

EXALTED APHORISMS AND PEARLS OF SPEECH

A Translation Of:

Ghurar al-Ḥikam wa Durar al-Kalim

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TRANSLATOR'S PREFACE

In the name of Allah, the Omnipotent, the Merciful

After praising Allah, without whose help and blessing no work would be possible and without whose grace and mercy no sinful creature would walk the face of this earth, and sending salutations on all His Prophets, especially on His most beloved Messenger (ṣ), the greatest man to set foot on this earth and the best role model for the entire humankind, and his pure progeny, the Ahl al-Bayt (‘a), and loyal companions, this humble servant presents the following translation that is dedicated to the Master of the Believers, Commander of the Faithful and the Beloved of the Prophet (s) – ‘Ali ibn Abī Ṭālib (‘a).

Ghurar al-Ḥikam wa Durar al-Kalim is a late fifth or early sixth century work that comprises of the aphorisms and short sayings of Imām ‘Ali ibn Abī Ṭālib (‘a). The sayings, which number more than eleven thousand, contain words of wisdom and advice that can benefit everyone in their daily lives. It is for this reason that we embarked on translating this work. We hope that, God-willing, it will be a source of inspiration to all those who read it.

There are many different extant copies of this book¹ and in one recent edition, the original alphabetical listing of sayings have been rearranged and categorized subject-wise. It is the translation of this version of the work that we present before you.

Translating a work such as this poses numerous challenges. Firstly, this work is comprised of traditions in the form of aphorisms and short sayings, many of which have been extracted from other longer traditions, sermons and letters.² As such, in many cases the context of the narration is missing and needs to be investigated.

Another challenge is that in many cases it is evident that there have been changes inadvertently made by the narrators or the scribes and hence other possible forms of certain words are mentioned in brackets. Here we have translated the other possible forms

¹ Some of these different copies even have some differing narrations (Ref: *Nigāhi be Kitābe Ghurar al-Ḥikam*, Sayyid Muḥammad Raḍawī, Safine, no. 4, Autumn 1383 Hijri Solar).

² The most common source from which the compiler has taken sayings is the Nahj al-Balāgha (or its primary sources).

in parenthesis and have included what we have inferred from the text in square brackets for the sake of clarification and fluidity. Alternative translations and explanatory notes have been included in the footnotes.

In addition, there are certain sayings that are difficult to comprehend and accept. An example of this can be seen in the section on the sayings about women. Here we would urge the readers to refer to what the scholars and commentators have said about such narrations and how they should be interpreted.

The seven volume commentary written by the respected scholar ‘Allāma Jamāl al-Dīn Muḥammad Khwansārī has been helpful in understanding many of the seemingly ambiguous sayings. In cases where we were unable to gain a satisfactory understanding of the sayings, our respected teachers in the ḥawza were more than willing to spare their time in order to assist. For this I thank them and pray that the Almighty reward them amply. Lastly, the classical dictionaries have, as always, been an invaluable resource during the translation.

Though all effort has been made to present an accurate translation of the sayings, we take full responsibility for any mistakes and errors in the translation and seek forgiveness from the Almighty for the same.

Tahir Ridha Jaffer
Qum al-Muqaddasah
1434 A.H.

ABOUT THE COMPILER

The compiler of this work was the great scholar and *muḥaddith* Qāḍī Nāṣīḥ al-Dīn Abū al-Faṭḥ ‘Abd al-Wāḥid ibn Muḥammad ibn ‘Abd al-Wāḥid al-Āmīdī³ al-Tamīmī from the scholars of the fifth century who passed away in 510 AH.⁴ Some of the great scholars such as Ibn Shahrāshūb, ‘Allāma Majlisī and Muḥaddith Nūrī, have praised him and considered his work to be of great value. Many of these scholars have also narrated from him.

There has been some discussion about al-Āmīdī’s beliefs because he used the phrase *karramallāhu wajhahu* (may Allah honour him) for Imam ‘Ali (‘a) in his introduction to this book, and this is the practice of the Sunnis and not the Shi‘as. However, the great scholar Jamāl al-Dīn Muḥammad Khwansārī notes that this was either done out of precautionary dissimulation (*taqīyya*)⁵ or was an addition by one of the scribes.

He further mentions some arguments to dispel any doubts about al-Āmīdī’s being an Imāmī scholar. These are summarized as follows:

- a) The fact that Ibn Shahrāshūb mentions him as one of his teachers in his book *Ma‘ālim al-Ulamā* and notes that he was an Imāmī scholar.
- b) Ibn Shahrāshūb also mentions him again in his other book *al-Manāqib* and states that he was a Shi‘a scholar.
- c) Whoever examines this book will notice that many of the narrations have been compiled from other Shi‘a books.
- d) This book contains certain narrations that can only be narrated by a Shi‘a such as the narrations about the Holy Prophet (s) and his progeny.⁶

Our esteemed teacher and student of the late Ayatullāh Sayyid Abu al-Qāsim al-Khui (r), Ayatullāh Muslim al-Dāwari (may Allah grant him a long life), argues that the fourth point cannot be considered as proof since many Sunni scholars have mentioned such traditions

³ Or al-Āmudī

⁴ There seems to be a difference of opinion about the year of his death. Some scholars say it was in 550 AH and others say it was 510 AH.

⁵ Mirza ‘Abdullāh Afandī has also mentioned this explanation.

⁶ Like the narration where Imam ‘Ali (‘a) says: I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of the pond [of Kawthar]... – see the section on Muhammad (ṣ) and his progeny.

about the family of the Prophet (ṣ). He further adds that the compiler's reliability (*tawthīq*) has not been established even though he was known to be one of the teachers of Ibn Shahrāshūb.

Another important point to note is that there is no chain of transmitters (*tariq*) for this book so its authenticity and reliability comes into question. This, however, does not mean that the narrations contained in it are all inauthentic and unreliable. Rather, it only means that we cannot be certain about the origins of this work and hence need to ascertain the authenticity and source of each narration before we can attribute it to the Imam ('a).

Also, since the compiler has not listed the chains of narrators of the traditions, it would be impossible to authenticate any saying that cannot be found in any other source where the chain of transmission has been mentioned and can hence be verified using the normal processes of scrutiny.

A recent effort to expand on the work of al-Āmidī is the book *Ikmālu Ghurar al-Hikam* by Mahdi al-Anṣārī al-Qummī⁷ in which 15,751 more aphorisms of Amīr al-Mu'minīn ('a) have been added to the original title from twenty other ḥadīth sources, both Sunni and Shi'ī.

⁷ This work was published in Iran in 1425 AH.

INTRODUCTION

In the name of Allah, the Omnipotent, the Merciful

All praise is due to Allah who led us with His guidance to His path and made us excel above all His servants through [belief in] His Oneness. I glorify Him for all the single and paired bounties, a glorifying the limits of which cannot be comprehended and the magnitude of which cannot be fathomed by the imaginations.

I bear witness that there is no God but Allah, alone, without any partner – the witnessing of one whose tongue speaks veraciously and whose heart is filled up with the truth. And I bear witness that Muḥammad is His chosen servant from among the servants and His messenger who called the people to the path of guidance. He sent him while the nations were following falsehoods and treading on misguided ways, one after another. So Allah, the Glorified, introduced to them, through His prophet (s), the ways of the religion [of truth], and clarified for them the paths of certitude, until the truth became illuminated and gleamed and falsehood was destroyed and perished. May the blessings of Allah be [showered] upon him and his progeny, the pure leaders, and the chosen infallible people of his household, and [on] his selected virtuous companions, blessings that neither cease in the [late] hours of the night nor [in] parts of the day.

The one who has committed excesses against his soul and is in need of the mercy of his Lord, ‘Abd al-Wāhid ibn Muḥammad ibn ‘Abd al-Wāhid al-Āmudi al-Tamīmī, said: The thing that motivated me to compile, annotate, and compose this book, was that which Abu ‘Uthmān al-Jāhidh was successful in doing. He enumerated and wrote down in his manuscript a list of one hundred wise and eloquent sayings that were not widely known, on various topics, from Amīr al-Mu’minīn ‘Ali ibn Abi Ṭālib (‘a).

So I said: How astonishing it is that this man who was the most learned of his time, unmatched by his contemporaries, despite his great knowledge and erudition, having ascended to the peak of understanding, with his closeness to the first era, and his possessing a great share and a large portion of virtues and excellent merits; how could he shut his eyes to the luminous full moon and content himself with so little from so much? And is this not but a fraction of the whole, a little of the innumerable and a drizzle from the downpour?

And I – despite my covered heart and imperfection, and inability to recognize the excellences of the hearts of the foremost, and falling short in following their footsteps and my insignificance in comparison to their greatness – have compiled a small number of his short aphorisms and a few of his wise sayings which render even the most eloquent ones speechless and make the wisest sages despair of coming up with something similar.

Allah knows that in this endeavour I am only like a person who takes with his hand from the sea and acknowledges his shortcoming, even if it may seem an exaggeration; but why not? When he ('a) drank from the spring of Prophethood and possessed in his heart divine knowledge, as he (may Allah honour him) says, and his words are true and his speech veracious, based on what the narrators have narrated: *verily I have much knowledge in my heart; if only I came across someone who could bear it!*

I have omitted the chains of narrators from it and have arranged it alphabetically, placing together the aphorisms and sayings that rhyme and exhibit assonance so that it falls more easily upon the ears and is grasped quicker by the hearts and minds, because of the intense inclination of the souls towards poetical speech and their dislike for prosaic form. In this way its readers may easily commit it to memory and it may become a source of joy for those who examine it, having been extracted from its source with my cutting off most of it out of fear of lengthening [it] and sufficing with that which contains a remedy from hardships and difficulties for the people of intellect and understanding.

And I have named it *Ghurar al-Hikam wa Durar al-Kalim* (Exalted Aphorisms and Pearls of Speech) in the hope of getting reward from Allah, the Glorified, while seeking refuge with Him, the Most High, from every flaw. And my success is from none save Allah; in Him I have put my trust and to Him will be my return.

باب الألف

PARENTS

الأباء

1. Honoring one's parents is the greatest duty.
١. بِرُّ الْوَالَّدَيْنِ أَكْبَرُ فَرِيضَةٍ.
2. Honor your parents and your children will honor you.
٢. بِرُّوا آبَاءَكُمْ يَرْسُكُمْ أَبْنَاؤُكُمْ.
3. Whoever honors his parents, his child will honor him.
٣. مَنْ بَرَّ وَالِدَيْهِ بَرَّهُ وَلَدُهُ.
4. The death of a father breaks one's back.
٤. مَوْتُ الْوَالِدِ قَاصِمَةُ الظَّهَرِ.
5. One who scorns his parents has diverged from the right path.
٥. مَنْ اسْتَنْكَفَ مِنْ أَبْوَيْهِ فَقَدْ خَالَفَ الرُّشْدَ.
6. The affection of parents is [the basis of] the relationship between siblings.¹
٦. مَوَدَّةُ الْآبَاءِ نَسَبٌ بَيْنَ الْأَبْنَاءِ.

THE CAMEL

الإبل

7. Seek goodness in the hoofs of the camel as it is driven away and when it returns.²
٧. أُطْلُبُوا الْخَيْرَ فِي أَحْفَافِ الْإِبْلِ طَارِدَةً وَوَارِدَةً.

¹ A similar narration can be found in Nahj al-Balāgha (saying no. 308). Possible meanings for this include: When [different] parents have affection for one another, their childrens also become close (Ibn Maytham al-Bahrāni, Sharḥu Nahj al-Balāghah, vol. 5 p. 397); when parents have affection for each other, the children become closer and the bond of brotherhood between them is strengthened (al-Sayyid ‘Abbās al-Mūsawī, Sharḥu Nahj al-Balāghah, vol. 5 p. 437).

² This may mean that one should seek goodness and benefit from the hooves of camels when they have bring down their load, as it may contain something beneficial for its owner, or it could mean that one should seek goodness from the camel when it is departing and being driven away (Jamāl al-Dīn Muḥammad Khwansārī, Sharḥu Ghurar al-Ḥīham, vol. 2 p. 255).

ابن آدم

THE SON OF ADAM (THE HUMAN BEING)

8. How wretched the son of Adam is! His death is hidden, his ailments concealed, his every action recorded, harmed by the bite of a mosquito, made malodorous by perspiration and caused to die by [something as simple as] choking.³

9. Woe to the son of Adam! How heedless he is, and how negligent of his own salvation!

10. Woe to the son of Adam! A prisoner of hunger, prone to overeating, a target of calamities and a successor of the dead.

٨. مِسْكِينٌ إِنْ آدَمَ مَكْتُومُ الْأَجْلِ مَكْتُونُ الْعِلْلِ
مَحْفُوظُ الْعَمَلِ ثُوْلِمُ الْبَقَةُ وَ ثُنْبِتُ الْعَرَقَةُ وَ تَعْنَلُ
الشَّرَقَةُ.

٩. وَيْحَ ابْنِ آدَمَ مَا أَغْفَلَهُ وَعَنْ رُشْدِهِ مَا أَدْهَلَهُ!

١٠. وَيْحَ ابْنِ آدَمَ أَسِيرُ الْجُوعِ صَرِيعُ الشَّبَعِ عَرَضُ
الْأَفَاتِ حَلِيقَةُ الْأَمْوَاتِ.

GRANDEUR

الْأَبْجَهَةُ

11. It is possible that a person who possesses [apparent] grandeur is actually the lowliest of the low.

١١. رُبَّ ذِي أَبْجَهَةٍ أَحْقَرُ مِنْ كُلِّ حَقِيرٍ.

SELF-SACRIFICE

الإِيَّاشُ

12. Self-sacrifice is a virtue, hoarding is a vice.

١٢. إِلَيْثَاثُ فَضِيلَةُ الْإِحْتِكَارِ رَذِيلَةُ.

13. Self-sacrifice is the noblest benevolence.

١٣. إِلَيْثَاثُ أَشْرَفُ الْإِحْسَانِ.

14. Self-sacrifice is a trait of the virtuous.

٤. إِلَيْثَاثُ شِيمَةُ الْأَبْرَارِ.

³ Nahj al-Balāghah, saying no. 419 is similar.

١٥. الإيثار غاية الإحسان.
١٦. الإيثار أشرف الكرم.
١٧. الإيثار أعلى الإحسان.
١٨. الإيثار أعلى المكارم.
١٩. الإيثار أفضل عبادة وأجمل سيادة.
٢٠. الإيثار أعلى مراتب الكرم وأفضل الشيم.
٢١. الإيثار أحسن الإحسان وأعلى مراتب الإيمان.
٢٢. الإيثار سجينة الأبرار وشيمة الأحيار.
٢٣. أفضل السخاء الإيثار.
٢٤. أحسن الكرم الإيثار.
٢٥. بالإيثار يُستيقن الأحرار.
٢٦. بالإيثار يُستحقُّ اسم الكرم.
٢٧. بالإيثار على نفسه ملك الرِّقاب.
٢٨. حُبُّ المكارم الإيثار.

⁴ One possible meaning for this is that through self-sacrifice, the one whom you assist becomes indebted to you and is obliged to listen to you (Khwansārī, *Sharḥu Ghurar al-Hīham*, vol. 3 p. 199).

29. It is when they prefer others over themselves that the spirit of noble people becomes evident.

30. The pinnacle of noble traits is self-sacrifice.

31. Self-sacrifice suffices as nobility.

32. Whoever prefers others to himself has reached the height of magnanimity.

33. Whoever prefers others to himself deserves to be called virtuous.

34. One who prefers you to his property [and wealth] has chosen you over himself.

35. One of the qualities of the virtuous is that they impel themselves to be selfless.

36. One of best [forms of] benevolence is self-sacrifice.

37. One of the most excellent choices is adorning oneself with selflessness.

38. Nobility cannot be fully achieved except through self-restraint and self-sacrifice.

٢٩. عِنْدَ الإِيَّاْرِ عَلَى النَّفْسِ تَبَيَّنُ حَوَافِرُ الْكُرْمَاءِ.

٣٠. غَايَةُ الْمَكَارِمِ الإِيَّاْرُ.

٣١. كَفِي بِالإِيَّاْرِ مَكْرُمَةً.

٣٢. مَنْ آتَرَ عَلَى نَفْسِهِ بَالَّغَ فِي الْمَرْوَةِ.

٣٣. مَنْ آتَرَ عَلَى نَفْسِهِ اسْتَحْقَقَ إِسْمَ الْفَضْيَلَةِ.

٣٤. مَنْ آتَرَكَ يُنَشِّيهِ فَقَدِ احْتَارَكَ عَلَى نَفْسِهِ.

٣٥. مِنْ شَيْءِ الْأَبْرَارِ حَمْلُ النُّفُوسِ عَلَى الإِيَّاْرِ.

٣٦. مِنْ أَخْسَنِ الْإِحْسَانِ الْإِيَّاْرُ.

٣٧. مِنْ أَفْضَلِ الْإِحْيَانِ التَّحْلِي بِالإِيَّاْرِ.

٣٨. لَا تَكُمُلُ الْمَكَارِمُ إِلَّا بِالْعَفَافِ وَالإِيَّاْرِ.

39. The appointed time of death is [already] determined and sustenance is [already] apportioned, so let not any of you grieve its deferral; for verily greed does not expedite it and self-restraint does not delay it, and it behoves a believer to be patient.

٣٩. الْأَجَلُ مُحْتَوِمٌ وَالرِّزْقُ مَفْسُومٌ فَلَا يَعْمَلُنَّ أَحَدُكُمْ إِبْطَاؤُهُ فَإِنَّ الْحِرْصَ لَا يُفَدِّمُهُ وَالْعَفَافَ لَا يُؤَخِّرُهُ وَالْمُؤْمِنُ بِالْتَّحْمُلِ حَلِيقٌ.

40. The truest thing is death.

٤٠. أَصْدَقُ شَيْءٍ الْأَجَلُ.

41. The nearest thing is death.

٤١. أَقْرَبُ شَيْءٍ الْأَجَلُ.

42. The reality of death exposes the lie of [false] aspiration.

٤٢. صِدْقُ الْأَجَلِ يُنْفَضِّحُ كِذْبُ الْأَمْلِ.

43. At every moment there is death.

٤٣. فِي كُلِّ لَخْظَةِ أَجَلٍ.

44. The remembrance of death has disappeared from your hearts and has been replaced by false hopes.

٤٤. قَدْ غَابَ عَنْ قُلُوبِكُمْ ذِكْرُ الْأَجَالِ وَخَضَرَتِكُمْ كَوَادِبُ الْأَمَالِ.

45. Your hearts have forgotten the certainty of death and you have been overcome by deception of [false] hope.

٤٥. قَدْ دَهَبَ عَنْ قُلُوبِكُمْ صِدْقُ الْأَجَلِ وَغَلَبَكُمْ غُرُورُ الْأَمَالِ.

46. The one who is vigilant regarding his death values his time.

٤٦. مَنْ رَاقَبَ أَجَلَهُ إِغْتَنَمَ مَهْلَهُ.

47. One whose death draws near cannot be saved [from it] by his schemes.

٤٧. مَنْ دَنَى مِنْهُ أَجَلُهُ لَمْ تُعْنِهِ حِيلَهُ.

48. The passage of time is a means of death.⁵

٤٨. مِنَ الْأَجَالِ إِنْقِضَاءُ السَّاعَاتِ.

49. Is it possible for one to live forever, when there will come a day which he will not outlive and a seeker who will quickly bring him to his death, urging him forwards?

٤٩. مَا عَسَى أَنْ يَكُونَ بَقَاءً مِنْ لَهُ يَوْمٌ لَا يَعْدُوهُ وَطَالِبٌ حَثِيثٌ مِنْ أَجَلِهِ يَخْدُوهُ؟

50. It is when death comes that the failure of aspirations become apparent.

٥٠. عِنْدَ حُضُورِ الْأَجَالِ تَظَاهِرُ حَيْبَهُ الْأَمَالِ.

51. When death strikes, hopes and aspirations are laid bare.

٥١. عِنْدَ هُجُومِ الْأَجَالِ تَفَتَّضُ الْأَمَانِيُّ وَالْأَمَالُ.

52. Every future [event] is near.⁶

٥٢. كُلُّ آتٍ قَرِيبٌ.

⁵ This refers to the fact that with each passing moment, one comes closer to his death (Khwansārī, Sharḥu Ghurar al-Hīham, vol. 6 p. 9).

٥٣. كم من مُسْتَوْفٍ بِالْعَمَلِ حَتَّى هَجَمَ عَلَيْهِ
الْأَجْلُ! كَفَى بِالْأَجْلِ حَارِسًا.
٤٥. The appointed time of death suffices as a guard.⁷ لِكُلِّ أَجْلٍ كِتَابٌ.
٤٥. For every term [of life in this world], there is a prescribed duration. الْأَجْلُ يَصْرُغُ.
٤٦. Death strikes down. الْأَجْلُ يَصْرُغُ.
٤٧. Departure [from this world] is imminent. الْأَجْلُ وَشِيكٌ.
٤٨. The appointed time of death is a shield. الْأَجْلُ جَنَّةً.
٤٩. The appointed time of death is an impenetrable fortress. الْأَجْلُ حِصْنٌ حَصِينٌ.
٥٠. Death cuts short [one's] hopes. الْأَجْلُ تَفْطَعُ الْآمَلَ.
٥١. Death unmasks hope. الْأَجْلُ يَفْضُحُ الْآمَلَ.
٥٢. Death is the reaper of hope. الْأَجْلُ خَصَادُ الْآمَلِ.
٥٣. When death comes, hopes are unmasked. إِذَا حَضَرَتِ الْأَجَالُ افْتَضَحَتِ الْآمَلُ.
٥٤. إذا بَلَغْتُمْ نِهايَةَ الْآمَالِ فَادْكُرُوا بَعْتَاتِ الْآجَالِ. آفَةُ الْآمَالِ حُضُورُ الْآجَالِ.
٥٥. The bane of aspirations is the coming of death. آفَةُ الْآمَالِ حُضُورُ الْآجَالِ.

⁶ This is similar to what is mentioned in sermon no. 103 of *Nahj al-Balāghah* and refers to the eventuality of the future i.e. the coming of death and the Hereafter, of which one must not be heedless (*Khwansārī, Sharḥu Ghurar al-Hiham*, vol. 4 p. 530).

⁷ This statement is also found in *Nahj al-Balāghah* (saying no. 306) and *Ibn Abī al-Ḥadīd* says that it means that as long as one's appointed time does not come, he remains protected from death. So in this way, the appointed time of death is like a guard that protects a person (*Ibn Abī al-Ḥadīd, Sharḥu Nahj al-Balāghah*, vol. 19 p. 212).

66. The bane of hope is death.

٦٦. آفة الأمل الأجل.

67. Your death will [soon] come to you, so be moderate in what you seek.

٦٧. سُوفَ يَأْتِيَكَ أَجْلُكَ فَاجْمَلْ في الْطَّلْبِ.

68. Race against death, for verily people's hopes are on the verge of being cut short as death comes over them.

٦٨. سَابَقُوا الأَجْلَنَ فَإِنَّ النَّاسَ يُؤْشِبُ أَنْ يَنْقَطِعَ بِهِمُ الْأَمْلُ فَيُرَفِّهُمُ الْأَجْلُ.

69. Race against death and do good deeds; you will attain felicity through [taking advantage of] respite.

٦٩. سَابَقُوا الأَجْلَنَ وَأَحْسِنُوا الْعَمَلَ شَسَدُوا بِالْمَهْلِ.

70. Every moment you come closer to death, [so] improve your deeds.

٧٠. كُلَّمَا قَارَبْتَ أَجْلًا فَأَخْسِنْ عَمَلًا.

71. For every appointed time there is an arrival.

٧١. لِكُلِّ أَجْلٍ حُضُورٌ.

72. For every person there is a day that he shall not outlive.

٧٢. لِكُلِّ امْرِئٍ يَوْمٌ لَا يَعْدُوهُ.

73. For everyone there is a driver who drives him towards his death.

٧٣. لِكُلِّ أَحَدٍ سَائِقٌ مِنْ أَجْلِهِ يَحْدُوْهُ.

74. If the appointed time of death became manifest, hopes would be unmasked.⁸

٧٤. لَوْ ظَهَرَتِ الْأَجَالُ لَا فَتَضَحَّى الْآمَلُ.

75. If you were to see death and its approach, you would surely hate [false] aspiration and its deception.

٧٥. لَوْ رَأَيْتُمُ الْأَجْلَنَ وَمَسِيرَهُ لَا يَغْضُبُمُ الْأَمْلَ وَعُثُورَهُ.

76. If you were to think about the closeness of death and its [imminent] arrival, the sweetness of life and its comfort would become bitter for you.

٧٦. لَوْ فَكَرْتُمُ فِي قُرْبِ الْأَجَلِ وَحُضُورِهِ لَأَمَرَ عِنْدَكُمْ حُلُوُ العَيْشِ وَسُرُورَهُ.

⁸ If people knew how long they would live and the exact moment of their deaths became known to them, they would realize the futility of their hopes or would lose hope altogether (Khwansārī, *Sharḥ Ghurar al-Hīham*, vol. 5 p. 112).

77. One who is vigilant of his death reduces his aspirations.
78. Whoever regards his stay [in this world] as short [and temporary], his hope and aspiration gets diminished.
79. One who rides with the reins of his aspiration stumbles over his death.
80. How close hope is to death!
81. How severing death is for hope!
82. He who counts tomorrow as part of his lifetime has not given death its rightful place.
83. What an excellent cure death is!
84. Every breath a person takes is a step towards his death.
85. No shield is more protective than the appointed time of death.
86. Nothing is truer than death.
87. You are the harvests of the appointed terms and the targets of death.
88. May Allah have mercy upon the person who understands that his [every] breath is a step towards his death, so he hastens to [do] good deeds and shortens his hopes.
89. May Allah have mercy upon the person who anticipates [his] death, belies [his false] aspirations, and makes his actions sincere.
٧٧. مَنْ رَاقِبُ أَجَلَهُ قَصْرٌ أَمْلَهُ.
٧٨. مَنِ اسْتَفْصَرَ بِقَائِمَةٍ وَأَجَلَهُ قَصْرٌ رَجَاؤُهُ وَأَمْلَهُ.
٧٩. مَنْ جَرَى فِي عِنَانِ أَمْلَهِ عَثَرَ بِأَجَلِهِ.
٨٠. مَا أَقْرَبَ الْأَجَلَ مِنَ الْأَمْلِ.
٨١. مَا أَفْطَعَ الْأَجَلَ لِلْأَمْلِ.
٨٢. مَا أَنْزَلَ الْمَوْتَ مَنْزِلَهُ مِنْ عَدَّ عَدًّا مِنْ أَجَلِهِ.
٨٣. نِعَمَ الدَّوَاءُ الْأَجَلُ!
٨٤. نَفَسُ الْمَرءَ خُطَاهُ إِلَى أَجَلِهِ.
٨٥. لَا جُنَاحَ أَوْقَى مِنَ الْأَجَلِ.
٨٦. لَا شَيْءٌ أَصْدَقُ مِنَ الْأَجَلِ.
٨٧. إِنَّكُمْ حِصَابُ الْأَجَالِ وَأَغْرَاضُ الْحِمَامِ.
٨٨. رَحِمَ اللَّهُ امْرَءًا عَلِيمًا أَنَّ نَفْسَهُ خُطَاهُ إِلَى أَجَلِهِ فَبَادَرَ عَمَلَهُ وَقَصَرَ أَمْلَهُ.
٨٩. رَحِمَ اللَّهُ امْرَءًا بَادَرَ الْأَجَلَ وَأَكْذَبَ الْأَمْلَ وَأَخْلَصَ الْعَمَلَ.

90. Sometimes death is [hidden] beneath an aspiration.⁹

٩٠. رُبَّ أَجْلٍ تَحْتَ أَمْلٍ.

91. With [the passing of] moments, lifetimes perish.

٩١. مَعَ السَّاعَاتِ تَفْنَى الْأَجَالُ.

92. Verily there is a shield over me, in the form of my appointed time of death, which protects me; so when my day comes, it relieves itself of me and surrenders me [to death]. It is then that the arrow will not miss its target and the wound will not heal.¹⁰

٩٢. إِنَّ عَلَيَّ مِنْ أَجْلِي جُنَاحًا حَصِينًا فَإِذَا جَاءَ يَوْمِي
انْفَرَجَتْ عَنِّي وَأَسْلَمْتْنِي فَحِينَئِذٍ لَا يَطْبِشُ السَّهْمُ وَلَا
يَبْرُءُ الْكَلْمُ.

THE HEREAFTER

الآخرة

93. The Hereafter is the victory of the felicitous.

٩٣. الْآخِرَةُ فَوْزُ السُّعْدَاءِ.

94. Occupying yourself with improving your Hereafter will save you from the chastisement of hellfire.

٤٩. اشْغَالُكَ بِإِصْلَاحِ مَعَادِكَ يُنْجِيكَ مِنْ عَذَابِ
النَّارِ.

95. The [true] winner is one who has sold this transitory life for the [eternal] Hereafter.

٩٥. الرَّابِعُ مَنْ باعَ الْعَاجِلَةَ بِالْأَجْلَةِ.

96. Wealth and children are the adornment of the life of this world, whereas good deeds are the tillage of the Hereafter.

٩٦. الْمَالُ وَالْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْعَمَلُ الصَّالِحُ
حَزْنُ الْآخِرَةِ.

97. Conditions in this world are based on convention whereas the conditions in the Hereafter are based on merit.

٩٧. أَخْوَالُ الدُّنْيَا تَتَبَعُ الإِتِّفَاقَ وَأَخْوَالُ الْآخِرَةِ تَتَبَعُ
الْإِسْتِحْقَاقَ.

⁹ It may be that the attainment of what one aspires leads to one's death (Khwansārī, *Sharḥu Ghurar al-Hīham*, vol. 4 p. 61).

¹⁰ *Nahj al-Balāghah*, sermon no. 62

98. Surely in front of you is a difficult ascent in which one whose burden is lighter is in a better position than one whose weight is heavier, and one who moves slowly is worse off than one who moves swiftly. Verily its landing will lead you to either Paradise or Hell.¹¹

99. Verily the final destination is al-Qiyāmah – and this is enough of an admonition for one who reasons, and [enough of] a warning for one who is unaware; and after that, what you know of the torment of the [Day of] Judgment and the frightening terror, the deafening of the ears, the turning of the ribs, the narrowness of the grave, and the intense despondency.¹²

100. If you desire success and honour in the Hereafter, then take from the perishing [world] for the everlasting [Hereafter].

101. Verily you are following the path of those who came before you, so put your efforts in [working for] your Hereafter and do not care for worldly gain.

102. Verily you have been created for the Hereafter, so work for it!

103. Verily if you work for the Hereafter, your arrow hits the mark.

104. Verily you are [all] proceeding towards the Hereafter and will be presented before Allah.

٩٨. إِنَّ أَمَاكَ عَبْدَةً كَفُودًا الْمِحْفُ فِيهَا أَحْسَنُ حَالًا مِنَ الْمُشْقِلِ وَالْمَبْطِئِ عَلَيْهَا أَقْبَحُ أَمْرًا مِنَ الْمُسْرِعِ إِنَّ مَهْبِطَهَا بِكَ لَا مَحَالَةَ عَلَى جَنَّةٍ أَوْ نَارٍ.

٩٩. إِنَّ الْغَايَةَ الْقِيَامَةُ وَكَفَى بِذَلِكَ وَاعِظًا لِمَنْ عَقَلَ وَمُعْتَبِرًا لِمَنْ جَهَلَ وَبَعْدَ ذَلِكَ مَا تَعْلَمُونَ مِنْ هُوَ الْتُّلُّ وَرُؤُعَاتِ الْفَزَعِ وَاسْتِكَاكِ الْأَسْمَاعِ وَاخْتِلَافِ الْأَضْلَاعِ وَضَيقِ الْأَرْمَاسِ وَشَدَّةِ الإِبْلَاسِ.

١٠٠. إِنْ رَغْبُتُمْ فِي الْفَوْزِ وَكَرَامَةِ الْآخِرَةِ فَحُذِّرُوا فِي الْقَنَاءِ لِلْبَقاءِ.

١٠١. إِنَّكَ فِي سَبِيلِ مَنْ كَانَ قَبْلَكَ فَاجْعَلْ حِدَّكَ لِآخِرَتِكَ وَلَا تَكْثِرْ بِعَمَلِ الدُّنْيَا.

١٠٢. إِنَّكَ مَخْلُوقٌ لِلآخِرَةِ فَاعْمَلْ لَهَا.

١٠٣. إِنَّكَ إِنْ عَمِلْتَ لِلآخِرَةِ فَازَ قِدْحُكَ.

١٠٤. إِنَّكُمْ إِلَى الْآخِرَةِ صَائِرُونَ وَعَلَى اللَّهِ مَعْرُوضُونَ.

¹¹ *Nahj al-Balāghah*, letter no. 31

¹² *Nahj al-Balāghah*, sermon no. 190, contains a statement that is similar.

105. The sweetness of the Hereafter removes the pangs of misery of this world.

١٠٥. حلاوةُ الآخرةِ تُذهبُ مَضاضَةَ شقاءِ الدُّنْيَا.

106. Attain the Hereafter by abandoning this world, and don't [try to] acquire this world by abandoning the faith.

١٠٦. حصلوا الآخرة بِتَرْكِ الدُّنْيَا وَلَا تُحصِّلُوا بِتَرْكِ الدِّينِ الدُّنْيَا.

107. The Hereafter is everlasting.

١٠٧. الآخرةُ أَبَدٌ.

108. Blessed is he who remembers the Hereafter and thus does good.

١٠٨. طُوبى لِمَنْ ذَكَرَ المَعَادَ فَأَخْسَنَ.

109. The seeker of the Hereafter finds in it what he hopes for, while [only] that which is predestined for him of this world comes to him.

١٠٩. طالبُ الآخرةِ يُدْرِكُ مِنْهَا أَمْلَهُ وَيَأْتِيهِ مِنَ الدُّنْيَا مَا قُدِّرَ لَهُ.

110. You must strive and struggle for the betterment of the Hereafter.

١١٠. عَلَيْكَ بِالْجُدُّ وَالْإِجْتِهَادِ فِي إِصْلَاحِ الْمَعَادِ.

111. I wonder at the one who denies the second genesis while he sees the first genesis.

١١١. عَجِبْتُ لِمَنْ أَنْكَرَ النَّشَأَةَ الْأُخْرَى وَهُوَ يَرَى النَّشَأَةَ الْأُولَى.

112. The goal of the Hereafter is everlasting life.

١١٢. غَايَةُ الْآخِرَةِ الْبَقَاءُ.

113. In the Hereafter there is accounting without action.

١١٣. فِي الْآخِرَةِ حِسَابٌ وَلَا عَمَلٌ.

114. Be from the children of the Hereafter and do not be from the children of this world, for surely every child will join his mother on the Day of Reckoning.

١٤. كُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَإِنَّ كُلَّ وَلَدٍ سَيَلْحُقُ بِأُمِّهِ يَوْمَ القيمةِ.

115. One who works for the Hereafter will be triumphant.

١٥. مَنْ عَمِلَ لِلْمَعَادِ ظَفَرَ بِالسَّدَادِ.

116. One who builds his Hereafter achieves his aspirations.

١٦. مَنْ عَمَرَ آخِرَتَهُ بَلَغَ آمَالَهُ.

117. One who buys his Hereafter with his worldly life, gains both of them.

١١٧. مَنِ ابْتَاعَ آخِرَتَهُ بِدُنْيَاهُ رَجَحَهُمَا.

118. One who builds the abode of his permanent dwelling is truly wise.

١١٨. مَنْ عَمَرَ دَارَ إِقَامَتِهِ فَهُوَ الْعَاقِلُ.

119. One who is certain about the Hereafter turns away from this world.

١١٩. مَنْ أَيْقَنَ بِالآخِرَةِ أَعْرَضَ عَنِ الدُّنْيَا.

120. One who improves his Hereafter will be triumphant.

١٢٠. مَنْ أَصْلَحَ الْمَعَادَ ظَفَرَ بِالسَّيَادَةِ.

121. One who is certain about the Hereafter does not covet this world.

١٢١. مَنْ أَيْقَنَ بِالآخِرَةِ لَمْ يَحْرُصْ عَلَى الدُّنْيَا.

122. One who is desirous of the Hereafter [and works for it] attains it.

١٢٢. مَنْ حَرَصَ عَلَى الآخِرَةِ مَلَكَ.

123. Everything in the Hereafter has permanence and everlastingness.

١٢٣. لِكُلِّ شَيْءٍ مِنِ الْآخِرَةِ حُلُودٌ وَبَقَاءٌ.

124. There is no substitute for the Hereafter; and this world is not the price of one's soul.

١٢٤. لَيْسَ عَنِ الْآخِرَةِ عِوضٌ وَلَيْسَتِ الدُّنْيَا لِلنَّفْسِ بِشَانٍ.

125. He who does not concern himself with improving his Hereafter is not a [true] believer.

١٢٥. لَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَهْمَمْ بِإِصْلَاحِ مَعَادِهِ.

126. One who longs for the bounties of the Hereafter is content with little in this world.

١٢٦. مَنْ رَغِبَ فِي نَعِيمِ الْآخِرَةِ قَبَعَ بِسَيِّرِ الدُّنْيَا.

127. Who is more at a loss than the one who trades his Hereafter for this world?!

١٢٧. مَنْ أَخْسَرُ مَنْ تَعَوَّضَ عَنِ الْآخِرَةِ بِالدُّنْيَا؟!

128. One who puts all his efforts for [the betterment of] his Hereafter succeeds in attaining what he looks forward to.

١٢٨. مَنْ جَعَلَ كُلَّ هِيَةً لِآخِرَتِهِ ظَفَرَ بِالْمَأْوِلِ.

129. Whoever strives for his permanent abode, his action becomes sincere and his fear [of displeasing Allah] increases.

١٢٩. مَنْ سَعَى لِدَارِ إِقَامَتِهِ حَلَصَ عَمَلُهُ وَكَثُرَ وَحَلَلَهُ.

130. One who is certain about his Hereafter thinks no more of this world.

١٣٠. مَنْ أَيْقَنَ بِالآخِرَةِ سَلَا عَنِ الدُّنْيَا.

131. Whoever increases his remembrance of the Hereafter, his transgressions decrease.

١٣١. مَنْ أَكْثَرَ مِنْ ذِكْرِ الْآخِرَةِ قَلَّتْ مَعْصِيَتُهُ.

132. One who improves what relates to his Hereafter, Allah will improve for him the concerns of his worldly life.

١٣٢. مَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ أَصْلَحَ اللَّهُ لَهُ أَمْرَ دُنْيَا.

133. One whose efforts are for the Hereafter will attain the best of his aspired goals.

١٣٣. مَنْ كَانَتِ الْآخِرَةُ هَمَّتُهُ بَلَغَ مِنَ الْحَيْثِ غَايَةَ أُمُّتِيهِ.

134. One who does not work for the Hereafter will not attain what he hopes for.

١٣٤. مَنْ لَمْ يَعْمَلْ لِلْآخِرَةِ لَمْ يَنْلِ أَمْلَهُ.

135. One who has three [qualities], his worldly life and Hereafter are saved: he enjoins good and follows it himself, forbids evil and keeps away from it, and is careful in observing the laws of Allah, the Mighty and High.

١٣٥. مَنْ كَانَ فِيهِ ثَلَاثٌ سَلِمَتْ لَهُ الدُّنْيَا وَالآخِرَةُ:
يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ وَيَنْتَهِي
عَنْهُ وَيُحَافِظُ عَلَى حُدُودِ اللَّهِ جَلَّ وَعَلا.

136. How great a loser is the one for whom there is no share in the Hereafter!

١٣٦. مَا أَخْسَرَ مَنْ لَيْسَ لَهُ فِي الْآخِرَةِ نَصِيبٌ!

137. The bitterness of this world is the sweetness of the Hereafter.

١٣٧. مِرَارُ الدُّنْيَا حَلَاؤُ الْآخِرَةِ.

138. The deceived one who succeeds in attaining the smallest portion of this world [through his greatest effort] is not comparable the one who succeeds in attaining [the smallest share of] the Hereafter by exerting his greatest effort.

١٣٨. مَا الْمَغْرُورُ الَّذِي ظَفَرَ مِنَ الدُّنْيَا بِأَذْنِ سُهْمَتِهِ
(بِأَعْلَى هَيْثِهِ) كَالآخِرُ الَّذِي ظَفَرَ مِنَ الْآخِرَةِ بِأَعْلَى
هَيْثِهِ (بِأَذْنِ سُهْمَتِهِ).

139. He who works for the Eternal Abode obtains what he desires.

١٣٩. نَالَ الْمُنْتَى مَنْ عَمِلَ لِدَارِ الْبَقَاءِ.

140. Do not sell the Hereafter for this world and do not exchange the everlasting for the evanescent.

٤٠. لاتبِعُوا الْآخِرَةَ بِالدُّنْيَا وَ لَا تَسْتَبِدُوا الْفَنَاءَ
بِالْبَقَاءِ.

141. Never let anything occupy you from working for the Hereafter for indeed the time is short.

٤١. لَا يَشْغُلَنَّكُمْ عَنِ الْعَمَلِ لِلآخِرَةِ شُغْلٌ فَإِنَّ
الْمُلَوَّةَ قَصِيرَةٌ.

142. The Hereafter and this world do not come together.

٤٢. لَا يَجْتَمِعُ الْآخِرَةُ وَالدُّنْيَا .

143. The perishing and the permanent do not go together.

٤٣. لَا يَجْتَمِعُ الْفَنَاءُ وَالْبَقَاءُ.

144. No one attains what he wishes for in the Hereafter except by abstaining from that which he desires in this world.

٤٤. لَا يُدْرِكُ أَحَدٌ مَا يُرِيدُ مِنَ الْآخِرَةِ إِلَّا بِتَرْكِ مَا
يَشْتَهِي مِنَ الدُّنْيَا.

145. It behoves one who is certain about the everlastingness and permanence of the Hereafter to work for it.

٤٥. يَتَبَعِي لِمَنْ أَيْقَنَ بِبَقَاءِ الْآخِرَةِ وَذَوَاهَا أَنْ
يَعْمَلَ لَهَا.

146. People do not abstain from anything of their worldly life for the sake of improving their Hereafter but that Allah, the Glorified, recompenses them with what is better than it.

٤٦. لَا يَرْكُنُ النَّاسُ شَيْئاً مِنْ دُنْيَا هُمْ لِإِصْلَاحٍ
آخِرَتْهُمْ إِلَّا عَوَضَهُمُ اللَّهُ سُبْحَانَهُ خَيْرًا مِنْهُ.

147. Aspire for what Allah has promised the God-wary, for surely the truest promises are His promises.

٤٧. إِرْبَعُوا فِيمَا وَعَدَ اللَّهُ الْمَيْتَينَ فَإِنَّ أَصْدَقَ الْوَعْدِ
مِيَادِعَةً.

148. Verily tomorrow is close to today. This day will pass with what is in it and tomorrow will come [soon] following it.

٤٨. إِنَّ غَدَأً مِنَ الْيَوْمِ قَرِيبٌ يَذْهَبُ الْيَوْمُ إِلَيْهِ
وَيَأْتِي الْغَدُ لَاحِقاً بِهِ.

149. The [final] destination is in front of you and the Hour is behind you, pushing you [forward].

٤٩. إِنَّ الْغَايَةَ أَمَامَكُمْ وَإِنَّ السَّاعَةَ وَرَائِكُمْ
تَحْذِيْكُمْ.

150. Verily you have an ultimate destination so move towards your destination, and you have a guide so move towards it with [the help of] your guide.

151. A man may be happy to gain what he was not meant to lose, and [he may be] saddened to lose what he was not meant to gain; so let your happiness be in that which you have acquired for your Hereafter and let your sadness be in that which you have lost from it; and let your concern be for that which comes after death.

152. Let your concern be for your Hereafter and your sorrow be for your soul - for how many of the sorrowful have been led to everlasting bliss by their sorrow, and how many of the distressed have attained their aspiration.

153. Prepare yourselves for the day when the eyes will be glazed, and the minds will lose their sanity because of its horror, and the perceptions will become dull.

154. Beware of the day when the deeds are audited, when earthquakes increase and when young children turn old.

155. Be careful not to be swindled out of the Permanent Abode, the dwelling of the righteous and the virtuous elite, about whose qualities the Qur'an has spoken and whose dwellers it has praised; while Allah, the Glorified, has guided you and invited you to it.

١٥٠. إِنَّ لَكُمْ نِهايَةً فَانْتَهُوا إِلَى نِهايَتِكُمْ وَإِنَّ لَكُمْ عَلَيْمًا فَانْتَهُوا بِعَلَمِكُمْ.

١٥١. إِنَّ الْمُرْءَ قَدْ يَسُوءُ دَرْكَ مَا لَمْ يَكُنْ لِيَعْوَذُهُ وَيَسُوءُهُ فَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكَهُ فَلِيَكُنْ سُرُورُكَ إِمَّا نِلَتْ مِنْ آخِرِكَ وَلِيَكُنْ أَسْفَكَ عَلَى مَا فَاتَكَ مِنْهَا وَلِيَكُنْ هُمْكَ لِمَا بَعْدَ الْمَوْتِ.

١٥٢. إِجْعَلْ هَمَّكَ لِآخِرِكَ وَحُزْنَكَ عَلَى تَفْسِيَكَ فَكُمْ مِنْ حَزِينٍ وَفَدَ بِهِ حُزْنُهُ عَلَى سُرُورِ الْأَبْدَ وَكُمْ مِنْ مَهْمُومٍ أَدْرَكَ أَمْلَهُ.

١٥٣. إِسْتَعِدُوا لِيَوْمٍ تَسْخَصُ فِيهِ الْأَبْصَارُ وَتَنَدَّلُهُ طُولِهِ الْعُقُولُ وَتَبَلَّدُ الْبَصَائِرُ.

٤١٥. إِحْدَرُوا يَوْمًا ثُفْحَاصُ فِيهِ الْأَعْمَالُ وَتَكْثُرُ فِيهِ الْإِلْزَالُ وَتَشَبِّهُ فِيهِ الْأَطْفَالُ.

١٥٥. إِيَّاكَ أَنْ تَخْدَعَ عَنْ دَارِ الْفَرَارِ وَمَكَلِ الطَّيَّبَيْنِ الْأَحْيَارِ وَالْأُولَاءِ الْأَبْرَارِ الَّذِي نَطَقَ الْقُرْآنُ بِوَصْفِهَا وَأَنَّى عَلَى أَهْلِهَا وَدَلَّكَ اللَّهُ سُبْحَانَهُ عَلَيْهَا وَدَعَاهُ إِلَيْهَا.

156. Is there nobody who has prepared the provisions for his Hereafter before the coming of [the hour of] his departure?

١٥٦. أَلَا مُتَنَوِّدٌ لِآخِرَتِهِ قَبْلَ أُزُوفٍ رِحْلَتِهِ.

157. The Hereafter is the abode of your permanent stay, so prepare for it that which will be lasting for you.

١٥٧. الْآخِرَةُ دَارُ مُسْتَعِرِّكُمْ فَجَهَّزُوا إِلَيْهَا مَا يَبْقَى
لَكُمْ.

158. Place your concern and effort for your Hereafter.

١٥٨. إِجْعَلْ هَيَّكَ وَ جَدَّكَ لِآخِرَتِكَ.

159. Be concerned about your Hereafter and you will become upright.

١٥٩. إِجْعَلْ هَيَّكَ لِمَعَادِكَ تَصْلِحَ.

160. Exert all your effort for your afterlife and your [final] station will be improved, and do not sell your Hereafter for your worldly life.

١٦٠. إِسْتَفْرِغْ جَهْدَكَ لِمَعَادِكَ تُصْلِحْ مَنْوَكَ وَلَا تَبْغِ
آخِرَتَكَ بِدُنْيَاكَ.

161. Work hard in preparing the answers for the Day of Questioning and Reckoning.

١٦١. إِجْعَلْ جَدَّكَ لِإِعْدَادِ الْجَوابِ لِيَوْمِ الْمِسْئَةِ
(الْمِسَائِلَةِ) وَالْحِسَابِ.

162. Those who have the greatest share of the Hereafter are those who have the smallest share of this world.

١٦٢. أُوْتَرَ النَّاسِ حَظًّا مِنَ الْآخِرَةِ أَقْلَمُهُمْ حَظًّا مِنَ
الْدُّنْيَا.

163. I enjoin you to be well prepared and increase your provisions for the day when you will meet with what you have sent forth and regret what you have left behind, and will be rewarded for what you had forwarded [in advance].

١٦٣. إِنِّي أَمْرُكُمْ بِخُسْنِ الإِسْتِعْدَادِ وَالِإِكْثَارِ مِنَ الرَّأْدِ
لِيَوْمِ تَقْدِمُونَ عَلَى مَا تُقْدِمُونَ وَتَنْدَمُونَ عَلَى مَا
تُخْلِقُونَ وَجُنُزُونَ بِمَا كُنْتُمْ تُسَلِّمُونَ.

164. When you turn away from the transitory world and become occupied with the permanent abode, then your arrow has indeed hit its mark, the doors of prosperity are opened for you and you have attained success.

١٦٤. إِذَا أَعْرَضْتَ عَنْ دَارِ الْفَنَاءِ وَتَوَهَّمْتَ بِدارِ
الْبَقَاءِ فَعَدْ فَازَ قِدْحُكَ وَفُتُحْتَ لَكَ أَبْوَابُ النَّجَاحِ
وَظَفَرْتَ بِالْفَلَاحِ.

165. The reward of the Hereafter makes one forget the hardships of this world.

166. Take from what will not last for you and what you will not last for [of this world] for that which you will not separate from and which will not separate from you [of the Hereafter].

167. Partake in the best of actions and befriend the best of friends; for verily every person will get that which he has earned and will be with the one whom he loves in the Hereafter.

168. The Everlasting Abode [of Paradise] is the home of the veracious and the dwelling of the virtuous and righteous.

169. Remembrance of the Hereafter is a cure and a remedy.

170. May Allah have mercy on the person who takes from [his] life for [his] death, from the transitory for the everlasting and from the perishing for the permanent.

171. Seek the Hereafter and the world will come to you belittled.

172. Everything in the Hereafter is greater when seen than when heard of, so be satisfied with what you hear [of it] without seeing [it] and what you learn of [it] without witnessing [it].

173. How can one who is occupied with this world work for the Hereafter?!

١٦٥. ثواب الآخرة يُنسى مشقة الدنيا.

١٦٦. حُذِّرْ ممَّا لا يُنْفِي لَكَ وَلَا تَبْقَى لَهُ لِمَا لَا تُفَارِقُهُ وَلَا يُفَارِقُكَ.

١٦٧. حُذِّرْ مِنْ صَالِحِ الْعَمَلِ وَخَالِلِ حَيْرِ حَلِيلِ فِيَّ لِلْمُرِءِ مَا اكْتَسَبَ وَهُوَ فِي الْآخِرَةِ مَعَ مَنْ أَحَبَّ.

١٦٨. دَأْرُ الْبَقَاءِ حَلْ مَلُ الصِّدِّيقِينَ وَمَوْطِنُ الْأَبْرَارِ وَالصَّالِحِينَ.

١٦٩. ذِكْرُ الْآخِرَةِ دَوَاءُ وَشِفاءً.

١٧٠. رَحْمَ اللَّهِ امْرَأً أَحَدًا مِنْ حَيَاةِ الْمَوْتِ وَمِنْ قَنَاءِ لِبَقَاءِ وَمِنْ ذَاهِبِ لِدَائِمٍ.

١٧١. عَلَيْكَ بِالْآخِرَةِ ثَأْتِكَ الدُّنْيَا صَاغِرًاً.

١٧٢. وَكُلُّ شَيْءٍ مِنْ الْآخِرَةِ عِيَانَهُ أَعْظَمُ مِنْ سَمَاعِهِ فَلْيُكْفِكُمْ مِنَ الْعَيَانِ السَّمَاعُ وَمِنَ الْغَيَّبِ الْحَبْرُ.

١٧٣. كَيْفَ يَعْمَلُ لِلْآخِرَةِ المُشْغُولُ بِالْدُّنْيَا؟!

174. Verily you are in greater need of developing the permanent abode [of the Hereafter] than you are of building the temporary abode [of this world].

175. Verily you have been created for the Hereafter, not for this world, and for perpetuity, not for extinction.

176. Verily you have been created for perpetuity, not for extinction; and you are most certainly in a temporary abode of subsistence and a place which is not suitable for settling.

177. The betterment of the Hereafter is in the rejection of this world.

178. I am amazed at the one who knows his Lord, how can he not strive for the everlasting abode?!

179. One who is certain about the everlasting is uninterested in that which perishes.

180. One who loves the everlasting abode becomes oblivious to [worldly] pleasures.

181. One who hopes to attain the bountiful rewards [of the Hereafter] will not have his hopes disappointed.

١٧٤. إِنَّكُمْ إِلَى عِمَارَةٍ دَارِ الْبَقَاءِ أَحْجُوْجٌ مِنْكُمْ إِلَى عِمَارَةٍ دَارِ الْفَنَاءِ.

١٧٥. إِنَّكُمْ إِنَّمَا حُلِقْتُمْ لِلآخِرَةِ لَا لِ الدُّنْيَا وَلِلْبَقَاءِ لِلْفَنَاءِ.

١٧٦. إِنَّمَا حُلِقْتُمْ لِلْبَقَاءِ لَا لِلْفَنَاءِ وَإِنَّكُمْ فِي دَارِ بُلْعَةٍ وَمَنْزِلٍ قُلْعَةٍ.

١٧٧. صَلَاحُ الْآخِرَةِ رَفْضُ الدُّنْيَا.

١٧٨. عَجِبْتُ لِمَنْ عَرَفَ رَبَّهُ كَيْفَ لَا يَسْعَى لِدَارِ الْبَقَاءِ!؟

١٧٩. مَنْ أَيْقَنَ بِمَا يَبْقَى زَهَدَ فِيمَا يَفْنِي.

١٨٠. مَنْ أَحَبَ الدَّارَ الْبَاقِيَةَ لَهُ عَنِ اللَّذَّاتِ.

١٨١. مَنْ أَمَلَ ثَوَابَ الْحُسْنَى لَمْ تُنْكَدْ آمَلُهُ.

182. Would you be happy to meet Allah tomorrow on the Day of Resurrection while He is pleased with you and not angry? Then be indifferent to [the pleasures of] this world and desirous of the Hereafter. And adopt God-wariness and honesty, for these are the consolidators of faith. And accompany the people of truth and emulate their actions - you will become one of them.

183. He whose goal is [attaining] this world will not be successful in [attaining] the Hereafter.

184. The fortunate one who becomes prosperous in the permanent abode by attaining his desires is not like the deceived one who loses the bounties [of the Hereafter] because of his bad choices and wretchedness.

185. Do not be one of those who hopes for the Hereafter without working [for it], and postpones repentance with long hopes; one who speaks in this world with the words of those who are indifferent [to its pleasures] but acts in it with the actions of the desirous.

186. None will be rewarded with the bounties of the Hereafter except those who are patient in the face of the tribulations of this world.

187. There is no benefit in working for the Hereafter while having desire for this world.

١٨٢. أَيُسْرُكَ أَنْ تَلْقَى اللَّهَ عَدَّاً فِي الْقِيَامَةِ وَ هُوَ عَلَيْكَ راضٍ غَيْرُ عَصْبَانٌ؟ كُنْ فِي الدُّنْيَا زَاهِداً وَ فِي الْآخِرَةِ راغِباً وَعَلَيْكَ بِالْتَّقْوَى وَالصِّدْقِ فَهُمَا جِمَاعُ الدِّينِ وَالرَّمَّ أَهْلَ الْحَقِّ وَاعْمَلْ عَمَلَهُمْ تَكُونُ مِنْهُمْ.

١٨٣. مَا ظَفَرَ بِالْآخِرَةِ مِنْ كَانَتِ الدُّنْيَا مَطْلُبَهُ.

١٨٤. مَا الْمُعْطُوفُ الَّذِي فَازَ مِنْ دَارِ الْبَقَاءِ بِعُيُوبِهِ كَلِمَغْبُونِ الَّذِي فَاتَهُ النَّعِيمُ بِسُوءِ احْتِيَارِهِ وَشَقَاوَتِهِ.

١٨٥. لَا تَكُونْ مِنْ يَرْجُوا الْآخِرَةَ بِعَيْنِ عَمَلٍ وَيُسْوِفُ التَّوْبَةَ بِطُولِ الْأَمْلِ يَقُولُ فِي الدُّنْيَا يَقُولُ الرَّاهِدِينَ وَيَعْمَلُ فِيهَا بِعَمَلِ الرَّاغِبِينَ.

١٨٦. لَا يَنْعَمُ بِنَعِيمِ الْآخِرَةِ إِلَّا مِنْ صَبَرَ عَلَى بَلَاءِ الدُّنْيَا.

١٨٧. لَا يَنْفَعُ الْعَمَلُ لِلْآخِرَةِ مَعَ الرَّغْبَةِ فِي الدُّنْيَا.

188. No one will attain an elevated rank in the Hereafter except through sincerity in action, reducing hopes and espousing God-wariness.

١٨٨. لا يُدْرِكُ أَحَدٌ رُّغْوَةَ الْآخِرَةِ إِلَّا بِإِخْلَاصِ الْعَمَلِ وَتَفْصِيرِ الْأَمْلِ وَلِزُومِ التَّقْوَى.

189. Become deserving of what Allah has prepared for you [in the Hereafter] by seeking the fulfilment of His true promise and being wary of the horror of His reckoning.

١٨٩. إِسْتَحْفِوا مِنَ اللَّهِ مَا أَعْدَ لَكُمْ بِالْتَّنَجِّرِ لِصِدْقِ مِيَاعَادِهِ وَالْحَذَرِ مِنْ هَوْلِ مَعَادِهِ.

THE BROTHER, THE FRIEND, THE ASSOCIATE AND THE COMPANION

190. Brothers are the best resources [in times of hardship].

الأخ والصديق والرفيق والمصاحب

١٩٠. الْإِخْوَانُ أَفْضَلُ الْعَدَدِ.

191. The one who assists [you] in obeying [Allah] is the best companion.

١٩١. الْمُعِينُ عَلَى الطَّاعَةِ خَيْرُ الْأَصْحَابِ.

192. A friend is one whose friendship is true [even] in absence.

١٩٢. الْصَّدِيقُ مَنْ صَدَقَ عَيْنَهُ (عَيْبَثُ).

193. The loss that causes illness (or burns [the heart]) is the loss of loved ones.

١٩٣. الْفَقْدُ الْمُمْرِضُ (الْمُرْمِضُ) فَقْدُ الْأَحْبَابِ.

194. A companion is like a patch [of cloth], so take one that matches [yours].

١٩٤. الْصَّاحِبُ كَالرُّقْعَةِ فَإِنْجَدْهُ مُشَاكِلاً.

195. An associate is like a friend, so choose one who is suitable.

١٩٥. الرَّفِيقُ كَالصَّدِيقِ فَاحْتَرِهُ مُوافِقاً.

196. A stranger is one who does not have a [close] friend.

١٩٦. الْغَرَبُ مَنْ لَيْسَ لَهُ حَبِيبٌ.

197. Brothers in faith have lasting affection [for each other].

١٩٧. إِخْوَانُ الدِّينِ أَبْقَى مَوَدَّةً.

198. The brother whom you benefit from is better than the brother [for] whom you increase [benefit].

١٩٨. أَخٌ تَسْتَفِدُهُ حَيْثُ مِنْ أَخٍ تَسْتَرِيدُهُ.

199. Seeking the destruction of a friend stems from lack of conciliation.

١٩٩. إِسْتُعْسَادُ الصَّدِيقِ مِنْ عَدَمِ التَّوْفِيقِ.

200. Brothers are an embellishment in times of ease and a [means of] support in times of tribulation.

٢٠٠. الْإِخْوَانُ زِينَةٌ فِي الرَّحْمَاءِ وَعَدَدٌ فِي الْبَلَاءِ.

201. Worldly brothers are such that their affection is cut off as quickly as its causes are severed.

٢٠١. إِخْوَانُ الدُّنْيَا تَنْقَطِعُ مَوَدَّهُمْ لِسُرُوعَةِ انْقِطَاعِ أَسْبَابِهِ.

202. The best of your brothers is he who supports you with his benevolence, and better than him is one who makes you needless of all other than him.

٢٠٢. حَيْرُ إِخْوَانِكَ مَنْ وَاسَكَ بِخَيْرِهِ وَ حَيْرٌ مِنْهُ مَنْ أَغْنَاكَ عَنْ غَيْرِهِ.

203. The best of brothers are the most sincere [of them] and the worst of them are the most deceitful.

٢٠٣. حَيْرُ الْإِخْوَانِ أَنْصَحُهُمْ وَسُرُورُهُمْ أَعْشَاهُهُمْ.

204. The best brother is one whose brotherhood is not based on worldly gain.

٤. حَيْرُ الْإِخْوَانِ مَنْ لَمْ تَكُنْ عَلَى الدُّنْيَا أُحْوَاهُهُ.

205. The best brother is one whose affection is for the sake of Allah.

٢٠٤. حَيْرُ الْإِخْوَانِ مَنْ كَانَتْ فِي اللَّهِ مَوَدَّتُهُ.

206. The best brother is one after whose loss you would not like to remain [alive].

٢٠٥. حَيْرُ الْإِخْوَانِ مَنْ إِذَا فَقَدْنَاهُ لَمْ تُحِبَّ الْبَقَاءَ بَعْدُهُ.

207. The best of your brothers is one who rushes towards good and pulls you towards it, and enjoins you to righteousness and assists you in it.

٢٠٦. حَيْرُ إِخْوَانِكَ مَنْ سارَ إِلَى الْخَيْرِ وَجَذَبَ إِلَيْهِ وَأَمْرَكَ بِالْبَرِّ وَأَعْنَاكَ عَيْنَهُ.

208. The best of your brothers is the one who exhorts you to speak the truth by his own veracity and compels you to perform the best deeds by his own good actions.

٢٠٨. حَيْرُ إِخْوَانِكَ مَنْ دَعَاكَ إِلَى صِدْقِ الْمَقَالِ
بِصِدْقِ مَقَالِهِ وَنَدَبَكَ إِلَى أَفْضَلِ الْأَعْمَالِ بِخُسْنِ
أَعْمَالِهِ.

209. The best of your brothers is the one who shows you the path of guidance, makes you acquire piety and prevents you from following your lowly desires.

٢٠٩. حَيْرُ إِخْوَانِكَ مَنْ دَلَّكَ عَلَى هُدَى وَلَبَسَكَ
(أَكْسَبَكَ) ثُقَّى وَصَدَّكَ عَنِ إِتْبَاعِ هَوَى.

210. The best of your brothers is the one who assists you financially [in your time of need].

٢١٠. حَيْرُ إِخْوَانِكَ مَنْ وَاسَكَ .

211. Many a brother has not been born to your mother.

٢١١. رُبَّ أَخَّ لَمْ يَلِدْهُ أُمُّكَ.

212. The friend of an ignorant person is troubled and afflicted.

٢١٢. صَدِيقُ الْجَاهِلِيَّةِ مَنْعُوتٌ مَنْكُوبٌ.

213. Accompany your brothers with kindness and cover their offences with forgiveness.

٢١٣. صَاحِبُ الْإِخْوَانَ بِالْإِحْسَانِ وَتَعَمَّدُ ذُنُوبُهُمْ
بِالْغُفرَانِ.

214. Accompany the intelligent and you will benefit, turn away from this world and you will be safe.

٢١٤. صَاحِبُ الْعُقْلَاءِ تَعْمَمْ وَأَعْرِضْ عَنِ الدُّنْيَا
تَسْلَمْ.

215. Accompany the intelligent, associate with the learned and overcome your vain desires, [by this] you will join the company of the Exalted Assembly.

٢١٥. صَاحِبُ الْعُقْلَاءِ وَجَالِسُ الْعُلَمَاءِ وَأَعْلَيْ
الْهَوَى ثُرَافِقِ الْمَلَأِ الْأَعْلَى.

216. Accompany the wise, associate with the forbearing and turn away from this world - you shall dwell in the Garden of the Abode.

٢١٦. صَاحِبُ الْحُكْمَاءِ وَجَالِسُ الْخَلَمَاءِ وَأَعْرِضْ
عَنِ الدُّنْيَا تَسْكُنْ جَنَّةَ الْمَأْوَى.

217. Association with the wicked leads one to become evil, just like the wind - when it passes by a foul smell, it carries the stench.

٢١٧. صَحْبَةُ الْأَشْرَارِ تُكْسِبُ الشَّرَّ كَالرِّيحِ إِذَا
مَرَّتْ بِالنَّتَنِ حَمَلَتْ تَنِّا.

218. Accompanying a fool is torment for the soul.

٢١٨. صحبة الأحمق عذاب الروح.

219. Accompanying a wise friend enlivens the soul.

٢١٩. صحبة الولي اللبيب حياة الروح.

220. The friend of a fool is in distress.

٢٢٠. صديق الأحمق في تعب.

221. The friend of an ignorant person is exposed to harm.

٢٢١. صديق الجاهلي معرض للعذاب.

222. Your friend is one who forbids you [from evil] and your enemy is one who entices you [to perform evil].

٢٢٢. صديقك من نحاك و عدوك من أغراك.

223. Association with the wicked leads one to have negative thoughts about the righteous.

٢٢٣. صحبة الأشرار توجب سوء الظن الأخيار.

224. You should accompany the one who is intelligent and devout, for surely he is the best of companions.

٢٤. عليك إمقارنة ذي العقل والدين فإنه حير الأصحاب.

225. You should keep ties with brethren of purity, for they are an embellishment in times of ease and a support in [times of] tribulation.

٢٥. عليك بإخوان الصفا فإنهم زينة في الرخاء وعون في البلاء.

226. You should build a bond of brotherhood with the one who cautions and forbids you [from doing evil] for verily he is aiding and guiding you.

٢٦. عليك بمواخاة من حذرك ونحاك فإنه ينجدك ويرشدك.

227. One who is amiable towards people is loved by them.

٢٧. من تألف الناس أحبه.

228. The companionship [in this world] is short.

٢٨. الإصطحاب قليل.

229. A friend is the closest of relations.

٢٩. الصديق أقرب الأقارب.

230. The friend has been named şadıq because he is truthful to you about your nature and faults, so have confidence in one who does this for he is your [true] friend.

231. The comrade has been named rafiq because he encourages you to improve your religion; so whoever assists you to improve your faith, then he is a concerned comrade.

232. As the companionship prolongs, the [mutual] respect is affirmed.

233. If you like to remain safe, then keep away from the companionship of a foolish person.

234. When the sins of a friend increase, the joy of being with him decreases.

235. When your friend takes you as a brother, then be like a servant to him and accord him with true loyalty and perfect sincerity.

236. When the disloyalty of a friend becomes evident, forsaking him becomes easy.

237. Through mutual understanding, companionship lasts.

238. Through good companionship, camaraderie increases.

239. The worst friend is the one who is [easily] fed up.

240. How bad a colleague the ignoramus is!

241. How evil a colleague the enemy is!

٢٣٠. إِنَّمَا سُمِّيَ الصَّدِيقُ صَدِيقًا لِأَنَّهُ يَصْدُقُكَ فِي نَفْسِكَ وَمَعَانِيكَ فَمَنْ فَعَلَ ذَلِكَ فَاسْتَمِ إِلَيْهِ فَإِنَّهُ الصَّدِيقُ.

٢٣١. إِنَّمَا سُمِّيَ الرَّفِيقُ رَفِيقًا لِأَنَّهُ يَرْفُقُكَ عَلَى إِصْلَاحِ دِينِكَ فَمَنْ أَعْانَكَ عَلَى صَلَاحِ دِينِكَ فَهُوَ الرَّفِيقُ الشَّفِيقُ.

٢٣٢. إِذَا طَالَتِ الصُّحْبَةُ تَأْكَدَتِ الْخَرْمَةُ.

٢٣٣. إِذَا أَحْبَبْتَ السَّلَامَةَ فَاجْتَبَبْ مُصَاحَّةَ الْجَهَوْلِ.

٢٣٤. إِذَا كَثُرَتْ ذُنُوبُ الصَّدِيقِ قَلَ السُّرُورُ بِهِ.

٢٣٥. إِذَا اخْنَذَكَ وَلَيْكَ أَخًا فَكُنْ لَهُ عَبْدًا وَامْتَحِنْ صِدْقَ الوفاءِ وَحُسْنَ الصَّفَاءِ.

٢٣٦. إِذَا ظَاهَرَ عَدْرُ الصَّدِيقِ سَهَلَ هَجْرُهُ.

٢٣٧. يُحْسِنُ الْمَوْافَقَةَ تَدُومُ الصُّحْبَةُ.

٢٣٨. يُحْسِنُ الصُّحْبَةَ تَكُثرُ الرِّفَاقُ.

٢٣٩. يُشَنَّ الصَّدِيقُ الْمَلْوُلُ.

٢٤٠. يُشَنَّ الْقَرِيرُ الْجَهَوْلُ.

٢٤١. يُشَنَّ الْقَرِيرُ الْعَدُوُّ.

242. How evil a comrade the envious one is!

٢٤٢. يَنْسَ الْرَّفِيقُ الْحَسُودُ.

243. Hold on to every friend who is brought close to you by hard times (and who benefits you in times of distress).

٢٤٣. تَمَسَّكْ بِكُلِّ صَدِيقٍ أَفَادَتْكُهُ الشِّدَّةُ (أَفَادَكَ نَكْبَةُ الشِّدَّةِ).

244. Be warm-hearted to your friend and he will be warm-hearted towards you, honour him and he will honour you, give him preference over yourself and he will give you preference over himself and his family.

٢٤٤. تَحَبَّبْ إِلَى خَلِيلِكَ يُحِبِّبْكَ وَأَكْرَمَهُ يُكَرِّمَكَ وَآتَيْهُ عَلَى نَفْسِكَ يُؤْتِيَهُكَ عَلَى نَفْسِهِ وَأَهْلِهِ.

245. A good companion is a blessing.

٢٤٥. جَلِيسُ الْخَيْرِ نِعْمَةٌ.

246. An evil companion is a curse.

٢٤٦. جَلِيسُ الشَّرِّ نِفْمَةٌ.

247. Sit in the company of the people of piety and wisdom and increase your discourse with them, for if you are ignorant they will enlighten you and if you are knowledgeable, you will increase your knowledge.

٢٤٧. جَالِسُنَ أَهْلَ الْوَرَعِ وَالْحِكْمَةِ وَأَكْثَرُ مُنَافَشَتَهُمْ فَإِنَّكَ إِنْ كُنْتَ جَاهِلًا عَلَمُوكَ وَإِنْ كُنْتَ عَالِمًا إِزَدَدْتَ عِلْمًا.

248. Good companionship increases the affection of the hearts.

٢٤٨. حُسْنُ الصُّحْبَةِ يَرِيدُ فِي حَبَّةِ الْقُلُوبِ.

249. The jealousy of a friend is an ailment of [his] affection.

٢٤٩. حَسْدُ الصَّدِيقِ مِنْ سُقْمِ الْمَوَدَّةِ.

250. The best choice is accompanying the righteous.

٢٥٠. خَيْرُ الْإِخْتِيارِ صُحْبَةُ الْأَخِيَارِ.

251. The best of those whom you can accompany are the people of knowledge and insight.

٢٥١. خَيْرُ مَنْ صَاحَبَتْ دُوَّا الْعِلْمِ وَالْحِلْمِ.

252. The best person you can accompany is the one who does not compel you to seek adjudication between yourself and him.

٢٥٢. خَيْرُ مَنْ صَاحَبَتْهُ مَنْ لَا يُحِجِّجُكَ إِلَى حَاكِمٍ بَيْنَكَ وَبَيْنَهُ.

253. The best companion is one who makes you infatuated with the Hereafter, urges you to renounce worldly pleasures and assists you in obeying your Lord.

٢٥٣. حَيْرٌ مَنْ صَحِبَتْ مَنْ وَهَكَّ بِالْأُخْرَى وَرَهَدَكَ فِي الدُّنْيَا وَأَعْانَكَ عَلَى طَاعَةِ الْمُوْلَى.

254. A man's friend is a sign of his intelligence and his speech is evidence of his merit.

٤٥٤. خَلِيلُ الْمَرءِ ذَلِيلٌ عَلَى عَقْلِهِ وَكَلَامُهُ يُرْهَانُ فَصَلِيلٌ.

255. The best of all things is that which is newer, but the best of brothers is the oldest of them.

٢٥٥. حَيْرٌ كُلُّ شَيْءٍ جَدِيدٌ وَحَيْرٌ الْإِخْوَانِ أَقْدَمُهُمْ.

256. The best brother is the most helpful of them in [performing] good deeds, the most active in doing good deeds and the most affable in companionship.

٢٥٦. حَيْرُ الْإِخْوَانِ أَعْوَاهُمْ عَلَى الْخَيْرِ وَأَعْمَلُهُمْ بِالْبَرِّ وَأَرْفَقُهُمْ بِالْمَصَاحِبِ.

257. Many a friend may be envious.

٢٥٧. رُبَّ صَدِيقٍ حَسُودٌ.

258. Many a friend is scorned because of his ignorance, not because of his intention.

٢٥٨. رُبَّ صَدِيقٍ يُؤْتَى (يُؤْتَى) مِنْ جَهْلِهِ لَا مِنْ نِيَّتِهِ.

259. The beauty of companionship is tolerance.

٢٥٩. زَيْنُ الْمَصَاحِبَةِ الْإِحْتِمَالُ.

260. The worst of your brothers is the one who makes you accept falsehood.

٢٦٠. شُرُّ إِخْوَانِكَ مَنْ أَرْضَاكَ بِالْبَاطِلِ.

261. The worst of your brothers is the one who forces you to compromise and compels you to ask for pardon.

٢٦١. شُرُّ إِخْوَانِكَ مَنْ أَحْوَجَكَ إِلَى مُدَارَةِ وَلْجَائِكَ إِلَى اعْتِذَارِ.

262. The worst of your friends is the one for whom you [always] have to undergo hardship.

٢٦٢. شُرُّ أَصْدِقَائِكَ مَنْ تَتَكَلَّفُ لَهُ.

263. The worst of brothers is one who forsakes you [in times of need].

٢٦٣. شُرُّ الْإِخْوَانِ الْخَادِلُ.

264. The worst companion is an ignorant person.

٢٦٤. شرُّ الأصحابِ الجاهلُ.

265. The worst brother is the one who keeps ties with you in good times but abandons you in times of difficulty.

٢٦٥. شرُّ الإخوانِ المواصلُ عِنْدَ الرَّخاءِ وَالمفاصِلُ عِنْدَ الْبَلاءِ.

266. The worst of your brothers is the one who beguiles you with vain desire and distracts you with this world.

٢٦٦. شرُّ إخوانِكَ مَنْ أَغْرَاكَ بِهَوَىٰ وَ وَلْهَكَ بِالْدُنْيَا.

267. The worst of your brothers is the one who flatters you and hides your faults from you.

٢٦٧. شرُّ إخوانِكَ مَنْ دَاهَنَكَ فِي نَفْسِكَ وَسَأَرَكَ عَيْنَكَ.

268. The worst of your brothers is the deceiving flatterer.

٢٦٨. شرُّ إخوانِكَ الْعَاشُ الْمَدَاهِنُ.

269. The worst of your brothers is the one who is slow in performing good deeds and slows you down [from doing good] along with him.

٢٦٩. شرُّ إخوانِكَ مَنْ تَبَطَّ (يَبَطِئُ) عَنِ الْحَيْثِ وَ تَبَطَّكَ (وَيَبَطِئُكَ) مَعَهُ.

270. The worst and most deceitful of your brothers is the one who entices you with [the pleasures of] this transitory world and makes you unmindful of the Hereafter.

٢٧٠. شرُّ إخوانِكَ وَأَغْشَهُمْ لَكَ مَنْ أَغْرَاكَ بِالْعَاجِلَةِ وَأَهَاكَ عَنِ الْآجِلَةِ.

271. The worst companion is the one who changes [his loyalty] quickly.

٢٧١. شرُّ الأصحابِ السَّرِيعُ الْإِنْقِلَابِ.

272. The worst comrade is the one who is very suspicious.

٢٧٢. شرُّ الْأَتْرَابِ الْكَثِيرُ الْإِرْتِيَابِ.

273. The worst affinity is [one that leads to] putting someone into trouble.

٢٧٣. شرُّ الْأُلْفَةِ إِطْرَاحُ الْكُلْفَةِ.

274. The condition of companionship is lack of disagreement.

٢٧٤. شرطُ الْمَصَاحَبَةِ قِلَّةُ الْمُخَالَفَةِ.

275. A bad companion is [like] a splinter of hellfire.

٢٧٥. صاحبُ السُّوءِ قَطْعَةٌ مِنَ النَّارِ.

276. Companionship with the righteous leads one to acquire righteousness just like the wind - when it passes by perfume, it carries the fragrance.

٢٧٦. صُحْبَةُ الْأَحْيَارِ تُكْسِبُ (تَكْسِبُ) الْخَيْرَ
كَالرِّيحِ إِذَا مَرَّتْ بِالْطَّيْبِ حَمَلَتْ طَيْبًا.

277. Enmity with the honourable is safer than friendship with the wicked.

٢٧٧. مُعَادَةُ الْكَرِيمِ أَسْلَمَ مِنْ مُصَادَقَةِ الْغَيْمِ.

278. The companionship of a wise person is dependable.

٢٧٨. مُصَاحَّةُ الْعَاقِلِ مَأْمُونَةٌ.

279. Sitting in the company of the virtuous brings honour.

٢٧٩. مُجَالَسَةُ الْأَبْرَارِ تُوَجِّهُ الشَّرَفَ.

280. Accompanying the wicked brings ruin.

٢٨٠. مُصَاحَّةُ الْأَشْرَارِ تُوَجِّهُ التَّلَفَ.

281. Sitting with people of low morals wears out the hearts.

٢٨١. مُجَالَسَةُ السَّيِّئِ تُضْيِئُ الْقُلُوبَ.

282. Holding back your kindness invites [your companions] to accompany someone other than you.

٢٨٢. مَنْعُ حَيْرَكَ يَدْعُوكَ إِلَى صُحْبَةِ غَيْرِكَ.

283. Being in the company of an ignorant person is one of the greatest tribulations.

٢٨٣. مُصَاحَّةُ الْجَاهِلِ مِنْ أَعْظَمِ الْبَلَاءِ.

284. Sitting with the common people corrupts one's habits.

٢٨٤. مُجَالَسَةُ الْعَوَامِ تُنْسِدُ الْعَادَةَ.

285. One who accompanies the wicked is like one who travels by sea, if he is saved from drowning he will still not be saved from the fear [of drowning].

٢٨٥. مُصَاحِبُ الْأَشْرَارِ كَرَاكِبُ الْبَحْرِ إِنْ سَلِمَ مِنْ
الْفَرَقِ لَمْ يَسْلَمْ مِنَ الْفَرَقِ.

286. Sitting with worldly people causes one to forget his faith and drives [one] towards the obedience of Satan.

٢٨٦. مُجَالَسَةُ أَبْنَاءِ الدُّنْيَا مِنْسَأَةٌ لِلإِعْمَانِ قَائِدَةٌ إِلَى
طَاعَةِ الشَّيْطَانِ.

287. Agreement with companions prolongs the companionship; and showing courtesy in matters makes the means [of accomplishment] easy.

٢٨٧. موافقة الأصحاب تُدِيمُ الإصطحاب والبنفُق في المطالب يُسَهِّلُ الأسباب.

288. Sitting in the company of wise men enlivens the minds and cures the souls.

٢٨٨. مجالسة الحكماء حياة العقول وشفاء النُّفوس.

289. The loneliness of a man is better for him than [having] an evil comrade.

٢٨٩. وحدة المرء خير له من قرین السوء.

290. By establishing ties for the sake of Allah, brotherhood becomes fruitful.

٢٩٠. بالتواخي في الله تُثْمِرُ الأخوة.

291. Brotherhood for the sake of Allah is based on advising each other for the sake of Allah, contributing for His sake, helping each other to obey His commands, forbidding each other from disobeying Him, assisting each other for His sake and sincere affection.

٢٩١. ثبتنى الأخوة في الله على التناصح في الله والتَّبَادُل في الله والتعاون على طاعة الله والتناهيا عن معاصي الله والتناصر في الله وإخلاص المحبة.

292. Pretend to have forgotten the bad actions of your brothers and their affection [towards you] will last longer.

٢٩٢. تناس مساوى الإخوان تستدِيمُ وَدَهُم.

293. The fruit of brotherhood is [in] protecting [the reputation of one's brother in] his absence and presenting his faults to him [so that he may correct himself].

٢٩٣. ثمرة الأخوة حفظ العَيْبِ وإهداء العَيْبِ.

294. One who fraternizes for the sake of Allah, gains.

٢٩٤. مَنْ آخى في الله غَيْرَهُ.

295. One who fraternizes for the sake of this world is deprived [of it].

٢٩٥. مَنْ آخى في الدنيا حُرِمَ.

296. One who has no brothers has no kin.

٢٩٦. مَنْ لَا إِخْوَانَ لَهُ لَا أَهْلَ لَهُ.

297. One who [always] argues with his brothers has few friends.

٢٩٧. مَنْ نَاقَشَ الْإِخْوَانَ فَلَمْ يَصِدِّقُهُ.

298. He who loses the one who was his brother for the sake of Allah, it is as if he has lost the most important organ of his body.

٢٩٨. مَنْ فَقَدَ أخَاً فِي اللَّهِ فَكَانَمَا فَقَدَ أَشْرَفَ عَضَائِهِ.

299. One who preserves [that which is entrusted to him] and is loyal will not be deprived of the benefit of brotherhood.

٢٩٩. مَنْ كَانَ ذَا حِفَاظَ وَوَفَاءَ لَمْ يَعْدَ حُسْنُ الْإِخْرَاءِ.

300. It is from weak personal judgment to break ties with one's brothers.

٣٠٠. مَنْ عَجَزَ الرِّأْيِ إِسْتِفْسَادُ الْإِخْوَانِ.

301. How numerous are friends during times of prosperity and how few they are during the difficult times!

٣٠١. مَا أَكْثَرُ الْإِخْوَانَ عِنْدَ الْجَفَانِ وَأَقْلَهُمْ عِنْدَ حَادِثَاتِ الزَّمَانِ.

302. No community has established brotherhood for other than seeking the pleasure of Allah, the Glorified, but that their brotherhood will be counted as a sin against them on the day when the deeds are presented to Allah, the Glorified.

٣٠٢. مَا تَوَلَّتِي قَوْمٌ عَلَى غَيْرِ ذَاتِ اللَّهِ سُبْحَانَهُ إِلَّا كَانَتْ أَحْوَاهُمْ عَلَيْهِمْ تِرَةً يَوْمَ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ.

303. Death of a brother is like having wings clipped and hands cut.

٣٠٣. مَوْتُ الْأَخِ قَصْ الجَنَاحِ وَالْيَدِ.

304. The order of humanity is based on righteous brotherhood and the order of religion is based on unshakable certainty.

٤. نِظامُ الْمُرْوَةِ حُسْنُ الْأُخْوَةِ وَنِظامُ الدِّينِ حُسْنُ الْإِقْرَانِ.

305. Do not sever ties with your brother because of some doubt that you have, and do not abandon him after he has sought [your] pardon.

٣٠٥. لَا تَنْقِرْ أخَاكَ عَلَى ارْتِيابٍ وَلَا هَجْرَةٍ بَعْدَ اسْتِعْتَابٍ.

306. Do not neglect the rights of your brother out of confidence in your close relationship with him, for he whose rights you neglect is not your brother.

307. Do not take as a brother one who hides your positive traits and exposes your shortcomings.

308. Do not seek brotherhood [and friendship] among the uncouth people, rather seek it among the trustworthy and loyal people.

309. There is no good in the one who abandons his brother without [him committing] any offence.

310. There is no good in the brother who does not enjoin on you what he enjoins on himself.

311. The brotherhood of the righteous is to be considered beneficial whereas association with the wicked and sinful is to be avoided.

312. Be careful not to befriend a liar, for he will bring close to you that which is far and take far away from you that which is close.

313. Be careful not to drive away your friend in a way that removes all the affection he has for you, and leave some room from your friendship for him so that he may rely on returning back to it.

٣٠٦. لا تُنْسِيَنَ حَقَّ أَخِيكَ إِنْكَالًا عَلَى مَا بَيْنَكَ وَبَيْنَهُ فَلَيْسَ لَكَ بِأَخٍ مِنْ أَضَعَتَ حَقَّهُ.

٣٠٧. لا تُواخِي مَنْ يَسْتُرُ مَنَاقِبَكَ وَيُنْشُرُ مَثَالِكَ.

٣٠٨. لا تَطْلُبَ الْإِخَاءَ عِنْدَ أَهْلِ الْجُفَاءِ وَاطْلُبْهُ عِنْدَ أَهْلِ الْحِفَاظِ وَالْوَفَاءِ.

٣٠٩. لا خَيْرَ فِيمَنْ يَهْجُرُ أَخاهُ مِنْ غَيْرِ جُرمٍ.

٣١٠. لا خَيْرٌ فِي أَخٍ لَا يُوحِبُ لَكَ مِثْلَ الَّذِي يُوحِبُ لِنَفْسِهِ.

٣١١. يُعْتَنَمُ مُؤَاخِدَةُ الْأَخِيَارِ وَيُجَتَبُ مُصَاحَبَةُ الْأَشْرَارِ وَالْفَجَارِ.

٣١٢. إِيَّاكَ وَمُصَادَقَةَ الْكَذَابِ فَإِنَّهُ يُقَرِّبُ عَلَيْكَ الْبَعِيدَ وَيُبَعِّدُ عَلَيْكَ الْقَرِيبَ.

٣١٣. إِيَّاكَ أَنْ تُخْرِجَ صَدِيقَكَ إِخْرَاجًا يُخْرِجُهُ عَنْ مَوْدَتِكَ وَاسْتَبِقْ لَهُ مِنْ أُنْسِكَ مَوْضِعًا يَقْعُدُ بِالرُّجُوعِ إِلَيْهِ.

314. Be careful not to alienate the one who has affection for you in such a manner that he opts to distance himself and prefers to separate himself from you.

315. Be careful not to associate with the one who makes you negligent and deceives you, for he will surely forsake you and destroy you.

316. Be careful not to associate with the sinners, for verily one who is pleased with the actions of a group is like one of them.

317. Be careful not to befriend a wicked person, for he would surely sell his friendship for the most worthless of things.

318. It is better and more appropriate to associate with people of wisdom and intelligence.

319. The best habits are honouring one's companion and assisting one who seeks help.

320. The noblest of traits is guarding one's friendship and the best of endeavours is fulfilling one's promise.

321. Whoever invites you to the Eternal Abode and assists you to work for it, then he is the true, caring friend.

322. The friend in one's worldly life is like the friend in his faith.

323. Inquire about the companion [on the journey] before the route.

٣١٤. إِيَّاكَ أَنْ تُوَحِّشَ مُوَادِكَ وَحْشَةً تُفْضِي بِهِ إِلَى اخْتِيَارِ الْبَعْدَ عَنْكَ وَإِبْشَارِ الْفُرْقَةِ.

٣١٥. إِيَّاكَ وَ صُحْبَةَ مِنْ أَهْلِكَ وَأَغْرِاكَ فِيَّةً يَجْذُلُكَ وَ يُؤْيِّدُكَ.

٣١٦. إِيَّاكَ وَ مُصَاحِبَةَ أَهْلِ الْفُسُوقِ إِنَّ الرَّاضِيَ بِفِعْلِ قَوْمٍ كَالَّذِينَ مَعَهُمْ.

٣١٧. إِيَّاكُمْ وَ مُصَادِقَةَ الْفَاجِرِ فِيَّةً يَبْيَعُ مُصَادِقَةً بِالتَّافِهِ الْمُحْتَمِرِ.

٣١٨. أَكْثُرُ الصَّلَاحِ وَ الصَّوَابِ فِي صُحْبَةِ أُولَئِكَ الْمُنْهَى وَالْأَلَابِ.

٣١٩. أَحْسَنُ الشَّيْءِ إِكْرَامُ الْمَصَاحِبِ وَإِسْعَافُ الطَّالِبِ.

٣٢٠. أَشْرَفُ الشَّيْءِ رِعَايَةُ الْوَدَّ وَ أَحْسَنُ الْهَمْمِ إِنجَازُ الْوَعْدِ.

٣٢١. مَنْ دَعَاكَ إِلَى الدَّارِ الْبَاقِيَةِ وَ أَعْانَكَ عَلَى الْعَمَلِ لَهَا فَهُوَ الصَّدِيقُ الشَّفِيقُ.

٣٢٢. الرَّفِيقُ فِي دُنْيَاكَ كَالرَّفِيقِ فِي دِينِهِ.

٣٢٣. سَلِ (عَنِ) الرَّفِيقِ قَبْلَ الْطَّرِيقِ.

٣٢٤. The true friend will not turn away from his friendship even if he is treated harshly.

٣٢٤. لا يَحُولُ الصَّدِيقُ الصَّادُوقُ عَنِ الْمُوَدَّةِ وَإِنْ جُحْفَىَ.

٣٢٥. Bring yourself to build ties with your brother when he cuts you off, and to be kind and seek closeness [to him] when he turns away from you, and to be near to him when he distances himself from you, and to assume that he has an excuse when he does something wrong to you – to the extent that you are like his servant, and as if he has done some great favour upon you. Beware however, not to do this where it is not befitting or with someone who is not worthy of it.

٣٢٥. إِحْمِلْ نَفْسَكَ مَعَ أَخِيكَ عِنْدَ صَرْمِهِ عَلَى الصَّلَةِ وَعِنْدَ صُدُودِهِ عَلَى اللُّطْفِ وَالْمَقَارَبَةِ وَعِنْدَ تَبَاغُدِهِ عَلَى الدُّنْيَا وَعِنْدَ جُرمِهِ عَلَى الْعُذْرِ حَتَّى كَائِنَكَ لَهُ عَبْدٌ وَكَائِنَهُ دُوْ نِعْمَةٌ عَلَيْكَ وَإِيَّاكَ أَنْ تَضَعَ ذَلِكَ فِي غَيْرِ مَوْضِعِهِ أَوْ تَفْعَلَهُ مَعَ غَيْرِ أَهْلِهِ.

٣٢٦. Be sincere in giving your brother advice whether [he finds it] courteous or offensive.

٣٢٦. إِحْضُنْ أَخَاكَ النَّصِيحَةَ حَسَنَةً كَانَتْ أَوْ (أَمْ) قَبِحَةً.

٣٢٧. Bring yourself to be polite to your brother when he is harsh to you, and to build ties [with him] when he cuts you off, and to be generous [with him] when he is niggardly, and tolerate what he does and keep relations with him.

٣٢٧. إِحْمِلْ نَفْسَكَ عِنْدَ شِدَّةِ أَخِيكَ عَلَى الْلَّيْنِ وَعِنْدَ قَطْعِيَّتِهِ عَلَى الْوَصْلِ وَعِنْدَ جُمُودِهِ عَلَى الْبَنْدِ وَكُنْ لِلَّذِي يَبْدُو مِنْهُ حَمُولاً وَلَهُ وَصْلًا.

٣٢٨. Choose the new of everything but the oldest one from among your brothers.

٣٢٨. اخْتَرْ مِنْ كُلِّ شَيْءٍ حَدِيدَةً وَمِنَ الْإِخْوَانِ أَقْدَمَهُمْ.

٣٢٩. Avoid the company of a liar, but if you are forced to be in his company then do not accept his words as true, and do not let him know that you belie him, for he will readily turn away from your friendship rather than abandoning his habit [of lying].

٣٢٩. إِجْتَبِ مُصَاحِبَةَ الْكَذَابِ فَإِنْ اضْطُرِرْتَ إِلَيْهِ فَلَا تُصَدِّقُهُ وَلَا تُعْلِمْهُ أَنَّكَ تُكَذِّبُهُ فَإِنَّهُ يَنْتَقِلُ عَنْ وَدَكَ وَلَا يَنْتَقِلُ عَنْ طَبْعِهِ.

330. Spare no effort in showing affection to your friend, but do not put your entire trust in him; give him all your support, but do not disclose all your secrets to him.

331. The loss of one's brothers weakens one's fortitude.

332. He whom you need to indulge is not your [true] brother.

333. He who forces his companion to argue with him is not a comrade with praiseworthy traits.

334. He who makes it necessary for you to get a judge to adjudicate between yourself and him is not your brother.

335. The embellishment of brotherhood is good companionship and [giving] support despite [financial] difficulty.

336. Good brotherhood increases reward and beautifies praise.

337. The best of brothers are the least hypocritical in giving good advice.

338. The best of brothers is the one who makes it unnecessary for his brother to seek from anyone other than him.

339. The best of your brothers is the one who is stern with you regarding obedience to Allah.

٣٣٠. أبْدُل لِصَدِيقِكَ كُلَّ الْمُوَدَّةِ وَلَا تَبْدُل لَهُ كُلَّ
الْطَّمَانِيَّةَ وَأَعْطِه مِنْ نَفْسِكَ كُلَّ الْمَوَاسِيَّةَ وَلَا تَقْصِرْ
إِلَيْهِ بِكُلِّ أَسْرَارِكَ.

٣٣١. فَقُدُّ الإِخْوَانِ مُوهِي الْجَلَدِ.

٣٣٢. لَيْسَ لَكَ بِأَخٍ مَنِ احْتَجَتْ إِلَى مُدَارَاتِهِ.

٣٣٣. لَيْسَ بِرَفِيقٍ مُحَمَّدٌ الطَّرِيقَةَ مِنْ أَحْوَاجِ صَاحِبِهِ
إِلَى مُهَارَاتِهِ.

٣٣٤. لَيْسَ لَكَ بِأَخٍ مِنْ أَحْوَاجِكَ إِلَى حَاكِمٍ بَيْنَكَ
وَبَيْنَهُ.

٣٣٥. جَمَلُ الْأُخْوَةِ إِحْسَانُ الْعِشْرَةِ وَالْمَوَاسِيَّةُ مَعَ
الْعِسْرَةِ.

٣٣٦. حُسْنُ الْإِخَاءِ يُجْزِي الأَجْرَ وَ يُجْمِلُ النَّثَاءَ.

٣٣٧. خَيْرُ الْإِخْوَانِ أَقْلَعُهُمْ مُصَانَعَةً فِي النَّصِيحَةِ.

٣٣٨. خَيْرُ الْإِخْوَانِ مَنْ لَا يُجْوِجُ إِخْوَانَهُ إِلَى سِوَاهِ.

٣٣٩. خَيْرُ إِخْوَانِكَ مَنْ عَنَّفَكَ فِي طَاعَةِ اللَّهِ.

340. The best of your brothers is the one who supports you, and better than him is the one who suffices for you, and when he needs you, he excuses you [if you are unable to assist him].

341. The best of brothers is one who does not scrutinize his brothers.

342. The best of your brothers is the one whose anger at you increases in matters pertaining to the truth.

343. A friend is the better of the two assets.

344. A friend is the better of the two resources.

345. A friend is the best resource and is more lasting in fondness.

346. A friend is a person who is ‘you’ except that he is other than you.

347. The truthful friend is one who advises you of your faults, protects your dignity in your absence and gives you preference over himself.

348. The wise person is one who selects his friend carefully, for a man is gauged by his friend.

349. Friends are one soul in different bodies.

350. The [true] friend is he who forbids [one from] injustice and wrongdoing while helping [one] to perform good deeds and be righteous.

٣٤٠. حَيْرُ إِخْوَانِكَ مَنْ وَاسَّاكَ وَ حَيْرٌ مِنْهُ مَنْ كَفَاكَ وَ إِنْ احْتَاجَ إِلَيْكَ أَعْفَاكَ.

٣٤١. حَيْرُ الْإِخْوَانِ مَنْ لَمْ يَكُنْ عَلَى إِخْوَانِهِ مُسْتَقْبِصًا.

٣٤٢. حَيْرُ إِخْوَانِكَ مَنْ كَثُرَ إِغْضَابُهُ لَكَ فِي الْحَقِّ.

٣٤٣. الْصَّدِيقُ أَفْضَلُ الدُّخَرَيْنِ.

٣٤٤. الْصَّدِيقُ أَفْضَلُ الْعُدَّيْنِ.

٣٤٥. الْصَّدِيقُ أَفْضَلُ عُدَّةٍ وَ أَبْقَى مَوَدَّةً.

٣٤٦. الصَّدِيقُ إِنْسَانٌ هُوَ أَنْتَ إِلَّا أَنْتَ غَيْرُكَ.

٣٤٧. الْصَّدِيقُ الصَّدُوقُ مَنْ نَصَحَكَ فِي عَيَّبَاتِ
وَ حَفِظَكَ فِي عَيَّبَكَ وَ آتَكَ عَلَى نَفْسِهِ.

٣٤٨. الْحَازِمُ مَنْ تَحْيِرَ لِحَلَّتِهِ فَإِنَّ الْمَرْءَ يُؤْزَنُ بِخَلْلِهِ.

٣٤٩. الْأَصْدِيقَ نَفْسٌ وَاحِدَةٌ فِي جُسُومٍ مُتَفَرِّقَةٍ.

٣٥٠. الصَّدِيقُ مَنْ كَانَ نَاهِيًّا عَنِ الظُّلْمِ وَالْعُدُوانِ
مُعِينًا عَلَى الْبِرِّ وَالْإِحْسَانِ.

351. Keep the company of one whom you find cannot do without you, and if you do something bad to him he responds with good, as if he was the one at fault.

352. One who has no brother (or brotherhood) has no goodness in him.

353. One who turns away from his brothers because of every [small] misdeed will have few friends.

354. One who spoils [his relationship with] his friend has reduced his own number.

355. One who accompanies evildoers will not be safe [from them].

356. Whoever is concerned about you, then he is your [true] friend.

357. One whose company is good will have many companions.

358. One who sits in the company of the ignorant should be prepared for fruitless talk and gossip.

359. One who does not attend to the needs of the one who shows friendship towards him has lost a friend.

360. One who demands too much from his friend will sever his friendship.

361. One who takes his [relationship with his] allies lightly will find the overrunning of his enemies to be heavy.

362. It is through brotherhood for the sake of Allah that love becomes sincere.

٣٥١. إِصْحَّبْ مَنْ لَا تَرَاهُ إِلَّا وَكَانَهُ لَا غَنَاءَ بِهِ عَنْهُ
وَإِنْ أَسَأَتْ إِلَيْهِ أَحْسَنَ إِلَيْكَ وَكَانَهُ الْمُسِيْءُ.

٣٥٢. مَنْ لَا (أَخَا) إِخَاءَ لَهُ لَا خَيْرٌ فِيهِ.

٣٥٣. مَنْ جَانَبَ الْإِخْوَانَ عَلَى كُلِّ ذَنْبٍ فَإِنْ
أَصْدِقَاؤُهُ.

٤. مَنْ اسْتَقْسَدَ صَدِيقَةً نَفَقَ مِنْ عَدَدِهِ.

٣٥٤. مَنْ صَاحِبَ الْأَشْرَارَ لَمْ يَسْلِمْ.

٣٥٥. مَنِ اهْتَمَ بِكَ فَهُوَ صَدِيقُكَ.

٣٥٦. مَنْ أَحْسَنَ الْمَصَاحِبَةَ كَثُرَ أَصْحَابَهُ.

٣٥٧. مَنْ جَالَسَ الْجُهَالَ فَلَيَسْتَعِدَ لِلْقَبِيلِ وَالْقَالِ.

٣٥٨. مَنْ لَمْ يَتَعَاهِدْ مُوادِدَهْ فَقَدْ ضَيَعَ الصَّدِيقَ.

٣٥٩. مَنْ اسْتَقْصَى عَلَى صَدِيقِهِ انْقَطَعَتْ مَوَدَّتُهُ.

٣٦٠. مَنْ اسْتَحَفَ بِمُواليِهِ اسْتَشَقَلَ وَطَأَهُ مُعَادِيهِ.

٣٦١. مَنْ اسْتَحَفَ بِمُواليِهِ اسْتَشَقَلَ وَطَأَهُ مُعَادِيهِ.

٣٦٢. عَلَى التَّوَاحِي فِي اللَّهِ تَحْلُصُ الْمَحَبَّةُ.

363. It is in times of tribulation that the protection of brethren is put to test.

٣٦٣. عند نزول الشدائِد يجرب حفاظ الإخوان.

364. It is when power is lost that friend is distinguished from foe.

٣٦٤. عند رواى القدرة يتبيّن الصديق من العدو.

365. I am amazed at the one who seeks more companions – why does he not accompany the wise, pious scholars from whose character he can benefit and from whose knowledge he can get guidance and whose company is an embellishment for him!

٣٦٥. عجبت لمن يراغب في التكثير من الأصحاب كيف لا يصحب العلماء الائمة الأنبياء الذين يغنم فضائلهم وخدمتهم علومهم وتربيته صحبتهم.

366. In every companionship there is choice.

٣٦٦. في كل صحبة اختيار.

367. In times of difficulty one comes to know who his [true] friend is.

٣٦٧. في الشدة يختبر الصديق.

368. It is in times of [financial] difficulty that the value of a friend's generosity becomes apparent.

٣٦٨. في الضيق يتبيّن حسن مواساة الرفيق.

369. Good companionship is something friends wish for.

٣٦٩. في حسن المصاحبة يرغب الرفاق.

370. Be careful not to become negligent of your brother's right [over you] while counting on your right over him, for indeed your brother has the same right over you that you have over him.

٣٧٠. إياك أن تغفل عن حق أخيك اتكالاً على واجب حقيقك عليه فإن لأخيك عليك من الحق مثل الذي لك عليه.

371. Be careful not to ignore the right of your brother while relying on the bond between you and him, for he whose right you overlook is not your brother.

٣٧١. إياك أن تهمِل حق أخيك اتكالاً على ما بيتك وبيته وليس لك بأي من أضعَت حقه.

372. The best resources are reliable brothers.

٣٧٢. أفضَل العدد ثقات الإخوان.

373. The best of resources are a loyal brother and a righteous sibling.

٣٧٣. أَفْضَلُ الْعُدُدِ أخٌ وَفيٌ وَشَقِيقٌ زَكِيٌّ.

374. The brother whose friendship is strongest is one who is most supportive of his brother [both] in times of ease and difficulty.

٣٧٤. أَصْدِقُ الإِخْوَانِ مَوَدَّةً أَفْضَلُهُمْ لِإِخْوَانِهِ فِي السَّرَّاءِ وَالضَّرَاءِ مُوَاسِأةً.

375. The one who journeys in search of a righteous brother journeys the farthest.

٣٧٥. أَبْعَدُ النَّاسِ سَفَرًا مَنْ كَانَ سَفَرُهُ فِي اِبْتِغَاءِ أخٍ صالح.

376. Your true brother is one who forgives your mistake, fulfils your need, accepts your excuse, hides your [hidden] flaw, removes your apprehension and actualizes your hope.

٣٧٦. إِنَّ أَخَاكَ حَقًّا مَنْ غَفَرَ زَلَّتَكَ وَسَدَّ حَتَّلَكَ وَقَبَّلَ عَذْرَكَ وَسَرَّ عَوْرَتَكَ وَنَفَى وَحَلَّكَ وَحَقَّقَ أَمْلَكَ.

377. Do not accompany the one who has lost his mind and do not seek good from one who is betrayed by his roots, for the one who is insane will harm you while he thinks he is helping you and the one who does not have [virtuous] roots will do evil to the one who does good to him.

٣٧٧. لَا تَصْحَبْ مَنْ فَاتَهُ الْعَقْلُ وَلَا تَصْطَبِّنْ مَنْ خَانَهُ الْأَصْلُ فَإِنَّ مَنْ لَا عَقْلَ لَهُ يَضُرُّكَ مِنْ حِثَّ يَرِي أَنَّهُ يَنْفَعُكَ وَمَنْ لَا أَصْلَ لَهُ يُسْبِي إِلَى مَنْ يُخْسِئُ إِلَيْهِ.

378. Do not accompany anyone but the intelligent and pious; and do not associate with anyone but the knowledgeable and righteous; and do not mention your secret to anyone but the trustworthy and loyal.

٣٧٨. تَصْحَبْ إِلَّا عَاقِلًا تَقِيًّا وَلَا تُعَاشِرْ إِلَّا عَالِمًا زَكِيًّا وَلَا تُؤْدِعْ سِرَّكَ إِلَّا مُؤْمِنًا وَفِيًّا.

379. Do not accompany one who recalls your misdeeds and forgets your virtues and merits.

٣٧٩. لَا تَصْحَبْ مَنْ يَجْفَظُ مَسَاوِيَكَ وَيَنْسِي فَضَائِلَكَ وَمَعَالِيَكَ.

380. The companionship of the unintelligent is not enjoyable.

٣٨٠. لَا تَحْلُو مُصَاحَبَةُ غَيْرِ أَرِيبٍ.

381. None accompany the virtuous except those who are like them.

٣٨١. لا يصحبُ الأبرارَ إلَّا نظاراؤُهُمْ.

382. Those who sit in the company of the wicked are not safe from the calamities of tribulation.

٣٨٢. لا يأمنُ مجالسُوا الأشرارِ غوائلَ البلاءِ.

383. Brothers are eliminators of grief and sorrow.

٣٨٣. الإخوانُ جلاءُ الهمومِ والأحزانِ.

384. Obey your brother even if he disobeys you, and establish ties with him even if he shuns you.

٣٨٤. أطعْ أخاكَ وَإِنْ عَصاكَ وَصِلْهُ وَإِنْ جَفاكَ.

385. Keep yourself in the company of a virtuous and pious brother and you will remain safe, seek advice from him and you will benefit.

٣٨٥. إصْحَبْ أخَا الثُّقَى وَالدَّيْنَ تَسْلَمْ وَأَسْتَرْشْدْهُ تَعْنَمْ.

386. Love for the sake of Allah the one who struggles against you for the betterment of [your] religion and covers you with the mantle of certitude.

٣٨٦. أَحِبْ فِي اللَّهِ مَنْ يُجاهِدُكَ عَلَى صَلَاحِ دِينِكَ وَيُكْسِبُكَ (يُكْسِبُكَ) حُسْنَ يَقِينِكَ.

387. Be courteous to your brothers and don't expose them to the harshness of your tongue; and let your goodness flow forth for them.

٣٨٧. إِرْزَقْ بِإِخْوَانِكَ وَأَكْفِهِمْ عَرْبَ لِسَانِكَ وَأَخْرَى عَلَيْهِمْ سَيِّبَ إِحْسَانِكَ.

388. Offer your advice to your friend, your assistance to your acquaintance, and to all the people, your cheerfulness.

٣٨٨. أَنْذُلْ لِصَدِيقِكَ نُصْحَكَ وَلِمَعْارِفِكَ مَعْونَتَكَ وَلِكَافَةِ النَّاسِ بِشْرَكَ.

389. Be cautious of the company of one whose opinion is accepted but whose actions are evil, for surely a person is judged by the company he keeps.

٣٨٩. إِحْذَرْ مُصَاحِبَةً كُلِّ مَنْ يُثْبِلُ رَأْيَهُ وَيُنَكِّرُ عَمَلَهُ فَإِنَّ الصَّاحِبَ مُعَنِّيٌّ بِصَاحِبِهِ.

390. Be careful not to associate with an evil colleague, for his association will destroy you and his companionship will ruin you.

٣٩٠ . إِحْدَى مُجَالِسَةَ قَرِينِ السُّوءِ إِنَّهُ يُهْلِكُ مُقَارِنَهُ
وَيُرْدِي مُصَاحِبَهُ.

391. Do not give preference to an ignoble person over a noble one.

٣٩١ . لَا تُؤْثِرْ ذَنِيًّا عَلَى شَرِيفٍ.

392. Never associate with one who has no intelligence.

٣٩٢ . لَا تَصْحَبَنَّ مَنْ لَا عَفْلَانَ لَهُ.

393. Do not associate with a fool, for he will embellish his actions for you and want you to become like him.

٣٩٣ . لَا تَصْحَبِ الْمَأْيَقَ فَيُرَيِّنَ لَكَ فِعْلَهُ وَيَوْدَ أَنَّكَ
مِثْلُهُ.

394. Do not associate with those who love this world, for if you have less they will disregard you and if you have more they will envy you.

٣٩٤ . لَا تَصْحَبَنَّ أَبْنَاءَ الدُّنْيَا إِنَّكَ إِنْ أَفْلَلْتَ
إِسْتَهْقَلُوكَ وَإِنْ أَكْثَرْتَ حَسَدُوكَ.

395. Do not frequent the company of a wicked person, for if you are bestowed with a blessing, he will envy you and if a misfortune befalls you, he will abandon you.

٣٩٥ . لَا تُكْرِنَ صُحْبَةَ الْلَّئِيمِ إِنَّهُ إِنْ صَحِبْتَهُ
نِعْمَةً حَسَدَكَ وَإِنْ طَرَقْتَ نَائِمَةً قَدَفَكَ.

396. Do not acquire more ‘worldly’ brothers, for if you become incapable of fulfilling their wishes they turn into enemies; and their example is like the example of fire – a lot of it burns and a little of it benefits.

٣٩٦ . لَا تَسْتَكْثِرَنَّ مِنْ إِخْرَانِ الدُّنْيَا إِنَّكَ إِنْ
عَجَزْتَ عَنْهُمْ تَحَوَّلُوا أَعْدَاءً وَإِنْ مَثَلُهُمْ كَمَثَلِ النَّارِ
كَثِيرُهَا يُحْرِقُ وَقَلِيلُهَا يَنْفَعُ.

397. Take comfort for yourself in solitude rather than bad company.

٣٩٧ . كُنْ بِالْوُحْدَةِ آنَسَ مِنْكَ بِقُرْنَاءِ السُّوءِ.

398. Be more confident of your intelligent foe than your ignorant friend.

٣٩٨ . كُنْ بِعَدُوِّكَ الْعَاقِلِ أَوْثَقَ مِنْكَ بِصَدِيقِكَ
الْجَاهِلِ.

399. Whenever the companionship prolongs, the [mutual] respect is affirmed.

٣٩٩ . كُلَّمَا طَالَتِ الصُّبْحَةُ تَأَكَّدَتِ الْحُرْمَةُ.

400. For everything there is a bane and the bane of a good person is bad company.

٤٠٠ . لِكُلِّ شَيْءٍ آفَةٌ وَآفَةُ الْحَيْرِ (الْحَيْرُ) فَرِئِ
السُّوءِ .

401. For everything there is a vexation and the vexation of your lifetime is [being in] the company of an enemy.

٤٠١ . لِكُلِّ شَيْءٍ نَكَدٌ وَنَكَدُ الْعُمُرِ مُقَارَنَةً الْعَدُوِّ .

402. One whomingles with the wicked is not intelligent.

٤٠٢ . لَيْسَ مَنْ خَالَطَ الأَشْرَارَ بِذِي مَعْقُولٍ .

403. There is nothing that brings one closer to good and keeps one safer from evil than keeping company with the righteous.

٤٠٣ . لَيْسَ شَيْءٌ أَدْعَى لِحَيْرٍ وَأَنْجَى مِنْ شَرِّ مِنْ
صُحْبَةِ الْأَخِيَارِ .

404. One who accompanies the wise is respected.

٤٠٤ . مَنْ صَاحِبَ الْعُقَلَاءَ وُقِرَ .

405. Be careful not to accompany the immoral, the wretched, and those who openly disobey the commandments of Allah.

٤٠٥ . إِحْذَرْ مُصَاحَبَةَ الْفُسَاقِ وَالْفُجَارِ وَالْمُجَاهِرِينَ
بِمَعَاصِي اللَّهِ .

406. Be just as wary of sitting in the company of the ignorant, as you would be at ease in the company of the intelligent.

٤٠٦ . إِحْذَرْ جُمَالِسَةَ الْجَاهِلِ كَمَا تَأْمُنُ مِنْ مُصَاحَبَةِ
الْعَاقِلِ .

407. Be careful not to remain in the company of the immoral, for surely evil clings to evil.

٤٠٧ . إِيَّاكَ وَ مُصَاحَبَةَ الْفُسَاقِ فَإِنَّ الشَّرَّ بِالشَّرِّ
يُلْحَقُ .

408. Be careful not to be cheated by your friend or to be overcome by your foe.

٤٠٨ . إِيَّاكَ أَنْ تُخْدَعَ عَنْ صَدِيقِكَ أَوْ تُغْلَبَ عَنْ
عَدُوِّكَ .

409. Be careful not to befriend a fool, for he will harm you while trying to benefit you.

٤٠٩ . إِيَّاكَ وَ مُصَادَقَةَ الْأَهْمِقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ
فَيَضُرُّكَ .

410. Be careful not to befriend a miser, for he will hold back [from assisting you] when you are most in need of him.

٤١٠ . إِيَّاكَ وَ مُصَادَقَةَ الْبَخِيلِ فَإِنَّهُ يَقْعُدُ عَنْكَ (بِكَ)
أَحَوْجَ مَا تَكُونُ إِلَيْهِ .

411. Be careful not to accompany the wicked, for they consider it a favour upon you to keep you safe from themselves.

٤١١. إِيَّاكَ وَمُصَاحِبَةَ الْأَشْرَارِ فَإِنَّهُمْ يَمْنُونَ عَلَيْكَ
بِالسَّلَامَةِ مِنْهُمْ.

412. Your brother is your supporter in times of difficulty.

٤١٢. أَخُوكَ مُوَاسِيكَ فِي الشِّدَّةِ.

413. If you want to cut off ties with your brother [in faith] then leave some of your friendship for him, so that he may return to it someday if he so wishes.

٤١٣. إِنْ أَرَدْتَ قَطْعَيْنَ أَخِيكَ فَاسْتَبِقْ لَهُ مِنْ
نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَا لَهُ ذَلِكَ يَوْمًا مَا.

414. Before choosing a friend, assess him and try hard to find out about him, otherwise you will be forced by necessity to associate with the wicked.

٤١٤. قَدِيمُ الْإِخْتِبَارِ وَأَجِيدُ الْإِسْتِظْهَارِ فِي اخْتِبَارِ
الإخوانِ وَإِلَّا أَجْحَكَ الإِضْطَرَارُ إِلَى مُقَارَنَةِ الْأَشْرَارِ.

415. Accompanying a person [for some time] is sufficient to evaluate him.

٤١٥. كَفَى بِالصُّحْبَةِ إِخْبَارًا.

416. [Even] if you have gained confidence and trust in your close friend, safeguard some of your affairs and conceal some of your secrets [from him], for it is possible that you may regret [revealing them] at some time [in the future].

٤١٦. إِنْ اسْتَنَمْتَ إِلَى وَدُودِكَ فَأَخْرِزْ لَهُ مِنْ أَمْرِكَ
وَاسْتَبِقْ لَهُ مِنْ سِرِّكَ مَا عَلَّكَ أَنْ تَنْدِمَ عَلَيْهِ وَقَتَا مَا.

417. As the bond of brotherhood strengthens, compliments become distasteful.

٤١٧. إِذَا تَأَكَّدَ الْإِخَاءُ سُمِّحَ النَّسَاءُ.

418. When you [decide to] establish the bond of brotherhood, then honour the right of brotherhood.

٤١٨. إِذَا آخَيْتَ فَأَكْرِمْ حَقَّ الْإِخَاءِ.

419. If you are certain of the affection of your brother then don't be concerned [about what transpires] when you meet him or he meets you.

٤١٩. إِذَا وَثِقْتَ بِمَوْدَةِ أَخِيكَ فَلَا تُبَالْ مَتَى لَقِيَّتُهُ وَ
لَقِيَكَ.

420. One who takes a brother after successfully evaluating him, his companionship will last longer and his bond will be more firmly established.

421. One who does not investigate before he takes a brother will be misled to association with the depraved.

422. One who takes a brother without evaluation will be forced by necessity to associate with the wicked.

423. The amity between those who are brothers for the sake of Allah endures because of its firm foundation.

424. True brotherhood is an embellishment in times of ease and a provision in times of difficulty.

425. The brother acquired for the sake of Allah is the nearest of relations – even closer than mothers and fathers.

426. Your brother for the sake of Allah is one who guides you towards rectitude, forbids you from corruption and assists you to improve your Hereafter.

427. Your true friend and brother is the one who protects you with his life, and prefers you over his wealth, his children and his spouse.

428. It is only a few of the brothers who are fair.

٤٢٠. مَنِ اتَّخَذَ أخَاً بَعْدَ حُسْنِ الْإِخْبَارِ دَامَتْ صُحبَتُهُ وَ تَأكَّدَتْ مَوَدَّتُهُ.

٤٢١. مَنْ لَمْ يُقْدِمْ فِي اتِّخَادِ الإِخْوَانِ الاعْتِيَارَ دَفَعَهُ الْاغْتِرَارُ إِلَى صُحبَةِ الْفُجَّارِ.

٤٢٢. مَنِ اتَّخَذَ أخَاً مِنْ غَيْرِ اخْتِبَارِ أَجَاهَ الاضطِرَارِ إِلَى مُرَافَقَةِ الْأَشْرَارِ.

٤٢٣. الإِخْوَانُ فِي اللهِ تَعَالَى تَدُومُ مَوَدُّهُمْ لِدَوَامِ سَبَبِهَا.

٤٢٤. إِخْوَانُ الصِّدْقِ زِينَةُ السَّرَّاءِ وَ عَدَدُهُ فِي الضَّرَّاءِ.

٤٢٥. الْأَخُ الْمُكْتَسَبُ فِي اللهِ أَقْرَبُ الْأَقْرَبِيَّاءِ وَ أَحَمُّ مِنَ الْأَمْهَاتِ وَالآبَاءِ.

٤٢٦. أَخُوكَ فِي اللهِ مَنْ هَدَاكَ إِلَى رَشَادِ وَهَمَّاكَ عَنْ فَسَادِ وَأَعْنَاكَ إِلَى إِصْلَاحِ مَعَادِ.

٤٢٧. أَخُوكَ الصَّدِيقُ مَنْ وَفَاكَ بِنَفْسِهِ وَأَثْرَكَ عَلَى مَالِهِ وَ ولِدِهِ وَعَرْسِهِ.

٤٢٨. قَلِيلٌ مِنَ الإِخْوَانِ مَنْ يُنْصِفُ.

429. An evil companion is the worst of companions; and the disease of ignobility is a concealed disease.

٤٢٩. فَرِينُ السُّوءِ شَرُّ فَرِينَ وَدَاءُ اللُّؤْمِ دَاءُ دَفِينٍ.

430. Accompany the virtuous and you will become one of them; separate yourself from the evil people and you will be dissociated from them.

٤٣٠. قارِنْ أهْلَ الْحَيْرِ تَكُنْ مِنْهُمْ وَبَابِنْ أهْلَ الشَّرِّ
تَبِينْ عَنْهُمْ.

431. Be sure to investigate before taking anyone as your brother, for assessment is the gauge that distinguishes the virtuous from the wicked.

٤٣١. قَدْمِ الْأَخْتِبَارِ فِي اِتَّخِادِ الْإِخْوَانِ فَإِنَّ الْأَخْتِبَارَ
مِعِيَارٌ يُمْرِقُ بَيْنَ الْأَخْيَارِ وَالْأَسْرَارِ.

432. One who is courteous to his companion will gain his acceptance, and one who is harsh to him will drive him away and get separated from him.

٤٣٢. مَنْ رَفِيقٌ يُصَاحِبِهِ وَأَفَقُهُ وَمَنْ أَعْنَفَ بِهِ
أَخْرَجَهُ وَفَارَقَهُ.

433. One who is not pleased with his friend except when he prefers him over himself, will always be resentful.

٤٣٣. مَنْ لَمْ يَرْضَ مِنْ صَدِيقِهِ إِلَّا بِإِيمَانِهِ عَلَى
نَفْسِهِ دَامَ سَخْطُهُ.

434. One whose companionship is for the sake of Allah, his companionship is honourable and his friendship is upright.

٤٣٤. مَنْ كَانَتْ صُحْبَتُهُ فِي اللَّهِ كَانَتْ صُحْبَتُهُ
كَرِيمَةً وَمَوَدَّتُهُ مُسْتَقِيمَةً.

435. Be careful of the one whose friendship is not for the sake of Allah, for his friendship is wicked and his company is doomed.

٤٣٥. مَنْ لَمْ تَكُنْ مَوَدَّتُهُ فِي اللَّهِ فَأَخْدَرَهُ فَإِنَّ مَوَدَّتَهُ
لَئِمَمَةً وَصُحْبَتَهُ مَشْوَمَةً.

436. One who does not assist you by [his] accompanying you, then his company is [actually] a burden on you, if [only] you knew.

٤٣٦. مَنْ لَمْ يَصْحِبْكَ مُعِيناً عَلَى نَفْسِكَ فَصُحْبَتُهُ
وَبَالُ عَلَيْكَ إِنْ عَلِمْتَ.

437. One who does not overlook the mistakes of his friend will die lonely.

٤٣٧. مَنْ لَمْ يَجْتَمِلْ زَلَلَ الصَّدِيقِ ماتَ وَحِيدًا.

٤٣٨. مَنْ طَلَبَ صَدِيقَ صِدْقٍ وَفِيَّا طَلَبَ مَا لَا يُوجَدُ.
٤٣٩. مَنْ دَنَتْ هَمَّةً فَلَا تَصْحَبُهُ.
٤٤٠. مَنْ لَمْ تَنْفَعْكَ صَدَاقَةً ضَرَبَكَ عَدَاوَةً.
٤٤١. مَنْ لَمْ يَنْصَحُكَ فِي صَدَاقَيْهِ فَلَا ثَعَدَرَهُ.
٤٤٢. مِنْ شَرَائِطِ الإِيمَانِ حُسْنُ مُصَاحَبَةِ الإِخْوَانِ.
٤٤٣. مِنْ عَدَمِ الْعُقْلِ مُصَاحَبَةُ ذَوِي الْجَهْلِ.
٤٤٤. لَا تَتَخَدَّنَ عَدُوًّا صَدِيقَكَ صَدِيقًا فَتُعَادِي صَدِيقَكَ.
٤٤٥. لَا عِيشَ لِمَنْ فَارَقَ أَحِبَّهُ.
٤٤٦. لَا حَيْزَ في صَدِيقِ ضَيْنِ (ظَيْنِ).
٤٤٧. لَا يَكُونُ الصَّدِيقُ صَدِيقًا حَتَّى يَحْفَظَ أَخاهُ فِي غَيْبَتِهِ وَنَكْبَتِهِ وَوَفَاتِهِ.
٤٤٨. لَا تَنْقَطِعَ صَدِيقًا وَإِنْ كَفَرَ.
٤٤٩. لَا تَنْقِبَ الصَّدِيقَ قَبْلَ الْحُبُورَةِ.
٤٥٠. لَا تَعْدَنَ صَدِيقًا مَنْ لَا يُواسِي بِعَالِيهِ.

451. Do not rely on your friend until you have tested him, and be extremely cautious of your enemy.

٤٥١. لا تأْمُنْ صَدِيقَكَ حَتَّى تَتَبَرَّهُ وَكُنْ مِنْ عَدُوِّكَ عَلَى أَشَدِ الْحَذَرِ.

452. One who keeps good ties [and company] with his brothers makes their bond [with him] last longer.

٤٥٢. مَنْ أَحْسَنَ مُصَاحَّةَ الْإِخْوَانِ اسْتَدَامَ مِنْهُمُ الْوُصْلَةَ.

453. One who points out your faults to you and defends you in your absence, then he is your true friend, so protect him.

٤٥٣. مَنْ بَصَرَكَ عَيْنَكَ وَحَفِظَكَ فِي عَيْنَكَ فَهُوَ الصَّدِيقُ فَاحْفَظْهُ.

454. One who has no friend has no provision.

٤٥٤. مَنْ لَا صَدِيقَ لَهُ لَا دُخْرَ لَهُ.

455. One who calls you towards the Eternal Abode and assists you to work for it, then he is indeed a caring friend.

٤٥٥. مَنْ دَعَاكَ إِلَى الدَّارِ الْبَاقِيَةِ وَأَعْانَكَ عَلَى الْعَمَلِ لَهُ فَهُوَ الصَّدِيقُ الشَّفِيقُ.

456. One of the bad choices [that a person can make] is accompanying the wicked.

٤٥٦. مِنْ سُوءِ الْاِخْتِيَارِ صُحْبَةُ الْأَشْرَارِ.

457. Nothing establishes the boundaries of respect like companionship and neighbourhood.

٤٥٧. مَا تَأَكَّدَتِ الْحُرْمَةُ إِيمَانِ الْمُصَاحَّةِ وَالْمُجَاوَرَةِ.

ETIQUETTE

458. Etiquette is one of the two distinguishing merits.

٤٥٨. الْأَدَبُ أَحَدُ الْحَسَبَيْنِ.

459. Etiquette in a person is like a tree whose roots are the intellect.

٤٥٩. الْأَدَبُ فِي الْإِنْسَانِ كَشَجَرَةٍ أَصْلُهَا الْعُقْلُ.

460. The noblest of personal merits is good etiquette.

٤٦٠. أَشْرَفُ حَسَبٌ حُسْنُ الْأَدَبِ.

461. The best etiquette is preserving one's magnanimity.

٤٦١. أَفْضَلُ الْأَدَبِ حِفْظُ الْمُرْوَةِ.

462. The best etiquette is that [in] which you start with yourself.

٤٦٢. أَفْضَلُ الْأَدِبِ مَا بَدَأْتُ بِهِ نَفْسَكَ.

463. The best etiquette is for a person to stay within his limits and not go beyond his rank.

٤٦٣. أَفْضَلُ الْأَدِبِ أَنْ يَقِفَ الْإِنْسَانُ عِنْدَ حَدِّهِ وَلَا يَتَعَدَّ قَدْرَهُ.

464. The best of etiquettes is that which stops you from what is forbidden.

٤٦٤. أَحْسَنُ الْآدَابِ مَا كَفَكَ عَنِ الْمُحَارِمِ.

465. The most noble merit is good etiquette.

٤٦٥. أَكْرَمُ حَسَبٍ حُسْنُ الْأَدِبِ.

466. The people of intellect are in need of good etiquette just as the plants thirst for rain.

٤٦٦. إِنَّ بَنَوَيِ الْعُقُولِ مِنَ الْحَاجَةِ إِلَى الْأَدِبِ كَمَا يَظْمَأُ الرَّزْعُ إِلَى الْمَطَرِ.

467. People are more in need of good etiquette than of silver and gold.

٤٦٧. إِنَّ النَّاسَ إِلَى صَالِحِ الْأَدِبِ أَحْوَجُ مِنْهُمْ إِلَى الْفِضَّةِ وَالْذَّهَبِ.

468. Etiquette is the best merit.

٤٦٨. الْأَدِبُ أَفْضَلُ حَسَبٍ.

469. Etiquettes are renewed vestments.

٤٦٩. الْآدَابُ حَلَلٌ مُجَدَّدٌ.

470. Etiquette is the best trait.

٤٧٠. الْأَدِبُ أَحْسَنُ سُجِّيَّةٍ.

471. Etiquette is a reflection of the intellect.

٤٧١. الْأَدِبُ صُورَةُ الْعَقْلِ.

472. Etiquette is the perfection of man.

٤٧٢. الْأَدِبُ كَمَالُ الرَّجُلِ.

473. You are gauged by your etiquette so beautify it with forbearance.

٤٧٣. إِنَّكَ مُقَوَّمٌ بِأَدَبِكَ فَزِينْهُ بِالْحِلْمِ.

474. Indeed you are more in need of acquiring [good] etiquette than you are of acquiring silver and gold.

٤٧٤. إِنَّكُمْ إِلَى اكْتِسَابِ الْأَدِبِ أَحْوَجُ مِنْكُمْ إِلَى اكْتِسَابِ الْفِضَّةِ وَالْذَّهَبِ.

475. Through etiquette brainpower is sharpened.

٤٧٥. بِالْأَدِبِ تُشَحَّدُ الْفِطْنَةُ.

٤٧٦. يُنْسَى النِّسَبُ سُوءُ الأدبِ.
٤٧٧. تَمَرَّةُ الأدبِ حُسْنُ الْخُلُقِ.
٤٧٨. حُسْنُ الأدبِ يَسْتَرُ فُبْحَ النِّسَبِ.
٤٧٩. حُسْنُ الأدبِ حَيْرُ مُوازِرٍ وَأَفْضَلُ قَرِينٍ.
٤٨٠. حُسْنُ الأدبِ أَفْضَلُ نِسَبٍ وَأَشَرَفُ سَبَبٍ.
٤٨١. حَسَبُ الأدبِ أَشَرَفُ مِنْ حَسَبِ النِّسَبِ.
٤٨٢. حَيْرٌ مَا وَرَثَ الْآبَاءُ الْأَبْنَاءَ الأَدَبَ.
٤٨٣. سَبَبُ تَرْكِيَّةِ الْأَخْلَاقِ حُسْنُ الأدبِ.
٤٨٤. طَالِبُ الأدبِ أَحْزَمُ مِنْ طَالِبِ الْذَّهَبِ.
٤٨٥. طَلَبُ الأدبِ جَمَالُ الْحَسَبِ.
٤٨٦. عَلَيْكَ بِالْأَدَبِ إِنَّهُ زَيْنُ الْحَسَبِ.
٤٨٧. قَلِيلُ الأدبِ خَيْرٌ مِنْ كَثِيرِ النِّسَبِ.
٤٨٨. كُلُّ شَيْءٍ يَخْتَاجُ إِلَى الْعُقْلِ وَالْعُقْلُ يَخْتَاجُ إِلَى الأدبِ.
٤٨٩. كُلُّ الْحَسَبٍ مُتَنَاهٍ إِلَّا الْعُقْلُ وَالْأَدَبُ.

490. In order to discipline yourself, it is enough that you keep away from [doing] that which you hate from others.

٤٩٠. كَفَاكَ مُؤْدِبًا لِنَفْسِكَ تَجْتَبُ مَا كَرِهْتَهُ مِنْ عَيْرَكَ.

491. Etiquette will not be effective until it is accompanied with intellect.

٤٩١. لَنْ يَنْجُحَ الْأَدْبُ حَتَّى يُقَارِنَهُ الْعَقْلُ.

492. One whose etiquette decreases, his vices increase.

٤٩٢. مَنْ قَلَّ أَدْبُهُ كَثُرَتْ مَسَاوِيهِ.

493. One who is abased because of his poor etiquette will not be elevated by his noble lineage.

٤٩٣. مَنْ وَضَعَهُ ذَنَاءَهُ أَدْبِهِ لَمْ يَرْفَعْهُ شَرْفُ حَسَبِيهِ.

494. One whose etiquette is bad, his honourable lineage gets tarnished.

٤٩٤. مَنْ سَاءَ أَدْبُهُ شَانَ حَسَبَهُ.

495. One who is lowered by his lineage is elevated by his etiquette.

٤٩٥. مَنْ قَعَدَ بِهِ حَسَبُهُ كَهْضَ بِهِ أَدْبُهُ.

496. One who is held back by his lack of etiquette will not be pushed forward by the weight of his honourable lineage.

٤٩٦. مَنْ أَخَّرَهُ عَدَمُ أَدْبِهِ لَمْ يُقْدِمْهُ كَشَافَهُ حَسَبِيهِ.

497. Whoever is keen about [acquiring good] etiquette, his vices will decrease.

٤٩٧. مَنْ كَلَفَ بِالْأَدْبِ قَلَّتْ مَسَاوِيهِ.

498. One who is infatuated with [good] etiquette has adorned himself.

٤٩٨. مَنْ اسْتُهْبَرَ بِالْأَدْبِ فَقَدْ زانَ نَفْسَهُ.

499. One whose etiquette augments his intellect is like a [lone] shepherd among many sheep.

٤٩٩. مَنْ زادَ أَدْبُهُ عَلَى عَقْلِهِ كَانَ كَالرَّاعِي بَيْنَ غَنَّمَ كَثِيرَةِ.

500. One whose etiquette is not his best quality, his simplest condition will be his destruction.

٥٠٠. مَنْ لَمْ يَكُنْ أَفْضَلَ خِلَالِهِ أَدْبُهُ كَانَ أَهْوَانَ أَحْوَالِهِ عَطَبَهُ.

501. One who is not reformed by the discipline of Allah cannot become reformed through self-discipline.

٥٠١. مَنْ لَمْ يَصْلُحْ عَلَى أَدْبِ اللَّهِ لَمْ يَصْلُحْ عَلَى أَدْبِ نَفْسِهِ.

٥٠٢. نِعْمَ قَرِئُنَ الْعُقْلُ الْأَدَبُ.
502. The best companion of the intellect is etiquette.
٥٠٣. نِعْمَ النَّسَبُ حُسْنُ الْأَدَبِ.
503. The best attribute is good etiquette.
٤٥٠٤. لَا حَسْبَ كَالْأَدَبِ.
504. There is no merit like etiquette.
٥٠٥. لَا زِينَةً كَالْأَدَابِ.
505. There is no adornment like good etiquette.
٥٠٦. لَا مِيرَاثَ كَالْأَدَبِ.
506. There is no heritage like etiquette.
٥٠٧. لَا خُلَلَ كَالْأَدَابِ.
507. There is no vestments like good etiquette.
٥٠٨. لَا شَرْفَ مَعَ سُوءِ أَدَبٍ.
508. There is no honour with bad etiquette.
٥٠٩. لَا أَدَبٌ لِسَيِّيِّ النُّطْقِ.
509. One who has a dirty tongue has no etiquette.
٥١٠. لَا حَسْبَ أَرْفَعُ مِنَ الْأَدَبِ.
510. There is no rank higher than good etiquette.
٥١١. لَا عَقْلٌ لِمَنْ لَا أَدَبَ لَهُ.
511. He who has no etiquette has no intelligence.
٥١٢. لَا يُرَأِسُ مَنْ حَلَا عَنِ الْأَدَبِ وَصَبَا إِلَى اللَّعْبِ.
512. He who lacks good etiquette and inclines towards idle play does not become a leader.
٥١٣. ثَلَاثٌ لَيْسَ عَلَيْهِنَّ مُسْتَرَادٌ حُسْنُ الْأَدَبِ وَمُخَانَبَةُ الرَّئِبِ وَالْكَفُّ عَنِ الْمُحَارَمِ.
513. There are three things which one always needs to seek more of: Good etiquette, avoidance of suspicion, and abstinence from all that is forbidden.

515. One who prevents himself from harming [others] will not be opposed [or hated] by anyone.

516. Preventing yourself from harming [others] reforms the hearts of your enemies towards you.

EATING

517. Eating less is from self-restraint and overeating is from indulgence.

518. Eating less prevents many maladies of the body.

519. How often has [the eating of] one food prevented [the eating of] other foods.

520. Overeating is from gluttony, and gluttony is the worst flaw.

521. Overeating and oversleeping corrupt the soul and bring about impairment.

522. Overeating causes bad [body] odour.

523. Be like the bee – when it eats it eats what is good and when it secretes it secretes what is good, and when it sits on a twig it does not break it.

524. Whoever eats less, his thoughts become pure.

525. One who restricts his eating, his health improves and his thoughts become righteous.

١٥. مَنْ كَفَّ أَذَادَ لَمْ يُعَانِدْهُ أَحَدٌ.

١٦. مَنْعُ أَذَاكَ يُصْلِحُ لَكَ قُلُوبُ عِدَاكَ.

الأكل

١٧. قِلَّةُ الْأَكْلِ مِنَ الْعَفَافِ وَكَثْرَتُهُ مِنَ الْإِسْرَافِ.

١٨. قِلَّةُ الْأَكْلِ يَمْنَعُ كَثِيرًا مِنْ أَعْلَالِ الْجِسْمِ.

١٩. كَمْ مِنْ أَكْلَةَ مَنَعَتْ أَكْلَاتَ.

٢٠. كَثْرَةُ الْأَكْلِ مِنَ الشَّرِهِ وَالشَّرِهُ شَرُّ الْعَيُوبِ.

٢١. كَثْرَةُ الْأَكْلِ وَاللَّوْمِ تُفْسِدُ النَّفْسَ وَبَحْلُبَانِ
الْمَضَرَّةَ.

٢٢. كَثْرَةُ الْأَكْلِ تُدَافِرُ (تُدْفَرُ).

٢٣. كُنْ كَالنَّحْلَةِ إِذَا أَكَلْتَ أَكْلَتْ طَيِّبًا وَإِذَا
وَضَعَتْ وَضَعَتْ طَيِّبًا وَإِذَا وَقَعَتْ عَلَى عُودٍ لَمْ
تُكَسِّرْهُ.

٢٤. مَنْ قَلَّ أَكْلُهُ صَفَى فِكْرُهُ.

٢٥. مَنْ اقْتَصَرَ فِي أَكْلِهِ كَثُرَتْ صِحَّتُهُ وَصَلُحتُ
فِكْرُهُ.

526. One whose efforts are [solely] for [acquiring] that which enters his stomach, his value is [equal to] that which comes out from it.

٥٢٦. مَنْ كَانَتْ هُمَّتُهُ مَا يَدْخُلُ بَطْنَهُ كَانَتْ قِيمَتُهُ مَا يَخْرُجُ مِنْهُ.

527. One who eats excessively, his health deteriorates and his expenses become heavy for him to bear.

٥٢٧. مَنْ كَثُرَ أَكْلُهُ قَلَّتْ صِحَّتُهُ وَثَقَلَتْ عَلَى نَفْسِهِ مَوْنَتُهُ.

ALLAH AND HIS ATTRIBUTES

الله وصفاته

528. The knowledge of Allah, the Glorified, tore through the veils of the unseen and encompassed the darkness of inner-beliefs.

٥٢٨. حَرَقَ عِلْمُ اللَّهِ سُبْحَانَهُ بَاطِنَ عَيْنِ السُّرَّاتِ وَأَحَاطَ بِعُمُوضِ عَقَائِدِ السَّرِيرَاتِ.

529. Everyone who is called ‘one’ other than Allah, the Glorified, is little; and every honoured one other than Him is inferior; and every strong one other than Him is weak; and every master other than Him is a slave; and every knower other than Him is a learner; and every capable one other than Him is sometimes able and other times unable.

٥٢٩. كُلُّ مُسَمَّى بِالْوَحْدَةِ غَيْرُ اللَّهِ سُبْحَانَهُ قَلِيلٌ وَكُلُّ عَزِيزٍ غَيْرِهِ ذَلِيلٌ وَكُلُّ قَوِيٍّ غَيْرِهِ ضَعِيفٌ وَكُلُّ مَالِكٍ غَيْرِهِ مَمْلُوكٌ وَكُلُّ عَالِمٍ غَيْرِهِ مُتَعَلِّمٌ وَكُلُّ قَادِرٍ غَيْرِهِ يَقْدِيرُ وَيَعْجِزُ.

530. Every hidden thing is apparent for Allah, exalted are His bounties.

٥٣٠. كُلُّ بَاطِنٍ عِنْدَ اللَّهِ جَلَّتْ آلاَؤُهُ ظَاهِرٌ.

531. Every secret is manifest for Allah.

٥٣١. كُلُّ سِرٍّ عِنْدَ اللَّهِ عَلَانِيَّةٌ.

532. Whoever contemplates about the essence of Allah, apostatizes.

٥٣٢. مَنْ تَفَكَّرَ فِي ذَاتِ اللَّهِ الْحَمْدَ (تَنَذَّقَ).

533. Allah, the Glorified, does not misguide anyone and Allah is not unjust to the servants.

٥٣٣. مَا كَانَ اللَّهُ سُبْحَانَهُ لِيُضِلَّ أَحَدًا وَلَيَسَ اللَّهُ بِظَلَامٍ لِلْعَبَدِ.

534. How great is the clemency of Allah, the Glorified, upon the recalcitrant, and how great is His forgiveness to the extravagant servants.

٤٥٣٤. ما أَعْظَمْ حِلْمَ اللَّهِ سُبْحَانَهُ عَنْ أَهْلِ الْعِنَادِ
وَمَا أَكْثَرَ عَفْوَهُ عَنْ مُسْرِفِ الْعِبَادِ.

535. O Allah, How great is that which we see of Your creation, yet how small its greatness is next to what is hidden from us of Your might!

٤٥٣٥. مَا أَعْظَمَ اللَّهُمَّ مَا تَرَى مِنْ خَلْقِكَ وَمَا أَصْغَرَ
عَظِيمَهُ فِي جَنْبِ مَا غَابَ عَنَّا مِنْ قُدْرَتِكَ.

536. O Allah! How awesome is that which we witness of Your kingdom, yet how negligible is that compared to what is hidden from us of Your grand sovereignty!

٤٥٣٦. مَا أَهْوَلَ اللَّهُمَّ مَا نُشَاهِدُهُ مِنْ مَلْكُوتِكَ وَ مَا
أَحْقَرَ ذَلِكَ فِيمَا غَابَ عَنَّا مِنْ عَظِيمِ سُلْطَانِكَ.

537. He is Allah, the One for whom all signs of existence stand witness over the denying heart.

٤٥٣٧. هُوَ اللَّهُ الَّذِي شَهَدَ لَهُ أَعْلَامُ الْوُجُودِ عَلَى
قُلُوبِ ذِي الْجَحْوِدِ.

538. Allah, Great is His Majesty, is not perceived by the eyes through the sense of sight, rather He is perceived by the hearts though the realities of faith.

٤٥٣٨. لَا تُدْرِكُ اللَّهُ جَلَ جَلَالُهُ الْعَيْنُونُ إِمْشَاهَدَةً
الْأَعْيَانِ لَكُنْ تُدْرِكُهُ الْقُلُوبُ بِحَقَائِقِ الإِيمَانِ.

539. How can one whose guarantor is Allah, lose?!

٤٥٣٩. كَيْفَ يَضِيِّعُ مَنْ اللَّهُ كَافِلُهُ؟!

540. Allah, the Glorified, has not created anything in vain so that He may be entertained.

٤٤٥. مَا خَلَقَ اللَّهُ سُبْحَانَهُ أَمْرًا عَبَثًا فَيَلْهُو.

541. Allah, the Glorified, does not abandon anything to futility thereby rendering it void.

٤٤٦. مَا تَرَكَ اللَّهُ سُبْحَانَهُ أَمْرًا سُدَى فَيَلْعُو.

542. The knowledge of Allah, the Glorified, encompasses the concealed interiors and records the apparent exteriors.

٤٤٧. قَدْ أَحاطَ عِلْمُ اللَّهِ سُبْحَانَهُ بِالْبَوَاطِينِ وَاحْصَى
الظَّوَاهِرَ.

543. Allah, the Glorified, has recorded your traces, known your actions and ordained your death.

٤٣ . ٥. قَدْ سَمِّيَ اللَّهُ سُبْحَانَهُ آثَارُكُمْ وَعَلِمَ أَعْمَالَكُمْ وَكَتَبَ آجَالَكُمْ .

544. Allah, the Glorified, did not create the creation on account of loneliness, nor did He command them [to obey Him] in order to gain anything.

٤٤ . ٥. لَمْ يَخْلُقِ اللَّهُ سُبْحَانَهُ الْخَلْقَ لِوَحْشَةٍ وَلَمْ يَسْتَعْمِلْهُمْ لِمَنْفَعَةٍ .

545. Allah, the Glorified, has not created you in vain, and has not abandoned you to wander aimlessly, and He has not left you alone in misguidance and blindness.

٤٥ . ٥. لَمْ يَخْلُقُكُمْ اللَّهُ سُبْحَانَهُ عَبْتَأً وَلَمْ يَتَرَكُكُمْ سُدَّى وَلَمْ يَدْعُكُمْ فِي ضَلَالَةٍ وَلَا عَمَى .

546. How amazing the human being is! He sees through [a layer of] fat , speaks with a piece of flesh, hears with a bone and breathes through a hole.

٤٦ . ٥. إِعْجَجُوا هَذَا الْإِنْسَانُ يُنْظُرُ بِشَحْمٍ وَيَتَكَلَّمُ بِلَحْمٍ وَيَسْمَعُ بِعَظْمٍ وَيَتَنَفَّسُ مِنْ حَرْمٍ .

547. About the unity of Allah, the Exalted, he said: The depths of understanding cannot perceive Him and the heights of [intellectual] endeavours cannot reach Him.

٤٧ . ٥. وَقَالَ فِي تَوْحِيدِ اللَّهِ تَعَالَى: عَوْصُ الفَيْنِ لَا يُدْرِكُهُ وَبَعْدُ الْحِلْمِ لَا يَبْلُغُهُ .

548. Faces bow down in front of the greatness of Allah, hearts tremble out of fear of Him and souls are sacrificed for His pleasure.

٤٨ . ٥. تَعْنُوا الْوُجُوهُ لِعَظَمَةِ اللَّهِ وَتَجْلُّ الْقُلُوبُ مِنْ خَافَتِهِ وَتَنَاهَى كُلُّ النُّفُوسُ عَلَى مَرَاضِيهِ .

549. Belief in the oneness of Allah enlivens the soul.

٤٩ . ٥. التَّوْحِيدُ حَيَاةُ النَّفَسِ .

550. Belief that Allah is one means that you should not [try to] imagine [Him].

٥٠ . ٥. التَّوْحِيدُ أَنْ لَا تَتَوَهَّمَ .

551. Whoever believes in one God is saved.

٥١ . ٥. قَدْجَأَا مَنْ وَحَدَ (وَجَدَ وَحْدَهُ) .

552. He ('a) said about the oneness of Allah: He is near everything but not attached, far from everything but not separate.

٥٢ . ٥. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي تَوْحِيدِ اللَّهِ: قَرِيبٌ مِنَ الْأَشْيَاءِ غَيْرُ مُلَابِسٍ بَعِيدٌ مِنْهَا غَيْرُ مُبَايِنٍ .

553. He ('a) said about the oneness of Allah, the Glorified: He is neither inside things nor outside them.

554. If your Lord had a partner, then his prophets would [also] have come to you.

555. One who believes in the oneness of Allah, the Glorified, does not compare Him to the creation.

556. He, the Glorified, was not perceived by the intellects and thus described, rather, He, the Exalted, described himself before the describers [attempted to describe Him].

557. Allah, the Glorified, did not give the intellect knowledge about the limits of His qualities, yet He did not prevent it from gaining the necessary understanding of Him.

558. He, the Glorified, can neither be confined in the intellect, thereby changing through the process of thought [or imagination], nor in the shackles of the mind, thereby becoming limited and the object of alteration.

559. Allah has not settled in anything so that it be said He exists therein, nor is He separated from anything so that it is said He is detached from it.

560. Whoever seeks permission from Allah, He grants it [to him].

٥٣. وَقَالَ عَلَيْهِ السَّلَامُ . فِي تَوْحِيدِ اللَّهِ سُبْحَانَهُ :
لَيْسَ فِي الْأَشْيَاءِ بِوَالِيجٍ وَلَا عَنْهَا بِخَارِجٍ .

٤٥٥. لَوْ كَانَ لِرَبِّكَ شَرِيكٌ لَأَتَتْكَ رُسُلُهُ .

٥٥٥. مَنْ وَحَدَ اللَّهَ سُبْحَانَهُ لَمْ يُشَبِّهْ بِالْخَلْقِ .

٥٥٦. لَمْ تَرَهُ سُبْحَانَهُ الْعُقُولُ فَتُخَبِّرَ عَنْهُ بَلْ كَانَ
تَعَالَى قَبْلَ الْوَاصِفِينَ بِهِ لَهُ .

٥٥٧. لَمْ يُطْلِعِ اللَّهُ سُبْحَانَهُ الْعُقُولَ عَلَى تَحْدِيدِ
صِفَتِهِ وَلَمْ يَحْبُبْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ .

٥٥٨. لَمْ يَتَنَاهَا سُبْحَانَهُ فِي الْعُقُولِ فَيَكُونُ فِي مَهَبِّ
فِكْرِهِ مُكَيَّفًا وَلَا فِي رَوَيَاتِ حَوَاطِرِهِ مُحَدَّدًا مُصَرَّفًا .

٥٥٩. لَمْ يَكُلِّ اللَّهُ سُبْحَانَهُ فِي الْأَشْيَاءِ فَيَكُونُ
(فَيُقَالُ هُوَ فِيهَا كَائِنٌ) فِيهَا كَائِنًا وَلَمْ يَنْأِ عَنْهَا فَيُقَالُ
هُوَ عَنْهَا بَائِنٌ .

٥٦٠. مَنِ اسْتَأْذَنَ عَلَيِ اللَّهِ أَذْنَ لَهُ .

561. Matters come to pass by divine decree, not by [the] planning [of human beings].

٥٦١. الأُمُور بالِّتَّدِير لا بِالْتَّدَبِيرِ.

562. Deduce that which has not happened from that which has transpired, for matters are similar.

٥٦٢. إِسْتَدِيلٌ عَلَى مَا لَمْ يَكُنْ بِمَا كَانَ فِيَّنَ الْأُمُور أَشْبَاهُ.

563. The most successful matters are those that have been shrouded in secrecy.

٥٦٣. أَنْجَحُ الْأُمُور مَا أَحاطَ بِهِ الْكِتْمَانُ.

564. Indeed when matters are similar, the latter is judged by the former.

٥٦٤. إِنَّ الْأُمُورَ إِذَا تَشَابَهَتْ أُعْتَبَرَ آخِرُهَا بِأَوْهَمِهَا.

565. Matters are [perfected] through experience [and trial].

٥٦٥. الْأُمُور بِالْتَّجْرِيَةِ.

566. Matters are similar [to one another].

٥٦٦. الْأُمُور أَشْبَاهُ.

567. Matters are subservient to destiny until death (or injustice) enters the plan.

٥٦٧. تَنْدِلُ الْأُمُور لِلْمُقَادِيرِ حَتَّى يَكُونَ الْحَيْفُ (الْحَيْفُ) فِي التَّدَبِيرِ.

568. Seek in your work the course by which your excuse may be credible, your evidence may be established and your integrity may be restored.

٥٦٨. تَحْرُّ منْ أَمْرِكَ مَا يَقُولُ بِهِ عُذْرُكَ وَتَثْبِثُ بِهِ خَجَّلُكَ وَ يَنْفِي إِلَيْكَ بِرُشْدِكَ.

569. The best matters are those which give rise to certitude.

٥٦٩. حَيْرُ الْأُمُور مَا أَسْفَرَ عَنِ الْيَقِينِ.

570. The best matters are those which lead to deliverance [from hellfire].

٥٧٠. حَيْرُ الْأُمُور مَا أَدَى إِلَى الْخَلاصِ.

571. The best matters are those which are free from cupidity.

٥٧١. حَيْرُ الْأُمُور مَا عَرَى عَنِ الظَّمَعِ.

572. The best matters are those that reveal the truth.

٥٧٢. حَيْرُ الْأُمُور مَا أَسْفَرَ عَنِ الْحَقِّ.

573. The best matters are those that are easy to initiate, end well and give praiseworthy results.

٥٧٣. حَيْرُ الْأُمُورِ مَا سَهَّلَتْ مَبَادِيهِ وَحَسِّنَتْ حُوَالَتُهُ وَحَمِدَتْ عَوَاقِبَهُ.

574. The best matters are those that give the quickest benefit and the most praiseworthy results.

٥٧٤. حَيْرُ الْأُمُورِ أَعْجَلُهَا عَائِدَةً وَأَحْمَدُهَا عَاقِبَةً.

575. Take of your matter that which makes your excuse credible and establishes your proof.

٥٧٥. تُخُذُ مِنْ أَمْرِكَ مَا يَقُولُونَ يَهُ عُذْرَكَ وَتَثْبِطُ يَهُ حُجَّتُكَ.

576. Sometimes matters look grim (or inescapable).

٥٧٦. رُبَّمَا جَهَّمَتِ (تَحَمَّتِ) الْأُمُورُ.

577. The worst matters are those that are the most dubious.

٥٧٧. شُرُّ الْأُمُورِ أَكْثَرُهَا شَكًا.

578. Blessed is he who is not confused by inscrutable matters.

٥٧٨. طُوبِي لِمَنْ لَمْ تَعْمَمْ عَلَيْهِ مُشْتَبِهَاتُ الْأُمُورِ.

579. Sometimes matters become prevalent (or obscure).

٥٧٩. قَدْ تَعْمَمْ (تُعَمَّ) الْأُمُورُ.

580. One who suffers the severity of matters is destroyed.

٥٨٠. مَنْ كَابَدَ الْأُمُورَ هَلَكَ.

581. One who suffers the severity of matters, perishes.

٥٨١. مَنْ كَابَدَ الْأُمُورَ عَطِبَ.

582. One who neglects his [own] affairs is negligent in all matters.

٥٨٢. مَنْ ضَيَّعَ أَمْرَهُ ضَيَّعَ كُلَّ أَمْرٍ.

583. The gauge of [successful] matters is [in] their good endings.

٥٨٣. مِلَأُكُ الْأُمُورِ خُسْنُ الْحَوَالِمِ.

584. One who does not safeguard his affairs is destroyed.

٥٨٤. هَلَكَ مَنْ لَمْ يُحِرِّزْ أَمْرَهُ.

585. Do not embark on any matter until you have knowledge of it.

٥٨٥. لَا تَفْدِيمَنَّ عَلَى أَمْرٍ حَتَّى تَعْلَمَهُ.

586. Make [matters] easy and not arduous; make [them] light and not strenuous.

٥٨٦. يَسِّرُوا وَلَا تُعَسِّرُوا وَحَقِّفُوا وَلَا تُنْقِلُوا.

587. Every matter has an outcome.

٥٨٧. لِكُلِّ أَمْرٍ مَآلٌ.

588. What has not [yet] happened can be deduced from what has transpired.

٥٨٨. يُسْتَدَلُّ عَلَى مَا مَكُنْتُمْ بِهِ مَا قَدْ كَانَ.

589. Let the most beloved matters to you be the most universal in justice and the most equitable with [regards to the] rights [of others].

٥٨٩. لِيَكُنْ أَحَبُّ الْأُمُورِ إِلَيْكُمْ أَعْمَلُهَا فِي الْعَدْلِ
وَأَقْسَطُهَا بِالْحَقِّ.

590. Be wary of every matter that degrades the one who performs it when it becomes apparent, and abases him.

٥٩٠. إِحْذِرْ كُلَّ أَمْرٍ إِذَا ظَاهَرَ أَزْرِي بِفَاعِلِهِ وَحَقَّرْهُ.

591. Be wary of every matter that ruins the Hereafter and improves the worldly life.

٥٩١. إِحْذِرْ كُلَّ أَمْرٍ يُفْسِدُ الْآجَلَةَ وَيُصْلِحُ الدَّارِنَةَ.

ENJOINING GOOD AND FORBIDDING EVIL

الأمر بالمعروف والنهي عن المنكر

592. Enjoining good and forbidding evil are the best actions of the creation.

٥٩٢. الْأَمْرُ بِالْمَعْرُوفِ أَفْضَلُ أَعْمَالِ الْخَلْقِ.

593. Enjoin good and you will be among the virtuous. Forbid evil with your hand and tongue, and make an effort to disassociate yourself from the one who commits it.

٥٩٣. أُؤْمِرُ بِالْمَعْرُوفِ تَكُونُ مِنْ أَهْلِهِ وَأَنْكِرُ الْمُنْكَرِ
بِيَدِكَ وَلِسَانِكَ وَ بَابِنِ مِنْ فِعْلِهِ بِجَهْدِكَ.

594. Submit yourselves to good and enjoin it; keep away from evil and forbid it.

٥٩٤. إِنْتَمِرُوا بِالْمَعْرُوفِ وَأُمِرُوا بِهِ وَنَتَاهُوا عَنِ الْمُنْكَرِ
وَأَنْهُوا عَنْهُ.

595. Verily enjoining good and forbidding evil neither brings death near nor decreases sustenance, rather it multiplies reward and magnifies recompense; and a just word in the presence of an oppressive ruler is [even] better than this.

596. Whoever observes excesses being committed and people being called towards evil, and disapproves of it with his heart, is safe and free [from responsibility for it], and whoever disapproves of it with his tongue will be rewarded for it, and he is in a higher position than the former. But whoever disapproves of it with his sword in order that the proof of Allah may remain superior and the word of the oppressors may remain inferior, has found the path of guidance and stands on the right way while his heart is illuminated with conviction.

597. If one of you sees an evil being committed and is unable to forbid it with his hand or tongue and forbids it with his heart, while Allah knows the truth of his intention, then [it is as if] he has forbidden it.

598. When [showing] respect is of no benefit then humiliation is firmer; when the whip is not successful then the sword is sharper.

٥٩٥. إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهِيَّ عَنِ الْمُنْكَرِ لَا يُفَرِّبُ بَيْانَ مِنْ أَجْلٍ وَلَا يَنْفَصَانِ مِنْ رِزْقٍ لِكُنْ يُضَاعِفَانِ التَّوَابَ وَيُعَظِّمَانِ الْأَجْرَ وَأَفْضَلُ مِنْهُمَا كَلِمَةً عَدْلٌ عِنْدَ إِمامٍ جَائِرٍ.

٥٩٦. إِنَّ مَنْ رَأَى عُدُونًا يُعَمِّلُ بِهِ وَمُنْكَرًا يُدْعِي إِلَيْهِ فَإِنْكَرَهُ بِقُلْبِهِ فَقَدْ سَلِمَ وَبَرِئَ وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُحِرِّ وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ وَمَنْ أَنْكَرَهُ بِسَيِّفِهِ لِتَكُونَ حُجَّةً اللَّهِ الْعَلِيِّاً وَكَلِمَةً الظَّالِمِينَ السُّفَلِيِّينَ فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى وَقَامَ عَلَى الطَّرِيقِ وَنَوَرَ فِي قُلُوبِ الْيَقِينِ.

٥٩٧. إِذَا رَأَى أَحَدُكُمُ الْمُنْكَرَ وَلَمْ يَسْتَطِعْ أَنْ يُنْكِرَهُ بِيَدِهِ وَلِسَانِهِ وَأَنْكَرَهُ بِقُلْبِهِ وَعَلِمَ اللَّهُ صِدْقَ ذَلِكَ مِنْهُ فَقَدْ أَنْكَرَهُ.

٥٩٨. إِذَا لَمْ تَنْفَعِ الْكَرَامَةُ فَالْإِهَانَةُ أَخْرَمَ وَإِذَا لَمْ يَنْجِحِ السُّوْطُ فَالسَّيِّفُ أَحْسَمُ.

599. He ('a) said regarding those who enjoin good and forbid evil: From among them there is one who disapproves of evil with his hand, tongue and heart. He is the one who has perfectly attained [all the] virtuous qualities. And among them there is one who disapproves of evil with his tongue and heart but not with his hand. He is the one who has attained only two virtuous qualities but lacks one. And among them there is the third one who disapproves of evil with his heart but not with his tongue and hand. He is the one who lacks the two better qualities out of three and possesses only one. Then, among them there is he who does not disapprove of evil with his tongue, heart or hand. He is just [like] a dead man among the living. All the virtuous deeds, including fighting in the way of Allah, when compared to the act of enjoining good and forbidding evil, are just like drops in the ocean. Enjoining good and forbidding evil does not bring death nearer, nor does it decrease sustenance. And better than all this is a just word in the presence of a tyrannical ruler.

600. Enjoining good [was prescribed] as a reformation for the common people, and forbidding evil as a restriction for the insolent.

601. Be one who invites towards good, dissuades from evil, builds ties with those who cut him off and gives to those who deprive him.

٥٩٩. قال . عليه السلام . في ذكر الأمراء بالمعروف والنهاين عن المنكر: فَمِنْهُمُ الْمُنْكَرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ فَذلِكَ الْمِسْكُمْلُ لِخَصَالِ الْخَيْرِ وَمِنْهُمُ الْمُنْكَرُ بِلِسَانِهِ وَقَلْبِهِ وَالثَّارِكُ بِيَدِهِ فَذلِكَ الْمِتَمَسِّكُ بِخَصَالَيْنِ مِنْ خَصَالِ الْخَيْرِ وَمُضَيِّعُ خَصَالَةِ وَمِنْهُمُ الْمُنْكَرُ بِقَلْبِهِ وَالثَّارِكُ بِلِسَانِهِ وَيَدِهِ فَذلِكَ مُضَيِّعُ أَشَرَفَ الْخَصَالَيْنِ مِنَ الْثَّلَاثِ وَمُتَمَسِّكُ بِواحِدَةِ وَمِنْهُمْ تَارِكٌ لِإِنْكَارِ الْمُنْكَرِ بِقَلْبِهِ وَلِسَانِهِ وَيَدِهِ فَذلِكَ مِيتُ الأَحْيَا وَمَا أَعْمَالُ الْبَرِّ كُلُّهَا وَالجَهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهِيِّ عَنِ الْمُنْكَرِ إِلَّا كَفَفَةً فِي بَحْرِ لُجْيَيْ وَأَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهِيِّ عَنِ الْمُنْكَرِ لَا يُقْرِبَانِ مِنْ أَجْلِ لَا يَنْفَعُانِ مِنْ رُزْقٍ وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمةٌ عَذْلٌ عِنْدَ إِمَامِ جَائِرٍ.

٦٠٠. والأمر بالمعروف مصلحة للعوام والنهي عن المنكر ردعاً للسفهاء.

٦٠١. كُنْ بِالْمَعْرُوفِ آمِراً وَعَنِ الْمُنْكَرِ نَاهِياً وَلِمَنْ قَطَعَكَ وَاصِلاً وَلِمَنْ حَرَمَكَ مُعْطِياً.

602. Be one who invites towards good, dissuades from evil, acts with virtue and prevents vice.

٦٠٢ . كُنْ بِالْمَعْرُوفِ آمِرًا وَعَنِ الْمُنْكَرِ نَاهِيًّا وَبِالْخَيْرِ عَامِلًا وَلِلشَّرِّ مَانِعًا.

603. Be one who invites towards good while acting upon it, and don't be one who enjoins it while being distant from it [himself], thereby committing a sin and earning the displeasure of his Lord.

٦٠٣ . كُنْ آمِرًا بِالْمَعْرُوفِ عَامِلًا بِهِ وَلَا تَكُنْ مِنْ يَأْمُرُ بِهِ وَيَنْهَا عَنْهُ فَيُبُوءُ بِإِثْمِهِ وَيَتَعَرَّضُ مَقْتَلَ رَبِّهِ.

604. You will never be guided to good until you stray from evil.

٦٠٤ . لَنْ تَهْتَدِي إِلَى الْمَعْرُوفِ حَتَّى تَضَلَّ عَنِ الْمُنْكَرِ.

605. One who enjoins good strengthens the backs of the believers.

٦٠٥ . مَنْ عَمِلَ (أَمْر) بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ.

606. One who forbids evil rubs the noses of the evildoers to the ground.

٦٠٦ . مَنْ نَحَى عَنِ الْمُنْكَرِ أَرْغَمَ أُنُوفَ الْفَاسِقِينَ.

607. It is disgraceful for a man to dissuade the people from evil actions and forbid them from vices and sins, and then perform the same deeds when he is alone and not refrain from them.

٦٠٧ . يَقْبَحُ عَلَيَّا رَبِّي أَنْ يُنْكِرَ عَلَى النَّاسِ مُنْكَرَاتٍ وَيَهَا هُمْ عَنْ رَذَائِلِ وَسَيِّئَاتِ وَإِذَا خَلَا بِنَفْسِهِ إِرْتَكَبَهَا وَلَا يَسْتُكْفِفُ مِنْ فِعْلِهَا.

608. Allah, the Glorified, has not commanded you to do anything but [that which is] good and has not forbidden you from anything but evil.

٦٠٨ . لَمْ يَأْمُرْكُمُ اللَّهُ سُبْحَانَهُ إِلَّا يَحْسَنُ وَلَمْ يَنْهَاكُمْ إِلَّا عَنْ قَبِيحِهِ.

609. Allah, the Glorified, does not command anything except that He assists [the people] towards it.

٦٠٩ . مَا أَمَرَ اللَّهُ سُبْحَانَهُ بِشَيْءٍ إِلَّا وَأَعْنَى عَنْهُ.

610. Allah, the Glorified, does not forbid anything but that He has makes [the people] needless of it.

٦١٠ . مَا نَحَى اللَّهُ سُبْحَانَهُ عَنْ شَيْءٍ إِلَّا وَأَعْنَى عَنْهُ.

611. Verily I deem myself higher than that I should forbid people from that which I do not forbid myself, or enjoin them towards that which I have not preceded them in performing, or that I should be pleased with their actions which my Lord is not pleased with.

٦١١. إِنِّي لَأُرْفَعُ نَفْسِي أَنْ أَهْيَ النَّاسَ عَمَّا لَسْتُ أَنْتَهِي عَنْهُ أَوْ آمْرَهُمْ إِمَّا لَا أُسْبِقُهُمْ إِلَيْهِ بِعَمَلِي أَوْ أَرْضِي مِنْهُمْ إِمَّا لَا يَرْضِي رَبِّي.

HOPES AND ASPIRATIONS

الأمال والأماني

612. Many [of those] who hope get disappointed, and many a traveller fails to return.

٦١٢. كُمْ مِنْ آمِلٍ خَابَ وَغَابَ غَيْرُ آئِبٍ.

613. Many a person hopes for what he never achieves.

٦١٣. كُمْ مِنْ مُؤْمِلٍ مَا لَا يُدْرِكُهُ.

614. Hope brings death closer and takes aspiration further away.

٦١٤. الْأَمْلُ يَقْرِبُ الْمَيْتَةَ وَيُبَعِّدُ الْأُمْنَيَّةَ.

615. Hope is the dominion of devils over hearts of the negligent.

٦١٥. الْأَمْلُ سُلْطَانُ الشَّيَاطِينِ عَلَى قُلُوبِ الْعَافِلِينَ.

616. Hope is like a mirage, it deceives the one who sees it and disheartens the one who looks forward to it.

٦١٦. الْأَمْلُ كَالسَّرَّابِ يُغُرِّ مَنْ رَاهُ وَيُخْلِفُ مَنْ رَجَاهُ.

617. Hope is always in denial; and long life is an affliction for man.

٦١٧. الْأَمْلُ أَبْدًا فِي تَكْذِيبٍ وَطُولُ الْحَيَاةِ لِلْمَرْءِ تَعْذِيبٌ.

618. Believe hope and do not trust it, for it is a deception and he who possesses it is deceived.

٦١٨. أَكْذِبِ الْأَمْلَ وَلَا تَتَقْبِّلْ بِهِ فَإِنَّهُ عُزُورٌ وَصَاحِبُهُ مَعْرُورٌ.

619. Belie your hopes and take advantage of your lifetimes to perform your best deeds, and hasten with the hastening of the wise and those endowed with understanding.

620. Be wary of the deceit of hopes, for many a person has hoped for a day that never came and built a house that he never occupied and amassed wealth that he never used, and it may be that he amassed it unlawfully by depriving others of their rights, thereby acquiring what is forbidden and carrying the burden of sin.

621. Be wary of vain hopes, as it is possible for one who starts a day not to end it and for one who is deemed fortunate at dusk to be mourned at dawn.

622. Be cautious of dashed hopes and seized blessings.

623. Beware of relying on [your] hopes, for this is the trait of fools.

624. The deception of hope corrupts [one's] action.

625. An ignorant person is fooled by the deception of his hope, so he loses the best of his actions.

626. The deception of hope wastes time and brings death closer.

627. In the deception of hopes, lifetimes lapse.

628. Aspirations may deceive.

٦١٩. أكذبوا آمالكم واعتبثوا آجالكم بـأحسنِ
أعمالكم وبـادرُوا مبادرة أولى النهى والأليابِ.

٦٢٠. إتّعوا خداع الآمال فـكُنْ مِنْ مُؤْمِلِ يَوْمٍ لَمْ
يُدْرِكْهُ وـبـابِي بـناء لـمـيـسـكـنـهـ وـجـامـعـ مـالـ لـمـ يـأـكـلـهـ
وـلـعـلـهـ مـنـ باـطـلـ جـمـعـهـ وـمـنـ حـقـ مـنـعـهـ أـصـابـهـ حـرـاماـ
وـاحـتـمـلـ بـهـ أـثـاماـ.

٦٢١. إتّعوا باطل الأمل فـزـبـ مـسـتـفـيلـ يـوـمـ لـيـسـ
مـسـتـدـيرـهـ وـمـعـبـوـطـ فـيـ أـوـلـ لـيـلـةـ قـامـتـ بـوـاكـيـهـ فـيـ
آخـرـهـ.

٦٢٢. إخـذـرـوا الـأـمـلـ المـلـوـبـ وـالـنـعـيمـ المـسـلـوبـ.

٦٢٣. إـيـاـكـ وـالـنـفـقـةـ بـالـآـمـالـ فـإـنـحـاـ مـنـ شـيـمـ الـحـمـقـيـ.

٦٢٤. عـرـوـرـ الـأـمـلـ يـغـسـلـ الـعـمـلـ.

٦٢٥. عـرـ جـهـوـلـاـ كـاذـبـ أـمـلـهـ فـفـاتـهـ حـسـنـ عـمـلـهـ.

٦٢٦. عـرـوـرـ الـأـمـلـ يـنـفـدـ الـمـهـلـ وـيـدـنـيـ الـأـجـلـ.

٦٢٧. فـي عـرـوـرـ الـآـمـالـ إـنـضـاضـ الـأـجـالـ.

٦٢٨. قـدـ تـعـرـضـ الـأـمـنـيـةـ.

629. Hopes may beguile.

٦٢٩. قَدْ تُكْدِبُ الْأَمَالُ.

630. Rarely do hopes turn out to be true.

٦٣٠. قَلَّمَا تَصْدُقُ الْأَمَالُ.

631. Reduce your hopes, fear the suddenness of death and hasten towards performing good deeds.

٦٣١. فَصِرِّرُوا الْأَمَلَ وَخَافُوا بَعْتَةً الْأَجَلِ وَبَادِرُوا صَالِحَ الْعَمَلِ.

632. Decrease your hopes and your actions will become sincere.

٦٣٢. قَلِيلُ الْأَمَالِ تَخْلُصُ لَكَ الْأَعْمَالُ.

633. Reduce your hopes, for your death is indeed near!

٦٣٣. فَصِيرِ أَمْلَكَ فَمَا أَقْرَبَ أَجَلَكَ.

634. Reduce [your] hopes, for verily life is short; and perform good actions, for verily little of it is plenty.

٦٣٤. فَصِيرِ الْأَمَلَ فَإِنَّ الْعُمَرَ فَصِيرٌ وَافْعُلِ الْخَيْرَ فَإِنَّ يَسِيرَةً كَثِيرٌ.

635. Reduce [your] hopes, hasten towards [good] deeds and fear the suddenness of death, as the return of lifetime cannot be hoped for like the return of livelihood. Whatever is missed from livelihood today may be hoped for tomorrow with increase, but whatever is lost from one's lifetime yesterday, its return cannot be hoped for today.

٦٣٥. فَصِرِّرُوا الْأَمَلَ وَبَادِرُوا الْعَمَلَ وَخَافُوا بَعْتَةً الْأَجَلِ فَإِنَّهُ لَنْ يُرجَى مِنْ رَجْعَةِ الْعُمَرِ مَا يُرجَى مِنْ رَجْعَةِ الرِّزْقِ مَا فَاتَ الْيَوْمُ مِنْ الرِّزْقِ يُرجَى عَدًا زِيَادَتُهُ وَمَا فَاتَ أَمْسٌ مِنْ الْعُمَرِ لَمْ تُرْجِعْ الْيَوْمَ رَجْعَتُهُ.

636. Every person is seeking his aspirations while [concurrently] being sought by his death.

٦٣٦. كُلُّ امْرِئٍ طَالِبٌ أُمْنِيَّتِهِ وَ مَطْلُوبٌ مَنِيَّتِهِ.

637. How many a person is deluded by hopes, [and] ends up wasting his actions!

٦٣٧. كَمْ مِنْ مَحْدُودٍ بِالْأَمَلِ مُضَيِّعٌ لِلْعَمَلِ.

638. Hope is sufficient as a deception.

٦٣٨. كَفَى بِالْأَمَلِ إِغْتِرَارًا.

639. Increased aspirations stem from corruption of the intellect.

٦٣٩. كَثْرَةُ الْأَمَانِيِّ مِنْ فِسَادِ الْعَقْلِ.

٦٤٠. لِكُلِّ أَمْلٍ عُرُورٌ.
٦٤١. الْأَمَالُ لَا تَنْهَى.
٦٤٢. الْأَمَالُ يُنسِي الْأَجَلَ.
٦٤٣. الْأَمَانِيُّ هَمَةُ الرِّجَالِ.
٦٤٤. الْأَمَالُ حِجَابُ الْأَجَلِ.
٦٤٥. الْأَمَالُ لَا غَايَةَ لَهُ.
٦٤٦. الْأَمَالُ رَفِيقُ مُونِسٍ.
٦٤٧. الْأَمَالُ خَادِعٌ غَارٌ ضَارٌ.
٦٤٨. الْأَمَالُ يُفْسِدُ الْعَمَلَ وَيُنْفِي الْأَجَلَ.
٦٤٩. الْأَمَانِيُّ ثُغْمٌ عَيْنُونَ الْبَصَائِرِ.
٦٥٠. الْأَمَانِيُّ تُخْدِعُكَ وَعِنْدَ الْحَقَائِقِ تَدْعُكَ.
٦٥١. إِنِّي مُحَارِبٌ أَمْلِي وَمُنْتَظِرٌ أَجَلِي.
٦٥٢. إِنَّكَ لَنْ تَبْلُغَ أَمْلَكَ وَلَنْ تَعْدُ أَجَلَكَ فَاقْتِلْ
اللهَ وَأَجْهَلْنَ في الْطَّلَبِ.
٦٥٣. إِنْكُمْ إِنْ اغْتَرَرْتُمْ بِالْأَمَالِ تَخْرَمَتُكُمْ بَوَادُرُ
الْأَجَالِ وَقَدْ مَا تَنَّكُمُ الْأَعْمَالُ.
٦٥٤. آفَةُ الْأَمَالِ خُضُورُ الْأَجَالِ.

655. The bane of hope is death.

٦٥٥. آفةُ الأَمْلِ الْأَجْلُ.

656. With the realization of hopes, it becomes easier to overcome [one's] fears.

٦٥٦. يُنْلُغُ الْأَمَالِ يَهُونُ بُرْكُوبُ الْأَهْوَالِ.

657. The worst habit is hoping [for too much] as it wastes one's lifetime and causes one to lose [the opportunity to perform good] deeds.

٦٥٧. يُغَسِّنُ الشَّيْءَةُ الْأَمَلُ يُفْنِي الْأَجْلَ وَ يُفْقِدُ

الْعَمَلَ.

658. Keep away from vain hopes, for they take away the delight of the blessings of Allah from you and make them seem small and insignificant, thereby increasing your lack of gratitude.

٦٥٨. يَجْنَبُوا الْمُخْ فِإِنَّهَا تَذَهَّبُ بِبَهْجَةِ نِعَمِ اللَّهِ

عِنْدُكُمْ وَتُلْمِمُ إِسْتِصْغَارَهَا لَدَيْكُمْ وَعَلَى قِلَّةِ الشُّكْرِ

مِنْكُمْ.

659. The fruit of hope is corruption of deeds.

٦٥٩. ثَمَرَةُ الْأَمْلِ فَسَادُ الْعَمَلِ.

660. The product of aspirations is regret (and its fruit is loss).

٦٦٠. حَاصِلُ الْأَمَانِيِّ الْأَسْفُ (وَثَمَرَتُهُ التَّلَفُ).

661. How close death is to hope!

٦٦١. مَا أَقْرَبَ الْأَجْلَ مِنَ الْأَمْلِ.

662. How corrupting is hope for deeds!

٦٦٢. مَا أَفْسَدَ الْأَمْلِ لِلْعَمَلِ.

663. How severing is death for hope!

٦٦٣. مَا أَقْطَعَ الْأَجْلَ لِلْأَمْلِ.

664. No one lengthens his hopes except that he [also] curtails his actions.

٦٦٤. مَا أَطَالَ أَحَدٌ فِي الْأَمْلِ إِلَّا قَصَرَ فِي الْعَمَلِ.

665. What is the matter with you? You hope for that which you do not achieve, amass wealth which you do not use and build houses which you do not occupy!

٦٦٥. مَا لَكُمْ تُؤْمِلُونَ مَا لَا تُدْرِكُونَةَ وَ تَجْمَعُونَ مَا لَا

تَأْكُلُونَهُ وَتَبْنُونَ مَا لَا تَسْكُنُونَهُ؟

666. No one lengthens his hopes except that he forgets death and performs evil actions.

٦٦٦. مَا أَطَالَ أَحَدٌ الْأَمْلِ إِلَّا نَسِيَ الْأَجْلَ وَأَسَاءَ

الْعَمَلَ.

٦٦٧. نِعْمَ عَوْنَ الْعَمَلِ قَصْرُ الْأَمْلِ.
٦٦٨. لَا تَغْرِيَكَ الْأَمَانِيُّ وَالْحَدْيُ فَكَفِيَ بِذِلِكَ حُرْقًا.
٦٦٩. لَا غَارَّ أَحْدَى مِنَ الْأَمْلِ.
٦٧٠. لَا شَيْءٌ أَكْبَدُ مِنَ الْأَمْلِ.
٦٧١. لَا تَنْفِيَ الْأَمَانِيُّ لِمَنْ عَوَّلَ عَلَيْهَا.
٦٧٢. يَسِيرُ الْأَمْلِ يُوَجِّبُ فَسَادَ الْعَمَلِ.
٦٧٣. إِحْدَرُوا الْأَمَانِيَّ فَإِنَّهَا مَنَيَا مُحَقَّقَةً.
٦٧٤. إِيَّاكَ وَالْإِتِّكَالَ عَلَى الْمَنْ فَإِنَّهَا مِنْ بَضَائِعِ النَّوْكِيِّ.
٦٧٥. أَنْفَعُ الدَّوَاءِ تَرْكُ الْمَنْ.
٦٧٦. الْأَمَانِيُّ أَشْتَاتُ.
٦٧٧. الْأَمَانِيُّ تُخْدِدُ.
٦٧٨. الْأَمَانِيُّ شَيْمَةُ الْحَمْقاَءِ.
٦٧٩. طَاعَةُ الْأَمْلِ ثُفِسِدُ الْعَمَلِ.
٦٨٠. عِنْدَ خُضُورِ الْاجَالِ تَظْهَرُ حَيْثُ الْأَمَالِ.

681. I wonder at the one who has no control over his death, how can he lengthen his hopes?

٦٨١. عَجِبْتُ لِمَنْ لَا يَمْلِكُ أَجَلَهُ كَيْفَ يُطِيلُ أَمَلَهُ.

682. The end of hope is death.

٦٨٢. غَايَةُ الْأَمَلِ الْأَجَلُ.

683. The farthest thing is hope.

٦٨٣. أَبْعَدُ شَيْءَ الْأَمَلِ.

684. Those who have the most [false] hopes are the ones who remember death the least.

٦٨٤. أَكْثَرُ النَّاسِ أَمَلًا أَقْلَعُهُمْ لِلْمَوْتِ ذِكْرًا.

685. Those who have the longest hopes are the ones whose deeds are the worst.

٦٨٥. أَطْوُلُ النَّاسِ أَمَلًا أَسْوَئُهُمْ عَمَلاً.

686. Verily Allah, the Glorified, hates the one who has long hopes and performs evil actions.

٦٨٦. إِنَّ اللَّهَ سُبْحَانَهُ لَيُبْغِضُ الطَّوَيْلَ الْأَمْلِ السَّيِّئَةَ الْعَمَلِ.

687. Indeed man reaches near [the realization of] his hopes, when the [sudden] approach of his death cuts them short, then - Glory be to Allah! - neither is the hope realized nor is the hoper spared.

٦٨٧. إِنَّ الْمَرْءَ يَشْرُفُ عَلَى أَمْلِهِ فَيَقْطَعُهُ حُضُورُ أَجَلِهِ فَسُبْحَانَ اللَّهِ لَا أَمَلٌ يُذْرُكُ وَلَا مُؤْمَلٌ يُثْرُكُ.

688. Be cautious not to lengthen [your] hope, for many a deceived person has been enticed by his long hope and corrupted his deeds and cut [short] his lifetime, then neither was his hope realized nor was that which he lost regained.

٦٨٨. إِيَّاكَ وَ طُولَ الْأَمْلِ فَكُمْ مِنْ مَعْزُورٍ افْتَأَنْ بِطُولِ أَمْلِهِ وَأَفْسَدَ عَمَلَهُ وَ قَطَعَ أَجَلَهُ فَلَا أَمَلَهُ أَذْرَكَ وَ لَا مَا فَاتَهُ اسْتَدْرَكَ.

689. Where will the falsehoods of hopes mislead you to?!

٦٨٩. أَيْنَ تَخْتَدِعُكُمْ كَوَادِبُ الْأَمَالِ؟!

690. Where will the mirage of hopes misguide you to?!

٦٩٠. أَيْنَ يَغُرِّكُمْ سَرَابُ الْأَمَالِ؟!

691. The most delusive thing is hope.

٦٩١. أَكْذَبُ شَيْءَ الْأَمَالِ.

692. The one who is worst in bargaining and most unsuccessful in striving is he who exerts himself in seeking the realization of his hopes while fate does not help him in his aims, and [as a result] he leaves this world in a sorrowful state and proceeds to the next world where he faces the consequences.

٦٩٢. إِنَّ أَحْسَرَ النَّاسِ صَفْقَةً وَأَحْيَبُهُمْ سَعْيًا رَجُلٌ أَخْلَقَ بَدَنَهُ فِي طَلَبِ آمَالِهِ وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَاتِهِ وَقَدِمَ عَلَى الْآخِرَةِ بِتِبَاعَتِهِ.

693. Hope is treacherous.

٦٩٣. الْأَمَلُ حَوَّانٌ.

694. Hope deceives and lifetime passes.

٦٩٤. الْأَمَلُ يَعْرُّفُ الْعِيشَ بِمُرُّ.

695. Hope misleads and transgression strikes down.

٦٩٥. الْأَمَلُ يَخْدُعُ الْبَغْيَ يَصْرُعُ.

696. One who is deceived by hopes is misled.

٦٩٦. الْمُعَتَرُ بِالْأَمَلِ مَخْلُوعٌ.

697. Aspirations are the wares of the unintelligent.

٦٩٧. الْأَمَانِيُّ بِضَائِعُ التَّوْكِيِّ.

698. Hopes are the delusions of the foolish.

٦٩٨. الْأَمَلُ غَرُورُ الْحَمْقَىِ.

699. Hopes bring death closer.

٦٩٩. الْأَمَلُ تُدِينُ الْأَجَالَ.

700. One whose aspirations increase, his satisfaction decreases.

٧٠٠. مَنْ كَثُرَ مُنَاهٌ قَلَّ رِضاهُ.

701. One whose hopes lengthen, his actions become worse.

٧٠١. مَنْ طَالَ أَمْلُهُ سَاءَ عَمَلُهُ.

702. One who is deceived by hope is misled by it.

٧٠٢. مَنْ اغْتَرَ بِالْأَمَلِ خَدَعَهُ.

703. One who is deceived by aspirations is belied by death.

٧٠٣. مَنْ عَرَّشَ الْأَمَانِيُّ كَذَبَنَهُ الْأَجَالُ.

704. One who reaches the end of his hopes should expect the arrival of his death.

٤. مَنْ بَلَغَ غَايَةَ أَمْلِهِ فَلْيَتَوَقَّعْ خُلُولَ أَجَلِهِ.

٧٠٥. مَنْ تَبَعَ مُنَاهًا كَثُرَ عَنَاؤهُ.
٧٠٦. مَنْ جَرِيَ فِي مَيْدَانِ أَمْلَهِ عَيْرَ بِأَجْلِهِ.
٧٠٧. مَنْ كَثُرَ مُنَاهًا كَثُرَ عَنَاؤهُ.
٧٠٨. مَنْ أَمَلَ مَا لَا يُمْكِنُ طَالَ تَرْقِيُّهُ.
٧٠٩. مَنْ يَكُنْ اللَّهُ أَمْلَهُ يُنْدِرُكُ غَايَةُ الْأَمَلِ وَالرَّجَاءُ.
٧١٠. مَنِ اسْتَقْصَرَ بَقَاءً وَأَجَلَهُ قَصْرٌ رَجَاؤهُ وَأَمْلُهُ.
٧١١. مَنْ جَرِيَ فِي عِنَانِ أَمْلَهِ عَيْرَ بِأَجْلِهِ.
٧١٢. مَنْ أَمَلَ عَيْرَ اللَّهِ سُبْحَانَهُ أَكَذَّبَ آمَلَهُ.
٧١٣. مَنِ اسْتَعَانَ بِالْأَمَانِيِّ أَفْلَسَ.
٧١٤. مِنِ الْخُمُقِ الْإِتْكَالُ عَلَى الْأَمَلِ.
٧١٥. دُلُّ الرِّجَالِ فِي حَيْيَةِ الْأَمَالِ.
٧١٦. رَحِمَ اللَّهُ امْرَءاً قَصَرَ الْأَمَلُ وَبَادَرَ الْأَجَلُ وَاغْتَنَمَ الْمَهَلَ وَتَرَوَّدَ مِنَ الْعَمَلِ.

717. Many an aspiration may lie beneath death.

٧١٧. رُبَّ أَمْيَّةٍ تَحْتَ مَيّْةً.

718. Take away from your long hopes and increase your short lifetime, and do not be deceived by your good physical health and yesterday's wellbeing, for life is short and good health is prone to change.

٧١٨. زِدْ مِنْ طُولِ أَمْلَكَ فِي قَصْرِ أَجْلَكَ وَلَا تَعْرِنَكَ صِحَّةً جِسْمِكَ وَسَلَامَةً أَمْسِكَ فَإِنَّ مُدَّةَ الْعُمْرِ فَلِيلَةٌ وَسَلَامَةُ الْجِسْمِ مُسْتَحْيِلَةٌ.

719. The worst poverty is [false] aspiration.

٧١٩. شُرُّ الْفَقْرِ الْمَنِيِّ.

720. Lifetimes are wasted between hope and aspiration.

٧٢٠. ضِيَاعُ الْعُمْرِ بَيْنَ الْآمَالِ وَالْمَنِيِّ.

721. Blessed is he who shortens his hopes and makes good use of his time.

٧٢١. طُوبِي لِمَنْ قَصَّرَ أَمْلَهُ وَاعْتَنَمَ مَهَلَهُ.

722. Blessed is he who belies his aspirations and sacrifices his world in order to build his Hereafter.

٧٢٢. طُوبِي لِمَنْ كَذَّبَ مُنَاهًا وَأَخْرَبَ دُنْيَاهُ لِعِمَارَةِ أُخْرَاهُ.

723. One who relies on his aspirations dies without [realizing] his hopes.

٧٢٣. مَنْ اتَّكَلَ عَلَى الْأَمَانِيِّ ماتَ دُونَ أَمْلِهِ.

724. One who trusts his aspirations will have them severed by death.

٧٢٤. مَنْ وَثِقَ بِالْأَمْيَّةِ قَطَعَنَاهُ الْمَيّْةُ.

725. Whoever shortens his hopes, beautifies his actions.

٧٢٥. مَنْ قَصَّرَ أَمْلَهُ حَسْنَ عَمَلَهُ.

726. Whoever lengthens his hopes, corrupts his actions.

٧٢٦. مَنْ أَطَالَ أَمْلَهُ أَفْسَدَ عَمَلَهُ.

727. A just leader is better [and more beneficial] than heavy rainfall.

٧٢٧. إِمَامٌ عَادِلٌ خَيْرٌ مِنْ مَطَرٍ وَأَبْلِ.

728. One who obeys his Imām has obeyed his Lord.

٧٢٨. مَنْ أطاعَ إِمَامًا فَقَدْ أطاعَ رَبَّهُ.

729. A leader needs a wise mind, an eloquent tongue and a heart that is steadfast in the establishment of truth.

٧٢٩. يَحْتَاجُ الْإِمَامُ إِلَى قَلْبٍ عَقُولٍ وَلِسَانٍ قَوُولٍ وَجَنَانٍ عَلَى إِقَامَةِ الْحَقِّ صَرُوقٍ.

LEADERSHIP

الإمامية

730. Leadership (imāmah) is a social order.

٧٣٠. الْإِمَامَةُ نِظَامُ الْأُمَّةِ.

731. Leadership is an organizational structure for the society.

٧٣١. وَالْإِمَامَةُ نِظَامًا لِلْأُمَّةِ.

GRANTING REFUGE TO THE FEARFUL

الأمن وإجارة المستغيث والخائف

732. Whoever gives refuge to the one who seeks his help, Allah will grant him refuge from His punishment.

٧٣٢. مَنْ أَجَارَ الْمُسْتَغِيثَ أَجَارَهُ اللَّهُ سُبْحَانَهُ مِنْ عَذَابِهِ.

733. One who protects a fearful person from what he fears, Allah, the Glorified, will protect him from His chastisement.

٧٣٣. مَنْ أَمَنَ خائفًا مِنْ مُخْوِفَةِ آمَنَهُ اللَّهُ سُبْحَانَهُ مِنْ عِقَابِهِ.

THE SECURE

الأمن

734. Many a secure individual gets frightened.

٧٣٤. رُبَّ آمِنٍ وَجِلٌ.

SECURITY

الأمن

735. Nothing brings greater security than [having] faith and [performing] good deeds.

٧٣٥. ما مِنْ شَيْءٍ يَحْصُلُ بِهِ الْأَمَانُ أَبْلَغَ مِنْ إِيمَانٍ وَإِحْسَانٍ.

736. By Allah, no one hinders the security of the peaceful or takes away the rights of the people except the disbelieving infidel and the duplicitous apostate.

٧٣٦. وَاللَّهُ مَا مَنَعَ الْأَمْنَ أَهْلَهُ وَأَرَأَحَ الْحَقَّ عَنْ مُسْتَحِقِهِ إِلَّا كُلُّ كَافِرٍ جَاهِدٍ وَمُنَافِقٍ مُلْجَدٍ.

737. Do not be deceived by [a false sense of] security, for you will surely be taken from your sanctuary.

٧٣٧. لَا تَعْتَرَفْ بِالْأَمْنِ فَإِنَّكَ مَأْخُوذٌ مِنْ مَأْمَنِكَ.

738. It is not appropriate for an intelligent person to live in fear when he has found a way to [attain] security.

٧٣٨. لَا يَنْبَغِي لِلْعَاقِلِ أَنْ يُقِيمَ عَلَى الْحَوْفِ إِذَا وَجَدَ إِلَى الْأَمْنِ سَبِيلًا.

739. There is no blessing better than security.

٧٣٩. لَا نِعْمَةً أَهْنَأَ مِنَ الْأَمْنِ.

740. Security is [a cause of] deception; fear is [a means of] precaution.

٧٤٠. الْأَمْنُ إِعْتِزَازُ الْحَوْفِ إِسْتِظْهَارٌ.

741. The sweetness of security is spoilt by the bitterness of fear and panic.

٧٤١. حَلاوةُ الْأَمْنِ ثُنَكِدُهَا مَرَأَةُ الْحَوْفِ وَالْحَدَرِ.

742. Many a security turns into fear.

٧٤٢. رُبَّ أَمْنٍ إِنْقَلَبَ حَوْفًا.

743. The comfort of life is in security.

٧٤٣. رِفَاهِيَّةُ الْعَيْشِ فِي الْأَمْنِ.

744. One who feels secure from the scheme of Allah, his sense of security is futile (or his faith is nullified).

٤٤. مَنْ أَمْنَ مَكْرُ اللَّهِ بَطَلَ أَمَانُهُ (إِيمَانُهُ).

745. He from whose evil people are not safe, is not secure from the punishment of Allah.

٧٤٥. مَا أَمْنَ عَذَابَ اللَّهِ مَنْ لَمْ يَأْمَنْ النَّاسُ شَرَهُ.

THE TRUSTWORTHY

الأُمِين

746. How few are the reliable, trustworthy people, and how many are the treacherous!

٧٤٦. ما أَقْلَى التِّقَةُ الْمُؤْمِنَ وَ أَكْثَرُ الْحَوَانَ.

TRUSTWORTHINESS

الأمانة

747. Trustworthiness leads to truthfulness.

٧٤٧. الْأَمَانَةُ شُوَدِيٌّ إِلَى الصِّدْقِ.

748. Trustworthiness and loyalty are sincere actions, lying and fabrication are perfidious utterances.

٧٤٨. الْأَمَانَةُ وَ الْوَفَاءُ صِدْقُ الْأَفْعَالِ وَ الْكِذْبُ وَالْإِفْرَاءُ خِيَانَةُ الْأَقْوَالِ.

749. Return the trust to the one who has entrusted it to you, and do not act treacherously with the one who betrayed your trust.

٧٤٩. أَدِّي الْأَمَانَةَ إِلَى مَنِ اتَّهَمْتَكَ وَلَا تَخْنُ مَنْ خَائَكَ.

750. Return the trust when it is entrusted to you, and do not accuse anyone when you entrust something to him, for surely one who is not trustworthy has no faith.

٧٥٠. أَدِّي الْأَمَانَةَ إِذَا اتَّهَمْتَكَ وَلَا تَتَهَمِّمْ عَيْرَكَ إِذَا اتَّهَمْتَهُ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ.

751. The best [form of] trustworthiness is keeping one's promise.

٧٥١. أَفْضَلُ الْأَمَانَةِ الْوَفَاءُ بِالْعَهْدِ.

752. Trustworthiness is [a sign of] faith; cheerfulness is [a form of] kindness.

٧٥٢. الْأَمَانَةُ إِيمَانٌ الْبَشَاشَةُ إِحْسَانٌ.

753. Trustworthiness is preservation [and safeguarding of what has been entrusted].

٧٥٣. الْأَمَانَةُ صِيَانَةً.

754. Trustworthiness is a success for the one who observes it.

٧٥٤. الْأَمَانَةُ فَوْزٌ لِمَنْ رَعَاهَا (وَعَاهَا).

755. Trustworthiness is a merit for the one who executes it.

٧٥٥. الْأَمَانَةُ فَضْيَلَةً لِمَنْ أَدَاهَا.

756. The bane of trustworthiness is treachery.

٧٥٦. آفة الأمانة الخيانة.

757. When you are entrusted with something, then do not betray [the trust].

٧٥٧. إذا اتُّسِمْنَتْ فَلَا تَخُنْ.

758. When you entrust anyone [with something], then do not accuse them of treachery.

٧٥٨. إذا اتَّسَمْنَتْ فَلَا تَسْتَخِنْ.

759. When trustworthiness becomes stronger, truthfulness increases.

٧٥٩. إذا قَوَيْتِ الأمانة كَثُرَ الصِّدْقُ.

760. The cornerstone of faith is trustworthiness.

٧٦٠. رَأْسُ الْإِسْلَامِ (الإِيمَانِ) الأمانة.

761. Sound trustworthiness is a symbol of good conviction.

٧٦١. صِحَّةُ الأمانة عُنوانُ حُسْنِ المُعْنَقَدِ.

762. Espouse trustworthiness for it is the best [form of] religiosity.

٧٦٢. عَلَيْكَ بِالْأَمَانَةِ فَإِنَّهَا أَفْضَلُ دِيَانَةٍ.

763. Corruption of trustworthiness is submission to treachery.

٧٦٣. فَسَادُ الأمانة طَاعَةُ الخَيَانَةِ.

764. Successful is the one who clothes himself with loyalty and arms himself with trustworthiness.

٧٦٤. فَارَ مَنْ يَجْلِبُ الوفاءَ وَ اذْرَعَ الأمانة.

765. Everything that is not fit to be disclosed is a trust, even if its confidentiality is not specifically sought.

٧٦٥. كُلُّ شَيْءٍ لَا يَجْسُسُ نَسْرَةً أَمَانَةً وَإِنْ لَمْ يُسْتَكْتَمْ.

766. One who has no trustworthiness has no faith.

٧٦٦. مَنْ لَا أَمَانَةً لَهُ لَا إِيمَانَ لَهُ.

767. One who takes [the] keeping [of] trust lightly will fall into treachery.

٧٦٧. مَنِ اسْتَهَانَ بِالْأَمَانَةِ وَقَعَ فِي الخَيَانَةِ.

768. One who acts with trustworthiness has perfected his religion.

٧٦٨. مَنْ عَمِلَ بِالْأَمَانَةِ فَقَدْ أَكْمَلَ الدِّيَانَةَ.

769. The best trust that can be kept is fulfilling [one's] obligations.

٧٦٩. مِنْ أَحْسَنِ الْأَمَانَةِ رَعْنَى الدِّيمَ.

770. There is no faith in one who is not trustworthy.

٧٧٠. لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ.

771. There is no trustworthiness in one who has no religion.

٧٧١. لَا أَمَانَةَ لِمَنْ لَا دِينَ لَهُ.

FAITH

الإيمان

772. Faith is the better of the two trusts (or securities).

٧٧٢. الْإِيمَانُ أَفْضَلُ الْأَمَانَتَيْنِ (الْأَمَانَيْنِ).

773. Faith is acknowledging with the tongue and acting with the limbs.

٧٧٣. الْإِيمَانُ قَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ.

774. Faith and modesty are linked in one linkage and they do not separate.

٧٧٤. الْإِيمَانُ وَالْحِيَاءُ مَفْرُونَانِ فِي قَرْنٍ وَلَا يَقْتَرِقَانِ.

775. Faith and knowledge (or action) are twin brothers and companions who do not part ways.

٧٧٥. الْإِيمَانُ وَالْعِلْمُ (وَالْعَمَلُ) أَخْوَانٌ تَوَأْمَانٌ وَرَفِيقَانٌ لَا يَقْتَرِقَانِ.

776. Faith is a tree, its root is certitude, its branch is piety, its sunlight is modesty and its fruit is generosity.

٧٧٦. الْإِيمَانُ شَجَرَةٌ أَصْلُهَا الْيَقِينُ وَفَرْعَاهَا التُّقَىُّ وَنُورُهَا الْحِيَاءُ وَمَرْكُوزُهَا السَّخَاءُ.

777. Faith, sincerity, certitude and piety are [encapsulated in] patience and acceptance of what has been decreed [by Allah].

٧٧٧. الْإِيمَانُ وَالْإِحْلَاصُ وَالْيَقِينُ وَالْوَرْغُ الصَّبِرُ وَالرِّضا بِمَا يَأْتِي بِهِ الْقَدْرُ.

778. Faith and action are twin brothers and companions who do not part ways; Allah does not accept one without its counterpart.

٧٧٨. الْإِيمَانُ وَالْعَمَلُ أَخْوَانٌ تَوَأْمَانٌ وَرَفِيقَانٌ لَا يَقْتَرِقَانِ لَا يَقْبَلُ اللَّهُ أَحَدَهُمَا إِلَّا بِصَاحِبِهِ.

779. The best [sign of] faith is trustworthiness.

٧٧٩. أَفْضَلُ الْإِيمَانِ الْأَمَانَةُ.

780. The best faith is [based on] complete certitude.

٧٨٠. أَفْضَلُ الْإِيمَانِ حُسْنُ الْإِيْقَانِ.

781. The people who are strongest in faith are those who rely the most on Allah, the Glorified.

٧٨١. أَقْوَى النَّاسِ إِيمَانًا أَكْرَهُمْ تَوْكِلًا عَلَى اللَّهِ سُبْحَانَهُ.

782. The closest people to Allah, the Glorified, are the ones with the greatest faith.

٧٨٢. أَقْرَبُ النَّاسِ مِنَ اللَّهِ سُبْحَانَهُ أَحْسَنُهُمْ إِيمَانًا.

783. The best faith is [accompanied with] sincerity and good deeds, and the worst traits are cruelty and aggression.

٧٨٣. أَفْضَلُ الْإِيمَانِ الْإِخْلَاصُ وَالْإِحْسَانُ وَأَقْبَعُ التَّنَاجِي وَالْعَدْوَانُ.

784. The best faith is [based on] complete certitude, and the greatest honour is [in] doing good deeds.

٧٨٤. أَفْضَلُ الْإِيمَانِ حُسْنُ الْإِيْقَانِ وَأَفْضَلُ الشَّرْفِ بَذْلُ الْإِحْسَانِ.

785. Verily the best faith is for a man to act justly with others.

٧٨٥. إِنَّ أَفْضَلَ الْإِيمَانِ إِنْصَافُ الرَّجُلِ مِنْ نَفْسِهِ.

786. Indeed the place of faith is the heart, and the path to it is [through] the ears.

٧٨٦. إِنَّ حَكَلَ الْإِيمَانِ الْجَنَانُ وَ سَبِيلَةُ الْأَدُونَاتِ.

787. Faith is security.

٧٨٧. الْإِيمَانُ أَمَانٌ.

788. Faith is the path with manifest inner secrets.

٧٨٨. الْإِيمَانُ وَاضِعُ الْوَلَائِجِ.

789. Faith is an effective intercessor.

٧٨٩. الْإِيمَانُ شَفِيعٌ مُّنْجِحٌ.

790. Faith is free of jealousy.

٧٩٠. الْإِيمَانُ بَرِيءٌ مِنَ الْحَسَدِ.

791. Faith is the loftiest goal.

٧٩١. الْإِيمَانُ أَعْلَى غَايَةٍ.

792. Disbelief is wiped out by faith.

٧٩٢. الْكُفُرُ يَمْحَاهُ (بِمَحْوِهِ) الْإِيمَانُ.

793. Faith is sincerity in action.

٧٩٣. الْإِيمَانُ إِخْلَاصُ الْعَمَلِ.

٧٩٤. النَّجَادُ مَعَ الإِيمَانِ.
794. Salvation comes with faith.
٧٩٥. الْإِيمَانُ شَهَابٌ لَا يَمْبُو.
795. Faith is a flame that cannot be extinguished.
٧٩٦. الْإِيمَانُ بَرِيٌّ مِنَ النَّفَاقِ.
796. Faith is free of hypocrisy.
٧٩٧. الْإِيمَانُ صَابِرٌ فِي الْبَلَاءِ وَ شُكْرٌ فِي الرَّحْمَاءِ.
797. Faith is patience in tribulation and gratitude in ease.
٧٩٨. إِنْ أَمْنَتْ بِاللَّهِ أَمِنَ مُنْقَلَبُكَ.
798. If you have faith in Allah, your place of return will be secure.
٧٩٩. بِالْإِيمَانِ تَكُونُ النَّجَادَةُ.
799. It is through faith that salvation is attained.
٨٠٠. بِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ.
800. It is through faith that one is guided towards virtuous actions.
٨٠١. بِالْإِيمَانِ يُرْتَقِي إِلَى ذُرُورَ السَّعَادَةِ وَ نِهايَةِ
الْحُبُورِ.
801. It is through faith that one reaches the pinnacle of felicity and the zenith of happiness.
٨٠٢. الْإِيمَانُ نَجَادٌ.
802. Faith is salvation.
٨٠٣. ثَمَرَةُ الْإِيمَانِ الْفَوْزُ عِنْدَ اللَّهِ.
803. The fruit of faith is success with Allah.
٨٠٤. ثَمَرَةُ الْإِيمَانِ الرَّغْبَةُ فِي دَارِ الْبَقَاءِ.
804. The fruit of faith is desire for the Eternal Abode.
٨٠٥. ثَلَاثٌ مَنْ كُنَّ فِيهِ كَمْلَ اِيمَانُهُ الْعُقْلُ وَالْحِلْمُ
وَالْعِلْمُ.
805. Three things, if possessed, complete one's faith: intellect, forbearance and knowledge.

806. Three things, if possessed, perfect one's faith: that when one is pleased, his pleasure does not lead him towards vice; and when he gets angry, his anger does not draw him away from the truth; and when he is in a position of power, he never takes that which is not his.

807. Three things, if possessed, perfect one's faith: justice in anger and contentment, moderation in poverty and wealth, and maintaining a balance between fear and hope.

808. Three things are from the treasures of faith: concealing misfortune, charity and sickness.

809. Virtuous chastity and contentment with what suffices are from the pillars of faith.

810. Lowering your voice, casting down your gaze and walking with modesty are from the signs of faith and religiousness.

811. Contently remaining obedient [to Allah], performing good deeds and hastening towards noble traits are from the perfections of faith and the best virtues.

812. The embellishment of faith is piety.

813. He ('a) said about faith: It is nearness [to Allah] for the one who guards [against evil], confidence for the one who trusts [in Allah], comfort for the one who entrusts [his affairs to Allah] and a shield for the one who endures patiently.

٨٠٦. ثلثٌ مِنْ كُنَّ فِيهِ اسْتَكْمَلَ الإِيمَانُ: مَنْ إِذَا رَضِيَ لَمْ يُخْرِجْهُ رِضاً إِلَى بَاطِلٍ وَإِذَا عَصَبَ لَمْ يُخْرِجْهُ عَصَبَةً عَنْ حَقٍّ وَإِذَا قَدِرَ لَمْ يَأْخُذْهَا لَيْسَلَهُ.

٨٠٧. ثلثٌ مِنْ كُنَّ فِيهِ فَقَدْ أَكْمَلَ الإِيمَانَ: الْعَدْلُ فِي الْعَصَبِ وَالرِّضا وَالْفَصْدُ فِي الْفَقْرِ وَالْغِنَاءِ وَاعْتِدَالُ الْحَوْفِ وَالرَّجَاءِ.

٨٠٨. ثلثٌ مِنْ كُنُوزِ الإِيمَانِ: كِتْمَانُ الْمُبَشِّيَّةِ وَالصَّدَقَةُ وَالْمَرْضُ.

٨٠٩. حُسْنُ الْعَفَافِ وَالرِّضا بِالْكَفَافِ مِنْ دَعَائِمِ الإِيمَانِ.

٨١٠. حُفْظُ الصَّوْبَ وَغَضْبُ الْبَصَرِ وَمَشْيُ الْفَصْدِ مِنْ أَمَارَاتِ الإِيمَانِ وَحُسْنِ النَّدَيْنِ.

٨١١. دَوَامُ الطَّاعَاتِ وَفِعْلُ الْحَيَّاتِ وَالْمِبَادَرَةُ إِلَى الْمَكْرُمَاتِ مِنْ كَمَالِ الإِيمَانِ وَأَفْضَلِ الْإِحْسَانِ.

٨١٢. زَيْنُ الإِيمَانِ الْوَرَعُ.

٨١٣. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي ذِكْرِ الإِيمَانِ: زُلْفَيْهُ لِمَنِ ارْتَقَبَ وَتَقَهُّ لِمَنِ تَوَكَّلَ وَرَاحَةُ لِمَنْ فَوَّضَ وَجْهَهُ لِمَنْ صَبَرَ.

814. The embellishment of faith is [in] purity of one's innermost thoughts [and secrets] and [performing] good deeds in the open.

٤. زَيْنُ الإِيمَانِ طَهَارَةُ السَّرَّائِيرِ وَحُسْنُ الْعَمَلِ فِي الظَّاهِرِ.

815. Ask Allah for [strong] faith and act upon the ordinances of the Qur'an.

٥. سُلُّوا اللَّهُ إِيمَانًا وَأَعْمَلُوا بِمُوجِبِ الْقُرْآنِ.

816. The worst faith is that in which doubt enters.

٦. شَرُّ الإِيمَانِ مَا دَخَلَ الشَّكُّ.

817. The uprightness of faith is [in] piety and its corruption is [in] greed.

٧. صَلَاحُ الإِيمَانِ الورَعُ وَفَسَادُهُ الطَّمَعُ.

818. True faith and good deeds are the best provisions.

٨. صِدْقُ الإِيمَانِ وَصَنَاعَتُ الْإِحْسَانِ أَفْضَلُ الدَّخَائِرِ.

819. Protect your faith from doubt, for doubt spoils faith the same way salt spoils honey.

٩. صُنْ اِيمَانَكَ مِنَ الشَّكِّ فَإِنَّ الشَّكَ يُفْسِدُ إِيمَانَ كَمَا يُفْسِدُ الْمُلْحُ العَسْلَ.

820. Make your faith sincere, for this is the path to Paradise and safety from hellfire.

١٠. عَلَيْكُمْ بِالْخَلَاصِ إِيمَانٌ فَإِنَّهُ السَّبِيلُ إِلَى الْجَنَّةِ وَالنَّجَاهَةِ مِنَ النَّارِ.

821. It is on truth and trust that faith is based.

١١. عَلَى الصِّدْقِ وَالْأَمَانَةِ مَبْنَى الإِيمَانِ.

822. The pinnacle of faith is certitude.

١٢. غَايَةُ الإِيمَانِ الإِيقَانُ.

823. The highest degree of faith is befriending for the sake of Allah, having enmity for the sake of Allah, spending on each other for the sake of Allah and establishing ties with each other for the sake of Allah, the Glorified.

١٣. غَايَةُ الإِيمَانِ الْمَوَالَةُ فِي اللَّهِ وَالْمَعَاذَةُ فِي اللَّهِ وَالتَّبَادُلُ فِي اللَّهِ وَالتَّوَاصُلُ فِي اللَّهِ سُبْحَانَهُ.

824. One type of faith is that which is firmly fixed in the hearts and another is that which shifts between the hearts and breasts [without being firmly fixed in the hearts].

١٤. فَمِنَ الإِيمَانِ مَا يَكُونُ ثَابِتًا مُسْتَقِرًّا فِي الْقُلُوبِ وَمِنْهُ مَا يَكُونُ عَوَارِي بَيْنَ الْقُلُوبِ وَالصُّدُورِ.

825. Allah, the Glorified, has prescribed faith as a purification from polytheism.

826. Faith has made it incumbent on its possessor to establish the traditions of Islam and its ordinances.

827. Strengthen your faith with certitude, for this is the best religion.

828. How can he who resents the truth taste the sweetness of faith?

829. Acquiring faith is [through] adhering to the truth and being sincere with the creatures.

830. He who claims to have faith yet is infatuated by misleading aspirations and false amusements of this world, has lied.

831. The conception of faith is [achieved through] the recitation of the Qur'an.

832. One who entertains doubt in his faith [in one God] becomes a polytheist.

833. One who has no faith has no trustworthiness.

834. One who likes his faith to become perfect should ensure that his love, hate, pleasure and displeasure are [all] for the sake of Allah.

835. One who gives for the sake of Allah, withholds for the sake of Allah, loves for the sake of Allah and hates for the sake of Allah, has perfected [his] faith.

٨٢٥. فَرِضَ اللَّهُ سُبْحَانَهُ الْإِيمَانَ تَطْهِيرًا مِنَ الشَّرِكِ.

٨٢٦. قَدْ أَوْجَبَ الْإِيمَانُ عَلَى مُعْتَقِلِهِ إِقَامَةِ سُنْنِ الْإِسْلَامِ وَالْفَرْضِ.

٨٢٧. قَوْوُا إِيمَانَكُمْ (فَقَرِّ إِيمَانَكُمْ) بِالْيَقِينِ فَإِنَّهُ أَفْضَلُ الدِّينِ.

٨٢٨. كَيْفَ يَجِدُ حَلاوةَ الْإِيمَانِ مَنْ يُسْخِطُ الْحَقَّ؟!

٨٢٩. كَسْبُ الْإِيمَانِ لُؤْمُ الْحَقِّ وَنُصْبُ الْخَلْقِ.

٨٣٠. كَذِبَ مَنْ ادَّعَى الْإِيمَانَ وَهُوَ مَشْعُوفٌ (مَشْعُوفٌ) مِنَ الدُّنْيَا بِخَلْعِ الْأَمَانِيِّ وَزُورِ الْمَلَاهِيِّ.

٨٣١. لَقَاعُ الْإِيمَانِ تَلَاقُ الْقُرْآنِ.

٨٣٢. مَنْ ارْتَابَ بِالْإِيمَانِ أَشْرَكَ.

٨٣٣. مَنْ لَا إِيمَانَ لَهُ لَا أَمَانَةَ لَهُ.

٨٣٤. مَنْ أَحَبَّ أَنْ يَكْمِلَ إِيمَانَهُ فَلَيَكُنْ خُبُثَهُ لِلَّهِ وَبُغْضُهُ لِلَّهِ وَرِضاَهُ لِلَّهِ وَسَخَطُهُ لِلَّهِ.

٨٣٥. مَنْ أَعْطَى فِي اللَّهِ وَمَنَعَ فِي اللَّهِ وَأَحَبَّ فِي اللَّهِ وَأَبْعَضَ فِي اللَّهِ فَقَدِ اسْتَكْمَلَ الْإِيمَانُ.

836. The basis of faith is unwavering certitude.

٨٣٦. مِلَأُكُ الْإِيمَانِ حُسْنُ الْإِيْقَانِ.

837. One whose faith is true is saved, and one whose submission is complete is guided.

٨٣٧. بَجَا مَنْ صَدَقَ إِيمَانَهُ وَهُدِيَ مَنْ حَسُنَ إِسْلَامُهُ.

838. There is no honour higher than faith.

٨٣٨. لَا شَرْفَ أَعْلَى مِنَ الْإِيمَانِ.

839. There is no medium more successful than faith.

٨٣٩. لَا وَسِيلَةً أَنْجُحُ مِنَ الْإِيمَانِ.

840. There is no faith like modesty and generosity.

٨٤٠. لَا إِيمَانٌ كَالْحَيَاةِ وَالسَّخَايَةِ.

841. Faith without piety is of no benefit.

٨٤١. لَا يَنْفَعُ الْإِيمَانُ بِعَيْرِ تَفْوِي.

842. A servant's faith is not complete until he loves whom Allah, the Glorified, loves and hates the one whom Allah, the Glorified, hates.

٨٤٢. لَا يَكْمُلُ إِيمَانُ عَبْدٍ حَتَّى يُحِبَّ مَنْ أَحْبَبَ اللَّهُ سُبْحَانَهُ وَيُبْغِضَ مَنْ أَبْغَضَ اللَّهُ سُبْحَانَهُ.

843. The faith of a servant is not true until he is more confident of what is in the Hand of Allah, the Glorified, than what is in his own hand.

٨٤٣. لَا يَصْدُقُ إِيمَانُ عَبْدٍ حَتَّى يَكُونَ إِيمَانُهُ فِي يَدِ اللَّهِ سُبْحَانَهُ أَوْقَقُ مِنْهُ إِيمَانُهُ فِي يَدِهِ.

844. Nothing that is preserved by human beings is like faith in Allah and good deeds.

٨٤٤. لَا شَيْءٌ يَدْخُرُهُ الْإِنْسَانُ كَالْإِيمَانِ بِاللَّهِ وَصَنَاعَيِ الْإِحْسَانِ.

845. The faith of a man is deduced by his submission and obedience [to Allah].

٨٤٥. يُسْتَدِلُّ عَلَى إِيمَانِ الرَّجُلِ بِالشَّهَادَةِ وَنُزُومِ الطَّاعَةِ.

846. The faith [of a person] is deduced by increased fear [of Allah], controlling lust and overcoming lowly desires.

٨٤٦. يُسْتَدِلُّ عَلَى الْإِيمَانِ بِكَثْرَةِ التُّقَى وَمِلْكِ الشَّهْوَةِ وَعَلَيْهِ الْهَوَى.

847. Faith requires certitude.

٨٤٧. يَحْتَاجُ الْإِيمَانُ إِلَى الْإِيْقَانِ.

٨٤٨. يَحْتَاجُ الإِيمَانُ إِلَى الْإِحْلَاصِ.
٨٤٩. مَنْ صَدَقَ اللَّهَ سُبْحَانَهُ تَعَالَى.
٨٥٠. أَصْلَلُ الإِيمَانِ حُسْنَ التَّسْلِيمِ لِأَمْرِ اللَّهِ.
٨٥١. آمِنْ تَأْمِنْ.
848. Faith requires sincerity.
849. One who believes in Allah [and attests to His oneness] is saved.
850. The foundation of faith is total submission to the will of Allah.
851. Have faith and you will be safe.

THE BELIEVER

المؤمن

٨٥٢. الْمُؤْمِنُ صَدُوقُ الْإِيمَانِ بَذُولُ الْإِحْسَانِ.
٨٥٣. الْمُؤْمِنُ يَقْطَانُ يَنْتَظِرُ إِحْدَى الْحَسَنَاتِيْنِ.
٨٥٤. الْمُؤْمِنُ عَفِيفٌ مُفْتَنٌ مُتَنَزِّهٌ مُتَوَرِّعٌ.
٨٥٥. الْمُؤْمِنُ مَنْ كَانَ حُبُّهُ لِلَّهِ وَبُغْضُهُ لِلَّهِ وَأَخْدُهُ لِلَّهِ وَتَرْكُهُ لِلَّهِ.
٨٥٦. الْمُؤْمِنُ شَاكِرٌ فِي السَّرَّاءِ صَابِرٌ فِي الْبَلاءِ خَائِفٌ فِي الرَّخَاءِ.
٨٥٧. الْمُؤْمِنُ عَفِيفٌ فِي الْغَنِيَّ مُتَنَزِّهٌ عَنِ الدُّنْيَا.
852. A believer is very truthful in [his] speech and generous in [his] benevolence.
853. A believer is [always] alert, waiting for one of the two boons [of this world or the Hereafter].
854. A believer is chaste, contented, free from sin and pious.
855. A believer is one whose love is for [the sake of] Allah, whose hate is for Allah, whose taking is for Allah and whose leaving is for Allah.
856. A believer is thankful in [times of] comfort, patient in tribulation and fearful in affluence.
857. A believer is moderate in [times of] affluence, [and] keeps away from the [pleasures of this] world.

858. A believer is [always] between blessing and wrongdoing, [and] nothing reforms these two except thankfulness and repentance.

٨٥٨. الْمُؤْمِنُ بَيْنَ نِعْمَةٍ وَّخَطَايَا لَا يُصْلِحُهُمَا إِلَّا الشُّكْرُ وَالإِسْتِغْفَارُ.

859. A believer is dignified, honourable, self-reliant, cautious and sorrowful.

٨٥٩. الْمُؤْمِنُ عَزِيزٌ كَرِيمٌ مَأْمُونٌ عَلَى نَفْسِهِ حَذِيرٌ مَحْبُونٌ.

860. A believer constantly remembers [Allah], frequently contemplates, is thankful for blessings and patient in the face of tribulation.

٨٦٠. الْمُؤْمِنُ دَائِئِمُ الذِّكْرِ كَثِيرُ الْفِكْرِ عَلَى النَّعْمَاءِ شَاكِرٌ وَفِي الْبَلاءِ صَابِرٌ.

861. A believer is modest, independent, certain and pious.

٨٦١. الْمُؤْمِنُ حَيِّيٌّ غَنِيٌّ مُؤْقِنٌ تَقِيٌّ.

862. When a believer is asked [for help], he helps, and when he asks [other for help], he is lenient [and does not overburden them].

٨٦٢. الْمُؤْمِنُ إِذَا سُئِلَ أَسْعَفَ وَإِذَا سُأَلَ حَفَّفَ.

863. A believer is wary of his sins, always fearing chastisement and hoping for the mercy of his Lord.

٨٦٣. الْمُؤْمِنُ حَذِيرٌ مِنْ دُنْوِيهِ أَبْدًا يَحَافُ الْبَلاءَ وَيَرْجُو رَحْمَةَ رَبِّهِ.

864. To a believer, this world is his arena, action is his endeavour, death is his gift and Paradise is his prize.

٨٦٤. الْمُؤْمِنُ الدُّنْيَا مَضْمَارَةً وَالْعَمَلُ هَمَّتْهُ وَالْمَوْتُ ثُنْحَمَتْهُ وَالْجَنَّةُ سَبَقَتْهُ.

865. A believer is one who has purified his heart of vileness.

٨٦٥. الْمُؤْمِنُ مَنْ طَهَّرَ قَلْبَهُ مِنَ الدَّنَيَا (الرَّبِّيَّةِ).

866. A believer is one whose affair is near, whose sorrow is distant, whose silence is much and whose actions are sincere.

٨٦٦. الْمُؤْمِنُ قَرِيبٌ أَمْرُهُ بَعِيدٌ هُمَّهُ كَثِيرٌ صَمْتُهُ خَالِصٌ عَمَلُهُ.

867. A believer is eager in [his] obedience [to Allah] and refrains from what is forbidden.

٨٦٧. الْمُؤْمِنُ عَلَى الطَّاعَاتِ حَرِيصٌ وَعَنِ الْمَحَاجِرِ عَفُّ.

868. The soul of a believer is firmer than a hard rock while he is [himself] humbler than a slave.

٨٦٨. الْمُؤْمِنُ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَهُوَ أَذْلُّ مِنَ
الْعَبْدِ.

869. When a believer observes, he takes lesson; and when he is quiet, he contemplates; and when he speaks, he remembers [Allah]; and when he is given, he is grateful; and when he undergoes hardship, he is patient.

٨٦٩. الْمُؤْمِنُ إِذَا نَظَرَ اعْتَبَرَ وَإِذَا سَكَنَ تَفَكَّرَ وَإِذَا
تَكَلَّمَ ذَكَرَ وَإِذَا أُعْطِيَ شَكَرَ وَإِذَا ابْتَلَى صَبَرَ.

870. When a believer is admonished, he restrains himself; and when he is warned, he becomes cautious; and when he is shown an example, he learns [from it]; and when he is reminded, he remembers; and when he is oppressed, he forgives.

٨٧٠. الْمُؤْمِنُ إِذَا وُعِظَ أَزْدَجَرَ وَإِذَا حُذِّرَ حَذِيرَ وَإِذَا
عُتِّبَ أَعْتَبَرَ وَإِذَا ذُكِرَ ذَكَرَ وَإِذَا أُظْلِمَ غَفَرَ.

871. The persistence of a believer is [in] his renunciation [of worldly pleasures], his interest is [in] his religiosity, his dignity is [in] his contentment and his striving is for his Hereafter. His good deeds are many, his status is elevated and he has managed [to gain] his freedom and salvation.

٨٧١. الْمُؤْمِنُ دَأْبُهُ زِهادَتُهُ وَهُمَّهُ دِيَاتُهُ وَعِزَّهُ قَناعَتُهُ
وَجُدُّهُ لَا خَرِّيَّهُ قَدْ كَثُرَتْ حَسَنَاتُهُ لَكُمْ دَرَجَاتُهُ
وَشَارِفَ حَلَاصَهُ وَنَجَاتُهُ.

872. A believer looks at this world with eyes that derive lesson, and consumes from it only what is necessary, and hears in it with ears of hatred and enmity [towards it].

٨٧٢. الْمُؤْمِنُ يَنْظُرُ إِلَى الدُّنْيَا بِعَيْنِ الْإِعْتِباَرِ وَيَقْتَارِ
فِيهَا بِيَطْنِ الْإِضْطِرَارِ وَيَسْمَعُ فِيهَا بِأَذْنِ الْمُفْتِ وَ
الْإِبْغَاضِ.

873. The believers blame themselves and are fearful of their past mistakes; they detest this world, eagerly yearn for the Hereafter and hasten towards [acts of] obedience.

٨٧٣. الْمُؤْمِنُونَ لَا تُنْفِسُهُمْ مُتَهَمُونَ وَمِنْ فَارِطِ زَلَّيْمِ
وَجَلُونَ وَلِلْدُنْيَا عَايُفُونَ وَإِلَى الْآخِرَةِ مُشْتَاقُونَ وَإِلَى
الطَّاعَاتِ مُسَارِعُونَ.

874. A believer is one who bears with the harm that people inflict [on him] but nobody is ever harmed by him.

٨٧٤. المُؤْمِنُ مَنْ تَحْمَلُ أَدَى النَّاسِ وَلَا يَتَأْدِي أَحَدٌ بِهِ.

875. The believer is one who safeguards his Hereafter by [sacrificing] his world, while the vicious is one who safeguards his world by [sacrificing] his Hereafter.

٨٧٥. الْمُؤْمِنُ مَنْ وَقَى دِينَهُ بِدُنْيَاهُ وَالْفَاجِرُ مَنْ وَقَى دُنْيَاهُ بِدِينِهِ.

876. A believer is faithful to himself and struggles against his vain desires and feelings.

٨٧٦. الْمُؤْمِنُ أَمِينٌ عَلَى نَفْسِهِ مُغَالِبٌ (مُجَاهِدٌ) لِهُوَةِ وَجْهِهِ.

877. Be careful of the opinions of believers, for Allah, the Glorified, effectuates the truth through their tongues.

٨٧٧. إِنَّهُمْ ظُنُونُ الْمُؤْمِنِينَ فَإِنَّ اللَّهَ سُبْحَانَهُ أَجْرِيَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ.

878. The most honourable of believers is the most sagacious of them.

٨٧٨. أَشَرَفُ الْمُؤْمِنِينَ أَكْثَرُهُمْ كَيْسَاً.

879. The best of believers in terms of belief is the one whose taking, giving, anger and pleasure are all for [the sake of] Allah.

٨٧٩. أَفْضَلُ الْمُؤْمِنِينَ إِيمَانًا كَانَ لِلَّهِ أَخْدُوهُ وَعَطَاهُ وَسَخَطُهُ وَرَضَاهُ.

880. Believers are indeed compassionate.

٨٨٠. إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ.

881. Verily believers are afraid [of displeasing Allah].

٨٨١. إِنَّ الْمُؤْمِنِينَ وَجِلُونَ.

882. Indeed the cheerfulness of a believer is in his face, his strength is in his religion and his sorrow is in his heart.

٨٨٢. إِنَّ بِشْرَ الْمُؤْمِنِ فِي وَجْهِهِ وَ قُوَّتُهُ فِي دِينِهِ وَحُزْنُهُ فِي قَلْبِهِ.

883. Verily a believer feels ashamed if an act which goes against his faith is committed by him.

٨٨٣. إِنَّ الْمُؤْمِنَ لِيَسْتَحْيِي إِذَا مَضَى لَهُ عَمَلٌ فِي عَيْرِ مَا عَقِدَ عَلَيْهِ إِيمَانُهُ.

884. The goal of a believer is Paradise.

٤. غَايَةُ الْمُؤْمِنِ الْجَنَّةُ.

885. The needlessness of a believer is through [his reliance on] Allah, the Glorified.

٨٨٥. غَنِيَ الْمُؤْمِنُ بِاللَّهِ سُبْحَانَهُ.

886. He (the believer) has enlivened his intellect, killed his lust, obeyed his Lord and disobeyed his lower-self.

٨٨٦. قَدْ أَخْيَا عَقْدَهُ وَأَمَاتَ شَهْوَتَهُ وَأَطَاعَ رَبَّهُ وَعَصَى نَفْسَهُ.

887. How many a believer has succeeded through patience and thinking positively.

٨٨٧. كَمْ مِنْ مُؤْمِنٍ فَازَ بِهِ الصَّبْرُ وَخُسْنُ الظَّنِّ.

888. Be a pious, contented and modest believer.

٨٨٨. كُنْ مُؤْمِنًا تَقِيًّا مُتَقَبِّلًا عَفِيفًا.

889. A believer has a perfect intellect, a pleasing leniency, an inclination towards good deeds and an aversion towards bad deeds.

٨٨٩. لِلْمُؤْمِنِ عَقْلٌ وَقُوَّةٌ وَحِلْمٌ مَرْضِيٌّ وَرَغْبَةٌ فِي الْحَسَنَاتِ وَفِرَارٌ مِنِ السَّيِّئَاتِ.

890. A believer has three times: a time for whispering to his Lord, a time for assessing himself (or in another narration: a time for making arrangements for his livelihood) and a time when he freely enjoys himself with what is lawful and pleasant.

٨٩٠. لِلْمُؤْمِنِ ثَلَاثٌ سَاعَاتٌ سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ وَسَاعَةٌ يُحَاسِّبُ فِيهَا نَفْسَهُ (وَسَاعَةٌ يَرُمُ فِيهَا مَعَاشَهُ وَسَاعَةٌ يُنَخَّلِي بَيْنَ نَفْسِهِ وَلَدَنْهَا فِيمَا يَجِدُ وَيَجْعَلُ).

891. The faith of a believer is not perfected until he deems comfort to be a trial and affliction to be a blessing.

٨٩١. لَا يَكُونُ إِيمَانُ الْمُؤْمِنِ حَتَّى يَعْدَ الرَّحَاءَ فِتْنَةً وَالْبَلَاءَ نِعْمَةً.

892. A believer is never found to be envious, malevolent or miserly.

٨٩٢. لَا يُلْفِي الْمُؤْمِنُ حَسُودًا وَلَا حَقُودًا وَلَا بَحِيلًا.

893. A believer is never anything other than forbearing and merciful.

٨٩٣. لَا يَكُونُ الْمُؤْمِنُ إِلَّا حَلِيمًا رَحِيمًا.

894. It behoves a believer to feel ashamed if the thought of disobedience crosses his mind.

٨٩٤. يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَحِي إِذَا اتَّصَلَتْ لَهُ فِكْرَةٌ فِي غَيْرِ طَاعَةٍ.

895. It behoves a believer to remain obedient and to cover himself with piety and contentment.

٨٩٥. يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَلْزَمِ الطَّاعَةَ وَيَنْتَحِفَ الْوَرَعَ وَالْقَنَاعَةَ.

896. A believer is tested with affliction just like the purity of gold and silver is tested with fire.

٨٩٦. يُمْتَحَنُ الْمُؤْمِنُ بِالْبَلَاءِ كَمَا يُمْتَحَنُ بِالنَّارِ الْخِلَاصُ.

897. There are three signs of a believer: truthfulness, certitude and [having] short hopes.

٨٩٧. لِلْمُؤْمِنِ ثَلَاثٌ عَلَامَاتٌ: الصِّدْقُ وَالْيَقِينُ وَقَصْرُ الْأَمْلِ.

898. A believer is never found to be anything but content.

٨٩٨. لَنْ يُلْفِي الْمُؤْمِنُ إِلَّا قَانِعاً.

899. He who is not concerned about improving his Hereafter is not a believer.

٨٩٩. لَيْسَ إِيمَانُ مَنْ لَمْ يَهْتَمْ بِإِصْلَاحِ مَعَادِهِ.

900. If I were to strike the nose of a believer to make him hate me he would still not hate me, and if I were to bestow the whole world to a hypocrite to make him love me he would still not love me.

٩٠٠. لَوْ ضَرَبْتُ حَيْثُومَ الْمُؤْمِنِ عَلَى أَنْ يُبْعَضَنِي مَا أَبْعَضَنِي وَلَوْ صَبَبْتُ الدُّنْيَا بِجُمْلَتِهَا عَلَى الْمِنَافِقِ عَلَى أَنْ يُجْبَنِي مَا أَحَبَّنِي.

901. One who believes is safe.

٩٠١. مَنْ آمَنَ أَمِنَ.

902. One who believes increases his certitude.

٩٠٢. مَنْ يُؤْمِنْ يَرْدُدْ يَقِيَّاً.

903. One who believes in Allah seeks [help and] protection from Him.

٩٠٣. مَنْ آمَنَ بِاللَّهِ لَجَأَ إِلَيْهِ.

904. A believer has not [truly] believed until he comprehends.

٩٠٤. مَا آمَنَ الْمُؤْمِنُ حَتَّى عَقَلَ.

905. The example of a believer is like that of citronella, both its taste and its fragrance are pleasant.

٩٠٥. مَثَلُ الْمُؤْمِنِ كَالْأَنْوَرَةِ طَيْبٌ طَعْمُهَا وَرِيحُهَا.

906. One who purifies his faith is guided.

٩٠٦. هُدِيَ مَنْ أَخْلَصَ إِيمَانَهُ.

907. The concern of a believer is for his Hereafter, and all his efforts are for his place of [final] return.

908. A believer is never satiated while his brother is hungry.

909. A believer never falls short of forbearance and never gets anxious when faced with difficulty.

910. A man does not become a [true] believer until he is no longer concerned about what [food] will end his pangs of hunger and which of his two attires he will wear.

911. The cheerfulness of a believer is in his face and his sorrow is in his heart. He has the broadest chest (i.e. has great patience, knowledge and virtue) and is most humble in spirit. He hates high position and dislikes renown. His grief is long, his sorrow is distant, his silence is much and his time is occupied. He is grateful and patient, submerged in his thoughts [about the Hereafter], sparing in his friendship, easy going and of soft temperament. He is firmer than a hard rock but humbler than a slave.

912. The beauty of a believer's face is from the special favour of Allah on him.

913. Verily the certitude of a believer is seen in his actions and the doubt of a hypocrite is seen in his actions.

914. A believer is sagacious and intelligent.

٩٠٧. هُمُ الْمُؤْمِنُونَ لِآخِرَتِهِ وَكُلُّ حِدَّهِ لِمُنْقَلِبِهِ.

٩٠٨. لَا يَشْبَعُ الْمُؤْمِنُ وَأَحُوْهُ جَائِعٌ.

٩٠٩. لَا يُفَصِّرُ الْمُؤْمِنُ عَنِ الْحِتْمَالِ وَلَا يَجْزَعُ لِرِزْيَةِ.

٩١٠. لَا يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى لَا يُبَالِي بِمَا أَسَدَ فَوْرَةَ جُوعِهِ وَلَا يَأْبِي ثَوَبَيْهِ ابْتَدَلَ.

٩١١. يُبَشِّرُ الْمُؤْمِنُ فِي وَجْهِهِ وَخُزْنَةُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَأَذْلُلُ شَيْءٍ نَفْسًا يَكْرُهُ الرِّفْعَةَ وَيَشْنَأُ السُّمْمَةَ طَوْبَلًا غَمْمَهُ بَعِيدٌ هُمُّ كَثِيرٌ صَمْمَهُ مَشْعُولٌ وَفَتَهُ صَبُورٌ شَكُورٌ مَعْمُورٌ بِفَكْرِهِ ضَنِينٌ بِخُلُقِهِ سَهْلٌ الْخَلِيقَةُ لِيُنَاهِيَ الْعَرِيَّكَةُ نَفْسُهُ أَصْلَبُ مِنَ الصُّلْدِ وَفُوقُ أَذْلُلُ مِنَ الْعَبْدِ.

٩١٢. حُسْنُ وَجْهِ الْمُؤْمِنِ مِنْ حُسْنِ عِنَادِ اللَّهِ بِهِ

٩١٣. إِنَّ الْمُؤْمِنَ يُرَى يَقِينِهِ فِي عَمَلِهِ وَإِنَّ الْمُنَافِقَ يُرَى شَكُونَهُ فِي عَمَلِهِ.

٩١٤. الْمُؤْمِنُ كَيْسَنٌ عَاقِلٌ.

915. A believer is free from perversion and dissension.

٩١٥. الْمُؤْمِنُ مُنَزَّهٌ عَنِ الزَّيْغِ وَالشَّقَاقِ.

916. A believer is penitent, repentant and remorseful.

٩١٦. الْمُؤْمِنُ مُنِيبٌ مُسْتَغْفِرٌ تَوَابٌ.

917. The nature of a believer is [being] sincere and his trait is suppressing anger.

٩١٧. الْمُؤْمِنُ غَرِيزَةُ النُّصُحِ وَسَجِيَّةُ الْكَطْمُ.

918. The believers are such that their good deeds are expected and people are safe from their evil.

٩١٨. الْمُؤْمِنُونَ حَبْرًا لَّهُمْ مَأْمُولَةٌ وَشُرُورُهُمْ مَأْمُونَةٌ.

919. The fear of a believer is in his heart and his repentance is in his admission.

٩١٩. تَقْيَةُ الْمُؤْمِنِ فِي قَلْبِهِ وَتَوْبَتُهُ فِي اعْتِرَافِهِ.

920. Three things are adornments for believers: fear of Allah, truthful speech and returning trusts [to their rightful owners].

٩٢٠. ثَلَاثٌ هُنَّ رَّيْنُ الْمُؤْمِنِ: تَعْوِي اللَّهُ وَصِدْقُ الْخَدِيثِ وَأَدَاءُ الْأَمَانَةِ.

921. The beauty of a believer is his piety.

٩٢١. جَمَالُ الْمُؤْمِنِ وَرَعْيُهُ.

922. The joy of a believer is in the obedience of his Lord, and his sorrow is due to his sin.

٩٢٢. سُرُورُ الْمُؤْمِنِ بِطَاعَةِ رَبِّهِ وَحُزْنُهُ عَلَى ذَنْبِهِ.

923. The integrity of a believer is in his keeping away from what is forbidden and hastening towards virtues.

٩٢٣. طَرْفُ الْمُؤْمِنِ نَزَاهَتُهُ عَنِ الْمُحَارِمِ وَمُبَادِرَتُهُ إِلَى الْمَكَارِمِ.

924. A believer is easy going, polite, approachable and reliable.

٩٢٤. الْمُؤْمِنُ هَيْئَنَ لَيْئَنْ سَهْلٌ مُؤْمِنٌ.

925. A believer makes few mistakes and does plenty of work.

٩٢٥. الْمُؤْمِنُ قَلِيلُ الزَّلَلِ كَثِيرُ الْعَمَلِ.

926. The demeanour of a believer is characterized by moderation and his conduct is upright.

٩٢٦. الْمُؤْمِنُ سِيرَتُهُ الْقَاصِدُ وَسُنَّتُهُ الرُّشْدُ.

927. A believer loathes idle play and likes to work hard.

٩٢٧. الْمُؤْمِنُ يَعَافُ الْلَّهُو وَيَأْلِفُ الْجَدَّ.

928. When the soul of a believer ascends to the heavens, the angels are amazed and say: It is incredible how he was saved from a place where the best of us got corrupted.

٩٢٨. إِذَا صَعَدَتْ رُوْحُ الْمُؤْمِنِ إِلَى السَّمَاءِ تَعَجَّبَتِ
الْمَلَائِكَةُ وَقَالَتْ عَجَابًا كَيْفَ نَجَّا مِنْ دَارِ فَسَادٍ فِيهَا
خِيَارُنَا.

929. A believer is sorrowful in his thoughts [about himself], sparing in his friendship.

٩٢٩. الْمُؤْمِنُ مَعْمُومٌ بِفَكْرِهِ ضَنِينٌ بِخَلْقِهِ.

930. A believer has a mild disposition and is easy going.

٩٣٠. الْمُؤْمِنُ لَيْلٌ الْعَرِيكَةُ سَهْلٌ الْخَلِيقَةُ.

931. A believer does not oppress [anyone] and eschews sin.

٩٣١. الْمُؤْمِنُ لَا يَظْلِمُ وَلَا يَأْثِمُ.

932. A believer is fair to the one who is unfair to him.

٩٣٢. الْمُؤْمِنُ يُنْصَفُ مَنْ لَا يُنْصَفُ.

933. A believer is affectionate, endearing and compassionate.

٩٣٣. الْمُؤْمِنُ آلِفٌ مَأْلُوفٌ مُتَعَطِّفٌ.

934. Indeed believers are approachable and soft-hearted.

٩٣٤. إِنَّ الْمُؤْمِنِينَ هَيْئُونَ لَيْئُونَ.

935. Believers are indeed virtuous.

٩٣٥. إِنَّ الْمُؤْمِنِينَ مُحْسِنُونَ.

936. Indeed believers are fearful [of Allah].

٩٣٦. إِنَّ الْمُؤْمِنِينَ خَائِفُونَ.

937. A believer is [gauged] by his actions.

٩٣٧. الْمُؤْمِنُ بِعَمَلِهِ.

938. Believers possess more intelligence [than others].

٩٣٨. الْمُؤْمِنُونَ أَعْظَمُ أَحْلَامًا.

939. The human being is [distinguished] by his intellect.

٩٣٩. الْإِنْسَانُ بِعَقْلِهِ.

940. The uprightness of a human being is in controlling the tongue and doing good deeds.

941. He ('a) said about the one whom he censured: He does not anticipate any misfortune and does not humble himself in piety. He does not know the door of guidance so as to go towards it, nor [does he know] the door of perdition so as to turn away from it.

٩٤٠. صَلَاحُ الْإِنْسَانِ فِي حَبْسِ اللِّسَانِ وَبَدْلِ الْإِحْسَانِ.

٩٤١. وَقَالَ عَلَيْهِ السَّلَامُ . فِي وَصْفِ مَنْ دَمَّهُ: لَا يَحْسِبُ رَزْيَّةً وَلَا يَخْشَعُ تَقْيَةً لَا يَعْرِفُ بَابَ الْهُدَى فَيَتَبَعُهُ وَلَا بَابَ الرَّدَى فَيَصُدُّ عَنْهُ.

INTIMACY WITH ALLAH

942. The fruit of intimacy with Allah is keeping aloof from the people.

943. How can one become intimate with Allah when he has not separated himself from the creation?!

944. One who is intimate with Allah keeps aloof from the people.

945. One who keeps aloof from the people, becomes intimate with Allah, the Glorified.

الأنس بالله

٩٤٢. ثَمَرَةُ الْأَنْسِ بِاللَّهِ الْاسْتِيْحَاشُ مِنَ النَّاسِ.

٩٤٣. كَيْفَ يَأْنَسُ بِاللَّهِ مَنْ لَا يَسْتَوْحِشُ مِنَ الْخُلْقِ؟!

٩٤٤. مَنْ أَنْسَ بِاللَّهِ اسْتَوْحَشَ مِنَ النَّاسِ.

٩٤٥. مَنِ اسْتَوْحَشَ عَنِ النَّاسِ أَنْسَ بِاللَّهِ سُبْحَانَهُ.

INTIMACY

الأنس

946. The comfort of security is removed by the anxiety of loneliness and the apprehension of fear disturbs the familiarity of society.

٩٤٦. أَنْسُ الْأَمْنِ تُذْهِنُهُ وَحْشَةُ الْوَحْدَةِ وَأَنْسُ الجَمَاعَةِ يُنْكِدُهُ وَحْشَةُ الْمُخَافَةِ.

947. Intimacy is in three [people]: A compatible wife, a righteous child and an agreeable brother.

٩٤٧. الْأَنْسُ فِي ثَلَاثَةِ: الْزَّوْجَةُ الْمُوافِقَةُ وَالْوَلِيُّ الصَّالِحُ وَالْأَخُ الْمُوافِقُ.

948. The most deserving of intimacy among the people is the close friend.

٩٤٨. أَحَقُّ النَّاسِ أَنْ يُؤْنَسَ بِهِ الْوَدُودُ الْمَأْلُوفُ.

METICULOUSNESS & ACTING UNHURRIEDLY

التَّائِيُّ وَالْأَنَةُ

949. Acting slowly is praiseworthy in everything except in opportunities for [doing] good.

٩٤٩. الْتَّؤَدُّدُ مَدْوَحَةٌ فِي كُلِّ شَيْءٍ إِلَّا فِي فُرَصِ الْحَيْثِ.

950. Taking time is better than making haste, except in opportunities for [doing] good.

٩٥٠. التَّثْبِيتُ حَيْثُ مِنَ الْعَجَلَةِ إِلَّا فِي فُرَصِ الْحَيْثِ (البَرِّ).

951. Meticulousness is judiciousness.

٩٥١. التَّائِيُّ حَرْمٌ.

952. Meticulousness brings about assurance.

٩٥٢. التَّائِيُّ يُوحِبُ الإِسْتِظْهَارَ.

953. Meticulousness in action protects against errancy.

٩٥٣. التَّائِيُّ فِي الْفَعْلِ يُؤْمِنُ الْحَطَّلَ.

954. Through meticulousness, matters become easy.

٩٥٤. بِالْتَّائِيَّ تَسْهَلُ الْمَطَالِبُ.

955. Confidence in speech protects from slips and mistakes.

٩٥٥. التَّثْبِيتُ فِي الْقَوْلِ يُؤْمِنُ الْعَثَارَ وَالْأَذَلَّ.

956. Through meticulousness, means become easy.

٩٥٦. بِالْتَّائِيَّ تَسْهَلُ الْأَسْبَابُ.

957. Slowly! Darkness is disappearing; as though those who had departed have arrived [at their final destination] and those who hasten will soon join.

٩٥٧. رُوَيْدًا يُسْفِرُ الظَّلَامُ كَانْ قَدْ وَرَدَتِ الْأَظْعَانُ يُوَشِّلُ مِنْ أَسْعَ أَنْ يَلْحَقَ.

958. Bind your haste with your meticulousness, your domination with your friendliness and your evil [traits] with your good [ones]. Help the intellect overcome vain desires and you will possess understanding.

٩٥٨. صل عجلك بمتانيك وسلطتك برفقاء
وشرك يخربك وانصر العقل على الهوى مملك النهي.

959. You must adopt meticulousness, for indeed one who is meticulous deserves success.

٩٥٩. عليك بالأنة فإن المتأني حري بالإصابة.

960. In meticulousness there is [precaution and] assurance.

٩٦٠. في الثاني إستظهار.

961. In meticulousness there is safety.

٩٦١. في الأنأة السلامه.

962. One who acts without haste is saved from mistakes.

٩٦٢. من إنما أمن من التزل.

963. There is no success for one who has no meticulousness.

٩٦٣. لا إصابة لمن لا أناة له.

964. Meticulousness is a virtue.

٩٦٤. الأنأة حسن.

965. Meticulousness is success.

٩٦٥. الأنأة إصابة.

966. One who is meticulous deserves accomplishment.

٩٦٦. المتأني حري بالإصابة.

967. The one who acts meticulously is successful even if he perishes.

٩٦٧. المتأني مصيب وإن هلك.

968. The one who acts without haste is either successful or close to success.

٩٦٨. أصحاب متأن أو كاد.

STRENGTHENING ONESELF

التأييد

969. Strengthening oneself is [a sign of]
judiciousness.

.٩٦٩. آئَىٰ حَذْمٌ . التَّأْيِيدُ

باب الباء

MISERY

البُؤس

970. How close is misery to felicity, and death to life.

٩٧٠. ما أَقْرَبَ الْبُؤْسُ مِنَ التَّعْيِمِ وَالْمَوْتِ مِنَ الْحَيَاةِ.

STINGINESS AND AVARICE

البخل والشح

971. Stinginess is one of the two forms of poverty.

٩٧١. الْبُخْلُ أَحَدُ الْفَقَرَيْنِ.

972. Stinginess earns dishonour and makes one enter hellfire.

٩٧٢. الْبُخْلُ يَكْسِبُ الْعَارَ وَيُدْخِلُ النَّارَ.

973. Stinginess in spending from one's wealth that which Allah, the Glorified, has made obligatory, is the worst type of stinginess.

٩٧٣. الْبُخْلُ بِإِخْرَاجِ مَا فَتَرَضَهُ اللَّهُ سُبْحَانَهُ مِنَ الْأَمْوَالِ أَفْبَحُ الْبُخْلِ.

974. Protect yourselves from vehement miserliness, malice, anger and jealousy and prepare for each of these things a contrivance which you can fight it with, like thinking about the consequence, refraining [from] vice, seeking virtue, improving your Hereafter and espousing forbearance.

٩٧٤. احْتَرِسُوا مِنْ سُورَةِ الْجَمْدِ (الْحَمْدُ) وَالْحَقْدُ وَالْغَضَبُ وَالْحَسَدُ وَأَعِدُّوا لِكُلِّ شَيْءٍ مِنْ ذَلِكَ عُدَّةً بُجَاهِدُونَهُ بِمَا مِنَ الْفِكْرِ فِي الْعَاقِبَةِ وَتَنْعِي الرَّذِيلَةِ وَطَلَّبِ الْفَضْلَةِ وَصَلَاحِ الْآخِرَةِ وَلِزُومِ الْحَلْمِ.

975. Be wary of stinginess, for it is ignobility and [leads to] vilification.

٩٧٥. إِحْذِرُوا الْبُخْلَ فَإِنَّهُ لُؤْمٌ وَمَسْبَبٌ.

976. Be wary of avarice, for verily it brings hate, tarnishes [one's] good qualities and exposes [one's] faults.

٩٧٦. إِحْذِرُوا الشُّحَّ فَإِنَّهُ يَكْسِبُ الْمُفْتَ وَيُشَيِّعُ الْمَحَاسِنَ وَيُشَيِّعُ الْعُيُوبَ.

977. I bid you not to adorn yourself with stinginess, for it will disparage you near

٩٧٧. إِيَّاكَ وَالْتَّحَلِّي بِالْبُخْلِ فَإِنَّهُ يُورِي بِكَ عِنْدَ

those who are close to you and will make your hated by your relatives.

978. I bid you to refrain from avarice, for it is the garment of indigence and the bridle that is used to drive one towards every [type of] vileness.

979. I bid you to refrain from stinginess, for the miser is hated by strangers and shunned by those who are close to him.

980. The worst stinginess is withholding money from those who deserve it.

981. Stinginess is [a form of] poverty.

982. Avarice leads to vilification.

983. Making too many excuses is a sign of stinginess.

984. Avarice earns vilification.

985. Stinginess degrades its possessor.

986. Stinginess earns condemnation.

987. Stinginess gives rise to hatred.

988. Stinginess with what is available [in one's possession] is thinking negatively of God.

989. Stinginess humiliates its possessor and elevates the one who turns away from it.

990. Through stinginess, vilification increases.

القَرِيبُ (الغَرِيبُ) وَيُعْتَنَى إِلَى النَّسَيْبِ.

٩٧٨. إِيَّاكَ وَالشُّحَّ فَإِنَّهُ جَلَابُ الْمَسْكَنَةِ وَزِمَامُ يُقَادُ بِهِ إِلَى كُلِّ دِنَاءَةِ.

٩٧٩. إِيَّاكُمْ وَالبُخْلَ فَإِنَّ الْبَخِيلَ يَمْقُتُهُ الْغَرِيبُ وَيَنْفُرُ مِنْهُ الْقَرِيبُ.

٩٨٠. أَقْبَحُ الْبُخْلِ مَنْعُ الْأَمْوَالِ مِنْ مُسْتَحِقِّهَا.

٩٨١. الْبُخْلُ فَقْرٌ.

٩٨٢. الْشُّحُّ مَسَبَّةٌ.

٩٨٣. كَثْرَةُ التَّعْلُلِ آيَةُ الْبُخْلِ.

٩٨٤. الْشُّحُّ يَكْسِبُ الْمَسَبَّةَ.

٩٨٥. الْبُخْلُ يُرْزِي بِصَاحِبِهِ.

٩٨٦. الْبُخْلُ يَكْسِبُ الدَّمَّ.

٩٨٧. الْبُخْلُ يُوَحِّبُ الْبَعْضَاءَ.

٩٨٨. الْبُخْلُ بِالْمَوْجُودِ سُوءُ الظَّرِّ بِالْمَعْبُودِ.

٩٨٩. الْبُخْلُ يُذِلُّ مُصَاحِبَهُ وَيُعِزِّزُ مُجَانِيهُ.

٩٩٠. بِالْبُخْلِ تَكْثُرُ الْمَسَبَّةُ.

٩٩١. يُنسَنَ الحَلِيقَةُ الْبَخْلُ.
٩٩٢. زِيَادَةُ الشُّحِّ تَسْبِيْنُ الْفُتُوْهَ وَتُقْسِدُ الْأُخْوَةَ.
٩٩٣. فِي الشُّحِّ الْمُسَبَّبَةِ (الْمُسَبَّبَةِ).
٩٩٤. كَثْرَةُ الشُّحِّ تُوجِبُ الْمُسَبَّبَةَ.
٩٩٥. لَوْ رَأَيْتُمُ الْبَخْلَ رَجُلًا لَرَأَيْتُمُوهُ شَخْصًا مُشَوَّهًا.
٩٩٦. لَوْ رَأَيْتُمُ الْبَخْلَ رَجُلًا لَرَأَيْتُمُوهُ مُشَوَّهًا يُعَضُّ عَنْهُ كُلُّ بَصَرٍ وَيَنْصَرِفُ عَنْهُ كُلُّ قَلْبٍ.
٩٩٧. مَنْ لَمْ يَرَمِ الشُّحَّ عَدِيمُ النَّصِيبَ.
٩٩٨. مَنْ أَقْبَحَ الْخَلَائِقِ الشُّحَّ.
٩٩٩. مَا أَقْبَحَ الْبَخْلَ مَعَ الإِكْثَارِ.
١٠٠٠. مَا أَقْبَحَ الْبَخْلَ يَنْدُو النُّبُلِ.
١٠٠١. مَا اجْتَلَبَ سَخْطُ اللَّهِ بِمِثْلِ الْبَخْلِ.
١٠٠٢. مَا فِرَازُ الْكِرَامِ مِنَ الْحِمَامِ كَفِرَاهُمْ مِنَ الْبَخْلِ وَمُقَارَنَةُ الْإِثْمَامِ.
١٠٠٣. لَا مَسَبَّبَةَ كَالشُّحِّ.

٤. لا غُرْبَةَ كَا الشُّحّ.
٥. لا مُرْوَةَ مَعَ شُحّ.
٦. لا سَوْأَةَ أَسْوَأُ مِنَ الشُّحّ.
٧. لا سَوْأَةَ أَسْوَأُ مِنَ الْبُخْلِ.
٨. لا غُرْبَةَ كَا الشُّحّ.
٩. لا سَوْأَةَ أَسْوَأُ مِنَ الْبُخْلِ.
١٠. أَبْعَدُ الْخَلَقِ مِنَ اللَّهِ تَعَالَى الْبُخْلُ الْغَيْثِ.
١١. أَبْخَلَ النَّاسِ بِعَرْضِهِ أَسْخَاهُمْ بِعَرْضِهِ.
١٢. أَبْخَلَ النَّاسِ مَنْ بَخَلَ عَلَى نَفْسِهِ بِعَالِهِ وَخَلَفَهُ لِوَرَاثَةِ.
١٣. الْبُخْلُ مَدْمُومٌ الْحَسْوُدُ مَعْفُومٌ.
١٤. الْبُخْلُ خَازِنٌ لِوَرَثَتِهِ.
١٥. الْبُخْلُ مُتَعَجِّلُ الْفَقْرِ.

THE MISER AND THE AVARICIOUS

البخيل والشح

١٠٨. الْبُخْلُ يَبْخَلُ عَلَى نَفْسِهِ بِالْيَسِيرِ مِنْ دُنْيَاهُ وَيَسْمَحُ لِوَرَاثَهِ بِكُلِّهَا.
١٠٩. الْبُخْلُ يَسْمَحُ مِنْ عَرْضِهِ بِأَكْثَرِ مَا أَمْسَكَ مِنْ عَرْضِهِ وَيُضَيِّعُ مِنْ دِينِهِ أَضْعَافَ مَا حَفِظَ مِنْ نَسْبِهِ.
١١٠. أَبْعَدُ الْخَلَاقِ مِنَ اللَّهِ تَعَالَى الْبُخْلُ الْغَيْثِ.
١١١. أَبْخَلَ النَّاسِ بِعَرْضِهِ أَسْخَاهُمْ بِعَرْضِهِ.
١١٢. أَبْخَلَ النَّاسِ مَنْ بَخَلَ عَلَى نَفْسِهِ بِعَالِهِ وَخَلَفَهُ لِوَرَاثَةِ.
١١٣. الْبُخْلُ مَدْمُومٌ الْحَسْوُدُ مَعْفُومٌ.
١١٤. الْبُخْلُ خَازِنٌ لِوَرَثَتِهِ.
١١٥. الْبُخْلُ مُتَعَجِّلُ الْفَقْرِ.

1016. A miser is always disgraced.

١٠١٦. الْبَخِيلُ أَبْدًا ذَلِيلٌ.

1017. A miser always comes up with excuses and pretexts.

١٠١٧. الْبَخِيلُ مُتَحَجِّجٌ (مُتَبَّعِجٌ) بِالْمَعَاذِيرِ وَالْتَّعَالِيلِ.

1018. A miser is abased among those who are dear to him.

١٠١٨. الْبَخِيلُ ذَلِيلٌ يَبْيَنُ أَعْرَابَهُ.

1019. I am amazed at the wretched miser who rushes towards the poverty that is fleeing him and loses the wealth that is seeking him; he lives a life of poverty in this world and is called to account with the reckoning of the wealthy in the Hereafter.

١٠١٩. عَجِبْتُ لِلشَّقِيقِ الْبَخِيلِ يَتَعَجَّلُ الْفَقْرُ الَّذِي مِنْهُ هَرَبَ وَيَفُونُهُ الغُنْيُ الَّذِي إِيَاهُ طَلَبَ فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ وَيُحَاسِبُ فِي الْآخِرَةِ حِسَابَ الْأَغْنِيَاءِ.

1020. The avaricious has no friend.

١٠٢٠. لَيْسَ لِشَحِيقِ رَفِيقٍ.

1021. The miser has no close friend.

١٠٢١. لَيْسَ لِبَخِيلٍ حَبِيبٌ.

1022. He who is stingy to himself with his wealth is not successful and leaves behind his possessions for others.

١٠٢٢. لَمْ يُوفَّقْ مَنْ بَخِيلٌ عَلَى نَفْسِهِ بِخِيَرِهِ وَلَحِفَّ مَالَهُ بِعِيَرِهِ.

1023. One who withholds his hand out of fear of poverty has [actually] hastened poverty.

١٠٢٣. مَنْ قَبَضَ يَدَهُ مَخَافَةَ الْفَقْرِ فَقَدْ تَعَجَّلَ الْفَقْرَ.

1024. One who is stingy with his wealth is abased.

١٠٢٤. مَنْ بَخِيلٌ عِمَالِهِ ذَلٌّ.

1025. One who is miserly with that which he does not [even] possess, has exceeded in meanness.

١٠٢٥. مَنْ بَخِيلٌ بِمَا لَا يَمْلِكُهُ فَقَدْ بَالَّغَ فِي الرَّذِيلَةِ (بِالرَّذِيلَةِ).

1026. One who withholds his hand from [spending on] his family has only held back one hand from them but caused many hands to be withheld by them [against him].

١٠٢٦. مَنْ يَقْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا يَقْبِضُ يَدًا وَاحِدًا عَنْهُمْ وَيَقْبِضُ عَنْهُ أَيْدِي كَثِيرَةٍ مِنْهُمْ.

1027. One who is stingy with his wealth towards himself, is generous with it to his wife's [next] husband.

1028. He who is stingy to the one who needs what he possesses, Allah's wrath upon him increases.

1029. He who is stingy with his favours has not fastened his faith [and made it firm].

1030. He who is stingy with his favours is not intelligent.

1031. While passing by some filth in a cesspit, he ('a) said: This is what you were competing for yesterday. And in another narration, he said: This is what the misers were stingy with.

1032. Woe to the miser who hastens towards the poverty which has fled from him and abandons the wealth that has sought him.

1033. Do not be stingy by acting tightfistedly; and do not waste by acting extravagantly.

1034. There is no magnanimity in a miser.

1035. Nothing holds back wealth except stinginess, and a miser is blameworthy and liable for punishment.

1036. A miser is rebuked in this world, and punished and chastised in the Hereafter.

١٠٢٧. مَنْ بَخِلَّ إِمَالِهِ عَلَى نَفْسِهِ جَاءَ بِهِ عَلَى بَعْدِ عُرْسِهِ.

١٠٢٨. مَنْ بَخِلَّ عَلَى الْمُحْتَاجِ بِمَا لَدَيْهِ كَثُرَ سَخْطُ الَّلِّهِ عَلَيْهِ.

١٠٢٩. مَا عَقَدَ إِيمَانَهُ مَنْ بَخِلَّ بِإِحْسَانِهِ.

١٠٣٠. مَا عَقَلَ مَنْ بَخِلَّ بِإِحْسَانِهِ.

١٠٣١. وَقَالَ . عَلَيْهِ السَّلَامُ : وَقَدْ مَرَّ بِقَدِيرٍ عَلَى مَزِيلَةٍ: هَذَا مَا كُنْتُمْ (عَلَيْهِ بِالْأَمْسِ تَنَافَسُوْنَ) تَنَافَسُوْنَ فِيهِ بِالْأَمْسِ وَفِي خَبْرٍ آخَرْ أَنَّهُ قَالَ: هَذَا مَا بَخِلَّ بِهِ الْبَاخِلُوْنَ.

١٠٣٢. وَيَحْنَ الْبَخِيلُ الْمُتَعَجِّلُ الْفَقُرُّ الَّذِي مِنْهُ هَرَبَ وَالْتَّارِكُ الْغَنِيُّ الَّذِي إِيَاهُ طَلَبَ.

١٠٣٣. لَا تَبْخَلْ فَتُقْبَرْ وَلَا تُسْرِفْ فَتُقْبَرْ.

١٠٣٤. لَا مُرْوَةَ لِبَخِيلٍ.

١٠٣٥. لَا يُبَقِّي الْمَالَ إِلَّا الْبَخْلُ وَالْبَخِيلُ مُعَاقَبٌ مَلُومٌ.

١٠٣٦. الْبَاخِلُ فِي الدُّنْيَا مَدْمُومٌ وَفِي الْآخِرَةِ مُعَذَّبٌ مَلُومٌ.

TAKING THE INITIATIVE

المبادرة

1037. Take the initiative to act, belie [false] hope and recall death.

١٠٣٧ . ١. بادِرُوا العَمَلْ وَأكْذِبُوا الأَمَانْ وَلا حِظُّوا الأَجَلَ.

1038. Take the initiative to act and fear the suddenness of death, [then] you will realize the greatest hope.

١٠٣٨ . ١. بادِرُوا العَمَلْ (الأَمَانْ) وَخَافُوا بَعْتَةً الأَجَلِ تُدِيرُكُوا أَفْضَلَ الأَمَانِ.

1039. Hasten towards [virtuous] actions before old age disables you.

١٠٣٩ . ١. بادِرُوا بِالْعَمَلِ عُمْرًا نَاكِسًا.

1040. Hasten towards [virtuous] actions before debilitating illness or sudden death [overtakes you].

١٠٤٠ . ١. بادِرُوا بِالْعَمَلِ مَرَضًا حَابِسًا وَمَوْتًا خَالِسًا.

1041. Hasten towards virtue, for verily virtuous deeds are an opportunity [to secure your Hereafter].

١٠٤١ . ١. بادِرِ الْبَرَّ إِنَّ أَعْمَالَ الْبَرِّ فُرْصَةً.

1042. Take the initiative to perform good deeds [now] while the neck is free from the noose and the spirit is unfettered.

١٠٤٢ . ١. بادِرُوا صَالِحَ الْأَعْمَالِ وَالْخَنَاقُ مُهْمَلٌ وَالرُّوحُ مُرْسَلٌ.

1043. Take the initiative in your youth before your old age and in your health before your illness.

١٠٤٣ . ١. بادِرْ شَبَابَكَ قَبْلَ هَرَمَكَ وَصِحَّتَكَ قَبْلَ سُقْمَكَ.

1044. Take the initiative in your affluence before your poverty and while you are alive before your death.

٤١ . ١. بادِرْ غِنَاكَ قَبْلَ فَقْرَكَ وَحَيْوَتَكَ قَبْلَ مَوْتَكَ.

1045. Take the initiative while the rest of your life is before you, and you have the ability to act by volition , and have the opportunity of repentance, and the possibility of abrogating your misdeeds.

٤٢ . ١. بادِرُوا في مَهَلِ الْبَقِيَّةِ وَأَنْفِ الْمِشِيَّةِ وَانتِظَارِ التَّوَيِّةِ وَانْفُسَاخِ الْحَوَيَّةِ.

1046. Hasten to act while the bodies are

٤٣ . ١. بادِرُوا وَالْأَبْدَانُ صَحِيقَةٌ وَالْأَلْسُونُ مُطْلَقَةٌ

healthy, the tongues are untied, the [cry of] repentance is heard and the deeds are accepted.

1047. Hasten to act before [you are seized with] the seizing of the all-Powerful, the Omnipotent.

1048. Hasten to act before the narrowness and constriction [of the grave].

1049. Hasten to act before the terror [of death] and the departure of your soul [from your body].

1050. Hasten towards good deeds before your deaths, and purchase what will remain for you [in the Hereafter] with what will depart from you [of this world].

1051. Hasten [to do good] with your wealth before your deaths come upon you, so that it may purify you, set you aright and bring you closer [to Allah].

1052. Hasten towards obedience [to Allah] and you will be felicitous.

1053. Hasten towards good and you will be guided.

1054. Hasten [to do good] before the coming of the hidden awaited one.

1055. Anticipate death and its throes, prepare for it before its arrival and get ready for it before it descends.

1056. Hasten [to act] in the period of guidance and repose of the bodies, and in your remaining lifetime, and while you have

وَالْتَّوْبَةُ مَسْمُوعَةٌ وَالْأَعْمَالُ مَقْبُولَةٌ.

٤٧ .١٠ بادِرُوا قَبْلَ أَخْدَنَةِ الْغَزِيرِ الْمُفْتَدِرِ.

٤٨ .١٠ بادِرُوا قَبْلَ الصَّنَابِ وَالْمُضِيقِ.

٤٩ .١٠ بادِرُوا قَبْلَ الرَّوْعِ وَالرُّهْوَقِ.

٥٠ .١٠ بادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ وَابْتَاعُوا مَا يَبْقَى لَكُمْ بِمَا يَرْوُلُ عَنْكُمْ.

٥١ .١٠ بادِرُوا بِإِمْوَالِكُمْ قَبْلَ حُلُولِ آجَالَكُمْ تُرْجِكُمْ وَتُصْلِحُكُمْ وَتُزَلْفُكُمْ.

٥٢ .١٠ بادِرٍ (بَاكِرٍ) الطَّاعَةَ تَسْعَدُ.

٥٣ .١٠ بادِرٍ الْخَيْرَ تَرْشُدُ.

٥٤ .١٠ بادِرُوا قَبْلَ قُدُومِ الغَائِبِ الْمُنْتَظَرِ.

٥٥ .١٠ بادِرُوا الْمَوْتَ وَعَمَرَاتِهِ وَمَهِيدُوا لَهُ قَبْلَ حُلُولِهِ وَأَعْدُوا لَهُ قَبْلَ نُزُولِهِ.

٥٦ .١٠ بادِرُوا فِي فَيْئَةِ الإِرْشَادِ وَرَاحِةِ الْأَجْسَادِ وَمَهِيلِ الْبَقِيَّةِ وَأَنْفِ الْمَشِيَّةِ.

the ability to act by volition.

1057. Hasten in performing your good deeds and compete with your deaths, for you will be compensated for what you sent forward, rewarded for what you did beforehand and held accountable for what you left behind.

1058. Surpass your hope and anticipate the assault of death, for people are on the verge of having their hopes cut short and being surprised by death.

1059. Hurry to take advantage of opportunity before it becomes [a cause of] distress.

1060. Blessed is the one who hastens to perform good deeds before his means are cut short.

1061. Blessed is he who anticipates death, takes advantage of respite and prepares the provision of good deeds [for the Hereafter].

١٠٥٧. بادِرُوا أَعْمَالَكُمْ وَسَابِقُوا آجَالَكُمْ فَإِنَّكُمْ مَدْيُونَ إِمَّا أَسْلَفْتُمْ وَمُحَازَوْنَ إِمَّا قَدَّمْتُمْ وَمُطَالَبُونَ إِمَّا حَلَقْتُمْ.

١٠٥٨. بادِرُوا الْأَمْلَ وَسَابِقُوا هُجُومَ الْأَجْلِ فَإِنَّ النَّاسَ يُوَشِّكُ أَنْ يَنْقَطِعَ بِهِمُ الْأَمْلُ فَيَرْهَقُهُمُ الْأَجْلُ.

١٠٥٩. بادِرِ الْفُرْصَةَ قَبْلَ أَنْ تَكُونَ عُصَّةً.

١٠٦٠. طُوبِي لِمَنْ بادَرَ صَالِحَ الْعَمَلِ قَبْلَ أَنْ تَنْقَطِعَ أُسْبَابُهُ.

١٠٦١. طُوبِي لِمَنْ بادَرَ الْأَجْلَ وَاغْتَنَمَ الْمَهَلَ وَتَرَوَّذَ مِنَ الْعَمَلِ.

1062. Be cautious of the cold [of winter] at its onset and embrace it towards its ending, for it acts upon the bodies as it acts upon the branches - its beginning scorches and its end causes leaves to grow.

١٠٦٢. تَنْهُوكُ الْبَرَدُ فِي أَوَّلِهِ وَ تَلَقُوكُ فِي آخِرِهِ فَإِنَّهُ يَفْعَلُ بِالْأَبْدَانِ كَمَا يَفْعَلُ فِي الْأَغْصَانِ أَوَّلُهُ يُحْرِقُ وَآخِرُهُ يُورِقُ.

١٠٦٣. الْبِرُّ عَمَلٌ مُصْلِحٌ.
١٠٦٤. الْبِرُّ عَمَلٌ صَالِحٌ.
١٠٦٥. الْبِرُّ عَنِيمَةُ الْحَازِمِ.
١٠٦٦. الْبِرُّ أَعْجَلُ شَيْءٍ مُتَوْجِّهًةً.
١٠٦٧. بِالْبِرِّ يُمْلَكُ الْحَرُثُ.
١٠٦٨. تَعْجِيلُ الْبِرِّ زِيادةً فِي الْبِرِّ.
١٠٦٩. حَيْرُ الْبِرِّ مَا وَصَلَ إِلَى الْأَخْرَارِ.
١٠٧٠. حَيْرُ الْبِرِّ مَا وَصَلَ إِلَى الْمُحْتَاجِ.
١٠٧١. فِي كُلِّ بِرٍّ شُكْرٌ.
١٠٧٢. مَنْ مَنَعَ بِرًا مُنْعَ شُكْرًا.
١٠٧٣. مَنْ بَدَلَ بِرَّةً إِنْتَشَرَ دُكْرُهُ.
١٠٧٤. مَنْ قَرُبَ بِرَّةً بَعْدَ صِيَّهُ.
١٠٧٥. مَنْ أَتَبَعَ الْإِحْسَانَ بِالْإِحْسَانِ وَاحْتَمَلَ حِنَايَاتِ الْإِخْوَانِ وَالْجِيرَانِ فَقَدْ أَكْمَلَ الْبِرِّ.
١٠٧٦. مَنْ بَخَلَ عَلَيْكَ بِإِشْرِهِ مَمْسَحٌ بِبِرَّهُ.

his righteousness.

1077. One of the best righteous acts is being kind to the orphans.

1078. With righteousness, mercy flows forth abundantly.

1079. The righteous tongue rejects the foolishness of the ignorant.

1080. One whose righteousness increases is praised.

1081. Urging the self towards altruism is from the qualities of the righteous.

١٠٧٧. مِنْ أَفْضَلِ الْبَرِّ بُرُّ الْأَيْتَامْ.

١٠٧٨. مَعَ الْبَرِّ تَدِيرُ الرَّحْمَةْ.

١٠٧٩. لِسَانُ الْبَرِّ يَأْبِي سَفَهَ الْجَهَالِ.

١٠٨٠. مَنْ كَثَرَ بُرُّهُ حُمَدَ.

١٠٨١. مِنْ شَيْءِ الْأَبْرَارِ حَمَلَ النُّفُوسِ عَلَى الإِيَّارِ.

INSISTENCE

الإبراهام

1082. One who insists [too much] makes others fed up of him.

١٠٨٢. مَنْ أَبْرَمَ سُعْيَهُ.

THE INNOCENT

البريء

1083. The innocent one is healthy, the suspicious one is sick.

١٠٨٣. الْبَرِيءُ صَحِيقٌ وَالْمُرِيبُ عَلِيلٌ.

1084. The innocent one is fearless.

١٠٨٤. الْبَرِيءُ جَرِيءٌ.

1085. How courageous the innocent one is and how timid is the suspicious one!

١٠٨٥. مَا أَشْجَعَ الْبَرِيءَ وَأَخْبَثَ الْمُرِيبَ.

1086. No one is more courageous than an innocent person.

١٠٨٦. لَا أَشْجَعَ مِنْ بَرِيءٍ.

1087. Every innocent one is well.

١٠٨٧. كُلُّ بَرِيءٍ صَحِيقٌ.

BEING CHEERFUL AND SMILING

البشاشة وطلقة الوجه

١٠٨٨. البشاشة أحذن القراءين.
١٠٨٩. البشاشة إحسان.
١٠٩٠. البشاشة حبالة المؤدة.
١٠٩١. عليك بال بشاشة فإنه حبالة المؤدة.
١٠٩٢. لا بشاشة مع إبرام.
١٠٩٣. البشر يطفئ نار المعاندة.
١٠٩٤. البشر أول التوال.
١٠٩٥. البشر شيمة الخ.
١٠٩٦. البشر يؤمن بالرفاق.
١٠٩٧. البشر إسداء الصناعة بغير مؤنة.
١٠٩٨. بالبشر وسط الوجه يحسن موقع البذل.
١٠٩٩. يشرك أول برك و وعدك أول عطائك.
١١٠٠. يشرك بذل على كرم نفسك وتواضعك
1088. Cheerfulness is one of the two forms of hospitality.
1089. Cheerfulness is [a form of] kindness.
1090. Cheerfulness is a trap for [ensnaring] affection.
1091. Adopt cheerfulness for it is indeed a trap for [ensnaring] affection.
1092. There is no cheerfulness with annoyance.
1093. Cheerfulness cools down the fire of opposition.
1094. Cheerfulness is the first gift [that can be given].
1095. Cheerfulness is the trait of the free.
1096. Cheerfulness makes companions affable.
1097. Cheerfulness renders goodness without any expense.
1098. By cheerfulness and keeping a smiling face, the act of giving becomes virtuous.
1099. Your cheerfulness is your first righteous act and your promise is your first gift.
1100. Your cheerfulness shows the nobility of your soul and your humility points to your

righteous character.

يُنْبِئُ عَنْ شَرِيفٍ حُلْقِلَّ.

1101. Being cheerful is the first gift and the easiest [form of] generosity.

١١٠١. حُسْنُ الْبَشْرِ أَوَّلُ الْعَطَاءِ وَأَسْهَلُ السَّخَاءِ.

1102. Cheerfulness is one of the two glad tidings.

١١٠٢. حُسْنُ الْبَشْرِ أَحَدُ الْبِشَارَتَيْنِ.

1103. Cheerfulness is the disposition of all those who are [truly] free.

١١٠٣. حُسْنُ الْبَشْرِ شِيمَةُ كُلِّ حُرْ.

1104. Being cheerful is one of the signs of success.

٤. حُسْنُ الْبَشْرِ مِنْ عَلَائِمِ النَّجَاحِ.

1105. The cause of affection is cheerfulness.

١١٠٥. سَبَبُ الْمُحَبَّةِ الْبَشْرُ.

1106. Smiling cheerfully, [practicing] benevolence, [performing] righteous actions and bestowing greetings invites the love of the people.

١١٠٦. طِلَاقَةُ الْوَجْهِ بِالْبَشْرِ وَالْعَطَيَّةِ وَفَعْلِ الْبَرِّ
وَبَذْلِ التَّحْمِيَّةِ دَاعٌ إِلَى مَحَبَّةِ الْبَرِّيَّةِ.

1107. Increased cheerfulness is a sign of benevolence.

١١٠٧. كَثْرَةُ الْبَشْرِ آيَةُ الْبَذْلِ.

1108. A cheerful face is better than a serious, frowning face.

١١٠٨. وَجْهٌ مُسْتَبِشٌ خَيْرٌ مِنْ قَطْوَبٍ مُؤْثِرٍ.

1109. Cheerfulness is one of the two gifts.

١١٠٩. الْبَشْرُ أَحَدُ الْعَطَاءَتَيْنِ.

1110. Cheerfulness is a delightful countenance and a radiant disposition.

١١١٠. الْبَشْرُ مَنْظَرٌ مُونِقٌ وَ حُلْقٌ مُشْرِقٌ.

1111. Cheerfulness is kindness, frowning is meanness.

١١١١. الْبَشْرُ مَبَرَّةُ الْعُبُوسِ مَعَرَّةٌ.

1112. Cheerfulness is the beginning of righteousness.

١١١٢. الْبَشْرُ أَوَّلُ الْبَرِّ.

1113. Keeping a cheerful face is a trait of the free.

١١١٣. الْطَّلاقَةُ شِيمَةُ الْحُرْ.

1114. Cheerfulness is the first gift.

٤ ١١٤. الْبِشْرُ أَوَّلُ النَّائِلِ.

SIGHT, OBSERVATION AND INSIGHT

البصر والنظر والبصيرة

1115. Where are the eyes that glance at the [illuminated] signposts of piety?

٥ ١١٥. أَيْنَ الْأَبْصَارُ الْلَّامِحَةُ مَنَارُ التَّقْوَى؟

1116. The most observant person is one who sees his own faults and refrains from his sins.

٦ ١١٦. أَبْصَرُ النَّاسِ مَنْ أَبْصَرَ عُيُوبَهُ وَأَقْلَعَ عَنْ دُنُوبِهِ.

1117. [It is narrated that at one time some people looked at a passing woman with lust, at which point the Imam ('a) said:] Verily the eyes of these virile males are covetous and this glancing is the cause of their lust. Whenever any of you sees a woman whom he finds attractive, he should go to his wife, because she [too] is a woman like her.

٧ ١١٧. إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِخٌ وَهُوَ سَبَبُ هَبَابِهَا فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ فَأَعْجَبَتْهُ فَلَيْمِسَ أَهْلَهُ فَإِنَّمَا هِيَ امْرَأَةٌ بِإِمْرَأَةٍ.

1118. Indeed the perceptive person is one who listens and then ponders, sees then reflects, and derives benefit from examples.

٨ ١١٨. إِنَّمَا الْبَصِيرُ مَنْ سَمَعَ فَفَكَرَ وَنَظَرَ فَأَبْصَرَ وَأَنْتَفَعَ بِالْعِبْرِ.

1119. It is through observation [and reflection] that lessons are learned.

٩ ١١٩. بِالإِسْتِبْصَارِ يَحْصُلُ الإِعْتِباَرُ.

1120. The loss of eyesight is better than the blinding of insight.

١٠ ١١٢. ذَهَابُ البَصَرِ حَيْزٌ مِنْ عَمَى الْبَصِيرَةِ.

1121. Loss of vision is better than looking at something that causes temptation.

١١ ١١٢. ذَهَابُ النَّظَرِ حَيْزٌ مِنَ النَّظَرِ إِلَى مَا يُوَجِّبُ الْفِتْنَةَ.

1122. Sometimes the one who can see [also] loses his way.

١٢ ١١٣. رَبَّمَا أَخْطَأَ الْبَصِيرُ رُشْدَهُ.

1123. Loss of eyesight is easier than loss of

١٣ ١١٤. فَقْدُ الْبَصَرِ أَهْوَنُ مِنْ فِقدَانِ الْبَصِيرَةِ.

insight.

1124. One who has lost his sight makes wrong judgments.

1125. Indeed the secrets have been revealed for people of insight.

1126. You are shown if you observe, made to hear if you listen, and guided if you seek guidance.

1127. Whoever reflects with astuteness, wisdom gets established for him and he understands the lesson [of the past].

1128. Eyesight is of no benefit if insight is blinded.

1129. One who does not ponder has no insight.

1130. The glance is a pathfinder of infatuations.

1131. Many a passion is aroused by a [single] glance.

1132. The blinding of sight is better than a lot of gazing [at what is forbidden].

1133. How many a passion has been aroused from a [single] glance!

1134. How many gazes have led to regret!

1135. A person's glance is the scout of his heart.

1136. One who glances [everywhere] freely, his regret increases.

١١٢٤. فَاقِدُ الْبَصَرِ فَاسِدُ النَّظَرِ.

١١٢٥. قَدِ اتَّجَابَتِ السَّرَّائِرُ لِأَهْلِ الْبَصَائرِ.

١١٢٦. لَقِدْ بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ وَأَسْعَيْتُمْ إِنْ سَعَيْتُمْ وَهُدِيْتُمْ إِنْاهَتَدَيْتُمْ.

١١٢٧. مَنْ تَبَصَّرَ فِي الْفِطْنَةِ ثَبَّتْ لَهُ الْحِكْمَةُ وَعَرَفَ الْعِزْبَةَ.

١١٢٨. نَظَرُ الْبَصَرِ لَا يُجْدِي إِذَا عَمِيَتِ الْبَصِيرَةُ.

١١٢٩. لَا بَصِيرَةَ لِمَنْ لَا فِكْرَ لَهُ.

١١٣٠. الْلَّخْظُ رَائِدُ الْفِتَنِ.

١١٣١. رَبَّ صَبَابَةٍ عُرِسْتُ مِنْ لَحْظَةٍ.

١١٣٢. عَمَى الْبَصَرِ حَمْرٌ مِنْ كَثِيرٍ مِنَ النَّظَرِ.

١١٣٣. كَمْ مِنْ صَبَابَةٍ أَكْسَبَتِ مِنْ لَحْظَةٍ.

١١٣٤. كَمْ مِنْ نَظْرَةٍ جَلَبَتْ حَسْرَةً.

١١٣٥. لَحْظُ الْإِنْسَانِ رَائِدُ قَلْبِهِ.

١١٣٦. مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسْفَهُ.

1137. Vision is not attained by sight [alone], for sight can fool its possessor.

١١٣٧- ليس الرؤية مع الأ بصار قد تكذب الأ بصار أهلها.

VANITY

1138. Vanity takes away blessings and brings chastisement.

١١٣٨- البطّر يسلب النعمة و يجعل النعمة.

FALSEHOOD AND ASSISTING IT

1139. One who is pleased with the action of a group is like one who participates in it with them, and for everyone who participates in falsehood there are two sins: the sin of being pleased with it and the sin of acting upon it.

١١٣٩- الراضي بفعل قوم كالداخل فيه معهم وكل من داخل في باطل إثماه: إثم الرضا به وأثم العمل به.

1140. Falsehood is the opposer of truth.

١٤٠- الباطل مُضادُ الحقِّ.

1141. Falsehood is a deceptive beguiler.

١٤١- الباطل عَرُورٌ خادعٌ.

1142. Falsehood is the weakest supporter.

١٤٢- الباطل أضعفُ تنصيرٍ.

1143. Falsehood [is like a mount that] makes its rider stumble.

١٤٣- الباطل يَرْكِبُ بِرَاكِبِهِ.

1144. Falsehoods hurl one into deviations.

١٤٤- الأباطيل مُوَقَّعَةٌ في الأضاليل.

1145. Collaborating in support of falsehood is vileness and treachery.

١٤٥- الْتَّنَافُرُ عَلَى نَصْرِ الْبَاطِلِ لُؤْمٌ وَخِيَانَةٌ.

1146. Oppose the one who opposes the truth for falsehood; and leave him and that which he has chosen for himself.

١٤٦- خالفَ مَنْ خالَفَ الْحَقَّ إِلَى عَيْرِهِ وَدَعْنَهُ وَمَا رَضِيَ لِنَفْسِهِ.

1147. Seeking assistance in support of

١٤٧- طَلَبُ التَّعَاوِنِ عَلَى نُصْرَةِ الْبَاطِلِ جِنَائِيَّةٌ

falsehood is a serious offence and an act of treachery.

وخيانةً.

1148. One who helps falsehood has oppressed the truth.

١١٤٨. ظلمَ الحَقَّ مَنْ نَصَرَ الْبَاطِلَ.

1149. How can one separate from falsehood when he has not attached [himself] to the truth?

١١٤٩. كَيْفَ يَنْفَصلُ عَنِ الْبَاطِلِ مَنْ لَمْ يَتَّصِلْ بِالْحَقِّ؟!

1150. Falsehood has a [fixed] circuit.

١١٥٠. لِلْبَاطِلِ جُوْلَهُ.

1151. There is no joy in a flash of lightening for one who is immersed in darkness.

١١٥١. لَيْسَ فِي الْبَرْقِ الْلَّامِ مُسْتَمْتَعٌ لِمَنْ يَحْوَضُ الظُّلْمَةً.

1152. One who embarks on falsehood, regrets.

١١٥٢. مَنْ رَكِبَ الْبَاطِلَ نَدِيمٌ.

1153. One whose falsehood increases, his truth will never be accepted.

١١٥٣. مَنْ كَثَرَ بِالْبَاطِلِ مَمْتَغِ حُكْمٌ.

1154. One who rides on falsehood, his mount will destroy him.

١١٥٤. مَنْ رَكِبَ الْبَاطِلَ أَهْلَكَهُ مَرْكَبَهُ.

1155. One who embarks on falsehood, his feet will slip.

١١٥٥. مَنْ رَكِبَ الْبَاطِلَ زَلَّ قَدَمُهُ.

1156. One whose goal is falsehood will not perceive the truth even if it is more manifest than the sun.

١١٥٦. مَنْ كَانَ عَرْضَهُ الْبَاطِلَ لَمْ يُؤْرِكِ الْحَقَّ وَلَوْ كَانَ أَشَهَرَ مِنَ الشَّمْسِ.

1157. One who supports falsehood, regrets.

١١٥٧. مَنْ نَصَرَ الْبَاطِلَ نَدِيمٌ.

1158. How ugly falsehood is!

١١٥٨. مَا أَفْبَحَ الْبَاطِلَ.

1159. The one who employs falsehood is chastised and condemned.

١١٥٩. مُسْتَعْمِلُ الْبَاطِلِ مُعَذَّبٌ مَلُومٌ.

1160. One who resorts to falsehood does not become powerful.

١١٦٠. لَا يَعْزُزُ مَنْ لَجَأَ إِلَى الْبَاطِلِ.

THE FALSIFIER

المبطل

1161. The aim of the falsifier is [to cause] corruption.

١١٦١. عَرَضُ الْمُبْطِلِ الْفَسَادَ.

THE STOMACH AND THE PRIVATE PARTS

البطن والفرج

1162. Protect your stomach and your private parts from what is forbidden.

١١٦٢. إِحْفَظْ بَطْنَكَ وَفَرْجَكَ مِنَ الْحَرَامِ.

1163. Protect your stomach and your private parts, for in these two lie your trials [and afflictions].

١١٦٣. إِحْفَظْ بَطْنَكَ وَفَرْجَكَ فِيهِمَا فِتْنَتَكَ.

1164. A man's stomach is his enemy.

١١٦٤. بَطْنُ الْمَرْءَ عَدُوُّهُ.

1165. How far is goodness from the one whose efforts are [solely] for his stomach and private parts!

١١٦٥. مَا أَبْعَدَ الْخَيْرَ مِنْ هَمَّةَ بَطْنَهُ وَفَرْجَهُ.

1166. The most detested servant in the sight of Allah, the Glorified, is the one whose concern (and effort) is [solely] for his stomach and his private parts.

١١٦٦. أَمْقَثَ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ مَنْ كَانَ هُمَّهُ (هَمَّهُ) بَطْنَهُ وَفَرْجَهُ.

EARLY RISING

المبكرة

1167. Wake up early [in the morning] for there is blessing in early rising; and consult each other, for success is in consultation.

١١٦٧. بَاكِرُوا فَالْبَرَكَةُ فِي الْمِبَاكِرَةِ وَشَاوِرُوا فَالنُّجُхُ فِي الْمِشاوِرَةِ.

البكاء

WEEPING

1168. Weeping out of fear of Allah, because of being far from Allah, is the worship of the cognizant.

1169. Weeping out of the fear of Allah illuminates the heart and protects [one] from repetition of sin.

1170. Weeping out of the fear of Allah is the key to [divine] mercy.

1171. Weeping is the trait of the soft-hearted [and those who fear Allah].

1172. By weeping out of the fear of Allah, sins get purified.

1173. The weeping of a servant out of the fear of Allah clears away his sins.

1174. Blessed is the one who is granted success in his worship and weeps because of his sins.

١١٦٨. الْبَكَاءُ مِنْ خَيْفَةِ اللَّهِ لِلْبُعْدِ عَنِ اللَّهِ عِبَادَةُ الْعَارِفِينَ.

١١٦٩. الْبَكَاءُ مِنْ حَشْيَةِ اللَّهِ يُبَيِّنُ الْقَلْبَ وَيَعْصِمُ مِنْ مُعاوَدَةِ الدَّنَبِ.

١١٧٠. الْبَكَاءُ مِنْ حَشْيَةِ اللَّهِ مِفْتَاحُ الرَّحْمَةِ.

١١٧١. الْبَكَاءُ سَجِيَّةُ الْمُشْفِقِينَ.

١١٧٢. بِالْبَكَاءِ مِنْ حَشْيَةِ اللَّهِ تُمَحَّصُ الدُّنُوبُ.

١١٧٣. بُكَاءُ الْعَبْدِ مِنْ حَشْيَةِ اللَّهِ يُمْحَصُ ذُنُوبُهُ.

١١٧٤. طُوبِي لِمَنْ وَقَقَ لِطَاعَتِهِ وَبَكَى عَلَى حَطَبَتِهِ.

COUNTRIES AND HOMELANDS

البلاد والأوطان

1175. The worst of countries is the country in which there is neither peace nor productivity.

1176. The worst homelands are those in which the inhabitants are not safe.

1177. There is no country (or city) that has a greater right over you than another; the best country is the one that bears you.

١١٧٥. شَرُّ الْبِلَادِ بِلَدٌ لَا أَمَنَ فِيهِ وَلَا خِصْبٌ.

١١٧٦. شَرُّ الْأَوْطَانِ مَا لَمْ يَأْمَنْ (لَا يَأْمَنْ) فِيهِ الْفُطَّانُ.

١١٧٧. لَيْسَ بِلَدٌ أَحَقُّ الْبِلَادِ بِكَ مِنْ بَلَدٍ حَيْزُ الْبِلَادِ مَا حَمَلَكَ.

ELOQUENCE

البلاغة

1178. Eloquence is that which is easy on speech and light on reasoning.

١١٧٨. الْبَلَاغَةُ مَا سَهَّلَ عَلَى الْمُنْطِقِ وَحَفَّ عَلَى الْفِطْنَةِ.

1179. Eloquence is to reply without hesitation and [to speak] correctly, without making mistakes.

١١٧٩. الْبَلَاغَةُ أَنْ تُجِيبَ فَلا تُخْطِئَ وَتُصِيبَ فَلا تُخْطِئَ.

1180. Conciseness can be enough of an eloquence.

١١٨٠. قَدْ يُكْنَفِي مِنَ الْبَلَاغَةِ بِالْإِيجَازِ.

1181. One who undertakes the rending and mending of speech has attained eloquence.

١١٨١. مَنْ قَامَ بِفَتْقِ الْقَوْلِ وَرَنْقِهِ فَقَدْ حَارَ الْبَلَاغَةَ.

1182. The tools of rhetoric are: an intelligent mind and an eloquent tongue.

١١٨٢. آلَةُ (آية) الْبَلَاغَةِ قَلْبٌ عَقُولٌ وَلِسَانٌ قَائِلٌ.

1183. Sometimes even the eloquent one is left speechless.

١١٨٣. زِيَّمَا أُرْتَجَ عَلَى الْعَصِيمِ الْجَوابُ.

ATTENTION

المبالغة

1184. One whose attention reduces is [taken unawares and] thrown down.

١١٨٤. مَنْ قَلَّتْ مُبَالَاهَتُهُ صُرَعَ.

THE UMAYYADS

بني أمية

1185. While recalling the [rule of the] Umayyads (he said): It is the spittle from the deliciousness of [this temporary] life; they [shall] taste it for a short while and then spit

١١٨٥. فِي ذِكْرِ بَنِي أُمَيَّةَ: هِيَ مُجَاجَةٌ مِنْ لَذِيدٍ الْعِيشِ يَتَطَعَّمُونَهَا بُزْهَةً وَيَلْفَظُونَهَا جُمَّةً.

it all out.

QUADRUPEDS AND PREDATORS

البهائم والسباع

1186. Verily the [only] concern of quadrupeds is their stomachs.

١١٨٦. إِنَّ الْبَهَائِمَ هُنَّا بِطْوَحًا.

1187. Indeed the [only] concern of predators is attacking other animals.

١١٨٧. إِنَّ السِّبَاعَ هُنَّا الْعُدُوانُ عَلَىٰ عَيْرِهَا.

FABRICATING LIES

البهت

1188. There is no shamelessness like fabricating lies.

١١٨٨. لَا قِحَّةَ كَالْبَهْتِ.

THE HOUSE OF ALLAH

بيت الله

1189. Visiting the House of Allah is a safeguard against the torment of hellfire.

١١٨٩. زِيَارَةُ بَيْتِ اللَّهِ أَمْنٌ مِّنْ عَذَابِ جَهَنَّمَ.

THE TREASURY

بيت المال

1190. Verily this wealth is not for me or you, rather it belongs to the Muslims and [is] for obtaining their weapons [of defence]; so if you participate in their war [with them] then you are a partner in it, otherwise that which their hands have acquired cannot be for other than their [own] consumption.

١١٩٠. إِنَّ هَذَا الْمَالَ لَيْسَ لِي وَ لَكُمْ وَ إِنَّمَا هُوَ لِلْمُسْلِمِينَ وَجَلِبُ أَسِيفِهِمْ فَإِنْ شَرَكْتُمُونَ فِي حَرْبِهِمْ شَرَكْتُمُوهُمْ فِيهِ وَإِلَّا فَجَنَّا أَئِدِيهِمْ لَا يَكُونُ لِغَيْرِ أَفْوَاهِهِمْ.

باب التاء

TRADE WITH ALLAH

التجارة مع الله

1191. Trade with Allah and you will profit.

١١٩١. تَاجِرُ اللَّهَ تَرْيَحُ.

1192. Whoever does business with Allah, profits.

١١٩٢. مَنْ تَاجَرَ اللَّهَ رَيْحَ.

1193. One who carries out transactions without knowledge, falls into usury.

١١٩٣. مَنْ اتَّجَرَ بِعَيْرٍ عِلْمٌ فَقَدِ ارْتَطَمَ فِي الرِّبَا.

THE MERCHANT

التاجر

1194. The merchant puts himself at risk [of doing something that is forbidden].

١١٩٤. الْتَّاجِرُ مُخَاطِرٌ.

EARTH

التراب

1195. What a good purifier earth is!

١١٩٥. نِعْمَ الطَّهُورُ التُّرَابُ.

ABANDONING FOR THE SAKE OF ALLAH

التارك لله

1196. One who abandons something for the sake of Allah, the Glorified, is granted something better than it by Allah.

١١٩٦. مَنْ تَرَكَ لِلَّهِ سُبْحَانَهُ شَيْئاً عَوَّضَهُ اللَّهُ خَيْرًا مِمَّا تَرَكَ.

REPENTANCE AND RETURNING [TO ALLAH]

التبعة والإذابة

1197. Repentance is heartfelt regret, seeking forgiveness with the tongue, abandoning [the sin] with the limbs and a determination never to repeat it again.

1198. Be careful not to make haste in sinning and to delay repentance, thereby making your punishment greater.

1199. Is there no one who is repentant for his sins before his death comes?

1200. Repentance is an eraser [of bad deeds].

1201. One who confesses his sins [and feels regret] is repentant.

1202. Repentance causes [divine] mercy to descend.

1203. Sincere repentance cancels [one's] sins.

1204. Repentance purifies the hearts and washes away sins.

1205. Through repentance, sins are purged.

1206. Through repentance, sins are expiated.

1207. The fruit of repentance is correcting the excesses of the self.

1208. Sincere repentance erases misdeeds.

1209. One who repents [with sincerity] has indeed returned [to Allah].

1210. One who is granted repentance will not be deprived of its acceptance.

١١٩٧. التَّوْبَةُ نَدَمٌ بِالْقَلْبِ وَاسْتِغْفَارٌ بِاللِّسَانِ وَتَرْكٌ
بِالجُواحِ وَإِصْمَارٌ أَنْ لَا يَعُودُ.

١١٩٨. إِيَّاكَ أَنْ تُسْلِفَ الْمُعْصِيَةَ وَتُسْوِفَ
فَتَعْظِمُ لَكَ الْعَقُوبَةُ.

١١٩٩. أَلَا تَأْبِي مِنْ حَطَبَتِهِ قَبْلَ حَضُورِ مَنِيَّهِ.

١٢٠٠. التَّوْبَةُ مُمْحَاةٌ.

١٢٠١. الْمُكْرُرُ بِالذُّنُوبِ تَائِبٌ.

١٢٠٢. التَّوْبَةُ تَسْتَنِدُ الرَّحْمَةَ.

١٢٠٣. إِخْلَاصُ التَّوْبَةِ يُسْقِطُ الْحَوْبَةَ.

٤. التَّوْبَةُ تُطَهِّرُ الْقُلُوبَ وَتَعْسِلُ الذُّنُوبَ.

١٢٠٥. بِالْتَّوْبَةِ مُحَصُّ السَّيِّئَاتُ.

١٢٠٦. بِالْتَّوْبَةِ تُكَفَّرُ الذُّنُوبُ.

١٢٠٧. ثَمَّةُ التَّوْبَةِ اسْتِدْرَأُكَ فَوَارِطُ النَّفْسِ.

١٢٠٨. حُسْنُ التَّوْبَةِ يُمْحِي الْحَوْبَةَ.

١٢٠٩. مَنْ تَابَ فَقَدْ أَنَابَ.

١٢١٠. مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرِمِ الْقَبُولَ.

1211. How devastating repentance is for the great crimes [one commits]!

١٢١١. مَا أَهْدَمَ التَّوْبَةَ لِعَظِيمِ الْجُنُونِ.

1212. There is no good in this world except for two [types of] people: the person who makes amends for the sins that he commits, through repentance, and the person who struggles against his lower-self in obedience to Allah, the Glorified.

١٢١٢. لَا خَيْرٌ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ: رَجُلٌ أَذْنَبَ ذُنُوبًا فَهُوَ يَتَارِكُهَا بِالتَّوْبَةِ وَرَجُلٌ يُجاهِدُ نَفْسَهُ عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ.

1213. The smallest [amount of] repentance and seeking forgiveness purges sins and repeated misdeeds.

١٢١٣. يَسِيرُ التَّوْبَةُ وَالاسْتِغْفارُ يُخْصُّ الْمُعَاصِيَ وَالْإِصْرَارَ.

1214. It is by returning [to Allah] that forgiveness is gained.

٤. مَعَ الإِنَاءَةِ تَكُونُ الْمَغْفِرَةُ.

باب الثناء

RELYING ON ALLAH

الثقة بالله

1215. The foundation of contentment is complete reliance on Allah.

١٢١٥. أَصْلُ الرِّضا حُسْنُ التَّقْوَةِ بِاللهِ.

1216. Relying on Allah is the strongest hope.

١٢١٦. الْتَّقْوَةُ بِاللهِ أَفْوَى أَمْلٍ.

REWARD

الثواب

1217. Acquiring [divine] reward is the best achievement and coming close to Allah is the pinnacle of success.

١٢١٧. إِكْتِسَابُ التَّوَابِ أَفْضَلُ الْأَزْيَاحِ وَالْإِقْبَالُ عَلَى اللهِ رَأْسُ النَّجَاحِ.

1218. Reward is gained in proportion to the difficulty endured.

١٢١٨. التَّوَابُ بِالْمَشَفَّةِ.

1219. There is no gain like divine reward.

١٢١٩. لَا رِيحَ كَالثَّوَابِ.

1220. There is no provision [for the Hereafter] like reward [for good deeds].

١٢٢٠. لَا دُخْرٌ كَالثَّوَابِ.

GARMENTS

الثوب

1221. Raise your garment for that is purer for you, safer for your heart and more long-lasting on you.

١٢٢١. ارْفِعْ ثَوِيلَكَ فَإِنَّهُ أَنْقَى لَكَ وَأَنْقَى لِقَلْبِكَ وَأَنْقَى عَلَيْكَ.

1222. Wear that which neither makes you famous nor degrades you.

١٢٢٢. إِلْبَسْ مَا لَا تَشْتَهِرُ بِهِ وَلَا يُنْزِي بِكَ.

باب الجيم

COWARDICE

الجبن

1223. Be wary of cowardice for it is indeed disgraceful and [is] a deficiency.

١٢٢٣. إِحْذِرُوا الْجُبْنَ فَإِنَّهُ عَارٌ وَمَنْفَعَةٌ.

1224. Cowardice is an affliction and impuissance is feeble-mindedness.

١٢٢٤. الْجُبْنُ أَفْلَأُ الْعَجْزُ سَخَافَةٌ.

1225. Extreme cowardice stems from impuissance of the self and weakness of conviction.

١٢٢٥. شِدَّةُ الْجُبْنِ مِنْ عَجْزِ النَّفْسِ وَ ضَعْفِ الْيَقِينِ.

DILIGENCE AND STRIVING

الجذد والإجتهاد

1226. The best striving is that which is accompanied by [divinely granted] success.

١٢٢٦. خَيْرُ الْإِجْتِهادِ مَا قَارَئَهُ التَّوْفِيقُ.

1227. You must be diligent even if you are not assisted by [good] fortune.

١٢٢٧. عَلَيْكَ بِالْجِدِّ وَإِنْ لَمْ يُسَاعِدِ الْجِدُّ.

1228. One who is diligent becomes fortunate.

١٢٢٨. قَدْ سَعَدَ مَنْ جَدَّ.

1229. Striving has been paired with achievement.

١٢٢٩. قُرْنَ الْإِجْتِهادُ بِالْوِجْدَانِ.

1230. One whose diligence becomes weaker, his opponent gets stronger.

١٢٣٠. مَنْ ضَعُفَ حِدْثُهُ قَوِيَّ ضِدُّهُ.

1231. Whoever embarks upon [any action with] diligence, overpowers his opponent.

١٢٣١. مَنْ رَكِبَ حِدْثَهُ فَهَرَ ضِدُّهُ.

1232. One who employs diligence arrives at his goal.

١٢٣٢. مَنْ أَعْمَلَ اجْتِهادًا بَلَغَ مُرَادَهُ.

1233. One who strives with all his effort arrives at the core of his desired objective.

١٢٣٣. مَنْ بَذَلَ جُهْدًا طَافَتِهِ بَلَغَ كُنْهَ إِرَادَتِهِ.

1234. Striving is useless without accomplishment.

١٢٣٤. لا ينفعُ إجْتِهادٌ بِعَيْرِ تَحْقِيقٍ.

1235. Striving is useless without [divinely given] success.

١٢٣٥. لا ينفعُ إجْتِهادٌ بِعَيْرِ تَوْفِيقٍ.

EXPERIENCE

التجربة

1236. Experiences don't end.

١٢٣٦. التَّجَارِبُ لَا تَنْقُضُ.

1237. Experiences are beneficial knowledge.

١٢٣٧. الْتَّجَارِبُ عِلْمٌ مُسْتَفَادٌ.

1238. Experience bears the fruit of learning.

١٢٣٨. الْتَّجْرِيْثُ تُثْمِرُ الإِعْتِباَرَ.

1239. The fruit of experience is making the right choice.

١٢٣٩. ثَمَرَةُ التَّجْرِيْةِ خُسْنُ الْإِحْتِيَارِ.

1240. Preservation of experiences is the pinnacle of intelligence.

١٢٤٠. حِفْظُ التَّجَارِبِ رَأْسُ الْعَقْلِ.

1241. The best of what you have experienced is that which taught you a lesson.

١٢٤١. حَيْزُ ما جَرَبْتَ مَا وَعَظَكَ.

1242. In every experience there is an admonition.

١٢٤٢. فِي كُلِّ تَجْرِيْةٍ مَوْعِظَةٌ.

1243. Experiences suffice as educators.

١٢٤٣. كَفَى بِالْتَّجَارِبِ مُؤَدِّبًا.

1244. One who experiences, increases in judiciousness.

١٢٤٤. مَنْ يَجْرِبْ يَزْدَدْ حَرْمًا.

1245. One whose experiences increase, his negligence decreases.

١٢٤٥. مَنْ كَثَرَتْ بَخِرَيْثَةُ قَلَّتْ غِرْبَةُ.

1246. One who consolidates the experiences [he has had] will be safe from danger.

١٢٤٦. مَنْ أَنْجَكَمُ التَّجَارِبَ سَلِيمٌ مِنَ الْمَاعِطِ.

1247. One who discards experiences becomes blind to the consequences [of his

١٢٤٧. مَنْ غَيَّ عَنِ التَّجَارِبِ غَمِيَ عَنِ الْعَوَاقِبِ.

actions].

1248. Whoever preserves [and learns from his] experiences, his actions become correct.

1249. One who lacks experience is [easily] deceived.

١٢٣٨. مَنْ حَفِظَ التَّجَارِبَ أَصَابَتْ أَفْعَالُهُ.

١٢٤٩. مَنْ قَلَّتْ بَحْرَيْتُهُ خُدْعَ.

THE EXPERIENCED

المجرب

1250. The experienced person is more proficient than a doctor [who is inexperienced].

١٢٥٠. الْمَجِرِبُ أَحْكَمُ مِنَ الطَّيِّبِ.

ANXIETY

الجزع

1251. Anxiety during hardship completes [and enhances] the calamity.

١٢٥١. الْجَزَعُ عِنْدَ الْبَلَاءِ مِنْ تَمَامِ الْمُحْنَةِ.

1252. Anxiety during adversity is severer than the adversity itself.

١٢٥٢. الْجَزَعُ عِنْدَ الْمُصِيَّبَةِ أَشَدُ مِنَ الْمُصِيَّبَةِ.

1253. The adversity is one, but if you become anxious it becomes twofold.

١٢٥٣. الْمُصِيَّبَةُ وَاحِدَةٌ وَإِنْ جَزَعَتْ صَارَتْ إِثْنَتَيْنِ.

1254. Adversity [endured] with patience is the better of the two adversities.

١٢٥٤. الْمُصِيَّبَةُ بِالصَّابِرِ أَعْظَمُ الْمُصِيَّبَيْنِ.

1255. Anxiety does not ward off destiny, rather it blocks recompense.

١٢٥٥. الْجَزَعُ لَا يُدْفَعُ الْقَدَرَ وَلَكِنْ يُحْبِطُ الْأَجْرَ.

1256. Anxiety during adversity increases it whereas patience ends it.

١٢٥٦. الْجَزَعُ عِنْدَ الْمُصِيَّبَةِ يَرِدُهَا وَالصَّابِرُ عَلَيْهَا.

1257. Overcome anxiety with patience, for anxiety voids recompense and magnifies the

١٢٥٧. إِغْلِبُوا الْجَزَعَ بِالصَّابِرِ فَإِنَّ الْجَزَعَ يَحْبِطُ الْأَجْرَ

يَرِدُهَا

calamity.

وَيُعَظِّمُ الْفَجِيْعَةَ.

1258. Anxiety is [a cause of] destruction.

١٢٥٨. الْجَزْعُ هَلَكُ.

1259. Anxiety is one of the assistants of the [difficult] time.

١٢٥٩. الْجَزْعُ مِنْ أَعْوَانِ الزَّمَانِ.

1260. Anxiety magnifies the calamity.

١٢٦٠. الْجَزْعُ يُعَظِّمُ الْحَمْدَةَ.

1261. Anxiety is more exhausting than patience.

١٢٦١. الْجَزْعُ أَتْعَبُ مِنَ الصَّبَرِ.

1262. If you are [one who gets] anxious about all that has escaped from your hands, then be anxious about what has not reached you.

١٢٦٢. إِنْ كُنْتَ جَازِعًا عَلَى كُلِّ مَا يَقْلِبُ مِنْ يَدَيْكَ فَاجْزُعْ عَلَى مَا مُمْكِنٌ إِلَيْكَ.

1263. With excessive anxiety, the calamity is magnified.

١٢٦٣. بِكَثْرَةِ الْجَزْعِ تَعْظُمُ الْفَجِيْعَةَ.

1264. Counter anxiety with patience.

١٢٦٤. ضَادُوا الْجَزْعَ بِالصَّبَرِ.

1265. There is no recompense with anxiety.

١٢٦٥. لَيْسَ مَعَ الْجَزْعِ مُثُوبَةً.

1266. Whoever becomes anxious, his adversity increases.

١٢٦٦. مَنْ جَزَعَ عَظُمَتْ مُصِيْبَتُهُ.

1267. One who is overcome by anxiety is deprived of the merit of patience.

١٢٦٧. مَنْ مَلَكَ الْجَزْعُ حُرِمَ فَضْيَلَةَ الصَّبَرِ.

1268. One who becomes anxious has tormented himself, neglected the command of Allah, the Glorified, and sold off his reward.

١٢٦٨. مَنْ جَزَعَ فَنَفَسَهُ عَذَّبَ وَأَمْرَ اللَّهِ سُبْحَانَهُ أَصَاعَ وَثَوَابَهُ باعَ.

1269. Do not get anxious in the [face of] little that you dislike for it will put you in a lot of what you dislike.

١٢٦٩. لَا تَجْزَعُوا مِنْ قَلِيلٍ مَا أَكْهَكُمْ (كَهْتُمْ) فَيُؤْقَعُكُمْ ذَلِكَ فِي كَثِيرٍ مِمَّا تَكْرُهُونَ.

1270. Patience and anxiety do not go

١٢٧٠. لَا يَجْتَمِعُ الصَّبَرُ وَالْجَزْعُ.

together.

REQUITAL AND REWARD

المجازة والجزاء

1271. One who believes in [divine] requital does not choose [to do] anything but good.

١٢٧١. مَنْ صَدَّقَ بِالْمِجازَةِ لَمْ يُؤْثِرْ غَيْرَ الْخَسْنَى.

1272. One who is certain about requital does not choose [to do] anything but good.

١٢٧٢. مَنْ أَيْقَنَ بِالْمِجازَةِ لَمْ يُؤْثِرْ غَيْرَ الْخَسْنَى.

1273. The reward is proportionate to the tribulation [endured].

١٢٧٣. عَلَى قَدْرِ الْبَلَاءِ يَكُونُ الْجَزَاءُ.

1274. The grant [of reward] from Allah is proportionate to the [sincerity of] intention.

١٢٧٤. عَلَى قَدْرِ النِّيَّةِ تَكُونُ مِنَ اللَّهِ الْعَطِيَّةُ.

1275. One who is not certain of the recompense [for actions], doubt has corrupted his certitude.

١٢٧٥. مَنْ لَمْ يُوقِنْ بِالْجَزَاءِ أَفْسَدَ الشَّكُّ يَقِينَهُ.

1276. Never make haste in reacting harshly and never be quick to punish when there is an alternative, for this causes depletion of the faith and brings closer the transformations [of blessing into calamity].

١٢٧٦. لَا شَرِيعَةَ إِلَى بَادْرَةٍ وَلَا ثَعِيلَةَ بِعُقوبةٍ
وَجَدَتْ عَنْهَا مَنْدُوحةً فَإِنَّ ذَلِكَ مُنْهَكَةٌ لِلَّذِينَ
مُقَرِّبُ مِنَ الْغَيْرِ.

1277. The quickest punishment is the punishment for transgression.

١٢٧٧. إِنَّ أَعْجَلَ الْعُقُوبَةِ عُقُوبَةُ الْبَعْيِ.

1278. Verily Allah, the Glorified, has ordained punishment for committing sins against Him in order to save His servants from His chastisement.

١٢٧٨. إِنَّ اللَّهَ سُبْحَانَهُ قَدْ وَضَعَ الْعِقَابَ عَلَى
مَعَاصِيهِ ذِيَادَةً لِعِبَادِهِ عَنْ نَقْمَتِهِ.

1279. The punishment of noble ones is better than the forgiveness of the vile ones.

١٢٧٩. عُقُوبَةُ الْكَرَامِ أَخْسَنُ مِنْ عَفْوِ الْلَّئَامِ.

1280. The punishment of the hot tempered, spiteful and jealous people starts from

١٢٨٠. عُقُوبَةُ الْعَضُوبِ وَالْحَقُودِ وَالْحَسُودِ تُبْدِئُ

[within] themselves.

بِأَنفُسِهِمْ.

1281. The punishment of the intelligent is [in the form of] insinuation.

١٢٨١. عُقُوبَةُ الْعَقَلَاءِ التَّلْوِيْخُ.

1282. The punishment of the ignorant is [in the form of open] declaration.

١٢٨٢. عُقُوبَةُ الْجَهَلَاءِ التَّصْرِيْخُ.

1283. There is no protector for one who is sought by Allah [for punishment].

١٢٨٣. لَيْسَ لِمَنْ طَلَبَ اللَّهُ مُجْرِيًّا.

1284. Whoever punishes the one who is apologetic has committed a grave injustice.

٤. مَنْ عَاقَبَ مُعْتَدِرًا عَظِيمَتْ إِسَاعَتُهُ.

1285. One who punishes [a person] for [having committed] an offence has no merit.

١٢٨٥. مَنْ عَاقَبَ بِالذَّنْبِ فَلَا فَضْلٌ لَهُ.

1286. Not every sinner deserves to be punished.

١٢٨٦. مَا كُلُّ مُذَنبٍ يُعَاقَبُ.

1287. How repulsive is punishment [that is meted out] despite apology.

١٢٨٧. مَا أَقْبَحَ الْعُقُوبَةَ مَعَ الْإِعْتِذَارِ.

THE BODY

الجسد والجسم

1288. Serving the body is granting it whatever it seeks of pleasures and desires and what it covets, but in [all] this is the destruction of the soul.

١٢٨٨. خِدْمَةُ الْجَسَدِ إِعْطَاوَةٌ مَا يَسْتَدْعِيهِ مِنَ الْمَلَادِ وَالشَّهْوَاتِ وَالْمُفْتَنَيَاتِ وَفِي ذَلِكَ هُلاْكُ النَّفْسِ.

1289. Physical health is one of the most wholesome bounties.

١٢٨٩. صِحَّةُ الْأَجْسَامِ مِنْ أَهْنَى الْأَقْسَامِ.

1290. How can one be deceived by the health of a body that is prone to malady?

١٢٩٠. كَيْفَ يُعْتَرُ بِسَلَامَةِ جَسْمٍ مُعَرَّضٍ لِلَاَفَاتِ؟

ANTIPATHY

الجفاء

1291. Beware of antipathy, for it corrupts brotherhood and makes one despised by Allah and the people.

١٢٩١. إِيَّاكَ وَالجُفَاءَ فَإِنَّهُ يُفْسِدُ الْإِخَاءَ وَيُمْكِنُ إِلَى اللَّهِ وَالنَّاسِ.

1292. Antipathy is a disgrace and sinning is [a cause of] destruction.

١٢٩٢. الْجُفَاءُ شَيْءٌ لَمْعَصِيَّةٌ حَيْنٌ

1293. Antipathy spoils brotherhood.

١٢٩٣. الْجُفَاءُ يُفْسِدُ الْإِخَاءَ.

LOFTINESS

1294. When acts of kindness increase and forbearance becomes strong, loftiness is attained.

١٢٩٤. عِنْدَ كَثْرَةِ الْإِفْضَالِ وَشِدَّةِ الْإِحْتِمَالِ تَتَحَقَّقُ الْجَلَالُ.

INTERCOURSE

1295. He ('a) was asked about intercourse, so he said: [It is] shame that is lifted, loins that are joined and the closest thing to insanity. Persistence in it makes one senile and revival from it brings regret. When lawful, its fruit is a son who, if he lives, subjects [one] to trial and if he dies, causes sadness.

١٢٩٥. سُئِلَ . عَلَيْهِ السَّلَامُ . عَنِ الْجَمَاعِ؟ فَقَالَ: حَيَاًءٌ يُرْتَفَعُ وَعَوْرَاتٌ يَجْتَمِعُ أَشْبَهُ شَيْءٍ بِالْجُنُونِ الْإِصْرَارُ عَلَيْهِ هَرَمٌ وَالْإِفَاقَةُ مِنْهُ نَدَمٌ ثَرَّةٌ حَلَالُهُ الْوَلُدُ إِنْ عَاشَ فَتَنَ وَإِنْ مَاتَ حَزَنَ.

BEAUTY

1296. External beauty is [in possessing] good looks.

١٢٩٦. الْجَمَالُ الظَّاهِرُ حُسْنُ الصُّورَةِ.

1297. Internal beauty is [in possessing] a good heart.

١٢٩٧. الْجَمَالُ الْبَاطِنُ حُسْنُ السَّرِيرَةِ.

الجمال

1298. The beauty of a man is his clemency.

١٢٩٨. جَمَالُ الرَّجُلِ حِلْمَهُ.

1299. The beauty of a man is dignity.

١٢٩٩. جَمَالُ الرَّجُلِ الْوَقَارُ.

1300. Beauty of the freeman is [in] keeping away from dishonour.

١٣٠٠. جَمَالُ الْحُرِّ بَعْنَبُ العَارِ.

1301. The purity of beauty is [in] chastity.

١٣٠١. زَكُوَّةُ الْجَمَالِ الْعَفَافُ.

THE BEAUTIFUL

الجميل

1302. One whose beautiful actions increase, the people unite in elevating him.

١٣٠٢. مَنْ كَثُرَ جَمِيلُ أَجْمَعُ النَّاسُ عَلَى تَفْضِيلِهِ.

GROOMING

التجمّل

1303. Grooming oneself is an apparent [form of] magnanimity.

١٣٠٣. التَّتَجَمُّلُ مُرْوَءَةٌ ظَاهِرَةٌ.

1304. Self-grooming is a characteristic of the believers.

١٣٠٤. التَّتَجَمُّلُ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ.

MINIMALISM

الجمل

1305. Not everyone who leads a minimalist lifestyle is deprived.¹³

١٣٠٥. لَيْسَ كُلُّ مُجْمِلٍ بِمَحْرُومٍ.

PARADISE AND THE PEOPLE OF PARADISE

الجنة وأهل الجنة

¹³ Though minimalism is a relatively new term, the concept has always existed. Those who lead minimalist lifestyles make do with the bare minimum and don't seek out more worldly possessions. This is precisely what is meant here – those who lead such lives are not necessarily deprived. (Tr.)

1306. Paradise is the best place of return and hellfire is the worst place of residence.

١٣٠٦. الجنة حُيُّر م آل والنار شُرُّ مقيمل.

1307. Indeed, I have not seen any place whose seeker is in slumber like Paradise and any place whose fleer is in slumber like hellfire.

١٣٠٧. ألا وَإِنِّي لَمْ أَرَ كَالجَنَّةِ نَامَ طَالِبُهَا وَلَا كَالنَّارِ نَامَ هَارِبُهَا.

1308. Verily the people of Paradise constitute all the believers who are easygoing and gentle.

١٣٠٨. إِنَّ أَهْلَ الْجَنَّةِ كُلُّ مُؤْمِنٍ هَيْئَةً لَّهُنَّ.

1309. Verily Allah, the Exalted, makes whomever He wishes, from those of his servants who posses sincere intentions and righteous hearts, enter Paradise.

١٣٠٩. إِنَّ اللَّهَ تَعَالَى يُدْخِلُ بِمُسْنِنِ الْبَيْتَةِ وَصَالِحِ السَّرَّيْرَةِ مَنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ.

1310. Paradise is the abode of peace.

١٣١٠. الْجَنَّةُ دَارُ الْأَمَانِ.

1311. If you must be desirous of something, then be desirous of a Paradise, the span of which covers the heavens and the earth.

١٣١١. إِنْ كُنْتُمْ راغِبِينَ لَا حَمَالَةَ فَارْغَبُوا فِي جَنَّةَ عَرْضُهَا السَّمَاوَاتِ وَالْأَرْضِ.

1312. Paradise is the reward of the obedient.

١٣١٢. الْجَنَّةُ جِزَاءُ الْمُطْبِعِ.

1313. Paradise is the abode of the pious.

١٣١٣. الْجَنَّةُ دَارُ الْأَنْقِيَاءِ.

1314. Paradise is the goal of the foremost [in righteousness].

١٣١٤. الْجَنَّةُ غَايَةُ السَّابِقِينَ.

1315. Paradise is the most excellent goal.

١٣١٥. الْجَنَّةُ أَفْضَلُ غَايَةٍ.

1316. Paradise is the returning place of the victorious.

١٣١٦. الْجَنَّةُ مَآلُ الْفَائِرِ.

1317. Paradise is the reward of every righteous believer.

١٣١٧. الْجَنَّةُ جِزَاءُ كُلِّ مُؤْمِنٍ حُسِنَ.

1318. Paradise is attained through keeping away from sins.

١٣١٨. تَبَلُّجُ الْجَنَّةِ بِالتَّنَزُّهِ عَنِ الْمُأْثِمِ.

1319. Verily you will not enter Paradise until you restrain yourself from misdeeds and stop [committing them]; and deter yourself from sins and desist [from them].

1320. If you believe in Allah and abstain from what He has forbidden, He will put you in the Abode of Peace, and if you please Him, He will cover you with [divine] favour.

1321. The price of Paradise is good deeds.

1322. The price of Paradise is renunciation of the [pleasures of this] world.

1323. The chiefs of the people of Paradise are the generous and the pious.

1324. The chiefs of the people of Paradise are the sincere ones.

1325. The chiefs of the people of Paradise are the God-fearing and the virtuous.

1326. Seeking Paradise without good deeds is foolishness.

1327. Paradise is not achieved [simply] by wishing for it.

1328. Neither a swindler nor one who put others under obligation, will enter Paradise.

1329. None will be victorious in attaining Paradise except one whose heart is good and intention sincere.

1330. Every bliss other than Paradise is derisory.

1331. None will be victorious in attaining

١٣١٩. إِنَّكَ لَنْ تَلِحُّ الْجَنَّةَ حَتَّى تَرْدِجَ عَنْ عَيْنَكَ
وَتَنْتَهِيَ وَتَرْتَدِعَ عَنْ مَعَاصِيكَ وَتَرْغُوِيَ.

١٣٢٠. إِذَا آتَيْتَ بِاللَّهِ وَآتَيْتَ مَحَارِمَهُ أَحْلَكَ دَارَ
الْأَمَانِ وَإِذَا أَرْضَيْتَهُ تَعَمَّدَكَ بِالرِّضوانِ.

١٣٢١. ثُمَّ الْجَنَّةُ الْعَمَلُ الصَّالِحُ.

١٣٢٢. ثُمَّ الْجَنَّةُ الرُّهْدُ فِي الدُّنْيَا.

١٣٢٣. سَادَةُ أَهْلِ الْجَنَّةِ الْأَسْخِيَاءُ وَالْمَتَّقُونَ.

١٣٢٤. سَادَةُ أَهْلِ الْجَنَّةِ الْمُحْلِصُونَ.

١٣٢٥. سَادَةُ أَهْلِ الْجَنَّةِ الْأَنْقِيَاءُ الْأَبْرَارُ.

١٣٢٦. طَلَبُ الْجَنَّةِ بِلَا عَمَلٍ حُمُقُّ.

١٣٢٧. لَا تَخْصُلُ الْجَنَّةُ بِالثَّمَيْيِ.

١٣٢٨. لَا يَدْخُلُ الْجَنَّةَ حَبْ وَلَا مَتَانٌ.

١٣٢٩. لَا يَفُوزُ بِالْجَنَّةِ إِلَّا مَنْ حَسِّنَتْ سَرِيرَتُهُ
وَحَصَّصَتْ نَيْتَهُ.

١٣٣٠. كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْمُورٌ.

١٣٣١. لَنْ يَفُوزَ بِالْجَنَّةِ إِلَّا السَّاعِيُّ لَهَا.

Paradise except the one who works hard for it.

1332. None shall attain Paradise except the one who struggles against his [lower] self.

1333. One who yearns for Paradise forgets his [worldly] desires.

1334. Paradise is attained through abstaining from sins.

1335. One who shuns what is forbidden shall attain Paradise.

1336. How impossible! Allah cannot be cheated of His Paradise, and none can attain what is with Him except by His pleasure.

1337. The delegation that enters Paradise is constantly showered with blessings.

1338. Those who enter Paradise are in perpetual bliss.

١٣٣٢. لَنْ يَكُونَ الْجَنَّةَ إِلَّا مَنْ جَاهَدَ نَفْسَهُ.

