَهَا.

.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 فَاصْعُبْ لَهَا تَذِلْ لَكَ وَخَادِعْ نَفْسَكَ عَنْ نَفْسِكَ تَنْقُذْ 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 بِالِاقْتِسَادِ، وَالْقُنُوعِ، وَالتَّقَلُّلِ.

.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 وَاعْدِلُوا 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 تَأْمِنُ تَقَاضِي غَيْرِكَ لَكَ، وَاسْتَقْصِبْ عَلَيْهَا تَغْنِ عَنْ
اسْتِقْصَاءِ 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 الرَّغَبَ.

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 تُحَاسِبُوا 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

65. حَلُّوا أَنْفُسَكُمْ بِالْعَفَافِ، وَتَجَنَّبُوا التَّبْذِيرَ وَالْإِسْرَافَ.

66. The best souls are the purest among them .66

66. خَيْرُ النُّفُوسِ أَزْكَاها.

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، وَاغْتَنِمْ غَفَوَ (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. خَادِعْ نَفْسَكَ عَنِ الْعِبَادَةِ، وَارْفُقْ بِهَا (وَلَا تَقْهَرْهَا)، وَخُذْ عَفْوَهَا، وَنِشَاطَهَا، إِلَّا مَا كَانَ مَكْتُوبًا مِنَ الْفَرِيضَةِ، فَإِنَّهُ لَا بُدَّ مِنْ أَدَائِهَا.

Take from your bodies and bestow them generously to your souls, and strive to free yourselves .69
.before your ransoms are blocked

69. خُذُوا مِنْ أَجْسَادِكُمْ تَجُودُوا بِهَا عَلَى أَنْفُسِكُمْ وَاسْعَوْا فِي فَكَكِ رِقَابِكُمْ قَبْلَ
أَنْ تُغْلَقَ رَهَائِنُهَا.

.Oppose your [carnal] soul and you will become upright, mingle with scholars and you will learn .70

70. خَالَفَ نَفْسَكَ تَسْتَقِمَّ وَخَالَطِ الْعُلَمَاءَ تَعْلَمَ.

Serving the soul means protecting it from [unlawful] pleasures and acquisitions, training it with .71
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 صِيَانُهَا عَنِ اللَّذَاتِ، وَالْمُقْتَنِيَّاتِ، وَرِيَاضَتُهَا بِالْعُلُومِ وَالْحِكَمِ،
وَاجْتِهَادُهَا (إِجْهَادُهَا) بِالْعِبَادَاتِ وَالطَّاعَاتِ، وَفِي ذَلِكَ نَجَاةُ النَّفْسِ.

.The cure of the soul is abstaining from vain desires and abstinence from the pleasures of this world .72

72. دَوَاءُ النَّفْسِ الصَّوْمُ عَنِ الْهَوَى وَالْحِمِيَّةُ عَنِ لَذَاتِ الدُّنْيَا.

.The highest peaks [of success] are not attained but by those who espouse discipline and hard work .73

73. ذِرْوَةُ الْغَايَاتِ لَا يَنَالُهَا إِلَّا ذَوُو التَّهْذِيبِ وَالْمُجَاهِدَاتِ.

Have humility in your soul and honour in your faith; preserve your Hereafter and be open-handed .74
.with your worldly possessions

74. ذِلٌّ فِي نَفْسِكَ وَعِزٌّ فِي دِينِكَ وَصُنْ آخِرَتَكَ وَابْذُلْ دُنْيَاكَ.

Humble your souls by abandoning [bad] habits, lead them towards performing acts of obedience .75
[and worship], make them bear the burdens of [others'] liabilities, beautify them through noble deeds,
.and protect them from the filth of sins

75. ذَلِّلُوا أَنْفُسَكُمْ بِتَرْكِ الْعَادَاتِ، وَقُودُّوْهَا إِلَى فِعْلِ الطَّاعَاتِ، وَحَمِّلُوهَا أَعْبَاءَ
الْمَغَارِمِ، وَحَلُّوْهَا بِفِعْلِ الْمَكَارِمِ، وَصُونُوهَا عَنْ دَنَسِ الْمَآثِمِ.

Humble your soul through obedience and adorn it with contentment; reduce your wants and be .76
.moderate in your earning

76. ذَلِّلْ نَفْسَكَ بِالطَّاعَةِ، وَحَلِّهَا بِالقَنَاعَةِ، وَخَفِّضْ فِي الطَّلَبِ، وَأَجْمِلْ فِي
الْمُكْتَسَبِ.

May Allah have mercy on the person who holds back the reins of his soul from acts of disobedience .77
.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.

