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Gabriel addressed me, saying: "The Exalted God says, `There is no god but Allah is My fort. Whoever enters it, will be safe against My punishment."

Gabriel came to me and said: "Give your people good tidings that whoever does not adopt a partner for God, will enter Paradise after death". I said: "What if he has committed theft or adultery," and I repeated it thrice, but the answer was in the positive and Gabriel added, "even if he has drunk wine".

Generosity is a heavenly tree with branches hanging over the earth, leading to Paradise whoever clings to one of them, and miserliness is a hellish tree with branches hanging over the earth, directing to Fire whoever touches one/of them.

Generosity is God's outstanding attribute.

Get accustomed to grief, for it's the light of man's heart. Keep yourself hungry and thirsty.

Get married and increase in number, for I will pride myself in you over other nations in the Day of Judgement.

Get married, but do not divorce your wives, for God surely detests men and women who marry a lot.

Get married, for I pride myself over other nations for the largeness of your population, and do not follow the path of Christian monks.

Get married, for women bring you wealth.

Gifts are sustenance from God; and so, whoever is offered a gift should accept it.

Gifts blind men of wisdom.

Gifts impair ears, eyes and hearts.

Girls' consent (in marriage) should be sought from their fathers, and silence is their consent.

Give alms, for a time may come to pass when man manages to give something on charity, but the one who is supposed to get it will say, "I would have accepted it if you had brought it yesterday. Today, I am no more in need of it." and thus he will find nobody to accept it.

Give alms, for it surely releases you from the Fire.

Give alms, though a date it might be, for it drops one's hunger and puts out (the fire of) sin just as water makes fire extinguished.

Give good tidings to the poor believers that in the Day of Judgment, they will get rid (of the trial) five hundred years earlier than the rich- the former residing in Paradise, benefiting from God's blessings, and the latter being called to account.

Give good tidings to those who move towards mosques in the darkness of night that theirs will be full brightness in the Day of Judgement.

Give something to a beggar, even if it is half a date (petty).

Give something to those who beg you, though coming to you on horse back (though rich), and pay workers their wage before sweat is dried on their skin.

Give up hope for what people have and avoid avarice, for it is immediate poverty.

Give up the doubtful and grasp the undoubtful, for surely you will not feel the lack of what you have abandoned for the sake of God.

Give up the doubtful and grasp the undoubtful, for whoever grazes his cattle on the whereabouts of a forbidden pasture, might unwantedly find himself on it.

Give up the doubtful and grasp the undoubtful. Verily, truthfulness entails salvation.

Givers and receivers of bribe are both subject to the fire (of Hell).

Giving a morsel of food to a Muslim brother for God's sake is more favorite to me than giving a Dirham in charity, and giving a Dirham to a Muslim is more favorite to me than giving ten Dirhams in charity, and giving him ten Dirhams is more favorite to me than making a slave free.

Giving alms to kins is alms- giving as well as strengthening ties of kinship.

Giving charity early in morning takes away all evils.

Giving charity is the best path to piety.

Glorify God to be forgiven by Him.

Glorify what's divine, and God's glory will be thine.

Gluttony hardens man's heart.

God changes (darkens) the visage of the one who earns his living through knowledge, disturbs his affairs, and makes Hell his appropriate abode.

God created John (son of Zechariah) a believer, and created Pharaoh an unbeliever in their mothers' wombs.

God created the creatures and determined their fates, deeds, and sustenance.

God divided (His) Mercy into a hundred parts, keeping ninety– nine parts with Himself and letting one single part descend to the earth. It is through this very part that (His) creatures are Merciful to one another, to the extent that a horse lifts its hoof lest it should hurt its colts.

God does not endear the ignorant, nor does He degrade the patient.

God does not forgive the killer of a believer, and accepts not his (her) repentance.

God does not observe a heretic's deeds unless heabandons his (her) heresy.

God does not trust in hypocrites.

God gives chastity and abundance to the one who seeks them.

God gives sustenance to the frugal and deprives it from the extravagant.

God grants a good friend to the one for whom He wishes good.

God has commanded me to behave moderately with people, as he has commanded me to perform my obligations.

