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Good Character

الأخلاق Good Character

1. A refined character is one of the two blessings.

2. The best thing is [good] character.

3. The most honourable distinction is [good] character.

4. The best of qualities is honourable ambition.

5. The most beautiful qualities are forbearance and chastity.

6. The purest of all people in lineage is the best of them in character.

7. The most pleased of all people is one whose character is agreeable.

8. The best eminence is [in possessing] a beautiful character.

9. The most honourable quality of the noble one is his feigning inattention [and ignorance] about that which he is aware [regarding the negative traits of others].

10. The best of qualities are generosity, chastity and tranquillity.

11. The best of morals are those which drive you towards noble deeds.

12. Verily Allah, the Glorified and Exalted, loves the person who is approachable [and courteous], of tolerant disposition and prompt in getting things done.

13. Verily it is from nobility of character to build ties with the one who cuts you off, to give one who deprives you and to forgive one who wrongs you.

14. Noble traits are [acquired] through difficulties.

15. A praiseworthy character is one of the fruits of intelligence.

16. He ('a) said about those whom he praised: When they speak, they are truthful and when they are silent, they are not surpassed. When they look, they take lesson and when they turn away, they are not distracted. When they talk, they remember [Allah] and when they are quiet, they contemplate.

17. If you must compete with each other, then vie for [acquiring] desirable qualities and praiseworthy traits.

18. One whose character is bad, his death is [considered a time of] happiness.

19. When the character is good, the speech becomes gentle.

20. When there is an admirable quality in a man, then expect from him other such qualities.

21. When the Qur'an calls you towards [acquiring] a beautiful quality, then compel yourself to adopt [a quality] like it.

22. With good character, life becomes pleasant.

23. By [adopting] good character, sustenance becomes abundant.

24. Opting for the truth and keeping away from untruth is the most beautiful quality and the best etiquette.

25. Compete in acquiring [a] desirable character, great forbearance and lofty ideas, [and] your reward will become great.

26. You should be zealous for praiseworthy qualities like protecting the [rights of the] neighbour, fulfilling the sureties, obedience to virtue and opposition to arrogance; and beautify yourselves with excellent traits.

27. Choose for yourself the best from every character [trait], for indeed virtue is a habit.

28. Good character is [an embellishment] for the soul and good appearance is [a beautification] for the body.

29. Adopting a good character is the best [means of following the] religion.

30. Good character is the best companion and self-conceit is a hidden ailment.

31. Good character is from the best allotment and the most virtuous of qualities.

32. Good character is one of the two bounties [of Allah].

33. Good character is proof of an honourable ancestry.

34. Good character increases sustenance and makes companions feel at ease.

35. Good character is the cornerstone of all virtuous acts.

36. Good character brings about adoration and strengthens love.

37. The best character is the one that is furthest from obstinacy.

38. The best of qualities is the most agreeable of them.

39. The best of attributes is kindness.

40. The best of all qualities is truthfulness in speech and noble actions.

41. The foundation of belief is [adopting a] good character and adorning oneself with the truth.

42. I had, in the past, a brother-in-faith and his view of the world as something insignificant made him great in my eyes. He was above being controlled by the needs of his appetency and thus he never craved for what he could not get nor would he ask for more of what he got. He was silent most of the time but when he spoke, he silenced the other speakers and quenched the thirst [for answers] of questioners. He was [apparently] weak and feeble but at the time of battle he was like the lion of the forest or the serpent of the valley. He would not put forth an argument unless it was decisive. He would not accuse anyone in an excusable matter until he had heard his excuse. He would not mention any suffering except after recovering from it. He would do as he says and not say that which he does not do [himself]. Even when (or if) he could be exceeded in speaking, he could not be excelled in silence. He was more eager to listen than he was to speak. When two things came before him, he would see which of the two was closer to vain desire and would oppose it. You should [all] adopt these qualities, thus acquire them and compete with each other in them. And if you cannot acquire them, you should know that acquiring a little is better than giving up plenty.