May Allah have mercy on the person who subdues the inclinations of his soul towards vain desires .78
.thereby protecting it, and steers it towards the obedience of Allah by its reins

78. رَحِمَ اللَّهُ امْرَأً قَمَعَ نَوَازِغَ نَفْسِهِ إِلَى الْهَوَى فَصَانَهَا، وَقَادَهَا إِلَى طَاعَةِ اللَّهِ
بِعِنَانِهَا.

.Deterring the soul from vain desire is the greater Jihad .79

79. رَدُّعُ النَّفْسِ عَنِ الْهَوَى الْجِهَادُ الْأَكْبَرُ.

.Deterring the soul from vain desire is the Jihad that is beneficial .80

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. رُدٌّ 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.

.A man's satisfaction with himself is evidence of his feeble-mindedness .87

87. رِضَا الْمَرْءِ عَنْ نَفْسِهِ بُرْهَانُ سَخَافَةِ عَقْلِهِ.

.Turning away from [the pleasures of] this world is the means of reforming the soul .88

88. سَبَبُ صَلَاحِ النَّفْسِ الْعُزُوفُ عَنِ الدُّنْيَا.

Governing one's soul is the best [form of] administration and the eminency of knowledge is the most .89
.honourable pre-eminence

89. سِيَّاسَةُ النَّفْسِ أَفْضَلُ سِيَّاسَةِ وَرِيَّاسَةِ الْعِلْمِ أَشْرَفُ رِيَّاسَةٍ.

.The worst indigence is poverty of the soul .90

90. شَرُّ الْفَقْرِ فَقْرُ النَّفْسِ.

.The worst thing is being pleased with oneself .91

91. شَرُّ الْأُمُورِ الرِّضَا عَنِ النَّفْسِ.

.The uprightness of the soul is [in] reduced greed .92

92. صَلَاحُ النَّفْسِ قِلَّةُ الطَّمَعِ.

.Reformation of the soul is [achieved by] struggling against vain desires .93

93. صَلَاحُ النَّفْسِ مُجَاهَدَةُ الْهَوَى.

.94 The misguidance of souls is between the impulses of lust and anger .

94- ضَلَالُ النُّفُوسِ بَيْنَ دَوَاعِي الشَّهْوَةِ وَالْغَضَبِ.

.95 The fruit of self-appraisal is reformation of the soul .

95- ثَمَرَةُ الْمُحَاسَبَةِ صَلاَحُ 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 تُوَازنُوا (تُوزَنُوا) وَحَاسِبُوهَا قَبْلَ أَنْ تُحَاسَبُوا، وَتَنَفَّسُوا مِنْ (قَبْلِ) ضَيْقِ الْخَنَاقِ (وَانْقَادُوا) 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 رِيحَ.

.99 One who holds himself to account becomes felicitous .

99- مَنْ حَاسَبَ نَفْسَهُ سَعِدَ.

.100 [One who undertakes to hold his soul to account is safe from flattery [and deceit .

100- مَنْ تَعَاهَدَ نَفْسَهُ بِالمُحَاسَبَةِ أَمِنَ فِيهَا المُدَاهَنَةَ.

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 عُيُوبِهِ وَأَحَاطَ بِذُنُوبِهِ وَاسْتَقَالَ الذُّنُوبَ وَأَصْلَحَ العُيُوبَ.

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 فَكَاحِ نَفْسِهِ قَبْلَ ضَيْقِ الأَنْفَاسِ وَشِدَّةِ الإِبْلَاسِ.

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.

.Blessed be the soul that fulfils its duty to its Lord . 106

106- طُوبَى لِنَفْسٍ أَدَّتْ إِلَى رَبِّهَا فَرَضَهَا.

.Purify your souls from the filth of lustful desires and you will attain lofty stations . 107

107- طَهَّرُوا أَنْفُسَكُمْ مِنْ دَنَسِ الشَّهَوَاتِ تُدْرِكُوا رَفِيعَ الدَّرَجَاتِ.

.Whoever disobeys Allah and obeys Satan has oppressed his soul . 108

108- ظَلَمَ نَفْسَهُ مَنْ عَصَى اللَّهَ وَأَطَاعَ الشَّيْطَانَ.

Whoever is satisfied with the temporary abode in place of the everlasting abode has oppressed . 109
.himself

109- ظَلَمَ نَفْسَهُ مَنْ رَضِيَ بِدَارِ الْفَنَاءِ عِوَضاً عَنْ دَارِ الْبَقَاءِ.

Accustom your soul to virtue, for indeed it will make that which is spoken about you good and will . 110
.make your reward great

110- عَوَّدْ نَفْسَكَ الْجَمِيلَ فَإِنَّهُ يُجَمِّلُ عَنْكَ الْأُحْدُوثَةَ وَيُجْزِلُ لَكَ الْمَثُوبَةَ.

