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الغَيْبَةُ ذِكْرُكَ أخَاكَ بِمَا يَكْرَهُ.

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

لَيْسَ لِفَاسِقٍ غَيْبَةٌ.

Backbiting the wicked is permissible.

سُوْءُ الخُلقُ شُؤْمٌ وَطَاعَةُ النِّسَاء نَدَامَةٌ وَحُسْنُ المَلَكَةِ نَمَاءٌ.

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

سُوْءُ الخُلْقِ شُؤْمٌ، وَشِرَارُكُمْ أسْوَءُكُمْ خُلْقَاً.

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

سُوْءُ الخُلْقِ يُفْسِدُ العَمَلَ، كَمَا يُفْسِدُ الخَلُّ العَسَلَ.

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

عَلَيْكُمْ بِالقُرْآنِ، فَاتَّخِذُوْهُ اِمَاماً وَقَائِداً؛ فَاِنَّهُ كَلامُ رَبِّ العَالَمِيْنَ الَّذِي هُوَ مِنْهُ وَإلَيْهِ يَعُوْدُ، فَآمِنُوا بِمُتَشَابِهِهِ وَاعْتَبِرُوْا بِأَمْثَالِهِ.

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

دُورُوْا مَعَ كِتَابِ اللَّهِ حَيْثُمَا دَارَ.

Be a follower to the Book of God forever.

اِتَّقُوا دَعْوَةَ الْمَظْلُومِ فَاِنَّها تُحْمَلُ عَلَى الْغَمَامِ؛ يَقولُ اللَّهُ تَعَالى: وَعِزَّتِي وَجَلالِي لاَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ.

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

اِيَّاكُمْ وَدَعْوَةَ المَظْلُومِ؛ وَإِنْ كانَ مِنْ كافِرٍ، فَإِنَّهُ لَيْسَ لَهَا حِجَابٌ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ.

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

أُغْدُوا فِي طَلَبِ الْعِلْمِ فَاِنَّ الْغُدُوَّ بَرَكَةٌ وَنَجَاحٌ.

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

أُغْدُ عَالِمَاً أَوْ مُتَعَلِّمَاً أَوْ مُسْتَمِعَاً أَوْ مُحِبَّاً؛ وَلا تَكُنِ الْخامِسَةَ فَتَهْلِكَ.

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

اِتَّقُوا فَرَاسَةَ الْمُؤْمِنِ؛ فَاِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ عَزَّ وَجَلَّ.

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

تَنَظَّفُوْا بِكُلِّ ما اسْتَطَعْتُمْ فَاِنَّ اللَّهَ تَعَالى بَنَى الاِسْلامَ عَلَى النَّظَافَةِ؛ وَلَنْ يَدْخُلَ الجَنَّةَ اِلاّ كُلُّ نَظِيْفٍ.

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

اِسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ؛ مَنِ اسْتَحْيَى مِنَ اللَّهِ حَقَّ الْحَيَاءِ فَلْيَحْفَظِ الرَّأْسَ وَمَا وَعَى وَلْيَحْفَظِ الْبَطْنَ وَمَا حَوَى؛ وَلْيَذْكُرِ الْمَوْتَ وَالْبَلاءَ، وَمَنْ أَرَادَ الآخِرَةَ تَرَكَ زِينَةَ الْحَيَاةِ الدُّنْيا؛ فَمَنْ فَعَلَ ذلِكَ فَقَدِ اسْتَحْيا مِنَ اللَّهِ حَقَّ الْحَياءِ.

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

تَسَحَّرُوْا فَاِنَّ في السُّحُوْرِ بَرَكَةً.

Be early rising, for in it there is blessing.

يَسِّرُوْا وَلا تُعَسِّرُوْا.

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

أُتْرُكْ فُضُولَ الْكَلامِ؛ وَحَسْبُكَ مِنَ الْكَلامِ مَا تَبْلُغُ بِهِ حَاجَتَكَ.

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

أَعْطِ وَلا تُوكِىءْ فَيُوكَأُ عَلَيْكَ.

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

اِيْتِ الْمَعْرُوفَ؛ وَاجْتَنِبْ الْمُنْكَرَ؛ وَانْظُرْ مَا يُعْجِبُ أَذُنَكَ أَنْ يَقولَ لَكَ الْقَوْمُ اِذا قُمْتَ مِنْ عِنْدِهِمْ فَأْتِهِ وَانْظُرِ الَّذي تَكْرَهُ أَنْ يَقُولَ لَكَ الْقَوْمُ اِذا قُمْتَ مِنْ عِنْدِهِمْ فَاجْتَنِبْهُ.