١٣٣٣. مَنْ اشْتَاقَ إِلَى الْجَنَّةِ سَلَّا عَنِ الشَّهَوَاتِ.

١٣٣٤. تَيَّلَ الْجَنَّةِ بِالشَّرِّ عَنِ الْمَايِّمِ.

١٣٣٥. نَالَ الْجَنَّةَ مَنْ اتَّقَى عَنِ الْمُحَارِمِ.

١٣٣٦. هُنْهَاتٌ لَا يُنْدَعُ اللَّهُ عَنْ جَنَّتِهِ وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِرِضَايْهِ.

١٣٣٧. وَفَدَ الْجَنَّةِ أَبْدًا مُّعَمُّدُونَ.

١٣٣٨. وَارِدُ الْجَنَّةِ مُخْلَدُ النَّعْمَاءِ.

1339. Generosity for the sake of Allah is the worship of those who are close [to Allah].

1340. Generosity without fear or hope of recompense is true generosity.

1341. Give generously and you will be honoured.

1342. The most generous of you is the one who will gain the most.

١٣٣٩. أَجْلُودُ فِي اللَّهِ عِبَادَةُ الْمَقْرَبِينَ.

١٣٤٠. أَجْلُودُ مَنْ غَيْرِ حَوْفٍ وَلَا رَجَاءٍ مُّكَافَةٌ
حَقِيقَةُ الْجُودِ.

١٣٤١. إِسْمَحْ ثُكْرُمْ.

١٣٤٢. أَسْمَحُكُمْ أَزْبَحُكُمْ.

1343. The most excellent of noble traits is generosity.

١٣٤٣. أَحْسَنُ الْمَكَارِمِ الْجُودُ.

1344. The best generosity is to forgive after gaining the upper hand.

١٣٤٤. أَحْسَنُ الْجُودِ عَفْوٌ بَعْدَ مَقْدُرَةٍ.

1345. The greatest generosity is being open-handed with whatever is available.

١٣٤٥. أَفْضَلُ الْجُودِ بَذْلُ الْمُوجُودِ.

1346. The greatest generosity is delivering the rights to their [rightful] owners.

١٣٤٦. أَفْضَلُ الْجُودِ إِيصالُ الْحَقُوقِ إِلَى أَهْلِهَا.

1347. The greatest generosity is giving despite [facing] hard times.

١٣٤٧. أَفْضَلُ الْجُودِ مَا كَانَ عَنْ عُسْرَةٍ.

1348. Generosity is [true] leadership, sovereignty is [only] administration.

١٣٤٨. الْجُودُ رِيَاسَةُ الْمُلْكُ سِيَاسَةٌ.

1349. Generosity is a present honour.

١٣٤٩. الْجُودُ عِزٌّ مَوْجُودٌ.

1350. Generosity is the protector of honour.

١٣٥٠. الْجُودُ حَارِسُ الْأَعْرَاضِ.

1351. The bane of generosity is poverty.

١٣٥١. آفةُ الْجُودِ الْفَقْرُ.

1352. The bane of generosity is wastefulness.

١٣٥٢. آفةُ الْجُودِ التَّبَذُّلُ.

1353. Through generosity, authority is acquired.

١٣٥٣. بِالْجُودِ تَكُونُ السِّيَادَةُ.

1354. Generosity stems from nobility of character.

١٣٥٤. الْجُودُ مِنْ كَرَمِ الطَّبَيْعَةِ.

1355. Through generosity, men gain authority.

١٣٥٥. بِالْجُودِ تَسْوُدُ الرِّجَالُ.

1356. Through generosity, distinction is established and praise is acquired.

١٣٥٦. بِالْجُودِ يُبَتَّيِّ المَجْدُ وَيُجْتَلَبُ الْحَمْدُ.

1357. Be generous with whatever you have, [and] you will be praised.

١٣٥٧. جُدْ بِمَا تَجِدُ ثُمَّ حَمِّدْ.

1358. Be generous and you will gain authority; be patient and you will be triumphant.

١٣٥٨. بُجُودْ تَسْدِدْ وَاصْبِرْ تَطْفَرْ.

1359. The generosity of the poor is the best generosity.

١٣٥٩. جُودُ الْفَقِيرِ أَفْضَلُ الْجُودِ.

1360. Be generous with what is available, fulfil your promises and be loyal with the trusts [that have been entrusted to you].

١٣٦٠. جُودُوا بِالْمُوْجُودِ وَأَنْجِزُوا الْوُعُودَ وَأَوْفُوا
بِالْعَهُودِ.

1361. The generosity of a poor person dignifies him and the stinginess of a rich person debases him.

١٣٦١. جُودُ الْفَقِيرِ يُجْلِهُ وَبُخْلُ الْغَنِيِّ يُذْلِلُهُ.

1362. Be generous with that which perishes and you will be compensated for it with that which lasts.

١٣٦٢. جُودُوا إِمَا يَقْنُى تَعْتَاضُوا عَنْهُ إِمَا يَبْقَى.

1363. Be generous for the sake of Allah and struggle against your selves in obedience to Him, He will [in return] magnify your reward and increase His favour upon you.

١٣٦٣. جُودُوا فِي اللَّهِ وَجَاهِدُوا أَنْفُسَكُمْ عَلَى
طَاعَتِهِ يُعْظِمُ لَكُمُ الْجَزَاءَ وَيُحْسِنُ لَكُمُ الْحَيَاةَ.

1364. Generosity is the practice of the honourable.

١٣٦٤. سُنَّةُ الْكَرِيمِ الْجُودُ.

1365. The highest extent of generosity is giving [from] whatever is available.

١٣٦٥. غَايَةُ الْجُودِ بِذُلُّ الْمُوْجُودِ.

1366. One who is open-handed does good to others.

١٣٦٦. مَنْ جَادَ اصْطَنَعَ.

1367. One who is generous gains authority.

١٣٦٧. مَنْ جَادَ سَادَ.

1368. One who does not show generosity is not praised.

١٣٦٨. مَنْ لَمْ يَجِدْ لَمْ يُخْمَدْ.

1369. How excellent is generosity when in straitened circumstances!

١٣٦٩. مَا أَحْسَنَ الْجُودَ مَعَ الإِعْسَارِ.

1370. One who does not give generously while he is praised has to give away while he is dispraised.

1371. One who does not give generously does not gain authority.

1372. The generosity of a man endears him to his rivals and his stinginess makes him hated by his [own] children.

١٣٧٠. مَنْ لَمْ يَسْمَحْ وَهُوَ حَمْمُودٌ سَعَى وَهُوَ مَلُومٌ.

١٣٧١. مَنْ لَمْ يَسْمَحْ لَمْ يَسْدُ.

١٣٧٢. جُودُ الرَّجُلِ يُحِبِّبُهُ إِلَى أَصْدَادِهِ وَيُخْلِلُ يُبَعَّضُهُ
إِلَى أَوْلَادِهِ.

THE GENEROUS

الجواب

1373. The generous person is loved and praised, even if nothing of his generosity reaches his praiser, and the stingy person is the opposite of this.

1374. The one who is generous is praised in this world and felicitous in the Hereafter.

1375. Verily the masters of the people of this world (and the Hereafter) are the generous.

1376. Be generous with the truth and miserly with falsehood.

1377. Be [either] selflessly generous or moderate in giving but do not be from the third kind (i.e. the misers).

١٣٧٣. الْجَوَادُ حَمْبُوبٌ حَمْمُودٌ وَإِنْ لَمْ يَصِلْ مِنْ جُودِهِ
إِلَى مَادِحِهِ شَيْءٌ وَالْبَخِيلُ ضِدُّ ذَلِكَ.

١٣٧٤. الْجَوَادُ فِي الدُّنْيَا حَمْمُودٌ وَفِي الْآخِرَةِ مَسْعُودٌ.

١٣٧٥. إِنَّمَا سَادَةُ أَهْلِ الدُّنْيَا (وَالْآخِرَةِ) الْأَجْوَادُ.

١٣٧٦. كُنْ جَوَادًا بِالْحَقِّ بَخِيلًا بِالْبَاطِلِ.

١٣٧٧. كُنْ جَوَادًا مُؤْثِرًا أَوْ مُفْتَصِدًا مُقْدِرًا وَإِيَّاكَ أَنْ
تَكُونَ التَّالِثَّ.

PROXIMITY TO ALLAH

جار الله وجواره

1378. One who is close to Allah is safe, while [one who is] His enemy is frightened.

١٣٧٨. جَازَ اللَّهُ سُبْحَانَهُ آمِنٌ وَعَدُوُهُ خَائِفٌ.

1379. Proximity to Allah is granted to those who obey Him and keep away from disobedience to Him.

١٣٧٩. حِوَارُ اللَّهِ مَبْدُولٌ لِمَنْ أطَاعَهُ وَجَنَّبَ
مُخَالَفَتَهُ.

NEIGHBOURS

الجيران

1380. The worst of neighbours is the wicked neighbour.

١٣٨٠. بِئْسَ الْجَارُ جَازُ السُّوءِ.

1381. A wicked neighbour is the greatest adversity and the most serious tribulation.

١٣٨١. جَازُ السُّوءِ أَعْظَمُ الضَّرَاءِ وَ أَشَدُ الْبَلَاءِ.

1382. Be a neighbour to one from whose evil you are safe and whose goodness does not turn away from you.

١٣٨٢. جَارٌ مَنْ تَأْمِنُ شَرَّهُ وَلَا يَعْدُوكَ حَيْرَهُ.

1383. Ask about the neighbour before the house.

١٣٨٣. سَلْ عَنِ الْجَارِ قَبْلَ الدَّارِ.

1384. Being a bad neighbour and offending the virtuous are the worst forms of vileness.

١٣٨٤. سُوءُ الْجَوارِ وَالإِسَاءَةُ إِلَى الْأَبْرَارِ مِنْ أَعْظَمِ
اللُّؤْمِ.

1385. One who is neighbourly gets many neighbours.

١٣٨٥. مَنْ حَسُنَ جَوَارُهُ كَثُرَ جِيرَانُهُ.

1386. One who is good to his neighbours gets many helpers.

١٣٨٦. مَنْ أَحْسَنَ إِلَى جِيرَانِهِ كَثُرَ حَدَّمُهُ.

1387. Taking care of one's neighbour is an act of magnanimity.

١٣٨٧. مِنَ الْمُرْوَةِ تَعَهُدُ الجِيرَانِ.

HUNGER

الجوع

1388. Hunger is better than the humiliation of subjugation.

١٣٨٨. الْجُوعُ خَيْرٌ مِنْ ذُلِّ الْخُضُوعِ.

1389. Keeping oneself hungry is the most beneficial cure, whereas eating to one's fill increases maladies.

1390. Hunger is better than subjugation.

1391. Complement your food with hunger and discipline yourself with contentment.

1392. The best condiment is hunger.

1393. How good an assistant of piety hunger is!

1394. How good an assistant in cutting down the [desires of the carnal] self and breaking its [bad] habits hunger is!

١٣٨٩. التَّجْوُعُ أَنْفَعُ الدَّوَاءِ الْشَّيْءُ يُكْثِرُ الدَّوَاءَ.

١٣٩٠. أَلْجُوعٌ خَيْرٌ مِّنَ الْخُصُوصِ.

١٣٩١. تَأَدَّمْ بِالْجُوعِ وَ تَأَدَّبْ بِالْقُنُوعِ.

١٣٩٢. نِعْمَ الْإِدَامُ الْجُوعُ.

١٣٩٣. نِعْمَ عَوْنُ الْوَزَعُ التَّجْوُعُ.

١٣٩٤. نِعْمَ الْعَوْنُ عَلَى أَسْرِ (أَسْرِ) النَّفْسِ وَ كُسْرِ عَادَتِهَا التَّجْوُعُ.

1395. The alms-tax of high rank [and power] is benefitting others with it.

1396. One of the obligations of a person who possesses a high rank is to use it to grant the [needs of] one who seeks from him.

1397. One who benefits others with his high rank makes himself praiseworthy.

١٣٩٥. زَكْوَةُ الْجَاهِ بَذْلُهُ.

١٣٩٦. مِنَ الْوَاجِبِ عَلَى ذِي الْجَاهِ أَنْ يَبْذُلَ لِطَالِبِهِ.

١٣٩٧. مَنْ بَذَلَ جَاهَهُ اسْتَحْمَدَ.

STRUGGLE (JIHĀD)

1398. Whoever makes an effort to strive in obedience to Allah and His messenger, his soul shall be safe and sound [from the torments of the Hereafter] and his

١٣٩٨. إِنَّ مَنْ بَذَلَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَرَسُولِهِ كَانَتْ نَفْسُهُ نَاجِيَةً سَالِمَةً وَ صَفَقَتْهُ رَاحِكَةً غَائِمَةً.

transaction will be profitable and gainful.

1399. The first thing which you overcome through Jihād is through striving with your hands, then [if this is not possible] by your tongue, then [if this is not possible] with your hearts; and the one who neither supports good with his heart nor censures evil, is turned upside down (i.e. will face the wrath of Allah).

1400. Struggling [in the way of Allah] is the pillar of faith and the path of the felicitous.

1401. The doors of the heavens are opened for those who strive [in the way of Allah].

1402. If the people who came before me complained about the injustice of their rulers, then today I complain about the injustice of my people; it is as if I am led and they are the leaders, [and] I am restrained and they are the restrainers.

1403. The reward for striving [in the way of Allah] is the greatest reward.

1404. And [Allah has prescribed] Jihād as [a means of preserving the] honour of Islam.

1405. Strong determination and lavishness do not go together.

1406. The purification of the body is [in] striving and fasting.

١٣٩٩. إِنَّ أَوَّلَ مَا تُعْلِمُونَ عَلَيْهِ مِنَ الْجِهَادِ جِهَادٌ
بِأَيْدِيكُمْ ثُمَّ بِالْسِتَّةِكُمْ ثُمَّ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ
بِقَلْبِهِ مَعْرُوفًا وَمَنْ يُنْكِرُ مُنْكَرًا قُلُوبُ فَجَعَلَ أَعْلَاهُ
أَسْفَلَهُ.

٤٠٠. الْجِهَادُ عِمَادُ الدِّينِ وَ مِنْهَاجُ السُّعَادِ.

٤٠١. الْمُجَاهِدُونَ شُفَّعَتْ لَهُمْ أَبْوَابُ السَّمَاءِ.

٤٠٢. إِنْ كَانَتِ الرِّعَايَا قَبْلِيَ تَشْكُوا حَيْفَ رِعَايَاهَا
فَإِنِّي إِلَيْهِمْ أَشْكُو حَيْفَ رِعَيَتِي كَأَنِّي المُفُودُ وَهُمْ
الْقَادُّهُ وَالْمُؤْرُغُ وَهُمُ الْوَزَعَهُ.

٤٠٣. ثَوَابُ الْجِهَادِ أَعْظَمُ الثَّوَابِ.

٤٠٤. وَالْجِهَادُ عِزًّا لِلْإِسْلَامِ.

٤٠٥. لَا يَخْتَمُ عَزِيمَهُ وَ ولِيمَهُ.

٤٠٦. زَكْوَهُ الْبَدَنِ الْجِهَادُ وَ الصِّيَامُ.

1407. Indeed Jihād is the price of Paradise, so the one who struggles against his self will acquire it, and this is the greatest reward of Allah for the one who is cognizant of it.

1408. The best Jihād is the struggle of a man against his [carnal] soul.

1409. The best Jihād is the struggle of the self against lustful desires, and its weaning away from the pleasures of this world.

1410. The first thing that you disavow from Jihād is struggling against your selves.

1411. The last things that you [should] lose are: the struggling against your selves and obedience to those who have authority among you.

1412. Indeed the best Jihād is the struggle of a man against his [carnal] soul.

1413. Verily struggling against the self restrains it from sins and protects it from destruction.

1414. Verily the one who struggles with his [lower] self, in obedience to Allah and against disobedience to Him, has the status of a virtuous martyr in the sight of Allah.

1415. Indeed the one who struggles against his [lower] self, overcomes his anger and is careful in obeying [the commandments of] Allah, is raised by Allah, the Glorified, to the status of the one who fasts by day and stands in prayer by night, and is granted the rank of the patient soldier [who fights in His way].

٤٠٧ . أَلَا وَإِنَّ الْجِهَادَ ثُمَّ الْجَنَّةَ فَمَنْ جَاهَدَ نَفْسَهُ
مَلَكُهَا وَهِيَ أَكْرَمُ شَوَّابِ اللَّهِ لِمَنْ عَرَفَهَا.

٤٠٨ . أَفْضَلُ الْجِهَادِ مُجَاهَدَةُ الْمَرءَ نَفْسَهُ.

٤٠٩ . أَفْضَلُ الْجِهَادِ جَهَادُ النَّفْسِ عَنِ الْهَوَى
وَفِطَامُهَا عَنْ لَذَاتِ الدُّنْيَا.

٤١٠ . أَوَّلُ مَا تُنْكِرُونَ مِنَ الْجِهَادِ جَهَادُ أَنْفُسِكُمْ.

٤١١ . آخِرُ مَا تَفْقِدُونَ مُجَاهَدَةُ أَهْوَائِكُمْ وَطَاعَةُ
أُولَئِكُمْ الْأَمْرِ مِنْكُمْ.

٤١٢ . إِنَّ أَفْضَلَ الْجِهَادِ مُجَاهَدَةُ الرَّجُلِ نَفْسَهُ.

٤١٣ . إِنَّ مُجَاهَدَةَ النَّفْسِ لَتَرْتَمِعُهَا عَنِ الْمُعَاصِي
وَتَعْصِيمُهَا عَنِ الرَّدَى.

٤١٤ . إِنَّ الْمُجَاهِدَ نَفْسَهُ عَلَى طَاعَةِ اللَّهِ وَعَنْ
مَعَاصِيهِ عِنْدَ اللَّهِ سُبْحَانَهُ إِنْزَلَهُ بَرَ شَهِيدٍ.

٤١٥ . إِنَّ الْمُجَاهِدَ نَفْسَهُ وَالْمَغَالِبَ عَصَبَةُ
وَالْمَحَافِظَ عَلَى طَاعَةِ رَبِّهِ يَرْفَعُ اللَّهُ سُبْحَانَهُ لَهُ شَوَّابُ
الصَّائِمِ الْقَائمِ وَبَيْلَهُ دَرَجَةُ الْمَرَابِطِ الصَّابِرِ.

1416. Verily if you struggle against your [lower] self you will obtain the pleasure of Allah.

١٤١٦. إِنَّكَ إِنْ جَاهَدْتَ نَفْسَكَ حُزْنَتْ رَضَى اللَّهِ.

1417. The fruit of struggle [against the self] is overpowering the self.

١٤١٧. ثَمَّةُ الْمُجَاهَدَةِ قَهْرُ النَّفْسِ.

1418. Struggling against the self is the dowry for Paradise.

١٤١٨. جِهَادُ النَّفْسِ مَهْرُ الْجَنَّةِ.

1419. Struggling against vain desires is the price of Paradise.

١٤١٩. جِهَادُ الْهَوَى ثَمَّنُ الْجَنَّةِ.

1420. Struggling against the self is the best Jihad.

١٤٢٠. جِهَادُ النَّفْسِ أَفْضَلُ جِهَادٍ.

1421. Struggle against your [lower] self and seek repentance, you will be successful in the obedience of your Lord.

١٤٢١. جَاهِدْ نَفْسَكَ وَقَدِيمْ تَوْبَتْكَ تَعْزِزْ بِطَاعَةِ رَبِّكَ.

1422. Struggle against your vain desires, overcome your anger and resist your bad habits, [by this] your soul will become pure, your intellect will become perfect and the reward of your Lord will be complete.

١٤٢٢. جَاهِدْ شَهْوَتَكَ وَغَالِبَ عَصَبَكُوكَخَالِفُ سُوءَ عَادَتِكَ تَرْكُ نَفْسَكَ وَيَكْمُلُ عَقْلُكَ وَتَسْتَكْمِلُ ثَوَابَ رَبِّكَ.

1423. Fight against your [lower] self in obedience to Allah the way an enemy would fight his enemy, and overpower it the way a rival would overpower his opponent, for indeed the strongest person is the one who subdues his self.

١٤٢٣. جَاهِدْ نَفْسَكَ عَلَى طَاعَةِ اللَّهِ مُجَاهِدَةً الْعَدُوُّ وَعَدُوُّهُ وَغَالِبُهَا مُغَالِبَةُ الضَّدِّ ضِدَّهُ فَإِنَّ أَفْوَى النَّاسُ مَنْ فَوَى عَلَى نَفْسِهِ.

1424. Struggle against your [lower] self and call it to account the way a partner would hold his partner accountable, and demand from it the right of Allah the way an adversary would demand from his foe, for verily the most felicitous of people is the one

١٤٢٤. جَاهِدْ نَفْسَكَ وَحَاسِبُهَا مُحَاسِبَةُ الشَّرِيكِ شَرِيكَهُ وَطَالِبُهَا بِحُقُوقِ اللَّهِ مُطَالَبَةُ الْخَصِيمِ خَصِيمَهُ فَإِنَّ أَسْعَدَ النَّاسِ مَنْ اتَّدَبَ لِمُحَاسِبَةِ نَفْسِهِ.

who undertakes to hold his self to account.

1425. Struggling against the [lower] self is the price of Paradise, so the one who struggles against it will acquire it, and this is the greatest reward of Allah for the one who is cognizant of it.

1426. Struggling against the self with knowledge is a symbol of intelligence.

1427. Fighting anger with forbearance is evidence of nobility.

1428. The most excellent Jihād is struggling against the self.

1429. The highest form of struggle is for a man to struggle against his self.

1430. It is sufficient for you, in your struggle against your [lower] self, that you always prevail over it and fight its vain desires.

1431. One who fights his [lower] self perfects his piety.

1432. One who knows his self struggles against it.

1433. One who does not struggle against his self will not achieve victory.

1434. There is no struggle more worthy than struggling against the self.

1435. Struggling against the self is a trait of the noble ones.

1436. Struggling against the self is a symbol of nobility.

١٤٢٥. جهاد النفس من الجنّة فمن جاهدها ملوكها وهي أكرم ثواب الله لمن عرفها.

١٤٢٦. جهاد النفس بالعلم عنوان العقل.

١٤٢٧. جهاد الغضب بالحلم يرهان التبل.

١٤٢٨. حُيُّرُ الجهاد جهاد النفس.

١٤٢٩. غاية المجاهدة أن يجاهد المرء نفسه.

١٤٣٠. كفاك في مجاهدة نفسك أن لا تزال أبداً لها مغالياً وعلى أهونتها محارباً.

١٤٣١. من جاهد نفسه أكمل الثقي.

١٤٣٢. من عرف نفسه جاهدها.

١٤٣٣. من لم يجاهد نفسه لم ينل المَوْزَ.

١٤٣٤. ما من جهاد أفضى من جهاد النفس.

١٤٣٥. مجاهدة النفس شيمة التبلاء.

١٤٣٦. مجاهدة النفس عنوان التبل.

1437. Struggling against the self is the best Jihād.

١٤٣٧. تُجاهِدُ النَّفْسُ أَفْضَلُ جِهادٍ.

1438. There is no Jihād like struggle against the self.

١٤٣٨. لَا جِهادٌ كَجِهادِ النَّفْسِ.

IGNORANCE

الجهل

1439. Ignorance and miserliness are bad and harmful.

١٤٣٩. الْجَهْلُ وَالْبُخْلُ مَسَاءٌ وَمَضَرٌ.

1440. Ignorance in a human being is more harmful than gangrene [is] to the body.

١٤٤٠. الْجَهْلُ فِي الْإِنْسَانِ أَضَرٌ مِنَ الْأَكْلَةِ فِي الْبَدْنِ.

1441. Ignorance is a balky mount; whoever rides it stumbles and whoever accompanies it is led astray.

١٤٤١. الْجَهْلُ مَطِيَّةٌ شَكُوسٌ مَنْ رَكِبَهَا زَلَّ وَمَنْ صَرَبَهَا ضَلَّ.

1442. Ignorance of merits is one of the grossest demerits.

١٤٤٢. الْجَهْلُ بِالْفَضَائِلِ مِنْ أَقْبَحِ الرِّذَايْلِ.

1443. The greatest calamity is ignorance.

١٤٤٣. أَعْظَمُ الْمَصَابِ الْجَهْلُ.

1444. The worst ailment is ignorance.

١٤٤٤. أَسْوَءُ السُّفْمِ (الْقِسْمِ) الْجَهْلُ.

1445. The greatest ignorance is the ignorance of a person about himself.

١٤٤٥. أَعْظَمُ الْجَهْلِ جَهْلُ الْإِنْسَانِ أَمْرَ نَفْسِهِ.

1446. The greatest ignorance is making enmity with the powerful, befriending the immoral and trusting the traitor.

١٤٤٦. أَعْظَمُ الْجَهْلِ مُعَادَةُ الْقَادِرِ وَمُصَادَقَةُ الْفَاجِرِ وَالتِّقْةُ بِالْغَادِرِ.

1447. Ignorance is a curse.

١٤٤٧. الْجَهْلُ وَبَالٌ.

1448. Ignorance is [a form of] death.

١٤٤٨. الْجَهْلُ مَوْتٌ.

1449. People are enemies of that which they are ignorant of.

١٤٤٩. الْنَّاسُ أَعْدَاءُ مَا جَهَلُوا.

١٤٥٠. أَلْجَهَلُ أَنْكِي عَلُوٌ.
١٤٥١. أَلْجَهَلُ يُرِيُّ الْقَدْمَ.
١٤٥٢. أَلْجَهَلُ يُفْسِدُ الْمَعَادَ.
١٤٥٣. أَلْجَهَلُ مَعْدِنُ الشَّرِّ.
١٤٥٤. أَلْجَهَلُ دَاءٌ وَ عَيَاءً.
١٤٥٥. أَلْجَهَلُ يَجْلِبُ الْعَرَزَ.
١٤٥٦. أَلْجَهَلُ أَصْلُ كُلِّ شَرِّ.
١٤٥٧. أَلْجَهَلُ أَدْوًى الدَّاءِ.
١٤٥٨. أَلْجَهَلُ فَسَادُ كُلِّ أَمْرٍ.
١٤٥٩. أَلْجَهَلُ يُرِيُّ الْقَدْمَ وَ يُبَوِّثُ النَّدَمَ.
١٤٦٠. أَلْجَهَلُ مُيِّثُ الْأَحْيَاءِ وَ مُخْلِدُ الشَّقَايَةِ.
١٤٦١. إِنَّكُمْ لَنْ تُحَصِّلُوا بِالْجَهَلِ أَرْبَابًا وَ لَنْ تَبْلُغُوا بِهِ مِنَ الْحَيْثِ سَبَبًا وَ لَنْ تُذَرِّكُوا بِهِ مِنَ الْآخِرَةِ مَطْلَبًا.
١٤٦٢. بِالْجَهَلِ يُسْتَنَازُ كُلِّ شَرِّ.
١٤٦٣. رَبَّ جَهَلٍ أَنْفَعُ مِنْ حِلْمٍ (عِلْمٍ).
١٤٦٤. رُدُوا الْجَهَلُ بِالْعِلْمِ.

1465. Too much ignorance is destructive.

٤٦٥. زِيَادَةُ الْجَهْلِ تُرْدِي.

1466. The worst affliction is ignorance.

٤٦٦. شَرُّ الْمَصَائِبِ الْجَهْلُ.

1467. Counter ignorance with knowledge.

٤٦٧. ضَادُوا الْجَهْلَ بِالْعِلْمِ.

1468. The outcome of ignorance is loss; and the joy of the envious does not last.

٤٦٨. عُقُبَ الْجَهْلِ مَضَرَّةٌ وَالْحَسُودُ لَا تَدُومُ لَهُ مَسْرَةً.

1469. The pinnacle of ignorance is for a person to brag about his ignorance.

٤٦٩. غَايَةُ الْجَهْلِ تَبَجُّجُ الْمُرْءُ بِجَهْلِهِ.

1470. Many a revered person has been humiliated by his ignorance.

٤٧٠. كَمْ مِنْ عَزِيزٍ أَذَلَّهُ جَهْلُهُ.

1471. Ignorance suffices as ignobility.

٤٧١. كَفَى بِالْجَهْلِ ضِعَةً.

1472. It suffices as ignorance for a person to be ignorant about himself.

٤٧٢. كَفَى بِالْمُرْءِ جَهْلًا أَنْ يَجْهَلَ نَفْسَهُ.

1473. It suffices as ignorance for a person to be pleased with himself.

٤٧٣. كَفَى بِالْمُرْءِ جَهْلًا أَنْ يَرْضَى عَنْ نَفْسِهِ.

1474. It suffices as ignorance for a person to laugh without [a reason for] amusement.

٤٧٤. كَفَى بِالْمُرْءِ جَهْلًا أَنْ يَضْحَكَ مِنْ غَيْرِ عَجَبٍ.

1475. It suffices as ignorance for a person to be ignorant of his limits [and standing in society].

٤٧٥. كَفَى بِالْمُرْءِ جَهْلًا أَنْ يَجْهَلَ قَدْرَهُ.

1476. It suffices as ignorance for a person to be ignorant of his flaw.

٤٧٦. كَفَى بِالْمُرْءِ جَهْلًا أَنْ يَجْهَلَ عَيْبَهُ.

1477. It suffices as ignorance for a person to be ignorant about his own faults and to malign people for that which he [himself] cannot turn away from.

٤٧٧. كَفَى بِالْمُرْءِ جَهْلًا أَنْ يَجْهَلَ عَيْوبَ نَفْسِهِ وَيَطْعَنَ عَلَى النَّاسِ بِمَا لَا يَسْتَطِعُ التَّحُولُ عَنْهُ.

1478. It suffices as ignorance for a person to

٤٧٨. كَفَى بِالْمُرْءِ جَهْلًا أَنْ يُنْكِرَ عَلَى النَّاسِ مَا

forbid people from that which he performs himself.

يأتي مِثْلَهُ.

1479. The language of ignorance is impoliteness.

٤٧٩. لِسَانُ الْجَهْلِ الْخُرُقُ.

1480. One who gets uplifted by ignorance has opposed the intellect.

٤٨٠. مَنْ اسْتَطَارَةُ الْجَهْلِ فَقَدْ عَصَى الْعُقْلَ.

1481. One who fights his ignorance with his knowledge succeeds with the most felicitous victory.

٤٨١. مَنْ قاتَلَ جَهْلَهُ بِعِلْمِهِ فَازَ بِالْحَظْ الأَسْعَدِ.

1482. Being overcome by ignorance is one of the severest afflictions.

٤٨٢. مِنْ أَشَدِّ الْمُصَاصَبِ غَبَّةُ الْجَهْلِ.

1483. There is no poverty like ignorance.

٤٨٣. لَا فَقْرٌ كَالْجَهْلِ.

1484. With ignorance, no path is purified.

٤٨٤. لَا يُزَكِّوْ مَعَ الْجَهْلِ مَذْهَبٌ.

1485. There is no poverty more severe than ignorance.

٤٨٥. لَا فَقْرٌ أَشَدُ مِنَ الْجَهْلِ.

1486. There is no abomination more disgraceful than ignorance.

٤٨٦. لَا سَوْأَةَ أَشَيْنُ مِنَ الْجَهْلِ.

1487. There is no adversity more severe than ignorance.

٤٨٧. لَا مُصِيبةً أَشَدُ مِنْ جَهْلٍ.

1488. The cornerstone of ignorance is animosity towards people.

٤٨٨. رَأْسُ الْجَهْلِ مُعَاوَدَةُ النَّاسِ.

THE IGNORANT AND THE FOOLISH

الجاهل والجهول

1489. An ignorant person is never found to be anything but falling short or excessive.

٤٨٩. الْجَاهِلُ لَنْ يُلْقِي أَبْدًا إِلَّا مُفْرِطًا أوْ مُفْرِطًا.

1490. Neither does an ignorant restrain himself [from wrongdoing] nor does he

٤٩٠. الْجَاهِلُ لَا يَرْدَعُ وَ بِالْمَوَاعِظِ لَا يَنْتَفِعُ.

benefit from good advice.

1491. An ignorant person is one who obeys his vain desires in disobedience to his Lord.

1492. The ignorant person feels aversion towards that which the wise person feels at ease with.

1493. The ignorant person does not understand the learned because he [himself] was never learned before.

1494. An ignorant person does not recognize his failure and does not accept the [good] advice given to him.

1495. An ignorant person relies on his hopes and is negligent in his actions.

1496. The ignorant person is like a rock through which water does not gush forth, and a tree, the branches of which do not become green, and a ground upon which foliage is not found.

1497. An ignorant person is [like the] dead among the living.

1498. The most wretched of all people is the ignorant one.

1499. An unremorseful sinner is the most ignorant person.

1500. The most ignorant person is one who is deceived by the praise of a flatterer who makes the ugly look appealing to him and makes him hate the [sincere] adviser.

1501. The most hated creature in the sight of

١٤٩١. أَجَاهِلُ مَنْ أطَاعَ هَوَاهُ فِي مَعْصِيَةِ رَبِّهِ.

١٤٩٢. أَجَاهِلُ يَسْتَوِحِشُ مِمَّا يَأْتِسُ بِهِ الْحَكِيمُ.

١٤٩٣. أَجَاهِلُ لَا يَعْرِفُ الْعَالَمَ لِأَنَّهُ لَمْ يَكُنْ قَبْلُ عَالِمًا.

١٤٩٤. أَجَاهِلُ لَا يَعْرِفُ تَفْصِيرَهُ وَلَا يَقْبَلُ مِنَ النَّصِيحَ لَهُ.

١٤٩٥. أَجَاهِلُ يَعْتَمِدُ عَلَى أَمْلِهِ وَيُقْصِرُ فِي عَمَلِهِ.

١٤٩٦. أَجَاهِلُ صَخْرَةٌ لَا يَنْفَجِرُ مَاؤُهَا وَشَجَرَةٌ لَا يَخْضُرُ عُودُهَا وَأَرْضٌ لَا يَظْهَرُ عُشْبُهَا.

١٤٩٧. أَجَاهِلُ مَيِّتٌ بَيْنَ الْأَحْيَاءِ.

١٤٩٨. أَشَقَّ النَّاسِ أَجَاهِلُ.

١٤٩٩. أَجْهَلُ النَّاسِ مُسِيَّعٌ مُسْتَأْنِفٌ.

١٥٠٠. أَجْهَلُ النَّاسِ الْمَغْتَرُ بِقَوْلٍ مَادِحٍ مُتَمَلِّقٍ يُخْسِنُ لَهُ الْقَبِيحَ وَيُبَغْضُ إِلَيْهِ النَّصِيحَ.

١٥٠١. أَبْعَضُ الْخَلَائِقِ إِلَى اللَّهِ تَعَالَى أَجَاهِلُ لِأَنَّهُ

Allah is the ignorant person, because He deprived him of what He bestoweded on His creation, and that is intellect.

1502. Verily the ignorant is one whose ignorance leads astray and whose vain desires entice [towards evil]; so his speech is unhealthy and his action is blameworthy.

1503. The ignorant one is perplexed.

1504. The ignorant person inclines towards the one who is like him.

1505. Man is an enemy of that which he is ignorant of.

1506. The ignorant one does not restrain himself [from evil].

1507. An ignorant person is a slave to his passions.

1508. The ignorant person does not desist [from sinning].

1509. An ignorant person seeks to raise himself but ends up abasing himself.

1510. The ignorant person is one who is ignorant of his own capability.

1511. An ignorant person is dead, even when he is alive.

1512. The correctness of an ignorant person is like the mistake of a learned person (i.e. it happens rarely).

1513. The ignorant person is deceived by [false] claims.

حَرَمَهُ مَا مَنَّ بِهِ عَلَى حَكْمِهِ وَهُوَ الْعَقْلُ.

١٥٠٢. إِنَّ الْجَاهِلَ مَنْ جَهَلَهُ فِي إِغْوَاءٍ وَمَنْ هَوَاهُ فِي إِغْرَاءٍ فَقَوْلُهُ سَقِيمٌ وَفِعْلُهُ دَمِيمٌ.

١٥٠٣. الْجَاهِلُ حَيْرَانٌ.

٤. الْجَاهِلُ يَمِيلُ (يَأْلُغُ مِثْلَهُ) إِلَى شِكْلِهِ.

١٥٠٤. الْمُؤْمِنُ عَدُوُّ مَا جَهَلَ.

١٥٠٥. الْجَاهِلُ لَا يَرْتَدُ.

١٥٠٦. الْجَاهِلُ عَبْدُ شَهْوَتِهِ.

١٥٠٧. الْجَاهِلُ لَا يَرْعَوِي.

١٥٠٨. الْجَاهِلُ يُرْفَعُ نَفْسَهُ فَيَتَضَعُ.

١٥٠٩. الْجَاهِلُ يُرْفَعُ نَفْسَهُ فَيَتَضَعُ.

١٥١٠. الْجَاهِلُ مَنْ جَهَلَ قَدْرَهُ.

١٥١١. الْجَاهِلُ مَيِّتٌ وَإِنْ كَانَ حَيًّا.

١٥١٢. الْجَاهِلُ كَرْلَةُ الْعَالَمِ صَوَابُهُ.

١٥١٣. الْجَاهِلُ مَنْ خَدَعَتْهُ الْمَطَالِبُ.

1514. The ignorant person is one who is ignorant about his [own] affair.

٤. الجاهل من جهل أمره.

1515. The ignorant person is one who is deceived by his vain desires and his arrogance.

٥. الجاهل من اخدع لهوا (هواه) وغروره.

1516. An ignorant person is one who takes his sincere advisor to be a deceiver.

٦. الجاهل من استئشع النصيحة.

1517. When the ignorant one becomes stingy (or denies), he obtains [wealth] and when he obtains [wealth] (or professes belief in one God), he apostatizes.

٧. الجاهل إذا جمد (جحد) وجد وإذا وجد (وحد) أخذ.

1518. Indeed the ignorant person is one who is enslaved by [worldly] pursuits.

٨. إنما الجاهل من استعبدته المطالب.

1519. When an ignorant person grows older, his ignorance rises.

٩. إذا شاب الجاهل شب جهله.

1520. The wealth of an ignorant person is in his worldly possessions and his hopes.

١٠. ثروة الجاهل في ماليه وأمليه.

1521. The reign of an ignorant person is like a stranger who [soon] moves to another place.

١١. دولة الجاهل كالغريب المتحرك إلى التقلة.

1522. Many an ignorant person is saved by his ignorance.

١٢. رب جاهل نجاته جهله.

1523. The slip-ups of an ignorant person are excusable.

١٣. زلة الجاهل معذورة.

1524. An ignorant king exposes his [own] flaws.

١٤. سلطان الجاهل يندي معايبه.

1525. The worst person you can accompany is an ignorant one.

١٥. شر من صاحبته الجاهل.

1526. The correct [action] of an ignorant person is like the slip-up of an intelligent

١٦. صواب الجاهل كالزلة من العاقل.

person.

1527. The lost item of the ignorant person cannot be found.

1528. Obedience to the foolish is a sign of ignorance.

1529. Obedience to the foolish and being excessive [in speech or action] are two signs of ignorance.

1530. The habit of the inexperienced [and ignorant] ones is to cut off the elements of favour.

1531. The wealth of an ignorant person is in his worldly possessions.

1532. The ignorant one is deceived by futile absurdities.

1533. Every ignorant person is prone to temptation.

1534. For the ignorant there is loss in every situation.

1535. One who is ignorant is disregarded [by others].

1536. When one is ignorant, his consideration is reduced.

1537. One who is ignorant of [a branch of] knowledge is hostile towards it.

1538. One who does not know where he is placing his foot, trips.

1539. One who is ignorant makes many blunders.

١٥٢٧. ضالُّ الجاهلِ عَيْرٌ مَوْجُودٌ.

١٥٢٨. طاعَةُ الجهولِ تَدْلُّ عَلَى الجهلِ.

١٥٢٩. طاعَةُ الجهولِ وَكثْرَةُ الْفُضُولِ تَدْلَانِ عَلَى
الْجهلِ.

١٥٣٠. عادَةُ الأَعْمَارِ قَطْعُ مَوَادِ الإِحْسَانِ.

١٥٣١. غَيْرُ الجاهلِ بِعَالِيهِ.

١٥٣٢. غُرُورُ الجاهلِ بِمُجَالاتِ الْبَاطِلِ.

١٥٣٣. كُلُّ جاهلٍ مَفْتُونٌ.

١٥٣٤. لِلْجاهلِ فِي كُلِّ حَالَةٍ حُسْنَانٌ.

١٥٣٥. مَنْ جَهَلَ أُهْمِلَ.

١٥٣٦. مَنْ جَهَلَ قَلَّ إِغْتِيَارُهُ.

١٥٣٧. مَنْ جَهَلَ عِلْمًا عَادَهُ.

١٥٣٨. مَنْ جَهَلَ مَوْضِعَ قَدَمِهِ زَلَّ.

١٥٣٩. مَنْ جَهَلَ كَثْرَ عِثَارَهُ.

1540. One who is ignorant becomes self-conceited; and his ‘today’ is worse than his ‘yesterday’.

١٥٤٠. مِنْ جَهَلٍ اعْتَرَ بِنَفْسِهِ وَكَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِهِ.

1541. It is from the nature of the ignorant to get angry quickly, in every situation.

١٥٤١. مِنْ طَبَاعِ الْجَهَالِ التَّسْرُغُ إِلَى الْعَصَبِ فِي كُلِّ حَالٍ.

1542. No one antagonizes the learned like the ignorant [do].

١٥٤٢. مَا ضَادَ الْعُلَمَاءَ كَالْجَهَالِ.

1543. Woe be to the one who persists in his ignorance and blessed is the one who realizes [his mistake] and finds the right course.

١٥٤٣. وَيْلٌ لِمَنْ تَمَادَى فِي جَهَلِهِ وَطَوَبِي لِمَنْ عَقَلَ وَاهْتَدَى.

1544. There is no independence for an ignorant person.

١٥٤٤. لَا غَنِيٌّ لِجَاهِلٍ.

1545. The ignorant one is not seen to be anything but immoderate (or excessive).

١٥٤٥. لَا يُرَى الْجَاهِلُ إِلَّا مُفْرِطاً (مُفْرِطاً).

1546. Nothing restrains the foolish except the edge of a sword.

١٥٤٦. لَا يَرْدُغُ الْجَهُولُ إِلَّا حَدُّ الْحُسَامِ.

1547. Disobey the ignorant and you will be safe.

١٥٤٧. إِعْصِي الْجَاهِلَ تَسْلِمْ.

1548. Hell is sufficient as a punishment.

١٥٤٨. كَفَىٰ بِجَهَنَّمَ نَكَالًا.

1549. He ('a) said in his description of hell: [It is] a fire whose burning is intense, its roar is loud, its flames are rising, its blaze is incinerating, its groans are terrifying, its abatement is remote, its fuel is igniting, [and] its horrors are terrifying.

١٥٤٩. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي وَصْفِ جَهَنَّمَ: نَارٌ شَدِيدٌ كَلْبُهَا عَالٌ لَبَهَا سَاطِعٌ لَبَهَا مُتَأَجِّجٌ سَعِيرُهَا مُتَعَيِّظٌ رَفِيرُهَا بَعِيدٌ حُمُودُهَا ذَاكٌ وَفُودُهَا مُتَحَوِّفٌ وَعِيدُهَا.

1550. He ('a) said while describing hell: Its inmate cannot leave, its prisoner cannot be released by ransom and its shackles cannot be broken. This abode has no fixed age so that it may perish, nor is there a lifespan for its inmates that they may pass away.

1551. Verily all disbelieving schemers are inmates of the fire.

1552. He ('a) also said in his description of hellfire: Its pits are engulfed [with fire], its sides are pitch-dark, its vessels are scorching hot and everything about it is horrid.

1553. None will be saved from the fire of hell except the one who abandons its actions (i.e. the actions that lead to it).

1554. This tender skin does not have the tolerance to withstand the fire [of hell].

1555. One who is afraid of hellfire keeps away from that which has been forbidden.

1556. The inmates of hell are eternally tormented.

1557. The one who enters hellfire is forever wretched.

1558. The fuel of hellfire on the Day of Judgment will comprise of every rich person who was miserly towards the poor with his wealth and every learned scholar who sold his Hereafter for the world.

1559. Be wary of the fire whose heat is intense, whose pit is deep and whose ornaments are made of [molten] iron.

١٥٥٠. وَقَالَ عَلَيْهِ السَّلَامُ فِي وَصْفِ جَهَنَّمِ:
لَا يَطْعَنُ مُقِيمُهَا وَلَا يُفَادِي أَسِيرُهَا وَلَا تُنْصَمُ كُبُوْلُهَا
لَا مُدَّةً لِلَّدَارِ فَتَنْعَى وَلَا أَجَلَ لِلْقَوْمِ فَيُفْضِي.

١٥٥١. إِنَّ أَهْلَ النَّارِ كُلُّ كُفُورٍ مَكْوُرٍ.

١٥٥٢. وَقَالَ عَلَيْهِ السَّلَامُ فِي وَصْفِ النَّارِ: عَمِّرْ
فَرَارُهَا مُظْلِمَةً أَقْطَارُهَا حَامِيَةً قُلُودُهَا فَظِيعَةً أُمُورُهَا.

١٥٥٣. لَئِنْ يَنْجُو مِنَ النَّارِ إِلَّا التَّارِكُ عَمَلَهَا.

٤. لَيْسَ لِهَذَا الْجِلْدِ الرِّقْبِ صَبَرٌ عَلَى النَّارِ.

١٥٥٥. مَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ.

١٥٥٦. وَفَدُ النَّارِ أَبْدًا مُعَدَّبُونَ.

١٥٥٧. وَارِدُ النَّارِ مَؤَبِّدُ الشَّقَاءِ.

١٥٥٨. وَفُودُ النَّارِ يَوْمَ الْقِيمَةِ كُلُّ عَنِي بَخْلٌ بِمَا لِهِ
عَلَى الْفُقَرَاءِ وَكُلُّ عَالَمٍ باعَ الدِّينَ بِالْدُّنْيَا.

١٥٥٩. إِحْدَرُوا نَارًا حَرُّهَا شَدِيدٌ وَقَعْرُهَا بَعِيدٌ
وَخَلُّهَا حَدِيدٌ.

1560. Be wary of the fire whose tumultuous blaze is ready, its flames are intense and its torment is forever renewed.

١٥٦٠. إِحْذِرُوا نَاراً حَيْبِهَا عَتِيدٌ وَهُبُّهَا شَدِيدٌ
وَعَذَابُهَا أَبْدًا جَدِيدٌ.

1561. Hellfire is the final end of the extremists.

١٥٦١. النَّارُ غَايَةُ الْمُفْرِطِينَ.

باب الحاء

LOVER OF THE AHLUL-BAYT

محب أهل البيت

1562. Whoever loves us with his heart, supports us with his speech and fights our enemies with his sword, then he will be with us in Paradise at our stage.

1563. Whoever loves us with his heart and supports us with his speech but does not fight alongside us with his hand, then he will be in Paradise but not at our stage.

1564. Whoever loves us with his heart but pretends to hate us with his tongue will go to Paradise.

1565. He who loves us should emulate our actions and clothe himself with piety.

1566. One who loves us should prepare to be covered with afflictions.

1567. One who befriends us should have a thick skin for tribulations [that will befall him].

1568. Two types of people are destroyed because of me: the fanatic lover and the extreme hater.

1569. If a mountain loved me, it would crumble.

١٥٦٢. مَنْ أَحَبَّنَا بِقُلُوبِهِ وَكَانَ مَعَنَا بِلِسَانِهِ وَقَاتَنَ عَلَوَنَا بِسَيْفِهِ فَهُوَ مَعَنَا فِي الْجَنَّةِ فِي دَرَجَتِنَا.

١٥٦٣. مَنْ أَحَبَّنَا بِقُلُوبِهِ وَأَعْنَانَا بِلِسَانِهِ وَمَمْ بِقَاتَانَ مَعَنَا بِيَدِهِ فَهُوَ فِي الْجَنَّةِ دُونَ دَرَجَتِنَا.

١٥٦٤. مَنْ أَحَبَّنَا بِقُلُوبِهِ وَأَعْنَانَا بِلِسَانِهِ فَهُوَ فِي الْجَنَّةِ.

١٥٦٥. مَنْ أَحَبَّنَا فَلَيُعْمَلْ بِعَمَلِنَا وَلَيَتَحَلَّبْ الْوَرَعَ.

١٥٦٦. مَنْ أَحَبَّنَا فَلَيُعِدَ لِلْبَلَاءِ جَلْبَابًا.

١٥٦٧. مَنْ تَوَلَّنَا فَلَيَلْبَسْ لِلْمَحْنِ إِهَابًا.

١٥٦٨. هَلَكَ فِي رَخْلَانِ: مُحِبٌ غَالٌ وَمُبْغَضٌ قَالَ.

١٥٦٩. لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَّتَ.

THE BELOVED

المحبوب

1570. Losing a loved ones leads to forlornness.

١٥٧٠. فَقُدُّ الْأَحِبَّةِ عُزُّبٌ.

1571. One who loves you forbids you [from evil].

١٥٧١. مَنْ أَحَبَكَ نَهَاكَ.

1572. One who loves something speaks about it constantly.

١٥٧٢. مَنْ أَحَبَ شَيْئاً لَهِ حَيْثُ بَذِكْرِهِ.

1573. Indeed only he who does not flatter you loves you, and only he who does not let you hear [his praise] praises you.

١٥٧٣. إِنَّمَا يُحِبُّكَ مَنْ لَا يَتَمَلَّفُكَ وَيُشْتِي عَلَيْكَ مَنْ لَا يُسِمِّعُكَ.

1574. Let the most beloved person to you and the one who has the greatest status in your eyes be the one who strives hardest in benefiting people.

١٥٧٤. لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ وَأَخْظَاهُمْ لَدَيْكَ أَكْثَرُهُمْ سَعْيًا فِي مَنَافِعِ النَّاسِ.

1575. Let the most beloved person to you be the compassionate adviser.

١٥٧٥. لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ الْمُشْفِقُ النَّاصِحُ.

1576. The strength of the authority of evidence is stronger than the strength of the authority of force.

١٥٧٦. قُوَّةُ سُلْطَانِ الْحُجَّةِ أَعْظَمُ مِنْ قُوَّةِ سُلْطَانِ الْقُدْرَةِ.

THE PROOF [OF ALLAH]

1577. Allah, the Glorified, never leaves His servants without a necessary proof or an established, clear path.

١٥٧٧. لَمْ يَنْهَا اللَّهُ سُبْحَانَهُ عِبَادُهُ مِنْ حُجَّةٍ لَازِمَةً أَوْ حَجَّةً قَائِمَةً.

1578. Allah, the Glorified, does not leave His creation unheeded, nor does He neglect their affairs.

١٥٧٨. لَمْ يَنْهَا اللَّهُ سُبْحَانَهُ حَلْفَةً مُغْفَلَةً وَلَا أَمْرَفُمْ مُهْمَلَةً.

1579. Allah, the Glorified, never lets His servants remain without a divinely appointed Prophet or a revealed book [to guide them].

١٥٧٩. لَمْ يُخْلِلِ اللَّهُ سُبْحَانَهُ عِبَادَهُ مِنْ نَبِيٍّ مُّرْسَلٍ أَوْ كِتَابٍ مُّنْزَلٍ.

THE DISPROVED

الحجوج

1580. One who is disproved has no right.

١٥٨٠. لَا حَقٌّ لِمُحْجُوحٍ.

THE ONE WHO PRESENTS AN ARGUMENT

الاحتاج

1581. The one who presents a strong argument may get support.

١٥٨١. قَدْ يَسْتَظْهِرُ الْمُحْتَاجُ.

1582. One who argues by truth, succeeds.

١٥٨٢. مَنْ احْتَاجَ بِالْحَقِّ فَلَمَّا.

THE HAJJ

الحج

1583. The Hajj is a means of strengthening the religion.

١٥٨٣. وَالْحَجَّ تَفْوِيَةٌ لِلّدَنِينَ.

RAGE

الحدّة

1584. Rage is a bout of insanity because its possessor regrets [afterwards], but if he does not feel regret, then his insanity is firmly established.

٤١٥٨٤. الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ لِأَنَّ صَاحِبَهَا يَنْدَمُ إِنَّمَا لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكَمٌ.

1585. Repel [your] rage, think about the proof and protect yourself from nonsense - you will be safe from slip-ups.

١٥٨٥. دَعِ الْحِدَّةَ وَتَعَكَّرْ فِي الْحِجَّةِ وَ لَحْفَظْ مِنَ الْحَطَّلِ تَأْمَنِ الزَّلَلَ.

THE CAUTIOUS

المتحدر

1586. One who is overly cautious may be destroyed.

١٥٨٦. قَدْ يَعْطِبُ الْمَتَحَدِّرُ.

1587. Harm comes to the cautious one from his [own] place of security.

١٥٨٧. مِنْ مَأْمِيَّهٍ يُؤْتَى الْخَذِيرُ.

THE WARNER

المحدر

1588. One who warns you is like the one who brings you glad tidings.

١٥٨٨. مِنْ حَدَّرَكَ كَمَنْ بَشَرَكَ.

WAR, SOLDIERS AND ARMIES

الحرب والجنود والزحف

1589. Soldiers [who fight for Islam] are the glory of religion and the bastions of [its] leaders.

١٥٨٩. الْجُنُودُ عِزُّ الدِّينِ وَخُصُونُ الْوَلَاةِ.

1590. Fleeing at the right moment is equivalent to victory in its time.

١٥٩٠. الْفِرَارُ فِي أَوَانِهِ يَعْدِلُ الظَّفَرَ فِي زَمَانِهِ.

1591. Soldiers are defenders of the people.

١٥٩١. الْجُنُودُ خُصُونُ الرَّعَيَّةِ.

1592. The bane of an army is opposing its commanders.

١٥٩٢. آفَةُ الْجَنْدِ مُخَالَقُهُ الْقَادِهُ.

1593. One who abandons his army has helped his adversaries.

١٥٩٣. مِنْ خَدَّلَ جُنْدَهُ نَصَرَ أَضْدَادَهُ.

1594. Cast down your gaze in battles, for this will make you calmer and cause your hearts to be more tranquil.

٤١٥٩٤. عُضُوا الأَبْصَارَ فِي الْحَرُوبِ فَإِنَّهُ أَرْبَطُ لِلْجَاهِسِ
وَأَسْكَنُ لِلْقُلُوبِ.

1595. Put the armoured man forward and

١٥٩٥. فَلِمِّمُوا الدَّارِعَ وَأَخْرُجُوا الْحَاسِرَ وَعَصُّوا عَلَى

the unarmoured one behind, and grit your teeth because this will make the swords skip off the skulls.

1596. He who is frightened by what is in front of him retreats [and flees].

1597. Defend [yourselves] with the edge of blades, charge forward [against the enemy] with your swords, give up your lives [for the sake of Allah] and walk towards death with calm.

1598. By the One who splits the seed and creates the human being! They did not accept Islam, rather they succumbed to it [to remain safe] and hid their disbelief; and when they found supporters for it, they brought forth in the open that which they had hidden and made manifest that which they had concealed.

1599. I swear by Allah! Even if you run away from the sword of this transitory world you will not be safe from the swords of the Hereafter. You are the foremost among the Arabs and the greatest figures [of the community], so be ashamed of fleeing [from the battlefield], for certainly in it is a covering of disgrace and [a cause of] entry into hellfire.

1600. Do not fight against the one who seeks refuge in religion, for one who battles religion is ruined.

1601. Do not combat the one who seeks the support of truth, for the one who fights the

الأضراس فإنَّه أَنْبَا لِسُيُوفِ عَنِ الْهَامِ.

١٥٩٦. وَمَنْ هَالَ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقِبَيْهِ.

١٥٩٧. نَافَحُوا بِالظُّبُرِ وَصَلُوْا السُّيُوفَ بِالْخُطْبِ
وَطَبِعُوا عَنْ أَنفُسِكُمْ نَفْسًا وَأَمْشَوْا إِلَى الْمَوْتِ مَشْيًا
سَجْحًا.

١٥٩٨. وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَّا النَّسَمَةَ مَا أَسْلَمُوا
وَلَكِنِ اسْتَسْلَمُوا وَأَسْرَوْا الْكُفَّارَ فَلَمَّا وَجَدُوا أَعْوَانًا
عَلَيْهِ أَعْنَوْا مَا كَانُوا أَسْرَوْا وَأَظْهَرُوا مَا كَانُوا أَبْطَوْا.

١٥٩٩. وَأَيُّمُ اللَّهُ لَئِنْ فَرَزْتُمْ مِنْ سَيْفِ الْعَاجِلَةِ
لَا تَسْلَمُوا مِنْ سُيُوفِ الْآخِرَةِ وَأَنْتُمْ لَهُمْ بَرِّ الْعَرَبِ
وَالسَّنَامُ الْأَعْظَمُ فَاسْتَحْيُوا مِنَ الْفَرَارِ فَإِنَّ فِيهِ ادْرَاعٌ
الْعَارِ وَوُلُوجُ النَّارِ.

١٦٠٠. لَا تُحَارِبُ مَنْ يَتَصَصِّمُ بِالدِّينِ إِنَّ مُغَالِبَ
الَّذِينَ مَحْرُوبُونَ.

١٦٠١. لَا تُعَالِبُ مَنْ يَسْتَظْهُرُ بِالْحَقِّ إِنَّ مُغَالِبَ
الْحَقِّ مَعْلُوبُونَ.

truth is [always] defeated.

1602. Never seek to challenge anyone in combat, but if you are challenged, then respond; for the one who seeks it is an aggressor, and the aggressor is struck down.

1603. Do not let the fleeing which is followed by return and the retreat that is followed by attack bear down on you. Give the swords their due right and prepare a place for the fallen [soldiers]. Embolden yourselves to charge with intensity and strike with full force, and silence the voices, as this dispels cowardice.

1604. Keep on enduring and remain firm, until the pillar of truth illuminates upon you while you have the upper hand, and Allah is with you, and never will He stint [the reward of] your deeds.

1605. Defend your religion with the edge of blades, charge forward [against the enemy] with your swords and seek the help of Allah - you will gain victory and [His] assistance.

1606. Give up your lives [for the sake of Allah] willingly and walk towards death with ease.

1607. The survivors of war grow larger in number and have more children.

1608. Many a war is more beneficial than peace.

1609. Sometimes you may be attacked from within your sanctuary.

١٦٠٢. لَا تَدْعُونَ إِلَى مُبَارَّةٍ وَإِنْ دُعِيتَ إِلَيْهَا فَأَجِبْ فَإِنَّ الدَّاعِيَ إِلَيْهَا باغٌ وَالباغِي مَصْرُوعٌ.

١٦٠٣. لَا تَشَتَّدَ عَلَيْكُمْ فَرَةٌ بَعْدَهَا كَرَّةٌ وَلَا جَوْلَةٌ بَعْدَهَا صَوْلَةٌ وَأَعْطُوا السُّبُّوْفَ حُقُوقَهَا وَقُصُوْفُهَا (وَوَطَّنُوا لِلْجُنُوبِ) لِلْحَرْبِ مَصَارِعَهَا وَأَذْمِرُوا أَنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيِّ وَالضَّرْبِ الْطِلْحُفِيِّ وَأَمْيُوْفُ الأَصْوَاتِ فَإِنَّهُ أَطْرُدُ لِلْفَشِيلِ.

١٦٠٤. صَمْدًا صَمْدًا حَتَّى يَنْجُلِي لَكُمْ عَمُودُ الْحَقِّ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَرْثُكُمْ أَعْمَالَكُمْ.

١٦٠٥. ضَارُوا عَنْ دِينِكُمْ بِالظُّبُرِ وَصَلُوا السُّبُّوْفَ بِالْخُطَاءِ وَأَنْتَصَرُوا بِاللَّهِ تَطْفَرُوا وَتُنْصَرُوا.

١٦٠٦. طَبِّيُوْفُ عَنْ أَنْفُسَكُمْ نَفْسًا وَامْشُوا إِلَى الْمَوْتِ مَشْيًا سَجْحًا.

١٦٠٧. بَقِيَّةُ السَّيْفِ أَنْتِي عَدَدًا وَأَكْثُرُ وَلَدًا.

١٦٠٨. رُبَّ حَرْبٍ أَعْوَدُ مِنْ سِلْمٍ.

١٦٠٩. رُبَّمَا أُتَيْتَ مِنْ مَأْمَنِكَ.

1610. The best of arsenals is seeking support [from Allah].

1611. Verily in fleeing [from the battlefield] there is the wrath of Allah, the Glorified, persistent disgrace and lasting shame; and certainly one who flees does not prolong his life, nor does he delay his day [of death].

1612. Your intellects have decreased and your judgments have become fatuous. You are thus targets for the archer, morsels for the eater and easy prey for the hunter.

1613. Keep returning to fight and be ashamed of fleeing [from the battlefield], for it is a disgrace for the progenies and [a cause of entry into] hellfire on the Day of Reckoning.

1614. Grit your back teeth, for this makes the swords skip off the skull.

1615. Fleeing [from the battle field] is one of the two humiliations.

1616. Be ashamed of fleeing [from battle], for it is a disgrace for the progenies and [a cause of entry into] hellfire on the Day of Reckoning.

1617. Twist the sides of the spears [while attacking], for this makes the spearheads move with more force.

١٦١٠. أَفْضَلُ الْعَدَدِ الْإِسْتِظْهَاءُ.

١٦١١. إِنَّ فِي الْفِرَارِ مَوْجِدًا لِلَّهِ سُبْحَانَهُ وَالذُّلُّ
اللَّامِ وَالْعَارَ الدَّائِمُ وَ إِنَّ الْفَارَ غَيْرُ مَزِيدٍ فِي عُمُرِهِ
وَلَا مُؤَخِّرٌ عَنْ يَوْمِهِ.

١٦١٢. حَقَّتْ عُقُولُكُمْ وَسَفَهْتْ حُلُومُكُمْ فَأَنْشَمْ
عَرَضُ لِنَابِلٍ (عَرَضُ لِنَائِلٍ) وَأُكْلَةً لَا كِيلَ وَفَرِيسَةً
لِصَائِلٍ.

١٦١٣. عَاوِدُوا الْكَرَّ وَاسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌ فِي
الْأَعْقَابِ وَنَارٌ يَوْمَ الْحِسَابِ.

١٦١٤. عَضُوا عَلَى التَّوَاجِدِ فَإِنَّهُ أَنْبَا لِلْسُّيُوفِ عَنِ
الْأَهَامِ.

١٦١٥. الْفِرَارُ أَحَدُ الذُّلَّيْنِ.

١٦١٦. إِسْتَحْيُوا مِنَ الْفِرَارِ فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ
وَنَارٌ يَوْمَ الْحِسَابِ.

١٦١٧. اتَّسُوا فِي أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمْوَأُ لِلْأَسْتَهْنَةِ.

1618. One who opposes Allah is crushed.

١٦١٨. مَنْ عَانَدَ اللَّهَ فُصِّمَ.

1619. One who fights against Allah is ruined.

١٦١٩. مَنْ حَارَبَ اللَّهَ حُرِبَ.

1620. Indeed, if you fight against Allah, you will be defeated and destroyed.

١٦٢٠. إِنَّكَ إِنْ حَارَبْتَ اللَّهَ حُرِبْتَ وَهَلَكْتَ.

1621. One who fights against the people will be fought and one who considers himself to be safe from plunder will be plundered.

١٦٢١. مَنْ حَارَبَ النَّاسَ حُرِبَ وَمَنْ أَمِنَ السَّلَبَ سُلِّبَ.

FREEDOM AND THE FREE

الحرر والحرية

1622. The freeman is free even if hardship befalls him.

١٦٢٢. الْحَرُّ حُرُّ وَإِنْ مَسَّهُ الضُّرُّ.

1623. Liberty is free of malice and deception.

١٦٢٣. الْحَرِّيَّةُ مُنْزَهَةٌ مِنَ الْغِلِّ وَالْمَكْرِ.

1624. Sometimes the free man may be treated unjustly.

١٦٢٤. قَدْ يُضَامُ الْحَرُّ.

1625. The free man will never become enslaved until distress is removed from him.

١٦٢٥. لَنْ يَعْبَدَ الْحَرُّ حَتَّى يُزَالَ عَنْهُ الضُّرُّ.

1626. There is no reward for the free except honour [and respect].

١٦٢٦. لَيْسَ لِلأَحْرَارِ جَرَاءٌ إِلَّا إِلْكَرَامُ.

1627. Do not be a slave to others while Allah, the Glorified, has made you free, for that which is good is never achieved except by overcoming evil, and ease is never acquired except through difficulty.

١٦٢٧. لَا تَكُونَنَّ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ اللَّهُ سُبْحَانَهُ حُرًّا فَمَا حَيْرُ حَيْرٌ لَا يُنَالُ إِلَّا بِشَرَّ وَيُسْنَرُ لَا يُنَالُ إِلَّا بِعُسْرٍ.

THE CAREFUL

المحترس

1628. One who is [overly] careful [not to put

١٦٢٨. الْمَحْتَرِسُ مُلْقَى.

himself in any harm] is thrown [into it].

1629. One whose carefulness increases, his unseen [future] becomes sound.

GREED

1630. Greed is a disgrace and a humiliation for the one who espouses it.

1631. Greed is the cornerstone of poverty and the foundation of evil.

1632. Greed is one of the two miseries.

1633. Greed, gluttony and stinginess are the result of ignorance.

1634. Greed does not increase sustenance, rather it debases one's status.

1635. Take revenge on your greed through contentment, just as you would avenge your enemy by retaliation.

1636. Be cautious of greed, for its possessor is subject to humiliation and suffering.

1637. Be wary of greed, for it is a disgrace to the religion and the worst companion.

1638. Verily in greed there is suffering.

1639. Greed is the riding mount of hardship.

1640. Greed is a sign of penury.

1641. Greed has blameworthy consequences.

الحرص

١٦٢٩. مَنْ كَثُرَ احْتِرَاسُهُ سَلِيمٌ عَيْنُهُ.

١٦٣٠. الْحِرْصُ ذُلٌّ وَمَهَانَةٌ لِمَنْ يَسْتَشْعِرُهُ.

١٦٣١. الْحِرْصُ رَأْسُ الْفَقْرِ وَأُسُّ الشَّرِّ.

١٦٣٢. الْحِرْصُ أَحَدُ الشِّقَائِينَ.

١٦٣٣. الْحِرْصُ وَالشَّرُّ وَالبُخْلُ نَتْيَاجُ الْجَهَلِ.

١٦٣٤. الْحِرْصُ لَا يَرِيدُ فِي الرِّزْقِ وَلَكِنْ يُذِلُّ الْقَدْرَ.

١٦٣٥. إِنْتَقِمْ مِنْ حِرْصِكَ بِالْفُنُونِ كَمَا تَنْتَقِمُ مِنْ عَلُوُّكَ بِالْقِصَاصِ.

١٦٣٦. إِنَّهُمُ الْحِرْصَ فَإِنَّ صَاحِبَهُ رَهِينٌ ذُلٌّ وَعَنَاءً.

١٦٣٧. إِيَّاكَ وَالْحِرْصَ فَإِنَّهُ شَيْءٌ الدِّينِ وَبِئْسَ الْقَرِيبُونَ.

١٦٣٨. إِنَّ فِي الْحِرْصِ لَعْنَاءً.

١٦٣٩. الْحِرْصُ مَطِيَّةُ النَّعَبِ.

١٦٤٠. الْحِرْصُ عَلَامَةُ الْفَقْرِ.

١٦٤١. الْحِرْصُ ذَمِيمُ الْمَغَبَّةِ.

1642. Greed is a symbol of the wretched.

١٦٤٢. الْحِرْصُ عَلَامَةُ الْأَشْقِيَاءِ.

1643. Greed is [a trait that leads to] disgrace and suffering.

١٦٤٣. الْحِرْصُ ذُلُّ وَعَنَاءُ.

1644. Greed corrupts conviction.

١٦٤٤. الْحِرْصُ يُفْسِدُ إِلِيقَانَ.

1645. Greed humiliates and causes misery.

١٦٤٥. الْحِرْصُ يُذِلُّ وَيُشْقِي.

1646. Greed is [a trait that results in] endless suffering.

١٦٤٦. الْحِرْصُ عَنَاءُ مُؤَبَّدٌ.

1647. Greed degrades magnanimity.

١٦٤٧. الْحِرْصُ يُزِّرِي بِالْمُرْوَةِ.

1648. Greed leads to many flaws (or great sins).

١٦٤٨. الْحِرْصُ مُوقَعٌ فِي كَثِيرٍ (كَبِيرٍ) الْغُيُوبِ (الذُّنُوبِ).

1649. Greed and gluttony earn wretchedness and humiliation.

١٦٤٩. الْحِرْصُ وَالشَّرَهُ يَكْسِبَانِ الشَّقَاءَ وَالذِلَّةَ.

1650. Greed diminishes the status of a man and does not increase his sustenance.

١٦٥٠. الْحِرْصُ يَنْفَصُّ قَدْرَ الرَّجُلِ وَلَا يَنْبِدُ فِي رِزْقِهِ.

1651. Verily you cannot outrun your death, nor acquire that which is not for you, so why do you debase yourself O wretched one?!

١٦٥١. إِنَّكَ لَسْتَ بِسَابِقِ أَجْلَكَ وَلَا بِمَرْزُوقِ مَا لَيْسَ لَكَ فَلِمَا ذَا تُشْقِي نَفْسَكَ يَا شَقِّيًّا.

1652. It is through greed that hardship comes about.

١٦٥٢. بِالْحِرْصِ يَكُونُ الْعَنَاءُ.

1653. The worst companion is greed.

١٦٥٣. بِئْسَ الرَّفِيقُ الْحِرْصُ.

1654. The fruit of greed is hardship.

١٦٥٤. ثَمَرَةُ الْحِرْصِ الْعَنَاءُ.

1655. The fruit of greed is anguish.

١٦٥٥. ثَمَرَةُ الْحِرْصِ النَّصَبُ.

1656. Shunning greed severs gluttony and cupidity.

١٦٥٦. رَدُّ الْحِرْصِ يَحْسِمُ الشَّرَهَ وَالْمَطَامِعَ.

1657. Intense greed comes from strong gluttony and weakness of faith.

١٦٥٧. شِدَّةُ الْحِرْصِ مِنْ قُوَّةِ الشِّرَهِ وَضَعْفِ الدِّينِ.

1658. Counter greed with contentment.

١٦٥٨. ضَادُوا الْحِرْصَ بِالْقُنُوعِ.

1659. Yielding to greed corrupts certitude.

١٦٥٩. طَاعَةُ الْحِرْصِ تُفْسِدُ الْيَقِينَ.

1660. It is on doubt and lack of trust in Allah that greed and avarice are based.

١٦٦٠. عَلَى الشَّكِّ وَقَلَّةِ التِّقَةِ بِاللَّهِ مَبْنَى الْحِرْصِ وَالشُّحِّ.

1661. The slave of greed is eternally wretched.

١٦٦١. عَبْدُ الْحِرْصِ مُخْلَدُ الشَّقَاةِ.

1662. In greed there is hardship.

١٦٦٢. فِي الْحِرْصِ الْعَنَاءُ.

1663. In greed there is misery and anguish.

١٦٦٣. فِي الْحِرْصِ الشَّقَاةُ وَالنَّصَبُ.

1664. Greed has been paired up with hardship.

١٦٦٤. قُرْنَ الْحِرْصُ بِالْعَنَاءِ.

1665. Greed [is a mount that] kills its rider.

١٦٦٥. قَتَلَ الْحِرْصُ رَاكِبَهُ.

1666. Reduce your greed and remain [satisfied] with what has been allocated to you of your sustenance, [by this] you will protect your faith.

١٦٦٦. فَصَبَرْ مِنْ حِرْصِكَ وَقَفْ عِنْدَ الْمُقْدُورِ لَكَ مِنْ رِزْقِكَ تُحِرِّزْ دِينَكَ.

1667. How can there be relief from the suffering of greed for one who has not truly trusted [in Allah]?

١٦٦٧. كَيْفَ يَتَحَلَّصُ مِنْ عَنَاءِ الْحِرْصِ مِنْ مَيْضَدُونْ تَوْكِلُهُ؟

1668. Too much greed makes its possessor miserable and abases him.

١٦٦٨. كَثْرَةُ الْحِرْصِ شَقِيٌّ صَاحِبُهُ وَتُدْلِلُ جَانِبُهُ.

1669. Not everyone who seeks, finds and not everyone who turns away, loses.

١٦٦٩. لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ لَيْسَ كُلُّ مَنْ أَضْلَلَ فَقَدَ.

1670. One who is greedy becomes wretched and undergoes hardship.

١٦٧٠. مَنْ حَرَصَ شَقِيٌّ وَتَعَنِّي.

1671. One whose greed increases, his status is lowered.

١٦٧١. مَنْ كَثُرَ حِرْصُهُ ذَلَّ قَدْرُهُ.

1672. One who clothes himself with greed becomes poverty-stricken.

١٦٧٢. مَنِ ادْرَعَ الْحِرْصَ افْتَقَرَ.

1673. One whose greed increases, his certitude decreases.

١٦٧٣. مَنْ كَثُرَ حِرْصُهُ قَلَّ يَقِيْنُهُ.

1674. One who is overcome by greed faces great humiliation.

١٦٧٤. مَنْ غَلَبَ عَيْنَهُ الْحِرْصُ عَظُمَتْ ذِلَّتُهُ.

1675. Nothing debases the self like greed and nothing disgraces [one's] honour like stinginess.

١٦٧٥. مَا أَذَلَّ النَّفْسَ كَالْحِرْصِ وَلَا شَانَ الْعِرْضَ كَالْبُخْلِ.

1676. How much agony is brought about by greed!

١٦٧٦. مَا أَجْلَبَ الْحِرْصَ لِلنَّصَبِ.

1677. One who acts greedily is wretched and dispraised.

١٦٧٧. مُسْتَعْيِلُ الْحِرْصِ شَقِّيٌّ مَدْمُومٌ.

1678. Do not let greed overpower your patience.

١٦٧٨. لَا يَغْلِبِ الْحِرْصُ صَبْرَكُمْ.

1679. There is no [good] health with gluttony.

١٦٧٩. لَا صِحَّةٌ مَعَ حَمَّمٍ.

1680. A little greed leads to a lot of cupidity.

١٦٨٠. يَسِيرُ الْحِرْصٌ يَحْمِلُ عَلَى كَثِيرٍ الطَّمَعِ.

THE GREEDY

الحريص

1681. The one who is greedy is poor, even if he owns the whole world in its entirety.

١٦٨١. الْحَرِيصُ فَقِيرٌ وَلَوْ مَلَكَ الدُّنْيَا بِحَذَافِيرِهَا.

1682. The greedy one is [always] weary.

١٦٨٢. الْحَرِيصُ تَعِبُ.

1683. The greedy one is never satisfied.

١٦٨٣. الْحَرِيصُ لَا يَكْتَفِي.

1684. The greedy person is a slave to [his] desires.

١٦٨٤. الْحَرِيصُ عَبْدُ الْمَطَامِعِ.

1685. The greedy person toils for that which will harm him.

١٦٨٥. الْحَرِيصُ مَتَعْوِبٌ فِيمَا يَصْنُرُ.

1686. The glutton is never satisfied.

١٦٨٦. الْكَثُرَةُ لَا يَرْضِي.

1687. The greedy one is a prisoner of disgrace, never to be freed from his prison.

١٦٨٧. الْحَرِيصُ أَسِيرٌ مَهَانَةً لَا يُفَلِّ أَسْرَهُ.

1688. If you are greedy in your desire for that which has been guaranteed to you (i.e. your sustenance) then be avid in performing that which has been made incumbent upon you.

١٦٨٨. إِنْ كُنْتَ حَرِيصاً عَلَى طَلَبِ الْمَضْمُونِ لَكَ فَكُنْ حَرِيصاً عَلَى أَدَاءِ الْمَفْرُوضِ عَلَيْكَ.

1689. Many a greedy person has been killed by his greed.

١٦٨٩. رُبَّ حَرِيصٍ قَتَلَهُ حِرْصُهُ.

1690. I wonder at the one who knows that Allah has guaranteed sustenance and allotted it, and that his effort will not increase what has [already] been allotted for him of it, yet he is greedy and unrelenting in his desire for [more] wealth.

١٦٩٠. عَجِبْتُ لِمَنْ عَلِمَ أَنَّ اللَّهَ قَدْ ضَمَّنَ الْأَرْزَاقَ وَقَدَّرَهَا وَأَنَّ سَعْيَهُ لَا يَرِدُهُ فِيمَا قُدِّرَ لَهُ مِنْهَا وَهُوَ حَرِيصٌ دَائِبٌ فِي طَلَبِ الرِّزْقِ.

1691. Every greedy person is needy.

١٦٩١. كُلُّ حَرِيصٍ فَقِيرٌ.

1692. Many a greedy person has been frustrated and many a contented person has not been disappointed!

١٦٩٢. كَمْ مِنْ حَرِيصٍ خَابِ وَمُجْمَلٌ لَمْ يَخْبُ.

1693. There is no adequacy for a greedy person.

١٦٩٣. لَيْسَ لِحَرِيصٍ غَنَاءً.

1694. One who acts greedily is not bereft of indignity.

١٦٩٤. مَنْ كَانَ حَرِيصاً لَمْ يَغْدِمِ الإِهَانَةَ.

1695. One whose greed increases, his

١٦٩٥. مَنْ كَثَرَ حِرْصُهُ كَثَرَ شَقَائِصُهُ.

wretchedness [also] increases.

1696. One for whom greed of worldly possessions is coupled with stinginess has held fast to the two pillars of ignobility.

1697. A greedy person has no shame.

1698. A greedy person is never found relaxing.

1699. Nothing makes one amass wealth except greed, and the greedy is wretched and dispraised.

١٦٩٦. مَنْ جُمِعَ لَهُ مَعَ الْحِرْصِ عَلَى الدُّنْيَا الْبُخْلُ بِهَا فَقَدِ اسْتَمْسَكَ بِعَمُودِيِّ الْلُّؤْمِ.

١٦٩٧. لَا حَيَاءَ لِحَرِيصٍ.

١٦٩٨. لَا يُلْفِي الْحَرِيصُ مُسْتَرِحًا.

١٦٩٩. لَا يَجْمَعُ الْمَالَ إِلَّا الْحِرْصُ وَالْحَرِيصُ شَقِّيٌّ مَدْفُومٌ.

VOCATION

الحرفة

1700. The vocation [one undertakes] is based on the extent of deprivation.

1701. A [simple] vocation with modesty is better than affluence with immorality.

١٧٠٠. عَلَى قَدْرِ الْحِرْمَانِ تَكُونُ الْحَرْفَةُ.

١٧٠١. الْحَرْفَةُ مَعَ الْعِفَّةِ خَيْرٌ مِنَ الْغَنِيَّ مَعَ الْفُجُورِ.

THE PROHIBITED

الحرام

1702. The prohibited is illicit.

١٧٠٢. الْحَرَامُ سُحْتٌ.

DEPRIVATION AND FRUSTRATION

الحرمان والخيبة

1703. Deprivation is abandonment.

١٧٠٣. الْحِرْمَانُ خَذْلَانٌ.

1704. I wonder at the person who hopes for favour from the one who is above him, how can he deprive the one who is below him [of

٤. عَجِبْتُ لِمَنْ يَرْجُو فَضْلَ مَنْ فَوْقَهُ كَيْفَ يَجْزُئُ مَنْ دُونَهُ.

his own favour]?

1705. The anguish of deprivation will not be calmed until acquisition is realized.

١٧٠٥. لَئِنْ شَنَكَ حُرْقَةُ الْجَرْمَانِ حَتَّى يَتَحَقَّقَ الْوِجْدَانُ.

1706. Do not deprive the distressed even if he is extravagant.

١٧٠٦. لَا تُخْرِمِ الْمُضْطَرَّ إِنْ أَسْرَفَ.

1707. Do not frustrate the needy even if he insists [for more].

١٧٠٧. لَا تُخْبِبِ الْمُحْتَاجَ إِنْ أَلْحَفَ.

THE PARTY OF ALLAH

1708. Would you like to be among the victorious party of Allah? [Then] fear Allah, the Glorified, and be righteous in all your affairs, for surely Allah is with those who guard [against evil] and those who go good [to others].

١٧٠٨. أَيْسُرُكَ أَنْ تَكُونَ مِنْ حِزْبِ اللَّهِ الْعَالِيَّينَ؟ إِنَّ اللَّهَ سُبْحَانَهُ وَأَحْسِنُ فِي كُلِّ أُمُورِكَ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقُوا وَالَّذِينَ هُمْ مُحْسِنُونَ.

JUDICIOUSNESS

1709. Judiciousness means enduring agony until the opportunity [to react] avails itself.

الْحَزْم

١٧٠٩. الْحَزْمُ بَخْرُعُ الْعُصَمَةِ حَتَّى تُمْكِنَ الْفُرْصَةُ.

1710. The last sources of self-preservation are the first points of caution.

١٧١٠. أَوَاخِرُ مَصَادِرِ التَّوْقِيِّ أَوَّلُ مَوَارِدِ الْحَذَرِ.

1711. Judiciousness is considering the consequences [of actions] and consulting the wise.

١٧١١. الْحَزْمُ الْنَّيَّرُ فِي الْعَوَاقِبِ وَمُشَارَوَةُ دَوِيِّ الْعُقُولِ.

1712. Indeed, the one who gets involved in matters without thinking about the consequences is vulnerable to grave calamities.

١٧١٢. أَلَا وَإِنَّ مَنْ تَوَرَّطَ فِي الْأُمُورِ مِنْ غَيْرِ نَظرٍ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ لِمُفْدِحَاتِ النَّوَابِ.

1713. The root of determination is judiciousness, and its fruit is victory.

١٧١٣. أصل العزم الحزم و ثمرته الظفر.

1714. Judiciousness is a provision [and] negligence is a loss.

١٧١٤. الحزم بضاعة (و) التواني إضاعة.

1715. Judiciousness is a skill.

١٧١٥. الحزم صناعة.

1716. Judiciousness is [having] the most pertinent of views.

١٧١٦. الحزم أسد الأراء.

1717. Judiciousness is preserving the [lessons learned through] experience.

١٧١٧. الحزم حفظ التجربة.

1718. Judiciousness is [achieved] through weighing the opinions thoroughly.

١٧١٨. الحزم بإجالة الرأي.

1719. Judiciousness is being extremely cautious.

١٧١٩. الحزم شدة الاستظهار.

1720. Views are many but foresight is little.

١٧٢٠. الرأي كثير والحزم قليل.

1721. Judiciousness is safeguarding that which you have been charged with and leaving that which has been guaranteed for you.

١٧٢١. الحزم حفظ ما كلفت وترك ما كفيت.

1722. Tranquillity before [gaining] awareness [of the situation] is contrary to judiciousness.

١٧٢٢. الطمأنينة قبل الخبرة خلاف الحزم.

1723. Verily judiciousness is only in obedience to Allah and disobedience to the [lower] self.

١٧٢٣. إنما الحزم طاعة الله ومخصصة النفس.

1724. The bane of judiciousness is losing the matter.

١٧٢٤. آفة الحزم فوت الأمر.

1725. When judiciousness is coupled with determination, felicity becomes complete.

١٧٢٥. إذا اقترن العزم بالحزم كملت السعادة.

1726. The fruit of judiciousness is wellbeing.

١٧٢٦. ثمرة الحزم السلامة.

1727. Act with judiciousness and cling to knowledge - your results will be praiseworthy.

١٧٢٧. حذ بالحزم والزم العلم تُحمد عوّاقبتك.

1728. The end result of judiciousness is precaution.

١٧٢٨. غاية الحزم الاستظهار.

1729. The perfection of judiciousness is seeking to reform [one's] opponents and being amicable with [one's] enemies.

١٧٢٩. كمال الحزم إستصلاح الأعداء ومداجادة الأعداء.

1730. One who opposes judiciousness is destroyed.

١٧٣٠. من خالف الحزم هلك.

1731. One who acts judiciously is cautious.

١٧٣١. من أخذ بالحزم إستظهر.

1732. One who fails to act with judiciousness is reckless.

١٧٣٢. من أضاع الحزم هَوَرَ.

1733. One whose judiciousness is reduced, his determination is weakened.

١٧٣٣. من قل حزمه ضعف عزمه.

1734. One who is not pushed forward by judiciousness is held back by impetuosity.

١٧٣٤. من لم يقدِّمْهُ الحزم أخر العجز.

1735. From judiciousness comes strong determination.

١٧٣٥. من الحزم قوة العزم.

1736. From judiciousness comes preparedness and readiness.

١٧٣٦. من الحزم التأهُبُ و الاستعداد.

1737. Preserving [the lessons learnt from] experience is from judiciousness.

١٦٣٧. من الحزم حفظ التجربة.

1738. Genuine determination comes from judiciousness.

١٧٣٨. من الحزم صحة العزم.

1739. Stopping [and assessing the situation] when faced with doubt is part of

١٧٣٩. من الحزم الوقوف عند الشبهة.

judiciousness.

1740. From the excellence of judiciousness is being prepared to move and being ready to travel [from this world to the next].

١٧٤٠. مِنْ كَمَالِ الْحَزِيمِ الْاسْتِعْدَادُ لِلنُّفُلَةِ وَالتَّاهِيَّةِ
لِلتِّخْلَةِ.

THE JUDICIOUS

الحازم

1741. The judicious person is one who does not get too preoccupied with the blessing [he has been given] to work for his afterlife.

١٧٤١. الْحَازِمُ مَنْ لَا يَشْغُلُهُ النِّعْمَةُ عَنِ الْعَمَلِ
لِلْعَاقِبَةِ.

1742. The judicious person is one who is generous with what he has in his possession and does not postpone his work of today to tomorrow.

١٧٤٢. الْحَازِمُ مَنْ جَادَ إِمَامِ فِي يَدِهِ وَلَمْ يُؤْخِرْ عَمَلَ
يَوْمَهُ إِلَى غَدِيرِهِ.

1743. The judicious person is one who is not too preoccupied with the deceptions of his world to work for his Hereafter.

١٧٤٣. الْحَازِمُ مَنْ لَمْ يَشْغُلُهُ عُرُوزُ دُنْيَاً عَنِ الْعَمَلِ
لِأُخْرَاً.

1744. The judicious person is one who is amicable with [the people of] his time.

٤. الْحَازِمُ مَنْ دَارَى زَمَانَهُ.

1745. The judicious person is one who has been made worldly-wise by experience and refined by calamities.

١٧٤٥. الْحَازِمُ مَنْ حَنَّكَتْهُ التَّجَارِبُ وَهَذَبَتْهُ
النَّوَائِبُ.

1746. The judicious person is one who gives thanks for blessings that come to him and is patient and thinks no more of it when the blessings turn away or turn back from him.

١٧٤٦. الْحَازِمُ مَنْ شَكَرَ النِّعْمَةَ مُقْبِلَةً وَصَبَرَ عَنْهَا
وَسَلَاهَا مُؤْلِيَّةً مُدْبِرَةً.

1747. The judicious person is one who delays meting out punishment when [he is] under the yoke of anger and expedites the repayment of favours by taking advantage of the available opportunity.

١٧٤٧. الْحَازِمُ مَنْ يُؤْخِرُ الْعُقُوبَةَ فِي سُلْطَانِ الْعَضَبِ
وَيُعِجِّلُ مُكَافَاةَ الْإِحْسَانِ إِغْتِنَاماً لِفُرْصَةِ الإِمْكَانِ.

1748. The most judicious of you is the most abstemious of you [from worldly pleasures].

١٧٤٨ . أَحْزَمُكُمْ أَرْهَدُكُمْ .

1749. The most judicious of all people is one who deems his worldly affairs to be unimportant.

١٧٤٩ . أَحْزَمُ النَّاسِ مَنِ اسْتَهَانَ بِأَمْرِ دُنْيَا .

1750. The most judicious of people is the one who presumes his inability despite having numerous supporters.

١٧٥٠ . أَحْزَمُ النَّاسِ مَنْ تَوَهَّمَ الْعَجْزَ لِفَرْطِ اسْتِظْهَارِهِ .

1751. The most judicious of people is the one whose inner and outer garments are patience and consideration of the consequences [of his actions].

١٧٥١ . أَحْزَمُ النَّاسِ مَنْ كَانَ الصَّبْرُ وَالنَّظَرُ فِي الْعَوَاقِبِ شِعَارًا وَدَثَارًا .

1752. The most judicious of people is the one who fulfils his promise and does not postpone his work of today to tomorrow.

١٧٥٢ . أَحْزَمُ النَّاسِ رَأِيًّا مَنْ أَجْزَ وَعْدَهُ وَلَمْ يُؤْخِرْ عَمَلَ يَوْمِهِ لِغَدِيهِ .

1753. Indeed the judicious person is one who does not get beguiled by deceptions.

١٧٥٣ . إِنَّ الْحَازِمَ مَنْ لَا يَعْتَرِ بِالْحُدُودِ .

1754. Verily the judicious person is one who occupies himself with struggling against his [lower] self, thereby rectifying it and preventing it from indulging in its vain desires and pleasures, thus he attains mastery over it; and verily for the intelligent one there is a preoccupation in keeping himself away from [that which is impermissible of] this world, its contents and its people.

١٧٥٤ . إِنَّ الْحَازِمَ مَنْ شَغَلَ نَفْسَهُ بِجَهَادِ نَفْسِهِ فَأَصْلَحَهَا وَجَسَسَهَا عَنْ أَهْوَاهَا وَلَدَاهَا فَمَلَكَهَا وَإِنَّ الْعَاقِلَ بِنَفْسِهِ عَنِ الدُّنْيَا وَمَا فِيهَا وَأَهْلِهَا شُغْلاً .

1755. Verily the judicious person is one who restrains his [lower] self by taking it to account, and controls it with rage (or by overcoming it), and kills it by fighting against it.

١٧٥٥ . إِنَّ الْحَازِمَ مَنْ قَيَّدَ نَفْسَهُ بِالْمِحَاسِبَةِ وَمَلَكَهَا بِالْمُغَاضِبَةِ (بِالْمُغَالَبَةِ) وَقَتَلَهَا بِالْمُجَاهَدَةِ .

1756. The judicious one is alert, the negligent one is sleepy.

١٧٥٦. الحازِم يُفْطَانُ الْغَافِلُ وَسُنَّانُ.

1757. The judicious person is one who does not harm others.

١٧٥٧. الحازِم مَنْ كَفَ أَذًاهُ.

1758. The judicious person is one who discards [excessive] expenses and luxuries.

١٧٥٨. الحازِم مَنِ اطْرَحَ الْمُؤْنَ وَ الْكُلْفَ.

1759. The judicious person is one who abandons this world for the sake of the Hereafter.

١٧٥٩. الحازِم مَنْ تَرَكَ الدُّنْيَا لِلآخِرَةِ.

1760. The judicious is one who eschews extravagance and loathes waste.

١٧٦٠. الحازِم مَنْ بَجَنَّبَ التَّبَذِيرَ وَعَافَ السَّرَّافَ.

1761. Only he is judicious whose preoccupation is entirely with himself, whose concern is entirely for his religion, and whose struggle is entirely for his Hereafter.

١٧٦١. إِنَّمَا الحازِم مَنْ كَانَ بِنَفْسِهِ كُلُّ شُغْلِهِ وَلِدِينِهِ
كُلُّ هُمَّهِ وَلَا خَرْتِهِ كُلُّ جُدُوهُ.

1762. Many a young person is more judicious than an old person.

١٧٦٢. رُبَّ صَغِيرٍ أَحْزَمُ مِنْ كَبِيرٍ.

1763. The weapon of a judicious person is precaution.

١٧٦٣. سِلاحُ الحازِمِ الْإِسْتِظْهَارُ.

1764. In every action of the judicious person, there is merit.

١٧٦٤. لِلْحَازِمِ فِي كُلِّ فِعْلٍ فَضْلٌ.

1765. The intellect of the judicious one acts as a deterrent from every demerit.

١٧٦٥. لِلْحَازِمِ مِنْ عَقْلِهِ عَنْ كُلِّ ذَنْيَةٍ زَاجِرٌ.

1766. The judicious one does not become perplexed in times of adversity.

١٧٦٦. لَا يَدْهَشُ عِنْدَ الْبَلَاءِ الْحَازِمُ.

1767. He who does not give generously from what he has and does not advance (or save) his work of today for his morrow is not a judicious person.

١٧٦٧. لَا يَكُونُ حَازِمًا مَنْ لَا يَنْوُدُ بِمَا فِي يَدِهِ وَلَا
يُؤَخِّرُ (وَلَا يَدَخِرُ) عَمَلَ يَوْمَهُ إِلَى غَدِيرِهِ.

1768. The judicious person never dispenses with a pertinent and superior opinion.

١٧٦٨. لا يَسْتَعْنِي الْحَازِمُ أَبْدًا عَنْ رَأْيٍ سَدِيدٍ
رَاجِحٍ.

GRIEF FOR WHAT HAS BEEN LOST

الحزن على ما فات

1769. Do not grieve for that which is lost.

١٧٦٩. لَا تَأْسِ عَلَى مَا فَاتَ.

THE RECKONING

الحساب

1770. The reckoning is before the punishment and the reward is after the reckoning.

١٧٧٠. الْحِسَابُ قَبْلَ الْعِقَابِ الْثَوَابُ بَعْدَ
الْحِسَابِ.

HIGH REGARD

الحسب

1771. There is no beauty like high regard.

١٧٧١. لَا جَمَالَ كَالْحُسْبِ.

JEALOUSY

الحسد

1772. Jealousy is one of the two torments.

١٧٧٢. الْحَسَدُ أَحَدُ الْعَذَابَيْنِ.

1773. Jealousy is the viler of the two depravities.

١٧٧٣. الْحَسَدُ أَلَمَ الرَّذِيلَيْنِ.

1774. Jealousy is an incurable disease, it does not end except by the destruction of the envier or the death of the envied.

١٧٧٤. الْحَسَدُ دَاءٌ عَيَاءٌ لَا يَزُولُ إِلَّا بِهَلْكَةِ الْحَاسِدِ
أَوْ مَوْتِ الْمَحْسُودِ.

1775. Jealousy eats away good deeds just like fire consumes firewood.

١٧٧٥. الْحَسَدُ يَأْكُلُ الْخَيْرَاتِ كَمَا تَأْكُلُ النَّارَ
الْحَطَبَ.

1776. Jealousy is a shameful flaw and a gross deficiency; one who possesses it is not cured except by realizing his hopes about the one whom he envies.

1777. Be cautious of jealousy, for it disparages the self.

1778. Be wary of jealousy for it is the worst quality, the ugliest attribute and the trait of the Devil.

1779. Jealousy is stressful.

1780. Jealousy is the worst of diseases.

1781. Jealousy is imprisonment of the soul.

1782. Jealousy is the principal of [all] flaws.

1783. Jealousy makes life miserable.

1784. Jealousy emaciates (and exhausts) the body.

1785. Jealousy melts away the body.

1786. Jealousy gives rise to depression.

1787. Jealousy is the great trap of the Devil.

1788. Jealousy is an ailment that cannot be cured.

1789. Jealousy is the habitude of the vile ones and the enemies of fortunes.

1790. When jealousy between the people rains, corruption grows.

١٧٧٦. الْحَسْدُ عَيْبٌ فَاضِحٌ وَشُحٌّ (شَجَعٌ) فَادِحٌ
لَا يَشْفِي صَاحِبَهُ إِلَّا بُلُوغُ آمَالِهِ فِيمَنْ يَخْسِدُهُ.

١٧٧٧. إِخْدَرُوا الْحَسْدَ فَإِنَّهُ يُرْزِي بِالنَّفَقَسِ.

١٧٧٨. إِيَّاكَ وَالْحَسْدَ فَإِنَّهُ شُرُّ شِيمَةٍ وَأَفْبَخُ سَجِيَّةٍ
وَخَلِيقَةُ إِبْلِيسَ.

١٧٧٩. الْحَسْدُ يُضْنِي.

١٧٨٠. الْحَسْدُ شُرُّ الْأَمْرَاضِ.

١٧٨١. الْحَسْدُ حَبْسُ الرُّوحِ.

١٧٨٢. الْحَسْدُ رَأْسُ الْعُيُوبِ.

١٧٨٣. الْحَسْدُ يَنْكِيدُ الْعَيْشَ.

١٧٨٤. الْحَسْدُ يُنْضِي (يُضْنِي) الْجَسَدَ.

١٧٨٥. الْحَسْدُ يُذِيبُ الْجَسَدَ.

١٧٨٦. الْحَسْدُ يُنْشِي الْكَمَدَ.

١٧٨٧. الْحَسْدُ مِقْنَصَةً (مَقْنَصَةً) إِبْلِيسَ الْكُبِيرِ.

١٧٨٨. الْحَسْدُ مَرَضٌ لَا يُؤْسِي.

١٧٨٩. الْحَسْدُ دَأْبُ السَّفِيلِ وَأَعْدَاءِ الدُّولِ.

١٧٩٠. إِذَا أَمْطَرَ التَّحَاسُدُ نَبَتَ التَّفَاسُدُ.

1791. The fruit of jealousy is wretchedness in this world and the Hereafter.

١٧٩١. ثمرة الحسد شقاء الدنيا والآخرة.

1792. Shun jealousy, dishonesty and malice, for indeed these three [characteristics] disgrace the religion and destroy the person [who possesses them].

١٧٩٢. دع الحسد والكذب والحمد فإنهن ثلاثة شئون الدين وهملوك الرجل.

1793. The cornerstone of [all] depravities is jealousy.

١٧٩٣. رأس الرذائل الحسد.

1794. The cause of depression is jealousy.

١٧٩٤. سبب الكحد الحسد.

1795. The weapon of ignobility is jealousy.

١٧٩٥. سلاح اللؤم الحسد.

1796. The worst thing that can accompany a person is jealousy.

١٧٩٦. شر ما صاحب المرأة الحسد.

1797. Purify your hearts of jealousy, for it is a depressing enfeeble.

١٧٩٧. طهروا قلوبكم من الحسد فإنه مكيد مُضني.

1798. Just as rust corrodes iron until it causes it to waste away, so too does jealousy corrode the body until it wears away.

١٧٩٨. كما أن الصدأ يأكل الحديد حتى يفنيه كذلك الحسد يُكيم الحسد حتى يفنيه.

1799. Jealousy is not from the characteristics of the God-wary.

١٧٩٩. ليس الحسد من حلق الأتقياء.

1800. Jealousy towards a friend for the blessing [he has been endowed with] stems from low self-esteem.

١٨٠٠. من صغر الهمة حسد الصديق على النعمة.

1801. Woe be to jealousy, how fair it is! It starts off with its companion and then kills him.

١٨٠١. وبح الحسد ما أعدل بدأ بصاحب فقتلها.

1802. Do not be jealous of each other, for jealousy eats away the faith like fire consumes firewood; and do not have hatred for one another for this is severing [for the

١٨٠٢. لا تحسدوا فإن الحسد يأكل الإيمان كما تأكل النار الحطب ولا تبغضوا فيما الحالفة.

faith].

1803. There is no malady like jealousy.

١٨٠٣. لا داء كالحسد.

THE JEALOUS

الحسود

1804. Happiness does not last for the jealous and the spiteful.

٤. الحسُودُ والخَمُودُ لا تَدُومُ هُمَا مَسْرَّةً.

1805. The jealous one is always ill and the miser is always abased.

٥. الحسُودُ أَبْدًا عَلِيلٌ وَالبَخِيلُ أَبْدًا ذَلِيلٌ.

1806. The jealous one is always sick, even when his body is healthy.

٦. الحسُودُ دَائِمُ السُّقْمِ وَإِنْ كَانَ صَحِيحَ الْجِسْمِ.

1807. The jealous person is always ill.

٧. الحسُودُ أَبْدًا عَلِيلٌ.

1808. The jealous one is never cured.

٨. الحسُودُ لَا يُبْرُئُ.

1809. The jealous one never gains authority.

٩. الحسُودُ لَا يَسُودُ.

1810. The jealous one is angry at destiny.

١٠. الحسُودُ غَضْبًا عَلَى الْفَدَارِ.

1811. The jealous one has many regrets and his sins are multiplied.

١١. الحسُودُ كَثِيرُ الْحَسَرَاتِ مُنَضَاعِفُ السَّيِّقاتِ.

1812. When blessings are [openly] displayed, the enviers increase.

١٢. عِنْدَ تَظَاهُرِ النِّعَمِ يَكْثُرُ الْحَسَادُ.

1813. I am amazed at the heedlessness of the jealous about the health of their bodies.

١٣. عَجِبْتُ لِغَفْلَةِ الْحَسَادِ عَنْ سَلَامَةِ الْأَجْسَادِ.

1814. The jealous one has no friendship.

١٤. لَيْسَ حَسُودُ حُلَّةً.

1815. One whose jealousy increases, his depression becomes prolonged.

١٥. مَنْ كَثَرَ حَسَدُهُ طَالَ كَمَدُهُ.

1816. How little comfort the jealous person has!

١٨١٦. ما أقل راحة الحسود.

1817. Because of the favour of Allah upon you, do not be jealous.

١٨١٧. لا تكونوا لفضل الله عليكم حساداً.

1818. There is no comfort for the jealous.

١٨١٨. لا راحة لحسود.

1819. The jealous person will never be found happy.

١٨١٩. لا يوجد الحسود مسحوراً.

1820. A believer is never jealous.

١٨٢٠. لا يكون المؤمن حسوداً.

1821. No life is more miserable than the life of the jealous and the spiteful.

١٨٢١. لاعيش أنكى من عيش الحسود والحفود.

1822. The jealous person is never pleased with the one whom he is jealous of except by [his] death or cessation of the blessing .

١٨٢٢. لا يرضي الحسود عمن يحسده إلا بالموت أو بزوال البغية.

1823. It is a consolation for you that the one who is jealous of you becomes furious when you are happy.

١٨٢٣. يشفيك من حاسدك أنه يعانته عند سرورك.

1824. For the jealous one, there is no friendship.

١٨٢٤. الحسود لا خلة له.

1825. For the jealous one, there is no cure.

١٨٢٥. الحسود لا شفاء له.

1826. The jealous person considers the cessation of a blessing from the person whom he envies to be a blessing upon himself.

١٨٢٦. الحاسد يرى أن زوال البغية عمن يحسده نعمة عليه.

1827. It is amazing how heedless the jealous are of the health of the bodies!

١٨٢٧. العجب لعقلية الحساد عن سلامته الأحساد.

1828. The jealous person displays his affection in his words and hides his hatred in his actions; he has the title of a friend and

١٨٢٨. الحاسد يظهر ودّه في أقواله ويخفي بغضه في أفعاله فلأه اسم الصديق وصفة العدو.

the attribute of an enemy.

1829. The jealous one is happy with disaster [befalling others] and saddened by [their] happiness.

1830. Nothing cures the jealous one but cessation of the blessing.

١٨٢٩. الْحَاسِدُ يَفْرَحُ بِالشُّرُورِ وَ يَعْتَمُ بِالسُّرُورِ.

١٨٣٠. الْحَاسِدُ لَا يَشْفَى إِلَّا زَوَالُ النِّعْمَةِ.

THE ENVIED

المحسود

1831. Every person of high rank is envied.

١٨٣١. كُلُّ ذي رُتبَةٍ سَنِيهٍ مَحْسُودٌ.

THE SWORD AND THE STEED

الحسام والجواب

1832. At times even a good steed may stumble.

١٨٣٢. قَدْ يَكُبُو الْجَوَادُ.

1833. At times the [sharp] sword becomes blunt.

١٨٣٣. قَدْ يَنْبُو الْحُسَامُ.

GOOD DEEDS

الحسنات

1834. Acquiring of good deeds is one of the best of earnings.

٤. إِكْتِسَابُ الْحَسَنَاتِ مِنْ أَفْضَلِ الْمَكَاسِبِ.

1835. For every good deed there is recompense.

١٨٣٥. لِكُلِّ حَسَنَةٍ ثَوَابٌ.

1836. In every good deed there is reward.

١٨٣٦. فِي كُلِّ حَسَنَةٍ مَثُوبَةٌ.

1837. Every good deed which is not done with the intention of seeking nearness to Allah, has the ugliness of ostentation in it and its fruit is an ugly requital.

١٨٣٧. كُلُّ حَسَنَةٍ لَا يُرَادُ إِلَيْهَا وَجْهُ اللَّهِ تَعَالَى فَعَلَيْهَا فُبْخُ الرِّباءِ وَمَرَّهُ كَا فُبْخُ الْجَنَاءِ.

DOING GOOD AND BEING KIND

الإحسان والصناعة

1838. Showing kindness to the enemy is one of the two triumphs.

١٨٣٨ . الْأَحْدُ عَلَى الْعَدُوِّ بِالْفَضْلِ أَحْدُ الظَّفَرَيْنِ.

1839. Following up one favour with another favour is from the perfection of munificence.

١٨٣٩ . إِتْبَاعُ الْإِحْسَانِ بِالْإِحْسَانِ مِنْ كَمَالِ الْجُودِ.

1840. Doing good is the nature of the righteous and doing evil is the nature of the wicked.

١٨٤٠ . الْإِحْسَانُ عَرِيزَةُ الْأَحْيَايِ وَالْإِسَاءَةُ غَرِيزَةُ الْأَشْرَارِ.

1841. Benevolence from the wicked corrupts just as much as it reforms from the honourable.

١٨٤١ . الْكَرَامَةُ تَفْسِدُ مِنَ الْغَيْمِ بِقَدْرِ مَا تُصْلِحُ مِنَ الْكَرِيمِ.

1842. If a righteous act is not nurtured, it wears away, just like worn out garments and dilapidated buildings.

١٨٤٢ . الْصَّنِيعَةُ إِذَا لَمْ تُرَبَّ أَحْلَقَتْ كَالثَّوْبِ الْبَالِيَ وَالْأَنْبِيَةِ الْمُتَدَاعِيَةِ.

1843. Do good and you shall enthrall.

١٨٤٣ . أَخْسِنْ تَسْتَرِقَ.

1844. Bestow goodness and you shall advance.

١٨٤٤ . أَفْضِلْ ثَقَدَمْ.

1845. Do good and you will be thanked.

١٨٤٥ . أَخْسِنْ تُشْكَرْ.

1846. Forget your gift, [and] remember your promise.

١٨٤٦ . إِنْسَ رِفْدَكَ أَذْكُرْ وَعَدَكَ.

1847. Give and you shall become capable (or be chosen).

١٨٤٧ . أَعْطِ تَسْتَطِعْ (تَصْطَنِعْ).

1848. Give generously and you shall gain authority.

١٨٤٨ . إِسْمَعْ تَسْدُ.

1849. Confer favours and you will be praised.

١٨٤٩ . إِنْعِمْ تُحَمَّدْ.

1850. Extend your goodness and do no harm.

١٨٥٠ . أَبْدُلْ مَعْرُوفَكَ وَكُفَّ أَذَاكَ.

1851. Be good [to others] and good will be done to you.

١٨٥١. أَحْسِنْ يُحْسِنْ إِلَيْكَ.

1852. Be good to the evildoer and you will dominate him.

١٨٥٢. أَحْسِنْ إِلَى الْمُسْرِئِ تَمْلِكُهُ.

1853. Bestow favours on the people and your status will increase.

١٨٥٣. أَفْضِلْ عَلَى النَّاسِ يَعْظُمْ قَدْرُكَ.

1854. Show kindness to whomever you wish and you will become his master.

١٨٥٤. أَحْسِنْ إِلَى مَنْ شِئْتَ وَكُنْ (ثُكْنْ) أَمِيرًا.

1855. 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.

١٨٥٥. أَنْعَمْ نُشْكَرْ وَأَرْهَبْ تُخَذَّرْ وَلَا ثُمَّازْخْ فَتُحَفَّزْ.

1856. Seize the opportunity to perform righteous deeds and be careful of your obligations towards your brothers.

١٨٥٦. إِغْتَنِمْ صَنَاعَةِ الْإِحْسَانِ وَارْجِعْ ذَمَمَ الْإِخْوَانِ.

1857. 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.

١٨٥٧. إِبْدَأْ بِالْعَطَيَّةِ مَنْ لَمْ يَسْتَكِلْكَ وَابْدُلْ مَعْرُوفَكَ لِمَنْ طَلَبَهُ وَإِيَّاكَ أَنْ تَرُدَّ السَّائِلَ.

1858. 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.

١٨٥٨. ابْدُلْ مَالَكَ فِي الْحُقُوقِ وَوَاسِ بِهِ الصَّدِيقَ فَإِنَّ السَّخَاءَ بِالْحِسْنَاءِ أَحَدُّهُ.

1859. Do good to the one who is under your authority and the one under whose authority you are will do good to you.

١٨٥٩. أَحْسِنْ إِلَى مَنْ تَمْلِكُ رِقَهُ يُحْسِنْ إِلَيْكَ مَنْ تَمْلِكَ رِقَكَ.

1860. The best faith is [that which is accompanied by] righteousness.

١٨٦٠. أَفْضِلُ الْإِيمَانِ الْإِحْسَانُ.

1861. The best favours are those that correspond with divinely ordained laws.

١٨٦١. أَحْسِنْ الصَّنَاعَةِ مَا وَافَقَ الشَّرَائِعَ.

1862. The best act is that which benefits the pious ones.

١٨٦٢. أَفْضَلُ الْبِرِّ مَا أُصِيبَ بِهِ الْأَبْرَارُ.

1863. The best act is that which benefits those who are deserving of it.

١٨٦٣. أَفْضَلُ الْبِرِّ مَا أُصِيبَ بِهِ أَهْلُهُ.

1864. The merit of a righteous action is better than the action [itself].

١٨٦٤. أَفْضَلُ مِنَ الصَّنْعَةِ مَرْبَّةُ الصَّنْعَةِ.

1865. The greatest righteous act is establishing ties with near relatives.

١٨٦٥. أَوْفُرْ الْبِرِّ صِلَةُ الرَّحِيمِ.

1866. The most beautiful act of a person in a position of power is conferring of favours [to those under him].

١٨٦٦. أَجْمَانُ أَفْعَالِ ذَوِي الْقُدْرَةِ الْإِنْعَامُ.

1867. The best treasure is a free man who has been reserved [in your friendship because of your kindness to him].

١٨٦٧. أَفْضَلُ الْكُنُوزِ حُرُّ يُدَحَّرُ.

1868. The greatest good deed is supporting one's brothers [financially].

١٨٦٨. أَحْسَنُ الْإِحْسَانِ مُؤْسَاسُ الْإِخْوَانِ.

1869. The best gift is forgoing obligation.

١٨٦٩. أَفْضَلُ الْعَطَاءِ تَرْكُ الْمَنِ.

1870. The noblest of favours are the good turns of the munificent [and honourable] ones.

١٨٧٠. أَشْرَفُ الصَّنَاعِيِّ اصْطِنَاعُ الْكَرَامِ.

1871. The most worthy of giving [to] is the one who feels the least in need of asking [from others].

١٨٧١. أَوْلَى النَّاسِ بِالتَّوَالِ أَغْنَاهُمْ عَنِ السُّؤَالِ.

1872. The best grant is that which is given before it is sought.

١٨٧٢. أَفْضَلُ النَّوَالِ مَا وَصَلَ قَبْلَ السُّؤَالِ.

1873. The most pleasing kindness is offering [something] without being asked [for it].

١٨٧٣. أَحْلَى النَّوَالِ بَذْلُ بَعْيِرِ سُؤَالِ.

1874. The best grant is that which is [bestowed] before the humility of having to

١٨٧٤. أَفْضَلُ الْعَطِيَّةِ مَا كَانَ قَبْلَ مَدَّةِ السُّؤَالِ.

ask [for it].

1875. The best of all people who have preceded you is the one who has preceded you in his good expectation of you.

1876. 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.

1877. 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].

1878. The most worthy of bestowing favours [to others] is the one upon whom numerous favours of Allah have been bestowed.

1879. Verily the good act that brings reward quickest is the act of kindness.

1880. Verily giving away this wealth is an acquisition [for the Hereafter] and withholding it is an affliction.

1881. Verily spending this wealth in obedience to Allah is the greatest blessing and spending it in disobedience to Him is the greatest tribulation.

1882. Indeed extending greetings is from sublime morals.

1883. Verily Allah, the Glorified, loves everyone who is open-handed and strong in faith.

1884. Verily the value of asking is greater than the worth of what is given, so do not

١٨٧٥. أَفْضَلُ النَّاسِ سَالِفَةً عِنْدَكَ مَنْ أَسْلَفَكَ
حُسْنَ التَّأْمِيلِ لَكَ.

١٨٧٦. أَوْلَى النَّاسِ بِالْإِصْطِنَاعِ مَنْ إِذَا مُطْلَّ صَبَرَ
وَإِذَا مُنْعَى عَذَرَ وَإِذَا أُعْطِيَ شَكَرَ.

١٨٧٧. أَحَقُّ النَّاسِ بِالْإِحْسَانِ مَنْ أَخْسَنَ اللَّهُ إِلَيْهِ
وَبَسَطَ بِالْقُدْرَةِ يَدَيْهِ.

١٨٧٨. أَوْلَى النَّاسِ بِالْإِنْعَامِ مَنْ كَثُرْتُ نِعْمُ اللَّهِ
عَلَيْهِ.

١٨٧٩. إِنَّ أَسْرَعَ الْخَيْرِ ثَوَابًا الْبِرُّ.

١٨٨٠. إِنَّ إِعْطَاءَ هَذَا الْمَالِ قِبْلَةٌ وَإِنَّ إِمْسَاكَهُ فِتْنَةٌ.

١٨٨١. إِنَّ إِنْفَاقَ هَذَا الْمَالِ فِي طَاعَةِ اللَّهِ أَعْظَمُ
نِعْمَةٍ وَإِنَّ إِنْفَاقَهُ فِي مَعَاصِيهِ أَعْظَمُ مُحْنَةً.

١٨٨٢. إِنَّ بَذْلَ التَّحْيَةِ مِنْ مَحَاسِنِ الْأَخْلَاقِ.

١٨٨٣. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ كُلَّ سَمِيعِ الْيَدَيْنِ حَرِيزَ
الَّدَّيْنِ.

١٨٨٤. إِنَّ قَدْرَ السُّؤَالِ أَكْثَرُ مِنْ قِيمَةِ النَّوَالِ فَلَا

regard that which you give as much, for it will never be equal to the humiliation of asking.

1885. Verily the little that is from Allah, the Glorified, is more valuable than the plenty [that is gotten] from His creatures.

1886. Verily the good turn that you did to one of the people was only a means to ennable yourself and embellish your honour, so do not seek gratitude from others for that which you did for yourself.

1887. 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].

1888. Verily your munificence does not extend to all of the creation, so aim it towards the noblest of creation.

1889. It is not from the practice of the virtuous to delay the bestowal of favours.

1890. Benevolence is authority.

1891. Benevolence is distinction.

1892. Kindness is [a cause of] love.

1893. Benevolent acts are loans.

1894. Doing good [to others] is beneficial.

1895. Benevolence is merit, munificence is

تَسْتَكْثِرُوا مَا أَعْطَيْتُمُوهُ فَإِنَّهُ لَنْ يُوَارِي قَدْرَ السُّؤَالِ.

١٨٨٥. إِنَّ الْيَسِيرَ مِنَ اللَّهِ سُبْحَانَهُ لَا كُرْمٌ مِنَ الْكَثِيرِ
مِنْ حَلْقِهِ.

١٨٨٦. إِنَّ مَكْرُمَةً صَنَعْتَهَا إِلَى أَحَدٍ مِنَ النَّاسِ إِنَّمَا
أَكْرَمْتَ بِهَا نَفْسَكَ وَزَيَّنْتَ بِهَا عِرْضَكَ فَلَا تَطْلُبْ
مِنْ غَيْرِكَ شُكْرًا مَا صَنَعْتَ إِلَى نَفْسِكَ.

١٨٨٧. إِنَّ إِحْسَانَكَ إِلَى مَنْ كَادَكَ مِنَ الْأَصْدَادِ
وَالْحَسَادِ لَا يُغْيِظُ عَلَيْهِمْ مِنْ مَوْاقِعِ إِسَائِكَ مِنْهُمْ وَهُوَ
دَاعٌ إِلَى صَلَاحِهِمْ.

١٨٨٨. إِنَّ كَرَامَتَكَ لَا تَتَسْعُ لِجَمِيعِ الْخَلْقِ فَتَوَحَّ بِهَا
أَفَاضِلُ الْخَلْقِ.

١٨٨٩. لَيْسَ مِنْ عَادَةِ الْكَرَامِ تَأْخِيرُ الْإِنْعَامِ.

١٨٩٠. الْمَعْرُوفُ سِيَادَةٌ.

١٨٩١. الْمَعْرُوفُ حَسَبٌ.

١٨٩٢. الْإِحْسَانُ مَحَبَّةٌ.

١٨٩٣. الْمَعْرُوفُ قُرُوضٌ.

١٨٩٤. الْإِحْسَانُ غُنمٌ.

١٨٩٥. الْمَعْرُوفُ فَضْلُ الْكَرَمِ ثُبُلٌ.

nobility.

1896. Benevolence is a treasure.

١٨٩٦. الْمَعْرُوفُ كَنْزٌ.

1897. The human being is a slave of kindness.

١٨٩٧. الْأَنْسَانُ عَبْدٌ لِلْإِحْسَانِ.

1898. Benevolence is the alms-tax for blessings.

١٨٩٨. الْمَعْرُوفُ زَكَاةُ النِّعَمِ.

1899. Benevolent acts are the best booty.

١٨٩٩. الْمَعْرُوفُ أَفْضَلُ الْمَغَانِيمِ.

1900. Kindness is the pinnacle of excellence.

١٩٠٠. الْإِحْسَانُ رَأْسُ الْفَضْلِ.

1901. Kindness enslaves (or enthrals) human beings.

١٩٠١. الْإِحْسَانُ يَسْتَعْبِدُ (يَسْتَرْقُ) الْأَنْسَانَ.

1902. Benevolence is the most honourable authority.

١٩٠٢. الْمَعْرُوفُ أَشْرَفُ سِيَادَةً.

1903. The evil deed is erased by a benevolent act.

١٩٠٣. الْإِسَائَةُ يَمْحَاهَا الْإِحْسَانُ.

1904. Merit is [acquired] with benevolence.

١٩٠٤. الْفَضْلُ مَعَ الْإِحْسَانِ.

1905. Conferring favours is the most excellent munificence.

١٩٠٥. الْإِفْضَالُ أَفْضَلُ الْكَرَمِ.

1906. Benevolence is an everlasting reserve.

١٩٠٦. الْمَعْرُوفُ ذَخِيرَةُ الْأَبَدِ.

1907. Kindness is a treasure and the munificent is one who obtains it.

١٩٠٧. الْإِحْسَانُ ذُخْرٌ وَالْكَرِيمُ مَنْ حَازَهُ (جَازَهُ).

1908. People are the followers of what they deem to be good.

١٩٠٨. الْأَنْاسُ أَبْنَاءُ مَا يُحِسِّنُونَ.

1909. The good turn done by an intelligent (or an honourable) person is most excellent [in] merit.

١٩٠٩. إِصْطِنَاعُ الْعَاقِلِ (الْكَرِيمِ) أَحْسَنُ فَضْيَلَةً.

1910. The favour of an ignoble person is the

١٩١٠. إِصْطِنَاعُ الْلَّئِيمِ أَقْبَحُ رَذْيَلَةً.

worst depravity.

1911. Rewarding good with evil is [the highest form of] ingratitude.

1912. Benevolence is the most thriving cultivation and the best treasure.

1913. Doing good to the one who offends you is the most excellent merit.

1914. A benevolent act is sullied by repeatedly putting one under obligation through it.

1915. Doing good to the honourable ones is the best provision and the noblest deed.

1916. Doing good to the one who offends [you] reforms the enemy.

1917. Benevolence is a treasure so consider whom you are leaving it with.

1918. Righteous work is a provision, so be wary of whom you are placing it with.

1919. If you confer favours, you will be served.

1920. Verily if you do good [to others] then you are [actually] honouring your own soul and doing good to it.

1921. Verily you are more in need of doing good to the people than of accumulating wealth.

1922. The bane of giving is procrastination.

1923. When you perform a good turn then

١٩١١. الْجَرَاءَةُ عَلَى الْإِحْسَانِ بِالْإِسَائَةِ كُفْرٌ.

١٩١٢. الْمَعْرُوفُ أَمْيَرُ زَرْعٍ وَأَفْضَلُ كَنْزٍ.

١٩١٣. الْإِحْسَانُ إِلَى الْمُسِيءِ أَحْسَنُ الْفَضْلِ.

١٩١٤. الْمَعْرُوفُ يُكَدِّرُهُ تِكْرَازُ الْمُنْتَهِ.

١٩١٥. إِصْطِنَاعُ الْأَكَارِمِ أَفْضَلُ ذُخْرٍ وَأَكْرَمُ إِصْطِنَاعِ.

١٩١٦. الْإِحْسَانُ إِلَى الْمُسِيءِ يَسْتَصْلِحُ الْعَدُوَّ.

١٩١٧. الْمَعْرُوفُ كَنْزٌ فَإِنْظُرْعِنْدَ مَنْ ثُوِدَعُهُ.

١٩١٨. الْإِصْطِنَاعُ ذُخْرٌ فَارْتَدَ عِنْدَ مَنْ تَضَعَّفَهُ.

١٩١٩. إِنْ تَقْصِلْتَ حُدِّمْتَ.

١٩٢٠. إِنَّكَ إِنْ أَخْسَنْتَ فَنَفَسِكَ تُكْرِمُ وَإِلَيْهَا تُخْسِنُ.

١٩٢١. إِنْكُمْ إِلَى إِصْطِنَاعِ الرِّجَالِ أَحْوَجُ مِنْكُمْ إِلَى جَمْعِ الْأَمْوَالِ.

١٩٢٢. آفَةُ الْعَطَاءِ الْمَطَأُ.

١٩٢٣. إِذَا صَنَعْتَ مَعْرُوفًا فَاسْتَهُ.

conceal it.

1924. When a good turn has been done to you then publicize it.

1925. When you [wish to] give, be quick.

1926. When a good turn is done to you, recall it.

1927. When you do a good turn [to someone], forget it.

1928. If you do good to a vile person, he will wrong you in return for your goodness to him.

1929. 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]?

1930. If your bounty falls short of reaching the weak, then [at least] let your mercy reach them.

1931. 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.

١٩٢٤. إذا صنعت إليك مَعْرُوفٌ فَانْشُرْهُ.

١٩٢٥. إذا أَعْطَيْتَ فَأُوْجِزْ.

١٩٢٦. إذا صنعت إليك مَعْرُوفٌ فَادْكُرْهُ.

١٩٢٧. إذا صنعت مَعْرُوفًا فَانْسِهُ.

١٩٢٨. إذا أَحْسَنْتَ عَلَى اللَّهِمَ وَتَرَكَ بِإِحْسَانِكَ إِلَيْهِ.

١٩٢٩. أَنَا مُحِيرٌ فِي الْإِحْسَانِ إِلَى مَنْ لَمْ أَحْسِنْ إِلَيْهِ وَمُرْكَبٌ بِإِتَامِ الْإِحْسَانِ إِلَى مَنْ أَحْسَنْتُ إِلَيْهِ لَأَنِّي إِذَا أَمْتَهْ فَقَدْ حَفِظْتُهُ وَإِذَا قَطَعْتُهُ فَقَدْ أَضَعْتُهُ وَإِذَا أَضَعْتُهُ فَلِمَ فَعَلْتُهُ.

١٩٣٠. إذا عَجَزَ عَنِ الصُّعُفَاءِ نَيْلُكَ فَلْتَسْعُفْهُمْ رَحْمَتُكَ.

١٩٣١. إذا وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ مَنْ يَخْمِلُ لَكَ زَادَكَ إِلَى يَوْمِ الْقِيَمَةِ فَيُوْقِلُكَ بِهِ غَدًا حَيْثُ تَحْتَاجُ إِلَيْهِ فَأَعْتَنِمُهُ وَحَلَّهُ إِيَاهُ وَأَكْثُرُ مِنْ تَرْوِيدِهِ وَأَنْتَ قَادِرٌ عَلَيْهِ فَلَعَلَّكَ أَنْ تَطْلُبُهُ فَلَا تَجِدُهُ.

1932. Through kindness, human beings are enslaved.

١٩٣٢. بِالْإِحْسَانِ يُسْتَعْبَدُ الْإِنْسَانُ.

1933. Through benevolence, gratitude lasts.

١٩٣٣. يَفْعُلُ الْمَعْرُوفُ يُسْتَدَامُ الشُّكْرُ.

1934. Through kindness, hearts are owned.

١٩٣٤. بِالْإِحْسَانِ تُمْلِكُ الْقُلُوبُ.

1935. Through kindness, freemen are owned.

١٩٣٥. بِالْإِحْسَانِ تُمْلِكُ الْأَخْرَاءُ.

1936. Through kindness and covering faults with forgiveness, eminence increases.

١٩٣٦. بِالْإِحْسَانِ وَتَغْمِيدِ الدُّنُوبِ بِالْعُفْرَانِ يَعْظَمُ الْمَجْدُ.

1937. Through kindness, people are enthralled.

١٩٣٧. بِالْإِحْسَانِ تُسْتَرْقُ الرِّقَابُ.

1938. Giving generously is the alms-tax of blessings.

١٩٣٨. بَذْلُ الْعَطَاءِ زَكْوَةُ النَّعْمَاءِ.

1939. Extending the hand in giving is the most beautiful virtue and the most excellent trait.

١٩٣٩. بَذْلُ الْيَدِ بِالْعَطْيَةِ أَجْلَلُ مِنْقَبَةِ وَأَفْضَلُ سَجِيَّةً.

1940. Stretching out the hand in giving increases reward and multiplies recompense.

١٩٤٠. بَسْطُ الْيَدِ بِالْعَطَاءِ يُجْعِلُ الْأَجْرَ وَيُضَاعِفُ الْجَزَاءَ.

1941. Expediting good turns is the basis of righteousness.

١٩٤١. تَعْجِيلُ الْمَعْرُوفِ مِلَأُكُ الْمَعْرُوفِ.

1942. Wasting benevolence is showing it to someone who does not comprehend [its value].

١٩٤٢. تَضْيِيقُ الْمَعْرُوفِ وَضُعْفُهُ فِي غَيْرِ عَرُوفٍ.

1943. Do good [to people] and you will be served; be forbearing (or gain knowledge) and you will advance.

١٩٤٣. تَفَضَّلْ تُخَدَّمْ وَاحْلُمْ (وَاعْلَمْ) تُقَدَّمْ.

1944. The completion of benevolence is abandoning [putting one under] obligation

٤١٩٤٤. تَكَامُ الْإِحْسَانِ تَرْكُ الْمِنِّ بِهِ.

by it.

1945. The peoples' expectation of your kindness is better than their fear of your retribution.

1946. Adorn yourselves by taking up kindness, stopping transgression, acting upon the truth, being just and impartial, keeping away from corruption and improving your Hereafter.

1947. The beauty of benevolence is [in] relinquishing obligation.

1948. The beauty of a benevolent act is in completing it.

1949. Denying a favour instigates the ugliness of obligation.

1950. Denying the benevolence [of others] leads to deprivation.

1951. The best good turn is one that benefits the righteous.

1952. The best benevolent act is one that is neither preceded by delay nor followed by obligation.

1953. The best grant is that which is [given] without being sought.

1954. Act with kindness towards your enemy for this is one of the two triumphs.

1955. Whoever bestows favours on others, they are thankful for his authority.

١٩٤٥. تُأْمِلُ النَّاسِ نَوَالَكَ حَيْرٌ مِّنْ حَوْفِهِمْ نَكَالَكَ.

١٩٤٦. تَحْلُوا بِالْأَخْذِ بِالْفَضْلِ وَالْكَفِ عَنِ الْبَعْدِ وَالْعَمَلِ بِالْحَقِّ وَالْإِنْصَافِ مِنْ النَّفْسِ وَاجْتِنَابِ الْفَسَادِ وَإِصْلَاحِ الْمَعَادِ.

١٩٤٧. جَمَالُ الْإِحْسَانِ تَرْكُ الْإِمْتِنَانِ.

١٩٤٨. جَمَالُ الْمَعْرُوفِ إِتَامَةً.

١٩٤٩. جُحُودُ الْإِحْسَانِ يَجْدُو عَلَى قُبْحِ الْإِمْتِنَانِ.

١٩٥٠. جُحُودُ الْإِحْسَانِ يُؤْجِبُ الْحِزْمَانَ.

١٩٥١. حَيْرُ الْمَعْرُوفِ مَا أُصِيبَ بِهِ الْأَبْارُ.

١٩٥٢. حَيْرُ الْمَعْرُوفِ مَا لَمْ يَتَقدَّمْهُ الْمَطَانُ وَلَمْ يَتَبَعَهُ الْمَنُّ.

١٩٥٣. حَيْرُ الْعَطَاءِ مَا كَانَ عَنْ غَيْرِ طَلْبٍ.

١٩٥٤. حُدُّ عَلَى عَدُوكَ بِالْفَضْلِ فَإِنَّهُ أَحْدُ الظَّمَرَيْنِ.

١٩٥٥. دُوِ الإِفْضَالِ مَشْكُورُ السِّيَادَةِ.

1956. Whoever shows benevolence, his habit is praised.

١٩٥٦. دُوَّالْمَعْرُوفِ حَمْمُودُ الْعَادَةِ.

1957. The pinnacle of kindness is being kind to the believers.

١٩٥٧. رَأْسُ الْإِحْسَانِ الْإِحْسَانُ إِلَى الْمُؤْمِنِينَ.

1958. The pinnacle of generosity is being expeditious in giving.

١٩٥٨. رَأْسُ السَّخَاءِ تَعْجِيلُ الْعَطَاءِ.

1959. The pinnacle of faith is doing good to people.

١٩٥٩. رَأْسُ الْإِيمَانِ الْإِحْسَانُ إِلَى النَّاسِ.

1960. The pinnacle of excellence is doing good to the virtuous.

١٩٦٠. رَأْسُ الْفَضَائِلِ إِصْطِنَاعُ الْأَفَاضِلِ.

1961. The pinnacle of depravity is doing good to the wicked.

١٩٦١. رَأْسُ الرَّذَائِلِ إِصْطِنَاعُ الْأَرَذِلِ.

1962. Nurturing a good turn is better than starting it.

١٩٦٢. رَبُّ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

1963. Increase your benevolent acts and bestow more favours, for this is a more lasting provision and a more beautiful legacy.

١٩٦٣. زِدْ فِي اصْطِنَاعِ الْمَعْرُوفِ وَأَكْثِرْ مِنْ إِسْدَاءِ الْإِحْسَانِ فَإِنَّهُ أَبْقَى دُخْرًا وَأَجْمَعُ دِكْرًا.

1964. The cause of affection is benevolence.

١٩٦٤. سَبَبُ الْمُحِبَّةِ الْإِحْسَانُ.

1965. Continuous bestowal [of favours] is the practice of the honourable.

١٩٦٥. سُنَّةُ الْكَرِامِ تَرَادُفُ الْإِنْعَامِ.

1966. Ask for good from one who forgets it and do good to the one who recalls it.

١٩٦٦. سَلِّ الْمَعْرُوفَ مَنْ يَنْسَاهُ وَ اصْطِنِعْهُ إِلَى مَنْ يَذْكُرُهُ.

1967. The worst grant is that which is preceded by delay and followed by obligation.

١٩٦٧. شَرُّ النَّوَالِ مَا تَقَدَّمُهُ الْمَطَلُونَ وَ تَعَقَّبُهُ الْمُلْتُونَ.

1968. Performing benevolent actions protects one from falling into disgrace.

١٩٦٨. صَنَاعُ الْمَعْرُوفِ تَقْيَى مَصَارِعَ الْهَوَانِ.

1969. Doing good turns is from the merits of the human being.

1970. Performing benevolent actions causes the abundant flow of blessings and wards off calamity.

1971. The good turn of wealth ceases with its cessation.

1972. Blessed is the one who does good to the servants [of Allah] and prepares provisions for the Hereafter.

1973. He who does a good turn to those who are undeserving of it has oppressed it.

1974. The one who confers his favours to the honourable ones acquires the most sublime gains.

1975. Espouse kindness, for it is the best cultivation and the most profitable merchandise.

1976. 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].

1977. Perform benevolent works, for they are the best provisions for the Hereafter.

1978. Perform benevolent acts and do good to your near relatives and neighbours, for these two actions prolong life and make the lands prosper.

1979. By successive acts of kindness and benevolence, the free man is enslaved.

١٩٦٩. صنائع الإحسان من فضائل الإنسان.

١٩٧٠. صنائع المعروف تدبر النعماء وتتدفع البلاء.

١٩٧١. صنيع المال يزول بزواله.

١٩٧٢. طوي لمن أحسن إلى العباد وترود للمعد.

١٩٧٣. ظلم المعروف من وضعة في غير أهله.

١٩٧٤. ظفر بستي المغانم واضع صناعته في الأكارم.

١٩٧٥. علیك بالإحسان فإنه أفضل زراعة وأرجح بضاعة.

١٩٧٦. علیكم بالإحسان إلى العباد والعدل في البلاد تأمينا عند قيام الأشهاد.

١٩٧٧. علیكم بصنائع المعروف فإنه نعم الرأد إلى المعاد.

١٩٧٨. علیكم بصنائع الإحسان وحسن البر بدوي الرسم والجيران فإنهما تزيدان في الأعمار ويعمران الديار.

١٩٧٩. عند تواثر البر والإحسان يتعدى المطر.

1980. The habit of benevolence is the source of capability [or power].

1981. 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.

1982. In every [act of] benevolence there is kindness.

1983. In every good turn there is indebtedness.

1984. Sometimes it is better to give in order to fulfil a promise [and not delay it].

1985. Send your good turn ahead [for the Hereafter] and you will benefit.

1986. Every [form of] benevolence is a favour.

1987. How many a human being has been enslaved by benevolence!

1988. Increased rendering of benevolent works prolongs life and spreads renown.

1989. Doing a lot of good turns raises one's honour and makes gratitude last.

1990. The guarantee of continued affluence and capability [and power] is [in] following up one favour with another favour.

1991. Everything has a merit and the merit of the honourable ones is doing good to the people.

١٩٨٠. عادةً الإحسان مادةً للإمكان.

١٩٨١. عجبت لمن يشتري العبيد بماله فيعتقون
كيف لا يشتري الأحرار بإحسانه فيستريحون.

١٩٨٢. في كل معرف إحسان.

١٩٨٣. في كل صناعة إمتنان.

٤١٩٨٤. قد يهنا العطاء للإنجاز.

١٩٨٥. قديم إحسانك تغنم.

١٩٨٦. كل معرف إحسان.

١٩٨٧. كم من إنسان استعبد إحسان.

١٩٨٨. كثرة اصطناع المعرف تزيد في العمر
وتشعر الذكر.

١٩٨٩. كثرة الصناع ترفع الشرف وتسدّي
الشُّكر.

١٩٩٠. كافٍ دوام الغنى والإمكان اتباع الإحسان
الإحسان.

١٩٩١. ليكِل شيء فضيلة وفضيلة الكرام اصطناع
الرجال.

1992. Let your traits be generosity and benevolence.

1993. One cannot show gratitude for blessings in a better way than using them to benefit others.

1994. 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].

1995. One who bestows goodness [to others] is served [by them].

1996. One who generously gives [from] his wealth becomes great.

1997. One who bestows favours fulfils the right of authority.

1998. One who puts others under obligation for his favour, spoils it.

1999. One who extends his goodness [to the people] deserves leadership.

2000. One who renders a beautiful deed acquires great praise.

2001. One who performs a benevolent action gains reward and gratitude.

2002. One who cuts off his usual favours, Allah will cut off his present capabilities.

2003. One who does not bestow favours will not achieve nobility.

2004. One who does not give while he is

١٩٩٢. ليكُن سجِّيلكَ السَّخاءُ وَالْإِحْسَانُ.

١٩٩٣. لَن يَسْتَطِعَ أَحَدٌ أَن يَشْكُرَ النِّعَمَ إِلَّا
الِّيَاعَمْ بِهَا.

١٩٩٤. لَوْ رَأَيْتُمُ الْإِحْسَانَ شَخْصًا لَرَأَيْتُمُوهُ شَكْلًا
جَيِّلًا يُفُوقُ الْعَالَمَيْنَ.

١٩٩٥. مَنْ تَفَضَّلَ حُدِّمَ.

١٩٩٦. مَنْ بَذَلَ مَالَهُ جَاهَ.

١٩٩٧. مَنْ أَنْعَمَ قَضَى حَقَّ السِّيَادَةِ.

١٩٩٨. مَنْ مَنَّ بِإِحْسَانِهِ كَدْرَهُ.

١٩٩٩. مَنْ بَذَلَ مَعْرُوفَهُ اسْتَحْقَقَ الرِّبَا.

٢٠٠٠. مَنْ صَنَعَ الْعَارِفَةَ الْجَمِيلَةَ حَازَ الْمُحْمَدَةَ
الْجَزِيلَةَ.

٢٠٠١. مَنْ صَنَعَ مَعْرُوفًا نَالَ أَجْرًا وَشُكْرًا.

٢٠٠٢. مَنْ قَطَعَ مَعْهُودَ إِحْسَانِهِ قَطَعَ اللَّهُ مَوْجُودَ
إِمْكَانِهِ.

٢٠٠٣. مَنْ لَمْ يَتَفَضَّلْ لَمْ يَنْبَلِ.

٤. مَنْ لَمْ يُعْطِ قَاعِدًا لَمْ يُعْطِ قَائِمًا.

sitting [in comfort] will not be given when he is standing [in a state of struggle].

2005. One who does not give while he is sitting [in ease] will be deprived when he is standing [in adversity].

2006. One who favours an ignorant person demonstrates the extent of his own ignorance.

2007. One who conceals the favour [that has been done to him] is punished with deprivation.

2008. One who withholds favours is stripped of [his] ability.

2009. One who does good to a freeman gains a [great] reward.

2010. One who does a kind act earns good praise.

2011. One whose benefactions are abundant demonstrates his great nobility.

2012. One whose kindness is abundant is loved by his brothers.

2013. Whoever extends his goodness [to others], more people are inclined towards him.

2014. One who accepts your gift has [actually] assisted you in gaining honour.

2015. One who perfects his kindness gives generously before he is asked.

٢٠٠٥. مَنْ لَمْ يُعْطِ قَاعِدًا مُنْعَى قَائِمًا.

٢٠٠٦. مَنْ اصْطَعَنَ جَاهِلًا بِرَهْنَ عَنْ وُفُورِ جَهْلِهِ.

٢٠٠٧. مَنْ كَتَمَ الْإِحْسَانَ عُوْقَبَ بِالْجُرمَانِ.

٢٠٠٨. مَنْ مَنَعَ الْإِحْسَانَ سُلِّبَ الإِمْكَانَ.

٢٠٠٩. مَنْ اصْطَعَنَ حُرًّا إِسْتَفَادَ أَجْرًا.

٢٠١٠. مَنْ أَحْسَنَ إِنْتَسَبَ حُسْنَ الشَّاءِ.

٢٠١١. مَنْ كَثَرَتْ عَوَارِفُهُ أَبَانَ عَنْ كَثْرَةِ نُبْلِهِ.

٢٠١٢. مَنْ كَثَرَتْ إِحْسَانُهُ أَحَبَّهُ إِخْرَانُهُ.

٢٠١٣. مَنْ بَذَلَ مَعْرُوفَهُ كَثُرَ الرَّاغِبُ إِلَيْهِ.

٢٠١٤. مَنْ قَبَلَ عَطَاءَكَ فَقَدْ أَعْانَكَ عَلَى الْكَرَمِ.

٢٠١٥. مَنْ أَكْمَلَ الْإِفْضَالَ بَذَلَ التَّوَالَ قَبْلَ السُّؤَالِ.

2016. One who does good to the undeserving has wronged his goodness.

٢٠١٦. مَنْ أَسْدَى مَعْرُوفًا إِلَى غَيْرِ أَهْلِهِ ظَلَمَ مَعْرُوفَةً.

2017. One who gives in cases that are undeserving fails to give [the rights] to those who are deserving.

٢٠١٧. مَنْ أَعْطَى فِي غَيْرِ الْحُقُوقِ قَصْرًا عَنِ الْحُقُوقِ.

2018. One who is ungrateful for a good turn deserves an ugly separation.

٢٠١٨. مَنْ كَفَرَ بِحُسْنِ الصَّيْنِيَّةِ اسْتَوْجَبَ فِي الْقَطْعِيَّةِ.

2019. One who reciprocates a good turn with a better one has [appropriately] repaid it.

٢٠١٩. مَنْ قَابَلَ الإِحْسَانَ بِأَفْضَلِ مِنْهُ فَقَدْ جَازَهُ.

2020. One whose benefaction increases, his assistants and helpers [also] increase.

٢٠٢٠. مَنْ كَثُرَ إِحْسَانُهُ كَثُرَ حَدَّمُهُ وَأَعْوَاهُهُ.

2021. Whoever extends his benevolence [to others], the hearts become inclined towards him.

٢٠٢١. مَنْ بَذَلَ مَعْرُوفَةً مَا لَتَ إِلَيْهِ الْفُلُوبُ.

2022. One who grants generously before being asked, then he is truly honourable and much-loved.

٢٠٢٢. مَنْ بَذَلَ التَّوَالَ قَبْلَ السُّؤَالِ فَهُوَ الْكَرِيمُ الْمَحْبُوبُ.

2023. One who repays goodness with evil has rid himself of magnanimity.

٢٠٢٣. مَنْ كَافَىَ الإِحْسَانَ بِالإِسَائَةِ فَقَدْ بَرِيَ مِنِ الْمُفْرَوَةِ.

2024. Whoever does good to the people, their love for him lasts.

٢٠٢٤. مَنْ أَخْسَنَ إِلَى النَّاسِ اسْتَدَامَ مِنْهُمُ الْمَحِبَّةَ.

2025. One who fulfils the [debt of] goodness that was done to him in the past has attained true freedom.

٢٠٢٥. مَنْ قَضَى مَا أُسْلِفَ مِنِ الإِحْسَانِ فَهُوَ الْكَامِلُ الْحَرِيَّةُ.

2026. One who turns to you hopefully has already got a good impression of you, so do not disappoint his expectation.

٢٠٢٦. مَنِ انْتَجَعَكَ مُؤْمِلًا فَقَدْ أَسْلَفَكَ حُسْنَ الظَّنِّ بِكَ فَلَا تُخِيبْ ظَنَّهُ.

2027. Whoever fulfils the rights of one who does not fulfil his rights has enslaved him.

٢٠٢٧. مَنْ قَضَى حَقًّا مَنْ لَا يَقْضِي حَقًّهُ فَقَدْ عَبَدَهُ.

2028. One who is kind to the people, his outcomes become good and the ways [to his goals] become easy for him.

٢٠٢٨. مَنْ أَحْسَنَ إِلَى النَّاسِ حَسُنتْ عَوَاقِبُهُ وَسَهَلَتْ لَهُ طُرُفَهُ.

2029. Whoever accepts a good turn has made the one who rendered it to him his master.

٢٠٢٩. مَنْ قَبِيلَ مَعْرُوفًا فَقَدْ مَلَكَ مُسْدِيهِ إِلَيْهِ رِقَبَهُ.

2030. One who accepts your good turn has made his right over you mandatory [on himself].

٢٠٣٠. مَنْ قَبِيلَ مَعْرُوفَكَ فَقَدْ أُوجِبَ عَلَيْكَ حَقُّهُ.

2031. Whoever does good to the one who does evil to him has taken the all-encompassing excellence.

٢٠٣١. مَنْ أَحْسَنَ إِلَى مَنْ أَسَاءَ إِلَيْهِ فَقَدْ أَخْدَى بِجَوَامِعِ الْفَضْلِ.

2032. One who is not grateful for favours is not spared from deprivation.

٢٠٣٢. مَنْ لَمْ يَشْكُرِ الإِحْسَانَ لَمْ يَعْدُهُ الْحِرْمَانُ.

2033. One who begins giving without being asked and completes good deeds without any obligation has perfected his favour.

٢٠٣٣. مَنْ بَدَأَ الْعَطِيَّةَ مِنْ غَيْرِ طَلَبٍ وَأَكْمَلَ الْمَعْرُوفَ مِنْ غَيْرِ امْتِنَانٍ فَقَدْ أَكْمَلَ الْإِحْسَانَ.

2034. One who bestows a favour on the ungrateful one prolongs his rage.

٢٠٣٤. مَنْ أَنْعَمَ عَلَى الْكُفُورِ طَالَ عَيْطَتُهُ.

2035. One who is generous in granting [favours], enthrals the people of this world.

٢٠٣٥. مَنْ سَكَحَتْ نَفْسُهُ بِالْعَطَاءِ إِسْتَعْبَدَ أَنْبَاءَ الدُّنْيَا.

2036. One who does not nurture his good turn has indeed lost it.

٢٠٣٦. مَنْ لَمْ يُرِبِّ مَعْرُوفَهُ فَقَدْ ضَيَّعَهُ.

2037. One who accepts your good turn has sold you his honour and magnanimity.

٢٠٣٧. مَنْ قَبِيلَ مَعْرُوفَكَ فَقَدْ باعَكَ عِزَّتَهُ وَمُرُوْنَتَهُ.

2038. One who accepts your good turn has humbled his prestige and honour before you.

٢٠٣٨. مَنْ قَبِيلَ مَعْرُوفَكَ فَقَدْ أَذَلَّ لَكَ جَلَالَتَهُ

وَعِزَّةٌ.

2039. Whoever does not nurture his favour, then it is as if he did not bestow it.

٢٠٣٩. مَنْ لَمْ يُرِبِّ مَعْرُوفَةً فَكَانَهُ لَمْ يَصْنَعْهُ.

2040. Doing good to others is part of an honourable purpose.

٤٠. مَنْ شَرِفَ الْمِهَمَةَ بَذْلُ الْإِحْسَانِ.

2041. One of the greatest afflictions is wasting good turns [on the undeserving].

٤١. مِنْ أَعْظَمِ الْعَجَابِ إِضَاعَةُ الصَّنَاعَةِ.

2042. One of the best favours is the favour that is done to the righteous.

٤٢. مِنْ أَفْضَلِ الْإِحْسَانِ الْإِحْسَانُ إِلَى الْأَبْرَارِ.

2043. Nothing earns gratitude like doing good to others.

٤٣. مَا اكتَسَبَ الشُّكْرُ بِمِثْلِ بَذْلِ الْمَعْرُوفِ.

2044. Nothing enthrals people like doing [them] favours.

٤٤. مَا اسْتَرْقَتِ الْأَعْنَاقُ بِمِثْلِ الْإِحْسَانِ.

2045. 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.

٤٥. مَا تَوَسَّلَ أَحَدٌ إِلَيَّ بِوَسِيلَةِ أَجَلٍ عِنْدِي مِنْ يَدِ سَبَقَتْ مِنِي إِلَيْهِ لِأُرْبِيَّهَا عِنْدِهِ بِإِتَّيَاعِهَا أُحْتَهَا فَإِنَّ مَنْعَ الْأَوَّلِ يَقْطَعُ شُكْرَ الْأَوَّلِ.

2046. The basis of goodness is abandoning obligation through it.

٤٦. مِلَأُ الْمَعْرُوفِ تَرْكُ الْمِنِّ بِهِ.

2047. With goodness [to others], there is loftiness.

٤٧. مَعَ الْإِحْسَانِ تَكُونُ الرَّفْعَةُ.

2048. Nurturing a good turn [and completing it] is better than starting it [anew].

٤٨. مَرَبَّةُ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتَدَائِهِ.

2049. How good a store [for the future] benevolence is!

٤٩. نَعْمَ الدُّخْرُ الْمَعْرُوفُ.

2050. The best provision for the Hereafter is doing good to the people.

2051. Achievement of glorious feats is through performing noble deeds.

2052. 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.

2053. 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.

2054. One who does not show kindness [to others] in times of fortune will be abandoned in times of misfortune.

2055. Whoever places his goodness with the one who does not deserve it has wasted it.

2056. Doing a good turn to those who deserve it subdues the enemy and protects from falling into evil.

2057. Never show your benevolence to the one who does not understand its value (or who is not good).

2058. Do not do a good turn to the one who is ungrateful for your kindness.

2059. Never hold back an act of benevolence, even if you do not find one who understands its value.

2060. Do not be ashamed of giving little, for not giving at all is even less than that.

٢٠٥٠. نَعْمَ زَادُ الْمَعَادِ الْإِحْسَانُ إِلَى الْعِبَادِ.

٢٠٥١. نَيْلُ الْمَآثِرِ يَبْذُلُ الْمَكَارِيمِ.

٢٠٥٢. لَا تَسْتَكْثِرْنَ الْعَطَاءَ وَإِنْ كَثُرْ فَإِنَّ حُسْنَ الشَّنَاءِ أَكْثَرُ مِنْهُ.

٢٠٥٣. لَا تَسْتَعْظِمْنَ التَّوَالَ وَإِنْ عَظُمَ فَإِنَّ قَدْرَ السُّؤَالِ أَعْظَمُ مِنْهُ.

٢٠٥٤. مَنْ لَمْ يُحْسِنْ فِي دُولَتِهِ خُذِلَ فِي نِكْبَتِهِ.

٢٠٥٥. وَاضْعُ مَعْرُوفَهُ عِنْدَ غَيْرِ مُسْتَحِقِهِ مُضِيئُ لَهُ.

٢٠٥٦. وَضْعُ الصَّنْبَرَةِ فِي أَهْلِهَا يَكْبِثُ الْعَدُوَ وَيَقْتَلُ مَصَارِعَ السُّوءِ.

٢٠٥٧. لَا تَضْعَنْ مَعْرُوفَكَ عِنْدَ غَيْرِ عَرُوفِ (مَعْرُوف).

٢٠٥٨. لَا تَصْطَبِنْ مَنْ يَكْفُرُ بِرَبِّهِ.

٢٠٥٩. لَا تَمْنَعَنْ الْمَعْرُوفَ وَإِنْ لَمْ يَجِدْ عَرُوفًا.

٢٠٦٠. لَا تَسْتَحِي مِنْ إِعْطَاءِ الْقَلِيلِ فَإِنَّ الْحِرْمَانَ أَقْلَعُ مِنْهُ.

2061. Never regard the abundance of what you have given to be much, for you are [in possession of] even more than that.

2062. Never hold back from doing good turns and favours thereby being stripped of [your] ability.

2063. Do not delay giving the needy to tomorrow, for you do not know what will happen to you or to him tomorrow.

2064. Let not your brother be stronger in his iniquity towards you than you are in your goodness [towards him].

2065. 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.

2066. 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.

2067. Goodness does not thrive with the ignoble.

2068. The wicked do not do good to anyone except those who are like them.

2069. There is no merit loftier than benevolence.

2070. There is no virtue greater than benevolence.

٢٠٦١. لَا تَسْتَكْثِرْنَ الْكَثِيرُ مِنْ نَوَالِكَ فَإِنَّكَ أَكْثَرُ مِنْهُ.

٢٠٦٢. لَا تَمْتَنَعْ مِنْ فِعْلِ الْمَعْرُوفِ وَالْإِحْسَانِ فَتُسْلِبَ الْإِمْكَانَ.

٢٠٦٣. لَا تُؤْخِرْ إِنَّالَهَ الْمُجْتَاجِ إِلَى عَدِ فَإِنَّكَ لَا تَدْرِي مَا يَعْرِضُ لَكَ وَلَهُ فِي عَدِ.

٢٠٦٤. لَا يَكُونَ أَحْوَكَ عَلَى الْإِسَاعَةِ إِلَيْكَ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ.

٢٠٦٥. لَا يُزَهَّدَنَّكَ فِي اصْطِنَاعِ الْمَعْرُوفِ قِلَّةُ مَنْ يَشْكُرُهُ فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لَا يَنْتَفِعُ بِشَيْءٍ مِنْهُ وَقَدْ يُدْرِكُ مِنْ شُكْرِ الشَّاكِرِ أَكْثَرُ مِمَّا أَضَاعَ الْكَافِرُ.

٢٠٦٦. لَا تُعِنْ عَلَى مَنْ أَنْعَمَ عَلَيْكَ فَمَنْ أَعَانَ عَلَى مَنْ أَنْعَمَ عَلَيْهِ سُلِبَ الْإِمْكَانُ.

٢٠٦٧. لَا تَرْكُو الصَّنِيعَةَ مَعَ غَيْرِ أَصْبَلِ.

٢٠٦٨. لَا يَصْطَنِعُ اللَّيْلَمُ إِلَّا أَمْثَاهُمْ.

٢٠٦٩. لَا فَضْلَيَّةَ أَجْلٌ مِنَ الْإِحْسَانِ.

٢٠٧٠. لَا مَنْقَبَةَ أَفْضَلُ مِنَ الْإِحْسَانِ.

2071. There is no benevolence more misused than doing good to the ingrate.

2072. There is no virtue in doing good to one who does not know its value.

2073. A good turn does not benefit except with one who possesses loyalty and self-restraint.

2074. Giving little is better than offering excuses [for not giving].

2075. Good turns do not thrive except with the honourable.

2076. There is no virtue in the good turn that is reckoned [as a favour].

2077. The consequences of kindness are never dispraised.

2078. None is praised except the one who shows his kindness.

2079. It is enough of a donation to give what is [readily] available.

2080. Benevolence is the better of the two treasures.

2081. Good turns are shackles that cannot be extricated except through gratitude or requital.

2082. Completing a good turn is better than starting it.

2083. 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

٢٠٧١. لا مَعْرُوفٌ أَصْبِحُ مِنْ اصْطِنَاعِ الْكُفُورِ.

٢٠٧٢. لَا حَيْزٌ فِي الْمَعْرُوفِ إِلَى غَيْرِ عَرُوفٍ.

٢٠٧٣. لَا تَنْفَعُ الصَّنِيعَةُ إِلَّا فِي ذِي وَفَاءٍ وَحْفِيظَةٍ.

٢٠٧٤. يَسِيرُ الْعَطَاءُ حَيْثُمْنَ التَّعَلُّلُ بِالْإِعْتِذَارِ.

٢٠٧٥. لَا تَرْكُو إِلَّا عِنْدَ الْكَرِامِ الصَّنَاعِ.

٢٠٧٦. لَا حَيْزٌ فِي الْمَعْرُوفِ الْمَحْصُى.

٢٠٧٧. لَا تُنَدِّمُ أَبَدًا عَوَاقِبُ الْإِحْسَانِ.

٢٠٧٨. لَا يُحْمَدُ إِلَّا مَنْ بَذَلَ إِحْسَانَهُ.

٢٠٧٩. كَفَى بِالْمَيْسُورِ رِفْدًا.

٢٠٨٠. الْمَعْرُوفُ أَفْضَلُ الْكَنْزَيْنِ.

٢٠٨١. الْمَعْرُوفُ غُلٌّ لَا يُفْكُهُ إِلَّا شُكْرٌ أَوْ مَكَافَةٌ.

٢٠٨٢. إِكْمَالُ الْمَعْرُوفِ أَحْسَنُ مِنْ إِنْتِدَائِهِ.

٢٠٨٣. الْمَعْرُوفُ لَا يَئِمُّ إِلَّا بِتَلَاثٍ: بِتَصْغِيرِهِ وَتَعْجِيلِهِ وَسُرُّهِ فَإِنَّكَ إِذَا صَعَرْتَهُ فَقَدْ عَظَمْتَهُ وَإِذَا

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.

2084. Doing a good turn is the best acquisition [for the Hereafter], and generosity is the best ornament.

2085. When the kind people become fewer, those who adorn themselves get ruined.

2086. By doing good to others, ranks get elevated.

2087. By conferring favours, people are enthralled.

2088. Through [his] abundant favours, the munificent person is recognized.

2089. By conferring favours [to others], [one's] faults are hidden.

2090. Give life to your good deed by killing it (i.e. by forgetting it).

2091. Do good whenever possible, and deter the evildoer with righteous action.

2092. 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.

2093. Give life to the benevolent act by killing it (i.e. forgetting it), for verily the sense of obligation destroys a good turn.

2094. The best good deed is coming to the

عَجَلْتُهُ فَقَدْ هَنَّأْتُهُ وَإِذَا سَرَّتُهُ فَقَدْ تَمَّمَتُهُ.

٢٠٨٤. بِالْإِفْضَالِ أَفْضَلُ فِنْيَةً وَالسَّخَاءُ أَحْسَنُ حِلْيَةً.

٢٠٨٥. إِذَا قَلَ أَهْلُ الْفَضْلِ هَلَكَ أَهْلُ التَّجَمُّلِ.

٢٠٨٦. بِالْإِفْضَالِ تَعْظُمُ الْأَقْدَارُ.

٢٠٨٧. بِالْإِفْضَالِ تُسْتَرُّ الْأَعْنَاقُ.

٢٠٨٨. بِكَثْرَةِ الْإِفْضَالِ يُعْرَفُ الْكَرِيمُ.

٢٠٨٩. بِالْإِفْضَالِ تُسْتَرَّ الْعَيُوبُ.

٢٠٩٠. أَخْيِي مَعْرُوفَكَ بِيَامَاتِهِ.

٢٠٩١. إِفْعَلِ الْمَعْرُوفَ مَا أَمْكَنَ وَازْجُرِ الْمُسْبِيَّ بِفَعْلِ الْمُحْسِنِ.

٢٠٩٢. أَبْدُلْ مَعْرُوفَكَ لِلنَّاسِ كَافَّةً فَإِنَّ فَضْيَلَةً فِي الْمَعْرُوفِ لَا يَعْدِلُهَا عِنْدَ اللَّهِ سُبْحَانَهُ شَيْئًا.

٢٠٩٣. أَخْيُوا الْمَعْرُوفَ بِيَامَاتِهِ فَإِنَّ الْمَنَّةَ تَهْلِكُ الصَّنِيعَةَ.

٢٠٩٤. أَفْضَلُ الْمَعْرُوفِ إِغَاثَةُ الْمَلْهُوفِ.

aid of the aggrieved.

2095. The loftiest good turn is that which is done to those who deserve it.

2096. The best favour of the wicked person is holding back his harm [from others].

2097. The ugliest deed of an honourable person is withholding his contribution.

2098. Verily the people who do good [to others] are more in need of doing it than those who request it from them.

2099. Benevolence is [a means of] servitude.

2100. The most profitable wares are the rendering of benevolent actions.

2101. The perfection of giving is in expediting it.

2102. The human being is not enthralled until he is engulfed by favour.

2103. One who is not good at seeking sympathy is faced with scorn.

2104. Nothing entrals the honourable ones like benevolence.

2105. 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.

2106. Ingratitude for favours leads to deprivation.

2107. One who withholds from giving is

٢٠٩٥. أَجْلِ المَعْرُوفِ مَا صُنِعَ إِلَى أَهْلِهِ.

٢٠٩٦. أَفْضَلُ مَعْرُوفِ الْتَّقِيِّ مَنْعُ أَذَائِهِ.

٢٠٩٧. أَقْبَحُ أَفْعَالِ الْكَرِيمِ مَنْعُ عَطَائِهِ.

٢٠٩٨. إِنَّ بِأَهْلِ الْمَعْرُوفِ مِنَ الْحَاجَةِ إِلَى اصْطِناعِهِ أَكْثَرَ مِمَّا بِأَهْلِ الرَّعْبَةِ إِلَيْهِمْ مِنْهُ.

٢٠٩٩. الْمَعْرُوفُ رِقٌ.

٢١٠٠. أَرْبَعُ الْبَضَائِعِ إِصْطِناعُ الصَّنَائِعِ.

٢١٠١. كَمَالُ الْعَطِيَّةِ تَعْجِيلُهَا.

٢١٠٢. لَنْ يُسْتَرِقَ الْإِنْسَانُ حَتَّى يَعْمَرَ الْإِحْسَانُ.

٢١٠٣. مَنْ لَمْ يُخْسِنِ الْاسْتِعْطَافَ فُوِلَّ بِالْإِسْتِحْفَافِ.

٤. مَا اسْتَغْبَدَ الْكِرَامُ بِمِثْلِ الْأَكْرَامِ.

٢١٠٥. أَفْضَلُ الْكُنُوزِ مَعْرُوفٌ يُودَعُ (يُودِعُ)
الْأَخْرَازُ وَعِلْمٌ يَتَدَارَسُهُ الْأَخْيَارُ.

٢١٠٦. كُفْرَانُ الْإِحْسَانِ يُوْجِبُ الْحِرْمَانَ.

٢١٠٧. مَنْ مَنَعَ الْعَطَاءَ مَنَعَ النَّيَاءَ.

deprived of (or prevents) praise.

2108. Giving after having refused is more graceful than refusing after having given.

2109. Whoever does good to the people, Allah covers him with His mercy and places him in His pardon.

2110. Give whatever you are giving expeditiously and beneficially, and if you refuse then let it be with politeness and apology.

2111. One who finds it easy to give away [his] wealth has hopes directed towards him.

2112. One who loves to be remembered with praise should give generously from his wealth.

2113. One who gives generously enthrals the people.

2114. Nothing spreads renown like generosity.

2115. Generosity is the expander of ability.

2116. Generosity earns praise.

2117. Through generosity, praises are increased.

2118. By being generous with blessings, the blessings last longer.

2119. Increased generosity is a sign of nobility.

٢١٠٨. الْعَطِيَّةُ بَعْدَ الْمِنْعِ أَجْمَلُ مِنَ الْمِنْعِ بَعْدَ الْعَطِيَّةِ.

٢١٠٩. مَنْ أَخْسَنَ إِلَى الرَّئِيَّةِ نَشَرَ اللَّهُ عَلَيْهِ جَنَاحَ رَحْمَتِهِ وَأَدْخَلَهُ فِي مَغْفِرَتِهِ.

٢١١٠. أَعْطِ مَا تُعْطِيهِ مُعَجَّلًا مُهَنَّاً وَإِنْ مَنَعْتَ فَلْيَكُنْ فِي إِجْمَالٍ وَإِعْذَارٍ.

٢١١١. مَنْ هَانَ عَلَيْهِ بَذْلُ الْأَمْوَالِ تَوَجَّهَتْ إِلَيْهِ الْأَمْوَالُ.

٢١١٢. مَنْ أَحَبَ الدِّكْرَ الْجَمِيلَ فَلَيَبْذُلْ مَالَهُ.

٢١١٣. مَنْ بَذَلَ مَالَهُ إِسْرَقَ الرِّقَابَ.

٢١١٤. مَا شَاعَ الدِّكْرُ يُغْنِي الْبَذْلِ.

٢١١٥. الْبَذْلُ مَادَةُ الْإِمْكَانِ.

٢١١٦. الْبَذْلُ يُكْسِبُ الْحَمْدَ.

٢١١٧. بِالْبَذْلِ تَكْثُرُ الْمَحَامِدُ.

٢١١٨. يَبْذُلُ الْبَعْمَةُ شُسْتَادُمُ التَّبَعَمَةُ.

٢١١٩. كَثْرَةُ الْبَذْلِ آيَةُ النُّبُلِ.

THE GOOD DOER

الحسن

2120. Let not the good doer and the evildoer be equal in your eyes, for will make the good-doer abstain from his benevolence and will encourage the evildoer to continue his evil.

2121. The charitable one needs the beggar.

2122. Be open-handed but do not be wasteful.

2123. The good doer person is one who is benevolent to all people.

2124. The benevolent is supported, the malevolent is scorned.

2125. The good doer is one whose words are affirmed by his actions.

2126. The benevolent one is alive, even if he is transferred to the dwellings of the dead.

2127. If you rush towards good whenever you see it, distance yourself from evil when you see it, act obediently [upon the commandments of Allah] and vie to acquire noble traits, then you are righteous and successful.

2128. The worst of the benevolent ones is the one who puts others under obligation by his favour.

2129. The doer of good deeds does not stumble, and when he does stumble, he finds

٢١٢٠. لَا يَكُنِ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكُمْ سَوَاءً فَإِنَّ
ذَلِكَ يُرَهِّدُ الْمُحْسِنَ فِي الْإِحْسَانِ وَيُتَابِعُ الْمُسِيءَ إِلَى
الْإِسَائَةِ.

٢١٢١. يَخْتَاجُ ذُو النَّاَلِ إِلَى السَّائِلِ.

٢١٢٢. كُنْ سَمِحًا وَلَا تَكُنْ مُبَدِّرًا.

٢١٢٣. الْمُحْسِنُ مِنْ عَمَّ النَّاسِ بِالْإِحْسَانِ.

٢١٢٤. الْمُحْسِنُ مُعَانٌ لِمُسِيءٍ مُهَانٌ.

٢١٢٥. الْمُحْسِنُ مَنْ صَدَقَ أَقْوَالَهُ أَفْعَالُهُ.

٢١٢٦. الْمُحْسِنُ حَيٌّ وَإِنْ نُقْلِنَ إِلَى مَنَازِلِ الْأَمْوَاتِ.

٢١٢٧. إِذَا رَأَيْتُمُ الْخَيْرَ فَسَارُעُثُمْ إِلَيْهِ وَرَأَيْتُمُ الشَّرَّ
فَتَبَاعَدُثُمْ عَنْهُ وَكُنْتُمْ بِالطَّاعَاتِ عَامِلِينَ وَفِي الْمَكَارِمِ
مُتَنَافِسِينَ كُنْتُمْ مُحْسِنِينَ فَائِزِينَ.

٢١٢٨. شَرُّ الْمُحْسِنِينَ الْمُؤْمَنُ بِإِحْسَانِهِ.

٢١٢٩. صَاحِبُ الْمَعْرُوفِ لَا يَعْتَرُ وَإِذَا عَثَرَ وَجَدَ

a support [to hold on to].

مُتَّكِّأً.

2130. Every good doer is affable.

٢١٣٠. كُلُّ حُسْنٍ مُسْتَأْسِنٌ.

2131. The good doers are recognized by what the righteous people speak about them, and by their good deeds and virtuous conduct.

٢١٣١. يُسْتَدَلُّ عَلَى الْمُحْسِنِينَ بِمَا يَجْرِي لَهُمْ عَلَى الْأَلْهَيَارِ وَحُسْنِ الْأَفْعَالِ وَجَمِيلِ السِّيرَةِ.

PHYSICAL BEAUTY

الحسن

2132. Physical beauty is of no benefit without nobility.

٢١٣٢. لَا يَنْفَعُ الْحُسْنُ بِعَيْرِ نَجَابَةِ.

DYSLOGIA (THE INABILITY TO EXPRESS ONESELF EFFECTIVELY)

الحضر

2133. The ugliness of dyslogia is better than the harm of talking nonsense.

٢١٣٣. فَبُخْ الْحَصَرُ خَيْرٌ مِنْ جُرْحِ الْهَذَرِ.

2134. The inability of effective expression weakens the argument.

٢١٣٤. الْحَصَرُ يُصَعِّفُ الْحُجَّةَ.

2135. Dyslogia is better than babble.

٢١٣٥. الْحَصَرُ خَيْرٌ مِنَ الْهَذَرِ.

FORTUNE

الحظ

2136. The fortune of a person that comes through the ears is for himself and that which is on the tongue for others.

٢١٣٦. الْحَظْ لِلإِنْسَانِ فِي الْأَذْنِ لِنَفْسِهِ وَفِي الْلِّسَانِ لِغَيْرِهِ.

2137. Fortune rushes towards the one who does not seek it.

٢١٣٧. الْحَظْ يَسْعَى إِلَى مَنْ لَا يَنْهَا.

GAINING FAVOUR

الخطوة

2138. Favour is gained in the sight of the Creator by yearning for that which is with Him; favour is gained with the creatures by turning away from what they possess.

٢١٣٨. الخطبة عند الخالق بالرغبة فيما لدى الخطبة
عند المخلوق بالرغبة عما في يديه.

DIGGING A PIT FOR A BROTHER

حفر البئر للأخ

2139. One who digs a pit for his brother, Allah will cause him to fall in his [own] pit.

٢١٣٩. من حفر بُغراً لأخيه أوقعه الله في بُغره.

2140. One who digs a pit for his believing brother will fall into it [himself].

٢١٤٠. من حفر لأخيه المؤمن بُغراً أوقع فيها.

SPITE AND MALICE

الحقد

2141. Malice is from the nature of the wicked.

٢١٤١. الحقدُ من طبائع الأشرارِ.

2142. Spite is a fire that is not put out except by vanquish. (It is a raging fire that is not put out by anything other than death or vanquish).

٢١٤٢. الحقدُ نازٌ لا تُطفئ إلا بالظفر (ناز كامنة لا يطفئها إلا موت أو ظفر).

2143. Malice wears away [its possessor].

٢١٤٣. الحقدُ يذري.

2144. Spite is the trait of the jealous ones.

٢١٤٤. الحقدُ شيمة الحسدة.

2145. Malice is the motive of rage.

٢١٤٥. الحقدُ مثار العصبِ.

2146. Spite is the vilest of flaws.

٢١٤٦. الحقدُ الأثم العُيوبِ.

2147. Malice is a painful ailment and an infectious disease.

٢١٤٧. الحقدُ داءٌ ذويٌ ومرضٌ مُويٌ.

2148. Malice is a vile characteristic and a fatal sickness.

2149. Keep away from harbouring grudges against each other, hating each other, quarrelling with one other and not lending a supporting hand to each other, [and by doing this] you will gain mastery over your affairs.

2150. The cornerstone of flaws is spite.

2151. The cause of discord is malice.

2152. The weapon of evil is spite.

2153. The worst thing that resides in the heart is malice.

2154. Extreme malice stems from the intense jealousy.

2155. Purify your hearts from malice, for it is an infectious disease.

2156. In times of difficulty, feelings of malice disappear.

2157. One who eliminates malice [from his heart], his heart and mind become relaxed.

٢١٤٨. الْحِقْدُ حُلْقٌ دَيْوَمَرْضٌ مُرْدِيٌّ.

٢١٤٩. بَتَبَّوْا تَضَاغْنَ الْقُلُوبِ وَتَشَاحِنَ الصُّدُورِ
وَتَدَابِرَ النُّفُوسِ وَتَخَادِلَ الْأَيْدِي تَمْلِكُوا أَمْرَكُمْ.

٢١٥٠. رَأْسُ الْعَيْوِبِ الْحِقْدُ.

٢١٥١. سَبَبُ الْفِتَنِ الْحِقْدُ.

٢١٥٢. سِلَاحُ الشَّرِّ الْحِقْدُ.

٢١٥٣. شَرُّ مَا سَكَنَ الْقَلْبُ الْحِقْدُ.

٤٢١٥٤. شِدَّةُ الْحِقْدِ مِنْ شِدَّةِ الْحَسَدِ.

٢١٥٥. طَهَّرُوا قُلُوبَكُمْ مِنَ الْحِقْدِ فَإِنَّهُ دَاءٌ مُؤِيِّدٌ.

٢١٥٦. عِنْدَ الشَّدَائِدِ تَذَهَّبُ الْأَحْقَادُ.

٢١٥٧. مَنْ اطَّرَحَ الْحِقْدَ اسْتَرَّخَ قَلْبُهُ وَلُبُّهُ.

2158. There is no brotherhood for the spiteful.

2159. One whose spite increases, his censure decreases.

٢١٥٨. لَيْسَ لِحَقْدُودٍ أَخْوَةٌ.

٢١٥٩. مَنْ كَثَرَ حِقْدَهُ قَلَّ عِتَابُهُ.

2160. One who sows hatred reaps tribulations.

٢١٦٠. مَنْ زَرَعَ الْإِحْنَ حَصَدَ الْمَحَنَ.

2161. How miserable is the life of a spiteful person!

٢١٦١. مَا أَنْكَدَ عَيْشَ الْحَقُودِ.

2162. The spiteful person has no love.

٢١٦٢. لَا مَوَدَّةَ لِحَقُودِ.

2163. The spiteful one has a tormented soul is doubly distressed.

٢١٦٣. الْحَقُودُ مُعَذَّبُ النَّفْسِ مُتَضَاعِفُ الْهَمَّ.

2164. There is no repose for the spiteful.

٢١٦٤. الْحَقُودُ لَا رَاحَةَ لَهُ.

BELITTLING OTHERS

التحفير

2165. Do not belittle anyone until you have heard from him.

٢١٦٥. لَا تَزَدِرِينَ أَحَدًا حَتَّى تَسْتَنْطِفَهُ.

VERIFICATION

التحقيق

2166. There is no action like verification.

٢١٦٦. لَا عَمَلٌ كَالْتَحْقِيقِ.

2167. There is no practice better than verification.

٢١٦٧. لَا سُنَّةٌ أَفْضَلُ مِنَ التَّحْقِيقِ.

THE TRUTH

الحق

2168. Truth is an incisive sword.

٢١٦٨. الْحَقُّ سَيْفٌ قَاطِعٌ.

2169. Truth is the best way.

٢١٦٩. الْحَقُّ أَفْضَلُ سَيِّلٍ.

2170. Truth is the strongest supporter.

٢١٧٠. الْحَقُّ أَفْوَى ظَهِيرٍ.

2171. Truth is the clearest course.

٢١٧١. الْحَقُّ أَوْضَعُ سَيِّلٍ.

2172. The truth is worthier of being followed.

٢١٧٢. الْحَقُّ أَحَقُّ أَنْ يُتَّبَعَ.

2173. Assisting one another to establish the truth is [a sign of] trustworthiness and faith.

٢١٧٣. الْتَّعَوْنُ عَلَى إِقَامَةِ الْحَقِّ أَمَانَةً وَدِيَانَةً.

2174. Truth is a sword [to fight] against the followers of falsehood.

٢١٧٤. الْحَقُّ سِيفٌ عَلَى أَهْلِ الْبَاطِلِ.

2175. Truth is a refuge for every worker (and an argument for every speaker).

٢١٧٥. الْحَقُّ مَنْجَاهٌ لِكُلِّ عَامِلٍ (وَحُجَّةٌ لِكُلِّ قَائِلٍ).

2176. Through truth, the petitioner gets support.

٢١٧٦. بِالْحَقِّ يَسْتَظْهِرُ الْمُحْتَجُ.

2177. It is by turning away from the truth that misguidance comes about.

٢١٧٧. بِالْعُدُولِ عَنِ الْحَقِّ تَكُونُ الصَّالَةُ.

2178. By clinging to the truth, support is received.

٢١٧٨. بِلُؤُومِ الْحَقِّ يَحْصُلُ الْإِسْتِظْهَارُ.

2179. There is truth and falsehood, and each has its followers.

٢١٧٩. حَقٌّ وَبَاطِلٌ وَلِكُلِّ أَهْلٍ.

2180. Truth that harms is better than falsehood that brings joy.

٢١٨٠. حَقٌّ يُنْهِي خَيْرًا مِنْ بَاطِلٍ يُسْرُ.

2181. Plunge into hardships to [arrive at] the truth wherever it may be.

٢١٨١. حُضِيَ الْعَمَرَاتِ إِلَى الْحَقِّ حَيْثُ كَانَ.

2182. May Allah have mercy on the person who supports truth when he sees it, repels injustice when he sees it and assists his companion by truth.

٢١٨٢. رَحْمَ اللَّهُ رَجُلًا رَأَى حَقًّا فَاعْنَى عَلَيْهِ وَرَأَى جَوْرًا فَرَدَهُ وَكَانَ عَوْنَانَا بِالْحَقِّ عَلَى صَاحِبِهِ.

2183. May Allah have mercy of the person who enlivens the truth, causes falsehood to die, fights against oppression and establishes justice.

٢١٨٣. رَحِمَ اللَّهُ امْرَءًا أَحْبَيَ حَقًّا وَأَمَاتَ بَاطِلًا وَأَذْخَرَ الجَوْزَ وَأَفَامَ الْعَدْلَ.

2184. The peak of wisdom is clinging to the truth and obeying the one who stands for the truth.

٢١٨٤. رأس الحِكْمَةِ لُرُومُ الْحَقِّ وَ طَاعَةُ الْمَحِيقِ.

2185. Seeking assistance to establish the truth is [a sign of] faith and uprightness.

٢١٨٥. طَلَبُ التَّعَاوُنِ عَلَى إِقَامَةِ الْحَقِّ دِيَانَةً وَأَمَانَةً.

2186. Cling to the things that necessitate the [establishment of] truth and beware of the things that transpose falsities [to make them seem true].

٢١٨٦. عَلَيْكُمْ بِمُوْجَبَاتِ الْحَقِّ فَالْزَمُوهَا وَإِيَّاكُمْ وَمُخَالَاتِ الْثُرَاهَاتِ.

2187. Your return to the truth is better than your persisting in falsehood.

٢١٨٧. عَوْدُكَ إِلَى الْحَقِّ خَيْرٌ مِنْ تَمَادِيكَ فِي الْبَاطِلِ.

2188. Your returning to the truth, even if you get exhausted, is better than your comfort while clinging to falsehood.

٢١٨٨. عَوْدُكَ إِلَى الْحَقِّ وَإِنْ تَعْتَيْتَ حَيْزٌ مِنْ راحِتِكَ مَعَ لُرُومِ الْبَاطِلِ.

2189. In adhering to the truth, there is prosperity.

٢١٨٩. فِي لُرُومِ الْحَقِّ تَكُونُ السَّعَادَةُ.

2190. Abandon the one who has abandoned the truth for other than it, and leave him and that which he has preferred for himself.

٢١٩٠. فَارِقٌ مِنْ فَارَقَ الْحَقَّ إِلَى غَيْرِهِ وَدَعْهُ وَمَا رَضِيَ لِنَفْسِهِ.

2191. Little truth repels much falsehood, just as a little fire burns a lot of firewood.

٢١٩١. قَلِيلُ الْحَقِّ يَدْفَعُ كَثِيرَ الْبَاطِلِ كَمَا أَنَّ الْقَلِيلَ مِنَ النَّارِ يُخْرِقُ كَثِيرَ الْحَطَبِ.

2192. Speak the truth and you will benefit; do not utter falsehood and you will be safe.

٢١٩٢. قُولُوا الْحَقَّ تَعْنَمُوا وَاسْكُنُوا عَنِ الْبَاطِلِ تَسْلَمُوا.

2193. For truth there is stability.

٢١٩٣. لِلْحَقِّ دَوْلَةٌ.

2194. Let your refuge be the truth, for verily truth is the strongest supporter.

٢١٩٤. لِيَكُنْ مَوْئِلُكَ إِلَى الْحَقِّ فَإِنَّ الْحَقَّ أَقْوَى مُعِينٍ.

2195. One who does not act upon the truth will never attain salvation.

٢١٩٥. لَنْ يُدْرِكَ النَّجَاةَ مَنْ لَمْ يَعْمَلْ بِالْحَقِّ.

2196. One who acts upon the truth, gains [from it].

٢١٩٦. مَنْ عَمِلَ بِالْحَقِّ غَنِمًا.

2197. One who acts upon the truth, profits.

٢١٩٧. مَنْ عَمِلَ بِالْحَقِّ رَيْحَ.

2198. One who acts upon the truth is saved.

٢١٩٨. مَنْ عَمِلَ بِالْحَقِّ نَجَا.

2199. One who acts upon the truth becomes successful.

٢١٩٩. مَنْ عَمِلَ بِالْحَقِّ أَفْلَحَ.

2200. One who fights against the truth is thrown down.

٢٢٠٠. مَنْ صَارَعَ الْحَقَّ ضُرِعَ.

2201. One who speaks truthfully is believed.

٢٢٠١. مَنْ قَالَ بِالْحَقِّ صُدِّقَ.

2202. One who tries to prevail against the truth is overpowered [by it].

٢٢٠٢. مَنْ عَالَبَ الْحَقَّ غُلِبَ.

2203. One who battles against the truth is ruined.

٢٢٠٣. مَنْ حَارَبَ الْحَقَّ خَرِبَ.

2204. One who opposes the truth is killed (or thrown down) by it.

٤. ٢٢٠٤. مَنْ عَانَدَ الْحَقَّ قَتَلَهُ (صَرَعَهُ).

2205. One who opposes the truth is seized by powerlessness.

٥. ٢٢٠٥. مَنْ عَانَدَ الْحَقَّ لَزِمَةُ الْوَهْنِ.

2206. One who opposes the truth has taken Allah as his adversary.

٦. ٢٢٠٦. مَنْ عَانَدَ الْحَقَّ كَانَ اللَّهُ حَصْمَهُ.

2207. One who is not saved by the truth is destroyed by falsehood.

٧. ٢٢٠٧. مَنْ لَمْ يُنْجِهِ الْحَقُّ أَهْلَكَهُ الْبَاطِلُ.

2208. One who transgresses the truth, his path becomes narrowed.

٨. ٢٢٠٨. مَنْ تَعَدَّى الْحَقَّ ضَاقَ مَذْهَبُهُ.

2209. One who seeks honour through truth will be honoured by truth.

٩. ٢٢٠٩. مَنْ اعْتَرَ بِالْحَقِّ أَعْزَزَهُ الْحَقُّ.

2210. One who shows his face [in opposition] to the truth is destroyed.

2211. One who takes the truth as his reins, the people will take him to be their leader.

2212. Whoever acts upon the truth, the creation incline towards him.

2213. One who feels ashamed of speaking the truth is really a fool.

2214. One who struggles to establish the truth is granted success [by Allah].

2215. One who deviates from the truth, his end is dispraised.

2216. Whoever surrenders to the truth and follows the rightful [leader] is [considered to be] among the righteous.

2217. Whoever makes the truth his goal, difficult things are made easy for him and distant things are brought nearer to him.

2218. Whoever weakens the truth and forsakes it is destroyed by falsehood and killed by it.

2219. One whose goal is the truth will attain it, even if he is very uncertain.

2220. Whoever opposes the truth, it kills him and whoever tries to overpower it, it humiliates him.

2221. Whoever helps the truth, benefits.

2222. How numerous are those who admit to

٢٢١٠. مَنْ أَبْدَى صَفْحَتُهُ لِلْحَقِّ هَلَكَ.

٢٢١١. مَنِ اخْتَدَ الْحَقَّ لِجَانِمًا إِنْخَدَةَ النَّاسُ إِمَامًا.

٢٢١٢. مَنْ عَمِلَ بِالْحَقِّ مَا لِإِلَيْهِ الْحَلْقُ.

٢٢١٣. مَنِ اسْتَحْيَ مِنْ قَوْلِ الْحَقِّ فَهُوَ أَحْمَقُ.

٢٢١٤. مَنْ جَاهَدَ عَلَى إِقَامَةِ الْحَقِّ وَفَقَرَ.

٢٢١٥. مَنْ نَكَبَ عَنِ الْحَقِّ دُمًّا عَاقِبَتُهُ.

٢٢١٦. مَنِ اسْتَسْلَمَ لِلْحَقِّ وَأَطَاعَ الْمَحْقَ كَانَ مِنَ الْمُحْسِنِينَ.

٢٢١٧. مَنْ جَعَلَ الْحَقَّ مَطْلَبَهُ لَانَ لَهُ الشَّدِيدُ وَقَرْبَ عَلَيْهِ الْبَعِيدُ.

٢٢١٨. مَنْ أَضْعَفَ الْحَقَّ وَحَذَلَهُ أَهْلَكَهُ الْبَاطِلُ وَقَتَلَهُ.

٢٢١٩. مَنْ كَانَ مَفْصِدَهُ الْحَقُّ أَذْرَكَهُ وَلَوْ كَانَ كَثِيرًا لِلْبَيْسِ.

٢٢٢٠. مَنْ عَانَدَ الْحَقَّ قَتَلَهُ وَمَنْ شَعَرَ عَلَيْهِ (عَلَى الْبَاطِلِ) ذَلَّهُ.

٢٢٢١. مَنْ نَصَرَ الْحَقَّ غَنِمَ.

٢٢٢٢. مَا أَكْثَرَ مَنْ يَعْتَرِفُ بِالْحَقِّ وَلَا يُطِيعُهُ.

the truth but do not follow it!

2223. One who contends with the truth is defeated.

2224. How good a guide truth is!

2225. Do not hold back from presenting the truth when you find those who are worthy of it.

2226. Let nothing make you feel at ease but the truth and let nothing make you uneasy except falsehood.

2227. Let not your attention towards the rights of a person [who is close to you] prevent you from establishing justice against him.

2228. Falsehood and truth do not go together.

2229. None is patient in the face of truth except the judicious and intelligent one.

2230. There is no messenger more conveying than the truth.

2231. There is no adviser more sincere than the truth.

2232. There is no companion who is dearer than the truth.

2233. One who takes the support of truth is not defeated.

2234. One who argues by truth is not defeated.

٢٢٢٣. مُنَازِعُ الْحَقِّ مَخْصُومٌ.

٢٢٢٤. يَعْمَدُ الدَّلِيلُ الْحَقُّ.

٢٢٢٥. لَا تُمْسِكُ عَنْ إِظْهَارِ الْحَقِّ إِذَا وَجَدْتَ لَهُ أَهْلًا.

٢٢٢٦. لَا يُؤْنِسَنَكَ إِلَّا الْحَقُّ وَلَا يُوْحِشَنَكَ إِلَّا الْبَاطِلُ.

٢٢٢٧. لَا تَمْنَعَنَّكُمْ رِعَايَةُ الْحَقِّ لِأَحَدٍ عَنْ إِقَامَةِ الْحَقِّ عَلَيْهِ.

٢٢٢٨. لَا يَجْتَمِعُ الْبَاطِلُ وَالْحَقُّ.

٢٢٢٩. لَا يَصِيرُ عَلَى الْحَقِّ إِلَّا الْحَازِمُ الْأَرِبُّ.

٢٢٣٠. لَا رَسُولٌ أَبْلَغَ مِنَ الْحَقِّ.

٢٢٣١. لَا نَاصِحٌ أَنْصَحُ مِنَ الْحَقِّ.

٢٢٣٢. لَا صَاحِبٌ أَعَزَّ مِنَ الْحَقِّ.

٢٢٣٣. لَا يُعْلَمُ مَنْ يَسْتَظْهِرُ بِالْحَقِّ.

٢٢٣٤. لَا يَخْصَمُ مَنْ يَجْتَنِجُ بِالْحَقِّ.

2235. One who elevates himself by truth is not overtaken (or abased).

٢٢٣٥. لا يُدْرِكُ (لَا يَذِلُّ) مَنْ اعْتَزَّ بِالْحَقِّ.

2236. None is patient with the truth except the one who knows its merit.

٢٢٣٦. لا يَصْبِرُ لِلْحَقِّ إِلَّا مَنْ يَعْرِفُ فَضْلَهُ.

2237. A man cannot be faulted for taking his right, rather he can only be censured for taking that which is not [rightfully] his.

٢٢٣٧. لا يُعَابُ الرَّجُلُ بِأَخْدِ حَقِّهِ وَإِنَّمَا يُعَابُ بِأَخْدِ مَا لَيْسَ لَهُ.

2238. A little truth repels much falsehood.

٢٢٣٨. يَسِيرُ الْحَقُّ يَدْفَعُ كَثِيرَ الْبَاطِلِ.

2239. [About the ones who did not participate in the battle]: They forsook the truth and did not assist the falsehood.

٢٢٣٩. حَذَلُوا الْحَقَّ وَمَمْ نَصَرُوا الْبَاطِلَ.

2240. The truth is illuminated and free from prejudice and hypocrisy.

٢٢٤٠. الْحَقُّ أَبْلَجَ مُنَزَّهًا عَنِ الْمُحَابَاةِ وَالْمَرَايَاةِ.

2241. Act upon the truth even if is against your desires and do not sell your Hereafter for this world.

٢٢٤١. إِذْكِرِ الْحَقَّ وَإِنْ خَالَفَ هَوَاهُ وَلَا تَبْغِ آخِرَتَكَ بِدُنْيَاكَ.

2242. Cling to the truth and it will take you to the place of the followers of truth, on the day when judgment will not be made except with truth.

٢٢٤٢. إِذْمَمِ الْحَقَّ يُنَزِّلُكَ مَنَازِلَ أَهْلِ الْحَقِّ يَوْمًا لَا يُفْضِي إِلَّا بِالْحَقِّ.

2243. Cling to the truth and salvation will cling to you.

٢٢٤٣. إِذْمُوا الْحَقَّ تَلْزِمُكُمُ النَّجَاةُ.

2244. Recognize the right of the one who knows your right, [be he] young or old, inferior or superior.

٢٢٤٤. اعْرِفُوا الْحَقَّ لِمَنْ عَرَفَهُ لَكُمْ صَغِيرًا كَانَ أَوْ كَبِيرًا وَضِيعًا كَانَ أَوْ رَفِيعًا.

2245. Indeed, one who is not benefitted by the truth is harmed by falsehood, and one who is not set straight by guidance is dragged down by misguidance.

٢٢٤٥. أَلَا وَمَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ وَمَنْ لَا يَسْتَقِيمُ بِهِ الْهُدَى يَجْرِي بِهِ الضَّلَالُ إِلَى الرَّدَى.

2246. The biggest loser is one who is able to speak the truth but still does not speak it.

٢٤٦. أَحْسَرُ النَّاسِ مَنْ فَدَرَ عَلَى أَنْ يَقُولَ الْحَقَّ
وَلَمْ يَقُلْ.

2247. The best of creation are those who judge more with truth, and the most beloved among them in the sight of Allah are those who are more truthful in speech.

٢٤٧. أَفْضَلُ الْخَلْقِ أَفْضَاهُمْ بِالْحَقِّ وَأَحَبُّهُمْ إِلَيَّ اللَّهِ
سُبْحَانَهُ أَفْوَهُمْ لِ الصِّدْقِ.

2248. One who is overcome [while he is] on the right, is victorious.

٢٤٨. الْمَعْلُوبُ بِالْحَقِّ غَالِبٌ.

2249. One who wages war against the truth is ruined.

٢٤٩. الْمُحَارِبُ لِلْحَقِّ مَحْرُوبٌ.

2250. Speaking the truth is better than inarticulateness and silence.

٢٥٠. الْقَوْلُ بِالْحَقِّ حَيْرٌ مِنَ الْغَيِّ وَالصَّمْتُ.

ONE WHO IS ON THE RIGHT

الحق

2251. The goal of one who is on the right is [following or remaining on] the right course.

٢٥١. عَرَضُ الْمَحْقِ الرَّشَادُ.

THE RIGHTS OF ALLAH, THE MOST HIGH

حقوق الله تعالى

2252. Giving this wealth in order to fulfil the rights of Allah has been made part of generosity.

٢٥٢. إِعْطَاءُ هَذَا الْمَالِ فِي حُقُوقِ اللَّهِ دَخْلٌ فِي
بَابِ الْجُودِ.

2253. Take out the [rightful] dues from your wealth and share in your wealth with your friend; let your speech be measured and your endeavour well thought-out, [for by this] you will remain safe from censure and regret.

٢٥٣. أَخْرِجْ مِنْ مَالِكَ الْحُقُوقَ وَأَشْرِكْ فِيهِ
الصَّدِيقَ وَلَيْكُنْ كَلَامُكَ فِي تَقْدِيرٍ وَهَشَّكَ فِي تَفْكِيرٍ
تَأْمِنِ الْمَلَامَةَ وَالنَّدَاءَةَ.

2254. The right of Allah, the Glorified, upon you in times of ease is piety and gratitude, and in times of hardship, [to have] contentment and patience.

٤- ٢٢٥٤. حُقُّ اللَّهِ سُبْحَانَهُ عَلَيْكُمْ فِي الْأَئْسَرِ الْبَرُّ
وَالشُّكْرُ وَفِي الْعُسْرِ الرِّضَا وَالصَّابَرُ.

RIGHTS OF THE PEOPLE

2255. Allah, the Glorified, has placed the rights of His servants before His rights, so whoever fulfils the rights of the servants of Allah, then this helps one to fulfil the rights of Allah.

٥- ٢٢٥٥. جَعَلَ اللَّهُ سُبْحَانَهُ حُقُوقَ عِبَادِهِ مُقَدَّمَةً
لِحُقُوقِهِ فَمَنْ قَامَ بِحُقُوقِ عِبَادِ اللَّهِ كَانَ ذَلِكَ مُؤْتَمِّاً
إِلَى الْقِيَامِ بِحُقُوقِ اللَّهِ.

HOARDING AND HOARDERS

2256. The stingy hoarder accumulates for the one who does not thank him (i.e. his heirs) and proceeds towards the one who will not accept his excuse (i.e. Allah).

2257. Hoarding is a vice.

الإحتكار والمحكر

٦- ٢٢٥٦. الْمُحْتَكِرُ الْبَخِيلُ جَامِعٌ لِمَنْ لَا يَشْكُرُهُ
وَقَادِمٌ عَلَى مَنْ لَا يَعْذِرُهُ.

2258. Hoarding invites deprivation.

٧- ٢٢٥٧. الْإِخْنَاكُرُ رَذِيلَهُ.

2259. The hoarder is deprived of his blessing.

٨- ٢٢٥٨. الْإِخْنَاكُرُ دَاعِيَهُ الْحِرْمَانِ.

2260. It is from the nature of the inexperienced [and ignorant] to trouble the people by hoarding.

٩- ٢٢٥٩. الْمُحْتَكِرُ محْرُومٌ مِنْ نِعْمَتِهِ.

2261. Be solvent (or an assessor), and do not be a hoarder.

١٠- ٢٢٦٠. مِنْ طَبَاعِ الْأَعْمَارِ إِتَّعَابُ النُّفُوسِ فِي
الإِخْنَاكَارِ.

2262. Hoarding is the practice of the vicious.

١١- ٢٢٦٢. الْإِخْنَاكُرُ شِيمَهُ الْفُجَاجَارِ.

THE ORDINANCES OF ALLAH

2263. In impelling the servants of Allah to follow (or in their acting upon) the ordinances of Allah, there is the fulfilment of rights and all of kindness.

2264. If you were to preserve the bounds of Allah, the Glorified, He would hasten for you His promised bounty.

2265. One who neglects the commandments of freedom is made to return to serfdom.

WISDOM

2266. Wisdom is a garden for the intelligent and a promenade for the noble.

2267. Wisdom does not settle in the heart of a hypocrite except that it departs from it [soon after].

2268. Wisdom is the lost property of every believer, so take it even if it be from the mouths of hypocrites.

2269. Wisdom is a tree that grows in the heart and bears [its] fruit on the tongue.

2270. Fill your heart with wisdom and don the attire of tranquillity for these two are the ornaments of the virtuous.

2271. The beginning of wisdom is abandoning [worldly] pleasures and its end

أحكام الله وحدوده

٢٢٦٣. في حِلْ (عَمَلٍ) عِبَادِ اللهِ عَلَى أَحْكَامِ اللهِ
إِسْتِفَاءُ الْحُقُوقِ وَثَكْلُ الرِّفْقِ.

٢٢٦٤. لَوْ حَفِظْتُمْ حُدُودَ اللهِ سُبْحَانَهُ لَعَجَلَ لَكُمْ
مِنْ فَضْلِهِ الْمُؤْعَدَ.

٢٢٦٥. مَنْ قَصَرَ عَنْ أَحْكَامِ الْحُسْنَةِ أُعِيدَ إِلَى الرِّقِ.

الحكمة

٢٢٦٦. الْحِكْمَةُ رَوْضَةُ الْعُقَلَاءِ وَنُزْهَةُ النُّبَلَاءِ.

٢٢٦٧. الْحِكْمَةُ لَا تَحِلُّ قَلْبَ الْمُنَافِقِ إِلَّا وَهِيَ عَلَى
أَرْجَالِهِ.

٢٢٦٨. الْحِكْمَةُ ضَالَّةٌ كُلِّ مُؤْمِنٍ فَحُذِّرُوهَا وَلَوْ مِنْ
أَفْوَاهِ الْمُنَافِقِينَ.

٢٢٦٩. الْحِكْمَةُ شَجَرَةٌ تَنْبَثُ فِي الْقَلْبِ وَتُثْمِرُ عَلَى
اللِّسَانِ.

٢٢٧٠. إِنْتَشِعِرُ الْحِكْمَةُ وَجَلِيلُ السَّكِينَةِ فَإِنَّمَا
جِلْيَةُ الْأَبْرَارِ.

٢٢٧١. أَوَّلُ الْحِكْمَةِ تَرْكُ اللَّذَاتِ وَآخِرُهَا مَفْتُ

is loathing the transitory.

الفانياتِ.

2272. The greatest wisdom is for the human being to know himself and to remain within his limits.

٢٢٧٢. أَفْضَلُ الْحِكْمَةِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ وَوُقُوفُهُ عِنْدَ قَدْرِهِ.

2273. Wisdom guides [one] to the right.

٢٢٧٣. الْحِكْمَةُ تُرْشِدُ.

2274. Wisdom is protection.

٢٢٧٤. الْحِكْمَةُ عِصْمَةٌ.

2275. Wisdoms are the gardens of the noble ones.

٢٢٧٥. الْحِكْمَمُ رِيَاضُ النُّبَلَاءِ.

2276. When you get lost from the wisdom of Allah then stand with His power, for indeed [even] if you do not get of His wisdom that which can heal you, you will not lose of His power that which will suffice you.

٢٢٧٦. إِذَا ضَلَّتْ عَنْ حِكْمَةِ اللَّهِ فَقِفْ عِنْدَ قُدْرَتِهِ فَإِنَّكَ إِنْ فَلَّاكَ مِنْ حِكْمَتِهِ مَا يَشْفِيكَ فَلَنْ يَفُوتَكَ مِنْ قُدْرَتِهِ مَا يَكْفِيكَ.

2277. Through wisdom, the veil of knowledge is removed.

٢٢٧٧. بِالْحِكْمَةِ يُكْسَفُ غِطَاءُ الْعِلْمِ.

2278. The fruit of wisdom is success.

٢٢٧٨. ثَمَرَةُ الْحِكْمَةِ الْفَوْزُ.

2279. The fruit of wisdom is disdain for the world and infatuation with the Eternal Paradise.

٢٢٧٩. ثَمَرَةُ الْحِكْمَةِ التَّنَزُّهُ عَنِ الدُّنْيَا وَالْوَلَهُ يَجِدُهُ الْمُأْوَى.

2280. The beauty of wisdom is kindness and good amicability.

٢٢٨٠. جَمَالُ الْحِكْمَةِ الرِّفْقُ وَحُسْنُ الْمِدَارَةِ.

2281. The boundary of wisdom is turning away from the perishing abode [of this world] and being infatuated with the Eternal Abode [of the Hereafter].

٢٢٨١. حُدُودُ الْحِكْمَةِ الْإِعْرَاضُ عَنْ دَارِ الْفَنَاءِ وَالتَّوْلُهُ بِدارِ الْبَقَاءِ.

2282. The wisdom of a lowly person elevates him and the ignorance of a respectable person degrades him.

٢٢٨٢. حِكْمَةُ الدَّنِيِّ تَرَفَعُهُ وَجَهَلُ الشَّرِيفِ يَضُعُهُ.

2283. Take wisdom from wherever it may be, for verily wisdom is the lost property of every believer.

٢٢٨٣. حُذِّرِ الْحِكْمَةَ أَنِّي كَانَتْ فِي الْحِكْمَةِ ضَالَّةً كُلَّ مُؤْمِنٍ.

2284. Take wisdom from the one who brings it to you, and look at what he is said and do not look at who said it.

٢٢٨٤. حُذِّرِ الْحِكْمَةَ مِنْ أَنْتَكَ إِلَيْهَا وَانْظُرْ إِلَى مَا قَالَ وَلَا تَنْتُرْ إِلَى مَنْ قَالَ.

2285. The embellishment of wisdom is being uninterested in the pleasures of this world.

٢٢٨٥. رَيْنُ الْحِكْمَةِ الرُّهْدُ فِي الدُّنْيَا.

2286. The lost possession of an intelligent person is wisdom, so he is more entitled to it wherever it may be.

٢٢٨٦. ضَالَّةُ الْعَاقِلِ الْحِكْمَةُ فَهُوَ أَحَقُّ بِهَا حَيْثُ كَانَتْ.

2287. The lost possession of a sage is wisdom, so he seeks it out wherever it may be.

٢٢٨٧. ضَالَّةُ الْحَكِيمِ الْحِكْمَةُ فَهُوَ يَطْلُبُهَا حَيْثُ كَانَتْ.

2288. Espouse wisdom, for indeed it is an exquisite ornament.

٢٢٨٨. عَيْنَكِ بِالْحِكْمَةِ فَإِنَّهَا الْحَلْيَةُ الْفَارِخَةُ.

2289. The prize of the sagacious is learning wisdom.

٢٢٨٩. عَيْمَةُ الْأَكْيَاسِ مُدَارَسَةُ الْحِكْمَةِ.

2290. Sometimes words of wisdom may be uttered by one who is not wise.

٢٢٩٠. قَدْ يَقُولُ الْحِكْمَةُ غَيْرُ الْحَكِيمِ.

2291. Wisdom has been paired with protection [from sins].

٢٢٩١. فُرِنَتِ الْحِكْمَةُ بِالْعِصْمَةِ.

2292. Everything leads to weariness except novel wisdom.

٢٢٩٢. كُلُّ شَيْءٍ يُعْلِلُ مَا خَلَا طَرَائِفَ الْحِكْمَةِ.

2293. How can one be patient in disassociating from the enemies [of his felicity] when he is not aided by wisdom?

٢٢٩٣. كَيْفَ يَصْبِرُ عَلَى مُبَايَةِ الْأَصْدَادِ مَنْ لَمْ يُعِنِّهِ الْحِكْمَةُ.

2294. Every time wisdom grows stronger, lust grows weaker.

٢٢٩٤. كُلَّمَا قَوَيَتِ الْحِكْمَةُ ضَعَفَتِ الشَّهْوَةُ.

2295. Acquiring wisdom is [a means of] beautifying speech and employing kindness.

٢٢٩٥. كسب الحِكْمَةِ إِجْمَالُ النُّطْقِ وَاسْتِعْمَالُ الرِّفْقِ.

2296. One who enjoys the insights of wisdom is not bereft of delight.

٢٢٩٦. مَنْ تَفَكَّرَ بِالْحِكْمَةِ لَمْ يَعْدِمِ اللَّذَّةَ.

2297. One who attaches himself to wisdom has ennobled himself.

٢٢٩٧. مَنْ هَجَّ بِالْحِكْمَةِ فَقَدْ شَرَفَ نَفْسَهُ.

2298. One who is known for [his] wisdom is looked at with reverence.

٢٢٩٨. مَنْ عُرِفَ بِالْحِكْمَةِ لَا حَظَّتْهُ الْعَيْوُنُ بِالْوَقَارِ.

2299. One whose wisdom becomes established understands the lessons [that can be learnt from the past].

٢٢٩٩. مَنْ ثَبَثَ لَهُ الْحِكْمَةُ عَرَفَ الْعِزْزَةَ.

2300. From the treasures of the unseen comes forth wisdom.

٢٣٠٠. مِنْ خَزَائِنِ الْغَيْبِ تَظَهَّرُ الْحِكْمَةُ.

2301. It is part of wisdom to obey the one who is above you, to respect those who are at your level and to be fair to those who are below you.

٢٣٠١. مِنْ الْحِكْمَةِ طَاعَتَكَ لِمَنْ فَوْقَكَ وَإِخْلَالُكَ مَنْ فِي طَبَقَتِكَ وَإِنْصَافُكَ لِمَنْ دُونَكَ.

2302. It is from [the dictates of] wisdom that you should not dispute with the one who is above you; you should not humiliate the one who is below you; you should not pursue that which is not in your ability; you should not let your tongue go against [what is in] your heart, nor let your words go against your deeds; you should not speak about that which you have no knowledge of; and you should not leave the matter when it comes in front of you and seek it when it has passed.

٢٣٠٢. مِنْ الْحِكْمَةِ أَنْ لَا تُنَازِعَ مَنْ فَوْقَكَ وَلَا تَسْتَدِلُّ مَنْ دُونَكَ وَلَا تَتَعَاطِي مَا لَيْسَ فِي قُدْرَتِكَ وَلَا يُخَالِفَ لِسَانُكَ قَلْبَكَ وَلَا قَوْلُكَ فِعْلَكَ وَلَا تَتَكَلَّمَ فِيمَا لَا تَعْلَمُ وَلَا تَتَرَكَ الْأَمْرَ عِنْدَ الْإِقْبَالِ وَتَطْلُبُهُ عِنْدَ الْإِذْبَارِ.

2303. Gatherings of wisdom are the plantations of the praiseworthy.

٢٣٠٣. مَجَلِّسُ الْحِكْمَةِ غَرْسُ (عُرْسُ) الْفُضَلَاءِ.

2304. Lustful desire and wisdom do not go together.

٤. ٢٣٠٤. لا تجتمع الشهوة والحكمة.

2305. Wisdom does not reside in a heart [that is filled] with lust.

٥. ٢٣٠٥. لا تسكن الحكمة قلباً مع شهوة.

2306. There is no wisdom except with safeguarding [from sin].

٦. ٢٣٠٦. لا حكمة إلا بعصمة.

THE WISE

الحكماء

2307. The wise are the most honourable of all people, the most patient of them, the quickest of them in forgiving and the best of them in character.

٧. ٢٣٠٧. الحكماء أشرف الناس أنفساً وأكرثهم صبراً وأسرعهم عفواً وأوسعهم أخلاقاً.

2308. The wise person cures the asker [of his ignorance] and is generous with virtues.

٨. ٢٣٠٨. الحكيم يشفى السائل ويجد بالقضاء.

2309. Sit in the company of the wise and your intelligence will be improved, you will ennable yourself and your ignorance will be removed from you.

٩. ٢٣٠٩. جالس الحكماء يكمل عملك وترى نفسك وينتف عنك جهلك.

2310. A wise person may [at times also] make a mistake.

١٠. ٢٣١٠. قد يرث الحكيم.

2311. He who complains of his troubles to one who is not compassionate is not a wise person.

١١. ٢٣١١. ليس بحكيماً من شكى ضرها إلى غير رحيم.

2312. He who expresses his joy to one who is not his close friend is not a wise person.

١٢. ٢٣١٢. ليس بحكيماً من ابتدأ بانساطه إلى غير حميم.

2313. He who intends to take his request to one who is not wise (or generous) is not a wise person.

١٣. ٢٣١٣. ليس بحكيماً من قصد ب حاجته غير حكيم (كريم).

2314. One who unveils the words of the wise benefits from their hidden meanings.

٤٢٣١٤. مَنْ كَسَفَ عَنْ مَقَالَاتِ الْحَكَمَاءِ اتَّتَعَجَّلَ بِحَقَائِقِهَا.

2315. Indeed the speech of a wise person, when it is correct, is a cure and when it is wrong, is a malady.

٤٢٣١٥. إِنَّ كَلَامَ الْحَكِيمِ إِذَا كَانَ صَوَابًا كَانَ دَوَاءً وَإِذَا كَانَ خَطَأً كَانَ دَاءً.

GOVERNMENT AND SOVEREIGNTY

الحكومة والولاية

2316. Obedience is the shield of the people and justice is the shield of governments.

٤٢٣١٦. الطَّاعَةُ جُنَاحُ الرِّعْيَةِ وَالْعَدْلُ جُنَاحُ الدُّولَ.

2317. The disgrace after being deposed is equal to the glory of sovereignty.

٤٢٣١٧. الْذُلُّ بَعْدَ الْعَزْلِ يُوازي عَرَزَ الْوِلَايَةِ.

2318. The humiliation of the man being deposed is equivalent to his evil as a sovereign.

٤٢٣١٨. لِاسْتِكَانَةِ الرَّجُلِ فِي الْعَزْلِ يَقْدِرُ شَرِّهِ فِي الْوِلَايَةِ.

2319. Be just in that which you have been given authority and thank Allah for that which has been granted to you.

٤٢٣١٩. إِعْدِلْ فِيمَا وُلِيْتَ أُشْكُرْ لِلَّهِ فِيمَا أُولِيْتَ.

2320. Protect your status near your king and be cautious not to be belittled due to [your] negligence in protecting that which elevated you to it.

٤٢٣٢٠. أَحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطَانِكَ وَاحْذَرْ أَنْ يَخْطُلَكَ عَنْهَا التَّهَاوُنُ عَنْ حِفْظِ مَا رَقَاكَ إِلَيْهِ.

2321. Direct the people [based] on their practices and religions; let the innocent from among them be safe [from your wrath] and let the suspicious ones be afraid of you, and protect their frontiers and borders.

٤٢٣٢١. أَقِمِ النَّاسَ عَلَى سُنْتِهِمْ وَدِينِهِمْ وَلِيَأْمُنْهُمْ بِرُؤُهُمْ لِيَخْفَلَكَ مُرِيْبُهُمْ وَتَعَاهَدْ ثُورَهُمْ وَأَطْرَافَهُمْ.

2322. Make the religion your refuge and justice your sword, [then] you will be safe from every evil and will triumph over every

٤٢٣٢٢. إِجْعَلِ الدِّينَ كَهْفَكَ وَالْعَدْلَ سَيْفَكَ تَنْجِيْخُ مِنْ كُلِّ سُوءٍ وَتَضْفِنْ (تَظْهِيرْ) عَلَى كُلِّ عَدُوٍّ.

foe.

2323. Be cautious of inequity and tyranny, for verily inequity invites the sword and tyranny leads to expulsion and hastens retribution and revenge.

2324. The most loathsome thing is the tyranny of rulers.

2325. Kingship is politics.

2326. Kingship spoils brotherhood.

2327. Leadership is destruction.

2328. Equity is the embellishment of leadership.

2329. Haughtiness in sovereignty leads to disgrace in deposition.

2330. Sovereignties are the arenas of contest [and trial] for men.

2331. The instrument of leadership is [patience and] large-heartedness.

2332. The bane of leadership is arrogance.

2333. When you are given a position of authority, [then] act justly.

2334. When the vile become sovereigns, the dignified ones are ruined.

2335. When the depraved gain authority, hope turns into disappointment.

2336. When the wicked become rulers, the honourable are persecuted.

٢٣٢٣. إِخْدَرِ الْحَيْفَ وَالْجُوْرَ فَإِنَّ الْحَيْفَ يَدْعُو إِلَى السَّيْفِ وَالْجُوْرَ يَعُودُ بِالْجَلَاءِ وَيُعَجِّلُ الْعُقُوبَةِ وَالْإِتِّقَامِ.

٢٣٢٤. أَقْبَحُ شَيْءٍ جَوْرُ الْوُلَاةِ.

٢٣٢٥. الْمَلِكُ سِيَاسَةً.

٢٣٢٦. الْمَلِكُ (الْمَلَكُ) يُفْسِدُ الْإِخْوَةَ.

٢٣٢٧. الْرِّيَاسَةُ عَطَبٌ.

٢٣٢٨. الْإِنْصَافُ زَيْنُ الْإِمْرَةِ.

٢٣٢٩. الْتَّكَبُّرُ فِي الْوِلَايَةِ ذُلٌّ فِي الْعَزْلِ.

٢٣٣٠. الْوِلَايَاتُ مَضَامِيرُ الرِّجَالِ.

٢٣٣١. الْأَلْهَانُ الْرِّيَاسَةِ سَعَةُ الصَّدْرِ.

٢٣٣٢. آفَةُ الْرِّيَاسَةِ الْفَحْرُ.

٢٣٣٣. إِذَا وُلِّيَتْ فَاعْدِلْ.

٢٣٣٤. إِذَا مَلَكَ الْأَرَادِلُ هَلَكَ الْأَفَاضِلُ.

٢٣٣٥. إِذَا سَادَ السِّفَلُ خَابَ الْأَمْلُ.

٢٣٣٦. إِذَا اسْتَوَى الْلَّقَامُ أَضْطَهَدَ الْكَرَامُ.

2337. The sovereignty of the vile and inexperienced over nations is the cause of their decline and regression.

٢٣٣٧. تَوْيِي الْأَرَادِلُ وَالْأَحْدَادِ الدُّولَ دَلِيلٌ إِنْجَالِهَا وَإِدْبَارِهَا.

2338. Your haughtiness in sovereignty will be [the cause of your] disgrace in deposition.

٢٣٣٨. تَكْبِيرُكَ فِي الْوِلَايَةِ ذُلٌّ فِي الْعَزْلِ.

2339. The stability of nations is through the establishment of the practice of justice.

٢٣٣٩. ثَبَاثُ الدُّولَ بِإِقَامَةِ سُنَّتِ الْعَدْلِ.

2340. Love for authority is the primary source of tribulations.

٢٣٤٠. حُبُّ الرِّئَاسَةِ رَأْسُ الْمَحْنِ.

2341. The embellishment of leadership is bestowing favours.

٢٣٤١. زَينُ الرِّئَاسَةِ الْإِفْضَالُ.

2342. The fall of nations results from the appointment of depraved leaders.

٢٣٤٢. رَوْأَلُ الدُّولَ بِاصْطِنَاعِ السِّفَلِ.

2343. The excellence of leadership is [in] good governance.

٢٣٤٣. فَضْلَيْلُ الرِّئَاسَةِ حُسْنُ السِّيَاسَةِ.

2344. Lack of leaders is easier to bear than the leadership of the depraved.

٤٢٣٤٤. فِقْدَانُ الرُّؤُسَاءِ أَهْوَنُ مِنْ رِيَاسَةِ السِّفَلِ.

2345. Every nation has its moment.

٢٣٤٥. لِكُلِّ دَوْلَةِ بُرْهَةٌ.

2346. Nothing ever preserves nations like the exercising of justice in them.

٢٣٤٦. لَئِنْ تُخْصِنَ الدُّولُ يُمْثِلُ اسْتَعْمَالُ الْعَدْلِ فِيهَا.

2347. One who oppresses his people helps his enemies.

٢٣٤٧. مَنْ ظَلَمَ رَعِيَّتَهُ نَصَرَ أَضْدَادَهُ.

2348. By the One who split the grain and created human being! If people had not come to me and supporters had not exhausted the argument, and if Allah had not commanded the learned that they should not acquiesce in the excesses of the oppressor and the hunger of the oppressed, I

٢٣٤٨. وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَوْلَا خُصُورُ الْحَاضِرِ وَقِيَامُ الْحُجَّةِ بِيُوجُودِ النَّاصِرِ وَمَا أَخَذَ اللَّهُ سُبْحَانَهُ عَلَى الْعَلَمَاءِ أَنْ لَا يَقْرَأُوا عَلَى كِتْمَةِ ظَالِمٍ وَلَا سَعْيِ مَظْلُومٍ لِأَنْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا وَلَسَقَيْتُ آخِرَهَا بِكَأسِ أَوْلَاهَا وَلَأَنْقَيْتُمْ دُنياَكُمْ هَذِهِ عِنْدِي

would have cast its rope (i.e. of Caliphate) on its own shoulders and would have given the last one to drink from the cup of the first (i.e. I would have let things remain in their previous state). Then you would have found that in my view, this world of yours is not better than the sneezing of a goat.

أَرْعَدَ مِنْ عَفْطَةِ عَنْزٍ.

THE RULER AND GOVERNOR

الحاكم والوالي

2349. The generosity of rulers with booty belonging to the Muslims is [an act of] injustice and betrayal.

٢٣٤٩. جُودُ الْوُلَاةِ بِفَيْءِ الْمُسْلِمِينَ حَوْرٌ وَحَتَّرٌ.

2350. A predatory animal that is rapacious and tears it prey apart is better than an unjust and oppressive ruler.

٢٣٥٠. سَبْعُ أَكْلُولٍ حَطُومٌ حَيْرٌ مِنْ وَالْظَّلْوَمُ عَشْوُمٌ.

2351. The worst of rulers is one who is feared by the innocent.

٢٣٥١. شَرُّ الْوُلَاةِ مَنْ يَخَافُهُ الْبَرِيءُ.

2352. One whose rule is oppressive, his regime collapses.

٢٣٥٢. مَنْ جَارَتْ وِلَايَتُهُ زَالَتْ دُوَائِهُ.

2353. One who is haughty in his rule, his disgrace is greater when he is deposed.

٢٣٥٣. مَنْ تَكَبَّرَ فِي وِلَايَتِهِ كَثُرَ عِنْدَ عَرْلِهِ ذَلَّةٌ.

2354. One who becomes vain in his rule exhibits his stupidity.

٤. مَنْ اخْتَالَ فِي وِلَايَتِهِ أَبَانَ عَنْ حَمَافَتِهِ.

2355. It is from the right of the shepherd to choose for his flock that which he chooses for himself.

٢٣٥٥. مِنْ حَقِّ الرَّاعِي أَنْ يَخْتَارَ لِرَعِيَّتِهِ مَا يَخْتَارُ لِنَفْسِهِ.

2356. It is part of nobility that you [should] be attentive in fulfilling the rights of your subjects upon you and disregard any [of their] offences towards you.

٢٣٥٦. مِنَ الْبُلْلِ أَنْ تَتَيَّقَظَ لِإِيجَابِ حَقِّ الرَّعِيَّةِ إِلَيْكَ وَتَتَغَابَى عَنِ الْجَنَاحِيَّةِ عَلَيْكَ.

2357. An unjust and oppressive ruler is better than perpetual strife.

.٢٣٥٧ .وَالظُّلُومُ عَشُومٌ حَيْرٌ مِنْ فِتْنَةِ تَدُومُ.

2358. There is no oppression more severe than the oppression of a ruler.

.٢٣٥٨ .لَا جَوْرٌ أَفْظَعُ مِنْ جَوْرٍ حَاكِمٍ.

FALSE OATHS

2359. How can one be safe from the punishment of Allah when he is quick in making false oaths?!

.٢٣٥٩ كَيْفَ يَسْلَمُ مِنْ عَذَابِ اللَّهِ الْمُتَسَرِّعُ إِلَى الْيَمِينِ الْفَاجِرَةِ؟!

2360. The swearing of a man increases for four [possible reasons]: something shameful that he knows about himself, or as a means of entreating by which he may be deemed truthful, or because of his inability to express himself so he takes oaths as verbiage to connect his speech, or because of an accusation that has been made upon him.

.٢٣٦٠ يَكْثُرُ حَلْفُ الرَّجُلِ لِأَرْبَعٍ: مَهَانَةٌ يَعْرِفُهَا مِنْ نَفْسِهِ أَوْ ضَرَاعَةٌ يَجْعَلُهَا سَبِيلًا إِلَى تَصْدِيقِهِ أَوْ عَيْلَمَنْطَقَهُ فَيَتَخَدَّدُ الْأَيْمَانُ حَشْوًا وَصَلَةً لِكَلَامِهِ أَوْ لِتُهْمَةٍ قَدْ عُرِفَ بِهَا.

2361. The thing that brings the quickest punishment is a false oath.

.٢٣٦١ أَسْرَعُ شَيْءٍ عُقُوبَةُ الْيَمِينِ الْفَاجِرَةِ.

2362. Do not habituate yourself to taking oaths, for verily the one who swears excessively is not safe from sin.

.٢٣٦٢ لَا تُعَوِّذْ نَفْسَكَ الْيَمِينَ إِنَّ الْخَلَافَ لَا يَسْلَمُ مِنِ الْإِثْمِ.

THE LAWFUL

الحلال

2363. You should cling to the lawful, and to treating your family with kindness, and to remembering Allah in all circumstances.

.٢٣٦٣ عَيْنِكَ بِلُؤُومِ الْحَلَالِ وَحُسْنِ الْبِرِّ بِالْعِيَالِ وَذِكْرِ اللَّهِ فِي كُلِّ حَالٍ.

DREAMS

الأحلام والرؤيا

2364. Dreams may [at times] come true.

٢٣٦٤. قَدْ تَصُدُّقُ الْأَحْلَامُ.

2365. A good dream is one of the two [forms of] glad-tidings.

٢٣٦٥. الرُّؤْيَا الصَّالِحةُ إِحْدَى الْبِشَارَتَيْنِ.

THE FORBEARING

الخليم

2366. The first compensation for the forbearing person from his forbearance is that all the people are [ready to be] his helpers against his enemy.

٢٣٦٦. أَوَّلُ عَوْضِ الْخَلِيمِ عَنْ حِلْمِهِ أَنَّ النَّاسَ كُلُّهُمْ أَنْصَارٌ عَلَى حَصْمِهِ.

2367. The forbearing person raises his determination, in that which he has been oppressed, above seeking an evil retribution.

٢٣٦٧. الْخَلِيمُ يُعْلِي هَتَّةً فِيمَا جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ الْمَكَافَاةِ.

2368. Indeed the best of people is one who is forbearing even when he is strong [enough to exact revenge], is not attached to the pleasures of this world even though he is well-off and is just even though he has power.

٢٣٦٨. إِنَّ أَفْضَلَ النَّاسِ مَنْ حَلَمَ عَنْ قُدْرَةِ وَرَكْدِ عَنْ غُنْيَةِ وَأَنْصَافِ عَنْ قُوَّةِ.

2369. The forbearing is one who tolerates [the flaws of] his brothers.

٢٣٦٩. الْخَلِيمُ مَنِ احْتَمَلَ إِحْوَانَهُ.

2370. The forbearing is one for whom it is not difficult to act with tolerance.

٢٣٧٠. الْخَلِيمُ الَّذِي لَا يَشْقُّ عَلَيْهِ مَؤْنَةُ الْحِلْمِ.

2371. If you are not forbearing then act forbearing, for verily it is rare for a person who imitates a group not to soon become one among them.

٢٣٧١. إِنْ لَمْ تَكُنْ خَلِيمًا فَتَحَمَّلْ فَإِنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْمٍ إِلَّا أُوْشَكَ أَنْ يَصِيرَ مِنْهُمْ.

2372. Indeed only he is forbearing who is patient when he is offended and forgives

٢٣٧٢. إِنَّمَا الْخَلِيمُ مَنْ إِذَا أُوذِيَ صَبَرَ وَإِذَا طُلِمَ

عَنْهُ.

when he is wronged.

2373. Sit in the company of the forbearing and you will increase your forbearance.

2374. Sometimes the forbearing person may get fed up.

2375. A person who is not forbearing may at times dress in the garb of forbearance.

2376. Be forbearing in [times of] anger, very patient [and courageous] in fear, [and] moderate in your request.

2377. He who lacks strength and thus remains quiet, only to take revenge when he gets power, is not forbearing; rather only he is forbearing who forgives when he has power and over all of whose affairs forbearance prevails.

2378. One who endeavours to act with forbearance becomes forbearing.

2379. One who shows forbearance is honoured.

2380. One who adorns himself with forbearance, his recklessness subsides.

2381. One who does not endeavour to act with forbearance does not become forbearing.

2382. Whoever infuriates you by the ugliness of his foolish behaviour towards you, then infuriate him by the beauty of your forbearance towards him.

٢٣٧٣ . جَالِسٌ الْحَلِمَاءَ تَرَدُّد حَلْمًا.

٢٣٧٤ . قَدْ يَرْهَقُ الْخَلِيلُ.

٢٣٧٥ . قَدْ يَتَنَزَّلُ بِالْحَلْمِ غَيْرُ الْخَلِيلِ.

٢٣٧٦ . كُنْ خَلِيمًا فِي الْعَصَبِ صَبُورًا فِي الرَّقَبِ
مُجْمِلًا فِي الْطَّلَبِ.

٢٣٧٧ . لَيْسَ الْخَلِيلُ مَنْ عَجَزَ فَهَجَمَ وَإِذَا قَدَرَ
أَنْتَقَمْ إِمَّا الْخَلِيلُ مَنْ إِذَا قَدَرَ عَفَا وَكَانَ الْحَلْمُ غَالِيًّا
عَلَى كُلِّ أُمْرِهِ.

٢٣٧٨ . مَنْ تَحَلَّمَ حَلْمًا.

٢٣٧٩ . مَنْ حَلْمٌ أَكْرَمًا.

٢٣٨٠ . مَنْ تَحَلَّى بِالْحَلْمِ سَكَنَ طَيْشُهُ.

٢٣٨١ . مَنْ لَمْ يَتَحَلَّمْ لَمْ يَتَحَلَّمْ.

٢٣٨٢ . مَنْ غَاظَكَ بِفُثُوحِ السَّنَعِ عَيْنِكَ فَغِظَهُ بِخُسْنِ
الْحَلْمِ عَنْهُ.

2383. One who seeks the support of forbearance against you defeats you and acts graciously towards you.

٢٣٨٣. مَنْ اسْتَعَانَ بِالْحَلْمِ عَلَيْكَ عَلَيْكَ وَتَفَضَّلَ عَلَيْكَ.

FORBEARANCE

الحلم

2384. Forbearance is one of the two excellent traits.

٢٣٨٤. الْحَلْمُ أَحَدُ الْمُنْقِبَتَيْنَ.

2385. Forbearance during intense rage protects [one] from the wrath of the Almighty.

٢٣٨٥. الْحَلْمُ عِنْدَ شِدَّةِ الْعَصَبِ يُؤْمِنُ غَصَبَ الْجَبَارِ.

2386. Forbearance puts out the fire of rage and acrimoniousness stokes it.

٢٣٨٦. الْحَلْمُ يُطْفِئُ نَارَ الْعَصَبِ وَالْحِدَادَ تُؤَجِّجُ إِحْرَاقَهُ.

2387. Be forbearing and you will be honoured.

٢٣٨٧. الْحَلْمُ ثُنْكَرْمُ.

2388. Be forbearing and you will be respected.

٢٣٨٨. الْحَلْمُ ثُوَقَرْ.

2389. Bear [the actions of others] with patience, otherwise you will never be pleased.

٢٣٨٩. أَعْضِ عَلَى الْقَذِى وَإِلَّا مَمْ تَرَضَ أَبَداً.

2390. Veil [your] anger with forbearance and ignore misconceptions with understanding.

٢٣٩٠. اخْتَجِبْ عَنِ الْعَصَبِ بِالْحَلْمِ وَغُضَّ عَنِ الْوَهْمِ بِالْفَهْمِ.

2391. The strongest of all people is the one who overcomes his anger with his forbearance.

٢٣٩١. أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى عَصَبِهِ بِحَلْمِهِ.

2392. The best forbearance is suppressing anger and exercising self-restraint despite having power [to exact revenge].

٢٣٩٢. أَفْضَلُ الْحَلْمِ كَظْمُ الْعَيْظِ وَمُلْكُ النَّفْسِ مَعَ الْقُدْرَةِ.

2393. The most courageous of people is the one who defeats ignorance with forbearance.

٢٣٩٣. أشجع الناس منْ غلبَ الجهلَ بالحلمِ.

2394. Verily the best of characteristics of men is forbearance.

٢٣٩٤. إِنَّ أَفْضَلَ أَخْلَاقِ الرِّجَالِ الْحَلْمُ.

2395. Delaying punishment is from the perfection of forbearance.

٢٣٩٥. مِنْ كَمَالِ الْحَلْمِ تَأْخِيرُ الْعَقُوبَةِ.

2396. Forbearance is [like] a tribe [as it protects those who belong to it].

٢٣٩٦. الْحَلْمُ عَشِيرَةً.

2397. Forbearance is the ornament of [one's] character.

٢٣٩٧. الْحَلْمُ زِينَةُ الْخُلُقِ.

2398. Forbearance is the symbol of excellence.

٢٣٩٨. الْحَلْمُ عُنْوانُ الْفَضْلِ.

2399. Forbearance is the cornerstone of [good] leadership.

٢٣٩٩. الْحَلْمُ رَأْسُ الرِّيَاسَةِ.

2400. Forbearance is the fruit of knowledge.

٢٤٠٠. الْحَلْمُ ثَرْبَةُ الْعِلْمِ.

2401. Forbearance is a means of silencing the foolish.

٢٤٠١. الْحَلْمُ فِدَامُ السَّفَاهَةِ.

2402. Forbearance is the embellishment of knowledge.

٢٤٠٢. الْحَلْمُ زِينَةُ الْعِلْمِ.

2403. Forbearance is the perfection of intellect.

٢٤٠٣. الْحَلْمُ تَمَامُ الْعَقْلِ.

2404. Forbearance (or wisdom) is light, [and] its essence is the intellect.

٤٢٤٠٤. الْحَلْمُ (الْحِكْمَةُ) نُورٌ جَوَهْرُهُ (جَوْهَرَتُهُ)
الْعَقْلُ.

2405. Forbearance is the ornament of knowledge and the cause of peace.

٢٤٠٥. الْحَلْمُ حِلْيَةُ الْعِلْمِ وَعِلْلَةُ السَّلَمِ.

2406. Forbearance is the system by which the affairs of a believer are organized.

٢٤٠٦. الْحَلْمُ نِظَامُ أَمْرِ الْمُؤْمِنِ.

2407. If in anger there is revenge, then in forbearance there is the reward of the virtuous.

٢٤٠٧. إِنْ كَانَ فِي الْعَصْبِ الْإِنْتِصَارُ فَفِي الْحَلْمِ ثَوَابُ الْأَطْيَارِ.

2408. Verily forbearance is only suppression of anger and self-restraint.

٢٤٠٨. إِنَّمَا الْحَلْمُ كَظْمُ الْعَيْظِ وَمُلْكُ النَّفْسِ.

2409. The bane of forbearance is humiliation.

٢٤٠٩. آفَةُ الْحَلْمِ النُّذُلُ.

2410. When you are forbearing with a foolish person, you sadden him; so increase his sorrow by your forbearance towards him.

٢٤١٠. إِذَا حَلُمْتَ عَنِ السَّفَهِيِّ غَمَمْتُهُ فَرِدْهُ غَمًا بِحِلْمِكَ عَنْهُ.

2411. When you are forbearing with an ignorant person, you have given him the best reply.

٢٤١١. إِذَا حَلُمْتَ عَنِ الْجَاهِلِ فَقَدْ أُوْسَعْتَهُ جَوَابًا.

2412. When you hear something hateful that troubles you, then lower your head, taking no notice of it, and it will pass you by.

٢٤١٢. إِذَا سَمِعْتَ مِنَ الْمَكْرُوِهِ مَا يُؤْذِيَكَ فَتَطَأْلُ لَهُ يُخْطِلُكَ.

2413. When forbearance brings about corruption [and defiance in the enemy], forgiveness becomes a weakness.

٢٤١٣. إِذَا كَانَ الْحَلْمُ مَفْسِدَةً كَانَ الْعَفْوُ مَعْجَزَةً.

2414. Through forbearance, supporters increase.

٢٤١٤. بِالْحَلْمِ تَكْثُرُ الْأَنْصَارُ.

2415. It is through suppression [of anger] that forbearance comes about.

٢٤١٥. بِالْكَظْمِ يَكُونُ الْحَلْمُ.

2416. Gulping down the agonies of forbearance extinguishes the fire of anger.

٢٤١٦. يَحْرُجُ عُصَاصِ الْحَلْمِ يُطْفِئُ نَارَ الْعَصْبِ.

2417. Gulp down the agonies, for indeed I have not seen any drink that is sweeter than this in outcome, nor more tasteful in effect.

٢٤١٧. يَحْرُجُ الْعُصَاصَ فَإِنِّي لَمْ أَرْ جُرْعَةً أَحْلَى مِنْهَا عَاقِبَةً وَلَا أَلَّدَ مَعْبَةً.

2418. Gulp down the pains of forbearance, for indeed it is the cornerstone of wisdom

٢٤١٨. يَحْرُجُ مَضَاضَ الْحَلْمِ فَإِنَّهُ رَأْسُ الْحِكْمَةِ وَثَرَةُ

and the fruit of knowledge.

العلم.

2419. The fruit of forbearance is kindness.

٢٤١٩. ثمرة الحلم الرفق.

2420. Virtuous forbearance is a sign of abundant knowledge.

٢٤٢٠. حسن الحلم دليل وفور العلم.

2421. The best forbearance is accustoming yourself to act with forbearance.

٢٤٢١. حيى الحلم التحلى.

2422. The cornerstone of knowledge is forbearance.

٢٤٢٢. رأس العلم الحلم.

2423. The alms-tax of forbearance is bearing patiently [with the bad behaviour of the people].

٢٤٢٣. زكوة الحلم الإحتمال.

2424. The cause of reverence is forbearance.

٢٤٢٤. سبب الوقار الحلم.

2425. Espouse forbearance for verily it is the fruit of knowledge.

٢٤٢٥. عينك بالحلم فإنه ثمرة العلم.

2426. Espouse forbearance for indeed it is a pleasing characteristic.

٢٤٢٦. عينك بالحلم فإنه حلق مرضي.

2427. It is when rage and anger prevails that the forbearance of the forbearing is tested.

٢٤٢٧. عند غلبة العيظ والعصب يختبر حلم الحلماء.

2428. The strength [required] for forbearance in times of anger is greater than the strength [needed] for vengeance.

٢٤٢٨. قوّة الحلم عند العصب أفضل من القوّة على الإنتقام.

2429. Forbearance is sufficient as veneration.

٢٤٢٩. كفى بالحلم وقاراً.

2430. Delaying punishment is from the perfection of forbearance.

٢٤٣٠. من كمال الحلم تأخير العقوبة.

2431. The best vizier of knowledge is forbearance.

٢٤٣١. نعم وزير العلم الحلم.

2432. The dignity of forbearance is the adornment of knowledge.

٢٤٣٢. وَقَازَ الْحِلْمُ زِينَةُ الْعِلْمِ.

2433. I found forbearance and tolerance more helpful to me than courageous men.

٢٤٣٣. وَجَدْتُ الْحِلْمَ وَالْإِحْتِمَالَ أَنْصَرَ لِي مِنْ شَجَاعَانِ الرِّجَالِ.

2434. Do not disgrace yourselves in order to alleviate your anger, and if an ignorant person acts ignorantly towards you then let your forbearance prevail over him.

٢٤٣٤. لَا تَفْضَحُوا أَنْفُسَكُمْ لِتَشْفُوا عَيْظَكُمْ وَإِنْ جَهَلَ عَيْنَكُمْ جَاهِلٌ فَلِيسَعْهُ حِلْمُكُمْ.

2435. There is no virtue like forbearance.

٢٤٣٥. لَا فَضِيلَةَ كَالْحِلْمِ.

2436. There is no supporter like forbearance.

٢٤٣٦. لَا ظَهِيرَ كَالْحِلْمِ.

2437. There is no forbearance like feigning inattention [and pretending not to have noticed].

٢٤٣٧. لَا حِلْمٌ كَالتَّغَافُلِ.

2438. There is no dignity loftier than forbearance.

٢٤٣٨. لَا عِزَّ أَوْفَعُ مِنَ الْحِلْمِ.

2439. There is no honour higher than forbearance.

٢٤٣٩. لَا شَرَفٌ أَعْلَى مِنَ الْحِلْمِ.

2440. No one shows forbearance towards the foolish except the intelligent.

٢٤٤٠. لَا يَحْلُمُ عَنِ السَّفَهِ إِلَّا الْعَاقِلُ.

2441. One who has no forbearance has no knowledge.

٢٤٤١. لَا عِلْمٌ لِمَنْ لَا حِلْمٌ لَهُ.

2442. The forbearance of a person is evinced from his abundant tolerance, and his nobility [is evinced] from his abundant benefactions.

٢٤٤٢. يُسْتَدِلُّ عَلَى حِلْمِ الرَّجُلِ بِكَثْرَةِ احْتِمَالِهِ وَعَلَى نُبْلِهِ بِكَثْرَةِ إِنْعَامِهِ.

2443. A praiser should praise none but his Lord.

٢٤٤٣. لَا يَحْمِدُ حَامِدٌ إِلَّا رَبَّهُ.

2444. Whoever puts praise [for Allah] as the conclusion of a blessing, Allah, the Glorified, makes it the key for more [blessings].

٤٤٤. مَنْ جَعَلَ الْحَمْدَ خِتَامَ الْعِمَّةِ جَعَلَهُ اللَّهُ سُبْحَانَهُ مَفْتَاحَ الْمَرِيدِ.

2445. Whoever praises Allah, He makes him free from want.

٤٤٥. مَنْ حَمَدَ اللَّهَ أَغْنَاهُ.

THE PRAISEWORTHY AND THE DISGRACEFUL

الحمد والمذموم

2446. Try to increase your praiseworthy actions [and traits], for verily disgraceful actions [and traits] are such that very few gain salvation from them.

٤٤٦. إِسْتَكْبِرُوا مِنَ الْمُحَمَّدِ فَإِنَّ الْمَذَمَّمَ قَلَّ مَنْ يَنْجُو مِنْهَا.

MUHAMMAD (S) AND HIS PROGENY

محمد (ص) وأهل بيته

2447. Be pleased with Muhammad (s) as your guide [and role model] and as the one who will lead you to salvation.

٤٤٧. لَرْضَى مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ رَائِداً وَإِلَى التَّحْجَةِ قَائِداً.

2448. Follow the guidance of your Prophet for it is the truest guidance, and emulate his practices for they are the most exemplary practices.

٤٤٨. اِقْتَدُوا بِهِدْيَتِنَا نَبِيِّنَا كُمْ أَصْدَقُ الْهُدَى وَاسْتَثِنُوا بِسُنْنَتِنَا فَإِنَّمَا أَهْدَى السُّنْنَةِ.

2449. Be cautious of exceeding the limits with regards to us; say that we are servants of our Lord, and then you may believe anything you wish about our merits.

٤٤٩. إِيَّاكُمْ وَالْعُلُوُّ فِينَا، قُولُوا: إِنَّا مَرْبُوبُونَ وَأَعْتَقِدُوا فِي فَضْلِنَا مَا شِئْنَا.

2450. Indeed we, the household [of the Prophet], are the doors of wisdom, the lights that dispel darkness and the illumination of

٤٥٠. أَلَا وَإِنَّا أَهْلَ الْبَيْتِ أَبْوَابُ الْحِكْمَةِ وَأَنْوَارُ الظُّلْمِ وَضِيَاءُ الْأَمْمِ.

the nations.

2451. Where are you wandering and where are you coming from and where are you straying to and what are you bewildered by while you have among you the progeny of your Prophet – they who are the guides towards right and speakers of truth?

2452. Where are those who allege that they are firmly grounded in knowledge apart from us, while they lie and transgress against us, and harbour jealousy towards us because Allah, the Glorified, elevated us and lowered them, gave us and deprived them, put us in [His proximity] and expelled them; it is through us that guidance is granted and the blindness [of ignorance] is removed, not though them!

2453. The most virtuous of good deeds is loving us and the most despicable of evil deeds is hating us.

2454. The most fortunate of all people is one who knows our merits, seeks nearness to Allah through us, is sincere in his love for us, acts on that which we have entrusted to him and keeps away from that which we have forbidden, for this person is from us and he will be with us in the Eternal Abode.

2455. The nearest of people to us is one who loyally supports us and has enmity for our enemies.

2456. Indeed, for [the proclamation:] ‘There is none worthy of worship but Allah’ there

٢٤٥١. أَيْنَ تَتَبَهُونَ وَمِنْ أَيْنَ تُؤْتَوْنَ وَأَنِّي تُؤْفَكُونَ
وَعَلَامَ تَعْمَهُونَ وَيَنْبَغِيْكُمْ عِرْرَةً نَيْسِيْكُمْ وَهُمْ أَزِيْمَةُ
الصِّدْقِ وَالْإِسْنَةُ الْحَقِّ؟

٢٤٥٢. أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِيِ الْعِلْمِ
ذُوْنَا كِذْبًا وَبَعْيَا عَلَيْنَا وَحَسْدًا لَنَا أَنْ رَفَعْنَا اللَّهُ
سُبْحَانَهُ وَوَضَعْهُمْ وَأَعْطَانَا وَحْرَمَهُمْ وَأَدْخَلَنَا
وَأَخْرَجَهُمْ بِنَا يُسْتَعْطِي الْهُدَى وَيُسْتَحْجِي الْعَمَى لَا
يَهِمْ.

٢٤٥٣. أَحْسَنُ الْخَسَنَاتِ حُبُّنَا وَأَسْوَءُ السَّيِّئَاتِ
بُعْضُنَا.

٤. أَسْعَدُ النَّاسِ مَنْ عَرَفَ فَضْلَنَا وَنَقَرَبَ إِلَى
اللَّهِ بِنَا وَاحْلَصَ حُبُّنَا وَعَمِلَ إِمَّا إِلَيْهِ نَدَبْنَا وَإِنْهُى
عَمَّا عَنْهُ كَنِّيْنَا فَذَاكَ مِنَّا وَهُوَ فِي دَارِ الْمُقَامَةِ مَعَنَا.

٢٤٥٥. أَوْلَى النَّاسِ بِنَا مَنْ وَالاَنَا وَعَادَا مَنْ عَادَانَا.

٢٤٥٦. إِنَّ لِلَّاهِ إِلَّا اللَّهُ شُرُوطًا وَلَيْسَ وَدُرْسَتِي مِنْ
شُرُوطِهَا.

are some conditions, and verily I and my progeny are from its conditions.

2457. Verily, the beggar is a messenger of Allah, so one who gives to him gives to Allah and one who withholds from him, withholds from Allah, the Glorified.

2458. Verily our affair is difficult and arduous, none can bear it except the servant whose heart Allah has tested for [and filled with] faith, and nothing preserves our words except the faithful hearts and discerning minds.

2459. To us return the ones who exceed the bounds and the ones who lag behind [come forward to] meet up with us.

2460. Verily Allah, the Exalted, made an appraisal of the world and (from it) chose us, and He chose for us followers who would help us, be happy in our happiness and sad in our sadness, and give up their lives and wealth for our sake – they are ones who are (considered to be) from us and unto us, and they will be with us in the gardens (of Paradise).

2461. Verily our affair is difficult and arduous, rough and harsh, secret, hidden and veiled, none have access to it except the favoured angel, the appointed prophet or the believer whose heart Allah, the Glorified, has tested for faith.

2462. Indeed here (and he pointed towards his chest) there is great knowledge; if only I

٢٤٥٧. إِنَّ الْمِسْكِينَ رَسُولُ اللَّهِ فَمَنْ أَعْطَاهُ فَعَدَ
أَعْطَى اللَّهُ وَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ سُبْحَانَهُ.

٢٤٥٨. إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعِبٌ لَا يَحْتَمِلُ إِلَّا
عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلإِيمَانِ وَلَا يَعْيَ حَدِيشًا إِلَّا
صُدُورُ أَمِينَةٍ وَأَخْلَامٍ رَزِيَّةٍ.

٢٤٥٩. إِلَيْنَا يَرْجِعُ الْغَالِي وَبِنَا يُلْحَقُ التَّالِي.

٢٤٦٠. إِنَّ اللَّهَ تَعَالَى أَطْلَعَ عَلَى الْأَرْضِ فَاخْتَارَنَا
وَاخْتَارَ لَنَا شِيعَةً يَنْصُرُونَا وَيَفْرَحُونَ لِفَرَحِنَا وَيَحْزُنُونَ
لِحَزْنِنَا وَيَنْدُلُونَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ فِينَا فَأُولَئِكَ مِنَّا
وَإِلَيْنَا وَهُمْ مَعَنَا فِي الْجَنَانِ.

٢٤٦١. إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعِبٌ حَشِينٌ مُخْشَوْشِنٌ
سُرُّ مُسْتَسِيرٌ مُفَنِّعٌ لَا يَحْمِلُهُ إِلَّا مَلَكٌ مُفَرِّبٌ أَوْ نَبِيٌّ
مُرْسَلٌ أَوْ مُؤْمِنٌ إِمْتَحَنَ اللَّهُ سُبْحَانَهُ قَلْبُهُ لِلإِيمَانِ.

٢٤٦٢. إِنَّ هَاهُنَا «وَأَشَارَ بِيَدِهِ إِلَى صَدِرِهِ» لِعِلْمًا
جَنَّا لَوْ أَصَبَبْتُ لَهُ حَمَلَةً بَلِي أَصَبَبْتُ لَقِنَا عَيْرَ مَأْمُونٍ

could get someone who would bear it. Yes, I do find some who can understand but cannot be relied upon and would use the tools of religion for worldly gain or would dominate the people through the favours of Allah over His servants and through His authority over His friends; or [I find] one who is submissive to those who bear the truth but has no insight or intelligence, misgivings pierce into his heart at the first instance of doubt.

2463. The People of Remembrance (or followers of the Qur'an) are the People of Allah and His favoured ones.

2464. I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of the pond [of Kawthar] and the holder of the Elevations, and there is no Imam from among us, the household [of the Prophet], except that he knows those who are his sincere friends [and followers], and this is the meaning of the words of the Most High: 'You are only a warner, and there is a guide for every people'.

2465. I am the brother of the Prophet of Allah, the first to accept Islam, the breaker of the idols, the warrior against the disbelievers and the vanquisher of adversaries.

2466. I am the one who turn this world over on its face, gauges it according to its true value and drives it back on its heels.

2467. I am the leader (ya'sūb) of the believers and wealth is the leader of the wicked.

عَلَيْهِ مُشَتَّعِمًا آلَةُ الدِّينِ لِلْدُّنْيَا أَوْ مُسْتَظْهِرًا بِنَعْمِ
اللهِ عَلَى عِبَادِهِ وَمُحْجِجٌ عَلَى أُولَائِهِ أَوْ مُنْقَادًا
لِحَمْلَةِ الْحَقِّ لَا بَصِيرَةَ لَهُ فِي إِحْنَائِهِ يَقْدِرُ الشَّكُّ فِي
قَلْبِهِ لِأَوَّلِ عَارِضٍ مِنْ شُبْهَةٍ.

٢٤٦٣. أَهْلُ الدِّكْرِ (الْقُرْآنِ) أَهْلُ اللهِ وَخَاصَّتُهُ
(حَامِتَهُ).

٢٤٦٤. أَنَا قَسِيمُ النَّارِ وَخَازِنُ الْجَنَّاتِ وَصَاحِبُ
الْخُوضِ وَصَاحِبُ الْأَعْرَافِ وَلَيْسَ مِنَ أَهْلِ الْبَيْتِ
إِمَامٌ إِلَّا وَهُوَ عَارِفٌ (عَالَمٌ) بِأَهْلِ وَلَائِيهِ وَذِلِّكَ لِقَوْلِ
اللهِ تَعَالَى: إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ.

٢٤٦٥. أَنَا صَنُّو رَسُولِ اللهِ وَالسَّابِقُ إِلَى الإِسْلَامِ
وَكَاسِرُ الْأَصْنَامِ وَمُجَاهِدُ الْكُفَّارِ وَقَاتِلُ الْأَضْدَادِ.

٢٤٦٦. أَنَا كَابُّ الدُّنْيَا لِوَجْهِهَا وَقَادِرُهَا بِقَدْرِهَا
وَرَادُهَا عَلَى عَقِبَهَا.

٢٤٦٧. أَنَا يَعْسُوبُ الْمُؤْمِنِينَ وَالْمَالُ يَعْسُوبُ
الْفُجَّارِ.

2468. I will be with the Prophet of Allah, the blessings of Allah be upon him, and with me will be my progeny at the pond (so act upon our words and emulate our actions as we will vie at the pond [of Kawthar]), and we will verily drive away our enemies from it and let our close friends drink from it, and whoever takes a drink from it will never be thirsty after that again.

2469. I put the chests of the Arab [warriors] on the ground and broke the backs (or the protruding horns) of the tribes of Rabī‘ah and Mudār.

2470. I am a witness for you [if you follow me] and a plaintiff against you [if you disobey me] on the Day of Judgment.

2471. I am your inviter towards the obedience of your Lord, your mentor to performing your religious obligations and your guide to that which will save you.

2472. My household and I are the [means of] security for the people of earth just as the stars are the [means of] security for the people of the heavens.

2473. I am the representative of the Prophet of Allah among you, and the one who will keep you within the boundaries of your religion, and the one who calls you towards the Garden of the Abode.

2474. Verily I am standing on a manifest proof from my Lord, insight in my religion and certitude in my affair.

٢٤٦٨. أَنَا مَعَ رَسُولِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَمَعَهُ عِزْرِي عَلَى الْحَوْضِ (فَلَيَأْخُذْ آخِذُكُمْ بِقَوْلِنَا وَ لِيُعْمَلْ بِعَمَلِنَا إِنَّا لَنَنْفَسُ عَلَى الْحَوْضِ) وَ إِنَّا لَنَدْوُدْ عَنْهُ أَعْدَائِنَا وَ نَسْقِي مِنْهُ أُولَيَاءِنَا فَمَنْ شَرِبَ مِنْهُ شَرِبَةً لَمْ يَظْلِمْ بَعْدَهَا أَبْدًا.

٢٤٦٩. أَنَا وَضَعْتُ بِكَلْكَلٍ (بِكَلَالِكِلٍ) الْعَرَبَ وَجَسَرْتُ نَوَاجِمَ (فُرُونَ) رَبِيعَةً وَمُضَرَّ.

٢٤٧٠. أَنَا شَاهِدٌ لَكُمْ وَحْجِيجٌ يَوْمَ الْقِيمَةِ عَلَيْكُمْ.

٢٤٧١. أَنَا دَاعِيَكُمْ إِلَى طَاعَةِ رَبِّكُمْ وَمُرِشدُكُمْ إِلَى فَرَائِضِ دِينِكُمْ وَدَلِيلُكُمْ إِلَى مَا يُنْجِيَكُمْ.

٢٤٧٢. أَنَا وَأَهْلُ بَيْتِي أَمَانٌ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِإِهْلِ السَّمَاءِ.

٢٤٧٣. أَنَا خَلِيقُ رَسُولِ اللَّهِ فِيكُمْ وَمُقِيمُكُمْ عَلَى حُدُودِ دِينِكُمْ وَدَاعِيَكُمْ إِلَى جَنَّةِ الْمَأْوِيِّ.

٢٤٧٤. إِنِّي أَعْلَى بَيْتَةٍ مِنْ رَبِّي وَبَصِيرَةٍ مِنْ دِينِي وَيَقِينٍ مِنْ أُمْرِي.

2475. Verily I am on the highway of truth and they are surely on the erroneous path of falsehood.

2476. Verily it is for the establishment of the proofs of Allah that I argue and it is in order to support His religion that I struggle and fight.

2477. Indeed I raise myself such that there should be no need that my generosity cannot encompass, nor any ignorance that cannot be encompassed by my forbearance, nor any wrongdoing that my forgiveness cannot encompass, nor should there be a time that is longer than my time [spent in worship and righteous actions].

2478. Whenever I would ask the Prophet of Allah (s), he would give to me and when I was silent and did not ask, he would be the one to initiate [the matter] with me.

2479. The example of my presence among you is only like a lamp in the darkness, he who enters upon it receives its light.

2480. Certainly the Imams are the [only] vicegerents of Allah over His creation and the ones who explain His servants about Him; and none will enter Paradise except the one who recognizes them and is recognized by them and none will enter the hellfire except the one who rejects them and is rejected by them.

2481. Indeed the protectors of the religion of Allah are the only ones who establish the

٢٤٧٥. إِنِّي لَعَلَى جَادَةِ الْحَقِّ وَإِنَّمَا لَعَلَى مَرَأَةِ
الْبَاطِلِ.

٢٤٧٦. إِنِّي لَعَلَى إِقَامَةِ حُجَّاجِ اللَّهِ أَقَاوِلُ وَعَلَى
نُصْرَةِ دِينِهِ أَجَاهِدُ وَأَفَاتِلُ.

٢٤٧٧. إِنِّي لَأَرْفَعُ نَفْسِي أَنْ تَكُونَ حَاجَةً لَا
يَسْعُهَا جُودِي أَوْ جَهْلِي لَا يَسْعُهُ حِلْمِي أَوْ ذَنْبٌ لَا
يَسْعُهُ عَفْوِي أَوْ أَنْ يَكُونَ زَمَانٌ أَطْوَلُ مِنْ زَمَانِي.

٢٤٧٨. إِنِّي كُنْتُ إِذَا سَئَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ أَعْطَانِي وَإِذَا سَكَنْتُ عَنْ مَسَأَلَتِهِ
إِبْنَدَانِي.

٢٤٧٩. إِنَّمَا مَثَلِي بَيْنَكُمْ كَالسَّرَّاجِ فِي الظُّلْمَةِ
يَسْتَضِيءُ بِهَا مَنْ وَلَجَهَا.

٢٤٨٠. إِنَّمَا الْأَئِمَّةُ قُوَّامُ اللَّهِ عَلَى خَلْقِهِ وَعُرْفَاؤُهُ عَلَى
عِبَادِهِ وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَعَرَفُوهُ وَلَا
يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَأَنْكَرُوهُ.

٢٤٨١. إِنَّمَا الْمُسْتَحْفَظُونَ لِدِينِ اللَّهِ هُمُ الَّذِينَ أَقَامُوا

religion, support it, surround it from all sides and protect it for the servants of Allah and safeguard it.

الَّذِينَ وَنَصَرُوهُ وَحَاطُوهُ مِنْ جَمِيعِ جَوَانِيهِ وَحَفِظُوهُ
عَلَى عِبَادِ اللَّهِ وَرَعْوَةً.

2482. (In remembrance of the Prophet of Allah (s), he said): He conveyed [the message] from his Lord completely, such that nobody remained with any excuse [for not having accepted the message], he counselled his people as a warner and called [them] towards Paradise as a bringer of glad tidings.

٢٤٨٢. (فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بَلَغَ عَنْ رَبِّهِ مُعْدِرًا وَنَصَحَ لِأَمْتَهِ مُنْذِرًا وَدَعَا
إِلَى الْجَنَّةِ مُبَشِّرًا.

2483. Through us you were guided in the darkness, and by us you ascended the peaks [of knowledge and faith], and by way of us did you break through the pitch-black night [into the light of day].

٢٤٨٣. بِنَا اهْتَدَيْتُمْ (فِي) الظُّلُمَاءِ وَبِنَا تَسْنَمْتُمُ
الْعُلَمَاءَ وَبِنَا انْقَجَرْتُمْ عَنِ السِّرَارِ.

2484. Through us Allah opens and through us Allah seals, through us Allah effaces and confirms whatever He wills, through us Allah removes the time of difficulty [or intense thirst and drought] and through us Allah sends down rain; so let not the Deceiver deceive you concerning Allah.

٤٢٤٨٤. بِنَا فَتَحَ اللَّهُ وَبِنَا يَخْتِمُ وَبِنَا يَخْبُو مَا يَشَاءُ
وَيُثِبِّتُ وَبِنَا يَدْفَعُ اللَّهُ الرَّزْمَانَ الْكَلْبَ وَبِنَا يُنَزِّلُ اللَّهُ
الْعَيْثَ فَلَا يَغُرِّنَّكُمْ بِاللَّهِ الْغَوْرِ.

2485. Mingle with the people through that which they recognize and leave them in that which they reject, and do not burden them [by compelling them] to follow yourselves and us, for indeed our affair is difficult and arduous.

٢٤٨٥. خَالِطُوا النَّاسَ إِمَّا يَعْرِفُونَ وَدَعْوُهُمْ بِمَا
يُنْكِرُونَ وَلَا تُحْمِلُوهُمْ عَلَى أَنْفُسِكُمْ وَعَلَيْنَا إِنَّ أَمْرَنَا
صَعْبٌ مُسْتَصْعِبٌ.

2486. He ('a) said about the Prophet of Allah (s): He left this world hungry but entered the next world in soundness. He did not lay one brick upon another [to make a house for

٢٤٨٦. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي ذِكْرِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: حَرَجَ مِنَ الدُّنْيَا حَمِيصًا
وَوَرَدَ الْآخِرَةَ سَلِيمًا لَمْ يَضَعْ حَجَرًا عَلَى حَجَرٍ حَتَّى

himself] until he passed away and responded to the caller of his Lord.

2487. The caller is calling and the guardian is watching over you, so respond to the caller and follow the guardian.

2488. Ask me [about what you need to know] before you lose me, for verily I am more aware of the ways of the heavens than you are of the ways of the earth.

2489. Ask me before you lose me, for by Allah, there is no verse in the Qur'an but that I know about whom it was revealed and where it was revealed, in the plains or on the mountains, and indeed my Lord has gifted me with an intelligent heart and an eloquent tongue.

2490. Remembering the Prophet of Allah (s), he ('a) said: His practice was moderation, his action was right guidance, his speech was distinguishing, his judgment was just, his words were articulate and his silence was the most eloquent speech.

2491. Attach yourselves to the one who is between you and Allah, [and] you will be felicitous.

2492. Establish your bond with the one who is between you and Allah, [and] you will be felicitous in your final place of return [in the Hereafter].

2493. Remembering the Prophet of Allah (s) he said: [He was] a physician who moved about with his remedies, having readied his

مَضِي لِسَبِيلِهِ وَأَجَابَ دَاعِيَ رَبِّهِ.

٢٤٨٧. دَعَا وَرَاعَ رَعًا فَاسْتَجَبُوا لِلَّدَاعِيِّ وَاتَّبَعُوا الرَّاعِيَ.

٢٤٨٨. سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَإِنِّي بِطُرُقِ السَّمَاءِ أَخْبِرُ (أَعْلَمُ) مِنْكُمْ بِطُرُقِ الْأَرْضِ.

٢٤٨٩. سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَاللهِ مَا فِي الْقُرْآنِ آيَةٌ إِلَّا وَأَنَا أَعْلَمُ فِيمَنْ تَرَكْتُ وَأَيْنَ تَرَكْتُ فِي سَهْلِ أَوْ فِي جَبَلٍ وَإِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَقُولًا وَلِسَانًا نَاطِقًا.

٢٤٩٠. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي ذِكْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: سُنْنَةُ الْفَحْصُدُ وَغُفْلُهُ الرُّشْدُ وَقَوْلُهُ الْفَحْصُلُ وَحُكْمُهُ الْعَدْلُ كَلَامُهُ بَيَانٌ وَصَمَتُتُهُ أَفْصَحُ لِسَانٍ.

٢٤٩١. صِلُوا الَّذِي بَيْنَكُمْ وَبَيْنَ اللَّهِ تَسْعَدُوا.

٢٤٩٢. صِلِ الَّذِي بَيْنَكَ وَبَيْنَ اللَّهِ تَسْعَدُ بِنَفْلِيَكَ.

٢٤٩٣. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي ذِكْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: طَيِّبْ دَوَارْ بِطْبِهِ قَذْ

salves and warmed his instruments. He used these whenever needed for curing blind hearts, deaf ears and dumb tongues. He would take his cures to the places of negligence and sites of perplexity.

2494. You should love of the progeny of your Prophet, for this is the right of Allah over you and this will oblige your right upon Allah. Do you not see that Allah has said 'Say, I do not ask you any reward for it except love of (my) near relatives.'

2495. You must obey your Imams, for they are witnesses over you today and intercessors for you with Allah tomorrow.

2496. It is the duty of the Imam to teach the people who follow him about the boundaries of Islam and *Imān* (faith).

2497. The [leader and] guide must be truthful to his followers and must employ his intellect; and he must be from those who are inclined to the Hereafter, for it is from there that he came forth and to it will be his return.

2498. The riser has risen, the dazzler has dazzled, the apparent has appeared and the crooked has been straightened.

2499. He said while remembering the Messenger of Allah (s): He belittled this world, took it lightly and treated it with disdain; he knew that Allah willed to keep it away from him while He bestowed it to others as a trial.

أَحْكَمَ مَرَاهِهُ وَأَحْمَى مَوَاسِمَهُ يَضْعُفُ ذَلِكَ حَيْثُ
الْحَاجَةُ إِلَيْهِ مِنْ قُلُوبِ عُمَّيٍّ وَآذَانِ صُمٍّ وَالسِّنَةِ بُكُّمْ
يَتَبَيَّنُ (مُتَبَيَّنٌ) بِدَوَائِهِ مَوَاضِعَ الْعَقْلَةِ وَمَوَاطِنَ الْحَيْرَةِ.

٤٢٤٩٤. عَلَيْكُمْ بِحُبِّ آلِ تَسْكُنْ فَإِنَّهُ حُقُّ اللَّهِ عَلَيْكُمْ
وَالْمُوْجِبُ عَلَى اللَّهِ حَقْكُمْ أَلَا تَرَوْنَ إِلَى قَوْلِ اللَّهِ
تَعَالَى «قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمُؤْدَةُ فِي
الْقُرْبَى».

٤٢٤٩٥. عَلَيْكُمْ بِطَاعَةِ أَئِمَّتِكُمْ فَإِنَّمَا الشُّهَدَاءُ
عَلَيْكُمُ الْيَوْمَ وَالشُّفَعَاءُ لَكُمْ عِنْدَ اللَّهِ غَدَارًا.

٤٢٤٩٦. عَلَى الْإِمَامِ أَنْ يُعَلِّمَ أَهْلَ وَلَاتِيهِ حُدُودَ
الْإِسْلَامِ وَالْإِيمَانِ.

٤٢٤٩٧. فَلْيَصْدُقْ رَائِدُ أَهْلَهُ وَلْيُخْضِرْ عَقْلَهُ وَلْيُكْنِ
مِنْ أَبْنَاءِ الْآخِرَةِ فَمِنْهَا قَدِيمٌ وَإِلَيْهَا يَنْقِلُبُ.

٤٢٤٩٨. فَدْ طَلَعَ طَالِعٌ وَلَمَعَ لَامِعٌ وَلَاحَ لَابِعٌ
وَاغْتَدَلَ مَائِلٌ.

٤٢٤٩٩. وَقَالَ عَلَيْهِ السَّلَامُ . فِي ذِكْرِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: فَدْ حَمَرَ الدُّنْيَا وَاهْوَنَ إِلَيْهَا
وَهَوَّهَا وَعَلِمَ أَنَّ اللَّهَ زَوَاهَا عَنْهُ اخْتِيَارًا وَبَسَطَهَا لِغَيْرِهِ
اخْتِيَارًا.

2500. Whenever I asked the Messenger of Allah (s), he would give to me and when I held back, he would be the one to initiate [the matter] with me.

2501. For our hatred there are waves of wrath from Allah, the Glorified.

2502. I have patched this shirt of mine so much that I am now ashamed of [taking it again to] the tailor. Someone asked me: Will you not discard it? I replied: Get away from me! Only at dawn do people speak highly of the [arduous] night journey.

2503. This world will incline towards us after having been refractory just like the wild camel inclines towards its young.

2504. I am not, nor have I ever been, intimidated by battle or frightened of being struck [by swords].

2505. If the veils were removed, my certitude would not increase.

2506. If my feet were to rest firmly on these slippery areas, I would surely change [many] things.

2507. If we had done as you did, no pillar of the religion would be left standing and no plant of faith would grow.

2508. If I wished to inform every man from among you of where he has come from and where he is going to and about all his affairs, I would do so, but I fear that you will take me and abandon the Messenger of Allah, peace

٢٥٠٠. كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَعْطَانِي وَإِذَا أَمْسَكْتُ ابْنَتَهُ.

١. لِيُعْضِنَا أَمْوَاجٌ مِّنْ سَحَطِ اللَّهِ سُبْحَانَهُ.

٢٥٠٢. لَقَدْ رَغَبْتُ مِدْرَعَتِي هَذِهِ حَتَّى اسْتَجْيِيْثُ مِنْ رَاقِعِهَا فَقَالَ لِي قَائِلٌ أَلَا تَبْدِهَا؟ فَقُلْتُ لَهُ: أَعْرُبْ عَيْنِي عَلَى الصَّبَاحِ يَخْمَدُ الْقَوْمُ الْمُشْرِي.

٢٥٠٣. لَتَعْطِفَنَّ عَلَيْنَا الدُّنْيَا بَعْدَ شَاهِسْهَا عَطْفَ الضَّرَّوْسِ عَلَى وَلَدِهَا.

٤. لَقَدْ كُنْتُ وَمَا أَهَدَ بِالْحَرْبِ وَلَا أَرَقَبْ بِالضَّرَّبِ.

٢٥٠٥. لَوْ كُشِيفَ الْعِطَاءُ مَا ازْدَدْتُ يَقِيْنًا.

٦. لَوِ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِضِ لَعَيَّرَتْ أَشْياءً.

٢٥٠٧. لَوْ كُنَّا نَأْنِي مَا تَأْنُونَ (آنِيْتم) لَمَا قَامَ لِلَّدِينِ عَمُودٌ وَلَا اخْضَرَ لِإِيمَانِ عُودٍ.

٢٥٠٨. لَوْ شِئْتُ أَنْ أُحْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِعُحْرِيْجِهِ وَمَوْلِيْهِ وَجَمِيعَ شَانِهِ لَعَمِلْتُ لِكَيْ أَخَافُ أَنْ تَكْفُرُوا فِي بَرَسُولِ اللَّهِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ إِلَّا أَنِيْ مُفْضِيْهِ إِلَى الْخَاصَّةِ مِنْ يُؤْمِنُ ذَلِكَ مِنْهُ وَالَّذِي بَعَثَهُ

and blessings of Allah be upon him. However, I will convey it to the selected ones who are safe from that [fear]. By the One who sent him with truth and chose him above the creation, I do not speak save the truth. He (the Prophet) has informed me about all this and about the destruction of those who are destroyed and the salvation of those who are saved (and the consequences of this matter [of the caliphate]). He left nothing that I would encounter except that he put it into my ear and informed me about it.

2509. We have a right [to it] if it is given to us, otherwise we ride on the hinds of camels even if the night journey is long.

2510. We have the right of obedience and love over the people, and for them [for this] there is a goodly reward from Allah, the Glorified.

2511. Whoever clings to us will join us.

2512. Whoever turns away from us will be annihilated.

2513. Whoever follows our commandments, advances.

2514. One who boards other than our ship, drowns.

2515. They (i.e. the Imams) are the trustees of the secrets of the Messenger of Allah (s), the protectors of his mission, the container of his knowledge, the sanctuary of his wisdom, the caverns of his books and the

بِالْحَقِّ وَاصْطَفَاهُ عَلَى الْخَلْقِ مَا أُنْطِقُ إِلَّا صَادِقًا وَلَئِنْ
عَهِدْتَ إِلَيَّ بِذِلِّكَ كُلِّهِ وَعَمَلْتَ مَنْ يَهْلِكُ وَمِنْجَا مَنْ
يُنْجِو (وَمَآلُ هَذَا الْأُمُرِ) وَمَا أَبْقَى شَيْئًا يَمْرُ عَلَى
رَأْسِي إِلَّا أَفْعَثَهُ فِي أَذْنِيَّوْ أَفْضَى بِهِ إِلَيَّ.

٩. ٢٥٠. لَنَا حَقٌّ إِنْ أَعْطَيْنَاهُ وَإِلَّا رَكِنَّا أَعْجَازَ الْإِبلِ
وَإِنْ طَالَ السُّرُّى.

١٠. ٢٥١. لَنَا عَلَى النَّاسِ حَقُّ الطَّاعَةِ وَالْوِلَايَةِ وَهُمْ مِنْ
اللَّهِ سُبْحَانَهُ حُسْنُ الْجَرَاءِ.

١١. ٢٥١١. مَنْ تَمَسَّكَ بِنَا حَقِّ.

١٢. ٢٥١٢. مَنْ تَخَلَّفَ عَنَّا حُقْقَ.

١٣. ٢٥١٣. مَنِ اتَّبَعَ أَمْرَنَا سَقَقَ.

١٤. ٢٥١٤. مَنْ رَكِبَ عَيْرَ سَفِينَتَنَا غَرِيقَ.

١٥. ٢٥١٥. هُمْ مَوْضِعُ سِرِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَآلهِ وَسَلَّمَ حُمَّةُ أُمُرِّهِ وَعَيْنَةُ عِلْمِهِ وَمَوْئِلُ حُكْمِهِ
وَكُلُّهُوْفُ كُثُبِهِ وَجِبَالُ دِيْهِ.

mountains of his religion.

2516. They are the gems of faith and the treasures of the Most Merciful. When they speak, they are truthful and when they remain silent, they are not surpassed.

2517. They are the treasures of faith and the sources of virtue; when they judge, they do justice and when they debate, they overcome.

2518. They are the foundation of religion and the pillar of certitude; to them return those who have exceeded the limits and those who are behind [come forward to] join them.

2519. They are the lamps in the darkness, the springs of wisdom, the sources of knowledge and the loci of forbearance.

2520. They are the life of knowledge and the death of ignorance. Their forbearance (or wisdom) is conveyed to you from their knowledge, their silence from their speech (and their apparent from their hidden); they do not go against the truth (or the religion) nor do they differ in it, for it is among them as a silent speech and a truthful witness.

2521. Do not stray from the truth and its people, for verily whoever opts [to follow] other than us, the household [of the Prophet], perishes and loses in [both] this world and the Hereafter.

2522. The world is never devoid of an establisher of the proof of Allah, either [as

٢٥١٦. هُمْ كَرَائِمُ الْإِيمَانِ وَكُنُوزُ الرَّحْمَنِ إِنْ قَالُوا
صَدَقُوا وَإِنْ صَمَدُوا لَمْ يُسْبِقُوا.

٢٥١٧. هُمْ كُنُوزُ الْإِيمَانِ وَمَعَادِنُ الْإِحْسَانِ إِنْ
حَكَمُوا عَدَلًا وَإِنْ حَاجُوا خَصَمُوا.

٢٥١٨. هُمْ أَسَاسُ الدِّينِ وَعَمَادُ الْيَقِينِ إِلَيْهِمْ يَنْفِي
الْعَالِيٌّ وَهُمْ يَلْحَقُ التَّالِيٍّ.

٢٥١٩. هُمْ مَصَابِيحُ الظُّلُمِ وَبَيَانِ الْحِكْمَةِ وَمَعَادِنُ
الْعِلْمِ وَمَوَاطِئُ الْحَلْمِ.

٢٥٢٠. هُمْ عَيْشُ الْعِلْمِ وَمَوْتُ الْجَهْلِ يُخْبِرُكُمْ
حِلْمُهُمْ (حُكْمُهُمْ) عَنْ عِلْمِهِمْ وَصَمَدُهُمْ عَنْ
مَنْطِقِهِمْ (وَظَاهِرُهُمْ عَنْ بَاطِنِهِمْ) لَا يُخَالِفُونَ الْحَقَّ
(الَّذِينَ) وَلَا يَخْتَلِفُونَ فِيهِ فَهُوَ بَيْنَهُمْ صَامِتٌ نَاطِقٌ
وَشَاهِدٌ صَادِقٌ.

٢٥٢١. لَا تَرِلُوا عَنِ الْحَقِّ وَأَهْلِهِ فَإِنَّهُ مَنْ اسْتَبَدَّ
بِنَا أَهْلَ الْبَيْتِ هَلَكَ وَفَاتَتْهُ الدُّنْيَا وَالآخِرَةُ.

٢٥٢٢. لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ لِلَّهِ يُحْجِجُهُ

an] apparent and known [person] or [as a] hidden and unknown [person], so that the proof of Allah and His message does not become void.

2523. No one from this nation can be compared to the progeny of Muhammad, peace and blessings of Allah be upon him, and no one who has benefitted from their blessings (i.e. the blessings of their knowledge and wisdom) will ever be equal to them.

2524. O people! There is no proof of Allah, the Glorified, on His earth greater than our Prophet, Muhammad (s), nor is there any wisdom more manifest than His book, the Glorious Qur'an and Allah, the Exalted, has not praised anyone from among you except he who holds fast to his rope and follows His prophet; and only he perishes, who perishes when he disobeys Him, goes against His commands and follows his vain desires. This is why the Almighty says '... let those who disobey His order beware lest an ordeal should afflict them or a painful chastisement befall them.'

2525. The one who looks with the insight of the wise sees his path of guidance (or goal) and knows its valleys and its peaks.

2526. We are the callers to truth, the leaders of creation and the speakers of truth, he who obeys us acquires [success] and he who disobeys us is destroyed.

(مُحْجَّة) إِنَّمَا ظَاهِرًا مَسْهُورًا وَإِنَّمَا بَاطِنًا (خَائِفًا)
مَعْمُورًا لِيَلَالٍ تَبْطَلُ حُجَّتُ اللَّهِ وَبَيِّنَاتُهُ.

٢٥٢٣. لَا يُقَاسُ بِأَهْلِ مُحَمَّدٍ صَلَواتُ اللَّهِ عَلَيْهِمْ مِنْ
هَذِهِ الْأُمَّةِ أَحَدٌ وَلَا يُسْتَوِي (وَلَا يُسْتَوِي) هُمْ مِنْ
جَرْبٍ نِعْمَتُهُمْ عَلَيْهِ أَبْدًا.

٢٥٢٤. يَا أَيُّهَا النَّاسُ إِنَّمَا لَمْ يَكُنْ لِلَّهِ سُبْحَانَهُ حُجَّةٌ
فِي أَرْضِهِ أَوْ كُدُّ مِنْ نَبِيِّنَا مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَسَلَّمَ وَلَا حِكْمَةٌ أَبْلَغَ مِنْ كِتَابِهِ الْقُرْآنِ الْعَظِيمِ وَلَا
مَدْحَ اللَّهُ تَعَالَى مِنْكُمْ إِلَّا مَنْ اعْتَصَمَ بِحَبْلِهِ وَأَفْتَدَى
بِنَيْهِ وَإِنَّمَا هَلَكَ مَنْ هَلَكَ عِنْدَ مَاعِصَاهُ وَخَالَفَهُ
وَاتَّبَعَ هَوَاهُ فَلِذِلِكَ يَقُولُ عَزَّ مِنْ قَائِلٍ: فَلَيَحْذِرِ
الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةً أَوْ يُصِيبَهُمْ
عَذَابًا أَلِيمًا.

٢٥٢٥. نَاظِرٌ قَلْبِ الْلَّيْبِ بِهِ يُبَصِّرُ رُشْدَهُ (أَمَدَهُ)
وَيَعْرِفُ عَوْرَهُ وَجَنَدَهُ.

٢٥٢٦. نَحْنُ دُعاةُ الْحَقِّ وَأَئِمَّةُ الْخَلْقِ وَالسِّنَّةُ الصِّدْقِ
مَنْ أطَاعَنَا مَلَكٌ وَمَنْ عَصَانَا هَلَكَ.

2527. By Allah! I have never hidden a single word nor have I ever spoken a lie.

2528. By Allah! I do not hate the sudden coming of death to me, nor is it an event that I reject. I am but like a traveller who has come to his destination or a seeker who finds what he is looking for.

2529. By Allah! If I were to spend a sleepless night on the thorns of al-Sa'dān or be driven shackled in chains as a prisoner, it would be more acceptable to me than meeting Allah and His Prophet as an oppressor over any [of His] servants, or a usurper of any worldly possessions. And how can I oppress for the sake of the body which is fast moving towards destruction and is going to spend a long time [buried] in the earth?

2530. The devout companions of the Messenger of Allah (s) know that I never disobeyed Allah, the Glorified, or His Prophet for even a moment; and I supported him in situations where the valiant ones retreated and when the feet were slow in moving forward with courage – Allah honoured me with [all] this. I spared no effort in his obedience, may the blessings of Allah be upon him, and I fought his enemies with all my might, and I put my life on the line in order to protect him, and he divulged to me from his knowledge that which he did not divulge to anyone other than me.

2531. Knowledge has led them to real understanding and they have acquired the

٢٥٢٧. وَاللَّهُ مَا كُنْتُ وَشِمَةً وَلَا كَدَبْتُ كِذْبَةً.

٢٥٢٨. وَاللَّهُ مَا فَجَعَنِي مِنَ الْمَوْتِ وَارِدٌ كَرِهُتُهُ وَلَا طَالِعٌ أَنْكَرُتُهُ وَمَا كُنْتُ إِلَّا كَعَارِبٍ (كَقَارِبٍ) وَرَدَ أَوْ طَالِبٌ وَجَدَ.

٢٥٢٩. وَاللَّهِ لَأَنْ أَبِيتَ عَلَى حَسَنَاتِ السَّعْدَانِ مُسَهَّدًا وَأَجْرَى فِي الْأَغْلَالِ مُصَفَّدًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهُ وَرَسُولَهُ ظَالِمًا لِيَعْضُرَ الْعِبَادِ أَوْ غَاصِبًا لِشَيْءٍ مِنَ الْحُطَامِ وَكَيْفَ أَظْلِمُ لِنَفْسٍ يُسْنَعُ إِلَيْهِلِي فُقُوهَا وَيَطُولُ فِي التَّرَى خَلُوْهَا.

٢٥٣٠. وَلَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّمَا لَمْ أَرِدَ عَلَى اللَّهِ سُبْحَانَهُ وَلَا عَلَى رَسُولِهِ سَاعَةً قَطُّ وَلَقَدْ وَاسَيْتُهُ بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تُنْكَسُ فِيهَا الْأَبْطَالُ وَتَنَاهَرُ عَنْهَا الْأَقْدَامُ تَجْدَهُ أَكْرَمَنِي اللَّهُ بِهَا وَلَقَدْ بَدَلْتُ فِي طَاعَتِهِ صَلَواتُ اللَّهِ عَلَيْهِ وَآلِهِ جُهْدِي وَجَاهَدْتُ أَعْدَاءَهُ بِكُلِّ طَاقَتِي وَوَقَيْتُهُ بِنَفْسِي وَلَقَدْ أَفْضَى إِلَيْهِ مِنْ عِلْمِهِ إِمَّا لَمْ يُفْضِ بِهِ إِلَى أَحَدٍ غَيْرِي.

٢٥٣١. هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الإِيمَانِ

spirit of conviction. They take easy what the easygoing regard as hard. They are comfortable with that which the ignorant are repelled by. They live in this world with their bodies but their spirits are in the higher realm. They are the vicegerents of Allah on His earth and the callers to His religion. Ah, ah! How I yearn to see them.

2532. They are the supports of Islam and those entrusted with its protection. Through them the truth is restored in its rightful place and falsehood is removed from its position with its tongue is severed from its root. They have understood religion through reflection and contemplation, not by mere hearsay and [blind following of] what is narrated.

2533. Verily we are the masters of speech; in us its offshoots (or veins) are fixed and its branches hang over us.

2534. The chain of delusion will never be severed until the rising of the [Imam of the] avenger of the age.

2535. We are the door of 'Hiṭṭah' which is the door of peace; one who enters it is safe and secure, whereas one who turns away from it is destroyed.

2536. We are the middle cushion which is joined by those who remain behind and to which those who have exceeded the limits return.

(الْبَصِيرَةِ) وَبَشَّرُوا رُوحَ الْيَقِينِ فَاسْتَسْهَلُوا
(فَاسْتَلَانُوا) مَا اسْتَوْعَرَ الْمُتَرْفُونَ وَأَنْسَوْا بِمَا اسْتَوْحَشَ
مِنْهُ الْجَاهِلُونَ وَصَحِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَاحُهَا مُعَلَّفَةٌ
بِالْمَحَلِّ الْأَعْلَى أُولَئِكَ حُكَمَاءُ اللَّهِ فِي أَرْضِهِ وَالدُّعَاءُ
إِلَى دِينِهِ آهَ آهَ شَوْقًا إِلَى رُؤْيَاِهِمْ.

٢٥٣٢. هُمْ دَاعِيُّ الْإِسْلَامِ وَوَلَائِجُ الْإِعْتِصَامِ بِهِمْ
عَادَ الْحُقُّ فِي نِصَابِهِ وَانْزَاحَ الْبَاطِلُ عَنْ مُقَامِهِ وَانْقَطَعَ
لِسَانُهُ مِنْ مَنْبِيَهِ عَقَلُوا الَّذِينَ عَقْلٌ وِعَايَةٌ وَرَعَايَةٌ لَا
عَقْلٌ سَمَاعٌ وَرِوَايَةٌ.

٢٥٣٣. وَإِنَّا لِأَمْرَاءُ الْكَلَامِ فِينَا تَشَبَّثُ (وَفِينَا
تَنَشَّبُ عُرُوفُهُ) فُرُوعُهُ وَعَيْنَا تَهَذَّلُ أَعْصَانُهُ
(عُصُونُهُ).

٤٢٥٣٤. لَنْ تَنْقَطِعَ سِلْسِلَةُ الْهَدَيَانِ حَتَّى يُدْرِكَ الثَّارُ
مِنَ الزَّمَانِ.

٢٥٣٥ - نَحْنُ بَابُ حِطَّةٍ وَهُوَ بَابُ السَّلَامِ مَنْ
دَخَلَهُ سَلِيمٌ وَنَجَا وَمَنْ تَخَلَّفَ عَنْهُ هَلَكَ.

٢٥٣٦. نَحْنُ النُّمُرُقَةُ الْوُسْطَى إِلَيْهَا يَلْحُقُ التَّالِي وَإِلَيْهَا
يَرْجِعُ الْغَالِي.

2537. We are the trustees of Allah over His servants and the establishers of truth in His lands. Through us the friend [of Allah] is saved and by us the enemy is destroyed.

2538. We are the [family] tree of Prophethood, the station of revelation, the ones upon whom angels descend, the fountains of wisdom and the sources of knowledge. Our helpers and lovers await mercy while our enemies and haters await wrath.

2539. We are the nearest ones [to the Prophet (s)], the companions, the custodians [of the treasures of Paradise] and the doors [of knowledge and wisdom]; and houses are not entered but through their doors, and whoever enters them without going through their doors is [considered] a thief and is not spared punishment.

2540. Far be it! If there was no command of piety, I would have been the most cunning of all the Arabs.

2541. I have never rejected Allah from the time that I came to know Him.

2542. I have never doubted in the truth since the time it was shown to me.

2543. I have never lied nor have I been accused of lying.

2544. I have never strayed [from the right path] nor has anyone gone astray because of me.

٢٥٣٧. نَحْنُ أَمْنَاءُ اللَّهِ عَلَى عِبَادِهِ وَمُقِيمُوا الْحَقِّ فِي
بِلَادِهِ بِنَا يَنْجُو الْمَوْلَى وَبِنَا يَهْلِكُ الْمَعَادِي.

٢٥٣٨. نَحْنُ شَجَرَةُ النُّبُوَّةِ وَخَطُ الرِّسَالَةِ وَمُخْتَلِفُ
الْمَلَائِكَةِ وَبَنَابِيعُ الْحِكْمَةِ وَمَعَادِنُ الْعِلْمِ نَاصِرُنَا وَمُحِبُّنَا
يَنْتَظِرُ الرَّحْمَةَ وَعَدُونَا وَمُبْعَضُنَا يَنْتَظِرُ السُّطُوةَ.

٢٥٣٩. نَحْنُ الشَّعَارُ وَالْأَصْحَابُ وَالسَّدَّدَةُ وَالْأَبْوَابُ
وَلَا يُؤْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَاهَا وَمَنْ أَتَاهَا مِنْ غَيْرِ
أَبْوَاهَا كَانَ سَارِقًا لَا تَعْلُوُهُ الْعَفْوَبُ.

٢٥٤٠. هَنِيهاتٌ لَوْلَا الْثُقِّي لَكُثُرُ أَدْهَى الْعَرَبِ.

٢٥٤١. مَا أَنْكَرْتُ اللَّهَ تَعَالَى مُنْذُ عَرْقَتِهِ.

٢٥٤٢. مَا شَكَكْتُ فِي الْحَقِّ مُذْ أَرِتُهُ.

٢٥٤٣. مَا كَذَبْتُ وَلَا كُذِبْتُ.

٢٥٤٤. مَا ضَلَلْتُ وَلَا ضُلِّلَ بِي.

2545. No verse [of the Qur'an] was revealed but that I knew the occasion of its revelation and where it was revealed, [whether] in daytime or night, on a mountain or a plain; and my Lord has gifted me with an intelligent heart and an eloquent tongue.

2546. We have established the pillar of truth and vanquished the forces of falsehood.

٢٥٤٥. مَا نَزَّلْتُ آيَةً إِلَّا وَقَدْ عَلِمْتُ فِيمَا نَزَّلْتُ
وَأَنَّ نَزَّلْتُ فِي هَمَارٍ أَوْ لَيْلٍ فِي جَبَلٍ أَوْ سَهْلٍ وَإِنَّ
رَبِّي وَهَبَ لِي قَلْبًا عَقُولًا وَلِسَانًا قَوْولاً.

FOOLISHNESS

الحمق

2547. Foolishness is occupying oneself with the superfluous and accompanying the ignorant.

2548. Foolishness is an ailment which cannot be remedied and a sickness that cannot be cured.

2549. The worst indigence is foolishness.

2550. The most harmful thing is foolishness.

2551. The height of foolishness is being beguiled [by the pleasures of this world].

2552. The greatest foolishness is exaggeration in praise and censure.

2553. The greatest foolishness is being conceited in [the state of] poverty.

2554. Foolishness is a disgrace.

2555. Foolishness is the most harmful companion.

٢٥٤٦. نَحْنُ أَقْمَنَا عَمُودَ الْحُقْقَى وَهَرَمَنَا جُيُوشَ
الْبَاطِلِ.

٢٥٤٧. الْحُمْقُ الْإِسْتِهْنَاءُ بِالْفُضُولِ وَمُصَاحَبَةُ
الْجُنُهُولِ.

٢٥٤٨. الْحُمْقُ دَاءٌ لَا يُدَاوَى وَمَرْضٌ لَا يُرْبَعُ.

٢٥٤٩. أَفْقُرُ الْفَقْرِ الْحُمْقَ.

٢٥٥٠. أَضَرَّ شَيْءٌ الْحُمْقَ.

٢٥٥١. أَحْمَقُ الْحُمْقِ الْإِغْتِرَاءُ.

٢٥٥٢. أَكْبَرُ الْحُمْقِ الْإِغْرَاقُ فِي الْمَدْحِ وَالْدَّمِ.

٢٥٥٣. أَعْظَمُ الْحَمَاقَةِ الْإِخْتِيَالُ فِي الْفَاقَةِ.

٢٥٥٤. الْحُمْقُ شَيْئٌ.

٢٥٥٥. الْحُمْقُ أَضَرَّ الْأَصْحَابِ.

2556. Foolishness is the worst ailment.

٢٥٥٦. الْحُمْقُ أَدْوًى الدَّاءِ.

2557. Foolishness leads to superfluity.

٢٥٥٧. الْحُمْقُ يُوجِّبُ الْعُصُولَ.

2558. Foolishness is from the fruits of ignorance.

٢٥٥٨. الْحُمْقُ مِنْ ثَمَارِ الْجَهْلِ.

2559. Foolishness makes one a stranger in his own hometown.

٢٥٥٩. الْحُمْقُ فِي الْوَطَنِ غُرْبَةً.

2560. How bad an ailment foolishness is!

٢٥٦٠. بِئْسَ الدَّاءُ الْحُمْقُ.

2561. The poverty of foolishness is not alleviated by [material] wealth.

٢٥٦١. فَقْرُ الْحُمْقِ لَا يُغْنِيهُ الْمَالُ.

2562. Being conceited in poverty is the height of foolishness.

٢٥٦٢. مِنْ كَمَالِ الْحَمَاقَةِ الْإِخْتِيَالُ فِي الْفَاقَةِ.

2563. Establishing brotherhood with the vicious is from the greatest [acts of] foolishness.

٢٥٦٣. مِنْ أَعْظَمِ الْحُمْقِ مُواخِذَةُ الْفُجَارِ.

2564. Being audacious in front of the king is an act of foolishness.

٢٥٦٤. مِنْ الْحُمْقِ الدَّالَّةُ عَلَى السُّلْطَانِ.

2565. From the signs of foolishness are: being audacious without any means and boasting without [possessing] any nobility.

٢٥٦٥. مِنْ دَلَائِلِ الْحُمْقِ دَالَّةٌ بِعَيْنِ آلَةٍ وَصَلَفٌ بِعَيْنِ شَرْفٍ.

2566. With foolishness, what is sought is not achieved.

٢٥٦٦. لَا يُدْرِكُ مَعَ الْحُمْقِ مَطْلَبٌ.

2567. There is no ailment worse than foolishness.

٢٥٦٧. لَا دَاءَ أَدْوًى مِنَ الْحُمْقِ.

2568. There is no poverty more severe than foolishness.

٢٥٦٨. لَا فَاقَةَ أَشَدُّ مِنَ الْحُمْقِ.

2569. Foolishness is wretchedness.

٢٥٦٩. الْحُمْقُ شَقَاءً.

THE FOOL

الأحمق

2570. The fool is a stranger in his [own] hometown, [and is] humiliated among his near ones.

٢٥٧٠. الأحمق عَرِبٌ في بلْدَتِه مُهانٌ بَيْنَ أَعْزَّيهِ.

2571. A fool does not improve by abasement and he is does not separate from fault and loss.

٢٥٧١. الأحمق لا يَحْسُنُ بِالْهُوانِ وَلَا يَنْفَكُ عنْ نَفْصِ وَحْسَرَانِ.

2572. Be wary of the fool for verily, being amicable with him will bring you hardship (or exhaust you), agreeing with him will destroy you, disagreeing with him will cause you suffering and keeping his company will be [like] a curse upon you.

٢٥٧٢. إِحْذِرِ الْأَحْمَقَ فَإِنَّ مُدَارَاتَهُ تُعَيِّنُكَ (تعييلك) وَمُوافَقَتَهُ تُرْدِيكَ وَمُخَالَفَتَهُ ثُؤْذِيكَ وَمُصَاحَبَتَهُ وَبَالْ عَلَيْكَ.

2573. The most foolish of all people is the one who thinks that he is the most intelligent of all people.

٢٥٧٣. أَحْمَقُ النَّاسِ مَنْ ظَرَّ أَنَّهُ أَعْقَلُ النَّاسِ.

2574. The most foolish of all people is the one who prevents good deeds and [then] seeks gratitude, and does evil and [then] expects the reward for [doing] good.

٢٥٧٤. أَحْمَقُ النَّاسِ مَنْ يَمْنَعُ الْبَرِّ وَيَطْلُبُ الشُّرَّ وَيَفْعَلُ الشَّرَّ وَيَتَوَقَّفُ شَوَابَ الْخَيْرِ.

2575. The most foolish of all people is the one who censures others for a vice while he [himself] performs it.

٢٥٧٥. أَحْمَقُ النَّاسِ مَنْ أَنْكَرَ عَلَى عَيْرِهِ رَذِيلَةً وَهُوَ مُقِيمٌ عَلَيْهَا.

2576. The fool does not improve by being disgraced.

٢٥٧٦. الأحمق لا يَحْسُنُ بِالْهُوانِ.

2577. The remoteness of a fool is better than his nearness and his silence is better than his speech.

٢٥٧٧. بَعْدُ الْأَحْمَقِ حَيْرٌ مِنْ قُرْبِهِ وَسُكُونُهُ حَيْرٌ مِنْ نُطْقِهِ.

2578. The foolishness of a person is recognized by [his] cheerfulness in times of blessing and increased abjectness in times of

٢٥٧٨. تُعْرَفُ حَمَاقَةُ الرَّجُلِ بِالْأَشْرِ فِي النِّعْمَةِ وَ كَثْرَةُ الذُّلِّ فِي الْمِحْنَةِ.

tribulation.

2579. The foolishness of a person is recognized in three things: in his talking about that which does not concern him, [in] his answering that which he was not asked and his recklessness in [his] affairs.

2580. Cutting off [ties with] the fool is judiciousness.

2581. Be cautious of the fool when you are in his company, of the vicious when you associate with him and of the oppressor when you deal with him.

2582. For the fool there is an oath with every statement.

2583. Be careful not to love the fool, for he will surely harm you while he thinks that he is benefitting you and will annoy you while he thinks that he is pleasing you.

2584. Keeping silent is the best response for a fool.

2585. Increased fickleness is from the signs of a fool.

2586. Putting up with a fool is a torment for the soul.

2587. Never show respect to a fool, even if he is [apparently] great.

٢٥٧٩. تُعْرَفُ حِمَاقةُ الرَّجُلِ فِي ثَلَاثَةِ كَلَامٍ فِيمَا لَا يَعْنِيهِ وَجَوَابِهِ عَمَّا لَا يُسْتَأْلَ عَنْهُ وَهُوَ فِي الْأُمُورِ.

٢٥٨٠. قَطْبِيَّةُ الْأَحْمَقِ حَزْمٌ.

٢٥٨١. كُنْ عَلَى حَذَرٍ مِنَ الْأَحْمَقِ إِذَا صَاحِبْتَهُ وَمِنَ الْفَاجِرِ إِذَا عَاشَرْتَهُ وَمِنَ الظَّالِمِ إِذَا عَامَلْتَهُ.

٢٥٨٢. لِلْأَحْمَقِ مَعَ كُلِّ قَوْلٍ يَمِينٌ.

٢٥٨٣. إِيَّاكَ وَمَوَدَّةَ الْأَحْمَقِ فَإِنَّهُ يَضُرُّكَ مِنْ حَيْثُ يَرَى أَنَّهُ يَنْفَعُكَ وَيَسُؤُلُكَ وَهُوَ يَرَى أَنَّهُ يَسُرُّكَ.

٢٥٨٤. السُّكُوتُ عَلَى الْأَحْمَقِ أَفْضَلُ جَوَابٍ.

٢٥٨٥. مِنْ أَمَارَاتِ الْأَحْمَقِ كَثْرَةُ تَلُونِهِ.

٢٥٨٦. مُقَاسَةُ الْأَحْمَقِ عَذَابُ الرُّوحِ.

٢٥٨٧. لَا تَعْظِمَنَّ الْأَحْمَقَ وَإِنْ كَانَ كَبِيرًاً.

symbol of excellence.

2589. Tolerance is the ornament of companionship.

2590. Tolerance is the embellishment of politics [and leadership].

2591. Tolerance dignifies one's status.

2592. Tolerance is a beautiful quality.

2593. Tolerating meanness (or annoyance) is from nobility of character.

2594. By bearing the burden of provision (for the people), praises increase.

2595. Through increased tolerance, one's merit (or intelligence) increases.

2596. Through tolerance and forbearance, people become your helpers and supporters.

2597. The forbearing one is recognized by his increased tolerance.

2598. Be tolerant, [and] your status will become lofty.

2599. Adopt tolerance, for verily it is [a means of] concealing faults.

2600. One whose tolerance increases becomes noble.

2601. One who does not bear the burden of providing for the people has prepared his power for its transference.

2602. It is part of honour to tolerate the

٢٥٨٩. الْإِحْتِمَالُ زَيْنُ الرِّفَاقِ.

٢٥٩٠. الْإِحْتِمَالُ زَيْنُ السِّيَاسَةِ.

٢٥٩١. الْإِحْتِمَالُ يُجْلِيُ الْقَدْرَ.

٢٥٩٢. الْإِحْتِمَالُ حُلْقٌ سَجِيقٌ.

٢٥٩٣. إِحْتِمَالُ الدَّنَيَا (الْأُذْنَى) مِنْ كَرَمِ السَّجِيقَةِ.

٢٥٩٤. بِتَحْمُلِ الْمَوْنَى تَكْثُرُ الْمَحَامِدُ.

٢٥٩٥. بِكَثْرَةِ الْإِحْتِمَالِ يَكْثُرُ الْفَضْلُ (الْعَقْلُ).

٢٥٩٦. بِالْإِحْتِمَالِ وَالْحَلْمِ يَكُونُ لَكَ النَّاسُ أَصْهَارًا
وَأَعْوَانًا.

٢٥٩٧. بِكَثْرَةِ الْإِحْتِمَالِ يُعْرَفُ الْحَلِيمُ.

٢٥٩٨. تَحْمَلُنَ يَجْلِي قَدْرُكَ.

٢٥٩٩. عَائِلَكَ بِالْإِحْتِمَالِ فَإِنَّهُ سَرُّ الْعَيُوبِ.

٢٦٠٠. مَنْ كَثَرَ حَمْلُهُ نَبَلَ.

٢٦٠١. مَنْ لَمْ يَحْتَمِلْ مَهْنَةَ النَّاسِ فَقَدْ أَهَلَ قُدْرَتَهُ
لِإِنْتِقاَلِهَا.

٢٦٠٢. مِنَ الْكَرَمِ إِحْتِمَالُ جِنَابَاتِ الْإِحْوَانِ.

wrongdoings of [one's] brothers.

2603. Tolerate that which comes your way, for indeed tolerance is a [means of] concealing faults and verily the wise one is half [the time] tolerant and half [the time] feigning negligence.

2604. Continually bearing the liabilities [of others] causes loftiness [of character].

٢٦٠٣. اخْتَمِلْ مَا يَمْرُّ عَلَيْكَ فَإِنَّ الْاخْتِمَالَ سُرُّ
الْعُيُوبِ وَإِنَّ الْعَاقِلَ نِصْفُهُ اخْتِمَالٌ وَنِصْفُهُ تَغْافُلٌ.

٤. ٢٦٠٤. إِدْمَانُ تَحْمِلِ الْمَغَارِمِ يُوَجِّبُ الْجُلْلَةَ.

VEHEMENCE

الحميّة

2605. It is to the extent of one's vehemence that one is protective of his honour.

2606. Allah! Allah! I warn you servants of Allah, against feeling proud of your bigotry and boasting over your ignorance, for indeed these are the fertilizers of enmity and the bellows of Satan.

2607. There is no vehemence in one who has no sense of honour.

٢٦٠٥. عَلَى قَدْرِ الْحَمِيَّةِ تَكُونُ الْغَيْرُ.

٢٦٠٦. قَالَ اللَّهُ اللَّهُ عِبَادُ اللَّهِ فِي كَثِيرِ الْحَمِيَّةِ وَفَخُرِّ
الْجَاهِلِيَّةِ فَإِنَّهُ مَلَاقِعُ الشَّنَآنِ وَمَنَافِعُ الشَّيْطَانِ.

٢٦٠٧. لَا حَمِيَّةَ لِمَنْ لَا أَنْفَةَ لَهُ.

ABSTINENCE [FROM FOOD]

الحميّة

2608. Fitness of the body is [in] abstinence from [harmful] foods.

2609. One who cannot patiently bear the agony of abstinence [from food], his sickness will be prolonged.

٢٦٠٨. صَلَاحُ الْبَدَنِ الْحِمِيَّةُ.

٢٦٠٩. مَنْ لَمْ يَصْبِرْ عَلَى مَضَاضِ الْحِمِيَّةِ طَالَ
سَقْمُهُ.

FULFILLING NEEDS

الحوائج وقضائها

2610. Verily the needs of the people that are addressed to you are a blessing from Allah upon you, so take advantage of them and do not be weary of them, lest they should turn into [divine] wrath.

2611. Do not delay granting the needy to tomorrow, for you do not know what will happen to you and to him tomorrow.

2612. You must seek the fulfilment of your needs through people of honourable dispositions and origins, you will be successful [in getting what you need] with them, without any delay or any sense of obligation.

2613. You must seek your needs from those who are honourable and of good origins, for they are more likely to fulfil them [quickly and without obligation] and they are purer in your eyes.

2614. I am amazed at the person who is approached by his Muslim brother in need and refuses to fulfil it, not deeming himself worthy of [doing] good; so assume that he does not desire any reward nor does he fear any punishment. Do they lack interest in [acquiring] noble traits?

2615. Not having your needs fulfilled is better than seeking them from those who are not worthy.

2616. Being generous with power [and fulfilling the needs of the people with it] is the alms-tax of power.

٢٦١٠. إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكُمْ فَاغْتَبُّوهَا وَلَا تَمْلُوْهَا فَتَتَخَوَّلَ نَفْمًا.

٢٦١١. لَا تُؤْخِرْ إِنَّالَهَ الْمُحْتَاجِ إِلَى عَدِ فَإِنَّكَ لَا تَدْرِي مَا يَعْرِضُ لَكَ وَلَهُ فِي عَدِ.

٢٦١٢. عَلَيْكُمْ فِي قَضَاءِ حَوَائِجِكُمْ بِكِرَامِ الْأَنْفُسِ وَالْأُصُولِ تُنْجِحُ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مَطَالٍ وَلَا مَنِّ.

٢٦١٣. عَلَيْكُمْ فِي طَلَبِ الْحَوَائِجِ بِشَرَافِ النُّفُوسِ دُوِيِ الْأُصُولِ الطَّيِّبَةِ إِلَيْهَا (فَإِنَّهُ) عِنْدَهُمْ أَفْصَى وَهِيَ (وَهُمْ) لَدَيْكُمْ (لَدَيْهِمْ) أَنْكَى.

٢٦١٤. عَجِبْتُ لِرَجُلٍ يَأْتِيهِ أَحْوَهُ الْمُسْلِمِ فِي حَاجَةٍ فَيَمْسِيْعُ عَنْ قَضَائِهَا وَلَا يَرَى نَفْسَهُ لِلْخَيْرِ أَهْلًا فَهَبْتُ أَنَّهُ لَا تَوَابٌ يُرجِي وَلَا عِقَابٌ يَتَقَبَّلُ فَتَرَهُدُونَ فِي مَكَارِمِ الْأَخْلَاقِ؟

٢٦١٥. فَوْتُ الْحَاجَةَ حَيْثُ مِنْ طَلَبِهَا مِنْ غَيْرِ أَهْلِهَا.

٢٦١٦. بَذْلُ الْجَاهِ زَكْوَةُ الْجَاهِ.

2617. Expediting the release [of the needy from his need] is [a means of] success.

٢٦١٧. تَعْجِيلُ السَّرَاجِ نَجَاحٌ.

2618. The fulfilling of needs is not made righteous except by three things: by considering it to be small such that it becomes great, by hiding it such that it is made apparent [by Allah] and by expediting it such that it becomes felicitous.

٢٦١٨. لَا يَسْتَقِيمُ قَضَاءُ الْخَوَاجَةِ إِلَّا بِثَلَاثَةِ بِتَصْغِيرِهَا لِتَعْظُمِ وَسَرِّهَا لِتَظْهَرِ وَتَعْجِيلِهَا لِتَهْنَأَ.

2619. Everyone who has been given time [to do good before his death] gives excuses for postponement [of good deeds].

٢٦١٩. كُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.

2620. Turning away the needy is the cause of diminishment of affluence.

٢٦٢٠. سَبَبُ رَوَالِ الْيُسَارِ مَنْعُ الْمُحْتَاجِ.

EXPRESSING YOUR NEEDS

الاحتياجات

2621. Express your needs to whomever you wish and (you will) become his captive.

٢٦٢١. إِحْتَاجْ إِلَى مَنْ شِئْتَ وَكُنْ (تَكُنْ) أَسِيرًا.

2622. When you express your needs to someone, you abase yourself before him.

٢٦٢٢. مَنِ احْتَاجَتْ إِلَيْهِ هُنْتَ عَلَيْهِ.

2623. One who seeks his needs from you, his obedience to you will be to the extent of his need from you.

٢٦٢٣. مَنِ احْتَاجَ إِلَيْكَ كَائِنٌ طَاعَنَهُ لَكَ بِعْدِ حَاجَتِهِ إِلَيْكَ.

2624. When someone turns to you with his needs, it becomes obligatory upon you to help him.

٤. ٢٦٢٤. مَنِ احْتَاجَ إِلَيْكَ وَجَبَ إِسْعَافُهُ عَلَيْكَ.

HOW ARE YOU?

كيف الحال؟

2625. (When he was asked ‘how are you O Amīr al-Mu'minīn?’, he replied:) How would

يَا أَمِيرَ الْمُؤْمِنِينَ . (وَقِيلَ لَهُ . عَلَيْهِ السَّلَامُ . كَيْفَ تَجِدُكَ يا

he be whom life is driving towards death, whose state of health can be changed to sickness at any moment and who can be approached [by death] from his place of safety?!

أمير المؤمنين؟ فقال: كَيْفَ يَكُونُ (حَالٌ) مَّنْ يَفْنِي
بِنَقَائِهِ وَيَسْقُمُ بِصَحَّتِهِ وَيُؤْتَى مِنْ مَأْمَنِهِ؟!

THE PERPLEXED

المتحير

2626. It is possible for the one who is perplexed and bewildered to be excused.

٢٦٢٦. قَدْ يُعَذَّرُ الْمَتَحَرِّرُ الْمُبْهُوثُ.

RE COURSE

الحيلة

2627. Subtlety in [seeking] recourse is the most advantageous of all ways.

٢٦٢٧. الْتَّلَطُّفُ فِي الْحِيلَةِ أَجْدَى مِنَ الْوَسِيلَةِ.

2628. For everything there is recourse.

٢٦٢٨. لِكُلِّ شَيْءٍ حِيلَةٌ.

2629. One who neglects his recourse (or natural disposition) is made to rise [towards it] by tribulations.

٢٦٢٩. مَنْ قَعَدَ عَنْ حِيلَتِهِ (جِيلَتِهِ) أَقَامَتْهُ
الشَّدَادِيْنَ.

LIFE AND BEING ALIVE

الحي والحياة

2630. The living one is never satisfied [and always seeks more].

٢٦٣٠. الْحَيُّ لَا يَكْتَفِي.

2631. The fruit of long life is illness and senility.

٢٦٣١. ثَمَرَةُ طُولِ الْحَيَاةِ السُّقُمُ وَالْهُرُمُ.

2632. The end of [this] life is death.

٢٦٣٢. غَايَةُ الْحَيَاةِ الْمَوْتُ.

2633. How close is life to death!

٢٦٣٣. مَا أَقْرَبَ الْحَيَاةَ مِنَ الْمَوْتِ.

2634. How near is the living one to the dead because he will soon join him!

٤٢٦٣٤. ما أَقْرَبَ الْحَيَّ مِنَ الْمَيِّتِ لِلْحَاقِهِ بِهِ.

2635. How far is the dead one from the living by his separation from him!

٤٢٦٣٥. ما أَبْعَدَ الْمَيِّتَ مِنَ الْحَيَّ لِإِنْقِطَاعِهِ عَنْهُ.

MODESTY AND SHAME

الحياة

2636. Being ashamed in front of Allah, the Glorified, protects [one] from the punishment of hell.

٤٢٦٣٦. الْحَيَاءُ مِنَ اللَّهِ سُبْحَانَهُ تَقَىٰ عَذَابَ النَّارِ.

2637. The most modest among you are the most forbearing among you.

٤٢٦٣٧. أَحْيَاكُمْ أَحْلَمُكُمْ.

2638. The best of religious attires is modesty.

٤٢٦٣٨. أَحْسَنُ مَلَابِسِ الَّذِينَ الْحَيَاءُ.

2639. The greatest modesty is your being ashamed in front of Allah.

٤٢٦٣٩. أَفْضَلُ الْحَيَاءِ إِسْتِحْيَاًكَ مِنَ اللَّهِ.

2640. The best modesty is your being ashamed of yourself [in front of Allah].

٤٢٦٤٠. أَحْسَنُ الْحَيَاءِ إِسْتِحْيَاًكَ مِنْ نَفْسِكَ.

2641. Verily modesty and chastity are from the characteristics of faith, and they are the traits of the free and the qualities of the virtuous.

٤٢٦٤١. إِنَّ الْحَيَاءَ وَالْعُفَّةَ مِنْ خَلَائِقِ الإِيمَانِ وَإِنَّمَا لَسْجِيَّةُ الْأَخْرَارِ وَشَيْمَةُ الْأَنْبَارِ.

2642. Modesty is beautiful.

٤٢٦٤٢. الْحَيَاءُ جَمِيلٌ.

2643. Modesty is preventive.

٤٢٦٤٣. الْحَيَاءُ مُحْرِمٌ.

2644. Shame prevents livelihood.

٤٢٦٤٤. الْحَيَاءُ يَمْنَعُ الرِّزْقَ.

2645. Modesty is the key to (every) good.

٤٢٦٤٥. الْحَيَاءُ مِفْتَاحٌ (كُلِّهِ) الْخَيْرِ.

2646. Shame is accompanied by deprivation.

٤٢٦٤٦. الْحَيَاءُ مَفْرُوضٌ بِالْحِرْمَانِ.

2647. Modesty is the lowering of one's gaze.

٢٦٤٧. الْحَيَاءُ عَضُُ الطَّرْفِ.

2648. Modesty is the perfection of honour.

٢٦٤٨. الْحَيَاءُ تَمَامُ الْكَرَمِ.

2649. Modesty is the partner of chastity.

٢٦٤٩. الْحَيَاءُ قَرِيبُ الْعَفَافِ.

2650. Modesty is a beautiful quality.

٢٦٥٠. الْحَيَاءُ حُلْقٌ جَمِيلٌ.

2651. Modesty is a pleasing characteristic.

٢٦٥١. الْحَيَاءُ حُلْقٌ مَرْضِيٌّ.

2652. Modesty is the perfection of honour and the best of traits.

٢٦٥٢. الْحَيَاءُ تَمَامُ الْكَرَمِ وَأَحْسَنُ الشَّيْءِ.

2653. Modesty prevents one from ugly actions.

٢٦٥٣. الْحَيَاءُ يَصْدُعُ عَنْ فِعْلِ الْقَبِيحِ.

2654. Being ashamed in front of Allah effaces many of the sins [that one has committed].

٤. ٢٦٥٤. الْحَيَاءُ مِنَ اللَّهِ يَمْحُو كَثِيرًا مِنَ الْخَطَايا.

2655. Dress yourself with modesty, wear the armour of loyalty, safeguard brotherhood and reduce your conversations with women, [if you do all this] your eminence will become complete.

٢٦٥٥. تَسْرِيلُ الْحَيَاءِ وَادْرَعُ الْوَفَاءِ وَاحْفَظُ الْإِخَاءَ وَأَقْلِلُ مُحَاذَةَ النِّسَاءِ يُكْمِلُ لَكَ السَّنَاءَ.

2656. The fruit of modesty is chastity.

٢٦٥٦. ثَمَرَةُ الْحَيَاءِ الْعِفَةُ.

2657. Three things that are not to be ashamed of [are]: for a person to serve his guest, and for him to stand up from his place for his father or his teacher, and [for him] to seek the right even if it is little.

٢٦٥٧. ثَلَاثٌ لَا يُسْتَحْيِي مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفَةُ وَقِيَامَةُ عَنْ مَجْلِسِهِ لِأَبِيهِ وَمَعْلِمَهِ وَطَلَبُ الْحَقِّ وَإِنْ قَلَّ.

2658. The shame of person feels from himself is the fruit of [his] faith.

٢٦٥٨. حَيَاءُ الرَّجُلِ مِنْ نَفْسِهِ ثَمَرَةُ الإِيمَانِ.

2659. The source of chastity is modesty.

٢٦٥٩. سَبَبُ الْعِفَةِ الْحَيَاءُ.

2660. Espouse modesty, for it is the symbol

٢٦٦٠. عَلَيْكَ بِالْحَيَاءِ فَإِنَّهُ عُنْوانُ النُّبُلِ.

of nobility.

2661. The pinnacle of modesty is for a man to feel ashamed of himself.

2662. Shame has been paired with deprivation.

2663. The increased modesty of a person is the sign of his faith.

2664. One who is shy is deprived.

2665. Whoever has no modesty has no good in him.

2666. One whose modesty is reduced, his piety is [also] reduced.

2667. Whoever is clothed with the garment of modesty, his faults are hidden from the people.

2668. One who does not fear facing the people [after having been caught doing evil] does not fear Allah, the Glorified.

2669. One who is not ashamed of the people will not feel ashamed in front of Allah, the Glorified.

2670. That which is not appropriate for you to do in the open should not be done by you in private.

2671. The best partner of generosity is modesty.

2672. The best partner of faith is modesty.

2673. There is no [good] trait like modesty.

٢٦٦١. غَايَةُ الْحَيَاةِ أَنْ يَسْتَخِيِ الْمَرْءُ مِنْ نَفْسِهِ.

٢٦٦٢. فَرِنَّ الْحَيَاةَ بِالْحِزْمَانِ.

٢٦٦٣. كَثْرَةُ حَيَاةِ الرَّجُلِ ذَلِيلٌ إِيمَانِهِ.

٢٦٦٤. مَنْ اسْتَحْيَا حُرْمَ.

٢٦٦٥. مَنْ لَا حَيَاةَ لَهُ فَلَا حَيْرَ فِيهِ.

٢٦٦٦. مَنْ قَلَّ حَيَاوَةً قَلَّ وَرَعَةً.

٢٦٦٧. مَنْ كَسَاهُ الْحَيَاةُ ثُوَبَهُ حَفِيَ عَنِ النَّاسِ عَيْنِيَهُ.

٢٦٦٨. مَنْ لَمْ يَتَقَّ وُجُوهَ الرِّجَالِ لَمْ يَتَقَّ اللَّهُ سُبْحَانَهُ.

٢٦٦٩. مَنْ لَمْ يَسْتَحْيِي مِنَ النَّاسِ لَمْ يَسْتَحْيِي مِنَ اللَّهِ سُبْحَانَهُ.

٢٦٧٠. مَا لَا يَنْبَغِي أَنْ تَفْعَلَهُ فِي الْجَهْرِ فَلَا تَفْعَلْهُ فِي السِّرِّ.

٢٦٧١. نَعْمَ فَرِينُ السَّخَاةِ الْحَيَاةِ.

٢٦٧٢. نَعْمَ فَرِينُ الإِيمَانِ الْحَيَاةِ.

٢٦٧٣. لَا شِيمَةَ كَالْحَيَاةِ.

باب الخاء

NARRATION AND TRANSMISSION OF INFORMATION

الإخبار والخبر والحديث

2674. Do not relate that which you have no knowledge about.

٢٦٧٤. لَا تُخَبِّرْ بِمَا لَمْ تُحْكِمْ بِهِ عِلْمًا.

2675. Never transmit information except from a reliable person otherwise you will become a liar, and if you transmit from other than him then surely telling lies is [a cause of] disgrace and dishonour.

٢٦٧٥. لَا تُخَبِّرْ إِلَّا عَنْ ثِقَةٍ فَتَكُونَ كَذَابًا وَإِنْ أَخْبَرْتَ عَنْ عَيْرِهِ فَإِنَّ الْكَذِبَ مَهَانَةٌ وَذُلٌّ.

2676. Do not hasten to the people with that which they dislike so that they [begin to] speak about you that which they do not know.

٢٦٧٦. لَا تُسْرِعْ إِلَى النَّاسِ بِمَا يَكْرَهُونَ فَيَقُولُوا فِيكَ مَا لَا يَعْلَمُونَ.

2677. Analyze the information when you hear it with the analysis of understanding (i.e. in order to understand it), not the analysis of narration (i.e. in order to narrate it to others), for indeed the narrators of information are many but those who consider it carefully are few.

٢٦٧٧. اعْقِلُوا الْحَبْرَ إِذَا سَعَطْتُمُوهُ عَقْلًا دِرَايَةً لَا عَقْلًا رِوَايَةً فَإِنَّ رُوَايَةَ الْعِلْمِ كَثِيرٌ وَرُعَايَاتُهُ قَلِيلٌ.

2678. Reports will never be accepted as true until [they are] verified by the eyes.

٢٦٧٨. لَئِنْ يُصَدَّقَ الْحَبْرُ حَتَّى يَتَحَقَّقَ الْعَيْانُ.

GAUGING PEOPLE

الاختبار

2679. Accompany [people] so that you may gauge [their true nature].

٢٦٧٩. إِصْبَحْ تَحْتِيرْ.

2680. One who gauges [the people] detests (or keeps away from) [them].

٢٦٨٠. مِنْ اخْتَبَرَ فَلَا (وَهَجَرَ).

2681. Being at ease with every person before gauging [them] is from lack of intellect.

٢٦٨١. الْطَّمَانِيَّةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الْإِخْتِبَارِ مِنْ قُصُورِ الْعُقْلِ.

2682. One who feels at ease [with people] before gauging them, regrets.

٢٦٨٢. مَنْ اطْمَانَ قَبْلَ الْإِخْتِبَارِ نَدِمَ.

DECEPTION AND THE DECEITFUL

الخدعة والخداع

2683. Beware of [engaging in] deception, for verily deception is from the qualities of the vile.

٢٦٨٣. إِيَّاكَ وَالْخَدِيْعَةَ فَإِنَّ الْخَدِيْعَةَ مِنْ حُكْمِ الْلَّهِ.

2684. He who makes his intelligence follow deceptions has deluded it.

٢٦٨٤. عَرَّ عَقْلَهُ مَنْ أَتَبَعَهُ الْخَدِيْعَ.

2685. One who tries to deceive Allah is [himself] deceived.

٢٦٨٥. مَنْ خَادَعَ اللَّهَ خُدِيَّ.

2686. The deceiver has no religion.

٢٦٨٦. لَا دِينَ لِخَادِيْعٍ.

THE SERVANT

الخدم

2687. Beat your servant when he disobeys Allah but forgive him when he disobeys you.

٢٦٨٧. إِضْرِبْ خَادِمَكَ إِذَا عَصَى اللَّهَ وَأَعْفُ عَنْهُ إِذَا عَصَاكَ.

THE ONE WHO IS FORSAKEN BY ALLAH

المخنو

2688. From the signs of being forsaken by Allah is considering that which is evil as something good.

٢٦٨٨. مِنْ عَلَامَاتِ الْخِذْلَانِ إِسْتِحْسَانُ الْقَبِيْحِ.

2689. One of the indications of being forsaken by Allah is taking the rights of

٢٦٨٩. مِنْ دَلَائِلِ الْخِذْلَانِ الْإِسْتِهْانَةُ بِمُغْنَوْقِ

[one's] brothers lightly.

الإخوانِ.

2690. Abandonment is a support for ignorance.

٢٦٩٠. الْأَلْذِلَانُ مُهْدٌ لِلْجَهْلِ.

2691. The forsaken is he who has to ask for something from the ignoble.

٢٦٩١. الْمُخْنَوْلُ مَنْ لَهُ إِلَى الْغَاءِ حَاجَةً.

MUTENESS

الخنس

2692. Muteness is better than lying.

٢٦٩٢. الْخَرْسُ خَيْرٌ مِنَ الْكِذْبِ.

INEPTNESS

الخرق

2693. Ineptness is opposing [others'] views and having enmity with one who is capable of causing harm.

٢٦٩٣. الْخُرُقُ مُعَاوِدَةُ الْآرَاءِ وَمُعَاوِدَةُ مَنْ يَقْدِرُ عَلَى الصَّرَّاءِ.

2694. Be cautious of ineptness for it is disgraces [one's] character.

٢٦٩٤. إِيَّاكَ وَالْخُرُقَ فَإِنَّهُ شَيْءُ الْأَخْلَاقِ.

2695. The ugliest thing is ineptness.

٢٦٩٥. أَفْبَعُ شَيْءٍ الْخُرُقُ.

2696. The worst thing is ineptness.

٢٦٩٦. أَسْوَءُ شَيْءٍ الْخُرُقُ.

2697. Ineptness is a disgraceful attribute.

٢٦٩٧. أَلْخُرُقُ شَيْءُ الْخُلُقِ.

2698. Ineptness is the worst quality.

٢٦٩٨. أَلْخُرُقُ شَرُّ الْخُلُقِ.

2699. How bad a quality ineptness is!

٢٦٩٩. بَشَّرَ الشَّيْمَةَ الْخُرُقُ.

2700. The height of ignorance is ineptness.

٢٧٠٠. رَأْسُ الْجَهْلِ الْخُرُقُ.

2701. One whose ineptness increases is scorned.

٢٧٠١. مَنْ كَثَرَ حُرْفُهُ أُسْتُرَذَلَ.

2702. How many an elevated person has been degraded by the ugliness of his ineptitude!

2703. It is from ineptness to make haste before [having] ability, and to act slowly after getting the opportunity.

2704. Increased ineptness is an abomination.

2705. It is from ineptitude to let go of an opportunity when one is able to take it.

2706. Ineptness is not in anything but that it tarnishes it.

2707. There is no quality more disgraceful than ineptitude.

2708. There is no attribute more belittling than ineptitude.

٢٧٠٢. كَمْ مِنْ رَفِيعٍ وَضَعُفَهُ قُبْحُ حُرْقِهِ.

٢٧٠٣. مِنَ الْحُرْقِ الْعَجَلَةُ قَبْلَ الْإِمْكَانِ وَالآنَةُ بَعْدَ إِصَابَةِ الْفُرْصَةِ.

٤. ٢٧٠٤. مِنَ الْفُحْشِ كَثْرَةُ الْحُرْقِ.

٢٧٠٥. مِنَ الْحُرْقِ تَرْكُ الْفُرْصَةِ عِنْدَ الْإِمْكَانِ.

٢٧٠٦. مَا كَانَ الْحُرْقُ فِي شَيْءٍ إِلَّا شَانَهُ.

٢٧٠٧. لَا حُلْقَ أَشَيَّنِ مِنَ الْحُرْقِ.

٢٧٠٨. لَا خُلْلَةً أَزْرِي مِنَ الْحُرْقِ.

THE LOSER

الخاسِر

2709. Many a person who gains is [actually] a loser.

٢٧٠٩. رَبَّ رَابِحٍ خَاسِرٌ.

2710. The biggest loser from among you is the most unjust from among you.

٢٧١٠. أَخْسَرُكُمْ أَظْلَمُكُمْ.

2711. How great a loser is he for whom there is no share [of reward] in the Hereafter!

٢٧١١. مَا أَخْسَرَ مَنْ لَيْسَ لَهُ فِي الْآخِرَةِ نَصِيبٌ.

SUBMISSIVENESS AND HUMILITY IN FRONT OF ALLAH, THE MOST HIGH

الخشوع والخضوع لله

2712. When you are guided to your goal then be most submissive in front of your Lord.

٢٧١٢. إِذَا أَنْتَ هُدِيتَ لِفَصْدِكَ فَكُنْ أَخْشَعَ مَا

تَكُونُ لِرِبِّكَ.

2713. Everything is humble in front of Allah.

٢٧١٣. كُلُّ شَيْءٍ خاضِعٌ لِلَّهِ.

2714. Everything is submissive in front of Allah.

٢٧١٤. كُلُّ شَيْءٍ خاشِعٌ لِلَّهِ.

2715. One whose heart submits, his limbs [also] submit.

٢٧١٥. مَنْ حَشِعَ قَلْبُهُ حَشِعَتْ جَوَارِحُهُ.

2716. Whoever is humble in front of the majesty of Allah, people become submissive to him.

٢٧١٦. مَنْ حَضَعَ لِعَظَمَةِ اللَّهِ ذَلَّتْ لَهُ الْرِّقَابُ.

2717. The best form of obedience is submission and humility.

٢٧١٧. نِعَمُ الطَّاعَةُ الْأَنْقِيَادُ وَالْخُضُوعُ.

2718. How good a supporter of supplication submissiveness!

٢٧١٨. نِعَمْ عَوْنُ الدُّعَاءِ الْخُشُوعُ.

2719. There is no worship like [that which is accompanied by] humility.

٢٧١٩. لَا عِبَادَةَ كَالْخُضُوعِ.

2720. Humility means servility [in front of Allah].

٢٧٢٠. الْخُضُوعُ دِنَاءَةً.

THE FOE OF ALLAH

من خصمته الله

2721. One whose enemy is Allah, the Glorified, his proof is refuted and he is punished in this world and in his Hereafter.

٢٧٢١. مَنْ يَكُنْ اللَّهُ سُبْحَانَهُ خَصْمَهُ يُدْحِضُ حُجَّتَهُ وَيُعَذِّبُهُ فِي الدُّنْيَا وَمَعَادِهِ.

2722. One whose enemy is Allah, his proof is refuted and Allah wages war with him.

٢٧٢٢. مَنْ يَكُنْ اللَّهُ خَصْمَهُ يُدْحِضُ حُجَّتَهُ وَيَكُنْ لَهُ حَرْبًا.

WRITING

الخط والكتابة

2723. Put cotton in your inkpot, keep the nib of your pen long, leave space between your lines and keep the letters close to each other, for this makes the writing more beautiful.

٢٧٢٣. إِلْقِ دَوَائِكَ وَأَطْلُنْ جُلْفَةً قَلْمِكَ وَفَرِقْ بَيْنَ سُطُورَكَ وَقَرِيمَطْ بَيْنَ حُرُوفَكَ فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحَةِ الْحَطِّ.

