

W

رِهَانُ الْخَيْلِ طُلُقٌ.

Wagering on horses is (religiously) permissible.

الْحَرْبُ خُدْعَةٌ.

War is deceit.

غَسَلُ الْإِنَاءِ وَطَهَارَةُ الْفِنَاءِ يُورِثَانِ الْغِنَى.

Washing dishes clean and cleaning courtyards cause needlessness.

النَّظْرُ إِلَى الْخُضْرَةِ يَزِيدُ فِي الْبَصَرِ.

Watching green grass strengthens eyesight.

الْجِهَادُ أَرْبَعٌ: الْأَمْرُ بِالْمَعْرُوفِ؛ وَالنَّهْيُ عَنِ الْمُنْكَرِ؛ وَالصِّدْقُ فِي مَوَاطِنِ الصَّبْرِ؛ وَشَتَانُ الْفَاسِقِ.

We have four types of Jihad (struggling in the way of God): bidding to good, forbidding evil, being honest in times of patience, and detesting the wicked.

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا يَعْفُو إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ.

Wealth will not decrease for giving alms, and God will increase the glory of whoever pardons (people's

faults) and will uplift those who are humble to Him (or for His sake).

مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ.

Wealth will not decrease for giving alms.

مِنْ كِرَامَةِ الْمُؤْمِنِ عَلَى اللَّهِ تَعَالَى نِقَاءٌ تُوْبِهِ وَرِضَاهُ بِالْيَسِيرِ.

Wearing clean clothes and being pleased with little are among the pre-requisites of a believer's honor before God.

نِعْمَ الشَّفِيعُ الْقُرْآنُ لِصَاحِبِهِ يَوْمَ الْقِيَامَةِ.

What a nice intercessor will be the Qur'an in the Day of Judgment for those who have availed themselves of it!

نِعْمَ الْإِدَامُ الْخَلُّ.

What a nice stew is vinegar!

نِعْمَ الْعَوْنُ عَلَى تَقْوَى اللَّهِ الْمَالُ.

What a nice support is wealth for man to keep him pious before God!

نِعْمَ الْمَالُ النَّخْلُ الرَّاسِحَاتُ فِي الْوَحْلِ.

What a nice wealth is a date palm, firm in the ground!

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ؛ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ وَكَانَ خَيْرًا لَهُ؛ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ.

What a strange status has a believer! All his deeds are to his good, and no one is like unto him in that. Should hardship befall him, he will keep thankful to God and that's to his good, and should he suffer sickness, he will keep patient and that's likewise.

عَجَبًا لِلْمُؤْمِنِ فَوَاللَّهِ لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ.

What a strange status has a believer! I strongly swear by God that He does not decree for a believer a non-beneficial destiny.

ما لي والدُّنْيَا، ما أنا والدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَتَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا.

What do I have to do with the world? To it, am I like unto a traveler who rests a while under the shade of a tree but leaves it (finally).

ما يَنْتَظِرُ أَحَدُكُمْ مِنَ الدُّنْيَا إِلَّا غِنًى مُطْغِيًّا، أَوْ فَقْرًا مُنْسِيًّا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا، أَوْ مَوْتًا مُجْهِزًا.

What do you expect from the world, save the wealth leading to rebellion, the poverty bringing about oblivion, the disease ending in corruption, the old age resulting in humiliation, and the death ruining (you) immediately?

كُلُّ شَيْءٍ سَاءَ الْمُؤْمِنِ فَهُوَ مُصِيبَةٌ

Whatever a believer despises is calamity.

كُلُّ مَا هُوَ آتٍ قَرِيبٌ

Whatever is decreed to come (occur) is close to us.

كُلُّ مَعْرُوفٍ صَنَعْتَهُ إِلَى غَنِيٍّ أَوْ فَقِيرٍ فَهِيَ صَدَقَةٌ

Whatever of good you do to the rich or the poor is (a form of) charity.

ما كَرِهْتَ أَنْ تُوَاجِهَ بِهِ أَخَاكَ فَهُوَ غِيْبَةٌ

Whatever you dislike to utter in your brother's presence, is backbiting him (in essence).

إِذَا اشْتَكَى الْمُؤْمِنُ أَخْلَصَهُ مِنَ الذُّنُوبِ كَمَا يُخْلِصُ الْكَبِيرُ خُبْتَ الْحَدِيدِ

When a believer is afflicted with a suffering, he gets purified of sins just as iron gets refined of impurities

in forge.

إِنَّ الْمَيِّتَ إِذَا دُفِنَ سَمِعَ خَفَقَ نِعَالِهِمْ إِذَا وَلُّوا عَنْهُ مُنْصَرِفِينَ

When a dead person is buried, he can hear the walking sound of those leaving his (her) grave.

مَنْ فُتِحَ لَهُ بَابٌ مِنْ خَيْرٍ فَلْيَنْتَهِزْهُ، فَإِنَّهُ لَا يَدْرِي مَتَى يُغْلَقُ عَنْهُ

When a door of goodness is opened to someone, he should make the most of it, for he will not know when it gets closed.

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ إِنْ لَا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ

When a faithful, good-tempered man asked your daughter in marriage, marry her to him; otherwise, trouble and corruption will spread (everywhere) on the earth.

مَا سَاءَ عَمَلُ قَوْمٍ قَطُّ إِلَّا زَخْرَفُوا مَسَاجِدَهُمْ

When a group of people falls into evil, they (extravagantly) decorate their mosques.

إِذَا دَخَلَ الضَّيْفُ عَلَى الْقَوْمِ دَخَلَ بَرزُقِهِ؛ وَإِذَا خَرَجَ خَرَجَ بِمَغْفِرَةِ ذُنُوبِهِمْ

When a guest comes upon a people, he is accompanied by his own sustenance, and when he leaves them, he is a company to (God's) forgiveness for them.

إِنَّ الرَّجُلَ إِذَا نَظَرَ إِلَى امْرَأَتِهِ وَنَظَرَتْ إِلَيْهِ؛ نَظَرَ اللَّهُ تَعَالَى إِلَيْهِمَا نَظَرَ الرَّحْمَةِ

When a man casts a (kind) look at his wife, and the wife does the same, the Exalted God, casts a Merciful glance at them.

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يَنْتَفَعُ بِهِ؛ أَوْ وَالدِّ صَالِحٍ يَدْعُو لَهُ

When a man dies, his good deeds come to an end save in three cases: continuous charity, beneficial knowledge and a pious child praying for him.

إِذَا شَهَرَ الْمُسْلِمُ عَلَى أَخِيهِ سِلَاحًا فَلَا تَزَالُ مَلَائِكَةُ اللَّهِ تَعَالَى تَلْعَنُهُ حَتَّى يَشِيْمَهُ عَنْهُ.

When a Muslim draws his sword against his brother (in faith), angels curse him till he sheathes it.

إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.

When a Muslim pays a visit to his brother in faith, he is actually walking in Paradise until he returns.

إِذَا أَتَاكُمُ السَّائِلُ فَضَعُوا فِي يَدِهِ وَلَوْ ظِلْفًا مُحْرَقًا.

When a needy man demands, put something in his hands, even if it is a burnt hoof.

إِذَا أَتَاكُمُ كَرِيمٌ قَوْمٍ فَأَكْرَمُوهُ.

When a noble man of a people comes to you, treat him with respect.

إِشْتَدَّيْ أَرْزَمَةٌ تَنْفَرِجِي.

When a problem ascends to its peak, a solution will leak.

إِذَا اسْتَشَاطَ السُّلْطَانُ تَسَلَّطَ الشَّيْطَانُ.

When a ruler is filled with rage, Satan will dominate (him).

الْعَالِمُ إِذَا أَرَادَ بِعِلْمِهِ وَجْهَ اللَّهِ تَعَالَى هَابَهُ كُلُّ شَيْءٍ، وَإِذَا أَرَادَ أَنْ يُكْثِرَ بِهِ الْكُنُوزَ هَابَ مِنْ كُلِّ شَيْءٍ.

When a scholar wishes to please the Exalted God by his knowledge, everything will stand in reverence to him, and when he wishes to pile up wealth through his knowledge, he will be dreadful of all things.

إِذَا مَاتَ الْعَبْدُ قَالَ النَّاسُ: مَا خَلْفَ؟ وَقَالَتِ الْمَلَائِكَةُ: مَا قَدَّمَ.

When a servant (of God) dies, people ask, "What did he put behind?" and angels ask, "What did he bring forth?"

إِذَا قَصَرَ الْعَبْدُ فِي الْعَمَلِ ابْتَلَاهُ اللَّهُ تَعَالَى بِأَلْهِمَّ

When a servant (of God) is negligent in carrying out his duties, God will afflict him with sorrow.

إِذَا زَنَا الْعَبْدُ خَرَجَ مِنْهُ الْإِيمَانُ فَكَانَ عَلَى رَأْسِهِ كَالظِّلَّةِ؛ فَإِذَا أَقْلَعَ رَجَعَ إِلَيْهِ

When a servant of God commits adultery, faith leaves (his soul), stands as a shade above his head and returns (home) only when he abandons the action.

إِذَا خَافَ اللَّهُ الْعَبْدُ؛ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ؛ وَإِذَا لَمْ يَخَفِ الْعَبْدُ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ

When a servant of God fears Him, God makes everything fearful of him, and when he fears Him not, God makes him fearful of everything.

إِذَا عُمِلَتْ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا

When a sin is committed on the earth, he who is a witness to it but disagrees with it is like unto the one who has not seen it (at all), and he who does not see it but agrees with it is like unto the one who has been a witness to it.

إِذَا خَفِيَتْ الْخَطِيئَةُ لَا يَضُرُّ إِلَّا صَاحِبَهَا؛ وَإِذَا ظَهَرَتْ فَلَمْ تُغَيَّرْ ضَرَّتِ الْعَامَّةَ

When a sin is kept hidden, it hurts nobody but the sinner, and when it is unfolded and uncontrolled, it hurts everybody.

إِذَا قَالَتِ الْمَرْأَةُ لِزَوْجِهَا مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ؛ فَقَدْ حَبَطَ عَمَلُهَا

When a woman says to her husband, "You didn't do me any good," her good deeds fade away.

إِذَا بَاتَتْ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ

When a woman sleeps the whole night away from her husband's bed, the angels curse her to the break of dawn.

إِذَا وُصِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

When an inexperienced person is made responsible of doing something, bad results are to be awaited.

إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ فَلْيَشِرْ عَلَيْهِ.

When anyone of you consults with his brother (in faith), the latter should offer him benevolent consultation.

إِذَا أَمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ؛ فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ؛ وَذَا الْحَاجَةَ؛ وَإِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا يَشَاءُ.

When anyone of you happens to lead the congregational prayer, he should set it as short as possible, for there might be children and aged, weak and sick or preoccupied people among the participants, and when anyone sets his own prayer individually, he can prolong it as he wishes.

إِذَا اسْتَأْجَرَ أَحَدُكُمْ أَجِيرًا فَلْيُعْلِمْهُ أَجْرَهُ.

When anyone of you hires somebody, he should tell him how much his wage is.

إِذَا ابْتُلِيَ أَحَدُكُمْ بِالْقَضَاءِ بَيْنَ الْمُسْلِمِينَ فَلَا يَقْضِ وَهُوَ غَضْبَانٌ؛ وَلْيُسَوِّبْ بَيْنَهُمْ فِي النَّظَرِ وَالْمَجْلِسِ وَالْإِشَارَةِ.

When anyone of you is engaged in passing judgment among Muslims, he must avoid judging in anger and refrain from discrimination as to watching and pointing to the sides of quarrels, and as to their place of sitting (in the court).

إِذَا حَسَدْتُمْ فَلَا تَبْغُوا؛ وَإِذَا ظَنَنْتُمْ فَلَا تَحْقُقُوا؛ وَإِذَا وَزَنْتُمْ فَارْجِحُوا.

When aroused by jealousy, keep away from tyranny, when fallen into suspicion, put it not into action, and when something you weigh, on it an extra amount lay.

إِذَا تَقَارَبَ الزَّمَانُ أَنْقَى الْمَوْتَ خِيَارَ أُمَّتِي كَمَا يَنْتَقِي أَحَدُكُمْ خِيَارَ الرُّطَبِ مِنَ الطَّبَقِ.

When comes the end of Time, death culls out the good among my people just as you handpick the best of date.

إِذَا جَاءَ الْمَوْتُ بِطَالِبِ الْعِلْمِ مَاتَ وَهُوَ شَهِيدٌ.

When death makes of the learned a prey, as a martyr he passes away.

إِذَا أَسَاتَ فَأَحْسِنُ؛ فَإِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

When doing something bad, do good (immediately), for good deeds make evil deeds vanish.

إِذَا اشْتَدَّ كَلْبُ الْجُوعِ فَعَلَيْكَ بِرَغِيفٍ وَجَرٍّ مِنْ مَاءِ الْقَرَّاحِ؛ وَقُلْ عَلَى الدُّنْيَا وَأَهْلِهَا مِنِّي الدَّمَارِ

When faced with severe hunger, take in a loaf of bread and a sip of water, and forget about the rest which the world contains.

مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَحَمِدَ اللَّهَ عَلَيْهَا إِلَّا كَانَ ذَلِكَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ النِّعْمَةِ وَإِنْ عَظُمَتْ

When God bestows a blessing on someone, and he praises God for it, his praise is better than that blessing though the latter might be greater in quantity.

مَا عَلِمَ اللَّهُ مِنْ عَبْدٍ نَدَامَةً عَلَى ذَنْبٍ إِلَّا غَفَرَ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَهُ

When God comes to know about a servant's regret for his sins, He pardons him prior to his request for forgiveness.

مَا سَتَرَ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا ذَنْبًا فَيُعِيرُهُ بِهِ يَوْمَ الْقِيَامَةِ

When God covers up someone's sins in this world, He will not berate him for them in the Day of Judgment.

إِذَا أَلْقَى اللَّهُ فِي قَلْبِ امْرِئٍ خِطْبَةَ امْرَأَةٍ فَلَا بَأْسَ أَنْ يَنْظُرَ إِلَيْهَا

When God fills one's heart with the desire to marry a woman, he is allowed to have a glance at her.

إِذَا أُعْطِيَ اللَّهُ أَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ

When God grants anyone of you much (lawfully– earned) wealth, he should give priority to himself and his household in spending it.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا أَمَدَّ لَهُمْ فِي الْعُمُرِ وَأَلْهَمَهُمُ الشُّكْرَ

When God wills good for a people, He lengthens their lives and inspires gratitude (of Himself) in them.

إِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا فَفَقَّهُهُمْ فِي الدِّينِ؛ وَوَقَّرَ صَغِيرَهُمْ كَبِيرَهُمْ؛ وَرَزَقَهُمُ الرِّفْقَ فِي مَعِيشَتِهِمْ؛ وَالْقَصْدَ فِي نَفَقَاتِهِمْ؛ وَبَصَّرَهُمْ عُيُوبَهُمْ فَيَتُوبُوا مِنْهَا

When God wishes good for a family, He grants them wisdom in religion, respect of the younger for the elder, moderateness in living and temperance in spending and (in addition), He mirrors their faults to them to make them refrain from them, and when God wishes for a family other than these, He leaves them on their own.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

When God wishes good for a person, He grants him deep thought in religion.

إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا؛ وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُؤْفَى بِهِ يَوْمَ الْقِيَامَةِ

When God wishes good for his servant, He gives him punishment (for his wrongdoings) in this very world, and when He wills evil for him, He leaves off his sins to be punished in the Hereafter.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصَبِّ مِنْهُ

When God wishes good for somebody, He makes him suffer a calamity.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَفَقَّهُهُ فِي الدِّينِ وَزَهَّدَهُ فِي الدُّنْيَا وَبَصَّرَهُ عُيُوبَهُ

When God wishes good for someone, He grants him a deep understanding of religion, makes him heedless of the world, and discloses his defects for him.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا صَيَّرَ حَوَائِجَ النَّاسِ إِلَيْهِ

When God wishes good for someone, He guides people towards him for their needs.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا جَعَلَ صَنَائِعَهُ وَمَعْرُوفَهُ فِي أَهْلِ الْحِفَاظِ؛ وَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ شَرًّا جَعَلَ صَنَائِعَهُ وَمَعْرُوفَهُ فِي غَيْرِ أَهْلِ الْحِفَاظِ.

When God wishes good for someone, He makes the grateful avail his good deeds, and when He wishes evil for someone, He makes the ungrateful avail his good deeds.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا جَعَلَ غِنَاهُ فِي نَفْسِهِ وَتُقَاتُهُ فِي قَلْبِهِ؛ وَإِذَا أَرَادَ بِعَبْدٍ شَرًّا جَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ.

When God wishes good for someone, He sets up needlessness in his soul, piety in his heart, and when the reverse He wishes, He makes poverty maneuver in his sight.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَتَحَ لَهُ قُلُوبَ قَلْبِهِ؛ وَجَعَلَ فِيهِ الْيَقِينَ وَالصِّدْقَ وَجَعَلَ قَلْبَهُ وَاعِيًا لِمَا سَلَكَ فِيهِ؛ وَجَعَلَ قَلْبَهُ سَلِيمًا وَلِسَانَهُ صَادِقًا؛ وَخَلِيقَتَهُ مُسْتَقِيمَةً؛ وَجَعَلَ أُذُنَهُ سَمِيعَةً؛ وَعَيْنَهُ بَصِيرَةً.

When God wishes goodness for someone, He unlocks his heart and sets therein certainty and honesty, making his heart conscious of his behavior, giving him a peaceful mind, as sincere tongue, sound morality, heedful ears and watchful eyes.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ نَمَاءً رَزَقَهُمُ السَّمَاحَةَ وَالْعَفَافَ؛ وَإِذَا أَرَادَ بِقَوْمٍ انْقِطَاعًا فَتَحَ عَلَيْهِمُ بَابَ الْخِيَانَةِ.

When God wishes greatness for a people, He bestows munificence and chastity on them, and when his grace ceases to be theirs, He opens the doors of treachery to them.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَيُلْهِمْهُ رُشْدَهُ.

When God wishes someone good, He grants him deep knowledge of religion and inspires him the right way of growth.

إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخُلُقَ حَتَّى إِذَا فَرَعَ مِنْ خَلْقِهِ قَامَتِ الرَّجْمُ فَقَالَ: مَهْ؟ فَقَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: نَعَمْ أَمَا تَرْضِينَ أَنْ أُصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ، قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَلِكَ لَكَ.

When God, the Exalted, finished creating people, a relative rose. "How come?" God asked. The relative replied, "I take refuge with You from the breach of the bonds of kinship." God asked (anew), "Well! Will you turn content, should I join the one who joins you and leave the one who leaves you?" "Yes, O Lord," replied the relative. God said, "That's yours."

لَمَّا نَشَأْتُ بُغِضْتُ إِلَيَّ الْأَوْثَانَ وَيُغِضَ إِلَيَّ الشِّعْرُ، وَلَمْ أَهَمَّ بِشَيْءٍ كَانَ الْجَاهِلِيَّةُ تَفَعَّلُهُ إِلَّا مَرَّتَيْنِ، فَعَصَمَنِي اللَّهُ مِنْهُمَا
ثُمَّ لَمْ أَعُدْ.

When I grew up I started hating idols and poetry. I didn't wish to do what the people of the Age of Ignorance did, save in two cases when my God kept me intact, and no more.

الثُّلُثُ وَالثُّلُثُ كَثِيرٌ؛ إِنَّكَ إِنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ؛ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا
وَجْهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا حَتَّى مَا تَجْعَلُ فِي إِمْرَاتِكَ.

When making your last will, leave only one third of your wealth to poor people, and one third is too much. It would be better if you could make your heir needless of people, rather than leaving them poor and in need of others. Whatever you spend in the way of God will be back to you as (heavenly) reward, even if it is the food you prepare for your wife.

إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِرُ اللِّسَانَ فَتَقُولُ: اتَّقِ اللَّهَ فِينَا؛ فَإِنَّمَا نَحْنُ بِكَ؛ فَإِنْ اسْتَقَمْتَ اسْتَقَمْنَا؛ وَإِنْ
اِعْوَجَجْتَ اِعْوَجَجْنَا.

When mourning comes upon Adam's son, all organs of his body bow down to his tongue, saying: "Fear God in respect to us, for the good of our affairs depends on you – if you move in the straight path, we will do likewise, and if you go astray, we will do too".

لَمَّا عُرِجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يُخَمِّشُونَ وُجُوهُهُمْ وَصُدُورَهُمْ فَقُلْتُ: مَنْ هَؤُلَاءِ يَا
جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ.

When my Lord, the Greatest and the most Powerful, took me to heavens, I saw a people who had copper nails scratching their faces and chests. I asked Gabriel who they were. He replied, "They are those who eat people's flesh (backbite them) and disgrace them."

إِذَا غَضِبَ أَحَدُكُمْ وَكَانَ قَائِمًا فَلْيَقْعُدْ؛ وَإِنْ كَانَ قَاعِدًا فَلْيَضْطَجِعْ.

When one of you gets angry, he should sit down if in standing position, and lie (on the ground) if in sitting position.

مَنْ لَمْ يَنْفَعَهُ عِلْمُهُ يَضُرُّهُ جَهْلُهُ.

When one's knowledge gives him no fruit, his ignorance burns his root.

إِذَا وَقَعَ فِي الرَّجُلِ وَأَنْتَ فِي مَلَأٍ؛ فَكُنْ لِلرَّجُلِ نَاصِراً؛ وَلِلْقَوْمِ زَاجِراً؛ وَقُمْ عَنْهُمْ

When people talk ill of someone in a gathering, (try to) defend him, stop them doing so and leave there.

إِذَا أَبْرَدْتُمْ إِلَى بَرِيدٍ؛ فَأَبْعَثُوهُ حَسَنَ الْوَجْهِ حَسَنَ الْإِسْمِ

When sending me a messenger, send one with beauty of face and name.

إِذَا دُعِيَ إِذَا دُعِيْتُمْ

When somebody invites you, accept (his invitation).

إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا تَمَنَّى فَإِنَّهُ لَا يَدْرِي مَا كُتِبَ لَهُ مِنْ أَمْنِيَّتِهِ

When somebody longs for something, he should be heedful of his (her) longing, for he knows not what of his (her) longing will be recorded in his (her) book of deeds.

إِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ لَا تَفْعُوا فِيهِ

When someone dies, let him be at ease, and speak not badly of him.

إِذَا حَجَّ الرَّجُلُ بِمَالٍ مِنْ غَيْرِ حِلِّهِ فَقَالَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ؛ قَالَ: اللَّهُ لَا لَبَّيْكَ وَلَا سَعْدَيْكَ هَذَا مَرْدُودٌ عَلَيْكَ

When someone goes on a pilgrimage to Mecca by means of unlawfully – earned money, God will reject and leave unanswered his invocation, "O God! I accepted what you made lawful and unlawful," saying, "yours failed and are back to you".

إِذَا قَدِمَ أَحَدُكُمْ مِنْ سَفَرٍ فَلْيُقَدِّمْ مَعَهُ بِهَدِيَّةٍ؛ وَلَوْ يُلْقِي فِي مَخْلَاتِهِ حَجْرًا

When someone is back from a trip, he should have a souvenir with him (her), even if it is a piece of stone.

إِذَا جَاءَكُمْ الْأَكْفَاءُ فَأَنْكِحُوهُنَّ وَلَا تَرَبِّصُوا بِهِنَّ الْحَدَثَانَ

When someone of equal status (with you) asks your daughter in marriage, marry her to him and leave

not her affair to coming events.

إِذَا حَدَّثَ الرَّجُلُ بِحَدِيثٍ تَمَّ التَّفَقُّتَ فِيهِ أَمَانَةٌ

When someone tells you something while looking (worriedly) all around, you should hold his saying in trust.

إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبِيعَ عِقَارَهُ فَلْيَعْرِضْهُ عَلَى جَارِهِ

When someone wants to sell his house, he should first offer it to his neighbors.

إِذَا مَاتَ وَكَدَّ الْعَبْدُ قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ: قَبَضْتُمْ وَكَدَّ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ؛ فَيَقُولُ مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمْدَكَ وَاسْتَرْجَعَ؛ فَيَقُولُ اللَّهُ إِنُّوَا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ

When someone's child dies, God asks His angels, "Did you take back the soul of My servant's child?" "Yes we did," they reply. (Then), God asks, "What did my servant say?" The angels say: "He praised you and said, from God we are and to Him shall we return." Then God says to His angels, "Build my servant a house in Paradise and name it "the house of praise".

إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ أَنْ رَحِمَتِي تَغْلِبُ غَضَبِي

When the Exalted God created man, He prescribed for Him with His own hand `the priority of His mercy over His wrath¹ for Himself.

إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الدُّنْيَا أَعْرَضَ عَنْهَا فَلَمْ يَنْظُرْ إِلَيْهَا مِنْ هَوَانِهَا عَلَيْهِ

When the Exalted God created the world, He turned away from it and looked not at it, for it was highly insignificant to Him.

إِذَا اجْتَمَعَ الْعَالِمُ وَالْعَابِدُ عَلَى الصِّرَاطِ؛ قِيلَ لِلْعَابِدِ أُدْخِلِ الْجَنَّةَ؛ وَتَنَعَّمْ بِعِبَادَتِكَ؛ وَقِيلَ لِلْعَالِمِ قِفْ هُنَا فَاشْفَعْ لِمَنْ أَحَبَبْتَ؛ فَإِنَّكَ لَا تَشْفَعُ لِأَحَدٍ إِلَّا شَفَعْتَ؛ فَقَامَ مَقَامَ الْأَنْبِيَاءِ

When the learned and the righteous arrive at the Bridge (in the Last Day), the righteous are called to cross onto Paradise, while the learned are allowed to stop right there, interceding whomsoever they like, and thus the latter stands with the prophets.

إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ فَلَمْ يَكُنْ لَهُ مِنَ الْعَمَلِ مَا تُكَفِّرُهَا؛ ابْتَلَاهُ اللَّهُ بِالْحُزْنِ لِيُكَفِّرَهَا عَنْهُ.

When the sins of a God's servant increase in number, and his good deeds do not suffice to make amends for them, God will cause him to suffer grief instead.

إِذَا كُنْتُمْ ثَلَاثَةً؛ فَلَا يَتَنَاجَى رَجُلَانِ دُونَ الْآخِرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ؛ فَإِنَّ ذَلِكَ يُحْزِنُهُ.

When three people gather together, any two of them are not allowed to start talking without the participation of the third (unless they join other people), for this will bring the latter grief.

إِذَا كَانُوا ثَلَاثَةً؛ فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ.

When three people gather together, it is not good for any two of them to whisper.

إِذَا التَّقَى الْمُسْلِمَانِ بِسَيِّئِيهِمَا؛ فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ؛ قِيلَ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بِالِ الْمَقْتُولِ؛ قَالَ: إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ.

When two Muslims draw sword against one another, and one manages to kill the other, both will be put to Hell. The people asked, "O Messenger of God! the case is clear as to the killer, but why is the killed treated as such?" The Holy Prophet replied: "He too sought to kill the other party."

الْمُسِيَّبَانِ مَا قَالَا فَهُوَ عَلَى الْبَادِي مَا لَمْ يَعْتَدِ الْمَظْلُومُ.

When two persons insult each other, the one who has begun (the game) is sinful, provided that the oppressed does not exceed his limits.

إِذَا اجْتَمَعَ الدَّاعِيَانِ فَأَجِبْ أَقْرَبُهُمَا أَبَا؛ فَإِنَّ أَقْرَبَهُمَا أَبَا أَقْرَبُهُمَا جَوَارًا؛ وَإِنْ سَبَقَ أَحَدُهُمَا فَأَجِبِ الَّذِي سَبَقَ.

When two persons invite you simultaneously, accept the invitation of the one whose house is closer to yours, thus being your closer neighbor than the other, but if one of these two neighbors invites you sooner, accept his invitation (first).

إِذَا كَانَ اثْنَانِ يَتَنَاجِيَانِ فَلَا تَدْخُلْ بَيْنَهُمَا.

When two persons whisper to each other, do not approach them.

إِذَا ظَهَرَ الرِّبَا وَالزِّنَا فِي قَرْيَةٍ فَقَدْ أَحْلَوْا بِأَنْفُسِهِمْ عَذَابَ اللَّهِ

When usury and adultery spread out in a place, the residents of that place are (actually) bartering their doings for God's punishment.

خَيْرُكُمْ إِسْلَامًا أَحْسَنُكُمْ أَخْلَاقًا إِذَا فَهَمُّوا

When you are deep in religion, the most good-natured of you are the best in Islam.

إِذَا سَمِعْتُمْ بِجِبَلٍ زَالَ عَنْ مَكَانِهِ فَصَدِّقُوا؛ وَإِذَا سَمِعْتُمْ بِرَجُلٍ زَالَ عَنْ خُلُقِهِ فَلَا تُصَدِّقُوا؛ فَإِنَّهُ يَصِيرُ إِلَى مَا جُبِلَ عَلَيْهِ.

When you are told a mountain has left its place, believe in it; but when you hear someone has left his manners, believe it not; for man will finally return to his own nature.

إِذَا اسْتَكْتُمْتُمْ فَاسْتَاكُوا عَرْضًا

When you brush your teeth, move the brush horizontally.

إِذَا رَأَيْتُمُ الْأَمْرَ لَا تَسْتَطِيعُونَ تَغْيِيرَهُ؛ فَاصْبِرُوا حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يُغَيِّرُهُ

When you come across something you can not change, be patient and leave it to God for so doing.

إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعُفْوَ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ

When you conquered your enemy, forgive him out of thanksgiving for your power.

إِذَا هَمَمْتَ بِأَمْرٍ فَاسْتَخِرْ رَبَّكَ فِيهِ سَبْعَ مَرَّاتٍ؛ ثُمَّ انظُرْ إِلَى الَّذِي يَسْبِقُ إِلَى قَلْبِكَ فَإِنَّ الْخَيْرَ فِيهِ

When you decide to do something, ask for God's grace seven times, and then see what you are inclined to, for your good lies surely in that.