Accustom yourself to being engrossed in remembrance [of Allah] and repentance, for indeed this . 111
.will wipe out your sin and make your reward great

111- عَوَّدْ نَفْسَكَ الْإِسْتِهْتَارَ بِالذِّكْرِ وَالِاسْتِغْفَارِ فَإِنَّهُ يَمْحُو عَنْكَ الْحَوْبَةَ وَيُعَظِّمُ لَكَ الْمَثُوبَةَ.

Habituate yourself to [performing] noble deeds and bearing the burden of [others'] liabilities, [for . 112

through this] your soul will become honourable, your Hereafter will thrive and those who praise you will .increase

112. عَوِّدْ نَفْسَكَ فِعْلَ الْمَكَارِمِ وَتَحَمُّلَ أَعْبَاءِ الْمَغَارِمِ تَشْرُفْ نَفْسُكَ وَتُعْمَرْ
آخِرَتُكَ وَيَكْثُرْ حَامِدُوكَ.

113 . Habituate yourself to good intention and virtuous purpose, you will attain success in your .(aspirations (or endeavours

113. عَوِّدْ نَفْسَكَ حُسْنَ النِّيَّةِ وَجَمِيلَ الْمَقْصِدِ تُدْرِكْ فِي مَبَاغِيكَ (مَسَاعِيكَ)
النَّجَاحَ.

114 . Habituate yourself to forbearance and eschewing importunity, [and as a result] righteousness will .adhere to you

114. عَوِّدْ نَفْسَكَ السَّمَّاحَ وَتَجَنَّبِ 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 يُنْصِفُ 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 تَسْهُلَ 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.

.The corruption of the soul is [caused by] vain desire . 124

124. فَسَادُ النَّفْسِ الْهَوَى.

.Your power over your soul is the best power and your authority over it is the best authority . 125

125. قُدْرَتُكَ عَلَى نَفْسِكَ أَفْضَلُ الْقُدْرَةِ وَإِمْرَتُكَ عَلَيْهَا خَيْرُ الْإِمْرَةِ.

!How can one who is not content with little have the ability to reform himself . 126

126. كَيْفَ يَسْتَطِيعُ صِلَاحَ نَفْسِهِ مَنْ لَا يَقْنَعُ بِالْقَلِيلِ؟!

.Being preoccupied with one's soul is enough to keep a person distracted from the people . 127

127. كَفَى بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ.

At the time when you are most confident in your soul be equally cautious (or fearful) of its . 128
.deception

128. كُنْ أَوْثَقَ مَا تَكُونُ بِنَفْسِكَ أَحْذَرَ (أَخَوْفَ) مَا تَكُونُ مِنْ خِدَاعِهَا.

Be the guardian of your soul, and do with your possessions that which you would like others to do . 129
with it. 1

129. كُنْ وَصِيَّ نَفْسِكَ وَافْعَلْ فِي مَالِكَ مَا تُحِبُّ أَنْ يَفْعَلَهُ فِيهِ غَيْرُكَ.

Hold yourself to account and struggle against your evil nature, and beware of blaming your sins on . 130
.your Lord

130- كُنْ مُؤَاخِذًا نَفْسَكَ مُغَالِبًا سُوءَ طَبْعِكَ وَإِيَّاكَ أَنْ تَحْمِلَ ذُنُوبَكَ عَلَى رَبِّكَ.

131 . Be a preventer and a forbiddar 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 (الْحَفِيزَةِ) 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 لِنَفْسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ فَلَاتَبِيعُوهَا إِلَّا بِهَا.

134 . There is no expectation [of goodness] 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.

.One who humbles himself is honoured . 137

137- مَنْ حَقَّرَ نَفْسَهُ عُظِّمَ.

.One who reforms his soul gains mastery over it . 138

138- مَنْ أَصْلَحَ نَفْسَهُ مَلَكَهَا.

.One who neglects his soul destroys it . 139

139- مَنْ أَهْمَلَ نَفْسَهُ أَهْلَكَهَا.

.One who honours his [carnal] soul is abased by it . 140

140- مَنْ أَكْرَمَ نَفْسَهُ أَهَانَتْهُ.

.Whoever trusts his [carnal] soul is betrayed by it . 141

141- مَنْ وَثِقَ بِنَفْسِهِ خَانَتْهُ.

.Whoever neglects his soul incurs loss . 142

142- مَنْ أَهْمَلَ نَفْسَهُ خَسِرَ.

. [One who knows himself divests himself [of all worldly desires . 143

143- مَنْ عَرَفَ نَفْسَهُ تَجَرَّدَ.

.Whoever obeys his soul kills it . 144

144- مَنْ أَطَاعَ نَفْسَهُ قَتَلَهَا.

.Whoever disobeys his soul has awarded it . 145

145- مَنْ عَصَى نَفْسَهُ وَصَلَّاهَا.