God has created something to overcome any other created thing, and thus, His Mercy has He created to overcome His anger.

God has decreed this nation (Muslims) to suffer their punishment in this very world.

God has forbidden Paradise for the scurrilous people who don't care about what they say and hear.

God has made it incumbent on Himself to help and bestow blessing on the one who does the following three while relying on Him and hoping for His reward: trying to free oneself from slavery, marrying, and cultivating barren lands.

God has made wine and all the intoxicant unlawful.

God has not created anything inferior to (man's) intellect on the earth, and that's inferior even to the earth's red sulphur.

God has not given His servants anything better than chastity in their religion and privy parts.

God has not granted His servants any beauty better than unwillingness towards the world, and controlling one's belly (food) and privy parts.

God has not granted knowledge to the learned unless He has made them promise not to spare it from others.

God has predestined every man's deeds, death, sustenance and resting place, and He will never turn away from them.

God has sworn that misers will not be allowed to Paradise.

God helps a judge as long as he keeps away from tyranny, but as soon as he starts cruelty, He leaves him on his own and Satan joins with him thereof.

God helps His servants as long as they help their brothers (in faith).

God in the Day of Judgment will terrify whoever casts an awful look at a Muslim, terrifying him

unfoundedly.

God is (the real) physician. What's good for you is perchance bad for other than you.

God is kind to whoever has a kind heart.

God is not Merciful to the merciless.

God is pleased with little deeds of the one, who is pleased with Him as to little sustenance.

God is too Just to punish His servants anew in the Hereafter, if they are punished in this very world for their sins, and God is too Generous to reconsider man's punishable sins after having covered them and forgiven him (in this world).

God is truthful, and so be truthful to Him.

God is very displeased with (people) eating without hunger, sleeping without tiredness and laughing without reason.

خُلْقَانِ يُحِبُّهُمَا اللَّهُ، وَخُلْقَانِ يُبْفِضُهُمَا اللَّهُ. فَأَمَّا اللَّذانِ يُحِبُّهُمَا اللَّهُ فَالسَّخَاءُ وَالسَّمَاحَةُ؛ وَأَمَّا اللَّذانِ يُبْفِضُهُمَا اللَّهُ

God likes two characteristic features (for man) and dislikes two others. The former are generosity and forgiveness; the latter, parsimony and ill– temperedness, and when He wishes goodness for someone, He assigns him (her) the service of people.

God made Mercy one hundred portions. He granted one single portion to people by which to feel pity for each other, and kept ninety- nine portions with Himself.

God marks a sign of one's good or bad characters on his face by which to be recognized.

God may forgive all sins, save those of dying a polytheist and killing a believer intentionally.

God overcomes those who try to overcome Him and plots against those plotting against Him.

God provides the moderate ones with abundance, afflicts the extravagant with poverty, grants to the humble sublimity, and makes the arrogant face ruin.

God raises (the status of) the one who keeps humble for Him, lowers the one who shows vanity to Him, and belies the one who swears falsely by Him.

God raises (the status of) the one who keeps humble for His sake and lowers the one who shows vanity (to Him).

God relieves the one who often asks Him forgiveness from all griefs, provides him with a refuge in all difficulties, and gives him sustenance from an unexpected source.

God secures the sustenance of those who seek knowledge.

God taught me courtesy and how nice was it (to me)!

God will abase whoever seeks honor through His servants.

God will assist anyone who intents to pay back his debts.

God will banish Paradise for the one who dies after having deceived his servants whom God have put under his supervision.

God will be pleased with whoever seeks His consent, even if it leads to people's anger, and will be angry about whoever seeks people's consent by making Him displeased.

God will build a house in Paradise for whoever builds a mosque, small as it may be only for a pigeon to lay its eggs in.

God will create a good relation between people and the one who establishes a good relation with Him, and will amend the outward conditions of the one who rectifies his inner self.

God will definitely give a hand to the one who marries in order to avoid indulging in the heavenly-unlawful deeds.

God will definitely not answer the call of an oppressed man who has already made someone else suffer the same oppression brought on him.

God will definitely provide His believer servant (s) with sustenance from an unexpected source.

God will forbid Paradise for whoever is not a well- wisher of the subjects put under his protection.

