Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)

Speech And Speaking

Speech and speaking-القول والكلام

1. Speech is between two bad qualities, namely: too much and too little; too much [of it] is babble and too little is inarticulateness and speechlessness.

1 اَلكَلامُ بَيْنَ خَلَّتَيْ سَوْء: هُما الإكْثارُ، والإقْلالُ، فَالإكْثارُ هَذَرٌ، وَالإقْلالُ عَيٌّ وحَصَرٌ ..

2. Speaking too much makes the wise one stumble and makes the tolerant one weary, therefore do not talk so much that others get fed up and do not be so reticent that you are humiliated.

2 اَلإكْثارُ يُزِلُّ الحَكيمَ، ويُمِلُّ الحَليمَ، فَلا تُكْثِرْ فَتُضْجِرْ، ولاتُفَرِّطْ فَتُهَنْ ..

3. Speech is in your control as long as you have not uttered it, but once you utter it you become shackled by it.

3 اَلكَلامُ في وَثاقِكَ ما لَمْ تَتَكَلَّمْ بِهِ، فَإذا تَكَلَّمْتَ صِرْتَ في وَثاقِهِ ..

4. Speech is like medicine, a little of it is beneficial but too much of it can be fatal.

4 اَلكَلامُ كَالدَّواءِ قَليلُهُ يَنْفَعُ،وَ كَثيرُهُ قاتِلٌ ..

5. Reduce [your] speech and you will be safe from blame.

5 أقْلِلِ الكَلامَ، تَأمَنِ المَلامَ ..

6. Reduce your speech and you will remain safe from censure.

6ـ أقْلِلْ كَلامَكَ، تَأمَنْ مَلاماً

7. Beware of offensive speech for indeed it fills the hearts with spite [and hatred].

7ـ إيّاكَ ومُسْتَهْجَنَ الكَلامِ، فَإنَّهُ يُوغِرُ القُلُوبَ

8. Beware of excessive speech for indeed it increases errors and brings about weariness.

8ـ إيّاكَ وكَثْرَةَ الكَلامِ، فَإنَّهُ يُكْثِرُ الزَّلَلَ، ويُورِثُ المَلَلَ

9. Beware of excessive [and impertinent] speech, for indeed it manifests your hidden flaws and provokes your silent enemies.

9ـ إيّاكَ وفُضُولَ الكَلامِ، فَإنَّهُ يُظْهِرُ مِنْ عُيُوبِكَ ما بَطَنَ، ويُحَرِّكُ عَلَيْكَ مِنْ أعْدائِكَ ما سَكَنَ

10. Beware of speech which is offensive, for indeed it confines you to [the company of] vile people and repels the honourable ones from you.

10ـ إيّاكَ وما يُسْتَهْجَنُ مِنَ الكَلامِ، فَإنَّهُ يَحْبِسُ (يَحيسُ) عَلَيْكَ اللِّئامَ، ويُنَفِّرُ عَنْكَ الكِرامَ

11. Beware of speaking about something whose way you are unfamiliar with and whose reality you are unaware of, for indeed your speech indicates your intellect, and your expression informs about your level of understanding, so limit your long tongue to that which keeps you safe, and make your speech concise to [the extent of] what is deemed good, for indeed this is more beautiful for you and more indicative of your merit.

11ـ إيّاكَ والكَلامَ فيما لاتَعْرِفُ طريقَتَهُ، ولاتَعْلَمُ حَقيقَتَهُ، فَإنَّ قَوْلَكَ يَدُلُّ عَلى عَقْلِكَ، وعِبارَتَكَ تُنْبِئُ عَنْ مَعْرِفَتِكَ، فَتَوَقَّ مِنْ طُولِ لِسانِكَ ما أمِنْتَهُ، واخْتَصِرْ مِنْ كَلامِكَ مَا اسْتَحْسَنْتَهُ، فَإنَّهُ بِكَ أجْمَلُ وعَلى فَضْلِكَ أدَلُّ.

12. There is no benefit in speech without action.

12ـ لايَنْفَعُ قَوْلٌ بِغَيْرِ عَمَلٍ

13. The most veracious speech is that which conforms to the truth.

13 أصْدَقُ القَوْلِ ما طابَقَ الحَقَّ ..