- كانَ لي فيما مَضى أَخٌ فِي اللّهِ وكانَ يُعَظِّمُهُ في عَيني صِغَرُ الدُّنيا في عَيْنِه وكانَ خارِجاً مِنْ (عنْ) سُلْطانِ بَطْنِهِ،42 فلا يَشْتَهي ما لا يَجِدُ ولا يُكْثِرُ إذا وَجَدَ وكانَ أكثَرَ دَهْرِهِ صامِتاً فَإِنْ قالَ بَدَّ القائِلينَ ونَقَعَ غَليلَ السَّائلينَ وكانَ ضَعيفاً مُسْتَضْعَفاً فَإِنْ جاءَ الجِدُّ فَهُوَ لَيْثٌ عاد وَصِلِّ واد لا يُدلي بِحُجَّة حَتّى يَأتِيَ قاضِياً وَكانَ لايَلُومُ أَحَداً على ما (لا) يَجِدُ العُذْرَ في مِثِلِهِ حتّى يَسْمَعَ اعْتِذارَهُ وكانَ لا يَشْكُو وَجَعاً إلا عِنْدَ بُرْئِهِ وَكانَ يَفْعَلُ ما يَقُولُ ولا يَقُولُ ما لايَفْعَلُوكانَ إذا العُذْرَ في مِثِلِهِ حتّى يَسْمَعَ اعْتِذارَهُ وكانَ لا يَشْكُو وَجَعاً إلا عِنْدَ بُرْئِهِ وَكانَ يَفْعَلُ ما يَقُولُ ولا يَقُولُ ما لايَفْعَلُوكانَ إذا (إن) غُلِبَ عَلَى الكَلامِ لَمْ يُغْلَبُ عَلَى السُّكُوتِ وكانَ على أَنْ يَسَمَعَ أَحْرَصَ مِنْهُ على أَنْ يَتَكَلَّمَ وَكانَ إذا بَدَهَهُ أمرانِ نظَرَ أَيُهُما أَقْرَبُ إلى الهَوى فَخالَفَهُ فَعَلَيْكُمْ بِهذِهِ الخلائِقِ فَالْزَمُوها وَتَنافَسُوا فيها فَإِنْ لَمْ تَسْتَطيعُوها فَاعْلَمُوا أَنَّ أَخْذَ

43. Nothing gets constricted with good character.

44. One whose character is noble, his sustenance is increased.

45. One whose qualities are good, his companionship is pleasant.

46. One whose character is good, his ways become easy.

47. One whose character is good, more people adore him and feel at ease with him.

48. Allah, the Glorified, does not give a servant anything from the good of this world or the Hereafter but because of his good character and his good intention.

49. The best distinction is good character.

50. The best trait is [having a] good character.

51. The best [form of] faith is a beautiful character.

52. The hidden aspects of [one's] character are uncovered by [companionship and] social interaction.

53. The pinnacle of knowledge is distinguishing between character traits, manifesting the praiseworthy among them and suppressing the blameworthy among them.

54. The adornment of [all] traits is being careful [in fulfilling] the sureties.

55. Six things are used to gauge the character of men: [their behaviour in times of] happiness and anger, security and fear, deprivation and desire.

56. You must adopt a good character for this will earn you adoration [of others].

57. In good character, there are treasures of [blessings and] sustenance.

58. Everything is possible except [changing and] transferring of natural dispositions [of character and personality].

59. How many a lowly person has been elevated by his good character!

60. Whoever does not make his character good, his companion will not benefit from him.

61. One whose attributes are not good, his [methods and] ways will not be praised.

62. There is no companion like good character.

63. There is no life more satisfying than [one lived with] good character.

64. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

65. Verily your natural disposition invites you towards that which you are familiar with.

66. Indeed these natural dispositions are different, and the best of them is the furthest of them from evil.

67. Verily only the dispositions of the virtuous are dispositions that have the potential of supporting good,

so whenever they are laden with it, they carry it.

68. He ('a) said about the one whom he censured: If he falls sick he regrets having abandoned the work and if he is healthy, he feels secure and delays the work. When he is called to cultivate for this world, he works and when he is called to cultivate for the Hereafter, he is lazy. If he becomes wealthy, he turns arrogant and falls into vice and if he becomes poor, he despairs and becomes weak. If a favour is done to him, he is ungrateful and if he does a favour, he lengthens it and makes it seem like [a great favour and] an obligation. If an evil deed presents itself to him, he commits it with the excuse of seeking repentance [for it later] but when he decides to repent, he delays it and persists in sinning. If he experiences wellbeing, he assumes that he has repented. If he is distressed, he thinks [ill of Allah] and doubts [in Him]. If he falls ill he devotes himself and turns repentantly [to Allah] but if he regains his health, he forgets and returns [to his evil ways] and becomes emboldened in his injustice towards the servants [of Allah]. When he is secure, he is allured by the temptations of this world, so he forgets the Hereafter and is negligent of the Resurrection [on the Day of Judgment].