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

عَلَيْكَ بِحُسْنِ الخُلْقِ وَطُوْلِ الصَّمْتِ؛ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا تَجَمَّلَ الخَلائِقُ بِمِثْلِهِمَا.

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

عَلَيْكَ بِحُسنِ الخُلْقِ، فاِنَّ أحسنَ النَّاسِ خُلْقاً أحْسَنُهُم دِيْناً.

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

مَنْ أتَى اِلَيْكُمْ مَعْرُوْفاً فَكَافِئُوْهُ، فَاِنْ لَمْ تَجِدُوْا فَادْعُوْا لَهُ.

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

أَدِّ الاَمَانَةَ اِلى مَنِ ائْتَمَنَكَ وَلا تَخُنْ مَنْ خَانَكَ.

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

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ مَعَ البِرِّ، وَهُمَا في الجَنَّةِ، وَاِيَّاكُمْ وَالكِذْبَ فَإِنَّهُ مَعَ الفُجُورِ وَهُمَا في النَّارِ. وَاسْأَلُوا اللَّهَ اليَقِيْنَ وَالمُعَافَاةَ؛ فَإِنَّهُ لَمْ يُؤْتَ أَحَدٌ بَعْدَ اليَقِيْنِ خَيْراً مِنَ المُعَافَاةِ. وَلا تَحَاسَدُوْا وَلا تَبَاغَضُوا وَلا تَقاطَعُوْا. وَكُونُوا عِبَادَ اللَّهِ اِخْوَاناً كَمَا أَمَرَكُمُ اللَّهُ.

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

اِذا رَأَيْتَ مِنْ أَخِيْكَ ثَلاثَ خِصَالٍ فَارْجُه: الْحَيَاءَ وَالاَمَانَةَ وَالْصِّدْقَ؛ وَاِذا لَمْ تَرَهَا فَلا تَرْجُهُ.

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

عَلَيْكَ بِاليَأْسِ مِمَّا في أَيْدِي النَّاسِ.

Be hopeless of what people possess.

تَواضَعُوا وَجالِسُوْا المَسَاكِينَ تَكُونُوا مِنْ كُبَراءِ اللَّهِ؛ وَتَخْرُجُوا مِنَ الكِبْرِ.

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

تَواضَعْ لِلْمُحْسِنِ اِلَيْكَ؛ وَاِنْ كانَ عَبْداً حَبَشِيّاً؛ وَانْتَصِفْ مِمَّنْ أَسَاءَ اِلَيْكَ؛ وَاِنْ كانَ حُرّاً قُرَشِيّاً.

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

تَواضَعُوْا لِمَنْ تَعَلَّمُونَ مِنْهُ؛ وَتَواضَعُوْا لِمَنْ تُعَلِّمُونَهُ؛ وَلا تَكُونُوا جَبَابِرَةَ العُلَمَاءِ.

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

عَلَيْكُمْ بِالتَّواضُعِ فَاِنَّ التَّواضُعَ في القَلْبِ، وَلا يُوذِيَنَّ مُسْلِمٌ مُسْلِماً.

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

اِذا حَكَمْتُمْ فَاعْدِلُوا؛ وَاِذا قُلْتُمْ فَأَحسِنُوا فَاِنَّ اللَّهَ مُحْسِنٌ يُحِبُّ الْمُحْسِنِينَ.

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

أَشْفِقُوا تُحْمَدُوا وَتُؤْجَرُوا.

Be kind to be praised and rewarded.

اَبْدِ الْمَوَدَّةَ لِمَنْ وَادَّكَ؛ فَاِنَّها أَثْبَتُ.

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

اِتَّخِذُوا عِنْدَ الْفُقَرَاءِ أَيادِيَ؛ فَاِنَّ لَهُمْ دَوْلَةً يَوْمَ الْقِيامَةِ.

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

بِرُّوْا آبَاءَكُمْ تَبِرُّكُمْ أَبْنَاؤُكُمْ؛ وَعِفُّوْا تَعِفَّ نِسَاؤُكُمْ.

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

اِسْمَحْ يُسْمَحْ لَكَ.

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

عَلَيْكَ بِالرِّفْقِ، وَاِيَّاكَ وَالعُنْفَ وَالفُحْشَ.

Be moderate and avoid harshness and abuse.

