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Home > Nahj Al-Fasahah, Height Of Rhetoric > F

F

Faith (in God) requires the following five attributes, and faithless is the one who lacks any single one of them: surrendering to the will of God, being pleased with His decrees, leaving one's affairs to Him, relying on Him, and keeping patient when one first faces a disaster.

Faith abides not in wishes, but dwells in hearts, and (should) be verified by deeds.

Faith consists of recognition by heart, acknowledgment by tongue and performance by (bodily) organs.

Faith has two halves: one half is patience and the other, thanks-giving.

Faith lies in patience and generosity.

Faith requires the following three: being generous in poverty, greeting the learned, and being just.

Faith requires the following three: to avoid doing wrong in anger, to refrain from keeping distance with truth in satisfaction, and to stop seizing others' property in power.

Faithless is the one who doesn't keep his promises.

False oath makes goods sell but ruins the business well.

Fasten your camel (with a rope), and in God then hope.

Fasting in winter is a cold (easily- earned) gain.

Fasting is a shield against Fire. Whoever fasts on a certain day, should not commit frivolity that day, and if somebody does something wrong to him, he should not revile or abuse him but should only say, "I'm fast."

Fasting is a shield against God's punishment.

Fasting is a shield as long as lying or backbiting does not tear it off.

Fasting is half of patience.

Fasting is half of patience. For everything some alms are due, and for the body, fasting.

Fear an oppressed's prayers, for he claim his rights through praying, and the Exalted God refuses not to grant him his rights.

Fear God and let peace among you breeze.

Fear God and treat your children justly, as you would like others to treat you well.

Fear God in treating women, for they are your assisting maidens.

Fear God wherever you are, and do a good deed subsequent to any sin you commit in order to efface it. (Moreover), be good – tempered and treat people well.

Fear God, and consider not any good deed insignificant, though it's pouring water from your bucket in a thirsty person's vessel or meeting your brother (in faith) with a happy face.

Fear of people should not stop a man telling the truth.

Fear the oppressor's curse, even though he is an infidel, for against it there is no obstacle.

Fear the oppressor's curse, for it ascends as a flame high to the sky.

Fear the oppressor's curse, for there is no veil between it and God.

Fearing God is above all wisdom, and abstinence is the leader of all deeds.

Feed the pious your food and to the believers, do good.

Feeding a hungry Muslim is a cause of being blessed.

ما أَطْعَمْتَ زَوْجَلَكَ فَهُوَ لَكَ صِدَقَةً، وَما أَطْعَمْتَ وَلَدَكَ فَهُوَ لَكَ صِدَقَةٌ، وَما أَطْعَمْتَ خَادِمَكَ فَهُوَ لَكَ صِدَقَةٌ. ما أَطْعَمْتَ ذَاوْمَكَ فَهُوَ لَكَ صِدَقَةٌ

Feeding your wife, your children, your servants and yourself is considered charity.

Fetter knowledge through writing.

Fever is a prelude to death and God's prison on the earth.

Fever is believers' share from Fire, and fever of one single night wipes out the sins of one whole year.

Fever makes one's sin fall just as trees let their leaves fall.

Fighting with Muslims originates from blasphemy, abusing them is a sinful act, and a Muslim is not allowed to be sulk with his Muslim brother more than three days.

Find pretext to pardon the faults of the fair, generous people.

Find the proximity of God by being hostile to (His) enemies, visiting them grimfaced, seeking God's pleasure in making them displeased and getting close to God by keeping distance with them.

Fire (Hell) will be the abode of a person whose tongue frightens people.

Five things are among worldly disasters: a friend's death, waste of wealth, enemies' reproach, abandonment of learning, and a bad wife.

Five things break (man's) back: mistreating one's parents, being disloyal to one's husband against his confidence, disobeying God on the part of the one whom people obey as a leader, breaking one's promises, and speaking ill of people's consanguinity.

Five things break one's fasts and invalidate one's ablution: telling lie, backbiting, tale- bearing, casting a passionate look (at someone) and swearing falsely.

Five things give rise to five other things: those who break their promise will be subjected to the rule of their enemies. Those who judge contrary to God's Law, will suffer poverty. Those who commit obscene acts, will face recurrent unexpected deaths. Those who make use of short weights in selling, will be afflicted with famine. Those who do not give poor– rate, will suffer years of drought.

Flattery is not an attribute of a (true) believer.

Follow moderateness in life, for everything gets beautified with it and debased without it.

For (the realization of) three things I (earnestly) swear: the Exalted God will not consider those who have a share in Islam of equal status with those who don't – the shares in Islam being prayer, fasting and alms, He will not leave a servant on his own in the Hereafter after having offered him His friendship here, and He will offer him the otherworldly company of those whom he loves in this world. The fourth thing for which I can swear, and hope not to be sinful an oath is that when God keeps hidden a servant's doings here, He will (certainly) do so in the Hereafter.