14. The best of utterances is that which is affirmed by action.

14 أحْسَنُ المَقالِ ما صَدَّقَهُ الفِعالُ ..

15. The people who most resemble the Prophets of Allah are those who speak the truth the most and are most patient in acting upon it.

15 أشْبَهُ النّاسِ بِأنْبِياءِ اللّهِ أقْوَلُهُمْ لِلْحَقِّ، وأصْبَرُهُمْ عَلَى العَمَلِ بِهِ ..

16. The closest of servants to Allah, the Glorified, is one who speaks the truth even if it is against him and one who acts upon the truth even if there is something he dislikes in it.

16 أقْرَبُ العِبادِ إلَى اللّهِ تَعالى أقْوَلُهُمْ لِلْحَقِّ وإنْ كانَ عَلَيْهِ، وأعْمَلُهُمْ بِالحَقِّ وإنْ كانَ فيهِ كُرْهُهُ ..

17. It is worse than inarticulateness for one to speak more than [what] is necessary.

17 أقْبَحُ مِنَ الْعَيِّ الزِّيادَةُ عَلَى المَنْطِقِ عَنْ مَوْضِعِ الحاجَةِ ..

18. The most accurate shot is speech that is prudent.

18 أصْوَبُ الرَّمْيِ القَوْلُ المُصيبُ ..

19. The best speech is that which is adorned by good arrangement and understood by [both] the elite and the general public.

19 أحْسَنُ الكَلامِ ما زانَهُ حُسْنُ النِّظامِ، وفَهِمَهُ الخاصُّ وَالعامُّ ..

20. The most conveying eloquent speech is that which is easily passed on [and understood] correctly and which is appropriately concise.

20 أبْلَغُ البَلاغَةِ ما سَهُلَ فِي الصَّوابِ مَجازُهُ، وحَسُنَ إيجازُهُ ..

21. The most honourable speech is the truth.

21ـ أشْرَفُ الأقْوالِ الصِّدْقُ

22. The best speech is that which is not dismissed by the ears and is not difficult for the minds to comprehend.

22ـ أحْسَنُ الكَلامِ ما لاتَمُجُّهُ الآذانُ، ولايُتْعِبُ فَهْمُهُ الأفْهامَ (الأذهانَ).

23. Verily polite speech and the propagation of peace are forms of worship.

23ـ إنَّ مِنَ العِبادَةِ لينَ الكَلامِ، وإفْشاءَ السَّلامِ

24. Indeed the preference of speech over action is a shortcoming, and the preference of action over speech is indeed a beauty and an adornment.

24ـ إنَّ فَضْلَ القَوْلِ عَلَى الفِعْلِ لَهُجْنَةٌ، وإنَّ فَضْلَ الفِعْلِ عَلَى القَوْلِ لَجَمالٌ وزينَةٌ

25. The practice of the wicked is [using] vulgar speech.

25ـ سُنَّةُ اللِّئامِ قُبْحُ الكَلامِ

26. The one who listens to obscene speech is a partner of the speaker.

26ـ سامِعُ هُجْرِ القَوْلِ شَريكُ القائِلِ

27. Bad speech degrades one’s prestige and magnanimity.

27ـ سُوءُ المَنْطِقِ يُزْري بِالبَهاءِ والمُرُوَّةِ

28. Offensive speech degrades ones status and corrupts brotherhood.

28ـ سُوءُ المَنْطِقِ يُزْري بِالقَدْرِ، ويُفْسِدُ الأُخُوَّةَ

29. The worst speech is that which contradicts itself.

29شَرُّ القَوْلِ مانَقَضَ بَعْضُهُ بَعْضاً ..

30. The worst of narrations is one that has the most falsehood.

30شَرُّ الرِّواياتِ (الرُّؤيا) أكْثَرُها إفْكاً ..

31. I am amazed at the one who speaks about that which neither benefits him in this world nor for which reward is written for him in the Hereafter.

