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Each of you is in your mother's womb as sperm for forty days, then as an embryo for forty more days, and as fetus in like manner. Afterwards, God will send an angel to it, appointing her to four issues – to determine its deeds, daily bread, death, and prosperity or adversity. Then, He blows his spirit into it.

Each one of you should keep modest in the sight of the two angels companion to him, just as he does with respect to two of his righteous neighbors, for (these) angels are with him day and night.

Early men of this (Islamic) nation will be saved for certainty and piety, and the last of them will perish for stinginess and (unfulfilable) desires.

Early morning sleep bans a part of one's sustenance.

Early morning sleep wards off one's sustenance.

. كُلُوْا وَاشْرَبُوْا وَتَصدَّقُوْا، وَالْبِسُوْا في غَيْرِ اِسْرَافِ وَلا مَخيلةٍ

Eat and drink and give (something) in charity. Dress yourselves without prodigality and vanity.

عَلَيْكُم بالزَّبِيْبِ فَانَّهُ يَكْثِفُ المُرَّةَ، وَيَذْهَبُ بِالبَلْغَمِ، وَيَشُدُّ العَصنَبَ، وَيَذْهَبُ بِالعَيَاءِ، وَيُحسِنُ الخُلْقَ، وَيَذْهَبُ بِالبَلْغَمِ، وَيَشُدُّ العَصنَبَ، وَيَذْهَبُ بِالعَيَاءِ، وَيُحسِنُ الخُلْقَ، وَيَذْهَبُ بالهَمّ . وَيَذْهَبُ بِالعَيَاءِ، وَيُحْسِنُ الخُلْقَ، وَيَذْهَبُ بِالبَلْغَمِ،

Eat currant, for it condenses the bile, makes phlegm vanish, strengthens the nerves, and makes the mind sharp, the nature good, the soul purified and one's grief escape.

الأكْلُ في السُّوْق دَنَاءَةٌ.

Eating (food) in bazaars shows one's meanness.

ثَمانِيَةٌ أَبْغَضُ خَلِيْقَةِ اللَّهِ يَوْمَ القِيامَةِ: السَّقَّارُونَ؛ وَهُمُ الكَذَّابُوْنَ وَالخَيَّالُوْنَ؛ وَهُمُ المُسْتَكْبِرُوْنَ؛ وَالَّذِينَ يَكنِزُوْنَ البَغْضَاءَ لِإِخْوانِهِمْ في صُدُورِهِمْ؛ فَإِذَا لَقُوهُمْ تَخَلَّقُواْ لَهُمْ؛ وَالَّذِيْنَ إِذَا دُعُواْ إِلَى اللَّهِ وَرَسُولِهِ كَانُواْ بِطاءً؛ وَإِذَا دُعُواْ إِلَى اللَّهِ عَرَسُولِهِ كَانُواْ بِطاءً؛ وَإِذَا دُعُواْ إِلَى الشَّيْطانِ كَانُواْ سِرَاعاً؛ وَاللَّذِينَ لا يُشْرِفُ لَهُمْ طَمَعٌ مِنَ الدُّنيا إِلاَّ اسْتَحَلُّوْهُ بِأَيْمانِهِمْ؛ وَإِنْ لَمْ يَكُنْ لَهُمْ ذَلِكَ بِحَقٍّ؛ الشَّيْطانِ كَانُواْ بِالنَّمِيْمَةِ؛ وَالمُفَرِّقُونَ بَيْنَ الأَحِبَّةِ؛ وَالبَاغُونَ البُرآءَ الدَّحْضَةَ؛ أُولِئكَ يَقْذَرُهُمُ الرَّحْمنُ عَزَّ وَجَلَّ

Eight groups of God's servants will be the most detested of all in the Day of Judgement: liars, selfish people, those who meet their brothers (in faith) joyfully while reserving enmity for them in their hearts, those who are slow in accepting the call to God and His prophet, but quick in following the call to Satan, those who resort to swearing in order to achieve their worldly requests, though having no claim to it, tale– bearers, those who create discord among friends, and those who oppress the fallen innocent people and are called dirty by the Great, Merciful God.

Engage yourself in acts of worship to the extent of your ability, for as you get exhausted, God gets exhausted too. Verily, the most beloved deed in the sight of God is the most durable, though in quantity little.

إضمَنُوا لي سِتَّ خِصَالٍ أَضْمَنْ لَكُمُ الْجَنَّةَ؛ لا تُظالِمُوا عِنْدَ قِسْمَةِ مَوَارِيثِكُمْ؛ وَأَنْصِفُوا النَّاسَ مِنْ أَنْفُسِكُمْ؛ وَلا تَخْلُوا غَنَائمَكُمْ؛ وَامْنَعُوا ظَالمَكُمْ منْ مَظْلُومِكُمْ عنْدَ قتَال عَدُوّكُمْ؛ وَلا تَغْلُوا غَنَائمَكُمْ؛ وَامْنَعُوا ظَالمَكُمْ منْ مَظْلُومِكُمْ.

Ensure me that you will act upon the following five, then I ensure you (of entrance) to Paradise: being

just (to each other) as to the allocation of inheritance, treating people equitably, leaving fear in battles against enemies, keeping distance with treachery as to spoils and preventing the oppressors to do injustice to the oppressed.

Ensure me that you will practice the following six, then I ensure you of (entrance to) Paradise: telling the truth, standing by your promises, returning (people's) trusts, keeping your privy parts (from the unlawful), controlling your eyes and restraining your hands.