God will forgive a sinful person who knows that He has witnessed him, though he avoids seeking His forgiveness.

God will forgive whoever begins his day without intending to oppress any body.

God will give a reward to the one who cultivates a barren land from which a thirsty heart might drink.

God will grant the reward of a good accepted pilgrimage to Mecca to the one who casts a tender glance at his parents' face.

God will help whoever helps the poor, here and in the Hereafter.

God will improve one's relation to people, if he improves his relation to Him, will correct one's outward status, if he corrects his inner self, and will give one sufficiency in the world, if he works for the Hereafter.

God will in the Hereafter echo in the ears of people the disgrace of whoever echoes his knowledge in the ears of people (in this world), and will lower and belittle him.

God will keep His wrath away from the one who restrains one's anger, and will cover the faults of the one who controls one's tongue.

God will keep in honor a servant who loves another one (for His sake).

God will keep in the Hereafter the secret of the one who keeps the secret of his Muslim brothers in this world and does not disgrace them.

God will make a servant's property end in good, should he give good charity.

God will make a wasteful person rule over anyone who sells something rotten.

God will make everybody a company to those whom he loves (in the Hereafter).

God will make everything fear the one who fears Him, and will make one fear everything if he fears Him not.

God will make everything fear the one who fears Him.

God will make one suffer the unlawful, if he is ashamed to act upon the lawful.

God will make one's faith vanish when he commits adultery or drinks wine, just as one puts off his shirt.

God will make the sign of His servant's intentions appear in him, being they good or evil.

God will make up for whoever keeps patient in calamities and will reward whoever swallows his anger.

God will make whoever prefers His love to people's, needless of the latter.

God will not accept faith without deed and deed without faith.

God will not accept the compensating deeds of three groups of people in the Day of Judgement: those with whom their parents are dissatisfied, those who put their donations under compulsion, and those who belie predestination.

God will not afflict a people with famine, save for disobedience to Him.

God will not attend whoever puts on a dress of pride to show himself off, until he takes it off.

God will not bestow His grace on three groups of people in the Day of Judgement: those with whom their parents are dissatisfied, women who behave like men, and those who connive at their wives unfaithfulness.

God will not bestow His grace on three persons in the Day of Judgement: an old adulterer, a man whose only possession is swearing—who swears for truth and falsehood alike—and an arrogant poor person.

God will not bestow His grace on three persons in the Day of Judgement, will not purify their souls and will make them suffer painful punishment: an old adulterer, an arrogant poor person, and a man whose only possession is God, buying and selling nothing save through swearing by Him.

God will not call to account (in the Hereafter) the one that teaches a child to say, "There is no god but God."

God will not debase any servant before sparing him knowledge and courtesy.

God will not heed the needs of the one who undertakes a part of Muslims' affairs, unless he heeds their needs.

God will not make anybody mean, unless He manages to take away his knowledge and politeness.

God will not regard any of the good deeds of the one who is not virtuous enough to avoid disobeying Him in privacy.

. ثَلاثَةٌ لا يَرُدُّ اللَّهُ دُعَاءَهُم: الذَّاكِرُ اللَّهِ كَثِيْرًا؛ وَالمَظْلُومُ؛ وَالإِمامُ المُقْسِطُ

God will not reject the requests of three groups of people: those who remember God a lot, the oppressed and just leaders.

اَمَةِ وَلا يَنْظُرُ اِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سَلْعَتِهِ لَقَدْ أُعْطِي بِهِا أَكْثَرَ مِمَّا أُعْطِي وَهُوَ كاذِبٌ؛ وَرَجُلٌ حَلَفَ عَلَى يِمِيْنِ كاذِبَةٍ لِيَقْطَعَ بِهِا مَالَ رَجُلِ مُسْلِم؛ وَرَجُلٌ مَنْعَ فَضْلَ مائِهِ. فَيَقُولُ اللَّهُ: اليَوْمَ أَمْنَعُكَ فضلِي كَمَا مَنَعْتَ فَضْلَ ما لَمْ تَعْمَلْ يَداكَ

God will not talk to and will not look at three persons in the Day of Judgement: a man who falsely swears to have bought something more expensive than its real price, a man who falsely swears in order to seize a Muslim's property, and a man who refuses to give his extra water to others. God will address such a man, saying: I spare you My grace today as you refused to donate the excess (in your wealth) for which you made no efforts.