إِذَا أَرَدْتَ أَنْ تَفْعَلَ أَمْرًا فَتَدَبَّرْ عَاقِبَتَهُ؛ فَإِنْ كَانَ خَيْرًا فَأَمْضِهِ؛ وَإِنْ كَانَ شَرًّا فَانْتَه

When you decide to do something, meditate on its results. If it entails good results, perform it; otherwise,

forget about it.

إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ فَاسْأَلُوا اللَّهَ الْعَافِيَةَ.

When you face those overtaken by calamities, ask God (to grant you) health.

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ؛ فَإِنَّهُ أَبْقَى فِي الْأُلْفَةِ وَأَثْبَتُ فِي الْمَوَدَّةِ.

When you love one of your brethren, show your love to him, for this will strengthen your friendship and make it last longer.

إِذَا طَلَبَ أَحَدُكُمْ مِنْ أَخِيهِ حَاجَةً فَلَا يَبْدَأْهُ بِالْمِدْحَةِ فَيَقْطَعُ ظَهْرَهُ.

When you make a request to your brother (in faith), do not start with extolling him, for it puts a pressure on his back.

إِذَا أَحْبَبْتَ رَجُلًا فَلَا تُمَارِهِ؛ وَلَا تُجَارِهِ؛ وَلَا تُشَارِهِ؛ وَلَا تَسْأَلْ عَنْهُ أَحَدًا؛ فَعَسَى أَنْ تُوَافِيَ لَهُ عَدُوًّا فَيُخْبِرَكَ بِمَا لَيْسَ فِيهِ؛ فَيَفْرِقَ مَا بَيْنَكَ وَبَيْنَهُ.

When you make friend with someone, try not dispute with him, nor to seek superiority over him, nor to inquire about him, for it may come to pass that you come across one of his foes who might cause discord between you by speaking ill of him.

إِذَا رَأَيْتَ النَّاسَ قَدْ مَرَجَتِ عُهُودُهُمْ؛ وَخَفَّتْ أَمَانَاتُهُمْ؛ وَكَانُوا هَكَذَا وَشَبَّكَ بَيْنَ أَنْامِلِهِ فَالْزَمْ بَيْتَكَ وَأَمْلِكْ عَلَيْكَ لِسَانَكَ؛ وَخُذْ مَا تَعْرِفُ؛ وَدَعْ مَا تُنْكِرُ؛ وَعَلَيْكَ بِخَاصَّةِ أَمْرِ نَفْسِكَ؛ وَدَعْ عَنْكَ أَمْرَ الْعَامَّةِ.

When you see breach of promise and weakness of trusteeship prevalent among people, (the Holy Prophet said with enveloped fingers), run a solitary life at home, control your tongue¹ practice what you know, leave aside what you know not, manage your personal affairs and keep away from people's business.

إِذَا رَأَيْتُمْ الْعَبْدَ أَلَمَ اللَّهُ بِهِ الْفَقْرَ وَالْمَرَضَ؛ فَإِنَّ اللَّهَ يُرِيدُ أَنْ يُصَافِيَهُ.

When you see God has subjected one of His servants to poverty and disease, know that He intends to purify him (of his sins).

إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ.

When you see someone who is superior to you in beauty and wealth, think of someone who is inferior to you in these respects.

إِذَا أَحْبَبْتُمْ أَنْ تَعْلَمُوا مَا لِلْعَبْدِ عِنْدَ رَبِّهِ فَانظُرُوا مَا يَتَّبَعُهُ مِنَ الشَّنَاءِ.

When you want to know about one's status to God, heed to what is said of him in his absence.

إِذَا كَانَتْ أُمْرَاؤُكُمْ خَيْرًا مِنْكُمْ وَأَغْنِيَاؤُكُمْ سُمَحَاؤُكُمْ وَأُمُورُكُمْ سُورَى بَيْنَكُمْ فَظَهَرُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا. وَإِذَا كَانَتْ أُمْرَاؤُكُمْ أَشْرَارًا وَأَغْنِيَاؤُكُمْ بُخْلَاؤُكُمْ وَأُمُورُكُمْ إِلَى نِسَائِكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا.

When your rulers are the benevolent, your rich men are the most generous and your affairs consulted among you, the back of the earth would better suit you than its depth, and when your rulers are the most wicked, your rich men are the most miserly and your affairs controlled by women, the depth of the earth would better suit you than its back.

إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ قَدْ كَفَاهُ عِلَاجُهُ وَدُخَانُهُ فَلْيَجْلِسْهُ مَعَهُ فَإِنْ لَمْ يَجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ.

When your servant serves you a meal which he has prepared with lots of troubles, share the meal with him, or (at least) ask him to have a morsel or two.

مَنْ غَرَسَ غَرْسًا لَمْ يَأْكُلْ مِنْهُ آدَمِيٌّ وَلَا خَلْقٌ مِنْ خَلْقِ اللَّهِ إِلَّا كَانَ لَهُ صَدَقَةٌ.

Whenever a human being or one of God's creatures eats the fruits of a tree, a good reward is recorded for the one who has planted the tree.

مَا جَاءَنِي جِبْرَائِيلُ قَطُّ إِلَّا أَمَرَنِي بِالسِّيَاكِ، حَتَّى لَقَدْ خَشَيْتُ أَنْ أَحْفِيَ مُقَدَّمَ فَمَي.

Whenever Gabriel came to me urged me to brush my teeth, to the extent that I got worried of wearing away my gum.

مَا طَلَعَتْ شَمْسٌ قَطُّ إِلَّا بِجَنْبَيْهَا مَلَكَانِ يَقُولَانِ: اللَّهُمَّ عَجِّلْ لِمُنْفِقٍ خَلْفًا؛ وَعَجِّلْ لِمُمْسِكٍ تَلْفًا.

Whenever the Sun rises, two angels call out from its two sides, "O Lord! Reward the generous and ruin

the stingy as soon as possible."

الشَّيْخُ يَضْعُفُ جِسْمُهُ وَقَلْبُهُ، شَابَّ عَلَى حُبِّ اثْنَتَيْنِ: طُولِ الْحَيَاةِ وَحُبِّ الْمَالِ

While weakness befalls an old man's body, his heart grows younger (eager) towards the love of long life and abundant wealth.

مَنْ أَحْسَنَ الرَّمَى تَمَّ تَرْكُهُ فَقَدْ تَرَكَ نِعْمَةً مِنَ النَّعَمِ

Whoever abandons shooting while knowing it well, loses one of (God's) blessings.

مَا تَرَكَ عَبْدٌ لِلَّهِ أَمْرًا لَا يَتْرُكُهُ إِلَّا لِلَّهِ إِلَّا عَوَّضَهُ اللَّهُ مِنْهُ مَا هُوَ خَيْرٌ لَهُ مِنْهُ فِي دِينِهِ وَدُنْيَاهُ

Whoever abandons something merely for the sake of God, will in return receive things from God serving him better here and in the Hereafter.

مَنْ زَهَدَ فِي الدُّنْيَا عَلَّمَهُ اللَّهُ بِمَا لَا تَعْلَمُ، وَجَعَلَهُ بَصِيرًا

Whoever abandons the (material) world, will be made knowledgeable and insightful by God without taking lessons.

ثَلَاثٌ مَنْ كُنَّ فِيهِ فَإِنَّ اللَّهَ تَعَالَى يَغْفِرُ لَهُ مَا سِوَى ذَلِكَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا؛ وَلَمْ يَكُنْ سَاحِرًا يَتَّبِعُ السَّحَرَةَ؛ وَلَمْ يَحْفَدْ عَلَى أَخِيهِ

Whoever abides by the following three (before death), will be pardoned by the Exalted God for all his (her) sins: taking no partner with God, refraining from sorcery and following sorcerers, and harboring no grudges against brothers (in faith).

ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مِنَ الْأَبْدَالِ: الرِّضَا بِالْقَضَاءِ؛ وَالصَّبْرُ عَنِ مَحَارِمِ اللَّهِ؛ وَالغَضَبُ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ

Whoever abides by the following three, among the good ones will be: being satisfied with one's destiny, abstaining from heavenly– unlawful deeds, and becoming angry for the sake of the Great and Powerful God.

ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ: الَّذِي إِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي بَاطِلٍ؛ وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ

الْغَضَبُ مِنَ الْحَقِّ؛ وَإِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

Whoever abides by the following three, perfected in faith and competent for heavenly reward will turn out to be: good manner by which to get along with people piety by which to keep away from heavenly-forbidden deeds, and forbearance by which to ward off the ignorance of the ignorant.

ثَلَاثٌ مَنْ كُنَّ فِيهِ أَظْلَهُ اللَّهُ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْوُضُوءُ عَلَى الْمَكَارِهِ؛ وَالْمَشْيُ إِلَى الْمَسَاجِدِ فِي الظُّلْمِ؛ وَإِطْعَامُ الْجَائِعِ.

Whoever abides by the following three, will be kept under the shade of Divine Throne the day when no shade but God's will prevail: making ablutions in trouble, walking towards mosque in darkness, and feeding the hungry.

ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ: الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ؛ وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ؛ وَإِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

Whoever abides by the following three, will be perfected in attributes of faith: refraining from wrong when pleased, deviating not from right when crossed, and avoid seizing others' property when in power.

ثَلَاثٌ مَنْ كُنَّ فِيهِ حَاسِبَهُ اللَّهُ تَعَالَى حِسَابًا يَسِيرًا وَأَدْخَلَهُ الْجَنَّةَ بِرَحْمَتِهِ: تُعْطَى مَنْ حَرَمَكَ؛ وَتَعْفُو عَمَّنْ ظَلَمَكَ؛ وَتَصِلَ مَنْ قَطَعَكَ.

Whoever abides by the following three, will face the exalted God's easy reckoning and will be allowed to Paradise with God's Mercy: bestowing upon the one who has deprived him (of something), forgiving the one who has wronged him, and joining the one who has broken the bonds of kinship.

ثَلَاثٌ مَنْ كُنَّ فِيهِ آوَاهُ اللَّهُ فِي كَنْفِهِ وَنَشَرَ عَلَيْهِ رَحْمَتَهُ وَأَدْخَلَهُ جَنَّتَهُ: مَنْ إِذَا أُعْطِيَ شَكَرَ؛ وَإِذَا قَدَرَ غَفَرَ؛ وَإِذَا غَضِبَ فَتَرَ.

Whoever abides by the following three, will receive vast heavenly support and mercy, and will be allowed to Paradise: thanking God when bestowed with blessings, forgiving (people) when in power, and slowness in action when crossed.

مَنْ مَشَى مَعَ ظَالِمٍ فَقَدْ أَجْرَمَ.

Whoever accompanies a tyrant, has committed a crime.

مَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ.

Whoever accuses a believer of blasphemy, has actually killed him.

مَنْ كَانَ وَصْلَةً لِأَخِيهِ الْمُسْلِمِ إِلَى ذِي سُلْطَانٍ فِي مَنْهَجٍ بَرٍّ أَوْ تَيْسِيرٍ عُسْرٍ أَعَانَهُ اللَّهُ عَلَى إِجَازَةِ الصِّرَاطِ يَوْمَ تُدْحَضُ فِيهِ الْأَقْدَامُ.

Whoever acts as a mediator before a man of power to solve a Muslim brother's problems or to do him some good, will be helped by God to pass over the Bridge the day when everybody slips.

مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ؛ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ.

Whoever acts without knowledge, will cause more corruption than correction.

أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلَاقَ مِنْ غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ.

Whoever among women asks her husband for divorce without reason, will not be allowed to enjoy the fragrance of Paradise.

أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ.

Whoever among women dies while her husband is pleased with her, will be given entrance to Paradise.

أَيُّمَا امْرَأَةٍ خَرَجَتْ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِ زَوْجِهَا كَانَتْ فِي سَخَطِ اللَّهِ تَعَالَى حَتَّى تَرْجِعَ إِلَى بَيْتِهَا أَوْ يَرْضَى عَنْهَا زَوْجُهَا.

Whoever among women leaves home without her husband's consent will be subject to the Exalted God's anger until she returns or satisfies her husband.

أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ ثُمَّ خَرَجَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ، وَكُلُّ عَيْنٍ زَانِيَةٌ.

Whoever among women perfumes herself and leaves home to pass by a group of people to enjoy her pleasant smell, will be adulterous, and all eyes are adulterous.

أَيُّمَا امْرَأَةٍ وَضَعَتْ نِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا فَقَدْ هَنَكَتْ سِنْرَ مَا بَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ.

Whoever among women uncovers herself outside her husband's house, is actually tearing out the veil between herself and the Great, Powerful God.

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ.

Whoever among you is able to benefit his Muslim brothers, should do so.

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ تَكُونَ لَهُ حَبِيبَةً مِنْ عَمَلٍ صَالِحٍ فَلْيَفْعَلْ.

Whoever among you is able to have a hidden reserve of good deeds must do so.

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتُرَ أَخَاهُ الْمُؤْمِنَ بِثَوْبِهِ فَلْيَفْعَلْ.

Whoever among you is able to provide a Muslim brother with a piece of dress, should do so.

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ دِينَهُ وَعَرِضَهُ بِمَالِهِ فَلْيَفْعَلْ.

Whoever among you is able to save one's face and faith with his wealth, should do so.

أَيُّمَا رَجُلٍ اسْتَعْمَلَ رَجُلًا عَلَى عَشْرَةِ أَنْفُسٍ؛ عَلِمَ أَنَّ فِي الْعَشْرَةِ أَفْضَلَ مِمَّنْ اسْتَعْمَلَ؛ فَقَدْ غَشَّ اللَّهَ وَغَشَّ رَسُولَهُ وَغَشَّ جَمَاعَةَ الْمُسْلِمِينَ.

Whoever appoints someone a ruler to ten people, knowing that among them there is one superior to the former, has actually (tried) to deceive God, His Messenger as well as Muslims.

مَنْ جَادَلَ فِي خُصُومَةٍ بغيرِ عِلْمٍ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ.

Whoever argues about, without knowledge, in a dispute, will face God's anger till he abandons his arguments.

مَا أَصْرَرَ مَنْ اسْتَغْفَرَ وَلَوْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً.

Whoever asks forgiveness (from God), does not (in fact) insist in sins even if he commits seventy sins a day.

مَا خَابَ مَنْ اسْتَخَارَ، وَلَا نَدِمَ مَنْ اسْتَشَارَ، وَلَا آمَنَ بِالْقُرْآنِ مَنْ اسْتَحَلَّ مَحَارِمَهُ.

Whoever asks goodness from God won't suffer despair, whoever counsels in his affairs won't regret, and whoever considers lawful the prohibitions in the Qur'an, does not believe in it.

مَنْ أَعَانَ ظَالِمًا لِيُدْحِضَ بَبَاطِلِهِ حَقًّا فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللَّهِ وَرَسُولِهِ.

Whoever assists a tyrant to suppress truth by his false nature will lose the support of God and His messenger.