.One who is ignorant of his soul neglects it . 146

146- مَنْ جَهِلَ نَفْسَهُ أَهْمَلَهَا.

.Whoever considers himself to be great is humiliated . 147

147- مَنْ عَظَّمَ نَفْسَهُ حَقَّرَ.

.Whoever protects his soul [from evil] is revered . 148

148- مَنْ صَانَ نَفْسَهُ وُقِّرَ.

.Whoever controls his [carnal] soul, his affair [and status] is elevated . 149

149- مَنْ مَلَكَ نَفْسَهُ عَلَا أَمْرُهُ.

.Whoever is controlled by his [carnal] soul, his status is lowered . 150

150- مَنْ مَلَكَتْهُ نَفْسُهُ ذَلَّ قَدْرُهُ.

.Whoever loathes his [carnal] soul is loved by Allah . 151

151- مَنْ مَقَّتْ نَفْسَهُ أَحَبَّهُ اللَّهُ.

.Whoever abases his [carnal] soul is honoured by Allah . 152

152- مَنْ أَهَانَ نَفْسَهُ أَكْرَمَهُ اللَّهُ.

.Whoever knows himself knows his Lord . 153

153- مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ.

.Whoever knows himself, his matter becomes sublime . 154

154- مَنْ عَرَفَ نَفْسَهُ جَلَّ أَمْرُهُ.

.One who deceives himself cannot [sincerely] advise others . 155

155- مَنْ غَشَّ نَفْسَهُ لَمْ يَنْصَحْ غَيْرَهُ.

.One who governs [and trains] his soul has [truly] comprehended [the art of] administration . 156

156- مَنْ سَاسَ نَفْسَهُ أَدْرَكَ السِّيَاسَةَ.

.Whoever takes care of his soul with vigilance, remains safe . 157

157- مَنْ تَعَاهَدَ نَفْسَهُ بِالْحَذَرِ أَمِنَ.

.One who fears for his soul does not oppress others . 158

158- مَنْ أَشْفَقَ عَلَى نَفْسِهِ لَمْ يَظْلِمْ غَيْرَهُ.

.Whoever wrongs his [own] soul, no goodness is expected from him . 159

159- مَنْ أَسَاءَ إِلَى نَفْسِهِ لَمْ يُتَوَقَّعْ مِنْهُ جَمِيلٌ.

.Whoever protects himself from asking others becomes exalted . 160

160- مَنْ صَانَ نَفْسَهُ عَنِ الْمَسَائِلِ جَلَّ.

.One whose soul is noble, his affection [and compassion] increases . 161

161- مَنْ شَرُفَتْ نَفْسُهُ كَثُرَتْ عَوَاطِفُهُ.

.One who does not govern [and train] his own soul, destroys it . 162

162- مَنْ لَمْ يَسُوسْ نَفْسَهُ أَضَاعَهَا.

.Whoever is displeased with himself pleases his Lord . 163

163- مَنْ سَخِطَ عَلَى نَفْسِهِ أَرْضَى رَبَّهُ.

.Whoever is pleased with himself angers his Lord . 164

164- مَنْ رَضِيَ عَنِ نَفْسِهِ أَسْخَطَ رَبَّهُ.

.Whoever is able to gain control over his [carnal] self has attained the highest degree of strength . 165

165- مَنْ قَوِيَ عَلَى نَفْسِهِ تَنَاهَى فِي الْقُوَّةِ.

.Whoever struggles with his soul in order to reform it, becomes felicitous . 166

166- مَنْ أَجْهَدَ نَفْسَهُ فِي إِصْلَاحِهَا سَعِدَ.

Whoever neglects his soul [as it indulges] in its pleasures becomes wretched and distanced [from . 167
[the mercy of Allah

167- مَنْ أَهْمَلَ نَفْسَهُ فِي لَذَائِهَا شَقِيَ وَبَعُدَ.

One who does not struggle against his [carnal] soul in his young age does not become noble in is . 168
.old age

168- مَنْ لَمْ يُجْهَدْ نَفْسَهُ فِي صِغَرِهِ لَمْ يَنْبُلْ فِي كِبَرِهِ.

.Whoever continually disciplines his soul derives [great] benefit . 169

169- مَنْ اسْتَدَامَ رِيَاضَةَ نَفْسِهِ اِنْتَفَعَ.

.Whoever is pleased with himself, many are angry with him . 170

170- مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّاخِطُ عَلَيْهِ.

Whoever indulges his soul in that which it loves, its wretchedness in that which it does not love gets . 171
.prolonged

171- مَنْ سَامَحَ نَفْسَهُ فِيمَا تُحِبُّ طَالَ شَقَاؤُهَا فِيمَا لَا تُحِبُّ.