أَحْبِبْ حَبيبَكَ هَوْنَاً مَا؛ عَسَى أَن يَكُونَ بَغِيْضَكَ يَوْمَاً مَا؛ وَأَبْغِضْ بَغِيْضَكَ هَوْنَاً مَا عَسَى أَنْ يَكُونَ حَبِيْبَكَ يَوْمَاً مَا.

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

أَجْمِلُوا فِي طَلَبِ الدُّنْيا؛ فَاِنَّ كُلاًّ مُيَسَّرٌ لِمَا كُتِبَ لَهُ مِنْها.

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

اِسْتَحْيِ مِنَ اللَّهِ اسْتِحْيَاءَكَ مِنْ رَجُلَيْنِ مِنْ صَالِحِي عَشِيرَتِكَ.

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

اِسْتَغْنُوا عَنِ النَّاسِ وَلَوْ بِشَوْصِ السِّوَاكِ.

Be needless of people even for is a toothbrush.

اِذا أَرَدْتَ أَمْرَاً فَعَلَيْكَ بِالتُّؤَدَةِ حَتَّى يُرِيَكَ اللَّهُ مِنْهُ الْمخْرَجَ.

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

اِتَّقِ اللَّهَ فِي عُسْرِكَ وَيُسْرِكَ.

Be pious in hardship and ease.

كُنْ وَرِعَاً تَكُنْ أَعْبَدَ النَّاسِ، وَكُنْ قَنِعَاً تَكُنْ أَشْكَرَ النَّاسِ، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُن مُؤْمِناً، وَأَحْسِنْ مُجَاوَرَةَ

مَنْ جَاوَرَكَ تَكُنْ مُسْلِمَاً، وَأَقِلَّ الضِّحْكَ فَإِنَّ كَثْرَةَ الضِّحْكِ تُمِيْتُ القَلْبَ.

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

اِسْتَحْيُوْا مِنَ اللَّهِ تَعَالى حَقَّ الْحَيَاءِ؛ فَإِنَّ اللَّهَ قَسَّمَ بَيْنَكُمْ أَخْلاقَكُمْ كَمَا قَسَّمَ بَيْنَكُمْ أَرْزَاقَكُمْ.

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

اِسْتَقِمْ وَلْيَحْسُنْ خُلُقُكَ لِلنَّاسِ.

Be steadfast and improve your behavior towards people.

اِسْتَقِيمُوا وَنِعِمَّا إِنْ اسْتَقَمْتُمْ.

Be steadfast, and how nice is your steadfastness.

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ بَابٌ مِن أَبْوَابِ الجَنَّةِ، وَإِيَّاكُمْ وَالكِذْبَ فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ النَّارِ.

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

عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إلى البِرِّ؛ وَإِنَّ البِرَّ يَهْدِي إِلَى الجَنَّةِ، وَمَايَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيْقَاً، وَإِيَّاكُمْ وَالكِذْبَ فَإِنَّ الكِذْبَ يَهْدِي إِلَى الفُجُورِ، وَإِنَّ الفُجُورَ يَهْدِي إلى النَّارِ، وَمَايَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الكِذْبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابَاً.

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

حُسْنُ الشَّعْرِ مَالٌ؛ وَحُسْنُ الوَجْهِ مَالٌ؛ وَحُسْنُ اللِّسَانِ مَالٌ؛ وَالمَالُ مَالٌ.

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

حَسِّنُوْا لِباسَكُمْ، وَأصْلِحُوْا رِحالَكُمْ؛ حَتَّى تَكُوْنُوْا كَأَنَّكُمْ شَامَةٌ في النَّاسِ.

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

الجَمَالُ صَوابُ القَوْلِ بِالْحَقِّ؛ وَالكَمَالُ حُسْنُ الفِعَالِ بِالصِّدْقِ.

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

اِبْدَؤُا بِمَا بَدَأَ اللَّهُ بِهِ.

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

بَاكِرُوْا بِالصَّدَقَةِ فَاِنَّ البَلاءَ لا يَتَخَطَّى الصَّدَقَةَ.

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

سُوْءُ المُجَالَسَةِ شُحٌّ وَفُحْشٌ وَسُوْءُ خُلْقٍ.

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

لَأَنْ يَهْدِيَ اللَّهُ عَلى يَدَيْكَ رَجُلاً خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ.