- وقالَ - عليهِ السّلامُ - في حقِّ مَنْ ذَمَّهُ: إِنْ سَقِمَ فَهُوَ نادِمٌ على تَركِ العَمَلِ، وَإِنْ صَحَّ أَمِنَ مُغْتَرًا فَأَخَّرَ العَمَلَ، إِنْ86 دُعِيَ إلى حَرْثِ الآخِرَةِ كَسِلَ، إِنِ اسْتَغْنى بَطَرَ وفَتَنَ، إِنِ افْتَقَرَ قَنَطَ ووَهَنَ، إِنْ أُحْسِنَ إليهِ جَحَدَ، وإِنْ أَحْسَنَ تَطاوَلَ، وامْتَنَّ، إِنْ عَرَضَتْ لَهُ مَعْصِيةٌ واقَعَها بِالإِتِّكالِ عَلَى التَّوبَةِ، إِنْ عَزَمَ عَلَى التَّوبَةِ سَوَّفَها، وأصرَّ عَلَى الحَوْبَةِ إِنْ عُوفِيَ ظَنَّ أَنْ قَدْ تابَ، إِنْ إَبْتُلِيَ ظَنَّ وارْتابَ، إِنْ مَرِضَ أَخْلَصَ وأنابَ، إِنْ صَحَّ نَسِيَ سَوَّفَها، وأصرَّ عَلَى الآخِرَة وعَقَلَ عَن المَعادِ. إِنْ أَمِنَ إِفْتَتَنَ لاهِياً بِالعاجِلَةِ، فَنَسِيَ الآخِرَة وعَقَلَ عَن المَعادِ.

69. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

70. The worst quality is treachery.

71. A person's distance from vice is [the source of his] magnanimity.

72. Keep away from miserliness and hypocrisy, for these two are from the most reprehensible qualities.

73. Keep away from the worst of every character trait and struggle with yourself in keeping away from it, for indeed evil is obstinate.

74. Two attributes never come together in the heart of a believer: bad character and miserliness.

75. Bad character is inauspicious and offending a benefactor is wickedness.

76. Bad character is the worst companion.

77. Bad character alienates the near one and repels the distant one.

78. Bad character makes life bitter and is a torment for the soul.

79. The attributes that lead to evil are lying, stinginess, injustice and ignorance.

80. Bad character alienates the soul and removes amiability.

81. The worst qualities are dishonesty and hypocrisy.

82. The worst of habits is lying.

83. A vice may debase [the one who commits it].

84. Every malady has a cure except bad character.

85. One who is rude by nature, his surroundings are deserted.

86. One whose character is bad torments his [own] soul.

87. One whose character is bad, his [own] family becomes fed up with him.

88. One who is of bad character is detested by his companion and associate.

89. One who is of bad character lacks friends and associates.

90. It is from bad character to be stingy and abusive in demanding your right.

91. Be wary of jesting, playing, excessive joking, [excessive] laughing, and vain talks.

92. Be cautious of the bellows of arrogance, the dominance of zealotry and the bigotry of the age of ignorance.

93. Beware of a wicked heart, corruption of intention, embarking on vice and the deception of [false] aspiration.

94. The most detestable of morals is treachery.

95. The most wicked characteristic is spite.

96. The worst of morals is adorning oneself with vices.

97. A dispraised character is from the fruits of ignorance.

98. How detestable are the traits of the vile and how good are the qualities of the honourable!

99. Being close to the people in their morals [and habits] is a safeguard from their malice.

100. There is no good in a character that is not adorned with forbearance.

101. There is no good in the trait of arrogance, haughtiness and pride.

102. There is no life for the one who has a bad character.

103. There is no loneliness worse than [that which is brought about by] bad character.

104. The one who has a bad character is very impetuous and has a bitter life.

105. A bad character is one of the two torments.

106. One who makes his character bad, torments his [own] soul.

107. One whose character is bad, his [own] family becomes fed up with him.

108. One whose character is bad, his sustenance is restricted.

109. One who does not affirm his past (i.e. the good character of his forefathers) with his present (i.e. his own good character), disgraces his predecessor and betrays his successor.

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