31عَجِبْتُ لِمَنْ يَتَكَلَّمُ بِما لايَنْفَعُهُ في دُنْياهُ، ولايُكْتَبُ لَهُ أجْرُهُ في أُخْراهُ ..

32. Eschew speaking about that which you do not know, and making statements about that which you are not responsible for, and hold yourself back from a path when you fear its deviation.

32دَعِ القَوْلَ فيما لاتَعْرِفُ، والخِطابَ فيما لَمْ تُكَلَّفْ، وأمْسِكْ عَلى طَريق إذا خِفْتَ ضِلالَتَهُ ..

33. Many an utterance is hurtful.

33رُبَّ كَلام كَلاّم ..

34. Many an utterance is like a [sharp] sword.

34رُبَّ كَلام كَالحُسامِ ..

35. Many an utterance has taken away a blessing.

35رُبَّ كَلِمَة سَلَبَتْ نِعْمَةً ..

36. Many a syllable has brought death.

36رُبَّ حَرْف جَلَبَ حَتْفاً ..

37. Many an utterance is more severe than an assault.

37رُبَّ قَوْل أشَدُّ مِنْ صَوْل ..

38. Many a strife has been instigated by a word.

38رُبَّ فِتْنَة أثارَها قَوْلٌ ..

39. Many a speech is such that the [appropriate] reply for it is silence.

39رُبَّ كَلام جَوابُهُ السُّكُوتُ ..

40. Many an utterance is such that silence is better than it.

40رُبَّ نُطْق أحْسَنُ مِنْهُ الصَّمْتُ ..

41. Many a war has been started because of a [single] word.

41رُبَّ حَرْب جُنِيَتْ مِنْ لَفْظَة ..

42. Many a word is more piercing than an arrow.

42رُبَّ كَلام أنْفَذُ مِنْ سِهام ..

43. Think and then speak, [for by this] you will remain safe from error.

43فَكِّرْثُمَّ تَكَلَّمْ، تَسْلَمْ مِنَ الزَّلَلِ ..

44. Speech may, at times, be harmful.

44قَدْ يَضُرُّ الكَلامُ ..

45. Speaking less hides [one’s] faults and decreases [one’s] sins.

45ـ قِلَّةُ الكَلامِ يَسْتُرُ الْعُيُوبَ، ويُقَلِّلُ الذُّنُوبَ

46. Speaking less conceals shameful flaws and keeps one safe from missteps.

46ـ قِلَّةُ الكَلامِ يَسْتُرُ العَوارَ، ويُؤْمِنُ العِثارَ

47. Reduce your speech and shorten your hopes.

47ـ قَلِّلِ المَقالَ، وقَصِّرِ الآمالَ

48. How many a war has been started by a single word.

48ـ كَمْ مِنْ حَرْب جُنِيَتْ مِنْ لَفْظَة

49. How many a word has taken away a blessing.

49ـ كَمْ مِنْ كَلِمَة سَلَبَتْ نِعْمَةً

50. Too much talking makes the ear weary.

50ـ كَثْرَةُ الكَلامِ تُمِلُّ السَّمْعَ

51. Excessive talking makes one’s brothers fed up.

51ـ كَثْرَةُ الكَلامِ تُمِلُّ الإخْوانَ

52. Excessive speech is such that its marginal issues are expanded and its meanings are reduced, so no end is seen for it and nobody benefits from it.

52ـ كَثْرَةُ الكَلامِ يَبْسُطُ حَواشِيَهُ، وتَنْقُصُ مَعانِيَهُ، فَلا يُرى لَهُ أمَدٌ، ولا يَنْتَفِعُ بِهِ أحَدٌ

53. For every statement there is a reply.

53ـ لِكُلِّ قَوْل جَوابٌ

54. One who speaks less, his sins are less.

54مَنْ قَلَّ كَلامُهُ قَلَّتْ آثامُهُ ..

55. One whose speech is less, his fault is nullified.

55مَنْ قَلَّ كَلامُهُ بَطَلَ عَيْبُهُ ..

56. One who speaks that which he ought not to, hears that which he does not like.

56مَنْ قَالَ ما لايَنْبَغي سَمِعَ ما لايَشْتَهي ..