For every disease, God has devised a certain remedy.

For every heart there is a piece of cloud as that of the Moon, covering it to darkness when it begins to shine and letting it shine one more time.

For every sin there is (a form of) penitence, save for bad-temperedness.

For every sin there is a way of repenting before God, save ill- temperedness, for verily an ill- tempered person does not repent of any sin without a later return to something worse.

For everything some alms are due, and for one's house, the drawing room.

For everything some alms are due, and for the body, fasting.

For everything there is a (form of) harm leading to its ruin, and the harm to this religion are corrupt rulers.

For everything there is a beauty, and for the Quran, a nice recitation.

For everything there is a key, and the key to Paradise is to love the poor and the needy.

For everything there is a key, and the key to skies is saying, "There is no god but Allah."

For his faults, a generous man, do not reprimand, for whenever he slips, God gives him a helping hand.

For others' health (always) pray, and you will enjoy it (without delay).

ثَلاثٌ أُقْسِمُ عَلَيْهِنَّ: ما نَقَصَ مالُ عَبْد مِنْ صَدَقَةٍ؛ وَلا ظُلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْها إِلاَّ زادَهُ اللَّهُ عَزَّ وَجَلَّ عِزَّاً؛ وَلا فَتَحَ عَبْدٌ مَظْلَمَةً سِبَ مَسْأَلَةٍ إِلاَّ فَتَحَ اللَّهُ عَلَيْهِ بابَ فَقْرٍ. وَأُحَدِّثُكُمْ حَدِيْثَا فَاحْفَظُوْهُ: إِنَّمَا الدُّنِيا لِأَرْبَعَةِ نَفَرٍ: عَبْد رَزَقَهُ اللَّهُ مالاً وَعِلْمَا عَبْدٌ بابَ مَسْأَلَةٍ إِلاَّ فَتَحَ اللَّهُ عَلَيْهِ بابَ فَقْرٍ. وَأُحَدِّثُكُمْ حَدِيْثَا فَاحْفَظُوهُ: إِنَّمَا الدُّنِيا لِأَرْبَعَةِ نَفَرٍ: عَبْد رَزَقَهُ اللَّهُ عَلَيْهُ مالاً وَعِلْمَا فَهُو يَتَّقِي فِيهِ رَبَّهُ؛ وَيَصِلُ فِيهِ رَحِمَهُ؛ وَيَعْلَمُ للَّهِ فِيهِ حَقَّا؛ فَهذا بِأَفْضَلَ المَنَازِلِ؛ وَعَبْد رَزَقَهُ اللَّهُ عِلْمَا وَلَمْ يَرْزُقُهُ مالاً فَهُو يَتَّقِي فِيهِ رَبَّهُ؛ وَيَصِلُ فِيهِ رَجَمَهُ؛ وَيَعْلَمُ للَّهِ فِيهِ حَقَّا؛ فَهذا بِأَفْضَلَ المَنَازِلِ؛ وَعَبْد رَزَقَهُ اللَّهُ عِلْمَا وَلَمْ يَرْزُقُهُ مالاً فَكُونَ يَتَّقِي فِيهِ رَبَّهُ؛ وَيَصِلُ فِيهِ رَبَّهُ عَلَمُ لَلَهٍ فِيهِ مَعْمَلِ فَلَا إِنَّ عَلَى مَالاً لَعْمِلْتُ بِعَمَلِ فَلانٍ اللَّهُ عَلَيْهُ لَلْهُ أَنَّ لِي مالاً لَعَمِلْتُ بِعَمَلِ فُلانٍ عَلَى مَالاً لَعَمْلُ فَلانٍ اللَّهُ عَلَيْهُ لَلْهُ إِلَّالَةً لَهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ رَبَّهُ إِلَّا لَعَنْ إِلَّا لَهُ عَلَى الْفَالُولُ إِلَيْهَ عَلَيْهُ لَا إِلَيْهَ لِيَقُولُ عَلَى اللَّهُ لَا عَمَلُ لَا إِلَيْمَا لَهُ لَا إِلَّا لَكُولُ إِلَّا لَعَمْلِكُ لَا عَلَيْهِ لَا لَقَلَ عَلَى اللَّهُ عَمْلِكُ اللَّهُ عَلَى مَا لَا لَعَلَاللَّهُ اللَّهُ لَهُ اللَّهُ لَا عَمْلِكُ الللَّهُ لَا عَلَيْهُ لَا لَاللَّهُ لَهُ عَلَى اللَّهُ لَا عَلَى اللَّهُ لَا عَمْلِكُ اللَّهُ لَهُ اللَّهُ لِيْ إِلَيْ قَلَى اللَّهُ لَعْمَلِ لَهُ اللَّهُ لَالِهُ لَعَمْلِكُ اللَّهُ لَا عَلَمْ لَوْلُونَا لَا لَا لَا لَعْمِلْتُ لِلللَّهُ لَا لَا لَلْهُ لَا عَلَى اللَّهُ لَا لَا لَهُ لَا لَا لَا لَهُ لَا لَا لَعْلَالْمُ لَا لِاللَّهُ لِلْ لَا لِللَّهُ لِلْمَا لِلْهُ لَا لَعُلْمُ لَا لَا لَا لَعُمْلِكُ لَا لِلللَّهُ لِللللَّهُ لِلْمُ لَا لِلللَّهُ لِلْ لَا لِلْهُ لَلْهُ لَا لِي لَا لَلْهُ لَا لِلْهُ لَا لَهُ لَا لَا لِلللَّهُ لِللْهُ لَلَا

