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## **Good Turns And Benevolent Actions**

## الإحسان والصنيعة Good Turns and Benevolent Actions

1. Showing kindness to the enemy is one of the two triumphs.

2. Following up one favour with another favour is from the perfection of munificence.

3. Doing good is the nature of the righteous and doing evil is the nature of the wicked.

4. Benevolence from the wicked corrupts just as much as it reforms from the honourable.

5. If a righteous act is not nurtured, it wears away, just like worn out garments and dilapidated buildings.

6. Do good and you shall enthral.

7. Bestow goodness and you shall advance.

8. Do good and you will be thanked.

9. Forget your gift, [and] remember your promise.

10. Give and you shall become capable (or be chosen).

11. Give generously and you shall gain authority.

12. Confer favours and you will be praised.

13. Extend your goodness and do no harm.

14. Be good [to others] and good will be done to you.

15. Be good to the evildoer and you will dominate him.

16. Bestow favours on the people and your status will increase.

17. Show kindness to whomever you wish and you will become his master.

18. Confer favours and you will be thanked, fear [Allah] and you will be feared [by the people] and do not crack [silly] jokes such that you are belittled.

19. Seize the opportunity to perform righteous deeds and be careful of your obligations towards your brothers.

20. Start by giving the one who has not asked you, and extend your favour to the one who has sought it, and be cautious never to turn away a beggar.

21. Donate your wealth generously towards righteous works and support your friend[s] with it, for indeed generosity is a more befitting trait for the free.

22. Do good to the one who is under your authority and the one under whose authority you are will do good to you.

23. The best faith is [that which is accompanied by] righteousness.

24. The best favours are those that correspond with divinely ordained laws.

25. The best act is that which benefits the pious ones.

26. The best act is that which benefits those who are deserving of it.

27. The merit of a righteous action is better than the action [itself].

28. The greatest righteous act is establishing ties with near relatives.

29. The most beautiful act of a person in a position of power is conferring of favours [to those under him].

30. The best treasure is a free man who has been reserved [in your friendship because of your kindness to him].

31. The greatest good deed is supporting one's brothers [financially].

32. The best gift is forgoing obligation.

33. The noblest of favours are the good turns of the munificent [and honourable] ones.

34. The most worthy of giving [to] is the one who feels the least in need of asking [from others].

35. The best grant is that which is given before it is sought.

36. The most pleasing kindness is offering [something] without being asked [for it].

37. The best grant is that which is [bestowed] before the humility of having to ask [for it].

38. The best of all people who have preceded you is the one who has preceded you in his good expectation of you.

39. The most worthy of favour among the people is one who is patient when he is put off, excuses when he is denied and shows gratitude when he is given.

40. Of all people, the most worthy of doing good to others is the one upon whom Allah has bestowed favours and granted with the ability [to do good to others].

41. The most worthy of bestowing favours [to others] is the one upon whom numerous favours of Allah have been bestowed.

42. Verily the good act that brings reward quickest is the act of kindness.

43. Verily giving away this wealth is an acquisition [for the Hereafter] and withholding it is an affliction.

44. Verily spending this wealth in obedience to Allah is the greatest blessing and spending it in disobedience to Him is the greatest tribulation.

45. Indeed extending greetings is from sublime morals.

46. Verily Allah, the Glorified, loves everyone who is open-handed and strong in faith.

47. Verily the value of asking is greater than the worth of what is given, so do not regard that which you give as much, for it will never be equal to the humiliation of asking.

48. Verily the little that is from Allah, the Glorified, is more valuable than the plenty [that is gotten] from His creatures.

49. Verily the good turn that you did to one of the people was only a means to ennoble yourself and embellish your honour, so do not seek gratitude from others for that which you did for yourself.

50. Indeed your goodness towards the ones who plots against you from your opponents and enviers is more irritating for them than your trying to do them harm, and it is [also] a means of inviting them to reform [themselves].