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

عَفُّوْا تَعِفُّ نِسَاؤُكُمْ، وَبَرُّوْا آبَاءَكُمْ تَبَرُّكُمْ أَبْنَاؤُكُمْ، وَمَنِ اِعْتَذَرَ إلى أخِيْهِ المُسْلِمِ مِنْ شَيْءٍ بَلَغَهُ عَنْهُ فَلَمْ يَقْبَلْ عُذْرَهُ لَمْ يَرِدْ عَلَيَّ الحَوْضَ.

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

عَفُّوْا عَنْ نِسَاءِ النَّاسِ تَعِفَّ نِسَاؤُكُمْ، وَبَرُّوْا آبَاءَكُمْ تَبَرُّكُمْ أَبْنَاؤُكُمْ، وَمَنْ أَتَاهُ أَخُوهُ مُتَنَصِّلاً فَلْيَقْبَلْ ذلِكَ مُحِقًّا كَانَ أَوْ مُبْطِلاً، فَاِنْ لَمْ يَفْعَلْ لَمْ يَرِدْ عَلَيَّ الحَوْضَ.

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

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

كَفَى بِالمَرْءِ اِثْماً أنْ يُشَارَ اِلَيْهِ بِالأصَابِعِ؛ إنْ كَانَ خَيْراً فَهِيَ مَزَلَّةٌ إلاّ مَنْ رَحِمَ اللَّهُ تَعَالى؛ وَإنْ كَانَ شَرّاً فَهُوَ شَرٌّ.

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

لَعَثْرَةٌ في كَسْبِ حَلالٍ أفْضَلُ عِنْدَ اللَّهِ مِنْ ضَرْبٍ بِسَيْفٍ حَوْلاً كَامِلاً.

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

لَأَنْ أكُونَ في شِدَّةٍ أتَوَقَّعُ بَعْدَهَا رَخَاءً أحَبُّ إِلَيَّ مِنْ أنْ أكُونَ في رَخَاءٍ أتَوَقَّعُ بَعْدَهُ شِدَّة

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

مِنْ سَعَادَةِ المَرْءِ أنْ يُشْبِهَ أبَاهُ.

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

كَفَى بِالمَرْءِ شَرّاً أنْ يُشَارَ اِلَيْهِ بِالاَصَابِعِ

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

ثَلاثٌ جِدُّهُنَّ جِدٌّ؛ وَهَزْلُهُنَّ جِدٌّ: النِّكاحُ وَالطَّلاقُ وَالرَّجْعَةُ.

Being serious or funning about three affairs do not reduce their serious nature: marriage, divorce, and returning to marriage (after) divorce.

الاِيْمَانُ وَالعَمَلُ قَرِيْنَانِ؛ لا يَصْلُحُ كُلُّ وَاحِدٍ مِنْهُمَا اِلاّ مَعَ صَاحِبِهِ.

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

تَرَى المُؤْمِنِينَ في تَرَاحُمِهِمْ وَتَوَادّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الجَسَدِ اِذا اشتَكَى عُضْوَاً تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالحُمَّى.

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

المُؤْمِنُوْنَ هَيِّنُوْنَ لَيِّنُوْنَ كَالْحَمَلِ الأَلِفِ، إنْ قُيِّدَ اِنْقادَ، وَاِذا أُنِيْخَ عَلى صَخْرَةٍ اِسْتَناخَ.

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

مَثَلُ المُؤْمِنِيْنَ في تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الجَسَدِ اِذا اشْتَكَى بَعْضُهُمْ تَدَاعَى سَائِرُهُمْ بِالسَّهَرِ وَالحُمَّى.

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

المُؤْمَنُ مِرْآةُ المُؤْمِنِ، وَالمُؤْمِنُ أَخُوُ المُؤْمِنِ يَحُوْطُهُ مِنْ وَرَائِهِ.

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

لَنْ يَشْبَعَ المُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى يَكُونَ مُنْتَهَاهُ الجَنَّةَ.

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

الإيْمَانُ بِالقَدَرِ يُذْهِبُ الهَمَّ وَالحُزْنَ.

Believing in predestination makes griefs and sorrows fade away.

العُرْفُ يَنْقَطِعُ فيما بَيْنَ النَّاسِ وَلا يَنْقَطِعُ فيما بَيْنَ اللَّهِ وَبَيْنَ مَنْ فَعَلَهُ.

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

لا تَصْلَحُ الصَّنيعَةُ اِلاّ عِنْدَ ذي حَسَبٍ أو دِينٍ.

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

بَرِىءَ مِنَ الشُّحِّ مَنْ أَدَّى الزَّكاةَ؛ وَقَرَى الضَّيْفَ وَأَعْطَى في النَّائِبَةِ.

