

أُوصِيكُمْ بِالْجَارِ

I advise you (to be careful) about your neighbors.

أُوصِيكَ أَنْ تَسْتَحِيَ مِنَ اللَّهِ كَمَا تَسْتَحِيَ مِنَ الرَّجُلِ الصَّالِحِ مِنْ قَوْمِكَ

I advise you to be as modest to God as you are to a chaste man of your clan.

أُوصِيكَ بِتَقْوَى اللَّهِ تَعَالَى فِي سِرِّ أَمْرِكَ وَعَلَانِيَتِهِ، وَإِذَا أَسَأْتَ فَأَحْسِنْ، وَلَا تَسْأَلَنَّ أَحَدًا شَيْئًا، وَلَا تَقْبِضْ أَمَانَةً، وَلَا تَقْضِ بَيْنَ اثْنَيْنِ

I advise you to fear the Exalted God in public and in privacy, to do good after doing evil, to ask nothing from people, to hold nothing on trust and to avoid judging between two persons.

أَنَا النَّذِيرُ وَالْمَوْتُ الْمُغِيرُ وَالسَّاعَةُ الْمَوْعِدُ

I am a warner, death is a plunderer and Resurrection, a meeting place.

أَخَافُ عَلَى أُمَّتِي مِنْ بَعْدِي ثَلَاثًا: ضَلَالَةَ الْأَهْوَاءِ؛ وَاتِّبَاعَ الشَّهَوَاتِ فِي الْبُطُونِ وَالْفُرُوجِ وَالْغَفْلَةَ بَعْدَ الْمَعْرِفَةِ

I am anxious about three things to happen to my people after my death: deviated carnal desires, unbounded sexuality and gluttony, and negligence after knowledge.

أَخُوفُ مَا أَخَافُ عَلَى أُمَّتِي الْهَوَى وَطُولُ الْأَمَلِ

I am mostly worried about my nation of carnal desires and unfulfilable wishes.

أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي كُلِّ مَنَافِقٍ عَلِيمِ اللِّسَانِ

I am mostly worried about my nation, of glib- tongued hypocrites.

أَنَا أَفْصَحُ الْعَرَبِ

I am the most eloquent Arab.

يَا عَجَباً كُلَّ الْعَجَبِ لِلْمُصَدِّقِ بِدَارِ الْخُلُودِ؛ وَهُوَ يَسْعَى لِدَارِ الْغُرُورِ

I am very amazed at those who believe in eternal abode but try hard for the abode of vanity!

أَخْشَى مَا خَشِيتُ عَلَى أُمَّتِي كِبَرَ الْبُطْنِ؛ وَمُدَاوِمَةَ النَّوْمِ؛ وَالْكَسْلَ؛ وَضَعْفَ الْيَقِينِ

I am worried about my (Islamic) nation more of gluttony, over- sleeping, laziness and weakness of faith than anything else.

لَأَنَا أَشَدُّ عَلَيْكُمْ خَوْفاً مِنَ النِّعَمِ مِنِّي مِنَ الذُّنُوبِ، أَلَا إِنَّ النِّعَمَ الَّتِي لَا تُشْكُرُ هِيَ الْحَتْفُ الْقَاضِي

I am worried about you more for blessings than for sins. Beware that blessings not thanked for will entail your definite ruin.

لَأَنَا مِنْ فِتْنَةِ السَّرَّاءِ أَخَوْفُ عَلَيْكُمْ مِنْ فِتْنَةِ الضَّرَّاءِ، إِنَّكُمْ أُبْتَلِيتُمْ بِفِتْنَةِ الضَّرَّاءِ فَصَبَرْتُمْ، وَإِنَّ الدُّنْيَا حُلُوةٌ خُسْرَةٌ

I am worried about you more for trials in poverty than for trials in affluence. Verily, you were afflicted with poverty but kept patient; verily the world is sweet and charming!

سَأَلْتُ جِبْرِيلَ: هَلْ تَرَى رَبَّكَ قَالَ: إِنَّ بَيْنِي وَبَيْنَهُ سَبْعِينَ حِجَاباً مِنْ نُورٍ، لَوْ رَأَيْتُ أَدْنَاهَا لَاحْتَرَقْتُ

I asked Gabriel, "Do you see your Lord? He said: "There are seventy screens of light between me and Him, the closest of which will set me afire should I happen to look at it".

سَأَلْتُ اللَّهَ أَنْ يَجْعَلَ حِسَابَ أُمَّتِي إِلَيَّ لِئَلَّا تَفْتَضِحَ عِنْدَ الْأُمَمِ، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ: يَا مُحَمَّدُ بَلْ أَنَا أَحَاسِبُهُمْ فَإِنْ

كَانَ مِنْهُمْ زَلَّةٌ سَتَرْتُهَا عَنْكَ لِئَلَّا تَفْتَضِحَ عِنْدَكَ.

I asked God to let me call my people to account (in the Hereafter), lest they might feel disgrace in the sight of others, but He– the Great and powerful – sent me a revelation, saying "O Muhammad! I Myself will call them to account and hide their sins (if any) from you, so that they won't feel disgrace even in your sight".

أَنَا الشَّاهِدُ عَلَى اللَّهِ أَنْ لَا يَعْتَرِ عَاقِلٌ إِلَّا رَفَعَهُ ثُمَّ لَا يَعْتَرِ إِلَّا رَفَعَهُ ثُمَّ لَا يَعْتَرِ إِلَّا رَفَعَهُ حَتَّى يَجْعَلَ مَصِيرَهُ إِلَى الْجَنَّةِ.

I assure (you) on behalf of God that each time a wise man makes a mistake, he is upgraded by God so that he finally joins Paradise.

مَا أَحِبُّ أَنْ أَحْدًا تَحُولَ لِي ذَهَبًا يَمْكُثُ عِنْدِي مِنْهُ دِينَارٌ فَوْقَ ثَلَاثٍ، إِلَّا دِينَارٌ أَرْصِدُهُ لِدَيْنٍ.

I do not like Mount Uhud to turn to gold for me and even one Dinar of it be left with me more than three days, save for lending.

أَكُلُ كَمَا يَأْكُلُ الْعَبْدُ؛ وَأَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ.

I eat food like slaves and sit on the ground as they do.

خَلَقْتُ فِيكُمْ شَيْئَيْنِ لَنْ تَضِلُّوا بَعْدَهُمَا: كِتَابَ اللَّهِ وَسُنَّتِي؛ وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ.

I established two things among you, which will keep you from going astray: the Quran and my Sunnah (ways & attitudes). They will not be detached from each other till they join me at the pond of Kawsar (in Paradise).

أُبَشِّرُوا وَيَشْرُوا مَنْ وَرَاءَكُمْ أَنَّهُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ صَادِقًا لَهَا دَخَلَ الْجَنَّةَ.

I give you glad tidings, and you give glad tidings to others, that whoever honestly bears witness to "There is no god but Allah," will undoubtedly be allowed to Paradise.