God will not talk to three groups of people in the Day of Judgement, and will make them suffer painful punishment: old adulterers, monarchs who tell lie, and the arrogant poor.

God will open a way to Paradise for those who leave their homes in search of knowledge.

God will open the door of poverty to the one who opens the door of excessive requests to people.

God will pardon whoever pardons others, and will forgive whoever forgives others.

God will provide for the needs of the one who provides for the needs of his brethren.

God will relieve a man from one of his otherworldly griefs, should he relieve one of the worldly griefs of a Muslim, will be easy- going to a man here and in the Hereafter, should he avoid being hard on a poor person, and will veil a man's secrets in both worlds, should he veil a Muslim's secrets.

God will remove the griefs of both worlds from the one by whose hand He removes a Muslim's problems.

God will return the debts of those who borrow people's property and intend to give it back, and will waste it if they intend to waste it.

God will reward a man who plants a tree, to the extent of its fruits.

God will save from the Fire the face of the one who defends his brother's fame.

God will settle all the needs of whoever forsakes everything and depends on Him alone, granting him

sustenance from unexpected sources, and will leave on his own whoever relies on other than Him.

God will surely forgive a sinful person who knows that he has a Lord capable of punishing or forgiving him if He so wishes.

God will surely love those who become angry but keep patient.

God will surely save (from the Fire) the one who defends his brother's fame in his absence.

God will, in the Hereafter, cover up the secrets of those who does not uncover the secret of others here.

God wishes man to do his job very well.

God wishes to join the one who wishes to join Him, and hates to join the one who hates to join Him.

God withholds the yoke of Islam from the neck of the one who takes a distance of even one inch with the Muslim community.

God, the Exalted, loves the one who is easy- going in buying and selling, as well as in borrowing and repaying.

God's anger is so severe for an adulterer.

God's anger will be so severe for a woman who gives birth to an illegitimate child who will see of her mother's family what is unlawful and will share in their property.

God's forgiveness weighs over your vices.

God's hand is with the community (of people).

God's increased blessings to a servant causes people's increased requests to him, and whoever does not manage to settle these requests will surely jeopardize such blessings.

God's pleasure with a penitent person weighs over that of a thirsty man who arrives at water or a barren woman who begets a child or a loser who finds his lost one. Verily He will make the guardian angels, his limbs and all the points on the earth to forget the sins and faults of the one who repents and turns to God sincerely.

God's pleasure with His creature's repentance weighs over that of any one of you finding his lost camel in a desert.

God's pleasure with His creature's repentance weighs over that of a barren woman who begets a child or a loser who finds his lost one or a thirsty man who arrives at water.

God's power over you is more than your power over Him.

Gold and silk are lawful (to be used) for the women of my (Islamic) nation, and unlawful for men.

Good deeds ward off bad falls, hidden charity quenches God's wrath and observing the bonds of kinship prolongs one's life. Every good deed is charity, and the benevolent and the wicked of this world will be the benevolent and the wicked of the Hereafter, with the benevolent being the first to enter Paradise.

Good intention leads its owner to Paradise.

Good- manneredness roots from man's happiness.

Good manners are deeds of Paradise.

مَكَارِمُ الأَخْلاقِ عَشَرَةٌ، تَكُونُ في الرَّجُلِ وَلا تَكُونُ في اِبْنِهِ، وَتَكُونُ في الإِبْنِ وَلا تَكُونُ في الأَبِ، وَتَكُونُ في الإِبْنِ وَلا تَكُونُ في الأَبِ، وَتَكُونُ في الإِبْنِ وَلا تَكُونُ في سَيِّدِهِ؛ يَقْسِمُهَا اللَّهُ لِمَنْ أَرَادَ بِهِ السَّعَادَةَ: صِدْقُ الحَديثِ، وَصِدْقُ البَأْسِ، وَإِعْطَاءُ السَّائِلِ، وَالمُكَافاةُ بالصَّنَائِع، وَحِفْظُ الأَمَانَةِ، وَصِلَةُ الرَّحِم، وَالتَّذَمُمُ لِلْجَارِ، وَالتَّذَمُمُ لِلصَّاحِبِ، وَإِقْرَاءُ الضَّيْفِ وَرَأْسُهُنَّ الحَيَاءُ

