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الغنم بركة.

Lambs are blessings (of God.)

الضَّحْكُ ضِحْكَانِ: ضِحْكُ يُحِبُّهُ اللَّهُ؛ وَضِحْكُ يَمُقُّهُ اللَّهُ، فَأَمَّا الضَّحْكُ الَّذِي يُحِبُّهُ اللَّهُ فَالرَّجُلُ يَكْشُرُ فِي وَجْهِ أَخِيهِ شَوْقًا إِلَى رُؤْيَيْهِ، وَأَمَّا الضَّحْكُ الَّذِي يَمُقُّهُ اللَّهُ تَعَالَى فَالرَّجُلُ يَتَكَلَّمُ بِالْكَلِمَةِ الْجَفَاءِ وَالْبَاطِلِ لِيَضْحَكَ أَوْ يُضْحِكَ؛ يَهْوِي بِهَا فِي جَهَنَّمَ سَبْعِينَ خَرِيفًا.

Laughing is of two kinds– that which God likes, i.e. a man's smiling at his brother's face out of pleasure to see him, and that which the Exalted God dislikes, i.e. a man's saying something false or unjust to laugh or make people laugh and thus, falling to Hell for seventy autumns.

ارْمُوا وَارْكَبُوا؛ وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا؛ كُلُّ شَيْءٍ يَلْهُو بِهِ الرَّجُلُ بَاطِلٌ إِلَّا رَمَى الرَّجُلُ بِقَوْسِهِ؛ أَوْ تَأْدِيبِهِ فَرَسَهُ؛ أَوْ مُلَاعِبَتِهِ امْرَأَتَهُ، فَإِنَّهُمْ مِنَ الْحَقِّ، وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ فَقَدْ كَفَرَ الَّذِي عَلَّمَهُ.

Learn shooting and horsemanship, but I love you shoot more than ride on horseback. Whatever makes you busy is idle, save shooting an arrow, training your horse or playing with your wives. All these are among your rights, and whoever abandons shooting after having learned it, is guilty of ingratitude to his teacher.

تَعَلَّمُوا مَا شِئْتُمْ أَنْ تَعَلَّمُوا؛ فَلَنْ يَنْفَعَكُمْ اللَّهُ بِالْعِلْمِ حَتَّى تَعْمَلُوا بِمَا تَعَلَّمُونَ.

Learn whatever you like, for God will not let you avail yourself of your knowledge unless you put it to practice.

مَثَلُ الَّذِي يَتَعَلَّمُ الْعِلْمَ فِي صِغَرِهِ كَالنَّقْشِ عَلَى الْحَجَرِ؛ وَمَثَلُ الَّذِي يَتَعَلَّمُ الْعِلْمَ فِي كِبَرِهِ كَالَّذِي يَكْتُبُ عَلَى الْمَاءِ.

Learning in childhood is like unto carving (something) on stone, and learning in old age resembles writing on water.

مِنْ الصَّدَقَةِ أَنْ يُعَلَّمَ الرَّجُلُ الْعِلْمَ؛ فَيَعْمَلَ بِهِ وَيُعَلِّمَهُ.

Learning knowledge, putting it to practice and teaching it to others is a form of charity for man.

دَعُوا النَّاسَ يَرْزُقِ اللَّهُ بَعْضُهُمْ بِبَعْضٍ.

Leave people on their own, (for) God bestows sustenance on some through others.

دَعُوا الدُّنْيَا لِأَهْلِهَا. مَنْ أَخَذَ مِنَ الدُّنْيَا فَوْقَ مَا يَكْفِيهِ أَخَذَ حَتْفَهُ وَهُوَ لَا يَشْعُرُ.

Leave the world to the secular, (for) whoever takes of the world beyond his need, is unknowingly ruining himself (indeed).

أُتْرِكُوا الدُّنْيَا لِأَهْلِهَا؛ فَإِنَّهُ مَنْ أَخَذَ مِنْهَا فَوْقَ مَا يَكْفِيهِ أَخَذَ مِنْ حَتْفِهِ وَهُوَ لَا يَشْعُرُ.

Leave the world to the seekers of the world, for those who pick up from it beyond their need, are surely trying to ruin themselves, but they know it not, indeed.

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَفُوتُ.

Leaving a receiver of daily bread on his own suffices to make the provider sinful.

قَرْضُ الشَّيْءِ خَيْرٌ مِنْ صَدَقَتِهِ.

Lending something is better than giving it in charity.

قَرْضُ مَرَّتَيْنِ خَيْرٌ مِنْ صَدَقَةٍ مَرَّةً.