لَقَدْ أُمِرْتُ أَنْ أَتَجَوَّزَ فِي الْقَوْلِ؛ فَإِنَّ الْجَوَازَ فِي الْقَوْلِ هُوَ خَيْرٌ.

I have been advised to keep short in talking, for it is good indeed.

لَا نَدِمَ مَنْ اسْتَشَارَ، وَلَا افْتَقَرَ مَنْ اقْتَصَدَ.

I know no one save a believer to be better than a thousand like unto himself.

اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ؛ وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ.

I looked at Paradise and saw the poor dwelled therein the most, and at Hell wherein women were the majority (to roast).

لَا أَشْتَرِي شَيْئًا لَيْسَ عِنْدِي ثَمَنُهُ.

I never buy something before getting aware of its price.

لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَأَنَّهُ تُؤْذِي النَّاسَ.

I saw a man in Paradise walking around a tree he had cut off in the world, for it blocked people's path and annoyed them.

لَقَدْ أُؤْذِيتُ فِي اللَّهِ وَمَا يُؤْذِي أَحَدٌ، وَأُخِفْتُ فِي اللَّهِ وَمَا يَخَافُ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَا لِي وَلِبَالٍ طَعَامٌ إِلَّا شَيْءٌ يُؤَارِيهِ إِبْطُ بِلَالٍ.

I suffered in the way of God when no one suffered and I was frightened in the way of God when no one feared at all. Many a day and many a night I spent when Balal and me had nothing to eat.

وَاللَّهِ لَأَنْ يَهْدِيَ بِهُدَاكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ.

I swear by God that leading one to the right path is much better than having red- haired camels.

وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إصْبِعَهُ هَذِهِ فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ.

I swear by God that this world to the Hereafter is just as one of you puts his finger into a sea, and see what happens! (Nothing he gains).

وَاللّٰهِ لَا تَجِدُونَ بَعْدِيْ اَعْدَلَ عَلَيْكُمْ مِنِّيْ.

I swear by God that you will not find anyone juster to you than me after my death.

بُعِثْتُ بِمُدَارَاةِ النَّاسِ.

I was appointed to treat people moderately.

بُعِثْتُ بِالْحَنِيفِيَّةِ؛ وَمَنْ خَالَفَ سُنَّتِيْ فَلَيْسَ مِنِّيْ.

I was appointed with a pure, easy religion and, therefore, whoever opposes my manners is not my follower.

خُيِّرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ شَطْرُ أُمَّتِي الْجَنَّةَ، فَاخْتَرْتُ الشَّفَاعَةَ؛ لِأَنَّهَا أَعْمُ وَأَكْفَى، أَتَرَوْنَهَا لِلْمُؤْمِنِينَ الْمُتَّقِينَ؟ لَا وَلَكِنَّهَا لِلْمُذْنِبِينَ الْمُتَلَوِّثِينَ الْخَطَائِينَ.

I was given the option to either choose intercession or to take half of my nation to Paradise (without final judgment), and I chose the former for it is more extended and sufficient in range. Do you think that intercession is specifically applied for pious believers? No, it is for the sinful wrong doers.

أُوتِيْتُ جَوَامِعَ الْكَلِمِ.

I was offered short, but comprehensive words.

أُمِرْتُ بِالسَّوَاكِ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيَّ.

I was so much advised to brush my teeth that I got scared lest it might become obligatory for me.

أُمِرْتُ بِالسَّوَاكِ حَتَّى خِفْتُ عَلَى أَسْنَانِي.

I was so much advised to brush my teeth that I got scared of putting them to harm.

إِنْ شِئْتُمْ أَنْبَأْتُكُمْ عَنِ الْإِمَارَةِ وَمَا هِيَ، أَوَّلُهَا مَلَامَةٌ وَثَانِيهَا نَدَامَةٌ وَثَالِثُهَا عَذَابٌ يَوْمَ الْقِيَامَةِ.

I will inform you of what authority is, if you ask me to do so. It begins with blame, leads to remorse and

ends up with the torment of the Day of Judgement.

مَنْ يَتَكَفَّلْ لِي أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا أَتَكْفُلْ لَهُ بِالْجَنَّةِ

I will undertake to reserve Paradise for whoever undertakes to put no demand to people.

عَجِبْتُ لِلْمُسْلِمِ إِذَا أَصَابَتْهُ مُصِيبَةٌ احْتَسَبَ وَصَبَرَ وَإِذَا أَصَابَهُ خَيْرٌ حَمِدَ اللَّهَ وَشَكَرَ

I wonder at a Muslim who keeps patient when calamity befalls him and thanks and praises God when he attains some good.

مَا أَخَافُ عَلَى أُمَّتِي إِلَّا ضَعْفَ الْيَقِينِ

I'm not worried about my people (concerning anything), save weak faith.

لَسْتُ أَخَافُ عَلَى أُمَّتِي غَوَاءَ تَقْتُلُهُمْ؛ وَلَا عَدُوًّا يَجْتَا حُهُمْ؛ وَلَكِنِّي أَخَافُ عَلَى أُمَّتِي أَيْمَةً مُضِلِّينَ؛ إِنْ أَطَاعُوهُمْ فَتَنُوهُمْ؛ وَإِنْ عَصَوْهُمْ قَتَلُوهُمْ

I'm not worried about my people as to villains who may kill them or foes who may cause them to annihilate, but as to misleading leaders who will kill them in case of disobedience and impose on them seditions in case of obedience.

مَا أَخَافُ عَلَى أُمَّتِي فِتْنَةَ أَخُوفَ عَلَيْهَا مِنَ النِّسَاءِ وَالْخَمْرِ

I'm not worried about my people concerning any trials, save wine and women.

مَا أَخْشَى عَلَيْكُمُ الْفَقْرَ، وَلَكِنِّي أَخْشَى عَلَيْكُمُ التَّكَاثُرَ. وَمَا أَخْشَى عَلَيْكُمُ الْخَطَاءَ، وَلَكِنِّي أَخْشَى عَلَيْكُمُ التَّعَمُّدَ

I'm not worried about your poverty but only about taking pride in your excessive wealth, nor am I worried about your wrongdoings but only about intentional ones.

لَوْ كَانَ الْمُؤْمِنُ فِي جُحْرِ فَارَةٍ لَقِيَضَ اللَّهُ لَهُ مَنْ يُؤْذِيهِ

If a believer manages to hide himself in a hole, someone will be sent by God to hurt him (put him to trial).

لَوْ أَنَّ قَطْرَةً مِنَ الزُّقُومِ قُطِرَتْ فِي الدُّنْيَا لَأُفْسِدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَالِشُهُمْ فَكَيْفَ بِمَنْ يَكُونُ طَعَامُهُ؟

If a drop of hellish Zaghoom drips to the world, it will ruin the life of the people. So, what would happen to the ones whose otherworldly food is Zaghoom.

لَا صَدَقَّةَ وَذُو رَحِمٍ مُّحْتَاجٌ.