2724. Open the sharpened nib of your pen, thicken its point [so that it does not break easily] and cut the edge on the right side so that your handwriting becomes good.

٤٢٧٢٤. إِفْتَحْ بَرِيَّةَ قَلْمِكَ وَاسْمِكْ شَحْمَتَهُ وَأَيْمَنْ قِطْنَكَ يَجْدُ حَطْكَ.

2725. Writing is the tongue of the hand.

٢٧٢٥. الْحَطِّ لِسَانُ الْيَدِ.

IDEAS

الخواطر

2726. The imbuement of ideas is through deliberation.

٢٧٢٦. لِقَاعُ الْخَوَاطِرِ الْمَذَاكِرَةُ.

THE DARING

المخاطر

2727. The daring risk-taker charges towards danger.

٢٧٢٧. الْمَخَاطِرِ مُتَهَجِّمٌ عَلَى الْعَزِّ.

MISTAKES

الخطاء

2728. Making many mistakes points towards excessive ignorance.

٢٧٢٨. كَثْرَةُ الْخَطَايَاءِ يُنْذِرُ بِؤْفُورِ الْجَهْلِ.

SINCERITY AND THE SINCERE

الإخلاص والخلص

2729. Sincerity is in grave danger, until it is seen what it concludes with.

٢٧٢٩. الْإِخْلَاصُ حَطَرٌ عَظِيمٌ حَتَّى يُنْظَرَ إِمَّا يُجْتَمِعُ لَهُ.

2730. Be sincere and you will attain [success].

٢٧٣٠. أَخْلِصْ تَنَانِ.

2731. Let your action, your knowledge, your love, your hatred, your taking, your leaving, your speech and your silence [all] be [sincerely] for the sake of Allah.

٢٧٣١. أَخْلِصْ لِلَّهِ عَمَلَكَ وَ عِلْمَكَ وَ حُبَّكَ وَ بُعْضَكَ وَ أَحْذَكَ وَ تَرْكَكَ وَ كَلَامَكَ وَ صَمْتَكَ.

2732. Adopt sincerity in secret and in the open, fear [of Allah] when unseen and seen, moderation in poverty and wealth, and equity in satisfaction and anger.

٢٧٣٢. الْرِّزْمُ إِلَيْهِ الْإِخْلَاصُ فِي السِّرِّ وَالْعَلَانِيَةِ وَالْخَشْيَةِ فِي الْغَيْبِ وَالشَّهَادَةِ وَالْقَصْدُ فِي الْفَقْرِ وَالْغَنَىِ وَالْعَدْلُ فِي الرِّضَا وَالسَّخْطِ.

2733. Be sincere when you perform an action [and do it only for the pleasure of Allah].

٢٧٣٣. أَخْلِصُوا إِذَا عَمِلْتُمْ.

2734. Sincerity is the goal [of worship].

٢٧٣٤. الْإِخْلَاصُ غَايَةً.

2735. Sincerity is [a means of attaining] success.

٢٧٣٥. الْإِخْلَاصُ فَوْزٌ.

2736. Being sincere is the best of actions.

٢٧٣٦. الْإِخْلَاصُ خَيْرُ الْعَمَلِ.

2737. Sincerity is the fruit of worship.

٢٧٣٧. الْإِخْلَاصُ ثَمَرَةُ الْعِبَادَةِ.

2738. Sincerity is the attribute of the most excellent people.

٢٧٣٨. الْإِخْلَاصُ شِيمَةُ أَفَاضِلِ النَّاسِ.

2739. Sincerity is the highest [form of] success.

٢٧٣٩. الْإِخْلَاصُ أَعْلَى فَوْزٍ.

2740. Sincerity is the worship of the Near Ones [to Allah].

٢٧٤٠. الْإِخْلَاصُ عِبَادَةُ الْمُقَرَّبِينَ.

2741. Sincerity is the goal of religion.

٢٧٤١. الْإِخْلَاصُ غَايَةُ الدِّينِ.

2742. Sincerity is the most honourable end.

٢٧٤٢. الْإِخْلَاصُ أَشْرَفُ نِهايَةً.

2743. Sincerity is the fruit of certitude.

٢٧٤٣. الْإِخْلَاصُ ثَمَرَةُ الْيَقِينِ.

2744. Sincerity is the foundation of worship.

٤٢٧٤٤. الإِحْلَاصُ مِلَأُ الْعِبَادَةِ.

2745. Sincerity is the highest [level of] faith.

٤٢٧٤٥. الإِحْلَاصُ أَعْلَى الْإِيمَانِ.

2746. Sincerity in action stems from strong faith and righteous intention.

٦٢٧٤٦. إِحْلَاصُ الْعَمَلِ مِنْ قُوَّةِ الْيَقِينِ وَصَلَاحُ النِّيَّةِ.

2747. If you are sincere, you will be successful.

٧٢٧٤٧. إِنْ تَحْلُصْ تَفْزُ.

2748. Through sincerity, deeds are raised (i.e. are accepted).

٨٢٧٤٨. بِالْإِحْلَاصِ تُرْفَعُ الْأَعْمَالُ.

2749. Through sincerity, the doers of good deeds contend for excellence.

٩٢٧٤٩. بِالْإِحْلَاصِ يَتَفَاضَلُ الْعُمَالُ.

2750. The true sincerity of a person makes his nearness [to Allah] greater and his reward abundant.

١٠٢٧٥٠. صِدْقُ إِحْلَاصِ الْمُرْءَ يُعْظِمُ رُلْقَاتَهُ وَيُجْرِي مَثُوبَتَهُ.

2751. Blessed is one who anticipates his death and makes his actions sincere.

١١٢٧٥١. طُوبِي لِمَنْ بَادَرَ أَجَلَهُ وَأَخْلَصَ عَمَلَهُ.

2752. Blessed is he who makes his knowledge, his actions, his love, his hatred, his taking, his leaving, his speech and his silence sincere for [attaining the pleasure of] Allah.

١٢٧٥٢. طُوبِي لِمَنْ أَخْلَصَ لِلَّهِ عِلْمَهُ وَعَمَلَهُ وَجُبَّهُ وَبُعْضَهُ وَأَحَدَهُ وَتَرَكَهُ وَكَلَامَهُ وَصَمَمَهُ.

2753. Blessed is he who proceeds with sincerity, acts with righteousness, acquires the reserves [for the Hereafter] and eschews [the disobedience of Allah] cautiously.

١٣٢٧٥٣. طُوبِي لِمَنْ قَدَّمَ خَالِصًا وَعَمِلَ صَالِحًا وَأَكْتَسَبَ مَذْهُورًا وَاجْتَنَبَ مَحْذُورًا.

2754. You must espouse true sincerity and complete certitude, for these two are the best forms of worship of the Near Ones [to Allah].

١٤٢٧٥٤. عَلَيْكُمْ بِصِدْقِ الإِحْلَاصِ وَحُسْنِ الْيَقِينِ فَإِنَّمَا أَفْضَلُ عِبَادَةً الْمَقْرَبِينَ.

2755. The goal of sincerity is [attaining] deliverance [from the punishment of Allah].

2756. It is for making actions sincere that the people of intellect and understanding contend.

2757. How can one be capable of sincerity when he has been overcome by vain desire?!

2758. One who devotes himself sincerely to Allah gains support for his life in this world and his Hereafter.

2759. One whose action is not accompanied with sincerity, [his action] is not accepted.

2760. With sincerity, deeds are raised (i.e. accepted).

2761. No one preserves his reward except the one who makes his action sincere.

2762. There is nothing better than making action sincere in [accordance with] its true intention.

2763. The sincere one is worthy of getting [his prayers] answered.

2764. One who makes his actions sincere, attains his hopes.

٢٧٥٥. غَايَةُ الْإِحْلَاصِ الْخَلَاصُ.

٢٧٥٦. فِي اِحْلَاصِ الْأَعْمَالِ تَنَافَسُ اُولَى النُّهَىِ
وَالْأَلْبَابِ.

٢٧٥٧. كَيْفَ يَسْتَطِيعُ الْإِحْلَاصُ مِنْ يَعْلَمُهُ الْمَوْىِ؟!

٢٧٥٨. مَنْ أَخْلَصَ لِلَّهِ اسْتَطْهَرَ لِمَاعِشِهِ وَمَعَادِهِ.

٢٧٥٩. مَنْ لَمْ يَصْبِحِ الْإِحْلَاصُ عَمَلَهُ لَمْ يُقْبَلْ.

٢٧٦٠. مَعَ الْإِحْلَاصِ تُرْفَعُ الْأَعْمَالُ.

٢٧٦١. لَا يُجْرِيُ الْأَجْرُ إِلَّا مَنْ أَخْلَصَ عَمَلَهُ.

٢٧٦٢. لَا شَيْءٌ أَفْضَلُ مِنْ إِحْلَاصِ عَمَلٍ فِي
صِدْقٍ نِسْنِيَّهُ.

٢٧٦٣. الْمُخْلِصُ حَرِيُّ بِالإِجَابَةِ.

٢٧٦٤. مَنْ أَخْلَصَ بَلَغَ الْآمَالَ.

2765. How strange it is that the succession [to the Prophet] is [decided] by companionship [only] and not by companionship and kinship.

٢٧٦٥. وَاعْجَبَا أَنْ تَكُونَ الْخِلَافَةُ بِالصَّحَابَةِ وَلَا
تَكُونَ بِالصَّحَابَةِ وَالْقَرَابَةِ.

THE CALIPHS [UTHMAN AND...]

الخلفاء

2766. With Allah, the Glorified, lies the clear verdict between the appropriator [Uthmān] and the protestor [who was responsible for his assassination].

٢٧٦٦. إِلَهٌ سُبْحَانَهُ حُكْمٌ بَيْنَ فِي الْمُسْتَأْثِرِ وَالْجَازِعِ.

DISAGREEMENT

الخلاف والاختلاف

2767. Disagreement wrecks [good] ideas.

٢٧٦٧. الْخِلَافُ يَهْدِمُ الْآرَاءَ.

2768. Organized affairs are disrupted by disagreement.

٢٧٦٨. الْأَمْوَارُ الْمُنْتَظَمَةُ يَفْسِدُهَا الْخِلَافُ.

2769. The cause of disunity is disagreement.

٢٧٦٩. سَبَبُ الْفُرْقَةِ الْخِلَافُ.

2770. With disagreement there is no harmony.

٢٧٧٠. لَيْسَ مَعَ الْخِلَافِ إِتَّلَافٌ.

2771. From disagreement stems repulsion [and hatred].

٢٧٧١. مِنَ الْخِلَافِ تَكُونُ النَّيْءُ.

2772. Too much disagreement is discord.

٢٧٧٢. كَثْرَةُ الْخِلَافِ شِقَاقٌ.

2773. Disagreement is the motive for wars.

٢٧٧٣. الْخِلَافُ مَثَارُ الْحُرُوبِ.

2774. Disputes demonstrate the foolishness of a person and do not increase his claim.

٢٧٧٤. الْمُخَاصِمَةُ تُبْدِي سَفَهَ الرَّجُلِ وَلَا تَزِيدُ فِي حَقِّهِ.

GOOD CHARACTER

الأُخْلَاقُ

2775. A refined character is one of the two blessings.

٢٧٧٥. الْخُلُقُ السَّاجِدُ أَحَدُ النِّعَمَتَيْنِ.

2776. The best thing is [good] character. ٢٧٧٦. أَحْسَنُ شَيْءٍ الْأَخْلَقُ.
2777. The most honourable distinction is [good] character. ٢٧٧٧. أَكْرَمُ الْحَسَبِ الْأَخْلَقُ.
2778. The best of qualities is honourable ambition. ٢٧٧٨. أَحْسَنُ الْشَّيْئِينَ شَرْفُ الْهَمْمِ.
2779. The most beautiful qualities are forbearance and chastity. ٢٧٧٩. أَرَبَّ الشَّيْئِينَ الْحَلْمُ وَالْعَفَافُ.
2780. The purest of all people in lineage is the best of them in character. ٢٧٨٠. أَطْهَرُ النَّاسِ أَعْرَافًا أَحْسَنُهُمْ أَخْلَاقًا.
2781. The most pleased of all people is one whose character is agreeable. ٢٧٨١. أَرْضَى النَّاسِ مَنْ كَانَتْ أَخْلَاقُهُ رَاضِيَةً.
2782. The best eminence is [in possessing] a beautiful character. ٢٧٨٢. أَحْسَنُ السَّنَاءِ الْأَخْلَقُ السَّاجِدُ.
2783. 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]. ٢٧٨٣. أَشْرَفُ أَخْلَاقِ الْكَرِيمِ تَغَافُلُهُ عَمَّا يَعْلَمُ.
2784. The best of qualities are generosity, chastity and tranquillity. ٢٧٨٤. أَفْضَلُ الشَّيْئِينَ السَّخَاءُ وَالْعِفَّةُ وَالسَّكِينَةُ.
2785. The best of morals are those which drive you towards noble deeds. ٢٧٨٥. أَحْسَنُ الْأَخْلَاقِ مَا حَمَلَكَ عَلَى الْمَكَارِمِ.
2786. Verily Allah, the Glorified and Exalted, loves the person who is approachable [and courteous], of tolerant disposition and prompt in getting things done. ٢٧٨٦. إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يُحِبُّ السَّهْلَ النَّفْسِ السَّمِيقَ الْخَلِيقَةَ الْقَرِيبَ الْأَمْرِ.
2787. 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. ٢٧٨٧. إِنَّ مِنْ مَكَارِمِ الْأَخْلَاقِ: أَنْ تَصِلَّ مَنْ قَطَعَكَ وَتُعْطِي مَنْ حَرَمَكَ وَتَعْفُو عَمَّا ظَلَمَكَ.

2788. Noble traits are [acquired] through difficulties.

2789. A praiseworthy character is one of the fruits of intelligence.

2790. 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.

2791. If you must compete with each other, then vie for [acquiring] desirable qualities and praiseworthy traits.

2792. One whose character is bad, his death is [considered a time of] happiness.

2793. When the character is good, the speech becomes gentle.

2794. When there is an admirable quality in a man, then expect from him other such qualities.

2795. When the Qur'an calls you towards [acquiring] a beautiful quality, then compel yourself to adopt [a quality] like it.

2796. With good character, life becomes pleasant.

2797. By [adopting] good character, sustenance becomes abundant.

2798. Opting for the truth and keeping away from untruth is the most beautiful quality

.٢٧٨٨. الْمَكَارِمُ بِالْمَكَارِهِ.

.٢٧٨٩. الْحَلْقُ الْمَحْمُودُ مِنْ ثَمَارِ الْعَقْلِ.

.٢٧٩٠. «وَقَالَ . عَلَيْهِ السَّلَامُ . فِيمَنْ أَنْتِ عَلَيْهِ»: إِنْ نَطَقُوا صَدَقُوا وَإِنْ صَمَّتُوا لَمْ يُسْبِقُوا إِنْ نَظَرُوا إِعْتَرُوا وَإِنْ أَعْرَضُوا لَمْ يَلْهُوا إِنْ شَكَلُوا ذَكَرُوا وَإِنْ سَكَنُوا تَفَكَّرُوا.

.٢٧٩١. إِنْ كُنْتُمْ لَا تُحَالَةَ مُتَنَافِسِينَ فَتَنَافَسُوا فِي الْحِصَالِ الرَّغْبَيَةِ وَخِلَالِ الْمَجْدِ.

.٢٧٩٢. مَنْ سَاءَتْ سَجِيَّتُهُ سَرَّتْ مَيَيَّتُهُ.

.٢٧٩٣. إِذَا حَسِنَ الْخُلُقُ لَطْفَ النُّطْقُ.

.٢٧٩٤ . إِذَا كَانَ فِي الرَّجُلِ حَلَّةٌ رَائِقَةٌ فَانْتَظِرْ مِنْهُ أَخْوَاهَا.

.٢٧٩٥ . إِذَا دَعَاكَ الْقُرْآنُ إِلَى حَلَّةٍ جَمِيلَةٍ فَحُذْ نَفْسَكَ بِأَمْثَالِهَا.

.٢٧٩٦ . يُحْسِنُ الْأَخْلَاقِ يَطِيبُ الْعِيْشُ.

.٢٧٩٧ . يُحْسِنُ الْأَخْلَاقِ تَدْرُ الأَرْزَاقُ.

.٢٧٩٨ . تَحْرِي الصِّدْقَ وَتَجْهِبُ الْكِذْبَ أَجْمَلُ شِيمَة

and the best etiquette.

2799. Compete in acquiring [a] desirable character, great forbearance and lofty ideas, [and] your reward will become great.

2800. 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.

2801. Choose for yourself the best from every character [trait], for indeed virtue is a habit.

2802. Good character is [an embellishment] for the soul and good appearance is [a beautification] for the body.

2803. Adopting a good character is the best [means of following the] religion.

2804. Good character is the best companion and self-conceit is a hidden ailment.

2805. Good character is from the best allotment and the most virtuous of qualities.

2806. Good character is one of the two bounties [of Allah].

2807. Good character is proof of an honourable ancestry.

2808. Good character increases sustenance and makes companions feel at ease.

وأَفْضَلُ أَدَبٍ.

٢٧٩٩. تَنَافَسُوا فِي الْأَخْلَاقِ الرَّغْيَةِ وَالْأَخْلَامِ
الْعَظِيمَةِ وَالْأَخْطَارِ الْجَلِيلَةِ يَعْطُمُ لَكُمُ الْجَزَاءُ.

٢٨٠٠. تَعَصَّبُوا لِلْحَلَالِ الْحَمْدِ مِنَ الْحِفْظِ لِلْجَارِ
وَالْوَفَاءِ بِالْدِّمَامِ وَالطَّاعَةِ لِلْبَرِّ وَالْمُعْصِيَةِ لِلْكَبِيرِ وَتَحْمِلُوا
بِمَكَارِمِ الْخَلَالِ.

٢٨٠١. تَحَيَّرُ لِنَفْسِكَ مِنْ كُلِّ حُلْقٍ أَخْسَنَهُ فَإِنَّ
الْحَيْرَ عَادَةً.

٢٨٠٢. حُسْنُ الْخُلُقِ لِلنَّفْسِ وَحُسْنُ الْخُلُقِ لِلْبَيْنِ.

٢٨٠٣. حُسْنُ الْخُلُقِ أَفْضَلُ الدِّينِ.

٤. حُسْنُ الْخُلُقِ حَيْرٌ قَرِينٌ وَالْعُجْبُ دَاءُ دَفِينٌ.

٢٨٠٥. حُسْنُ الْخُلُقِ مِنْ أَفْضَلِ الْقِسْمِ وَأَحْسَنِ
الشَّيْءِ.

٢٨٠٦. حُسْنُ الْخُلُقِ أَحَدُ الْعَطَائِينِ.

٢٨٠٧. حُسْنُ الْأَخْلَاقِ بُرْهَانٌ كَرَمُ الْأَعْرَاقِ.

٢٨٠٨. حُسْنُ الْأَخْلَاقِ يُدِرُّ الْأَرْزَاقَ وَيُؤْنِسُ
الرِّفَاقَ.

2809. Good character is the cornerstone of all virtuous acts.

2810. Good character brings about adoration and strengthens love.

2811. The best character is the one that is furthest from obstinacy.

2812. The best of qualities is the most agreeable of them.

2813. The best of attributes is kindness.

2814. The best of all qualities is truthfulness in speech and noble actions.

2815. The foundation of belief is [adopting a] good character and adorning oneself with the truth.

2816. 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

٢٨٠٩. حُسْنُ الْخُلُقِ رَأْسُ كُلِّ بَرٍ.

٢٨١٠. حُسْنُ الْخُلُقِ يُورِثُ الْمُحَبَّةَ وَيُؤَكِّدُ الْمُوَدَّةَ.

٢٨١١. حَيْزُ الْأَخْلَاقِ أَبْعَدُهَا عَنِ الْلَّجَاجِ.

٢٨١٢. حَيْزُ الشَّيْءِ أَرْضَاهَا.

٢٨١٣. حَيْزُ الْخَلَاتِ الرِّفْقِ.

٢٨١٤. حَيْزُ الْخِلَالِ صِدْقُ الْمَقَالِ وَمَكَارُ الْأَفْعَالِ.

٢٨١٥. رَأْسُ الإِيمَانِ حُسْنُ الْخُلُقِ وَالْتَّحَلِّي
بِالصِّدْقِ.

٢٨١٦. كَانَ لِي فِيمَا مَضِي أَخْ في اللَّهِ وَكَانَ يُعَظِّمُهُ
فِي عَيْنِي صِغْرُ الدُّنْيَا فِي عَيْنِهِ وَكَانَ خَارِجاً مِنْ (عَنْ)
سُلْطَانِ بَطْنِهِ فَلَا يَشَتَّهِي مَا لَا يَجِدُ وَلَا يُكْثِرُ إِذَا
وَجَدَ وَكَانَ أَكْثَرَ ذَهْرِهِ صَامِتاً فَإِنْ قَالَ بَدْ الْقَائِلِينَ
وَنَقَعَ عَلَيْهِ السَّائِلِينَ وَكَانَ ضَعِيفاً مُسْتَصْعِفاً فَإِنْ
جَاءَ الْجِدُّ فَهُوَ لَيْثٌ عَادٌ وَصِلٌّ وَادٌ لَا يُدْلِي بِحُجَّةٍ
حَتَّى يُأْتِي قاضِياً وَكَانَ لَا يُلُومُ أَحَدًا عَلَى مَا (لَا)
يَجِدُ الْعُذْرَ فِي مِثْلِهِ حَتَّى يَسْمَعَ اعْتِنَارَهُ وَكَانَ لَا
يَشْكُو وَجْهًا إِلَّا عِنْدَ بُرْئَهِ وَكَانَ يَفْعَلُ مَا يَقُولُ وَلَا
يَقُولُ مَا لَا يَفْعَلُ وَكَانَ إِذَا (إِنْ) عَلِبَ عَلَى الْكَلَامِ
لَمْ يُعْلِبْ عَلَى السُّكُوتِ وَكَانَ عَلَى أَنْ يَسْمَعَ
أَخْرَصَ مِنْهُ عَلَى أَنْ يَتَكَلَّمَ وَكَانَ إِذَا بَدَهَهُ أَمْرَانِ

نَظَرَ أَيُّهُمَا أَقْرَبٌ إِلَى الْهُوَى فَخَالَفَهُ فَعَلَيْكُمْ بِهِذِهِ
الْخَلَائِقِ فَالْأَنْزُمُوهَا وَتَنَافَسُوا فِيهَا فَإِنْ لَمْ تَسْتَطِعُوهَا
فَاعْلَمُوا أَنَّ أَحَدَ الْقَلِيلِ حَيْثُ مِنْ تَرْكِ الْكَثِيرِ.

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.

2817. Nothing gets constricted with good character.

2818. One whose character is noble, his sustenance is increased.

2819. One whose qualities are good, his companionship is pleasant.

2820. One whose character is good, his ways become easy.

2821. One whose character is good, more people adore him and feel at ease with him.

2822. 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.

2823. The best distinction is good character.

2824. The best trait is [having a] good character.

٢٨١٧. لَمْ يَضِيقْ شَيْءٌ مَعَ حُسْنِ الْخُلُقِ.

٢٨١٨. مَنْ كَرُمَ حُلْفُهُ إِتَّسَعَ رِزْقُهُ.

٢٨١٩. مَنْ حَسِنَتْ حَلِيقَتُهُ طَابَتْ عِشْرَتُهُ.

٢٨٢٠. مَنْ حَسِنَ حُلْفُهُ سَهُلَتْ لَهُ طُرُقُهُ.

٢٨٢١. مَنْ حَسِنَ حُلْفُهُ كَثُرَ مُحِبُّوُهُ وَأَنَسَتِ النُّفُوسُ
بِهِ.

٢٨٢٢. مَا أَعْطَى اللَّهُ سُبْحَانَهُ الْعَبْدُ شَيْئًا مِنْ حَيْرٍ
الْدُّنْيَا وَالْآخِرَةِ إِلَّا جُنْسِنِ حُلْقُهُ وَحُسْنِ نِيَّتِهِ.

٢٨٢٣. نَعَمْ الْحَسَبُ حُسْنُ الْخُلُقِ.

٢٨٢٤. نَعَمْ الشَّيْمَةُ حُسْنُ الْخُلُقِ.

2825. The best [form of] faith is a beautiful character.

٢٨٢٥. نِعْمَ الْإِيمَانُ حَيْثُ الْخُلُقُ.

2826. The hidden aspects of [one's] character are uncovered by [companionship and] social interaction.

٢٨٢٦. حَوَافِي الْأَخْلَاقِ تُكْشِفُهَا الْمَعَاشَةُ.

2827. The pinnacle of knowledge is distinguishing between character traits, manifesting the praiseworthy among them and suppressing the blameworthy among them.

٢٨٢٧. رَأْسُ الْعِلْمِ التَّمِيزُ بَيْنَ الْأَخْلَاقِ وَإِظْهَارُ حَمْوَدَهَا وَقَعْدَعِ مَذْمُومَهَا.

2828. The adornment of [all] traits is being careful [in fulfilling] the sureties.

٢٨٢٨. زَينُ الشَّيْئِ رَعْنَى الدِّمَمِ.

2829. Six things are used to gauge the character of men: [their behaviour in times of] happiness and anger, security and fear, deprivation and desire.

٢٨٢٩. سِتَّةٌ تُحْتَبَرُ بِهَا أَخْلَاقُ الرِّجَالِ: الرِّضَا وَالْغَضَبُ وَالْأَمْنُ وَالرَّهْبُ وَالْمُنْعُ وَالرَّغْبُ.

2830. You must adopt a good character for this will earn you adoration [of others].

٢٨٣٠. عَلَيْكَ بِخُسْنِ الْخُلُقِ فَإِنَّهُ يُكْسِبُكَ الْمَحَبَّةَ.

2831. In good character, there are treasures of [blessings and] sustenance.

٢٨٣١. فِي سَعَةِ الْأَخْلَاقِ كُنُوزُ الْأَزْرَاقِ.

2832. Everything is possible except [changing and] transferring of natural dispositions [of character and personality].

٢٨٣٢. كُلُّ شَيْءٍ يُسْتَطِعُ إِلَّا نَفْلُ الطِّبَاعِ.

2833. How many a lowly person has been elevated by his good character!

٢٨٣٣. كَمْ مِنْ وَضِيعٍ رَفَعَهُ حُسْنُ خُلُقِهِ.

2834. Whoever does not make his character good, his companion will not benefit from him.

٢٨٣٤. مَنْ لَمْ يُحْسِنْ خُلُقَهُ لَمْ يَنْتَفِعْ بِهِ قَرِيبُهُ.

2835. One whose attributes are not good, his [methods and] ways will not be praised.

٢٨٣٥. مَنْ لَمْ يُحْسِنْ حَلَائِقُهُ لَمْ يُحْمَدْ طَرَائِقُهُ.

2836. There is no companion like good character.

٢٨٣٦. لَا فَرِينَ كَحُسْنِ الْخُلُقِ.

2837. There is no life more satisfying than [one lived with] good character.

٢٨٣٧. لَا عِيشَ أَهْنَا مِنْ حُسْنِ الْخُلُقِ.

2838. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

٢٨٣٨. إِذَا رَأَيْتَ فِي غَيْرِكَ حُلْقًا ذَمِيمًا فَتَجَنَّبْ مِنْ نَفْسِكَ أَمْثَالَهُ.

2839. Verily your natural disposition invites you towards that which you are familiar with.

٢٨٣٩. إِنَّ طِبَاعَكَ تَدْعُوكَ إِلَى مَا أَلْفَتَهُ.

2840. Indeed these natural dispositions are different, and the best of them is the furthest of them from evil.

٢٨٤٠. إِنَّ هَذِهِ الْطَّبَاعَيْ مُتَبَايِنَةٌ وَحَيْرُهَا أَبْعَدُهَا مِنَ الشَّرِّ.

2841. 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.

٢٨٤١. إِنَّ طَبَاعَ الْأَبْرَارِ طَبَاعٌ مُخْتَمَلَةٌ لِلْحَيْرِ فَمَهْمَاهُ حِمْلَتْ مِنْهُ إِحْتَمَلَتْهُ.

2842. 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]

٢٨٤٢. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي حَقِّ مَنْ دَمَّهُ: إِنْ سَقَمَ فَهُوَ نَادِمٌ عَلَى تَرْكِ الْعَمَلِ وَإِنْ صَحَّ أَمْنٌ مُغْتَرٌ فَأَخْرَجَ الْعَمَلَ إِنْ دُعِيَ إِلَى حَرْثِ الدُّنْيَا عَمَلَ وَإِنْ دُعِيَ إِلَى حَرْثِ الْآخِرَةِ كَسِيلٌ إِنْ اسْتَعْنَى بَطَرَ وَفَقَئَ إِنْ افْتَقَرَ قَنْطَ وَوَهَنَ إِنْ أَحْسَنَ إِلَيْهِ جَحَدَ وَإِنْ أَخْسَنَ تَطَاوِلَ وَأَمْتَنَ إِنْ عَرَضَتْ لَهُ مَعْصِيَةً وَاقَعَهَا بِالْإِتِّكَالِ عَلَى التَّوْبَةِ إِنْ عَزَمَ عَلَى التَّوْبَةِ سَوْفَهَا وَأَصَرَّ عَلَى الْخَوْبَةِ إِنْ عُرِفَ ظَنَّ أَنْ قَدْ تَابَ إِنْ ابْتَلَيَ ظَنَّ وَأَرْتَابَ إِنْ مَرِضَ أَخْلَصَ وَأَنَابَ إِنْ صَحَّ نَسِيَ وَعَادَ وَاجْتَرَى عَلَى مَظَالِمِ الْعِبَادِ إِنْ أَمَنَ افْتَئَنَ لِاهِيَا بِالْعَاجِلَةِ فَتَسِيَ الْآخِرَةَ وَعَفَلَ عَنِ

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 repently [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].

2843. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

2844. The worst quality is treachery.

2845. A person's distance from vice is [the source of his] magnanimity.

2846. Keep away from miserliness and hypocrisy, for these two are from the most reprehensible qualities.

2847. Keep away from the worst of every character trait and struggle with yourself in keeping away from it, for indeed evil is obstinate.

2848. Two attributes never come together in the heart of a believer: bad character and miserliness.

2849. Bad character is inauspicious and offending a benefactor is wickedness.

الْمَعَادِ.

٢٨٤٣. إِذَا رَأَيْتَ فِي عَيْرِكَ حُلْقًا ذَمِيمًا فَتَجَنَّبْ مِنْ نَفْسِكَ أَمْثَالَهُ.

٤. يَنْسِ السَّجِيَّةَ الْعُلُولُ.

٢٨٤٥. بَعْدَ الْمُرْءَ عَنِ الدِّينَيَةِ فُتُوَّهُ.

٦. يَجْنَبُوا الْبُخْلَ وَالنِّفَاقَ فَهُمَا مِنْ أَدَمَ الْأَخْلَاقِ.

٢٨٤٧. يَجَنَّبُ مِنْ كُلِّ حُلْقٍ أَسْوَاهُ وَجَاهِدْ نَفْسَكَ عَلَى بَحْنِيهِ فَإِنَّ الشَّرَّ لِجَاجَةٌ.

٢٨٤٨. خَلَّتِنَا لَا يَجْتَمِعَانِ فِي قَلْبِ مُؤْمِنٍ: سُوءُ الْخُلُقِ وَالْبُخْلُ.

٢٨٤٩. سُوءُ الْخُلُقِ شُوْمٌ وَالإِسَاءَةُ إِلَى الْمُحِسِّنِ لُؤْمٌ.

2850. Bad character is the worst companion.

٢٨٥٠. سُوءُ الْخُلُقِ شَرُّ قَرِينٍ.

2851. Bad character alienates the near one and repels the distant one.

٢٨٥١. سُوءُ الْخُلُقِ يُوْحِشُ الْقَرِيبَ وَيُعَيِّنُ الْبَعِيدَ.

2852. Bad character makes life bitter and is a torment for the soul.

٢٨٥٢. سُوءُ الْخُلُقِ تَكَدُّدُ الْعِيشِ وَعَذَابُ النَّفْسِ.

2853. The attributes that lead to evil are lying, stinginess, injustice and ignorance.

٢٨٥٣. الْخَلَالُ الْمُتَسَبِّحُ لِلشَّرِّ الْكَذْبُ وَالْبُخْلُ وَالْجَوْزُ وَالْجَهْلُ.

2854. Bad character alienates the soul and removes amiability.

٢٨٥٤. سُوءُ الْخُلُقِ يُوْحِشُ النَّفْسَ وَيُرْفَعُ الْأُنْسَ.

2855. The worst qualities are dishonesty and hypocrisy.

٢٨٥٥. شَرُّ الْأَخْلَاقِ الْكَذْبُ وَالْتِفَاقُ.

2856. The worst of habits is lying.

٢٨٥٦. شَرُّ الشَّيْئِ الْكَذْبُ.

2857. A vice may debase [the one who commits it].

٢٨٥٧. قَدْ تُزَرِّي الدِّينَ.

2858. Every malady has a cure except bad character.

٢٨٥٨. كُلُّ دَاءٍ يُداوَى إِلَّا سُوءُ الْخُلُقِ.

2859. One who is rude by nature, his surroundings are deserted.

٢٨٥٩. مَنْ حَسِنَتْ عَرِيَّتُهُ أَفْقَرَتْ حَاشِيَّتُهُ.

2860. One whose character is bad torments his [own] soul.

٢٨٦٠. مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ.

2861. One whose character is bad, his [own] family becomes fed up with him.

٢٨٦١. مَنْ سَاءَ خُلُقُهُ مَلَّ أَهْلُهُ.

2862. One who is of bad character is detested by his companion and associate.

٢٨٦٢. مَنْ سَاءَ خُلُقُهُ قَلَّةٌ مُصَاحِبٌ وَرَفِيقٌ.

2863. One who is of bad character lacks friends and associates.

٢٨٦٣. مَنْ سَاءَ خُلُقُهُ أَعْزَزَهُ الصَّدِيقُ وَالرَّفِيقُ.

2864. It is from bad character to be stingy

٢٨٦٤. مِنْ سُوءِ الْخُلُقِ الْبُخْلُ وَسُوءُ التَّقَاضِيِّ.

and abusive in demanding your right.

2865. Be wary of jesting, playing, excessive joking, [excessive] laughing, and vain talks.

2866. Be cautious of the bellows of arrogance, the dominance of zealotry and the bigotry of the age of ignorance.

2867. Beware of a wicked heart, corruption of intention, embarking on vice and the deception of [false] aspiration.

2868. The most detestable of morals is treachery.

2869. The most wicked characteristic is spite.

2870. The worst of morals is adorning oneself with vices.

2871. A dispraised character is from the fruits of ignorance.

2872. How detestable are the traits of the vile and how good are the qualities of the honourable!

2873. Being close to the people in their morals [and habits] is a safeguard from their malice.

2874. There is no good in a character that is not adorned with forbearance.

2875. There is no good in the trait of arrogance, haughtiness and pride.

2876. There is no life for the one who has a bad character.

٢٨٦٥. إِحْدَى الْمُرَّلَ وَالْعَجَبِ وَكَثْرَةِ الْمُنْجِ وَالضَّيْخَابِ وَالْتُّرَهَاتِ.

٢٨٦٦. إِحْدَرُوا مَنَافِعَ الْكِبْرِ وَغَلَبَةَ الْحَسَنَةِ وَتَعَصُّبَ الْجَاهِلِيَّةِ.

٢٨٦٧. إِيَّاكَ وَحْبَطَ الطَّوَّيَّةِ وَإِفْسَادَ النِّيَّةِ وَرَكَوبَ الدَّيَّنَةِ وَعُرُورَ الْأُمْنِيَّةِ.

٢٨٦٨. أَقْبَعَ الْأَخْلَاقِ الْخَيَانَةُ.

٢٨٦٩. الْأَمْ الْخُلُقِ الْحِقْدُ.

٢٨٧٠. أَسْوَءُ الْخَلَائِقِ التَّحَلَّيِ بِالرَّذَائِلِ.

٢٨٧١. الْخُلُقُ الْمَذْمُومُ مِنْ ثِمَارِ الْجَهَلِ.

٢٨٧٢. مَا أَقْبَعَ شَيْمَ اللِّئَامِ وَأَحْسَنَ سَجَاجِيَا الْكِرَامِ.

٢٨٧٣. مُقَارَبَةُ الرِّجَالِ فِي حَلَائِقِهِمْ أَمْنٌ مِنْ عَوَالِيهِمْ.

٢٨٧٤. لَا حَيْرَ فِي خُلُقٍ لَا يَرِينَهُ حَلْمٌ.

٢٨٧٥. لَا حَيْرَ فِي شَيْمَةِ كِبْرٍ وَبَخْرٍ وَفَخْرٍ.

٢٨٧٦. لَا عِيشَ لِسَيِّيِّعِ الْخُلُقِ.

2877. There is no loneliness worse than [that which is brought about by] bad character.

٢٨٧٧. لَا وَحْشَةَ أَوْحَشُ مِنْ سُوءِ الْخُلُقِ.

2878. The one who has a bad character is very impetuous and has a bitter life.

٢٨٧٨. الْسَّيِّئُ الْخُلُقُ كَثِيرُ الطَّيْشِ مُنْعَصِّعُ الْعَيْشِ.

2879. A bad character is one of the two torments.

٢٨٧٩. الْخُلُقُ السَّيِّئُ أَحَدُ الْعَذَابَيْنِ.

2880. One who makes his character bad, torments his [own] soul.

٢٨٨٠. مَنْ أَسَاءَ حُكْمَهُ عَذَبَ نَفْسَهُ.

2881. One whose character is bad, his [own] family becomes fed up with him.

٢٨٨١. مَنْ ضَاقَ حُلْمُهُ مَلَأَهُ أَهْلُهُ.

2882. One whose character is bad, his sustenance is restricted.

٢٨٨٢. مَنْ سَاءَ حُلْمُهُ ضَاقَ رِزْقُهُ.

2883. 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.

٢٨٨٣. مَنْ لَمْ يُؤْكِدْ فَلَيْمَهُ بِحَدِيثِهِ شَانَ سَلَفَهُ وَخَانَ حَلْفَهُ.

2884. Every creation is moving towards that which it has no knowledge of.

٤. كُلُّ مَخْلُوقٍ يَجْرِي إِلَى مَا لَا يَدْرِي.

2885. The cause of immorality is seclusion.

٢٨٨٥. سَبَبُ الْفُجُورِ الْخُلُوَّةُ.

2886. Remaining in seclusion (when it is required to safeguard faith) is the habit of the righteous.

٢٨٨٦. مُلَامَةُ الْخُلُوَّةِ دَأْبُ الصَّالِحَاءِ.

WINE

2887. Abandoning the drinking of wine is [commanded as] a protection for the mind.

الخمر

٢٨٨٧. وَتَرَكَ شُرْبِ الْخَمْرِ تَحْصِينًا لِلْعَقْلِ.

FIVE FOR FIVE

2888. Five [types of people] are worthy of being humiliated: The one who interferes between two people when they have not involved him in their affair, the one who issues commands to the owner of the house [while] in his house, the one who approaches a dining table when he has not been invited to do so, the one who continues talking when nobody is listening and the one who sits in the place where he has no right to sit.

2889. Five qualities are detested from five [people]: Excessive licentiousness from scholars, greed from sages, stinginess from the wealthy, shamelessness from women and from the elders, adultery.

خمس وخمسة

٢٨٨٨. حَمْسَةٌ يَنْتَغِي أَنْ يُهانُوا: الْدَّاخِلُ بَيْنَ اثْنَيْنِ لَمْ يُدْخِلَهُ فِي أَمْرِهِمَا وَالْمُتَأْمِرُ عَلَى صَاحِبِ الْبَيْتِ فِي بَيْتِهِ وَالْمُتَقَدِّمُ عَلَى مَائِدَةِ لَمْ يُدْعَ إِلَيْهَا وَالْمُقْبِلُ بِخَدِيَّهِ عَلَى عَيْرِ مُسْتَمِعٍ وَالْجَالِسُ فِي الْمِحَالِسِ الَّتِي لَا يَسْتَحْقُّهَا.

ANONYMITY

2890. Verily in anonymity [and lack of fame and prominence] there is peace of mind.

الخمول

٢٨٩٠. إِنَّ فِي الْخُمُولِ لَرَاحَةً.

FEAR

الخوف والخشية

2891. Fear [of Allah] is the imprisonment of the self from sins and its impediment from vices.

٢٨٩١. الْحَوْفُ سِجْنُ النَّفْسِ عَنِ الدُّنْوِ وَرَادُّهَا عَنِ الْمَعَاصِي.

2892. Fear of Allah in this world makes one safe from fear of Him in the Hereafter.

٢٨٩٢. الْحَوْفُ مِنَ اللَّهِ فِي الدُّنْيَا يُؤْمِنُ الْحَوْفَ فِي الْآخِرَةِ مِنْهُ.

2893. Fear [Allah] and you will be feared by the people.

٢٨٩٣. إِرْهَبْ تُحَذَّرْ.

2894. Fear [Allah] and you will be feared; and do not act jokingly such that you are belittled.

٢٨٩٤. إِرْهَبْ تُحَذَّرْ وَلَا تَكُنْ فَتُحَتَّفْ.

2895. The most fearful [of Allah] among you are the ones who know [Him] the most.

٢٨٩٥. أَحْوَفُكُمْ أَعْرَفُكُمْ.

2896. Fear [of Allah] is security.

٢٨٩٦. الْحَوْفُ أَمَانٌ.

2897. Fear of the punishment of Allah is a quality of the God-wary.

٢٨٩٧. الْخَشِينَ مِنْ عَذَابِ اللَّهِ شِيمَةُ الْمُتَقِينَ.

2898. Fear [of Allah] is the gown of the Gnostics.

٢٨٩٨. الْحَوْفُ جِلْبَابُ الْعَارِفِينَ.

2899. Fear [of Allah] is the distinguishing feature of the believers.

٢٨٩٩. الْوَجْهُ شِعَاعُ الْمُؤْمِنِينَ.

2900. When you fear the Creator, you flee towards Him.

٢٩٠٠. إِذَا خِفْتَ الْخَالِقَ فَرِزْتَ إِلَيْهِ.

2901. The fruit of fear is security.

٢٩٠١. ثَمَّةُ الْحَوْفِ الْأَمْنُ.

2902. Fear your Lord and seek His mercy, He will save you from that which you fear [in this world] and will bestow [upon you] what you hope for.

٢٩٠٢. حَفْ رَبَّكَ وَارْجُ رَحْمَتَهُ يُؤْمِنَكَ بِمَا تَخَافُ وَيُئْلِكَ مَا رَجُوتَ.

2903. Fear [Allah] and you will be safe, and do not [wait to] be safe so that you may fear

٢٩٠٣. حَفْ تَأْمَنْ وَلَا تَأْمَنْ فَتَحَفْ.

[Him].

2904. Fear your Lord with a fearing that distracts you from hope of His mercy, and have hope of His mercy with the hoping of one who does not feel safe from His fear.

2905. The best action is striking a balance between hope [of His mercy] and fear [of His wrath].

2906. Fear Allah with the fearing of one who busies his mind with contemplation, for indeed fear [of Allah] is the best place to find security and is a restraint for the self from vices.

2907. Fear of Allah is the consolidation of faith.

2908. Fear of Allah brings security for the one who is filled with it.

2909. Fear Allah and He will protect you, and do not feel safe from Him [to the extent that you begin committing sins] so that He punishes you.

2910. Many a fear turns into security.

2911. There is many a frightening thing that you are not cautious of.

2912. Blessed be the one who is careful of [not disobeying] his Lord and afraid of his sin.

2913. Blessed be the one who enjoins upon himself the fear of his Lord and obeys Him in secret and in the open.

٢٩٠٤. حَفْ رَبِّكَ حَوْفًا يُشْغِلُكَ عَنْ رَجَائِهِ وَارْجِعْهُ
رَجَاءَ مَنْ لَا يَأْمُنُ حَوْفَهُ.

٢٩٠٥. حَيْرُ الْأَعْمَالِ إِعْتِدَالُ الرَّجَاءِ وَالْحَوْفِ.

٢٩٠٦. حَفِ اللَّهُ حَوْفَ مَنْ شَعَلَ بِالْفَكْرِ قُلْبُهُ فَإِنْ
الْحَوْفَ مَظْنَنُ الْأَمْنِ وَسِحْنُ (وَشَجْنُ) النَّفْسِ عَنِ
الْمَعْاصِي.

٢٩٠٧. حَشْيَةُ اللَّهِ جِمَاعُ الإِيمَانِ.

٢٩٠٨. حَوْفُ اللَّهِ يَجْلِبُ لِمُسْتَشْعِرِهِ الْأَمَانَ.

٢٩٠٩. حَفِ اللَّهُ يُؤْمِنُكَ وَلَا تَأْمُنُهُ فَيُعَذِّبُكَ.

٢٩١٠. رَبُّ حَوْفٍ يَعُودُ بِالْأَمَانِ.

٢٩١١. رَبُّ مَخْوفٍ لَا تَخَدِّرُهُ.

٢٩١٢. طُوبِي لِمَنْ رَاقِبَ رَبَّهُ وَخَافَ دُنْبُهُ.

٢٩١٣. طُوبِي لِمَنْ أَلْزَمَ نَفْسَهُ مُخَافَةَ رَبِّهِ وَأَطَاعَهُ فِي
السِّرِّ وَالْجَهَرِ.

2914. Blessed be the one who fills himself with fear [of Allah], belies [false] hopes and eschews missteps.

٤. طُوبِي لِمَنِ اسْتَشَعَرَ الْوَجْلَ وَكَدَّبَ الْأَمَلَ
وَبَغَّبَ الرَّلَّ.

2915. Blessed be the one who fears Allah and thus becomes safe [from chastisement in the Hereafter].

٥. طُوبِي لِمَنْ خَافَ اللَّهَ فَأَمِنَ.

2916. I am amazed at the one who knows Allah, how can his fear [of Him] not become intensified?!

٦. عَجِبْتُ لِمَنْ عَرَفَ اللَّهَ كَيْفَ لَا يَشْتَدُ
حَوْفَةً.

2917. I am amazed at the one who is incapable of warding off that which comes upon him, how does he feel safe from the one whom (or the thing which) he is afraid of?!

٧. عَجِبْتُ لِمَنْ يَعْجِزُ عَنْ دَفْعٍ مَا عَرَاهُ كَيْفَ
يَقْعُدُ لَهُ الْأَمْنُ إِمْنَ (مِمَّا) يَخْشَاهُ.

2918. Fear [of Allah] is sufficient as knowledge.

٨. كَفَى بِالْخُشْبَةِ عِلْمًا.

2919. Just as you hope, fear.

٩. كَمَا تَرْجُو خَفْ.

2920. One who fears [Allah] is safe.

١٠. مَنْ خَافَ أَمَنَ.

2921. One who fears [Allah] gets up [to worship Him] in the night.

١١. مَنْ خَافَ أَدْجَ (أَدَجَ).

2922. Whoever fears Allah, his knowledge is complete.

١٢. مَنْ خَشِيَ اللَّهَ كَمْلَ عِلْمًا.

2923. Whoever fears Allah, his [other] fears are reduced.

١٣. مَنْ خَافَ اللَّهَ قَلَّتْ مَخَافَتُهُ.

2924. One whose fear [of Allah] increases, his affliction is reduced.

١٤. مَنْ كَثُرَتْ مَخَافَتُهُ قَلَّتْ آفَتُهُ.

2925. One who fears Allah does not quench his anger [by taking revenge].

١٥. مَنْ خَافَ اللَّهَ لَمْ يَشْفِ عَيْظَةً.

2926. One who fears his Lord refrains from being unjust [to anyone].

.٢٩٢٦. مَنْ خَافَ رَبَّهُ كَفَّ عَنْ ظُلْمِهِ.

2927. One whose fear [of Allah] reduces, his affliction increases.

.٢٩٢٧. مَنْ قَلَّتْ مَخَافَتُهُ كَثُرَتْ آفَتُهُ.

2928. One who does not truly fear Allah will not gain His security.

.٢٩٢٨. مَنْ لَمْ يَصْدُقْ مِنَ اللَّهِ حَوْفَةً لَمْ يَتَّلَعَّ مِنْهُ الْأَمَانُ.

2929. One who fears Allah is protected by Allah, the Glorified, from everything.

.٢٩٢٩. مَنْ خَافَ اللَّهَ آمَنَهُ اللَّهُ سُبْحَانَهُ مِنْ كُلِّ شَيْءٍ.

2930. The best form of worship is fear [and awe] of Allah.

.٢٩٣٠. نِعْمَ الْعِبَادَةُ الْخَشِينَةُ.

2931. The best barrier from sins is fear [of Allah].

.٢٩٣١. نِعْمَ الْحَاجِزُ عَنِ الْمُعَاصِي الْخَوْفُ.

2932. The best means of [arriving at] security is fear [of Allah].

.٢٩٣٢. نِعْمَ مَطِئَةُ الْأَمْنِ الْخَوْفُ.

2933. Let no fearful one fear anything other than his sins.

.٢٩٣٣. لَا يَخْفُ خَائِفٌ إِلَّا ذَنْبَهُ.

2934. Do not fear anything other than your sins.

.٢٩٣٤. لَا تَخْفُ إِلَّا ذَنْبَكَ.

2935. There is no knowledge like the fear [and awe] of Allah.

.٢٩٣٥. لَا عِلْمٌ كَالْخَشِينَةِ.

2936. Fear [and awe] of Allah is the attribute of the felicitous.

.٢٩٣٦. الْخَشِينَةُ شِيمَةُ السُّعَادِاءِ.

2937. One who fears the threat of Allah [to the evildoers] brings close to himself that which is far.

.٢٩٣٧. مَنْ خَافَ الْوَعِيدَ قَرَبَ عَلَى نَفْسِهِ الْبَعِيدَ.

2938. Fear [of Allah] is a backing.

.٢٩٣٨. الْخَوْفُ إِسْتِظْهَارٌ.

2939. One who fears [divine] punishment

.٢٩٣٩. مَنْ خَافَ الْعِقَابَ إِنْصَرَفَ عَنِ السَّيِّئَاتِ.

desists from evil actions.

FEARING OTHER THAN ALLAH

2940. Whenever you fear the created [as opposed to the Creator], you flee from him.

2941. When you are frightened of something then enter into it, for indeed the difficulty of safeguarding yourself from it is greater than [that of] entering into it.

2942. He ('a) said about the one whom he censured: ...he has made his fear of men ready currency while his fear of the Creator a mere guarantee or promise [to be carried out later].

2943. One who fears the people, Allah, the Glorified, makes him afraid of everything.

THE FEARFUL

2944. The fearful one has no life.

2945. How many a fearful person has been taken to a place of safety by his fear.

2946. One who fears, fails.

FRIGHTENING OTHERS

الخوف من غير الله

٢٩٤٠. إذا خِفْتَ الْمُخْلُوقَ فَرِزْتَ مِنْهُ.

٢٩٤١. إذا هِبْتَ أَمْرًا فَعَمَّ فِيهِ فَإِنَّ شِدَّةَ تَوْقِيهِ أَشَدُ مِنَ الْوُقُوعِ فِيهِ.

٢٩٤٢. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي حَقِّ مَنْ ذَمَّهُ: جَعَلَ حَوْفَةً مِنَ الْعِبَادِ نَقْدًا وَمِنْ خَالِقِهِمْ (خالقه) ضَمَانًا (ضِمَارًا) وَ وَعْدًا.

٢٩٤٣. مَنْ خَافَ النَّاسَ أَخَافَهُ اللَّهُ سُبْحَانَهُ مَنْ كُلَّ شَيْءٍ.

الخائف

٢٩٤٤. الْخَائِفُ لَا عِيشَ لَهُ.

٢٩٤٥. كَمْ مِنْ خَائِفٍ وَفَدَ بِهِ حَوْفَةً عَلَى قَرَأَةِ الْأَمْنِ.

٢٩٤٦. مَنْ هَابَ خَابَ.

الإخافة

2947. One who does not frighten others will never be frightened [by anyone].

2948. One who frightens you [from committing sins] in order to protect you [from punishment] is better than one who gives you a [false] sense of security on order that you may become frightened.

THE FRUSTRATED

2949. For the frustrated and hopeless one there is the anguish of ruin [and loss].

GOOD

2950. Good does not perish.

2951. Good is easier [to do] than an evil action.

2952. The bane of goodness is an evil companion.

2953. When you make the intention of doing good, then execute it.

2954. When you witness [a] good [deed] then take to it.

2955. Three things consolidate that which is good: bestowing favours, guarding [one's] sureties and keeping ties with near relatives.

2956. Consolidation of good is in acting on that which lasts and making light of that which perishes.

٢٩٤٧. مَنْ لَمْ يُجِفْ أَحَدًا لَمْ يَجْفُ أَبَدًا.

٢٩٤٨. مَنْ أَخَافَكَ لِكَيْ يُؤْمِنَكَ حَيْرٌ لَكَ مِنْ يُؤْمِنَكَ لِكَيْ يُجِيفَكَ.

الخائب

٢٩٤٩. لِلْخَائِبِ الْأَئِسِ مَضَضُ الْهَلَاكِ.

الخير

٢٩٥٠. الْخَيْرُ لَا يَفْنِي.

٢٩٥١. الْخَيْرُ أَسْهَلُ مِنْ فِعْلِ الشَّرِّ.

٢٩٥٢. آفَةُ الْخَيْرِ قَرِينُ السُّوءِ.

٢٩٥٣. إِذَا عَقَدْتُمْ عَلَى عَزَائِيمٍ حَيْرٌ فَامْضُوهَا.

٤٢٩٥٤. إِذَا رَأَيْتُمُ الْخَيْرَ فَحُدُّدوْ بِهِ.

٢٩٥٥. ثَلَاثٌ هُنَّ جَمَاعُ الْخَيْرِ: إِسْدَاءُ النِّعَمِ وَرِعَايَةُ الْلِّذَّمِ وَصَلَةُ الرَّاحِمِ.

٢٩٥٦. جَمَاعُ الْخَيْرِ فِي الْعَمَلِ إِمَّا يَبْقَى وَالْإِسْتِهَانَةُ إِمَّا يَفْنِي.

2957. Reform the evildoer with your good actions and guide [others] towards good by your beautiful [and kind] words.

٢٩٥٧. أصلح المُسيئ بخُسْنِ فِعَالِكَ وَدُلُّ عَلَى الْخَيْرِ بِحَمْيلِ مَقَالِكَ.

2958. Do good deeds and do not consider any of it insignificant, for verily little of it is plenty and its doer is happy [in the Hereafter].

٢٩٥٨. إِفْعَلِ الْخَيْرَ وَلَا تُحْقِرْ مِنْهُ شَيْئًا فَإِنَّ قَلِيلَهُ كَثِيرٌ وَفَاعِلُهُ حَبُورٌ.

2959. Increase your gladness for that which you have sent forth of good deeds and [increase] your sadness for that which you have missed from it.

٢٩٥٩. أَكْثِرْ سُرُورَكَ عَلَى مَا قَدَّمْتَ مِنَ الْخَيْرِ وَخُزِنَكَ عَلَى مَا فَاتَ مِنْهُ.

2960. The good deed that brings the quickest reward is piety.

٢٩٦٠. أَعْجَلُ الْخَيْرِ ثَوَابًا الْإِيمَانُ.

2961. Verily that which you send forth of good actions will be preserved for you and that which you delay [or postpone] will benefit other than you.

٢٩٦١. إِنَّ مَا تُفَلِّمُ مِنْ خَيْرٍ يَكُونُ لَكَ ذُخْرًا وَمَا تُؤَخِّرُهُ يَكُونُ لِغَيْرِكَ حَزْرًا.

2962. Indeed the best of good deeds are giving charity anonymously, being good with your parents and keeping ties with near relations.

٢٩٦٢. إِنَّ أَفْضَلَ الْخَيْرِ صَدَقَةُ السِّرِّ وَبُرُّ الْوَالِدَيْنِ وَصِلَةُ الرَّحْمِ.

2963. Do good and do not commit evil acts, for the one who performs a good deed is better than it and the one who commits an evil act is more evil than it.

٢٩٦٣. إِفْعَلِ الْخَيْرَ وَلَا تَفْعَلِ الشَّرَّ فَخَيْرٌ مِنَ الْخَيْرِ مَنْ يَفْعُلُهُ وَشَرٌّ مِنَ الشَّرِّ مَنْ يَأْتِيهِ بِفَعْلِهِ.

2964. Do good deeds as much as you can, for better than the good deed is the one who does it.

٢٩٦٤. إِفْعَلُوا الْخَيْرَ مَا اسْتَطَعْتُمْ فَخَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ.

2965. Indeed, the most perceptive of seers is one whose gaze penetrates into good actions.

٢٩٦٥. أَلَا إِنَّ أَبْصَرَ الْأَبْصَارِ مَنْ نَفَذَ فِي الْخَيْرِ طَرْفُهُ.

2966. The consolidation of good is in seeking advice and acting upon words of the sincere adviser.

٢٩٦٦. جماعُ الْخَيْرِ فِي الْمُشَاوِرَةِ وَالْأَخْذِ يَقُولُ النَّصِيحَ.

2967. The consolidation of good is in making friendship for the sake of Allah and making enmity for the sake of Allah; [in] loving for the sake of Allah and hating for the sake of Allah.

٢٩٦٧. جماعُ الْخَيْرِ فِي الْمَوَالَةِ فِي اللَّهِ وَالْمَعَاوَدَةِ فِي اللَّهِ وَالْمُحَبَّةِ فِي اللَّهِ وَالْبُعْضِ فِي اللَّهِ.

2968. Consolidation of good is in [performing] virtuous actions.

٢٩٦٨. جماعُ الْخَيْرِ فِي أَعْمَالِ الْبِرِّ.

2969. Sometimes good may come upon you from where you least expect it.

٢٩٦٩. رَبَّ خَيْرٍ وَفَالَّكَ مِنْ حَيْثُ لَا تَرَقَبُهُ.

2970. Whoever wears [the garment of] virtue disrobes himself of evil.

٢٩٧٠. مَنْ لَيْسَ الْخَيْرَ تَعَرَّى مِنَ الشَّرِّ.

2971. One who does good has [actually] started with [gaining its benefit] himself.

٢٩٧١. مَنْ فَعَلَ الْخَيْرَ فَتَنَعَّسَ بِهِ.

2972. One who plants good, reaps reward.

٢٩٧٢. مَنْ زَرَعَ خَيْرًا حَصَدَ أَجْرًا.

2973. Whoever does not know how to distinguish good from evil, then he is [actually] from the beasts.

٢٩٧٣. مَنْ لَمْ يَعْرِفْ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ مِنَ الْبَهَائِمِ.

2974. One who does not know the benefit of a good action will not be capable of performing it.

٢٩٧٤. مَنْ لَمْ يَعْرِفْ مَنْفَعَةَ الْخَيْرِ لَمْ يَقْدِرْ عَلَى الْعَمَلِ بِهِ.

2975. One who sends forth a good deed will find it [in the Hereafter].

٢٩٧٥. مَنْ قَدَّمَ خَيْرًا وَجَدَهُ.

2976. One who is falls short in performing good deeds, loses and regrets.

٢٩٧٦. مَنْ قَصَرَ عَنْ فِعْلِ الْخَيْرِ حَسِرَ وَنَدِمَ.

2977. From the signs of goodness is refraining from harming others.

٢٩٧٧. مِنْ أَمَارَاتِ الْخَيْرِ الْكَفُّ عَنِ الْأَذْى.

2978. The good that is followed by hellfire is not truly good.

٢٩٧٨. ما حَيْرٌ بَعْدَهُ النَّارُ بَخِيرٌ.

2979. Never count as evil that through which you realized good.

٢٩٧٩. لَا تَعْدَنَ شَرًّا مَا أَذْرَكْتَ بِهِ حَيْرًا.

2980. Do not perform any good action in order to show off and do not abandon it out of shame.

٢٩٨٠. لَا تَعْمَلْ شَيْئًا مِنَ الْخَيْرِ رِبَاءً وَلَا تَرْتَكِهُ حَيَاءً.

2981. None of you should ever say: ‘indeed there is one who is more worthy of doing the good action than me,’ for it will, by Allah, become that way. Verily for good and evil there are adherents, so whenever you leave it, its adherents perform it in your place.

٢٩٨١. لَا يَقُولَنَّ أَحَدُكُمْ إِنَّ أَحَدًا أَوْلَى بِفِعْلِ الْخَيْرِ مِنْهُ فَيَكُونَ وَاللَّهُ كَذَلِكَ إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا فَمَهْمَا تَرْكُتُمُوهُ كَفَاكُمُوهُ أَهْلُهُ.

2982. That which you send forth of good deeds is [preserved] with the One who does not diminish [its] reward and that which you commit from evil actions is [preserved] with the One who is not incapable of [meting out] punishment.

٢٩٨٢. مَا قَدَّمْتَهُ مِنْ خَيْرٍ فَعِنْدَهُ مَنْ لَا يَبْخَسُ الشَّوَّابَ وَمَا ارْتَكَبْتَهُ مِنْ شَرٍ فَعِنْدَهُ مَنْ لَا يُعْجِزُهُ الْعِقَابُ.

2983. The essential prerequisite of good action is taking the initiative in [performing] it.

٢٩٨٣. مِلَائِكَةُ الْخَيْرِ مُبَادِرَاتٌ.

2984. The basis of every good deed is obedience to Allah, the Glorified.

٢٩٨٤. مِلَائِكَةُ كُلِّ خَيْرٍ طَاعَةُ اللَّهِ سُبْحَانَهُ.

2985. The key to goodness is renouncing evil.

٢٩٨٥. مَفْتَاحُ الْخَيْرِ التَّرْبِيَّةُ مِنَ الشَّرِّ.

2986. An evil [action] that does not last is better than a good [deed] that does not last.

٢٩٨٦. شَرٌّ لَا يَدُومُ حَيْرٌ مِنْ حَيْرٍ لَا يَدُومُ.

2987. The one who seeks goodness through evil action, his mind and senses are corrupt.

٢٩٨٧. طَالِبُ الْخَيْرِ يَعْمَلُ الشَّرَّ فَاسِدُ الْعَقْلِ وَالْحِسْنَى.

2988. He who seeks good will triumph by it.

.٢٩٨٨. ظَفَرَ بِالْخَيْرِ مِنْ طَلَبِهِ.

2989. The determination to do good extinguishes the fire of evil.

.٢٩٨٩. عَزِيزُهُ الْخَيْرُ ثُطِفِيُّ نَارَ الشَّرِّ.

2990. The planter of the tree of good reaps the sweetest fruit.

.٢٩٩٠. غَارِسُ شَجَرَةِ الْخَيْرِ يَحْتَمِلُهَا أَحْلَى ثَمَرَةِ.

2991. You will never realize good until you renounce evil.

.٢٩٩١. لَنْ تَتَحَقَّقَ الْخَيْرُ حَتَّى تَتَرَأَّمَ مِنَ الشَّرِّ.

2992. There is nothing better than [a] good [deed] except its reward.

.٢٩٩٢. لَيْسَ بِخَيْرٍ مِنَ الْخَيْرِ إِلَّا ثَوَابُهُ.

2993. Goodness is not in having more wealth and children, rather goodness is only in possessing more knowledge and greater forbearance.

.٢٩٩٣. لَيْسَ الْخَيْرُ أَنْ يَكُنْ مَالُكُ وَ ولَدُكَ إِنَّمَا
الْخَيْرُ أَنْ يَكُنْ عِلْمُكَ وَ يَعْظُمْ حِلْمُكَ.

2994. One who advances good, gains.

.٢٩٩٤. مِنْ قَدَّامِ الْخَيْرِ عَنَّمَ.

2995. The doer of [a] good [deed] is better than it.

.٢٩٩٥. فَاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ.

2996. The good action is a lasting store and a pure fruitage.

.٢٩٩٦. فِعْلُ الْخَيْرِ ذَخِيرَةٌ باقِيَةٌ وَمَرْءَةٌ رَاكِيَّةٌ.

2997. Send forth good actions and you will gain [in the Hereafter]; purify your actions [by performing them sincerely for Allah] and you will be felicitous.

.٢٩٩٧. قَدِيمُوا حَيْرًا تَعْتَمُوا وَأَحْلِصُوا أَعْمَالَكُمْ
تَسْعَدُوا.

2998. Indeed, being a follower in good is [much] better for you than being a leader in evil.

.٢٩٩٨. لَأَنْ تَكُونَ تَابِعاً لِلْخَيْرِ حَيْرٌ لَكَ مِنْ أَنْ
تَكُونَ مَتَبُوعًا فِي الشَّرِّ.

2999. Nobody will ever be given the reward of a good action except the one who performs it.

.٢٩٩٩. لَنْ يُجْزِي جَزَاءَ الْخَيْرِ إِلَّا فَاعِلُهُ.

GOOD OF THIS WORLD AND THE HEREAFTER

3000. Four [qualities] are such that whoever they have been given to has been given the good of this world and the Hereafter: truthful speech, fulfilling the trust, abstinence from consuming what is forbidden and good character.

3001. Three [traits] are such that whoever possesses them has been bestowed with the good of this world and the Hereafter. They are: being satisfied with what has been decreed [by Allah], patience in the face of hardship and thankfulness in times of ease [and prosperity].

SEEKING WHAT IS BEST

3002. Seek what is best and do not chose what you want, for how many a person who has chosen what he wanted and found his own destruction in it!

3003. When you embark on something, seek what is best from it.

3004. He who seeks what is best [in his actions] does not regret.

THE VIRTUOUS

3005. The practice of the virtuous ones is polite speech and spreading peace.

خير الدنيا والآخرة

٣٠٠٠. أربعةٌ مِنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا
وَالآخِرَةِ: صِدْقٌ حَدِيثٌ وَأَدَاءُ أَمَانَةٍ وَعِفَّةٌ بَطْنٌ
وَحُسْنُ خُلُقٍ.

٣٠٠١. ثَلَاثٌ مِنْ كُنَّ فِيهِ فَقَدْ رُزِقَ خَيْرَ الدُّنْيَا
وَالآخِرَةِ: هُنَّ الرِّضَا بِالْقَضَاءِ وَالصَّبْرُ عَلَى الْبَلَاءِ
وَالشُّكْرُ فِي الرَّحْنَاءِ.

الاستخارة

٣٠٠٢. إِسْتَخِرْ وَلَا تَتَحَبَّرْ فَكُمْ مَنْ تَحَبَّرْ أَمْرًا كَانَ
هَلَكُهُ فِيهِ.

٣٠٠٣. إِذَا أَمْضَيْتَ فَاسْتَخِرْ.

٤٣٠٠٤. مَا نَدِيمٌ مَنِ اسْتَخَارَ.

الأختيار

٣٠٠٥. سُنَّةُ الْأَخْيَارِ لِيُنُّ الْكَلَامِ وَإِفْشَاءُ السَّلَامِ.

CHOICE

3006. One whose choice is bad, his results become ugly.

3007. Some bad choices are: seeking to overpower one's equals and making enmity with people.

3008. One of the best choices is accompanying the virtuous.

3009. Some of the bad choices are fighting [and seeking to overpower] one's equals, unveiling an enemy and showing hostility towards one who is able to do harm.

3010. One of the most excellent choices and best precautions [and supports] is for you to be just in your ruling (or judgment) and to carry it out among the special and the ordinary [people] equally.

3011. From the best of choices is adorning oneself with selflessness.

3012. From the good choices [one makes] is keeping company with the virtuous and keeping a distance from the wicked.

3013. The worst choice is being satisfied with deficiency.

THE CHOICE OF ALLAH

3014. Whoever does not get reformed by that which Allah has chosen [for him] will

الاختيار

٣٠٠٦. مَنْ سَاءَ اخْتِيَارُهُ قَبَحَتْ آثَارُهُ.

٣٠٠٧. مَنْ سُوءَ الْاخْتِيَارِ مُعَالَبَةُ الْأَكْفَاءِ وَمُعَاوَدَةُ الرِّجَالِ.

٣٠٠٨. مَنْ أَخْسَى الْاخْتِيَارِ صُحْبَةُ الْأَخْيَارِ.

٣٠٠٩. مَنْ سُوءَ الْاخْتِيَارِ مُعَالَبَةُ الْأَكْفَاءِ وَمُكَاشَفَةُ الْأَعْدَاءِ وَمُنَاوَاهَةُ مَنْ يَقْدِرُ عَلَى الصَّرَاءِ.

٣٠١٠. مَنْ أَفْضَلَ الْاخْتِيَارِ وَأَحْسَنَ الْاسْتَظْهَارِ أَنْ تَعْدِلَ فِي الْحُكْمِ (الْقَضَاءِ) وَتُخْرِي فِي الْخَاصَّةِ وَالْعَامَّةِ عَلَى السَّوَاءِ.

٣٠١١. مَنْ أَفْضَلَ الْاخْتِيَارِ التَّحْلِي بِالإِيَّاَرِ.

٣٠١٢. مَنْ حُسْنَ الْاخْتِيَارِ مُقَارَنَةُ الْأَخْيَارِ وَمُفَارَقَةُ الْأَشْرَارِ.

٣٠١٣. يُئْسِ الْاخْتِيَارِ الرِّضا بِالنَّفْصِ.

اختيار الله

٣٠١٤. مَنْ لَمْ يَصْلُحْ عَلَى اخْتِيَارِ اللَّهِ لَمْ يَصْلُحْ عَلَى

not be reformed by what he chooses for himself.

اختيارة لنفسه.

TREACHERY

الخيانة

3015. Keep away from treachery for it is [a cause of] turning away from Islam.

٣٠١٥. جابُوا الخيانة فإنها مُجانبة الإسلام.

3016. The cornerstone of hypocrisy is treachery.

٣٠١٦. رأس التِّفَاقِ الخيانة.

3017. The peak of ingratitude is disloyalty.

٣٠١٧. رأس الكُفْرِ الخيانة.

3018. The highest form of treachery is the treachery of a beloved friend and the breaking of pledges.

٣٠١٨. غايةُ الخيانة خيانةُ الْخَلِيلِ الْوَدُودِ وَنَفْضُ العُهُودِ.

3019. One who acts with treachery has done injustice to the trust [that was entrusted to him].

٣٠١٩. من عمل بالخيانة فقد ظلم الأمانة.

3020. From the most grievous forms of treachery is being treacherous with trusts or deposits [that one has been entrusted with].

٣٠٢٠. من أفحشَ الخيانة خيانة الودائع.

3021. Do not act treacherously towards one who trusts you, even if he is disloyal with you, and do not disgrace your enemy, even if he disgraces you.

٣٠٢١. لا تُنْهِيْ من اتَّمَنَكَ وَإِنْ حَانَكَ وَلَا تُنْهِيْ عَدُوَّكَ وَإِنْ شَانَكَ.

3022. Treachery and brotherhood do not go together.

٣٠٢٢. لا يجتمعُ الخيانة والأخوة.

3023. Keep away from treachery for it is the worst offence, and verily the treacherous one is surely punished with fire for his treachery.

٣٠٢٣. إِيَّاكَ وَالخيانة فإنها شُرٌّ مَعْصِيَةٌ وَإِنَّ الْخائِنَ لَمُعَذَّبٌ بِالنَّارِ عَلَى خِيَانَتِهِ.

3024. The worst treachery is treachery against the nation.

٣٠٢٤. أَعْظَمُ الْخِيَانَةِ خِيَانَةُ الْأُمَّةِ.

3025. Treachery is betrayal.

٣٠٢٥. الْخِيَانَةُ عَدْرٌ.

3026. Treachery is the brother of dishonesty.

٣٠٢٦. الْخِيَانَةُ أخُوكِ الدِّكْبِ.

3027. Treachery is the double of deceit.

٣٠٢٧. الْخِيَانَةُ صِنْوُ الْإِلْفِكِ.

3028. Treachery is the cornerstone of hypocrisy.

٣٠٢٨. الْخِيَانَةُ رَأْسُ التِّفَاقِ.

3029. Treachery is an indication of lack of piety and absence of religiosity.

٣٠٢٩. الْخِيَانَةُ دَلِيلٌ عَلَى قِلَّةِ الورعِ وَعَدَمِ الدِّيَانَةِ.

3030. When treacheries (or offenses) become manifest, blessings are taken away.

٣٠٣٠. إِذَا ظَهَرَتِ الْخِيَانَاتُ (الجَنَابَاتُ) ارْتَفَعَتِ الْبَرَكَاتُ.

3031. Unwelcome are the faces that are not seen except in every evil situation.

٣٠٣١. لَا مَرْحَبًا بِؤُجُوهٍ لَا تُرَى إِلَّا عِنْدَ كُلِّ سُوءٍ.

THE TREACHEROUS

الخائن

3032. The treacherous person is one who busies himself with other than his self and his ‘today’ is worse than his ‘yesterday’.

٣٠٣٢. الْخَائِنُ مَنْ شَغَلَ نَفْسَهُ بِعِيْرِ نَفْسِهِ وَكَانَ يَوْمَهُ شَرًّا مِنْ أَمْسِهِ.

3033. The enticer [towards deviance] and the treacherous one are alike.

٣٠٣٣. الْمُرْيُعُ وَ الْخَائِنُ سَوَاءٌ.

3034. The treacherous person has no loyalty in him.

٣٠٣٤. الْخَائِنُ لَا وَفَاءَ لَهُ.

3035. From the signs of being forsaken [by Allah] is considering the treacherous to be trustworthy.

٣٠٣٥. مِنْ عَلَامَاتِ الْخِذْلَانِ اِيْتَمَانُ الْخُوَانِ.

باب الدال

THE DILIGENT & THE HARDWORKING

الدائب والكادح

3036. Many a diligent person also loses (or causes loss).

٣٠٣٦. رُبَّ دَائِبٍ مُضَيِّعٌ.

3037. Many a person toils for the one who is not grateful to him.

٣٠٣٧. رُبَّ كَادِحٍ لِمَنْ لَا يَشْكُرُهُ.

RETROSPECTION

استدبار الأمور

3038. One who considers matters in retrospect, gets perplexed.

٣٠٣٨. مَنِ اسْتَدْبَرَ الْأُمُورَ تَحَيَّرَ.

THE ONE WHO TURNS BACK AND THE ONE WHO MOVES FORWARD

المدبر والمقبل

3039. Never hold on to one who turns back and do not separate from the one who moves forward.

٣٠٣٩. لَا تَنْمَسِكَنَّ بِمُدْبِرٍ وَلَا تُفَارِقَنَّ مُقْبِلًا.

3040. It may be that sometimes the one who turns back moves forward and the one who moves forward turns back.

٤٠٣٠. لَرَئِمَا أَقْبَلَ الْمُدْبِرُ وَأَذْبَرَ الْمُقْبِلُ.

PLANNING

التدبير

3041. Little [done] with planning is more lasting than a lot done with wastefulness.

٤١٣٠. الْقَلِيلُ مَعَ التَّدْبِيرِ أَبْقَى مِنَ الْكَثِيرِ مَعَ التَّبْذِيرِ.

3042. The most manifest sign of abundant intelligence is good planning.

٤٢٣٠. أَدْلُ شَيْءٍ عَلَى غَزَّةِ الْعَقْلِ حُسْنُ التَّدْبِيرِ.

3043. Planning comes with consideration and consideration comes with contemplation.

٤٣. التَّدْبِيرُ بِالرَّأْيِ وَالرَّأْيُ بِالْفِكْرِ.

3044. Planning is half of the assistance.

٤٤. التَّدْبِيرُ نِصْفُ الْمَعْوَنَةِ.

3045. Planning before action saves one from regret.

٤٥. التَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُ النَّدَمَ.

3046. Planning before action saves one from error.

٤٦. التَّدْبِيرُ قَبْلَ الْفِعْلِ يُؤْمِنُ الْعِثَارَ.

3047. Good planning and keeping away from wastefulness are from good politics.

٤٧. حُسْنُ التَّدْبِيرِ وَجَنْبُ التَّبْذِيرِ مِنْ حُسْنِ الْسِّيَاسَةِ.

3048. Good planning makes little wealth grow while bad planning causes abundant wealth to perish.

٤٨. حُسْنُ التَّدْبِيرِ يُنْمِي قَلِيلَ الْمَالِ وَسُوءُ التَّدْبِيرِ يُفْخِي كَثِيرًا.

3049. The cause of ruin is bad planning.

٤٩. سَبَبُ التَّدْمِيرِ سُوءُ التَّدْبِيرِ (سُوءُ التَّدْبِيرِ سَبَبُ التَّدْمِيرِ).

3050. Bad planning is the key to poverty.

٥٠. سُوءُ التَّدْبِيرِ مِفْتَاحُ الْفَقْرِ.

3051. One whose planning is bad, his ruin is hastened.

٥١. مَنْ سَاءَ تَدْبِيرُهُ تَعَجَّلَ تَدْمِيرُهُ.

3052. One whose planning is delayed, his destruction is expedited.

٥٢. مَنْ تَأْخَرَ تَدْبِيرُهُ تَقْدَمَ تَدْمِيرُهُ.

3053. One whose panning is bad, his estimation is nullified.

٥٣. مَنْ سَاءَ تَدْبِيرُهُ بَطَّلَ تَقْدِيرُهُ.

3054. One whose planning is bad, his destruction is in his planning.

٥٤. مَنْ سَاءَ تَدْبِيرُهُ كَانَ هَلَكُهُ فِي تَدْبِيرِهِ.

3055. There is no wisdom like planning.

٥٥. لَا عَقْلٌ كَالْتَدْبِيرِ.

3056. There is no benefit in the planning of

٥٦. لَا يُنْجِعُ تَدْبِيرٌ مَنْ لَا يُطَاعُ.

one who is not obeyed.

DESERTION AND ABANDONMENT

التدابر والتخاذل

3057. Keep away from abandonment, desertion and severing of ties with near relatives.

٣٠٥٧. جانبوا التّخاذل والتّدابر وقطيعة الأرحام.

TURNING BACKWARD

الإذبار

3058. It is seldom that one who turns back [and retreats] returns to the front.

٣٠٥٨. فَلَمَّا يَعُودُ الإِذْبَارُ إِفْلَاً.

3059. From the signs of turning backward is accompanying the vile.

٣٠٥٩. مِنْ عَلَامَاتِ الإِذْبَارِ مُقَارَنَةً الأَرْذَالِ.

3060. From the signs of turning backward is thinking ill of the one who gives you good advice.

٣٠٦٠. مِنْ عَلَامَاتِ الإِذْبَارِ سُوءُ الظَّنِّ بِالنَّصِيحَ.

3061. Turning backward is evinced by four things: bad planning, foul extravagance, lack of consideration and too many excuses.

٣٠٦١. يُسْتَدلُّ عَلَى الإِذْبَارِ بِأَرْبَعَ مُؤْمِنَاتِ مُسْوَدَّةِ التَّدْبِيرِ وَقَبْحِ التَّبَدِيرِ وَقَلَّةِ الْإِعْتِيَارِ وَكَثْرَةِ الْاعْتِنَادِ (الاعتبار).

3062. The merits in advancing forward are the demerits in turning backward.

٣٠٦٢. الْمَحَاسِنُ فِي الْإِقْبَالِ هِيَ الْمِسَاوِيُّ فِي الإِذْبَارِ.

ENTRANCE AND ONE WHO ENTERS

الداخل والقادم

3063. One who enters into a place of evil is [suspected and] accused.

٣٠٦٣. مِنْ دَخَلَ مَدَارِخَ السُّوءِ أُهْمَمٌ.

3064. For everyone who enters [into an

٣٠٦٤. لِكُلِّ دَاخِلٍ دَهْشَةٌ وَدُهُولٌ.

unfamiliar place] there is consternation and perplexity.

3065. For everyone who enters there is [a feeling of] consternation, so begin with salaam .

3066. Everyone who arrives has [a feeling of] perplexity, so make him comfortable with [kind] words.

GRADUALLY DRAWING CLOSER TO DESTRUCTION

3067. Of all people, the person who needs to be most careful is the one who is most safe from abrupt changes [as this may be a means of gradually being drawn to his destruction].

3068. How many a person is gradually drawn to his destruction through the good that is done to him.

STUDY

3069. One who does not continue his study does not acquire deep understanding [of his subject].

RECTIFICATION AND MAKING AMENDS

3070. One who makes amends is on the brink of righteousness.

3071. Rectify at the end of your life that

الاستدرج والمستدرج

٣٠٦٥. لِكُلِّ دَاخِلٍ دَهْشَةً فَابْدَأُوا بِالسَّلَامِ.

٣٠٦٦. لِكُلِّ قَادِمٍ حَيْثُ فَابْسُطُوهُ بِالْكَلَامِ.

الدرس

٣٠٦٩. لَا فِقْهَ لِمَنْ لَا يَدْبِمُ الدَّرْسَ.

الاستدراك والتدارك

٣٠٧٠. الْمُسْتَدِرُكُ عَلَى شَفَا صَالِحٍ.

٣٠٧١. تَدَارُكٌ فِي آخِرِ عُمُرِكَ مَا أَضَعَتَهُ فِي أَوَّلِهِ

which you have neglected [and lost] earlier on and you will make your place of return a happy one.

3072. Proper rectification [of one's mistakes] is the symbol of righteousness.

3073. Successful is the one who reforms his current actions and makes amends for his past mistakes.

3074. One who makes amends [for his past mistakes] reforms [himself].

3075. One who rectifies his [past] mistakes reforms [himself].

3076. How far is making amends [for something] from [its initial] loss!

3077. Hastening rectification is reformation.

تَسْعَدُ إِنْفَلِيَّكَ.

٣٠٧٢. حُسْنُ الْاسْتِدْرَاكِ عِنْوَانُ الصَّلَاحِ.

٣٠٧٣. فَازَ مَنْ أَصْلَحَ عَمَلَ يَوْمَهُ وَاسْتَدْرَكَ فَوَارِطَةً أَمْسِيهِ.

٣٠٧٤. مَنْ اسْتَدْرَكَ أَصْلَحَ.

٣٠٧٥. مَنْ اسْتَدْرَكَ فَوَارِطَةً أَصْلَحَ.

٣٠٧٦. مَا أَبْعَدَ الْاسْتِدْرَاكَ مِنَ الْفُوتِ.

٣٠٧٧. تَعْجِيلُ الْاسْتِدْرَاكِ إِصْلَاحٌ.

3078. Be amicable with the people and you will be secure from their tribulations and will remain safe from their sly plots.

3079. Be amicable with the people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice to die away.

3080. Be courteous to your enemy and be sincere with your close friend, [by this] you will protect [your] brotherhood and safeguard [your] magnanimity.

٣٠٧٨. دَارَ النَّاسَ تَأْمُنْ عَوَائِلَهُمْ وَتَسْلِمُ مِنْ مَكَائِدِهِمْ.

٣٠٧٩. دَارَ النَّاسَ تَسْتَمِعُ بِإِخْرَائِهِمْ وَالْقَهْمُ بِالْبِشْرِ ثُمِّتُ أَضْغَاهُمْ.

٣٠٨٠. دَارَ عَدُوَّكَ وَأَخْلُصَ لِيَدُودِكَ تَحْفَظُ الْأُخْوَةَ وَتُحِيزُ الْمُرْوَةَ.

3081. The cornerstone of wisdom is being amicable with the people.

٣٠٨١. رَأْسُ الْحِكْمَةِ مُدَارَّةُ النَّاسِ.

3082. The soundness of life is in being amicable [with people].

٣٠٨٢. سَلَامَةُ الْعِيشِ فِي الْمُدَارَّةِ.

3083. One who is amicable with people remains safe.

٣٠٨٣. مَنْ دَارَى النَّاسَ سَلِيمٌ.

3084. One who is not improved by the virtue of amicableness becomes improved by the evil of retribution.

٣٠٨٤. مَنْ لَمْ يُصْلِحْهُ خَسِنُ الْمُدَارَّةِ أَصْلَحَهُ سُوءُ الْمِكَافَافِ.

3085. One who is amicable with the people is protected from their plotting.

٣٠٨٥. مَنْ دَارَى النَّاسَ أَمِنَ مَكْرُهُمْ.

3086. He who is not amicable with the one who is above him will not realize his goal.

٣٠٨٦. مَنْ لَمْ يُدَارِ مَنْ فَوْقَهُ لَمْ يُدْرِكْ بِعِيْتَهُ.

3087. Being amicable with people is one of the best actions

٣٠٨٧. مُدَارَّةُ الرِّجَالِ مِنْ أَفْضَلِ الْأَعْمَالِ.

3088. Being amicable with a fool is one of the most severe difficulties.

٣٠٨٨. مُدَارَّةُ الْأَهْمَقِ مِنْ أَشَدِ الْعَنَاءِ.

3089. Being amicable is the most praiseworthy attribute.

٣٠٨٩. الْمُدَارَّةُ أَحْمَدُ الْخِلَالِ.

SUPPLICATION AND THE SUPPLICANT

الدعاء والداعي

3090. Supplication for a beggar is one of the two charities [that one can give].

٣٠٩٠. الدُّعَاءُ لِلسَّائِلِ أَحَدُ الصَّدَقَتَيْنِ.

3091. The most piercing arrow is the supplication of the oppressed.

٣٠٩١. أَنْفَذُ السَّيْهَامَ دَعْوَةُ الظُّلُومِ.

3092. The most incapable of all people is the one who is unable to supplicate.

٣٠٩٢. أَعْجَزُ النَّاسِ مَنْ عَاجَزَ عَنِ الدُّعَاءِ.

3093. The kindness of Allah does not annul

٣٠٩٣. إِنَّ كَرَمَ اللَّهِ سُبْحَانَهُ لَا يَنْفَضُ حِكْمَتَهُ.

His wisdom; it is for this reason that not all supplications are answered.

3094. Verily Allah, the Glorified, has wraths and chastisements, so if [any of] it descends upon you, repel it with supplication; for indeed nothing can repel tribulation except supplication.

3095. Supplication is the weapon of the close friends [of Allah].

3096. If any one of you wishes that he should never ask Allah, the Glorified, for anything but that He grants it to him, then he should lose hope in people and should not have hope in anyone other than Allah, the Glorified.

3097. When you have any need [that you wish for] from Allah, the Glorified, then start by sending salutations on the Prophet (s) and then ask Allah for your need, for Allah, the Most High, is too generous to fulfil one of the two supplications that are made to Him and refuse the other.

3098. Through supplication, tribulations are repelled.

3099. Sometimes you may ask for something but you are not granted it, rather you are given [something] better than it.

3100. The weapon of a believer is supplication.

3101. Ask Allah for forgiveness, well-being and good success [in carrying out His

فَلِذلِكَ لَا يَقْعُدُ الْإِجَابَةُ فِي كُلِّ دَعْوَةٍ.

٣٠٩٤. إِنَّ اللَّهَ سُبْحَانَهُ سَطْوَاتٌ وَّنَقْمَاتٌ فَإِذَا نَرَأَتِ بِكُمْ فَادْفَعُوهَا بِالدُّعَاءِ فَإِنَّهُ لَا يَدْفَعُ الْبَلَاءَ إِلَّا الدُّعَاءُ.

٣٠٩٥. الْدُّعَاءُ سِلَاحُ الْأُولَيَاِ.

٣٠٩٦. إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ اللَّهَ سُبْحَانَهُ شَيْئًا إِلَّا أَعْطَاهُ فَلَيَسْأَلْنَ مِنَ النَّاسِ وَلَا يَكُونُ لَهُ رَجَاءٌ إِلَّا اللَّهُ سُبْحَانَهُ.

٣٠٩٧. إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَابدأْ بِالصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ثُمَّ اسْأَلْ اللَّهَ حَاجَتَكَ فَإِنَّ اللَّهَ تَعَالَى أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِي إِحْدَيْهِمَا وَيَمْنَعُ الْأُخْرَى.

٣٠٩٨. بِالدُّعَاءِ يُسْتَدْفَعُ الْبَلَاءُ.

٣٠٩٩. رَبِّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهُ وَأُعْطِيَتْ خَيْرًا مِنْهُ.

٣١٠٠. سِلَاحُ الْمُؤْمِنِ الدُّعَاءُ.

٣١٠١. سَلُوا اللَّهَ الْعَفْوَ وَالعَافِيَةَ وَحُسْنَ التَّوْفِيقِ.

ordinances].

3102. Make your supplication sincere, for this makes it more worthy of a response.

٣١٠٢. عَلَيْكَ بِإِخْلَاصِ الدُّعَاءِ فَإِنَّهُ أَحَقُّ
بِالإِجَابَةِ.

3103. Not every supplication is answered.

٣١٠٣. لَيْسَ كُلُّ دُعَاءً يُجَابُ.

3104. One who is given the [opportunity of] supplication will not be deprived of the response.

٣١٠٤. مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُخْرِمْ إِجَابَةَ.

3105 Whoever calls upon [and supplicates to] Allah, He answers him.

٣١٠٥. مَنْ دَعَ اللَّهَ أَجَابَهُ.

3106. The one who is afflicted by severe tribulation is no more in need of supplication than the one who is doing well, but is not secure from tribulations.

٣١٠٦. مَا الْمِتَّلَى الَّذِي قَدِ اشْتَدَّ بِهِ الْبَلَاءُ أَخْوَجَ
إِلَى الدُّعَاءِ مِنَ الْمَعَافِ الَّذِي لَا يَأْمُنُ الْبَلَاءَ.

3107. What a good weapon supplication is!

٣١٠٧. نَعَمْ السِّلَاحُ الدُّعَاءُ!

3108. Do not reckon that your supplication is being answered [too] slowly while you have obstructed its path with [your] sins.

٣١٠٨. لَا تَسْتَبِطُ إِجَابَةَ دُعَائِكَ وَقَدْ سَدَّدَتْ
طَرِيقَهُ بِالذُّنُوبِ.

3109. Never get disheartened by a delayed answer to [your] supplication, for indeed that which is granted is commensurate with the intention, and sometimes the answer might be delayed so that it may result in a greater reward for the seeker and a more bountiful grant for the recipient.

٣١٠٩. لَا يُقْنَطِنَكَ تَأْخِيرُ إِجَابَةِ الدُّعَاءِ فَإِنَّ الْعَطِيَّةَ
عَلَى قَدْرِ الْيَتِيمِ وَرِزْقًا تَأْخَرَتِ الإِجَابَةُ لِيَكُونَ ذَلِكَ
أَعْظَمُ لِأَجْرِ السَّائِلِ وَأَجْزَلُ لِعَطَاءِ النَّائِلِ.

3110. Whoever asks Allah, He grants to him.

٣١١٠. مَنْ سَأَلَ اللَّهَ أَعْطَاهُ.

3111. There is nothing more beloved to Allah, the Glorified, than being beseeched.

٣١١١. مَا مِنْ شَيْءٍ أَحَبُّ إِلَى اللَّهِ سُبْحَانَهُ مِنْ أَنْ
يُسْأَلُ.

3112. Do not ask [from anyone] other than Allah, the Glorified, for indeed if He grants [your wishes to] you, He honours you [at the same time] and if He withholds from you, He does it for your own welfare [and benefit].

3113. O Allah, spare our lives and their lives, restore the ties between us and them, rescue them [and guide them] from their misguidance, until those who are ignorant of the truth may recognize it and those are persistent in sinning and disloyalty [and in their enmity towards us] may desist from it.

3114. Whoever knocks on the door of Allah, it is opened for him.

3115. The one who supplicates without [taking any] action is like a bow without a bowstring.

٣١١٢. لَا تَسْأَلُوا إِلَّا اللَّهُ سُبْحَانَهُ فِإِنَّهُ إِنْ أَعْطَاكُمْ أَكْرَمَّكُمْ وَإِنْ مَنَعَكُمْ خَارَ (حاز) لَكُمْ.

٣١١٣. أَللَّهُمَّ احْقِنْ دِمَائِنَا وَدِمَائِهِمْ وَأَصْلِحْ ذَاتَ بَيْنَنَا وَبَيْنَهُمْ وَأَنْقِذْهُمْ (وَأَهْدِهِمْ) مِنْ ضَلَالِهِمْ حَتَّىٰ يَعْرِفَ الْحَقَّ مَنْ جَهَلَهُ وَبَرُّغَوْيَ عَنِ الْعَيْ وَالْغَدْرِ مَنْ كَفَحَ بِهِ.

٣١١٤. مَنْ قَرَعَ بَابَ اللَّهِ فُتِحَ لَهُ.

٣١١٥. الدَّاعِي بِلَا عَمَلٍ كَالْقَوْسِ بِلَا وَتَرٍ.

3116. Deaf is the ear that does not hear the call [of guidance].

3117. Two calls never differ but that one of them leads to misguidance.

٣١١٦. وَقَرَرَ سَمْعٌ لَمْ تَسْمِعِ الدَّاعِيَةُ.

٣١١٧. مَا اخْتَافَتْ دَعْوَتَنِ إِلَّا كَانَتْ إِحْدِيهِمَا ضَلَالًا.

3118. Deviation of the guide is the destruction of the seeker of guidance.

٣١١٨. ضَلَالُ الدَّلِيلِ هَلاكُ الْمُسْتَدِيلِ.

LONG ILLNESS

الدُّنْف

3119. How many a person suffering from long illness has been saved while a healthy person died!

٣١١٩. كَمْ دَنِيفَ نَجَا وَصَحِيحٌ هُوَ.

THE DESPICABLE

الدُّنْيَا

3120. One who comes near the despicable is accused.

٣١٢٠. مَنْ قَرُبَ مِنَ الدُّنْيَا أُخْبِرَ.

LOATHSOME ACTIONS AND TRAITS

الدُّنْيَا

3121. Disassociating oneself from loathsome actions and traits subdues the enemy.

٣١٢١. مُبَايِنَةُ الدُّنْيَا يَا تَكْبِيتُ الْعَدُوَّ.

THIS WORLD

الدُّنْيَا

3122. This world is neither clean for any drinker [to drink from] nor is it loyal to any owner.

٣١٢٢. الدُّنْيَا لَا تَصْفُو لِشَارِبٍ وَلَا تَنْفِي لِصَاحِبٍ.

3123. This world is filled with tribulations [and] stricken with tragedies and calamities.

٣١٢٣. الدُّنْيَا مَلَيْئَةٌ بِالمَصَائِبِ طَرِيقٌ بِالْفَجَائِعِ وَالنَّوَابِ.

3124. This world is fleeting and perishing; [even] if it remains for you, you will not remain for it.

٤. ٣١٢٤. الدُّنْيَا مُنْتَقِلَةٌ فَانِيَّةٌ إِنْ بَقِيَتْ لَكَ لَمْ تَقِنْ لَهَا.

3125. This world is smaller, more lowly and more insignificant than for one to keep grudges in [and because of] it.

٣١٢٥. الدُّنْيَا أَصْغَرُ وَأَحْمَرُ وَأَنْزَرُ مِنْ أَنْ تُطَاعَ فِيهَا الْأَخْفَادُ.

3126. This world is a prison for the believer, death is his gift and Paradise is his [permanent] abode.

3127. This world is a Paradise for the disbeliever, death is his dispatcher and hell is his [permanent] dwelling.

3128. This world is a deal of the [one who has been] defrauded and human being is defrauded by it.

3129. If this world unfolds, it opens up and when it disperses, it departs.

3130. This world takes turns, so be moderate in seeking it, and be patient until your turn comes to you.

3131. This world is a present offering, [both] the virtuous and the vicious partake of it, but the Hereafter is the Abode of Truth wherein a [wise and] powerful king rules.

3132. This world is [like] the shadow of clouds and the dream that is seen while asleep.

3133. Reliance on this world, despite what is seen of its vicissitudes, is ignorance.

3134. This world is filled with devastating hardships, tragedies and calamities

3135. The conditions of this world are based on convention whereas the conditions of the Hereafter are based on merit.

3136. This world is [made up of] agonizing

٣١٢٦. الدنيا سجن المؤمن والموت ثقته والجنة مأواه.

٣١٢٧. الدنيا جنة الكافر والموت مشخصة والنار مثواه.

٣١٢٨. الدنيا صفقة معبون والإنسان معبون بها.

٣١٢٩. الدنيا إن الجلت إنجلت وإذا جلت ارتحلت.

٣١٣٠. الدنيا دُولٌ فأجيالٌ في طلبهَا واصطبر حتى تأتيك دُولتك.

٣١٣١. الدنيا عرض حاضر يأكل منه البر والفاجر والآخرة دار حق يحكم فيها ملوك قادر.

٣١٣٢. الدنيا ظل الغمام وحلم المنام.

٣١٣٣ . الركون إلى الدنيا مع ما يعاين من غيرها يجعل.

٣١٣٤. الدنيا مليئة بالمصائب طرفة بالفجایع والنوايب.

٣١٣٥ . أحوال الدنيا تتبع الاتفاق وأحوال الآخرة تتبع الاستحقاق.

٣١٣٦. الدنيا مصائب مفجعة ومنايا موجعة وغيره.

hardships, painful deaths and sharp lessons (or drastic changes).

3137. This world is a trap for the souls and settling place of every detriment and misery.

3138. This world is a hindering deception, a vanishing mirage and a bent pillar.

3139. The times of this world, even if they prolong, are short; and its enjoyments, even if they are many, are few [when compared to the Hereafter].

3140. One who desires it (this world), it troubles him and makes him wretched.

3141. The winner is one who sells his world for his Hereafter.

3142. Put all your effort and endeavour in gaining salvation from the place of wretchedness and punishment and deliverance from the place of tribulation and chastisement.

3143. Reject this world as a dispraised thing, for it has rejected one who loves it more passionately than you.

3144. Remove [the love of] this world from your hearts before your bodies [are made to] leave it, for in it you are tested and for other than it have you been created.

3145. Draw near to the one to whom this world has yielded [itself], for indeed he is more worthy of prosperity [than the one who follows this world and its allure].

مُفَطِّعَةٌ (غَيْرُ مُفَطِّعَةٌ).

٣١٣٧. الْدُّنْيَا شَرُكُ النُّفُوسِ وَقَارَأَهُ كُلُّ ضُرٌّ وَبُؤْسٌ.

٣١٣٨. الْدُّنْيَا غَرُورٌ حَائِلٌ وَسَرَابٌ زَائِلٌ وَسِنَادٌ مَائِلٌ.

٣١٣٩. أَوْقَاتُ الدُّنْيَا وَإِنْ طَالَتْ قَصِيرَةٌ وَالْمُتَّعَةُ (وَالْمُنْعَةُ) إِلَيْهَا وَإِنْ كَثُرَتْ يَسِيرَةٌ.

٣١٤٠. مَنْ رَغِبَ فِيهَا أَتَعْبَتْهُ وَأَشْفَتْهُ.

٣١٤١. الرَّاجِحُ مَنْ بَاعَ الْعَاجِلَةَ بِالآجِلَةِ.

٣١٤٢. إِجْعَلْ كُلَّ هَيْلَكَ وَسَعْيَكَ لِلْخَلاصِ مِنْ مَحَلِّ الشَّقَاءِ وَالْعِقَابِ وَالنَّجَاهَةِ مِنْ مَقَامِ الْبَلَاءِ وَالْعَذَابِ.

٣١٤٣. ارْضُوا هَذِهِ الدُّنْيَا دَمِيمَةً فَقَدْ رَفَضْتُ مَنْ كَانَ أَشْعَفَ إِلَيْهَا مِنْكُمْ.

٣١٤٤. أَخْرِجُوا الدُّنْيَا مِنْ قُلُوبِكُمْ قَبْلَ أَنْ تَخْرُجَ مِنْهَا أَجْسَادُكُمْ فَفِيهَا أَخْتِرُكُمْ وَلَعِرْهَا حُلْقُتُمْ.

٣١٤٥. أَفْلُوا عَلَى مَنْ أَفْلَى عَلَيْهِ الدُّنْيَا فَإِنَّهُ أَجْدَرُ بِالْغَنِيِّ.

3146. Flee from this world and divert your hearts from it, for it is the prison of a believer - his share of it is little and his mind is sickened by it and his sight is dulled in it.

3147. Look at this world as those who are uninterested in it would look at it, having diverted themselves from it, for it will, by Allah, shortly turn out its inhabitants and cause grief to the one who is living in luxury and the one who feels safe.

3148. Be wary of the deception of this world, for it always takes back that which it beguiles with from its charms and drives away the one who feels at ease and is settled in it.

3149. Reject this world which will [shortly] abandon you even if you do not like to leave it, and which will make your bodies [grow] old even if you would like to have them rejuvenated.

3150. Be cautious of the vanishing desirable and the perishing beloved.

3151. Be cautious of this world, for it is the net of the devil and the [place of] corruption of faith.

3152. Keep away from love of this world, for it is the root of every misdeed and the source of every affliction.

3153. Be careful that death does not descend upon you while you are a fugitive [who has run away] from Allah in your seeking [the pleasures of] this world.

٤٦. أهُرِبُوا مِنَ الدُّنْيَا وَاصْرِفُوا قُلُوبَكُمْ عَنْهَا فَإِنَّهَا سِجْنٌ لِّلْمُؤْمِنِ حَظْهُ مِنْهَا قَلِيلٌ وَعَقْلُهُ إِلَّا عَلِيلٌ وَنَاطِرُهُ فِيهَا كَلِيلٌ.

٤٧. اُنْظِرُوا إِلَى الدُّنْيَا نَظَرَ الرَّاهِدِينَ فِيهَا الصَّارِفِينَ عَنْهَا فَإِنَّهَا وَاللَّهِ عَمَّا قَلِيلٌ تُرِيلُ الثَّاوِي السَّاكِنَ وَتَفْجُجُ الْمُبَرِّقَ الْآمِنَ.

٤٨. اتَّقُوا غُرُورَ الدُّنْيَا فَإِنَّهَا تَسْتَرِجُ أَبَدًا مَا خَدَعْتُ بِهِ مِنَ الْمَحَاسِنِ وَتَزَعَّجُ الْمُطْمَئِنُ إِلَيْهَا وَالْقَاطِنُ.

٤٩. أُرْضُوْهُ هَذِهِ الدُّنْيَا التَّارِكَةُ لَكُمْ وَإِنْ مَمْنُونُ تَرَكُهَا وَالْمُبْلِيَّةُ أَجْسَادُكُمْ عَلَى حَسِيبَكُمْ لِتَجْدِيدِهَا.

٥٠. اخْدُرُوا الزَّائِلَ الشَّهِيَّ وَالْفَانِي الْمَحْبُوبَ.

٥١. اخْدُرُ الدُّنْيَا فَإِنَّهَا شَبَكَةُ الشَّيْطَانِ وَمَفْسَدَةُ الإِيمَانِ.

٥٢. إِيَّاكَ وَحْبَ الدُّنْيَا فَإِنَّهَا أَصْنَاعُ كُلِّ حَطَيَّةٍ وَمَعْدِنُ كُلِّ بَلَيَّةٍ.

٥٣. إِيَّاكَ أَنْ يَنْتَلِ بِكَ الْمَوْتُ وَأَنْتَ إِبْرَقُ عَنْ رَبِّكَ فِي طَلَبِ الدُّنْيَا.

3154. Beware of selling your share from your Lord and your rank with Him for the worthless vanities of this world.

3155. Do not be infatuated with this world, for it brings you wretchedness and tribulation and impels you to sell the eternal for the transient.

3156. Beware of letting your [lower] self overwhelm you in that which it presumes [of this world] while you do not overcome it in that which you are certain [of the Hereafter], for indeed this is from the gravest of evils.

3157. Do not be deceived by what you see the people of this world inclined towards and what they rush greedily after, for Allah has informed you about it and has exposed its faults and evils for you.

3158. Do not let this world get the better of you, for indeed its present is bitter and its future is distressful.

3159. Verily this world is an abode where no one remains safe except by renouncing its pleasures and none is saved from it by anything that is part of it.

3160. Is there no freeman who would forsake this leftover for those who deserve it?

3161. Verily this world has elapsed and is on the verge of expiry; its good has been shunned, its novelty has become old and its fat has become lean.

3162. Indeed, what must one who has been

٤. ٣١٥٤. إِيَّاكَ أَنْ تَبْيَعَ حَطَّكَ مِنْ رِبَّكَ وَرُلْفَتَكَ لَدَيْهِ
بِحَقِيرٍ مِنْ حُطَامِ الدُّنْيَا.

٣١٥٥. إِيَّاكَ وَالوَلَةِ بِالدُّنْيَا فَإِنَّهَا ثُورِثُكَ الشَّقَاءَ
وَالبَلاءَ وَتَحْدُوكَ عَلَى بَيْعِ البقاءِ بِالْفَنَاءِ.

٣١٥٦. ٤. إِيَّاكَ أَنْ تَعْلِيَكَ نَفْسَكَ عَلَى مَا تَظْهِرُ
وَلَا تَغْلِيَهَا عَلَى مَا شَسْتَيْقِنُ فَإِنَّ ذَلِكَ مِنْ أَعْظَمِ
الشَّرِّ.

٣١٥٧. ٥. إِيَّاكَ أَنْ تَعْتَرَّ إِمَّا تَرَى مِنْ إِحْلَادِ أَهْلِ الدُّنْيَا
إِلَيْهَا وَتَكَالِبُهُمْ عَلَيْهَا فَقَدْ تَبَأَكَ اللَّهُ عَنْهَا وَتَكَشَّفَتْ
لَكَ عَنْ عُيُوبِهَا وَمَسَاوِيهَا.

٣١٥٨. ٦. إِيَّاكمْ وَغَلَبةَ الدُّنْيَا عَلَى أَنْفُسِكُمْ فَإِنَّ
عَالِجَاهَا تَعْصَمْ وَأَجِلَّهَا عُصَمَّ.

٣١٥٩. ٧. أَلَا وَإِنَّ الدُّنْيَا دَارٌ لَا يُسْلِمُ مِنْهَا إِلَّا بِالرُّهْدِ
فِيهَا وَلَا يُنْجِي مِنْهَا بِشَيءٍ كَانَ لَهَا.

٣١٦٠. ٨. أَلَا خُرُّ يَدْعُ هَذِهِ الْمُماَظَةَ لِأَهْلِهَا.

٣١٦١. ٩. أَلَا وَإِنَّ الدُّنْيَا قَدْ تَصَرَّمَتْ وَأَدَنَتْ.
بِإِتْقَضَاءِ وَتَنَكَّرَ مَعْرُوفُهَا وَصَارَ جَدِيدُهَا رَثَّا وَسَمِينُهَا
عَنَّا.

٣١٦٢. ١٠. أَلَا وَمَا يَصْنَعُ بِالدُّنْيَا مَنْ خُلِقَ لِلآخرَةِ وَمَا

يَصْنَعُ بِالْمَالِ مِنْ عَمَّا قَلِيلٍ يُسْأَلُهُ وَيَبْقَى عَلَيْهِ حِسَابٌ وَتَبَعُّهُ.

created for the Hereafter do with this world? And what can one do with wealth when it will be taken away from him shortly while its accountability and consequences remain with him?

3163. Verily today is the time for preparation and tomorrow is the race; the prize is Paradise and [at] the [other] extreme is hell.

3164. Verily that which was advancing towards this world has turned back from it, and that which had turned back has advanced towards it; and the righteous servants of Allah have decided to depart and have sold the little of this world that does not last for the abundance of the Hereafter that does not perish.

3165. Do you not see the people of this world passing the evenings and mornings in different states? The dead being mourned and the living being condoled, the victim being afflicted and the visitor visiting him [to ask about his condition], and another who is sacrificing himself; and the one who is seeking this world while death seeks him; and the one who is heedless but not neglected; and those who remain behind continue to follow the footsteps of the those who preceded [them].

3166. The gravest of errors is loving this world.

3167. The gravest of afflictions and wretchedness is [caused by] infatuation with

٣١٦٣. أَلَا وَإِنَّ الْيَوْمَ الْمُضْمَارَ وَعَدًا السِّبَاقَ وَالسَّبِقَةُ الْجَنَّةُ وَالْغَايَةُ النَّارُ.

٣١٦٤. أَلَا وَإِنَّهُ قَدْ أُذْبَرَ مِنَ الدُّنْيَا مَا كَانَ مُقْبِلاً وَأَقْبَلَ مِنْهَا مَا كَانَ مُدْبِراً وَأَزْمَعَ التَّرَحَّالَ عِبَادُ اللَّهِ الْأَحْيَاءُ وَبَاعُوا قَلِيلًا مِنَ الدُّنْيَا لَا يَبْقَى بِكَثِيرٍ مِنَ الْآخِرَةِ لَا يَفْنِي.

٣١٦٥. أَوْ لَسْتُمْ تَرَوْنَ أهْلَ الدُّنْيَا يُمْسِوْنَ وَيُصْبِحُونَ عَلَى أَحْوَالٍ شَتَّى فَمَيَّتْ يُبَكِّي وَحْتَ يُعَرِّى وَصَرَيْعٌ مُبْتَلٍ وَعَائِدٌ يَعُودُ وَآخَرٌ يَنْفَسِيهِ يَجُودُ وَطَالِبٌ لِلْدُنْيَا وَالْمَوْتُ يَطْلُبُهُ وَغَافِلٌ لَيْسَ بِمَعْفُولٍ عَنْهُ وَعَلَى أَثْرِ الْمَاضِينَ مَا يَمْضِي الْبَاقُونَ.

٣١٦٦. أَعْظَمُ الْخَطَايا حُبُّ الدُّنْيَا.

٣١٦٧. أَعْظَمُ الْمَصَاصِ وَالشِّقَاءُ الْوَلَهُ بِالْدُنْيَا.

this world.

3168. The people of this world are the target of calamities, the dispersal of afflictions and the spoils of adversities.

3169. The most felicitous of all people is one who abandons the perishing pleasures [of this world] for the lasting pleasures [of the Hereafter].

3170. The happiest of all people with this world is the one who abandons it and the happiest of them with the Hereafter is the one who works for it.

3171. Verily the interior of this world is dead and its exterior is sick.

3172. Verily today there is action without accounting and tomorrow [in the Hereafter] there is accounting without action.

3173. Verily the seriousness of this world is jest, its honour is disgrace and its height is lowness.

3174. Verily this world is the abode of troubles, plague, termination and transition; its pleasures do not equal its displeasures, its fortunes do not equate to its misfortunes and its risings do not substitute its collapses.

3175. Verily the one who sells the Garden of the [permanent] Abode for this transient world, his effort will be futile and his transaction will have made a loss.

3176. Verily this world is passing you by in its normal fashion, and you are connected to

٣١٦٨. أهْلُ الدُّنْيَا عَرَضُ النَّوَابِ وَذَرَّةُ الْمَصَائِبِ
وَخَبْرُ الرَّزَايَا.

٣١٦٩. أَسْعَدُ النَّاسِ مَنْ تَرَكَ لَدَّهُ فَائِيَةً لِلَّدَّةِ باقِيَةً.

٣١٧٠. أَسْعَدُ النَّاسِ بِالدُّنْيَا التَّارِكُ لَهَا وَأَسْعَدُهُمْ
بِالآخِرَةِ الْعَامِلُ لَهَا.

٣١٧١. إِنَّ بَطْنَ الْأَرْضِ مَيْتٌ وَظَهَرَهُ سَقِيمٌ.

٣١٧٢. إِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ وَغَدَأْ حِسَابٌ
لَا عَمَلٌ.

٣١٧٣. إِنَّ جَهَنَّمَ الدُّنْيَا هَذِلٌ وَعِزَّهَا دُلُّ وَعَلُونَهَا
سِفْلٌ.

٣١٧٤. إِنَّ الدُّنْيَا دَارُ حَبَالٍ وَوَبَالٍ وَرَوَالٍ وَاتِّقَالٍ
لَا تُسَاوِي لَذَّاهَا تَنْعِيَصَهَا وَلَا تَفِي سَعْوَدُهَا
بِنُخُوشَهَا وَلَا يَقُولُ صُعُودُهَا بِثُبوطِهَا.

٣١٧٥. إِنَّ مَنْ بَاعَ جَنَّةَ الْمَأْوَى لِعِاجِلَةِ الدُّنْيَا تَعْسَنْ
جَهُدُهُ وَحَسِيرَتْ صَفَقَتُهُ.

٣١٧٦. إِنَّ الدُّنْيَا ماضِيَّةٌ بِكُمْ عَلَى سُنَّ وَأَنْثُمْ

the Hereafter.

3177. Verily this world is the corruptor of faith and the dispossessor of certitude; it is the source of [all] troubles and root of tribulations.

3178. Indeed the similitude of this world and the Hereafter is like a man who has two wives, when he pleases one of them he angers the other.

3179. Verily the one whom this world has deceived through unfeasible aspirations and cheated with false hopes is made to lose his eyesight and get covered by blindness, and it cuts him off from the Hereafter and makes him enter into places of destruction.

3180. Verily Allah, the Glorified, has an angel who calls out every day: "O people of the world, procreate for death, construct for destruction and gather up for departure!"

3181. Verily those who are pleased with this world tomorrow are the ones who run away from it today.

3182. Verily the one who is more possessive of this world than of the Hereafter and is more overwhelmed by the affairs of this world than those of the next, has sold the everlasting for the transient and has exchanged the eternal for the temporal; he has destroyed his soul and has accepted for it the perishing and short-lived while causing it to deviate from the clear path [of guidance].

والآخرة في قرنٍ.

٣١٧٧. إِنَّ الدُّنْيَا لِمُفْسِدَةِ الدِّينِ مُسْتِبِلَةِ الْيَقِينِ وَإِنَّهَا لِرَأْسِ الْفِتْنَةِ وَأَصْلِ الْمَحْنِ.

٣١٧٨. إِنَّ مَثَلَ الدُّنْيَا وَالآخِرَةِ كَرْجُلٌ لَهُ إِمْرَاتانِ إِذَا أَرْضَى إِحْدَيهُمَا أَسْخَطَ الْأُخْرَى.

٣١٧٩. إِنَّ مَنْ عَرَّبَ الدُّنْيَا بِمُحَالِ الْأَمَالِ وَحَدَّدَهُ بِزُورِ الْأَمَانِيِّ أَوْرَثَهُ كُمَاهَا وَأَلْبَسَهُ عَمَىً وَقَطَعَهُ عَنِ الْأُخْرَى وَأَوْرَدَهُ مَوَارِدَ الرَّدَى.

٣١٨٠. إِنَّ اللَّهَ سُبْحَانَهُ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ أَهْلَ الدُّنْيَا لِدُوا لِلنَّمُوتِ وَابْنُوا لِلْخَرَابِ وَاجْمَعُوا لِلْلَّهِابِ.

٣١٨١. إِنَّ السُّعَدَاءَ بِالدُّنْيَا عَدَا هُمُ الْمَهَارُونَ مِنْهَا يَوْمًا.

٣١٨٢. إِنَّ مَنْ كَانَتِ الْعَاجِلَةُ أَمْلَاكَ بِهِ مِنَ الْأَجْلِ وَأَمْوَالُ الدُّنْيَا أَغْلَبَ عَلَيْهِ مِنْ أُمُورِ الْآخِرَةِ فَقَدْ باعَ الْبَاقِي بِالْفَاعِي وَتَعَوَّضَ الْبَائِدَ عَنِ الْخَالِدِ وَأَهْلَكَ نَفْسَهُ وَرَضِيَ لَهَا بِالْحَالِ الرَّائِلِ وَنَكَبَ بِهَا عَنْ نَكِّيجِ السَّبِيلِ.

3183. Verily this world is the abode of pain, annihilation, vicissitudes and lessons, and the place of trials and tribulations.

٣١٨٣. إِنَّ الدُّنْيَا دَارٌ عَنَاءٌ وَفَنَاءٌ وَغَيْرٌ وَعَبَرٌ وَمَحَلٌ فِتْنَةٌ وَمَحْنَةٌ.

3184. Verily this world is the abode of adversities, one who is hastened in it [and dies earlier] suffers the agony [of death] himself, and one who is granted respite in it suffers the pain [of losing] of his loved ones.

٣١٨٤. إِنَّ الدُّنْيَا دَارٌ فَجَائِعٌ مَنْ عُوْجَلَ فِيهَا فُجِّعَ بِنَفْسِهِ وَمَنْ أُمْهَلَ فِيهَا فُجِّعَ بِأَحِبَّتِهِ.

3185. Verily this world has turned back and announced its departure, and indeed the Hereafter has advanced and is about to emerge.

٣١٨٥. إِنَّ الدُّنْيَا قَدْ أَذْبَرَتْ وَآذَنَتْ بِوَدَاعٍ وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِإِطْلَاعٍ.

3186. Verily this world is inverted [and] reversed, its pleasures are [causes of] embitterment, its gifts cause distress, its life is [full of] pain and its continuity ends in annihilation. It defiantly runs away from its seeker, it causes its rider to fall, it betrays the one who trusts it and disturbs the one who is content with it. Indeed its accumulation leads to separation and its attachment leads to severance.

٣١٨٦. إِنَّ الدُّنْيَا مَعْكُوسَةٌ مَنْكُوسَةٌ لَدَاهَا تَنْغِيصٌ وَمَوَاهِبُهَا تَعْصِيصٌ وَعِيشُهَا عَنَاءٌ وَبَقَائِهَا فَنَاءٌ بَحْمَخٌ بِطَالِبِهَا وَتُرْدِي رَاكِبَهَا وَتَخُونُ الْوَاثِقَ بِهَا وَتَرْعَجُ الْمَطْمَئِنَ إِلَيْهَا وَإِنَّ جَمْعَهَا إِلَى اِنْصِدَاعٍ وَوَصْلَهَا إِلَى اِنْفِطَاعٍ.

3187. Verily it is from the abasement of this world before Allah that He is not disobeyed [anywhere] except in it and that which is with Him cannot be attained except by abandoning it.

٣١٨٧. إِنَّ مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنْ لَا يُعْصِي إِلَّا فِيهَا وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

3188. Verily this world is like a snake, its feel is soft [but] its venom is deadly, so turn away from that which appeals to you of it for the little time that it is with you, and be most cautious of it when you are most inclined towards it.

٣١٨٨. إِنَّ الدُّنْيَا كَالْحَيَّةِ لَيْنٌ مَسْهَا قاتِلٌ سُمُّهَا فَأَغْرِضْ عَمَّا يُعْجِبُكَ فِيهَا لِقَلَّةِ مَا يَصْحِبُكَ مِنْهَا وَكُنْ آسَنَ مَا تَكُونُ بِهَا أَحْدَرَ مَا تَكُونُ مِنْهَا.

٣١٨٩. إِنَّ الدُّنْيَا كُمْ هَذِهِ لَأَهْوَنُ فِي عَيْنِي مِنْ عِرَاقٍ
خَنْزِيرٍ فِي يَدِ مَجْدُومٍ وَأَخْتَرُ مِنْ وَرْقَةٍ فِي جَرَادَةٍ مَا
لِعَلِيٍّ وَنَعِيمٍ يَفْنِي وَلَدَّةً لَا تَبْقَى.

٣١٩٠. إِنَّ الدُّنْيَا كَالْغُولِ ثُعُوبِي مَنْ أَطَاعَهَا وَهُكْلِلُ
مَنْ أَجَابَهَا وَأَكَّاهَا لَسْرِيَعَةِ الزَّوَالِ وَشِيكَةِ الْإِنْتِقَالِ.

٣١٩١. إِنَّ الدُّنْيَا تُقْبِلُ إِقْبَالَ الطَّالِبِ وَتُدْبِرُ إِذْبَارَ
الْهَارِبِ وَتَصِيلُ مُوَاصَلَةَ الْمُلُوكِ وَتُقَارِقُ مُفَارَقَةَ
الْعَجُولِ.

٣١٩٢. إِنَّ الدُّنْيَا مَنْزِلٌ قُلْعَةٌ وَلَيْسَتْ بِدَارٍ نُجْعَةٌ
حَبْرُهَا رَهِيدٌ وَشُرُّهَا عَنِيدٌ وَمِلْكُهَا يُسْلِبُ وَعَامِرُهَا
يَخْبُرُ.

٣١٩٣. إِنَّ الدُّنْيَا هِيَ الْكَوْدُ الْعَمُودُ وَالصَّدُودُ
الْجَحُودُ وَالْحَيُودُ الْمَيُودُ حَالُهَا إِنْتِقَالٌ وَسُكُونُهَا زِلَازَلٌ
وَعَزُّهَا ذُلٌّ وَجَدُّهَا هَذْلٌ وَكَثْرَهَا قُلٌّ وَعِلْمُهَا سِفْلٌ
أَهْلُهَا عَلَى سَاقٍ وَسِيَاقٍ وَلَحَاقٍ وَفَرَاقٍ وَهِيَ دَارٌ
حَرْبٍ وَسَلْبٍ وَنَهْبٍ وَعَطَبٍ.

٣١٩٤. إِنَّ الدُّنْيَا غَرُورٌ حَائِلٌ وَظِلٌّ زَائِلٌ وَسِنَادٌ

3189. This world of yours is more lowly in my view than the [decayed] bone of a pig in the hand of a leper and more inferior than a leaf in the mouth of a locust; what does 'Ali have to do with bounties that will perish and pleasures that will not last?

3190. Verily this world is like a ghoul, it misguides the one who follows it and destroys the one who responds to it. It is quick in its disappearance and imminent in its transference.

3191. Verily this world approaches as a seeker would approach and turns back as one who flees turns back, it arrives as the kings arrive and departs as the hasty departs.

3192. Verily this world is an abode unfit for permanent residence, and is not the house for foraging. Its good is trifling, its evil is ready at hand, its authority is snatched away and its habitation faces desolation.

3193. Verily this world is ungrateful and stubborn, abandoning and disavowing, attracting and distracting; its condition is [constantly] changing, its calmness is shaking, its honour is disgrace, its seriousness is jest, its abundance is deficiency, its height is lowness, its people are moving and following, reaching and departing. It is the abode of war, plunder, pillage and destruction.

3194. Verily this world is a hindering deception, a disappearing shadow and a bent

pillar, it connects bounty with calamity and aspiration with death.

3195. Verily the life of this world is short, its good is little, its approach is deceptive, its turning away is agonizing, its pleasures are transient and its consequences are lasting.

3196. Verily this world is an abode, the beginning of which is pain and its end is annihilation. In its lawful there is accounting and in its forbidden there is punishment. One who is wealthy in it is tested and one who is poor in it is sorrowful.

3197. Indeed this world is an abode of departure and a place of discomfort. Its resident has to depart and its dweller has to leave; its glitter is deceiving, its speech is untrue, its wealth is looted and its valuables are plundered. Beware, this world attracts and then turns away, it is unruly and stubborn, it cheats and betrays.

3198. Verily this world is the abode of tribulations and the place of trials, whoever seeks it is evade by it and whoever keeps away from it, it advances towards him; the one who looks at it gets blinded by it and the one who looks through it, gets enlightened by it.

3199. Verily this world brings the appointed terms closer, takes aspirations further away, causes people to perish and changes circumstances. One who tries to overcome it is overpowered by it and one who struggle against it is knocked down by it, whereas it

مائلٌ تصلُّ العطيةَ بِالرَّزْيَةِ وَالْأَمْيَةِ بِالْمِيَةِ.

٣١٩٥. إِنَّ الدُّنْيَا عَيْشُهَا قَصِيرٌ وَحَيْرُهَا يَسِيرٌ
وَإِقْبَالُهَا حَدِيقَةٌ وَإِذْبَارُهَا فَجِيَّةٌ وَلَذَّاً كُمَا فَانِيَّةٌ وَتَعَاهُداً
بِاقِيَّةٌ.

٣١٩٦. إِنَّ الدُّنْيَا دَارٌ أَوْلُها عَناءٌ وَآخِرُهَا فَنَاءٌ فِي
حَلَالِهَا حِسَابٌ وَفِي حَرَامِهَا عِقَابٌ مَنْ اسْتَعْنَى فِيهَا
فَتَنَّ وَمَنْ افْتَرَ فِيهَا حَزَنٌ.

٣١٩٧. إِنَّ الدُّنْيَا دَارٌ شُحُّوصٌ وَمَحَلَّةٌ تَنْغِيْصٌ
سَاسِكُهَا ظَاعِنٌ وَقَاطِنُهَا بَائِنٌ وَبَرْقُهَا خَالِبٌ وَنُطْفُهَا
كَاذِبٌ وَأَمْوَالُهَا مَحْرُوبَةٌ وَأَعْلَاقُهَا مَسْلُوبَةٌ أَلَا وَهِيَ
الْمَعْصَدِيَّةُ الْعُتُونُ (الْغُنُونُ) وَالْجَاحِدَةُ الْمَخْرُونُ وَالْمَالِيَّةُ
الْخَلُونُ.

٣١٩٨. إِنَّ الدُّنْيَا دَارٌ بَحْنٌ وَمَحْلٌ فِتَنٌ مَنْ سَاعَاهَا
فَاتَّهُ وَمَنْ قَعَدَ عَنْهَا وَاتَّهُ وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَةُ
وَمَنْ بَصَرَ إِلَيْهَا (أَبْصَرَهَا) بَصَرَّتُهُ.

٣١٩٩. إِنَّ الدُّنْيَا تُدْنِي الْأَجَالَ وَ تَبَاعِدُ الْأَمَالَ وَ
ثَبَدُ الرِّجَالَ وَ ثَعَيَّرُ الْأَخْوَالَ مَنْ غَالَبَهَا غَالِبَةُ
(غَلَبَتُهُ) وَ مَنْ صَارَعَهَا صَرَعَتُهُ وَمَنْ عَصَاهَا أَطَاعَتُهُ
وَمَنْ تَرَكَهَا أَتَتُهُ.

follows the one who renounces it and comes to the one who forsakes it.

3200. Verily this world wears out the bodies, renews hopes, brings death near and takes aspirations far away. Every time its inhabitant becomes contented and pleased with it, it sends him back to adversity.

3201. Verily the good of this world is insignificant, its evil is ready at hand, its pleasures are little and its regret is long. Its bounties are connected with misery, its happiness is linked with misfortune, its benefit is joined with harm and its sweetness is mixed with bitterness.

3202. Verily this world is a deceiving beguiler, it gives and takes back, clothes and then unclothes; its comforts do not last, its hardships do not cease and its calamities do not end.

3203. Indeed this world is like a net that becomes twisted around the one who desires it and retreats from the one who turns away from it, so don't incline towards it with your heart and do not turn to face it such that it catches you in its net and flings you into its destruction.

3204. Verily this world gives and takes back, yields and spurns, forsakes and shows friendship, entices and disheartens; the felicitous turn away from it while the wretched desire it.

3205. Indeed this world is an abode known

٣٢٠٠. إِنَّ الدُّنْيَا تُخْلِقُ الْأَبْدَانَ وَتُحَدِّدُ الْآمَالَ
وَتُنَقِّبُ الْمُنَيَّةَ وَتُبَاعِدُ الْأُمَيَّةَ كُلَّمَا اطْمَئَنَّ صَاحْبُهَا
مِنْهَا إِلَى سُرُورِ أَشْحَاصَتِهِ مِنْهَا إِلَى حَمْدُورِ.

٣٢٠١. إِنَّ الدُّنْيَا حَيْرَهَا رَهِيدٌ وَشَرُّهَا عَتِيدٌ وَلَدُكُّهَا
قَلِيلَةٌ وَحَسْرَهَا طَوِيلَةٌ شَوُبٌ نَعِيمَهَا بَيْوِسٌ وَتَقْرُنُ
سُعُودَهَا بِنُحْوِسٍ وَتَصْلُنُ نَفْعَهَا بِضَرٍّ وَتَرْجُحُ حُلُوهَا
بِمُنْهِ.

٣٢٠٢. إِنَّ الدُّنْيَا عَرَازَةٌ حَدُوعٌ مُعْطِيَةٌ مَنْوَعٌ مُلِيسَةٌ
نَزُوعٌ لَا يَدُومُ رَخَاوُهَا وَلَا يَنْقَضِي عَنَاوُهَا وَ لَا يَرْكُدُ
بَلَاوُهَا.

٣٢٠٣. إِنَّ الدُّنْيَا كَالشَّبَكَةِ تَلْفُ عَلَى مَنْ رَغَبَ
فِيهَا وَتَتَحَرَّزُ عَمَّنْ أَعْرَضَ عَنْهَا فَلَا مَلِئَ إِلَيْهَا بِقُلْبِيَّةِ
وَلَا تُقْبِلَ عَلَيْهَا بِوَجْهِكَ فَتُوقَعُكَ فِي شَبَكَتِهَا
وَتُلْقِيَكَ فِي هَلَكَتِهَا.

٣٢٠٤. إِنَّ الدُّنْيَا شَعْطِي وَتَرْجِعُ وَتَنْقَادُ وَتَمْتَعُ
وَتُوَحِّشُ وَتُؤْنسُ وَتَطْمَعُ وَتُؤْيِسُ يُعْرِضُ عَنْهَا
السُّعَادُ وَيَرْعَبُ فِيهَا الْأَشْقياءُ.

٣٢٠٥. إِنَّ الدُّنْيَا دَارٌ بِالْبَلَاءِ مَعْرُوفَةٌ وَبِالْعَذَرِ

مَوْصُوفَةٌ لَا تَدُومُ أَحْوَالُهَا وَلَا يَسْلَمُ نُرَّاهُ الْعِيشُ فِيهَا
مَدْفُومٌ وَالْأَمَانُ فِيهَا مَعْدُومٌ.

for [its] tribulation and fraught with disloyalty. Its states do not last and those who inhabit it do not remain safe. Life in it is dispraised and security in it is non-existent.

3206. Verily this world is [like] the shadow of clouds, the dream that is seen while asleep, the joy that is linked with sadness and the honey that is mixed with poison. [It is] the despoiler of bounties, the devourer of nations, the bringer of [divine] retribution.

3207. Neither is this world faithful with any companion nor is it clean for any drinker [to drink from]. It bounties shift and its circumstances change, its pleasures perish and its consequences remain; so turn away from it before it turns away from you, and substitute it [for something better] before it substitutes you.

3208. Verily this world sometimes advances towards the ignorant by convention and turns its back on the intelligent despite [his] merit, so if something of it comes to you with ignorance or you lose something sought with intelligence, then do not let that push you to desiring ignorance or being uninterested in intelligence, for that will degrade you and destroy you.

3209. Indeed one of the troubles of this world is that it does not remain in its [present] state and is not free from alteration. One part is rectified by the corruption of another part and one party is [made] happy at the expense of [another]

٦. ٣٢٠. إِنَّ الدُّنْيَا ظِلُّ الْعَمَامِ وَخُلُمُ الْمَنَامِ وَالْقَرْبَحُ
الْمُؤْصُولُ بِالْعَمَمِ وَالْعَسْلُ الْمِشْوُبُ بِالسَّمَمِ سَلَابَةُ النَّعْمَ
أَكَالَةُ الْأُمَمِ جَلَابَةُ النَّقَمِ.

٧. ٣٢٠. إِنَّ الدُّنْيَا لَا تَفِي لِصَاحِبٍ وَلَا تَصْنُو
لِشَارِبٍ نَعِيمُهَا يَنْتَقِلُ وَأَحْوَالُهَا تَسْتَدِلُ وَلَذَّاهَا تَفْنِي
وَتَيْعَاهَا تَبْقَى فَأَعْرِضْ عَنْهَا قَبْلَ أَنْ تُعْرِضَ عَنْكَ
وَاسْتَبْدِلْ إِمَّا قَبْلَ أَنْ تَسْتَبْدِلْ بِكَ.

٨. ٣٢٠. إِنَّ الدُّنْيَا رُبَّمَا أَقْبَلَتْ عَلَى الْجَاهِلِ بِالْإِنْفَاقِ
وَأَذْبَرَتْ عَنِ الْعَاقِلِ بِالْإِسْتِحْقَاقِ إِنْ أَتَتْكَ مِنْهَا
سَهْمَةً مَعَ جَهَنَّمْ أَوْ فَاتَّكَ مِنْهَا بِعْيَةً مَعَ عَقْلِ فَإِيَّاكَ
أَنْ يَحْمِلَكَ ذَلِكَ عَلَى الرَّعْبِ فِي الْجَهَنَّمِ وَالرُّهُدِ فِي
الْعَقْلِ إِنْ ذَلِكَ يُرِي بِكَ وَيُرِي دِيكَ.

٩. ٣٢٠. إِنَّ مِنْ نَكَدِ الدُّنْيَا أَكَمَا لَا تَبْقَى عَلَى حَالَةٍ
وَلَا تَخْلُو مِنْ اسْتِحَالَةٍ تُصْنِعُ جَانِيًّا بِفَسَادِ جَانِبٍ
وَتَسْرُّ صَاحِبًا بِمَسَاءَةٍ صَاحِبٌ فَالْكَوْنُ فِيهَا حَطَرٌ
وَالثَّقَةُ إِلَيْهَا غَرَرٌ وَالْإِخْلَادُ إِلَيْهَا مُحَالٌ وَالْاعْتِمَادُ عَلَيْهَا

ضلالٌ.

party. So being in it is a danger and trusting it is a risk, remaining in it permanently is impossible and reliance on it is misguidance.

3210. Verily this world is quick in changing, frequent in moving, intense in treachery and persistent in craftiness, its situations are altered abruptly, its bounties change, its comfort is insufficient, its pleasures become bitter, its seeker is humiliated and its rider stumbles.

3211. Indeed this world is sweet and fresh, surrounded by [lustful] desires; it delights with little, and is adorned with hopes and embellished with vanities. Its exhilaration does not last and its afflictions cannot be avoided. It is very deceitful, harmful, volatile, evanescent, perishing, transient, devouring and destructive.

3212. Verily the outer appearance of this world delights while its reality annihilates. It has been adorned by vanities and entices by its embellishments. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness. Allah has not cleansed it for His friends nor has He withheld it from His enemies.

3213. Indeed, with every drink of this world there is choking and with every food eaten in it there is blockage of the throat. No blessing is obtained from it except by separation from another [blessing], and a person does not come to a [new] day of his

٣٢١٠. إِنَّ الدُّنْيَا سَرِيعَةُ التَّحْوُلِ كَثِيرَةُ التَّنْبُلِ شَدِيدَةُ الْعَدْرِ دَائِمَةُ الْمُكْرَرِ فَأَحْوَاهَا تَتَرَازُلُ وَتَعْيَمُهَا يَتَبَدَّلُ وَرَخَاؤُهَا يَتَنَفَّصُ وَلَدَّاً هَا تَتَنَعَّصُ وَطَالِهَا يَذِلُّ وَرَأْكِبُهَا يَزِلُّ.

٣٢١١. إِنَّ الدُّنْيَا حُلْوَةُ نَصِيرَةُ حُفَّتُ بِالشَّهْوَاتِ وَرَاقَتُ بِالقَلِيلِ وَتَحَلَّتُ بِالْأَمَالِ وَتَرَيَتُ بِالغُرُورِ لَا تَدُومُ حَبْرُهَا وَلَا تُؤْمِنُ فَجَعَنَهَا عَرَازَةُ ضَرَارَةُ حَائِلَةُ زَائِلَةُ نَافِدَةُ بَائِدَةُ أَكَالَةُ عَوَالَةُ.

٣٢١٢. إِنَّ الدُّنْيَا يُونَقُ مَنْظَرُهَا وَيُبَيْقُ مَحْبُرُهَا فَذَرَ تَرَيَتُ بِالغُرُورِ وَغَرَّتُ بِزِينَتِهَا دَارُ هَانَتُ عَلَى رَجَاهِ فَخُلِطَ حَلَامُهَا بِحَرَامِهَا وَحَبْرُهَا بِسَهِّهَا وَحُلُونُهَا بِمُسِّهَا لَمْ يُصَفِّهَا اللَّهُ لِأَوْلَائِهِ وَلَمْ يَضْنَ بِهَا عَلَى أَعْدَائِهِ.

٣٢١٣. إِنَّ لِلدُّنْيَا مَعَ كُلِّ شَرِبةٍ شَرِقاً وَمَعَ كُلِّ أَكْلَةٍ عَصَاصًا لَا تُنَالُ مِنْهَا نِعْمَةٌ إِلَّا بِفِرَاقِ أُخْرَى وَلَا يَسْتَقْبِلُ فِيهَا الْمُرْءُ يَوْمًا مِنْ عُمُرِهِ إِلَّا بِفِرَاقِ آخَرَ مِنْ أَجْلِهِ وَلَا يَئْبَيْ لَهُ فِيهَا أَثْرٌ إِلَّا مَاتَ لَهُ أَثْرٌ.

life except by leaving behind another for it, and no sign of him is left alive in it but that [another] sign of him passes away.

3214. Verily this world is the abode of truth for the one who approaches it truthfully, the abode of wellbeing for the one who recognizes and understands it, the abode of riches for the one who takes provisions from it [for the Hereafter] and the abode of good counsel for the one who takes advice from it. It has announced its separation and proclaimed its departure. It has declared its own [impending] death and [the death] of its inhabitants. It exemplifies for them, by its tribulations, the tribulation [of the Hereafter] and creates desire in them, by its pleasures, for the pleasures [of the Hereafter]. It brings ease in the evening and brings grief in the morning through desire, apprehension, alarm and warning. People dispraise it on the morning of their regret [on the Day of Reckoning] while others praise it. It reminded them [of the next life] so they remembered it. It related to them [things of the next life] and they believed. It admonished them and they took advice from it through [its] changes and lessons.

3215. Indeed this world is the limit of the sight of the blind person who sees nothing that is beyond it, while the one endowed with insight sees through it and knows that there is an abode beyond it. Thus the discerning one wishes to depart from it while the blind one wishes to remain in it;

٤٢١٤. إِنَّ الدُّنْيَا دَارٌ صِدْقٌ لِمَنْ صَدَقَهَا وَدَارٌ
عَافِيَةً لِمَنْ فَهِمَ عَنْهَا وَدَارٌ غَيْرَ لِمَنْ تَرَوَدَ مِنْهَا وَدَارٌ
مَوْعِظَةً لِمَنْ إِنَّعَظَ إِلَيْهَا قَدْ آذَنْتُ بِبَيْنِهَا وَنَادَتْ
بِفَرَاقِهَا وَنَعَثْتُ نَفْسَهَا وَأَهْلَهَا فَمَثَّلْتُ لَهُمْ بِبَلَائِهَا
الْبَلَاءُ وَشَوَّقْتُهُمْ بِسُرُورِهَا إِلَى السُّرُورِ رَاحْتْ بِعَافِيَةَ
وَبَيْكَرْتْ (ابتكرت) بِجَحِيَّةٍ تَرْغِيَّاً وَتَرْهِيَّاً وَتَخْوِيفًا
وَتَحْذِيرًا فَدَمَّهَا بِرَجَالٍ عَدَادَةَ النِّدَامَةِ وَحَمِّدَهَا آخْرُونَ
ذَكَرْتُهُمْ فَدَكَرُوا وَحَدَّثْتُهُمْ فَصَدَّقُوا وَ وَعَظَّتُهُمْ
فَأَعْظَضُوا مِنْهَا الْغَيْرَ وَالْعَيْرَ (بِالْغَيْرِ وَالْعَيْرِ).

٤٢١٥. إِنَّ الدُّنْيَا مُنْتَهَى بَصَرِ الأَعْمَى لَا يُبَصِّرُ مَا
وَرَائِهَا شَيْئًا وَالْبَصِيرُ يَنْفَدِعُهَا بَصَرُهُ وَيَعْلَمُ أَنَّ الدَّارَ
وَرَائِهَا فَالْبَصِيرُ مِنْهَا شَاهِضٌ وَالْأَعْمَى إِلَيْهَا
شَاهِضٌ وَالْبَصِيرُ مِنْهَا مُنْزَوِّدٌ وَالْأَعْمَى لَهَا مُنْزَوِّدٌ.

the discerning one takes provisions from it while the blind one accumulates provisions in it.

3216. Verily this world has people who possess preserved treasures that are disparaged and cast away by you. The religion is opened up by them just as one of you would open the lid of his cooking pot. They stick together like [a swarm of] locusts and destroy the tyrants of the lands.

3217. Indeed this world and the Hereafter are two unequal enemies and two separate ways, so whoever loves this world and befriends it, hates the Hereafter and takes it as an enemy. They are like the East and the West and one who walks between the two, such that whenever he comes closer to one [direction], he distances himself from the other. After all, they are both like fellow-wives [seeking to pull their husband only towards themselves].

3218. Verily this world is a means of distraction from the Hereafter. Its companion obtains nothing from it except that it opens for him [the door of] greed for it and attachment towards it.

3219. Indeed Allah, the Exalted, has made this world for that which comes after it, and in it He has tests its inhabitants so that He may know who from among of them is best in conduct. We have not been created for this world and we have not been commanded to strive for it, rather we have

٣٢١٦. إِنَّ لِلْدُنْيَا رِجَالًا لَدَيْهِمْ كُنْزٌ مَذْحُورَةٌ
مَذْمُومَةٌ عِنْدَكُمْ مَذْحُورَةٌ يُكْشَفُ ۝ هُمُ الْدِينُ ۝ كَكَشْفِ
أَحَدِكُمْ رَأْسَ قِنْدِرٍ يَلْوُزُونَ كَالْجَرَادِ فَيُمْلِكُونَ جَبَابِرَةَ
الْبِلَادِ.

٣٢١٧. إِنَّ الدُّنْيَا وَالآخِرَةَ عَدُوَانِ مُتَفَاقِوْتَانِ وَسَيِّلَانِ
مُخْتَلِفَانِ فَمَنْ أَحَبَ الدُّنْيَا وَتَوَالَاهَا أَغْضَى الْآخِرَةَ
وَعَادَاهَا وَهُمَا إِمْنَلَةُ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا شَبَّهُمَا
فَكُلُّمَا قَرَبَ مِنْ وَاحِدٍ بَعْدَ مِنَ الْآخِرِ وَهُمَا بَعْدُ
ضَرَّتَانِ.

٣٢١٨. إِنَّ الدُّنْيَا لَمِشْعَلَةٌ عَنِ الْآخِرَةِ لَمْ يُصِبْ
صَاحِبُهَا مِنْهَا سَيِّلًا (سَيِّلًا) إِلَّا فَتَحَتَ عَلَيْهِ حِرْصًا
عَلَيْهَا وَلَهَجَّا بِهَا.

٣٢١٩. إِنَّ اللَّهَ تَعَالَى جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا وَابْتَلَى
فِيهَا أَهْلَهَا لِيَعْلَمَ أَئِهِمْ أَحْسَنُ عَمَلًا وَلَسْنَا لِلْدُنْيَا
خُلْقُنَا وَلَا بِالسَّعْيِ لَهَا أُمْرَنَا وَإِنَّمَا وُضِعْنَا فِيهَا لِيُبَتَّلَى
بِهَا وَنَعْمَلُ فِيهَا لِمَا بَعْدَهَا.

only been placed in it in order to be tested and [so] that we may work in it for what is [to come] after it.

3220. Verily this world is a place for which destruction has been ordained, and departure from it has been destined for its inhabitants. It is sweet and green [for the one who desires it]. It hastens towards its seeker and attaches itself to the heart of its gazer. So depart from it with the best provision that is available for you, and do not ask in it more than what suffices, and do not seek from it more than what you require.

3221. This world was neither created for you as a permanent abode nor as a place to settle, rather it has only been made as a passage for you so that you may acquire from it the provisions of good deeds for the abode of [permanent] settlement. Therefore be alert and do not let its temporary pleasures deceive you or its temptations beguile you.

3222. Safety in this world is not acquired except by its renunciation. People are tested in it through tribulations so those who have taken from it for its sake will be removed from it [by death] and will be made accountable for it. And whatever they have taken from it for the other world, they will go to it and will stay in it. For the wise one this world is like a shade – at one moment it expands until [the next moment] it shrinks and extends until it diminishes. And Allah has left you with no excuse by forbidding from it, and he has warned and cautioned

٣٢٢٠. إِنَّ الدُّنْيَا دَارٌ مُّنِيَ لَهَا الْفَنَاءُ وَلَا هُنَّ مِنْهَا
الْجَلَاءُ وَهِيَ حُلْوَةٌ حَضِيرَةٌ قَدْ عَجَلْتُ لِلْطَّالِبِ
وَالْتَّبَسَتْ بِقَلْبِ النَّاظِرِ فَأَرْجَحُوا عَنْهَا بِإِحْسَنِ مَا
يَخْصُّكُمْ مِّنَ الرِّزَادِ وَلَا تَسْأَلُوا فِيهَا إِلَّا الْكَفَافَ وَلَا
تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ.

٣٢٢١. إِنَّ الدُّنْيَا لَمْ تُخَلَّقْ لَكُمْ دَارٌ مَقَامٌ وَلَا مَحَلٌ
قَرَارٌ وَإِنَّمَا جَعَلْتُ لَكُمْ مَحَارَأً لِتَرْوَدُوا مِنْهَا الْأَعْمَالُ
الصَّالِحةُ لِدَارِ الْقَرَارِ فَكُونُوا مِنْهَا عَلَى أُوفَازٍ وَلَا
تَخْدَعَنَّكُمْ مِنْهَا الْعَاجِلَةُ وَلَا تَغُرِّنَّكُمْ فِيهَا الْفَتْنَةُ.

٣٢٢٢. إِنَّ الدُّنْيَا لَا يُسْلِمُ مِنْهَا إِلَّا بِالْزُّهْدِ فِيهَا
أُبْلِيَ النَّاسُ بِهَا فِتْنَةً فَمَا أَخْذُوا مِنْهَا لَهَا أُخْرِجُوا مِنْهُ
وَحُسِبُوا عَلَيْهِ وَمَا أَخْذُوا مِنْهَا لِعَيْرِهَا قَدْمُوا عَلَيْهِ
وَأَفَاقُوا فِيهِ وَإِنَّمَا عِنْدَ ذَوِي الْعُقُولِ كَالظَّلَّ بَيْنَا تَرَاهُ
سَائِغاً حَتَّى قَاصَ وَزَائِداً حَتَّى نَفَصَ وَقَدْ أَعْذَرَ اللَّهُ
سُبْحَانَهُ إِنَّكُمْ فِي النَّهَيِّ عَنْهَا وَأَنْذَرْتُكُمْ وَحَذَّرْتُكُمْ مِنْهَا
فَأَبْلَغَ.

you about it – so He has apprised you of it.

3223. This world betrays.

٣٢٢٣. الدنيا تسلّم.

3224. This world humiliates.

٣٢٢٤. الدنيا تُنْذِلُ.

3225. This world is limited [in duration], the Hereafter is eternal.

٣٢٢٥. الدنيا أمد الآخرة أبد.

3226. When lastingness is not found, then bounties are short-lived.

٣٢٢٦. إذا كان البقاء لا يوجد فالنعم زائل.

3227. Perpetuity is not granted to [any] one who loves [and wishes for] it.

٣٢٢٧. ما يعطي البقاء من أحبه.

3228. Inclination towards this world despite what is seen of its fickleness is [a sign of] ignorance.

٣٢٢٨. الرغون إلى الدنيا مع مائتين من سوء تقلبها جهل.

3229. Every perishing thing is insignificant.

٣٢٢٩. كُلُّ فانٍ يَسِيرٌ.

3230. Do not elevate the one who has been elevated by this world.

٣٢٣٠. لا ترْفَعْ من رَعْنَةِ الدُّنْيَا.

3231. O people of delusion [who have been deluded by this world], what has made you attached to an abode the goodness of which is trifling, the evil of which is ready at hand, the bounties of which are snatched away, the peaceful of which are fought against, the owners of which are slaves and the heritage of which is abandoned.

٣٢٣١. يا أهل العور ما أهْجَكُم بدار حَيْرَها زَهِيدٌ وَشَرُّها عَتِيدٌ وَعَيْمُها مَسْلُوبٌ وَمُسَالِمُها مَحْرُوبٌ وَمَالِكُها مَمْلُوكٌ وَثَرَاثُها مَثْرُوكٌ.

3232. O world, O world! Get away from me! Is it me that you present yourself to? Or is it I that you are eager for? May your time never come! Deceive some other person. I have no need for you. I have divorced you thrice, after which there is no reunion. Your life is

٣٢٣٢. يا دُنيا يا دُنيا إِلَيْكِ عَيْيٌ أَبِي تَعَرَّضْتِ أَمْ إِلَيَّ شَوَّقْتِ لَا حَانَ حِينِكِ غُرْسِي غَيْرِي لَا حاجَةٌ لِي فِيكِ قَدْ طَلَقْتُكِ ثَلَاثًا لَا رَجْعَةٌ لِي فِيهَا فَعَيْشَكِ قَصِيرٌ وَخَطَرُكِ يَسِيرٌ وَأَمْلُكِ حَقِيرٌ آهٌ مِنْ قِلَّةِ الرَّادِ

short, your significance is little and your hope is worthless. Alas! How meagre the provision, how long the way, how distant the journey and how great the destination!

3233. O servants of the world and those who work for it! When you are selling and buying in the day time and tossing in your beds and sleeping at night, and all the while you are oblivious to the Hereafter and postpone [good] actions, then when do you think of guidance and prepare your provisions, and when do you become concerned about the affairs of the Hereafter?

3234. O people! Renounce the pleasures of this world, for indeed its life is short and its goodness is insignificant. It is a house of [inevitable] departure a place of discomfort. It brings closer the appointed terms and cuts short aspirations. Indeed it turns away and shuns [those who are after it], it is unruly and stubborn, it cheats and betrays.

3235. This world misguides.

3236. This world harms, the Hereafter delights.

3237. This world is a loss [for those who seek it].

3238. This world is [obtained] by convention, the Hereafter is [gained] by merit.

3239. This world is [filled] with hope.

وَطُولُ الْطَّرِيقِ وَبَعْدِ السَّفَرِ وَعِظَمُ الْمُؤْدِ.

٣٢٣٣. يَا عَبِيدَ الدُّنْيَا وَالْعَامِلِينَ لَهَا إِذَا كُنْتُمْ فِي النَّهَارِ تَبِعُونَ وَتَشْتَرُونَ وَفِي اللَّيلِ عَلَى فُروشِكُمْ تَتَقَبَّلُونَ وَتَنَافُونَ وَفِيمَا بَيْنَ ذَلِكَ عَنِ الْآخِرَةِ تَغْفُلُونَ وَبِالْعَمَلِ تُسْوِيُونَ فَمَتَى ثُقِرُوكُنَّ فِي الإِرْشَادِ وَثُقِدِمُوكُنَّ الرَّازَادَ وَمَتَى هَنَمُوكُنَّ بِأَمْرِ الْمَعَادِ.

٣٢٣٤. يَا أَيُّهَا النَّاسُ ارْهَدُوا فِي الدُّنْيَا فَإِنَّ عِيشَهَا قَصِيرٌ وَحَيْرَهَا يَسِيرٌ وَإِنَّهَا لَدَارُ شُحُوشٍ وَحَكَمَهَا تَنْعِيْصٌ وَإِنَّهَا لَتُدْنِي الْأَجَالَ وَتَفْطِعُ الْأَمَالَ أَلَا وَهِيَ المَتَصَدِّيَّةُ الْعَنُونُ وَالْجَامِحُ الْحَرُونُ وَالْمَانِيَّةُ (المائنةُ) الْحَلُونُ.

٣٢٣٥. الدُّنْيَا تُغْوِي.

٣٢٣٦. الدُّنْيَا تَضُرُّ الْآخِرَةَ تَسْرُّ.

٣٢٣٧. الْدُّنْيَا حُسْرَانٌ.

٣٢٣٨. الْدُّنْيَا بِالْإِنْفَاقِ الْآخِرَةُ بِالْإِسْتِحْقَاقِ.

٣٢٣٩. الْدُّنْيَا بِالْأَمْلِ.

٣٢٤٠. الْدُّنْيَا فَانِيَّةٌ.
٣٢٤١. الْدُّنْيَا ظِلٌّ زَائِلٌ.
٣٢٤٢. الْدُّنْيَا سُوقُ الْخُسْرَانِ.
٣٢٤٣. الْدُّنْيَا مَرْعِعَةُ الشَّرِّ.
٣٢٤٤. الْدُّنْيَا ضَحَّكَةُ مُسْتَغْبِرٍ (مُغَبَّرٍ).
٣٢٤٥. الْدُّنْيَا دَارُ الْمَحْنِ.
٣٢٤٦. الْدُّنْيَا دَارُ الْأَشْقِيَاءِ.
٣٢٤٧. الْدُّنْيَا مَعْبَرُ الْآخِرَةِ.
٣٢٤٨. الْدُّنْيَا مُطَلَّقَةُ الْأَكْيَاسِ.
٣٢٤٩. الْعَاجِلَةُ مُنْيَةُ الْأَرْجَاسِ.
٣٢٥٠. الْفَرَحُ بِالْدُّنْيَا حُمُقٌ.
٣٢٥١. الإِغْرِازُ بِالْعَاجِلَةِ حُرْقٌ.
٣٢٥٢. الْدُّنْيَا شَعْرٌ وَصُنْرٌ وَمَغْرٌ.
٣٢٥٣. الْدُّنْيَا مَحْلُ الْآفَاتِ.
٣٢٥٤. الْمَوَاصِلُ لِلْدُّنْيَا مَقْطُوعٌ.
٣٢٥٥. الْدُّنْيَا مُنْيَةُ الْأَشْقِيَاءِ.

wretched.

3256. The transient world is the delusion [or the deluder] of the unintelligent.

٣٢٥٦. الْعَاجِلَةُ عُرُورُ الْحَمْقِيِّ.

3257. This world is the place where the intellects fall.

٣٢٥٧. الْدُّنْيَا مَصْرُعُ الْعُقُولِ.

3258. This world is the place of vicissitudes.

٣٢٥٨. الْدُّنْيَا مَحَلُّ الْغَيْرِ.

3259. This world is the abode of tribulation.

٣٢٥٩. الْدُّنْيَا دَارُ الْمِحْنَةِ.

3260. This world is the prize of the unintelligent.

٣٢٦٠. الْدُّنْيَا غَنِيمَةُ الْحَمْقِيِّ.

3261. Being occupied with the transient is a waste of time.

٣٢٦١. الْشِّغَالُ بِالْفَائِتِ يُضَيِّعُ الْوَقْتَ.

3262. Longing for this world brings about hatred.

٣٢٦٢. الرَّغْبَةُ فِي الدُّنْيَا تُوجِبُ الْمُهَاتَّ.

3263. This world is like the day that has passed and the month that has elapsed.

٣٢٦٣. الْدُّنْيَا كَيْوُمٌ مَاضٍ وَشَهْرٌ انْفَضَّى.

3264. This world is the abode of strangers and the dwelling of the wretched.

٣٢٦٤. الْدُّنْيَا دَارُ الْغَرَبَاءِ وَمَوْطِئُ الْأَشْقِيَاءِ.

3265. Infatuation with this world is the greatest trial.

٣٢٦٥. الْوَلَهُ بِالْدُّنْيَا أَعْظَمُ فِتْنَةً.

3266. Just as [wealth and] authority comes towards you, it turns away from you.

٣٢٦٦. الْوَلَهُ كَمَا تُقْبِلُ ثُدُرٌ.

3267. Just as this world mends, it [also] breaks.

٣٢٦٧. الْدُّنْيَا كَمَا تَجْبَرُ تَكْسِيرٌ.

3268. The means of this world are discontinuous and its loans (i.e. things that human beings are bestowed with temporarily like status, wealth etc.) are [to be] returned.

٣٢٦٨. أَسْبَابُ الدُّنْيَا مُنْقَطِعَةٌ وَعَوَارِيهَا مُرْبَعَةٌ.

3269. This world is a dream and being deceived by it is [a cause of] regret.

٣٢٦٩. الْدُّنْيَا حَلْمٌ وَالْعَتْرَازُ إِلَيْهَا نَدَمٌ.

3270. This world is a poison that is ingested by the one who does not know it.

٣٢٧٠. الْدُّنْيَا سَمٌّ يَأْكُلُهُ مَنْ لَا يَعْرِفُهُ.

3271. This world is the source of evil and the place of deception.

٣٢٧١. الْدُّنْيَا مَعْدِنُ الشَّرِّ وَمَحْكُولُ الْغُرُورِ.

3272. If you have understood your affair or have been able to recognize yourself then turn away from this world and be uninterested in it, for it is the abode of the wretched and not the abode of the felicitous. Its splendour is spurious, its beauty is deceptive, its clouds are scattered (i.e. its sources of abundance are scarce) and its bounties are taken back.

٣٢٧٢. إِنْ عَقِلْتَ أَمْرَكَ أَوْ أَصْبَثَتْ مَعْرِفَةً ثَفْسِكَ فَأَعْرِضْ عَنِ الدُّنْيَا وَازْهَدْ فِيهَا فَإِنَّمَا دَارُ الْأَشْقِيَاءِ وَلَيْسَتْ بِدَارِ السُّعَادِ بِجَنْحُتِهَا زُورٌ وَزِينَتِهَا عُرُورٌ وَسَحَابَتِهَا مُتَقَشِّعَةٌ وَمَوَاهِبُهَا مُرْبَجَعَةٌ.

3273. If you are after [abundant] bliss than free yourselves from the abode of wretchedness.

٣٢٧٣. إِنْ كُنْتُمْ لِلنَّعِيمِ طَالِبِينَ فَأَعْتِنُوا أَنْفُسَكُمْ مِنْ دَارِ الشَّقَاءِ.

3274. If you love Allah then remove from your hearts the love of this world.

٣٢٧٤. إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَأَخْرِجُوهُ مِنْ قُلُوبِكُمْ حُبُّ الدُّنْيَا.

3275. If you make your [life in this] world a means of following your religion, you will have saved [both] your religion and your world, and you will be among the successful in the Hereafter.

٣٢٧٥. إِنْ جَعَلْتَ دُنْيَاكَ تَبَعًا لِدِينِكَ أَخْرَزْتَ دِينَكَ وَدُنْيَاكَ وَكُنْتَ فِي الْآخِرَةِ مِنَ الْفَائِزِينَ.

3276. Verily I have divorced this world thrice uncompromisingly, [such that] there is no return to it for me, and I have released it completely.

٣٢٧٦. إِنِّي طَلَقْتُ الدُّنْيَا ثَلَاثًا بَتَاتًا لَا رَجْعَةَ لِي فِيهَا وَلَقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا.

3277. Indeed, if you approach this world you have turned your back [from the Hereafter].

٣٢٧٧. إِنَّكَ إِنْ أَقْبَلْتَ إِلَى الدُّنْيَا أَذْبَرْتَ.

3278. Indeed, when you turn your back on this world, you have approached [the Hereafter].

٣٢٧٨. إِنَّكَ إِنْ أَدْبَرْتَ عَنِ الدُّنْيَا أَفْبَلْتَ.

3279. Verily you have not been created for this world, so renounce it and turn away from it.

٣٢٧٩. إِنَّكَ لَنْ (مَ) تُخَلِّقَ لِلْدُنْيَا فَأَرْهَدْ فِيهَا وَأَعْرِضْ عَنْهَا.

3280. If you work for this world, your transaction will have made a loss.

٣٢٨٠. إِنَّكَ إِنْ عَمِلْتَ لِلْدُنْيَا حَسِرْتَ صَفَقْتَكَ.

3281. Verily you will never meet Allah, the Glorified, with an action more harmful to you than love for this world.

٣٢٨١. إِنَّكَ لَنْ تَلْقَى اللَّهَ سُبْحَانَهُ بِعَمَلِ أَضَرَّ عَلَيْكَ مِنْ حُبِّ الدُّنْيَا.

3282. Indeed, if you crave after this world, you will waste your lives for that which you will not remain for and that which will not remain for you.

٣٢٨٢. إِنَّكُمْ إِنْ رَغَبْتُمْ فِي الدُّنْيَا أَفْنَيْتُمْ أَعْمَارَكُمْ فِيمَا لَا تَبْقَوْنَ لَهُ وَلَا يَبْقَى لَكُمْ.

3283. Indeed, this world is only a trap into which those who do not recognize it fall.

٣٢٨٣. إِنَّمَا الدُّنْيَا شَرُكٌ وَقَعَ فِيهِ مَنْ لَا يَعْرِفُهُ.

3284. This world is only [a place of] varying circumstances, changing situations and marked targets.

٣٢٨٤. إِنَّمَا الدُّنْيَا أَحْوَالٌ مُخْتَلِفَةٌ وَتَارَاتٌ مُتَصَرِّفَةٌ وَأَغْرِاضٌ مُسْتَهْدِفَةٌ.

3285. This world is only a corpse and those who establish bonds of brotherhood for [acquiring] it are similar to dogs, such that their brotherhood does not prevent them from harming each other for it.

٣٢٨٥. إِنَّمَا الدُّنْيَا جِيَفَةٌ وَمُتَوَاحِدُونَ عَلَيْهَا أَشْبَاهُ الْكِلَابِ فَلَا تَمْنَعُهُمْ أُخْوَهُمْ لَهَا مِنَ التَّهَارِشِ عَلَيْهَا.

3286. The people [who seek] of this world are just like howling dogs or starving predators growling at each other. The mighty among them eat the meek and the big among them crush the small. Some are like tied cattle and some are like untied

٣٢٨٦. إِنَّمَا أَهْلُ الدُّنْيَا كِلَابٌ عَاوِيَةٌ وَسَبَاعٌ ضَارِبَةٌ يُهَرُّ بَعْضُهَا بَعْضًا وَيَأْكُلُ عَرِيزُهَا ذَلِيلًا وَيَفْهُرُ كَبِيرُهَا صَغِيرُهَا نَعْمٌ مُعَقَّلَةٌ وَأُخْرَى مُهْمَلَةٌ قَدْ أَصْلَلَتْ عُقُولُهَا وَرَكِبَتْ بَجْهُوهُهَا.

cattle that have lost their wits and are running in every direction.

3287. You are only like the standing [and ready] riders who do not know when they will be ordered to march.

3288. This world is only an enjoyment for a few days, then it will disappear like the mirage disappears and pass by like the clouds pass by.

3289. Indeed, the only share of the earth for every one of you is the length and breadth of his own stature, [of the grave] wherein he would lie on his cheeks covered with dust.

3290. Indeed this world is only the abode of passage and the Hereafter is the abode of [permanent] residence. So take [provisions] from the abode of passage for the abode of residence and do not tear your veils in front of the one who knows your secrets.

3291. The example of those who have known this world is like a group of travellers who abandon a drought-stricken place and set off for a fruitful and fertile place. Then they endure the difficulties of the path, the hardships of the journey and the coarseness of the food in order to reach their fields of plenty and the place of their [permanent] residence.

3292. Indeed man (in this world) is only a target that is struck by [the arrows of] death and a booty that is rushed towards by tribulations and calamities.

٣٢٨٧. إِنَّمَا أَنْتُمْ كَرْكُبٌ وُقُوفٌ لَا يَدْرُونَ مَتَى بِالْيَسِيرِ يُؤْمِرُونَ.

٣٢٨٨. إِنَّمَا الدُّنْيَا مَتَاعٌ أَيَّامٌ فَلَاتِلَ ثُمَّ تَزُولُ كَمَا يَرُولُ السَّرَابُ وَتَفَقَّعُ كَمَا يَفْقَعُ السَّحَابُ.

٣٢٨٩. إِنَّمَا حَظُّ أَهْدِكُمْ مِنَ الْأَرْضِ ذَاتِ الطُّولِ وَالْعَرْضِ قَيْدٌ فَلِهِ مُتَعَفِّرًا عَلَى حَدِّهِ.

٣٢٩٠. إِنَّمَا الدُّنْيَا دَارٌ مَمْرُّ وَالآخِرَةُ دَارٌ مُسْتَقْرٌ فَخُدُوا مِنْ مَرِيكُمْ لِمُسْتَقْرِكُمْ وَلَا هَتَّكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أُسْرَارَكُمْ.

٣٢٩١. إِنَّمَا مَثَلُ مَنْ حَبَرَ الدُّنْيَا كَمَثَلِ قَوْمٍ سَفَرُ نَبَا بِهِمْ مَنْزِلٌ جَدِيدٌ فَأَمْوَالُهُ مَنْزِلًا حَصِيبًا وَجَنَابًا مَرِيعًا فَاحْتَمَلُوا وَعْنَاءَ الْطَّرِيقِ وَحَشُونَةَ السَّفَرِ وَجُشُوشَةَ الْمَطْعَمِ لِيَأْتُوا سَعَةً دَارِهِمْ وَمَحَلَّ قَرَارِهِمْ.

٣٢٩٢. إِنَّمَا الْمَرْءُ (فِي الدُّنْيَا) عَرَضٌ تَنْتَصِلُهُ الْمَنَاجِيَا وَنَكَبٌ تُبَادِرُهُ الْمَصَائِبُ وَالْخَوَادِثُ.

3293. The bane of the soul is being infatuated with this world.

٣٢٩٣. آفة النَّفْسِ الْوَلَهُ بِالدُّنْيَا.

3294. When this world comes towards a servant, it covers him with the merits of others and when it turns its back from him it snatches away his [own] merits.

٣٢٩٤. إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى عَبْدٍ كَسْتَهُ مَحَاسِنَهُ عَيْرِهِ وَ إِذَا أَدْبَرَتِ عَنْهُ سَلَبَتُهُ مَحَاسِنَهُ.

3295. When something of this world slips away from you then do not despair, and when you do good, do not put others under obligation.

٣٢٩٥. إِذَا فَاتَكَ مِنَ الدُّنْيَا شَيْءٌ فَلَا تَحْزُنْ وَإِذَا أَخْسَنْتَ فَلَا تَمْنَعْ.

3296. This world ends with annihilation.

٣٢٩٦. بِالْفَنَاءِ تُخْتَمُ الدُّنْيَا.

3297. By preferring the love of this transient world, one ends up in an unpleasant state in the Hereafter.

٣٢٩٧. يُبَشِّرُ حُبِّ الْعَاجِلَةِ صَارَ مَنْ صَارَ إِلَى سُوءِ الْآجِلَةِ.

3298. How bad an abode this world is!

٣٢٩٨. يُبَشِّرُ الدَّارُ الدُّنْيَا.

3299. The worst choice is exchanging the everlasting with the transient.

٣٢٩٩. يُبَشِّرُ الْأَخْتِيَارُ التَّعَوُضُ بِمَا يَفْنِي عَمَّا يَبْقِي.

3300. Your remaining [in this world] is towards annihilation and your annihilation [from this world] is towards eternity.

٣٣٠٠. بِقَاعُوكُمْ إِلَى فَنَاءٍ وَقَنَاؤُوكُمْ إِلَى بَقَاءٍ.

3301. Sell that which perishes for that which remains and exchange the wretchedness of this world for the abundant bounties of the Hereafter.

٣٣٠١. يَبْعُدُوا مَا يَفْنِي بِمَا يَبْقِي وَتَعَوَّضُوا بِنَعِيمِ الْآخِرَةِ عَنْ شَقَاءِ الدُّنْيَا.

3302. When you are deprived of something in this world, take comfort in the fact that it would have been with you [only] for a little while.

٣٣٠٢. تَعَزَّزُ عَنِ الشَّيْءِ إِذَا مُبْعِتَهُ بِقَلْهَةٍ مَا يَصْحُبُهُ إِذَا أُوتِيَتِهِ.

3303. The fruit of infatuation with this world is great tribulation.

٣٣٠٣. ثَمَرَةُ الْوَلَهُ بِالدُّنْيَا عَظِيمُ الْمِحْنَةِ.

3304. The one who seeks refuge in this world is ruined and the one who takes his fill from it is destroyed.

3305. The bounty of this world is transient, its comfort is [marred by] trouble, its soundness is destruction and its gifts are taken away.

3306. Love of this world is the source of every misdeed.

3307. Love of this world is the source of trials and the root of tribulations.

3308. Love of this world gives rise to avarice.

3309. Love of this world corrupts the intellect, preoccupies the heart from listening to [words of] wisdom and leads to a painful chastisement [in the Hereafter].

3310. The sweetness of this world leads to the bitterness of the Hereafter and an unpleasant ending.

3311. The sweets of this world are like myrrh, its foods are poisons and its means are worn-out [and weak] ropes.

3312. The living of this world are prone to death and its healthy are prone to sicknesses and the target of [the arrow of] death.

3313. Wretchedness, annihilation, destruction and ruin have been decreed for the people of this world.

3314. This world has been surrounded with lustful desires, liked for its immediate

٤ ٣٣٠. جائز الدُّنْيَا حَمْرُوبٌ وَمُفْقُورُهَا مَنْكُوبٌ.

٥ ٣٣٠. جُمُودُ الدُّنْيَا فَنَاءٌ وَرَاحِتُهَا عَنَاءٌ وَسَلَامُهَا عَطَبٌ وَمَوَاهِبُهَا سَبَبٌ.

٦ ٣٣٠. حُبُّ الدُّنْيَا رَأْسُ كُلِّ حَطَبَيَّةٍ.

٧ ٣٣٠. حُبُّ الدُّنْيَا رَأْسُ الْفِتَنِ وَأَصْلُ الْمَحْنِ.

٨ ٣٣٠. حُبُّ الدُّنْيَا يُوَحِّبُ الطَّمَعَ.

٩ ٣٣٠. حُبُّ الدُّنْيَا يُفْسِدُ الْعَقْلَ وَيُبْيِمُ الْقَلْبَ عَنْ سَمَاعِ الْحِكْمَةِ وَيُوَحِّبُ أَلِيمَ الْعِقَابِ.

١٠ ٣٣١. حَلاوةُ الدُّنْيَا تُؤْجِبُ مَرَأَةَ الْآخِرَةِ وَسُوءَ الْعُقْبَى.

١١ ٣٣١١. حَلْوُ الدُّنْيَا صَبِرٌ وَغَذَاؤُهَا سِعَامٌ وَأَسْبَابُهَا رُمَامٌ.

١٢ ٣٣١٢. حَيُّ الدُّنْيَا بِعَرْضِ مَوْتٍ وَصَحِيفَهَا عَرَضٌ الأَسْقَامِ وَدَرَيَّةُ الْحِمَامِ.

١٣ ٣٣١٣. حُكْمٌ عَلَى أَهْلِ الدُّنْيَا بِالشَّقَاءِ وَالْفَنَاءِ وَالْدَّمَارِ وَالْبَوَارِ.

١٤ ٣٣١٤. حُفَّتِ الدُّنْيَا بِالشَّهَوَاتِ وَتَحَبَّبَتِ بِالْعَاجِلَةِ

enjoyments, embellished with deceptions and sweetened with aspirations.

3315. Wage war against yourselves for [keeping away from] this world and turn yourselves away from it, for it vanishes quickly, quakes frequently and transfers soon.

3316. Neediness has been decreed for those from among the people of this world who seek to increase their wealth while those who get along without it have been assisted with comfort.

3317. The good of this world is [a cause of] sorrow and its evil is [a cause of] regret.

3318. The good of this world is insignificant and its evil is ready at hand.

3319. Take from that which will not last for you for that which will last for you and will not separate from you.

3320. Take from the little of this world that which suffices you and leave from its abundance that which makes you transgress.

3321. Take from this world that which comes to you and turn away from that which turns away from you, but if you don't do this then [at least] be moderate in what you seek.

3322. Mingling with those who are attached to this world is the primary cause of affliction and corruption of piety.

3323. Mingling with those who are attached to this world tarnishes religion and weakens

وَتَزَيَّنْتُ بِالْعُرُورِ وَخَلَّتْ بِالآمَالِ.

٣٣١٥. حَارِبُوا أَنفُسَكُمْ عَلَى الدُّنْيَا وَاصْرِفُوهَا عَنْهَا فَإِنَّمَا سَرِيعَةُ الرِّوَايَى كَثِيرَةُ الرِّزْلَالِ وَشِيكَةُ الْأَنْتِقَالِ.

٣٣١٦. حُكْمٌ عَلَى مُكْثِرِي أَهْلِ الدُّنْيَا بِالْفَاقَةِ وَأُعِينَ مَنْ عَنِيَّ عَنْهَا بِالرَّاحَةِ.

٣٣١٧. حَيْرُ الدُّنْيَا حَسْرَةٌ وَشَرُّهَا نَدْمٌ.

٣٣١٨. حَيْرُ الدُّنْيَا رَهِيدٌ وَشَرُّهَا عَتِيدٌ.

٣٣١٩. حُذْ دِمًا لَا يَبْقَى لَكَ لِمَا يَبْقَى لَكَ وَلَا يُفَارِقُكَ.

٣٣٢٠. حُذْ مِنْ قَلِيلِ الدُّنْيَا مَا يَكْفِيَكَ وَدَعْ مِنْ كَثِيرِهَا مَا يُطْغِيَكَ.

٣٣٢١. حُذْ مِنَ الدُّنْيَا مَا أَتَاكَ وَتَوَلَّ عَمَّا تَوَلَّ مِنْهَا عَنْكَ فَإِنْ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الظَّلَمِ.

٣٣٢٢. حُلْطَةُ أَبْنَاءِ الدُّنْيَا رَأْسُ الْبُلْوَى وَفَسَادُ التَّقْوَى.

٣٣٢٣. حُلْطَةُ أَبْنَاءِ الدُّنْيَا تَشِينُ الدِّينَ وَتُضْعِفُ

certitude.

الْيَقِينَ.

٣٣٢٤. The significance of this world is little, its product is inferior, its delight is false and its bounties are illusory.

٤. حَطَرَ الدُّنْيَا يَسِيرٌ وَحَاصِلُهَا حَقِيرٌ وَهَجَتُهَا زُورٌ وَمَوَاهِبُهَا غُرُورٌ.

٣٣٢٥. The aspiration and pursuit of one whose hope and desire is [acquiring felicity in] this world, is frustrated.

٥. خَابَ رَجَاءُهُ وَمَطْلُوبُهُ مَنْ كَانَتِ الدُّنْيَا أَمْلَأَهُ وَأَرَبَّهُ.

٣٣٢٦. It is an abode which is fraught with tribulations and known for its treachery. Its circumstances do not last and its dwellers are not safe.

٦. دَارٌ بِالْبَلَاءِ مَخْفُوفَةٌ وَبِالْعَدْرِ مَوْصُوفَةٌ (مَعْرُوفَة) لَا تَدُومُ أَحْوَاهُهَا وَلَا يَسْلَمُ نُزَاهُهَا.

٣٣٢٧. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness.

٧. دَارٌ هَانَتْ عَلَى رِبِّهَا فَخَلَطَ حَلَالُهَا بِخَرَامَهَا وَخَرِيرُهَا بِشَرِّهَا وَخُلُولُهَا بِمُرِّهَا.

٣٣٢٨. It is the abode of transience, the resting place of the sinners, the residence of the wretched and the transgressors (or the repulsed and those who exceed the limits).

٨. دَارُ الْفَنَاءِ مَقِيلُ الْعَاصِينَ وَمَكْلُ الْأَسْفَقِينَ وَالْمُعَتَدِّينَ (الْمُبَعَّدِينَ الْمُتَعَدِّينَ).

٣٣٢٩. Allah, the Glorified, called you to the Eternal Abode and the permanent residence, and great blessings and proximity to the Prophets and the felicitous, but you sinned and turned away; whereas this world called you to an abode of wretchedness and the place of annihilation and different types of tribulations and hardships, but you obeyed it and quickly rushed [towards it].

٩. دَعَّاكُمُ اللَّهُ سُبْحَانَهُ إِلَى دَارِ الْبَقَاءِ وَقَرَارَةِ الْخَلُودِ وَالنَّعَمَاءِ وَمُجَاوِرَةِ الْأَنْبِيَاءِ وَالسُّعَدَاءِ فَعَصَيْتُمْ وَأَغْرَضْتُمْ وَدَعَّتُكُمُ الدُّنْيَا إِلَى قَرَارَةِ الشَّقَاءِ وَمَكْلِ الْفَنَاءِ وَأَنْواعِ الْبَلَاءِ وَالْعَنَاءِ فَأَطْعَثْتُمْ وَبَادَرْتُمْ وَأَسْرَعْتُمْ.

٣٣٣٠. Recalling [the pleasures of] this world is the worst of all maladies.

١٠. ذِكْرُ الدُّنْيَا أَذْوًا الْأَذْوَاءِ.

٣٣٣١. The humiliation of this world is the

١١. ذُلُّ الدُّنْيَا عِزُّ الْآخِرَةِ.

glory of the Hereafter.

3332. Leave that which is little for that which is abundant and that which is limited for that which is vast.

3333. The cornerstone of calamities is infatuation with this world.

3334. Many an adviser from this world may be suspected by you.

3335. Many a person who is truthful about this world is considered a liar by you.

3336. Many a thing which one should be cautious of in this world is not taken into consideration by you.

3337. You desire for the unachievable is [a sign of] ignorance.

3338. Your being content with this world is from your bad choices and your wretched endeavours.

3339. Increase in [one's desire for] this world corrupts the Hereafter.

3340. The ornaments of this world corrupt weak minds.

3341. The cause of wretchedness is love of this world.

3342. The cause of corruption of the mind is love of this world.

3343. The sovereignty of this world is disgrace and its loftiness is lowness.

٣٣٣٢. ذَرْ مَا قَلَّ لِمَا كَثُرَ وَمَا ضَاقَ لِمَا اتَّسَعَ.

٣٣٣٣. رَأْسُ الْآفَاتِ الْوَلَهُ بِالْدُنْيَا.

٣٣٣٤. رَبُّ نَاصِحٍ مِّنَ الدُّنْيَا عِنْدَكَ مُتَّهِمٌ.

٣٣٣٥. رَبُّ صَادِقٍ مِّنْ حَيْرٍ (خَبَرٍ) الدُّنْيَا عِنْدَكَ مُكَذِّبٌ.

٣٣٣٦. رَبُّ مَحْذُورٍ مِّنَ الدُّنْيَا عِنْدَكَ غَيْرُ مُحَسِّبٍ.

٣٣٣٧. رَغْبَتُكَ فِي الْمُسْتَحِيلِ جَهَلٌ.

٣٣٣٨. رِضَاكَ بِالْدُنْيَا مِنْ سُوءِ احْتِيَارِكَ وَشَقَاءَ جَدِّكَ.

٣٣٣٩. زِيَادَةُ الدُّنْيَا تُفْسِدُ الْآخِرَةَ.

٤٠. رَحَارِفُ الدُّنْيَا تُفْسِدُ الْعُقُولَ الْضَّعِيفَةَ.

٤١. سَبَبُ الشَّقَاءِ حُبُّ الدُّنْيَا.

٤٢. سَبَبُ فَسَادِ الْعَقْلِ حُبُّ الدُّنْيَا.

٤٣. سُلْطَانُ الدُّنْيَا ذُلٌّ وَعِلُوها سِفلٌ.

3344. The joy of this world is deception and its enjoyment is destruction.

٤ ٣٣٤. سُرُورُ الدُّنْيَا غُرُورٌ وَمَتَاعُهَا ثُبُورٌ.

3345. One's seeking tranquillity in [the delights of] this world is from the greatest deceptions.

٥ ٣٣٤. سُكُونُ النَّفْسِ إِلَى الدُّنْيَا مِنْ أَعْظَمِ الْغُرُورِ.

3346. The worst of tribulations is love of this world.

٦ ٣٣٤. شَرُّ الْمَحْنِ حُبُّ الدُّنْيَا.

3347. The worst of afflictions is love for this world.

٧ ٣٣٤. شَرُّ الْفَتَنِ مَحْبَبُ الدُّنْيَا.

3348. The health of this world is [fraught with] sicknesses and its pleasures are [fraught with] pains.

٨ ٣٣٤. صِحَّةُ الدُّنْيَا أَسْقَامٌ وَلَدَائِهَا آلامٌ.

3349. Adultery has become the key to lineage in the world (or among the people), chastity is rare and Islam is worn the wrong way up like fur.

٩ ٣٣٤. صَارَ الْفُسُوقُ فِي الدُّنْيَا (النَّاسِ) نَسِباً وَالْعَفَافُ عَجَباً وَلَيْسَ الإِسْلَامُ لِبْسَ الْفَرْوَنَ مَفْلُوباً.

3350. Divorcing this world is the dowry for Paradise.

١٠ ٣٣٥. طَلاقُ الدُّنْيَا مَهْرُ الْجَنَّةِ.

3351. Seeking this world is the primary cause of tribulation.

١١ ٣٣٥. طَلَبُ الدُّنْيَا رَأْسُ الْفِتْنَةِ.

3352. The one who seeks this world through religion is chastised and condemned.

١٢ ٣٣٥. طَالِبُ الدُّنْيَا بِالدِّينِ مُعَاقَبٌ مَدْمُومٌ.

3353. Seeking to join this world with the Hereafter is from the deceptions of the self.

١٣ ٣٣٥. طَلَبُ الْجَمْعِ بَيْنَ الدُّنْيَا وَالآخِرَةِ مِنْ خِدَاعِ النَّفْسِ.

3354. The seeker of this world misses [the opportunity to work for] the Hereafter and death comes to him unexpectedly, and he does not get from this world except what has been apportioned for him.

١٤ ٣٣٥. طَالِبُ الدُّنْيَا تَفُوَّهُ الْآخِرَةُ وَيُذِرُّهُ الْمَوْتُ حَتَّى يَأْخُذَهُ بَعْثَةً (بِعُنْفِهِ) وَلَا يُذْرِكُ مِنَ الدُّنْيَا إِلَّا مَا قُسِّمَ لَهُ.

3355. He who turns away from the embellishments of this world gains the joy of the glad tidings [of Paradise].

3356. I am amazed at the one who builds his transient abode and abandons his Eternal Abode.

3357. The servant of this world faces continuous afflictions and calamities.

3358. The end of this world is annihilation.

3359. The deception of this world strikes [a person] down.

3360. O world, deceive the one who is ignorant of your tricks and for whom your traps of deceit are concealed.

3361. He ('a) said about this world: It is deceitful - that which is in it is illusory; it is perishing - all that is upon it perishes.

3362. It is deceitful, harmful, volatile, evanescent, transient and perishing.

3363. The foods of this world are poisons and its means are worn-out [and weak] ropes.

3364. In being averse to this world there is attainment of prosperity.

3365. In the vicissitudes of this world there are lessons to be learnt.

3366. In this world there is action without reckoning.

3367. This world is what the wretched

٣٣٥٥. ظَفَرَ بِقُرْحَةِ الْبُشْرِي مَنْ أَعْرَضَ عَنْ زَخَارِفِ الدُّنْيَا.

٣٣٥٦. عَجِبْتُ لِعَامِرٍ دَارِ الْفَنَاءِ وَتَارِكٍ دَارِ الْبَقَاءِ.

٣٣٥٧. عَبْدُ الدُّنْيَا مُؤَبِّدُ الْفِتْنَةِ وَالْبَلَاءِ.

٣٣٥٨. غَايَةُ الدُّنْيَا الْفَنَاءُ.

٣٣٥٩. عُرُوزُ الدُّنْيَا يَصْرَعُ.

٣٣٦٠. غُرْبِيُّ يَا دُنْيَا مَنْ جَهَلَ حِيلَكَ وَخَفَيَ عَلَيْهِ حَبَائِلُ كَيْدِكَ.

٣٣٦١. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي وَصْفِ الدُّنْيَا: عَرَارَةُ عُرُوزٍ مَا فِيهَا فَانِيَّةٌ فَانَّ مَنْ عَيَّنَهَا.

٣٣٦٢. عَرَارَةُ ضَرَارَةٍ حَالَلَةُ زَائِلَةٌ بَائِدَةُ نَافِدَةٌ.

٣٣٦٣. غِذَاءُ الدُّنْيَا سِعَامٌ وَأَسْبَابُهَا رِمَامٌ.

٣٣٦٤. فِي الْغَرْوِفِ عَنِ الدُّنْيَا دَرْكُ النَّجَاحِ.

٣٣٦٥. فِي تَصَارِيفِ الدُّنْيَا إِعْتِيَارٌ.

٣٣٦٦. فِي الدُّنْيَا عَمَلٌ وَلَا حِسَابٌ.

٣٣٦٧. فِي الدُّنْيَا رَعْبَةُ الْأَشْقِيَاءِ.

desire.

3368. The two that are attached to each other may get detached and the two groups that are united may get separated.

3369. Indeed, that which was sweet of this world has become bitter, and that which was clean of it has become dirty.

3370. Indeed this world has embellished itself with its deception and it deceives [its inhabitants] with its embellishments.

3371. Little of this world takes away a lot of the Hereafter.

3372. The little of this world does not last and its abundance is not safe from calamities.

3373. The mainstay of this world is by four [groups]: A scholar who acts on his knowledge, an ignorant person who is not too proud to learn, a wealthy person who is generous with his wealth to the needy and a poor person who does not sell his Hereafter for his worldly life. So when the scholar does not act on his knowledge, the ignorant one refuses to learn; and when the wealthy is miserly with his wealth, the poor one sells his Hereafter for his world.

3374. Every gathering is [headed] towards dispersion.

3375. Every profit of this world is a loss.

3376. Everything that passes [away] is as if it never was.

٣٣٦٨. قَدْ بَتَفَاصِلُ الْمُتَوَاصِلُونَ (المتافقان) وَيَشَّتُ جَمْعُ الْأَلِيقِينَ.

٣٣٦٩. قَدْ أَمْرَ مِنَ الدُّنْيَا مَا كَانَ حُلْوًا وَكَدَرَ مِنْهَا مَا كَانَ صَمْفُورًا.

٣٣٧٠. قَدْ تَرَبَّتِ الدُّنْيَا بِعُزُورِهَا وَغَرَّتِ بِزِيَّهَا.

٣٣٧١. قَلِيلُ الدُّنْيَا يَذْهَبُ بِكَثِيرِ الْآخِرَةِ.

٣٣٧٢. قَلِيلُ الدُّنْيَا لَا يَدُومُ بِقَائِمَهُ وَكَثِيرُهَا لَا يُؤْمِنُ بِلَاوَهُ.

٣٣٧٣. قَوْمُ الدُّنْيَا يَأْرِىعُ: عَالَمٌ يَعْمَلُ بِعِلْمِهِ وَجَاهِلٌ لَا يَسْتَنِكِفُ أَنْ يَتَعَلَّمَ وَغَنِيٌّ يَجُودُ بِعِلْمِهِ عَلَى الْفُقَرَاءِ وَفَقِيرٌ لَا يَبْيَعُ آخِرَتَهُ بِدُنْيَاهُ فَإِذَا لَمْ يَعْمَلِ الْعَالَمُ بِعِلْمِهِ اسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ وَإِذَا بَخَلَ الْغَنِيٌّ بِعِلْمِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ.

٣٣٧٤. كُلُّ جَمْعٍ إِلَى شَتَاتٍ.

٣٣٧٥. كُلُّ أَرْبَاحٍ الدُّنْيَا حُسْرَانٌ.

٣٣٧٦. كُلُّ ماضٍ فَكَانْ لَمْ يَكُنْ.

3377. Every ease of this world is difficulty.

٣٣٧٧. كُلُّ يَسَارِ الدُّنْيَا إِعْسَارٌ.

3378. Every provision of this world is trivial for the contented and the chaste.

٣٣٧٨. كُلُّ مُؤْنَ الدُّنْيَا حَقْيَقَةٌ عَلَى الْقَانِعِ
وَالْعَفِيفِ.

3379. Everything in this world [is such that it] seems greater when heard than when seen.

٣٣٧٩. كُلُّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعُهُ أَعْظَمُ مِنْ عِيَانِهِ.

3380. All the circumstances of this world change abruptly and its ownership is taken away and transferred [to others].

٣٣٨٠. كُلُّ أَحَوَالِ الدُّنْيَا زَلْزَالٌ وَمِلْكُهَا سَلَبٌ
وَأُنْتِقالٌ.

3381. Every moment of this world is [taking it] towards the end and every living thing in it is [moving] towards its death and annihilation.

٣٣٨١. كُلُّ مُدَّةٍ مِنَ الدُّنْيَا إِلَى اِنْتِهَاءٍ وَكُلُّ حَيٍّ فِيهَا
إِلَى مَمَاتٍ وَفَتَاءٍ.

3382. How many a person who relied upon this world has been made to suffer by it!

٣٣٨٢. كَمْ مِنْ وَاثِقٍ بِالدُّنْيَا قَدْ فَجَعَتْهُ.

3383. How many a person who had confidence in this world has been struck down by it!

٣٣٨٣. كَمْ مِنْ ذِي طُمَانِيَّةٍ إِلَى الدُّنْيَا قَدْ صَرَعَتْهُ.

3384. How many a person who possesses grandeur has this world abased!

٣٣٨٤. كَمْ ذِي أَجْهَةٍ جَعَلَتْهُ الدُّنْيَا حَقِيرًا.

3385. How many a person who possesses high standing has this world returned to humility!

٣٣٨٥. كَمْ ذِي عِزَّةٍ رَدَّتْهُ الدُّنْيَا ذَلِيلًا.

3386. That which has passed from this world suffices as an informer of what remains of this world.

٣٣٨٦. كَفَى مُخْبِرًا عَمَّا يَقْرِئِي مِنَ الدُّنْيَا مَا مَضِي
مِنْهَا.

3387. The abundance of this world is paucity, its grandeur is humiliation, its embellishments are misguiding and its gifts

٣٣٨٧. كَثْرَةُ الدُّنْيَا قِلَّةٌ وَعِزُّهَا ذِلَّةٌ وَرَخَارُهَا مُضِلَّةٌ
وَمَوَاهِبُهَا فِتْنَةٌ.

are a trial.

3388. Be in this world with your body and in the Hereafter with your heart and your actions.

3389. Be most cautious of this world when you are most at ease with it.

3390. Become uninterested in this world and be infatuated with the Hereafter.

3391. Be among those who recognize the transience of this world so they renounce it and know about the eternity of the Hereafter so they work for it.

3392. Be a community that understands that this world is not their [permanent] abode so they exchange it [for the Hereafter].

3393. Be from the children of the Hereafter and do not be from the children of this world, for every child will cling to his mother on the Day of Resurrection.

3394. Whenever a person becomes more preoccupied and infatuated with this world, it makes him enter paths [of danger] and fall into places of destruction.

3395. Whatever does not benefit, harms, and this world with its sweetness, becomes bitter whereas poverty with [seeking] sufficiency through Allah, never harms.

3396. Every time something of this world slips away from you, it is an advantage [and a blessing].

٣٣٨٨. كُنْ فِي الدُّنْيَا بِسَبَبِكَ وَفِي الْآخِرَةِ بِقُلْبِكَ وَعَمَلِكَ.

٣٣٨٩. كُنْ أَنْسَ مَا تَكُونُ بِالدُّنْيَا أَحَدَرَ مَا تَكُونُ مِنْهَا.

٣٣٩٠. كُنُوْنُوا عَنِ الدُّنْيَا تُرَاهاً وَإِلَى الْآخِرَةِ وُلَّاهَا.

٣٣٩١. كُنُوْنُوا مِنْ عَرْفَ قَنَاءِ الدُّنْيَا فَرِهَدَ فِيهَا وَعَلِمَ بِقَنَاءِ الْآخِرَةِ فَعَمَلَ لَهَا.

٣٣٩٢. كُنُوْنُوا قَوْمًا عَلِمُوا أَنَّ الدُّنْيَا لَيْسَ بِدارِهِمْ فَاسْتَبَدُلُوا.

٣٣٩٣. كُنُوْنُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَإِنَّ كُلَّ وَلَدٍ سَيْلُحُقُّ بِأُمِّهِ يَوْمَ الْقِيَامَةِ.

٤. ٣٣٩٤. كُلَّمَا إِزْدَادَ الْمَرْءَ بِالدُّنْيَا شُعْلَةً وَزَادَ إِنْهَا وَلَهَا أَوْرَدَتْهُ الْمِسَالِكَ وَأَوْعَنَتْهُ فِي الْمَهَالِكِ.

٣٣٩٥. كُلَّمَا لَا يَنْفَعُ يَضُرُّ وَالدُّنْيَا مَعَ حَلَوْتَهَا تَرُكَ وَالْفَقْرُ مَعَ الغِنَى بِاللَّهِ لَا يَضُرُّ.

٣٣٩٦. كُلَّمَا فَاتَكَ مِنَ الدُّنْيَا شَيْئٌ فَهُوَ غَنِيمَةٌ.

٣٣٩٧. كَمَا أَنَّ الشَّمْسَ وَاللَّيْلَ لَا يَجْتَمِعُانِ كَذَلِكَ
حُبُّ اللَّهِ وَحُبُّ الدُّنْيَا لَا يَجْتَمِعُانِ.

٣٣٩٨. كَذَبَ مَنِ ادَّعَى الْيَقِينَ بِالْباقِي وَهُوَ مُواصِلٌ
لِلْفَانِي.

٣٣٩٩. لِكُلِّ كُثْرَةٍ فَلَهُ.

٤٠٠. لِكُلِّ شَيْءٍ مِنَ الدُّنْيَا اِنْقِضَاءٌ وَفَنَاءٌ.

٤٠١. لِلْمُسْتَحْلِي لَذَّةَ الدُّنْيَا عُصَّةٌ.

٤٠٢. لَقَدْ كَاشَفْتُكُمُ الدُّنْيَا غِطَاءَ وَآذَنْتُكُمْ عَلَى
سَوَاءٍ.

٤٠٣. لَدُنْيَاكُمْ عِنْدِي أَهْوَنُ مِنْ عُرَاقِ خِنْزِيرٍ عَلَى
يَدِ مَجْدُومٍ.

٤٠٤. لَيْسَ الْمُتَجَرُ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ ثُمَّاً وَمِمَّا
لَكَ عِنْدَ اللَّهِ عِرْضًا.

٤٠٥. لَحِيتِ الدُّنْيَا صَمَّتِ الْأَسْمَاعَ عَنْ سَمَاعِ
الْحِكْمَةِ وَعَمِيتِ الْقُلُوبُ عَنْ نُورِ الْبَصِيرَةِ.

٤٠٦. لَمْ يَتَلَّ أَحَدٌ مِنَ الدُّنْيَا حَبْرًا إِلَّا أَعْقَبَتُهُ
عَبْرَةً.

٤٠٧. لَمْ يُصِيفِ اللَّهُ سُبْحَانَهُ الدُّنْيَا لِأَوْلَائِيهِ وَمَ

3397. Just as the sun and the night do not come together, similarly love for Allah and love for this world do not come together.

3398. He who claims [to have] certitude in the eternal while he is still attached to the transient, has lied.

3399. For every abundance [in this world] there is paucity.

3400. For everything in this world there is expiry and annihilation.

3401. For the one who finds delight in the pleasures of this world there is distress [and regret in the Hereafter].

3402. Indeed, this world has unveiled the cloak [of its disloyalty] and notified you all equally.

3403. Verily this world of yours is more lowly in my view than the [dry] bone of a pig in the hand of a leper.

3404. It is not a [good] trade to consider this world to be a price for your soul and a substitute to that which is for you with Allah.

3405. For love of this world, listeners turn a deaf ear to [words of] wisdom and hearts become blind to the light of insight.

3406. Nobody gains any joy from this world but that it is followed by tears [of sorrow].

3407. Allah, the Glorified, has not cleansed this world for His friends nor has He

withheld it from His enemies.

يَصْنَعُ بِهَا عَلَى أَعْدَائِهِ.

3408. Nobody gets the comforts of this world internally but that he has to face its hardships externally.

٣٤٠٨. لَمْ يَكُنْ أَحَدٌ مِّنْ سَرَاءِ الدُّنْيَا بِطْنًا إِلَّا مَنْكَتُهُ
مِنْ ضَرَائِهَا ظَهِيرًا.

3409. One whose effort was for this world did not earn any recompense [for it] nor did he fulfil any obligation.

٣٤٠٩. لَمْ يُقْدِمْ مَنْ كَانَ هَمَّتُهُ الدُّنْيَا عِوْضًاً وَمَمْ
يَقْضِي مُفْتَرِضًا.

3410. No person in this world is covered by the light rain of ease but that the heavy rain of distress pours upon him.

٣٤١٠. لَمْ تُظْلِمْ امْرَأةً مِّنَ الدُّنْيَا دِعَةً رَخَاءً إِلَّا هَتَّنَتْ
عَلَيْهِ مُزْنَةً بَلَاءً.

3411. If the people of the world understood [the truth about it], this world would surely be ruined.

٣٤١١. لَوْ عَقِلَ أَهْلُ الدُّنْيَا لَحَرَبَتِ الدُّنْيَا.

3412. If this world was praiseworthy in front of Allah, He would have reserved it for His friends, but He turned their hearts away from it and expunged its desires from them.

٣٤١٢. لَوْ كَانَتِ الدُّنْيَا عِنْدَ اللَّهِ مُحْمُودًا لَا حَتَّاصَ
إِلَيْهَا أُولَائِئِهَا لِكِنَّهُ صَرَفَ قُلُوبَهُمْ عَنْهَا وَحَمَّا عَنْهُمْ مِّنْهَا
الْمَاطِمَعَ.

3413. If this world was to remain with one of you, it would not have reached the one in whose hands it is [now].

٣٤١٣. لَوْ بَقِيَتِ الدُّنْيَا عَلَى أَحَدِكُمْ لَمْ تَصِلْ إِلَى
مَنْ هِيَ فِي يَدِيهِ.

3414. One who strives for this world is eluded by it.

٣٤١٤. مَنْ سَاعَى الدُّنْيَا فَاتَّهُ.

3415. One who holds back from this world is sought by it.

٣٤١٥. مَنْ قَعَدَ عَنِ الدُّنْيَا طَلَبَتْهُ.

3416. One who wrestles this world is knocked down by it.

٣٤١٦. مَنْ صَارَعَ الدُّنْيَا صَرَعَتْهُ.

3417. One who disobeys this world is obeyed by it.

٣٤١٧. مَنْ عَصَى الدُّنْيَا أَطَاعَتْهُ.

3418. One who turns away from this world is approached by it.

٣٤١٨. مَنْ أَغْرَضَ عَنِ الدُّنْيَا أَتَّهُ.

3419. One who knows [the reality of] this world, renounces it.

٣٤١٩. مَنْ عَرَفَ الدُّنْيَا تَرَكَهَا.

3420. One who thinks little of this world, it comes to him humiliated.

٣٤٢٠. مَنْ سَلَّا عَنِ الدُّنْيَا أَتَتْهُ رَاغِمًا.

3421. One who is owned by this world falls down often.

٣٤٢١. مَنْ مَلَكَتْهُ الدُّنْيَا كَثُرَ صَرْعَةً.

3422. One who is delighted by the embellishments of this world is owned by [its] deceptions.

٣٤٢٢. مَنْ رَاقَهُ زِبْجُ الدُّنْيَا مَلَكَتْهُ الْخَدْعُ.

3423. One who buys his Hereafter with his world, gains both of them.

٣٤٢٣. مَنْ ابْتَاعَ آخِرَتَهُ بِدُنْيَا هُرَجَّهُمَا.

3424. One who sells his Hereafter for his world loses both of them.

٣٤٢٤. مَنْ باعَ آخِرَتَهُ بِدُنْيَا هُسِرَّهُمَا.

3425. One who seeks less of this world gains more of that which keeps him secure [in the Hereafter].

٣٤٢٥. مَنْ اسْتَقَلَّ مِنَ الدُّنْيَا اسْتَكْثَرَ مِمَّا يُؤْمِنُهُ.

3426. One who seeks more of this world gains more of that which will ruin him.

٣٤٢٦. مَنِ اسْتَكْثَرَ مِنَ الدُّنْيَا اسْتَكْثَرَ بِمَا يُؤْبِقُهُ.

3427. One who builds his world destroys his place of return [in the Hereafter].

٣٤٢٧. مَنْ عَمَرَ دُنْيَا هُرَبَ مَآلَهُ.

3428. One who is deceived by this world is deceived by [his] aspirations.

٣٤٢٨. مَنِ اغْتَرَ بِالدُّنْيَا اغْتَرَ بِالْمُخِ.

3429. One who is pleased with this world is eluded by the Hereafter.

٣٤٢٩. مَنْ رَضِيَ بِالدُّنْيَا فَاتَّهُ الْآخِرَةُ.

3430. One who is greedy for this world is destroyed.

٣٤٣٠. مَنْ حَرَصَ عَلَى الدُّنْيَا هَلَكَ.

3431. One who is not content with the little [he has] of this world will not be satisfied with the much that he accumulates from it.

٣٤٣١. مَنْ كَانَ بِيَسِيرٍ الدُّنْيَا لَا يَقْنَعُ لَمْ يُعْنِيهِ مِنْ كَثِيرِهِ مَا يَجْمَعُ.

3432. Who is more at a disadvantage than the one who sells the eternal [Hereafter] for the transient [world]?

٣٤٣٢. مَنْ أَعْبَنْ مِنْ بَاعَ الْبَقَاءَ بِالْفَنَاءِ؟!

3433. Who is more at a loss than the one who exchanges the Hereafter for this world?

٣٤٣٣. مَنْ أَحْسَرُ مِنْ تَعَوْضَ عَنِ الْآخِرَةِ بِالْدُنْيَا !؟

3434. One who seeks from this world that which pleases him, his crime (and sinfulness) increases and his transgression prolongs.

٣٤٣٤. مَنْ طَلَبَ مِنَ الدُّنْيَا مَا يُرْضِيهِ كَثُرَ بَحْتِيهِ وَطَالَ تَعْدِيهِ.

3435. One who relies on the deceptions of this world considers himself safe from its perils.

٣٤٣٥. مَنْ وَثَقَ بِغُرُورِ الدُّنْيَا أَمِنَ مُحْوَفَةً.

3436. Whoever keeps back from seeking this world, it rises towards him.

٣٤٣٦. مَنْ قَعَدَ عَنْ طَلَبِ الدُّنْيَا قَامَتْ إِلَيْهِ.

3437. One who exceeds the limits in seeking this world dies a pauper.

٣٤٣٧. مَنْ أَسْرَفَ فِي طَلَبِ الدُّنْيَا ماتَ فَقِيرًاً.

3438. Whoever turns away from this world, it comes to him belittled.

٣٤٣٨. مَنْ عَرَفَ عَنِ الدُّنْيَا أَتَتْهُ صَاغِرَةً.

3439. One whose heart is attached to the love of this world catches three things from it: worry that never leaves him, greed that never abandons him and hopes that are never realized by him.

٣٤٣٩ . مَنْ لَهِجَ قَلْبُهُ بِحُبِّ الدُّنْيَا إِنْتَاطَ مِنْهَا بِثَلَاثٍ: هَمٌّ لَا يُعْنِيهِ (لَا يُعْنِيهِ) وَحِرْصٌ لَا يَرْكُمُهُ وَأَمْلٌ لَا يُدْرِكُهُ.

3440. Whoever is attracted by the dazzle of this world, it blinds both his eyes.

٣٤٤٠. مَنْ رَاقَهُ زِبْرِيجُ الدُّنْيَا أَعْقَبَ نَاظِرِيهِ كَمَهَا.

3441. One who desires the adornments of this world is eluded by the sought after eternal bliss [of the Hereafter].

٣٤٤١. مَنْ رَغَبَ فِي زَخَارِيفِ الدُّنْيَا فَاتَّهُ الْبَقَاءُ المَطُلُوبُ.

3442. One who has been overcome by this world is blind to that which is in front of him.

٣٤٤٢. مَنْ غَلَبَتِ الدُّنْيَا عَلَيْهِ عَمِيٌّ عَمَّا يَبْيَنَ يَدِيهِ.

3443. One who builds his world corrupts his religion and ruins his Hereafter.

3444. One who loves [to acquire] the prestige of [both] this world and the Hereafter must detest prestige in this world.

3445. One who humbles himself for the children of this world takes off the garment of piety.

3446. One who fixes his gaze on the children of this world is blinded from the path of guidance.

3447. One who seeks something from this world is eluded by something greater from the Hereafter than what he seeks [from this world].

3448. Whoever seeks [the profits of] this world through the work of the Hereafter, it takes him further away from that which he seeks.

3449. One who is glad to relinquish the bounties of this world [for the sake of the Hereafter] has certainly perfected his intellect.

3450. Whoever gains possession of something of this world loses much more of the Hereafter than what he possesses [of this world].

3451. One who knows [the reality of] this world is not saddened by that which befalls him [in it].

3452. One who recognizes the deceptions of

٣٤٤٣. مَنْ عَمِرَ دُنْيَاهُ أَفْسَدَ دِينَهُ وَأَخْرَبَ أُخْرَاهُ.

٣٤٤٤. مَنْ أَحَبَ رِفْعَةَ الدُّنْيَا وَالآخِرَةِ فَلَيَمْقُتُ فِي الدُّنْيَا الرِّفْعَةِ.

٣٤٤٥. مَنْ تَدَلَّلَ لِابْنَاءِ الدُّنْيَا تَعَرَّى مِنْ لِيَاسِ التَّقْوَى.

٣٤٤٦. مَنْ قَصَرَ نَظَرَةً عَلَى أَبْنَاءِ الدُّنْيَا عَمِيَ عَنْ سَبِيلِ الْهُدَى.

٣٤٤٧. مَنْ طَلَبَ مِنَ الدُّنْيَا شَيْئًا فَاتَّهُ مِنَ الْآخِرَةِ أَكْثَرُ مِمَّا طَلَبَ.

٣٤٤٨. مَنْ طَلَبَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ كَانَ أَبْعَدَ لَهُ مِمَّا طَلَبَ.

٣٤٤٩. مَنْ سَحَّتْ نَفْسُهُ عَنْ مَوَاهِبِ الدُّنْيَا فَقَدِ اسْتَكْمَلَ الْعَقْلُ.

٣٤٥٠. مَنْ مَلَكَ مِنَ الدُّنْيَا شَيْئًا فَاتَّهُ مِنَ الْآخِرَةِ أَكْثَرُ مِمَّا مَلَكَ.

٣٤٥١. مَنْ عَرَفَ الدُّنْيَا لَمْ يَجِزِنْ عَلَى مَا أَصَابَهُ.

٣٤٥٢. مَنْ عَرَفَ خِدَاعَ الدُّنْيَا لَمْ يَعْتَرَ مِنْهَا

this world will not be deceived by its impossible dreams.

3453. One who triumphs in this world becomes troubled and one whom it eludes gets distressed.

3454. One in whose eyes this world is grand and in whose heart its position is great, prefers it over Allah and devotes himself to it and becomes a slave to it.

3455. One who becomes infatuated with this world, it fills his heart with a sadness which keeps alternating in the black part of his heart, a distress that worries him and a grief that causes him pain, until its suffocation [of death] overtakes him and he is flung in the open while both the arteries of his heart are severed. It is easy for Allah to cause him to die and he becomes too far for his comrades to meet him (or to remain with him).

3456. One who relies on this world is indeed wretched and deprived.

3457. Whoever serves this world, it exploits him and whoever serves Allah, the Glorified, it (this world) serves him.

3458. One whose concern [and effort] is for this world, his wretchedness and misery will be prolonged on the Day of Resurrection.

3459. One who does not think about the bounties of his world becomes powerful.

3460. One of the troubles of this world is the spoiling of union by separation and

يُحالاتِ الأَحْلَامِ.

٣٤٥٣. مَنْ طَفَرَ بِالدُّنْيَا نَصِيبٌ وَمَنْ فَاتَتْهُ تَعَبٌ.

٤٣٤. مَنْ عَظَمَ الدُّنْيَا فِي عَيْنِهِ وَكَبَرَ مَوْقِعُهَا فِي قُلُوبِهِ أَثْرَهَا عَلَى اللَّهِ وَانْقَطَعَ إِلَيْهَا وَصَارَ عَبْدًا لَهَا.

٣٤٥٥. مَنِ اسْتَشَرَ الشَّعْفَ بِالدُّنْيَا مَلَأَتْ ضَمِيرَهُ أَشْجَانًا لَهَا رَفْضٌ عَلَى سُرُورِهِ قَلْبُهُ هُمْ يَسْعَلُهُ وَعَمْ يَخْرُجُهُ حَتَّى يُؤْخَذَ بِكَظْمِهِ فَيُلْقَى بِالْفَضَاءِ مُنْقَطِعًا أَهْمَرَاهُ هَيْنَا عَلَى اللَّهِ فَنَاءُهُ بَعِيدًا عَلَى الإِخْرَانِ لِقَاءُهُ (بِقَائِمَةِ).

٣٤٥٦. مَنِ اعْتَمَدَ عَلَى الدُّنْيَا فَهُوَ الشَّقِيقُ الْمَحْرُومُ.

٣٤٥٧. مَنْ خَدَمَ الدُّنْيَا إِسْتَخْدَمْتُهُ وَمَنْ خَدَمَ اللَّهَ سُبْحَانَهُ خَدَمْتُهُ.

٣٤٥٨. مَنْ كَانَتْ الدُّنْيَا هَمَّهُ طَالَ يَوْمُ الْقِيَامَةِ شَقَاوَهُ وَعَمَّهُ.

٣٤٥٩. مَنْ سَلَ عَنْ مَوَاهِبِ الدُّنْيَا عَزَّ.

٣٤٦٠. مَنْ تَكَدَ الدُّنْيَا تَغْيِصُ الْإِجْمَاعَ بِالْغُرْقَةِ وَالسُّرُورُ بِالْعُصَبَةِ.

happiness by distress.

3461. It is from the lowliness of this world before Allah that He is not disobeyed anywhere except in it.

3462. From the [signs of the] contemptibleness of this world in the sight of Allah is that one does not gain that which is with Him except by abandoning it.

3463. Nothing corrupts the faith like this world.

3464. How will the offshoot remain after the root has gone?

3465. This world of yours which endears itself to you is not better than the Hereafter which is made to appear ugly by your negative perception [of it].

3466. That which you send forth from this world is for your own benefit and that which you leave behind from it is for your enemy.

3467. That which [one] increases in this world, [he] diminishes in the Hereafter.

3468. That which [one] diminishes in this world, [he] increases in the Hereafter.

3469. Do not be overjoyed by that which you obtain in this world and do not despair with sadness for that which eludes you from it.

3470. What is good in a house that falls down like demolished construction and in a lifetime that expires as [its] provisions get exhausted?

٣٤٦١. مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنْ لَا يُغْصِي إِلَّا فِيهَا.

٣٤٦٢. مِنْ دَمَامَةِ الدُّنْيَا عِنْدَ اللَّهِ أَنْ لَا يُتَالَ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

٣٤٦٣. مَا أَفْسَدَ الدِّينَ كَالْدُنْيَا.

٣٤٦٤. مَا بَقَاءُ فَرْعَ بَعْدَ دَهَابِ أَصْلِهِ.

٣٤٦٥. مَا دُنْيَاكَ الَّتِي تَحَبَّبُ إِلَيْكَ بِخَيْرٍ مِنَ الْآخِرَةِ الَّتِي قَبَّحَهَا سُوءُ النَّظرِ عِنْدَكَ.

٣٤٦٦. مَا قَدَّمْتَ مِنْ دُنْيَاكَ فَلِنَفْسِكَ وَمَا أَخْرَتَ مِنْهَا فَلِلْعَدُودِ.

٣٤٦٧. مَا زَادَ فِي الدُّنْيَا نَفَصَ فِي الْآخِرَةِ.

٣٤٦٨. مَا نَفَصَ فِي الدُّنْيَا زَادَ فِي الْآخِرَةِ.

٣٤٦٩. مَا نِلْتَ مِنْ دُنْيَاكَ فَلَا تُكْثِرْ بِهِ فَرَحًا وَمَا فَاتَكَ مِنْهَا فَلَا تَأْسِ عَلَيْهِ حُزْنًا.

٣٤٧٠. مَا حَيْرَ دَارٍ ثُنْفَضُ نَفْضَ الْبِنَاءِ وَعُمُرٌ يَفْنِي فَنَاءَ الرَّادِ.

3471. How is it that you are delighted with the little of this world that you obtain while you are not saddened by the abundance of the Hereafter that you are deprived of?!

3472. This world has not deceived you, rather through it you have been deceived.

3473. The transient world has not beguiled you, rather through it you have been beguiled.

3474. What is [the matter] with you that which, if you acquire it [the wealth of this world], its improvement [and seeking something better than it] preoccupies you from enjoying it, and if you enjoy it, it spoils it [the enjoyment] for you with the victory of death over you.

3475. The deceived person who gains success in this world through its smallest portion is not like the other person who is gains success in the Hereafter by exerting his greatest effort.

3476. How close this world is to departure, old age is to youth, and doubt is to uncertainty!

3477. The bitterness of this world is the sweetness of the Hereafter.

3478. One who accompanies this world is a target of calamities and mishaps.

3479. The similitude of this world is like your shadow for if you stand still it, stands still and if you chase it, it moves further

٣٤٧١. ما بالْكُمْ تَفْرُحُونَ بِالْيُسُورِ مِنَ الدُّنْيَا
تُدْرِكُونَهُ وَلَا يَخْزُنُكُمُ الْكَثِيرُ مِنَ الْآخِرَةِ خَرْمُونَهُ؟!

٣٤٧٢. مَا الدُّنْيَا غَرَبَتْ وَلَكِنْ بِهَا اغْتَرَتْ.

٣٤٧٣. مَا الْعاجِلَةُ حَدَّعْتَكَ وَلَكِنْ بِهَا اخْحَدَعْتَ.

٣٤٧٤. مَالِكَ وَمَا إِنْ أَذْرَكْتَهُ شَعَلَكَ بِصَالِحِهِ عَنِ
الْاسْتِمْتَاعِ بِهِ وَإِنْ تَمَّتَعْتَ بِهِ نَعْصَمُ عَلَيْكَ ظَفَرُ
الْمَوْتِ بِكَ.

٣٤٧٥. مَا الْمَغْرُورُ الَّذِي ظَفَرَ مِنَ الدُّنْيَا بِأَذْنِ
سُهْمَتِهِ كَالآخِرِ الَّذِي ظَفَرَ مِنَ الْآخِرَةِ بِأَعْلَى هَتِئِهِ.

٣٤٧٦. مَا أَقْرَبَ الدُّنْيَا مِنَ الدَّهَابِ وَالشَّيْبِ مِنَ
الشَّبَابِ وَالشَّكَّ مِنَ الْإِرْتِيَابِ.

٣٤٧٧. مَرَارَةُ الدُّنْيَا حَلَوَةُ الْآخِرَةِ.

٣٤٧٨. مُصَاحِبُ الدُّنْيَا هَدَفُ النَّوَافِعِ وَالْعِيَرِ.

٣٤٧٩. مَثَلُ الدُّنْيَا كَظِيلَكَ إِنْ وَقَفْتَ وَقَفْتَ وَإِنْ
طَلَبْتَهُ بَعْدَ.

away.

3480. The similitude of this world is like the snake, its feel is soft but it has deadly venom in its fangs. The inexperienced and ignorant one reaches towards it while the wise and intelligent one is cautious of it.

3481. The wares of this world are [like] broken orts that cause epidemics, therefore keep off the grazing land which is more beneficial to migrate from than to peacefully stay in, and that of it which suffices for subsistence in it is purer [for the soul] than its riches.

3482. Destroyed is one who finds reassurance in this world and makes his religion its dower, so he turns towards it wherever it turns, having taken it to be his [only] concern and his deity.

3483. Take it easy, for indeed the matter is near, the companionship is short and the sojourn is brief.

3484. It (this world) is obstructive and obdurate, deviating and swaying, deceiving and ungrateful.

3485. Those who are pleased with this world are destroyed on the Day of Resurrection and those who are disheartened by it are saved.

3486. Do not desire anything that perishes and goes away, for this enough of a detriment.

3487. Do not desire this world thereby losing

٣٤٨٠. مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ لَيْسَ مَسْهَا وَالسَّمُّ
الْقَاتِلُ فِي جَوْفِهَا يَهُوِي إِلَيْهَا الغُرُّ الْجَاهِلُ وَيَجِدُهَا
اللَّبِيبُ الْعَاقُلُ.

٣٤٨١. مَتَاعُ الدُّنْيَا حُطَاطٌ مُؤْرِيٌ فَتَجَنَّبُوا مَرْعَاهُ
قُلْعَتُهَا أَحْظَى مِنْ طُمَانِيَّتِهَا وَتُلْغَتُهَا أَزْكَى مِنْ
ثَرْوَاهَا.

٣٤٨٢. هَلَكَ مَنْ اسْتَنَامَ إِلَى الدُّنْيَا وَأَمْهَرَهَا دِينَهُ
فَهُوَ حَيْثُمَا مَالَتْ مَا لَإِلَيْهَا قَدِ الْخَلَدَهَا هَمَّهُ
وَمَعْبُودُهُ.

٣٤٨٣. هُوَ عَلَيْكَ فِيَّنَ الْأَمْرُ قَرِيبٌ وَالْإِصْطَحَابُ
قَلِيلٌ وَالْمَقَامُ يَسِيرٌ.

٣٤٨٤. هِيَ الصَّدُودُ الْعُنُودُ وَالْحَيُودُ الْمَلِiodُ وَالْخَدُودُ
الْكَنُودُ.

٣٤٨٥. هَلَكَ الْعَرِحُونَ بِالدُّنْيَا يَوْمَ الْقِيَامَةِ وَجَاءَ
الْمَحْرُونُونَ إِلَيْهَا.

٣٤٨٦. لَا تَرْغَبْ فِي كُلِّ مَا يَقْنِي وَيَنْهَبْ فَكَفَى
بِذَلِكَ مَضْرَبًا.

٣٤٨٧. لَا تَرْغَبْ فِي الدُّنْيَا فَتَحْسَسَ آخِرَتَكَ.

your Hereafter.

3488. Do not desire that which perishes, and take from the transient for the eternal.

3489. Do not jostle for the bounties of this world, for indeed its bounties are trifling.

3490. Do not give your religion as dower for this world, for indeed whoever gives his religion as dowry to this world, it brings to him wretchedness, pain, hardship and tribulation.

3491. Do not sell the Hereafter for this world and do not exchange the eternal with the transient.

3492. Do not let this world tempt you, and do not let your vain desires overpower you, and do not consider your stay in this world to be long, and do not let your hopes deceive you, for indeed hopes are not part of religion in any way.

3493. Let not the greatest thing that you achieve in this world be the attainment of pleasures and the quelling of rage, rather let it be the enlivening of truth and the annihilation of falsehood.

3494. Do not be tempted by good loans [and temporary pleasures], for the loans of this world are returned and you remain with that which you have accumulated of the forbidden.

3495. Do not let the transient world deceive you with its false amusements, for indeed its

٣٤٨٨. لَا تَرْغَبُ فِيمَا يَفْنِي وَحُدْنٌ مِّنَ الْفَنَاءِ لِلْبَقَاءِ.

٣٤٨٩. لَا تُنافِسْ فِي مَوَاهِبِ الدُّنْيَا فَإِنَّ مَوَاهِبَهَا حَقِيرَةٌ.

٣٤٩٠. لَا تُمْهِرِ الدُّنْيَا دِينَكَ فَإِنَّ مَنْ مَهَرَ الدُّنْيَا دِينَهُ رُفِّثَ إِلَيْهِ بِالشَّقَاءِ وَالْعَنَاءِ وَالْمُحْنَةِ وَالْبَلَاءِ.

٣٤٩١. لَا تَبِعُوا الْآخِرَةَ بِالْدُنْيَا وَلَا تَسْتَبِدُوا الْفَنَاءَ بِالْبَقَاءِ.

٣٤٩٢. لَا تَقْتِنَنُكُمُ الدُّنْيَا وَلَا يَعْلِمَنُكُمُ الْهَوَى وَلَا يَطْلُونَ عَلَيْكُمُ الْأَمْدُ وَلَا يَعْرِجُكُمُ الْأَمْلُ فَإِنَّ الْأَمْلَ لَيْسَ مِنَ الدِّينِ فِي شَيْءٍ.

٣٤٩٣. لَا يَكُونَنَّ أَفْضَلَ مَا نُلْتَ مِنْ دُنْيَاكَ بُلُوغَ الْدَّهَةِ وَشِفَاءَ عَيْظَ وَلِيْكُنَّ إِحْيَا حَقِّ وَإِمَانَةً بَاطِلِّ.

٣٤٩٤. لَا تَقْتِنَنَكَ دُنْيَاكَ بِخُسْنِ الْعَوَارِي فَعَوَارِي الدُّنْيَا ثُرْبَجَعُ وَبِقَيْقَى عَلَيْكَ مَا احْتَقَبَتْهُ مِنَ الْمُحَارِمِ.

٣٤٩٥. لَا تَعْرِنَكَ الْعَاجِلَةَ بِزُورِ الْمَلَاهِي فَإِنَّ اللَّهُو

amusement ceases while the vices which you have acquired remain with you.

3496. Let not any of you pine the way a servant girl pines, for that which has departed from him of this world.

3497. Do not solicit this world by the work of the Hereafter and do not prefer the transient over the eternal, for this is the trait of the hypocrites and the character of the apostates.

3498. Never be deceived by the condition of the people of vanities [and what they enjoy of this world], for indeed it is an extended shadow [which lasts] until a fixed time.

3499. The deceptions of this world do not excite the learned.

3500. This world does not protect the one who seeks refuge in it.

3501. People do not abandon anything from their religion for the sake of this world but that Allah opens for them that which is more harmful for them.

3502. The delights of this world do not continue and its joys do not last, and there is no security from its afflictions.

3503. It behoves the one who recognizes this world to renounce its pleasures and to turn away from it.

3504. It behoves the one who recognizes the transient abode to work for the Eternal Abode.

يَنْقِطُ وَيَلْزَمُكَ مَا اكْتَسَبْتَ مِنَ الْمَاشِ.

٣٤٩٦. لَا يَجِدُنَّ أَحَدُكُمْ حَنِينَ الْأَمْمَةِ عَلَى مَارُوِيِّ
عَنْهُ مِنَ الدُّنْيَا.

٣٤٩٧. لَا تَنْتَمِسُ الدُّنْيَا بِعَمَلِ الْآخِرَةِ وَلَا تُؤْثِرِ
الْعَاجِلَةَ عَلَى الْآجِلَةِ فَإِنَّ ذَلِكَ شَيْءُ الْمُنَافِقِينَ
وَسَجِيَّةُ الْمَارِقِينَ.

٣٤٩٨. لَا يَعْرِنَّكَ مَا أَصْبَحَ فِيهِ أَهْلُ الْعُرُورِ بِالْدُنْيَا
فَإِنَّمَا هُوَ ظِلٌّ مَمْدُودٌ إِلَى أَجَلٍ مَمْدُودٍ.

٣٤٩٩. لَا يَسْتَفِرُ حُدُغُ الدُّنْيَا عَالَمٌ.

٣٥٠٠. لَا تَعْصِمُ الدُّنْيَا مَنْ جَاءَ إِلَيْها.

٣٥٠١. لَا يَرْكُكُ النَّاسُ شَيْئًا مِنْ دِينِهِمْ لِإِصْلَاحِ
دُنْيَا هُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَخْرَى مِنْهُ.

٣٥٠٢. لَا تَدُومُ حَبْرَةُ الدُّنْيَا وَلَا يَبْقَى سُرُورُهَا وَلَا
تُؤْمِنُ فَجَعْتُهَا.

٣٥٠٣. يَنْبَغِي لِمَنْ عَرَفَ الدُّنْيَا أَنْ يَرْهَدَ فِيهَا
وَيَعْرِفَ عَنْهَا.

٤٣٥٠٤. يَنْبَغِي لِمَنْ عَرَفَ دَارَ الْقَنَاءِ أَنْ يَعْمَلَ لِدارِ
الْبَقَاءِ.

3505. It behoves the one who knows how fleeting this world is, to renounce its pleasures.

٣٥٠٥. يَنْبَغِي لِمَنْ عَلِمَ سُرْعَةً زَوَالَ الدُّنْيَا أَنْ يَرْهَدْ فِيهَا.

3506. It behoves a person to seek a cure from the ailments of this world just like a sick person seeks treatment, and he should avoid its lusts and pleasures just as a sick person avoids certain foods.

٣٥٠٦. يَنْبَغِي أَنْ يَتَداوىَ الْمَرْءُ مِنْ أَدْوَاءِ الدُّنْيَا كَمَا يَتَداوىَ دُولَالَةً وَيَخْتَمِي مِنْ شَهْوَاتِهَا وَلَذَّاتِهَا كَمَا يَخْتَمِي الْمَرِيضُ.

3507. Little of this world corrupts the faith.

٣٥٠٧. يَسِيرُ الدُّنْيَا يُفْسِدُ الدِّينَ.

3508. Little of this world suffices and plenty of it destroys.

٣٥٠٨. يَسِيرُ الدُّنْيَا يَكُفِي وَكَثِيرُهَا يُرْدِي.

3509. Little of this world is better than plenty of it, and that of it which suffices for subsistence in it is better than that which destroys.

٣٥٠٩. يَسِيرُ الدُّنْيَا حَيْزٌ مِنْ كَثِيرِهَا وَبُلْغَتُهَا أَجْدَرُ مِنْ هَلْكَتِهَا.

3510. O slaves of desire, cut them short! For indeed, the one who leans on this world gets nothing out of it but the grating sound of hardship.

٣٥١٠. يَا أَسْرَى الرَّغْبَةِ أَقْصِرُوهَا فَإِنَّ الْمَعَرِجَ عَلَى الدُّنْيَا لَا يَرُوعُهُ مِنْهَا إِلَّا صَرِيفُ أَنِيابِ الْمَحْدُثَانِ.

3511. One who works for this world makes a loss.

٣٥١١. مَنْ عَمِلَ لِلْدُنْيَا خَسِيرًا.

THE REMEDY AND THE AILMENT

الدواء والداء

3512. Many a remedy brings about an ailment.

٣٥١٢. رَبَّ دَوَاءَ جَلَبَ دَاءً.

3513. Many an ailment turns into a remedy.

٣٥١٣. رَبَّ دَاءَ إِنْقَبَطَ دَوَاءً.

3514. Sometimes the remedy is [itself] an ailment.

٣٥١٤. رَبَّمَا كَانَ الدَّوَاءُ دَاءً.

3515. Sometimes the ailment is [itself] a cure.

٣٥١٥. زِيَّمَا كَانَ الدَّاءُ شِفَاءً.

3516. One whose ailments are many, his cure will not be known.

٣٥١٦. مَنْ كَثُرَتْ أَدْوَاهُ مَمْ يُعْرَفُ شِفَاؤهُ.

3517. One who does not bear the bitterness of the remedy, his pain persists.

٣٥١٧. مَنْ لَمْ يَحْتَمِلْ مَرَأَةَ الدَّوَاءِ دَامَ أَلْمُهُ.

3518. There is no remedy for the one who is fond of his ailment.

٣٥١٨. لَا دَوَاءَ لِمَشْعُوفٍ (لِمَشْعُوفٍ) بِدَائِهِ.

3519. There is no cure for the one who hides his ailment from his doctor.

٣٥١٩. لَا شِفَاءَ لِمَنْ كَتَمَ طَبَيْبَهُ دَاءَهُ.

3520. I am amazed at the one who knows the remedy of his ailment yet does not seek it, and if he finds it he does not apply it [to cure his ailment].

٣٥٢٠. عَجِبْتُ لِمَنْ عَرَفَ دَوَاءَ دَائِهِ فَلَا يَطْلُبُهُ وَ

إِنْ وَجَدَهُ لَمْ يَتَداوِيْهِ.

3521. For every living thing there is an ailment.

٣٥٢١. لِكُلِّ حَيٍّ دَاءٌ.

3522. For every sickness there is a remedy.

٣٥٢٢. لِكُلِّ عِلَّةٍ دَوَاءٌ.

3523. Walk with your ailment as long as you can.

٣٥٢٣. إِمْشِ بِدَائِكَ (بِدَائِكَ) مَا مَشَى بِكَ.

ALTERNATION OF POWER AND SOVEREIGNTY

الدول والدولة

3524. The signs of alternation of power are the creation of stratagems.

٤. ٣٥٢٤. أَمَارَاتُ الدُّولِ إِنْشَاءُ الْحَيَّلِ.

3525. One of the signs of alternation of power is vigilance in safeguarding affairs.

٣٥٢٥. مِنْ أَمَارَاتِ الدُّولَةِ التَّيَقْظُ (الْيَقْظَةُ) لِحِرَاسَةِ

الْأُمُورِ.

3526. The sovereignty of the honourable is one of the most beneficial gains.

٣٥٢٦. مِنْ أَعْوَدِ الْغَنَائمِ دُوَلَةُ الْأَكَارِمِ.

3527. From the indicators of alternation of power is decrease of negligence.

٣٥٢٧. مِنْ دَلَائِلِ الدُّوَلَةِ قِلَّةُ الْعَفْلَةِ.

3528. Nothing protects empires like justice.

٣٥٢٨. مَا حُصِّنَ الدُّوَلُ بِمِثْلِ الْعَدْلِ.

3529. The decline of nations is evinced by four things: neglecting fundamentals, clinging to vanities, promotion of the wicked and demotion of the virtuous.

٣٥٢٩. يُسْتَدِلُّ عَلَى إِذْبَارِ الدُّوَلِ بِأَرْبَعَةِ تَضييقِ الْأُصُولِ وَالتَّمَسِّكِ بِالْغُرُورِ وَتَقْدِيمِ الْأَرَذِلِ وَتَأْخِيرِ الْأَفَاضِلِ.

3530. The sovereignty of scoundrels is founded on oppression and corruption.

٣٥٣٠. دُولَةُ الْأُوغَادِ مَبْنِيَّةٌ عَلَى الجُورِ وَالْفَسَادِ.

3531. The sovereignty of the great (or honourable) people is one of the best of bounties.

٣٥٣١. دُولَةُ الْأَكَابِرِ (الْاَكَارِم) مِنْ أَفْضَلِ الْمَغَانِمِ.

3532. For every empire there is a period [after which it falls].

٣٥٣٢. لِكُلِّ دُولَةٍ بُزْعَهُ.

3533. Do not flatter each other thereby letting flattery plunge you into sin.

٣٥٣٣. لَا تُدَاهِنُوا فَيَقْتَحِمُوكُمُ الْإِذْهَانُ عَلَى الْمَعْصِيَةِ.

3534. The worst collar is the collar of debt.

٣٥٣٤. يَعْسَنُ الْقِلَادَةُ قِلَادَةُ الدَّيْنِ.

3535. Too much debt makes a truthful person a liar and an honest person dishonest.

٣٥٣٥. كَثْرَةُ الدَّيْنِ تُصَيِّرُ الصَّادِقَ كَاذِبًا وَالْمُنْجَرَ مُخْلِفًا.

3536. Debt is one of the two bondages.

٣٥٣٦. الدَّيْنُ أَحَدُ الرِّقَبَيْنِ.

3537. Debt is bondage, repayment is freedom.

٣٥٣٧. الدِّين رُقْ لِلْفَضَاءِ عَتْقٌ.

RELIGION AND LAW

الدين والشريعة

3538. Religion is the more honourable of the two lineages.

٣٥٣٨. الدِّين أَشَرْفُ النَّسَبَيْنِ.

3539. Religion and good manners are a result of intelligence.

٣٥٣٩. الدِّين وَالْأَدْبُ نَتْيَجَةُ الْعُقْلِ.

3540. The foundation of religion is returning trusts [to their owners] and fulfilling pledges.

٤٠. أَصْلُ الدِّين أَدَاءُ الْأَمَانَةِ وَالْوَفَاءُ بِالْعُهُودِ.

3541. Know that the beginning of religion is submission and its end is sincere devotion.

٣٥٤١. إِعْلَمْ أَنَّ أَوَّلَ الدِّين التَّسْلِيمُ وَآخِرُهُ الْإِحْلَاصُ.

3542. Indeed the codes of religion are one and its ways are straight, so the one who follows it arrives [at the destination] and gains [success], and the one who stands away from it strays and regrets.

٣٥٤٢. أَلَا وَإِنَّ شَرَائِعَ الدِّينِ وَاحِدَةً وَسُبُّلَةً فَاصِدَّةً فَمَنْ أَخْذَهَا لِحِقَ وَغَنِمْ وَمَنْ وَقَفَ عَنْهَا ضَلَّ وَنَدِمَ.

3543. Where are the different paths taking you?

٣٥٤٣. أَيْنَ تَدْهَبُ بِكُمُ الْمَذاهِبُ؟

3544. Where is the darkness misleading you and [how are] the falsehoods deceiving you?

٣٥٤٤. أَيْنَ تَسْتَهِي بِكُمُ الْغَيَاهِبُ وَتَخْتَدِعُكُمُ الْكَوَادِبُ؟

3545. Where are your minds straying and your souls deviating [to]? Do you seek to substitute facts for lies and exchange truth for falsehood?

٣٥٤٥. أَيْنَ تَضِلُّ عُفُولُكُمْ وَتَرِيغُ نُفُوسُكُمْ أَتَسْتَبَدُلُونَ الْكَذَبَ بِالصَّدْقِ وَتَعْتَاضُونَ الْبَاطَلَ بِالْحَقِّ؟

3546. The greatest felicity is [in] the

٣٥٤٦. أَفْضَلُ السَّعَادَةِ إِسْتِقَامَةُ الدِّينِ.

uprightness of religion.

3547. Little religion is better than plenty of worldly possession.

3548. The most religious of all people is one whose religiosity is not corrupted by [lustful] desire.

3549. The best religion is cutting short [false] aspirations, and the highest worship is being sincere in your action.

3550. Verily Allah, the Glorified, grants this world to [both] the one whom He loves and the one whom He does not love, but He grants religion only to the one whom He loves.

3551. Verily Allah, the Most High, does not give the religion except to His chosen ones and the elite from among His creation.

3552. Indeed the best religion is loving for the sake of Allah, hating for the sake of Allah, taking for the sake of Allah and giving for the sake of Allah, the Glorified.

3553. Indeed the religion [of Islam] is like a tree, its roots are certitude in Allah and its fruits are befriending for the sake of Allah and having enmity for the sake of Allah, the Glorified.

3554. Verily Allah, the Glorified, has illuminated the path of truth and has clarified its ways, so [there is] either inescapable wretchedness or eternal felicity.

3555. Religion safeguards.

٤٧. يَسِيرُ الدِّينُ حَيْرٌ مِّنْ كَثِيرِ الدُّنْيَا.

٤٨. أَدْيَنَ النَّاسُ مَنْ لَمْ تُفْسِدِ الشَّهْوَةُ دِينَهُ.

٤٩. أَفْضَلُ الدِّينِ قَصْرُ الْأَمْلِ وَأَعْلَى الْعِبَادَةِ إِخْلَاصُ الْعَمَلِ.

٥٠. إِنَّ اللَّهَ سُبْحَانَهُ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ وَلَا يُعْطِي الدِّينَ إِلَّا مَنْ يُحِبُّ.

٥١. إِنَّ اللَّهَ تَعَالَى لَا يُعْطِي الدِّينَ إِلَّا لِخَاصَّتِهِ وَصَفْوَتِهِ مَنْ حَقِيقَهُ.

٥٢. إِنَّ أَفْضَلَ الدِّينِ الْحَبْثُ بِاللَّهِ وَالْبَعْضُ بِاللَّهِ وَالْأَحْدُ بِاللَّهِ وَالْعَطَاءُ بِاللَّهِ سُبْحَانَهُ.

٥٣. إِنَّ الدِّينَ كَشْجَرَةً أَصْلُهَا الْيَقِينُ بِاللَّهِ وَثُرُّهَا الْمَوَالَاةُ بِاللَّهِ وَالْمَعَاذَاةُ بِاللَّهِ سُبْحَانَهُ.

٥٤. إِنَّ اللَّهَ سُبْحَانَهُ قَدْ أَنَارَ سَبِيلَ الْحَقِّ وَأَوْضَحَ طُرُقَهُ فَشِقَوَةً لِزِمْنَهُ أَوْ سَعَادَةً دَائِمَّهُ.

٥٥. الدِّينُ يَعْصِمُ.

٣٥٥٦. الَّذِينَ يُجْلِيُونَ الدُّنْيَا تُنْذَلُ . ٣٥٥٦.
٣٥٥٧. الَّذِينَ حُبُورٌ . ٣٥٥٧.
٣٥٥٨. الَّذِينَ نُورُوا بِالْيَقِينِ حُبُورٌ . ٣٥٥٨.
٣٥٥٩. الَّذِينَ أَفْضَلُوا مَطْلُوبًا . ٣٥٥٩.
٣٥٦٠. الَّذِينَ أَقْوَى عِمَادًا . ٣٥٦٠.
٣٥٦١. الشَّرِيعَةُ رِياضَةُ النَّفْسِ . ٣٥٦١.
٣٥٦٢. الشَّرِيعَةُ صَلَاحُ الْبَرَّةِ . ٣٥٦٢.
٣٥٦٣. الَّذِينَ ذُحْرُوا وَالْعِلْمُ ذَلِيلٌ . ٣٥٦٣.
٣٥٦٤. الَّذِينَ شَجَرَةً أَصْلُهَا التَّسْلِيمُ وَالرِّضا . ٣٥٦٤.
٣٥٦٥. الَّذِينَ يَصْدُدُونَ عَنِ الْمُحَاجَرِ . ٣٥٦٥.
٣٥٦٦. الَّذِينَ لَا يُصْلِحُونَ إِلَّا عَقْلًا . ٣٥٦٦.
٣٥٦٧. إِنْ جَعَلْتَ دِينَكَ تَبَعًا لِدُنْيَاكَ أَهْلَكْتَ دِينَكَ وَدُنْيَاكَ وَكُنْتَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ . ٣٥٦٧.
٣٥٦٨. ثَمَرَةُ الدِّينِ الْأَمَانَةُ . ٣٥٦٨.
٣٥٦٩. ثَمَرَةُ الدِّينِ قُوَّةُ الْيَقِينِ . ٣٥٦٩.
٣٥٧٠. ثَلَاثٌ هُنَّ شَيْئُ الدِّينِ: الْفُجُورُ وَالْغَدَرُ . ٣٥٧٠.

religion: lewdness, treachery and betrayal [of trust].
والخيانة.

٣٥٧١. Three things are the consolidators of religion: chastity, piety and modesty.
والحياء.

٣٥٧٢. Three things are the perfection of religion: sincerity, certitude and contentment.

٣٥٧٣. The steadfastness of religion is through the strength of conviction.

٣٥٧٤. The consolidation of religion is in sincerity of action, cutting short [false] aspirations, doing good to others and refraining from ugly deeds.

٣٥٧٥. جمال الدين الورع.

٣٥٧٦. حُسْنُ الدِّينِ مِنْ قُوَّةِ الْيَقِينِ.

٣٥٧٧. حفظ الدين ثمرة المعرفة ورأس الحكم.

٣٥٧٨. حصّنوا الدين بالدنيا ولا تُحصّنوا الدنيا
بالدين.

٣٥٧٩. حَيْرُ أُمُورِ الدِّينِ الْوَرَعُ.

٣٥٨٠. ذليل دين العبد وراغب.

٣٥٨١. دُذِّ عَنْ شَرَائِعِ الدِّينِ وَحُطِّ ثُغُورُ الْمُسْلِمِينَ
وَأَحرِزْ دِينَكَ وَأَمَانَتَكَ بِإِنْصَافِكَ مِنْ نَفْسِكَ وَالْعَمَلِ

justly among your subjects.

بِالْعَدْلِ فِي رَعِيَّتِكَ.

3582. The cornerstone of religion is acquiring good deeds.

٣٥٨٢. رَأْسُ الدِّينِ إِكْتِسَابُ الْحَسَنَاتِ.

3583. The adornment of religion is intelligence.

٣٥٨٣. زَينُ الدِّينِ الْعَقْلُ.

3584. The adornment of religion is patience and contentment.

٤. ٣٥٨٤. زَينُ الدِّينِ الصَّرْفُ وَالرِّضَا.

3585. The cause of piety is soundness of faith.

٣٥٨٥. سَبَبُ الْوَرَعِ صِحَّةُ الدِّينِ.

3586. The uprightness of religion is through virtuous piety and certitude.

٣٥٨٦. سِيَاسَةُ الدِّينِ بِخُسْنِ الْوَرَعِ وَالْيَقِينِ.

3587. The safety of religion is in seclusion from the people.

٣٥٨٧. سَلَامَةُ الدِّينِ فِي اعْتِزَالِ النَّاسِ.

3588. The safety of [one's] religion and worldly life is in being amicable with the people.

٣٥٨٨. سَلَامَةُ الدِّينِ وَ الدُّنْيَا فِي مُدَارَةِ النَّاسِ.

3589. Six things are used to test the faith of a man: the strength of his religion, the truth of his conviction, the intensity of his piety, his overcoming vain desires, the paucity of his [worldly] inclinations and his being moderate in what he seeks.

٣٥٨٩. سِتَّةٌ يُخْتَبِرُ بِهَا دِينُ الرَّجُلِ: فُؤُودُ الدِّينِ وَصِدْقُ الْيَقِينِ وَشِدَّةُ التَّقْوَى وَمُغَالَبَةُ الْهَوَى وَقَلَّةُ الرَّغْبِ وَالْإِجْمَالُ فِي الْطَّلَبِ.

3590. The pinnacle of religion is patience, certitude and struggling against vain desires.

٣٥٩٠. سَنَامُ الدِّينِ: الصَّرْفُ وَالْيَقِينُ وَمُجَاهَدَةُ الْهَوَى.

3591. There are six fundamentals of faith: sincerity of conviction, giving advice [and guidance] to [fellow] Muslims, establishing the prayer, paying the zakāt [alms-tax], performing the Hajj [pilgrimage] and renouncing the pleasures of this world.

٣٥٩١. سِتُّ مِنْ قَوَاعِدِ الدِّينِ: إِخْلَاصُ الْيَقِينِ وَتَصْحُّ الْمُسْلِمِينَ وَإِقَامَةُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَجَحْجَحُ الْبَيْتِ وَالرُّهْدُ فِي الدُّنْيَا.

3592. The rectitude of religion is [through] piety.

٣٥٩٢. صَلَاحُ الدِّينِ الْوَرَعُ.

3593. The rectitude of religion is through strong conviction.

٣٥٩٣. صَلَاحُ الدِّينِ بِحُسْنِ الْيَقِينِ.

3594. Make religion the fortress of your state and [make] gratitude the protection of your blessings, for every state that is surrounded by religion will not be defeated and every blessing that is protected by gratitude will not be taken away.

٣٥٩٤. صَبَرَ الدِّينَ حِصْنَ دُولَتِكَ وَالشُّكْرُ حِرْزَ نِعْمَتِكَ فَكُلُّ دُولَةٍ يَحْوُطُهَا الدِّينُ لَا تُغْلَبُ وَكُلُّ نِعْمَةٍ يَحْرُرُهَا الشُّكْرُ لَا تُشَلَُّ.

3595. Make religion the shield of your life and piety the preparation for your death.

٣٥٩٥. صَبَرَ الدِّينَ جَنَّةَ حَيَاكَ وَالتَّقْوَى عُدَّةَ وَفَاتِكَ.

3596. A person's preservation [of himself from sin] is to the extent of his religiousness.

٣٥٩٦. صِيَانَةُ الْمَرءِ عَلَى قَدْرِ دِيَائِتِهِ.

3597. Safeguard your religion through your worldly life and you will gain both of them, and do not safeguard your worldly life through your religion thereby losing both of them.

٣٥٩٧. صُنْ دِينَكَ بِدُنْيَاكَ تَرْجِحُهُمَا وَلَا تَصُنْ دِينَكَ بِدُنْيَاكَ فَتَخْسِرُهُمَا.

3598. Safeguard the faith through [the life of] this world and it will save you, and do not safeguard [the life of] this world through the faith otherwise it will destroy you.

٣٥٩٨. صُنْ الدِّينَ بِالدُّنْيَا يُنْجِلَ وَلَا تَصُنْ الدُّنْيَا بِالدِّينِ فَتُرْدِيكَ.

3599. Blessed is he who acts upon the teachings of religion and follows the footsteps of the Prophets.

٣٥٩٩. طُوبِي لِمَنْ عَمِلَ بِسُنْنَةِ الدِّينِ وَاقْتَفَى آثَارَ النَّبِيِّينَ.

3600. You must cling to religion, piety and certitude, for these are the best of virtues and through them the lofty stations are attained.

٣٦٠٠. عَلَيْكُمْ بِلُزُومِ الدِّينِ وَالتَّقْوَى وَالْيَقِينِ فَهُنَّ أَحْسَنُ الْمُحَسَّنَاتِ وَهُنَّ يُنَالُ رَفِيعُ الدَّرَجَاتِ.

3601. One's religiousness is proportionate to his intellect.

٣٦٠١. عَلَى قَدْرِ الْعُقْلِ يَكُونُ الدِّينُ.

3602. The height of religion is faith [and conviction].

٣٦٠٢. غَايَةُ الدِّينِ الإِيمَانُ.

3603. The height of religion is satisfaction [with the decree of Allah].

٣٦٠٣. غَايَةُ الدِّينِ الرِّضَا.

3604. The height of religion is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

٣٦٠٤. غَايَةُ الدِّينِ الْأَمْرُ بِالْمَعْرُوفِ وَنَهْيُ عَنِ الْمُنْكَرِ وَإِقَامَةُ الْحُدُودِ.

3605. The one who lacks religion falls into disbelief and misguidance.

٣٦٠٥. فَاقِدُ الدِّينِ مُتَرَدٌ فِي الْكُفَّرِ وَالضَّلَالِ.

3606. This world is the corruptor of religion.

٣٦٠٦. فَسَادُ الدِّينِ الدُّنْيَا.

3607. The basis of religious law is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

٣٦٠٧. قَوْمُ الشَّرِيعَةِ الْأَمْرُ بِالْمَعْرُوفِ وَنَهْيُ عَنِ الْمُنْكَرِ وَإِقَامَةُ الْحُدُودِ.

3608. Just as a body and its shadow do not separate, so too religion and success do not separate.

٣٦٠٨. كَمَا أَنَّ الْجِسْمَ وَالظِّلَّ لَا يَفْرَقَانِ كَذِلِكَ الدِّينُ وَالتَّوْفِيقُ لَا يَفْرَقَانِ.

3609. For every religion there is a character and the character of faith is kindness.

٣٦٠٩. لِكُلِّ دِينٍ حُلْقٌ وَحُلْقٌ إِيمَانٌ الرِّفْقُ.

3610. One who becomes religious fortifies himself.

٣٦١٠. مَنْ دَانَ تَحْصِنَ.

3611. One who is stingy with his religion [and does not give it up for the sake of this world] becomes exalted.

٣٦١١. مَنْ بَخَلَ بِدِينِهِ بَخَلَ.

3612. He who has no religion has no magnanimity.

٣٦١٢. مَنْ لَا دِينَ لَهُ لَا مُرُوَّةَ لَهُ.

3613. One who becomes learned in religion increases [his prosperity].

٣٦١٣. مَنْ تَفَقَّهَ فِي الدِّينِ كَثُرَ.

3614. One whose religiousness is sound, his trustworthiness is stronger.

٤. ٣٦١٤. مَنْ صَحِّحَ دِيَانَتُهُ فَوِيقَتْ أَمَانَتُهُ.

3615. One who corrupts his faith corrupts his Hereafter.

٥. ٣٦١٥. مَنْ أَفْسَدَ دِينَهُ أَفْسَدَ مَعَادَهُ.

3616. One who is endowed with religion is endowed with the good of this world and the Hereafter.

٦. ٣٦١٦. مَنْ رُزِقَ الدِّينَ فَقَدْ رُزِقَ حَيْثُ الدُّنْيَا
وَالآخِرَةُ.

3617. One who considers his religion to be precious, [the hardship of] this world becomes easy for him [to bear].

٧. ٣٦١٧. مَنْ كَرُمَ دِينُهُ عِنْدَهُ هَانَتِ الدُّنْيَا عَلَيْهِ.

3618. One whose faith is strong is certain about the reward [he will get for his good actions] and is satisfied with whatever has been decreed [for him by Allah].

٨. ٣٦١٨. مَنْ قَوِيَ دِينُهُ أَبْقَى بِالْجَزَاءِ وَرَضِيَ بِإِمْوَالِ
الْقَضَاءِ.

3619. One who has no religion has no salvation.

٩. ٣٦١٩. مَنْ لَا دِينَ لَهُ لَا نَجَاهَةَ لَهُ.

3620. One whose observance of religion is thorough, his position in the Hereafter will be exalted.

١٠. ٣٦٢٠. مَنْ دَقَّ فِي الدِّينِ نَظَرُهُ جَلَّ يَوْمَ القيمة
حَطَّرُهُ.

3621. One who is careless in his religion becomes lowly and one who fights with the truth, is forced to yield [to it].

١١. ٣٦٢١. مَنْ تَهَاوَنَ بِالدِّينِ هَانَ وَمَنْ غَالَبَ الْحَقَّ
لَانَ.

3622. Whoever takes the religion of Allah as idle sport and play, Allah, the Glorified, will put him into the fire for eternity.

١٢. ٣٦٢٢. مَنِ اتَّخَذَ دِينَ اللَّهِ لَهُواً وَلَعِبًا أَدْخَلَ اللَّهُ
سُبْحَانَهُ النَّارَ مُخْلَدًا فِيهَا.

3623. One who is cautious [and concerned] about this religion is safe from destruction.

١٣. ٣٦٢٣. مَنْ أَشْفَقَ عَلَى دِينِهِ سَلِيمٌ مِنَ الرَّدَى.

3624. Nothing undermines religion like abandoning the upholding of Allah's religion and neglecting the obligatory [actions].

١٤. ٣٦٢٤. مَا أُوفِنَ الدِّينَ كَثُرَكِ إِقَامَةُ دِينِ اللَّهِ وَتَضِييفُ
الْفَرَائِضِ.

3625. The basis of religion is piety.

٣٦٢٥. مِلَائِكُ الدِّينِ الْوَرَعُ.

3626. The basis of religion is opposing vain desires.

٣٦٢٦. مِلَائِكُ الدِّينِ مُخَالَفُهُ الْهَوَى.

3627. What a good companion religion is!

٣٦٢٧. نَعَمْ الْفَرِيقُ الدِّينُ.

3628. Keep your religions unsullied by uncertainties and safeguard yourselves from situations of destructive doubts.

٣٦٢٨. نَرِهُو أَدْيَانَكُمْ عَنِ الشُّبُهَاتِ وَصُونُوا أَنفُسَكُمْ عَنْ مَوَاقِعِ الرَّيْبِ الْمُوبِقَاتِ.

3629. The structure of religion is [based on] opposing vain desires and keeping away from [the unlawful pleasures of] this world.

٣٦٢٩. نِظَامُ الدِّينِ مُخَالَفُهُ الْهَوَى وَالْتَّنَزُّهُ عَنِ الدُّنْيَا.

3630. The structure of religion is [based on] two qualities: your impartiality towards yourself and supporting your brethren.

٣٦٣٠. نِظَامُ الدِّينِ حَصْنَتَانِ: إِنْصَافُكَ مِنْ نَفْسِكَ وَمُؤْسَاسَةُ إِخْوَانِكَ.

3631. Guided is the one who puts on the garment of religion.

٣٦٣١. هُدِيَ مَنْ بَجَلَبَ جَلْبَابَ الدِّينِ.

3632. In describing the religion of Islam [he (a) said]: It is the brightest of all paths, the clearest [and most illuminated] of all passages; it is an elevated land, [with] a lofty peak.

٣٦٣٢. فِي ذِكْرِ دِينِ الْإِسْلَامِ: هُوَ أَبْلَجُ الْمَنَاهِجِ بَيْسُ الْوَلَاجِ مُشْرِفُ الْأَقْطَارِ رَفِيعُ الْغَايَةِ.

3633. Guard your religion by seeking help from Allah.

٣٦٣٣. وَقُوا دِينَكُمْ بِالإِسْتِعَانَةِ بِاللَّهِ.

3634. Do not be neglectful of your religion and eager for your world by seeking more of that which will not last for you and less of that which will last for you, for this will lead you to severe chastisement [in the Hereafter].

٣٦٣٤. لَا تَكُنْ غَافِلًا عَنْ دِينِكَ حَرِيصًا عَلَى ذُنُوكَ مُسْتَكْثِرًا إِمَّا لَا يَبْقَى عَلَيْكَ مُسْتَقْلًا إِمَّا يَبْقَى لَكَ فَيُورِدَكَ ذَلِكَ الْعَذَابُ الشَّدِيدُ.

3635. Religion does not remain safe with avarice.

٣٦٣٥. لَا يَسْلُمُ الدِّينُ مَعَ الْطَّمَعِ.

3636. Religion does not surrender the one who takes refuge in it.

٣٦٣٦. لَا يُسْلِمُ الدِّينُ مَنْ تَحْصَنَ بِهِ.

3637. The religiousness of a man is deduced by the virtue of his God-wariness and the truth of his piety.

٣٦٣٧. يُسْتَدِلُّ عَلَى دِينِ الرَّجُلِ بِمُسْتَنْدَعَةٍ وَصِدْقٍ وَرَعَيَةٍ.

باب الذال

ASSETS

الذخـر

3638. The best asset is good actions.

٣٦٣٨. أَفْضَلُ الدَّخْرِ الصَّنَاعُ.

3639. The best assets are good actions.

٣٦٣٩. أَفْضَلُ الدَّخَائِرِ حُسْنُ الصَّنَاعِ.

3640. The best of [all] assets is knowledge that is acted upon and good that is not followed by obligation.

٣٦٤٠. أَفْضَلُ الدَّخَائِرِ عِلْمٌ يُعْمَلُ بِهِ وَمَعْرُوفٌ لَا يُمْكَنُ بِهِ.

REMEMBRANCE [OF ALLAH] AND THE REMINDER

الذـکـر المذـکـر

3641. Remembering [Allah] is the better of the two gains.

٣٦٤١. الْذِكْرُ أَفْضَلُ الْغَيْمَاتِينَ.

3642. Remembering [Allah] comforts the soul, illuminates the heart and brings down the mercy [of Allah].

٣٦٤٢. الْذِكْرُ يُؤْنِسُ اللُّبَ وَيُنِيرُ الْقَلْبَ وَيَسْتَبْرُ الرِّحْمَةَ.

3643. Remembering [Allah] is the light of intellect, the life of the souls and the polishing of the hearts.

٣٦٤٣. الْذِكْرُ نُورُ الْعَقْلِ وَحِيَاةُ النُّفُوسِ وَجَلَاءُ الصُّدُورِ.

3644. Sitting in the masjid from after dawn up to sunrise in order to remember [and praise] Allah, the Glorified, is quicker in making sustenance [more easily] obtainable than travelling to different parts of the land [in order to earn one's livelihood].

٤٣٦٤. الْجَلْوَسُ فِي الْمَسْجِدِ مِنْ بَعْدِ طُلُوعِ الْفَجْرِ إِلَى حِينِ طُلُوعِ الشَّمْسِ لِلإِشْتِغَالِ بِذِكْرِ اللَّهِ سُبْحَانَهُ أَسْرَعُ فِي تَسْيِيرِ الرِّزْقِ مِنَ الضَّرُبِ فِي أَقْطَارِ الْأَرْضِ.

3645. A beautiful remembrance is one of the two lives.

٣٦٤٥. الْذِكْرُ الجَمِيلُ أَحَدُ الْحَيَاَتَيْنِ.

3646. A beautiful remembrance is one of the two lifetimes.

3647. Remembering [Allah] is not from rituals of the tongue nor is it from the passing of thoughts rather it is first from the remembered and then from the rememberer.

3648. Fill your solitude with the remembrance [of Allah] and accompany blessings with gratitude.

3649. Be abundant in your remembrance of Allah, for it is the best remembrance.

3650. Be constant in your remembrance [of Allah] for it illuminates the heart and is surely the best [form of] worship.

3651. The most deserving to be remembered by you is the one who does not forget you.

3652. Remember the disperser of gatherings, the dasher of hopes, the bringer of death[s] and the announcer of disunion and separation.

3653. The basis of reformation of the heart is occupying it with the remembrance of Allah.

3654. Verily Allah, the Glorified, has made [His] remembrance a polishing for the hearts, to see with after blindness and listen with after deafness and to become submissive with it after obduracy.

3655. Verily there are those who hold on to the remembrance of Allah and have taken it in lieu of this world and thus neither trade nor business has preoccupied them from

٣٦٤٦. الْذِكْرُ الْجَمِيلُ أَحَدُ الْعُمَرَيْنِ.

٣٦٤٧. الْذِكْرُ لَيْسَ مِنْ مَرَاسِيمِ الْلِّسَانِ وَلَا مِنْ مَنَاسِيمِ الْفَكْرِ وَلِكَثَةِ أُولُو مِنَ الْمَذْكُورِ وَثَانٌ مِنَ الدَّاكِرِ.

٣٦٤٨. إِشْحَنِ الْحَلْوَةَ بِالْذِكْرِ وَاصْبِرِ النَّعَمَ بِالشُّكْرِ.

٣٦٤٩. أَفِيظُوا فِي ذِكْرِ اللَّهِ فَإِنَّهُ أَحْسَنُ الدِّكْرِ.

٣٦٥٠. إِسْتَدِيمُوا الذِكْرَ فَإِنَّهُ يُبَرِّ القَلْبَ وَهُوَ أَفْضَلُ الْعِبَادَةِ.

٣٦٥١. أَحَقُّ مَنْ ذَكَرْتَ مَنْ لَا يَنْسَاكَ.

٣٦٥٢. أَذْكُرُوا مُفَرِّقَ الْجَمَاعَاتِ وَمُبَاعِدَ الْأُمَيَّاتِ وَمُمْدِيَ الْمَيَّاتِ وَالْمُؤْذِنَ بِالْبَيْنِ وَالشَّتَّاتِ.

٣٦٥٣. أَصْلُ صَلَاحِ الْقَلْبِ إِشْغَالُهُ بِذِكْرِ اللَّهِ.

٣٦٥٤. إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الذِكْرَ جَلَاءَ الْفُلُوْبِ تَبَصُّرُ بِهِ بَعْدَ الْعِشْوَةِ وَتَسْمَعُ بِهِ بَعْدَ الْوَقْرَةِ وَتَنْقَادُ بِهِ بَعْدَ الْمَعَانِدَةِ.

٣٦٥٥. إِنَّ لِلذِكْرِ أَهْلًا أَحَدُوْهُ مِنَ الدُّنْيَا بَدَلًا فَلَمْ تَشْعُلْهُمْ تِجَارَةً وَلَا بَيْعٌ عَنْ ذِكْرٍ يَقْطَعُونَ بِهِ أَيَّامَ الْحَيَاةِ وَيَهْتَفُونَ بِهِ فِي آذَانِ الْغَافِلِينَ.

[His] remembrance. They spend the days of their lives with it and shout it in the ears of the negligent [in order to remind them].

3656. Remembrance is being in the company of the beloved.

3657. Remembering [Allah] is the key to intimacy [and nearness with Him].

3658. The remembrance [of Allah] is a light and guidance.

3659. The remembrance [of Allah] is the delight of the lovers.

3660. Remembrance of Allah brings comfort [and delight].

3661. Remembrance of Allah is the polishing of visions and illumination of the inner selves.

3662. Remembrance [of Allah] is the guidance of the intellects and the enlightenment of the souls.

3663. When you see that Allah is making you comfortable with His remembrance, then [know that] He loves you.

3664. When you see that Allah is making you comfortable with His creation and isolating you from His remembrance, then (know that) He dislikes you.

3665. It is through the remembrance of Allah that mercy descends.

3666. Through the constant remembrance of Allah, heedlessness is dispelled.

٣٦٥٦. الْذِكْرُ مُجَالَسَةُ الْمَحْبُوبِ.

٣٦٥٧. الْذِكْرُ مِفْتَاحُ الْأَنْسِ.

٣٦٥٨. الْذِكْرُ نُورٌ وَرُشْدٌ.

٣٦٥٩. الْذِكْرُ لَذَّةُ الْمُحِبِّينَ.

٣٦٦٠. الْذِكْرُ يَشْرُعُ الصَّدَرَ.

٣٦٦١. الْذِكْرُ جَلَاءُ الْبَصَائِرِ وَنُورُ السَّرَائِرِ.

٣٦٦٢. الْذِكْرُ هِدَايَةُ الْعُقُولِ وَبَصِيرَةُ النُّفُوسِ.

٣٦٦٣. إِذَا رَأَيْتَ اللَّهَ يُؤْزِنُكَ بِذِكْرِهِ فَقَدْ أَحَبَّكَ.

٣٦٦٤. إِذَا رَأَيْتَ اللَّهَ يُؤْزِنُكَ بِخَلْقِهِ وَبُوْحِشْكَ مِنْ ذِكْرِهِ فَقَدْ أَبْعَضَكَ.

٣٦٦٥. بِذِكْرِ اللَّهِ تُسَيَّرُ الْرَّحْمَةُ.

٣٦٦٦. يَدَوِمُ ذِكْرُ اللَّهِ تَحْجَابُ الْعَقْدَةِ.

3667. The fruit of remembrance [of Allah] is illumination of the hearts.

٣٦٦٧. مَثْرَةُ الذِّكْرِ إِسْتِبَارَةُ الْقُلُوبِ.

3668. The best means by which you achieve success in [all] matters is the remembrance of Allah, the Glorified.

٣٦٦٨. خَيْرُ مَا اسْتَجَحْتَ بِهِ الْأُمُورُ ذِكْرُ اللَّهِ سُبْحَانَهُ.

3669. Constant remembrance [of Allah] illuminates the heart and mind.

٣٦٦٩. دَوَامُ الذِّكْرِ يُنِيرُ الْقَلْبَ وَالْفَيْكُرَ.

3670. Remembrance of Allah is the light of faith.

٣٦٧٠. ذِكْرُ اللَّهِ نُورُ الإِيمَانِ.

3671. Remembrance of Allah is a means of driving away Satan.

٣٦٧١. ذِكْرُ اللَّهِ مَطْرِدُ الشَّيْطَانِ.

3672. Remembrance of Allah is the practice of the Near Ones.

٣٦٧٢. ذِكْرُ اللَّهِ شِيمَةُ الْمُتَّقِينَ.

3673. Remembrance of Allah is the polishing of the breasts and the tranquillity of the hearts.

٣٦٧٣. ذِكْرُ اللَّهِ جَلَاءُ الصُّدُورِ وَطُمَائِنَةُ الْقُلُوبِ.

3674. The remembrance of Allah is nourishment for the souls and [being in] the company of the [most] Beloved.

٣٦٧٤. ذِكْرُ اللَّهِ قُوَّتُ النُّفُوسِ وَمُجَالَسَةُ الْمُحِبُّوبِ.

3675. Remembrance of Allah illuminates the visions and comforts the consciences.

٣٦٧٥. ذِكْرُ اللَّهِ يُنِيرُ الْبَصَائرَ وَيُؤْنِسُ الضَّمَائِرَ.

3676. The remembrance of Allah is what makes matters successful and inner selves illuminated.

٣٦٧٦. ذِكْرُ اللَّهِ شُسْتَنْجَحُ بِهِ الْأُمُورُ وَسَسْتَنْبِرُ بِهِ السَّرَّائِرُ.

3677. Remembrance of Allah is the cure for the maladies of the souls.

٣٦٧٧. ذِكْرُ اللَّهِ دَوَاءُ أَعْلَالِ النُّفُوسِ.

3678. The remembrance of Allah is a dispeller of hardships (or maladies) and misery.

٣٦٧٨. ذِكْرُ اللَّهِ طَارِدُ الْأَوَاءِ (الأَدْوَاءِ) وَالْبُؤُسِ.

3679. Remembrance of Allah is the [principal] asset of every believer and its profit is safety against Satan.

٣٦٧٩. ذِكْرُ اللَّهِ رَأْسُ مَا لِ كُلِّ مُؤْمِنٍ وَرُبْحُهُ السَّلَامُ مِنَ الشَّيْطَانِ.

3680. The remembrance of Allah is the pillar of faith and a protection against Satan.

٣٦٨٠. ذِكْرُ اللَّهِ دِعَامَةُ الإِيمَانِ وَعِصْمَةُ مِنَ الشَّيْطَانِ.

3681. Remembering Allah [at all times] is the trait of every good-doer and the quality of every believer.

٣٦٨١. ذِكْرُ اللَّهِ سَجِيقَةُ كُلِّ مُحْسِنٍ وَشَيْمَةُ كُلِّ مُؤْمِنٍ.

3682. Remembrance of Allah is the joy of every God-wary person and the delight of every possessor of certitude.

٣٦٨٢. ذِكْرُ اللَّهِ مَسْرَةُ كُلِّ مُتَّقٍ وَلَذَّةُ كُلِّ مُوقِنٍ.

3683. The one who listens to the [remembrance and] glorification of Allah is [himself] a glorifier.

٣٦٨٣. سَامِعُ ذِكْرِ اللَّهِ ذَاكِرٌ.

3684. You must espouse the remembrance of Allah for it is surely the light of the heart.

٣٦٨٤. عَلَيْكَ بِذِكْرِ اللَّهِ فَإِنَّهُ نُورُ الْقَلْبِ.

3685. In the remembrance of Allah there is life for the hearts.

٣٦٨٥. فِي الذِّكْرِ حَيَاةُ الْقُلُوبِ.

3686. Whoever remembers Allah, He remembers him.

٣٦٨٦. مِنْ ذَكْرِ اللَّهِ ذَكَرٌ.

3687. One who remembers Allah is gains insight.

٣٦٨٧. مِنْ ذَكْرِ اللَّهِ إِسْتَبْصَرٌ.

3688. Whoever is preoccupied in remembering the people, Allah, the Glorified, cuts him off from His remembrance.

٣٦٨٨. مَنْ اشْتَغَلَ بِذِكْرِ النَّاسِ قَطْعَةُ اللَّهِ سُبْحَانَهُ عَنْ ذَكْرِهِ.

3689. Whoever is preoccupied in the remembrance of Allah, Allah makes his remembrance good.

٣٦٨٩. مَنْ اشْتَغَلَ بِذِكْرِ اللَّهِ طَيَّبَ اللَّهُ ذِكْرُهُ.

3690. Whoever fills his heart with the constant remembrance of Allah, his actions become good [both] in secret and in the open.

٣٦٩٠. مَنْ عَمِرَ قَلْبُهُ بِدَوَامِ الدِّيْكُرِ حَسِّنَتْ أَفْعَالُهُ فِي السِّرِّ وَالْجَهْرِ.

3691. Whoever remembers Allah, the Glorified, Allah enlivens his heart and illuminates his intellect and his mind.

٣٦٩١. مَنْ ذَكَرَ اللَّهَ سُبْحَانَهُ أَخْيَى اللَّهَ قَلْبُهُ وَنَوَّرَ عَقْلَهُ وَلُبَّهُ.

3692. One whose remembrance [of Allah] increases, his mind becomes illuminated.

٣٦٩٢. مَنْ كَثُرَ ذِكْرُهُ إِسْتَنَارَ لُبُّهُ.

3693. Constant remembrance [of Allah] is the quality of the friends [of Allah].

٣٦٩٣. مُدَاوَمَةُ الدِّيْكُرِ حُلْصَانُ الْأُولَاءِ.

3694. The constant remembrance [of Allah] is nourishment for the souls and the key to righteousness.

٣٦٩٤. مُدَاوَمَةُ الدِّيْكُرِ قُوتُ الْأَرْوَاحِ وَمَفْتَاحُ الصَّلَاحِ.

3695. Do not remember Allah, the Glorified, in a state of inattentiveness, and do not forget Him by being distracted [with the amusements of this world], and remember Him perfectly such that your heart is in agreement with your tongue and your inward is in accordance with your outward; and you will never remember Him with the befitting remembrance until you forget your ego in your remembrance and lose it in your affair [because all your attention is towards Allah].

٣٦٩٥. لَا تَذَكُّرْ اللَّهَ سُبْحَانَهُ سَاهِيًّا وَلَا تَنْسَهُ لَاهِيًّا وَادْعُوكُرْ كَامِلًا يُوافِقُ فِيهِ قَلْبُكَ لِسَانَكَ وَيُطَابِقُ إِصْمَارَكَ إِعْلَانَكَ وَلَنْ تَذَكُّرْ حَقِيقَةَ الدِّيْكُرِ حَتَّى تَنْسِي نَفْسَكَ فِي ذِكْرِكَ وَتَفْقِدَهَا فِي أَمْرِكَ.

3696. There is no guidance like remembrance [and glorification of Allah].

٣٦٩٦. لَا هِدَايَةَ كَالذِّكْرِ.

3697. The one who remembers Allah is in His company.

٣٦٩٧. ذَاكِرُ اللَّهِ سُبْحَانَهُ مُجَالِسُهُ.

3698. The one who remembers Allah is His

٣٦٩٨. ذَاكِرُ اللَّهِ مُؤَانِسُهُ.

intimate friend.

3699. The one who remembers Allah is from the successful ones.

3700. One who reminds you [of Allah and the Hereafter] is has surely warned you [against evil].

VICES AND THOSE WHO COMMIT THEM

3701. Vices are a disease, and its remedy is seeking forgiveness, and its cure is not repeating [the vices].

3702. Taking a sin lightly is worse than committing the sin.

3703. Giving up sin is difficult, but giving up Paradise is [going to be] more difficult.

3704. Things come to us that seem to be much when we amass them but which we consider to be less when we divide them.

3705. Be careful of the sins that lead you to deep trouble the vices that bring the wrath of Allah.

3706. Refrain from desecration of the sacred, for indeed this is the practice of the wicked and the people of depravity and vice.

3707. Refrain from persistence [in committing vices] for it is surely the gravest of great sins and the worst of offences.

3708. Refrain from exposing [your] sins, for this is one of the worst of offences.

٣٦٩٩. ذَكْرُ اللَّهِ مِنَ الْفَائِزِينَ.

٣٧٠٠. مَنْ دَعَكَ فَقَدْ أَنْدَرَكَ.

الذنوب والمعاصي وأهلها

٣٧٠١. الْذُنُوبُ الدَّاءُ وَاللَّوَاءُ الْإِسْتِغْفَارُ وَالشَّفَاءُ أَنْ لَا تَعُودَ.

٣٧٠٢. هَوَيْنَ الذَّنَبِ أَعْظَمُ مِنْ رُكُوبِ الذَّنَبِ.

٣٧٠٣. تَرَكُ الذَّنَبِ شَدِيدٌ وَأَشَدُ مِنْهُ تَرَكُ الْجَنَّةِ.

٣٧٠٤. تَأْتِينَا أَشْيَاءٌ نَسْتَكْثِرُهَا إِذَا جَمَعْنَاها وَنَسْتَقْلُهَا إِذَا قَسَمْنَاها.

٣٧٠٥. اخْدُرُوا الْذُنُوبَ الْمُوْرَطَةَ وَالْعُيُوبَ الْمُسْخَطَةَ.

٣٧٠٦. إِيَّاكَ وَأَنْتَهَاكَ الْمُحَارِمِ فِيَّا شِيمَةُ الْفُسَاقِ وَأُولَئِي الْفُجُورِ وَالْعَوَائِدِ.

٣٧٠٧. إِيَّاكَ وَالإِصْرَارِ فِيَّا مِنْ أَكْبَرِ الْكَبَائِرِ وَأَعْظَمِ الْجَرَائِمِ.

٣٧٠٨. إِيَّاكَ وَالْمُجَاهِرَةَ بِالْفُجُورِ فِيَّا مِنْ أَشَدِ

المأثم.

3709. Refrain from vices, for the one who sells the eternal Paradise for a vile sin from the sins of this world is indeed wretched.

٣٧٠٩. إِيَّاكَ وَالْمُعْصِيَةِ فَإِنَّ الْكَوْنَمَ (الشَّتَّى) مَنْ بَاعَ جَنَّةً الْمَأْوَى بِعَصْيَةِ دُنْيَا مِنْ مَعَاصِي الدُّنْيَا.

3710. Do not take the committing of vices lightly, for verily it will cover you with humiliation in this world and earn you the wrath of Allah in the Hereafter.

٣٧١٠. إِيَّاكَ أَنْ تَسْتَسْهِلَ رُؤُبَ المَعَاصِي فَإِنَّكَ تَكْسُبُكَ فِي الدُّنْيَا ذِلَّةً وَتَكْسِبُكَ فِي الْآخِرَةِ سَخَطَ اللَّهِ.

3711. Verily wrongdoings are [like] wild horses that carry their riders on their backs while their bridles have been thrown off, so they take them [straight] into the fire of hell.

٣٧١١. أَلَا وَإِنَّ الْخَطَايَا خَيْلٌ شَمْسٌ حُلَلٌ عَيْنَاهَا أَهْلُهَا وَخُلِعَتْ جُمُعُهَا فَأَوْدَهُمُ النَّارَ.

3712. The greatest misdeed is recommending the vicious.

٣٧١٢. أَكْبَرُ الْأَوْزَارِ تَزْكِيَّةُ الْأَشْرَارِ.

3713. The worst misdeed is refusing to accept an excuse [that is valid].

٣٧١٣. أَعْظَمُ الْوِزْرِ مَنْعُ قَبُولِ الْعُذْرِ.

3714. The worst of sins in the sight of Allah is the sin upon which its doer persists.

٣٧١٤. أَعْظَمُ الذُّنُوبِ عِنْدَ اللَّهِ ذَنْبٌ أَصَرَّ عَلَيْهِ عَامِلُهُ.

3715. The gravest of sins in the sight of Allah, the Glorified, is the sin which is taken lightly by the one who commits it.

٣٧١٥. أَشَدُ الذُّنُوبِ عِنْدَ اللَّهِ سُبْحَانَهُ ذَنْبٌ إِسْتَهَانَ بِهِ رَاكِبُهُ.

3716. The vice that brings the quickest retribution is oppressing the one who does not oppress you.

٣٧١٦. أَسْرَعُ الْمَعَاصِي عُفْوَيْهِ أَنْ تَبْغِيَ عَلَى مَنْ لَا يَبْغِي عَلَيْكَ.

3717. The vilest of sins is cutting off ties with near relatives and impiety [with one's parents].

٣٧١٧. أَقْبَحُ الْمَعَاصِي قَطْيَعَةُ الرَّحِيمِ وَالْعَفْوَقُ.

3718. The gravest of sins is the sin upon which the sinner persists.

٣٧١٨. أَعْظَمُ الذُّنُوبِ ذَنْبٌ أَصَرَّ عَلَيْهِ صَاحِبُهُ.

3719. Verily the vice with the worst of consequences is error [and misguidance].

3720. Verily Allah, the Glorified, hates the one who is insolent and bold in committing sins.

3721. Indeed one who disobeys Allah is the enemy of Muhammad (ṣ), even if he is the nearest of his relatives.

3722. Verily the clemency shown by Allah, the Most High, despite [your] acts of disobedience has made you bold and has driven you to [do things that will] destroy yourself.

3723. Persistence [in sinning] is the practice of the depraved.

3724. Persistence [in sinning] leads one to hellfire.

3725. The one who openly declares his sin is an advertiser [of his disobedience to Allah].

3726. Disobedience [to Allah] is the negligence of the vicious (or the weak).

3727. Sin prevents the one's supplication from being answered.

3728. Persistence [in sinning] is the worst of ideas.

3729. Persistence [in sinning] is the gravest of sins.

3730. Persistence [in sinning] is the trait of the doomed.

٣٧١٩. إِنَّ أَسْوَأَ الْمُعَاصِي مَعَبَّةً أَلْغَى.

٣٧٢٠. إِنَّ اللَّهَ سُبْحَانَهُ لَيُبَغْضُ الْوَقْعَ الْمُتَجَرِّئَ عَلَى
الْمَلَّا.

٣٧٢١. إِنَّ عَدُوَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
مِنْ عَصَى اللَّهَ وَإِنْ قَرِبَتْ قَرَبَةً.

٣٧٢٢. إِنَّ جُلُّ اللَّهِ تَعَالَى عَلَى الْمُعَاصِي بَرِّئٌ
وَكِلَّكِهِ نَعْسِلَ أَغْرَاكَ.

٣٧٢٣. إِلَّا صَرْأُ شَيْمَةُ الْفُجَارِ.

٤. إِلَّا صَرْأُ يُوجِبُ النَّارَ.

٣٧٢٥. الْمَغْلُونُ بِالْمُعْصِيَةِ تُجَاهِرُ.

٣٧٢٦. الْمُعْصِيَةُ تَفْرِطُ الْفَجْرَةَ (الْعَجَزَةَ).

٣٧٢٧. الْمُعْصِيَةُ تَمْنَعُ الإِجَابَةَ.

٣٧٢٨. إِلَّا صَرْأُ شَرُّ الْآرَاءِ.

٣٧٢٩. إِلَّا صَرْأُ أَعْظَمُ حَوْبَةً.

٣٧٣٠. إِلَّا صَرْأُ سَجِيَّةُ الْهَلْكَى.

٣٧٣١. العِقَابُ ثِمَارُ السَّيِّئَاتِ.
٣٧٣٢. الْمُعْصِيَةُ تَمْنَعُ الْإِجَابَةَ.
٣٧٣٣. إِلَيْ الصَّرَارِ يَجْلِبُ النِّعْمَةُ.
٣٧٣٤. الْمُعْصِيَةُ بَخْتَلِبُ الْعَفْوَةَ.
٣٧٣٥. الْمَعَاوَدَةُ إِلَى الدَّنَبِ إِصْرَارٌ.
٣٧٣٦. إِلَيْ الصَّرَارِ أَعْظَمُ حَرْبَةً وَأَسْرَعُ عَفْوَةً.
٣٧٣٧. إِجْتِنَابُ السَّيِّئَاتِ أَوْلَى مِنْ اِكْتِسَابِ الْحَسَنَاتِ.
٣٧٣٨. إِنْ كُنْتُمْ لَا مُحَالَةً مُتَنَرِّهِينَ فَتَنَزَّهُوا عَنْ مَعَاصِي الْقُلُوبِ.
٣٧٣٩. إِنْ كُنْتُمْ لَا مُحَالَةً مُتَطَهِّرِينَ فَتَطَهَّرُوا مِنْ دَنَسِ الْعَيُوبِ وَالْذَّنَوبِ.
٣٧٤٠. إِنْ تَنَزَّهُوا عَنْ الْمَعَاصِي يُجِبُّكُمُ اللَّهُ.
٣٧٤١. إِنَّكَ إِنْ اجْتَنَبْتَ السَّيِّئَاتِ نَلْتَ رَفِيعَ الدَّرَجَاتِ.
٣٧٤٢. آفَةُ الطَّاعَةِ الْعِصْيَانُ.
٣٧٤٣. إِذَا قَارَفْتَ ذَنْبًا فَكُنْ عَلَيْهِ نَادِمًا.

remorseful for it.

3744. It is through disobedience [to Allah] that wretchedness comes about.

3745. Through disobedience [to Allah] the [gate of] hellfire is closed for the aberrant [and they are unable to escape it].

3746. How evil an action disobedience [to Allah] is!

3747. Avoid disobeying Allah and you will be successful.

3748. Guard yourself against sins and restrain yourselves from them, for indeed, wretched is the one who gives them free rein.

3749. Exalted is Allah, the Mighty, [yet] how lenient is He! And you are lowly and weak yet how bold you are in your disobedience to Him!

3750. The sweetness of sin is spoilt by the pain of retribution.

3751. The outcome of sins is loss [and destruction].

3752. Many a great sin of yours is deemed by you as [being] small.

3753. The one who embarks upon sin, his [final] abode is hellfire.

3754. Submission to sin is the trait of the doomed.

3755. I am amazed at the person who knows the severity of Allah's retribution and [yet]

٤. ٣٧٤. بِالْمُعْصِيَةِ تَكُونُ الشَّقَاءُ.

٥. ٣٧٤. بِالْمُعْصِيَةِ تُؤْصَدُ النَّارُ لِلْغَاوِينَ.

٦. ٣٧٤. يَئِسَ الْعَمَلُ الْمُعْصِيَةُ.

٧. ٣٧٤. تَرْوِقُ مَعَاصِيَ اللَّهِ نُفُلْخُ.

٨. ٣٧٤. تَرْقُوا الْمَعَاصِي وَأَخْبِسُوا أَنْفُسَكُمْ عَنْهَا فَإِنَّ الشَّقِيقَ مَنْ أَطْلَقَ فِيهَا عِنَانَهُ.

٩. ٣٧٤. تَعَالَى اللَّهُ مِنْ قَوِيٍّ مَا أَحْلَمُهُ وَتَوَاضَعَتْ مِنْ ضَعِيفٍ مَا أَجْرَأَكَ عَلَى مَعَاصِيهِ.

١٠. ٣٧٥. حَلاوةُ الْمُعْصِيَةِ يُفْسِدُهَا أَلَيْمُ الْعُقوَبَةِ.

١١. ٣٧٥. حَاصِلُ الْمَعَاصِي التَّلْفُ.

١٢. ٣٧٥. رَبَّ كَبِيرٍ مِنْ ذَلِيلٍ شَسْتَصْغِرُهُ.

١٣. ٣٧٥. رَاكِبُ الْمُعْصِيَةِ مَهْوَاهُ النَّارِ.

١٤. ٣٧٥. طَاغَةُ الْمُعْصِيَةِ سَجِيَّةُ الْهَلْكَى.

١٥. ٣٧٥. عَجِبْتُ لِمَنْ عَلِمَ شِدَّةَ انتِقامَ اللَّهِ مِنْهُ وَهُوَ

he still continues being persistent [in sinning].

مُقيِّمٌ عَلَى الْإِصْرَارِ.

3756. The companion of vices is the hostage of [his] misdeeds.

٣٧٥٦. قَرِينُ الْمُعَاصِي رَهِينُ السَّيِّئَاتِ.

3757. For every evil act there is punishment.

٣٧٥٧. لِكُلِّ سَيِّئَةٍ عِقَابٌ.

3758. For the one who is bold in [committing] sins there are retributions from the chastisement of Allah, the Glorified.

٣٧٥٨. لِلْمُجْتَرِي عَلَى الْمُعَاصِي نَعْمٌ مِّنْ عَذَابِ اللَّهِ سُبْحَانَهُ.

3759. If Allah, the Glorified, had not forbidden that which He has ordained as unlawful, it would have [still] been mandatory for the intelligent one to keep away from it.

٣٧٥٩. لَوْلَمْ يَنْهَا اللَّهُ سُبْحَانَهُ عَنْ مَحَارِمِهِ لَوْجَبَ أَنْ يَجْتَنِبَهَا الْعَاقِلُ.

3760. Rejoicing in vices is uglier than committing them.

٣٧٦٠. التَّبَرُّجُ بِالْمُعَاصِي أَفْبَخُ مِنْ رُكُونِهَا.

3761. Is there any place of protection or shelter, or any sanctuary or asylum, or any place to flee or return back to?

٣٧٦١. هَلْ مِنْ حَلَاصٍ أَوْ مَنَاصٍ أَوْ مَلَادٍ أَوْ مَعَاذٍ أَوْ فِرارٍ أَوْ مَحَارٍ.

3762. Do not persist in that which is followed by sin.

٣٧٦٢. لَا تُصِرَّ عَلَى مَا يُعِقِّبُ الْإِثْمَ.

3763. Do not tear your veils [of innocence] in front of the One who knows your secrets.

٣٧٦٣. لَا تَهْنِكُوا أَسْتَارُكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ.

3764. Do not undertake acts of disobedience to Allah, the Glorified, and act with obedience to Him, as this will be a provision for you [in the Hereafter].

٣٧٦٤. لَا تَعْرَضْ لِمَعَاصِي اللَّهِ سُبْحَانَهُ وَاعْمَلْ بِطَاعَتِهِ يَكْنِي لَكَ ذُخْرًا.

3765. Never belittle the small sins, for they are indeed dangerous [and destructive]; and one who is surrounded by his belittled [sins] is destroyed by them.

٣٧٦٥. لَا تُخَفِّرْ صَغَائِرَ الْأَثَمَ فَإِنَّهَا الْمُوْبِقَاتُ وَمَنْ أَحَاطَتْ بِهِ مُخَفَّرَاتُهُ أَهْلَكَتْهُ.

3766. Those who remain behind [in this world after others have passed away before them] do not stop from committing sins.

٣٧٦٦. لا يرعنوي الباقون أجتراماً.

3767. There is no vice greater than persistence [in sinning].

٣٧٦٧. لا وزر أعظم من الإصرار.

3768. There is no vice greater than rejoicing in acts of depravity.

٣٧٦٨. لا وزر أعظم من التبaggio بالفجور.

3769. One who is persistent in his sin shows audacity in front of the wrath of his Lord.

٣٧٦٩. من أصر على ذنبه اجترى على سخط ربه.

3770. Whoever takes pleasure in the disobedience of Allah is made to suffer utter humiliation by Allah.

٣٧٧٠. من تلذذ بمعاصي الله أورثه الله دلاً.

3771. One whose sins increase, his disparagement becomes necessary.

٣٧٧١. من كثرت معصيته وجبت إهانته.

3772. Neither are blessings taken away from you nor are you deprived of any comforts of life but because of the sins that you commit, and Allah is not unjust to the Servants.

٣٧٧٢. ما زالت عنكم نعمة ولا غضارة عيش إلا

بِذُنوب اجترحتموها وما الله بظلام للعبد.

3773. None of the acts of disobedience to Allah, the Glorified, come about except in [the garb of] desire.

٣٧٧٣. ما من شيء من معصية الله سبحانه يأتي

إلا في شهوة.

3774. Constant sinning cuts [one's] sustenance.

٣٧٧٤. مداومة المعاصي تقطع الرزق.

3775. Openly [and boldly] sinning in front of Allah [without any shame] hastens [divine] retributions.

٣٧٧٥. مجاهرة الله سبحانه بمعاصي تُعجل النقم.

3776. We seek refuge with Allah from the evils of the intellect (or from evil actions) and the ugliness of errors, and from Him do we seek assistance [against all this].

٣٧٧٦. نَعُوذ بالله من سيئات العقل (العمل) وفبح

الزلل وبه نستعين.

3777. Far be it! You have not feigned ignorance except because of what has passed before you of mistakes and sins.

3778. Every disobedient one is a sinner.

3779. Whoever disobeys Allah, his status gets lowered.

3780. Woe be to the sinner, how ignorant he is and how much of his share he has relinquished!

3781. Woe to the one who is afflicted with disobedience, deprivation and abandonment.

3782. Rushing into vices causes [one to face] the chastisement of hellfire.

3783. When committing sins, recall how the pleasures will [soon] end and the consequences that follow will remain.

3784. Be wary of the sins done in seclusion, for indeed the Witness [to it] is the Judge.

3785. Caution, caution O listener! Strive, strive O intelligent one! None can inform you like the One who is all-aware.

3786. I am amazed at the one who avoids the food that could harm him, how does he not avoid the sin that would bring painful chastisement?!

3787. Vice is the endeavour of the filthy.

3788. How bad a leash is the leash of vices!

٣٧٧٧. هَيْهَاتِ مَا تَنَاكِرُّتُمْ إِلَّا لِمَا قَبْلَكُمْ مِنَ
الْخَطَايا وَالذُّنُوبِ.

٣٧٧٨. كُلُّ عَاصٍ مُتَأْثِمٌ.

٣٧٧٩. مَنْ عَصَى اللَّهَ ذَلِيلٌ قَدْرُهُ.

٣٧٨٠. وَيْحَ العَاصِي مَا أَجْهَلَهُ وَعَنْ حَظِّهِ مَا
أَعْدَلَهُ.

٣٧٨١. وَيْلٌ لِمَنْ بُلِيَ بِعَصْيَانِ وَحْرَمَانِ وَخَدْلَانِ.

٣٧٨٢. الْتَّهَجُّمُ عَلَى الْمَعَاصِي يُوَجِّبُ عِقَابَ النَّارِ.

٣٧٨٣. أَدْكُرُوا عِنْدَ الْمَعَاصِي ذَهَابَ الْلَّذَاتِ وَبَقَاءَ
الْتَّبَعَاتِ.

٣٧٨٤. اتَّقُوا مَعَاصِي الْخَلَوَاتِ فَإِنَّ الشَّاهِدَ هُوَ
الْحَاكِمُ.

٣٧٨٥. الْحَذَرُ الْحَذَرُ أَئِنَّهَا الْمُسْتَمْعُ وَالْجَدُّ أَجَدُ أَئِنَّهَا
الْعَاقِلُ وَلَا يُنَيِّثُكَ مِثْلُ حَبِيرٍ.

٣٧٨٦. عَجِبْتُ لِمَنْ يَخْتَمِي الطَّعَامَ لِأَذِيَّتِهِ كَيْفَ لَا
يَخْتَمِي الذُّنُوبُ لِأَلَيْمٍ عُقُوبَيْهِ.

٣٧٨٧. الْمَعْصِيَةُ هَمَّةُ الْأَرْجَاسِ.

٣٧٨٨. بِئْسَ الْقِلَادَةُ قِلَادَةُ الْآثَامِ.

3789. In every evil act there is retribution.

٣٧٨٩. في كُلِّ سَيِّئَةٍ عُقُوبَةٌ.

3790. The one who sins knowingly does not deserve pardon.

٣٧٩٠. الْمَذْنِبُ عَلَى بَصِيرَةٍ غَيْرِ مُسْتَحِقٍ لِلْعَفْوِ.

3791. Denial [of sin] is persistence [in it].

٣٧٩١. الْإِنْكَارُ إِصْرًا.

3792. The one who sins without knowing is free from sin.

٣٧٩٢. الْمَذْنِبُ عَنْ غَيْرِ عِلْمٍ بَرِيءٌ مِنَ الذَّنْبِ.

3793. The weapon of the sinner is repentance.

٣٧٩٣. سِلَاحُ الْمَذْنِبِ الْإِسْتِغْفَارُ.

3794. A sinner who confesses his sin is better than the obedient one who is proud of his action.

٣٧٩٤. عَاصٌ يُقْرُرُ بِذَنْبِهِ حَيْثُ مِنْ مُطِيعٍ يَفْتَحُ
بِعَمَلِهِ.

3795. Do not dishearten a sinner, for how many a person who is occupied with his sin ends up being forgiven, and how many a person has embarked on a virtuous action which he corrupts at the end of his life and winds up in the fire of hell.

٣٧٩٥. لَا تُؤْسِنْ مُذْنِبًا فَكُمْ عَاكِفٌ عَلَى ذَنْبِهِ
خُتِمَ لَهُ بِالْمَغْفِرَةِ وَكُمْ مُفْقِلٌ عَلَى عَمَلٍ هُوَ مُفْسِدٌ لَهُ
خُتِمَ لَهُ فِي آخِرِ عُمُرِهِ بِالنَّارِ.

DIVULGENCE [OF SECRETS]

الإذاعة

3796. Divulgence [of secrets] is [and act of] disloyalty

٣٧٩٦. الإِذْاعَةُ خِيَانَةً.

3797. Divulgence [of secrets] is the practice of the others [and not of the believers].

٣٧٩٧. الإِذْاعَةُ شِيمَةُ الْأَعْيَارِ.

باب الراء

THE COMPASSIONATE

الرؤف

3798. What an excellent person the compassionate one is!

٣٧٩٨. نَعْمَ الْمُرْءُ الرَّؤْفُ (الْمَعْرُوفُ).

OPINIONS AND THE OPINIONATED

3799. Restrict your opinion to that which is necessary and you will be safe; avoid entering into that which does not concern you and you will be honoured.

٣٧٩٩. أَفْصُرْ رَأِيَكَ عَلَى مَا يَلْزَمُكَ تَسْلِمْ وَدَعْ
الْخَوْضَ فِيمَا لَا يَعْنِيكَ تَكْرُمُ.

3800. Churn the opinion [like] the churning of a water-skin, and the outcome will be the most pertinent of opinions.

٣٨٠٠. إِنْخَضُوا الرَّأْيَ مَخْضَنَ السِّقَاءِ يُتَنْتَجُ سَدِيدَ
الآراء.

3801. The closest of opinions to reason will be the furthest of them from vain desire.

٣٨٠١. أَفْرَبُ الْآراءِ مِنَ النُّهَى أَبْعَدُهَا مِنَ الْهَوَى.

3802. The ones who possess most pertinent opinions are those who have experience.

٣٨٠٢. أَمْلَكُ النَّاسُ لِسِدَادِ الرَّأْيِ كُلُّ مُجِربٍ.

3803. The person with the best opinion is he who does not consider himself needless of the counsel of an advisor.

٣٨٠٣. أَفْضَلُ النَّاسِ رَأِيًّا مِنْ لَا يَسْتَغْنِي عَنْ رَأِيٍ
مُشَيرٍ.

3804. The best opinion is one which neither causes opportunities to be wasted nor brings about distress.

٤. ٣٨٠٤. أَفْضَلُ الرَّأْيِ مَا لَمْ يُفْتِ الْعُرَصَ وَلَمْ يُورِثِ
الْعُصَاصَ.

3805. Indeed your opinion cannot encompass everything, so leave it for the important [issues].

٥. ٣٨٠٥. إِنَّ رَأِيَكَ لَا يَسْتَسْعِي لِكُلِّ شَيْءٍ فَقَرِيبَةُ
لِلْكُلِّمَةِ.

3806. The [right] opinion is [acquired] by protecting secrets.

٣٨٠٦. الرأي يتحصّن في الأسرار.

3807. Through correct opinion (or prudence), ones judiciousness is strengthened.

٣٨٠٧. بِإِصَابَةِ (بِأَصَالَةِ) الرأي يُؤْمِنُ الْحُرْمُ.

3808. The best of opinions is the furthest of them from vain desire and the closest of them to pertinence.

٣٨٠٨. حَيْثُمُ الْأَرَاءُ أَبْعَدُهَا عَنِ الْهَوَى وَأَقْرَبُهَا مِنِ السَّدَادِ.

3809. Hidden opinions are revealed through consultation.

٣٨٠٩. حَوْافِي الْأَرَاءِ تُكْشِفُهَا الْمُشَاوِرَةُ.

3810. The opinion of an elderly person is more beloved to me than the fortitude [and bravery] of a youth.

٣٨١٠. رأي الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ جَلَدِ الْغُلامِ.

3811. A person's opinion is the gauge of his intelligence.

٣٨١١. رأي الرَّجُلِ مِيزَانُ عَقْلِهِ.

3812. The opinion of an intelligent person saves.

٣٨١٢. رأي العاقِلِ يُنجِي.

3813. The opinion of an ignorant person destroys.

٣٨١٣. رأي الجاهِلِ يُرْدِي.

3814. The opinion of a person is in accordance with his experience.

٤٣٨١٤. رأي الرَّجُلِ على قَدْرِ تَحْرِيرِهِ.

3815. Erroneous opinion annihilates the kingdom and heralds destruction.

٣٨١٥. زَلَّةُ الرأي تَأْتِي عَلَى الْمُلْكِ وَتُؤْذِنُ بِالْهُلُكِ.

3816. The most evil of opinions is that which goes against the laws of Islam.

٣٨١٦. شُرُّ الْأَرَاءِ مَا خَالَفَ الشَّرِيعَةَ.

3817. The validity of an opinion is [measured] by the sincerity of the adviser.

٣٨١٧. صَالُحُ الرأي بِنُصْحِ الْمُسْتَشِيرِ.

3818. Correct opinion saves [one] from errors.

٣٨١٨. صَوَابُ الرأي يُؤْمِنُ النَّلَّ.

3819. Correct opinion [and decision] comes with [the coming of] power and it vanishes with its disappearance.

٣٨١٩. صَوَابُ الرَّأْيِ بِالدُّوَلَ وَيَذْهَبُ بِنِدَاهَا.

3820. Correct opinion is [derived] through careful consideration.

٣٨٢٠. صَوَابُ الرَّأْيِ بِإِجَالَةِ الْأَفْكَارِ.

3821. Misguided opinion corrupts the goals.

٣٨٢١. ضَلَالُ الرَّأْيِ تُفْسِدُ الْمَقاصِدَ.

3822. Determination [and resolve] is proportionate to the strength of one's opinion.

٣٨٢٢. عَلَى قَدْرِ الرَّأْيِ تَكُونُ الْعَزِيمَةُ.

3823. Indeed the lone opinion [without any consultation] may be erroneous.

٣٨٢٣. قَدْ يَرِئُ الرَّأْيُ الْفَدُ.

3824. Indeed one who thinks his opinion is sufficient [and does not seek advice] has taken a [huge] risk.

٣٨٢٤. قَدْ خَاطَرَ مَنْ اسْتَعْنَى بِرَأْيِهِ.

3825. One who is ignorant of the different opinions is incapacitated by ruses [and is unable to decide on the correct course].

٣٨٢٥. مَنْ جَهَلَ وُجُوهَ الْآرَاءِ أَعْيَتُهُ الْحَيَاتُ.

3826. One who fails to apply the [correct] opinion becomes disconcerted.

٣٨٢٦. مَنْ أَضَاعَ الرَّأْيَ إِرْتَبَكَ.

3827. One who acts on the [correct] opinion, benefits [from it].

٣٨٢٧. مَنْ أَعْمَلَ الرَّأْيَ غَنِمَ.

3828. One whose opinions are weak, his enemies become stronger.

٣٨٢٨. مَنْ ضَعَفَتْ آرَاؤُهُ قَوَيَتْ أَعْدَاؤُهُ.

3829. One who is impressed by his [own] opinions is defeated by his enemies.

٣٨٢٩. مَنْ أَعْجَبَتْ آرَاؤُهُ غَلَبَتْهُ أَعْدَاؤُهُ.

3830. One who admires his [own] opinion is overwhelmed (or destroyed) by incompetence.

٣٨٣٠. مَنْ أَعْجِبَ بِرَأْيِهِ مَلَكَهُ (أَهْلَكَهُ) الْعَجْزُ.

3831. Do not become opinionated [and

٣٨٣١. لَا تَسْتَبَدَ بِرَأْيِكَ فَمَنْ اسْتَبَدَ بِرَأْيِهِ هَلَكَ.

headstrong], for the one who is opinionated is destroyed.

3832. Do not use opinion [and conjecture] in that which is neither perceived by sight nor penetrated by thought.

3833. One who is not obeyed has no say.

3834. One who is content with his [own] opinion is indeed doomed.

3835. When one is opinionated, it becomes easy for his enemies to defeat him.

3836. One who takes the different opinions into consideration recognizes the points of error.

3837. One who is opinionated has endangered and imperilled [himself].

3838. The opinionated one falls into error and blunder.

3839. Indeed the opinionated one has made an error [by not considering the other opinions].

3840. One who is opinionated [and headstrong] slips.

3841. Being opinionated will make you slip and will cause you to fall into an abyss.

3842. How bad a disposition opinionatedness [and arbitrariness] is!

٣٨٣٢. لَا تَسْتَعْمِلُوا الرَّأْيَ فِيمَا لَا يُدْرِكُهُ الْبَصَرُ وَلَا تَتَعَلَّمُ فِيهِ الْفِكْرَ.

٣٨٣٣. لَا رَأْيٌ لِمَنْ لَا يُطَاعُ.

٣٨٣٤. مَنْ قَنَعَ بِرَأْيِهِ فَقَدْ هَلَكَ.

٣٨٣٤. مَنِ اسْتَبَدَّ بِرَأْيِهِ حَفَّتْ وَطَأَتْهُ عَلَى أَعْدَائِهِ.

٣٨٣٦. مَنِ اسْتَقْبَلَ وُجُوهَ الْأَرَاءِ عَرَفَ مَوَاقِعَ الْخَطَاءِ.

٣٨٣٧. مَنِ اسْتَبَدَّ بِرَأْيِهِ خَاطَرَ وَغَرَرَ.

٣٨٣٨. الْمُسْتَبِدُ مُتَهَوِّرٌ فِي الْخَطَاءِ وَالْعَلَطِ.

٣٨٣٩. قَدْ أَخْطَاءَ الْمُسْتَبِدُ.

٤٠. مَنِ اسْتَبَدَّ بِرَأْيِهِ رَأَى.

٤١. الْإِسْتَبِدَادُ بِرَأْيِكَ يُرِيكَ وَيُهُورِكَ فِي الْمَهَاوِيِّ.

٤٢. يُنْسَى الإِسْتَبِدَادُ الإِسْتَبِدَادُ.

3843. The outside of the one who shows off is beautiful but his inside is sickly.

٣٨٤٣. المَرْأَى ظَاهِرُهُ جَمِيلٌ وَبَاطِنُهُ عَلِيلٌ.

3844. Work without seeking to show off or for the sake of renown, for indeed the one who works for other than Allah is left by Allah to the one whom he worked for.

٣٨٤٤. إِعْمَلُوا فِي عَيْرِ رِيَاءِ وَلَا سُعْدَةً فَإِنَّهُ مَنْ يَعْمَلُ لِغَيْرِ اللَّهِ يَكْلُمُ اللَّهَ سُبْحَانَهُ إِلَى مَنْ عَمِلَ لَهُ.

3845. Showing off is [a form of] ascribing partners [to Allah].

٣٨٤٥. الْرِّيَاءُ إِشْرَاعٌ.

3846. The bane of worship is showing off.

٣٨٤٦. آفَةُ الْعِبَادَةِ الرِّيَاءُ.

3847. The smallest amount of showing off is polytheism.

٣٨٤٧. يَسِيرُ الرِّيَاءُ شُرُكٌ.

3848. The words of the one who shows off are beautiful, but in his heart there is an internal disease.

٣٨٤٨. لِسَانُ الْمَرْأَى جَمِيلٌ وَفِي قَلْبِهِ الدَّاءُ الدَّخِيلُ.

PROFIT AND GAIN

الربح والرابح

3849. Many a profit turns back into loss.

٣٨٤٩. رَبَّ رَيَاحٍ (أَرْبَاحٍ تَنُولُ) يَنْوُلُ إِلَى حُسْنَانٍ.

3850. The gainer is one who has sold this world for the Hereafter and has exchanged the transient for the eternal.

٣٨٥٠. الرَّابِحُ مَنْ بَاعَ الدُّنْيَا بِالآخِرَةِ وَاسْتَبَدَّلَ بِالآجِلَةِ عَنِ الْعَاجِلَةِ.

HOPE IN ALLAH AND [IN] OTHERS

الرجاء من الله وغيره

3851. Keep all your hope for Allah, the Glorified, and do not have hope [in] anyone other than Him, for indeed no one has hoped in other than Allah, the Exalted, but that he has been disappointed.

٣٨٥١. اجْعَلُوا كُلَّ رَجَائِكُمْ لِلَّهِ سُبْحَانَهُ وَلَا تَرْجُوا أَحَدًا سِوَاهُ فَإِنَّهُ مَا رَجَا أَحَدٌ غَيْرُ اللَّهِ تَعَالَى إِلَّا خَابَ.

3852. The greatest affliction is the severance of hope.

٣٨٥٢. أَعْظَمُ الْبَلَاءِ إِنْقِطَاعُ الرَّجَاءِ.

3853. Hope in the mercy of Allah brings more success.

٣٨٥٣. الرَّجَاءُ لِرَحْمَةِ اللَّهِ أَبْجُعُ.

3854. Verily, if you have hope in Allah you will attain your hopes, but if you have hope in other than Allah then your hopes and aspirations will be frustrated.

٤٣٨٥٤. إِنَّكُمْ إِنْ رَجُوْمُ اللَّهِ بَلَعْتُمْ آمَالَكُمْ وَإِنْ رَجُوْمُ عَيْرِ اللَّهِ خَابَتْ أَمَانِيْكُمْ وَآمَالَكُمْ.

3855. Many a hope leads to deprivation.

٣٨٥٥. رُبَّ رَجَاءٍ يُؤَدِّي إِلَى حِرْمَانٍ.

3856. Many a frustrated hope is brought about by a false aspiration.

٣٨٥٦. رُبَّ رَجَاءٍ خَابَ لِأَمْلٍ كَاذِبٍ.

3857. Be closer to that which you do not hope for than [you are to] that which you hope for.

٣٨٥٧. كُنْ لِمَا لَا تَرْجُو أَقْرَبُ مِنْكَ لِمَا تَرْجُو.

3858. For every absence, there is a return.

٣٨٥٨. لِكُلِّ عَيْبٍ إِيَابٌ.

3859. At times the distant may come close and the close may become distant.

٣٨٥٩. لَرِئَمًا قَرُبَ الْبَعِيدُ وَبَعْدَ الْقَرِيبُ.

3860. When one has hope in you, [then] do not disappoint his hope.

٣٨٦٠. مَنْ رَجَأَكَ فَلَا تُخِيبْ أَمْلَهُ.

3861. When one is not known to have a generous nature, [then] do not have hope in him.

٣٨٦١. مَنْ لَمْ تَعْرِفِ الْكَرَمَ مِنْ طَبِيعَهُ فَلَا تَرْجُهُ.

3862. Who would have hope in your kindness when you have cut off ties with your near relatives?!

٣٨٦٢. مَنْ ذَا الَّذِي يَرْجُو فَضْلَكَ إِذَا قَطَعْتَ ذَوِي رَحْمَكَ.

3863. Whoever makes Allah, the Glorified, the refuge of his hopes, He will suffice him in his religious and worldly affairs.

٣٨٦٣. مَنْ جَعَلَ اللَّهَ سُبْحَانَهُ مَوْئِلَ رَجَائِهِ كَفَاهُ أَمْرُ دِينِهِ وَدُنْيَاهُ.

3864. When one takes himself to be lowly, [then] do not expect [or hope] for any good from him.

٣٨٦٤. مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَلَا تَرْجُحُ حَيْرَةً.

3865. One who does no evil to others, [then] expect good from him.

٣٨٦٥. مَنْ كَفَ شَرَّهُ فَارْجُحْ حَيْرَةً.

3866. Do not have hope [or expectation] except from your Lord.

٣٨٦٦. لَا تَرْجُحْ إِلَّا رَبَّكَ.

3867. Do not hope in that which will cause you to receive rebuke for your hope.

٣٨٦٧. لَا تَرْجُحْ مَا تُعَنَّفُ بِرَجَائِكَ.

3868. Do not risk anything with the hope of getting more than it.

٣٨٦٨. لَا تُخَاطِرْ بِشَيْءٍ رَجاءً أَكْثَرَ مِنْهُ.

3869. Never have hope in the favour of one who makes you feel obliged, and do not rely upon the fool and the traitor.

٣٨٦٩. لَا تَرْجُوْنَ فَضْلَ مَنَّانَ وَلَا تَأْمِنَ الْأَحْمَقَ وَالْخَوَانَ.

3870. O Aba Dharr! Indeed you got angry for the sake of Allah so have hope in the One whom you got angry for. Indeed the people feared you in the matter of their world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them with that which you feared them for. How needy they are for that which you dissuade them from and how needless you are of that which they deny you. Even if the skies and the earth were closed to an individual and [then] he feared Allah, Allah would most certainly open a way for him in them. So let nothing give you comfort but the truth and let nothing distress you except falsehood. If you would have accepted their world [and its attractions] they would have loved you, and

٣٨٧٠ . يَا أَبَا دَرَّ إِنَّكَ (إِنْ) عُظِّبْتَ لِلَّهِ فَارْجُحْ مَنْ عُظِّبْتَ لَهُ إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَا هُمْ وَخَفْتُهُمْ عَلَى دِينِكَ فَأَثْرُكَ فِي أَيْدِيهِمْ مَا خَافُوكَ عَلَيْهِ وَاهْرُبْ مِنْهُمْ إِمَّا خَفْتُهُمْ عَلَيْهِ فَمَا أَحْوَجَهُمْ إِلَى مَا مَنَعْتُهُمْ وَمَا أَغْنَاكَ عَمَّا مَنَعْوُكَ وَلَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا عَلَى عَنْدِ رَنْقًا ثُمَّ أَتَقَى اللَّهُ لَجَعَلَ لَهُ مِنْهُمَا مُخْرِجًا فَلَا يُؤْنِسَنَكَ إِلَّا الْحَقُّ وَلَا يُوحِشَنَكَ إِلَّا الْبَاطِلُ فَلَوْ قِيلَتْ دُنْيَا هُمْ لَأَحْبُبُوكَ وَلَوْ قَرِضْتَ مِنْهَا لَأَمْنُوكَ.

if you had shared in it they would have given you asylum.

MERCY AND COMPASSION

الرحم والرحمة

3871. By showing compassion, [divine] mercy descends.

٣٨٧١. يُبَذِّل الرَّحْمَةُ تُسَنَّزِلُ الرَّحْمَةُ.

3872. Being compassionate to the weak brings down [divine] mercy.

٣٨٧٢. رَحْمَةُ الْصُّعْفَاءِ تَسَنَّزِلُ الرَّحْمَةَ.

3873. Showing compassion to one who does not show compassion [to others] prevents [divine] mercy, and sparing one who does not spare others destroys the nation.

٣٨٧٣. رَحْمَةُ مَنْ لَا يَرْحُمُ تَمْنَعُ الرَّحْمَةَ وَاسْتِبْقَاءُ مَنْ لَا يَبْقَيْ يُهْلِكُ الْأُمَّةَ.

3874. I am amazed at the one who hopes for the mercy of one who is above him, how can he not show compassion to the one who is below him?!

٣٨٧٤. عَجِبْتُ لِمَنْ يَرْجُو رَحْمَةَ مَنْ فَوْقَهُ كَيْفَ لَا يَرْحُمُ مَنْ دُونَهُ.

3875. Make your heart feel compassion for all people and [show] kindness towards them, [and] do not oppress them or terrorize them.

٣٨٧٥. أَشْعِر قَلْبَكَ الرَّحْمَةً لِجَمِيعِ النَّاسِ وَالْإِحْسَانَ إِلَيْهِمْ شُنَّهُمْ حَيْفًا وَلَا تَكُنْ عَلَيْهِمْ سَيِّفًا.

3876. The most deserving of [showing] mercy among the people is the one who is most in need of it [himself].

٣٨٧٦. أَوْلَى النَّاسِ بِالرَّحْمَةِ الْمُحْتَاجِ إِلَيْها.

3877. The best thing that draws forth mercy is having compassion for all people [in your heart].

٣٨٧٧. أَبْلَغُ مَا تَسْتَدِيرُ بِهِ الرَّحْمَةُ أَنْ تُضْمِرَ لِجَمِيعِ النَّاسِ الرَّحْمَةَ.

3878. When you are incapable of helping the weak [and needy] then let your compassion encompass them.

٣٨٧٨. إِذَا عَجَزَ عَنِ الْصُّعْفَاءِ نَيْلَكَ فَلْتَسْعِهِمْ رَحْمَتَكَ.

3879. Just as you show mercy, mercy will be shown to you.

٣٨٧٩. كَمَا تُرْحِمُ تُرْحَمُ.

3880. One who shows no mercy will be shown no mercy.

٣٨٨٠. مَنْ لَمْ يَرْحِمْ لَمْ يُرْحَمْ.

3881. One who shows no mercy to the people, Allah will withhold His mercy from him.

٣٨٨١. مَنْ لَمْ يَرْحِمْ النَّاسَ مَنَعَ اللَّهُ رَحْمَتَهُ.

3882. One in whose heart there exists no mercy, meets less of it (mercy) when he needs it.

٣٨٨٢. مَنْ لَمْ تَسْكُنِ الرَّحْمَةُ قَلْبَهُ قَلَّ لِقَاؤُهَا لَهُ عِنْدَ حَاجَيْهِ.

3883. One who shows mercy is shown mercy.

٣٨٨٣. مَنْ تَرْحَمَ رُحْمَهُ.

3884. It is by the honourable that mercy is shown.

٣٨٨٤. مِنَ الْكِرَامِ تَكُونُ الرَّحْمَةُ.

3885. One of the surest means of intelligence is showing mercy to the ignorant.

٣٨٨٥. مِنْ أَوْكَدِ أَسْبَابِ الْعِقْلِ رَحْمَةُ الْجَهَالِ.

NEAR RELATIVES AND KEEPING OR CUTTING OFF TIES WITH THEM

الأرحام وصلتها وقطيعتها

3886. By keeping ties with near relatives, blessings flow forth [abundantly].

٣٨٨٦. بِصِلَةِ الرَّحِيمِ تَسْتَدِرُ النَّعْمَ.

3887. By cutting off ties with near relatives, [divine] retributions are brought down.

٣٨٨٧. بِقَطْعِيَّةِ الرَّحِيمِ تُسْتَجْلِبُ النِّقَمُ.

3888. The kindness of a person towards his near relatives is a [form of] charity.

٣٨٨٨. يُرُّ الرَّجُلُ ذُوي رَحْمَهُ صَدَقَةً.

3889. The protection of blessings is in keeping ties with near relatives.

٣٨٨٩. حِرَاسَةُ النِّعْمَ فِي صِلَةِ الرَّحِيمِ.

3890. The descending of [divine] retributions is in cutting off ties with near

٣٨٩٠. حُلُولُ النِّقَمِ فِي قَطْعِيَّةِ الرَّحِيمِ.

relatives.

3891. Many a near relative is farther away than one who is distant [or unrelated].

3892. Many ties are better to cut off than to keep.

3893. Sometimes [certain] ties may result in heavy burdens [and obligations].

3894. Keeping ties with near relatives makes blessings flow forth and repels calamities.

3895. Keeping ties with near relatives is one of the best practices.

3896. Keeping ties with near relatives makes the numbers grow and multiplies the blessings.

3897. Keeping ties with near relatives hurts the enemy and protects one from falling into evil places of destruction.

3898. Keeping ties with near relatives produces wealth and delays death.

3899. Keeping ties with near relatives brings about love and restrains the enemy.

3900. Keeping ties with near relatives increases [one's] lifespan and makes wealth grow [and multiply].

3901. Keeping ties with near relatives is a means of increasing wealth and a raiser of [good] deeds.

3902. Keeping ties with near relatives is from the best practices of the honourable

٣٨٩١. ربَّ قَرِيبٍ أَبْعَدُ مِنْ بَعِيدٍ.

٣٨٩٢. ربَّ مُوَاصِلَةً حَيْثُ مِنْهَا الْقَطْيَعُ.

٣٨٩٣. ربَّ مُوَاصِلَةً أَدَّتْ إِلَى تَنْفِيلٍ.

٣٨٩٤. صِلَةُ الرَّحْمٍ تُدْرِرُ الْبَعْضَ وَ تَدْفَعُ النِّقَمَ.

٣٨٩٥. صِلَةُ الرَّحْمٍ مِنْ أَحْسَنِ الشَّيْءِ.

٣٨٩٦. صِلَةُ الرَّحْمٍ مَنْمَأَةً لِلْعَدَدِ مِنْرَأَةً لِلْبَعْضِ.

٣٨٩٧ . صِلَةُ الرَّحْمٍ شَسُوءُ الْعَدُوِّ وَ تَقِيُّ مَصَارِعِ السُّوءِ.

٣٨٩٨ . صِلَةُ الْأَرْحَامِ تُشْرِمُ الْأَمْوَالَ وَ تُنْسِيُّ فِي الْأَجَالِ.

٣٨٩٩ . صِلَةُ الرَّحْمٍ ثُوِّجَتْ الْمَحَبَّةُ وَ تَكْبِيُّ الْعَدُوُّ.

٣٩٠٠ . صِلَةُ الرَّحْمٍ تُوَسِّعُ الْأَجَالَ وَ تُنْمِي الْأَمْوَالَ.

٣٩٠١ . صِلَةُ الْأَرْحَامِ مِنْرَأَةً فِي الْأَمْوَالِ مِرْفَعَةً لِلْأَعْمَالِ.

٣٩٠٢ . صِلَةُ الْأَرْحَامِ مِنْ أَفْضَلِ شَيْئِ الْكَرَامِ.

ones.

3903. Keeping ties with near relatives makes blessings flourish and repels [divine] retributions.

3904. Keeping ties with near relatives makes the numbers grow and results in eminence.

3905. One who is neglected by his near relative is [often] supported by a distant [unrelated] stranger.

3906. One who wrongs his near relative has indeed disgraced his honour.

3907. Part of honour is keeping ties with near relatives.

3908. In keeping ties with near relatives there is the safeguarding of blessings.

3909. In cutting off ties with near relatives there is the coming down of [divine] retributions.

3910. Keeping ties with near relatives is a means of growing the numbers.

3911. Cutting off ties with near relatives brings [divine] retributions.

3912. Cutting off ties with near relatives is one of the ugliest practices.

3913. Cutting off ties with near relatives causes the cessation of blessings.

3914. There is no increase [in wealth] with cutting off ties with near relatives.

3915. No one is considered close by the one

٣٩٠٣. صِلَةُ الرَّحِيمِ عِمَارَةُ النَّعْمِ وَدِفَاعَةُ التَّقْرِيمِ.

٣٩٠٤. صِلَةُ الرَّحِيمِ تُنْمِي الْعَدَادَ وَتُوَجِّهُ السُّؤُدَّةَ.

٣٩٠٥. مَنْ ضَيَّعَهُ الأَقْرَبُ أُثْبَحَ لَهُ الْأَبْعَدُ.

٣٩٠٦. مَنْ جَفَا أَهْلَ رَحْمَهُ فَقَدْ شَانَ كَرْمَهُ.

٣٩٠٧. مِنَ الْكَرَمِ صِلَةُ الرَّحِيمِ.

٣٩٠٨. فِي صِلَةِ الرَّحِيمِ حِرَاسَةُ النَّعْمِ.

٣٩٠٩. فِي قَطْعَيْهِ الرَّحِيمِ خُلُولُ التَّقْرِيمِ.

٣٩١٠. وَصِلَةُ الْأَرْحَامِ مُنْمَاءً لِلْعَدَادِ.

٣٩١١. قَطْعَيْهُ الرَّحِيمِ يَخْلُبُ النَّعْمَ.

٣٩١٢. قَطْعَيْهِ الرَّحِيمِ مِنْ أَفْبَحِ الشَّيْءِ.

٣٩١٣. قَطْعَيْهِ الرَّحِيمِ تُزِيلُ النَّعْمَ.

٣٩١٤. لَيْسَ مَعَ قَطْعَيِ الرَّحِيمِ نَمَاءً.

٣٩١٥. لَيْسَ لِقَاطِعِ رَحْمٍ فَرِيبٌ.

who cuts off ties with his near relatives.

3916. It is not part of honour to cut off ties with near relatives.

3917. Honour your family, for indeed they are your wings by which you fly, and your origin to which you return, and your hand by which you attack [the enemy].

3918. Honour your near relatives, revere the forbearing from among them, be patient with the foolish among them and lighten the burden for the poor among them, for verily they are the best means of support [and assistance] in times of difficulty and ease.

3919. The best practice is keeping ties with near relatives.

3920. Indeed when near relatives are in contact, they become kind to each other.

3921. Verily keeping ties with near relatives is from the obligatory acts of Islam, and Allah, the Glorified, has commanded that they should be honoured, and He, the Most High, keeps ties with the one who keeps ties with them and cuts off ties with the one who cuts off ties with them and honours the one who honours them.

3922. Making false accusations is the first step in cutting off ties.

3923. Beware! None of you should ever abandon [any of] his near relatives whom he finds in [a state of] poverty and [neither should he] desist in helping them with that

٣٩١٦. لَيْسَ مِنَ الْكَرَمِ قَطْعِيَّةُ الرَّحْمِ.

٣٩١٧. أَكْرَمُ عَشِيرَتَكَ فَإِنَّمَا جَنَا خَلَقَ الَّذِي يَهُ تَطْيِرُ وَأَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ وَيَدُكَ الَّتِي إِلَيْهَا تَصُولُ.

٣٩١٨. أَكْرَمُ ذَوِي رَحْمَكَ وَوَقَرْ حَلِيمُهُمْ وَاحْلُمْ عَنْ سَفَهِهِمْ وَيَسِّرْ لِمُعَسِّرِهِمْ فَإِنَّمَا لَكَ نِعْمَ الْعُدَّةُ فِي الشِّدَّةِ وَالرَّخَاءِ.

٣٩١٩. أَفْضَلُ الشَّيْئِمْ صِلَةُ الْأَرْحَامِ.

٣٩٢٠. إِنَّ الرَّحْمَ إِذَا قَاسَتْ تَعَاطَفَتْ.

٣٩٢١. إِنَّ صِلَةَ الْأَرْحَامِ لَمِنْ مُوجِباتِ الإِسْلَامِ وَإِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ بِإِكْرَامِهَا وَإِنَّهُ تَعَالَى يَصِلُّ مِنْ وَصْلَاهَا وَيَقْطَعُ مِنْ قَطْعَاهَا وَيُكْرِمُ مِنْ أَكْرَمَهَا.

٣٩٢٢. التَّجْيِي أَوَّلُ الْقَطْعِيَّةِ.

٣٩٢٣. أَلَا لَا يَعِدِلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهَا الْخَاصَّةَ أَنْ يَسْدِدَهَا بِالَّذِي لَا يَزِيدُهُ إِنَّ أَمْسَكَهُ وَلَا يَنْفَعُهُ إِنْ أَنْفَقَهُ.

which will not increase if he withholds it nor will it decrease if he spends it.

3924. False accusation is the messenger of severance of ties.

3925. He who cuts off ties [with near relatives] does not believe in Allah.

3926. How ugly is cutting off ties after establishing them, and alienation after brotherhood, and enmity after goodwill, and the disappearance of affinity after it had been strengthened.

3927. Who will ever trust you when you are disloyal to your near relatives?

3928. Many a distant one is closer than every near one.

٣٩٢٤. التَّجْيِي رَسُولُ الْقَطْعِيَّةِ.

٣٩٢٥. مَا آمَنَ بِاللَّهِ مِنْ قَطْعَ رَحْمَةٍ.

٣٩٢٦. مَا أَبْعَحَ الْقَطْعِيَّةَ بَعْدَ الصِّلَةِ وَاجْتِفَاءَ بَعْدَ الْإِخَاءِ وَالْعَدَاوَةَ بَعْدَ الصَّفَاءِ وَرَوَالَ الْأُلْفَةِ بَعْدَ اسْتِحْكَامِهَا.

٣٩٢٧. مَنْ ذَا الَّذِي يَتَقْبِلُ بِكَ إِذَا عَدَرْتَ بِنَدْوِي رَحْمَكَ.

٣٩٢٨. رَبَّ بَعِيدٍ أَفْرَبُ مِنْ كُلِّ قَرِيبٍ.

EASE

الرخاء

3929. When the circle of affliction tightens, ease follows.

3930. The excellence of gratitude is [when it is expressed] in times of ease.

٣٩٢٩. عِنْدَ تَضَائِقِ حَلَقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ.

٣٩٣٠. فِي الرَّخَاءِ تَكُونُ فَضْيَلَةُ الشُّكْرِ.

DETERRENCE

الارتداع

3931. One who is not deterred [from evils and excesses] is ignorant.

٣٩٣١. مَنْ لَمْ يَرْتَدِعْ يَجْهَلُ.

DEPRAVITIES

الرذائل

3932. By keeping away from depravities, you are saved from disgrace.

٣٩٣٢. بِتَجْنُبِ الرَّذَائِلِ تَنْجُو مِنَ العَابِ.

3933. Do not make yourself needless through depravities such that your value is dropped.

٣٩٣٣. لَا تَعْنَى بِالرَّذَائِلِ فَتَسْقُطَ قِيمَتُكَ.

3934. He who delights in depravities will never succeed.

٤٠. لَا يُفْلِحُ مَنْ يَتَبَحَّجُ بِالرَّذَائِلِ.

3935. It is sufficient of a depravity for one to be pleased [and impressed] with himself.

٣٩٣٥. كَفَىٰ بِالْمُرْءِ رَذِيلَةً أَنْ يُعْجِبَ بِنَفْسِهِ.

3936. Decline into depravities easily destroys.

٣٩٣٦. الْأَنْخِطَاطُ إِلَى الرَّذَائِلِ سَهْلٌ مُرْدٌ.

SUSTENANCE AND ONE WHO SEEKS IT

الرزق وطالبه

3937. Make sustenance come down by [giving] charity.

٣٩٣٧. اسْتَنْرِلُوا الرِّزْقَ بِالصَّدَقَةِ.