Lending something twice is better than giving it in charity once.

مَا كَانَ الرَّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا نُزْعَ مِنْ شَيْءٍ إِلَّا شَانَهُ.

Leniency decorates its host but degrades it, taking distance with it.

السَّمَاحُ رِبَاحٌ، وَالْعُسْرُ شُؤْمٌ.

Leniency leads to covetousness, and severity to inauspiciousness.

سَأُحَدِّثُكُمْ بِأُمُورِ النَّاسِ وَأَخْلَاقِهِمْ: الرَّجُلُ يَكُونُ سَرِيعَ الْغَضَبِ سَرِيعَ الْفَيْءِ فَلَا لَهُ وَلَا عَلَيْهِ كِفَافًا، وَالرَّجُلُ يَكُونُ بَعِيدَ الْغَضَبِ سَرِيعَ الْفَيْءِ فَذَاكَ لَهُ وَلَا عَلَيْهِ، وَالرَّجُلُ يَفْتَضِي الَّذِي لَهُ وَيَقْضِي الَّذِي عَلَيْهِ، فَذَاكَ لَا لَهُ وَلَا عَلَيْهِ، وَالرَّجُلُ يَفْتَضِي الَّذِي لَهُ وَيَمْطُلُ النَّاسَ الَّذِي عَلَيْهِ فَذَاكَ عَلَيْهِ وَلَا لَهُ.

Let me inform you of people's affairs and manners: He who is quickly raised to anger but quickly cools down is neither good nor bad, he who is hardly raised to anger and quickly cools down is good not bad, he who claims his rights and pays his debts is neither good nor bad, and he who claims his rights but postpones securing people's rights is bad, not good.

لَا تَمْنَعَنَّ أَحَدَكُمْ مَهَابَةُ النَّاسِ أَنْ يَقُومَ بِالْحَقِّ إِذَا عَلِمَهُ

Let not people's awe make you ignore the observance of the rights you know about.

إِحْذَرُ أَنْ يُرَى عَلَيْكَ آثَارُ الْمُحْسِنِينَ؛ وَأَنْتَ تَخْلُو مِنْ ذَلِكَ فَتُحْشَرَ مَعَ الْمُرَائِينَ

Let not the signs of the kind appear in you, without yourself being kind; for you'll be a company to hypocrites (in the Hereafter).

دَعُوا النَّاسَ يُصِيبُ بَعْضُهُمْ مِنْ بَعْضٍ فَإِنْ اسْتَنْصَحَ أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْهُ.

Let people avail themselves of one another, and when one of you counsels his brother, to him should the latter his views offer.

خَلُّوا بَيْنَ أَصَابِعِكُمْ، لَا يُخَلِّلِ اللَّهُ بَيْنَهَا بِالنَّارِ.

Let water flow amiss your fingers in ablution so that God might keep Fire from flowing there.

سَافِرُوا مَعَ ذَوِي الْجُدُودِ وَذَوِي الْمَيْسَرَةِ.

Let your fellow travelers be lucky, well-to-do people.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْمُدَاوِمَةَ عَلَى الْإِحَاءِ الْقَدِيمِ فِدَاوِمُوا.

Let your time-aged friendship continue, for God the Exalted loves this continuation.

سَخَافَةٌ بِالْمَرءِ أَنْ يَسْتَخْدِمَ ضَيْفَهُ.

Light-minded is the one who makes his (her) guest serve him (her).

نَوِّرُوا بِالْفَجْرِ فَإِنَّهُ أَكْثَرُ أَجْرٍ.

Light up lanterns early in the morning, for it brings you the greatest of rewards.

قَلِيلٌ تَوَدَّى شُكْرُهُ خَيْرٌ مِنْ كَثِيرٍ لَا تُطِيقُهُ،

Little (wealth) for which one can thank (God) is better than a lot for which one falls short in so doing.

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ، وَعُدْ نَفْسَكَ مِنْ أَصْحَابِ الْقُبُورِ.

Live as a stranger or wayfarer in this world, and see yourself among the dwellers of graves.

كُونُوا فِي الدُّنْيَا أَضْيَافًا، وَاتَّخِذُوا الْمَسَاجِدَ بُيُوتًا، عَوِّدُوا قُلُوبَكُمْ الرِّقَّةَ وَاكْثِرُوا التَّفَكُّرَ وَالْبُكَاءَ وَلَا تَخْتَلِفَنَّ بِكُمْ الْأَهْوَاءُ تَبْنُونَ مَا لَا تَسْكُنُونَ، وَتَجْمَعُونَ مَا لَا تَأْكُلُونَ وَتَأْمَلُونَ مَا لَا تُدْرِكُونَ.