If a relative is in need, giving alms (to others) will not be fair.

إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ.

If a woman perfumes herself and passes by people to please them, she will be adulterous.

لَوْ تَعْلَمُ الْبَهَائِمُ مِنَ الْمَوْتِ مَا يَعْلَمُ ابْنُ آدَمَ مَا أَكَلْتُمْ مِنْهَا سَمِينًا.

If animals were aware of what men know about death, they would avoid weight- growing meat.

لَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ لَسَبَقْتَهُ الْعَيْنُ.

If anything could take precedence over fate, it would (definitely) be an evil eye.

لَوْ كَانَ سُوءُ الْخُلُقِ رَجُلًا يَمْشِي فِي النَّاسِ لَكَانَ رَجُلٌ سُوءٌ، وَأَنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقْنِي فَحَاشًا.

If bad- temperedness were a man walking (living) among people, it would be a bad one, and the Exalted God has surely not created me an abusive man.

لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ فِي الْجَنَّةِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنَ الْجَنَّةِ أَحَدٌ.

If believers knew about the punishment of God, no one of them would covet for Paradise, and if infidels knew about God's Mercy, they would not be hopeless of (being allowed to) Paradise.

لَوْ كَانَ الْفُحْشُ خُلُقًا لَكَانَ شَرُّ خُلُقٍ لِلَّهِ.

If evil and abuse were creatures of Allah, they would be the worst of all.

لَوْ كَانَ الْإِيمَانُ بِالثُّرَيَّا لَتَنَاولَهُ رِجَالٌ مِنْ فَارِسَ.

If faith were in the firmament, (some) men of Persia would find a way to it.

إِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرْ أَثَرُ نِعْمَةِ اللَّهِ عَلَيْكَ وَكَرَامَتِهِ.

If God grants you wealth, the sign of His blessing and generosity should appear in you.

لَوْ أَنَّ الْعِبَادَ لَمْ يُذْنِبُوا لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ ثُمَّ يَغْفِرُ لَهُمْ وَهُوَ الْعَفُورُ الرَّحِيمُ.

If God's servants didn't commit sins, He would create a people who would commit sins to be forgiven by Him, for He is the most Merciful and Forgiving.

لَوْ جَاءَ الْعُسْرُ فَدَخَلَ هَذَا الْجُحْرَ لَجَاءَ الْيُسْرُ فَدَخَلَ عَلَيْهِ فَأَخْرَجَهُ.

If hardship enters a hole, relief will do too to make the former vanish.

لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا لَسَرَّيْنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثٌ وَعِنْدِي شَيْءٌ، إِلَّا شَيْءٌ أُرْصِدُهُ لِذَيْنِ.

If I had gold as much as Mount Uhud, I would like to have nothing of it with me within three days, save for a piece by which to repay my debts.

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا.

If I were to command anyone to prostrate anyone else, I would command women to prostrate their husbands.

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ.

If I were to command anyone to prostrate anyone else, I would command women to prostrate their husbands, for God has invested the latter with rights in respect to the former.

لَوْ قِيلَ لِأَهْلِ النَّارِ إِنَّكُمْ مَا كُنْتُمْ فِي النَّارِ عَدَدَ كُلِّ حَصَاةٍ فِي الدُّنْيَا لَفَرِحُوا بِهَا وَلَوْ قِيلَ لِأَهْلِ الْجَنَّةِ إِنَّكُمْ مَا كُنْتُمْ عَدَدَ كُلِّ حَصَاةٍ لَحَزَنُوا وَلَكِنْ جَعَلَ لَهُمُ الْآبَدَ.

If it is said to the dwellers of Hell that they will stay there to the number of sands on the earth, they will rejoice, and if the same is said to the dwellers of Paradise, they will feel sad, but God has granted eternal life to the latter.

لَوْلَا أَنَّ السُّؤَالَ يَكْذِبُونَ مَا قُدِّسَ مَنْ رَدَّهُمْ

If it were not for beggars' telling lie, those who repelled them would not be praised.

لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

If it would not cause trouble for my people, I would order them to brush their teeth at prayer times.

لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ أَنْ يَسْتَاكُوا بِالْأَسْحَارِ

If it would not cause trouble for my people, I would order them to brush their teeth at dawns.

لَوْ كَانَ الْعِلْمُ مُعْلَقًا بِالثُّرَيَّا لَتَنَاولَهُ قَوْمٌ مِنْ أَبْنَاءِ فَارِسَ

If knowledge were hanging from the firmament, a group of Persians would (manage to) acquire it.

لَوْ كَانَ الْحَيَاءُ رَجُلًا لَكَانَ رَجُلًا صَالِحًا

If modesty were a man, it would be a decent one.

لَوْلَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَهُ اللَّهُ حَتَّى يُبْعَثَ فِيهِ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِيهِ اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمُ أَبِي، يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِئْتُ ظُلْمًا وَجَوْرًا

If nothing remains save one single day from the life in this world, God will prolong it so much that a man from my household will rise to fill the earth with equity just as it was filled with injustice and enormity– a man whose name and whose father's are respectively mine and my father's.

إِذَا رَأَى أَحَدُكُمْ مِنْ نَفْسِهِ أَوْ مَالِهِ أَوْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ؛ فَإِنَّ الْعَيْنَ حَقٌّ

If one of you happens to see something interesting in himself, in his own property or in that of his brother (in faith), he should ask God for His blessings, for the evil of eyes is a reality.

لَوْ كَانَ الصَّبْرُ رَجُلًا لَكَانَ رَجُلًا كَرِيمًا.

If patience were a man, it would be a generous one.

لَوْ يَعْلَمُ النَّاسُ مِنَ الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ.

If people knew what I know of loneliness, no one would ever ride (travel) alone at night.

لَوْ نُهِىَ النَّاسُ عَنْ فَتِّ الْبَعْرَةِ، فَتُّوا وَقَالُوا مَا نُهِينَا عَنْهُ إِلَّا وَفِيهِ شَيْءٌ.

If people were asked not to break the anciculan dung of camels, they would break it, saying, "They have asked us not to do so to spare us its benefits.

إِذَا سَبَّكَ رَجُلٌ بِمَا يَعْلَمُ مِنْكَ فَلَا تَسِبَّهُ بِمَا تَعْلَمُ مِنْهُ؛ فَيَكُونُ أَجْرُ ذَلِكَ لَكَ؛ وَوَيْلٌ لَهُ عَلَيْهِ.

If somebody slanders you with regard to what he knows of you, you should refrain from so doing with respect to what you know of him. Thus, you will be rewarded, and he will be punished (by God).

إِذَا وَجَدَ أَحَدُكُمْ لِأَخِيهِ نَصْحًا فِي نَفْسِهِ فَلْيَذْكُرْهُ لَهُ.

If someone has a piece of advice for his brother (in faith), he should mention it to him.

لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ مَالٍ لَابْتَغَى إِلَيْهِ ثَانِيًا، وَلَوْ كَانَ لَهُ وَادِيَانِ لَابْتَغَى لَهُمَا ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

If son of Adam had a valley of gold, he would long for a second one, and if he had two valleys as such, he would long for a third, for his belly (hunger) will not be satiated save by soil, and God will accept the repentance of whoever He wishes.

لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ نَخْلٍ لَتَمَنَّى مِثْلَهُ ثُمَّ تَمَنَّى مِثْلَهُ حَتَّى يَتَمَنَّى أُودِيَةً وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ.

If son of Adam had a valley of palms, he would long for the like of it to an unbounded extent, for his belly (hunger) will not be satiated save by soil.

إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ فَإِنْ اسْتَطَاعَ أَنْ لَا يَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسَهَا.

If the Resurrection fell upon one among you while having a sapling in his (her) hand, he should plant it, if possible.

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ

If the world were as valuable to Allah as a wing of a mosquito, He would never give a sip of water to an infidel.

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ

If the world were as valuable to Allah as a wing of a mosquito, He would never give a sip of water to an infidel.

لَوْلَا الْأَمَلُ مَا أَرْضَعَتْ أُمٌّ وَلَدًا وَلَا غَرَسَ غَارِسٌ شَجَرًا

If there were no hope, no mother would milk her child, and nobody would plant a tree.

لَوْلَا الْمَرْأَةُ لَدَخَلَ الرَّجُلُ الْجَنَّةَ

If there were no women, (all) men would be allowed to Paradise.

لَوْلَا النِّسَاءُ يُعْبَدُ اللَّهُ حَقَّ عِبَادَتِهِ

If there were no women, God would be duly worshipped.

لَوْ كَانَ الْعُجْبُ رَجُلًا كَانَ رَجُلٌ سُوءٍ

If vanity were a man, it would not be a nice one.

لَوْ تَعَلَّمَ الْمَرْأَةُ حَقَّ الزَّوْجِ لَمْ تَقْعُدْ مَا حَضَرَ غَدَاؤُهُ وَعَشَاؤُهُ حَتَّى يَفْرَغَ مِنْهُ

If women knew about their husbands' rights, they would stand at their service till finishing lunch and supper.

لَوْ رَأَيْتَ الْأَجَلَ وَمَسِيرَهُ أَبْغَضْتَ الْأَمَلَ وَغُرُورَهُ

If you could see death and its course, worldly desire and its happiness would turn worthless for you.

لَوْ لَمْ تُذْنِبْ لَجَاءَ اللَّهُ بِقَوْمٍ يُذْنِبُونَ فَيَغْفِرَ لَهُمْ وَيُدْخِلَهُمُ الْجَنَّةَ

If you didn't commit sins, God would create a people who would do so in order to be forgiven and, thus, sent to Paradise.

لَوْ لَمْ تُذْنِبُوا لَخَشِيتُ عَلَيْكُمْ بِأَشَدَّ مِنْ ذَلِكَ الْعُجْبَ الْعُجْبَ

If you didn't commit sins, I would be worried about you as to something worse... selfishness... selfishness.

إِعْدِلُوا بَيْنَ أَوْلَادِكُمْ بِالنُّحْلِ كَمَا تُحِبُّونَ أَنْ يَعْدِلُوا بَيْنَكُمْ فِي الْبِرِّ وَاللُّطْفِ

If you expect your children to treat you equitably in beneficence and affection, treat them equally in generosity.

إِذَا كَانَ عِنْدَكَ مَا يَكْفِيكَ فَلَا تَطْلُبْ مَا يُطْغِيكَ

If you have at your disposal what suffices you, refrain from seeking what makes of you a rebel.

أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا؛ صِدْقُ الْحَدِيثِ؛ وَحِفْظُ الْأَمَانَةِ؛ وَحُسْنُ الْخُلُقِ؛ وَعِفَّةُ مَطْعَمٍ

If you have four things, do not regret for the worldly things you have not: truthfulness, trusteeship, good manners, and abstaining from the unlawful in what you eat.

لَوْ تَعْلَمُونَ قَدَرَ رَحْمَةِ اللَّهِ لَا تَكَلُّمٌ عَلَيْهَا

If you knew about the extent of God's Mercy, you would rely on it.

لَوْ تَعْلَمُونَ مِنَ الدُّنْيَا مَا أَعْلَمُ لَاسْتَرَأَحْتَ أَنْفُسَكُمْ مِنْهَا

If you knew what I know about the world, you would feel safe against its sorrows.

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا، وَلَا سَاغَ لَكُمْ الطَّعَامُ وَلَا الشَّرَابُ

If you knew what I know, you would laugh less and weep more, with food and drink being distasteful to you.

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا.

If you knew what I know, you would laugh less and weep more.

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا وَلَخَرَجْتُمْ إِلَى الصَّعَدَاتِ تَجَارُونَ إِلَى اللَّهِ تَعَالَى، لَا تَدْرُونَ تَنْجُونَ أَوْ لَا تَنْجُونَ.

If you knew what I know, you would weep more and laugh less and climb to high places to entreat to God, being fearful about your (eternal) safety or ruin.

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا. يَظْهَرُ النِّفَاقُ وَتُرْفَعُ الْأَمَانَةُ وَتُقْبَضُ الرَّحْمَةُ وَيَتَّهَمُ الْأَمِينُ وَيُوْتَمَنُّ غَيْرُ الْأَمِينِ. يُحِيطُ بِكُمْ الْفِتْنُ كَأَمْثَالِ اللَّيْلِ الْمُظْلِمِ.

If you knew what I know, you would weep more and laugh less, for discord will come to pass, honesty will disappear, trust will be eliminated, honest men will be charged (of dishonesty), the treacherous will be regarded honest, and seditions will overcome you just as dark nights do.

لَوْ تَعْلَمُونَ مَا فِي الْمَسْأَلَةِ مَا مَشَى أَحَدٌ إِلَى أَحَدٍ يَسْأَلُهُ شَيْئًا.

If you knew what was behind questioning, nobody would ever make a request to anybody else.

لَوْ تَعْلَمُونَ مَا أَنْتُمْ لَاقُونَ بَعْدَ الْمَوْتِ مَا أَكَلْتُمْ طَعَامًا عَلَى شَهْوَةٍ، وَلَا شَرِبْتُمْ شَرَابًا عَلَى شَهْوَةٍ أَبَدًا، وَلَا دَخَلْتُمْ بَيْتًا تَسْتَظِلُّونَ بِهِ؛ وَلَمَرَرْتُمْ إِلَى الصَّعَدَاتِ تَكْدَحُونَ صُدُورَكُمْ، وَتَبْكُونَ عَلَى أَنْفُسِكُمْ.

If you knew what would befall you after death, you would have no appetite to eat, would never drink tastefully, would never enter a house to take rest, but would (instead) climb to summits hurting your hearts and bewailing your souls.