فَهُوَ بِنِيَّتِهِ؛ فَأَجْرُهُمَا سَواءٌ؛ وَعَبْدٍ رَزَقَهُ اللَّهُ مالاً وَلَمْ يَرْزُقْهُ عِلْمَا يَخْبِطُ في مالِهِ بِغَيْرِ عِلْمٍ؛ لا يَتَّقِي فِيْهِ رَبَّهُ وَلا يَصِلُ فِيْهِ رَحِمَهُ وَلا يَعْلَمُ للَّهِ فِيْهِ حَقَّاً؛ فَهِذَا بِأَخْبَثِ المَنَازِلِ؛ وَعَبْدٍ لَمْ يَرْزُقْهُ اللَّهُ مالاً وَلا عِلْمَا فَهُو يَقُولُ: لَوْ أَنَّ لِي مالاً لَعَمِلْتُ .فِيْهِ بِعَمَل فُلان؛ فَهُوَ بِنِيَّتِهِ؛ فَوزْرُهُمَا سَواءٌ

For the realization of three things I (earnestly) swear: charity causes no reduction in one's wealth, patience against injustice causes God, the Great and powerful, to enhance one's dignity and begging makes God to open to the beggar the doors of poverty. And keep in mind what I tell you. There are four groups of people in the world. First are those gifted with knowledge and wealth, who fear their Lord in dispensing them, who give a hand to their kins and who know that God has a share in their possessions. This group has the highest status.

Second are those gifted with knowledge but not wealth, who are truthful of intention in saying, `if we possessed wealth, we would practice what the wealthy do'. This group will gain the results of their own intentions and are equal in reward with the first one. Third are those gifted with wealth but not knowledge, who make use of their wealth ignorantly, fear not their Lord in dispensing their wealth, give no hand to their kins and observe no share for God in their possessions. This gruop has the lowest status. Fourth are those on whom God has bestowed neither wealth nor knowledge, who keep on to say, `If we possessed wealth, we would practice much the same as the wealty'. This group too will pick the fruits of their own intentions and are equal in vice with their leaders.

For the realization of three things I (easily) swear: charity will not cause a reduction in one's wealth (give charity, therefore), no one connives at the oppressions he has gone through, unless God expands his dignity (forgive, therefore, and God will further your dignity), and nobody stretches the hand of need toward others unless God opens the door of poverty on him.

Forget about a barren beautiful woman and choose a black, productive one.

Forget about barren beautiful women, and marry productive (black) ugly ones, for I will take pride in the greater number of your offspring on other nations in the Day of Judgement.

Forgetfulness ruins knowledge, and the knowledge transmitted to incompetent people will be ruined (too).

Forgive each other to make your grudges drop.

Forgive others' sins; if not, punish them to the extent of their sins and do not hit them on the face.

Forgive punishable sins among yourselves; for punishment will be inevitable should you make me aware of them.

Forgiving is the best of all deeds.

Fostering changes children's natures.

Foul- mouthedness, debauchery and stinginess suffice to make of man a sinner.

Four people will not be allowed to Paradise by the Exalted God, and will not taste heavenly pleasure: tipplers, usurers, seizers of orphan's properties, and those cursed by their parents.

Four people would earn the Exalted God's anger: an oft- swearing seller, a poor selfish man, an old adulterous person and an oppressive leader.

Four things are great, though little in weight: pain, poverty, fire and enemy.

Four things have been predestined for Adam's son: his physical appearance, character, death, and sustenance.

Four things ruin a house, should its residents act upon them: treachery, theft, drinking wine and adultery.

Four things secure the prosperity of a man: having a chaste wife, having benevolent children, having pious companions, and earning his living in his own town.

Four things show one's wretchedness: drained eyes, hard – heartedness, inaccessible ambitions and excessive love for survival.

Free women bring (moral) regeneration to the house, and bonds ones bring corruption.

Frequent (people) time and again, more beloved to remain.

Friendship and enmity are both hereditary.

From vanity is away, whoever greets others err hello to him they say.

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