51. Verily your munificence does not extend to all of the creation, so aim it towards the noblest of creation.

52. It is not from the practice of the virtuous to delay the bestowal of favours.

53. Benevolence is authority.

54. Benevolence is distinction.

55. Kindness is [a cause of] love.

56. Benevolent acts are loans.

57. Doing good [to others] is beneficial.

58. Benevolence is merit, munificence is nobility.

59. Benevolence is a treasure.

60. The human being is a slave of kindness.

61. Benevolence is the alms-tax for blessings.

62. Benevolent acts are the best booty.

63. Kindness is the pinnacle of excellence.

64. Kindness enslaves (or enthrals) human beings.

65. Benevolence is the most honourable authority.

66. The evil deed is erased by a benevolent act.

67. Merit is [acquired] with benevolence.

68. Conferring favours is the most excellent munificence.

69. Benevolence is an everlasting reserve.

70. Kindness is a treasure and the munificent is one who obtains it.

71. People are the followers of what they deem to be good.1

72. The good turn done by an intelligent (or an honourable) person is most excellent [in] merit.

73. The favour of an ignoble person is the worst depravity.

74. Rewarding good with evil is [the highest form of] ingratitude.

75. Benevolence is the most thriving cultivation and the best treasure.

76. Doing good to the one who offends you is the most excellent merit.

77. A benevolent act is sullied by repeatedly putting one under obligation through it.

78. Doing good to the honourable ones is the best provision and the noblest deed.

79. Doing good to the one who offends [you] reforms the enemy.

80. Benevolence is a treasure so consider whom you are leaving it with.

81. Righteous work is a provision, so be wary of whom you are placing it with.

82. If you confer favours, you will be served.

83. Verily if you do good [to others] then you are [actually] honouring your own soul and doing good to it.

84. Verily you are more in need of doing good to the people than of accumulating wealth.

85. The bane of giving is procrastination.

86. When you perform a good turn then conceal it.

87. When a good turn has been done to you then publicize it.

88. When you [wish to] give, be quick.

89. When a good turn is done to you, recall it.

90. When you do a good turn [to someone], forget it.

91. If you do good to a vile person, he will wrong you in return for your goodness to him.

92. I am free to choose with regards to the one upon whom I have not bestowed any favour but am bound to complete my favour on the one upon whom I have bestowed it; for if I complete it, I will have preserved it and if I cut it off then I will have lost it, and if I lose it then why did I embark on it [in the first place]?

93. If your bounty falls short of reaching the weak, then [at least] let your mercy reach them.

94. If you find from the needy people one who will carry your provision for you up to the Day of Resurrection and return it to you tomorrow when you need it most, then take the opportunity and give it to him, and increase the provisions that you give him [to carry for you] while you are able to, for it is possible that you may [at one time] seek him but not find him.

95. Through kindness, human beings are enslaved.

96. Through benevolence, gratitude lasts.

97. Through kindness, hearts are owned.

98. Through kindness, freemen are owned.

99. Through kindness and covering faults with forgiveness, eminence increases.

100. Through kindness, people are enthralled.

101. Giving generously is the alms-tax of blessings.

102. Extending the hand in giving is the most beautiful virtue and the most excellent trait.

103. Stretching out the hand in giving increases reward and multiplies recompense.

104. Expediting good turns is the basis of righteousness.

105. Wasting benevolence is showing it to someone who does not comprehend [its value].

106. Do good [to people] and you will be served; be forbearing (or gain knowledge) and you will advance.

107. The completion of benevolence is abandoning [putting one under] obligation by it.

108. The peoples' expectation of your kindness is better than their fear of your retribution.

109. Adorn yourselves by taking up kindness, stopping transgression, acting upon the truth, being just and impartial, keeping away from corruption and improving your Hereafter.