3938. Verily Allah, the Glorified, dislikes to put the sustenance of his believing servants except [in places] from where they least expect it.

٣٩٣٨. إِنَّ اللَّهَ سُبْحَانَهُ أَبِي أَنْ يَجْعَلَ أَرْزاقَ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا مِنْ حَيْثُ لَا يَحْتَسِبُونَ.

3939. Assistance comes down from Allah in proportion to the sustenance required.

٣٩٣٩. تَنْزِلُ مِنَ اللَّهِ الْمُعْوَنَةُ عَلَى قَدْرِ الْمُؤْنَةِ.

3940. Your sustenance is seeking you, so spare yourself the trouble of seeking it.

٤٠. رِزْقُكَ يَطْبَلُكَ فَأَرْخِ نَفْسَكَ مِنْ طَلَبِهِ.

3941. He who seeks sustenance from the wicked has accepted deprivation.

٣٩٤١. رَضِيَ بِالْحَرْمَانِ طَالِبُ الرِّزْقِ مِنَ الْلِّعَامِ.

3942. The sustenance of every person is preordained just as the end of his life is predetermined.

٣٩٤٢. رِزْقُ كُلِّ أَمْرٍ مُقَدَّرٌ كَتَقْدِيرٍ أَجْلِهِ.

3943. The sustenance of a person is proportionate to his intention.

٣٩٤٣. رِزْقُ الْمُرْءَ عَلَى قُدْرِ نِيَّتِهِ.

3944. That which has been decreed for you will come to you, so take it easy in your earning.

٣٩٤٤. سُوفَ يَأْتِيَكَ مَا قُدِّرَ لَكَ فَحَعِّضْ فِي
الْمُكْتَسَبِ.

3945. All of you are the dependants of Allah, and Allah, the Glorified, takes care of His dependants.

٣٩٤٥. كُلُّكُمْ عِبَادُ اللَّهِ وَاللَّهُ سُبْحَانَهُ كَافِلٌ عِيَالَهِ.

3946. For every sustenance there is a means, so be moderate in your seeking [it].

٣٩٤٦. لِكُلِّ رِزْقٍ سَبَبٌ فَأَجْمَلُوا فِي الْطَّلَبِ.

3947. No [other] seeker will ever overtake you in [acquiring] your sustenance.

٣٩٤٧. لَنْ يَسْتَقِمَ إِلَى رِزْقِكَ طَالِبٌ.

3948. Nobody will ever overcome you in getting that which has been decreed for you.

٣٩٤٨. لَنْ يَغْلِبَكَ عَلَى مَا قُدِّرَ لَكَ غَالِبٌ.

3949. That which has been apportioned for you will never escape you so be moderate in what you seek.

٣٩٤٩. لَنْ يَمُوتَكَ مَا قُسِّمَ لَكَ فَأَجْمَلُ فِي الْطَّلَبِ.

3950. That sustenance which has been decreed for a soul shall not escape it.

٣٩٥٠. لَمْ يَعْثُثْ نَفْسًا مَا قُلِّرَ لَهَا مِنَ الرِّزْقِ.

3951. If sustenance was bestowed based on understanding and intellect, the animals and foolish ones would not live.

٣٩٥١. لَوْ جَرِيَتِ الْأَزْرَاقُ بِالْأَلْبَابِ وَالْعُقُولُ لَمْ تَعْشِ
الْبَهَائِمُ وَالْحَمْقَى.

3952. One who is [too] concerned about his next day's sustenance will never be successful.

٣٩٥٢. مَنِ اهْتَمَ بِرِزْقِ غَدَ لَمْ يُفْلِحْ أَبَدًا.

3953. One of the most pleasant blessings is abundant sustenance.

٣٩٥٣. مِنْ هَنِيءِ النَّعَمِ سَعْةُ الْأَزْرَاقِ.

3954. What a good blessing abundant sustenance is!

٣٩٥٤. نِعْمَ الْبَرَكَةُ سَعْةُ الرِّزْقِ.

٣٩٥٥. Do not let seeking that which is guaranteed for you be more important to you than the action which has been made obligatory upon you to perform.

٣٩٥٦. Do not let the worry of the day which has not come upon you bear on the day which has [already] come upon you, for indeed if it will be from your lifetime, [then] Allah, the Glorified, will grant your sustenance in it and if it is not from your lifetime then what worry do you have for that which is not for you!?

٣٩٥٧. Sustenance is not acquired by toiling [for it].

٣٩٥٨. No one possesses the ability to withhold sustenance or to bestow it except the Sustainer.

٣٩٥٩. Your sustenance seeks you with more intensity than you seek it, so be moderate in what you seek.

٣٩٦٠. Be moderate in what you seek, for how many greedy people have been disappointed and how many who are moderate have not been unsuccessful!

٣٩٦١. Sustenance seeks the one who does not seek it.

٣٩٦٢. Sustenance is not acquired by greed or by being sought after.

٣٩٦٣. Indeed I will complete my sustenance, and struggle with my [lower] self and will end with my [allotted] portion.

٣٩٥٥. لا يُكْنِي المَضْمُونُ لَكَ طَلَبُهُ أَوْلَى بِكَ مِنَ الْمُفْرُوضِ عَلَيْكَ عَمَلُهُ.

٣٩٥٦. لا تَحْمِلْ هَمَّ يَوْمَكَ الَّذِي لَمْ يَأْتِكَ عَلَى يَوْمِكَ الَّذِي قَدْ أَتَاكَ فَإِنَّهُ إِنْ يَكُنْ مِنْ عُمْرِكَ يَأْتِكَ اللَّهُ سُبْحَانَهُ فِيهِ بِرِزْقَكَ وَإِنْ لَمْ يَكُنْ مِنْ عُمْرِكَ فَمَا هُمُّكَ إِمَّا لَيْسَ مِنْ أَجْلِكَ.

٣٩٥٧. لا يُنَالُ الرِّزْقُ بِالتَّعَيْيِ.

٣٩٥٨. لا يَمْلِكُ إِمْسَاكُ الْأَرْزَاقِ وَإِدْرَارَهَا إِلَّا الرِّزْقُ.

٣٩٥٩. يَطْلُبُكَ رِزْقُكَ أَشَدَّ مِنْ طَلَبِكَ لَهُ فَأَجِملُ فِي طَلَبِهِ.

٣٩٦٠. أَجَمِلُوا فِي الطَّلَبِ فَكُمْ مِنْ حَرِيصٍ خَائِبٍ وَمُخْمِلٌ لَمْ يَخْبُ.

٣٩٦١. الرِّزْقُ يَطْلُبُ مَنْ لَا يَطْلُبُهُ.

٣٩٦٢. الْأَرْزَاقُ لَا تُنَالُ بِالْحِرْصِ وَالْمَطَابَةِ.

٣٩٦٣. إِنِّي مُسْتَوْفِي رِزْقِي وَمُجَاهِدٌ نَفْسِي وَمُنْتَهٌ إِلَى قِسْمِي.

3964. Verily you will acquire your share - your sustenance is guaranteed and that which has been decreed for you will be fulfilled, so spare yourself the trouble of the wretchedness of greed and the humiliation of seeking [from others]; trust in Allah and take it easy in your earning.

3965. Be satisfied and you will be relaxed.

3966. Be satisfied with that which has been apportioned for you and you will be a [true] believer.

3967. Be satisfied with the sustenance that has been apportioned for you and you will live a life of prosperity.

3968. The sustenance has been apportioned; the greedy has been deprived [of what he seeks beyond his share].

3969. One who seeks more [than what has been apportioned for him], falls into loss.

3970. The deprived may [also] be granted sustenance.

3971. Neither will you overtake your death nor will you get the sustenance that is not [decreed] for you, so why are you making yourself miserable O wretched one?!

٣٩٦٤. إِنَّكَ مُدْرِكٌ قِسْمَكَ وَمَضْمُونٌ رِزْقَكَ وَمُسْتَوْفٍ مَا كُتِبَ لَكَ فَأَرْجُ نَفْسَكَ مِنْ شَقاءِ الْحِرْصِ وَمَذَلَّةِ الْطَّلْبِ وَثُقُّ بِاللَّهِ وَحَقِيقُهُ فِي الْمُكْتَسَبِ.

٣٩٦٥. ارْضَ تَسْتَرْخُ.

٣٩٦٦. ارْضَ إِمَّا قُبِيسَ لَكَ تَكُونُ مُؤْمِنًا.

٣٩٦٧. ارْضَ مِنَ الرِّزْقِ إِمَّا قُبِيسَ لَكَ تَعِيشُ غَيْرًا.

٣٩٦٨. الْرِّزْقُ مَقْسُومٌ الْحَرِيصُ مَحْرُومٌ.

٣٩٦٩. مَنْ طَلَبَ الرِّيَادَةَ وَقَعَ فِي النُّعْصَانِ.

٣٩٧٠. قَدْ يُؤْرَقُ الْمَحْرُومُ.

٣٩٧١. إِنَّكَ لَسْتَ بِسَابِقِ أَجْلَكَ وَلَا بِمَرْزُوقِ مَا لَيْسَ لَكَ فَلِمَا ذَا تُشْقِي نَفْسَكَ يَا شَقِيقُ.

3972. One who confides less in others is safe.

٣٩٧٢. مَنْ أَفَأَ الْإِسْتِرْسَالَ سَلِيمًا.

3973. One who confides a lot in others regrets.

٣٩٧٣. مَنْ أَكْثَرَ الْإِسْتِرْسَالَ نَدِمَ.

3974. Confiding less in people [and not telling them your secrets] is more judicious.

٣٩٧٤. قِلَّةُ الْإِسْتِرْسَالِ إِلَى النَّاسِ أَحْكَمُ.

THE MESSENGER AND HIS MESSAGE

3975. By the intelligence of the messenger and his etiquette, the intelligence of the sender [of the message] is gauged.

٣٩٧٥. بِعَقْلِ الرَّسُولِ وَأَدِيهِ يُسْتَدِّلُ عَلَى عَقْلِ
الْمُوْسِلِ.

3976. A person's messenger is the interpreter of his reason, and his written message is more conveying than his speech.

٣٩٧٦. رَسُولُ الرَّجُلِ تَرْجُمَانُ عَقْلِهِ وَكِتَابُهُ أَبْلَغُ مِنْ
نُطْفَهِ.

3977. You messenger is the interpreter of your intellect, and your tolerance is an indication of your forbearance.

٣٩٧٧. رَسُولُكَ تَرْجُمَانُ عَقْلِكَ وَاحْتِمَالُكَ دَلِيلُ
جِلْمِكَ.

3978. Your messenger is the gauge of your nobility, and your pen is the most eloquent thing that speaks on your behalf.

٣٩٧٨. رَسُولُكَ مِيزَانُ نُبِلِكَ وَقَمَكَ أَبْلَغُ مِنْ
يُنْطِقُ عَنْكَ.

RECTITUDE AND RIGHT GUIDANCE

الرشد والاسترشاد

3979. Indeed the intelligent one who is heedless strays from the path of right guidance and the one who strives with seriousness [to find it] gets it.

٣٩٧٩. لَقَدْ أَخْطَأَ الْعَاقِلُ الْلَّاهِي الرُّشْدَ وَأَصَابَهُ
ذُو الْاجْتِهَادِ وَالْجَدْدِ.

3980. You will never know rectitude until you know the one who has abandoned it.

٣٩٨٠. لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكُهُ.

3981. One who seeks right guidance becomes knowledgeable [about it].

٣٩٨١. مَنِ اسْتَرْشَدَ عَلِيمٌ.

3982. One who seeks right guidance from the deviated, goes astray.

٣٩٨٢. مَنْ اسْتَرْشَدَ عَوِيًّا ضَلَّ.

3983. One who opposes his reason follows his desires.

٣٩٨٣. مَنْ خَالَفَ رُشْدَهُ تَبَعَ هَوَاهُ.

3984. The best of paths is [the path of] right guidance.

٣٩٨٤. أَفْضَلُ السُّبُلِ الرُّشْدُ.

3985. It is possible for the seeker of right guidance to attain it.

٣٩٨٥. قُدْ أَصَابَ الْمُسْتَرِشدُ.

3986. One who is truthful to you about yourself has indeed guided you aright.

٣٩٨٦. مَنْ أَصْدَقَكَ فِي نَفْسِكَ فَقَدْ أَرْشَدَكَ.

3987. There is no going astray with right guidance.

٣٩٨٧. لَا ضَلَالَ مَعَ إِرشَادٍ.

3988. One who is successful in his [attaining] rectitude acquires provisions for his Hereafter.

٣٩٨٨. مَنْ وُفِّقَ لِرَشَادِهِ تَرَوَدَ لِمَعَادِهِ.

BEING PLEASED AND SATISFIED

الرضا والراضي

3989. One who is pleased with the decree [of Allah] is at ease.

٣٩٨٩. مَنْ رَضِيَ بِالْقَضَاءِ إِسْرَاحٌ.

3990. The thing which is most befitting of true faith is being satisfied [with what has been decrees] and total submission [to Allah].

٣٩٩٠. أَجَدُ الأَشْيَاءِ بِصِدْقِ الإِيمَانِ الرِّضَا
وَالتَّسْلِيمُ.

3991. Satisfaction is abundance while disappointment is agony.

٣٩٩١. الرِّضَا غَنَاءُ وَالسُّخْطُ عَنَاءٌ.

3992. Satisfaction dispels sadness.

٣٩٩٢. الرِّضَا يَنْفِي الْحُزْنَ.

3993. Satisfaction [with the decree of Allah] is the fruit of certitude.

٣٩٩٣. الرِّضَا ثَمَرَةُ الْيَقِينِ.

3994. Satisfaction with the decree of Allah makes great calamities easy [to bear].

3995. If you have made a covenant [to believe in Allah] then be satisfied with that which has been decreed against you and for you, and do not have hope in anyone other than Allah, the Glorified, and await that which is brought to you by [divine] decree.

3996. Indeed if you are pleased with the decree [of Allah], your lives will become enjoyable and you will attain prosperity.

3997. When what you want does not happen, then do not fret about how you were [and be satisfied with the decree of Allah].

3998. By satisfaction with the decree of Allah, the strength of [one's] certitude is evinced.

3999. Seek the pleasure of Allah and fear His displeasure, and let your heart become unsettled by [your] fear of Him.

4000. Seek the pleasure of Allah by being satisfied with His decree.

4001. Seek the pleasure of Allah, and keep away from His displeasure, for indeed there is none who can save you from His retribution and there is nothing that can make you needless of His forgiveness, and there is no refuge for you from Him except with Him.

4002. The fruit of satisfaction is prosperity.

٤. ٣٩٩٤. الْرِّضَا بِقَضَاءِ اللَّهِ يُهَوِّنُ عَظِيمَ الرَّزَّاِ.

٤. ٣٩٩٥. إِنْ عَدْتَ أَيْمَانَكَ فَأَرْضَ بِالْمُفْضِيِّ عَلَيْكَ
وَلَكَ وَلَا تَرْجُ أَحَدًا إِلَّا اللَّهُ سُبْحَانَهُ وَإِنْتَظِرْ مَا أَتَاكَ
بِهِ الْقَدْرُ.

٤. ٣٩٩٦. إِنَّكُمْ إِنْ رَضِيْتُمْ بِالْقَضَاءِ طَابَتْ عِيشَتُكُمْ
وَفُزْرُمْ بِالْعَنَاءِ.

٤. ٣٩٩٧. إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَلَا تُبَلَّ كَيْفَ كُنْتَ.

٤. ٣٩٩٨. بِالرِّضَا بِقَضَاءِ اللَّهِ يُسْتَدَلُّ عَلَى حُسْنِ
الْيَقِينِ.

٤. ٣٩٩٩. تَرَحَّ رِضَا اللَّهِ وَتَوَقَّ سَخَطَهُ وَرَأْزَعَ قَلْبَكَ
بِخَوْفِهِ.

٤. ٤٠٠٠. تَحَرَّ رِضَا اللَّهِ بِرِضَاكَ بِقَدَرِهِ.

٤. ٤٠٠١. تَحَرَّ رِضَا اللَّهِ وَتَحَبَّ سَخَطَهُ فَإِنَّهُ لَا يَدَ(يُ)
لَكَ بِنَقْمَتِهِ وَلَا غَنِي بِكَ عَنْ مَغْفِرَتِهِ وَلَا مُلْجَأٌ لَكَ
مِنْهُ إِلَّا إِلَيْهِ.

٤. ٤٠٠٢. ثَمَرَةُ الرِّضَا الْعَنَاءُ.

4003. The pinnacle of worship is satisfaction [with the decree of Allah].

٤٠٠٣ . رَأْسُ الطَّاعَةِ الرِّضَا.

4004. The cornerstone of contentment is satisfaction [with the decree of Allah].

٤٠٠٤ . رَأْسُ الْقَناعةِ الرِّضَا.

4005. Remain satisfied in times of difficulty and ease.

٤٠٠٥ . عَلَيْكَ بِالرِّضَا فِي الشِّدَّةِ وَالرَّخَاءِ.

4006. Whoever is pleased with [Allah's] decree, his life becomes pleasant.

٤٠٠٦ . مَنْ رَضِيَ بِالْقَضَاءِ طَابَتْ عِيشَتُهُ.

4007. One who is satisfied with the decree [of Allah] takes the changing circumstances [of his life] lightly.

٤٠٠٧ . مَنْ رَضِيَ بِالْقَدْرِ اسْتَحْفَفَ بِالغَيْرِ.

4008. Whoever is satisfied with what has been decreed, his certitude is strengthened.

٤٠٠٨ . مَنْ رَضِيَ بِالْمُقْدُورِ قَوِيَّ يَقِينُهُ.

4009. One whose satisfaction with what is decreed is good, his patience in [times of] tribulation will be good.

٤٠٠٩ . مَنْ حَسُنَ رِضاً بِالْقَضَاءِ حَسُنَ صَبْرًا عَلَى الْبَلَاءِ.

4010. One who is pleased with the share allotted to him by Allah does not grieve for that which escapes him.

٤٠١٠ . مَنْ رَضِيَ بِقِسْمِ اللَّهِ لَمْ يَحْزُنْ عَلَى مَا فَاتَهُ.

4011. One who is satisfied with what Allah has allotted for him does not become sad about what others possess.

٤٠١١ . مَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ لَمْ يَحْزُنْ عَلَى مَا فِي يَدِ عَيْرِهِ.

4012. Whoever is not satisfied with the decree [of Allah], disbelief seeps into his religion.

٤٠١٢ . مَنْ لَمْ يَرْضَ بِالْقَضَاءِ دَخَلَ الْكُفُرُ دِينَهُ.

4013. From the most excellent faith is being pleased with whatever [divine] decree brings.

٤٠١٣ . مِنْ أَفْضَلِ الإِيمَانِ الرِّضَا بِمَا يَأْتِي بِهِ الْقَدْرُ.

4014. Allah, the Glorified, does not pass any decree for the servant who is satisfied with it

٤٠١٤ . مَا قَضَى اللَّهُ سُبْحَانَهُ عَلَى عَبْدٍ قَضَاءً

but that there is benefit in it for him.

4015. Allah, the Glorified, does not repel any of the afflictions of this world and chastisements of the Hereafter from the believer except because of his satisfaction with His decree and his good patience in the face of His trials.

4016. What a good companion of faith satisfaction is!

4017. What a good expeller of sadness satisfaction with [divine] decree is!

4018. He who is satisfied with the decree [of Allah] has acquired abundance.

4019. There is no submission like satisfaction [with what has been decreed].

4020. Nothing takes away poverty like satisfaction and contentment.

4021. It behoves one who is pleased with the decree of Allah, the Glorified, to rely upon Him.

4022. The pleasure of Allah, the Glorified, is the nearest goal that can be achieved.

4023. The pleasure of Allah, the Glorified, is linked to His obedience.

4024. The sign that Allah, the Glorified, is pleased with His servant is his (the servant's) satisfaction with that which He, the Glorified, has decreed for or against him.

4025. The highest goal is in [attaining] the pleasure of Allah.

فَرِضَيْ بِهِ إِلَّا كَانَتِ الْخَيْرَةُ لَهُ فِيهِ.

٤٠١٥. مَا دَفَعَ اللَّهُ سُبْحَانَهُ عَنِ الْمُؤْمِنِ شَيْئًا مِنْ
بَلَاءِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ إِلَّا بِرِضاهِ بِقَضَائِهِ
وَحُسْنِ صَنْبُورِهِ عَلَى بَلَائِهِ.

٤٠١٦. نِعْمَ قَرِيبُ الْإِيمَانِ الرِّضا.

٤٠١٧. نِعْمَ الطَّارِدُ لِلْهَمَّ الرِّضا بِالْقَضَاءِ.

٤٠١٨. نَالَ الْغَنِيَ مَنْ رَضِيَ بِالْقَضَاءِ.

٤٠١٩. لَا إِسْلَامٌ كَالرِّضا.

٤٠٢٠. لَا يُدْهِبُ الْفَاقَةَ مِثْلُ الرِّضا وَالْقُنْوَعِ.

٤٠٢١. يَنْبَغِي لِمَنْ رَضِيَ بِقَضَاءِ اللَّهِ سُبْحَانَهُ أَنْ
يَتَوَكَّلَ عَلَيْهِ.

٤٠٢٢. رِضا اللَّهِ سُبْحَانَهُ أَقْرَبُ غَايَةَ تُدْرِكُ.

٤٠٢٣. رِضا اللَّهِ سُبْحَانَهُ مَعْرُونٌ بِطَاعَتِهِ.

٤٠٢٤. عَالَمَةُ رِضا اللَّهِ سُبْحَانَهُ عَنِ الْعَبْدِ رِضاهُ إِمَّا
قَضَى بِهِ سُبْحَانَهُ لَهُ وَعَلَيْهِ.

٤٠٢٥. فِي رِضا اللَّهِ غَايَةُ الْمُطْلُوبِ.

4026. How can the heart that is inclined to this world be capable of being satisfied [with what has been decreed]?!

٤٠٢٦. كَيْفَ يُقْدِرُ عَلَى إِعْمَالِ الرِّضَا الْقَلْبُ
الْمَتَوَلِّ بِالْدُنْيَا؟!

4027. Satisfaction suffices as abundance.

٤٠٢٧. كَفَى بِالرِّضَا غِنًّا.

4028. Whoever prefers the pleasure of the All-Powerful Lord, then let him speak with words of justice in the presence of the tyrannical ruler.

٤٠٢٨. مَنْ آتَرِ رِضاَ رَبِّ قَادِرٍ فَلَيَسْكُنْ بِكَلْمَةٍ
عَذْلٌ عِنْدَ سُلْطَانٍ جَائِرٍ.

4029. Whoever seeks the pleasure of Allah at the expense of displeasing the people, Allah will turn his dispraiser among the people into his praiser.

٤٠٢٩. مَنْ طَلَبَ رِضاَ اللَّهِ بِسَخْطِ النَّاسِ رَدَّ اللَّهُ
ذَاهِئًا مِنَ النَّاسِ حَامِدًا.

4030. One who hastens towards the actions that please Allah, the Glorified, and delays acts of disobedience to Him has indeed perfected [his] obedience.

٤٠٣٠. مَنْ بَادَرَ إِلَى مَرَاضِيِ اللَّهِ سُبْحَانَهُ وَتَأْخَرَ
عَنْ مَعَاصِيهِ فَقَدْ أَكْمَلَ الطَّاعَةَ.

4031. O Allah! Grant us your pleasure and make us needless of having to stretch out our hands to other than you.

٤٠٣١. هَبِ اللَّهُمَّ لَنَا رِضاَكَ وَأَعْنَا عَنْ مَدِ الأَيْدِي
إِلَى سِواكَ.

4032. Whoever seeks the pleasure of people by displeasing Allah, Allah will turn the one who praises him among the people into one who dispraises him.

٤٠٣٢. مَنْ طَلَبَ رِضاَ النَّاسِ بِسَخْطِ اللَّهِ رَدَّ اللَّهُ
حَامِدَةً مِنَ النَّاسِ ذَاماً.

4033. How great is the wrongdoing of the one who seeks the pleasure of the creation by angering the Creator.

٤٠٣٣. مَا أَعْظَمَ وِزْرٌ مَنْ طَلَبَ رِضاَ الْمُخْلُوقَينَ
بِسَخْطِ الْخَالِقِ.

4034. One who is pleased with what has been decreed becomes content with little.

٤٠٣٤. مَنْ رَضِيَ بِالْمُقْدُورِ أَكْتَفَى بِالْمُبْسُورِ.

4035. One who is satisfied with his portion will not be angered by anyone.

٤٠٣٥. مَنْ رَضِيَ بِقِسْمِهِ لَمْ يُسْخِطْهُ أَحَدٌ.

4036. One who is pleased with his state will not be affected by jealousy.

4037. The one who is pleased with the action of a group is like one who participates in it with them, and for everyone who participates in falsehood there are two sins: the sin of being pleased with it and the sin of acting upon it.

4038. Every satisfied one is at ease.

4039. Be pleased [with Allah's decree] and He will be pleased with you.

4040. Always be pleased with what is brought by [divine] decree.

4041. One who is satisfied with his [allotted] portion is at ease.

٤٠٣٦. مَنْ رَضِيَ بِحَالِهِ لَمْ يَعْتَوِّرْهُ الْحَسْدُ.

٤٠٣٧. الرَّاضِي بِفَعْلِ قَوْمٍ كَالَّذِينَ فِيهِ مَعْهُمْ وَلِكُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمٌ: إِثْمُ الرِّضا بِهِ وَإِثْمُ الْعَمَلِ بِهِ.

٤٠٣٨. كُلُّ رَاضٍ مُسْتَرِّيْخُ.

٤٠٣٩. كُنْ رَاضِيًّا تَكُنْ مَرْضِيًّا.

٤٠٤٠. كُنْ أَبْدًا رَاضِيًّا بِمَا يَأْتِي بِهِ الْقَدْرُ.

٤٠٤١. مَنْ رَضِيَ بِقِسْمِهِ اسْتَرَاحَ.

DESIRE AND LONGING

الرغبة

4042. Desire is the key to difficulty [and hardship].

4043. The fruit of desire is hardship.

4044. Your longing for the one who has no interest in you is a humiliation.

4045. One who desires your company when you advance [in rank] wishes to keep away from you when you fall.

4046. One who desires that you remain alive has clutched on to your cord.

٤٠٤٢. الرَّغْبَةُ مَفْتَاحُ النَّصَبِ.

٤٠٤٣. ثَمَّةُ الرَّغْبَةِ التَّعَبُ.

٤٠٤٤. رَغْبَتُكَ فِي زَاهِدٍ فِيكَ دُلُّ.

٤٠٤٥. مَنْ رَغِبَ فِيكَ عِنْدَ إِقْبَالِكَ زَاهَدَ فِيكَ عِنْدَ إِذْبَارِكَ.

٤٠٤٦. مَنْ رَغِبَ فِي حَيَاةِكَ فَقَدْ تَعَلَّقَ بِحِبَالِكَ.

4047. One who desires that which is with Allah, his prostrations and bowings increase.

٤٠٤٧. مَنْ رَغِبَ فِيمَا عِنْدَ اللَّهِ كَثُرَ سُجُودُهُ وَرُكُوعُهُ.

4048. One who desires that which is with Allah makes his actions sincere.

٤٠٤٨. مَنْ رَغِبَ فِيمَا عِنْدَ اللَّهِ أَحْلَصَ عَمَلَهُ.

4049. One who desires that which is with Allah attains his hopes.

٤٠٤٩. مَنْ رَغِبَ فِيمَا عِنْدَ اللَّهِ بَلَغَ آمَالَهُ.

4050. Indeed if you desire [closeness to] Allah, you will become prosperous and will be saved, whereas if you desire the [attainment of this] world, you will be at a loss and will be destroyed.

٤٠٥٠. إِنَّكُمْ إِنْ رَغَبْتُمْ إِلَى اللَّهِ عَنِيتُمْ وَنَجَوْتُمْ وَإِنْ رَغَبْتُمْ إِلَى الدُّنْيَا حَسِرْتُمْ وَهَلَكْتُمْ.

LENIENCY AND GENTLENESS

الرفق واللين

4051. Leniency is the key to rightness and the trait of the people of understanding.

٤٠٥١. الْرِّفْقُ مَفْتَاحُ الصَّوَابِ وَشِيمَةُ ذَوِي الْأَلْبَابِ.

4052. Leniency makes difficulties bearable and eases the harshness of situations.

٤٠٥٢. الْرِّفْقُ يُبَيِّسُ الصَّعَابَ وَيُسَهِّلُ شَدِيدَ الْأَسْبَابِ.

4053. Leniency is the infusion of goodness and the symbol of success.

٤٠٥٣. الْرِّفْقُ لِقَاعُ الصَّالِحِ وَعُنْوانُ النَّجَاحِ.

4054. Be lenient and you shall gain success.

٤٠٥٤. أَرْفُقْ ثُوَّقْ.

4055. The best thing is gentleness.

٤٠٥٥. أَفْضَلُ شَيْءٍ الْرِّفْقُ.

4056. The greatest [form of] piety is gentleness.

٤٠٥٦. أَكْبَرُ الْبَرِّ الرِّفْقُ.

4057. Leniency is the key to success.

٤٠٥٧. الْرِّفْقُ مَفْتَاحُ النَّجَاحِ.

4058. Leniency is the key to rightness.

٤٠٥٨. الْرِّفْقُ مَفْتَاحُ الصَّوَابِ.

٤٠٥٩. الرِّفْقُ يَفْلُحُ حَدَّ الْمُخَالَفَةِ.
4059. Gentleness blunts the edge of opposition.
٤٠٦٠. الرِّفْقُ عَنْوَانُ التَّبْلِيْغِ.
4060. Leniency is the symbol of nobility.
٤٠٦١. الرِّفْقُ عَنْوَانُ سَدَادٍ.
4061. Leniency is the symbol of aptness.
٤٠٦٢. الْيُمْنُ مَعَ الرِّفْقِ.
4062. With leniency there is auspiciousness.
٤٠٦٣. الرِّفْقُ يُؤَدِّي إِلَى السَّلَمِ.
4063. Leniency leads to peace.
٤٠٦٤. الرِّفْقُ أَخْوُ الْمُؤْمِنِ.
4064. Gentleness is the brother of a believer.
٤٠٦٥. الرِّفْقُ بِالْأَتْبَاعِ مِنْ كَرَمِ الظِّبَابِ.
4065. Being lenient with one's subjects [and dependents] stems from an honourable disposition.
٤٠٦٦. إِذَا عَاقَبْتَ فَارْفُونِ.
4066. When you punish, be lenient.
٤٠٦٧. إِذَا كَانَ الرِّفْقُ حُرْقًا كَانَ الْحُرْقُ رِفْقًا.
4067. When leniency is unsuitable, then harshness is lenience.
٤٠٦٨. بِالرِّفْقِ تَتَمُّمُ الْمَرْوَةُ.
4068. Through leniency, magnanimity is completed.
٤٠٦٩. بِالرِّفْقِ تُدْرِكُ الْمَقَاصِدُ.
4069. Through gentleness, goals are achieved.
٤٠٧٠. بِالرِّفْقِ تَهُونُ الصِّعَابُ.
4070. Through gentleness, difficulties become easy [to bear].
٤٠٧١. بِالرِّفْقِ تَدُومُ الصُّحْبَةُ.
4071. Through gentleness, companionship lasts longer.
٤٠٧٢. رَأْسُ الْعِلْمِ الرِّفْقُ.
4072. The pinnacle of knowledge is leniency [and compassion].
٤٠٧٣. رَأْسُ السِّيَاسَةِ إِسْتِعْمَالُ الرِّفْقِ.
4073. The cornerstone of politics is employing leniency.
٤٠٧٤. رِفْقُ الْمَرْءَ وَسَخَاوَهُ يُخْبِيْهُ إِلَى أَعْدَائِهِ.
4074. The gentleness of a person and his

generosity endear him to his enemies.

4075. Adopt leniency, for indeed it is the key to rightness and the quality of the people of understanding.

4076. Adopt gentleness, for whoever is gentle in his actions, his matters will be [successfully] completed.

4077. How many difficulties are made easy with gentleness.

4078. Let the most favoured of people in your sight be the one who is the most lenient in his actions.

4079. Be gentle with the one who is harsh with you, for he will soon become gentle with you.

4080. One who acts with leniency, prospers.

4081. One who treats others with gentleness, gains success.

4082. One who employs leniency, prospers.

4083. Whoever employs gentleness, the hard becomes soft for him.

4084. One who proceeds with leniency in his matters, acquires his objectives from them.

4085. One who employs leniency causes sustenance to flow [in abundance].

4086. Gentleness does not exist in anything but that it beautifies it.

4087. What a good companion leniency is!

٤٠٧٥. عَلَيْكَ بِالرِّفْقِ فَإِنَّهُ مِفتَاحُ الصَّوَابِ وَسَجِيَّةُ أُولَى الْأَلْبَابِ.

٤٠٧٦. عَلَيْكَ بِالرِّفْقِ فَمَنْ رَفِقَ فِي أَفْعَالِهِ تَمَّ أَمْرُهُ.

٤٠٧٧. كَمْ مِنْ صَعْبٍ تَسْهَلُ بِالرِّفْقِ.

٤٠٧٨. لِيُكُنْ أَحْظَى النَّاسِ عِنْدَكَ أَعْمَلَهُمْ بِالرِّفْقِ.

٤٠٧٩. لِنْ لِمَنْ غَالَظَكَ فَإِنَّهُ يُوشِكُ أَنْ يَلِينَ لَكَ.

٤٠٨٠. مَنْ عَامَلَ بِالرِّفْقِ عَنِّيهِ.

٤٠٨١. مَنْ عَامَلَ بِالرِّفْقِ وُفِقَ.

٤٠٨٢. مَنِ اسْتَعْمَلَ الرِّفْقَ عَنِّيهِ.

٤٠٨٣. مَنِ اسْتَعْمَلَ الرِّفْقَ لَا نَلَهُ الشَّدِيدُ.

٤٠٨٤. مَنِ تَرَقَّ في الْأُمُورِ أَذْرَكَ أَزْرَهُ مِنْهَا.

٤٠٨٥. مَنِ اسْتَعْمَلَ الرِّفْقَ اسْتَدَرَ الرِّزْقَ.

٤٠٨٦. مَا كَانَ الرِّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ.

٤٠٨٧. نِعَمُ الرِّفِيقُ الرِّفِيقُ.

4088. The best quality is employing leniency.

٤٠٨٨. نَعَمْ الْخَلِيقَةُ إِسْتِعْمَالُ الرِّفْقِ.

4089. The best policy is leniency.

٤٠٨٩. نَعَمْ السِّيَاسَةُ الرِّفْقِ.

4090. There is no regret for the one who is very lenient.

٤٠٩٠. لَا نَدَمَ لِكَثِيرِ الرِّفْقِ.

4091. Violence and gentleness do not go together.

٤٠٩١. لَا يَجْتَمِعُ الْعُنْفُ وَالرِّفْقُ.

4092. There is no quality more honourable than leniency.

٤٠٩٢. لَا سَجِيَّةَ أَشَرَفُ مِنِ الرِّفْقِ.

SELF-SCRUTINY

المراقبة

4093. May Allah have mercy on the servant who scrutinizes his sins and fears his Lord.

٤٠٩٣. رَحْمَ اللَّهِ عَبْدًا رَاقِبَ ذَنْبَهُ وَحَافَ رَبَّهُ.

MODE OF TRANSPORT

المركب

4094. A comfortable mode of transport is one of the two comforts.

٤٠٩٤. الْمَرْكَبُ الْهَنِيءُ أَحَدُ الرَّاحَتَيْنِ.

THE SOULS

الأرواح

4095. [In the Hereafter] the souls are held at ransom by the weight of their sins and have become certain of their unseen fates. Neither can good acts be added [to their record] nor are they given warning about their evil deeds [rather, the harsh punishment of hell awaits them].

٤٠٩٥. فَالْأَرْوَاحُ مُرْهَنَةٌ بِثِقْلٍ أَعْبَائِهَا مُؤْفَنَةٌ بِعَيْبٍ أَئْبَائِهَا لَا تُسْتَرَادُ مِنْ صَالِحٍ عَمَلِهَا وَلَا تُسْتَعْتَبُ مِنْ سَيِّئٍ رَلَلِهَا.

PEACE OF MIND

الرَّاحَةُ

4096. Peace of mind is in abstinence from worldly pleasures.

٤٠٩٦. الرَّاحَةُ فِي الرُّهْدِ.

4097. How close is peace of mind to hardship [and discomfort]!

٤٠٩٧. مَا أَقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ.

THE INTENDED OBJECTIVE

الْمَرَادُ

4098. Sometimes the intended objective may be acquired.

٤٠٩٨. قَدْ يُذْرُكُ الْمَرَادُ.

SPIRITUAL EXERCISE

الرِّياضَةُ

4099. That which infuses spirituality is the study of wisdom and overcoming [bad] habits.

٤٠٩٩. لِقَاعُ الرِّياضَةِ دِرَاسَةُ الْحِكْمَةِ وَغَلَبَةُ الْعَادَةِ.

4100. Spirituality is not beneficial except in a woken soul.

٤١٠٠. لَا تَنْجُعُ الرِّياضَةُ إِلَّا فِي نَفْسٍ يَقِظَةٍ.

باب الزاء

SELF-RESTRAINT

الازدجار

4101. He who has no desistance has no self-restraint.

٤١٠١. لَا ازْدِجَارٌ لِمَنْ لَا إِقْلَاعٌ لَهُ.

CHARITY

الزكاة

4102. Fortify [and protect] your wealth by [giving] charity.

٤١٠٢. حَصِّنُوا أَمْوَالَكُمْ بِالرَّكَأَةِ.

4103. And charity [was prescribed as] a means of sustenance.

٤١٠٣. وَالزَّكَاةَ تَسْبِيْأً (تَسْبِيْأً) لِلرِّزْقِ.

4104. One who pays his zakāt is protected from the greediness of his soul.

٤١٠٤. مَنْ أَذْى زُكْوَةَ مَالِهِ وُقِيَ شُحَّ نَفْسِهِ.

LAPSES

الزلل

4105. Whoever looks at his own lapses, the faults of others seem trivial to him.

٤١٠٥. مَنْ أَبْصَرَ زَلَّةً صَعُرَتْ عِنْدَهُ زَلَّةُ غَيْرِهِ.

4106. Whoever is blind to his own lapses, the errors of others seem great to him.

٤١٠٦. مَنْ عَمِيَ عَنْ زَلَّةٍ إِسْتَعْظَمَ زَلَّةً غَيْرِهِ.

4107. Lapses are a cause of regret.

٤١٠٧. الْزَّلَلُ مَنْدَمَةٌ.

4108. The lapse of one who is [evidently] pious is the worst of lapses and the sickness of ignobility is the most repulsive of sicknesses.

٤١٠٨. زَلَّةُ الْمُتَوَقِّيِ أَشَدُ زَلَّةً وَعِلْمُ اللَّؤْمِ أَقْبَحُ عِلْمًا.

4109. The slip of the foot is the easiest to recover from [unlike other lapses].

٤١٠٩. زَلَّةُ الْقَدْمِ أَهْوَنُ اسْتِدْرَاكًا.

ADULTERY

الزنا

4110. The most despised of creatures in the sight of Allah is the old adulterer.

٤١١٠. أَبْعَضُ الْخَلَائِقِ إِلَى اللَّهِ الشَّيْخُ الرَّازِنِ.

4111. The abandoning of adultery is [prescribed] for safeguarding the descendants and the renouncing of homosexuality is a means of increasing the progeny.

٤١١١. وَرَكَ الزِّنَا تَحْصِينًا لِلأَسَابِ وَرَكَ الْلِّوَاطِ تَكْثِيرًا لِلنَّسْلِ.

4112. A dignified person would never commit adultery.

٤١١٢. مَا زَنِ عَيْوَرٌ قَطُّ.

4113. A chaste person does not commit adultery.

٤١١٣. مَا زَنِ عَفِيفٌ.

THE WIFE

الزوجة

4114. A righteous wife is one of the two [lofty] acquisitions.

٤١١٤. الزَّوْجَةُ الصَّالِحةُ أَحَدُ الْكَسْبَيْنِ.

4115. An agreeable wife is one of the two comforts.

٤١١٥. الزَّوْجَةُ الْمُوافَقَةُ إِحْدَى الرَّاحَتَيْنِ.

4116. The worst of wives is the one who does not comply [with her husband's wishes].

٤١١٦. شَرُّ الزَّوْجَاتِ مَنْ لَا تُوَانِي (لَا تُوَانِي).

4117. The death of one's wife is the sadness of the hour.

٤١١٧. مَوْتُ الزَّوْجَةِ حُزْنٌ سَاعَةً.

PROVISION

الزاد

4118. Indeed, you have been commanded to

٤١١٨. أَلَا وَقَدْ أُمِرْتُمْ بِالظَّعْنِ وَدُلْلُتُمْ عَلَى الزَّادِ

decamp and have been shown your provision [for the journey], so take from this world the provisions that you can hold on to (or that will protect you) tomorrow.

4119. Verily the wasting of provisions is from corruption.

4120. Take provisions from the days of transience for the everlasting [abode], for you have been shown your provision and commanded to decamp and [have been] driven upon the course.

4121. Take from this world the provisions that you can hold on to (or that will protect you) tomorrow and take from the transient for the everlasting.

4122. The provision of a person for the Hereafter is piety and God-wariness.

4123. You must be well prepared and ready, and increase in your provision [for the Hereafter].

4124. I am amazed at the one who knows that he will surely be moving away from his world, how can he not acquire a goodly provision for his Hereafter?!

4125. Every person is approaching that which he has sent forward and will be recompensed for his actions.

4126. As you send forth, so you shall find [waiting for you in the Hereafter].

4127. As you sow, so shall you reap.

فَتَرَوُدُوا مِنَ الدُّنْيَا مَا تَحْكُمُونَ (تَحْرُرُونَ) بِهِ أَنْفُسُكُمْ
عَدًا.

٤١١٩. إِنَّ مِنَ الْقَسَادِ إِضَاعَةَ الرَّازِدِ.

٤١٢٠. تَرَوُدُوا مِنْ أَيَّامِ الْفَنَاءِ لِلْبَقَاءِ فَقَدْ دُلِّلْتُمْ عَلَى
الرَّازِدِ وَأُمْرِرْتُمْ بِالظَّعْنِ وَخُشِّنْتُمْ عَلَىِ الْمَسِيرِ.

٤١٢١. تَرَوُدُوا مِنَ الدُّنْيَا مَا تَحْرُرُونَ (تَحْكُمُونَ) بِهِ
أَنْفُسُكُمْ عَدًا وَخُدُّلُوكُمْ مِنَ الْفَنَاءِ لِلْبَقَاءِ.

٤١٢٢. زَادَ الْمُرْءُ إِلَىِ الْآخِرَةِ الْوَرَعُ وَالْتَّقْوَى.

٤١٢٣. عَلَيْكَ بِخُسْنِ التَّاهُبِ وَالإِسْتِعْدَادِ
وَالإِسْتِكْثَارِ مِنَ الرَّازِدِ.

٤١٢٤. عَجِبْتُ لِمَنْ عَرَفَ أَنَّهُ مُنْتَقِلٌ عَنْ دُنْيَا
كَيْفَ لَا يُحِسِّنُ التَّرَوُدَ لِلْآخِرَةِ.

٤١٢٥. كُلُّ امْرَءٍ عَلَىِ مَا قَدَّمَ قَادِمٌ وَمِمَّا عَمِلَ مَجْرِيٌّ.

٤١٢٦. كَمَا تُقْدِيمُ بَحِيلُ.

٤١٢٧. كَمَا تَرْرَعُ تَحْصُدُ.

4128. Let your provision be God-wariness.

٤١٢٨. لِيَكُنْ زَادُكَ التَّقْوَى.

4129. Wasting of provision is from corruption.

٤١٢٩. مِنَ الْفَسَادِ إِضَائَةُ الرَّازِدِ.

4130. That which you send forth today is what you shall come upon tomorrow, so make arrangements for your arrival and send forth [provisions] for your day.

٤١٣٠. مَا قَدَّمْتَ الْيَوْمَ تَقْدِيمُ عَلَيْهِ غَدَّاً فَامْهَدْ
لِقَدَّمِكَ وَقَدِيمُ لِيَوْمِكَ.

RENUNCIATION OF WORLDLY PLEASURES

الزهد والزاهدين

4131. Renunciation of worldly pleasures is the better of the two comforts.

٤١٣١. الْزُّهْدُ أَفْضَلُ الرَّاحَتَيْنِ.

4132. Renunciation of worldly pleasures is the attribute of the God-wary and the quality of the repentant.

٤١٣٢. الْزُّهْدُ شِيمَةُ الْمُتَقِينَ وَسَجَيَّةُ الْأَوَابِينَ.

4133. Renunciation of worldly pleasures means cutting short [one's] aspirations and performing actions with sincerity.

٤١٣٣. الْزُّهْدُ تَعْصِيرُ الْآمَالِ وَإِحْلَاصُ الْأَعْمَالِ.

4134. Renunciation of worldly pleasures is rarely found [among the people] and is the loftiest thing that is observed; it is praised by everyone but left [unpractised] by the majority of people.

٤١٣٤. الْزُّهْدُ أَقْلُ ما يُوجَدُ وَأَجْلُ مَا يُعْهَدُ وَيَمْدَحُ
الْكُلُّ وَيَرْكُعُ الْجَلُّ.

4135. Renounce the pleasures of this world and [divine] mercy will descend upon you.

٤١٣٥. إِرْهَدْ فِي الدُّنْيَا تَنْزِلْ عَلَيْكَ الرَّحْمَةُ.

4136. Turn away from your [vain desires in this] world and you will be happy with your place of return [in the Hereafter] and will reform your [final] abode.

٤١٣٦. اغْرِفْ عَنْ دُنْيَاكَ تَسْعَدْ بِنْقَلِكَ وَتُصْلِحْ
مَثْوَكَ.

4137. Renounce [vain] pleasures in this world and Allah will show you its flaws, and do not be negligent, for you are not neglected.

٤١٣٧. إِرْهَدْ فِي الدُّنْيَا يُبَصِّرُكَ اللَّهُ عُيُوبَهَا وَلَا تَعْفُلْ
فَلَسْتَ بِمَغْفولٍ عَنْكَ.

4138. The best act of worship is renouncing worldly pleasures.

٤١٣٨. أَفْضَلُ الْعِبَادَةِ الرَّهَادَةُ.

4139. The first step of asceticism is renouncing worldly pleasures.

٤١٣٩. أَوَّلُ الرُّهُدِ التَّرْهُدُ.

4140. The best [form of] renunciation of worldly pleasures is concealing [one's] asceticism.

٤١٤٠. أَفْضَلُ الرُّهُدِ إِخْفاءُ الرُّهُدِ.

4141. The best garment (or better than wearing the garment) of this world is renouncing it.

٤١٤١. أَحْسَنُ مَلَابِسٍ (مِنْ مُلَابِسَةِ) الدُّنْيَا
رَفِضُهَا.

4142. The one who is most deserving of renouncing worldly pleasures is he who knows the flaws of this world.

٤١٤٢. أَحْقُ النَّاسِ بِالرَّهَادَةِ مَنْ عَرَفَ نَفْسَ
الدُّنْيَا.

4143. Verily the renunciation of ignorance is proportionate to the desire for [knowledge and] intelligence.

٤١٤٣. إِنَّ الرُّهُدَ فِي الجَهْلِ بِقَدْرِ الرَّغْبَةِ فِي العَقْلِ.

4144. Verily the renunciation of a tyrant's reign is to the extent of the desire for the reign of a just ruler.

٤١٤٤. إِنَّ الرُّهُدَ فِي وِلَايَةِ الظَّالِمِ بِقَدْرِ الرَّغْبَةِ فِي
وِلَايَةِ الْعَادِلِ.

4145. Verily, renunciation of worldly pleasures means shortening aspirations, being grateful for blessings and keeping away from that which is forbidden; and if this [practice] leaves you then let not the forbidden overcome your patience and do not forget to be thankful for your blessings, for Allah, the Glorified, has left no room for

٤١٤٥. إِنَّ الرَّهَادَةَ قَصْرُ الْأَمْلِ وَالشُّكْرُ عَلَى النِّعَمِ
وَالوَرَعُ عَنِ الْمُحَارِمِ فَإِنْ عَرَبَ ذَلِكَ عَنْكُمْ فَلَا يَغْلِبُ
الْحَرَامُ صَبَرُكُمْ وَلَا تَنْسَوَا عِنْدَ النِّعَمِ شُكْرُكُمْ فَقَدْ
أَعْذَرَ اللَّهُ سُبْحَانَهُ إِلَيْكُمْ بِخُجْجٍ مُسْفِرَةً ظَاهِرَةً وَكُتُبَ
بَارِزَةً الْعُدُرِ وَاضِحَّةً.

excuse through manifest and clear proofs and books that are open and unambiguous.

4146. Renunciation of worldly pleasures is affluence.

4147. The root of renunciation of worldly pleasures is the desire for that which is with Allah.

4148. Renunciation of worldly pleasures is the fruit of religion.

4149. Renunciation of worldly pleasures is the fruit of certitude.

4150. Renunciation of worldly pleasures is the root of religion.

4151. Renunciation of worldly pleasures is the foundation of certitude.

4152. Renunciation of worldly pleasures is a profitable trade.

4153. Renunciation of worldly pleasures is a quality of the sincere.

4154. Renunciation of worldly pleasures is the key to goodness.

4155. Renunciation of worldly pleasures means shortening aspirations.

4156. Renunciation of worldly pleasures leads to asceticism.

4157. Renunciation of worldly pleasures means not seeking that which is absent until that which is present [and available] perishes.

٤٦. الزُّهْدُ ثَرَوَةً.

٤٧. أَصْلُ الزُّهْدِ حُسْنُ الرَّعْبَةِ فِيمَا عِنْدَ اللَّهِ.

٤٨. الزُّهْدُ ثَمَرَةُ الدِّينِ.

٤٩. الزُّهْدُ ثَمَرَةُ الْيَقِينِ.

٥٠. الزُّهْدُ أَصْلُ الدِّينِ.

٥١. الزُّهْدُ أَسَاسُ الْيَقِينِ.

٥٢. الزُّهْدُ مَتْجَرٌ رَابِعٌ.

٥٣. الزُّهْدُ سَجِيَّةُ الْمَحْلِصِينَ.

٥٤. الزُّهْدُ مَفْتَاحُ صَلَاحٍ.

٥٥. الزُّهْدُ قَصْرُ الْأَمْلِ.

٥٦. الْتَّرَهُدُ يُؤَدِّي إِلَى الزُّهْدِ.

٥٧. الزُّهْدُ أَنْ لَا تَطْلُبَ الْمُفْقُودَ حَتَّى يَعْدُمَ

الْمَوْجُودُ.

4158. Renunciation of worldly pleasures is the greatest comfort.

4159. If you desire the eternal, then renounce the pleasures of the evanescent world.

4160. If you renounce worldly pleasures, you will be free from the wretchedness of this world and prosperous in the everlasting abode.

4161. Through renunciation of worldly pleasures, wisdom is brought forth.

4162. The fruit of renouncing worldly pleasures is repose.

4163. Complete renunciation of worldly pleasures is from the best [act of] faith while desire for this world corrupts conviction.

4164. The foundation of generosity is renunciation of worldly pleasures.

4165. Your renunciation of this world will save you and your desire for it will cause you to fall into destruction.

4166. A person's renunciation of that which perishes is proportionate to his certainty about that which is everlasting.

4167. Restraining the soul from the pleasures of this world is the praiseworthy asceticism.

4168. Espouse the renunciation of worldly pleasures, for indeed it helps the religion.

4169. How can one who does not know the

٤١٥٨. الزُّهْدُ فِي الدُّنْيَا أَرَاحَةُ الْعَظِيمِ.

٤١٥٩. إِنْ كُنْتُمْ فِي الْبَقَاءِ رَاغِبِينَ فَأَرْهَدُوا فِي عَالَمِ الْفَنَاءِ.

٤١٦٠. إِنْ كُنْتُمْ زَهَدْتُمْ حَلَصْتُمْ مِنْ شَقاءِ الدُّنْيَا وَفُزْتُمْ بِدَارِ الْبَقَاءِ.

٤١٦١. بِالرُّهْدِ شُمُرُ الْحِكْمَةُ.

٤١٦٢. ثَمَرَةُ الزُّهْدِ الرَّاحَةُ.

٤١٦٣. حُسْنُ الرُّهْدِ مِنْ أَفْضَلِ الْإِيمَانِ وَالرَّغْبَةِ فِي الدُّنْيَا تُعْسِدُ الْإِيقَانَ.

٤١٦٤. رَأْسُ السَّخَاءِ الرُّهْدُ فِي الدُّنْيَا.

٤١٦٥. رُهْدُكَ فِي الدُّنْيَا يُنْجِيكَ وَرَعْبُكَ فِيهَا تُرْدِيكَ.

٤١٦٦. رُهْدُ الْمَرْءِ فِيمَا يَفْنِي عَلَى قَدْرِ يَقِينِهِ إِمَّا يَبْقَى.

٤١٦٧. ظَلَفَ النَّفْسُ عَنْ لَذَّاتِ الدُّنْيَا هُوَ الرُّهْدُ الْمَحْمُودُ.

٤١٦٨. عَلَيْكَ بِالرُّهْدِ فَإِنَّهُ عَوْنُ الدِّينِ.

٤١٦٩. كَيْفَ يَرْهَدُ فِي الدُّنْيَا مَنْ لَا يَعْرِفُ قَدْرَ

value of the Hereafter renounce worldly pleasures?!

4170. How can one who has not killed off his lustful desires reach the essence of asceticism?!

4171. Let your renunciation be of that thing which perishes and disappears, for indeed neither will it remain for you nor will you remain for it.

4172. He who renounces worldly pleasures will never become poor.

4173. Whoever renounces worldly pleasures, tribulations become easy for him [to bear].

4174. One who renounces pleasures in this world fortifies [and protects] his religion.

4175. Whoever renounces this world, it will not elude him.

4176. By renouncing worldly pleasures, the fruit of wisdom comes forth.

4177. Never renounce anything until you know what it is.

4178. There is no asceticism like refraining from that which is forbidden.

4179. There is no benefit in the asceticism of one who does not renounce avarice and adorn himself with piety.

4180. Verily the hearts of those who renounce worldly pleasures weep even when they laugh, and their sadness intensifies even when they are [apparently] happy, and

الآخرة؟!

٤١٧٠. كَيْفَ يَصِلُ إِلَى حَقِيقَةِ الرُّهْدِ مَنْ لَمْ يُمِتْ شَهْوَةَ؟!

٤١٧١. لَيْكُنْ رُهْدُكَ فِيمَا يَنْفَدُ وَيَرُولُ فَإِنَّهُ لَا يَنْقِي لَكَ وَلَا تَنْقِي لَهُ.

٤١٧٢. لَنْ يَنْتَقِرَ مَنْ رَهَدَ.

٤١٧٣. مَنْ رَهَدَ هَانَتْ عَلَيْهِ الْمِحْنُ.

٤١٧٤. مَنْ رَهَدَ فِي الدُّنْيَا حَصَنَ دِيَةً.

٤١٧٥. مَنْ رَهَدَ فِي الدُّنْيَا لَمْ تَفْتَأِ.

٤١٧٦. مَعَ الرُّهْدِ شُشُّرُ الْحِكْمَةُ.

٤١٧٧. لَا تَرْهَدَنَّ فِي شَيْءٍ حَتَّى تَعْرِفُهُ.

٤١٧٨. لَا رُهْدَ كَالْكَفَّ عَنِ الْخَرَامِ.

٤١٧٩. لَا يَنْفَعُ رُهْدٌ مَنْ لَمْ يَتَحَلَّ عَنِ الطَّمْعِ وَيَتَحَلَّ بِالْوَرَعِ.

٤١٨٠. إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا لَتَبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا وَيَسْتَدِّ حُرْكُمْ وَإِنْ فَرِحُوا وَيَكْثُرُ مَفْتُهُمْ أَنْفُسَهُمْ وَإِنْ اعْتَطُوا إِمَا أُوتُوا.

their self-loathing increases even though they are [apparently] delighted with what they are given.

4181. When the one who renounces worldly pleasures flees from the people, seek him out.

4182. When the one who renounces worldly pleasures seeks people, flee from him.

4183. Be one who renounces that which the ignorant ones desire.

4184. Blessed be the ones who renounce pleasures in the world and desire the [bounties of the] Hereafter. These are the ones who have taken the earth as their carpet, its dust as their beds, its water as their perfume, the Qur'an as their inner garment and supplication as their outer garment, and have subscribed themselves to the ways of the Messiah, Isa son of Maryam ('a).

4185. One who neither despairs over the past nor becomes overjoyed with the future has taken asceticism from both its sides.

4186. One who renounces [the pleasures of] this world makes light of the tribulations [he faces in it].

4187. One who renounces [the pleasures of] this world frees himself and pleases his Lord.

4188. One who renounces [the pleasures of] this world will be delighted by the garden of the abode [of perpetual bliss in the

٤١٨١. إِذَا هَرَبَ الرَّاهِدُ مِنَ النَّاسِ فَأَطْلَبُهُ.

٤١٨٢. إِذَا طَلَبَ الرَّاهِدُ النَّاسَ فَاهْرُبْ مِنْهُ.

٤١٨٣. كُنْ زَاهِدًا فِيمَا يَرْغُبُ فِيهِ الْجَهُولُ.

٤١٨٤. طُوبِي لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاغِبِينَ فِي الْآخِرَةِ
أُولَئِكَ الْتَّحَدُوا الْأَرْضَ بِسَاطًا وَتَرَابًا فِرَاشًا وَمَائِهَا
طَبِيًّا وَالْقُرْآنَ شِعَارًا وَالدُّعَاءَ دِثَارًا وَقَرَضُوا الدُّنْيَا عَلَى
مِنْهَاجِ الْمَسِيحِ عِيسَى بْنَ مَرْيَمَ . عَلَى نِبِيِّنَا وَآلِهِ وَعَلَيْهِ
السَّلَامُ.

٤١٨٥. مَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَلَمْ يَفْرُخْ بِالآتِي
فَقَدْ أَخْدَ الرُّهْدَ بِطَرَفِيهِ.

٤١٨٦. مَنْ زَهَدَ فِي الدُّنْيَا إِسْتَهَانَ بِالْمُصَابِّ.

٤١٨٧. مَنْ زَهَدَ فِي الدُّنْيَا أَعْتَقَ نَفْسَهُ وَأَرْضَى
رَيْهُ.

٤١٨٨. مَنْ زَهَدَ فِي الدُّنْيَا قَرَرَتْ عَيْنُهُ بِجَنَّةِ الْمَأْوِيِّ.

Hereafter].

4189. One who does not renounces [the pleasures of] this world will not have a share in the Garden of the Abode.

4190. Repose is in renouncing worldly pleasures.

4191. Look at the world with the eyes of the abstinent, parting one and do not look at it with the eyes of the adoring, attached one.

4192. Renounce the pleasures of this world and turn away from it, and be careful that death does not descend upon you (while you are a runaway from your Lord in its pursuit thereby becoming wretched or) while your heart is attached to anything of it as a result of which you are destroyed.

٤١٨٩. مَنْ لَمْ يَرْهُدْ فِي الدُّنْيَا لَمْ يَكُنْ لَهُ نَصِيبٌ فِي جَنَّةِ الْمَأْوَى.

٤١٩٠. الرَّاحَةُ فِي الرُّهْدِ.

٤١٩١. أَنْظُرْ إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِ الْمُفَارِقِ وَلَا تَنْظُرْ إِلَيْهَا نَظَرَ الْعَاشِقِ الْوَامِقِ.

٤١٩٢. ارْهَدْ فِي الدُّنْيَا وَاغْرِفْ عَنْهَا وَإِيَّاكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ (وَأَنْتَ أَبْقِيْ مِنْ رَبِّكَ فِي طَلَبِهَا فَتَشْفِقُ)

وَقَلْبُكَ مُتَعَلِّقٌ بِشَيْءٍ مِنْهَا فَتَهْلِكَ.

VISITATION

الزيارة

4193. Visiting [one's brothers in faith] on a regular basis is protection from lethargy.

4194. Visit those who are obedient to Allah for His sake and take guidance from those who have been vested with His authority.

4195. Visit each other for the sake of Allah, sit [and mingle] with each other for the sake of Allah, give for the sake of Allah and withhold for the sake of Allah.

4196. One whose visits increase, his cheerfulness decreases.

٤١٩٣. إِعْبَادُ الْرِّيَارَةِ أَمَانٌ مِنَ الْمَلَائِكَ.

٤١٩٤. زُرْ فِي اللَّهِ أَهْلَ طَاعَتِهِ وَحُذِّرُ الْهِدَايَةَ مِنْ أَهْلِ

وَلَا يَتَّبِعُهُ.

٤١٩٥. زُورُوا فِي اللَّهِ وَجَالِسُوا فِي اللَّهِ وَاعْطُوا فِي اللَّهِ

وَانْتَهُوا فِي اللَّهِ.

٤١٩٦. مَنْ كَثُرَتْ زِيَارَتُهُ قَلَّتْ بَشَاشَتُهُ.

الزينة

ADORNMENT

٤١٩٧. الزينةُ بِحُسْنِ الصَّوَابِ لَا بِحُسْنِ الثِّيَابِ.
4197. Adornment is in righteous probity, not
in elegant clothing.

باب السين

BEGGING AND ASKING PEOPLE

السؤال والطلب عن الناس

4198. Begging weakens the tongue of the speaker, breaks the heart of the courageous hero, puts the free honourable one in the position of a humbled slave, takes away the radiance of one's face and wipes out one's sustenance.

4199. Begging is the collar of humiliation, it takes the honour away from the honourable and the stature away from the noble.

4200. Humiliation [and disgrace] is in asking from people.

4201. Begging is the key to poverty.

4202. The bane of asking [others] is lack of success [in getting what one asks for].

4203. If you want to be obeyed [or your request to be granted] then ask for that which is feasible.

4204. Let your request be for a thing, the charm of which will last for you long after the negative consequences [of your asking] have ended.

4205. One who asks properly is aided.

4206. Whoever asks [from] other than Allah deserves to be deprived.

4207. One who increases his requests from people is humiliated.

٤١٩٨. السُّؤالُ يُضْعِفُ لِسانَ الْمُتَكَلِّمِ وَيُكْسِرُ قَلْبَ الشُّجَاعِ الْبَطِلِ وَيُوقِفُ الْحَرَّ العَزِيزِ مَوْقَفَ الْعَبْدِ الدَّلِيلِ وَيُنْهِيُّ بَهَاءَ الْوِجْهِ وَيُمْحِقُ الرِّزْقَ.

٤١٩٩. الْمَسْئَلَةُ طَوْقُ الْمَذَلَّةِ تَسْلُبُ الْعَزِيزَ عِزَّهُ وَالْحَسِيبَ حَسَبَهُ.

٤٢٠٠. الْذُلُّ فِي مَسْئَلَةِ النَّاسِ.

٤٢٠١. الْمَسْئَلَةُ مِفْتَاحُ الْفَقْرِ.

٤٢٠٢. آفَةُ الْطَّلَبِ عَدَمُ النَّجَاحِ.

٤٢٠٣. إِذَا أَرَدْتَ أَنْ تُطْلِعَ فَاسْأُلْ مَا يُسْتَطَاعُ.

٤٢٠٤. لِيَكُنْ مَسْأَلَتُكَ مَا يَبْقَى لَكَ جَمَالُهُ وَيُنْفِي عَنْكَ وَبَالُهُ.

٤٢٠٥. مَنْ أَخْسَنَ الْمَسْئَلَةَ أُسْعِفَ.

٤٢٠٦. مَنْ سَأَلَ عَيْرَ اللَّهِ لَا سَتَحْقِقُ الْحِرْمَانَ.

٤٢٠٧. مَنْ أَكْثَرَ مَسْئَلَةَ النَّاسِ ذَلًّا.

4208. One who asks for that which he does not deserve is faced with deprivation.

4209. One who repeats his request to the people, they get irritated by him.

4210. One who asks for that which is above his rank deserves to be deprived.

4211. When one does not protect his dignity from [the humiliation of] asking you, then preserve your honour by not turning him away.

4212. Your countenance is like frozen water that is melted by asking; so [be careful and] consider whose presence you are melting it in.

4213. Do not ask the one from whom you fear deprival.

4214. Never turn away the beggar, even if he exceeds the limits.

4215. Do not turn away the beggar and safeguard your magnanimity by not depriving him.

4216. There is no humiliation like asking [for something from others].

4217. There is nothing more tormenting than having to ask from the ignorant out of desperation.

4218. Verily you are in greater need of the reward for that which you give than the asker is [in need] of that which he takes from you.

٤٢٠٨. مَنْ سَأَلَ مَا لَا يَسْتَحِقُ فُوْبَلَ بِالْحِرْمَانِ.

٤٢٠٩. مَنْ تَكَرَّرَ سُؤَالُهُ لِلنَّاسِ ضَجَّرُوهُ.

٤٢١٠. مَنْ سَأَلَ فَوْقَ قَدْرِهِ إِسْتَحْقَقَ الْحِرْمَانَ.

٤٢١١. مَنْ كَمْ يَصْنُ وَجْهَهُ عَنْ مَسْأَلَتِكَ فَأَكْرِمْ
وَجْهَكَ عَنْ رَدِّهِ.

٤٢١٢. وَجْهَكَ مَاءُ جَامِدٌ يُعَطَّرُ السُّؤَالُ فَانْظُرْ
عِنْدَ مَنْ ثُقَطَرَهُ.

٤٢١٣. لَا تَسْأَلْ مَنْ تَخَافُ مَنْعَهُ.

٤٢١٤. لَا تَرْدَنَ السَّائِلَ وَإِنْ أَسْرَفَ.

٤٢١٥. لَا تَرْدَنَ السَّائِلَ وَصُنْ مُرْوَنَكَ عَنْ حِرْمَانِهِ.

٤٢١٦. لَا ذَلَّ كَالْطَّلَبِ.

٤٢١٧. لَا شَيْءَ أَوْجَعُ مِنَ الاضْطِرَارِ إِلَى مَسْئَلَةِ
الْأَعْمَارِ.

٤٢١٨. إِنْكُمْ إِلَى إِجْرَاءِ (جَزَاءِ) مَا أَعْطَيْتُمْ أَشَدُ
حاجَةً مِنَ السَّائِلِ إِلَى مَا أَحَدَ مِنْكُمْ.

4219. Verily you will gain more joy by [the reward of] what you have given than the one who seeks from you gains in what he has received from you.

٤٢١٩. إِنَّكُمْ أَعْبَطُ إِمَّا بَذَلْتُمْ مِنَ الرَّاغِبِ إِلَيْكُمْ فِيمَا وَصَلَّهُ مِنْكُمْ.

4220. Give the beggar before he asks, for indeed if you make it necessary for him to ask, then you will have taken from his dignity that which is greater than what you have given him.

٤٢٠. إِبْدأُ السَّائِلَ بِالنَّوَالِ قَبْلَ السُّؤَالِ فَإِنَّكَ إِنْ أَخْوَجْتَهُ إِلَى سُؤَالِكَ أَحْدَثْتَ مِنْ حُرِّ وَجْهِهِ أَفْضَلَ إِمَّا أَعْطَيْتَهُ.

4221. Give your wealth generously to the one who has sacrificed his self-respect for you, for indeed the sacrificing of self-respect cannot be matched by anything.

٤٢١. أَبْذُلْ مَالَكَ لِمَنْ بَذَلَ لَكَ وَجْهَهُ فَإِنَّ بَذْلَ الْوَجْهِ لَا يُوازِيهُ شَيْئًا.

4222. Give generously when you are asked.

٤٢٢. إِسْكُنُوهَا إِذَا سُتِّلُوكُمْ.

4223. Seeking one's need from he who is not worthy [of being asked] is harder than death.

٤٢٣. أَشَدُّ مِنَ الْمَوْتِ طَلَبُ الْحَاجَةِ مِنْ غَيْرِ أَهْلِهَا.

4224. What an evil trait importunity is!

٤٢٤. بِئْسَ الشِّيمَةُ الْإِلْحَاحُ.

4225. Sacrificing one's dignity by begging is greater [in value] than the extent of one's need, even if it is great and even if it is granted.

٤٢٥. بَذْلُ مَاءِ الْوَجْهِ فِي الطَّلْبِ أَعْظَمُ مِنْ قُلْرُ الْحَاجَةِ وَإِنْ عَظَمْتُ وَأَنْجَحْ فِيهَا الطَّلْبَ.

4226. Sacrificing one's dignity in front of the wicked is the greatest death.

٤٢٦. بَذْلُ الْوَجْهِ إِلَى الْلِّعَامِ الْمَوْتُ الأَكْبَرُ.

4227. Make your address polite and you will hear a polite reply.

٤٢٧. أَجِلُّو فِي الْخُطَابِ تَسْمَعُوا جَمِيلَ الْجَوابِ.

4228. One who hastens to reply does not arrive at the right [answer].

4229. Giving correct reply is an evidence of merit.

4230. A discourteous reply stems from a discourteous address.

4231. When one is asked about that which he knows not, he should never feel ashamed to say: I do not know.

4232. Do not use harsh words [or foul language] even if you are unable to reply.

4233. Never ask about that which has not [yet] happened, for in that which has already come about there is enough knowledge [that one can gain].

4234. Do not be offensive in your address thereby being offended by the rudeness of the reply.

4235. One who abandons the words “I don’t know” comes upon his [place of] destruction.

4236. The person most prepared to [give a] reply is one who does not get angry.

4237. Ask and you will learn.

4238. When you ask, ask in order to learn and do not ask in order to embarrass [the one whom you are asking]. Indeed the ignorant one who learns is similar to a learned person and verily the learned one who is oppressive is similar to an ignorant person.

٤٢٢٨. مَنْ أَسْرَعَ فِي الْجَوَابِ لَمْ يُدْرِكِ الصَّوَابَ.

٤٢٢٩. مَنْ بُرَهَانِ الْفَضْلِ صَائِبُ الْجَوَابِ.

٤٢٣٠. نَكِيرُ الْجَوَابِ مِنْ نَكِيرِ الْخِطَابِ.

٤٢٣١. لَا يَسْتَحْسِنَ أَحَدٌ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: لَا أَعْلَمُ.

٤٢٣٢. لَا تُسِيِّي الْلَّفْظَ وَإِنْ ضَاقَ عَلَيْكَ الْجَوَابُ.

٤٢٣٣. لَا تَسْتَأْلُنَّ عَمَّا لَمْ يَكُنْ فَفِي الَّذِي قَدْ كَانَ عِلْمٌ كَافِ.

٤٢٣٤. لَا تُسِيِّي الْخِطَابَ فَيُشَوِّهُكَ نَكِيرُ الْجَوَابِ.

٤٢٣٥. مَنْ تَرَكَ قَوْلًا «لَا أَدْرِي» أُصِيبَ مَقَاوِلُهُ.

٤٢٣٦. أَخْضَرُ النَّاسِ جَوَابًا مِنْ لَمْ يَعْضَبْ.

٤٢٣٧. إِسْأَلْ تَعْلَمْ.

٤٢٣٨. إِذَا سَأَلْتَ فَاسْأَلْ تَفْهَمْهَا وَلَا تَسْأَلْ تَعْنِتَهَا
فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهُ بِالْعَالَمِ وَإِنَّ الْعَالَمَ الْمُتَعَسِّفَ
شَبِيهُ بِالْجَاهِلِ.

4239. If you are ignorant then learn, and when you are asked about that which you do not know then say: Allah and His Prophet know better.

٤٢٣٩. إِذَا كُنْتَ جَاهِلًا فَتَعْلَمْ وَإِذَا سُئِلْتَ عَمَّا لَا تَعْلَمْ فَقُلْ: اللَّهُ وَرَسُولُهُ أَعْلَمْ.

4240. Too much asking leads to restlessness.

٤٢٤٠. كَثْرَةُ السُّؤالِ ثُورِثُ الْمَلَلَ.

4241. One who asks, learns.

٤٢٤١. مَنْ سَأَلَ عَلِمَ.

4242. One who asks, benefits.

٤٢٤٢. مَنْ سَأَلَ إِسْتَفَادَ.

4243. One who asks properly, learns.

٤٢٤٣. مَنْ أَخْسَنَ السُّؤالَ عَلِمَ.

4244. One who asks in his young age, answers in his old age.

٤٢٤٤. مَنْ سَأَلَ فِي صِغَرِهِ أَجَابَ فِي كِبَرِهِ.

CAUSES AND MEANS

الأسباب والوسائل

4245. The means by which an incapable person achieves his goal is the same one (means) that makes the powerful person incapable to achieving what he seeks.

٤٢٤٥. السَّبَبُ الَّذِي أَدْرَكَ بِهِ الْعَاجِزُ بُعْيَنَةً هُوَ الَّذِي أَعْجَزَ الْقَادِرَ عَنْ طَلَبِهِ.

4246. The firmest rope that you can hold on to is the rope between you and Allah.

٤٢٤٦. أَوْثَقُ سَبَبٍ أَخْدَثُ بِهِ سَبَبٍ بَيْنَكَ وَبَيْنَ اللَّهِ.

4247. For everything there is a cause.

٤٢٤٧. لِكُلِّ شَيْءٍ سَبَبٌ.

4248. The strongest means [of gaining success in this world and the next] is having excellent [qualities and] merits.

٤٢٤٨. أَفْوَى الْوَسَائِلُ حُسْنُ الْفَضَائِلِ.

4249. The best means [to achieve closeness to Allah] is refraining from anger and keeping away from the humiliation of asking [others].

٤٢٤٩. أَفْضَلُ سَبَبٍ كُفُّ الْعَصَبِ وَالثَّنَرُهُ عَنْ مَذَلَّةِ الْطَّلَبِ.

COMPETITION

4250. If you must be competitors, then compete with each other in establishing the ordinances of Allah and in enjoining good.

المسابقة

٤٢٥٠. إِنْ كُنْتُمْ لَا مُحَالَةً مُتَسَايِقِينَ فَتَسَابَقُوْا إِلَى إِقَامَةِ حُدُودِ اللَّهِ وَالْأَمْرِ بِالْمَعْرُوفِ.

PROSTRATION AND BOWING

4251. The physical prostration is putting the foreheads on the earth and placing the palms and knees on the ground along with the toes of the feet, with complete submissiveness of the heart and sincerity of intention.

السجود والركوع

٤٢٥١. السُّجُودُ الْجِسْمَانِيُّ: هُوَ وَضْعٌ عَنَائِقِ الْوُجُوهِ عَلَى التُّرَابِ وَاسْتِبْلَانُ الْأَرْضِ بِالرَّاحِتَيْنِ وَالكَفَّيْنِ (وَالرُّكْبَتَيْنِ) وَأَطْرَافِ الْقَدَمَيْنِ مَعَ حُشُوعِ الْقَلْبِ وَإِخْلَاصِ النِّيَّةِ.

4252. The spiritual [aspect of] prostration is emptying the heart of [love for] that which perishes, proceeding with firm resolution in endeavouring towards the everlasting, removing pride and fanaticism, cutting off worldly ties and adorning oneself with the etiquettes of the Prophet.

٤٢٥٢. وَالسُّجُودُ النَّفْسَانِيُّ: فَرَاغُ الْقَلْبِ مِنَ الْفَانِيَاتِ وَالْإِقْبَالُ بِكُنْهِ الْهِمَّةِ عَلَى الْبَاقِيَاتِ وَخَلْغُ الْكَبِيرِ وَالْحَمِيمَةِ وَقَطْعُ الْعَلَاقَةِ الدُّنْيَوِيَّةِ وَالتَّحَلِّي بِالْخَلَاقِ النَّبَوَيَّةِ.

4253. What good forms of worship Prostration (sujūd) and bowing (rukū') are.

٤٢٥٣. نِعْمَ الْعِبَادَةُ السُّجُودُ وَالرُّكُوعُ.

PRISON

4254. The prison is one of the two [types of] graves.

السجن

٤٢٥٤. السِّجْنُ أَحَدُ الْقَبْرَيْنِ.

DISPLEASURE

السخط

4255. One whose displeasure is much, his pleasure is not known.

٤٢٥٥. مَنْ كَثُرَ سَخْطُهُ لَمْ يُعْرَفْ رِضَاهُ.

4256. One whose displeasure is much is not admonished.

٤٢٥٦. مَنْ كَثُرَ سَخْطُهُ لَمْ يُعْتَبَ.

4257. How ugly is displeasure and how nice pleasure is!

٤٢٥٧. مَا أَقْبَحَ السُّخْطَ وَأَحْسَنَ الرِّضَا.

4258. Displeasure is enough of a suffering.

٤٢٥٨. كَفَىٰ بِالسُّخْطِ عَنَاءً.

4259. Whoever is displeased with what has been destined, adversity befalls him.

٤٢٥٩. مَنْ تَسْخَطَ بِالْمَقْدُورِ حَلَّ بِهِ الْمَحْذُورُ.

4260. Do not be upset by the displeasure of the one who is pleased with falsehood.

٤٢٦٠. لَا تَكْرُهُوا سُخْطَ مَنْ يُرْضِيهِ الْبَاطِلُ.

4261. Be wary of the displeasure of the One aside from whose obedience nothing can save you, and aside from whose disobedience nothing can destroy you, and aside from whose mercy nothing can accommodate you; and turn to Him and trust in Him.

٤٢٦١. تَوَقُّ سَخْطًا مِّنْ لَا يُنْجِيكَ إِلَّا طَاعَتُهُ وَلَا يُؤْدِيكَ إِلَّا مَعْصِيَتُهُ وَلَا يَسْعَىٰ إِلَّا رَحْمَتُهُ وَالْتَّحْمِيَّ إِلَيْهِ وَتَوَكَّلْ عَلَيْهِ.

GENEROSITY

السخاء

4262. Generosity earns love [of people] and adorns one's character.

٤٢٦٢. السَّخَاءُ يُكَسِّبُ الْمَحَبَّةَ وَبَزَّينُ الْأَخْلَاقَ.

4263. Generosity is one of the two felicities.

٤٢٦٣. السَّخَاءُ أَحَدُ السَّعَادَتَيْنِ.

4264. Generosity clears away sins and attracts the love of the hearts.

٤٢٦٤. السَّخَاءُ يُحْصِنُ الدُّنُوبَ وَيَجْلِبُ مَحَبَّةَ الْقُلُوبِ.

4265. Generosity and courage are

٤٢٦٥. السَّخَاءُ وَالشَّجَاعَةُ غَرَائِزُ شَرِيقَةٍ يَضْعُفُهَا اللَّهُ

honourable instincts which Allah, the Glorified, puts in the one whom He loves and has subjected to trials.

4266. Generosity means being open-handed with your [own] wealth while being cautious with the wealth of others.

4267. Generosity is that which one initiates [himself], for if he gives after being asked, then it is [a result of] shame and embarrassment.

4268. Generosity is the fruit of the intellect and contentment is the evidence of nobility.

4269. Generosity and shame are the best characteristics.

4270. The most courageous of people is the most generous of them.

4271. The most honourable of qualities is generosity, and the most universal in benefit is justice.

4272. The best [form of] generosity is for you to be open-handed with your wealth while being cautious with the wealth of others.

4273. Verily the generosity of spirit that keeps one away from that which others possess is better than the generosity of giving.

4274. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

سُبْحَانَهُ فِيمَنْ أَحَبَّهُ وَامْتَحَنَهُ.

٤٢٦٦. السَّخَاءُ أَنْ تَكُونَ بِمَالِكَ مُتَبَرِّسًا وَعَنْ مَا لِغَيْرِكَ مُتَوَرِّسًا.

٤٢٦٧. السَّخَاءُ مَا كَانَ ابْتِدَاءً فَإِنْ كَانَ عَنْ مَسْئَلَةٍ فَحِيَاءً وَتَدَمُّمًا.

٤٢٦٨. السَّخَاءُ ثَرَةُ الْعَقْلِ وَالْقَناعَةُ بُرْهَانُ الْبُلْبُلِ.

٤٢٦٩. السَّخَاءُ وَالْحَيَاءُ أَفْضَلُ الْخُلُقِ.

٤٢٧٠. أَشْجَعُ النَّاسِ أَسْخَاهُمْ.

٤٢٧١. أَكْرَمُ الْأَخْلَاقِ السَّخَاءُ وَأَعْمَمُهَا نَفْعًا العَدْلُ.

٤٢٧٢. أَفْضَلُ السَّخَاءِ أَنْ تَكُونَ بِمَالِكَ مُتَبَرِّسًا وَعَنْ مَا لِغَيْرِكَ مُتَوَرِّسًا.

٤٢٧٣. إِنَّ سَخَاءَ النَّفْسِ عَمَّا فِي أَنْدِي النَّاسِ لِأَفْضَلٍ مِنْ سَخَاءَ الْبُلْبُلِ.

٤٢٧٤. إِنَّ أَفْضَلَ مَا اسْتُجْلِبَ بِهِ النَّثَاءُ السَّخَاءُ وَإِنَّ أَجْزَلَ مَا اسْتُدِرَّتْ بِهِ الْأَرْبَاخُ الْبَاقِيَةُ الصَّدَقَةُ.

4275. Generosity is a [righteous] trait; honour is a virtue.

٤٢٧٥. السَّخاءُ سَجِيَّةُ الشَّرْفِ مَزِيَّةٌ.

4276. Generosity is a [virtuous] quality.

٤٢٧٦. السَّخاءُ حُلْقٌ.

4277. Generosity is the adornment of a human being.

٤٢٧٧. السَّخاءُ زَيْنُ الْإِنْسَانِ.

4278. Generosity sows [the seeds of] love.

٤٢٧٨. السَّخاءُ يَرْغِعُ الْمَحَبَّةَ.

4279. Generosity is the most honourable habit.

٤٢٧٩. السَّخاءُ أَشْرَفُ عَادَةً.

4280. Generosity is a quality of the Prophets.

٤٢٨٠. السَّخاءُ حُلْقُ الْأَئْيَاءِ.

4281. Generosity bears the fruit of [spiritual] purity.

٤٢٨١. السَّخاءُ يُثْمِرُ الصَّفَاءَ.

4282. Generosity covers up [one's] faults.

٤٢٨٢. السَّخاءُ سِتْرُ الْعِيُوبِ.

4283. Generosity earns praise.

٤٢٨٣. السَّخاءُ يَكْبِسُ الْحَمْدَ.

4284. Generosity is the symbol of magnanimity and nobility.

٤٢٨٤. السَّخاءُ عُنْوَانُ الْمُرْوَةِ وَالنُّبُلِ.

4285. Through generosity, actions become beautiful.

٤٢٨٥. بِالسَّخاءِ ثُرَانُ الْأَفْعَالِ.

4286. Through generosity, faults are hidden.

٤٢٨٦. بِالسَّخاءِ تُسْتَرُ الْعِيُوبُ.

4287. Adorn yourself with generosity and piety, for these two are the embellishments of faith and the most honourable of your traits.

٤٢٨٧. تَحْلَى بِالسَّخاءِ وَالْوَرِعِ فَهُمَا حِلْيَةُ الإِيمَانِ وَأَشْرَفُ خَلَلِكَ.

4288. The best generosity is that which corresponds to the situations of need.

٤٢٨٨. حَيْرُ السَّخاءِ مَا صَادَفَ مَوْضِعَ الْحَاجَةِ.

4289. Generosity is the cause of adoration.

٤٢٨٩. سَبَبُ الْمَحَبَّةِ السَّخاءُ.

٤٢٩٠. سبب السيادة السخاء.
٤٢٩١. شئ السخاء السرف.
٤٢٩٢. ظلم السخاء من منع العطاء.
٤٢٩٣. عايك بالسخاء فإنه ثمرة العقل.
٤٢٩٤. عليكم بالسخاء وحسن الخلقي فإنهما يزيدان الرزق ويوجبان المحبة.
٤٢٩٥. على قدر المروءة تكون السخاء.
٤٢٩٦. عطوا معاييركم بالسخاء فإنه سر العيوب.
٤٢٩٧. في السخاء المحبة.
٤٢٩٨. كثرة السخاء تكثير الأولياء وتستصلح الأعداء.
٤٢٩٩. لو رأيتم السخاء رجلاً لرأيتموه حسناً يسر الناظرين.
٤٣٠٠. من لم يكن له سخاء ولا حياء فالمؤت حير له من الحياة.
٤٣٠١. نعم السخية السخاء.
٤٣٠٢. لا فضيلة كالسخاء.
٤٣٠٣. لا سخاء مع عدم.

4304. Generosity is showing affection to the beggar and giving open-handedly.

٤٣٠٤. الْسَّخَاءُ حُبُّ السَّائِلِ وَبَذْلُ النَّائِلِ.

APTNES

السَّدَاد

4305. One who acts aptly, acquires [success].

٤٣٠٥. مَنْ عَمِلَ بِالسَّدَادِ مَلَكَ.

MIRAGE

السَّرَاب

4306. One who strives in seeking a mirage, his hardship is prolonged and his thirst increases.

٤٣٠٦. مَنْ سَعَى فِي طَلَبِ السَّرَابِ طَالَ تَعْبُهُ وَكَثُرَ عَطَشُهُ.

4307. One who hopes to quench his thirst from a mirage, his hope will be dashed and he will die of thirst.

٤٣٠٧. مَنْ أَمَلَ الرِّيَّ مِنَ السَّرَابِ خَابَ أَمَلُهُ وَمَاتَ بِعَطَشِهِ.

4308. One who is deceived by the mirage [of this world], the means [of attaining prosperity in the Hereafter] are cut off for him.

٤٣٠٨. مَنْ عَرَّأَ السَّرَابَ تَقْطَعَتْ بِهِ الأَسْبَابُ.

DISMISSAL

السَّرَاح

4309. Dismissal with kindness is one of the two reliefs.

٤٣٠٩. حُسْنُ السَّرَاحِ أَحَدُ الرَّاحَتَيْنِ.

SECRET THOUGHTS AND ACTIONS

السَّرَائِر

4310. The goodness of secret thoughts is evidence of the soundness of insight.

٤٣١٠. صَلَامُ السَّرَائِرِ بُرهَانٌ صِحَّةِ الْبَصَائِرِ.

4311. Blessed is the one whose secret thoughts are good, whose outward [character] is righteous and who does not harm the people.

4312. When the consciences are being reformed, the hidden rancour becomes evident.

4313. When the apparent gets corrupted, the hidden also get corrupted.

4314. One whose secret thoughts are good, his outward [character] is righteous.

4315. One whose secret actions are good [and honourable] is not afraid of anyone.

٤٣١١. طُوبى لِمَنْ صَلَحَتْ سَرِيرَتُهُ وَحَسِنَتْ عَلَانِيَتُهُ وَعَزَّلَ عَنِ النَّاسِ شَرَّهُ.

٤٣١٢. عِنْدَ تَصْحِيحِ الصَّمَائِيرِ يَبْدُو غَلَطُ السَّرَّايرِ.

٤٣١٣. عِنْدَ فَسَادِ الْعَلَانِيَةِ تَفْسِدُ السَّرِيرَةُ.

٤٣١٤. مَنْ حَسِنَتْ سَرِيرَتُهُ حَسِنَتْ عَلَانِيَتُهُ.

٤٣١٥. مَنْ حَسِنَتْ سَرِيرَتُهُ لَمْ يَخَافْ أَحَدًا.

SECRET AND CONFIDENTIAL DISCUSSIONS

السر والنرجوى

4316. Protect your affair and do not give away your secret in marriage to whoever proposes!

4317. Keep your secret to yourself and neither entrust it to a judicious one who may err nor to an ignorant one who may betray [your trust].

4318. The best secret discussion is that which is founded on religion and God-wariness, and is based on following the path of guidance and opposing vain desires.

4319. Man is most protective of his secret.

4320. Divulging [secrets] is the trait of outsiders [not of believing Muslims].

٤٣١٦. احْفَظْ أَمْرَكَ وَلَا تُنْكِحْ خَاطِبًا سِرَّكَ.

٤٣١٧. إِنْفَرِدْ بِسِرَّكَ وَلَا ثُودَغَهُ حَازِمًا فَيَرِلَّ وَلَا جَاهِلًا فَيَخُونَ.

٤٣١٨. أَفْضَلُ النَّجْوَى مَا كَانَ عَلَى الدِّينِ وَالْتَّقْوَى

وَأَسْفَرَ عَنِ اتِّبَاعِ الْهُدَى وَمُخَالَفَةِ الْهَوَى.

٤٣١٩. الْمَرْءُ أَحْفَظُ لِسِرَّهُ.

٤٣٢٠. الْإِذَاعَةُ شَيْءُ الْأَعْيَارِ.

4321. Divulging the secret that has been entrusted to you is a [form of] betrayal.

٤٣٢١. إِذَاعَةُ سِرِّ أُوْدِعَتُهُ عَدْرٌ.

4322. Three people are not to be trusted with a secret: the woman, the telltale and the fool.

٤٣٢٢. ثَلَاثٌ لَا يُسْتَوْدَعُنَ سِرًّا: الْمَرْأَةُ وَالنَّمَاءُ وَالْأَحْقُقُ.

4323. Your secret is a source of happiness for you if you conceal it but if you divulge it, it is your destruction.

٤٣٢٣. سِرُّكَ سُرُورُكَ إِنْ كَتَمْتَهُ وَإِنْ أَدَعْتَهُ كَانَ ثُبُورَكَ.

4324. He who divulges his secrets does not remain safe.

٤٣٢٤. لَا يَسْتَلِمُ مَنْ أَذَاعَ سِرَّهُ.

4325. Your secret is your prisoner but if you divulge it, you become its prisoner.

٤٣٢٥. سِرُّكَ أَسِيرُكَ فَإِنْ أَفْشَيْتَهُ صِرْتَ أَسِيرَهُ.

4326. Be stingy with your secrets and do not divulge the secret that has been entrusted to you, for indeed divulging [it] is betrayal.

٤٣٢٦. كُنْ بِإِسْرَارِكَ بَخِيلًا وَلَا تُدْعِ سِرًّا أُوْدِعَتُهُ فَإِنَّ إِلَاعَةَ خِيَانَةً.

4327. Every time the keepers of secrets increase, [chances of] its divulgence becomes greater.

٤٣٢٧. كُلَّمَا كَثُرَ حُزْنُ الْأَسْرَارِ كَثُرَ ضِيَاعُهَا.

4328. One who conceals the secret [that has been entrusted to him] is loyal and trustworthy.

٤٣٢٨. كَاتِمُ السِّرِّ وَفِيْ أَمِينٍ.

4329. If a person were to use his intellect, he would protect his secret from the one who has revealed [another's secret] to him and would not inform anyone of it.

٤٣٢٩. لَوْ عَقِلَ الْمَرْءُ عَقْلَهُ لَأَحْرَرَ سِرَّهُ عَمَّنْ أَفْسَاهَ إِلَيْهِ وَلَمْ يُطْلِعْ أَحَدًا عَلَيْهِ.

4330. One who reveals your secret has ruined your affair.

٤٣٣٠. مَنْ أَفْشَى سِرَّكَ ضَيَّعَ أَمْرَكَ.

4331. One who conceals his secret has the choice [of doing as he wills with it] in his hand.

٤٣٣١. مَنْ كَتَمَ سِرَّهُ كَانَتِ الْحِيَةُ بِيَدِهِ.

4332. One who entrusts his secret to an unreliable person has forfeited his secret.

٤٣٣٢. مَنْ أَسْرَ إِلَى عَيْرٍ ثِقَةً ضَيَّعَ سِرَّهُ.

4333. One who divulges a secret that has been entrusted to him has betrayed [a trust].

٤٣٣٣. مَنْ أَفْشَى سِرَّاً أَسْتُوْدَعَهُ (أُودِعَهُ) فَقَدْ خَانَ.

4334. Whoever is weak in keeping his own secret, he will be even weaker in keeping the secret of others.

٤٣٣٤. مَنْ ضَعُفَ عَنْ سِرِّهِ (شَرِّهِ) فَهُوَ عَنْ سِرِّ عَيْرِهِ أَضَعُفُ.

4335. One who is too weak to protect his [own] secret will not be strong enough to protect the secret of others.

٤٣٣٥. مَنْ ضَعُفَ عَنْ حِفْظِ سِرِّهِ لَمْ يَفْعُلْ لِسِرِّ عَيْرِهِ.

4336. One who safeguards his secret from you has actually accused you [of being untrustworthy].

٤٣٣٦. مَنْ حَصَنَ سِرَّهُ مِنْكَ فَقَدِ اتَّهَمَكَ.

4337. From the ugliest form of betrayal is divulging a secret.

٤٣٣٧. مَنْ أَفْبَحَ الْعَدْرَ إِذَا عَنِ السِّرِّ.

4338. I have never blamed anyone for divulging my secret when I was more unaccommodating of it than him [by revealing it to him in the first place].

٤٣٣٨. مَأْلُومُ أَحَدًا عَلَى إِذَا عَنِ سِرِّي إِذْ كُنْتُ بِهِ أَضَبِيقَ (مِنْهُ).

4339. The basis of a secret is its concealment.

٤٣٣٩. مِلَأُكُ الْسِّرِّ سَرْتُهُ.

4340. Do not entrust your secret to one who has no trustworthiness.

٤٣٤٠. لَا تُؤْدِعَنَّ سِرَّكَ مَنْ لَا أَمَانَةَ لَهُ.

4341. Do not confide in the one who would divulge your secret.

٤٣٤١. لَا تَتَقْبِقْ إِمْنَانُ يُذْيِعُ سِرَّكَ.

4342. Do not inform your wife and your servant about your secret as they will [use it to] subjugate you.

٤٣٤٢. لَا تُطْلِعْ زَوْجَكَ وَعَبْدَكَ عَلَى سِرَّكَ فَيَسْتَرِقَاكَ.

4343. Do not confide in the ignorant one with any secret that he is unable to conceal.

٤٣٤٣. لَا تُسِرَّ إِلَى الْجَاهِلِ شَيْئاً لَا يُطِيقُ كِتْمَانَهُ.

4344. One whose breast cannot accommodate his secret has no preservation (or prudence).

4345. The speech of every gathering is [supposed to be] rolled up with its carpet.

4346. If you gain confidence in your close friend then safeguard some of your affairs and conceal some of your secrets [from him], for it is possible that you may regret [revealing it all to him] sometime in the future.

٤٣٤٤. لا حِزْرَ (لا حَزْمٌ) لِمَنْ لَا يَسْعُ سِرَّهُ صَدْرُهُ.

٤٣٤٥. حَدِيثٌ كُلُّ مَجْلِسٍ يُطْوَى مَعَ بِسَاطِهِ.

٤٣٤٦. إِنِ اسْتَنَمْتَ إِلَى وَدُودَكَ فَأَخْرِزْ لَهُ مِنْ أَمْرِكَ وَاسْتَبِقْ لَهُ مِنْ سِرِّكَ مَا لَعْلَكَ أَنْ تَنْدِمْ عَلَيْهِ وَفْتَأَ مَا.

HAPPINESS AND PUTTING JOY IN THE HEARTS

4347. Happiness opens up the spirit and stimulates vitality.

4348. At times happiness becomes roiled.

4349. Perhaps [the joy of] happiness may turn bitter.

4350. Every joy [in this world] turns sour [eventually].

4351. No one puts joy in a [believer's] heart except that Allah creates a grace from that joy, so whenever any calamity befalls him, it (the grace) flows over it just like the flowing of water until it expels the calamity from him just as the unfamiliar camel is expelled from the group of camels.

السرور وادخال السرور

٤٣٤٧. الْسُّرُورُ يَبْسُطُ النَّفْسَ وَيُثْبِرُ الْبَشَاطَ.

٤٣٤٨. رَبَّمَا تَنَعَّصَ السُّرُورُ.

٤٣٤٩. قَدْ يَنَعَّصُ السُّرُورُ.

٤٣٥٠. كُلُّ سُرُورٍ مُّنَعَّصٌ.

٤٣٥١. مَا أَوْدَعَ أَحَدٌ (مَا مِنْ أَحَدٌ أَوْدَعَ) قَلْبًا سُرُورًا إِلَّا حَكَقَ اللَّهُ مِنْ ذَلِكَ السُّرُورَ لُطْفًا فَإِذَا نَزَلْتُ بِهِ نَائِبًا جَرِي إِلَيْهَا كَمَلَاءً فِي الْمُحَدَّرِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تَطْرُدُ الْعَرَبِيَّةُ مِنَ الْإِلَيْلِ.

EXTRAVAGANCE

الإسراف

4352. Extravagance is blameworthy in everything except in doing good deeds.

٤٣٥٢. الإِسْرَافُ مَذْمُومٌ فِي كُلِّ شَيْءٍ إِلَّا فِي أَفْعَالِ الْخَيْرِ.

4353. Verily giving this wealth where it has no right to be given is wastefulness and extravagance.

٤٣٥٣. أَلَا وَإِنَّ إِعْطَاءَ هَذَا الْمَالِ فِي غَيْرِ حَقِّهِ تَبَذِّلُ وَإِسْرَافٌ.

4354. The ugliest [form of] giving is extravagance.

٤٣٥٤. أَقْبَحُ الْبَذْلِ السَّرَّافُ.

4355. The refusal of the economizer is better than the granting of the extravagant.

٤٣٥٥. إِنَّ مَنْعَ الْمُفْتَصِدِ أَحْسَنُ مِنْ عَطَاءِ الْمُبَذِّلِ.

4356. Verily the withholding of preserver is more graceful than the giving of the squanderer.

٤٣٥٦. إِنَّ إِمْسَاكَ الْحَافِظِ أَجْمَلُ مِنْ بَذْلِ الْمُضَيِّعِ.

4357. Extravagance wipes out the plentiful.

٤٣٥٧. الإِسْرَافُ يُفْنِي الْجَزِيلَ.

4358. Extravagance depletes the abundant.

٤٣٥٨. الإِسْرَافُ يُفْنِي الْكَثِيرَ.

4359. Wastefulness is the symbol [and cause] of poverty.

٤٣٥٩. الْتَّبَذِلُ عُنْوَانُ الْفَاقَةِ.

4360. Wastefulness is a penniless companion.

٤٣٦٠. الْتَّبَذِلُ قَرِينٌ مُفْلِسٌ.

4361. Abandon extravagance by economizing, and recall [your] tomorrow today.

٤٣٦١. ذَرِ الإِسْرَافَ مُفْتَصِدًا وَادْعُرْ فِي الْيَوْمِ غَدًا.

4362. Eschew extravagance, for neither is the generosity of the extravagant praised nor is his indigence sympathized [with].

٤٣٦٢. ذَرِ السَّرَّافَ فَإِنَّ الْمُسِرِفَ لَا يُحَمَّدُ جُودُهُ وَلَا يُرْحَمُ فَقْرُهُ.

4363. The cause of poverty is extravagance.

٤٣٦٣. سَبَبُ الْفَقْرِ الإِسْرَافُ.

4364. You must abandon wastefulness and extravagance, and adopt the qualities of justice and equity.

4365. Extravagance is censured in everything except in performance of virtuous acts and excessiveness in obedience [and worship of Allah].

4366. Then shun extravagance by economizing, and recall today [what you will need] tomorrow; hold on to wealth [only] to the extent of your necessity and send forth the surplus for the day when you will need it.

4367. Wastefulness is enough of an extravagance.

4368. Too much extravagance destroys.

4369. There is no honour in extravagance.

4370. One who takes pride in wastefulness will be humiliated by indigence.

4371. That which is above sufficiency is extravagance.

4372. There is no ignorance like wastefulness.

4373. There is no affluence with extravagance.

4374. Woe be to the extravagant! How far he is from reforming himself and setting right his affair!

٤٣٦٤. عَلَيْكَ بِتَرْكِ التَّبَذُّرِ وَالإِسْرَافِ وَالتَّحْلُقِ
بِالْعَدْلِ وَالْإِنْصَافِ.

٤٣٦٥. فِي كُلِّ شَيْءٍ يُلَمِّ السَّرْفُ إِلَّا فِي صَنَاعَةِ
الْمَعْرُوفِ وَالْمَبَاعَةِ فِي الطَّاعَةِ.

٤٣٦٦. فَدَعِ الْإِسْرَافَ مُفْتَصِدًا وَادْعُرْ فِي الْيَوْمِ عَدَا
وَأَمْسِكْ مِنَ الْمَالِ بِمَدْرِ ضَرُورَتِكَ وَقَدْمِ الْفَضْلِ لِيَوْمِ
حاجَتِكَ.

٤٣٦٧. كَفَى بِالْتَّبَذُّرِ سَرْفًا.

٤٣٦٨. كَثْرَةُ السَّرْفِ تُدْمِرُ.

٤٣٦٩. لَيْسَ فِي سَرْفِ شَرْفٌ.

٤٣٧٠. مَنِ افْتَحَرَ بِالْتَّبَذُّرِ احْتَمَرَ بِالْإِفْلَامِ.

٤٣٧١. مَا فَوْقَ الْكَفَافِ إِسْرَافٌ.

٤٣٧٢. لَا جَهَنَّمَ كَالْتَبَذُّرِ.

٤٣٧٣. لَا غَنِيَ مَعَ إِسْرَافٍ.

٤٣٧٤. وَيْحَ الْمُسِرِفِ مَا أَبْعَدَهُ عَنْ صَلَاحِ نَفْسِهِ
وَإِسْتِدْرَاكِ أُمْرِهِ.

THEFT

السرقة

4375. And the shunning of theft [has been prescribed] as a means of instilling virtue.

٤٣٧٥. وَمُحْجَانَةُ السِّرْقَةِ إِيمَاجِابًا لِلْعِفَّةِ.

AID

المساعدة

4376. Aid your brother in every situation, and go with him wherever he goes.

٤٣٧٦. سَاعِدْ أَخَاكَ عَلَى كُلِّ حَالٍ وَزُلْ مَعَهُ حَيْثُمَا زَالَ.

FELICITY

السعادة

4377. Felicity is that which leads [one] to success.

٤٣٧٧. السَّعَادَةُ مَا أَفْضَيْتَ إِلَيْهِ الْفَوْزُ.

4378. The signs of felicity are sincerity [of intentions] in action.

٤٣٧٨. أَمَارَاتُ السَّعَادَةِ إِحْلَاصُ الْعَمَلِ.

4379. Having a heart that is free of rancour and jealousy is from the felicity of a servant.

٤٣٧٩. حُلُوُ الصَّدْرِ مِنَ الْغَيْرِ وَالْحَسَدِ مِنْ سَعَادَةِ الْعَبْدِ.

4380. Felicity is gained by hastening good deeds and pure [and virtuous] actions.

٤٣٨٠. دَرُكُ السَّعَادَةِ بِمُبَادِرَةِ الْخَيْرَاتِ وَالْأَعْمَالِ الزَّاكيَاتِ.

4381. The felicity of a person is [in] contentment and satisfaction.

٤٣٨١. سَعَادَةُ الْمُرْءِ الْقَنَاعَةُ وَالْأَرْضَا.

4382. The felicity of a man is in safeguarding his faith and working for his Hereafter.

٤٣٨٢. سَعَادَةُ الرَّجُلِ فِي إِحْرَارِ دِينِهِ وَالْعَمَلِ لِآخِرَتِهِ.

4383. It is enough of a felicity for a person that he be deemed trustworthy in religious and worldly affairs.

٤٣٨٣. كَفَى بِالْمُرْءِ سَعَادَةً أَنْ يُوْتَقَ بِهِ فِي أُمُورِ الدِّينِ وَالْأُدُنِيَّاتِ.

4384. It is enough of a felicity for a person to turn away from that which perishes and become occupied with that which is everlasting.

4385. You will never know the sweetness of felicity until you taste the bitterness of misfortune.

4386. It is part of felicity to be granted success in performing righteous deeds.

4387. It is from the perfection of felicity for one to strive for the betterment of the [whole] community.

4388. Successfully attaining what is sought is part of felicity.

4389. From the felicity of a person is his showing benevolence to those who are deserving of it.

4390. A person does not attain felicity except through the obedience of Allah, the Glorified, and a person does not become wretched except by disobeying Allah.

4391. No one attains felicity except by upholding the bounds of Allah and no one becomes wretched except by disregarding them.

4392. It is from the felicity of a person that his good turns are done to one who thanks him and his benevolence is shown to one who is not ungrateful to him.

4393. He who makes his brothers miserable does not gain felicity.

٤٣٨٤. كَفِى بِالْمُرْءَ سَعَادَةً أَنْ يَعْرِفَ عَمَّا يُفْنِي
وَيَتَوَلَّهُ إِمَا يَبْقَى.

٤٣٨٥. لَنْ تُعْرِفَ حَلاوةُ السَّعَادَةِ حَتَّى تُذَاقَ مَرَأَةُ
النَّحْسِ.

٤٣٨٦. مِنَ السَّعَادَةِ التَّوْفِيقُ لِصَالِحِ الْأَعْمَالِ.

٤٣٨٧. مِنْ كَمَالِ السَّعَادَةِ السَّعْيُ فِي صَلَاحِ
الجَمْهُورِ.

٤٣٨٨. مِنَ السَّعَادَةِ تُجْحُظُ الطَّيْلَةُ.

٤٣٨٩. مِنْ سَعَادَةِ الْمُرْءِ أَنْ يَضَعَ مَعْرُوفَةٌ عِنْدَ أَهْلِهِ.

٤٣٩٠. لَا يَسْعَدُ اُمْرُءٌ إِلَّا بِطَاعَةِ اللَّهِ سُبْحَانَهُ
وَلَا يُشْقَى اُمْرُءٌ إِلَّا بِعَصْبَيَّةِ اللَّهِ.

٤٣٩١. لَا يَسْعَدُ أَحَدٌ إِلَّا بِإِقَامَةِ حُكُومَةِ اللَّهِ وَلَا
يَشْقَى أَحَدٌ إِلَّا بِإِضَاعَتِهَا.

٤٣٩٢. مِنْ سَعَادَةِ الْمُرْءِ أَنْ تَكُونَ صَنِاعَةُ عِنْدَ مَنْ
يَشْكُرُهُ وَمَعْرُوفُهُ عِنْدَ مَنْ لَا يَكْفُرُهُ.

٤٣٩٣. مَا سَعَدَ مَنْ شَقَى إِخْرَانَهُ.

4394. How close are felicities to misfortunes!

٤٣٩٤. ما أقرب السُّعُود مِن النُّحُوس.

4395. How far is repose in ease and inactivity from acquiring felicity!

٤٣٩٥. هُنَاهَا مِنْ نَيْلِ السَّعَادَةِ الْسُّكُونُ إِلَى الْهُوَيْنَا وَالْبِطَآلَةِ.

4396. When the presentation [of deeds] in front of Allah, the Glorified, takes place, felicity is differentiated from wretchedness.

٤٣٩٦. عِنْدَ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ تَتَحَقَّقُ السَّعَادَةُ مِنَ الشَّقَاءِ.

THE FELICITOUS

السعيد

4397. The felicitous is one who considers that which is lost [to him] as insignificant.

٤٣٩٧. السَّعِيدُ مَنْ اسْتَهَانَ بِالمُغْفُودِ.

4398. Felicitous is one who fears the punishment [of Allah] so he has faith, and hopes for divine reward so he does good deeds.

٤٣٩٨. السَّعِيدُ مَنْ خَافَ الْعِقَابَ فَأَمِنَ وَرَجَا الشَّوَّابَ فَأَحْسَنَ.

4399. Verily the most felicitous of people is one who has an exhorter in himself [that urges him] to obey Allah.

٤٣٩٩. إِنَّ أَسْعَدَ النَّاسِ مَنْ كَانَ لَهُ مِنْ نَفْسِهِ بِطَاعَةُ اللَّهِ مُتَنَاضِ.

4400. Felicitous is one who makes his obedience [and worship] sincere.

٤٤٠٠. السَّعِيدُ مَنْ أَخْصَنَ الطَّاعَةَ.

4401. If you would like to be the most felicitous of people through what you have learnt, then act upon it.

٤٤٠١. إِنْ أَحْبَبْتَ أَنْ تَكُونَ أَسْعَدَ النَّاسِ بِمَا عَلِمْتَ فَاعْمَلْ.

4402. Indeed only he is felicitous who fears divine punishment so he safeguards himself, and hopes for divine reward so he does good, and longs for Paradise so he wakes up [to worship] in the night.

٤٤٠٢. إِنَّمَا السَّعِيدُ مَنْ خَافَ الْعِقَابَ فَأَمِنَ وَرَجَا الشَّوَّابَ فَأَحْسَنَ وَاشْتَاقَ إِلَى الْجَنَّةِ فَادْجَأَ.

STRIVING AND SEEKING

السعي والطلب

4403. Rolling up one's clothes [in preparation] for serious work is from [one's] good fortune.

٤٤٠٣. الشُّتُّمُ لِلْحَدِّ مِنْ سَعَادَةِ الْجَدَّ.

4404. Seek and you shall find.

٤٤٠٤. أُطْلُبْ تَجِدْ.

4405. It is upon you to strive but it is not upon you to succeed.

٤٤٠٥. عَلَيْكَ بِالسَّعْيِ وَلَا يَسِّرْ عَلَيْكَ بِالنُّجْحِ.

4406. Never will your striving for that which improves you and earns divine reward be wasted.

٤٤٠٦. لَنْ يَضِعَ مِنْ سَعْيَكَ مَا أَصْلَحَكَ وَأَكْسَبَكَ الأَجْرَ.

4407. One who hastens his pace arrives at the place of rest [and repose].

٤٤٠٧. مَنْ أَسْرَعَ الْمَسِيرَ أَدْرَكَ الْمَقِيلَ.

4408. One whose efforts are good, his place in the Hereafter will be good.

٤٤٠٨. مَنْ حَسُنَتْ مَساعِيهِ طَابَتْ مَرَاعِيهِ.

4409. Strive to free your necks [from the shackles of this world] before the doors of ransom are shut.

٤٤٠٩. إِسْعَوْا فِي فِكَاكِ رِقَابِكُمْ قَبْلَ أَنْ تُعْلَقَ رَهَائِنُهَا.

4410. Whoever hastens to the people with that which they dislike, they will speak about him that which they do not know.

٤٤١٠. مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرُمُونَ قَالُوا فِيهِ مَا لَا يَعْلَمُونَ.

4411. Many a person strives in that which is harmful for him.

٤٤١١. رَبَّ سَاعٍ فِيمَا يَضُرُّهُ.

4412. Many a person is awake so that another can sleep.

٤٤١٢. رَبَّ سَاهِرٍ لِرَاقِدٍ.

4413. Many a person strives for one who is seated [doing nothing].

٤٤١٣. رَبَّ سَاعٍ لِقَاعِدٍ.

TRAVEL

السفر

4414. Travelling is one of the two torments.

٤٤١٤. السَّفَرُ أَحَدُ الْعَذَابَيْنِ.

THE ENVOY

السفير

4415. The lies of an envoy give rise to corruption, cause the failure of the intended objective, nullify judiciousness and invalidate firm resolution.

٤٤١٥. كَدْبُ السَّفَيرِ يُؤَلِّدُ الْفَسَادَ وَيُفَوِّثُ الْمَرَادَ وَيُبْطِلُ الْحَزْمَ وَيَنْفَضِّلُ الْغَرْمَ.

SPILLING BLOOD

سفك الدماء

4416. Spilling blood without just cause invites the descending of divine wrath and the cessation of blessings.

٤٤١٦. سَفْكُ الدِّمَاءِ بِغَيْرِ حَقِّهَا يَدْعُوا إِلَى حُلُولِ النَّفْمَةِ وَرَوْالِ الْبَعْمَةِ.

THE SHIPS OF SALVATION

سفن النجاة

4417. Cut through the waves of discord by [embarking on] the ships of salvation.

٤٤١٧. شُفُّوا أَمْوَاجَ الْفَتَنِ بِسُفُنِ النَّجَاةِ.

DIMWITTEDNESS

السفه

4418. Beware of dimwittedness for verily it causes one to be deserted by his friends.

٤٤١٨. إِيَّاكَ وَالسَّفَهَ فَإِنَّهُ يُوحِشُ الرِّفَاقَ.

4419. Dimwittedness is idiocy.

٤٤١٩. السَّفَهُ حُرْقُ.

4420. Dimwittedness [and insolence] is an offence.

٤٤٢٠. السَّفَهُ حِرْيَةً.

٤٤٢١. Dimwittedness is the key to ridicule.
٤٤٢٢. Dimwittedness attracts evil.
٤٤٢٣. Shun dimwittedness, for verily it belittles a person and dishonours him.
٤٤٢٤. The weapon of ignorance is dimwittedness.
٤٤٢٥. Dimwittedness is enough as a disgrace.
٤٤٢٦. Increased dimwittedness brings about ill feelings and gives rise to hatred.
٤٤٢٧. Dimwittedness is not like intelligence.

٤٤٢٨. أعني ما يكون الحكيم إذا خاطب سفيهاً.
٤٤٢٩. أنسفة السفهاء المتباخ بفحش الكلام.
٤٤٣٠. من دخل السفهاء حُقِرَ.
٤٤٣١. من عذل سفيهاً فقد عرض للسبي نفسمه.
٤٤٣٢. ترك جواب السفهية أبلغ جوابه.
٤٤٣٣. لا يعْرِفُ السفهية حقَّ الخليل.
٤٤٣٤. لا يُقْوِمُ السفهية إلا مُرُ الكلام.

[and harsh] speech.

4435. Accompanying the dimwit corrupts one's character.

٤٤٣٥. مُقَارَّةُ السُّفَهَاءِ تُغْسِلُ الْخُلُقَ.

MALADIES

الأَسْقَام

4436. It is from the [good] health of the bodies that maladies originate.

٤٤٣٦. مِنْ صِحَّةِ الْأَجْسَامِ تَوَلُّدُ الْأَسْقَامِ.

4437. There is no affliction greater than the unrelenting physical ailment.

٤٤٣٧. لَا رِزْيَةٌ أَعْظَمُ مِنْ دَوَامِ سُقُمِ الْجَسَدِ.

4438. There is no escape for bodies from maladies.

٤٤٣٨. لَيْسَ لِالْأَجْسَامِ نَجَّاً مِنَ الْأَسْقَامِ.

CALMNESS AND SOLEMNITY

السَّكِينَةُ وَالْوَقَارُ

4439. Solemnity is the ornament of the intellect.

٤٤٣٩. الْوَقَارُ حِلْيَةُ الْعَقْلِ.

4440. Solemnity supports (or gives rise to) forbearance.

٤٤٤٠. الْوَقَارُ يُنْجِدُ (تَبَيْحَةً) الْحَلْمِ.

4441. Calmness is a sign of intelligence.

٤٤٤١. السَّكِينَةُ عُنْوَانُ الْعَقْلِ.

4442. Solemnity is evidence of nobility.

٤٤٤٢. الْوَقَارُ بُرْهَانُ النُّبُلِ.

4443. If you act with solemnity you will be honoured.

٤٤٤٣. إِنْ تَوَقَّرْتَ أَكْرِمْتَ.

4444. Through solemnity, one's reverence increases.

٤٤٤٤. بِالْوَقَارِ تَكْثُرُ الْهَيَّةُ.

4445. Espouse calmness, for indeed it is the best embellishment.

٤٤٤٥. عَلَيْكَ بِالسَّكِينَةِ فَإِنَّمَا أَفْضَلُ زِيَّةٍ.

4446. Be solemn when among the people and oft-remembering [of Allah and His bounties] when alone.

4447. Let solemnity be your trait, for one whose silliness increases is scorned.

4448. One who acts with solemnity is revered.

4449. One whose solemnity increases, his exaltedness increases.

4450. Espousing solemnity protects one from the lowliness of impetuousness.

4451. Calmness is an excellent quality.

4452. Solemnity is an excellent trait.

4453. The solemnity of a man adorns him and his silliness tarnishes him.

4454. The solemnity of an elderly person is a light and an embellishment.

4455. The solemnity of old age is more beloved to me than the vigour of youth.

٤٤٤٦. كُنْ فِي الْمَلَأِ وَقُوْرَا وَكُنْ فِي الْخَلَاءِ دُكُورًا.

٤٤٤٧. لِتَكُنْ شِيمَثُكَ الْوَقَارَ فَمَنْ كَثُرَ حُرْفُهُ أُسْتُرَذَلَ.

٤٤٤٨. مَنْ تَوَقَّرَ وُقَرَ.

٤٤٤٩. مَنْ كَثُرَ وَقَارَهُ كَثُرَتْ جَلَائِهُ.

٤٤٥٠. مُلَازِمُ الْوَقَارِ تُؤْمِنُ ذَنَاءَةَ الطَّيْشِ.

٤٤٥١. نِعْمَ الشَّيْمَةُ السَّكِينَةُ.

٤٤٥٢. نِعْمَ الشَّيْمَةُ الْوَقَارُ.

٤٤٥٣. وَقَارُ الرَّجُلِ يَزِينُهُ وَخَرْفُهُ يَشِينُهُ.

٤٤٥٤. وَقَارُ الشَّيْبِ (الرَّجُل) نُورٌ وَرَيْنَةً.

٤٤٥٥. وَقَارُ الشَّيْبِ أَحَبُّ إِلَيَّ مِنْ نَصَارَةِ الشَّيَابِ.

THAT WHICH HAS PASSED

4456. Many a thing that has passed (or has been pillaged) returns back [as it was before].

٤٤٥٦. رَبَّ سَلَفٍ (سَلَبٍ) عَادَ حَلَافًا.

GREETINGS AND SALUTATIONS

السلام والتحية

4457. The most miserly of people is one who is stingy with his greeting.

٤٤٥٧. أَبْخَلَ النَّاسُ مِنْ بَخْلٍ بِالسَّلَامِ.

4458. Offering greetings is one of the virtuous morals and traits.

٤٤٥٨. بَذْلُ التَّحِيَّةِ مِنْ حُسْنِ الْأَخْلَاقِ وَالسَّجِيَّةِ.

PEACE AND RECONCILIATION

السلم والمسالمة

4459. Peace is the fruit of forbearance.

٤٤٥٩. الْسَّلَمُ ثَمَرَةُ الْحِلْمِ.

4460. Peace is the cause of security and the sign of steadfastness.

٤٤٦٠. الْسَّلَمُ عِلْمُ السَّلَامِ وَعَلَامَةُ الإِسْتِقَامَةِ.

4461. Be peaceful with people and you will be safe; work for the Hereafter and you will be successful.

٤٤٦١. سَلِيمٌ النَّاسَ سَلِيمٌ وَاعْمَلْ لِلَاخِرَةِ تَغْنِمْ.

4462. Whoever is peaceful with the people, his friends increase and his enemies decrease.

٤٤٦٢. مَنْ سَلَمَ النَّاسَ كَثُرَ أَصْدِقَاهُ وَقَلَّ أَعْدَاهُ.

4463. Whoever is peaceful with the people, his faults remain hidden.

٤٤٦٣. مَنْ سَلَمَ النَّاسَ سُرِرتُ عَيْوَنَهُ.

4464. One who is peaceful with the people gains security.

٤٤٦٤. مَنْ سَلَمَ النَّاسَ رَبِعَ السَّلَامَةَ.

4465. One who is pleased to live peacefully with the people will be safe from their adversities.

٤٤٦٥. مَنْ رَضِيَ مِنَ النَّاسِ بِالْمُسَالَمَةِ سَلِيمٌ مِنْ عَوَالِيهِمْ.

4466. I found the reconciliation that does not weaken Islam to be more beneficial than war.

٤٤٦٦. وَجَدْتُ الْمُسَالَمَةَ مَا مَمَّا يُكُنْ وَهُنَّ فِي الْإِسْلَامِ أَجْبَعُ مِنَ الْقِتَالِ.

4467. There is no outcome more sound than the outcomes of peace.

٤٤٦٧. لَا عَاقِبَةَ أَسْلَمُ مِنْ عَوَاقِبِ السَّلَامِ.

ISLAM

الإسلام

4468. Islam means submission [to the will of Allah], and submission means certitude, and certitude means attestation, and attestation means confirmation, and confirmation means execution, and execution means action.

4469. Verily Islam has a goal, so strive towards its goal and proceed towards Allah by fulfilling that which He has ordained upon you of His rights.

4470. Islam is the most illuminated course.

4471. And he ('a) said about Islam: It is an instruction for the resolute, a sign for the one who examines it [carefully], a lesson for the one who takes heed and a salvation for the one who accepts it.

4472. The embellishment of Islam is performing righteous actions.

4473. Allah has prescribed Islam for you and has made its laws easy, and He has strengthened its pillars against those who wage war with it.

4474. The outward side of Islam is radiant and its inward aspect is elegant.

4475. The objective of Islam is [complete] submission [to the will of Allah].

4476. Islam [has been prescribed] as a security from dangers.

٤٤٦٨. الإسلام هو التسليم والتسليم هو اليقين واليقين هو التصديق والتصديق هو الإقرار والإقرار هو الأداء والأداء هو العمل.

٤٤٦٩. إن للإسلام غاية فانتهوا إلى غايته واحرجوا إلى الله بما افترض عليكم من حقوقه.

٤٤٧٠. الإسلام أبلغ المناجي.

٤٤٧١. وقال . عليه السلام . في ذكر الإسلام: تبصّر لمن عزم وآية لمن توسم وعبرة لمن اتّعظ ونّجا لمن صدّق.

٤٤٧٢. زينة الإسلام إعمال الإحسان.

٤٤٧٣. شرع الله لكم الإسلام فسهّل شرائعه وأعمر أركانه على من حازته.

٤٤٧٤. ظاهر الإسلام مشرق وباطنه مونق.

٤٤٧٥. غاية الإسلام التسليم.

٤٤٧٦. والإسلام أماناً من المخاوف.

4477. The basis of Islam is truthfulness [in speech].

٤٤٧٧. مِلَأُكُ الْإِسْلَامِ صِدْقُ الْلِّسَانِ.

4478. There is no fortress better fortified than Islam.

٤٤٧٨. لَا مَعْقِلٌ أَفْنَىٰ مِنَ الْإِسْلَامِ.

4479. Islam is in need of faith.

٤٤٧٩. يَخْتَاجُ الْإِسْلَامُ إِلَى الْإِيمَانِ.

4480. Become a Muslim and you shall be safe [in the Hereafter].

٤٤٨٠. أَسْلِمْ سَلَمْ.

THE MUSLIMS

ال المسلمين

4481. The best of all Muslims in practicing Islam is he whose efforts are for his Hereafter and whose fear [of Allah's wrath] is balanced with his hope [in His mercy].

٤٤٨١. أَفْضَلُ الْمُسْلِمِينَ إِسْلَاماً مَنْ كَانَ هُنَّا لِأُخْرَاهُ وَاعْتَدَلَ حَوْفَةُ وَرَجَاهُ.

4482. Verily the Muslims (or the believers) are humble.

٤٤٨٢. إِنَّ الْمُسْلِمِينَ (الْمُؤْمِنِينَ) مُسْتَكِبُونَ.

4483. One who accepts Islam [and submits to the will of Allah] remains safe [in the Hereafter].

٤٤٨٣. مَنْ أَسْلَمَ سَلَمَ.

4484. One who practices Islam properly is [truly] guided.

٤٤٨٤. هُدِيَ مَنْ حَسُنَ إِسْلَامُهُ.

SUBMISSION [TO THE WILL OF ALLAH]

التسلیم

4485. Submission means not blaming [Allah for what happens].

٤٤٨٥. الْتَّسْلِيمُ أَنْ لَا تَتَّهِمُ.

4486. If you submit your soul to Allah, your soul remains safe.

٤٤٨٦. إِنْ أَسْلَمْتَ نَفْسَكَ لِلَّهِ سَلِمْتَ نَفْسَكَ.

4487. The practice of the righteous people is complete submission [to the will of Allah].

٤٤٨٧. سُنَّةُ الْأَبْرَارِ حُسْنُ الْإِسْتِسْلَامِ.

4488. Submit to Allah and your Hereafter will be saved.

٤٤٨٨. سَلِّمْ اللَّهُ تَسْلِمْ أُخْرَاكَ.

4489. Submit yourselves to the command of Allah and the command of His chosen servant, for verily you will never go astray with submission.

٤٤٨٩. سَلِّمُوا لِأَمْرِ اللَّهِ وَلِأَمْرِ وَلِيِّهِ فَإِنَّكُمْ لَئِنْ تَضَلُّوا مَعَ التَّشَلِيمِ.

4490. The end result of [complete] submission [to the will of Allah] is success in reaching the Abode of Bounties.

٤٤٩٠. غَايَةُ التَّشَلِيمِ الْفُؤُزُ بِدَارِ النَّعِيمِ.

4491. In submission there is faith.

٤٤٩١. فِي التَّشَلِيمِ إِيمَانٌ.

4492. Guided is the one who submits to the guidance of Allah and His Prophet and the one vested with His authority.

٤٤٩٢. هُدِيَ مَنْ سَلَّمَ مَقَادِيْتَهُ إِلَى اللَّهِ وَرَسُولِهِ وَوَلِيِّ أَمْرِهِ.

4493. There is no faith better than surrendering to the will of Allah.

٤٤٩٣. لَا إِيمَانَ أَفْضَلُ مِنِ الْإِسْتِسْلَامِ.

4494. Verily if you submit to Allah, you will be safe and successful.

٤٤٩٤. إِنَّكَ إِنْ سَلَّمْتَ اللَّهَ سَلِّمْتَ وَفْرَتَ.

4495. The root of faith is complete submission to the command of Allah.

٤٤٩٥. أَصْنُلُ الْإِيمَانَ حُسْنُ التَّشَلِيمِ لِأَمْرِ اللَّهِ.

4496. One who submits to Allah remains safe.

٤٤٩٦. مَنْ سَلَّمَ اللَّهَ سَلِّمَ.

4497. Whoever surrenders to Allah will be granted security by Him and whoever wages war with Allah will be destroyed by Him.

٤٤٩٧. مَنْ سَلَّمَ اللَّهَ سَلِّمَهُ وَمَنْ حَارَبَ اللَّهَ حَرَبَهُ.

4498. One who seeks security remains steadfast [on the straight path].

٤٤٩٨. مَنْ طَلَبَ السَّلَامَةَ لَرِمَ الْإِسْتِقَامَةَ.

4499. One who desires security should adopt moderation.

٤٤٩٩. مَنْ أَرَادَ السَّلَامَةَ فَعَلَيْهِ بِالْقَصْدِ.

4500. One who wishes for security keeps himself steadfast on the straight path.

٤٥٠٠. مَنْ رَغَبَ فِي السَّلَامَةِ أَلْزَمَ نَفْسَهُ الْإِسْتِقَامَةَ.

4501. One who loves security must prefer poverty [over wealth] and one who loves comfort must prefer abstinence from pleasures in this world.

٤٥٠١. مَنْ أَحَبَّ السَّلَامَةَ فَلِيُؤْثِرِ الْفَقْرَ وَمَنْ أَحَبَّ الرَّاحَةَ فَلِيُؤْثِرِ الرُّهْدَ فِي الدِّينِ.

4502. One who has three [qualities] in him, will remain safe both in this world and the next: He enjoins good and follows it himself, He forbids evil and keeps away from it himself, and he preserves the boundaries [and ordinances] of Allah, the Sublime and the Exalted.

٤٥٠٢. مَنْ كَانَ فِيهِ ثَلَاثٌ سَلِمَتْ لَهُ الدُّنْيَا وَالآخِرَةُ: يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَا بِهِ وَيَنْهَا عَنِ الْمُنْكَرِ وَيَنْهَا عَنْهُ وَيُحَافِظُ عَلَى حُدُودِ اللَّهِ جَلَّ وَعَلَا.

4503. There is no preservation more averting [of harm] than security [that is granted by Allah].

٤٥٠٣. لَا وِقَايَةَ أَمْنَعُ مِنَ السَّلَامَةِ.

4504. There is no attire more appealing than security [and well-being].

٤٥٠٤. لَا لِبَاسٌ أَجْمَلُ مِنَ السَّلَامِ.

4505. Many a person remains safe after regret.

٤٥٠٥. رَبَّ سَالِمٍ بَعْدَ النَّدَامَةِ.

4506. Everyone who surrenders [to Allah] is protected.

٤٥٠٦. كُلُّ مُسْتَسِلٍ مُّوْقَيٌّ.

4507. One who surrenders [to Allah] remains safe.

٤٥٠٧. مَنِ اسْتَسْلَمَ سَلِيمٌ.

4508. One who surrenders himself to Allah is supported [by Him].

٤٥٠٨. مَنِ اسْتَسْلَمَ إِلَى اللَّهِ إِسْتَظْهَرَ.

4509. One who submits his affair to Allah is supported [by Him].

٤٥٠٩. مَنْ سَلِيمٌ أَمْرَهُ إِلَى اللَّهِ إِسْتَظْهَرَ.

4510. The one who surrenders [to Allah] is protected.

٤٥١٠. الْمُسْتَسْلِمُ مُؤْكِدٌ.

FORGETFULNESS

السلوٰ والنسيان

4511. Forgetfulness is the reaper of longing [and desire].

٤٥١١. الْكُسْلُ حَاصِدُ الشَّوْقِ.

4512. One who forgets about what has been robbed from him, it is as if he has not been robbed.

٤٥١٢. مَنْ سَلَا عَنِ الْمُسْلُوبِ كَأَنْ لَمْ يُسْلَبْ.

CONDOLENCES AND CONGRATULATIONS

التسليمة والتنهية

4513. He ('a) consoled a man whose son passed away and [at the same time] was blessed with the birth of [another] son saying: May Allah make your reward great [for your patience] in that which He took away, and may His blessings be with you in that which He has bestowed [upon you].

٤٥١٣. وَعَزَّزَهُ . عَلَيْهِ السَّلَامُ . رَجُلًا ماتَ لَهُ وَلَدٌ وَرَزِقَ لَهُ وَلَدٌ فَقَالَ : عَظِيمٌ اللَّهُ أَجْرُكَ فِيمَا أَبَادَ وَبَارَكَ لَكَ فِيمَا أَفَادَ .

MIEN

السمت

4514. How good a guidance having a good mien is!

٤٥١٤. نِعْمَ الدَّلَالَةُ حُسْنُ السَّمْتِ!

HEARING AND SIGHT

السمع والبصر

4515. Allah, the Glorified, has granted you with hearing so that it may heed [and comprehend] that which is concerns it and with sight so that what is dark for it may be brought to light [and seen clearly].

٤٥١٥. جَعَلَ اللَّهُ سُبْحَانَهُ لَكُمْ أَسْمَاعًا لِتَعْيَيْنَهَا وَأَيْصَارًا لِتَخْلُو مِنْ عَشَاهَا.

LISTENING AND THE LISTENER

الاستماع والمستمع

4516. May Allah have mercy on the servant who hears a ruling so he heeds it, is invited to the right path so he approaches it, and holds on to the guide so he is saved.

٤٥١٦. رَحْمَ اللَّهُ عَبْدًا سَمِعَ حُكْمًا فَوَعَى وَدُعِيَ إِلَى رَشادِ فَدَنِ وَأَحَدَ بِحُجَّةٍ هَادِفَنِجَا.

4517. Knowledge is not ruined except by the miscomprehension of the listener.

٤٥١٧. لَا يُؤْيِي الْعِلْمُ إِلَّا مَنْ سُوءَ فَهِمُ السَّامِعُ.

4518. Listen and you will learn; remain silent and you will be safe.

٤٥١٨. إِسْمَعْ تَعْلَمْ وَاصْمُمْ تَسْلَمْ.

4519. One who listens well benefits quickly.

٤٥١٩. مَنْ أَحْسَنَ الْإِسْتِمَاعَ تَعَجَّلَ الْإِنْتِفَاعَ.

4520. Do not desire for everything that you hear, for this suffices as gullibility (or foolishness).

٤٥٢٠. لَا تَطْمَعْ فِي كُلِّ مَا تَسْمَعُ فَكَفَى بِذَلِكَ غِرَةً (خُنْقاً).

4521. Train your ears to listen well and do not pay attention to that which does not increase anything useful for you by listening to it, for verily this corrodes the hearts and leads to dispraise.

٤٥٢١. عَوِّذُ أَذْنَكَ حُسْنَ الْإِسْتِمَاعِ وَلَا تُصْنِعْ إِلَى مَا لَا يَرِيدُ فِي صَلَاحِكَ إِسْتِمَاعُهُ إِنَّ ذَلِكَ يُصْنِدِي الْقُلُوبَ وَيُوَجِّبُ الْمَذَامَ.

4522. The listener is a partner of the speaker.

٤٥٢٢. السَّمِيعُ شَرِيكُ الْقَائِلِ.

RIGHTEOUS PRACTICES

4523. Do not discontinue the good practices that have been [previously] acted upon, and which the people have become familiar with, and which the masses have found suitable.

٤٥٢٣. لَا تَنْفِضْ سُنَّةً صَالِحَةً عَمِلَ بِهَا وَاجْتَمَعَتِ الْأَلْفَةُ لَهَا وَصَلَحَتِ الرَّعْيَةُ عَلَيْهَا.

DOING WRONG TO OTHERS

4524. Beware of doing wrong [to others], for indeed it is a vile quality and verily the one who hurts others will surely be thrown into hell because of his wrongs.

٤٥٢٤. إِيَّاكَ وَإِلَيْسَاءَةَ فِيَّا حُلْقُ اللِّغَامِ وَإِنَّ الْمُسِيءَ لَمُرْتَدٌ فِي جَهَنَّمَ بِإِلَيْسَاءَتِهِ.

4525. Verily if you do wrong [to others] then you are only debasing and harming yourself.

٤٥٢٥. إِنَّكَ إِنْ أَسَأْتَ فَنَفْسَكَ تَنْهَىٰ وَإِيَّاهَا تَعْبُرُ.

4526. Counter the wrongs [of others] by doing good [to them].

٤٥٢٦. ضَادُوا إِلَيْسَاءَةَ بِالْإِحْسَانِ.

4527. One who is thanked for doing wrong is [actually] mocked for it.

٤٥٢٧. مَنْ شُكِّرَ عَلَى إِلَيْسَاءَةِ سُخِّرَ بِهِ.

4528. One who wrongs his subjects pleases his enviers.

٤٥٢٨. مَنْ أَسَاءَ إِلَى رَعِيَّتِهِ سَرَّ حُسَّادَهُ.

4529. One who wrongs others brings upon himself a severe reprisal.

٤٥٢٩. مَنْ أَسَاءَ إِجْتَلَبَ سُوءُ الْجَزَاءِ.

4530. Whoever treats people badly, they requite him with the same treatment.

٤٥٣٠. مَنْ عَامَلَ النَّاسَ بِإِلَيْسَاءَةِ كَافَّهُ بِهَا.

4531. One who proceeds in the course of his offences stumbles in his progress.

٤٥٣١. مَنْ جَرِيَ فِي مَيْدَانِ إِسَاعَتِهِ كَبَا فِي جَزِيرَهِ.

4532. Do not wrong the person who does good to you, for one who wrongs the person who does him a favour will be denied favours [in the future].

٤٥٣٢. لَا تُسْبِئِ إِلَى مَنْ أَحْسَنَ إِلَيْكَ فَمَنْ أَسَاءَ إِلَى مَنْ أَحْسَنَ إِلَيْهِ مُنْعَ الْإِحْسَانُ.

4533. Whoever wrongs his [own] family, no hope [of any goodness] can be attached to him.

٤٥٣٣. مَنْ أَسَاءَ إِلَى أَهْلِهِ لَمْ يَتَّصِلْ بِهِ تَأْمِيلٌ.

PROCRASTINATION

التسويف

4534. How many a person has postponed doing something until death falls upon him!

٤٥٣٤. كَمْ مِنْ مُسَوْفٍ بِالْعَمَلِ حَتَّى هَجَمَ عَلَيْهِ الْأَجَلُ.

4535. The one who delays seeking repentance is in the greatest danger of the onslaught of death.

٤٥٣٥. مُسَوْفٌ نَفْسِهِ بِالتَّوْبَةِ مِنْ هُجُومِ الْأَجَلِ عَلَى أَعْظَمِ الْخَطَرِ.

4536. One who procrastinates in seeking repentance has no faith.

٤٥٣٦. لَا دِينَ لِمُسَوْفٍ بِتَوْبَتِهِ.

EMINENCE AND THE EMINENT

السيّد والسؤدد

4537. The eminent one is envied and the munificent one is loved and adored.

٤٥٣٧. الْكَسِيدُ مَحْسُودٌ وَالْجَوَادُ مَحْبُوبٌ مَوْدُودٌ.

4538. The eminent person is one who bears the burdens of his brothers and is neighbourly to his neighbour.

٤٥٣٨. الْكَسِيدُ مَنْ تَحْمَلُ أَثْقَالَ إِخْوَانِهِ وَأَحْسَنَ مُجاوِرَةً جِيَانِهِ.

4539. The eminent person is one who neither flatters nor deceives, nor is he

٤٥٣٩. الْكَسِيدُ مَنْ لَا يُصَانِعُ وَلَا يُخَادِعُ وَلَا شَغَرٌ

beguiled by greedy ambitions.

المطامع.

4540. The eminent person is one who bears the responsibility of providing [for others] and is generous with his assistance.

٤٥٤٠. الْسَّيِّدُ مَنْ تَحْمِلُ الْمُؤْتَمَةَ وَجَادَ بِالْمُؤْتَمَةَ.

4541. The completion of eminence is in taking the initiative to do good to others.

٤٥٤١. تَكَمُّلُ السُّوُدَادِ إِبْتِدَاءُ الصَّنَاعَيْ.

4542. The eminent among the people in this world are the generous ones and in the Hereafter, the God-wary.

٤٥٤٢. سَادَةُ النَّاسِ فِي الدُّنْيَا الْأَسْخِيَاءُ وَفِي الْآخِرَةِ
الْأَنْقِيَاءُ.

4543. The excellence of the eminent ones is in [their] devout worship [of Allah].

٤٥٤٣. فَضْلَيْهِ السَّادَةُ حُسْنُ الْعِبَادَةِ.

4544. Righteous action, aiding the aggrieved and inviting guests [to one's home] are instruments [and means] of eminence.

٤٥٤٤. فِعْلُ الْمَعْرُوفِ وَإِغَاثَةُ الْمَلْهُوفِ وَإِفْرَاءُ
الصُّبُوفِ آئُلُّ السِّيَادَةِ.

4545. One whose brothers have to turn to other than him [for their needs] has not attained eminence.

٤٥٤٥. لَمْ يَسْدُدْ مَنْ افْتَرَ إِخْوَانُهُ إِلَى غَيْرِهِ.

4546. Patiently listening to the complaint of the aggrieved is part of eminence.

٤٥٤٦. مَنِ السُّوُدَادِ الصَّبْرُ لِسْتِمَاعِ شَكْوَى
الْمَلْهُوفِ.

4547. He who does not grant generously has not perfected [his] eminence.

٤٥٤٧. مَا أَكْمَلَ السِّيَادَةَ مَنْ لَمْ يَسْمَعْ.

4548. He whose brothers need to turn to other than him [for help] has not achieved eminence.

٤٥٤٨. مَاسَادَ مَنِ احْتَاجَ إِخْوَانُهُ إِلَى غَيْرِهِ.

4549. There is no honour like eminence.

٤٥٤٩. لَا شَرَفَ كَالسُّوُدَادِ.

4550. There is no eminence with vengeance.

٤٥٥٠. لَا سُوُدَادٌ مَعَ انتِقامَ.

4551. There is no eminence in one who has a bad character.

٤٥٥١. لَا سُوُدَادٌ لِسَيِّءِ الْخُلُقِ.

4552. He who does not support [and provide for] his brothers does not gain eminence.

4553. There is no eminence in the one who lacks generosity.

4554. Eminence is not perfected except by bearing the burdens [of others] and doing good turns.

٤٥٥٢. لا يَسْوُدْ مَنْ لَا يَحْتَمِلُ إِخْوَانَهُ.

٤٥٥٣. لا سِيَادَةَ لِمَنْ لَا سَخَاءَ لَهُ.

٤٥٥٤. لا يَكْمُلُ السُّوْدُدُ إِلَّا يَتَحَمَّلُ الْأَثْقَالِ
وَإِسْدَاعَ الصَّنَاعَ.

MARKETS

4555. Be wary of the sitting in the marketplaces, for indeed they are the locations of mischief and the visiting places of Satan.

4556. The gatherings of the marketplaces are the visiting places of Satan.

الأسواق

٤٥٥٥. إِيَّاكَ وَمَقَاعِدَ الْأَسْوَاقِ فَإِنَّمَا مَعَارِضُ الْفَيَّانِ
وَمَحَاضِرُ الشَّيْطَانِ.

٤٥٥٦. مَجَالِسُ الْأَسْوَاقِ مَحَاضِرُ الشَّيْطَانِ.

NIGHT VIGIL

4557. Night vigil is one of the two lives.

4558. Night vigil is the garden of those who yearn [nearness of Allah].

4559. Night vigil is the insignia of the pious and the quality of those who yearn.

4560. Keeping vigil at night in the remembrance [and worship] of Allah is the devotion of the Gnostics and the delight of the Near Ones.

4561. Keeping vigil at night in the worship of

السهر

٤٥٥٧. سَهْرُ الْلَّيْلِ أَحَدُ الْحَيَّاتِينَ.

٤٥٥٨. سَهْرُ رَوْضَةِ الْمُشْتَاقِينَ.

٤٥٥٩. سَهْرُ اللَّيْلِ شِعَارُ الْمُتَّقِينَ وَشِيمَةُ الْمُشْتَاقِينَ.

٤٥٦٠. سَهْرُ الْعَيْوَنِ بِذِكْرِ اللَّهِ حُلْصَانُ الْعَارِفِينَ
وَحُلْوانُ الْمُقرَّبِينَ.

٤٥٦١. سَهْرُ اللَّيْلِ فِي طَاعَةِ اللَّهِ رَبِيعُ الْأُولَى

Allah is the spring of the friends [of Allah] and the garden of the felicitous.

وَرْوَضَةُ السَّعَادَاءِ.

4562. Keeping vigil at night in the remembrance [and worship] of Allah is the prize of the friends [of Allah] and the practice of the God-wary.

٤٥٦٢. سَهْرُ اللَّيْلِ (الْعَيْوَنُ) بِذِكْرِ اللَّهِ عَنِيمَةُ الْأَوْلَيَا وَسَجِيَّةُ الْأَتْقِيَاءِ.

4563. Keeping vigil at night in the remembrance of Allah is the opportunity of the felicitous and the promenade of the friends [of Allah].

٤٥٦٣. سَهْرُ الْعَيْوَنِ بِذِكْرِ اللَّهِ فُرْصَةُ السَّعَادَاءِ وَرُزْفَةُ الْأَوْلَيَا.

4564. Keep vigil at night and make your stomachs lean; and take away from your bodies so that you may be generous with it upon your souls.

٤٥٦٤. أَسْهِرُوا عَيْوَنَكُمْ وَضَمِّرُوا بُطُونَكُمْ وَحُذِّرُوا مِنْ أَجْسَادِكُمْ تَحْوِدُوا إِلَيْهَا عَلَى أَنْفُسِكُمْ.

4565. The best of worship is staying awake at night in the remembrance of Allah, the Glorified.

٤٥٦٥. أَفْضَلُ الْعِبَادَةِ سَهْرُ الْعَيْوَنِ بِذِكْرِ اللَّهِ سُبْحَانَهُ.

4566. What a good helper of worship night vigil is!

٤٥٦٦. نِعْمَ عَوْنُونُ الْعِبَادَةِ السَّهْرُ.

FACILITATION

التسهيل

4567. Facilitating [and making things easy for others] makes sustenance flow abundantly.

٤٥٦٧. الْتَّسْهِيلُ يُدْرِكُ الْأَزْرَاقَ.

MODE OF CONDUCT

السيرة

4568. The most loathsome mode of conduct is inequity.

٤٥٦٨. أَفْبَحُ الْسَّيِّئَ الظُّلْمُ.

4569. Through an equitable conduct, the adversary is overpowered.

٤٥٦٩. بِالسَّيِّرَةِ الْعَادِلَةِ يُفْهَرُ الْمُنَاوِي.

4570. Good conduct is the sign of a good conscience.

٤٥٧٠. حُسْنُ السِّيِّرَةِ عَنْوَانُ حُسْنِ السَّرِيرَةِ.

4571. Good conduct is the beauty of power and the fortress of authority.

٤٥٧١. حُسْنُ السِّيِّرَةِ جَمَالُ الْقُدْرَةِ وَحِصْنُ الْإِمْرَةِ.

4572. One whose conduct is evil, his demise makes the people happy.

٤٥٧٢. مَنْ سَاءَتْ سِيرَتُهُ سَرَّتْ مَيِّثَتُهُ.

4573. One whose conduct is evil will never be safe at any time.

٤٥٧٣. مَنْ سَاءَتْ سِيرَتُهُ لَمْ يَأْمُنْ أَبَدًا.

4574. Woe be to the one whose conduct is evil, whose authority is oppressive, and who tyrannizes and infringes upon the rights [of those who are under him].

٤٥٧٤. وَيْلٌ لِمَنْ سَاءَتْ سِيرَتُهُ وَجَارَتْ مَلَكَتُهُ وَبَحْرَرَ وَاعْتَدَى.

ADMINISTRATIVE POLICIES

السياسات

4575. The most difficult of administrative policies is the removal of habits [and customs].

٤٥٧٥. أَصْبَعُ السِّيِّاسَاتِ نَفْلُ الْعَادَاتِ.

4576. Tyranny is indeed an evil administrative policy.

٤٥٧٦. يَعْسَنُ السِّيِّاسَةَ الْجُبُورُ.

4577. The beauty of politics is [maintaining] justice in authority and pardoning despite having power [to punish].

٤٥٧٧. جَمَالُ السِّيِّاسَةِ الْعَدْلُ فِي الْإِمْرَةِ وَالْعَفْوُ مَعَ الْقُدْرَةِ.

4578. Good administration is the mainstay of the citizenry.

٤٥٧٨. حُسْنُ السِّيِّاسَةِ قِوَامُ الرَّعَيَّةِ.

4579. Good administration makes leadership last.

٤٥٧٩. حُسْنُ السِّيِّاسَةِ يَسْتَدِيمُ الرِّيَاسَةَ.

4580. One whose administration is good, obeying him becomes obligatory.

٤٥٨٠. مَنْ حَسِنَتْ سِيَاسَتُهُ وَجَبَتْ طَاعَتُهُ.

4581. One whose administration is good, his leadership lasts.

٤٥٨١. مَنْ حَسِنَتْ سِيَاسَتُهُ دَامَتْ رِئَاسَتُهُ.

4582. One who falls short in administration [and politics] is poor in [and incapable of] leadership.

٤٥٨٢. مَنْ قَصُرَ عَنِ السِّيَاسَةِ صَعُرَ عَنِ الرِّيَاسَةِ.

4583. The foundation of administration is justice.

٤٥٨٣. مِلَأُكَ الْسِّيَاسَةِ الْعَدْلُ.

4584. There is no leadership like [practicing] justice in administration.

٤٥٨٤. لَا رِيَاسَةً كَالْعَدْلِ فِي السِّيَاسَةِ.

4585. Sovereignty is administration.

٤٥٨٥. الْمُلْكُ سِيَاسَةً.

4586. One who aspires to rise to power is patient in the face of the torment of politics.

٤٥٨٦. مَنْ سَعَى إِلَى الرِّيَاسَةِ صَبَرَ عَلَى مَضَاضِ السِّيَاسَةِ.

باب الشين

YOUTH

الشباب

4587. Two things whose value is not understood except by the one who has lost them are youth and health.

4588. The ignorance of a youth is excused and his knowledge is undermined.

4589. Are those who are the prime of youth awaiting anything other than the stooping of old age?

4590. Youthfulness and senility do not go together.

OVEREATING AND GLUTTONY

4591. Be wary of gluttony, for whoever persists in it, his maladies increase and his dreams get corrupted.

4592. Be wary of gluttony, for indeed it causes hardening of the heart, sluggishness in prayer and corruption of the body.

4593. Gluttony prevents astuteness.

4594. One who is cloyed by gluttony is obstructed by it from astuteness.

4595. There is no astuteness with gluttony.

4596. Gluttony and astuteness do not go together.

٤٥٨٧. شَيْئَانِ لَا يَعْرِفُ فَضْلَهُمَا إِلَّا مَنْ فَقَدَهُمَا
الشَّابُّ وَالْعَاقِبَةُ.

٤٥٨٨. جَهْلُ الشَّابِ مَعْذُورٌ وَعِلْمُهُ مَحْفُورٌ.

٤٥٨٩. هَلْ يَنْتَظِرُ أَهْلُ عَصَاضَةٍ (بِضَاطَةٍ)
الشَّابُّ إِلَّا حَوَانِيَ الْهَرَمِ.

٤٥٩٠. لَا يَجْتَمِعُ الشَّبَيْبَةُ وَالْهَرَمُ.

الشعب والبطنية

٤٥٩١. إِيَّاكَ وَالْبِطْنَةَ فَمَنْ لَزِمَّهَا كَثُرَثَ أَسْقَافَهُ
وَفَسَدَتْ أَحْلَامَهُ.

٤٥٩٢. إِيَّاكُمْ وَالْبِطْنَةِ إِلَيْهَا مِفْسَادٌ لِلْقَلْبِ مَكْسَلَةٌ
عَنِ الصَّلَاةِ مَفْسِدَةٌ لِلْجَسَدِ.

٤٥٩٣. الْبِطْنَةُ تَمْنَعُ الْفِطْنَةَ.

٤٥٩٤. مَنْ كَظَّتْهُ الْبِطْنَةُ حَجَبَتْهُ عَنِ الْفِطْنَةِ.

٤٥٩٥. لَا فِطْنَةٌ مَعَ بِطْنَةً.

٤٥٩٦. لَا يَجْتَمِعُ الْفِطْنَةُ وَالْبِطْنَةُ.

4597. Overeating corrupts wisdom.

٤٥٩٧. التَّحْمِةُ تُفْسِدُ الْحِكْمَةَ.

4598. Gluttony obstructs astuteness.

٤٥٩٨. الْبِطْنَةُ تَحْجُبُ الْعِطْلَةَ.

4599. Eating to one's fill corrupts piety.

٤٥٩٩. الشَّيْعُ يُفْسِدُ الْوَرَعَ.

4600. When the stomach gets filled with the permissible, the heart becomes blind to righteousness.

٤٦٠٠. إِذَا مُلِئَ الْبَطْنُ مِنَ الْمُبَاحِ عَمِيَ الْقَلْبُ عَنِ الصَّلَاحِ.

4601. What an evil companion of piety overeating is!

٤٦٠١. يَئِسَ قَرِيبُ الْوَرَعِ الشَّيْعُ.

4602. Habitual overeating leads to a variety of ailments.

٤٦٠٢. إِدْمَانُ الشَّيْعِ يُورِثُ أَنْوَاعَ الْوَجْعِ.

4603. Overeating brings about insolence and corrupts piety.

٤٦٠٣. الشَّيْعُ يُورِثُ الْأَشْرَ وَيُفْسِدُ الْوَرَعَ.

4604. One who increases his overeating is cloyed by his gluttony.

٤٦٠٤. مَنْ زَادَ شَبْعَهُ كَظَنَّهُ الْبِطْنَةَ.

4605. Overeating and performing one's obligation do not go together.

٤٦٠٥. لَا يَجْتَمِعُ الشَّيْعُ وَالْقِيَامُ بِالْمُفْرَضِ.

4606. How helpful to sins overeating is!

٤٦٠٦. نَعَمْ عَوْنُ الْمَعَاصِي الشَّيْعُ.

4607. You must avoid habitual overeating, for verily it induces maladies and foments diseases.

٤٦٠٧. إِيَّاكَ وَإِدْمَانَ الشَّيْعِ فَإِنَّهُ يُهَبِّجُ الْأَسْقامَ وَيُثْبِرُ الْعِلَلَ.

4608. One who informs you of your vilification has [himself] vilified you.

٤٦٠٨. مَنْ بَلَّغَكَ شَتْمَكَ فَقَدْ شَتَمَكَ.

COURAGE AND THE COURAGEOUS

الشجاع والشجاعة

4609. Courage is one of the two honours.

٤٦٠٩. الشَّجَاعَةُ أَحَدُ الْعِزَّيْنِ.

4610. Courage is a ready support and an evident merit.

٤٦١٠. الشَّجَاعَةُ نُصْرَةٌ حَاضِرَةٌ وَفَضْيَلَةٌ ظَاهِرَةٌ.

4611. Courage is an embellishment, cowardice is a disgrace.

٤٦١١. الشَّجَاعَةُ زَينٌ لِجُنُبٍ شَيْئٌ.

4612. Courage is present honour, cowardice is evident dishonour.

٤٦١٢. الشَّجَاعَةُ عِزٌّ حَاضِرٌ أَجْبَانٌ ذُلٌّ ظَاهِرٌ.

4613. The fruit of courage is a sense of honour.

٤٦١٣. ثَمَّةُ الشَّجَاعَةِ الْعَيْرَةُ.

4614. The alms-tax of courage is struggling in the way of Allah.

٤٦١٤. زَكَاةُ الشَّجَاعَةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

4615. The courage of a man is proportionate to his ambition, and his sense of honour is equivalent to his zeal.

٤٦١٥. شَجَاعَةُ الرَّجُلِ عَلَى قَدْرِ هَمَّتِهِ وَعَيْرَتِهِ عَلَى قَدْرِ حَمِّيَّتِهِ.

4616. It is to the extent of [one's] zeal that courage is shown.

٤٦١٦. عَلَى قَدْرِ الْحَمِّيَّةِ تَكُونُ الشَّجَاعَةُ.

4617. Fighting while dismounted [in battle] demonstrates the courage of champions.

٤٦١٧. مُعَالَجَةُ النِّزَالِ تُظْهِرُ شَجَاعَةَ الْأَبْطَالِ.

4618. The bane of courage is loss of resolve.

٤٦١٨. آفَةُ الشُّجَاعِ إِضَاعَةُ الْحُرْمَ.

DIFFICULTIES

الشدائد

4619. Be patient in [the face of] difficulties and dignified in [times of] turbulent upheavals.

٤٦١٩. كُنْ فِي الشَّدَائِدِ صَبُورًا وَفِي الرَّلَازِلِ وَفُورًا.

4620. It is for difficult times that [the friendships of important] men are preserved.

٤٦٢٠. لِلشَّدَائِدِ تُؤَخَّرُ الْرِّجَالُ.

4621. Be intent on [braving] difficulty when nothing will free you except difficulty.

٤٦٢١. اعْتَرِمْ (اعْتَرِمْ) بِالشَّدَّةِ حِينَ لَا يُعْنِي عَنْكَ إِلَّا الشَّدَّةُ.

EVIL AND THE WICKED

الشّرّ والأشرار

4622. Beware of surrounding yourself with evil, for you will be affected by it yourself before [harming] your enemy and you will destroy your religion by it before conveying it to others.

٤٦٢٢. إِبَاتَكَ وَمُلَابَسَتَهُ الشَّرِّ فَإِنَّكَ تُنْلِيُ نَفْسَكَ قَبْلَ عَدُوِّكَ وَمُهْلِكَ بِهِ دِيَنَكَ قَبْلَ إِيصالِهِ إِلَى غَيْرِكَ.

4623. The greatest evil is in disparaging the painful advice of the compassionate, sincere adviser and being deceived by the sweetness of the flattery of the malicious praiser.

٤٦٢٣. أَكْبَرُ (أَكْثَرُ) الشَّرِّ فِي الْإِسْتِخْفَافِ بِمُؤْمِنِ عِظَّةِ الْمُشْفِقِ النَّاصِحِ وَالْأَغْتِرِ بِخَلَاوَةِ ثَنَاءِ الْمَادِحِ الْكَاشِحِ.

4624. Verily in evil there is impudence.

٤٦٢٤. إِنَّ فِي الشَّرِّ لَوْقَاحَةً.

4625. Evil is impudence.

٤٦٢٥. الْشَّرُّ وَقَاحَةً.

4626. Delaying of evil is advantageous to good.

٤٦٢٦. تَأْخِيرُ الشَّرِّ إِفَادَةٌ حَيْزٌ.

4627. Evil is [a cause of] regret.

٤٦٢٧. الْشَّرُّ نَدَامَةٌ.

4628. Evil makes its rider fall.

٤٦٢٨. الْشَّرُّ يَكْبُو بِرَاكِبِهِ.

4629. Evil is the ugliest of gates.

٤٦٢٩. الْشَّرُّ أَقْبَحُ الْأَبْوَابِ.

4630. Evil is pestilent speech.

٤٦٣٠. الْشَّرُّ مَنْطِقٌ وَبَيْ.

4631. Evil is the symbol of destruction.

٤٦٣١. الْشَّرُّ (الشَّرْهَ) عَنْوَانُ الْعَطِبِ.

4632. Evil is the carrier of misdeeds.

٤٦٣٢. الْشَّرُّ (الشَّرْهَ) حَمَالُ الْآثَامِ.

4633. Evil degrades and strikes down.

٤٦٣٣. الْشَّرُّ يُزِّرِي وَ يُزْدِي.

4634. Evil is punishable and brings dishonour (or is requited).

٤٦٣٤. الْشَّرُّ يُعَاقِبُ عَلَيْهِ وَ يُخْزِي (يُخْزِي).

4635. Considering evil to be loathsome impels one to refrain from it.

٤٦٣٥. إِسْتِفْنَاحُ (إِسْتِفْنَاحُ) الشَّرِّ يَجْدُو عَلَى بَحْثِهِ.

4636. Delaying of evil is a benefit for good.

٤٦٣٦. تَأْخِيرُ الشَّرِّ إِفَادَةُ حَيْزِرٍ.

4637. The consolidation of evil is in being deceived by respite [from chastisement] and reliance on [one's own] action.

٤٦٣٧. جَمَاعُ الشَّرِّ فِي الْإِغْتِرَارِ بِالْمُهَلِّ وَالْإِتْكَالِ عَلَى الْعَمَلِ.

4638. The consolidation of evil is in association with a wicked companion.

٤٦٣٨. جَمَاعُ الشَّرِّ فِي مُقَارَنَةٍ (مُقَارَنَةٍ) قَرِينِ السُّوءِ.

4639. The attractiveness of evil is avarice.

٤٦٣٩. جَمَالُ الشَّرِّ الطَّمْعُ.

4640. The consolidators of evil are obstinacy and increased quarrel-someness.

٤٦٤٠. جَمَاعُ الشَّرِّ الْلَّجَاجُ وَكَثْرَةُ الْمُمَارَةِ.

4641. Many an evil may suddenly come upon you from whence you least expect it.

٤٦٤١. رَبَّ شَرٍّ فَاجَاكَ مِنْ حَيْثُ لَا تَحْسِبُهُ.

4642. Increased wickedness is [a sign of] vileness and abjectness.

٤٦٤٢. زِيادةُ الشَّرِّ دِنَاءَةُ وَمَذَلَّةً.

4643. Counter evil with good.

٤٦٤٣. ضَادُوا الشَّرَّ بِالْخَيْرِ.

4644. Obedience to the calls of the wicked corrupts the outcome of matters.

٤٦٤٤. طَاعَةُ دَوَاعِي الشُّرُورِ ثُفِيدُ عَوَاقِبَ الْأُمُورِ.

4645. He who embarks on evil is successful in attaining it.

٤٦٤٥. ظَفَرَ بِالشَّرِّ مَنْ رَكِبَهُ.

4646. The doer of evil is worse than the evil [itself].

٤٦٤٦. فَاعِلُ الشَّرِّ شَرٌّ مِنْهُ.

4647. Doing evil is a [means of] revilement.

٤٦٤٧. فِعْلُ الشَّرِّ مَسَبَّةٌ.

4648. None shall be punished for an evil act except its doer.

4649. There is nothing worse than evil except its retribution.

4650. There is nothing more corrupting for affairs or more destructive to the community than evil.

4651. He who does not wear the gown of good has not disrobed from evil.

4652. One who plunges into the depths of evil meets with danger [and adversity].

4653. One who does evil has [actually] transgressed against his soul.

4654. One whose evil is too much, [even] his companion is not safe from him.

4655. Whoever abandons evil, the doors of good are opened for him.

4656. One who lays the foundation of evil cause has [actually] instituted it against himself.

4657. One who provokes a latent evil, in it will be his own destruction.

4658. One who harbours evil feelings [and ill will] for others has actually harmed himself.

4659. Whoever strips his heart of evil, his religion is secured and his conviction is confirmed.

4660. One who does not know the harmfulness of evil is not capable of desisting from it.

٤٦٤٨. لَنْ يُلْقِي جَزَاءُ الشَّرِّ إِلَّا عَامِلُهُ.

٤٦٤٩. لَيْسَ بِشَرٍّ مِّنَ الشَّرِّ إِلَّا عِقَابُهُ.

٤٦٥٠. لَيْسَ شَيْءٌ أَفْسَدٌ لِلأُمُورِ وَلَا أَبْلَغَ فِي هَلَالٍ الْجَمُهُورِ مِنَ الشَّرِّ.

٤٦٥١. لَمْ يَتَعَرَّ مِنَ الشَّرِّ مَنْ لَمْ يَتَجَلَّبِ الْحَيْزَ.

٤٦٥٢. مَنْ افْتَحَمْ لُجْجَ الشُّرُورِ لَقِيَ الْمَحْذُورَ.

٤٦٥٣. مَنْ فَعَلَ الشَّرَّ فَعَلَى نَفْسِهِ اعْتَدَى.

٤٦٥٤. مَنْ كَثَرَ شَرُّهُ لَمْ يَأْمُنْهُ مُصَاحِّهُ.

٤٦٥٥. مَنْ تَرَكَ الشَّرَّ فُتِحَتْ عَلَيْهِ أَبْوَابُ الْخَيْرِ.

٤٦٥٦. مَنْ أَسَسَ أَسَاسَ الشَّرِّ أَسَاسَهُ عَلَى نَفْسِهِ.

٤٦٥٧. مَنْ أَثَارَ كَامِنَ الشَّرِّ كَانَ فِيهِ عَطَبُهُ.

٤٦٥٨. مَنْ أَضْمَرَ الشَّرَّ لِعِيْرِهِ فَقَدْ بَدَأَ بِهِ نَفْسَهُ.

٤٦٥٩. مَنْ عَرَى مِنَ الشَّرِّ قَلْبَهُ سَلِيمٌ لَهُ دِينُهُ وَصَدَقَ بِقِيَّنَهُ.

٤٦٦٠. مَنْ لَمْ يَعْرِفْ مَضَرَّةَ الشَّرِّ لَمْ يَغْدِرْ عَلَى الْإِمْتِنَاعِ مِنْهُ.

4661. One who repels evil with good, triumphs.

٤٦٦١. مَنْ دَفَعَ الشَّرَّ بِالْخَيْرِ غَلَبَ.

4662. One who hates evil is safeguarded [from it].

٤٦٦٢. مَنْ كَرِهَ الشَّرَّ عُصِمَ.

4663. One of the greatest deceptions is making evil appear good.

٤٦٦٣. مِنْ أَعْظَمِ الْمُكْنِزِ تَحْسِينُ الشَّرِّ.

4664. The ‘evil’ that is followed by Paradise is not [really] evil.

٤٦٦٤. مَا شَرٌ بَعْدَهُ جَنَّةٌ بِشَرٍّ.

4665. The foundation of evil is avarice.

٤٦٦٥. مِلَادُ الشَّرِّ الطَّمَعُ.

4666. One who is cautious of evil is like the one who does good.

٤٦٦٦. مُتَقَىِّ الشَّرِّ كَفَاعِلُ الْخَيْرِ.

4667. Never count as good that by which you attain evil.

٤٦٦٧. لَا تَعْدَنَ حَيْرًا مَا أَذْرَكَتْ بِهِ شَرًا.

4668. It behoves the one who recognizes the wicked to disassociate himself from them.

٤٦٦٨. يَنْبَغِي لِمَنْ عَرَفَ الْأَشْرَارَ أَنْ يَعْتَرِّفُ بِهِمْ.

4669. The evil of a man is evinced by his increased greed and his intense avarice.

٤٦٦٩. يُسْتَدَلُّ عَلَى شَرِّ الرَّجُلِ بِكُثْرَةِ شَرِّهِ وَشِدَّةِ طَمَعِهِ.

4670. How bad a provision evil action is!

٤٦٧٠. بِئْسَ الدُّخْرُ فِعْلُ الشَّرِّ.

4671. The most severely punished thing is evil.

٤٦٧١. أَشَدُ شَيْءٍ عِقَابًا الشَّرُّ.

4672. Evil is the riding mount of greed and vain desire is the riding mount of discord.

٤٦٧٢. الشَّرُّ مَرْكَبُ الْحُرْصِ وَالْهُوَى مَرْكَبُ الْفِتْنَةِ.

4673. Evil is the ugliest of gates and its doer is the worst of companions.

٤٦٧٣. الشَّرُّ أَقْبَحُ الْأَبْوَابِ وَفَاعِلُهُ شَرُّ الْأَصْحَابِ.

4674. Evil is concealed in everyone’s nature, so if its possessor overcomes it, it remains hidden and if he doesn’t overcome it, it is manifested.

٤٦٧٤. الْشَّرُّ كَامِنٌ فِي طَبَيْعَةِ كُلِّ أَحَدٍ إِنْ غَلَبَ صَاحِبُهُ بَطَنَ وَإِنْ لَمْ يَغْلِبْهُ ظَهَرَ.

4675. Scythe the evil from the breasts of others be uprooting it from your [own] breast.

٤٦٧٥. أُحْصِدِ الشَّرُّ مِنْ صَدْرِ عَيْرِكَ بِقْلَعِهِ مِنْ صَدْرِكَ.

4676. Efface evil from your heart, [and as a result] your soul will be purified and your actions will be accepted.

٤٦٧٦. أُمْخِجِ الشَّرُّ مِنْ قَلْبِكَ تَتَرَكَ نَفْسُكَ وَتُتَقَبَّلَ عَمَلُكَ.

4677. When you see evil then distance yourselves from it.

٤٦٧٧. إِذَا رَأَيْتُمُ الشَّرَّ فَابْعُدُوهُ عَنْهُ.

4678. The one who gains victory by evil is [in actual fact] defeated.

٤٦٧٨. الْغَالِبُ بِالشَّرِّ مَعْلُوبٌ.

4679. Keep away from evil, for verily more evil than the evil [itself] is its doer.

٤٦٧٩. إِجْتَنِبُوا الشَّرَّ فَإِنَّ شَرًّا مِنَ الشَّرِّ فَاعِلُهُ.

4680. It is the habit of the wicked to trouble [their] friends.

٤٦٨٠. عَادَةُ الْأَشْرَارِ أَذِيَّةُ الرِّفَاقِ.

4681. The habit of the wicked is harbouring enmity for the righteous.

٤٦٨١. عَادَةُ الْأَشْرَارِ مُعَاذَةُ الْأَحْيَارِ.

4682. Every victor who gains victory by evil is [in actual fact] defeated.

٤٦٨٢. كُلُّ غَالِبٍ بِالشَّرِّ مَعْلُوبٌ.

4683. The wicked person does not think good of anyone because he does not see them except through [the lenses of] his own nature.

٤٦٨٣. الشَّرِيرُ لَا يَظْنُنُ بِأَحَدٍ حَيْرًا لِإِنَّهُ لَا يَرَاهُ إِلَّا بِطَبَعِ نَفْسِهِ.

4684. Be wary of the wicked one during the coming of power [and authority], that he does not cause it to be taken away from you and during its departure [from you], that he does not gather support against you.

٤٦٨٤. إِحْدَى الشَّرِيرَ عِنْدَ إِقْبَالِ الدُّوَلَةِ لِعَلَّا يُرِيكَهَا عِنْكَ وَعِنْدَ إِدْبَارِهَا لِعَلَّا يُعِينَ عَلَيْكَ.

4685. Be careful not to be deceived by the good act that the wicked one does by mistake.

٤٦٨٥. إِيَّاكَ أَنْ تَعْتَرَ بِعَلَاطَةِ شَرِيرٍ بِالْحُزْنِ.

4686. Be careful not to be repelled by the evil act that the righteous one does by mistake.

٤٦٨٦. إِيَّاكَ أَنْ تَسْتُوْحِشَ مِنْ غَلَطَةِ حَيْرٍ بِالشَّرِّ.

4687. Keep away from the wicked and sit in the company the virtuous.

٤٦٨٧. جَانِبُوا الأُشْرَارَ وَجَالِسُوا الْأَحْيَارَ.

4688. The coming to power of the wicked is the tribulation of the virtuous.

٤٦٨٨. دُولُ الأُشْرَارِ مِنْ الْأَخْيَارِ.

4689. The most evil of all is one who is not ashamed of [his actions in front of] the people and does not fear Allah, the Glorified.

٤٦٨٩. شَرُّ الْأُشْرَارِ مَنْ لَا يَسْتَحْيِي مِنَ النَّاسِ وَلَا يَخَافُ اللَّهَ سُبْحَانَهُ.

4690. The most evil of all people is one who boasts about his evil.

٤٦٩٠. شَرُّ الْأُشْرَارِ مَنْ يَتَبَجَّجُ بِالشَّرِّ.

HONOUR AND THE HONOURABLE

الشرف وذو الشرف

4691. Honour is attained by earnest endeavours not by worn-out bones [of one's ancestors].

٤٦٩١. الْشَّرْفُ بِالْهِمَمِ الْعَالِيَّةِ لَا بِالْهِمَمِ الْبَالِيَّةِ.

4692. The greatest honour is humility.

٤٦٩٢. أَعْظَمُ الْشَّرْفِ التَّواضُّعُ.

4693. The best honour is good etiquette.

٤٦٩٣. أَفْضَلُ الْشَّرْفِ الْأَدَبُ.

4694. The most honourable of honours is knowledge.

٤٦٩٤. أَشْرَفُ الْشَّرْفِ الْعِلْمُ.

4695. The best honour is doing good to others.

٤٦٩٥. أَفْضَلُ الْشَّرْفِ بَذْلُ الْإِحْسَانِ.

4696. The best honour is desisting from harming others and doing good to others.

٤٦٩٦. أَفْضَلُ الْشَّرْفِ كَفُّ الْأَذى وَبَذْلُ الْإِحْسَانِ.

4697. Honour is a virtue.

٤٦٩٧. الْشَّرْفُ مَرْبُوطٌ مَرْبُوتَةً.

4698. Honour is doing good to one's kinsfolk.

٤٦٩٨. الشرفُ إصْطِنَاعُ الْعُشِيرَةِ.

4699. Indeed honour is only attained by intellect and etiquette, not because of wealth and lineage.

٤٦٩٩. إِنَّمَا الشَّرْفُ بِالْعُقْلِ وَالْأَدْبِ لَا بِالْمَالِ وَالْحَسْبِ.

4700. The ladder of honour is humility and generosity.

٤٧٠٠. سُلْمُ الشَّرْفِ التَّوَاضُعُ وَالسَّخَاءُ.

4701. The honour of a believer is his faith and his prestige is by his obedience [to Allah].

٤٧٠١. شَرْفُ الْمُؤْمِنِ إِيمَانُهُ وَعِزَّةُ بِطَاعَتِهِ.

4702. The honour of a man is his integrity and his beauty is his magnanimity.

٤٧٠٢. شَرْفُ الرَّجُلِ نَرَاهُتُهُ وَجْهُهُ مُرَوْنَهُ.

4703. One who knows the significance of his honour safeguards it from the lowliness of his base desires and falsity of his aspirations.

٤٧٠٣. مَنْ عَرَفَ شَرْفَ مَعْنَاهُ صَانَهُ عَنْ دَنَاعَةِ شَهْوَتِهِ وَزُورَ مُنَاهَهُ.

4704. Holding on to comprehensive merit (or merits) is from the perfection of honour.

٤٧٠٤. مِنْ كَمَالِ الشَّرْفِ الْأَكْدُ بِجَوَامِعِ الْفَضْلِ (الفضائل).

4705. Honour is not perfected except through generosity and humility.

٤٧٠٥. لَا يُكْمِلُ الشَّرْفُ إِلَّا بِالسَّخَاءِ وَالتَّوَاضُعِ.

4706. The honourable person is the one whose attributes are honourable.

٤٧٠٦. الشَّرِيفُ مَنْ شَرِيقُهُ حِلَالُهُ.

4707. The peripheries are the sitting places of the honourable.

٤٧٠٧. الْأَطْرَافُ بِمَحَالِسِ الْأَشْرَافِ.

4708. The honourable person is not made reckless by the status he attains, even if it becomes as great as a mountain that is not shaken by strongest winds; and the lowly is made careless by the most inferior position, just as the grass that is moved by the passing breeze.

٤٧٠٨. ذُو الْشَّرْفِ لَا تُبَطِّرُهُ مَنْزِلَةُ نَاهَا وَإِنْ عَظَمْتُ كَالْجَبَلِ الَّذِي لَا تُرْعِزُهُ الرِّيَاحُ وَالَّذِي تُبَطِّرُهُ أَدْنِي مَنْزِلَةً كَالْكَلَاءِ الَّذِي يُحْرِكُهُ مَرُ النَّسِيمِ.

4709. The honourable one never oppresses [others].

٤٧٠٩. ما جاز شَرِيفٌ.

EAST AND WEST

4710. He ('a) was asked about the distance between the east and the west so he replied: It is a day's journey for the sun.

٤٧١٠. وَسُئلَ . عَلَيْهِ السَّلَامُ . عَنْ مَسَافَةِ مَا بَيْنَ

الْمَشْرِقِ وَالْمَغْرِبِ؟ فَقَالَ: مَسِيرُ يَوْمٍ لِلشَّمْسِ.

POLYTHEISM

4711. The most harmful thing is polytheism.

٤٧١١. أَضَرَّ شَيْءٌ الشِّرْكُ.

4712. The smallest amount of showing off is polytheism.

٤٧١٢. أَيْسَرُ الرِّبَاءِ الشِّرْكُ.

4713. Verily the slightest showing off is polytheism.

٤٧١٣. إِنَّ أَدْنَى الرِّبَاءِ شِرْكٌ.

4714. Ascribing partners [to Allah] is disbelief.

٤٧١٤. الْأَشْرَكُ كُفُّرٌ.

4715. The bane of faith is ascribing partners to Allah.

٤٧١٥. آفَةُ الإِيمَانِ الشِّرْكُ.

4716. The cause of destruction is polytheism.

٤٧١٦. سَبَبُ الْهُلاْكِ الشِّرْكُ.

PARTNERSHIP

4717. Establish partnership with the one to whom sustenance has drawn near, for verily he is worthier of success and more befitting of prosperity.

٤٧١٧. شَارِكُوا الَّذِي قَدْ أَقْبَلَ عَلَيْهِ الرِّزْقُ فَإِنَّهُ

أَجْدَرُ بِالْحُظْيِ وَأَحْلَقُ بِالْغُنْيِ.

المشرق والمغرب

٤٧١٠. وَسُئلَ . عَلَيْهِ السَّلَامُ . عَنْ مَسَافَةِ مَا بَيْنَ

الْمَشْرِقِ وَالْمَغْرِبِ؟ فَقَالَ: مَسِيرُ يَوْمٍ لِلشَّمْسِ.

الشرك

٤٧١١. أَضَرَّ شَيْءٌ الشِّرْكُ.

٤٧١٢. أَيْسَرُ الرِّبَاءِ الشِّرْكُ.

٤٧١٣. إِنَّ أَدْنَى الرِّبَاءِ شِرْكٌ.

٤٧١٤. الْأَشْرَكُ كُفُّرٌ.

٤٧١٥. آفَةُ الإِيمَانِ الشِّرْكُ.

٤٧١٦. سَبَبُ الْهُلاْكِ الشِّرْكُ.

الشركة

٤٧١٧. شَارِكُوا الَّذِي قَدْ أَقْبَلَ عَلَيْهِ الرِّزْقُ فَإِنَّهُ

أَجْدَرُ بِالْحُظْيِ وَأَحْلَقُ بِالْغُنْيِ.

VORACIOUSNESS AND THE VORACIOUS

الشره والشره

4718. Voraciousness tarnishes the soul, corrupts the religion and debases chivalry.

٤٧١٨. الشره يشين النفس ويفسد الدين ويزري بالفتوة.

4719. Beware of voraciousness, for verily it is a destructive quality.

٤٧١٩. احذروا الشره فإنه حلق مرمدي.

4720. Beware of voraciousness, for how many a food has prevented numerous other foods [from being consumed]!

٤٧٢٠. احذر الشره فكم من أكلة منعت أكلات.

4721. You must refrain from voraciousness, for indeed it corrupts piety and causes one to enter the fire of hell.

٤٧٢١. إياك والشره فإنه يفسد الورع ويدخل النار.

4722. Refrain from voraciousness, for verily it is the root of every vileness and the foundation of every depravity.

٤٧٢٢. إياك والشره فإنه رأس كل دنئة وأس كل رذيلة.

4723. Beware of the vileness of voraciousness and greed, for verily it is the root of all evil, the plantation of disgrace, the debaser of the soul and the exhauster of the body.

٤٧٢٣. إياكم ودناءة الشره والطمع فإنه رأس كل شر ومزرعة الذل ومهين النفس وئنبع الجسد.

4724. Voraciousness is [a cause of] ignominy.

٤٧٢٤. الشره مذلة.

4725. Voraciousness invites [one] towards evil.

٤٧٢٥. الشره داعية الشر.

4726. Voraciousness is the beginning of avarice.

٤٧٢٦. الشره أول الطمع.

4727. Voraciousness is the trait of the filthy.

٤٧٢٧. الشره سجينة الأرجاس.

4728. Voraciousness increases anger.

٤٧٢٨. الشره يُكثِّر العَضَب.

٤٧٢٩. الشَّرِّ جَامِعٌ لِمَسَاوِيِ الْعُيُوبِ.
٤٧٣٠. الشَّرِّ أَسْ كُلِّ شَرٍّ.
٤٧٣١. الشَّرِّ مِنْ مَسَاوِيِ الْأَخْلَاقِ.
٤٧٣٢. بِالشَّرِّ تُشَانُ الْأَخْلَاقُ.
٤٧٣٣. يَقْسِنَ الطَّبَّاعُ الشَّرِّ.
٤٧٣٤. ثَمَرَةُ الشَّرِّ التَّهَجُّمُ عَلَىِ الْعُيُوبِ.
٤٧٣٥. رَأْسُ الْمَعَابِ الشَّرِّ.
٤٧٣٦. سِلَاحُ الْحُرْصِ الشَّرِّ.
٤٧٣٧. ضَادُوا الشَّرِّ بِالْعِفَافِ.
٤٧٣٨. كَفَى بِالشَّرِّ هُلْكًا.
٤٧٣٩. لِكُلِّ شَيْءٍ بَذْرٌ وَبَذْرُ الشَّرِّ الشَّرِّ.
٤٧٤٠. لَيْسَ مَعَ الشَّرِّ عَفَافٌ.
٤٧٤١. مَنْ شَرِهَتْ نَفْسُهُ ذَلَّ مُوسِرًا.
٤٧٤٢. مَادُونَ الشَّرِّ عَفَافٌ.
٤٧٤٣. كُلُّ شَرِّ مُعَنِّيٌّ.

4744. The voracious one will never be seen happy.

٤٧٤٤. لَنْ يُلْقَى الشَّرْءُ رَاضِيًّاً.

SATAN

4745. Be cautious of the enemy that enters the breast stealthily and whispers in the ears secretly.

٤٧٤٥. إِخْدَرُوا عَدُوًا نَفَدَ فِي الصُّدُورِ خَفِيًّا وَنَفَثَ فِي الْأَذْنَاءِ تَحْيِيًّا.

4746. Beware of the enemy of Allah, Iblīs, that he should not infect you with his disease [of evil] or entice you with his cavalry and his infantry, for he has aimed at you with the arrow of [false] threats and shot at you from close range.

٤٧٤٦. إِخْدَرُوا عَدُوَّ اللَّهِ إِبْلِيسَ أَنْ يُعْدِيْكُمْ بِدَائِهِ أَوْ يَسْتَفْزِّكُمْ بِخَيْلِهِ وَرَجْلِهِ فَقَدْ فَوَقَ لَكُمْ سَهْمُ الْوَعِيدِ وَرَمَأْكُمْ مِنْ مَكَانٍ قَرِيبٍ.

4747. He (Satan) has made them (the people) the target of his arrows, the ground that he steps on and the handle that he holds.

٤٧٤٧. جَعَلَهُمْ مَرْمَى نَبْلِهِ وَمَرْطَأً قَدَمِهِ وَمَاحِدَ يَدِهِ.

4748. They have taken Satan as the overseer of their affairs and he has made them his partners [in crime], so he hatches [his eggs] in their breasts and creeps and crawls into their laps. He sees with their eyes and speaks with their tongues. He leads them to misdeeds and adorns for them idle talk like the action of one whom Satan has made partner in his domain and speaks falsehood through his tongue.

٤٧٤٨. جَعَلُوا (اتَّخَذُوا) الشَّيْطَانَ لِأَمْرِهِمْ مَا لِكَأَ (مِلَاكَ) وَجَعَلُهُمْ (اتَّخَذُهُمْ) لَهُ أَشْرَاكًا فَفَرَّخَ فِي صُدُورِهِمْ وَدَبَّ وَدَرَّخَ فِي حُجُورِهِمْ فَنَظَرَ بِأَعْيُنِهِمْ وَنَطَقَ بِأَسْتِنِهِمْ وَرَكَبَ بِهِمُ الرَّلَّاكَ وَرَئَنَ لَهُمُ الْخَطَلَ فَعَلَ مَنْ شَرَكَهُ الشَّيْطَانُ فِي سُلْطَانِهِ وَنَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ.

4749. Your Lord, the Glorified, called you but you turned away and fled, and Satan called you so you responded and drew closer [to him].

٤٧٤٩. دَعَاكُمْ رَبُّكُمْ سُبْحَانَهُ فَنَفَرْتُمْ وَوَلَّتُمْ وَدَعَاكُمُ الشَّيْطَانُ فَاسْتَجَبْتُمْ وَأَقْبَلْتُمْ.

4750. Stand against Satan through struggle and overpower him by opposition, [by doing this] your souls will be purified and your statuses will be elevated in the sight of Allah.

4751. The deception of Satan allures and entices.

4752. Do not follow the claimants [of Islam] whose dirty water you drink along with your clean one, whose sicknesses you mix with your health and whose falsehood you allow to enter into your rightful matters.

4753. Never allot a portion for Satan in your actions and do not give him access to your soul.

٤٧٥٠. صافوا الشّيْطانَ بِالْمُجَاهَدَةِ وَأَعْلَيُوهُ بِالْمُخَالَفَةِ تَرُكُوا أَنفُسُكُمْ وَتَغْلُبُوا عِنْدَ اللَّهِ دَرَجَاتُكُمْ.

٤٧٥١. عُرُوزُ الشّيْطانِ يُسَوِّلُ وَيُطْمِعُ.

٤٧٥٢. لَا تُطِيعُوا الْأَدْعِيَاءَ الَّذِينَ شَرَبْتُمْ بِصَفْوَكُمْ كَدَرَهُمْ وَخَلَطْتُمْ بِصَحَّتِكُمْ مَرَضَهُمْ وَأَدْخَلْتُمْ فِي حَقِيقَتِكُمْ بِاطِّلُهُمْ.

٤٧٥٣. لَا تَجْعَلَنَّ لِلشّيْطانِ فِي عَمَلِكَ نَصِيبًا وَلَا عَلَى نَفْسِكَ سَبِيلًا.

BEING OCCUPIED

الاشغال

4754. Occupy yourself with that which you are answerable for.

4755. One who is occupied by the unimportant loses that which is more important.

4756. He who puts Paradise and hell in front of him is [always] occupied.

4757. He one whose goal is salvation and attaining the pleasure of Allah is [always] occupied.

٤٧٥٤. كُنْ مَشْعُورًا بِمَا أَنْتَ عَنْهُ مَسْؤُلٌ.

٤٧٥٥. مَنِ اشْتَغَلَ بِغَيْرِ الْمَهِمِ ضَيَّعَ الْأَهْمَمَ.

٤٧٥٦. شُغْلٌ مَنِ الْجَنَّةُ وَالنَّارُ أَمَامَهُ.

٤٧٥٧. شُغْلٌ مَنِ كَانَتِ النَّجَادَةُ وَمَرْضَاتُ اللَّهِ مَرَامَهُ.

THE INTERCESSOR AND INTERCEDER

الشفيع والشافع

4758. The intercessor is the wing of the seeker [which helps him attain what he seeks].

٤٧٥٨. الشَّفِيعُ جناحُ الطَّالِبِ.

4759. The interceder of a criminal is his humility in seeking pardon.

٤٧٥٩. شافعُ الْمُجْرِمِ حُضُورُهُ بِالْعَدْرَةِ.

4760. The interceder of a sinner is his admission (of guilt), his repentance and his apology.

٤٧٦٠. شافعُ الْمُذْنِبِ إِفْرَاهُ وَتَوْبَتُهُ اعْتِدَاهُ.

4761. The interceder of mankind [on the Day of Reckoning] acting upon the right and adhering to the truth.

٤٧٦١. شافعُ الْخُلُقِ الْعَمَلُ بِالْحَقِّ وَلِرَوْمِ الصَّدْقِ.

DISSENCE

الشُّفَاق

4762. With dissension there is aversion.

٤٧٦٢. مَعَ الشُّفَاقِ تَكُونُ النَّبُوَّةُ.

WRETCHEDNESS

الشُّفَاق

4763. Every wretchedness is [moving] towards ease.

٤٧٦٣. كُلُّ شَفَاءٍ إِلَى رَحْمَةٍ.

4764. Collecting the [wealth that is] forbidden is part of wretchedness.

٤٧٦٤. مِنَ الشُّفَاقِ اخْتِقَابُ الْحَرَامِ.

4765. Corrupting one's Hereafter is from wretchedness.

٤٧٦٥. مِنَ الشُّفَاقِ إِفْسَادُ الْمَعَادِ.

4766. One of the signs of wretchedness is cheating one's friend.

٤٧٦٦. مِنْ عَلَامَاتِ الشُّفَاقِ غِشُّ الصَّدِيقِ.

4767. One of the signs of wretchedness is offending the virtuous.

٤٧٦٧. مِنْ عَلَامَاتِ الشُّفَاقِ الإِسَائَةُ إِلَى الْأَحْيَارِ.

4768. It is from the wretchedness of a person

٤٧٦٨. مِنْ شَفَاءِ الْمُرْءَ أَنْ يُفْسِدَ الشَّكُّ يَقِينَهُ.

for his certitude to get corrupted by doubt.

4769. It is from wretchedness for a person to safeguard his world at the expense of his religion.

4770. Corruption of intention is from wretchedness.

4771. Verily from wretchedness is corruption of one's Hereafter.

٤٧٦٩. مِنَ الشَّقَاءِ أَنْ يَصُونَ الْمُرْءُ دُنْيَاهُ بِدِينِهِ.

٤٧٧٠. مِنَ الشَّقَاءِ فَسَادُ الْيَتِيمَةِ.

٤٧٧١. إِنَّ مِنَ الشَّقَاءِ إِفْسَادُ الْمَعَادِ.

THE WRETCHED

الشقي

4772. The wretched is one who is proud of his condition and is beguiled by the deception of his hopes.

4773. The most wretched among you are the most greedy among you.

4774. The most wretched of [all] people is one who sells his religion for someone else's worldly gain.

4775. How many a wretched person has been visited by his death while he is striving to acquire [worldly gain].

٤٧٧٢. الْشَّقِيقُ مِنْ اغْتَرَ بِحَالِهِ وَأَخْدَعَ لِغَرْوِ آمَالِهِ.

٤٧٧٣. أَشَقَّكُمْ أَخْرَصُكُمْ.

٤٧٧٤. أَشَقَّ النَّاسِ مَنْ باعَ دِينَهُ بِدُنْيَا عَيْرِهِ.

٤٧٧٥. كَمْ مِنْ شَقِيقٍ حَضَرَهُ أَجْلُهُ وَهُوَ تَحْذِّي فِي الطَّلَبِ.

GRATITUDE AND THE GRATEFUL

الشكر والشاكرون

4776. Gratitude is one of the two rewards.

٤٧٧٦. الشُّكْرُ أَحَدُ الْجَرَائِينَ.

4777. Gratitude for blessings is a recompense for its past and a source of its [increase in the] future.

٤٧٧٧. الشُّكْرُ عَلَى النِّعْمَةِ جَزَاءٌ لِمَاضِيهَا وَاجْتِلَابٌ لَآتِيهَا.

4778. Gratitude has greater value than a good action because the gratitude lasts while the good action comes to an end.

٤٧٧٨. الشُّكْر أَعْظَم فَدْرَا مِنَ الْمَعْرُوف لِأَنَّ الشُّكْر يَبْقَى وَالْمَعْرُوف يَفْنَى.

4779. Be grateful and you will increase.

٤٧٧٩. أَشْكُرْ تَرَدْ.

4780. Continue being grateful and the blessing you receive will continue.

٤٧٨٠. إِسْتَدِمِ الشُّكْر تَدْمِ عَلَيْكَ التَّعْمَة.

4781. Occupy yourself in being grateful for the blessing rather than being delighted by it.

٤٧٨١. اشْتَغِلْ بِشُكْرِ التَّعْمَة عَنِ التَّطَهُّرِ بِهَا.

4782. Look frequently at those over whom you have been given superiority, for verily this is one of the gates [and means] of gratitude.

٤٧٨٢. أَكْثِرِ النَّظَرَ إِلَى مَنْ فُضِّلَتْ عَلَيْهِ فَإِنَّ ذَلِكَ مِنْ أُبُوابِ الشُّكْرِ.

4783. Be grateful to the one who favours you and favour the one who is grateful to you, for indeed there is no end to favours when they are appreciated and there is no continuation for them when they are unappreciated.

٤٧٨٣. أَشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ وَأَنْعَمْ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا زَوَالَ لِلْتَّعْمَةِ إِذَا شَكِرْتُ وَلَا بَقاءَ لَهَا إِذَا كُفِرْتُ.

4784. Let the recompense for the blessing which has come upon you be the showing of goodness to one who wrongs you.

٤٧٨٤. اجْعَلْ جَزَاءَ التَّعْمَة عَلَيْكَ الْأَحْسَانَ إِلَى مَنْ أَسَاءَ إِلَيْكَ.

4785. Be good neighbours to the blessings of religion and this world by showing gratitude to the one who guides you to them.

٤٧٨٥. أَحْسِنُوا بُحْوارَ نِعَمِ الدِّينِ وَالْدُّنْيَا بِالشُّكْر لِمَنْ دَلَّ (ذَلَّكُمْ) عَلَيْهَا.

4786. Take advantage of gratitude, for the least of its benefits is increment [of blessings].

٤٧٨٦. اغْتَنِمُوا الشُّكْر فَأَدْنِي نَفْعَهُ التِّيَادَةُ.

4787. The best thing that spoken loudly [in order that others may hear] is the gratitude that is publicized.

٤٧٨٧. أَحْسَنُ السُّمْعَةِ شُكْرٌ يُنْشَرُ.

4788. The best gratitude for blessings is favouring others with them.

4789. The most deserving of those to whom you do good is the one who does not disregard your good turn.

4790. The most deserving of your gratitude is the one who does not prevent you from acquiring more.

4791. The first thing that is incumbent upon you with regards to Allah, the Glorified, is being grateful for His blessings and seeking His pleasure.

4792. The most effective thing that makes a blessing last longer is gratitude and the greatest thing by which tribulations are overcome is patience.

4793. The most deserving of people for an increase in blessing is the most grateful of them for what he has been granted of it.

4794. The most beloved of people to Allah, the Glorified, is the one who deals gratefully with the blessings that have been bestowed upon him and the most hated of them to Him is the one who deals ungratefully with His blessings.

4795. No one acquires gratitude except by giving [generously] from his wealth.

4796. Verily in every blessing there is a right of gratitude to Allah, the Most High, so whoever fulfils it, He increases it for him and whoever does not do so risks losing his

4788. أَحْسَنُ شُكْرَ النِّعَمِ الْإِنْعَامُ إِلَيْهَا.

4789. أَحْقُّ مَنْ بَرِّرْتَ مَنْ لَا يَعْفُلُ بِرَبِّكَ.

4790. أَحْقُّ مَنْ شَكَرْتَ مَنْ لَا يَمْتَغِعُ مَزِيدًا كَمَا يَعْلَمُ.

4791. أَوَّلُ مَا يَحْبُبُ عَلَيْكُمْ لِلَّهِ سُبْحَانَهُ شُكْرُ أَيْدِيهِ وَابْتِغَاءُ مَرَاضِيهِ.

4792. أَبْلَغُ مَا تُسْتَمَدُ بِهِ النِّعَمَةُ الشُّكْرُ وَأَعْظَمُ مَا تَحْصَصُ بِهِ الْمِحْنَةُ الصَّبَرُ.

4793. أَحْقُّ النَّاسِ بِزِيادةِ النِّعَمَةِ أَشْكَرُهُمْ لِمَا أُعْطَى مِنْهَا.

4794. أَحْبَبُ النَّاسِ إِلَى اللَّهِ سُبْحَانَهُ الْعَامِلُ فِيمَا أَنْعَمَ بِهِ عَلَيْهِ بِالشُّكْرِ وَأَبْغَضُهُمْ إِلَيْهِ الْعَامِلُ فِي نِعَمِهِ بِكُفْرِهَا.

4795. لَا يَجُوزُ الشُّكْرُ إِلَّا مَنْ بَذَلَ مَالَهُ.

4796. إِنَّ اللَّهَ تَعَالَى فِي كُلِّ نِعْمَةٍ حَقًّا مِنَ الشُّكْرِ فَمَنْ أَدَدَ زَادَهُ مِنْهَا وَمَنْ قَصَرَ عَنْهُ خَاطَرَ بِرَوَالِ نِعْمَتِهِ.

blessing.

4797. Verily the servant is [always] between blessing and sin, [and] nothing rectifies [or improves] them except repentance and gratitude.

4798. Gratitude is [a means of] increment.

4799. Gratitude is obligatory.

4800. Gratitude is advantageous.

4801. Gratitude causes blessings to flow forth abundantly.

4802. Gratitude is an embellishment for blessing[s].

4803. Gratitude is the fortress of blessings.

4804. Showing [one's] affluence is from [the ways of showing] gratitude.

4805. Gratitude is the interpreter of intention and the tongue of [one's inner] conscience.

4806. Gratitude is the embellishment of prosperity and the fortification of blessings.

4807. Gratitude is required from the blessed ones.

4808. If Allah bestows a blessing upon you then show gratitude.

4809. Verily it behoves those who have been protected [from sins] and have been favoured with safety [from misdeeds] to take pity on sinners and other disobedient

٤٧٩٧. إِنَّ الْعَبْدَ بَيْنَ نِعْمَةٍ وَذَنْبٍ لَا يُصْلِحُهُمَا إِلَّا
الإِسْتِغْفَارُ وَالشُّكْرُ.

٤٧٩٨. الشُّكْرُ زِيَادَةً.

٤٧٩٩. الشُّكْرُ مَفْرُوضٌ.

٤٨٠٠. الشُّكْرُ مَعْنَىً.

٤٨٠١. الشُّكْرُ يُدِيرُ (بَذُرُّ) النِّعَمَ.

٤٨٠٢. الشُّكْرُ زِينَةٌ لِلنَّعْمَاءِ.

٤٨٠٣. الشُّكْرُ حِصْنُ النِّعَمِ.

٤٨٠٤. إِظْهَارُ الْغَنِيَّ مِنَ الشُّكْرِ.

٤٨٠٥. الشُّكْرُ تَرْجُمَانُ النِّسَةِ وَلِسَانُ الطَّوْيَةِ.

٤٨٠٦. الشُّكْرُ زِينَةُ الرَّخَاءِ وَحِصْنُ النَّعْمَاءِ.

٤٨٠٧. الشُّكْرُ مَأْخُوذٌ عَلَى أَهْلِ النِّعَمِ.

٤٨٠٨. إِنْ أَنَا كُمْ اللَّهُ بِنِعْمَةٍ فَأَشْكُرُوا.

٤٨٠٩. إِنَّمَا يَنْبَغِي لِأَهْلِ الْعِصْمَةِ وَالْمَصْنُوعِ إِلَيْهِمْ
فِي السَّلَامَةِ أَنْ يَرْحَمُوا أَهْلَ الْمَعْصِيَةِ وَالذُّنُوبِ وَأَنْ

people; and to make the gratitude for their good state prevail over them and act as a barrier for them.

4810. When you are given, show gratitude.

4811. When you do good to others with a blessing [that you have been bestowed with], then you have shown gratitude for it.

4812. When the edges of blessings reach you, then do not repel their peaks by lack of gratitude.

4813. Through gratitude, blessings last.

4814. Through gratitude, more is obtained.

4815. The fruit of gratitude is increase in blessings.

4816. Showing gratitude leads to increment.

4817. The best gratitude is that which warrants increase.

4818. Constant gratitude is the symbol of obtaining increment.

4819. Increased gratitude and keeping ties with near relatives increases sustenance and prolongs [one's] life.

4820. The cause of increment is gratitude.

4821. Showing gratitude to your Lord is [done] through prolonged praise.

4822. The gratitude of one who is above you is through true friendship and loyalty.

يَكُونُ الشُّكْرُ عَلَى مُعافَاتِهِمْ هُوَ الْعَالِبُ عَلَيْهِمْ
وَالْحَاجِزُ لَهُمْ.

٤٨١٠. إِذَا أُعْطِيْتَ فَأَشْكُرْ.

٤٨١١. إِذَا أَنْعَمْتَ بِالنِّعْمَةِ فَقَدْ قَضَيْتَ شُكْرَهَا.

٤٨١٢. إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعْمِ فَلَا تُنَفِّرُوهَا
أَفْصَاهَا بِقِلَّةِ الشُّكْرِ.

٤٨١٣. بِالشُّكْرِ تَدُومُ النِّعْمَةُ.

٤٨١٤. بِالشُّكْرِ تُسْتَحْلِبُ الرِّيَادَةُ.

٤٨١٥. تَمَرَّةُ الشُّكْرِ زِيَادَةُ النِّعْمِ.

٤٨١٦. حُسْنُ الشُّكْرِ يُؤْجِبُ الزِّيَادَةَ.

٤٨١٧. حَيْثُ الشُّكْرِ مَا كَانَ كَافِلًا بِالْمَرِيدِ.

٤٨١٨. دَوَامُ الشُّكْرِ عَنْوَانُ دَرَكِ الزِّيَادَةِ.

٤٨١٩. زِيَادَةُ الشُّكْرِ وَصَلَةُ الرَّجِحِ تَرِيدَانِ النِّعْمَةِ
وَتَفْسِحَانِ فِي الأَجَلِ.

٤٨٢٠. سَبَبُ الْمَزِيدِ الشُّكْرِ.

٤٨٢١. شُكْرُ إِلَهِكَ بِطُولِ التَّنَاءِ.

٤٨٢٢. شُكْرُ مَنْ فَوْقَكَ بِصِدْقِ الْوَلَاءِ.

4823. The gratitude of your equal is through good brotherhood.

٤٨٢٣. شُكْرُ نَظِيرِكَ بِخُسْنِ الْإِخْرَاءِ.

4824. The gratitude of one who is under you is through generous bestowal.

٤٨٢٤. شُكْرُ مَنْ دُونَكَ بِسَيْئِ الْعَطَاءِ.

4825. Showing gratitude for blessings is a protection from adversities.

٤٨٢٥. شُكْرُ الْبَعْمِ عِصْمَةً مِنَ الْتَّقْمِ.

4826. Gratitude to the Almighty brings forth abundant blessings.

٤٨٢٦. شُكْرُ الإِلَهِ يُثْدُرُ الْبَعْمَ.

4827. Showing gratitude for blessings results in its increase and leads to its renewal.

٤٨٢٧. شُكْرُ النِّعْمَةِ يَفْضِي إِزْدَادِهَا وَيُؤْجِبُ بَحْدِيَّهَا.

4828. Gratitude for blessing is a safeguard from its alteration and a guarantee of its sustentation.

٤٨٢٨. شُكْرُ النِّعْمَةِ أَمَانٌ مِنْ تَحْوِيلِهَا وَكَفِيلٌ بِتَأْيِيدهَا.

4829. The gratitude of a believer is manifested in his action.

٤٨٢٩. شُكْرُ الْمُؤْمِنِ يَظْهُرُ فِي عَمَلِهِ.

4830. The gratitude of a hypocrite does not surpass his tongue.

٤٨٣٠. شُكْرُ الْمُنَافِقِ لَا يَتَجَاوِزُ لِسَانَهُ.

4831. Gratitude for a past blessing results in the coming of renewed blessings.

٤٨٣١. شُكْرُ نِعْمَةِ سَالِفَةٍ يَفْضِي بِتَجَدُّدِ نِعْمَةٍ مُسْتَأْنِفَةً.

4832. Showing gratitude for blessings multiplies and increases them.

٤٨٣٢. شُكْرُ الْبَعْمِ يُضَاعِفُهَا وَيَزِيدُهَا.

4833. Showing gratitude for blessings leads to its increase and showing ingratitude for it is evidence of its reduction.

٤٨٣٣. شُكْرُ النِّعْمَ يُوجِبُ مَزِيدَهَا وَكُفْرُهَا بُرْهَانٌ بُحُودُهَا.

4834. Gratitude for blessing is a safeguard from the coming of adversity.

٤٨٣٤. شُكْرُ النِّعْمَةِ أَمَانٌ مِنْ خُلُولِ النَّقْمَةِ.

4835. The gratitude of a scholar for his knowledge is [in] his acting upon it and his

٤٨٣٥. شُكْرُ الْعَالِمِ عَلَى عِلْمِهِ عَمَلٌ بِهِ وَنَذْلُهُ

sharing it with the one who deserves it.

لِمُسْتَحْفِهِ.

4836. Your gratitude to the one who is pleased with you increases [his] approval and loyalty (or preservation) towards you.

٤٨٣٦. شُكْرُكَ لِلرَّاضِي عَنْكَ يَزِدُكَ رِضَاً وَوَفَاءً
(وَقَاءً).

4837. Your gratitude to the one who is angry with you leads to reconciliation and his having a favourable disposition towards you.

٤٨٣٧. شُكْرُكَ لِلسَّاخِطِ عَلَيْكَ يُوحِبُكَ لَكَ (مِنْهُ)
صَلَاحًا وَتَعْطُفًا.

4838. He ('a) said to a man whom he was congratulating for the birth of his son: You have occasion to be grateful to Allah, the Giver, and be blessed in the gift that you have been bestowed with. May he come of age and may you be blessed with his devotion.

٤٨٣٨. وَقَالَ . عَلَيْهِ السَّلَامُ . لِرَجُلٍ هَنَّأَهُ بِوَلَادَةِ
شَكَرْتُ الْوَاهِبَ وَبُورَكَ لَكَ فِي الْمُوْهُوبِ وَبَلَغَ أَشْدَهُ
وَرُزِقْتَ بِرَبِّهِ.

4839. He who praises his benefactor and mentions him with goodness [and appreciation] has shown gratitude for [his] kindness.

٤٨٣٩. شَكَرَ الْإِحْسَانَ مَنْ أَثْنَى عَلَى مُسْدِيهِ وَذَكَرَ
بِالْجَمِيلِ مُولِيهِ.

4840. You must give thanks [both] in ease and adversity.

٤٨٤٠. عَلَيْكَ بِالشُّكْرِ فِي السَّرَّاءِ وَالضَّرَاءِ.

4841. You must be constantly grateful and ever patient, for these two [qualities] increase blessing and remove tribulations.

٤٨٤١. عَلَيْكُمْ بِدَوَامِ الشُّكْرِ وَلِرُؤُمِ الصَّبَرِ فَإِنَّمَا
يَزِدَانِ التَّعْمَةَ وَيُبَلَّانِ الْمَحْنَةَ.

4842. In gratitude for blessings lies their continuity.

٤٨٤٢. فِي شُكْرِ النِّعَمِ دَوَامُهَا.

4843. In gratitude there is increase.

٤٨٤٣. فِي الشُّكْرِ تَكُونُ الرِّيَادَةُ.

4844. Lack of gratitude removes the desire to do good deeds.

٤٨٤٤. قِلَّةُ الشُّكْرِ ثُرَيَّدُ فِي اصْطِنَاعِ الْمَعْرُوفِ.

4845. Bind the approaching blessings with gratitude, for not everything that escapers

٤٨٤٥. قَيْدُوا قَوَادِمَ النِّعَمِ بِالشُّكْرِ فَمَا كُلُّ شَارِدٍ

comes back.

يُمْكُدُودٌ.

4846. Gratitude is sufficient for increase.

٤٨٤٦. كَفَى بِالشُّكْرِ زِيادةً.

4847. The guarantor of increase is gratitude.

٤٨٤٧. كَافِلُ الْزِيَادَةِ الشُّكْرُ.

4848. Be occupied by gratitude for your good state and [your] safety from that which has afflicted others.

٤٨٤٨. لِيُكُنَ الشُّكْرُ شاغِلًا لَكَ عَلَى مُعافَاتِكَ إِمَّا
ابْتُلُوكَ يِهْ عَيْرَكَ.

4849. None is capable of fortifying blessings the way [showing] gratitude for them does.

٤٨٤٩. لَنْ يُقْدِرَ أَحَدٌ أَنْ يُحْصِنَ النِّعَمَ بِعُثْلِ
شُكْرِهَا.

4850. If Allah, the Glorified, had not made a promise [to punish those who are disobedient], it would have still been obligatory not to disobey Him out of gratitude for His blessings.

٤٨٥٠. لَوْ لَمْ يَتَوَاعِدِ اللَّهُ سُبْحَانَهُ لَوْجَبَ أَنْ لَا
يُعْصِي شُكْرًا لِيَعْمَلَهُ.

4851. One who shows gratitude deserves more.

٤٨٥١. مَنْ شَكَرَ إِسْتَحْقَقَ الزِّيَادَةَ.

4852. Whoever shows gratitude, his blessing lasts [longer].

٤٨٥٢. مَنْ شَكَرَ دَامَتْ نِعْمَتُهُ.

4853. One whose gratitude increases, his blessings multiply.

٤٨٥٣. مَنْ كَثُرَ شُكْرُهُ تَضَاعَفَتْ نِعْمَتُهُ.

4854. One who is inspired to show gratitude will not be deprived of increase.

٤٨٥٤. مَنْ أَهْمَمَ الشُّكْرَ لَمْ يَعْدَمْ الزِّيَادَةَ.

4855. One who does not show gratitude for a blessing is punished by its cessation.

٤٨٥٥. مَنْ لَمْ يَشْكُرِ الْيَعْمَةَ عُوقَبَ بِنَوَاهِهَا.

4856. One who continues showing gratitude makes the goodness [and blessing] last.

٤٨٥٦. مَنْ أَدَمَ الشُّكْرَ إِسْتَدَامَ الْبِرَّ.

4857. One who is bestowed with a blessing and gives thanks for it is like the one who is tried with difficulties and bears them

٤٨٥٧. مَنْ أَعْيَمَ عَلَيْهِ فَشَكَرَ كَمِنْ ابْتُلُوكَ فَصَبَرَ.

patiently.

4858. One who shows gratitude for [and act of] kindness has indeed fulfilled its right.

4859. When someone thanks you without [your having done him] a good turn, then do not consider yourself safe from his censure without any breach.

4860. Whoever thanks the one who favours him has indeed recompensed him.

4861. One who does not show gratitude for favours should be counted [as being] from the livestock [rather than being human].

4862. One who shows gratitude without any favour, censures without any wrongdoing.

4863. Whoever makes the effort to show concern for you, then make the effort to show him your gratitude.

4864. One who guards (or mixes) blessings with gratitude is surrounded by more [blessings].

4865. One who does not begird [his] blessings by being grateful for them has indeed exposed them to cessation.

4866. Whoever thanks Allah, He increases [the blessings] for him.

4867. One who feels grateful for blessings in his heart deserves increase [even] before he manifests [the gratitude] on his tongue.

4868. One whose gratitude increases, his

٤٨٥٨. مَنْ شَكَرَ الْمَعْوُفَ فَقَدْ قَضَى حَقًّا.

٤٨٥٩. مَنْ شَكَرَكَ مِنْ غَيْرِ صَنْيَعَةٍ فَلَا تَأْمُنْ دَمَهُ
مِنْ غَيْرِ قَطْيَعَةٍ.

٤٨٦٠. مَنْ شَكَرَ مِنْ أَنْعَمَ عَلَيْهِ فَقَدْ كَافَاهُ.

٤٨٦١. مَنْ لَمْ يَشْكُرِ الْإِنْعَامَ فَلَيُعَدَّ مِنَ الْأَنْعَامِ.

٤٨٦٢. مَنْ شَكَرَ عَلَى غَيْرِ إِحْسَانٍ ذَمَّ عَلَى غَيْرِ
إِسَاءَةٍ.

٤٨٦٣. مَنْ بَذَلَ لَكَ جُهْدًا عِنْ أَيْتِهِ فَأَبْذَلَ لَهُ جُهْدًا
شُكْرِكَ.

٤٨٦٤. مَنْ حَاطَ (خَلَطَ) النِّعَمَ بِالشُّكْرِ حِيطَ
بِالْمُزِيدِ.

٤٨٦٥. مَنْ لَمْ يُحْكِمِ الْبَعْمَ بِالشُّكْرِ لَهَا فَقَدْ عَرَضَهَا
لِزَوَالِهَا.

٤٨٦٦. مَنْ شَكَرَ اللَّهَ زَادَهُ.

٤٨٦٧. مَنْ شَكَرَ النِّعَمَ بِجَنَاحِهِ إِسْتَحْقَقَ الْمُزِيدَ فَيُنَلِّ أَنْ
يَظْهَرَ عَلَى لِسَانِهِ.

٤٨٦٨. مَنْ كَثَرَ شُكْرُهُ كَثَرَ حَيَّهُ.

goodness [and blessing] increases.

4869. One whose gratitude diminishes, his goodness [and blessing] comes to an end.

4870. One who is granted a blessing has indeed been enslaved by it until he is freed by his show of gratitude for it.

4871. One who thanks Allah, the Glorified, has to give thanks twice as it was He who enabled him to give thanks [in the first place] and that is the gratitude for being thankful.

4872. One who shows gratitude to you for your kindness (or the kindness of someone else) has [actually] requested you [for something].

4873. One who does not show gratitude for blessing is deprived of more [blessings].

4874. Nothing fortifies blessings like gratitude.

4875. Nothing shows gratitude for blessings like sharing them with others.

4876. Allah, the Glorified, does not open the door of gratitude for anyone and then close the door of increase [in blessings].

4877. With gratitude blessings last [longer].

4878. Do not forget to show your gratitude when you receive blessings.

4879. Be a thankful servant in times of ease and a patient servant in times of adversity.

٤٨٦٩. مَنْ قَلَ شُكْرُهُ زَالَ حَيْزُهُ.

٤٨٧٠. مَنْ أُوْتِ نِعْمَةً فَقَدِ اسْتَعْبَدَهَا حَتَّى يُعْتَقِدُ
الْقِيَامُ بِشُكْرِهَا.

٤٨٧١. مَنْ شَكَرَ اللَّهَ سُبْحَانَهُ وَجَبَ عَلَيْهِ شُكْرَتَانِ
إِذْ وَفَقَهُ لِشُكْرِهِ وَهُوَ شُكْرُ الشُّكْرِ.

٤٨٧٢. مَنْ شَكَرَ إِلَيْكَ مَعْرُوفَكَ (غَيْرَكَ) فَقَدْ
سَأَلَكَ.

٤٨٧٣. مَنْ لَمْ يَشُكُّرِ النِّعْمَةَ مُنْعَي الْرِّيَادَةَ.

٤٨٧٤. مَا حُصِّنَتِ النِّعْمَةُ بِمِثْلِ الشُّكْرِ.

٤٨٧٥. مَا شُكِّرَتِ النِّعْمَةُ بِمِثْلِ بَذْلِهَا.

٤٨٧٦. مَا كَانَ اللَّهُ سُبْحَانَهُ لِيُفْتَحَ عَلَى أَحَدٍ بَابَ
الشُّكْرِ وَيُعْلِقُ عَلَيْهِ بَابَ الْمَزِيدِ.

٤٨٧٧. مَعَ الشُّكْرِ تَدُومُ النِّعْمَةُ.

٤٨٧٨. لَا تَنْسَوْا عِنْدَ النِّعْمَةِ شُكْرَكُمْ.

٤٨٧٩. كُنْ فِي السَّرَّاءِ عَبْدًا شُكُورًا وَفِي الضَّرَاءِ عَبْدًا
صَبُورًا.

DOUBT AND MISGIVING

الشك والارتياط

4880. Doubt corrupts certitude and nullifies faith.

٤٨٨٠ . الْشَّكُّ يُفْسِدُ الْيَقِينَ وَ يُبْطِلُ الدِّينَ.

4881. Be wary of doubt, for verily it corrupts religion and nullifies certitude.

٤٨٨١ . إِيَّاكَ وَالشَّكَّ فَإِنَّهُ يُفْسِدُ الدِّينَ وَيُبْطِلُ الْيَقِينَ.

4882. The most destructive thing is doubt and uncertainty, and the most constructive thing is piety and keeping aloof from sin.

٤٨٨٢ . أَهْلَكَ شَيْءٌ الْشَّكُّ وَالْأَرْتِيَابُ وَأَمْلَكَ شَيْءٌ الْوَرَعُ وَالْإِجْتِنَابُ.

4883. Doubt is misgiving.

٤٨٨٣ . الْشَّكُّ إِرْتِيَابٌ.

4884. Doubt [in the existence of God] is disbelief.

٤٨٨٤ . الْشَّكُّ كُفْرٌ.

4885. Doubt corrupts religion.

٤٨٨٥ . الْشَّكُّ يُفْسِدُ الدِّينَ.

4886. Doubt nullifies faith.

٤٨٨٦ . الْشَّكُّ يُخْبِطُ الإِيمَانَ.

4887. Doubt is the fruit of ignorance.

٤٨٨٧ . الْشَّكُّ ثَمْرَةُ الْجَهْلِ.

4888. Doubt leads to polytheism.

٤٨٨٨ . الْأَرْتِيَابُ يُؤْجِبُ الشِّرِّكَ.

4889. Doubt puts out the light of the heart.

٤٨٨٩ . الْشَّكُّ يُطْفِئُ نُورَ الْقَلْبِ.

4890. Indeed doubt was only named 'shubha' because it resembles the truth. As for the close friends of Allah, their illumination in it is [their] certitude and the direction of the right path is [itself] their guide; while the enemies of Allah are called towards it (doubt) by their misguidance and their guide is blindness.

٤٨٩٠ . إِنَّمَا سُمِّيَتِ الشُّبُّهَةُ شُبُّهَةً لِأَنَّهَا شُبُّهَةُ الْحَقِّ فَأَمَّا أَوْلَيَاءُ اللَّهِ فَضَيَّأُتُّهُمْ فِيهَا الْيَقِينُ وَدَلِيلُهُمْ سُنْتُ الْهُدَى وَأَمَّا أَعْدَاءُ اللَّهِ فَدَعَوْهُمْ (فَدَعَاهُمْ) إِلَيْهَا الضَّلَالُ وَدَلِيلُهُمْ الْعَمَى .

4891. The bane of certitude is doubt.

٤٨٩١. آفة اليقين الشكُّ.

4892. By continued doubt [in God], polytheism comes about.

٤٨٩٢. يدَوِّم الشكُّ يَمْدُث الشِّركَ.

4893. The fruit of doubt is perplexity.

٤٨٩٣. ثمرة الشكُّ الحيرةُ.

4894. It is possible that conjecture may [turn out to] be correct.

٤٨٩٤. زَمِنًا أَذْرَكَ الظَّنُّ بِالصَّوَابِ.

4895. The cause of perplexity is doubt.

٤٨٩٥. سببُ الحيرةِ الشكُّ.

4896. I am amazed at the one who doubts in the power of Allah while he sees His creation!

٤٨٩٦. عَجِبْت لِمَنْ يَشْكُّ فِي قُدرَةِ اللهِ وَهُوَ يَرَى حَلْفَهُ.

4897. Acting suspicious is a shame and having an eager desire to backbite is [a cause of entering] hellfire.

٤٨٩٧. فِعْلُ الرِّبَيْةِ عَارٌ وَالْوُلُوعُ بِالْغَيْبَةِ نَارٌ.

4898. Everything that is devoid of certitude is [mere] conjecture and dubiety.

٤٨٩٨. كُلُّ مَا خَلَا اليقين ظنٌ وَشُكُوكٌ.

4899. Every person has a [desire and a] need, so distance yourselves from suspicion.

٤٨٩٩. لِكُلِّ إِنْسَانٍ أَرْبَتْ فَأَبْعَدُوهُ عَنِ الرِّيَبِ.

4900. A person will never go astray until his doubt overcomes his certainty.

٤٩٠٠. لَنْ يَضِلَّ الْمُرْءُ حَتَّى يَعْلَمَ شَكُّهُ يَقِينَهُ.

4901. One who falters increases his doubt.

٤٩٠١. مَنْ يَتَرَكَّدْ يَزْدَدْ شَكًّا.

4902. One whose doubt increases, his religion gets corrupted.

٤٩٠٢. مَنْ كَثُرَ شَكُّهُ فَسَدَ دِينُهُ.

4903. One whose suspicion increase, his backbiting [also] increases.

٤٩٠٣. مَنْ كَثُرَتْ رِبَيْتُهُ كَثُرَتْ غَيْبَتُهُ.

4904. The sincere one is not suspicious and the one who is certain does not doubt.

٤٩٠٤. مَا ارْتَابَ مُخْلِصٌ وَلَا شَكَّ مُوقِنٌ.

4905. He in whose heart doubt has settled

٤٩٠٥. مَا آمَنَ بِاللهِ مَنْ سَكَنَ الشكُّ قَلْبَهُ.

does not believe in Allah.

4906. Keeping away from suspicion is from the best magnanimity.

4907. Who can be more of a failure than the one who crosses [over] from certainty towards doubt and perplexity.

4908. The smallest doubt can corrupt certitude.

4909. Nobody more timid than the suspicious one.

4910. Suspicion leads to mistrust.

4911. When suspicion appears, thoughts [about others] become negative.

4912. Abandon that which causes you to doubt for that which does not cause you to doubt.

4913. Let your inquiry into doubtful matters be conclusive, for indeed the one who falls into them becomes confounded.

4914. The sceptic has no religion and the backbiter has no magnanimity.

4915. The suspicious one is never found in a sound state.

4916. The most abased of people is the sceptic.

4917. The suspicious person is always sick.

4918. The sceptic has no religion.

٤٩٠٦. مُجَانِبُ الرَّئِبِ مِنْ أَخْسَنِ الْفُتُوْةِ.

٤٩٠٧. مِنْ أَحْيَبِ مِمَّ تَعَدَّى إِلَى الشَّكِّ
وَالْحَيْرَةِ.

٤٩٠٨. يَسِيرُ الشَّكُّ يُفْسِدُ الْيَقِينَ.

٤٩٠٩. لَا أَجَبَّ مِنْ مُرِيبٍ.

٤٩١٠. الرِّيْبَةُ تُوْجِبُ الظِّنَّةَ.

٤٩١١. إِذَا ظَهَرَتِ الرِّيْبَةُ سَاقَتِ الظُّنُونَ.

٤٩١٢. دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ.

٤٩١٣. لِيَصُدُّقْ تَحْسِيلَكَ فِي الشُّبُهَاتِ فَإِنَّ مِنْ وَقْعِ
فِيهَا إِرْتَبَكَ.

٤٩١٤. لَا دِينَ لِمُرْتَابٍ وَلَا مُرْوَةَ لِمُعْنَابٍ.

٤٩١٥. لَا يُلْفِي الْمَرِيبُ صَحِيحًا.

٤٩١٦. أَذَلُّ النَّاسِ الْمُرْتَابُ.

٤٩١٧. الْمَرِيبُ أَبْدًا عَلَيْهِ.

٤٩١٨. الْمُرْتَابُ لَا دِينَ لَهُ.

4919. The doubting one has no certitude.

٤٩١٩. الشَّاكُرُ لَا يَقِينَ لَهُ.

COMPLAINING OF DISTRESS

شكایة الضرّ

4920. Whoever complains of his distress to [anyone] other than a believer, it is as if he has complained against Allah, the Glorified.

٤٩٢٠. مَنْ شَكَىَ ضُرًّا إِلَىٰ غَيْرِ مُؤْمِنٍ فَكَأَمًا شَكَىَ اللَّهَ سُبْحَانَهُ.

4921. Whoever complains of his distress to a believer, it is as if he has complained to Allah, the Glorified.

٤٩٢١. مَنْ شَكَىَ ضُرًّا إِلَىٰ مُؤْمِنٍ فَكَأَمًا شَكَىَ اللَّهَ سُبْحَانَهُ.

GLOATING

الشماتة

4922. One who gloats over the mistakes made by others, [then] others will gloat over his mistakes.

٤٩٢٢. مَنْ شَمِّتَ بِزَلَّةٍ غَيْرِهِ شَمِّتَ غَيْرُهُ بِزَلَّتِهِ.

CONSULTATION AND DELIBERATION

الشور والمشاورة

4923. Participating in deliberation leads to the appropriate decision.

٤٩٢٣. الْشِّرْكَةُ فِي الرَّأْيِ تُؤْدِي إِلَى الصَّوَابِ.

4924. Consult your enemies; you will know from their opinion how much enmity they have [for you] and what their objectives are.

٤٩٢٤. إِسْتَشِيرْ أَعْدَاءَكَ تَعْرِفُ مِنْ زَلِيلِهِمْ مِقْدَارَ عَدَاوَتِهِمْ وَمَوَاضِعَ مَقَاصِدِهِمْ.

4925. Consult your intelligent enemy and be wary of the opinion of your ignorant friend.

٤٩٢٥. إِسْتَشِيرْ عَدُوَّكَ الْعَاقِلَ وَاخْذُرْ رَأْيَ صَدِيقِكَ الْجَاهِلَ.

4926. Compare some opinions with others, from this the right course of action will come to light.

٤٩٢٦. اضْرِبُوا بَعْضَ الرَّأْيِ بِبَعْضٍ يَتَوَدَّدُ مِنْهُ الصَّوَابُ.

4927. Suspect your intellects, for indeed it is from trusting in them that mistakes are made.

4928. Consultation is [a means of] ease for you and a difficulty for others.

4929. The best person whom you can consult is the one with [abundant] experience and the worst person whom you can associate with is the one with [numerous] faults.

4930. Consultation is [a means of] seeking [assistance and] support.

4931. Seeking advice is the essence [and source] of guidance.

4932. The one who seeks advice is protected from failure.

4933. The one who seeks advice is on the side of success.

4934. Consultation elicits for you the correct opinions of others.

4935. Indeed consultation has only been urged because the opinion of the adviser is unbiased while the opinion of the consulter is mixed with bias.

4936. The bane of consultation is contradiction of opinions.

4937. When you have decided [to do something], then consult [with others].

4938. When you proceed with an affair then proceed after deliberation and seeking advice; do not delay your action of today to

٤٩٢٧. إِنَّمَا عُقُولَكُمْ فَإِنَّهُ مِنَ النِّفَّةِ إِلَيْهَا يَكُونُ
الخطاء.

٤٩٢٨. الْمَشَاوِرَةُ رَاحَةٌ لَكَ وَتَعَبٌ لِغَيْرِكَ.

٤٩٢٩. أَفْضَلُ مَنْ شَأْرَتْ دُوَّاً التَّجَارِبِ وَشَرُّ مَنْ
فَارَزَتْ دُوَّاً الْمَعَائِبِ.

٤٩٣٠. الْمَشَاوِرَةُ إِسْتِظْهَارٌ.

٤٩٣١. الْإِسْتِشَارَةُ عَيْنُ الْهِدَايَةِ.

٤٩٣٢. الْمُسْتَشِيرُ مُتَحَصِّنٌ مِنَ السَّقْطِ.

٤٩٣٣. الْمُسْتَشِيرُ عَلَى طَرْفِ النَّجَاحِ.

٤٩٣٤. الْمَسْؤُلَةُ تَجْلِبُ لَكَ صَوابَ غَيْرِكَ.

٤٩٣٥. إِنَّمَا حُضُّ عَلَى الْمَشَاوِرَةِ لِأَنَّ رَأْيَ الْمُشَيرِ
صِرْفٌ وَرَأْيَ الْمُسْتَشِيرِ مَشْوُبٌ بِالْهَوَى.

٤٩٣٦. آفَةُ الْمَشَاوِرَةِ إِنْتِقَاضُ الْآرَاءِ.

٤٩٣٧. إِذَا عَزَمْتَ فَاسْتَشِيرُ.

٤٩٣٨. إِذَا أَمْضَيْتَ أَمْرًا فَأَمْضِيهِ بَعْدَ الرَّوَيَّةِ وَمُرَاجَعَةِ
الْمَسْؤُلَةِ وَلَا ثُوَّجْرُ عَمَلٌ يَوْمَ إِلَى عَدٍ وَأَمْضِ لِكُلِّ يَوْمٍ

tomorrow, and perform each day's action on that same day.

عَمَلَهُ.

٤٩٣٩. جَهْلُ الْمُشَيرِ هَلَكُ الْمُسْتَشِيرُ.

٤٩٣٩. Ignorance of the adviser is [a cause of] destruction of the consulter.

٤٩٤٠. حَقٌّ عَلَى الْعَاقِلِ أَنْ يُضَيِّفَ إِلَى رَأْيِهِ رَأْيِ
الْعَقْلَاءِ وَيَضُمُّ إِلَى عِلْمِهِ عِلْمَ الْحُكْمَاءِ.

٤٩٤٠. It behoves the intelligent one to add the opinion of the intelligent people to his opinion and to merge the knowledge of the wise with his knowledge.

٤٩٤١. حَقٌّ عَلَى الْعَاقِلِ أَنْ يَسْتَدِيمَ إِلَى إِرْشَادِ وَتَشْرِيكِ
الإِسْبِيَّادِ.

٤٩٤١. It behoves the intelligent one to continuously seek the right path and abandon obstinacy.

٤٩٤٢. حَيْرُ مَنْ شَاوَرَتْ دُوَوْنَ النُّهَى وَالْعِلْمِ وَأُولُو
الثَّجَارِبِ وَالْمَخْرَجِ.

٤٩٤٢. The best among those whom you consult are the people of wisdom and knowledge, and those who possess experience and judiciousness.

٤٩٤٣. خِيَانَةُ الْمُسْتَسِلِيمِ وَالْمُسْتَشِيرِ مِنْ أَفْطَعَ الْأُمُورِ
وَأَعْظَمَ الشُّرُورِ وَمُؤْجِبُ عَذَابِ السَّعِيرِ.

٤٩٤٣. Betrayal of the one who submits [to you] and the one who consults [you] is from the most atrocious acts and the gravest wickedness, and leads to punishment in hellfire.

٤٩٤٤. شَاوِرْ قَبْلَ أَنْ تَعْزِمْ وَفَكِّرْ قَبْلَ أَنْ تُقْدِمْ.

٤٩٤٤. Consult before you decide and think before you proceed.

٤٩٤٥. شَاوِرْ دَوِيَ الْعُقُولِ تَأْمِنِ الزَّلَلَ وَالنَّدَمَ.

٤٩٤٥. Consult the intelligent ones and you will be safe from error and regret.

٤٩٤٦. شَاوِرْ فِي أُمُورِكَ الَّذِينَ يَخْشَوْنَ اللَّهَ تَرْشِدُ.

٤٩٤٦. Consult in your affairs those who fear Allah and you will be rightly guided.

٤٩٤٧. ظُلْمُ الْمُسْتَشِيرِ ظُلْمٌ وَخِيَانَةً.

٤٩٤٧. Being unjust to the one who seeks advice is [the worst form of] oppression and betrayal.

٤٩٤٨. عَلَيْكَ بِالْمُشَاوَرَةِ فَإِنَّا نَتَيَّحُ الْحَرْمَ.

٤٩٤٨. You must seek consultation, for indeed it is the result of judiciousness.

4949. It is the duty of the one who is consulted to strive in giving an [appropriate] opinion but it is not for him to guarantee success.

٤٩٤٩. عَلَى الْمُوشِيرِ الْإِجْتِهادِ فِي الرَّأْيِ وَلَا يَسِّرْ عَلَيْهِ ضَمَانُ النُّجُحِ.

4950. The essence [and source] of guidance is in consultation.

٤٩٥٠. فِي الِاسْتِشَارَةِ عَيْنُ الْهِدَايَةِ.

4951. Consultation suffices as a supporter.

٤٩٥١. كَفَى بِالْمُشَاوِرَةِ ظَاهِرًا.

4952. One who acts against [good] advice gets perplexed.

٤٩٥٢. مَنْ خَالَفَ الْمُشَوَّرَةَ لِرَتْبِكَ.

4953. One who consults an intelligent person acquires [his objective].

٤٩٥٣. مَنْ إِسْتَشَارَ الْعَاقِلَ مَلَكَ.

4954. One whose adviser goes astray, his planning is nullified.

٤٩٥٤. مَنْ ضَلَّ مُشَيْرًا بَطَلَ تَدْبِيرُهُ.

4955. Whoever gives sincere advice to the one who consults him, his planning becomes good.

٤٩٥٥. مَنْ نَصَحَّ مُسْتَشِيرًا صَلَحَ تَدْبِيرُهُ.

4956. Whoever cheats the one who consults him, his foresight is taken away.

٤٩٥٦. مَنْ غَشَّ مُسْتَشِيرًا سُلِّبَ تَدْبِيرُهُ.

4957. One who consults the people of intellect is enlightened by the lights of the intellects.

٤٩٥٧. مَنْ شَاوَرَ ذَوِي الْعُقُولِ إِسْتَضَاءَ بِأُنُورِ الْعُقُولِ.

4958. One who consults the people of intellect and wisdom attains success and rightness.

٤٩٥٨. مَنْ شَاوَرَ ذَوِي النُّهَى وَالْأَلْبَابِ فَازَ بِالنُّجُحِ وَالصَّوَابِ.

4959. One who consults with the people shares in their [combined] intellects.

٤٩٥٩. مَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا فِي عُقُولِهَا.

4960. One who consults the people of intellect and wisdom, gains success through prudence and aptness.

٤٩٦٠. مَنْ إِسْتَشَارَ ذَوِي النُّهَى وَالْأَلْبَابِ فَازَ بِالْحَزْمِ وَالسَّدَادِ.

4961. One who persists in consultation does not lack a praiser when the right result is achieved or an apologizer when a mistake is made.

٤٩٦١. مَنْ لَرِمَ الْمُشَاوِرَةَ لَمْ يَعْدَمْ عِنْدَ الصَّوَابِ مَادِحًا وَعِنْدَ الْخَطَاءِ عَاذِرًا.

4962. One who seeks advice does not go astray.

٤٩٦٢. مَا ضَلَّ مَنِ اسْتَشَارَ.

4963. Nothing derives an appropriate outcome like consultation.

٤٩٦٣. مَا اسْتُنْبِطَ الصَّوَابُ يُمْثِلُ الْمُشَاوِرَةَ.

4964. Consulting the judicious person who is concerned for you is a [means of attaining] triumph.

٤٩٦٤. مُشَاوِرَةُ الْحَازِمِ الْمُشْفِقِ ظَفَرٌ.

4965. Consulting the ignorant person who is concerned for you one is dangerous.

٤٩٦٥. مُشَاوِرَةُ الْجَاهِلِ الْمُشْفِقِ خَطَرٌ.

4966. How good a support consultation is!

٤٩٦٦. نِعْمَ الْمُظَاهَرَةُ الْمُشَاوِرَةُ.

4967. What a good backing [and support] consultation is!

٤٩٦٧. نِعْمَ الْإِسْتِظْهَارُ الْمُشَاوِرَةُ.

4968. Do not consult with your enemy and hide your information [from him].

٤٩٦٨. لَا تُشَاوِرْ عَدُوَّكَ وَ اسْتُرْ حَيْرَكَ.

4969. Never consult with the ignorant in your affairs.

٤٩٦٩. لَا تُشَاوِرُنَّ فِي أُمْرِكَ مَنْ يَجْهَلُ.

4970. Do not belittle a noteworthy opinion [even] when it is brought to you by an inferior person.

٤٩٧٠. لَا تَسْتَصْغِرْنَ عِنْدَكَ الرَّأْيِ الْحَطِيرِ إِذَا أَتَاكَ بِهِ الرَّجُلُ الْحَقِيرُ.

4971. Do not include a miser in your consultation as he will turn you away from the goal and frighten you with poverty.

٤٩٧١. لَا تُدْخِلَنَّ فِي مَشْوَرَتِكَ بَخِيلًا فَيَعْدِلَ بِكَ عَنِ الْقَصْدِ وَيَعِدَكَ الْفَقْرَ.

4972. Never include a coward in your consultation as he will weaken your resolve in the matter and [will] make a mountain out of a mole hill.

٤٩٧٢. لَا تُشْرِكَنَّ فِي رَأْيِكَ جَبَانًا يُضَعِّفُكَ عَنِ الْأَمْرِ وَيَعْظِمُ عَلَيْكَ مَا لَيْسَ بِعَظِيمٍ.

4973. Do not consult the liar, for indeed he is like the mirage that makes the distant seem near and the near seem distant.

٤٩٧٣. لَا تَسْتَشِرِ الْكَذَابَ فَإِنَّهُ كَالسَّرَّابِ يُقْرِبُ عَلَيْكَ الْبَعِيدَ وَيُبَعِّدُ عَلَيْكَ الْقَرِيبَ.

4974. Never include a greedy person in your consultation as he will make evil deeds seem trivial and glamorize avarice for you.

٤٩٧٤. لَا تُشْرِكَنَّ فِي مَشْوَرَتِكَ حَرِيصًا يُهَوِّنُ عَلَيْكَ الشَّرَّ وَيُزِينُ لَكَ الشَّرَّةَ.

4975. The intelligent one never dispenses with consultation.

٤٩٧٥. لَا يَسْتَعْنِي الْعَاقِلُ عَنِ الْمُشَارَّةِ.

4976. There is no backing [and support that is stronger and] more reliable than consultation.

٤٩٧٦. لَا مُظَاهِرَةً أَوْثَقُ مِنْ مُشَارَّةً.

4977. One who becomes satisfied with his own intellect (or action) has gone astray.

٤٩٧٧. مَنِ اسْتَغْنَى بِعَقْلِهِ (بِفَعْلِهِ) ضَلَّ.

EAGERNESS AND LONGING

الشوق والمشتاق

4978. Longing [for Allah and the Hereafter] is from the qualities of those who have certitude.

٤٩٧٨. الْشَّوْقُ شِيمَةُ الْمُوْقِنِينَ.

4979. Longing [for Allah] is the intimate companion of the Gnostics.

٤٩٧٩. الْشَّوْقُ خُلْصَانُ الْعَارِفِينَ.

4980. One who longs [for Allah] forgets [this world].

٤٩٨٠. مَنِ اشْتَاقَ سَلَّا.

4981. One who longs [for Allah] sets out [towards him] at nightfall.

٤٩٨١. مَنِ اشْتَاقَ أَدْجَ.

LUST

الشهوة

4982. Lust is one of the two causes of

٤٩٨٢. الشَّهْوَةُ أَحَدُ الْمَعُوِّبَينَ.

deviation.

4983. Lustful desires are fatal illnesses, and the best cure for them is acquiring patience against them.

4984. Lustful desires are the snares of Satan.

4985. Overcome [your] lust, [and] your wisdom will be perfected.

4986. Turn your back on lustful desires, for indeed they drive you to perform sinful acts and to fall upon evil deeds.

4987. Lustful desires are fatal diseases, and the best cure for them is acquiring patience against them.

4988. Beware of allowing lustful desires to dominate you, for indeed its immediate result is dispraised and future consequence is detrimental.

4989. Beware of letting lustful desires overpower you hearts, for indeed its beginning is bondage and its end is destruction.

4990. The beginning of lust is pleasure and its end is harm.

4991. Lust entices.

4992. Lustful desires are diseases.

4993. Lustful desires are lethal.

4994. Lust is spoliation [of intellect and faith].

٤٩٨٣. الشَّهْوَاتُ أَعْلَلُ قَاتِلَاتٍ وَأَفْضَلُ دَوَائِهَا إِقْتِنَاءُ الصَّبْرِ عَنْهَا.

٤٩٨٤. الشَّهْوَاتُ مَصَائِدُ الشَّيْطَانِ.

٤٩٨٥. اغْلِبِ الشَّهْوَةَ تَكْمِلْ لَكَ الْحِكْمَةُ.

٤٩٨٦. أَهْجِرُوا الشَّهْوَاتِ فَإِنَّهَا تَمُودُكُمْ إِلَى رُكُوبِ الدُّنُوبِ وَالْتَّهَجُّمِ عَلَى السَّيِّئَاتِ.

٤٩٨٧. الشَّهْوَاتُ آفَاتُ قَاتِلَاتٍ وَخَيْرُ دَوَائِهَا إِقْتِنَاءُ الصَّبْرِ عَنْهَا.

٤٩٨٨. إِيَّاكُمْ وَتَحْكُمُ الشَّهْوَاتِ عَلَيْكُمْ إِنَّ عَاجِلَهَا ذَمِيمٌ وَآجِلَهَا وَحِيمٌ.

٤٩٨٩. إِيَّاكُمْ وَعَلَبَةُ الشَّهْوَاتِ عَلَى قُلُوبِكُمْ فَإِنَّ بِدَائِتَهَا مَلَكَةٌ وَنِهايَتَهَا هَلَكَةٌ.

٤٩٩٠. أَوَّلُ الشَّهْوَةِ طَرَبٌ وَآخِرُهَا عَطَبٌ.

٤٩٩١. الشَّهْوَةُ ثُعْريٌ.

٤٩٩٢. الشَّهْوَاتُ آفَاتٌ.

٤٩٩٣. الشَّهْوَاتُ قَاتِلَاتٌ.

٤٩٩٤. الشَّهْوَةُ حَرَبٌ.

4995. Lust is the most harmful of enemies.

٤٩٩٥. الشَّهْوَةُ أَضَرُّ الْأَعْدَاءِ.

4996. Lustful desires are lethal poisons.

٤٩٩٦. الشَّهْوَاتُ سُمُومٌ قَاتِلَاتٌ.

4997. Lustful desires enslave the ignorant.

٤٩٩٧. الشَّهْوَاتُ تَسْرِقُ الْجَهْوَلَ.

4998. Yielding to lust is the worst disease.

٤٩٩٨. الْإِنْقِيَادُ لِلشَّهْوَةِ أَدُوًّا الدَّاءِ.

4999. Verily if you are controlled by your lustful desires, they will cause you to leap into frivolity and error.

٤٩٩٩. إِنَّكُمْ إِنْ مَلَكْتُمْ شَهْوَاتِكُمْ نَزَّرْتُ بِكُمْ إِلَى
الْأَشْرِ وَالْعَوَائِدِ.

5000. When lust tries to overcome you then defeat it by curtailing excesses.

٥٠٠٠. إِذَا غَبَيْتُ عَلَيْكَ الشَّهْوَةُ فَاغْبِلْهَا
بِالْخِتْصَارِ.

5001. By controlling [one's] lust, one becomes free of every flaw.

٥٠٠١. يُمْلِكِ الشَّهْوَةُ التَّنْزُرَ عَنْ كُلِّ عَابِ.

5002. Abandoning lustful desires is the best worship and the most beautiful habit.

٥٠٠٢. تَرْكُ الشَّهْوَاتِ أَفْضَلُ عِبَادَةٍ وَأَجْمَلُ عَادَةٍ.

5003. The sweetness of lust is made bitter by the shame of ignominy [and humiliation].

٥٠٠٣. حَلاوةُ الشَّهْوَةِ يُنَعِّصُهَا عَازُ الْفَضِيْحَةِ.

5004. Repulsing lust is more effective in exterminating it while fulfilling it only makes it more intense.

٤٥٠٠٤. رَدُّ الشَّهْوَةِ أَفْضَى لَهَا وَقَضَائِهَا أَشَدُ لَهَا.

5005. Inhibiting lust and anger is the struggle of the noble ones.

٥٠٠٥. رَدْعُ الشَّهْوَةِ وَالْعَصَبِ جِهَادُ النُّبَلَاءِ.

5006. Increased lust degrades magnanimity.

٥٠٠٦. زِيادةُ الشَّهْوَةِ تُرْزِي بِالْمُرْوَةِ.

5007. Being overpowered by lust is the cause of evil.

٥٠٠٧. سَبَبُ الشَّرِّ غَلَبةُ الشَّهْوَةِ.

5008. The flame of lust induces the impairment [and destruction] of the soul.

٥٠٠٨. ضِرَامُ الشَّهْوَةِ تَبَعُثُ عَلَى تَلَفِ الْمَهْجَةِ.

5009. Counter lust with restraint.

٥٠٠٩. ضَادُوا الشَّهْوَةَ بِالْقَمْعِ.

5010. Oppose lust as a rival would oppose his rival and fight it as an enemy would fight his enemy.

5011. Obeying one's lust corrupts the faith.

5012. Obedience to lust is destruction and disobedience to it is dominion.

5013. He who turns away from the lustful desires of this world attains the Garden of Repose [in the Hereafter].

5014. The slave to lust is lowlier than the slave of a human being.

5015. The slave to lust is a prisoner who cannot be freed from his imprisonment.

5016. The heart that is attached to lustful desires is unable to benefit from sincere exhortations.

5017. Being overpowered by lust is the greatest destruction, and controlling it is the most honourable dominance.

5018. Being overpowered by lust nullifies preservation [of oneself from sin] and leads to destruction.

5019. Overcome [your] lust before it ferocity becomes strong, for verily if it becomes strong it will possess you and use you, and you will not be able to stand up against it.

5020. The comrade of lustful desires is the prisoner of [their] consequences.

5021. The associate of lust has a sick soul and a troubled mind.

٥٠١٠. ضادوا الشَّهْوَةَ مُضادَةً الضِّدِّ ضِدَّهُ وَحَارُبُوهَا مُحَايَةً العَدُوِّ العَدُوُّ.

٥٠١١. طاغَةُ الشَّهْوَةِ تُفْسِدُ الدِّينَ.

٥٠١٢. طاغَةُ الشَّهْوَةِ هُلُكٌ وَمَعْصِيهَا هُلُكٌ.

٥٠١٣. ظَفَرَ بِجَنَّةِ الْمَأْوَى مَنْ أَعْرَضَ عَنْ شَهْوَاتِ الدُّنْيَا.

٥٠١٤. عَبْدُ الشَّهْوَةِ أَذْلُّ مِنْ عَبْدِ الرِّقِّ.

٥٠١٥. عَبْدُ الشَّهْوَةِ أَسْيَرٌ لَا يَنْفَلُكُ أَسْرَهُ.

٥٠١٦. غَيْرٌ مُنْتَفِعٌ بِالْعِطَاتِ قَلْبٌ مُتَعَلِّقٌ بِالشَّهْوَابِ.

٥٠١٧. غَلَبَةُ الشَّهْوَةِ أَعْظَمُ هُلُكٌ وَمَلْكُهَا أَشْرَفُ مِلْكٌ.

٥٠١٨. غَلَبَةُ الشَّهْوَةِ تُبْطِلُ الْعِصْمَةَ وَ تُورِدُ الْهُلُكَ.

٥٠١٩. غَالِبٌ الشَّهْوَةَ قَبْلُ قُوَّةِ ضَرَاؤُهَا فَإِنَّهَا إِنْ قَوِيَتْ مَلَكَتْكَ وَاسْتَفَادَتْكَ (استقادتك) وَمَمْ تَعْلَزُ عَلَى مُقاومَتها.

٥٠٢٠. قَرِينُ الشَّهْوَاتِ أَسْيَرُ التَّبَاعَاتِ.

٥٠٢١. قَرِينُ الشَّهْوَةِ مَرِيضُ النَّفْسِ مَعْلُولٌ (معول)

العقلِ.

5022. Resist lust by subduing it and you will be victorious.

٢٢. قاوم الشَّهْوَةَ بِالْقُمْعِ لَمَا تَنْظُرْ.

5023. How many a lustful desire has prevented [one from attaining] a lofty status!

٢٣. كَمْ مِنْ شَهْوَةٍ مَنَعَتْ رُتبَةً.

5024. How can one who is not aided by [divine] protection refrain from lust?

٤٥. كَيْفَ يَصْبِرُ عَنِ الشَّهْوَةِ مَنْ لَمْ يُعْنِهِ الْعِصْمَةُ؟

5025. A servant will never be destroyed until he prefers his lust over his religion.

٥٠. لَكُنْ يَهْلِكَ الْعَبْدُ حَتَّى يُؤْثِرَ شَهْوَتُهُ عَلَى دِينِهِ.

5026. There is no sin that is worse than following [one's] lust, so do not obey it as it will preoccupy you from [the remembrance of] Allah.

٦٥. لَيْسَ فِي الْمَعاصِي أَشَدُّ مِنْ إِتَّبَاعِ الشَّهْوَةِ فَلَا تُطِيعُوهَا فَيَشْعَلُكُمْ عَنِ اللَّهِ.

5027. If you had abstained from lustful desires you would surely have been safe from tribulations.

٧٥. لَوْ زَهَدْتُمْ فِي الشَّهَوَاتِ لَسَلِمْتُمْ مِنَ الْآفَاتِ.

5028. Whoever overcomes his lust, his intellect becomes manifested.

٨٥. مَنْ غَلَبَ شَهْوَتُهُ ظَاهِرٌ عَقْلُهُ.

5029. Whoever is overcome by his lust, his soul will not be safe.

٩٥. مَنْ غَلَبَ عَلَيْهِ شَهْوَتُهُ لَمْ تَسْلِمْ نَفْسُهُ.

5030. One who is patient in the face of his lust becomes complete in [his] magnanimity.

١٠٥. مَنْ صَرِّبَ عَلَى شَهْوَتِهِ تَنَاهَى فِي الْمُؤْرَةِ.

5031. One who controls his lust is indeed pious.

١١٥. مَنْ مَلَكَ شَهْوَتُهُ كَانَ تَقِيًّاً.

5032. One who kills his lust rejuvenates his magnanimity.

١٢٥. مَنْ أَمَاتَ شَهْوَتَهُ أَحْيَ مُرُوتَهُ.

5033. One whose lust increases, [the expense for] his provision becomes heavy.

١٣٥. مَنْ كَثَرَتْ شَهْوَتُهُ ثَقَلَتْ مَوْتَهُ.

5034. One who overcomes his lust, protects his status.

٣٤. مَنْ عَلَّبَ شَهْوَتَهُ صَانَ قُدْرَةً.

5035. Whoever hastens towards lustful desires, afflictions rush towards him.

٣٥. مَنْ تَسْرَعَ إِلَى الشَّهَوَاتِ تَسْرَعَ إِلَيْهِ الْآفَاتُ.

5036. One who is enticed by lustful desires permits his soul to be a target of calamities.

٣٦. مَنْ غَرِيَ بِالشَّهَوَاتِ أَبَاخَ نَفْسَهُ الْعَوَائِلَ.

5037. Whoever controls his lust, his magnanimity becomes complete and his end becomes good.

٣٧. مَنْ مَلَكَ شَهْوَتَهُ كَمْلَتْ مُؤْمَنَةً وَحَسُنَتْ عَاقِبَةً.

5038. One who does not control his lust does not control his intellect.

٣٨. مَنْ لَمْ يَمْلِكْ شَهْوَتَهُ لَمْ يَمْلِكْ عَقْلَهُ.

5039. One who has not remedied his lust by abandoning it is still sick.

٣٩. مَنْ لَمْ يُدَاوِي شَهْوَتَهُ بِالْتَّرَكِ لَمْ يَرَلِ عَلِيَّاً.

5040. Multiplication of sins stems from submission to lust.

٤٠. مِنْ مُطَاوِعَةِ الشَّهَوَةِ تَضَاعُفُ الْأَثَامِ.

5041. One who is overcome by lust is more abased than one who is enslaved.

٤١. مَعْلُوبُ الشَّهَوَةِ أَذْلُّ مِنْ مَمْلُوكِ الرِّقِ.

5042. One who makes a habit of following [his] lustful desires is overwhelmed by afflictions, is associated with evils and has certainty about the permanence [of this world].

٤٢. مُدْمِنُ الشَّهَوَاتِ صَرِيعُ الْآفَاتِ مُقَارِنُ السَّيِّئَاتِ مُوقِنٌ بِالشَّيَّاءِ.

5043. Do not exceed the limits in your lust and anger as they will degrade you.

٤٣. لَا تُسْرِفْ فِي شَهْوَتِكَ وَعَصِّبِكَ فَيُزِيرِيَا بِكَ.

5044. There is no reason with lust.

٤٤. لَا عُقْلٌ مَعَ شَهْوَةً.

5045. Nothing corrupts God-wariness but the dominance of lust.

٤٥. لَا يُفْسِدُ التَّقْوَى إِلَّا عَلَيْهِ الشَّهَوَةُ.

5046. There is no trial [and temptation] greater than lust.

٤٦. لَا فِتْنَةٌ أَعْظَمُ مِنَ الشَّهَوَةِ.

5047. How good it would be for people not to desire that which they ought not to [crave for].

٤٧. ما أَحْسَنَ بِالإِنْسَانِ أَنْ لَا يَشْتَهِي مَا لا يَنْبَغِي.

THE MARTYR

الشهيد

5048. One who dies on his bed while he is cognizant of the rights of his Lord, His Prophet and the right of his household, has died a martyr and his reward rests with Allah, the Glorified. He is also eligible for the recompense of the good acts he intended to do, as his intention takes the place of drawing his sword [in battle]. Indeed, for everything there is a [limited] term that it cannot go beyond.

٤٨. مَنْ ماتَ عَلَى فِرَاشِهِ وَهُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ وَرَسُولِهِ وَحَقِّ أَهْلِ بَيْتِهِ ماتَ شَهِيداً وَوَقَعَ أَجْرُهُ عَلَى اللَّهِ سُبْحَانَهُ وَاسْتُوْجِبَ ثَوَابَ مَا نَوَى مِنْ صَالِحٍ عَمَلَهُ وَقَامَتْ بَيْتُهُ مَقَامٌ إِصْلَاتِهِ سَيِّفُهُ (بِسَيِّفِهِ) فَإِنَّ لِكُلِّ شَيْءٍ أَجَلاً لَا يَعْدُوهُ.

5049. We ask Allah, the Glorified, for [our inclusion in] the ranks of the martyrs, the fellowship of the felicitous and the company of the Prophets and the virtuous ones.

٤٩. نَسْأَلُ اللَّهَ سُبْحَانَهُ مَنَازِلَ الشُّهَدَاءِ وَمُعَايَشَةَ السُّعَدَاءِ وَمُرَافَقَةَ الْأَنْبِيَاءِ وَالْأَبْرَارِ.

TESTIMONY

الشهادة

5050. And testimony [has been prescribed] as a means of overcoming denials.

٥٠. وَالشَّهَادَةُ إِسْتِطْهَارًا عَلَى الْمُجَاهِدَاتِ.

5051. One who gives false testimony for you will give a similar testimony against you.

٥١. مَنْ شَهَدَ لَكَ بِالْبَاطِلِ شَهِيدَ عَلَيْكَ بِمِثْلِهِ.

5052. There is no good in the testimony of the treacherous.

٥٢. لَا خَيْرٌ فِي شَهَادَةِ خَائِنٍ.

FAME AND RENOWN

الشهرة والنباهة

5053. Good renown is a fortification of power.

٥٠٥٣. حُسْنُ الشُّهْرَةِ حِصْنٌ الْقُدْرَةِ.

5054. Love of fame is the cornerstone of every affliction.

٥٠٥٤. حُبُّ الْبَاهَةِ رَأْسُ كُلِّ بَلَّةٍ.

GREY HAIR OF OLD AGE

الشيب

5055. The grey hair of old age is enough of a warner.

٥٠٥٥. كَفِيَ بِالشَّيْبِ نَذِيرًا.

5056. The grey hair of old age is enough of an announcer [of impending death].

٥٠٥٦. كَفِيَ بِالشَّيْبِ نَاعِيًّا.

5057. Change your grey hair [by dyeing it] and do not resemble the Jews.

٥٠٥٧. عَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ.

5058. When your black [hair] becomes white, your best [part of life] has passed away.

٥٠٥٨. إِذَا ابْيَضَ أَسْوَدُكَ ماتَ أَطْيَبُكَ.

5059. Grey hair [of old age] is the last of the promises of annihilation.

٥٠٥٩. الشَّيْبُ آخِرُ مَوَاعِيدِ الْفَنَاءِ.

THE FOLLOWER (SHI'A)

الشيعة

5060. Verily the People of Paradise will look at the stations of our followers just as a person among you looks at the celestial bodies in the sky.

٥٠٦٠. إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَوْنَ مَنَازِلَ شِعَيْتَنَا كَمَا يَتَرَاءَى الرَّجُلُ مِنْكُمُ الْكَوَافِرُ فِي أَفْقِ السَّمَاءِ.

5061. Verily Allah, the Glorified, checked the earth and chose for us followers who would help us, would be gladdened by our joy and saddened by our sadness, and would spend

٥٠٦١. إِنَّ اللَّهَ سُبْحَانَهُ أَطْلَعَ إِلَى الْأَرْضِ فَاخْتَارَ لَنَا شِيعَةً يَنْصُرُونَا وَيَفْرَحُونَ لِفَرَحِنَا وَيَخْزُنُونَ لِخَزْنَنَا وَيَبْدُلُونَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ فِينَا أُولَئِكَ مِنَا وَإِلَيْنَا.

from their persons and their possessions in our way – these are the ones who are from us and shall rejoin us [in the Hereafter].

5062. Our follower is like the bee. If they knew what was in its abdomen, they would surely have eaten it.

5063. Our follower is like the citron, its smell is fragrant and [both] its outward and inward are beautiful.

٥٠٦٢. شيعُتُنا كَالنَّحْلِ لَوْ عَرَفُوا مَا في جوفِهَا لَأَكَلُوهَا.

٥٠٦٣. شيعُتُنا كَالآثْرَجَةِ طَيْبٌ يَخْلُها حَسَنٌ ظَاهِرُهَا وَبَاطِنُهَا.

THE DISGRACE OF A MAN

شين الرّجل

5064. Four things disgrace a man: miserliness, dishonesty, voraciousness and bad manners.

٥٠٦٤. أَرْبَعُ تَشِينِ الرَّجُلِ: الْبُخْلُ وَالْكِدْبُ وَالشَّرْهَ وَسُوءُ الْخُلُقِ.

باب الصاد

PATIENCE AND THE PATIENT

الصبر والصابر

5065. Patience is the first prerequisite of proficiency (or certitude).

٥٠٦٥. الْصَّابِرُ أَوَّلُ لَوَازِمِ الإِنْتَهَانِ (الإِيْقَانِ).

5066. Patience in times of hardship makes reward abundant.

٥٠٦٦. الْصَّابِرُ عَلَى الْمُحْسِبَةِ يُجْزَى الْمُؤْبَدَةً.

5067. Patience is one of the two triumphs.

٥٠٦٧. الْصَّابِرُ أَحَدُ الظَّفَرَيْنَ.

5068. Patience in the face of calamities makes one attain honourable ranks.

٥٠٦٨. الْصَّابِرُ عَلَى التَّوَائِبِ يُنْيَلُ شَرْفَ الْمَرَاتِبِ (المطالبِ).

5069. Patience in the obedience to Allah is easier than patience in the face of His chastisement.

٥٠٦٩. الْصَّابِرُ عَلَى طَاعَةِ اللَّهِ أَهْوَنُ مِنَ الصَّابِرِ عَلَى عَفْوِيَّةِهِ.

5070. Patience in affliction is better than wellbeing in [times of] comfort.

٥٠٧٠. الْصَّابِرُ عَلَى الْبَلَاءِ أَفْضَلُ مِنَ الْعَافِيَّةِ فِي الرَّخَاءِ.

5071. Patience is the best trait and knowledge is the most honourable embellishment and gift.

٥٠٧١. الْصَّابِرُ أَفْضَلُ سَجِيَّةٍ وَالْعِلْمُ أَشْرَفُ حِلْيَةً وَعَفْوِيَّةً.

5072. Patience is for a person to bear that which befalls him and to suppress [his anger with] that which enrages him.

٥٠٧٢. الْصَّابِرُ أَنْ يَعْتَمِلَ الرَّجُلُ مَا يَنْوِهُ وَيَكْظِمُ مَا يُغْضِبُهُ.

5073. Patience is of two types: enduring what you hate and abstaining from what you love.

٥٠٧٣. الْصَّابِرُ صَبْرَانِ: صَبْرٌ عَلَى مَا تَكْرُهُ وَصَبْرٌ عَمَّا تُحِبُّ.

5074. Patience is the best vestment of faith and the most honourable of human qualities.

٥٠٧٤. الْصَّابِرُ أَحْسَنُ خَلِيلِ الإِيمَانِ وَأَشْرَفُ حَلَالِيَّةِ الْإِنْسَانِ.

5075. Refraining from lust is chastity, from anger is courage and from sin is piety.

٥٠٧٥. الْصَّبَرُ عَنِ الشَّهْوَةِ عِفَةٌ وَعَنِ الْعَصَبِ نِجَادٌ
وَعَنِ الْمُعْصِيَةِ وَرَعٌ.

5076. Patience is of two types: Patience in affliction is pleasantly beautiful, but patience in refraining from the prohibited is even better.

٥٠٧٦. الْصَّبَرُ صَبْرًا: صَبْرٌ فِي الْبَلَاءِ حَسَنٌ جَمِيلٌ
وَأَحْسَنُ مِنْهُ الصَّبَرُ عَنِ الْمُحَارِمِ.

5077. Patience in poverty with dignity is better than wealth with indignity.

٥٠٧٧. الْصَّبَرُ عَلَى الْفَقْرِ مَعَ الْعِزِّ أَجْمَلُ مِنَ الْغَنَى
مَعَ الدُّلُّ.

5078. Patience in the face of agonizing distress leads to success in attaining opportunities.

٥٠٧٨. الْصَّبَرُ عَلَى مَضَاضِ الْعُصَصِ يُوحِبُ الطَّفَرَ
بِالْفَرَصِ.

5079. Be patient [and] you will achieve.

٥٠٧٩. إِصْبِرْ تَنَلْ.

5080. Be patient [and] you will triumph.

٥٠٨٠. إِصْبِرْ تَظْفَرْ.

5081. Occupy yourself with patience in adversity instead of being distressed by it.

٥٠٨١. إِشْتَغِلْ بِالصَّبَرِ عَلَى الرَّزِيَّةِ عَنِ الْجَنَاحِ لَهَا.

5082. Be patient with the action which will surely bring you reward and refrain from the action the punishment for which you will not be able to bear.

٥٠٨٢. إِصْبِرْ عَلَى عَمَلٍ لَبُدَّ لَكَ مِنْ ثَوَابِهِ وَعَنْ
عَمَلٍ لَا صَبْرٌ لَكَ عَلَى عِقَابِهِ.

5083. Adopt patience, for indeed patience has a sweet end and an auspicious result.

٥٠٨٣. إِذْنُ الصَّبَرِ فَإِنَّ الصَّبَرَ حُلُوُّ الْعَاقِبَةِ مَيْمُونُ
الْمُغْبَةِ.

5084. Be patient with the bitterness of truth and beware of being deceived by the sweetness of falsehood.

٤٥٠٨٤. إِصْبِرْ عَلَى مَرَازِهِ الْحَقِّ وَإِيَّاكَ أَنْ تَنْخِيَعَ
لِحَلَاوةِ الْبَاطِلِ.

5085. Stick to the earth, be patient in trials, and do not move your hands and follow the fancy of your tongues [in order to start

٥٠٨٥. إِرْتَمُوا الْأَرْضَ وَاصْبِرُوا عَلَى الْبَلَاءِ وَلَا تَحْسِنُوا
بِأَيْدِيكُمْ وَهَوَى أَلْسِنَتُكُمْ.

quarrels].

5086. Espouse patience, for indeed it is the pillar of faith and the basis of affairs.

٥٠٨٦. إِنْزَلُوا الصَّبْرَ فَإِنَّهُ دِعَامُ الْإِيمَانِ وَمَلَكُ الْأُمُورِ.

5087. The best patience is longanimity.

٥٠٨٧. أَفْضَلُ الصَّبْرِ التَّصَبُّرُ.

5088. The strongest resource for [facing] difficulties is patience.

٥٠٨٨. أَقْوَى عِدَّدِ الشَّدَادِ الصَّبْرُ.

5089. The best patience is during the bitter pain of tragedy.

٥٠٨٩. أَفْضَلُ الصَّبْرِ عِنْدَ مَرِّ الْفَجْيَةِ.

5090. The best patience is abstaining from that which is loved [but prohibited].

٥٠٩٠. أَفْضَلُ الصَّبْرِ الْصَّبَرُ عَنِ الْمُحِبُوبِ.

5091. The best resource is patience in difficulty.

٥٠٩١. أَفْضَلُ عُدَّةِ الصَّبْرِ عَلَى الشِّدَادِ.

5092. The action with most praiseworthy results is patience.

٥٠٩٢. إِنَّ أَحْمَدَ الْأُمُورِ عَاكِبَةً الصَّبْرِ.

5093. Verily patience is a virtue except if it is [when others are patient] concerning you, and apprehension is bad except if it is over you; verily the affliction [we suffer] by your loss is great whereas [the hardships] before you and after you are insignificant [in comparison].

٥٠٩٣. إِنَّ الصَّبْرَ جَمِيلٌ إِلَّا عَنْكَ وَإِنَّ الْجُنُونَ لَقَبِيعٌ إِلَّا عَلَيْكَ وَإِنَّ الْمَصَابَ بِكَ جَلِيلٌ وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ جَلَلٌ.

5094. Patience is a foundation [for other good actions].

٥٠٩٤. الصَّبَرُ مِلَائِكَ.

5095. Patience is an elevation; agitation is degradation.

٥٠٩٥. الصَّبَرُ مَرْفَعٌ الْجَنَاحِ مَنْفَعَةٌ.

5096. Patience is a means of repelling [adversities].

٥٠٩٦. الصَّبَرُ مَدْفَعَةٌ.

5097. Patience is a victory; haste [and

٥٠٩٧. الصَّبَرُ ظَفَرٌ الْعَجَلُ حَطَرٌ.

impatience] is a danger.

5098. Patience fights off mishaps.

٥٠٩٨. الصَّابِرُ يُنَاضِلُ الْجُدْثَانَ.

5099. Patience is the cornerstone of faith.

٥٠٩٩. الصَّابِرُ رَأْسُ الإِيمَانِ.

5100. Patience is the shield against poverty.

٥١٠٠. الصَّابِرُ جُنْهُ الفَاقَةِ.

5101. Patience is the fruit of conviction.

٥١٠١. الصَّابِرُ ثَمَرَةُ الْيَقِينِ.

5102. Patience makes tragedy easier to bear.

٥١٠٢. الصَّابِرُ يُهَوِّنُ الْفَاجِعَةَ.

5103. Patience purges calamity.

٥١٠٣. الصَّابِرُ يُحَصِّنُ الرَّزِيزَةَ.

5104. Patience is the fruit of faith.

٤. الصَّابِرُ ثَمَرَةُ الإِيمَانِ.

5105. Patience is a resource for [facing] affliction.

٥١٠٥. الصَّابِرُ عُدَّةُ الْبَلَاءِ.

5106. Patience is the guarantor of success.

٥١٠٦. الصَّابِرُ كَفِيلٌ بِالظَّفَرِ.

5107. Patience is the symbol of [divine] succour.

٥١٠٧. الصَّابِرُ عُنْوانُ النَّصْرِ.

5108. Patience is more repelling for affliction[s].

٥١٠٨. الصَّابِرُ أَذْفَعُ لِلْبَلَاءِ.

5109. Patience constrains the enemies.

٥١٠٩. الصَّابِرُ يُرْعِمُ الْأَعْدَاءَ.

5110. Patience is the [best] resource for [tackling] poverty.

٥١١٠. الصَّابِرُ عُدَّةُ الْفَقْرِ.

5111. Patience is an aide in every affair.

٥١١١. الصَّابِرُ عَوْنٌ عَلَى كُلِّ أَمْرٍ.

5112. Patience is the best of resources.

٥١١٢. الصَّابِرُ أَفْضَلُ الْعَدَدِ.

5113. Patience is the strongest vestment.

٥١١٣. الصَّابِرُ أَفْوَى لِيَاسِ.

5114. Patience is a riding mount that does not stumble.

٥١١٤. الصَّابِرُ مَطِيهٌ لَا تَكْبُو.

5115. Patience is the most helpful thing in [facing the hardships of] one's lifetime.

5116. Patience is the best of the believer's soldiers.

5117. Judiciousness and excellence lie in patience.

5118. Patience in the face of suffering leads to the gaining of opportunity.

5119. Patience descends [in proportion to] to the extent of the hardship.

5120. Patience in times of difficulty is from the best endowments.

5121. Patience in hardship blunts the edge of the one who rejoices in your suffering.

5122. Patience is more repelling for harm.

5123. If Allah tests you with some hardship, then be patient.

5124. If you are patient, then in [the reward of] Allah there is a restoration [and recompense] from every hardship.

5125. If you are patient then things will transpire as ordained and you will be rewarded, and if you are agitated then things will transpire as ordained and you will bear the burden of sin.

5126. Either be patient like the freemen or else seek distraction [and forget] like the inept.

٥١١٥. الصَّابِرُ أَعْوَنْ شَيْءَ عَلَى الدَّهْرِ.

٥١١٦. الصَّابِرُ حَيْرٌ حُجُودِ الْمُؤْمِنِينَ.

٥١١٧. الْحَزْمُ وَالْفَضْيَلَةُ فِي الصَّابِرِ.

٥١١٨. الصَّابِرُ عَلَى الْمُضْرِبِ يُؤْدِي إِلَى إِصَابَةِ الْفُرْصَةِ.

٥١١٩. الصَّابِرُ يَنْزِلُ عَلَى قَدْرِ الْمُحْسِبَةِ.

٥١٢٠. الصَّابِرُ عَلَى الْمُصَابِّيْنِ مِنْ أَفْضَلِ الْمَوَاهِبِ.

٥١٢١. الصَّابِرُ عَلَى الْمُحْسِبَةِ يَفْعُلُ حَدَّ الشَّامِتِ.

٥١٢٢. الصَّابِرُ أَدْعَعُ لِلضَّرَّ.

٥١٢٣. إِنِّي أَبْشِلُكُمُ اللَّهُ مُعْصِيَةَ فَاصْبِرُوا.

٥١٢٤. إِنْ تَصْبِرُوا فَفِي اللَّهِ مِنْ كُلِّ مُعْصِيَةٍ خَلَفُ.

٥١٢٥. إِنْ صَبَرْتَ جَرِي عَلَيْكَ الْقَلْمَ وَأَنْتَ مَأْجُورٌ وَإِنْ جَرَعْتَ جَرِي عَلَيْكَ الْقَلْمَ وَأَنْتَ مَأْزُورٌ.

٥١٢٦. إِنْ صَبَرْتَ صَبَرَ الْأَخْرَارِ وَإِلَّا سَلَوْتَ سُلَوْ الأَغْمَارِ.

5127. If you are patient, you will attain the stations of the virtuous through your patience, and if you become agitated, then your agitation will cause you to enter the fire of hell.

5128. Either be patient like the honourable ones or else seek distraction like the animals.

5129. Verily you will never attain that which you love from your Lord except by refraining from that which you desire.

5130. Verily if you are patient in affliction, thankful in comfort and satisfied with the [divine] decree, you will gain the pleasure of Allah, the Glorified.

5131. When you are patient in adversity, you blunt its edge.

5132. Through patience, adversity is made lighter.

5133. Through patience, [one's legitimate] desires are realized.

5134. Through patience, the greatest of things are accomplished.

5135. Give glad tidings of success and victory to yourself when you are patient.

5136. Dress yourself with patience and certainty, for these two are good resources in [both] comfort and hardship.

5137. The reward of patience takes away the sufferings of tribulation.

٥١٢٧. إِنْ صَبَرْتَ أَدْرُكْتَ بِصَبْرِكَ مَنَازِلَ الْأَبْارِ
وَإِنْ جَزَعْتَ أُورَدَكَ جَرَاعَكَ عَذَابَ النَّارِ.

٥١٢٨. إِنْ صَبَرْتَ صَبْرُ الْأَكَارِمِ وَإِلَّا سَلَوتَ سُلُوْ
الْبَهَائِمِ.

٥١٢٩. إِنَّكَ لَنْ تُدْرِكَ مَا تُحِبُّ مِنْ رِيَّاتِكَ إِلَّا بِالصَّبْرِ
عَمَّا تَشْتَهِي.

٥١٣٠. إِنَّكُمْ إِنْ صَبَرْتُمْ عَلَى الْبَلَاءِ وَشَكَرْتُمْ فِي
الرَّخَاءِ وَرَضِيَّتُمْ بِالْفَضَاءِ كَانَ لَكُمْ مِنَ اللَّهِ سُبْحَانَهُ
الرِّضا.

٥١٣١. إِذَا صَبَرْتَ لِلْمُحْنَةِ فَلَلْتَ حَدَّهَا.

٥١٣٢. بِالصَّبْرِ تَحْفُظُ الْمُحْنَةَ.

٥١٣٣. بِالصَّبْرِ تُدْرِكُ الرَّغَائِبَ.

٥١٣٤. بِالصَّبْرِ تُدْرِكُ مَعَالِي الْأُمُورِ.

٥١٣٥. بَشِّرْ نَفْسَكَ إِذَا صَبَرْتَ بِالنُّجُوحِ وَالظَّفَرِ.

٥١٣٦. يَجْلِبِ الصَّبْرُ وَالْيَقِينُ فَإِنَّمَا نِعْمَ الْعَدَّةُ فِي
الرَّخَاءِ وَالشَّدَّةِ.

٥١٣٧. ثَوَابُ الصَّبْرِ يُدْهِبُ مَضَاضَ الْمُصِيَّةِ.

5138. The reward for patience is the loftiest reward.

٥١٣٨. ثواب الصَّابِرُ أَعْلَى التَّوَابِ.

5139. Good patience is the vanguard of victory.

٥١٣٩. حُسْنُ الصَّابِرِ طَليعةُ النَّصْرِ.

5140. Good patience is the basis of every affair.

٥١٤٠. حُسْنُ الصَّابِرِ مِلاكُ كُلِّ أَمْرٍ.

5141. Good patience is an aide in every matter.

٥١٤١. حُسْنُ الصَّابِرِ عَوْنٌ عَلَى كُلِّ أَمْرٍ.

5142. Persevering patience is the symbol of success and victory.

٥١٤٢. دَوَامُ الصَّابِرِ عُنوانُ الظَّفَرِ وَالنَّصْرِ.

5143. May Allah have mercy on the person who makes patience the conveyance of his life and piety the provision for his death.

٥١٤٣. رَحْمَ اللَّهُ امْرَأً جَعَلَ الصَّابِرَ مَطِيَّةً حَيَاةً
وَالتَّقْوَى عُدَّةً وَفَاتِهِ.

5144. The cornerstone of faith is patience.

٥١٤٤. رَأْسُ الإِيمَانِ الصَّابِرُ.

5145. Your patience in [times of] hardship lightens the adversity and brings abundant reward.

٥١٤٥. صَبَرْتَكَ عَلَى الْمِصِّبَةِ يُخَفِّفُ الرَّزْيَةَ وَيُجْزِي
الْمُتُوبَةَ.

5146. Your patience in bearing agonies gains you opportunities.

٥١٤٦. صَبَرْتَكَ عَلَى بَحْرِ الْعُصَصِ يُطْفِئُكَ بِالْفُرْصِ.

5147. Bid yourselves to patiently perform acts of worship and protect yourselves from the impurity of evil deeds, [as a result] you will find the sweetness of faith.

٥١٤٧. صَابِرُوا أَنْفُسَكُمْ عَلَى فِعْلِ الطَّاعَاتِ
وَصُونُوهَا عَنْ دَنَسِ السَّيِّئَاتِ تَجِدُوا حَلَاوةَ الإِيمَانِ.

5148. Blessed is the one who makes patience the conveyance of his salvation and piety the provision of his death.

٥١٤٨. طُوبِي لِمَنْ جَعَلَ الصَّابِرَ مَطِيَّةً بَحَاتِهِ وَالتَّقْوَى
عُدَّةً وَفَاتِهِ.

5149. Perduring patience is the quality of the virtuous.

٥١٤٩. طُولُ الاصْطِبارِ مِنْ شَيْءِ الْأَبْرَارِ.

5150. Espouse patience in distress and

٥١٥٠. عَلَيْكَ بِالصَّابِرِ فِي الضَّيْقِ وَالْبَلاءِ.

tribulation.

5151. Espouse patience and tolerance; for whoever espouses these two [qualities], adversities become easy for him [to bear].

5152. Espouse patience, for indeed it is a protective fortress and the worship of those who possess certitude.

5153. Espouse patience, for the intelligent one holds on to it and the ignorant one returns to it.

5154. Espouse patience, for the judicious one holds on to it and the agitated one turns back to it.

5155. It is during the first blow [of adversity] that the patience of the noble ones is seen.

5156. During the descending of hardships and successive adversities, the excellence of patience becomes manifest.

5157. In patience there is triumph.

5158. In tribulation the excellence of patience is realized.

5159. Sometimes patience becomes difficult [to come by].

5160. It is seldom that one is patient yet he does not acquire [his objective].

5161. It is seldom that one is patient yet he does not become powerful.

5162. It is seldom that one is patient yet he does not gain victory.

٥١٥١. عَلَيْكَ بِالصَّبْرِ وَالْإِحْتِمَالِ فَعَنْ لَزِمَّهُما هَانَتْ عَلَيْهِ الْمِحْنُ.

٥١٥٢. عَلَيْكَ بِالصَّبْرِ فَإِنَّهُ حِصْنٌ حَصِينٌ وَعِبَادَةُ الْمُوْقِنِينَ.

٥١٥٣. عَلَيْكَ بِالصَّبْرِ فِيهِ يَأْخُذُ الْعَاقِلُ وَإِلَيْهِ يَرْجِعُ الْجَاهِلُ.

٤٥١٥٤. عَلَيْكَ بِلُزُومِ الصَّبْرِ فِيهِ يَأْخُذُ الْحَازِمُ وَإِلَيْهِ يَؤُلُّ الْجَازِعُ.

٥١٥٥. عِنْدَ الصَّدْمَةِ الْأُولَى يَكُونُ صَبْرُ الْمُبْلَأِ.

٥١٥٦. عِنْدَ تُرُولِ الْمُصَاصَبِ وَتَعَافُتِ النَّوَائِبِ تَظْهُرُ فَضْيَلَةُ الصَّبْرِ.

٥١٥٧. فِي الصَّبْرِ ظَفَرُ.

٥١٥٨. فِي الْبَلَاءِ شَأْنٌ فَضْيَلَةُ الصَّبْرِ.

٥١٥٩. قَدْ يَغْرِي الصَّبْرُ.

٥١٦٠. قَلَّ مَنْ صَبَرَ إِلَّا مَلَكٌ.

٥١٦١. قَلَّ مَنْ صَبَرَ إِلَّا قَدَرَ.

٥١٦٢. قَلَّ مَنْ صَبَرَ إِلَّا ظَفَرَ.

5163. How many a lock has been opened with patience!

٥١٦٣. كُم يُفْتَح بِالصَّابَرِ مِنْ عَلَقٍ.

5164. One who is not patient in his toiling [for earning his livelihood] has to be patient in destitution.

٥١٦٤. مَنْ لَمْ يَصْبِرْ عَلَى كَدْهٍ صَبَرَ عَلَى الْإِفْلَاسِ.

5165. The patient one is never deprived of victory, even if it takes a long time [to come].

٥١٦٥. لَا يَعْدُمُ الصَّابُورُ الظَّفَرَ وَإِنْ طَالَ بِهِ الرَّزْمَانُ.

5166. None bears the bitterness of truth except the one who is certain of its sweet [and pleasing] aftermath.

٥١٦٦. لَا يَصْبِرُ عَلَى مُرُّ الْحَقِّ إِلَّا مَنْ أَيْقَنَ بِخَلَاوَةِ عَاقِبَتِهِ.

5167. The affair of the patient one returns to the realization of his goal and reaching his aspiration.

٥١٦٧. يَرُوْلُ أَمْرُ الصَّابُورِ إِلَى ذَرَكَ غَايَتِهِ وَبُلُوغِ أَمْلِيَهِ.

5168. With patience, there is no adversity.

٥١٦٨. لَيْسَ مَعَ الصَّابِرِ مُصِيَّةً.

5169. There is nothing that gives a more praiseworthy result, or a more delightful consequence, or is more repelling for bad etiquette, or more helpful in realizing what is sought, than patience.

٥١٦٩. لَيْسَ شَيْءٌ أَحْمَدَ عَايِقَةً وَلَا أَلَّدَ مَعَبَّةً وَلَا أَدْفَعَ لِسُوءِ أَدْبٍ وَلَا أَغْوَنَ عَلَى ذَرَكَ مَطْلَبٍ مِنَ الصَّابِرِ.

5170. One who is patient is victorious.

٥١٧٠. مَنْ يَصْبِرْ يَظْفِرُ.

5171. One who is patient attains his aspiration.

٥١٧١. مَنْ صَبَرَ نَالَ الْمُنْخَرِ.

5172. One who seeks relief from patience is relieved by it.

٥١٧٢. مَنْ اسْتَنْجَدَ الصَّابِرَ أَنْجَدَهُ.

5173. Have sweet patience during the bitter affair.

٥١٧٣. كُنْ حُلُوًّا الصَّابِرِ عِنْدَ مُرِّ الْأَمْرِ.

5174. The guarantor of succour is patience.

٥١٧٤. كَافِلُ النَّصْرِ الصَّابِرُ.

5175. For every afflicted one there is [a

٥١٧٥. لِكُلِّ مُصَابٍ إِصْطِبَارٌ.

refuge in] patience.

5176. Reward will never be acquired until [the bitter pill of] patience is swallowed.

5177. One who seeks relief from patience will never be deprived of succour.

5178. One who is patient in the obedience of Allah will be granted [something] better than what he was patient with, by Allah, the Glorified.

5179. Whoever arms himself with the shield of patience, calamities become easy for him [to bear].

5180. One who remains patient throughout the long harassment [of people] has demonstrated true piety.

5181. One who is patient in the trial of Allah, the Glorified, has fulfilled the right of Allah, has feared His chastisement and has hoped for His reward.

5182. One who is patient honours himself, attains success with reward and obeys Allah, the Glorified.

5183. One who clothes himself with patience and contentment gains power and nobility.

5184. Whoever is patient in the obedience of Allah and refrains from His disobedience, then he is [indeed] a patient struggler.

5185. One whose patience is prolonged, his breast becomes straitened.

5186. One who sets foot upon the vessel of

٥١٧٦. لَنْ يَحْصُلَ الْأَجْرُ حَتَّى يُتَجَرَّعَ الصَّبَرُ.

٥١٧٧. لَنْ يَعْدَمَ النَّصْرُ مِنْ اسْتِنْجَدَ الصَّبَرُ.

٥١٧٨. مَنْ صَبَرَ عَلَى طَاعَةِ اللَّهِ عَوْضَةُ اللَّهِ سُبْحَانَهُ
خَيْرًا مِمَّا صَبَرَ عَلَيْهِ.

٥١٧٩. مَنْ ادْرَعَ جُنَاحَةَ الصَّبَرِ هَانَتْ عَلَيْهِ النَّوَابِ.

٥١٨٠. مَنْ صَبَرَ عَلَى طُولِ الْأَذَى أَبَانَ عَنْ صِدْقِ
الثُّقَى.

٥١٨١. مَنْ صَبَرَ عَلَى بَلَاءِ اللَّهِ سُبْحَانَهُ فَحَقَّ اللَّهُ
أَذَى وَعِقَابَةُ إِنْقَاصٍ وَثَوَابُهُ رَحْمَى.

٥١٨٢. مَنْ صَبَرَ فَنَفْسَهُ وَقَرَ وَبِالنَّوَابِ ظَفَرَ وَلَهُ
سُبْحَانَهُ أَطَاعَ.

٥١٨٣. مَنْ يَخْلِبَ الصَّبَرَ وَالْفَنَاعَةَ عَزَّ وَبَلَّ.

٤١٨٤. مَنْ صَبَرَ عَلَى طَاعَةِ اللَّهِ وَعَنْ مَعَاصِيهِ فَهُوَ
المُجَاهِدُ الصَّابُورُ.

٥١٨٥. مَنْ طَالَ صَبَرَةُ حَرَجَ صَدْرَةُ.

٥١٨٦. مَنْ اسْتَوْطَأَ مَرْكَبَ الصَّبَرِ ظَفَرَ.

patience gains victory.

5187. Patience during hardships is from the treasures of faith.

5188. Patience in [times of] calamities is from the best judiciousness.

5189. Patience during tribulation is one of the signs of good character.

5190. He who is patient is not afflicted.

5191. One who adopts patience does not fail.

5192. Nothing obtains reward like patience does.

5193. That which you abstain from is better than that which you delight in.

5194. How good it is for a person to refrain from that which he desires!

5195. O afflicted one, what has made you patiently bear your disease, and [what has] made you remain steadfast in the face of your hardships, and [what has] consoled you from weeping over yourself?

5196. There is no stumbling with patience.

5197. Discomforts are not repelled except by patience.

5198. There is no aide better than patience.

5199. Patience (or virtue) is not realized except by experiencing the pain of going against what one is accustomed to [and

٥١٨٧. مِنْ كُنُوزِ الإِيمَانِ الصَّبَرُ عَلَى الْمَصَابِ.

٥١٨٨. مِنْ أَفْضَلِ الْحَزَمِ الصَّبَرُ عَلَى النَّوَافِيْبِ.

٥١٨٩. مِنْ عَلَامَاتِ حُسْنِ السَّاجِيَّةِ الصَّبَرُ عَلَى الْبَلَيْةِ.

٥١٩٠. مَا أُصِيبَ بِهِ مِنْ صَبَرٍ.

٥١٩١. مَا خَابَ مِنْ لَرِمَ الصَّبَرِ.

٥١٩٢. مَا حَصَلَ الْأَجْرُ بِمِثْلِ الصَّبَرِ.

٥١٩٣. مَا صَبَرْتَ عَنْهُ حَيْرٌ مِّمَّا إِلْتَدَدْتَ بِهِ.

٥١٩٤. مَا أَخْسَنَ بِالإِنْسَانِ أَنْ يَصْبِرَ عَمَّا يَشْتَهِي.

٥١٩٥. مَا صَبَرْتَ أَيْهَا الْمُبَتَلِي عَلَى دَائِثَ وَجَلَدَكَ عَلَى مَصَابِيكَ وَعَرَّاكَ عَنِ الْبُكَاءِ عَلَى نَفْسِكَ.

٥١٩٦. لَا عِثَارٌ مَعَ صَبَرٍ.

٥١٩٧. لَا تُدْفَعُ الْمَكَارِهُ إِلَّا بِالصَّبَرِ.

٥١٩٨. لَا عَوْنَ أَفْضَلُ مِنَ الصَّبَرِ.

٥١٩٩. لَا يَسْتَحْقُ الصَّبَرُ (الْمَعْوُفُ) إِلَّا بِمُقَاسَةِ ضِدِّ الْمَأْلُوفِ.

enjoys].

5200. With patience, judiciousness is strengthened.

5201. The bitterness of patience bears the [sweet] fruit of victory.

5202. The bitterness of patience is removed by the sweetness of victory.

5203. How good a supporter patience is!

5204. How good a succour patience is during tribulation.

5205. The one who wears the garment of piety and certitude is [truly] guided.

5206. Do not make haste in that which Allah has not hastened for you.

5207. There is no faith like patience.

5208. Whoever is patient, his hardship becomes easy [to bear].

5209. Whoever is patient, his torment is lightened.

5210. Whoever remains patient in the face of calamity is like one who has not been afflicted.

5211. One who is not saved by patience, is destroyed by anxiety.

5212. One who remains patient with the bitter harassment [of people] has demonstrated true piety.

٥٢٠٠. مع الصَّبْرِ يُقْوِي الْحَزْمُ.

٥٢٠١. مَرَأَةُ الصَّبْرِ تُثْمِرُ الظَّفَرَ.

٥٢٠٢. مَرَأَةُ الصَّبْرِ تُدْهِبُ حَلَاوةَ الظَّفَرِ.

٥٢٠٣. نَعْمَ الظَّاهِيرُ الصَّبْرُ.

٤. نَعْمَ الْمَعْوَنَةُ الصَّبْرُ عَلَى الْبَلَاءِ.

٥٢٠٥. هُدِيَ مَنْ ادْرَعَ لِيَاسَ الصَّبْرِ وَالْيَقِينِ.

٥٢٠٦. لَا تَسْتَعْجِلُوا بِمَا لَمْ يُعَجِّلْهُ اللَّهُ لَكُمْ.

٥٢٠٧. لَا إِيمَانَ كَالصَّبْرِ.

٥٢٠٨. مَنْ صَبَرَ هَانَتْ مُصِيبَتُهُ.

٥٢٠٩. مَنْ صَبَرَ حَفَّتْ مُخْنَثَتُهُ.

٥٢١٠. مَنْ صَبَرَ عَلَى التَّكْبِيَّةِ كَانْ لَمْ يُنْكَبِ.

٥٢١١. مَنْ لَمْ يُنْجِهِ الصَّبَرُ أَهْلَكَهُ الْجَمْعُ.

٥٢١٢. مَنْ صَبَرَ عَلَى مُرِّ الْأَذَى أَبَانَ عَنْ صِدْقِ التَّقْوَى.

YOUNG CHILDREN

الصبيان

5213. Teach your young children [how to perform the ritual] prayer and make them accountable for it when they reach puberty.

٥٢١٣. عَلِمُوا صِبِّيَانَكُمُ الصَّلَاةَ وَخُنُودُهُمْ بِهَا إِذَا بَلَغُوا الْحُلُمَ.

GOOD HEALTH AND THE HEALTHY

الصحة وأهل الصحة

5214. Good health is the more salubrious of the two delights.

٤. الصِّحَّةُ أَفْهَنُ اللَّذَّيْنِ.

5215. Good health is the best blessing.

٥٢١٥. الصِّحَّةُ أَفْضَلُ الْبَعْدِ.

5216. With good health, enjoyment becomes complete.

٥٢١٦. بِالصِّحَّةِ تُسْتَكْمِلُ اللَّذَّةُ.

5217. With good health, there is delight in the taste [of food].

٥٢١٧. بِصِحَّةِ الْمَرَاجِ ثُوَجُدُ لَذَّةُ الطَّعْمِ.

5218. The alms-tax of good health is striving in the obedience of Allah.

٥٢١٨. زَكَاةُ الصِّحَّةِ السَّعْيُ فِي طَاعَةِ اللهِ.

5219. Are the people who are enjoying the vitality of good health awaiting anything other than the afflictions of illness?!

٥٢١٩. هَلْ يَنْتَظِرُ أَهْلُ غَضَاضَةِ الصِّحَّةِ إِلَّا نَوَارِيَ السَّقَمِ

5220. Good health and gluttony do not go together.

٥٢٢٠. لَا يَجْتَمِعُ الصِّحَّةُ وَالنَّهَمُ.

5221. Good health is not attained except through a good diet.

٥٢٢١. لَا شَأْلُ الصِّحَّةِ إِلَّا بِالْحِمْيَةِ.

THE CHEST

الصدر

5222. The chest is the guard of the body.

٥٢٢٢. الصَّدْرُ رَقِيبُ الْبَدَنِ.

CHARITIES

الصدقات

5223. Charity is the greater of the two gains.

٥٢٢٣. الصَّدَقَةُ أَعْظَمُ الرِّبَحَيْنِ.

5224. Charity is the better of the two reserves.

٥٢٢٤. الصَّدَقَةُ أَفْضَلُ الدُّخْرَيْنِ.

5225. Charity brings down mercy.

٥٢٢٥. الصَّدَقَةُ تَسْتَنِذُ الرَّحْمَةَ.

5226. Charity repels tribulation and calamity.

٥٢٢٦. الصَّدَقَةُ تَسْتَدْفِعُ الْبَلَاءَ وَ النِّقْمَةَ.

5227. Verily you are more in need of spending [in charity] than which you earn than [you are of] earning that which you amass.

٥٢٢٧. إِنْكُمْ إِلَى إِنْفَاقِ مَا اكْتَسَبْتُمْ أَحْوَجُ مِنْكُمْ
إِلَى اكْتِسَابِ مَا بَجَّمَعُونَ.

5228. When you become penniless then do business with Allah through charity.

٥٢٢٨. إِذَا أَمْلَأْتُمْ فَتَاجِرُوا اللَّهَ بِالصَّدَقَةِ.

5229. Through charity, death gets deferred.

٥٢٢٩. بِالصَّدَقَةِ تُفْسَحُ (تُفْسَحُ) الْآجَالُ.

5230. The blessing of wealth is in charity.

٥٢٣٠. بَرَكَةُ الْمَالِ فِي الصَّدَقَةِ.

5231. Safeguard yourselves through charity.

٥٢٣١. حَصِّنُوا أَنفُسَكُمْ بِالصَّدَقَةِ.

5232. The best charity is that which is given most secretly.

٥٢٣٢. حَيْثُ الصَّدَقَةُ أَحْفَاهَا.

5233. Foster your faith with charity.

٥٢٣٣. سُوْسُوا إِيمَانَكُمْ بِالصَّدَقَةِ.

5234. Groom yourselves with piety and cure your sick with charity.

٤٥٢٣٤. سُوْسُوا أَنفُسَكُمْ بِالْوَرَعِ وَدَأْوُوا مَرْضَائِكُم
بِالصَّدَقَةِ.

5235. Charity given in secret expiates wrongdoings and charity given openly is a means of increasing wealth.

٥٢٣٥. صَدَقَةُ السَّرِّ تُكَفِّرُ الْخَطَايَا وَصَدَقَةُ الْعَلَانِيَةِ
مَثْرَأً فِي الْمَالِ.

5236. Charity given openly repels ill-fated death.

٥٢٣٦. صَدَقَةُ العَلَانِيَّةِ تَدْفَعُ مِيَّةَ السُّوءِ.

5237. Give charity and you will be saved from the vileness of parsimony.

٥٢٣٧. عَيْنُكُمْ بِالصَّدَقَةِ تَتْسُجُ مِنْ دِنَائِةِ الشُّحِّ.

5238. Expiate your sins and endear yourselves to your Lord through charity and keeping ties with your near relatives.

٥٢٣٨. كَفِرُوا دُوْبَكُمْ وَ تَحَبُّبُوا إِلَى رَبِّكُمْ بِالصَّدَقَةِ وَصَلَةِ الرَّحْمَةِ.

5239. Charity is a treasure.

٥٢٣٩. الصَّدَقَةُ كَنْزٌ.

5240. Charity protects one from falling into evil.

٥٢٤٠. الصَّدَقَةُ تَقِيِّ مَصَارِعَ السُّوءِ.

5241. Charity is the best means of attaining closeness [to Allah].

٥٢٤١. الصَّدَقَةُ أَفْضَلُ الْقُرْبَى.

5242. Charity is the best of virtuous deeds.

٥٢٤٢. الصَّدَقَةُ أَفْضَلُ الْخَيْرَاتِ.

5243. Charity is a valuable treasure.

٥٢٤٣. الصَّدَقَةُ كَنْزُ الْمُوْسِرِ.

5244. Charity given secretly is from the best righteous actions.

٤٥٢٤٤. الصَّدَقَةُ فِي السِّرِّ مِنْ أَفْضَلِ الْإِيمَانِ.

5245. Charity protects.

٤٥٢٤٥. الصَّدَقَةُ تَقِيِّ.

5246. Make your weights [of good deeds] heavy with charity.

٤٦٥٢٤٦. ثَقِلُوا مَوَازِينَكُمْ بِالصَّدَقَةِ.

5247. Truthfulness is the strongest column of faith.

٤٧٥٢٤٧. الصِّدْقُ أَقْوَى دَعَائِمِ الإِيمَانِ.

5248. Truthfulness is the pillar of Islam and the column of faith.

٤٨٥٢٤٨. الصِّدْقُ عِمَادُ إِسْلَامٍ وَدَعَامَةُ الإِيمَانِ.

5249. Truthfulness is the cornerstone of faith and the adornment of the human being.

٥٢٤٩. الْصِّدْقُ رَأْسُ الإِيمَانِ وَزَيْنُ الْإِنْسَانِ.

5250. Truthfulness is the beauty of a human being and the column of faith.

٥٢٥٠. الْصِّدْقُ جَمَلُ الْإِنْسَانِ وَدَعَامَةُ الإِيمَانِ.

5251. Be truthful and you will be successful.

٥٢٥١. أَصْدِقْ تُنْجِحْ.

5252. Adopt truthfulness and trustworthiness for indeed these are the two traits of the righteous.

٥٢٥٢. إِذْنُ الصِّدْقِ وَالْأَمَانَةِ فَإِنَّمَا سَجَّبَهُ الْأَبْرَارُ.

5253. Espouse truthfulness even if you fear harm may come of it, for indeed this is better for you than the lying from which benefit is expected.

٥٢٥٣. إِنَّمَا الصِّدْقَ وَإِنْ حَفِتْ ضُرُّهُ فَإِنَّهُ خَيْرٌ لَكَ مِنَ الْكِذْبِ الْمُنْجُو نَعْمَةٌ.

5254. Seek benefit from truthfulness in every situation and you will gain; keep away from evil and dishonesty, and you will remain safe.

٤. ٥٢٥٤. اغْتَسِلْ الصِّدْقَ فِي كُلِّ مَوْطِنٍ تَعْمَلُوا اجْتَنَبِ الشَّرَّ وَالْكِذْبَ تَسْلَمُ.

5255. Be truthful in your words, be sincere in your actions and purify yourselves with piety.

٥٢٥٥. أَصْدِقُوا فِي أَقْوَالِكُمْ وَأَخْلِصُوا فِي أَعْمَالِكُمْ وَتَرْكُوا بِالْوَرَعِ.

5256. The most sublime thing is truthfulness.

٥٢٥٦. أَجْلُ شَيْءٍ الْصِّدْقُ.

5257. The best honesty is fulfilling your promises.

٥٢٥٧. أَفْضَلُ الصِّدْقِ الْوَفَاءُ بِالْعَهْدِ.

5258. The best honesty is fulfilling your promise and the best generosity is exerting yourself [in helping others].

٥٢٥٨. أَحْسَنُ الصِّدْقِ الْوَفَاءُ بِالْعَهْدِ وَأَفْضَلُ الْجُودِ بَذْلُ الْجَهْدِ.

5259. Truthfulness is a means [of attaining success].

٥٢٥٩. الْصِّدْقُ وَسِيلَةٌ.

5260. Truthfulness is trustworthiness; dishonesty is a betrayal.

٥٢٦٠. الْصِّدْقُ أَمَانَةُ الْكِذْبِ خِيَانَةٌ.

5261. Truthfulness saves [one from hardship].

٥٢٦١. الْصِّدْقُ يُنْجِي.

5262. Honesty is a merit; dishonesty is a vice.

٥٢٦٢. الْصِّدْقُ فَضْلَةُ الْكِذْبِ رَذِيلَةٌ.

5263. Honesty is [a means to] success; dishonesty is a cause of disgrace.

٥٢٦٣. الْصِّدْقُ نَجَاحُ الْكِذْبِ فَضَّاحٌ.

5264. Truthfulness is an elevation.

٥٢٦٤. الْصِّدْقُ مَرْفَعٌ.

5265. Honesty is the trust of the tongue.

٥٢٦٥. الْصِّدْقُ أَمَانَةُ الْلِّسَانِ.

5266. Truthfulness is the brother of justice.

٥٢٦٦. الْصِّدْقُ أَخُو الْعَدْلِ.

5267. Honesty is the language of truth.

٥٢٦٧. الْصِّدْقُ لِسَانُ الْحَقِّ.

5268. Truth is the best speech.

٥٢٦٨. الْصِّدْقُ خَيْرُ الْوَوْلِ.

5269. Truthfulness is the life of God-wariness.

٥٢٦٩. الْصِّدْقُ حَيَاةُ التَّقْوَى (الْدَّعْوَى).

5270. Truth is the soul of speech.

٥٢٧٠. الْصِّدْقُ رُوحُ الْكَلَامِ.

5271. Truthfulness is the garb of religion.

٥٢٧١. الْصِّدْقُ لِيَاسُ الدِّينِ.

5272. Truthfulness is the garb of certitude (or of the God-wary).

٥٢٧٢. الْصِّدْقُ لِيَاسُ الْيَقِينِ (الْمُتَقِّنِ).

5273. Truthfulness is the cornerstone of religion.

٥٢٧٣. الْصِّدْقُ رَأْسُ الدِّينِ.

5274. Truthfulness is a refuge and an honour.

٥٢٧٤. الْصِّدْقُ مَنْجَاهٌ (نَجَاهَ) وَكَرَامَةٌ.

5275. Truthfulness is the most successful evidence.

٥٢٧٥. الْصِّدْقُ أَنْجَحُ دَلِيلٍ.

5276. Salvation is with the truth.

٥٢٧٦. النَّجَاهُ مَعَ الصِّدْقِ.

٥٢٧٧. الصِّدْقُ حَقٌّ صَادِعٌ.
٥٢٧٨. الصِّدْقُ أَشْرَفُ (أَفْضَلُ) رِوَايَةً.
٥٢٧٩. الصِّدْقُ لِبَاسُ (إِسَانُ) الْحَقِّ.
٥٢٨٠. الصِّدْقُ حَبْرٌ مَّنِيٌّ (مُنْتَهٍ).
٥٢٨١. الصِّدْقُ كَمَالُ النُّبُلِ.
٥٢٨٢. الصِّدْقُ صَلَاحٌ كُلُّ شَيْءٍ.
٥٢٨٣. الصِّدْقُ أَشْرَفُ خَلَاقِ الْمُوقِنِ.
٥٢٨٤. الصِّدْقُ أَفْضَلُ عَدَّةً.
٥٢٨٥. الصِّدْقُ أَمَانَةُ الْلِّسَانِ وَحِلْيَةُ الإِيمَانِ.
٥٢٨٦. الصِّدْقُ مُطَابَقُ الْمُنْطِقِ لِلْوَضْعِ الإِلَهِيِّ.
٥٢٨٧. بِالصِّدْقِ تَكُونُ الدَّجَاهُ.
٥٢٨٨. بِالصِّدْقِ تَكُملُ الْمَرْوَةُ.
٥٢٨٩. بِالصِّدْقِ تَزَيَّنُ الْأَفْوَالُ.
٥٢٩٠. بِالصِّدْقِ وَالْوَفَاءِ تَكُملُ الْمَرْوَةُ لِأَهْلِهَا.
٥٢٩١. رَأْسُ الإِيمَانِ (أُنْزُومُ) الصِّدْقُ.

5292. Two things are the basis of religion: honesty and certainty.

٥٢٩٢. شَيْئَانِ هُمَا مِلَّاكُ الدِّينِ: الصِّدْقُ وَالْيَقِينُ.

5293. The truthfulness of a man is to the extent of his magnanimity.

٥٢٩٣. صِدْقُ الرَّجُلِ عَلَى قَدْرِ مُرْءَوَتِهِ.

5294. Adopt truthfulness, for it is the best foundation.

٥٢٩٤. عَيْنَكَ بِالصِّدْقِ فَإِنَّهُ حَيْرٌ مَبْنَىٰ (مُبْنَىٰ).

5295. Adopt truthfulness, for whoever is truthful in his speech, his status is elevated.

٥٢٩٥. عَيْنَكَ بِالصِّدْقِ فَمَنْ صَدَقَ فِي أَفْوَالِهِ جَاءَ قَدْرُهُ.

5296. The end result of truthfulness is salvation and security.

٥٢٩٦. عَاقِبَةُ الصِّدْقِ نَجَاهٌ وَسَلَامٌ.

5297. Truthfulness has diminished among the people and dishonesty has become abundant; love is been expressed by [people with their] tongue while they hate each other with their hearts.

٥٢٩٧. غَاضَ الصِّدْقُ فِي النَّاسِ وَفَاضَ الْكِذْبُ وَاسْتُعْمِلَتِ الْمَوَدَّةُ بِاللِّسَانِ وَتَشَاحَنُوا بِالْقُلُوبِ.

5298. For everything there is an adornment and the adornment of speech is truthfulness.

٥٢٩٨. لِكُلِّ شَيْءٍ حِيلَةُ (حِلْيَةٌ) وَحِيلَةُ الْمِنْطِقِ الصِّدْقُ.

5299. For [the speaker of] truth there is benefit.

٥٢٩٩. لِلصِّدِيقِ نُجُوعٌ.

5300. Let the most trustworthy of people in your estimation be the one who is most truthful in his speech.

٥٣٠٠. لِيَكُنْ أَوْثَنُ النَّاسِ لَدَيْكَ أَنْطَفَهُمْ بِالصِّدْقِ.

5301. Let your recourse be to the truth, for indeed truth is the best companion.

٥٣٠١. لِيَكُنْ مَرْجِعُكَ إِلَى الصِّدْقِ فَإِنَّ الصِّدْقَ حَيْرٌ قَرِينٌ.

5302. If things were to be differentiated from each other, honesty would be with courage and cowardice would be with dishonesty.

٥٣٠٢. لَوْ تَمَيَّزَتِ الأَشْيَاءُ لَكَانَ الصِّدْقُ مَعَ الشَّجَاعَةِ وَكَانَ الْجُنُونُ مَعَ الْكِذْبِ.

5303. A goodly mention is better for a person than the wealth that he bequeaths to the one who does not praise him.

5304. One who speaks the truth becomes successful.

5305. Whoever is known for his truthfulness, his lies are [also] accepted.

5306. Whoever turns aside from truth, his path becomes narrow.

5307. One whose speech is truthful, his loftiness is increased.

5308. How truthful is a person's testimony against himself and what witness is there against him better than his own deeds?! A man is not recognized except by his knowledge, just as a strange tree is not known except when it bears fruit, thus the fruits are evidence of its origins. The excellence of every person is known by his merit, and thus the honourable one is distinguished by his morals and the vile one is disgraced by his wickedness.

5309. Do not tell the truth to one who responds to your truth by denying [and belying] it.

5310. There is no interpreter clearer than the truth.

5311. There is no report better than the truth.

5312. There is no way that is more rescuing than the truth.

٥٣٠٣. لِسَانُ الصِّدْقِ خَيْرٌ لِلْمَرْءِ مِنَ الْمَالِ يُورِثُهُ
مَنْ لَا يَحْمَدُهُ.

٤. ٥٣٠٤. مَنْ قَالَ بِالصِّدْقِ أَنْجَحُ.

٥. ٥٣٠٥. مَنْ عُرِفَ بِالصِّدْقِ جَازَ كِذْبَهُ.

٦. ٥٣٠٦. مَنْ جَازَ عَنِ الصِّدْقِ ضَاقَ مَذْهَبُهُ.

٧. ٥٣٠٧. مَنْ صَدَقَ مَقَالَةً زَادَ جَلَالُهُ.

٨. ٥٣٠٨. مَا أَصْدَقَ الْمَرْءَ عَلَى نَفْسِهِ وَأَيُّ شَاهِدٍ عَلَيْهِ
كَفْعُلُهُ وَلَا يُعْرَفُ الرَّجُلُ إِلَّا بِعِلْمِهِ كَمَا لَا يُعْرَفُ
الْعَرِيبُ مِنَ الشَّجَرِ إِلَّا عِنْدَ حُضُورِ الشَّمَرِ فَتَدُلُّ
الْأَثْمَارُ عَلَى أُصُولِهَا وَيُعْرَفُ لِكُلِّ ذِي فَضْلٍ فَضْلُهُ
كَذَلِكَ يَشْرُفُ الْكَرِيمُ بِآدَابِهِ وَيَفْتَضِحُ اللَّئِيمُ بِرَذَائِلِهِ.

٩. ٥٣٠٩. لَا تَصُدُّقُ مَنْ يَقَابِلُ صِدْقَكَ بِتَكْذِيبِهِ.

١٠. ٥٣١٠. لَا تُرْجُمَانَ أَوْضَعُ مِنَ الصِّدْقِ.

١١. ٥٣١١. لَا تُخْبِرَ أَفْضَلُ مِنَ الصِّدْقِ.

١٢. ٥٣١٢. لَا سَبِيلَ أَنْجَى مِنَ الصِّدْقِ.

5313. He who argues with [the support of] truth is not defeated.

٥٣١٣. لَا يُعْلَمُ مَنْ يَخْتَجُ بِالصِّدْقِ.

5314. Truth is the best narration.

٥٣١٤. الصِّدْقُ أَفْضَلُ رِوَايَةً.

5315. The truth saves you, even if you fear it.

٥٣١٥. الْصِّدْقُ يُنْجِيَكَ وَإِنْ خَفْتَهُ.

5316. The least of things [required for salvation] is truthfulness and trustworthiness.

٥٣١٦. أَقْلُ شَيْءٍ الْصِّدْقُ وَالْأَمَانَةُ.

THE TRUTHFUL

الصادق

5317. Verily the truthful one is honoured and dignified, and indeed the liar is abased and humiliated.

٥٣١٧. إِنَّ الصَّادِقَ لَمُكْرِمٌ جَلِيلٌ وَإِنَّ الْكَاذِبَ لَمُهَانٌ ذَلِيلٌ.

5318. The truthful one is honoured and dignified.

٥٣١٨. الصَّادِقُ مُكْرِمٌ جَلِيلٌ.

5319. The truthful one is on the highest rank of salvation and honour.

٥٣١٩. الصَّادِقُ عَلَى شَرْفِ مَنْجَاهٍ وَكَرَامَةٍ.

5320. Many a truthful one who informs you about [a matter of] this world may be deemed a liar by you.

٥٣٢٠. رُبَّ صَادِقٍ مِنْ حَبِّ الدُّنْيَا عِنْدَكَ مُكَذِّبٌ.

5321. Be truthful and you will become loyal.

٥٣٢١. كُنْ صَادِقًا تَكُنْ وَفِيًّا.

5322. One who is truthful improves his religiousness.

٥٣٢٢. مَنْ صَدَقَ أَصْلَحَ دِيَانَتَهُ.

5323. One who is always truthful will not be deprived of honour.

٥٣٢٣. مَنْ كَانَ صَدُوقًا لَمْ يُعْدِمِ الْكَرَامَةَ.

5324. One whose language is truthful, his proof becomes strong.

٥٣٢٤. مَنْ صَدَقَتْ لَهُجَّتُهُ فَوِيتَ حُجَّتُهُ.

5325. One whose language is truthful, his proof is correct.

٥٣٢٥. مَنْ صَدَقَتْ لِهُجَّتُهُ صَحَّتْ حُجَّتُهُ.

5326. One who is truthful is saved.

٥٣٢٦. مَنْ صَدَقَ نَجَا.

5327. The truthful one achieves with his honesty what the liar cannot achieve with his deception.

٥٣٢٧. يَبْلُغُ الصَّادِقُ بِصِدْقِهِ مَا لَا يَبْلُغُ الْكَاذِبُ بِأَحْتِيلَاهُ.

5328. The truthful one earns three things with his honesty: the virtue of being considered reliable, becoming beloved and being revered.

٥٣٢٨. يَكْسِبُ الصَّادِقُ بِصِدْقِهِ ثَلَاثًا: حُسْنٌ التِّقَّةِ بِهِ وَالْمَحْبَّةُ لَهُ وَالْمَهَابُ عَنْهُ.

CHANGE OF CIRCUMSTANCES

تصاريف الأحوال

5329. It is during the change of circumstances that the [real] gems among the people are known.

٥٣٢٩. فِي تَصَارِيفِ الأَحْوَالِ تُعْرَفُ جَوَاهِرُ الرِّجَالِ.

THE RIGID

الصليب

5330. The rigid [and difficult person or issue] may become soft.

٥٣٣٠. فَدْ يَلِينُ الْصَّلَبِ.

WELFARE OF THE BELIEVERS

صلاح المؤمنين

5331. Devote yourself to [working for] the welfare of the believers and pious ones.

٥٣٣١. ثَابُرُوا عَلَى صَلَاحِ الْمُؤْمِنِينَ وَالْمُتَّقِينَ.

5332. How far is probity from the people of evil and impudence!

٥٣٣٢. مَا أَبْعَدَ الصَّلَاحَ مِنْ ذِي الشَّرِّ الْوَقَاحِ.

BEING DUTIFUL WITH ALLAH

الصلاح مع الله

5333. One who is dutiful with Allah, the Glorified, does not spoil [his relationship] with anyone.

٥٣٣٣. مَنْ صَلَحَ مَعَ اللَّهِ سُبْحَانَهُ لَمْ يَفْسُدْ مَعَ أَحَدٍ.

REFORMING THE PEOPLE

إصلاح الناس

5334. If your zeal for reforming the people becomes heightened, then begin with yourself; for indeed your pursuit for the righteousness of others while you are [yourself] corrupt, is the greatest flaw.

٥٣٣٤. إِنْ سَمْتُ هَمْتَكَ لِإِصْلَاحِ النَّاسِ فَابْدأْ بِنَفْسِكَ فَإِنَّ تَعَاطِيكَ صَلَاحَ غَيْرِكَ وَأَنْتَ فَاسِدُ أَكْبَرُ الْعَيْبِ.

5335. I am amazed at the one who sets out to reform the people while his own soul is more severely corrupted yet he does not reform it and pursues the reformation of others.

٥٣٣٥. عَجِبْتُ لِمَنْ يَتَصَدِّي لِإِصْلَاحِ النَّاسِ وَنَفْسُهُ أَشَدُ شَيْءٍ فَسادًا فَلَا يُصْلِحُهَا وَيَتَعَاطِي إِصْلَاحَ غَيْرِهِ.

5336. How can one who does not reform himself reform others?!

٥٣٣٦. كَيْفَ يَصْلُحُ غَيْرُهُ مَنْ لَا يُصْلِحُ نَفْسَهُ؟!

5337. Rectify when you have corrupted and complete [your good act] when you have done good.

٥٣٣٧. أَصْلِحْ إِذَا أَنْتَ أَفْسَدْتَ وَأَتِمْ إِذَا أَنْتَ أَخْسَنْتَ.

VAINGLORY

الصلف

5338. The worst disease is vainglory.

٥٣٣٨. أَدْوِيَ الدَّاءِ الْصَّلْفُ.

5339. Many a [show of ostentation and] vainglory brings about loss.

٥٣٣٩. رُبَّ صَلَفٍ أَوْرَثَ تَلَفًا.

PRAYER AND ONE WHO STANDS FOR PRAYER

الصلوة والقائم

5340. Prayer is the better of the two means of [attaining] nearness [to Allah].

٥٣٤٠. الصلوة أفضلُ المُنْتَهِيَّنَ.

5341. Prayer is a fortress [that protects] from the influences of Satan.

٥٣٤١. الصلوة حصنٌ من سطوات الشيطان.

5342. Prayer is the fortress of the all-Merciful and the instrument for expelling Satan.

٥٣٤٢. الصلوة حصن الرَّحْمَن وَمِدْرَكُ الشَّيْطَانِ.

5343. Prayer causes [divine] mercy to descend.

٥٣٤٣. الصلوة تُسْتَنِدُ الرَّحْمَةً.

5344. When one of you stands to perform prayer, then let him pray the prayer of one who is bidding farewell (i.e. he should assume that it is the last prayer he will perform in his lifetime).

٤٥٣٤٤. إِذَا قَامَ أَخْدُوكُمْ إِلَى الصَّلَاةِ فَلْيَصْلِي صَلَاةً

مُوَدِّعٍ.

5345. And prayer [was prescribed] as a purification from arrogance.

٥٣٤٥. وَالصَّلَاةُ تَنْزِيهًا عَنِ الْكِبْرِ.

5346. How many of those who stand [to perform prayer] have nothing in their prayer but [physical] effort.

٥٣٤٦. كَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا العناءُ.

5347. If the one who offers prayer knew how much divine mercy is descending upon him, he would surely not raise his head from prostration.

٥٣٤٧. لَوْ يَعْلَمُ الْمُصَلِّي مَا يَعْشَاهُ مِنَ الرَّحْمَةِ لَمَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ.

5348. I am not worried by a wrongdoing in which I am given time so that I can offer two units of prayer [and seek forgiveness].

٥٣٤٨. مَا أَهَنَّنِي ذَنْبٌ أُمْهَلْتُ فِيهِ حَتَّى أُصَلِّي رَكْعَيْنِ.

SILENCE

الصمت

5349. Silence covers you with dignity and suffices as your provision for seeking pardon.

5350. Be silent and you will remain safe.

5351. Espouse silence and your thoughts will remain hidden (or will become illuminated).

5352. Remain silent in your lifetime and your affair will become lofty.

5353. Espouse silence, for the least of its benefits is safety.

5354. Espouse silence and you will be accompanied by safety and security; espouse contentment and you will be accompanied by prosperity and honour.

5355. Espouse silence and be patient with contentment for the little provision [that you have], [and as a result] you will become great (or your will overcome) in your world and will become great in your Hereafter.

5356. The best silence is that which prevents [one] from error.

5357. Remaining silent when speech is inappropriate is more praiseworthy than eloquence.

5358. Silence is dignity and idle talk is disgrace.

٥٣٤٩. الصَّمْتُ يُكْسِيَ الْوَقَارَ وَيُكْفِيَ مَؤْنَةَ الْاعْتِدَارِ.

٥٣٥٠. أَصْمَتْ تَسْلَمْ.

٥٣٥١. إِذْمَ الصَّمْتَ يَسْتَرُ (يَسْتَبِّرُ) فِكْرَكَ.

٥٣٥٢. أَصْمَتْ دَهْرَكَ يَجْلِي أَمْرَكَ.

٥٣٥٣. إِذْمَ الصَّمْتَ فَأَدْنِي نَفْعَهُ السَّلَامَةَ.

٤. ٥٣٥٤. إِذْمَ الصَّمْتَ يَلْزِمُكَ النَّجَاةُ وَالسَّلَامَةُ وَالْإِذْمَ الرِّضا يَلْزِمُكَ الْعَنَاءُ وَالْكَرَامَةُ.

٥٣٥٥. إِذْمَ السُّكُوتَ وَاصْبِرْ عَلَى الْفَنَاعَةِ بِإِيَّسِرِ الْغُوتِ تَعَزَّ (تَغَرَّ) فِي دُنْيَاكَ وَتَعَزَّ فِي أُخْرِيكَ.

٥٣٥٦. أَحْسَنُ الصَّمْتِ مَا كَانَ عَنِ الرَّبَّلِ.

٥٣٥٧. أَحْمَدُ مِنَ الْبَلَاغَةِ الصَّمْتُ حِينَ لَا يَنْبَغِي الْكَلَامُ.

٥٣٥٨. الصَّمْتُ وَقَارُ الْهَنْدُرُ عَازٌ.

5359. Silence is a means of deliverance.

٥٣٥٩. الصَّمْتُ مَنْجَاةً.

5360. Silence is the garden of contemplation.

٥٣٦٠. الصَّمْتُ رَوْضَةُ الْفِكْرِ.

5361. Silence is the sign of forbearance [and judiciousness].

٥٣٦١. الصَّمْتُ آيَةُ الْحِلْمِ.

5362. Silence is dignity and safety.

٥٣٦٢. الصَّمْتُ وَقَارُ وَسَلَامَةً.

5363. Silence without contemplation is dumbness.

٥٣٦٣. الصَّمْتُ بِعَيْرٍ تَفَكُّرٌ حَرَسٌ.

5364. Silence is the sign of nobility and the fruit of intelligence.

٥٣٦٤. الصَّمْتُ آيَةُ التَّبْلِ وَثَمَرَةُ الْعَقْلِ.

5365. Silence is the adornment of knowledge and the symbol of forbearance [and judiciousness].

٥٣٦٥. الصَّمْتُ زَيْنُ الْعِلْمِ وَعُنْوَانُ الْحِلْمِ.

5366. If there is eloquence in speech, then in silence there is safety from blunder.

٥٣٦٦. إِنْ كَانَ فِي الْكَلَامِ الْبَلَاغَةُ فَفِي الصَّمْتِ السَّلَامَةُ مِنَ الْعِثَارِ.

5367. Only the one who is capable of giving a reply [but does not do so] can be called ‘silent’; otherwise ‘inarticulate’ is more appropriate a description.

٥٣٦٧. إِنَّمَا يَسْتَحِقُ إِسْمُ الصَّمْتِ الْمِضْطَلُعُ بِالْإِجَابَةِ وَإِلَّا فَالْعَيْنُ يَهُ أَوْلَى.

5368. When you speak a word, it controls you but when you withhold it, you control it.

٥٣٦٨. إِذَا تَكَلَّمَتِ بِالْكَلِمَةِ مَلَكْتُكَ وَإِذَا أَمْسَكْتَهَا مَلَكْتُهَا.

5369. Through silence, reverence increases.

٥٣٦٩. بِالصَّمْتِ يَكْثُرُ الْوَقَارُ.

5370. Sometimes silence is more eloquent than speech.

٥٣٧٠. رَبَّ سُكُوتٍ أَبْلَغُ مِنْ كَلَامٍ.

5371. The cause of safety is silence.

٥٣٧١. سَبَبُ السَّلَامَةِ الصَّمْتُ.

5372. Silence that is results in your safety is better than speech that is results in your

٥٣٧٢. صَمْتٌ يُعْقِلُكَ السَّلَامَةَ حَيْثُ مِنْ نُطْقٍ

reproach.

يُعْقِبُكَ المِلَامَةَ.

5373. Silence that covers you with honour is better than speech that earns you regret.

صَمْتٌ يُكْسِبُكَ الْكِرَامَةَ حَيْثُ مِنْ قَوْلٍ يُكْسِبُكَ النَّدَامَةَ.

5374. Silence that earns you reverence is better than words that drape you with disgrace.

صَمْتٌ يُكْسِبُكَ الْوَقَارَ حَيْثُ مِنْ كَلَامٍ يُكْسِبُكَ الْعَارَ.

5375. Silence, the result of which is praised, is better than speech whose consequence is dispraised.

صَمْتٌ تَحْمَدُ عَاقِبَتُهُ حَيْثُ مِنْ كَلَامٍ تَدْمُ مَعَقِبَتُهُ.

5376. Your remaining silent until you are requested to speak is better than your speaking until you are requested to become silent.

صَمْتُكَ حَتَّىٰ شُسْتَطَقَ أَجْمَعٌ مِنْ نُطْقَكَ حَتَّىٰ نُسْكَتَ.

5377. The silence of the ignorant person is his covering.

صَمْتُ الْجَاهِلِ سِرْرَةً.

5378. Blessed is the one who remains silent except from the remembrance of Allah.

طَوْبَىٰ لِمَنْ صَمَتَ إِلَّا مِنْ ذِكْرِ اللَّهِ.

5379. Cling to silence, for it keeps you safe and saves you from regret.

عَلَيْكَ بِلِزَوْمِ الصَّمَتِ فَإِنَّهُ يُلْزِمُكَ السَّلَامَةَ وَيُؤْمِنُكَ النَّدَامَةَ.

5380. The veil of wrongdoing is silence.

غِطَاءُ الْمُسَاوِي الصَّمَتُ.

5381. Increased silence earns you reverence.

كَثْرَةُ الصَّمَتِ تُكْسِبُكَ الْوَقَارَ.

5382. Be a person of much silence without being inarticulate, for indeed silence is the embellishment of the scholar and the cloak [that hides the ignorance] of the ignorant.

كُنْ صَمُونًا مِنْ غَيْرِ عِيْ فَإِنَّ الصَّمَتَ زِينَةُ الْعَالَمِ وَسِرْرَةُ الْجَاهِلِ.

5383. One who maintains silence is safe from reproach.

مَنْ لَرَمَ الصَّمَتَ أَمِنَ الْمِلَامَةَ.

5384. One who maintains silence is safe from aversion [and hatred of others].

5385. Whoever restrains himself from excessive speech, the people bear witness to his intelligence.

5386. One who remains silent is safe.

5387. How good a companion of forbearance silence is!

5388. There is no forbearance like silence.

5389. There is no worship like silence.

5390. There is no reverence like silence.

5391. There is no guardian that is more protective than silence.

5392. There is no treasurer [and protector of secrets] better than silence.

5393. There is no benefit in remaining silent from wisdom just as there is no good in speaking falsehood.

5394. There is no good in remaining silent from the truth just as there is no benefit in speech with ignorance.

5395. One who remains safe by being silent is like the one who derives benefit by speaking.

٤٥٣٨٤. مَنْ لَرَمَ الصَّمْتَ أَمِنَ الْمُفْتَ.

٤٥٣٨٥. مَنْ أَفْسَكَ عَنْ فُضُولِ الْمَقَالِ شَهِدَتْ بِعَقْلِهِ الرِّحَالُ.

٤٥٣٨٦. مَنْ صَمَتَ سَلِيمٌ.

٤٥٣٨٧. نَعَمْ قَرِينُ الْحَلْمِ الصَّمْتُ.

٤٥٣٨٨. لَا حَلْمٌ كَالصَّمْتِ.

٤٥٣٨٩. لَا عِبَادَةَ كَالصَّمْتِ.

٤٥٣٩٠. لَا وَقَارٌ كَالصَّمْتِ.

٤٥٣٩١. لَا حَافِظٌ أَحْفَظُ مِنَ الصَّمْتِ.

٤٥٣٩٢. لَا خَازِنٌ أَفْضَلٌ مِنَ الصَّمْتِ.

٤٥٣٩٣. لَا حَيْرٌ فِي الصَّمْتِ عَنِ الْحِكْمَةِ كَمَا أَنَّهُ لَا حَيْرٌ فِي الْفَوْلِ بِالْبَاطِلِ.

٤٥٣٩٤. لَا حَيْرٌ فِي السُّكُوتِ عَنِ الْحَقِّ كَمَا أَنَّهُ لَا حَيْرٌ فِي الْفَوْلِ بِالْجَهْلِ.

٤٥٣٩٥. مَنْ سَكَتَ فَسَلِيمٌ كَمَنْ تَكَلَّمُ فَعَيْمٌ.

5396. The severest of hardships is [having] evil offspring.

٥٣٩٦. أَشَدُ الْمَصَائِبِ سُوءُ الْحَلَفِ.

5397. Hardships are the key to reward.

٥٣٩٧. الْمَصَائِبُ مِفتَاحُ الْأَجْرِ.

5398. Reward with Allah, the Glorified, is to the extent of the hardship undergone.

٥٣٩٨. الْثَّوَابُ عِنْدَ اللَّهِ سُبْحَانَهُ وَتَعَالَى عَلَى قَدْرِ الْمَصَابِ.

5399. The hardship of [lacking] patience is the greatest of hardships.

٥٣٩٩. الْمَصِيَّبَةُ بِالصَّبْرِ أَعْظَمُ الْمَصَائِبِ.