لَوْ نَظَرْتُمْ إِلَى الْأَجَلِ وَمَسِيرِهِ لَابْغَضْتُمْ الْأَمَلَ وَسُرُورَهُ.

If you look (deeply) at death and its course, you would hate worldly longing and its joys.

لَوْ أَنَّ الْمَاءَ الَّذِي يَكُونُ مِنْهُ الْوَلَدُ أَهْرَقْتُهُ عَلَى صَخْرَةٍ لَأَخْرَجَ اللَّهُ تَعَالَى مِنْهَا وَلَدًا، وَلَيَخْلُقَنَّ اللَّهُ تَعَالَى نَفْسًا هُوَ خَالِقُهَا.

If you pour the water (semen), which is destined to be a child, on a piece of stone, the Exalted God will bring a child out of it, for He will surely create whoever is to be created.

إِنْ أَحْبَبْتُمْ أَنْ يُحِبَّكُمْ اللَّهُ وَرَسُولُهُ فَأَدُّوا إِذَا اتُّمِنْتُمْ؛ وَاصْدُقُوا إِذَا حَدَّثْتُمْ؛ وَأَحْسِنُوا جَوَارَ مَنْ جَاوَرَكُمْ.

If you seek the love of God and that of the Prophet, return the things given to you in trust, be honest in speaking and treat your neighbors well.

لَوْ خِفْتُمْ اللَّهَ تَعَالَى حَقَّ خِيفَتِهِ لَعَلِمْتُمْ الْعِلْمَ الَّذِي لَا جَهْلَ مَعَهُ، وَلَوْ عَرَفْتُمْ اللَّهَ تَعَالَى حَقَّ مَعْرِفَتِهِ لَزَالَتْ لِدُعَائِكُمُ الْجِبَالُ.

If you were afraid of the Exalted God, as you should, you would acquire knowledge untainted by ignorance; and if you knew the Exalted God, as He deserves, mountains would be shaken at your command.

إِذَا أَرَدْتَ أَنْ يُحِبَّكَ اللَّهُ فَابْغِضِ الدُّنْيَا؛ وَإِذَا أَرَدْتَ أَنْ يُحِبَّكَ النَّاسُ فَمَا كَانَ عِنْدَكَ مِنْ فُضُولِهَا فَانْبِذْهُ إِلَيْهِمْ.

If you wish to be a favorite to God, dislike the (material) world, and if you wish to be a favorite to people, offer them your excess.

تَجَاوَزُوا عَنْ ذَنْبِ السَّخِيِّ، وَزَلَّةِ الْعَالِمِ، وَسَطْوَةِ السُّلْطَانِ الْعَادِلِ، فَإِنَّ اللَّهَ تَعَالَى آخِذٌ بِيَدِهِمْ كُلَّمَا عَثَرَ عَائِرٌ مِنْهُمْ.

Ignore the sins of the generous, the shortcomings of the learned and the awe of the just kings; for whenever they slip, the Exalted God gives them a hand.

الْجَنَّةُ حَرَامٌ عَلَى كُلِّ فَاحِشٍ أَنْ يَدْخُلَهَا.

III- speaking guys will not be allowed to Paradise.

مِنْ فَقْهِ الرَّجُلِ أَنْ يُصْلِحَ مَعِيشَتَهُ، وَلَيْسَ مِنْ حُبِّ الدُّنْيَا طَلَبَ مَا يُصْلِحُكَ.

Improvement of living shows man's deep knowledge, and seeking what improves you is not

mammonism.

مَنْ رَوَّعَ مُؤْمِنًا لَمْ يُؤْمِنْ اللَّهَ رَوَّعَتَهُ يَوْمَ الْقِيَامَةِ، وَمَنْ سَعَى بِمُؤْمِنٍ أَقَامَهُ اللَّهُ مَقَامَ ذُلٍّ وَخِزْيٍ يَوْمَ الْقِيَامَةِ.

In Day of Judgment, God will not make one immune from fear, if he has terrified a believer, and will make one suffer humility, if he has backbitten a believer.

أَعْرُوا النِّسَاءَ يَلْزِمْنَ الْحِجَالَ.

In order to keep women at home, spare them (variegated) dresses.

لَيْسَ فِي الْجَنَّةِ شَيْءٌ مِمَّا فِي الدُّنْيَا إِلَّا الْأَسْمَاءُ.

In Paradise, only names of the things belonging to this world exist.

لَفَيْدُ سَوْطٍ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

In Paradise, the whip of one of you will be preferred to whatever is there between the earth and sky.

إِنَّ اللَّهَ تَعَالَى يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَسِتْرَهُ مِنَ النَّاسِ وَيَقَرُّهُ بِذُنُوبِهِ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ: نَعَمْ أَيُّ رَبِّ حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ ثُمَّ يُعْطِي كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولُ الْأَشْهَادُ: "هَؤُلَاءِ الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ".

In the Day Judgment, the Exalted God will call (His) believer servant to His presence and while keeping him covered and saved from people and making him acknowledge his sins, asks him questions like this: "Do you know such and such a sin?" The servant answers in the positive and continues doing so until it occurs to his mind that due to his (boundless) sins, he will surely perish. Then, God says: "I covered your sins in the world and I forgive you today," and He places the book of his good deeds in his right hand. As to the disbelievers and hypocrites, He openly states: "these are the ones who belied their Lord. God's damnation be on oppressors."

ثَلَاثَةٌ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ؛ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ؛ وَاصِلُ الرَّحِمِ يَزِيدُ اللَّهُ فِي رِزْقِهِ؛ وَيَمُدُّ فِي أَجَلِهِ؛ وَامْرَأَةٌ مَاتَ زَوْجُهَا وَتَرَكَ عَلَيْهَا أَيْتَامًا صِغَارًا؛ وَقَالَتْ: لَا أَتَزَوَّجُ عَلَى أَيْتَامِي حَتَّى يَمُوتُوا أَوْ يُغْنِيَهُمُ اللَّهُ؛ وَعَبْدٌ صَنَعَ طَعَامًا فَأَضَافَ ضَيْفَهُ؛ وَأَحْسَنَ نَفَقَتَهُ؛ فَدَعَا عَلَيْهِ الْيَتِيمَ وَالْمِسْكِينَ فَأَطْعَمَهُمْ لَوَجْهِ اللَّهِ عَزَّ وَجَلَّ.

In the Day of Judgement when there is no shelter, three groups of people will reside beneath God's shadow: those who are kind to their and are thus gifted with increased sustenance and long life, women whose husbands die, leaving them with little orphans, who avoid getting married to bring their children up to maturity or let them die, and those who prepare food to serve their guests in perfect hospitality, calling the poor and orphans to their table thereafter to feed them for the sake of the Great and Powerful God.

أَيُّمَا نَاشِيءٍ نَشَأَ فِي طَلَبِ الْعِلْمِ وَالْعِبَادَةِ حَتَّى يَكْبَرَ أَعْطَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوَابَ اثْنَيْنِ وَسَبْعِينَ صَدِيقًا.