110. The beauty of benevolence is [in] relinquishing obligation.

111. The beauty of a benevolent act is in completing it.

112. Denying a favour instigates the ugliness of obligation.

113. Denying the benevolence [of others] leads to deprivation.

114. The best good turn is one that benefits the righteous.

115. The best benevolent act is one that is neither preceded by delay nor followed by obligation.

116. The best grant is that which is [given] without being sought.

117. Act with kindness towards your enemy for this is one of the two triumphs.

118. Whoever bestows favours on others, they are thankful for his authority.

119. Whoever shows benevolence, his habit is praised.

120. The pinnacle of kindness is being kind to the believers.

121. The pinnacle of generosity is being expeditious in giving.

122. The pinnacle of faith is doing good to people.

123. The pinnacle of excellence is doing good to the virtuous.

124. The pinnacle of depravity is doing good to the wicked.

125. Nurturing a good turn is better than starting it.

126. Increase your benevolent acts and bestow more favours, for this is a more lasting provision and a more beautiful legacy.

127. The cause of affection is benevolence.

128. Continuous bestowal [of favours] is the practice of the honourable.

129. Ask for good from one who forgets it and do good to the one who recalls it.

130. The worst grant is that which is preceded by delay and followed by obligation.

131. Performing benevolent actions protects one from falling into disgrace.

132. Doing good turns is from the merits of the human being.

133. Performing benevolent actions causes the abundant flow of blessings and wards off calamity.

134. The good turn of wealth ceases with its cessation.

135. Blessed is the one who does good to the servants [of Allah] and prepares provisions for the Hereafter.

136. He who does a good turn to those who are undeserving of it has oppressed it.

137. The one who confers his favours to the honourable ones acquires the most sublime gains.

138. Espouse kindness, for it is the best cultivation and the most profitable merchandise.

139. Be good to the servants [of Allah] and act justly in the lands, [by this] you will safe when the witnesses are presented [on the Day of Judgment].

140. Perform benevolent works, for they are the best provisions for the Hereafter.

141. Perform benevolent acts and do good to your near relatives and neighbours, for these two actions prolong life and make the lands prosper.

142. By successive acts of kindness and benevolence, the free man is enslaved.

143. The habit of benevolence is the source of capability [or power].

144. I am amazed at the one who buys slaves with his wealth, how can he not buy the freemen with his benevolence, thereby enthralling them.

145. In every [act of] benevolence there is kindness.

146. In every good turn there is indebtedness.

147. Sometimes it is better to give in order to fulfil a promise [and not delay it].

148. Send your good turn ahead [for the Hereafter] and you will benefit.

149. Every [form of] benevolence is a favour.

150. How many a human being has been enslaved by benevolence!

151. Increased rendering of benevolent works prolongs life and spreads renown.

152. Doing a lot of good turns raises one's honour and makes gratitude last.

153. The guarantee of continued affluence and capability [and power] is [in] following up one favour with another favour.

154. Everything has a merit and the merit of the honourable ones is doing good to the people.

155. Let your traits be generosity and benevolence.

156. One cannot show gratitude for blessings in a better way than using them to benefit others.

157. If you were to see benevolence in the form a person, you would surely see him as a beautiful form that surpasses the worlds [in its beauty].

158. One who bestows goodness [to others] is served [by them].

159. One who generously gives [from] his wealth becomes great.

160. One who bestows favours fulfils the right of authority.

161. One who puts others under obligation for his favour, spoils it.

162. One who extends his goodness [to the people] deserves leadership.

163. One who renders a beautiful deed acquires great praise.

164. One who performs a benevolent action gains reward and gratitude.

165. One who cuts off his usual favours, Allah will cut off his present capabilities.

166. One who does not bestow favours will not achieve nobility.

167. One who does not give while he is sitting [in comfort] will not be given when he is standing [in a state of struggle].