Whoever preoccupies himself with that which is not necessary, lets the matters that are obligatory . 172
.slip by

172- مَنْ شَغَلَ نَفْسَهُ بِمَا لَا يَجِبُ ضَيَّعَ مِنْ أَمْرِهِ مَا يَجِبُ.

Whoever holds himself accountable preserves his standing and the outcomes of his affair are . 173
.praised

173- مَنْ وَاخَذَ نَفْسَهُ صَانَ قَدْرَهُ وَحُمِدَ عَوَاقِبُ أَمْرِهِ.

.Whoever neglects his soul corrupts his affair . 174

174- مَنْ أَهْمَلَ نَفْسَهُ أَفْسَدَ أَمْرَهُ.

.Whoever commands you to reform yourself is most deserving of your obedience . 175

175- مَنْ أَمَرَكَ بِإِصْلَاحِ نَفْسِكَ فَهُوَ أَحَقُّ مِنْ تَطِيعِهِ.

.Whoever scrutinizes himself remains safe from the scrutiny of others . 176

176- مَنْ اسْتَقْصَى عَلَى نَفْسِهِ أَمِنْ اسْتِقْصَاءِ غَيْرِهِ عَلَيْهِ.

.Whoever oppresses himself is more oppressive to others . 177

177- مَنْ ظَلَمَ نَفْسَهُ كَانَ لِغَيْرِهِ أَظْلَمَ.

.Whoever is great in his own eyes is low in the sight of Allah . 178

178- مَنْ كَانَ عِنْدَ نَفْسِهِ عَظِيماً كَانَ عِنْدَ اللَّهِ حَقِيراً.

.One who is ignorant about himself is more ignorant about others . 179

179- مَنْ جَهِلَ نَفْسَهُ كَانَ بِغَيْرِ نَفْسِهِ أَجْهَلَ.

.Whoever is miserly with himself is more miserly with others . 180

180- مَنْ بَخِلَ عَلَى نَفْسِهِ كَانَ عَلَى غَيْرِهِ أَبْخَلَ.

.One whose soul is honourable endeavours to purify it from the lowliness of worldly pursuits . 181

181- مَنْ شَرَفَتْ نَفْسُهُ نَزَّهَهَا عَنْ دَنَاءَةِ الْمَطَالِبِ.

.One who knows the value of his soul does not abase it with transient things . 182

182- مَنْ عَرَفَ قَدْرَ نَفْسِهِ لَمْ يُهِنْهَا بِالْفَانِيَاتِ.

.Whoever troubles himself with that which does not benefit him gets caught in that which harms him . 183

183- مَنْ أَتْعَبَ نَفْسَهُ فِيمَا لَا يَنْفَعُهُ وَقَعَ فِيمَا يَضُرُّهُ.

.One whose soul is content is assisted by it to become pure and remain chaste . 184

184- مَنْ قَنِعَتْ نَفْسُهُ أَعَانَتْهُ عَلَى النَّزَاهَةِ وَالْعَفَافِ.

.One whose soul is noble finds it easy to give generously and help others . 185

185- مَنْ كَرُمَتْ نَفْسُهُ اسْتَهَانَ بِالْبَذْلِ وَالْإِسْعَافِ.

.One who considers his soul to be honourable does not abase it by sinning . 186

186- مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ لَمْ يُهِنْهَا بِالْمَعْصِيَةِ.

.One whose soul is vigilant and careful has protectors from Allah watching over him . 187

187- مَنْ كَانَ لَهُ مِنْ نَفْسِهِ يَقْظَةٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَفَظَةٌ.

.One who knows himself understands others better . 188

188- مَنْ عَرَفَ نَفْسَهُ فَهُوَ لِغَيْرِهِ أَعْرَفُ.

.One who considers his soul to be honourable, his [lustful] desires become insignificant to him . 189

189- مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهْوَتُهُ.

.One who is lenient with his soul in that which he loves is troubled by it in that which he hates . 190

190- مَنْ سَامَحَ نَفْسَهُ فِيمَا يُحِبُّ اتَّعَبَهُ فِيمَا يَكْرَهُ.

.Whoever accuses himself has indeed overpowered Satan . 191

191- مَنْ اتَّهَمَ نَفْسَهُ فَقَدْ غَالَبَ الشَّيْطَانَ.

.Whoever opposes his [carnal] soul has indeed defeated Satan . 192

192- مَنْ خَالَفَ نَفْسَهُ فَقَدْ غَلَبَ الشَّيْطَانَ.

.Whoever obeys his soul in its lustful desires has indeed helped to destroy it . 193

193- مَنْ أَطَاعَ نَفْسَهُ فِي شَهَوَاتِهَا فَقَدْ أَعَانَهَا عَلَى هُلْكِهَا.