In the Day of Judgement, God will bestow the reward of seventy- two truthful men on a child who spends his pre- maturity life in the acquisition of knowledge and in worshipping Him.

إِنَّ الَّذِي يَجْرُ الثُّوبَ خِيَلًا لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

In the Day of Judgement, God will not attend the one who collects his dress (from people) out of vanity.

الزَّانِي بِحَلِيلَةِ جَارِهِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِ، وَيَقُولُ لَهُ: أُدْخِلِ النَّارَ مَعَ الدَّاهِلِينَ

In the Day of Judgement, God will not cast a look at the one who has committed adultery with his neighbor's wife, will not make him purified, and will order him to enter Hell with Hell-dwellers.

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ

In the Day of Judgement, people are first called to account concerning blood (shed).

إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي فَقَالَ: يَا رَبِّ وَكَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي

In the Day of Judgement, the Exalted God addresses man, saying: "O son of Adam! I got sick, but to Me you didn't pay a visit!" Man asks, "How could I visit You, Lord of the worlds?" God says: "Don't you remember that such and such a servant of me was sick, but you didn't visit him? Had you visited him, you would have met Me with him." Then, God continues, "O son of Adam! I requested you to give me food, but you didn't do what you could!" Man asks, "How could I offer food to You, Lord of the

worlds?" God says: "Don't you remember that such and such a servant of Me asked you for food, but to him you were rude? Had you offered him food, with Me you would have found it." Then, God continues, "O son of Adam! I demanded you to give me water, but you hesitated to offer!" Man asks, "How could I give water to You, Lord of the worlds?" God says: "Don't you remember that such and such a servant of Me asked you for water, but you refused to offer? Had you offered him water, with Me you would have found it."

مَا مِنْ ذِي غِنًى إِلَّا سَيُودُ يَوْمَ الْقِيَامَةِ لَوْ كَانَ إِنَّمَا أُوتِيَ مِنَ الدُّنْيَا قُوتًا.

In the Day of Judgment, all affluent people will wish to have only possessed their daily bread in worldly life.

مَا مِنْ إِمَامٍ يَغْفُو عِنْدَ الْغَضَبِ إِلَّا عَفَى اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ.

In the Day of Judgment, God will forgive a leader who forgives (people) in anger.

مَنْ أَخَافَ مُؤْمِنًا كَانَ حَقًّا عَلَى اللَّهِ أَنْ لَا يُؤْمِنَهُ يَوْمَ الْقِيَامَةِ.

In the Day of Judgment, God will surely avoid saving the one who has frightened a believer.

لَيَأْتِيَنَّ عَلَى الْقَاضِي الْعَادِلِ يَوْمَ الْقِيَامَةِ سَاعَةٌ يَتَمَنَّى أَنَّهُ لَمْ يَقْضِ بَيْنَ اثْنَيْنِ فِي تَمَرَةٍ قَطُّ.

In the Day of Judgment, judges would experience an hour when they would wish for not having had judged between two persons even on a date.

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: مَنْ عَمِلَ عَمَلًا لِغَيْرِ اللَّهِ فَلْيَطْلُبْ ثَوَابَهُ مِنْ مَنْ عَمِلَ لَهُ.

In the Resurrection, a caller will call out, saying, "whoever has done something for anyone other than God, should ask him for reward".

طَلَبُ الْعِلْمِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الصَّلَاةِ وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

In the sight of God, seeking knowledge is superior to prayer, fasting, pilgrimage to Mecca, and jihad (struggling in the way of God, the Greatest and the most Powerful).

الْأَخِذُ وَالْمُعْطِي سَوَاءٌ فِي الرَّبِّ.

In usury, both parties are equally sinful.

مَنْ مَاتَ عَلَى شَيْءٍ بَعَثَهُ اللَّهُ عَلَيْهِ.

In whatever state one dies, in the same way will God resurrect him.

مَنْ أَزْدَادَ عِلْماً وَلَمْ يَزِدْ فِي الدُّنْيَا زُهْداً لَمْ يَزِدْ مِنَ اللَّهِ إِلَّا بُعْداً.

Increase in knowledge with lack of increase in reluctance to the world results in one's further remoteness from God.

أَبْلِغُوا حَاجَةَ مَنْ لَا يَسْتَطِيعُ ابْلَاغَ حَاجَتِهِ؛ فَمَنْ أْبْلَغَ سُلْطَاناً حَاجَةَ مَنْ لَا يَسْتَطِيعُ ابْلَاغَهَا ثَبَّتَ اللَّهُ قَدَمَيْهِ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ.

Inform the rulers of the needs of those who cannot do so, for whoever performs such an action will be granted steadfast feet by God to pass over the Bridge in the Day of Resurrection.

سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ.

Insulting a Muslim is wickedness, fighting him is blasphemy, and his wealth is as worthy as his blood.

هَلْ مِنْ أَحَدٍ يَمْشِي عَلَى الْمَاءِ إِلَّا ابْتَلَّتْ قَدَمَاهُ؟ كَذَلِكَ صَاحِبُ الدُّنْيَا؛ لَا يَسْلُمُ مِنَ الذُّنُوبِ.

Is there anybody to walk on water without getting wet? That's why a man of the world will not be safe from sins.

الْإِسْلَامُ عَلَانِيَةٌ وَالْإِيمَانُ فِي الْقَلْبِ.

Islam (submission to God) is an overt (phenomenon), but faith is (hidden) in heart.

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؛ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؛ وَإِقَامِ الصَّلَاةِ؛ وَإِيتَاءِ الزَّكَاةِ؛ وَحَجِّ الْبَيْتِ؛ وَصَوْمِ رَمَضَانَ.

Islam is based on the following five (pillars): bearing witness that there is no god but Allah and Muhammad (P. B. U. H.) is His Messenger, setting up prayer, paying the poor due, making pilgrimage to Mecca and keeping fast in the month of Ramadan.

الإِسْلَامُ نَظِيفٌ فَتَنْظَّفُوا فَإِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَظِيفٌ.

Islam is clean (pure). Be clean, therefore, for nobody will be allowed to Paradise save the clean people.

الإِسْلَامُ يَعْْلُو وَلَا يُعْلَى عَلَيْهِ.

Islam is superior (to all things) and nothing will take precedence over it.

إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيَدْخُلُ بِهِ الْجَنَّةَ يَكُونُ نَصَبَ عَيْنِهِ تَائِبًا فَرًّا حَتَّى يَدْخُلَ بِهِ الْجَنَّةَ.

It happens that a servant (of God) commits a sin, but he is given entrance to Paradise for he minds it time and again and remains penitent thereof.

كَبُرَتْ خِيَانَةٌ أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ، وَأَنْتَ لَهُ كَاذِبٌ.

It is a capital treachery to tell your brother (in faith) something that he takes as truth, while it's not.

حَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ؛ وَيُحَسِّنَ مَوْضِعَهُ؛ وَيُحَسِّنَ أَدَبَهُ.