مَنْ أَعَانَ ظَالِمًا سَلَطَهُ اللَّهُ عَلَيْهِ.

Whoever assists a tyrant, will be subjected by God to the domination of that tyrant.

مَنْ اقْتَرَبَ أَبْوَابَ السَّلَاطِينِ افْتَتَنَ.

Whoever at kings' doors sets his goal, to seditions will he fall.

مَنْ كَفَّ لِسَانَهُ عَنِ أَعْرَاضِ النَّاسِ أَقَالَهُ اللَّهُ عَنَرَتَهُ يَوْمَ الْقِيَامَةِ.

Whoever avoids defaming people through his tongue, will receive God's forgiveness in the Day of Judgment.

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

Whoever avoids meddling with people's affairs, is a good Muslim.

مَنْ شَهِدَ شَهَادَةً يُسْتَبَاحُ بِهَا مَالُ امْرِئٍ مُسْلِمٍ أَوْ يُسْفَكَ بِهَا دَمٌ، فَقَدْ أُوجِبَ النَّارَ.

Whoever bears witness resulting in loss of a Muslim's property or shedding someone's blood will be surely put to Hell.

مَنْ ضَرَبَ مَمْلُوكَهُ ظَالِمًا أُفِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ.

Whoever beats his bondservant in tyranny will suffer revenge in the Day of Judgment.

مَنْ سَأَلَ مِنْ غَيْرِ فَقَرٌّ فَكَأَنَّمَا يَشْرَبُ الْخَمْرَ.

Whoever begs without need, will be like unto a drinker of wine, indeed.

مَنْ سَأَلَ عَنْ ظَهْرٍ غَنَى فَصُدَاعٌ فِي الرَّأْسِ وَدَاءٌ فِي الْبَطْنِ.

Whoever begs without need, will suffer the agony of body and mind.

مَنْ كَذَّبَ بِالشَّفَاعَةِ لَمْ يَنْلُهَا يَوْمَ الْقِيَامَةِ.

Whoever belies intercession, will not enjoy it in the Day of Judgment.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيصْمُتْ.

Whoever believes in God and the Last Day, should either say something good or keep silent.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ.

Whoever believes in God and the Last Day, should respect his neighbors.

لَيْسَ مِنَّا مَنْ غَشَّ مُسْلِمًا أَوْ ضَرَّهُ أَوْ مَكَرَهُ.

Whoever betrays a Moslem, wastes his wealth or plays a trick on him does not belong to us.

مَنْ أَهَانَ صَاحِبَ بَدْعَةٍ آمَنَهُ اللَّهُ يَوْمَ الْفَزَعِ الْأَكْبَرِ.

Whoever blames a heretic will face God's security in the Day of "the great horror" (Judgment).

مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ.

Whoever blames his brother (in faith) for a sin, will not die unless he commits the same sin.

أَيُّمَا رَجُلٍ تَدَيَّنَ دِينًا؛ وَهُوَ مُجْمَعٌ أَنْ لَا يُوفِيَهُ إِيَّاهُ؛ لَقِيَ اللَّهَ سَارِقًا.

Whoever borrows (something), intending not to give it back, will be resurrected by God as a thief.

مَنْ قَطَعَ رَحِمًا أَوْ حَلَفَ عَلَى يَمِينٍ فَاجْرَةٍ رَأَى وَبَالَهُ قَبْلَ أَنْ يَمُوتَ.

Whoever breaks off bonds of kinship or swears falsely, will face due penalty before death.

(مَنْ أَتَى عَرَافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ (ص).

Whoever calls on diviners or soothsayers and confirm their sayings, has (actually) denied what has been descended on Muhammad.

أَيُّمَا دَاعٍ دَعَا إِلَى ضَلَالَةٍ فَاتَّبِعَ؛ فَإِنَّ عَلَيْهِ مِثْلَ أُوزَارِ مَنْ اتَّبَعَهُ؛ وَلَا يَنْقُصُ مِنْ أُوزَارِهِمْ شَيْئًا. وَأَيُّمَا دَاعٍ دَعَا إِلَى هُدًى فَاتَّبِعَ؛ فَإِنَّ لَهُ مِثْلَ أُجُورِ مَنْ اتَّبَعَهُ؛ وَلَا يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئًا.

Whoever calls people to corruption will carry the same (burden of) sins as his followers, without any reduction befalling to the latter's burdens, and whoever calls people to guidance will enjoy the same rewards as his followers', without any reduction befalling to the latter's rewards.

مَنْ حَمَلَ سَلْعَتَهُ فَقَدْ بَرِيَءَ مِنَ الْكِبْرِ.

Whoever carries his own goods, is devoid of vanity.

مَنْ نَظَرَ إِلَى أَخِيهِ نَظَرَ مَوَدَّةٍ لَمْ يَكُنْ فِي قَلْبِهِ إِحْنَةٌ لَمْ يَطْرَفْ حَتَّى يَغْفِرَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

Whoever casts a kind look at his brother (in faith), with no animosity in the heart, will be purged from his sins before turning back.

مَا بَرَّ أَبَاهُ مَنْ شَدَّ إِلَيْهِ الطَّرْفَ بِالْغَضَبِ.

Whoever casts an angry look at his father, is not (in fact) kind to him.

مَنْ ضَارَّ ضَارَّ اللَّهُ بِهِ؛ وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ.

Whoever causes a loss (to people) will be made by God to sustain a loss, and whoever is hard on people will be treated harshly by God.

مَنْ فَرَّقَ بَيْنَ وَالِدَةٍ وَوَلَدِهَا؛ فَرَّقَ اللَّهُ بَيْنَهُ وَيَبْنَ أَحَبَّتِهِ يَوْمَ الْقِيَامَةِ.

Whoever causes discord between a mother and her child, will be made by God to suffer discord between him and his friend in the Day of the Judgment.

مَنْ أخطأَ خَطِيئَةً أَوْ أذنبَ ذَنْبًا ثُمَّ نَدِمَ فَهُوَ كَفَّارَتُهُ.

Whoever commits a folly or a sin, and then turns regretful, his regret is the atonement of his fault.

مَنْ زَنَا زُنًى بِهِ.

Whoever commits adultery will be afflicted with adultery.

مَنْ زَنَا بِأَمَةٍ لَمْ يَرَهَا تَزْنِي؛ جَلَدَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِسَوْطٍ مِنْ نَارٍ.

Whoever commits adultery with a slave girl whose adultery has not been established, will be whipped by God with a fiery lash in the Day of Judgment.

مَنْ زَنَا خَرَجَ مِنْهُ الْإِيمَانُ، فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ.

Whoever commits adultery, loses his faith, but God will accept his repentance, if he repents.

مَنْ كَتَمَ عِلْمًا عَنْ أَهْلِهِ؛ أُجِمَ يَوْمَ الْقِيَامَةِ لِجَامًا مِنْ نَارٍ.

Whoever conceals knowledge from the seekers of knowledge will be harnessed with fire in the Day of Judgment.

لَا كَبِيرَةَ مَعَ اسْتِغْفَارٍ؛ وَلَا صَغِيرَةَ مَعَ إِصْرَارٍ.

Whoever consults (others) will not regret and whoever takes a middle course will not suffer poverty.

مَنْ يُدِمُّ قَرَعَ الْبَابِ يُوشِكُ أَنْ يُفْتَحَ لَهُ.

Whoever continues knocking at a door will finally find it opened.

مَنْ حَفِظَ مَا بَيْنَ لِحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ.

Whoever controls his tongue and privy parts, will be allowed to Paradise.

مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدِ انْتَصَرَ.

Whoever curses the one who has brought him cruelty, will end up in victory.

مَنْ خَبَبَ زَوْجَةَ امْرِءٍ أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا.

Whoever deceives somebody's wife or slave, does not have any connection with us.

مَنْ غَشَّانَا فَلَيْسَ مِنَّا.

Whoever deceives us, does not belong to us.

مَنْ مَاتَ غَرِيبًا مَاتَ شَهِيدًا.

Whoever dies in loneliness, is a martyr.

مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ؛ إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونُ أَزْدَادًا؛ وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونُ نَزْعَ.

Whoever dies will come up with regret, either of not having done more good deeds if he has been a good- doer, or of not having taken distance with evil if he has been a wrongdoer.

مَنْ أَهَانَ سُلْطَانَ اللَّهِ أَهَانَهُ اللَّهُ، وَمَنْ أَكْرَمَ سُلْطَانَ اللَّهِ أَكْرَمَهُ اللَّهُ.

Whoever disdains God's authority, will be brought to contempt and whoever glorifies it, will be honored by Him.

مَنْ رَأَى بِاللَّهِ بَغَيْرِ اللَّهِ فَقَدْ بَرِيَءَ مِنَ اللَّهِ.

Whoever dissimulates in heavenly affairs for other than God, has actually turned away from Him.

مَنْ أَوْلَى رَجُلًا مِنْ عَبْدِ الْمُطَّلِبِ مَعْرُوفًا فِي الدُّنْيَا، فَلَمْ يَقْدِرْ أَنْ يُكَافِئَهُ كَأَقَاتِهِ عَنْهُ يَوْمَ الْقِيَامَةِ

Whoever does any good to one among Abd- ul- Muttalib's family, but receives no reward from him, will receive compensation from Me in the Day of Judgment.

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ فِي الدُّنْيَا

Whoever does evil, will suffer its recompense in this very world.

لَيْسَ بِمُؤْمِنٍ مُسْتَكْمِلٍ الْإِيمَانِ مَنْ لَمْ يَعُدَّ الْبَلَاءَ نِعْمَةً وَالرِّخَاءَ مُصِيبَةً

Whoever does not consider calamity as a blessing and excessive abundance as disaster, is not perfect in his faith.

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ؛ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

Whoever does not keep trusts is bereft of faith, and whoever does not keep his promises is irreligious.

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

Whoever does not keep trusts is bereft of faith.

أَرْبَعٌ مَنْ كُنَّ فِيهِ حَرَمَةُ اللَّهِ تَعَالَى عَلَى النَّارِ؛ وَعَصَمَهُ مِنَ الشَّيْطَانِ: مَنْ مَلَكَ نَفْسَهُ حِينَ يَرْغَبُ؛ وَحِينَ يَرْهَبُ؛ وَحِينَ يَشْتَهِي؛ وَحِينَ يَغْضَبُ

Whoever does not lose control of himself when facing fear, anger and passion, will be saved by God against the Fire and Satan.

لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ

Whoever does not properly recite the Qur'an does not belong to us.

مَنْ لَا يَسْتَحْيِي مِنَ النَّاسِ لَا يَسْتَحْيِي مِنَ اللَّهِ

Whoever does not treat people with humility does not serve God in (all) humility.

مَنْ شَرِبَ الْخَمْرَ أُتِيَ عَطْشَانَ يَوْمَ الْقِيَامَةِ.

Whoever drinks wine will be resurrected thirsty in the Day of Judgment.

مَنْ انْتَهَرَ صَاحِبَ بَدْعَةٍ مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَإِيمَانًا.

Whoever drives out a heretic, will receive from God full safety and faith in his heart.

الكَاسِبُ مِنْ يَدِهِ خَلِيلُ اللَّهِ.

Whoever earns his living through his own physical efforts, is a friend of God.

مَنْ أَصَابَ مَالًا مِنْ مَهَاوِشٍ أَذْهَبَهُ اللَّهُ فِي نَهَابِرٍ.

Whoever earns unlawful money, will be made by God to lose it in difficulty.

مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ، وَمَنْ حُرِمَ حَظُّهُ مِنَ الرَّفْقِ فَقَدْ حُرِمَ حَظُّهُ مِنَ الْخَيْرِ.

Whoever enjoys moderation enjoys goodness, and whoever is deprived of moderation is bereft of goodness.

مَنْ رَحِمَ وَلَوْ ذَبِيحَةَ عُصْفُورٍ رَحِمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

Whoever extends mercy, even about killing a sparrow, will receive God's Mercy in the Day of Judgment.

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

Whoever extends no mercy, will not receive God's Mercy.

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ.

Whoever fabricates heresy in our religion, is actually denying us.

مَنْ صَامَ الْأَبَدَ فَلَا صَامَ وَلَا أَفْطَرَ.

Whoever fasts continuously without breaking it in due time, is neither fast nor otherwise.

مَنْ خَافَ أَدْلَجَ، وَمَنْ أَدْلَجَ بَلَغَ الْمُنْزِلَ.

Whoever fears (God), travels (prays) the whole night and whoever travels the whole night, reaches his destination.

مَنْ اتَّقَى اللَّهَ كَلَّ لِسَانُهُ، وَلَمْ يَشْفِ غَيْظَهُ.

Whoever fears God dulls his tongue and hides his wrath.

مَنْ اتَّقَى اللَّهَ وَقَاهُ كُلُّ شَيْءٍ.

Whoever fears God is kept intact against everything.

مَنْ فَطَرَ صَائِماً كَانَ لَهُ مِثْلُ أَجْرِهِ.

Whoever feeds a fast person, will be granted the same reward as his.

مَنْ أَطْعَمَ مُسْلِماً جَائِعاً أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ.

Whoever feeds a starving Muslim, will be fed by God with heavenly fruits.

مَا مِنْ رَجُلٍ يَتَعَاطَمُ فِي نَفْسِهِ، وَيَخْتَالُ فِي مَشِيَّتِهِ إِلَّا لَقِيَ اللَّهَ تَعَالَى وَهُوَ عَلَيْهِ غَضَبَانٌ.

Whoever feels self-conceit and walks arrogantly will meet the Exalted God's anger.

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

Whoever follows a people belongs (actually) to them.

مَنْ مَشَى مِنْكُمْ إِلَى طَمَعٍ فَلْيَمْسِ رُؤْيَاً.

Whoever follows his greed, should decelerate his speed.

مَا عَالَ مَنْ اقْتَصَدَ.

Whoever follows moderateness will not suffer poverty.

لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا.

Whoever follows the manners of those other than us does not belong to us.

أَيُّمَا رَجُلٍ ظَلَمَ شِبْرًا مِنَ الْأَرْضِ كَلَّفَهُ اللَّهُ تَعَالَى أَنْ يَحْفَرَهُ حَتَّى يَبْلُغَ آخِرَ سَبْعِ أَرْضِينَ؛ ثُمَّ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ حَتَّى يَفْضِي بَيْنَ النَّاسِ.

Whoever forcibly occupies one inch of soil, will be forced by God in the Day of Judgement to dig the soil down to the seventh Earth and wear it as a necklace to the end of His judgment among people.

مَنْ عَفَا عِنْدَ الْقُدْرَةِ عَفَا اللَّهُ عَنْهُ يَوْمَ الْعُسْرَةِ.

Whoever forgives in power, will be forgiven by God in the day of hardship (Day of Judgment).

مَنْ تَعَوَّدَ كَثْرَةَ الطَّعَامِ وَالشَّرَابِ قَسَا قَلْبُهُ.

Whoever gets accustomed to gluttony, will come up with hard- heartedness.

مَنْ تَزَوَّجَ فَقَدِ اسْتَكْمَلَ نِصْفَ الْإِيمَانِ؛ فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْبَاقِي.