5400. Hardships are divided equally among the creatures.

٥٤٠٠. الْمَصَائِبُ بِالسَّوْيَةِ مَفْسُومَةٌ بَيْنَ الْبَرَيَّةِ.

5401. Hardship in religion is the greatest of hardships.

٥٤٠١. الْمَصِيَّبَةُ بِالدِّينِ أَعْظَمُ الْمَصَائِبِ.

5402. The reward for [bearing] hardship is greater than the extent of the hardship [itself].

٥٤٠٢. الْثَّوَابُ عَلَى الْمَصِيَّبَةِ أَعْظَمُ مِنْ قَدْرِ الْمَصِيَّبَةِ.

5403. Indeed you are the target of calamities and the object of sicknesses.

٥٤٠٣. إِنَّكُمْ هَدَفُ النَّوَافِرِ وَدَرِيَّةُ الْأَسْقَامِ.

5404. At times, tribulation may abase [a person].

٥٤٠٤. قَدْ تُذَلِّلُ الرَّزِّيَّةُ.

5405. When you see that Allah, the Glorified, is continuously testing you [with hardships], then [know that] He has woken you [from your slumber of negligence].

٥٤٠٥. إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ الْبَلَاءَ فَقَدْ أَيْقَظَكَ.

5406. When hardships distance themselves, solace draws near.

٥٤٠٦. إِذَا تَبَاعَدَتِ الْمَصِيَّبَةُ قَرُبَتِ السَّلُوْلُ.

5407. When you see your Lord continually testing you [with hardships] then be grateful to Him.

٥٤٠٧. إِذَا رَأَيْتَ رَبَّكَ يُوالي عَلَيْكَ الْبَلَاءَ فَاسْكُرْهُ.

5408. When you fear the difficulty of an

٥٤٠٨. إِذَا خِفْتَ صُعُوبَةً أَمْرًا فَاصْبُرْ لَهُ يَذْلِلُ لَكَ

affair then be firm against it, it will yield to you; and deceive time about its calamities, it will become easy for you.

5409. When tribulations come to you then sit and accept them, for indeed your standing up and confronting them will only aggravate them.

5410. When adversity takes you by surprise, then seek refuge in patience and in seeking assistance [from Allah].

5411. Through discomforts, Paradise is attained.

5412. Through calamities, happiness is spoiled.

5413. The harm that one faces in calamity is to the extent of [the loftiness of] one's rank.

5414. It is with great difficulty that lofty ranks and perpetual bliss are attained.

5415. The trial of a man is proportionate to his faith and religion.

5416. The tribulation of a man is in his submission to avarice and [false] and hope.

5417. Reward descends in proportion to the hardship [that one bears].

5418. Three things are from the greatest tribulations: a very large family, an overwhelming loan and unrelenting sickness.

5419. The reward for hardship is

وَحَادِعُ الرَّمَانَ عَنْ أَهْدَائِهِ تَهْنِ عَلَيْكَ.

٤٠٩. إِذَا أَتَتْكَ الْمِحْنُ فَاقْعُدْ لَهَا فَإِنَّ قِيَامَكَ فِيهَا زِيَادَةً لَهَا.

٤١٠. إِذَا فَاجَكَ الْبَلَاءُ فَتَحَصَّنْ بِالصَّبَرِ وَالإِسْتِظْهَارِ.

٤١١. بِالْمُكَارِهِ ثُنُلُ الْجَنَّةِ.

٤١٢. بِالْفَجَائِعِ يَتَنَعَّصُ السُّرُورُ.

٤١٣. بِقَدْرِ عُلُوِّ الرَّقْعَةِ تَكُونُ نِكَايَةُ الْوَقْعَةِ.

٤١٤. بِالتَّعَبِ الشَّدِيدِ تُدْرِكُ الدَّرَجَاتِ الرَّفِيعَةِ وَالرَّاحَةُ الدَّائِمَةُ.

٤١٥. بَلَاءُ الرَّجُلِ عَلَى قَدْرِ إِيمَانِهِ وَدِينِهِ.

٤١٦. بَلَاءُ الرَّجُلِ فِي طَاعَةِ الطَّمَعِ وَالْأَمْلِ.

٤١٧. تَنْزِلُ الْمُثْوِبَةُ عَلَى قَدْرِ الْمُصَبِّيَةِ.

٤١٨. ثَلَاثٌ مِنْ أَعْظَمِ الْبَلَاءِ: كَثْرَةُ الْعَايِلَةِ وَغَيْبَةُ الدَّيْنِ وَدَوْمُ الْمَرْضِ.

٤١٩. ثَوَابُ الْمُصَبِّيَةِ عَلَى قَدْرِ الصَّبَرِ عَلَيْهَا.

proportionate to the patience exhibited in it.

5420. Continual strife is from the greatest tribulations.

5421. Sometimes you may be the cause of your own misfortune.

5422. To the extent of the hardship, there is reward.

5423. Every time the value of a thing that is competed becomes great, the difficulty of losing it increases.

5424. One who does not prepare himself to confront hardships [with patience and supplication], the hardships befall him [while he is unprepared for them].

5425. One who starts complaining about the hardship that has befallen him is actually only complaining against his Lord.

5426. One who turns his attention away from this world, hardships become easy for him [to bear].

5427. One who hits his hand on his thigh in times of hardship has nullified his reward.

5428. One who exaggerates small hardships, Allah tries him with great ones.

5429. One who faces successive calamities acquires the merit of patience through them.

5430. One of the greatest hardships for the virtuous is having to socialize with the

٥٤٢٠. دَوْمُ الْفَتَنِ مِنْ أَعْظَمِ الْمَحَنِ.

٥٤٢١. زِيَّمَا دُهِيتَ مِنْ نَفْسِكَ.

٥٤٢٢. عَلَى قَدْرِ الْمُصِيبَةِ تَكُونُ الْمُؤْبَدَةُ.

٥٤٢٣. كُلَّمَا عَظُمَ قَدْرُ الشَّيْءِ الْمُنَافَسِ عَلَيْهِ عَظُمَتِ الرَّزِيزَةُ لِفَقْدِهِ.

٥٤٢٤. مَنْ مَمْ يَتَعَرَّضُ لِلنَّوَابِ تَعَرَّضَتْ لَهُ النَّوَابِ.

٥٤٢٥. مَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ.

٥٤٢٦. مَنْ هَبَى عَنِ الدُّنْيَا هَانَتْ عَلَيْهِ المصائبُ.

٥٤٢٧. مَنْ ضَرَبَ يَدَهُ عَلَى فَخِذِيهِ عِنْدَ مُصِيبَةٍ فَقَدْ أَخْبَطَ أَجْرًا.

٥٤٢٨. مَنْ عَظَمَ صِغَارَ المصائبِ إِبْتَلَاهُ اللَّهُ بِكِبَارِهَا.

٥٤٢٩. مَنْ تَوَالَتْ عَلَيْهِ نَكِباتُ الزَّمَانِ أَكْسَبَتْهُ فَضْلَيَّةَ الصَّبَرِ.

٥٤٣٠. مَنْ أَعْظَمَ مَصَائِبِ الْأُخْيَارِ حاجَتُهُمْ إِلَى

wicked.

5431. How great is the hardship in this world when accompanied by the severe indigence of tomorrow (i.e. the Hereafter)!

5432. A hardship that befalls others and has reward for you is better than the hardship that befalls you while its reward and recompense is for others.

5433. A hardship from which good is expected is better than a blessing for which gratitude is not expressed.

5434. Be happy with tribulation and pleased with affliction [as you will gain great reward for it].

5435. The worst of adversities are those in which there is no reckoning [and recompense].

5436. Verily great reward accompanies great trials; so when Allah, the Glorified, loves a community, He tries them.

5437. The one who exposes himself to affliction puts himself in danger.

5438. Tribulation follows behind ease [and comfort].

5439. Many a person is shown sympathy for an affliction that is [actually] his cure.

5440. Many a person who is afflicted is made stronger by his affliction.

5441. The distress of tribulation [one faces] is proportionate to the blessings [one

مُداراة الأشرار.

٥٤٣١. ما أَعْظَمَ الْمُصِيَّةَ فِي الدُّنْيَا مَعَ عِظَمِ الْفَاقَةِ عَدًا.

٥٤٣٢. مُصِيَّةٌ فِي عَيْرِكَ لَكَ أَجْرُهَا حَيْثُ مِنْ مُصِيَّةٍ بِكَ لِغَيْرِكَ ثَوَابُهَا وَأَجْرُهَا.

٥٤٣٣. مُصِيَّةٌ يُرجى حَيْثُ مِنْ نِعْمَةٍ لَا يُؤْتَى شُكْرُهَا.

٥٤٣٤. كُنْ بِالْبَلَاءِ مُحْبُورًا وَبِالْمَكَارِهِ مَسْرُورًا.

٥٤٣٥. أَكْرَهُ الْمَكَارِهِ فِيمَا لَا يُحِسِّنُ.

٥٤٣٦. إِنَّ عَظِيمَ الْأَجْرِ مُقَارِنٌ عَظِيمِ الْبَلَاءِ فَإِذَا أَحَبَّ اللَّهُ سُبْحَانَهُ قَوْمًا إِنْتَلَاهُمْ.

٥٤٣٧. الْمَتَعَرِّضُ لِلْبَلَاءِ تُخَاطِرُ.

٥٤٣٨. الْبَلَاءُ رَدِيفُ الرَّحَاءِ.

٥٤٣٩. رَبُّ مَرْحُومٍ مِنْ بَلَاءٍ هُوَ دَوَّاهُ.

٥٤٤٠. رَبُّ مُبْتَلٍيٍ مَصْنُوعٌ لَهُ (إِلَيْهِ) بِالْبَلَوِي.

٥٤٤١. عَلَى قَدْرِ النَّعْمَاءِ يَكُونُ مَضَضُ الْبَلَاءِ.

receives].

5442. Tribulation may come suddenly.

٤٤٥. فَقْدٌ تُفَاجِئُ الْبَلَىءَ.

5443. Every tribulation other than the fire [of hell] is [a means to] wellbeing.

٤٤٦. كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

5444. For every heart there is anguish.

٤٤٧. لِكُلِّ كَبْدٍ حِرْقَةٌ.

5445. When you are tested, be patient.

٤٤٨. إِذَا أُبْتُلِيْتَ فَاصْبِرْ.

5446. How many a person is tested with blessings!

٤٤٩. كَمْ مِنْ مُبْتَلٍ بِالنَّعْمَاءِ.

5447. How many a person is blessed through tribulation!

٤٤٧. كَمْ مِنْ مُنْعَمٍ عَلَيْهِ بِالْبَلَاءِ.

5448. Do not consider yourself secure from tribulation in your times of safety and comfort.

٤٤٨. لَا تَأْمُنْ مِنَ الْبَلَاءِ فِي أَمْنِكَ وَرَحْائِكَ.

THE ONE WHO HITS THE MARK AND THE ONE WHO ERRS

المصيб والمخطئ

5449. The one who hits the mark, achieves and the one who errs, loses.

٤٤٩. الْمَصِيبُ وَاحِدٌ الْمَخْطِئُ فَاقِدٌ.

5450. Being right is [a means of] safety, erring is [a cause of] reproach and haste is [a reason for] regret.

٤٥٠. الْإِصَابَةُ سَلَامَةٌ الْخَطَأُ مَلَامَةٌ الْعَجَلُ نَدَامَةٌ.

5451. Not everyone who shoots hits the mark.

٤٥١. مَا كُلُّ رَامٍ يُصِيبُ.

CORRECTNESS

الصواب

5452. Correctness is [performing] the most appropriate action.

٥٤٥٢. الصَّوَابُ أَسْدُ الْفَعْلِ.

5453. Correctness is one of the branches of deliberation.

٥٤٥٣. الصَّوَابُ مِنْ فُرُوعِ الرَّوْيَةِ.

5454. Increased correctness points to abundant intelligence.

٤٤٥٤. كَثْرَةُ الصَّوَابِ تُنْبِئُ عَنْ وُقُورِ الْعَقْلِ.

5455. One who strives for correctness becomes successful.

٥٤٥٥. مَنْ تَوَحَّى الصَّوَابَ أَنْجَحَ.

5456. When the answer is overcomplicated, correctness is negated.

٦٤٥٥. إِذَا ازْدَحَمَ الْجَوابُ نَفَيَ الصَّوَابُ.

COUNTENANCE

الصورة

5457. A good countenance is the beginning of felicity.

٥٤٥٧. حُسْنُ الصُّورَةِ أَوَّلُ السَّعَادَةِ.

5458. A good countenance is an apparent beauty.

٥٤٥٨. حُسْنُ الصُّورَةِ الْجَمَالُ الظَّاهِرُ.

5459. A beautiful countenance is the first of the two felicities.

٥٤٥٩. الصُّورَةُ الْجَمِيلَةُ أَوَّلُ السَّعَادَتَيْنِ.

FASTING

الصيام

5460. Fasting is one of the two means to good health.

٥٤٦٠. الصِّيَامُ أَحَدُ الصِّحَّاتَيْنِ.

5461. Fasting on the ‘luminous days’ (i.e. on the 13th, 14th and 15th) of every [lunar] month raises the stations and magnifies the rewards.

٥٤٦١. صِيَامُ الأَيَّامِ الْبَيْضِ مِنْ كُلِّ شَهْرٍ تَرْفَعُ الدَّرَجَاتِ وَتُعَظِّمُ الْمَثُوبَاتِ.

5462. Fasting of the heart from thinking

٥٤٦٢. صِيَامُ الْقَلْبِ عَنِ الْفَيْكُرِ فِي الْآثَامِ أَفْضَلُ.

about sins is better than fasting of the stomach from food.

5463. Fasting of the soul from the pleasures of this world is the most beneficial fasting.

5464. Fasting of the body means restraining oneself from food wilfully and by choice, out of fear of punishment and out of desire for reward and recompense.

5465. Fasting of the soul means restraining the five senses from all the sins and emptying the heart of all the motives of evil.

5466. Fasting of the heart is better than fasting of the tongue, and fasting of the tongue is better than fasting of the stomach.

5467. And fasting [has been prescribed] as a test of the sincerity of the people.

5468. How many of those who are fasting gain nothing from their fast but thirst!

مِنْ صِيَامِ الْبَطْنِ عَنِ الطَّعَامِ.

٥٤٦٣. صَوْمُ النَّفْسِ عَنْ لَذَاتِ الدُّنْيَا أَنْفَعُ الصِّيَامِ.

٥٤٦٤. صَوْمُ الْجَسَدِ إِلَمْسَاكُ عَنِ الْأَعْدِيَةِ بِإِرَادَةٍ
وَاحْتِيَارٌ حَوْفًا مِنَ الْعِقَابِ وَرَغْبَةً فِي الشَّوَّابِ وَالْأَجْرِ.

٥٤٦٥. صَوْمُ النَّفْسِ إِنْسَاكُ الْحَوَاسِ الْخَمْسِ عَنْ
سَائِرِ الْمَآمِنِ وَحُلُولُ الْقَلْبِ عَنْ جَمِيعِ أَسْبَابِ الشَّرِّ.

٥٤٦٦. صَوْمُ الْقَلْبِ خَيْرٌ مِنْ صِيَامِ الْإِلْسَانِ وَصِيَامُ
الْإِلْسَانِ خَيْرٌ مِنْ صِيَامِ الْبَطْنِ.

٥٤٦٧. وَالصِّيَامُ إِبْتِلَاءً لِإِلْحَاقِ الْخَلْقِ.

٥٤٦٨. كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا
الظَّمَاءُ.

باب الصاد**GIVING EXAMPLES & USING METAPHORS****ضرب الأمثال وصرف الأقوال**

5469. In order to derive lessons, examples are given.

٥٤٦٩. لِلْعِبْيَارِ تُضْرِبُ الْأَمْثَالُ.

5470. For people who take lesson, examples are given.

٥٤٧٠. لِأَهْلِ الْإِعْبَارِ تُضْرِبُ الْأَمْثَالُ.

5471. For people of understanding speech becomes figurative.

٥٤٧١. لِأَهْلِ الْفَهْمِ تُصَرَّفُ الْأَقْوَالُ.

5472. Metaphors are given for the people of intellect and insight.

٥٤٧٢. ضُرُوبُ الْأَمْثَالِ تُضْرِبُ لِأُولَئِكَ الْمُهَمِّينَ
وَالْأَلِيَّابِ.

LAUGHTER**الضحك**

5473. The best [form of] laughter is a smile.

٥٤٧٣. حَيْرُ الْضِحْكِ التَّبَسُّمُ.

5474. The excessive laughter of a man corrupts his dignity.

٥٤٧٤. كَثْرَةُ ضِحْكِ الرَّجُلِ ثُفِسْدُ وَقَارَةُ.

5475. Excessive laughter alienates the companion and disgraces the leader.

٥٤٧٥. كَثْرَةُ الضِحْكِ تُوْحِشُ الْجَلِيسَ وَتَشَيَّنُ
الرَّئِيسَ.

5476. One whose laughter increases, his reverence decreases.

٥٤٧٦. مَنْ كَثَرَ ضِحْكُهُ قَلَّتْ هَيْبَتُهُ.

5477. One whose laughter increases, his heart dies.

٥٤٧٧. مَنْ كَثَرَ ضِحْكُهُ ماتَ قَلْبُهُ.

5478. One whose laughs excessively is disparaged.

٥٤٧٨. مَنْ كَثَرَ ضِحْكُهُ أُسْتَرْذَلَ.

5479. Do not show your teeth [in laughter]

٥٤٧٩. لَا تُبْدِ عَنْ وَاضِحةٍ وَقَدْ فَعَلْتَ الْأُمُورَ

while you have done such shameful deeds.

الفاضحة.

5480. Never laugh so much that your dignity is lost; and do not joke [too much] thereby [resulting in your] being taken lightly.

٤٨٥. لَا تُكْثِرْ الصَّحْلَكَ فَتَذَهَّبَ هَيْبَتَكَ وَلَا
الْمَرَاحَ فَيُسْتَحْفَ بِكَ.

SUFFERING

الضرر

5481. Sometimes suffering may last [for long].

٤٨١. قَدْ يُؤْمِنُ الْضُّرُّ.

5482. One who discloses his suffering to the people torments himself.

٤٨٢. مَنْ كَشَفَ ضُرَّةً لِلنَّاسِ عَذَّبَ نَفْسَهُ.

NECESSITIES

الضرورات

5483. The necessities of [dire] conditions lower the necks of men.

٤٨٣. ضَرُورَاتُ الْأَخْوَالِ تُنْدِلُ رِقَابَ الرِّجَالِ.

5484. The necessities of [dire] conditions take one towards embarking on terrible deeds.

٤٨٤. ضَرُورَاتُ الْأَخْوَالِ تَحْمِلُ عَلَى رُكُوبِ
الْأَهْوَالِ.

5485. The plight of poverty impels one towards a despicable affair.

٤٨٥. ضَرُورَةُ الْفَقْرِ تَبْعَثُ عَلَى فَظِيعِ الْأَمْرِ.

WEAKNESS AND THE WEAK

الضعف والضعف

5486. When you become weak, then be weak in the disobedience of Allah.

٤٨٦. إِذَا ضَعُفتَ فَاصْبُرْ عَنْ مَعَاصِي اللَّهِ.

5487. Be from among those who are neither overcome by violence nor affected by weakness.

٤٨٧. كُنْ مِنْ لَا يَقْرُطُ بِهِ عَنْفُ وَلَا يَغْعُدُ بِهِ
ضَعْفُ.

ERROR AND DEVIATION

الضلاله والغواية

5488. The most destructive thing is persistent deviation.

٥٤٨٨. أهْلَكَ شَيْءٍ إِسْتِدَامَةً الضَّالِّ.

5489. How many a deviation has been embellished by a verse from the Book of Allah just as a bronze dirham is embellished by a coat of silver.

٥٤٨٩. كُمٌ مِنْ ضَلَالَةً زُخِرِفَتْ بِآيَةٍ مِنْ كِتَابِ اللَّهِ كَمَا يُزَخِّرُفُ الدِّرْهَمُ النُّحَاسُ بِالْفَضْلَةِ الْمَمَوَّهَةِ.

5490. It is enough of an error for a person to command others to do what he does not do [himself] and forbids them from that which he does not refrain from.

٥٤٩٠. كَفَىٰ بِالْمُرْءِ غَوَایَهٗ أَنْ يَأْمُرَ النَّاسَ بِمَا لَا يَأْتِيُ بِهِ وَيَنْهَا هُمْ عَمَّا لَا يَنْهَا هُنَّ عَنْهُ.

5491. For every deviation there is a cause.

٥٤٩١. لِكُلِّ ضَلَالٍ عِلْمٌ.

5492. What is there after truth except error?

٥٤٩٢. مَا ذَا بَعْدَ الْحَقِّ إِلَّا الضَّالِّ.

INNER CONSCIENCES

الضمائر

5493. Healthy consciences are more truthful witnesses than eloquent tongues.

٥٤٩٣. الْضَّمَائِرُ الصِّحَّاجُ أَصْدَقُ شَهَادَةً مِنَ الْأَلْسُنِ الْفَصَاحَ.

5494. The soundness of consciences is from the best provisions.

٥٤٩٤. صِحَّةُ الْضَّمَائِرِ مِنْ أَفْضَلِ الدَّخَائِرِ.

5495. When sincerity is achieved the consciences are illuminated.

٥٤٩٥. عِنْدَ تَحْقِيقِ الْإِحْلَاصِ تَسْتَبِّئُ الْضَّمَائِرُ.

HOSPITALITY

الضيافة

5496. Honour your guest even if he is ignoble; and stand up from your sitting place for your father and your teacher, even if you are a ruler.

٥٤٩٦. أَكْرِمْ ضَيْفَكَ وَإِنْ كَانَ حَقِيرًا وَقُمْ عَنْ مَجْلِسِكَ لِإِبِيكَ وَمُعَلِّمَكَ وَإِنْ كُنْتَ أَمِيرًا.

5497. Hospitality is the cornerstone of magnanimity.

٤٩٧. الْضِيَافَةُ رَأْسُ الْمُرْوَةِ.

5498. For every predicament there is a way out.

٤٩٨. لِكُلِّ ضِيقٍ مَخْرُجٌ.

5499. No predicament intensifies but that Allah brings its relief closer.

٤٩٩. مَا اشْتَدَّ ضِيقٌ إِلَّا قَرَبَ اللَّهُ فَرَجْحُهُ.

باب الطاء

JUBILATION

الطرب

5500. Many a time jubilation turns into rage.

٥٥٠٠ . رَبَّ طَرِيبٍ يَعُودُ بِالْحَرَبِ .

THE WAY AND THE COURSE

الطريق والطريقة

5501. Blessed is the one who embarks on the way of the honourable and sticks to the highway of illumination [and truth]; and [one who] is infatuated with the Hereafter and turns away from this world.

٥٥٠١ . طُوبٰ لِمَنْ رَكِبَ الْطَّرِيقَةَ الْعَرَاءَ وَلَمْ يَمْحُجْهُ
الْبَيْضَاءَ وَتَوَلَّهُ بِالآخِرَةِ وَأَعْرَضَ عَنِ الدُّنْيَا .

5502. Indeed, the highway of truth has been made manifest for those who seek it.

٥٥٠٢ . قَدْ وَضَحَتْ مَحْجَةُ الْحَقِّ لِطَلَائِهَا .

5503. They have indeed been given time to seek deliverance and have been guided to the clear course.

٥٥٠٣ . قَدْ أَمْهَلُوا فِي طَلَبِ الْمُحْرِجِ وَهُدُوا سَبِيلَ
الْمُهْرِجِ .

5504. One who deviates from the clear tracks ends up following the courses of destruction.

٤٥٥٠٤ . مَنْ عَدَلَ عَنْ وَاضِعِ الْمَسَالِكِ سَلَكَ شُبُلَ
الْمَهَالِكِ .

5505. One who slips from the highway of the course falls into the perplexity of narrowness.

٥٥٠٥ . مَنْ زَلَّ عَنْ مَحْجَةِ الْطَّرِيقِ وَقَعَ فِي حَيْرَةِ
الْمُضِيقِ .

5506. One who deviates from the clear highway drowns in the depths of the sea.

٦٥٥٠٦ . مَنْ عَدَلَ عَنْ وَاضِعِ الْمَحْجَةِ غَرَقَ فِي
الْلُّجَّةِ .

5507. Hold back from [traversing] a path when you fear its deviation.

٥٥٠٧ . أَمْسِكْ عَنْ طَرِيقٍ إِذَا خَفَتْ ضَلَالَتُهُ .

5508. Adopt the way of steadfastness, for

٥٥٠٨ . عَلَيْكَ إِنْهَجِ الْإِسْتِقَامَةِ فَإِنَّهُ يُكْسِبُكَ

indeed it will earn you honour and save you from reproach.

5509. Take to the highway of illumination [and truth] and follow it, otherwise Allah will replace you with others.

5510. Whoever deviates from the truth, good becomes evil for him and evil becomes good, and he gets intoxicated with the intoxication of misguidance.

5511. Do not permit your selves to take you into the paths of the oppressors.

الكرامة وينكفيك الملامة.

٥٥٠٩. عَلَيْكُم بِالْحِجَّةِ الْبَيِّنَاءِ فَاسْتَأْكُوْهَا وَإِلَّا
اسْتَبَدَّ اللَّهُ بِكُمْ غَيْرَكُمْ.

٥٥١٠. مَنْ زَاغَ سَاءَتْ عِنْدَهُ الْخَسَنَةُ وَحَسِّنَتْ
عِنْدَهُ السَّيِّئَةُ وَسُكِّرَ سُكْرُ الضَّلَالِ.

٥٥١١. لَا تُرْحِصُوا لِأَنفُسِكُمْ أَنْ تَدْهِبَ بِكُمْ فِي
مَذَاهِبِ الظَّلَّامِ.

FOOD AND SUSTENANCE

الطعام والقوت

5512. Food is eaten and shared with three groups [in three situations]: alongside brothers with happiness, alongside the poor with selflessness and alongside the children of this world with magnanimity.

5513. How bad a food the forbidden [food] is!

5514. How bad a sustenance consuming the wealth of orphans is!

5515. Few are those who increase their consumption of food and don't fall ill [because of it].

5516. Seldom does one increase his consumption of excess foods without getting afflicted by sicknesses.

5517. Eating less food is more honourable for

٥٥١٢. الطَّعَامُ يُؤْكَلُ عَلَى ثَلَاثَةِ أَصْرُبٍ: مَعَ
الإِخْوَانِ بِالسُّرُورِ وَمَعَ الْفُقَرَاءِ بِالإِشَارِ وَمَعَ أَبْنَاءِ
الدُّنْيَا بِالْمُرْوَةِ.

٥٥١٣. يُنْسَ الصَّطَامُ الْحَرَامُ.

٥٥١٤. يُنْسَ الْقُوْثُ أَكْلُ مَالِ الْأَيْتَامِ.

٥٥١٥. قَلَّ مَنْ أَكْثَرَ مِنَ الطَّعَامِ فَلَمْ يَسْقِمْ.

٥٥١٦. قَلَّ مَنْ أَكْثَرَ مِنْ فُضُولِ الطَّعَامِ إِلَّا لَزِمَّةً
الْأَسْقَامُ.

٥٥١٧. قِلَّةُ الْغِذَاءِ أَكْرَمُ لِلنَّفْسِ وَأَدْوُمُ لِلصِّحَّةِ.

the soul and makes good health last longer.

5518. Eat citron before food and after it as the progeny of Muhammad (s) do this.

5519. Whoever eats less, his aches [and ailments] are reduced.

5520. Whoever consumes less, [the burden of] his sustenance is lightened.

5521. One who sows in himself the love of different types of food, reaps the fruit of a variety of maladies.

5522. Decrease your [consumption of] food and your ailments will reduce.

٥٥١٨. كُلُوا الْأَنْجَوْ فَبَلَّ الصَّعَامَ وَبَعْدَهُ فَآلُ مُحَمَّدٍ
يَفْعَلُونَ ذَلِكَ.

٥٥١٩. مَنْ قَلَ طَعَامَهُ قَلَتْ آلَمَهُ.

٥٥٢٠. مَنْ قَلَّ طَعْمَتُهُ حَقَّتْ عَلَيْهِ مَؤْنَتُهُ.
٥٥٢١. مَنْ عَرَسَ فِي نَفْسِهِ حَبَّةً أَنْواعُ الطَّعَامِ إِجْتَنَى
ثَمَارُ فُنُونِ الأَسْقَامِ.

٥٥٢٢. أَقْلِلْ طَعَاماً تُقْلِلْ سَقَاماً.

FEEDING OTHERS

الإطعام

5523. When you feed [someone] then satiate him.

٥٥٢٣. إِذَا أَطْعَمْتَ فَآشِبْعُ.

5524. That which you have eaten has gone, but what you have fed to others spreads [like a pleasant fragrance].

٤. ٥٥٢٤. مَا أَكَلْتُهُ رَاحَ وَمَا أَطْعَمْتُهُ فَاحَ.

CRITICISM

الطعن

5525. Beware of being critical of the people while going easy on yourself, thereby rendering your sin grave and being deprived of reward.

٥٥٢٥. إِيَّاكَ أَنْ تَكُونَ عَلَى النَّاسِ طَاعِنًا وَلِنَفْسِكَ
مُدَاهِنًا فَتَعْظُمُ عَلَيْكَ الْحَوْبَةُ وَتُخْرِمُ الْمُثْوَبَةَ.

OBEDIENCE AND COMPLIANCE

الإطاعة والانقياد

5526. Obey [Allah] and you will benefit.

٥٥٢٦. أطِعْ تَعْنِيْمُ.

5527. Obey [Allah] and you will gain.

٥٥٢٧. أطِعْ ثُرْبَعْ.

5528. Obey Allah in all your affairs, for indeed obedience to Allah is superior to everything; and espouse piety.

٥٥٢٨. أطِعْ الله في جُلِّ أُمُورِكَ فَإِنَّ طَاعَةَ اللهِ فَاضِلَّةٌ عَلَى كُلِّ شَيْءٍ وَالْأَوَّلُ الْوَرَعُ.

5529. Obey Allah, the Glorified, in every situation, and do not empty your heart of His fear and His hope even for a split second, and always seek forgiveness [from Him].

٥٥٢٩. أطِعْ الله سُبْحَانَهُ في كُلِّ حَالٍ وَلَا تُخْلِ قَلْبَكَ مِنْ حَوْفِهِ وَرَجَائِهِ طَرْفَةَ عَيْنٍ وَالْأَزْمُ الإسْتِغْفارُ.

5530. Obey the one who is above you and the one who is under you will obey you; rectify your inner self and Allah will rectify your outer state.

٥٥٣٠. أطِعْ مَنْ فَرَقْتَ يُطْعِنَكَ مَنْ دُونَكَ وَأَصْلِحْ سَرِيرَتَكَ يُصْلِحِ اللَّهُ عَلَيْتَكَ.

5531. Obey Allah in accordance with what His Prophets have commanded you.

٥٥٣١. أطِيعُوا الله حَسَبَ ما أَمْرَكُمْ بِهِ رُسُلُهُ.

5532. Respond to the calls of the Prophets of Allah and submit yourselves to their commands and be obedient to them, [as a result] you will be included in their intercession.

٥٥٣٢. اسْتَجِيبُوا لِأَنْبِياءِ اللهِ وَسَلِّمُوا لِأَمْرِهِمْ وَعَمِلُوا بِطَاعَتِهِمْ تَدْلُوا في شَفَاعَتِهِمْ.

5533. Beware of being missed by your Lord in His worship, or being seen by Him in His disobedience thereby making Him displeased with you.

٥٥٣٣. إِيَّاكَ أَنْ يَفْعُدَكَ رَبُّكَ عِنْدَ طَاعَتِهِ أَوْ يَرَاكَ عِنْدَ مَعْصِيَتِهِ فَيَمْقَتَكَ.

5534. Achievement of goodness is through maintaining obedience.

٤. ذَرْكُ الْخَيْرَاتِ يُلْزُومُ الطَّاعَاتِ.

5535. Obedience and virtuous actions are the two profitable trades.

٥٥٣٥. الْطَّاعَةُ وَفَعْلُ الْبِرِّ هُما الْمُتَجَرُ الرَّابِعُ.

5536. The best [act of] obedience is turning away from [worldly] pleasures.

5537. The best [act of] obedience is renunciation of worldly pleasures.

5538. The one who is the most sincere well-wisher for himself is he who is most obedient to his Lord.

5539. The best obedience is relinquishing the [worldly] pleasures.

5540. The most beloved of servants to Allah is the most obedient of them to Him.

5541. The most deserving of Allah's mercy among the people are those who are most steadfast in His obedience.

5542. The most deserving of obedience is one from whom you cannot find any escape and the one whom you cannot turn down.

5543. The most deserving of [obedience from] those whom you obey is the one who orders you to [maintain] piety and forbids you from [following] vain desires.

5544. Verily the one who obeys Allah is the true friend of Muhammad, peace be upon him and his progeny, even though he is not related to him.

5545. Verily Allah, the Glorified, has made obedience an advantage for the sagacious when the incapable ones fall short.

5546. Obedience saves and disobedience destroys.

٥٥٣٦. أَفْضَلُ الطَّاعَاتِ هُجُرُ الْلَّذَّاتِ.

٥٥٣٧. أَفْضَلُ الطَّاعَاتِ الرُّهْدُ فِي الدِّينِ.

٥٥٣٨. أَنْصَحُ النَّاسِ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ.

٥٥٣٩. أَفْضَلُ الطَّاعَاتِ الْعُزُوفُ عَنِ الْلَّذَّاتِ.

٤٠. أَحَبُّ الْعِبَادِ إِلَى اللَّهِ أَطْوَعُهُمْ لَهُ.

٤١. أَجَدُرُ النَّاسِ بِرَحْمَةِ اللَّهِ أَقْوَمُهُمْ بِالطَّاعَةِ.

٤٢. أَحَقُّ مَنْ تُطِيعُهُ مَنْ لَا يَجِدُ مِنْهُ بُدَّا وَلَا
تَسْتَطِعُ لِأَمْرِهِ رَدًاً.

٤٣. أَحَقُّ مَنْ أَطَعَهُ مَنْ أَمْرَكَ بِالثُّقَى وَهَمَاكَ عَنِ
الْهَوَى.

٤٤. إِنَّ وَلِيَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ
أَطَاعَ اللَّهَ وَإِنْ بَعْدَتْ حُمَّتُهُ.

٤٥. إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ عَنِيمَةً
الْأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجَزَةِ.

٤٦. الْطَّاعَةُ تُنْجِي الْمَغْصِيَةَ ثُرْدِي.

٤٧. ٥٥. الطّاعَةُ إِجَابَةٌ.
5547. Obedience is compliance.
٤٨. ٥٥. الطّاعَةُ أَحْرَزْ عَتَادٍ.
5548. Obedience is the most protective of accoutrements.
٤٩. ٥٥. الطّاعَةُ عَنِيمَةً (هَمَّةً) الْأَكْيَاسِ.
5549. Obedience is the prize (or endeavour) of the sagacious.
٥٠. ٥٥. الطّاعَةُ مَتْجَرْ رَاجِعٌ.
5550. Obedience [to Allah] is a profitable trade.
٥١. ٥٥. الطّاعَةُ أَبْقَى عِرَّاً.
5551. Obedience is the longest lasting prestige.
٥٢. ٥٥. الطّاعَةُ عِزُّ الْمَعْسِرِ.
5552. Obedience is the prestige of the underprivileged.
٥٣. ٥٥. الطّاعَةُ تَسْتَدِيرُ الْمُشْوِبَةَ.
5553. Obedience brings forth [divine] reward.
٥٤. ٥٥. الطّاعَةُ تَعْظِيمُ الْإِمَامَةِ.
5554. Obedience is a mark of respect to the Imamate.
٥٥. ٥٥. الطّاعَةُ تُطْفِئُ عَصَبَ الرَّبِّ.
5555. Obedience extinguishes the anger of the Lord.
٥٦. ٥٥. أَخُو الْعِزِّ مَنْ تَحْلَى بِالطّاعَةِ.
5556. He who adorns himself with obedience possesses honour.
٥٧. ٥٥. الطّاعَةُ لِلَّهِ أَفْوَى سَبَبٍ.
5557. Obedience to Allah is the strongest means [of attaining success in both worlds].
٥٨. ٥٥. الطّاعَةُ أَوْقَى (أَوْفَى) حِرْزٍ.
5558. Obedience is the most protective (or most reliable) safeguard.
٥٩. ٥٥. إِنِّي لَا أُحْكِمُ عَلَى طَاعَةِ إِلَّا وَأَسْبِقُكُمْ إِلَيْهَا وَلَا أَهْكِمُ عَنْ مَعْصِيَةِ إِلَّا وَأَتَاهَا قَبْلَكُمْ عَنْهَا.
5559. Verily I do not urge you to any obedience but that I practice it before you, and I do not forbid you from any disobedience except that I desist from it before you.

5560. Verily if you obey Allah, He will save you and make your [final] abode good.

٥٥٦٠. إِنَّكَ إِنْ أَطَعْتَ اللَّهَ نَجَّاكَ وَأَصْلَحَ مُنْوَكَ.

5561. When acts of obedience diminish, wrongdoings increase.

٥٥٦١. إِذَا قَلَّتِ الطَّاعَاتُ كَثُرَتِ السَّيِّئَاتُ.

5562. Through obedience one draws nearer [to Allah].

٥٥٦٢. بِالطَّاعَةِ يَكُونُ الْإِقْبَالُ.

5563. Through obedience there is success.

٥٥٦٣. بِالطَّاعَةِ يَكُونُ الْفَوْزُ.

5564. By obedience Paradise is brought closer for the pious.

٥٥٦٤. بِالطَّاعَةِ تُرَأَفُ الْجَنَّةُ لِلْمُتَّقِينَ.

5565. By [their] virtuous obedience, the righteous ones are known.

٥٥٦٥. بِخُسْنِ الطَّاعَةِ يُعْرَفُ الْأَحْيَاءُ.

5566. Seek intercession through the obedience of Allah and you will succeed.

٥٥٦٦. تَوَسَّلْ بِطَاعَةِ اللَّهِ تُنْجِحُ.

5567. Hold on to the obedience of Allah and He will bring your nearer [to Himself].

٥٥٦٧. تَمَسَّكْ بِطَاعَةِ اللَّهِ يُرَأْلِفُكَ.

5568. The fruit of obedience is Paradise.

٥٥٦٨. ثَمَرَةُ الطَّاعَةِ الْجَنَّةُ.

5569. The reward of Allah is for those who obey Him and His punishment is for those who disobey Him.

٥٥٦٩. ثَوَابُ اللَّهِ لِأَهْلِ طَاعَتِهِ وَعِقَابُ لِأَهْلِ مَعْصِيهِ.

5570. Devote yourself assiduously to obedience and rush towards performing righteous deeds, keep away from evil acts and make haste towards good acts, and keep away from doing what is forbidden.

٥٥٧٠. ثَابُرُوا عَلَى الطَّاعَاتِ وَسَارُعُوا إِلَى فَعْلِ الْحَيَّزَاتِ وَجَنَبُوا السَّيِّئَاتِ وَبَادِرُوا إِلَى فِعْلِ الْحَسَنَاتِ وَجَنَبُوا ارْتِكَابِ الْمُحَارِمِ.

5571. Stop following [the path of] aggression and obduracy, and follow the path of obedience and submission [to Allah], [by this] you will be happy in the Hereafter.

٥٥٧١. دَعُوا طَاعَةَ الْبَعْيِ وَالْعِنَادِ وَاسْلَكُوا سَبِيلَ الطَّاعَةِ وَالْإِنْقِيادِ تَسْعَدُوا فِي الْمَعَادِ.

5572. Whoever embarks on [the ship of] obedience [to Allah], his port of call is Paradise.

5573. Rush towards acts of obedience and race towards doing righteous actions, but if you fall short, then be careful not to fall short in performing that which is obligatory.

5574. Blessed is the one who observes obedience to his Lord.

5575. Blessed is the one who follows praiseworthy piety and opposes dispraised vain desires.

5576. Blessed is he who follows the course of peace by the sight of the one who shows him the way and by obeying the guide who instructs him.

5577. Blessed is the one who is successful in his obedience [to Allah], has a good character and safeguards the affair of his Hereafter.

5578. Obedience to Allah, the Glorified, is not attained except by the one who strives [for it] and spares no effort [in attaining it].

5579. Obedience to Allah is the key to [every] right action and the rectification of [every] corruption (or of the Hereafter).

5580. Obedience to Allah, the Glorified, is the highest pillar and the strongest accoutrement.

5581. The shade of Allah, the Glorified, in the Hereafter is spread out for the one who obeys Him in this world.

٥٥٧٢. راكِبُ الطَّاعَةِ مَقْيُلُهُ الْجَنَّةُ.

٥٥٧٣. سارِعُوا إِلَى الطَّاعَاتِ وَسَابِقُوا إِلَى فَعْلِ الصَّالِحَاتِ فَإِنْ قَصَرْتُمْ فَإِيَّاكُمْ وَأَنْ تُقْصِرُوا عَنْ أَدَاءِ الْفَرَائِضِ.

٥٥٧٤. طُوبِي لِمَنْ حَفَظَ عَلَى طَاعَةِ رَبِّهِ.

٥٥٧٥. طُوبِي لِمَنْ أَطَاعَ حَمْوَدَ تَفْوَاهَ وَعَصَى مَذْفُومَ هَوَاهُ.

٥٥٧٦. طُوبِي لِمَنْ سَلَكَ طَرِيقَ السَّلَامَةِ يَبْصَرُ مَنْ بَصَرَهُ وَطَاعَةً هَادِيْ أَمْرَهُ.

٥٥٧٧. طُوبِي لِمَنْ وُقِقَ لِطَاعَتِهِ وَحَسِنَتْ حَلِيقَتُهُ وَأَخْرَزَ أَمْرَ آخِرَتِهِ.

٥٥٧٨. طَاعَةُ اللَّهِ سُبْحَانَهُ لَا يَحُوزُهَا إِلَّا مَنْ بَذَلَ الْجَدْ وَاسْتَفْرَغَ الْجَهْدَ.

٥٥٧٩. طَاعَةُ اللَّهِ مِقْتَاحُ (كُلِّ) سَدَادٍ وَصَالَحٍ (كُلِّ) فَسَادٍ (مَعَادٍ).

٥٥٨٠. طَاعَةُ اللَّهِ سُبْحَانَهُ أَعْلَى عِمَادٍ وَأَفْوَى عَنَادٍ.

٥٥٨١. ظِلُّ اللَّهِ سُبْحَانَهُ فِي الْآخِرَةِ مَبْدُولٌ لِمَنْ أَطَاعَهُ فِي الدُّنْيَا.

5582. You must obey the One whom you cannot be excused for being ignorant about.

٥٥٨٢. عَلَيْكَ طَاعَةً مَنْ لَا تُعَذِّرُ بِجَهَّاتِهِ.

5583. You must show obedience to Allah, the Glorified, for indeed obedience to Allah is superior to everything.

٥٥٨٣. عَلَيْكَ طَاعَةَ اللَّهِ سُبْحَانَهُ فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَّةٌ عَلَى كُلِّ شَيْءٍ.

5584. You must obey the one who commands you to religion [and the obedience of Allah] for verily he is guiding you and saving you [from chastisement in the Hereafter].

٥٥٨٤. عَلَيْكَ طَاعَةً مَنْ يَأْمُرُكَ بِالدِّينِ فَإِنَّهُ يَهْدِي إِلَيْكَ وَيُنْجِي إِلَيْكَ.

5585. Obedience is proportionate to [one's] intellect.

٥٥٨٥. عَلَى قَدْرِ الْعَقْلِ تَكُونُ الطَّاعَةُ.

5586. In obedience [to Allah] there are treasures of benefit.

٥٥٨٦. فِي الطَّاعَةِ كُنُوزُ الْأَرْبَاحِ.

5587. The excellence of obedience makes one attain lofty stations.

٥٥٨٧. فَضَائِلُ الطَّاعَاتِ تُثْلِي رَفِيعَ الْمَقَامَاتِ.

5588. And obedience [to the Imam was made obligatory] as a respect for the Imamate.

٥٥٨٨. وَالطَّاعَةُ تَعْظِيماً لِلإِمَامَةِ.

5589. If Allah, the Glorified, had not given incentives for His worship, it would have still been obligatory to worship Him out of hope for His mercy.

٥٥٨٩. لَوْلَمْ يُرِغِّبِ اللَّهُ سُبْحَانَهُ فِي طَاعَتِهِ لَوْجَبَ أَنْ يُطَاعَ رَحْمَتَهُ.

5590. One who obeys Allah, has sought [His] assistance (or has seen the truth).

٥٥٩٠. مَنْ أطَاعَ اللَّهَ إِسْتَنْصَرَ (إِسْتَبَصَرَ).

5591. Whoever seeks closeness to Allah through obedience, He grants him good gifts.

٥٥٩١. مَنْ تَقَرَّبَ إِلَى اللَّهِ بِالطَّاعَةِ أَخْسَنَ لَهُ الْحَيَاةَ.

5592. One who follows the path of obedience to Allah attains something greater [than what he would get by following other paths].

٥٥٩٢. مَنِ اتَّخَذَ طَاعَةَ اللَّهِ سَبِيلًا فَازَ بِالَّتِي هِيَ أَعْظَمُ.

5593. Whoever takes the obedience of Allah as his merchandise, profits come to him without any trade.

5594. One who does not commence with sincere intention in his obedience [and worship] is not successful in gaining rewards.

5595. One whose obedience increases, his honour increases.

5596. From the best of deeds is acquiring [and performing] acts of obedience [and worship].

5597. No adorner can adorn himself with anything better than obedience to Allah.

5598. No commandment of Allah, the Glorified, that must be obeyed, comes but that it seems unpleasant [to the carnal soul].

5599. Espousing obedience [to Allah] is the best accoutrement [for the Hereafter].

5600. How good a means [of attaining closeness to Allah] obedience is!

5601. He who has been granted success in obeying [and worshipping Allah] has [truly] gained success.

5602. Guided is the one who obeys his Lord and fears his sins.

5603. Protect yourselves from the chastisement of Allah by hastening towards obedience to Allah.

5604. Do not apologize for an affair in which

٥٥٩٣. مِنْ اتَّحَدَ طَاعَةً اللَّهِ بِضَاعَةً أَتَّهُ الأَرْبَاحُ مِنْ عَيْرِ تِجَارَةٍ.

٥٥٩٤. مَنْ لَمْ يُقْدِمْ إِخْلَاصَ الْبَيْتَ فِي الطَّاعَاتِ لَمْ يَظْفَرْ بِالْمُؤْبَاتِ.

٥٥٩٥. مَنْ كَثَرَتْ طَاعَةُ كَثَرَتْ كَرَامَتُهُ.

٥٥٩٦. مِنْ أَفْضَلِ الْأَعْمَالِ إِكْتِسَابُ الطَّاعَاتِ.

٥٥٩٧. مَا تَزَينَ مُتَزَينٌ بِعِشْلٍ طَاعَةُ اللَّهِ.

٥٥٩٨. مَا مِنْ شَيْءٍ مِنْ طَاعَةِ اللَّهِ سُبْحَانَهُ يَأْتِي إِلَيْهِ فِي كُرْهَةٍ.

٥٥٩٩. مُلَازَمَةُ الطَّاعَةِ حَيْرٌ عَنَادٍ.

٥٦٠٠. نِعْمَ الْوَسِيلَةُ الطَّاعَةُ.

٥٦٠١. ثَالَ الفَوْزَ مَنْ وَفَقَ لِلْطَّاعَةِ.

٥٦٠٢. هُدِيَ مَنْ أَطَاعَ رَبَّهُ وَخَافَ ذَنْبَهُ.

٥٦٠٣. وَقُلُّوا أَنْفُسَكُمْ مِنْ عَذَابِ اللَّهِ بِالْمِبَادَرَةِ إِلَى طَاعَةِ اللَّهِ.

٤٥. لَا تَعْتَدُرْ مِنْ أَمْرٍ أَطْعَمَ اللَّهَ سُبْحَانَهُ فِيهِ

you have obeyed Allah, the Glorified, for this suffices as a [commendable] virtue.

فَكَفِى بِذلِكَ مَنْقَبَةً.

5605. There is no honour like obedience [to Allah].

٥٦٠٥. لَا عِزَّ كَالطَّاعَةِ.

5606. There is no obedience to the creation in disobedience to the Creator.

٥٦٠٦. لَا طَاعَةَ لِمُحْلِقٍ فِي مُعْصِيَةِ الْخَالِقِ.

5607. Every obedient one is honoured.

٥٦٠٧. كُلُّ مُطِيعٍ مُّكَرَّمٌ.

5608. Be obedient to Allah, the Glorified, and delight in His remembrance, and when you are in a state of turning away from Him, picture Him approaching you. He is calling you to His forgiveness and covering you with His kindness.

٥٦٠٨. كُنْ مُطِيعاً لِلَّهِ سُبْحَانَهُ وَبِدُّكْرِهِ آنِسًا وَعَنْكَ
فِي حَالِ تَوْلِيكَ عَنْهُ إِقْبَالَهُ عَلَيْكَ يَدْعُوكَ إِلَى عَفْوِهِ
وَيَتَعَمَّدُكَ بِفَضْلِهِ.

5609. One who obeys his Lord gains authority.

٥٦٠٩. مَنْ أطَاعَ رَبَّهُ مَلِكٌ.

5610. One who obeys his Lord gains success.

٥٦١٠. مَنْ يُطِيعَ اللَّهَ يُفْزُ.

5611. Whoever obeys Allah, his affair becomes lofty.

٥٦١١. مَنْ أطَاعَ اللَّهَ جَلَّ أَمْرُهُ.

5612. Whoever obeys Allah, his affair becomes elevated.

٥٦١٢. مَنْ أطَاعَ اللَّهَ عَلَا أَمْرُهُ.

5613. One who obeys Allah will never become wretched.

٥٦١٣. مَنْ أطَاعَ اللَّهَ لَمْ يَشْقَ أَبْدًا.

5614. One who obeys Allah, the Glorified, becomes powerful and strong.

٤. مَنْ أطَاعَ اللَّهَ سُبْحَانَهُ عَزَّ وَقَوِيَ.

5615. Whoever obeys Allah, the Glorified, his support becomes powerful.

٥٦١٥. مَنْ أطَاعَ اللَّهَ سُبْحَانَهُ عَزَّ نَصْرُهُ.

5616. One who obeys Allah, the Glorified, is not harmed by the resentful from among the people.

٥٦١٦. مَنْ أطَاعَ اللَّهَ سُبْحَانَهُ لَمْ يَضُرْهُ مَنْ أَسْخَطَ
مِنَ النَّاسِ.

5617. Whoever obeys Allah, He chooses him [to be among those who are close to Him].

٥٦١٧. مَنْ أَطَاعَ اللَّهَ إِجْبَاهُ.

OBEYING COMMANDMENTS

إطاعة الأمر

5618. One who obeys your command has exalted your status.

٥٦١٨. مَنْ أَطَاعَ أَمْرَكَ أَجْلَأَ قَدْرَكَ.

THE TYRANT

الطاغي

5619. How quick is the downfall of a tyrant!

٥٦١٩. مَا أَسْعَى صَرْعَةَ الطَّاغِي.

THE SEEKER

الطالب

5620. A seeker may fail [to achieve what he seeks].

٥٦٢٠. فَدْ يَخِبِّطُ الطَّالِبُ.

5621. Every seeker is [himself] sought [by death].

٥٦٢١. كُلُّ طَالِبٍ مَطْلُوبٌ.

5622. Every seeker other than Allah is sought.

٥٦٢٢. كُلُّ طَالِبٍ عَيْنُ اللَّهِ مَطْلُوبٌ.

5623. How many a seeker is deprived while the one who does not seek is granted [sustenance].

٥٦٢٣. كَمْ مِنْ طَالِبٍ خَائِبٌ وَمَرْزُوقٌ عَيْنُ طَالِبٍ.

5624. For the seeker who achieves what he seeks, there is delight in [his] accomplishment.

٤٥. لِلْطَّالِبِ الْبَالِغِ لَذَّةُ الإِدْرَاكِ.

5625. Not every seeker is granted [sustenance].

٥٦٢٥. لَيْسَ كُلُّ طَالِبٍ بِمَرْزُوقٍ.

5626. Whoever seeks a thing, achieves it, or part of it.

.٥٦٢٦. مَنْ طَلَبَ شَيْئاً ثَالِثًا أَوْ بَعْضَهُ.

5627. Whoever seeks that which is in the possession of people, they debase him [for it].

.٥٦٢٧. مَنْ طَلَبَ مَا فِي أَيْدِي النَّاسِ حَقَرُوهُ.

5628. One who seeks that which is impossible loses his quest.

.٥٦٢٨. مَنْ طَلَبَ مَا لَا يَكُونُ ضَيْعَةً مَطْلَبُهُ.

5629. Not every seeker fails.

.٥٦٢٩. مَا كُلُّ طَالِبٍ يَخِيبُ.

MATTERS THAT ARE PURSUED

المطالب

5630. At times the matters that are pursued are regarded with displeasure.

.٥٦٣٠. قَدْ تَتَجَحَّمُ الْمَطَالِبُ.

5631. Sometimes the matter that is pursued and [its] acquisition become difficult.

.٥٦٣١. زِيَّمَا عَزَّ الْمَطْلُبُ وَالْأَكْتِسَابُ.

THE SOUGHT AFTER

المطلوب

5632. At times that which is sought after is attained.

.٥٦٣٢. قَدْ يُدْرِكُ الْمَطْلُوبُ.

COVETOUSNESS

الطمع

5633. Abasement, disgrace and wretchedness are in covetousness and greed.

.٥٦٣٣. الْمَذَلَّةُ وَالْمَهَانَةُ وَالشَّقَاءُ فِي الطَّمَعِ وَالْحِرْصِ.

5634. Covetousness makes one enter [into difficulties and humiliation] but does not make him return from it; and it gives a guarantee but does not fulfil it.

.٥٦٣٤. الْطَّمَعُ مُورِّدٌ غَيْرُ مُصْدِرٍ وَضَامِنٌ غَيْرُ مُؤْفِفٍ.

5635. The most destructive thing is covetousness.

٥٦٣٥. أهْلَكَ شَيْءَ الطَّمَعَ.

5636. The most harmful thing is covetousness.

٥٦٣٦. أَضَرَ شَيْءَ الطَّمَعَ.

5637. The ugliest of traits is covetousness.

٥٦٣٧. أَفْبَحَ الشَّيْئَ الْطَّمَعَ.

5638. The worst thing is covetousness.

٥٦٣٨. أَسْوَءُ شَيْءَ الطَّمَعَ.

5639. The root of avarice is covetousness and its fruit is reproach.

٥٦٣٩. أَصْنَلَ الشَّرِّيْهَ الطَّمَعَ وَغَرَّتُهُ الْمَلَامَهُ.

5640. He who covers himself with covetousness has degraded himself.

٥٦٤٠. أَزْرَى بِنَفْسِهِ مَنْ اسْتَشَعَرَ الطَّمَعَ.

5641. The places where intellects become most deficient are under the flashes of greed.

٥٦٤١. أَكْثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ الْمَطَاعِمِ.

5642. Covetousness is harmful.

٥٦٤٢. الطَّمَعُ مُضِرٌّ.

5643. Covetousness is an affliction.

٥٦٤٣. الطَّمَعُ مُحْنَهٌ.

5644. Covetousness is bondage.

٥٦٤٤. الطَّمَعُ رِقٌّ.

5645. Covetousness is indigence.

٥٦٤٥. الطَّمَعُ فَقْرٌ.

5646. Covetousness humiliates while piety exalts.

٥٦٤٦. الطَّمَعُ مُذِلٌّ لِلْوَعْنَوْجُ مُحْلٌّ.

5647. Covetousness is the beginning of evil.

٥٦٤٧. الطَّمَعُ أَوْلُ الشَّرِّ.

5648. Covetousness is a besieging (or and evident) indigence.

٥٦٤٨. الطَّمَعُ فَقْرٌ حَاصِرٌ (ظَاهِرٌ).

5649. Covetousness is a present humiliation.

٥٦٤٩. الطَّمَعُ مَذَلَّةٌ حَاضِرَةٌ.

5650. With covetousness comes humiliation.

٥٦٥٠. الدُّلُّ مَعَ الطَّمَعِ.

5651. Coveted objects humiliate men.

٥٦٥١. الْمَطَاعِمُ تُذِلُّ الرِّجَالَ.

5652. Covetousness is endless bondage. ٥٦٥٢. الْطَّمَعُ رُقُّ مُخَلَّدٌ.
5653. Covetousness debases the commander. ٥٦٥٣. الْطَّمَعُ يُذِلُّ الْأَمِيرَ.
5654. If you give in to covetousness, it will destroy you. ٤٥٦٥٤. إِنْ أَطَعْتَ الطَّمَعَ أَرْدَاكَ.
5655. Through avidities the necks of men are lowered [in humiliation]. ٥٦٥٥. بِالْأَطْمَاعِ تَذَلُّلُ رِقَابُ الرِّجَالِ.
5656. How bad a companion of religion covetousness is! ٥٦٥٦. يُشَنْ قَرِينُ الدِّينِ الطَّمَعُ.
5657. The fruit of covetousness is wretchedness. ٥٦٥٧. ثَمَرَةُ الطَّمَعِ الشَّقَاءُ.
5658. The fruit of covetousness is humiliation in this world and the Hereafter. ٥٦٥٨. ثَمَرَةُ الطَّمَعِ ذُلُّ الدُّنْيَا وَالآخِرَةِ.
5659. Abandon covetousness and greediness and cling to chastity and piety. ٥٦٥٩. ذَرِ الطَّمَعَ وَالشَّرَهَ وَعَلَيْكَ بِلُزُومِ الْعِفَّةِ وَالورعِ.
5660. The abasement of men is in the things they covet and the passing away of lifetimes is in [following] the deceptions of [false] hopes. ٥٦٦٠. ذُلُّ الرِّجَالِ فِي الْمَطَامِعِ وَفِنَاءِ الْأَجَالِ فِي غُرُورِ الْأَمَالِ.
5661. The cornerstone of piety is abandoning covetousness. ٥٦٦١. رَأْسُ الورعِ تَرْكُ الطَّمَعِ.
5662. Sometimes there is a false ambition for an unseen (or lost) hope. ٥٦٦٢. رَبُّ طَمَعٍ كَاذِبٍ لِأَمْلٍ غَائِبٍ (خَائِبٍ).
5663. Embarking on avidities cuts off the necks of men. ٥٦٦٣. رُكُوبُ الْأَطْمَاعِ يَقْطَعُ رِقَابَ الرِّجَالِ.
5664. The cause of corruption of certitude is covetousness. ٥٦٦٤. سَبَبُ فَسادِ اليقِينِ الطَّمَعُ.
5665. The cause of corruption of piety is covetousness. ٥٦٦٥. سَبَبُ فَسادِ الورعِ الطَّمَعُ.

5666. Oppose covetousness with piety.

٥٦٦٦. ضادُوا الطَّمَعَ بِالوَرَعِ.

5667. The servant of the coveted is enslaved and never gains his freedom.

٥٦٦٧. عَبْدُ الْمَطَامِعِ مُسْتَرْقُّ لَا يَجِدُ أَبْدًا لِلْعِنْقِ.

5668. He who instils covetousness in his soul has deceived it.

٥٦٦٨. عَشَّ نَفْسَهُ مِنْ شَرَّهَا الطَّمَعُ.

5669. The corruption of religion is [caused by] covetousness.

٥٦٦٩. فَسَادُ الدِّينِ الطَّمَعُ.

5670. Covetousness has been paired with humiliation.

٥٦٧٠. قُرْنَ الطَّمَعُ بِالذُّلِّ.

5671. One who trades covetousness for loss of hope [and desire for what others posses], the people will not treat him with contempt.

٥٦٧١. مَنْ باعَ الطَّمَعَ بِالْيَأسِ لَمْ يَسْتَطِلْ عَلَيْهِ النَّاسُ.

5672. How good an aide of hope ambition is!

٥٦٧٢. يَعْمَلُ عَنْ أَمْلِ الطَّمَعُ.

5673. The trouble for religion is covetousness and its rectitude is [in] piety.

٥٦٧٣. نَكُدُ الدِّينِ الطَّمَعُ وَصَلَاحُهُ الْوَرَعُ.

5674. We seek Allah's protection from lowly coveted things and the ambitions that are disliked [by Him].

٥٦٧٤. نَعُوذُ بِاللَّهِ مِنَ الْمَطَامِعِ الدَّنَيَا وَالْهَمِمِ الْغَيْرِيَّةِ.

5675. Do not covet that which you do not deserve.

٥٦٧٥. لَا تَطْمَعْ فِيمَا لَا تَسْتَحِقُ.

5676. Never let covetousness enslave you and be averse [to the pleasures of this world].

٥٦٧٦. لَا يَسْتَرْقِنَكَ الطَّمَعُ وَكُنْ عَزُوفًا.

5677. Never let yourself covet that which is above your needs thereby letting it overcome you with the desire for more.

٥٦٧٧. لَا تُطْمِئِنَّ نَفْسَكَ فِيمَا قُرْقَ الْكَفَافِ فَيَعْلِمُكَ بِالْزِيَادَةِ.

5678. Do not let covetousness enslave you while Allah has made you free.

٥٦٧٨. لَا يَسْتَرْقِنَكَ الطَّمَعُ وَقَدْ جَعَلَ اللَّهُ حُرًّا.

5679. Nothing corrupts religion like covetousness.

٥٦٧٩. لا يُفْسِدُ الدِّينَ كَالْطَّمَعِ.

5680. There is no quality more abased than covetousness.

٥٦٨٠. لا شِيمَةَ أَذْلُّ مِنَ الطَّمَعِ.

5681. There is no humiliation greater than covetousness.

٥٦٨١. لا ذُلٌّ أَعْظَمُ مِنَ الطَّمَعِ.

5682. A little covetousness corrupts a lot of piety.

٥٦٨٢. يَسِيرُ الطَّمَعُ يُفْسِدُ كَثِيرَ الورَعِ.

5683. Cupidity corrupts piety and licentiousness [corrupts] God-wariness.

٥٦٨٣. يُفْسِدُ الطَّمَعُ الورَعَ وَالْفُجُورُ التَّقْوَى.

5684. Freedom from the captivity of covetousness is [gained] by acquiring loss of hope [in people].

٥٦٨٤. الْخَلاصُ مِنْ أَسْرِ الطَّمَعِ بِاِكْتِسَابِ الْيَأسِ.

5685. Covetousness is one of the two abasements.

٥٦٨٥. الْطَّمَعُ أَحَدُ الذُّلَّيْنِ.

5686. One who clings to covetousness is deprived of piety.

٥٦٨٦. مَنْ لَرِمَ الطَّمَعَ عَدِمَ الورَعِ.

5687. Whoever takes covetousness as his attire, it makes him swallow failure repeatedly.

٥٦٨٧. مَنْ اَخْدَدَ الطَّمَعَ شِعَارًا جَرَعَتْهُ الْحَيَّةُ مِرَارًا.

5688. One who entertains the hope of [fulfilment of] false cupidity, the grant [which he receives] belies him.

٥٦٨٨. مَنْ حَدَّثَ نَفْسَهُ بِكَاذِبِ الطَّمَعِ كَذَبَتْهُ
الْعَطِيَّةُ.

5689. One who does not purify his soul from the lowliness of the coveted has actually abased himself and shall be even more abased and disgraced in the Hereafter.

٥٦٨٩. مَنْ لَمْ يُنَرِّأْ نَفْسَهُ عَنْ دَنَاءَةِ الْمَطَامِعِ فَقَدْ
أَذْلَّ نَفْسَهُ وَهُوَ فِي الْآخِرَةِ أَذْلُّ وَأَخْزَى.

5690. A little cupidity corrupts a lot of piety.

٥٦٩٠. قَلِيلُ الطَّمَعِ يُفْسِدُ كَثِيرَ الورَعِ.

5691. Excessive covetousness is the symbol

٥٦٩١. كَثْرَةُ الطَّمَعِ عُنْوانُ قِلَّةِ الورَعِ.

of lack of piety.

5692. One who is possessed by covetousness is humiliated.

5693. One who clings to covetousness is deprived of piety.

5694. One whose covetousness increases, his downfall becomes greater.

5695. Every coveter is a prisoner [of his desires].

5696. How many a coveter covets pardon.

5697. One who covets becomes abased and undergoes hardship.

5698. There is none more abased than a coveter.

5699. The most indigent of people is the coveter.

5700. The most humiliated of all people is the greedy, suspicious, coveter.

5701. The coveter is forever abased.

5702. The coveter is forever in the shackles of disgrace.

.٥٦٩٢. مَنْ مَلَكَهُ الطَّمْعُ ذَلًّ.

.٥٦٩٣. مَنْ لَرِمَ الطَّمْعَ عَدِمَ الورَعَ.

.٥٦٩٤. مَنْ كَثُرَ طَمْعُهُ عَظِيمٌ مَصْرُعُهُ.

.٥٦٩٥. كُلُّ طَامِعٍ أَسِيرٌ.

.٥٦٩٦. كَمْ مِنْ طَامِعٍ بِالصَّفْحِ عَنْهُ.

.٥٦٩٧. مَنْ طَمِيعٌ ذَلٌّ وَتَعْنَى.

.٥٦٩٨. لَا أَذَلَّ مِنْ طَامِعٍ.

.٥٦٩٩. أَفَقَرُ النَّاسِ الطَّامِعُ.

.٥٧٠٠. أَعْظَمُ النَّاسِ ذُلًّا طَامِعُ الْخَرِيصُ الْمُرِيبُ.

.٥٧٠١. الْطَّامِعُ أَبْدًا ذَلِيلٌ.

.٥٧٠٢. الْطَّامِعُ أَبْدًا فِي وِثَاقِ الذُّلِّ.

5703. Whoever is haughty with his brothers, nobody will be sincere with him.

.٥٧٠٣. مَنِ اسْتَطَالَ عَلَى الإِخْوَانِ مَمْ يَئْلُصْ لَهُ إِنْسَانٌ.

5704. Whoever is haughty with people because of his authority, his authority will get stripped away.

٤٥٧٠٥. مَنِ اسْتَطَالَ عَلَى النَّاسِ بِقُدْرَتِهِ سُلِّبَ الْقُدْرَةُ.

5705. Haughtiness is the language of error and ignorance.

٤٥٧٠٥. إِلَاسْتِطَالَةُ لِسَانُ الْغِوَايَةِ وَالْجَهَالَةِ.

5706. Do not be haughty with the one whom you have not enslaved.

٤٥٧٠٦. لَا تَسْتَطِلُّ عَلَى مَنْ لَا تَسْتَرِقُ.

5707. One of the [great] tribulations is [having] evil inner thoughts.

٤٥٧٠٧. مِنَ الْبَلَىٰ سُوءُ الطَّوْيَةِ.

5708. Frivolity [and heedlessness] makes life bitter.

٤٥٧٠٨. الْطَّيْشُ يُنَكِّدُ الْعِيشَ.

باب الظاء

VICTORY

الظفر

5709. Victory is [attained] by prudence, and prudence comes through experience.

5710. The sweetness of victory effaces the bitterness of patience.

5711. The alms-tax of victory is benevolence.

5712. He who has been vanquished by sin has not gained victory.

5713. The key to victory is remaining patient.

5714. Never become vain because of [your] victory, for indeed you are not safe from the victory of time over you.

5715. There is no victory for the one who has no patience.

5716. Victory is the intercessor of the guilty.

٩. الظفر بالحزم والخزم بالتجارب.

١٠. حلاوة الظفر تمحو مراة الصبر.

١١. زكاة الظفر الإحسان.

١٢. ما ظفر من ظفر الإثم به.

١٣. مفتاح الظفر لزوم الصبر.

٤. لا تبطرن بالظفر فإنك لا تأمن ظفر الزمان بلك.

٥. لا ظفر لمن لا صبر له.

٦. الظفر شافع المذنب.

INJUSTICE AND OPPRESSION

الظلم والبغى

5717. In times of injustice, remember the justice of Allah with you and when you are powerful, [recall] the power of Allah over you.

5718. Beware of oppression, for verily it brings [divine] retribution, dispels blessings

٧١٧. أذكُر عِنْدَ الظُّلْمِ عَدْلَ اللَّهِ فِيكَ وَعِنْدَ الْقُدْرَةِ قُدْرَةَ اللَّهِ عَلَيْكَ.

٧١٨. إِتَّقُوا الْبَغْيَ فَإِنَّهُ يَحْلِبُ النِّقَمَ وَيَسْلُبُ النِّعَمَ وَيُؤْجِبُ الْغَيْرَ.

and causes changes in circumstances.

5719. Distance yourselves from injustice, for indeed it is the greatest of wrongdoings and the biggest of sins.

5720. Keep away from injustice for whoever acts unjustly, his days are abhorred.

5721. Keep away from injustice, for indeed it will depart from the one whom you oppress and will remain upon you.

5722. Keep away from oppression, for verily it hastens one's downfall and causes tears [of regret and sorrow] to flow from the one who acts upon it.

5723. Keep away from injustice, for it is the biggest sin; and verily the unjust will surely be chastised on the Day of Resurrection because of his injustice.

5724. Keep away from oppression, for verily Allah hastens chastisement for the oppressor and sends down exemplary punishments upon him.

5725. Avoid the downfalls of transgression, the disgraces of deceit and the arousal of the latent, reprehensible evil.

5726. Know that injustice is of three kinds: the injustice that is not forgiven, the injustice that is not left [unquestioned], and the injustice that is forgiven without being questioned. As for the injustice that is not forgiven, it is the ascribing of partners to Allah as He, the Most High, says: 'Verily

٥٧١٩. أَبْعُدُوا عَنِ الظُّلْمِ فَإِنَّهُ أَعْظَمُ الْجَرَائِمِ وَأَكْبَرُ
الْمَآثِيمِ.

٥٧٢٠. إِيَّاكَ وَالظُّلْمَ فَمَنْ ظَلَمَ كَرِهَتْ أَيَّامُهُ.

٥٧٢١. إِيَّاكَ وَالظُّلْمَ فَإِنَّهُ يُرُولُ عَمَّنْ تَظْلِمُهُ وَيَقْنِي
عَلَيْكَ.

٥٧٢٢. إِيَّاكَ وَالبَعْيِ فَإِنَّهُ يُعَجِّلُ الصَّرَعَةَ وَيُحَلِّ
بِالْعَالِمِ بِهِ الْعَيْرَ.

٥٧٢٣. إِيَّاكَ وَالظُّلْمَ فَإِنَّهُ أَكْبَرُ الْمَعَاصِي وَإِنَّ الظَّالِمَ
لَمُعَاقَبٌ يَوْمَ الْقِيَمَةِ بِظُلْمِهِ.

٥٧٢٤. إِيَّاكَ وَالبَعْيِ فَإِنَّ الْبَاغِيِّ يُعَجِّلُ اللَّهُ لَهُ
النِّفَمَةَ وَيُحَلِّ بِهِ الْمُلَاتِ.

٥٧٢٥. إِيَّاكُمْ وَصَرَعَاتِ الْبَعْيِ وَفَضَحَاتِ الْعَدْرِ
وَإِثَارَةِ كَامِنِ الشَّرِّ الْمُلَمَّمِ.

٥٧٢٦. أَلَا وَإِنَّ الظُّلْمَ ثَلَاثَةٌ: فَظُلْمٌ لَا يُغْفَرُ وَظُلْمٌ
لَا يُرْتَكُ وَظُلْمٌ مَغْفُورٌ لَا يُطْلَبُ فَأَمَّا الظُّلْمُ الَّذِي لَا
يُغْفَرُ فَالشَّرُكُ بِاللَّهِ لِقَوْلِهِ تَعَالَى: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ
يُشَرِّكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَأَمَّا الظُّلْمُ
الَّذِي يُغْفَرُ فَظُلْمُ الْمُرْءِ لِنَفْسِهِ عِنْدَ بَعْضِ الْهَنَاتِ وَأَمَّا

الظُّلْمُ الَّذِي لَا يُتَرَكُ فَظُلْمُ الْعِبَادِ بَعْضُهُمْ بَعْضًا
الْعِقَابُ هُنَالِكَ شَدِيدٌ لَّيْسَ جَرْحًا بِالْمُلْدَى وَلَا ضَرَبًا
بِالسِّيَاطِ وَلَكِنَّهُ مَا يُسْتَصْغَرُ ذَلِكَ مَعْهُ.

Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes'. As for the injustice that is forgiven, it is the injustice of a person to himself in committing some small sins. And as for the injustice that is not left unquestioned, it is the injustice of the people on one another. In this case the punishment is severe, not [simply] wounding with knives or striking with whips, rather it is a punishment in comparison to which all this seems small.

5727. The most loathsome of traits is aggression.

أَفْبَخُ الشَّيْئَمُ الْعُدُوَانُ.

5728. The quickest thing is the downfall of an oppressor.

أَعْجَلُ شَيْءٍ صَرْعَةً الْبَعْيِ.

5729. The vilest oppression is [that which is practiced] when one has power.

الْأَمْ الْبَعْيِ عِنْدَ الْفُدْرَةِ.

5730. The vilest transgression is transgression against the intimate [friends].

أَفْحَشُ الْبَعْيِ الْبَعْيِ عَلَى الْأَلَافِ.

5731. The most loathsome injustice is your withholding the rights of Allah.

أَفْبَخُ الظُّلْمِ مَنْعِلَ حُكْمَقَ اللَّهِ.

5732. The most tyrannical person is he who oppresses the one who is fair to him.

أَجْوَرُ النَّاسِ مِنْ ظَلَمَ مِنْ أَنْصَافَهُ.

5733. The actions that are most effective in bringing chastisement are oppression and ingratitude for blessings.

أَبْلَغُ مَا تُسْتَجْلِبُ بِهِ النِّعْمَةُ الْبَعْيِ وَكُفْرُ النِّعْمَةِ.

5734. Verily the evil that brings the quickest retribution is injustice.

إِنَّ أَسْرَعَ الشَّرِّ عِقَابًا الظُّلْمُ.

5735. Indeed the ugliness in injustice is equivalent to the beauty in justice.

إِنَّ الْبُقْبَحَ فِي الظُّلْمِ يَقْدِرُ الْحُسْنَ فِي الْعَدْلِ.

5736. Injustice is [the cause of divine] punishment. ٥٧٣٦. الْظُّلْمُ عِقَابٌ.
5737. Oppression takes away blessing. ٥٧٣٧. الْبَغْيُ يَسْلُبُ النِّعْمَةَ.
5738. Injustice brings [divine wrath and] chastisement. ٥٧٣٨. الْظُّلْمُ يَجْلِبُ النِّقْمَةَ.
5739. Injustice has adverse consequences. ٥٧٣٩. الْظُّلْمُ وَخَيْرُ الْعَايَةِ.
5740. Oppression puts an end to blessings. ٥٧٤٠. الْبَغْيُ يُزِيلُ النِّعَمَ.
5741. Injustice drives away blessings. ٥٧٤١. الْظُّلْمُ يَطْرُدُ النِّعَمَ.
5742. Oppression brings [divine wrath and] chastisements. ٥٧٤٢. الْبَغْيُ يَجْلِبُ النِّقْمَ.
5743. Injustice causes one to enter hellfire. ٥٧٤٣. الْظُّلْمُ يُوْجِبُ النَّارَ.
5744. Oppression leads to destruction. ٥٧٤٤. الْبَغْيُ يُوْجِبُ الدِّمَارَ.
5745. Injustice is the most wicked vice. ٥٧٤٥. الْظُّلْمُ الْأَلْمُ الرَّذَائِلُ.
5746. Injustice is the ruination of the populace. ٥٧٤٦. الْظُّلْمُ بَوَازُ الرَّعِيَّةِ.
5747. Power is expunged by aggression. ٥٧٤٧. الْقُدْرَةُ يُزِيلُهَا الْعُدُوانُ.
5748. Injustice has a series of destructive consequences. ٥٧٤٨. الْظُّلْمُ تَبَعَّاثُ مُؤِيقَاتٍ.
5749. Oppression is the quickest thing to be punished. ٥٧٤٩. الْبَغْيُ أَعْجَلُ شَيْءٍ عُقُوبَةً.
5750. Injustice destroys homes. ٥٧٥٠. الْظُّلْمُ يُدَمِّرُ الدِّيَارَ.
5751. Injustice destroys the one who practices it. ٥٧٥١. الْظُّلْمُ يُرْدِي صَاحِبَهُ.
5752. Oppression drives [one] towards utter. ٥٧٥٢. الْبَغْيُ سَاقِئٌ إِلَى الْحَيْنِ.

destruction.

5753. Injustice is a crime that cannot be forgotten.

5754. Oppression causes the downfall of men and brings [their] deaths closer.

5755. When power prompts you to be unjust to people, then remember the power of Allah, the Glorified, to punish you; and [recall the fact] that what you have brought upon them will depart from them while it will remain with you.

5756. By injustice, blessings are removed.

5757. By oppression, chastisement is brought down.

5758. How bad an injustice is the injustice to one who is submissive!

5759. What a bad provision for the Hereafter oppressiveness to the servants [of Allah] is!

5760. Continued injustice takes away blessings and brings forth chastisement.

5761. Remedy injustice with justice and cure poverty with alms and charity.

5762. The cornerstone of ignorance is oppression.

5763. One who embarks of injustice is met with ruin.

5764. Whoever rides the mount of injustice, his mount will stumble with him.

٥٧٥٣. الظُّلْمُ جُرْمٌ لَا يُنْسِي.

٤٥٧٥٤. الْبَعْدُ يَصْرُعُ الرِّجَالَ وَيُنْدِنِي الْأَجَالَ.

٥٧٥٥. إِذَا حَدَثْتَكَ الْقُدْرَةُ عَلَى ظُلْمِ النَّاسِ فَادْعُوكَرْ قُدْرَةَ اللَّهِ سُبْحَانَهُ عَلَى عُفُوْتِكَ وَدَهَابَ مَا آتَيْتَ إِلَيْهِمْ عَنْهُمْ وَبِقَائِهِ عَلَيْكَ.

٥٧٥٦. بِالظُّلْمِ تَزُولُ النِّعَمُ.

٥٧٥٧. بِالْبَعْدِ يُخْلِبُ النِّقَمُ.

٥٧٥٨. يُنْسِي الظُّلْمُ ظُلْمَ الْمُسْتَشْلِمِ.

٥٧٥٩. يُنْسِي الرَّازِدُ إِلَى الْمَعَادِ الْعَدُوَانُ عَلَى الْعِبَادِ.

٥٧٦٠. دَوْمُ الظُّلْمِ يَسْلُبُ النِّعَمَ وَيَجْلِبُ النِّقَمَ.

٥٧٦١. دَأْوُوا الْجَوْرَ بِالْعَدْلِ وَدَأْوُوا الْفَقْرَ بِالصَّدَقَةِ وَالْبَذْلِ.

٥٧٦٢. رَأْسُ الْجَهَنَّمِ الْجَوْرُ.

٥٧٦٣. رَاكِبُ الظُّلْمِ يُنْدِرِكُهُ الْبَوَارُ.

٤٥٧٦٤. رَاكِبُ الظُّلْمِ يَكْبُوْهُ مَرْكَبُهُ.

5765. The most evil characteristic of the souls is oppression.

٥٧٦٥. شَرُّ أَخْلَاقِ النُّفُوسِ الْجَوْرُ.

5766. Two things are such that one cannot be safe from their [evil] consequences: injustice and evil (or gluttony).

٥٧٦٦. شَيْئَانٍ لَا تُسْلِمُ عَاقِبَتَهُمَا: الظُّلْمُ وَالشَّرُّ
(الشَّرْءُ).

5767. Counter oppression with justice.

٥٧٦٧. ضَادُوا الْجَوْرَ بِالْعَدْلِ.

5768. Submission to tyranny causes destruction and annihilates the kingdom.

٥٧٦٨. طَاعَةُ الْجَوْرِ ثُوِجَبُ اهْلُكَ وَتَأْتِي عَلَى
الْمُلْكِ.

5769. Being unjust to the weak is the most grievous injustice.

٥٧٦٩. ظُلْمُ الْضَّعِيفِ أَفْحَشُ الظُّلْمِ.

5770. Injustice to the one who has surrendered is the greatest crime.

٥٧٧٠. ظُلْمُ الْمُسْتَسِلِمِ أَعْظَمُ الْجُرْمِ.

5771. Being unjust to the people corrupts one's Hereafter.

٥٧٧١. ظُلْمُ الْعِبَادِ يُفْسِدُ الْمَعَادَ.

5772. One who oppresses the people has manifested his obdurate opposition to Allah, the Glorified.

٥٧٧٢. ظَاهَرَ اللَّهُ سُبْحَانَهُ بِالْعِنَادِ مِنْ ظَلْمِ الْعِبَادِ.

5773. The injustice of a man in this world is the symbol of his wretchedness in the Hereafter.

٥٧٧٣. ظُلْمُ الْمَرْءِ فِي الدُّنْيَا عُنْوَانُ شَقَائِيهِ فِي الْآخِرَةِ.

5774. Injustice to orphans and widows brings down divine wrath and takes away the blessings from those who possess them.

٥٧٧٤. ظُلْمُ الْيَتَامَى وَالْأَيَامَى يُنْزِلُ النَّعَمَ وَيَسْلِبُ
النِّعَمَ أَهْلَهَا.

5775. In tyranny there is transgression.

٥٧٧٥. فِي الْجَوْرِ الطُّغْيَانُ.

5776. The destruction of the populace is in tyranny.

٥٧٧٦. فِي الْجَوْرِ هَلَكَ الرَّعْيَةُ.

5777. How many a blessing has been removed by injustice!

٥٧٧٧. كَمْ مِنْ نِعْمَةً سَلَّهَا ظُلْمٌ.

5778. Injustice is enough of a dispeller of blessing and an invoker of chastisement.

5779. Oppression is sufficient for the removal of blessing.

5780. There is nothing that is more summoning of the removal of blessing and the hastening of chastisement than remaining steadfast upon injustice.

5781. One who is praised for injustice is being plotted against [and deceived].

5782. One whose injustice is excessive, his regret is abundant.

5783. Whoever unsheathes the sword of oppression [on the people], his head becomes its sheath.

5784. One of the most grievous injustices is the injustice of [or against] the honourable ones.

5785. Do not make the nobles desirous of your cruelty [in their favour over those who oppose them].

5786. Do not stretch out your hand against one who is unable to stave it off from himself.

5787. Never oppress one who has no helper except Allah.

5788. Consider not the injustice of the one who is unjust to you as grave, for indeed his striving only harms himself and benefits you; and it is not the reward of one who pleases you that you should offend him.

٥٧٧٨. كَفِي بِالظُّلْمِ طَارِدًا لِلْيَعْمَةِ وَجَالِبًا لِلْيَقْمَةِ.

٥٧٧٩. كَفِي بِالْبَغْيِ سَالِبًا لِلْيَعْمَةِ.

٥٧٨٠. لَيْسَ شَيْءٌ أَذْعَى إِلَى رَوَالِ نِعْمَةٍ وَتَعْجِيلِ نِعْمَةٍ مِنْ إِقَامَةِ عَلَى ظُلْمٍ.

٥٧٨١. مَنْ حُمِدَ عَلَى الظُّلْمِ مُكَرَّرٌ يَهُ.

٥٧٨٢. مَنْ كَثُرَ ظُلْمُهُ كَثُرَتْ نَدَائِتُهُ.

٥٧٨٣. مَنْ سَأَلَ سَيْفَ الْبَغْيِ غُمَدَ فِي رَأْسِهِ.

٥٧٨٤. مَنْ أَفْحَشَ الظُّلْمَ ظُلْمُ الْكَرَامِ.

٥٧٨٥. لَا تُطْمِعِ الْعُظَمَاءَ فِي حَيْفَكَ.

٥٧٨٦. لَا تَبْسُطَنَّ يَدَكَ عَلَى مَنْ لَا يَقْدِرُ عَلَى دَفْعِهَا عَنْهُ.

٥٧٨٧. لَا تَظْلِمَنَّ مَنْ لَا يَجِدُ نَاصِرًا إِلَّا اللَّهُ.

٥٧٨٨. لَا يَكُبُرُنَّ عَلَيْكَ ظُلْمُ مَنْ ظَلَمَكَ فَإِنَّهُ يَسْعَى فِي مَضَرِّتِهِ وَنَعْلَكَ وَمَا جَزَاءُ مَنْ يَسْرُكَ أَنْ تَسْوَءَهُ.

5789. There is no evil like injustice.

٥٧٨٩. لا سُوْءَةً كَالظُّلْمِ.

5790. There is no victory with oppression.

٥٧٩٠. لا ظَفَرٌ مَعَ بَغْيٍ.

5791. He who does not refrain from oppressing people does not believe in the Hereafter.

٥٧٩١. لا يُؤْمِنُ بِالْعِدَادِ مَنْ لَا يَتَحَرَّجُ عَنْ ظُلْمِ
الْعِبَادِ.

5792. One from whose oppression people are not safe is not safe from the punishment of Allah.

٥٧٩٢. لا يُؤْمِنُ اللَّهُ عَذَابَهُ مَنْ لَا يَأْمُنُ التَّاسِعَ
جَوْزَهُ.

5793. A man may sleep after the loss of a child but he will not sleep under [the yoke of] oppression.

٥٧٩٣. يَنَامُ الرَّجُلُ عَلَى الشُّكْلِ وَلَا يَنَامُ عَلَى الظُّلْمِ.

5794. Tyranny is one of the two destroyers.

٥٧٩٤. الْجُنُوْرُ أَحَدُ الْمَدِّرِيْنِ.

5795. Injustice makes the foot slip, takes away blessings and destroys nations.

٥٧٩٥. الظُّلْمُ يُرِيْلُ الْقَدَمَ وَيَسْلُبُ النِّعَمَ وَيُهَمِّلُ
الْأُمَمَ.

5796. Injustice in this world is ruination and in the Hereafter, [it is] destruction.

٥٧٩٦. الظُّلْمُ فِي الدُّنْيَا بَوَارٌ وَفِي الْآخِرَةِ دَمَارٌ.

5797. Keep away from tyranny, for indeed the tyrant will not [even] smell the fragrance of Paradise.

٥٧٩٧ . إِيَّاكَ وَالْجُنُوْرِ فَإِنَّ الْجَاهِرَ لَا يَرِيْخُ رَائِحةَ
الْجَنَّةِ.

5798. Tyranny brings negative consequences.

٥٧٩٨ . الْجُنُوْرُ تَبَعَّاثٌ.

5799. Tyranny is the antithesis of justice.

٥٧٩٩ . الْجُنُوْرُ مُضَادُ الْعَدْلِ.

5800. One whose violations increase, his exasperation [also] increases.

٥٨٠٠ . مَنْ كَثَرَ شَطَاطُهُ كَثَرَ سَخْطُهُ.

5801. Oppression is an eraser [of good deeds].

٥٨٠١ . الْجُنُوْرُ مُحَاةٌ.

5802. Oppression brings the quickest punishment.

٥٨٠٢ . الْبَعْيُ أَعْجَلْ عُقُوبَةً.

THE UNJUST

الظالم

5803. The most unjust of men is one who establishes the practice of oppression and abolishes the practice of justice.

٥٨٠٣ . أَطْلَمُ النَّاسِ مَنْ سَنَ الْجُورَ وَمَحَى سَنَ الْعَدْلِ.

5804. The unjust is blameworthy.

٤ . الظَّالِمُ مَلُومٌ.

5805. Punishment awaits the unjust.

٥ . الظَّالِمُ يَنْتَظِرُ الْعُقُوبَةِ.

5806. On the Day of Judgment, the oppressor of the people will be afflicted, chastised and despoiled because of his injustice.

٦ . ظَالِمُ النَّاسِ يَوْمَ الْقِيمَةِ مَنْكُوبٌ بِظُلْمِهِ مُعَذَّبٌ مَحْرُوبٌ.

5807. For every oppressor there is a reprisal.

٧ . لِكُلِّ ظَالِمٍ إِنْتِقَامٌ.

5808. For every oppressor there is a punishment that he cannot escape, and a downfall that will not pass him by.

٨ . لِكُلِّ ظَالِمٍ عُقُوبَةٌ لَا تَعْدُوْهُ وَصَرَعَةٌ لَا تَخْطُوْهُ.

5809. For the unjust there is reprisal.

٩ . لِلظَّالِمِ إِنْتِقَامٌ.

5810. For the unjust there is a biting of his hand.

١٠ . لِلظَّالِمِ بِكَفِهِ عَضَّةٌ.

5811. There are three signs of the unjust among the people: being unjust to the one who is above him by disobedience, and to the one below him by overruling him, and supporting the faction of oppressors.

١١ . لِلظَّالِمِ مِنَ الرِّجَالِ ثَلَاثُ عَلَامَاتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالْمُعْصِيَةِ وَمَنْ دُونَهُ بِالْعَلَيَّةِ وَيُظَاهِرُ الْقَوْمَ الظَّالِمَةَ.

5812. One who oppresses [others] gets oppressed.

١٢ . مَنْ ظَلَمَ ظُلْمًا.

5813. One who acts unjustly corrupts his affair. ٥٨١٣. مَنْ ظَلَمَ أَفْسَدَ أُمْرًا.
5814. One who oppresses [others] breaks [and shortens] his lifespan. ٥٨١٤. مَنْ جَازَ قَصْمَ عُمْرًا.
5815. One who is oppressive is destroyed by his oppression. ٥٨١٥. مَنْ جَازَ أَهْلَكَهُ جُوْرًا.
5816. One who is unjust is annihilated by his injustice. ٥٨١٦. مَنْ ظَلَمَ دَمَّرَ عَلَيْهِ ظُلْمًا.
5817. One who is unjust, his downfall is great. ٥٨١٧. مَنْ ظَلَمَ عَظَمَتْ صَرْعَتُهُ.
5818. One who oppresses, his destruction is hastened. ٥٨١٨. مَنْ بَغَىْ عُجِّلَتْ هُلْكَتُهُ.
5819. One who is unjust is ruined by his injustice. ٥٨١٩. مَنْ ظَلَمَ أَوْبَقَهُ ظُلْمًا.
5820. One who is unjust, his life is broken [and shortened]. ٥٨٢٠. مَنْ ظَلَمَ فُصِّمَ عُمْرًا.
5821. Whoever oppresses the servants of Allah, it is Allah who becomes his enemy instead of His servants. ٥٨٢١. مَنْ ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ حَصْمَهُ دُونَ عِبَادِهِ.
5822. Whoever oppresses the people, Allah becomes his adversary. ٥٨٢٢. مَنْ ظَلَمَ الْعِبَادَ كَانَ اللَّهُ حَصْمَهُ.
5823. One who is unjust, his life gets broken and his injustice annihilates him. ٥٨٢٣. مَنْ ظَلَمَ ثُصِّمَ عُمْرُهُ وَدَمَّرَ عَلَيْهِ ظُلْمُهُ.
5824. The destruction of one who acts with oppression is hastened by Allah. ٥٨٢٤. مَنْ عَيْلَ بِالْجُورِ عَجَّلَ اللَّهُ هُلْكَهُ.
5825. Whoever embarks on the clear path of injustice, his days are abhorred. ٥٨٢٥. مَنْ رَكِبَ مَحْجَةَ الظُّلْمِ كُجِهَتْ أَيَامُهُ.
5826. How close is chastisement to the unjust! ٥٨٢٦. مَا أَقْرَبَ السُّقْمَةَ مِنَ الظُّلُومِ.

5827. How great is the chastisement of the oppressor!

٥٨٢٧ . ما أَعْظَمْ عِقَابَ الْبَاغِيِّ.

5828. How great is the burden [of sin] of the one who is unjust and transgresses, and acts tyrannically and oppresses!

٥٨٢٨ . ما أَعْظَمْ وِزْرٌ مَنْ ظَلَمَ وَاعْتَدَى وَجَنَّبَ وَطَغَى.

5829. He who fears falling [into hellfire] does not act unjustly.

٥٨٢٩ . ما ظَلَمَ مَنْ خَافَ الْمُصْرَعَ.

5930. Far be it that an oppressor is saved from the punishment of Allah and the greatness of His wrath.

٥٨٣٠ . هِنْهَاتِ أَنْ يَنْجُو الظَّالِمُ مِنْ أَلَيْمِ عَذَابِ اللَّهِ وَعَظِيمِ سَطْوَاتِهِ.

5831. Even though Allah, the Exalted, gives time to the oppressor, His grasp will not spare him and He will ambush him on the passage of his way and the place where his saliva runs down.

٥٨٣١ . وَلَئِنْ أَفْهَمَ اللَّهُ تَعَالَى الظَّالِمَ فَلَنْ يَقُولَهُ أَخْدُهُ وَهُوَ لَهُ بِالْمُرْصَادِ عَلَى مَحَاجِزِ طَرِيقِهِ وَمَوْضِعِ الشَّسَّاحَةِ مِنْ مَحَاجِزِ (مَسَاغِ) رِيقِهِ.

5832. The aggressive tyrant has many opponents and enemies.

٥٨٣٢ . الْمَبْعَدُ كَثِيرُ الْأَضْدَادِ وَالْأَعْدَاءِ.

5833. For the oppressor there is downfall.

٥٨٣٣ . لِلْبَاغِي صَرْعَةٌ.

5834. One who oppresses is crushed.

٥٨٣٤ . مَنْ بَغَى كُسِرَ.

5835. Woe be to the oppressors who transgress against the Fairest of all judges and the Knower of the inner thoughts of the hidden consciences.

٥٨٣٥ . وَيْلٌ لِلْبَاغِينَ مِنْ أَحْكَمِ الْحَاكِمِينَ وَعَالِمِ ضَمَائِرِ الْمُضْمِرِينَ.

5836. The tyrant is hated and dispraised, even if nothing of his tyranny reaches his dispraiser, and the just one is the opposite of this.

٥٨٣٦ . الْجَاهِرُ مُكْفُوتٌ مَذْفُومٌ وَإِنْ لَمْ يَصِلْ مِنْ جَهْرِهِ إِلَى ذَامِهِ شَيْءٌ وَالْعَادِلُ ضِيدُ ذَلِكَ.

5837. The most oppressive of people is the one who considers his tyranny to be justice on his part.

٥٨٣٧ . أَجْوَرُ النَّاسِ مَنْ عَدَ جَوْرَةً عَدْلًا مِنْهُ.

5838. The reign of a tyrant is from the contingent [and temporary] things.

٥٨٣٨. دُولَةُ الْجَائِرِ مِنَ الْمُمْكِنَاتِ.

5839. There is no good in the rule of a tyrant.

٥٨٣٩. لَا حَيْزٌ فِي حُكْمِ جَائِرٍ.

5840. The unjust transgressor is awaiting one of two chastisements [of this world or the Hereafter].

٥٨٤٠. الظَّالِمُ طَاغٌ يَنْتَظِرُ إِحْدَى النِّقْمَتَيْنِ.

THE OPPRESSED

المظلوم

5841. Beware of the cry of the oppressed, for verily he asks Allah for his right, and Allah, the Glorified, is more bountiful than that He should be asked for a right except that He grants it.

٥٨٤١. اتَّقُوا دَعْوَةَ المُظْلُومِ فَإِنَّهُ يَسْأَلُ اللَّهَ حَقَّهُ وَاللَّهُ سُبْحَانَهُ أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَقًّا إِلَّا أَجَابَ.

5842. Verily the cry of the oppressed is answered by Allah, the Glorified, because he is asking for his right, and Allah is far greater than that He should deny a person his right.

٥٨٤٢. إِنَّ دَعْوَةَ الْمُظْلُومِ مُجَابَةٌ عِنْدَ اللَّهِ سُبْحَانَهُ لَا يَطْلُبُ حَقَّهُ وَاللَّهُ تَعَالَى أَعْدَلُ أَنْ يَمْنَعَ ذَا حَقِّ حَقَّهُ.

5843. When you see an oppressed person, then help him against the oppressor.

٥٨٤٣. إِذَا رَأَيْتَ مَظْلُومًا فَاعِنْهُ عَلَى الظَّالِمِ.

5844. The oppressors of the oppressed are given respite by Allah, the Glorified, but are not overlooked.

٥٨٤٤. ظُلْمَةُ الْمُظْلُومِينَ يُهْلِكُهَا اللَّهُ سُبْحَانَهُ وَلَا يُهْمِلُهَا.

5845. At times the oppressed are assisted.

٥٨٤٥. قَدْ يُصْرِرُ الْمُظْلُومُ.

5846. Be a helper for the oppressed and an enemy of the oppressor.

٥٨٤٦. كُنْ لِلْمُظْلُومِ عَوْنًا وَلِلظَّالِمِ حَصْمًا.

5847. Whoever does not seek justice for the oppressed from the oppressor, his sins are magnified.

٥٨٤٧. مَنْ لَمْ يُنْصِفِ الْمُظْلُومَ مِنَ الظَّالِمِ عَظَمَتْ آثَامُهُ.

5848. Whoever does not seek justice for the oppressed from the oppressor, Allah will take away his power.

5849. How close is succour to the oppressed!

5850. The oppressed does not prevail without a helper.

5851. The day of [retribution for] the oppressed over the oppressor is [going to be] more severe than the day the oppressor wronged the oppressed.

5852. The oppressed awaits reward [in the Hereafter].

٥٨٤٨. مَنْ لَمْ يُنْصِفِ الظَّالِمَ مِنَ الظَّالِمِ سَلَبَهُ اللَّهُ قُدْرَتَهُ.

٥٨٤٩. مَا أَقْرَبَ النُّصْرَةَ مِنَ الظَّالِمِ.

٥٨٥٠. لَا يُنْتَصِرُ الظَّالِمُ بِلَا نَاصِرٍ.

٥٨٥١. يَوْمُ الظَّالِمِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الظَّالِمِ عَلَى الظَّالِمِ.

٥٨٥٢. الظَّالِمُ يَنْتَظِرُ الْمُؤْبَأَ.

INIQUITIES

المظالم

5853. In garnering iniquities there is loss of power.

5854. In being iniquitous with the servants, there is accumulation of sins.

٥٨٥٣. فِي احْتِقَابِ الظَّالِمِ زَوْلُ الْقُدْرَةِ.

٤٥٨٥٤. فِي مَظَالِمِ الْعِبَادِ احْتِقَابُ الْآثَامِ.

CONJECTURE

الظنّ

5855. The surmise of a believer is a divination.

5856. The conjecture of a man is to the extent of his intellect.

5857. The conjecture of a person is the measure of his intellect and his action is the truest witness about his origin.

٥٨٥٥. ظَنُّ الْمُؤْمِنِ كِهَانَةً.

٥٨٥٦. ظَنُّ الرَّجُلِ عَلَى قَدْرِ عَقْلِهِ.

٥٨٥٧. ظَنُّ الْإِنْسَانِ مِيزَانُ عَقْلِهِ وَفِعْلُهُ أَصْدَقُ شَاهِدٍ عَلَى أَصْلِهِ.

5858. The conjecture of the people of insight and intelligence is the closest thing to correctness.

٥٨٥٨. ظُنْ دَوِي النُّهَى وَالْأَلْبَابِ أَقْرَبُ شَيْءٍ مِّنَ الصَّوَابِ.

5859. One whose supposition [about others] is good, overlooks [their lapses].

٥٨٥٩. مَنْ حَسُنَ ظُنْهُ أَهْمَلَ.

5860. One whose assumption [about others] is negative, scrutinizes.

٥٨٦٠. مَنْ سَاءَ ظُنْهُ تَأْمَلَ.

5861. One who thinks positively [about others], his intention becomes good.

٥٨٦١. مَنْ حَسُنَ ظُنْهُ حَسُنَتْ نِيَّتُهُ.

5862. One who thinks ill [of others], his innermost thoughts become evil.

٥٨٦٢. مَنْ سَاءَ ظُنْهُ سَاءَتْ طَوْبَيْتُهُ.

5863. One who thinks ill [of others], his imagination becomes evil.

٥٨٦٣. مَنْ سَاءَ ظُنْهُ سَاءَ وَهْمُهُ.

5864. When one thinks good of you, then prove his supposition to be true.

٥٨٦٤. مَنْ ظَنَّ بِكَ حَيْرًا فَصَدِّقْ ظُنْهُ.

5865. One who belies the evil assumption about his brother has a sound covenant [of brotherhood] and a relaxed heart.

٥٨٦٥. مَنْ كَدَّبَ سُوءَ الظَّرِّ بِأَخِيهِ كَانَ ذَا عَقْدٍ صَحِيحٍ وَ قَلْبٌ مُسْتَرِيحٌ.

5866. One whose thoughts [about others] are negative assumes the disloyalty of the one who is not disloyal to him.

٥٨٦٦. مَنْ سَاءَتْ ظُنُونُهُ اعْتَقَدَ الْخِيَانَةَ بِمَنْ لَا يَخُونُهُ.

5867. One who thinks ill of one who is not disloyal ends up thinking positively of that which is not so.

٥٨٦٧. مَنْ سَاءَ ظُنْهُ بِمَنْ لَا يَخُونُ حَسُنَ ظُنْهُ بِمَا لَا يَكُونُ.

5868. One who does not think positively of others alienates himself from everyone.

٥٨٦٨. مَنْ لَمْ يُجْنِسْ ظَنَّهُ إِسْتَوْحَشَ مِنْ كُلِّ أَحَدٍ.

5869. Little conjecture [and uncertainty] is [a means of falling into] doubt.

٥٨٦٩. يَسِيرُ الظَّنِّ شَكٌ.

5870. By Allah! Allah, the Glorified, will not punish a believer after he believes except

٥٨٧٠. وَ اللَّهِ لَا يُعَذِّبُ اللَّهُ سُبْحَانَهُ مُؤْمِنًا بَعْدَ

because of his thinking ill [of others] and his bad character.

5871. Never think negatively of what has been spoken by someone while you can find a possible positive meaning in it.

5872. The one who thinks ill [of others] has no faith.

5873. A servant does not think positively of Allah, the Glorified, but that Allah, the Glorified, is just as his positive thoughts are of Him.

5874. One who thinks positively about people earns love from them.

5875. Thinking ill of a virtuous person is the gravest sin and the ugliest injustice.

5876. Thinking ill of one who is not disloyal stems from vileness.

5877. Thinking ill corrupts matters and incites one to evils.

5878. Thinking evil (of others) destroys the one who adopts it and saves the one who avoids it.

5879. One who is overcome by negative thoughts leaves no room for reconciliation between him and his friend.

5880. Thinking good of others lightens one's grief and saves one from being shackled by sin.

5881. Thinking positive of others is one of

الإيمان إلا بسوء ظنه وسوء حلقه.

٥٨٧١. لا تُطْنِنْ بِكَلِمَةٍ بَدَرَتْ مِنْ أَحَدٍ سُوءَ وَأَنْتَ
تَجِدُ لَهَا فِي الْخَيْرِ مُحَمَّلاً.

٥٨٧٢. لا دِينَ لِمُسِيءِ الظَّنِّ.

٥٨٧٣. لا يُجْسِنْ عَبْدُ الظَّنِّ بِاللَّهِ سُبْحَانَهُ إِلَّا كَانَ
اللَّهُ سُبْحَانَهُ عِنْدَ حُسْنِ ظَنِّهِ بِهِ.

٥٨٧٤. مَنْ حَسُنَ ظَنُّهُ بِالنَّاسِ حَازَ مِنْهُمُ الْمَحَبَّةَ.

٥٨٧٥. سُوءُ الظَّنِّ بِالْمُحْسِنِ شُرُّ الْإِثْمِ وَاقْبَعُ الظُّلْمِ.

٥٨٧٦. سُوءُ الظَّنِّ مِنْ لَا يَكُونُ مِنَ الْأُؤُلَاءِ.

٥٨٧٧. سُوءُ الظَّنِّ يُفْسِدُ الْأُثْوَرَ وَيَبْعَثُ عَلَى
الشُّرُورِ.

٥٨٧٨. سُوءُ الظَّنِّ يُرْدِي مُصَاحِبَهُ وَيُنْجِي مُجَاهِيهُ.

٥٨٧٩. مَنْ غَلَبَ عَلَيْهِ سُوءُ الظَّنِّ لَمْ يَرْكُ بَيْنَهُ وَبَيْنَ
خَلِيلٍ صَلْحًا.

٥٨٨٠. حُسْنُ الظَّنِّ يُخْفَفُ الْهَمَّ وَيُنْجِي مِنْ تَقْلِيدِ
الْإِثْمِ.

٥٨٨١. حُسْنُ الظَّنِّ مِنْ أَحْسَنِ الشَّيْءِ وَأَفْضَلِ

the best practices and most excellent allotments.

القياسٌ.

5882. The positive thinking of a servant about Allah, the Glorified, is to the extent of his hope in Him.

٥٨٨٢. حُسْنُ ظَنِّ الْعَبْدِ بِاللَّهِ سُبْحَانَهُ عَلَى قَدْرِ رَجَاءِهِ لَهُ.

5883. Thinking positive is one of the best attributes and the most bountiful gifts.

٥٨٨٣. حُسْنُ الظَّنِّ مِنْ أَفْضَلِ السَّجَاجِيَا وَأَجْرَى الْعَطَايَا.

5884. Thinking positive means making your actions sincere and hoping that Allah will forgive your missteps.

٥٨٨٤. حُسْنُ الظَّنِّ أَنْ تُخْلِصَ الْعَمَلَ وَتَرْجُو مِنَ اللَّهِ أَنْ يَغْفُو عَنِ النَّذَلِ.

5885. One who thinks positively [about others] attains Paradise.

٥٨٨٥. مَنْ حُسْنَ ظُنْهُ فَازَ بِالْجَنَّةِ.

5886. One who thinks positively of Allah, attains Paradise.

٥٨٨٦. مَنْ حُسْنَ ظُنْهُ بِاللَّهِ فَازَ بِالْجَنَّةِ.

5887. Be careful not to think negatively, for indeed thinking ill of others corrupts worship and increases the burden [of sin].

٥٨٨٧. إِيَّاكَ أَنْ تُسِيءِ الظَّنَّ فَإِنَّ سُوءَ الظَّنِّ يُفْسِدُ الْعِبَادَةَ وَيُعَظِّمُ الْوَرْزَ.

5888. Conjecture is suspicion.

٥٨٨٨. الظَّنُّ ارْتِيَابٌ.

5889. Correct conjecture is from the qualities of the people of understanding.

٥٨٨٩. الظَّنُّ الصَّوَابُ مِنْ شَيْءٍ أُولَئِكَ الْأَلْبَابِ.

5890. Conjecture errs, but certainty is [always] right and does err.

٥٨٩٠. الظَّنُّ يُخْطِئُ وَالْقِرْيَنُ يُصِيبُ وَلَا يُخْطِئُ.

5891. The bane of religion is thinking ill [of others].

٥٨٩١. آفَةُ الدِّينِ سُوءُ الظَّنِّ.

5892. In an age when righteousness prevails over a people, if a person entertains an evil suspicion about another person from whom no evil has become evident, then he has been unjust and has transgressed.

٥٨٩٢. إِذَا اسْتَوَى الصَّالُحُ عَلَى الزَّمَانِ وَأَهْلِهِ ثُمَّ أَسَاءَ الظَّنَّ رَجُلٌ بِرْجُلٌ لَمْ يَظْهُرْ مِنْهُ خَرْيَةٌ فَقَدْ ظَلَمَ وَأَعْنَدَ.

5893. In an age when corruption prevails over a people, if a man thinks positive of another man then he has put himself in peril.

أَخْسَنَ الظَّنَّ رَجُلٌ يَرْجُلُ فَقَدْ عَرَرَ.
إِذَا اسْتَوَى الْفَسَادُ عَلَى الرِّبَّانِيِّ وَأَهْلِهِ ثُمَّ

5894. Thinking positive is a comfort for the heart and security for religion.

مُحْسِنُ الظَّنِّ رَاحَةُ الْقَلْبِ وَسَلَامَةُ الدِّينِ.

5895. There is no faith with negative thinking.

لَا إِيمَانَ مَعَ سُوءِ ظَنِّ.

5896. Correct conjecture is one for the two [possible] views.

الظَّنُّ الصَّوَابُ أَحَدُ الرَّأْيَيْنِ.

5897. Cowardice, greediness and stinginess are evil characteristics that are brought together by thinking ill of Allah, the Glorified.

أَجْبَنُ وَالْحِرْصُ وَالْبُخْلُ عَرَازُ سُوءٍ يَجْمِعُهَا
سُوءُ الظَّنِّ بِاللَّهِ سُبْحَانَهُ.

SUPPORT

المظاهرة

5898. The best [form of] help is giving support.

نِعْمَ الْعَوْنُونُ الْمُظاہَرُ.

PRECAUTION

الاستظهار والمستظاهر

5899. How good a foresight precaution is!

نِعْمَ الْحِزْمُ الْإِسْتَظْهَارُ.

5900. The best resource is precaution.

أَفْضَلُ الْعَدَدِ الْإِسْتَظْهَارُ.

5901. One who has the backing of Allah [and trusts in Him], his subjugation becomes impossible.

مَنِ اسْتَظْهَرَ بِاللَّهِ أَعْجَزَ قَهْرًا.

5902. The one who is takes precaution may [still] get afflicted.

قَدْ يُصَابُ الْمُسْتَظْهَرُ.

الظواهر

THE EXTERIORS

5903. Uprightness of the exteriors is a symbol of the soundness of the inner consciences.

5904. For every exterior there is a hidden interior that is like it, so one whose exterior is good, his interior is also good and whoever has a bad exterior has a bad interior.

٥٩٠٣. صَلَاحُ الظَّوَاهِرِ عِنْدُهُ صِحَّةُ الضَّمَائِرِ.

٤٥٩٠٤. لِكُلِّ ظَاهِرٍ بَاطِنٌ عَلَى مِثَالِهِ فَمَنْ طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ وَمَا حَبَّتْ ظَاهِرُهُ حَبَّتْ بَاطِنُهُ.

LIGHT BURDEN

خفة الظّهر

5905. In having a light burden there is inner peace and the safeguarding of [one's] status.

٥٩٠٥. فِي خِفَّةِ الظَّهَرِ رَاحَةُ السِّرِّ وَخَصِيبُ الْقَدْرِ.

باب العين

SERVITUDE

العبودية

5906. One who fulfils the conditions of servitude deserves to be freed.

٦. مَنْ قَامَ بِشَرَائِطِ الْعُبُودِيَّةِ أَهْلَ لِلْعُتْقِ.

WORSHIP AND THE WORSHIPPER

العبادة والمتعبد

5907. Sincere worship means that a person [puts his] hopes in none other than his Lord and fears nothing but his wrongdoing.

٥٩٠٧. الْعِبَادَةُ الْخَالِصَةُ أَنْ لَا يَرْجُو الرَّجُلُ إِلَّا رَبَّهُ
وَلَا يَخَافُ إِلَّا ذَنْبَهُ.

5908. Reserve for yourself the best times and portions for that which is between you and Allah, the Glorified.

٥٩٠٨. اِجْعَلْ لِنَفْسِكَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ
سُبْحَانَهُ أَفْضَلَ الْمَوَاقِيتِ وَالْأَقْسَامِ.

5909. The best worship is contemplation.

٥٩٠٩. أَفْضَلُ الْعِبَادَةِ الْفَكْرُ.

5910. The best worship is safeguarding the stomach and private parts [from the forbidden].

٥٩١٠. أَفْضَلُ الْعِبَادَةِ عِقَمُ الْبَطْنِ وَالْفَرْجِ.

5911. Worship is [a means to] success.

٥٩١١. الْعِبَادَةُ قَوْزٌ.

5912. Continued worship is proof of success in attainment of prosperity.

٥٩١٢. دَوْامُ الْعِبَادَةِ بُرْهَانُ الظَّفَرِ بِالسَّعَادَةِ.

5913. The adornment of worship is humility [and submissiveness].

٥٩١٣. زَينُ الْعِبَادَةِ الْحَشْوُغُ.

5914. The probity of worship is [in] having trust in Allah.

٥٩١٤. صَالِحُ الْعِبَادَةِ التَّوْكِلُ.

5915. The goal [and purpose] of worship is obedience.

٥٩١٥. غَايَةُ الْعِبَادَةِ الطَّاعَةُ.

5916. In secluding oneself for the worship of Allah there are treasures of benefit.

5917. He who makes his worship sincere succeeds in attaining prosperity.

5918. Little that is practiced continually is better than [doing] a lot that makes one weary.

5919. Little which is easy for you to act upon is better than a lot that is too heavy for you to bear.

5920. Little that continues is better than a lot that is discontinuous.

5921. How can one who does not abstain from lowly desires discover the delight of worship?

5922. How can one who has not been aided by [divine granted] success derive joy in worship?

5923. One who seeks nearness [to Allah] is not brought closer [to Him] by anything other than the worship of Allah.

5924. The worshipper without knowledge is like the donkey that drives a mill, it moves round and round but does not depart from its place.

5925. Verily a group worshipped Allah, the Glorified, out of desire [for reward] - that is the worship of the traders; and a group worshipped Him out of fear [of punishment] - that is the worship of the slaves; and a group worshipped Him out of gratitude - and

٥٩١٦. فِي الْاَنْفِرَادِ لِعِبَادَةِ اللَّهِ كُثُرُ الْأَرْبَاحِ.

٥٩١٧. فَازَ بِالسَّعَادَةِ مَنْ اَحْلَصَ الْعِبَادَةَ.

٥٩١٨. قَلِيلٌ تَدُومُ عَلَيْهِ حَيْثُ مِنْ كَثِيرٍ مَمْلُولٍ.

٥٩١٩. قَلِيلٌ يَخْفُتْ عَلَيْكَ عَمَلُهُ حَيْثُ مِنْ كَثِيرٍ تَسْتَقْعُلُ حَمْلُهُ.

٥٩٢٠. قَلِيلٌ يَدُومُ حَيْثُ مِنْ كَثِيرٍ مُنْقَطِعٍ.

٥٩٢١. كَيْفَ يَجِدُ لَذَّةَ الْعِبَادَةِ مَنْ لَا يَصُومُ عَنِ الْهَوَى؟

٥٩٢٢. كَيْفَ يَتَمَّنَ بِالْعِبَادَةِ مَنْ لَمْ يُعِنْهُ التَّوْفِيقُ؟

٥٩٢٣. مَا تَقْرَبَ مُتَقَرِّبٌ يَمْثُلُ عِبَادَةَ اللَّهِ.

٥٩٢٤. الْمُتَعِيْدُ بِغَيْرِ عِلْمٍ كَحِمَارِ الطَّاحُونَةِ يَدُورُ وَلَا يَبْرُحُ مِنْ مَكَانِهِ.

٥٩٢٥. إِنَّ قَوْمًا عَبَدُوا اللَّهَ سُبْحَانَهُ رَعْبَةً فَتِلْكَ عِبَادَةُ التُّجَارِ وَقَوْمًا عَبَدُوهُ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبَيدِ وَقَوْمًا عَبَدُوهُ شُكْرًا فَتِلْكَ عِبَادَةُ الْأَحْرَارِ.

that is the worship of the freemen.

SERVANTS

5926. When Allah loves a servant, he inspires him with the goodness of worship.

5927. When Allah loves a servant, he makes trustworthiness beloved to him.

5928. When Allah honours a servant, He occupies him with His love.

5929. When Allah specially chooses a servant, He inspires him with [religious] devotion.

5930. When Allah chooses a servant he covers him with His awe.

5931. When Allah loves a servant, He adorns him with tranquillity and forbearing.

5932. When Allah loves a servant, He inspires him with truth.

5933. When Allah honours a servant, He helps him to establish justice.

5934. When Allah loves a servant, He makes him hate wealth and shortens his hopes.

5935. When Allah loves a servant, He bestows him with a good heart and an upright character.

5936. When Allah wishes good for a servant, He grants him a sound intellect and upright action.

العباد

٥٩٢٦. إِذَا أَحْبَّ اللَّهُ عَبْدًا أَهْمَمُهُ حُسْنَ الْعِبَادَةِ.

٥٩٢٧. إِذَا أَحْبَّ اللَّهُ عَبْدًا حَبَّبَ إِلَيْهِ الْأَمَانَةَ.

٥٩٢٨. إِذَا أَكْرَمَ اللَّهُ عَبْدًا شَغَّلَهُ بِحَبْبِهِ.

٥٩٢٩. إِذَا اسْتَحْلَصَ اللَّهُ عَبْدًا أَهْمَمُهُ الدِّيَانَةَ.

٥٩٣٠. إِذَا اصْطَفَى اللَّهُ عَبْدًا جَلْبَبَهُ حَشْيَتَهُ.

٥٩٣١. إِذَا أَحْبَّ اللَّهُ عَبْدًا زَيَّنَهُ بِالسَّكِينَةِ وَالْحَلْمِ.

٥٩٣٢. إِذَا أَحْبَّ اللَّهُ عَبْدًا أَهْمَمُهُ الصِّدْقَ.

٥٩٣٣. إِذَا أَكْرَمَ اللَّهُ عَبْدًا أَعْنَاهُ عَلَى إِقَامَةِ الْحَقِّ.

٤٥٩٣٤. إِذَا أَحْبَّ اللَّهُ سُبْحَانَهُ عَبْدًا بَعَضَ إِلَيْهِ الْمَالِ
وَقَصَرَ مِنْهُ الْآمَالَ.

٥٩٣٥. إِذَا أَحْبَّ اللَّهُ عَبْدًا رَزَقَهُ قَلْبًا سَلِيمًا وَخُلْقًا
قَوِيًّا.

٥٩٣٦. إِذَا أَرَادَ اللَّهُ بَعْدِ حَيْرًا مَنَحَهُ عَقْلًا قَوِيًّا
وَعَمَلًا مُسْتَقِيمًا.

5937. When Allah wishes good for a servant, He safeguards his stomach and private parts from the unlawful.

5938. When Allah wishes good for a servant, He inspires him with contentment and sets his wife right for him.

5939. When Allah wishes good for a servant, He makes his stomach abstain from [unlawful] food and his private parts from that which is forbidden.

5940. When Allah, the Glorified, wishes goodness for a servant, He inspires him to talk less, eat less and sleep less.

5941. When Allah wishes good for a servant, He makes him learned in religion and inspires him with certitude.

5942. When Allah wishes good for a servant, He inspires him with contentment, so he becomes satisfied with the minimum and covers himself with chastity [and abstinence from the unlawful].

5943. When Allah wishes good for a servant, He inspires him with moderation and good management and keeps him away from mismanagement and wastefulness.

5944. When Allah loves a servant, He inspires him with right guidance and makes him successful in His obedience.

5945. He ('a) praised a man saying: This is one whose peacefulness benefits and injustice is not feared from him. When he

٥٩٣٧. إِذَا أَرَادَ اللَّهُ بَعْدِ حَيْرًا أَعْفَ بَطْنَهُ وَفَرْجَهُ.

٥٩٣٨. إِذَا أَرَادَ اللَّهُ بَعْدِ حَيْرًا أَهْمَمَهُ الْقَنَاعَةُ وَأَصْلَحَ لَهُ زَوْجَهُ.

٥٩٣٩. إِذَا أَرَادَ اللَّهُ بَعْدِ حَيْرًا أَعْفَ بَطْنَهُ عَنِ الطَّعَامِ وَفَرْجَهُ عَنِ الْحَرَامِ.

٥٩٤٠. إِذَا أَرَادَ اللَّهُ سُبْحَانَهُ صَلَاحَ عَبْدٍ أَهْمَمَهُ قِلَّةُ الْكَلَامِ وَقِلَّةُ الطَّعَامِ وَقِلَّةُ الْمِنَامِ.

٥٩٤١. إِذَا أَرَادَ اللَّهُ بَعْدِ حَيْرًا فَقَهَهُ فِي الدِّينِ وَأَهْمَمَهُ الْيَقِينَ.

٥٩٤٢. إِذَا أَرَادَ اللَّهُ بَعْدِ حَيْرًا أَهْمَمَهُ الْقَنَاعَةُ فَأَكْتَفَى بِالْكَحْفَافِ وَأَكْتَسَى بِالْعَفَافِ.

٥٩٤٣. إِذَا أَرَادَ اللَّهُ بَعْدِ حَيْرًا أَهْمَمَهُ الْإِقْتِصَادُ وَحُسْنَ التَّدْبِيرِ وَجَنَّبَهُ سُوءَ التَّدْبِيرِ وَالْإِسْرَافَ.

٤٥٩٤٤. إِذَا أَحَبَّ اللَّهُ عَبْدًا أَهْمَمَهُ رُشْدُهُ وَ وَقْفُهُ لِطَاعَتِهِ.

٥٩٤٥. وَأَثْنَى . عَلَيْهِ السَّلَامُ . عَلَى رَجُلٍ فَقَالَ : ذاكَ يَنْقُعُ سِلْمَهُ وَلَا يُخَافُ ظُلْمَهُ إِذَا قَالَ فَعَلَ وَإِذَا وُلِيَ

says, he does and when he put in charge, he is just.

5946. He ('a) said about the one whom he praised: He is the unfolder [and clarifier] of the obscure, the guide in vast deserts and the repeller of complex difficulties.

5947. The best of servants is one who is delighted when he does good and when he does evil, he repents.

5948. People are created by [Allah's] power, raised up with constraint and made to die through pangs of death.

5949. If the servants were to stop when they are ignorant [about something], they would neither apostatize nor would they go astray.

5950. When Allah humiliates (or abases) a servant, He denies him knowledge.

5951. When Allah wants something bad for a servant, He makes wealth beloved to him and extends his [false] hopes.

5952. When Allah, the Glorified, wishes to remove a blessing from a servant, the first thing that He alters [and takes away from him] is his intellect, and losing it is the most difficult thing for him.

5953. Verily, one of the creatures most hated by Allah, the Exalted, is the man who has been left on his own [by Allah] and has strayed from the right path, moving on without a guide.

5954. A servant is a servant, even if he is

عَدَلٌ.

٥٩٤٦. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي حَقِّ مَنْ أَثْلَى عَلَيْهِ:
فَتَّابُخُ مُبْهَمَاتٍ دَلِيلُ فَلَوَاتٍ دَفَاعُ مُعْضِلَاتٍ .

٥٩٤٧. خَيْرُ الْعِبَادِ مَنْ إِذَا أَحْسَنَ إِسْتَبَشَرَ وَإِذَا
أَسَاءَ إِسْتَغْفَرَ .

٥٩٤٨. عِبَادُ مَخْلُوقُونَ إِقْتِدارًا وَمَرْتُبُوْنَ إِقْتِسَارًا
وَمَقْبُوضُوْنَ احْتِضَارًا .

٥٩٤٩. لَوْ أَنَّ الْعِبَادَ حِينَ جَهَلُوا وَقَفُوا لَمْ يَكُفُّرُوا
وَلَمْ يُضْلُّوا .

٥٩٥٠. إِذَا أَرْذَلَ (أَذَلَّ) اللَّهُ عَبْدًا حَظَرَ عَلَيْهِ الْعِلْمَ .

٥٩٥١. إِذَا أَرَادَ اللَّهُ بِعِنْدِهِ شَرًا حَبَّبَ إِلَيْهِ الْمَالَ
وَبَسَطَ مِنْهُ الْآمَالَ .

٥٩٥٢. إِذَا أَرَادَ اللَّهُ سُبْحَانَهُ إِزَالَهُ نِعْمَةً عَنْ عَبْدٍ
كَانَ أَوَّلَ مَا يُعَيِّرُ عَنْهُ عَمْلُهُ وَأَشَدُ شَيْءٍ عَلَيْهِ فَقْدُهُ .

٥٩٥٣. إِنَّ مِنْ أَبْغَضِ الْخَلَائِقِ إِلَيْهِ اللَّهُ تَعَالَى رَجُلًا
وَكَلَهُ إِلَى نَفْسِهِ جَائِرًا عَنْ قَصْدِ السَّبِيلِ سَائِرًا يَعْيِرُ
دَلِيلٍ .

٤٥٩٥٤. الْعَبْدُ عَبْدٌ وَإِنْ سَاعَدَهُ الْقَدْرُ .

assisted by fate.

5955. The beauty of a servant is obedience.

٥٩٥٥. جَمَلُ الْعَبْدِ الطَّاعَةُ.

TAKING LESSON AND WARNING

العبرة والاعتبار

5956. Take lesson and you will be deterred [from evil].

٥٩٥٦. إِعْتَدِرْ تَرْدِيجُنْ.

5957. Take lesson and you will become content.

٥٩٥٧. إِعْتَدِرْ تَفْتَيْنْ.

5958. Take admonition from [the lives of] those who preceded you before those who are after you take lessons from you.

٥٩٥٨. إِعْظُمُوا مِنْ كَانَ قَتَلَكُمْ قَتْلًا أَنْ يَتَعَظَّ بِكُمْ مِنْ بَعْدِكُمْ.

5959. Take admonition from the examples [of others], learn lessons from the changing situations and take benefit from the Warners.

٥٩٥٩. إِعْظُمُوا بِالْعِبَرِ وَاعْتَدِرُوا بِالْعِيَرِ وَانْتَفَعُوا بِالنُّذُرِ.

5960. Where are the ‘Amāliqa and the children of the ‘Amāliqa?!

٥٩٦٠. أَيْنَ الْعَمَالَقَةُ وَ أَيْنَاءُ الْعَمَالَقَةِ؟!

5961. Where are the tyrants and the children of the tyrants?!

٥٩٦١. أَيْنَ الْجَبَابِرَةُ وَأَيْنَاءُ الْجَبَابِرَةِ؟!

5962. Where are the people of the cities of Rass who killed the Prophets and extinguished the light of the Messengers?!

٥٩٦٢. أَيْنَ أَهْلُ مَدَائِنِ الرَّسِّ الَّذِينَ قَاتَلُوا النَّبِيِّنَ وَأَطْفَلُوا نُورَ الْمُوْسَلِيْنَ؟!

5963. Where are those who rallied the troops and inhabited the cities?!

٥٩٦٣. أَيْنَ الَّذِينَ عَسَكَرُوا الْعَسَاكِرَ وَمَدُّوا المَدَائِنَ؟!

5964. Where are those who said, “Who is more powerful than us and is greater in assemblage?!”

٥٩٦٤. أَيْنَ الَّذِينَ قَالُوا مِنْ أَشَدُّ مِنَا فُوَّةً وَأَعْظَمُ جَمِيعًا؟!

5965. Where are those who left the best heritage, were most just in their actions and had the biggest kingdoms?!

أين الذين كانوا أحسن آثاراً وأعدل أفعالاً وأكثروا ملوكاً؟!

5966. Where are those who vanquished the armies and travelled in the thousands?!

أين الذين هزمو الجيوش وساروا بالآلاف؟!

5967. Where are those who built kingdoms, paved passages, aided the aggrieved and hosted guests?!

أين الذين شيدوا الممالك ومهدوا المسالك وأغاثوا الملهوف وقرعوا الضيوف؟!

5968. Where is the one who strived and struggled, and prepared and mobilized [all possible resources]?!

أين من سلمى واجتهاد وأعد واحتشد؟!

5969. Where is the one who built and erected, paved and prepared, accumulated and counted?!

أين من بني وشيد وفرش ومهد وجمع وعده؟!

5970. Where is Khosrau and Caesar and Tubba' and Himyar?!

أين كسرى وقيصر وتبغ وهمير؟!

5971. Where is the one who stored and amassed, and accumulated wealth upon wealth thereby multiplying it?!

أين من ادخر واعتقد وجمع المال على المال فأكثر؟!

5972. Where is the one who fortified and strengthened, and adorned and decorated?!

أين من حصن وأكدر ورُحْرَف ونجد؟!

5973. Where is the one who accumulated and increased, and stored and amassed, and considered the future of his son?!

أين من جمع فأكثر واحتفظ واعتقد ونظر بزعمه للولد؟!

5974. Where are those who lived longer than you and left a greater heritage?!

أين من كان منكم أطول أعماراً وأعظم آثاراً؟!

5975. Where are the ones who were larger in numbers, had stronger armies and had greater effect?!

أين من كان أعد عديداً وأكثف (إكثف) جنوداً وأعظم آثاراً؟!

5976. Where are the kings and Khosraus?!

أين الملوك والأكاسيره؟!

5977. Where are the children of the Yellow and the pharaohs?!

أين بنو الأصقر والفراعنه؟!

5978. Where are those who ruled the extremities of this world?!

أين الذين ملکوا من الدنيا أقاصيهها؟!

5979. Where are those who used to humiliate their enemies and take possession of their forelocks [by enslaving them]?!

أين الذين استدلوا الأعداء وملکوا نواصيهها؟!

5980. Where are those to whom the nations were subservient?!

أين الذين دانث لهم الأمم؟!

5981. Where are those who attained their highest ambitions in this world?!

أين الذين بلغوا من الدنيا أقصي الهمم؟!

5982. Verily for those who remain [behind] there is an example in those who have passed.

إن للباقيين بالماضين معتبراً.

5983. Verily for the latter there is an admonishment in the former.

إن للآخر بالأول مزدحراً.

5984. Verily the passing away of those who depart is a lesson for the community that remains behind.

إن ذهاب الذاهبين لعبرة للفؤم المتخلفين.

5985. Taking lesson yields [the fruit of] inerrancy.

الاعتبار يثمر العصمة.

5986. Time shows you lessons.

الزمان يربك العبر.

5987. Taking lesson is beneficial in [attaining] right guidance.

الاعتبار يفيد الرشاد.

5988. When Allah loves a servant, He gives him direction through examples.

إذا أحب الله عبداً وعاظه بالعبر.

5989. You have been left with examples from

خلف لكم عبر من آثار الماضين قبلكم

the vestiges of those who passed away before you, so take lesson from them.

لِتَعْتَبِرُوا إِلَيْهَا.

5990. Continually taking lessons leads to perspicacity and bears the fruit of restraint [from evil].

٥٩٩٠. دَوْمُ الْإِعْتِبَارِ يُؤْدِي إِلَى الإِسْتِبْصَارِ وَيُشْرِكُ الْأَزْدِجَارَ.

5991. I am bound by responsibility for what I say and am answerable for it. Verily, one for whom examples [of the past] have clearly shown that which was before him of exemplary punishments [given by Allah to wrongdoers] is prevented by God-wariness from falling into dubious [and questionable] actions.

٥٩٩١. ذِكْرِي عَمَّا أَفْوَلُ رَهِينَةً وَأَنَا بِهِ زَعِيمٌ إِنَّ مَنْ صَرَحَتْ لَهُ الْعِرْبُ عَمَّا بَيْنَ يَدَيْهِ مِنَ الْمُثَلَّاتِ حَجَزَهُ التَّقْوَى عَنْ تَعَلُّمِ الشَّبَهَاتِ.

5992. Attest to the truth that has passed and take lesson from what has elapsed of this world, because indeed its one phase resembles the other and its end catches up to its beginning.

٥٩٩٢. صَدِيقُ مَا سَلَفَ مِنَ الْحَقِّ وَاعْتَبِرْ مَا مَضَى مِنَ الدُّنْيَا فَإِنَّ بَعْضَهَا يُشْبِهُ بَعْضًا وَآخِرُهَا لَا يَمْلِأُ بِأَوْلَاهَا.

5993. The prolonged drawing of lessons [from the past] impels one to be cautious.

٥٩٩٣. طُولُ الْإِعْتِبَارِ يَجْذُبُ عَلَى الإِسْتِظْهَارِ.

5994. In every glance there is a lesson.

٥٩٩٤. فِي كُلِّ نَظَرٍ عِبْرَةٌ.

5995. In every lesson that is drawn there is discernment.

٥٩٩٥. فِي كُلِّ اعْتِبَارٍ إِسْتِبْصَارٌ.

5996. In the succession of days there is lesson for the creatures.

٥٩٩٦. فِي تَعَاقِبِ الْأَيَّامِ مُعْتَبَرٌ لِلْأَنَامِ.

5997. Successful is the one who has a habit of taking lesson [from the past] and a tendency towards being cautious.

٥٩٩٧. فَازَ مَنْ كَانَ شَيْمَتُهُ الْإِعْتِبَارَ وَسَجِيَّتُهُ الإِسْتِظْهَارُ.

5998. He who has been deterred [from evil] has taken lesson [from the past].

٥٩٩٨. قَدِ اعْتَبَرَ مَنِ ارْتَدَعَ.

5999. He who takes a lesson from the past [that has gone] has taken a lesson for the remaining [future].

6000. Every day benefits you with lessons if you accompany it with contemplation.

6001. For the people of intelligence, what they are aware of is enough of a lesson for them.

6002. Lessons [from events] have indeed become evident for you, and you have been deterred by what is in it of a deterrence; and after the Prophet of Allah, none have conveyed [the message] from Allah like the Warners.

6003. If you took lessons from what has passed of your life, you would safeguard that which remains [of it].

6004. One who takes lesson [from the past] is cautious.

6005. One whose consideration [of past events from which he draws lessons] increases, his mistakes decrease.

6006. One who takes a lesson from the vicissitudes of time is careful of [the evil of] others.

6007. One who does not take lesson from others does not take precaution for himself.

6008. One who takes admonishment from the examples [of the past] is deterred [from evil].

٥٩٩٩. قَدْ اعْتَبَرَ بِالبَاقِي مَنِ اعْتَبَرَ بِالْمَاضِي.

٦٠٠٠. كُلُّ يَوْمٍ يُفَيِّدُكَ عِنْدَ إِنْ أَصْحَبْتَهُ فِكْرًا.

٦٠٠١. كَفَى مُعْتَبِرًا لِأُولَئِكُمْ مَا عَرَفُوا.

٦٠٠٢. لَقَدْ جَاهَرْتُكُمُ الْعَبْرُ وَجَرِحْتُكُمْ (وَرُجِرْتُمْ بِهَا) مَا فِيهِ مُرْدَجٌ وَمَا بَلَغَ (يُبَلِّغُ) عَنِ اللَّهِ بَعْدَ رَسُولِ اللَّهِ (رُسُلِ السَّمَاءِ إِلَّا الْبَشَرُ) مِثْلُ النُّذُرِ.

٦٠٠٣. لَوْ اعْتَبَرْتَ بِهَا أَضَعْتَ مِنْ ماضِي عُمْرِكَ لَحْفَظْتَ مَا بَقِيَ.

٦٠٠٤. مَنِ اعْتَبَرَ حَذِيرًا.

٦٠٠٥. مَنْ كَثُرَ اعْتِباً رَهْ قَلَّ عِثَارَهُ.

٦٠٠٦. مَنِ اعْتَبَرَ بِتَصَارِيفِ الزَّمَانِ حَذِيرَةً.

٦٠٠٧. مَنْ لَمْ يَعْبِرْ بِعَيْرِهِ لَمْ يَسْتَظْهِرْ لِنَفْسِهِ.

٦٠٠٨. مَنِ انْعَطَ بِالْعَبْرِ لِرَتْدَعَ.

6009. One who does not take a lesson from the passage of days is not deterred by reproach.

6010. One who takes a lesson from vicissitudes does not rely on the peacefulness of time.

6011. One who recognizes the lessons [of the past], it is as if he is living among the ancients.

6012. One who does not take lesson from the vicissitudes of this world, advice has no effect on him.

6013. One who considers matters arrives at their [appropriate] criteria.

6014. One who takes lesson from the vicissitudes of this world, his desires lessen.

6015. How many the lessons are, and how few of them are learnt!

6016. There is no lesson to be taken for the one who has no restraint.

6017. Taking lesson steers one towards right guidance.

٦٠٠٩. مَنْ لَمْ يَعْتَبِرْ بِتَصَارِيفِ الْأَيَّامِ لَمْ يَنْزَحِرْ بِالْمَلَامِ.

٦٠١٠. مَنْ اعْتَبَرَ بِالغَيْرِ لَمْ يَقُلْ بِمُسَالَمَةِ الرَّزْمِ.

٦٠١١. مَنْ عَرَفَ الْعِرْبَةَ فَكَانَ عَاشَ فِي الْأَوَّلَيْنَ.

٦٠١٢. مَنْ لَمْ يَعْتَبِرْ بِغَيْرِ الدُّنْيَا وَصُرُوفِهَا لَمْ تَنْجُعْ فِيهِ الْمَوَاعِظُ.

٦٠١٣. مَنْ اعْتَبَرَ الْأُمُورَ وَقَفَ عَلَى مَصَادِقِهَا.

٦٠١٤. مَنْ اعْتَبَرَ بِغَيْرِ الدُّنْيَا قَلَّتْ مِنْهُ الْأَطْمَاعُ.

٦٠١٥. مَا أَكْثَرَ الْعِرْبَ وَ أَقْلَى الْإِعْتِبَارُ.

٦٠١٦. لَا إِعْتِبَارٌ لِمَنْ لَا إِزْدِجَارٌ لَهُ.

٦٠١٧. الْإِعْتِبَارُ يَقُودُ إِلَى الرُّشْدِ.

6018. Goodwill [and friendly admonishment] is the life of friendship [and affection].

6019. Too much reprimand indicates [one's] suspicion.

٦٠١٨. الْعِتَابُ حِيَاةُ الْمَوَدَّةِ.

٦٠١٩. كَثْرَةُ الْعِتَابِ ثُؤُذُنْ بِالْإِرْتِيَابِ.

6020. He who seeks forgiveness (or is indigent) is not reprimanded.

٦٠٢٠. مَا أُعْتَبَ مِنْ اغْتَفَرَ (أَغْتَفَرَ).

6021. Do not reprimand the ignorant one as he will hate you, but reprimand the wise one as he will love you [for it].

٦٠٢١. لَا تُعَاتِبِ الْجَاهِلَ فَيَمْقُتُكَ وَعَاتِبِ الْعَاقِلَ يُحِبُّكَ.

6022. Never be excessive in reprimanding, for indeed it brings about ill feelings and calls toward hatred; and seek to appease the one whom you hope to reprimand.

٦٠٢٢. لَا تُنْكِثِنَّ الْعِتَابَ فَإِنَّهُ يُورِثُ الضَّغْنَةَ وَيُدْعُو إِلَى الْبَغْضَاءِ وَاسْتَعْتِبْ لِمَنْ رَجُوتُ إِعْتَابَهُ.

6023. When you reprimand then leave some room [to make amends and do not be excessive in reprimanding].

٦٠٢٣. إِذَا عَاتَبْتَ فَاسْتَبِقْ.

EMANCIPATION

العتق والإعتاق

6024. When you become the owner [of a slave], then emancipate [him].

٦٠٢٤. إِذَا مَلَكْتَ فَأَغْتِقْ.

SLIP UP

العثرة

6025. The slip up of impudence cannot be pardoned.

٦٠٢٥. عَتْرَةُ الْإِسْرِسَالِ لَا تُسْتَقَلُ.

CONCEIT

العجب

6026. The most alienating estrangement is conceit.

٦٠٢٦. أَوْحَشُ الْوَحْشَةِ الْعُجْبُ.

6027. Conceit is destruction.

٦٠٢٧. الْعُجْبُ هَلَاثُ.

٦٠٢٨. العجبُ حُمُقٌ. ٦٠٢٨. Conceit is folly.
٦٠٢٩. العجبُ رأسُ الحماقةِ. ٦٠٢٩. Conceit is the cornerstone of foolishness.
٦٠٣٠. العجبُ رأسُ الجهلِ. ٦٠٣٠. Conceit is the cornerstone of ignorance.
٦٠٣١. العجبُ عنوانُ الحماقةِ. ٦٠٣١. Conceit is the symbol of foolishness.
٦٠٣٢. الإعجابُ يَمْنَعُ الإزديادِ. ٦٠٣٢. Self-admiration prevents growth.
٦٠٣٣. العجبُ أضرُّ قرّينِ. ٦٠٣٣. Conceit is the most harmful associate.
٦٠٣٤. الإعجابُ ضِدُّ الصوابِ. ٦٠٣٤. Self-admiration is contrary to reason.
٦٠٣٥. العجبُ يُفْسِدُ العَقْلَ. ٦٠٣٥. Conceit corrupts the intellect.
٦٠٣٦. العجبُ يَمْنَعُ الإزديادِ. ٦٠٣٦. Conceit prevents growth.
٦٠٣٧. العجبُ بِالحسنةِ يُخْبِطُها. ٦٠٣٧. Becoming conceited because of a good deed nullifies it.
٦٠٣٨. العجبُ آفةُ الشرفِ. ٦٠٣٨. Conceit is the bane of dignity.
٦٠٣٩. العجبُ يُظْهِرُ التَّقْيَةَ. ٦٠٣٩. Conceit manifests [one's] shortcoming.
٦٠٤٠. إعجابُ المُرءِ بِنَفْسِهِ حُمُقٌ. ٦٠٤٠. The admiration of a person for himself is folly.
٦٠٤١. الإعجابُ ضِدُّ الصوابِ وَ آفةُ الألبابِ. ٦٠٤١. Self-admiration is contrary to reason and the bane of the intellects.
٦٠٤٢. إِذَا أَرَدْتَ أَنْ تَعْظُمْ مَحَاسِنَكَ عِنْدَ النَّاسِ فَلَا تَعْظُمْ فِي عَيْنِكَ. ٦٠٤٢. When you wish your merits to be glorified among the people, then do not glorify yourself.
٦٠٤٣. إِذَا زَادَ عَجْبُكَ بِمَا أَنْتَ فِيهِ مِنْ سُلْطَانِيَّةٍ فَحَدَثَتْ لَكَ أُجَاهَةٌ أَوْ خَيْلَةٌ فَأَنْظُرْ إِلَى عِظَمِ مُلْكِ اللَّهِ

وَفُدْرِتِهِ مَا لَا تَفْدِرُ عَلَيْهِ مِنْ نَفْسِكَ فَإِنَّ ذَلِكَ يُلَيَّنُ
مِنْ جَمَاحِكَ وَيَكُفُّ عَنْ عَرْبِكَ وَيَنْهَا إِلَيْكَ إِمَا
عَرَبَ عَنْكَ مِنْ عَقْلِكَ.

vanity in you, then look at the greatness of the authority of Allah and His power, the power which you do not even possess over yourself, for indeed this will mellow your recalcitrance, cure your vehemence and bring back to you that which had departed from you of your intellect.

6044. By being pleased with oneself, vices and faults become manifest.

6045. The fruit of conceit is hatred.

6046. The sin that makes you distraught is better than the good deed that makes you conceited.

6047. One who admires himself will be ridiculed because of it.

6048. One who admires his [own] opinion becomes abased (or goes astray).

6049. Whoever is proud [and pleased] with his action, his intellect gets afflicted.

6050. One who admires his [own] speech, his intellect has departed.

6051. One whose self-admiration increases, his correctness reduces.

6052. One who becomes conceited by his action nullifies his reward.

6053. One who admires his good state falls short of attaining good expediencies.

6054. Adversity does not descend upon the

٤٦٠. بِالرِّضَا عَنِ النَّفْسِ تَظْهَرُ السَّوَاءُاتُ
وَالعُيُوبُ.

٤٥٦٠. ثَرَةُ الْعَجْبِ الْبَعْضَاءُ.

٤٦٠. سَيِّئَةُ شَوْؤُوكَ خَيْرٌ مِنْ حَسَنَةَ شُعْجُوكَ.

٤٧٠. مَنْ أَعْجِبَ بِنَفْسِهِ سُخِّرَ بِهِ.

٤٨٠. مَنْ أَعْجِبَ بِرَأْيِهِ ذَلَّ (ضَلَّ).

٤٩٠. مَنْ أَعْجِبَ بِفِعْلِهِ أُصِيبَ بِعَقْلِهِ.

٥٠٠. مَنْ أَعْجَبَهُ قَوْلُهُ فَقَدْ عَرَبَ عَقْلُهُ.

٥١٠. مَنْ كَثَرَ إِعْجَابُهُ قَلَّ صَوَابُهُ.

٥٢٠. مَنْ أَعْجِبَ بِعَمَلِهِ أَخْبَطَ أَجْرَهُ.

٥٣٠. مَنْ أَعْجِبَ بِحُسْنِ حَالِهِ قَصَرَ عَنْ حُسْنِ
حَيْلَتِهِ.

٤٥٠. مَنْ تَرَكَ الْعَجْبَ وَالْتَّوَانِ لَمْ يَنْزِلْ بِهِ مَكْرُوْهٌ.

one who abandons conceit and lassitude.

6055. No one admires his own opinion except the ignorant one.

6056. Nothing damages [one's] merits [and good deeds] like conceit.

6057. What has the son of Adam to do with conceit? His beginning is foul semen and his end is a rotting corpse, and in between these he is a carrier of waste products.

6058. There is no alienation more desolating than conceit.

6059. The self-admiration of a person is proof of his deficiency and a symbol of his weak intellect.

6060. Keep away from self-conceit and love for praise, for these are the strongest opportunities for Satan.

6061. Be careful not to be self-conceited, thereby making deficiency and enmity manifest upon [and against] you.

6062. Be cautious not to consider the sin of others as great while you deem it to be small [when it comes] from yourself, or to consider your worship as abundant while you deem the same to be less when performed by others.

٦٠٥٥. ما أُعْجِبَ بِرَأْيِهِ إِلَّا جَاهِلٌ.

٦٠٥٦. ما أَصْرَّ الْمُحَاسِنَ كَالْعَجْبِ.

٦٠٥٧. ما لَابْنِ آدَمَ وَالْعَجْبِ وَأَوْلَهُ نُطْفَةً مَذَرَّةً
وَآخِرُهُ حِيفَةً قَذِيرَةً وَهُوَ بَيْنَ ذَلِكَ يَحْمِلُ الْعَذَرَةَ.

٦٠٥٨. لَا وَحْشَةَ أَوْحَشُ مِنَ الْعَجْبِ.

٦٠٥٩. إِعْجَابُ الْمُرْءِ بِنَفْسِهِ بُرْهَانٌ نَفْسِهِ وَعُنْوانُ
ضَعْفِ عَقْلِهِ.

٦٠٦٠. إِيَّاكَ وَالإِعْجَابَ وَحْبَ الْإِطْرَاءِ فَإِنَّ ذَلِكَ
مِنْ أُوْنَقِ فُرَصِ الشَّيْطَانِ.

٦٠٦١. إِيَّاكَ أَنْ تُعْجِبَ بِنَفْسِكَ فَيَظْهَرَ عَلَيْكَ
النَّفْسُ وَالشَّنَآنُ.

٦٠٦٢. إِيَّاكَ أَنْ تَسْتَكِبِرَ مِنْ مَعْصِيَةِ عَيْرِكَ مَا
تَسْتَصْغِرُهُ مِنْ نَفْسِكَ أَوْ تَسْتَكِبِرَ مِنْ طَاعَنِكَ مَا
تَسْتَقْلُهُ مِنْ عَيْرِكَ.

6063. The self-admiring one has no

٦٠٦٣. الْمَعْجِبُ لَا عَقْلَ لَهُ.

intelligence.

6064. The self-admiring one has no [valid] opinion.

٦٠٦٤. لَيْسَ لِمُعْجِبٍ رَأْيٌ.

INABILITY

العجز

6065. Inability accompanied by espousing goodness is better than power accompanied by embarking on evil.

٦٠٦٥. الْعَجْزُ مَعَ لُرُومِ الْخَيْرِ خَيْرٌ مِنَ الْقُدْرَةِ مَعَ رُكُوبِ الشَّرِّ.

6066. Inability is waste.

٦٠٦٦. الْعَجْزُ إِضَاعَةٌ.

6067. Inability is ruin.

٦٠٦٧. الْعَجْزُ مَضِيَّةٌ.

6068. Inability is a cause of loss.

٦٠٦٨. الْعَجْزُ سَبَبُ التَّضَيِّعِ.

6069. Inability is the worst riding mount.

٦٠٦٩. الْعَجْزُ شُرُّ مَطِيَّةٍ.

6070. Inability bears the fruit of destruction.

٦٠٧٠. الْعَجْزُ يُثِمِّرُ الْهَلْكَةَ.

6071. Inability makes enemies covetous.

٦٠٧١. الْعَجْزُ يُطْمِئِنُ الْأَعْدَاءَ.

6072. The fruit of inability is losing what is sought.

٦٠٧٢. ثَمَرَةُ الْعَجْزِ فَوْتُ الْطَّلَبِ.

6073. Inability [and failure] is [in] occupying yourself with that which has been guaranteed for you instead of that which has been made obligatory upon you, and abandoning contentment with what you have been given.

٦٠٧٣. الْعَجْزُ إِشْتِغَالُكَ بِالْمُضْمُونِ لَكَ عَنِ الْمُفْرُوضِ عَيْنِكَ وَرَكِّقُ الْقَنَاعَةِ بِمَا أُوتِيتَ.

THE POWERLESS

العجز

6074. The most powerless of people are those who consider themselves the safest from sudden events and [from] the onslaught of their deaths.

٦٠٧٤. أَعْجَزُ النَّاسِ آمْنُهُمْ لِرُؤُسِ الْخَوَادِثِ وَهُجُومِ
الْأَجَلِ.

6075. Sometimes the powerless one acquires what he needs.

٦٠٧٥. رُبَّمَا أَذْرَكَ الْعَاجِزُ حَاجَتَهُ.

THE DERRIERE

العجيبة

6076. The derriere is one of the two faces.

٦٠٧٦. الْعَجِيْبَةُ أَحَدُ الْوَجْهَيْنِ.

HASTE AND THE HASTY

العجلة والعجلون

6077. Haste is dispraised in every affair except in that which repels evil.

٦٠٧٧. الْعَجَلَةُ مَدْمُوْمَةٌ فِي كُلِّ أَمْرٍ إِلَّا فِيمَا يَدْفَعُ
الشَّرَّ.

6078. Beware of haste, for indeed it bears the fruit of regret.

٦٠٧٨. إِحْذِرُوا الْعَجَلَةَ فَإِنَّهَا تُثْمِرُ التَّدَمَّةَ.

6079. Keep away from haste, for verily it is the symbol of loss and regret.

٦٠٧٩. إِيَّاكَ وَالْعَجَلَ فَإِنَّهُ عُنْوَانُ الْفَوْتِ وَالنَّدَمِ.

6080. Keep away from haste, for surely it is associated with error.

٦٠٨٠. إِيَّاكَ وَالْعَجَلَ فَإِنَّهُ مَفْرُونٌ بِالْعِثَارِ.

6081. Haste (or conceit) leads to error.

٦٠٨١. الْعَجَلُ (الْعَجْبُ) يُوَحِّبُ الْعِثَارَ.

6082. Haste prevents one from [successfully] achieving his goal.

٦٠٨٢. الْعَجَلَةُ تَمْنَعُ الْإِصَابَةَ.

6083. Making haste before [having the] ability, causes distress.

٦٠٨٣. الْعَجَلُ قَبْلَ الْإِمْكَانِ يُوَحِّبُ الْعُصَّةَ.

6084. The fruit of haste is error.

٦٠٨٤. ثَمَّةُ الْعَجَلَةِ الْعِثَارُ.

6085. Being hasty before [possessing the] ability is part of foolishness.

٦٠٨٥. مِنَ الْحُمْقِ الْعَجَلَةُ قَبْلَ الْإِمْكَانِ.

6086. With haste, errors abound.

٦٠٨٦. مَعَ الْعَجَلِ يَكْثُرُ الرَّيْلُ.

6087. The hasty one is in the wrong, even if he acquires [what he seeks].

٦٠٨٧. الْعَجُولُ مُخْطِئٌ وَإِنْ مَلَكَ.

6088. The one who rides on [the mount of] haste is on the verge of stumbling.

٦٠٨٨. رَاكِبُ الْعَجَلِ (الْعَجَلَة) مُشْفِ (مُشْرِفٌ) عَلَى الْكَبُوْةِ.

6089. In haste there is error.

٦٠٨٩. فِي الْعَجَلِ عِثَارٌ.

6090. In haste there is regret.

٦٠٩٠. فِي الْعَجَلَةِ النَّدَامَةُ.

6091. It is seldom that the view of a hasty person turns out to be correct.

٦٠٩١. قَلَّمَا يُصِيبُ رَأْيُ الْعَجُولِ.

6092. It is seldom that the scheme of the hasty is successful or that the love of the one who is fed up lasts.

٦٠٩٢. قَلَّمَا تَنْجُحُ حِيلَةُ الْعَجُولِ أَوْ تَدُومُ مَوَدَّةُ الْمُؤْلِلِ.

6093. Few are the ones who make haste and are not ruined by it.

٦٠٩٣. قَلَّ مَنْ عَجِلَ إِلَّا هَلَكَ.

6094. Everyone who is hastened asks for more time.

٦٠٩٤. كُلُّ مُعَاجِلٍ يَسْأَلُ الْإِنْظَارَ.

6095. Too much haste makes a person slip.

٦٠٩٥. كَثْرَةُ الْعَجَلِ يُرِيُّ إِلَيْهِ الْإِنْسَانَ.

6096. A hasty person never gets praised [for his haste].

٦٠٩٦. لَنْ يُلْقَى الْعَجُولُ مَحْمُودًا.

6097. One who makes haste, errs.

٦٠٩٧. مَنْ عَجِلَ زَلَّ.

6098. One who is hasty makes mistakes.

٦٠٩٨. مَنْ يَعْجِلَ يَغْتَرُ.

6099. One who makes haste, his errors increase.

٦٠٩٩. مَنْ عَجِلَ كَثُرَ عِثَارَهُ.

6100. One who acts hastily falls into error. ٦١٠٠. مَنْ رَكِبَ الْعَجَلَ أَدْرَكَ الرَّيْلَ.
6101. One who is hasty regrets his haste. ٦١٠١. مَنْ عَجِلَ نَدِمَ عَلَى الْعَجَلِ.
6102. One who acts hastily is made to stumble by error. ٦١٠٢. مَنْ رَكِبَ الْعَجَلَ كَبَاَهُ الرَّيْلَ.
6103. One who acts hastily is bestridden by blame. ٦١٠٣. مَنْ رَكِبَ الْعَجَلَ رَكِبَتْهُ الْمَلَامَةُ.
6104. There is no achievement for the hasty. ٦١٠٤. لَا إِصَابَةَ لِعَجُولٍ.
6105. Of all people, the one with the greatest regret and the most reproof is the hasty, rash person who is not subdued by his intellect until after his affair is lost. ٦١٠٥. أَشَدُ النَّاسِ نَدَامَةً وَأَكْثَرُهُمْ مَلَامَةً الْعَجَلُ
النَّرِقُ الَّذِي لَا يُدْرِكُهُ عَقْلُهُ إِلَّا بَعْدَ فَوْتِ أُمْرِهِ.
6106. Leave haste aside, for indeed the one who is hasty in matters neither attains what he seeks nor is his affair praised. ٦١٠٦. ذَرِ الْعَجَلَ فَإِنَّ الْعَجَلَ فِي الْأُمُورِ لَا يُدْرِكُ
مَطْلُبَهُ وَلَا يُحْمَدُ أَمْرُهُ.
6107. The hasty one errs or is close to [erring] ٦١٠٧. أَخْطَأً مُسْتَعْجِلٌ أَوْ كَادَ.

6108. Every denumerable thing can diminish. ٦١٠٨. كُلُّ مَعْدُودٍ مُنْتَقِصٌ.

READINESS AND PREPARATION

الاستعداد

6109. The best preparation is that by which one's Hereafter is improved. ٦١٠٩. خَيْرُ الْإِسْتِعْدَادِ مَا أَصْلَحَ بِهِ الْمَعَادُ.
6110. Lighten your burden, for indeed the goal is in front of you and the Hour is behind ٦١١٠. تَحَفَّظُوا فَإِنَّ الْغَايَةَ أَمَانَكُمْ وَالسَّاعَةُ مِنْ

you, driving you forward.

وَرَأَيْكُمْ تَحْدُوكُمْ.

6111. Lighten your burden so as to catch up [with those who are ahead you], for indeed the last among you are only being awaited by the first among you [who have preceded them].

٦١١١. تَحَقَّقُوا تَلْحِقُوا فَإِنَّمَا يُنْتَظَرُ بِأَوْلَكُمْ آخِرُكُمْ.

6112. Prepare for your journey, keep your gaze on the flash of salvation and travel on swift [and girded] mounts [of good deeds].

٦١١٢. تَبَسَّرْ لِسَفَرِكَ وَشُمْ بِرْقَ النَّجَاهِ وَارْجِلْ مَطَايَا التَّشْمِيرِ.

6113. Return from negligence, awake from slumber, prepare yourself for the move and gather provisions for the journey.

٦١١٣. ثُوبُوا (ثُوبُوا) مِنَ الرَّقَدَةِ وَنَبَّهُوا مِنَ الرَّقَدَةِ وَنَأْهَبُوا لِلنُّفُقَةِ وَتَزَوَّدُوا لِلرِّخْلَةِ.

6114. One who has prepared for his journey is delighted upon his arrival.

٦١١٤. مَنِ اسْتَعَدَ لِسَفَرِهِ قَرَّ عَيْنًا بِخَضْرِهِ.

6115. Select your abode for yourself before the day of your landing and prepare your dwelling before your arrival.

٦١١٥. ارْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُرْوِيلَكَ وَوَطِ الْمِنْرِ قَبْلَ حُلُولِكَ.

JUSTICE AND THE JUST

العدل والعادل

6116. Justice is the better of the two policies.

٦١١٦. الْعَدْلُ أَفْضَلُ السِّيَاسَتَيْنِ.

6117. Justice is the cornerstone of faith and the accumulator of benevolence.

٦١١٧. الْعَدْلُ رَأْسُ الإِيمَانِ وَجَمَاعُ الْإِحْسَانِ.

6118. Justice is the mainstay of the populace and the splendour of the rulers.

٦١١٨. الْعَدْلُ قِوَامُ الرَّعْيَةِ وَجَمَالُ الْفُلَّاَةِ.

6119. Justice means that you act equitably when you are oppressed, and kindness means that when you gain authority, you forgive.

٦١١٩. الْعَدْلُ أَنَّكَ إِذَا ظُلِمْتَ أَنْصَفْتَ وَالْفَضْلُ أَنَّكَ إِذَا قَدَرْتَ عَمَّوْتَ.

6120. Be just and you will rule.

٦١٢٠. إِعْدِلْ تَحْكُمْ.

6121. Be just and you will rule.

٦١٢١. إِعْدِلْ تَمْلِكَ.

6122. Be just and your power will last.

٦١٢٢. إِعْدِلْ تَدْمَ لَكَ الْقُدْرَةُ.

6123. Have recourse to justice with good intention for the populace, reduced covetousness and increased piety.

٦١٢٣. إِسْتَعِنْ عَلَى الْعَدْلِ بِخُسْنِ النِّيَّةِ فِي الرَّعْيَةِ وَقِلَّةِ الْطَّمْعِ وَكَثْرَةِ الْوَرَعِ.

6124. The loftiest of endowments is justice.

٦١٢٤. أَسْنَى الْمَوَاهِبِ الْعَدْلُ.

6125. The best [form of] justice is assisting the oppressed.

٦١٢٥. أَحْسَنُ الْعَدْلِ نُصْرَةُ الْمَظْلُومِ.

6126. The most just of all people is he who is equitable to the one who has oppressed him.

٦١٢٦. أَعْدَلُ النَّاسِ مَنْ أَنْصَفَ مَنْ ظَلَمَ.

6127. Verily being fair in [your] ruling and eschewing oppression are part of justice.

٦١٢٧. إِنَّ مِنَ الْعَدْلِ أَنْ تُنْصِفَ فِي الْحُكْمِ وَجَتِينِ الْظَّلْمَةَ.

6128. Indeed justice is the scale of Allah, the Glorified, which He has placed among the creation and installed for the establishment of truth; so do not oppose Him in His scale and do not contradict Him in His authority.

٦١٢٨. إِنَّ الْعَدْلَ مِيزَانُ اللَّهِ سُبْحَانَهُ الَّذِي وَضَعَهُ فِي الْخَلْقِ وَأَنْصَبَهُ لِإِقَامَةِ الْحَقِّ فَلَا تَخَالِفُهُ فِي مِيزَانِهِ وَلَا تُعَارِضُهُ فِي سُلْطَانِهِ.

6129. Verily Allah, the Glorified, has enjoined justice and benevolence and has forbidden indecency and injustice.

٦١٢٩. إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ بِالْعَدْلِ وَالْإِحْسَانِ وَنَهَا عَنِ الْفَحْشَاءِ وَالظُّلْمِ.

6130. Justice is brings harmony while oppression causes deviation.

٦١٣٠. الْعَدْلُ مَأْلُوفٌ أَجْحَزُ عَسْوَفٌ.

6131. Justice is the soul of testimony.

٦١٣١. الْقِسْطُ رُوحُ الشَّهَادَةِ.

6132. Justice is the life of decrees.

٦١٣٢. الْعَدْلُ حَيَاةُ الْأَخْكَامِ.

6133. Justice is the best testimony.

٦١٣٣. الْقِسْطُ خَيْرُ الشَّهَادَةِ.

٦١٣٤. العَدْلُ يُصْلِحُ الْبَرَيَّةَ.
6134. Justice reforms the people.
٦١٣٥. الْعَدْلُ فَضْلَةُ السُّلْطَانِ.
6135. Justice is a merit for the ruler.
٦١٣٦. الْعَدْلُ أَعْنَى الْغَنَاءَ.
6136. Justice is the greatest of riches.
٦١٣٧. الْعَدْلُ إِنْصَافٌ.
6137. Justice is equity.
٦١٣٨. الْعَدْلُ مِلَأُكَلْجُورُ هَلَكُ.
6138. Justice is a foundation [for a healthy society]; oppression is destruction.
٦١٣٩. الْعَادِلُ رَاعٍ يَنْتَظِرُ أَحَدَ الْجَزَائِينَ (أَحْسَنَ الْجَزَائِينَ).
6139. The just [ruler] is a custodian who awaits one of the two rewards (or the better of the two rewards).
٦١٤٠. أَعْدَلُ الْخَلْقِ أَفْصَاهُمْ بِالْحَقِّ.
6140. The most just among the creation is one who judges best according to the truth.
٦١٤١. أَعْدَلُ النَّاسِ مَنْ أَنْصَفَ عَنْ قُوَّةٍ وَأَعْظَمَهُمْ حِلْمًا مَنْ حُلِمَ عَنْ قُدْرَةٍ.
6141. The most just of all people is he who is equitable despite having power, and the one who has the greatest clemency is he who is clement despite having authority.
٦١٤٢. بِالْعَدْلِ تَتَضَاعَفُ الْبَرَكَاتُ.
6142. Through justice, bounties are multiplied.
٦١٤٣. بِالْعَدْلِ تَصْلُحُ الرَّعْيَةُ.
6143. Through justice, the populace is reformed.
٦١٤٤. جَعَلَ اللَّهُ سُبْحَانَهُ الْعَدْلَ قَوَامًا لِلْأَنَامِ وَتَنْزِيهًآ مِنَ الْمُظَلَّمِ وَالْأَثَمِ وَتَسْبِيَّةً لِلإِسْلَامِ.
6144. Allah, the Glorified, made justice a mainstay for mankind, a purification from oppressions and vices, and as an opening for [the spreading of] Islam.
٦١٤٥. حُسْنُ الْعَدْلِ نِظَامُ الْبَرَيَّةِ.
6145. Virtuous justice is [the cause of] organization [and harmony] among the people.
٦١٤٦. حَيْزُ السِّيَاسَاتِ الْعَدْلُ.
6146. The best of policies is justice.

6147. How can one who is unjust to himself be just with others?!

٦١٤٧- كَيْفَ يَعْدِلُ فِي عَيْرِهِ مَنْ يَظْلِمُ نَفْسَهُ؟!

6148. Justice suffices as a means of governance.

٦١٤٨- كَفَى بِالْعَدْلِ سَائِسَاً.

6149. Let your riding mount be justice, for one who rides on it gains mastery.

٦١٤٩- لَيْكُنْ مَرْكِبُكَ الْعَدْلَ فَمَنْ رَكِبَهُ مَلَكَ.

6150. Justice can never be achieved until injustice falters [and comes to an end].

٦١٥٠- لَنْ يُمْكَنَ الْعَدْلُ حَتَّى يَرِلَ الْبَحْسُ.

6151. It is not from justice to judge a reliable person by conjecture [instead of accepting his testimony].

٦١٥١- لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى التَّقْيَةِ بِالظَّرِّ.

6152. One who is just gains [and strengthens his] power [and authority].

٦١٥٢- مَنْ عَدَلَ تَمَكَّنَ.

6153. The ruling of one who is just gets acted upon.

٦١٥٣- مَنْ عَدَلَ نَفَذَ حُكْمُهُ.

6154. The status of one who is just becomes great.

٦١٥٤- مَنْ عَدَلَ عَظِيمٌ قَدْرُهُ.

6155. One whose justice increases, his days are praised.

٦١٥٥- مَنْ كَثَرَ عَدْلُهُ حُمِدَتْ أَيَامُهُ.

6156. Allah unfolds His mercy upon one who acts justly in the lands.

٦١٥٦- مَنْ عَدَلَ فِي الْبِلَادِ نَشَرَ اللَّهُ عَلَيْهِ الرَّحْمَةَ.

6157. One whose deed done in private matches what he does openly and whose actions are consistent with his speech, then he is the one who has fulfilled the trust and whose justice has been established.

٦١٥٧- مَنْ طَابَقَ سِرُّهُ عَلَانِيَّتَهُ وَ وَافَقَ فِعْلُهُ مَقَالَتُهُ

فَهُوَ الَّذِي أَدَّى الْأَمَانَةَ وَ تَحَقَّقَتْ عَدْلَتُهُ.

6158. Whoever acts justly, Allah fortifies his kingdom.

٦١٥٨- مَنْ عَمِلَ بِالْعَدْلِ حَصَنَ اللَّهُ مُلْكَهُ.

6159. Take with justice but give with munificence; you will possess two virtues.

٦١٥٩- حُذْ بِالْعَدْلِ وَأَعْطِ بِالْفَضْلِ تَحْزِيْ المُنْعَبِتَيْنِ.

6160. The policy of justice comprises of three things: judiciousness in leniency, fairness in investigation and moderation in munificence.

6161. Two things are such that their reward cannot be weighed: forgiveness and justice.

6162. The uprightness [and betterment] of the populace is [achieved through] justice.

6163. You must be just with [both] friend and foe, and moderate in [both] poverty and wealth.

6164. The pinnacle of justice is for a person to be just with himself.

6165. In justice there is benevolence.

6166. In justice there is betterment of the people.

6167. Following the way of Allah and the stability of nations lies in justice

6168. In justice there is comfort; and one for whom justice is beleaguering, then oppression will be more beleaguering [and difficult] for him.

6169. From the exigencies of justice is the forbidding of oppression.

6170. Nothing brings prosperity to the lands like justice.

6171. Do not let the weak lose hope in your justice.

6172. There is no justice better than

٦١٦٠. سِيَاسَةُ الْعَدْلِ ثَلَاثٌ: لِينٌ فِي حَزْمٍ وَاسْتِفْصَاءٌ فِي عَدْلٍ وَإِفْضَالٌ فِي فَصْدٍ.

٦١٦١. شَيْئَانِ لَا يُوَرَّثُ شَوَابُهُما: الْعَفْوُ وَالْعَدْلُ.

٦١٦٢. صَلَاحُ الرَّعْيَةِ الْعَدْلُ.

٦١٦٣. عَلَيْكَ بِالْعَدْلِ فِي الصَّدِيقِ وَالْعُدُوِّ وَالْقَصْدِ فِي الْمَفْرِّ وَالْغَنِّ.

٦١٦٤. غَايَةُ الْعَدْلِ أَنْ يَعْدِلَ الْمُرْءُ فِي نَفْسِهِ.

٦١٦٥. فِي الْعَدْلِ إِلْحَسَانٌ.

٦١٦٦. فِي الْعَدْلِ صَلَاحُ الْبَرِيَّةِ.

٦١٦٧. فِي الْعَدْلِ الْإِقْتِدَاءُ بِسُنَّةِ اللَّهِ وَثَبَاتُ الدُّولَ.

٦١٦٨. فِي الْعَدْلِ سَعَةٌ وَمَنْ ضَاقَ عَلَيْهِ الْعَدْلُ فَأَجْوَرُ عَلَيْهِ أَصْبَحَ.

٦١٦٩. مِنْ لَوَازِمِ الْعَدْلِ الْتَّنَاهِي عَنِ الظُّلْمِ.

٦١٧٠. مَا عَمِرَتِ الْبُلْدَانُ إِمْثَلَ الْعَدْلِ.

٦١٧١. لَا تُؤْپِسِ الصُّعَفَاءَ مِنْ عَدْلِكَ.

٦١٧٢. لَا عَدْلٌ أَفْضَلُ مِنْ رَدِّ الْمَظَالِمِ.

returning the right of the oppressed.

6173. Justice is life.

٦١٧٣. العَدْلُ حَيَاةً.

6174. Justice is the best judgment.

٦١٧٤. العَدْلُ خَيْرُ الْحُكْمِ.

6175. Justice is [a means of attaining] success and dignity.

٦١٧٥. العَدْلُ فَوْزٌ وَكَرَامَةٌ (مَكَانَةً).

6176. Justice is the mainstay of the populace (or of the creation).

٦١٧٦. العَدْلُ قِوَامُ الرَّعْيَةِ (الْبَرِيَّةِ).

6177. Justice is a merit of the sultan.

٦١٧٧. العَدْلُ فَضْيَلَةُ السُّلْطَانِ.

6178. Justice is the system of leadership.

٦١٧٨. العَدْلُ نِظَامُ الْإِمْرَةِ.

6179. Justice is the strongest foundation.

٦١٧٩. العَدْلُ أَفْوَى أَسَاسٍ.

6180. Justice is the best trait.

٦١٨٠. العَدْلُ أَفْضَلُ سَجِيَّةٍ.

6181. Justice relieves the one who acts upon it from being shackled by the rights of others.

٦١٨١. العَدْلُ يُرْيِخُ الْعَالِمَ بِهِ مِنْ تَقْلِيدِ الْمُظَلَّمِ.

6182. The bane of justice is the powerful tyrant.

٦١٨٢. آفَةُ العَدْلِ الظَّالِمُ الْقَادِرُ.

6183. When your judgment is applied upon yourself [thereby showing your justice], the souls of [other] people summon each other towards your justice.

٦١٨٣. إِذَا نَفَدَ حُكْمُكَ فِي نَفْسِكَ تَدَاعَتْ أَنْفُسُ النَّاسِ إِلَى عَدْلِكَ.

6184. The bane of the just [ones] is lack of piety.

٦١٨٤. آفَةُ الْعَدْوَلِ قَلَّةُ الْوَرَعِ.

6185. The coming to power of the just is from the necessities.

٦١٨٥. دُولَةُ الْعَادِلِ مِنَ الْوَاجِبَاتِ.

6186. Many a just person is an oppressor.

٦١٨٦. رَبُّ عَادِلٍ جَائِرٌ.

THE MIDDLE COURSE

الاعتدال والنمط الأوسط

6187. The best affair (of this ummah) is [taking] the middle course; to it return those who have gone to the extreme and with it join those who have lagged behind.

٦١٨٧. حَيْزُ الْأُمُورِ (هَذِهِ الْأُمَّةُ) التَّمَطُّلُ الْأُوْسَطُ
إِلَيْهِ يَرْجِعُ الْغَالِي وَبِهِ يَلْحَقُ التَّالِيُّ.

ENMITY AND THE ENEMY

العدو والمعاداة

6188. Being bound by straps is better [and more preferable] than accompanying the adversary.

٦١٨٨. الشَّدُّ بِالْقَدْدِ وَلَا مُقَارَّةُ الصَّدَدِ.

6189. The cause of enmity is lack of empathy [and consideration for others].

٦١٨٩. عِلْمُ الْمَعَادَةِ فِيْلَةُ الْمِيَالَاتِ.

6190. Enmity of near ones is more unpleasant than the sting of the scorpions.

٦١٩٠. عَدَاوَةُ الْأَقْرَابِ أَمْرٌ مِنْ لَسْعِ الْعَقَارِبِ.

6191. Too much enmity is disquieting for the hearts.

٦١٩١. كَثْرَةُ الْعَدَاوَةِ عَنَاءُ الْقُلُوبِ.

6192. Whoever stubbornly opposes the people, they hate him.

٦١٩٢. مَنْ عَانَى النَّاسَ مَقْتُونُهُ.

6193. Whoever manifests his enmity, his stratagems are reduced.

٦١٩٣. مَنْ أَظْهَرَ عَدَاوَتَهُ فَلَيْكَيْدُهُ.

6194. One who tries to overcome his adversary has embarked on a struggle.

٦١٩٤. مَنْ غَالَبَ الصِّدَّرَ رَكِبَ الْجَدَّ.

6195. One who accompanies his adversary exhausts his body.

٦١٩٥. مَنْ قَارَنَ ضِدَّهُ ضَنَى جَسَدُهُ.

6196. One who reforms [and reconciles with] his enemy increases in his number.

٦١٩٦. مَنِ اسْتَصْلَحَ عَدُوًّا زَادَ فِي عَدَدِهِ.

6197. Whoever is unconcerned about you, then he is your enemy.

٦١٩٧. مَنْ لَا يُبَالِكَ فَهُوَ عَدُوكَ.

6198. Whoever accompanies his adversary, he will expose his flaw and torment his heart.

٦١٩٨. مَنْ قَارَنَ ضِدَّهُ كَشَفَ عَيْبَهُ وَعَذَّبَ قَلْبَهُ.

6199. One who is courteous with his adversaries is safe from battles.

٦١٩٩. مَنْ دَارَى أَضْدَادَهُ أَمِنَ الْمُحَارَبَ.

6200. One who sleeps, neglecting his enemy, is jolted awake by [his] crafty schemes.

٦٢٠٠. مَنْ نَامَ عَنْ عَدُوِّهِ أَنْبَهْتَهُ (تَبَهَّتُهُ) الْمَكَائِدُ.

6201. One who finds the enmity of men sweet tastes the bitterness of the hardships of war.

٦٢٠١. مَنْ اسْتَحْلَى مُعَادَةَ الرِّجَالِ إِسْتَمَرَ مُعَايَةَ الْقَتَالِ.

6202. One who shows enmity towards the people reaps the fruit of regret.

٦٢٠٢. مَنْ عَادَى النَّاسَ إِسْتَثْمَرَ النَّدَامَةَ.

6203. Whoever hides your fault from you and exposes your fault in your absence, then he is your [real] enemy, so be careful of him.

٦٢٠٣. مَنْ سَأَرَكَ عَيْبَكَ وَعَابَكَ فِي عَيْبِكَ فَهُوَ عَدُوُّ فَاحْذَرْهُ.

6204. Whoever shows enmity [with the people] his paths becomes rugged, his affair becomes difficult and his way out becomes narrow.

٦٢٠٤. مَنْ شَاقَ وَعَرَثَ عَلَيْهِ طُرُقَهُ وَأَغْصَلَ عَلَيْهِ أَمْرَهُ وَضَاقَ عَلَيْهِ مَخْرُجُهُ.

6205. One who reforms his adversaries attains his goal.

٦٢٠٥. مَنْ أَصْلَحَ الْأَضْدَادَ بَلَغَ الْمَرَادَ.

6206. One who derives benefit from harming you will never be free from his enmity for you in every situation.

٦٢٠٦. مَنْ كَانَ نَفْعُهُ فِي مَضَرِّتِكَ لَمْ يَخْلُ فِي كُلِّ حَالٍ مِنْ عَدَاوَتِكَ.

6207. Never do two people [or groups] quarrel but that the more foolish of the two wins the argument.

٦٢٠٧. مَا تَلَاحِي إِثْنَانِ فَظَاهَرَ إِلَّا أَسْفَهُهُمَا.

6208. Acting courteously with the enemies

٦٢٠٨. مُجَامِلَةُ أَعْدَاءِ اللَّهِ فِي دُؤُتِّهِمْ تَعْيَّةٌ مِنْ عَذَابٍ

of Allah in their domains is a safeguard from the chastisement of Allah and a caution from the raging tribulations of this world.

6209. Struggling against the enemies in their dominions and fighting against them despite their power is abandoning the command of Allah and exposing oneself to the tribulations of this world.

6210. Do not be adversaries of the blessings of Allah upon you.

6211. Do not face your adversary before you are powerful enough [to defeat him].

6212. Do not be fooled by the courteousness of the enemy for indeed he is like water, even if its heating by fire is prolonged, it is not prevented from extinguishing it.

6213. Do not confront your enemy while he is charging towards you, for indeed his charge will aid him to overcome you and do not confront him when he is fleeing away from you, for indeed his flight is sufficient for you in dealing with him.

6214. Do not declare your enmity to your enemy and do not rebuke your friend; and accept the excuse [you are given] even if it is a lie, and do not give [a forceful] response despite having the power to do so, even if it be your right.

6215. When you have hatred [for someone] then do not disassociate yourself [completely – and leave some room for possible future friendship].

الله وَحْدَهُ مِنْ مَعَارِكَ الْبَلَاءِ فِي الدُّنْيَا.

٦٢٠٩. مُجَاهَدَةُ الْأَعْدَاءِ فِي دُوَّاتِهِمْ وَمُنَاضَلَتِهِمْ مَعَ قُدْرَتِهِمْ تَرْكُ لِأَمْرِ اللَّهِ وَتَعْرُضُ لِبَلَاءِ الدُّنْيَا.

٦٢١٠. لَا تَكُونُوا لِبَنَعِمِ اللَّهِ عَلَيْكُمْ أَصْدَادًا.

٦٢١١. لَا تُوقِعْ بِالْعَدُوِّ قَبْلَ الْقُدْرَةِ.

٦٢١٢. لَا تَغْتَرَنَّ بِمُجَاهَمَةِ الْعَدُوِّ فَإِنَّ كَلْمَاءَ وَإِنْ أَطْلَى إِسْخَانَهُ بِالنَّارِ لَا يَمْتَنَعُ مِنْ إِطْفَائِهَا.

٦٢١٣. لَا تَعَرَّضْ لِعَدُوَّكَ وَهُوَ مُفْلِلٌ فَإِنَّ إِقْبَالَ يُعْيِنُهُ عَلَيْكَ وَلَا تَعَرَّضْ لَهُ وَهُوَ مُدْبِرٌ فَإِنَّ إِذْبَارَ يَكْفِيَكَ أَمْرًا.

٦٢١٤. لَا تُسَايِدْ عَدُوَّكَ وَلَا تُقْرِعْ صَدِيقَكَ وَأَقْبَلِ الْعَذْرَ وَإِنْ كَانَ كِذْبًا وَدَعَ الْجَوَابَ عَنْ قُدْرَةِ وَإِنْ كَانَ لَكَ.

٦٢١٥. إِذَا أَبْغَضْتَ فَلَا كَجْرٌ.

6216. Let the most hated of people to you and the furthest of them from you be the one who always seeks out the faults of people.

٦٢١٦. لِيَكُنْ أَبْعَضُ النَّاسِ إِلَيْكَ وَأَبْعَدُهُمْ مِنْكَ
أَطْلَبُهُمْ لِمَاعِبِ النَّاسِ.

6217. One who hates you incites you [to wrongdoing].

٦٢١٧. مَنْ أَبْعَضَكَ أَغْرَاكَ.

6218. The enemy has been named ‘enemy’ because he wrongs you; so one who flatters you for your faults is in actually an enemy who is wronging you.

٦٢١٨. إِنَّمَا سُكِّيَ الْعَدُوُّ عَدُوًّا لِأَنَّهُ يَعْدُ عَلَيْكَ فَمَنْ
دَاهَنَكَ فِي مَعَابِكَ فَهُوَ الْعَدُوُّ الْعَادِي عَلَيْكَ.

6219. Keep away from the enemies of Allah and maintain ties with the friends of Allah.

٦٢١٩. رَأَلُوا أَعْدَاءَ اللَّهِ وَوَاصِلُوا أُولَيَاءَ اللَّهِ.

6220. The worst of enemies is the one who goes to the greatest lengths and is most secretive in his plotting.

٦٢٢٠. شَرُّ الْأَعْدَاءِ أَبْعَدُهُمْ عَوْرًا وَأَخْفَاهُمْ مَكِيدَةً.

6221. At times enemies may deceive [and pretend to be well-wishers].

٦٢٢١. قَدْ يَخْدُعُ الْأَعْدَاءُ.

6222. One who sows enmity [and aggression] reaps loss.

٦٢٢٢. مَنْ زَرَعَ الْعَدْوَانَ حَصَدَ الْخُسْرَانَ.

6223. Treating the enemy with kindness is one of the two victories.

٦٢٢٣. الْأَحْذُ عَلَى الْعَدُوِّ بِالْفَضْلِ أَحْذُ الظَّفَرَيْنِ.

6224. Being courteous when trying to accomplish something is more effective than other means.

٦٢٢٤. الْتَّلَاطُفُ فِي الْحِيلَةِ أَجْدَى مِنَ الْوَسِيلَةِ.

6225. With regards to your enemy, be on the lookout for possibility [of defeating him] and seize opportunity, you will be [thus become] triumphant.

٦٢٢٥. إِسْتَعْمِلْ مَعَ عَدُوِّكَ مُرَاقِبَةً إِلَمَكَانِ
وَأَتَهَاضَ الْفُرْصَةَ تَنْظَفُ.

6226. The weakest of enemies in plotting is the one who manifests his enmity.

٦٢٢٦. أَوْهَنُ الْأَعْدَاءِ كَيْدًا مَنْ أَظْهَرَ عَدَاوَةً.

6227. One enemy is plenty.

٦٢٢٧. الْوَاحِدُ مِنَ الْأَعْدَاءِ كَثِيرٌ.

6228. Reforming [and reconciliation with] the enemies through good words and beautiful actions is easier than facing them and combating them with the torment of battle.

6229. One who reforms [and reconciles with] his opponents attains his goal.

6230. Do not consider yourself safe from an enemy, even if he is grateful.

6231. Never underestimate an enemy, even if he is weak.

6232. Showing enmity towards the people is a trait of the ignorant ones.

6233. One who unsheathes the sword of aggression is killed by it.

6234. Stances of [enmity and] hatred anger the Most Merciful, please Satan and disgrace man.

6235. One who exceeds in [his] animosity has sinned and one who falls short [and does not show enmity when it is required] is defeated.

6236. He who has animosity [towards others] is not capable of fearing Allah.

6237. Quarrels [and disputes] manifest the foolishness of a person and do not increase in his right.

6238. One whose transgression (or antagonism) increases, his enemies increase.

6239. Power is lost through aggression [and

٦٢٢٨. الْإِسْتِصْلَاحُ لِلأَعْدَاءِ يُحْسِنُ الْمَقَالَ وَجَبَلِ
الْأَفْعَالِ أَهُونُ مِنْ مُلَاقاَتِهِمْ وَمُغَالَيَتِهِمْ بِمَضِيِّ
الْقِتَالِ.

٦٢٢٩. مَنْ اسْتَصَلَحَ الْأَضْدَادَ بَلَغَ الْمَوَادَ.

٦٢٣٠. لَا تَأْمُنْ عَدُوًّا وَإِنْ شَكَرَ.

٦٢٣١. لَا تَسْتَصْبِرْنَ عَدُوًّا وَإِنْ ضَعُفَ.

٦٢٣٢. مُعَاذَا الرِّجَالِ مِنْ شَيْءِ الْجُهَالِ.

٦٢٣٣. مَنْ سَلَ سَيْفَ الْعُدُوانِ قُتِلَ بِهِ.

٦٢٣٤. مَوَاقِفُ الشَّيَاطِينِ تُسْخِطُ الرَّحْمَنَ وَتَرْضِي
الشَّيَاطِينَ وَتَشَيَّئُ الْإِنْسَانَ.

٦٢٣٥. مَنْ بَالَّغَ فِي الْحِصَامِ أَثْمًا وَمَنْ قَصَرَ عَنْهُ
حُصْمَ.

٦٢٣٦. لَا يَسْتَطِيعُ أُنْ يَتَقَبَّلِي اللَّهُ مِنْ خَاصَّهُ.

٦٢٣٧. الْمِنْخَاصَمَةُ ثُبَدِي سَفَةَ الرَّجُلِ وَلَا تَرِيدُ فِي
حَقِّهِ.

٦٢٣٨. مَنْ كَثُرَ تَعَدِّيَهُ (تَعَادِيهِ) كَثُرَتْ أَعْادِيهِ.

٦٢٣٩. الْقُدْرَةُ يُرْبِلُهَا الْعُدُوانُ.

oppression].

APOLOGIZING AND OFFERING EXCUSES

الأعتذار والاعتذار

6240. Having no reason to give an excuse is more honourable than truthfulness [in your excuse].

6241. Apologizing necessitates pardoning.

6242. Repeating the apology is a reminder of the sin.

6243. One who seeks pardon without having sinned has imposed the sin upon his soul.

6244. One who admits his wrongdoing deserves forgiveness.

6245. One who apologizes in a befitting manner deserves to be forgiven.

6246. One who apologizes has sought pardon.

6247. He who seeks pardon has not sinned.

6248. How good an intercessor seeking pardon is!

6249. Do not offer an excuse to the one who would like to find you without an excuse.

6250. There is no intercessor more successful than apology.

6251. Repeating the apology is a reminder of the [past] sins.

٦٢٤٠. الإِسْتِغْنَاءُ عَنِ الْعَفْرِ أَعْزَى مِنَ الصِّدْقِ.

٦٢٤١. الْأَعْذَارُ يُوجِبُ الْإِغْتِذَارَ.

٦٢٤٢. إِعَادَةُ الْإِغْتِذَارِ تَذَكِّرُ بِالذَّنْبِ.

٦٢٤٣. مَنِ اعْتَدَرَ مِنْ غَيْرِ ذَنْبٍ فَقَدْ أُوْجِبَ عَلَى تَقْسِيمِ الذَّنْبِ.

٦٢٤٤. مَنِ اعْتَرَفَ بِالْجَرِيَةِ إِسْتَحْقَقَ الْمَغْفِرَةَ.

٦٢٤٥. مَنِ أَحْسَنَ الْإِغْتِذَارَ إِسْتَحْقَقَ الْإِغْفِارَ.

٦٢٤٦. مَنِ اعْتَدَرَ فَقَدِ اسْتَقَالَ.

٦٢٤٧. مَا أَذَنَبَ مَنِ اعْتَدَرَ.

٦٢٤٨. نَعْمَ الشَّفِيعُ الْإِغْتِذَارُ.

٦٢٤٩. لَا تَعْتَذِرْ إِلَى مَنْ يُحِبُّ أَنْ لَا يَجِدَ لَكَ عُذْرًا.

٦٢٥٠. لَا شَافِعٌ أَنْجُحُ مِنَ الْإِغْتِذَارِ.

٦٢٥١. إِعَادَةُ الْإِغْتِذَارِ تَذَكِّرُ بِالذَّنْبِ.

6252. Seeking pardon (or taking lesson) is a sincere warner.

٦٢٥٢. الاعْتِدَارُ (الإِعْتِبَارُ) مُنْذِرٌ نَاصِحٌ.

6253. When you do wrong, apologize.

٦٢٥٣. إِذَا جَنِيْتَ فَاقْتُلْنِيْ.

6254. Sometimes the admission of guilt for having committed a sin dispenses with the need for seeking pardon.

٤٦٢٥٤. رُبَّ جُنُمٍ أَعْلَى عَنِ الاعْتِدَارِ عَنْهُ الْأَفْرَارُ يَهُ.

6255. Too much apology magnifies the sins.

٦٢٥٥. كَثْرَةُ الاعْتِدَارِ تُعَظِّمُ الذُّنُوبَ.

6256. Keep away from that for which there is little denial, even if the excuses from you are many, for it is not such that everyone who speaks ill [of you] can be excused by you.

٦٢٥٦. إِيَّاكَ وَمَا قَلَّ إِنْكَارُهُ وَإِنْ كَثُرَ مِنْكَ اعْتِدَارُهُ فَمَا كُلُّ قَائِلٍ ثُكْرًا يُمْكِنُكَ أَنْ تُوْسِعَهُ عُدْرًا.

DIGNITY AND REPUTATION

الأعراض

6257. Safeguard [your] reputations with wealth.

٦٢٥٧. حَصِّنُوا الأَعْرَاضَ بِالْأَمْوَالِ.

6258. Nothing preserves reputations like turning away from vile traits and evil objectives.

٦٢٥٨. مَا صَانَ الْأَعْرَاضُ كَالْأَعْرَاضِ عَنِ الدُّنْيَا وَسُوءِ الْأَعْرَاضِ.

6259. Protect your reputations by spending your wealth generously.

٦٢٥٩. وَقُوا أَعْرَاضَكُمْ بِبَذْلِ أَمْوَالِكُمْ.

6260. Abundance of wealth [that is attained] by the derogation of reputations is ignobility.

٦٢٦٠. وَفُورُ الْأَمْوَالِ بِانْتِقَاصِ الْأَعْرَاضِ لُؤْمٌ.

6261. Plenitude of religion and dignity [that is acquired] through generously spending wealth is a sublime gift.

٦٢٦١. وَفُورُ الدِّينِ وَالْعِرْضِ بِاِبْتِداِلِ الْأَمْوَالِ مَوْهِبَةٌ سَيِّئَةٌ.

6262. Protect your dignity with your worldly possessions and you will be honoured, do

٦٢٦٢. وَقِي عِزْضَكَ بِعِزْضِكَ ثُكْرٌ وَنَقْضَلَنْ ثُخَدْمٌ

good to others and you will be served, show clemency and you will be put forward (or you will advance).

وَاحْلُمْ تُقَدَّمْ.

6263. The plenitude of dignity is [attained] through the generous spending of wealth, and the uprightness of religion is [realized] through devaluing this world.

٦٢٦٣. وَفُورُ الْعِرْضِ بِإِنْدَالِ الْمَالِ وَصَلَاحُ الدِّينِ
بِإِفْسَادِ الدُّنْيَا.

6264. Nothing safeguards reputations like spending generously.

٦٢٦٤. مَا حُصِّنَتِ الْأَعْرَاضُ بِغَنْمِ الْبَذْلِ.

6265. Do not make your dignity a subject of the speech of every speaker [by engaging in shameful deeds].

٦٢٦٥. لَا تَجْعَلْ عِرْضَكَ عَرْضًا لِعَوْلِ كُلِّ قَائِلِ.

6266. One who sacrifices his dignity is abased.

٦٢٦٦. مَنْ بَذَلَ عِرْضَهُ ذَلَّ.

6267. One who sacrifices his dignity is humiliated.

٦٢٦٧. مَنْ بَذَلَ عِرْضَهُ حُفِّرَ.

6268. One who preserves his dignity is revered.

٦٢٦٨. مَنْ صَانَ عِرْضَهُ وُقِرَ.

6269. Whoever considers his dignity to be precious, money has of little value for him.

٦٢٦٩. مَنْ كَرِمَ عَلَيْهِ عِرْضَهُ هَانَ عَلَيْهِ الْمَالُ.

6270. Cognizance is perplexity and being devoid of it is dim-sightedness.

٦٢٧٠. الْمَعْرِفَةُ دَهْشُ وَالخُلُوُّ مِنْهَا عَطَشُ.

6271. The most excellent cognizance is the human being's cognizance of himself.

٦٢٧١. أَفْضَلُ الْمَعْرِفَةِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ.

6272. Of all the people, the most cognizant of himself is the most fearful of his Lord.

٦٢٧٢. أَكْثَرُ النَّاسِ مَعْرِفَةً لِنَفْسِهِ أَخْوَافُهُمْ لِرَبِّهِ.

6273. The person most cognizant of his age is the one who is not astonished by its events.

6274. Cognizance is the light of the heart.

6275. Cognizance is the successful attainment of [purification and] the sacred.

6276. Cognizance is the evidence of excellence (or nobility).

6277. The fruit of cognizance is becoming averse to the evanescent abode.

6278. Many a cognizance leads to misguidance.

6279. Allah is known by the revocation of resolutions, the undoing of binds and the relieving of hardship and affliction from the one whose intention is sincere.

6280. The pinnacle of cognizance is fear [of Allah].

6281. The pinnacle of cognizance is for a person to know himself.

6282. It is a sufficient cognizance for a person to know himself.

6283. The conception of cognizance is through learning knowledge.

6284. One whose cognizance is sound, his soul and his endeavour turns away from the evanescent world.

6285. The cognizance of a scholar is the devoutness through which Allah is

٦٢٧٣. أَعْرِفُ النَّاسَ بِالزَّمَانِ مَنْ لَمْ يَتَعَجَّبْ مِنْ أَخْدَاثِهِ.

٦٢٧٤. الْمَعْرِفَةُ نُورُ الْقَلْبِ.

٦٢٧٥. الْمَعْرِفَةُ الْقَوْزُ بِالْقُدْسِ.

٦٢٧٦. الْمَعْرِفَةُ بُرْهَانُ الْفَضْلِ (الْتَّبْلِ).

٦٢٧٧. ثَمَرَةُ الْمَعْرِفَةِ الْعُزُوفُ عَنْ دَارِ الْفَنَاءِ.

٦٢٧٨. رُبَّ مَعْرِفَةً أَدَدْتُ إِلَى تَضليلٍ.

٦٢٧٩. عُرِفَ اللَّهُ سُبْحَانَهُ بِفَسْخِ الْعَرَائِمِ وَحَلَّ الْعُقُودُ وَكَشْفِ الصُّرُّ وَالْبَلَيْةِ عَمَّنْ أَحْلَصَ لَهُ النَّيْةَ.

٦٢٨٠. غَايَةُ الْمَعْرِفَةِ الْحَسْنِيَّةُ.

٦٢٨١. غَايَةُ الْمَعْرِفَةِ أَنْ يَعْرِفَ الْمَرءُ نَفْسَهُ.

٦٢٨٢. كَفَى بِالْمَرءِ مَعْرِفَةً أَنْ يَعْرِفَ نَفْسَهُ.

٦٢٨٣. لِقَاعُ الْمَعْرِفَةِ دِرَاسَةُ الْعِلْمِ.

٦٢٨٤. مَنْ صَحَّتْ مَعْرِفَتُهُ اِنْصَرَفَتْ عَنِ الْعَالَمِ الْفَانِي نَفْسُهُ وَهَمَّهُ.

٦٢٨٥. مَعْرِفَةُ الْعَالَمِ دِينٌ يُدَانُ بِهِ يُكْسِبُ الْإِنْسَانَ

worshipped, through it the human being gains obedience in his lifetime and a beautiful remembrance after his death.

6286. The smallest amount of cognizance leads to disinclination towards worldly pleasures (or corruption of one's actions).

6287. Meeting the people of cognizance is a means of strengthening the hearts and benefitting of wisdom.

6288. One who is cognizant, refrains [from the forbidden].

6289. It behoves the one who knows Allah, the Glorified, to desire that which is with Him.

6290. One who is cognizant of Allah, the Glorified, will never become wretched.

6291. One who relies on personal opinion and analogy in trying to know Allah goes astray and matters become confusing for him.

6292. Cognizance of Allah, the Glorified, is the highest cognizance.

6293. It behoves the one who is cognizant of Allah, the Glorified, not to make his heart devoid of hope in Him and fear of Him.

6294. One who knows Allah believes in his oneness.

6295. Whoever knows Allah, his cognizance is complete.

الطاعة في حياته وجميل الأخدوثة بعده وفاته.

٦٢٨٦. يَسِيرُ الْمَعْرِفَةُ يُوَجِّبُ الرُّهْنَ (فساد العمل)
في الدين.

٦٢٨٧. لِقَاءُ أَهْلِ الْمَعْرِفَةِ عِمَارَةُ الْقُلُوبِ وَمُسْتَفَادُ
الْحِكْمَةِ.

٦٢٨٨. مَنْ عَرَفَ كَفَّ.

٦٢٨٩. يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ سُبْحَانَهُ أَنْ يَرْعَبَ
فيما لَدُّهُ.

٦٢٩٠. مَنْ عَرَفَ اللَّهَ سُبْحَانَهُ لَمْ يَشْقَ أَبْدًا.

٦٢٩١. مَنْ اعْتَمَدَ عَلَى الرَّأْيِ وَالْقِيَاسِ فِي مَعْرِفَةِ اللَّهِ
ضَلَّ وَتَشَعَّبَتْ عَنْهُ الْأُمُورُ.

٦٢٩٢. مَعْرِفَةُ اللَّهِ سُبْحَانَهُ أَعْلَى الْمَعَارِفِ.

٦٢٩٣. يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ سُبْحَانَهُ أَنْ لَا يَخْلُو
قَلْبُهُ مِنْ رَجَائِهِ وَحَوْفِهِ.

٦٢٩٤. مَنْ عَرَفَ اللَّهَ تَوَحَّدَ.

٦٢٩٥. مَنْ عَرَفَ اللَّهَ كَمْلَثْ مَعْرِفَتُهُ.

THE COGNIZANT

العارف

6296. Every cognizant one is sorrowful.

٦٢٩٦. كُلُّ عَارِفٍ مَهْمُومٌ.

6297. Every cognizant one is averse [to the temporary pleasures of this world].

٦٢٩٧. كُلُّ عَارِفٍ عَايِفٌ.

6298. How can one know others when he is ignorant of himself?!

٦٢٩٨. كَيْفَ يَعْرِفُ غَيْرُهُ مَنْ يَجْهَلُ نَفْسَهُ؟!

6299. The cognizant one is he who knows his soul and thus frees it and purifies it from all that distances it [from the Truth] and destroys it.

٦٢٩٩. الْعَارِفُ مَنْ عَرَفَ نَفْسَهُ فَأَعْنَقَهَا وَتَرَكَهَا
عَنْ كُلِّ مَا يُبَعِّدُهَا وَيُوَيْقِنُهَا.

6300. The face of the cognizant one is cheerful and smiling while his heart is fearful and sad.

٦٣٠٠. الْعَارِفُ وَجْهُهُ مُسْتَبِشٌ مُتَبَسِّمٌ وَقَلْبُهُ وَحْلٌ
مُخْزُونٌ.

GLORY AND THE HONOURED ONE

العزّة والعزيز

6301. One who is given honour by Allah cannot be humiliated by any king.

٦٣٠١. مَنْ تَعَزَّزَ بِاللَّهِ لَمْ يُنْزَلْهُ سُلْطَانٌ.

6302. One who seeks honour through [anyone] other than Allah is abased.

٦٣٠٢. مَنْ اعْتَزَّ بِعَيْرِ اللَّهِ ذَلٌّ.

6303. One who seeks glory through [anyone] other than Allah is destroyed by [the] glory.

٦٣٠٣. مَنْ اعْتَزَّ بِعَيْرِ اللَّهِ أَهْلَكَهُ الْعَرْوُ.

6304. One who seeks glory without having any right to it gets humiliated.

٦٣٠٤. مَنْ يَطْلُبُ الْعَرْوَ يَغْيِرُ حَقًّا يَذَلُّ.

6305. One who seeks glory through [anything] other than truth, Allah humiliates him with [the] truth.

٦٣٠٥. مَنْ اعْتَزَّ بِعَيْرِ الْحَقِّ أَذَلَّ اللَّهُ بِالْحَقِّ.

6306. There is no glory except through

٦٣٠٦. لَا عَرْوٌ إِلَّا بِالطَّاعَةِ.

obedience [to Allah].

6307. The honoured is the one who becomes honoured through obedience [to Allah].

6308. When you seek glory, then seek it through obedience [to Allah].

6309. He whose neighbours are abased is not honoured.

6310. Glory is the attainment of [the power to exact] revenge.

6311. Every glory that is not endorsed by religion is a humiliation.

٦٣٠٧. الْعَزِيزُ مَنِ اعْتَزَّ بِالطَّاعَةِ.

٦٣٠٨. إِذَا طَلَبَتِ الْعِزَّ فَاطْلُبْهُ بِالطَّاعَةِ.

٦٣٠٩. مَا عَزَّ مَنْ ذَلَّ جِيرَأَهُ.

٦٣١٠. الْعِزُّ إِدْرَاكُ الْإِنْصَارِ.

٦٣١١. كُلُّ عِزٍّ لَا يُؤْتَدُهُ دِينٌ مَذَلَّةٌ.

SECLUSION

الاعتزال

6312. In seclusion from the worldly people there is accumulation of goodness.

6313. One who secludes [from the people] himself remains safe.

6314. One who tests [the people who love this world] secludes himself [from them].

6315. One who secludes himself, his indifference towards the pleasures of this world becomes strong.

6316. Whoever secludes himself, his piety remains safeguarded.

6317. One who secludes himself from the people is safe from their evil.

6318. How good a worship seclusion is!

٦٣١٢. فِي اعْتَزَالِ أَبْنَاءِ الدُّنْيَا جَمَاعُ الصَّلَاحِ.

٦٣١٣. مَنِ اعْتَزَّ سَلِيمًا.

٦٣١٤. مَنِ احْتَىَ اعْتَزَلَ.

٦٣١٥. مَنِ اعْتَزَّ حَسُنَتْ زَهَادَتْهُ.

٦٣١٦. مَنِ اغْتَزَّ سَلِيمٌ وَرَغْفَةٌ.

٦٣١٧. مَنِ اعْتَزَّ النَّاسَ سَلِيمٌ مِنْ شَرِّهِمْ.

٦٣١٨. نِعْمَ الْعِبَادَةُ الْغَوَّلَةُ.

6319. One who isolates himself from the people preserves his religion.

٦٣١٩. مَنْ انْفَرَدَ عَنِ النَّاسِ صَانَ دِينَهُ.

6320. One who isolates himself from the people becomes intimate with Allah, the Glorified.

٦٣٢٠. مَنْ انْفَرَدَ عَنِ النَّاسِ أَنِسَ بِاللَّهِ سُبْحَانَهُ.

6321. Safety is in solitude.

٦٣٢١. السَّلَامَةُ فِي التَّقْرُدِ.

6322. Solitude is the comfort of the worshippers.

٦٣٢٢. الْأَنْفَرَادُ رَاحَةُ الْمُتَعَدِّدِينَ.

6323. One who isolates himself is spared from sorrows.

٦٣٢٣. مَنْ انْفَرَدَ كُفِيًّا لِلْأَحْزَانِ.

6324. Continuous solitude is safer than mingling with the people.

٦٣٢٤. مُدَاوِمَةُ الْوَحْدَةِ أَسْلَمَ مِنْ حُلْطَةِ النَّاسِ.

6325. Seclusion is the best (or the fortification of) piety.

٦٣٢٥. الْعِزْلَةُ حُسْنٌ (حِصْنٌ) التَّقْوَى.

6326. Seclusion is the best trait of the sagacious.

٦٣٢٦. الْعِزْلَةُ أَفْضَلُ شَيْءٍ الْأَكْيَاسِ.

RESOLVE

العز

6327. Whoever reveals his decision [to others], his judiciousness gets nullified.

٦٣٢٧. مَنْ أَظْهَرَ عَزْمَهُ بَطَلَ حَرْمَهُ.

6328. Whoever resolves to do evil, his arrow returns to him.

٦٣٢٨. مَنْ سَاءَ عَزْمُهُ رَجَعَ عَلَيْهِ سَهْمُهُ.

6329. Do not resolve upon that in which you find no clear guidance.

٦٣٢٩. لَا تَعْزِمْ عَلَى مَا لَمْ تَسْتَيِّنِ الرُّشْدَ فِيهِ.

6330. There is no good in [making a] resolution without determination.

٦٣٣٠. لَا حَيْرَ فِي عَزْمٍ بِلَا حَزْمٍ.

العسر

ADVERSITY

٦٣٣١. Adversity degrades morals and alienates friends.

٦٣٣٢. Adversity is a reproach.

٦٣٣٣. Adversity corrupts morals.

٦٣٣١. الْعُسْرٌ يَشِينُ الْأَخْلَاقَ وَيُوحِّشُ الرِّفَاقَ.

٦٣٣٢. الْعُسْرٌ لُؤْمٌ.

٦٣٣٣. الْعُسْرٌ يُفْسِدُ الْأَخْلَاقَ.

SOCIAL INTERACTION AND MINGLING

العاشرة والخلطة

٦٣٣٤. Social interaction with people of merits is enlivening for the hearts.

٦٣٣٥. Let not your family or those whom you love be the most miserable of people because of you.

٦٣٣٦. Do not alienate a person whose separation will harm you.

٦٣٣٧. The one who mingles with people is afflicted by the evil associate and the hypocrisy of the enemy.

٦٣٣٨. Preserve [the respect of others] and your respect will be preserved.

٦٣٣٩. Mix sternness with gentleness, and be gentle as long as gentleness is more befitting.

٦٣٤٠. Imbibe your heart with mercy for all the people and kindness towards them, and do not oppress them or be [like] a sword over them.

٦٣٤١. Remember you brother who is absent

٤. مُعاشرَةً ذَوِي الْفَضَائِلِ حَيَاةُ الْفُلُوبِ.

٦٣٣٥. لَا يَكُنْ أَهْلُكَ وَذُو وَدِكَ (دُوْوكَ) أَشْفَقَ النَّاسِ بِكَ.

٦٣٣٦. لَا تُوْحِشَنَ امْرَأَ يَسُوءُكَ فِرَافِهُ.

٦٣٣٧. يُبَتَّلِي مُخَالِطُ النَّاسِ بِقَرِينِ السُّوءِ وَمَداجِهَ العَنْدُوِ.

٦٣٣٨. أَبْقِيْ بِيْقَ عَلَيْكَ.

٦٣٣٩. احْلِطِ الشِّدَّةَ بِرِفْقٍ وَارْفُقْ مَا كَانَ الرِّفْقُ أَوْقَفَ.

٦٣٤٠. أَشْعِرْ قَلْبَكَ الرَّسْمَةَ لِجَمِيعِ النَّاسِ وَالْإِحْسَانِ إِلَيْهِمْ وَلَا تُثْلِمْهُمْ حِينَاً وَلَا تَكُنْ عَلَيْهِمْ سَيِّفَاً.

٦٣٤١. أُذْكُرْ أَخَاكَ إِذَا غَابَ بِالَّذِي تُحِبُّ أَنْ

in the same way that which you would like him to remember you [in your absence] and keep away from what he dislikes; and disregard from him that which you would like him to disregard from you.

6342. Loathe from yourself what you loathe from others and like for people what you like for yourself.

6343. Reduced mingling preserves religion and relieves one from having to associate with wicked people.

6344. Be equitable to people over yourself, your family, your near ones and those from whom you desire something, and be just with both enemy and friend.

6345. Be friendly with the one who is friendly with you, accept the excuse of the one who seeks your pardon and do good to the one who wrongs you.

6346. Guard well the sanctities [of such things that are sacrosanct] and draw near to the people of magnanimity, for indeed guarding the sanctities [and boundaries] demonstrates an honourable character and drawing near to the magnanimous indicates nobility of purpose.

6347. Be merciful to the one who is under you and the one who is above you will be merciful to you; compare his forgetfulness with your forgetfulness and his disobedience with your disobedience to you Lord, and his need of your mercy to your need of the

يَذْكُرَكَ بِهِ وَإِيَّاكَ وَمَا يَكْرُهُ وَدَعْهُ إِمَّا تُحِبُّ أَنْ يَدْعَكَ مِنْهُ.

٦٣٤٢. إِسْتَقْبِحْ مِنْ نَفْسِكَ مَا تَسْتَقْبِحُهُ مِنْ غَيْرِكَ وَأَرْضَ لِلنَّاسِ بِمَا تَرْضَاهُ لِنَفْسِكَ.

٦٣٤٣. قِلَّةُ الْخُلُطَةِ تَصُونُ الدِّينَ وَثُرْيَحُ مِنْ مُّقَارَنَةِ الأَشْرَارِ.

٦٣٤٤. أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَأَهْلِكَ وَخَاصِّتِكَ وَمَنْ لَكَ فِيهِ هُوَيْ وَأَعْدِلْ فِي الْعَدْوَ وَالصَّدِيقِ.

٦٣٤٥. أَجْمِلْ إِدْلَالَ مَنْ أَدَلَّ عَلَيْكَ وَاقْبِلَ عُذْرَ مَنْ اعْتَدَرَ إِلَيْكَ وَأَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ.

٦٣٤٦. أَحْسِنْ رِعَايَةَ الْحُرْمَاتِ وَأَقْبِلْ عَلَى أَهْلِ الْمُرْوَاتِ فَإِنَّ رِعَايَةَ الْحُرْمَاتِ تَدْلُّ عَلَى كَرَمِ الشَّيْمَةِ وَالْإِقْبَالُ عَلَى ذَوِي الْمُرْوَاتِ يُعْرِبُ عَنْ شَرْفِ الْهِمَّةِ.

٦٣٤٧. لِرَحْمٍ مَنْ دُونَكَ يَرْحَمُكَ مَنْ فَوْقَكَ وَقِيسْنَ سَهْوَهُ بِسَهْوِكَ وَمَعْصِيَّةَ لَكَ بِمَعْصِيَّتِكَ لِرَبِّكَ وَفَقْرَةَ إِلَى رَحْمَتِكَ بِفَقْرِكَ إِلَى رَمْمَةِ رَبِّكَ.

mercy of your Lord.

6348. Cling to the people of virtue and piety, and request them not compliment you, for indeed excessive praise brings one close to being deceived [about his true status] and being pleased with it causes the displeasure of Allah.

6349. Make your self a gauge between you and the other; love for him what you love for your self, and hate for him what you hate for it, and do good as you would like good to be done to you, and do not oppress just as you would like not to be oppressed.

6350. Associate with people in the way that you would like them to associate with you, [by doing this] you will be safe from them and they will be safe from you.

6351. Keep away from socializing with evil people for they are like fire - the one who comes in contact with it gets burnt.

6352. Keep away from socializing with those who look for the faults (or sins) of people, for indeed even their companion is not safe from them.

6353. Be sure to keep away from that which angers your Lord and alienates people from you, for the one who angers his Lord is faced with annihilation and one who alienates people renounces freedom.

6354. Be careful to keep away from turning your backs on each other, cutting off ties with each other, and abandoning the

6348. إِلْصَقْ بِأَهْلِ الْخَيْرِ وَالْوَرَعِ وَرَضِّيْهِمْ عَلَى أَنْ لَا يُطْرُوْكَ فَإِنَّ كَثْرَةَ الْإِطْرَاءِ ثُدْنٌ مِّنَ الْغَرَّةِ وَالرِّضَا بِذَلِكَ يُوجِبُ مِنَ اللَّهِ الْمُفْتَ.

6349. إِجْعَلْ نَفْسَكَ مِيزَانًا بَيْنَكَ وَبَيْنَ عَيْرِكَ وَأَحِبْ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَأَكْرَهْ لَهُ مَا تَكْرَهُ لَهَا وَأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسِنَ إِلَيْكَ وَلَا تَظْلِمْ كَمَا تُحِبُّ أَنْ لَا تُظْلَمْ.

6350. إِصْحَابِ النَّاسِ بِمَا تُحِبُّ أَنْ يَصْحَبُوكَ تَأْمِنُهُمْ وَيَأْمُونُكَ.

6351. إِيَّاكَ وَمُعَاشَرَةَ الْأَشْرَارِ فَإِنَّهُمْ كَالنَّارِ مُبَاشِرُهُمْ شُرُقُ.

6352. إِيَّاكَ وَمُعَاشَرَةَ مُتَتَّعِيْعِي عَيْوِ (الدُّنُوبِ) النَّاسِ فَإِنَّهُ لَمْ يَسْلِمْ مُصَاحِبُهُمْ مِنْهُمْ.

6353. إِيَّاكَ وَمَا يُسْخِطُ رَبِّكَ وَيُؤْحِشُ النَّاسَ مِنْكَ فَمَنْ أَسْخَطَ رَبُّهُ تَعَرَّضَ لِلْمُنَيَّةِ وَمَنْ أَوْحَشَ النَّاسَ تَبَرَّأَ مِنَ الْحُرْيَةِ.

6354. إِيَّاكُمْ وَالْتَّدَابِرِ وَالْتَّقَاطِعِ وَتَرَكِ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهِيِّ عَنِ الْمُنْكَرِ.

enjoining of good and prohibiting of evil [with respect to one another].

6355. The most deserving of those whom you love is the one who does not forsake you.

6356. The most equitable conduct is for you to deal with people in the way you would like them to deal with you.

6357. The most unjust conduct is for you to seek equity from people while not dealing with them in the same way.

6358. The most worthy of those whom you love is he whose benefit is for you and whose harm is for other than you.

6359. Verily the best outward appearance [and demeanour] is that which makes you mingle with people and beautifies you among them and restrains their tongues from [speaking ill of] you.

6360. Make others incline towards you instead of distancing themselves from you.

6361. Man is the son of his time.

6362. Through good social interaction, affection lasts.

6363. Through good social interaction friendships become intimate.

6364. By good social interaction ties (or companionship) last.

6365. How evil an associate the spiteful person is!

٦٣٥٥. أَوْلَى مَنْ أَحْبَبْتَ مَنْ لَا يُقْلِدُكَ.

٦٣٥٦. أَعْدَلُ السِّيرَةِ أَنْ تُعَامِلَ النَّاسَ إِمَّا تُحِبُّ أَنْ يُعَامِلُوكَ بِهِ.

٦٣٥٧. أَجْوَرُ السِّيرَةِ أَنْ تَنْتَصِفَ مِنَ النَّاسِ وَلَا تُعَامِلُهُمْ بِهِ.

٦٣٥٨. أَحَقُّ مَنْ أَحْبَبْتَهُ مَنْ نَفَعَهُ لَكَ وَضَرَهُ لِغَيْرِكَ.

٦٣٥٩. إِنَّ أَحْسَنَ الرِّيَّ ما حَلَطَكَ بِالنَّاسِ وَجَمَّلَكَ بَيْنَهُمْ وَكَفَ أَلْسِنَتَهُمْ عَنْكَ.

٦٣٦٠. أَقِمِ الرَّغْبَةَ إِلَيْكَ مَقَامَ الْحُرْمَةِ بِكَ.

٦٣٦١. الْمُرْءُ ابْنُ سَاعَتِهِ.

٦٣٦٢. يُحْسِنُ الْعِشْرَةَ تَدُومُ الْمَوَدَّةُ.

٦٣٦٣. يُحْسِنُ الْعِشْرَةَ تَأْسُنُ الرِّفَاقُ.

٦٣٦٤. يُحْسِنُ الْعِشْرَةَ تَدُومُ الْوَصْلَةُ (الصُّخْبَةُ).

٦٣٦٥. يَئِسَ الْعَشِيرُ الْحَقْوُدُ.

6366. Good social interaction causes affection to endure.

٦٣٦٦. حُسْنُ الْعِشْرَةِ يَسْتَدِيمُ الْمُوَدَّةَ.

6367. Interact with people through their [norms of] etiquette but separate yourself from them in [your] actions.

٦٣٦٧. خَالِقُوا النَّاسَ بِأَخْلَاقِهِمْ وَزَايِلُوهُمْ فِي الْأَعْمَالِ.

6368. Interact with people in such a way that when you die, they weep over you and when you are absent, they yearn for your company.

٦٣٦٨. خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مِتُّمْ بَكُونَ عَلَيْكُمْ وَإِنْ غَيْتُمْ حَنُونَا إِلَيْكُمْ.

6369. Interact with people through your tongues and your bodies, but part from them with your hearts and your actions.

٦٣٦٩. خَالِطُوا النَّاسَ بِالسِّتْكُمْ وَجُسَادِكُمْ وَزَايِلُوهُمْ بِقُلُوبِكُمْ وَأَعْمَالِكُمْ.

6370. Many an associate is not a close friend.

٦٣٧٠. رَبَّ عَشِيرٍ عَيْرٍ حَبِيبٌ.

6371. It is in times of trial that a man is [either] honoured or disgraced.

٦٣٧١. عِنْدَ الْإِمْتِحَانِ يُكْرُمُ الرَّجُلُ أَوْ يُهَانُ.

6372. Associate with the people of excellence and you will gain felicity and nobility.

٦٣٧٢. عَاشَرْ أَهْلَ الْفَضْلِ تَسْعَدْ وَتَنْبَلْ.

6373. The development of the hearts is in socializing with people of intellect.

٦٣٧٣. عِمَارَةُ الْقُلُوبِ فِي مُعَاشَرَةِ ذَوِي الْعُقُولِ.

6374. Cutting off [ties with] the ignorant is equivalent to establishing ties with the intelligent.

٦٣٧٤. قَطْعَيْةُ الْجَاهِلِ تَعْدِلُ صِلَةَ الْعَاقِلِ.

6375. The intelligent person [only] cuts off ties with you after failing to find any other way out.

٦٣٧٥. قَطْعَيْةُ الْعَاقِلِ لَكَ بَعْدَ تَفَادِ الْحِيلَةِ فِيكَ.

6376. Get closer to the people in their morals and you will be safe from their malice [and evil].

٦٣٧٦. قَارِبِ النَّاسَ فِي أَخْلَاقِهِمْ تَأْمَنْ غَوَائِلَهُمْ.

6377. Having many acquaintances is a tribulation, and socializing with the people is an ordeal.

6378. One whose social interaction increases, his piety (or reliability) decreases.

6379. One who mingles with the people is affected by their devices.

6380. Whoever mingles with the people, his piety decreases.

6381. One whose social interaction is good, his brothers increase.

6382. One who deals leniently with people enjoys [and benefits from] their company.

6383. One whose being alive is not beneficial to you, then count him among the dead.

6384. Be good in your interactions, be patient in difficulties and be equitable when you have power.

6385. Be pleased for [other] people with that which pleases you, then you will be a [true] Muslim.

٦٣٧٧. كثرة المعارف محنّة وخلطة الناس فتنّة.

٦٣٧٨. من كثرت خلطته قلت تقييته (شفتها).

٦٣٧٩. من خالط الناس ناله مكرهم.

٦٣٨٠. من خالط الناس قل ورمع.

٦٣٨١. من حسنت عشرته كثر إخوانه.

٦٣٨٢. من عامل الناس بالمساحة استمتع بصحبتهم.

٦٣٨٣. من لم تتفعل حياته فعدّه في الموتى.

٦٣٨٤. أحسن العشرة وأصبر على العسرة وأنصف مع الفدورة.

٦٣٨٥. إرض للناس بما ترضاه لنفسك تكون مسلماً.

6386. Desires have rent asunder his intellect and killed his heart while his mind is infatuated with them.

٦٣٨٦. قد حرق الشهوات عقله وأمات قلبه وهلكت عليها نفسه.

SEEKING PROTECTION FROM ALLAH

الاعتصام بالله

6387. Whoever seeks protection from Allah, He saves him.

٦٣٨٧. مَنْ اعْتَصَمَ بِاللَّهِ نَجَاهُ.

6388. One who seeks protection from Allah is not harmed by Satan.

٦٣٨٨. مَنْ اعْتَصَمَ بِاللَّهِ لَمْ يَضُرُّهُ شَيْطَانٌ.

6389. Whoever clings to Allah, his wish is fulfilled [and his goal is achieved].

٦٣٨٩. مَنْ اعْتَصَمَ بِاللَّهِ عَزَّ مَطْلُوبُهُ.

6390. Entrust your soul, in all your affairs, to your Lord, for indeed [by your so doing] you are turning to a secure refuge.

٦٣٩٠. أَلْجِئْ نَفْسَكَ فِي الْأُمُورِ كُلِّهَا إِلَى إِلَهِكَ
فَإِنَّكَ تُلْجِئُهَا إِلَى كَهْفٍ حَرِينٍ.

6391. Seek protection with Allah in all situations, for indeed you will be clinging to One, Glorified be He, who is a powerful protector.

٦٣٩١. اعْتَصِمْ فِي أَحْوَالِكَ كُلِّهَا بِاللَّهِ فَإِنَّكَ تَعْتَصِمُ
مِنْهُ سُبْحَانَهُ إِيمَانِي عَزِيزٍ.

6392. You must seek protection from Allah in all your affairs, for indeed this is a [means of] protection from everything.

٦٣٩٢. عَائِلَكَ بِالاعْتَصَامِ بِاللَّهِ فِي كُلِّ أُمُورِكَ فَإِنَّكَ
عِصْمَةٌ مِنْ كُلِّ شَيْءٍ.

PRESERVING ONESELF FROM SIN

العصمة والاعتصام

6393. Preserving oneself from sin is a blessing.

٦٣٩٣. الْعِصْمَةُ نِعْمَةٌ.

6394. One who is inspired with preservation [from sin] is saved from error.

٦٣٩٤. مَنْ أَهِمَ الْعِصْمَةَ أَمِنَ الرَّذْلَ.

6395. Being unable to sin is [also] a form of preservation [against sin].

٦٣٩٥. مِنَ الْعِصْمَةِ تَعَذُّرُ الْمَعَاصِي.

DESTRUCTION AND DAMAGE

العطب والمعاطب

6396. Sometimes there is destruction is under what is sought.

٦٣٩٦. رَبَّ عَطَبٍ تَحْتَ طَلْبٍ.

6397. Embarking on acts that lead to [places of] destruction is the symbol of foolishness.

٦٣٩٧. رُكُوبُ الْمَعَاطِبِ عُنُوانُ الْحَمَاقَةِ.

6398. Many a person is destroyed after having remained safe [and survived a disaster].

٦٣٩٨. رَبَّ عَاطِبٍ بَعْدَ السَّلَامَةِ.

EMPATHY

العواطف

6399. One whose empathy (or kind acts) increases, his acquaintances increases.

٦٣٩٩. مَنْ كَثُرَتْ عَوَاطِفُهُ (عَوَارِفُهُ) كَثُرَتْ مَعَارِفُهُ.

RESPECT

التعظيم

6400. One who respects you because of your opulence, belittles you in your [time of] poverty.

٦٤٠٠. مَنْ أَعْظَمَكَ لِإِكْثَارِكَ إِسْتَقْلَكَ عِنْدَ إِفْلَالِكَ.

6401. Never regard anyone as venerable until you discover the level of his cognizance.

٦٤٠١. لَا تَسْتَعْظِمَنَّ أَحَدًا حَتَّى تَسْتَكْشِفَ مَعْرِفَتَهُ.

CHASTITY

العفاف

6402. Chastity preserves the soul and purifies it from vile demerits.

٦٤٠٢. الْعِفَافُ يَصْنُونُ النَّفْسَ وَيُنَزِّهُهَا عَنِ الدَّنَابَاتِ.

6403. Chastity weakens lust.

٦٤٠٣. الْعِفَافُ تُضَعِّفُ الشَّهْوَةَ.

6404. Chastity is renunciation [of worldly pleasures].

٦٤٠٤. الْعِفَافُ رَهَاةً.

6405. Chastity is the best (or the root of magnanimity).

٦٤٠٥. العِفَّةُ أَفْضَلُ (أَصْلُ) الْفُتُوْهَ.

6406. Chastity is the best trait.

٦٤٠٦. العِفَّةُ أَفْضَلُ شِيمَةً.

6407. Chastity is the trait of the sagacious.

٦٤٠٧. العِفَّةُ شِيمَةُ الْأَكْيَاسِ.

6408. Chastity is the cornerstone of goodness.

٦٤٠٨. العِفَّةُ رَأْسُ كُلِّ حَيْرٍ.

6409. Restraining oneself from [coveting] that which people possess is chastity and high-mindedness.

٦٤٠٩. الْكَفُّ عَمَّا فِي أَيْدِي النَّاسِ عِفَّةٌ وَكِبْرٌ هَمَّةٌ.

6410. The people of chastity are the most honourable of the honourables.

٦٤١٠. (أَهْلُهُ) الْعِفَّافُ أَشْرَفُ الْأَشْرَافِ.

6411. Through chastity actions become purified.

٦٤١١. بِالْعِفَافِ تَرْكُو الأَعْمَالُ.

6412. The crown of a man is his chastity and his adornment is his equity.

٦٤١٢. تَاجُ الرَّجُلِ عَفَافُهُ وَزِينَتُهُ إِنْصَافُهُ.

6413. The fruit of chastity is preservation [of oneself from chastisement].

٦٤١٣. ثَمَرَةُ الْعِفَّةِ الصِّيَانَةُ.

6414. The fruit of chastity is contentment.

٦٤١٤. ثَمَرَةُ الْعِفَّةِ الْقَنَاعَةُ.

6415. Virtuous chastity is from the traits of the honourable ones.

٦٤١٥. حُسْنُ الْعِفَافِ مِنْ شَيْئِ الْأَشْرَافِ.

6416. The cause of contentment is chastity.

٦٤١٦. سَبَبُ الْقَنَاعَةِ الْعِفَافُ.

6417. Espouse chastity, for indeed it is a good companion.

٦٤١٧. عَلَيْكَ بِالْعِفَافِ فَإِنَّمَا نِعْمَةُ الْمَرِينِ.

6418. Espouse chastity and contentment, for whoever does this, his burden of sustenance is lightened.

٦٤١٨. عَلَيْكَ بِالْعِفَافِ وَالْقُنُونِ فَمَنْ أَخْذَهُهُ حَقَّهُ عَلَيْهِ الْمَوْنُ.

6419. Espouse chastity, for indeed it is the

٦٤١٩. عَلَيْكَ بِالْعِفَافِ فَإِنَّهُ أَفْضَلُ شِيمَةِ الْأَشْرَافِ.

best trait of the honourable ones.

6420. You must espouse chastity and trustworthiness, for verily these two are the most honourable of what you can do in secret and the best of what you can practice openly, and the finest of what you can preserve.

6421. To the extent of modesty, there is chastity.

6422. I am amazed at the one who knows the evil consequences of [forbidden] pleasures, how can he not remain chaste?!

6423. Just as you desire, be chaste.

6424. One who desires that which he cannot obtain has not adorned himself with chastity.

6425. Whoever is granted chastity and contentment, honour becomes his ally.

6426. There is no indigence with chastity.

6427. Whoever is chaste, his burden [of sin] is reduced and his status becomes great in the sight of Allah.

6428. One whose flanks are chaste, his attributes become good.

6429. The most chaste among you are the most modest among you.

6430. Verily Allah, the Glorified, loves the one who is chaste, modest, pious and satisfied [with His will].

٦٤٢٠. عَيْنُكُمْ بِلُزُومِ الْعِفَةِ وَالْأَمَانَةِ فِيَّهُمَا أَشْرَفُ
مَا أَسْرَرْتُمْ وَأَحْسَنْتُمْ مَا أَعْلَمْتُمْ وَأَفْضَلُ مَا ادْخَرْتُمْ.

٦٤٢١. عَلَى قَدْرِ الْحَيَاءِ تَكُونُ الْعِفَةُ.

٦٤٢٢. عَجِبْتُ لِمَنْ عَرَفَ سُوءَ عَوَاقِبِ اللَّذَّاتِ
كَيْفَ لَا يَعْفُ؟!

٦٤٢٣. كَمَا تَشْتَهِي عِفَّةً.

٦٤٢٤. لَمْ يَتَحَلَّ بِالْعِفَةِ مَنْ اشْتَهِيَ مَا لَا يَجِدُ.

٦٤٢٥. مَنْ أَنْجَفَ الْعِفَةَ وَالْقَنَاعَةَ حَالَفُهُ الْعُرُ.

٦٤٢٦. لَا فَاقَةَ مَعَ عَفَافِ.

٦٤٢٧. مَنْ عَفَ حَفَّ وَزُرَّ وَعَظُمَ عِنْدَ اللَّهِ قَدْرُهُ.

٦٤٢٨. مَنْ عَفَتْ أَطْرَافُهُ حَسِنَتْ أُوصَافُهُ.

٦٤٢٩. أَعْفُكُمْ أَخِيَّكُمْ.

٦٤٣٠. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ الْمُتَعَفِّفَ الْحَيِّ التَّقِيَّ
الرَّاضِيَ.

WELL-BEING

العاافية

6431. Good health is such that when it lasts, it is disregarded and when it is lost, its value is known.

٦٤٣١. الْعَوَافِي إِذَا دَامَتْ جُهْلَتْ وَإِذَا فُقِدَتْ عُرِفَتْ.

6432. Verily well-being in religion and [in] this world is a great (or beautiful) blessing and a bountiful gift.

٦٤٣٢. إِنَّ الْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا لِنَعْمَةٍ جَلِيلَةٍ (جَمِيلَةٌ) وَمَوْهِيَةٌ جَزِيلَةٌ.

6433. Well-being is the most pleasant of blessings.

٦٤٣٣. الْعَافِيَةُ أَهْنَى النِّعَمِ.

6434. There is no life more pleasant than [life] with good health.

٦٤٣٤. لَا عِيشَ أَهْنَأُ مِنَ الْعَافِيَةِ.

6435. There is no attire better than well-being.

٦٤٣٥. لَا لِبَاسٌ أَفْضَلُ مِنَ الْعَافِيَةِ.

6436. Every well-being is [headed] towards affliction.

٦٤٣٦. كُلُّ عَافِيَةٍ إِلَى بَلَاءٍ.

6437. Well-being is the better of the two attires.

٦٤٣٧. الْعَافِيَةُ أَفْضَلُ الْلِّيَاسِيْنِ.

6438. Through well-being, life becomes pleasurable.

٦٤٣٨. بِالْعَافِيَةِ تُوجَدُ لَذَّةُ الْحَيَاةِ.

6439. The garment of well-being is the most pleasant of attires.

٦٤٣٩. ثَوْبُ الْعَافِيَةِ أَهْنَأُ الْمَلَابِسِ.

6440. Lasting good health is the most pleasant gift and the best portion.

٦٤٤٠. دَوْمُ الْعَافِيَةِ أَهْنَأُ عَطِيَّةً وَأَفْضَلُ قِسْمِ.

6441. Ask Allah for welfare [and safety] from the lustful temptations and the trials of this world.

٦٤٤١. سَلُوا اللَّهَ سُبْحَانَهُ الْعَافِيَةَ مِنْ شَسْوِيلِ الْهَوَى وَرَفَئِ الدُّنْيَا.

FORGIVENESS AND PARDON

العفو والإقالة

6442. Hastening to forgive is from the morals of the honourable.

٦٤٤٢. الْمِهَارَةُ إِلَى الْعَفْوِ مِنْ أَخْلَاقِ الْكَرِيمِ.

6443. Forgiveness is the greater of the two virtues.

٦٤٤٣. الْعَفْوُ أَعْظَمُ الْفَضْلَيْتَيْنِ.

6444. Forgive and you will be supported.

٦٤٤٤. أُعْفُ ثُنَصَرٌ.

6445. Pardon and you will be pardoned.

٦٤٤٥. أُقِلْ ثَقَلٌ.

6446. Do good to the one who does evil to you and forgive the one who wrongs you.

٦٤٤٦. أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَاعْفُ عَمَّا جَنَحَ عَلَيْكَ.

6447. Forgive the mistake of your friend, [and] your enemy will consider you to be virtuous.

٦٤٤٧. اغْتَفِرْ زَلَّةً صَدِيقَكَ يُزَجِّكَ عَدُوكَ.

6448. Forgive that which angers you for the sake of that which pleases you.

٦٤٤٨. اغْتَفِرْ مَا أَغْضَبَكَ لِمَا أَرْضَاكَ.

6449. Pardon wrongdoings, stave off punishment and overlook that which has not become evident for you.

٦٤٤٩. أُقِلْ الْعَتَرَةُ وَادْرِأْ الْمَحَدَ وَجَاهُورُ عَنَّا مُمْ يُصَرَّخُ لَكَ بِهِ.

6450. Accept the excuses of people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice [and grudges against you] to die away.

٦٤٤٥٠. اقْبِلْ أَعْذَارَ النَّاسِ تَسْتَمْعِنْ بِإِخْائِهِمْ وَالْقَهْمُ بِالْبَشِّرِ ثُمَّ أَضْعَاهُمْ.

6451. Pardon the errors of the magnanimous, for none of them slips but that the Hand of Allah lifts him [back] up.

٦٤٤٥١. أَقِلُوا دَوْيَ الْمَرْءَاتِ عَثَرَاتِهِمْ فَمَا يَعْثِرُ مِنْهُمْ عَاثِرٌ إِلَّا وَيَدُ اللَّهِ تَرْفُعُهُ.

6452. Forgiveness is the best of favours.

٦٤٤٥٢. الْعَفْوُ أَحْسَنُ الْإِحْسَانِ.

6453. Forgiveness is the charity of triumph.

٦٤٤٥٣. الْعَفْوُ رِجَاءُ الظَّفَرِ.

6454. Forgiveness is the evidence of intelligence.

٦٤٥٤. الْمَغْفِرَةُ بُرْهَانُ الْعُقْلِ.

6455. Forgiveness is the symbol of nobility.

٦٤٥٥. الْعَفْوُ عُنْوَانُ النُّبُلِ.

6456. Forgiveness is the crown of high morals.

٦٤٥٦. الْعَفْوُ تاجُ الْمَكَارِمِ.

6457. Many a sin is such that the [appropriate] degree of punishment for it is informing the sinner of it.

٦٤٥٧. رُبَّ ذَنْبٍ مِّقْدَارُ الْعُقْوَةِ عَلَيْهِ إِعْلَامُ الْمُذْنِبِ بِهِ.

6458. Do not persist in that [action] which is followed by sin.

٦٤٥٨. لَا تُصِرَّ عَلَى مَا يُعَقِّبُ إِلَّا مُنْ.

6459. Forgiveness despite [having the] power [to exact revenge] is a shield from the punishment of Allah, the Glorified.

٦٤٥٩. الْعَفْوُ مَعَ الْفُدْرَةِ جُنَاحٌ مِّنْ عَذَابِ اللَّهِ سُبْحَانَهُ.

6460. When you have been wronged, forgive.

٦٤٦٠. إِذَا جُنِيَ عَلَيْكَ فَاغْتَفِرْ.

6461. Through forgiveness [of others] divine mercy is invoked.

٦٤٦١. بِالْعَفْوِ تُسْتَنْزَلُ الرَّحْمَةُ.

6462. Overlook despite having power [to punish] and do good while possessing authority, [for by this] your mastery will become complete.

٦٤٦٢. تَجَاهِرُ مَعَ الْفُدْرَةِ وَأَخْسِنُ مَعَ الدَّوْلَةِ تَكُملُ لَكَ السِّيَادَةُ.

6463. Overlook missteps and pardon mistakes, [for by this] your station will be elevated.

٦٤٦٣. تَجَاهِرُ عَنِ الرَّكَلِ وَأَقْلِي الْعَرَاتِ تُرْفَعُ لَكَ الدَّرَجَاتُ.

6464. Cover up offences with forgiveness, especially for those who possess magnanimity and social standing.

٦٤٦٤. تَعْمَدِ الْذُنُوبَ بِالْعُفْرَانِ سِيمَا فِي ذَوِي الْمُؤْوِةِ وَالْمَهِنَاتِ.

6465. Feign heedlessness [about the mistakes of others] and your affair will be praised.

٦٤٦٥. تَغَافَلْ يُحْمَدُ أَمْرُكَ.

6466. Reward goodness and overlook offence, as long as it is not a breach in religion or an undermining of the authority of Islam.

6467. Adopt [the policy of] excusing the people and do not extend your hand to that which is disagreeable to anyone of them.

6468. Do away with revenge, for indeed it is from the worst actions of the powerful, and he who raises himself above the evil of reprisals has taken hold of the accumulation of merits.

6469. It is when one possesses complete authority that the virtue of forgiveness becomes manifest.

6470. Lack of forgiveness is the ugliest of flaws and rushing to exact revenge is the gravest of sins.

6471. Accepting the excuse of a wrongdoer is from the acts that bring honour and the [is] the most excellent of traits.

6472. Victory is a sufficient intercessor for the sinner.

6473. Be graciously forgiving when you become powerful and act justly when you are in authority.

6474. Be forgiving when you are powerful, generous in your affluence and altruistic despite your poverty, then virtue will become perfected for you (or virtues will become perfected for you).

٦٤٦٦. جاز بالحسنة وتجاوز عن السيئة ما لم يكن ثلماً في الدين أو وهنا في سلطان الإسلام.

٦٤٦٧. حذر العفو من الناس ولا تبلغ من أحد مكروره.

٦٤٦٨. دع الانتقام فإنه من أسوأ أفعال المفتدر ولهذا أحذ بخوامع الفضل من رفع نفسم عن سوء المجازاة.

٦٤٦٩. عند كمال الفدورة تظهر فضيلة العفو.

٦٤٧٠. قلة العفو أفتح الغيوب والشروع إلى الانتقام أعظم الذنوب.

٦٤٧١. قبول عذر المجرم من مواعيده الكرم ومحاسين الشيم.

٦٤٧٢. كفى بالظفر شافعاً للمذنب.

٦٤٧٣. كن حبلاً العفو إذا قدرت عاماً بالعدل إذا ملكت.

٦٤٧٤. كن عفواً في قدرتك حادداً في عسرتك مؤثراً مع فاقتك يكمل لك الفضل (تكمل لك الفضائل).

6475. One who forgives wrongdoings has taken hold of the accumulation of merits.

٦٤٧٥. مَنْ عَفَى عَنِ الْجَرَائِمِ فَقَدْ أَحَدَ بِجَوَامِعِ
الْفَضْلِ.

6476. One who does not favour [others] with forgiveness, wrongs [them] through vengeance.

٦٤٧٦. مَنْ لَمْ يُحِسِّنِ الْعَفْوَ أَسَاءَ بِالْإِنْقَامِ.

6477. Whoever does not accept repentance, his sin is great.

٦٤٧٧. مَنْ لَمْ يَقْبِلِ التَّوْبَةَ عَظُمَتْ حَطَيْتُهُ.

6478. Overlooking [another's] offence is part of religion.

٦٤٧٨. مِنَ الَّذِينَ التَّجَاوَزُ عَنِ الْجُنُونِ.

6479. How good is forgiveness while having ability [to exact revenge]!

٦٤٧٩. مَا أَخْسَنَ الْعَفْوَ مَعَ الْإِقْتِدارِ.

6480. He who scolds [someone] for a sin has not forgiven it.

٦٤٨٠. مَا عَفَا عَنِ الدَّنْبِ مَنْ قَرَعَ بِهِ.

6481. Hastening in forgiving the sins [of others] is from the lofty morals of the honourable ones.

٦٤٨١. مُعَاجَلَةُ الدُّنُوبِ بِالْعُفْرَانِ مِنْ أَخْلَاقِ
الْكِرَامِ.

6482. Never feel regret for forgiving and never be gladdened by punishing.

٦٤٨٢. لَا تَنْدَمَنَّ عَلَى عَفْوٍ وَلَا تَبْهَجَنَّ بِعُقُوبَةٍ.

6483. Do not hasten the punishment for a sin and leave room between the two (i.e. the sin and punishment) for forgiveness, through this you will gain recompense and reward.

٦٤٨٣. لَا تُعَاجِلَ الدَّنْبَ بِالْعُقُوبَةِ وَاتْرُكْ بَيْنَهُما
لِلْعَفْوِ مَوْضِعًا تُحِرِّزُ بِهِ الْأَجْرَ وَالْمُثْوَبَةِ.

6484. There is no clemency like pardon.

٦٤٨٤. لَا حِلْمٌ كَالصَّفْحِ.

6485. There is nothing better than the forgiveness of a powerful person.

٦٤٨٥. لَا شَيْءٌ أَحْسَنُ مِنْ عَفْوٍ قَادِرٍ.

6486. A wrongdoer can never be faced with anything better than being shown forgiveness.

٦٤٨٦. لَا يُقَابِلُ مُسِيءٌ قَطُّ بِأَفْضَلِ مِنَ الْعَفْوِ عَنْهُ.

6487. It pleases me for a person to forgive the one who oppresses him, to establish ties with the one who cuts him off, to give the one who deprives him and to respond to evil with goodness.

6488. Give people your forgiveness and pardon just as you would like Allah, the Glorified, to grant [it] to you, and never regret showing forgiveness [to others].

6489. Honour the one who loves you and pardon your enemy, [for by this] virtue will become complete for you.

6490. The best act of a person in power is to forgive.

6491. Of all people, the most behoving of [granting] forgiveness is the one who has the greatest power to punish.

6492. The most deserving of [showing] mercy is the one who [himself] is in need of it.

6493. Better than seeking your right is to forgive [and forego] it.

6494. The best of high morals is the forgiveness of the powerful and the generosity of the poor.

6495. The best forgiveness is that which is shown despite having power [to exact revenge].

6496. From the people, the one who is most cognizant of Allah is the one who is most forgiving to the people, even if he does not

٦٤٨٧. يُعْجِنِي مِنَ الرَّجُلِ أَنْ يَعْفُوَ عَمَّنْ ظَلَمَهُ وَيَصِلُّ مِنْ قَطْعَةٍ وَيُعْطِي مِنْ حَرَمَةٍ وَيُقَابِلَ الإِسَاءَةَ بِالْإِحْسَانِ.

٦٤٨٨. أَعْطِ النَّاسَ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلَ مَا تُحِبُّ أَنْ يُعْطِيَكَ اللَّهُ سُبْحَانَهُ وَعَلَى عَفْوٍ فَلَا تَنْدَمْ.

٦٤٨٩. أَكْرَمْ مِنْ وَدَكَ وَاضْفَحْ عَنْ عَذُونِكَ يَتَمَّ لَكَ الْفَضْلُ.

٦٤٩٠. أَخْسَنْ أَفْعَالِ الْمُؤْتَدِيرِ الْعَفْوُ.

٦٤٩١. أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعَقُوبَةِ.

٦٤٩٢. أَوْلَى النَّاسِ بِالرَّحْمَةِ الْمُحْتَاجُ إِلَيْهَا.

٦٤٩٣. أَخْسَنْ مِنِ اسْتِيْفَاءِ حَقِّكَ الْعَفْوُ عَنْهُ.

٦٤٩٤. أَخْسَنْ الْمُكَارِمِ عَفْوُ الْمُفَتَّدِيرِ وَجُودُ الْمُفَتَّقِيرِ.

٦٤٩٥. أَخْسَنْ الْعَفْوِ مَا كَانَ عَنْ قُدْرَةِ.

٦٤٩٦. أَعْرِفُ النَّاسَ بِاللَّهِ أَعْدَرُهُمْ لِلنَّاسِ وَإِنْ مَّيَجِدْهُمْ غُذْرًا.

find them having any excuse.

6497. Verily, confronting evil with good and the covering up wrongs with forgiveness are from the best virtues and the most praiseworthy qualities.

6498. Verily, he who gives to the one who deprives him, establishes ties with the one who cuts him off and forgives the one who oppresses him, will find in Allah, the Glorified, a Supporter and a Helper.

6499. Forgiveness is a virtue.

6500. Forgiveness is the best good deed.

6501. Forgiveness is the ornament of power.

6502. Forgiveness brings about eminence.

6503. Forgiveness is the alms-tax of power.

6504. Forgiveness is the best of favours.

6505. Forgiveness is the best revenge.

6506. Pardon means that a person should forgive that which is done to wrong him and show forbearance with that which angers him.

6507. Pardon is the best of traits.

6508. Pardon that which you are unaware of for what you are aware of, and what you are ignorant of for what you know.

6509. When a wrong is done to you, then

الجرائم بالغفران لمن أحسن الفضائل وأفضل المحامid.

وَعُفِيَ عَنْ ظُلْمٍ كَانَ لَهُ مِنَ اللَّهِ سُبْحَانَهُ الظَّاهِرُ وَالنَّصِيرُ.

٦٤٩٩. الْعَفْوُ فَضْيَلَةً.

٦٥٠٠. الْعَفْوُ أَفْضَلُ الْإِحْسَانِ.

٦٥٠١. الْعَفْوُ رِزْنُ الْقُدْرَةِ.

٦٥٠٢. الْعَفْوُ يُوَجِّبُ الْمَجْدَ.

٦٥٠٣. الْعَفْوُ زَكَاةُ الْقُدْرَةِ.

٦٥٠٤. الْعَفْوُ أَحْسَنُ الْإِحْسَانِ.

٦٥٠٥. الْعَفْوُ أَحْسَنُ الْإِنْتِصَارِ.

٦٥٠٦. الصَّمْحُ أَنْ يَعْفُو الرَّجُلُ عَمَّا يُبَيِّنُ عَلَيْهِ وَيَحْكُمُ عَمَّا يُغَيِّظُهُ.

٦٥٠٧. الصَّمْحُ أَحْسَنُ الشَّيْمِ.

٦٥٠٨. هَبْ مَا أَنْكَرْتَ لِمَا عَرَفْتَ وَمَا جَهَلْتَ لِمَا عَلِمْتَ.

٦٥٠٩. إِذَا جَنِيَ عَلَيْكَ فَاغْتَفِرْ.

forgive.

6510. The person most deserving of having his request granted is one who seeks forgiveness.

6511. Be careful not to hasten towards punishment, for indeed this is detestable in the sight of Allah and brings [unwanted] changes [and removal of blessings] closer.

OUTCOMES

6512. For every matter there is an outcome, [be it] sweet or bitter.

6513. One who expects [and considers] the outcomes remains safe.

6514. One who considers the outcomes remains safe.

6515. One who considers the outcomes remains safe from calamities.

6516. One who is careful of the outcomes is safe from peril [and destruction].

6517. One who awaits a [positive] outcome is patient.

6518. One who is careful of the outcomes remains safe from calamities.

6519. When you endeavour to act upon a matter, then eschew the blameworthy outcomes in it.

6520. Be careful of the outcomes and you

٦٥١٠. أَحْقُّ النَّاسِ بِالإِسْعَافِ طَالِبُ الْعَفْوِ.

٦٥١١. إِيَّاكَ وَالنَّسُّرَ إِلَى الْعُفْوِيَّةِ فَإِنَّهُ مُمْتَنَّ عِنْدَ اللَّهِ
وَمُفَرِّجٌ مِّنَ الْغَيْرِ.

العواقب

٦٥١٢. لِكُلِّ أَمْرٍ عَاقِبَةٌ حُلْوَةٌ أَوْ مُرَّةٌ.

٦٥١٣. مَنْ انتَظَرَ الْعَوَاقِبَ سَلِيمٌ.

٦٥١٤. مَنْ نَظَرَ فِي الْعَوَاقِبِ سَلِيمٌ.

٦٥١٥. مَنْ نَظَرَ فِي الْعَوَاقِبِ سَلِيمٌ مِّنَ التَّوَابِ.

٦٥١٦. مَنْ رَاقَبَ الْعَوَاقِبَ أَمِنَ الْمَعَاطِبِ.

٦٥١٧. مَنْ انتَظَرَ الْعَاقِبَةَ صَبَرَ.

٦٥١٨. مَنْ رَاقَبَ الْعَوَاقِبَ سَلِيمٌ مِّنَ التَّوَابِ.

٦٥١٩. إِذَا هَمَمْتَ بِأَمْرٍ فَاجْتَبِبْ ذَمَمَ الْعَوَاقِبِ فِيهِ.

٦٥٢٠. رَاقِبُ الْعَوَاقِبِ تَنْجُ مِنَ الْمَعَاطِبِ.

will be saved from destruction.

6521. In the outcomes [of matters] there is [either] a curer or a comforter.

6522. The basis of [the success of] outcomes is that which results in the pleasure of Allah, the Glorified.

٦٥٢١. في العوقيب شافٍ أو مُريحٍ.

٦٥٢٢. مِلْأُ الْخَوَاتِمِ مَا أَسْفَرَ عَنْ رِضَى اللَّهِ سُبْحَانَهُ.

FILIAL IMPIETY

العقوق

6523. Disregarding the rights [of your parents] is from [the acts of] filial impiety.

٦٥٢٣. من العقوق إضاعة الحقوق.

THE INTELLECT

العقل

6524. The intellect is an honourable nobility that does not wear away.

٦٥٢٤. الْعَقْلُ شَرْفٌ كَرِيمٌ لَا يَبْلُى.

6525. The intellect is an inborn quality that increases through knowledge and experience.

٦٥٢٥. الْعَقْلُ غَرِيبةٌ تَرِيدُ بِالْعِلْمِ وَالتجارِبِ.

6526. The intellect and knowledge are joined together in one linkage, they neither separate nor do they differ.

٦٥٢٦. الْعَقْلُ وَالْعِلْمُ مَفْرُونَانِ فِي قَرْنٍ لَا يَفْتَرِقَانِ وَلَا يَتَبَاهَيَانِ.

6527. The intellect is the greatest of riches and the highest honour in [both] the Hereafter and this world.

٦٥٢٧. الْعَقْلُ أَغْنَى الْغَنِيَ وَغَایةُ الشَّرْفِ فِي الْآخِرَةِ وَالدُّنْيَا.

6528. The intellect is the most beautiful adornment and knowledge is the most honourable merit.

٦٥٢٨. الْعَقْلُ أَجْمَلُ زِينَةٍ وَالْعِلْمُ أَشْرَفُ مَزَّةً.

6529. The intellect is the root of knowledge

٦٥٢٩. الْعَقْلُ أَصْلُ الْعِلْمِ وَدَاعِيَةُ الْفَهْمِ.

and the herald of understanding.

6530. Intelligence is an advantage, knowledge is an elevation and patience is a defence [and a means of repelling hardships].

6531. The intellect is the close friend of a believer, knowledge is his vizier, patience is the commander of his army and action is his overseer.

6532. The intellect is the leader of the army of the Most Merciful and vain desire is the chief of the army of Satan, and the soul is pulled back and forth between them, so whichever of them is victorious, it (i.e. the soul) is in its domain.

6533. Intellect and lust are opposites; the supporter of the intellect is knowledge and the adorer of lust is vain desire, and the soul is contended for between the two, so whichever is triumphant, it is on its side.

6534. Intelligence is for you to be moderate and not indulge in extravagance, to promise and not to break your promise, and to be forbearing when you get angry.

6535. Intelligence is for you to speak [only] of what you know and to act upon what you say.

6536. The intellect guides and saves whereas ignorance misleads and destroys.

6537. The intellect is a praiseworthy friend.

٦٥٣٠. العَقْلُ مَنْفَعَةٌ وَالْعِلْمُ مَرْفَعَةٌ وَالصَّابَرُ مَدْفَعَةٌ.

٦٥٣١. العَقْلُ خَلِيلُ الْمُؤْمِنِ وَالْعِلْمُ وَزِيرُهُ وَالصَّابَرُ أَمِيرُ حُنُودِهِ وَالْعَمَلُ قَيْمَتُهُ.

٦٥٣٢. العَقْلُ صَاحِبُ جَيْشِ الرَّحْمَنِ وَالْمَوْى قَائِدُ جَيْشِ الشَّيْطَانِ وَالنَّفْسُ مُتَجَاذِبَةٌ بَيْنَهُمَا فَأَيُّهُمَا عَلَبَ كَانَتْ فِي حَيَّهِ.

٦٥٣٣. العَقْلُ وَالشَّهْوَةُ ضِدَّانٌ وَمُؤَيَّدُ العَقْلِ الْعِلْمُ وَمُرَيَّنُ الشَّهْوَةُ الْهَوَى وَالنَّفْسُ مُتَنَازِعَةٌ بَيْنَهُمَا فَأَيُّهُمَا قَهَّرَ كَانَتْ فِي جَانِيهِ.

٦٥٣٤. العَقْلُ أَنَّكَ تَفْتَصِدُ فَلَا تُسْرِفُ وَتَعْدُ فَلَا تُخْلِفُ وَإِذَا عَضِيْبَتْ حَلْمَتْ.

٦٥٣٥. العَقْلُ أَنْ تَقُولَ مَا تَعْرِفُ وَتَعْمَلَ إِمَّا تَنْطِقُ بِهِ.

٦٥٣٦. العَقْلُ يَهْدِي وَيُنْجِي وَالْجَهَنَّمُ يُعْوِي وَيُرْدِي.

٦٥٣٧. العَقْلُ صَدِيقٌ مَحْمُودٌ.

6538. Seek right guidance from the intellect and oppose vain desire, [by this] you will gain success.

6539. Fetter your intellect, control your affair, struggle with your [lower] self, and exert your effort in working for the Hereafter.

6540. Where are the intellects that light up (or that accompany) the lamps of guidance?

6541. The best intellect is [that which leads one to] right guidance.

6542. The best of blessings is the intellect.

6543. The beginning of intelligence is being friendly [with the people].

6544. The best intelligence is [that which leads to] good etiquette.

6545. The best intelligence is keeping away from idle sport.

6546. The best intelligence is for a person to know his self, for the one who knows his self becomes wise and the one who fails to know it goes astray.

6547. The best intelligence is taking lesson [from the past], the best prudence is precaution and the biggest foolishness is being deceived [by worldly allures].

6548. The best portion of a person is his intellect, if he gets humiliated it restores his honour, if he falls it raises him, if he goes

٦٥٣٨. إسْتَرْثِيدِ الْعُقْلَ وَخَالِفِ الْهَوَى تُنْجِحُ.

٦٥٣٩. إِعْقَلْ عَقْلَكَ وَامْلِكْ أَمْرَكَ وَجَاهِدْ نَفْسَكَ
وَاعْمَلْ لِلَاخِرَةِ جَهْدَكَ.

٦٥٤٠. أَيْنَ الْعُقُولُ الْمُسْتَصْبِحَةُ (الْمُسْتَصْبِحَةُ)
لِمَصَايِحِ الْهُدَى؟!

٦٥٤١. أَفْضَلُ الْعُقْلِ الرَّشَادُ.

٦٥٤٢. أَفْضَلُ النِّعَمِ الْعُقْلُ.

٦٥٤٣. أَوَّلُ الْعُقْلِ التَّوْدُّدُ.

٦٥٤٤. أَفْضَلُ الْعُقْلِ الْأَدَبُ.

٦٥٤٥. أَفْضَلُ الْعُقْلِ مُجَانَّبَةُ الْلَّهُوْ.

٦٥٤٦. أَفْضَلُ الْعُقْلِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ فَمَنْ
عَرَفَ نَفْسَهُ عُقْلٌ وَمَنْ جَهَلَهَا ضَلَّ.

٦٥٤٧. أَفْضَلُ الْعُقْلِ الْإِعْتِيَارُ وَأَفْضَلُ الْحَزْمُ
الْإِسْتِظْهَارُ وَأَكْبَرُ الْحَمْقِ الْإِغْتِرَارُ.

٦٥٤٨. أَفْضَلُ حَظِّ الرَّجُلِ عَقْلُهُ إِنْ دَلَّ أَعْرَةً وَإِنْ
سَقَطَ رَعْةً وَإِنْ ضَلَّ أَرْشَدَهُ وَإِنْ تَكَلَّمَ سَدَّدَهُ.

astray it guides him and if he talks it directs him.

6549. Verily Allah, the Glorified, loves the sound intellect and the upright action.

6550. Verily the one who has been bestowed with a sound intellect and upright action by Allah has indeed been granted with a manifest blessing and a great bounty.

6551. Intelligence is an adornment and foolishness is a disgrace.

6552. Intelligence is closeness, foolishness is estrangement.

6553. Intelligence is a remedy, foolishness is misery.

6554. Intellects are gifts, etiquettes are earned.

6555. The intellect is the excellence of human beings.

6556. The intellect is the messenger of the truth.

6557. The intellect is a friend that has been cut-off.

6558. The intellect is a solver of every issue.

6559. The intellect is not deceived.

6560. The intellect is the herald of comprehension.

6561. The intellect is the strongest foundation.

٦٥٤٩. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ الْعُقْلَ الْقَوِيمَ وَالْعَمَلَ
الْمُسْتَقِيمَ.

٦٥٥٠. إِنَّ مَنْ رَزَقَهُ اللَّهُ عَقْلًا قَوِيمًا وَعَمَلاً مُسْتَقِيمًا
فَقَدْ ظَاهَرَ لَدُنْهُ الْعِظَمَةُ وَأَعْظَمَ عَلَيْهِ الْمِلَةُ.

٦٥٥١. الْعُقْلُ زَيْنُ الْحُمْقِ شَيْئٌ.

٦٥٥٢. الْعُقْلُ فُرِيَّةُ الْحُمْقِ غُرْبَةُ.

٦٥٥٣. الْعُقْلُ شِفَاعَةُ الْحُمْقِ شَفَاعَةُ.

٦٥٥٤. الْعُقْلُ مَوَاهِبُ الْآدَابِ مَكَاسِبُ.

٦٥٥٥. الْعُقْلُ فَضْيَلَةُ الْإِنْسَانِ.

٦٥٥٦. الْعُقْلُ رَسُولُ الْحَقِّ.

٦٥٥٧. الْعُقْلُ صَدِيقٌ مَفْطُوعٌ.

٦٥٥٨. الْعُقْلُ مُصْلِحٌ كُلِّ أُمَّرٍ.

٦٥٥٩. الْعُقْلُ لَا يَنْجَدِعُ.

٦٥٦٠. الْعُقْلُ دَاعِيُ الْغَهْبِ.

٦٥٦١. الْعُقْلُ أَفْوَى أَسَاسٍ.

6562. Intellect is the best thing that is hoped for.

٦٥٦٢. الْعَقْلُ أَفْضَلُ مَرْجُوٌ.

6563. Intelligence improves deliberation.

٦٥٦٣. الْعَقْلُ يُخْسِنُ الرَّوِيَّةَ.

6564. The intellect is the spring of goodness.

٦٥٦٤. الْعَقْلُ يَبْنُوُغُ الْحَيْرَ.

6565. Intelligence is the preservation of [what is learnt through] experiences.

٦٥٦٥. الْعَقْلُ حَفْظُ التَّجَارِبِ.

6566. The intellect is the best ornament.

٦٥٦٦. الْعَقْلُ أَحْسَنُ حِلْيَةً.

6567. The intellect necessitates caution.

٦٥٦٧. الْعَقْلُ يُوجِبُ الْحَذَرَ.

6568. Intellect is the vehicle of knowledge.

٦٥٦٨. الْعَقْلُ مَرْكَبُ الْعِلْمِ.

6569. The intellect is a sharp [cutting] sword.

٦٥٦٩. الْعَقْلُ حُسَامٌ قَاطِعٌ.

6570. Intellect is the most honourable merit.

٦٥٧٠. الْعَقْلُ أَشْرُفُ مَرَّةً.

6571. The intellect is [like] a new attire that does not get worn out.

٦٥٧١. الْعَقْلُ ثَوْبٌ جَدِيدٌ لَا يَبْلُى.

6572. The intellect frees [one] from evil and enjoins [one to do] good.

٦٥٧٢. الْعَقْلُ مُنْتَهٌ عَنِ الْمُنْكَرِ آمِرٌ بِالْمَعْرُوفِ.

6573. The intellect is an intimate friend that is relied on in every situation.

٦٥٧٣. الْعَقْلُ حَيْثُ كَانَ آلِفٌ مَأْلُوفٌ.

6574. The intellect is a tree whose fruits are generosity and modesty.

٦٥٧٤. الْعَقْلُ شَجَرَةٌ ثَمَرُهَا السَّخَاءُ وَالْحَيَاءُ.

6575. The intellect is an adornment for the one who is endowed with it.

٦٥٧٥. الْعَقْلُ زَيْنٌ لِمَنْ رَزَقَهُ.

6576. The intellect gives one a sense of familiarity when he is away from his homeland.

٦٥٧٦. الْعَقْلُ فِي الْغُرْبَةِ فُرْجَةٌ.

6577. The intellect elevates one to the lofty

٦٥٧٧. الْعَقْلُ رَفِيقٌ إِلَى عِلَيْسَنَ.

stations [in Paradise].

6578. Verily, when I find a quality from the good qualities firmly ingrained in a person, I judge him according to it, and I forgive him for not possessing other than it; but I never exonerate him for not possessing intelligence or for lacking religion, because separation from religion is departure from security, and life is not wholesome with fear, and lack of intellect is lack of life, and the dead are not interacted with.

6579. Verily you are gauged by your intellect, so develop it with knowledge.

6580. Intellect is nothing but eschewing sin, considering the consequences [of one's actions] and being [resolute and] prudent.

6581. The bane of intellect is self-conceit.

6582. When the intellect is complete, speech decreases.

6583. When the intellect becomes complete, lust diminishes.

6584. It is through the intellect that the deepest wisdom is brought out.

6585. Through the intellect, [acts of goodness and] virtues are attained.

6586. Through the intellect, the condition of the creatures is set right.

6587. Through abundant intellect, forbearance becomes abundant.

٦٥٧٨. إِنِّي إِذَا اسْتَحْكَمْتُ فِي الرَّجُلِ حَصْلَةً مِنْ
خِصَالِ الْحَيْثِ إِحْتَمَلْتُهُ لَهَا وَأَغْتَفَرْتُ لَهُ فَقْدَ مَا سِواهَا
وَلَا أَغْتَفِرُ لَهُ فَقْدَ عَقْلٍ وَلَا عَدْمٍ دِينٌ لَأَنَّ مُفَارَقَةَ
الَّذِينَ مُفَارَقَةُ الْأَمْنِ وَلَا هَنَّ حَيَاةً مَعَ مَخَافَةٍ وَعَدَمٍ
الْعُقْلِ عَدَمُ الْحَيَاةِ وَلَا تُعَاشُ الْأَمْوَاتُ.

٦٥٧٩. إِنَّكَ مَوْرُونْ بِعَقْلِكَ فَزَّكِهِ بِالْعِلْمِ.

٦٥٨٠. إِنَّمَا الْعَقْلُ الْمَجْبُوبُ مِنَ الْإِثْمِ وَالنَّظَرِ فِي
الْعَوَاقِبِ وَالْأَخْدُ بِالْحَرْمِ.

٦٥٨١. آفَهُ اللَّبِ الْمُجْبُوبُ.

٦٥٨٢. إِذَا تَمَّ الْعَقْلُ نَفَضَ الْكَلَامُ.

٦٥٨٣. إِذَا كَمُلَ الْعَقْلُ نَفَضَتِ الشَّهْوَةُ.

٦٥٨٤. بِالْعَقْلِ يُسْتَخْرُجُ غُورُ الْحِكْمَةِ.

٦٥٨٥. بِالْعَقْلِ تُشَأْلُ الْحَيْرَاتُ.

٦٥٨٦. بِالْعَقْلِ صَلَاحُ الْبَرِيَّةِ.

٦٥٨٧. يُؤْفَرُ الْعَقْلِ يَتَوَفَّرُ الْحَلْمُ.

6588. Through the intellects, the pinnacle of sciences (or matters) is attained.

6589. By leaving that which does not concern you, your intellect becomes complete.

6590. Perfection of the soul is [attained] through the intellect.

6591. It is through the intellect that every affair is set aright.

6592. The completion of the intellect (or of action) is in its perfection.

6593. The purification of a man is through his intellect.

6594. The fruit of intellect is steadfastness [and uprightness].

6595. The fruit of intellect is adherence to the truth.

6596. The fruit of intellect is association with the virtuous.

6597. The fruit of intellect is working for salvation.

6598. The fruit of intellect is being affable with the people.

6599. The fruit of intellect is honesty.

6600. The fruit of intellect is aversion to this world and subdual of vain desire.

6601. There are three things by which the intellects of people are tested: wealth, authority and adversity.

٦٥٨٨. بِالْعُقُولِ ثُنَانُ ذِرْوَةُ الْعُلُومِ (الأُمُورِ).

٦٥٨٩. يَرْكِ ما لَا يَعْنِيَكَ يَتَمُّ لَكَ الْعُقُولُ.

٦٥٩٠. بِالْعُقُولِ كَمَالُ النَّفْسِ.

٦٥٩١. بِالْعُقُولِ صَلَاحٌ كُلِّ أُمُورٍ.

٦٥٩٢. ثَمَامُ الْعُقُولِ (الْعَمَلِ) إِسْتِكْمَالٌ.

٦٥٩٣. تَزْكِيَّةُ الرَّجُلِ عَقْلُهُ.

٦٥٩٤. ثَمَرَةُ الْعُقُولِ الْإِسْتِقَامَةُ.

٦٥٩٥. ثَمَرَةُ الْعُقُولِ لُزُومُ الْحَقِّ.

٦٥٩٦. ثَمَرَةُ الْعُقُولِ صَحْبَةُ الْأَخْيَارِ.

٦٥٩٧. ثَمَرَةُ الْعُقُولِ الْعَمَلُ لِلرَّجَاهِ.

٦٥٩٨. ثَمَرَةُ الْعُقُولِ مُدَارَاهُ النَّاسِ.

٦٥٩٩. ثَمَرَةُ الْعُقُولِ الصِّدْقُ.

٦٦٠٠. ثَمَرَةُ الْعُقُولِ مَفْثُ الدُّنْيَا وَقَمْعُ الْهَوَى.

٦٦٠١. ثَلَاثٌ يُمْتَحَنُ بِهَا عُقُولُ الرِّجَالِ هُنَّ الْمَالُ وَالْوِلَايَةُ وَالْمُصَبِّيَّةُ.

6602. Three things show the intelligence of their lords: the messenger, the message and the gift.

٦٦٠٢. ثَلَاثَةٌ تَدْلُّ عَلَى عُمُولِ أَرْبَاهَا: الرَّسُولُ وَالْكِتَابُ وَالْهُدَيَّةُ.

6603. A strong intellect is the beauty of the outward and inward facets [of a human being].

٦٦٠٣. حُسْنُ الْعَقْلِ جَمَالُ الظَّوَاهِرِ وَالْبَوَاطِنِ.

6604. A good intellect is the best pathfinder.

٤. ٦٦٠٤. حُسْنُ الْعَقْلِ أَفْضَلُ رَائِدٍ.

6605. The [highest] limit of the intellect is considering the consequences [of actions] and being pleased with what has been decreed [by Allah].

٦٦٠٥. حُدُّ الْعَقْلِ النَّظَرُ فِي الْعَوَاقِبِ وَالرِّضا بِمَا يَجْرِي بِهِ الْفَضَاءُ.

6606. It is forbidden upon every intellect that is shacked by (or sick with) lust to benefit from wisdom.

٦٦٠٦. حَرَامٌ عَلَى كُلِّ عَقْلٍ مَغْنِيْلٍ (مَغْنِيْلٍ) بِالشَّهْوَةِ أَنْ يَتَّفَعَّ بِالْحُكْمَةِ.

6607. The peak of intellect is separation from the perishing and attachment to the everlasting.

٦٦٠٧. حُدُّ الْعَقْلِ الْإِنْفِصالُ عَنِ الْفَانِي وَالْإِتِّصَالُ بِالْبَاقِيِّ.

6608. Preservation of the intellect is through opposing vain desire and turning away from this world.

٦٦٠٨. حَفْظُ الْعَقْلِ بِمُخَالَفَةِ الْهَوَى وَالْغُرْزَفِ عَنِ الدُّنْيَا.

6609. The best of divine gifts [to human beings] is the intellect.

٦٦٠٩. حَيْثُ الْمَوَاهِبُ الْعَقْلُ.

6610. The indication of a person's intellect is his speech.

٦٦١٠. ذَلِيلُ عَقْلِ الرَّجُلِ قَوْلُهُ.

6611. The departure [and loss] of intellect is between vain desire and lust.

٦٦١١. دَهَابُ الْعَقْلِ بَيْنَ الْهَوَى وَالشَّهْوَةِ.

6612. Kindle your intellect with etiquette just as you kindle fire with firewood.

٦٦١٢. ذَكِّرْ عَقْلَكَ بِالْأَدِبِ كَمَا تُذَكَّرُ النَّارُ بِالْحَطَبِ.

6613. The staidness of the intellect is put to

٦٦١٣. رَزَانَةُ الْعَقْلِ تُختَبِرُ فِي الرِّضا وَالْخُرُونِ.

the test in times of happiness and sadness.

6614. A heightened intellect saves [one from perdition].

6615. There are six situations in which the intellects of people are tested: association, transaction, authority, isolation, affluence and poverty.

6616. There are six things that assay the intellects of people: forbearance when angry, patience when frightened, carefulness in obeying Allah in every situation, friendliness in dealing with others and reduced arguing [and quarrelling].

6617. The rectitude of the intellect is [in] good etiquette.

6618. The friend of every person is his intellect and his enemy is his ignorance.

6619. Straying of the intellect distances one from right guidance and corrupts his Hereafter.

6620. The straying of the intellect is the most serious deviation, and the abasement (or error) of ignorance is the greatest abasement (or error).

6621. You must develop your intellect, for there is no wealth more profitable than it.

6622. In times of trial (or perplexity) the [level of] intellects of the people are revealed.

6623. In times of impromptu speech, the intellects of people are tested.

٤٦٦١. زِيادةُ الْعُقْلِ تُنْجِي.

٤٦٦٢. سِتَّةٌ تُخْتَبِرُ بِهَا عُقُولُ الرِّجَالِ: الْمِصَاحِبَةُ
وَالْمَعَامَلَةُ وَالْوِلَايَةُ وَالْعَزْلُ وَالْغَنْيَ وَالْفَقْرُ.

٤٦٦٣. سِتَّةٌ تُخْتَبِرُ بِهَا عُقُولُ النَّاسِ: الْحَلْمُ عِنْدَ
الْعَصَبِ وَالصَّبَرُ عِنْدَ الرَّهْبِ وَالْقَصْدُ عِنْدَ الرَّاعِبِ
وَتَقْوَى اللَّهُ فِي كُلِّ حَالٍ وَ حُسْنُ الْمَدَارَةِ وَقَلَّةُ
الْمَهَارَةِ.

٤٦٦٤. صَلَاحُ الْعُقْلِ الْأَدْبُ.

٤٦٦٥. صَدِيقٌ كُلِّ امْرِئٍ عَقْلُهُ وَعَدُوُهُ جَهَنَّمُ.

٤٦٦٦. ضَلَالُ الْعُقْلِ يُبَعَّدُ مِنَ الرَّشَادِ وَيُفْسِدُ
الْمَعَادَ.

٤٦٦٧. ضَلَالُ الْعُقْلِ أَشَدُ ضَلَالٍ وَذَلَالٍ (زَلَالٌ) الْجَهَنَّمُ
أَعْظَمُ ذَلَالٍ (زَلَالٌ).

٤٦٦٨. عَائِدَكَ بِالْعُقْلِ فَلَا مَا لَكَ أَعْوَدُ مِنْهُ.

٤٦٦٩. عِنْدَ الْحِيَرَةِ (الْحِيَرَةِ) تَنَكَّشِفُ عُقُولُ الرِّجَالِ.

٤٦٧٠. عِنْدَ بَدِيهَةِ الْمَقَالِ تُخْتَبِرُ عُقُولُ الرِّجَالِ.

6624. When covetousness and false hopes deceive, the minds of the ignorant are beguiled and the intellects of people are tested.

6625. The symbol of intellect is being affable with the people.

6626. The intellect of a person is his order, his etiquette is his foundation, his honesty is his leader and his gratitude is his perfection.

6627. The intellects of the erudite scholars are in the tips of their pens.

6628. The highest distinction of a person is the excellence of his intellect.

6629. The highest degree of intelligence is admitting to [one's] ignorance.

6630. The intrinsic nature of the intellect impels it to employ justice.

6631. The intrinsic nature of the intellect rejects dispraised action.

6632. The mind that is sick with anger and lust does not benefit from wisdom.

6633. The veil of flaws is the intellect.

6634. Lack of intellect is wretchedness.

6635. Corruption of the intellect is [in] being deluded by deceptions.

6636. The excellence of the intellect is [in] indifference towards [the pleasures of] this world.

٦٦٢٤. عِنْدَ غُرُورِ الأَطْمَاعِ وَالآمَالِ تَنْخَدِعُ عُقُولُ
الجَهَالِ وَتُخْتَبِرُ أَلْبَابُ الرِّجَالِ.

٦٦٢٥. عُنْوَانُ الْعَقْلِ مُدَارَةُ النَّاسِ.

٦٦٢٦. عَمَلُ الْمُرْءِ نِظَامُهُ وَأَدْبُهُ قِوَامُهُ وَصِدْقُهُ إِمَامَهُ
وَشُكْرُهُ تَمَامَهُ.

٦٦٢٧. عُقُولُ الْفُضَلَاءِ فِي أَطْرَافِ أَقْلَامِهَا (مِنْهُمْ).

٦٦٢٨. غَايَةُ الْمُرْءِ حُسْنُ عَقْلِهِ.

٦٦٢٩. غَايَةُ الْعَقْلِ الْإِعْرَافُ بِالْجَهَلِ.

٦٦٣٠. غَرَبَيْةُ الْعَقْلِ تَحْلُو عَلَى اسْتِعْمَالِ الْعَدْلِ.

٦٦٣١. غَرَبَيْةُ الْعَقْلِ تَأْبِي ذَمِيمَ الْفِعْلِ.

٦٦٣٢. غَيْرُ مُنْتَفِعٍ بِالْحِكْمَةِ عَمَلٌ مَعْلُولٌ بِالْعَضَبِ
وَالشَّهْوَةِ.

٦٦٣٣. غِطَاءُ الْعَيُوبِ الْعَقْلُ.

٦٦٣٤. فَقْدُ الْعَقْلِ شَقَاءُ.

٦٦٣٥. فَسَادُ الْعَقْلِ الْإِعْتَازُ بِالْخُدُعِ.

٦٦٣٦. فَضْلَيَّةُ الْعَقْلِ الرَّهَادَةُ.

6637. At times [relying on] the intellect alone may lead [one] astray.

٦٦٣٧. قَدْ يَضِلُّ الْعَقْلُ الْفَدُّ.

6638. How many a lowly person has been made venerable by his intellect.

٦٦٣٨. كَمْ مِنْ ذَلِيلٍ أَعْزَّهُ عَقْلُهُ.

6639. Many a mind has been made subservient by a commanding desire.

٦٦٣٩. كَمْ مِنْ عَقْلٍ أَسْيَرَ عِنْدَ هَوَىٰ أَمِيرٍ.

6640. Intelligence is sufficient as wealth.

٦٦٤٠. كَفَىٰ بِالْعَقْلِ غَيْرَهُ.

6641. It is enough of intelligence for a person to be moderate in his pursuits.

٦٦٤١. كَفَىٰ بِالْمُرْءِ عَقْلًا أَنْ يُجْمَلَ فِي مَطَالِيهِ.

6642. It suffices for your intellect to distinguish for you right guidance from error.

٦٦٤٢. كَفَاكَ مِنْ عَقْلِكَ مَا أَبَانَ لَكَ رُشْدَكَ مِنْ عَيْنِكَ.

6643. Be quick to respond to your intellect and delay in responding to your vain desire.

٦٦٤٣. كُنْ لِعَقْلِكَ مُسْنِعًا وَلِهَوَكَ مُسْتَوْفًا.

6644. Whenever the intellect of a person increases, his faith in divine decree becomes stronger and he takes the changing events [that bring worldly loss to him] lightly.

٦٦٤٤. كُلَّمَا ازْدَادَ عَقْلُ الرَّجُلِ قَوِيَّ إِيمَانُهُ بِالْقَدَرِ وَاسْتَحْفَفَ بِالْغَيْرِ.

6645. The gain of the intellect is refraining from harming others.

٦٦٤٥. كَسْبُ الْعَقْلِ كُفُّ الْأَذْيَ.

6646. The manner of action points to the measure of intelligence, so make good choices for it and be more cautious with regards to it.

٦٦٤٦. كَيْفِيَّةُ الْفِعْلِ تَدُلُّ عَلَى كَمِيَّةِ الْعَقْلِ فَأَحْسِنْ لَهُ الْإِحْتِيَارَ وَأَكْثِرْ عَلَيْهِ الْإِسْتِظْهَارَ.

6647. The intellect acquires consideration and precaution whereas ignorance earns negligence and deception.

٦٦٤٧. كَسْبُ الْعَقْلِ الْإِغْبَارُ وَالْإِسْتِظْهَارُ وَكَسْبُ الْجَهْلِ الْعَفْلَةُ وَالْإِغْتَارُ.

6648. The perfection of a person is his intellect and his value is his benevolence.

٦٦٤٨. كَمَالُ الْمُرْءِ عَقْلُهُ وَقِيمَتُهُ فَضْلُهُ.

6649. The perfection of a human being is his intellect.

٦٦٤٩. كمالُ الإنسَانِ العَقْلُ.

6650. Everything has a pinnacle, and the pinnacle of a person is his intellect.

٦٦٥٠. لِكُلِّ شَيْءٍ غَايَةٌ وَغَايَةُ الْمُرْءُ عَقْلُهُ.

6651. For everything there is an alms-tax and the alms-tax of intelligence is tolerating the ignorant ones.

٦٦٥١. لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْعَقْلِ إِحْتِمَالِ
الْجَهَالِ.

6652. The intellect will never be adorned until it is complemented by forbearance.

٦٦٥٢. لَنْ يُؤْانَ الْعَقْلُ حَتَّى يُوَادِرَهُ الْحَلْمُ.

6653. If the intellect was sound, every person would take advantage of [every moment of] his time.

٦٦٥٣. لَوْ صَحَّ الْعَقْلُ لَا عُتَّنَمْ كُلُّ امْرٍ مَهَلَّهُ.

6654. One who seeks the support of the intellect is supported by it.

٦٦٥٤. مَنِ اسْتَرْفَدَ الْعَقْلَ أُرْفَدَهُ.

6655. Whoever seeks assistance from the intellect, it shows him the right direction.

٦٦٥٥. مَنِ اسْتَعَانَ بِالْعَقْلِ سَدَّدَهُ.

6656. One whose intellect is weak has bad oratory.

٦٦٥٦. مَنْ قَلَّ عَقْلُهُ سَاءَ خَطَابُهُ.

6657. Do not have any expectations from one who has no intellect.

٦٦٥٧. مَنْ لَا عَقْلَ لَهُ لَا تَرْجِيهُ.

6658. One whose intellect is complete scorns lustful desires.

٦٦٥٨. مَنْ كَمْلَ عَقْلُهُ إِسْتَهَانَ بِالشَّهَوَاتِ.

6659. One of the most affirming [and effective] means of intelligence is showing compassion to the ignorant ones.

٦٦٥٩. مَنْ أَوْكَدِ أَسْبَابِ الْعَقْلِ رَحْمَةً لِلْجَهَالِ.

6660. From the most perfect of blessings is abundance of intellect.

٦٦٦٠. مِنْ كَمَالِ الْبَعْمِ وُفُورُ الْعَقْلِ.

6661. Keeping away from wastefulness and good management [skills] are from [the fruits of] intelligence.

٦٦٦١. مِنَ الْعَقْلِ مُجَاهَةُ التَّبَذِيرِ وَحُسْنُ التَّدْبِيرِ.

6662. Adorning oneself with forbearance (or knowledge) is from the best intelligence.

.٦٦٦٢ مِنْ أَحْسَنِ الْعُقْلِ التَّحْلِي بِالْحِلْمِ (بِالْعِلْمِ).

6663. The rectitude of the creation is [achieved through] the intellect.

.٦٦٦٣ صَلَاحُ الْبَرِّيَّةِ الْعُقْلُ.

6664. The intellect of every person is deduced by what passes upon his tongue.

.٦٦٦٤ يُسْتَدَلُّ عَلَى عَقْلِ كُلِّ امْرِيٍّ إِمَّا يَجْرِي عَلَى لِسَانِهِ.

6665. The intellect of a man is indicated by his good speech and the purity of his roots is evinced by his beautiful actions.

.٦٦٦٥ يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِخُسْنِ مَقَالِهِ وَعَلَى طَهَارَةِ أَصْلِهِ بِجَمِيلِ أَفْعَالِهِ.

6666. The intellect of a man is evinced by his increased dignity and his virtuous tolerance, and his honourable lineage is attested to by his beautiful actions.

.٦٦٦٦ يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِكُثْرَةِ وَقَارِهِ وَخُسْنِ احْتِمَالِهِ وَعَلَى أَكْرَمِ أَصْلِهِ بِخُسْنِ أَفْعَالِهِ.

6667. One whose intellect overpowers his vain desire is successful.

.٦٦٦٧ مِنْ غَلَبَ عَقْلُهُ هَوَاهُ أَفْلَحَ.

6668. One whose vain desire overpowers his intellect is disgraced.

.٦٦٦٨ مِنْ غَلَبَ هَوَاهُ عَقْلُهُ إِفْتَضَحَ.

6669. One who loses his wits is not bypassed by abasement.

.٦٦٦٩ مِنْ فَاتَهُ الْعُقْلُ لَمْ يَعْدُ الدُّلُّ.

6670. One who is held back by intellect is driven forward by ignorance.

.٦٦٧٠ مِنْ قَعَدَ بِهِ الْعُقْلُ قَامَ بِهِ الْجَهْلُ.

6671. Nothing is purified in the sight of Allah, the Glorified, except the cognizant mind and the disinclined soul [from the pleasures of this world].

.٦٦٧١ لَا يُطْكِو عِنْدَ اللَّهِ سُبْحَانَهُ إِلَّا عَقْلٌ عَارِفٌ وَنَفْسٌ عَزُوفٌ.

6672. There is nothing better than an intellect with knowledge, and knowledge with forbearance, and forbearance with power [to punish].

.٦٦٧٢ لَا شَيْءٌ أَحْسَنُ مِنْ عَقْلٍ مَعَ عِلْمٍ وَ عَلِيهِ مَعَ حِلْمٍ وَ حِلْمٍ مَعَ قُدْرَةٍ.

٦٦٧٣. يُسْتَنَدُ عَلَى عَقْلِ الرَّجُلِ بِالتَّحْلِي بِالْعَقْةِ وَالْفَنَاعَةِ.
٦٦٧٤. لَا غُلَى كَالْعَقْلِ.
٦٦٧٥. لَا عَقْلٌ كَالْتَّجَاهِلِ.
٦٦٧٦. لَا يَجْتَمِعُ الْعَقْلُ وَالْهَوَى.
٦٦٧٧. لَا مَالٌ أَعْوَدُ مِنَ الْعَقْلِ.
٦٦٧٨. لَا جَمَالٌ أَرْبَيْنُ مِنَ الْعَقْلِ.
٦٦٧٩. لَا نِعْمَةً أَفْضَلُ مِنْ عَقْلِ.
٦٦٨٠. لَا يَغْشُ الْعَقْلُ مِنْ اِنْتَصَاحِهِ.
٦٦٨١. لَا حَيْرَ فِي عَقْلٍ لَا يُقَارِنُهُ حِلْمٌ.
٦٦٨٢. لَا مَرْضٌ أَضْنَى مِنْ قِلَّةِ الْعَقْلِ.
٦٦٨٣. لَا دِينَ لِمَنْ لَا عَقْلَ لَهُ.
٦٦٨٤. مَنْ ضَيَّعَ عَاقِلًا ذَلِّ عَلَى ضَعْفِ عَقْلِهِ.
٦٦٨٥. مَنْ قَدَّمَ عَقْلَهُ عَلَى هَوَاهُ حَسِنَتْ مَسَايِّهِ.

6686. One who masters his intellect is indeed wise.

٦٦٨٦. مَنْ مَلَكَ عَقْلَهُ كَانَ حَكِيمًا.

6687. One who considers [and learns from the past] with his intellect, perceives.

٦٦٨٧. مَنْ اعْتَبَرَ بِعَقْلِهِ إِسْبَانَ.

6688. One whose intellect becomes stronger takes more lessons [from the past].

٦٦٨٨. مَنْ قَوِيَ عَقْلُهُ أَكْثَرَ الِإِعْتِباَرَ.

6689. Accumulating provisions for the Day of Return is from intelligence.

٦٦٨٩. مِنَ الْعُقْلِ التَّرْوِدُ لِيَوْمِ الْمَعَادِ.

6690. One of the signs of intelligence is speaking what is right.

٦٦٩٠. مِنْ دَلَائِلِ الْعَقْلِ النُّطْقُ بِالصَّوَابِ.

6691. Acting on the [established] practice of justice is from the signs of intelligence.

٦٦٩١. مِنْ عَلَامَاتِ الْعُقْلِ الْعَمَلُ بِسُنْنَةِ الْعَدْلِ.

6692. Nothing embellishes virtues like the intellect.

٦٦٩٢. مَا جَمَّلَ الْفَضَائِلَ كَالْلِبِ.

6693. Allah, the Glorified, has not apportioned anything among his servants better than intellect.

٦٦٩٣. مَا قَسَمَ اللَّهُ سُبْحَانَهُ بَيْنَ عِبَادِهِ شَيْئًا أَفْضَلَ مِنَ الْعُقْلِ.

6694. Allah, the Glorified, has only entrusted man with an intellect so that it may one day deliver him.

٦٦٩٤. مَا اسْتَوْدَعَ اللَّهُ سُبْحَانَهُ أَمْرَهُ عَقْلًا إِلَّا لِيَسْتَقْدِمَ بِهِ يَوْمًا.

6695. The basis of [the rightness of] an affair is the intellect.

٦٦٩٥. مِلَكُ الْأَمْرِ الْعُقْلُ.

6696. With intellect, forbearance [and judiciousness] becomes abundant.

٦٦٩٦. مَعَ الْعُقْلِ يَتَوَفَّرُ الْحَلْمُ.

6697. The distinguishing feature of a man is his intellect and his beauty is his magnanimity.

٦٦٩٧. مَيْزَةُ الرَّجُلِ عَقْلُهُ وَجَمَالُهُ مُرْوَنَهُ.

6698. Whoever is incapable of using his own present intellect, then he is more helpless with regards to the far-off intelligence [of

٦٦٩٨. مَنْ عَجَزَ عَنْ حَاضِرٍ لِّيْ فَهُوَ عَنْ غَائِبٍ أَعْجَزُ وَمَنْ غَائِبٌ أَعْوَزُ؟!

others] and the one who is absent from him is more useless [to him].

THE INTELLIGENT

العاقل

6699. The intelligent person is one who fetters his tongue.

٦٦٩٩. الْعَاقِلُ مَنْ عَقَّلَ لِسَانَهُ.

6700. The intelligent person is one who covers up sins with forgiveness.

٦٧٠٠. الْعَاقِلُ مَنْ تَعَمَّدَ الدُّنُوبَ بِالْغُفْرَانِ.

6701. The intelligent person is one who forsakes his lust and sells his world for his Hereafter.

٦٧٠١. الْعَاقِلُ مَنْ هَجَرَ شَهْوَتَهُ وَبَاعَ دُنْيَاهُ بِآخِرَتِهِ.

6702. The intelligent person does not speak except when he needs to or in order to present his case.

٦٧٠٢. الْعَاقِلُ لَا يَتَكَلَّمُ إِلَّا بِحَاجَتِهِ أَوْ حُجَّتِهِ.

6703. The intelligent person is one who abstains from sins and keeps himself free from faults.

٦٧٠٣. الْعَاقِلُ مَنْ تَوَرَّعَ عَنِ الدُّنُوبِ وَنَنَزَّهَ مِنَ الْعُيُوبِ.

6704. The intelligent person is one who fetters his tongue except from the remembrance [and extolment] of Allah.

٤. الْعَاقِلُ مَنْ عَقَّلَ لِسَانَهُ إِلَّا عَنْ ذِكْرِ اللَّهِ.

6705. The intelligent person is one who opposes his vain desire in obedience to his Lord.

٦٧٠٤. الْعَاقِلُ مَنْ عَصَى هَوَاهُ فِي طَاعَةِ رَبِّهِ.

6706. The intelligent person is one who performs acts of kindness and puts his effort in its correct place.

٦٧٠٥. الْعَاقِلُ مَنْ أَخْسَنَ صَنَاعَةً وَوَضَعَ سَعْيَهُ فِي مَوَاضِعِهِ.

6707. When the intelligent one is quiet, he reflects and when he speaks, he remembers [and extols Allah] and when he observes, he

٦٧٠٧. الْعَاقِلُ إِذَا سَكَنَ فَكَرَ وَإِذَا نَطَقَ ذَكَرَ وَإِذَا نَظَرَ اعْتَذَرَ.

takes lesson.

6708. The intelligent person is one who suspects his [own] opinion and does not trust everything that his self makes decorous for him.

6709. The intelligent person is one who abstains from [the pleasures of] the lowly, perishing world and desires the sublime, everlasting, lofty Paradise.

6710. The intelligent person is one who puts things in their right places, and the ignorant one does the opposite of this.

6711. The intelligent person acts when he knows and when he acts, he does so sincerely, and when he becomes sincere, he secludes himself [from others].

6712. The intelligent person is one who guards his tongue from backbiting.

6713. The intelligent person strives in his work and shortens his hopes.

6714. The intelligent person is one who overcomes his vain desire and does not sell his Hereafter for his [temporary life in this] world.

6715. The intelligent one is neither pushed to the extreme by violence nor is he hampered by weakness.

6716. The intelligent person is one who controls himself when he gets angry, when he desires and when he is frightened.

٦٧٠٨. العاقل من احتم رأيه و لم يثق بكل ما تصور له نفسه.

٦٧٠٩. العاقل من زهد في دنيا فانية ذئبية ورغبة في جنة سنية خالدة عالية.

٦٧١٠. العاقل من وضع الأشياء مواضعها والجاهل ضل ذلك.

٦٧١١. العاقل إذا علم عمل وإذا عمل أخلص وإذا أخلص لغتزل.

٦٧١٢. العاقل من صان لسانه عن الغيبة.

٦٧١٣. العاقل يجتهد في عمله ويفصل من أمره.

٦٧١٤. العاقل من غلب هواه ولم يبع آخرته بدنياه.

٦٧١٥. العاقل لا يفربط به عنف ولا يقعد به ضعف.

٦٧١٦. العاقل من يملك نفسه إذا غضب وإذا رغب وإذا رهب.

6717. The intelligent person charges himself with performing that which is obligatory upon him and he does not charge himself with seeking that which is due to him.

6718. The intelligent person is one who does not waste his [time and] energy in that which does not benefit him, and does not [strive to] acquire that which will not accompany him [after his death].

6719. The intelligent person is one who overpowers his contending vain desires.

6720. The intelligent person is one who submits to the decree [of Allah] and acts with judiciousness [and determination].

6721. The intelligent person is one who subdues his vain desire with his intellect.

6722. Be rational and you will discern.

6723. Indeed, the intelligent person is one who considers the different [expressed] opinions with correct reasoning and considers the consequences [of matters].

6724. The most intelligent of you is the most submissive of you.

6725. The most intelligent person is one who follows the wise people.

6726. When you make an indirect reference to an intelligent person then you have tormented him with reproof.

6727. The most felicitous of people is the intelligent one.

٦٧١٧. العاقل يتقاضى نفسه بما يجب عليه ولا يتتقاضى لنفسه بما يجب له.

٦٧١٨. العاقل من لا يضيع له نفساً فيما لا ينفعه ولا يفني ما لا يصحبه.

٦٧١٩. العاقل من غلب نوازع أهوائه.

٦٧٢٠. العاقل من سلم إلى القضاء وعمل بالحزم.

٦٧٢١. العاقل (الكامل) من قمع هواه بعقله.

٦٧٢٢. اعقل ثم درك.

٦٧٢٣. ألا وإن الليب من استقبله وجوه الآراء بغير صائب ونظر في العوقيب.

٦٧٢٤. أعقلكم أطوعكم.

٦٧٢٥. أعقل الناس من أطاع العقلاء.

٦٧٢٦. إذا لوححت للعاقل فقد أوجعته عتاباً.

٦٧٢٧. أسعذ الناس العاقل.

6728. The most intelligent of people is the most modest of them.

٦٧٢٨. أَعْقَلُ النَّاسِ أَحْيَاهُمْ.

6729. The most intelligent person is the virtuous, fearful one.

٦٧٢٩. أَعْقَلُ الْإِنْسَانِ مُحْسِنٌ خَائِفٌ.

6730. The most intelligent of people is the one who forgives [and accepts the excuses of] others the most.

٦٧٣٠. أَعْقَلُ النَّاسِ أَعْدَرُهُمْ لِلنَّاسِ.

6731. The most intelligent of people is the farthest of them from all vile things.

٦٧٣١. أَعْقَلُ النَّاسِ أَبْعَدُهُمْ عَنْ كُلِّ ذَنْبٍ.

6732. The most intelligent of people is the most submissive of them to Allah, the Glorified.

٦٧٣٢. أَعْقَلُ النَّاسِ أَطْوَعُهُمْ لِلَّهِ سُبْحَانَهُ.

6733. The most intelligent of people is the closest of them to Allah.

٦٧٣٣. أَعْقَلُ النَّاسِ أَقْرَبُهُمْ مِنَ اللَّهِ.

6734. The most intelligent of people is one who sees his own fault and is blind to the fault of others.

٦٧٣٤. أَعْقَلُ النَّاسِ مَنْ كَانَ بِعَيْنِيهِ بَصِيرًا وَ عَنْ عَيْنِهِ ضَرِيرًا.

6735. The most intelligent of people is the one who does not go beyond silence in punishing the ignorant.

٦٧٣٥. أَعْقَلُ النَّاسِ مَنْ لَا يَتَجَأَزُ الصَّمْتَ فِي عُغْوَةِ الْجَهَالِ.

6736. The most intelligent of people is the best of them in estimating his livelihood and the most serious of them in endeavouring to improve his Hereafter.

٦٧٣٦. أَفْضَلُ النَّاسِ عَقْلًا أَحْسَنُهُمْ تَفْدِيرًا لِمَعَاشِهِ وَأَشَدُهُمْ اهْتِمَامًا بِإِصْلَاحِ مَعَادِهِ.

6737. The most intelligent of people is one whose seriousness overpowers his frivolity and who overcomes his vain desire with his intellect.

٦٧٣٧. أَعْقَلُ النَّاسِ مَنْ غَلَبَ جِدُّهُ هَرْلَهُ وَاسْتَظْهَرَ عَلَى هَوَاهُ بِعَقْلِهِ.

6738. The most intelligent of people is one who is humbled in front of the truth so he submits himself to it, and is honoured by the

٦٧٣٨. أَعْقَلُ النَّاسِ مَنْ ذَلَّ لِلْحَقِّ فَاعْطَاهُ مِنْ نَفْسِهِ وَعَزَّ بِالْحَقِّ فَلَمْ يُهِنْ إِقْاتَهُ وَحَسْنَ الْعَمَلِ بِهِ.

truth so he does not undermine its establishment and acting upon it with goodness.

6739. The most intelligent of people is the one who is most considering of the consequences [of actions].

6740. Verily the intelligent one is not beguiled by covetousness.

6741. Verily the intelligent person is one whose intellect is [employed] in right guidance and whose view is in [the process of development and] growth, that is why his view is correct and his action praiseworthy.

6742. Indeed, the intelligent one learns through discipline while the beasts are not trained except by beating.

6743. Verily the intelligent person is one who looks in his today for his tomorrow, and strives to unshackle his soul, and works for that which must come to pass and which cannot be escaped.

6744. Verily it behoves the intelligent one to be cautious of death in this world, and he should make good preparations before he arrives at the abode wherein one wishes for death but does not find it.

6745. The practice of those who possess intellect and understanding is turning towards the permanent abode, turning away from the evanescent abode and being desirous of the Garden of Paradise.

٦٧٣٩. أَعْقَلُ النَّاسِ أَنْظَرُهُمْ فِي الْعَوَاقِبِ.

٦٧٤٠. إِنَّ الْعَاقلَ لَا يَتَخَدِّعُ بِاللَّطَّمَعِ (بِاللَّطَّمَعِ).

٦٧٤١. إِنَّ الْعَاقلَ مَنْ عَقْلَهُ فِي إِرْشَادٍ وَمَنْ رَأْيُهُ فِي اِرْزِيادٍ فَلِذِلْكَ رَأْيُهُ سَدِيدٌ وَفِعْلُهُ حَمِيدٌ.

٦٧٤٢. إِنَّ الْعَاقلَ يَتَعَظُّ بِالْأَدْبِ وَالْبَهَائِمُ لَا تَتَعَظُ إِلَّا بِالصَّرْبِ.

٦٧٤٣. إِنَّ الْعَاقلَ مَنْ نَظَرَ فِي يَوْمِهِ لِغَدِيهِ وَسَعَى فِي كَاكِ نَفْسِهِ وَعَمِلَ لِمَا لَا بُدَّ لَهُ مِنْهُ وَلَا مُحِيصَ لَهُ عَنْهُ.

٦٧٤٤. إِنَّ الْعَاقلَ يَتَبَغِي أَنْ يَجْذَرَ الْمَوْتَ فِي هَذِهِ الدَّارِ وَيُجْسِسَ لَهُ التَّأْهُبَ قَبْلَ أَنْ يَصِلَ إِلَى دَارِ يَتَمَمِّي فِيهَا الْمَوْتَ فَلَا يَجِدُهُ.

٦٧٤٥. شِيمَةُ دَوْيِ الْأَلْبَابِ وَالنُّهَى إِلِيقْبَالُ عَلَى دَارِ الْبَقَاءِ وَالْأَعْرَاضِ عَنْ دَارِ الْفَنَاءِ وَالتَّوْلُهُ بِجَنَّةِ الْمَأْوَى.

6746. It behoves the intelligent one to make arrangements for his Hereafter and to develop [and build] the abode of his permanent residence.

6747. The intelligent one likes the company of those who are like him.

6748. A person is the friend of what he understands.

6749. The intelligent one is the enemy of his delectation.

6750. The intelligent person is one who fetters his tongue.

6751. The intelligent one seeks perfection, the ignorant one seeks wealth.

6752. The intelligent one puts his self down and as a result he gets elevated.

6753. The intelligent one is grieved, sorrowful.

6754. The intelligent person is one who safeguards his affair.

6755. Insinuation is the severest punishment for the intelligent one.

6756. The intelligent person is one who admonished by experiences.

6757. The intelligent person is one who annihilates his lust.

6758. The intelligent person is one who spreads his generosity.

6759. The intelligent one relies on his [hard]

٦٧٤٦. يَنْبَغِي لِلْعَاقِلِ أَنْ يُقْدِمَ لِآخِرِتِهِ وَيَعْمَرَ دارَ إِقَامَتِهِ.

٦٧٤٧. الْعَاقِلُ يَأْلِفُ مِثْلَهُ.

٦٧٤٨. الْمَرْءُ صَدِيقُ مَا عَقَلَ.

٦٧٤٩. الْعَاقِلُ عَدُوُّ لَذَّتِهِ.

٦٧٥٠. الْعَاقِلُ مَنْ عَقَلَ لِسَانَهُ.

٦٧٥١. الْعَاقِلُ يَطْلُبُ الْكَمَالَ الْجَاهِلُ يَطْلُبُ الْمَالَ.

٦٧٥٢. الْعَاقِلُ يَضَعُ نَفْسَهُ فَيُرَفِّعُ.

٦٧٥٣. الْعَاقِلُ مَهْمُومٌ مَعْمُومٌ.

٦٧٥٤. الْعَاقِلُ مَنْ أَحْرَرَ أُمْرَةً.

٦٧٥٥. التَّعْرِيضُ لِلْعَاقِلِ أَشَدُ عِتَابِهِ.

٦٧٥٦. الْعَاقِلُ مَنْ وَعَظَتْهُ التَّجَارِبُ.

٦٧٥٧. الْعَاقِلُ مَنْ أَمَاتَ شَهْوَتَهُ.

٦٧٥٨. الْعَاقِلُ مَنْ بَذَلَ نَدَاءً.

٦٧٥٩. الْعَاقِلُ يَعْتَمِدُ عَلَى عَمَلِهِ الْجَاهِلُ يَعْتَمِدُ

work, [while] the ignorant one relies on his aspiration.

على أمله.

6760. The intelligent person is one who takes a lesson from [the experiences of] others.

٦٧٦٠. العاقل من اتّعظَ بغيره.

6761. The intelligent person is one whose words are affirmed by his actions.

٦٧٦١. العاقل من صدّقَ (صَدَّقَتْ) أَفْوَالَهُ أَفْعَالُهُ.

6762. The intelligent person is one who stops at what he knows.

٦٧٦٢. العاقل من وَقَفَ حِيثُ عَرَفَ.

6763. The intelligent person is one who renounces that which the ignorant one desires.

٦٧٦٣. العاقل من يَزْهُدُ فِيمَا يَرْغُبُ فِيهِ الْجَاهِلُ.

6764. Indeed only he is intelligent who is admonished by experiences.

٦٧٦٤. إِنَّمَا العاقل من وَعَظَتْهُ التَّسْجِارُ.

6765. Only he is intelligent who takes out the grudges [from his heart].

٦٧٦٥. إِنَّمَا الْلَّيِّبُ من اسْتَسْأَلَ الْأَحْقَادَ.

6766. As the intelligent one grows older, his intellect grows younger.

٦٧٦٦. إِذَا شَابَ العاقِلُ شَبَّ عَقْلُهُ.

6767. Hinting at [and making indirect references to] the error of the intelligent person is one of the most agonizing punishments for him.

٦٧٦٧. تَلْوِيْخُ زَلَّةِ العاقِلِ لَهُ مِنْ أَمْضِ عِتَابِهِ (أَمْضَ مِنْ عِتَابِهِ).

6768. The wealth of an intelligent person is in his knowledge and his action.

٦٧٦٨. ثَرْوَةُ العاقِلِ في عِلْمِهِ وَعَمَلِهِ.

6769. Love of knowledge, virtuous forbearance and adhering to the right are from the merits of the people of reason and understanding.

٦٧٦٩. حُبُّ الْعِلْمِ وَحُسْنُ الْحِلْمِ وَلِزُومُ الصَّوَابِ مِنْ فَضَائِلِ أُولَئِكُمُ النُّهَى وَالْأَلْبَابِ.

6770. It is a right that is due on the intelligent one to work for the Hereafter and

٦٧٧٠. حُقُّ عَلَى العاقِلِ الْعَمَلُ لِلْمَعَادِ وَالاسْتِكْشَافُ.

to seek more provisions [for it].

من الزاد.

6771. It is a right upon the intelligent one to vanquish his vain desire before his adversary.

٦٧٧١. حَقٌّ عَلَى الْعَاقِلِ أَنْ يُفْهَرَ هَوَاهُ قَبْلَ ضِدِّهِ.

6772. The reign of the intelligent one is like the relative who longs to unite [with his dear ones].

٦٧٧٢. دَوْلَةُ الْعَاقِلِ كَالنَّسِيبِ يَحْمُنُ إِلَى الْوَصْنَلِ.

6773. The one who possesses intellect is not known except by [his] tolerance, temperance and kindness.

٦٧٧٣. دُوْلُهُ الْعَقْلِ لَا يُكَشِّفُ إِلَّا عَنِ الْحِتْمَاءِ
وَإِجْمَالٍ وَإِفْضَالٍ.

6774. The desire of an intelligent person is in wisdom and the ambition of an ignorant person is in foolishness.

٦٧٧٤. رَغْبَةُ الْعَاقِلِ فِي الْحِكْمَةِ وَهَمَةُ الْجَاهِلِ فِي
الْحِمَاقَةِ.

6775. The lapse of an intelligent person is dangerous.

٦٧٧٥. زَلَّةُ الْعَاقِلِ مَحْذُورَةٌ.

6776. The lapse of an intelligent person is a crushing blow.

٦٧٧٦. زَلَّةُ الْعَاقِلِ شَدِيدَةُ النِّكَايَةِ.

6777. The virtues of an intelligent ruler are spread far and wide.

٦٧٧٧. سُلْطَانُ الْعَاقِلِ يَتَشَّرُّ مَنَاقِبِهِ.

6778. The [distinguishing] quality of the people of intellect is [their] lack of lust and negligence.

٦٧٧٨. شِيمَةُ الْعَقَلَاءِ قِلَّةُ الشَّهْمَةِ وَقِلَّةُ الْغَفَلَةِ.

6779. The quality of those who possess intellect and understanding is [their] turning towards the Eternal Abode, turning away from the evanescent abode, and yearning for the Garden of Paradise.

٦٧٧٩. شِيمَةُ ذُوِّي الْأَلْبَابِ وَالنُّهَىِ الْإِثْبَابُ عَلَى
دَارِ الْبَقَاءِ وَالْإِعْرَاضِ عَنْ دَارِ الْمَنَاءِ وَالتَّوْلُهُ بِجَنَّةِ
الْمَأْوَىِ.

6780. The chest of an intelligent person is the strongbox of his secret.

٦٧٨٠. صَدْرُ الْعَاقِلِ صُنْدُوقُ سِرِّهِ.

6781. The conjecture of an intelligent person is more correct than the certitude of an ignorant person.

٦٧٨١. ظنُ العاقل أَصْحَحُ مِنْ يقينِ الجاهمِ.

6782. The enmity of an intelligent person is better than the friendship of an ignorant one.

٦٧٨٢. عَدَاوَةُ العاقل خَيْرٌ مِنْ صَدَاقَةِ الجاهمِ.

6783. The sufficiency of an intelligent person is through his knowledge.

٦٧٨٣. غَنَى العاقل بِعِلْمِهِ.

6784. The sufficiency of an intelligent person is through his wisdom and his honour is through his contentment.

٦٧٨٤. غَنَى العاقل بِحِكْمَتِهِ وَعَزْوَةِ بِقَاعَتِهِ.

6785. The ugly act of an intelligent person is better than the beautiful act of an ignorant person.

٦٧٨٥. قَبَيْحُ عَاقِلٍ خَيْرٌ مِنْ حَسَنِ جاهمِ.

6786. Every intelligent person is sorrowful (or sad).

٦٧٨٦. كُلُّ عاقِلٍ مَعْمُومٌ (محْزُونٌ).

6787. Be intelligent in the affairs of your religion and simple in your worldly affairs.

٦٧٨٧. كُنْ عاقِلًا في أُمْرِ دِينِكَ جاهِلًا في أُمْرِ دُنْيَاكَ.

6788. The speech of the intelligent is a nourishment [for the soul] and the reply of the ignorant is [nothing better than] silence.

٦٧٨٨. كَلَامُ العاقِلٍ فُوْتٌ وَجَوابُ الجاهمِ سُكُوتٌ.

6789. For the intelligent one, there is goodness in every action [he does].

٦٧٨٩. لِلْعاقِلِ فِي كُلِّ عَمَلٍ إِخْسَانٌ.

6790. For the intelligent one, there is nobility in every word [he speaks].

٦٧٩٠. لِلْعاقِلِ فِي كُلِّ كَلِمةٍ تُبَلِّ.

6791. For the intelligent one, in every action there is self-discipline.

٦٧٩١. لِلْعاقِلِ فِي كُلِّ عَمَلٍ إِرْتِياضٌ.

6792. It is not for the intelligent one to move out [of his home] except for three things: to

٦٧٩٢. لَيْسَ لِلْعاقِلِ أَنْ يَكُونَ شَاخِصًا إِلَّا في ثَلَاثٍ: حُطْوَةٌ (حُطْوَةٌ) في مَعَادٍ أَوْ مَرْمَةٌ في مَعَاشٍ

do something to improve his Hereafter, or to earn his livelihood, or to enjoy what is not forbidden.

أو لَدَّةٍ فِي غَيْرِ مُحَرَّمٍ.

6793. He who is distracted by idle sport and seeks pleasure in amusement and song, has no intelligence.

٦٧٩٣. لَمْ يَعْقِلْ مَنْ وَلَهُ بِاللَّعْبِ وَاسْتُهِنَّرَ بِاللَّهُو
وَالظَّرِبِ.

6794. One who has intelligence, comprehends.

٦٧٩٤. مَنْ عَقَلَ فَهِمَ.

6795. One who has intelligence remains chaste [and abstains from the forbidden].

٦٧٩٥. مَنْ عَقَلَ عَفَّ.

6796. One who has intelligence seeks pardon [for the wrong he does].

٦٧٩٦. مَنْ عَقَلَ إِسْتَغَاٰلَ.

6797. One who has intelligence is kind [and tolerant].

٦٧٩٧. مَنْ عَقَلَ سَمِحَ.

6798. One who has intelligence is content.

٦٧٩٨. مَنْ عَقَلَ قَبِيعَ.

6799. One who has intelligence remains silent [until there is a need to speak].

٦٧٩٩. مَنْ عَقَلَ صَمَّتَ.

6800. One who does not use intellect is abased, and one who is abased is not revered.

٦٨٠٠. مَنْ لَا يَعْقِلَ يَهُنْ وَمَنْ يَهُنْ لَا يُوَفَّرُ.

6801. One who has intelligence takes more lessons [from the past].

٦٨٠١. مَنْ عَقَلَ كَثُرَ إِعْتِيَارًا.

6802. One with less intellect jests more.

٦٨٠٢. مَنْ قَلَ عَقْلُهُ كَثُرَ هَزْلُهُ.

6803. One who has intelligence takes lesson from his past and takes precaution for his soul.

٦٨٠٣. مَنْ عَقَلَ إِعْتِيَارٍ بِأَمْسِهِ وَاسْتَظْهَرَ لِنَفْسِهِ.

6804. One whose intellect prevails over his lust and his forbearance [overcomes] his anger, then he is worthy of [being deemed as having] good conduct.

٦٨٠٤. مَنْ عَلَّبَ عَقْلُهُ شَهْوَةً وَحِلْمًا غَضَبَةً كَانَ
جَدِيرًا بِمُحْسِنِ السَّيِّرَةِ.

6805. One who has intelligence awakens from his negligence, prepares for his journey and maintains [and develops] his abode of [permanent] residence.

6806. One whose intellect does not have the greatest control over him does not benefit from [any] advice.

6807. One who does not have an intellect to adorn him, does not become noble.

6808. One whose intellect is not complete, his evils are not safeguarded against.

6809. It is from the intelligence of a man that he not speak about all that he knows.

6810. It is from the rights of the intelligent person to vanquish his vain desire before his adversary.

6811. It is from the right of the intelligent person to count his evil action and his ugly conduct as being from the wretchedness of his circumstance and his misfortune.

6812. From the perfection of your intellect is your reliance on your intellect.

6813. One who lengthens his aspirations is not intelligent.

6814. An intelligent person does not lie and a believer does not fornicate.

6815. The magnanimity of an intelligent person is his religion and his distinction is his etiquette.

٦٨٠٥. مَنْ عَقَلْ تَيَقَّظَ مِنْ غَفْلَتِهِ وَتَأَهَّبَ لِرُخْلَتِهِ
وَعَمَرَ دَارِ إِقَاتِهِ.

٦٨٠٦. مَنْ لَمْ يَكُنْ أَمْلَكَ شَيْءًا بِهِ عَقْلُهُ لَمْ يَنْتَفِعْ
بِمَوْعِدَةِ.

٦٨٠٧. مَنْ لَمْ يَكُنْ لَهُ عَقْلٌ يَرِينُهُ لَمْ يَنْتَبِلْ.

٦٨٠٨. مَنْ لَمْ يَكُمِلْ عَقْلُهُ لَمْ يُؤْمِنْ بِوَاعِقَهُ.

٦٨٠٩. مِنْ عَقْلِ الرَّجُلِ أَنْ لَا يَنْكَلِمْ بِجَمِيعِ مَا
أَحاطَ بِهِ عِلْمًا.

٦٨١٠. مِنْ حَقِّ الْعَاقِلِ أَنْ يَفْهَرَ هَوَاهُ قَبْلَ ضَدِّهِ.

٦٨١١. مِنْ حَقِّ الْلَّبَبِ أَنْ يَعْدَ سُوءَ عَمَلِهِ وَتُنْهَى
سِيرَتِهِ مِنْ شَقاوةِ جَدِّهِ وَتَحْسِيَهِ.

٦٨١٢. مِنْ كَمالِ عَقْلِكَ إِسْتِظْهَارُكَ عَلَى عَقْلِكَ.

٦٨١٣. مَا عَقَلَ مَنْ أطَالَ أَمْلَهُ.

٦٨١٤. مَا كَذَبَ عَاقِلٌ وَلَا زَنَ مُؤْمِنٌ.

٦٨١٥. مُرُوَّةُ الْعَاقِلِ دِينُهُ وَحَسَبَيْهُ أَدْبُهُ.

6816. Half of the intelligent one is tolerance and [the other] half is feigning negligence [when encountering the bad behaviour of the ignorant].

٦٨١٦. نِصْفُ الْعَاقِلِ إِحْتِمَالٌ وَنِصْفُهُ تَغَافُلٌ.

6817. There is no poverty for the intelligent one.

٦٨١٧. لَا فَقْرَ لِعَاقِلٍ.

6818. The intelligent person is never found [to be] beguiled.

٦٨١٨. لَا يُلْفِي الْعَاقِلُ مَغْوِرًا.

6819. There is none more courageous than the intelligent one.

٦٨١٩. لَا أَشْجَعَ مِنْ لَبِيبٍ.

6820. He who is overcome by anger and lust should not be counted as an intelligent person.

٦٨٢٠. لَا يَنْبَغِي أَنْ يُعَدَّ عَاقِلًا مَنْ يَعْلِمُ الْعَصْبَةَ
وَالشَّهْوَةَ.

6821. It behoves the intelligent person not to remain aloof from the obedience of Allah and the struggle against his [lower] self, in every situation.

٦٨٢١. يَنْبَغِي لِلْعَاقِلِ أَنْ لَا يَخْلُو فِي كُلِّ حَالَةٍ عَنْ
طَاعَةِ رَبِّهِ وَمُجَاهَدَةِ نَفْسِهِ.

6822. It behoves the intelligent person to work for the Hereafter and try to increase his provisions before he passes away and is lowered into his grave.

٦٨٢٢. يَنْبَغِي لِلْعَاقِلِ أَنْ يَعْمَلَ لِلْمَعَادِ وَيَسْتَكْثِرَ
مِنَ الرَّزَادِ قَبْلَ زَهْقِ نَفْسِهِ وَحُلُولِ رَمْسِهِ.

6823. It behoves the intelligent one to prepare provisions for his Hereafter and to maintain [and develop] the abode of his [permanent] residence.

٦٨٢٣. يَنْبَغِي لِلْعَاقِلِ أَنْ يَقْدِمَ لِآخِرَتِهِ وَيَعْمُرْ دَارَ
إِقَامَتِهِ.

6824. It behoves the intelligent person to earn praise through his wealth and to preserve himself from asking others.

٦٨٢٤. يَنْبَغِي لِلْعَاقِلِ أَنْ يَكْتَسِبَ بِمَالِهِ الْمُحَمَّدَةَ
وَيَصُونَ نَفْسَهُ عَنِ الْمِسَأَةِ.

6825. It behoves an intelligent person to address an ignorant one like a doctor addresses a sick patient.

٦٨٢٥. يَنْبَغِي لِلْعَاقِلِ أَنْ يُخَاطِبَ الْجَاهِلَ مُخَاطَبَةً
الْطَّبِيبِ الْمَرِيضَ.

6826. It behoves the intelligent person to increase his association with the scholars and the virtuous ones, and to keep away from the company of the evil and wicked ones.

6827. It behoves the intelligent one to protect himself from the intoxication of wealth, the intoxication of power, the intoxication of knowledge, the intoxication of praise and the intoxication of youth, for each of these have foul odours that take away intelligence and reduces dignity.

6828. It behoves the intelligent person not to be harsh when he teaches, and not to scorn [others] when he gains knowledge.

6829. The intellect of every person is manifested by that which is spoken by his tongue.

6830. The intellect of every person is indicated by his tongue, and his merit is evinced by his diction.

6831. I am amused by a man whose intellect is seen as an extension of his tongue, while his tongue is not seen as an extension of his intellect.

6832. Follow the intelligent one and you will benefit.

6833. At times the intelligent person becomes blind to what is right.

٦٨٢٦. يَنْبَغِي لِلْعَاقِلِ أَنْ يُكْثِرَ مِنْ صُحْبَةِ الْعُلَمَاءِ وَالْأَبْرَارِ وَيَخْتَبِبُ مُقَارَنَةً الْأَشْرَارِ وَالْفُجَارِ.

٦٨٢٧. يَنْبَغِي لِلْعَاقِلِ أَنْ يَخْتَرِسَ مِنْ سُكْرِ الْمَالِ وَسُكْرِ الْقُدْرَةِ وَسُكْرِ الْعِلْمِ وَسُكْرِ الْمَدْحِ وَسُكْرِ الشَّبَابِ فَإِنَّ لِكُلِّ ذَلِكَ رِيَاحاً حَبِيبَةً تَسْلُبُ الْعُقْلَ وَتَسْتَخِفُ الْوَقَارَ.

٦٨٢٨. يَنْبَغِي لِلْعَاقِلِ إِذَا عَلِمَ أَنْ لَا يَعْنِفَ وَإِذَا عُلِمَ أَنْ لَا يَأْنِفَ.

٦٨٢٩. يُنْبِئُ عَنْ عَقْلٍ كُلِّ امْرَئٍ مَا يَنْطِقُ بِهِ لِسَانُهُ.

٦٨٣٠. يُنْبِئُ عَنْ عَقْلٍ كُلِّ امْرَئٍ لِسَانُهُ وَيَدُلُّ عَلَى فَصْلِهِ بَيَانُهُ.

٦٨٣١. يُعْجِبُنِي مِنَ الرَّجُلِ أَنْ يُرِي عَقْلَهُ زَائِدًا عَلَى لِسَانِهِ وَلَا يُرِي لِسَانَهُ زَائِدًا عَلَى عَقْلِهِ.

٦٨٣٢. أَطْعِنِي العَاقِلَ تَعْنِمْ.

٦٨٣٣. زَمَّا عَمِيَ اللَّبَبُ عَنِ الصَّوَابِ.

THE CAUSE AND THE EFFECTS

العلل والملولات

6834. The branches will surely return to their roots, and the effects to their causes, and the particulars to their universals.

٤. لَتَرْجِعَنَّ الْفُرُوعُ عَلَى أُصُولِهَا وَالْمُعَلَّوَاتُ إِلَى عَلَيْهَا وَالْجُزِئَاتُ إِلَى كُلِّيَّاتِهَا.

THE CELESTIAL REALM

العالم العلوي

6835. He ('a) was asked about the [beings in the] celestial realm, so he replied: [They are] forms devoid of matter, above [the need for physical] strength and ability; divine light is illuminated upon them so they shine and it rises upon them so they gleam; then He casts in their identities His likeness, thus He manifests His actions through them. He created the human being with an articulating soul, [such that] if he purifies it with knowledge and action, it resembles the essences of its primal causes, and when its demeanour is moderate and it disassociates the contraries then it becomes associated with the seven strong [heavens].

٦٨٣٥. سُئِلَ . عَلَيْهِ السَّلَامُ . عَنِ الْعَالَمِ الْعُلُوِّيِّ فَقَالَ: صُورٌ عَارِيَّةٌ عَنِ الْمَوَادِ عَالِيَّةٌ عَنِ الْفُوَّةِ وَالْإِسْتِعْدَادِ بَخَلَى لَهَا فَأَشْرَقَتْ وَطَالَعَهَا فَتَلَّلَاتُ فَأَلْقَى فِي هُوَيْتِهَا مِثَالَةً فَأَظْهَرَ عَنْهَا أَفْعَالَهُ وَحَقَّ إِلَيْهَا ذَا نَفْسِ نَاطِقَةٍ إِنْ زَكَاهَا بِالْعِلْمِ وَالْعَمَلِ فَقَدْ شَابَهَتْ جَوَاهِرَ أَوَائِلَ عَلَيْهَا وَإِذَا اعْتَدَلَ مِزاجُهَا وَفَارَقَتِ الْأَضْدَادَ فَقَدْ شَارَكَ بِهَا السَّيْعَ الشِّدَادَ.

KNOWLEDGE

العلم

6836. Knowledge guides [one] to the truth.

٦٨٣٦. الْعِلْمُ يَهْدِي إِلَى الْحَقِّ.

6837. Knowledge is the lamp of the intellect and the fountain of excellence.

٦٨٣٧. الْعِلْمُ مِصْبَاحُ الْعَقْلِ وَيَنْتُوغُ الْفَضْلِ.

6838. Knowledge is the killer of ignorance and the earner of nobility.

٦٨٣٨. الْعِلْمُ قاتِلُ الْجَهْلِ وَمُكْسِبُ النُّبُلِ.

٦٨٣٩. **الْعِلْمُ بِلَا عَمَلٍ وَبَالٌ.**
6839. Knowledge without action is a plague.
٦٨٤٠. **الْعِلْمُ كَنْزٌ عَظِيمٌ لَا يَفْتَحُ.**
6840. Knowledge is a great treasure that does not get exhausted.
٦٨٤١. **الْعِلْمُ أَحَدُ الْحَيَاةِيْنِ.**
6841. Knowledge is one of the two lives.
٦٨٤٢. **الْعِلْمُ أَفْضَلُ الْأَئْيَسِيْنِ.**
6842. Knowledge is the better of the two intimate companions.
٦٨٤٣. **الْعِلْمُ أَفْضَلُ الْجَمَالِيْنِ.**
6843. Knowledge is the better of the two beauties.
٦٨٤٤. **الْعِلْمُ بِاللَّهِ أَفْضَلُ الْعِلْمَيْنِ.**
6844. Knowledge about Allah is the better of the two types of knowledge.
٦٨٤٥. **الْعِلْمُ وِرَاثَةُ كَرِيمَةٍ وَنِعْمَةٍ عَمِيمَةٍ.**
6845. Knowledge is an honourable heritage and a universal blessing.
٦٨٤٦. **الْعِلْمُ يُنْجِي مِنَ الْأَرْبَابِ فِي الْحِيرَةِ.**
6846. Knowledge saves [one] from being entangled in perplexity.
٦٨٤٧. **الْعِلْمُ يَدُلُّ عَلَى الْعَقْلِ فَمَنْ عَلِمَ عَقْلًا.**
6847. Knowledge is evidence of intellect, so the one who knows has intelligence.
٦٨٤٨. **الْعِلْمُ مُحْيِي النَّفْسِ وَمُنِيرُ الْعَقْلِ وَمُمِيتُ الْجَهْلِ.**
6848. Knowledge is the enlivener of the soul, the illuminator of the intellect and the annihilator of ignorance.
٦٨٤٩. **الْعِلْمُ ثَرَةُ الْحِكْمَةِ وَالصَّوَابُ مِنْ فُرُوعِهَا.**
6849. Knowledge is the fruit of wisdom and rightness is from its branches.
٦٨٥٠. **الْعِلْمُ أَفْضَلُ شَرْفٍ مَنْ لَا قَدِيمَ لَهُ.**
6850. Knowledge is the greatest honour for the one who has no [honourable] past.
٦٨٥١. **الْعِلْمُ أَكْثَرُ مِنْ أَنْ يُحَاطَ بِهِ فَخُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ.**
6851. Knowledge is greater than can be encompassed [in its totality], so take the best from every [branch of] knowledge.
٦٨٥٢. **الْعِلْمُ حَاكِمٌ وَالْمَالُ مَحْكُومٌ عَلَيْهِ.**
6852. Knowledge is a governor while wealth is governed.

6853. Knowledge guides you towards that which Allah has commanded you to do and renunciation of worldly pleasures makes the path to it easier for you.

6854. Knowledge is better than wealth; knowledge guards you while you guard wealth.

6855. Knowledge is linked to action, so one who knows, acts.

6856. Knowledge calls out to action, so if it responds to it [then it stays] otherwise it departs.

6857. Knowledge guides you and action takes you to the goal.

6858. Knowledge is the first guide and cognizance is the final end.

6859. Knowledge is of two types: the intuitive and the learnt; the intuitive knowledge is of no benefit if there is no learnt knowledge [accompanying it].

6860. Know, then speak.

6861. Seek knowledge and you will increase in knowledge.

6862. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you.

6863. Seek knowledge and you will be rightly guided.

6864. Acquire knowledge and it will earn you life.

٦٨٥٣. الْعِلْمُ يُرْشِدُكَ إِلَى مَا أَمْرَكَ اللَّهُ بِهِ وَالرُّهْدُ يُسَهِّلُ لَكَ الطَّرِيقَ إِلَيْهِ.

٦٨٥٤. الْعِلْمُ خَيْرٌ مِنَ الْمَالِ الْعِلْمُ يَجْعَلُكَ وَأَنْتَ تَخْرُسُ الْمَالَ.