It is a right for a child that his father should choose him a good name, provide him with good opportunities and teach him the best acts of civility.

حَقُّ الزَّوْجِ عَلَى الْمَرْأَةِ أَنْ لَا تَهْجُرَ فِرَاشَهُ، وَأَنْ تُبْرِ قَسَمَهُ، وَأَنْ تُطِيعَ أَمْرَهُ، وَأَنْ لَا تَخْرُجَ إِلَّا بِإِذْنِهِ، وَأَنْ لَا تُدْخِلَ إِلَيْهِ مَنْ يَكْرَهُ.

It is a right for a man that his wife should avoid keeping away from his bed, should act upon his promises, should obey his orders, should avoid leaving his house without his permission, and should avoid inviting to his house those whom he dislikes.

حَقُّ الزَّوْجِ عَلَى الزَّوْجَةِ أَنْ لَا تَصُومَ يَوْمًا وَاحِدًا إِلَّا بِإِذْنِهِ؛ إِلَّا الْفَرِيضَةَ فَإِنْ فَعَلَتْ أَثِمَتْ وَلَمْ يُتَقَبَّلْ مِنْهَا؛ وَأَنْ لَا تُعْطَى مِنْ بَيْتِهِ شَيْئًا إِلَّا بِإِذْنِهِ؛ فَإِنْ فَعَلَتْ كَانَ لَهُ الْأَجْرُ؛ وَكَانَ عَلَيْهَا الْوِزْرُ؛ وَأَنْ لَا تَخْرُجَ مِنْ بَيْتِهِ إِلَّا بِإِذْنِهِ؛ فَإِنْ فَعَلَتْ لَعَنَهَا.

اللَّهُ وَمَلَائِكَهُ الْغَضَبِ حَتَّى تَتُوبَ أَوْ تُرَاجِعَ؛ وَإِنْ كَانَ ظَالِمًا

It is a right for a man that his wife should avoid keeping fast without his permission, excepting obligatory fasting; otherwise, she will be sinful and her fasts unacceptable, that she should avoid donating of his property anything to anybody without his permission; otherwise, she will be sinful and the husband will be rewarded for that, and that she should avoid leaving his house without his permission (though he is a cruel man); otherwise, God and the angels of wrath will curse her until she returns home or repents.

حَقُّ الْوَلَدِ عَلَى وَالِدِهِ أَنْ يُحَسِّنَ اسْمَهُ، وَيُزَوِّجَهُ إِذَا أَدْرَكَ، وَيُعَلِّمَهُ الْكِتَابَ

It is a right for a son that his father should choose him a good name, help him marry as he matures and teach him (the skill of) writing.

حَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُعَلِّمَهُ الْكِتَابَةَ وَالسَّبَّاحَةَ وَالرِّمَاطَةَ، وَأَنْ لَا يَرْزُقَهُ إِلَّا طَيِّبًا، وَأَنْ يُزَوِّجَهُ إِذَا بَلَغَ

It is a right for a son that his father should teach him (the skills of) writing, shooting and swimming, feed him with good (lawful) food and help him marry when he gets mature.

حَقُّ الْمَرْأَةِ عَلَى الزَّوْجِ أَنْ يُطْعِمَهَا إِذَا طَعِمَ؛ وَيَكْسُوَهَا إِذَا كَتَسَى؛ وَلَا يَضْرِبَ الْوَجْهَ؛ وَلَا يُفَبِّحَ؛ وَلَا يَهْجُرَ إِلَّا فِي الْبَيْتِ

It is a right for a woman that her husband should share with her what he eats, should clothe her as he clothes himself, should avoid slapping her on the face and slandering her, and should avoid leaving her alone save in his own house.

اللَّهُ فِي ثَلَاثٍ: تَأْدِيبِ فَرَسِكَ، وَرَمْيِكَ بِقَوْسِكَ، وَمُلَاعِبَتِكَ أَهْلِكَ

It is allowed to amuse oneself with training one's horse, shooting with one's bow and jesting with one's spouse.

كَأَنَّ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَجِبَ، وَكَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُتِبَ، وَكَأَنَّ الَّذِينَ يُشَيِّعُ مِنَ الْأَمْوَاتِ سَفَرٌ عَمَّا قَلِيلٍ
إِلَيْنَا عَائِدُونَ، نَبُوءُ أَجْدَانَهُمْ وَنَأْكُلُ تَرَاتِهِمْ كَأَنَّا مُخْلَدُونَ بَعْدَهُمْ قَدْ نَسِينَا كُلَّ وَاعِظَةٍ وَأَمْنًا كُلَّ جَائِحَةٍ

It is as if those other than us had to follow the truth, as if death were only destined for other than us, and as if the dead whose funeral procession we witness (everyday) were travelers who would soon return to us, for we bury their bodies and divide their wealth as if we would be immortal after them. We have (in

fact) connived at all admonitions and feel that we are safe against all events.

لَأَنْ يَتَصَدَّقَ الْمَرْءُ فِي حَيَاتِهِ بِدِرْهَمٍ خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِمِائَةٍ عِنْدَ مَوْتِهِ.

It is better for a man to give a Dirham in charity in his lifetime than to give a hundred Dirhams at the verge of death.

لَأَنْ يُؤَدِّبَ رَجُلٌ وَلَدَهُ خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِصَاعٍ.

It is better for a man to train his child well than to give a handful (of food) in charity.

لَأَنْ يَمْتَلِيَّ جَوْفُ رَجُلٍ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيَّ شِعْرًا.

It is better for a man's mind to be filled with infection than with poetry.

لَأَنْ تُصَلِّيَ الْمَرْأَةُ فِي بَيْتِهَا خَيْرٌ لَهَا مِنْ أَنْ تُصَلِّيَ فِي حُجْرَتِهَا، وَلَأَنْ تُصَلِّيَ فِي حُجْرَتِهَا خَيْرٌ مِنْ أَنْ تُصَلِّيَ فِي الدَّارِ، وَلَأَنْ تُصَلِّيَ فِي الدَّارِ خَيْرٌ لَهَا مِنْ أَنْ تُصَلِّيَ فِي الْمَسْجِدِ.

It is better for a woman to pray in a room (of her house) than in the veranda, to pray in the veranda than in the yard, and to pray in the yard than in the mosque.

لَأَنْ يَجْعَلَ أَحَدُكُمْ فِيهِ تَرَابًا خَيْرٌ لَهُ مِنْ أَنْ يَجْعَلَ فِيهِ مَا حَرَّمَ اللَّهُ.

It is better for any one of you to take in a piece of earth than to take in unlawful things.

لَأَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ.

It is better to nail on your head than to touch a woman not legitimate for you.

الْجِدَالُ فِي الْقُرْآنِ كُفْرٌ.

It is blasphemy to dispute about the Quran.

الْحَرَامُ بَيِّنٌ؛ وَالْحَلَالُ بَيِّنٌ؛ فَدَعُ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ.