.Whoever is pleased with himself, his flaws become known . 194

194- مَنْ رَضِيَ عَنْ نَفْسِهِ ظَهَرَتْ عَلَيْهِ الْمَعَائِبُ.

.Whoever reprimands his soul for [its] faults, it is deterred from many of the sins . 195

195- مَنْ وَبَّخَ نَفْسَهُ عَلَى الْعُيُوبِ ارْتَعَدَتْ عَنْ كَثِيرِ الذُّنُوبِ.

.One who has in his soul a restrainer [from evil], has a protector over him from Allah . 196

196- مَنْ كَانَ لَهُ مِنْ نَفْسِهِ زَاجِرٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ.

.Whoever knows himself has indeed attained the highest goal of every cognizance and knowledge . 197

197- مَنْ عَرَفَ نَفْسَهُ فَقَدْ انْتَهَى إِلَى غَايَةِ كُلِّ مَعْرِفَةٍ وَعِلْمٍ.

.One who does not discipline [and purify] his soul, will not benefit from the intellect . 198

198- مَنْ لَمْ يُهَذِّبْ نَفْسَهُ لَمْ يَنْتَفِعْ بِالْعَقْلِ.

.Whoever does not benefit from his [own] soul, people do not benefit from him . 199

199- مَنْ لَمْ يَنْتَفِعْ بِنَفْسِهِ لَمْ يَنْتَفِعْ بِهِ النَّاسُ.

.One who does not humble himself in his own eyes will not be elevated in the sight of others .200

200- مَنْ لَمْ يَتَّضِعْ عِنْدَ نَفْسِهِ لَمْ يَرْتَفِعْ عِنْدَ غَيْرِهِ.

.One who does not reform himself cannot reform others .201

201- مَنْ لَمْ يُصْلِحْ نَفْسَهُ لَمْ يُصْلِحْ غَيْرَهُ.

One whom Allah does not help [to fight] against his [carnal] soul will not benefit from the advice of .202
.the adviser

202- مَنْ لَمْ يُعِزَّهُ اللَّهُ عَلَى نَفْسِهِ لَمْ يَنْتَفِعْ بِمَوْعِظَةٍ وَاعِظَ.

One who leaves his [carnal] soul free [to do as it wills] will be taken by it to the paths of darkness .203
.[[and evil

203- مَنْ رَخَّصَ لِنَفْسِهِ ذَهَبَتْ بِهِ فِي مَذَاهِبِ الظُّلْمَةِ.

.Whoever deals leniently with [and flatters] his soul, it makes him rush towards forbidden sins .204

204- مَنْ دَاهَنَ نَفْسَهُ هَجَمَتْ بِهِ عَلَى الْمَعَاصِي الْمُحَرَّمَاتِ.

Whoever does not set right his soul by reforming it, his malady becomes worse and curing it .205
.[becomes impossible, and he will not find any physician [who can treat it

205- مَنْ لَمْ يَتَدَارَكَ نَفْسَهُ بِإِصْلَاحِهَا أَعْضَلَ دَاوُودَ 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 تَحِيرَ 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 جَدِيراً بِنُصْحِ غَيْرِهِ.

210. One who deceives himself is more deceitful with others

210- مَنْ غَشَّ نَفْسَهُ كَانَ أَغْشَ لِغَيْرِهِ.

211. One whose soul is honourable, his dissension and disagreement [with the people] is reduced

211- مَنْ كَرُمَتْ نَفْسُهُ قَلَّ شِقَاقُهُ وَخِلَافُهُ.

.Whoever blames his soul, reforms it .212

212- مَنْ ذَمَّ نَفْسَهُ أَصْلَحَهَا.

.Whoever praises his soul, slays it .213

213- مَنْ مَدَحَ نَفْسَهَا ذَبَحَهَا.

.One whose soul is honourable, this world becomes insignificant in his eyes .214

214- مَنْ كَرُمَتْ نَفْسُهُ صَغُرَتِ الدُّنْيَا فِي عَيْنِهِ.

.Whoever sells his soul for other than the bliss of Paradise has indeed oppressed it .215

215- مَنْ بَاعَ نَفْسَهُ بِغَيْرِ نَعِيمِ الْجَنَّةِ فَقَدْ ظَلَمَهَا.

.One who does not discipline his soul is disgraced by [its] bad habits .216

216- مَنْ لَمْ يَهْذِبْ نَفْسَهُ فَضَحَهُ سُوءُ الْعَادَةِ.

.One who thinks good of his [own] soul has indeed done more harm to it .217

217- مَنْ ظَنَّ بِنَفْسِهِ خَيْرًا فَقَدْ أَوْسَعَهَا ضَيْرًا.