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

لَيْسَ بِحَكِيْمٍ مَنْ لَمْ يُعَاشِرْ بِالْمَعْرُوْفِ مَنْ لابُدَّ لَهُ مِنْ مُعَاشَرَتِهِ، حَتَّى يَجْعَلَ اللَّهُ لَهُ مَنْ ذلِكَ مَخْرَجاً.

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

اِيَّاكُمْ وَالتَّعَمُّقَ في الدِّيْنِ فَاِنَّ اللَّهَ تَعَالى قَدْ جَعَلَهُ سَهْلاً، فَخُذُوا مِنْهُ مَا تُطيقُونَ، فَاِنَّ اللَّهَ يُحِبُّ مَادَامَ مِنْ عَمَلٍ صَالِحٍ وَاِنْ كانَ يَسِيْراً.

Beware of being inquisitive about matters religious, for the Exalted God has set up an easy- going religion (for you). So, derive from it what you can carry out, for God loves good deeds which are the most durable, though in quantity little.

اِيَّاكُمْ وَالحَسَدَ؛ فَاِنَّ الحَسَدَ يَأْكُلُ الحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الحَطَبَ.

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

اِيَّاكُمْ وَالتَّسْوِيْفَ وَطُوْلَ الاَمَلِ، فَاِنَّهُ كانَ سَبَباً لِهَلاكِ الأُمَمِ.

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

لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهُوَنَّ عَنِ المُنْكَرِ أوْ لَيُسَلِّطَنَّ اللَّهُ عَلَيْكُمْ شِرَارَكُمْ فَيَدْعُوْ خِيَارُكُمْ وَلا يُستَجَابُ لَهُم.

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

مُرُوْا بِالْمَعْرُوفِ وَإِنْ لَمْ تَفْعَلُوهُ، وَانْهَوْا عَنِ المُنْكَرِ وَإِنْ لَمْ تَجْتَنِبُوهُ كُلَّهُ.

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

مَنْ أمَرَ بِمَعْرُوفٍ فَلْيَكُنْ أمْرُهُ ذلِكَ بِمَعْرُوفٍ.

Bidding to good is good per se.

البَرَكَةُ في نَوَاصِيَ الخَيْلِ.

Blessed are horses' foreheads.

طُوْبَى لِلْمُخْلِصِيْنَ، أولئِكَ مَصَابِيْحُ الهُدَى تَنْجَلِي بِهِمْ كُلُّ فِتْنَةٍ ظَلْمَاءٍ.

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

طُوْبَى لِلسَّابِقِيْنَ إلى ظِلِّ اللَّهِ؛ الَّذِيْنَ اِذا أُعْطُوْا الحَقَّ قَبِلُوهُ؛ وَالَّذِيْنَ يَحْكُمُونَ لِلنَّاسِ بِحُكْمِهِمْ لأنْفُسِهِمْ.

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

طُوْبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوْبِ النَّاسِ.

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

طُوْبَى لِمَنْ تَرَكَ الجَهْلَ وَأتَى الفَضْلَ وَعَمِلَ بِالعَدْلِ.

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

طُوْبَى لِمَنْ مَلَكَ لِسَانَهُ؛ وَبَكَى عَلى خَطِيْئَتِهِ.

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

طُوْبَى لِمَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ فَحَسُنَ مُنْقَلَبُهُ، اِذْ رَضِيَ عَنْهُ رَبُّهُ. وَوَيْلٌ لِمَنْ طَالَ عُمْرُهُ وَسَاءَ عَمَلُهُ فَسَاءَ مُنْقَلَبُهُ، اِذْ سَخِطَ عَلَيْهِ رَبُّهُ.

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

طُوْبَى لِمَنْ أسْلَمَ وَكَانَ عَيْشُهُ كَفَافاً.

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

طُوْبَى لِمَنْ هُدِىَ لِلإِسْلامِ وَكَانَ عَيْشُهُ كَفَافاً وَقَنَعَ.