Whoever gets married has half of his faith completed; as to the other half, he should seek piety.

مَنْ نَفَسَ عَنْ غَرِيمِهِ أَوْ مَحَى عَنْهُ كَانَ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ.

Whoever gives a grace period to his debtor or dispenses with his debts, will reside under the shade of the (divine) Throne in the Day Judgment.

مَنْ أَطْعَمَ مَرِيضًا شَهْوَتَهُ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ.

Whoever gives a sick man his favorite food, will be offered heavenly fruits by God.

مَنْ أَنْظَرَ مُعْسِرًا إِلَى مَيْسَرَتِهِ أَنْظَرَهُ اللَّهُ بِذَنْبِهِ إِلَى تَوْبَتِهِ.

Whoever gives enough time to a poor to repay his debts, will be given enough time by God to repent his sins.

مَنْ عَزَى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ.

Whoever gives his condolences to an afflicted person, will receive the same reward as him.

مَنْ أَنْظَرَ مُعْسِرًا وَوَضَعَ عَنْهُ؛ أَهْلَهُ اللَّهُ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

Whoever gives the poor a good dead line (to pay back debts), thus reducing his burdens, will be allowed by God to reside under the shade of His Throne the day when there is no shade but that of Him.

مَنْ تَبَعَ الصَّيْدَ عَقَلَهُ.

Whoever goes hunting will hunt something.

مَنْ مَشَى إِلَى طَعَامٍ لَمْ يُدْعَ إِلَيْهِ فَقَدْ دَخَلَ سَارِقًا وَخَرَجَ مُعِيرًا.

Whoever goes somewhere to have food not called to, stealingly enters and blamefully leaves there.

مَا أَحَدٌ أَكْثَرَ مِنَ الرَّبَا إِلَّا كَانَ عَاقِبَةُ أَمْرِهِ إِلَى قَلْبِهِ.

Whoever goes to extremes in usury will end up in poverty.

مَنْ حَضَرَ مَعْصِيَةً فَكَرِهَهَا فَكَأَنَّمَا غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا فَكَأَنَّهُ حَضَرَهَا.

Whoever happens to witness a sin which he detests, will be regarded as absent, and whoever is pleased with a sin committed in his absence, will be regarded as a witness to it.

كُلُّ ذِي نِعْمَةٍ مَحْسُودٌ إِلَّا صَاحِبَ التَّوَاضُعِ.

Whoever has a blessing is subject to jealousy, save humble people.

مَنْ كَانَ عَلَيْهِ دَيْنٌ فَهَمَّ بِقَضَائِهِ لَمْ يَزَلْ مَعَهُ مِنَ اللَّهِ حَارِسٌ

Whoever has a debt and intends to repay it, will always be supported by an angel on God's side.

مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْتُرًا فَإِنَّمَا هِيَ جَمْرٌ فَلَيْسَتْ قِلًّا أَوْ لَيْسَتْ كَثْرًا

Whoever has an excessive greed for people's property, will touch fire, being it a bit or a lot he takes.

مَنْ عَمَّرَهُ اللَّهُ سِتِّينَ سَنَةً فَقَدْ أُعْذِرَ إِلَيْهِ فِي الْعَمْرِ

Whoever has been given sixty years of age by God, has actually been given enough life (to do good).

مَنْ رُزِقَ حُسْنَ صُورَةٍ وَحُسْنَ خُلُقٍ وَزَوْجَةً صَالِحَةً وَسَخَاءً فَقَدْ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ

Whoever has been granted a good face, good-naturedness, a pious wife and generosity, has (in fact) been granted the blessings of both worlds.

مَنْ رُزِقَ مِنْ شَيْءٍ فَلْيَلْزِمَهُ

Whoever has been granted something, should endeavor to preserve it.

مَنْ رُزِقَ تَقِيًّا فَقَدْ رُزِقَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ

Whoever has been granted virtue, has (actually) been given the blessings of both worlds.

مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً فَقَدْ أَعَانَهُ عَلَى شَطْرِ دِينِهِ فَلْيَتَّقِ اللَّهَ فِي الشَّطْرِ الْبَاقِي

Whoever has been married to a chaste wife by God, has (actually) been helped by Him in half of his faith; as to the other half, he should seek piety.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لَيْسَتْ

Whoever has faith in God and the Last Day should be kind to his neighbors and hospitable to his guests, and should either say something good or keep silent.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُرْوَعَنَّ مُسْلِمًا

Whoever has faith in God and the Last Day, does not frighten a Muslim.

مَنْ أَصْبَحَ مُعَافَى فِي بَدَنِهِ أَمِنًا فِي سَرِبِهِ عِنْدَهُ قُوَّةٌ يَوْمِهِ فَكَأَنَّمَا خَيْرَتْ لَهُ الدُّنْيَا بِحَدِّهَا

Whoever has health of body, safety within his community, and sustenance– earning ability, is like unto the one who possesses the world in its entirety

مَنْ تَأَنَّى أَصَابَ أَوْ كَادَ، وَمَنْ عَجَلَ أَخْطَأَ أَوْ كَادَ

Whoever hesitates (in doing something), goes or will go the right path and whoever hastens, goes or will go the wrong path.

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ، وَمَنْ لَا يُغْفِرُ لَا يُغْفَرُ لَهُ

Whoever has no mercy (for others) will not enjoy (God's) mercy, and whoever does not forgive (people) will not be forgiven (by God).

مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ

Whoever has no pity for people, will not receive God's Mercy.

مَنْ لَا يَرْحَمُ مَنْ فِي الْأَرْضِ لَا يَرْحَمُهُ مَنْ فِي السَّمَاءِ

Whoever has no pity for those on the earth, will not receive the Mercy of the One in the heavens.

ثَلَاثٌ مَنْ أُوتِيَهُنَّ فَقَدْ أُوتِيَ مِثْلَ مَا أُوتِيَ آلُ دَاوُدَ: الْعَدْلُ فِي الْغَضَبِ وَالرِّضَا؛ وَالْقَصْدُ فِي الْفَقْرِ؛ وَالْغِنَى وَخَشْيَةُ اللَّهِ تَعَالَى فِي السِّرِّ وَالْعَلَانِيَةِ

Whoever has the following three, owns what was granted to David: being just in anger, being satisfied and moderate in poverty and affluence (respectively), and fearing the Exalted God in public and privacy.

مَنْ كَانَ حَالِفًا فَلَا يَحْلِفُ إِلَّا بِاللَّهِ

Whoever has to swear, should not swear save by God.

مَنْ كَانَ ذَا لِسَانَيْنِ فِي الدُّنْيَا، جُعِلَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنَ النَّارِ.

Whoever has two tongues in this world (i.e. being double-faced), will be given two tongues of fire in the Day of Judgment.

مَنْ قَادَ أَعْمَى أَرْبَعِينَ خُطْوَةً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

Whoever helps a blind person to move forty steps, will be absolved of his past sins.

مَنْ نَصَرَ أَخَاهُ بِظَهْرِ الْغَيْبِ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

Whoever helps one's brother in his absence, will be helped by God here and in the Hereafter.

مَنْ احْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَبَهُ اللَّهُ بِالْجُدَامِ.

Whoever hoards up Muslims' food, will be made to suffer leprosy by God.

مَنْ وَقَّرَ صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلَى هَدْمِ الْإِسْلَامِ.

Whoever honors a heretic, has (in fact) helped the destruction of Islam.

مَنْ أَكْرَمَ امْرَأً مُسْلِمًا فَإِنَّمَا يُكْرِمُ اللَّهَ تَعَالَى.

Whoever honors a Muslim, has verily honored the Exalted God.

مَنْ حَاوَلَ امْرَأً بِمَعْصِيَةِ اللَّهِ، كَانَ أَفْوَتَ بِمَا رَجَا، وَأَقْرَبُ لِمَجِيءِ مَا اتَّقَى.

Whoever hopes to carry out something through disobeying God, will come up with despair, and will achieve what he fears sooner than expected.

مَنْ آذَى الْمُسْلِمِينَ فِي طُرُقِهِمْ وَجَبَتْ عَلَيْهِ لَعْنَتُهُمْ.

Whoever hurts Muslims in their affairs, has to suffer their curse.

مَنْ هَمَّ بِذَنْبٍ ثُمَّ تَرَكَهُ كَانَتْ لَهُ حَسَنَةٌ.

Whoever intends to commit a sin but abandons it, will be rewarded a good deed.

مَنْ أَدَانَ دَيْنًا يَنْوِي قَضَاءَهُ أَدَاهُ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ

Whoever intends to return his debt but dies before doing so, will have his debt paid by God in the Day of Judgment.

أَيُّمَا رَجُلٍ حَالَتْ شَفَاعَتُهُ دُونَ حَدٍّ مِنْ حُدُودِ اللَّهِ تَعَالَى لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ

Whoever intercedes to prevent divine punishment being carried out, will be subject to God's wrath until he stops doing so.

مَا مِنْ أَحَدٍ يُحَدِّثُ فِي هَذِهِ الْأُمَّةِ حَدَّثًا لَمْ يَكُنْ فَيَمُوتُ حَتَّى يُصِيبَهُ ذَلِكَ

Whoever introduces something heretical to this (Islamic) nation, will not die before being afflicted with it in this very world.

مَنْ أذَلَّ عِنْدَهُ مُؤْمِنٌ فَلَمْ يَنْصُرْهُ وَهُوَ يَقْدِرُ عَلَى أَنْ يَنْصُرَهُ أَذَلَّهُ اللَّهُ عَلَى رُؤْسِ الْأَشْهَادِ يَوْمَ الْقِيَامَةِ

Whoever is able to assist a believer being humiliated in his sight, but avoids doing so, will be humiliated by God in the sight of all people in the Day of Judgment.

مَنْ اغْتَيْبَ عِنْدَهُ أَخُوهُ الْمُسْلِمِ فَلَمْ يَنْصُرْهُ وَهُوَ يَسْتَطِيعُ نَصْرَهُ أَذَلَّهُ اللَّهُ تَعَالَى فِي الدُّنْيَا وَالْآخِرَةِ

Whoever is able to defend his Muslim brother being backbitten in his presence but avoids doing so, will be made abject by the Exalted God, here and in the Hereafter.

مَنْ أُصِيبَ بِمُصِيبَةٍ فِي مَالِهِ أَوْ جَسَدِهِ وَكَتَمَهَا وَلَمْ يَشْكُهَا إِلَى النَّاسِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ

Whoever is afflicted with a physical or material calamity but hides it and avoids stating his grievance to people, will be definitely blessed by God.

مَنْ جُعِلَ قَاضِيًا فَقَدْ دُبِحَ بِغَيْرِ سِكِّينٍ.

Whoever is appointed as a judge, is like unto the one beheaded without a knife.

ثَلَاثَةٌ خِلَالِ مَنْ لَمْ تَكُنْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَ الْكَلْبُ خَيْرًا مِنْهُ: وَرَعٌ يَحْجُزُهُ عَنِ مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ؛ أَوْ حِلْمٌ يَرُدُّ بِهِ جَهْلَ جَاهِلٍ؛ وَحُسْنُ خُلُقٍ يَعِيشُ بِهِ فِي النَّاسِ.

Whoever is bereft of any of the following three features is meaner than a dog: piety to stop indulging in heavenly- unlawful acts, forbearance to ward off people's ignorance, and good- temperedness by which to deal with people.

مَنْ كَرُمَ أَصْلُهُ وَطَابَ مَوْلَدُهُ حَسَنَ مَحْضَرُهُ.

Whoever is born into a respectful family and is pure in birth, has a desirable company.

مَنْ نُوقِسَ الْحِسَابَ عُدِّبَ.

Whoever is called to account, will (actually) touch his punishment.

مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

Whoever is degraded by his own deeds, will not be upgraded by his parental lineage.

مَنْ حُرِمَ الرَّفْقَ؛ فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ.

Whoever is devoid of moderation is bereft of all good.

ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَتَمَّ عَمَلُهُ: وَرَعٌ يَحْجُزُهُ عَنِ مَعَاصِي اللَّهِ؛ وَخُلُقٌ يُدَارِي بِهِ النَّاسَ؛ وَحِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجُهَالِ.

Whoever is devoid of the following three, imperfect his deeds will be: piety to keep him away from disobeying the Lord, good- mannered ness through which with people to accord, and forbearance by which to repel fools' ignorance.

مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ.

Whoever is double- faced in this world, will be harnessed with two tongues (flames) of fire in the Day of Judgment.

مَنْ كَانَ سَهْلًا هَيِّنًا لَيِّنًا حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

Whoever is easy- going, gentle and kind, will not be put to hell (fire) by God.

مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ.

Whoever is endowed with a bit of moderateness, is actually endowed with the good of both worlds.

مَنْ أُدْبِلَتْ إِلَيْهِ نِعْمَةٌ فَلْيَشْكُرْهَا.

Whoever is granted a (heavenly) gift, should thank God for it.

مَنْ آتَاهُ اللَّهُ خَيْرًا فَلْيُرْ عَلَيْهِ.

Whoever is granted God's grace, should reveal the sign of it on his face.

لَيْسَ مِنَّا مَنْ وَسَّعَ اللَّهُ عَلَيْهِ ثُمَّ قَتَرَ عَلَى عِيَالِهِ.

Whoever is hard on his family despite God's facilities for him, does not belong to us.

مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لِحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ.

Whoever is helped by God to keep away from the evils of his tongue and privy parts will be allowed to Paradise.

مَنْ أَوْلَى مَعْرُوفًا فَلَمْ يَجِدْ جَزَاءً إِلَّا الثَّنَاءَ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ.

Whoever is kind to others, will see nothing but praise for which he should thank (God); if not, he will be considered ungrateful.

أَيُّمَا رَاعٍ لَمْ يَرْحَمْ رَعِيَّتَهُ؛ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

Whoever is merciless towards his subjects, will not receive God's permission to Paradise.

مَنْ لَمْ يَرْضَ بِقَضَاءِ اللَّهِ وَلَمْ يُؤْمِنْ بِقَدْرِ اللَّهِ فَلْيَلْتَمِسْ إِلَهًا غَيْرَ اللَّهِ.

Whoever is not pleased with divine decree and does not believe in his (predestined) destiny, should search for a god other than the (Unique) Deity.

أَيْسَ مِنَّا مَنْ لَمْ يُوقِّرِ الْكَبِيرَ، وَيَرْحَمِ الصَّغِيرَ، وَيَأْمُرَ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

Whoever is not respectful to the elderly, is not Merciful to the younger ones, does not bid to good and does not forbid evil, does not belong to us.

ثَلَاثَةٌ مَنْ قَالَهُنَّ دَخَلَ الْجَنَّةَ: مَنْ رَضِيَ بِاللَّهِ رَبًّا؛ وَبِالْإِسْلَامِ دِينًا؛ وَبِمُحَمَّدٍ رَسُولًا؛ وَالرَّابِعَةُ لَهَا مِنَ الْفَضْلِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؛ وَهِيَ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

Whoever is pleased that God is his Lord, Islam is his religion and Muhammad is the messenger (of God), and gives expression to these three, will be allowed to Paradise. The fourth to the above three is struggling in the way of the Great, Powerful God, which is as important as the heavens and the earth.