Live as guests in this world, consider mosques as your houses, make your hearts accustomed to leniency, think and bewail a lot, and try to be not deviated by carnal desires. Many a building you make wherein you will not reside, many a kind of food stuff you prepare which you will not be able to eat, and many a yearning you have which you will not be able to realize!

عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَأَحْبِبْ مَا أَحْبَبْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مَجْزِيٌّ بِهِ.

Live as long as you wish, for you will finally perish, love whoever wants your heart, for from him you'll

finally depart, and do whatever you wish to do, for it will finally come back to you.

الْوَحْدَةُ خَيْرٌ مِنْ جَلِيسِ السُّوءِ؛ وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ؛ وَإِمْلَأْ الْخَيْرَ خَيْرٌ مِنَ السُّكُوتِ؛ وَالسُّكُوتُ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ.

Loneliness is better than having a bad companion, and a good companion is better than loneliness.
Uttering good words is better than silence, and silence is better than uttering bad words.

حُبُّ الثَّنَاءِ مِنَ النَّاسِ يُعْمِي وَيُصِمُّ.

Longing for people's praise blinds one's eyes and deafens one's ears.

إِطْلَعْ فِي الْقُبُورِ وَاعْتَبِرْ بِالنُّشُورِ.

Look at the graves (of men) and from the resurrection (of the dead) learn a lesson.

أُنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلُ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ؛ فَإِنَّهُ أَجْدَرُ؛ وَأَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ.

Look at those who are lower than you (in material possessions), not at those who are higher, and thus you (can) better appreciate God's blessings.

أُنْظُرْ فَإِنَّكَ لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى.

Look! You are not superior to the black or red in anything but piety.

النَّظَرُ إِلَى الْمَرْأَةِ الْحَسَنَاءِ وَالْخُضْرَةِ يَزِيدَانِ فِي الْبَصَرِ.

Looking (dispassionately) at beautiful women and at green grass strengthens eyesight.

حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ.

Looking at the bright side of everything comes from proper worshipping.

مَنْ نَظَرَ فِي كِتَابِ أَخِيهِ بِغَيْرِ إِذْنِهِ فَكَأَنَّمَا يَنْظُرُ فِي النَّارِ.

Looking at the letter of one's brother without his permission is looking at Hell indeed.

إِذَا لَمْ تَسْتَحْيَ فَاصْنَعْ مَا شِئْتَ.

Lose your modesty and do whatever you want to.

خَابَ عَبْدٌ وَخَسِرَ لَمْ يَجْعَلِ اللَّهُ تَعَالَى فِي قَلْبِهِ رَحْمَةً لِلْبَشَرِ.

Loser is the one in whose heart the Exalted God has not placed sympathy towards other human beings.

إِذَا أَحَبَّ اللَّهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظِلُّ أَحَدُكُمْ يَحْمِي سَقِيمَةُ الْمَاءِ.

Loving a servant, God deprives him (her) of the world, just as you deprive your patients of drinking water.

إِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ لِيَسْمَعَ تَضَرُّعَهُ.

Loving a servant, God puts him (her) to test to see him (her) supplicating.

إِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ؛ وَإِذَا أَحَبَّهُ الْحُبُّ الْبَالِغُ ابْتَلَاهُ؛ قَالُوا مَا ابْتَلَاهُ؟ قَالَ: لَا يَتْرُكُ لَهُ مَالًا وَلَا وَلَدًا.

Loving a servant, God puts him (her) to test, and loving him (her) more, He chooses the servant for Himself. "How?," the people demanded. The Holy Prophet replied: "By leaving him (her) without property and heir."

إِذَا أَحَبَّ اللَّهُ عَبْدًا قَذَفَ حُبَّهُ فِي قُلُوبِ الْمَلَائِكَةِ؛ وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا قَذَفَ بُغْضَهُ فِي قُلُوبِ الْمَلَائِكَةِ؛ ثُمَّ يَفْذِفُهُ فِي قُلُوبِ الْآدَمِيِّينَ.

Loving a servant, God throws His love for him in the angels' hearts, and detesting him, He sets His hatred in their hearts as well as in men's hearts.

الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ.

Lustful music makes hypocrisy in one's heart show, just as water makes sown seeds grow.

الْكُذْبُ يُسَوِّدُ الْوَجْهَ، وَالتَّمِيمَةُ عَذَابُ الْقَبْرِ.

Lying darkens one's face, and tale bearing entails chastisement in the grave.

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