٦٨٥٥. الْعِلْمُ مَفْرُونٌ بِالْعَمَلِ فَمَنْ عَلِمَ عَمِيلَ.

٦٨٥٦. الْعِلْمُ يَهْتِفُ بِالْعَمَلِ فَإِنْ أَجَابَهُ وَإِلَّا إِرْتَحَلَ.

٦٨٥٧. الْعِلْمُ يُرْشِدُكَ وَالْعَمَلُ يَبْلُغُ بِكَ الْغَايَةَ.

٦٨٥٨. الْعِلْمُ أَوْلُ دَلِيلٍ وَالْمَعْرِفَةُ آخِرُ نَهايَةٍ.

٦٨٥٩. الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ وَمَسْنُوعٌ وَلَا يَنْفَعُ المَطْبُوعُ إِذَا لَمْ يَكُنْ مَسْنُوعً.

٦٨٦٠. أَخْبُرْ تَقْلِيْنَ.

٦٨٦١. أَطْلُبِ الْعِلْمَ تَزَدَّ عِلْمًا.

٦٨٦٢. افْتَنِ الْعِلْمَ فَإِنَّكَ إِنْ كُنْتَ عَيْنًا زَانَكَ وَإِنْ كُنْتَ فَقِيرًا مَانَكَ.

٦٨٦٣. أَطْلُبُوا الْعِلْمَ تَرْشَدُوا.

٦٨٦٤. اكْتَسِبُوا الْعِلْمَ يَكْسِبُكُمُ الْحَيَاةَ.

6865. Draw water from the clear spring which has been cleansed of all impurity.

٦٨٦٥. إِمْتَاخُوا (إِمْتَحُوا) مِنْ صَفْوِ عَيْنٍ قَدْرُ وَقْتٍ
مِنَ الْكَدْرِ.

6866. Seek knowledge and you will be known for it, act upon it and you will become from those who are worthy of [possessing] it.

٦٨٦٦. أَطْلَبُوا الْعِلْمَ ثُغَرُوهُ بِهِ وَاعْمَلُوا بِهِ تَكُونُوا مِنْ
أَهْلِهِ.

6867. Indeed, the one who does not know should never be ashamed to learn, for the value of every person is [measured by] what he knows.

٦٨٦٧. أَلَا لَا يَسْتَحِيَنَّ مَنْ لَا يَعْلَمُ أَنْ يَتَعَلَّمَ فَإِنْ
قِيمَةُ كُلِّ امْرِئٍ مَا يَعْلَمُ.

6868. Indeed, the one who is asked about that which he does not know should never consider it demeaning to say “I don’t know”.

٦٨٦٨. أَلَا لَا يَسْتَفِيْحَنَّ مَنْ سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ
يُقُولَ لَا أَعْلَمُ.

6869. The most useful knowledge is that which is acted upon.

٦٨٦٩. أَنْفَعُ الْعِلْمِ مَا عُمِلَ بِهِ.

6870. The best knowledge is that which is accompanied by action.

٦٨٧٠. أَحْسَنُ الْعِلْمِ مَا كَانَ مَعَ الْعَمَلِ.

6871. The most honourable knowledge is that which is manifested in the organs and limbs.

٦٨٧١. أَشْرَفُ الْعِلْمِ مَا ظَاهَرَ فِي الْجَوَارِحِ وَالْأَرْكَانِ.

6872. The lowliest knowledge is that which stops at the tongue [and is not acted upon].

٦٨٧٢. أَوْضَعُ الْعِلْمِ مَا وَقَفَ عَلَى الْلِسَانِ.

6873. The most victorious of all people is he who overpowers his vain desire with his knowledge.

٦٨٧٣. أَغْلَبُ النَّاسِ مَنْ غَلَبَ هَوَاهُ بِعِلْمِهِ.

6874. The most important knowledge for you is that without which [your good] action is not accepted.

٦٨٧٤. أَوْلَى الْعِلْمِ بِكَ مَا لَا يُتَمَّلِّعُ الْعَمَلُ إِلَّا بِهِ.

6875. The most obligatory knowledge for you [to acquire] is that which you are responsible for acting upon.

٦٨٧٥. أَوْجَبُ الْعِلْمِ عَلَيْكَ مَا أَنْتَ مَسْؤُلٌ عَنْ
الْعَمَلِ بِهِ.

6876. The most necessary knowledge for you is that which guides you to rectitude of your religion and separates you from its corruption.

6877. The knowledge with the most praiseworthy end is that which increases your [good] actions in this world and draws you nearer [to the mercy of Allah] in the Hereafter.

6878. Verily the best of knowledge is [that which leads to] tranquillity and forbearance.

6879. Indeed fire is not diminished by what is taken from it but is extinguished when it does not find firewood; similarly, knowledge is not depleted by being acquired but the miserliness of those who possess it is the cause of its absence.

6880. Verily Allah, the Glorified, bestows wealth to the one whom He loves and the one whom He hates, but He does not grant knowledge except to the one whom He loves.

6881. Verily knowledge guides, directs and saves while ignorance misguides, misdirects and destroys.

6882. Knowledge rescues.

6883. Knowledge is through understanding.

6884. Knowledge is a treasure.

6885. Knowledge is honour, obedience is [a] refuge.

٦٨٧٦. أَلْزَمَ الْعِلْمَ بِكَ مَا دَلَّكَ عَلَى صَلَاحِ دِينِكَ وَأَبَانَ لَكَ عَنْ فَسَادِهِ.

٦٨٧٧. أَحْمَدَ الْعِلْمَ عَاقِبَةً مَا زَادَ فِي عَمَلِكَ فِي الْعَاجِلِ وَأَرْفَقَكَ فِي الْآجِلِ.

٦٨٧٨. إِنَّ أَفْضَلَ الْعِلْمِ السَّكِينَةُ وَالْحَلْمُ.

٦٨٧٩. إِنَّ التَّارَ لَا يَنْفَصُمُهَا مَا أَخِذَ مِنْهُ وَلَكِنْ يُخْمِدُهَا أَنْ لَا تَجِدَ حَطَبًا وَكَذِيلَكَ الْعِلْمُ لَا يُغْنِيهِ الْإِقْتِباَسُ لِكِنْ بُخْلُ الْحَامِلِينَ لَهُ سَبَبَ عَدَمِهِ.

٦٨٨٠. إِنَّ اللَّهَ سُبْحَانَهُ يَمْتَنِعُ الْمَالَ مَنْ يُحِبُّ وَيُغْنِضُ وَلَا يَمْتَنِعُ الْعِلْمَ إِلَّا مَنْ أَحِبَّ.

٦٨٨١. إِنَّ الْعِلْمَ يَهْدِي وَيُرِشِّدُ وَيُنْجِي وَإِنَّ الْجَهْلَ يَعْوِي وَيُضِلُّ وَيُرْدِي.

٦٨٨٢. الْعِلْمُ يُنْجِدُ.

٦٨٨٣. الْعِلْمُ بِالْفَهْمِ.

٦٨٨٤. الْعِلْمُ كَنزٌ.

٦٨٨٥. الْعِلْمُ عِزٌّ الْطَّاعَةُ حِرْزٌ.

٦٨٨٦. **الْعِلْمُ دَلِيلٌ.** 6886. Knowledge is a guide.
٦٨٨٧. **الْعِلْمُ يُنْجِيَ الْجَهْلَ يُرْدِيكَ.** 6887. Knowledge saves you, ignorance destroys you.
٦٨٨٨. **الْعِلْمُ جَلَالٌ لِّلْجَهَالَةِ ضَلَالٌ.** 6888. Knowledge is loftiness, ignorance is misguidance.
٦٨٨٩. **الْعِلْمُ حَيَاةً لِّلْإِيمَانِ نَجَادٌ.** 6889. Knowledge is life, faith is salvation.
٦٨٩٠. **الْعِلْمُ مُحَلَّةً لِّلْجَهْلِ مَضَلَّةً.** 6890. Knowledge makes one lofty, ignorance misguides.
٦٨٩١. **الْعِلْمُ حَرْزٌ.** 6891. Knowledge is a refuge.
٦٨٩٢. **الْعِلْمُ بِالْعَمَلِ.** 6892. Knowledge is through action.
٦٨٩٣. **الْعِلْمُ مُبِيتُ الْجَهْلِ.** 6893. Knowledge is the annihilator of ignorance.
٦٨٩٤. **الْعِلْمُ زَيْنُ الْحَسَبِ.** 6894. Knowledge is the adornment of distinction [and noble descent].
٦٨٩٥. **الْعِلْمُ قَائِدُ الْحَلْمِ.** 6895. Knowledge is the leader of forbearance.
٦٨٩٦. **الْعِلْمُ أَفْضَلُ شَرَفٍ.** 6896. Knowledge is the most excellent honour.
٦٨٩٧. **الْعِلْمُ مَصْبَاخُ الْعَقْلِ.** 6897. Knowledge is the lamp of the intellect.
٦٨٩٨. **الْعِلْمُ حَيْزٌ دَلِيلٌ.** 6898. Knowledge is the best guide.
٦٨٩٩. **الْعِلْمُ أَجْلُ بِصَاعَةٍ.** 6899. Knowledge is the most sublime provision.
٦٩٠٠. **الْعِلْمُ أَعْظَمُ كَثْرٍ.** 6900. Knowledge is the greatest treasure.
٦٩٠١. **الْعِلْمُ حَيَاةً وَ شِفَاءً.** 6901. Knowledge is life and a cure [for the maladies of the heart].

٦٩٠٢. **الْعِلْمُ حِجَابٌ مِّنَ الْأَفَاتِ.** 6902. Knowledge is a veil [that protects one] from adversities.
٦٩٠٣. **الْعِلْمُ أَعْلَى فَوْزٍ.** 6903. Knowledge is the highest success.
٦٩٠٤. **الْعِلْمُ أَفْضَلُ قِنْيَةٍ.** 6904. Knowledge is the best acquisition.
٦٩٠٥. **الْعِلْمُ مَرْكَبُ الْحِلْمِ.** 6905. Knowledge is the riding mount of forbearance.
٦٩٠٦. **الْعِلْمُ أَصْلُ كُلِّ حَيْرٍ.** 6906. Knowledge is the root of every good.
٦٩٠٧. **الْعِلْمُ عُنْوانُ الْعَقْلِ.** 6907. Knowledge is the symbol of intellect.
٦٩٠٨. **الْعِلْمُ لِقَايَةُ الْمَعْرِفَةِ.** 6908. Knowledge is the fecundation of cognizance.
٦٩٠٩. **الْعِلْمُ يُنْجِدُ الْفِكْرَ.** 6909. Knowledge aids [and strengthens] reflection.
٦٩١٠. **الْعِلْمُ نِعْمَ دَلِيلٌ.** 6910. Knowledge is indeed a good guide.
٦٩١١. **الْعِلْمُ أَفْضَلُ (أَشْرُفُ) هِدَايَةٍ.** 6911. Knowledge is the most excellent (or honourable) guidance.
٦٩١٢. **الْعِلْمُ نُزْهَةُ الْأَدْبَاءِ.** 6912. Sciences are the recreation of the men of erudition.
٦٩١٣. **الْعِلْمُ أَصْلُ الْحِلْمِ.** 6913. Knowledge is the root of forbearance.
٦٩١٤. **الْعِلْمُ قَاتِلُ الْجَهَلِ.** 6914. Knowledge is the killer of ignorance.
٦٩١٥. **الْعِلْمُ دَاعِيُ الْفَهْمِ.** 6915. Knowledge is the herald of comprehension.
٦٩١٦. **الْعِلْمُ لَا يَنْتَهِي.** 6916. Knowledge does not end.
٦٩١٧. **الْعِلْمُ كَثِيرٌ وَالْعَمَلُ قَلِيلٌ.** 6917. Knowledge is abundant but action is scarce.

6918. Knowledge is a great treasure that does not get exhausted.

٦٩١٨. الْعِلْمُ كَنْزٌ عَظِيمٌ لَا يُفْنَى.

6919. Knowledge is a [means of] right guidance for the one who acts upon it.

٦٩١٩. الْعِلْمُ رُشْدٌ لِمَنْ عَمِلَ بِهِ.

6920. All of knowledge is a proof [against its possessor] except what is acted upon.

٦٩٢٠. الْعِلْمُ كُلُّهُ حُجَّةٌ إِلَّا مَا عُمِلَ بِهِ.

6921. Knowledge is a beauty that does not remain concealed and a relation that does not abandon you (or that is not hidden).

٦٩٢١. الْعِلْمُ جَمَالٌ لَا يَخْفَى وَسَبِيلٌ لَا يَجْعَلُ (لَا يَخْفَى).

6922. Knowledge is the adornment of the wealthy and the wealth of the poor.

٦٩٢٢. الْعِلْمُ زَيْنُ الْأَعْنَيَا وَغَنَى الْفَقَرَاءِ.

6923. Indeed the only thing that has made people disinclined to seeking knowledge is the frequency with which they observe that only a few people act upon what they know.

٦٩٢٣. إِنَّمَا رَأَدَ النَّاسُ فِي طَلَبِ الْعِلْمِ كَثْرَةً مَا يَرَوْنَ مِنْ قَلَّةِ مَنْ عَمِلَ بِمَا عَلِمَ.

6924. The bane of knowledge is to forsake acting upon it.

٦٩٢٤. آفَةُ الْعِلْمِ تَرْكُ الْعَمَلِ بِهِ.

6925. When you hear knowledge then treat it seriously and do not taint it with jesting, thereby making the hearts spit it out.

٦٩٢٥. إِذَا سَمِعْتُمُ الْعِلْمَ فَأَلْطُوا (فَأَكْلُوا فَأَنْطُوا) عَلَيْهِ فَلَا تَشْوِبُوهُ بِهِزْلٍ فَتَمُجِّهُ الْقُلُوبُ.

6926. When you want to benefit from knowledge then act upon it and increase in your contemplation about its meanings, [for through this] it will be retained by the hearts.

٦٩٢٦. إِذَا رُمِّتُمُ الْإِنْتِفَاعَ بِالْعِلْمِ فَاعْمَلُوا بِهِ وَأَكْثِرُوا الْفِكْرَ فِي مَعَانِيهِ تَعِيَ القُلُوبُ.

6927. When the knowledge of a person increases, his etiquette improves and his awe for his Lord increases.

٦٩٢٧. إِذَا زَادَ عِلْمُ الرَّجُلِ زَادَ أَدْبُهُ وَضَاعَقَتْ حَشِيشَتُهُ لِرَبِّهِ.

6928. Through knowledge, wisdom is recognized.

٦٩٢٨. بِالْعِلْمِ تُعْرَفُ الْحِكْمَةُ.

٦٩٢٩. بِالْعِلْمِ تَكُونُ الْحَيَاةُ.
٦٩٣٠. بِالْعِلْمِ يَسْتَقِيمُ الْمَعْوِظُ.
٦٩٣١. بَذْلُ الْعِلْمِ زَكَاةُ الْعِلْمِ.
٦٩٣٢. بِالْعِلْمِ تُدْرِكُ دَرْجَةُ الْحَلْمِ.
٦٩٣٣. تَكَامُ الْعِلْمِ إِسْتِعْمَالُهُ.
٦٩٣٤. تَكَامُ الْعِلْمِ الْعَمَلُ بِمُوْجِبِهِ.
٦٩٣٥. تَارِكُ الْعَمَلِ بِالْعِلْمِ غَيْرُ وَاثِقٍ بِتَوَابِ الْعَمَلِ.
٦٩٣٦. ثَرَّةُ الْعِلْمِ مَعْرِفَةُ اللَّهِ.
٦٩٣٧. ثَرَّةُ الْعِلْمِ الْعِبَادَةُ.
٦٩٣٨. ثَرَّةُ الْعِلْمِ الْعَمَلُ بِهِ.
٦٩٣٩. ثَرَّةُ الْعِلْمِ الْعَمَلُ لِلْحَيَاةِ.
٦٩٤٠. ثَرَّةُ الْعِلْمِ إِخْلَاصُ الْعَمَلِ.
٦٩٤١. شَرَوْهُ الْعِلْمُ تُنْجِي وَتُبْقِي.
٦٩٤٢. جَمَالُ الْعِلْمِ نَسْرَةُ وَثَرَّةُ الْعَمَلِ بِهِ وَصِيَانَةُ وَضْعَهُ فِي أَهْلِهِ.

those who are worthy of it.

6943. The best of knowledge is that which gives benefit.

6944. The best of all knowledge is that which reforms you.

6945. The best knowledge is that which is accompanied by action.

6946. The best of knowledge is that by which you reform your right guidance, and the worst of it is that by which you corrupt your Hereafter.

6947. Take from every knowledge the best of it, for indeed the bee partakes from the most beautiful of every flower, so two precious substances are produced from it: in one of them is a cure for the people (i.e. honey), and the other is a means of illumination (i.e. wax).

6948. The cornerstone of [all] merits is knowledge.

6949. Many a knowledge may lead to your misguidance.

6950. The alms-tax of knowledge is its dissemination.

6951. The alms-tax of knowledge is granting it to the one who deserves it and exerting the self to act upon it.

6952. The adornment of knowledge is forbearance.

6953. The cause of fear [of Allah] is

٦٩٤٣. حَيْزُ الْعِلْمِ مَا نَفَعَ.

٦٩٤٤. حَيْزُ الْعُلُومِ مَا أَصْلَحَكَ.

٦٩٤٥. حَيْزُ الْعِلْمِ مَا قَارَنَهُ الْعَمَلُ.

٦٩٤٦. حَيْزُ الْعِلْمِ مَا أَصْلَحْتَ بِهِ رَشَادَكَ وَشَرُّهُ مَا أَفْسَدْتَ بِهِ مَعَادَكَ.

٦٩٤٧. خُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ فَإِنَّ النَّحْلَ يَأْكُلُ مِنْ كُلِّ رَبْرَبٍ أَبْيَنَهُ فَيَتَوَلَّدُ مِنْهُ جَوْهَرَانِ تَفِيسَانٍ: أَحَدُهُمَا فِيهِ شِفَاءٌ لِلنَّاسِ وَالْأَخْرُ يُسْتَضَاءُ بِهِ.

٦٩٤٨. رَأْسُ الْفَضَائِلِ الْعِلْمُ.

٦٩٤٩. رَبُّ عِلْمٍ أَدَى إِلَى مَضَاتِكَ.

٦٩٥٠. زَكَاةُ الْعِلْمِ نَسْرُهُ.

٦٩٥١. زَكَاةُ الْعِلْمِ بَذْلُهُ لِمُسْتَحِقِهِ وَاجْهادُ النَّفْسِ فِي الْعَمَلِ بِهِ.

٦٩٥٢. زَيْنُ الْعِلْمِ الْحَلْمُ.

٦٩٥٣. سَبُبُ الْخُشْبَةِ الْعِلْمُ.

knowledge.

6954. Ask about that which you must know and cannot be excused for being ignorant about.

6955. The worst knowledge is that by which you corrupt your right guidance.

6956. The worst knowledge is knowledge that is not action upon.

6957. There are two things the ends of which can never be reached: knowledge and intellect.

6958. The disgrace of knowledge is boasting.

6959. You must acquire knowledge, for indeed it is an honourable heritage.

6960. The knowledge of a hypocrite is [only] on his tongue.

6961. The knowledge of a believer is [manifested] in his action.

6962. Knowledge without action is like trees without fruit.

6963. Knowledge without action is like a bow without a bowstring.

6964. Knowledge that is not useful is like a medicine that does not cure.

6965. Knowledge that does not reform you is misguidance and wealth that does not benefit you is a curse.

6966. Knowledge without action is a proof of Allah against His servant.

٦٩٥٤. سَلْ عَمَّا لَا يُدْلِكُ مِنْ عِلْمِهِ وَلَا تُعَذِّرُ فِي جَهْلِهِ.

٦٩٥٥. شَرُّ الْعِلْمِ مَا أَفْسَدْتَ بِهِ رِشَادَكَ.

٦٩٥٦. شَرُّ الْعِلْمِ عِلْمٌ لَا يُعْمَلُ بِهِ.

٦٩٥٧. شَيْءَانِ لَا تُبَلِّغُ غَايَتُهُما: الْعِلْمُ وَالْعُقْلُ.

٦٩٥٨. شَيْءُ الْعِلْمِ الصَّافُ.

٦٩٥٩. عَائِنَكَ بِالْعِلْمِ فَإِنَّهُ وِرَاثَةُ كَرِيمَةٍ.

٦٩٦٠. عِلْمُ الْمُنَافِقِ فِي لِسَانِهِ.

٦٩٦١. عِلْمُ الْمُؤْمِنِ فِي عَمَلِهِ.

٦٩٦٢. عِلْمٌ بِلَا عَمَلٍ كَشَحِيرٌ بِلَا ثَمَرٍ.

٦٩٦٣. عِلْمٌ بِلَا عَمَلٍ كَفَوْسٌ بِلَا وَتَرٍ.

٦٩٦٤. عِلْمٌ لَا يَنْفَعُ كَدَوَاءٍ لَا يَنْجُعُ.

٦٩٦٥. عِلْمٌ لَا يُصْلِحُكَ ضَلَالٌ وَمَالٌ لَا يَنْفَعُكَ وَبَالٌ.

٦٩٦٦. عِلْمٌ بِلَا عَمَلٍ حُجَّةٌ لِلَّهِ عَلَى الْعَبْدِ.

6967. The goal of knowledge is good action.

٦٩٦٧. غَايَةُ الْعِلْمِ حُسْنُ الْعَمَلِ.

6968. The utmost goal of knowledge is fear of [the displeasure of] Allah, the Glorified.

٦٩٦٨. غَايَةُ الْعِلْمِ الخَوْفُ مِنَ اللَّهِ سُبْحَانَهُ.

6969. The end goal of knowledge is tranquillity and forbearance.

٦٩٦٩. غَايَةُ الْعِلْمِ السَّكِينَةُ وَالْحَلْمُ.

6970. The excellence of knowledge is [in] acting upon it.

٦٩٧٠. فَضْلَةُ الْعِلْمِ الْعَمَلُ بِهِ.

6971. Saying ‘I don’t know’ is half of knowledge.

٦٩٧١. قَوْلٌ لَا أَعْلَمْ نِصْفُ الْعِلْمِ.

6972. Little knowledge accompanied with action is better than a lot of it without action.

٦٩٧٢. قَلِيلُ الْعِلْمِ مَعَ الْعَمَلِ خَيْرٌ مِنْ كَثِيرٍ بِلَا عَمَلٍ.

6973. Knowledge cuts off the excuse of those who offer [many] excuses.

٦٩٧٣. قَطَعَ الْعِلْمُ عُذْرَ الْمَتَعَلِّمِينَ.

6974. All knowledge that is not supported by the intellect is misguidance.

٦٩٧٤. كُلُّ عِلْمٍ لَا يُؤْيِدُهُ عَقْلٌ مَضَلَّةٌ.

6975. Everything diminishes when it is expended except knowledge.

٦٩٧٥. كُلُّ شَيْءٍ يَنْفَضُ عَلَى الْإِنْفَاقِ إِلَّا الْعِلْمُ.

6976. Everything becomes precious when it becomes less (or scarce) except knowledge, for indeed it gains value when it abounds.

٦٩٧٦. كُلُّ شَيْءٍ يَعْزُزُ حِينَ يَنْزُرُ (يَنْدُرُ) إِلَّا الْعِلْمُ فَإِنَّهُ يَعْزُزُ حِينَ يَعْزُرُ.

6977. Every vessel becomes constricted by what is put in it except the vessel of knowledge, for verily it becomes wider.

٦٩٧٧. كُلُّ وَعَاءٍ يَضيقُ بِمَا جُعِلَ فِيهِ إِلَّا وَعَاءُ الْعِلْمِ فَإِنَّهُ يَتَسَعُ.

6978. Knowledge is sufficient as loftiness.

٦٩٧٨. كَفَى بِالْعِلْمِ رُفْعَةً.

6979. Every time the knowledge of a person increases, his concern for his soul increases, and he exerts his efforts in training and reforming it.

٦٩٧٩. كُلَّمَا ازْدَادَ عِلْمُ الرَّجُلِ زَادَتْ عِنَايَتُهُ بِنَفْسِهِ وَبَذَلَ فِي رِياضَتِهَا وَصِلَاجِهَا مجْهَدًا.

6980. Just as knowledge guides a person and saves him, similarly, ignorance misguides him and destroys him.

6981. The acquisition of knowledge is indifference towards worldly pleasures.

6982. The perfection of knowledge is forbearance, and the perfection of forbearance is increased tolerance and suppression [of anger].

6983. The perfection of knowledge is action.

6984. For the seeker of knowledge, there is honour in this world and success in the Hereafter.

6985. Knowledge will never bear fruit until it is accompanied by forbearance.

6986. None will attain knowledge except the one who lengthens his [period of] study.

6987. The language of knowledge is truthfulness.

6988. The conception of knowledge is imagination and understanding.

6989. One who seeks right guidance from knowledge, it guides him.

6990. One who is alone with knowledge does not feel frightened by [his] loneliness.

6991. One who is not guided by knowledge is misguided by ignorance.

6992. One who acts with knowledge attains his goal and desire from the Hereafter.

٦٩٨٠. كَمَا أَنَّ الْعِلْمَ يَهْدِي الْمُرْءَ وَيُنْجِيهُ كَذَلِكَ
الْجَهَلُ يُضْلِلُهُ وَيُرْدِيهُ.

٦٩٨١. كَسْبُ الْعِلْمِ الْرُّهْدُ فِي الدُّنْيَا.

٦٩٨٢. كَمَالُ الْعِلْمِ الْحِلْمُ وَكَمَالُ الْحِلْمِ كَثْرَةُ
الْإِخْتِمَالِ وَالْكَظْمِ.

٦٩٨٣. كَمَالُ الْعِلْمِ الْعَمَلُ.

٦٩٨٤. إِطَالِبُ الْعِلْمِ عَزُّ الدُّنْيَا وَفَوْزُ الْآخِرَةِ.

٦٩٨٥. لَنْ يُتَمِّرَ الْعِلْمُ حَتَّى يُقَارِنَهُ الْحِلْمُ.

٦٩٨٦. لَنْ يُخْرِزَ الْعِلْمُ إِلَّا مَنْ يُطِيلُ دَرْسَهُ.

٦٩٨٧. لِسَانُ الْعِلْمِ الصِّدْقُ.

٦٩٨٨. لِقَاعُ الْعِلْمِ التَّصْوِيرُ وَالْفَهْمُ.

٦٩٨٩. مَنْ اسْتَرْسَدَ الْعِلْمَ أَرْسَدَهُ.

٦٩٩٠. مَنْ خَلَا بِالْعِلْمِ لَمْ تُوحِشْهُ حَلْمُهُ.

٦٩٩١. مَنْ لَمْ يَهْدِهِ الْعِلْمُ أَضْلَلَهُ الْجَهَلُ.

٦٩٩٢. مَنْ عَمِلَ بِالْعِلْمِ بَلَغَ بُعْيَتَهُ مِنَ الْآخِرَةِ

وَمُرَادٌ.

6993. One who is fond of knowledge has [actually] done good to his soul.

٦٩٩٣. مَنْ كَلِفَ بِالْعِلْمِ فَقَدْ أَحْسَنَ إِلَى نَفْسِهِ.

6994. Whoever hides [his] knowledge, it is as if he is an ignorant person.

٦٩٩٤. مَنْ كَسَمَ عِلْمًا فَكَانَهُ جاَهِلًا.

6995. One who acts against his knowledge, his crime and sin become grave.

٦٩٩٥. مَنْ خَالَفَ عِلْمَهُ عَظُمَتْ بِجُرْعَتِهِ وَإِثْمَهُ.

6996. One whose knowledge exceeds his intellect, it becomes a burden for him.

٦٩٩٦. مَنْ زَادَ عِلْمَهُ عَلَى عَفْلِيهِ كَانَ وَبَالًا عَلَيْهِ.

6997. One who learns (or lacks) the depth of knowledge proceeds (or is repelled) from the ways of wisdom.

٦٩٩٧. مَنْ عَلِمَ (عَدِيمٌ) غَوَّرَ الْعِلْمَ صَدَرَ (صُدُّ)

عَنْ شَرَاعِ الْحِكْمَةِ.

6998. One who quenches his thirst from the drinking-fountain of knowledge, covers himself with the gown of forbearance.

٦٩٩٨. مَنِ ارْتَوَى مِنْ مَشْرِبِ الْعِلْمِ بَخْلَبَ حِلْبَابَ

الْحِلْمِ.

6999. One who increases his study of knowledge [and discussion about what he has learnt] does not forget what he knows and benefits from it that which he does not know.

٦٩٩٩. مَنْ أَكْثَرَ مُدَارَسَةَ الْعِلْمِ لَمْ يَنْسَ مَا عَلِمَ

وَاسْتَفَادَ مَا لَمْ يَعْلَمْ.

7000. One who increases his reflection about what he has learnt safeguards his knowledge and understands that which he would not have [otherwise] understood.

٧٠٠٠. مَنْ أَكْثَرَ الْفِكْرَ فِيمَا تَعَلَّمَ أَنْقَنَ عِلْمَهُ وَفَهِمَ

مَا لَمْ يَكُنْ يَعْلَمُ.

7001. One who does not acquire wealth through knowledge, acquires grace by it.

٧٠٠١. مَنْ لَمْ يَكْتَسِبْ بِالْعِلْمِ مَالًا اَكْتَسَبَ بِهِ

بَحَالًا.

7002. Whoever does not act upon his knowledge, it becomes a proof against him and a curse.

٧٠٠٢. مَنْ لَمْ يَعْمَلْ بِالْعِلْمِ كَانَ حُجَّةً عَلَيْهِ وَ

وَبَالًا.

7003. From the perfection of knowledge is acting upon what it dictates.

٧٠٠٣. مِنْ كَمَالِ الْعِلْمِ الْعَمَلُ إِمَّا يُقْتَضِيهِ.

7004. From the most honourable of knowledge is self-adornment with forbearance.

٧٠٠٤. مِنْ أَشْرَفِ الْعِلْمِ التَّحْلِيُّ بِالْحِلْمِ.

7005. He who enlivens knowledge does not die.

٧٠٠٥. مَا مَاتَ مِنْ أَحْيَى عِلْمًا.

7006. Nothing increases knowledge like acting upon it.

٧٠٠٦. مَا زَكَى الْعِلْمُ بِعِثْنَى الْعَمَلِ بِهِ.

7007. Knowledge does not benefit the one who does not understand [it] and forbearance is not useful for the one who does not show clemency.

٧٠٠٧. مَا أَفَادَ الْعِلْمُ مِنْ لَمْ يَفْهَمْ وَلَا نَفَعَ الْحِلْمُ مِنْ لَمْ يَكُلُّمْ.

7008. The basis of knowledge is its dissemination.

٧٠٠٨. مِلَأُكُ الْعِلْمُ نَسْرَهُ.

7009. The basis of knowledge is acting upon it.

٧٠٠٩. مِلَأُكُ الْعِلْمُ الْعَمَلُ بِهِ.

7010. Coming together to study knowledge is the delight of the scholars.

٧٠١٠. مُدَارَسَةُ الْعِلْمِ لَذَّةُ الْعُلَمَاءِ.

7011. Gatherings of knowledge are a bounty.

٧٠١١. بَجَالِسُ الْعِلْمِ غَيْمَةً.

7012. The adornments of a man are his knowledge and his forbearance.

٧٠١٢. مُزَيِّنُ الرَّجُلِ عِلْمُهُ وَحَلْمُهُ.

7013. How good a companion of forbearance knowledge is!

٧٠١٣. نِعْمَ قَرِيبُ الْحِلْمِ الْعِلْمُ.

7014. How good a companion of faith knowledge is!

٧٠١٤. نِعْمَ قَرِيبُ الإِيمَانِ الْعِلْمُ.

7015. How good a guide of faith knowledge is!

٧٠١٥. نِعْمَ ذَلِيلُ الإِيمَانِ الْعِلْمُ.

٧٠١٦. لا تُعادُوا ما تَجْهَلُونَ إِنَّ أَكْثَرَ الْعِلْمِ فِيمَا لَا تَعْرِفُونَ.
٧٠١٧. لا دُخْرٌ كَالْعِلْمِ.
٧٠١٨. لا شَرَفٌ كَالْعِلْمِ.
٧٠١٩. لا سَمِيرٌ كَالْعِلْمِ.
٧٠٢٠. لا كَنْزٌ أَنْفَعٌ مِنَ الْعِلْمِ.
٧٠٢١. لا عِرْيٌ أَشْرَفٌ مِنَ الْعِلْمِ.
٧٠٢٢. لا ذَلِيلٌ أَنْجَحٌ مِنَ الْعِلْمِ.
٧٠٢٣. لا يُؤْخَذُ الْعِلْمُ إِلَّا مِنْ أَرْبَابِهِ.
٧٠٢٤. لا يَنْفَعُ عِلْمٌ بِغَيْرِ تَوْفِيقِهِ.
٧٠٢٥. لا يُدْرِكُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.
٧٠٢٦. لا يَنْكُو الْعِلْمُ بِغَيْرِ وَرَعِيَّةِ.
٧٠٢٧. لا يُجْزِرُ الْعِلْمُ إِلَّا مَنْ يُطْلِئُ ذَرَسَةً.
٧٠٢٨. لا عِلْمٌ لِمَنْ لَا بَصِيرَةَ لَهُ.
٧٠٢٩. لا يَسْتَخِفُ بِالْعِلْمِ وَأَهْلِهِ إِلَّا أَحْمَقُ جَاهِلٌ.
٧٠٣٠. يَسِيرُ الْعِلْمُ يَنْفِي كَثِيرَ الْجَهَلِ.

ignorance.

7031. People attain superiority through knowledge and intellect, not by wealth and lineage.

7032. Knowledge needs action.

7033. Knowledge needs forbearance.

7034. Knowledge needs suppression [of anger].

7035. Obey knowledge and disobey ignorance, [for by doing this] you will be successful.

7036. Knowledge is the most honourable guidance.

٧٠٣١. يَتَفَاضَلُ النَّاسُ بِالْعِلْمِ وَالْعُقُولِ لَا بِالْأَمْوَالِ وَالْأَصْوَولِ.

٧٠٣٢. يَخْتَاجُ الْعِلْمُ إِلَى الْعَمَلِ.

٧٠٣٣. يَخْتَاجُ الْعِلْمُ إِلَى الْحَلْمِ.

٧٠٣٤. يَخْتَاجُ الْعِلْمُ إِلَى الْكَظْمِ.

٧٠٣٥. أَطْعِ الْعِلْمَ وَأَعْصِ الْجَهَلَ ثُغْلِيْخُ.

٧٠٣٦. الْعِلْمُ أَشْرُفَ هِدَايَةً.

THE SCHOLAR

العالم

7037. The scholar is one whose actions attest to the veracity of his words.

7038. Scholars are strangers [in their own land] because of the large numbers of ignorant people.

7039. The scholar is one who is not satisfied with [his] knowledge nor does he allow himself to be satiated by it.

7040. The scholar recognizes the ignorant one because he used to be ignorant [himself] before.

7041. The scholar who is truly a scholar, is one who does not prevent the servants from

٧٠٣٧. الْعَالَمُ مَنْ شَهِدَتْ بِصِحَّةِ أَقْوَالِهِ أَفْعَالُهُ.

٧٠٣٨. الْعَلَمَاءُ عَرَبَاءُ لِكَثْرَةِ الْجَهَالِ.

٧٠٣٩. الْعَالَمُ مَنْ لَا يَشْبَعُ مِنَ الْعِلْمِ وَلَا يَتَشَبَّعُ بِهِ.

٧٠٤٠. الْعَالَمُ يَعْرِفُ الْجَاهِلَ لِأَنَّهُ كَانَ قَبْلَ جَاهِلًا.

٧٠٤١. الْعَالَمُ كُلُّ الْعَالَمِ مَنْ لَمْ يَمْتَنِعْ عَبْدَ الرَّجَاءَ

having hope in the mercy of Allah and [at the same time] does not give them false security from the scheme of Allah.

7042. The scholar and the student are partners in reward; there no good in anything between this.

7043. Scholars are the purest of people in character and the least rooted in [vain] desires.

7044. The scholar is a living [person] among the dead.

7045. Be careful not to disparage scholars, for indeed this will degrade you and make others think ill of you and expect evil from you.

7046. The most learned among you are the most fearful of you.

7047. The people who are most deserving of the [guidance of the] Prophets are those who have the most knowledge about what they came with.

7048. The most learned person is the one who is most infatuated with knowledge.

7049. The most learned of people about Allah, the Glorified, are the most fearful of Him.

7050. The most learned of people about Allah, the Glorified, are the most satisfied with His decree.

7051. The greatest of people in knowledge are the most intense in [their] fear of Allah,

لرَحْمَةِ اللهِ وَلَمْ يُؤْمِنُهُمْ مَكْرُ اللهِ.

٧٠٤٢. الْعَالَمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ وَلَا حَيْزٌ
فِيمَا بَيْنَ ذَلِكَ.

٧٠٤٣. الْعُلَمَاءُ أَطْهَرُ النَّاسِ أَخْلَاقًا وَأَقْلَمُهُمْ فِي
الْمَطَامِعِ أَغْرِيًّا.

٧٠٤٤. الْعَالَمُ حَيٌّ بَيْنَ الْمَوْتَىٰ.

٧٠٤٥. إِيَّاكَ أَنْ تَسْتَخِفَ بِالْعُلَمَاءِ فَإِنَّ ذَلِكَ يُزْرِي
بِكَ وَيُسَيِّءُ الظَّنَّ بِكَ وَالْمُخْيَلَةَ فِيهِ.

٧٠٤٦. أَعْلَمُكُمْ أَحْوَفُكُمْ.

٧٠٤٧. أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ أَعْلَمُهُمْ إِمَّا جَاءُوا بِهِ.

٧٠٤٨. أَعْلَمُ النَّاسِ الْمُسْتَهْتَرُ بِالْعِلْمِ.

٧٠٤٩. أَعْلَمُ النَّاسِ بِاللهِ سُبْحَانَهُ أَحْوَفُهُمْ مِنْهُ.

٧٠٥٠. أَعْلَمُ النَّاسِ بِاللهِ أَرْضَاهُمْ بِعَصَائِهِ.

٧٠٥١. أَعْظَمُ النَّاسِ عِلْمًا أَشَدُهُمْ حَوْفًا لِللهِ

the Glorified.

سُبْحَانَهُ.

7052. The most learned of people about Allah are those who are most fearful of Him.

٧٠٥٢. أَعْلَمُ النَّاسِ بِاللَّهِ أَكْثُرُهُمْ حَسْبَيْهِ لَهُ.

7053. The most hated of servants in the sight of Allah is the haughty scholar.

٧٠٥٣. أَبْعَضُ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ الْعَالَمُ الْمَتَجَبِّرُ.

7054. Those with the greatest burden among the people are the scholars who exceed the limits.

٧٠٥٤. أَعْظَمُ النَّاسِ وِزَارًا الْعُلَمَاءُ الْمُفَرِّطُونَ.

7055. The most regretful of all people at the time of death are the scholars who don't act on their knowledge.

٧٠٥٥. أَشَدُ النَّاسِ نَدَمًا عِنْدَ الْمَوْتِ الْعُلَمَاءُ غَيْرُ الْعَامِلِينَ.

7056. The most learned of people is one whose doubt does not dispel his certainty.

٧٠٥٦. أَعْلَمُ النَّاسِ مَنْ لَمْ يُرِلِ الشَّكُّ يَقِينَهُ.

7057. The person who is most learned about Allah is he who asks from Him the most.

٧٠٥٧. أَعْلَمُ النَّاسِ بِاللَّهِ أَكْثُرُهُمْ لَهُ مَسْئَلَةً.

7058. Verily the narrators of knowledge are many, but those who are careful of [acting upon] it are few.

٧٠٥٨. إِنَّ رُوَاةَ الْعِلْمِ كَثِيرٌ وَرُعَاةُهُ قَلِيلٌ.

7059. Verily the people who are most deserving of the [guidance of the] Prophets - peace be upon them - are those who have the most knowledge about (or act upon) their teachings.

٧٠٥٩. إِنَّ أَوَّلَ النَّاسِ بِالْأَنْبِيَاءِ . عَلَيْهِمُ السَّلَامُ . أَعْلَمُهُمْ (أَعْمَلُهُمْ) بِمَا جَاءُهُ بِهِ.

7060. The scholar is honoured because of his knowledge, the elderly because of his age, the doer of good because of his goodness and the king because of his kingship.

٧٠٦٠. يُكْرِمُ الْعَالَمُ لِعِلْمِهِ وَالْكَبِيرُ لِسِنِهِ وَذُو الْمَعْرُوفِ لِمَعْرُوفِهِ وَالسُّلْطَانُ لِسُلْطَانِهِ.

7061. The scholars are judges over the people.

٧٠٦١. الْعُلَمَاءُ حُكَّامٌ عَلَى النَّاسِ.

7062. The scholar is alive even when he is dead.

٧٠٦٢. العالم حي وإن كان ميتاً.

7063. The scholar is one who knows his [own] status [and worth].

٧٠٦٣. العالم من عرف قدره.

7064. The scholar sees with his heart and his mind while the ignorant one sees with his eyes and his eyesight.

٧٠٦٤. العالم ينظر بقلبه وخطير الجاهل ينظر بعيشه وناظره.

7065. The scholar is a person who does not get weary of gaining knowledge.

٧٠٦٥. العالم الذي لا يمل من تعلم العلم.

7066. Scholars live on as long as the day and night remains.

٧٠٦٦. العلماء باقون ما بقي الليل والنهار.

7067. The concealer of knowledge is not certain of being correct in it.

٧٠٦٧. الكاتم للعلم غير واثق بالإصابة فيه.

7068. Only he is a scholar whose knowledge calls him to piety and God-wariness, to abstinence from the pleasures of the transient world and to infatuation with the heavenly abode.

٧٠٦٨. إنما العالم من دعاه علمه إلى الورع والتقى والزهد في عالم الفناء والتزلج بجنة المأوى.

7069. The bane of scholars is love for leadership [and authority].

٧٠٦٩. آفة العلماء حب السياسة.

7070. When you see a [true] scholar, be a servant to him.

٧٠٧٠. إذا رأيت عالماً فكُن له خادماً.

7071. Congratulations to the scholar who knows and thus restrains himself [from sin], and who fears the sudden coming [of death] so he prepares himself and gets ready. If he is questioned he articulates, and if he is left he remains silent; his speech is accurate and his silence is not because of his inability to give an answer.

٧٠٧١. يحي بح العالم علماً فكف وحاف البيات فأعاد واسعد إن سئل أفصح وإن ترك سكت (صمت) كلامه صواب وسكونه عن غير عي عن الجواب.

7072. Sit in the company of scholars and you will be felicitous.

٧٠٧٢. جَالِسٌ الْعُلَمَاءَ تَسْعَدْ.

7073. Sit in the company of scholars and you will increase your knowledge.

٧٠٧٣. جَالِسٌ الْعُلَمَاءَ تَرْزُّدُ عِلْمًا.

7074. The beauty of a scholar is [in] his acting upon his knowledge.

٧٠٧٤. جَمَلُ الْعَالَمِ عَمَلُهُ يَعْلَمِهِ.

7075. Sit with the scholars and your knowledge will increase, your etiquette will improve and your soul will become purified.

٧٠٧٥. جَالِسٌ الْعُلَمَاءَ يَرْزُدُ عِلْمَكَ وَيَكْسُنُ أَدْبُوكَ وَتَرْزُكُ نَفْسَكَ.

7076. Be close to the scholars and you will perceive.

٧٠٧٦. جَارِي الْعُلَمَاءَ تَسْتَبْصِرُ.

7077. Many a scholar is killed by his knowledge.

٧٠٧٧. رَبُّ عَالَمٍ قَتَلَهُ عِلْمُهُ.

7078. Many a person who claims to have knowledge is not a scholar.

٧٠٧٨. رَبُّ مُدَّعٍ لِلْعِلْمِ لَيْسَ بِعَالَمٍ.

7079. Many a scholar does not benefit [from his knowledge].

٧٠٧٩. رَبُّ عَالَمٍ غَيْرُ مُنْتَقِعٍ.

7080. The rank of a scholar is the highest of ranks.

٧٠٨٠. رِتبَةُ الْعَالَمِ أَعْلَى الْمَرَاتِبِ.

7081. The lapse [and misguidance] of a scholar corrupts entire worlds.

٧٠٨١. زَلَّةُ الْعَالَمِ ثُفْسِدُ عَوَامٍ.

7082. The lapse of a scholar is like the breaking up of a ship, it sinks and causes others to sink along with it.

٧٠٨٢. زَلَّةُ الْعَالَمِ كَانِكِسَارٍ السَّفَيْنَيَةَ تَعْرُقُ وَتُغَيِّقُ مَعَهَا غَيْرُهَا.

7083. The lapse of a scholar is a serious offence.

٧٠٨٣. زَلَّةُ الْعَالَمِ كَبِيرَةُ الْجِنَاحَةِ.

7084. It is upon the scholar to learn that which he does not know and to teach the people what he has learnt.

٧٠٨٤. عَلَى الْعَالَمِ أَنْ يَتَعَلَّمَ مَا لَمْ يَعْلَمْ وَيُعَلِّمَ النَّاسَ مَا قَدْ عَلِمَ.

7085. It is the duty of the scholar to act upon what he knows and then seek to learn that which he does not know.

٧٠٨٥. عَلَى الْعَالِمِ أَنْ يَعْمَلَ بِمَا عَلِمَ ثُمَّ يَطْلُبُ تَعْلِمَ مَا لَمْ يَعْلَمْ.

7086. A scholar who opposes you is better than the ignorant person who assists you.

٧٠٨٦. عَالِمٌ مُعَانِدٌ حَيْرٌ مِنْ جَاهِلٍ مُسَاعِدٍ.

7087. Every scholar is fearful [of Allah].

٧٠٨٧. كُلُّ عَالِمٍ خَائِفٌ.

7088. How many a scholar is corrupt and [how many] a worshipper is ignorant, so be wary of the corrupt among the scholars and the ignorant among the worshippers.

٧٠٨٨. كَمْ مِنْ عَالِمٍ فَاجِرٌ وَعَابِدٍ جَاهِلٍ فَاتَّقُوا الْفَاجِرَ مِنَ الْعُلَمَاءِ وَالْجَاهِلَ مِنَ الْمُتَعَدِّدِينَ.

7089. It is enough of ignorance for a scholar that his actions contradict his knowledge.

٧٠٨٩. كَفَى بِالْعَالِمِ جَهَلًا أَنْ يُنَاهِي عِلْمَهُ عَمَلُهُ.

7090. Be either a knowledgeable speaker or a keen listener, and beware of being the third type.

٧٠٩٠. كُنْ عَالِمًا ناطقًا أَوْ مُسْتَمِعًا واعِيًا وَإِيَّاكَ أَنْ تَكُونَ الثَّالِثَ.

7091. Be knowledgeable about the truth and act upon it, [and through this] Allah, the Glorified, will save you.

٧٠٩١. كُنْ عَالِمًا بِالْحَقِّ عَامِلًا بِهِ يُنْجِكَ اللَّهُ سُبْحَانَهُ.

7092. If the people of knowledge were to carry it as it deserves to be carried, Allah and His angels would surely love them, but they bear it in order to seek worldly gain, so Allah, the Exalted, is displeased with them and they are thus abased by it.

٧٠٩٢. لَوْ أَنَّ أَهْلَ الْعِلْمِ حَمَلُوهُ بِحَقِّهِ لَأَحَبَّهُمُ اللَّهُ وَمَلَائِكَتُهُ وَلَكِنَّهُمْ حَمَلُوهُ لِطَلْبِ الدُّنْيَا فَمَقْتَهُمُ اللَّهُ تَعَالَى وَهَانُوا عَلَيْهِ.

7093. One who has knowledge asks good [and pertinent] questions.

٧٠٩٣. مَنْ عَلِمَ أَخْسَنَ السُّؤَالَ.

7094. One who knows must act upon his knowledge.

٧٠٩٤. مَنْ عَلِمَ عَمِلَ.

7095. One who gains knowledge (or acts [upon his knowledge]) is rightly guided.

٧٠٩٥. مَنْ عَلِمَ (عَمِلَ) إِحْتَدَى.

7096. One who wastes his knowledge [by not acting upon it] faces turmoil.

٧٠٩٦. مَنْ أَضَاعَ عِلْمًا إِلَّا تُرَوَّجَ.

7097. One who reveres a scholar has revered his Lord.

٧٠٩٧. مَنْ وَقَرَ عَالِمًا فَقَدْ وَقَرَ رَبَّهُ.

7098. Whoever does not nurture his knowledge in solitude, it humiliates him among the people.

٧٠٩٨. مَنْ لَمْ يَتَعَاهِدْ عِلْمًا فِي الْخَلَاءِ فَضَحَّكَهُ الْمَلَائِكَ.

7099. One who claims to have reached the end of knowledge has manifested the highest level of ignorance.

٧٠٩٩. مَنْ ادَّعَى مِنِ الْعِلْمِ غَايَةً فَقَدْ أَظْهَرَ مِنْ جَهْلِهِ هَايَةً.

7100. It is necessary for every scholar to secure his sides with piety and to extend his knowledge to the one who seeks it.

٧١٠٠. مِنَ الْمُفْرُوضِ عَلَى كُلِّ عَالَمٍ أَنْ يَصُونَ بِالْوَرَعِ جَانِبَهُ وَأَنْ يُنْذِلَ عِلْمَهُ لِطَالِبِهِ.

7101. Considering your knowledge (or action) as little is from the excellence of your knowledge.

٧١٠١. مِنْ فَضْلِ عِلْمِكَ إِسْتِغْلَالُكَ لِعِلْمِكَ (لِعَمْلِكَ).

7102. He who does not act upon his knowledge has not truly gained knowledge.

٧١٠٢. مَا عَلِمَ مَنْ لَمْ يَعْمَلْ بِعِلْمِهِ.

7103. How many are those who gain knowledge but do not follow it!

٧١٠٣. مَا أَكْثَرَ مَنْ يَعْلَمُ الْعِلْمَ وَلَا يَتَّسِعُهُ.

7104. Allah, the Glorified, did not make it incumbent upon the ignorant one to learn until He had made it incumbent upon the learned to teach.

٤. ٧١٠٤. مَا أَخَذَ اللَّهُ سُبْحَانَهُ عَلَى الْجَاهِلِ أَنْ يَتَعَلَّمَ حَتَّى أَخَذَ عَلَى الْعَالَمِ أَنْ يُعْلِمَ.

7105. Only two [types of] people have broken my back: the impudent scholar and the ignorant worshipper. One drives people away from the truth by his immorality and the other invites people to falsehood with his devotion.

٧١٠٥. مَا قَصَمَ ظَهْرِي إِلَّا رَجُلَانِ: عَالَمٌ مُتَهَبِّلٌ وَجَاهِلٌ مَتَنَسِّلٌ هَذَا يُنْهِي عَنْ حَقِّهِ بِهُنْكِهِ وَهَذَا يُنْدِغُ إِلَى باطِلِهِ بِنُسْكِهِ.

7106. The competition (or argumentation) of the scholars results in their gaining benefit and their earning merits.

7107. The keepers of material treasures are annihilated while they are [still] alive while the scholars remain as long as the nights and days remain. Their bodies are lost but their examples [and teachings continue to] remain in the hearts.

7108. Never disrespect a scholar, even if he is lowly.

7109. There is no lapse more serious than the lapse of a scholar.

7110. A scholar is not a true scholar until he stops being jealous of one who is above him, does not demean one who is below him and does not take in return for his knowledge anything of the vanities of this world.

7111. The knowledge of a man should surpass his speech and his intelligence should prevail over his tongue.

7112. The bane of the masses is a corrupt scholar.

٧١٠٦. مُنَافَسَةُ (مُنَاقِشَةُ) الْعُلَمَاءِ تُنْتَجُ فَوَائِدَهُمْ وَتَكْسِبُهُمْ فَضَائِلَهُمْ.

٧١٠٧. هَلَكَ حُرَّانُ الْأَمْوَالِ وَهُمْ أَحْيَاءٌ وَالْعُلَمَاءُ بَاشُونَ مَا يَعْيَى اللَّيْلُ وَالنَّهَارُ أَعْيَاهُمْ مَغْفُودَةً وَأَمْثَالُهُمْ فِي الْفُلُوبِ مَوْجُودَةً.

٧١٠٨. لَا تَزَدِرِينَ الْعَالَمَ إِنْ كَانَ حَفِيرًا.

٧١٠٩. لَا زَلَّةٌ أَشَدُّ مِنْ زَلَّةٍ عَالِمٍ.

٧١١٠. لَا يَكُونُ الْعَالَمُ عَالِمًا حَتَّى لَا يَخْسِدَ مَنْ فَوْقَهُ وَلَا يَسْتَقِرَ مَنْ دُونَهُ وَلَا يَأْخُذُ عَلَى عِلْمِهِ شَيْئًا مِنْ خُطَامِ الدُّنْيَا.

٧١١١. يَبْغِي أَنْ يَكُونَ عِلْمُ الرَّجُلِ زَائِدًا عَلَى نُطْقِهِ وَعَقْلُهُ عَالِيًّا عَلَى لِسَانِهِ.

٧١١٢. آفَةُ الْعَامَّةِ الْعَالَمُ الْفَاجِرُ.

7113. The most helpful thing in purifying the intellect is education.

7114. Learn and you will become knowledgeable, honour and you will be honoured.

٧١١٣. أَعْوَنُ الْأَشْيَاءِ عَلَى تَرْكِيَّةِ الْعَقْلِ التَّعْلِيمُ.

٧١١٤. تَعَلَّمْ تَعَلَّمْ وَتَكَرُّمْ تَكَرُّمْ.

7115. Be humble in front of the one from whom you gain knowledge and the one whom you teach; and do not be from among the haughty scholars, lest your ignorance rises alongside you knowledge.

7116. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you (or guard you).

7117. Learn the knowledge of the one who knows, and teach your knowledge to the one who is ignorant, for if you do this, he will be teach you that which you are ignorant of and you will benefit [others] with what you have learnt.

7118. He who places knowledge with one who is unworthy of it has wronged it [or him].

7119. Through education, knowledge is gained.

7120. Gain knowledge and you will be known by it, act upon it and you will be one of its worthy possessors.

٧١١٥. تَواضَعُوا لِمَنْ تَتَّعَلَّمُوا مِنْهُ الْعِلْمَ وَلِمَنْ تَعْلَمُونَهُ وَلَا تَكُونُوا مِنْ جَبَابِرَةِ الْعُلَمَاءِ فَلَا يَقُولُونَ جَهْلُكُمْ بِعِلْمِكُمْ.

٧١١٦. تَعَلَّمِ الْعِلْمَ فَإِنَّكَ إِنْ كُنْتَ عَنِّيًّا زَانَكَ وَإِنْ كُنْتَ فَقِيرًا مَانَكَ (صَانَكَ).

٧١١٧. تَعَلَّمِ عِلْمَ مَنْ يَعْلَمُ وَعَلِمَ عِلْمَكَ مَنْ يَجْهَلُ فَإِذَا فَعَلْتَ ذَلِكَ عَلَمَكَ مَا جَهَلْتَ وَأَنْفَعْتَ بِمَا عَلِمْتَ.

٧١١٨. وَاضْعُعِ الْعِلْمَ عِنْدَ عَيْرِ أَهْلِهِ ظَالِمٌ لَهُ.

٧١١٩ . بِالْتَّعْلِيمِ يُنَالُ الْعِلْمُ.

٧١٢٠. تَعْلَمُوا الْعِلْمَ تُعْرِفُوا بِهِ وَاعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

THE STUDENT

المتعلم والمستمع

7121. If you are not an articulating scholar then be an attentive listener.

٧١٢١. إِذَا لَمْ تَكُنْ عَالِمًا نَاطِقًا فَكُنْ مُسْتَمِعًا وَاعِيًّا.

7122. The student must discipline himself in his quest for knowledge and must neither become bored of his studies nor

٧١٢٢. عَلَى الْمُتَّعَلِّمِ أَنْ يَذَّهَبَ نَفْسَهُ فِي طَلَبِ الْعِلْمِ وَلَا يَمْلَأَ مِنْ تَعْلِيمِهِ وَلَا يَسْتَكْثِرُ مَا عَلِمَ.

overestimate what he already knows.

7123. One who learns becomes knowledgeable.

7124. One who does not learn does not become knowledgeable.

7125. One who gains knowledge so that he can act upon it is not distressed by its dullness.

7126. One who does not learn in his young age, does not progress in his old age.

7127. One who does not bear the hardships of gaining knowledge (or education) remains in the abject ignorance.

7128. One who does not discipline himself (or spend his life) in acquiring knowledge cannot gain great successes.

7129. The one who does not know must never be too proud to learn.

7130. Do not speak to the ignorant ones about that which they do not know such that they belie you, for indeed your knowledge has a right over you and its right is that you bestow it to those who are deserving of it and deny it to those who are not deserving of it.

7131. One who is haughty does not learn.

٧١٢٣. مَنْ تَعْلَمَ عَلِمَ.

٧١٢٤. مَنْ لَمْ يَتَعَلَّمْ لَمْ يَعْلَمْ.

٧١٢٥. مَنْ تَعْلَمَ الْعِلْمَ لِلْعَمَلِ بِهِ لَمْ يُوْحِشِّهِ كَسَادُهُ.

٧١٢٦. مَنْ لَمْ يَتَعَلَّمْ فِي الصِّغَرِ لَمْ يَتَقَدَّمْ فِي الْكِبَرِ.

٧١٢٧. مَنْ لَمْ يَصِيرْ عَلَى مَضَاضِ التَّعْلِيمِ (الْتَّعْلِمِ)
بَقَى فِي دُلُّ الْجَهَلِ.

٧١٢٨. مَنْ لَمْ يُنْذِبْ (لَمْ يُنْذِبْ) نَفْسَهُ فِي اِكْتِسَابِ
الْعِلْمِ لَمْ يُخْرِزْ قَصَبَاتِ السَّبْقِ.

٧١٢٩. لَا يَسْتَنْكِفَنَّ مَنْ لَمْ يَكُنْ يَعْلَمْ أَنْ يَتَعَلَّمْ.

٧١٣٠. لَا تُحَدِّثِ الْجُهَالَ إِمَّا لَا يَعْلَمُونَ فَيُنَكِّبُونَ
بِهِ فَإِنَّ لِعِلْمِكَ عَلَيْكَ حَقًّا وَحَقُّهُ عَلَيْكَ بَذْلٌ
لِمُسْتَحِقِّهِ وَنَعْهُ مِنْ عَيْرِ مُسْتَحِقِّهِ.

٧١٣١. لَا يَتَعَلَّمُ مَنْ يَتَكَبَّرُ.

7132. The age up to which Allah, the Glorified, accepts the excuse of human beings and warns them is sixty years.

7133. The age in which a person reaches maturity is forty.

7134. Be wary of wasting your lifetimes in that which will not remain for you, for that which has passed from it does not return.

7135. Verily your lifetime is the dower of your prosperity if you spend it in obedience to your Lord.

7136. Verily your breaths are portions of your life, so do not use them up except in the obedience that brings you closer [to Allah].

7137. Verily your lifetime is the time which you find yourself in.

7138. Verily your lifespan is the number of your breaths, and there is a watcher who counts them.

7139. Indeed the night and day are quick in razing the lifetimes.

7140. Indeed your life's past is that which has come to pass and its future is hope, and the present is [time for] action.

7141. Verily the life that is being shortened every moment and being dismantled every hour must be regarded as very short.

7142. Indeed deceived is the one who is deluded with regards to his life and enviable is one who spends his life in the obedience of

٧١٣٢. الْعُمُرُ الَّذِي أَعْدَرَ اللَّهُ سُبْحَانَهُ فِيهِ إِلَى ابْنِ آدَمَ وَأَنْذَرَ السَّتُونَ.

٧١٣٣. الْعُمُرُ الَّذِي يَبْلُغُ الرَّجُلُ فِيهِ الْأَشْدَاءُ الْأَرْبَعُونَ.

٧١٣٤. إِخْدُوا ضِيَاعَ الْأَعْمَارِ فِيمَا لَا يَقْيِ لَكُمْ فَقَائِمَهَا لَا يَعُودُ.

٧١٣٥. إِنَّ عُمْرَكَ مَهْرُ سَعَادَتِكَ إِنْ أَنْفَدْتَهُ (أَنْفَدْتَهُ) فِي طَاعَةِ رَبِّكَ.

٧١٣٦. إِنَّ أَنْفَاسَكَ أَجْزَاءُ عُمْرِكَ فَلَا تُفْنِيهَا إِلَّا فِي طَاعَةِ ثُرْلُكَ.

٧١٣٧. إِنَّ عُمْرَكَ وَقْتُكَ الَّذِي أَنْتَ فِيهِ.

٧١٣٨. إِنَّ عُمْرَكَ عَدَدُ أَنْفَاسِكَ وَعَلَيْهَا رَقِيبٌ تُخْصِيهَا.

٧١٣٩. إِنَّ اللَّيْلَ وَالنَّهَارَ مُسْرِعَانِ فِي هَدْمِ الْأَعْمَارِ.

٧١٤٠. إِنَّ ماضِيَ عُمْرِكَ أَجَلٌ وَآتَيْهُ أَمْلٌ وَالوَقْتُ عَمَلٌ.

٧١٤١. إِنَّ غَايَةً تَنْفُضُهَا الْلَّحْظَةُ وَتَهْلِكُهَا السَّاعَةُ لَحْرِيَّةُ بِقَصْرِ الْمَدَّةِ.

٧١٤٢. إِنَّ الْمَعْبُونَ مَنْ غَيْرَ عُمْرَهُ وَإِنَّ الْمَعْبُوطَ مَنْ أَنْفَدَ عُمْرَهُ فِي طَاعَةِ رَبِّهِ.

his Lord.

7143. The lifespan [of a person] is [made up of] a specific number of breaths.

7144. How can one be pleased with a lifetime that is diminished by [the passing of] hours?!

7145. There is nothing more valuable than red sulphur, except that which remains from the lifetime of a believer.

7146. One whose life is long, his tribulations become many.

7147. One whose life is long gets afflicted by [the loss of] his dear and beloved ones.

7148. One who spends his life in other than that which will save him [in the Hereafter] has missed his objective.

7149. An hour of your time does not pass but that it cuts away a portion of your lifespan.

7150. Do not waste your lifetime in useless pastimes, thereby leaving this world without any hope [in the Hereafter].

7151. With the progression of days and nights, nothing remains of the lifetimes.

7152. Nobody knows how much longer he has to live except a Prophet or a man of truth.

7153. Lifetime is diminished by moments.

7154. Guard your lifetime from being wasted in other than acts of worship and obedience

٧١٤٣. الْعَمَرُ أَنفَاسٌ مُعَدَّةٌ.

٧١٤٤. كَيْفَ يُفْرَخُ بِعَمَرٍ تَنْفَضُّهُ السَّاعَاتُ.

٧١٤٥. لَيْسَ شَيْءٌ أَعَزَّ مِنَ الْكَبِيرِتِ الْأَحْمَرِ إِلَّا مَا
بَقِيَ مِنْ عَمَرٍ الْمُؤْمِنِ.

٦. ٧١٤٦. مَنْ طَالَ عُمُرُهُ كَثُرْتْ مَصَائِفُهُ.

٧١٤٧. مَنْ طَالَ عُمُرُهُ فُجِعَ بِأَعْزَزِهِ وَأَحَبَّاهُ.

٧١٤٨. مَنْ أَفْنَى عُمُرَهُ فِي غَيْرِ مَا يُنْجِيهُ فَقَدْ أَضَاعَ
مَطْلَبَهُ.

٧١٤٩. مَا انْفَضَتْ سَاعَةٌ مِنْ دَهْرِكَ إِلَّا بِقِطْعَةٍ مِنْ
عُمُرِكَ.

٧١٥٠. لَا تُنْهِي عُمُرَكَ فِي الْمَلَاهِي فَتَخْرُجَ مِنَ الدُّنْيَا
بِلَا أَمْلِ.

٧١٥١. لَا بَقَاءٌ لِلأَعْمَارِ مَعَ تَعَاقِبِ اللَّيْلِ وَالنَّهَارِ.

٧١٥٢. لَا يَعْرِفُ قَدْرَ مَا بَقِيَ مِنْ عُمُرِهِ إِلَّا نَبِيٌّ أو
صِدِّيقٌ.

٧١٥٣. الْعَمَرُ ثُغْيِيَ اللَّحْظَاتُ.

٤. ٧١٥٤. احْفَظْ عُمُرَكَ مِنَ التَّضَيِّعِ لَهُ فِي غَيْرِ الْعِبَادَةِ
وَالطَّاعَاتِ.

[to Allah].

DEVELOPMENT AND PROSPERITY

العمران

7155. The bane of development and prosperity is the oppression of a tyrant.

٧١٥٥. آفةُ الْعُمَرَانِ جُوْرُ السُّلْطَانِ.

DELVING DEEP

التعقّد

7156. One who delves too deep [in trying to understand the essence of Allah] does not return to the truth.

٧١٥٦. مَنْ تَعَمَّقَ لَمْ يَنْتُ إِلَى الْحَقِّ.

ACTIONS AND DEEDS

الأعمال

7157. Action without knowledge is misguidance.

٧١٥٧. الْعَمَلُ بِلَا عِلْمٍ ضَلَالٌ.

7158. Righteous action is the better of the two provisions.

٧١٥٨. الْعَمَلُ الصَّالِحُ أَفْضَلُ الرَّاَدِينَ.

7159. Action in obedience to Allah is more beneficial, and being truthful is more beautiful and [makes one more] successful.

٧١٥٩. الْعَمَلُ بِطَاعَةِ اللَّهِ أَرْبَحُ وَلِسَانُ الصِّدْقِ أَزَيْنُ وَأَنْجَحُ.

7160. The actions of servants in this world are [brought] before their eyes in the Hereafter.

٧١٦٠. أَعْمَالُ الْعِبَادِ فِي الدُّنْيَا نَصْبٌ أَعْيُّهُمْ فِي الْآخِرَةِ.

7161. Honour in the sight of Allah, the Glorified, is through righteous actions, not by beautiful words.

٧١٦١. الْشَّرْفُ عِنْدَ اللَّهِ سُبْحَانَهُ بِخُسْنِ الْأَعْمَالِ لَا بِخُسْنِ الْأَقْوَالِ.

7162. Falling short in action, for the one who

٧١٦٢. الْتَّقْصِيرُ فِي الْعَمَلِ لِمَنْ وَثَقَ بِالثَّوَابِ عَلَيْهِ

is certain of its reward, is foolishness.

عَبْنٌ.

7163. Busying oneself with that which will not accompany you after death is from the greatest weakness.

٧١٦٣. إِشْتِغَالُ النَّفْسِ بِمَا لَا يَصْحُبُهَا بَعْدَ الْمَوْتِ
مِنْ أَكْثَرِ الْوَهْنِ.

7164. Acting upon [one's] knowledge is from the perfection of blessings.

٧١٦٤. الْعَمَلُ بِالْعِلْمِ مِنْ تَمَامِ الْبَيْعَمَةِ.

7165. Utterances are recorded, secrets are [going to be] revealed and every soul is held hostage by what it has earned.

٧١٦٥. الْأَقَاوِيلُ مَحْفُوظَةٌ وَالسَّرَّايرُ مَبْلُوَةٌ وَكُلُّ نَفْسٍ
بِمَا كَسَبَتْ رَهِينَةً.

7166. The [most] righteous companion is righteous action.

٧١٦٦. الْقَرِئُنُ الصَّالِحُ هُوَ الْعَمَلُ الصَّالِحُ.

7167. Act [in this world] so that you can store [provisions for the Hereafter].

٧١٦٧. إِعْمَلْ تَدْحِرْ.

7168. Act upon [your] knowledge and you will attain [great] benefit.

٧١٦٨. إِعْمَلْ بِالْعِلْمِ تُدْرِكْ عُنْمًا.

7169. Make your [righteous] action your friend your [false] aspiration your enemy.

٧١٦٩. اجْعَلْ رَفِيقَكَ عَمَلَكَ وَعَدُوَّكَ أَمْلَكَ.

7170. Act like one who knows that Allah will surely recompense him for his evil and good deeds.

٧١٧٠. إِعْمَلْ عَمَلَ مَنْ يَعْلَمُ أَنَّ اللَّهَ مُجَازِيهِ بِإِسَائِيهِ
وَإِحْسَانِيهِ.

7171. Strive hard in your work and do not be a storekeeper for others.

٧١٧١. اسْعِ فِي كَدْحِكَ وَلَا تَكُنْ خَازِنًا لِغَيْرِكَ.

7172. Act upon [your] knowledge and you will be felicitous.

٧١٧٢. إِعْمَلُوا بِالْعِلْمِ تَسْعَدُوا.

7173. When you know, act.

٧١٧٣. إِعْمَلُوا إِذَا عَلِمْتُمْ.

7174. Perform good deeds while [you are in place where] deeds benefit, supplication is answered and repentance is raised [and accepted].

٧١٧٤. إِعْمَلُوا وَالْعَمَلُ يَنْفَعُ وَالدُّعَاءُ يُسْمَعُ وَالتَّوْبَةُ
شُرَفَةٌ.

7175. Eschew every action that you are in no need of and busy yourself with the affair of the Hereafter, which you must [eventually] face.

7176. Work for the day for which the provisions have been stored and in which the secrets will be revealed.

7177. Work while you are still alive, and while the books are [still] open, repentance is [still] accepted, the one who has strayed is [still] called [back], and the sinner is [still] given hope [of forgiveness]; before action abates, time expires, life ends and the door of repentance is closed.

7178. Be wary of every action which, when its doer is asked about it, he feels ashamed and denies it.

7179. Be wary of every action that is done in private and causes embarrassment in public.

7180. Be wary of every action that the doer is pleased to perform himself but hates Muslims at large to perform.

7181. Be wary of bad deeds, deceptive aspirations, loss of hope and the sudden coming of death.

7182. You must keep away from evil action, for indeed it dishonours your reputation and increases your burden.

7183. Keep away from every act that repels the freeman from you, or lowers your status, or brings harm upon you, or because of

٧١٧٥. أَعْرِضُوا عَنْ كُلِّ عَمَلٍ بِكُمْ غَنِيٌّ عَنْهُ
وَأَشْغَلُوا أَنفُسَكُمْ مِنْ أَمْرِ الْآخِرَةِ إِمَا لَا يَبْدَأْ لَكُمْ عَنْهُ.

٧١٧٦. اِعْمَلُوا لِيَوْمٍ ثُدْخُرُ لَهُ الدَّخَائِرُ وَثُبْلِي فِيهِ
السَّرَّايرُ.

٧١٧٧. اِعْمَلُوا وَأَنْتُمْ فِي آوَانَةِ الْبَقَاءِ وَالصُّحْفَ
مَنْشُورَةً وَالْتَّوْبَةُ مَبْسُوتَةً وَالْمَدْبُرُ يُدْعَى وَالْمُسِيَّعُ
يُرْجَى قَبْلَ أَنْ يَحْمُدَ الْعَمَلُ وَيَنْفَعِطَ الْمَهَلُ وَتَنْفَضِي
الْمَلَدَةُ وَيُسَدَّدَ بَابُ التَّوْبَةِ.

٧١٧٨. اِحْذَرْ كُلَّ عَمَلٍ إِذَا سُئِلَ عَنْهُ صَاحِبُهُ
إِسْتَحْيِي مِنْهُ وَأَنْكِرُهُ.

٧١٧٩. اِحْذَرْ مِنْ كُلِّ عَمَلٍ يُعْمَلُ فِي السِّرِّ
وَيُسْتَحْيِي مِنْهُ فِي الْعَلَانِيَةِ.

٧١٨٠. اِحْذَرْ كُلَّ عَمَلٍ يَرْضَاهُ عَامِلُهُ لِنَفْسِهِ
وَيَكْرُهُهُ لِعَامَةِ الْمُسْلِمِينَ.

٧١٨١. اِحْذَرُوا سُوءَ الْأَعْمَالِ وَعُزُوزَ الْأَمَالِ وَنَفَادَ
الْأَمَلِ وَهُجُومَ الْأَجَلِ.

٧١٨٢. إِيَّاكَ وَفِعْلَ الْقَبِيحِ إِنَّهُ يُقَبِّحُ ذِكْرَكَ وَيُكَثِّرُ
وَرْزَكَ.

٧١٨٣. إِيَّاكَ وَكُلَّ عَمَلٍ يُنَفِّرُ عَنْكَ حُرَّاً أَوْ يُنِيلُ
لَكَ قَدْرًا أَوْ يَجْلِبُ عَلَيْكَ شَرًا أَوْ تَحْمِلُ بِهِ إِلَى

which you have to bear a burden on the Day of Judgment. القيامةِ وزرًا.

7184. Is no one ready to work for his soul before the day of his misery [and adversity]?!

7185. Act now, while the tongues are free, the bodies are healthy, the limbs can be flexed, there is room for change and the area of movement is vast; before all this is lost and death comes – so be certain about its coming and do not wait for it to overtake you.

7186. Act now, O servants of Allah, while the neck is free [from the noose] and the spirit is unfettered in the period of guidance, while the bodies are at ease and the rest of your life lies ahead, while you have the free will to act, the opportunity to seek repentance and chance to rectifying your misdeeds. [So act] before you are overtaken by straitened circumstances and distress, fear and weakness, and before the approach of the anticipated hidden one (i.e. the Angel of Death) and the seizing of the Almighty, the Omnipotent.

7187. Indeed you are in the days of hope after which is death; so whoever acts in the days of his hope before the coming of his death, his action benefits him and his death does him no harm.

7188. Where are those who make their actions sincere for Allah and purify their hearts by the remembrance of Allah?!

٧١٨٤. أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ.

٧١٨٥. أَلَا فَاعْمَلُوا وَالْأَلْسُنُ مُطْلَقَةٌ وَالْأَبْدَانُ صَحِيقَةٌ وَالْأَعْضَاءُ لُذْنَةٌ وَالْمُنْقَلَبُ فَسِيحٌ وَالْمَجَالُ عَرِيضٌ قَبْلَ إِزْهَاقِ الْفَوْتِ وَحُلُولِ الْمَوْتِ فَحَعِقُّوا عَلَيْكُمْ حُلُولَهُ وَلَا تَتَنَظِّرُوْ قُدُومَهُ.

٧١٨٦. أَلَا فَاعْمَلُوا عِبَادَ اللَّهِ وَالْخَنَاقُ مُهْمَلٌ وَالرُّوحُ مُرْسَلٌ فِي فِينَةِ الإِرْشَادِ وَرَاحَةِ الْأَجْسَادِ وَمَهْلِ الْبَقِيَّةِ وَأُنْفِيَ الْمُشَيَّةُ وَإِنْطَارِ التَّوَبَةِ وَانْفِسَاحِ الْحَوَّةِ قَبْلَ الصَّنَكِ وَالْمُضِيقِ وَالرَّدْعِ وَالرُّهْوَقِ قَبْلَ قُدُومِ الْغَائِبِ الْمُنْتَظَرِ وَأَحَدَةِ الْعَرِيزِ الْمُقْتَدِرِ.

٧١٨٧. أَلَا وَإِنْكُمْ فِي أَيَّامٍ أَمْلَى مِنْ وَرَائِهِ أَجْلٌ فَمَنْ عَمِلَ فِي أَيَّامٍ أَمْلَى قَبْلَ حُضُورِ أَجْلِهِ نَفَعَهُ عَمَلُهُ وَلَمْ يَضُرُّهُ أَجْلُهُ.

٧١٨٨. أَئِنَّ الَّذِينَ أَخْلَصُوا أَعْمَالَهُمْ لِلَّهِ وَطَهَّرُوا قُلُوبَهُمْ بِمَوَاضِعِ ذِكْرِ (نَظَرِ) اللَّهِ؟!

7189. The most honourable action is obedience [to Allah].

.٧١٨٩ أَشْرَفُ الْأَعْمَالِ الطَّاعَةُ.

7190. The best action is that which is done with sincerity.

.٧١٩٠ أَفْضَلُ الْعَمَلِ مَا حُلِصَ فِيهِ.

7191. The best action is that by which the pleasure of Allah is sought.

.٧١٩١ أَفْضَلُ الْعَمَلِ مَا أَرِيدَ بِهِ وَجْهُ اللَّهِ.

7192. The most beneficial provision [for the hereafter] is good deeds.

.٧١٩٢ أَنْفَعُ الدَّخَائِرِ صَالِحُ الْأَعْمَالِ.

7193. The closest people to the Prophets are those who act upon their commandments [and teachings] the most.

.٧١٩٣ أَقْرَبُ النَّاسِ مِنَ الْأَنْبِيَاءِ أَعْمَلُهُمْ بِمَا أَمْرَوْا
بِهِ.

7194. The best of actions is restraining oneself from evil.

.٧١٩٤ أَحْسَنُ الْفِعْلِ الْكُفُّ عَنِ الْقَبِيحِ.

7195. The most truthful of utterances is that which is spoken with the tongue of action.

.٧١٩٥ أَصَدَقُ الْمَقَالِ مَا نَطَقَ بِهِ لِسَانُ الْحَالِ.

7196. The best of speech is that which is affirmed by good actions.

.٧١٩٦ أَحْسَنُ الْمَقَالِ مَا صَدَقَهُ حُسْنُ الْفِعَالِ.

7197. The best of actions is espousing the truth.

.٧١٩٧ أَفْضَلُ الْأَعْمَالِ لُزُومُ الْحَقِّ.

7198. The best of actions is that which corresponds to the truth, and the best speech is that which matches with the facts.

.٧١٩٨ أَحْسَنُ الْأَفْعَالِ مَا وَافَقَ الْحَقَّ وَ أَفْضَلُ
الْمَقَالِ مَا طَابَقَ الصِّدْقَ.

7199. Action is the symbol [and an indication] of one's interior.

.٧١٩٩ الْعَمَلُ عِنْوَانُ الطَّبِيعَةِ.

7200. Good action is the mark [and distinguishing quality] of the believer.

.٧٢٠٠ الْعَمَلُ شِعَارُ الْمُؤْمِنِ.

7201. Good action is the most perfect legacy.

.٧٢٠١ الْعَمَلُ أَكْمَلُ حَلَفٍ.

7202. Good action is the superior [form of] piety (or piety is the most preferred action).

.٧٢٠٢ الْعَمَلُ (الْكَوَافِعُ عَمَلٌ رَاجِحٌ) وَعَوْنَعُ رَاجِحٌ.

7203. Good action is the [close] companion of the believer.

٧٢٠٣. الْعَمَلُ رَفِيقُ الْمُؤْمِنِ.

7204. Nothing accompanies a person [to his grave] except [his] deeds.

٧٢٠٤. الْمَرءُ لَا يَصْحِبُهُ إِلَّا الْعَمَلُ.

7205. Actions in this world are the wares for trade in the Hereafter.

٧٢٠٥. الْأَعْمَالُ فِي الدُّنْيَا تِجَارَةُ الْآخِرَةِ.

7206. The action done in obedience to Allah is more profitable.

٧٢٠٦. الْعَمَلُ بِطَاعَةِ اللَّهِ أَرْبَعُ.

7207. Beautiful action indicates strong determination [and earnest effort].

٧٢٠٧. الْفَعْلُ الْجَمِيلُ يُنْبِئُ عَنْ عُلُوِّ الْهِمَةِ.

7208. All action is [as worthless] as scattered dust except that which is done with sincerity.

٧٢٠٨. الْعَمَلُ كُلُّهُ هَبَاءٌ إِلَّا مَا أُخْلِصَ فِيهِ.

7209. If you wish to work, then work for that which will save you on the Day of Presentation [of deeds].

٧٢٠٩. إِنْ كُنْتُمْ عَامِلِينَ فَاعْمَلُوا لِمَا يُنْجِيكُمْ يَوْمَ الْعَرْضِ.

7210. Verily none of your actions will be accepted except that which you did with sincerity and without vain desire or worldly motives.

٧٢١٠. إِنَّكَ لَنْ يُتَقَبَّلَ مِنْ عَمَلِكَ إِلَّا مَا أَخْلَصْتَ فِيهِ وَمَمْ شَبَهَ بِالْهَوَى وَأَسْبَابِ الدُّنْيَا.

7211. Verily nothing but the good deeds that you sent forward will be of any benefit to you after your death, so gather the provision of good deeds.

٧٢١١. إِنَّكَ لَنْ يُعْنِي عَنْكَ بَعْدَ الْمَوْتِ إِلَّا صَالِحٌ عَمَلٌ قَدَّمْتَهُ فَتَرَوَدُ مِنْ صَالِحِ الْعَمَلِ.

7212. Indeed you will never carry any action to the Hereafter more beneficial than patience, satisfaction, fear and hope.

٧٢١٢. إِنَّكَ لَنْ تَحْمِلَ إِلَى الْآخِرَةِ عَمَلاً أَنْفَعَ لَكَ مِنَ الصَّابِرِ وَالرِّضا وَالْحَقْرِ وَالرَّجَاءِ.

7213. Verily you are recompensed for your deeds and held hostage by them.

٧٢١٣. إِنَّكُمْ بِأَعْمَالِكُمْ مُجَاوِرُونَ وَهُمَا مُرْكَبُونَ.

7214. Verily you are judged by what you

٤. إِنَّكُمْ مَدْيُنُونَ بِمَا قَدَّمْتُمْ وَمُرْكَبُونَ بِمَا

send forth and held hostage by what you leave behind.

أَسْلَفْتُمْ.

7215. Verily you are in greater need of acting upon what you know than of learning what you don't know.

٧٢١٥. إِنَّكُمْ إِلَى الْعَمَلِ بِمَا عَلِمْتُمْ أَحْوَجُ مِنْكُمْ إِلَى تَعْلُمِ مَا لَمْ تَكُونُوا تَعْلَمُونَ.

7216. Surely you are in greater need of performing your actions than you are of articulating your words.

٧٢١٦. إِنَّكُمْ إِلَى إِعْرَابِ الْأَعْمَالِ أَحْوَجُ مِنْكُمْ إِلَى إِعْرَابِ الْأَفْوَالِ.

7217. You are surely in greater need of earning good deeds than you are of earning wealth.

٧٢١٧. إِنَّكُمْ إِلَى اِكْتِسَابِ صَالِحِ الْأَعْمَالِ أَحْوَجُ مِنْكُمْ إِلَى مَكَاسِبِ الْأَمْوَالِ.

7218. Verily you are in greater need of being concerned about that which will accompany you to the Hereafter than of all that accompanies you in this world.

٧٢١٨. إِنَّكُمْ إِلَى الْإِهْتِنَامِ بِمَا يَصْبَحُكُمْ إِلَى الْآخِرَةِ أَحْوَجُ مِنْكُمْ إِلَى كُلِّ مَا يَصْبَحُكُمْ مِنَ الدُّنْيَا.

7219. Verily you are requited for your actions, so do not do anything except good.

٧٢١٩. إِنَّكُمْ مُحَاذُونَ بِأَفْعَالِكُمْ فَلَا تَفْعَلُوا إِلَّا بِرًا.

7220. Verily if you seize the opportunity to perform righteous deeds [in this world], you will attain your greatest aspirations in the Hereafter.

٧٢٢٠. إِنَّكُمْ إِنْ اغْتَنَمْتُمْ صَالِحَ الْأَعْمَالِ نَلْثُمُ مِنَ الْآخِرَةِ نِهايَةَ الْآمَالِ.

7221. Verily a person is only rewarded for what he has sent in advance and meets [only] that which he sent ahead.

٧٢٢١. إِنَّمَا الْمَرءَ مُجْزَىٰ بِمَا أَسْلَفَ وَقَادِمٌ عَلَىٰ مَا قَدَّمَ.

7222. The bane of action is abandoning sincerity.

٧٢٢٢. آفَةُ الْعَمَلِ تَرُكُ الْإِحْلَاصِ.

7223. The bane of works is the inability of the workers.

٧٢٢٣. آفَةُ الْأَعْمَالِ عَجْزُ الْعَمَالِ.

7224. The bane of action is idleness.

٧٢٢٤. آفَةُ الْعَمَلِ الْبِطَالَةُ.

7225. When you have considered [the consequences of an action], then do it.

٧٢٢٥. إِذَا ارْتَأَيْتَ فَافْعُلْ.

7226. Through virtuous deeds, praise becomes worthy.

٧٢٢٦. يُحْسِنُ الْأَفْعَالِ يَحْسِنُ التَّنَاءُ.

7227. Through righteous deeds, the strength of a believer's faith is deduced.

٧٢٢٧. بِالصَّالِحَاتِ يُسْتَدَلُ عَلَى حُسْنِ الإِيمَانِ.

7228. It is by action, not laziness, that reward is gained.

٧٢٢٨. بِالْعَمَلِ يَحْصُلُ التَّوَابُ لَا بِالْكَسْلِ.

7229. It is by good action that the fruit of knowledge is reaped, not by good speech.

٧٢٢٩. يُحْسِنُ الْعَمَلُ يُجْنِي ثَمَرَةُ الْعِلْمِ لَا يُحْسِنُ الْقَوْلِ.

7230. It is through action that Paradise is achieved, not through hope.

٧٢٣٠. بِالْعَمَلِ تَحْصُلُ الْجَنَّةُ لَا بِالْأَمْلِ.

7231. By righteous deeds, ranks are raised.

٧٢٣١. بِالْأَعْمَالِ الصَّالِحَاتِ تُرْفَعُ الدَّرَجَاتُ.

7232. Delay in action is a symbol of laziness.

٧٢٣٢. تَأْخِيرُ الْعَمَلِ عُنُوانُ الْكَسْلِ.

7233. Keeping an action sincere is harder than performing the action itself.

٧٢٣٣. تَصْفِيَةُ الْعَمَلِ أَشَدُ مِنَ الْعَمَلِ.

7234. Haste towards praiseworthy actions and virtuous traits, and vie for truthful speech and generous giving.

٤٧٢٣٤. تَبَادِرُوا إِلَى مَحَامِدِ الْأَفْعَالِ وَفَضَائِلِ الْخِلَالِ وَتَنَافَسُوا فِي صِدْقِ الْأَقْوَالِ وَبَذْلِ الْأَمْوَالِ.

7235. The fruit of [good] action is the [divine] reward given for it.

٧٢٣٥. ثَمَرَةُ الْعَمَلِ الْأَجْرُ عََيْنِيهِ.

7236. The fruit of righteous action is [righteous] like its root.

٧٢٣٦. ثَمَرَةُ الْعَمَلِ الصَّالِحِ كَأَصْلِهِ.

7237. The fruit of evil action is [evil] like its root.

٧٢٣٧. ثَمَرَةُ الْعَمَلِ السَّيِّئِ كَأَصْلِهِ.

7238. The reward of your action is greater than your action.

٧٢٣٨. ثَوَابُ عَمَلِكَ أَفْضَلُ مِنْ عَمَلِكَ.

7239. The reward for an action is to the extent of the difficulty [endured] in it.

٧٢٣٩. ثَوَابُ الْعَمَلِ عَلَى قَدْرِ الْمَشَقَّةِ فِيهِ.

7240. The garment of action (or knowledge) immortalizes you and does not get worn out; it preserves you and does not perish.

٧٢٤٠. ثَوْبُ الْعَمَلِ (الْعِلْمُ) يُخَلِّدُكَ وَلَا يَبْلِي وَيُبَقِّيَكَ وَلَا يَفْنِي.

7241. Persist in seizing the opportunity of performing the action whose reward does not perish.

٧٢٤١. ثَابِرُوا عَلَى اغْتِنَامِ عَمَلٍ لَا يَفْنِي ثَوَابُهُ.

7242. Persist in those actions that cause you to become free from hellfire and attain Paradise.

٧٢٤٢. ثَابِرُوا عَلَى الْأَعْمَالِ الْمُوَجَّهَةِ لِكُلِّ الْخَلاصِ مِنَ النَّارِ وَالْغَوْزِ بِالْجَنَّةِ.

7243. The reward for an action is the fruit of the action.

٧٢٤٣. ثَوَابُ الْعَمَلِ ثَمَرَةُ الْعَمَلِ.

7244. Beautiful action declares the goodness of the source.

٧٢٤٤. جَمِيلُ الْفَعْلِ يُبَيِّنُ عَنْ طِيبِ الْأَصْلِ.

7245. Allah has kept for every [good] deed a reward, for everything a reckoning and for every term a written appointment.

٧٢٤٥. جَعَلَ اللَّهُ لِكُلِّ عَمَلٍ ثَوَابًا وَلِكُلِّ شَيْءٍ حِسَابًا وَلِكُلِّ أَجَلٍ كِتَابًا.

7246. Virtuous action is the best provision and the greatest resource.

٧٢٤٦. حُسْنُ الْعَمَلِ حَيْرُ دُخْرٍ وَأَفْضَلُ عُدَّةٍ.

7247. Good action is the substantiation of good words.

٧٢٤٧. حُسْنُ الْأَفْعَالِ مِصْدَاقُ حُسْنِ الْأَفْوَالِ.

7248. The best of your deeds are those that fulfil your duty.

٧٢٤٨. حَيْرُ أَعْمَالِكَ مَا قَضَى فَرِضَكَ.

7249. The best of actions is that which earns gratitude.

٧٢٤٩. حَيْرُ الْأَعْمَالِ مَا اكْتَسَبَ شُكْرًا.

7250. The best of actions is that which rectifies the faith.

٧٢٥٠. حَيْرُ الْأَعْمَالِ مَا أَصْلَحَ الدِّينَ.

7251. The best deed is that which is accompanied by sincerity.

٧٢٥١. حَيْرُ الْعَمَلِ مَا صَحِبَهُ الْإِحْلَاصُ.

7252. The best of deeds is that which is adorned by kindness.

٧٢٥٢. حَيْرُ الأَعْمَالِ مَا زَانَهُ الرِّفْقُ.

7253. The best of actions is that which fulfils the requirements.

٧٢٥٣. حَيْرُ الأَعْمَالِ مَا قَضَى اللَّوَازِمُ.

7254. Your best action is that by which you improve your day [of reckoning] and the worst [of your actions] is that by which you corrupt your community.

٧٢٥٤. حَيْرُ عَمَلِكَ مَا أَصْلَحْتَ بِهِ يَوْمَكَ وَشَرُّهُ مَا أَفْسَدْتَ (اسْتَفْسَدْتَ) بِهِ فَوْمَكَ.

7255. The best action is maintaining a balance between hope and fear.

٧٢٥٥. حَيْرُ الأَعْمَالِ إِعْدَادُ الرَّجَاءِ وَالْخَوْفِ.

7256. May Allah have mercy upon the person who anticipates death and performs good deeds for the abode of his [permanent] residence and the place of his dignity.

٧٢٥٦. رَحْمَةُ اللَّهِ امْرَأً بَادَرَ الأَجَلَ وَأَحْسَنَ الْعَمَلَ لِدَارِ إِقَامَتِهِ وَمَحَلِّ كَرَامَتِهِ.

7257. Many an action is corrupted by the intention.

٧٢٥٧. رَبُّ عَمَلٍ أَفْسَدَتْهُ النِّيَّةُ.

7258. Many a small action [that you do] is considered by you as being great.

٧٢٥٨. رَبُّ صَغِيرٍ مِّنْ عَمَلِكَ تَسْتَكِبِرُهُ.

7259. Supplementing words with action is the best virtue and the abstraction of action from words is the ugliest vice.

٧٢٥٩. زِيَادَةُ الْفِعْلِ عَلَى الْقَوْلِ أَحْسَنُ فَضْيَلَةٍ وَنَفْعُضُ الْفِعْلِ عَنِ الْقَوْلِ أَفْبَحُ رَذْيَلَةً.

7260. Evil action is evidence of a vile origin.

٧٢٦٠. سُوءُ الْفِعْلِ ذَلِيلٌ لُؤْمُ الأَصْلِ.

7261. The worst action is that which results in sins.

٧٢٦١. شَرُّ الْأَفْعَالِ مَا جَلَبَ الْآثَامَ.

7262. The worst action is that which destroys the good turn [that is done to others].

٧٢٦٢. شَرُّ الْأَفْعَالِ مَا هَدَمَ الصَّيْنِيَّةَ.

7263. There is a great difference between the action whose pleasure wanes but its [ill] effects remain and the action whose

٧٢٦٣. شَتَانَ بَيْنَ عَمَلٍ تَدْهَبُ لَذَّتُهُ وَتَبْقَى تَيْعَتُهُ وَبَيْنَ عَمَلٍ تَدْهَبُ مَؤْنَتُهُ وَتَبْقَى مَنْوَتُهُ.

hardship disappears but its reward remains.

7264. The goodness of an action is [gauged] by the righteousness of [its] intention.

7265. The correctness of action [and behaviour] beautifies a person.

7266. The two qualities without which Allah, the Glorified, does not accept any deeds are: piety and sincerity.

7267. Seeking lofty stations and ranks without any action is folly.

7268. You must undertake righteous actions for indeed it is the provision that leads to Paradise.

7269. You must persevere in your actions in times of activeness and laziness.

7270. You must perform virtuous actions and hasten towards them, and let not others become more worthy of them than you.

7271. I am amazed at the one who knows that there is reward for [good] deeds, how can he not make his actions righteous?!

7272. The action of an ignorant person is a curse and his knowledge is misguidance.

7273. In working for the permanent abode there is attainment of prosperity.

7274. The merit of an action is the sincerity in it.

7275. Everyone reaps what he sows and is rewarded for what he does.

٧٢٦٤. صَلَاحُ الْعَمَلِ بِصَلَاحِ النِّيَّةِ.

٧٢٦٥. صَوَابُ الْفِعْلِ يُزَيِّنُ الرَّجُلَ.

٧٢٦٦. صِقْتَانِ لَا يَقْبَلُ اللَّهُ سُبْحَانَهُ الْأَعْمَالُ إِلَّا
بِهِمَا: التُّقْىٰ وَالْإِحْلَاصُ.

٧٢٦٧. طَلَبُ الْمَرَاتِبِ وَالدَّرَجَاتِ يُغَيِّرُ عَمَلٍ جَهَلٍ.

٧٢٦٨. عَلَيْكُ بِصَالِحِ الْعَمَلِ فَإِنَّهُ الرَّازُدُ إِلَى الْجَنَّةِ.

٧٢٦٩. عَلَيْكُ بِإِدْمَانِ الْعَمَلِ فِي النِّشَاطِ وَالْكَسْلِ.

٧٢٧٠. عَلَيْكُمْ بِأَعْمَالِ الْخَيْرِ فَتَبَارُوْهَا وَلَا يَكُنْ
عَيْنُكُمْ أَحَقُّ إِهَا مِنْكُمْ.

٧٢٧١. عَجِبْتُ لِمَنْ يَعْلَمُ أَنَّ لِلْأَعْمَالِ جَزَاءً كَيْفَ
لَا يُخْسِنُ عَمَلَهُ.

٧٢٧٢. عَمَلُ الْجَاهِلِ وَبَالٌ وَعِلْمُهُ ضَلَالٌ.

٧٢٧٣. فِي الْعَمَلِ لِدَارِ الْبَقَاءِ إِدْرَأُكَ الْفَلَاحِ.

٧٢٧٤. فَضْلَيَّةُ الْعَمَلِ الْإِحْلَاصُ فِيهِ.

٧٢٧٥. كُلُّ يَحْصُدُ مَا زَرَعَ وَيُجْزِي بِمَا صَنَعَ.

7276. Every person will face that which he did and is rewarded for that which he performs.

7277. It is enough of a righteous act to have a good habit.

7278. Whenever you perform an action with sincerity, you attain something you hope for in the Hereafter.

7279. As you deal with others, so too will you be dealt with.

7280. For every action there is a reward, so let your actions be for that which remains and leave aside that which perishes.

7281. Let your most reliable provisions be [your] righteous actions.

7282. Action will never become pure until knowledge becomes sound.

7283. Action will never be pure unless it is accompanied by knowledge.

7284. One who works [for the Hereafter] yearns [for it].

7285. One who works increases in strength.

7286. One who falls short in his action increases his lassitude.

7287. One who works for the Hereafter attains success through the right [course].

7288. One who does as he wishes meets that which displeases him.

٧٢٧٦. كُلُّ امْرَءٍ يُلْفِي مَا عَمِلَ وَيُجْزِي بِمَا صَنَعَ.

٧٢٧٧. كَفَى بِفِعْلِ الْحَيْرِ حُسْنُ عَادَةٍ.

٧٢٧٨. كُلَّمَا أَخْلَصْتَ عَمَلاً بَلَغْتَ مِنَ الْآخِرَةِ أَمَلًاً.

٧٢٧٩. كَمَا تَدِينُ تُدَانُ.

٧٢٨٠. لِكُلِّ عَمَلٍ جَزَاءٌ فَاجْعَلُوا عَمَلَكُمْ لِمَا يَنْفِقُونَ وَذَرُوا مَا يَنْفَعُ.

٧٢٨١. لِيَكُنْ أَوْثَقُ الدَّخَائِرِ عِنْدَكَ الْعَمَلُ الصَّالِحُ.

٧٢٨٢. لَنْ يَصْفُّ الْعَمَلُ حَتَّى يَصِحَّ الْعِلْمُ.

٧٢٨٣. لَنْ يَرْكُو الْعَمَلُ حَتَّى يُقَارِنَهُ الْعِلْمُ.

٧٢٨٤. مَنْ عَمِلَ إِشْتَاقَ.

٧٢٨٥. مَنْ يَعْمَلَ يَرْدَدْ فُؤَادًا.

٧٢٨٦. مَنْ يُفَصِّرَ فِي الْعَمَلِ يَرْدَدْ فَتْرَةً.

٧٢٨٧. مَنْ عَمِلَ لِلْمَعَادِ ظَفَرَ بِالسَّدَادِ.

٧٢٨٨. مَنْ فَعَلَ مَا شَاءَ لَقِيَ مَا سَاءَ.

7289. One who is slowed down by his action cannot be hastened by his lineage.

7290. One whose action is sincere will not be deprived of what he hopes for.

7291. One who acts in obedience to Allah, he is well pleased with [by Allah].

7292. Whoever makes his actions good, attains his hopes.

7293. One who is sincere in his action his reward will be pure.

7294. One whose action is action, his requital will be good.

7295. Whoever acts upon the commandments of Allah, obtains reward.

7296. One who acts in obedience to Allah gains [prosperity].

7297. One who makes his actions good demonstrates the abundance of his intellect.

7298. One who is heedless of acting in obedience to Allah has wronged himself.

7299. One who is not pleased with his action, is forced to perform even better.

7300. One whose action is good attains from Allah what he hopes for.

7301. One whose action is free from sin attains his hope from the Hereafter.

7302. One who is incapable of performing his actions falls behind in his circumstances

٧٢٨٩. مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْتَرِّعْ بِهِ نَسْبَةً.

٧٢٩٠. مَنْ أَحْلَصَ الْعَمَلَ لَمْ يَعْدِمْ الْمَأْمُولَ.

٧٢٩١. مَنْ عَمِلَ بِطَاعَةِ اللَّهِ كَانَ مَرْضِيًّا.

٧٢٩٢. مَنْ أَخْسَنَ عَمَلَةً بَلَغَ أَمْلَهُ.

٧٢٩٣. مَنْ نَصَحَّ فِي الْعَمَلِ نَصَحَّتْهُ الْمَجَازَا.

٧٢٩٤. مَنْ أَخْسَنَ الْعَمَلَ حَسِنَتْ لَهُ الْمَكَافَا.

٧٢٩٥. مَنْ عَمِلَ بِأَوْامِرِ اللَّهِ أَحْرَرَ الْأَجْرَ.

٧٢٩٦. مَنْ عَمِلَ بِطَاعَةِ اللَّهِ مَلِكَ.

٧٢٩٧. مَنْ أَخْسَنَ أَفْعَالَهُ أَعْرَبَ عَنْ وُفُورِ عَقْلِهِ.

٧٢٩٨. مَنْ أَهْلَكَ الْعَمَلَ بِطَاعَةِ اللَّهِ ظَلَّمَ نَفْسَهُ.

٧٢٩٩. مَنْ أَنْفَ مِنْ عَمَلِهِ اضْطَرَّهُ ذَلِكَ إِلَى عَمَلٍ خَيْرٍ مِنْهُ.

٧٣٠٠. مَنْ حَسِنَ عَمَلَهُ بَلَغَ مِنَ اللَّهِ أَمْلَهُ.

١. ٧٣٠١. مَنْ سَلِمَ مِنَ الْمَعَاصِي عَمَلُهُ بَلَغَ مِنَ الْآخِرَةِ أَمْلُهُ.

٧٣٠٢. مَنْ عَجَزَ عَنْ أَعْمَالِهِ أَدْبَرَ فِي أَخْوَالِهِ.

[and does not make progress].

7303. Whoever falls short in [his] action, Allah, the Glorified, afflicts him with distress; and Allah has no need for one who spares nothing of himself or his wealth [for attaining His pleasure].

7304. From the perfection of [an] action is the sincerity in it.

7305. From the best actions is that which leads to Paradise and saves from hellfire.

7306. He who makes his actions evil has not done well.

7307. How truthful the human being is with his [own] soul and what better evidence [is there] of his nature is than his [own] action.

7308. That which you beget is for the dust, that which you build is for destruction, that which you amass is to perish, that which you do is recorded in a book [of deeds] and stored for the Day of Accounting.

7309. The basis of an action [and its acceptance] is the sincerity in it.

7310. What a good provision [for the Hereafter] good action is!

7311. How good a preparation working for the Hereafter is!

7312. He who works for the Eternal Abode attains his aspiration.

7313. Never do that which would tarnish you

٧٣٠٣. مَنْ قَصَرَ فِي الْعَمَلِ إِبْتَلَاهُ اللَّهُ سُبْحَانَهُ بِالْعَذَابِ
وَلَا حَاجَةَ لِلَّهِ فِيمَنْ لَيْسَ لَهُ فِي نَفْسِهِ وَمَا لَهُ نَصِيبٌ.

٤. ٧٣٠٤. مِنْ كَمَالِ الْعَمَلِ إِلْخَلَاصُ فِيهِ.

٥. ٧٣٠٥. مِنْ أَفْضَلِ الْأَعْمَالِ مَا أَوْجَبَ الْجَنَّةَ وَأَنْجَى
مِنَ النَّارِ.

٦. ٧٣٠٦. مَا أَحْسَنَ مَنْ أَسَاءَ عَمَلَهُ.

٧. ٧٣٠٧. مَا أَصْدَقَ الْإِنْسَانَ عَلَى نَفْسِهِ وَأَيَّ دَلِيلٍ
عَلَيْهِ كَفِعْلِهِ.

٨. ٧٣٠٨. مَا وَلَدْتُمْ فَلِلَّهِ رَبِّ وَمَا بَيْتُمْ فَلِلَّهِ خَرَابٌ وَمَا
حَمَعْتُمْ فَلِلَّهِ ذَهَابٌ وَمَا عَمِلْتُمْ فَقِي كِتَابٍ مُدَّحِّرٍ لِيَوْمِ
الْحِسَابِ.

٩. ٧٣٠٩. مِلَائِكَةُ الْعَمَلِ إِلْخَلَاصُ فِيهِ.

١٠. ٧٣١٠. يَعْمَلُ الرَّازُودُ حُسْنُ الْعَمَلِ.

١١. ٧٣١١. يَعْمَلُ الْإِعْتِدَادُ الْعَمَلُ لِلْمَعَادِ.

١٢. ٧٣١٢. نَالَ الْمُنْفِي مَنْ عَمِلَ لِدَارِ الْبَقَاءِ.

١٣. ٧٣١٣. لَا تَفْعَلَنَّ مَا يَعْرُوكُ مَعَافَةً.

with disgrace.

7314. Do not do that which will lower your dignity and your reputation.

7315. Do not shoot an arrow that you are unable to turn back.

7316. Never undo a knot that you are unable to firmly retie.

7317. There is no trade like good deeds.

7318. There is no provision more beneficial than righteous deeds.

7319. There is no good in action without knowledge.

7320. There is no good in action except with knowledge.

7321. There is no reward for one who has no [good] deeds.

7322. Righteous action is not complete except with righteous intention.

7323. Action with God-wariness is never little, and how can something that is accepted [by Allah] be [considered] little?!

7324. A person cannot dispense with his need for righteous deeds until the time when his soul leaves his body.

7325. Nobody abandons acting upon [his] knowledge except the one who is doubtful of its reward.

7326. Nobody acts upon [his] knowledge except the one who is certain about the

٤٧٣١٤. لا تَفْعَلْ مَا يَشِينُ الْعَرْضَ وَالْإِسْمَ.

٤٧٣١٥. لا تَرْمِ سَهْمًا يُعْجِزُكَ رَدْهُ.

٤٧٣١٦. لا تَخْلُّ عَمْدًا يُعْجِزُكَ إِيَّاً فُهْمَهُ.

٤٧٣١٧. لَا تِجَارَةَ كَالْعَمَلِ الصَّالِحِ.

٤٧٣١٨. لَا ذُحْرٌ أَنْفَعُ مِنْ صَالِحِ الْعَمَلِ.

٤٧٣١٩. لَا حَيْرٌ فِي عَمَلٍ بِلَا عِلْمٍ.

٤٧٣٢٠. لَا حَيْرٌ فِي الْعَمَلِ إِلَّا مَعَ الْعِلْمِ.

٤٧٣٢١. لَا ثَوَابَ لِمَنْ لَا عَمَلَ لَهُ.

٤٧٣٢٢. لَا يَكُنْ صَالِحُ الْعَمَلِ إِلَّا بِصَالِحِ الْبَيْتَ.

٤٧٣٢٣. لَا يَقِلُّ عَمَلٌ مَعَ تَفْوِيٍ وَكَيْفَ يَقِلُّ مَا يُتَقْبَلُ.

٤٧٣٢٤. لَا يَسْتَغْنِي الْمُؤْمِنُ إِلَى حِينٍ مُفَارَقَةِ رُوحِهِ حَسَدَهُ عَنْ صَالِحِ الْعَمَلِ.

٤٧٣٢٥. لَا يَرْثُكَ الْعَمَلُ بِالْعِلْمِ إِلَّا مَنْ شَكَّ فِي الثَّوَابِ عَلَيْهِ.

٤٧٣٢٦. لَا يَعْمَلُ بِالْعِلْمِ إِلَّا مَنْ أَيْقَنَ بِفَضْلِ الْأَخْرِيِّ.

greatness of its reward.

فيه.

7327. Nobody can ever dispense with his need for increasing his good deeds.

٧٣٢٧. لا يَسْتَعْنِي عَامِلٌ عَنِ الْإِسْتِرَادَةِ مِنْ عَمَلٍ
صَالِحٍ.

7328. There is no good in an act except with certitude and piety.

٧٣٢٨. لَا حَيْرٌ فِي عَمَلٍ إِلَّا مَعَ الْيَقِينِ وَالوَرَعِ.

7329. The deeds of a person ought to be better than his words and his words should not be better than his actions.

٧٣٢٩. يَنْبَغِي أَنْ تَكُونَ أَفْعَالُ الرَّجُلِ أَحْسَنَ مِنْ
أَقْوَالِهِ وَلَا تَكُونَ أَقْوَالُهُ أَحْسَنَ مِنْ أَفْعَالِهِ.

7330. A person is tested by his actions, not by his words.

٧٣٣٠. يُمْتَحِنُ الرَّجُلُ بِفِعْلِهِ لَا بِقَوْلِهِ.

7331. It is shameful for a person's deeds to fall short of his knowledge and for his actions to be incapable of matching his words.

٧٣٣١. يُفْجِحُ بِالرَّجُلِ أَنْ يَفْصُرُ عَمَلَهُ عَنْ عِلْمِهِ
وَيَعْجِزُ فِعْلَهُ عَنْ قَوْلِهِ.

7332. The one who abandons [a good] action has no certainty about its reward.

٧٣٣٢. الْتَّارِكُ لِلْعَمَلِ غَيْرُ مُوقِنٍ بِالثَّوَابِ عَلَيْهِ.

7333. One who sows something, reaps it.

٧٣٣٣. مَنْ زَرَعَ شَيْئًا حَصَدَهُ.

7334. The tongue of action is truer than the tongue of speech.

٧٣٣٤. لِسَانُ الْحَالِ أَصْدَقُ مِنْ لِسَانِ الْمَقَالِ.

7335. The one who acts with ignorance is like one who is travelling on the wrong path, so his effort in moving forward adds nothing for him but distance from his goal.

٧٣٣٥. الْعَامِلُ يَجْهَلُ كَالسَّائِرُ عَلَى غَيْرِ طَرِيقٍ فَلَا
يَزِيدُهُ جُدُهُ فِي السَّرِّ إِلَّا بُعْدًا عَنْ حَاجَتِهِ.

7336. The person who gains the most felicity from [that which is] good is the one who acts upon it.

٧٣٣٦. أَسْعَدُ النَّاسِ بِالْخَيْرِ الْعَامِلُ بِهِ.

7337. The one who acts with knowledge is like one who travels on the clear path.

٧٣٣٧. الْعَامِلُ بِالْعِلْمِ كَالسَّائِرُ عَلَى الطَّرِيقِ
الواضح.

7338. One who acts upon religion for worldly gain, his recompense from Allah is [nothing but] hellfire.

7339. Verily you are more in need of honourable deeds than you are of eloquent words.

7340. Make your weighing scales heavy with righteous acts.

7341. The best of deeds is that which people compel themselves to do.

7342. The worst act is that by which you spoil your Hereafter.

7343. The loftiest of actions is making [your] faith sincere and [having] true piety and certitude.

7344. Verily the certitude of a believer is seen in his action, and the doubt of a hypocrite is seen in his action.

7345. Working for the Hereafter with desire for this world has no benefit.

7346. Actions are [carried out] through know-how.

7347. Deeds are the fruits of intentions.

٧٣٣٨. عَامِلُ الدِّينِ لِلدُّنْيَا جَزَاؤُهُ عِنْدَ اللَّهِ النَّارُ.

٧٣٣٩. إِنَّكُمْ إِلَى مَكَارِمِ الْأَفْعَالِ أَخْوَجُ مِنْكُمْ إِلَى بِلَاغَةِ الْأَفْوَالِ.

٧٣٤٠. ثَقِلُوا مَوَازِينَكُمْ بِالْعَمَلِ الصَّالِحِ.

٧٣٤١. أَفْضَلُ الْأَعْمَالِ مَا أَكْرِهَتِ النُّفُوسُ عَلَيْهَا.

٧٣٤٢. شَرُّ الْعَمَلِ مَا أَفْسَدْتَ بِهِ مَعَادَكَ.

٧٣٤٣. أَعْلَى الْأَعْمَالِ إِحْلَاصُ الإِيمَانِ وَصِدْقُ الورَعِ وَالْإِيقَانِ.

٧٣٤٤. إِنَّ الْمُؤْمِنَ يُرَى يَقِينُهُ فِي عَمَلِهِ وَإِنَّ الْمُنَافِقَ يُرَى شَكُّهُ فِي عَمَلِهِ.

٧٣٤٥. لَا يَنْفَعُ الْعَمَلُ لِلآخرَةِ مَعَ الرَّغْبَةِ فِي الدُّنْيَا.

٧٣٤٦. الْأَعْمَالُ بِالْحُكْمِ.

٧٣٤٧. الْأَعْمَالُ ثِمارُ التَّائِبَاتِ.

7348. Do not make any dealings with one from whom you have no power to demand justice.

٧٣٤٨. لَا تُعَامِلْ مَنْ لَا تَقْدِرُ عَلَى الْإِنْتِصَافِ مِنْهُ.

BLINDNESS AND THE BLIND

العمى والأعمى

7349. The blindest of people is one who is blind to our love and our excellence, and one who has hatred for us without any wrongdoing on our part towards him, except that we invited him to the truth while others invited him to temptation and [the pleasures of] this world, so they preferred it and displayed hatred towards us.

7350. Sometimes the blind one arrives at his goal.

7351. One who is blind to that which is in front of him instils doubt within himself.

٧٣٤٩. أَشَدُ النَّاسِ عَمَىً: مَنْ عَمِيَ عَنْ حُبِّنَا وَفَضْلِنَا وَنَاصِبَنَا الْعَدَاوَةَ بِلَا ذَنْبٍ سَبَقَ مِنْنَا إِلَيْهِ إِلَّا أَنَّ دَعْوَتَنَا إِلَى الْحَقِّ وَدَعَاهُ سَوَانَا إِلَى الْفِتْنَةِ وَالدُّنْيَا فَآثَرُوهَا وَنَصَبُوا الْعَدَاوَةَ لَنَا.

٧٣٥٠. رَبِّيَا أَصَابَ الْعَمَى (الأعمى) فَصَدَّهُ.

٧٣٥١. مَنْ عَمِيَ عَمًا بَيْنَ يَدَيْهِ غَرَبَ الشَّلَّكَ بَيْنَ جَنْبَيْهِ.

THE OBSTINATE

المتعنت

7352. Pleasing the obstinate one is a goal that cannot be attained.

٧٣٥٢. رِضْيُ الْمَتَعَنِّتِ غَايَةٌ لَا تُدْرِكُ.

DESCENT AND LINEAGE

العنصر والمختد والأعراق

7353. One whose lineage is wicked, his presence [in any gathering] is bad.

٧٣٥٣. مَنْ حَبِّثَ عَنْصُرًا سَاءَ حُضُورًا.

7354. One whose lineage is honourable, his presence is good.

٤. مَنْ كَرُّمَ مَحْتَدًا حَسُنَّ مَشَهُدًا.

7355. Good manners are from the [signs of] honourable descent.

٧٣٥٥. مِنْ شَرْفِ الْأَعْرَاقِ كَرُّمُ الْأَخْلَاقِ.

VIOLENCE

العنف

7356. The height of folly is violence.

٧٣٥٦. رأسُ السُّخْفِ الْعُنْفُ.

7357. Whoever acts violently, his goal becomes difficult [to achieve].

٧٣٥٧. رَاكِبُ الْعُنْفِ يَتَعَذَّرُ مَطْلُوبُهُ.

7358. One who acts violently, regrets.

٧٣٥٨. مَنْ رَكِبَ الْعُنْفَ نَدِمَ.

7359. One who perpetrates violence, regrets.

٧٣٥٩. مَنْ عَامَلَ بِالْعُنْفِ نَدِمَ.

THAT WHICH IS OF NO CONCERN

ما لا يعني

7360. Your getting involved in that which is of no concern to you is misguided ignorance.

٧٣٦٠. وُقُوعُكَ فِيمَا لَا يَعْنِيَكَ جَهْلٌ مُضِلٌّ.

7361. Do not busy yourself with that which is of no concern to you, and do not take upon yourself more than what is enough for you, and exert all your efforts for that which will save you.

٧٣٦١. لَا تَنْتَهِلْ إِمَّا لَا يَعْنِيَكَ وَلَا تَتَكَلَّفْ فَوْقَ مَا يَكْفِيَكَ وَاجْعَلْ كُلَّ هَيْكَ لِمَا يُنْجِيكَ.

7362. Leave aside that which does not concern you and busy yourself with the important work that will save you [in the Hereafter].

٧٣٦٢. دُغْ مَا لَا يَعْنِيَكَ وَاشْتَغِلْ بِهِمِّكَ الَّذِي يُنْجِيكَ.

7363. Blessed is the one who reduces his effort in that which does not concern him and exerts all his efforts for that which will save him.

٧٣٦٣. طُولِي لِمَنْ قَصَرَ هَمَّتُهُ عَلَى مَا يَعْنِيهِ وَجَعَلَ كُلَّ جَدِّهِ لِمَا يُنْجِيهِ.

7364. One who discards that which is of concern to him falls into that which does not concern him.

٧٣٦٤. مَنْ اطَّرَعَ مَا يَعْنِيهِ وَقَعَ إِلَى مَا لَا يَعْنِيهِ.

7365. One who prolongs his talk about that which he ought not to [speak of] has indeed made himself liable to dispraise.

٧٣٦٥. مَنْ أَطَّالَ الْحَدِيثَ فِيمَا لَا يَنْبَغِي فَقَدْ عَرَضَ نَفْسَهُ لِلْمَلَامَةِ.

7366. The greatest inconvenience is troubling yourself with that which does not concern you.

٧٣٦٦. أَكْبَرُ الْكُلُفَةِ تَعْنِيكَ فِيمَا لَا يَعْنِيكَ.

7367. One who occupies himself with that which does not concern him loses that which is important to him.

٧٣٦٧. مَنِ اشْتَغَلَ بِمَا لَا يَعْنِيهِ فَاتَّهُ مَا يَعْنِيهِ.

7368. Whoever occupies himself with that which is unnecessary, it causes him to lose [what is more to] his benefit.

٧٣٦٨. مَنِ اشْتَغَلَ بِعَيْرِ ضَرُورَتِهِ فَوَاهُ ذَلِكَ مَنْفَعَتُهُ.

THE CROOKED

الموعِج

7369. At times the crooked may become straight.

٧٣٦٩. قَدْ يَسْتَقِيمُ الْمَوْعِجُ.

HABIT

العادة

7370. The best worship is overcoming [a bad] habit.

٧٣٧٠. أَفْضَلُ الْعِبَادَةِ غَلَبَةُ الْعَادَةِ.

7371. Habit is second nature.

٧٣٧١. الْعَادَةُ طَبْعٌ ثَانٍ.

7372. Habit is an enslaving enemy.

٧٣٧٢. الْعَادَةُ عَدُوٌّ مُتَمَلِّكٌ.

7373. The bane of training [of the self] is the overpowering habit.

٧٣٧٣. آفَةُ الرِّيَاضَةِ غَلَبَةُ الْعَادَةِ.

7374. Through overpowering [evil] habits, there is attainment of lofty stations.

٧٣٧٤. بِغَلَبَةِ الْعَادَاتِ الْوُصُولُ إِلَى أَشْرَفِ الْمَقَامَاتِ.

7375. Superfluity [in speech] is one of the worst habits.

٧٣٧٥. يُعْسِنُ الْعَادَةُ الْفُضُولُ.

7376. Change your habits and acts of worship will become easier for you [to perform].

٧٣٧٦. عَيِّرُوا الْعَادَاتِ تَسْهُلُ عَلَيْكُمُ الطَّاعَاتُ.

7377. One who submits to his [evil] habits does not attain lofty stations.

٧٣٧٧. عَيْرُ مُدْرِكُ الدَّرَجَاتِ مِنْ أَطْاعَ الْعَادَاتِ.

7378. Habit has authority over every human being.

٧٣٧٨. لِلْعَادَةِ عَلَى كُلِّ إِنْسَانٍ سُلْطَانٌ.

7379. Whoever makes jesting his habit, his seriousness is not known.

٧٣٧٩. مِنْ جَعَلَ دَيْنَهُ الْمَزَلَ مَمْ يُعْرَفُ حِدْهُ.

RESURRECTION AND THE HOUR

المعاد وال الساعة

7380. Blessed is the one who remembers the [Day of] Resurrection and thus increases his provisions.

٧٣٨٠. طُولِي لِمَنْ ذَكَرَ الْمَعَادَ فَأَسْتَكْثَرَ مِنَ الزَّادِ.

7381. Blessed is the one who remembers the Resurrection and thus does good [deeds].

٧٣٨١. طُولِي لِمَنْ ذَكَرَ الْمَعَادَ فَأَحْسَنَ.

7382. You must work hard and struggle to improve your Hereafter.

٧٣٨٢. عَلَيْكَ بِالْجِدِّ وَالاجْتِهادِ فِي إِصْلَاحِ الْمَعَادِ.

7383. The Hour [of reckoning] has shown its face and the sign [of its coming] is evident for the one who recognizes it.

٧٣٨٣. قَدْ أَسْفَرَتِ السَّاعَةُ عَنْ وَجْهِهَا وَظَهَرَتِ
الْعَلَامَةُ لِمُؤْتَمِّهَا.

7384. The Hour has drawn near with its quakes and it has settled down with its chest on the ground.

٧٣٨٤. قَدْ أَشْرَقَتِ السَّاعَةُ بِزِلَازِلِهَا وَأَنْاحَتِ
بِكَلَائِلِهَا.

7385. They have risen from the resting place in their graves and gone towards the site of reckoning, and evidence has been brought

٧٣٨٥. قَدْ شَخَصُوا عَنْ (مِنْ) مُسْتَفِرِ الأَجْدَاثِ
وَصَارُوا إِلَى مَقَامِ الْحِسَابِ وَأُقِيمَتْ عَلَيْهِمُ الْحِجَاجُ.

against them.

7386. One who improves his Hereafter attains success through the right [course].

7387. One who is certain about the Hereafter increases his provisions [for it].

7388. The goodness of the Hereafter is [attained] through good deeds.

7389. When the horrors of the Day of Reckoning will be witnessed, there will be many who will show extreme regret.

7390. Being occupied with improving your Hereafter will save you from the chastisement of hellfire.

٧٣٨٦. مَنْ أَصْلَحَ الْمَعَادَ ظَفِيرٌ بِالسَّدَادِ.

٧٣٨٧. مَنْ أَيْقَنَ بِالْمَعَادِ إِسْتَكْثَرَ مِنَ الرِّزْدَادِ.

٧٣٨٨. صَالُحُ الْمَعَادِ يُحْسِنُ الْعَمَلِ.

٧٣٨٩. عِنْدَ مُعَايِنَةِ أَهْوَالِ الْقِيَامَةِ تَكْثُرُ مِنَ الْمُغْرِطِينَ النَّدَاءُ.

٧٣٩٠. إِشْتِغَالُكَ بِإِصْلَاحِ مَعَادِكَ يُنْجِيكَ مِنْ عَذَابِ التَّارِ.

THE MASSES

العام

7391. Separating yourself from the masses is from the best magnanimity.

٧٣٩١. مُبَايِنَةُ الْعَوَامِ مِنْ أَفْضَلِ الْمُرْوَّةِ.

ASSISTANCE

الإعانة

7392. Assist and you will be assisted.

٧٣٩٢. أَعِنْ ثُعَنْ.

7393. Assist your bother in gaining his guidance.

٧٣٩٣. أَعِنْ أَخَاكَ عَلَى هِدَايَتِهِ.

7394. Just as you assist [others], you are assisted.

٧٣٩٤. كَمَا ثُعِينُ ثَعَانُ.

7395. Do not assist a strong person over a weak one.

٧٣٩٥. لَا ثُعِنْ قَوِيًّا عَلَى ضَعِيفٍ.

7396. One who assists [a disbeliever] against a Muslim has indeed exited from the fold of Islam.

٧٣٩٦. مَنْ أَعَانَ عَلَى مُسْلِمٍ فَقَدْ بَرِئَ مِنَ الْإِسْلَامِ.

SEEKING ASSISTANCE

الاستعانة

7397. One who seeks assistance from the weak demonstrates his [own] weakness.

٧٣٩٧. مَنِ اسْتَعَانَ بِالْمُضَعِّفِ أَبَانَ عَنْ ضَعْفِهِ.

7398. Whoever seeks assistance from one who is not independent has wasted his affair.

٧٣٩٨. مَنِ اسْتَعَانَ بِعَيْرٍ مُسْتَقْلٌ ضَيَّعَ أُمْرًا.

7399. Whoever seeks the assistance of his enemy in order to fulfil his need, increases his distance from it [instead of getting it].

٧٣٩٩. مَنِ اسْتَعَانَ بِعَدُوٍّ عَلَى حاجِتِهِ إِزْدَادٌ بُعْدًا مِنْهُ.

7400. One who seeks assistance from Allah is assisted by Him.

٧٤٠٠. مَنِ اسْتَعَانَ بِاللَّهِ أَعْانَهُ.

7401. Seek assistance from your Lord, and ask Him to grant you success and the abandonment of every shortcoming (or disgraceful act) that drives you into doubt or surrenders you to misguidance.

٧٤٠١. عَلَيْكَ بِالإِسْتِعَانَةِ بِإِلَهِكَ وَالرَّغْبَةِ إِلَيْهِ فِي تَوْفِيقِكَ وَتَرْكِكَ كُلَّ شَائِئَةٍ (شَائِئَةً) أَوْ لَجْتَكَ فِي شُبِّهَةٍ أَوْ أَسْلَمْتَكَ إِلَى ضَلَالَةٍ.

7402. One who seeks assistance from the people of intellect traverses the path of right guidance.

٧٤٠٢. مَنِ اسْتَعَانَ بِذَوِي الْأَلْبَابِ سَلَكَ سَبِيلَ الرَّشَا.

SUCCOR

المعونة

7403. Succour descends from Allah to the extent of one's hardship.

٧٤٠٣. الْمَعْوَنَةُ تَنْزَلُ مِنَ اللَّهِ عَلَى قَدْرِ الْمُؤْنَةِ.

7404. To the extent of the hardship, there is succour from Allah.

٤. عَلَى قَدْرِ الْمُؤْنَةِ تَكُونُ مِنَ اللَّهِ الْمَعْوَنَةُ.

7405. Whoever turns his request to you [and seeks his need from you], assisting him becomes incumbent upon you.

KEEPING PROMISES AND FULFILLING PLEDGES

7406. Being loyal to the treacherous is treachery in the sight of Allah, the Glorified.

7407. Loyalty is the twin of trustworthiness and the adornment of brotherhood.

7408. Loyalty means preserving the rights [of others] and magnanimity means caring for one's close relatives.

7409. Verily loyalty is the twin of truthfulness and I do not know of a shield that is more protective than it.

7410. Loyalty is nobility.

7411. Loyalty is the twin of truthfulness.

7412. Loyalty is the trait of the honourable.

7413. Loyalty is the symbol of abundant religiosity and strong trustworthiness.

7414. If something happens between you and your enemy, which leads you to a truce and the enacting of a peace treaty, then preserve your pact with loyalty and guard your pledge with trust, and make your soul a shield between you and that which you have pledged.

العهد والوفاء به

٧٤٠٥. مَنْ وَجَّهَ رَغْبَتَهُ إِلَيْكَ وَجَبَتْ مَعْوِنَتَهُ عَلَيْكَ.

٧٤٠٦. الْوَفَاءُ لِأَهْلِ الْعَدْرِ عَدْرٌ عِنْدَ اللَّهِ سُبْحَانَهُ.

٧٤٠٧. الْوَفَاءُ تَوْأِمُ الْأَمَانَةَ وَزَيْنُ الْأُخْوَةِ.

٧٤٠٨. الْوَفَاءُ حِفْظُ الدِّيمَامِ وَالْمُرْوَةُ تَعْهُدُ ذَوِي الْأَرْحَامِ.

٧٤٠٩. إِنَّ الْوَفَاءَ تَوْأِمُ الصِّدْقِ وَمَا أَعْرِفُ جُنَاحًا أُوقِيَ مِنْهُ.

٧٤١٠. الْوَفَاءُ نُبْلَى.

٧٤١١. الْوَفَاءُ تَوْأِمُ الصِّدْقِ.

٧٤١٢. الْوَفَاءُ سَجِيَّةُ الْكَرَامِ.

٧٤١٣. الْوَفَاءُ عُنوانُ وُفُورِ الدِّينِ وَقُوَّةُ الْأَمَانَةِ.

٤٧٤١٤. إِنْ وَقَعْتُ بَيْنَكَ وَبَيْنَ عَدُوِّكَ قِصَّةٌ عَدَدْتَ إِلَيْهَا صُلْحًا وَأَبْسَطْتُهُ إِلَيْهَا ذِمَّةً فَحَطَّ عَهْدِكَ بِالْوَفَاءِ وَأَرَعَ ذِمَّتَكَ بِالْأَمَانَةِ وَاجْعَلَنَّ نَفْسَكَ جُنَاحًا بَيْنَكَ وَبَيْنَ مَا أُعْطِيْتَ مِنْ عَهْدِكَ.

٧٤١٥. آفَةُ الْعَهْوَدِ قِلَّةُ الرِّسَايَةِ.
7415. The bane of covenants is lack of care [in fulfilling them].
٧٤١٦. آفَةُ الْوَفَاءِ الْغَدْرُ.
7416. The bane of loyalty is treachery.
٧٤١٧. إِذَا وَعَدْتَ فَأْنِجِزْ.
7417. When you make a promise, keep it.
٧٤١٨. إِذَا عَاهَدْتَ فَأَنْمِمْ.
7418. When you make an agreement, fulfil it.
٧٤١٩. يُحْسِنِ الْوَفَاءُ يُعْرَفُ الْأَبْرَارُ.
7419. By their faithful loyalty, the virtuous ones are known.
٧٤٢٠. حَسْبُ الْخَلَائِقِ الْوَفَاءُ.
7420. The distinction of creatures is [by their] loyalty.
٧٤٢١. حُطْ عَهْدَكَ بِالْوَفَاءِ يَحْسَنُ لَكَ الْجَزَاءُ.
7421. Guard your promise with loyalty and your reward will be good.
٧٤٢٢. دَارُ الْوَفَاءِ لَا تَخْلُو مِنْ كَرِيمٍ وَلَا يَسْتَقِرُ إِلَيْهِمْ.
7422. The abode of loyalty is never without the [presence of the] honourable, and is never occupied by the wicked.
٧٤٢٣. سَبَبُ الْإِيْتَلَافِ الْوَفَاءُ.
7423. The cause of intimacy is loyalty.
٧٤٢٤. سُنَّةُ الْكَرِيمِ الْوَفَاءُ بِالْعَهْوَدِ.
7424. Keeping promises is the practice of the honourable ones.
٧٤٢٥. عَيْنِكَ بِالْوَفَاءِ إِنَّهُ أَوْفَى (أَوْفٌ) جُنَاحٌ.
7425. You must espouse loyalty, for it is the most protective shield.
٧٤٢٦. الْوَفَاءُ حِلْيَةُ الْعَفْلِ وَعُنْوانُ الْبُلْبُلِ.
7426. Loyalty is the ornament of the intellect and the symbol of nobility.
٧٤٢٧. أَشْرَفُ الْخَلَائِقِ الْوَفَاءُ.
7427. The most honourable characteristic is loyalty.
٧٤٢٨. الْوَفَاءُ كَرِمٌ الْمُوَدَّةُ رَحْمٌ.
7428. Loyalty is honour, friendship is compassion.
٧٤٢٩. الْوَفَاءُ عُنْوانُ الصَّفَاءِ.
7429. Loyalty is a symbol of purity.

7430. Loyalty is the fortress of eminence.

٧٤٣٠. الْوَفَاءُ حِصْنُ السُّلُودِ.

7431. A promise is an ailment and its cure is its fulfilment.

٧٤٣١. الْوَعْدُ مَرْضٌ وَالْوَفَاءُ إِجْاْرَةٌ.

7432. I have never slept with a promise I made to someone that had remained unfulfilled, thereby causing him to toss and turn restlessly in his bed so that he could successfully get what he needs [from me in the morning] but that my restlessness on my bed was much greater as a result of my desperation to meet him and fulfil the debt of his promise and out of fear of a hindrance that could cause its renegeing, for indeed renegeing on a promise is not from the characteristics of the honourable.

٧٤٣٢. مَا بَاتَ لِرَجُلٍ عِنْدِي مَوْعِدٌ قَطُّ فَبَاتَ يَتَمَلَّمُ عَلَىٰ فِرَاشِهِ لِيَعْلُمُ بِالظَّفَرِ بِحاجَتِهِ أَشَدُ مِنْ تَمَلُّمِي عَلَىٰ فِرَاشِي حِرْصًا عَلَىٰ الْخُرُوجِ إِلَيْهِ مِنْ ذَئْبِي عِدَتِهِ وَحَوْفًا مِنْ عَائِقٍ يُوَحِّبُ الْخُلُفَ فَإِنَّ خُلْفَ الْوَعْدِ لَيْسَ مِنْ أَخْلَاقِ الْكَرَامِ.

7433. The basis of a promise is its fulfilment.

٧٤٣٣. مِلَأُ الْوَعْدِ إِجْاْرَةً.

7434. How good a characteristic loyalty is!

٧٤٣٤. نِعْمَ الْخَلِيقَةُ الْوَفَاءُ.

7435. How good a companion of truthfulness loyalty is, and how good an associate of God-wariness piety is!

٧٤٣٥. نِعْمَ قَرِيبُ الصِّدْقِ الْوَفَاءُ وَنِعْمَ رَفِيقُ التَّقْوَىِ الْوَرَعُ.

7436. How good a companion of trustworthiness loyalty is!

٧٤٣٦. نِعْمَ قَرِيبُ الْأَمَانَةِ الْوَفَاءُ.

7437. The promise of an honourable person is immediate and swift.

٧٤٣٧. وَعْدُ الْكَرِيمِ نَقْدٌ وَتَعْجِيلٌ.

7438. The promise of a wicked person is delayed and full of excuses.

٧٤٣٨. وَعْدُ الْلَّئِيمِ تَسْوِيفٌ وَتَعْلِيلٌ.

7439. Do not promise that which you are incapable of fulfilling.

٧٤٣٩. لَا تَعِدْ إِمَّا تَعِجزُ عَنِ الْوَفَاءِ بِهِ.

7440. Do not guarantee that which you are

٧٤٤٠. لَا تَضْمِنْ مَا لَا تَقْدِرُ عَلَى الْوَفَاءِ بِهِ.

incapable of fulfilling.

7441. Never make a promise that you are not confident you will be able to keep.

7442. He who breaks his promises is not loyal in his covenants.

7443. Be a keeper of promises and a fulfiller of vows.

7444. One who fulfils his promise demonstrates his nobility.

7445. One who safeguards his covenant is considered loyal.

7446. One who is unwaveringly loyal deserves to be chosen [as a friend].

7447. The promise [that is made] is one of the two bondages.

7448. Fulfilling the promise [one makes] is one of the two emancipations.

7449. A polite refusal is better than a protracted promise.

7450. Fulfilling promises is from the signs of distinction.

7451. Sincere friendship and fulfilling promises are from loyalty to [one's] pledge.

7452. Be steadfast [and loyal] in fulfilling your pledges.

7453. Never trust the promise of the one who has no religion.

7454. One who has no loyalty cannot keep a

٧٤٤١. لَا تَعْدَنَ عِدَّةً لَا تَتَقْبَلُ مِنْ نَفْسِكَ بِإِنْجَازِهَا.

٧٤٤٢. غَيْرُ مُؤْفِي بِالْعُهُودِ مِنْ أَخْلَفَ الْوُعُودَ.

٧٤٤٣. كُنْ مُنَجِّزاً لِلْوَعْدِ مُوفِيًّا بِالنَّذْرِ.

٧٤٤٤. مَنْ وَفَىٰ بِعَهْدِهِ أَعْرَبَ عَنْ كَرْمِهِ.

٧٤٤٥. مَنْ حَفِظَ عَهْدَهُ كَانَ وَفِيًّا.

٧٤٤٦. مَنْ أَحْسَنَ الْوَفَاءَ اسْتَحْقَقَ الْإِصْطِفَاءَ.

٧٤٤٧. الْوَعْدُ أَحَدُ الرِّيقَيْنِ.

٧٤٤٨. إِنجَازُ الْوَعْدِ أَحَدُ الْعِتَقَيْنِ.

٧٤٤٩. الْمُنْعَجُ الجَمِيلُ أَحْسَنُ مِنَ الْوَعْدِ الطَّوِيلِ.

٧٤٥٠. إِنجَازُ الْوَعْدِ مِنْ دَلَائِلِ الْمَجْدِ.

٧٤٥١. خُلُوصُ الْوَدِّ وَالْوَفَاءُ بِالْوَعْدِ مِنْ حُسْنِ الْعَهْدِ.

٧٤٥٢. إِعْتَصِمُوا بِاللَّدِّمِ فِي أُوتَادِهَا.

٧٤٥٣. لَا تَتَقْبَلَنَّ بِعَهْدِهِ مَنْ لَا دِينَ لَهُ.

٧٤٥٤. لَا عَهْدَ لِمَنْ لَا وَفَاءَ لَهُ.

promise.

7455. The promise of one who has no intellect is not relied upon.

7456. You will never abide by the covenant of the book until you know the one who has cast it away.

7457. Never let the hardship that you undergo in [fulfilling] the covenant of Allah lead you to break it, for indeed your patience during the hardship from which you seek relief and a favourable outcome are better for you than the excuse [and betrayal] whose evil consequences you fear and because of which you are encompassed by chastisement from Allah.

7458. The most honourable of endeavours is being careful of [fulfilling] one's pledges (and the best trait is keeping ties with near relatives).

7459. Verily fulfilling promises is part of faith.

7460. Indeed promises are [like] metal collars around the necks [of people] until the Day of Resurrection, so whoever fulfils them is delivered by Allah, and whoever breaks them is forsaken by Allah, and whoever takes them lightly, they will take their plea to the One who has enjoined them and has ordered His creation to fulfil them.

7461. Do not renege on your covenant and do not break your pledge; and do not double-cross your enemy, for Allah has made his

7455. لَا يُوثق بِعَهْدٍ مِّنْ لَا عَقْلَ لَهُ.

7456. لَئِنْ تَأْخُذُوا مِيثَاقَ الْكِتَابِ حَتَّىٰ تَعْرِفُوا الدِّي نَبَذَهُ.

7457. لَا يَدْعُوكُمْ ضِيقٌ لِّرِزْقٍ فِي عَهْدِ اللَّهِ إِلَى النَّكُثِ إِنَّ صَرْبَكَ عَلَىٰ ضِيقٍ تَرْجُو اِنْفِرَاجَهُ وَفَضْلَ عَاقِبَتِهِ حَيْرَ لَكَ مِنْ عُذْرٍ تَخَافُ تَبْعَثَهُ وَخَيْطٌ بِإِنْ مِنَ اللَّهِ لِأَجْلِهِ الْغُفْوَةُ.

7458. أَشْرَفُ الْهِيمِ رِعَايَةُ الدِّيَمَ (الدِّيَمُ وَأَفْضَلُ الشَّيْءِ صِلَةُ الرَّحِيمِ).

7459. إِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيمَانِ.

7460. إِنَّ الْعُهُودَ قَائِدُ فِي الْأَعْنَاقِ إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ نَفَضَهَا خَذَلَهُ اللَّهُ وَمَنْ اسْتَحْفَطَ بِهَا خَاصَّمَتْهُ إِلَى الَّذِي أَكَّدَهَا وَأَخَذَ خَلْفَهُ بِمِقْطَهَا.

7461. لَا تَعْدَرَنَّ بِعَهْدِكَ وَلَا تُخْفِرَنَّ ذَمَّتَكَ وَلَا تَخْتَلِ عَدُوَّكَ فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ عَهْدَهُ وَذَمَّتَهُ

covenant and his pact a safety for him.

أَمْنًا لَهُ.

7462. One of the most honourable of traits is safeguarding [and fulfilling] your pledges.

٧٤٦٢. مِنْ أَشْرَفِ الشَّيْئِمْ حِيَاطَةُ الْذِمَّمِ.

7463. One of the most honourable of traits is being faithful to your pledges.

٧٤٦٣. مِنْ أَشْرَفِ الشَّيْئِمْ الْوَفَاءُ بِالْذِمَّمِ.

7464. He who does not observe his promises and agreements has no conviction in Allah.

٧٤٦٤. مَا أَيْقَنَ بِاللَّهِ مَنْ لَمْ يَرْعِ عُهُودَهُ وَذَمَّتَهُ.

7465. One who enters upon the springs of loyalty is quenched by the drink of purity.

٧٤٦٥. مَنْ وَرَدَ مَنَاهِلَ الْوَفَاءِ رَوِيَ مِنْ مَسَارِبِ الصَّفَاءِ.

7466. People are safe from the betrayal of one in whose heart resides loyalty.

٧٤٦٦. مَنْ سَكَنَ الْوَفَاءُ صَدْرَةُ أَمِنِ النَّاسُ عَذْرَةُ.

7467. One of the signs of faith is fulfilling promises.

٧٤٦٧. مِنْ دَلَائِلِ الإِيمَانِ الْوَفَاءُ بِالْعَهْدِ.

7468. Keeping promises is from the perfection of [one's] magnanimity.

٧٤٦٨. مِنْ تَمَامِ الْمُرْوَةِ إِنْجَازُ الْوَعْدِ.

7469. From the best [teachings] of Islam is the fulfilling of pledges.

٧٤٦٩. مِنْ أَفْضَلِ الْإِسْلَامِ الْوَفَاءُ بِالْذِمَّامِ.

7470. How good is loyalty and how evil is treachery!

٧٤٧٠. مَا أَحْسَنَ الْوَفَاءُ وَأَقْبَحَ الْجَفَاءَ.

7471. He who delays in fulfilling a promise has not kept it.

٧٤٧١. مَا أَنْجَرَ الْوَعْدَ مَنْ مَطَّلَ بِهِ.

7472. Fulfilling [one's] pledges is the adornment of honour.

٧٤٧٢. وَفَاءُ بِالْذِمَّمِ (وَفَاءُ الْذِمَّمِ) زِينَةُ الْكَرَمِ.

7473. One who breaks his pledge earns dispraise.

٧٤٧٣. مَنْ أَخْفَرَ ذِمَّةً إِنْتَسَبَ مَذَمَّةً.

7474. For every pledge that is broken there is uncertainty.

٧٤٧٤. لِكُلِّ نَاكِثٍ شُبُّهَةٌ.

FLAWS AND FAULTS

العيوب والنقص والعورات

7475. The greatest flaw is that you fault others for what is [also] in yourself.

٧٤٧٥. أَكْبَرُ الْعَيْبِ أَنْ تَعِيبَ غَيْرَكَ بِمَا هُوَ فِيهِ.

7476. The most incompetent of all people is one who is able to remove a flaw in himself but does not do so.

٧٤٧٦. أَعْجَزُ النَّاسِ مِنْ قَدَرِهِ عَلَى أَنْ يُبْرِلَ النَّقْصَ عَنْ نَفْسِهِ وَمَمْ يَفْعَلُ.

7477. Verily everyone has faults, so do not expose that which is hidden from you, for indeed Allah, the Glorified, has hidden them out of clemency; and hide the faults [of others] as much as possible, [and in return] Allah, the Glorified, will hide that which you would like to remain hidden.

٧٤٧٧. إِنَّ لِلنَّاسِ عُيُوبًا فَلَا تُكْشِفُ مَا غَابَ عَنْكَ فَإِنَّ اللَّهَ سُبْحَانَهُ يَخْلُمُ عَلَيْهَا وَاسْتُرَ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرَ اللَّهُ سُبْحَانَهُ مَا تُحِبُّ سَرْتُهُ.

7478. The inner hearts will soon become aware of the secret faults.

٧٤٧٨. تَكَادُ ضَمَائِرُ الْفُلُوبِ تَطَلَّعُ عَلَى سَرَائِرِ الْعُيُوبِ.

7479. Scrutinizing the faults of others is a fault [in itself].

٧٤٧٩. تَأْمُلُ الْعَيْبِ عَيْبٌ.

7480. I am surprised at the one about whom it is said: 'Indeed in him there is evil,' and he knows it is in him, how can he be annoyed?

٧٤٨٠. عَجِبْتُ لِمَنْ يُقَالُ: إِنَّ فِيهِ الشَّرَّ الَّذِي يَعْلَمُ أَنَّهُ يَعْلَمُ أَنَّهُ فِيهِ كَيْفَ يَسْخَطُ.

7481. I am amazed at the one who is described with a good trait that he knows is not in him, how can he be pleased?

٧٤٨١. عَجِبْتُ لِمَنْ يُوصَفُ بِالْخَيْرِ الَّذِي يَعْلَمُ أَنَّهُ لَيْسَ فِيهِ كَيْفَ يَرْضَى.

7482. Those with faults love to spread the faults of people so that they get a greater excuse for their own faults.

٧٤٨٢. ذَوُوا الْعُيُوبِ يُجْهِزُونَ إِشَاعَةَ مَعَائِبِ النَّاسِ لِيَتَسْعَ هُمُ الْعُذْرُ فِي مَعَائِبِهِمْ.

7483. I am amazed at one who disapproves of the faults of people while he has more

٧٤٨٣. عَجِبْتُ لِمَنْ يُنْكِرُ عُيُوبَ النَّاسِ وَنَفْسَهُ.

faults himself and does not see them.

أَكْثَرُ شَيْءٍ مَعَابًا وَلَا يُبَصِّرُهَا.

7484. The eyes of the lover are blind to the faults of his beloved, and his ears are deaf to the ugliness of his evils.

٧٤٨٤. عَيْنُ الْمُحِبِّ عَمِيَّةٌ عَنْ مَعَائِبِ الْمُحِبُّ وَأَذْنُهُ صَمَاءٌ عَنْ قُبْحِ مَسَاوِيهِ.

7485. Covering up the faults [of others] is generosity and virtue.

٧٤٨٥. غِطَاءُ الْعِيُوبِ السَّخَاءُ وَالْعَفَافُ.

7486. A person's own faults are enough to keep him occupied from the faults of other people.

٧٤٨٦. كَفَى بِالْمُرْءِ شُغْلًا (شُعْلَةً) بِمَعَائِبِهِ عَنْ مَعَائِبِ النَّاسِ.

7487. Let what one knows of his own faults hold him back from [disclosing] what he knows of the faults of others.

٧٤٨٧. لِيَكُفَّ مَنْ عَلِمَ مِنْكُمْ عَنْ عَيْبِ عَيْرِهِ مَا يَعْرِفُ مِنْ عَيْبِ نَفْسِهِ.

7488. Let that which you know of your own faults prevent you from mentioning the faults of others.

٧٤٨٨. لِيَنْهَاكَ عَنْ ذِكْرِ مَعَائِبِ النَّاسِ مَا تَعْرِفُ مِنْ مَعَائِبِكَ.

7489. Let the most preferred people in your eyes be the ones who guide you to your faults and help you to reform yourself.

٧٤٨٩. لِيَكُنْ آثُرُ النَّاسِ عِنْدَكَ مَنْ أَهْدَى إِلَيْكَ عَيْبَكَ وَأَعَانَكَ عَلَى نَفْسِكَ.

7490. Let the most beloved of all people to you be one who guides you to the right and discloses your faults to you.

٧٤٩٠. لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ مَنْ هَدَاكَ إِلَى مَرَاشِدِكَ وَكَشَفَ لَكَ عَنْ مَعَائِبِكَ.

7491. Not every fault is manifested.

٧٤٩١. لَيْسَ كُلُّ عَوْرَةٍ تَظْهَرُ.

7492. If the deficient person came to know of his own deficiency, he would be greatly disturbed by what he learnt of his faults.

٧٤٩٢. لَوْ عَرَفَ الْمُنْفُوضُ نَفْصَهُ لَسَاءَهُ مَا يَرَى مِنْ عَيْنِهِ.

7493. One who seeks a fault [in others] will find it.

٧٤٩٣. مَنْ طَلَبَ عَيْبًا وَجَدَهُ.

7494. One who shows you your fault has indeed counselled you.

٧٤٩٤. مَنْ بَصَرَكَ عَيْبَكَ فَقَدْ نَصَحَكَ.

7495. One who knows what [flaw] is in himself hides the faults of his brother.

7496. One who informs you of your faults is indeed your friend.

7497. One who hides your faults [from you] is indeed your enemy.

7498. One who discloses your faults to you guards you in your absence.

7499. One who flatters you for your fault, criticizes you in your absence.

7500. One who sees his own faults does not fault anyone.

7501. One who is looking for the faults of people should start with himself.

7502. Whoever disapproves of the faults of people but accepts them in himself, then that is a fool.

7503. One who belittles others for that which he himself does, then that is an imbecile.

7504. One of the greatest faults of a person is for his flaws to be hidden to him.

7505. Nothing prevents any of you from meeting his brother who has a fault which he hates [and advising him to reform] except the fear that he too may meet you with a similar fault; indeed you have joined together in the love of this transitory [life] and have rejected the Hereafter.

7506. He who mentions your faults has not

٧٤٩٥. مَنْ عَلِمَ مَا فِيهِ سَرَّ عَلَى أَخِيهِ.

٧٤٩٦. مَنْ أَبَانَ لَكَ عَيْبَكَ فَهُوَ وَدُودُكَ.

٧٤٩٧. مَنْ سَائَرَ عَيْبَكَ فَهُوَ عَدُوكَ.

٧٤٩٨. مَنْ كَاشَفَكَ فِي عَيْبَكَ حَفِظَكَ فِي غَيْبَكَ.

٧٤٩٩. مَنْ دَاهَنَكَ فِي عَيْبَكَ عَابَكَ فِي غَيْبَكَ.

٧٥٠٠. مَنْ أَبْصَرَ عَيْبَ نَفْسِهِ لَمْ يَعْبَ أَحَدًا.

٧٥٠١. مَنْ بَحَثَ عَنْ عُيُوبِ النَّاسِ فَلَيْبَدَأْ بِنَفْسِهِ.

٧٥٠٢. مَنْ أَنْكَرَ عُيُوبَ النَّاسِ وَرَضِيَّهَا لِنَفْسِهِ فَذَلِكَ الْأَحْمَقُ.

٧٥٠٣. مَنْ أَرْزَى عَلَى عَيْرِهِ إِمَّا يَأْتِيهِ فَذِلِكَ الْأُخْرَقُ.

٤. مَنْ أَشَدَّ عُيُوبَ الْمَرْءَ أَنْ تَخْفِي عَلَيْهِ عُيُوبُهُ.

٥. مَا يَنْنُعُ أَحَدُكُمْ أَنْ يَلْفِي أَخَاهُ إِمَّا يَكْرُهُ مِنْ عَيْبِهِ إِلَّا مَخَافَةً أَنْ يَلْقَاهُ بِمُثْلِهِ فَدُّ تَصَافَّيْتُمْ عَلَى حُمُّرِ الْعَاجِلِ وَرَفِضُ الْأَجِلِ.

٧٥٠٦. مَا حَفِظَ عَيْبَكَ مَنْ ذَكَرَ عَيْبَكَ.

guarded you in your absence.

7507. He who points you to your faults and guards [your honour in] your absence has spared no efforts in advising you.

7508. A person's cognizance of his own faults is the most beneficial knowledge.

7509. Never pursue the faults of people, for indeed if you think about it, you have of your own faults that which will keep you occupied from finding faults in others.

7510. Do not fault others for that which you do yourself, and do not punish (or rebuke) others for the sin that you permit yourself [to indulge in].

7511. Pursuing the faults [of others] is from the gravest evils.

7512. Pursuing the faults [of others] is from the most detestable of faults and worst evils.

7513. Whoever exposes his brother's veil [and reveals his flaws], the faults of his own household (or family) get exposed.

7514. One who pursues the faults of people, Allah exposes his own faults.

7515. One who seeks to learn about the secrets of his neighbour, his [own] curtains [of secrets] are torn apart.

7516. Whoever searches for the secrets of others, Allah uncovers his own secrets.

7517. Whoever pursues the hidden flaws [of

٧٥٠٧. ما أَلَاكَ جُهْدًا فِي النَّصِيحَةِ مِنْ ذَلِكَ عَلَى
عَيْبِكَ وَحْفِظْ عَيْبَكَ.

٧٥٠٨. مَعْرِفَةُ الْمَرءِ بِعِيُوبِهِ أَنْفَعُ الْمَعَارِفِ.

٧٥٠٩. لَا تَشْتَغِلْ عَيْوَبَ النَّاسِ إِنَّ لَكَ مِنْ عِيُوبِكَ
إِنْ عَقْلَتْ مَا يَشْعُلُكَ أَنْ تَعِبَ أَحَدًا.

٧٥١٠. لَا تَعِبَ عَيْرَكَ إِمَّا تَأْتِيهِ وَلَا تُعَاقِبْ (وَلَا
ثُعَابِنْ) عَيْرَكَ بِذَنْبِ ثُرِّحْصُ لِنَفْسِكَ فِيهِ.

٧٥١١. تَتَنَتَّعُ الْعَوْرَاتِ مِنْ أَعْظَمِ السَّوْأَاتِ.

٧٥١٢. تَتَنَتَّعُ الْعِيُوبِ مِنْ أَقْبَحِ الْعِيُوبِ وَشَرِّ
السَّيِّئَاتِ.

٧٥١٣. مَنْ كَشَفَ حِجَابَ أَخِيهِ إِنْ كَشَفَ عَوْرَةً
بَيْنَهُ (بَيْنَهُ).

٧٥١٤. مَنْ تَتَنَتَّعَ عَوْرَاتِ النَّاسِ كَشَفَ اللَّهُ عَوْرَةً.

٧٥١٥. مَنْ تَطَلَّعَ عَلَى أَسْرَارِ جَارِهِ إِنْ تَكَوَّنَتْ أَسْتَارُهُ.

٧٥١٦. مَنْ بَحَثَ عَنْ أَسْرَارِ عَيْرِهِ أَظْهَرَ اللَّهُ أَسْرَارَهُ.

٧٥١٧. مَنْ تَنَبَّعَ حَفِيَّاتِ الْعِيُوبِ حَرَمَهُ اللَّهُ مَوَادَاتِ

others], Allah makes the affection of the hearts forbidden to him.

القلوبِ.

7518. Hide the flaw of your brother because of what you know is in yourself.

٧٥١٨. أُسْتُرْ عَوْرَةَ أَخِيكَ لِمَا تَعْلَمُهُ فِيكَ.

7519. Hide the flaws [of others] as much as you can and Allah, the Glorified, will hide for you that which you would like to remain hidden.

٧٥١٩. أُسْتُرْ العَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرُ اللَّهُ سُبْحَانَهُ مِنْكَ مَا تُحِبُّ سَرْتَهُ.

7520. The most hated of all people is the fault-finder.

٧٥٢٠. أَمْقَثُ النَّاسِ الْعَيَابُ.

7521. Whoever taunts others for something is himself affected by it.

٧٥٢١. مَنْ عَيَّرَ بِشَيْءٍ بُلِيَّ بِهِ.

7522. The most pleasant life is [a life of] contentment.

٧٥٢٢. أَطْيَبُ الْعَيْشِ الْقَناعَةُ.

7523. The person with the worst lifestyle of all people is the jealous one.

٧٥٢٣. أَسْوَءُ النَّاسِ عَيْشاً الْحَسُودُ.

7524. The most felicitous lifestyle is achieved by abandoning unnecessary constraints [and formalities].

٧٥٢٤. أَهْنَى الْعَيْشِ إِطْرَاحُ الْكُلْفِ.

7525. Of all the people, the person who has the best lifestyle is one in whose grace other people live.

٧٥٢٥. أَحْسَنُ النَّاسِ عَيْشاً مَنْ عَاشَ النَّاسُ فِي فَضْلِهِ.

7526. The person with the most blessed

٧٥٢٦. أَنْعَمُ النَّاسِ عَيْشاً مَنْ مَنَحَهُ اللَّهُ سُبْحَانَهُ.

lifestyle is one who has been granted contentment by Allah, the Glorified, and who has been given a good wife.

7527. Verily the person who has the happiest life of all people is one who is satisfied with what Allah has apportioned for him.

7528. Verily the person with the best lifestyle is one through whose life the lives of others are improved.

7529. Death is preferable to abasement.

7530. Death is preferable to succumbing to disgrace (or giving up freedom).

7531. Having less is preferable to humiliation.

7532. Management [and planning] makes life good.

7533. The mainstay of life is good estimation and its basis is good management.

7534. One who lives, dies.

7535. One who lives [a long life], loses his loved ones.

7536. Early death is better than a wretched life.

7537. Life has sweetness and bitterness.

7538. The bane of livelihood is mismanagement.

القَناعَةُ وَ أَصْلَحَ لَهُ زَوْجُهُ.

٧٥٢٧. إِنَّ أَفْئَأَ النَّاسِ عَيْشًا مِنْ كَانَ بِمَا قَسَمَ اللَّهُ لَهُ رَاضِيًّا.

٧٥٢٨. إِنَّ أَخْسَنَ النَّاسِ عَيْشًا مِنْ حَسْنَ عَيْشُ النَّاسِ فِي عَيْشِهِ.

٧٥٢٩. الْمَلَيْةُ وَلَا الدَّينَةُ.

٧٥٣٠. الْمَوْتُ وَلَا ابْتِدَالُ الْخَزِيرَةِ (الْخَرِيرَةِ).

٧٥٣١. التَّقْلِيلُ وَلَا التَّذَلُّلُ.

٧٥٣٢. صَلَاحُ الْعَيْشِ التَّدْبِيرُ.

٧٥٣٣. قَوْمٌ عَيْشٌ حُسْنُ التَّقْدِيرِ وَمُلَائِكَةٌ حُسْنُ التَّدْبِيرِ.

٧٥٣٤. مَنْ عَاشَ مَاتَ.

٧٥٣٥. مَنْ عَاشَ فَقَدَ أَحْبَبَهُ.

٧٥٣٦. مَوْتٌ وَحْيٌ خَيْرٌ مِنْ عَيْشٍ شَفَقٍ.

٧٥٣٧. الْعَيْشُ يَخْلُو وَيَمْرُ.

٧٥٣٨. آفَةُ الْمَعَاشِ سُوءُ التَّدْبِيرِ.

7539. Three things don't let their possessor enjoy a happy life: malice, jealousy and bad character.

7540. The beauty of life is [in] contentment.

7541. One who stays in the company of his enemy does not enjoy a happy life.

7542. Good estimation with sufficiency is better than striving in extravagance.

7543. Preferring comfort [over hard work] cuts off the means of profit [and benefit].

٧٥٣٩. ثَلَاثٌ لَا يُهْنَأُ لِصَاحِبِهِنَّ عِيشًّا: الْحِقْدُ
وَالْحَسَدُ وَسُوءُ الْخُلُقُ.

٧٥٤٠. جَمَالُ الْعِيشِ الْقَناعَةُ.

٧٥٤١. لَمْ يُهْنَأُ الْعِيشَ مِنْ قَارِنَ الْضَيْدَ.

٧٥٤٢. حُسْنُ التَّقْدِيرِ مَعَ الْكَفَافِ خَيْرٌ مِنَ
السَّعْيِ فِي الإِسْرَافِ.

٧٥٤٣. إِثْنَانِ الدَّعَةِ يُقْطَعُ أَسْبَابُ الْمِنْفَعَةِ.

LOWERING THE GAZE

غض الطرف

7544. Lowering the gaze is a sign of magnanimity.

7545. Lowering the gaze is better than staring.

7546. Lowering the gaze is one of the best [acts of] piety.

7547. Lowering the gaze is from perfect gracefulness.

7548. One who lowers his gaze relieves his heart.

7549. One who lowers his gaze, his regret reduces and he is saved from harm.

7550. How good an act of piety lowering the gaze is!

٤٧٥٤٤. غَضُّ الْطَّرْفِ مِنَ الْمُرْوَءَةِ.

٤٧٥٤٥. غَضُّ الْطَّرْفِ خَيْرٌ مِنْ كَثِيرِ النَّظَرِ.

٤٧٥٤٦. غَضُّ الْطَّرْفِ مِنْ أَفْضَلِ الْوَرَعِ.

٤٧٥٤٧. غَضُّ الْطَّرْفِ مِنْ كَمَالِ الْطَّرْفِ.

٤٧٥٤٨. مَنْ غَضَ طَرَفَهُ أَرَأَ قَلْبَهُ.

٤٧٥٤٩. مَنْ غَضَ طَرَفَهُ قَلَّ أَسْفَهُ وَأَمِنَ تَلْفُهُ.

٤٧٥٥٠. نِعْمَ الْوَرَعُ غَضُّ الْطَّرْفِ.

7551. How good a curtailer of lustful desires lowering the gaze is!

٧٥٥١. نِعْمَ صَارِفُ الشَّهْوَاتِ غَضْنُ الأَبْصَارِ.

7552. There is no magnanimity like lowering the gaze.

٧٥٥٢. لَا مُرْءَةَ كَغَضِّ الْطَّرْفِ.

7553. One who does not feign negligence and lower his gaze in many situations, his life becomes bitter.

٧٥٥٣. مَنْ لَمْ يَتَعَافَّنْ وَلَا يَغْضَبَ عَنْ كَثِيرٍ مِنَ الْأُمُورِ تَنَعَّصَتْ عِيشَتُهُ.

7554. One who frees his gaze occasions (or brings about) his [own] destruction.

٤. ٧٥٥٤. مَنْ أَطْلَقَ طَرَفَهُ جَلَبَ (اجْتَلَبَ) حَنْقَهُ.

7555. The eye is the scout of the heart (or of temptations).

٧٥٥٥. الْعَيْنُ رَائِدُ الْقَلْبِ (الْفِتْنَةِ).

7556. The eye is the emissary of the heart.

٧٥٥٦. الْعَيْنُ بَرِيدُ الْقَلْبِ.

7557. Eyes are the informers of the heart.

٧٥٥٧. الْعَيْنُونْ طَلَانِعُ الْأَئْلُوبِ.

7558. Eyes are the hunting traps of Satan.

٧٥٥٨. الْعَيْنُونْ مَصَائِدُ الشَّيْطَانِ.

7559. When the eye sees what is [lustfully] desired, the heart becomes blind to the consequence.

٧٥٥٩. إِذَا أَبْصَرَتِ الْعَيْنُ الشَّهْوَةَ عَمِيَ الْقَلْبُ عَنِ الْحَقِيقَةِ.

7560. Blessed is the eye that forsakes its sleep in obedience [and worship] to Allah.

٧٥٦٠. طُولِي لِعَيْنِ هَجَرْتُ فِي طَاعَةِ اللَّهِ عُمْضَاهَا.

7561. The day has dawned for those with eyes to see.

٧٥٦١. قَدْ أَضَاءَ الصُّبُخَ لِذِي عَيْنَيْنِ.

7562. Bear annoyances patiently [in life] otherwise you will never be pleased.

٧٥٦٢. أَغْضِبِ عَلَى الْقَذْى وَإِلَّا لَمْ تَرْضَ أَبْدًا.

7563. The glance is the scout of temptations.

٧٥٦٣. الْلَّخْظُ رَائِدُ الْفِتْنَةِ.

7564. There is no part of the body that is less thankful than the eye, so do not give it what it seeks thereby letting it occupy you from the remembrance of Allah.

٧٥٦٤. لَيْسَ فِي الْجَوَاحِ أَقْلَ شُكْرًا مِنَ الْعَيْنِ فَلَا تُعْطُوهَا سُؤْلَهَا فَتَشْغَلُكُمْ عَنْ ذِكْرِ اللَّهِ.

SEEING

العيان

7565. Seeing something [yourself] is not the same as being informed about it.

٧٥٦٥. لَيْسَ الْعِيَانُ كَالْخَبَرِ.

HELPER

المعين

7566. There is no good in a helper who humiliates.

٧٥٦٦. لَا حَيْرَ فِي مُعِينٍ مُهَمِّنٍ.

INARTICULATENESS

العَيْ

7567. The worst inarticulateness is [that which is caused by] irritation.

٧٥٦٧. أَقْبَحُ الْعَيْ الصَّبَرُ.

7568. Muteness is better than inarticulateness (or error).

٧٥٦٨. الْحَرْسُ حَيْرٌ مِنَ الْعَيِّ (الْعَيِّ).

7569. The sign of inarticulateness is repeating oneself during a debate and increased excitement during conversation.

٧٥٦٩. عَلَامَةُ الْعَيِّ تَكْرَارُ الْكَلَامِ عِنْدَ الْمُنَاظِرَةِ وَ كُثُرَةُ التَّبَحْثِحِ عِنْدَ الْمُحَاوَرَةِ.

7570. No declaration can be made with inarticulateness.

٧٥٧٠. لَا بَيَانٌ مَعَ عَيِّ.

7571. Inarticulateness is beleaguering.

٧٥٧١. الْعَيُ حَصْرٌ.

باب الغين

OUTCOME

المغبة

7572. Little with a praised outcome is better than plenty with a harmful consequence.

٧٥٧٢. قَلِيلٌ شُحْمَدُ مَعْيَثُهُ حَيْرٌ مِّنْ كَثِيرٍ تَضُرُّ عَاقِبَتُهُ.

THE ENVIABLE

المغبوط

7573. Envious is the one whose certitude is strong.

٧٥٧٣. الْمَغْبُوطُ مَنْ قَوِيَّ يَقِينُهُ.

7574. Many a person is envied [by others] for something which is [actually] his affliction.

٧٥٧٤. رَبَّ مَغْبُوطٍ بِرَجَاءٍ هُوَ دَاؤُهُ.

7575. How many a person is envied for the blessing he has been given [in this world] while he is among those who will be destroyed in the Hereafter.

٧٥٧٥. كَمْ مِنْ مَغْبُوطٍ يَنْعَمِّهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْمَاهِلِكِينَ.

THE DECEIVED

المغبون

7576. Deceived is the one who is occupied with the world and loses his share of the Hereafter.

٧٥٧٦. الْمَغْبُونُ مَنْ شُغِلَ بِالْدُنْيَا وَفَاتَهُ حَظُّهُ مِنَ الْآخِرَةِ.

7577. Deceived is the one whose faith is corrupt.

٧٥٧٧. الْمَغْبُونُ مَنْ فَسَدَ دِينَهُ.

7578. Deceived is the one who sells a lofty Paradise for a lowly sin.

٧٥٧٨. الْمَغْبُونُ مَنْ باعَ جَنَّةً عَلَيْهِ مُعَصِّيَةً دَنَّيَةً.

7579. Who is more deceived than one who exchanges Allah, the Glorified, for other than

٧٥٧٩. مَنْ أَغْبَنْتُمْ بِأَغْنَى اللَّهَ سُبْحَانَهُ بِغَيْرِهِ؟!

Him?!

IMBECILITY

الغباءة

7580. Imbecility is misguidance.

٧٥٨٠. الْعَبَاوَةُ عِوَايَةً.

7581. Counter imbecility with astuteness.

٧٥٨١. ضادُوا العَبَاوَةَ بِالْفِطْنَةِ.

7582. It is enough of imbecility for a person to look at the faults of people when the same faults are hidden to him of himself.

٧٥٨٢. كَفَىٰ بِالْمُرُوءِ عَبَاوَةً أَنْ يَنْظُرْ مِنْ عُيُوبِ النَّاسِ إِلَىٰ مَا حَفِيَ عَلَيْهِ مِنْ عُيُوبِهِ.

7583. Imbecility is from the most detestable of traits.

٧٥٨٣. مِنْ أَفْبَحِ الشَّيْئِمِ الْعَبَاوَةُ.

TREACHERY

الغدر

7584. Treachery by everyone is evil, but by those who have power and authority it is worse.

٤. الْغَدْرُ بِكُلِّ أَحَدٍ قَبِيحٌ وَهُوَ بِذُوِ الْقُدْرَةِ وَالسُّلْطَانِ أَفْبَحُ.

7585. Treachery increases the burden [of sin] and degrades one's status.

٧٥٨٥. الْغَدْرُ يُعَظِّمُ الْوِزْرَ وَيُنْزِرِي بِالْقَدْرِ.

7586. Beware of treachery, for indeed it is the ugliest betrayal; and verily the treacherous one is humiliated in the sight of Allah.

٧٥٨٦. إِيَّاكَ وَالْغَدْرَ فَإِنَّهُ أَقْبَحُ الْخِيَانَةِ وَإِنَّ الْغَدْرَ لَمُهَانٌ عِنْدَ اللَّهِ.

7587. The worst treachery is divulging the secret [that has been entrusted to you].

٧٥٨٧. أَقْبَحُ الْغَدْرِ إِذَا عَنِتَ السِّرِّ.

7588. Treachery is the quality of the wicked.

٧٥٨٨. الْغَدْرُ شِيمَةُ الْلَّئِمِ.

7589. Treachery multiplies [one's] sins.

٧٥٨٩. الْغَدْرُ يُضَاعِفُ السَّيِّئَاتِ.

7590. Eschew treachery, for indeed it takes you away from the Qur'an.

٧٥٩٠. جَابُوا الْعَدْرَ فَإِنَّهُ مُجَانِبُ الْقُرْآنِ.

7591. The treachery of a man is a disgrace upon him.

٧٥٩١. غَدْرُ الرَّجُلِ مَسَبَّبَةُ عَلَيْهِ.

7592. Be one who acts with goodness, forbids evil and shuns the trait of treachery.

٧٥٩٢. كُنْ عَامِلًا بِالْخَيْرِ نَاهِيًّا عَنِ الشَّرِّ فُنْكِرًا
شَيْمَةً الْعَدْرِ.

7593. One who acts treacherously is sullied by his treachery.

٧٥٩٣. مَنْ عَدَرَ شَانَهُ عَدْرُهُ.

7594. He who is certain about the place of [final] return does not act treacherously.

٧٥٩٤. مَا عَدَرَ مَنْ أَيْقَنَ بِالْمُرْجِعِ.

7595. How appropriate it is for the treacherous one to be dealt with disloyally.

٧٥٩٥. مَا أَحَقَّ مَنْ عَدَرَ أَنْ لَا يُؤْفَى لَهُ.

7596. There is no faith in the treacherous.

٧٥٩٦. لَا إِيمَانَ لِغَدُورِ.

7597. With treachery, the companionship of a friend does not last.

٧٥٩٧. لَا تَدُومُ مَعَ الْعَدْرِ صَحْبَةُ حَلِيلٍ.

7598. Treachery with the treacherous is loyalty in the sight of Allah, the Glorified.

٧٥٩٨. الْعَدْرُ لِأَهْلِ الْعَدْرِ وَفَاءٌ عِنْدَ اللَّهِ سُبْحَانَهُ.

7599. Treachery is the worst of the two betrayals.

٧٥٩٩. الْعَدْرُ أَفْبَخُ الْخَيَانَتَيْنِ.

7600. The person who will face the quickest retribution is the man with whom you make a contract while having the intention of being loyal to it, whereas his intention is to betray you.

٧٦٠٠. أَسْرَعُ الْأَشْيَاءِ عُقُوبَةً رَجُلٌ عَاهَدَتْهُ عَلَى أَمْرٍ
وَكَانَ مِنْ نِيَّتِكَ الوفاءُ لَهُ وَمِنْ نِيَّتِهِ الْعَدْرُ بِكَ.

7601. Be cautious of being deceived by the

٧٦٠١. إِحْذَرْ أَنْ يَخْدُلَكَ (يَخْتَدِلُكَ) الْغُرُورُ

delusion of a small hindrance or being made to stumble by the joy of an insignificant transitory pleasure [of this world].

7602. The consolidation of delusion is in sleeping with ease in the presence of the enemy.

7603. Blessed be the one who has not been killed by the lethal poisons of deception.

7604. It is enough of a delusion for a person to trust all that his soul lures him towards.

7605. He ('a) said about the one whom he praised: He has not been killed by the lethal poisons of delusion and has not been covered (or overcome) by the uncertainties of matters.

7606. He who trusts in the falsehood of delusions and yearns for the false [and short-lived] joys has not thought about the consequences of matters.

7607. One who is deluded by respite, is tormented by death.

7608. Delusion is suffices as ignorance.

7609. One who is deluded by his condition, reduces his efforts.

7610. One who is deluded by the peacefulness of the time gets distressed by the impact of calamities.

7611. When a person persists in sinning and [still] expects to be forgiven, then he is

بِالْحَائِلِ الْيَسِيرِ أَوْ يَسْتَرِّكَ السُّرُورُ بِالْزَائِلِ الْحَقِيرِ.

٧٦٠٢. جماعُ العُرُورِ فِي الإِسْتِنَامَةِ إِلَى الْعَدُوِّ.

٧٦٠٣. طُولِي لِمَنْ لَمْ تَقْتُلْهُ قاتِلَاتُ العُرُورِ.

٧٦٠٤. كَفَى بِالْمَرْءِ عُرُورًا أَنْ يَتَّقَى بِكُلِّ مَا تُسَوِّلُ لَهُ نَفْسُهُ.

٧٦٠٥. وَقَالَ عَلَيْهِ السَّلَامُ فِي حَقِّ مَنْ أَثْلَى عَيْنَيهِ: لَمْ تَقْتُلْهُ قاتِلَاتُ العُرُورِ وَلَمْ تَعْمَمْ (وَلَمْ تَعْمَمْ) عَيْنَيهِ مُشْتَهِهِاتُ الْأُمُورِ.

٧٦٠٦. لَمْ يُفَكِّرْ فِي عَوَاقِبِ الْأُمُورِ مِنْ وَثِيقِ بُزُورِ العُرُورِ وَصَبَا إِلَى رُورِ السُّرُورِ.

٧٦٠٧. مَنِ اغْتَرَ بِالْمَهْلِ إِغْتَصَ بِالْأَجَلِ.

٧٦٠٨. كَفَى بِالإِغْتِرَارِ جَهَلًا.

٧٦٠٩. مَنِ اغْتَرَ بِحَالِهِ قَصَرَ عَنِ الْحِتَيَاةِ.

٦٧١٠. مَنِ اغْتَرَ بِمُسَالَمَةِ الزَّمْنِ إِغْتَصَ بِمُصَادَمَةِ الْمَخْنِ.

٧٦١١. مِنَ الْعَرَّةِ بِاللَّهِ سُبْحَانَهُ أَنْ يُصِرَّ الْمَرْءُ عَلَى الْمُعْصِيَةِ وَيَنْمَى الْمُغْفَرَةَ.

under a delusion about Allah, the Glorified.

7612. There is no judiciousness with heedlessness.

7613. There is no heedlessness [and delusion] like reliance on the times.

7614. A deluded person may [sometimes] remain unharmed.

7615. How many a person is deluded by the good that is spoken about him.

7616. How many a person has been deluded by what is concealed from him.

7617. Neither is every deluded person saved, nor is every seeker needy.

٧٦١٢. لَا حُكْمٌ مَعَ غَرَّةٍ.

٧٦١٣. لَا غَرَّةٌ كَالْتِقَةِ بِالْأَيَامِ.

٧٦١٤. قَدْ يَسْلَمُ الْمَغَرَّرُ.

٧٦١٥. كَمْ مِنْ مَعْرُورٍ يُحْسِنُ الْقَوْلَ فِيهِ.

٧٦١٦. كَمْ مِنْ مَعْرُورٍ بِالسِّتْرِ عَلَيْهِ.

٧٦١٧. لَيْسَ كُلُّ مَعْرُورٍ بِنَاجٍ وَلَا كُلُّ طَالِبٍ
يُخْتَاجُ.

USURPATION

الغضب

7618. One usurped stone in a house is the guaranty of its ruin.

٧٦١٨. الْحَجَرُ الْعَصْبُ فِي الدَّارِ رَهْنٌ لِخَرَابِهَا.

ANGER

الغضب

7619. Anger strikes down its possessor and exposes his faults.

٧٦١٩. الْعَصَبُ يُرْدِي صَاحِبَهُ وَيُبْدِي مَعَايِّبَهُ.

7620. Anger is a kindled fire, one who suppresses it extinguishes the fire and one who lets it burn freely is the first person who will be burnt by it.

٧٦٢٠. الْعَصَبُ نَارٌ مُوقَدٌ مَنْ كَظَمَهُ أَطْفَأَهَا وَمَنْ
أَطْلَقَهُ كَانَ أَوَّلَ مُحْتَرِقٍ بِهَا.

7621. Anger arouses hidden feelings of

٧٦٢١. الْعَصَبُ يُثْبِرُ كَوَافِنَ الْحِقدِ.

malice.

7622. Keep away from anger, for its beginning is madness and its end is regret.

7623. The person who is most capable of being on the right is one who does not get angry.

7624. The best control is control over anger.

7625. Leave some room from your anger for your satisfaction, and when you fly off [in a rage] then calm back down.

7626. Guard yourselves from the vehemence of anger, and prepare for it the restraint and forbearance that will help you fight against it.

7627. Beware of anger, for it is indeed a burning fire.

7628. The best of people is one who swallows his anger and displays forbearance despite having power [to take revenge].

7629. A person's most bitter enemies are his anger and his lust, so whoever controls these two, his status is elevated and he attains his goal.

7630. Anger is the conveyance of impetuosity.

7631. Anger evokes impetuosity.

7632. Anger is the fire of the hearts.

7633. Anger is an evil which will destroy

٧٦٢٢. إِيَّاكَ وَالْعَصْبَ فَأَوْلُهُ جُنُونٌ وَآخِرُهُ نَدَمٌ.

٧٦٢٣. أَفْدُ النَّاسِ عَلَى الصَّوَابِ مَنْ لَمْ يَعْضُبْ.

٧٦٢٤. أَفْضَلُ الْمُلْكِ مِنْكُ الْعَصْبِ.

٧٦٢٥. ابْقِ لِرِضَاكَ مِنْ عَصْبِكَ وَإِذَا طِرْتَ فَقَعْ شَكِيرًا.

٧٦٢٦. احْتِسُوا مِنْ سَوْرَةِ الْعَصْبِ وَأَعِدُوا لَهُ مَا تُحَاهِدُونَهُ بِهِ مِنْ الْكَظْمِ وَالْحَلْمِ.

٧٦٢٧. احْذِرُوا الْعَصْبَ فَإِنَّهُ نَارٌ مُحْرَقَةٌ.

٧٦٢٨. أَفْضَلُ النَّاسِ مَنْ كَظَمَ غَيْظَهُ وَحَلَمَ عَنْ قُدْرَةٍ.

٧٦٢٩. أَعْدَى عَدُوٌ لِلْمُرْءَ عَصَبَهُ وَشَهْوَتُهُ فَمَنْ مَلَكَهُمَا عَلَّتْ دَرْجَتُهُ وَتَلَغَّ غَايَتُهُ.

٧٦٣٠. الْعَصْبُ مَرْكَبُ الطَّيْشِ.

٧٦٣١. الْعَصْبُ يُثِيرُ الطَّيْشِ.

٧٦٣٢. الْعَصْبُ نَارُ الْقُلُوبِ.

٧٦٣٣. الْعَصْبُ شَرٌ إِنْ أَطْعَنَهُ دَمَرَ.

[you] if you obey it.

7634. Anger is an enemy, so do not let it control you.

7635. Anger corrupts intellects and distances one from the right (or from reward).

7636. Verily if you obey the vehemence of anger, it will lead you to the utmost destruction.

7637. When anger comes over you, then overcome it with forbearance and dignity.

7638. Through excessive anger, impetuosity comes about.

7639. How evil an associate anger is! It exposes faults, brings evil closer and distances good.

7640. Remedy your anger with silence and your lust with reason.

7641. Repelling anger with forbearance is the fruit of knowledge.

7642. Repel [fits of] rage with forbearance.

7643. Yielding to anger is the cause of destruction.

7644. Counter anger with forbearance and you will make your results praiseworthy in every matter.

7645. The raging fire of anger leads to the embarking of destruction.

٧٦٣٤. الْعَضَبُ عَدُوٌ فَلَا تُمْكِنُهُ نَفْسَكَ.

٧٦٣٥. الْعَضَبُ يُفْسِدُ الْأَبْيَابَ وَيُبَعِّدُ مِنَ الصَّوَابِ
(عِنِ التَّوَابِ).

٧٦٣٦. إِنَّكُمْ إِنْ أَطَعْتُمْ سَوْرَةَ الْعَضَبِ أُورَدُوكُمْ
نِهايَةَ الْعَطَبِ.

٧٦٣٧. إِذَا تَسَلَّطَ عَلَيْكَ الْعَضَبُ فَاعْغِلْهُ بِالْحَلْمِ
وَالْوَقَارِ.

٧٦٣٨. بِكَثْرَةِ الْعَضَبِ يَكُونُ الطَّيْشُ.

٧٦٣٩. بِئْسَ الْقَرِينُ لِلْعَضَبِ يُبَدِّي الْمَعَابِ وَيُدْنِي
الشَّرَّ وَيُبَاعِدُ الْخَيْرَ.

٧٦٤٠. دَأُوا الْعَضَبَ بِالصَّمْتِ وَالشَّهْوَةِ بِالْعُقْلِ.

٧٦٤١. رُدُّ الْعَضَبِ بِالْحَلْمِ ثَمَرَةُ الْعِلْمِ.

٧٦٤٢. رُدُّوا الْبَادِرَةَ بِالْحَلْمِ.

٧٦٤٣. سَبَبَ الْعَطَبِ طَاعَةُ الْعَضَبِ.

٧٦٤٤. ضَادُوا الْعَضَبَ بِالْحَلْمِ تَحْمِلُوا عَوَاقِبَكُمْ فِي
كُلِّ أَمْرٍ.

٧٦٤٥. ضِرَامُ نَارِ الْعَضَبِ يَبْعَثُ عَلَى رُكُوبِ
الْعَطَبِ.

7646. Counter anger with forbearance.

٧٦٤٦. ضادُوا العَصْبَ بِالْحَلْمِ.

7647. Yielding to anger leads to regret and disobedience.

٧٦٤٧. طَاعَةُ الْعَصْبِ نَدْمٌ وَعَصْيَانٌ.

7648. One who overcomes his anger has gained victory over Satan.

٧٦٤٨. ظَفَرَ بِالشَّيْطَانِ مِنْ عَلَبِ عَصْبَهُ.

7649. Satan is victorious over the one who has been overcome by his anger.

٧٦٤٩. ظَفَرَ الشَّيْطَانُ بِمَنْ مَلَكَةُ عَصْبَهُ.

7650. In anger there is destruction.

٧٦٥٠. فِي الْعَصْبِ الْعَطَبُ.

7651. Increased anger degrades its possessor and exposes his faults.

٧٦٥١. كَثْرَةُ الْعَصْبِ تُزْرِي بِصَاحِبِهِ وَتُبْدِي مَعَايِهِ.

7652. Be slow in getting angry, quick in calming down and ready to accept excuses.

٧٦٥٢. كُنْ بِطِيءَ الْعَصْبِ سَرِيعَ الْفَيْءِ مُحِبًّا لِقَبُولِ الْغُذْرِ.

7653. The devil has no greater lasso [to ensnare human beings with] than anger and women.

٧٦٥٣. لَيْسَ لِإِلَيْسَ وَهُقْ أَعْظَمُ مِنَ الْعَصْبِ وَالنِّسَاءُ.

7654. One who gets angry frequently makes others weary [of him].

٧٦٥٤. مَنْ كَثَرَ تَعَصُّبُهُ مَلَّ.

7655. One who turns his anger loose hastens his [own] death.

٧٦٥٥. مَنْ أَطْلَقَ عَصْبَهُ تَعَجَّلَ حَنْفَهُ.

7656. One who is overpowered by his anger is not safe from destruction.

٧٦٥٦. مَنْ عَلَبَ عَلَيْهِ الْعَصْبَ لَمْ يَأْمُنِ الْعَطَبَ.

7657. One whose anger overpowers him is susceptible to its harm.

٧٦٥٧. مَنْ عَلَبَ عَلَيْهِ عَصْبَهُ تَعَرَّضَ لِعَطِيهِ.

7658. One who opposes his anger has yielded to forbearance.

٧٦٥٨. مَنْ عَصَى عَصْبَهُ أَطَاعَ الْحَلْمَ.

7659. Whoever submits to his anger, his ruin is hastened.

٧٦٥٩. مَنْ أَطَاعَ عَصْبَهُ تَعَجَّلَ تَلْفَهُ.

7660. One whose anger is much, his pleasure is not known.

٧٦٦٠. مَنْ كَثُرَ غَضْبُهُ لَمْ يُعْرِفْ رِضَاً.

7661. He who gets angry on the one whom he cannot harm, prolongs his sadness and torments himself.

٧٦٦١. مَنْ غَضِبَ عَلَى مَنْ لَا يَقْدِرُ عَلَى مَضَرِّيهِ طَالَ حُزْنُهُ وَعَذَابُ نَفْسَهُ.

7662. Whoever is overpowered by his anger and lust, then he is in the category of beasts.

٧٦٦٢. مَنْ غَلَبَ عَلَيْهِ غَضْبُهُ وَشَهْوَتُهُ فَهُوَ فِي حَيَّزِ الْبَهَائِمِ.

7663. He who gets angry upon one whom he has no power over, dies with his rage.

٧٦٦٣. مَنْ اغْتَاظَ عَلَى مَنْ لَا يَقْدِرُ عَلَيْهِ مَا تَبَعَّدَ بِعَيْطَهِ.

7664. When shall I vent my anger if I get angry, is it when I am incapable (of taking revenge) and it is said to me “it is better for you to be patient” or when I have the power to (exact revenge) and it is said to me “it is better for you to forgive”?

٧٦٦٤. مَنْ أَشْفَى عَيْنِي إِذَا غَضِبْتُ أَحِينَ أَعْجِزُ (عَنِ الانتِقامِ) فَيُقَالُ لِي لَوْ صَبَرْتَ أَمْ حِينَ أَفَيْرُ (عَلَيْهِ) فَيُقَالُ لِي لَوْ عَفَوتَ.

7665. Let your anger never prevail over your forbearance.

٧٦٦٥. لَا يَعْلِمَنَّ غَضَبُكَ حَلْمَكَ.

7666. Never be quick in getting angry, thereby letting it become your uncontrollable habit.

٧٦٦٦. لَا تُسْرِعَنَّ إِلَى الْغَضَبِ فَيَسْلَطَ عَلَيْكَ بِالْعَادَةِ.

7667. There is no etiquette with anger.

٧٦٦٧. لَا أَدَبٌ مَعَ غَضَبٍ.

7668. There is no relationship move vile than anger.

٧٦٦٨. لَا تَسْبِ أَوْضَعُ مِنَ الْغَضَبِ.

7669. The glory of anger does not match the humility of seeking pardon.

٧٦٦٩. لَا يَقُومُ عِزُّ الْغَضَبِ بِذُلُّ الْإِغْتِدَارِ.

7670. Seek forgiveness and you will be provided sustenance.

.٧٦٧٠. إِسْتَغْفِرْ تُرْزَقْ.

7671. The best supplication (or means of coming closer to Allah) is seeking forgiveness.

.٧٦٧١. أَفْضَلُ التَّوَسُّلِ (الْتَّوْصِيلُ) الْإِسْتِغْفَارُ.

7672. Seeking forgiveness wipes out [one's] sins.

.٧٦٧٢. الْإِسْتِغْفَارُ يَمْحُو الْأُذْرَارَ.

7673. Seeking forgiveness is the remedy of sins.

.٧٦٧٣. الْإِسْتِغْفَارُ دَوَاءُ الذُّنُوبِ.

7674. Seeking forgiveness has the greatest recompense and the quickest reward.

.٧٦٧٤. الْإِسْتِغْفَارُ أَعْظَمُ حَزَاءً وَأَسْرَعُ مَثُوبَةً.

7675. Sincere repentance purges one's sins.

.٧٦٧٥. حُسْنُ الْإِسْتِغْفَارِ يُمْحِصُ الذُّنُوبَ.

7676. If the people were to turn in repentance [to Allah] and seek forgiveness whenever they disobeyed [or sinned], they would neither be punished nor would they be destroyed.

.٧٦٧٦. لَوْ أَنَّ النَّاسَ حِينَ عَصَمُوا أَنَابُوا وَاسْتَغْفَرُوا لَمْ يُعَذَّبُو وَلَمْ يُهْلَكُو.

7677. One who has been granted [the opportunity to seek] repentance shall not be deprived of forgiveness.

.٧٦٧٧. مَنْ أُعْطِيَ الْإِسْتِغْفَارَ لَمْ يُحْرِمِ الْمَغْفِرَةَ.

7678. One who seeks forgiveness from Allah attains absolution.

.٧٦٧٨. مَنِ اسْتَغْفَرَ اللَّهَ أَصَابَ الْمَغْفِرَةَ.

7679. What a good means [of gaining the pleasure of Allah] seeking forgiveness is!

.٧٦٧٩. نِعْمَ الْوَسِيلَةُ الْإِسْتِغْفَارُ.

7680. There is no intercessor more successful than repentance.

.٧٦٨٠. لَا شَفِيعٌ أَجْبَحُ مِنِ الْإِسْتِغْفَارِ.

7681. No one gains forgiveness except he who reciprocates evil with good.

.٧٦٨١. لَا يَجُوزُ الْعُمَرَانَ إِلَّا مَنْ قَابِلَ الْإِسَاءَةَ بِالْإِحْسَانِ.

NEGLIGENCE

الغفلة

7682. The wakefulness of eyes is of no benefit with the negligence of hearts.

٧٦٨٢. إِنْبَاهُ الْعَيْنَ لَا يَنْفَعُ مَعَ عَقْلَةِ الْقُلُوبِ.

7683. Negligence reaps delusion and brings one closer to destruction.

٧٦٨٣. الْعَقْلَةُ تَكْسِبُ الْأَعْتَازَ وَتُدْنِي مِنَ الْبَوْارِ.

7684. Be cautious of negligence, for indeed it is from the corruption of [one's sensory] perception.

٤. ٧٦٨٤. إِخْدَرُوا الْعَقْلَةَ فَإِنَّمَا مِنْ فَسَادِ الْحِسَنِ.

7685. Beware of negligence and being deluded by respite, for indeed negligence corrupts deeds, and death cut off hopes.

٧٦٨٥. إِيَّاكُ وَالْعَقْلَةُ وَالْأَعْتَازُ بِالْمُهَلَّةِ فَإِنَّ الْعَقْلَةَ تُفْسِدُ الْأَعْمَالَ وَالْأَجَالَ تَقْطَعُ الْآمَالَ.

7686. Negligence is misguidance and heedlessness is ignorance.

٧٦٨٦. الْعَقْلَةُ ضَلَالَةُ الْغَرَّةِ جَهَالَةُ.

7687. Negligence is joy.

٧٦٨٧. الْعَقْلَةُ طَرَبٌ.

7688. Negligence is the most harmful enemy.

٧٦٨٨. الْعَقْلَةُ أَضَرُّ الْأَعْدَاءِ.

7689. Negligence is the trait of the foolish.

٧٦٨٩. الْغَفْلَةُ شِيمَةُ النَّوْكِيِّ.

7690. Negligence is the opposite of judiciousness.

٧٦٩٠. الْعَقْلَةُ ضِدُّ الْحَزْمِ.

7691. Negligence is the misguidance of souls and the symbol of misfortunes.

٧٦٩١. الْعَقْلَةُ ضَلَالُ النُّفُوسِ وَعُنوانُ النُّخُوسِ.

7692. Continuous negligence blinds insight.

٧٦٩٢. دَوَامُ الْعَقْلَةِ يُعْمِيُ الْبَصِيرَةَ.

7693. The intoxication of negligence and delusion is harder to recover from than the intoxication of wines [and alcoholic drinks].

٧٦٩٣. سُكْرُ الْعَقْلَةِ وَالْأَعْتَازِ أَبْعَدُ إِفَاقَةً مِنْ سُكْرِ الْحُمُورِ.

7694. Counter negligence with

٤. ٧٦٩٤. ضَادُوا الْعَقْلَةَ بِالْيَقْظَةِ.

attentiveness.

7695. I am surprised by the negligence of the intelligent ones with regards to seeking provisions and preparing for the Hereafter.

7696. Taking repose in negligence is delusion.

7697. Pitiable indeed is the negligent person whose entire life will be used as proof against him and whose days will lead him to wretchedness.

7698. O listener, awaken from your negligence, reduce your hastiness, brace yourself, be on your guard and remember your grave, for indeed you must pass through it.

7699. Negligence is enough of a misguidance.

7700. It is enough of negligence for a person to waste his efforts in that which does not concern [or benefit] him.

7701. It is enough of negligence for a person to squander his life in that which will not save him [in the Hereafter].

7702. One who is negligent becomes ignorant.

٧٦٩٥. عَجِبْتُ لِغَفْلَةِ ذَوِي الْأَلْبَابِ عَنْ حُسْنِ الْأَرْتِيادِ وَالْإِسْتِعْدَادِ لِلْمَعَادِ.

٧٦٩٦. فِي السُّكُونِ إِلَى الْعَقْلَةِ اغْتِرَارٌ.

٧٦٩٧. فِي هَا حَسْرَةً عَلَى ذِي غَفْلَةٍ إِنْ يَكُنْ (أَنْ يَكُونَ) عُمْرًا عَلَيْهِ حُجَّةٌ وَإِنْ ثُوَدَّبَهُ (وَإِنْ ثُوَدَّبُهُ أَيَّامٌ إِلَى شَفْوَةٍ).

٧٦٩٨. فَأَنْقُقْ أَيُّهَا السَّامِعُ مِنْ عَقْلَتِكَ وَاحْتَصِرْ مِنْ عَجَلَتِكَ وَأَشْدُدْ أَزْرَكَ وَحُذْ حِذْرَكَ وَادْمُكْ قَبْرَكَ إِنَّ عَلَيْهِ مَرَكَ.

٧٦٩٩. كَفَى بِالْغَفْلَةِ ضَلَالًا.

٧٧٠٠. كَفَى بِالْمُرُوءِ عَقْلَةً أَنْ يَصْرِفَ هَمَّةً فِيمَا لَا يَعْنِيهِ.

٧٧٠١. كَفَى بِالرَّجُلِ عَقْلَةً أَنْ يُضَيِّعَ عُمْرَهُ فِيمَا لَا يُنْجِيهِ.

٧٧٠٢. مَنْ عَقَلَ جَهَلَ.

7703. I am amazed at the one who is negligent, while death is swift in seeking

٧٧٠٣. عَجِبْتُ لِغَافِلٍ وَلِمَوْتٍ حَثِيثٍ فِي طَلَّبِهِ.

him.

7704. One whose negligence is prolonged, his destruction is hastened.

7705. One whose negligence overcomes him, his heart dies.

7706. One who is negligent about the events of [his] days is awakened by death.

7707. Woe be to the one who is overcome by negligence so he forgets his [final] journey and does not prepare for it.

7708. No deed is accepted from the negligent one.

٤. ٧٧٠ مَنْ طَالَ بِعَفْلَتُهُ تَعَجَّلَتْ هَلْكَتُهُ.

٥. ٧٧٠ مَنْ غَلَبَتْ عَلَيْهِ الْعَفْلَةُ ماتَ قَلْبُهُ.

٦. ٧٧٠ مَنْ غَفَلَ عَنْ حَوَادِثِ الْأَيَامِ أَيْقَظَهُ الْحِمَامُ.

٧. ٧٧٠ وَيْلٌ لِمَنْ غَلَبَتْ عَلَيْهِ الْعَفْلَةُ فَنَسِيَ الرِّحْلَةَ وَمَمْ يَسْتَعِدُ.

٨. ٧٧٠ لَا عَمَلٌ لِغَافِلٍ.

THE VICTOR AND THE VANQUISHED

الغالب والمغلوب

7709. At times the [one who is] vanquished may gain victory.

7710. He who tries to vanquish the one who is above him is overpowered.

7711. Every victor other than Allah, is vanquished.

٩. ٧٧٠ قَدْ يَغْلِبُ الْمَعْلُوبُ.

١٠. ٧٧١ مَنْ خَالَبَ مَنْ فَوْقَهُ فُهِرَ.

١١. ٧٧١ كُلُّ غَالِبٍ غَيْرُ اللَّهِ مَعْلُوبٌ.

FIGHTING

المغالبة

7712. Do not pick a fight with one whom you cannot repel.

١٢. ٧٧١ لَا تُغَالِبْ مَنْ لَا تَقْدِرُ عَلَى دَفْعِهِ.

MISTAKE

الغلط

7713. A person's mistake about (or harshness towards) the one who is friendly towards him is one of the most forbidden things for him.

٧٧١٣. غَلَطُ (غَلَطُ) الْإِنْسَانِ فِيمَنْ يَنْبَسِطُ إِلَيْهِ أَحْخَرُ شَيْءٍ عَيْنِهِ.

7714. The worst thing that can come upon the hearts is betrayal.

٧٧١٤. شَرُّ مَا أُتْقِيَ فِي الْفُلُوبِ الْغُلُولُ.

7715. The tongue of a perfidious person is sweet but his heart is bitter.

٧٧١٥. الْعَشُوشُ لِسَانُهُ حُلْوٌ وَقَلْبُهُ مُرّ.

7716. The vilest perfidy is the perfidy of the leaders.

٧٧١٦. أَفْطَعَ الْغِشْ غِشْ الْأَئِمَّةِ.

7717. Verily the most perfidious of all people is the one who is most deceitful to himself and most disobedient to his Lord.

٧٧١٧. إِنَّ أَعْشَنَ النَّاسِ أَعْشَهُمْ لِنَفْسِهِ وَأَعْصَاهُمْ لِرَبِّهِ.

7718. Perfidy is the trait of the recalcitrant.

٧٧١٨. الْغِشْ سَجِّيَّةُ الْمَرَدَوْ.

7719. Rancour is the seed of evil.

٧٧١٩. الْغِلُولُ بَذْرُ الشَّرِّ.

7720. Rancour is the malady of hearts.

٧٧٢٠. الْغِلُولُ دَاءُ الْفُلُوبِ.

7721. Perfidy earns vituperation.

٧٧٢١. الْغِشْ يَكْسِبُ الْمِسَبَّةَ.

7722. Rancour nullifies good deeds.

٧٧٢٢. الْغِلُولُ يُحْبِطُ الْحَسَنَاتِ.

7723. Perfidy is the worst craftiness.

٧٧٢٣. الْغِشْ شَرُّ الْمَكْرِ.

7724. Perfidy is from the characteristics of

٤. الْغِشْ مِنْ أَحْلَاقِ الْلِّئَامِ.

the wicked.

7725. Deceiving a friend and being disloyal to one's pledges are from [the acts of] betrayal of one's covenant.

7726. Whoever deceives the people in their faith, then he is an opponent of Allah and His Prophet.

7727. When one deceives you out of his enmity [with you], then do not blame him or censure him.

٧٧٢٥. غَشُّ الصَّدِيقِ وَالْعَدُوِّ بِالْمَواثِيقِ مِنْ خِيَانَةِ الْعَهْدِ.

٧٧٢٦. مَنْ عَشَّ النَّاسَ فِي دِينِهِمْ فَهُوَ مُعَانِدُ اللَّهِ وَرَسُولِهِ.

٧٧٢٧. مَنْ عَشَّكَ فِي عَدَاوَتِهِ فَلَا تَلْمِعْهُ وَلَا تَعْذِلْهُ.

7728. Grief makes one dispirited and ends one's joy.

7729. Sorrow destroys the body.

7730. Sorrows are the ailment of the hearts.

7731. Grief is the distinguishing mark of the believers.

7732. Grief wears away the body.

7733. Sorrow and anxiety do not bring back what has been lost.

7734. To the extent of pleasure, there is distress.

7735. One who bears his distress [patiently] realizes [his] opportunities.

7736. Grief is one of the two senilities.

٧٧٢٨. الْعَمُ يَقْبِضُ النَّفْسَ وَيَطْوِي الْإِنْسَاطَ.

٧٧٢٩. الْحَزْنُ يَهْدِمُ الْجَسَدَ.

٧٧٣٠. الْأَخْرَانُ سُقْمُ الْقُلُوبِ.

٧٧٣١. الْحَزْنُ شِعَارُ الْمُؤْمِنِينَ.

٧٧٣٢. أَهْمُ مُنْذِبُ الْجَسَدَ.

٧٧٣٣. الْحَزْنُ وَالْجَزَعُ لَا يَرُدُّانِ الفَائِتَ.

٧٧٣٤. يَقْدِرُ اللَّهُ يَكُونُ التَّعْصِيْصُ.

٧٧٣٥. مَنْ يَحْرَعُ الْعُصَصَ أَذْرَكَ الْفَرَصَ.

٧٧٣٦. أَهْمُ أَحَدُ الْهِرَمِينَ.

7737. Cast away the sorrows that come upon you through resolute patience and virtuous certitude.

٧٧٣٧. إِطْرُحْ عَنْكَ وَارِدَاتِ الْهُمُومِ بِعَزَائِمِ الصَّبَرِ وَحُسْنِ الْيَقِينِ.

7738. Grief emaciates the body.

٧٧٣٨. أَهْمُ يَنْحِلُّ الْبَدَنَ.

7739. Grief is an ailment of the soul.

٧٧٣٩. الْأَغْمُ مَرْضُ النَّفْسِ.

7740. To the extent of endeavours, there are anxieties.

٧٧٤٠. عَلَى قَدْرِ الْهِمَمِ تَكُونُ الْهُمُومُ.

7741. How many a sorrowful person has been driven to perpetual bliss by his sorrow.

٧٧٤١. كَمْ مِنْ حَزِينٍ وَفَدَ بِهِ حُزْنُهُ عَلَى سُرُورِ الْأَبَدِ.

7742. One whose grief increases, his sorrow becomes permanent.

٧٧٤٢. مَنْ كَثُرَ عَمْدُهُ تَابَدَ حُزْنُهُ.

7743. To the extent of [one's material] acquisition, there are heartaches.

٧٧٤٣. عَلَى قَدْرِ الْقِنْيَةِ تَكُونُ الْعُمُومُ.

7744. For every distress there is a relief.

٧٧٤٤. لِكُلِّ هَمٍ فَرَجٌ.

7745. One who continuously worries is overpowered by sorrow.

٧٧٤٥. مَنِ اسْتَدَامَ الْهَمُ غَلَبَ عَلَيْهِ الْحُزْنُ.

7746. One whose grief increases, his body becomes sick.

٧٧٤٦. مَنْ كَثُرَ هُمُ سَقَمَ بَدَنَهُ.

7747. One whose entire concern is for his Hereafter attains what he hopes for.

٧٧٤٧. مَنْ جَعَلَ كُلَّ هُمَهُ لَاخِرَتِهِ ظَفَرَ بِالْمَأْوِى.

BEING INDEPENDENT OF OTHERS

الاستغناء عن الخلق

7748. Dispense with your dependency on anyone and you will be his equal.

٧٧٤٨. إِسْتَغْنُ عَمَّنْ شِئْتَ وَكُنْ (تَكُنْ) نَظِيرًا.

7749. One who remains independent from people, Allah, the Glorified, enriches him.

٧٧٤٩. مَنِ اسْتَغْنَى عَنِ النَّاسِ أَغْنَاهُ اللَّهُ سُبْحَانَهُ.

7750. One who becomes independent becomes an honour for his people and one who is needy becomes contemptible to them.

٧٧٥٠. مَنِ اسْتَعْنَى كَرُمًا عَلَى أَهْلِهِ وَمَنِ افْتَقَرَ هَانَ عَلَيْهِمْ.

7751. That which you have no need for is better than that through which you gain independence.

٧٧٥١. مَا اسْتَعْنَيْتَ عَنْهُ خَيْرٌ مِّمَّا اسْتَعْنَيْتَ بِهِ.

AFFLUENCE AND THE RICH

الغنى والغنى

7752. A rich person is he who becomes rich through contentment.

٧٧٥٢. الْغَنِيُّ مِنِ اسْتَعْنَى بِالْقَناعَةِ.

7753. A [truly] rich person is one who prefers contentment.

٧٧٥٣. الْغَنِيُّ مِنْ آثَرَ الْقَناعَةِ.

7754. The rich person feels at home [even when he is] in a strange land.

٤. الْغَنِيُّ (الْغَنِيُّ) فِي الْعُرْبَةِ وَطَنُّ.

7755. The ignorance of a rich person abases him whereas the knowledge of a poor person elevates him.

٧٧٥٤. جَهْلُ الْغَنِيِّ يَضْعُفُ وَعِلْمُ الْفَقِيرِ يَرْفَعُ.

7756. At times a rich person may be lowlier than an ugly sheep.

٧٧٥٦. رُبَّ غَنِيٍّ أَذْلُّ مِنْ نَقْدٍ.

7757. Sometimes a rich person may be needier than a poor person.

٧٧٥٧. رُبَّ غَنِيٍّ أَفْقَرُ مِنْ فَقِيرٍ.

7758. Few are the rich who [financially] support and assist others.

٧٧٥٨. قَلِيلٌ مِنَ الْأَغْنِيَاءِ مَنْ يُؤْسِي وَيُسْعِفُ.

7759. How many of the rich are unneeded [because of their unwillingness to help others].

٧٧٥٩. كَمِ مِنْ غَنِيٍّ يُسْتَعْنَى عَنْهُ.

7760. It is obligatory upon the rich person not to withhold his wealth from the poor.

٧٧٦٠. مِنَ الْوَاجِبِ عَلَى الْغَنِيِّ أَنْ لَا يَضْنَ عَلَى الْفَقِيرِ إِعْلَاهٍ.

7761. Never count the one from whose wealth others don't get sustenance as a rich person.

7762. There is no offence greater than the offence of the rich who deprives the needy.

7763. Opulence through other than Allah is the greatest indigence and wretchedness.

7764. Seek refuge with Allah from the intoxication of riches, for indeed it has an intoxication that takes long to recover from.

7765. The richest of you are the most contented among you.

7766. The greatest of all riches is the intellect.

7767. The most estimable wealth is abandoning [false] aspirations.

7768. The best of riches is that through with one's honour is secured.

7769. The richest of the rich is one who is not a prisoner to greed.

7770. The greatest of riches is contentment and toleration of poverty.

7771. Opulence brings about transgression.

7772. Riches turn one who is not a master into a master.

7773. Wealth and poverty manifest the essences of men and their qualities.

7774. The brother of affluence is one who

٧٧٦١. لَا تَعْدِنَّ عَنِّيَا مَنْ لَمْ يُرَزَّقْ مِنْ مَالِهِ.

٧٧٦٢. لَا وِزْرٌ أَعْظَمَ مِنْ وِزْرٍ غَنِّيٍّ مَنْعَ الْمُحْتَاجِ.

٧٧٦٣. الْغَنِيُّ بِعَيْرِ اللَّهِ أَعْظَمُ الْفَقْرَ وَالشَّقَاءِ.

٧٧٦٤. إِسْتَعِيدُوا بِاللَّهِ مِنْ سَكْرَةِ الْغَنِيِّ فَإِنَّ لَهُ سَكْرَةً بَعِيدَةً إِلَّا فَاقَةً.

٧٧٦٥. أَغْنَاكُمْ أَفْنَعُكُمْ.

٧٧٦٦. أَغْنَى الْغَنِيُّ الْعَقْلَ.

٧٧٦٧. أَشْرَفُ الْغَنِيُّ تَرَكُ الْمَلْئِ.

٧٧٦٨. أَفْضَلُ الْغَنِيِّ مَا صَبَرَ بِهِ الْعِرْضُ.

٧٧٦٩. أَغْنَى الْأَغْنِيَاءِ مَنْ لَمْ يَكُنْ لِلْحِرْصِ أَسِيرًا.

٧٧٧٠. أَغْنَى الْغَنِيُّ الْقَنَاعَةَ وَالتَّحْمُلُ فِي الْفَاقَةِ.

٧٧٧١. الْغَنِيُّ يُطْعِي.

٧٧٧٢. الْغَنِيُّ يُسَوِّدُ غَيْرَ السَّيِّدِ.

٧٧٧٣. الْغَنِيُّ وَالْفَقْرُ يَكْثِفَانِ جَوَاهِرَ الرِّجَالِ وَأَوْصَافَهَا.

٧٧٧٤. أَخْوَ الْغَنِيِّ مَنِ التَّحْفَ بِالْقَنَاعَةِ.

covers himself with contentment.

7775. Arrogance in wealth sows the seed (or warns) of abasement in poverty.

7776. The bane of affluence is stinginess.

7777. The best affluence is the affluence of the soul.

7778. Many an opulence leads to lasting poverty.

7779. The alms-tax of affluence [and comfort] is being good with neighbours and keeping ties with near relatives.

7780. Two things are such that their value is recognized only by one who has lost them: wealth and power.

7781. Restraining oneself from that which is in the possession of [other] people is present affluence.

7782. The deception of wealth leads to insolence.

7783. Loss of wealth is an advantage for the sagacious and a [cause of] regret for the foolish.

7784. The whole of affluence is in contentment and satisfaction.

7785. One who would like to gain affluence without possessions, prestige without authority and abundance without kinsfolk, then let him them come out of the abjectness of disobedience to Allah into the honour of His obedience, for indeed [through this] he

.٧٧٧٥. الْرَّهْوُ فِي الْغَنِيٍّ يُبَرِّ (يُنْدِرُ) الْذُلُّ فِي الْفَقْرِ.

.٧٧٧٦. آفَةُ الْغَنِيٍّ الْبَحْلُ.

.٧٧٧٧. حَيْرُ الْعَنَاءِ عَنَاءُ النَّفْسِ.

.٧٧٧٨. رَبُّ غِنَىٰ أَوْرَثَ الْفَقْرَ الْبَاقِي.

.٧٧٧٩. زَكَاةُ الْيَسَارِ بِرُّ الْجِيرَانِ وَصِلَةُ الْأَرْحَامِ.

.٧٧٨٠. شَيْئَانِ لَا يُعْرَفُ فَدْرُهُمَا إِلَّا مَنْ سَلَبَهُمَا:
الْغَنِيٌّ وَالْقُدْرَةُ.

.٧٧٨١. ظَلَفُ التَّنْفِسِ عَمَّا فِي أَيْدِي النَّاسِ هُوَ الْغَنِيُّ
الْمُؤْجُودُ.

.٧٧٨٢. عُزُورُ الْغَنِيٍّ يُوَجِّبُ الْأَشْرَ.

.٧٧٨٣. فَوْتُ الْغَنِيٍّ غَيْمَةُ الْأَكْيَاسِ وَخَسْرَةُ
الْحَمْقَىٰ.

.٧٧٨٤. كُلُّ الْغَنِيٍّ فِي الْقَنَاعَةِ وَالرِّضَا.

.٧٧٨٥. مَنْ سَرَّهُ الْغَنِيُّ بِلَا مَالٍ وَالْعَزُّ بِلَا سُلْطَانٍ
وَالكَثُرَةُ بِلَا عَشِيرَةٍ فَلَيَحْرُجْ مِنْ ذُلِّ مَعْصِيَةِ اللَّهِ إِلَى
عَزِّ طَاعَتِهِ فَإِنَّهُ وَاحِدُ ذَلِكَ كُلِّهِ.

will find all of these.

7786. He who has been granted hopelessness in [obtaining] what people possess, contentment with what he is given and satisfaction with the divine decree has acquired affluence.

7787. Do not be delighted by wealth and comfort, and do not be grieved by poverty and tribulation, for verily gold is tested by fire and the believer is tested by tribulation.

7788. Affluence through [complete reliance on] Allah is the greatest affluence.

7789. One who does not become needless of this world through Allah has no religion.

7790. There is no affluence except through contentment.

7791. No affluence [can be acquired] with mismanagement.

٧٧٨٦. نَالَ الْغُنْيَ مِنْ رُزْقِ الْيَأسِ عَمَّا فِي أَيْدِي النَّاسِ وَالْقَنَاعَةُ إِمَّا أُوْتَى وَالرِّضا بِالْفَضَاءِ.

٧٧٨٧. لَا تَفْرُخْ بِالْعَنَاءِ وَالرَّحَاءِ وَلَا تَعْتَمَ بِالْفَقْرِ وَالْبَلَاءِ فَإِنَّ الدَّهَبَ يُجْرَبُ بِالنَّارِ وَالْمُؤْمِنُ يُجْرَبُ بِالْبَلَاءِ.

٧٧٨٨. الْغُنْيَ بِاللَّهِ أَعْظَمُ الْغُنْيَ.

٧٧٨٩. مَنْ لَمْ يَسْتَعْنِ بِاللَّهِ عَنِ الدُّنْيَا فَلَا دِينَ لَهُ.

٧٧٩٠. لَا غُنْيٌ إِلَّا بِالْقَنَاعَةِ.

٧٧٩١. لَا غُنْيٌ مَعَ سُوءِ تَدْبِيرٍ.

COMING TO THE AID OF THE AGGRIEVED

إغاثة الملهوف

7792. Through aiding the aggrieved, there is a protection for you from the chastisement of Allah.

7793. One of the expiations for great sins is aiding the aggrieved.

7794. Coming to the aid of the aggrieved is one of the best benevolent acts.

7795. Nothing beings reward like aiding the aggrieved.

٧٧٩٢. بِإِغاثَةِ الْمَلْهُوفِ يَكُونُ لَكَ مِنْ عَذَابِ اللَّهِ حِصْنٌ.

٧٧٩٣. مِنْ كَفَاراتِ الدُّنُوبِ الْعِظَامِ إِغاثَةُ الْمَلْهُوفِ.

٧٧٩٤. مِنْ أَفْضَلِ الْمَعْرُوفِ إِغاثَةُ الْمَلْهُوفِ.

٧٧٩٥. مَا حَصَنَ الْأَجْرُ يُمْثِلُ إِغاثَةُ الْمَلْهُوفِ.

BACKBITING

الغيبة

7796. The one who listens to gossip is one of the two backbiters.

٧٧٩٦. السَّامِعُ لِلْغَيْبَةِ أَحَدُ الْمُغَتَابِينَ.

7797. Beware of backbiting, for indeed it makes you hated by Allah and the people, and renders you rewards void.

٧٧٩٧. إِيَّاكَ وَالْغَيْبَةِ فِيمَا تُمْقِنُكَ إِلَى اللَّهِ وَالنَّاسِ
وَتُخْبِطُ أَجْرَكَ.

7798. The most wicked of [all] people is the backbiter.

٧٧٩٨. أَلَمْ النَّاسِ الْمُغَتَابُ.

7799. The most hated of creatures in the sight of Allah is the backbiter.

٧٧٩٩. أَبْعَضُ الْخَلَائِقِ إِلَى اللَّهِ الْمُغَتَابُ.

7800. Verily the mentioning of slander is the worst falsehood.

٧٨٠٠. إِنَّ ذِكْرَ الْغَيْبَةِ شَرُّ الْإِفْلَكِ.

7801. Slander is the worst falsehood.

٧٨٠١. الْغَيْبَةُ شَرُّ الْإِفْلَكِ.

7802. Backbiting is the sign of a hypocrite.

٧٨٠٢. الْغَيْبَةُ آيَةُ الْمُنَافِقِ.

7803. Backbiting is the effort of the feeble.

٧٨٠٣. الْغَيْبَةُ جُهْدُ الْعَاجِزِ.

7804. Backbiting is the food of the dogs of hell.

٤. ٧٨٠٤. الْغَيْبَةُ قُوْتُ كِلَابِ النَّارِ.

7805. The one who listens to gossip is just like the backbiter.

٥. ٧٨٠٥. السَّامِعُ لِلْغَيْبَةِ كَالْمُغَتَابِ.

7806. One who listens to gossip is one of the two backbiters.

٦. ٧٨٠٦. سَامِعُ الغَيْبَةِ أَحَدُ الْمُغَتَابِينَ.

7807. One who listens to gossip is the partner of the backbiter.

٧. ٧٨٠٧. سَامِعُ الغَيْبَةِ شَرِيكُ الْمُغَتَابِ.

7808. One who is fond of backbiting about others is reviled.

٨. ٧٨٠٨. مَنْ أُولَئِكُ بِالْغَيْبَةِ شُتِّمَ.

7809. The one who listens to gossip is like its narrator.

٧٨٠٩. مُسْتَمِعُ الغَيْبَةِ كَفَائِلَهَا.

7810. Do not accustom yourself to backbiting, for indeed being accustomed to it is a great sin.

٧٨١٠. لَا تَعُوِّذْ نَفْسَكَ الْغَيْبَةَ فَإِنَّ مُعْتَادَهَا عَظِيمٌ
الجُرْمُ.

7811. Even a little slander is calumny.

٧٨١١. يَسِيرُ الْغَيْبَةِ إِلَّا.

7812. O Servant of Allah, do not make haste in [exposing] the fault of a servant, for he may have been forgiven for it, and do not count yourself safe from [your] small sins as you might be punished for them.

٧٨١٢. يَا عَبْدَ اللَّهِ لَا تَعْجَلْ فِي عَيْنِ بِدْنِي
فَلَعْلَهُ مَعْفُورٌ لَهُ وَلَا تَأْمُنْ عَلَى نَفْسِكَ صَغِيرٌ مَعْصِيَةٌ
فَلَعْلَكَ مُعَذَّبٌ عَلَيْهَا.

THE UNSEEN

الغيب

7813. In the unseen there is wonder.

٧٨١٣. فِي الْغَيْبِ الْعَجَبُ

SENSE OF HONOUR AND POSSESSIVENESS

الغيرة

7814. Beware of being possessive in a situation where it is not required, for verily this will lead the soul that is sound to become sick and the one that is innocent [and calm] into suspicion [and uneasiness].

٤٧٨١٤. إِيَّاكَ وَالتَّغَيْرِ فِي غَيْرِ مَوْضِعِهِ فَإِنَّ ذَلِكَ
يَدْعُو الصَّحِيحَةَ إِلَى السَّقْمِ وَالبَرِيَّةَ إِلَى الرَّيْبِ.

7815. The proof of a man's sense of honour is his chastity.

٧٨١٥. ذَلِيلُ غَيْرَةِ الرَّجُلِ عَقْتُهُ.

7816. A man's sense of honour is faith.

٧٨١٦. غَيْرَةُ الرَّجُلِ إِيمَانُ.

7817. The possessiveness of a woman is transgression.

٧٨١٧. غَيْرَةُ الْمَرْأَةِ عُدُوانٌ.

7818. A man's sense of honour is to the extent of his self-respect.

٧٨١٨. عَيْرَةُ الرَّجُلِ عَلَى قَدْرِ أَنْفُسِهِ.

7819. The believer's possessiveness is for [the sake of] Allah, the Glorified.

٧٨١٩. عَيْرَةُ الْمُؤْمِنِ بِاللَّهِ سُبْحَانَهُ.

DEVIATION FROM THE RIGHT PATH

الغَيّ

7820. The thing with the worst outcome is deviation [from the right path].

٧٨٢٠. أَسْوَءُ شَيْءٍ عَاقِبَةُ الْغَيّ.

7821. Deviation is insolence.

٧٨٢١. الْغَيّ أَشَدُ.

7822. One who deals offensively [with others] is dealt with in the same way.

٧٨٢٢. مَنْ عَامَلَ بِالْغَيّ كُوْفِيًّا بِهِ.

7823. Woe be to the one who persists in his deviation and does not return to the right path.

٧٨٢٣. وَيْلٌ لِمَنْ تَمَادَى فِي غَيّهِ وَمَنْ يَهْنِئُ إِلَى الرُّشْدِ.

7824. There is no piety with deviation.

٧٨٢٤. لَا وَرَعَ مَعَ غَيّ.

THE UTMOST

الغاية

7825. Whoever attains the utmost of what he loves, then let him expect the utmost of what he hates.

٧٨٢٥. مَنْ بَأَعَنَّ غَايَةً مَا يُحِبُّ فَلْيَتَوَقَّعْ غَايَةً مَا يَكْرُهُ.

باب الفاء

BEING OPTIMISTIC

التفائل

7826. Be optimistic and you will become successful.

٧٨٢٦. تَفَاعلْ بِالْحَيْثِيرِ تُنْجِحُ.

UNREST

الفتنة

7827. Unrest (or acquisition [of property]) is accompanied by hardship.

٧٨٢٧. الْفِتْنَةُ (الْفُتْنَةُ) مَقْرُونَةٌ بِالْعَنَاءِ.

7828. In times of unrest, be like an adolescent camel that has neither udders for milking nor a back strong enough for riding.

٧٨٢٨. كُنْ فِي الْفِتْنَةِ كَابِنِ الْلَّبُونِ لَا ضَرَعَ فَيُخْلِبَ
وَلَا ظَهَرَ فَيُرَكِّبَ.

7829. One who ignites the fire of sedition will become fuel for it.

٧٨٢٩. مَنْ شَبَّ نَارَ الْفِتْنَةِ كَانَ وَثُودًا لَهَا.

7830. One of the greatest tribulations is the continuation of strife.

٧٨٣٠. مِنْ أَعْظَمِ الْمِحْنِ دَوْمُ الْفِتْنَةِ.

7831. I swear by my life that in the flames of unrest [that come after me], the believer will get destroyed while the non-Muslim shall remain safe.

٧٨٣١. قَدْ لَعَمْرِي يَهْلِكُ فِي هَبِ الْفِتْنَةِ الْمُؤْمِنُ
وَيَسْلُمُ فِيهَا عَيْرُ الْمُسْلِمِ.

THE ONE WHO IS ENTHRALLED

المفتون

7832. Not everyone who is enthralled [by ignorance] is to be reproached.¹⁴

٧٨٣٢. مَا كُلُّ مَفْتُونٍ يُعَاتَبُ.

¹⁴ Nahj al-Balāgha, saying no. 15. Possible meanings of this saying include: Not every person who commits sins benefits from reproach (*Ikhtiyār Miṣbāḥ al-Sālikīn* p. 580); whoever purposely puts himself into a *fitna* deserves to be reproached otherwise he should not be blamed (*A'lām Nahj al-Balāgha* p. 292). Ibn Abī al-Ḥadīd notes that this was the statement of Amīr al-Mu'minīn ('a) to Sa'd

الفتوة

CHIVALRY

7833. Chivalry is a gift that is granted and a harm that is restrained.

7834. The human being has not been adorned with anything more beautiful than chivalry.

7835. The order of chivalry is being tolerant of the mistakes of one's brothers and fulfilling one's obligation towards his neighbours.

٧٨٣٣. الْفُتُوَّةُ نَائِلٌ مَبْدُولٌ وَأَذَى مَكْفُوفٌ.

٧٨٣٤. مَا تَزَيَّنَ الْإِنْسَانُ بِزِينَةٍ أَجْمَلَ مِنَ الْفُتُوَّةِ.

٧٨٣٥. نِظَامُ الْفُتُوَّةِ إِحْتِمَالُ عَثَارَاتِ الإِخْرَانِ
وَحُسْنُ تَعَهُّدِ الْجِيَارِ.

WICKEDNESS AND IMMORALITY

الفجور الفسوق

7836. Wickedness is a decrepit fortress, it does not prevent [any harm from reaching] its people, nor does it protect the one who seeks refuge in it.

7837. Beware of immoral gatherings, for indeed they anger the Most Merciful and take you to the fire of hell.

7838. Wickedness is from the traits of the disbelievers.

7839. Verily the wicked comprise of all the oppressive and treacherous people.

٧٨٣٦. الْفُجُورُ دَارٌ حَصْنٌ ذَلِيلٌ لَا يَمْنَعُ أَهْلَهُ وَلَا
يُحْرِرُ مَنْ لَجَأَ إِلَيْهِ.

٧٨٣٧. إِيَّاكَ وَمَحَاطِرَ الْفُسُوقِ فَإِنَّمَا مُسْنَخَةُ
لِلرَّحْمَنِ مُصْلِيهُ لِلنَّيَارِ.

٧٨٣٨. الْفُجُورُ مِنْ شَيْئِ الْكُفَّارِ.

٧٨٣٩. إِنَّ الْفُجَارَ كُلُّ ظُلُومٍ خَثُورٍ.

ibn Abī Waqqāṣ, Muḥammad ibn Maslamah and ‘Abdullah ibn ‘Umar when they refused to join him in the Battle of Jamal. It signifies his displeasure at their excuse for not joining the battle as this statement is used when one finds his admonition falling on deaf ears (*al-Amthāl wal-Hikam* p.442, 443).

7840. The wicked is one who declares [his sins] openly.

٧٨٤٠. الْفَاجِرُ مُجَاهِرٌ.

7841. There is no [sin for] backbiting for the [openly] corrupt.

٧٨٤١. الْفَاسِقُ لَا غَيْبَةَ لَهُ.

7842. The immoral person has no [sense of] caution.

٧٨٤٢. الْفَجُورُ لَا تَقْيَةَ لَهُ.

7843. The reign of the wicked is the [cause of] abasement of the virtuous.

٧٨٤٣. ذُولُ الْفُجَارِ مَذَلَّةُ الْأَبْرَارِ.

7844. Flee far away from the wicked, immoral one.

٧٨٤٤. فُرُّوا كُلَّ الْفَرَارِ مِنَ الْفَاجِرِ الْفَاسِقِ.

7845. The cutting off ties with an immoral person is a gain.

٧٨٤٥. قَطْعَةُ الْفَاجِرِ عُثْمٌ.

7846. There is no affluence with immorality.

٧٨٤٦. لَيْسَ مَعَ الْفُجُورِ غَنَاءً.

7847. It behoves one who knows the wicked not to act like them.

٧٨٤٧. يَبْغِي لِمَنْ عَرَفَ الْفُجَارَ أَنْ لَا يَعْمَلَ عَمَالُهُمْ.

7848. The one who publicizes an immoral act is like the one who has committed it.

٧٨٤٨. مُذِيِّعُ الْفَاحِشَةِ كَفَاعِلُهَا.

7849. Be careful of obscene language and lies, for indeed they degrade the speaker.

٧٨٤٩. إِحْدَرْ فُحْشَ الْقَوْلِ وَالْكِذْبَ فَإِنَّمَا يُزَرِّيَانِ بِالْقَائِلِ.

7850. Using obscene language with one who is above you is destructive ignorance.

٧٨٥٠. سَفَهُكَ عَلَى مَنْ فَزَّتَكَ جَهْلٌ مُّرْدٌ.

7851. Using obscene language with one who is below you is abasing ignorance.

٧٨٥١. سَفَهُكَ عَلَى مَنْ دُونَكَ جَهْلٌ مُّزْرٌ.

7852. Using obscene language with one who

٧٨٥٢. سَفَهُكَ عَلَى مَنْ فِي دَرْجَتَكَ نِقَارٌ كَبِيَارٌ

الديكين وهراش كهراش الكلبين ولن يفتقا إلا
مجروحين أو مقصوحين وليس ذلك فعل الحكماء
ولا سنة العفلاه ولعله أن يخلع عنك فيكون أوران
منك وأكرم وأنت أنفع منه وألام.

is at your level is a pecking like the pecking of two cockerels, and a quarrelling like the quarrelling of two dogs, they will never separate until they are wounded or humiliated, and this is neither the act of the wise nor the practice of the intelligent; and it may be that he (your rival) shows forbearance towards you, thereby becoming greater than you and more honourable, while you remain lower than him and more contemptible.

7853. One who uses obscene language is reviled.

7853. من سافه شتم.

7854. One whose obscenity increases is regarded as vile.

7854. من كثر سفهه أسترذل.

7855. An honourable person never uses obscene language, ever.

7855. ما أفحش كريم قط.

7856. There is none more shameless than the one who utters obscenities.

7856. لا أوقع من بذري.

7857. Indeed obscene language and vulgarities are not from the morals of Islam.

7857. إن الفحش والتفحش ليسا من خلائق
الإسلام.

7858. One who uses obscene language cures [the envy of] his enviers [and brings them joy].

7858. من أفحش شفى حسادة.

7859. The one who is forbearing does not use obscene language.

7859. ما أفحش حليم.

7860. Two people never insult each other except that the one who is more wicked of the two prevails.

7860. ما تسب إثنان إلا علب الأئمها.

PRIDE AND BOASTING

الفخر والتفاخر

7861. What reason has a human being to be proud when his beginning is a drop of semen and his end is a carcass; neither can he sustain himself nor can he repel his [own] death!

٧٨٦١. ما لابن آدم والفخر وأوله نطفة وآخره
جيفة لا يرُزق نفسه ولا يدفع حتفه.

7862. Never become proud of a state that you attained without [any] device [and hard work], and never be arrogant of a rank that you attained without merit, for indeed that which is built by circumstance is destroyed by entitlement.

٧٨٦٢. لا تَدْلُنَ بِحَالَةِ بَلَغْتَهَا بِعِنْدِ آلَهٖ وَلَا تَفْخِرْ
بِمَرْتَبَةِ نِلَتْهَا مِنْ عَيْرِ مَنْقَبَةٍ فَإِنَّ مَا يَبْنِيهِ الْإِنْعَاقُ
يَهْدِمُهُ الْإِسْتِحْقَاقُ.

7863. There is no foolishness greater than arrogance.

٧٨٦٣. لا حُمُقٌ أَعْظَمُ مِنَ الْفَخِيرِ.

7864. Boasting ought to be about the greatest effort, keeping promises and being overly generous, not about the worn out bones [of one's ancestors] and evil traits.

٤. ٧٨٦٤. يَنْبَغِي أَنْ يَكُونَ التَّفَاخُرُ بِعَلَيِ الْهِمَمِ وَالْوَفَاءِ
بِالْدِينِ وَالْمِيَالَةِ فِي الْكَرْمِ لَا بِبَوَالِ الرِّمَمِ وَرِذَايَلِ
الشَّيْمِ.

7865. boastfulness stems from the smallness of [one's] status [and worth].

٧٨٦٥. الْأَفْتِخَارُ مِنْ صِغرِ الْأَفْدَارِ.

7866. Beware of contesting with Allah, the Glorified, in His greatness, for Allah, the Most High, abases every tyrant and belittles every boaster.

٧٨٦٦. إِيَّاكَ وَمُسَامَةَ اللَّهِ سُبْحَانَهُ فِي عَظَمَتِهِ فَإِنَّ
اللهَ تَعَالَى يُذَلِّ كُلَّ جَبَّارٍ وَيُهَبِّنُ كُلَّ مُخْتَالٍ.

RELIEF AND WAITING FOR RELIEF

الفرج وانتظار الفرج

7867. The more restricting [and difficult] the hardship, the closer the relief.

٧٨٦٧. أَضَيَّقُ مَا يَكُونُ الْحَرْجُ أَقْرَبُ مَا يَكُونُ
الْفَرَجُ.

7868. The time when relief is closest is when the affair becomes unbearable.

٧٨٦٨. أَفْرُبُ مَا يَكُونُ الْفَرَجُ عِنْدَ تَضَائِقِ الْأَمْرِ.

7869. When the openings [and ways] get blocked, the rays of relief begin to appear.

٧٨٦٩. عِنْدَ إِنْسِدَادِ الْفَرَجِ تَبَدُّو مَطَالِعُ الْفَرَجِ.

7870. When the difficulties reach their peak, there is hope for relief.

٧٨٧٠. عِنْدَ تَنَاهِي الشَّدَادِ يَكُونُ تَوْفُعُ الْفَرَجِ.

7871. The first act of worship is waiting for relief with patience.

٧٨٧١. أَوَّلُ الْعِبَادَةِ إِنْتِظَارُ الْفَرَجِ بِالصَّبَرِ.

7872. Expecting relief is one of the two comforts.

٧٨٧٢. تَوْفُعُ الْفَرَجِ إِحْدَى الرَّاحَتَيْنِ.

HAPPINESS AND JOY

الفرح والابتهاج

7873. How many a joyful [person] has been driven by his joy towards perpetual sorrow.

٧٨٧٣. كَمْ مِنْ فَرَحٍ أَفْضَى بِهِ فَرَحُهُ إِلَى حُزْنٍ مُُحَلَّدٍ.

7874. Do not be joyful about that which is coming [to you].

٧٨٧٤. لَا تَفْرَحْ بِمَا هُوَ آتٍ.

7875. Never be joyful about the downfall of others for verily you do not know what time will do to you.

٧٨٧٥. لَا تَفْرَحْ بِسُقْطَةِ عَيْرِكَ فَإِنَّكَ لَا تَدْرِي مَا يُخَدِّثُ بِكَ الزَّمَانُ.

7876. Do not be happy with the mistake of others, for indeed you will not always be correct.

٧٨٧٦. لَا تَبْتَهِجْ بِعَطَاءِ عَيْرِكَ فَإِنَّكَ لَنْ تَمْلِكَ إِلَاصَابَةَ أَبَدًا.

FLEEING TO ALLAH

الفرار إلى الله

7877. Flee towards Allah, the Glorified, and do not flee away from Him, for indeed He will find you and you will not escape Him.

٧٨٧٧. فَرُرُوا إِلَى اللَّهِ سُبْحَانَهُ وَلَا تَفِرُّوا مِنْهُ فَإِنَّهُ مُدْرِكُكُمْ وَلَنْ تُعْجِزُوهُ.

OPPORTUNITY AND ITS LOSS

الفرصة وفوتها

7878. Not everything that has gone comes back.

٧٨٧٨. لَيْسَ كُلُّ غَائِبٍ يَرُوَبُ.

7879. One who takes advantage of [unexpected] opportunities remains safe from distress.

٧٨٧٩. مَنْ غَافَصَ الْفُرْصَةَ أَمِنَ الْعُصَصَ.

7880. Whoever finds a place where sweet water enters and he can quench his thirst with it but does not take advantage of it, he will soon feel thirsty and seek it, but will not find it.

٧٨٨٠. مَنْ وَجَدَ مَوْرِداً عَذْبَاً يَرْتَوِي مِنْهُ فَلَمْ يَعْتَنِهُ
يُوشِكُ أَنْ يَظْمَأَ وَيَطْلُبَهُ فَلَا يَجِدُهُ.

7881. Many a lost thing is such that it cannot be regained.

٧٨٨١. رُبَّ فَائِتٍ لَا يُذْرِكُ لَحَافَةً.

7882. It may be that he who strives and acts quickly is saved [and succeeds] while the slow seeker [only] hopes [to attain it in the future].

٧٨٨٢. رُبَّ سَاعٍ سَرِيعٍ نَجَا وَطَالِبٍ بَطِيءٍ رَجَا.

7883. The return of an opportunity [that is lost] is far off and unlikely.

٧٨٨٣. عَوْدُ الْفُرْصَةِ بَعِيدٌ مَرَأْهَا.

7884. Seize the opportunity when it arises, for indeed you will not get it [again] after you lose it.

٧٨٨٤. غَافِصُ الْفُرْصَةِ عِنْدَ إِمْكَانِهَا فَإِنَّكَ عَيْزَ
مُدْرِكُهَا بَعْدَ فَوْتَهَا.

7885. Breathe before the necks are strangled, and yield before being driven violently.

٧٨٨٥. تَقْسِمُوا قَبْلَ ضِيقِ الْخَنَاقِ وَانْقَادُوا قَبْلَ
عُنْفِ السِّيَاقِ.

7886. Take the respite of the days, protect the boundaries of Islam, and anticipate the sudden attack of death.

٧٨٨٦. حُدُّوا مَهَلَ الأَيَّامِ وَحُوَطُوا قَوَاصِيِّ الْإِسْلَامِ
وَبَادُّوا هُجُومَ الْحِمَامِ.

7887. May Allah have mercy on the one who takes the benefit of respite [and opportunity], hastens towards good deeds and cowers out of fear [of Allah].

٧٨٨٧. رَحْمَ اللَّهُ أَمْرَءًا إِعْتَنَمَ الْمَهْلَ وَبَادَرَ الْعَمَلَ وَأَكْمَشَ مِنْ وَجْهٍ.

7888. Opportunity is quick to pass on and slow to return.

٧٨٨٨. الْفُرْصَةُ سَرِيعَةُ الْقَوْتِ وَبَطِينَةُ الْعَوْدِ.

7889. The [passing of] hours diminishes lifetimes and bring [one] closer to annihilation.

٧٨٨٩. السَّاعَاتُ تَخْتَرُ الْأَعْمَارَ وَتُدْنِي مِنَ الْبَوَارِ.

7890. Arrange an abode for yourself before your descent and prepare the dwelling before your arrival.

٧٨٩٠. ارْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ تُرْولِكَ وَ وَطِ الْمَنْزِلَ قَبْلَ حُلُولِكَ.

7891. Make your time of comfort a [means of] preparation for the days of your tribulation.

٧٨٩١. اجْعَلْ زَمَانَ رَخَايَكَ عُدَّةً لِأَيَامِ بَلَائِكَ.

7892. Opportunities are things that are [meant to be] seized.

٧٨٩٢. الْفُرْصُ حَلَسٌ.

7893. Loss [of opportunities] are [a cause of] distress.

٧٨٩٣. الْقَوْتُ عُصَصٌ.

7894. Opportunity is a booty.

٧٨٩٤. الْفُرْصَةُ عُنْتُمْ.

7895. Loss [of opportunity leads to] burning regrets.

٧٨٩٥. الْقَوْتُ حَسَرَاتٌ مُحْرِقَاتٌ.

7896. The lost [opportunity] does not return.

٧٨٩٦. الْفَائِتُ لَا يَعُودُ.

7897. Losing an opportunity is distressful.

٧٨٩٧. إِضَاعَةُ الْفُرْصَةِ عُصَصٌ.

7898. Times of happiness are short-lived.

٧٨٩٨. أُوقَاتُ السُّرُورِ خَلْسَةٌ.

7899. Opportunities pass by like the passing of clouds.

٧٨٩٩. الْفُرْصُ تَمُّرُ مَرَ السَّحَابِ.

7900. When what you want does not happen, then want what happens [and be satisfied with it].

7901. When the opportunity arises, then seize it, for indeed wasting an opportunity leads to distress.

7902. Seize good opportunities, for indeed they pass by [quickly] like the passing of clouds.

7903. The greatest distress is [caused by] loss of opportunities.

7904. Verily that which has passed from your day has gone, and that which remains from it is not certain, so take advantage of your [present] time by performing [good] actions.

7905. Verily opportunities pass away [quickly] like the clouds, so seize them when they arise in the gates of good, otherwise they will turn into regrets.

7906. The fruit of loss [of opportunity] is regret.

7907. For everything there is a passing away.

7908. With loss there is regret.

7909. There is no regret like loss [of an opportunity].

7910. Preparation does not benefit when the time has elapsed.

7911. What has passed of your day is lost,

٧٩٠٠. إذا لم يكن ما تُريد فارداً ما يكون.

٧٩٠١. إذا أمكنكِ الفرصة فانتهزها فإن إضاعة
الفرصة عصبة.

٧٩٠٢. انتهزوا فرصَ الخير فإنهَا تُمْرِنَ مَرَ السَّحَابِ.

٧٩٠٣. أشدُ العصَصِ قوَّةُ الفرصةِ.

٤٧٩٠٤. إنَّ ماضيَ يَوْمِكَ مُنْتَقِلٌ وَباقيةٌ مُتَّهِمٌ فَاعْتَنِمْ
وقتَكَ بِالعَمَلِ.

٧٩٠٥. إنَّ الفرصةَ تُمْرِنَ مَرَ السَّحَابِ فَانتهزُوها إذا
أمكنكُنْ في أبوابِ الخير وإنَّ عادَتْ نَدَماً.

٧٩٠٦. نَمَّةُ الفَوْتِ نَدَامَةُ.

٧٩٠٧. لِكُلِّ شَيْءٍ قَوْتُ.

٧٩٠٨. مَعَ الْفَوْتِ تَكُونُ الْخَسْرَةُ.

٧٩٠٩. لا حَسْرَةَ كَالْفَوْتِ.

٧٩١٠. لا تَنْفَعُ العَدَةُ إِذَا مَا انْفَضَتِ الْمَيَّدَةُ.

٧٩١١. ماضيَ يَوْمَكَ فائِتٌ وَآتِيهِ مُتَّهِمٌ وَوَقْتُكَ

what is to come is uncertain; your time is a blessing, so make haste in it while you have the opportunity, and beware of relying on the future.

7912. In loss [of opportunity] there is regret and (or) blame.

7913. In every moment there is loss.

7914. At times an opportunity may arise.

7915. You will never attain that which has been taken away from you so be moderate in your acquisition.

7916. Not every opportunity can be realized.

7917. One who lets an opportunity pass by is crippled by its loss.

7918. Whoever delays taking an opportunity at the right time, then let him be sure that he will lose it.

7919. One who seizes the opportunity is saved from distress.

7920. Not everything that disappears comes back.

7921. One who tarries lets [the opportunity] go.

مُعْتَنِمٌ بِبَادِرٍ فِيهِ فُرْصَةُ الْإِمْكَانِ وَإِيَّاكَ أَنْ تَنْقِبَ
بِالزَّمَانِ.

٧٩١٢. فِي الْقَوْتِ حَسْنَةٌ وَ (أُوْهْ) مَلَامَةٌ.

٧٩١٣. فِي كُلِّ وَقْتٍ فَوْتٌ.

٧٩١٤. قَدْ ثُصَابُ الْفُرْصَةُ.

٧٩١٥. لَنْ تُدْرِكَ مَا رُويَ عَنْكَ فَأَجْمَلُ فِي
الْمُكْتَسَبِ.

٧٩١٦. لَيْسَ كُلُّ فُرْصَةٍ ثُصَابُ.

٧٩١٧. مَنْ قَعَدَ عَنِ الْفُرْصَةِ أَعْجَزَهُ الْفَوْتُ.

٧٩١٨. مَنْ أَخَرَ الْفُرْصَةَ عَنْ وَقْتِهَا فَلَيْكُنْ عَلَى ثِقَةٍ
مِنْ فَوْتِهَا.

٧٩١٩. مَنْ نَاقَرَ الْفُرْصَةَ أَمِنَ الْعُصَمَةَ.

٧٩٢٠. مَا كُلُّ غَائِبٍ يَئُوبُ.

٧٩٢١. مَنْ تَقَاعَسَ إِغْتَاقَ.

THE OBLIGATORY AND RECOMMENDED ACTS

7922. The one who seeks nearness [to Allah] by performing the obligatory and the

الفرائض والنوازل

٧٩٢٢. الْمُتَقَرِّبُ بِأَدَاءِ الْفَرَائِضِ وَالنَّوَافِلِ مُتَضَاعِفُ

recommended [acts], doubles his gain.

الأرباح.

7923. Verily Allah, the Glorified, has made the obligatory [acts] incumbent upon you, so do not neglect them; and has delimited boundaries for you, so do not transgress them; and has forbidden you from certain things, so do not violate them; and has remained silent about certain things, though not out of forgetfulness, so do not undertake them.

7٩٢٣. إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ عَلَيْكُمْ فَرَائِضَ فَلَا تُضِيغُوهَا وَحْدَ لَكُمْ حُلُودًا فَلَا تَعْدُوهَا وَهَمَا كُمْ عَنْ أُسْيَاءَ فَلَا تَنْهِكُوهَا وَسَكَتَ عَنْ أُسْيَاءَ وَمَمْ يَدْعُهَا نِسْيَانًا فَلَا تَنْكَلِفُوهَا.

7924. Verily whoever busies himself with what is obligatory upon him instead of that which has been guaranteed for him, and is satisfied with what has been decreed for and against him; he will be the healthiest person in wellbeing, the most profiting from felicity and the most benefitting from happiness.

7٩٢٤. إِنَّ مَنْ شَغَلَ نَفْسَهُ بِالْمُفْرُوضِ عَلَيْهِ عَنِ الْمُضْمُونِ لَهُ وَرَاضِيٌّ بِالْمُفْدُورِ عَلَيْهِ وَلَهُ كَانَ أَكْثَرُ النَّاسِ سَلَامًا فِي عَافِيَةٍ وَرِحْلًا فِي غِبْطَةٍ وَعَنِيمَةٍ فِي مَسَرَّةٍ.

7925. Verily if you were to occupy yourself with meritorious supererogatory acts instead of fulfilling the obligatory ones, then the merit you acquire will never make up for the religious obligation that you have neglected.

7٩٢٥. إِنَّكَ إِنْ اشْتَغَلْتَ بِفَضَائِلِ النَّوَافِلِ عَنْ أَدَاءِ الْفَرَائِضِ فَلَنْ يَقُومَ فَضْلُكَ تَكْسِبُهُ بِفَرْضِ تُضِيغُهُ.

7926. When recommended acts come in the way of obligatory actions, then abandon them.

7٩٢٦. إِذَا أَضَرَّتِ النَّوَافِلُ بِالْفَرَائِضِ فَأَرْفَضُوهَا.

7927. It is upon you to preserve every matter that you cannot be excused for neglecting.

7٩٢٧. عَلَيْكَ بِحِفْظِ كُلِّ أَمْرٍ لَا تُعْذِرُ بِإِضَاعَتِهِ.

7928. Fulfilling the obligatory is from the most noble of actions.

7٩٢٨. قَضَاءُ الْوَاجِزِ مِنْ أَفْضَلِ الْمِكَارِمِ.

7929. There is no worship like the performing of obligatory acts.

7٩٢٩. لَا عِبَادَةَ كَأَدَاءِ الْفَرَائِضِ.

7930. No closeness is achieved through recommended actions if they hamper the obligatory actions.

7931. Do not perform a recommended act at the time of an obligatory one; start with the obligatory [prayer] and then pray whatever more you wish to.

٧٩٣٠. لَا فُزْبَةٌ بِالنَّوَافِلِ إِذَا أَضَرَّتِ بِالْفَرَائِضِ.

٧٩٣١. لَا تَنْهُضِ نَافِلَةً فِي وَقْتٍ فَرِيقَةٍ إِذَا
بِالْفَرِيقَةِ ثُمَّ صَلَّى مَا بَدَأَ لَكَ.

NEGLECT

التغريب

7932. Be wary of neglect for verily it causes censure.

7933. Neglect is an affliction of the capable.

7934. The fruit of neglect is censure.

7935. Counter neglect with judiciousness [and resoluteness].

٧٩٣٢. إِخْدَرُوا التَّغْرِيبَ فَإِنَّهُ يُوَحِّبُ الْمَلَامَةَ.

٧٩٣٣. التَّغْرِيبُ مُصَبِّبَةُ الْقَادِرِ.

٧٩٣٤. ثَمَّةُ التَّغْرِيبِ مَلَامَةٌ.

٧٩٣٥. ضَادُوا التَّغْرِيبَ بِالْحَرَمِ.

IDLENESS

الفراغ

7936. From idleness comes inclination towards [vain] desire.

7937. With idleness there is inclination towards [vain] desire.

٧٩٣٦. مِنَ الْفَرَاغِ تَكُونُ الصَّبَوْةُ.

٧٩٣٧. مَعَ الْفَرَاغِ تَكُونُ الصَّبَوْةُ.

SEPARATION AND ISOLATION

الفرقة والتفرقة

7938. Beware of separation [from the people], for indeed the one who is isolated

٧٩٣٨. إِيَّاكَ وَالْفُرْقَةَ فَإِنَّ الشَّادَ مِنَ النَّاسِ
لِلشَّيْطَانِ.

from the people is [a target] for Satan.

7939. Beware of separation, for indeed the one who is isolated from the people of truth is [prey] for Satan just as the lonely sheep is [prey] for the wolf.

7940. The worst endeavour is separating two close friends.

7941. For every gathering there is separation.

7942. Remain with the community and eschew separation.

٧٩٣٩. إِيّاكُمْ وَالْفُرْقَةَ فَإِنَّ الشَّادَّ عَنْ أَهْلِ الْحَقِّ
لِلشَّيْطَانِ كَمَا أَنَّ الشَّادَّ مِنَ الْعَنْمَ لِلذِّئْبِ.

٧٩٤٠. يُعْسِنَ السَّعْيُ التَّفْرِقَةَ بَيْنَ الْأَلِيقَيْنِ.

٧٩٤١. لِكُلِّ جَمْعٍ فُرْقَةٌ.

٧٩٤٢. الْرَّمُوا الْجَمَاعَةَ وَاجْتَبَوُا الْفُرْقَةَ.

FABRICATION OF LIES

الافتراء

7943. Destroyed is the one who makes a [wrongful] claim, and unsuccessful is the one who fabricates [a lie].

٧٩٤٣. هَلَكَ مَنْ ادَّعَى وَخَابَ مَنْ افْتَرَى.

CORRUPTION

الفساد

7944. One who is pleased by corruption is displeased by the Hereafter.

٧٩٤٤. مَنْ سَرَّهُ الْفَسَادُ سَاءَهُ الْمَعَادُ.

7945. There is no rectitude with corruption.

٧٩٤٥. لَا صَلَاحٌ مَعَ إِفْسَادٍ.

7946. One who corrupts [his relationship] with Allah will not be upright with anyone.

٧٩٤٦. مَنْ فَسَدَ مَعَ اللَّهِ لَمْ يَصْلُحْ مَعَ أَحَدٍ.

7947. Do not corrupt the thing whose rectitude is important for you.

٧٩٤٧. لَا تُفْسِدْ مَا يَعْنِيكَ صَلَاحُهُ.

INDOLENCE AND LASSITUDE

الفشل والفترة

7948. Indolence is deficiency.

٧٩٤٨. الْفَسْلُ مِنْقَصَةٌ.

7949. Cure the ailment of lassitude in your heart through determination and the slumber of negligence in your eyes through alertness.

٧٩٤٩. تَدَاوِيْنَ دَاءَ الْفَتَرَةِ فِي قَلْبِكَ بِعِزِيمَةٍ وَمِنْ كَرْيِ الْعَقْلَةِ فِي نَاظِرِكَ بِيَعْظَةٍ.

IGNOMINY

الفضيحة

7950. The shame of ignominy embitters the sweetness of pleasure.

٧٩٥٠. عَارُ الْفَضِيْحَةِ يُكَدِّرُ حَلاوةَ اللَّذَّةِ.

VIRTUES AND VICES

الفضائل والرذائل

7951. Compel yourself to [acquire] virtues, for indeed you have a natural propensity for vices.

٧٩٥١. أَكْرِهْ نَفْسَكَ عَلَى الْفَضَائِلِ فَإِنَّ الرَّذَائِلَ أَنْتَ مَطْبُوعٌ عَلَيْهَا.

7952. Ascending towards virtues is a hardship that saves.

٧٩٥٢. الْأَرْتِقَاءُ إِلَى الْفَضَائِلِ صَعْبٌ مُنْجٌ.

7953. Your knowledge conveys your merit and your generosity tells of your kindness.

٧٩٥٣. يُنْبِئُ عَنْ فَضْلِكَ عِلْمُكَ وَعَنْ إِفْضَالِكَ بِذُلْكَ.

7954. When you keep away from the forbidden, refrain from that which you are unsure about, fulfil that which is obligatory and perform the acts that are recommended, then you have perfected the virtues of faith.

٧٩٥٤. إِذَا اتَّقَيْتَ الْمَحْرَمَاتِ وَتَوَرَّعْتَ عَنِ الشُّبَهَاتِ وَأَدَيْتَ الْمُفْرُوضَاتِ وَنَفَّلْتَ بِالنَّوَافِلِ فَقَدْ أَكْمَلْتَ فِي الدِّينِ الْفَضَائِلِ.

7955. The peak of [all] merits is controlling anger and eradicating lustful desires.

٧٩٥٥. رَأْسُ الْفَضَائِلِ مُلْكُ الْعَضَبِ وَإِمَانَةُ

الشهوّة.

7956. During successive hardships the virtues of a person become manifest.

٧٩٥٦. عِنْدَ تَعَافُّ الشَّدَادِ تَظَاهِرُ فَضَائِلُ الْإِنْسَانِ.

7957. The symbol of a person's merit is his intelligence and good character.

٧٩٥٧. عُنْوانُ فَضْيَلَةِ الْمُرْءَ عَقْلُهُ وَحُسْنُ حُلْقِهِ.

7958. The highest of all merits is intelligence.

٧٩٥٨. غَايَةُ الْفَضَائِلِ الْعَقْلُ.

7959. The highest of all merits is knowledge.

٧٩٥٩. غَايَةُ الْفَضَائِلِ الْعِلْمُ.

7960. The merit of a man is known from his speech.

٧٩٦٠. فَضْلُ الرَّجُلِ يُعْرَفُ مِنْ قَوْلِهِ.

7961. Merit is [acquired] by perfection [of character] and noble deeds, not through excessive wealth and eminent feats.

٧٩٦١. الْفَضْيَلَةُ بِحُسْنِ الْكَمَالِ وَمَكَارِمِ الْأَفْعَالِ لَا بِكُثْرَةِ الْمَالِ وَجَلَالَةِ الْأَعْمَالِ.

7962. Virtue is overcoming [one's bad] habit.

٧٩٦٢. الْفَضْيَلَةُ عَلَيْهِ الْعَادَةُ.

7963. The pride of a man is by his merit, not because of his origin [and lineage].

٧٩٦٣. فَخْرُ الْمُرْءِ بِفَضْلِهِ لَا بِأَصْلِهِ.

7964. The merit of a person is [lies in] doing good to others.

٧٩٦٤. فَضْيَلَةُ الْإِنْسَانِ بَذْلُ الْإِحْسَانِ.

7965. He who overcomes his anger and controls the impulses of his lustful desires has acquired virtue.

٧٩٦٥. فَازَ بِالْفَضْيَلَةِ مَنْ غَلَبَ عَزْبَةَ وَمَلَكَ نَوْازِعَ شَهْوَتِهِ.

7966. It suffices as a merit for a man to humble himself.

٧٩٦٦. كَفَى بِالْمُرْءِ فَضْيَلَةً أَنْ يُنَقْصَ نَفْسَهُ.

7967. The perfection of virtues is [in] honourable qualities.

٧٩٦٧. كَمَالُ الْفَضَائِلِ شَرْفُ الْخَلَاقِ.

7968. The human being has two merits: intellect and speech; he derives benefit

٧٩٦٨. لِلْإِنْسَانِ فَضْيَلَتَانِ: عَقْلٌ وَمَنْطِقٌ فِي الْعُقْلِ

through his intellect and benefits others by his speech.

7969. Lineage is not defined by the fathers and mothers, rather [it is defined] by the praiseworthy merits.

7970. One whose merits are few, his means are weak.

7971. From the best of merits is accepting the excuse of the wrongdoer.

7972. It is from the merit of a man not to put the one whom he has been forbearing with under obligation.

7973. Performing good deeds and spreading goodness are from the greatest virtues.

7974. Through the gaining of merits the enemy is subdued.

7975. The consolidation of merits is in doing good to the freeman and being kind to the people of virtue.

7976. Safeguarding the tongue and doing good to others are from the best merits of a human being.

7977. Become distinguished by virtues and renounce vices.

7978. The best of virtues is granting the wishes and fulfilling the needs of the seeker and being moderate in what one seeks.

7979. The best of virtues is establishing ties with the one who has distanced himself,

يَسْتَفِيدُ وَبِالْمُنْطِقِ يُفْيِدُ.

٧٩٦٩. لَيْسَتِ الْأَنْسَابُ بِالآباءِ وَالْأُمَّهَاتِ لِكِنَّهَا بِالْفَضَائِلِ الْمُحْمُودَاتِ.

٧٩٧٠. مِنْ قَلَّتْ فَضَائِلُهُ ضَعَفَتْ وَسَائِلُهُ.

٧٩٧١. مِنْ أَخْسَنِ الْفَضْلِ قَبُولُ عُذْرِ الْجَانِيِّ.

٧٩٧٢. مِنْ فَضْلِ الرَّجُلِ أَنْ لَا يُمَّنَّ بِمَا احْتَمَلَ حِلْمُهُ.

٧٩٧٣. مِنْ أَفْضَلِ الْفَضَائِلِ اصْطِنَاعُ الصَّنَاعَيْ وَبَثُّ الْمَعْرُوفِ.

٧٩٧٤. بِاِكْتِسَابِ الْفَضَائِلِ يُنْكِبُّ الْمَعَادِيِّ.

٧٩٧٥. جَمَاعُ الْفَضْلِ فِي اصْطِنَاعِ الْخَيْرِ وَالْإِحْسَانِ إِلَى أَهْلِ الْخَيْرِ.

٧٩٧٦. حَفْظُ الْلِّسَانِ وَبَذْلُ الْإِحْسَانِ مِنْ أَفْضَلِ فَضَائِلِ الْإِنْسَانِ.

٧٩٧٧. كُنْ مُتَّصِفًا بِالْفَضَائِلِ مُتَبَرِّئًا مِنِ الرَّذَائِلِ.

٧٩٧٨. أَفْضَلُ الْفَضَائِلِ بَذْلُ الرَّغَائِبِ وَإِسْعَافُ الطَّالِبِ وَالْإِجْمَالُ فِي الْمَطَالِبِ.

٧٩٧٩. أَفْضَلُ الْفَضَائِلِ صَلَةُ الْمَاهِرِ وَإِيْنَاسُ النَّافِرِ وَالْأَخْدُ بِيَدِ الْعَاشِرِ.

being cordial with the one who is averse, and holding the hand of the one who stumbles.

7980. Verily only the virtuous know the merit of the people of virtue.

7981. Your virtue is proven by your action and your munificence by your open-handedness.

٧٩٨٠. إِنَّمَا يَعْرِفُ الْفَضْلَ لِأَهْلِ الْفَضْلِ أُولُوا الْفَضْلِ.

٧٩٨١. يُسْتَدِلُّ عَلَى فَضْلِكَ بِعَمَلِكَ وَعَلَى كَرْمِكَ بِبَذْلِكَ.

THE SUPERFLUOUS

7982. The worst thing which a person occupies his time with is the superfluous.

7983. The wastage of intellects is in seeking the superfluous.

7984. Whoever restrains himself from the superfluous, his view is harmonized by the intellects.

7985. Whoever occupies himself with the superfluous, the important matter that he hopes for eludes him.

الفضول

٧٩٨٢. شَرُّ مَا شَغَلَ بِهِ الْمُرْءُ وَقْتَهُ الْفُضْلُ.

٧٩٨٣. ضِيَاعُ الْعُقُولِ فِي طَلَبِ الْفُضْلِ.

٧٩٨٤. مَنْ أَمْسَكَ عَنِ الْفُضْلِ عَدَّلَتْ رُأْيَهُ الْعُقُولُ.

٧٩٨٥. مَنِ اشْتَغَلَ بِالْفُضْلِ فَاتَّهُ مِنْ مُهِمَّهِ الْمَأْمُولِ.

ASTUTENESS

7986. Astuteness is [gained] through discernment.

7987. Astuteness is [a means of attaining] guidance.

الفطنة

٧٩٨٦. الْفَطْنَةُ بِالْبَصِيرَةِ.

٧٩٨٧. الْفَطْنَةُ هِدَايَةً.

LOSS

الفقد

7988. Loss is [a cause of] sorrows.

٧٩٨٨. الْفَقْدُ أَحْزَانٌ.

POVERTY

الفقر

7989. Poverty is beneficial for the believer, and gives him comfort from the jealousy of the neighbours, the flattery of the brothers and the domination of the ruler.

٧٩٨٩. الْفَقْرُ صَلَاحٌ لِلْمُؤْمِنِ وَمُرِيْجٌ مِّنْ حَسَدِ الْجَيْرَانِ وَمَلْكٌ لِلْإِخْوَانِ وَتَسْلِطٌ لِلْسُّلْطَانِ.

7990. Verily poverty is disgracer for the soul, a confounder of the intellect, and a bringer of sorrows.

٧٩٩٠. إِنَّ الْفَقْرَ مِذَلَّةً لِلنَّفْسِ مَذْهَشٌ لِلْعُقْلِ جَالِبٌ لِلْهُمُومِ.

7991. Poverty causes forgetfulness.

٧٩٩١. الْفَقْرُ يُنْسِي.

7992. Poverty is the adornment of faith.

٧٩٩٢. الْفَقْرُ زِينَةُ الإِيمَانِ.

7993. The grave is better than poverty.

٧٩٩٣. الْقَبْرُ خَيْرٌ مِّنَ الْفَقْرِ.

7994. Poverty with debt is [like] a red death.

٧٩٩٤. الْفَقْرُ مَعَ الدَّيْنِ الْمُؤْتُ الأَحْمَرُ.

7995. Poverty disables the astute one from [presenting] his argument.

٧٩٩٥. الْفَقْرُ يُحِرِّكُ الْقَاطِنَ عَنْ حُجَّتِهِ.

7996. Poverty in one's homeland is like being a stranger in it.

٧٩٩٦. الْفَقْرُ فِي الْوَطَنِ غُرْبَةً.

7997. Extreme poverty is better than disgraceful affluence.

٧٩٩٧. الْفَقْرُ الْفَادِحُ أَحْمَلُ مِنَ الْغَنَى الْفَاضِيَ.

7998. True poverty and wealth are [determined] after presenting [the account of] one's deeds before Allah, the Glorified.

٧٩٩٨. الْفَقْرُ وَالْغَنَى بَعْدَ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ.

7999. Love of poverty earns piety.

٧٩٩٩. حُبُّ الْفَقْرِ يُكَسِّبُ الْوَرَعَةَ.

8000. Many a poverty turns into with lasting affluence.

٨٠٠٠. رَبَّ فَقْرٍ عَادَ بِالغَنِيِّ الْبَاقِي.

8001. The disadvantage of poverty is more praiseworthy than the arrogant insolence of wealth.

٨٠٠١. ضَرُرُ الْفَقْرِ أَحْمَدُ مِنْ أَشْرِ الْغَنَى.

8002. Poverty of the soul is the worst poverty.

٨٠٠٢. فَقْرُ النَّفْسِ شَرُّ الْفَقْرِ.

8003. All [forms of] poverty can be redressed except the poverty of foolishness.

٨٠٠٣. كُلُّ فَقْرٍ يُسَدِّدُ إِلَّا فَقْرُ الْحُمْقِ.

8004. Whoever manifests his poverty, lowers his status.

٤. ٨٠٠٤. مَنْ أَظْهَرَ فَقْرَهُ أَذَلَّ قَدْرَهُ.

8005. The hardships of poverty are preferable to facing humiliation.

٨٠٠٥. مُقَاسَةُ الْإِقْلَالِ وَلَا مُلَاقَةُ الْإِذْلَالِ.

8006. There is no poverty with good management.

٨٠٠٦. لَا فَقْرٌ مَعَ حُسْنٍ تَدْبِيرٍ.

8007. The most apprising complaint is that which is enunciated by manifest affliction.

٨٠٠٧. أَبْلَغُ الشَّكُوْيِ ما نَطَقَ بِهِ ظَاهِرُ الْبَلْوَى.

8008. The little that one is in need of is better than the plenty that one is needless of.

٨٠٠٨. قَلِيلٌ يُفَقَّرُ إِلَيْهِ حَيْثُ مِنْ كَثِيرٍ يُسْتَعْنِي عَنْهُ.

8009. There is no shame in being far away from one's hometown; the only shame is being indigent in one's one hometown.

٨٠٠٩. لَيْسَ فِي الْغُرْبَةِ عَارٌ إِنَّمَا الْعَارُ فِي الْوَطَنِ
الْإِفْقَارُ.

8010. One who pretends to be poor, becomes poor.

٨٠١٠. مَنْ تَفَاقَرَ افْتَمَرَ.

8011. Displaying neediness gives rise to poverty.

٨٠١١. إِظْهَارُ التَّبَاؤْسِ يَجْلِبُ الْفَقْرَ.

8012. Poverty with debt is the greatest wretchedness.

٨٠١٢. الْفَقْرُ مَعَ الدَّيْنِ الشَّقَاءُ الْأَكْبَرُ.

THE PAUPER

الفقير

8013. The pauper who is satisfied is saved from the traps of Satan, whereas the rich person falls into his snares.

٨٠١٣. **الْفَقِيرُ الرَّاضِي نَاجٌ مِنْ حَبَائِلِ إِبْلِيسِ وَالْغَنِيُّ وَاقِعٌ فِي حَبَائِلِهِ.**

8014. The most hated of servants in the sight of Allah are: the pauper who is haughty, the elderly fornicator and the immoral scholar.

٨٠١٤. **أَمُقْتُلُ الْعِبَادِ إِلَى اللَّهِ الْفَقِيرُ الْمُزْهُوُّ وَالشَّيْخُ الزَّانِ وَالْعَالَمُ الْفَاحِرُ.**

8015. The most foolish of people is the arrogant pauper.

٨٠١٥. **أَكْثَرُ النَّاسِ حُمْقاً الْفَقِيرُ الْمُتَكَبِّرُ.**

8016. The richest people in the Hereafter are the poorest of them in this world.

٨٠١٦. **أَعْنَى النَّاسُ فِي الْآخِرَةِ أَفْقَرُهُمْ فِي الدُّنْيَا.**

8017. The poor person is [like] a stranger (or is scorned) in his hometown.

٨٠١٧. **الْفَقِيرُ فِي الْوَطَنِ غُرْبَةُ (مُتَهَّمٌ).**

8018. The needy person is a stranger in his own homeland.

٨٠١٨. **الْمَقْلُونُ غَرِيبٌ فِي يَلْدَاتِهِ.**

8019. One who sits in the company of the poor increases in [his] gratitude.

٨٠١٩. **جَالِسُ الْمُقْرَأَةِ تَرَدُّدُ شَكْرًا.**

8020. Many a poor person is wealthier than all the rich people.

٨٠٢٠. **رَبُّ فَقِيرٍ أَعْنَى مِنْ كُلِّ غَنِيٍّ.**

8021. The wealth of a poor person is his contentment.

٨٠٢١. **غَنَى الْفَقِيرُ قَنَاعَتُهُ.**

8022. How many a poor person is needed by someone else.

٨٠٢٢. **كَمْ مِنْ فَقِيرٍ يُفْتَنُ إِلَيْهِ.**

8023. How many a poor person is rich and [how many] a rich person is needy.

٨٠٢٣. **كَمْ مِنْ فَقِيرٍ عَنِيَّ وَغَنِيٌّ مُفْتَقِرٌ.**

8024. One who is overcome by poverty should frequently recite: There is no might

٨٠٢٤. **مَنْ أَلْحَى عَلَيْهِ الْفَقْرُ فَلْيُكْبِرْ مِنْ قَوْلٍ: لَا حُوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.**

and no power but by [the will of] Allah, the Most High, the Most Mighty.

8025. It is obligatory on the poor that he should not put forward his request [to others] unless he has no other choice.

8026. The kings of this world and the Hereafter are the poor who are satisfied [with what they have].

8027. The poorest of people is one who is stingy with himself despite [his] wealth and affluence, and leaves it behind for others [in the end].

8028. Many a poor person is mightier than a lion.

٨٠٢٥. مِنَ الْوَاجِبِ عَلَى الْفَقِيرِ أَنْ لَا يَبْذُلْ مِنْ عَيْرٍ اضْطِرَارًا سُؤَالُهُ.

٨٠٢٦. مُلُوكُ الدُّنْيَا وَالآخِرَةِ الْفُقَرَاءُ الرَّاضُونَ.

٨٠٢٧. أَفْقُرُ النَّاسِ مِنْ قَبْرٍ عَلَى نَفْسِهِ مَعَ الغُلْنَى
وَالسَّعْدَةِ وَحَلْقَةِ لِعْيَرَهُ.

٨٠٢٨. رَبَّ فَقِيرٍ أَعَزُّ مِنْ أَسَدٍ.

THE LEARNED SCHOLARS

الفقه والفقهاء

8029. The true scholar is one who neither makes people lose hope in the mercy of Allah nor cause them to despair of the compassion of Allah.

8030. The bane of scholars is not safeguarding themselves [from error].

8031. When the elevated one becomes learned, he shows humility.

8032. When the vile one becomes a scholar, he considers himself to be above [others].

8033. When you [wish to] learn, then become learned in the religion of Allah.

٨٠٢٩. الْكَفِيقِيَّةُ كُلُّ الْفَقِيهِ مَنْ لَمْ يُقْبِطْ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَمَمْ يُؤْسِئُهُمْ مِنْ رَوْحِ اللَّهِ.

٨٠٣٠. آفَةُ الْفُقَهَاءِ عَدَمُ الصِّيَانَةِ.

٨٠٣١. إِذَا تَنَقَّهَ الرَّفِيقُ تَوَاضَعَ.

٨٠٣٢. إِذَا تَنَقَّهَ الْوَضِيعُ تَرَقَّعَ.

٨٠٣٣. إِذَا فَقِهْتَ فَتَنَقَّهَ فِي دِينِ اللَّهِ.

THINKING AND THE THINKER

الفكر والمتذكر

8034. Think and you will perceive.

٨٠٣٤. أَفْكِرْ تَسْتَبِّصْرْ.

8035. The root of wisdom is reflection, and its fruit is wellbeing.

٨٠٣٥. أَصْلُ الْعِقْلِ الْفِكْرُ وَمَرْتَهُ السَّلَامَةُ.

8036. The root of safety from error is thinking before acting, and reflecting before speaking.

٨٠٣٦. أَصْلُ السَّلَامَةِ مِنَ الرَّأْلِ الْفِكْرُ قَبْلَ الْفَعْلِ
وَالرَّوْيَةُ قَبْلَ الْكَلَامِ.

8037. Verily the one who observes with his heart and acts with foresight begins his action by first looking at [the consequence of] his action, is it his favour or against him; if it is in his favour then he goes ahead with it and if it is against him then he holds back from [doing] it.

٨٠٣٧. إِنَّ النَّاظِرَ بِالْقَلْبِ الْعَامِلَ بِالْبَصَرِ يَكُونُ
مُبْتَدِأً عَمَلَهُ أَنْ يَنْظُرَ عَمَلَهُ عَلَيْهِ أَمْ لَهُ فَإِنْ كَانَ لَهُ
مَضِيٌ فِيهِ وَإِنْ كَانَ عَلَيْهِ وَقْفٌ عَنْهُ.

8038. Thinking guides, truth saves.

٨٠٣٨. الْفِكْرُ يَهْدِي الْصِّدْقُ يُنْجِي.

8039. Contemplation is worship.

٨٠٣٩. الْفِكْرُ عِبَادَةً.

8040. Contemplation is [a means to] right guidance, heedlessness is [a cause of] loss.

٨٠٤٠. الْفِكْرُ رُشْدُ الْعَقْلَةِ فَقْدٌ.

8041. Contemplation illuminates the mind.

٨٠٤١. الْفِكْرُ يُبْيِرُ الْلُّبْ.

8042. The benefit of thinking is finding solutions.

٨٠٤٢. الْحِيلَةُ فَائِدَةُ الْفِكْرِ.

8043. Thinking guides [one] towards the way of right guidance.

٨٠٤٣. الْفِكْرُ يَهْدِي إِلَى الرَّشَادِ.

8044. Thinking is the recreation of the God-fearing.

٨٠٤٤. الْفِكْرُ نُزْكَهُ الْمُتَّقِينَ.

8045. Contemplation leads to gaining wisdom.

٨٠٤٥. الْفِكْرُ يُفِيدُ الْحِكْمَةَ.

8046. Thought is a gleaming mirror.

٨٠٤٦. الْفِكْرُ مِرَاةٌ صَافِيَّةٌ.

8047. Thinking is the polish of the minds.

٨٠٤٧. الْفِكْرُ بَخْلَاءُ الْعُقُولِ.

8048. Thinking about the bounties of Allah is the best worship.

٨٠٤٨. التَّفْكُرُ فِي آلَاءِ اللَّهِ نِعْمَ الْعِبَادَةُ.

8049. Thinking outside [the bounds of] wisdom is folly.

٨٠٤٩. الْفِكْرُ فِي عَيْرِ الْحِكْمَةِ هَوْسٌ.

8050. Thinking about good [action] invites one to act upon it.

٨٠٥٠. الْفِكْرُ فِي الْحَيْرِ يَدْعُ إِلَى الْعَمَلِ بِهِ.

8051. Thinking about the consequences saves one from places of destruction.

٨٠٥١. الْفِكْرُ فِي الْعَوَاقِبِ يُنْجِي مِنَ الْمَاعِطِبِ.

8052. When you precede all your actions with thought [and deliberation], your outcomes will be good in all matters.

٨٠٥٢. إِذَا قَدَّمْتَ الْفِكْرَ فِي جَمِيعِ أَفْعَالِكَ حَسِنَتْ عَوَاقِبُكَ فِي كُلِّ أَمْرٍ.

8053. By thinking, deliberation is improved.

٨٠٥٣. بِالْفِكْرِ تَصْلُحُ الرَّوَيْةُ.

8054. By repeated thinking [and contemplation], doubt is dispelled.

٨٠٥٤. بِتَكْرُرِ الْفِكْرِ يَنْجَابُ الشَّكُّ.

8055. Through contemplation the darkness [and ambiguity] of matters get clarified.

٨٠٥٥. بِالْفِكْرِ تَسْجَلِي عَيَاهِبُ الْأُمُورِ.

8056. By repeated thinking the outcomes become sound.

٨٠٥٦. بِتَكْرُرِ الْفِكْرِ تَسْلِمُ الْعَوَاقِبُ.

8057. By considering the consequences, one is saved from harm.

٨٠٥٧. بِالنَّظَرِ فِي الْعَوَاقِبِ تُؤْمِنُ الْمَاعِطِبُ.

8058. Distinguishing the everlasting from the perishing is from the noblest discernment.

٨٠٥٨. تَبْيَانُ الْبَاقِي مِنَ الْفَانِي مِنْ أَشْرَفِ النَّظَرِ.

8059. Think before you decide, consult before you proceed and ponder before you rush forward.

8060. Your thinking leads to your gaining insight, and acquiring lessons [from the past].

8061. The fruit of reflection is wellbeing.

8062. Continuous reflection and caution protects from error and saves from the vicissitudes of time.

8063. May Allah have mercy on the person who reflects and then takes lesson, and who takes lesson and hence perceives [the reality of things].

8064. The cornerstone of insight is contemplation.

8065. Deliberate before acting and you will be saved from error.

8066. Deliberate before [taking] action [and] you will not be criticized for what you do.

8067. The deliberation of the slow is better than the impulsiveness of the hasty.

8068. Lengthy contemplation makes the end results praiseworthy and prevents the corruption of matters.

8069. Lengthy contemplation improves the outcomes of planning.

8070. Lengthy consideration equals [benefiting from] the opinion of the advisor.

٨٠٥٩. تَفْكِرْ قَبْلَ أَنْ تَعْرِمَ وَشَاوِرْ قَبْلَ أَنْ تُقْدِمَ وَتَدَبَّرْ قَبْلَ أَنْ هَجُّمَ.

٨٠٦٠. تَفْكِرْكَ يُفِيدُكَ الْإِسْتِصَارَ وَيُكْسِبُكَ الْأَعْتِيَارَ.

٨٠٦١. ثَمَرَةُ التَّفْكِيرِ الْسَّلَامَةُ.

٨٠٦٢. دَوْمُ التَّفْكِيرِ وَالْحَذَرِ يُؤْمِنُ الرَّذْلَ وَيُنْجِي مِنَ الْغَيْرِ.

٨٠٦٣. رَحْمَ اللَّهِ أَمْرَأً تَفَكَّرْ فَاعْتَبَرْ وَاعْتَبَرْ فَأَبْصَرَ.

٨٠٦٤. رَأْسُ الْإِسْتِصَارِ التَّفْكِيرُ.

٨٠٦٥. رَوْ قَبْلَ الْعَمَلِ تَسْلُجُ مِنَ الرَّذْلِ.

٨٠٦٦. رَوْ قَبْلَ الْفَعْلِ لَا تُعَابُ إِمَّا تَفْعَلُ.

٨٠٦٧. رَوْيَةُ الْمُتَأْتَى أَفْضَلُ مِنْ بَدِيهَةِ الْعَجَلِ.

٨٠٦٨. طُولُ التَّفْكِيرِ يُحْمِدُ الْعَوَاقِبَ وَيَسْتَدِرُكَ فَسَادَ الْأُمُورِ.

٨٠٦٩. طُولُ التَّفْكِيرِ يُصْلِحُ عَوَاقِبَ التَّدَبِّرِ.

٨٠٧٠. طُولُ التَّفْكِيرِ يَعْدِلُ رَأْيَ الْمُشَيرِ.

8071. You must reflect, as this is [means of] a guidance from error and a rectifier of deeds.

٨٠٧١. عَلَيْكَ بِالْفِكْرِ فَإِنَّهُ رُشْدٌ مِّنَ الصَّالِحِ وَمُصْلِحٌ لِلأَعْمَالِ.

8072. The thought of an intelligent person is guidance.

٨٠٧٢. فِكْرُ الْعَاقِلِ هِدَايَةً.

8073. The thought of an ignorant person is misguidance.

٨٠٧٣. فِكْرُ الْجَاهِلِ غَوَايَةً.

8074. Thinking for a short while is better than prolonged worship.

٨٠٧٤. فِكْرٌ سَاعَةٌ قَصِيرَةٌ خَيْرٌ مِّنْ عِبَادَةٍ طَوِيلَةٍ.

8075. Your contemplation guides you to the right path and motivates you to improve your Hereafter.

٨٠٧٥. فِكْرُكَ يَهْدِيكَ إِلَى الرَّشَادِ وَيَحْدُوكَ عَلَى إِصْلَاحِ الْمَعَادِ.

8076. A man's thinking is a mirror that shows him his good actions from his bad ones.

٨٠٧٦. فِكْرُ الْمَرْءَ مِرْآةٌ تُرِيهُ حُسْنَ عَمَلِهِ مِنْ قُبْحِهِ.

8077. The merit of thinking and understanding is more beneficial than the merit of revision and study.

٨٠٧٧. فَضْلُ فِكْرٍ وَتَفَهُّمٍ أَنْجَعُ مِنْ فَضْلِ تَكْرِيرٍ وَدِرَاسَةٍ.

8078. Your thinking about worship prompts you to act upon it.

٨٠٧٨. فِكْرُكَ فِي الطَّاعَةِ يَدْعُوكَ إِلَى الْعَمَلِ بِهَا.

8079. Your thinking about sin drives you to fall into it.

٨٠٧٩. فِكْرُكَ فِي الْمُعْصِيَةِ يَحْدُوكَ عَلَى الْوُقُوعِ فِيهَا.

8080. So think, O people, and observe; take lesson and seek advice, and acquire provisions for the Hereafter, [for by this] you will attain felicity.

٨٠٨٠. فَتَفَكَّرُوا أَيُّهَا النَّاسُ وَتَبَصَّرُوا وَاعْتَبِرُوا وَأَعْطُوا وَتَرَوَّذُوا لِلآخِرَةِ تَسْعَدُوا.

8081. Measure and then cut, think and then speak, verify and then act.

٨٠٨١. قَدِيرٌ ثُمَّ اقْطَعْ وَفَكَّرٌ ثُمَّ انْطَقْ وَتَبَيَّنٌ ثُمَّ اعْمَلُ.

8082. How can the thought of one who is always sated be pure?

٨٠٨٢. كَيْفَ تَصْفُو فِكْرَةُ مَنْ يَسْتَدِيمُ الشَّيْءَ.

٨٠٨٣. كَفَى بِالْفِكْرِ رُشْدًا.
٨٠٨٤. لَيْسَ كُلُّ مَنْ رَأَى يُصِيبُ.
٨٠٨٥. مَنْ تَأْمَلْ اعْتَبِرَ.
٨٠٨٦. مَنْ طَالَ فِكْرُهُ حَسُنَ نَظَرًا.
٨٠٨٧. مَنْ كَثُرَتْ فِكْرَتُهُ حَسُنَتْ عَاقِبَتُهُ.
٨٠٨٨. مَنْ طَالَتْ فِكْرَتُهُ حَسُنَتْ بَصِيرَتُهُ.
٨٠٨٩. مَنْ أَعْمَلَ فِكْرَهُ أَصَابَ جَوَاهِرًا.
٨٠٩٠. مَنْ فَكَرَ قَبْلَ الْعَمَلِ كَثُرَ صَوَابًا.
٨٠٩١. مَنْ ضَعَفَتْ فِكْرَتُهُ فَرَبِطَتْ غَرَبَتُهُ.
٨٠٩٢. مَنْ تَفَكَّرَ فِي ذَاتِ اللَّهِ تَزَنَّدَقَ.
٨٠٩٣. مَنْ فَكَرَ فِي الْعَوَاقِبِ أَمِنَ الْمَاعِطِبِ.
٨٠٩٤. مَنْ كَثُرَ فِكْرُهُ فِي الْمَعاصِي دَعَتْهُ إِلَيْهَا.
٨٠٩٥. مَنْ كَثُرَ فِكْرُهُ فِي الْلَّذَادِ عَلَيْتُ عَلَيْهِ.
٨٠٩٦. مَنْ فَكَرَ أَبْصَرَ الْعَوَاقِبَ.

8097. One who keeps his mind's eye awake reaches the height of his endeavour.

8098. One who reflects on the majesty of Allah loses hope.

8099. One who thinks and reflects learns a lesson from everything.

8100. He who excels in thinking never gets humiliated.

8101. There is no worship like contemplation.

8102. There is no [means to] right guidance like reflection.

8103. One who does not take lessons [from the past] does not reflect.

8104. Thinking about the consequences [of one's action] saves one from unpleasant calamities.

8105. Thinking is one of the two means of guidance.

8106. Thinking about the kingdom of the heavens and earth is the worship of the sincere ones.

8107. Thinking about a matter before undertaking it saves one from error.

8108. Thinking leads to taking lesson, saves one from missteps and bears the fruit of precaution.

8109. Reflect and you will awaken [and become alert].

.٨٠٩٧. مَنْ أَسْهَرَ عَيْنَ فِكْرِهِ بَلَغَ كُنْهَ هَمَّتِهِ.

.٨٠٩٨. مَنْ تَفَكَّرَ فِي عَظَمَةِ اللَّهِ أَبْلَسَ.

.٨٠٩٩. مَنْ كَانَتْ لَهُ فِكْرَةُ فَلَهُ فِي كُلِّ شَيْءٍ عِبْرَةٌ.

.٨١٠٠. مَا ذَلَّ مَنْ أَحْسَنَ الْفِكْرَ.

.٨١٠١. لَا عِبَادَةٌ كَالْفَكِيرِ.

.٨١٠٢. لَا رُشْدٌ كَالْفِكْرِ.

.٨١٠٣. لَا فِكْرٌ لِمَنْ لَا عِتْبَارَ لَهُ.

.٤. الْفِكْرُ فِي الْعَوَاقِبِ يُؤْمِنُ مَكْرُوهَ التَّوَابِ.

.٨١٠٥. الْفِكْرُ أَحَدُ الْمِدَايَنِ.

.٨١٠٦. الْتَّفَكُّرُ فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ عِبَادَةُ الْمُحْلَصِينَ.

.٨١٠٧. الْفِكْرُ فِي الْأَمْرِ قَبْلَ مُلَابَسَتِهِ يُؤْمِنُ الزَّلَلَ.

.٨١٠٨. الْفِكْرُ يُوجِبُ الْإِعْتِيَارَ وَيُؤْمِنُ الْعِثَارَ وَيُشْبِرُ لِاسْتِظْهَارَ.

.٨١٠٩. إِفْكَرْ ثُقْقُ.

8110. Contemplation guides [one] to the right path.

٨١١٠. الْفِكْرُ يَهْدِي إِلَى الرُّشْدِ.

SUCCESSFULNESS

الفلاح

8111. One who is pleased by that which harms him will not be successful.

٨١١١. لَا يُفْلِحُ مَنْ يَسْرُرُهُ مَا يُضِرُّهُ.

8112. The successful one is he who [either] spreads his wings or remains peaceful and enjoys ease.

٨١١٢. الْمُفْلِحُ مَنْ كَسَّ بِجَنَاحٍ أَوِ اسْتَسْلَمَ فَاسْتَرَخَ.

LEAVING THE MATTER TO ALLAH

تفويض الأمر إلى الله

8113. Whoever leaves his matter to Allah, He resolves it (for him).

٨١١٣. مَنْ فَوَضَّعَ أُمْرًا إِلَى اللَّهِ سَدَّدَهُ.

UNDERSTANDING

الفهم

8114. Understanding is [achieved] through intelligence.

٨١١٤. الْفَهْمُ بِالْفِطْنَةِ.

8115. Understanding is a sign of knowledge.

٨١١٥. الْفَهْمُ آيَةُ الْعِلْمِ.

8116. One who tries to understand, understands.

٨١١٦. مَنْ تَفَهَّمَ فَهِمَ.

8117. One who tries to understand increases [his understanding].

٨١١٧. مَنْ تَفَهَّمَ إِزْدَادَ.

8118. One who understands learns the depth of knowledge.

٨١١٨. مَنْ فَهِمَ عَلِمَ غَوْرَ الْعِلْمِ.

8119. One who is not granted understanding

٨١١٩. مَنْ عَدِمَ الْفَهْمَ عَنِ اللَّهِ سُبْحَانَهُ لَمْ يَنْتَفِعْ

by Allah, the Glorified, does not benefit from
the advice of any adviser.

بِمَوْعِظَةٍ واعِظٍ.

8120. One who possesses understanding
does not become needy.

۸۱۲۰. مَا افْتَقَرَ مَنْ مَلِكَ فَهُمَاً.

باب القاف

GRAVES

القبور

8121. Stay near (or pass by) the graves and you will learn a lesson.

٨١٢١ .جاوِرْ (جاوِرْ) الْقُبُوْرَ تَعْتَبِرْ.

8122. How excellent a son-in-law the grave is!

٨١٢٢ نَعَمْ الصِّهْرُ الْعَبْرُ.

FACING ISSUES

استقبال الامور

8123. One who faces [and anticipates] issues [with thought and reflection], perceives.

٨١٢٣ مَنِ اسْتَقْبَلَ الْأُمُورَ أَبْصَرَ.

TURNING TOWARDS ALLAH

الإقبال على الله

8124. Verily if you turn towards Allah you have progressed, and if you turn away from Him, you have regressed.

٨١٢٤ إِنَّكُمْ إِنْ أَفْبَلْتُمْ عَلَى اللَّهِ أَفْبَلْتُمْ وَإِنْ أَدْبَرْتُمْ عَنْهُ أَدْبَرْتُمْ.

8125. By turning towards [Allah] misfortunes are warded off.

٨١٢٥ بِالْإِقْبَالِ تُطْرَدُ النُّجُوسُ.

8126. Making a good choice, doing good to the freemen and taking adequate precaution [or support] are from the signs of turning [to Allah].

٨١٢٦ حُسْنُ الْاِخْيَارِ وَاصْطِنَاعُ الْاَحْرَارِ وَفَضْلُ الْاسْتِظْهَارِ مِنْ دَلَائِلِ الْإِقْبَالِ.

8127. For every advance [and progress] there is a retreat [and a regress].

٨١٢٧ لِكُلِّ إِقْبَالٍ إِدْبَارٌ.

8128. One of the signs of turning [towards Allah] is doing good to the people.

٨١٢٨ مِنْ عَلَامَاتِ الْإِقْبَالِ إِصْطِنَاعُ الرِّجَالِ.

8129. From the signs of turning [to Allah] are: correctness of speech and kindness in actions.

٨١٢٩. مِنْ عَلَامَاتِ الإِقْبَالِ: سَدَادُ الْأَقْوَالِ وَالرِّفْقُ فِي الْأَفْعَالِ.

MARTYRDOM IN THE WAY ALLAH

القتل في سبيل الله

8130. Verily the most honourable of deaths is martyrdom. By He in whose hand my soul is, one thousand strikes with the sword are indeed easier [for me] than dying on the bed.

٨١٣٠. إِنَّ أَكْرَمَ الْمَوْتِ الْمَهْلُوكُ وَالَّذِي تَعْسِي بِيَدِهِ لِأَلْفٍ ضَرَبَةٍ بِالسَّيْفِ أَهُونُ (عَلَيَّ) مِنْ مِيتَةٍ عَلَى الْفِرَاشِ.

PLUNGING IN

الاقتحام

8131. One who plunges into the depths of the sea, drowns.

٨١٣١. مَنْ افْتَحَمَ اللُّجَحَ غَرِيقًا.

POWER AND MIGHT

القدرة والاقتدار

8132. Dominating the weak and the slave are from the exigencies (or wickedness) of power.

٨١٣٢. التَّسْلُطُ عَلَى الْمُنْكَرِ وَالْمَلْوُكِ مِنْ لُزُومِ (الْقُوَّةِ) الْقُدْرَةِ.

8133. Power manifests the praiseworthy and blameworthy qualities [of an individual].

٨١٣٣. الْقُدْرَةُ تُظَهِّرُ حَمْمُودَ الْخِصَالِ وَمَدْمُومَهَا.

8134. The bane of power is withholding favour.

٨١٣٤. آفَةُ الْقُدْرَةِ مَنْعُ الْإِحْسَانِ.

8135. The bane of might is aggression and defiance.

٨١٣٥. آفَةُ الْإِقْتِدارِ الْبَغْيُ وَالْعُثُوُّ.

8136. Power makes one forget [about] self-preservation.

٨١٣٦. الْقُدْرَةُ تُنْسِي الْحَفِيظَةَ.

8137. When power increases, desire decreases.

8138. When [one's] capability is reduced, the offering of excuses increases.

8139. The alms-tax of power is even-handedness.

8140. One of the best actions of the powerful person is for him to show forbearance when he is angry.

٨١٣٧. إِذَا كَثُرَتِ الْقُدْرَةُ قَلَّتِ الشَّهْوَةُ.

٨١٣٨. إِذَا قَلَّتِ الْمُقْدِرَةُ كَثُرَ التَّعَلُّ بِالْمَعَذِيرِ.

٨١٣٩. زَكَاةُ الْقُدْرَةِ الْإِنْصَافُ.

٨١٤٠. مِنْ أَحْسَنِ أَفْعَالِ الْقَادِرِ أُنْ يَعْضِبَ فَيَحْلُمُ.

STATUS AND WORTH

القدر

8141. One who does not know his worth, transgresses his limits.

8142. One who remains within his rank [and does not overstep his limits] is honoured by the people.

8143. One who oversteps his limits is humiliated by the people.

8144. One who is ignorant about the place where he steps is made to stumble by the reasons of his regret.

8145. One who limits himself to his [rightful] status, it will be more lasting for him.

8146. One who is ignorant of his own worth does not know anyone's worth.

8147. One who knows his worth is not disparaged among the people.

8148. He who knows his worth does not get

٨١٤١. مَنْ جَهَلَ قَدْرَهُ عَدَا طَوْرَهُ.

٨١٤٢. مَنْ وَقَفَ عِنْدَ قَدْرِهِ أَكْرَمَهُ النَّاسُ.

٨١٤٣. مَنْ تَعَدَّى حَدَّهُ أَهانَهُ النَّاسُ.

٨١٤٤. مَنْ جَهَلَ مَوْضِعَ قَدْمِهِ عَثَرَ بِلَوَاعِي نَدِمِهِ.

٨١٤٥. مَنِ اقْتَصَرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لَهُ.

٨١٤٦. مَنْ جَهَلَ قَدْرَهُ جَهَلَ كُلَّ قَدْرٍ.

٨١٤٧. مَنْ عَرَفَ قَدْرَهُ لَمْ يُضَعِّفْ بَيْنَ النَّاسِ.

٨١٤٨. مَا هَلَكَ مَنْ عَرَفَ قَدْرَهُ.

ruined.

8149. He who oversteps his limits has not used his intellect.

8150. How good it is for a servant to know his status and not to overstep his limits!

8151. One who does not know his own value, is ruined.

8152. Do not do that which will degrade your status.

8153. There is no ignorance greater than transgressing [beyond] one's status.

8154. One who transgresses his limits and his status has no intelligence.

8155. May Allah have mercy on the one who knows his status and does not overstep his limits.

8156. Do not rush to [occupy] the highest place in a gathering, for indeed the position that you are raised to is better than the position that you are lowered from.

.٨١٤٩. ما عَقِلَ مَنْ عَدَا طَوْرَهُ.

.٨١٥٠. يَعِمَا لِلْعَبْدِ أَنْ يَعْرِفَ قَدْرَهُ وَلَا يَتَجَاوِزْ حَدَّهُ.

.٨١٥١. هَلَكَ مَنْ لَمْ يَعْرِفْ قَدْرَهُ.

.٨١٥٢. لَا تَفْعَلْ مَا يَضْعُفْ قَدْرَكَ.

.٨١٥٣. لَا جَهَلْ أَعْظَمُ مِنْ تَعَدِّي الْقَدْرِ.

.٨١٥٤. لَا عَقْلَ لِمَنْ يَتَجَاوِزْ حَدَّهُ وَقَدْرَهُ.

.٨١٥٥. رَحْمَ اللَّهُ امْرَأً عَرَفَ قَدْرَهُ وَلَمْ يَتَعَدَّ طَوْرَهُ.

.٨١٥٦. لَا تُشْرِعَنَّ إِلَى أُرْفَعِ مَوْضِعٍ فِي الْمَجْلِسِ إِنَّ الْمَوْضِعَ الَّذِي تُرْفَعُ إِلَيْهِ حَيْثُ مِنَ الْمَوْضِعِ الَّذِي تُخْطُّ عَنْهُ.

8157. Do not undertake that which you are afraid of being incapable of.

8158. Do not close a door which you are unable to open.

.٨١٥٧. لَا تُقْدِمْ عَلَى مَا تَخْشَى الْعَجْزَ عَنْهُ.

.٨١٥٨. لَا تُعْلِقْ بَابًا يُعِجزُكَ إِقْتِنَاحُهُ.

TO FOLLOW

الاقتداء

8159. When you are high, do not think of the one who is below you from the ignorant ones, rather follow [the example of] those who are above you from among the scholars.

٨١٥٩. إِذَا عَلَوْتَ فَلَا تُفْكِرْ فِيمَنْ دُونَكَ مِنَ
الجَهَالِ وَلَكِنْ اقْتَدِ بِمَنْ فَوْقَكَ مِنَ الْعُلَمَاءِ.

8160. When you are unable to understand something with your intellect then follow the opinion of the intelligent one and he will remove your ignorance about it.

٨١٦٠. إِذَا أَنْكَرْتَ مِنْ عَقْلِكَ شَيْئاً فَاقْتَدِ بِرَأْيِ
عَاقِلٍ يُزِيلُ مَا أَنْكَرْتَهُ.

THE QUR'AN

القرآن

8161. The Qur'an is the better of the two forms of guidance.

٨١٦١. الْقُرْآنُ أَفْضَلُ الْهُدَىَيْنِ.

8162. Excel in your recitation of the Qur'an, for it is indeed the most beneficial (or the best) of stories, and seek cure from it, for it is the cure for [what is in] the breasts.

٨١٦٢. أَحْسِنُوا تِلَاقَةَ الْقُرْآنِ إِنَّهُ أَنْفعُ (أَحْسَنْ)
الْفَصَصِ وَاسْتَشْفُوا بِهِ إِنَّهُ شِفَاءُ الصُّدُورِ.

8163. Follow the light that is not put out and the face that does not become old, and surrender and submit to its command, for indeed you will not go astray with submission [to it].

٨١٦٣. اتَّبِعُوا النُّورَ الَّذِي لَا يُطْفَأُ وَالْوِجْهَ الَّذِي لَا
يَبْلِي وَاسْتَسْلِمُوا وَسَلِّمُوا لِأَمْرِهِ إِنَّكُمْ لَنْ تَضِلُّوا مَعَ
التَّسْلِيمِ.

8164. The best reminder is the Qur'an, through it the breasts are expanded and the souls are illuminated.

٨١٦٤. أَفْضَلُ الدِّيْكُرِ الْقُرْآنُ بِهِ شُرْحُ الصُّدُورِ
وَسَنَنِيْرُ السَّرَّائِرِ.

8165. Verily the outer aspect of the Qur'an is elegant and its inner aspect is profound [in meaning]; its marvels do not end, its wonders do not cease, and the darkness [of ignorance and misguidance] is not removed

٨١٦٥. إِنَّ الْقُرْآنَ ظَاهِرُهُ أَبْيَقُ وَبَاطِنُهُ عَمِيقٌ لَا تَفْنِي
عَجَائِيْنَ وَلَا تَنْفَضِي عَرَائِيْهِ وَلَا تُكْشِفُ الظُّلُمَاتِ
إِلَّا بِهِ.

except through it.

8166. Verily this Qur'an is the adviser that does not deceive, the guide that does not lead astray and the speaker that does not lie.

8167. Reflect upon the verses of the Qur'an and learn lessons from it, for indeed it is the best imparter of lessons.

8168. Learn the Qur'an, for it is indeed the spring of the hearts and seek a cure from its light, for verily it is the cure of the hearts.

8169. Hold fast to the rope of the Qur'an and take counsel from it, consider as permissible what it permits and forbidden what it forbids, and act on its injunctions and rulings.

8170. The charm of the Qur'an are [in the surahs] al-Baqarah and Aäl 'Imrān.

8171. He ('a) said about the Holy Qur'an: it is an intercessor whose intercession is accepted and it is a speaker whose speech is affirmed.

8172. The outward aspect of the Qur'an is elegant and its inward aspect is profound.

8173. You must take this Qur'an, accept what it has permitted, stay away from what it has forbidden, act on its definitive [and clear] verses and refer its unclear verses to the one who knows their meanings; for indeed it is a witness over you, and it is the best thing that you can petition with.

8174. In the Qur'an is the information about

٨١٦٦. إِنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَعْنِي
وَالْهَادِي الَّذِي لَا يُضِلُّ وَالْمَحْدِثُ الَّذِي لَا يَكْذِبُ.

٨١٦٧. تَدَبَّرُوا آيَاتِ الْقُرْآنِ وَاعْتَبِرُوهَا بِهِ فَإِنَّهُ أَبْلَغُ
الْعِبَرِ.

٨١٦٨. تَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ رَيْبُ الْقُلُوبِ وَاسْتَشْفُوا
بِنُورِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ.

٨١٦٩. تَمَسَّكُ بِجَبَلِ الْقُرْآنِ وَانْتَصِحُهُ وَخَلِّنْ حَلَالَهُ
وَحَرَمْ حَرَامَهُ وَاعْمَلْ بِعِزَائِيهِ وَأَحْكَامِهِ.

٨١٧٠. جَمَالُ الْقُرْآنِ الْبَقَرَةُ وَآلُ عُمَرَ.

٨١٧١. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي ذِكْرِ الْقُرْآنِ: شَافِعٌ
مُشَفَّعٌ وَقَائِلٌ مُصَدَّقٌ.

٨١٧٢. ظَاهِرُ الْقُرْآنِ أَنِيقٌ وَبَاطِنُهُ عَمِيقٌ.

٨١٧٣. عَلَيْكُمْ بِهَذَا الْقُرْآنِ أَحْلُوا حَلَالَهُ وَحَرَمُوا
حَرَامَهُ وَاعْمَلُوا بِحُكْمِهِ وَرُوِّدُوا مُتَشَبِّهُونَ إِلَى عَالِمِهِ
فَإِنَّهُ شَاهِدٌ عَلَيْكُمْ وَأَفْضَلُ مَا بِهِ تَوَسَّلُنَّ.

٨١٧٤. فِي الْقُرْآنِ نَبَأً مَا قَبْلَكُمْ وَحَبْرٌ مَا بَعْدَكُمْ

what was before you, the news about what will come after you and the rulings regarding your present time.

8175. The Qur'an is sufficient as a caller [towards the right path].

8176. Let your nightly conversation partner be the Qur'an.

8177. There is no poverty for anyone after the Qur'an nor is there any affluence for anyone before it.

8178. One who feels at ease with the recitation of the Qur'an does not become lonely by the separation of his brothers.

8179. One who takes the word of Allah as a guide is directed to that which is most upright.

8180. One for whom the Qur'an intercedes on the Day of Judgment, its intercession for him is accepted, and one about whom it complains shall testify to [and affirm] it.

8181. One who deems what the Qur'an has forbidden to be permissible does not believe in it.

8182. None has sat in the company of this Qur'an but that he has risen with an increase or a decrease – an increase in guidance or a decrease in [spiritual] blindness.

8183. He said about the Qur'an: It is a light for one who seeks illumination by it, a witness for one who disputes with it, a success for one who argues by it, knowledge

وَحُكْمٌ مَا بَيْنَكُمْ.

٨١٧٥. كَفِىٰ بِالْقُرْآنِ داعِيًّا.

٨١٧٦. لِيَكُنْ سَمِيرًا لِلْقُرْآنِ.

٨١٧٧. لَيْسَ لَأَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ وَلَا لَأَحَدٍ قَبْلَ الْقُرْآنِ غَنِيًّا.

٨١٧٨. مَنْ أَنِسَ بِتِلَاوَةِ الْقُرْآنِ لَمْ تُوْجِشْهُ مُفَارِقَةُ الْإِخْرَانِ.

٨١٧٩. مَنْ اتَّخَذَ قَوْلَ اللَّهِ ذِيلًا هُدِيَ إِلَى الَّتِي هِيَ أَقْوَمُ.

٨١٨٠. مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَمَةِ شُفِعَ فِيهِ وَمَنْ حَمَلَ بِهِ صُدُّقَ عَلَيْهِ.

٨١٨١. مَا آمَنَ بِمَا حَرَمَهُ الْقُرْآنُ مَنْ اسْتَحَلَّ.

٨١٨٢. مَا جَالَسَ أَحَدٌ هَذَا الْقُرْآنَ إِلَّا قَامَ بِزِيَادَةٍ أَوْ نُفْصَانَ زِيَادَةٍ فِي هُدِيَّ أَوْ نُفْصَانَ فِي عَمَيَّ.

٨١٨٣. قَالَ فِي ذِكْرِ الْقُرْآنِ: نُورٌ لِمَنِ اسْتَضَاءَ بِهِ وَشَاهِدٌ لِمَنْ خَاصَّهُ بِهِ وَفَلَجٌ لِمَنْ حاجَ بِهِ وَعِلْمٌ لِمَنْ وَعَى وَحُكْمٌ لِمَنْ قَضَى.

for one who is attentive and a judgment for one who judges.

8184. In describing the Qur'an [he said]: It is what prevents the desires from deviating towards the forbidden and the uncertainties and opinions from causing doubt.

8185. In describing the Qur'an [he said]: It is the decisive word and not a jest. It is the articulator of the practice of justice and the enjoiner of virtue. It is the strong rope of Allah and the wise reminder. It is the trusted revelation of Allah and His strong rope. It is the spring of the hearts and the fountains of knowledge. It is the straight path. It is guidance for the one who follows it and an adornment for the one who beautifies himself with it. It is a protector [from sin] for the one who seeks protection by it and a firm rope for the one who holds on to it.

8186. Do not seek a cure from other than the Qur'an, for indeed it is a cure for all ailments.

8187. He said describing the Qur'an: Its marvels do not end and its wonders do not cease, and doubts do not get cleared save by it.

8188. The people of the Qur'an are the people of Allah and His special servants.

٨١٨٤. في وصف القرآن: هو الذي لا تزيغ به الأهواء ولا تلتبس به الشبهة والرأء.

٨١٨٥ في وصف القرآن: هو الفصل ليس بالهزل هو الناطق بسنّة العدل والأمر بالفضل هو حبل الله المتيّن والذكّر الحكيم هو وحْي الله الأمين وحبله المتين وهو ربّيغ القلوب وينابيع العلم وهو الصراط المستقيم هو هدى لمن أتَمَ به وزينة لمن تحلى به وعصمة لمن اغتصب به وحبل لمن تمسّك به.

٨١٨٦. لا تستشفي من بغير القرآن فإنّه من كُلِّ داء شافي.

٨١٨٧. وقال في وصف القرآن: لا تفني عجائبه ولا تنقضي عرائمه ولا تنجلify الشبهات إلا به.

٨١٨٨. أهل القرآن أهل الله وخاصّته.

8189. The near one may [at times] become distanced.

.٨١٨٩. قَدْ يَبْعُدُ الْقَرِيبُ.

ATTAINING NEARNESS TO ALLAH

التقرب إلى الله

8190. Attaining nearness to Allah is [achieved] by asking [from] Him and [gaining closeness] to the people is [achieved] by refraining from asking [them for anything].

.٨١٩٠. التَّقْرُبُ إِلَى اللَّهِ تَعَالَى بِمُسْأَلَتِهِ وَإِلَى النَّاسِ بِتَرْكِهَا.

8191. Address your complaints to one who is capable of sufficing you.

.٨١٩١. اجْعَلْ شَكْوَاكَ إِلَى مَنْ يُقْدِرُ عَلَى غِنَاكَ.

8192. Seek nearness to Allah, the Glorified, for verily He brings closer those who seek nearness to Him.

.٨١٩٢. تَقَرَّبْ إِلَى اللَّهِ سُبْحَانَهُ فَإِنَّهُ يُزِيلُ الْمَقْرَبِينَ إِلَيْهِ.

8193. Seek nearness to Allah, the Glorified, through prostration (sujūd), bowing (rukū'), submission to His majesty and reverence (or subservience).

.٨١٩٣. تَقَرَّبْ إِلَى اللَّهِ سُبْحَانَهُ بِالسُّجُودِ وَالرُّكُوعِ وَالْخُضُوعِ لِعَظَمَتِهِ وَالْخُشُوعِ (الْخُنُوعِ).

8194. Nothing brings one closer to Allah, the Glorified, except copious prostration (sujūd) and bowing (rukū').

.٨١٩٤. لَا يُفَرِّبُ مِنَ اللَّهِ سُبْحَانَهُ إِلَّا كَثْرَةُ السُّجُودِ وَالرُّكُوعِ.

ADMISSION AND CONFESSION OF ONE'S SINS

الإقرار والإعتراف بالذنب

8195. How appropriate it is for one who knows his Lord to admit his sins.

.٨١٩٥. مَا أَخْحَقَ مَنْ عَرَفَ رَبَّهُ أَنْ يَعْتَرِفَ بِذَنْبِهِ.

8196. The best intercessor for a sinner is [his] admission [of guilt].

.٨١٩٦. نَعْمَ شَافِعُ الْمُذْنِبِ الإِقْرَارُ.

8197. There is no apology that wipes out sins more than admission [of one's guilt].

.٨١٩٧. لَا اعْتِذَارٌ أَعْجَلٌ لِلَّذِنْبِ مِنَ الإِقْرَارِ.

8198. Pardon bears more fruit with admission [of one's guilt] than it does with giving excuses.

٨١٩٨. يُسْتَثْمِرُ الْعَفْوُ بِالْإِفْرَارِ أَكْثَرَ مِمَّا يُسْتَثْمِرُ بِالْإِعْتِدَارِ.

8199. Confession is the intercessor of the wrongdoer.

٨١٩٩. الْاعْتِرَافُ شَفِيعُ الْجَانِيِّ.

8200. Admission [of one's guilt] is [a means of] seeking pardon.

٨٢٠٠. الْإِفْرَارُ إِعْتِدَارٌ.

LENDING TO ALLAH

إِقْرَاضُ اللَّهِ

8201. One who gives a loan to Allah is recompensed by Him.

٨٢٠١. مَنْ أَقْرَضَ اللَّهَ بَخْرَاهُ.

8202. Take benefit from the one who takes a loan from you in your time of prosperity so that you may take its repayment in your time of hardship.

٨٢٠٢. إِغْتَنِمْ مِنِ اسْتَقْرَضَكَ فِي حَالٍ غَنِيَّكَ لِيَجْعَلَ قَضَاءَهُ (قَضَاهُ) فِي يَوْمٍ عُسْرَتَكَ.

KNOCKING THE DOOR

قرع الباب

8203. One who continues knocking the door insistently [eventually] enters through it.

٨٢٠٣. مَنْ اسْتَدَامَ قَرْعَ الْبَابِ وَ جَّ وَجَّ.

THE [ALLOTTED] SHARE

القسم

8204. The most bountiful share is good health.

٤. أَوْفَرُ الْقِسْمِ صِحَّةُ الْجِسْمِ.

8205. The most pleasant share is contentment and good health.

٥. أَهْنَأُ الأَقْسَامِ الْقَناعَةُ وَصِحَّةُ الْأَجْسَامِ.

8206. The wealthiest of people is one who is

٦. أَغْنَى النَّاسِ الْأَرْضِيِّ بِقِسْمِ اللَّهِ.

pleased with what Allah has allotted to him.

8207. By the measured apportionment of Allah for the servants, the balance of this world has been established and this world has been made complete for its inhabitants.

8208. One who trusts in the allotment of Allah does not blame Him with regards to sustenance.

8209. Do not put the worry of your [entire] year on your day. That which is apportioned for you each day suffices for you in it. Then if you are to live another year, verily Allah, the Glorified, will bring to you what He has apportioned for you in each new day and if you will not live that long then why are you worried about that which is not for you?

٨٢٠٧. بِتَقْدِيرِ أَفْسَامِ اللَّهِ لِلْعِبادِ قَامَ وَزْنُ الْعَالَمَ وَقَعَتْ هَذِهِ الدُّنْيَا لِأَهْلِهَا.

٨٢٠٨. مَنْ وَثِقَ بِقِسْمِ اللَّهِ لَمْ يَتَهَمِّمْ فِي الرِّزْقِ.

٨٢٠٩. لَا تُحْمِلْ عَلَى يَوْمِكَ هَمَ سَتَنَكَ كَفَاكَ كُلَّ
يَوْمٍ مَا قُدِّرَ لَكَ فِيهِ إِنْ تَكُنْ السَّنَةُ مِنْ عُمْرِكَ إِنْ
اللَّهُ سُبْحَانَهُ سَيَأْتِيَكَ فِي كُلِّ عَدِّ جَدِيدٍ بِمَا قَسَمَ لَكَ
وَإِنْ لَمْ تَكُنْ مِنْ عُمْرِكَ فَمَا هُنَكَ إِمَّا لَيْسَ لَكَ.

HARD-HEARTEDNESS

8210. Counter hard-heartedness with gentleness.

8211. Hard-heartedness is from the greatest wretchedness.

8212. There is no wickedness more ruthless than hard-heartedness.

القصوة

٨٢١٠. ضَادُوا الْقَسْنَةَ بِالرِّقَّةِ.

٨٢١١. مِنْ أَعْظَمِ الشَّقَاوَةِ الْقَسَوَةُ.

٨٢١٢. لَا لُؤْمَ أَشَدُّ مِنَ الْقَسْنَةِ.

GOALS

8213. Lost is the one who has a goal other than Allah.

المقاصد

٨٢١٣. ضَاعَ مَنْ كَانَ لَهُ مَقْصَدٌ غَيْرُ اللَّهِ.

8214. One whose goal is evil, his place of arrival [in the Hereafter] will be bad.

٤٢١٤. مَنْ سَاءَ مَفْصِدُهُ سَاءَ مَوْرِدُهُ.

MODERATION

القصد والإقتصاد

8215. Moderation makes [that which is] little grow [and increase].

٤٢١٥. الْإِقْتِصَادُ يُنْمِيُ الْقَلِيلَ.

8216. Moderation makes the small grow [big].

٤٢١٦. الْإِقْتِصَادُ يُنْمِيُ الْيَسِيرَ.

8217. Moderation [in one's expenses] is half of livelihood.

٤٢١٧. الْإِقْتِصَادُ نِصْفُ الْمُؤْنَةِ.

8218. The bane of moderation is stinginess.

٤٢١٨. آفَةُ الْإِقْتِصَادِ الْبُحْلُ.

8219. Be moderate in [your] affairs, for whoever is moderate, the burden of his expenses is lightened.

٤٢١٩. خُذِ الْقَصْدَ فِي الْأُمُورِ فَمَنْ أَخْدَى الْقَصْدَ حَفَّتْ عَلَيْهِ الْمُؤْنَ.

8220. Our way is moderation and our practice is right guidance.

٤٢٢٠. طَرِيقُنَا الْقَصْدُ وَسُنْنَتُنَا الرُّشْدُ.

8221. You must be moderate in your affairs, for the one who deviates from moderation is unjust and one who takes to it is just.

٤٢٢١. عَلَيْكَ بِالْقَصْدِ فِي الْأُمُورِ فَمَنْ عَدَلَ عَنِ الْقَصْدِ جَازَ وَمَنْ أَخْدَى بِهِ عَدَلَ.

8222. Espouse moderation, for indeed it is the most helpful thing in attaining a fruitful life; and a person will never be destroyed until he prefers his lust over his faith.

٤٢٢٢. عَلَيْكَ بِالْقَصْدِ فَإِنَّهُ أَعْوَنُ شَيْءٍ عَلَى حُسْنِ الْعِيشِ وَلَنْ يَهْلِكَ امْرُؤٌ حَتَّى يُؤْثِرَ شَهْوَتَهُ عَلَى دِينِهِ.

8223. Espouse moderation in food, for indeed it is farther from extravagance, healthier for the body and more assisting in the performance of worship.

٤٢٢٣. عَلَيْكُمْ بِالْقَصْدِ فِي الْمَطَاعِيمِ فَإِنَّهُ أَبْعَدُ مِنِ السَّرْفِ وَأَصَحُّ لِلْبَدَنِ وَأَعْوَنُ عَلَى الْعِبَادَةِ.

8224. The height of moderation is

٤٢٢٤. غَايَةُ الْإِقْتِصَادِ الْقَنَاعَةُ.

contentment.

8225. Everything that exceeds moderation is extravagance.

8226. One who is moderate will never be ruined.

8227. There is no wastage in moderation.

8228. One who does not practice moderation is ruined by extravagance.

8229. Whoever is moderate, the burden of his expenses is lightened.

8230. One who is moderate in [both] affluence and poverty has prepared himself for the calamities of time.

8231. Whoever adopts moderation, it will make his prosperity last and will make up for his poverty and deficiency.

8232. Being generous without extravagance and magnanimous without wastefulness is part of moderation.

8233. There is no ruin with moderation.

8234. Everything that one is contented with, suffices.

8235. Let your riding mount be moderation and your goal be right guidance.

٨٢٢٥. كُلُّ مَا زَادَ عَلَى الْإِقْتِصَادِ إِسْرَافٌ.

٨٢٢٦. لَنْ يَهْلِكَ مَنْ افْتَصَدَ.

٨٢٢٧. لَيْسَ فِي الْإِقْتِصَادِ تَلْفٌ.

٨٢٢٨. مَنْ لَمْ يُحْسِنِ الْإِقْتِصَادَ أَهْلَكَهُ الْإِسْرَافُ.

٨٢٢٩. مَنِ افْتَصَدَ حَفِظَ عَلَيْهِ الْمَوْنُ.

٨٢٣٠. مَنِ افْتَصَدَ فِي الْغِنَى وَالْفَقْرِ فَقَدِ اسْتَعْدَدَ لِتَوَائِبِ الدَّهْرِ.

٨٢٣١. مَنِ صَاحَبَ الْإِقْتِصَادَ دَامَتْ صُحبَةُ الْغِنَى لَهُ وَجَبَرَ الْإِقْتِصَادُ فَقْرَهُ وَحَلَّهُ.

٨٢٣٢. مِنِ الْإِقْتِصَادِ سَحَاجُ بَعْيَرْ سَرَفٍ وَمُرْوَةٌ بَعْيَرْ تَلَفٍ.

٨٢٣٣. لَا هَلَاكَ مَعَ اقْتِصَادٍ.

٨٢٣٤. كُلُّ مُفْتَصَرٍ عَلَيْهِ كَافٍ.

٨٢٣٥. لِيَكُنْ مَرْكِبُكَ الْفَصْدَ وَمَطْلُبُكَ الرُّشْدَ.

8236. The tongue of the neglectful is short.

٨٢٣٦. لِسَانُ الْمَقْصِرِ قَصِيرٌ.

8237. One who falls short is deficient.

.٨٢٣٧. مَنْ قَصَرَ عَابَ.

8238. One who is neglectful in his days of hope, before his death comes, has indeed made a loss in his life and is harmed by his death.

.٨٢٣٨. مَنْ قَصَرَ فِي أَيَّامِ أَمْلِهِ قَبْلَ حُضُورِ أَجَلِهِ
فَقَدْ حَسِرَ عُمْرًا وَضَرَّهُ أَجَلُهُ.

RETALIATION

القصاص

8239. The sword rents asunder and the religion joins together; for religion commands good and the sword forbids evil. Allah, the Exalted, says: Indeed in retaliation there is life for you.

.٨٢٣٩. الْسَّيْفُ فَاتِقُ الْدِينِ رَاتِقُ الْمَنْكِرِ يَأْمُرُ
بِالْمَعْرُوفِ وَالْسَّيْفُ يَنْهَا عَنِ الْمُنْكَرِ قَالَ اللَّهُ تَعَالَى:
وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ (٢٠: ١٧٩).

8240. And retaliation [has been ordained] as a prevention of bloodshed and the execution of punishments [has been ordained] for realising the importance of prohibitions.

.٨٢٤٠ . وَالْقِصَاصَ حَذْنًا لِلْدِمَاءِ إِقَامَةُ الْحُدُودِ
إِعْظَامًا لِلْمَحَارِمِ.

DIVINE DECREE AND DESTINY

القضاء والقدر

8241. The most severely chastised of all people on the Day of Judgment will be the one who resents the decree of Allah.

.٨٢٤١ أَشَدُ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُتَسَخِّطُ
لِقَضَاءِ اللَّهِ.

8242. Verily Allah, the Glorified, manages affairs in accordance with what He decrees, not according to what pleases you.

.٨٢٤٢ إِنَّ اللَّهَ سُبْحَانَهُ يُجْرِي الْأُمُورَ عَلَىٰ مَا
يَفْضِيهِ لَا عَلَىٰ مَا تَرَضِيهِ.

8243. Verily Allah, the Exalted, does not give a servant more than what He has decreed for him in the Wise Reminder, even though his means [of seeking it] may be great, his

.٨٢٤٣ إِنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ لِلْعَبْدِ وَإِنْ اشْتَدَتْ
حِيلَتُهُ وَعَظُمَتْ طَلِبَتُهُ (وَإِنْ عَظُمَتْ حِيلَتُهُ
وَاشْتَدَّ طَلِبَتُهُ) وَقَوِيتْ مَكِيدَتُهُ أَكْثَرَ مِمَّا سُيَّ لَهُ

craving for it intense and his stratagems for it strong; nor does the weakness of a person or the paucity of his means stand between him and what is ordained for him in the Wise Reminder. And indeed, the one who knows this and acts upon it will have the most comfort in benefit among all people, and verily the one who disregards it and doubts in it will have to face the most harm.

8244. Divine decree works contrary to the estimations and planning [of the people].

8245. Destiny overpowers the cautious.

8246. Reliance on [divine] decree is more comforting.

8247. Devine decree cannot be repelled by strength and struggle.

8248. The impediments of divine decree are the bane of eminence.

8249. When the destiny descends, caution becomes nullified.

8250. When divine decree comes, the plans [of people] are nullified.

8251. When destiny cannot be repelled, then cautiousness is futile.

8252. Allah has set for everything a measure, and for every measure a [specified] term.

8253. In the changes brought about by divine decree there is a lesson for the people of reason and intellect.

في الدِّكْرِ الحَكِيمِ وَلَمْ يَخُنْ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَقُلَّةِ حِيلَتِهِ أَنْ يَئْتُغُ دُونَ مَا سُمِّيَ لَهُ فِي الدِّكْرِ الحَكِيمِ وَإِنَّ الْعَارِفَ لِهَذَا الْعَامِلِ بِهِ أَعْظَمُ النَّاسِ رَاحَةً فِي مَنْفَعَةٍ وَإِنَّ التَّارِكَ لَهُ وَالشَّاكِ فِيهِ لَأَعْظَمُ النَّاسِ شُعْلَةً فِي مَضَرَّةٍ.

٤٢٤٤. الْمَقَادِيرُ تَجْرِي بِخَلَافِ التَّقْدِيرِ وَالتَّدْبِيرِ.

٤٢٤٥. الْقَدْرُ يَغْلِبُ الْحَاضِرَ.

٤٢٤٦. الْإِتِكَالُ عَلَى الْقَضَاءِ أَرْوَحُ.

٤٢٤٧. الْمَقَادِيرُ لَا تُدْفَعُ بِالْفُوَّةِ وَالْمَغَالِبَةِ.

٤٢٤٨. آفَةُ الْمَجْدِ عَوَائِقُ الْقَضَاءِ.

٤٢٤٩. إِذَا نَزَّلَ الْقَدْرُ بَطَلَ الْحَذَرُ.

٤٢٥٠. إِذَا حَلَّتِ الْمَقَادِيرُ بَطَلَتِ التَّدَابِيرُ.

٤٢٥١. إِذَا كَانَ الْقَدْرُ لَا يُرْدُ فَالْأَخْرِاسُ باطِلٌ.

٤٢٥٢. جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا وَلِكُلِّ قَدْرٍ أَجَلًا.

٤٢٥٣. فِي تَصَارِيفِ الْقَضَاءِ عِبْرَةٌ لِأُولَئِكَ الْأَلْبَابِ وَالنُّهَى.

8254. The verdict [of Allah] is precise and His knowledge is absolute.

٤٨٢٥٤. فَضْلَةٌ مُّتَفَقٌ وَعِلْمٌ مُّبْرِزاً.

8255. Everything has a way out except [what has been decided by] divine decree.

٤٨٢٥٥. كُلُّ شَيْءٍ فِيهِ حِيلَةٌ إِلَّا القَضَاءُ.

8256. How can one whose certitude is not true [and firm] be pleased with the divine decree?

٤٨٢٥٦. كَيْفَ يَرْضِي بِالْقَضَاءِ مَنْ لَمْ يَصُدُّقْ يَقِينُهُ.

8257. One who seeks to overpower destiny is overcome by it.

٤٨٢٥٧. مَنْ غَالَبَ الْأَقْدَارَ غَلَبَتْهُ.

8258. One who is certain about destiny is not disturbed by what befalls him.

٤٨٢٥٨. مَنْ أَيْمَنَ بِالْقَدْرِ لَمْ يَكُنْ تَرْثِيْبٌ لَهُ.

8259. One who is pleased with what has been destined [for him] is not troubled by warning.

٤٨٢٥٩. مَنْ رَضِيَ بِالْقَدْرِ لَمْ يَكُرُّرْهُ الْحَذَرُ.

8260. The tribulations of destiny overtake precaution.

٤٨٢٦٠. مَحْنُ الْقَدْرِ تَسْبِقُ الْحَذَرَ.

8261. The best expeller of distress is reliance on divine decree.

٤٨٢٦١. نِعْمَ الطَّارِدُ لِلْهَمَمِ الْإِتْكَالُ عَلَى الْقَدْرِ.

8262. The descending of destiny overtakes precaution.

٤٨٢٦٢. ثُرُولُ الْقَدْرِ يَسْبِقُ الْحَذَرُ.

8263. The descending of destiny blinds the sight.

٤٨٢٦٣. ثُرُولُ الْقَدْرِ يُعْمِي الْبَصَرَ.

8264. Destiny comes to pass in accordance with divine decree, contrary to the choice and planning [of the people].

٤٨٢٦٤. يَجْرِي الْقَضَاءُ بِالْمَقَادِيرِ عَلَى خِلَافِ الْخُيُّورِ وَالْتَّدَبِيرِ.

8265. The worst of things is displeasure with the divine decree.

٤٨٢٦٥. شَرُّ الْأُمُورِ السَّخْطُ لِلْقَضَاءِ.

8266. He ('a) was asked about destiny so he said: It is a dark path, so do not traverse it, and it is a deep sea, so do not dive into it, and

٤٨٢٦٦. وَسُئِلَ . عَلَيْهِ السَّلَامُ . عَنِ الْقَدْرِ فَقَالَ: طَرَيقٌ مُظْلِمٌ فَلَا تَسْلُكُوهُ وَجَهْرٌ عَمِيقٌ فَلَا تَلْجُوهُ وَسُرُّ

it is a secret of Allah, the Glorified, so do not trouble yourself with [trying to understand] it.

اللَّهُ سُبْحَانَهُ فَلَا تَنْكِلُفُوهُ.

8267. Destiny overpowers precaution.

٨٢٦٧. الْقَدْرُ يَعْلِمُ الْحَذَرَ.

JUDGES

القضاة

8268. The most abominable (or divisive) thing is the injustice of judges.

٨٢٦٨. أَفْطَعَ (أَقْطَعَ) شَيْءٌ ظُلْمُ الْفُضْلَاءِ.

8269. The bane of judges is greed.

٨٢٦٩. آفَةُ الْفُضْلَاءِ الطَّمْعُ.

8270. The worst of judges is one whose judgments are oppressive.

٨٢٧٠. شَرُّ الْفُضْلَاءِ مَنْ جَازَتْ أَفْضِيلَتُهُ.

8271. And he ('a) said about the one whom he dispraised : He is a dim-sighted person who frequently embarks on obscurities, an ignorant person who frequently embarks on unintelligent arguments, an aggressor against his own soul and an embellisher of traversing the path of the impossible and vain trivialities for it.

٨٢٧١. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي حَقِّ مَنْ دَمَّهُ:
عَاشِ رَكَابُ عَشَوَاتٍ جَاهِلٌ رَكَابُ جَهَالَاتٍ عَادَ
عَلَى نَفْسِهِ مُزَّيْنٌ لَهَا سُلُوكُ الْمُحَالَاتِ وَبَاطِلَنِ
الرُّشَّهَاتِ .