مَنْ سَرَّتَهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ.

Whoever is pleased with his good deeds and is worried about his evil deeds is a (true) believer.

أَيُّمَا وَالٍ وَوَلِيٍّ فَلَانَ وَرَفِيقًا؛ رَفِيقَ اللَّهِ تَعَالَى بِهِ يَوْمَ الْقِيَامَةِ.

Whoever is raised to the leadership (of people) and treats them moderately, will be treated in like manner by the Exalted God in the Day of Judgement.

مَنْ اسْتَوْلَى عَلَيْهِ الضَّجْرُ رَحَلَتْ عَنْهُ الرَّاحَةُ.

Whoever is seized by pain, uneasy will remain.

مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ.

Whoever is slain in defending his faith, is a martyr.

مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ.

Whoever is slain in defense of his possessions is a martyr.

مَنْ أُولَىٰ مَعْرُوفًا فَلْيُكَافِيَ بِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَلْيَذْكُرْهُ، فَإِنْ ذَكَرَهُ فَقَدْ شَكَرَهُ.

Whoever is treated kindly, should make up for it or remember and mention it, if not able to do so, for in the latter case he has actually shown his gratitude.

مَنْ أُبْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ، فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

Whoever is tried with having a number of daughters he treats kindly, will be shielded by them from the fire of Hell.

مَنْ لَمْ يَشْكُرِ الْقَلِيلَ لَمْ يَشْكُرِ الْكَثِيرَ.

Whoever is ungrateful to the small (gifts of God), is surely the same to the great (abundance of Him).

مَنْ سَاءَتْهُ خَطِيئَتُهُ غَفِرَ لَهُ، وَإِنْ لَمْ يَسْتَغْفِرْ.

Whoever is worried about his sins, will be forgiven (by God), though he does not request it.

مَنْ نَزَلَ عَلَىٰ قَوْمٍ فَلَا يُصُومَنَّ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ.

Whoever joins a tribe as a guest, should avoid arbitrary fasting without their permission.

مَنْ فَارَقَ الْجَمَاعَةَ مَاتَ مِيتَةَ جَاهِلِيَّةٍ.

Whoever keeps aloof from the society, will die as in the Age of Ignorance.

مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَىٰ أَنْ يَنْفِذَهُ مَلَأَهُ اللَّهُ أَمْنًا وَإِيمَانًا.

Whoever keeps his temper while being able to reveal it, will be overflowed with faith and security.

مَنْ قَبَّلَ بَيْنَ عَيْنَيْ أُمِّهِ كَانَ لَهُ سِتْرًا مِنَ النَّارِ.

Whoever kisses his mother's forehead, will be immune from the fire (of Hell).

مَنْ اشْتَرَى سِرْقَةً وَهُوَ يَعْلَمُ أَنَّهَا سِرْقَةٌ فَقَدْ شَرِكَ فِي عَارِهَا وَإِثْمِهَا.

Whoever knowingly buys a stolen object is actually a partner in the theft and shame of it.

مَا هَلَكَ امْرُؤٌ عَرَفَ قَدْرَهُ.

Whoever knows his limits will not perish.

مَنْ أَسْلَمَ عَلَى يَدَيْهِ رَجُلٌ وَجَبَتْ لَهُ الْجَنَّةُ.

Whoever leads one person to Islam, will be allowed to Paradise.

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.

Whoever leads others to good, will be rewarded as good- doers.

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا.

Whoever leads people to a right direction, will be rewarded as those who follow it, without any reduction in the latter's reward, and whoever shows people a wrong direction, will be punished as those who follow it, without any reduction in the latter's punishment.

مَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ فَإِنَّهَا نِعْمَةٌ كَفَّرَهَا.

Whoever learns shooting but does not put it to practice, is guilty of ingratitude.

مَنْ كَذَبَ عَلَى مُتَعَمِّدًا فَلْيَتَّبِعُوهُ مَقْعَدَهُ مِنَ النَّارِ.

Whoever lies about me in purpose, will have an abode of fire in the Hereafter.

مَنْ يَشْتَهِي كَرَامَةَ الْآخِرَةِ يَدَعُ زِينَةَ الدُّنْيَا.

Whoever longs for eternal magnanimity, should forsake the world's (passing) beauty.

مَنْ اشْتَأَقَ إِلَى الْجَنَّةِ سَارَعَ إِلَى الْخَيْرَاتِ، وَمَنْ أَشْفَقَ مِنَ النَّارِ لَهِيَ عَنِ الشَّهَوَاتِ، وَمَنْ تَرَقَّبَ الْمَوْتَ لَهِيَ عَنِ اللَّذَّاتِ، وَمَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ.

Whoever longs for Paradise should haste towards the good, whoever is afraid of Hell should abandon passions, whoever is worried about death should connive at pleasures, and whoever does not attach (his heart) to this world, will face calamities with ease.

مَنْ انْقَطَعَ رَجَاؤُهُ مِمَّا فَاتَ اسْتَرَاحَ بَدَنُهُ؛ وَمَنْ رَضِيَ بِمَا قَسَمَهُ اللَّهُ قَرَّتْ عَيْنُهُ.

Whoever loses hope in what he has lost will reach comfort, and whoever is pleased with his destined share will feel relief.

مَنْ دَفَنَ ثَلَاثَةَ مَنَ الْوَالِدِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ.

Whoever loses three children in death, will not be put to the fire of Hell by God.

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ.

Whoever loves and hates, grants and avoids granting (something to people) for the sake of God, stands at the peak of faith.

مَنْ أَحَبَّ شَيْئًا أَكْثَرَ مِنْ ذِكْرِهِ.

Whoever loves something, remembers it a lot.

مَنْ أَحَبَّ دُنْيَاهُ أَضَرَ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَ بِدُنْيَاهُ، فَأَثَرُوا مَا يَبْقَى عَلَى مَا يَفْنَى.

Whoever loves the world damages the Hereafter, and whoever loves the Hereafter damages the world. So, prefer the immortal to the mortal.

مَنْ أَدَلَّ نَفْسَهُ فِي طَاعَةِ اللَّهِ فَهُوَ أَعَزُّ مِمَّنْ تَعَزَّزَ بِمَعْصِيَةِ اللَّهِ.

Whoever lowers himself in obedience to God, is more honorable than the one who has earned dignity through disobedience to Him.

أَيُّمَا رَجُلٍ تَزَوَّجَ امْرَأَةً فَفَنَوَى أَنْ لَا يُعْطِيَهَا مِنْ صِدَاقِهَا شَيْئًا مَاتَ يَوْمَ يَمُوتُ وَهُوَ زَانٍ، وَأَيُّمَا رَجُلٍ اشْتَرَى مِنْ رَجُلٍ بَيْعًا فَفَنَوَى أَنْ لَا يُعْطِيَهُ مِنْ ثَمَنِهِ شَيْئًا مَاتَ يَوْمَ يَمُوتُ وَهُوَ خَائِنٌ، وَالْخَائِنُ فِي النَّارِ.

Whoever marries a woman with the intention not to pay her marriage portion, will die as an adulterer, and whoever buys something intending not to pay its cost, will die as a traitor, and traitors will dwell in Fire.

مَنْ ذَكَرَ امْرَأً بِمَا لَيْسَ فِيهِ لِيُعِيبَهُ حَبَسَهُ اللَّهُ فِي نَارِ جَهَنَّمَ حَتَّى يَأْتِيَ بِنَفَازٍ مَا قَالَ.

Whoever mentions a defect which is not to be found in someone, will be kept in Hell so long as to prove his saying.

مَنْ ذَكَرَ رَجُلًا بِمَا فِيهِ فَقَدْ اغْتَابَهُ.

Whoever mentions the name of a man for the trait he possesses, is actually backbiting him.

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ؛ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ؛ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ؛ وَذَلِكَ أضعَفُ الْإِيمَانِ.

Whoever observes an undesirable action in you should stop it with his hand; if not possible, with his tongue, and if still not possible, he should detest it in his heart, for it is the very least form of faith.

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَقِي شُحَّ نَفْسِهِ: مَنْ أَدَّى الزَّكَاةَ؛ وَقَرَى الضَّيْفَ؛ وَأَعْطَى فِي النَّائِبَةِ.

Whoever observes the following three, is away from misery: giving alms, inviting guests, and being generous at hard times.

عَائِدُ الْمَرِيضِ يَخُوضُ فِي الرَّحْمَةِ، فَإِذَا جَلَسَ عِنْدَهُ غَمَرَتْهُ الرَّحْمَةُ، وَمِنْ تَمَامِ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى وَجْهِهِ أَوْ عَلَى يَدِهِ فَيَسْأَلُهُ كَيْفَ هُوَ، وَتَمَامُ تَحِيَّتِكُمْ بَيْنَكُمْ الْمصَافَحَةُ.

Whoever pays a visit to a patient plunges himself into the Mercy of God, and if he sits beside him, Mercy will surround him. A perfect visit to a patient is achieved when one of you puts his hand on his face or hand and asks him how he feels. The perfect way of greeting for you is to shake hands with each other.

إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيَتَّقِنَهُ.

Whoever performs an action, should do it well.

ثَلَاثٌ مَنْ فَعَلَهُنَّ فَقَدْ أَجْرَمَ: مَنْ عَقَدَ لِيَوَاءٍ فِي غَيْرِ حَقٍّ؛ أَوْ عَقَّ وَالِدَيْهِ؛ أَوْ مَشَى مَعَ ظَالِمٍ لِيَنْصُرَهُ.

Whoever performs the following three, a wrongdoer will turn out to be: hoisting the banner of falsehood, subjecting oneself to his (her) parents' curse, and accompanying a tyrant with the intention to assist him.

مَنْ يَزْرَعُ خَيْرًا يَحْصُدُ زَعْبَهُ، وَمَنْ يَزْرَعُ شَرًّا يَحْصُدُهُ.

Whoever plants a good deed will profit by it, and whoever plants an evil deed will reap it.

مَنْ يَزْرَعُ خَيْرًا يَحْصُدُ زَعْبَهُ، وَمَنْ يَزْرَعُ شَرًّا يَحْصُدُ نَدَامَةً.

Whoever plants a good deed will profit by it, and whoever plants an evil deed will reap remorse.

مَنْ زَرَعَ زَرْعًا فَأَكَلَ مِنْهُ طَيْرٌ كَانَ لَهُ صَدَقَةٌ.

Whoever plants something on which a bird feeds itself, earns an act of charity.

مَنْ غَشَّنَا فَلَيْسَ مِنَّا، الْمَكْرُ وَالْخِدَاعُ فِي النَّارِ.

Whoever plays a trick on us does not belong to us. Verily, cheating and deceiving lead man to Hell.

مَنْ لَعِبَ بِالنَّرْدِشِيرِ فَهُوَ كَمَنْ غَمَسَ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ.

Whoever plays backgammon is like unto the one who has dipped his hands into a pig's meat and blood.

مَنْ أَرْضَى وَالِدَيْهِ فَقَدْ أَرْضَى اللَّهَ؛ وَمَنْ أَسْخَطَ وَالِدَيْهِ فَقَدْ أَسْخَطَ اللَّهَ.

Whoever pleases his parents, pleases God, and whoever displeases them, displeases Him.

أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: لِسَانٌ ذَاكِرٌ؛ وَقَلْبٌ شَاكِرٌ؛ وَيَدَانِ عَلَى الْبَلَاءِ صَابِرٌ؛ وَزَوْجَةٌ لَا تَبْغِيهِ.

خَوْنًا فِي نَفْسِهَا وَلَا مَالَهُ.

Whoever possesses four things, will enjoy the good of both worlds: a tongue by which to remember God, a heart by which to express gratitude to Him, a body to be tolerant enough against sufferings, and a wife not to be disloyal to one's wealth and chastity.

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا؛ وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ؛ وَأَنْ يَكْرَهُ أَنْ يَكْفُرَ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ.

Whoever practices the following three, will taste the sweetness of faith: loving God and His prophet more than any other one, loving people just for the sake of God, and detesting blasphemy, after having been saved from it by God, just as one detests falling into fire.

مَنْ كَثُرَتْ صَلَاتُهُ بِاللَّيْلِ حَسُنَ وَجْهُهُ بِالنَّهَارِ.

Whoever prays much at night, will in the day have a face bright (nice).

مَنْ أَحْسَنَ صَلَاتَهُ حِينَ يَرَاهُ النَّاسُ ثُمَّ أَسَاءَهَا حِينَ يَخْلُو؛ فَتِلْكَ إِسْتِهَانَةٌ إِسْتِهَانٍ بِهَا رَبُّهُ.

Whoever prays well in the presence of people but does the reverse in privacy, is actually offending his Lord.

مَنْ يَتَزَوَّدُ فِي الدُّنْيَا يَنْفَعُهُ فِي الْآخِرَةِ.

Whoever prepares provision in this world, will make use of it in the Hereafter.

مَنْ أَفْتَى بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَى مَنْ أَفْتَاهُ؛ وَمَنْ أَشَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ.

Whoever pronounces judgment without knowledge, is responsible for its subsequent sins, and whoever advises his brother (in faith) to do an action which he knows should not be done, is a traitor to him.

مَنْ أَخْلَصَ لِلَّهِ أَرْبَعِينَ صَبَاحًا ظَهَرَتْ يَنَابِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ.

Whoever purifies (his intent) forty mornings for God's sake, will come up with fountains of wisdom flowing from his heart to his tongue.

مَنْ كَتَمَ شَهَادَةً إِذَا دُعِيَ إِلَيْهَا كَانَ كَمَنْ شَهِدَ بِالزُّورِ.

Whoever refrains from bearing witness when required is like unto the one who gives false testimony.

مَنْ عَدَّ غَدًا مِنْ أَجَلِهِ فَقَدْ أَسَاءَ صُحْبَةَ الْمَوْتِ.

Whoever regards tomorrow a day of his life, is not well aware of death.

مَنْ أَحَبَّ عَمَلَ قَوْمٍ خَيْرًا، كَانَ أَوْ شَرًّا كَانَ كَمَنْ عَمِلَهُ.

Whoever rejoices at the good or evil deeds of a people is like unto the doers of those deeds.

مَنْ هَجَرَ أَخَاهُ فَوْقَ ثَلَاثِ فَمَاتَ دَخَلَ النَّارَ.

Whoever remains in the sulks with his brother (in faith) more than three days before death, will be put to Hell.

مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفَكَ دَمِهِ.

Whoever remains in unfriendly terms with his brother (in religion) for one whole year, is like unto the one who may happen to kill him.

مَنْ سَكَنَ الْبَادِيَةَ جَفَاً.

Whoever resides in deserts gets crude.

مَنْ وَلِيَ عَلَى عَشْرَةٍ كَانَ لَهُ عَقْلُ أَرْبَعِينَ، وَمَنْ وَلِيَ أَرْبَعِينَ كَانَ لَهُ عَقْلُ أَرْبَعَمِائَةٍ.

Whoever rules over ten people should be as wise as forty, and whoever rules over forty people should be as wise as four hundred.