168. One who does not give while he is sitting [in ease] will be deprived when he is standing [in adversity].

169. One who favours an ignorant person demonstrates the extent of his own ignorance.

170. One who conceals the favour [that has been done to him] is punished with deprivation.

171. One who withholds favours is stripped of [his] ability.

172. One who does good to a freeman gains a [great] reward.

173. One who does a kind act earns good praise.

174. One whose benefactions are abundant demonstrates his great nobility.

175. One whose kindness is abundant is loved by his brothers.

176. Whoever extends his goodness [to others], more people are inclined towards him.

177. One who accepts your gift has [actually] assisted you in gaining honour.

178. One who perfects his kindness gives generously before he is asked.

179. One who does good to the undeserving has wronged his goodness.

180. One who gives in cases that are undeserving fails to give [the rights] to those who are deserving.

181. One who is ungrateful for a good turn deserves an ugly separation.

182. One who reciprocates a good turn with a better one has [appropriately] repaid it.

183. One whose benefaction increases, his assistants and helpers [also] increase.

184. Whoever extends his benevolence [to others], the hearts become inclined towards him.

185. One who grants generously before being asked, then he is truly honourable and much-loved.

186. One who repays goodness with evil has rid himself of magnanimity.

187. Whoever does good to the people, their love for him lasts.

188. One who fulfils the [debt of] goodness that was done to him in the past has attained true freedom.

189. One who turns to you hopefully has already got a good impression of you, so do not disappoint his expectation.

190. Whoever fulfils the rights of one who does not fulfil his rights has enslaved him.

191. One who is kind to the people, his outcomes become good and the ways [to his goals] become easy for him.

192. Whoever accepts a good turn has made the one who rendered it to him his master.

193. One who accepts your good turn has made his right over you mandatory [on himself].

194. Whoever does good to the one who does evil to him has taken the all-encompassing excellence.

195. One who is not grateful for favours is not spared from deprivation.

196. One who begins giving without being asked and completes good deeds without any obligation has perfected his favour.

197. One who bestows a favour on the ungrateful one prolongs his rage.

198. One who is generous in granting [favours], enthrals the people of this world.

199. One who does not nurture his good turn has indeed lost it.

200. One who accepts your good turn has sold you his honour and magnanimity.

201. One who accepts your good turn has humbled his prestige and honour before you.

202. Whoever does not nurture his favour, then it is as if he did not bestow it.

203. Doing good to others is part of an honourable purpose.

204. One of the greatest afflictions is wasting good turns [on the undeserving].

205. One of the best favours is the favour that is done to the righteous.

206. Nothing earns gratitude like doing good to others.

207. Nothing enthrals people like doing [them] favours.

208. No one has appealed to me with an intercession that is greater in my sight than a favour that I had previously done to him, so that I may nurture it and follow it up with another [favour] like it; for indeed later refusals cut off the gratitude for earlier favours.

209. The basis of goodness is abandoning obligation through it.

210. With goodness [to others], there is loftiness.

211. Nurturing a good turn [and completing it] is better than starting it [anew].

212. How good a store [for the future] benevolence is!

213. The best provision for the Hereafter is doing good to the people.

214. Achievement of glorious feats is through performing noble deeds.

215. Never regard what you give as too much, even if it is plenty, for indeed the good praise [you will get for your generosity] will be greater than it.

216. Never regard what you give as great, even if it is substantial, for indeed the extent of [humiliation undergone through] begging is greater than that.

217. One who does not show kindness [to others] in times of fortune will be abandoned in times of misfortune.

218. Whoever places his goodness with the one who does not deserve it has wasted it.

219. Doing a good turn to those who deserve it subdues the enemy and protects from falling into evil.

220. Never show your benevolence to the one who does not understand its value (or who is not good).

221. Do not do a good turn to the one who is ungrateful for your kindness.

222. Never hold back an act of benevolence, even if you do not find one who understands its value.

223. Do not be ashamed of giving little, for not giving at all is even less than that.

224. Never regard the abundance of what you have given to be much, for you are [in possession of] even more than that.

225. Never hold back from doing good turns and favours thereby being stripped of [your] ability.

226. Do not delay giving the needy to tomorrow, for you do not know what will happen to you or to him tomorrow.

227. Let not your brother be stronger in his iniquity towards you than you are in your goodness [towards him].

228. Never let the paucity of those who show gratitude for your benevolence deter you from it, for you have been thanked by the One who does not benefit from any of it; and more may be gained from the gratitude of the thankful than what is neglected by the ingrate.