57. One who makes his speech prudent proves the abundance of his merit.

57مَنْ سَدَّدَ مَقالَهُ بَرْهَنَ عَنْ غَزارَةِ فَضْلِهِ ..

58. One whose speech is good, success is in front of him.

58مَنْ حَسُنَ كَلامُهُ كانَ النُّجْحُ أمامَهُ ..

59. One whose speech is bad, his censure increases.

59مَنْ ساءَ كَلامُهُ كَثُرَ مَلامُهُ ..

60. One whose speech is accompanied by modesty, corruption [and destruction] is removed from his action.

60مَنْ صَحِبَهُ الحَياءُ في قَوْلِهِ، زايَلَهُ الخَناءُ في فِعْلِهِ ..

61. One who talks a lot increases his babble and one who jokes a lot increases his silliness.

61مَنْ كَثُرَ كَلامُهُ كَثُرَ لَغَطُهُ، ومَنْ كَثُرَ هَزْلُهُ كَثُرَ سُخْفُهُ ..

62. One who does not make his speech appropriate (or is not able to bear [others'] speech) does not

hear beautiful words.

62ـ مَنْ لَمْ يَجْمِلْ (لَمْ يَحْمِلْ)قيلاً لَمْ يَسْمَعْ جَميلاً

63. One whose words are evil, his lot will be evil.

63ـ مَنْ ساءَ لَفْظُهُ ساءَ حَظُّهُ

64. The place where speech is infixed is the heart, its repository is the mind, its strengthener is the intellect, its initiator is the tongue, its form is letters, its soul is [its] meaning, its adornment is [correct] syntax and its order is appositeness.

64ـ مَغْرَسُ الكَلامِ القَلْبُ، ومَسْتَوْدَعُهُ الْفِكْرُ ومُقَوِّيهِ العَقْلُ، ومُبْديهِ اللِّسانُ، وجِسْمُهُ الحُرُوفُ، ورُوحُهُ المَعْنى، وحِلْيَتُهُ الإعْرابُ، ونِظامُهُ الصَّوابُ.

65. Never say anything the reply for which will hurt you.

65ـ لاتَقُولَنَّ ما يَسُوءُكَ جَوابُهُ

66. Do not speak that which you fear others will consider a lie.

66ـ لاتُحَدِّثْ بِما تَخافُ تَكْذيبَهُ

67. Do not speak of everything you know, for that is [itself] a sufficient ignorance.

67ـ لاتَتَكَلَّمْ بِكُلِّ ما تَعْلَمُ، فَكَفى بِذلِكَ جَهْلاً

68. Do not look at who has spoken, look at what he has said.

68ـ لاتَنْظُرْ إلى مَنْ قالَ، وانْظُرْ إلى ماقالَ

69. Do not say that which will make your burden [of sin] heavy.

69ـ لاتَقُلْ ما يُثْقِلُ وِزْرَكَ

70. Do not speak of that which you do not know, for indeed most of the truth lies in that which you do not know.

70لاتَقُولُوا فيما لاتَعْرِفُونَ، فَإنَّ أكْثَرَ الحَقِّ فيما تُنْكِرُونَ ـ

71. Do not relate to the people all that you hear, for this suffices as silliness (or foolishness).

71لاتُحَدِّثِ النّاسَ بِكُلِّ ما تَسْمَعُ فَكَفى بِذلِكَ خُرْقاً (حُمْقاً). ـ

72. Do not contest all that the people relate to you, for this suffices as foolishness.

72لاتَرُدَّ عَلَى النّاسِ كُلَّما حَدَّثُوكَ، فَكَفى بِذلِكَ حُمْقاً ـ

73. Never say that which conforms to your vain desire, even if you say it playfully or assume it to be idle talk, for many a playful talk may alienate a freeman from you and [many] an idle talk may bring evil [consequences] upon you.