مَا مِنْ أَمِيرٍ عَشْرَةٍ إِلَّا وَهُوَ يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُولًا حَتَّى يَفْكَهُ الْعَدْلُ أَوْ يُبَقِّعَهُ الْجَوْرُ.

Whoever rules over ten people will be brought to the Day of Judgment in chains to be either freed for justice or demolished for tyranny.

مَنْ طَلَبَ عِلْمًا فَأَدْرَكَهُ لَهُ كِفْلَانِ مِنَ الْأَجْرِ، وَمَنْ طَلَبَ عِلْمًا وَلَمْ يُدْرِكْهُ كُتِبَ لَهُ كِفْلٌ مِنَ الْأَجْرِ.

Whoever seeks a sort of knowledge and finds it, will be rewarded in double, and whoever seeks a sort of knowledge but fails to find it, will be rewarded in single.

مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُفَارِيَ بِهِ السُّفَهَاءَ أَوْ بِصَرْفِ بِهِ وَجْوهَ النَّاسِ إِلَيْهِ؛ أَدْخَلَهُ اللَّهُ النَّارَ.

Whoever seeks knowledge to vie with the wise, to dispute with the unwise, or to attract laymen's attention, will be put to Hell by God.

مَنْ طَلَبَ مَحَامِدَ النَّاسِ بِمَعَاصِي اللَّهِ عَادَ حَامِدُهُ مِنَ النَّاسِ دَمًا.

Whoever seeks people's admiration through disobeying God, will end up with his admirers' reproaches.

مَنْ أَرَادَ السَّلَامَةَ فَلْيَحْفَظْ مَا جَرَى بِهِ لِسَانُهُ، وَلْيُخْرِسْ مَا انطَوَى عَلَيْهِ جَنَانُهُ، وَلْيُحْسِنْ عَمَلَهُ، وَلْيَقْصِرْ أَمَلَهُ.

Whoever seeks safety should control his tongue, not expressing what occurs to his heart (mind), should do good and cut his dreams short.

مَنْ طَلَبَ شَيْئًا وَجَدَ وَجَدَ.

Whoever seeks something in earnest, will (finally) find it.

مَنْ طَلَبَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ فَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ.

Whoever seeks worldly gains through otherworldly deeds will be spared eternal benefits.

مَنْ رَأَى عَوْرَةً فَسَتَرَهَا، كَانَ كَمَنْ أَحْيَا مَوْؤُدَةً مِنْ قَبْرِهَا.

Whoever sees indecencies (in people) but covers them up is like unto the one who saves a live- buried girl.

مَنْ بَاعَ عَيْبًا لَمْ يُبَيِّنْهُ لَمْ يَزَلْ فِي مَقْتِ اللَّهِ، وَلَمْ تَزَلِ الْمَلَائِكَةُ تَلْعَنُهُ.

Whoever sells a defective object without mentioning it, will always be detested by God and damned by

His angels.

مَنْ بَاعَ عَقْرَ دَارٍ مِنْ غَيْرِ ضَرُورَةٍ سَلَطَ اللَّهُ عَلَى تَمَنِهَا تَالِفًا يُتْلِفُهُ.

Whoever sells a house without need, will see its money wasted by a waster appointed by God.

مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ.

Whoever sells a kind of food should only do it with all proper conditions.

مَنْ بَاعَ دَارًا ثُمَّ لَمْ يَجْعَلْ تَمَنَّا فِي مِثْلِهَا لَمْ يُبَارَكْ لَهُ فِيهَا.

Whoever sells his house and does not buy another with its money, will not end up in blessings.

مَنْ قَضَى لِأَخِيهِ الْمُسْلِمِ حَاجَةً كَانَ لَهُ مِنَ الْأَجْرِ كَمَنْ حَجَّ وَعَمَرَ.

Whoever settles his Muslim brother's needs is like unto the one who has performed minor and major pilgrimages.

مَنْ قَضَى لِأَخِيهِ الْمُسْلِمِ حَاجَةً كَانَ لَهُ مِنَ الْأَجْرِ كَمَنْ خَدَمَ اللَّهَ عُمُرَهُ.

Whoever settles his Muslim brother's needs is like unto the one who has served God all his life.

مَنْ أَكَلَ وَذُو عَيْنَيْنِ يَنْظُرُ إِلَيْهِ وَلَمْ يُوَاسِهِ ابْتُلِيَ بِلَاءٍ لَا دَوَاءَ لَهُ.

Whoever shares not his food with the one who watches him eating, will be afflicted with a calamity with no remedy.

مَنْ آوَى ضَالَّةً فَهُوَ ضَالٌّ مَا لَمْ يُعْرِفْهَا.

Whoever shelters a deviated person is deviated himself as long as he keeps it a secret.

مَنْ ابْتَلَى بِالْفَضَاءِ بَيْنَ الْمُسْلِمِينَ فَلْيُعَدِلْ بَيْنَهُمْ فِي لِحْظِهِ وَإِشَارَتِهِ وَمَجْلِسِهِ.

Whoever sits in judgment among Muslims, should be just to them as to looking at them, pointing to them and giving them a seat.

مَنْ ابْتَلَى بِالْقَضَاءِ بَيْنَ الْمُسْلِمِينَ فَلَا يَرْفَعُ صَوْتَهُ عَلَى أَحَدِ الْخَصْمَيْنِ إِلَّا يَرْفَعُ عَلَى الْآخَرِ.

Whoever sits in judgment among Muslims, should not shout at one party unless he shouts at the other.

مَنْ سَعَى بِالنَّاسِ فَهُوَ بِغَيْرِ رُشْدِهِ أَوْ فِيهِ شَيْءٌ مِنْهُ.

Whoever slanders people is mentally ill or has something wrong with him.

مَا آمَنَ بِي مَنْ بَاتَ شَبَعَانَ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ.

Whoever sleeps well- fed, knowing that his neighbor is hungry, does not (truly) believe in me.

مَنْ أَذْنَبَ وَهُوَ يَضْحَكُ دَخَلَ النَّارَ وَهُوَ يَبْكِي.

Whoever smiles when committing a sin, will weep when entering Hell.

مَنْ احْتَجَبَ عَنِ النَّاسِ لَمْ يُحَجَّبْ عَنِ النَّارِ.

Whoever spares his help from people, will not be spared from the fire of Hell.

مَنْ أَذَاعَ فَاحِشَةً كَانَ كَمَبْتَدِيهَا، وَمَنْ عَيَّرَ مُؤْمِنًا بِشَيْءٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

Whoever spreads out an evil deed is like the doer of that deed, and whoever blames a believer for doing something, will not die unless he does the same.

مَنْ أَصْبَحَ مُطِيعًا لِلَّهِ فِي وَالِدَيْهِ أَصْبَحَ لَهُ بَابَانِ مَفْتُوحَانِ مِنَ الْجَنَّةِ، وَإِنْ كَانَ وَاحِدًا فَوَاحِدٌ.

Whoever starts his day with obedience to God in his parents' affairs, will face two opened doors of Paradise; and one door, if he has only father or mother.

مَنْ أَصْبَحَ وَهَمُّهُ غَيْرُ اللَّهِ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ، وَمَنْ أَصْبَحَ لَا يَهْتَمُّ بِالْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ.

Whoever starts his day with other than God in his mind, will not receive any attention from Him, and whoever starts his day with no attention to Muslims' affairs is not a Muslim.

مَنْ أَصْبَحَ وَهَمُّهُ التَّفَوُّى، ثُمَّ أَصَابَ فِيمَا بَيْنَ ذَلِكَ ذَنْبًا غَفَرَ اللَّهُ لَهُ.

Whoever starts his day with piety in mind, but happens to commit a sin, will be forgiven by God.

مَنْ ضَمَّ يَتِيمًا لَهُ أَوْ لغيرِهِ حَتَّى يُعْنِيَهُ اللَّهُ عَنْهُ؛ وَجَبَتْ لَهُ الْجَنَّةُ.

Whoever supports his own or others' orphans as long as they are made needless of him by God, will be entitled to enter Paradise.

مَنْ أَعَانَ عَلَى خُصُومَةٍ بظُلْمٍ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ.

Whoever supports oppression through hostility (to people), will always be detested by God unless he stops doing so.

مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى مِنْهَا خَيْرًا فَلْيُكْفِرْ عَنْ يَمِينِهِ، ثُمَّ لِيَفْعَلِ الَّذِي هُوَ خَيْرٌ.

Whoever swears an oath to do something but faces a better one to perform, should atone for his oath and do the latter.

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ.

Whoever swears by anything save God, is a dualist.

أَيُّمَا امْرَأٍ وَوَلِيٍّ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا لَمْ يُحِطْهُمْ بِمَا يُحِطُ نَفْسُهُ لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ.

Whoever takes an affair of Muslims upon himself but does not carry it out as carefully as the does his own, will not be allowed to enjoy the fragrance of Paradise.

مَنْ عَلَّمَ عِلْمًا فَلَهُ أَجْرٌ مِمَّنْ عَمِلَ بِهِ؛ لَا يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ.

Whoever teaches his knowledge (to others), will receive the reward of the one who acts upon it, with the doer's reward not reduced.

أَيُّمَا رَاعٍ غَشَّ رَعِيَّتَهُ فَهُوَ فِي النَّارِ.

Whoever treats his subjects deceitfully, will assuredly dwell in Hell.

مَنْ رَفِقَ بِأُمَّتِي رَفِقَ اللَّهُ بِهِ.

Whoever treats my people moderately, will be treated in like manner by God.

أَيُّمَا وَالٍ وَلِيَ مِنْ أُمَّتِي بَعْدِي أُقِيمَ عَلَى الصِّرَاطِ وَنَشَرَتِ الْمَلَائِكَةُ صَحِيفَتَهُ؛ فَإِنْ كَانَ عَادِلًا نَجَّاهُ اللَّهُ بِعَدْلِهِ؛ وَإِنْ كَانَ جَائِرًا انْتَفَضَ بِهِ الصِّرَاطُ انْتِفَاضَةً تُزَاوِلُ بَيْنَ مَفَاصِلِهِ حَتَّى يَكُونَ بَيْنَ عَضْوَيْنِ مِنْ أَعْضَائِهِ مَسِيرَةٌ مِائَةَ عَامٍ ثُمَّ يَنْخَرِقُ بِهِ الصِّرَاطُ.

Whoever undertakes the leadership of my people after me, will in the Resurrection Day be made to stop on the Bridge, and the angels will read out his book of deeds. He will then be saved by God, if he has practiced justice, but if he has been unjust (to people), the Bridge will shake under him in such a way that his bodily organs will disintegrate, with a two- hundred year distance between any two organs, and he will finally fall down the Bridge (into Hell).

مَنْ قَتَلَ عُصْفُورًا بِغَيْرِ حَقٍّ سَأَلَهُ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ.

Whoever unduly kills a sparrow, will be called to account by God in the Day of Judgment.

مَا مِنْ دَابَّةٍ طَائِرٍ وَلَا غَيْرِهِ يُقْتَلُ بِغَيْرِ حَقٍّ إِلَّا سُنَّحَاصِمُهُ يَوْمَ الْقِيَامَةِ.

Whoever unjustly kills an animal, a bird and so on will be called to account by God in the Day of Judgment.

مَنْ سَتَرَ عَلَى أَخِيهِ سَتْرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

Whoever veils his brother ('s faults), will be veiled by God here and in the Hereafter.

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ.

Whoever walks in a way in search of knowledge, will be led by God to a path to Paradise.

مَنْ ضَرَبَ بِسَوْطِ ظُلْمٍ أَقْتَصَّ مِنْهُ يَوْمَ الْقِيَامَةِ.

Whoever whips (someone) in tyranny will suffer revenge in the Day of Judgment.

مَنْ تَمَنَّى عَلَى أُمَّتِي الْغَلَاءَ لَيْلَةً وَاحِدَةً أَحْبَطَ اللَّهُ عَمَلَهُ أَرْبَعِينَ سَنَةً.

Whoever wishes dearth of one single night for my people, will be frustrated by God in his worship of forty years.

مَنْ أَرَادَ أَنْ تُسْتَجَابَ دَعْوَتُهُ، وَأَنْ تُكْشَفَ كُرْبَتُهُ فَلْيُفْرِجْ عَنِ مَعْسِرٍ.

Whoever wishes his prayers to be granted and his grief to vanish, should resolve the difficulty of an indigent person.

مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.

Whoever wishes his prayers to be granted by God in hardship and grief, should pray a lot when at ease.

مَنْ سَرَّهُ أَنْ يَسْلِمَ فَلْيَلْزِمِ الصَّمْتَ.

Whoever wishes to be safe, should keep silent.

مَنْ سَرَّهُ أَنْ يَسْلِمَ فَلْيَلْزِمِ الصَّمْتَ.

Whoever wishes to be safe, should keep silent.

مَنْ أَحَبَّ أَنْ يَكُونَ أَكْرَمَ النَّاسِ فَلْيَتَّقِ اللَّهَ.

Whoever wishes to be the most beloved of all people to God, should fear Him.

مَنْ أَحَبَّ أَنْ يَكُونَ أَعْنَى النَّاسِ فَلْيُكُنْ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

Whoever wishes to be the most needless of all people, should rely on what is with God more than what himself possesses.

مَنْ سَرَّهُ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ.

Whoever wishes to be the most powerful of all, should rely on God.

مَنْ أَحَبَّ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ.

Whoever wishes to be the strongest among people, should rely on God.

مَنْ أَرَادَ أَمْرًا فَشَاوَرَ فِيهِ امْرَأً مُسْلِمًا وَفَقَّهَهُ اللَّهُ لِأَرْشَادِ أُمُورِهِ.

Whoever wishes to do something and counsels with a Muslim about it, will be granted success by God in (carrying out) the most logical affairs.

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَجَلِهِ فَلْيَصِلْ رَحِمَهُ.

Whoever wishes to have abundant sustenance and long life, should go on keeping the bonds of kinship.

مَنْ أَرَادَ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ مَا لِلَّهِ عِنْدَهُ.

Whoever wishes to know what he has with God, should see what of God is with him.

مَنْ سَرَّهُ أَنْ يَسْكُنَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ.

Whoever wishes to reside at the heart of Heaven, should get along with people.

مَنْ سَرَّهُ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ فَلْيُحِبِّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ تَعَالَى.

Whoever wishes to taste the sugar of faith, should love people just for the Exalted God's sake.

مَنْ أَحَبَّ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ فَلْيُحِبِّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ.

Whoever wishes to taste the sweetness of faith, should wish to love someone whom he loves only for God's sake.

مَنْ تَنْفَعُهُ يَنْفَعُكَ، وَمَنْ لَا يُعِدُّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجُزُ، وَمَنْ قَرَّضَ النَّاسَ قَرَّضُوهُ، وَمَنْ تَرَكَهُمْ لَمْ يَتْرُكُوهُ.

Whomsoever you benefit, will benefit you, and whoever loses patience in worldly events will turn helpless, whoever slanders people will be slandered, and whoever leaves people on their own, will not be left unrequited.

عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يَعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبِرَكَةِ.