It is clear what is lawful and what is unlawful. Thus, keep distance with what you doubt about, and stick to what you don't.

عَزِيزٌ عَلَى اللَّهِ أَنْ يَأْخُذَ كَرِيمَتِي عَبْدٌ مُسْلِمٌ ثُمَّ يُدْخِلُهُ النَّارَ.

It is hard for God to put to Hell a Muslim servant who has lost two daughters.

الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا إِضَاعَةِ الْمَالِ، وَلَكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدِكَ أَوْتَقَ مِنْكَ بِمَا فِي يَدِ اللَّهِ، وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أَصِيبْتَ بِهَا أَرْغَبَ مِنْكَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ.

It is not abstinence to abandon the lawful or to waste one's wealth. Abstinence, in fact, lies in trusting not what you possess more than what God possesses, and in being more desirous for its (eternal) reward when calamity befalls than for its non- occurrence.

لَا يَنْبَغِي لِمُؤْمِنٍ أَنْ يُذِلَّ نَفْسَهُ.

It is not good for a believer to belittle himself.

لَمْ يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ.

It is not telling lie to bear tales intending to make two persons rejoin.

لَيْسَ عَدُوُّكَ الَّذِي إِنْ قَتَلْتَهُ كَانَ لَكَ نُورًا، وَإِنْ قَتَلَكَ دَخَلْتَ الْجَنَّةَ؛ وَلَكِنْ أَعْدَى عَدُوِّكَ الَّذِي خَرَجَ مِنْ صُلْبِكَ. ثُمَّ أَعْدَى عَدُوِّكَ لَكَ مَا لَكَ الَّذِي مَلَكَتْ يَمِينُكَ.

It is not your enemy whose murder by you brings you prosperity, and your murder by him brings you Paradise; rather, your worst enemy is (perhaps) your own child and the wealth you have earned.

الْجُلُوسُ مَعَ الْفُقَرَاءِ مِنَ التَّوَاضُّعِ.

It is of humility to associate with the needy.

مَنْ أَلْقَى جِلْبَابَ الْحَيَاءِ فَلَا غَيْبَةَ لَهُ.

It is permissible to backbite the one who tears off the screen of chastity.

كَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدَرَ.

It is quite probable that envy (evil eye) overcome fate.

حَقُّ الْجَارِ إِنْ مَرِضَ عُدَّتُهُ، وَإِنْ مَاتَ شَيَعَتُهُ، وَإِنْ اسْتَقْرَضَكَ أَقْرَضْتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ هَنَأْتُهُ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ عَزَيْتُهُ، وَلَا تَرْفَعْ بِنَاءَكَ فَوْقَ بِنَائِهِ فَتَسُدَّ عَلَيْهِ الرِّيحَ.

It is the right of a neighbor to pay him a visit in sickness, to attend his funeral procession, to lend him money in times of need, to congratulate him in happiness, to console him in sadness and to avoid constructing your building higher than his, lest you should block up the wind blowing to his house.

أَخْذُ الْأَمِيرِ الْهَدِيَّةِ سُحْتٌ؛ وَقَبُولُ الْقَاضِي الرُّشْوَةِ كُفْرٌ.

It is undesirable for a ruler to accept gifts, and blasphemous for a judge to do so.

حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي؛ وَأُحِلَّ لِإِنَاثِهِمْ.

It is unlawful for the men of my people, but not for women, to dress themselves in silk and gold.

إِنَّ الرَّجُلَ لَيَطْلُبُ الْحَاجَةَ فَيَزُويهَا اللَّهُ تَعَالَى عَنْهُ لِمَا هُوَ خَيْرٌ لَهُ فَيَتَّهِمُ النَّاسَ ظُلْمًا لَهُمْ فَيَقُولُ: مَنْ سَبَعَنِي.

It may happen that a man beseeches the Exalted God to settle his need, but He does not grant his request on account of a reason and thus, he charges people of being unjust to him, saying, "who has taken away my share"?

إِنَّ الرَّجُلَ لَيُتْرَفَعُ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ: أَنَّى لِي هَذَا فَيُقَالُ: بِاسْتِغْفَارٍ وَلَدِكَ لَكَ.

It may happen that a man is raised in Paradise, and on asking how this happened, he will be told, "Your son has asked forgiveness for you".

إِنَّ الرَّجُلَ لَيَعْمَلُ أَوْ الْمَرْأَةُ بِطَاعَةِ اللَّهِ تَعَالَى سِتِّينَ سَنَةً ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيُضَارَّانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ.

It may happen that a man or a woman worships (obeys) God, the Exalted, for sixty years, but at the time of death, he doesn't act properly concerning his (her) testament and thus, Hell will be indispensable for him (her).

إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ الْجَنَّةِ فَيَمَّا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ؛ وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فَيَمَّا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ.

It may happen that a man performs deeds, which seem heavenly to others, but he is, in fact, a dweller of Hell, and it may happen that a man performs deeds, which seem hellish to others, but he is, in fact, a dweller of Paradise.

إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ النَّارِ؛ وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ ثُمَّ يُخْتَمُ عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ.

It may happen that a man performs heavenly deeds for a long time but his deeds end up with those of the dwellers of Hell, and it may happen that a man does hellish deeds for a long time but his deeds end up with those of the dwellers of Paradise.

إِنَّ الْعَبْدَ لَيَتَصَدَّقُ بِالْكِسْرَةِ تَرَبُّو عِنْدَ اللَّهِ حَتَّى تَكُونَ مِثْلَ أَحَدٍ.

It may happen that a servant (of God) gives a loaf of bread in charity but it turns out to be great as Ohod to God.

إِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ؛ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ؛ وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ؛ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ.

It may happen that one of you is used to performing heavenly deeds so that there remains only a cubit between him and Paradise, but (suddenly) his fate outruns his deeds and he commits a hellish deed which earns him Hell, and it may happen that one of you is used to performing hellish deeds so that there remains only a cubit between him and Hell, but (suddenly) his fate outruns his deeds and he commits a heavenly deed which earns him Paradise.

كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا.

It was quite probable that poverty end in blasphemy.

كَادَ الْحَلِيمُ أَنْ يَكُونَ نَبِيًّا.

It was quite probable that the patient be appointed to prophethood.

بِحَسْبِ الْمَرْءِ إِذَا رَأَى مُنْكَرًا لَا يَسْتَطِيعُ لَهُ تَغْيِيرًا أَنْ يَعْلَمَ اللَّهُ تَعَالَى أَنَّهُ لَهُ مُنْكَرٌ.

It will be sufficient for a man if the Exalted God know his dissatisfaction as to what he sees indecent but is unable to change.

دِرْهَمُ الرَّجُلِ يُنْفَقُ فِي صِحَّتِهِ خَيْرٌ مِنْ عِتْقِ رَقَبَةٍ عِنْدَ مَوْتِهِ.

It would be much better for one to give a penny in health (in the way of God) than to emancipate a slave at the point of death.

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