73لاتَقُولَنَّ ما يُوافِقُ هَواكَ، وإنْ قُلْتَهُ لَهْواً أوْ خِلْتَهُ لَغْواً، فَرُبَّ لَهْو يُوحِشُ مِنْكَ حَرّاً، ولَغْو يَجلُبُ عَلَيْكَ شَرّاً ـ

74. Never speak when you cannot find an appropriate situation to speak.

74لاتَتَكَلَّمَنَّ إذا لَمْ تَجِدْ لِلْكَلامِ مَوْقِعاً ـ

75. Never debate except with one who is fair and never guide anyone but the seeker of guidance.

75لاتُقاوِلَنَّ إلاّ مُنْصِفاً، ولاتُرْشِدَنَّ إلاّ مُسْتَرْشِداً ـ

76. Do not talk so much that you annoy others and do not speak so less that you fall [in the eyes of others].

76لاتُكْثِرْ فَتُضْجِرَ، ولاتَفْرُطْ فَتَسْقُطَ ـ

77. Never say that which you do not do, for indeed you will never become free of the failure that attaches itself to you and the blame that you earn.

77ـ لاتَقُولَنَّ ما لاتَفْعَلُهُ، فَإنَّكَ لَنْ تَخْلُوَ في ذلِكَ مِنْ عَجْز يَلْزَمُكَ، وذَمّ تَكْسِبُهُ

78. Do not say that which you do not know, for indeed Allah, the Glorified, has prescribed obligations upon all your body parts which He will use as proof against you.

78ـ لاتَقُلْ ما لاتَعْلَمُ، فَإنَّ اللّهَ سُبْحانَهُ قَدْ فَرَضَ عَلى كُلِّ جَوارِحِكَ فَرائِضَ يَحْتَجُّ بِها عَلَيْكَ

79. Let not what people say about you dishearten you, for indeed if what they say is true then it is a sin whose punishment has been expedited and if it is not true then it is [as] a good deed that you have not performed [but has been recorded in your book of deeds].

79ـ لايَسُوءَنَّكَ ما يَقُولُ النّاسُ فيكَ، فَإنَّهُ إنْ كانَ كَما يَقُولُونَ كانَ ذَنْباً عُجِّلَتْ عُقُوبَتُهُ، وإنْ كانَ عَلى خِلافِ ما قالُوا كانَتْ حَسَنَةً لَمْ تَعْمَلْها.

80. Do not be, in that which you mention, like the one who collects firewood at night or like the froth over the flood.

80ـ لاتَكُنْ فيما تُورِدُ كَحاطِبِ لَيْل، وغُثاء سَيْل

81. Do not say that which you do not know, thereby making others suspicious of your statements about what you do know.

81ـ لاتَقُلْ ما لاتَعْلَمُ، فَتُتَّهَمَ بِإخْبارِكَ بِما تَعْلَمُ

82. None is careful of evil in his actions but he who is careful of evil in his speech.

82ـ لايَتَّقى الشَّرَّ في فِعْلِهِ إلاّ مَنْ يَتَّقِيهِ في قَوْلِه

83. Good speech is not completed except by good action.

83ـ لايَتِمُّ حُسْنُ القَوْلِ إلاّ بِحُسْنِ العَمَلِ

84. Words are the moulds of meanings.

84ـ اَلاَلْفاظُ قَوالِبُ المَعاني

85. The elocution of a man apprises of the strength of his heart.

85 بَيانُ الرَّجُلِ يُنْبِئُ عَنْ قُوَّةِ جَنانِهِ ـ

86. Speak and you will be known, for indeed a man is concealed under his tongue.

86 تَكَلَّمُوا تُعْرَفُوا، فَإِنَّ المَرْءَ مَخْبُوءٌ تَحْتَ لِسانِهِ ـ

87. Beautiful speech is proof of abundant intelligence.

87 جَميلُ القَوْلِ دَليلُ وُفُورِ العَقْلِ ـ

88. Preservation of that which is in the vessel is [achieved] by fastening the cover.

88 حِفْظُ مافِي الوِعاءِ بِشَدِّ الوِكاءِ ـ

89. Deliberation [and carefulness] in speech saves one from faltering and error.

89 اَلتَّثَبُّتُ فِي القَوْلِ يُؤْمِنُ العِثارَ والزَّلَلَ ـ

90. Speaking the truth is better than inarticulateness and silence.

90 اَلقَوْلُ بِالحَقِّ خَيْرٌ مِنَ العَيِّ والصَّمْتِ ـ

91. If you would like to remain safe and conceal your faults, then reduce your speech and increase your silence, [by this] your thinking will abound, your heart will become illuminated and people will remain safe from you.