.Being obedient [to Allah] is from the nobility of the soul .218

218- مِنْ كَرَمِ النَّفْسِ الْعَمَلُ بِالطَّاعَةِ.

.219 Being obedient [to Allah] is from the God-wariness 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 نَقَصَ نَفْسَهُ إِلَّا كَامِلٌ.

.224 One who sincerely advises others does not deceive himself

224- مَا أَغَشَّ 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.

mankind, what has made you pleased with the destruction of your soul? Is there no cure from your .226
ailment and no awakening from your slumber?! Do you not feel compassion for yourself as you have
?mercy on others

226- مَا أَنَسَكَ أَيُّهَا الْإِنْسَانُ بِهَلَكَةِ نَفْسِكَ أَمَا مِنْ دَائِكَ بُلُولٌ أَمْ لَيْسَ لَكَ مِنْ
نَوْمَتِكَ يَقْظَةٌ أَمَا تَرْحَمُ مِنْ نَفْسِكَ مَا تَرْحَمُ مِنْ غَيْرِكَ.

No servant considers his soul to be honourable but that the world becomes lowly [and insignificant] .227
.in his eyes

227- مَا كَرُمْتَ عَلَى عَبْدٍ نَفْسُهُ إِلَّا هَانَتْ الدُّنْيَا فِي عَيْنِهِ.

.Cognizance of the self is the most beneficial of all [types of] knowledge .228

228- مَعْرِفَةُ النَّفْسِ أَنْفَعُ الْمَعَارِفِ.

.Your [carnal] soul is the closest of all your enemies .229

229- نَفْسُكَ أَقْرَبُ أَعْدَائِكَ إِلَيْكَ.

.Purify your soul of every lowly trait even if it drives you towards the things that you desire .230

230- نَزَّهْ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ، وَإِنْ سَاقَتْكَ إِلَى الرِّغَائِبِ.

.Introspection turns one's attention to self-reformation .231

231- نَظَرُ النَّفْسِ لِلنَّفْسِ الْعِنَايَةُ بِصَلَاحِ النَّفْسِ.

.One who is successful in knowing himself has achieved the greatest success .232

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

233. نَزَّهُوا أَنْفُسَهُمْ عَنْ دَنَسِ اللَّذَاتِ وَتَبِعَاتِ الشَّهَوَاتِ.

234. Your [carnal] soul is a hostile enemy and an aggressive adversary, if you are unmindful of it, it will .234
.kill you

234. نَفْسُكَ عَدُوٌّ مُحَارِبٌ، وَضِدٌّ مُوَائِبٌ إِنْ غَفَلْتَ عَنْهَا قَتَلَتْكَ.

235. Lower yourself from your [rightful] position and people will raise you higher than your rightful .235
.position

235. نَزَلَ نَفْسُكَ دُونَ مَنْزِلَتِهَا تُنْزِلُكَ النَّاسُ فَوْقَ مَنْزِلَتِكَ.

236. The souls of the virtuous are averse to the souls of the wicked .236

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 .237
.become free from sins and will achieve noble qualities

237. نَزَّهُ عَنْ كُلِّ دَنِيَّةٍ نَفْسَكَ، وَابْذُلْ فِي الْمَكَارِمِ جُهْدَكَ، تَخْلُصْ مِنَ الْمَآثِمِ،
وَتُحْرَزِ الْمَكَارِمَ.

238. The souls of the virtuous are repulsed by the actions of the wicked .238

238. نُفُوسُ الْأَبْرَارِ تَأْبَى أَعْمَالَ الْفُجَّارِ.

The one who is pleased with himself and relies on that which his soul has made decorous for him, .239
.is destroyed

239- هَلَكَ مَنْ رَضِيَ عَنْ نَفْسِهِ، وَوَثِقَ بِمَا تُسَوِّلُهُ 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 التَّرَهَّاتِ.

.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
مَعَاصِيَهُ، وَتَوَخُّيكَ رِضَاهُ.

.243 Do not sanction for yourself that [action] which you would disapprove of from others

243- لَا تَسْتَحْسِنْ مِنْ نَفْسِكَ مَا مِنْ غَيْرِكَ تَسْتَنْكَرُهُ.

.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 تَحْلُمَ عَنْ 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 تُخِلْ 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 تَجْهَلْ 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.

Never declare war against Allah for there is no power that can protect you from His wrath and you .252
.can never be free from need for His mercy

252. لَا تَنْصَبَنَّ نَفْسَكَ لِحَرْبِ اللَّهِ فَلَا يُدِّ لَكَ بِنَقْمَتِهِ وَلَا غِنَى بِكَ عَنْ رَحْمَتِهِ.

Do not permit yourself to submit to vain desires or to prefer the pleasures of this world such that .253
.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.