Why do you kill your brothers (in faith)? When someone sees something pleasing in his brother, he should ask God's blessing for him.

إِذَا أَرَادَ اللَّهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ فِيهَا حَاجَةً.

Willing someone to die in a certain place, God sets there a need for him.

الْخَمْرُ أُمُّ الْفَوَاحِشِ، وَأَكْبَرُ الْكَبَائِرِ مَنْ شَرِبَهَا وَقَعَ عَلَى أُمِّهِ وَخَالَتِهِ وَعَمَّتِهِ.

Wine is the mother of all indecent deeds and great capital sins. Whoever drinks it, may happen to commit adultery with his mother and aunts.

الْخَمْرُ أُمُّ الْخَبَائِثِ، فَمَنْ شَرِبَهَا لَمْ تُقْبَلْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا، فَإِنْ مَاتَ وَهِيَ فِي بَطْنِهِ مَاتَ مِيتَةَ جَاهِلِيَّةٍ.

Wine is the mother of all wickedness. Thus, the prayers of the one who drinks wine will not be accepted for forty days, and if he dies with wine in his veins, his death will be that of the Age of Ignorance.

الْخَمْرُ جِمَاعُ الْآثَامِ.

Wine makes the totality of all sins.

الشِّتَاءُ رَيْبِعُ الْمُؤْمِنِ.

Winter is the spring of a believer.

العَقْلُ آفٌ مَّا لَوْفٌ.

Wisdom causes (and is the object of) intimacy.

الْحِكْمَةُ ضَالَّةٌ الْمُؤْمِنِ يَأْخُذُهَا مِمَّنْ سَمِعَهَا وَلَا تَبَالِي فِي أَيِّ وَعَاءٍ خَرَجَتْ

Wisdom is a believer's lost one. Hearing it from anybody, he takes it in, regardless of its source.

الْعَقْلُ فِي أَمْرِ الدُّنْيَا مَضْرَّةٌ، وَالْعَقْلُ فِي أَمْرِ الدِّينِ مَسْرَّةٌ

Wisdom is loss in matters secular, and joy in matters religious.

رَأْسُ الْحِكْمَةِ مَعْرِفَةُ اللَّهِ

Wisdom starts with knowing God.

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ

Wisdom starts with piety.

الْكَلِمَةُ الْحِكْمَةُ ضَالَّةٌ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا

Wise sayings are believers' lost ones– wherever they happen to find them, they would be more entitled (than others) to catch them.

كَلِمَةُ الْحِكْمَةِ ضَالَّةٌ كُلِّ حَكِيمٍ

Wise sayings are lost ones of the wise.

أَحَبُّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ

Wish for others what you wish for yourself.

إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا جَعَلَ لَهُ وَزِيرَ صِدْقٍ؛ إِنْ نَسِيَ ذِكْرَهُ؛ وَإِنْ ذَكَرَ أَعَانَهُ؛ وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سَوْءٍ؛ إِنْ نَسِيَ لَمْ يُذَكِّرْهُ؛ وَإِنْ ذَكَرَ لَمْ يُعِنْهُ

Wishing a ruler good, God appoints for him an honest minister to remind him of what he forgets and help him in what he remembers to do, and wishing him evil, God appoints for him a dishonest minister who does the reverse.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا جَعَلَ أَمْرَهُمْ إِلَىٰ مُتْرَفِيهِمْ.

Wishing evil for a people, God entrusts their affairs to the seekers of luxury among them.

إِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا أَدْخَلَ عَلَيْهِمُ الرِّفْقَ.

Wishing good for a family, God grants them leniency and moderation.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا كَثُرَ فُقَهَاءُهُمْ وَأَقَلَّ جُهَالُهُمْ؛ فَإِذَا تَكَلَّمَ الْفَقِيهُ وَجَدَ أَعْوَانًا؛ وَإِذَا تَكَلَّمَ الْجَاهِلُ قُهِرَ؛ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ شَرًّا كَثُرَ جُهَالُهُمْ وَأَقَلَّ فُقَهَاءُهُمْ فَإِذَا تَكَلَّمَ الْجَاهِلُ وَجَدَ أَعْوَانًا؛ وَإِذَا تَكَلَّمَ الْفَقِيهُ قُهِرَ.

Wishing good for a people, God makes their learned increase (in number) and their ignorant decrease to the extent that when a learned man talks, he is followed and supported by many and when an ignorant person talks, he fails to succeed, and when the reverse God wishes, the other way round will be the situation.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا وَوَلَّىٰ عَلَيْهِمْ حُلَمَاءَهُمْ وَقَضَىٰ بَيْنَهُمْ عُلَمَائُهُمْ؛ وَجَعَلَ الْمَالَ فِي سُمْحَائِهِمْ وَإِذَا أَرَادَ بِقَوْمٍ شَرًّا وَوَلَّىٰ عَلَيْهِمْ سُفَهَاءَهُمْ؛ وَقَضَىٰ بَيْنَهُمْ جُهَالُهُمْ؛ وَجَعَلَ الْمَالَ فِي بُخْلَائِهِمْ.

Wishing good for a people, God trusts authority (government), judgment and wealth respectively to the forebearant, learned and generous among them, and wishing them evil, He trusts such things to the stupid, ignorant and miserly among them.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا جَعَلَ لَهُ وَاعِظًا مِنْ نَفْسِهِ يَأْمُرُهُ وَيَنْهَاهُ.

Wishing good for someone, God appoints a preacher within him to bid him to good and forbid him from evil.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ؛ قِيلَ: وَمَا اسْتَعْمَلَهُ؟ قَالَ: يَفْتَحُ لَهُ عَمَلًا صَالِحًا بَيْنَ يَدَيْ مَوْتِهِ حَتَّىٰ يَرْضَىٰ عَنْهُ مَنْ حَوَّلَهُ.

Wishing good for someone, God assigns him a job. "How?," the people asked. The Holy Prophet retorted: "He causes him to engage in a good deed before his death, thereby pleasing those around him.

إِذَا أَرَادَ اللَّهُ بِعِبَادِهِ خَيْرًا رَزَقَهُمُ الرِّفْقَ فِي مَعَايَشِهِمْ؛ وَإِذَا أَرَادَ بِهِمْ شَرًّا رَزَقَهُمُ الْخُرْقَ فِي مَعَايَشِهِمْ.

Wishing good for someone, God offers him leniency and moderation in life, and wishing him evil, He inflicts him with ignorance.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا طَهَّرَهُ قَبْلَ مَوْتِهِ، قَالُوا: وَمَا طَهُّورُ الْعَبْدِ؟ قَالَ: عَمَلٌ صَالِحٌ يُلْهِمُهُ إِيَّاهُ حَتَّى يَفْبِضَهُ عَلَيْهِ.

Wishing good for someone, God purifies him before his death. "How?," the people asked. The Holy Prophet retorted: "He inspires him to engage in doing a good deed and takes his soul meanwhile.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا عَاتَبَهُ فِي مَنَامِهِ.

Wishing good for someone, God rebukes him in his dreams.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا عَسَلَهُ؛ قِيلَ: وَمَا عَسَلُهُ؟ قَالَ: يَفْتَحُ لَهُ عَمَلًا صَالِحًا قَبْلَ مَوْتِهِ؛ ثُمَّ يَفْبِضُهُ عَلَيْهِ.

Wishing good for someone, God sweetens him. "How?," the people asked. The Holy Prophet retorted: "He gives him the opportunity to do something good before death and takes his soul meanwhile.

إِذَا أَرَادَ اللَّهُ أَنْ يُوقِعَ عَبْدًا أَعْمَى عَلَيْهِ الْحَيْلَ.

Wishing ruin for someone, God deprives him of all solutions.

إِذَا أَرَادَ اللَّهُ بِقَرِيْبَةٍ هَلَاكًا أَظْهَرَ فِيهِمُ الزِّنَا.

Wishing the destruction (or annihilation) of a people, God lets adultery prevail among them.

إِذَا أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعَهُ شَيْءٌ.

Wishing to create something, nothing can stop Him doing so.

إِذَا أَرَادَ اللَّهُ تَعَالَى إِنْفَادَ قَضَائِهِ وَقَدَرِهِ سَلَبَ ذَوِي الْعُقُولِ عُقُولَهُمْ حَتَّى يُنْفِذَ فِيهِمْ قَضَاءَهُ وَقَدَرَهُ؛ فَإِذَا قَضَى أَمْرَهُ رَدَّ

إِلَيْهِمْ عُقُولُهُمْ وَوَقَعَتِ النَّدَامَةُ

Wishing to put His decrees to practice, the Exalted God makes the learned's wisdom vanish (for a while) and subjects them to His will, and when this is accomplished, He gives their intellects back to them and regretful they turn.

جَالِسُوا الْكُبْرَاءَ؛ وَسَاءِلُوا الْعُلَمَاءَ؛ وَخَالِطُوا الْحُكَمَاءَ

With great people keep company, to the learned make (your) enquiry, and converse with men of philosophy.

أَطْلُبُوا الْحَوَائِجَ بِعِزَّةِ الْأَنْفُسِ؛ فَإِنَّ الْأُمُورَ تَجْرِي بِالْمَقَادِيرِ

With self- respect secure your needs, for pre- destined are all affairs and deeds.

كَفَى بِالْمَرْءِ نَصْرًا أَنْ يَنْظُرَ إِلَى عَدُوِّهِ فِي مَعَاصِي اللَّهِ

Witnessing his enemies in disobedience of God suffices to make of man a sinner.

وَيْلٌ لِأُمَّتِي مِنْ عُلَمَاءِ السُّوءِ

Woe is my people for bad scholars!

وَيْلٌ لِلْعَالِمِ مِنَ الْجَاهِلِ؛ وَوَيْلٌ لِلْجَاهِلِ مِنَ الْعَالِمِ

Woe is the learned for the ignorant and woe is the ignorant for the learned.

الْوَيْلُ لِمَنْ تَرَكَ عِيَالَهُ بِخَيْرٍ؛ وَقَدَّمَ عَلَى رَبِّهِ بِشَرٍّ

Woe is the one who deprives his family from good and approaches God with evil!

وَيْلٌ لِمَنْ لَا يَعْلَمُ؛ وَوَيْلٌ لِمَنْ عَلِمَ ثُمَّ لَا يَعْمَلُ

Woe is the one who doesn't know (the truth of something), and woe is the one who knows it but doesn't act upon it!

وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ فَيَضْحَكُ بِهِ الْقَوْمُ؛ وَيْلٌ لَهُ؛ وَيْلٌ لَهُ

Woe is the one who lies to make people laugh! Woe is he! Woe is he!

وَيْلٌ لِمَنْ اسْتَطَالَ عَلَى مُسْلِمٍ فَأَنْتَقَصَ حَقَّهُ

Woe is the one who violates a Muslim and tramples his rights.

وَيْلٌ لِلأَغْنِيَاءِ مِنَ الْفُقَرَاءِ

Woe is the rich for the poor!

وَيْلٌ لِلنِّسَاءِ مِنَ الأَحْمَرَيْنِ: الذَّهَبِ وَالمُعَصْفَرِ

Woe is women for two colored things: gold and colored garments.

تُنكَحُ المَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا؛ وَلِجَمَالِهَا؛ وَلِدِينِهَا؛ فَاطْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ

Women are (usually) taken in marriage for their four possessions: wealth, chastity, beauty and faith. But, you marry a woman for her faith to receive God's Mercy.

التَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا؛ وَالبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا؛ وَإِذْنُهَا صُمَاتُهَا

Women are more entitled than their guardians to decide about their own marital affairs, but girls' consent in such issues should be asked for by their fathers, and silence is their consent.

أَوْثَقُ سِلَاحِ إبْلِيسَ النِّسَاءُ

Women are Satan's hardest weapons.

النِّسَاءُ حِبَالَةُ الشَّيْطَانِ

Women are Satan's traps.

عَامَّةُ أَهْلِ النَّارِ النَّسَاءُ.

Women make the largest population of Hell.

مِهْنَةُ إِحْدَاكُنَّ فِي بَيْتِهَا تُدْرِكُ جِهَادَ الْمُجَاهِدِينَ إِنْ شَاءَ اللَّهُ.

Women who do housework will receive the reward of the strugglers in the way of God, if He so wishes.

أُعْطِيتُ جَوَامِعَ الْكَلِمِ؛ وَاخْتَصِرَ لِي الْكَلَامُ إِخْتِصَارًا.

Words of extensive meanings were bestowed on me, and brief my discourse turned out to be.

إِعْمَلْ عَمَلِ امْرِئٍ يَظُنُّ أَنَّهُ لَنْ يَمُوتَ أَبَدًا؛ وَاحْذَرْ حَذَرَ امْرِئٍ يَخْشَى أَنْ يَمُوتَ غَدًا.

Work in such a way as if you would never pass away, and fear so as if you would die tomorrow.

إِعْمَلُوا فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ.

Work, for everybody earns what he has been created for.

لَا يَزَالُ الْمَسْرُوقُ مِنْهُ فِي تَهْمَةٍ مَنْ هُوَ بَرِيءٌ مِنْهُ حَتَّى يَكُونَ أَعْظَمَ جُرْمًا مِنَ السَّارِقِ.

Worldly affairs bring nothing but hardship, the world causes nothing but adversity, and people are on the way to unceasing avarice.

حُلُوَّةُ الدُّنْيَا مَرَّةٌ الْآخِرَةَ، وَمَرَّةٌ الدُّنْيَا حُلُوَّةُ الْآخِرَةِ.

Worldly joys entail otherworldly grief, and worldly grief entails otherworldly joys.

عَلَيْكُمْ مِنَ الْأَعْمَالِ بِمَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا.

Worship God as much as your ability permits you, for God does not get tired of you as long as you do not get tired (of worshipping Him).

أُعْبِدُ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ

Worship God in such a way as if He were in your view, for if not so, surely He sees (me and) you.

عَلَيْكُمْ مِنَ الْأَعْمَالِ بِمَا تُطِيقُونَ؛ فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا

Worship God to the extent of your ability, for God will not get tired (of you) till you get tired (of worshipping Him).

كَفَى بِالْمَرْءِ فِقْهًا إِذَا عَبَدَ اللَّهَ. وَكَفَى بِالْمَرْءِ جَهْلًا إِذَا أُعْجِبَ بِرَأْيِهِ

Worshipping God suffices (to show) man's deep knowledge and vaunting personal views, (to show) his ignorance.

أَتُحِبُّ أَنْ يَلِينَ قَلْبُكَ وَتُدْرِكَ حَاجَتَكَ؟ إِرْحَمِ الْيَتِيمَ؛ وَامْسَحْ رَأْسَهُ؛ وَأَطْعِمْهُ مِنْ طَعَامِكَ يَلِينُ قَلْبُكَ؛ وَتُدْرِكَ حَاجَتَكَ

Would you like to have a compassionate heart and to achieve your goals? Be Merciful to orphans, treat them with tender care and your food, let them share.

Source URL: <https://www.al-islam.org/nahj-al-fasahah-height-rhetoric/w#comment-0>