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

طُوْبَى لِمَنْ تَواضَعَ في غَيْرِ مَنْقَصَةٍ، وَذَلَّ في نَفْسِهِ في غَيْرِ مَسْكَنَةٍ، وَأَنْفَقَ مِنْ مَالٍ جَمَعَهُ في غَيْرِ مَعْصِيَةٍ، وَخَالَطَ أَهْلَ الفِقْهِ وَالحِكْمَةِ، وَرَحِمَ أَهْلَ الذُّلِّ وَالمَسْكَنَةِ، طُوْبَى لِمَنْ ذَلَّ نَفْسُهُ وَطَابَ كَسْبُهُ وَحَسُنَتْ سَرِيْرَتُهُ، وَكَرُمَتْ عَلانِيَتُهُ، وَعَزَلَ عَنِ النَّاسِ شَرُّهُ. طُوْبَى لِمَنْ عَمِلَ بِعِلْمِهِ وَأَنْفَقَ الفَضْلَ مِنْ مَالِهِ وَأَمْسَكَ الفَضْلَ مِنْ قَوْلِه.

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

طُوْبَى لِمَنْ ذَلَّ في نَفْسِهِ وَحَسُنَتْ خَلِيْقَتُهُ، وَأَنْفَقَ الفَضْلَ مِنْ مَالِهِ، وَأَمْسَكَ الفَضْلَ مِنْ قَوْلِه، وَوَ وَسِعَتْهُ السُّنَّةُ وَلَمْ يَعْدُهَا إلى البِدْعَةِ.

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

طُوْبَى لِمَنْ رَزَقَهُ اللَّهُ الكَفَافَ ثُمَّ صَبَرَ عَلَيْهِ.

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

طُوْبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوْبِ النَّاسِ، وَأَنْفَقَ مِنْ مَالٍ اِكْتَسَبَهُ مِنْ غَيْرِ مَعْصِيَةٍ، وَخَالَطَ أَهْلَ الفِقْهِ وَالحِكْمَةِ، وَجَانَبَ أَهْلَ الذُّلِّ وَالمَعْصِيَةِ.

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

ما تَجالَسَ قَوْمٌ مَجْلِساً فَلَمْ يَنْصِتْ بَعْضُهُمْ لِبَعْضٍ اِلاّ نُزِعَ مِنْ ذلِكَ المَجْلِسِ البَرَكَةُ.

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

البَرَكَةُ في أَكابِرِنا؛ فَمَنْ لَمْ يَرْحَمْ صَغِيْرَنا وَيُجِلَّ كَبِيْرَنا فَلَيْسَ مِنَّا.

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

البَرَكَةُ مَعَ أَكابِرِكُمْ.

Blessing is with your aged ones.

عَمَى القَلْبِ الضَّلالَةُ بَعْدَ الهُدَى.

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

أَقِلَّ مِنَ الدَّيْنِ تَعِشْ حُرًّا.

Borrow less (money), freer to be.

لَيْسَ الخُلْفُ أَنْ يَعِدَ الرَّجُلُ وَفي نِيَّتِهِ أَنْ يَفِي، وَلكِنَّ الخُلْفَ أَنْ يَعِدَ الرَّجُلُ وَفي نِيَّتِهِ أَنْ لا يَفِي.

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

تَخَلَّلُوْا فَاِنَّهُ نَظَافَةٌ، وَالنَّظَافَةُ تَدْعُوْ اِلَى الاِيْمَانِ وَالاِيْمَانُ مَعَ صَاحِبِهِ في الجَنَّةِ.

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

فيالسِّوَاكِ ثَمَانِيَةُ خِصَالٍ: يُطَيِّبُ الفَمَ، وَيَشُدُّ اللَّثَةَ، وَيَجْلُو البَصَرَ، وَيُذْهِبُ البَلْغَمَ، وَيُفَرِّحُ المَلائِكَةَ، وَيُرْضِي الرَّبَّ، وَيَزِيْدُ في الحَسَنَاتِ، وَيُصِحُّ المِعْدَةَ.

Brushing one’s teeth brings the following benefits: cleanliness of mouth, strength of gum, brightness of

sight, elimination of phlegm, happiness of angels, satisfaction of God, increase in one’s good deeds, and health of stomach.

السِّوَاكُ يَزِيْدُ الرَّجُلَ فَصَاحَةً.

Brushing one's teeth elevates one's eloquence.

السِّوَاكُ مَطَهِّرَةٌ لِلْفَمِ؛ مَرْضَاةٌ لِلْرَّبِّ؛ وَمَجْلاةٌ لِلْبَصَرِ.

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

السِّوَاكُ سُنَّةٌ فَاسْتَاكُوْا أيَّ وَقْتِ شِئْتُمْ.

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

السِّوَاكُ نِصْفُ الإيمَانِ، وَالوُضُوءُ نِصْفُ الإيمَان

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

ذُبُّوْا عَنْ أعْرَاضِكُمْ بأَمْوالِكُمْ.

By your wealth protect your fame and respect.

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