Entering Paradise, I saw the statement on its door that `charity will be rewarded ten times as much but lending, eighteen times as much. I asked Gabriel for the reason, and he replied: "Charity is to the good of the poor and the rich alike, but lending is only to the good of the needy".

Entering Paradise, on two sites, I saw three statements written in gold, reading) "There is no god but Allah and Muhammad is His messenger.") "We arrived at what we sent ahead, availed ourselves of what we made use of, and lost what we left behind.," and)" What a sinful nation and what a forgiving Lord!"

Envy and hatred ruin all the good, just as fire swallows firewood.

Even a horned goat having gored an unhorned one will be called to account in the Doomsday when rights are given back to the rightful.

Even if you have mercy for a lamb, God will be Merciful to you.

Every believer has a sin which he commits once in a while and will not avoid doing it till he dies."

Every blessing is perishable save that of the blessed, and so is every grief save that of the damned.

Every distress has its specific remedy, and the remedy of sins is asking for God's Mercy.

Every distress has its specific remedy, but recovery would be achieved by proper remedy as well as the will of God.

Every form of loaning returned in double is usury.

Every good deed is (a form of) charity.

Every good deed is charity, and whatever a Muslim dispenses for himself and his will be considered charity, and so are the steps he takes to keep his own fame intact.

Every hardship is banned (for man), and no hardship is there in religion.

Every heart is hanging from two fingers of the Merciful God's Fingers of Power, which He holds fast or lets fall if He wills, and the scale of people's deeds is in God's hands, by which He will lift up a group or push down another in the Day of Judgment.

Every king has restrictions (of his own), and God's one on earth is His prohibitions.

Every midnight, the doors of heavens open and a caller calls out: "Is there anyone to pray and enjoy (God's) acceptance? Is there anyone to ask for something to be answered in the positive? Is there a sorrow– stricken to be relieved of his sadness?" Thus, there remains nobody with unaccepted requests, save and adulterous woman who trades her privy parts and a tax– taker who usurps people's property.

Every morning a caller summons the servants (of God), saying: O you people! Reproduce for the earth, pile up (wealth) for ruin, and build for destruction.

Every Muslim judge is watched by two angels who support him as long as he seeks nothing save truth, but abandon and leave him on his own as soon as he intends other than truth and purposefully deviates from it.

عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ فَاِنْ لَمْ يَجِدْ فَيَعْمَلُ بِيَدِهِ فَينْفَعُ نَفْسَهُ وَيَتَصَدَّقُ، فَاِنْ لَمْ يَسْتَطِعْ فَيُعِيْنُ ذَا الحَاجَةِ، فَاِنْ لَمْ يَفْعَلْ عَلَيْ مُسْلِمُ عَن الشَّرِّ، فَاِنْ لَمْ عَنْعَلْ فَيُمْسِكُ عَن الشَّرِّ، فَاِنَّهُ لَهُ صَدَقَةٌ

Every Muslim should pay alms. If he cannot do so, he must work with his own hands to avail himself of it, and pay alms too. If this is impossible either, he should help the needy. If he cannot do so, he should bid them to good or forbid them from evil, for this is in itself giving alms.

Every Muslim who has two young unmarried daughters at home, whom he treats kindly, will be allowed to Paradise.

Every Muslim who loses three children to death before their puberty, will be welcomed by them at the eight doors of Paradise, being asked to walk in through each one he wishes.

Every one of you should be contented with a passenger's provision.

Every traitor will have a flag in the Resurrection by which to be recognized.

Every traitor will have a flag in the Resurrection by which to be recognized.

Everybody derives strength from his brother (in faith).

Everybody has a reputation in heavens. Being it good or bad, he will enjoy a high or a low position on the earth respectively.

Everybody has his own fame, which ascends to the sky being it good but descends into the earth being it evil.

Everybody is an inspector of his own deeds.

Everybody is responsible for what he has taken from others as long as he has not given it back to them.

Everybody should accept his (Muslim) brother's apology when he apologizes to him, being it sincere or insincere; otherwise, he will not meet me at the Pool (of Kawsar).

Everybody should be optimistic to God on the verge of death.

Everybody should save his face from the fire of Hell even through half a date.

Everybody will be a company to his own desires (in the Last Day) and thus, he who craves for disbelievers' (support) will be a company to them and his deeds will not avail him.

Everything has a pillar, and the pillar of this religion is deep meditation.

Everything has its own path, and the path to Paradise is (acquiring) knowledge.

Everything will (finally) decrease, but evil will (constantly) increase.

Everything, even birds in skies and fish in sees, curse those who conceal knowledge.

Everything, even fish in seas, asks forgiveness for the learned.

Everything, even inability and sagacity, has a due extent.

Evil and scurrility degrade, but modesty decorates their hosts.

Evil eye exists for sure. Satan and man's envy call it to action.

Evil eye exists, for sure. It is the only thing, which might change fate.

Excessive laughter makes heart wither.

Excessive love of the world leads to an increase in one's sorrows and hardens one's heart.

Exchange date with date, wheat with wheat, barely with barely, salt with salt, goods with goods and a handful (of anything) with a handful (of the same thing). Divining and receiving beyond that is usury unless what is given is different in kind from what is received.

Expect good for whoever dies while doing good, and be worried about and fear for whoever dies while doing evil.

Expecting betterment (in life) from God is servitude to Him, and God will be pleased with the little servitude of the one who is pleased with his little sustenance.

Exploiting one's brothers (in faith) is not of equity.

Eyes, hands and feet (may)commit adultery besides one's privy parts.