91 إنْ أحْبَبْتَ سَلامَةَ نَفْسِكَ وسَتْرَ مَعائِبِكَ فَأَقْلِلْ كَلامَكَ، وأكْثِرْ صَمْتَكَ، يَتَوَفَّرْ فِكْرُكَ، ويَسْتَنِرْ قَلْبُكَ، ويَسْلَمِ النّاسُ مِنْ يَدِكَ. ـ

92. I am more capable of turning away that which I haven't spoken than I am of taking back that which I have said.

92 أنَا عَلى رَدِّ ما لَمْ أقُلْ أقْدَرُ مِنّي عَلى رَدِّ ما قُلْتُهُ ـ

93. Verily you are accountable for your speech, so do not say anything except [that which is] good.

93 إنَّكُمْ مُؤاخَذُونَ بِأقْوالِكُمْ، فَلا تَقُولُوا إلاّ خَيْراً ..

94. The bane of transmission is distortion of the narration.

94 آفَةُ النَّقْلِ كِذْبُ الرِّوايَةِ ..

95. The bane of speech is lying.

95 آفَةُ الحَديثِ الكِذْبُ ..

96. The bane of speech is prolongation.

96 آفَةُ الكَلامِ الإطالَةُ ..

97. When you speak, be truthful.

97 إذا نَطَقْتَ فَاصْدُقْ ..

98. When you relate [something], be truthful.

98 إذا حَدَّثْتَ فَاصْدُقْ ..

99. When speech is reduced, accuracy is increased.

99 إذا قَلَّ الخِطابُ كَثُرَ الصَّوابُ ..

100. Be pleased with what you say if it is free from mistakes.

100 اِفْرَحْ بِما تَنْطِقُ بِهِ إذا كانَ عَرِيّاً مِنَ الخَطاءِ ..

101. Reduce your speech and shorten your hopes, and do not say that which will earn you sin or will alienate a freeman from you.

101 ـ أقْلِلْ المَقالَ، وقَصِّرِ الآمالَ، ولاتَقُلْ ما يَكْسِبُكَ وِزْراً أوْ يُنَفِّرُ عَنْكَ حُرّاً

102. Be cautious of every statement or action that will lead to the spoiling of your Hereafter and religion.

102 ـ اِحْذَرْ كُلَّ قَوْل وفِعْل يُؤَدّي إلى فَسادِ الآخِرَةِ والدّينِ

103. The best speech is that which is pertinent.

103 ـ أحْسَنُ القَوْلِ السَّدادُ

104. Be good in your speech, beautiful in your actions, for indeed the speech of a person is the evidence of his merit and his action is the symbol of his intellect.

104 ـ كُنْ حَسَنَ المَقالِ، جَميلَ الأفْعالِ، فَإنَّ مَقالَ الرَّجُلِ بُرْهانُ فَضْلِه، وفِعالُهُ عُنْوانُ عَقْلِهِ

105. The speech of a man is the measure of his intellect.

105 ـ كَلامُ الرَّجُلِ ميزانُ عَقْلِهِ

106. Your speech is recorded, forever to remain in your book of deeds, so make it about that which brings you closer [to Allah] and beware of uttering that which will destroy you.

106 ـ كَلامُكَ مَحْفُوظٌ عَلَيْكَ، مُخَلَّدٌ في صَحيفَتِكَ، فَاجْعَلْهُ فيما يُزْلِفُكَ، وإيّاكَ أنْ تُطْلِقَهُ فيما يُوبِقُكَ

108. When the intellects decrease, impertinent speech increases.

107 ـ إذا قَلَّتِ العُقُولُ كَثُرَ الفُضُولُ

109. When you make your speech good, then make your action good also so that you can bring together excellent speech with virtuous benevolence.