229. Do not help [anyone] against the one who has favoured you, for the one who helps against the one who has favoured him is stripped of his ability.

230. Goodness does not thrive with the ignoble.

231. The wicked do not do good to anyone except those who are like them.

232. There is no merit loftier than benevolence.

233. There is no virtue greater than benevolence.

234. There is no benevolence more misused than doing good to the ingrate.

235. There is no virtue in doing good to one who does not know its value.

236. A good turn does not benefit except with one who possesses loyalty and self-restraint.

237. Giving little is better than offering excuses [for not giving].

238. Good turns do not thrive except with the honourable.

239. There is no virtue in the good turn that is reckoned [as a favour].

240. The consequences of kindness are never dispraised.

241. None is praised except the one who shows his kindness.

242. It is enough of a donation to give what is [readily] available.

243. Benevolence is the better of the two treasures.

244. Good turns are shackles that cannot be extricated except through gratitude or requital.

245. Completing a good turn is better than starting it.

246. A benevolent action is not completed except by three things: by taking it to be insignificant, by expediting it and by concealing it; for when you take it to be insignificant, you have made it great; and when you expedite it, you have made it beneficial; and when you conceal it, you have made it complete.

247. Doing a good turn is the best acquisition [for the Hereafter], and generosity is the best ornament.

248. When the kind people become fewer, those who adorn themselves get ruined.

249. By doing good to others, ranks get elevated.

250. By conferring favours, people are enthralled.

251. Through [his] abundant favours, the munificent person is recognized.

252. By conferring favours [to others], [one's] faults are hidden.

253. Give life to your good deed by killing it (i.e. by forgetting it).

254. Do good whenever possible, and deter the evildoer with righteous action.

255. Extend your benevolence to all the people, for verily nothing can be equated with the virtue of a good turn in the sight of Allah, the Glorified.

256. Give life to the benevolent act by killing it (i.e. forgetting it), for verily the sense of obligation destroys a good turn.

257. The best good deed is coming to the aid of the aggrieved.

258. The loftiest good turn is that which is done to those who deserve it.

259. The best favour of the wicked person is holding back his harm [from others].

260. The ugliest deed of an honourable person is withholding his contribution.

261. Verily the people who do good [to others] are more in need of doing it than those who request it from them.

262. Benevolence is [a means of] servitude.

263. The most profitable wares are the rendering of benevolent actions.

264. The perfection of giving is in expediting it.

265. The human being is not enthralled until he is engulfed by favour.

266. One who is not good at seeking sympathy is faced with scorn.2

267. Nothing enthrals the honourable ones like benevolence.

268. The best of treasures are: the good turn that is consigned to (or by) the free and the knowledge that

is learned by the virtuous.

269. Ingratitude for favours leads to deprivation.

270. One who withholds from giving is deprived of (or prevents) praise.

271. Giving after having refused is more graceful than refusing after having given.

272. Whoever does good to the people, Allah covers him with His mercy and places him in His pardon.

273. Give whatever you are giving expeditiously and beneficially, and if you refuse then let it be with politeness and apology.

274. One who finds it easy to give away [his] wealth has hopes directed towards him.

275. One who loves to be remembered with praise should give generously from his wealth.

276. One who gives generously enthrals the people.

277. Nothing spreads renown like generosity.

278. Generosity is the expander of ability.

279. Generosity earns praise.

280. Through generosity, praises are increased.

281. By being generous with blessings, the blessings last longer.

282. Increased generosity is a sign of nobility.

- 1. Or: People are the children of what they do best.
- 2. Or: One who does not consider compassion to be good is faced with scorn.

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