Good manners are ten in number. They may be found in a man but not in his son, in a son but not in his father, and in a servant but not in his master, and God bestows them upon those whom He wishes to prosper. They are: sincere talk, steadfastness in war, donation to the poor, goodness for goodness, trustfulness, keeping the bonds of kinship, supporting friends, supporting neighbors, hospitality, and above all, chastity.

Good name (fame) is one single part of the seventy- five parts of prophethood.

Good name (fame), gentleness and moderateness make one single part of the twenty- four parts of prophethood.

Good- naturedness belongs to the Great Lord.

Good- naturedness is a curb of God's Mercy in the mouth of its holder and under the control of an angel leading him to goodness which guides him to Paradise, and bad- naturedness is a curb of God's punishment in the mouth of its holder and under the control of Satan leading him to evil which shows him the way to Fire.

Good- naturedness is goodness (blessing) and bad- naturedness, evil.

Good- naturedness is goodness, bad naturedness is evil, obedience to women leads to penitence, and bad deaths are prevented through benevolence.

Good- naturedness is growth and bad- naturedness, evil. Goodness brings man longevity, and bad deaths are prevented through charity.

Good- naturedness is one half of religion.

Good- naturedness makes one's faults vanish as the Sun causes ice to perish.

Good- naturedness strengthens friendship.

Good news is carried by the pious, and bad news by the impious.

Good- temperedness is indicative of man's fortune and bad- temperedness of his misfortune.

Good- temperedness wipes out one's sins just as water makes ice melt, and bad- temperedness ruins one's deeds just as vinegar makes honey spoil.

Good tidings of this world are pleasant dreams.

Good words are (acts of) charity.

Goodness accompanies your noblemen.

Goodness does not lie in finery and brilliant bearing, but in peace and solemnity.

Goodness goes round in the hands of a hundred men, with the last one being rewarded as the first.

Goodness has many forms to do, but good doers are few.

Goodness is a door of heaven, blocking bad deaths.

Goodness is good- temperedness, and badness is what is carved in your heart and you do not like people to know about.

Goodness is that in which your heart and soul find rest, and badness is that which is carved in your soul and which passes through your chest.....?

Goodness is worshipping God in such a way as if you saw Him, for if you see Him not, He surely sees you.

Grave is the first dwelling of the eternal ones.

Greatness lies in piety, dignity in humility, and needlessness in certainty.

Greed is like unto a slippery piece of stone on which the scholars' feet will not stand firm.

Greed makes wisdom leave the learned's hearts.

Greedy is the one who demands unlawful gains.

Greet (people) back, control (your) eyes, and utter good words.

Greet openly, mind! Safety to find.

Greet sincerely (openly), feed others, establish close relations with relatives and set prayers at nights when people are asleep, if you wish for permission to Paradise.

Greeting (should) precede asking (for something); thus, do not answer those who request before greeting (you).

Greeting is an act voluntary, but responding to it is obligatory.

Greeting is one of God's attributes He has spread on the earth. So, let it prevail among you, for when a Muslim passes by a people and greets them, he will be higher in rank than them if he is greeted back, and he will be greeted back by someone better and purer than them if they do not respond to his greeting.

Greeting is peace for our people and guarantee for our commitments.

Greeting people and having a cheerful face is a form of charity.

Grief is half of oldness.

. مَنْ ابْتَلى فَصَبَرَ وَأُعْطِى فَشَكَر، وَظُلِمَ فَغَفَرَ، وَظَلَمَ فَاسْتَغْفَرَ أُولِئكَ لَهُمُ الأَمْنُ وَهُمْ مُهْتَدُونَ

Guided and saved will be the ones who keep patient in calamity, who are grateful when gifted a bounty, who forgive in suffering tyranny, and who seek (God's) forgiveness after treating people unjustly.

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