Do not surrender yourself to the deception of covetousness and do not respond to the call of greed, .254
.for indeed these two [traits] reap wretchedness and disgrace

254. لَا تُمَلِّكْ نَفْسَكَ بِغُرُورِ الطَّمَعِ وَلَا تُجِبْ دَوَاعِيَ الشَّرِّ فَإِنَّهُمَا يَكْسِبَانِكَ الشَّقَاءَ
وَالذُّلَّ.

One who cannot control his [carnal] soul is not safe from [the wrath and punishment of] Allah.2 .255

255. لَا يَسْلَمُ عَلَى اللَّهِ مَنْ لَا يَمْلِكُ نَفْسَهُ.

.A person has no enemy worse than his [own carnal] soul .256

256. لَا عَدُوٌّ أَعْدَى عَلَى الْمَرْءِ مِنْ نَفْسِهِ.

.The soul does not become devoid of hope until it comes upon death .257

257. لَا تَخْلُو النَّفْسُ مِنَ الْأَمَلِ حَتَّى تَدْخُلَ فِي الْأَجَلِ.

.There is none stronger than he who overpowers his soul thereby gaining mastery over it .258

258- لَا قَوِيَّ أَقْوَى مِمَّنْ قَوِيَ عَلَى نَفْسِهِ فَمَلَكَهَا.

.There is no one more powerless than he who neglects his soul thereby destroying it .259

259- لَا عَاجِزَ أَعْجَزُ مِمَّنْ أَهْمَلَ نَفْسَهُ فَأَهْلَكَهَا.

.It behoves the one who knows himself to espouse contentment and chastity .260

260- يَنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يَلْزَمَ الْقَنَاعَةَ وَالْعِفَّةَ.

It behoves the one who knows the honour [and value] of his soul to purify it from the lowliness of .261
.this world

261- يَنْبَغِي لِمَنْ عَلِمَ شَرَفَ نَفْسِهِ أَنْ يُنَزِّهَهَا عَنْ دَنَاءَةِ الدُّنْيَا.

.It behoves the one who knows himself not to separate [himself] from sadness and caution .262

262- يَنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يُفَارِقَهُ الْحُزْنَ وَالْحَذَرَ.

.It behoves a man to guard his soul, watch over his heart and protect his tongue .263

263- يَنْبَغِي أَنْ يَكُونَ الرَّجُلُ مُهَيِّمًا عَلَى نَفْسِهِ، مُرَاقِبًا قَلْبَهُ حَافِظًا لِسَانَهُ.

It behoves the one who wants to reform himself and protect his religion to avoid mingling with .264
.people who seek [the wealth and pleasures of] this world

264- يَنْبَغِي لِمَنْ أَرَادَ صَلَاحَ نَفْسِهِ وَإِحْرَازَ دِينِهِ أَنْ يَجْتَنِبَ مُخَالَطَةَ أُنْبَاءِ 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 الْحَذَرُ وَالنَّدَمُ 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 يَشْغُلُهُ عَنْهَا شَاغِلٌ يُحَاسِبُ فِيهَا نَفْسَهُ فَيَنْظُرَ 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 يُغِبُّهَا عَنْ مُحَاسَبَتِهَا وَمُطَالَبَتِهَا 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 وَفُورِ فَضْلِهِ.

269. The greatest mastery is mastery over the soul.

269- أَعْظَمُ مِلْكٍ مِلْكُ النَّفْسِ.

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، وَغَرَبَ لِسَانِكَ،
وَاحْتَرِسْ فِي ذَلِكَ كُلِّهِ بِتَأْخِيرِ الْبَادِرَةِ، وَكَفِّ السَّطْوَةِ، حَتَّى يَسْكُنَ غَضَبُكَ،
وَيُثَوِّبَ إِلَيْكَ عَقْلُكَ.

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.

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 عَنْ دَوَاعِي اللَّذَاتِ مَالِكٌ وَمُهْمِلُهَا هَالِكٌ.

Self-restraint during times of anger saves one from situations that lead to harm

273. ضَبَطُ النَّفْسِ عِنْدَ حَادِثِ الْغَضَبِ يُؤْمِنُ مَوَاقِعَ الْعَطَبِ.

Self-restraint during desire and fear is from the most excellent etiquette

274. ضَبَطُ النَّفْسِ عِنْدَ الرَّغْبِ وَالرَّهَبِ مِنْ أَفْضَلِ الْأَدَبِ.

[Every person who relies on himself [instead of Allah] is thrown [into destruction]

275. كُلُّ مُعْتَمِدٍ عَلَى نَفْسِهِ مُلْقٍ.

.276 Whoever is deceived by his soul is delivered by it to places of destruction

276. مَنْ اغْتَرَّ بِنَفْسِهِ أَسْلَمَتْهُ 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

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