8272. One whose judgments are oppressive, his power comes to an end.

٨٢٧٢. مَنْ جَازَتْ أَفْضِيلَتُهُ زَالَتْ قُدْرَتُهُ.

BEING CUT OFF FROM ALLAH

الانقطاع من الله

8273. One who cuts himself off [from Allah and turns] towards other than Allah becomes wretched and faces hardship.

٨٢٧٣. مَنِ انْفَطَعَ إِلَى غَيْرِ اللَّهِ شَقِيقٌ وَنَعْنَى .

SITTING BACK

القاعد

8274. Many a person sits back from that which would delight him.

٨٢٧٤. رُبَّ قاعِدٍ عَمَّا يَسْرُهُ.

EMULATION

الاقتفاء

8275. How great is the success of the one who follows in the footsteps of the Prophets!

٨٢٧٥. مَا أَعْظَمَ فَوْزَ مَنِ اقْتَفَى أَثْرَ النَّبِيِّينَ.

THE HEART

القلب

8276. It is forbidden upon every heart which is inclined to this world that God-wariness should reside in it.

٨٢٧٦. حَرَامٌ عَلَى كُلِّ قَلْبٍ مُتَوَلِّهِ بِالدُّنْيَا أَنْ يَسْكُنَهُ التَّقْوَى.

8277. Wage war against these hearts [and their desires], for indeed they are quick to stumble (or get obliterated).

٨٢٧٧. حارِبُوا هَذِهِ الْفُلُوبَ إِنَّهَا سَرِيعَةُ الْعِثَارِ (الدَّيَارِ).

8278. Sadness of the hearts purges the sins.

٨٢٧٨. حُزْنُ الْفُلُوبِ يُحَصِّنُ الذُّنُوبَ.

8279. When the heart is empty of God-wariness, it gets filled with the lures of this world.

٨٢٧٩. خَلُوُّ الْفَلْبِ مِنَ التَّقْوَى يَمْلأُهُ مِنْ فِتنَ الدُّنْيَا.

8280. Humble your heart with certitude, make it acknowledge the transience of this life, and make it see the calamities of this world.

٨٢٨٠. ذَلِّلُ قَلْبَكَ بِالْيَقِينِ وَقَرِّرُهُ بِالْفَنَاءِ وَبَصِيرَةُ فَجَاجِيَ الدُّنْيَا.

8281. The adornment of the hearts is sincerity of faith.

٨٢٨١. زِينَةُ الْفُلُوبِ إِحْلَاصُ الإِيمَانِ.

8282. The worst of hearts is the one that doubts in its faith.

٨٢٨٢. شَرُّ الْفُلُوبِ الشَّاكُورُ فِي إِيمَانِهِ.

8283. Blessed are those whose hearts are broken for the sake of Allah.

8284. Blessed is the one who occupies his heart with reflection and his tongue with remembrance [of Allah].

8285. Blessed is the one whose chest is void of rancour and whose heart is safe from deception.

8286. Blessed is one in whose heart the coolness [and tranquillity] of certitude is made to enter.

8287. Purify your hearts from the filth of evil deeds and your good deeds will be multiplied.

8288. The strong muscles of the body and its height are of no benefit if the heart is empty.

8289. Then listen attentively, O people, and open the ears of your hearts so that you may understand.

8290. So his appearance is [in] the form of a human being but his heart is the heart of a beast.

8291. The heart of a fool is in his mouth and the tongue of the intelligent one is in his heart.

8292. The heart of a fool is behind his tongue, and the tongue of the intelligent one is behind his heart.

8293. The pure hearts of the servants are places that Allah, the Glorified, looks upon

٨٢٨٣. طُوبى لِلْمُنْكِسَرَةِ قُلُوبُهُمْ مِنْ أَجْلِ اللَّهِ.

٨٢٨٤. طُوبى لِمَنْ شَعَلَ قَلْبَهُ بِالْفِكْرِ وَ لِسَانَهُ بِالذِكْرِ.

٨٢٨٥. طُوبى لِمَنْ خَلَا مِنَ الْغَلَى صَدْرَهُ وَ سَلِيمٌ مِنَ الْعِيشِ قَلْبُهُ.

٨٢٨٦. طُوبى لِمَنْ بُوَشَرَ قَلْبُهُ بِرُدِ الْيَقِينِ.

٨٢٨٧. طَهُّرُوا قُلُوبَكُمْ مِنْ دَرَنِ السَّيِّئَاتِ تُضَاعِفُ لَكُمُ الْحَسَنَاتِ.

٨٢٨٨. عِظَمُ الْجَسَدِ وَطُولُهُ لَا يَنْفَعُ إِذَا كَانَ الْقَلْبُ خَاوِيًّا.

٨٢٨٩. فَاسْمَعُوا أَيُّهَا النَّاسُ وَعُوا وَأَحْسِرُوا آذَانَ قُلُوبَكُمْ تَفَهُّمُوا.

٨٢٩٠. فَالصُّورَةُ صُورَةُ إِنْسَانٍ وَالْقَلْبُ قَلْبُ حَيَّانٍ.

٨٢٩١. قَلْبُ الْأَحْمَقِ فِي فِيهِ وَلِسَانُ الْعَاقِلِ فِي قَلْبِهِ.

٨٢٩٢. قَلْبُ الْأَحْمَقِ وَرَاءَ لِسَانِهِ وَلِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ.

٨٢٩٣. قُلُوبُ الْعِبَادِ الطَّاهِرَةُ مَوَاضِعُ نَظِيرِ اللَّهِ

[with His mercy]; so whoever purifies his heart, He will look upon it.

8294. There are some evil thoughts that come into the hearts, but the intellects deter one from [acting upon] them.

8295. Your heart must submit to Allah, the Glorified, for one whose heart submits, all the other parts of his body also submit.

8296. Indeed there is a piece of flesh that has been placed inside this human being which is the most amazing thing in him, and that is his heart; it has sources of wisdom and things contrary to it. If hope enters it, covetousness humiliates it and if covetousness increases in it then greed destroys it. If despair takes control over it, grief kills it. If anger comes over it, its rage intensifies. If it is blessed with pleasure, it forgets precaution. If it is overcome by fear, it becomes preoccupied with caution. If peace prevails around it, it becomes neglectful. If a hardship befalls it, impatience disgraces it. If it gains wealth, affluence makes it oppressive. If it faces indigence, distress overtakes it. If hunger attacks it, weakness disables it. If its eating increases, the heaviness of his stomach pains it. Thus every curtailment is harmful to it and every excess is injurious to it.

8297. One whose heart is dead enters the fire [of hell].

8298. Whoever keeps knowledge about Allah in his heart has accommodated

سُبْحَانَهُ فَمَنْ طَهَّرَ قَلْبَهُ نَظَرَ إِلَيْهِ.

٨٢٩٤. لِلْقُلُوبِ حَوَاطِرُ سُوءٍ وَالْعُقُولُ تَزُجُّ عَنْهَا.

٨٢٩٥. لِيَخْشَعَ لِلَّهِ سُبْحَانَهُ قَلْبِكَ فَمَنْ خَشَعَ قَلْبُهُ
خَشَعَتْ جَمِيعُ جَوَارِحِهِز

٨٢٩٦. لَقَدْ عُلِقَ بِنِيَاطِ هَذَا الْإِنْسَانُ بِضَعْفَةٍ هِيَ
أَعْجَبُ مَا فِيهِ وَذَلِكَ الْقَلْبُ وَلَهُ مَوَادٌ مِنَ الْحِكْمَةِ
وَأَضْدَادٌ مِنْ خِلَافِهَا فَإِنْ سَنَحَ لَهُ الرَّجَاءُ أَدَلَّهُ الطَّمَعُ
وَإِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَإِنْ مَلَكَهُ الْيَأسُ
قَتَلَهُ الْأَسْفُ وَإِنْ عَرَضَ لَهُ الْعَصْبُ إِشْتَدَّ بِهِ الْعَيْظُ
وَإِنْ أَسْعَدَهُ الرِّضا نَسِيَ التَّحْكُمَ وَإِنْ غَالَهُ الْحَوْفُ
شَغَلَهُ الْخَدَرُ وَإِنْ اتَّسَعَ لَهُ الْأَمْنُ اسْتَلْبَثَهُ الْغَرَّةُ وَإِنْ
أَصَابَتْهُ مُصِيبَةٌ فَضَحَّاهُ الْجَرْعُ وَإِنْ أَفَادَ مَالًا أَطْعَاهُ
الْغَنِيُّ وَإِنْ عَصَتْهُ الْفَاقِهُ شَغَلَهُ الْبَلَاءُ وَإِنْ جَهَدَهُ
الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَإِنْ أَفْرَطَ بِهِ الشَّبَعُ كَطَّهُ
الْبِطْنَةُ فَكُلُّ تَفْصِيرٍ بِهِ مُضِيرٌ وَكُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ.

٨٢٩٧. مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ.

٨٢٩٨. مَنْ سَكَنَ قَلْبُهُ الْعِلْمُ بِاللَّهِ سَكَنَهُ الغُنْيُ عَنْ

independence from the creation of Allah in it.

خَلْقِ اللَّهِ.

8299. Deaf is the heart that does not have an attentive ear.

٨٢٩٩. وُقِرَ قَلْبٌ لَمْ يَكُنْ لَهُ أُذْنٌ وَاعِيَةً.

8300. Nothing comes forth from a sound heart except the direct meaning.

٨٣٠٠. لَا يَصُدُّرُ عَنِ الْقَلْبِ السَّلِيمِ إِلَّا الْمَعْنَى
الْمُسْتَقِيمُ.

8301. There is no good in a heart that does not surrender, an eye that does not shed tears and knowledge that does not benefit.

٨٣٠١. لَا حَيْرٌ فِي قَلْبٍ لَا يَحْشُّعُ وَعْيٌ لَا تَدْمُغُ
وَعْلَمٌ لَا يَنْفَعُ.

8302. Verily there are evil thoughts that come into the hearts but the intellects deters one from [acting upon] them.

٨٣٠٢. إِنَّ لِلْقُلُوبِ حَوَاطِرَ سَوْءٍ وَالْعُقُولُ تَرْجِعُ
مِنْهَا.

8303. Verily these hearts are receptacles, and the best of them are those that are most receptive to good.

٨٣٠٣. إِنَّ هَذِهِ الْقُلُوبَ أُوْعِيَةً فَحَيْرُهَا أُوْعَاهَا
لِلْخَيْرِ.

8304. Verily these hearts grow weary just like bodies become weary, so seek out wise sayings for them.

٤. إِنَّ هَذِهِ الْقُلُوبَ تَمَلَّئُ كَمَا تَمَلَّئُ الْأَبْدَانُ
فَاتَّبَعُوا لَهَا طَرَائِفَ الْحِكْمَةِ.

8305. Verily hearts have desire and aversion, an advancing and a retreating, so approach them from whence they advance and desire, for indeed when the heart is forced [to do anything] it becomes blind.

٥. إِنَّ لِلْقُلُوبِ شَهْوَةً وَكَرَاهَةً وَإِقْبَالًا وَإِدْبَارًا
فَأَتُوهَا مِنْ إِقْبَالِهَا وَشَهْوَتِهَا فَإِنَّ الْقَلْبَ إِذَا أُكْرِهَ
عَوْيَ.

8306. The heart is a spring of wisdom and the ear is the place where it sinks [and enters] in.

٦. الْقَلْبُ يَنْبُوْغُ الْحِكْمَةَ وَالْأُذْنُ مَغِيْضُهَا.

8307. Enliven your heart with exhortations and kill it with asceticism, strengthen it with certitude and humble it with the remembrance of death, make it see the

٧. أَخْيِي قَلْبَكَ بِالْمَوْعِظَةِ وَأَمْتَهُ بِالْزَهَادَةِ وَقَوْهِ
بِالْيَقِينِ وَذَلِيلُهُ بِذِكْرِ الْمَوْتِ وَقَرِيرُهُ بِالْفَنَاءِ وَبَصَرُهُ
فَجَائِعُ الدُّنْيَا.

transience of this life and show it the calamities of the world.

8308. Indeed destitution is an affliction, and worse than destitution is sickness of the body, and worse than bodily ailment is the sickness of the heart.

8309. Where are the hearts that have been presented to Allah and have been bound to the obedience of Allah?

8310. The most rancorous heart is the heart of the spiteful.

8311. The best of hearts is a heart that has been filled with understanding.

8312. Verily the heart has an advancing and a retreating, so when it advances then make it bear the [performance of] supererogatory acts, but when it retreats then make it suffice with the obligatory acts.

8313. The heart is the treasurer of the tongue.

8314. The heart is the book of reflection.

8315. The hearts are locks and their keys are inquiry.

8316. Verily the heart of a youth is like an empty [cultivation] land, it accepts anything that is sown in it.

8317. The hearts of men are wild, so whoever tames them [by showing them affection], they turn towards him.

٨٣٠٨. أَلَا وَإِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ وَأَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ.

٨٣٠٩. أَيْنَ الْقُلُوبُ الَّتِي وُهِبَتْ لِلَّهِ وَعُوِّدَتْ عَلَى طَاعَةِ اللَّهِ.

٨٣١٠. أَشَدُ الْقُلُوبِ غَلَّ قَلْبُ الْحُفُودِ.

٨٣١١. أَفْضَلُ الْقُلُوبِ قَلْبٌ حُشِّيٌّ بِالْفَهْمِ.

٨٣١٢. إِنَّ لِلْقُلُوبِ إِقْبَالًا وَإِذْبَارًا فَإِذَا أَقْبَلَتْ فَاحْجِلُوهَا عَلَى التَّوَافِلِ وَإِذَا أَذْبَرَتْ فَاقْتَصِرُوا إِلَيْهَا عَلَى الْقَرَائِضِ.

٨٣١٣. الْقَلْبُ خَازِنُ الْلِّسَانِ.

٨٣١٤. الْقَلْبُ مُصْحَّفُ الْفِكْرِ.

٨٣١٥. الْقُلُوبُ أَفْقَالُ مَفَاتِحِهَا السُّؤَالُ.

٨٣١٦. إِنَّمَا قَلْبُ الْحَدَثِ كَالْأَرْضِ الْخَالِيَّةِ مَهْمَا أَلْغَيَ فِيهَا مِنْ كُلِّ شَيْءٍ فَبِلَّهُ.

٨٣١٧. قُلُوبُ الرِّجَالِ وَحْشَيَّةٌ فَمَنْ تَأْلَفَهَا أَفْبَلَهُ إِلَيْهِ.

LITTLE

القليل

8318. Little that is continuous is better than a lot that is discontinuous.

٨٣١٨. قَلِيلٌ يَدُومُ حَيْثُ مِنْ كَثِيرٍ يَنْقَطِعُ.

8319. Having less is all right, but being humiliated, never!

٨٣١٩. التَّقْلُلُ وَلَا التَّذَلُّ.

THE LEAST

أقل شيء

8320. The least of things [required for salvation] is truthfulness and trustworthiness.

٨٣٢٠. أَقْلُ شَيْءٍ الصِّدْقُ وَالْأَمَانَةُ.

BEING LESS

القلة

8321. One who is less [in generosity and affection] is abased.

٨٣٢١. مَنْ قَلَّ ذَلٌّ.

QUNUT (RAISING HANDS IN SUPPLICATION)

القنوت

8322. Prolonged qunūt and prostration saves one from the punishment of hellfire.

٨٣٢٢. طُولُ الْقُنُوتِ وَالسُّجُودُ يُنْجِي مِنْ عَذَابِ النَّارِ.

DESPAIR

القنوط والقانط

8323. I am amazed at the one who loses hope while he has with him salvation in the form

٨٣٢٣. عَجِبْتُ لِمَنْ يَقْنَطُ وَمَعْهُ النَّجَاهُ وَهُوَ

of repentance.

الاستغفار.

8324. Despair kills its owner.

٨٣٢٤. قَتَلَ الْقُنُوطُ صَاحِبَهُ.

8325. Every despairing one has lost hope.

٨٣٢٥. كُلُّ قَانِطٍ آئِسٌ.

CONTENTMENT AND THE CONTENTED

القانع والقناعة

8326. The contented one is saved from the woes of covetousness.

٨٣٢٦. الْقَانِعُ نَاجٌ مِّنْ آفَاتِ الْمَطَامِعِ.

8327. Be content and you will gain honour.

٨٣٢٧. إِقْنَعْ تَعْزُّ.

8328. Be content with what you are given and you will be made sufficient.

٨٣٢٨. إِقْنَعْ بِمَا أُوتِيَّةَ تَكُونُ مَكْفِيًّا.

8329. Be content with little from your worldly possessions for the safety of your religion, for indeed the believer is satisfied with the little that he gets of this world.

٨٣٢٩. إِقْنَعُوا بِالْقَلِيلِ مِنْ دُنْيَاكُمْ لِسَلَامَةِ دِينِكُمْ فَإِنَّ الْمُؤْمِنَ الْبَلْعَةُ الْيَسِيرَةُ مِنَ الدُّنْيَا تُقْنِعُهُ.

8330. The wealthiest of all people is the contented one.

٨٣٣٠. أَغْنَى النَّاسِ الْقَانِعُ.

8331. A slave is free as long as he is content and a freeman is a slave as long as he covets.

٨٣٣١. الْعَبْدُ حُرٌّ مَا قَنَعَ الْحُرُّ عَبْدٌ مَا طَمِعَ.

8332. Contentment is the helper of poverty.

٨٣٣٢. الْقَنَاعَةُ عَنْوَانُ (عَوْنَ) الْفَاقَةِ.

8333. Contentment is the most lasting honour.

٨٣٣٣. الْقَنَاعَةُ أَبْقَى عِزًّ.

8334. The most at ease among the people is the contented one.

٤. الْمَسْتَرِيحُ مِنَ النَّاسِ الْقَانِعُ.

8335. Contentment is the sign of the God-wary.

٨٣٣٥. الْقَنَاعَةُ عَلَامَةُ الْأَتْقِيَاءِ.

٨٣٣٦. القناعه أهناً عيشه.
8336. Contentment is the [path to the] most comfortable lifestyle.
٨٣٣٧. القناعه عز وغناه.
8337. Contentment is honour and prosperity.
٨٣٣٨. القناعه سيف لا ينبو.
8338. Contentment is a sword that does not get blunt.
٨٣٣٩. القناعه رأس الغني.
8339. Contentment is the cornerstone of prosperity.
٨٣٤٠. القناعه تؤدي إلى العز.
8340. Contentment leads to honour.
٨٣٤١. القناعه والطاعه توجبان الغني والعزة.
8341. Contentment and obedience bring about prosperity and honour.
٨٣٤٢. القناعه عفاف.
8342. Contentment is continence.
٨٣٤٣. القناعه نعمه.
8343. Contentment is a blessing.
٨٣٤٤. القناعه عز.
8344. Contentment is honour.
٨٣٤٥. القانع عني وإن جاع وعرى.
8345. The contented one is rich, even if he is hungry and unclothed.
٨٣٤٦. لا قناعه مع شره.
8346. There is no contentment with avarice.
٨٣٤٧. إن تمنع تعز.
8347. If you are content, you will gain honour.
٨٣٤٨. إنكم إلى القناعه بيسير الرزق أحوج منكم إلى اكتساب الحرص في الطلب.
8348. Verily you are in greater need of being content with a little sustenance than being greedy of acquiring more.
٨٣٤٩. إنكم إن قيتم خزتم العنا وخفت عليكم مؤن الدنيا.
8349. Verily if you become contented you will gain independence [and affluence] and the burden of worldly provisions will become lighter for you.

8350. When you are deprived, then be content [with what you have].

٨٣٥٠ .إِذَا خُرِمْتَ فَاقْفُنْ.

8351. When you seek wealth, then seek it through contentment.

٨٣٥١ .إِذَا طَلَبْتَ الْغِنَى فَاطْلُبْهُ بِالْقَنَاعَةِ.

8352. Through contentment there is honour.

٨٣٥٢ .بِالْقَنَاعَةِ يَكُونُ الْعِزُّ.

8353. The fruit of contentment is prosperity.

٨٣٥٣ .ثَمَّةُ الْقَنَاعَةِ الْغَنَاءُ.

8354. The fruit of contentment is being moderate in earning [one's livelihood] and refraining from asking [others].

٤ .٨٣٥٤ .ثَمَّةُ الْقَنَاعَةِ الْإِجْمَالُ فِي الْمُكْتَسَبِ وَالْعُزُوفُ عَنِ الْطَّلَبِ.

8355. The fruit of contentment is honour.

٨٣٥٥ .ثَمَّةُ الْقَنَاعَةِ الْعِزُّ.

8356. The goodness of contentment stems from continence.

٨٣٥٦ .حُسْنُ الْقَنَاعَةِ مِنَ الْعَفَافِ.

8357. It is enough of contentment for you to suffice with what Allah, the Glorified, has apportioned for you.

٨٣٥٧ .حَسْبُكَ مِنَ الْقَنَاعَةِ غِنَاكِ إِمَّا قَسْمَ لَكَ اللَّهُ سُبْحَانَهُ.

8458. Preserving that which is in your possession is better for you than seeking that which is in someone else's possession.

٨٣٥٨ .حَفْظُ مَا فِي يَدِكَ حَبْرٌ لَكَ مِنْ طَلَبِ مَا فِي يَدِ غَيْرِكَ.

8359. Blessed is the one who covers himself with contentment and keeps away from extravagance.

٨٣٥٩ .طُولِي لِمَنْ تَجْلِبَ بِالْقُنُوعِ وَجَنِبِ الْإِسْرَافَ.

8360. Blessed is the one who fears the punishment [of the Hereafter], works for the Reckoning, espouses continence, is content with what suffices [him] and is pleased with [the decree of] Allah, the Glorified.

٨٣٦٠ .طُولِي لِمَنْ خَافَ الْعِقَابَ وَعَمِلَ لِلْحِسَابِ وَصَاحِبَ الْعَفَافَ وَقَعَ بِالْكَفَافِ وَرَضِيَ عَنِ اللَّهِ سُبْحَانَهُ.

8361. You must have contentment, for indeed there is nothing that wards off poverty more than it.

٨٣٦١ .عَلَيْكَ بِالْقُنُوعِ فَلَا شَيْءٌ أَدْفَعُ لِلْفَاقَةِ مِنْهُ.

٨٣٦٢. على قدر العفة تكون القناعة.
8362. Contentment is proportionate to the degree of continence.
٨٣٦٣. في القناعة الغنا.
8363. In contentment there is prosperity.
٨٣٦٤. قد عز من قبع.
8364. The one who is content has gained honour.
٨٣٦٥. فلن القناع بالغنا.
8365. Contentment has been paired with prosperity.
٨٣٦٦. كل قانع عفيف.
8366. Every contented one is continent.
٨٣٦٧. كفى بالقناعة ملكا.
8367. Contentment is enough of a possession.
٨٣٦٨. كون قبعاً تكون غنيا.
8368. Be contented and you will become rich.
٨٣٦٩. لن توجد القناعة حتى يفقد الحرص.
8369. Contentment will never be attained until greed is lost.
٨٣٧٠. لم يتخل بالقناعة من لم يكتفي بيسير ما وجد.
8370. One who is not satisfied with the little that he gets has not adorned himself with contentment.
٨٣٧١. من قبع غني.
8371. One who is content becomes rich [and independent].
٨٣٧٢. من قبع شبع.
8372. One who is content gets satiated.
٨٣٧٣. من تقىع قبع.
8373. One who makes himself content becomes contented.
٨٣٧٤. من قبع لم يتعتم.
8374. One who is content does not get depressed.
٨٣٧٥. من قبع حسنت عبادته.
8375. Whoever is content, his worship becomes good.
٨٣٧٦. من قبع أقل طمحة.
8376. Whoever is content, his greed becomes less.

8377. One who is contented with the allotment of Allah becomes needless.

.٨٣٧٧ مَنْ قَنَعَ بِقِسْمِ اللَّهِ إِسْتَعْنَى.

8378. One who is not satisfied with what has been decreed for him faces hardship.

.٨٣٧٨ مَنْ لَمْ يُقْنَعْ بِمَا قُدِرَ لَهُ تَعَنَّ.

8379. One who lacks contentment is not made affluent by riches.

.٨٣٧٩ مَنْ عَدِمَ الْقَنَاعَةَ لَمْ يُغْنِيهِ الْمَالُ.

8380. One from whom contentment turns away is not enriched by wealth.

.٨٣٨٠ مَنْ عَدَنَتُ الْقَنَاعَةُ لَمْ يُغْنِيهِ الْمَالُ.

8381. One who is content with the sustenance of Allah has no need for the creation.

.٨٣٨١ مَنْ قَنَعَ بِرُزْقِ اللَّهِ إِسْتَعْنَى عَنِ الْخَلْقِ.

8382. One who is granted contentment is preserved by it.

.٨٣٨٢ مَنْ وُهِبَتْ لَهُ الْقَنَاعَةُ صَانَتْهُ.

8383. One whose soul is contented remains dignified even in hard times.

.٨٣٨٣ مَنْ قَنَعَتْ نَفْسُهُ عَزَّ مُعِسِّراً.

8384. One who is contented is spared from the humility of asking [others].

.٨٣٨٤ مَنْ قَنَعَ كُفِيًّا مَذَلَّةً الْطَّلْبِ.

8385. Whoever clings to contentment, his poverty disappears.

.٨٣٨٥ مَنْ لَرَمَ الْقَنَاعَةَ زَالَ فَقْرُهُ.

8386. One who desires the blessings of the Hereafter is contented with the little [he has] of this world.

.٨٣٨٦ مَنْ رَغَبَ فِي ثَعِيمِ الْآخِرَةِ قَنَعَ بِيَسِيرِ الدُّنْيَا.

8387. One who is contented with the allotment of Allah becomes needless of the people.

.٨٣٨٧ مَنْ قَنَعَ بِقِسْمِ اللَّهِ إِسْتَعْنَى عَنِ الْخَلْقِ.

8388. One who suffices with little becomes needless of plenty.

.٨٣٨٨ مَنِ اكْتَفَى بِالْيَسِيرِ إِسْتَعْنَى عَنِ الْكَثِيرِ.

8389. One of the most honourable morals is adorning oneself with contentment.

.٨٣٨٩ مَنِ أَكْرَمَ الْخُلُقَ التَّحَلِّي بِالْقَنَاعَةِ.

8390. Remaining contented is from the noble endeavours.

٨٣٩٠. مِنْ شَرْفِ الْمِهَمَّةِ لِرُؤُمِ الْقَنَاعَةِ.

8391. How good it is for a person to be contented with little and generous with much!

٨٣٩١. مَا أَخْسَنَ بِالإِنْسَانِ أَنْ يَقْنَعَ بِالْقَلِيلِ وَيَجْوَدُ بِالْجَزِيلِ.

8392. The best fortune is contentment.

٨٣٩٢. نِعْمَ الْحَظُّ الْقَنَاعَةُ.

8393. The best attribute is contentment.

٨٣٩٣. نِعْمَ الْخَلِيقَةُ الْقَنَاعَةُ.

8394. One who has been granted contentment has acquired honour.

٨٣٩٤. نَالَ الْعِرَّ مِنْ رِزْقِ الْقَنَاعَةِ.

8395. There is no treasure like contentment.

٨٣٩٥. لَا كَثْرَ كَالْقَنَاعَةِ.

8396. Contentment is the better of the two riches.

٨٣٩٦. الْقَنَاعَةُ أَفْضَلُ الْغِنَائِينِ.

8397. Contentment is the better of the two forms of continence.

٨٣٩٧. الْقَنَاعَةُ أَفْضَلُ الْعِفَّاتِينِ.

8398. Indeed contentment and overcoming lustful desires are from the greatest forms of abstinence.

٨٣٩٨. أَلَا وَإِنَّ الْقَنَاعَةَ وَغَبَّةَ الشَّهْوَةِ مِنْ أَكْبَرِ الْعِفَافِ.

8399. The most helpful thing in reforming the self is contentment.

٨٣٩٩. أَعْوَنُ شَيْءٌ عَلَى صَلَاحِ النَّفْسِ الْقَنَاعَةُ.

8400. Verily in contentment there is prosperity.

٨٤٠٠. إِنَّ فِي الْقُنُوعِ لَعْنَاءً.

8401. Contentment enriches.

٨٤٠١. الْقَنَاعَةُ تُعْنِي.

8402. Every contented one is rich.

٨٤٠٢. كُلُّ قَانِعٍ غَنِيٌّ.

8403. One whose contentment increases, his submissiveness [to the people] decreases.

٨٤٠٣. مَنْ كَثُرَ فُنُوعُهُ قَلَّ خُصُوصُهُ.

8404. One who is content gains honour and becomes independent.

٤٨٤٠٤. مَنْ قَبَعَ عَزِّزَ وَأَسْتَغْنَى.

8405. None has more honour than the contented one.

.٨٤٠٥. لا أَعْزَّ مِنْ قَانِعٍ.

8406. Contentment is the symbol of satisfaction [with Allah's decree].

.٨٤٠٦. الْقُنُوْغُ عَنْوَانُ الرِّضَا.

8407. The honour of contentment is better than the humiliation of subordination.

.٨٤٠٧. عِزُّ الْقُنُوْغِ خَيْرٌ مِّنْ دُلُّ الْحُضُوْعِ.

8408. There is no wealth like contentment.

.٨٤٠٨. لَا غِلَى كَالْقُنُوْغِ.

ACQUISITIONS

القنية والمقنيات

8409. Acquisitions are [a cause of] sorrows.

.٨٤٠٩. الْقِنِيَّةُ أَخْرَانٌ.

8410. Acquisitions are deprivation [from peace of mind].

.٨٤١٠. الْقِنِيَّةُ سَلَبٌ.

8411. Acquisitions bring about sadness.

.٨٤١١. الْقِنِيَّةُ (الْفَتْنَةُ) تَجْلِبُ الْحَرَانَ.

8412. Acquisitions are a spring of sorrows.

.٨٤١٢. الْقِنِيَّةُ يَبْنُوْعُ الْأَخْرَانِ.

8413. Acquisitions are the spoils of disasters.

.٨٤١٣. الْقِنِيَّةُ هَبْبُ الْأَحْدَادِ.

8414. The discarding of hardships [one endures for attaining worldly gain] is the best of acquisitions.

.٨٤١٤. إِطْرَاعُ الْكُلَفِ أَشْرَفُ قِنِيَّةً.

8415. To the extent of [one's] acquisitions, sorrow and grief is multiplied.

.٨٤١٥. بِقَدْرِ الْقِنِيَّةِ يَضَاعِفُ الْحَرَانُ وَالْعُمُومُ.

8416. The fruit of acquisitions is sorrow.

.٨٤١٦. ثَمَرَةُ الْمُهْتَنَيَّاتِ الْحَرَانُ.

SPEECH AND SPEAKING

القول والكلام

8417. Speech is between two bad qualities, namely: too much and too little; too much [of it] is babble and too little is inarticulateness and speechlessness.

8418. Speaking too much makes the wise one stumble and makes the tolerant one weary, therefore do not talk so much that others get fed up and do not be so reticent that you are humiliated.

8419. Speech is in your control as long as you have not uttered it, but once you utter it you become shackled by it.

8420. Speech is like medicine, a little of it is beneficial but too much of it can be fatal.

8421. Reduce [your] speech and you will be safe from blame.

8422. Reduce your speech and you will remain safe from censure.

8423. Beware of offensive speech for indeed it fills the hearts with spite [and hatred].

8424. Beware of excessive speech for indeed it increases errors and brings about weariness.

8425. Beware of excessive [and impertinent] speech, for indeed it manifests your hidden flaws and provokes your silent enemies.

8426. Beware of speech which is offensive, for indeed it confines you to [the company of] vile people and repels the honourable ones from you.

٨٤١٧. الْكَلَامُ بَيْنَ حَتَّىٰ سَوْءٍ هُمَا الإِكْثَارُ وَالْإِفْلَالُ
فَالإِكْثَارُ هَذِرٌ وَالْإِفْلَالُ عَيْ وَحَصَرٌ.

٨٤١٨. الْإِكْثَارُ يُرِلُ الْحَكِيمَ وَيُعِلُ الْخَلِيمَ فَلَا تُكْبِرْ
فَتُضْجِرْ وَلَا تُقْرِطْ فَتَهَنْ.

٨٤١٩. الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَشَكَّلْ بِهِ فَإِذَا
تَكَلَّمْتَ صِرْتَ فِي وَثَاقِهِ.

٨٤٢٠. الْكَلَامُ كَالَّدَوَاءِ قَلِيلُهُ يَنْفَعُ وَكَثِيرُهُ قَاتِلٌ.

٨٤٢١. أَقْلِلِ الْكَلَامَ تَأْمِنِ المَلَامَ.

٨٤٢٢. أَقْلِلِ كَلَامَكَ تَأْمِنِ مَلَامًا.

٨٤٢٣. إِيَّاكَ وَمُسْتَهْجِنَ الْكَلَامِ فَإِنَّهُ يُؤْغِرُ الْقُلُوبَ.
٨٤٢٤. إِيَّاكَ وَكَثِيرَةِ الْكَلَامِ فَإِنَّهُ يُكْبِرُ الرَّلَلَ وَيُورِثُ
الْمَلَلَ.

٨٤٢٥. إِيَّاكَ وَفُضُولَ الْكَلَامِ فَإِنَّهُ يُظْهِرُ مِنْ عُيُوبِكَ
مَا بَطَلَ وَيُحِرِّكُ عَيْنِكَ مِنْ أَعْدَائِكَ مَا سَكَنَ.

٨٤٢٦. إِيَّاكَ وَمَا يُسْتَهْجِنُ مِنَ الْكَلَامِ فَإِنَّهُ يُحِسِّنُ
(يُحِسِّنُ) عَيْنِكَ اللِّئَامَ وَيُنَفِّرُ عَنْكَ الْكِرامَ.

8427. Beware of speaking about something whose way you are unfamiliar with and whose reality you are unaware of, for indeed your speech indicates your intellect, and your expression informs about your level of understanding, so limit your long tongue to that which keeps you safe, and make your speech concise to [the extent of] what is deemed good, for indeed this is more beautiful for you and more indicative of your merit.

8428. There is no benefit in speech without action.

8429. The most veracious speech is that which conforms to the truth.

8430. The best of utterances is that which is affirmed by action.

8431. The people who most resemble the Prophets of Allah are those who speak the truth the most and are most patient in acting upon it.

8432. The closest of servants to Allah, the Glorified, is one who speaks the truth even if it is against him and one who acts upon the truth even if there is something he dislikes in it.

8433. It is worse than inarticulateness for one to speak more than [what] is necessary.

8434. The most accurate shot is speech that is prudent.

٨٤٢٧. إِيَّاكَ وَالْكَلَامَ فِيمَا لَا تَعْرِفُ طَرِيقَتَهُ وَلَا تَعْلَمُ حَقِيقَتَهُ فَإِنَّ قَوْلَكَ يُدْلُلُ عَلَى عَظِيلَكَ وَعَبَارَاتَكَ شُنِّيَّعَ عَنْ مَعْرِيقَتِكَ فَتَوَقَّعُ مِنْ طُولِ لِسَانِكَ مَا أَمْنَتَهُ وَاحْتَصَرْ مِنْ كَلَامِكَ مَا اسْتَحْسَنْتَهُ فَإِنَّهُ بِكَ أَمْنَأَ وَعَلَى فَضْلِكَ أَدْلُ.

٨٤٢٨. لَا يَنْفَعُ قَوْلٌ بِعَيْرِ عَمَلٍ.

٨٤٢٩. أَصْدَقُ الْقَوْلِ مَا طَابَقَ الْحَقَّ.

٨٤٣٠. أَحْسَنُ الْمَقَالِ مَا صَدَقَهُ الْفِعَالُ.

٨٤٣١. أَشْبَهُ النَّاسِ بِأَنْبِياءِ اللَّهِ أَقْوَلُهُمْ لِلْحَقِّ وَأَصْبَرُهُمْ عَلَى الْعَمَلِ بِهِ.

٨٤٣٢. أَقْرَبُ الْعِبَادِ إِلَى اللَّهِ تَعَالَى أَقْوَلُهُمْ لِلْحَقِّ وَإِنْ كَانَ عَلَيْهِ وَأَعْمَلُهُمْ بِالْحَقِّ وَإِنْ كَانَ فِيهِ كُرْهَةٌ.

٨٤٣٣. أَفْبَحُ مِنَ الْعَيِّ الرِّيَادَةُ عَلَى الْمُنْطَقِيِّ عَنْ مَوْضِعِ الْحَاجَةِ.

٤٤. أَصْبَبُ الرَّمْيِ الْقَوْلُ الْمُصِيبُ.

8435. The best speech is that which is adorned by good arrangement and understood by [both] the elite and the general public.

٨٤٣٥. أَحْسَنُ الْكَلَامِ مَا زَانَهُ حُسْنُ النِّظَامِ وَفَهْمُهُ
الخَاصُّ وَالْعَامُ.

8436. The most conveying eloquent speech is that which is easily passed on [and understood] correctly and which is appropriately concise.

٨٤٣٦. أَبْلَغُ الْبَلَاغَةَ مَا سَهَلَ فِي الصَّوَابِ مَجَازُهُ
وَحُسْنُ إِيجَازُهُ.

8437. The most honourable speech is the truth.

٨٤٣٧. أَشْرَفُ الْأَقْوَالِ الصَّدِيقُ.

8438. The best speech is that which is not dismissed by the ears and is not difficult for the minds to comprehend.

٨٤٣٨. أَحْسَنُ الْكَلَامِ مَا لَا تُمْجِهُ الْأَذْانُ وَلَا يُتَّعِبُ
فَهْمُهُ الْأَفْهَامَ (الْأَذْهَانَ).

8439. Verily polite speech and the propagation of peace are forms of worship.

٨٤٣٩. إِنَّ مِنَ الْعِبَادَةِ لِيَنِ الْكَلَامُ وَإِفْشَاءُ السَّلَامِ.

8440. Indeed the preference of speech over action is a shortcoming, and the preference of action over speech is indeed a beauty and an adornment.

٨٤٤٠. إِنَّ فَضْلَ الْقَوْلِ عَلَى الْفَعْلِ هُنْجَةٌ وَإِنَّ
فَضْلَ الْفَعْلِ عَلَى الْقَوْلِ جَمَالٌ وَزِينَةٌ.

8441. The practice of the wicked is [using] vulgar speech.

٨٤٤١. سُنَّةُ الْلَّيْلَامِ قُبْحُ الْكَلَامِ.

8442. The one who listens to obscene speech is a partner of the speaker.

٨٤٤٢. سَامِعُ هُجْرِ الْقَوْلِ شَرِيكُ الْقَائِلِ.

8443. Bad speech degrades one's prestige and magnanimity.

٨٤٤٣. سُوءُ الْمُنْطِقِ يُزْرِي بِالْبَهَاءِ وَالْمُرْوَةِ.

8444. Offensive speech degrades ones status and corrupts brotherhood.

٨٤٤٤. سُوءُ الْمُنْطِقِ يُزْرِي بِالْقَدْرِ وَيُفْسِدُ الْأُخْوَةَ.

8445. The worst speech is that which contradicts itself.

٨٤٤٥. شَرُّ الْقَوْلِ مَا نَقَضَ بَعْضُهُ بَعْضًاً.

8446. The worst of narrations is one that has

٨٤٤٦. شَرُّ الرِّوَايَاتِ (الرُّؤْيَا) أَكْثَرُهَا إِفْكًاً.

the most falsehood.

8447. I am amazed at the one who speaks about that which neither benefits him in this world nor for which reward is written for him in the Hereafter.

8448. Eschew speaking about that which you do not know, and making statements about that which you are not responsible for, and hold yourself back from a path when you fear its deviation.

8449. Many an utterance is hurtful.

8450. Many an utterance is like a [sharp] sword.

8451. Many an utterance has taken away a blessing.

8452. Many a syllable has brought death.

8453. Many an utterance is more severe than an assault.

8454. Many a strife has been instigated by a word.

8455. Many a speech is such that the [appropriate] reply for it is silence.

8456. Many an utterance is such that silence is better than it.

8457. Many a war has been started because of a [single] word.

8458. Many a word is more piercing than an arrow.

٨٤٤٧. عَجِبْتُ لِمَنْ يَسْكُلُمُ بِمَا لَا يَنْفَعُهُ فِي دُنْيَا وَلَا يُكْتَبُ لَهُ أَجْرٌ فِي أُخْرَا.

٨٤٤٨. دَعِ الْقَوْلَ فِيمَا لَا تَعْرِفُ وَالْخِطَابَ فِيمَا لَمْ يُكَلِّفْ وَأَمْسِكْ عَلَى طَرِيقٍ إِذَا خَفَتْ ضِلَالَتُهُ.

٨٤٤٩. رَبَّ كَلَامٍ كَلَامٌ.

٨٤٥٠. رَبَّ كَلَامٍ كَالْحَسَامِ.

٨٤٥١. رَبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً.

٨٤٥٢. رَبَّ حَرْفٍ جَلَبَ حَتْفًا.

٨٤٥٣. رَبَّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ.

٨٤٥٤. رَبَّ فَنَنٍ أَثَارَهَا فَوْلٌ.

٨٤٥٥. رَبَّ كَلَامٍ جَوَابُهُ السُّكُونُ.

٨٤٥٦. رَبَّ نُطْقٍ أَحْسَنُ مِنْ الصَّمْتُ.

٨٤٥٧. رَبَّ حَرْبٍ جُنِيَّتْ مِنْ لَفْظَةٍ.

٨٤٥٨. رَبَّ كَلَامٍ أَنْفَدُ مِنْ سِهَامٍ.

8459. Think and then speak, [for by this] you will remain safe from error.

٨٤٥٩. فَكِّرْ ثُمَّ تَكَلَّمْ تَسْلَمْ مِنَ الزَّلَّ.

8460. Speech may, at times, be harmful.

٨٤٦٠. قَدْ يَضُرُّ الْكَلَامُ.

8461. Speaking less hides [one's] faults and decreases [one's] sins.

٨٤٦١. قِلَّةُ الْكَلَامِ يَسْتُرُ الْعَيُوبَ وَيُقْلِلُ الدُّنُوبَ.

8462. Speaking less conceals shameful flaws and keeps one safe from missteps.

٨٤٦٢. قِلَّةُ الْكَلَامِ يَسْتُرُ الْعَوَارَ وَيُؤْمِنُ العَثَارَ.

8463. Reduce your speech and shorten your hopes.

٨٤٦٣. قَلِيلُ الْمَقَالَ وَقَصِيرُ الْآمَالَ.

8464. How many a war has been started by a single word.

٨٤٦٤. كَمْ مِنْ حَرْبٍ جُنِيَّتْ مِنْ لَفْظَةٍ.

8465. How many a word has taken away a blessing.

٨٤٦٥. كَمْ مِنْ كَلِمَةٍ سَلَبَتْ نِعْمَةً.

8466. Too much talking makes the ear weary.

٨٤٦٦. كَثْرَةُ الْكَلَامِ ثُلُلُ السَّمْعَ.

8467. Excessive talking makes one's brothers fed up.

٨٤٦٧. كَثْرَةُ الْكَلَامِ ثُلُلُ الإِخْوَانَ.

8468. Excessive speech is such that its marginal issues are expanded and its meanings are reduced, so no end is seen for it and nobody benefits from it.

٨٤٦٨. كَثْرَةُ الْكَلَامِ يُسْطِعُ حَوَشِيهَا وَتَنْفَعُ مَعَانِيهَا
فَلَا يُرِي لَهُ أَمْدٌ وَلَا يَنْتَفِعُ بِهِ أَحَدٌ.

8469. For every statement there is a reply.

٨٤٦٩. لِكُلِّ قَوْلٍ جَوابٌ.

8470. One who speaks less, his sins are less.

٨٤٧٠. مَنْ قَلَّ كَلَامَهُ قَلَّ آثَامُهُ.

8471. One whose speech is less, his fault is nullified.

٨٤٧١. مَنْ قَلَّ كَلَامَهُ بَطَلَ عَيْبُهُ.

8472. One who speaks that which he ought not to, hears that which he does not like.

٨٤٧٢. مَنْ قَالَ مَا لَا يَنْبَغِي سَمِعَ مَا لَا يَشْهَدِي.

8473. One who makes his speech prudent proves the abundance of his merit.

.٨٤٧٣ مَنْ سَدَّدَ مَقَالَةً بِرْهَنَ عَنْ غَزَارةَ فَضْلِهِ.

8474. One whose speech is good, success is in front of him.

.٨٤٧٤ مَنْ حَسُنَ كَلَامُهُ كَانَ النُّجُحُ أَمَامُهُ.

8475. One whose speech is bad, his censure increases.

.٨٤٧٥ مَنْ سَاءَ كَلَامُهُ كَثُرَ مَلَامُهُ.

8476. One whose speech is accompanied by modesty, corruption [and destruction] is removed from his action.

.٨٤٧٦ مَنْ صَحِبَتْ الْخَيَاطَ فِي قَوْلِهِ زَيَّلَهُ الْخَنَاءُ فِي فَعْلِهِ.

8477. One who talks a lot increases his babble and one who jokes a lot increases his silliness.

.٨٤٧٧ مَنْ كَثُرَ كَلَامُهُ كَثُرَ لَعْظَهُ وَمَنْ كَثُرَ هَرْلَهُ كَثُرَ سُخْفَهُ.

8478. One who does not make his speech appropriate (or is not able to bear [others'] speech) does not hear a beautiful response.

.٨٤٧٨ مَنْ لَمْ يَجْعَلْ (لَمْ يَحْمِلْ) قِيلَّاً لَمْ يَسْمَعْ جَمِيلاً.

8479. One whose words are evil, his lot will be evil.

.٨٤٧٩ مَنْ سَاءَ لَفْظُهُ سَاءَ حَظُهُ.

8480. The place where speech is infixd is the heart, its repository is the mind, its strengthener is the intellect, its initiator is the tongue, its form is letters, its soul is [its] meaning, its adornment is [correct] syntax and its order is appositeness.

.٨٤٨٠ مَغْرِسُ الْكَلَامِ الْقَلْبُ وَمَسْتَوْدَعُهُ الْفَكْرُ وَمُفْقِيَهُ الْعَقْلُ وَمُبْدِيَهُ الْلِسَانُ وَجَسْمُهُ الْحُرُوفُ وَرُوحُهُ الْمَعْنَى وَحِلْيَتُهُ الْإِعْرَابُ وَنِظَامُهُ الصَّوَابُ.

8481. Never say anything the reply for which will hurt you.

.٨٤٨١ لَا تَقُولَنَّ مَا يَشْوِئُكَ جَوَائِهُ.

8482. Do not speak that which you fear others will consider a lie.

.٨٤٨٢ لَا تُحَدِّثِ إِيمَانَ تَحَافُ شَكْدِيَّهُ.

8483. Do not speak of everything you know, for that is [itself] a sufficient ignorance.

.٨٤٨٣ لَا تَتَكَلَّمْ بِكُلِّ مَا تَعْلَمْ فَكَفَى بِذَلِكَ جَهْلًا.

8484. Do not look at who has spoken, look at what he has said.

٤٨٤٠. لَا تَنْظُرْ إِلَى مَنْ قَالَ وَانْظُرْ إِلَى مَا قَالَ.

8485. Do not say that which will make your burden [of sin] heavy.

٤٨٤٥٠. لَا تَقْلِلْ مَا يُتَعَلِّمُ وَزِرَكَ.

8486. Do not speak of that which you do not know, for indeed most of the truth lies in that which you do not know.

٤٨٤٦٠. لَا تَهُولُوا فِيمَا لَا تَعْرِفُونَ فَإِنَّ أَكْثَرَ الْحَقِّ
فِيمَا تُنْكِرُونَ.

8487. Do not relate to the people all that you hear, for this suffices as silliness (or foolishness).

٤٨٤٧٠. لَا تُحَدِّثِ النَّاسَ بِكُلِّ مَا تَسْمَعُ فَكَفَى
بِذِلِّكَ حُرْقًا (حُمْقاً).

8488. Do not contest all that the people relate to you, for this suffices as foolishness.

٤٨٤٨٨٠. لَا تَرَدَّ عَلَى النَّاسِ كُلَّمَا حَدَّثُوكَ فَكَفَى
بِذِلِّكَ حُمْقاً.

8489. Never say that which conforms to your vain desire, even if you say it playfully or assume it to be idle talk, for many a playful talk may alienate a freeman from you and [many] an idle talk may bring evil [consequences] upon you.

٤٨٤٩١٠. لَا تَهُولُنَّ مَا يُوَافِقُ هَوَاكَ وَإِنْ فُلْتَهُ هُوَ أَوْ
خِلْتَهُ لَعْوَا فَرَبَّ هُوٌ يُوَحِّشُ مِنْكَ حُرْقًا وَلَعْوٍ يَجْلِبُ
عَلَيْكَ شَرًا.

8490. Never speak when you cannot find an appropriate situation to speak.

٤٨٤٩٠. لَا تَكَلَّمَنَّ إِذَا لَمْ تَجِدْ لِلْكَلَامِ مَوْقِعًا.

8491. Never debate except with one who is fair and never guide anyone but the seeker of guidance.

٤٨٤٩١٠. لَا تُقاوِلَنَّ إِلَّا مُنْصِفًا وَلَا تُرِشدَنَّ إِلَّا
مُسْتَرِشِداً.

8492. Do not talk so much that you annoy others and do not speak so less that you fall [in the eyes of others].

٤٨٤٩٢٠. لَا تُكْثِرْ فَتَضْجِرَ وَلَا تَقْرُطْ فَسَسْطِطَ.

8493. Never say that which you do not do, for indeed you will never become free of the failure that attaches itself to you and the blame that you earn.

٤٨٤٩٣٠. لَا تَهُولَنَّ مَا لَا تَفْعُلُهُ فَإِنَّكَ لَنْ تَخْلُوْ فِي
ذِلِّكَ مِنْ عَجْزٍ يَلْزُمُكَ وَدَمٌ تَكْسِبُهُ.

8494. Do not say that which you do not know, for indeed Allah, the Glorified, has prescribed obligations upon all your body parts which He will use as proof against you.

8495. Let not what people say about you dishearten you, for indeed if what they say is true then it is a sin whose punishment has been expedited and if it is not true then it is [as] a good deed that you have not performed [but has been recorded in your book of deeds].

8496. Do not be, in that which you mention, like the one who collects firewood at night or like the froth over the flood.

8497. Do not say that which you do not know, thereby making others suspicious of your statements about what you do know.

8498. None is careful of evil in his actions but he who is careful of evil in his speech.

8499. Good speech is not completed except by good action.

8500. Words are the moulds of meanings.

8501. The elocution of a man apprises of the strength of his heart.

8502. Speak and you will be known, for indeed a man is hidden under his tongue.

8503. Beautiful speech is proof of abundant intelligence.

8504. Preservation of that which is in the

٨٤٩٤. لَا تَقُلْ مَا لَا تَعْلَمُ إِنَّ اللَّهَ سُبْحَانَهُ فَإِنْ فَرِضَ عَلَى كُلِّ جَوَارِحِكَ فَرَأَيْضَ يَخْتَاجُ إِلَيْكَ.

٨٤٩٥. لَا يَسْمُوئُنَّكَ مَا يَقُولُ النَّاسُ فِيكَ فَإِنَّهُ إِنْ كَانَ كَمَا يَقُولُونَ كَانَ ذَبْنًا عُجَّلَتْ عُقُوبَتُهُ وَإِنْ كَانَ عَلَى خِلَافِ مَا قَالُوا كَانَتْ حَسَنَةً لَمْ تَعْمَلْهَا.

٨٤٩٦. لَا تَكُنْ فِيمَا ثُورُدُ كَحَاطِبٍ لَّيْلٍ وَ عُثَاءٍ سَيِّلٍ.

٨٤٩٧. لَا تَقُلْ مَا لَا تَعْلَمُ فَتُتَهَّمَ بِإِخْبَارِكِ إِمَّا تَعْلَمُ.

٨٤٩٨. لَا يَتَقْعِي الشَّرُّ فِي فِعْلِهِ إِلَّا مَنْ يَتَقْعِي فِي قَوْلِهِ.

٨٤٩٩. لَا يَتَمُّ حُسْنُ الْقَوْلِ إِلَّا يُحْسِنُ الْعَمَلِ.

٨٥٠٠. الْأَلْفَاظُ قَوَالِبُ الْمَعَانِي.

٨٥٠١. بَيَانُ الرَّجُلِ يُنْسِيُ عَنْ قُوَّةِ جَنَانِهِ.

٨٥٠٢. تَكَلَّمُوا تُعْرَفُوا إِنَّ الْمَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

٨٥٠٣. حَمِيلُ الْقَوْلِ دَلِيلٌ وُفُورٌ الْعَقْلِ.

٤٨٥٠٤. حِفْظٌ مَا فِي الْوِعَاءِ بِشَدَّ الْوِكَاءِ.

vessel is [achieved] by fastening the cover.

8505. Deliberation [and carefulness] in speech saves one from faltering and error.

8506. Speaking the truth is better than inarticulateness and silence.

8507. If you would like to remain safe and conceal your faults, then reduce your speech and increase your silence, [by this] your thinking will abound, your heart will become illuminated and people will remain safe from you.

8508. I am more capable of turning away that which I haven't spoken than I am of taking back that which I have said.

8509. Verily you are accountable for your speech, so do not say anything except [that which is] good.

8510. The bane of transmission is distortion of the narration.

8511. The bane of speech is lying.

8512. The bane of speech is prolongation.

8513. When you speak, be truthful.

8514. When you relate [something], be truthful.

8515. When speech is reduced, accuracy is increased.

8516. Be pleased with what you say if it is free from mistakes.

٨٥٠٥. التَّثْبِيتُ فِي الْقَوْلِ يُؤْمِنُ العَهَارَ وَالرَّأْلَ.

٨٥٠٦. الْقَوْلُ بِالْحَقِّ حَيْرٌ مِّنَ الْعَيِّ وَالصَّمَدِ.

٨٥٠٧. إِنْ أَحْبَبْتَ سَلَامَةً نَفْسِكَ وَسَرْزَ مَعَائِبِكَ
فَأَقْلِلْ كَلَامَكَ وَأَكْثِرْ صَمْتَكَ يَتَوَفَّرْ فِكْرُكَ وَيَسْتَبِرْ
قَلْبُكَ وَيَسْلَمْ النَّاسُ مِنْ يَدِكَ.

٨٥٠٨. أَنَا عَلَى رَدِّ مَا لَمْ أَفْلَمْ أَقْدَرْ مِنِي عَلَى رَدِّ مَا
قُلْتُهُ.

٨٥٠٩. إِنَّكُمْ مُؤْخَذُونَ بِأَقْوَالِكُمْ فَلَا تَقُولُوا إِلَّا
حَيْرًا.

٨٥١٠. آفَةُ النَّفْلِ كِدْبُ الرِّوَايَةِ.

٨٥١١. آفَةُ الْحَدِيثِ الْكِدْبُ.

٨٥١٢. آفَةُ الْكَلَامِ الْإِطَالَةُ.

٨٥١٣. إِذَا نَطَقْتَ فَاصْدُقْ.

٨٥١٤. إِذَا حَدَّثْتَ فَاصْدُقْ.

٨٥١٥. إِذَا قَلَّ الْخِطَابُ كَثُرَ الصَّوَابُ.

٨٥١٦. إِفْرَخْ بِمَا تَنْطِقُ بِهِ إِذَا كَانَ عَرِيًّا مِنَ الْخِطَابِ.

8517. Reduce your speech and shorten your hopes, and do not say that which will earn you sin or will alienate a freeman from you.

8518. Be cautious of every statement or action that will lead to the spoiling of your Hereafter and religion.

8519. The best speech is that which is pertinent.

8520. Be good in your speech, beautiful in your actions, for indeed the speech of a person is the evidence of his merit and his action is the symbol of his intellect.

8521. The speech of a man is the measure of his intellect.

8522. Your speech is recorded, forever to remain in your book of deeds, so make it about that which brings you closer [to Allah] and beware of uttering that which will destroy you.

8523. When the intellects decrease, impudent speech increases.

8524. When you make your speech good, then make your action good also so that you can bring together excellent speech with virtuous benevolence.

8525. When the speech corresponds to the intention of the speaker, the listener accepts it but when it is against his intention, it does not take up a good position in his heart.

8526. Through moderate [and unbiased] speech loftiness is affirmed.

٨٥١٧. أَفْلِنَ الْمَقَالَ وَقَصِّرِ الْآمَالَ وَلَا تَفْلِنَ مَا يُكَسِّبُكَ وَزِرًا أَوْ يُنَفِّرُ عَنْكَ حُرًّا.

٨٥١٨. إِحْذِرْ كُلَّ قَوْلٍ وَفِعْلٍ يُؤَدِّي إِلَى فَسَادِ الْآخِرَةِ وَالدِّينِ.

٨٥١٩. أَحْسِنْ الْقَوْلِ السَّدَادُ.

٨٥٢٠. كُنْ حَسَنَ الْمَقَالَ جَمِيلَ الْأَفْعَالِ فَإِنَّ مَقَالَ الرَّجُلِ بُرْهَانٌ فَضْلِهِ وَفِعْلُهُ عُنْوانٌ عَقْلِهِ.

٨٥٢١. كَلَامُ الرَّجُلِ مِيزَانٌ عَقْلِهِ.

٨٥٢٢. كَلَامُكَ مَحْفُوظٌ عَلَيْكَ مُخْلَدٌ فِي صَحِيفَتِكَ فَاجْعَلْهُ فِيمَا يُرِلُكَ وَإِيَّاكَ أَنْ تُطْلِقَهُ فِيمَا يُوبِلُكَ.

٨٥٢٣. إِذَا قَلَّتِ الْعُقُولُ كَثُرَ الْفُضُولُ.

٤٨٥٢٤. إِذَا أَحْسَنْتِ الْقَوْلَ فَأَحْسِنِ الْعَمَلَ لِتَجْمَعَ بِنِيلِكَ بَيْنَ مَزِيَّةِ الْلِسَانِ وَفَضْلِيَّةِ الْإِحْسَانِ.

٨٥٢٥. إِذَا طَابَكَ الْكَلَامُ نِيَّةُ الْمُتَكَلِّمِ قِبْلَةُ السَّائِعِ وَإِذَا خَالَفَ نِيَّتَهُ لَمْ يَحْسُنْ مَوْقِعُهُ مِنْ قَلْبِهِ.

٨٥٢٦. بِعَدْلِ الْمُنْطِقِ تَجْبُ الْجَلَلُ.

8527. Whoever speaks too much, others get fed up with him.

.٨٥٢٧. مَنْ أَكْثَرَ الْمَقَالَ سُئِمَ.

8528. When you are overcome by speech then be careful not to be overcome by silence.

.٨٥٢٨. إِذَا غُيَّبَتِ عَلَى الْكَلَامِ فَإِيَّاكَ أَنْ تُغْلِبَ عَلَى السُّكُوتِ.

8529. I am amazed at the one who speaks about that which, if it is related from him, will harm him and if it is not related from him, will not benefit him.

.٨٥٢٩. عَجِبْتُ لِمَنْ يَتَكَلَّمُ فِيمَا إِنْ خَكَّيَ عَنْهُ ضَرَّةً وَإِنْ لَمْ يُخَكَّ عَنْهُ لَهُيَّنَفْعَةً.

8530. For every situation there is an appropriate thing to say.

.٨٥٣٠. لِكُلِّ مَقَامٍ مَقَالٌ.

8531. Speech has some banes.

.٨٥٣١. لِلْكَلَامِ آفَاتٌ.

8532. Speech will never be beneficial unless it is joined with action.

.٨٥٣٢. لَنْ يُجْدِي الْقَوْلُ حَتَّى يَتَصَلَّ بِالْفَعْلِ.

8533. One who increases [his talk] makes others weary.

.٨٥٣٣. مَنْ أَكْثَرَ مُلَأً.

8534. One whose speech is polite, loving him becomes unavoidable.

.٨٥٣٤. مَنْ لَا تُنْظِدُ كَلِمَتَهُ وَجَبَتْ مُحَبَّتَهُ.

8535. One whose speech is excessive, his lapses increase.

.٨٥٣٥. مَنْ كَثَرَ كَلَامُهُ كَثَرَ سَقْطُهُ (الْعَطْهُ).

8536. Whoever reviews his speech, his mistakes reduce.

.٨٥٣٦. مَنْ تَفَقَّدَ مَقَالَهُ قَلَّ غَلَطَهُ.

8537. One whose speech is excessive is never free from lapses.

.٨٥٣٧. مَنْ كَثَرَ مَقَالَهُ لَمْ يَعْدِمْ السَّقْطَ.

8538. One who knows that he is accountable for his speech should shorten his speech.

.٨٥٣٨. مَنْ عَلِمَ أَنَّهُ مُؤَاخِذٌ بِقَوْلِهِ فَلْيَقْصِرْ فِي الْمَقَالِ.

8539. The worst of speech is babble.

.٨٥٣٩. أَسْوَءُ الْقَوْلِ الْهَدَرُ.

8540. Excessive speech is annoying.

٨٥٤٠ . الْكُثُرَاءُ إِضْجَارٌ.

8541. Deliberation in speech saves one from error.

٨٥٤١ . الْتَّرْوِيُّ فِي الْقَوْلِ يُؤْمِنُ الرَّأْلَ.

8542. The best speech is that which is neither boring [because of its length] nor lacking.

٨٥٤٢ . حَيْزُ الْكَلَامِ مَا لَا يُعِلُّ وَ لَا يُهِلُّ.

8543. The best speech is truth.

٨٥٤٣ . حَيْزُ الْكَلَامِ الصِّدْقُ.

8544. Eschew speech about that which does not concern you, and in situations that are inappropriate, for many a word has taken away a blessing and [many] an utterance has brought about bloodshed.

٨٥٤٤ . دَعِ الْكَلَامَ فِيمَا لَا يَعْنِيكَ وَ فِي عَيْرِ مَوْضِعِهِ
فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَ لَفْظَةٍ أَنْتُ عَلَى مُهْجَةٍ.

STEADFASTNESS

الاستقامة

8545. Steadfastness is safety.

٨٥٤٥ . الْإِسْتِقَامَةُ سَلَامَةٌ.

8546. There is no path that is nobler than steadfastness.

٨٥٤٦ . لَا سَبِيلٌ أَشْرَفُ مِنِ الْإِسْتِقَامَةِ.

8547. There is no course more secure than steadfastness.

٨٥٤٧ . لَا مَسْلَكٌ أَسْلَمٌ مِنِ الْإِسْتِقَامَةِ.

8548. How can the heart of one whose faith is not steadfast be upright?

٨٥٤٨ . كَيْفَ يَسْتَقِيمُ قَلْبُ مَنْ لَمْ يَسْتَقِمْ دِينُهُ.

8549. One who remains steadfast is not bereft of safety.

٨٥٤٩ . مَنْ لَمْ يَرِمِ الْإِسْتِقَامَةَ لَمْ يَعِدِ السَّلَامَةَ.

ESTABLISHING THE COMMAND OF ALLAH

إقامة أمر الله

8550. The command of Allah, the Glorified, is not established [and executed] except by one who neither corrupts nor beguiles, nor is he deceived by [that which he] desires.

٨٥٥٠ . لَا يُقْرِئُ أَمْرَ اللَّهِ سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانِعُ
وَلَا يُخَادِعُ وَلَا تَعُرِّهُ الْمَطَامِعُ.

THE STRONG

القوى

8551. A strong person is one who subdues his pleasures.

٨٥٥١ . الْقَوِيُّ مَنْ قَمَعَ لَذَّتَهُ.

8552. The bane of the strong person is underestimating the enemy.

٨٥٥٢ . آفَةُ الْقَوِيِّ إِسْتِضْعَافُ الْخَصْمِ.

8553. When you [wish to] become strong, then be strong in the obedience of Allah, the Glorified.

٨٥٥٣ . إِذَا قَوَيْتَ فَاقْوُ عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ.

باب الكاف

ARROGANCE

الكِبْر

8554. Arrogance is an inviter towards plunging into sins.

٨٥٥٤. الْكِبْرُ دَاعٍ إِلَى التَّفْحُمِ فِي الدُّنُوبِ.

8555. Arrogance is a destructive trait, one who seeks to increase by it, diminishes.

٨٥٥٥. الْكِبْرُ خَلِيقَةٌ مُزِدَّيَّةٌ مَنْ تَكَثَّرَ بِهَا قَلَّ.

8556. Arrogance grips the hearts just like a fatal poison.

٨٥٥٦. الْكِبْرُ يُسَاوِرُ الْقُلُوبَ مُسَاوِرَةً السُّمُومِ
الْقَاتِلَةِ.

8557. Suppress the manifestations of pride and restrain the flashes (or risings) of arrogance.

٨٥٥٧. إِقْمَعُوا نَوَاجِمَ الْفَخْرِ وَأَقْدِعُوا لَوَامِعَ (طَوَالِعَ)
الْكِبْرِ.

8558. Beware of arrogance, for it is the cornerstone of tyranny and disobedience to the Most Merciful.

٨٥٥٨. إِذْدَرِ الْكِبْرُ فَإِنَّهُ رَأْسُ الطُّعْيَانِ وَمَعْصِيَةُ
الرَّحْمَنِ.

8559. Beware of arrogance, for indeed it is the greatest of sins and the vilest of faults, and it is the ornament of the Devil.

٨٥٥٩. إِيَّاكَ وَالْكِبْرُ فَإِنَّهُ أَعْظَمُ الدُّنُوبِ وَلِأَمْ
الْعُيُوبِ وَهُوَ حِلْيَةُ إِبْلِيسِ.

8560. Beware of behaving haughtily with the servants of Allah, for every haughty one is crushed by Allah.

٨٥٦٠. إِيَّاكَ وَالتَّجَبُّرُ عَلَى عِبَادِ اللَّهِ فَإِنَّ كُلَّ مُتَجَبِّرٍ
يَقْصِمُهُ اللَّهُ.

8561. The ugliest character is arrogance.

٨٥٦١. أَقْبَعُ الْحَلْقِ التَّكَبُّرُ.

8562. The lowliest of all people is one who considers himself to be great.

٨٥٦٢. أَكْثَرُ النَّاسِ ضَعَةً مَنْ تَعَاظَمَ فِي نَفْسِهِ.

8563. Arrogance humiliates.

٨٥٦٣. الْكَبْرُ يَضْعُ.

8564. Arrogance degrades the elevated.

٨٥٦٤. الْكَبْرُ يَضْعُ الرَّفِيعَ.

8565. Arrogance shows [one's] depravity. ٨٥٦٥ .الْتَّكْبُرُ يُظْهِرُ الرَّذِيلَةَ.
8566. Arrogance is the worst of faults. ٨٥٦٦ .الْكِبْرُ شَرُّ الْعِيُوبِ.
8567. Arrogance is the same as foolishness. ٨٥٦٧ .الْتَّكْبُرُ عَيْنُ الْحِمَافَةِ.
8568. Seeking honour [for oneself] through arrogance is [a cause of] humiliation. ٨٥٦٨ .الْتَّعَزُّزُ بِالْتَّكْبُرِ ذُلٌّ.
8569. Being arrogant about [one's status in] this world is deficiency. ٨٥٦٩ .الْتَّكْبُرُ بِالدُّنْيَا قُلٌّ.
8570. Arrogance is the basis of ruin. ٨٥٧٠ .الْتَّكْبُرُ أُسُّ التَّلَفِ.
8571. Arrogance is the great trap of the Devil. ٨٥٧١ .الْكِبْرُ مَصِيدَةُ إِبْلِيسَ الْعَظُولِيِّ.
8572. Verily, if you become arrogant, Allah will abase you. ٨٥٧٢ إِنَّكَ إِنْ تَكَبَّرْتَ وَضَعَلَ اللَّهُ.
8573. The bane of nobility is arrogance. ٨٥٧٣ آفَةُ الشَّرَفِ الْكِبْرُ.
8574. Due to arrogance there is loathing. ٨٥٧٤ بِالْتَّكْبُرِ يَكُونُ الْمُقْنَعُ.
8575. Through increased arrogance, loss [and ruin] comes about. ٨٥٧٥ بِكَثْرَةِ التَّكْبُرِ يَكُونُ التَّلَفُ.
8576. The arrogance of a man abases him. ٨٥٧٦ تَكَبُّرُ الْمَرْءَ يَضْعُهُ.
8577. The arrogance of a lowly person invites his insult. ٨٥٧٧ تَكَبُّرُ الدَّنِيِّ يَدْعُو إِلَى إِهَانَتِهِ.
8578. The fruit of arrogance is vituperation. ٨٥٧٨ ثَمَرَةُ الْكِبْرِ الْمَسْبَبَةُ.
8579. The worst of morals is arrogance. ٨٥٧٩ شَرُّ الْخَلَاقِ الْكِبْرُ.
8580. The worst of all woes of the intellect is arrogance. ٨٥٨٠ شَرُّ آفَاتِ الْعَقْلِ الْكِبْرُ.
8581. Counter arrogance with humility. ٨٥٨١ ضَادُوا الْكِبْرَ بِالتَّواضعِ.

8582. Fear Allah O servants of Allah; do not put on the garment of arrogance, for indeed arrogance is the greatest trap of the Devil which he grips the hearts just as fatal poisons [rush through the body and] overcome [it].

8583. Arrogance is sufficient as a [cause of] loss [and destruction].

8584. Arrogance is enough as an abasement.

8585. If Allah had made arrogance permissible to any one among His creation, He would have made it permissible to His Prophets, but He made it hateful for them to be arrogant and approved of their humility.

8586. One who shows haughtiness is crushed.

8587. From the ugliest forms of arrogance is a man's arrogance towards his close relatives and members of his [own] tribe.

8588. Nothing brings hatred like arrogance does.

8589. Never turn your face away disdainfully and be courteous [to others]; and be humble in front Allah, who has elevated you.

8590. There is no praise with arrogance.

8591. There is no quality uglier than arrogance.

8592. It does not behove one who knows Allah to become haughty.

٨٥٨٢. قَالَ اللَّهُ أَنْ تَرْدُوا بِرَدَاءِ الْكِبْرِ فَإِنَّ
الْكِبْرَ مَصِيدَةٌ إِلَيْسَ الْعَظِيمُ الَّتِي يُسَاوِرُ بِهَا الْقُلُوبَ
مُسَاوِرَةً السُّمُومِ الْقاتِلَةِ.

٨٥٨٣. كُفْيٌ بِالْتَّكَبُّرِ تَلَفًا.

٨٥٨٤. كُفْيٌ بِالْتَّكَبُّرِ ضَعْهًا.

٨٥٨٥. لَوْ رَحَصَ اللَّهُ سُبْحَانَهُ فِي الْكِبْرِ لِأَحَدٍ مِنَ
الْخَلْقِ لَرَحَصَ فِيهِ لِأَنْيَاهِ لِكِنَّهُ كَرَهَ إِلَيْهِمُ التَّكَبُّرُ
وَرَضِيَ لَهُمُ التَّوَاضُعَ.

٨٥٨٦. مَنْ يَجِدْ كُسِرًا.

٨٥٨٧. مِنْ أَفْبَحِ الْكِبْرِ تَكَبُّرُ الرَّجُلِ عَلَى ذَوِي رَحْمَةٍ
وَأَنْبَاءِ جِنْسِيهِ.

٨٥٨٨. مَا اجْتَلَبَ الْمُفْتُحُ بِعِثْلِ الْكِبْرِ.

٨٥٨٩. لَا تُصَعِّرُنَّ حَدَّكَ وَأَلِنَّ جَانِيكَ وَتَوَاضَعْ لِلَّهِ
الَّذِي رَفَعَكَ.

٨٥٩٠. لَا ثَنَاءَ مَعَ كِبِيرٍ.

٨٥٩١. لَا حُلْقَ أَفْبَحُ مِنَ الْكِبْرِ.

٨٥٩٢. لَا يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ أَنْ يَتَعَاظِمَ.

THE ARROGANT ONE

المتكبر

8593. The haughty oppressor is destroyed by his sins.

٨٥٩٣. المتكبر الطالم ثوبغة آثامه.

8594. I am amazed at the arrogant one who was [nothing but] a drop of semen yesterday and will tomorrow be [just] a corpse.

٨٥٩٤. عجبت لِمُتَكَبِّرٍ كَانَ أَمْسٍ نُطْفَةً وَهُوَ فِي عَدِ حِيقَةٍ.

8595. At times the haughty one is humiliated.

٨٥٩٥. قَدْ يَذِلُّ الْمُتَكَبِّرُ.

8596. Every arrogant one is low.

٨٥٩٦. كُلُّ مُتَكَبِّرٍ حَقِيرٌ.

8597. The arrogant one has no friend.

٨٥٩٧. لَيْسَ لِمُتَكَبِّرٍ صَدِيقٌ.

8598. One who becomes arrogant is abased.

٨٥٩٨. مَنْ تَكَبَّرَ حُمِرَ.

8599. One who shows arrogance is loathed.

٨٥٩٩. مَنْ تَكَبَّرَ مُقِتَّ.

8600. One who is arrogant towards the people gets humiliated.

٨٦٠٠. مَنْ تَكَبَّرَ عَلَى النَّاسِ ذَلَّ.

8601. One who is haughty with the one who is below him gets broken [and pulled down from his position].

٨٦٠١. مَنْ تَكَبَّرَ عَلَى مَنْ دُونَهُ كُسِرَ.

8602. One who is arrogant will not be devoid of loss [and injury].

٨٦٠٢. مَنْ كَانَ مُتَكَبِّرًا لَمْ يَعْدِمِ التَّلَقَّ.

8603. Whoever shows haughtiness, Allah belittles him and abases him.

٨٦٠٣. مَنْ تَكَبَّرَ حَفَرَهُ اللَّهُ وَوَضَعَهُ.

8604. One who wears the attires of arrogance and extravagance takes off the attires of merit and honour.

٨٦٠٤. مَنْ لَيْسَ الْكِبِيرُ وَالسَّرِفُ خَلَعَ الْعَضْلَ وَالشَّرَفَ.

8605. None is arrogant except the vile.

٨٦٠٥. مَا تَكَبَّرَ إِلَّا وَضِيعَ.

8606. The actions of a haughty person are not pure [and righteous].

٨٦٠٦. لَا يَرْكُو عَمَلٌ مُتَجَبِّرٌ.

8607. No one shows arrogance but the vile, unknown one.

٨٦٠٧. لَا يَتَكَبَّرُ إِلَّا وَضَيْعَ خَامِلٌ.

THE BOOK AND WRITING

الكتاب والكتابة

8608. The book is one of the two interlocutors.

٨٦٠٨. الْكِتَابُ أَحَدُ الْمُخَدِّثِينَ.

8609. When you write something then take another look at it before putting a seal on it, for indeed [by putting a seal on it] you are only putting a seal on your intellect [as your intelligence will be gauged by your writing].

٨٦٠٩. إِذَا كَتَبْتَ كِتَابًا فَأَعْدُ فِيهِ النَّظَرَ قَبْلَ حَتْمِهِ فَإِنَّا نَحْتَمُ عَلَى عَقْلِكَ.

8610. The writing of a man is the symbol of his intellect and the evidence of his merit.

٨٦١٠. كِتَابُ الرَّجُلِ عُنْوانُ عَقْلِهِ وَبُرْهَانُ فَضْلِهِ.

8611. The writing of a person is the gauge of his merit and the measure of his nobility.

٨٦١١. كِتَابُ الْمَرْءَ مِعيَارٌ فَضْلِهِ وَمِسْبَارُ نُبْلِهِ.

8612. How good an interlocutor a book is!

٨٦١٢. نِعْمَ الْمُخَدِّثُ الْكِتَابُ.

8613. Writing is the interpreter of intention.

٨٦١٣. الْكِتَابُ تَرْجُمَانُ الْيَنِيَّةِ.

8614. Books are the gardens of scholars.

٤٦١٤. الْكُتُبُ بَسَاتِينُ الْعُلَمَاءِ.

8615. Whoever takes solace [and delight] in [reading] books will never lack [any] solace.

٤٦١٥. مَنْ تَسْلَى بِالْكُتُبِ لَمْ تَفْتَهُ سُلُوةً.

SECRECY

الكتمان

8616. Secrecy is the basis of confidential conversations.

٤٦١٦. الْكِتَمَانُ مِلَائِكَةُ النَّبْوَى.

LOQUACIOUSNESS

الإِكْثَار

8617. Loquaciousness has been paired up with boredom.

٨٦١٧. فَرِنَ الْإِكْثَارُ بِالمللِ.

8618. One who is loquacious is abandoned.

٨٦١٨. مَنْ أَكْثَرَ هُجْرَ.

8619. One who talks too much makes others fed up.

٨٦١٩. مَنْ كَثَرَ مَقَالَةُ سُعِيمَ.

8620. One who speaks too much [makes] blunders.

٨٦٢٠. مَنْ كَثَرَ كَلَامُهُ كَثَرَ مَلَامُهُ.

8621. One who speaks too much gets rebuked more.

٨٦٢١. مَنْ كَثَرَ كَلَامُهُ كَثَرَ مَلَامُهُ.

8622. One who does too much of something is known by it.

٨٦٢٢. مَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ.

AMASSING [WEALTH]

التَّكَاثُر

8623. Amassing that which does not last for you and for which you will not remain is from the greatest ignorance.

٨٦٢٣. تَكْثُرُوكَ (تَكْبُرُوكَ) إِمَا لَا يَقْطُنُ لَكَ وَلَا تَبْقُي
لَهُ مِنْ أَعْظَمِ الْجَهَنَّمِ.

LYING

الْكَذَب

8624. Lying destroys the one who accompanies it and saves the one who eschews it.

٨٦٢٤. الْكِذْبُ يُرِدِّي مُصَاحِبَهُ وَيُنْجِي مُجَانِبَهُ.

8625. Lying is [a cause of] disgrace in this world and [leads one to] hellfire in the Hereafter.

٨٦٢٥. الْكِذْبُ فِي الْعَاجِلَةِ عَازٌ وَفِي الْآجِلَةِ عَذَابُ النَّارِ.

8626. The most repulsive quality is dishonesty.

.٨٦٢٦ أَفْبَخُ الْخَلَاقِ الْكِدْبُ.

8627. Lying is treachery.

.٨٦٢٧ الْكِدْبُ خِيَانَةً.

8628. Lying makes one fall [into destruction].

.٨٦٢٨ الْكِدْبُ يُرِدِّي.

8629. Lying is the enemy of truthfulness.

.٨٦٢٩ الْكِدْبُ عَدُوُ الصَّدْقِ.

8630. Dishonesty is a disgraceful flaw.

.٨٦٣٠ الْكِدْبُ عَيْبٌ فَاضْعُ.

8631. Lying is alien to [and incompatible with] faith.

.٨٦٣١ الْكِدْبُ مُحَانِبُ الإِيمَانِ.

8632. Lying is disgrace and treachery (and regret).

.٨٦٣٢ الْكِدْبُ مَهَانَةً وَخِيَانَةً (وَنَدَامَةً).

8633. Lying degrades a person.

.٨٦٣٣ الْكِدْبُ يُزْرِي بِالإِنْسَانِ.

8634. Lying leads to slander.

.٨٦٣٤ الْكِدْبُ يُوَحِّبُ الْوَقِيعَةَ.

8635. Lying tarnishes one's character.

.٨٦٣٥ الْكِدْبُ شَيْءُ الْأَخْلَاقِ.

8636. Lying corrupts everything.

.٨٦٣٦ الْكِدْبُ فَسَادُ كُلِّ شَيْءٍ.

8637. Lying destroys you even if you are [apparently made] safe by it.

.٨٦٣٧ الْكِدْبُ يُرِدِّيكَ وَإِنْ أَمْنَتْكُ.

8638. The ugliest thing is falsehood.

.٨٦٣٨ أَفْبَخُ شَيْءٍ إِلَقْلُ.

8639. Lying leads to hypocrisy.

.٨٦٣٩ الْكِدْبُ يُؤَدِّي إِلَى التِّنَاقِ.

8640. Lying is the disgrace of the tongue.

.٨٦٤٠ الْكِدْبُ شَيْءُ اللِّسَانِ.

8641. Lying and treachery are not from the qualities of the honourable.

.٨٦٤١ الْكِدْبُ وَالْخِيَانَةُ لَيْسَا مِنْ أَخْلَاقِ الْكِرَامِ.

8642. Lying is the deviation of speech from the divine order [of creation].

.٨٦٤٢ الْكِدْبُ رَوَالُ الْمُنْطَقِي عَنِ الْوَضْعِ الْإِلهِيِّ.

8643. It is through lying that the hypocrites adorn themselves.

٨٦٤٣ . بِالْكِذْبِ يَتَرَيَّنُ أَهْلُ الْنَّفَاقِ.

8644. How evil a speech lying is!

٨٦٤٤ . يَسْأَلُ النَّاطِقُ الْكِذْبُ.

8645. The fruit of lying is disgrace in this world and chastisement in the Hereafter.

٨٦٤٥ . كُثْرَةُ الْكِذْبِ الْمَهَانَةُ فِي الدُّنْيَا وَالْعَذَابُ فِي الْآخِرَةِ.

8646. Eschew lying for indeed it alienates one from faith.

٨٦٤٦ . جَاهِدُوا الْكِذْبَ فَإِنَّهُ تُجَانِبُ الْإِيمَانِ.

8647. The sickness of dishonesty is the worst sickness and the lapse of the cautious one is the gravest lapse.

٨٦٤٧ . عِلَّةُ الْكِذْبِ شُرُّ عِلَّةٍ وَرَأْلَهُ الْمُتَوَقِّي أَشَدُ رَأْلَهِ.

8648. The consequence of lying is rebuke and regret.

٨٦٤٨ . عَاقِبَةُ الْكِذْبِ مَلَامَةٌ وَنَدَاءَةٌ.

8649. Lying is the corruption of [one's] prestige.

٨٦٤٩ . فَسَادُ الْبَهَاءِ الْكِذْبُ.

8650. And [Allah has ordered the] abandoning of lying as a means of honouring the truth.

٨٦٥٠ . وَنَزَّلَ الْكِذْبَ تَشْرِيفًا لِلصِّدْقِ.

8651. A person may lie about himself regarding that which he did not do when he is faced with severe tribulation.

٨٦٥١ . قَدْ يُكْذِبُ الرَّجُلُ عَلَى نَفْسِهِ عِنْدَ شِدَّةِ الْبَلَاءِ إِمَّا لَمْ يَفْعَلْهُ.

8652. Excessive lying leads to slander.

٨٦٥٢ . كَثْرَةُ الْكِذْبِ تُوجِبُ الْوَقِيعَةَ.

8653. Excessive lying takes away a person's prestige.

٨٦٥٣ . كَثْرَةُ كِذْبِ الْمَرءَ تُدْهِبُ بَهَائِهِ.

8654. Excessive lying corrupts the religion and increases the [burden of] sin.

٨٦٥٤ . كَثْرَةُ الْكِذْبِ تُفْسِدُ الدِّينَ وَتُعَظِّمُ الْوِزْرَ.

8655. Telling lies is not from the moral teachings of Islam.

٨٦٥٥ . لَيْسَ الْكِذْبُ مِنْ حَلَائِقِ الْإِسْلَامِ.

8656. How repulsive is dishonesty by the people of virtue!

٨٦٥٦. ما أقبح الكِذب بِدُوَى الفَضْلِ.

8657. The spoiler of knowledge is dishonesty and the spoiler of seriousness is idle play.

٨٦٥٧. نَكْدُ الْعِلْمِ الْكِذْبُ وَنَكْدُ الْجِدِّ اللَّعْبُ.

8658. Lying and magnanimity don't go together.

٨٦٥٨. لَا يَجْتَمِعُ الْكِذْبُ وَالْمَرْوَةُ.

8659. There is no trait more repulsive than lying.

٨٦٥٩. لَا شِيمَةَ أَقْبَحُ مِنَ الْكِذْبِ.

8660. The most prevalent thing [among the people] is lying and treachery.

٨٦٦٠. أَكْثَرُ شَيْءٍ الْكِذْبُ وَالخِيَانَةُ.

THE LIAR

الكاذب والكذاب

8661. The [one who is known to be a] incessant liar is suspected in his speech, even if his proof is strong and his tone is truthful.

٨٦٦١. الْكَذَّابُ مُتَّهَمٌ فِي قَوْلِهِ وَإِنْ قَوِيتْ حُجَّتُهُ
وَصَدَّقَتْ لَهُ حُجَّتُهُ.

8662. The incessant liar and the dead are similar, for indeed (or because) the merit of the living over the dead is the ability to rely on him, so if his words are not reliable then [it is as if] his life is nullified.

٨٦٦٢. الْكَذَّابُ وَالْمَيِّتُ سَوَاءٌ فَإِنَّ (لَأَنَّ) فَضْيَلَةَ
الْحَيِّ عَلَى الْمَيِّتِ الْتِفَّاعُلُ بِهِ إِنَّا لَمْ يُؤْتَقِ بِكَلَامِهِ بَطَّلَتْ
حَيَاةُهُ.

8663. The furthest of all people from goodness is the incessant liar and the brazen-faced.

٨٦٦٣. أَبْعَدُ النَّاسِ مِنَ الصَّالِحِ الْكَذُوبُ وَدُوْ
الْوَجْهِ الْوَاقِعُ.

8664. The liar is disgraced and humiliated.

٨٦٦٤. الْكَاذِبُ مُهَانٌ ذَلِيلٌ.

8665. A liar is at the brink of an abyss [of ruin] and disgrace.

٨٦٦٥. الْكَاذِبُ عَلَى شَفَا مَهْوَا وَ مَهَانَةٍ.

8666. Your knowing that you are a liar suffices as a rebuke for lying.

٨٦٦٦. كَفَاكَ مُؤْنِخًا عَلَى الْكِذْبِ عِلْمُكَ بِأَنَّكَ
كَاذِبٌ.

8667. There is no trustworthiness in an incessant liar and there is no safeguarding [from sin] in the morally corrupt.

8668. One who lies corrupts his magnanimity.

8669. One who lies excessively is not believed.

8670. One who is known for lying, [even] his truth will not be accepted.

8671. One whose lying increases, his prestige decreases.

8672. One who is known for lying, the trust [of others] in him decreases.

8673. One who eschews lying, his words are accepted as true.

8674. From the disgrace of the incessant liar is his readiness to swear [that he is truthful] for one who does not [even] ask him to swear.

8675. The habitual liar has no shame.

8676. There is no good in the words of liars.

8677. There is no good in the knowledge of habitual liars.

8678. There is neither any good in those who are habitual liars nor is there any good in dishonest scholars.

8679. The liar earns three things by his lies: the wrath of Allah upon him, scorn of the people and hatred of the angels.

٨٦٦٧. لَيْسَ لِكَذُوبٍ أَمَانَةً وَلَا لِفُجُورٍ صِيَانَةً.

٨٦٦٨. مَنْ كَذَبَ أَفْسَدَ مُرْوَةً.

٨٦٦٩. مَنْ كَثُرَ كَذْبُهُ لَمْ يُصَدِّقْ.

٨٦٧٠. مَنْ عُرِفَ بِالْكِذْبِ لَمْ يُعْتَبَرْ صِدْقَةً.

٨٦٧١. مَنْ كَثُرَ كَذْبُهُ قَلَّ بَحَافُهُ.

٨٦٧٢. مَنْ عُرِفَ بِالْكِذْبِ قَلَّتِ التِّقَةُ بِهِ.

٨٦٧٣. مَنْ تَجَنَّبَ الْكِذْبَ صُدِّقَتْ أَفْوَاهُ.

٨٦٧٤. مِنْ مَهَانَةِ الْكَذَابِ جُوَدَةُ بِالْيَمِينِ لِغَيْرِ مُسْتَحْلِفٍ.

٨٦٧٥. لَا حَيَاةٌ لِكَذَابٍ.

٨٦٧٦. لَا حَيْزٌ فِي قَوْلِ الْأَفَاكِينَ.

٨٦٧٧. لَا حَيْزٌ فِي عِلْمِ الْكَذَابِينَ.

٨٦٧٨. لَا حَيْزٌ فِي الْكَذَابِينَ وَلَا فِي الْعُلَمَاءِ الْأَفَاكِينَ.

٨٦٧٩. يَكْتَسِبُ الْكَاذِبُ بِكَذِبِهِ ثَلَاثًا: سَخْطَ اللَّهِ عَلَيْهِ وَاسْتِهَانَةُ النَّاسِ بِهِ وَمُفْتَحَةُ الْمَلَائِكَةِ لَهُ.

NOBLENESS AND MUNIFICENCE

الكرم

8680. Being noble-minded means having a good character and eschewing lowly traits.

.٨٦٨٠ .الْكَرَمُ حُسْنُ السَّاجِيَةِ وَاجْتِنَابُ الدَّنَيَةِ.

8681. Munificence is [in] giving generously and fulfilling promises.

.٨٦٨١ .الْكَرَمُ بَذْلُ الْجُودِ وَإِنجَازُ الْمُوعُودِ.

8682. Nobleness is [in] preferring the pleasantness of praise over the love of wealth.

.٨٦٨٢ .الْكَرَمُ إِيَشَارُ عُدُونَةِ الشَّنَاءِ عَلَى حُبِّ الْمَالِ.

8683. The best munificence is altruism.

.٨٦٨٣ أَحْسَنُ الْكَرَمِ الْإِيَشَارُ.

8684. The highest level of munificence is self-sacrifice.

.٤ .أَعْلَى مَرَاتِبِ الْكَرَمِ الْإِيَشَارُ.

8685. The most excellent munificence is completing [one's] favours.

.٨٦٨٥ أَفْضَلُ الْكَرَمِ إِتْمَامُ النِّعَمِ.

8686. Munificence is excellence and loyalty is nobility.

.٨٦٨٦ .الْكَرَمُ فَضْلُ الْوَفَاءِ ثُبُلُ.

8687. Nobleness is the source of goodness.

.٨٦٨٧ .الْكَرَمُ مَعْدِنُ الْخَيْرِ.

8688. Munificence is the best eminence.

.٨٦٨٨ .الْكَرَمُ أَفْضَلُ السُّوْدَادِ.

8689. Munificence is the best of traits.

.٨٦٨٩ .الْكَرَمُ أَفْضَلُ الشَّيْءِ.

8690. Nobleness is [being] free from jealousy.

.٨٦٩٠ .الْكَرَمُ بَرِيءٌ مِّنَ الْحَسَدِ.

8691. Nobleness is bearing the wrongdoings [of others].

.٨٦٩١ .الْكَرَمُ إِحْتِمَالُ الْجُرْيَةِ.

8692. Nobleness is having good patience [and tolerance].

.٨٦٩٢ .الْكَرَمُ حُسْنُ الْإِصْطِبَارِ.

8693. Munificence is bearing the [heavy] burdens of [other people's] liabilities.

٨٦٩٣. الْكَرْمُ تَحْمِلُ أَعْبَاءَ الْمَغَارِمِ.

8694. Nobleness is preferring dignity over wealth.

٨٦٩٤. الْكَرْمُ إِيَّاً ثُرْعَسِ عَلَى الْمَالِ.

8695. Nobleness is [being] more compassionate than close relatives.

٨٦٩٥. الْكَرْمُ أَعْطَافٌ مِنَ الرَّحِيمِ.

8696. Nobleness is control over one's tongue and doing good to others.

٨٦٩٦. الْكَرْمُ مِلْكُ الْلِّسَانِ وَبَذْلُ الْإِحْسَانِ.

8697. Nobleness is the result of lofty endeavour [and high resolve].

٨٦٩٧. الْكَرْمُ نَتْيَاجٌ عُلُوٌ الْهِمَةِ.

8698. Nobleness is nothing but refraining from [committing] sins (or misdeeds).

٨٦٩٨. إِنَّمَا الْكَرْمُ التَّنْزُهُ عَنِ الْمَعَاصِي (المساوي).

8699. Munificence is nothing but granting the wishes and fulfilling the needs of the seeker.

٨٦٩٩. إِنَّمَا الْكَرْمُ بَذْلُ الرَّغَائِبِ وَإِسْعَافُ الطَّالِبِ.

8700. The fruit of nobleness is keeping ties with near relatives.

٨٧٠٠. ثَمَّةُ الْكَرْمِ صِلَةُ الرَّحِيمِ.

8701. The best munificence is being generous without seeking [any] recompense.

٨٧٠١. حَيْثُ الْكَرْمُ جُودٌ بِلَا طَلْبٍ مُكَافَةٍ.

8702. It is not from munificence to spoil the favours [one does to others] by [putting them under] obligation.

٨٧٠٢. لَيْسَ مِنَ الْكَرْمِ شَنْكِيدُ الْمِنِ (التَّعْمِ) بِالْمِنِ.

8703. Completion of favours is part of munificence.

٨٧٠٣. مِنَ الْكَرْمِ إِتْمَامُ النِّعَمِ.

8704. It is part of nobleness to have good [and praiseworthy] traits.

٨٧٠٤. مِنَ الْكَرْمِ حُسْنُ الشَّيْءِ.

8705. Completing [one's] favours is from the perfection of munificence.

٨٧٠٥. مِنْ تَمَامِ الْكَرْمِ إِتْمَامُ النِّعَمِ.

8706. Fulfilling one's obligations [and pacts]

٨٧٠٦. مِنَ الْكَرْمِ الْوَفَاءُ بِالْذِمَّةِ.

is part of nobleness.

8707. Doing good to the one who wrongs you is from the best [forms of] nobleness.

8708. One of the signs of nobleness is hastening in [giving] reward.

8709. Part of nobleness is doing good to others and granting [them] support.

8710. From the perfection of munificence is hastening [to give] reward.

8711. It is from nobleness for you to overlook the wrong that has been done to you.

8712. The order of nobleness entails successively doing good to others and assisting one's brothers [financially].

8713. The nobleness of a man is evinced by his cheerfulness and his kindness [to others].

٨٧٠٧. مِنْ أَخْسَنِ الْكَرَمِ إِلَيْهِ الْإِحْسَانُ إِلَى الْمُسْبِيِّ.

٨٧٠٨. مِنْ عَلَامَاتِ الْكَرَمِ تَعْجِيلُ الْمُتُوبَةِ.

٨٧٠٩. مِنَ الْكَرَمِ اصْطِنَاعُ الْمَعْرُوفِ وَبَذْلُ الرِّفْدِ.

٨٧١٠. مِنْ كَمَالِ الْكَرَمِ تَعْجِيلُ الْمُتُوبَةِ.

٨٧١١. مِنَ الْكَرَمِ أَنْ تَتَجَوَّزَ عَنِ الْإِسَائَةِ إِلَيْكَ.

٨٧١٢. نِظَامُ الْكَرَمِ مُوَالَةُ الْإِحْسَانِ وَمُوَاسَأَةُ الْإِخْوَانِ.

٨٧١٣. يُسْتَدَلُّ عَلَى كَرَمِ الرَّجُلِ بِخُسْنِ بِشْرِهِ وَبَذْلِ بَرِّهِ.

8714. The noble-minded person is one who keeps away from the forbidden and steers clear of [disgraceful] flaws.

8715. The munificent person is one who brings [and gives away] whatever is available.

8716. A noble-minded person is one who repays evil with good.

٤. الْكَرِيمُ مَنْ يَحْنَبُ الْمُحَارِمَ وَتَنَزَّهُ عَنِ الْعُيُوبِ.

٨٧١٥. الْكَرِيمُ مَنْ جَاءَ بِالْمُؤْجُودِ.

٨٧١٦. الْكَرِيمُ مَنْ جَازَى الْإِسَائَةَ بِالْإِحْسَانِ.

8717. A noble-minded person is repulsed by that which the wicked take pride in.

.٨٧١٧. الْكَرِيمُ يَزْدَحِرُ عَمَّا يَفْتَخِرُ بِهِ الْكُفَّارُ وَالْكُفَّارُ

8718. The munificent one cuts off his favour when he is approached harshly and is soft [and kind] when he is entreated [politely].

.٨٧١٨. الْكَرِيمُ يَعْفُو إِذَا عُنِفَ وَيَلِينُ إِذَا اسْتُعْطَفَ.

8719. When a noble-minded person is able [to take revenge] he forgives, and when he gains possession [of something] he grants generously, and when he is asked [for something] he accords [it].

.٨٧١٩. الْكَرِيمُ إِذَا قَدِرَ صَفَحَ وَإِذَا مَلَكَ سَمَحَ وَإِذَا سُئِلَ أَنْجَحَ.

8720. A noble-minded person rejects disgrace and honours his neighbour.

.٨٧٢٠. الْكَرِيمُ يَأْبَى لِلْعَارِ وَيُكْرِمُ الْجَارَ.

8721. A noble-minded person considers his virtuous actions as a debt that he has to repay.

.٨٧٢١. الْكَرِيمُ يَرَى مَكَارِمَ أَفْعَالِهِ دَيْنًا عَلَيْهِ يَقْضِيهِ.

8722. The noble-minded person raises himself above [the expectation of] rewards in everything good that he does.

.٨٧٢٢. الْكَرِيمُ يَرْفَعُ نَفْسَهُ فِي كُلِّ مَا أَسْدَاهُ عَنْ حُسْنِ الْمَحَازِرِ.

8723. When a noble-minded person needs you he excuses you [from helping him] and when you need him he suffices you.

.٨٧٢٣. الْكَرِيمُ إِذَا احْتَاجَ إِلَيْكَ أَعْفَاكَ وَإِذَا احْتَجْتَ إِلَيْهِ كَفَاكَ.

8724. The noble-minded person forgives despite having the power [to exact revenge], is just in his rule, restrains his harm [from others] and bestows [favours] generously.

.٨٧٢٤. الْكَرِيمُ يَعْفُو مَعَ الْقُدْرَةِ وَيَعْدِلُ فِي الْإِمْرَةِ وَيَكْفُفُ إِسَائَةً وَيَبْذُلُ إِحْسَانَةً.

8725. The noble-minded person is felicitous and worthy of reward in the sight of Allah, and is loved and venerated in the sight of the people.

.٨٧٢٥. الْكَرِيمُ عِنْدَ اللَّهِ مَحْبُورٌ مُثَابٌ وَعِنْدَ النَّاسِ مَحْبُوبٌ مُهَابٌ.

8726. A noble-minded person is one who safeguards his honour with his wealth while

.٨٧٢٦. الْكَرِيمُ مَنْ صَانَ عِرْضَةً بِمَالِهِ وَالْكُفَّارُ مَنْ

the wicked person is one safeguards his wealth by [sacrificing] his honour.

صَانَ مَالَهُ بِعِرْضِهِ.

8727. Be cautious of the noble-minded person when you offend him, and the forbearing one when you injure him, and the courageous one when you torment him.

٨٧٢٧ إِحْدَى الْكَرِيمَ إِذَا أَهْنَتْهُ وَالْخَلِيمَ إِذَا جَرَحْتَهُ
وَالشُّجَاعَ إِذَا أَوْجَعْتَهُ.

8728. Be cautious of the assault of the noble-minded person when he is hungry and the insolence of the wicked one when he is satiated.

٨٧٢٨ اِحْدَرُوا صَوْلَةَ الْكَرِيمَ إِذَا جَاعَ وَأَشَرَ اللَّئِيمَ
إِذَا شَبَعَ.

8729. Be cautious of the authority of the noble-minded person when he is humiliated and the vehemence of the wicked one when he is elevated [to a position of power].

٨٧٢٩ اِحْدَرُوا سَطْوَةَ الْكَرِيمَ إِذَا وُضِعَ وَسُورَةَ اللَّئِيمَ
إِذَا رُفِعَ.

8730. The noble-minded person feigns inattention and pretends to be deceived.

٨٧٣٠ الْكَرِيمُ يَتَغَافَلُ وَيَنْخَدِعُ.

8731. Noble-minded people have the most patient souls.

٨٧٣١ الْكَرِيمُ أَصْبَرُ أَنْفُسًا.

8732. The noble-minded person makes [his] ownership righteous.

٨٧٣٢ الْكَرِيمُ يُجْمِلُ الْمُلْكَةَ.

8733. A noble-minded person is one who initiates his act of kindness [before it is requested of him].

٨٧٣٣ الْكَرِيمُ مَنْ بَدَأَ بِإِحْسَانِهِ.

8734. The noble-minded person shows gratitude for little whereas the wicked one is ungrateful for much.

٨٧٣٤ الْكَرِيمُ يَشْكُرُ الْقَلِيلَ وَاللَّئِيمُ يَكْفُرُ الْجَزِيلَ.

8735. The munificent person is one whose giving precedes his being asked.

٨٧٣٥ الْكَرِيمُ مَنْ سَبَقَ نَوْلَهُ سُؤَالَهُ.

8736. When the noble-minded person promises [something], he keeps his promise and when he threatens [to punish], he

٨٧٣٦ الْكَرِيمُ إِذَا وَعَدَ وَفِي وَإِذَا تَوَعَّدَ عَفِيَ.

forgives.

8737. When the munificent person is well-to-do, he fulfils the needs [of others] and when he faces hard times, he lightens the burden of others [by not seeking their assistance].

8738. When the core of a man is noble, [both] his absence and presence are [considered] noble.

8739. The authority of a noble-minded person manifests his positive attributes.

8740. The possessor of noble-mindedness has beautiful traits, grants favours [to others] and keeps ties with near relatives.

8741. The success of a noble-minded person brings deliverance.

8742. The success of noble-minded people is [through] forgiveness and benevolence.

8743. The shadow of noble-minded people is vast and pleasant.

8744. In times of [their] altruism, the excellence of the noble-minded people become manifest.

8745. Generosity is the habit of the noble-minded people.

8746. Doing good to others is the habit of noble-minded people.

8747. Be cautious of the noble-minded person if you offend him, and of the wicked one if you honour him and of the forbearing

.٨٧٣٧. الْكَرِيمُ إِذَا أَيْسَرَ أَسْعَفَ وَإِذَا أَعْسَرَ حَفَّفَ.

.٨٧٣٨. إِذَا كَوْنَمْ أَصْلُ الرَّجُلِ كَوْنَمْ مَغْيَبَةً وَمَحْضَرَةً.

.٨٧٣٩. دُولَةُ الْكَرِيمِ تُظَهِّرُ مَنَاقِبَهُ.

.٨٧٤٠. دُوَالَكَرِيمِ جَمِيلُ الشَّيْءِ مُسْنَدٌ لِلْتَّبَعِ وَصُولٌ لِلرَّحِيمِ.

.٨٧٤١. ظَفَرُ الْكَرِيمِ يُنْجِي.

.٨٧٤٢. ظَفَرُ الْكَرِيمِ عَفْوٌ وَإِحْسَانٌ.

.٨٧٤٣. ظِلُّ الْكَرِيمِ رَغْدٌ هَبَنِيٌّ.

.٨٧٤٤. عِنْدَ الإِيَّاِرِ عَلَى النَّفْسِ تَتَبَيَّنُ جَوَاهِرُ الْكُرْمَاءِ.

.٨٧٤٥. عَادَةُ الْكَرِيمِ آجِلُودٌ.

.٨٧٤٦. عَادَةُ الْكَرِيمِ حُسْنُ الصَّنِيعَةِ.

.٨٧٤٧. كُنْ مِنَ الْكَرِيمِ عَلَى حَذَرٍ إِنْ أَهْنَتَهُ وَمِنَ اللَّئِيْمِ إِنْ أَكْرَمْتَهُ وَمِنَ الْخَلِيمِ إِنْ أَخْرَجْتَهُ.

one if you force him into a difficult position.

8748. The merit of initiating good deeds and performing generous acts belongs to the noble-minded people.

8749. The one who has honoured you has made you uncomfortable if you are noble-minded and the one who has offended you has made you comfortable if you are forbearing.

8750. Indeed I am happier to [get to] know a noble-minded person than to acquire an expensive and precious jewel.

8751. It is not the habit of noble-minded people to delay bounties.

8752. Being hasty in taking revenge is not from the traits of noble-minded people.

8753. Remaining alongside a noble-minded person in humiliation is better than accompanying the wicked in order to gain favour.

8754. The pleasure of the noble-minded people is in feeding [others] whereas the pleasure of the wicked people is in eating [themselves].

8755. One of the most honourable actions of the noble-minded person is feigning inattention towards that which he knows.

8756. Giving generously is from the traits of the munificent.

8757. The munificent person is never deserted.

٨٧٤٨. لِلْكَرِيمِ فَضْيَلَةُ الْمُبَادَرَةِ إِلَى فِعْلِ الْمَعْرُوفِ وَإِسْدَاعِ الصَّنَاعَةِ.

٨٧٤٩. لَقَدْ أَنْعَبَكَ مَنْ أَكْرَمَكَ إِنْ كُنْتَ كَرِيمًا وَلَقَدْ أَرَاحَكَ مَنْ أَهانَكَ إِنْ كُنْتَ حَلِيمًا.

٨٧٥٠. لَا تَأْشِدْ إِغْتِبَاطًا بِمَعْرِفَةِ الْكَرِيمِ مِنْ إِمْسَاكِي عَلَى الْجَوْهَرِ التَّنَفِيسِ الْغَالِيِّ الشَّمَنِ.

٨٧٥١. لَيْسَ مِنْ عَادَةِ الْكَرِيمِ تَأْخِيرُ الْإِنْعَامِ.

٨٧٥٢. لَيْسَ مِنْ شَيْءِ الْكَرِيمِ تَعْجِيلُ الْإِنْتِقَامِ.

٨٧٥٣. لُزُومُ الْكَرِيمِ عَلَى الْهَوَانِ حَيْثُ مِنْ صُحْبَةِ الْلَّعِيمِ عَلَى الْإِحْسَانِ.

٨٧٥٤. لَذَّةُ الْكَرِيمِ فِي الْإِطْعَامِ وَلَذَّةُ اللَّئَامِ فِي الطَّعَامِ.

٨٧٥٥. مِنْ أَشْرَفِ أَفْعَالِ الْكَرِيمِ تَغَافُلُهُ عَنِ يَعْلَمْ.

٨٧٥٦. مِنْ شَيْءِ الْكَرِيمِ بَذْلُ النَّدَى.

٨٧٥٧. مَا أُوحِشَ كَرِيمٌ.

8758. The propensity of a noble-minded person is always towards the [positive] traits of his forefathers.

8759. The happiness of noble-minded people is in giving generously [to others] while the joy of the wicked is in evil retribution.

8760. A high-minded person is never spiteful.

8761. None deserves to be called munificent except the one who gives before he is asked.

8762. A person does not ennable himself until he belittles his wealth.

8763. The munificent person is one who bestows his favours generously [to others].

8764. It is not from the traits of a noble-minded person to wear the cloak of disgrace.

8765. The noble-minded one is bright whereas the wicked one is immature.

٨٧٥٨. مَنْزُعُ الْكَرِيمِ أَبْدًا إِلَى شَيْءٍ آبَاهُ.

٨٧٥٩. مَسَرَّةُ الْكَرِيمِ فِي بَذْلِ الْعَطَاءِ وَمَسَرَّةُ اللِّغَامِ فِي سُوءِ الْجَزَاءِ.

٨٧٦٠. لَا يَكُونُ الْكَرِيمُ حَقْوَدًا.

٨٧٦١. لَا يَسْتَحْقُ اسْمَ الْكَرِيمِ إِلَّا مَنْ بَذَلَ بِنَوَالِهِ قَبْلَ سُؤَالِهِ.

٨٧٦٢. لَا يُكَرِّمُ الْمَوْءُونُ نَفْسَهُ حَتَّى يُهِينَ مَالَهُ.

٨٧٦٣. الْكَرِيمُ مَنْ بَذَلَ إِحْسَانَهُ.

٨٧٦٤. لَيْسَ مِنْ شَيْءِ الْكَرِيمِ إِذْرَاعُ الْعَارِ.

٨٧٦٥. الْكَرِيمُ أَبْأَجُ الْلَّئِيمُ مُلْهُوْجٌ.

8766. One who is not set aright by high esteem is put right by indignity.

8767. One who is not reformed by high esteem is reformed by indignity.

8768. It is a right upon one whose esteem has been increased by Allah that he should [in turn] be more respectful to the people.

٨٧٦٦. مَنْ لَمْ تُقْوِمْهُ الْكَرَامَةُ قَوَمَهُ إِلَهَانَهُ.

٨٧٦٧. مَنْ لَمْ تُصْلِحْهُ الْكَرَامَةُ أَصْلَحَهُ إِلَهَانَهُ.

٨٧٦٨. مَنْ زَادَ اللَّهُ كَرَامَةً فَحَقِيقٌ بِهِ أَنْ يَزِيدَ النَّاسَ إِكْرَامًا.

8769. One who is raised by disgrace is made vain by high esteem.

.٨٧٦٩ مَنْ رَبَّاهُ الْهُوَانُ أَبْطَرَهُ الْكَرَامَةُ.

NOBLE TRAITS & DEEDS

المكارم

8770. When you desire to acquire noble traits then keep away from the forbidden.

.٨٧٧٠ إِذَا رَغِبْتَ فِي الْمَكَارِمِ فَاجْتَنِبِ الْمُحَارِمِ.

8771. Rush towards noble deeds, make haste in bearing the liabilities [of others] and hurry to fulfil the needs of the one who is unaware [of your assistance], your reward will thus be good in both abodes, and you will acquire a great prize from Allah.

.٨٧٧١ تَبَادِرُوا الْمَكَارِمِ وَسَارِعُوا إِلَى تَحْمِيلِ الْمَغَارِمِ وَاسْعَوْا فِي حَاجَةٍ مَنْ هُوَ نَائِمٌ يَجْسِدُ لَكُمْ فِي الدَّارَيْنِ الْجَزْءَ وَتَنَالُوا مِنَ اللَّهِ عَظِيمِ الْحَبَاءِ.

8772. Work hard to acquire noble traits and bear the burden of [others'] liabilities, [as a result] you will achieve the greatest gains.

.٨٧٧٢ ثَابِرُوا عَلَى افْتِنَاءِ الْمَكَارِمِ وَتَحْمِلُوا أَعْبَاءَ الْمَغَارِمِ تُحْرِزُوا فَصَبَاتِ الْمَغَارِمِ.

8773. The best of noble traits is altruism.

.٨٧٧٣ حَيْثُ الْمَكَارِمِ الإِيَاثُورُ.

8774. End your day's work with noble deeds and begin the night by fulfilling the needs of the one who is asleep [and unaware of your assistance].

.٨٧٧٤ رُوْخُوا فِي الْمَكَارِمِ وَأَدْلَجُوا فِي حَاجَةٍ مَنْ هُوَ نَائِمٌ.

8775. Acquire noble traits and do good to the people, for indeed these two things protect one from falling into difficulties and lead to loftiness.

.٨٧٧٥ عَلَيْكَ بِمَكَارِمِ الْمُخَلَّلِ وَاصْطِنَاعِ الرِّجَالِ فَإِنَّمَا يَقِيَانٌ مَصَارِعِ السُّوءِ وَيُوْجِبَانِ الْجَلَالَةِ.

8776. The pinnacle of noble traits is altruism.

.٨٧٧٦ غَايَةُ الْمَكَارِمِ الإِيَاثُورُ.

8777. From the best noble deeds is bearing the liabilities [and debts of others] and being hospitable to one's guests.

.٨٧٧٧ مِنْ أَفْضَلِ الْمَكَارِمِ تَحْمِيلُ الْمَغَارِمِ وَإِفْرَاءُ الضُّيُوفِ.

8778. One of the best noble deeds is spreading goodness [and virtue].

.٨٧٧٨ مِنْ أَحْسَنِ الْمَكَارِمِ بَتُّ الْمَعْرُوفِ.

8779. One of the best noble deeds is keeping away from the forbidden.

.٨٧٧٩ مِنْ أَحْسَنِ الْمَكَارِمِ بَتُّ الْمَحَارِمِ.

8780. Noble traits [and deeds] are not complete except with chastity and self-sacrifice.

.٨٧٨٠ لَا تَكُنُّ الْمَكَارِمُ إِلَّا بِالْعَفَافِ وَالْإِيَّارِ.

8781. Noble traits are [attained] by [bearing] that which is disliked.

.٨٧٨١ الْمَكَارِمُ بِالْمَكَارِهِ.

THE DISLIKED

المكره

8782. The disliked act which has a praiseworthy result is better than the action which one loves [but] whose outcome is dispraised.

.٨٧٨٢ مَكْرُوْهٌ تُحَمَّدُ عَاقِبَتُهُ حَيْرٌ مِنْ مَحْبُوبٍ ثُدُّ مَعَيْنَهُ.

EARNING WEALTH

كسب الأموال

8783. The purest of earnings is lawful earning.

.٨٧٨٣ أَنْجَى الْمَكَاسِبِ كَسْبُ الْحَلَالِ.

8784. The worst kind of earning is the unlawful [earning].

.٨٧٨٤ يُفْسَدُ الْكَسْبُ الْحَرامُ.

8785. Embarking on the terrifying [and surmounting one's fears] brings wealth.

.٨٧٨٥ رُكُوبُ الْأَهْوَالِ يَكْسِبُ الْأَمْوَالَ.

8786. One who earns by unlawful means accumulates sins.

.٨٧٨٦ مَنْ اكْتَسَبَ حَرَامًا إِحْتَمَ آثَاماً.

LAZINESS AND THE LAZY

الكسل والكسلان

8787. One who is always lazy, his hopes get dashed.

٨٧٨٧. مَنْ دَامَ كَسْلُهُ خَابَ أَمْلُهُ.

8788. Do not rely on a lazy person in your affairs.

٨٧٨٨. لَا تَتَكَلَّ فِي أُمُورِكَ عَلَى كَسْلَانَ.

REVEALING & REMOVING DISTRESS

كشف الضر

8789. One who reveals his distress to others has accepted humiliation.

٨٧٨٩. رَضِيَ بِالذُّلِّ مَنْ كَشَفَ ضُرَّةً لِعَيْرِهِ.

8790. No action is more beloved to Allah, the Most High, than for a person to remove the distress [and adversity] from another person.

٨٧٩٠. مَا مِنْ عَمَلٍ أَحَبَّ إِلَيْهِ اللَّهُ تَعَالَى مِنْ ضُرِّ
يُكْشِفُهُ رَجُلٌ عَنْ رَجُلٍ.

SUPPRESSING ANGER

الكظم

8791. The suppressor of anger is one who extirpates his grudges.

٨٧٩١. الْكَاطِنُ مَنْ أَمَاتَ أَصْعَانَهُ.

8792. Suppress [your] anger and you will increase in forbearance.

٨٧٩٢. إِكْظِمِ الْغَيْظَ تَزَدَّ حُلْمًا.

8793. Suppression [of anger] is the fruit of forbearance.

٨٧٩٣. الْكَاظِنُ ثَرْثَةُ الْحِلْمِ.

8794. The cornerstone of forbearance is suppression [of anger].

٨٧٩٤. رَأْسُ الْحِلْمِ الْكَاظِنُ.

8795. Blessed is the one who suppresses his anger and does not let it loose, and [who] disobeys the command of his [carnal] soul and thus is not destroyed by it.

٨٧٩٥. طُوبِي لِمَنْ كَاظَمَ غَيْظَهُ وَمَمْ بِطْلِقَهُ وَعَصَى
أَمْرَ نَفْسِهِ فَلَمْ يُهْلِكْهُ.

8796. How many a time is anger suppressed out of the fear of that which is more severe than it.

.٨٧٩٦ كُمْ مِنْ غَيْظٍ تُجْسِعُ مُخَافَةً مَا هُوَ أَشَدُ مِنْهُ.

8797. Whoever suppresses his anger, his forbearance becomes complete.

.٨٧٩٧ مَنْ كَظَمَ غَيْظَهُ كَمْلَ حِلْمَهُ.

8798. Suppress [your] rage when you are angry and overlook [the fault of others] despite having authority, [in this way] the outcome will be in your favour.

.٨٧٩٨ إِكْظِمِ الْغَيْظَ عِنْدَ الْعَصَبِ وَجَاهَرْ مَعَ الدَّوْلَةِ
تُكَوِّنُ لَكَ الْعَاقِبَةُ.

INGRATITUDE & INGRATES

كفران النعمة والكفور

8799. Doing good to an ingrate is from the greatest of crimes.

.٨٧٩٩ اصْطِنَاعُ الْكُفُورِ مِنْ أَعْظَمِ الْجُرُمِ.

8800. Being ungrateful for a blessing causes it to be taken away and being thankful for it causes it to last.

.٨٨٠٠ كُفُرُ النِّعْمَةِ مُزِيلُهَا وَشُكْرُهَا مُسْتَدِعُهَا.

8801. Ingratitude for blessings makes one stumble and strips away the blessings.

.٨٨٠١ كُفُرُ النِّعْمَ يُرِيُّ القَدَمَ وَيَسْلُبُ النِّعْمَ.

8802. Ungratefulness for a blessing is vileness, and accompanying a fool is [a cause of] misfortune.

.٨٨٠٢ كُفُرُ النِّعْمَةِ لُؤْمٌ وَصَحْبَةُ الْأَحْمَقِ شُؤْمٌ.

8803. Being ungrateful for a blessing is the cause of its removal.

.٨٨٠٣ كُفُرُ النِّعْمَةِ مُزِيلُهَا.

8804. The one who is unthankful for blessings is ungrateful for the bounty of Allah.

.٤ كُفُرُ النِّعْمَةِ كَافِرُ فَضْلِ اللَّهِ.

8805. Ingratitude for blessings is the thing that brings [divine] retribution.

.٥ كُفُرُ النِّعْمَ مَحْلِبَةُ الْحِلْوَى النِّعْمَ.

8806. The one who is ungrateful for blessings is dispraised in the sight of the Creator and the creation.

٦- كافر النعمة مذموم عند الخالق والخلائق.

8807. Ingratitude for blessings is not a success [rather it is a failure].

٧- ليس من التوفيق كفر النعم.

8808. There is no blessing with ingratitude.

٨- لا نعمة مع كفر.

8809. Verily ingratitude for blessings is vileness and accompanying the ignorant is [a cause of] misfortune.

٩- إن كفر النعمة لؤم ومحاجبة الجاهل شؤم.

8810. Blessings are stripped away by ingratitude.

١٠- النعم يسلبها الكفران.

8811. The bane of blessings is ingratitude.

١١- آفة النعم الكفران.

8812. The cause of alteration [and removal] of blessings is ingratitude.

١٢- سبب تحويل النعم الكفر.

8813. In ungratefulness for blessings is [the cause of] its removal.

١٣- في كفر النعم زوالها.

8814. Whoever is ungrateful for blessings, [divine] retribution comes upon him.

١٤- من كفر النعم حلّ به النقم.

8815. The disbeliever is a vile deceiver, perfidious, deluded by his ignorance and duped.

١٥- الكافر حبّ لعيم حون مغروز بجهله مغلوبون.

8816. For the disbeliever, this world is his Paradise, the transient is what he strives for, death is [the cause of] his wretchedness and hellfire is his final end.

١٦- الكافر الدنيا جنته والعاجلة همته والمؤبد شقاوته والنار غايتها.

8817. The disbeliever is an immoral, ignorant person.

.٨٨١٧. الْكَافِرُ فَاجِرٌ جَاهِلٌ.

8818. The disbeliever is ill-tempered and has an evil manner.

.٨٨١٨. الْكَافِرُ شَرِسُ الْخَلِيقَةِ سَيِّئُ الطَّرِيقَةِ.

8819. The disbeliever is a misguiding deceiver, hard-hearted, [and] perfidious.

.٨٨١٩. الْكَافِرُ حَبْ ضَبْ جَافٍ خَائِنٌ.

8820. The final end of the disbeliever is hellfire.

.٨٨٢٠. غَايَةُ الْكَافِرِ النَّارُ.

8821. The disbeliever did not disbelieve until he became ignorant.

.٨٨٢١. مَا كَفَرَ الْكَافِرُ حَتَّى جَهَلَ.

8822. The concern of the disbeliever is for his [life in this] world, his efforts are for the transient [pleasures] and his goal is [fulfilling] his lust.

.٨٨٢٢. هُمُ الْكَافِرُ لِدُنْيَا وَسَعْيُهُ لِعَاجِلَتِهِ وَغَايَتُهُ شَهْوَتُهُ.

8823. Disbelief is desertion [and failure].

.٨٨٢٣. الْكُفُرُ خِذْلَانٌ.

8824. Counter disbelief with faith.

.٨٨٢٤. ضَادُوا الْكُفُرَ بِإِيمَانٍ.

8825. Disbelief is loss.

.٨٨٢٥. الْكُفُرُ مَغْرِمٌ.

8826. Restraining yourself from that which others possess is one of the two generosities.

.٨٨٢٦. الْكَفْ عَمَّا فِي أَيْدِي النَّاسِ أَحَدُ السَّخَائِنِ.

8827. Verily restraint during the confusion of misguidance is better than embarking on

.٨٨٢٧. إِنَّ الْكَفَ عِنْدَ حَيْرَةِ الضَّلَالِ حَيْرٌ مِنْ

terrors.

8828. There is no piety like self-restraint.

رُكوبِ الأهواى.

٨٨٢٨. لا وَرَعَ كَالْكَفَّ.

SUFFICIENCY

الكافاف

8829. Being pleased with what is sufficient is better than striving for lavishness.

٨٨٢٩. الْرِّضا بِالْكَفَافِ خَيْرٌ مِنَ السَّعْيِ فِي
الإِسْرَافِ.

8830. Being pleased with what suffices leads to virtue.

٨٨٣٠. الْرِّضا بِالْكَفَافِ يُؤْدِي إِلَى الْعَفَافِ.

8831. Blessed is the one who adorns himself with virtue and is satisfied with what suffices.

٨٨٣١. طُوبِي لِمَنْ تَحَلَّى بِالْعَفَافِ وَرَضِيَ
بِالْكَفَافِ.

8832. One who is content with that which suffices is led by it towards virtue.

٨٨٣٢. مَنْ اقْتَنَعَ بِالْكَفَافِ أَدَاءً إِلَى الْعَفَافِ.

8833. One who limits himself to what suffices hastens comfort and lives in an abode of ease.

٨٨٣٣. مَنِ افْتَصَرَ عَلَى الْكَفَافِ تَعَجَّلَ الرِّاحَةَ
وَتَبَوَّءَ حَفْضَ الدَّعَةِ.

8834. No one can dispense with the need to seek his sustenance and that which he requires of provisions.

٤٨٨٣٤. لَا غُلَى بِأَحَدٍ مِنَ الْإِزْتِيَادِ وَقَدْرٌ بِالْمُؤْمَنِ
الرِّادِ.

RECOMPENSE

المكافآت

8835. Extend your hand in recompense to the one who has done good to you, and if you are unable [to do this] then the very least you should do is thank him.

٨٨٣٥. أَطْلِنْ يَدَكَ فِي مُكَافَاةٍ مِنْ أَحْسَنَ إِلَيْكَ فَإِنْ
مُمْ تَفْدِرْ فَلَا أَقَلَّ مِنْ أَنْ تَشْكُرْهُ.

8836. Recompense is liberation.

٨٨٣٦. الْمُكَافَاةُ عِنْقُ.

8837. One who endeavours to recompense the good that is done to him has indeed recompensed it.

8838. One who does not recompense offence with favour is not from the noble-minded ones.

8839. Recompensing the wrongdoer with favour is from the perfection of faith.

8840. The most severely punished of all people is one who recompenses good with evil.

8841. When your hand is short and unable to recompense [the one who does good to you] then lengthen your speech with gratitude.

8842. Return the stone from whence it came to you, for indeed evil is not repulsed except by evil.

٨٨٣٧. مَنْ هُمْ أَنْ يُكَافِي عَلَى مَعْرُوفٍ فَقَدْ كَافَ.

٨٨٣٨. مَنْ لَمْ يُجَازِ الْإِسَاءَةُ بِالْإِحْسَانِ فَلَيْسَ مِنَ الْكِرَامِ.

٨٨٣٩. مِنْ كَمَالِ الإِيمَانِ مُكَافَأَةُ الْمُسِيءِ بِالْإِحْسَانِ.

٨٨٤٠. أَشَدُ النَّاسِ عُقُوبَةً رَجُلٌ كَافِيُ الْإِحْسَانَ بِالْإِسَاءَةِ.

٨٨٤١. إِذَا قَصَرْتَ يَدُكَ عَنِ الْمُكَافَأَةِ فَأَطْلِنْ لِسَانَكَ بِالشُّكْرِ.

٨٨٤٢. رُدَّ الْحَجَرُ مِنْ حَيْثُ جَاءَكَ فَإِنَّهُ لَا يُرُدُّ الشَّرُّ إِلَّا بِالشَّرِّ.

COMPETENCE

الكافية

8843. One whose competence is good is loved by his sovereign.

8844. One who is raised [to a high rank] without competence is dropped without wrongdoing.

8845. One whose competence is good deserves [to be given] authority.

٨٨٤٣. مَنْ حَسِنَتْ كِفَايَتُهُ أَحَبَّهُ سُلْطَانُهُ.

٤. مَنْ رُفِعَ بِلَا كِفَايَةٍ وُضِعَ بِلَا حِنَايَةٍ.

٨٨٤٥. مَنْ أَحْسَنَ الْكِفَايَةَ إِسْتَحْقَقَ الْوِلَايَةَ.

DUTY

8846. One who imposes upon you a duty that you are unable to bear has indeed asked you to disobey him.

8847. Affectation is from the morals of the hypocrites.

8848. Verily Allah, the Glorified, commanded His servants by choice and forbade them by warning. He made duties easy and did not impose difficult duties. For a little He gave plenty. He is not disobeyed out of defeat nor is He obeyed by force. He did not send prophets for sport, nor did He reveal the Book to the creation for amusement. He did not create the Heavens and the earth in vain: That is a conjecture of the faithless. So woe to the faithless for the Fire.

THE SPEAKER

8849. For ever speaker there are times [and conditions where he is able to speak].

8850. You have started flying while still a nestling and growling before coming of age.

THE IDEAL ONE

8851. The ideal [person] is one whose seriousness prevails over his jesting [and frivolity].

التكليف

٦. ٨٨٤٦. مَنْ كَلَّفَكَ مَا لَا تُطِيقُ فَقَدْ أَفْتَكَ فِي عِصْيَانِهِ.

٧. ٨٨٤٧. التَّكْلُفُ مِنْ أَخْلَاقِ الْمُنَافِقِينَ.

٨. ٨٨٤٨. إِنَّ اللَّهَ سُبْحَانَهُ أَمْرَ عِبَادَةً تَحْيِيرًا وَهَاهُمْ تَحْذِيرًا وَكَلَّفَ يَسِيرًا وَلَمْ يُكَلِّفْ عَسِيرًا وَأَعْطَى عَلَى الْقَلِيلِ كَثِيرًا وَلَمْ يُعْصِ مَعْلُوبًا وَلَمْ يُطْعَ مُكْرَهًا وَلَمْ يُرْسِلِ الْأَئِمَّاءَ لَعَيْاً وَلَمْ يُنْزِلِ الْكِتَابَ عَبَشًا وَمَا حَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا باطِلًا ذَلِكَ طَنْ الدِّينَ كَفَرُوا فَوْئِلَ لِلَّذِينَ كَفَرُوا مِنَ الْتَّارِ.

المتكلّم

٩. ٨٨٤٩. لِلْمُتَكَلِّمِ أَوْقَاتٌ.

١٠. ٨٨٥٠. لَقْدْ طِرَتْ شَكِيرًا وَهَدَرَتْ صَفِيرًا (سَفِيرًا).

الكامل

١١. ٨٨٥١. الْكَامِلُ مَنْ غَلَبَ جِدُّهُ هَزْلُهُ.

PERFECTION

8852. Perfection is in three things: Patience in calamities, piety in pursuits and fulfilling the needs of the seeker.

8853. Perfection [of what is desired] is non-existent in this world.

8854. You will never attain perfection until you rise above imperfection.

8855. From the perfection of a human being and the abundance of his merit is his own feeling of imperfection [in himself].

PLOTS

8856. One who is not cautious of [evil] plots before they occur, does not benefit from regret after their assault.

THE SAGACIOUS

8857. The foundation of a sagacious person is his intellect, his magnanimity is his character and his religion is his distinction.

8858. The sagacious person is one whose today is better than his yesterday and [one who] keeps blame away from himself [by not doing anything blameworthy].

الكمال

٨٨٥٢. الْكَمَالُ فِي ثَلَاثٍ الصَّبَرُ عَلَى التَّوَائِبِ
وَالتَّوْرُغُ فِي الْمَطَالِبِ وَإِسْعَافُ الطَّالِبِ.

٨٨٥٣. الْكَمَالُ فِي الدُّنْيَا مَفْهُودٌ.

٨٨٥٤. لَنْ تُدْرِكَ الْكَمَالَ حَتَّى تَرْقِيَ عَنِ النَّفْصِ.

٨٨٥٥. مِنْ كَمَالِ إِلَيْسَانِ وَوُفُورِ فَضْلِهِ إِسْتِبْشُعَارُ
بِنَفْسِهِ النُّفْصَانَ.

المكائد

٨٨٥٦. مَنْ لَمْ يَتَحَرَّزْ مِنَ الْمَكَائِيدِ قَبْلَ وُقُوعِهَا لَمْ
يَنْفَعُهُ الْأَسْفُ بَعْدَ هُجُومِهَا.

الكيس

٨٨٥٧. الْكَيْسُ أَصْنَلُهُ عَقْلُهُ وَمُرْءَتُهُ خُلْفُهُ وَدِينُهُ
حَسْبُهُ.

٨٨٥٨. الْكَيْسُ مَنْ كَانَ يَوْمَهُ حَيْرًا مِنْ أَمْسِهِ وَعَقْلُهُ
الَّدَمُ عَنْ نَفْسِهِ.

8859. The sagacious person is one who enlivens his virtues and kills off his vices by subduing his lust and his vain desires.

8860. The sagacious person is one who is inattentive towards others while expecting much from [and constantly judging] himself.

8861. The sagacious person is one who controls the reins of his lustful desires.

8862. The sagacious person is one who dons the garment of modesty and the armour of forbearance.

8863. The most sagacious person of all is one who loathes this world, cuts off his hope and aspiration from it, and turns his desire and expectation away from it.

8864. Verily the sagacious people are those who have loathing for this world and lower their eyes from its splendour; they turn their hearts away from it and yearn passionately for the everlasting abode.

8865. Verily the sagacious person is one who restrains his lustful desire and subdues his outburst in times of anger by quelling it.

8866. The sagacious person's friend is truth and his enemy is falsehood.

8867. Only he is sagacious who seeks forgiveness when he does wrong and regrets when he commits a sin.

8868. For the sagacious person there is admonition in everything.

٨٨٥٩. الْكَيْسُ مَنْ أَخْيَا فَضَائِلَهُ وَأَمَاتَ رَذَايْلَهُ
بِقَمْعِهِ شَهْوَتَهُ وَهَوَاهُ.

٨٨٦٠. الْكَيْسُ مَنْ كَانَ غَافِلًا عَنْ غَيْرِهِ وَلِنَفْسِهِ
كَثِيرٌ التَّقَاضِيُّ.

٨٨٦١. الْكَيْسُ مَنْ مَلَكَ عِنَانَ شَهْوَتِهِ.

٨٨٦٢. الْكَيْسُ مَنْ بَخْلَبَ الْحَيَاةَ وَأَدْرَغَ الْحَلْمَ.

٨٨٦٣. أَكْيَسُ الْأَكْيَاسِ مَنْ مَقْتَدَ دُنْيَاهُ وَقَطَعَ
مِنْهَا أَمْلَاهُ وَمُنْهَا وَصَرَفَ عَنْهَا طَمَعَهُ وَرَجَاهُ.

٨٨٦٤. إِنَّ الْأَكْيَاسَ هُمُ الَّذِينَ لِلْدُنْيَا مَقْتُوا وَأَعْيَنُهُمْ
عَنْ زَهْرَتِهَا أَعْمَضُوا وَقُلُوبُهُمْ عَنْهَا صَرُفُوا وَبِالدَّارِ
الْبَاقِيَّةِ تَوَهُوا.

٨٨٦٥. إِنَّ الْكَيْسَ مَنْ كَانَ لِشَهْوَتِهِ مَانِعًا وَلِنَزُورِهِ
عِنْدَ الْخَفِيَظَةِ وَاقِمًا قَامِعًا.

٨٨٦٦. الْكَيْسُ صَدِيقُهُ الْحَقُّ وَعَدُوُهُ الْبَاطِلُ.

٨٨٦٧. إِنَّمَا الْكَيْسُ مَنْ إِذَا أَسَاءَ إِسْتَغْفَرَ وَإِذَا
أَذْنَبَ نَدِمَ.

٨٨٦٨. لِلْكَيْسِ فِي كُلِّ شَيْءٍ إِنْعَاظٌ.

8869. Sagacity is [in] fearing Allah, the Glorified, eschewing the forbidden and improving one's Hereafter [through good deeds].

٨٨٦٩. الْكَيْسُ تَفْوِي اللَّهُ سُبْحَانَهُ وَتَجْنِبُ الْمَحَارِمِ
وَإِصْلَاحُ الْمَعَادِ.

8870. The most sagacious among you is the most pious among you.

٨٨٧٠. أَكْيَسُكُمْ أُورْعَمُكُمْ.

8871. The greatest sagacity is God-wariness.

٨٨٧١. أَكْيَسُ الْكَيْسِ التَّقْوَى.

8872. The determination and effort of the sagacious one is for the improvement of his Hereafter and for acquiring more provisions [for it].

٨٨٧٢. عَزِيزَةُ الْكَيْسِ وَجْدُهُ لِإِصْلَاحِ الْمَعَادِ
وَالإِسْتِكْثَارِ مِنَ الرِّزَادِ.

8873. The sagacious person is one who shortens his hopes.

٨٨٧٣. الْكَيْسُ مَنْ فَصَرَ آمَالَهُ.

8874. The sagacious person is one who knows himself and is sincere in his actions.

٨٨٧٤. الْكَيْسُ مَنْ عَرَفَ نَفْسَهُ وَأَخْلَصَ أَعْمَالَهُ.

8875. It is a sufficient sagacity for a person to recognize his own flaws.

٨٨٧٥. كَفْيَ بِالْمُرْءِ كَيْسًا أَنْ يَعْرِفَ مَعَايِهِ.

8876. It is a sufficient sagacity for a person to remain moderate in his goals and reasonable in his quests.

٨٨٧٦. كَفْيَ بِالْمُرْءِ كَيْسًا أَنْ يَفْتَصِدَ فِي مَآرِيهِ
وَيُجْمِلَ فِي مَطَالِيهِ.

8877. It is a sufficient sagacity for a person to overcome his vain desire and possess intelligence.

٨٨٧٧. كَفْيَ بِالْمُرْءِ كَيْسًا أَنْ يَعْلِبَ الْهَوَى وَيَمْلِكَ
النُّهُى.

8878. It is a sufficient sagacity for a person to discover his own flaws [instead of dwelling on the flaws of others] and be moderate in what he seeks.

٨٨٧٨. كَفْيَ بِالْمُرْءِ كَيْسًا أَنْ يَقْفَى عَلَى مَعَايِهِ
وَيَفْتَصِدَ فِي مَطَالِيهِ.

باب اللام

THERE IS NO GOD BUT ALLAH

لَا إِلَهَ إِلَّا اللَّهُ

8879. ‘There is no God but Allah’ is the declaration of faith, the first step towards good deeds and acquiring the pleasure of the Most Merciful, and a means of repelling Satan.

٨٨٧٩. لَا إِلَهَ إِلَّا اللَّهُ عَزِيزُ الْإِيمَانِ وَفَاتِحُ الْإِحْسَانِ
وَمَرْضَاةُ الرَّحْمَنِ وَمَدْحَرَةُ الشَّيْطَانِ.

VILENESS

اللُّؤْم

8880. Vileness is preferring the love of wealth over the delight of praise and commendation.

٨٨٨٠. الْكُلُومُ إِيشَارُ حُبِّ الْمَالِ عَلَى لَذَّةِ الْحَمْدِ
وَالشَّاءِ.

8881. Vileness is the opposite of all the virtues and the combination of all the vices, evils and lowly traits.

٨٨٨١. الْكُلُومُ مُضادٌ لِسَائِرِ الْفَضَالَاتِ وَجَامِعٌ لِجَمِيعِ
الرَّذَائِلِ وَالسَّوْءَاتِ وَالدُّنْيَا.

8882. The greatest vileness is praising the blameworthy.

٨٨٨٢. أَعْظَمُ الْكُلُومِ حَمْدُ الْمُذْمُومِ.

8883. Vileness is the foundation of evil.

٨٨٨٣. الْكُلُومُ أُسُّ الشَّرِّ.

8884. Vileness is the accumulator of dispraise.

٨٨٨٤. الْكُلُومُ جَمَاعُ الْمَذَامِ.

8885. Vileness necessitates deceit.

٨٨٨٥. الْكُلُومُ يُوجِبُ الْغَشَّ.

8886. Vileness is preferring wealth over people.

٨٨٨٦. الْكُلُومُ إِيشَارُ الْمَالِ عَلَى الرِّجَالِ.

8887. Vileness is ugly so do not make it your attire.

٨٨٨٧. الْكُلُومُ قَبِيجٌ فَلَا يَجْعَلُ لُبْسَكَ.

8888. Hastening punishment is one of the signs of vileness.

٨٨٨٨. مِنْ عَلَامَاتِ الْكُلُومِ تَعْجِيلُ الْعُقُوبَةِ.

8889. Betraying [one's] agreements is one of the signs of vileness.

٨٨٨٩. مِنْ عَلَامَاتِ اللُّؤْمِ الْعَدْرُ بِالْمُواثِيقِ.

8890. Being a bad neighbour is from the signs of vileness.

٨٨٩٠. مِنْ عَلَامَةِ اللُّؤْمِ سُوءُ الْجُوارِ.

8891. Slandering the righteous is one of the ugliest vile traits.

٨٨٩١. مِنْ أَفْبَحِ اللُّؤْمِ غَيْبَةُ الْأَحْيَاِرِ.

8892. It is from vileness for a person to preserve his wealth and sacrifice his dignity [instead].

٨٨٩٢. مِنَ اللُّؤْمِ أَنْ يَصْنُونَ الرَّجُلَ مَالَهُ وَيَنْذِلُ عِرْضَهُ.

8893. It is from the greatest vileness for a man to protect himself while surrendering his wife.

٨٨٩٣. مِنْ أَعْظَمِ اللُّؤْمِ إِحْرَازُ الْمَرْءَ نَفْسَهُ وَإِسْلَامُ عِرْسَتَهُ.

8894. Being ill-natured is from vileness.

٨٨٩٤. مِنَ اللُّؤْمِ سُوءُ الْخُلُقِ.

THE VILE

اللئيم

8895. When the vile one attains a position above his status, his condition changes [for the worse].

٨٨٩٥. الْكَلَّئِيمُ إِذَا بَلَغَ فَوْقَ مَقْدَارِهِ تَنَكَّرَتْ أَحْوَالُهُ.

8896. The vile one is harsh when he is approached entreatingly and becomes soft when he is berated.

٨٨٩٦. الْكَلَّئِيمُ يَجْفُفُ إِذَا اسْتُعْطِفَ وَيَلِينُ إِذَا عُنِّفَ.

8897. The vile person does not follow anyone except the one who is like him and he does not incline towards anyone but the one who is similar to him.

٨٨٩٧. الْكَلَّئِيمُ لَا يَتَبَعُ إِلَّا شَكْلَهُ وَلَا يَمِيلُ إِلَّا إِلَى مِثْلِهِ.

8898. No good is expected from a vile person, and no one is safe from his evil and secure from his ills.

٨٨٩٨. الْكَلَّئِيمُ لَا يُرْجَى حَيْرَةً وَلَا يُسْلَمُ مِنْ شَرِّهِ وَلَا يُؤْمَنُ مِنْ عَوَالِيهِ.

8899. The vile one dons the attire of dishonour and harms the freemen.

٨٨٩٩. اللَّئِيمُ يُنْدِعُ الْعَارَ وَيُؤْذِي الْأَحْرَارَ.

8900. The vile one considers his favours as debts that he will demand repayment for [in the future].

٨٩٠٠. اللَّئِيمُ يَرَى سَوَالِفَ إِحْسَانِهِ دِينًا لَهُ يَعْتَضِيهِ.

8901. The vile one is such that when he needs you he puts you in difficulty, and when you need him he torments you.

٨٩٠١. اللَّئِيمُ إِذَا احْتَاجَ إِلَيْكَ أَجْفَاكَ وَإِذَا احْتَجْتَ إِلَيْهِ عَنَّاكَ.

8902. Be cautious of the vile one when you honour him, and the depraved one when you bring him forward, and the lowly one when you raise him.

٨٩٠٢. إِحْذِرِ اللَّئِيمَ إِذَا أَكْرَمْتَهُ وَالرَّذِيلَ إِذَا قَدَّمْتَهُ
وَالسِّقْلَةَ إِذَا رَعَّتَهُ.

8903. The vile one spares no effort in seeking evil vengeance for the wrong that has been done to him.

٨٩٠٣. اللَّئِيمُ يُغْلِي هَمَّتَهُ فِيمَا جُنِيَ عَلَيْهِ مِنْ طَلْبِ
سُوءِ الْمَكَافَةِ.

8904. Beware of depending on the vile one, for indeed he forsakes the one who depends on him.

٨٩٠٤. إِيَّاكَ أَنْ تَعْتَمِدَ عَلَى اللَّئِيمِ فَإِنَّهُ يَنْذُلُ مِنْ
اعْتَمَدَ عَلَيْهِ.

8905. The most difficult objective is seeking that which is in the possession of the vile ones.

٨٩٠٥. أَصْبَعُ الْمَرَامِ طَلَبُ مَا فِي أَيْدِيِ اللَّيْلَامِ.

8906. The vile ones are the most patient physically [but are weakest in spirit].

٨٩٠٦. اللَّيْلَامُ أَصْبَرُ أَجْسادًاً.

8907. The vile one has no magnanimity.

٨٩٠٧. اللَّئِيمُ لَا مُرْوَةَ لَهُ.

8908. The vile person is never ashamed.

٨٩٠٨. اللَّئِيمُ لَا يَسْتَحْيِي.

8909. The vile person is one who puts a lot of obligation [on others when he does any good to them].

٨٩٠٩. اللَّئِيمُ مَنْ كَثُرَ إِمْتَانَهُ.

8910. The vile one is such that when he has

٨٩١٠. اللَّئِيمُ إِذَا قَدَرَ أَفْحَشَ وَإِذَا وَعَدَ أَخْلَفَ.

the power, he commits atrocities and when he makes a promise, he breaks it.

8911. The vile one is such that when he gives, he does begrudgingly and when he is given something, he is ungrateful.

8912. When you come upon vile [and miserly] people then give the excuse of fasting [so that you may leave them without partaking of a meal].

8913. When the vile one attains a position above his status, his condition changes [for the worse].

8914. When the vile one increases his reverence for you then increase your scorn for him.

8915. The authority of a vile person manifests his evil traits and flaws.

8916. The dominion of the vile is the humiliation of the honourable.

8917. The ascendancy the vile ones is from the calamities of the times.

8918. The one who seeks good from vile people is deprived of it.

8919. The triumph of a vile person leads to destruction.

8920. The triumph of vile people leads to haughtiness and defiance.

8921. The shadow [and patronage] of the vile ones is [an] endemic adversity.

٨٩١١. الْلَّئِيمُ إِذَا أُعْطِيَ حَقًّا وَإِذَا أُعْطِيَ جَحَدًا.

٨٩١٢. إِذَا حَلَّتِ بِاللَّيْمَ فَاعْتَلَنِ بِالصَّبَبَامِ.

٨٩١٣. إِذَا بَكَعَ اللَّئِيمُ فَوْقَ مِقْدَارِهِ تَنَكَّرَثُ أَحْوَالُهُ.

٨٩١٤. إِذَا زَادَكَ اللَّئِيمُ إِجْلَالًا فَزَدْهُ إِدْلَالًا.

٨٩١٥. دَوْلَةُ اللَّئِيمِ تَكْسِفُ مَسَاوِيَهُ وَمَعَايِيَهُ.

٨٩١٦. دَوْلَةُ اللَّيْمَ مَدَدَّةُ الْكَرَامِ.

٨٩١٧. دُولُ اللَّيْمَ مِنْ نَوَائِبِ الْأَيَامِ.

٨٩١٨. طَالِبُ الْخَيْرِ مِنَ اللَّيْمَ مَحْرُومٌ.

٨٩١٩. ظَفَرُ اللَّئِيمِ يُرْدِي.

٨٩٢٠. ظَفَرُ اللَّيْمَ تَجْهِزُ وَطُعْيَانُ.

٨٩٢١. ظِلُّ اللَّيْمَ نَكِدٌ وَبِيٌّ.

8922. The habit of vile people is to repay good with evil.

.٨٩٢٢ عادة اللئام المكافأة بالقبيح عن الإحسان.

8923. The habit of vile people is denial [the blessings they have been given].

.٨٩٢٣ عادة اللئام الجحود.

8924. The habit of vile people is ugly slander [and backbiting].

.٨٩٢٤ عادة اللئام قبح الواقعية.

8925. Harming honourable and liberated people is the habit of the vile and ignorant ones.

.٨٩٢٥ عادة اللئام والأغمار أذية الكرام والأحرار.

8926. The honour of a vile person is humiliation and the deviation of the intellect is the worst deviation.

.٨٩٢٦ عز اللئيم مذلة وضلال العقل أشد ضلالة.

8927. Flee as far as you can from the foolish, vile one.

.٨٩٢٧ فروا كل الغراري من اللئيم الأحمق.

8928. The poverty of the honourable one is better than the wealth of the vile one.

.٨٩٢٨ فاقة الگريم أحسن من غباء اللئيم.

8929. Absence of vile people is a [source of] comfort for the people.

.٨٩٢٩ فقد اللئام راحة الأنام.

8930. Every time the rank of a vile person is raised, the people around him diminish, whereas the honourable one is the opposite of this.

.٨٩٣٠ كلما ارتقعت زينة اللئيم نقص الناس عنده والگريم ضد ذلك.

8931. One who is vile, [the occasion of] his birth is evil.

.٨٩٣١ من لؤم ساء ميلاده.

8932. One who needs something from the vile ones has indeed been forsaken.

.٨٩٣٢ من كانت له إلى اللئام حاجة فقد خذل.

8933. Hard-heartedness is from the traits of the vile ones.

.٨٩٣٣ من اللئام تكون القسوة.

8934. The one who accompanies vileness is censured.

.٨٩٣٤ مصاحب اللؤم مذموم.

8935. The withholding of the honourable one is better than the granting of the vile one.

.٨٩٣٥ مَنْعُ الْكَرِيمِ أَحْسَنُ مِنْ إِعْطَاءِ اللَّئِيمِ.

8936. The vile one is recognized by [his] evil action, ugly character and blameworthy miserliness.

.٨٩٣٦ يُسْتَدَلُ عَلَى اللَّئِيمِ بِسُوءِ الْفِعْلِ وَقُبْحِ الْخُلُقِ وَذَمِيمِ الْبُحْلِ.

8937. The practice of the vile ones is denial.

.٨٩٣٧ سُنَّةُ الْلَّيَامِ الْجَحْوُدُ.

CONFUSION

اللَّبْس

8938. There is nothing after clarification but confusion.

.٨٩٣٨ مَا بَعْدَ التَّبَيِّنِ إِلَّا اللَّبْسُ.

MILK

اللَّبَن

8939. Milk is one of the two meats.

.٨٩٣٩ الْلَّبَنُ أَحَدُ الْحَمَّيْنِ.

THE STUBBORN

اللَّجُوح

8940. The stubborn one has no [valid] opinion.

.٨٩٤٠ الْلَّجُوحُ لَا رَأْيٌ لَهُ.

8941. The stubborn one has no planning.

.٨٩٤١ لَيْسَ لِاللَّجُوحِ تَدْبِيرٌ.

8942. Never argue with a stubborn person in a gathering.

.٨٩٤٢ لَا تُخَارِي الْلَّجُوحَ فِي مَجْمِعٍ.

8943. A stubborn person has no [valid] opinion.

.٨٩٤٣ لَا رَأْيٌ لِلَّجُوحِ.

STUBBORNNESS

اللجاج

8944. Stubbornness causes its rider to stumble.

٨٩٤٤ . اللجاج يُكْبِرُ بِرَاكِبِهِ.

8945. Stubbornness gives rise to hostilities and kindles rancour in the hearts.

٨٩٤٥ . اللجاج يُتَنَجِّحُ الْمُخْرَبَ وَيُوَغِّرُ الْقُلُوبَ.

8946. Stubbornness is the most harmful of all things in this life and the next.

٨٩٤٦ . اللجاج أَكْثَرُ (أَكْبِرُ) الْأَسْبَابِ مَضَرًّا فِي الْعَاِدِلِ وَالْأَجِلِ.

8947. Beware of blameworthy stubbornness, for indeed it provokes hostilities.

٨٩٤٧ . إِيَّاكَ وَمَدْمُومَ اللجاج فَإِنَّهُ يَثْبِرُ الْمُخْرَبَ.

8948. Stubbornness is ill-fated.

٨٩٤٨ . اللجاج شُؤُمٌ.

8949. Stubbornness is the seed of evil.

٨٩٤٩ . اللجاج بَذْرُ الشَّرِّ.

8950. Stubbornness tarnishes the soul.

٨٩٥٠ . اللجاج يَشِينُ النَّفْسَ.

8851. Stubbornness is the provoker of hostilities.

٨٩٥١ . اللجاج مُثَارُ الْمُخْرَبِ.

8952. Stubbornness causes its rider to fall off.

٨٩٥٢ . اللجاج يَنْبُو بِرَاكِبِهِ.

8953. Stubbornness is the symbol of destruction [and ruin].

٨٩٥٣ . اللجاج عُنْوَانُ الْعَطَبِ.

8954. Stubbornness is followed by detriment.

٤ . اللجاج يَعْقِبُ الصُّرُّ.

8955. Stubbornness corrupts opinion.

٨٩٥٥ . اللجاج يُفْسِدُ الرَّأْيِ.

8956. Stubbornness brings to a person that which he is not in need of.

٨٩٥٦ . اللجاج تُورِثُ مَا لَيْسَ لِلْمُرِئِ إِلَيْهِ حَاجَةً.

8957. The fruit of stubbornness is ruin.

٨٩٥٧ . ثَمَةُ اللجاج الْعَطَبُ.

8958. The rider of stubbornness is exposed to affliction.

٨٩٥٨ . رَاكِبُ اللجاج مُتَعَرَّضٌ لِلْبَلَاءِ.

8959. Stubbornness is the cause of turmoil [and war].

٨٩٥٩. سَبَبُ الْمُيَاجِ الْلَّجَاجُ.

8960. Stubbornness may bring about that which a person is not in need of.

٨٩٦٠. قَدْ ثُورِثَ الْلَّجَاجُ مَا لَيْسَ لِلْمُرْءَ إِلَيْهِ حَاجَةً.

8961. There is no mount more insubordinate than stubbornness.

٨٩٦١. لَا مَرْكَبٌ أَجْمَعُ مِنَ الْلَّجَاجِ.

IMPORTUNITY

الإِلْحَاج

8962. Importunity is an inviter of deprivation.

٨٩٦٢. الْإِلْحَاجُ دَاعِيَةُ الْحِرْمَانِ.

8963. Importunity is enough as a [reason for] deprivation.

٨٩٦٣. كَفْيٌ بِالْإِلْحَاجِ مُخْرِجًا.

8964. Excessive importunity leads to refusal.

٨٩٦٤. كَثْرَةُ الْإِلْحَاجِ تُوَجِّبُ الْمُنْعَنَ.

8965. The excessive importunity of a man leads to his deprivation.

٨٩٦٥. كَثْرَةُ إِلْحَاجِ الرَّجُلِ تُوَجِّبُ حِرْمَانَهُ.

8966. One whose importunity increases gets deprived.

٨٩٦٦. مَنْ كَثَرَ إِلْحَاجُهُ حُرِمَ.

8967. One who is importunate in asking irritates [people].

٨٩٦٧. مَنْ أَلْحَى فِي السُّؤَالِ أَبْرَأَ.

8968. One who is importunate in asking gets deprived.

٨٩٦٨. مَنْ أَلْحَى فِي السُّؤَالِ حُرِمَ.

8969. One who is importunate in his asking invites his own deprivation.

٨٩٦٩. مَنْ أَلْحَى فِي سُؤَالِهِ ذَعَا إِلَى حِرْمَانِهِ.

IMPORTANT EVENTS

الملاحم

8970. One who understands the times [in which he lives] does not neglect to prepare

٨٩٧٠. مَنْ عَرَفَ الْأَيَامَ لَمْ يَغْفُلْ عَنِ الْإِسْتِعْدَادِ.

[for what is to come].

8971. One who is crippled by the hardship of the times is raised by the assistance of the noble-minded ones.

8972. How quick the hours pass in the day and how fast the days pass in the month and how quick the months pass in the year and how fast the years pass in the lifetime!

8973. Days are the pages of your lifetime so eternize [or bind] them with your best deeds.

8974. Hours are the lurking place of banes.

8975. Hours plunder lifetimes.

8976. The passing of days brings the benefit of experiences.

8977. Hours diminish lifetimes.

8978. The passing of days reveals the hidden secrets.

8979. Verily you are only [the sum total of] a fixed number of days, and every day that passes you by takes a piece of you with it, so reduce your desires and be moderate in your earning.

8980. Verily the previous generations were only wiped out by the alternation of movements and stillness.

8981. The early morning hours of Saturdays and Thursdays are a blessing.

.٨٩٧١. مَنْ أَقْعَدْتُهُ نِكَاثِيَّةُ الْأَيَّامِ أَفَاقَتْهُ مَعْوَنَةُ الْكِرَامِ.

.٨٩٧٢. مَا أَسْرَعَ السَّاعَاتِ فِي الْأَيَّامِ وَأَسْرَعَ الْأَيَّامِ فِي الشُّهُورِ وَأَسْرَعَ الشُّهُورَ فِي السَّنَةِ وَأَسْرَعَ السَّنَةِ فِي الْعُمَرِ!

.٨٩٧٣. الْأَيَّامُ صَحَافُ آجَالُكُمْ فَخَلَدُوهَا (فَجَلَدُوهَا) أَحْسَنَ أَعْمَالِكُمْ.

.٨٩٧٤. الْسَّاعَاتُ مُكْمِنُ الْآفَاتِ.

.٨٩٧٥. الْسَّاعَاتُ تَنْهَيُ الْأَعْمَارَ (الْأَجَالَ).

.٨٩٧٦. الْأَيَّامُ تُفِيدُ التَّجَارِبَ.

.٨٩٧٧. الْسَّاعَاتُ تَنْقَصُ الْأَعْمَارَ.

.٨٩٧٨. الْأَيَّامُ تُوضِّحُ السَّرَّائِرَ الْكَامِنَةَ.

.٨٩٧٩. إِنَّمَا أَنْتَ عَدَدُ أَيَّامٍ فَكُلُّ يَوْمٍ يَمْضِي عَلَيْكَ يَمْضِي بِعَصْبَكَ فَخَفِضْ فِي الْطَّلَبِ وَأَجْلَنْ فِي الْمُكْتَسِبِ.

.٨٩٨٠. إِنَّمَا أَبَادَ الْقُرُونَ تَعَاقُبُ الْحَرَكَاتِ وَالسُّكُونِ.

.٨٩٨١. بَكْرُ السَّبْتِ وَالْحَمِيسِ بَرَكَةٌ.

8982. The era of the just [ruler] is the best of eras.

.٨٩٨٢ زَمَانُ الْعَادِلِ خَيْرُ الْأَزْمَنَةِ.

8983. Verily your moments are portions of your life, so do not pass your time except in that which will save you [in the Hereafter].

.٨٩٨٣ إِنَّ أَوْقَاتَكَ أَجْزَاءُ عُمُرِكَ فَلَا تُنْفِدْ (فَلَا تُنْفِدْ) لَكَ وَقْتًا إِلَّا فِيمَا يُنْجِيكَ (في غَيْرِ مَا يُنْجِيكَ).

8984. In every instance there is an action [that should be performed].

.٨٩٨٤ فِي كُلِّ وَقْتٍ عَمَلٌ.

8985. There will come a time upon the people when nothing of the Qur'an will remain except its written text, and nothing of Islam [will remain] but its name; on that day their masjids will be marvellously constructed buildings, but will be empty of (or desolate with regards to) guidance.

.٨٩٨٥ يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْهُهُ وَلَا مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ مَسَاجِدُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنْ الْبَنِي (الْبَنِي) خَالِيَةٌ (خَرَابٌ) عَنِ الْهُدَى.

8986. A time will come upon the people when none will be given a high position except the slanderer, none will be deemed witty except the corrupt and none will be regarded as weak but the just. People will consider charity as a loss, keeping ties with near relatives as an obligation and worship as a means of gaining superiority over people. Vain desires will overcome them and guidance will disappear from among them.

.٨٩٨٦ يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُقَرَّبُ فِيهِ إِلَّا الْمَاحِلُ وَلَا يُسْتَأْنِفُ فِيهِ إِلَّا الْفَاجِرُ وَلَا يُضَعَّفُ فِيهِ إِلَّا الْمُبِصِّفُ يَعْدُونَ الصَّدَقَةَ عُرْمًا وَصِلَةَ الرَّحِيمِ مَنَا وَالْعِبَادَةَ أَسْتَطَالَةً عَلَى النَّاسِ وَيَظْهَرُ عَلَيْهِمُ الْمَوْى وَيَغْفِي بَيْنَهُمُ الْهُدَى.

8987. The camel growls after its silence, and time pounces [attacking] like a rapacious beast of prey.

.٨٩٨٧ هَدَرَ فَنِيقُ الْبَاطِلِ بَعْدَ كَظُومٍ وَصَالَ الدَّهْرُ صِيَالَ السَّبْعِ الْعَفُورِ.

8988. By the One who split the seed and created humankind, there will surely come forth amongst you a community that will strike the heads on the interpretation of the Qur'an just as Muhammad (s) began

.٨٩٨٨ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَى النَّسَمَةَ لَيَظْهَرَنَّ عَلَيْكُمْ قَوْمٌ يَضْرِبُونَ الْهَامَ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا بَدَأَكُمْ مُحَمَّدٌ عَلَى تَنْزِيلِهِ دُلُكُمْ حُكْمٌ مِنَ الرَّحْمَنِ عَلَيْكُمْ فِي آخِرِ الزَّمَانِ.

[conveying to you] its revelation, this is the decree from the Most Merciful upon you in the end of days.

8989. Do not plunge into the surge (or fire) of sedition that comes your way, and move away from its path while opening up the middle of the road for it [to pass].

8990. He will direct desires towards guidance when [people] will have turned guidance towards desires, and he will turn his opinion towards the Qur'an when they turn the Qur'an towards their opinions.

8991. You have forgotten what you were reminded of and felt safe from that which you were warned about, so your opinion has gone astray and your affair has dispersed.

8992. Do you see (or observe) anyone other than a poor man suffering poverty, or a rich man who shows ingratitude in return for the blessings that Allah has bestowed on him, or a miser who denies the right of Allah in order to increase his wealth, or an unruly person who closes his ears [as if he is deaf] to all [wise] counsel.

8993. By the One who sent Muhammad (s) with the Truth, you will verily be mixed [and shaken] a complete mixing, and sifted a total sieving and fully mixed as by a ladle in a cooking pot, until those who are low from among you become high and the high ones become low, and those who have fallen behind will come forward and those who are in front will fall behind.

٨٩٨٩. لَا تَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ قَوْرِ (نَارِ) الْفِتْنَةِ
وَأَمِطُوا عَنْ سَنَّهَا وَخَلُوا قَصْدَ السَّبَيْلِ لَهَا.

٨٩٩٠. يَعْطِفُ الْمَوْى عَلَى الْهُدَى إِذَا عَطَّافُوا الْهُدَى
عَلَى الْهُوَى وَيَعْطِفُ الرَّأْيُ عَلَى الْقُرْآنِ إِذَا عَطَّافُوا
الْقُرْآنَ عَلَى الرَّأْيِ.

٨٩٩١. نَسِيْتُمْ مَا ذُكِّرْتُمْ وَأَمِنْتُمْ مَا حُذِّرْتُمْ فَهَاهَا
عَلَيْكُمْ رَأْيُكُمْ وَتَشَيَّتْ عَلَيْكُمْ أَمْرُكُمْ.

٨٩٩٢. هَلْ تَنْظُرُ (تُبَصِّرُ) إِلَّا فَقِيرًا يُكَابِدُ فَقْرًا أَوْ
عَنِيًّا بَدَلَ نِعَمَ اللَّهِ كُفُرًا أَوْ بَخِيلًا إِنْخَذَ الْبُحْلُ بِحَقِّ اللَّهِ
وَفَرًا أَوْ مُتَمَرِّدًا كَانَ بِأَذْنِيهِ عَنْ سَمَاعِ (سَمْعِ الْمَوَاعِظِ)
الْحِكْمَةِ وَفَرًا.

٨٩٩٣. وَالَّذِي بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
بِالْحَقِّ لِتَبَلَّلَنَّ بِلَبْلَةً وَلِتَغَرِّلَنَّ غَرَبَلَةً وَلِتَسَاطُنَ سَوْطَ
الْقِدْرِ حَتَّى يَعْلُو أَسْفَلَكُمْ أَعْلَامُكُمْ وَأَعْلَامُكُمْ أَسْفَلَكُمْ
وَلَيَسْبِقُنَّ سَابِقُونَ كَانُوا قَصْرُوا وَلَيُقْصِرُنَّ سَابِقُونَ كَائِنُوا
سَبَقُوا.

8994. The masses are not reformed except by justice.

8995. It was said to him ('a): Verily nothing can reform the people of Kufa except the sword. To this he ('a) replied: If nothing but my destruction reforms them then may Allah not reform them!

8996. The bane of the masses is disobedience [to the rightful ruler].

8997. How many an owner of great wealth has been turned into a lowly pauper by [the passage of] time.

8998. How will you remain in your current state when time is [in the process of] transforming you?!

8999. One who blames [the vicissitudes of] time, his blame will be lengthy.

9000. People do not say about anything, "[what a great] blessing!" except that time has hidden a bad day for it.

9001. Verily you are [living] in an age when those who speak about the truth are few, and tongues are weary of uttering the truth, and those who stick to the truth are humiliated. The people of this time are engaged in disobedience and make peace with each other upon treachery [and deceit]. Their youths are violent [and wicked] while their elders are sinful. Their scholars are hypocrites and their speakers are deviants. Their young do not respect the elderly and their rich do not support the poor.

٨٩٩٤. الرَّعْيَةُ لَا يُصْلِحُهَا إِلَّا الْعَدْلُ.

٨٩٩٥. قيل له . عَلَيْهِ السَّلَامُ : إِنَّ أَهْلَ الْكُوفَةِ لَا يُصْلِحُهُمْ إِلَّا السَّيْفُ فَقَالَ . عَلَيْهِ السَّلَامُ : إِنْ مَمْ يُصْلِحُهُمْ إِلَّا إِفْسَادِي فَلَا أَصْلَحُهُمْ اللَّهُ.

٨٩٩٦. آفَةُ الرَّعْيَةِ مُخَالَفَةُ الطَّاعَةِ.

٨٩٩٧. كُمْ مِنْ ذِي ثَرَوَةٍ خَطِيرٍ صَيَرَ الدَّهْرُ فَقِيرًا حَقِيرًا.

٨٩٩٨. كَيْفَ تَبْقُى عَلَى حَالِتِكَ وَالدَّهْرُ فِي إِحَالَتِكَ؟!

٨٩٩٩. مَنْ عَنَّبَ عَلَى الدَّهْرِ طَالَ مَعْنَبُهُ.

٩٠٠٠. مَا قَالَ النَّاسُ لِشَيْءٍ طُوفِي إِلَّا وَقَدْ حَبَّأَ لَهُ الدَّهْرُ يَوْمَ سُوءٍ.

٩٠٠١. إِنَّكُمْ فِي رَمَانِ الْقَائِلِ فِيهِ بِالْحَقِّ قَلِيلٌ وَالْإِسَانُ فِيهِ عَنِ الصِّدْقِ كَلِيلٌ وَاللَّازِمُ فِيهِ لِلْحَقِّ ذَلِيلٌ. أَهْلُهُ مُتَعَكِّفُونَ عَلَى الْعِصْيَانِ مُضْطَلُّوْهُنَّ عَلَى الإِدْهَانِ فَتَاهُمْ عَارِمٌ وَشَيْحُهُمْ آثِمٌ وَعَالَمُهُمْ مُنَافِقٌ وَقَارِبُهُمْ مُنَارِقٌ لَا يُعَظِّمُ صَغِيرُهُمْ كَبِيرُهُمْ وَلَا يَعُولُ غَنِيُّهُمْ فَقِيرُهُمْ.

٩٠٢. إِنَّكُمْ سَتُعْرَضُونَ عَلَى سَيِّئِ وَالْبَرَائَةِ مِنِي
فَسُبُّونِي وَإِيَّاكُمْ وَالْبَرَائَةِ مِنِي.

٩٠٣. قَدْ أَصْبَحْنَا فِي زَمَانٍ عَنُودٍ وَدَهْرٍ كَثُودٍ يُعْدُ
فِيهِ الْمُحْسِنُ مُسِيَّاً وَيَزْدَادُ الظَّالِمُ فِيهِ عُثُورًا.

٩٠٤. قَدْ تَوَاهَّى النَّاسُ عَلَى الْفَجُورِ وَهَاجَرُوا عَلَى
الدِّينِ وَحَابُّوا عَلَى الْكِدْبِ وَتَبَاعَضُوا عَلَى الصَّدْقِ.

٩٠٥. قَاتَّلُوا اللَّهَ تَقْيَةً مَنْ أَنْصَبَ الْخَوْفُ بِدَنَةٍ
وَأَسْهَرَ التَّهَجُّدُ غَرَارَ نُؤْمِنِهِ وَأَطْمَأَ الرَّجَاءَ هَوَاجِرَ يَوْمَهِ.

٩٠٦. فِيَا عَجَبَا وَمَالَى لَا أَعْجَبُ مِنْ حَطَاءِ هَذِهِ
الْأُمَّةِ (الْفَرْقِ) عَلَى اخْتِلَافِ حُجَّجِهَا فِي دِيَانَاهَا
(دِينِهَا) لَا يَقْنَصُونَ أَثْرَ نَبِيٍّ وَلَا يَقْتَدُونَ بِعَمَلِ وَصِيٍّ
وَلَا يُؤْمِنُونَ بِعَيْبٍ وَلَا يَعْفُونَ عَنْ عَيْبٍ يَعْمَلُونَ فِي
الشُّبَهَاتِ وَبَسِيرُونَ فِي الشَّهَوَاتِ الْمَعْرُوفُ فِيهِمْ مَا
عَرَفُوا وَالْمُنْكَرُ عِنْدُهُمْ مَا أَنْكَرُوا مَفْرَغُهُمْ فِي الْمَعْضَلَاتِ
إِلَى أَنْفُسِهِمْ وَتَعْوِيلُهُمْ فِي الْمِهَمَاتِ عَلَى آرَائِهِمْ كَأَنَّ
كُلَّاً (كُلُّ اُمْرِيٍّ) مِنْهُمْ إِمَامٌ نَفْسِهِ قَدْ أَخَدَ فِيمَا يَرَى
بَعْزٌ وَثِيقَاتٌ بَيْتَنَاتٌ وَلَا أَسْبَابٌ مُحْكَمَاتٌ.

his own leader, even though he has formed his opinion without turning to reliable sources and strong proofs.

9007. Indeed, you have again reverted to the position of the Bedouin Arabs after migration [to Islam] and have become [divided into] different parties after once being closely united.

9008. Indeed those who [would] remember and remind [the people about Allah] have left you and only those who forget [Allah and the Day of Resurrection] and cause others to forget have remained behind.

9009. Indeed the reins of destruction are dragging you and locks of darkness [and malice] lay fixed on your hearts.

9010. Indeed you have become devoted to one another in the love of this transient world and the rejection of the Hereafter.

9011. Indeed the religion of one among you has become like the licking of his tongue, [or like] the hobby that is pursued by one who is free from his work and has gained the approval of his master.

9012. They have plunged into the seas of temptations and have taken to innovation rather than following the practices of the Prophet, and they have gone deep into ignorance while abandoning knowledge.

9013. Do not lose hope in time when it withholds, and do not rely upon it when it gives, and always be extremely cautious of it.

٩٠٠٧. قَدْ صِرْتُمْ بَعْدَ الْهِجْرَةِ أَعْرَابًا وَبَعْدَ الْمَوَالَةِ أَحْزَابًا.

٩٠٠٨. قَدْ ذَهَبَ مِنْكُمُ الظَّاهِرُونَ وَالْمُتَدَكِّرُونَ وَبَقَيَ النَّاسُونَ وَالْمُتَنَسِّونَ.

٩٠٠٩. قَدْ قَادَتُكُمْ أَرْمَةُ الْحَيْنِ وَاسْتَعْلَقَتْ عَلَى قُلُوبِكُمْ أَفْقَالُ الرَّيْنِ.

٩٠١٠. قَدْ تَصَافَيْتُمْ عَلَى حُبِّ الْعَاجِلِ وَرُضِّيَ الْأَجِلِ.

٩٠١١. قَدْ صَارَ دِينُ أَحَدِكُمْ لُعْنةً عَلَى لِسَانِهِ صَنَيعٌ مَّنْ فَرَغَ مِنْ عَمَلِهِ وَأَحْزَرَ رِضْيَ سَيِّدِهِ.

٩٠١٢. قَدْ خَاضُوا بِحَارِ الْفَتَنِ وَأَخْدُوا بِالْبِدَعِ دُونَ السُّنَنِ وَتَوَعَّلُوا الْجَهَنَّمَ وَاطَّرُحُوا الْعِلْمَ.

٩٠١٣. لَا تَيَأسْ مِنَ الزَّمَانِ إِذَا مَنَعَ وَلَا تَثْقِي بِهِ إِذَا أُعْطَى وَكُنْ مِنْهُ عَلَى أَعْظَمِ الْخَدَرِ.

9014. Verily time will pass for those who remain [in this world] just as it passed for those gone by. That which has gone shall not return and that which is in it will not remain forever. Its later deeds are the same as the former ones. Its affairs try to excel each another and its banners follow each other. Its companion is never separated from hardship, annihilation, pillage and war.

9015. Verily time has its bow stretched [and ready], and its arrow does not miss, and its wound does not heal. It afflicts the healthy with sickness and the [one who is] safe with destruction.

9016. Time is responsible for the separation of loved ones.

9017. An hour of humiliation is not compensated for by a lifetime of honour.

9018. Be flexible with time when it submits itself to you and do not put anything in danger out of hope for gaining more [than it].

9019. Time has indeed made its gratitude incumbent on the one who attains what he seeks.

9020. Time wears out the bodies, renews hopes, brings death closer and takes aspirations further away.

9021. Time consists of two days: a day for you and a day against you, so when it is for you then do not become vain and ungrateful, and when it is against you then have patience.

٩٠١٤. إِنَّ الدَّهْرَ يَجْرِي بِالْباقِينَ كَجَرْبِهِ بِالْماضِينَ مَا يُعْوَدُ مَا قَدْ وَلَى وَلَا يَقْنِى سَرْمَدًا مَا فِيهِ آخِرُ فِعَالِهِ كَأَوْلَهِ مُتَسَابِقَةً أُمُورًا مُتَظاهِرَةً أَعْلَامًا لَا يَنْفَلُ مُصَاحِبُهُ مِنْ عَنَاءٍ وَفَنَاءٍ وَسَلَبٍ وَحَرَبٍ.

٩٠١٥. إِنَّ الدَّهْرَ مُؤْتَرٌ قَوْسَهُ لَا تَخْطِيءُ سِهَامُهُ وَلَا تُؤْسَى حِرَاحُهُ يَرْمِي الصَّحِيحَ بِالسَّقَمِ وَالتَّاجِي بِالْعَطَبِ.

٩٠١٦. الدَّهْرُ مُوكَلٌ بِتَشْتِيتِ الْأَلَافِ.

٩٠١٧. سَاعَةٌ دُلُّ لَا تَنْفِي بِعَزِّ الدَّهْرِ.

٩٠١٨. سَاهِلِ الدَّهْرِ مَا ذَلَّ لَكَ قُعُودًا وَلَا تُخَاطِرْ بِشَيْءٍ رَجَاءً أَكْثَرَ مِنْهُ.

٩٠١٩. قَدْ أَوْجَبَ الدَّهْرُ شُكْرَهُ عَلَى مَنْ بَلَغَ سُؤْلَهُ.

٩٠٢٠. الْدَّهْرُ يُثْلِقُ الْأَبْدَانَ وَيُجَدِّدُ الْآمَالَ وَيُدْنِي الْمَيَّاهَ وَيُبَايِعُ الْأُمَمِيَّةَ.

٩٠٢١. الْدَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ إِذَا كَانَ لَكَ فَلَا تَبْطَرْ وَإِذَا كَانَ عَلَيْكَ فَاصْطَبِرْ.

9022. Time has two states: destruction and bestowal; that which it destroys does not return and that which it bestows does not last.

9023. Verily time is an enemy who is not shown enmity, a [chosen] judge who is not unjust and a fighter who has not [and cannot be] fought.

9024. One who resists time is compelled by it and one who submits to it is not safe [from it].

9025. The age of the tyrant [ruler] is the worst of ages.

9026. Every day is driving towards its morrow.

9027. Calamities are born from the passage of time.

9028. There is no guarantee on time.

9029. One is neither safe from the passage of time nor secure from the calamities of the days.

9030. It behoves the one who knows about time not to feel secure from its adversities and vicissitudes.

9031. Obedience is the shield of the masses and justice is the shield of the [rulers of] nations.

9032. So the hearts are heedless of right guidance, too hard to accept their [good] fortune, traversing on the wrong paths as

٩٠٢٢. الْدَّهْرُ ذُو حَالَتَيْنِ: إِبَادَةٌ وَإِفَادَةٌ فَمَا أَبَادَهُ فَلَا رَجْعَةَ لَهُ وَمَا أَفَادَهُ فَلَا بَقَاءَ لَهُ.

٩٠٢٣. إِنَّ الدَّهْرَ لَحَصْمٌ عَيْرُ مَخْصُومٍ وَمُخْتَكِمٌ عَيْرُ ظُلُومٍ وَمُخَارِبٍ عَيْرُ مَخْرُوبٍ.

٩٠٢٤. مَنْ عَانَدَ الزَّمَانَ أَزْعَمَهُ وَمَنِ اسْتَسْلَمَ إِلَيْهِ مَسْلَمٌ.

٩٠٢٥. زَمَانُ الْجَائِرِ شُرُّ الْأَزْمَنَةِ.

٩٠٢٦. كُلُّ يَوْمٍ يَسْعُقُ إِلَى غَدِهِ.

٩٠٢٧. مِنَ السَّاعَاتِ تَوْلُدُ الْآفَاتِ.

٩٠٢٨. لَا ضَمَانٌ عَلَى الزَّمَانِ.

٩٠٢٩. لَا يَأْمُنُ أَحَدٌ صُرُوفَ الزَّمَانِ وَلَا يَسْلَمُ مِنْ نَوَافِرِ الْأَيَامِ.

٩٠٣٠. يَتَنَبَّغِي لِمَنْ عَرَفَ الزَّمَانَ أَنْ لَا يَأْمُنَ الصُّرُوفَ وَالغَيْرَ.

٩٠٣١. الطَّاعَةُ جُنَاحُ الرَّعْبِيَّةِ وَالْعَدْلُ جُنَاحُ الدُّولِ.

٩٠٣٢. قَالَ قُلُوبُ لَا هِيَةٌ مِنْ رُشْدِهَا قَاسِيَةٌ عَنْ حَظِّهَا سَالِكَةٌ فِي عَيْرٍ مِضْمَارِهَا كَأَنَّ الْمُعْنَى سِواهَا وَكَأَنَّ

though the one being addressed is someone else, and as though the fortune lies in amassing worldly gains.

9033. How effective these admonitions [would be] if only they were received by pure hearts, attentive ears and unwavering minds.

9034. From them mischief will spring up and all wrong will turn towards them. They will fling anyone who isolates himself from it (i.e. the mischief) back into it and they will drive anyone who stays back from it towards it.

9035. If falsehood dominates, it has [always] been so in the past, and if truth diminishes, that too has often occurred and may [again] happen. It is seldom that a thing lags behind and remains behind.

9036. Indeed the evil people have emerged and the righteous people have hidden; and falsehood has become abundant while truth has diminished.

9037. Time has indeed come full circle to its [initial] state, as it was when the heavens and earth were first created.

9038. The abominable has become so rampant that the shame one feels from it has reduced.

9039. Dishonesty has increased so much that there are only few who can [now] be trusted.

9040. Why is it that I see you as bodies without souls, and souls without prosperity, and devotees without righteousness, and traders without profits?!

الحظ في إحرار دُنياها.

٩٠٣٣. فِيَّا لَهَا مَواعِظَ شَافِيَّةً لَوْ صَادَقْتُ قُلُوبًا زَاكِيَّةً
وَأَسْمَاعًا وَاعِيَّةً وَآرَاءً عَازِمَةً.

٩٠٣٤. مِنْهُمْ تَخْرُجُ الْفِتْنَةُ وَإِلَيْهِمْ تَأْوِي الْحَطَبَةُ يَرْدُونَ
مَنْ شَدَّ عَنْهَا فِيهَا وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا.

٩٠٣٥. فَلَئِنْ أَمْرَ الْبَاطِلِ لَقَدِيمًا فَعَلَ وَلَئِنْ قَلَ الْحُقْ
لَهُمَا وَلَعَلَ لَقَلَّمَا أَدْبَرَ شَيْءٌ فَأَدْبَرَ.

٩٠٣٦. قَدْ ظَهَرَ أَهْلُ الشَّرِّ وَبَطَّأَ أَهْلُ الْحَيْرِ وَفَاضَ
الْكِذْبُ وَغَاصَ الصِّدْقُ.

٩٠٣٧. قَدِ اسْتَدَارَ الزَّمَانُ كَهْيَّبَهُ يَوْمَ حَاقَ السَّمَوَاتُ
وَالْأَرْضَ.

٩٠٣٨. قَدْ كَثُرَ الْقَبِيْحُ حَتَّى قَلَ الْحَيَاةُ مِنْهُ.

٩٠٣٩. قَدْ كَثُرَ الْكِذْبُ حَتَّى قَلَ مَنْ يُؤْثِقُ بِهِ.

٤٠. مَالِي أَرْكُمْ أَشْبَاحًا بِلَا أَرْوَاحَ وَأَرْوَاحًا بِلَا
فَلَاحٍ وَسَكَا بِلَا صَلَاحٍ وَجُحَارًا بِلَا أَرْبَاحٍ.

9041. Time betrays its companion and does not please the one who blames it.

٩٠٤١. الْزَّمَانُ يَخْوُنُ صَاحِبَهُ وَلَا يَسْتَعْتَبُ لِمَنْ عَاتَيْهُ.

9042. When the epoch becomes corrupt, the wicked gain mastery [over the people].

٩٠٤٢. إِذَا فَسَدَ الرَّزْمَانُ سَادَ الْلِّقَامُ.

9043. In time there are vicissitudes (or lessons [to be learnt]).

٩٠٤٣. فِي الرَّزْمَانِ الْغَيْرُ (الْعِيْرُ).

9044. One who busies himself with [the worldly activities of his] lifetime becomes occupied by it [and pays no heed to the Hereafter].

٩٠٤٤. مَنْ تَشَاغَلَ بِالرَّزْمَانِ شَغَلَهُ.

9045. Whoever feels safe from time is betrayed by it and whoever regards it as great is humiliated by it.

٩٠٤٥. مَنْ أَمِنَ الرَّزْمَانَ خَانَهُ وَمَنْ أَعْظَمَهُ أَهانَهُ.

INSULTS

الملحات

9046. Whoever insults [and disputes with] the people, his enemies increase.

٩٠٤٦. مَنْ لَا حِى الرِّجَالَ كَثُرَ أَعْدَاءُهُ.

PLEASURE AND DELIGHT

اللذة

9047. Pleasure distracts.

٩٠٤٧. اللَّذَّةُ ثُلْمَى.

9048. Pleasures are corrupters.

٩٠٤٨. اللَّذَّاتُ مُفْسِدَاتٌ.

9049. Pleasures are woes.

٩٠٤٩. اللَّذَّاتُ آفَاتٌ.

9050. The root of [all] woes is being distracted by [worldly] pleasures.

٩٠٥٠. رَأْسُ الْآفَاتِ الْوَلَهُ بِاللَّذَّاتِ.

9051. Many a pleasure has death [hidden] in

٩٠٥١. رُبَّ لَذَّةٍ فِيهَا الْحِيَامُ.

it.

9052. Few are those who are enticed by pleasures but that their destruction is caused by it.

9053. How many a vile pleasure has prevented one from [attaining] lofty stations.

9054. Nobody delights in any of the pleasures of this world but that it will be a distress for him on the Day of Resurrection.

9055. There is no good in a pleasure that does not last.

9056. There is no pleasure in transient desires.

9057. The pleasure of disobedience is not worth the chastisement of hellfire.

9058. The sweetness of [worldly] pleasure does not compensate for the bitterness of adversities.

9059. The pleasure of disobedience does not equate to the disgrace in the Hereafter and its painful chastisements.

9060. There is no good in the pleasure that brings about regret and the desire that is followed by pain.

9061. With every pleasure remember its [eventual] end, and with every blessing [recall] its removal, and with every hardship its [ultimate] relief; for indeed this makes the blessings last longer, subdues lustful desires more, takes vanity further away, brings relief closer, and is more conducive for the relieving

٩٠٥٢. قَلَّ مَنْ غَرِيَ بِاللَّذَّاتِ إِلَّا كَانَ بِهَا هَلَكُمْ.

٩٠٥٣. كَمْ مِنْ لَدُّهُ ذَيَّةٌ مَنَعَتْ سَيِّئَاتِ دَرَجَاتٍ.

٩٠٥٤. مَا أَلْتَهُ أَحَدٌ مِنَ الدُّنْيَا لَدُّهُ إِلَّا كَانَتْ لَهُ يَوْمٌ
الْقِيمَةُ عُصَمَّةٌ.

٩٠٥٥. لَا حَيْرَ فِي لَدُّهُ لَا تَبْقِي.

٩٠٥٦. لَا لَدُّهُ فِي شَهْوَةٍ فَانِيَّةٍ.

٩٠٥٧. لَا تَفِي لَدُّهُ الْمُعْصِيَّةُ بِعِقَابِ النَّارِ.

٩٠٥٨. لَا تَقُومُ حَلاوةُ اللَّذَّةِ بِمَرَّةِ الْأَفَاتِ.

٩٠٥٩. لَا ثُواري لَدُّهُ الْمُعْصِيَّةُ فُضُوحُ الْآخِرَةِ وَأَلِيمُ
الْغُفُوبَاتِ.

٩٠٦٠. لَا حَيْرَ فِي لَدُّهُ ثُوِّجُ بُ نَدَمًا وَشَهْوَةً يُعْقِبُ
أَلَمًا.

٩٠٦١. أَدْكُرْ مَعَ كُلِّ لَدُّهُ زَوَالَهَا وَمَعَ كُلِّ نِعْمَةٍ اِنْتِقَالَهَا
وَمَعَ كُلِّ بَلَيْةٍ كَشْفَهَا فَإِنَّ ذَلِكَ أَبْقَى لِلنِّعْمَةِ وَأَنْفَى
لِلشَّهْوَةِ وَأَذْهَبَ لِلْبَطْرِ وَأَقْرَبَ إِلَى الْفَرَجِ وَأَجْدَرَ
بِكَشْفِ الْعُمَمَةِ وَدَرْكِ الْمَأْمُولِ.

of distress and attainment of aspirations.

THE TONGUE

اللسان

9062. The tongue is a gauge that is given weight by the intellect and made light by ignorance.

٩٠٦٢. اللِّسَانُ مِعيَازٌ أَرْجَحُهُ الْعِقْلُ وَأَطَاشُهُ الْجَهْلُ.

9063. Safeguard your tongue just as you treasure your gold and your money.

٩٠٦٣. أَخْرُونْ لِسَانَكَ كَمَا تَخْرُونْ ذَهَبَكَ وَوَرَقَكَ.

9064. Protect your head from the slips of your tongue, and constrain it with reason, judiciousness, God-wariness and intellect.

٩٠٦٤. احْفَظْ رَأْسَكَ مِنْ عَثْرَةِ لِسَانِكَ وَازْمُونَهُ بِالنَّهْيِ
وَالْحِرْمَ وَالتُّفْقِي وَالْعِقْلِ.

9065. Restrain your tongue before it prolongs your incarceration and destroys your soul, for there is nothing more worthy of long imprisonment than a tongue that has strayed from the right and is hasty in responding.

٩٠٦٥. احْبِسْ لِسَانَكَ قَبْلَ أَنْ يُطْبَلَ حَبْسَكَ وَبُرْدَيِ
تَفْسِيَكَ فَلَا شَيْءٌ أَوْلَى بِطُولِ سِحْنِ مِنْ لِسَانٍ يَعْدِلُ
عَنِ الصَّوَابِ وَيَسْرَعُ إِلَى الْجَوَابِ.

9066. Be cautious of the tongue for indeed it is an arrow that can miss its mark.

٩٠٦٦. اخْذِرُوا الْلِّسَانَ فَإِنَّهُ سَهْمٌ يُخْطِي.

9067. Beware of making your tongue a medium for slandering your brothers, or of saying that which will become proof against you and a reason for harming you.

٩٠٦٧. إِيَّاكَ أَنْ تَجْعَلَ مَرْكَبَكَ لِسَانَكَ فِي عَيْنَةِ
إِخْوَانَكَ أَوْ تَقُولَ مَا يَصِيرُ عَلَيْكَ حُجَّةً وَفِي الإِسَائَةِ
إِلَيْكَ عَلَّةً.

9068. Know that the tongue is a part of a person's body, so when he desists, speech will not assist him and when he opens up [and is ready to speak], speech will not give him time to pause.

٩٠٦٨. أَلَا وَإِنَّ الْلِّسَانَ بَضْعَةً مِنِ الْإِنْسَانِ فَلَا
يُسْعِدُهُ الْقَوْلُ إِذَا امْتَنَعَ وَلَا يُمْهِلُهُ النُّطْقُ إِذَا اتَّسَعَ.

9069. Now surely the good repute of a man that is preserved for him by Allah among the people is better than the wealth that is

٩٠٦٩. أَلَا وَإِنَّ الْلِّسَانَ الصَّادِقَ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ
النَّاسِ حَيْزٌ مِنَ الْمَالِ يُورِثُهُ مَنْ لَا يَحْمَدُهُ.

inherited by those who do not praise him.

9070. Verily your tongue demands from you that which you have made it accustomed to.

9071. The tongue is the interpreter of the heart.

9072. The tongue is recalcitrant to its owner.

9073. The tongue is the interpreter of the intellect.

9074. A person is hidden under his tongue.

9075. The tongue is a beast of prey, if you let it free it will injure [you].

9076. The tongue is the gauge of a human being.

9077. The tongues reveal that which is concealed by the inner consciences.

9078. The affliction of a human being is in his tongue.

9079. The edge of a spearhead severs the appendages [of the body] whereas the edge of the tongue cuts short lifetimes.

9080. The edge of the tongue is sharper than the edge of a spearhead.

9081. Many a tongue destroys a person.

9082. The slip of the tongue is more harmful than the thrust of the spearhead.

9083. The slip of the tongue is more severe than the injury caused by a spearhead.

٩٠٧٠. إِنَّ لِسَانَكَ يُقْتَضِيكَ مَا عَوَدْتَهُ.

٩٠٧١. الْلِسَانُ تَرْجُمَانُ الْجَنَانِ.

٩٠٧٢. الْلِسَانُ جَمُوحٌ بِصَاحِبِهِ.

٩٠٧٣. الْلِسَانُ تَرْجُمَانُ الْعَقْلِ.

٩٠٧٤. الْمُرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

٩٠٧٥. الْلِسَانُ سَبْعٌ إِنْ أَطْلَقْتَهُ عَفَرَ.

٩٠٧٦. الْلِسَانُ مِيزَانُ الْإِنْسَانِ.

٩٠٧٧. الْأَلْسُنُ تُتَرْجِمُ عَمَّا تَجْنَهُ الصَّمَائِرُ.

٩٠٧٨. بَلَاءُ الْإِنْسَانِ فِي لِسَانِهِ.

٩٠٧٩. حَدُّ السِّنَانِ يَعْطَعُ الْأَوْصَالَ وَحَدُّ الْلِسَانِ
يَقْطَعُ الْأَجَالَ.

٩٠٨٠. حَدُّ الْلِسَانِ أَمْضَى مِنْ حَدِّ السِّنَانِ.

٩٠٨١. رُبَّ لِسَانٍ أَنْتَى عَلَى إِنْسَانٍ.

٩٠٨٢. زَلَّةُ الْلِسَانِ أَنْكَى مِنْ إِصَابَةِ السِّنَانِ.

٩٠٨٣. زَلَّةُ الْلِسَانِ أَشَدُّ مِنْ جُرْحِ السِّنَانِ.

9084. The slip of the tongue causes the greatest destruction.

٩٠٨٤. زَلَّةُ الْلِسَانِ أَشَدُ هَلاكٍ.

9085. Restraining the tongue is [a means of attaining] fortune and authority while setting it free is [a cause of] destruction.

٩٠٨٥. ضَبْطُ الْلِسَانِ مِلْكٌ وَإِطْلَاقُهُ هُلْكٌ.

9086. The piercing of the tongue is more injurious than the piercing of the spear.

٩٠٨٦. طَعْنُ الْلِسَانِ أَمْضٌ مِنْ طَعْنِ السِّتَّانِ.

9087. Accustom your tongue to polite speech and you will remain safe from reproach.

٩٠٨٧. عَوْدٌ لِسَانَكَ حُسْنُ الْكَلَامِ ثَامِنُ الْمَلَامِ.

9088. It is very rare for the tongue to remain fair in spreading [news about] the ugly and the good acts [of others].

٩٠٨٨. قَلَّمَا يُنْصِفُ الْلِسَانُ فِي نَسْرٍ فَبِحِّ أوِّلِ إِحْسَانٍ.

9089. Set your tongue aright and you will be secure.

٩٠٨٩. قَوْمٌ لِسَانَكَ تَسْلَمُ.

9090. Every person is held accountable for the offence committed by his tongue and his hand.

٩٠٩٠. كُلُّ إِنْسَانٍ مُؤْخَذٌ بِخَنَائِيَّةِ لِسَانِهِ وَيَدِهِ.

9091. How much blood has been spilt by the mouth!

٩٠٩١. كُمْ مِنْ دَمٍ سَقَكَهُ فِيمْ.

9092. How many a person has been destroyed by the tongue!

٩٠٩٢. كُمْ مِنْ إِنْسَانٍ أَهْلَكَهُ لِسَانٌ.

9093. The tongue of the intelligent person is behind his heart.

٩٠٩٣. لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ.

9094. The tongue of the ignorant person is the key to his destruction.

٩٠٩٤. لِسَانُ الْجَاهِلِ مِفْتَاحُ حَتْفِهِ.

9095. Your tongue demands from you that which you have made it accustomed to.

٩٠٩٥. لِسَانَكَ يَقْتَضِيَكَ مَا عَوَدْتَهُ.

9096. He ('a) said about the one whom he reproached: His tongue is like honey but his heart is a prison for rancour.

٩٠٩٦. وَقَالَ عَلَيْهِ السَّلَامُ . فِي حَقِّ مَنْ ذَمَّهُ: لِسَانُهُ كَالشَّهْدَى وَلَكِنْ قَلْبُهُ سِجْنٌ لِلْحَمْدِ.

9097. The tongue of a virtuous person is enthralled by the continued remembrance of Allah.

٩٠٩٧. لِسَانُ الْبَرِّ مُسْتَهْرٌ بِدَوَامِ الدِّكْرِ.

9098. If you restrain your tongue, it will save you and if you set it free, it will ruin you.

٩٠٩٨. لِسَانُكَ إِنْ أَمْسَكْتَهُ أَجْحَاكَ وَإِنْ أَطْلَقْتَهُ أَرْدَاكَ.

9099. Your tongue demands from you that which you have accustomed it to and your soul requires from you that which you have familiarized it with.

٩٠٩٩. لِسَانُكَ يَسْتَدْعِيكَ مَا عَوَدْتَهُ وَنَفْسُكَ تَقْتَضِيكَ مَا أَلْفَتَهُ.

9100. One whose tongue is sweet [and polite], his friends increase.

٩١٠٠. مَنْ عَذْبَ لِسَانَهُ كَثُرَ إِخْوَانَهُ.

9101. One who protects his tongue honours himself.

٩١٠١. مَنْ حَفَظَ لِسَانَهُ أَكْرَمَ نَفْسَهُ.

9102. One who does not control his tongue regrets.

٩١٠٢. مَنْ لَمْ يَمْلِكْ لِسَانَهُ يَنْدَمُ.

9103. One who imprisons his tongue remains safe from regret.

٩١٠٣. مَنْ سَجَنَ لِسَانَهُ أَمِنَ مِنْ نَدَمَهُ.

9104. One who sets his tongue aright adorns his intellect.

٩١٠٤. مَنْ قَوَّمَ لِسَانَهُ زَانَ عَقْلَهُ.

9105. One who makes his tongue his master has decreed his own death.

٩١٠٥. مَنْ أَمَرَ عَلَيْهِ لِسَانَهُ قَضَا بِحَتْفِهِ.

9106. One who restrains his tongue is safe from regret.

٩١٠٦. مَنْ أَمْسَكَ لِسَانَهُ أَمِنَ نَدَمَهُ.

9107. One who sets his tongue free demonstrates his own foolishness.

٩١٠٧. مَنْ أَطْلَقَ لِسَانَهُ أَبَانَ عَنْ سُخْفِهِ.

9108. Guarding the tongue is part of faith.

٩١٠٨. مِنَ الإِيمَانِ حِفْظُ اللِّسَانِ.

9109. One who does not guard his tongue has not completed his faith.

٩١٠٩. مَا عَقَدَ إِيمَانَهُ مَنْ لَمْ يَحْفَظْ لِسَانَهُ.

9110. Without a tongue, the human being would be nothing more than lifeless statue or a wild beast.

9111. Nothing attracts the heart of a human being more than a [sweet and eloquent] tongue, and none beguiles the soul more than Satan.

9112. Do not move your tongue except to say that which will earn you reward and that which behoves you to speak [of] openly.

9113. Never use the sharpness of your tongue against the one who has made you speak or the eloquence of your speech against the one who guides you [to the right path].

9114. The slips of the tongue cannot be controlled.

9115. Nothing is more beneficial for a human being than guarding the tongue and doing good to others.

9116. This tongue is recalcitrant to its owner.

٩١١٠. مَا إِنْسَانٌ لَوْلَا لِسَانٌ إِلَّا صُورَةٌ مُمَثَّلةٌ أَوْ بَحِيمَةٌ مُهْمَمَّلةٌ.

٩١١١. مَا مِنْ شَيْءٍ أَجْلَبَ لِقْلُبِ إِنْسَانٍ مِنْ لِسَانٍ وَلَا أَخْدَعَ لِنَفْسٍ مِنْ شَيْطَانٍ.

٩١١٢. لَا تُخْرِجْ لِسَانَكَ إِلَّا مَا يُكْتَبُ لَكَ أَجْرٌ وَيَجْعَلُ عَنْكَ نَشْرٌ.

٩١١٣. لَا تَجْعَلْ (لَا تَجْعَلَنْ) ذَرَبَ لِسَانَكَ عَلَى مَنْ أَنْطَقَكَ وَلَا بِلَاغَةَ قَوْلَكَ عَلَى مَنْ سَدَّدَكَ.

٩١١٤. لَا تُمْلِكُ عَرَاثَتُ الْلِسَانِ.

٩١١٥. لَا شَيْءٌ أَعْوَدُ عَلَى إِنْسَانٍ مِنْ حِفْظِ الْلِسَانِ وَبَذْلِ الإِحْسَانِ.

٩١١٦. هَذَا الْلِسَانُ جَمْوحٌ لِصَاحِبِهِ.

9117. When you are the cause of someone's affliction, it is obligatory upon you to show courtesy [and kindness] in trying to remedy his affliction.

٩١١٧. مَنْ كُنْتَ سَبِيلًا لَهُ فِي بَلَائِهِ وَجَبَ عَلَيْكَ التَّلَطُّفُ فِي عَلاجِ دَائِهِ.

9118. Many a vain talk results in evil [action].

٩١١٨. رَبَّ لَعْوٍ يَجْلِبُ شَرًّا.

MEETING

اللقاء

9119. Good meetings strengthen the bond of brotherhood.

٩١١٩. حُسْنُ الْلِقَاءِ يَرِيدُ فِي تَأكِيدِ الإِخْرَاءِ.

9120. Good encounters (or meetings) are one of the two successes.

٩١٢٠. حُسْنُ الْمُلْقَاءِ (اللِّقَاءِ) أَحَدُ التُّجْحِيْنِ.

MEETING ALLAH

لقاء الله

9121. One who loves to meet Allah, the Glorified, forgets this world.

٩١٢١. مَنْ أَحَبَّ لِقاءَ اللَّهِ سُبْحَانَهُ سَلَا عَنِ الدُّنْيَا.

HINTING

التلويح

9122. One who settles for hinting [and indirect reference] becomes needless of declaration.

٩١٢٢. مَنْ اكْتَفَى بِالتلْوِيْحِ إِسْتَغْنَى عَنِ التَّصْرِيْحِ.

REPROACH, REPRIMAND AND CENSURE

الملامة والعتاب والذم

9123. Excessiveness in reproach ignites the fire of obstinacy.

٩١٢٣. الْأَفْرَاطُ فِي المُلَامَةِ يَشْبُ نَارَ الْلَّحَاجَةِ.

9124. The easiest thing is censuring the ignorant ones.

٩١٢٤. أَهُونُ شَيْءٌ لِائِمَةُ الْجَهَالِ.

9125. When you [have to] censure [someone], make it short.

٩١٢٥. إِذَا ذَمْتَ فَاقْتَصِرْ.

9126. Many a person who is reproached has done nothing wrong.

٩١٢٦. رَبَّ مُلُومٍ وَلَا ذَنْبَ لَهُ.

9127. When slips and errors increase, reproach increases.

٩١٢٧. عِنْدَ كَثْرَةِ الْعِثَارِ وَالرَّذْلِ تَكْثُرُ الْمَلَامَةُ.

9128. Blame may at times be beneficial.

٩١٢٨. قَدْ يَنْجُحُ الْمَلَامُ.

9129. Reproof is one of the two punishments.

٩١٢٩. التَّقْرِيبُ أَحَدُ الْعُقُوبَيْنِ.

9130. Repetition of [the] reprimand is more severe than the pain of a beating.

٩١٣٠. إِعَادَةُ التَّقْرِيبِ أَشَدُ مِنْ مَضَاضِ الضَّربِ.

9131. Too much reproof instils hatred in the hearts and alienates the companions.

٩١٣١. كَثْرَةُ التَّقْرِيبِ تُؤْغِرُ الْقُلُوبَ وَتُوْحِشُ الْأَصْحَابَ.

9132. One whose reproach increases, his disgrace increases.

٩١٣٢. مَنْ كَثَرَ لَوْمَهُ كَثَرَ عَارُهُ.

9133. The blamer should not blame anyone but himself.

٩١٣٣. لَا يَلْمِنْ لَا يُنْهَمْ إِلَّا نَفْسَهُ.

AMUSEMENT

اللهو

9134. Amusement corrupts serious resolutions.

٩١٣٤. اللَّهُوْ يُفْسِدُ عَرَائِمَ الْجِدِّ.

9135. Keep away from amusements for indeed you have not been created aimlessly so that you may be amused, and you have not been left without purpose so that you may indulge in vanities.

٩١٣٥. اُهْجِرِ اللَّهُوْ فَإِنَّكَ لَمْ تُخْلَقْ عَبْدًا فَتَنْهَوْ وَمَ ثَرْكُ سُدَى فَتَلْعُو.

9136. The furthest of all people from righteousness is one who is [excessively] fond of amusement.

٩١٣٦. أَبْعَدُ النَّاسِ عَنِ الصَّالِحِ الْمُسْتَهْرِ بِاللَّهِ.

9137. The beginning of amusement is play and its end is war.

٩١٣٧. أَوْلَى اللَّهُو لَعْبٌ وَآخِرَهُ حَرْبٌ.

9138. The furthest of all people from prosperity is one who is fond of amusement and jest.

٩١٣٨. أَبْعَدُ النَّاسِ مِنَ النَّجَاحِ الْمُسْتَهْبَرُ بِاللَّهِ وَالملَاحِ.

9139. Amusement is from the fruits of ignorance.

٩١٣٩. اللَّهُو مِنْ ثَمَارِ الجَهْلِ.

9140. Amusement is the provision of foolishness.

٩١٤٠. اللَّهُو قُوتُ الْحَمَاقَةِ.

9141. Many an amusement alienates a freeman.

٩١٤١. رَبَّهُو يُوحِشُ حُرَّاً.

9142. The worst thing that one's lifetime can be wasted on is idle sport.

٩١٤٢. شَرُّ مَا ضُيِّعَ فِيهِ الْعُمُرُ الْلَّعْبُ.

9143. One whose amusement increases is considered a fool.

٩١٤٣. مِنْ كَثْرَ هَوْهُ أَسْتُحْمِقَ.

9144. One whose amusement increases, his intelligence decreases.

٩١٤٤. مِنْ كَثْرَ هَوْهُ قَلَّ عَقْلُهُ.

9145. Whoever is overpowered by amusement, his seriousness is nullified.

٩١٤٥. مِنْ غَلَبَ عَلَيْهِ اللَّهُو بَطَلَ جِدُهُ.

9146. Gatherings of amusement corrupt the faith.

٩١٤٦. مَجَالِسُ اللَّهُو تُفْسِدُ الإِيمَانَ.

9147. Intellect [and wisdom] and idle play do not go together.

٩١٤٧. لَا يَتُوبُ الْعَقْلُ مَعَ اللَّعْبِ.

9148. One who takes pleasure in idle sport and is fond of amusement and entertainment does not become successful.

٩١٤٨. لَا يُفْلِحُ مَنْ وَلَهُ بِاللَّعْبِ وَاسْتُهْبَرُ بِاللَّهِ وَالصَّرَبِ.

9149. The night and day are pursuing their courses in covering those who remain and wiping out the traces of those who have passed away.

9150. Verily your night and day are not enough to meet all your needs, so divide them between your work and your relaxation.

9151. Verily the night and day are working in you [by making you older] so work in them, and they are taking from you so take from them.

9152. The succession of the night and day is the hiding place of calamities and the herald of separation [from loved ones].

9153. The succession of days are [like] dreams, their pleasures are [causes of] agonies and their gifts are [fraught with] evanescence and maladies.

9154. One whose nights and days pass him by is made old by them.

9155. One whose nights and days pass him by is chastised and afflicted, and brought closer to his death by them.

9156. Verily one whose riding mount is the night and day is carried [forward] by it even when he is stationary, and he traverses the distance even if he is settled in one place.

٩١٤٩. اللَّيْلُ وَالنَّهَارُ دَائِبَانِ فِي طَيِّ الْبَاقِينَ وَمُحْوِي آثَارٍ
الماضيَّنَ.

٩١٥٠. إِنَّ لَيْلَكَ وَنَهَارَكَ لَا يَسْتَوِعُ بَانِ لِجِمِيعِ
حاجاتِكَ فَاقْسِمْهَا (فَاقْسِمْهُمَا) بَيْنَ عَمَلِكَ
وَرَاحِتِكَ.

٩١٥١. إِنَّ اللَّيْلَ وَالنَّهَارَ يَعْمَلَانِ فِيكَ فَاعْمَلْ فِيهِمَا
وَيَأْخُذَا مِنْكَ فَلْحُدْ مِنْهُمَا.

٩١٥٢. كُرُورُ اللَّيْلِ وَالنَّهَارِ مَكْمُنُ الْآفَاتِ وَدَاعِيُ
الشَّتَّاتِ.

٩١٥٣. كُرُورُ الْأَيَامِ أَخْلَامٌ وَلَدَائِهَا آلَامٌ وَمَوَاهِبُهَا فَنَاءٌ
وَأَسْقَامٌ.

٩١٥٤. مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ أَبْيَاهُ.

٩١٥٥. مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ أَدَبَاهُ وَأَبْلَيَاهُ.
وَإِلَى الْمَنَابِيَّا أَذْنِيَاهُ.

٩١٥٦. إِنَّ مَنْ كَانَ مَطْيَّبَةَ اللَّيْلِ وَالنَّهَارِ فَإِنَّهُ يُسَارِ بِهِ
وَإِنْ كَانَ وَاقِفًا وَيَقْطَعُ الْمَسَافَةَ وَإِنْ كَانَ مُقِيمًا وَادِعًا.

9157. Through gentleness, the souls feel at ease.

٩١٥٧. بِلِينِ الْجَانِبِ تَأْسُفُ النُّفُوسُ.

9158. Be soft without being weak and stern without using force.

٩١٥٨. كُنْ لَيْنًا مِنْ عَيْرِ ضَعْفٍ شَدِيدًا مِنْ عَيْرِ عُنْفٍ.

9159. One whose nature is gentle, loving him is unavoidable.

٩١٥٩. مَنْ لَا تُنْهِيْ عَرِيْكَتُهُ وَجَبَتْ مَحَبَّتُهُ.

9160. One whose wood is soft, his branches become thick.

٩١٦٠. مَنْ لَانَ عُودُهُ كَثُقْتَ أَعْصَانُهُ.

9161. One who has a gentle demeanour makes his community's love [for him] last.

٩١٦١. مَنْ تَلَنْ حَاشِيَتُهُ يَسْتَدِيمُ مِنْ قَوْمِهِ الْمُحَبَّةُ.

9162. Whoever is not lenient with the one who is under him will not obtain what he requires.

٩١٦٢. مَنْ لَمْ يَلِنْ لِمَنْ دُونَهُ لَمْ يَنْلَهُ حَاجَتَهُ.

9163. Make your demeanour gentle and humble yourself in front of Allah, He will elevate you.

٩١٦٣. أَلَيْنَ كَنْفَكَ وَتَوَاضَعْ لِلَّهِ يَرْفَعُكَ.

9164. Make your demeanour gentle for indeed whoever has a gentle demeanour, his community's love [for him] will last.

٩١٦٤. أَلَيْنَ كَنْفَكَ فَإِنَّ مَنْ يُلِنْ كَنْفَهُ يَسْتَدِيمُ مِنْ قَوْمِهِ الْمُحَبَّةُ.

باب المَيِّمِ

DISTINCTION

الْمَجْدُ

٩١٦٥. Verily distinction is nothing but your giving that which you owe [of the rights of others] and forgiving the offences [of others].

٩١٦٦. He who has been forgone by praise does not attain distinction.

٩١٦٧. He who has been forgone by praise will not acquire distinction.

٩١٦٨. One who lacks diligence does not attain distinction.

TRIBULATIONS

الْمَحْنُ

٩١٦٩. Verily tribulations have certain extents that have to be passed so remain in slumber until they pass, for indeed trying to find a solution before this only increases [and prolongs] it.

٩١٧٠. Verily tribulations have certain extents, and the extents have limits, so remain patient until you reach their limits, for trying to find a solution for them before they have passed only increases [and prolongs] them.

٩١٧١. Tribulation is linked with love of this world.

٩١٦٥. إِنَّمَا الْمَجْدُ أَنْ تُعْطِيَ فِي الْعُرُمِ وَتَعْفُوَ عَنِ الْجُرُمِ.

٩١٦٦. لَمْ يُدْرِكِ الْمَجْدَ مَنْ عَدَاهُ الْحَمْدُ.

٩١٦٧. مَا نَالَ الْمَجْدَ مَنْ عَدَاهُ الْحَمْدُ.

٩١٦٨. مَا أَدْرَكَ الْمَجْدَ مَنْ فَاتَهُ الْجُدُّ.

٩١٦٩. إِنَّ لِلْمَحْنِ غَایَاتٍ لَا يُبَدِّلُ مِنْ اقْضَائِهَا فَنَامُوا لَهَا إِلَى حِينِ اقْضَائِهَا فَإِنَّ اعْمَالَ الْحِيلَةِ فِيهَا قَبْلَ ذَلِكَ زِيَادَةً لَهَا.

٩١٧٠. إِنَّ لِلْمَحْنِ غَایَاتٍ وَلِلْغَایَاتِ خَایَاتٍ فَاصْبِرُوا لَهَا حَتَّى تَبْلُغَ كِنْهَيَا تَهَا فَالثَّرُوكُ لَهَا قَبْلَ اقْضَائِهَا زِيَادَةً لَهَا.

٩١٧١. الْمِحْنَةُ مَقْرُونَةٌ بِحُبِّ الدُّنْيَا.

9172. Tribulation has been linked to love of this world.

٩١٧٢. فِرِنَتِ الْمِحْنَةُ بِحُبِّ الدُّنْيَا.

PRAISE AND EXTOLMENT

9173. Be on your guard against excessive flattery and praise for indeed these two have a foul odour in the heart.

٩١٧٣. احْتَرِسُوا مِنْ سَوْرَةِ الإِطْرَاءِ وَالْمَدْحِ إِنَّهُمَا رِيحًا خَبِيثًا فِي الْقَلْبِ.

9174. Beware of praising anyone for something that is not in him, for indeed his action affirms his attribute and belies you.

٩١٧٤. إِيَّاكَ أَنْ تُثْنِيَ عَلَى أَحَدٍ بِمَا لَيْسَ فِيهِ فَإِنْ فِعْلُهُ يَصُدُّقُ عَنْ وَصْفِهِ وَيُكَذِّبُكَ.

9175. The ugliest truth is a person's praise for himself.

٩١٧٥. أَفْبَخُ الصِّدْقِ ثَنَاءَ الرَّجُلِ عَلَى نَفْسِهِ.

9176. Verily the person who praises you is surely a deceiver of your intellect, [and] a cheater who cheats you about yourself with false compliments and spurious praise; so if you deprive him of your grant or withhold from him your favour, he will label you with every scandal and will attribute every ugly act to you.

٩١٧٦. إِنَّ مَادِحَكَ لَحَادِعٌ لِعَقْلِكَ غَاشٌ لَكَ فِي نَفْسِكَ بِكَادِبِ الإِطْرَاءِ وَرُورِ الشَّاءِ إِنَّ حَرْمَتَهُ نَوَالَكَ أَوْ مَنَعَتَهُ إِفْضَالَكَ وَسَمَكَ بِكُلِّ فَضِيحةٍ وَنَسَبَكَ إِلَى كُلِّ قَبِيحةٍ.

9177. Commendation causes vainglory and brings one closer to heedlessness.

٩١٧٧. الْإِطْرَاءُ يُخَدِّثُ الزَّهْوَ وَيُدْنِي مِنَ الْعِرَةِ.

9178. When you praise, be brief.

٩١٧٨. إِذَا مَدَحْتَ فَاحْتَصِرْ.

9179. When one of the pious believers is extolled [for his virtues], he fears what is said about him, so he says: I know myself better than others, and my Lord knows me better than myself. O Allah! Do not hold me accountable for what they say and make me better than what they think of me.

٩١٧٩. إِذَا رُتَّبَ أَحَدٌ مِنَ الْمُتَقِينَ خَافَ مِمَّا يُقَالُ لَهُ فَيَقُولُ: أَنَا أَعْلَمُ بِنَفْسِي مِنْ عَيْرِي وَرَبِّي أَعْلَمُ بِنَفْسِي مِنِّي. اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ واجْعُلْنِي أَفْضَلَ مِمَّا يَظْنُونَ.

9180. Recommendation of the evil ones is one of the greatest sins.

٩١٨٠. تَنْزِيْكُهُ الْأَشْرَارُ مِنْ أَعْظَمِ الْأَوْزَارِ.

9181. Love for compliments and praise is from the surest opportunities of Satan.

٩١٨١. حُبُّ الْإِطْرَاءِ وَالْمَدْحِ مِنْ أَوْتَقِ فُرْصِ الشَّيْطَانِ.

9182. The best praise is that which flows from the tongues of the righteous.

٩١٨٢. حَيْزُ الشَّنَاءِ مَا جَرَى عَلَى الْسِنَةِ الْأَبْرَارِ.

9183. The worst praise is that which flows from the tongues of the wicked.

٩١٨٣. شُرُّ الشَّنَاءِ مَا جَرَى عَلَى الْسِنَةِ الْأَشْرَارِ.

9184. Seeking praise without deserving it is foolishness.

٩١٨٤. طَلَبُ الشَّنَاءِ بِغَيْرِ اسْتِحْقَاقِ حُرْقُ.

9185. How many a person is thrilled by the praise showered upon him.

٩١٨٥. كَمْ مِنْ مَفْتُونٍ بِالشَّنَاءِ عَلَيْهِ.

9186. Excessive praise is flattery; it causes vainglory and brings one closer to heedlessness.

٩١٨٦. كَثْرَةُ الشَّنَاءِ مَلَقٌ يُخَدِّثُ الرَّفْوَ وَيُدْنِي مِنَ الْغِرَّةِ.

9187. Every praiser has the right to a good reward or a handsome gift from whom he praises.

٩١٨٧. لِكُلِّ مُثْنٍ عَلَى مَنْ أُنْثَى عَلَيْهِ مَتُوبَةٌ مِنْ جَزَاءٍ أَوْ عَارِفَةٍ مِنْ عَطَاءٍ.

9188. One who praises you has [actually] slaughtered you.

٩١٨٨. مَنْ مَدَحَكَ فَقَدْ ذَبَحَكَ.

9189. One who praises you for what is not in you is indeed likely to blame you for that which you have not done.

٩١٨٩. مَنْ مَدَحَكَ إِمَّا لَيْسَ فِيكَ فَهُوَ حَلِيقٌ أَنْ يَذْمُكَ إِمَّا لَيْسَ فِيكَ.

9190. One who is praised for that which is not in him is ridiculed by it.

٩١٩٠. مَنْ أُنْثَى عَلَيْهِ إِمَّا لَيْسَ فِيهِ سُخْرَيْهِ.

9191. Whoever praises you for that which is not in you, then it is actually a criticism of you if you think about it.

٩١٩١. مَنْ مَدَحَكَ إِمَّا لَيْسَ فِيكَ فَهُوَ ذَمَّ لَكَ إِنْ عَقَلْتَ.

9192. One of the ugliest blameworthy acts [of a person] is praising the wicked.

٩١٩٢. مِنْ أَفْبَحِ الْمَذَامِ مَدْحُ اللِّعَامِ.

9193. The one who praises a person for that which is not in him is mocking him.

٩١٩٣. مَادِحُ الرَّجُلِ إِمَا لَيْسَ فِيهِ مُسْتَهْزِيٌّ بِهِ.

9194. The one who praises you for that which is not in you is [actually] mocking you, and if you do not give him that which fulfils his wants, he will be excessive in his blame and defamation of you.

٩١٩٤. مَادِحُكَّ إِمَا لَيْسَ فِيكَ مُسْتَهْزِيٌّ بِكَ فَإِنْ مَسْعِفَةً بِنَوَالِكَ بَالَّغَ فِي دَمْكَ وَهَجَائِكَ.

THE HUMAN BEING

المرء والرجل

9195. A person is in the position where he places his soul through his devotion and obedience, so if he purifies it, it becomes pure and if he sullies it, it becomes sullied.

٩١٩٥. الْمَرْءُ حَيْثُ وَضَعَ نَفْسَهُ بِرِياضَتِهِ وَطَاعَتِهِ فَإِنْ نَزَّهَهَا تَنَزَّهَتْ وَإِنْ دَنَسَهَا تَدَنَّسَتْ.

9196. A person is in the position that he chooses for his soul. If he preserves it, it becomes elevated and if he does not preserve it, it becomes abased.

٩١٩٦. الرَّجُلُ حَيْثُ اخْتَارَ لِنَفْسِهِ إِنْ صَانَهَا إِرْفَعَتْ وَإِنْ ابْتَدَأَهَا إِرْتَضَعَتْ.

9197. A person is [gauged] by his two small parts: his heart and his tongue. If he battles, he fights with his heart and if he speaks, he speaks by his articulation.

٩١٩٧. الْمَرْءُ بِأَصْعَرِهِ: بِقَلْبِهِ وَلِسَانِهِ إِنْ قاتَلَ قاتَلَ بِجَنَانِ وَإِنْ نَطَقَ نَطَقَ بِبَيَانِ.

9198. The human being changes in three instances: when he is close to kings, when he gains positions of authority and when he becomes wealthy. So whoever does not change in these conditions, then he is one who possesses a strong intellect and an upright character.

٩١٩٨. الْمَرْءُ يَتَعَيَّنُ فِي ثَلَاثٍ: الْفُرْبُ مِنَ الْمُؤْوِلِ وَالْوِلَايَاتُ وَالْعَنَاءُ مِنَ الْفَقْرِ فَمَنْ لَمْ يَتَعَيَّنْ فِي هَذِهِ فَهُوَ ذُو عَقْلٍ قَوِيٍّ وَحُكْمٍ مُسْتَقِيمٍ.

9199. A man is [to be gauged] by his astuteness not by his appearance.

.٩١٩٩. الْمَرْءُ بِفِطْنَتِهِ لَا بِصُورَتِهِ.

9200. A person is [valued] by his endeavour [and effort], not by his [material] acquisition.

.٩٢٠٠. الْمَرْءُ بِحِمْتِهِ لَا بِقُنْتِهِ.

9201. A man is [gauged] by his endeavour.

.٩٢٠١. الْمَرْءُ بِحِمْتِهِ.

9202. A person is [judged] by [what is in] his heart.

.٩٢٠٢. الْرَّجُلُ بِجَنَانِهِ.

9203. A person is [gauged] by his faith.

.٩٢٠٣. الْمَرْءُ بِإِيمَانِهِ.

9204. The distinction of a man is [by] his wealth but his honour is [by] his religion.

.٩٢٠٤. حَسَبُ الرَّجُلِ مَالُهُ وَكَرْمُهُ دِينُهُ.

9205. The distinction of a man is his intellect and his magnanimity is [by] his [good] character.

.٩٢٠٥. حَسَبُ الرَّجُلِ عَقْلُهُ وَمُرْوَعُهُ حُلْفُهُ.

9206. The distinction of a person is [by] his knowledge and his beauty is his intellect.

.٩٢٠٦. حَسَبُ الْمَرْءِ عِلْمُهُ وَجَمَالُهُ عَقْلُهُ.

9207. The evidence of a person's roots is his action.

.٩٢٠٧. ذَلِيلُ أَصْلِ الْمَرْءِ فِعْلُهُ.

9208. The value of every person [gauged by] is what he knows.

.٩٢٠٨. قِيمَةُ كُلِّ امْرِئٍ مَا يَعْلَمُ.

9209. The value of every person is his intellect.

.٩٢٠٩. قِيمَةُ كُلِّ امْرِئٍ عَقْلُهُ.

9210. A person's worth is based on the extent of his merit.

.٩٢١٠. قَدْرُ الْمَرْءِ عَلَى قَدْرِ فَضْلِهِ.

9211. The worth of every person is [measured by] that which he does well.

.٩٢١١. قَدْرُ كُلِّ امْرِئٍ مَا يُخْسِنُهُ.

9212. Every person has a need (or for every affair there is [a proper] etiquette).

.٩٢١٢. لِكُلِّ امْرِئٍ (أَمْرُ أَدَبٌ) أَرْبُ.

9213. The good and evil of every person, and

.٩٢١٣. يُسْتَدَلُّ عَلَى حَيْرٍ كُلِّ امْرِئٍ وَشَرِهِ وَطَهَارَةِ

the purity or impurity of his origin is evinced by what he manifests of his actions.

9214. When the virtues of a man are more than his vices, then that [person] is ideal, and when his virtues and vices are equal then he has protected himself [from destruction], but if his vices are more than his virtues then he is doomed.

9215. The evil man does not think positively about anyone because he does not see anyone but through the depiction of his own soul.

9216. The worst person is he who sells his religion for the worldly life of others.

9217. At times people are deceived.

9218. A person is weighed by his speech and valued by his action, so say that which is weighty and do that which has great value.

9219. A person's value is indicated by his knowledge and intellect.

9220. Every person is answerable for what is in his possession and his family.

أَصْلِهِ وَحُبْتِهِ إِمَّا يَظْهُرُ مِنْ أَفْعَالِهِ.

٩٢١٤. إِذَا كَانَتْ مَحَاسِنُ الرَّجُلِ أَكْثَرَ مِنْ مَسَاوِيهِ فَذَلِكَ الْكَامِلُ وَإِذَا كَانَ مُتَسَاوِيَ الْمَحَاسِنِ وَالْمَسَاوِيَ فَذَلِكَ الْمُتَمَاسِلُ وَإِنْ زَادَتْ مَسَاوِيَهُ عَلَى مَحَاسِنِهِ فَذَلِكَ الْهَالِكُ.

٩٢١٥. الْرَّجُلُ السُّوءُ لَا يَظْهُرُ بِأَحَدٍ حَيْرًا لِأَنَّهُ لَا يَرَاهُ إِلَّا بِوَصْفِ نَفْسِهِ.

٩٢١٦. يُقْسِنَ الرَّجُلُ مَنْ باعَ دِينَهُ بِدُنْيَا عَيْرِهِ.

٩٢١٧. قَدْ تُخْدَعُ الرِّجَالُ.

٩٢١٨. الْمَرءُ بُوزُلٌ بِقُولِهِ وَيُقْوَمُ بِفَعْلِهِ فَقُلْنَ ما تَرَجَّحَ زِنَتُهُ وَافْعَلْنَ ما تَجَلَّ قِيمَتُهُ.

٩٢١٩. يُنْبِئُ عَنْ قِيمَةِ كُلِّ امْرِئٍ عِلْمُهُ وَعَهْلُهُ.

٩٢٢٠. كُلُّ امْرِئٍ مَسْؤُلٌ عَمَّا مَلَكَتْ يَمِينُهُ وَعِيَالُهُ.

9221. Magnanimity is a person's eschewal of that which dishonours him and his earning that which embellishes him.

9222. Magnanimity is [displaying] equity when in authority, showing forgiveness

٩٢٢١. الْمُرُوَّةُ اجْتِنَابُ الرَّجُلِ مَا يَتَشَبَّهُ وَأَكْتِسَابُ مَا يَزِينُهُ.

٩٢٢٢. الْمُرُوَّةُ الْعَدْلُ فِي الْإِنْزَهَةِ وَالْعَفْوُ مَعَ الْقُدْرَةِ

despite having the power [to take revenge] and being financially supportive [to those in need] in one's society (or in times of hardship).

٩٢٢٣. Magnanimity is spreading goodness and being hospitable to guests.

٩٢٢٤. Magnanimity is a title that encompasses all the [other] merits and virtues.

٩٢٢٥. The most honourable magnanimity is loyal brotherhood.

٩٢٢٦. The best magnanimity is preserving goodwill [and affection].

٩٢٢٧. The root of magnanimity is modesty and its fruit is chastity.

٩٢٢٨. The most honourable magnanimity is controlling one's anger and killing one's lustful desires.

٩٢٢٩. The most excellent magnanimity is tolerating the offenses of one's brothers.

٩٢٣٠. The most excellent magnanimity is for a man to preserve his dignity.

٩٢٣١. The beginning of magnanimity is obedience to Allah and its end is keeping away from vile traits.

٩٢٣٢. The beginning of magnanimity is [having] a cheerful mien and its end is being affectionate towards the people.

٩٢٣٣. The beginning of magnanimity is cheerfulness and its end is persistence in

والمواساة في العِشرة (العُسْنَة).

٩٢٢٣. الْمُرْوَةُ بَثُ الْمَعْرُوفِ وَقَرَى الضُّيُوفِ.

٩٢٢٤. الْمُرْوَةُ اسْمٌ جَامِعٌ لِسَائِرِ الْفَضَائِلِ
وَالْمَحَاسِنِ.

٩٢٢٥. أَشْرَفُ الْمُرْوَةِ حُسْنُ الْأُخْوَةِ.

٩٢٢٦. أَحْسَنُ الْمُرْوَةِ حَفْظُ الْوَدِّ.

٩٢٢٧. أَصْلُ الْمُرْوَةِ الْحَيَاةُ وَثَرْكُهَا الْعِفَةُ.

٩٢٢٨. أَشْرَفُ الْمُرْوَةِ مِلْكُ الْعَصَبِ وَإِمَانَةُ
الشَّهَوَةِ.

٩٢٢٩. أَفْضَلُ الْمُرْوَةِ إِحْتِمَالُ جِنَاحَاتِ الْإِخْوَانِ.

٩٢٣٠. أَفْضَلُ الْمُرْوَةِ إِسْتِبْقاءُ الرَّجُلِ مَاءً وَجْهِهِ.

٩٢٣١. أَوَّلُ الْمُرْوَةِ طَاعَةُ اللَّهِ وَآخِرُهَا التَّنَزُّهُ عَنِ
الدُّنْيَا.

٩٢٣٢. أَوَّلُ الْمُرْوَةِ طَلاقَةُ الْوَجْهِ وَآخِرُهَا التَّوَدُّدُ إِلَى
النَّاسِ.

٩٢٣٣. أَوَّلُ الْمُرْوَةِ الْبِشْرُ وَآخِرُهَا إِسْتِدَامُ الْبَرِّ.

righteousness.

9234. The most excellent magnanimity is modesty, and its fruit is chastity.

9235. The most excellent magnanimity is financially supporting your brothers with [your] wealth, and treating them as your equals in status.

9236. Magnanimity is fulfilling one's promise.

9237. Magnanimity is eschewing vile traits.

9238. Concealing [one's] poverty and sickness is part of magnanimity.

9239. Magnanimity is bereft and devoid of every [form of] vulgarity.

9240. Magnanimity impels [one] towards noble traits.

9241. There is no magnanimity like remaining free from sins.

9242. Magnanimity is contentment and tolerance (or patience).

9243. Magnanimity prevents every vileness.

9244. Magnanimity is being free from every [form of] wickedness.

9245. Magnanimity is being free from vulgarity and disloyalty.

9246. There is magnanimity in three things: lowering one's gaze, lowering one's voice and walking with modesty.

٩٢٣٤. أَفْضَلُ الْمَرْوِعَةِ الْحَيَاةُ وَمَنْزَهُ الْعَقَّةُ.

٩٢٣٥. أَفْضَلُ الْمَرْوِعَةِ مُوَاسَأةُ الْإِخْرَانِ بِالْأَمْوَالِ
وَمُسَاوِاً لَّهُمْ فِي الْأَخْوَالِ.

٩٢٣٦. الْمَرْوِعَةُ إِجْتِازُ الْوَعْدِ.

٩٢٣٧. الْمَرْوِعَةُ إِجْتِنَابُ الدَّنَيَّةِ.

٩٢٣٨. إِخْفَاءُ الْفَاقَةِ وَالْأَمْرَاضِ مِنَ الْمَرْوِعَةِ.

٩٢٣٩. الْمَرْوِعَةُ مِنْ كُلِّ خَنَاءٍ عَرِيَّةٍ بَرِيَّةٍ.

٩٢٤٠. الْمَرْوِعَةُ تَحْثُثُ عَلَى الْمَكَارِمِ.

٩٢٤١. لَا مُرْوِعَةُ كَالْتَّنَزُّهِ عَنِ الْمَأْذِنِ.

٩٢٤٢. الْمَرْوِعَةُ الْقَنَاعَةُ وَالتَّحَمُّلُ (الْتَّجَمُّلُ).

٩٢٤٣. الْمَرْوِعَةُ تَمْنَعُ مِنْ كُلِّ دَنَيَّةٍ.

٩٢٤٤. الْمَرْوِعَةُ مِنْ كُلِّ لُؤْلُؤَةٍ بَرِيَّةٍ.

٩٢٤٥. الْمَرْوِعَةُ بَرِيَّةٌ مِنَ الْخَنَاءِ وَالْعَدْرِ.

٩٢٤٦. ثَلَاثٌ فِيهِنَّ الْمَرْوِعَةُ: عَصُّ الْطَّرَفِ وَغَصُّ
الصَّوْتِ وَمَشْيُ الْفَصْدِ.

٩٢٤٧. Three things are the consolidators of magnanimity: Giving without being asked, being faithful without having made a promise and being generous despite having less.

٩٢٤٨. Three things amount to magnanimity: generosity despite poverty [and hardship], tolerance of everything other than humiliation and refraining from asking others.

٩٢٤٩. The completeness of magnanimity is for you not to do in private what you would feel ashamed of doing in front of others.

٩٢٥٠. Two qualities have in them the consolidation of magnanimity: a person's eschewing that which disgraces him and his acquiring that which embellishes him.

٩٢٥١. One's magnanimity is to the extent of the nobility of his soul.

٩٢٥٢. He who is not careful of his obligation towards his friends and does not treat his enemies justly cannot be attributed with magnanimity.

٩٢٥٣. If magnanimity was not difficult to acquire and heavy to bear, the wicked and ignorant ones would not have left from it anything even for a single night, but its acquisition is difficult and its burden is heavy, so the wicked and ignorant turned away from it and the honourable and virtuous ones adopted it.

٩٢٥٤. Part of magnanimity is going beyond

٩٢٤٧. ثَلَاثٌ هُنَّ جِمَاعُ الْمُرْوَةِ: عَطَاءٌ مِنْ عَيْرٍ
مَسْئَلَةٌ وَوَفَاءٌ مِنْ عَيْرٍ عَهْدٌ وَجُودٌ مَعَ إِقْلَالٍ.

٩٢٤٨. ثَلَاثَةٌ هُنَّ الْمُرْوَةُ: جُودٌ مَعَ قِلَّةٍ وَاحْتِمَالٌ
مِنْ عَيْرٍ مَذَلَّةٌ وَتَعْفُفٌ عَنِ الْمَسْئَلَةِ.

٩٢٤٩. جِمَاعُ الْمُرْوَةِ أَنْ لَا تَعْمَلَ فِي السِّرِّ مَا
تَسْتَحْيِي مِنْهُ فِي الْعَلَانِيَةِ.

٩٢٥٠. حَصْلَتَانِ فِيهِمَا جِمَاعُ الْمُرْوَةِ: إِجْتِنَابٌ
الرَّجُلِ مَا يَشْيُنُهُ وَأَكْتِسَابُهُ مَا يَرْبِيْنُهُ.

٩٢٥١. عَلَى قَدْرِ شَرْفِ النَّفْسِ تَكُونُ الْمُرْوَةُ.

٩٢٥٢. لَمْ يَتَصِفْ بِالْمُرْوَةِ مَنْ لَمْ يَرْعِ ذِمَّةَ أُولَيَائِهِ
وَيُنَصِّفْ أَعْدَائِهِ.

٩٢٥٣. لَوْ أَنَّ الْمُرْوَةَ كَمْ شَتَّدَ مَؤْتَهَا وَيُثْقِلَ حَمْلُهَا
مَا تَرَكَ اللِّيَامُ الْأَعْمَارُ مِنْهَا مَبِيتَ لَيْلَةً وَلَكِنَّهَا
اشْتَدَتْ مَؤْتَهَا وَثَقَلَ حَمْلُهَا فَحَادَ عَنْهَا اللِّيَامُ
الْأَعْمَارُ وَحَمَلَهَا الْكِرَامُ الْأَخْيَارُ.

٩٢٥٤. مِنْ الْمُرْوَةِ الْعَمَلُ لِلَّهِ فَوْقَ الطَّاقَةِ.

one's [normal] capacity in working for [the pleasure of] Allah.

9255. Lowering the gaze and walking with modesty are part of magnanimity.

9256. Obedience to Allah and good estimation are part of magnanimity.

9257. Keeping away from the forbidden is one of the conditions of magnanimity.

9258. From the completeness of magnanimity is for one to feel ashamed of himself.

9259. Magnanimity is one of the most excellent religious teachings and there is no good in a religion which has no magnanimity in it.

9260. Staying clear of vile traits is from the completeness of magnanimity.

9261. Keeping ties with near relatives is from the most excellent magnanimity.

9262. Maintaining resoluteness [and judiciousness] is from the most excellent magnanimity.

9263. It is from the completeness of magnanimity for you to forget your right upon others while recalling their right upon you.

9264. It is from magnanimity for you to go out of your way when you are asked [for something] and to lighten [your requests] when you ask [someone for anything].

٩٢٥٥. مِنَ الْمُرْوَةِ غَضْبُ الظَّرْفِ وَمَشْيُ الْقَصْدِ.

٩٢٥٦. مِنَ الْمُرْوَةِ طَاعَةُ اللَّهِ وَخُسْنُ التَّقْدِيرِ.

٩٢٥٧. مِنْ شَرَائِطِ الْمُرْوَةِ التَّنْزُهُ عَنِ الْحَرَامِ.

٩٢٥٨. مِنْ تَعَامِلِ الْمُرْوَةِ أَنْ تَسْتَحْيِي مِنْ نَفْسِكَ.

٩٢٥٩. مِنْ أَفْضَلِ الدِّينِ الْمُرْوَةُ وَلَا حَيْرٌ فِي دِينِ
لَئِنْ لَهُ (فِيهِ) مُرُوَّةٌ.

٩٢٦٠. مِنْ تَعَامِلِ الْمُرْوَةِ التَّنْزُهُ عَنِ الدِّينِ.

٩٢٦١. مِنْ أَفْضَلِ الْمُرْوَةِ صِلَادُ الرَّجُمِ.

٩٢٦٢. مِنْ أَفْضَلِ الْمُرْوَةِ صِيَانَةُ الْحَرَمِ.

٩٢٦٣. مِنْ تَعَامِلِ الْمُرْوَةِ أَنْ تَنْسَى الْحَقَّ لَكَ وَتَذَكَّرُ
الْحَقَّ عَلَيْكَ.

٩٢٦٤. مِنَ الْمُرْوَةِ أَنَّكَ إِذَا سُئِلْتَ أَنْ تَتَكَلَّفَ وَإِذَا
سَأَلْتَ أَنْ تُحْقِفَ.

9265. It is part of magnanimity for you to be moderate and not extravagant, and to keep the promises you make.

9266. Bearing the offences of one's brothers is from magnanimity.

9267. Nobody has carried a burden heavier than magnanimity.

9268. With affluence, magnanimity becomes manifested.

9269. The magnanimity of a person is to the extent of his intellect.

9270. The magnanimity of a person is [gauged by] the truthfulness of his speech.

9271. A person's magnanimity is in his tolerance of his brothers' mistakes.

9272. The basis of magnanimity is truthful speech and doing good to others.

9273. The establishment of magnanimity is in struggling with your brother to make him obey Allah, the Glorified, and restraining him from disobeying Him, and increasing your censure [of him] for it.

9274. Magnanimity is not perfected except for the intelligent one.

9275. There is no magnanimity like keeping clear of sins.

9276. There is no magnanimity in one who has no determination.

٩٢٦٥. مِنَ الْمُرْوَةِ أَنْ تَفْتَصِدَ فَلَا تُسْرِفَ وَتَعِدَ فَلَا تُخْلِفَ.

٩٢٦٦. مِنَ الْمُرْوَةِ إِحْتِمَالُ جَنَاحَيَاتِ الإِخْوَانِ (الْمَعْرُوفِ).

٩٢٦٧. مَا حَمَلَ الرَّجُلُ حَمْلًا أَثْقَلَ مِنَ الْمُرْوَةِ.

٩٢٦٨. مَعَ الشَّرُورِ تَظَهَرُ الْمُرْوَةُ.

٩٢٦٩. مُرْوَةُ الرَّجُلِ عَلَى قَدْرِ عَقْلِهِ.

٩٢٧٠. مُرْوَةُ الرَّجُلِ صِدْقُ لِسَانِهِ.

٩٢٧١. مُرْوَةُ الرَّجُلِ فِي احْتِمَالِ عَثَرَاتِ إِخْوَانِهِ.

٩٢٧٢. مِلَأُ الْمُرْوَةِ صِدْقُ الْلِسَانِ وَبَذْلُ الْإِحْسَانِ.

٩٢٧٣. نِيَاطُ الْمُرْوَةِ فِي مُجَاهَدَةِ أَخِيكَ عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ وَصَدِّiqَهُ عَنْ مَعَاصِيهِ وَأَنْ تُكَثِّرَ عَلَى ذَلِكَ مَلَامِهُ (وَأَنْ تَكَثُّرَ عَلَى ذَلِكَ مَلَامِهُ).

٩٢٧٤. لَا تَكُنْ مُرْوَةً إِلَّا لِلَّبِيبِ.

٩٢٧٥. لَا مُرْوَةَ كَالْتَنَزِهِ عَنِ الْمَآثِيمِ.

٩٢٧٦. لَا مُرْوَةَ لِمَنْ لَا هِئَةَ لَهُ.

9277. Magnanimity is not completed except by bearing the hardships of good acts.

٩٢٧٧. لا تَكُمِلُ الْمُرْوَةُ إِلَّا بِاحْتِمَالِ حِنَايَاتِ الْمَعْرُوفِ.

9278. Magnanimity is evinced by increased modesty, generous giving and refraining from harming others.

٩٢٧٨. يُسْتَدِلُّ عَلَى الْمُرْوَةِ بِكُثْرَةِ الْحَيَاءِ وَبِذُنْبِ النَّدَى وَكَفَّ الأَدَى.

9279. The magnanimity of a person is evinced by [his] spreading goodness, granting favours and abandoning [putting others under] obligation.

٩٢٧٩. يُسْتَدِلُّ عَلَى مُرْوَةِ الرَّجُلِ بِبَثِّ الْمَعْرُوفِ وَبِذُنْبِ الْإِحْسَانِ وَرَرْكِ الْإِمْتِنَانِ.

SICKNESS

المرض

9280. Sickness is [a form of] confinement of the body.

٩٢٨٠. الْمَرْضُ حَبْسُ الْبَدَنِ.

9281. There are two things that should not be scorned: sickness and the poor relative.

٩٢٨١. شَيْئَانِ لَا يُؤْنَفُ مِنْهُمَا: الْمَرْضُ وَذُو الْقَرَابَةِ الْمُقْتَرِ.

9282. One who hides his sickness from the physicians has betrayed his body.

٩٢٨٢. مَنْ كَتَمَ الْأَطْبَاءَ مَرْضَهُ خَانَ بَدَنَهُ.

9283. Whoever conceals his hidden ailment, his physician becomes incapable of curing him.

٩٢٨٣. مَنْ كَتَمَ مَكْنُونَ دَائِهِ عَجزَ طَبِيعَةَ عَنْ شِفَائِهِ.

9284. Sickness in one of the two confinements.

٩٢٨٤. الْمَرْضُ أَحَدُ الْجَبَسَيْنِ.

DISPUTATION AND ARGUMENT

المراء والجدال

9285. Disputation is the seed of evil.

٩٢٨٥. الْمَرَاءُ بَذْرُ الشَّرِّ.

9286. Argument in religion corrupts certitude.

٩٢٨٦. الجَهَلُ فِي الدِّينِ يُفْسِدُ الْيَقِينَ.

9287. The fruit of disputation is hatred.

٩٢٨٧. كَثْرَةُ الْمَرَاءِ الشَّحْنَاءُ.

9288. Too much disputation is the cause of hatred [and enmity].

٩٢٨٨. سَبَبُ الشَّحْنَاءِ كَثْرَةُ الْمَرَاءِ.

9289. One should not dispute with six types of people: the jurist, the leader, the low, the lewd, the woman and the child.

٩٢٨٩. سِتَّةُ لَا يُخَارِوْنَ: الْفَقِيهُ وَالرَّئِيسُ وَالدَّنِيُّ
وَالبَّذِيُّ وَالْمَرْأَةُ وَالصَّبِيُّ.

9290. One whose disputation increases does not remain safe from error.

٩٢٩٠. مَنْ كَثَرَ مِرَاؤُهُ لَمْ يَأْمُنِ الْغَطَّ.

9291. Whoever accustoms himself to disputation, it becomes his habit.

٩٢٩١. مَنْ عَوَدَ نَفْسَهُ الْمَرَاءَ صَارَ ذَيْدَنَهُ.

9292. One who makes disputation his habit will not turn his night into day [and will remain in the darkness of ignorance].

٩٢٩٢. مَنْ جَعَلَ ذَيْدَنَهُ الْمَرَاءَ لَمْ يُصْبِحْ لَيْلَةً.

9293. One whose false disputations increase, his blindness from the truth persists.

٩٢٩٣. مَنْ كَثَرَ مِرَائُهُ بِالْبَاطِلِ دَامَ عَمَاؤُهُ عَنِ الْحَقِّ.

9294. One who disputes with a fool has no intelligence.

٩٢٩٤. مَنْ مَارَى السَّفِيفَةَ فَلَا عَقْلَ لَهُ.

9295. With excessive disputation, there can be no affection.

٩٢٩٥. لَا حَبَّةٌ مَعَ كَثْرَةِ مِرَاءٍ.

9296. Joking is a [cause of] separation that is followed by rancour.

٩٢٩٦. الْمَوْاحِدُ فِرْقَةٌ تَتَبَعُهَا ضَغِيَّةٌ.

9297. Beware of recalling that which was funny in the speech [of others], even if you narrate it from someone else.

٩٢٩٧. إِيَّاكَ أَنْ تَدْكُرَ مِنَ الْكَلامِ (مَا كَانَ)
مُضْحِكًا وَإِنْ حَكِيَّتُهُ عَنْ غَيْرِكَ.

٩٢٩٨. الإفراطُ في المزاحِ خُرُقٌ.
٩٢٩٩. دَعِ المزاحَ فَإِنَّهُ لِقَاعُ الصَّعْدَيْنَةِ.
٩٣٠٠. فِي السَّفَهِ وَكَثْرَةِ المزاحِ الخُرُقُ.
٩٣٠١. كَثْرَةُ المزاحِ تُسْقِطُ الْهَيَّةَ.
٩٣٠٢. كَثْرَةُ المزاحِ تُدْهِبُ الْبَهَاءَ وَتُوَجِّبُ الشَّهْنَاءَ.
٩٣٠٣. لِكُلِّ شَيْءٍ بِذُرْ وَبِذُرْ العَدَاوَةِ المزاحُ.
٩٣٠٤. مَنْ مَزَحَ أُسْتَحِفَّ بِهِ.
٩٣٠٥. مَنْ كَثَرَ مِزاحُهُ أُسْتُجْهَلَ.
٩٣٠٦. مَنْ كَثَرَ مِزاحُهُ أُسْتُحْمِقَ.
٩٣٠٧. مَنْ كَثَرَ مِزاحُهُ قَلَّتْ هَيَّةُهُ.
٩٣٠٨. مَنْ كَثَرَ مِزاحُهُ قَلَّ وَقَارُهُ.
٩٣٠٩. مَنْ كَثَرَ مِزاحُهُ لَمْ يَكُنْ مِنْ حَاقِدٍ عَلَيْهِ وَمُسْتَخِفٌ بِهِ.
٩٣١٠. مَا مَزَحَ امْرُؤٌ مَزْحَةً إِلَّا مَجَّ مِنْ عَفْلِهِ مجَّهًا.
٩٣١١. لَا تُمَازِحِ الشَّرِيفَ فَيَحْقِدُ عَلَيْكَ.

9312. Never make fun of a friend thereby turning him into an enemy, or of an enemy thereby making him [want to] destroy you.

٩٣١٢. لَا تُمَازِحْنَ صَدِيقًا فَيَعَادِيَكَ وَلَا عَدُوًا فَيُرَدِّيَكَ.

WALKING

المشي

9313. Keep walking in your customary way (or with your ailment) as long as you can.

٩٣١٣. إِمْشِ بِدَائِبِكَ (بِدَائِكَ) مَا مَسْتِ بِكَ.

DELAY

المطل

9314. Delay and obligation are the spoilers of [the] favour [one does to others].

٤. الْمَطَلُونَ وَالْمُنْكَرُ مُنِكِّرُ الْإِحْسَانِ.

9315. Delay [in giving] is one of the two refusals.

٩٣١٥. الْمَطَلُونَ أَحَدُ الْمُنْعَيْنِ.

9316. Delay [and procrastination] is a chastisement of the soul.

٩٣١٦. الْمَطَلُونَ عَذَابُ النَّفْسِ.

SCHEMING

المكر

9317. Scheming and malice are things that keep faith away.

٩٣١٧. الْمَكْرُ وَالْغُلُّ مُجَانِبَا إِيمَانِهِ.

9318. Beware of scheming, for indeed scheming [and plotting] is a blameworthy quality.

٩٣١٨. إِيَّاكَ وَالْمَكْرُ فَإِنَّ الْمَكْرَ لَكُلُّ ذَمِيمٍ.

9319. Scheming is wickedness, deception is evil.

٩٣١٩. الْمَكْرُ لُؤْمٌ آخْدِيَّةٌ شُؤْمٌ.

9320. Scheming is the practice of the mutinous.

٩٣٢٠. الْمَكْرُ شِيمَةُ الْمَرْدَةِ.

9321. Scheming is the trait of the wicked.

٩٣٢١. الْمَكْرُ سَجِيَّةُ الْلَّئَامِ.

9322. Scheming against one who trusts in you is ingratitude [and betrayal].

٩٣٢٢. الْمَكْرُ إِمَّا اتَّهَمَنَاكَ كُفْرٌ.

9323. The bane of cleverness is scheming.

٩٣٢٣. آفَةُ الذِّكَاءِ الْمَكْرُ.

9324. The cornerstone of wisdom is eschewing deceptions.

٩٣٢٤. رَأْسُ الْحِكْمَةِ تَجْنُبُ الْخَدْعَ.

9325. Many a plotter has been struck down by his own stratagem.

٩٣٢٥. رَبُّ مُخْتَالٍ صَرَعَتْهُ حِيلَتُهُ.

THE DEVISING OF ALLAH

مكر الله

9326. One who feels secure from the devising of Allah is destroyed.

٩٢٣٦. مَنْ أَمِنَ مَكْرُ اللَّهِ هَلَكَ.

9327. One who feels secure from the devising [of Allah] meets with harm.

٩٣٢٧. مَنْ أَمِنَ الْمَكْرُ لَقِيَ الشَّرَّ.

THE SCHEMER AND PLOTTER

الماكرون المكورون

9328. The one who always hatches plots [against others] is a devil.

٩٣٢٨. الْمَكْوُرُ شَيْطَانٌ.

9329. The one who is always scheming [against others] is a devil in the form of a human being.

٩٣٢٩. الْمَكْوُرُ شَيْطَانٌ فِي صُورَةِ الْإِنْسَانِ.

9330. One who schemes is afflicted by his own scheming.

٩٣٣٠. مَنْ مَكَرَ حَاقَ بِهِ مَكْرُهٌ.

9331. Whoever schemes against people, Allah, the Glorified, turns his scheme back on him.

٩٣٣١. مَنْ مَكَرَ بِالنَّاسِ رَدَ اللَّهُ سُبْحَانَهُ مَكْرُهٌ فِي عُنْقِهِ.

9332. There is no trustworthiness in the schemer.

٩٣٣٢. لا أمانة لِمَكْوِرٍ.

9333. Evil scheming does not beset anyone but those who practice it.

٩٣٣٣. لا يجُيئ الْمُكْرُرُ السَّبَبُ إِلَّا بِأَهْلِهِ.

FLATTERY

الملق

9334. Beware of flattery, for indeed flattery is not from the characteristics of faith [and the faithful].

٩٣٣٤. إِيَّاكَ وَالْمَلَقَ فَإِنَّ الْمَلَقَ لَيْسَ مِنْ حَلَاقِ
الإِيمانِ.

9335. Flattery is not part of the character of Prophets.

٩٣٣٥. لَيْسَ الْمَلَقُ مِنْ خُلُقِ الْأَنْبِيَا.

9336. One whose flattery increases, his [sincere] joyfulness is not recognized.

٩٣٣٦. مَنْ كَثَرَ مَلَفُهُ لَمْ يُعْرَفْ بِشُرُهُ.

9337. Verily only the one who does not flatter you [truly] adores you, and [only] one who does not make you hear his praise for you [truly] praises you.

٩٣٣٧. إِنَّمَا يُجْبِكَ مَنْ لَا يَتَمَلَّكُ وَيُشْنِي عَلَيْكَ مَنْ
لَا يُسْتَعْنَكَ.

KINGS AND RULERS

الملوك

9338. A tyrant ruler and an immoral scholar are the most harmful of all people.

٩٣٣٨. الْسُّلْطَانُ الْجَائِزُ وَالْعَالِمُ الْفَاجِرُ أَشَدُ النَّاسِ
نِكَارِيًّا.

9339. Accompany the ruler with caution, the friend with humility and cheerfulness, and the enemy with that which you can [use to] establish your proof over him.

٩٣٣٩. إِاصْحَبِ السُّلْطَانَ بِالْخَلَرِ وَالصَّدِيقَ
بِالتَّوَاضُعِ وَالبِشْرِ وَالعَدُوَّ بِمَا تَقُومُ بِهِ عَلَيْهِ حُجَّتُكَ.

9340. Verily the ruler is a trustee of Allah on earth, the establisher of justice in the lands

٩٣٤٠. إِنَّ السُّلْطَانَ لَأَمِينُ اللَّهِ فِي الْأَرْضِ وَمُقِيمٌ

and among the people, and the one who deters people from misdeeds in the land.

9341. The tyrant king frightens the innocent.

9342. An evil commander commissions the vulgar one [to work for him].

9343. The bane of kings is evil intentions.

9344. The bane of viziers is wicked inner thoughts.

9345. The bane of leaders is weakness in politics.

9346. The bane of a kingdom is [having] weak defences.

9347. When you become the ruler then be kind [to your subjects].

9348. When a king builds his kingdom on the foundations of justice and sustains it on the pillars of reason, Allah helps his friends and forsakes his enemies.

9349. When the ruler makes you come closer to him, then increase your exaltation of him.

9350. Kings have no affection.

9351. Transient and fleeting kingship is wretched and insignificant.

9352. Being independent of [and not seeking anything from] kings is the best kingship.

9353. Boldness [and defiance] in front of the king is the quickest [means of] destruction.

العَدْلُ فِي الْبَلَادِ وَالْعِبَادِ وَ وَرَعَتُهُ فِي الْأَرْضِ.

٩٣٤١. الْسُّلْطَانُ الْجَائِرُ يُخْفِي التَّرِيَّ.

٩٣٤٢. الْأَمِيرُ السُّوءُ يَصْنَعُ الْبَذِيَّ.

٩٣٤٣. آفَةُ الْمُلُوكِ سُوءُ السَّرِيرَةِ.

٩٣٤٤. آفَةُ الْفُزَّارَاءِ حُبُّ السَّرِيرَةِ.

٩٣٤٥. آفَةُ الرُّعَامَاءِ ضَعْفُ السِّيَاسَةِ.

٩٣٤٦. آفَةُ الْمُلُوكِ ضَعْفُ الْحِمَايَةِ.

٩٣٤٧. إِذَا مَلَكْتَ فَارْفُقْ.

٩٣٤٨. إِذَا بَنَى الْمَلِكُ (مُلْكُه) عَلَى قَوَاعِدِ الْعَدْلِ
وَدَعَمَ بِدَعَائِمِ الْعُقْلِ نَصَرَةُ اللَّهِ مُوَالِيَّهُ وَخَدَلَ مُعَادِيَهُ.

٩٣٤٩. إِذَا زَادَكَ السُّلْطَانُ تَقْرِيبًا فَرِدْهُ إِجْلَالًا.

٩٣٥٠. الْمُلُوكُ لَا مَوَدَّةَ لَهُ (لَهُمْ).

٩٣٥١. الْمُلُوكُ الْمُتَنَقْلُونَ الزَّائِلُ حَقِيرٌ يَسِيرُ.

٩٣٥٢. الْغُنْيَ عَنِ الْمُلُوكِ أَفْضَلُ مُلْكٍ.

٩٣٥٣. الْجُنُوحَةُ عَلَى السُّلْطَانِ أَعْجَلُ هُلْكٍ.

9354. The adornment of kingship is justice.

٤. زَيْنُ الْمُلُوكِ الْعَدْلُ.

9355. The wrath of kings is the messenger of death.

٩٣٥٥. عَصَبَ الْمُلُوكِ رَسُولُ الْمَوْتِ.

9356. The merit of a king is in building prosperous cities.

٩٣٥٦. فَضْيَلَةُ السُّلْطَانِ عِمَارَةُ الْبَلْدَانِ.

9357. It is seldom that the affection of kings and traitors lasts.

٩٣٥٧. قَلَّمَا تَدُومُ مَوَدَّةُ الْمُلُوكِ وَالْحَوَانِ.

9358. The friendship of kings seldom lasts.

٩٣٥٨. قَلَّمَا تَدُومُ حُلَّةُ الْمُلُوكِ (الْمُلُولِ).

9359. The hearts of the people are the treasuries of their leader, so whatever he deposits in them, be it justice or oppression, he will find it there.

٩٣٥٩. قُلُوبُ الرَّعَيَّةِ حَرَائِنُ رَاعِيهَا فَمَا أَوْدَعَهَا مِنْ

عَدْلٍ أُوْجَفُورٍ وَجَدَهُ.

9360. There is no reward with Allah, the Glorified, greater than the reward of a just ruler and a benevolent man.

٩٣٦٠. لَيْسَ ثَوَابٌ عِنْدَ اللَّهِ سُبْحَانَهُ أَعْظَمُ مِنْ

ثَوَابِ السُّلْطَانِ الْعَادِلِ وَالرَّاجِلِ الْمُحْسِنِ.

9361. One who gains authority [usually] adopts partiality.

٩٣٦١. مَنْ مَلَكَ إِسْتَأْثَرَ.

9362. One who becomes haughty in his kingship has belittled it.

٩٣٦٢. مَنْ تَكَبَّرَ فِي سُلْطَانِهِ صَعَرَهُ.

9363. One whose aggression is prolonged, his rule [soon] comes to an end.

٩٣٦٣. مَنْ طَالَ عُدُوانُهُ زَالَ سُلْطَانُهُ.

9364. One whose kingship is tyrannical, his destruction becomes great.

٩٣٦٤. مَنْ جَازَ مُلْكُهُ عَظِيمٌ هُلْكُهُ.

9365. Whoever is betrayed by his vizier, his administration gets corrupted.

٩٣٦٥. مَنْ خَانَهُ وَزِيرٌ فَسَدَ تَدْبِيرُهُ.

9366. One who fears your whip wishes for your death.

٩٣٦٦. مَنْ خَافَ سَوْطَانَكَ تَمَّتَ مَوْتَكَ.

9367. One who relies upon your goodness is

٩٣٦٧. مَنْ وَثَقَ بِإِحْسَانِكَ أَشْفَقَ عَلَى سُلْطَانِكَ.

concerned about [the end of] your rule.

9368. One who boldly [and defiantly] faces the ruler becomes vulnerable to disgrace.

9369. Whoever betrays his king, his security is nullified.

9370. One who is just in his kingship becomes needless of his aides.

9371. One who is concerned about his kingship curtails his aggression.

9372. Whoever treats the people unjustly, Allah causes his reign to end and hastens his ruin and destruction.

9373. One who is tyrannical in his kingdom, the people wish for his annihilation.

9374. One who unsheathes the sword of aggression is stripped of the grandeur of kingship.

9375. One who seeks the favour of a king without [the proper] etiquette moves out from safety into harm.

9376. Whoever is tyrannical in his reign and increases his aggression, Allah will demolish his foundation and tear down his pillars [of kingship].

9377. Whoever is just in his rule and shows kindness [to the people], Allah will elevate his stature and will strengthen [and grant victory to] his helpers.

٩٣٦٨. مَنْ اجْتَرَأَ عَلَى السُّلْطَانِ فَقَدْ تَعَرَّضَ لِلْهُوَانِ.

٩٣٦٩. مَنْ خَانَ سُلْطَانَهُ بَطَلَ أَمَانَهُ.

٩٣٧٠. مَنْ عَدَلَ فِي سُلْطَانِهِ إِسْتَعْفَى عَنْ أَعْوَانِهِ.

٩٣٧١. مَنْ أَشْفَقَ عَلَى سُلْطَانِهِ قَصَرَ عَنْ عُدُوانِهِ.

٩٣٧٢. مَنْ عَامَلَ رَعَيَّةً بِالظُّلْمِ أَزَارَ اللَّهُ مُلْكَهُ وَعَجَّلَ بَوَارَهُ وَهُلْكَهُ.

٩٣٧٣. مَنْ جَازَ مُلْكَهُ (فِي مُلْكِهِ) تَمَّى النَّاسُ مُلْكَهُ.

٩٣٧٤. مَنْ سَلَّ سَيْفَ الْعُدُوانِ سُلِّبَ عَرَّ الْسُّلْطَانِ.

٩٣٧٥. مَنْ طَلَّبَ خِدْمَةَ السُّلْطَانِ يُغَيِّرُ أَدَبِ حَرَجِ مِنَ السَّلَامَةِ إِلَى الْعَطَابِ.

٩٣٧٦. مَنْ جَازَ فِي سُلْطَانِهِ وَأَكْثَرَ عُدُوانَهُ هَدَمَ اللَّهُ بُنْيَاهُ وَهَدَ أَرْكَاهُ.

٩٣٧٧. مَنْ عَدَلَ فِي سُلْطَانِهِ وَبَذَلَ إِحْسَانَهُ أَعْلَى اللَّهُ شَانَهُ وَأَعَزَّ أَعْوَانَهُ.

9378. One who makes his kingship subservient to his religion, every king will submit to him.

٩٣٧٨. مَنْ جَعَلَ مُلْكَهُ خَادِمًا لِدِينِهِ إِنْفَادَ لَهُ كُلُّ سُلْطَانٍ.

9379. When one makes his religion subservient to his kingship, every person will covet it.

٩٣٧٩. مَنْ جَعَلَ دِينَهُ خَادِمًا لِمُلْكِهِ طَمَعَ فِيهِ كُلُّ إِنْسَانٍ.

9380. One who is occupied with [serving] the king will not [have time to] attend to his brothers.

٩٣٨٠. مَنْ تَشَاغَلَ بِالسُّلْطَانِ لَمْ يَتَفَرَّغْ لِلأَخْوَانِ.

9381. It is a right upon the king to govern himself before his soldiers.

٩٣٨١. مَنْ حَقٌّ الْمَلِكٌ أَنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

9382. Disputing with kings takes away blessings.

٩٣٨٢. مُنَازَعَةُ الْمُلُوكِ تَسْلُبُ النِّعَمَ.

9383. Evil viziers are the helpers of tyrants and the brothers of wrongdoers.

٩٣٨٣. وُزَّارَءُ السُّوءِ أَعْوَانُ الظَّلْمَةِ وَإِخْوَانُ الْأَئْمَةِ.

9384. Oppressive governors are the worst of the ummah and opponents of the [true] leaders.

٩٣٨٤. وُلَّاةُ الْجُنُورِ شِرَارُ الْأُمَّةِ وَأَضْدَادُ الْأَئْمَةِ.

9385. Do not separate from your [rightful] ruler, thereby making the consequence of your affair blameworthy.

٩٣٨٥. لَا تَصَدِّعُوا عَلَى سُلْطَانِكُمْ فَتُنِدِّمُوا غَيْرَ أَمْرِكُمْ.

9386. Never visit kings frequently, for they are such that if you accompany them they will become weary of you and if you advise them sincerely they will debase you.

٩٣٨٦. لَا تُكْثِرُنَّ الدُّخُولَ عَلَى الْمُلُوكِ فَإِنَّهُمْ إِنْ صَحِبْتُهُمْ مَلُوكٌ وَإِنْ نَصَحْتُهُمْ غَشُوكٌ.

9387. Do not desire to mingle with kings, for indeed they consider replying salutations to be too much speech and striking the necks to be insignificant punishment.

٩٣٨٧. لَا تَرْغَبْ فِي حُلْطَةِ الْمُلُوكِ فَإِنَّهُمْ يَسْتَكْثِرُونَ مِنَ الْكَلَامِ رَدًّا السَّلَامَ وَيَسْتَقْلُونَ مِنَ الْعِقَابِ ضَرْبَ الرِّقَابِ.

9388. Do not associate with the king in times of disturbance and upheaval, for indeed the sea is such that even when it is calm, the seafarer barely manages to remain safe in it, so how would he fare with its turbulent winds and the tumultuous waves?!

9389. Never desire to gain the affection of kings, for indeed they will forsake you when you are most intimate with them and they will cut you off when you are closest to them.

9390. There is no prosperity [in the place] where the king passes (or is oppressive).

9391. When the intention of the king changes, the times change (or get corrupted).

9392. When the king becomes enraged, Satan takes control [over him].

9393. Seeking power [and sovereignty] is from the deceptions of Satan.

9394. The justice of a king is the life of the populace and the prosperity of the creatures.

9395. The worst of all rulers is one who is ruled by his vain desire.

9396. The worst of rulers is one whose subjects are oppressed.

9397. The king's courtier is like a person who is riding on a lion, people are envious of his status while he is more aware of his own [dangerous] position.

٩٣٨٨. لا تَنْتَسِنْ بِالسُّلْطَانِ فِي وَقْتِ اضْطِرَابِ الْأُمُورِ عَلَيْهِ فَإِنَّ الْبَحْرَ لَا يَكَادُ يَسْلُمُ مِنْهُ رَاكِبُهُ مَعَ سُكُونِهِ فَكَيْفَ مَعَ اخْتِلَافِ رِيَاحِهِ وَاضْطِرَابِ أَمْوَاجِهِ.

٩٣٨٩. لَا تَطْمَعَنَّ فِي مَوَدَّةِ الْمُلُوكِ فَإِنَّهُمْ يُوحِشُونَكَ آتَسَ مَا تَكُونُ بِهِمْ وَيَقْطَعُونَكَ أَقْرَبَ مَا تَكُونُ إِلَيْهِمْ.

٩٣٩٠. لَا يَكُونُ الْعِمَرَانُ حِيثُ يَجُوَرُ (يَجُوَرُ)
السُّلْطَانُ.

٩٣٩١. إِذَا تَغَيَّرَتْ نِيَّةُ السُّلْطَانِ تَغَيَّرَ (فَسَدَ)
الزَّمَانُ.

٩٣٩٢. إِذَا اسْتَشَاطَ السُّلْطَانُ تَسْلَطَ الشَّيْطَانُ.

٩٣٩٣. طَلَبُ السُّلْطَانِ مِنْ خَدَاعِ الشَّيْطَانِ.

٩٣٩٤. عَدْلُ السُّلْطَانِ حِيَاةُ الرَّعَيَّةِ وَصَلَاحُ الْبَرَّيَّةِ.

٩٣٩٥. شَرُّ الْأُمَراءِ مَنْ كَانَ الْهَوَى عَلَيْهِ أَمِيرًا.

٩٣٩٦. شَرُّ الْأُمَراءِ مَنْ ظُلِمَ رَعِيَّةً.

٩٣٩٧. صَاحِبُ السُّلْطَانِ كَرَاكِبُ الْأَسَدِ يُعْبَطُ بِمَوْقِفِهِ وَهُوَ أَعْرَفُ بِمَوْضِعِهِ.

9398. Partnership in sovereignty leads to turmoil.

.٩٣٩٨. الشِّرَكَةُ فِي الْمُلْكِ تُؤْدِي إِلَى الاضطِرَابِ.

9399. Holding a post with kings is a key of tribulation and the seed of affliction.

.٩٣٩٩. الْمَكَانَةُ مِنَ الْمُلُوكِ مِفْتَاحُ الْمِحْنَةِ وَبَذْرُ الْفِتْنَةِ.

9400. The best king is the just one.

.٩٤٠٠. أَفْضَلُ الْمُلُوكِ الْعَادِلُ.

9401. The best king is the one who has the most continent soul.

.٩٤٠١. أَفْضَلُ الْمُلُوكِ أَعْفَفُهُمْ نَفْسًا.

9402. The best of all kings in character is one whose justice prevails over all the people.

.٩٤٠٢. أَفْضَلُ الْمُلُوكِ سَجِيقًا مَنْ عَمَّ النَّاسَ بِعَدْلِهِ.

9403. The most exalted of rulers is one who is not ruled by his vain desires.

.٩٤٠٣. أَجْلُ الْأُمَراءِ مَنْ لَمْ يَكُنْ الْهَوَى عَلَيْهِ أَمِيرًا.

9404. The most exalted of kings is one who has control over himself and spreads justice.

.٩٤٠٤. أَجْلُ الْمُلُوكِ مَنْ مَلَكَ نَفْسَهُ وَبَسَطَ الْعَدْلَ.

9405. The best of kings is one whose action and intention are good, and who is just with his army and his people.

.٩٤٠٥. أَفْضَلُ الْمُلُوكِ مَنْ حَسِنَ فَعْلُهُ وَبَيْتُهُ وَعَدَلَ فِي جُنْدِهِ وَرَعَيَّتِهِ.

9406. The king who is in the best condition is one whose subjects become prosperous in his prosperity and whose justice prevails over all his people.

.٩٤٠٦. أَخْسَنُ الْمُلُوكِ حَالًا مَنْ حَسِنَ عَيْشُ النَّاسِ فِي عَيْشِهِ وَعَمَّ رَعَيَّتِهِ بِعَدْلِهِ.

9407. The people whom one should be cautious of the most are the tyrannical king, the powerful enemy and the disloyal friend.

.٩٤٠٧. أَحْقُ النَّاسِ أَنْ يُحَذِّرَ السُّلْطَانُ الْجَائِرُ وَالْعَدُوُ الْقَادِرُ وَالصَّدِيقُ الْغَادِرُ.

9408. The most intelligent of kings is he who governs himself for the people in a way that will remove any proof against him and governs the people in a way that affirms his proof against them.

.٩٤٠٨. أَعْقَلُ الْمُلُوكِ مَنْ سَاسَ نَفْسَهُ لِلرَّعِيَّةِ بِمَا يَسْقُطُ عَنْهُ حُجَّتُهَا وَسَاسَ الرَّعِيَّةَ بِمَا تَبْثُتُ بِهِ حُجَّتُهُ عَلَيْها.

9409. The kings are [supposed to be]

.٩٤٠٩. الْمُلُوكُ حُمَّاءُ الدِّينِ.

defenders of the religion.

9410. The king's crown is his justice.

٩٤١٠. تاجُّ الْمَلِكِ عَدْلُهُ.

9411. It is a right upon the king that he should govern himself [first] before his troops.

٩٤١١. حَقٌّ عَلَى الْمَلِكِ أَنْ يَسْوُسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

9412. The best of commanders is one who has command over himself.

٩٤١٢. خَيْرُ الْأَمْرَاءِ مَنْ كَانَ عَلَى نَفْسِهِ أَمِيرًا.

9413. The best king is one who annihilates oppression and enlivens justice.

٩٤١٣. خَيْرُ الْمُلُوكِ مَنْ أَمَاتَ الْجُورَ وَأَحْيَ الْعَدْلَ.

9414. The lassitude of a king is more harmful for the people than the oppression of a king.

٩٤١٤. حَوْرُ السُّلْطَانِ أَشَدُ عَلَى الرَّعْبِيَّةِ مَنْ حَوْرَ السُّلْطَانِ.

9415. The alms-tax of the king is assisting the aggrieved.

٩٤١٥. زَكَاةُ السُّلْطَانِ إِغْاثَةُ الْمُلْهُوفِ.

9416. The worst of kings is one who opposes justice.

٩٤١٦. شَرُّ الْمُلُوكِ مَنْ خَالَفَ الْعَدْلَ.

9417. The worst of viziers is one who is a vizier to the vicious.

٩٤١٧. شَرُّ الْوُزَرَاءِ مَنْ كَانَ لِلْأُشْرَارِ وَزِيرًاً.

9418. Guard your position near your king, and be cautious of not being lowered from it by negligence towards that which raised you to it.

٩٤١٨. أَخْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطَانِكَ وَاحْذَرْ أَنْ يُخْطِلَكَ عَنْهَا التَّهَاوُنُ عَنْ حِفْظِ مَا رَقَكَ إِلَيْهِ.

9419. Works are [only] accomplished by the [right] workers.

٩٤١٩. الْأَعْمَالُ تَسْتَقِيمُ بِالْعُمَالِ.

9420. He ('a) said about al-Ashtar al-Nakha'i when he was informed about his death (may

٩٤٢٠. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي حَقِّ الْأَشْتَرِ

Allah have mercy upon him): If he was a mountain, he would have been a great one, no hoofed animal would have reached its peak and no bird would have been able to fly over it.

9421. He ('a) said about al-Ashtar al-Nakha'i: He is the sword of Allah that does not fail to strike and is not blunt in its edge; he is not impressed by any innovations nor is he led astray by misguidance [and temptation].

النَّجْعَيِ لِمَا بَلَغَهُ وَفَانَهُ رَحْمَةُ اللَّهِ: لَوْ كَانَ جِبَلاً
لَكَانَ فَنْدَا لَا يَرْتَقِيهِ الْحَافِرُ وَلَا يُوفِي عَلَيْهِ الطَّائِرُ.

٩٤٢١. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي حَقِّ الْأَشْتَرِ
النَّجْعَيِ: هُوَ سَيْفُ اللَّهِ لَا يَنْبُوْعُ عَنِ الضَّرْبِ وَلَا
كَلِيلُ الْحَدِّ وَلَا تَسْتَهْوِيهِ بِدُعَةٍ وَلَا تَتَهْبِيهِ بِغَوَایَةٍ.

9422. Verily with every person there are two angels who protect him, and when his time is up they leave him alone with his impending death, and verily the [decreed] lifetime [of a person] is a strong protective shield.

9423. He ('a) said about angels: They are captives of faith; neither divergence nor deviation breaks them from its hold.

٩٤٢٢. إِنَّ مَعَ كُلِّ إِنْسَانٍ مَلَكَيْنِ يَحْفَظَانِهِ إِذَا جَاءَ
أَجَلُهُ حَلَّا بَيْنَهُ وَبَيْنَهُ وَإِنَّ الْأَجَلَ لِجَنَّةٍ حَصِينَةً.

٩٤٢٣. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي ذِكْرِ الْمَلَائِكَةِ: هُنْ
أَسْرَاءُ إِيمَانٍ لَمْ يُفْكَكُوهُمْ مِنْهُ (مِنْ رِيقَتِهِ) زَيْغُ وَلَا
عُنُولٌ.

9424. Many a slave is such that one cannot bear his separation.

٩٤٢٤. رَبَّ مَلُوكٍ لَا يُسْتَطَاعُ فِرَاقُهُ.

9425. One whose disposition is good [with those who are under him] remains safe from annihilation.

.٩٤٢٥. مَنْ أَحْسَنَ الْمُلْكَةَ أَمِنَ الْمُلْكَةَ.

ONE WHO IS FED-UP

الملول

9426. One who is fed-up has no [sense of] brotherhood.

.٩٤٢٦. لَيْسَ لِمَلُولٍ إِخْرَاجٌ.

9427. One who is fed-up has no magnanimity.

.٩٤٢٧. لَيْسَ لِمَلُولٍ مُّهُرَّجٌ.

9428. Never feel secure from the one who is fed-up [with you] even if he is endowed with gifts for indeed there is no enjoyment in lightening for the one who is plunged into darkness.

.٩٤٢٨. لَا تَأْمَنَ مَلُولًا وَإِنْ تَحَلِّ بِالصَّلَةِ فَإِنَّهُ لَيْسَ فِي الْبَرِّ الْخَاطِفِ مُسْتَمْتَعٌ لِمَنْ يَحْوَضُ الظُّلْمَةَ.

9429. There is no brotherhood for the one who is fed-up.

.٩٤٢٩. لَا أَخْوَةَ لِمَلُولٍ.

9430. There is no friendship for the one who is fed-up.

.٩٤٣٠. لَا خَلَّةَ لِمَلُولٍ.

IRRITATION

الملل

9431. Irritation (or kingship) corrupts brotherhood.

.٩٤٣١. الْمَلَلُ (الْمُلْكُ) يُفْسِدُ الْأَخْوَةَ.

THE INACCESSIBLE

الممتنع

9432. Every inaccessible thing is difficult to obtain and seek.

.٩٤٣٢. كُلُّ مُمْتَنِعٍ صَعْبٌ مَنَالُهُ وَمَرَامُهُ.

TO PUT [OTHERS] UNDER OBLIGATION

المن والامتنان

9433. Putting someone under obligation blackens the favour.

٩٤٣٣. الْمَنْ يُسَوِّدُ الْيَعْمَةَ.

9434. Obligation is the corruptor of good actions.

٩٤٣٤. الْمَنْ مُفْسِدُ الصَّيْنَعَةِ.

9435. Obligation spoils the favour.

٩٤٣٥. الْمَنْ يُنَكِّدُ الْإِحْسَانَ.

9436. Obligation corrupts the good act.

٩٤٣٦. الْمَنْ يُفْسِدُ الصَّيْنَعَةَ.

9437. Obligation corrupts the favour.

٩٤٣٧. الْمَنْ يُفْسِدُ الْإِحْسَانَ.

9438. There is wickedness with obligation.

٩٤٣٨. الْلُّؤْمُ مَعَ الْإِمْتِنَانِ.

9439. Doing acts of kindness along with obligation is vileness.

٩٤٣٩. الْتَّكْرُمُ مَعَ الْإِمْتِنَانِ لُؤْمٌ.

9440. The bane of generosity is obligation.

٩٤٤٠. آفَةُ السَّخَاءِ الْمَنُ.

9441. Through obligation the favour is spoilt.

٩٤٤١. بِالْمَنِ يُنَكِّدُ الْإِحْسَانُ.

9442. By putting a lot of obligation, the good action is spoilt.

٩٤٤٢. بِكَثْرَةِ الْمَنِ تُنَكِّدُ الصَّيْنَعَةُ.

9443. Prolonged obligation spoils the pureness of a good turn.

٩٤٤٣. طُولُ الْإِمْتِنَانِ يُنَكِّرُ صَفْوَ الْإِحْسَانِ.

9444. One who puts an obligation [on others] by his good action has oppressed magnanimity.

٩٤٤٤. ظَلَمَ الْمُرْوَءَةَ مَنْ مَنَ بِصَنْعِهِ.

9445. The oppression of favours is [through] the repulsiveness of [putting others under] obligation.

٩٤٤٥. ظَلَمَ الْإِحْسَانِ فُبْخُ الْإِمْتِنَانِ.

9446. Too much obligation spoils the good action.

٩٤٤٦. كثرة الْمِلَى تُكَبِّرُ الصَّنْيَعَةَ.

9447. One who puts an obligation [on others] with his kind act drops [and forgoes] his gratitude.

٩٤٤٧. مَنْ مَنْ يَعْرُوفُهُ أَسْقَطَ شُكْرَهُ.

9448. One who puts obligation with his goodness has spoilt the good act that he has done.

٩٤٤٨. مَنْ مَنْ يَعْرُوفُهُ فَقَدْ كَدَرَ مَا صَنَعَهُ.

9449. Whoever puts an obligation with his favour, it is as if he has not done a favour.

٩٤٤٩. مَنْ مَنْ يَأْخُذُهُ فَكَانَهُ لَمْ يُخْسِنْ.

9450. One who puts obligation with his good action corrupts it.

٩٤٥٠. مَنْ مَنْ يَعْرُوفُهُ أَفْسَدَهُ.

9451. Nothing spoils good actions like putting [others under] obligation.

٩٤٥١. مَا كُدِّرَتِ الصَّنَاعَةُ بِعَيْنِ الْإِمْتَانِ.

9452. He who puts an obligation [on others] has not made his grant pleasing.

٩٤٥٢. مَا أَهْنَى الْعَطَاءَ مَنْ مَنْ بِهِ.

9453. One who puts [others under] obligation with his good act has not perfected it.

٩٤٥٣. مَا أَكْمَلَ الْمَعْرُوفَ مَنْ مَنْ بِهِ.

9454. He who puts [others under] a lot of obligation has not made his good turn felicitous.

٩٤٥٤. مَا هَنَّا يَعْرُوفُهُ مَنْ كَثُرَ امْتِنَاهُ.

9455. The sin of the charity given by the one who puts obligation is greater than its reward.

٩٤٥٥. وِزْرُ صَدَقَةِ الْمَتَانِ يَعْلِبُ أَجْرَهُ.

9456. One who puts [others under] obligation does no good to others.

٩٤٥٦. لَا صَنْيَعَةَ لِلْمُمْتَنَى.

9457. There is no good deed with obligation.

٩٤٥٧. لَا مَعْرُوفٌ مَعَ مَنِّ.

9458. There is no pleasure in the good turn

٩٤٥٨. لَا لَذَّةَ لِصَنْيَعَةِ مَتَانٍ.

of the obliger.

9459. There is no evil quality more repulsive than [putting others under] obligation.

9460. O people of goodness and beneficence, do not put [others under] obligation with your favours for indeed favours and good turns are nullified by the repulsiveness of [putting others under] obligations.

9461. Beware of putting obligations with your good acts for indeed [putting others under] obligation spoils favours.

٩٤٥٩. لا سُوَّاً أَقْبَحُ مِنَ الْمَيِّنَ.

٩٤٦٠. يَا أَهْلَ الْمَعْرُوفِ وَالْإِحْسَانِ لَا تَمْتُوا بِإِحْسَانِكُمْ فَإِنَّ الْإِحْسَانَ وَالْمَعْرُوفَ يُبَطِّلُهُ فُبُحُ الْإِمْتِنَانَ.

٩٤٦١. إِيَّاكَ وَالْمَيِّنَ بِالْمَعْرُوفِ فَإِنَّ الْإِمْتِنَانَ يُكَدِّرُ الْإِحْسَانَ.

DEATH

الموت

9462. Death clings to you more closely than your own shadows and has greater authority over you than [you have over] yourselves.

9463. Continuously remember death and remember what you will face after death; and never wish for death except after being sure that you have fulfilled the condition for security [in the Hereafter].

9464. Increase your remembrance of death and of the place you have to go suddenly and return to after death, until it comes to you while you are on your guard against it and have prepared yourself for it, and let it not come over you suddenly thereby taking you by surprise.

9465. Prepare yourselves for death for indeed it overshadows you.

٩٤٦٢. الْمَوْتُ الْزَّمُ لَكُمْ مِنْ ظِلَّكُمْ وَأَمْلَكُ يُكُنْ (أَمْلَكُكُمْ) مِنْ أَنْفُسِكُمْ.

٩٤٦٣. أَدْمِ ذِكْرَ الْمَوْتِ وَذِكْرُ مَا تَقْدِيمُ عَلَيْهِ بَعْدَ الْمَوْتِ وَلَا تَتَمَّنَ الْمَوْتَ إِلَّا بِشَرْطٍ وَثَيقٍ.

٩٤٦٤. أَكْثِرْ ذِكْرَ الْمَوْتِ وَمَا هُجُّ عَلَيْهِ وَنُفْضِي إِلَيْهِ بَعْدَ الْمَوْتِ حَتَّى يَأْتِيَكَ وَقَدْ أَخْدَثْ لَهُ حَذْرَكَ وَشَدَّدْ لَهُ أَزْرَكَ وَلَا يَأْتِيَكَ بَعْثَةً فِيهِرَكَ.

٩٤٦٥. إِسْتَعِدُوا لِلْمَوْتِ فَقَدْ أَظَلَّكُمْ (أَظَلَّكُمْ).

9466. Let your ears hear the call of death before it calls you.

٩٤٦٦. أَسْمِعُوا دَعْوَةَ الْمَوْتِ آذانَكُمْ قَبْلَ أَنْ يُدْعَى بِكُمْ.

9467. Remember the destroyer of pleasures and the spoiler of lustful desires and the caller towards separation.

٩٤٦٧. اذْكُرُوا هادِمَ الْلَّذَاتِ وَمُنْعِصَ الشَّهَوَاتِ وَدَاعِيَ الشَّتَاتِ.

9468. Beware of death and be adequately prepared for it, [for by this] you will be happy in your place of [final] return.

٩٤٦٨. إِحْذِرْ الْمَوْتَ وَأَخْسِنْ لَهُ إِلَسْتِعْدَادَ تَسْعَدْ بِمُنْقَلِبِكَ.

9469. Beware of insufficient provisions and increase your preparations for your departure.

٩٤٦٩. إِحْذِرْ قِلَّةَ الرِّزْدِ وَأَكْثِرْ مِنَ الْإِسْتِعْدَادِ لِرِحْلَتِكَ.

9470. Is there nobody who is ready to meet his Lord before his soul leaves [his body]?

٩٤٧٠. أَلَا مُسْتَعِدٌ لِلِّقَاءِ رَبِّهِ قَبْلَ رُهْوَقِ نَفْسِهِ.

9471. The best gift for a believer is death.

٩٤٧١. أَفْضَلُ شُحْنَةِ الْمُؤْمِنِ الْمَوْتُ.

9472. More severe than death is that which one seeks to be freed from through death.

٩٤٧٢. أَشَدُّ مِنَ الْمَوْتِ مَا يُتَمَّيِّزُ الْخِلَاصُ مِنْهُ بِالْمَوْتِ.

9473. Verily one who walks on the face of the earth will surely end up inside it.

٩٤٧٣. إِنَّ مَنْ مَشَى عَلَى ظَهَرِ الْأَرْضِ لَصَائِرٌ إِلَى بَطْنِهَا.

9474. Verily it behoves you to prepare for the matter about the timing of whose sudden occurrence you have no knowledge of before it overcomes you.

٩٤٧٤. إِنَّ أَمْرًا لَا تَعْلَمُ مَتَى يَفْجَأُكَ يَنْبَغِي أَنْ تَسْتَعِدَّ لَهُ قَبْلَ أَنْ يَعْشَاكَ.

9475. Verily this matter has not started with you nor will it end with you, for this companion of yours travels, so consider him to have gone on one of his travels, and if he comes back to you [then so be it], otherwise you are [all] going towards him [and will

٩٤٧٥. إِنَّ هَذَا الْأَمْرَ لَيْسَ بِكُمْ بِدَأْ وَلَا إِلَيْكُمْ انْتَهَى وَقَدْ كَانَ صَاحِبُكُمْ هَذَا يُسَافِرُ فَعَدُوهُ بِعَضِ سَفَرَاتِهِ فَإِنْ قَدِمَ عَلَيْكُمْ وَإِلَّا قَدِمْتُمْ عَلَيْهِ.

meet him].

9476. Verily the one who approaches, bringing with him [either everlasting] felicity or wretchedness, is deserving of the best preparation.

9477. Indeed the absent one who is driven forward by the [succession of the] new night and day, is indeed worthy of a quick return.

9478. Verily in front of you there is a path that covers a long distance, and severe hardships, and you cannot do without good exploration and acquiring the necessary amount of provisions.

9479. Verily our statement: "Indeed we belong to Allah" is an affirmation we make to ourselves that we are owned and our statement: "Indeed we will return to Him" is an affirmation to ourselves that we will die.

9480. Verily before you is an arduous mountain-pass [that is difficult to traverse] where the one with a light burden will be in a better condition than the one with a heavy burden and the one who has to go through it slowly will be worse off than the one who can pass through swiftly. Indeed its place of descent for you inevitably leads either to Paradise or hellfire.

9481. Verily this death is a swift seeker - neither does the steadfast escape it nor does the fleer frustrate it.

9482. Verily death is a relief for the one who was a slave to his lust and a prisoner of his

٩٤٧٦. إِنَّ قَادِمًا يُقْدِمُ بِالْغَوْزِ أَوِ الشَّفْوَةِ لَمُسْتَحِقٌ
لِأَفْضَلِ الْعُدَّةِ.

٩٤٧٧. إِنَّ غَايَبًا يَخْدُوهُ الْجَدِيدَانِ الَّلَّيْلُ وَالنَّهَارُ
لَحِرِيقٍ بِسُرْعَةِ الْأُوْبَةِ.

٩٤٧٨. إِنَّ أَمَامَكَ طَرِيقًا ذَا مَسَافَةً بَعِيدَةً وَمَشَقَّةً
شَدِيدَةً وَلَا غَنِيٌّ بِكَ مِنْ حُسْنِ الْإِرْتِيَادِ وَقَدْرٌ
بِالْلَّاغَى مِنَ الزَّادِ.

٩٤٧٩. إِنَّ قَوْلَنَا «إِنَّا لِلَّهِ» إِفْرَارٌ عَلَى أَنفُسِنَا بِالْمُلْكِ
وَقَوْلَنَا «إِنَّا إِلَيْهِ رَاجِعُونَ» إِفْرَارٌ عَلَى أَنفُسِنَا بِالْهُلْكَى.

٩٤٨٠. إِنَّ أَمَامَكَ عَقَبَةً كَثُودًا الْمَحْفُ فِيهَا أَحْسَنُ
حَالًا مِنَ الْمُشَقَّلِ وَالْمُبُطِّي عَلَيْهَا أَقْبَحُ أَمْرًا مِنَ الْمُسْرِعِ
إِنَّ مَهْبِطَهَا بِكَ لَا مَحَالَةَ عَلَى جَنَّةٍ أَوْ نَارٍ.

٩٤٨١. إِنَّ هَذَا الْمَوْتَ لَطَالِبٌ حَتَّى لَا يَقُولُهُ
الْمُقِيمُ وَلَا يُعْجِزُهُ مَنْ هَرَبَ.

٩٤٨٢. إِنَّ فِي الْمَوْتِ لَرَاحَةً لِمَنْ كَانَ عَبْدَ شَهْوَتِهِ

vain desire, because the more his life lengthened the more his sins would increase and his offenses against his soul would become worse.

9483. Verily death has agonies that are more terrible than can ever be described or comprehended by the intellects of the people of this world.

9484. Verily death has been tied to your forelocks whilst this world coils behind you.

9485. Verily death is a visitor who is not loved, a killer who is not held accountable and an invincible adversary.

9486. Departure [from this world] is imminent.

9487. Death is soothing.

9488. The matter is near.

9489. Death is expiration [and loss of opportunity].

9490. Death is a heedless watchman (or friend).

9491. Death is the gate of the Hereafter.

9492. White hair [of old age] is a messenger of death.

9493. Death is the first justice of the Hereafter.

9494. Death is preferable to vileness.

وَأَسِيرُ أَهْوَيْتِهِ لَأَنَّهُ كُلَّمَا طَالَتْ حَيَاةً كَثُرَتْ سَيِّئَاتُهُ
وَعَظُمَتْ عَلَى نَفْسِهِ حِنَايَاتُهُ.

٩٤٨٣. إِنَّ الْمَوْتَ لَعَمَراتٍ هِيَ أَفْطَعُ مِنْ أَنْ
تُسْتَعْرِقَ بِصِفَةٍ أَوْ تَعْتَدِلَ عَلَى عُقُولِ أَهْلِ الدُّنْيَا.

٩٤٨٤. إِنَّ الْمَوْتَ لَمَعْفُودٌ بِنَوَاصِيكُمْ وَالدُّنْيَا تُطْوِي
مِنْ حَلْفِكُمْ.

٩٤٨٥. إِنَّ الْمَوْتَ لَرَائِيرٍ عَيْرٍ حَبْوَبٍ وَوَاتِرٍ (وَ وَاتِرٍ)
عَيْرٍ مَطْلُوبٍ وَقَرْنٌ عَيْرٍ مَعْلُوبٍ.

٩٤٨٦. الرَّحِيلُ وَشِيكٌ.

٩٤٨٧. الْمَوْتُ مُرِيجٌ.

٩٤٨٨. الْأَمْرُ قَرِيبٌ.

٩٤٨٩. الْمَوْتُ فَوْتٌ.

٩٤٩٠. الْمَوْتُ رَقِيبٌ (رَفِيقٌ) غَافِلٌ.

٩٤٩١. الْمَوْتُ بَابُ الْآخِرَة.

٩٤٩٢. الْمَشِيفُ رَسُولُ الْمَوْتِ.

٩٤٩٣. الْمَوْتُ أَوْلُ عَدْلِ الْآخِرَة.

٩٤٩٤. الْمَنِيَّةُ وَلَا الدَّيَّةُ.

9495. Death is separation from the transient abode and a journey to the everlasting abode.

٩٤٩٥. الْمَوْتُ مُفَارِقَةُ دَارِ الْفَنَاءِ وَإِرْجَاعٌ إِلَى دَارِ الْبَقَاءِ.

9496. Verily you are on the run from the death whose fleer is not saved and must eventually meet it.

٩٤٩٦. إِنَّكُ طَرِيدُ الْمَوْتِ الَّذِي لَا يَنْجُو هَارِبٌ وَلَا يَدَدُ أَنَّهُ مُدْرِكٌ.

9497. Verily behind you is a swift seeker in the form of death, so do not be negligent.

٩٤٩٧. إِنَّ وَرَائِكَ طَالِبًا حَتَّيْنَا مِنَ الْمَوْتِ فَلَا تَعْفُلْ.

9498. Verily you are all running away from the death which will take you if you remain steadfast [to resist it] and will catch up with you if you [try to] flee.

٩٤٩٨. إِنَّكُمْ طُرَدَاءُ الْمَوْتِ الَّذِي إِنْ أَقْتَنْتُمْ أَحَدَكُمْ وَإِنْ فَرَزْتُمْ مِنْهُ أَدْرَكَكُمْ.

9499. When death arrives, hopes are exposed.

٩٤٩٩. إِذَا حَضَرَتِ الْمَنِيَّةُ افْتَضَحَتِ الْأُمَنِيَّةُ.

9500. When one cannot remain secure from the onslaught of death, then not being prepared for it is incompetence.

٩٥٠٠. إِذَا كَانَ هُجُومُ الْمَوْتِ لَا يُؤْمِنُ فَمِنَ الْعَجْزِ تَرَكَ التَّأْهِبِ لَهُ.

9501. Deaths cut off hopes.

٩٥٠١. الْمَتَابِيَا تَقْطَعُ الْآمَالَ.

9502. When you are moving away [from this world] and death is moving towards you, then how quickly you will meet each other!

٩٥٠٢. إِذَا كُنْتَ فِي إِدْبَارٍ وَالْمَوْتُ فِي إِقْبَالٍ فَمَا أَسْرَعَ الْمُأْتَفِيِ.

9503. When the bringer of the news of death comes frequently to you, he will [soon also] announce your death to others.

٩٥٠٣. إِذَا كَثُرَ النَّاعِي إِلَيْكَ قَامَ النَّاعِي بِكَ.

9504. The one who does not prepare for death and take benefit of respite is negligent of the onslaught of death.

٩٥٠٤. تَرَكَ التَّأْهِبُ لِلْمَوْتِ وَاعْتَنَمَ الْمَهِلُ غَافِلًا عَنْ هُجُومِ الْأَجْلِ.

9505. Begin your journey for you have been pushed forward and prepare for death for it has overshadowed you.

٩٥٠٥. تَرَحَّلُوا فَقَدْ جُدَّ بِكُمْ وَاسْتَعِدُوا لِلْمَوْتِ فَقَدْ أَظَلَّكُمْ.

9506. Remembrance of death makes the means [and comforts] of this world seem trivial.

٩٥٠٦. ذِكْرُ الْمَوْتِ يُهَوِّنُ أَسْبَابَ الدُّنْيَا.

9507. Sometimes the choker (or drinker) is choked by water [and dies] before quenching his thirst.

٩٥٠٧. رَبَّا شَرِقَ شَارِقٌ (شَارِبٌ) بِالْمَاءِ قَبْلَ رَبِّهِ.

9508. Death is the cause of loss.

٩٥٠٨. سَبَبُ الْفَوْتِ الْمَوْتُ.

9509. Fill yourselves with desire for the bounties of Paradise, [and] you will love death and loathe [this worldly] life.

٩٥٠٩. شَوُّفُوا أَنْفُسَكُمْ إِلَى نَعِيمِ الْجَنَّةِ تُحِبُّو الْمَوْتَ وَمَنْفَعُوكُمُ الْحَيَاةَ.

9510. I am amazed at the one who forgets death while he sees others dying [around him].

٩٥١٠. عَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ وَهُوَ يَرَى مَنْ يَمُوتُ.

9511. I am amazed at the person who sees his body and his lifespan decreasing every day and still does not make preparations for death.

٩٥١١. عَجِبْتُ لِمَنْ يَرَى أَنَّهُ يُنْقَصُ كُلَّ يَوْمٍ فِي نَفْسِهِ وَعُمْرِهِ وَهُوَ لَا يَتَأَهَّبُ لِلْمَوْتِ.

9512. I am amazed at the one who fears the ambush [of death] and still does not desist.

٩٥١٢. عَجِبْتُ لِمَنْ خَافَ الْبَيَاتَ فَلَمْ يَكُفَّ.

9513. The end of death is loss.

٩٥١٣. غَايَةُ الْمَوْتِ الْفَوْتُ.

9514. The absent death is more deserving of being awaited and is closer in its approach [than any other traveller whose return is expected].

٩٥١٤. غَائِبُ الْمَوْتِ أَحَقُّ مُنْتَظَرٍ وَأَقْرَبُ قَادِمٍ.

9515. In death there is [either] delight or regret.

٩٥١٥. فِي الْمَوْتِ غِبْطَةٌ أَوْ نَدَاءٌ.

9516. In every soul there is death.

٩٥١٦. فِي كُلِّ نَفْسٍ مَوْتٌ.

9517. In death there is comfort for the felicitous.

٩٥١٧. فِي الْمَوْتِ رَاحَةُ السُّعَدَاءِ.

٩٥١٨. قَدْ تُعَاجِلُ الْمَيْتَ.
9518. Death may [at times] be hastened.
٩٥١٩. كُلُّ مُتَوَقَّعٍ آتٍ.
9519. Every expected thing [eventually] arrives.
٩٥٢٠. كُلُّ آتٍ فَرِيبٌ.
9520. Every comer is near.
٩٥٢١. كُلُّ قَرِيبٍ دَانٍ.
9521. Every near one is close by.
٩٥٢٢. كُلُّ امْرِئٍ لَاقِ حِمَامَةً.
9522. Every person will meet his death.
٩٥٢٣. كَيْفَ يَسْلَمُ مِنَ الْمَوْتِ طَالِيْهِ!
9523. How can one who is sought by death remain safe?
٩٥٢٤. كَيْفَ تَنْسَى الْمَوْتَ وَآثَارُهُ تُذَكِّرُكَ.
9524. How can you forget death while its signs are [constantly] reminding you [of it]?
٩٥٢٥. لِكُلِّ نَاجِيٍّ أُفُولٌ.
9525. For every rising one there is a setting.
٩٥٢٦. لِكُلِّ نَفْسٍ حِمَامٌ.
9526. For every [being with a] soul there is death.
٩٥٢٧. لِكُلِّ حَيٍّ مَوْتٌ.
9527. For every living thing there is death.
٩٥٢٨. لِلنُّفُوسِ حِمَامٌ.
9528. For all [beings with] souls there is death.
٩٥٢٩. لَنْ يَنْجُو مِنَ الْمَوْتِ عَنِّي لِكَثِيرٍ مَالِهِ.
9529. The affluent person will never be saved from death because of his abundant wealth.
٩٥٣٠. لَنْ يَسْلَمَ مِنَ الْمَوْتِ فَقِيرٌ لِإِقْلَالِهِ.
9530. The poor person will never be saved from death because of his poverty.
٩٥٣١. لَوْ أَنَّ الْمَوْتَ يُشْتَرَى لَا شَتَرَهُ الْأَعْنِيَاءُ.
9531. If death could be bought, the affluent would have surely bought it.
٩٥٣٢. مَنْ مَاتَ فَاتَ.
9532. One who dies, passes away.
٩٥٣٣. مَنْ أَنْفَقَ بِالنُّفُولِ تَأْهَبُ لِلرِّحِيلِ.
9533. One who is certain of the [eventual] departure [from this world] prepares for the

journey.

9534. One who sees death with the eyes of his certitude, sees it nearby.

9535. One who sees death with the eyes of his hope, sees it far away.

9536. One who remembers death forgets his aspirations.

9537. One who recalls the distance of his journey, prepares [for it].

9538. One who frequently remembers death is saved from the deceptions of this world.

9539. One who is missed by the arrow of death is fettered by old age.

9540. One who anticipates death hastens towards good deeds.

9541. One who visualizes death before his very own eyes, the affairs of this world become easy [and trivial] for him.

9542. One who frequently remembers death is pleased with whatever suffices him of this world.

9543. Whoever frequently remembers death, his desire in [the pleasures of] this world is reduced.

9544. Whoever frequently remembers death is satisfied with the little he possesses of this world.

9545. Whoever has [the angel of] death given charge over him, is overrun and annihilated by it.

٩٥٣٤. مَنْ رَأَى الْمَوْتَ بِعَيْنِ يَقِينِهِ رَاهُ فَرِيبًا.

٩٥٣٥. مَنْ رَأَى الْمَوْتَ بِعَيْنِ أَمْلِهِ رَاهُ بَعِيدًا.

٩٥٣٦. مَنْ ذَكَرَ الْمِنَّةَ نَسِيَ الْأُمِّنَةَ.

٩٥٣٧. مَنْ تَذَكَّرَ بَعْدَ السَّفَرِ إِسْتَعَدَ.

٩٥٣٨. مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ نَجَا مِنْ خَدَاعِ الدُّنْيَا.

٩٥٣٩. مَنْ أَخْطَأَهُ سَهْمُ الْمِنَّةِ قَيَّدَهُ الْمَرْءُ.

٩٥٤٠. مَنْ تَرَقَّبَ الْمَوْتَ سَارَعَ إِلَى الْحَيَّاتِ.

٩٥٤١. مَنْ صَوَرَ الْمَوْتَ بَيْنَ عَيْنَيْهِ هَانَ أَمْرُ الدُّنْيَا عَلَيْهِ.

٩٥٤٢. مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْكَفَافِ.

٩٥٤٣. مَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ قَلَّتْ فِي الدُّنْيَا رَغْبَتُهُ.

٩٥٤٤. مَنْ ذَكَرَ الْمَوْتَ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ.

٩٥٤٥. مَنْ وَكَلَ بِهِ الْمَوْتُ إِجْتَاحَهُ وَأَفْنَاهُ.

9546. One who is sought by death cannot be saved from it.

٩٥٤٦. ما ينجو من الموت من طلبه.

9547. One who counts tomorrow as part of his lifetime has not recognized the reality of death.

٩٥٤٧. ما أنزل الموت منزلاً من عدّ غداً من أجله.

9548. How beneficial death is for the one who has filled his heart with faith and God-wariness!

٩٥٤٨. ما أفع الموت لمن أشعر الإيمان والتفوّق قلبـه.

9549. The deaths of this world are easier to bear than the deaths [and chastisements] of the Hereafter.

٩٥٤٩. موتات الدنيا أهون من موتات الآخرة.

9550. We are the helpers of death and our lives are targets of mortality, so how can we expect to live forever while the night and day do not elevate anything in status but that they quickly destroyed that which they have built and separated that which they have brought together.

٩٥٥٠. نحن أعداء المُؤْمِنِينَ وأنفسنا نصب الحُثُوفِ فمِنْ أئِنْ تَرْجُوا البقاءَ وَهَذَا اللَّيْلُ وَالنَّهَارُ لَمْ يَرْفَعَا شَيْءٍ شَرْفًا إِلَّا أَسْرَعَا الْكَرَّةَ فِي هَدْمِ مَا بَيْنَاهُ وَنَفَرَقَ مَا جَمِعَاهُ.

9551. Are the people who have been given time to live [in this world] awaiting anything but the time of death, while the hour is close and the journey is at hand?

٩٥٥١. هل ينتظـر أهل مدة البقاء إلا آونة الفناء مع قرب الزوال وأزوف الإنفاقـ.

9552. Can the near ones repel [death] from you, or can the wailing [of the women and children] be of any benefit to you?

٩٥٥٢. هل يدفع عنكم الأقارب أو تنفعكم النواحيـ.

9553. Far be it for death to lose the one whom it seeks or for the one who flees it to get saved [from it].

٩٥٥٣. هيهات أن يفوت الموت من طلب أو ينجو منه من هربـ.

9554. The arrival of death cuts off action and exposes [false] hopes.

٩٥٥٤. وافت الموت يقطع العمل ويقضـي الأملـ.

9555. The arrival of death expunges respite,

٩٥٥٥. وافت الموت يبيد المهلـ ويدينـ الأجلـ ويُبعـدـ

brings the appointed time closer and dashes [one's] hope.

الأمل.

9556. There is no soother like death.

٩٥٥٦. لا مُرِيحٌ كالموتِ.

9557. Death does not desist from extermination [and will annihilate all].

٩٥٥٧. لا تَرْعُوي الْمَيْنَةُ اخْتِرَاماً.

9558. There is none whose arrival is nearer than death.

٩٥٥٨. لا قادِمٌ أقْرَبُ مِنَ الْمَوْتِ.

9559. There is no absent one that approaches quicker than death.

٩٥٥٩. لا غَايَبٌ أَقْدَمٌ مِنَ الْمَوْتِ.

9560. There is no blame on the one who flees from his death.

٩٥٦٠. لا لَوْمَ لِهَارِبٍ مِنْ حَتْفِهِ.

9561. Destiny holds sway over the expectations [and plans of man] until death occurs in the [execution of his own] plans.

٩٥٦١. يَعْلِمُ الْمِقْدَارُ عَلَى التَّقْدِيرِ حَتَّى يَكُونَ الْحَتْفُ فِي التَّدْبِيرِ.

9562. It behoves the one who knows about the quickness of his departure to be well prepared for the move.

٩٥٦٢. يَبْنِي لِمَنْ عَرَفَ سُرْعَةَ رِحْلَتِهِ أَنْ يُحْسِنَ التَّأَهُبَ لِرِفْلَتِهِ.

9563. Death is preferable to the shame of disgrace.

٩٥٦٣. الْمَوْتُ وَلَا اِبْتِدَالُ الْخَزِينَةِ.

9564. Death comes to every living thing.

٩٥٦٤. الْمَوْتُ يَأْتِي عَلَى كُلِّ حَيٍّ.

9565. Do not remember the dead negatively [by recalling their bad actions] for this suffices as a sin.

٩٥٦٥. لَا تَذَكُّرِ الْمَوْتَى بِسُوءِ فَكْفَى بِذَلِكَ إِثْمًا.

WEALTH AND RICHES

المال والثروة

9566. Wealth honours its possessor in this world and abases him in front of Allah, the Glorified.

٩٥٦٦. الْمَالُ يُكْرِمُ صَاحِبَهُ فِي الدُّنْيَا وَيُهُبِّئُهُ عِنْدَ اللَّهِ سُبْحَانَهُ.

9567. Wealth honours its possessor as long as he spends it and abases him when he is miserly with it.

٩٥٦٧. الْمَالُ يُكْرِمُ صَاحِبَهُ مَا بَذَلَهُ وَيُهُبِّئُهُ مَا بَخَلَ بِهِ.

9568. Wealth and children are the ornaments of this worldly life while good action is the tillage of the Hereafter.

٩٥٦٨. الْمَالُ وَالْبَنُونُ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ.

9569. Wealth elevates its possessor in this world but lowers him in the Hereafter.

٩٥٦٩. الْمَالُ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَيَضْعُفُهُ فِي الْآخِرَةِ.

9570. Wealth is a burden for its possessor except that which he sends ahead from it [for the Hereafter].

٩٥٧٠. الْمَالُ وَبَالٌ عَلَى صَاحِبِهِ إِلَّا مَا قَدَّمَ مِنْهُ.

9571. Wealth is the tribulation of the soul and the plunder of calamities.

٩٥٧١. الْمَالُ فِتْنَةُ النَّفْسِ وَحَمْبُ الرَّزْيَا.

9572. Wealth is reduced by spending [it] whereas knowledge grows when it is given away [and shared with others].

٩٥٧٢. الْمَالُ تَنْفُصُهُ النَّفَقَةُ وَالْعِلْمُ يَزْكُو عَلَى الْإِنْفَاقِ.

9573. Hold on to wealth according to the extent of your need, and forward the rest for the day of your indigence.

٩٥٧٣. أَمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ وَقَدْمَ الْفَضْلِ لِيَوْمِ فَاقِتَكَ.

9574. Beware of reserving for yourself (or concealing) that which all the people have an equal right to and turning a blind eye to what is manifest for the onlookers otherwise it will surely be taken from you and given to someone else.

٩٥٧٤. إِيَّاكَ وَالإِسْتِيَارَ بِمَا لِلنَّاسِ فِيهِ أُسُوهٌ وَالْتَّغَابِي عَمَّا وَضَحَّ لِلنَّاظِرِينَ فَإِنَّهُ مَأْخُوذٌ مِنْكَ لِعَيْرِكَ.

9575. The best wealth is that by which the freemen become enthralled.

9576. The best of all wealth is that by which men become enthralled.

9577. The purest wealth is that which has been earned by its lawful means.

9578. The most beneficial wealth is that by which the obligatory is fulfilled.

9579. The purest wealth is that with which the Hereafter is bought.

9580. The best wealth is that which has been earned by its lawful means.

9581. The best wealth is that which has the best effect upon you.

9582. The best wealth is that by which the rights [of others] are fulfilled.

9583. Verily your wealth is for the one who praises you in your lifetime and the one who vilifies you after your death.

9584. Verily a person comes to that which he has sent forward [of his good deeds] and regrets [about] that which he has left behind.

9585. Verily Allah, the Glorified, has ordained the provisions of the poor in the wealth of the rich, so no poor person goes hungry but because of the withholding of the rich, and Allah will question them about this.

9586. Surely the person with the greatest regret on the Day of Resurrection will be the man who earns wealth without obeying [the

٩٥٧٥. أَفْضَلُ الْمَالِ مَا اسْتَرِقَّ بِهِ الْأَخْرَأُ.

٩٥٧٦. أَفْضَلُ الْأَمْوَالِ مَا اسْتَرِقَّ بِهِ الرِّجَالُ.

٩٥٧٧. أَزَكَى الْمَالِ مَا اكْتُسِبَ مِنْ حِلَّهُ.

٩٥٧٨. أَنْفَعُ الْمَالِ مَا قُضِيَّ بِهِ الْفَرْضُ.

٩٥٧٩. أَزَكَى الْمَالِ مَا اشْتُرِيَ بِهِ الْآخِرَةُ.

٩٥٨٠. أَطْيَبُ الْمَالِ مَا اكْتُسِبَ مِنْ حِلَّهُ.

٩٥٨١. أَفْضَلُ الْأَمْوَالِ أَحْسَنَهَا آثَارًا عَلَيْنَا.

٩٥٨٢. أَفْضَلُ الْمَالِ مَا قُضِيَّتْ بِهِ الْحُقُوقُ.

٩٥٨٣. إِنَّ مَالَكَ لِحَامِدِكَ فِي حَيَاةِكَ وَلِذَاقِكَ بَعْدَ وَفَاتِكَ.

٩٥٨٤. إِنَّ الْمَرْءَ عَلَى مَا قَدَّمَ قَادِمٌ وَعَلَى مَا حَلَّ نَادِمٌ.

٩٥٨٥. إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَعْنَيَا أَفْوَاتَ الْفُقَرَاءِ فَمَا جَاءَ فَقِيرٌ إِلَّا إِمَّا مَنَعَ عَيْنِي وَاللَّهُ سَائِلُهُمْ عَنْ ذَلِكَ.

٩٥٨٦. إِنَّ أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ رَجُلٌ اكْتَسَبَ مَالًا مِنْ عَيْرٍ طَاعَةً اللَّهِ فَوْزَنَهُ رَجُلًا أَنْفَقَهُ

commandments of] Allah, then a man inherits his wealth and spends it in obedience to Allah and through it enters Paradise whereas the first one enters Hell because of it.

9587. Verily when a man dies people say: 'What has he left behind?' while the angels say: 'What has he sent forward?' May Allah forgive your fathers! Send some of your wealth forward, so that it may be a provision for you [in the Hereafter], and do not leave all of it behind such that it becomes a [heavy] burden on you.

9588. Verily the best wealth is that which earns praise and gratitude and brings about reward and recompense.

9589. Verily the best wealth is that which bequeaths to you a provision [for the Hereafter] and a legacy, and earns you praise and reward.

9590. Indeed the best wealth is that by which the freeman is enthralled and [by which] reward is earned.

9591. Verily your wealth cannot fulfil the needs of all the people, so reserve it specifically for the followers of the truth.

9592. Wealth is reckoning [in the Hereafter].

9593. Wealth is a borrowed loan [and will not remain with you forever].

9594. Verily that which is in your possession has had an owner before you and will go to

في طاعةِ اللهِ فَدَخَلَ بِهِ الْجَنَّةَ وَدَخَلَ بِهِ الْأَوَّلُ النَّارَ.

٩٥٨٧. إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَ النَّاسُ: مَا تَرَكَ؟
وَقَالَتِ الْمَلَائِكَةُ مَا قَدَّمَ؟ لِلَّهِ آباؤُكُمْ؛ فَقَدِيمُوا بَعْضًا
يَكُنْ لَكُمْ ذُخْرًا وَلَا تُخْلِفُوا كُلًاً فَيَكُونُ عَلَيْكُمْ كَلًاً.

٩٥٨٨. إِنَّ حَيْزَ الْمَالِ مَا كَسَبَ شَنَاءً وَشُكْرًا وَأَوْجَبَ
ثَوابًا وَأَجْرًا.

٩٥٨٩. إِنَّ حَيْزَ الْمَالِ مَا أُورِثَكَ ذُخْرًا وَذُكْرًا
وَأَكْسَبَكَ حَمْدًا وَأَجْرًا.

٩٥٩٠. إِنَّ أَفْضَلَ الْأَمْوَالِ مَا اسْتَرِقَ بِهِ حُرْ
وَاسْتُحِقَ بِهِ أَجْرٌ.

٩٥٩١. إِنَّ مَالَكَ لَا يَعْنِي جَمِيعَ النَّاسِ فَاحْصُصْ بِهِ
أَهْلَ الْحَقِّ.

٩٥٩٢. الْمَالُ حِسَابٌ.

٩٥٩٣. الْمَالُ عَارِيٌّ.

٩٥٩٤. إِنَّ الَّذِي فِي يَدَيْكَ قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ

someone after you. You are only amassing [wealth] for one of two kinds of people: either the one who will use what you amassed in obedience to Allah, thereby becoming felicitous by that which made you wretched, or the one who will use what you amassed in disobedience to Allah, thereby becoming wretched by what you amassed, and neither of these two deserve to be preferred by you over yourself or of being carried by you on your back.

9595. Wealth is the plunder of calamities.

9596. Wealth is a solace [and comfort] for the heir (or heirs).

9597. Wealth strengthens one who [is weak and] lacks support.

9598. People serve wealth, wealth does not serve people.

9599. Wealth is the leader of the wicked.

9600. Wealth is the object of desires.

9601. Wealth strengthens one's hopes.

9602. Wealth manifests the intrinsic natures of the people and their characters.

9603. Wealth corrupts the outcomes and extends the [false] hopes.

9604. Wealth is the cause of trials and the plunder of calamities.

9605. Wealth is the inviter of difficulty and the riding mount of hardship.

وَهُوَ صَائِرٌ إِلَى مَنْ بَعْدَكَ وَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدٍ رَجُلَيْنِ: إِمَّا رَجُلٌ عَمِلَ فِيمَا جَمَعْتَ بِطَاعَةَ اللَّهِ فَسَعَدَ بِمَا شَقَيْتَ بِهِ أَوْ رَجُلٌ عَمِلَ فِيمَا جَمَعْتَ بِمَعْصِيَةِ اللَّهِ فَشَقَيْتَ بِمَا جَمَعْتَ وَلَئِنْ أَحْدُ هَذَيْنِ أَهْلًا أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ وَلَا تَحْمِلْ لَهُ عَلَى ظَهِيرَكَ.

٩٥٩٥. الْمَالُ هَبْتُ الْحَوَادِثَ.

٩٥٩٦. الْمَالُ شُلُوهُ الْوَارِثِ (الْوَرَاثَةِ).

٩٥٩٧. الْمَالُ يُعَوِّي عَيْرَ الْأَيْدِ.

٩٥٩٨. الْرِّجَالُ ثَعِيدُ الْمَالَ، الْمَالُ مَا أَفَادَ الرِّجَالَ.

٩٥٩٩. الْمَالُ يَعْشُوبُ الْفُجَارِ.

٩٦٠٠. الْمَالُ مَادَهُ الشَّهَوَاتِ.

٩٦٠١. الْمَالُ يُعَوِّي الْآمَالَ.

٩٦٠٢. الْمَالُ يُبَدِّي جَوَاهِرَ الرِّجَالِ وَخَلَائِقَهَا.

٩٦٠٣. الْمَالُ يُفْسِدُ الْمَالَ وَيُوَسِّعُ الْآمَالَ.

٩٦٠٤. الْمَالُ لِلْفَتَنِ سَبَبٌ وَلِلْحَوَادِثِ سَلَبٌ.

٩٦٠٥. الْمَالُ دَاعِيَةُ التَّعَبِ وَمَطِيَّةُ النَّصَبِ.

9606. Wealth does not benefit you until it parts from you.

9607. Verily only the wealth which you send ahead for your Hereafter is yours, while that which you leave behind belongs to your heirs.

9608. When you accumulate wealth, then you are [actually] a representative for another person who will rejoice with it while you become miserable.

9609. When you send forth your wealth for your Hereafter and leave [the affair of] your heirs in the hands of Allah, you will be felicitous by that which you have forwarded and Allah will take good care of those whom you leave behind.

9610. It is by overcoming [one's] fears that wealth is acquired.

9611. The affluence of this world is the poverty of the Hereafter.

9612. Abundance of wealth causes destruction, makes one rebellious and perishes.

9613. Love of wealth is the cause of tribulations and love of leadership is the root of tribulations.

9614. Love of wealth corrupts the [final] outcome.

9615. Love of wealth strengthens [false] hopes and corrupts actions.

٩٦٠٦. الْمَالُ لَا يَنْفَعُكَ حَتّى يُفَارِقَكَ.

٩٦٠٧. إِنَّمَا لَكَ مِنْ مَالِكَ مَا قَدَّمْتَ لَآخِرَتِكَ وَمَا أَخْرَجْتَهُ فَلِلْوَارِثِ.

٩٦٠٨. إِذَا جَمَعْتَ الْمَالَ فَأَنْتَ فِيهِ وَكِيلٌ لِغَيْرِكَ يَسْعَدُ بِهِ وَتَشْفَى أَنْتَ.

٩٦٠٩. إِذَا قَدَّمْتَ مَالَكَ لَآخِرَتِكَ وَاسْتَحْلَفْتَ اللَّهَ سُبْحَانَهُ عَلَى مَنْ خَلَقْتَهُ مِنْ بَعْدِكَ سَعَدْتَ إِمَّا قَدَّمْتَ وَأَحْسَنَ اللَّهُ لَكَ الْخِلَافَةَ عَلَى مَنْ خَلَقْتَ.

٩٦١٠. بِرُّوكِبِ الْأَمْوَالِ ثُكَسَبِ الْأَمْوَالِ.

٩٦١١. ثَرَوَةُ الدُّنْيَا فَثُرُّ الْآخِرَةِ.

٩٦١٢. ثَرَوَةُ الْمَالِ تُزْدِي وَتُطْغِي وَتَفْنِي.

٩٦١٣. حُبُّ الْمَالِ سَبَبُ الْفِتْنَةِ وَحُبُّ الرِّئَاْسَةِ رَأْسُ الْمَخْنَ.

٩٦١٤. حُبُّ الْمَالِ يُفْسِدُ الْمَالَ.

٩٦١٥. حُبُّ الْمَالِ يُفْقِدِي الْأَمَالَ وَيُفْسِدُ الْأَعْمَالَ.

9616. Love of wealth weakens faith and corrupts certitude.

٩٦١٦. حُبُّ الْمَالِ يُوَهِّنُ الدِّينَ وَيُفْسِدُ الْإِقْرَانَ.

9617. The best of your wealth is that which safeguards your dignity.

٩٦١٧. حَيْزُ أَمْوَالِكَ مَا وَقَى عِرْضَكَ.

9618. The best wealth is that which entrals a freeman.

٩٦١٨. حَيْزُ الْأَمْوَالِ مَا اسْتَرْقَ حُرًّا.

9619. The best wealth is that which helps one perform noble deeds.

٩٦١٩. حَيْزُ الْأَمْوَالِ مَا أَعَانَ عَلَى الْمَكَارِمِ.

9620. The best of your wealth is that which suffices you.

٩٦٢٠. حَيْزُ أَمْوَالِكَ مَا كَفَاكَ.

9621. Take from the most precious of your possessions and spend it on that for which your Lord will elevate your lofty deeds.

٩٦٢١. خُذُوا مِنْ كَرَائِيمِ أَمْوَالِكُمْ مَا يَرْتَعِشُ بِهِ رَبُّكُمْ سَيَّئَ أَعْمَالِكُمْ.

9622. Many a person accumulates [wealth] for one who is not grateful to him.

٩٦٢٢. رَبَّ جَامِعٍ لِمَنْ لَا يَشْكُرُهُ.

9623. The alms-tax of wealth is benefitting others [with it].

٩٦٢٣. زَكَّةُ الْمَالِ إِلَّا فَضَالُ.

9624. The worst [type of] wealth is that which earns censure.

٩٦٢٤. شُرُّ الْأَمْوَالِ مَا أَكْسَبَ الْمَذَامَ.

9625. The worst wealth is that which does not benefit [and fulfil the need of] its owner.

٩٦٢٥. شُرُّ الْأَمْوَالِ مَا لَمْ يُعِنْ عَنْ صَاحِبِهِ.

9626. The worst wealth is that from which nothing is spent in the way of Allah and the [obligatory] zakāt of which is not paid.

٩٦٢٦. شُرُّ الْمَالِ مَا لَمْ يُنْفَقْ فِي سَبِيلِ اللَّهِ مِنْهُ وَمَمْنُونٌ ثُؤَدَ زَكَاتُهُ.

9627. The worst wealth is that from which the right of Allah, the Glorified, is not given.

٩٦٢٧. شُرُّ الْأَمْوَالِ مَا لَمْ يَنْجُحْ مِنْهُ حَقُّ اللَّهِ سُبْحَانَهُ.

9628. The owner of wealth is faces difficulty and one who gains victory through evil [means] has [actually] been defeated.

٩٦٢٨. صَاحِبُ الْمَالِ مَتَعْوَبٌ وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

9629. Little [wealth] that suffices is better than a lot which makes one insolent.

٩٦٢٩. قَلِيلٌ يَكْفِي حَيْرٌ مِّنْ كَثِيرٍ يُطْغِي.

9630. The little that saves [one from hellfire] is better than plenty that destroys.

٩٦٣٠. قَلِيلٌ يُنْجِي حَيْرٌ مِّنْ كَثِيرٍ يُرْدِي.

9631. Send forth some [of your wealth] as it will be [beneficial] for you [in the Hereafter], and do not leave all of it behind as this will become a burden for you.

٩٦٣١. قَدِمُوا بَعْضًا يَكْنُ لَكُمْ وَلَا تُخَلِّفُوا كُلًا فَيَكُونُ عَلَيْكُمْ.

9632. How many a person accumulates that which he will leave behind.

٩٦٣٢. كَمْ مِنْ جَامِعٍ مَا سَوْفَ يَرْكُبُ.

9633. How often it is that one who gets less, benefits while one who gets more, loses.

٩٦٣٣. كَمْ مِنْ مَنْفُوصٍ رَابِحٌ وَمَزِيدٌ خَاسِرٌ.

9634. Increased wealth corrupts the hearts and gives rise to sins.

٩٦٣٤. كَثْرَةُ الْمَالِ تُفْسِدُ الْفُلُوْبَ وَتُنْشِئُ الذُّنُوبَ.

9635. Be a [generous] donor with your [own] wealth while being cautious with the wealth of others.

٩٦٣٥. كُنْ بِمَالِكَ مُتَبَرِّعًا وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعًا.

9636. That portion of your wealth which teaches you a lesson and earns you gratitude will never go [to waste].

٩٦٣٦. لَنْ يَذْهَبَ مِنْ مَالِكَ مَا وَعَظَلَكَ وَحَازَ لَكَ الشُّكْرَ.

9637. He who does not reform his [means of earning or spending] wealth has not earned it.

٩٦٣٧. لَمْ يَكْسِبْ مَالًا مَنْ لَمْ يُصْلِحْهُ.

9638. One who does not spend [his] wealth [in the way of Allah] has not been blessed with wealth.

٩٦٣٨. لَمْ يُرْزَقِ الْمَالَ مَنْ لَمْ يُنْفِقْهُ.

9639. That portion of your wealth which is used to safeguard your dignity has not gone [to waste].

٩٦٣٩. لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَقْتَ عِرْضَكَ.

9640. That part of your wealth which is used

٩٦٤٠. لَمْ يَضَعْ مِنْ مَالِكَ مَا قَضَى فَرْضَكَ.

to fulfil your obligations has not been lost.

9641. A person does not give his wealth to the one who has no right to it, or his favour to one who is not deserving of it, but that Allah deprives him of their gratefulness and their love, too, would be for others.

9642. One who gives [generously from] his wealth makes [others] subservient [to him].

9643. One who earns his wealth from unlawful sources damages his Hereafter.

9644. One who accumulates wealth so that he can benefit people [with it] is obeyed by them and one who accumulates [it] for himself is disregarded by them.

9645. One who considers wealth to be precious, regards people as insignificant.

9646. Whoever spends his wealth in the way of Allah, He quickly replaces it [for him].

9647. Whoever withholds wealth from the one who praises him bequeaths it to one who does not praise him.

9648. One who earns wealth from sources that are unlawful, spends it in the places that are unworthy [and inappropriate].

9649. One who does not let go [of his wealth] while he is praised will have to leave [it] while he is vilified.

9650. One who does not forward his wealth for his Hereafter while he is [sure to be] rewarded [for it], leaves it behind while he is

٩٦٤١. لَمْ يَنْصِعْ اُمْرُؤٌ مَالَهُ فِي عَيْرِ حَقِّهِ أَوْ مَعْزُوفَةً فِي
عَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شُكْرُهُمْ وَكَانَ لِعَيْرِهِ وُدُّهُمْ.

٩٦٤٢. مَنْ بَذَلَ مَالَهُ إِسْتَعْبَدَ.

٩٦٤٣. مَنِ اكْتَسَبَ مَالًا مِنْ غَيْرِ حِلِّهِ أَضَرَ
بِآخِرِهِ.

٩٦٤٤. مَنْ جَمَعَ الْمَالَ لِيُنْفَعَ بِهِ النَّاسُ أَطَاعُوهُ وَمَنْ
جَمَعَ لِنَفْسِهِ أَصَاغُوهُ.

٩٦٤٥. مَنْ كَرِمَ عَلَيْهِ الْمَالُ هَانَتْ عَلَيْهِ الرِّجَالُ.

٩٦٤٦. مَنْ بَذَلَ فِي ذَاتِ اللَّهِ مَالَهُ عَجَلَ لَهُ الْحَلْفَ.

٩٦٤٧. مَنْ مَنَعَ الْمَالَ مَنْ يَحْمُدُهُ وَرَأَنَهُ مَنْ لَا
يَحْمُدُهُ.