108 ـ إذا أحْسَنْتَ القَوْلَ فَأحْسِنِ العَمَلَ، لِتَجْمَعَ بِذلِكَ بَيْنَ مَزِيَّةِ اللِّسانِ، وَفَضيلَةِ الإحْسانِ

110. When the speech corresponds to the intention of the speaker, the listener accepts it but when it is against his intention, it does not take up a good position in his heart.

109 إذا طابَقَ الكَلامُ نِيَّةَ المُتَكَلِّمِ قَبِلَهُ السّامِعُ، وإذا خالَفَ نِيَّتَهُ لَمْيَحْسُنْ مَوْقِعُهُ مِنْ قَلْبِهِ ..

111. Through moderate [and unbiased] speech loftiness is affirmed.

110 بِعَدْلِ المَنْطِقِ تَجِبُ الجَلالَةُ ..

112. Whoever speaks too much, others get fed up with him.

111 مَنْ أكْثَرَ المَقالَ سُئِمَ ..

113. When you are overcome by speech then be careful not to be overcome by silence.

112 إذا غُلِبْتَ عَلَى الكَلامِ فَإيّاكَ أنْ تُغْلَبَ عَلَى السُّكُوتِ ..

114. I am amazed at the one who speaks about that which, if it is related from him, will harm him and if it is not related from him, will not benefit him.

113 عَجِبْتُ لِمَنْ يَتَكَلَّمُ فيما إنْ حُكِيَ عَنْهُ ضَرَّهُ، وإنْ لَمْ يُحْكَ عَنْهُ لَمْيَنْفَعْهُ ..

115. For every situation there is an appropriate thing to say.

114 لِكُلِّ مَقام مَقالٌ ..

116. Speech has some banes.

115 لِلْكَلامِ آفاتٌ ..

117. Speech will never be beneficial unless it is joined with action.

116 لَنْ يُجْدِيَ القَوْلُ حَتّى يَتَّصِلَ بِالفِعْلِ ..

118. One who increases [his talk] makes others weary.

117 مَنْ أكْثَرَ مُلَّ ..

119. One whose speech is polite, loving him becomes unavoidable.

118مَنْ لانَتْ كَلِمَتُهُ وَجَبَتْ مَحَبَّتُهُ ـ

120. One whose speech is excessive, his lapses increase.

119مَنْ كَثُرَ كَلامُهُ كَثُرَ سَقَطُهُ (لَغَطُهُ ـ).

121. Whoever reviews his speech, his mistakes reduce.

120مَنْ تَفَقَّدَ مَقالَهُ قَلَّ غَلَطُهُ ـ

122. One whose speech is excessive is never free from lapses.

121مَنْ كَثُرَ مَقالُهُ لَمْ يَعْدَمِ السَّقَطَ ـ

123. One who knows that he is accountable for his speech should shorten his speech.

122مَنْ عَلِمَ أَنَّهُ مُؤاخَذٌ بِقَوْلِهِ فَلْيُقَصِّرْ فِي المَقالِ ـ

124. The worst of speech is babble.

123أَسْوَءُ القَوْلِ الهَذَرُ ـ

125. Excessive speech is annoying.

124اَلإِكْثارُ إِضْجارٌ ـ

126. Deliberation in speech saves one from error.

125اَلتَّرَوّي فِي القَوْلِ يُؤْمِنُ الزَّلَلَ ـ

127. The best speech is that which is neither boring [because of its length] nor too brief.

126 خَيْرُ الكَلامِ ما لايُمِلُّ ولايُقَلُّ ـ

128. The best speech is truth.

127 خَيْرُ الكَلامِ الصِّدْقُ ـ

129. Eschew speech about that which does not concern you, and in situations that are inappropriate, for many a word has taken away a blessing and [many] an utterance has brought about bloodshed.

128 دَعِ الكَلامَ فيما لايَعْنيكَ، وفي غَيْرِ مَوْضِعِهِ، فَرُبَّ كَلِمَة سَلَبَتْ نِعْمَةً، ولَفْظَة أَتَتْ عَلى مُهْجَة ـ

Source URL:
https://www.al-islam.org/ghurar-al-hikam-wa-durar-al-kalim-exalted-aphorisms-and-pearls-speech/speech-and-speaking#comment-0