٩٦٤٨. مَنْ يَكْتَسِبُ مَالًا مِنْ عَيْرِ حِلِّهِ يَصْرِفُهُ فِي
عَيْرِ حَقِّهِ.

٩٦٤٩. مَنْ لَمْ يَدْعُ وَهُوَ حَمْمُودٌ يَدْعُ وَهُوَ مَدْمُومٌ.

٩٦٥٠. مَنْ لَمْ يُقْدِمْ مَالَهُ لِآخِرِهِ وَهُوَ مَأْجُورٌ
حَلَفَهُ وَهُوَ مَأْتُومٌ.

sinful.

9651. One whose wealth is stripped away by disasters, gains from it the benefit of caution.

9652. Never waste your wealth in other than what is good [and right].

9653. Do not spend your wealth in sinful acts thereby coming before your Lord without any [good] deed.

9654. Never leave behind anything from this world, for indeed you will [only] be leaving it for one of two types of people: either the man who uses it in obedience to Allah, so he becomes felicitous by that which made you wretched, or the man who uses it in disobeying Allah, in which case you will have been a helper for him in his disobedience, and neither of these two deserves to be preferred by you over yourself.

9655. Love of wealth and praise do not go together.

9656. There is no pride in wealth except when accompanied with generosity.

9657. Little that suffices is better than a lot which makes one insolent.

9658. Worldly wealth and power turns the mistake of its owner into a proper act and the proper act of his opponent into a mistake.

٩٦٥١. مَنْ سَبَّبَتْهُ الْخَوَادِثُ مَالَهُ أَفَادَتْهُ الْحَذَرُ.

٩٦٥٢. لَا تُصِيرَعَنَّ مَالَكَ فِي عَيْرٍ مَعْرُوفٍ.

٩٦٥٣. لَا تَصْرِفْ مَالَكَ فِي الْمَعَاصِي فَتَقْدَمْ عَلَى
رِبَّكَ بِلَا عَمَلٍ.

٩٦٥٤. لَا تُثْلِفْ وَرَاءَكَ شَيْئاً مِنَ الدُّنْيَا فَإِنَّكَ تُحَلِّفُ
لأَحَدٍ رَجُلَيْنِ: إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةَ اللَّهِ فَسَعَدَ
بِمَا شَقَقَتْ بِهِ وَ إِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ
فَكُثُرَتْ عَوْنَانُ لَهُ عَلَى الْمَعْصِيَةِ وَلَيْسَ أَحَدٌ هَذِينَ
حَقِيقَةً أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ.

٩٦٥٥. لَا يَجْتَمِعُ حُبُّ الْمَالِ وَ التَّنَاءُ.

٩٦٥٦. لَا فَخْرٌ فِي الْمَالِ إِلَّا مَعَ الْجُنُودِ.

٩٦٥٧. يَسِيرٌ يَكْفِي حَيْرٌ مِنْ كَثِيرٍ يُطْغِي.

٩٦٥٨. الْكَوْلَةُ تَرُدُّ خَطَاءَ صَاحِبِهَا صَوَابًا وَصَوابَ
ضِدِّهِ خَطَاءً.

9659. Everything inclines towards its [own] kind.

كُلُّ شَيْءٍ يَمِيلُ إِلَى جِنْسِهِ.

9660. Every person inclines towards one who is like him.

كُلُّ أَمْرٍ يَمِيلُ إِلَى مِثْلِهِ.

9661. Every bird stays close to its [own] kind.

كُلُّ طَيْرٍ يَأْوِي إِلَى شَكْلِهِ.

باب النون

NOBILITY AND THE NOBLE

النبل والنبلاء

9662. Nobility is [attained] by adorning [oneself] with generosity and fulfilling [one's] promises.

٩٦٦٢. الْنُّبُلُ بِالتَّحَلِّي بِالْجُودِ وَالْوَفَاءِ بِالْعَهْوَدِ.

9663. Verily nobility is nothing but the shunning of disgraceful actions.

٩٦٦٣. إِنَّمَا النُّبُلُ التَّرَسِيٌّ عَنِ الْمَخَازِيِّ.

9664. The habits of the noble ones are: generosity, suppressing anger, forgiveness and forbearance.

٩٦٦٤. عَادَةُ النُّبُلَاءِ السَّخَاءُ وَالْكَظْمُ وَالْعَفْوُ
وَالْحَلْمُ.

9665. The symbol of nobility is doing good to people.

٩٦٦٥. عُنْوانُ النُّبُلِ الإِحْسَانُ إِلَى النَّاسِ.

9666. It is from nobility for a man to spend his wealth and safeguard his dignity.

٩٦٦٦. مِنْ النُّبُلِ أَنْ يَبْذُلَ الرَّجُلُ مَالَهُ وَيَصُونَ
عِرْضَهُ.

9667. Acting on the principle of justice is from the signs of nobility.

٩٦٦٧. مِنْ عَلَامَاتِ النُّبُلِ الْعَمَلُ بِسُنْنَةِ الْعَدْلِ.

9668. The nobility of a man is evinced by the paucity of his speech and his merit is deduced from his abundant tolerance.

٩٦٦٨. يُسْتَدَلُّ عَلَى نُبُلِ الرَّجُلِ بِقِلَّةِ مَقَالِهِ وَعَلَى
تَفَضُّلِهِ بِكَثْرَةِ إِحْتِمَالِهِ.

ATTENTIVENESS

الانتباه

9669. Be a community that is cried out to so they wake up.

٩٦٦٩. كُوُنُوا قَوْمًا صَبِحَ بِهِمْ فَانْتَبَهُوا.

9670. Alertness of the eyes does not benefit while the hearts are negligent.

٩٦٧٠. إِنْتَبَاهُ الْعَيْنَ لَا يَنْفَعُ مَعَ عَقْلَةِ الْفُلُوبِ.

9671. Is there no one who will wake from his

٩٦٧١. أَلَا مُتَنَّبِّهٌ مِنْ رُقْدَتِهِ قَبْلَ حِينِ مَنِيشِهِ.

slumber before the time of his death?!

PROPHETS, MESSENGERS AND IMAMS

9672. Listen to your godly leader, keep your hearts open for him and listen [to him] if he calls out to you.

9673. Listen to (or accept) advice from the one who gifts it to you and preserve it in your minds.

9674. Messengers of Allah, the Glorified, are interpreters of the truth and intermediaries between the Creator and the creation.

9675. The Messengers of Allah have a clear elucidation for every [divine] command.

SUCCESS, PROSPERITY AND SALVATION

9676. The most successful of you are the most truthful among you.

9677. The person who attains his objective the most is one who has intelligence and is mild-mannered.

9678. If you seek of prosperity, then reject negligence and diversion, and espouse diligence and effort.

9679. The bane of success is laziness.

9680. At times success may be attained.

الأئمّة والرسُّل والأئمّة

٩٦٧٢. إِسْتَمِعُوا مِنْ رَبِّنِّيْكُمْ وَأَحْضِرُوهُ قُلُوبَكُمْ
وَاسْتَمِعُوا إِنْ هَتَّفَ بِكُمْ.

٩٦٧٣. إِسْمَعُوا (أَقْبَلُوا) التَّصِيَّحَةَ مِنْ أَهْدَاها إِلَيْكُمْ
وَاعْقِلُوهَا عَلَى أَنْفُسِكُمْ.

٩٦٧٤. رُسُلُ اللَّهِ سُبْحَانَهُ تَرَاجِمُ الْحَقِّ وَالسُّفْرَاءُ بَيْنَ
الْخَالِقِ وَالْخَلْقِ.

٩٦٧٥. لِرُسُلِ اللَّهِ فِي كُلِّ حُكْمٍ تَبَيَّنْ.

النجاح والنجاة والنجاح

٩٦٧٦. أَجْبَحُكُمْ أَصْدَقُكُمْ.

٩٦٧٧. أَدْرُكُ النَّاسِ لِحَاجَتِهِ دُوْعَ الْعَقْلِ الْمُتَرَفِّقُ.

٩٦٧٨. إِنْ كُنْتُمْ لِلنَّجَاةِ طَالِبِينَ فَارْفَضُوا الْعَقْلَةَ
وَاللَّهُوَ وَالرَّمُوا الإِجْتِهَادَ وَالْجِدَّ.

٩٦٧٩. آفَةُ النُّجُوحِ الْكَسْلُ.

٩٦٨٠. قَدْ يُنَالُ النُّجُوحُ.

9681. The healing of a wound may at times lead to disability.

٩٦٨١. قَدْ يُعَيِّنِي إِنْدِمَالُ الْجُثُرِ.

9682. How close is success to one who is quick to release [and send forth his provisions for the Hereafter].

٩٦٨٢. مَا أَقْرَبَ النَّجَاحَ مِنْ عَجَلَ السَّرَّاجِ.

9683. The basis of salvation is espousing faith and [having] true certitude.

٩٦٨٣. مِلَأُكَ النَّجَاهَ لُزُومُ الإِيمَانِ وَصِدْقُ الْإِيْقَانِ.

9684. None is successful in attaining salvation but the one who fulfils the requirements of faith.

٩٦٨٤. لَا يَقُولُ بِالنَّجَاهَ إِلَّا مَنْ قَامَ بِشَرَائِطِ الإِيمَانِ.

9685. There is no salvation for one who has no faith.

٩٦٨٥. لَا نَجَاهَ لِمَنْ لَا إِيمَانَ لَهُ.

9686. He from whose evil people are not safe, is not saved from [the punishment of] Allah, the Glorified.

٩٦٨٦. لَا يَنْجُو مِنَ اللَّهِ سُبْحَانَهُ مَنْ لَا يَنْجُو النَّاسُ مِنْ شَرِّهِ.

9687. There is salvation in three things: espousing truth, shunning falsehood and working hard.

٩٦٨٧. تَلَاثٌ فِيهِنَّ النَّجَاهُ: لُزُومُ الْحَقِّ وَبَحْثُ الْبَاطِلِ وَرُكُوبُ الْجَدِيدِ.

9688. How can one who flees from Allah be saved?!

٩٦٨٨. كَيْفَ يَنْجُو مِنَ اللَّهِ هَارِبًا؟!

HELPING AND SEEKING HELP

النجد والاستجاد

9689. One who seeks help from the lowly is abased.

٩٦٨٩. مَنْ اسْتَنْجَدَ ذَلِيلًا ذَلَّ.

9690. One who does not help [others] is not helped.

٩٦٩٠. مَنْ لَمْ يُنْجِدْ لَمْ يُنْجَدْ.

SECRET CONVERSATION

المناجاة

9691. There is no good in secret conversation except for two people: the articulating scholar or the cautious listener [who can keep secrets].

٩٦٩١. لا حَيْزٌ فِي الْمُنَاجَاةِ إِلَّا لِرَجُلَيْنِ: عَالِمٌ نَاطِقٌ
أَوْ مُسْتَمِعٌ وَاعِ.

REMORSE AND REGRET

الندم والندامة

9692. Remorse is one of the two [forms of] repentance.

٩٦٩٢. الْنَّدَمُ أَحَدُ التَّوْبَتَيْنِ.

9693. Be remorseful about the evil that you have done and do not regret the good act that you have performed.

٩٦٩٣. إِنْدَمْ عَلَى مَا أَسْأَثَ وَلَا تَنْدَمْ عَلَى مَعْرُوفٍ
صَنَعْتَ.

9694. Remorse is [a form of] repentance.

٩٦٩٤. الْنَّدَمُ إِسْتِغْفَارٌ.

9695. Being remorseful for a misdeed causes it to be wiped off.

٩٦٩٥. الْنَّدَمُ عَلَى الْخَطِيئَةِ يَمْحُوُهَا.

9696. Being remorseful for a misdeed is [a form of] repentance.

٩٦٩٦. الْنَّدَمُ عَلَى الْخَطِيئَةِ إِسْتِغْفَارٌ.

9697. Being remorseful for [committing] a sin prevents one from returning to it.

٩٦٩٧. الْنَّدَمُ عَلَى الذَّنْبِ يَمْنَعُ مِنْ مُعاوَذَتِهِ.

9698. Remorsefulness of the heart covers up the sin and purges the wrongdoing.

٩٦٩٨. نَدَمُ الْقُلُوبِ يُكَفِّرُ الذَّنْبَ وَيُمْحِصُ الْجَرِيَّةَ.

THE REMORSEFUL

النادم

9699. Blessed is every remorseful one who regrets his mistake and makes up for his past error.

٩٦٩٩. طُولِي لِكُلِّ نَادِمٍ عَلَى زَلَّتِهِ مُسْتَدِرِكٍ فَارِطٍ
عَشْرَتَهُ.

9700. One who is remorseful has repented.

٩٧٠٠ . مَنْ نَدِمَ فَقَدْ تَابَ.

WARNING

الإنذار

9701. Warning is vindication.

٩٧٠١ . الْإِنْذَارُ إِعْذَارٌ.

DISPUTE

الممازعة

9702. Do not argue with a vile person for he will be bold [and disrespectful] with you.

٩٧٠٢ . لَا تُلَاحِ الدَّنِيَّ فَيُجْزِئُ عَلَيْكَ.

9703. Do not dispute with the fools and do not be infatuated with women, for indeed this degrades the intelligent ones.

٩٧٠٣ . لَا تُنَازِعِ السُّفَهَاءَ وَلَا تَسْتَهِنْ بِالنِّسَاءِ فَإِنَّ ذَلِكَ يُزْرِي بِالْعُقَلَاءِ.

9704. Disputing with the ignoble ones disgraces the [status of the] eminent ones.

٤ . مُنَازَعَةُ السَّفَلِ تَشَيْنُ الْسَّادَةَ.

THE HOME

المنزل

9705. A beautiful home is one of the two Paradises.

٩٧٠٥ . الْمَنْزِلُ الْبَهِيُّ أَحَدُ الْجَنَّاتِينَ.

9706. One whose space is restricted, his comfort is less.

٩٧٠٦ . مَنْ ضَاقَتْ سَاحَتُهُ قَلَّتْ رَاحَتُهُ.

9707. Avoid [building homes in] places of negligence and wickedness and [places where] there is a paucity of supporters for the obedience of Allah.

٩٧٠٧ . اخْدُرْ مَنَازِلَ الْعَفْلَةِ وَالْجُفَاءِ وَقَلَّةَ الْأَعْوَانِ عَلَى طَاعَةِ اللَّهِ.

9708. How many a builder has built that which he does not reside in.

٩٧٠٨ . كَمْ مِنْ بَانِي مَالًا يَسْكُنُهُ.

REMAINING PURE AND FREE FROM SIN

التنّـة والنزـاهـة

9709. Remaining free from sins is the worship of the penitents.

٩٧٠٩. التـنـة عـنـ المـعـاصـي عـبـادـةـ التـوـاـبـينـ.

9710. Keeping away from sin is the essence of astuteness.

٩٧١٠. النـزـاهـة عـيـنـ الـظـرـفـ.

9711. Remaining free from sin is the beginning of nobility.

٩٧١١. التـنـة أـوـلـ الـتـبـلـ.

9712. Keeping away from sin is the sign of chastity.

٩٧١٢. النـزـاهـة آـيـةـ الـعـفـةـ.

9713. Keeping away from sin is one of the traits of the immaculate souls.

٩٧١٣. النـزـاهـة مـنـ شـيـعـ الـنـفـوسـ الطـاهـرـةـ.

9714. Be free from sin and you will be pious.

٩٧١٤. كـنـ مـنـنـهـا تـكـنـ تـقـيـاـ.

OUTING

النـزـاهـة

9715. Sometimes an outing may turn into a bitter experience.

٩٧١٥. رـبـ نـزـهـةـ عـادـتـ نـعـصـةـ.

9716. An outing may turn into an agony.

٩٧١٦. قـدـ تـنـقـلـبـ التـنـهـةـ نـعـصـةـ.

THE DEVOTEE

المنـسـكـ

9717. A person may be a devotee while he [actually] has no religion.

٩٧١٧. رـبـ مـنـسـكـ وـلـاـ دـيـنـ لـهـ.

WOMEN

النسـاءـ

9718. Women are the greater of the two temptations.

٩٧١٨. النِّسَاءُ أَعْظَمُ الْفِتْنَاتِينَ.

9719. Women are [like] meat on the butcher's block, except that which is protected [and defended].

٩٧١٩. النِّسَاءُ لَحْمٌ عَلَى وَضِيمٍ إِلَّا مَا دُبَّ عَنْهُ.

9720. Beware of evil women, and be on your guard [even] from the good among them.

٩٧٢٠. إِتَّقُوا شِرَارَ النِّسَاءِ وَكُوُنُوا مِنْ خَيَارِهِنَّ عَلَى حَدَّرٍ.

9721. Beware of excessive infatuation with women and being tempted (or deceived) by the pleasures of this world, for indeed the one who is infatuated with women faces trials and the one who is tempted by the pleasures [of this world] is abased.

٩٧٢١. إِيَّاكَ وَكَثُرَةُ الْوَلَهِ بِالنِّسَاءِ وَالْإِغْرَاءِ (الْإِغْتِرَارُ)
بِلَدَّاتِ الدُّنْيَا فَإِنَّ الْوَلَهِ بِالنِّسَاءِ مُمْتَحَنٌ وَالغَرِيَّ
بِاللَّدَّاتِ مُمْتَهَنٌ.

9722. Beware of consulting with women, for indeed their opinions are inclined towards immaturity and their decisions are infirm; and restrain their gazes [by keeping them behind the veil], for your veiling them is better than being suspicious about them, and their coming out [in public] is not worse than your letting one who cannot be trusted enter their abode; and if you are able to ensure that they do not get acquainted with anybody other than you then do it.

٩٧٢٢. إِيَّاكَ وَمُشَاوِرَةِ النِّسَاءِ فَإِنَّ رَأَيْهُنَّ إِلَى أَنِّي
وَعَزَمْهُنَّ إِلَى وَهْنٍ وَأَكْفُفُ عَيْنَهُنَّ مِنْ أَبْصَارِهِنَّ
فَحِجَابُكَ لَهُنَّ خَيْرٌ مِنَ الْإِرْتِيَابِ بِهِنَّ وَلَيْسَ
خُرُوجُهُنَّ بِشَرٍّ مِنْ إِذْخالِكَ مَنْ لَا يُؤْتَقُ بِهِ عَلَيْهِنَّ
وَإِنِّي اسْتَطَعْتُ أَنْ لَا يَعْرِفُنَّ (لَا يَعْرِفُهُنَّ) غَيْرُكَ
فَاقْعُلْ.

9723. Verily women are [only] concerned about the ornaments of this world and [creating] mischief herein.

٩٧٢٣. إِنَّ النِّسَاءَ هُمْهُنَّ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْفَسَادُ
فِيهَا.

9724. Being infatuated with women is the trait of the foolish.

٩٧٢٤. الْأَسْتِهْنَاتُ بِالنِّسَاءِ شِيمَةُ النَّوْكِيِّ.

9725. If you see something suspicious from your women, then assign to them a guard

٩٧٢٥. إِنْ رَأَيْتَ مِنْ نِسَائِكَ رِبَّةً فاجْعَلْ لَهُنَّ

النَّكِيرُ عَلَى الْكَبِيرِ وَالصَّغِيرِ وَإِيَّاكَ أَنْ تُكَرِّرَ الْعَذْبُ
فَإِنَّ ذَلِكَ يُعْرِي بِالدَّنْبِ وَيُهَوِّنُ الْعَذْبَ.

who will watch over the old and young [among the family, and not for the women in particular as this will cause them unease], and beware not to continuously scold them for this will incite them to commit sins and make it easy for them to bear the scolding [as they will become accustomed to it].

9726. The best trait for women is the worst trait for men.

9727. Obedience to women is the height of ignorance.

9728. Obedience to women degrades the noble ones and destroys the intelligent ones.

9729. Obedience to women is the trait of the foolish.

9730. Whoever [constantly] delights in women, his mind gets corrupted.

9731. O People! Verily women are deficient in faith, lacking in intellect and deficient in shares. As for their deficiency in faith, it is their abstention from prayers and fasting during their menstrual periods, and as for their deficiency in shares, it is due to their inheritance being half of what is inherited by men, and as for their lacking in intellect, it is because the testimony of two women equals the testimony of one man; so beware of the evil women and be on your guard [even] from those of them who are good.

9732. Do not obey women in good [actions] such that they expect [your obedience] in evil.

٩٧٢٦. حَيْرٌ خِصَالِ النِّسَاءِ شَرٌّ خِصَالِ الرِّجَالِ.

٩٧٢٧. طَاعَةُ النِّسَاءِ غَانِيَةُ الْجُهْلِ.

٩٧٢٨. طَاعَةُ النِّسَاءِ ثُرْبِيٌّ بِالْبُلْبَلِ وَتُرْدِي الْعُقَلَاءَ.

٩٧٢٩. طَاعَةُ النِّسَاءِ شَيْمَةُ الْحَمْقَى.

٩٧٣٠. مَنِ اسْتَمْمَنَعَ بِالنِّسَاءِ فَسَدَ عَقْلُهُ.

٩٧٣١. مَعَاشِرُ النَّاسِ إِنَّ النِّسَاءَ نَوَاقِصُ الْإِيمَانِ
نَوَاقِصُ الْعُقُولِ نَوَاقِصُ الْحُظُوطِ فَأَمَّا نَفْصُنُ إِيمَانِهِنَّ
فَفَعُودُهُنَّ فِي أَيَّامِ الْحُجُّضَعِنَ الصَّلَاةِ وَالصَّيَامِ وَأَمَّا
نَفْصُانُ حُظُوطِهِنَّ فَمَوَارِثُهُنَّ عَلَى نِصْفِ مَوَارِيثِ
الرِّجَالِ وَأَمَّا نَفْصُانُ عُقُولِهِنَّ فَشَهَادَةُ امْرَأَتَيْنِ
كَشَهَادَةِ رَجُلٍ فَاتَّقُوا شِرَارَ النِّسَاءِ وَ كُونُوا مِنْ
خِيَارِهِنَّ عَلَى حَذَرٍ.

٩٧٣٢. لَا تُطِيعُوا النِّسَاءَ فِي الْمَعْرُوفِ حَتَّى لَا
يَطْمُمُنَّ فِي الْمُنْكَرِ.

9733. Never be frequently alone with women, for they will become weary of you and you will also become weary of them, and leave a part of yourself and your mind to tarry [away] from them.

9734. Let women not bear your burden and [try to] be independent from them as much as possible, for indeed they put many obligations [on you] and are ungrateful for [many of your] favours.

9735. The woman is wholly evil, and more evil than her is the fact that man cannot do without her.

9736. A woman is a scorpion whose sting is sweet.

9737. Verily a woman is only [considered] a plaything, so whoever takes her should cover her.

9738. Guarding the woman [from people and places that would harm her chastity] is better for her condition and more lasting for her beauty.

9739. Do not give a woman the responsibility that she cannot bear for indeed a woman is [like] a sweet basil and not a strong ruler [who can govern the people].

٩٧٣٣. لَا تُكْثِرُنَّ الْخُلُوَةَ بِالنِّسَاءِ فَيَمْلَأُنَّكَ وَمَلَائِكَةُ
وَاسْتَبِقُ مِنْ نَفْسِكَ وَعَقْلِكَ بِالإِبْطَاءِ عَنْهُنَّ.

٩٧٣٤. لَا تَحْمِلُوا النِّسَاءَ أثْقَالَكُمْ وَاسْتَعْنُوْا عَنْهُنَّ مَا
اسْتَطَعْتُمْ فَإِنَّهُنَّ يُكْثِرُنَ الْإِمْتِنَانَ وَيَكْفُرُنَ الْإِحْسَانَ.

٩٧٣٥. الْمَرْأَةُ شَرُّ كُلُّهَا وَشَرُّ مِنْهَا أَنَّهُ لَا بُدَّ مِنْهَا.

٩٧٣٦. الْمَرْأَةُ عَقْرُبٌ خُلُوَةُ اللَّسْعَةِ (اللَّسْبَةِ).

٩٧٣٧. إِنَّمَا الْمَرْأَةُ لُعْبَةٌ فَمَنِ احْتَدَاهَا فَأُيْغَطَهَا.

٩٧٣٨. صِيَانَةُ الْمَرْأَةِ أَنْعَمٌ لِحَالِهَا وَأَدُومٌ لِحَمَالِهَا.

٩٧٣٩. لَا تُمْلِكِ الْمَرْأَةُ مَا جَاؤَ رَفْسَهَا فَإِنَّ الْمَرْأَةَ
رَجْحَانَةٌ وَلَيْسَتْ بِمَهْرَمَانَةٍ.

9740. Whoever forgets Allah, He makes him forget himself.

٩٧٤٠. مَنْ نَسِيَ اللَّهَ أَنْسَاهُ نَفْسَهُ.

9741. Forgetting [Allah] is darkness and loss.

٩٧٤١. التَّسْيِانُ ظُلْمٌ وَقَدْ.

9742. One who forgets [Allah,] the Glorified, Allah makes him forget himself and blinds his heart.

٩٧٤٢. مَنْ نَسِيَ سُبْحَانَهُ أَنْسَاهُ اللَّهُ نَفْسَهُ وَأَعْمَى قَلْبَهُ.

SINCERE ADVICE

النصح والنصيحة

9743. Sincere advice reaps affection.

٩٧٤٣. النُّصْخُ يُشْرِّي الْمَحَبَّةَ.

9744. Giving sincere advice is a characteristic of the noble ones.

٩٧٤٤. النَّصِيحةُ مِنْ أَخْلَاقِ الْكَرِيمِ.

9745. Sometimes advice is given by one who is not sincere.

٩٧٤٥. رُبَّمَا نَصَحَّ عَيْرُ التَّاصِحِ.

9746. At times one from whom sincere advice is sought, deceives.

٩٧٤٦. رُبَّمَا عَيْشَ الْمُسْتَنْصَحُ.

9747. Blessed is the one who follows the adviser who guides him and keeps away from the misguided person who leads him to destruction.

٩٧٤٧. طُوبِي لِمَنْ أطَاعَ نَاصِحًا يَهْدِيهِ وَجَنَّبَهُ غَاوِيًّا يُرْدِيهِ.

9748. He who seeks advice from his enemies is indeed ignorant.

٩٧٤٨. قَدْ جَهَلَ مَنْ اسْتَنْصَحَ أَعْدَائَهُ.

9749. You have been advised so take the advice, you have been shown [the truth] so see [it], and you have been guided aright so accept the guidance.

٩٧٤٩. قَدْ نُصِحْتُمْ فَاتَّصِحُوا وَبُصِّرْتُمْ فَأَبْصِرُوا وَأَرْشِدْتُمْ فَاسْتَرْشِدُوا.

9750. You have been guided if you seek guidance and have been admonished if you seek admonishment and have been advised if you seek advice.

٩٧٥٠. قَدْ دُلِّلْتُمْ إِنِّي اسْتَدَلْتُمْ وَوُعِظْتُمْ إِنِّي اتَّعَظَّشْتُمْ وَنُصِحْتُمْ إِنِّي انْتَصَحَّتُمْ.

9751. How can one who takes pleasure in

٩٧٥١. كَيْفَ يَنْتَغِي بِالنَّصِيحةِ مَنْ يَلْذِذُ

[acts that bring] disgrace benefit from sincere advice?!

بِالْفَضْيَحَةِ؟!

9752. One who trades with you by [giving you] advice has indeed made your profit abound.

٩٧٥٢. مَنْ تاجَرَكَ بِالنُّصْحِ فَقَدْ أَجْرَى لَكَ الرِّبَاحَ.

9753. One who trades with you in advice is your partner in profit.

٩٧٥٣. مَنْ تاجَرَكَ فِي النُّصْحِ كَانَ شَرِيكَ فِي الرِّبَاحِ.

9754. One of the best forms of advice is disclosing the ugly traits [of a person to him so that he may change].

٩٧٥٤. مِنْ أَخْسَنِ النَّصِيحةِ إِلَابَانَةً عَنِ الْفَبِيْحَةِ.

9755. Being sincere [in giving advice] is from the best [teachings] of religion.

٩٧٥٥. مِنْ أَخْسَنِ الدِّينِ النُّصْحُ.

9756. Pointing [people] towards reconciliation is the best advice.

٩٧٥٦. مِنْ أَفْضَلِ النُّصْحِ إِلَاشَارَةٌ بِالصُّلْحِ.

9757. The bitterness of sincere advice is more beneficial than the sweetness of deceit.

٩٧٥٧. مَرَاثَةُ النُّصْحِ أَنْفَعُ مِنْ حَلاوةِ الْغِشِّ.

9758. Your sincere adviser is concerned about you, shows kindness to you, considers your outcomes and rectifies of your shortcomings; so in obedience to him lies your development and in opposition to him, your corruption.

٩٧٥٨. مُناصِحُكَ مُشْفِقٌ عَلَيْكَ مُحْسِنٌ إِلَيْكَ نَاظِرٌ
فِي عَوَاقِبِكَ مُسْتَدِرٌ فَوَارِطٌ فِي طَاعَتِهِ رَشَادٌ
وَفِي مُخَالَفَتِهِ فَسَادٌ.

9759. Your advice [when given] in front of other people is [considered] a rebuke.

٩٧٥٩. نُصْحُكَ يَبْيَنُ الْمَلَأَ تَعْرِيْعٌ.

9760. Never reject the [advice of a] sincere adviser and never assume the one who counsels you to be a deceiver.

٩٧٦٠. لَا تَرُدَّنَّ عَلَى النَّصِيْحِ وَلَا تَسْتَغْشِنَّ الْمُشَيْرِ.

9761. Do not take advice from one who has lost his senses and do not trust one who has an ignoble background, for indeed the one

٩٧٦١. لَا تَنْتَصِحْ مِنْ فَاتَةُ الْعُقْلُ وَلَا تَثْقِبْ مِنْ خَانَةُ
الْأَصْلِ إِنَّ مِنْ فَاتَةُ الْعُقْلُ يَعْشُ مِنْ حَيْثُ يَنْصَحُ

who has lost his senses deceives while he thinks he is offering good advice, and one who has an ignoble background corrupts while he thinks he is rectifying.

9762. There is no sincerity like [giving] sincere advice.

9763. There is no admonisher more effective than sincere advice.

9764. There is no good in a community that does not sincerely advise [each other] and does not love sincere advisers.

9765. The wicked one does not sincerely advise anyone except out of desire or fear, so when the desire or fear disappears, he returns to his true nature.

9766. O People, accept advice from the one who advises you and receive it from the one who carries it to you with obedience, and know that Allah, the Glorified, has not praised but the most attentive of hearts to wise counsel and only those people who are quickest in responding to the truth; and know that the greater struggle is the struggle against one's self, so occupy yourself with struggling against your selves and you will be felicitous, reject idle talk and you will be safe, increase in your remembrance of Allah and you will gain, [and] be brothers to each other, O servants of Allah, and you will be prosperous with the everlasting bounty [of Allah].

9767. There is no advice like warning

وَمِنْ خَانَةُ الْأَصْلِ يُفْسِدُ مِنْ حَيْثُ يُصْلِحُ.

٩٧٦٢. لَا إِخْلَاصَ كَالنُّصْحِ.

٩٧٦٣. لَا وَاعِظَ أَبْلَغُ مِنَ النُّصْحِ.

٩٧٦٤. لَا حَيْرَ فِي قَوْمٍ لَّيْسُوا بِنَاصِحِينَ وَلَا يُجِيِّذُونَ النَّاصِحِينَ.

٩٧٦٥. لَا يَنْصَحُ الْلَّهِيْمُ أَحَدًا إِلَّا عَنْ رَغْبَةٍ أَوْ رَهْبَةٍ فَإِذَا زَالَتِ الرَّغْبَةُ وَالرَّهْبَةُ عَادَ إِلَى جُوْفِرِهِ.

٩٧٦٦. يَا أَيُّهَا النَّاسُ اقْبِلُوا النَّصِيحةَ مِنْ نَصَحَّكُمْ وَتَنَقَّلُوهَا بِالطَّاعَةِ مِنْ حَمَلَهَا إِلَيْكُمْ وَاعْلَمُوا أَنَّ اللَّهَ سُبْحَانَهُ لَمْ يَمْدُحْ مِنَ الْفُلُوبِ إِلَّا أُوْعَاهَا بِالْحُكْمَةِ وَمِنَ النَّاسِ إِلَّا أَسْرَعُهُمْ إِلَى الْحُقْقِيْقَةِ إِجَابَةً وَاعْلَمُوا أَنَّ الْجِهَادَ الْأَكْبَرَ جِهَادُ النَّفْسِ فَاشْتَغِلُوا بِجِهَادِ أَنْفُسِكُمْ تَسْعَدُوا وَأَرْفَضُوا الْقَالَ وَالْقِيلَ شَلَّمُوا وَأَكْتَرُوا ذِكْرَ اللَّهِ تَعَالَى وَكُونُوا عِبَادَ اللَّهِ إِخْرَاجًا تَسْعَدُوا لَدَيْهِ بِالنَّعِيمِ الْمُقِيمِ.

٩٧٦٧. لَا نُصْحَّ كَالْتَحْذِيرِ.

[against evil].

9768. One who disobeys his sincere adviser has assisted his adversary.

9769. One who turns towards the sincere adviser turns away from evil.

9770. One who considers the sincere adviser to be a deceiver is engulfed by evil.

9771. One who shuns the advice of a sincere adviser is burnt by the evil schemes of the one who harbours enmity against him.

9772. Whoever opposes [good] advice, perishes.

9773. At times the [only] benefit a sincere adviser gains [for his advice] is suspicion [about his motives].

9774. The one from whom [good] advice is sought may at times deceive.

9775. At times one who is not a sincere adviser may give good advice.

9776. How can one who deceives himself give sincere advice to others?!

9777. Sometimes the reliable advisor may betray [you] and the one who is [deemed] disloyal may give good advice.

9778. Whoever gives you sincere advice has indeed helped you.

9779. Do not deceive the one who seeks advice from you.

9780. One who gives you sincere advice has

٩٧٦٨. مَنْ عَصَى نَصِيحَةً نَصَرَ ضَدَّهُ.

٩٧٦٩. مَنْ أَقْبَلَ عَلَى النَّصِيحَ أَعْرَضَ عَنِ الْقَبِيحِ.

٩٧٧٠. مَنِ اسْتَعَشَ النَّصِيحَ عَشِيَّةً الْقَبِيجِ.

٩٧٧١. مَنْ أَعْرَضَ عَنِ نَصِيحَةِ النَّاصِحِ أُخْرِقَ بِمَكِيدَةِ الْكَاشِحِ.

٩٧٧٢. مَنْ خَالَفَ النُّصْحَ هَلَكَ.

٩٧٧٣. قَدْ يَسْتَغْفِرُ الظِّلَّةَ النَّاصِحِ.

٩٧٧٤. قَدْ يَعْشُ الْمُسْتَنْصِحُ.

٩٧٧٥. قَدْ يَنْصَحُ غَيْرُ النَّاصِحِ.

٩٧٧٦. كَيْفَ يَنْصَحُ غَيْرُهُ مَنْ يَعْشُ نَفْسَهُ؟!

٩٧٧٧. لَوْمًا خَانَ النَّصِيحُ الْمُؤْمِنُ وَنَصَحَ الْمُسْتَخَانُ.

٩٧٧٨. مَنْ نَصَحَكَ فَقَدْ أَنْجَدَكَ.

٩٧٧٩. مَنِ اسْتَنْصَحَكَ فَلَا تَعْشَهُ.

٩٧٨٠. مَنْ نَصَحَكَ أَشْفَقَ عَلَيْكَ.

shown concern for you.

9781. He who deems the sincere adviser to be a deceiver, considers evil to be good.

9782. One who accepts [good] advice remains safe from disgrace.

9783. Sincere advice reaps affection.

٩٧٨١. مَنِ اسْتَعَشَ النَّصِيحَ اسْتَحْسَنَ الْقَبِيحَ.

٩٧٨٢. مَنِ قَبِلَ النَّصِيحَةَ أَمِنَ مِنَ الْفَضِيْحَةِ.

٩٧٨٣. النَّصِيحَةُ تُثْمِرُ الْوَدَّ.

SUPPORTING THE TRUTH

نصرة الحق

9784. If you must be fanatical, then be fanatical in assisting the truth and aiding the aggrieved.

9785. If you had not turned away from assisting the truth, you would not have felt weakness in overpowering falsehood.

9786. One who assists the truth shall be successful.

9787. Assist Allah with your heart, your tongue and your hand, for indeed Allah, the Glorified, has guaranteed assistance to one who assists Him.

9788. One who neglects to assist his friend is awoken by the footsteps of his [advancing] enemy.

9789. He who sharpens the spearhead of anger for the sake of Allah acquires the strength to defeat the stalwarts of falsehood.

9790. One who seeks assistance through patience will not be deprived of victory.

٩٧٨٤. إِنْ كُنْتُمْ لِأُخْلَاءَ مُتَعَصِّبِينَ فَتَعَصِّبُوا لِنُصْرَةِ الْحَقِّ وَإِغاثَةِ الْمَلْهُوفِ.

٩٧٨٥. لَوْلَا مَا تَتَخَذَلُوا عَنْ نُصْرَةِ الْحَقِّ لَمْ يَكُنُوا عَنْ تَوْهِينِ الْبَاطِلِ.

٩٧٨٦. مَنِ نَصَرَ الْحَقَّ أَفْلَحَ.

٩٧٨٧. أَنْصِرِ اللَّهَ بِقُلُوبِكَ وَلِسَانِكَ وَبِدِكَ فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ تَكَفَّلَ بِنُصْرَةِ مَنْ يَصْرُُ.

٩٧٨٨. مَنِ نَامَ عَنْ نُصْرَةِ وَلِيَهُ اتَّبَعَ بِوَطْأَةِ عَدُوِّهِ.

٩٧٨٩. مَنِ أَحَدَ سِنَانَ الْغَضَبِ لِلَّهِ سُبْحَانَهُ قَوِيٌّ عَلَى أَشْدَاءِ الْبَاطِلِ.

٩٧٩٠. لَمْ يَعْدِمِ النَّصْرَ مَنِ انْتَصَرَ بِالصَّرَبِ.

SUPPORTING FALSEHOOD

نصرة الباطل

9791. One who assists falsehood faces loss.

٩٧٩١. مَنْ نَصَرَ الْبَاطِلَ حُسِرَ.

SEEKING SUPPORT

الانتصار

9792. Whoever seeks support from the enemies of Allah deserves to be forsaken.

٩٧٩٢. مَنْ انتَصَرَ بِأَعْدَاءِ اللَّهِ إِسْتَحْقَقَ الْخُذْلَانَ.

9793. Whoever seeks support from Allah attains a glorious victory.

٩٧٩٣. مَنْ إِنْتَصَرَ بِاللَّهِ عَزَّ نَصْرَهُ.

ONE WHOSE SUPPORTER IS ALLAH

من كان الله نصيه

9794. One whose helper is Allah gains victory over his enemy and gains [in Him] the support [like that] of a [large] group.

٩٧٩٤. مَنْ يَكُنِ اللَّهُ نَصِيرًا يَعْلَمُ حَصْمَةً وَيَكُنْ لَهُ حِزْبًا.

SEEKING JUSTICE

الانتصاف

9795. The virtuous one does not seek justice from the vicious.

٩٧٩٥. لَا يَنْتَصِفُ الْإِرْبُرُ مِنَ الْفَاجِرِ.

9796. A scholar does not seek justice from an ignorant person.

٩٧٩٦. لَا يَنْتَصِفُ عَالِمٌ مِنْ جَاهِلٍ.

9797. The noble person does not seek justice from the wicked.

٩٧٩٧. لَا يَنْتَصِفُ الْكَرِيمُ مِنَ الْلَّئِيمِ.

9798. Justice can never be sought from the foolish one except by being forbearing with

٩٧٩٨. لَا يُنْتَصِفُ مِنْ سَفِيهٍ قَطُّ إِلَّا بِالْحِلْمِ عَنْهُ.

him.

EQUITY

الإنصاف

9799. Equity is [a source of] comfort, evil is [a sign of] impudence.

٩٧٩٩. الإنصاف راحة الشّرّ وقاحّة.

9800. Equity is a symbol of nobility.

٩٨٠٠. الإنصاف عنوان النّبل.

9801. Equity is a trait of the honourable ones.

٩٨٠١. الإنصاف شيمّة الأشراف.

9802. Equity is the most superior of merits.

٩٨٠٢. الإنصاف أفضّل الفضائل.

9803. Equity removes differences and brings about harmony.

٩٨٠٣. الإنصاف يرفع الخلاف ويُوحّب الایتلاف.

9804. Being equitable with others is like being just [while] in authority.

٩٨٠٤. الإنصاف من التّقْسِي كالعَدْل في الإمْرَة.

9805. Indeed the greatest reward is the reward of [justice and] equity.

٩٨٠٥. إنّ أعظم المثوبة مثوبة الإنصاف.

9806. Equity is the best of traits.

٩٨٠٦. الإنصاف أفضّل الشّيم.

9807. Equity causes love to last.

٩٨٠٧. الإنصاف يستاري المحبّة.

9808. Equity unites the hearts.

٩٨٠٨. الإنصاف يألف (يؤلّف) القلوب.

9809. Verily if you show fairness to others, Allah will bring you closer [to Him].

٩٨٠٩. إِنَّكَ إِنْ أَنْصَفْتَ مِنْ نَفْسِكَ أَزْلَفْتَ اللّهَ.

9810. Through fairness relationships last.

٩٨١٠. بالنّصّفة تُدُومُ الْوَصْلَةُ.

9811. Three types of people never seek justice from three other types: the intelligent person from the fool, the virtuous from the vicious, and the noble one from the

٩٨١١. ثَلَاثَةٌ لَا يُنَصِّبُونَ مِنْ ثَلَاثَةٍ أَبْدًا: العاقُلُ مِنَ الْأَحْمَقِ وَالْبَرُّ مِنَ الْفَاجِرِ وَالْكَرِيمُ مِنَ الْشَّيْمِ.

wicked.

9812. It is on equity that affection is established.

9813. Treat all the [other] people with equity but treat the believers with altruism [and prefer them over yourself].

9814. The height of equity is for a person to be equitable with himself.

9815. Whoever is equitable [to others] will be shown fairness.

9816. One who is not equitable is not associated with [by others].

9817. Whoever does not show fairness, Allah takes away [his power and] ability from him.

9818. One whose equity increases, [all the] people bear witness to his justice.

9819. Whoever adorns himself with equity attains the [lofty] ranks of honour.

9820. One who does not show fairness to you out of his [sense of] shame will not be fair with you because of his religion.

9821. With equity brotherhood lasts.

9822. Equity is the ornament of [power and] authority.

٩٨١٢. عَلَى الْإِنْصَافِ تَرْسُخُ الْمُؤَدَّةُ.

٩٨١٣. عَامِلٌ سَائِرُ النَّاسِ بِالْإِنْصَافِ وَعَامِلٌ
الْمُؤْمِنِينَ بِالإِيَّاضِ.

٩٨١٤. غَايَةُ الْإِنْصَافِ أَنْ يُنْصِفَ الْمَرْءُ نَفْسَهُ.

٩٨١٥. مَنْ أَنْصَفَ أَنْصِفَ.

٩٨١٦. مَنْ عَدَمَ إِنْصَافَهُ لَمْ يُصْحِبْ.

٩٨١٧. مَنْ مَنَعَ الْإِنْصَافَ سَلَبَهُ اللَّهُ الْإِمْكَانَ.

٩٨١٨. مَنْ كَثُرَ إِنْصَافُهُ شَاهَدَتِ النُّفُوسُ بِتَعْدِيلِهِ.

٩٨١٩. مَنْ تَحْكَى بِالْإِنْصَافِ بَلَغَ مَرَاتِبَ الإِشْرَافِ.

٩٨٢٠. مَنْ لَمْ يُنْصِفْكَ مِنْهُ حَيَاوَةً لَمْ يُنْصِفْكَ مِنْهُ دِيُّنَهُ.

٩٨٢١. مَعَ الْإِنْصَافِ تَدُومُ الْأُخْوَةُ.

٩٨٢٢. الْإِنْصَافُ زَيْنُ الْإِنْزَارِ.

9823. The equitable person has many friends and intimates.

٩٨٢٣. الْمُنْصِفُ كَثِيرُ الْأَوْلَيَاءِ وَالْأَوْدَاءِ.

9824. The most equitable of people is one who shows fairness himself, without being compelled to do so by any authority.

٩٨٢٤. أَنْصَفُ النَّاسِ مِنْ أَنْصَافَ مِنْ نَفْسِهِ مِنْ
عَيْرِ حَاكِمٍ عَلَيْهِ.

9825. Indeed it is from the merit of a man to be fair with others, and to do good to the one who does him evil.

٩٨٢٥. إِنَّ مِنْ فَضْلِ الرَّجُلِ أَنْ يُنْصِفَ مِنْ نَفْسِهِ
وَيُحْسِنَ إِلَى مَنْ أَسَاءَ إِلَيْهِ.

9826. The equitable person is noble whereas the oppressor is wicked.

٩٨٢٦. الْمُنْصِفُ كَرِيمٌ الظَّالِمُ لَعِيْمٌ.

THE VIEWED

المنظـر

9827. There is no good in that which is viewed except when accompanied with a good source of information [or good elocution].

٩٨٢٧. لَا حَيْرَ فِي الْمُنْظَرِ إِلَّا مَعَ حُسْنِ الْمُحْبَرِ.

BEING SYSTEMATIC IN WORK

النظم في العمل

9828. Assign for each one of your servants work that you hold him responsible for, as indeed this is more appropriate to ensure that they do not depend upon one another in your service.

٩٨٢٨. إِجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خَدَمَكَ عَمَلاً
تَأْخُذُهُ بِهِ فَإِنَّ ذَلِكَ أَحْرَى أَنْ لَا يَتَوَكَّلُوا فِي
خِدْمَتِكَ.

BLESSING

النعمـة

9829. Blessing is linked to gratitude and gratitude is linked to increase [in blessings], and these two are linked together in one chain, for increase [in blessings] from Allah,

٩٨٢٩. الْتَّعْمَةُ مَوْصُولَةٌ بِالشُّكْرِ وَالشُّكْرُ مَوْصُولٌ
بِالْمَزِيدِ وَهُمَا مَفْرُونَانِ فِي قَرْنٍ فَلَنْ يَنْقَطِعَ الْمَزِيدُ مِنَ
اللَّهِ سُبْحَانَهُ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الشَّاكِرِ.

the Glorified, will never cease until the gratitude of the thankful one ceases.

9830. Seek good out of every blessing that Allah has bestowed upon you and do not waste any favour of Allah over you.

9831. Let the effect of that which Allah, the Glorified, has blessed you with be seen on you.

9832. Seek the perfection of Allah's blessing upon you through patience in obedience to Him and preserving that which He has commanded you to preserve [and act upon] of His book.

9833. Beware of the slipping away of blessings, for not everything that runs away comes back.

9834. Indeed, one of the blessings is affluence, but good health is better than affluence, and the God-wariness of the heart is [even] better than good health.

9835. The best things that Allah, the Glorified, has blessed his servants with are: knowledge, intelligence, power and justice.

9836. The person who is in the best condition of all people is he who makes present blessings last by being grateful for them and gets those that are lost restored through patience.

9837. The least that you must do for Allah, the Most High, is ensure that you do not use His blessings as a means of disobeying [and

٩٨٣٠. إِسْتَصْلِحُ كُلَّ نِعْمَةً أَنْعَمَهَا اللَّهُ عَلَيْكَ وَلَا تُضْعِفْ نِعْمَةً مِنْ نِعْمَةِ اللَّهِ عِنْدَكَ.

٩٨٣١. وَلْيُرِيكَ عَلَيْكَ أَثْرُ مَا أَنْعَمَ اللَّهُ سُبْحَانَهُ بِهِ عَلَيْكَ.

٩٨٣٢. إِسْتَمُوا نِعَمَ اللَّهِ عَلَيْكُمْ بِالصَّابِرِ عَلَى طَاعَتِهِ وَالْمُحَافَظَةِ عَلَى مَا اسْتَحْفَظُكُمْ مِنْ كِتَابِهِ.

٩٨٣٣. إِخْدَرُوا نِفَارَ النِّعَمِ فَمَا كُلُّ شَارِدٍ يُرَدُّوْدِ.

٩٨٣٤. إِلَّا وَإِنَّ مِنَ النِّعَمِ سَعَةُ الْمَالِ وَأَفْضَلُ مِنْ سَعَةِ الْمَالِ صِحَّةُ الْبَدَنِ وَأَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

٩٨٣٥. أَفْضَلُ مَا مِنَ اللَّهِ سُبْحَانَهُ بِهِ عَلَى عِبَادِهِ: عِلْمٌ وَعَقْلٌ وَمُلْكٌ وَعَدْلٌ.

٩٨٣٦. أَحْسَنُ النَّاسِ حَالًا فِي النِّعَمِ مَنْ اسْتَدَامَ حاضرَهَا بِالشُّكْرِ وَارْجَعَ فائِتَهَا بِالصَّابِرِ.

٩٨٣٧. أَقْلُ مَا يَلْزَمُكُمْ لِلَّهِ تَعَالَى أَنْ لَا تَسْتَعْيِنُوا بِنَعْمَيْهِ عَلَى مَعَاصِيهِ.

sinning against] Him.

9838. Verily Allah, the Glorified, has certain chosen servants upon whom He bestows blessings for the benefit of the people; He lets these [blessings] remain in their possession as long as they grant them [to the people], but if they withhold them [from the people], He takes away these blessings from them and transfers them to others.

9839. Verily Allah, the Most High, bestows the blessing of benevolence in [times of] ease and the blessing of purification [in times] of hardship.

9840. Blessings last through gratitude.

9841. If you are able to ensure that there is no [other] benefactor between you and Allah then do so.

9842. The only way that the value of blessings can be known is by suffering their contraries.

9843. When you see Allah continuously sending blessings upon you despite your sins, then [know that] it is a means of driving you [towards greater punishment].

9844. When a blessing comes down to you then receive it with gratitude.

9845. When you see your Lord sending continuous blessings upon you, then be careful.

9846. By the befalling of calamities blessings become roiled.

٩٨٣٨. إِنَّ اللَّهَ سُبْحَانَهُ عِبَادًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ يُقْرِئُهَا فِي أَيْدِيهِمْ مَا بَذَلُوهَا فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ وَحَوَّلَهَا إِلَى عَيْرِهِمْ.

٩٨٣٩. إِنَّ اللَّهَ تَعَالَى فِي السَّرَّاءِ نِعْمَةً الْإِفْضَالِ وَفِي الظَّرَاءِ نِعْمَةً التَّطْهِيرِ.

٩٨٤٠. الْتِبْعُمُ تَدُومُ بِالشُّكْرِ.

٩٨٤١. إِنِّي أَسْتَطَعْتَ أَنْ لَا يَكُونَ بَيْنَكَ وَبَيْنَ اللَّهِ دُوْ نِعْمَةٍ فَأَفْعَلَ.

٩٨٤٢. إِنَّمَا يُعْرَفُ قَدْرُ النِّعَمِ بِمُقَاسَاتِ ضِدِّهَا.

٩٨٤٣. إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُنَابِعُ عَلَيْكَ الْبِعْمَ مَعَ الْمُعَاصِي فَهُوَ اسْتِدْرَاجٌ لَكَ.

٩٨٤٤. إِذَا نَزَلْتَ بِكَ النِّعْمَةُ فَاجْعَلْ قِرَاهَا الشُّكْرَ.

٩٨٤٥. إِذَا رَأَيْتَ رَبَّكَ يُنَابِعُ عَلَيْكَ الْبِعْمَ فَاحْذَرْهُ.

٩٨٤٦. بِعَوَارِضِ الْآفَاتِ تَنَكَّدُ النِّعَمُ.

9847. Many a blessed person is gradually being driven [towards punishment] by those blessings.

٩٨٤٧. رَبَّ مُنْعِمٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى.

9848. The alms-tax of blessings is doing good to others.

٩٨٤٨. زَكَاةُ النِّعَمِ اصْطِنَاعُ الْمَعْرُوفِ.

9849. The adornment of blessings is keeping ties with [one's] near relatives.

٩٨٤٩. زَيْنُ النِّعَمِ صِلَةُ الرَّحِيمِ.

9850. The cessation of blessings is [caused] by withholding the rights of Allah from them and falling short in showing gratitude for them.

٩٨٥٠. رَوْأْلُ النِّعَمِ يَمْنَعُ حُقُوقَ اللَّهِ مِنْهَا وَالْتَّقْصِيرُ فِي شُكْرِهَا.

9851. The cause of cessation of a blessing is ingratitude.

٩٨٥١. سَبَبُ رَوْأِلِ النِّعَمَةِ الْكُفَّارُ.

9852. In every blessing there is a reward.

٩٨٥٢. فِي كُلِّ نِعْمَةِ أَجْرٌ.

9853. Every bounty of this world is [headed towards] destruction.

٩٨٥٣. كُلُّ نَعِيمِ الدُّنْيَا ثُبُورٌ.

9854. Every blessing from which good is done [to others] is indeed safe from being taken away and is protected from vicissitudes.

٩٨٥٤. كُلُّ نِعْمَةٍ أُنِيلَ مِنْهَا الْمَعْرُوفُ فَإِنَّهَا مَأْمُونَةٌ السَّلَبُ مُحْصَنَةٌ مِنَ الْغَيْرِ.

9855. Whenever the blessing of an ignorant person becomes good, his ugliness in it increases.

٩٨٥٥. كُلَّمَا حَسِنْتُ نِعْمَةً الْجَاهِلِ إِزْدَادَ قُبْحًا فِيهَا.

9856. Let the effect of what Allah has blessed you with be visible on you.

٩٨٥٦. لِيُرَى عَلَيْكَ أَثْرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

9857. Nothing has the ability to make blessings last like showing gratitude for them and nothing beautifies them like granting them [to others].

٩٨٥٧. لَنْ يَقْدِرَ أَحَدٌ أَنْ يَسْتَدِيمَ النِّعَمَ يَعْنِي شُكْرِهَا وَلَا يَرَيْنَهَا يَمْثُلُ بَذْلِهَا.

9858. Whoever enumerates his favours [on others] effaces his munificence.

٩٨٥٨. مَنْ عَدَّ نِعْمَةً مَحَقَّ كُرْمَةً.

9859. One who takes the help of a blessing [in order] to sin is indeed an ingrate.

٩٨٥٩. مَنِ اسْتَعَانَ بِالنِّعْمَةِ عَلَى الْمُعْصِيَةِ فَهُوَ الْكَفُورُ.

9860. The one upon whom the blessings of Allah are abundant, the people's needs towards him also abound (so if he fulfils with it what Allah, the Glorified, has made obligatory for him, then he makes it last, and if he refuses what Allah, the Glorified, has made obligatory from it, then he has exposed it to cessation).

٩٨٦٠. مَنْ كَثُرَتْ نِعْمَةُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوائِجُ النَّاسِ إِلَيْهِ (فَإِنْ قَامَ فِيهَا مَا أُوجَبَ اللَّهُ سُبْحَانَهُ عَلَيْهِ فَقَدْ عَرَضَهَا لِلَّدَوَامِ وَإِنْ مَنَعَ مَا أُوجَبَ اللَّهُ سُبْحَانَهُ فِيهَا فَقَدْ عَرَضَهَا لِلِّزَوَالِ).

9861. Whoever extends his hand to bestow favours [to others] has protected his [own] blessing from cessation.

٩٨٦١. مَنْ بَسَطَ يَدَهُ بِالْإِنْعَامِ حَصَنَ نِعْمَتَهُ مِنَ الْأَنْصَارِمَ.

9862. It is incumbent upon the one whom Allah has munificently blessed to be generous in granting favours to the people.

٩٨٦٢. مَنْ أَوْسَعَ اللَّهُ عَلَيْهِ نِعْمَةً (نِعْمَةً) وَجَبَ عَلَيْهِ أَنْ يُوَسِّعَ النَّاسَ إِنْعَامًا.

9863. A truthful friend is one of the blessings [of Allah].

٩٨٦٣. مِنَ النِّعَمِ الصَّدِيقُ الصَّدُوقُ.

9864. Being adorned with generosity and chastity is one of the most perfect blessings.

٩٨٦٤. مِنْ كَمَالِ النِّعْمَةِ التَّحَلِّي بِالسَّخَاءِ وَالْتَّعْفُفِ.

9865. Nothing safeguards blessings like granting them to others.

٩٨٦٥. مَا حُصِّنَتِ النِّعْمُ بِمِثْلِ الْإِنْعَامِ بِهَا.

9866. Nothing guards blessings like gratitude.

٩٨٦٦. مَا حُرِسَتِ النِّعْمُ بِمِثْلِ الشُّكْرِ.

9867. How great are the blessings of Allah, the Glorified, in this world, yet how small they are in comparison to the blessings of

٩٨٦٧. مَا أَعْظَمَ نِعَمَ اللَّهِ سُبْحَانَهُ فِي الدُّنْيَا وَمَا أَصْبَحَهَا فِي نِعَمِ الْآخِرَةِ.

the Hereafter.

9868. How close bounty is to woe!

٩٨٦٨. مَا أَقْرَبَ النَّعِيمَ مِنَ الْبُؤْسِ.

9869. Allah has not bestowed any blessing on a servant who then does injustice with it but that he becomes deserving of it being taken away from him by Allah.

٩٨٦٩. مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَظَلَمَ فِيهَا إِلَّا كَانَ حَقِيقًا أَنْ يُرِيَلَاهَا عَنْهُ.

9870. The blessings of the ignorant are like a garden on a cesspit.

٩٨٧٠. نِعْمَةُ الْجُهَالِ كَرْوَضَةٌ عَلَى مَرْبَلَةٍ.

9871. The blessing that is not appreciated is like the evil that is not forgiven.

٩٨٧١. نِعْمَةٌ لَا تُشْكُرُ كَسَيْغَةٌ لَا تُغْفَرُ.

9872. The blessings of Allah, the Most High, are greater than can be appreciated, except with the help of Allah, and the sins of mankind are greater than can be forgiven, except what Allah pardons [out of His mercy].

٩٨٧٢. نِعْمَةُ اللَّهِ سُبْحَانَهُ أَكْثَرُ مِنْ أَنْ تُشْكُرَ إِلَّا مَا أَعْنَى اللَّهُ عَلَيْهِ وَدُولُوبُ ابْنِ آدَمَ أَكْثَرُ مِنْ أَنْ تُغْفَرَ إِلَّا مَا عَفَّ اللَّهُ عَنْهُ.

9873. We ask Allah, the Glorified, for the completion of His favours [upon us] and for the ability to hold on to His rope.

٩٨٧٣. نَسْأَلُ اللَّهَ سُبْحَانَهُ لِمِتَّهِ تَمَامًا وَبِحَبْلِهِ إِعْتِصَامًا.

9874. Do not waste any of the blessings that Allah, the Glorified, has blessed you with, and let the effect of what He has blessed you with be visible on you.

٩٨٧٤. لَا تُضِيغْ نِعْمَةً مِنْ نِعْمَةِ اللَّهِ سُبْحَانَهُ عِنْدَكَ وَلْيُرِيَ عَلَيْكَ أَثْرَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

9875. Blessings are not guarded but by gratitude.

٩٨٧٥. لَا تُحَاطُ النِّعْمَ إِلَّا بِالشُّكْرِ.

9876. O son of Adam, when you see Allah, the Glorified, continuously sending you His blessings then beware of Him, and secure the blessings by being grateful for them.

٩٨٧٦. يَا ابْنَ آدَمَ إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ نِعْمَةً فَاخْدُرْهُ وَخُصِّنَ النِّعْمَ بِشُكْرِهَا.

9877. The least that is owed to the one who

٩٨٧٧. أَقْلُ مَا يَحِبُّ لِلْمُتَّعِمِ أَنْ لَا يُعْصِي بِنِعْمَتِهِ.

bestows blessings is that no sin should be committed with his blessing.

9878. Verily the inability to commit sins is a blessing.

٩٨٧٨. إِنَّ مِنَ الْعِمَّةِ تَعَذُّرُ الْمُعَاصِي.

TROUBLE

التغخيص

9879. To the extent of happiness there is trouble.

٩٨٧٩. يَقْدِرُ السُّرُورُ الْتَّغْيِصُ.

9880. There is no pleasure with trouble.

٩٨٨٠. لَا لَذَّةَ بِتَغْيِصٍ.

AVERSION

النفرة

9881. Everything is averse to its opposite.

٩٨٨١. كُلُّ شَيْءٍ يَنْفُرُ مِنْ ضَدِّهِ.

9882. Turn away from the path of mutual aversion and abandon the crowns of boastfulness.

٩٨٨٢. عَرِجُوا عَنْ طَرِيقِ الْمُنَافَرَةِ وَضَعُوا تِيجَانَ الْمُفَاخِرَةِ.

THE SOUL AND HOLDING IT TO ACCOUNT

النفس ومحاسبتها

9883. The noble soul is not affected by misfortunes.

٩٨٨٣. النَّفْسُ الْكَرِيمَةُ لَا تُؤْثِرُ فِيهَا النَّكِبَاتُ.

9884. The honourable soul does not find it difficult to [spend wealth in order to] acquire provisions.

٩٨٨٤. النَّفْسُ الشَّرِيفَةُ لَا تَشْكُلُ عَلَيْهَا الْمُؤْنَاثُ.

9885. The ignoble soul does not separate from [its] vile attributes.

٩٨٨٥. النَّفْسُ الدَّنِيَّةُ لَا تَنْفَكُ عَنِ الدَّنَائِاتِ.

9886. A person's upbraiding of his own soul

٩٨٨٦. إِزْرَاءُ الرَّجُلِ عَلَى نَفْسِهِ بُرهَانٌ رَّزَانَةٌ عَفْلِهِ

is evidence of the gravity of his intellect and the symbol of his abundant merit.

9887. Souls are free but the hands of the intellects hold their reins and protect them from [wretchedness and] misfortune.

9888. One who is pleased with himself is cheated and one who is overconfident is faced with affliction.

9889. The one who is pleased with himself cannot see his own faults but if he were to know the merits of others, he would cover up (and feel ashamed of) the faults and flaws that are in him.

9890. The refractory, alluring soul flatters as the hypocrite flatters and feigns the attribute of an assenting friend, until such a time when it deceives and gains mastery, then it dominates as an enemy would dominate and dictates as the tyrant would dictate, thereby taking one into the places of evil.

9891. Honour your soul as long as it aids you in the obedience of Allah.

9892. Humiliate your soul as long as it makes you recalcitrant in the disobedience of Allah.

9893. Have fear of Allah in your soul, wrest away the control that Satan has over you, turn your attention towards the Hereafter and make [the pleasure of] Allah the object of your striving.

وَعِنْوَانُ وُفُورِ فَضْلِهِ.

٩٨٨٧. الْكُفُوسُ طَلِقَةٌ لِكِنْ أَيْدِي الْعُقُولِ تُمْسِكُ
أَعْنَّهَا عَنِ النُّحُوسِ.

٩٨٨٨. الْرَّاضِي عَنْ نَفْسِهِ مَعْبُونٌ وَالْوَاثِقُ إِهَا
مَفْتُونٌ.

٩٨٨٩. الْرَّاضِي عَنْ نَفْسِهِ مَسْتُورٌ عَنْهُ عَيْنُهُ وَلَوْ
عَرَفَ فَصَلَ عَيْرَهُ كَسَاهُ (لَسَاءُهُ) مَا بِهِ مِنَ النَّقْصِ
وَالْحُسْنَانِ.

٩٨٩٠. الْنَّفْسُ الْأَمَارَةُ الْمَسْؤُلَةُ تَتَمَلَّقُ تَمَلُّقَ الْمُنَافِقِ
وَتَتَصَنَّعُ بِشِيمَةِ الصَّدِيقِ الْمَوْاْفِقِ حَتَّى إِذَا حَدَّدْتُ
وَمَكَّنْتُ سَلْطَتَ سَلْطَنَتَ الْعَدُوِّ وَتَحَكَّمْتُ تَحْكُمَ
الْعُتُوِّ فَأَوْرَدْتُ مَوَارِدَ السُّوءِ.

٩٨٩١. أَكْرِمْ نَفْسَكَ مَا أَعْنَتْكَ عَلَى طَاعَةِ اللَّهِ.

٩٨٩٢. أَهِنْ نَفْسَكَ مَا جَمَحْتُ بِكَ إِلَى مَعَاصِي
اللَّهِ.

٩٨٩٣. إِتَّقِ اللَّهَ فِي نَفْسِكَ وَنَازِعَ الشَّيْطَانَ قِيَادَكَ
وَأَصْرِفْ إِلَى الْآخِرَةِ وَجْهَكَ وَاجْعَلْنِ اللَّهَ جَدَّكَ.

9894. Ennoble your soul from every vile quality, even if it drives you to your desires, for indeed you will never be able to compensate for what you have lost of your soul.

9895. Make yourself a guardian over your soul and reserve a portion of this world for your Hereafter.

9896. Move closer to your soul by retracting from it (I mean that you should move towards your loftier and higher self which has been adapted from the light of your intellect and acts as a barrier between you and the inclinations of your base nature; and by retracting I mean you should retract from the soul that commands to evil and shakes hands with defiance).

9897. Restrain your soul from lustful desires and you will remain safe from calamities.

9898. Be equitable yourself before equity is sought from you, for indeed that is loftier for your status and more deserving of the pleasure of your Lord.

9899. Gain control over your souls by your continuous struggle against it.

9900. Occupy yourselves with [acts of] obedience [to Allah], and your tongues with the remembrance [of Allah], and your hearts with acceptance [of His will] in what you love and hate.

9901. Restrain these souls for indeed they

٤- ٩٨٩٤. أَكْرِمْ نَفْسَكَ عَنْ كُلِّ دَنَيَّةٍ وَإِنْ سَاقْتَكَ إِلَى الرَّسْغَائِبِ فَإِنَّكَ لَنْ تَعْتَاضَ عَمَّا تَبْدُلُ مِنْ نَفْسِكَ عَوْضًاً.

٥- ٩٨٩٥. اجْعَلْ مِنْ نَفْسِكَ عَلَى نَفْسِكَ رَقِيبًا وَاجْعَلْ لِآخِرِتِكَ مِنْ دُنْيَاكَ نَصِيبًا.

٦- ٩٨٩٦. أَقْبِلْ عَلَى نَفْسِكَ بِالإِذْبَارِ عَنْهَا (أَعْنِي أَنْ تُقْبِلَ عَلَى نَفْسِكَ الْفَاضِلَةِ الْمُقْتَسِسَةِ مِنْ نُورِ عَقْلِكَ الْحَالِيَّةِ بَيْنَكَ وَبَيْنَ دَوَاعِي طَبْعِكَ وَأَعْنِي بِالإِذْبَارِ عَنْ نَفْسِكَ الْأَمَارَةِ بِالسُّوءِ الْمُصَافِحةِ بِيَدِ الْعُنُتوَنِ).

٧- ٩٨٩٧. إِنْمَعْ نَفْسَكَ مِنَ الشَّهَوَاتِ تَشَاءْ مِنَ الْآفَاتِ.

٨- ٩٨٩٨. أَنْصِفْ مِنْ نَفْسِكَ قَبْلَ أَنْ يُنْتَصَفَ مِنْكَ فَإِنَّ ذَلِكَ أَجْلُ لِقَدْرِكَ وَأَجْدَرُ بِرِضا رَبِّكَ.

٩- ٩٨٩٩. إِمْلِكُوا أَنْفُسَكُمْ بِدَوَامِ جَهَادِهَا.

١٠- ٩٩٠. إِشْعَلُوا أَنْفُسَكُمْ بِالطَّاغِيَةِ وَالْسَّنَنَكُمْ بِالدَّيْنِ وَقُلُوبَكُمْ بِالرِّضَا فِيمَا أَحَبَّتُمْ وَكَرِهَتُمْ.

١١- ٩٩١. إِقْمَعُوا هَذِهِ النُّفُوسَ فَإِنَّهَا طُلَعَةٌ إِنْ تُطِيعُوهَا

are very desirous, and if you follow them, they will lead you towards the worst evil.

تَرْغِيْبُكُمْ إِلَى شَرِّ غَايَةٍ.

9902. Knowledge about oneself is the more beneficial of the two types of knowledge.

٩٩٠٢. الْعِرْفَةُ بِالنَّفْسِ أَنْفَعُ الْعِرْفَتَيْنِ.

9903. Beware of being pleased with yourself thereby increasing the number of those who are displeased with you.

٩٩٠٣. إِيَّاكَ أَنْ تَرْضِيَ عَنْ نَفْسِكَ فَيَكُثُرُ السَاخِطُ عَلَيْكَ.

9904. Beware of overconfidence for this is one of the biggest traps of Satan.

٩٩٠٤. إِيَّاكَ وَالثِّقَةَ بِنَفْسِكَ فَإِنَّ ذَلِكَ مِنْ أَكْبَرِ مَصَادِدِ الشَّيْطَانِ.

9905. Indeed there is no price for your souls other than Paradise, so do not sell them except [in return] for it.

٩٩٠٥. أَلَا إِنَّهُ لَيْسَ لِأَنْفُسِكُمْ مَنْ إِلَّا الْجَنَّةُ فَلَا يَبْيَعُوهَا إِلَّا بِهَا.

9906. The greatest affliction is poverty of the soul.

٩٩٠٦. أَكْبَرُ الْبَلَاءِ فَقْرُ النَّفْسِ.

9907. He who is controlled by lustful desires and enslaved by (worldly) aspirations has degraded his soul.

٩٩٠٧. أَزْرِي بِنَفْسِيهِ مَنْ مَلَكتُهُ الشَّهْوَةُ وَاسْتَعْبَدَهُ الْمَطَامِعُ.

9908. The strongest of people is one who has the greatest command over his soul.

٩٩٠٨. أَفْوَى النَّاسُ أَعْظَمُهُمْ سُلْطَانًا عَلَى نَفْسِيهِ.

9909. The weakest of people is one who is unable to reform his soul.

٩٩٠٩. أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ إِصْلَاحِ نَفْسِهِ.

9910. The person with the greatest control over his soul is the one who subdues his anger and kills off his lustful desire.

٩٩١٠. أَعْظَمُ النَّاسِ سُلْطَانًا عَلَى نَفْسِيهِ مَنْ قَمَعَ عَصَبَّهُ وَأَمَاتَ شَهْوَتَهُ.

9911. Verily when souls are in harmony they become close [with one another].

٩٩١١. إِنَّ النُّفُوسَ إِذَا تَنَاسَبَتْ إِيْتَلَقْتُ.

9912. Verily your souls have [great] value, so do not sell them except for Paradise.

٩٩١٢. إِنَّ لِأَنْفُسِكُمْ أَثْمَانًا فَلَا يَبْيَعُوهَا إِلَّا بِالْجَنَّةِ.

9913. Indeed the one who sells his soul for anything other than Paradise suffers great tribulation.

٩٩١٣. إِنَّ مَنْ بَاعَ نَفْسَهُ بِعَيْرِ الْجَنَّةِ فَقَدْ عَظَمَتْ عَلَيْهِ الْمِحْنَةُ.

9914. Verily these souls are very desirous, if you obey them they will lead you to the depths of evil.

٩٩١٤. إِنَّ هَذِهِ النُّفُوسَ طُلَعَةٌ إِنْ تُطِيعُوهَا تَنْزِغُ بِكُمْ إِلَى شَرِّ غَايَةٍ.

9915. Verily obeying the self and following its vain desires is the root of every tribulation and the cornerstone of every aberrance.

٩٩١٥. إِنَّ طَاعَةَ النَّفْسِ وَمُتَابَعَةَ أَهْوَاهِهَا أُسُُّ كُلِّ مُحْنَةٍ وَرَأْسُ كُلِّ غَوَایَةٍ.

9916. Verily the soul has far-reaching desires and continues to be inclined towards disobedience in its desires.

٩٩١٦. إِنَّ النَّفْسَ أَبْعَدُ شَيْءٍ مَنْزِعًا وَإِنَّهَا لَا تَرُدُّ تَنْزِغَ إِلَى مَعْصِيَةٍ فِي هَوَىٰ.

9917. Verily this soul commands towards evil so one who neglects it [and does not discipline it] is indomitably driven by it towards sins.

٩٩١٧. إِنَّ هَذِهِ النَّفْسَ لِأَمَارَةٍ بِالسُّوءِ فَمَنْ أَهْلَهَا جَمَحَتْ بِهِ إِلَى الْمَآثِيمِ.

9918. Verily your soul is a deceiver; if you trust it, Satan will lead you to commit forbidden acts.

٩٩١٨. إِنَّ نَفْسَكَ لَخَدُوعٌ إِنْ تَنْقِبْ هَا يَقْنَدُكَ الشَّيْطَانُ إِلَى ارْتِكَابِ الْمُحَارِمِ.

9919. Verily the soul commands towards evil and indecency, so whoever trusts it, it deceives him and whoever has confidence in it, it destroys him and whoever is pleased with it, it makes him enter the worst of places.

٩٩١٩. إِنَّ النَّفْسَ لِأَمَارَةٍ بِالسُّوءِ وَالْفَحْشَاءِ فَمَنْ اتَّسَمَّنَهَا خَانَتْهُ وَمَنْ اسْتَنَامَ إِلَيْهَا أَهْلَكَتْهُ وَمَنْ رَضِيَ عَنْهَا أُورَكَتْهُ شَرَّ الْمَوَارِدِ.

9920. Verily the true believer does not enter his evening and morning but that he distrusts his soul, so he continues to belittle [and find fault with] it and seeks more [good] for it.

٩٩٢٠. إِنَّ الْمُؤْمِنَ لَا يُمْسِي وَلَا يُصْبِحُ إِلَّا وَنَفْسُهُ طَنَونٌ عِنْدَهُ فَلَا يَرُأُ زَارِيًّا عَنْهَا وَمُمْسِتَرِيدًا لَهَا.

9921. Verily the soul is a valuable gem, whoever guards it elevates it and whoever does not preserve it abases it.

٩٩٢١. إِنَّ النَّفْسَ لَجُوهرةٌ مَّيِّنَةٌ مِّنْ صَاحِبِهَا رَفَعَهَا وَمِنْ ابْتَدَلَهَا وَضَعَهَا.

9922. Verily the soul that seeks short-lived desires will surely perish in its quest and will be wretched in its place of return [in the Hereafter].

٩٩٢٢. إِنَّ الْأَنْفُسَ الَّتِي تَطْلُبُ الرَّغَائِبِ الْفَانِيَةِ لَتَهْلِكُ فِي طَلَبِهَا وَتَشْفُى فِي مُنْقَلِبِهَا.

9923. Verily the soul that struggles to acquire the everlasting desires will surely achieve its goal and will be felicitous in its place of return [in the Hereafter].

٩٩٢٣. إِنَّ النَّفْسَ الَّتِي بَحْمَدَتِ فِي اقْتِنَاءِ الرَّغَائِبِ الْبَاقِيَةِ لَتَدْرِكُ طَلَبَهَا وَتَسْعَدُ فِي مُنْقَلِبِهَا.

9924. Verily the soul is like the camel that likes to eat bitter grass, and the ear does not retain much of what it hears, so do not cut off your understanding by being importunate with your soul because for each part of the body there is [need for] repose.

٩٩٢٤. إِنَّ النَّفْسَ حَمِصَةً وَالْأَذْنُ مَجَاجَةً فَلَا يَجِدُ فَهْمَكَ بِالإِلْحَاحِ عَلَى قَلْبِكَ إِنَّ لِكُلِّ عُضُوٍ مِّنَ الْبَدْنِ إِسْتِرَاحَةً.

9925. Verily your soul is your riding mount, if you make it carry more than it can bear, you will kill it and if you treat it with kindness, you will save it.

٩٩٢٥. إِنَّ نَفْسَكَ مَطِيشًا إِنْ أَجْهَدْهَا فَتَلْتَهَا وَإِنْ رَفَثَتِ بِهَا أَبْقَيَهَا.

9926. Verily if you contravene this division [and allotment of specific times for specific deeds] then the supererogatory acts you perform do not take the place of the obligatory that you have neglected.

٩٩٢٦. إِنَّكَ إِنْ أَخْلَلْتَهَا بِشَيْءٍ مِّنْ هَذَا التَّقْسِيمِ فَلَا تَقُومُ نَوَافِلُ تَكْسِبُهَا بِقَرَائِضِ تُضَيِّعُهَا.

9927. Being preoccupied with disciplining the soul is better [for you].

٩٩٢٧. إِلَّا شِغَالٌ بِتَهْذِيبِ النَّفْسِ أَصْلَحُ.

9928. Overconfidence [in oneself] is one of the strongest opportunities for Satan.

٩٩٢٨. الْأَثْقَةُ بِالنَّفْسِ مِنْ أَوْثَقِ فُرُصِ الشَّيْطَانِ.

9929. Redressing the corruption of one's

٩٩٢٩. إِسْتِدْرَكُ فَسَادِ النَّفْسِ مِنْ أَنْفَعِ التَّحْقِيقِ.

soul is the most beneficial accomplishment.

9930. Your preoccupation with your own flaws is sufficient to keep [the] shame [of searching for others faults] away from you.

9931. If you do not restrain your soul from many of the things that you love out of fear of its displeasure, then vain desires will drive you towards a lot of harm.

9932. Verily if you give your [carnal] soul control over yourself, you will corrupt your Hereafter and put you into unending affliction and incessant wretchedness.

9933. Verily if you obey your [carnal] souls, they will lead you towards the worst end.

9934. Indeed you are just like the one who stabs himself in order to kill the one who is sitting behind him.

9935. When you make your soul obey Allah you have honoured it, and if you allow it to disobey Him you have humiliated it.

9936. When your soul becomes obstinate with you then be obstinate with it and it will be humble to you, and deceive your soul with regards to yourself, it will yield to you.

9937. When you desire the uprightness of your soul then you should adopt moderation, contentment and the reduction of [your] wants.

9938. Uprightness of the soul is [attained] through struggle.

٩٩٣٠. إِشْتَغَالُكَ بِمَعَابِرِ نَفْسِكَ يَكْفِيكَ الْعَارُ.

٩٩٣١. إِنْ لَمْ تَرْدُغْ نَفْسَكَ عَنْ كَثِيرٍ مِّمَّا تُحِبُّ مُحَاكَةً
مَكْرُوهِهِ سَمْتُ بِكَ الْأَهْوَاءِ إِلَى كَثِيرٍ مِّنَ الضرَّ.

٩٩٣٢. إِنَّكَ إِنْ مَلَكْتَ نَفْسَكَ قِيَادَكَ أَفْسَدْتَ
مَعَاذَكَ وَأَوْرَدْتَكَ بَلَاءً لَا يَنْتَهِي وَشَقَاءً لَا يَنْقَضِي.

٩٩٣٣. إِنَّكُمْ إِنْ أَطَعْتُمْ أَنفُسَكُمْ نَزَعْتُ بِكُمْ إِلَى
شَرِّ غَایَةٍ.

٤. ٩٩٣٤. إِنَّمَا أَنْتَ كَالظَّاعِنِ نَفْسَهُ لِيُقْتَلُ رِدْفُهُ.

٩٩٣٥. إِذَا أَخْدَثْتَ نَفْسَكَ بِطَاعَةِ اللَّهِ أَكْرَمْتَهَا وَإِنْ
ابْنَدْلَهَا (بَدَلَتْهَا) فِي مَعَاصِيهِ أَهْمَتَهَا.

٩٩٣٦. إِذَا صَعَبَتْ عَلَيْكَ نَفْسُكَ فَاصْعَبْ لَهَا تَذَلُّ
لَكَ وَخَادِعُ نَفْسَكَ عَنْ نَفْسِكَ تَنَقَّدْ لَكَ.

٩٩٣٧. إِذَا رَغَبْتَ فِي صَلَاحِ نَفْسِكَ فَعَلَيْكَ
بِالْإِقْصَادِ وَالْقُنُوعِ وَالتَّقْلُلِ.

٩٩٣٨. بِالْمُجَاهَدَةِ صَلَاحُ النَّفْسِ.

9939. Take it upon yourselves to discipline your souls and turn them away from their harmful habits.

9940. Demand from your soul [the performance of] that which it obligatory upon it and you will be safe from the demands of others, scrutinize it and you will have no need for the scrutiny of others.

9941. He (a) said about the one whom he was censuring: His [lower] self dominates him by means of that which he assumes, and he cannot overpower it with what he is certain of. He has made his vain desire his master and he obeys it in all his affairs.

9942. Try yourself in the obedience of Allah through patience in performing obligatory acts and perseverance in performing supererogatory acts and duties.

9943. Hold yourselves to account [for your deeds] and you will be safe from the fear of Allah and will attain what you desire [from that which is] with Him.

9944. Hold yourself to account for your [own] soul for indeed other souls have someone else who will hold them to account.

9945. Hold your souls to account before they are held to account and weigh them before they are weighed.

9946. Hold your souls to account for their deeds and seek from them the fulfilment of what is obligatory on them and their taking from the evanescent for the eternal; and

٩٩٣٩. تَوَلُّوا مِنْ أَنفُسِكُمْ تَأْدِيهَا وَاعْدِلُوا إِلَيْهَا عَنْ ضَرَّاً وَعَادَتِهَا.

٩٩٤٠. تَقاضِنَ نَفْسَكَ إِمَّا يَحِبُّ عَلَيْهَا تَأْمِنْ تَقاضِي عَيْرِكَ لَكَ وَاسْتَفْصِي عَلَيْهَا تَعْنَى عَنِ اسْتِفْصَاء عَيْرِكَ.

٩٩٤١. وَ قَالَ فِي حَقِّ مَنْ دَمَّهُ: تَعْلِيهُ نَفْسُهُ عَلَى مَا يَظْلِمُ وَلَا يَعْلِيهَا عَلَى مَا يَسْتَيْقِنُ قَدْ جَعَلَ هَوَاهُ أُمِيرَةً وَأَطَاعَهُ فِي سَائِرِ أُمُورِهِ.

٩٩٤٢. جَرِبْ نَفْسَكَ فِي طَاعَةِ اللَّهِ بِالصَّابِرِ عَلَى أَدَاءِ الْفَرَائِضِ وَالدُّوُبِ فِي إِقَامَةِ النَّوَافِلِ وَالوُظَائِفِ.

٩٩٤٣. حَاسِبُوا أَنفُسَكُمْ تَأْمَنُوا مِنَ اللَّهِ الرَّحَمَنِ وَثُدِّرُكُوا عِنْدَهُ الرَّغْبَ.

٩٩٤٤. حَاسِبْ نَفْسَكَ لِنَفْسِكَ فَإِنَّ عَيْرِهَا مِنَ الْأَنْفُسِ لَهَا حَسِيبٌ عَيْرِكَ.

٩٩٤٥. حَاسِبُوا أَنفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُوا وَ وَازِنُوهَا قَبْلَ أَنْ ثُوازِنُوا.

٩٩٤٦. حَاسِبُوا أَنفُسَكُمْ بِأَعْمَالِهَا وَ طَالِبُوهَا بِأَدَاءِ الْمَفْرُوضِ عَلَيْهَا وَالْأَخْذِ مِنْ فَنَائِهَا لِيَقَائِهَا وَ تَرَوُهَا وَ تَأْهِبُوا قَبْلَ أَنْ تُبَعَّثُوا.

gather provisions and make preparations before you are resurrected [on the Day of Reckoning].

9947. Beautify your souls with chastity and keep away from wastefulness and extravagance.

9948. The best souls are the purest among them.

9949. Take [good deeds] from yourself for your soul [in the Hereafter], gather provisions today for your tomorrow, benefit from the slumber (or respite) of time and seize the opportunity [to do good while you can].

9950. Deceive your heart into worshipping and be gentle with it (or do not compel it), and engage it [in worship] when it is free and lively, except for what has been prescribed as obligatory, for indeed that must be fulfilled [in any case].

9951. Take from your bodies and bestow them generously to your souls, and strive to free yourselves before your ransoms are blocked.

9952. Oppose your [carnal] soul and you will become upright, mingle with scholars and you will learn.

9953. Serving the soul means protecting it from [unlawful] pleasures and acquisitions, training it with knowledge and wisdom and making it strive in performing acts of worship and obedience, for in this lies the

٩٩٤٧. حُلُوا أَنْفُسَكُمْ بِالْعَفَافِ وَجَنَّبُوا التَّبَذِيرَ وَالإِسْرَافَ.

٩٩٤٨. حَيْرُ النُّفُوسِ أَزْكَاهَا.

٩٩٤٩. حُذْدِ مِنْ نَفْسِكَ لِنَفْسِكَ وَتَرَوَذْ مِنْ يَوْمَكَ لِعَدِكَ وَاعْتَنِمْ عَفْوَ (عَفْوَ الرَّزْمَانِ) وَاتَّهِزْ فُرْصَةَ الْإِمْكَانِ.

٩٩٥٠. خَادِغْ نَفْسِكَ عَنِ الْعِبَادَةِ وَارْفُقْ إِلَيْها (وَلَا تَفْهَرْهَا) وَحُذْدِ عَفْوُهَا وَنِشَاطُهَا إِلَّا مَا كَانَ مَكْتُوبًا مِنَ الْفَرِيضَةِ فَإِنَّهُ لَا يُدْرِكُ مِنْ أَدَائِهَا.

٩٩٥١. حُذْدِوا مِنْ أَجْسَادِكُمْ بَجُودُهَا عَلَى أَنْفُسِكُمْ وَاسْعَوْا فِي فِكَاكِ رِقَابِكُمْ قَبْلَ أَنْ تُغْنَقَ رَهَائِنُهَا.

٩٩٥٢. خَالِفْ نَفْسِكَ تَسْتَقِيمْ وَخَالِطِ الْعَلَمَاءِ تَعْلَمْ.

٩٩٥٣. خَدْمَةُ النَّفْسِ صِيَانَتُهَا عَنِ اللَّذَّاتِ وَالْمُفْتَنَيَاتِ وَرِيَاضَتُهَا بِالْعُلُومِ وَالْحِكْمَ وَاجْتِهَادُهَا (إِجْهَادُهَا) بِالْعِبَادَاتِ وَالطَّاعَاتِ وَفِي ذَلِكَ نَجَاهُ

salvation for the soul.

9954. The cure of the soul is abstaining from vain desires and abstinence from the pleasures of this world.

9955. The highest peaks [of success] are not attained but by those who espouse discipline and hard work.

9956. Have humility in your soul and honour in your faith; preserve your Hereafter and be open-handed with your worldly possessions.

9957. Humble your souls by abandoning [bad] habits, lead them towards performing acts of obedience [and worship], make them bear the burdens of [others'] liabilities, beautify them through noble deeds, and protect them from the filth of sins.

9958. Humble your soul through obedience and adorn it with contentment; reduce your wants and be moderate in your earning.

9959. May Allah have mercy on the person who holds back the reins of his soul from acts of disobedience to Allah and steers it towards the obedience of Allah by its reins.

9960. May Allah have mercy on the person who subdues the inclinations of his soul towards vain desires thereby protecting it, and steers it towards the obedience of Allah by its reins.

9961. Deterring the soul from vain desire is the greater Jihad.

النَّفْسِ.

٤. ٩٩٥٤. دُوَاءُ النَّفْسِ الصَّوْمُ عَنِ الْهَوَى وَالْحِمْيَةُ عَنِ لَذَاتِ الدُّنْيَا.

٥. ٩٩٥٥. ذِرْوَةُ الْغَایَاتِ لَا يَنْهَا إِلَّا ذُرُوفُ التَّهَذِيبِ وَالْمُجَاهِدَاتِ.

٦. ٩٩٥٦. ذَلَّ فِي نَفْسِكَ وَعَزَّ فِي دِينِكَ وَصُنْعَ آخرَتِكَ وَابْدُلْ دُنْيَاكَ.

٧. ٩٩٥٧. ذَلِّلُوا أَنْفُسَكُمْ بِتَرَكِ الْعَادَاتِ وَفُرِّدوْهَا إِلَى فَعْلِ الطَّاعَاتِ وَحَمِّلُوهَا أَعْبَاءَ الْمَغَارِمِ وَحَلُّوهَا بِفَعْلِ الْمَكَارِمِ وَصُرُونُهَا عَنْ ذَنَبِ الْمَأْثِمِ.

٨. ٩٩٥٨. ذَلِّلُ نَفْسَكَ بِالطَّاعَةِ وَخَلِّهَا بِالْقَنَاعَةِ وَحَيْضِنْ فِي الطَّلَبِ وَاجْهِنْ فِي الْمُكْتَسِبِ.

٩. ٩٩٥٩. رَحْمَ اللَّهُ امْرَءًا أَجْبَمَ نَفْسَهُ عَنْ مَعَاصِي اللهِ بِلِجَامِهَا وَقادَهَا إِلَى طَاعَةِ اللهِ بِزِمامِهَا.

١٠. ٩٩٦٠. رَحْمَ اللَّهُ امْرَءًا قَمَعَ نَوَازِعَ نَفْسِهِ إِلَى الْهَوَى فَصَانَهَا وَقادَهَا إِلَى طَاعَةِ اللهِ بِعِنَاحِهَا.

١١. ٩٩٦١. رَدْعُ النَّفْسِ عَنِ الْهَوَى أَجْهَادُ الْأَكْبَرِ.

٩٩٦٢. Deterring the soul from vain desire is the Jihad that is beneficial.

٩٩٦٣. Deterring the soul from the vanities of this world is the fruit of reason.

٩٩٦٤. Deterring the soul from the temptation of vain desire is the fruit of nobility.

٩٩٦٥. Turn your soul away when faced with lustful desires and make it steadfast on the book of Allah when faced with doubts.

٩٩٦٦. Restraining the soul and struggling against its vain desires raises one's ranks and multiplies the good deeds.

٩٩٦٧. Your satisfaction with yourself is an indication of the corruption of your mind.

٩٩٦٨. The person's satisfaction with himself is [always] accompanied by the displeasure of his Lord.

٩٩٦٩. A man's satisfaction with himself is evidence of his feeble-mindedness.

٩٩٧٠. Turning away from [the pleasures of] this world is the means of reforming the soul.

٩٩٧١. Governing one's soul is the best [form of] administration and the eminency of knowledge is the most honourable pre-eminence.

٩٩٧٢. The worst indigence is poverty of the soul.

٩٩٧٣. The worst thing is being pleased with

٩٩٦٢. رُدُّ النَّفْسِ عَنِ الْهَوَى هُوَ الْجِهَادُ التَّأْفِعُ.

٩٩٦٣. رُدُّ النَّفْسِ عَنْ رَخَارِفِ الدُّنْيَا تَمَرَّةُ الْعُقْلِ.

٩٩٦٤. رُدُّ النَّفْسِ عَنْ تَسْوِيلِ الْهَوَى تَمَرَّةُ النُّبْلِ.

٩٩٦٥. رُدٌّ عَنْ نَفْسِكَ عِنْدَ الشَّهَوَاتِ وَأَقْمِهَا عَلَى كِتَابِ اللَّهِ عِنْدَ الشُّبَهَاتِ.

٩٩٦٦. رُدُّ النَّفْسِ وَجَهَادُهَا عَنْ أَهْوَاهِهَا يَرْفَعُ الدَّرَجَاتِ وَيُضَاعِفُ الْحَسَنَاتِ.

٩٩٦٧. رِضَاكَ عَنْ نَفْسِكَ مِنْ فَسَادِ عَقْلِكَ.

٩٩٦٨. رِضاً الْعَبْدِ عَنْ نَفْسِهِ مَفْرُونٌ بِسَخَطِ رَبِّهِ.

٩٩٦٩. رِضاً الْمَرءَ عَنْ نَفْسِهِ بُرْهَانٌ سَخَافَةٌ عَقْلِهِ.

٩٩٧٠. سَبَبُ صَلَاحِ النَّفْسِ الْعُرُوفُ عَنِ الدُّنْيَا.

٩٩٧١. سِيَاسَةُ النَّفْسِ أَفْضَلُ سِيَاسَةٍ وَرِيَاسَةُ الْعِلْمِ أَشَرَّفُ رِيَاسَةً.

٩٩٧٢. شَرُّ الْفَقْرِ فَقْرُ النَّفْسِ.

٩٩٧٣. شَرُّ الْأُمُورِ الرِّضا عَنِ النَّفْسِ.

oneself.

9974. The uprightness of the soul is [in] reduced greed.

9975. Reformation of the soul is [achieved by] struggling against vain desires.

9976. The misguidance of souls is between the impulses of lust and anger.

9977. The fruit of self-appraisal is reformation of the soul.

9978. Weigh your souls before they are weighed and hold them to account before they are held to account, and breathe before the throat is constricted, and follow submissively before you are driven by force.

9979. Restrict your souls by holding them accountable and control them by opposition [to their whims].

9980. One who holds himself to account, gains.

9981. One who holds himself to account becomes felicitous.

9982. One who undertakes to hold his soul to account is safe from flattery [and deceit].

9983. One who holds himself to account becomes aware of his faults and realizes his sins so he seeks forgiveness for his sins and tries to correct his faults.

9984. Blessed is the one who has in his soul that which keeps him preoccupied from the

٩٩٧٤. صَلَاحُ النَّفْسِ قِلَّةُ الطَّمَعِ.

٩٩٧٥. صَلَاحُ النَّفْسِ مُجَاهَدَةُ اهْوَى.

٩٩٧٦. ضَلَالُ النُّفُوسِ بَيْنَ دَوَاعِي الشَّهْوَةِ وَالْعَصَبِ.

٩٩٧٧. تَمَرَّدُ الْمُحَاسِبَةِ صَلَاحُ النَّفْسِ.

٩٩٧٨. زُبُوا أَنْفُسَكُمْ قَبْلَ أَنْ ثُوازُبُوا (ثُرَّزُبُوا) وَحَاسِبُوهَا قَبْلَ أَنْ تُحَاسِبُوهَا وَتَنَقَّسُوهَا مِنْ (قَبْلَ) ضِيقِ الْخَنَاقِ (وَانْقَادُوا) قَبْلَ عَنْفِ السَّيَاقِ.

٩٩٧٩. قَيِّدُوا أَنْفُسَكُمْ بِالْمُحَاسِبَةِ وَأَمْلِكُوهَا بِالْمُخَالَفَةِ.

٩٩٨٠. مَنْ حَاسَبَ نَفْسَهُ رَبِحَ.

٩٩٨١. مَنْ حَاسَبَ نَفْسَهُ سَعِدَ.

٩٩٨٢. مَنْ تَعَاهَدَ نَفْسَهُ بِالْمُحَاسِبَةِ أَمِنَ فِيهَا الْمَدَاهَنَةَ.

٩٩٨٣. مَنْ حَاسَبَ نَفْسَهُ وَقَفَ عَلَى عُيُوبِهِ وَأَحاطَ بِذُنُوبِهِ وَاسْتَقَالَ الذُّنُوبَ وَأَصْلَحَ الْعُيُوبَ.

٩٩٨٤. طُوبِي لِمَنْ كَانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شَاغِلٌ

[faults of other] people.

عن الناس.

9985. Blessed is the one who strives to free his soul before the shortness of breath and the severity of despair [at the time of death].

٩٩٨٥. طُولِي لِمَنْ سَعَى فِي فَكَاكِ تَفْسِيهِ قَبْلَ ضَيقِ الأَنفُسِ وَشِدَّةِ الْإِبْلَاسِ.

9986. Blessed is he who humbles himself [before Allah], gains honour through his obedience [to Allah] and becomes free from want through his contentment.

٩٩٨٦. طُولِي لِمَنْ ذَلَّ فِي نَفْسِهِ وَعَزَّ بِطَاعَتِهِ وَغَنِيَ بِقَناعَتِهِ.

9987. Blessed is the one who has in his soul that which keeps him preoccupied [from others] and the people are at ease from him, and who acts in obedience to Allah, the Glorified.

٩٩٨٧. طُولِي لِمَنْ كَانَ لَهُ مِنْ تَفْسِيهِ شُغْلٌ شَاغِلٌ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ وَعَمِيلٌ بِطَاعَةِ اللَّهِ سُبْحَانَهُ.

9988. Blessed be the soul that fulfils its duty to its Lord.

٩٩٨٨. طُولِي لِنَفْسٍ أَدَثَتْ إِلَى رِيقَاهَا فَرْضَهَا.

9989. Purify your souls from the filth of lustful desires and you will attain lofty stations.

٩٩٨٩. طَهُّرُوا أَنفُسَكُمْ مِنْ دَنَسِ الشَّهَوَاتِ ثُدُرُّوا رَفِيعَ الدَّرَجَاتِ.

9990. Whoever disobeys Allah and obeys Satan has oppressed his soul.

٩٩٩٠. ظَلَمَ نَفْسَهُ مَنْ عَصَى اللَّهَ وَأَطَاعَ الشَّيْطَانَ.

9991. Whoever is satisfied with the temporary abode in place of the everlasting abode has oppressed himself.

٩٩٩١. ظَلَمَ نَفْسَهُ مَنْ رَضِيَ بِدارِ الْقُنَاءِ عَرَضاً عَنْ دارِ الْبَقَاءِ.

9992. Accustom your soul to virtue, for indeed it will make that which is spoken about you good and will make your reward great.

٩٩٩٢. عَوِّذْ نَفْسَكَ الْجَمِيلَ فَإِنَّهُ يُجْهِلُ عَنْكَ الْأُخْدُوثَةَ وَيُجْرِي لَكَ الْمُثُوبَةَ.

9993. Accustom yourself to being engrossed in remembrance [of Allah] and repentance, for indeed this will wipe out your sin and make your reward great.

٩٩٩٣. عَوِّذْ نَفْسَكَ الْإِسْتَهْتَارَ بِاللَّذِكْرِ وَالْإِسْتَغْفارِ فَإِنَّهُ يَمْحُو عَنْكَ الْحُوْبَةَ وَيُعَظِّمُ لَكَ الْمُثُوبَةَ.

9994. Habituate yourself to [performing] noble deeds and bearing the burden of [others'] liabilities, [for through this] your soul will become honourable, your Hereafter will thrive and those who praise you will increase.

9995. Habituate yourself to good intention and virtuous purpose, you will attain success in your aspirations (or endeavours).

9996. Habituate yourself to forbearance and eschewing importunity, [and as a result] righteousness will adhere to you.

9997. I am amazed at the one who knows himself, how can he feel at ease in the temporary abode [of this world]?!

9998. I am amazed at the one who searches for the thing he has lost while he has lost his own soul and does not seek it!

9999. I am amazed at the one who oppresses his own soul, how can he be fair to others?!

10000. I am amazed at the one who is ignorant about himself, how can he know his Lord?!

10001. Compel your souls to abandon acts of disobedience and it will become easier for you to lead them towards acts of obedience [and worship].

10002. Compel your souls to abandon bad habits and you will overcome them; fight against your vain desires and you will gain control over them.

٩٩٩٤. عَوِّذْ نَفْسَكَ فِعْلَ الْمَكَارِمِ وَتَحْمُلُ أَعْبَاءِ الْغَارِمِ تَشْرُفْ نَفْسَكَ وَتُعْنَمْ آخِرُكَ وَيَكْثُرُ حَامِدُوكَ.

٩٩٩٥. عَوِّذْ نَفْسَكَ حُسْنَ النِّسَةِ وَجَمِيلَ الْمَفْصِدِ تُدْرِكُ فِي مَبَاغِيَكَ (مَسَايِيلَكَ) التَّجَاحَ.

٩٩٩٦. عَوِّذْ نَفْسَكَ السَّمَاخَ وَتَجْتَبِي الإِلْحَانَ يَلْزَمُكَ الصَّلَاحَ.

٩٩٩٧. عَجِبْتُ لِمَنْ عَرَفَ نَفْسَهُ كَيْفَ يَأْسُ بِدارِ الْفَنَاءِ.

٩٩٩٨. عَجِبْتُ لِمَنْ يَنْشُدُ ضَالَّتَهُ وَقَدْ أَضَلَّ نَفْسَهُ فَلَا يَطْلُبُهَا.

٩٩٩٩. عَجِبْتُ لِمَنْ يَظْلِمُ نَفْسَهُ كَيْفَ يُنْصِفُ عَيْرَهُ.

١٠٠٠٠. عَجِبْتُ لِمَنْ يَجْهَلُ نَفْسَهُ كَيْفَ يَعْرِفُ رَبَّهُ.

١٠٠٠١. غَالِبُوا أَنْفُسَكُمْ عَلَى تَرْكِ الْمَعَاصِي شَهْلَ عَلَيْكُمْ مَقَادِحُهَا عَلَى الطَّاعَاتِ.

١٠٠٠٢. غَالِبُوا أَنْفُسَكُمْ عَلَى تَرْكِ الْعَادَاتِ تَعْلِيهَا وَجَاهِدُوا أَهْوَائِكُمْ تَمْلِكُوهَا.

10003. Perfection of righteousness is in struggling against the [carnal] soul.

10004. The guidance of the soul is in opposing it.

10005. The misguidance of the soul is in obedience to it.

10006. The corruption of the soul is [caused by] vain desire.

10007. Your power over your soul is the best power and your authority over it is the best authority.

10008. How can one who is not content with little have the ability to reform himself?!

10009. Being preoccupied with one's soul is enough to keep a person distracted from the people.

10010. At the time when you are most confident in your soul be equally cautious (or fearful) of its deception.

10011. Be your own custodian and do with your possessions that which you would like others to do with it [after your death].

10012. Hold yourself to account and struggle against your evil nature, and beware of blaming your sins on your Lord.

10013. Be a preventer and a forbiddancer for yourself [from evil], and a suppressor and a subjugator for your wealth (or outburst) during zeal (or anger).

١٠٠٠٣ .١. في مُجاهَدَةِ النَّفْسِ كَمَالُ الصَّالِحِ.

١٠٠٠٤ .١. في خِلَافِ النَّفْسِ رُشْدُهَا.

١٠٠٠٥ .١. في طَاعَةِ النَّفْسِ عَيْهَا.

١٠٠٠٦ .١. فَسَادُ النَّفْسِ أَهْوَى.

١٠٠٠٧ .١. قُدْرَتُكَ عَلَى نَفْسِكَ أَفْضَلُ الْقُدْرَةِ
وَإِمْرَتُكَ عَلَيْهَا حَيْرُ الْإِمْرَةِ.

١٠٠٠٨ .١. كَيْفَ يَسْتَطِيعُ صَالِحٌ نَفْسِهِ مِنْ لَا يَقْنَعُ
بِالْقَلِيلِ؟!

١٠٠٠٩ .١. كَفَى بِالْمُرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ.

١٠٠١٠ .١. كُنْ أُوْثِقَ مَا تَكُونُ بِنَفْسِكَ أَخْذَرُ
(أَخْوَفَ) مَا تَكُونُ مِنْ خِدَاعِهَا.

١٠٠١١ .١. كُنْ وَصِيًّا لَنَفْسِكَ وَافْعَلْ فِي مَالِكَ مَا
تُحِبُّ أَنْ يَعْلَمَ فِيهِ غَيْرِكَ.

١٠٠١٢ .١. كُنْ مُؤَاخِدًا لَنَفْسِكَ مُغَالِيًّا سُوءَ طَبِيعَكَ
وَإِيَّاكَ أَنْ تَحْمِلَ ذُنُوبَكَ عَلَى رَبِّكَ.

١٠٠١٣ .١. كُنْ لِنَفْسِكَ مَانِعًا رَادِعًا وَلِنَزْوَاتِكَ
(وَلِنَزْوَاتِكَ) عِنْدَ الْحَمِيَّةِ (الْحَفِيظَةِ) وَاقِمًا قَامِعًا.

10014. The souls have certain evil natures [and characteristics] and wisdom forbids [one from] them.

10015. There is no price for your souls except Paradise, so do not sell them for anything but it.

10016. There is no expectation [of goodness] from the one who wrongs his own soul.

10017. There is none on the face of this earth more honoured in the sight of Allah, the Glorified, than the soul that is obedient to His commands.

10018. One who considers himself to be more [important or powerful than others] becomes less.

10019. One who humbles himself is honoured.

10020. One who reforms his soul gains mastery over it.

10021. One who neglects his soul destroys it.

10022. One who honours his [carnal] soul is abased by it.

10023. Whoever trusts his [carnal] soul is betrayed by it.

10024. Whoever neglects his soul incurs loss.

10025. One who knows himself divests himself [of all worldly desires].

10026. Whoever obeys his soul kills it.

١٤. لِلنُّفُوسِ طَبَاعٌ سُوءٌ وَالْحِكْمَةُ تَنْهَىٰ عَنْهَا.

١٥. لَيْسَ لَأَنْفُسِكُمْ مِّنْ إِلَّا الْجِنَّةُ فَلَا تَبِعُوهَا إِلَّا هُنَّا.

١٦. لَيْسَ مِنْ أَسَاءَ إِلَى نَفْسِهِ يُذِي مَأْمُولٍ.

١٧. لَيْسَ عَلَى وَجْهِ الْأَرْضِ أَكْرَمٌ عَلَى اللَّهِ سُبْحَانَهُ مِنَ النَّفْسِ الْمُطِيعَةِ لِأَمْرِهِ.

١٨. مَنْ تَكَبَّرَ بِنَفْسِهِ قَالَ.

١٩. مَنْ حَفَرَ نَفْسَهُ عُظِّمَ.

٢٠. مَنْ أَصْلَحَ نَفْسَهُ مَلَكَهَا.

٢١. مَنْ أَهْمَلَ نَفْسَهُ أَهْلَكَهَا.

٢٢. مَنْ أَكْرَمَ نَفْسَهُ أَهَانَهُ.

٢٣. مَنْ وَثَقَ بِنَفْسِهِ خَانَهُ.

٢٤. مَنْ أَهْمَلَ نَفْسَهُ حَسِيرًا.

٢٥. مَنْ عَرَفَ نَفْسَهُ بَخَرَدَ.

٢٦. مَنْ أَطَاعَ نَفْسَهُ قَتَلَهَا.

10027. Whoever disobeys his soul has awarded it.

٢٧. مَنْ عَصَى نَفْسَهُ وَصَلَّاهَا.

10028. One who is ignorant of his soul neglects it.

٢٨. مَنْ جَهَلَ نَفْسَهُ أَهْلَهَا.

10029. Whoever considers himself to be great is humiliated.

٢٩. مَنْ عَظَمَ نَفْسَهُ خُفِرَ.

10030. Whoever protects his soul [from evil] is revered.

٣٠. مَنْ صَانَ نَفْسَهُ وُقِرَ.

10031. Whoever controls his [carnal] soul, his affair [and status] is elevated.

٣١. مَنْ مَلَكَ نَفْسَهُ عَلَا أَمْرُهُ.

10032. Whoever is controlled by his [carnal] soul, his status is lowered.

٣٢. مَنْ مَلَكَتْ نَفْسَهُ ذَلَّ قَدْرُهُ.

10033. Whoever loathes his [carnal] soul is loved by Allah.

٣٣. مَنْ مَقَتَ نَفْسَهُ أَحَبَّهُ اللَّهُ.

10034. Whoever abases his [carnal] soul is honoured by Allah.

٣٤. مَنْ أَهَانَ نَفْسَهُ أَكْرَمَهُ اللَّهُ.

10035. Whoever knows himself knows his Lord.

٣٥. مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ.

10036. Whoever knows himself, his matter becomes sublime.

٣٦. مَنْ عَرَفَ نَفْسَهُ جَلَّ أَمْرُهُ.

10037. One who deceives himself cannot [sincerely] advise others.

٣٧. مَنْ عَشَّ نَفْسَهُ لَمْ يَنْصُحْ عَيْرُهُ.

10038. One who governs [and trains] his soul has [truly] comprehended [the art of] administration.

٣٨. مَنْ سَارَ نَفْسَهُ أَدْرَكَ السِّيَاسَةَ.

10039. Whoever takes care of his soul with vigilance, remains safe.

٣٩. مَنْ تَعَااهَدَ نَفْسَهُ بِالخَدَرِ أَمِنَ.

10040. One who fears for his soul does not oppress others.

٤٠. مَنْ أَشْفَقَ عَلَى نَفْسِهِ لَمْ يَظْلِمْ عَيْرُهُ.

10041. Whoever wrongs his [own] soul, no goodness is expected from him.

10042. Whoever protects himself from asking others becomes exalted.

10043. One whose soul is noble, his affection [and compassion] increases.

10044. One who does not govern [and train] his own soul, destroys it.

10045. Whoever is displeased with himself pleases his Lord.

10046. Whoever is pleased with himself angers his Lord.

10047. Whoever is able to gain control over his [carnal] self has attained the highest degree of strength.

10048. Whoever struggles with his soul in order to reform it, becomes felicitous.

10049. Whoever neglects his soul [as it indulges] in its pleasures becomes wretched and distanced [from the mercy of Allah].

10050. One who does not struggle against his [carnal] soul in his young age does not become noble in old age.

10051. Whoever continually disciplines his soul derives [great] benefit.

10052. Whoever is pleased with himself, many are angry with him.

10053. Whoever indulges his soul in that which it loves, its wretchedness in that which it does not love gets prolonged.

٤١. مَنْ أَسَاءَ إِلَى نَفْسِهِ لَمْ يُتَوَقَّعْ مِنْهُ حَيْلٌ.

٤٢. مَنْ صَانَ نَفْسَهُ عَنِ الْمَسَائِلِ بَجَلٌ.

٤٣. مَنْ شَرُفَتْ نَفْسُهُ كَثُرَتْ عَوَاطِفُهُ.

٤٤. مَنْ لَمْ يَسْعِنْ نَفْسَهُ أَضَاعَهَا.

٤٥. مَنْ سَخَطَ عَلَى نَفْسِهِ أَرْضَى رَبَّهُ.

٤٦. مَنْ رَضِيَ عَنْ نَفْسِهِ أَسْخَطَ رَبَّهُ.

٤٧. مَنْ قَوِيَ عَلَى نَفْسِهِ ثَنَاهِي فِي الْفُؤُدَ.

٤٨. مَنْ أَجْهَدَ نَفْسَهُ فِي إِصْلَاحِهَا سَعَدٌ.

٤٩. مَنْ أَهْمَلَ نَفْسَهُ فِي لَذَاتِهَا شَقِيقٌ وَبَعْدَ.

٥٠. مَنْ لَمْ يُجْهِدْ نَفْسَهُ فِي صِغَرِهِ لَمْ يَبْلُغْ فِي كِبِيرٍ.

٥١. مَنْ اسْتَدَامَ رِياضَةً نَفْسِهِ اُتْفَعَ.

٥٢. مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّاخِطُ عَلَيْهِ.

٥٣. مَنْ سَامَحَ نَفْسَهُ فِيمَا لُحِبَ طَالَ شَقاُؤُهَا فِيمَا لَا لُحِبَ.

10054. Whoever preoccupies himself with that which is not necessary, lets the matters that are obligatory slip by.

٤٠٠٥٤. مَنْ شَغَلَ نَفْسَهُ بِمَا لَا يَحْبُبُ ضَيَّعَ مِنْ أَمْرٍ
مَا يَحْبُبُ.

10055. Whoever holds himself accountable preserves his standing and the outcomes of his affair are praised.

٤٠٠٥٥. مَنْ وَاحَدَ نَفْسَهُ صَانَ قَدْرَهُ وَحَمَدَ عَوَاقِبَ
أَمْرِهِ.

10056. Whoever neglects his soul corrupts his affair.

٤٠٠٥٦. مَنْ أَهْمَلَ نَفْسَهُ أَفْسَدَ أَمْرَهُ.

10057. Whoever commands you to reform yourself is most deserving of your obedience.

٤٠٠٥٧. مَنْ أَمْرَكَ بِإِصْلَاحِ نَفْسِكَ فَهُوَ أَحْقُّ مِنْ
ثُطِيعَةِ.

10058. Whoever scrutinizes himself remains safe from the scrutiny of others.

٤٠٠٥٨. مَنِ اسْتَقْضَى عَلَى نَفْسِهِ أَمِنَ اسْتِقْصَاءَ
عَيْرِهِ عَلَيْهِ.

10059. Whoever oppresses himself is more oppressive to others.

٤٠٠٥٩. مَنْ ظَلَمَ نَفْسَهُ كَانَ لِعَيْرِهِ أَظْلَمَ.

10060. Whoever is great in his own eyes is low in the sight of Allah.

٤٠٠٦٠. مَنْ كَانَ عِنْدَ نَفْسِهِ عَظِيمًا كَانَ عِنْدَ اللَّهِ
حَقِيرًا.

10061. One who is ignorant about himself is more ignorant about others.

٤٠٠٦١. مَنْ جَهَلَ نَفْسَهُ كَانَ يَعْيِرُ نَفْسِهِ أَجْهَلَ.

10062. Whoever is miserly with himself is more miserly with others.

٤٠٠٦٢. مَنْ بَخِلَ عَلَى نَفْسِهِ كَانَ عَلَى عَيْرِهِ أَبْخَلَ.

10063. One whose soul is honourable endeavours to purify it from the lowliness of worldly pursuits.

٤٠٠٦٣. مَنْ شَرُفَتْ نَفْسُهُ تَرَهَهَا عَنْ دَنَاءَةِ
الْمَطَالِبِ.

10064. One who knows the value of his soul does not abase it with transient things.

٤٠٠٦٤. مَنْ عَرَفَ قَدْرَ نَفْسِهِ لَمْ يُهْنِهَا بِالْفَانِيَاتِ.

10065. Whoever troubles himself with that which does not benefit him gets caught in that which harms him.

٤٠٠٦٥. مَنْ أَتْعَبَ نَفْسَهُ فِيمَا لَا يُفْعَلُ وَقَعَ فِيمَا
يَضُرُّهُ.

10066. One whose soul is assisted by it to become pure and remain chaste.

١٠٠٦٦ . مَنْ قَنِعَتْ نَفْسُهُ أَعْانَتْهُ عَلَى التَّزَاهَةِ
وَالْعَفَافِ.

10067. One whose soul is noble finds it easy to give generously and help others.

١٠٠٦٧ . مَنْ كَرُمَتْ نَفْسُهُ إِسْتَهَانَ بِالبَذْلِ
وَالإِسْعَافِ.

10068. One who considers his soul to be honourable does not abase it by sinning.

١٠٠٦٨ . مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ لَمْ يُهِنْهَا بِالْمُعْصِيَةِ.

10069. One whose soul is vigilant and careful has protectors from Allah watching over him.

١٠٠٦٩ . مَنْ كَانَ لَهُ مِنْ نَفْسِهِ يَقْظَةً كَانَ عَلَيْهِ مِنَ
اللهِ حَفَظَةً.

10070. One who knows himself understands others better.

١٠٠٧٠ . مَنْ عَرَفَ نَفْسَهُ فَهُوَ لِعَيْرِهِ أَعْرَفُ.

10071. One who considers his soul to be honourable, his [lustful] desires become insignificant to him.

١٠٠٧١ . مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ
شَهْوَتُهُ.

10072. One who is lenient with his soul in that which he loves is troubled by it in that which he hates.

١٠٠٧٢ . مَنْ سَامَحَ نَفْسَهُ فِيمَا يُحِبُّ أَنْعَبَهُ فِيمَا
يُكْرِهُ.

10073. Whoever accuses himself has indeed overpowered Satan.

١٠٠٧٣ . مَنِ اهْكَمَ نَفْسَهُ فَقَدْ غَالَبَ الشَّيْطَانَ.

10074. Whoever opposes his [carnal] soul has indeed defeated Satan.

١٠٠٧٤ . مَنْ خَالَفَ نَفْسَهُ فَقَدْ غَلَبَ الشَّيْطَانَ.

10075. Whoever obeys his soul in its lustful desires has indeed helped to destroy it.

١٠٠٧٥ . مَنْ أَطَاعَ نَفْسَهُ فِي شَهْوَاتِهَا فَقَدْ أَعَانَهَا
عَلَى هُلُكَهَا.

10076. Whoever is pleased with himself, his flaws become known.

١٠٠٧٦ . مَنْ رَضِيَ عَنْ نَفْسِهِ ظَهَرَتْ عَلَيْهِ
الْمَعَائِبُ.

10077. Whoever reprimands his soul for [its] faults, it is deterred from many of the sins.

١٠٠٧٧ . مَنْ وَبَحَ نَفْسَهُ عَلَى الْعَيُوبِ إِرْتَعَدَتْ عَنْ

كثير الدُّنُوبِ.

10078. One who has in his soul a restrainer [from evil], has a protector over him from Allah.

١٠٠٧٨ . مَنْ كَانَ لَهُ مِنْ نَفْسِهِ زَاجِرٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ.

10079. Whoever knows himself has indeed attained the highest goal of every cognizance and knowledge.

١٠٠٧٩ . مَنْ عَرَفَ نَفْسَهُ فَقَدِ اتَّهَى إِلَى غَايَةِ كُلِّ مَعْرِفَةٍ وَعِلْمٍ.

10080. One who does not discipline [and purify] his soul, will not benefit from the intellect.

١٠٠٨٠ . مَنْ لَمْ يُهَذِّبْ نَفْسَهُ لَمْ يَنْتَفِعْ بِالْعَقْلِ.

10081. Whoever does not benefit from his [own] soul, people do not benefit from him.

١٠٠٨١ . مَنْ لَمْ يَنْتَفِعْ بِنَفْسِهِ لَمْ يَنْتَفِعْ بِهِ النَّاسُ.

10082. One who does not humble himself in his own eyes will not be elevated in the sight of others.

١٠٠٨٢ . مَنْ لَمْ يَتَضَعِّفْ عَنْدَ نَفْسِهِ لَمْ يَرْتَفِعْ عَنْهُ عَيْرِهِ.

10083. One who does not reform himself cannot reform others.

١٠٠٨٣ . مَنْ لَمْ يُصْلِحْ نَفْسَهُ لَمْ يُصْلِحْ عَيْرَهُ.

10084. One whom Allah does not help [to fight] against his [carnal] soul will not benefit from the advice of the adviser.

١٠٠٨٤ . مَنْ لَمْ يُعِنِّهِ اللَّهُ عَلَى نَفْسِهِ لَمْ يَنْتَفِعْ بِمَوْعِظَةٍ وَاعِظِ.

10085. One who leaves his [carnal] soul free [to do as it wills] will be taken by it to the paths of darkness [and evil].

١٠٠٨٥ . مَنْ رَحَّصَ لِنَفْسِهِ ذَهَبَتْ بِهِ فِي مَذَاهِبِ الظُّلْمَةِ.

10086. Whoever deals leniently with [and flatters] his soul, it makes him rush towards forbidden sins.

١٠٠٨٦ . مَنْ دَاهَنَ نَفْسَهُ هَجَمَتْ بِهِ عَلَى الْمُعَاصِي الْمُحَرَّمَةِ.

10087. Whoever does not set right his soul by reforming it, his malady becomes worse and curing it becomes impossible, and he will not find any physician [who can treat it].

١٠٠٨٧ . مَنْ لَمْ يَشَارِكْ نَفْسَهُ بِإِصْلَاحِهَا أَغْضَلَ دَأْوَهُ وَأَعْيَ شِفَاؤُهُ وَعَدَمَ الطَّيِّبَ.

10088. One whose grief over his soul is prolonged in this world, Allah will give him delight on the Day of Resurrection and put him in the Eternal Abode [in Paradise].

10089. Whoever preoccupies himself with other than his [own] soul falters in the darkness and becomes entangled in [a web of] destruction.

10090. One who does not know himself is distanced from the path of salvation and stumbles in misguidance and ignorance.

10091. One who advises [and admonishes] himself is worthy of giving advice to others.

10092. One who deceives himself is more deceitful with others.

10093. One whose soul is honourable, his dissension and disagreement [with the people] is reduced.

10094. Whoever blames his soul, reforms it.

10095. Whoever praises his soul, slays it.

10096. One whose soul is honourable, this world becomes insignificant in his eyes.

10097. Whoever sells his soul for other than the bliss of Paradise has indeed oppressed it.

10098. One who does not discipline his soul is disgraced by [its] bad habits.

10099. One who thinks good of his [own] soul has indeed done more harm to it.

١٠٠٨٨. مَنْ طَالَ حُزْنُهُ عَلَى نَفْسِهِ فِي الدُّنْيَا أَفَرَّ
اللَّهُ عَيْنَهُ يَوْمَ الْقِيَامَةِ وَأَحَلَّهُ دَارَ الْمَقَامَةِ.

١٠٠٨٩. مَنْ شَعَّلَ نَفْسَهُ بِعَيْرِ نَفْسِهِ تَحْتَرِّ فِي
الظُّلُمَاتِ وَارْتَبَكَ فِي الْمَلَكَاتِ.

١٠٠٩٠. مَنْ لَمْ يَعْرِفْ نَفْسَهُ بَعْدَ عَنْ سَبِيلِ النَّجَاهَةِ
وَجَبَطَ فِي الصَّلَالِ وَالْجَهَالَاتِ.

١٠٠٩١. مَنْ نَصَحَّ نَفْسَهُ كَانَ جَدِيرًا بِتُضْحِي عَيْرِهِ.

١٠٠٩٢. مَنْ عَشَّ نَفْسَهُ كَانَ أَعَشَّ لِغَيْرِهِ.

١٠٠٩٣. مَنْ كَرُمَتْ نَفْسَهُ قَلَّ شَقَاقُهُ وَخَلَافُهُ.

١٠٠٩٤. مَنْ ذَمَّ نَفْسَهُ أَصْلَحَهَا.

١٠٠٩٥. مَنْ مَدَحَ نَفْسَهَا ذَخَّهَا.

١٠٠٩٦. مَنْ كَرُمَتْ نَفْسَهُ صَعَرَتِ الدُّنْيَا فِي عَيْنِهِ.

١٠٠٩٧. مَنْ باعَ نَفْسَهُ بِعَيْرِ نَعِيمِ الْجَنَّةِ فَقَدَ
ظَلَّمَهَا.

١٠٠٩٨. مَنْ لَمْ يَهَدِّبْ نَفْسَهُ فَضَحَّهُ سُوءُ الْعَادَةِ.

١٠٠٩٩. مَنْ ظَلَّ بِنَفْسِهِ حَيْرًا فَقَدْ أَوْسَعَهَا ضَيْرًا.

10100. Being obedient [to Allah] is from the nobility of the soul.

10101. Being obedient [to Allah] is from the God-wariness of the soul.

10102. Hastening towards obedience [of Allah] is a merit of the soul.

10103. Being satisfied at all times is a sign of an honourable soul.

10104. None abases his [carnal] soul but the intelligent one.

10105. None considers himself to be imperfect [and disparages his carnal soul] but the perfect one.

10106. One who sincerely advises others does not deceive himself.

10107. How blind is the covetous soul to the terrible [and painful] end [it will face]!

10108. O mankind, what has made you pleased with the destruction of your soul? Is there no cure from your ailment and no awakening from your slumber?! Do you not feel compassion for yourself as you have mercy on others?

10109. No servant considers his soul to be honourable but that the world becomes lowly [and insignificant] in his eyes.

10110. Cognizance of the self is the most beneficial of all [types of] knowledge.

10111. Your [carnal] soul is the closest of all

١٠١٠٠. مِنْ كَرَمِ النَّفْسِ الْعَمَلُ بِالطَّاعَةِ.

١٠١٠١. مِنْ تَقْوَى النَّفْسِ الْعَمَلُ بِالطَّاعَةِ.

١٠١٠٢. مِنْ فَضْلِيَّةِ النَّفْسِ الْمِسَارِعَةُ إِلَى الطَّاعَةِ.

١٠١٠٣. مِنْ عِزِّ النَّفْسِ لُرُومُ الْقَنَاعَةِ.

١٠١٠٤. مَا حَفَرَ نَفْسَهُ إِلَّا عَاقِلٌ.

١٠١٠٥. مَا نَفَصَ نَفْسَهُ إِلَّا كَامِلٌ.

١٠١٠٦. مَا أَغْشَى نَفْسَهُ مِنْ يَنْصَحُ عَيْرَهُ.

١٠١٠٧. مَا أَعْمَى النَّفْسُ الطَّامِعَةُ عَنِ الْعُقْبَى
الْفَاجِعَةِ.

١٠١٠٨. مَا آنَسَكَ أَئِيْهَا إِلَّا سُلْطَانٌ بِهِلْكَةٍ نَفْسِيَّةٍ
أَمَا مِنْ دَائِلَكَ بُلُولٌ أُمْ لَيْسَ لَكَ مِنْ نَوْمِكَ يَقْتَلَةٌ
أَمَا تَرْحَمُ مِنْ نَفْسِكَ مَا تُرْحَمُ مِنْ عَيْرِكَ.

١٠١٠٩. مَا كَرِمْتَ عَلَى عَبْدٍ نَفْسَهُ إِلَّا هَانَتِ
الدُّنْيَا فِي عَيْنِهِ.

١٠١١٠. مَعْرِفَةُ النَّفْسِ أَنْجَعُ الْمَعَارِفِ.

١٠١١١. نَفْسِكَ أَقْرَبُ أَعْدَائِكَ إِلَيْكَ.

your enemies.

10112. Purify your soul of every lowly trait even if it drives you towards the things that you desire.

10113. Introspection turns one's attention to self-reformation.

10114. One who is successful in knowing himself has achieved the greatest success.

10115. Purify your souls from the filth of [forbidden] pleasures and the evil consequences of lustful desires.

10116. Your [carnal] soul is a hostile enemy and an aggressive adversary, if you are unmindful of it, it will kill you.

10117. Lower yourself from your [rightful] position and people will raise you higher than your rightful position.

10118. The souls of the virtuous are averse to the souls of the wicked.

10119. Purify your soul from every vileness and make an effort to perform every noble deed, you will become free from sins and will achieve noble qualities.

10120. The souls of the virtuous are repulsed by the actions of the wicked.

10121. The one who is pleased with himself and relies on that which his soul has made decorous for him, is destroyed.

10122. The ardent desire of the soul for

١٠١١٢. نَرِّهِ نَفْسَكَ عَنْ كُلِّ ذَنْبٍ وَ إِنْ سَاقَتْكَ إِلَى الرَّغَائِبِ.

١٠١١٣. نَظَرَ النَّفْسُ لِنَفْسِهِ الْعِنَاءُ بِصَلَاحِ النَّفْسِ.

١٠١١٤. نَالَ الْفَوْزُ الْأَكْبَرُ مِنْ ظَفَرِ عِمْرَقَةِ النَّفْسِ.

١٠١١٥. نَزَّهُوا أَنفُسَكُمْ عَنْ ذَنَبِ اللَّذَّاتِ وَتَبَعَّدُوا الشَّهَوَاتِ.

١٠١١٦. نَفْسَكَ عَدُوُّ مُخَارِبٌ وَضِدُّ مُوَاثِبٍ إِنْ عَقَلْتَ عَنْهَا قَتَلْتَكَ.

١٠١١٧. نَرِّنَ نَفْسَكَ دُونَ مَنْزِلَتِهَا تُنَزِّلُكَ التَّاسُ فُوقَ مَنْزِلَتِكَ.

١٠١١٨. نُعْوُسُ الْأَبْرَارِ نَافِرَةً مِنْ نُفُوسِ الْأَشْرَارِ.

١٠١١٩. نَرِّهِ عَنْ كُلِّ ذَنْبٍ نَفْسَكَ وَانْدُلُّ فِي الْمَكَارِمِ جُهْدَكَ تَحْلُصُ مِنَ الْمَأْمِمِ وَتُحِرِّزُ الْمَكَارِمَ.

١٠١٢٠. نُعْوُسُ الْأَبْرَارِ ثَابِي أَفْعَالِ الْفُجَارِ.

١٠١٢١. هَلَكَ مَنْ رَضِيَ عَنْ نَفْسِهِ وَ وَثِيقَ بِمَا شَسَوْلَهُ لَهُ.

١٠١٢٢. وَلَوْغُ النَّفْسِ بِاللَّذَّاتِ يُعْوِي وَيُرْدِي.

[forbidden] pleasures misguides and destroys.

10123. Maintain your self-respect by keeping away from jokes, funny narrations and useless speech.

10124. Safeguard yourself from the fire whose fuel is men and stones by advancing towards obedience to Allah, eschewing His disobedience and seeking His pleasure.

10125. Do not sanction for yourself that [action] which you would disapprove of from others.

10126. Do not permit yourself to engage in any evil speech or action.

10127. Do not have fear of injustice from your Lord but fear the injustice of yourselves.

10128. Do not be lenient with your [carnal] soul when it entices you.

10129. Do not defy your soul when it guides you to the right path.

10130. Do not let your soul be devoid of a thought that increases your wisdom and a lesson that safeguards you [from sin].

10131. Never seek the obedience of others while your [own] soul refuses to obey you.

10132. Do not be ignorant of yourself for indeed the one who is ignorant about himself is ignorant about everything.

١٠١٢٣. وَقُرُوا أَنْفُسَكُمْ عَنِ الْفُكَاهَاتِ وَمَضَايِحِ
الْحِكَايَاتِ وَمَحَالِ التُّرَهَاتِ.

١٠١٢٤. وَقِيَ نَفْسَكَ ناراً وَفُودُهَا النَّاسُ وَالْحِجَارَةُ
إِبْنَادِرَتِكَ إِلَى طَاعَةِ اللَّهِ وَتَخْتِبَ مَعَاصِيهِ وَتَوَحِيَكَ
رِضاً.

١٠١٢٥. لَا تَسْتَحْسِنْ مِنْ نَفْسِكَ مَا مِنْ عَيْرِكَ
تَسْتَنِكُ.

١٠١٢٦. لَا تُرِّحِصْ لِنَفْسِكَ فِي شَيْءٍ مِنْ سَيِّءِ
الْأَفْوَالِ وَالْأَفْعَالِ.

١٠١٢٧. لَا تَخَافُوا ظُلْمَ رَبِّكُمْ وَلَكِنْ خَافُوا ظُلْمَ
أَنْفُسِكُمْ.

١٠١٢٨. لَا تَخَلُّمْ عَنْ نَفْسِكَ إِذَا هِيَ أَعْوَثُكَ.

١٠١٢٩. لَا تَعْصِي نَفْسَكَ إِذَا هِيَ أَرْشَدَتْكَ.

١٠١٣٠. لَا تُخْلِنْ نَفْسَكَ مِنْ فِكْرَةٍ تَزَيِّدُكَ حِكْمَةً
وَعِبْرَةٍ تُفِيدُكَ عِصْمَةً.

١٠١٣١. لَا تَطْلُبَنْ طَاعَةَ عَيْرِكَ وَطَاعَةَ نَفْسِكَ
عَلَيْكَ مُمْتَنَعَةً.

١٠١٣٢. لَا تَجْهَلْ نَفْسَكَ إِنَّ الْجَاهِلَ مَعْرِفَةَ نَفْسِهِ
جَاهِلٌ بِكُلِّ شَيْءٍ.

10133. Do not abandon struggle in reforming yourself, for indeed nothing but diligence will assist you [to achieve this].

10134. Never declare war against Allah for there is no power that can protect you from His wrath and you can never be free from need for His mercy.

10135. Do not permit yourself to submit to vain desires or to prefer the pleasures of this world such that your faith gets corrupted and cannot be reformed and your soul loses and does not gain.

10136. Do not surrender yourself to the deception of covetousness and do not respond to the call of greed, for indeed these two [traits] reap wretchedness and disgrace.

10137. One who cannot control his [carnal] soul is not safe from [the wrath and punishment of] Allah.

10138. A person has no enemy worse than his [own carnal] soul.

10139. The soul does not become devoid of hope until it comes upon death.

10140. There is none stronger than he who overpowers his soul thereby gaining mastery over it.

10141. There is no one more powerless than he who neglects his soul thereby destroying it.

10142. It behoves the one who knows

١٠١٣٣. لَا تَرْتِكِ الْإِجْتِهادَ فِي إِصْلَاحِ نَفْسِكَ فَإِنَّهُ
لَا يُعِينُكَ إِلَّا الْجَدُّ.

١٠١٣٤. لَا تَنْصَبَنَّ نَفْسَكَ لِحِزْبِ اللَّهِ فَلَا يَدْلِكَ
بِنَعْمَتِهِ وَلَا غَنِيٌّ بِكَ عَنْ رَحْمَتِهِ.

١٠١٣٥. لَا تُرْخِصْ لِنَفْسِكَ فِي مُطَاوِعَةِ الْهَوَى
وَإِيَّاهُ لَدَّاتُ الدُّنْيَا فَيُفْسِدُ دِينُكَ وَلَا يَصْلُحُ وَخَسِرُ
نَفْسَكَ وَلَا تَرْبَحُ.

١٠١٣٦. لَا تُمْلِكْ نَفْسَكَ بِغُرُورِ الطَّمَعِ وَلَا تُبْحِبُ
دَوَاعِي الشَّرِّ فَإِنَّمَا يَكْسِبُانِكَ الشَّقَاءَ وَالدُّلُّ.

١٠١٣٧. لَا يَسْلُمُ عَلَى اللَّهِ مَنْ لَا يَمْلِكُ نَفْسَهُ.

١٠١٣٨. لَا عَدُوٌ أَعَدُّى عَلَى الْمَرءِ مِنْ نَفْسِهِ.

١٠١٣٩. لَا تَخْلُو النَّفْسُ مِنَ الْأَمْلِ حَتَّى تَدْخُلَ فِي
الْأَجْلِ.

١٠١٤٠. لَا فَوِيْ أَفْوَى مَمْنُونْ فَوِيْ عَلَى نَفْسِهِ
فَمَلَكَهَا.

١٠١٤١. لَا عَاجِزٌ أَعْجَزٌ مَمْنُونْ أَهْمَلَ نَفْسَهُ
فَأَهْلَكَهَا.

١٠١٤٢. يَبْغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يَلْزِمَ الْقَنَاعَةَ

والعِفَّةُ.

himself to espouse contentment and chastity.

10143. It behoves the one who knows the honour [and value] of his soul to purify it from the lowliness of this world.

10144. It behoves the one who knows himself not to separate [himself] from sadness and caution.

10145. It behoves a man to guard his soul, watch over his heart and protect his tongue.

10146. It behoves the one who wants to reform himself and protect his religion to avoid mingling with people who seek [the wealth and pleasures of] this world.

10147. It behoves the one who knows himself not to be separated from caution and regret out of fear of falling into error.

10148. How befitting it is for a person to have a fixed time, when he is not distracted by anything, in which he holds his soul to account and looks at what he has earned for and against it in its night-time and daytime.

10149. None is enviable except the one whose endeavour is [to purify] his soul and who does not neglect to regularly hold it to account, demand answers from it and struggle against it.

10150. A person's rebuking [and finding fault with] his own soul is evidence of the soundness of his intellect and the symbol of his abundant merit.

١٠١٤٣. يُنْبَغِي لِمَنْ عَلِمَ شَرْفَ نَفْسِهِ أَنْ يُتَرَّكُهَا عَنْ دَنَائِةِ الدُّنْيَا.

١٠١٤٤. يُنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يُفَارِقَهُ الْخَلْقُ وَالْحَدَّرُ.

١٠١٤٥. يُنْبَغِي أَنْ يُكُونَ الرَّجُلُ مُهِمِّنًا عَلَى نَفْسِهِ مُرَاقيًّا قَلْبُهُ حَافِظًا لِسَانَهُ.

١٠١٤٦. يُنْبَغِي لِمَنْ أَرَادَ صَلَاحَ نَفْسِهِ وَإِخْرَاجَ دِينِهِ أَنْ يَجْتَنِبَ مُخَالَطَةَ أَبْنَاءِ الدُّنْيَا.

١٠١٤٧. يُنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ لَا يُفَارِقَهُ الْحَدَّرُ وَالنَّدَمُ حَوْفًا أَنْ تَرِلَ بِهِ الْقَدْمُ.

١٠١٤٨. مَا أَحَقُّ الْإِنْسَانَ أَنْ تَكُونَ لَهُ سَاعَةٌ لَا يَشْعُلُهُ عَنْهَا شَاغِلٌ يُحَاسِبُ فِيهَا نَفْسَهُ فَيَنْظُرُ فِيمَا أَكْسَبَ لَهَا وَعَلَيْهَا فِي لَيْلَاهَا وَهَارِهَا.

١٠١٤٩. مَا الْمَعْبُوطُ إِلَّا مَنْ كَانَتْ هَمَّتْ نَفْسَهُ لَا يُغِيْرُهَا عَنْ مُحَاسِبَتِهَا وَمُطَالَبَتِهَا وَمُجَاهَدَتِهَا.

١٠١٥٠. إِزْرَاءُ الرَّجُلِ عَلَى نَفْسِهِ بُرهَانٌ رَّزَانَةٌ عَقْلِهِ وَعُنْوانُ وُفُورٍ فَضْلِهِ.

10151. The greatest mastery is mastery over the soul.

10152. Control the passion of your soul, the intensity of your rage, the power of your hand and the sharpness of your tongue, and guard against all these by delaying the initiation of any action and refraining from using force until your rage subsides and you recover your senses.

10153. Take control over your vain desires and the distress of your soul, for indeed the distress of the soul lies in acting equitably in [both] the things which it loves and [in those which it] hates.

10154. The one who keeps his soul steadfast against the temptations of worldly pleasures is a master [over it] and the one who neglects it is destroyed.

10155. Self-restraint during times of anger saves one from situations that lead to harm.

10156. Self-restraint during desire and fear is from the most excellent etiquette.

10157. Every person who relies on himself [instead of Allah] is thrown [into destruction].

10158. Whoever is deceived by his soul is delivered by it to places of destruction.

١٠١٥١. أَعْظَمُ مِلْكٍ مِلْكُ النَّفْسِ.

١٠١٥٢. إِمْلُكْ حَمِيَّةَ نَفْسِكَ وَسُورَةَ عَصِبَةَ
وَسَطْوَةَ يَدِكَ وَغَرَبَ لِسانِكَ وَاحْتَرِسْ فِي ذَلِكَ كُلِّهِ
بِتَأْخِيرِ الْبَادِرَةِ وَكَفِ السَّطْوَةِ حَتَّى يَسْكُنَ عَصِبَةَ
وَيَثُوبَ إِلَيْكَ عَقْلُكَ.

١٠١٥٣. إِمْلُكْ عَلَيْكَ هَوَاكَ وَشَجِيَ نَفْسِكَ فَإِنَّ
شَجِيَ النَّفْسِ الْإِنْصَافُ مِنْهَا فِيمَا أَحَبَّتْ وَكَرِهَتْ.

٤٠١٥٤. ضَابِطُ نَفْسِهِ عَنْ دَوَاعِي الْلَّذَاتِ مَا لِكَ
وَمَهْمِلُهَا هَالِكَ.

٤٠١٥٥. ضَبَطُ النَّفْسِ عِنْدَ حَادِثِ الْعَضَبِ يُؤْمِنُ
مَوْاقِعِ الْعَطَبِ.

٤٠١٥٦. ضَبَطُ النَّفْسِ عِنْدَ الرَّغْبِ وَالرَّهْبِ مِنْ
أَفْضَلِ الْأَدَبِ.

٤٠١٥٧. كُلُّ مُعْتَمَدٍ عَلَى نَفْسِهِ مُلْقٰٰ.

٤٠١٥٨. مَنْ اغْتَرَ بِنَفْسِهِ أَسْلَمَهُ إِلَى الْمَعَاطِبِ.

10159. Beware of withholding [charity], for indeed you are [only] a treasurer for someone else in that which you withhold from what is in excess of your daily requirement.

١٠١٥٩. إِيَّاكَ وَالْإِمْسَاكَ فَإِنَّ مَا أَمْسَكْتُهُ فَوْقَ قُوَّتِ يَوْمِكَ كُنْتَ فِيهِ خَازِنًا لِغَيْرِكَ.

10160. If you spend your wealth for the sake of Allah, then [know that] indeed Allah is quick in recompense.

١٠١٦٠. إِنْ تَبْذُلُوا أَمْوَالَكُمْ فِي جَنْبِ اللَّهِ فَإِنَّ اللَّهَ مُسْتَعِنٌ بِالْخَلْفَ.

10161. When you are blessed with sustenance then give charity.

١٠١٦١. إِذَا رُزِقْتَ فَأَنْفُقْ.

10162. When you are blessed with sustenance then give generously.

١٠١٦٢. إِذَا رُزِقْتَ فَأَوْسِعْ.

10163. Your garments are more lasting for you when worn by others rather than yourself.

١٠١٦٣. ثِيَابُكَ عَلَى غَيْرِكَ أَبْقَى لَكَ مِنْهَا عَلَيْكَ.

10164. A dirham that benefits [others] is better than a dinar that throws one into ruin.

٤. دِرْهَمٌ يَنْفَعُ حَيْرٌ مِنْ دِينَارٍ يَصْرُعُ.

10165. The dirham of a poor man is purer in the sight of Allah than the dinar of the rich.

١٠١٦٥. دِرْهَمُ الْفَقِيرِ أَنْكَى عِنْدَ اللَّهِ مِنْ دِينَارِ الْغَنِيِّ.

10166. Many a thing that is little is more fruitful than that which is much.

١٠١٦٦. رُبَّ يَسِيرٍ أَعْمَى مِنْ كَثِيرٍ.

10167. Little that belongs to you is better than plenty that belongs to others.

١٠١٦٧. قَلِيلٌ لَكَ حَيْرٌ مِنْ كَثِيرٍ لِغَيْرِكَ.

10168. Nobody gains anything from his worldly life except that which he spends on others.

١٠١٦٨. لَيْسَ لِأَحَدٍ مِنْ دُنْيَاهُ إِلَّا مَا أَنْفَقَهُ عَلَى أُخْرَاهُ.

10169. One who gives with a short arm is given with a long arm.

١٠١٦٩. مَنْ يُعْطِ بِالْيَدِ الْقَصِيرَةِ يُعْطَ بِالْيَدِ الطَّوِيلَةِ.

10170. Verily you are more in need of giving charity from what you have earned than acquiring what you accumulate.

١٠١٧٠. إِنَّكُمْ إِلَى إِنْفَاقِ مَا أَكْتَسِبْتُمْ أَحْوَجُ مِنْكُمْ
إِلَى اَكْتِسَابِ مَا بَجَعُونَ.

HYPOCRISY

10171. Beware of hypocrisy, for indeed the two-faced person is not eminent in the sight of Allah.

١٠١٧١. إِيَّاكَ وَالنِّفَاقَ إِنَّ ذَاهِبَ الْوُجْهَيْنِ لَا يَكُونُ
وَجِيهًا عِنْدَ اللَّهِ.

10172. Hypocrisy is the brother of polytheism.

١٠١٧٢. الْنِّفَاقُ أَخُو الشِّرِّ.

10173. Hypocrisy is a disgraceful character.

١٠١٧٣. الْنِّفَاقُ شَيْءٌ الْأَخْلَاقِ.

10174. Hypocrisy is the twin of disbelief.

١٠١٧٤. الْنِّفَاقُ شَوَّافُ الْكُفَّارِ.

10175. Hypocrisy corrupts [one's] faith.

١٠١٧٥. الْنِّفَاقُ يُفْسِدُ الإِيمَانَ.

10176. Hypocrisy is from the andirons of ignominy.

١٠١٧٦. الْنِّفَاقُ مِنْ أَثَابِ الدُّلُّ.

10177. Hypocrisy is founded on falsehood.

١٠١٧٧. الْنِّفَاقُ مَبْنِيٌّ عَلَى الْمُبْنَىِ.

10178. How reprehensible it is for a human being to have a sick interior and a beautiful exterior.

١٠١٧٨. مَا أَفْبَخَ بِالْإِنْسَانِ بَاطِنًا عَلَيْهِ وَظَاهِرًا
جَيِّلًا.

THE HYPOCRITE

المنافق

10179. A hypocrite's tongue pleases but his heart causes harm.

١٠١٧٩. الْمُنَافِقُ لِسَانُهُ يَسْرُّ وَقَلْبُهُ يَضُرُّ.

10180. A hypocrite's words are beautiful but his actions are a painful malady.

١٠١٨٠. الْمُنَافِقُ قَوْلُهُ جَمِيلٌ وَفَعْلُهُ الدَّاءُ الدَّخِيلُ.

10181. The hypocrite is a shameless, foolish, wretched sycophant.

١٠١٨١. الْمُنَافِقُ وَقِعْ عَجِيْ مُتَمَلِّقٌ شَقِيْ.

10182. The hypocrite flatters himself but maligns others.

١٠١٨٢. الْمُنَافِقُ لِنَفْسِهِ مُدَاهِنٌ وَعَلَى النَّاسِ طَاعِنٌ.

10183. The most obvious of hypocrite among the people is one who enjoins obedience [to Allah] but does not act upon it himself, and forbids sin but does not refrain from it himself.

١٠١٨٣. أَطْهَرُ النَّاسِ نِفَاً مِنْ أَمْرٍ بِالطَّاعَةِ وَمِنْ يَعْمَلُ إِلَهًا وَحَمِيْ عَنِ الْمُعْصِيَةِ وَمِنْ يَنْتَهِ عَنْهَا.

10184. Be cautious of the hypocrites for indeed they are misguided and misguide others, they have erred and make others err, their hearts are diseased while their outward appearance looks pure.

١٠١٨٤. إِخْدَرُوا أَهْلَ النِّفَاقِ فِي أَكْثَمِ الضَّالُّوْنَ الْمُضِلُّوْنَ الْزَّالُّوْنَ قُلُوْبُهُمْ دَوِيَّةٌ وَصَاحَافُهُمْ نَّيَّيَةٌ.

10185. The hypocrite is sceptical [and puts others in doubt].

١٠١٨٥. الْمُنَافِقُ مُرِيبٌ.

10186. The hypocrite is sly, harmful and suspicious.

١٠١٨٦. الْمُنَافِقُ مَكْوُرٌ مُضِرٌ مُرْتَابٌ.

10187. I fear for you from every eloquent speaker who is a hypocrite at heart, he says what you know [to be good] but does what you dislike [and know to be bad].

١٠١٨٧. إِنِّي أَخَافُ عَلَيْكُمْ كُلَّ عَلِيمِ الْبَيْسَانِ مُنَافِقِيْ الْبَيْنَانِ يَقُولُ مَا تَعْلَمُونَ وَيَفْعَلُ مَا تُنْكِرُونَ.

10188. He ('a) described the hypocrites thus: they are jealous of [those in] comfort, intensify [the] distress [of the distressed] and destroy hopes [of the hopeful]. Their fallen victims are lying on every path, they have means to approach every heart and they have false tears for every [occasion of] grief.

١٠١٨٨. وَقَالَ عَلَيْهِ السَّلَامُ . فِي وَصْفِ الْمُنَافِقِيْنَ حَسَدُ الرَّحَاءِ وَمُؤَكِّدُوا الْبَلَاءِ وَمُفْنِطُوا الرَّجَاءِ هُمْ بِكُلِّ طَرِيقٍ صَرِيعٌ وَإِلَى كُلِّ قَلْبٍ شَفِيعٌ وَلِكُلِّ شَجَوْعٍ دُمُوعٌ.

10189. It is the habit of hypocrites to change their character [depending on their

١٠١٨٩. عَادَةُ الْمُنَافِقِيْنَ هَذِيْغُ الْأَخْلَاقِ.

circumstances].

10190. He ('a) said about the hypocrites: They have indeed prepared for every truth a falsehood, and for every straight thing something crooked, and for every living thing a killer, and for every [closed] door a key, and for every night a lamp.

10191. Every hypocrite is a sceptic [who puts doubts in the minds of the people].

10192. One whose hypocrisy abounds, his sincerity will not be recognized.

10193. How repulsive is it for a human being to agree externally while being hypocritical internally.

10194. How repulsive it is for a human being to be two-faced.

10195. The example of the hypocrite is that of a colocynth, its leaves are green but its taste is bitter.

10196. The hypocrisy of a person stems from the inferiority [and humiliation] he finds within himself.

10197. About the hypocrites [he ('a) said]: They are the congregation of Satan and the dwellers of hellfire. These are the party of Satan, and indeed it is the party of Satan who are the losers.

10198. They walk stealthily and tread slowly, hiding behind trees. Their words are [like] a cure but their actions are incurable diseases. They exchange praise [with each other] and

١٠١٩٠. وَقَالَ . عَلَيْهِ السَّلَامُ . فِي ذِكْرِ الْمُنَافِقِينَ :
قَدْ أَعْدُوا لِكُلِّ حَقٍّ بَاطِلًا وَلِكُلِّ قَائِمٍ مَأْلَأُوا لِكُلِّ
حَيٍّ قَاتِلًا وَلِكُلِّ بَابٍ مَفْتَاحًا وَلِكُلِّ لَيْلٍ صَبَاحًا .

١٠١٩١. كُلُّ مُنَافِقٍ مُرِيبٌ .

١٠١٩٢. مَنْ كَثُرَ نِفَاقُهُ لَمْ يُعْرَفْ وَفَاقُهُ .

١٠١٩٣. مَا أَقْبَحَ بِالإِنْسَانِ ظَاهِرًا مُوَافِقًا وَبَاطِنًا
مُنَافِقًا .

١٠١٩٤. مَا أَقْبَحَ بِالإِنْسَانِ أَنْ يَكُونَ ذَا وَجْهَيْنِ .

١٠١٩٥. مَثَلُ الْمُنَافِقِ كَالْحَنْطَلَةِ الْخَضِرَةِ أُورَاقُهَا الْمُرَبِّعَةُ مَذَاقُهَا .

١٠١٩٦. نِفَاقُ الْمُرْءَ مِنْ ذُلْ يَجِدُهُ فِي نَفْسِهِ .

١٠١٩٧. فِي ذِكْرِ الْمُنَافِقِينَ : هُمْ لُكَمُ الشَّيْطَانِ وَمُحَمَّدُ
النَّبِيُّنَ أُولَئِكَ حِزْبُ الشَّيْطَانِ إِلَّا إِنَّ حِزْبَ الشَّيْطَانِ
هُمُ الْخَاسِرُونَ .

١٠١٩٨. يَمْشُونَ الْحِفَاءَ وَيَدْبُونَ الصَّرَاءَ قَوْهُمُ الدَّوَاءُ
وَفَعْلُهُمُ الدَّاءُ الْعَيَاءُ يَتَقَارَبُونَ الشَّنَاءَ وَيَتَقَارَبُونَ
(يَتَرَاقَبُونَ) الْجَرَاءَ يَتَوَصَّلُونَ إِلَى الطَّمَعِ بِالْيَأسِ

come near each other through (or are careful of) reward. They obtain what they covet by means of despair. When they talk they create doubts, they dissemble in their speech and when they speak they delude (or distort).

10199. The [person who is] most severe in his hypocrisy is one who enjoins obedience but does not act upon it himself, and forbids sin but does not refrain from it himself.

وَيَقُولُونَ فَيُشَبِّهُونَ يُنَاهِفُونَ فِي الْمَقَالِ وَيَقُولُونَ
فَيُوَهِّمُونَ (فَيُمَرِّهُونَ).

١٠١٩٩. أَشَدُ النَّاسِ نِفَاً مِّنْ أَمْرٍ بِالطَّاعَةِ وَ لَمْ
يَعْمَلْ إِلَيْهَا وَ كَحَى عَنِ الْمُعْصِيَةِ وَ لَمْ يَتَنَاهِ عَنْهَا.

DEFICIENCY

المنقصة

10200. It suffices as a deficiency for a man to consider himself as great.

١٠٢٠٠. كَفَى بِالْمَرْءِ مَنْقَصَةً أَنْ يُعَظِّمْ نَفْسَهُ.

THE DEFICIENT

المقصوص

10201. The deficient one is he whose faults are hidden from him.

١٠٢٠١. الْمَقْصُوصُ مَسْتُورٌ عَنْهُ عَيْبُهُ.

REVENGE

الانتقام

10202. Rushing to take revenge is from the traits of the wicked.

١٠٢٠٢. الْمُبَادَرَةُ إِلَى الْإِنْتِقَامِ مِنْ شَيْءِ اللِّغَامِ.

10203. The most revolting act of a powerful person is revenge.

١٠٢٠٣. أَفْجَعَ أَفْعَالِ الْمُؤْتَدِرِ الْإِنْتِقَامَ.

10204. Evil retribution [and revenge] is from the vileness of victory.

٤١٠٢٠٤. سُوءُ الْعَقُوبَةِ مِنْ لُؤْمِ الظَّمَرِ.

10205. One who punishes the guilty [instead of forgiving him], his merit [and kindness]

٥١٠٢٠٥. مَنْ عَاقَبَ الْمُذْنِبَ فَسَدَ فَضْلُهُ.

gets corrupted.

10206. Whoever takes revenge on the wrongdoer nullifies his merit in this world and loses the reward of the Hereafter.

10207. Being hasty in taking revenge is from the traits of the wicked.

١٠٢٠٦. مَنِ انتَقَمَ مِنَ الْجَانِي أَبْطَلَ فَضْلَهُ فِي الدُّنْيَا
وَفَاتَهُ ثَوَابُ الْآخِرَةِ.

١٠٢٠٧. مُعَاجِلَةُ الْإِنْقَامِ مِنْ شَيْءِ الْيَمَامِ.

DIVINE WRATH

النقم

10208. How is it that you are not kept awake by the [fear of] Allah's punishments that befall you by night while you lie in the way of Allah's wrath because of your disobedience to Him?!

10209. How close is the punishment of Allah to the oppressors (or the unjust) and wrongdoers!

١٠٢٠٨. كَيْفَ لَا يُوقِظُكَ بَيْانُ نِعَمِ اللَّهِ وَفَدْ
تَوَرَّطُكَ بِمَعَاصِيهِ مَدَارِجُ سَطْوَاتِهِ؟!

١٠٢٠٩. مَا أَقْرَبَ النَّقْمَةَ مِنْ أَهْلِ الْبَغْيِ (الظُّلُمِ)
وَالْعُدُوانِ.

THE DEFAULTERS, THE PERVERSE AND THE TRANSGRESSORS

الناكثون والقاسطون والمارقون

10210. Indeed Allah has commanded me to fight against those who revolt and break pledges and create strife on the earth. As for the defaulters, I have fought them and as for the perverse, I have struggled against them and as for the transgressors, I have vanquished them. As for the Satan of the pit, I have dealt with him with an overpowering scream, until I heard the restless beating of his heart and the trembling of his chest.

١٠٢١٠. إِلَّا وَقَدْ أَمْرَنِي اللَّهُ بِقِتَالِ أَهْلِ التَّكْبِيرِ
وَالْبَغْيِ وَالْفَسَادِ فِي الْأَرْضِ فَأَمَّا النَّاكِثُونَ فَقَدْ
قَاتَلْتُهُنَّ وَأَمَّا الْقَاسِطُونَ فَقَدْ جاهَدْتُهُنَّ وَأَمَّا الْمَارِقُونَ
فَقَدْ دَوَّحْتُهُنَّ وَأَمَّا شَيْطَانُ الرَّذْهَةِ فَإِنِّي كُفِيتُهُ بِصَعْقَةٍ
سَمِعْتُهُ لَهَا وَجَبَ قَلْبِهِ وَرَجَّهَ صَدْرِهِ.

MARRIAGES

المناكح

10211. One who marries many women is engulfed by embarrassments.

١٠٢١١. مَنْ أَكْثَرَ الْمَنَاكِحَ عَشَيْتُهُ الْفَضَائِحُ.

TALEBEARING

النميمة

10212. Beware of talebearing, for indeed it plants [the seed of] rancour and distances one from Allah and the people.

١٠٢١٢. إِيَّاكَ وَالنَّمِيمَةَ فَإِنَّهَا تُرْزَعُ الصَّغِيرَةَ وَتُبَعَّدُ عَنِ اللَّهِ وَالنَّاسِ.

10213. The worst [type of] truthful speech is gossip.

١٠٢١٣. أَسْوَءُ الصِّدْقِ النَّمِيمَةُ.

10214. Talebearing is the characteristic of a traitor.

١٠٢١٤. النَّمِيمَةُ شِيمَةُ الْمَارِقِ.

10215. Talebearing is an offense [and a sin] that cannot be forgotten.

١٠٢١٥. النَّمِيمَةُ ذَنْبٌ لَا يُنْسَى.

10216. The worst trait is talebearing.

١٠٢١٦. بِعْسَ الشَّيْمَةُ النَّمِيمَةُ.

10217. One who seeks to slander [others] by talebearing is fought by the near one and hated by the one who is far [from him].

١٠٢١٧. مَنْ سَعَى بِالنَّمِيمَةِ حَارِبَهُ الْقَرِيبُ وَمَقَاتَلَهُ الْبَعِيدُ.

10218. One who narrates to you [about others] narrates [to others] about you.

١٠٢١٨. مَنْ نَقَلَ إِلَيْكَ نَقَلَ عَنْكَ.

10219. Do not be quick in accepting the words of a talebearer, even if he resembles the good advisers, for indeed the slanderer oppresses the one whom he slanders [about] and deceives the one whom he slanders to.

١٠٢١٩. لَا تَعْجِلُنَّ إِلَى تَصْدِيقِ وَاشِّ وَإِنْ تَشَبَّهُ بِالنَّاصِحِينَ فَإِنَّ السَّاعِيَ ظَالِمٌ لِمَنْ سَعَى بِهِ غَاشٌ لِمَنْ سَعَى إِلَيْهِ.

10220. Be neither scalmongers nor

١٠٢٢٠. لَا تَكُونُوا مَسَايِحَ وَلَا مَذَايِعَ.

revealers of others' secrets.

10221. Trustworthiness and talebearing do not go together.

10222. Belie slander and talebearing, whether it is false or true.

10223. The slanderer is a liar to the one whom he spreads his slander and an oppressor to the one whom he slanders about.

١٠٢٢١. لَا يَجْتَمِعُ أَمَانَةٌ وَنَمِيمَةٌ.

١٠٢٢٢. أَكْذِبِ الْسِّعَايَةَ وَالنَّمِيمَةَ بِاطِّلَةً كَانَتْ أَوْ صَحِيقَةً.

١٠٢٢٣. الْسَّاعِي كاذِبٌ لِمَنْ سَعَى إِلَيْهِ ظَلَمٌ لِمَنْ سَعَى عَلَيْهِ.

10224. People are like writings on a scroll [of parchment], whenever part of it is rolled up, another part of it is unrolled.

10225. People are children of this world, and a child is naturally inclined to love its mother.

10226. People are divided into two types of seekers, and each seeker is also sought after; so whoever seeks this world is sought after by death until it takes him out from it, and whoever seeks the Hereafter is sought after by this world, until he gets his sustenance from it in full.

10227. People are of three types: the godly scholar, the student who is on the path of salvation and the uncultivated rabble who run after every caller, neither seeking light from the effulgence of knowledge nor taking

١٠٢٢٤. النَّاسُ كَصُورٍ فِي الصَّحِيقَةِ (صَحِيقَةٌ) كُلُّمَا طُوِيَ بَعْضُهَا نُشَرَ بَعْضُهَا.

١٠٢٢٥. النَّاسُ أَبْنَاءُ الدُّنْيَا وَالْوَلُدُ مَطْبُوعٌ عَلَى حُبِّ أُمِّهِ.

١٠٢٢٦. النَّاسُ طَالِبَانِ: طَالِبٌ وَمَطْلُوبٌ فَمَنْ طَلَبَ الدُّنْيَا طَلَبَ الْمَوْتَ حَتَّى يُخْرِجَهُ عَنْهَا وَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتُهُ الدُّنْيَا حَتَّى يَسْتَوْفِي رِزْقَهُ مِنْهَا.

١٠٢٢٧. النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبِّيٌّ وَمُتَعَلِّمٌ عَلَى سَبِيلِ لَهَا وَهَاجَ رِعَاعٌ أَتْبَاعُ كُلِّ نَاعِقٍ لَمْ يَسْتَضِيُّوا بِنُورِ الْعِلْمِ وَمَمْ يَلْجَئُوا إِلَى رُكْنٍ وَثِيقٍ.

recourse to any strong support.

10228. People are like trees, their drink is one but their fruits are different.

10229. People are made deficient and flawed, except those whom Allah, the Glorified, protects. The questioner among them aims to embarrass and confuse while the answerer creates trouble. It is not long until the one who has the best views among them is turned away from his good opinion by pleasure or displeasure, and at any moment the most strong-willed among them will get affected by a single glance or transformed by a single expression.

10230. The people who work in this world are of two types: one works in this world for this world; his world has indeed distracted him from his Hereafter. He fears poverty for those whom he will leave behind but feels safe from it himself; so he spends his entire life for the benefit of others. The other one works in this world for that which is to come after it, so that which is [allotted] for him comes to him without [extra] work. Thus he acquires both the shares together and gains possession of both the abodes collectively.

10231. Out of fear of humiliation, people are hastening [towards] humiliation.

10232. The best of people are those who benefit others the most.

10233. The most felicitous person is the intelligent believer.

١٠٢٢٨. الْتَّائِنُ كَالشَّجَرِ شَرَابٌ وَاحِدٌ وَمَرْهُ مُخْتَلِفٌ.

١٠٢٢٩. الْتَّائِنُ مَنْفُوصُونَ مَذْحُولُونَ إِلَّا مَنْ عَصَمَ اللَّهُ سُبْحَانَهُ سَائِلُهُمْ مُتَعَنِّتٌ وَجُيِّبُهُمْ مُتَكَلِّفٌ يَكَادُ أَفْضَلُهُمْ رَأِيًّا أَنْ يَرَدَّهُ عَنْ فَضْلٍ رَأَيْهِ الرِّضَا وَالسَّخْطُ وَيَكَادُ أَصْلَبُهُمْ عُودًا تَنَكَّاهُ الْحَظَةُ وَتَسْتَجِيلُهُ الْكَلِمَةُ الْوَاحِدَةُ.

١٠٢٣٠. الْتَّائِنُ فِي الدُّنْيَا عَامِلٌ فِي الدُّنْيَا لِلْدُنْيَا قَدْ شَعَّتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ يُخْشِى عَلَى مَنْ يُخْلِفُ الْفَقْرَ وَيَأْمُنُهُ عَلَى نَفْسِهِ فَيُفْنِي عُمُرُهُ فِي مَنْفَعَةِ غَيْرِهِ وَعَامِلٌ فِي الدُّنْيَا لِمَا بَعْدَهَا فَجَاءَهُ الذَّيْ لَهُ بَعْيَرُ عَمَلٍ فَأَحْرَزَ الْحَظَيْنِ مَعًا وَمَلَكَ الدَّارَيْنِ جَمِيعًا.

١٠٢٣١. الْتَّائِنُ مِنْ حَوْفِ الدُّلُلِ مُتَعَجِّلُوا النُّذُلِ.

١٠٢٣٢. أَفْضَلُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ.

١٠٢٣٣. أَسْعَدُ النَّاسِ الْعَاقِلُ الْمُؤْمِنُ.

10234. The most excellent person is the generous one who possesses certitude.

10235. The best people in fulfilling the rights of others are the best in their [following of] Islam.

10236. The loftiest of people is the one who humbles himself.

10237. The strongest person is one who gains an upper hand over his [carnal] soul.

10238. The strongest person is one who overpowers his vain desires.

10239. The most sagacious person is one who rejects [the pleasures of] his worldly life.

10240. The person who makes the most profit is one who buys the Hereafter with this world.

10241. The person who suffers the greatest loss is one who settles for this world in exchange for the Hereafter.

10242. The best person is one whose own faults distract him from the faults of others.

10243. The people who are most felicitous are those who are least interested this world.

10244. The best person is one whose soul is pure and who is indifferent towards this world despite being wealthy.

10245. The most enviable person is the one who rushes to perform good deeds.

٤٢٣١. أَفْضَلُ النَّاسِ الْسَّخِيُّ الْمُوْقِنُ.

٤٢٣٢. أَحْسَنُ النَّاسِ ذِمَّاً أَحْسَنَهُمْ إِسْلَاماً.

٤٢٣٦. أَجْلُ النَّاسِ مَنْ وَضَعَ نَفْسَهُ.

٤٢٣٧. أَقْوَى النَّاسِ مَنْ قَوَى عَلَى نَفْسِهِ.

٤٢٣٨. أَقْوَى النَّاسِ مَنْ غَلَبَ هَوَاهُ.

٤٢٣٩. أَكْبَسَ النَّاسِ مَنْ رَفَضَ دُنْيَا.

٤٢٤٠. أَرَبَّ النَّاسِ مَنِ اشْتَرَى بِالدُّنْيَا الْآخِرَةَ.

٤٢٤١. أَخْسَرَ النَّاسِ مَنْ رَضِيَ الدُّنْيَا عِوْضًاً عَنِ الْآخِرَةِ.

٤٢٤٢. أَفْضَلُ النَّاسِ مَنْ شَعَّلَتُهُ مَعَايِهُ عَنْ عُيُوبِ النَّاسِ.

٤٢٤٣. أَعْظَمُ النَّاسِ سَعَادَةً أَكْثَرُهُمْ رَهَادَةً.

٤٢٤٤. أَفْضَلُ النَّاسِ مَنْ تَنَزَّهَتْ نَعْسُنَةُ وَرَقَدَ عَنِ الْعُثْيَةِ.

٤٢٤٥. أَعْبَطُ النَّاسِ الْمُسَارِعُ إِلَى الْخَيْرَاتِ.

10246. Of all the people, the most deserving of compassion are: the scholar upon whom an ignorant person passes judgment, the noble person who is dominated by a vile person and the virtuous person who is under the command of a vicious person.

10247. The best people in this world are the generous ones, and in the Hereafter, the God-wary.

10248. The person in the worst condition is one whose material wealth is cut off but his habit [of spending] remains.

10249. The person who has the weariest heart is one whose endeavour is great and whose magnanimity is abundant, yet his [financial ability and] resources are minimal.

10250. The person living in the most straitened circumstances is one whose desire is much, whose endeavour is great and whose provisions are plenty but his support is less.

10251. The best person is one who resists his vain desires and better than him is he who rejects [the pleasures of] his worldly life.

10252. The most wretched person is one who is overcome by his vain desire so his worldly life gains mastery over him and he corrupts his Hereafter.

10253. Verily people are only either scholars or seekers of knowledge, all others are rabble.

٦٠٢٤١. أَحْقُّ النَّاسِ بِالرَّحْمَةِ عَالِمٌ يَجْرِي عَلَيْهِ حُكْمُ جَاهِلٍ وَكَرِيمٌ يَسْتَوْلِي عَلَيْهِ لَعِيمٌ وَبَرٌّ شَسَّلَطَ عَلَيْهِ فَاجِرٌ.

٦٠٢٤٧. أَفْضَلُ النَّاسِ فِي الدُّنْيَا أَسْخِيَاءٌ وَفِي الْآخِرَةِ أَنْقِيَاءٌ.

٦٠٢٤٨. أَسْوَءُ النَّاسِ حَالًا مِنْ انْقَطَعَتْ مَادَّتُهُ وَبَقَيَّتْ عَادَّتُهُ.

٦٠٢٤٩. أَتَعْبُ النَّاسِ قَلْبًا مِنْ عَلَثَ هَمَّتُهُ وَكَثُرَتْ مُرُوعَتُهُ وَقَلَّتْ مَقْدُرُتُهُ.

٦٠٢٥٠. أَضَبَقَ النَّاسِ حَالًا مِنْ كَثُرَتْ شَهْوَتُهُ وَكَبُرَتْ هَمَّتُهُ وَزَادَتْ مَؤْنَتُهُ وَقَلَّتْ مَعْونَتُهُ.

٦٠٢٥١. أَفْضَلُ النَّاسِ مَنْ عَصَى هَوَاهُ وَأَفْضَلُ مِنْهُ مَنْ رَفَضَ دُنْيَاهُ.

٦٠٢٥٢. أَشَقَى النَّاسِ مَنْ غَلَبَهُ هَوَاهُ فَمَلَكَتْهُ دُنْيَاهُ وَأَفْسَدَ أُخْرَاهُ.

٦٠٢٥٣. إِنَّمَا النَّاسُ عَالِمٌ وَمُتَعَلِّمٌ وَمَا سِواهُمَا فَهَمَّجٌ.

10254. Indeed the elite among the people are only those who have admirable intellects, honourable ambitions and are possessors of nobility.

10255. Let the person who enjoys your favour the most be he who is most protective of the weak and acts most in accordance with the truth.

10256. The best person is he who shows forbearance if he is angered, forgives if he is oppressed, and does good [in return] if is wronged.

10257. The best person is one who benefits the people.

10258. The best person is he who bears the responsibility of providing for the people.

10259. The best of people are the most pious amongst them and the worst of them are most immoral amongst them.

10260. The best person is one who shows gratitude when he is given, remains patient when he is tested [with tribulations], and forgives when he is wronged.

10261. The best person is one who removes greed from his heart and resists his vain desires in obedience to his Lord.

10262. The best person is one who purifies his soul from lustful desires, quells his anger and pleases his Lord.

10263. The best person is one who is generous and thankful in times of

٤٠٢٥٤. إِنَّمَا سَرَّاهُ النَّاسُ أُولُوا الْأَحْلَامِ الرَّغْبَيَةِ
وَالْهَمَمِ الشَّرِيقَةِ وَدَوْوُو التُّبْلِ.

٤٠٢٥٥. لِيَكُنْ أَخْضَى النَّاسِ مِنْكَ أَخْوَطُهُمْ عَلَى
الضُّعْفَاءِ وَأَعْمَلُهُمْ بِالْحَقِّ.

٤٠٢٥٦. حَيْرُ النَّاسِ مَنْ إِنْ أَعْصَيْتَ حَكْمَهُ وَإِنْ ظَلَمَ
عَفَّرَ وَإِنْ أُسِيَّ إِلَيْهِ أَحْسَنَ.

٤٠٢٥٧. حَيْرُ النَّاسِ مَنْ نَقَعَ النَّاسَ.

٤٠٢٥٨. حَيْرُ النَّاسِ مَنْ تَحْمَلَ مَؤْنَةَ النَّاسِ.

٤٠٢٥٩. حَيْرُ النَّاسِ أَوْرَعُهُمْ وَشَرُّهُمْ أَفْجَرُهُمْ.

٤٠٢٦٠. حَيْرُ النَّاسِ مَنْ إِذَا أُعْطَيَ شَكَرَ وَإِذَا
ابْتَلَى صَبَرَ وَإِذَا ظَلَمَ عَفَرَ.

٤٠٢٦١. حَيْرُ النَّاسِ مَنْ أَخْرَجَ الْحِرْصَ مِنْ قَلْبِهِ
وَعَصَى هَوَاهُ فِي طَاعَةِ رَبِّهِ.

٤٠٢٦٢. حَيْرُ النَّاسِ مَنْ طَهَرَ مِنَ الشَّهَوَاتِ نَفْسَهُ
وَقَمَعَ عَصَبَةً وَأَرْضَى رَبَّهُ.

٤٠٢٦٣. حَيْرُ النَّاسِ مَنْ كَانَ فِي يُسْرِهِ سَخِيًّا

prosperity.

10264. The best person is one who is altruistic and patient in times of hardship.

10265. The best person is one whose soul is uninterested in worldly pleasures, whose desire is less, whose lust is dead, whose faith is pure and whose certitude is true.

10266. The entry of people into [discussion about] a thing is the prelude to its [coming into] existence.

10267. The worst person is one who deceives others.

10268. The worst person is one who oppresses others.

10269. The worst person is one who neither accepts excuses nor pardons offences.

10270. The worst person is one who considers himself to be the best of them.

10271. The worst person is one who does not care if people see him doing evil.

10272. The worst person is one who does not give thanks for blessings and does not respect the inviolable boundaries [of others].

10273. The worst person is one who slanders his brothers and forgets the favours [done to him by others].

10274. The worst person is one from whom

شَكُورًا.

١٠٢٦٤. حَيْرُ النَّاسِ مَنْ كَانَ فِي عُسْرَةٍ مُؤْثِرًا صَبُورًا.

١٠٢٦٥ رَغْبَتُهُ وَمَا تَشَهُدُهُ وَخَلَصَ إِيمَانُهُ وَصَدَقَ إِيمَانُهُ.

١٠٢٦٦ حُوْضُ النَّاسِ فِي الشَّيْءِ مُقَدَّمَةُ الْكَائِنِ.

١٠٢٦٧ شُرُّ النَّاسِ مَنْ يَعْشَ النَّاسَ.

١٠٢٦٨ شُرُّ النَّاسِ مَنْ يَظْلِمُ النَّاسَ.

١٠٢٦٩ شُرُّ النَّاسِ مَنْ لَا يَقْبَلُ الْعُذْرَ وَلَا يُقْبَلُ الذَّنبَ.

١٠٢٧٠ شُرُّ النَّاسِ مَنْ يَرَى أَنَّهُ حَيْرُهُمْ.

١٠٢٧١ شُرُّ النَّاسِ مَنْ لَا يُبَالِي أَنْ يَرَاهُ النَّاسُ مُسِيئًا.

١٠٢٧٢ شُرُّ النَّاسِ مَنْ لَا يَشْكُرُ النِّعْمَةَ وَلَا يَرْعَى الحُرْمَةَ.

١٠٢٧٣ شُرُّ النَّاسِ مَنْ سَعَى بِالإِحْوَانِ وَنَسِيَ الإِحْسَانَ.

١٠٢٧٤ شُرُّ النَّاسِ مَنْ لَا يُرْجِي حَيْرَةً وَلَا يُؤْمِنُ

good is not expected and from whose evil people do not feel secure.

شَرُّهُ.

10275. The worst person is one who neither keeps the trust [that has been placed in his care] nor does he avoid treachery.

١٠٢٧٥. شَرُّ النَّاسِ مَنْ لَا يَعْتَقِدُ الْأَمَانَةَ وَلَا يَجْتَبِبُ الْخَيَانَةَ.

10276. The worst person is one who neither forgives mistakes nor covers up the faults [of others].

١٠٢٧٦. شَرُّ النَّاسِ مَنْ لَا يَعْفُو عَنِ الزَّلَّةِ وَلَا يَسْتُرُ الْعَوْرَةَ.

10277. The worst person is one who assists [the oppressor] against the oppressed.

١٠٢٧٧. شَرُّ النَّاسِ مَنْ يُعِينُ عَلَى الْمُظْلُومِ.

10278. The worst person is he who puts on the armour of vileness and helps the unjust.

١٠٢٧٨. شَرُّ النَّاسِ مَنِ ادْرَعَ اللُّؤْمَ وَنَصَرَ الظَّلَّومَ.

10279. The worst person is one who looks for the faults of others while turning a blind eye to his own faults.

١٠٢٧٩. شَرُّ النَّاسِ مَنْ كَانَ مُتَتَّعِّداً لِعُيُوبِ النَّاسِ عَمِيقاً لِمَعَائِيهِ (عَنْ مَعَائِيهِ).

10280. The worst person is one who fears the people with regards to [fulfilling the commandments of] his Lord but does not fear his Lord with regards to the people.

١٠٢٨٠. شَرُّ النَّاسِ مَنْ يَخْشَى النَّاسَ فِي زِيَّهِ وَلَا يَخْشَى رَيْئَهُ فِي النَّاسِ.

10281. The worst person is one who hopes for calamities to befall on others.

١٠٢٨١. شَرُّ النَّاسِ مَنْ يَبْتَغِي الْعَوَاقِلَ لِلنَّاسِ.

10282. The worst person is one who does not trust anyone because of his suspicion and who is not trusted by anyone because of his evil actions.

١٠٢٨٢. شَرُّ النَّاسِ مَنْ لَا يَقْنُطُ بِأَحَدٍ لِسُوءِ ظَاهِرِهِ وَلَا يَقْنُطُ بِهِ أَحَدٌ لِسُوءِ فِعْلِهِ.

10283. The worst person is one whom people are cautious about out of fear of his evil.

١٠٢٨٣. شَرُّ النَّاسِ مَنْ يَتَقَبَّلُ النَّاسُ مُخَافَةً شَرِّهِ.

10284. The worst person is one who repays good with evil while the best of people is one who repays evil with good.

١٠٢٨٤. شَرُّ النَّاسِ مَنْ كَافَى عَلَى الْجَمِيلِ بِالْقَبِيحِ وَخَيْرُ النَّاسِ مَنْ كَافَى عَلَى الْقَبِيحِ بِالْجَمِيلِ.

10285. The worst person is he who has lengthy aspirations and does evil deeds.

10286. One who knows [the true nature of] the people, isolates himself.

10287. One who wishes ill for the people will not remain safe from affliction.

10288. Whoever knows the [true nature of the] people does not rely on them.

10289. Whoever is ignorant about people has confidence in them.

10290. Whoever deals with the people in a beautiful manner, they respond to him in a similar fashion.

10291. The best person is one who deals most gently with others and the most sagacious of them is one who is most persevering on the truth.

10292. The person who has the most hope of reformation is one who hastens to change himself when he learns of his faults.

10293. The person who is most concerned about you is the one who is most helpful to you in improving [and reforming] yourself and is most sincere in advising you with regards to your religion.

10294. Verily the best person in the sight of Allah is one who enlivens his mind, kills off his lust and exerts himself for the betterment of his Hereafter.

10295. People are of two types: the seeker who does not find [what he is looking for]

١٠٢٨٥. شَرُّ النَّاسِ الْطَّوْيَانُ الْأَمْلِ السَّيِّئُ الْعَمَلُ.

١٠٢٨٦. مَنْ عَرَفَ النَّاسَ تَفَرَّدَ.

١٠٢٨٧. مَنْ طَلَبَ لِلنَّاسِ الْعَوَالِمَ لَمْ يَأْمُنِ الْبَلَاءَ.

١٠٢٨٨. مَنْ عَرَفَ النَّاسَ لَمْ يَعْتِمِدْ عَلَيْهِمْ.

١٠٢٨٩. مَنْ جَهَلَ النَّاسَ إِسْتَهَامَ (إِسْتَهَامَ) إِلَيْهِمْ.

١٠٢٩٠. مَنْ عَامَلَ النَّاسَ بِالْجُمِيلِ كَافَوْهُ بِهِ.

١٠٢٩١. أَفْضَلُ النَّاسِ أَعْمَلُهُمْ بِالْرِّفْقِ وَأَكْيَسُهُمْ أَصْبَرُهُمْ عَلَى الْحَقِّ.

١٠٢٩٢. أَرْجِحُ النَّاسِ صَلَاحًا مَنْ إِذَا وَقَفَ عَلَى مَسَاوِيهِ سَارَعَ إِلَى التَّحَوُّلِ عَنْهَا.

١٠٢٩٣. أَشْفَقُ النَّاسِ عَلَيْكَ أَعْوَثُهُمْ لَكَ عَلَى صَلَاحِ نَفْسِكَ وَأَنْصَخُهُمْ لَكَ فِي دِينِكَ.

١٠٢٩٤. إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ أَحْيَا عَقْلَهُ وَأَمَاتَ شَهْوَتَهُ وَأَنْعَبَ نَفْسَهُ لِصَلَاحِ آخِرَتِهِ.

١٠٢٩٥. النَّاسُ رِجْلَانِ طَالِبٌ لَا يَجِدُ وَوَاجِدٌ لَا

and the finder who is not satisfied [with what he has found].

يَكْتُفِي.

10296. People are of two types: the generous one who does not possess [anything to bestow] and the one who possesses [plenty] but does not help others [with it].

١٠٢٩٦ . النّاسُ رَجُلانِ جَوَادٌ لَا يَجِدُ وَ وَاحِدٌ لَا يُسْعِفُ.

10297. People are only [one of] two types: the follower of [divine] law or the innovator of an innovation.

١٠٢٩٧ . إِمَّا النّاسُ رَجُلانِ مُتَّبِعٍ شِرْعَةً وَمُبْتَدِعٍ بِدْعَةً.

10298. It behoves the one who knows the [true nature of] people to be uninterested in that which they possess.

١٠٢٩٨ . يَنْبَغِي لِمَنْ عَرَفَ النّاسَ أَنْ يَرْهَدَ فِيمَا فِي أَيْدِيهِمْ.

10299. People are fine as long as they are dissimilar from one another.

١٠٢٩٩ . النّاسُ بِخَيْرٍ مَا تَفَاوَتُوا.

10300. The best-off people in the Hereafter are the poorest of them in this world.

١٠٣٠٠ . أَعْنَى النّاسِ فِي الْآخِرَةِ أَفْعُرُهُمْ فِي الدُّنْيَا.

10301. The most eminent person is one who is humble despite his high standing and who shows humility despite his might.

١٠٣٠١ . وَجِيهُ النّاسِ مَنْ تَوَاضَعَ مَعَ رُفْعَةِ وَذَلَّ مَعَ مَنْعَةِ.

10302. Sleep is a relief from pain and its counterpart is death.

١٠٣٠٢ . النّوْمُ رَاحَةٌ مِنْ أَمَّ وَمُلَايِمُهُ الْمَوْتُ.

10303. What a bad rival sleep is! It wastes the short life [a person has] and causes one to lose a lot of reward.

١٠٣٠٣ . يَقْسِنَ الْعَرَبِيُّ النّوْمُ يُفْنِي قَصِيرَ الْعُمُرِ وَيُفْقِدُ كَثِيرًا الأَجْرِ.

10304. One who sleeps a lot at night loses the [opportunity to perform the] deeds that he cannot make up for during the daytime.

٤١٠٣٠٤ . مَنْ كَثُرَ فِي لَيْلِهِ نَوْمٌ فَاتَّهُ مِنَ الْعَمَلِ لَا يَسْتَدِرُكُهُ فِي يَوْمِهِ.

10305. What a rescinder sleep is for the resolutions of the day!

١٠٣٠٥. مَا أَنْفَضَ النَّوْمُ لِعَزَائِمِ الْيَوْمِ.

10306. One who is deep in sleep is belied by his dreams.

١٠٣٠٦. الْمُبَشِّثُقُ النَّائِمُ تُكَذِّبُهُ أَحْلَامُهُ.

10307. Woe to the sleeper, how great is his loss! His actions fall short and his reward is little.

١٠٣٠٧. وَيْحَ النَّائِمِ مَا أَخْسَرَهُ قَصْرُ عَمَلٍ وَقَلَّ أَجْرٌ.

DEPUTYSHIP

النِيَابَة

10308. When you are appointed as a deputy, then be resolute [in fulfilling your obligation].

١٠٣٠٨. إِذَا اسْتُبِينَتْ فَاعْزُمْ.

OBTAINMENT

النِيل

10309. Whoever obtains [great wealth or power] becomes overbearing.

١٠٣٠٩. مَنْ نَالَ اسْتَطَالَ.

INTENTION

النِيَة

10310. Righteous intention is one of the two actions.

١٠٣١٠. الْكَيْمَةُ الصَّالِحَةُ أَحَدُ الْعَمَلَيْنَ.

10311. The best of provisions is having good inner consciences.

١٠٣١١. أَفْضَلُ الدَّخَائِرِ حُسْنُ الضَّمَائِرِ.

10312. The closest intentions to success are those that are nearest to righteousness.

١٠٣١٢. أَقْرَبُ النِّيَاتِ بِالنَّجَاحِ أَعْوَدُهَا بِالصَّالِحِ.

10313. The most effective thing in making mercy flow forth [and surround you] is having mercy in your heart for all the

١٠٣١٣. أَبْلَغَ مَا تُسْتَدِرُ بِهِ الرَّحْمَةُ أَنْ تُضْمَرَ لِجَمِيعِ النَّاسِ الرَّحْمَةُ.

people.

10314. Verily Allah, the Glorified, knows the hidden intention of every concealer, the speech of every speaker and the action of every doer.

10315. Verily making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a prolonged, difficult struggle.

10316. Verily Allah, the Glorified, likes a person's intention towards the people to be good just as He likes his intention in His obedience to be strong, not shaky.

10317. Actions are the fruits of intentions.

10318. Intention is the basis of action.

10319. Having a good intention brings about reward.

10320. When the intention gets corrupted, affliction befalls.

10321. Through good intentions, what is sought is attained.

10322. The servant attains nearness to Allah through the sincerity of his intention.

10323. Making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a long, hard struggle.

10324. Having good aims [and intentions] is

٤٠٣١٥. إِنَّ اللَّهَ سُبْحَانَهُ عِنْدَ إِضْمَارِ كُلِّ مُضْمِيرٍ
وَقَوْلِ كُلِّ قَائِلٍ وَعَمَلِ كُلِّ عَامِلٍ.

٤٠٣١٦. إِنَّ تَخْلِيقَ النِّيَّةِ مِنَ الْفَسَادِ أَشَدُ مِنَ
الْعَامِلِيَّنَ مِنْ طُولِ الْإِجْتِهَادِ.

٤٠٣١٧. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ أَنْ تَكُونَ نِيَّةُ
الْإِنْسَانِ لِلنَّاسِ حَمِيلَةً كَمَا يُحِبُّ أَنْ تَكُونَ نِيَّةُ
طَاعَتِهِ قَوِيَّةً عَيْرَ مَدْخُولَةً.

٤٠٣١٨. الْأَعْمَالُ ثَمَارُ النِّيَّاتِ.

٤٠٣١٩. إِحْسَانُ النِّيَّةِ يُوَحِّبُ الْمُثُوبَةَ.

٤٠٣٢٠. إِذَا فَسَدَتِ النِّيَّةُ وَقَعَتِ الْبَلَى.

٤٠٣٢١. بِخُسْنِ النِّيَّاتِ تُنْجِحُ الْمُطَالِبَ.

٤٠٣٢٢. تَقْرُبُ الْعَبْدِ إِلَى اللَّهِ سُبْحَانَهُ بِإِحْلَاصِ
نِيَّتِهِ.

٤٠٣٢٣. تَخْلِيقُ النِّيَّةِ مِنَ الْفَسَادِ أَشَدُ عَلَى
الْعَامِلِيَّنَ مِنْ طُولِ الْجِهَادِ.

٤٠٣٢٤. حَمِيلُ الْمَفْصَدِ يَدْلُلُ عَلَى طَهَارَةِ الْمَوْلَدِ.

an indication of legitimate birth.

10325. Having a good intention is a means of attaining one's aspiration.

10326. Good intention is the beauty of the innermost consciences.

10327. Good intention is from the soundness of [one's] conscience.

10328. Many an intention is more beneficial than action.

10329. Evil intention is a hidden malady.

10330. The sincerity of [one's] intention is to the extent of the strength of [his] faith.

10331. When the intention becomes corrupt, blessings are taken away.

10332. In sincerity of intentions lies the success of [all] matters.

10333. If the intentions became sincere, the actions would become pure.

10334. Whoever has an evil intention is deprived of his aspiration.

10335. Whoever makes his intention sincere is purified from vileness.

10336. One whose intention is good, his reward is increased, his life becomes good and affection for him becomes inevitable.

10337. One whose intention is good is assisted with God-given success.

10338. A person's attainment of all that he

١٠٣٢٥. جَيْلُ النِّيَّةِ سَبَبٌ لِّلْوُغِ الْأُمْنِيَّةِ.

١٠٣٢٦. حُسْنُ النِّيَّةِ جَمَالُ السَّرَّائِرِ.

١٠٣٢٧. حُسْنُ النِّيَّةِ مِنْ سَلَامَةِ الطَّوِيَّةِ.

١٠٣٢٨. رُبَّ نِيَّةٍ أَنْفَعَ مِنْ عَمَلٍ.

١٠٣٢٩. سُوءُ النِّيَّةِ دَاءٌ دَفِينٌ.

١٠٣٣٠. عَلَى قَدْرِ قُوَّةِ الدِّينِ يَكُونُ حُلُوصُ النِّيَّةِ.

١٠٣٣١. عِنْدَ فَسَادِ النِّيَّةِ تَرَفَّعُ الْبَرَكَةُ.

١٠٣٣٢. فِي إِحْلَاصِ النِّيَّاتِ نَجَاحُ الْأُمُورِ.

١٠٣٣٣. لَوْ حَلَصَتِ النِّيَّاثُ لَزَكَّتِ الْأَعْمَالُ.

١٠٣٣٤. مَنْ أَسَاءَ النِّيَّةَ مُنِعَ الْأُمْنِيَّةَ.

١٠٣٣٥. مَنْ أَخْصَصَ النِّيَّةَ تَنَزَّهَ عَنِ الدَّنَيَا.

١٠٣٣٦. مَنْ حَسِنَتْ نِيَّتُهُ كَثُرَتْ مَتُوقَّتُهُ وَطَابَتْ عِيشَتُهُ وَوَجَبَتْ مَوَدَّتُهُ.

١٠٣٣٧. مَنْ حَسِنَتْ نِيَّتُهُ أَمَدَهُ التَّوْفِيقُ.

١٠٣٣٨. وُصُولُ الْمُرِئِ إِلَى كُلِّ مَا يَتَغَيِّبُ مِنْ طِيبٍ

عَيْشِهِ وَأَمْنِ سِرْبِيهِ وَسَعَةِ رُزْقِهِ يُحْسِنُ نِيَّتِهِ وَسَعَةٌ
حُكْلُمَهُ.

wishes for, such as a good life, the security of his flock and an increase in wealth, is through the goodness of his intention and excellence of his character.

10339. He who has no intention has no action.

١٠٣٣٩. لَا عَمَلٌ لِمَنْ لَا نِيَّةَ لَهُ.

10340. He who has no knowledge has no intention.

١٠٣٤٠. لَا نِيَّةَ لِمَنْ لَا عِلْمٌ لَهُ.

10341. One whose resolve [and intention] is evil, his death is a cause of happiness.

١٠٣٤١. مَنْ سَاءَ عَقْدُهُ سَرَّ فَقْدُهُ.

باب الواو

RELIANCE ON ALLAH

الوثوق بالله

10342. Whoever relies upon Allah becomes free from need.

١٠٣٤٢. مَنْ وَثِقَ بِاللَّهِ غَيْرِهِ.

10343. Whoever relies upon Allah puts his trust in Him.

١٠٣٤٣. مَنْ وَنِقَ بِاللَّهِ تَوَكَّلَ.

10344. Whoever relies upon Allah has preserved his certitude.

١٠٣٤٤. مَنْ وَثِقَ بِاللَّهِ صَانَ يَقِينَهُ.

10345. Whoever is certain that what Allah has decreed for him will never escape him, his heart becomes relaxed.

١٠٣٤٥. مَنْ وَثِقَ بِأَنَّ مَا قَدَرَ اللَّهُ لَهُ لَنْ يَفُوتَهُ
اسْتَرَاحَ قَلْبُهُ.

10346. Many a person who relies on something [or someone] gets ashamed.

١٠٣٤٦. رَبُّ وَاثِقٍ حَجِلٌ.

ATTAINMENT

الوجودان

10347. Attainment [of one's goal] is solace.

١٠٣٤٧. الْوِجْدَانُ سُلْوانٌ.

PAIN

الموجع

10348. Whoever hides a pain that has afflicted him for three days and complains of it [only] to Allah, the Glorified, then Allah will be the one who restores his good health.

١٠٣٤٨. مَنْ كَتَمَ وَجْهًا أَصَابَهُ ثَلَاثَةُ أَيَّامٍ وَشَكَى إِلَى
اللَّهِ سُبْحَانَهُ كَانَ اللَّهُ سُبْحَانَهُ مُعَافِيًّا.

AFFECTION AND FRIENDSHIP

اللَّوَدُ وَالْتَوَدُّدُ

10349. Honour your friendship and keep your promise.

١٠٣٤٩ . أَكْرِمْ وُدَّكَ وَاحْفَظْ عَهْدَكَ.

10350. Affection is an auspicious blessing.

١٠٣٥٠ . الْتَّوْدُدُ (الْتَّوْدَةُ) يُمْنَنُ.

10351. When you love [something or someone] then do not be excessive [in your love].

١٠٣٥١ . إِذَا أَحْبَبْتَ فَلَا تُكْثِرْ.

10352. When friendship gets established then [mutual] co-operation and support becomes necessary.

١٠٣٥٢ . إِذَا ثَبَتَ الرُّوْدُ وَجَبَ التَّرَاءُدُ وَالْتَّعَاضُدُ.

10353. Through affection comes love.

١٠٣٥٣ . بِالْتَّوْدُدِ تَكُونُ الْمُحَبَّةُ.

10354. The best person in granting favours is the one who begins by [showing] friendship.

١٠٣٥٤ . أَفْضَلُ النَّاسِ مِنْهُ مَنْ بَدَأَ بِالْمُوْدَةِ.

10355. The quickest friendships to get cut off are the friendships of wicked people.

١٠٣٥٥ . أَسْرَعُ الْمُوْدَاتِ إِنْقِطَاعًا مَوْدَاتُ الْأَشْرَارِ.

10356. Verily friendship is expressed by the tongue whereas love is expressed by the gaze (or the eyes).

١٠٣٥٦ . إِنَّ الْمُوْدَةَ يُعَبِّرُ عَنْهَا اللِّسَانُ وَعَنِ الْمُحَبَّةِ
الْعَيْنَانِ (الْعَيَانُ).

10357. Friendship is kinship.

١٠٣٥٧ . الْمُوْدَةُ رَحْمٌ.

10358. Friendship is affinity.

١٠٣٥٨ . الْمُوْدَةُ نَسَبٌ.

10359. Friendship is the closest relationship.

١٠٣٥٩ . الْمُوْدَةُ أَقْرَبُ نَسَبٍ.

10360. Friendship is the closest kinship.

١٠٣٦٠ . الْمُوْدَةُ أَقْرَبُ رَحْمٍ.

10361. Friendship is an acquired affinity.

١٠٣٦١ . الْمُوْدَةُ نَسَبٌ مُسْتَنَادٌ.

10362. Being friendly with people is the cornerstone of intelligence.

١٠٣٦٢ . الْتَّوْدُدُ إِلَى النَّاسِ رَأْسُ الْعَقْلِ.

10363. Friendship for the sake of Allah is the best relationship.

١٠٣٦٣ . الْمُوْدَةُ فِي اللَّهِ أَقْرَبُ نَسَبٍ.

10364. Friendship for the sake of Allah is stronger than the bond of blood-relationship.

١٠٣٦٤. الْمَوْدَةُ فِي اللَّهِ أَكْدُ مِنْ وَشِيجِ الرَّحِيمِ.

10365. By [showing] affection love is strengthened.

١٠٣٦٥. بِالتَّوَدُّدِ تَتَكَبَّدُ الْمَحَبَّةُ.

10366. Three things bring about love: religion, humility and generosity.

١٠٣٦٦. ثَلَاثَةُ يُؤْجِبُنَّ الْمَحَبَّةَ: الدِّينُ وَالتَّواضُّعُ وَالسَّخَاءُ.

10367. Three things bring about love: good character, good companionship and humility.

١٠٣٦٧. ثَلَاثَ يُؤْجِبُنَّ الْمَحَبَّةَ: حُسْنُ الْخُلُقِ وَحُسْنُ الرِّفْقِ وَالتَّواضُّعُ.

10368. The best choice is making friends with the virtuous.

١٠٣٦٨. خَيْرُ الْإِحْتِيَارِ مُوَادَّةُ الْأَحْيَارِ.

10369. The cornerstone of intelligence is being friendly with the people.

١٠٣٦٩. رَأْسُ الْعُقْلِ التَّوَدُّدُ إِلَى النَّاسِ.

10370. Many a [seemingly] friendly person is only feigning [friendship].

١٠٣٧٠. رَبُّ مُتَوَدِّدٍ مُّنْصَبِّعٍ.

10371. Ask the hearts about [your] affections, for indeed they are witnesses that do not accept bribes.

١٠٣٧١. سُلُوا الْقُلُوبُ عَنِ الْمَوَادِ: فَإِنَّمَا شَوَاهِدُ لَا تَقْبَلُ الرُّشَا.

10372. Soundness of friendship is part of honouring one's promise.

١٠٣٧٢. صِحَّةُ الْوِدْمِنْ كَرَمُ الْعَهْدِ.

10373. In times of hardship and adversity, the value of [one's] friendship becomes apparent.

١٠٣٧٣. فِي الضَّيْقِ وَالشَّدَّةِ يَظْهُرُ حُسْنُ الْمَوَدَّةِ.

10374. Every friendship [and affection] that is based on [anything] other than seeking proximity to Allah is misguidance, and relying on it is impossible.

١٠٣٧٤. كُلُّ مَوَدَّةٍ مَبْنَيَّةٍ عَلَى عَيْرِ ذَاتِ اللَّهِ ضَلَالٌ وَالإِعْتِمَادُ عَلَيْهَا مُحَالٌ.

10375. Be an upholder of friendship even if you do not find any custodian [for it].

١٠٣٧٥. كُنْ لِلْوِدَّ حَافِظًا وَإِنْ لَمْ تَجِدْ مُحَافِظًا.

10376. One whose friendship is sincere, his

١٠٣٧٦. مَنْ حَلَصَتْ مَوَدَّتُهُ أَخْتَمَلَتْ دَائِرَتُهُ.

audacity is tolerated.

10377. Whoever befriends a silly person proclaims his own silliness.

10378. One who befriends you for a [specific] objective, turns his back [on you] once it is accomplished.

10379. Nothing brings about love like generosity, companionship and good character.

10380. One who does not give good advice is not sincere in his friendship.

10381. The friendship of the religious ones does not get severed quickly and is ever firm and lasting.

10382. The friendship of a fool is like a tree of fire, part of it consumes [its] other parts.

10383. The friendship of a fool vanishes the way a mirage vanishes and is dispersed the way mist gets dispersed.

10384. The friendship of ignorant people constantly changes [with changes in circumstances] and quickly transforms [into enmity].

10385. The friendship of lay people parts like the parting of clouds, and disappears like the mirage disappears.

10386. The friendship of worldly people is cut off when its [worldly] motives are severed.

10387. The friendship of the people who care

١٠٣٧٧. مَنْ وَادَ السَّخِيفَ أَعْرَبَ عَنْ سَخْفِهِ.

١٠٣٧٨. مَنْ وَادَكَ لِأَمْرٍ وَلَيْ عِنْدَ اِنْقِضَائِهِ.

١٠٣٧٩. مَا اسْتُجْلِيَتِ الْحَجَبَةُ يَمْثُلُ السَّخَاءَ وَالرِّفْقِ
وَحُسْنِ الْخُلُقِ.

١٠٣٨٠. مَا أَخْلَصَ الْمَوْدَةَ مَنْ لَمْ يَنْصَحُ.

١٠٣٨١. مَوْدَةُ ذَوِي الدِّينِ بَطِيْعَةُ الْإِنْقِطَاعِ دَائِمَةُ
الثَّبَاتِ وَالبَقَاءِ.

١٠٣٨٢. مَوْدَةُ الْأَحْمَقِ كَشَجَرَةِ النَّارِ يَأْكُلُ بَعْضُهَا
بَعْضًاً.

١٠٣٨٣. مَوْدَةُ الْحَمْفُى تَزُولُ كَمَا يَزُولُ السَّرَابُ
وَتَفْشِعُ كَمَا يُفْشِعُ الضَّبَابُ.

١٠٣٨٤. مَوْدَةُ الْجِهَالِ مُتَغَيِّرَةُ الْأَحْوَالِ وَشِيكَةُ
الِانْتِقَالِ.

١٠٣٨٥. مَوْدَةُ الْعَوَامِ تَنْقَطِعُ كَانْقِطَاعِ السَّحَابِ
وَتَنْفَشِعُ كَمَا يُنْفَشِعُ السَّرَابُ.

١٠٣٨٦. وُدُّ أَبْنَاءِ الدُّنْيَا يَنْقَطِعُ لِانْقِطَاعِ أَسْبَابِهِ.

١٠٣٨٧. وُدُّ أَبْنَاءِ الْآخِرَةِ يَدُومُ لِدَوْمِ سَبَبِهِ.

for the Hereafter lasts as long as its motive [of pleasing Allah] lasts.

10388. Have affection for those whom you befriend [only] for the sake of Allah and hate those whom you dislike [only] for the sake of Allah, the Glorified.

10389. Do not grant your friendship to one who has no loyalty.

10390. Do not be keen in befriending a person whose true nature you have not known.

10391. Do not befriend the disbeliever and do not accompany the ignorant.

10392. Do not rely on the friendship of the one who does not fulfil his promise.

10393. Never extend your friendship when you do not find a [suitable] place for it.

10394. No one shows compassion like the sincere friend.

10395. No one befriends the wicked except those who are like them.

10396. The friendship of one who has no faith is not something to be envious about.

10397. The loyal friend does not turn away from his friendship even if he is far away.

10398. Friendship that lacks equity does not last.

10399. It is befitting for the person who values the friendship of a fool to be humiliated.

١٠٣٨٨ . وَادُوا مِنْ ثُوَادُونَهُ فِي اللَّهِ وَأَبْغِضُوا مِنْ ثُبُغْضُونَهُ فِي اللَّهِ سُبْحَانَهُ.

١٠٣٨٩ . لَا تَمْكِحَنَ وَدَكَ مِنْ لَا وَفَاءَ لَهُ.

١٠٣٩٠ . لَا تَرْغَبَنَ فِي مَوْدَةٍ مِنْ لَمْ تَكُشِّفْهُ.

١٠٣٩١ . لَا تُوَادُوا الْكَافِرَ وَلَا تُصَاحِبُوا الْجَاهِلَ.

١٠٣٩٢ . لَا تَعْقِمِدُ عَلَى مَوْدَةٍ مِنْ لَا يُوفِي بِعَهْدِهِ.

١٠٣٩٣ . لَا تَبْذَلَنَ وَدَكَ إِذَا لَمْ تَجِدْ مَوْضِعًا.

١٠٣٩٤ . لَا شَفِيقٌ كَالْوَدُودِ النَّاصِحِ.

١٠٣٩٥ . لَا يُؤَاذُ الْأَشْرَارُ إِلَّا أَشْبَاهُهُمْ.

١٠٣٩٦ . لَا يُعْتَبِطُ بِمَوْدَةٍ مِنْ لَا دِينَ لَهُ.

١٠٣٩٧ . لَا يَنْتَقِلُ الْوَدُودُ الْوَقِيقُ عَنْ حِفَاظِهِ وَ إِنْ أَفْصَيَ.

١٠٣٩٨ . لَا تَأْمُمُ عَلَى عَدَمِ الْإِنْصَافِ الْمَوْدَةُ.

١٠٣٩٩ . يَنْبَغِي أَنْ يُهَانَ مُغْتَسِلُ مَوْدَةِ الْحَمْقِيِّ.

10400. The most beneficial of treasures is the love of the hearts.

10401. Friendship is one of two [close] relationships.

10402. Friendship for the sake of Allah is the more perfect of the two kinships.

10403. Friendship is the [mutual] empathy of the hearts and the harmony of the souls.

10404. The closest proximity is the affection of the hearts.

10405. The farthest remoteness is the aloofness of the hearts.

10406. Beware of loving the enemies of Allah or having sincere affection for other than the friends of Allah, for indeed whoever loves a group of people is resurrected with them.

10407. Seek the love of Allah, the Glorified, by desiring that which is with Him.

10408. Endear yourself to the people by being uninterested in their possessions and you will be successful in gaining their love.

10409. How can one in whose heart love for this world resides, claim to love Allah?!

10410. Friendship does not become pure [and sincere] with one who is not well-mannered.

٤٠٠ .١. أَنْفَعُ الْكُنُوزِ مَحَبَّةُ الْقُلُوبِ.

٤٠١ .١. الْمَوَدَّةُ إِحْدَى الْقَرَابَيْنِ.

٤٠٢ .١. الْمَوَدَّةُ فِي اللَّهِ أَكْمَلُ النَّسَبَيْنِ.

٤٠٣ .١. الْمَوَدَّةُ شَاعُوفُ الْقُلُوبِ فِي (وَ) اِبْتِلَافِ

الْأَزْوَاجِ.

٤٠٤ .١. أَقْرَبُ الْقُرْبِ مَوَدَّاتُ الْقُلُوبِ.

٤٠٥ .١. أَبْعَدُ الْبَعْدِ تَنَائِي الْقُلُوبِ.

٤٠٦ .١. إِيَّاكَ أَنْ تُحِبَّ أَعْدَاءَ اللَّهِ أَوْ تُصْنِفِي وَدَكَ لِغَيْرِ أَوْلَيَاءِ اللَّهِ فَإِنَّ مَنْ أَحَبَّ قَوْمًا حُشِرَ مَعَهُمْ.

٤٠٧ .١. تَحَبَّبَ إِلَى اللَّهِ سُبْحَانَهُ بِالرَّغْبَةِ فِيمَا لَدَيْهِ.

٤٠٨ .١. تَحَبَّبَ إِلَى النَّاسِ بِالرُّهْدِ فِيمَا أَيْدَاهُمْ تَفْرِ بِالْمُحَبَّةِ مِنْهُمْ.

٤٠٩ .١. كَيْفَ يَدْعُي حُبَّ اللَّهِ مَنْ سَكَنَ قَلْبَهُ حُبُّ الدُّنْيَا!؟

٤١٠ .١. لَا تَصْفُو الْخَلَّةُ مَعَ غَيْرِ أَدِيبٍ.

10411. Piety reforms the faith, protects the soul and adorns magnanimity.

٤١١. الْوَرَعُ يُصْلِحُ الدِّينَ وَيَصُونُ النَّفْسَ وَيَزِينُ
الْمُرْوَةَ.

10412. Restraining oneself from the forbidden [actions] is from the traits of the intelligent and is the quality of the honourable.

٤١٢. الِإِنْبِاضُ عَنِ الْمُحَارِمِ مِنْ شَيْءِ الْعَقَلَاءِ
وَسَجِيَّةِ الْأَكَارِمِ.

10413. Abandoning sins is better than seeking repentance [after sinning].

٤١٣. أَفْضَلُ مِنْ طَلَبِ التَّوْبَةِ تَرْكُ الذَّنْبِ.

10414. The most authoritative thing is piety.

٤١٤. أَمْلَكَ شَيْءٍ الْوَرَعُ.

10415. The most beneficial thing is piety.

٤١٥. أَنْفَعُ شَيْءٍ الْوَرَعُ.

10416. Piety is the best attire.

٤١٦. أَخْسَنُ الْلِّيَاسِ الْوَرَعُ.

10417. The pious person is one whose soul is pure and whose attributes are noble.

٤١٧. الْوَرَعُ مَنْ نَهَثْتَ نَفْسَهُ وَشَرَفَتْ خِلَالُهُ.

10418. Piety is stopping when faced with doubt.

٤١٨. الْوَرَعُ الْوُقُوفُ عِنْدَ الشُّبُهَةِ.

10419. Be cautious of [your duty towards] Him just as He has warned you of Himself and fear Him with a fear that would prevent you from [doing] that which causes His wrath.

٤١٩. احْذِرُوا مِنَ اللَّهِ كُنْهَةً مَا حَذَرْتُمْ مِنْ نَفْسِهِ
وَاحْشُوْهُمْ حَشْيَةً تَحْجُرُكُمْ عَمَّا يُسْخِطُهُ.

10420. Beware of falling into doubts and being inclined towards lustful desires, for indeed these two lead you towards falling into the forbidden and committing many sins.

٤٢٠. إِيَّاكَ وَالْوُقُوعَ فِي الشُّبُهَاتِ وَالْوُلُوعِ
بِالشَّهَوَاتِ فَإِنَّمَا يَقْتَادِنَكَ إِلَى الْوُقُوعِ فِي الْحَرَامِ
وَرَوْحُوبِ كَثِيرٍ مِنَ الْآثَامِ.

10421. The best [and most virtuous] thing is piety.

٤٢١. أَخْسَنُ شَيْءٍ الْوَرَعُ.

10422. The best piety is thinking positively [about others].

٤٢٢. أَفْضَلُ الْوَرَعِ حُسْنُ الظَّنِّ.

10423. Keeping away from evil deeds is better than earning [reward through] good deeds.

٤٢٣. أَفْضَلُ مِنِ الْأَكْتِسَابِ الْحَسَنَاتِ إِجْتِنَابُ

السَّيِّئاتِ.

10424. The root of piety is keeping away from sins and refraining from the forbidden.

٤٢٤ .١. أَصْلُ الْوَرَعِ يَجْنِبُ الْأَثَمَ وَالتَّنَزُّهَ عَنِ الْحَرَامِ.

10425. The best [form of] piety is keeping away from lustful desires.

٤٢٥ .١. أَفْضَلُ الْوَرَعِ يَجْنِبُ الشَّهْوَاتِ.

10426. He who divests himself of piety has corrupted his faith.

٤٢٦ .١. أَفْسَدَ دِينَهُ مَنْ تَعَرَّى عَنِ الْوَرَعِ.

10427. The most excellent attire is piety and the best provision is God-wariness.

٤٢٧ .١. أَخْسَنُ الْلِّيَاسِ الْوَرَعُ وَحَيْرُ الدُّخْرِ التَّهْوِيِّ.

10428. The most pious of people is one who is most free from wants.

٤٢٨ .١. أَوْرَعُ النَّاسِ أَنْزَهُهُمْ عَنِ الْمَطَالِبِ.

10429. Verily the most beautiful characteristics are piety and chastity.

٤٢٩ .١. إِنَّ أَزَيْنَ الْأَخْلَاقِ الْوَرَعُ وَالْعَفَافُ.

10430. Piety is eschewal [of the forbidden].

٤٣٠ .١. الْوَرَعُ اِجْتِنَابٌ.

10431. Piety is a shield.

٤٣١ .١. الْوَرَعُ جُنَاحٌ.

10432. Piety is the most excellent attire.

٤٣٢ .١. الْوَرَعُ أَفْضَلُ لِيَاسٍ.

10433. Piety is the best companion.

٤٣٣ .١. الْوَرَعُ حَيْرُ قَرَبِينِ.

10434. Piety is nothing but the purification of oneself from sins.

٤٣٤ .١. إِنَّمَا الْوَرَعُ التَّطَهُّرُ عَنِ الْمُعَاصِيِّ.

10435. Piety is nothing but scrutinizing one's earnings [to ensure lawfulness] and abstaining from worldly pursuits.

٤٣٥ .١. إِنَّمَا الْوَرَعُ التَّحْرِيِّ فِي الْمَكَاسِبِ وَالْكَفُّ عَنِ الْمَطَالِبِ.

10436. Lack of contentment is the bane of piety.

٤٣٦ .١. آفَةُ الْوَرَعِ قِلَّةُ الْقَنَاعَةِ.

10437. Through piety there is purification from lowly traits.

٤٣٧ .١. بِالْوَرَعِ يَكُونُ التَّنَزُّهُ مِنَ الدَّنَانِيَا.

10438. Through true piety, religion is protected.

٤٣٨ .١٠ . بِصِدْقِ الْوَرَعِ يُحَصَّنُ الدِّينُ.

10439. It is through piety that a believer is purified.

٤٣٩ .١٠ . بِالْوَرَعِ يَتَزَكَّى الْمُؤْمِنُ.

10440. The fruit of piety is the uprightness of one's soul and faith.

٤٤٠ .١٠ . ثَمَرَةُ الْوَرَعِ صَلَاحُ النَّفْسِ وَالدِّينِ.

10441. The fruit of being pious is purity [from sins].

٤٤١ .١٠ . ثَمَرَةُ التَّوْرُعِ الْتَّرَاهِثُ.

10442. The indication of a man's piety is his purity [from sins].

٤٤٢ .١٠ . دَلِيلُ وَرَعِ الرَّجُلِ تَرَاهِثُهُ.

10443. The proof of good piety is the soul's refraining from the disgrace of avarice.

٤٤٣ .١٠ . دَلَالَةُ حُسْنِ الْوَرَعِ عُزُوفُ النَّفْسِ عَنْ مَذَلَّةِ الطَّمَعِ.

10444. May Allah have mercy upon the person who refrains from the forbidden, bears the liabilities [of others] and vies in hastening towards the abundant prizes [of the Hereafter].

٤٤٤ .١٠ . رَحْمَ اللَّهُ أَمْرَأً تَوَرَعَ عَنِ الْمَحَارِمِ وَتَحْمَلَ الْمَغَارِمِ وَنَافَسَ فِي مُبَاذَرَةِ حَزِيلِ الْمَغَانِيمِ.

10445. The cornerstone of piety is lowering one's gaze.

٤٤٥ .١٠ . رَأْسُ الْوَرَعِ عَضُُ الْطَّرْفِ.

10446. The cause of integrity of faith is piety.

٤٤٦ .١٠ . سَبَبُ صَلَاحِ الدِّينِ الْوَرَعُ.

10447. The cause of righteousness of the soul is piety.

٤٤٧ .١٠ . سَبَبُ صَلَاحِ النَّفْسِ الْوَرَعُ.

10448. Two things cannot be matched in weight by any [other] action: virtuous piety and kindness towards the believers.

٤٤٨ .١٠ . شَيْئَانِ لَا يُوازِنُهُمَا عَمَلٌ: حُسْنُ الْوَرَعِ وَالْإِحْسَانُ إِلَى الْمُؤْمِنِينَ.

10449. Espouse piety, for it is indeed the best protection.

٤٤٩ .١٠ . عَلَيْكَ بِالْوَرَعِ فَإِنَّهُ خَيْرٌ صِيَانَةٍ.

10450. You must espouse piety, for indeed it

٤٥٠ .١٠ . عَلَيْكَ بِالْوَرَعِ فَإِنَّهُ عَوْنُ الدِّينِ وَشِيمَةٌ

is a helper of the faith and a trait of the sincere ones.

10451. Espouse piety and beware of the deception of avarice, for indeed it is a pasture without herbage.

10452. During the presence of lustful desires and pleasures, the piety of the God-wary becomes evident.

10453. Piety has been paired with God-wariness.

10454. How can one who is possessed by avarice possess piety?

10455. Let your piety be true, your striving for the right be intense and your intention be sincere in the trust [you take] and the vow [you make].

10456. One who is not reformed by piety is corrupted by avarice.

10457. One who is truly pious keeps away from the forbidden actions.

10458. Whoever shuns lustful desires has safeguarded his soul.

10459. One who lacks piety, his heart is dead.

10460. One whose piety increases, his sins decrease.

10461. One who adopts piety, his worship becomes good.

10462. Whoever divests himself of piety puts on the attire of disgrace.

المخلصين.

١٠٤٥١. عَلَيْكَ بِالوَرَعِ وَإِيمَانَكَ وَغُرُورَ الطَّمَعِ فِي أَنَّهُ
وَخِيمُ الْمَرْتَبِ.

١٠٤٥٢. عِنْدَ حُضُورِ الشَّهَوَاتِ وَاللَّذَّاتِ يَتَبَيَّنُ وَرَعُ
الْأَئْمَاءِ.

١٠٤٥٣. قُرْنَ الْوَرَعُ بِالتُّقْىِ.

١٠٤٥٤. كَيْفَ يَمْلِكُ الْوَرَعُ مَنْ يَمْلِكُ الطَّمَعَ.

١٠٤٥٥. لِيَصْدُقْ وَرَعُكَ وَيَسْتَدَّ تَحْرِيكَ وَتَخْلُصُ
نَيْنُكَ فِي الْأَمَانَةِ وَالْيَمِينِ.

١٠٤٥٦. مَنْ لَمْ يُصْلِحْهُ الْوَرَعُ أَفْسَدَهُ الطَّمَعُ.

١٠٤٥٧. مَنْ صَدَقَ وَرَعَهُ إِجْتَنَبَ الْمَحْرَمَاتِ.

١٠٤٥٨. مَنْ تَوَرَّعَ عَنِ الشَّهَوَاتِ صَانَ نَفْسَهُ.

١٠٤٥٩. مَنْ قَلَّ وَرَعَهُ ماتَ قَلْبُهُ.

١٠٤٦٠. مَنْ زَادَ وَرَعَهُ نَفَصَ إِنْهَمَ.

١٠٤٦١. مَنْ تَوَرَّعَ حَسِنَتْ عِبَادَتُهُ.

١٠٤٦٢. مَنْ تَعَرَّى عَنِ الْوَرَعِ إِذْرَعَ جَلْبَابَ الْعَارِ.

10463. One of the prerequisites of piety is refraining from sins.

10464. It is from the most excellent piety that you not do in private what you would be embarrassed to do in public.

10465. Eschewing forbidden actions is from the most excellent piety.

10466. Nothing reforms the faith like piety.

10467. The basis of piety is refraining from the forbidden [actions].

10468. With piety, actions bear fruit.

10469. Piety is indeed a good companion and avarice is certainly an evil associate.

10470. The piety of a man is to the extent of his religiosity.

10471. Be pious and you will become pure.

10472. The piety that saves is better than the avarice that ruins.

10473. The piety that dignifies is better than the avarice that humiliates.

10474. The piety of a person frees him from every vileness.

10475. The piety of a believer is manifested in his action.

10476. The piety of a hypocrite is not manifested but on his tongue.

10477. There is no piety like overcoming [one's] lust.

٤٦٣ .١٠ . مِنْ لَوَازِمِ الْوَرَعِ التَّنَزُّهُ عَنِ الْأَثَامِ.

٤٦٤ .١٠ . مِنْ أَفْضَلِ الْوَرَعِ أَنْ لَا تُبْدِي فِي حَلْوَتِكَ مَا تَسْتَحْيِي مِنْ إِظْهَارِهِ فِي عَلَانِيَّتِكَ.

٤٦٥ .١٠ . مِنْ أَفْضَلِ الْوَرَعِ إِجْتِنَابُ الْمُحْرَمَاتِ.

٤٦٦ .١٠ . مَا أَصْلَحَ الدِّينَ كَالْوَرَعِ.

٤٦٧ .١٠ . مِلَأُ الْوَرَعَ الْكَفُّ عَنِ الْمُحَارَمِ.

٤٦٨ .١٠ . مَعَ الْوَرَعِ يُتَمِّرُ الْعَمَلُ.

٤٦٩ .١٠ . نِعَمَ الرَّفِيقُ الْوَرَعُ وَبَشِّرَ الْقَرِيرُ الطَّمَعُ.

٤٧٠ .١٠ . وَرَعُ الرَّجُلِ عَلَى قَدْرِ دِينِهِ.

٤٧١ .١٠ . كُنْ وَرَعاً ثَكُنْ زَجِيًّا.

٤٧٢ .١٠ . وَرَعٌ يُنْجِي حَيْرٌ مِنْ طَمَعٍ يُرْدِي.

٤٧٣ .١٠ . وَرَعٌ يُغْرِي حَيْرٌ مِنْ طَمَعٍ يُذِلُّ.

٤٧٤ .١٠ . وَرَعٌ الْمُرْءُ يُنَزِّهُهُ عَنْ كُلِّ دَنَيَّةٍ.

٤٧٥ .١٠ . وَرَعٌ الْمُؤْمِنِ يَظْهُرُ فِي عَمَلِهِ.

٤٧٦ .١٠ . وَرَعٌ الْمُنَافِقِ لَا يَظْهُرُ إِلَّا عَلَى لِسَانِهِ.

٤٧٧ .١٠ . لَا وَرَعٌ كَعَلَبَةِ الشَّهْوَةِ.

10478. There is no purity like piety.

.٤٧٨ .١٠ لا نَرَاهُ كَالْوَرَعِ.

10479. There is no piety like eschewing sins.

.٤٧٩ .١٠ لا وَرَعَ كَتَجْنُبِ الْآثَامِ.

10480. Nothing reforms faith like piety.

.٤٨٠ .١٠ لا يُصْلِحُ الدِّينَ كَالْوَرَعِ.

10481. Piety and avarice do not go together.

.٤٨١ .١٠ لا يَجْتَمِعُ الْوَرَعُ وَالظَّمْعُ.

10482. There is no stronghold more protective than piety.

.٤٨٢ .١٠ لا مَعْقِلٌ أَخْرَىٰ مِنَ الْوَرَعِ.

10483. There is no safeguard for the one who has no piety.

.٤٨٣ .١٠ لا صِيَانَةٌ لِمَنْ لَا وَرَعَ لَهُ.

10484. There is no piety more beneficial than eschewing the forbidden.

.٤٨٤ .١٠ لا وَرَعَ أَنْفَعُ مِنْ بَحْنُبِ الْمُحَارِمِ.

10485. There is no piety more beneficial than abandoning the forbidden and eschewing sins.

.٤٨٥ .١٠ لا وَرَعَ أَنْفَعُ مِنْ تَرْكِ الْمُحَارِمِ وَبَحْنُبِ الْمَأْثِمِ.

10486. There is no action better than [practicing] piety.

.٤٨٦ .١٠ لا عَمَلٌ أَفْضَلٌ مِنَ الْوَرَعِ.

10487. It pleases me for a person to be righteously pious, free from avarice, abundant in kindness and lacking in [making others feel a sense of] obligation.

.٤٨٧ .١٠ يُعْجِبُنِي أَنْ يَكُونَ الرَّجُلُ حَسَنَ الْوَرَعَ مُتَنَاهِّاً عَنِ الطَّمْعِ كَثِيرًا إِلَّا حَسَنَ قَلِيلًا الْإِمْتِنَانِ.

10488. One of the prerequisites of piety is refraining from sins.

.٤٨٨ .١٠ مِنْ لَوَازِمِ الْوَرَعِ الْتَّنَاهُّدُ عَنِ الْآثَامِ.

10489. Piety is the distinguishing mark of the God-wary.

.٤٨٩ .١٠ الْوَرَعُ شَعَارُ الْأَتْقِيَاءِ.

10490. Piety is a shield against evil deeds.

.٤٩٠ .١٠ الْوَرَعُ جُنَاحٌ مِنَ السَّيِّئَاتِ.

10491. Piety is the lamp of success.

.٤٩١ .١٠ الْوَرَعُ مِصْبَاحٌ لِجَاحٍ.

10492. Piety is an exalter.

.٤٩٢ .١٠ الْوَرَعُ مُحِيلٌ.

10493. Piety is the fruit of chastity.

٤٩٣. الْوَرَعُ تَمَرُّدُ الْعَفَافِ.

10494. Piety is a trait of the learned scholar.

٤٩٤. الْوَرَعُ شِيمَةُ الْقَوِيَّةِ.

10495. Piety is the basis of God-wariness.

٤٩٥. الْوَرَعُ أَسَاسُ التَّقْوَىِ.

10496. Piety restrains one from committing acts that are forbidden.

٤٩٦. الْوَرَعُ يَحْجُرُ عَنِ ارْتِكَابِ الْمُحَارِمِ.

10497. Piety is better than the disgrace of avarice.

٤٩٧. الْوَرَعُ خَيْرٌ مِّنْ ذُلِّ الطَّمَعِ.

10498. Verily if you adopt piety, you will become free from the filth of evil deeds.

٤٩٨. إِنَّكَ إِنْ تَوَرَّعْتَ تَنْزَهُتَ عَنْ دَنَسِ السَّيِّئَاتِ.

10499. Verily supporting [one's] companions financially is a sign of noble descent.

٤٩٩. إِنَّ مُؤَسَّةَ الرِّفَاقِ مِنْ كَرَمِ الْأَعْرَاقِ.

10500. Giving financial support [to a believer] is the best of actions.

٥٠٠. الْمُوَاسَةُ أَفْضَلُ الْأَعْمَالِ.

10501. Nothing preserves brotherhood like financial support [in times of need].

٥٠١. مَا حَفِظَتِ الْأُخْوَةُ بِمِثْلِ الْمُوَاسَةِ.

10502. Whoever believes [the words of] a tattletale spoils his friendship.

٥٠٢. مَنْ صَدَقَ الْوَاشِيَ أَفْسَدَ الصَّدِيقَ.

10503. You will never get connected to the Creator until you sever your ties with the creation.

10504. Connecting to Allah is in severing ties with the people.

ESTABLISHING TIES AND RELATIONS

الواصل والتواصل

10505. Establish ties [with each other] and come to agreements, and beware of severing ties and forsaking one another.

10506. Establish ties with the one who cuts you off, give the one who asks you, and initiate in giving to the one who does not ask from you.

10507. The one who establishes ties with you while he has nothing is better than the one who shuns you while he has plenty.

10508. Whoever establishes ties with you through the sanctity of Islam has associated [with you] through the firmest means.

10509. Being connected [and keeping ties] with the people of excellence leads to loftiness.

10510. Establish ties with the one whom you keep relations with for the sake of Allah, and sever ties with the one whom you disassociate with for the sake of Allah, the Glorified.

10511. The ties established [with you] by a pauper is better than the shunning of the affluent.

١٠٥٣. لَئِنْ تَتَّصِلَ بِالْخَالِقِ حَتَّى تُنْقَطِعَ عَنِ الْخَلْقِ.

٤٠٥٠. الْوُصْلَةُ بِاللَّهِ فِي الْإِنْقِطَاعِ عَنِ النَّاسِ.

٤٠٥٥. عَائِنِكُمْ بِالتَّوَاصِلِ وَالْمُوافَقَةِ وَإِيَّا كُمْ وَالْمِقَاطَعَةِ وَالْمَهَاجرَةِ.

٤٠٥٦. كُنْ لِمَنْ قَطَعَكَ وَاصِلًا وَلِمَنْ سَأَلَكَ مُعْطِيًا وَلِمَنْ سَكَتَ عَنْ مَسَأَلَتِكَ مُبْتَدِئًا.

٤٠٥٧. مَنْ وَصَلَكَ وَهُوَ مُعْدِمٌ حَيْثُ لَكَ مَنْ جَفَاكَ وَهُوَ مُكْثِرٌ.

٤٠٥٨. مَنْ مَتَ إِلَيْكَ بِحُرْمَةِ الْأَسْلَامِ فَقَدْ مَتَ بِأَوْثَقِ الْأَسْبَابِ.

٤٠٥٩. مُوَاصِلَةُ الْأَفَاضِلِ ثُوِجْبُ السُّمُوِّ.

٤٠٥١٠. وَاصِلُوا مَنْ ثُوَاصِلُونَهُ فِي اللَّهِ وَاهْجُرُوا مَنْ هَجُرُونَهُ فِي اللَّهِ سُبْحَانَهُ.

٤٠٥١١. وَصُولُ مُعْدِمٌ حَيْثُ مِنْ جَافٍ مُكْثِرٍ.

10512. The one who consociates with the people is he who establishes ties with the one who cuts him off.

١٠٥١٢. وَصُولُ النَّاسِ مِنْ وَصَلَ مِنْ قَطْعَهُ.

10513. Never let your brother be stronger in severing ties with you than you are in establishing ties with him.

١٠٥١٣. لَا يَكُونَ أَحْوَكَ عَلَى قَطْعِكَ أَقْوَى مِنْكَ
عَلَى صِلَتِهِ.

HUMILITY

10514. Humility is the more superior of the two honours.

٤٠٥١٤. التَّواضُعُ أَفْضَلُ الشَّرَفَيْنِ.

10515. Humility in spite of [having a] high rank is like forgiveness in spite of [possessing the] power [to punish].

٤٠٥١٥. التَّواضُعُ مَعَ الرِّفْعَةِ كَالعَفْوِ مَعَ الْفُدْرَةِ.

10516. Humility is the cornerstone of intelligence and pride is the cornerstone of ignorance.

٤٠٥١٦. التَّواضُعُ رَأْسُ الْعَقْلِ وَالتَّكَبُّرُ رَأْسُ الْجَهْلِ.

10517. Be humble and you will be elevated.

٤٠٥١٧. إِتَّضَعْ تَرَفَّعْ.

10518. The greatest of people in loftiness is one who humbles himself.

٤٠٥١٨. أَعْظَمُ النَّاسِ رِفْعَةً مِنْ وَضَعَ نَفْسَهُ.

10519. The most honourable of attributes is humility, forbearance and affability.

٤٠٥١٩. أَشْرَفُ الْخَلَائِقِ التَّواضُعُ وَالْحَلْمُ وَلِئَنِ
الجَانِبِ.

10520. Humility elevates, pride abases.

٤٠٥٢٠. التَّواضُعُ يَرْفَعُ التَّكَبُّرَ يَضْعُ.

10521. Humility is the fruit of knowledge.

٤٠٥٢١. التَّواضُعُ ثَمَرَةُ الْعِلْمِ.

10522. Humility elevates the abased.

٤٠٥٢٢. التَّواضُعُ يَرْفَعُ الْوَضِيعَ.

10523. Humility is the symbol of nobility.

٤٠٥٢٣. التَّواضُعُ عُنْوَانُ النُّبُلِ.

١٠٥٢٤. التَّوَاضُّعُ يُنْشِرُ الْفَضْيَلَةَ.
١٠٥٢٥. التَّوَاضُّعُ زَكَاةُ الشَّرْفِ.
١٠٥٢٦. التَّوَاضُّعُ أَشْرَفُ السُّوْدَادِ.
١٠٥٢٧. التَّوَاضُّعُ سُلْطَنُ الشَّرْفِ.
١٠٥٢٨. التَّوَاضُّعُ مِنْ مَصَائِدِ الشَّرْفِ.
١٠٥٢٩. إِنَّكَ إِنْ تَوَاضَعْتَ رَفَعَكَ اللَّهُ.
١٠٥٣٠. بِالتَّوَاضُّعِ تَكُونُ الرِّفْعَةُ.
١٠٥٣١. بِالتَّوَاضُّعِ تُزَانُ الرِّفْعَةُ.
١٠٥٣٢. بِكَثْرَةِ التَّوَاضُّعِ يَسْكَمِلُ الشَّرْفُ.
١٠٥٣٣. تَوَاضَعْ لِلَّهِ يَرْفَعُهُ.
١٠٥٣٤. تَوَاضَعْ الْمَرْءُ يَرْفَعُهُ.
١٠٥٣٥. تَكَامُ الشَّرْفُ التَّوَاضُّعُ.
١٠٥٣٦. تَوَاضُعُ الشَّرِيفِ يَدْعُو إِلَى كَرَامَتِهِ.
١٠٥٣٧. ثَمَرَةُ التَّوَاضُّعِ الْمَحِبَّةُ.
١٠٥٣٨. حَاصِلُ التَّوَاضُّعِ الشَّرْفُ.
١٠٥٣٩. كَفَى بِالتَّوَاضُّعِ شَرْفًا.

10540. Humility suffices as loftiness.

١٠٥٤٠ . كَفِيَ بِالتَّواضُعِ رِفْعَةً.

10541. As you become humble, you become great.

١٠٥٤١ . كَمَا تَتَوَاضَعُ تَعْظَمُ.

10542. One who has humility is elevated.

١٠٥٤٢ . مَنْ تَوَاضَعَ رُفْعَةً.

10543. One who is humble is never bereft of honour.

١٠٥٤٣ . مَنْ كَانَ مُتَوَاضِعًا لَمْ يَعْدِمِ الشَّرَفَ.

10544. Whoever has humility, Allah honours and elevates him.

١٠٥٤٤ . مَنْ تَوَاضَعَ عَظَمَةُ اللَّهِ وَرَفَعَةً.

10545. None is humble except the lofty.

١٠٥٤٥ . مَا تَوَاضَعَ إِلَّا رَفِيعٌ.

10546. Nothing earns honour like humility.

١٠٥٤٦ . مَا أَكُسُبِ السَّرَّافُ بِعِثْلِ التَّواضُعِ.

10547. Nobody shows humility but that Allah, the Exalted, increases his loftiness.

١٠٥٤٧ . مَا تَوَاضَعَ أَحَدٌ إِلَّا زَادَهُ اللَّهُ تَعَالَى جَلَالَهُ.

10548. How good is the humility shown by the wealthy towards the poor in order to attain that which is with Allah, the Glorified, and how good is the pride of the poor in front of the wealthy out of [their] trust in Allah, the Glorified!

١٠٥٤٨ . مَا أَخْسَنَ تَوَاضُعَ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَبًا لِمَا عِنْدَ اللَّهِ سُبْحَانَهُ وَمَا أَخْسَنَ تَبَاهَ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ إِنْكَالًا عَلَى اللَّهِ سُبْحَانَهُ.

10549. There is no honour like humility.

١٠٥٤٩ . لَا شَرَفَ كَالْتَواضُعِ.

10550. By being humble, matters are put in order.

١٠٥٥٠ . يَحْفَصُ الْجُنُاحَ تُنَظِّمُ الْأُمُورُ.

10551. It is from the restriction of means to remain in one's homeland [and not travel].

١٠٥٥١ . مِنْ ضِيقِ الْعَطَنِ لُزُومُ الْوَطَنِ.

10552. Separation from one's homeland is one

١٠٥٥٢ . الْإِغْرِابُ أَحَدُ الشَّتَّائِينِ.

of the two separations.

ADMONITION

10553. Take light from the flame of the preacher who practices what he preaches, accept advice from the adviser who is vigilant, and act upon what he teaches you.

10554. Indeed the most hearing ear is one that listens to admonition and heeds it.

10555. The most beneficial of admonitions is that which deters [someone from sin].

10556. The most effective admonition is taking a lesson from the place where the dead lay.

10557. The most effective admonition is looking at the places where the dead lay, and taking a lesson from the outcome of one's forefathers and foremothers.

10558. The most effective adviser for you is this world, if only you took a lesson from what it shows you of the changing circumstances and what it informs you of disunion and separation.

10559. Verily there is a lesson and an admonition in everything for the people of wisdom and understanding.

10560. Verily the most sincere of people is one who admonishes himself and is most submissive to his Lord.

الوعظ والموعظة

١٠٥٥٣. إِسْتَصْبِحُوا مِنْ شُعْلَةٍ واعِظٍ مُتَّعِظٍ وَأَقْبَلُوا نَصِيحةً ناصِحٍ مُتَّيقِظٍ وَفَعُوا عِنْدَ مَا أَفَادُكُمْ مِنَ التَّعْلِيمِ.

١٠٥٥٤. أَلَا إِنَّ أَسْمَعَ الْأَسْمَاعِ مِنْ وَعْيِ التَّذَكِيرِ وَقِيلَهُ.

١٠٥٥٥. أَنْفَعُ الْمَوَاعِظِ مَا رَدَعَ.

١٠٥٥٦. أَبْلَغُ الْعِظَاتِ الْإِعْتِباُرِ بِمَصَارِعِ الْأَمْوَاتِ.

١٠٥٥٧. أَبْلَغُ الْعِظَاتِ النَّظَرَ إِلَى مَصَارِعِ الْأَمْوَاتِ وَالْإِعْتِباُرِ بِمَصَارِعِ الْآبَاءِ وَالْأَمَهَاتِ.

١٠٥٥٨. أَبْلَغُ ناصِحٍ لَكَ الدُّنْيَا لَوْ اتَّصَحْتَ بِمَا تُرِيكَ مِنْ تَغَيُّرِ الْحَالَاتِ وَتُؤْذِنُكَ بِهِ مِنَ الْبَيْنِ وَالشَّتَّاتِ.

١٠٥٥٩. إِنَّ فِي كُلِّ شَيْءٍ مَوْعِظَةً وَعِبْرَةً لِذَوِي اللُّبِّ وَالْإِعْتِباُرِ.

١٠٥٦٠. إِنَّ أَنْصَحَ النَّاسِ أَنْصَحُهُمْ لِنَفْسِهِ وَأَطْوَعُهُمْ لِرَبِّهِ.

10561. Verily the admonition that is neither discarded by the ears nor matched in benefit is that which is not expressed by the speaking tongue, rather it is exhibited by the tongue of action.

10562. Accepting admonition means taking a lesson [and putting into action].

10563. Admonitions are the means of enlivening the hearts.

10564. Sincere advice bears the fruit of affection.

10565. Admonition is a curative advice.

10566. Admonitions are a sanctuary for one who heeds them.

10567. Admonitions are a remedy for the one who acts upon them.

10568. The beneficial admonition is that which deters [from sin].

10569. Admonitions are the sheen of the souls and the polish of the hearts.

10570. Through admonitions heedless-ness is dispelled.

10571. Between you and the admonition there is a veil of heedlessness and negligence.

10572. The fruit of admonition is awareness.

10573. The best of admonitions is that which deters [from sin].

١٠٥٦١. إِنَّ الْوَعْظَ الَّذِي لَا يُجْهَهُ سَمْعٌ وَلَا يَعْدِلُهُ نَفْعٌ
مَا سَكَتَ عَنْهُ لِسَانُ الْقَوْلِ وَنَطَقَ بِهِ لِسَانُ الْفَغْلِ.

١٠٥٦٢. الْإِعْظَاضُ إِعْتِبَارٌ.

١٠٥٦٣. الْمَوَاعِظُ حَيَاةُ الْقُلُوبِ.

١٠٥٦٤. الْنَّصِيحَةُ شُثْمُ الرُّؤْدَ.

١٠٥٦٥. الْمَوْعِظَةُ نَصِيقَةُ شَافِيَّةٍ.

١٠٥٦٦. الْمَوَاعِظُ كَهْفٌ لِمَنْ وَعَاهَا (دَعَاهَا).

١٠٥٦٧. الْمَوَاعِظُ شِفَاءٌ لِمَنْ عَمِلَ بِهَا.

١٠٥٦٨. الْوَعْظُ التَّافِعُ مَا رَدَعَ.

١٠٥٦٩. الْمَوَاعِظُ صِقَالُ النُّفُوسِ وَجَلَاءُ الْقُلُوبِ.

١٠٥٧٠. بِالْمَوَاعِظِ تَنْجَلِي الْعَقْلَةُ.

١٠٥٧١. بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْعَقْلَةِ
وَالغَرَّةِ.

١٠٥٧٢. ثَمَرَةُ الْوَعْظِ الْإِنْتِبَاهُ.

١٠٥٧٣. خَيْرُ الْمَوَاعِظِ مَا رَدَعَ.

10574. May Allah have mercy on the person who accepts admonition, is deterred [from sin] and benefits from the lessons [he has] learnt.

١٠٥٧٤. رَحْمَ اللَّهُ أَمْرَأً إِنْعَظَ وَارْدَجَرَ وَانْتَمَعَ بِالْغَيْرِ.

10575. Many a commander [towards good] does not follow [his own] commands.

١٠٥٧٥. رَبَّ آمِرٍ غَيْرُ مُؤْتَمِرٍ.

10576. Many a preventer [of evil] does not prevent himself [from it].

١٠٥٧٦. رَبَّ زَايِرٍ غَيْرُ مُزَدِّجٍ.

10577. Many an admonisher does not [follow his admonishment and] deter himself [from sin].

١٠٥٧٧. رَبَّ وَاعِظٍ غَيْرُ مُرْتَدِعٍ.

10578. Hearing with the ear does not benefit when the heart is heedless.

١٠٥٧٨. سَمْعُ الْأَذْنِ لَا يَنْفَعُ مَعَ عَقْلَةِ الْقَلْبِ.

10579. In admonitions there is polishing of the hearts.

١٠٥٧٩. فِي الْمَوَاعِظِ جَلَاءُ الصُّدُورِ.

10580. Comprehension [and acceptance] of admonitions invites one to caution, so take admonition from the examples [of the past], and take lesson from the [sudden] changes in circumstances, and take benefit from the Warners.

١٠٥٨٠. فِطْنَةُ الْمَوَاعِظِ تَدْعُ إِلَى الْخَدَرِ فَاتَّعِظُوا
بِالْغَيْرِ وَاعْتَرِبُوا بِالْغَيْرِ وَانْتَفَعُوا بِالنُّذُرِ.

10581. For the people who possess intellect, what they experience is sufficient as an admonition.

١٠٥٨١. كَفَى عِظَةً لِذَوِي الْأَلْبَابِ مَا جَرَبُوا.

10582. One who finds tranquillity in thinking positively about the [passing] days has not understood the admonitions of time.

١٠٥٨٢. لَمْ يَعْقِلْ مَوَاعِظَ الزَّمَانِ مَنْ سَكَنَ إِلَى
حُسْنِ الظَّنِّ بِالْأَيَامِ.

10583. Do not shun the one who admonishes you [to good].

١٠٥٨٣. مَنْ وَعَظَكَ فَلَا تُوْحِشُهُ.

10584. Whoever admonishes you [to act righteously] has done you a favour.

١٠٥٨٤. مَنْ وَعَظَكَ أَحْسَنَ إِلَيْكَ.

10585. Whoever does not take lesson from [what happens to] the people, Allah makes an example out of him for the people.

10586. Whoever understands the admonitions of time will not be at ease with positive thoughts about his days.

10587. Admonition is an excellent gift.

10588. He ('a) said about the one whom he was rebuking: He is bold in his words but falls short in his actions. He rebukes others but flatters himself. He has been given respite by Allah along with the heedless ones. He leaves in the morning in the company of sinners without a [straight] path to follow or a leader to [act as a] guide, without any clear knowledge or strong faith. He fears death but does not fear loss [of opportunity to do good deeds for his Hereafter].

10589. Never be one of those who do not benefit from admonition unless you give him a painful punishment, for indeed the intelligent one takes admonishment from discipline whereas beasts are not deterred except by beating.

10590. O people, how much admonition will you be given yet you decline it? How much have the preachers preached to you, the warners warned you, the preventers prevented you and the scholars conveyed [the message] you! The Prophets and Messengers have guided you to the path of salvation, presented their proof and shown you the

١٠٥٨٥ . مَنْ لَمْ يَتَعَظْ بِالنَّاسِ وَعَظَ اللَّهُ النَّاسَ بِهِ.

١٠٥٨٦ . مَنْ فَهِمَ مَوَاعِظَ الرَّزْمَانِ لَمْ يَسْكُنْ إِلَى حُسْنِ الْطَّيْنِ بِالْأَيَامِ.

١٠٥٨٧ . نِعَمُ الْهَدِيَّةُ الْمَوْعِذَةُ.

١٠٥٨٨ . وَقَالَ فِي ذِكْرِ مَنْ دَمَّهُ: هُوَ بِالْقَوْلِ مُدِلٌّ وَمِنَ الْعَمَلِ مُقْلِلٌ وَعَلَى النَّاسِ طَاعُونْ وَلِنَفْسِهِ مُدَاهِنٌ هُوَ فِي مُهَاجَةٍ مِنَ اللَّهِ يَهْوِي مَعَ الْغَافِلِينَ وَيَعْدُو مَعَ الْمُذَبِّنِينَ بِلَا سَبِيلٍ قَاصِدٌ وَلَا إِمَامٌ قَائِدٌ وَلَا عِلْمٌ مُبِينٌ وَلَا دِينٌ مَتِينٌ هُوَ يَخْشَى الْمَوْتَ وَلَا يَخَافُ الْمَوْتَ.

١٠٥٨٩ . لَا تَكُونَنَّ مِنْ لَا تَنْتَهَى الْمَوْعِذَةُ إِلَّا إِذَا بَالَّغَتِ فِي إِيمَانِهِ فَإِنَّ الْعَاقِلَ يَتَعَظِّ بِالْأَدِبِ وَالْبَهَائِمَ لَا تَرْتَدُغُ إِلَّا بِالصَّرَبِ.

١٠٥٩٠ . يَا أَيُّهَا النَّاسُ إِلَى كُمْ ثُوعَطُونَ وَلَا تَتَعَظُونَ؟ فَكُمْ قَدْ وَعَظَكُمُ الْوَاعِظُونَ وَحَذَرَكُمُ الْمُحَذِّرُونَ وَرَجَرَكُمُ الزَّاجِرُونَ وَبَلَغَكُمُ الْعَالِمُونَ وَعَلَى سَبِيلِ النَّجَاهِ ذَكَرُكُمُ الْأَئِمَّةُ وَالْمُرْسَلُونَ وَأَقَامُوا عَلَيْكُمُ الْحُجَّةَ وَأَوْضَحُوا لَكُمُ الْمُحَجَّةَ فَبَادُرُوا الْعَمَلَ وَأَعْتَنُوا الْمَهَلَ فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ وَلَا حِسَابٌ وَلَا

clear way. So hasten towards good deeds and take advantage of the time [you have in this world], for indeed today there is action without accounting and tomorrow there will be accounting without action, and the wrongdoers will soon know to what final place they will return.

10591. He loves to be obeyed while he disobeys and to be given his full share while he does not give others their dues. He loves to be described as generous while he does not give [anything to the needy] and to seek from others what is due to him while not letting others ask for their rights from him.

10592. He speaks of the world with the words of the abstemious yet acts in it with the actions of the desirous.

10593. He manifests the traits of the virtuous yet secretly performs the actions of the wicked. He hates death because of his numerous sins yet does not abandon them in his lifetime. He expedites sins but delays repentance. He loves the righteous ones but does not follow their actions. He hates the sinful yet he is one of them. He says: 'Why should I act and become weary, instead I will sit and aspire.' He always hastens towards what perishes and leaves aside that which remains. He is incapable of being thankful for what he is given yet always seeks more in what remains. He guides others to the right but deceives himself. He forbids the people from that which he does not forbid himself from and enjoins them to perform that which

عَمَلٌ وَسَيْعَلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلِبٍ يُنْقَلِبُونَ.

١٠٥٩١. يُحِبُّ أَنْ يُطَاعَ وَيَعْصِي وَيَسْتَوِي وَلَا يُؤْنِي
يُحِبُّ أَنْ يُوصَفَ بِالسَّخَاءِ وَلَا يُعْطَى وَيَقْتَضِي وَلَا
يُقْتَضِي.

١٠٥٩٢. يَقُولُ فِي الدُّنْيَا يَقُولُ الرَّاهِدِينَ وَيَعْمَلُ فِيهَا
يَعْمَلُ الرَّاغِبِينَ.

١٠٥٩٣. يُظْهِرُ شِيمَةَ الْمُحْسِنِينَ وَيُبَطِّلُ عَمَلَ
الْمُسِيْئِينَ. يَكْرُهُ الْمَوْتَ لِكَثْرَةِ ذُنُوبِهِ وَلَا يَرْجُحُهَا فِي
حَيَاةِهِ. يُسْلِفُ الذَّنْبَ وَيُسَوِّفُ بِالْتَّوْتَةِ. يُحِبُّ
الصَّالِحِينَ وَلَا يَعْمَلُ أَعْمَالَهُمْ وَيُبْغِضُ الْمُسِيْئِينَ وَهُوَ
مِنْهُمْ. يَقُولُ لَمْ أَعْمَلْ فَأَتَعْنَى بِأَنْ أَجْلِسُ فَائِتَنِي. يُبَادِرُ
دَائِيًّا مَا يَقْنُى وَيَدْعُ مَا يَبْقَى. يَعْجِزُ عَنْ شُكْرِ مَا أُوتِيَ
وَيَبْتَغِي الرِّيَادَةَ فِيمَا يَقْيَ. يُرْشِدُ عَيْرَةً وَيُعْوِي نَفْسَهُ
وَيَنْهَا النَّاسَ إِمَّا لَا يَنْتَهِي وَيَأْمُرُهُمْ إِمَّا لَا يَأْتِي.
يَتَكَلَّفُ مِنَ النَّاسِ مَا لَمْ يُؤْمِرْ وَيُضَيِّعُ مِنْ تَفْسِيهِ مَا
هُوَ أَكْثَرُهُ يَأْمُرُ النَّاسَ وَلَا يَأْمُرُ وَيُحَدِّرُهُمْ وَلَا يَحَدِّرُ
يَرْجُو ثَوَابَ مَا لَمْ يَعْمَلْ وَيَأْمُنْ عِقَابَ جُرْمٍ مُتَيَّقِّنٍ
يَسْتَمِيلُ وُجُوهَ النَّاسِ بِتَدَيُّنِهِ وَيُبَطِّلُ ضِدَّ مَا يُعْلِيُ

يَعْرِفُ لِنَفْسِهِ عَلَى عَيْرِهِ وَلَا يَعْرِفُ عَلَيْهَا لِغَيْرِهِ. يَخَافُ عَلَى عَيْرِهِ بِأَكْثَرٍ مِّنْ ذَنْبِهِ وَيَرْجُو لِنَفْسِهِ أَكْثَرٍ مِّنْ عَمَلِهِ. يَرْجُوا اللَّهَ فِي الْكَبِيرِ وَيَرْجُو الْعِبَادَ فِي الصَّغِيرِ فَيُعْطِي الْعَبْدَ مَا لَا يُعْطِي الرَّبُّ. يَخَافُ الْعَبْدُ فِي الرَّبِّ وَلَا يَخَافُ فِي الْعَبِيدِ الرَّبِّ.

he does not perform. He takes upon himself more responsibility from people than what is required yet he neglects from his own soul what is more important [and necessary]. He commands the people but does not follow the commandments [himself] and he warns them but does not heed the warnings. He hopes for the reward of an act which he has not performed and feels secure from the punishment of an act which is undoubtedly a sin. He attracts the attention of people through his religiousness yet he conceals within himself the opposite of what he displays. He knows the right that he has on others but does not recognize the right that others have on him. He fears for others more than [he fears about] his sins and hopes for himself more than [he deserves by] his actions. For big things he puts his hope in Allah but for small things he puts his hope in the people, so he gives the servant that which he does not give the Lord. He fears the servants with regards to [the commandments of] his Lord yet does not fear his Lord with regards to the servants.

10594. The one who accepts admonition has indeed awoken.

١٠٥٩٤. قَدْ تَيقَظَ مَنْ اتَّعَظَ.

10595. God-given success is the more honourable of the two shares.

١٠٥٩٥. الْتَّوْفِيقُ أَشْرَفُ الْحَظَّيْنِ.

10596. God-given success and God's

١٠٥٩٦. الْتَّوْفِيقُ وَالْخِدْلَانُ يَتَجَادَبَانِ النَّفْسَ فَأَيُّهُما

abandonment each pulls the soul towards itself, so whichever [of the two] prevails, it enters its fold.

10597. Verily when Allah, the Glorified, wishes good for a servant, He grants him success in spending his lifetime doing the best deeds and blesses him with the ability to quickly use his available time to perform acts of worship, before [the coming of] his death.

10598. God-given success is [God's special attention and] favour.

10599. God-given success is a mercy.

10600. God-given success is [a means of] advancement [towards Allah].

10601. God-given success (or kindness) is the key to sustenance.

10602. God-given success is the leader towards righteousness.

10603. God-given success is from the attractions [that pulls one] towards the Lord.

10604. God-given success is the beginning of [many] blessings.

10605. God-given success is a supporter of the intellect.

10606. God-given success is the cornerstone of felicity.

10607. God-given success is the fountainhead of prosperity.

10608. God-given success is the favour [and

غلبَ كائِنٍ فِي حَيْثُ.

١٠٥٩٧ . إِنَّ اللَّهَ سُبْحَانَهُ إِذَا أَرَادَ بِعَبْدٍ حَيْرًا وَفَقْهَةً
لِإِنْفاذِ أَجْلِهِ فِي أَحْسَنِ عَمَلِهِ وَرَزْقَهُ مُبَادَرَةً مَهَلَّهُ فِي
طَاعَتِهِ قَبْلَ الْقُوْتِ.

١٠٥٩٨ . الْتَّوْفِيقُ عِنَاءَةً.

١٠٥٩٩ . الْتَّوْفِيقُ رَحْمَةً.

١٠٦٠٠ . الْتَّوْفِيقُ إِقْبَالً.

١٠٦٠١ . الْتَّوْفِيقُ (الرِّفْقُ) مِفْتَاحُ الرِّفْقِ.

١٠٦٠٢ . الْتَّوْفِيقُ قَائِدُ الصَّلَاحِ.

١٠٦٠٣ . الْتَّوْفِيقُ مِنْ جَذَابَاتِ الرَّبِّ.

٤ . الْتَّوْفِيقُ أَوْلُ النِّعَمَةِ.

١٠٦٠٥ . الْتَّوْفِيقُ مُدُّ الْعَقْلِ.

١٠٦٠٦ . الْتَّوْفِيقُ رَأْسُ السَّعَادَةِ.

١٠٦٠٧ . الْتَّوْفِيقُ رَأْسُ النَّجَاحِ.

١٠٦٠٨ . الْتَّوْفِيقُ عِنَاءَةُ الرَّحْمَنِ.

special attention] of the Most Merciful.

10609. God-given success is the best virtue.

١٠٦٠٩. الْتَّوْفِيقُ أَفْضَلُ مَنْفَعَةً.

10610. Through God-given success felicity is achieved.

١٠٦١٠. بِالتَّوْفِيقِ تَكُونُ السَّعَادَةُ.

10611. God-given success is the best leader.

١٠٦١١. حُسْنُ التَّوْفِيقِ خَيْرٌ قَائِمٌ.

10612. God-given success is the best helper and good action is the best associate.

١٠٦١٢. حُسْنُ التَّوْفِيقِ خَيْرٌ مُعِينٌ وَحُسْنُ الْعَمَلِ خَيْرٌ قَرِيبٌ.

10613. There is no succour like God-given success.

١٠٦١٣. لَا مَعْوَنَةَ كَالْتَّوْفِيقِ.

10614. There is no blessing greater than God-given success.

١٠٦١٤. لَا نِعْمَةٌ أَفْضَلُ مِنَ التَّوْفِيقِ.

10615. One who considers evil to be good and turns away from the words of the sincere adviser does not become successful.

١٠٦١٥. لَمْ يُؤْفَقْ مِنْ اسْتَحْسَنَ الْبَيْحَ وَأَعْرَضَ عَنْ قَوْلِ النَّصِيحَ.

10616. Whoever is granted success does good [work].

١٠٦١٦. مَنْ وُقِقَ أَحْسَنَ.

10617. One who is assisted by God-given success does good work.

١٠٦١٧. مَنْ أَمَدَهُ التَّوْفِيقُ أَحْسَنَ الْعَمَلَ.

10618. One who is not assisted by God-given success does not turn towards the truth.

١٠٦١٨. مَنْ لَمْ يُمَدَّهُ التَّوْفِيقُ لَمْ يُبْتَ إِلَى الْحَقِّ.

10619. Taking [and acting upon] good advice is from the biggest success.

١٠٦١٩. مَنْ أَكْبَرَ التَّوْفِيقِ الْأَكْبَرُ بِالنَّصِيحَةِ.

10620. Part of the success of a freeman (or a person) is his earning wealth through legitimate means.

١٠٦٢٠. مِنْ تَوْفِيقِ الْحَرِّ (المرء) إِكْتِسَابُ الْمَالَ مِنْ حَلَّهُ.

10621. From the success of a man is putting his secret in the hands of one who conceals it and [placing] his goodness with one who

١٠٦٢١. مِنْ تَوْفِيقِ الرَّجُلِ وَضُمْعُ سِرِّهِ عِنْدَ مَنْ يَسْتَرُهُ وَإِحْسَانُهُ عِنْدَ مَنْ يَنْسَرُهُ.

spreads it [and makes it known to others].

10622. We praise Allah, the Glorified, for the ability He has granted us to carrying out [acts of] obedience and to keep away from disobedience.

10623. One who is supported [by Allah] in his affairs is successful in achieving his goals.

10624. Whoever takes Allah to be His adviser attains success.

١٠٦٢٢. نَحْمَدُ اللَّهَ سُبْحَانَهُ عَلَى مَا وَفَقَ لَهُ مِنَ الطَّاعَةِ وَذَادَ عَنْهُ مِنَ الْمُعْصِيَةِ.

١٠٦٢٣. مَنْ تَأْتَىَ فِي الْأُمُورِ ظَفِيرًا بِعُيُونِهِ.

١٠٦٢٤. مَنْ اسْتَنْصَحَ اللَّهَ حَازَ التَّوْفِيقَ.

AGREEMENT

الوفاق

10625. Excessive agreement is hypocrisy.

١٠٦٢٥. كَثْرَةُ الْوِفَاقِ نِفَاقٌ.

SHAMELESSNESS AND THE SHAMELESS

الوقاح والمقاحة

10626. The worst countenance is [that of] the shameless.

١٠٦٢٦. يُنْسَىَ الْوَجْهُ الْوَقَاحُ.

10627. How shameless the ignorant one is!

١٠٦٢٧. مَا أَوْفَحَ الْجَاهِلَ.

10628. The shamelessness of a man disgraces him.

١٠٦٢٨. وَقَاحَةُ الرَّجُلِ تَشَيْئُنٌ.

IMPUDENCE

القحة

10629. Beware of impudence, for indeed it drives you to embark on ugly acts and to rush towards evil deeds.

١٠٦٢٩. إِيَّاكَ وَالْقَحَّةَ فِيَّا هَا تَخْدُوكَ عَلَىٰ رُكُوبِ
الْقَبَائِحِ وَالتَّهَجُّعِ عَلَىٰ السَّيِّئَاتِ.

10630. Impudence is the symbol of evil.

١٠٦٣٠. الْقَحَّةُ عُنْوانُ الشَّرِّ.

10631. The cornerstone of every evil is impudence.

١٠٦٣١ . رَأْسُ كُلِّ شَرٍّ أَلْقِحَهُ.

REVERENCE

التوّقير

10632. Revere Allah the Glorified, keep away from what He has forbidden and love those whom He loves.

١٠٦٣٢ . وَقِرُّوا اللَّهَ سُبْحَانَهُ وَاجْتَنَبُوا مُحَارِمَهُ وَأَحْبَبُوا أَحِبَّاهُ.

10633. Honour your elders and your youngsters will honour you.

١٠٦٣٣ . وَقِرُّوا كِبَارَكُمْ يُؤْقِرُكُمْ صِغَارَكُمْ.

PRECAUTIONARY DISSIMULATION

التقىة

10634. Espouse precautionary dissimulation for indeed it is a trait of the praiseworthy.

١٠٦٣٤ . عَيْنِكَ بِالْتَّقَيَّةِ فِيَّا هَا شِيمَهُ الْأَفَاضِلِ.

10635. He who has no precautionary dissimulation has no religion.

١٠٦٣٥ . لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ.

10636. Precautionary dissimulation is religiosity.

١٠٦٣٦ . الْتَّقِيَّةُ دِيَانَةً.

GOD-WARINESS

التفوى

10637. God-wariness is a fortified stronghold for the one who takes refuge in it.

١٠٦٣٧ . الْتَّقْوَى حِصْنٌ حَصِينٌ لِمَنْ جَاءَ إِلَيْهِ.

10638. God-wariness is the accumulator of [all] purity and chastity.

١٠٦٣٨ . الْتَّقْوَى جَمَاعُ التَّنْزِهِ وَالْعَفَافِ.

10639. God-wariness is the fruit of faith and the sign of certitude.

١٠٦٣٩ . الْتَّقْوَى ثَرَةُ الدِّينِ وَأَمَارَةُ الْيَقِينِ.

10640. The exterior of God-wariness is honour in this world while its interior is honour in the Hereafter.

10641. God-wariness is the strongest connection between yourself and Allah if you hold on to it, and it is a shield against the painful chastisement [of the Hereafter].

10642. God-wariness is such that there is no alternative or substitute for it.

10643. God-wariness is for a person to be cautious of all [the things] that could lead him towards sin.

10644. Be God-wary and you will succeed [in this world and the next].

10645. Fill your heart with God-wariness and oppose your vain desires, [by this] you will overcome Satan.

10646. Fear Allah with some God-wariness, even if it be little, and place between yourself and Him a veil [of shame], even if it be thin.

10647. Fear Allah by obeying Him, and obey Allah by fearing Him.

10648. Be wary of your duty towards Allah, whom you must eventually meet, and with other than whom you have no ultimate end.

10649. Be wary of your duty towards Allah with regards to that which He has created you for.

10650. Be wary of your duty towards Allah, [the Lord] who hears when you speak and knows when you conceal something in your

١٠٦٤٠. التَّقْوَى ظَاهِرُهُ شَرْفُ الدُّنْيَا وَبَاطِنُهُ شَرْفُ الْآخِرَة.

١٠٦٤١. التَّقْوَى أَكْدُ سَبَبٍ بَيْنَكَ وَ بَيْنَ اللَّهِ إِنْ أَخْذَتِ بِهِ وَجْهَتْ مِنْ عَذَابِ أَلِيمٍ.

١٠٦٤٢. التَّقْوَى لَا عِوْضَ عَنْهُ وَلَا خَلْفَ فِيهِ.

١٠٦٤٣. التَّقْوَى أَنْ يَتَّقَى الْمُرْءُ كُلَّمَا يُؤْتَمُ.

١٠٦٤٤. إِتَّقْ تَفْزُّ.

١٠٦٤٥. أَشْعِرْ قَلْبَكَ التَّقْوَى وَخَالِفِ الْهَوَى تَعْلِبِ التَّسْيِطَانَ.

١٠٦٤٦. إِتَّقِ اللَّهَ بَعْضَ التُّقْفِي وَإِنْ قَلَّ وَاجْعَلْ بَيْنَكَ وَبَيْنَهُ سِرْتَرًا وَإِنْ رَقَّ.

١٠٦٤٧. إِتَّقِ اللَّهَ بِطَاعَتِهِ وَأَطِعْ اللَّهَ بِتَقْوَاهُ.

١٠٦٤٨. إِتَّقِ اللَّهَ الَّذِي لَا يَنْدَلِعُ لَكَ مِنْ لِقَائِهِ وَلَا مُنْتَهِي لَكَ دُونَهُ.

١٠٦٤٩. إِتَّقُوا اللَّهَ حِجَةَ مَا حَلَقْتُمْ لَهُ.

١٠٦٥٠. إِتَّقُوا اللَّهَ الَّذِي إِنْ قُلْتُمْ سَمِعَ وَإِنْ أَصْمَرْتُمْ عَلَيْهِ.

heart.

10651. Be wary of your duty towards Allah with the wariness that is due to Him, and strive to attain His pleasure, and be cautious of what He has warned you about from His painful chastisement.

10652. Be wary of your duty towards Allah with the wariness of one who hears [the message of guidance] hence humbly submits, commits a misdeed hence confesses [and repents], learns [the truth] hence trembles in fear, is cautious [about the Hereafter] hence takes the initiative [to do good] and performs an action and does it well.

10653. Turn to God-wariness, for indeed it is an impenetrable shield. Whoever turns to it, it protects him and whoever holds on to it, it preserves him.

10654. Hold on to God-wariness, for indeed it has a rope with a firm handle and a stronghold with an insurmountable peak.

10655. Indeed God-wariness is like trained [and docile] riding mounts with their riders on them and their reins given to them, so they take them into Paradise.

10656. The most protective shield is God-wariness.

10657. The most impenetrable fortress of religion is God-wariness.

10658. Verily God-wariness is a protection for you in your life and a means of gaining

١٠٦٥١. إِنَّهُمْ لِلَّهِ بِحَقِّ تَعَالَاهُ وَاسْعَوْا فِي مَرْضَاتِهِ
وَاحْذَرُوهُمْ مَا حَذَرَكُمْ مِنْ أَلَيْمِ عَذَابِهِ.

١٠٦٥٢. إِنَّهُمْ لِلَّهِ بِتَقْيَةٍ مِنْ سَمِعٍ فَخَشَعَ وَافْتَرَفَ
فَاعْتَرَفَ وَعِلِمَ فَوَجَلَ وَحَادَرَ وَبَادَرَ وَعَمِلَ فَأَخْسَنَ.

١٠٦٥٣. إِنَّهُمْ لَمَنْ يَجِدُوا إِلَيِ التَّقْوَىٰ فَإِنَّهُمْ جُنَاحٌ مَنِيَّةٌ مَنْ جَاءَ
إِلَيْهَا حَصَنَتْهُ وَمَنْ اعْتَصَمَ بِهَا عَصَمَتْهُ.

١٠٦٥٤. إِنَّهُمْ لَمَنْ يَتَقَوَّىٰ إِلَيْهِ فَإِنَّهُمْ لَهَا حَبْلًا وَثِيقًا
عُرُوْتُهُ وَمَعْقِلًا مَنِيًّا دُرُوْتُهُ.

١٠٦٥٥. أَلَا وَإِنَّ التَّقْوَىٰ مَطَايَا ذُلِّلٍ حُمَّلَ عَلَيْهَا
أَهْلُهَا وَأَعْطُوا أَزِمَّتَهَا فَأَوْرَدَهُمُ الْجَنَّةَ.

١٠٦٥٦. أَوْقَى جُنَاحَ التَّقْوَىٰ.

١٠٦٥٧. أَمْنَعَ حُصُونَ الدِّينِ التَّقْوَىٰ.

١٠٦٥٨. إِنَّ التَّقْوَىٰ عِصْمَةٌ لَكَ فِي حَيَاةِكَ وَرِزْقَكِ
لَكَ بَعْدَ مَمَاتِكَ.

nearness [to Allah] after your death.

10659. Verily Allah the Most High has enjoined God-wariness upon you and has made it the means by which His pleasure is attained by His creation. So fear Allah, [the Lord] who is closely watching you and in whose grip are your forelocks.

10660. Verily the wariness of their duty towards Allah has shielded His friends from what He has forbidden and has made their hearts bound by His fear, so much so that their nights pass in wakefulness and their midday's in thirst; thus they take comfort in hardship and are quenched by thirst.

10661. Verily the fear of Allah is a provision and a place of return. It is a provision that takes one to his destination and a prosperous place of return. The best inviter has called towards it and the most heedful [of people] have heeded to it. So the inviter has told the people about it and those who have given heed to it are successful.

10662. Verily God-wariness is the right of Allah, the Glorified, upon you and it necessitates your right over Allah, so seek Allah's help to achieve it and use it as a means of attaining proximity to Allah.

10663. Verily the fear of Allah [and God-wariness] has continually presented itself to the people of the past and those who came after them, because they will [all] need it tomorrow when Allah resurfaces what He has created and takes back what He has given; but

١٠٦٥٩ . إِنَّ اللَّهَ تَعَالَى أَوْصَاكُمْ بِالنَّقْوَى وَجَعَلَهَا رِضَاً مِّنْ حَلْقِهِ فَأَنْفَعُوا اللَّهَ الَّذِي أَنْتُمْ بِعِينِهِ وَنَوَاصِيكُمْ بِيَدِهِ .

١٠٦٦٠ . إِنَّ تَقْوَى اللَّهِ حَمَّثُ أُولَيَاءَهُ حَمَارَمَهُ وَأَلْزَمَتْ قُلُوبَهُمْ مَخَافَتَهُ حَتَّى أَسْهَرَتْ لَيَالِيهِمْ وَأَطْمَأَتْ هُوَاجِرَهُمْ فَأَخْلَدُوا الرَّاحَةَ بِالنَّعِيبِ وَلَرَيِّ بِالظَّمَاءِ .

١٠٦٦١ . إِنَّ تَقْوَى اللَّهِ هِيَ الرَّازُدُ وَالْمَعَادُ زَادُ مُبَلَّغٍ وَمَعَادُ مُنْجَحٌ دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ وَعَاهَا حَيْرُ وَاعْ فَأَسْمَعَ دَاعِيَهَا وَفَازَ وَاعِيَهَا .

١٠٦٦٢ . إِنَّ النَّقْوَى حَقُّ اللَّهِ سُبْحَانَهُ عَلَيْكُمْ وَالْمُوْجَبَةُ عَلَى اللَّهِ حَكْمُكُمْ فَاسْتَعِينُوا بِاللَّهِ عَلَيْهَا وَتَوَسَّلُوا إِلَى اللَّهِ بِهَا .

١٠٦٦٣ . إِنَّ تَقْوَى اللَّهِ لَمْ تَنْزِلْ عَارِضَةً نَفْسَهَا عَلَى الْأَمْمِ الْمَاضِيَّ وَالْغَابِرِيَّ لِحَاجَتِهِمْ إِلَيْهَا غَدَأً إِذَا أَعَادَ اللَّهُ مَا أَبْدَأَ وَأَخْدَأَ مَا أَعْطَى فَمَا أَفْلَى مَنْ حَمَلَهَا حَقَّ حَمْلِهَا .

how few are those who undertake it the way it deserves to be undertaken!

10664. Verily the fear of Allah has a rope with a firm handle and a stronghold with an insurmountable peak.

10665. Indeed God-wariness makes Allah most pleased with His servants and it is what He demands from His creation. So be wary of your duty towards Allah who knows what you do in secret and records what you do openly.

10666. Verily God-wariness is a strong fortress [of protection] for the one who takes refuge in it, and impiety is the dilapidated fortress [of humiliation] which does not protect its people and does not offer security to the one who takes refuge in it.

10667. Verily God-wariness is today a safeguard and a shield, and tomorrow [it is] a pathway to Paradise; its path is clear and the one who travels on it, gains.

10668. Indeed the fear of Allah is the maintainer of faith and the pillar of certitude, and it is surely the key to righteousness and the lamp of success.

10669. Verily the one who has been shown what is in front of him by the examples of the exemplary punishments of the past is prevented by God-wariness from falling into doubts.

10670. Verily the one who abandons God-wariness is lured by pleasures and lustful desires, and falls into the wilderness of sins

١٠٦٦٤. إِنَّ لِتَّقْوَىَ اللَّهِ حَبْلًا وَثِيقًا عُرْوَةً وَمَعْقَلاً
مَنِيعًا دُرْوَةً.

١٠٦٦٥. إِنَّ التَّقْوَىَ مُمْتَهَىٰ رِضَىَ اللَّهِ مِنْ عِبَادِهِ وَ
حَاجِتِهِ مِنْ خَلْقِهِ فَاتَّقُوا اللَّهَ الَّذِي إِنْ أَسْرَرْتُمْ عِلْمَهُ
وَإِنْ أَعْلَنْتُمْ كِتَابَهُ.

١٠٦٦٦. إِنَّ التَّقْوَىَ دَارٌ حِصْنٌ عَزِيزٌ لِمَنْ جَاءَ إِلَيْهِ
وَالْفُجُورُ دَارٌ حِصْنٌ ذَلِيلٌ لَا يُخْرِجُ أَهْلَهُ وَلَا يَمْنَعُ مَنْ جَاءَ
إِلَيْهِ.

١٠٦٦٧. إِنَّ التَّقْوَىَ فِي الْيَوْمِ الْحَرُوزُ وَالْجَنَّةُ وَفِي غَدٍ
الطَّرِيقُ إِلَى الْجَنَّةِ مَسْلَكُهَا وَاضْبُخْ وَسَالِكُهَا رَايْحٌ.

١٠٦٦٨. إِنَّ تَقْوَىَ اللَّهِ عِمَارَةُ الدِّينِ وَعِمَادُ الْيَقِينِ
وَإِنَّمَا لَمِقْتَاحُ صَلَاحٍ وَمَصْبَاحُ تَجَاجٍ.

١٠٦٦٩. إِنَّ مَنْ صَرَّحَتْ لَهُ الْعِرْبُ عَمَّا يَبْيَنُ يَدِيهِ مِنْ
الْمُلَالِ حَجَزَهُ التَّقْوَىُ عَنْ تَقْحِيمِ الشَّبَهَاتِ.

١٠٦٧٠. إِنَّ مَنْ فَارَقَ التَّقْوَىَ أُغْرِيَ بِاللَّذَّاتِ
وَالشَّهْوَاتِ وَوَقَعَ فِي تِيهِ السَّيِّئَاتِ وَلَرِمَةٌ كَبِيرٌ (كَثِيرٌ)

and is constantly plagued by grave (or many) [evil] consequences.

التّيَعَاتِ.

10671. Indeed the fear of Allah is a key to rightness, a store for the Hereafter, emancipation from every [form of] bondage and safety from every destruction. Through it the runaway is rescued, what is sought is attained and what is desired [of the Hereafter] is acquired.

٦٧١. إِنَّ تَقْوَىَ اللَّهِ مِفْتَاحُ سَدَادٍ وَذَخِيرَةٌ مَعَادٌ
وَعِنْقٌ مِنْ كُلِّ مَلَكَةٍ وَجَاهٌ مِنْ كُلِّ هَلْكَةٍ إِلَيْهَا يَنْجُو
الْمَارِبُ وَتَنْجُوحُ الْمَطَالِبُ وَتَنَالُ الرَّغَائِبُ.

10672. God-wariness dignifies, immorality disgraces.

٦٧٢. الْتَّقْوَىٰ تُعِزُّ الْفُحْجُورُ يُنْهِيُّ.

10673. God-wariness is eschewal [of the forbidden].

٦٧٣. الْتَّقْوَىٰ إِجْتِنَابٌ.

10674. God-wariness is the best provision.

٦٧٤. الْتَّقْوَىٰ حَيْرُ زَادٍ.

10675. God-wariness is the most fruitful cultivation

٦٧٥. الْتَّقْوَىٰ أَرْجُى زِرَاعَةٍ.

10676. God-wariness is the cornerstone [all] of good deeds.

٦٧٦. الْتَّقْوَىٰ رَأْسُ الْخَيْرَاتِ.

10677. God-wariness is the leader of moral virtues.

٦٧٧. الْتَّقْوَىٰ رَئِيسُ الْأَحْلَاقِ.

10678. God-wariness is a fortified stronghold.

٦٧٨. الْتَّقْوَىٰ حِصْنٌ حَصِينٌ.

10679. God-wariness is the reserve for the place of return [in the Hereafter].

٦٧٩. الْتَّقْوَىٰ ذَخِيرَةٌ مَعَادٌ.

10680. God-wariness is the strongest foundation.

٦٨٠. الْتَّقْوَىٰ أَقْوَى أَسَاسٍ.

10681. God-wariness is the key to uprightness.

٦٨١. الْتَّقْوَىٰ مِفْتَاحُ الصَّالِحِ.

10682. God-wariness is the fortress of the believer.

٦٨٢. الْتَّقْوَىٰ حِصْنُ الْمُؤْمِنِ.

10683. God-wariness is a safeguard for the one who adopts it.

٦٨٣. التَّقْوَى حِرْزٌ لِمَنْ عَمِلَ بِهَا.

10684. God-wariness is the strongest fortress and the most protective sanctuary.

٦٨٤. التَّقْوَى أُوقَعَ حَصْنٌ وَأُوقَى (أُوقَى) حِرْزٌ.

10685. If you fear Allah, He will protect you.

٦٨٥. إِنْ اتَّقَيْتَ اللَّهَ وَفَاكَ.

10686. Indeed you are in greater need of the provisions of God-wariness than you are of the provisions of this world.

٦٨٦. إِنَّكُمْ إِلَى أَزْوَادِ التَّقْوَى أَحْوَجُ مِنْكُمْ إِلَى أَزْوَادِ الدُّنْيَا.

10687. When you [wish to] guard yourself, then be wary of the things that Allah has forbidden.

٦٨٧. إِذَا اتَّقَيْتَ فَاتَّقِ مَحَارِمَ اللَّهِ.

10688. The sting (or blackness) of sins is cut off by God-wariness.

٦٨٨. بِالتَّقْوَى تُقطَعُ حُمْمَةُ (حُمْمَة) الْخَطَايَا.

10689. It is with God-wariness that preservation from sin has been paired.

٦٨٩. بِالتَّقْوَى قُرِنَتِ الْعِصْمَةُ.

10690. Through God-wariness, actions become pure.

٦٩٠. بِالتَّقْوَى تُرْكُوا الْأَعْمَالُ.

10691. The garment of God-wariness is the most honourable of attires.

٦٩١. ثَوْبُ التَّقْوَى أَشْرَفُ الْمَلَابِسِ.

10692. Treat your [spiritual] ailments with God-wariness and anticipate [and prepare for] your death by it; take a lesson from those who have neglected it and ensure that those who heed to it do not take a lesson from you [for having neglected it].

٦٩٢. دَأْوُوا بِالتَّقْوَى الْأَسْقَامَ وَبَادِرُوا بِهَا الْحِمَاءَ وَاعْتَبِرُوا مِنْ أَضَاعَهَا وَلَا يَعْتَبِرُنَّ بِكُمْ مَنْ أَطَاعَهَا.

10693. The cornerstone of God-wariness is abandoning lustful desires.

٦٩٣. رَأْسُ التَّقْوَى تَرْكُ الشَّهْوَةِ.

10694. The cause of the probity of [one's] faith is God-wariness.

٦٩٤. سَبَبُ صَلَاحِ الإِيمَانِ التَّقْوَى.

10695. The probity of God-wariness is [in] eschewing doubt.

10696. Blessed is the one who fills his heart with God-wariness.

10697. Espouse God-wariness, for indeed it is the character of the Prophets.

10698. Espouse God-wariness, for indeed it is the most honourable distinction.

10699. Espouse God-wariness in hiding and in the open, and adhere to the truth in anger and pleasure.

10700. Espouse God-wariness, for it is indeed the best provision and the most protective accoutrement.

10701. So be wary of [your duty towards] Allah with the God-wariness of one who listens hence humbles himself, who commits [a sin] hence he confesses, who becomes afraid hence he performs virtuous acts and is cautious hence he hastens [towards good deeds].

10702. So be wary of [your duty towards] Allah with the God-wariness of one who attains certitude hence he does good, who is given lesson [from the happenings of this world] so he takes it, who is warned so he desists, who is shown [the right path] so he sees [it], and who fears the chastisement [of the Hereafter] and works for the Day of Reckoning.

10703. So be wary of [your duty towards]

١٠٦٩٥. صَلَاحُ التَّقْوَىٰ بِحَنْبُ الرَّئِبِ.

١٠٦٩٦. طُوبِي لِمَنْ أَشْعَرَ التَّقْوَىٰ قَلْبَهُ.

١٠٦٩٧. عَلَيْكَ بِالتَّقْوَىٰ فَإِنَّهُ خُلُقُ الْأَبْيَاءِ.

١٠٦٩٨. عَلَيْكَ بِالتَّقْوَىٰ فَإِنَّهُ أَشْرَفُ نَسَبٍ.

١٠٦٩٩. عَلَيْكَ بِتَقْوَىِ اللَّهِ فِي الْعَيْبِ وَالشَّهَادَةِ
وَلِرُؤُمِ الْحَقِّ فِي الْعَضَبِ وَالرِّضا.

١٠٧٠٠. عَلَيْكُمْ بِالتَّقْوَىٰ فَإِنَّهُ خَيْرٌ زَادٍ وَأَحْرَزٌ عَنَادٍ.

١٠٧٠١. فَاتَّقُوا اللَّهَ تَقْيَيَةً مَنْ سَيِّعَ فَحَشَّعَ وَاقْتَرَفَ
فَاعْتَرَفَ وَجَلَ فَعَمِلَ وَحَادَرَ فَبَادَرَ.

١٠٧٠٢. فَاتَّقُوا اللَّهَ تَقْيَيَةً مَنْ أَيْقَنَ فَأَحْسَنَ وَعَيْرَ
فَاعْتَبَرَ وَخَدَّرَ فَأَزْدَجَرَ وَبُصِّرَ فَأَسْتَبْصَرَ وَحَافَ الْعِقَابَ
وَعَمِلَ لِيَوْمِ الْحِسَابِ.

١٠٧٠٣. فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقْيَيَةً مَنْ شَعَلَ بِالْفِكْرِ

Allah, O servants of Allah, with the God-wariness of one who has preoccupied his heart with reflection, who [always] has the remembrance [of Allah] on his tongue and who advances [good deeds out of] fear for his safety [in the Hereafter].

10704. So fear Allah in relation to the purpose for which He has created you, and be cautious of [your duty towards] Him just as He has warned you of Himself. Make yourself deserving of what He has promised you by having confidence in the truth of His promise and being afraid of the terror of Day of Resurrection.

10705. So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness of one who tucks up his clothes in preparation [for fulfilling the commandments of Allah] and makes great effort, who acts quickly during the short period [he has] and hurries out of fear [of losing the opportunity].

10706. So be wary of [your duty towards] Allah with the God-wariness of one who thinks about returning towards the Hereafter, the end [and consequence] of his life's journey and the place of his [final] return, so he remedies his past errors and increases his righteous actions.

10707. Increased God-wariness is a symbol of abundant piety.

10708. Whoever would like success in the Hereafter should espouse God-wariness.

قَلْبُهُ أُوجَفَ الدِّكْرُ بِلِسَانِهِ وَقَدَمَ الْحَوْفَ لِأَمَانِهِ.

٤٠٧٠٤. فَاتَّقُوا اللَّهَ جِهَةً مَا حَلَقْتُمْ لَهُ وَاحْذَرُوا مِنْهُ
كُنْهَ مَا حَدَرْتُمْ مِنْ نَفْسِهِ وَاسْتَحْفَفُوا مِنْهُ مَا أَعْدَ لَكُمْ
بِالِتَّنَجُّزِ لِصِدْقِي مِيعَادِهِ وَالْحَدَرِ مِنْ هَوْلِ مَعَادِهِ.

٤٠٧٠٥. فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقْيَيَّةً مِنْ شَمَرْ بَحْرِيرًا وَجَدَّ
شَمِيرًا وَأَكْمَشَ فِي مَهْلٍ وَبَادَرَ عَنْ وَجْلٍ.

٤٠٧٠٦. فَاتَّقُوا اللَّهَ تَقْيَةً مِنْ نَظَرٍ فِي كَرَّةِ الْمَؤْلِ
وَعَاقِبَةِ الْمَصْدِرِ وَمَعْبَةِ الْمُرْجِعِ فَتَدَارَكَ فَارِطَ الرَّلَلِ
وَاسْتَكْتَرَ مِنْ صَالِحِ الْعَمَلِ.

٤٠٧٠٧. كَثْرَةُ التُّقْىِ عُنْوانُ وُفُورِ الْوَرِعِ.

٤٠٧٠٨. مَنْ أَحَبَ فَوْزَ الْآخِرَةِ فَعَلَيْهِ بِالِتَّقْوَىِ.

10709. Whoever takes off the attire of God-wariness will not be able to cover himself with anything from the devices (and means) of this world.

١٠٧٠٩. مَنْ تَعَرَّى عَنْ لِيَاسِ التَّقْوَىٰ لَمْ يَسْتَبِرْ بِشَيْءٍ مِّنْ أَبْابِ (أَسْبَابِ) الدُّنْيَا.

10710. Whoever puts on the attires of God-wariness, his garments will not get worn out.

١٠٧١٠. مَنْ سَرَّيَ أَثْوَابَ التَّقْوَىٰ لَمْ يَبْلُ سِرْبَالُهُ.

10711. Nothing reforms faith like God-wariness.

١٠٧١١. مَا أَصْلَحَ الدِّينَ كَالْتَقْوَىٰ.

10712. The basis of God-wariness is rejection of this world.

١٠٧١٢. مَلَكُ التَّقْوَىٰ رَفِضُ الدُّنْيَا.

10713. Guided is the one who fills his heart with God-wariness.

١٠٧١٣. هُدِيَ مَنْ أَشْعَرَ التَّقْوَىٰ فِيهِ.

10714. And fear Allah, who is justified [in punishing you for disobedience] by the warning He has issued, and has a strong argument because He has made the [right] path clear and has warned you of the enemy who enters into the hearts stealthily and whispers secrets in the ears.

١٠٧١٤. وَاتَّعُوا اللَّهَ الَّذِي أَعْذَرَ (بِمَا أَنْذَرَ) وَاحْتَجَّ بِمَا حَجَّ وَحَدَّرَكُمْ عَدُوًا نَفَدَ فِي الصُّدُورِ حَفِيًّا وَنَفَثَ فِي الْأَذَانِ نَجِيًّا.

10715. Neither [should you] advance nor retreat except with the fear of Allah and in obedience to Him, [in this way] you will become victorious by attaining success and [finding] the right way.

١٠٧١٥. لَا تُقْدِمْ وَلَا تُحْجِمْ إِلَّا عَلَى تَقْوَى اللهِ وَطَاعَتِهِ تَظْفَرُ بِالنُّجُحِ وَالنَّهْجِ الْقَوِيمِ.

10716. There is no honour like God-wariness.

١٠٧١٦. لَا كَرَمٌ كَالْتَقْوَىٰ.

10717. There is no provision like God-wariness.

١٠٧١٧. لَا زَادٌ كَالْتَقْوَىٰ.

10718. There is no God-wariness like desisting from the forbidden.

١٠٧١٨. لَا تَقْوَىٰ كَالْكَفِّ عَنِ الْمُحَارِمِ.

10719. There is no fortress more

١٠٧١٩. لَا حِصْنٌ أَمْنَعُ مِنَ التَّقْوَىٰ.

impenetrable than God-wariness.

10720. The thing that is rooted in God-wariness is never destroyed and the plant that grows on it never remains thirsty.

10721. There is no dignity loftier than God-wariness.

10722. The most virtuous of you is the most God-wary among you.

10723. Do not dishonour the one who has been elevated by God-wariness.

10724. Be wary of [your duty towards] Allah with the God-wariness of one who was called so he answered, who was penitent so he returned back, who was warned so he became cautious, who passed by [a place] so he took lessons [from it] and who feared so he remained safe.

١٠٧٢٠. لَا يَهْلِكُ عَلَى التَّقْوَىٰ سِنْحُ أَصْلٍ وَلَا
يَظْمَأُ عَلَيْهَا رَزْعٌ.

١٠٧٢١. لَا شَرَفَ أَعْلَىٰ مِنَ التَّقْوَىٰ.

١٠٧٢٢. أَبْرَغُكُمْ أَفْتَأْكُمْ.

١٠٧٢٣. لَا تَضَعْ مِنْ رَفَعَتْهُ التَّقْوَىٰ.

١٠٧٢٤. إِتَّقُوا اللَّهَ تَقْيَةً مَنْ دُعِيَ فَأَجَابَ وَتَابَ
فَأَنَابَ وَحُذِّرَ فَحَذِّرَ وَعَيْرَ فَاعْتَبَرَ وَخَافَ فَأَمِنَ.

THE GOD-WARY AND GODFEARING PEOPLE

الأتقياء والمتقون

10725. The God-wary is one who guards against sins, and the purified is one who purifies himself of faults.

10726. The God-wary are those whose souls are chaste and whose needs are few; people hope for good from them and feel secure from their evil.

10727. The God-wary are those whose souls are content, whose lustful desires are dead and whose faces are cheerful while their hearts are sad.

١٠٧٢٥. الْمُتَّقِيُّ مَنْ اتَّقَىٰ الدُّنْوَبَ وَالْمُبَتَّزِهُ مَنْ تَرَزَّهَ
عَنِ الْعَيُوبِ.

١٠٧٢٦. الْمُتَّقِونَ أَنفُسُهُمْ عَفِيقَةٌ وَحَاجَاتُهُمْ حَفِيقَةٌ
وَحَيْرَانُهُمْ مَأْمُولَةٌ وَشُرُورُهُمْ مَأْمُونَةٌ.

١٠٧٢٧. الْمُتَّقِونَ أَنفُسُهُمْ قَانِعَةٌ وَشَهَادَاتُهُمْ مَيِّتَةٌ وَ
وُجُوهُهُمْ مُسْتَبَشِّرَةٌ وَفُؤُودُهُمْ مَحْرُونَةٌ.

10728. The God-wary are those whose actions are pure, whose eyes are tearful and whose hearts are fearful.

10729. The God-wary person is one whose lustful desire is dead, whose anger is suppressed, and who is thankful in times of comfort and patient in times of hardships.

10730. Verily the God-wary are all those [believers] who are generous, chaste and benevolent.

10731. Verily the God-wary have taken [and gained in both] the evanescent world and the Hereafter. They have shared with the people of this world in their worldly benefits, while the people of this world shall not share with them in their Hereafter.

10732. The God-wary are those whose hearts are sad and from whose evil people are safe.

10733. The God-wary person is content, free from sin and chaste.

10734. The practice of the God-wary is taking advantage of respite and preparing provisions for the [final] journey.

10735. Indeed successful is the God-wary person who [always] remains silent.

10736. For the God-wary person there is guidance towards the right path, restraint from corruption and [a strong] desire for reforming the Hereafter.

10737. There are three signs of a God-wary person: [his] sincerity in action, [his]

١٠٧٢٨ . الْمُتَّقُونَ أَعْمَلُهُمْ زَاكِيَّةً وَأَعْيُنُهُمْ بَاكِيَّةً
وَقُلُوبُهُمْ وَجِلَّةً.

١٠٧٢٩ . الْمُتَّقِي مَيْنَةً شَهْوَةً مَكْظُومً عَيْنُهُ فِي الرَّخَاءِ
شُكُورٌ وَفِي الْمَكَارِهِ صَبُورٌ.

١٠٧٣٠ . إِنَّ الْأَتْقِيَاءَ كُلُّ سَخِيٍّ مُتَعَفِّفٍ حُسْنٌ.

١٠٧٣١ . إِنَّ الْمُتَّقِينَ ذَهَبُوا بِعِاجِلِ الدُّنْيَا وَالآخِرَةِ
شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَلَمْ يُشَارِكُهُمْ أَهْلُ الدُّنْيَا
فِي آخِرَتِهِمْ.

١٠٧٣٢ . الْمُتَّقُونَ قُلُوبُهُمْ مَخْرُونَةٌ وَشُرُورُهُمْ مَأْمُونَةٌ.

١٠٧٣٣ . الْمُتَّقِي قَانِعٌ مُمَنَّزٌ مُتَعَفِّفٌ.

١٠٧٣٤ . شِيمَةُ الْأَتْقِيَاءِ إِغْتِنَامُ الْمُهَلَّةِ وَالتَّرَدُّدُ
لِلِّرِحْلَةِ.

١٠٧٣٥ . قَدْ أَفْلَحَ التَّقِيُ الصَّمُوتُ.

١٠٧٣٦ . لِلْمُتَّقِي هُدَىٰ فِي رَشَادٍ وَخَرُجَ عَنْ فَسَادٍ
وَرَحْصٌ فِي إِصْلَاحٍ مَعَادٍ.

١٠٧٣٧ . لِلْمُتَّقِي ثَلَاثٌ عَلَامَاتٍ: إِخْلَاصُ الْعَمَلِ

shortening of hopes [and aspirations] and [his] taking advantage of respite.

10738. If the heavens and earth were closed upon a servant and then he became God-wary, Allah would surely make for him a way out from them and provide for him from whence he does not reckon.

10739. One who is on his guard remains safe.

10740. One who is God-wary reforms [his Hereafter].

10741. Whoever fears Allah, He protects him.

10742. One whose heart is God-wary, jealousy does not enter into it.

10743. Whoever fears his Lord is [indeed] honourable.

10744. Whoever fears Allah gains success and becomes prosperous.

10745. Whoever fills his heart with God-wariness, his endeavour becomes successful.

10746. Whoever fears Allah, the Glorified, He dispels all worries and gives him a way out of every distress.

10747. Whoever fears Allah, He protects him.

10748. Nobody becomes God-wary but that Allah makes his way out [of difficulties] easy.

10749. One who guards himself from sins is like the one who does good deeds.

10750. The kings of Paradise are the God-

وَقَصْرُ الْأَمْلِ وَاغْتِنَامُ الْمَهْلِ.

١٠٧٣٨ . لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا عَلَى عَبْدٍ رَشِقاً ثُمَّ اتَّقَى اللَّهُ جَعَلَ اللَّهُ لَهُ مِنْهُمَا مُخْرِجًا وَرَزْقًا مِنْ حَيْثُ لَا يَحْتَسِبُ.

١٠٧٣٩ . مَنْ تَوَقَّى سَلَمًا.

١٠٧٤٠ . مَنْ اتَّقَى أَصْلَحَ.

١٠٧٤١ . مَنْ اتَّقَى اللَّهَ وَقَاهُ.

١٠٧٤٢ . مَنْ اتَّقَى قَلْبَهُ لَمْ يَدْخُلْهُ الْحَسَدَ.

١٠٧٤٣ . مَنْ اتَّقَى رَبَّهُ كَانَ كَرِيمًا.

١٠٧٤٤ . مَنْ اتَّقَى اللَّهَ فَازَ وَغَنِيَ.

١٠٧٤٥ . مَنْ أَشْعَرَ قَلْبَهُ التَّقْوَى فَازَ عَمَلَهُ.

١٠٧٤٦ . مَنْ اتَّقَى اللَّهَ سُبْحَانَهُ جَعَلَ لَهُ مِنْ كُلِّ هِمٍ فَرْجًا وَمِنْ كُلِّ ضَيْقٍ مُخْرِجًا.

١٠٧٤٧ . مَنْ اتَّقَى اللَّهَ وَقَاهُ.

١٠٧٤٨ . مَا اتَّقَى أَحَدٌ إِلَّا سَهَّلَ اللَّهُ مُخْرِجَهُ.

١٠٧٤٩ . مُتَّقِيُ الْمَعْصِيَةِ كَفَاعِلُ الْبَرِّ.

١٠٧٥٠ . مُلُوكُ الْجَنَّةِ الْأَتِقِيَاءُ وَالْمُحْلِصُونَ.

wary and the sincere.

10751. Those who are wary of [their duty towards] their Lord are driven to Paradise in throngs, having been saved from the chastisement, cut off from the punishment and delivered from the fire [of Hell] into the Abode of tranquillity, and they will be pleased with their dwelling and residence.

١٠٧٥١ . وَسِيقَ الَّذِينَ اتَّقُوا رَبَّهُمْ إِلَى الْجَنَّةِ زُمِرًا قَدْ أُمِنَ العِقَابُ وَأَنْطَعَ الْعِتَابُ وَرُحِزُوا عَنِ التَّارِ وَاطْمَئَنَّتْ بِهِمُ الدَّارُو رَضُوا الْمُتَّوَى وَالثَّارَ.

PUTTING TRUST IN ALLAH

التوكل

10752. Trusting in Allah is an honourable sufficiency for the one who relies upon it.

١٠٧٥٢ . الْتَّوْكِلُ كِفَايَةٌ شَرِيفَةٌ لِمَنِ اعْتَمَدَ عَلَيْهِ.

10753. Trusting in Allah means distancing oneself from [reliance upon one's] strength and power, and waiting for what is brought by divine decree.

١٠٧٥٣ . الْتَّوْكِلُ الْتَّبَرِيُّ مِنَ الْحُوْلِ وَالْفُؤَادِ وَإِنْتِظَارُ مَا يَأْتِي بِهِ الْقَدْرُ.

10754. Beware of choosing [a path] for yourself [instead of putting your trust in Allah], for indeed most of the success lies in that which is not reckoned.

١٠٧٥٤ . إِيَّاكَ أَنْ تَتَحَبَّرَ إِنْفَسِيكَ فَإِنَّ أَكْثَرَ النُّجُحِ فيما لا يُحْتَسِبُ.

10755. The root of the heart's strength is in putting [one's] trust in Allah.

١٠٧٥٥ . أَصْلُ قُوَّةِ الْقُلُوبِ الْتَّوْكِلُ عَلَى اللَّهِ.

10756. Verily the perfection of trust in Allah stems from the verity of certitude.

١٠٧٥٦ . إِنَّ حُسْنَ التَّوْكِلِ لِمَنِ صِدْقُ الإِيمَانِ.

10757. Trusting in Allah is [a means of] sufficiency.

١٠٧٥٧ . الْتَّوْكِلُ كِفَايَةٌ.

10758. Trusting in Allah is a provision.

١٠٧٥٨ . الْتَّوْكِلُ بِضَاعَةٌ.

10759. Trusting in Allah is the best pillar [of support].

١٠٧٥٩ . الْتَّوْكِلُ خَيْرُ عِمَادٍ.

10760. Trusting in Allah is the fortress of wisdom.

١٠٧٦٠ . التَّوْكِلُ حِصْنُ الْحِكْمَةِ.

10761. Trusting in Allah is the best action.

١٠٧٦١ . التَّوْكِلُ أَفْضَلُ عَمَلٍ.

10762. Trusting in Allah stems from strength of certitude.

١٠٧٦٢ . التَّوْكِلُ مِنْ قُوَّةِ الْيَقِينِ.

10763. It is through the strength of one's trust in Allah that the level of one's faith is evinced.

١٠٧٦٣ . يُؤْسِنُ التَّوْكِلُ يُسْتَدِلُّ عَلَى حُسْنِ الإِيمَانِ.

10764. Trust in Allah the Glorified, for indeed He has guaranteed the sufficiency of those who put their trust in Him.

١٠٧٦٤ . تَوَكَّلْ عَلَى اللَّهِ سُبْحَانَهُ فَإِنَّهُ قَدْ تَكَلَّمَ بِكِفَايَةِ الْمُتَوَكِّلِينَ عَلَيْهِ.

10765. The strength of a servant's trust in Allah is to the extent of his reliance on Him.

١٠٧٦٥ . حُسْنُ تَوَكِّلِ الْعَبْدِ عَلَى اللَّهِ عَلَى قَدْرِ ثِقَتِهِ بِهِ.

10766. It is sufficient for your trust [in Allah] that you consider no one else as a channel for acquiring your sustenance other than Allah, the Glorified.

١٠٧٦٦ . حَسْبُكَ مِنْ تَوْكِيلِكَ أَنْ لَا تَرَى لِرِزْقِكَ مُجْرِيًّا إِلَّا اللَّهُ سُبْحَانُهُ.

10767. It is in trusting Allah that the true essence of conviction lies.

١٠٧٦٧ . فِي التَّوْكِلِ حَقِيقَةُ الإِيمَانِ.

10768. Whoever puts his trust [in Allah] is catered for.

١٠٧٦٨ . مَنْ تَوَكَّلَ كُفْهِيَ.

10769. One who trusts in Allah does not get worried.

١٠٧٦٩ . مَنْ تَوَكَّلَ لَمْ يَهْمَمْ.

10770. One who trusts in Allah is catered for.

١٠٧٧٠ . مَنْ تَوَكَّلَ عَلَى اللَّهِ كُفِيَ.

10771. Whoever trusts in Allah, He suffices him.

١٠٧٧١ . مَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ.

10772. Never allow yourself to trust in anyone but Allah, and you should have no

١٠٧٧٢ . لَا تَجْعَلَنَّ لِنَفْسِكَ تَوْكِلًا إِلَّا عَلَى اللَّهِ وَلَا

hope in anyone but Allah.

يَكُنْ لَكَ رَجَاءٌ إِلَّا اللَّهُ.

10773. Everyone who puts his trust in Allah is catered for [and provided for by Him].

١٠٧٧٣ . كُلُّ مُتَوَكِّلٍ مَكْفُيٌّ.

10774. Have trust in Allah and you will be catered for [by Him].

١٠٧٧٤ . كُنْ مُتَوَكِّلاً تَكُنْ مَكْفِيًّا.

10775. There is no trouble [and distress] for the one who trusts in Allah.

١٠٧٧٥ . لَيْسَ لِمُتَوَكِّلٍ عَنَاءً.

10776. One who puts his trust in Allah will never lose His support.

١٠٧٧٦ . مَنْ كَانَ مُتَوَكِّلًا لَمْ يَعْدِمِ الْإِعَانَةَ.

10777. One who trusts in Allah has no need for [seeking help from] His servants.

١٠٧٧٧ . مَنْ تَوَكَّلَ عَلَى اللَّهِ غَنِيٌّ عَنْ عِبَادِهِ.

10778. Whoever trusts in Allah is catered for and becomes needless [of others].

١٠٧٧٨ . مَنْ تَوَكَّلَ عَلَى اللَّهِ كُفِيٌّ وَاسْتَغْنَى.

10779. Whoever trusts in Allah, difficulties become easy for him.

١٠٧٧٩ . مَنْ تَوَكَّلَ عَلَى اللَّهِ تَسْهَلَتْ لَهُ الصِّعَابُ.

10780. Whoever trusts in Allah, doubts get cleared for him, his sustenance is catered for and he is saved from tribulations.

١٠٧٨٠ . مَنْ تَوَكَّلَ عَلَى اللَّهِ أَضَاءَتْ لَهُ الشُّبُهَاتُ وَكُفِيٌّ الْمُؤْنَاثُ وَأَمِنَ التَّبَاعَاتُ.

10781. Whoever trusts in Allah, difficulties become tolerable for him, means become easy for him and he enters into [a place of] comfort and honour.

١٠٧٨١ . مَنْ تَوَكَّلَ عَلَى اللَّهِ ذَلَّتْ لَهُ الصِّعَابُ وَتَسْهَلَتْ لَهُ الْأَسْبَابُ وَتَبَوَّءَ الْحَفْضَ وَالْكَرَامَةَ.

10782. A righteous child is the more beautiful of the two recollections.

١٠٧٨٢ . الْوَلَدُ الصَّالِحُ أَجْمَعُ الذِّكْرَيْنِ.

10783. A child is one of the two enemies.

١٠٧٨٣ . الْوَلَدُ أَحَدُ الْعَدُوَيْنِ.

10784. The worst of all children is the undutiful one.

١٠٧٨٤. شَرُّ الْأُوْلَادِ الْعَاقُّ.

10785. The loss of a child burns the heart.

١٠٧٨٥. فَقْدُ الْوَلَدِ مُحْرِقُ الْكَبِيرِ.

10786. The death of a child is [like a] tear in the heart.

١٠٧٨٦. مَوْتُ الْوَلَدِ صَدْعٌ فِي الْكَبِيرِ.

10787. An evil child destroys one's honour and disgraces one's ancestors.

١٠٧٨٧. وَلَدُ السُّوءِ يَهْدِمُ الشَّرَفَ وَيَشْنُوُسُ السَّلَفَ.

10788. An evil child dishonours one's ancestors and corrupts one's descendants.

١٠٧٨٨. وَلَدُ السُّوءِ يَعْرُّ السَّلَفَ وَيُفْسِدُ الْحَلَفَ.

10789. The undutiful child is a tribulation and a misfortune.

١٠٧٨٩. وَلَدُ عَقُوقٍ مُحْنَةٌ وَشُؤُمٌ.

THE CLOSE FRIENDS AND LOVERS OF ALLAH

أولياء الله وأحبابه

10790. Verily the friends of Allah, the Most High, include all those who consider their death to be near, belie their [false] hopes, and have many good deeds and only a few mistakes.

١٠٧٩٠. إِنَّ أَوْلَيَاءَ اللَّهِ تَعَالَى كُلُّ مُسْتَقْرِبٍ أَجَلُهُ مُكَذِّبٌ أَمْلَهُ كَثِيرٌ عَمَلُهُ قَلِيلٌ رَّلَهُ.

10791. Verily the friends of Allah are those who remember Him the most, are constantly grateful to Him and have greater patience in the face of His trials.

١٠٧٩١. إِنَّ أَوْلَيَاءَ اللَّهِ لَا كُثُرُ النَّاسِ لَهُ ذِكْرًا وَأَدْوَمُهُمْ لَهُ شُكْرًا وَأَعْظَمُهُمْ عَلَى بَلَائِهِ صَبِرًا.

10792. Verily the most beloved of servants in the sight of Allah is the servant whom He helps to reform his soul such that he feels sadness [on the inside] and dons the attire of fear [on the outside]; so the lamp of guidance is illuminated in his heart, and he has prepared [for himself] a hospitable reception

١٠٧٩٢. إِنَّ مِنْ أَحَبِّ الْعِبَادِ إِلَى اللَّهِ عَبْدًا أَعَانَهُ عَلَى نَفْسِهِ فَاسْتَشَرَ الْحَزْنَ وَجَلَّبَ الْحَوْفَ فَزَهَرَ بِصَبَاحُ الْهُدَى فِي قَلْبِهِ وَأَعَدَّ الْقَرَى لِيَوْمِهِ النَّازِلِ بِهِ.

for the day which he will come upon.

LETHARGY

التوانی

10793. Lethargy causes loss in this world and regret in the Hereafter.

١٠٧٩٣ . الْتَّوَانِي فِي الدُّنْيَا إِضَاعَةٌ وَفِي الْآخِرَةِ حَسْرَةٌ.

10794. Lethargy is wastage [of one's lifetime].

١٠٧٩٤ . الْتَّوَانِي إِضَاعَةٌ.

10795. Lethargy is [a cause of] loss.

١٠٧٩٥ . الْتَّوَانِي فَوْتٌ.

10796. Lethargy is the trait of the foolish.

١٠٧٩٦ . الْتَّوَانِي سَجِيَّةُ النَّوْكِيِّ.

10797. Loss comes about through lethargy.

١٠٧٩٧ . بِالْتَّوَانِي يَكُونُ الْفَوْتُ.

10798. Counter lethargy with resolve.

١٠٧٩٨ . ضَادُوا التَّوَانِي بِالْعَزْمِ.

10799. One who submits to lethargy forfeits his rights.

١٠٧٩٩ . مَنْ أطَاعَ التَّوَانِي ضَيَّعَ الْحُقُوقَ.

10800. One who submits to lethargy is encompassed by regret.

١٠٨٠٠ . مَنْ أطَاعَ التَّوَانِي أَحاطَتْ بِهِ النَّدَاءَةُ.

10801. It is from lethargy that laziness originates.

١٠٨٠١ . مَنْ التَّوَانِي يَتَولَّدُ الْكَسَلُ.

THE GRANT

الموهبة

10802. Many a grant is such that misfortune is better than it.

١٠٨٠٢ . رَبَّ مَوْهِبَةٍ حَيْرٌ مِنْهَا الْفَاجِعَةُ.

DELUSION

الوهم

10803. Delusion is not the same as

١٠٨٠٣ . لَيْسَ الْوَهْمُ كَالْفَهْمِ.

comprehension.

SUSPICION

التهمة

10804. Whoever exposes himself to suspicion
should not blame those who suspect him.

٤٠٨٠١. مَنْ عَرَضَ نَفْسَهُ لِلتَّهْمَةِ فَلَا يُلَوِّمَ مَنْ
أَسَاءَ الظَّنِّ بِهِ.

باب الهاء

TRUE GUIDANCE FROM ALLAH

الهُدَى وَهُدَى اللَّهِ

10805. The best reserve is true guidance.

١٠٨٠٥. أَفْضَلُ الدُّخْرِ الْهُدَى.

10806. Through true guidance discernment increases.

١٠٨٠٦. بِالْهُدَى يَكْثُرُ الْإِسْبِيَّصَارُ.

10807. He who takes guidance from other than the guidance of Allah has gone astray.

١٠٨٠٧. ضَلَّ مَنْ اهْتَدَى بِعَيْرِ هُدَى اللَّهِ.

10808. Blessed is the one who hastens towards true guidance before its doors are closed.

١٠٨٠٨. طُوبِي لِمَنْ بَادَرَ الْهُدَى قَبْلَ أَنْ تُعْلَقَ أَبْوَابُهُ.

10809. Following true guidance leads to salvation.

١٠٨٠٩. طَاعَةُ الْهُدَى تُنجِي.

10810. Successful is the one who gets illumination from the lamp of guidance, opposes the calls of [his] vain desire, makes faith the equipage for his Hereafter and [makes] God-wariness his reserve and provision.

١٠٨١٠. فَازَ مَنِ اسْتَصْبَحَ بِنُورِ الْهُدَى وَخَالَفَ دَوَاعِي الْهَوَى وَجَعَلَ الْإِيمَانَ عُدَّةً مَعَادِهِ وَالثَّقَوْيَ دُخْرَهُ وَزَادَهُ.

10811. How can the one who is astray be guided aright when the guide [he follows] is heedless?!

١٠٨١١. كَيْفَ يَهْدِي الضَّلِيلُ مَعَ غَفْلَةِ الدَّلِيلِ؟!

10812. How can one who is himself astray guide others to the right?!

١٠٨١٢. كَيْفَ يَهْدِي غَيْرُهُ مَنْ يُضِلُّ نَفْسَهُ؟!

10813. How is the one who is overcome by [his] vain desire able to get true guidance?!

١٠٨١٣. كَيْفَ يَسْتَطِيعُ الْهُدَى مَنْ يَعْلَمُ الْهَوَى؟!

10814. Let your garment be true guidance.

٤. لِيَكُنْ شِعَارُكَ الْهُدَى.

10815. One who is guided attains salvation.

١٠٨١٥. مَنْ اهْتَدَى نَجَا.

10816. Whoever seeks true guidance through the guidance of Allah is guided to the right path by Him.

10817. He who takes guidance from other than the guidance of Allah, the Glorified, has gone astray.

10818. He who seeks true guidance through the guidance of Allah disassociates [himself] from the opponents [who oppose His command].

10819. One who seeks guidance from those who do not possess it is led astray.

10820. One who seeks guidance from the misguided becomes blinded to the course of true guidance.

10821. The guidance of Allah is the best guidance.

10822. There is no deviation with true guidance.

10823. There is no guide better than true guidance.

10824. There is no guidance for one who has no knowledge.

١٠٨١٦. مَنِ اهْتَدَىٰ بِهُدَىٰ اللَّهِ أَرْشَدَهُ.

١٠٨١٧. مَنِ اهْتَدَىٰ بِعَيْرٍ هُدَىٰ اللَّهُ سُبْحَانَهُ ضَلَّ.

١٠٨١٨. مَنِ اهْتَدَىٰ بِهُدَىٰ اللَّهِ فَارَقَ الْأَضْدَادَ.

١٠٨١٩. مَنْ يَطْلُبُ الْهُدَايَةَ مِنْ غَيْرِ أَهْلِهَا يَضِلُّ.

١٠٨٢٠. مَنِ اسْتَهْدَىٰ الغَاوِي عَمِيٌّ عَنْ هَجَّاجِ
الْهُدَىٰ.

١٠٨٢١. هُدَىٰ اللَّهُ أَحْسَنُ الْهُدَىٰ.

١٠٨٢٢. لَا ضَلَالَ مَعَ هُدَىٰ.

١٠٨٢٣. لَا دَلِيلٌ أَرْشَدُ مِنَ الْهُدَىٰ.

١٠٨٢٤. لَا هِدَايَةَ لِمَنْ لَا عِلْمَ لَهُ.

10825. Gifts bring about affection.

١٠٨٢٥. الْهُدَىٰ تَجْلِبُ الْمَحَبَّةَ.

10826. Nothing gains the favour of the ruler, quells the rancour of an enraged person,

١٠٨٢٦. مَا اسْتُعْطِفَ السُّلْطَانُ وَلَا اسْتُسْلَئَ سَخِيمَةُ الْعَصْبَانِ وَلَا اسْتُسْمَلَ الْمَهْجُورُ وَلَا

attracts the deserter [to come back], makes difficult matters easy and keeps wickedness [and evil] at bay like the [giving of a] gift.

اسْتُنْجِحَتْ صِعَابُ الْأُمُورِ وَلَا اسْتُنْفَعَتِ الشُّرُورُ
يَمْثُلُ الْهَدِيَّةَ.

IDLE TALK

الهدر

10827. Keep away from idle talk, for the least of its damage is blame.

١٠٨٢٧. إِجْتَنِبِ الْهَدَرَ فَأَيْسَرُ جَنَاحِيهِ الْمَلَامَةُ.

10828. Beware of idle talk, for the one whose talk increases, his sins [also] increase.

١٠٨٢٨. إِيَّاكَ وَالْهَدَرَ فَمَنْ كَثُرَ كَلَامُهُ كَثُرَتْ آثَامُهُ.

10829. Idle talk takes one closer to [unpleasant] changes [in circumstances].

١٠٨٢٩. الْهَدَرُ مُقْرَبٌ مِّنَ الْغَيْرِ.

10830. Idle talk harms the soul.

١٠٨٣٠. الْهَدَرُ يَأْتِي عَلَى الْمَهْجَةِ.

10831. Excessive idle talk earns disgrace.

١٠٨٣١. كَثْرَةُ الْهَدَرِ تُكْسِبُ الْعَارَ.

JEST

الهزل

10832. Too much jesting is a sign of ignorance.

١٠٨٣٢. كَثْرَةُ الْهَزَلِ آيَةُ الْجَهْلِ.

10833. Whoever jests too much is considered ignorant.

١٠٨٣٣. مَنْ كَثُرَ هَزْلُهُ أُسْتُجْهَلَ.

10834. Whoever jests a lot, his seriousness becomes ineffective [and is considered just another of his jokes].

١٠٨٣٤. مَنْ كَثُرَ هَزْلُهُ بَطَلَ جِدًّا.

10835. Whoever is overcome by jest, his intellect becomes corrupt.

١٠٨٣٥. مَنْ غَلَبَ عَلَيْهِ الْهَزَلُ فَسَدَ عَقْلُهُ.

THE CAUSES OF DOWNFALL AND RUIN

المهلكات والموبقات

10836. Three things cause [one's] ruin: obedience to women, yielding to rage and submitting to lustful desires.

١٠٨٣٦. ثَلَاثُ مُهْلِكَاتٌ: طَاعَةُ النِّسَاءِ وَطَاعَةُ
الْعَصَبِ وَطَاعَةُ الشَّهْوَةِ.

10837. Three things cause ruin: boldness in front of the ruler, trusting a disloyal person and tasting poison as an experiment [to see how effective it is!].

١٠٨٣٧. ثَلَاثَةُ مُهْلِكَةٍ: أَجْرَأَةُ عَلَى السُّلْطَانِ
وَأَتَسْمَانُ الْحَوَانِ وَشُرْبُ السَّمَّ لِلتَّجْزِيرَةِ.

10838. Three things break one's spirit and cause downfall: poverty after wealth, humiliation after dignity and loss of loved ones.

١٠٨٣٨. ثَلَاثَةُ هُنَّ الْمُحْرِقَاتُ الْمُوْبِقَاتُ: فَقْرٌ بَعْدَ
غَيَّ وَذُلٌّ بَعْدَ عِزٍّ وَفَقْدُ الْأَحِبَّةِ.

10839. Three things weaken one's spirit: loss of loved ones, poverty in a strange land and unending hardship.

١٠٨٣٩. ثَلَاثٌ يَهُدُّنَ الْعُوَيِّ: فَقْدُ الْأَحِبَّةِ وَالْفَقْرُ
فِي الْعُرْبَةِ وَدَوْمُ الشِّدَّةِ.

THE SCANDAL-MONGER

المهماز

10840. The scandal-monger is dispraised and reviled.

١٠٨٤٠. الْهَمَازُ مَذْمُومٌ مَجْرُوحٌ.

ENDEAVOURS

الهمم

10841. The farthest endeavours are those that are closest to nobleness.

١٠٨٤١. أَبْعَدُ الْهِمَمِ أَقْرُبُهَا مِنَ الْكَرَمِ.

10842. Worries [and concerns] are [proportionate] to the extent of [one's] endeavours.

١٠٨٤٢. يَقْدِرُ الْهِمَمُ تَكُونُ الْهُمُومُ.

10843. The best endeavours are the loftiest

١٠٨٤٣. خَيْرُ الْهِمَمِ أَعْلَاهَا.

of them.

10844. Be lofty in your endeavours when you seek something and honourable in victory when you overpower [your enemy].

10845. One whose endeavour is great, his care [and attention towards it] becomes great.

10846. One whose endeavour is insignificant, his merit is nullified.

10847. One whose endeavour is honourable, his value becomes great.

10848. One whose endeavour is great, his cause is worthy.

10849. Confine your endeavour to that which is necessary for you and do not enter into that which does not concern you.

10850. One who rises to the [higher] levels of endeavour [and determination] is glorified [and considered as great] by the nations.

10851. One whose concern is not for [attaining] that which is with Allah, the Glorified, does not realize his aspiration.

10852. Never concern yourself with anything except that which will earn you recompense and do not strive except in gaining reward.

10853. One's zeal is [proportionate] to the extent of one's endeavour.

10854. The value of a man is proportionate to his endeavour and [the value of] his action

٤٠٨٤٤. كُنْ بَعِيدًا عَنِ الْهِمَمِ إِذَا طَلَبْتَ كَرِيمَ الظَّفَرِ إِذَا غَلَبْتَ.

٤٠٨٤٥. مَنْ كَبَرَ هَمَّتْهُ كَبُرَ اهْتِمَامُهُ.

٤٠٨٤٦. مَنْ صَغَرَتْ هَمَّتْهُ بَطَّلَتْ فَضْلَتْهُ.

٤٠٨٤٧. مَنْ شَرَفَتْ هَمَّتْهُ عَظُمَتْ قِيمَتُهُ.

٤٠٨٤٨. مَنْ كَبُرَتْ هَمَّتْهُ عَزَّ مَرَامُهُ.

٤٠٨٤٩. إِفْصِرْ هَمَّتَكَ عَلَى مَا يَلْرُمُكَ وَلَا تَخْضُنْ فِيمَا لَا يَعْنِيَكَ.

٤٠٨٥٠. مَنْ رَقَى دَرَجَاتِ الْهِمَمِ عَظَمَتْهُ الْأَمْمُ.

٤٠٨٥١. مَنْ لَمْ يَكُنْ هُنْهُ ما عِنْدَ اللَّهِ سُبْحَانَهُ لَمْ يُدْرِكْ مُنْاهًا.

٤٠٨٥٢. لَا هَمِّيَنَ إِلَّا فِيمَا يُكْسِبُكَ أَجْرًا وَلَا شَعْرَ إِلَّا فِي اغْتِنَامِ مَوْبَةٍ.

٤٠٨٥٣. عَلَى قَدْرِ الْهِمَمِ تَكُونُ الْحَمِيَّةُ.

٤٠٨٥٤. قَدْرُ الرَّجُلِ عَلَى قَدْرِ هَمَّهُ وَعَمَلُهُ عَلَى

is to the extent of his intention.

قَدْرٍ بِنِيَّتِهِ.

10855. Nothing raises a person like his [earnest] endeavour and nothing lowers him like his lustful desire.

١٠٨٥٥ . مَا رَفَعَ اُمَرَّةً كَهِمَّتِهِ وَلَا وَضَعَةً كَشَهْوَتِهِ.

10856. The worries of a man are to the extent of his endeavour and his sense of honour is to the extent of his zeal.

١٠٨٥٦ . هُمُومُ الرَّجُلِ عَلَى قَدْرٍ هِمَّتِهِ وَغَيْرُهُ عَلَى قَدْرٍ حَمَّتِهِ.

10857. Do not make your family and children your greatest concern, for indeed if they are friends of Allah, the Glorified, then Allah does not forsake His friend, and if they are the enemies of Allah then what is your concern for the enemies of Allah?

١٠٨٥٧ . لَا تَجْعَلْ أَكْبَرَ هِلْكَ وَ ولَدِكَ فِإِيمَانَ إِنْ يَكُونُوا أُولَيَاءَ اللَّهِ سُبْحَانَهُ فَإِنَّ اللَّهَ لَا يُضِيقُ وَلَيْهِ وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هُنَّكَ بِأَعْدَاءَ اللَّهِ.

10858. Do not allow yourself to feel sorrow for what you have lost such that it preoccupies you from what is [yet] to come.

١٠٨٥٨ . لَا تُشْعِرْ قَلْبَكَ الْمَمَّ عَلَى مَا فَاتَ فَيَشْعَلَكَ عَمَّا هُوَ آتٍ.

IRRESPONSIBILITY

التهور

10859. One who acts irresponsibly regrets.

١٠٨٥٩ . مَنْ هَوَرَ نَدِمَ.

THE FRIGHTFUL

الأهوال

10860. Whoever embarks on the frightful [and risky] earns wealth.

١٠٨٦٠ . مَنْ رَكِبَ الأَهْوَالَ إِكْسَبَ الأَمْوَالَ.

DISDAIN

الاستهانة

10861. Whoever treats people with disdain,

١٠٨٦١ . مَنْ اسْتَهَانَ بِالرِّجَالِ قَلَّ.

[his status] diminishes.

VAIN DESIRE

الهوى

10862. Overcome your vain desires and flee from them, for indeed if they capture you they will take you into the farthest depths of destruction.

١٠٨٦٢. إِغْلِبُوا أَهْوَانَكُمْ وَهَارِبُوهَا فَإِنَّهَا إِنْ تُقْيِدُكُمْ ثُورِدُكُمْ مِنَ الْهَلْكَةِ أَبْعَدَ غَايَةً.

10863. Beware of allowing vain desire to gain control over you for indeed its beginning is temptation and its end is tribulation.

١٠٨٦٣. إِيَّاكُمْ وَمَنْكُمْ الْهَوَى مِنْكُمْ فَإِنَّ أَوَّلَهُ فِتْنَةٌ وَآخِرَهُ مَحْنَةٌ.

10864. Indeed, the thing I fear most for you is [the result of your] following vain desires and having lengthy aspirations.

١٠٨٦٤. أَلَا وَإِنَّ أَخْوَفَ مَا أَخْوَفُ عَلَيْكُمْ إِبْرَاعُ الْهَوَى وَطُولُ الْأَمْلِ.

10865. Vain desire destroys.

١٠٨٦٥. أَهْوَى يُرْدِي.

10866. Vain desires are passions of youth.

١٠٨٦٦. أَهْوَى صَبَّرَةً.

10867. Vain desire is the enemy of reason.

١٠٨٦٧. أَهْوَى عَدُوُ العَقْلِ.

10868. Vain desire is the bane of the intellects.

١٠٨٦٨. أَهْوَى آفَةُ الْأَبْلَابِ.

10869. Vain desire is an obeyed enemy.

١٠٨٦٩. أَهْوَى عَدُوٌ مَتْبُوعٌ.

10870. Verily if you follow your vain desire, it will make you deaf and blind, ruin your place of [final] return and destroy you.

١٠٨٧٠. إِنَّكُمْ إِنْ أَطَعْتُمْ هَوَاكَ أَصْمَمَكَ وَأَعْمَمَكَ وَأَفْسَدَ مُنْقَلِبَكَ وَأَرْدَاكَ.

10871. Verily if you allow vain desire rule over you, it will deafen you, blind you and destroy you.

١٠٨٧١. إِنَّكُمْ إِنْ أَمْرَمْتُمْ عَلَيْكُمْ الْهَوَى أَصْمَمَكُمْ وَأَعْمَمَكُمْ وَأَرْدَاكُمْ.

10872. The bane of the intellect is vain desire.

١٠٨٧٢. آفَةُ الْعَقْلِ أَهْوَى.

10873. When your vain desires overcome you, they drag you into places of destruction.

١٠٨٧٣. إِذَا غَلَبْتُمْ عَلَيْكُمْ أَهْوَائِكُمْ أُورَدْتُمْ مَوَارِدَ الْحَلْكَةِ.

10874. Oppose vain desire and you will be safe; turn away from this world and you will benefit.

١٠٨٧٤. خَالِفِ الْهَوَى تَسْلِمْ وَأَعْرِضْ عَنِ الدُّنْيَا تَغْنِمْ.

10875. May Allah have mercy upon the person who fights his vain desire and breaks loose from the entanglements of this world.

١٠٨٧٥. رَحْمَ اللَّهِ امْرَأً غَالِبَ الْهَوَى وَأَفْلَتَ مِنْ حَبَائِلِ الدُّنْيَا.

10876. The cornerstone of religion is opposing vain desire.

١٠٨٧٦. رَأْسُ الدِّينِ مُخَالَفَةُ الْهَوَى.

10877. The cornerstone of reason is struggling against vain desire.

١٠٨٧٧. رَأْسُ الْعُقْلِ مُجَاهَدَةُ الْهَوَى.

10878. Deterring [the self from] vain desire is a trait of the intelligent ones.

١٠٨٧٨. رُدْغُ الْهَوَى شِيمَةُ الْعُقَلَاءِ.

10879. The cause of corruption of the intellect is vain desire.

١٠٨٧٩. سَبَبُ فَسَادِ الْعُقْلِ الْهَوَى.

10880. The cause of corruption of faith is vain desire.

١٠٨٨٠. سَبَبُ فَسَادِ الدِّينِ الْهَوَى.

10881. Counter vain desire with the reason.

١٠٨٨١. ضَادُوا الْهَوَى بِالْعُقْلِ.

10882. Blessed is the one who endures [the temptations of] his vain desire, rejects his [false] aspiration, hits the target and acquires recompense.

١٠٨٨٢. طُوبِ لِمَنْ كَابَدَ هَوَاهُ وَكَدَبَ مُنَاهُ وَرَمَى عَرَضاً وَأَحْرَزَ عِوَضاً.

10883. Yielding to vain desire corrupts the intellect.

١٠٨٨٣. طَاعَةُ الْهَوَى ثُفِسِدُ الْعُقْلَ.

10884. Submitting to vain desire causes ruin.

١٠٨٨٤. طَاعَةُ الْهَوَى ثُرِدِي.

10885. Vain desire is victorious over the one who is led by his lust.

١٠٨٨٥. ظَفَرَ الْهَوَى بِمَنْ انْقَادَ لِشَهْوَتِهِ.

10886. He who overcomes his vain desire is victorious in attaining the Paradise of the [everlasting] Abode.

10887. The delusions of vain desire beguile.

10888. Being overcome by vain desire corrupts [one's] faith and reason.

10889. Combat vain desire just as an adversary would combat his adversary, and battle it the way an enemy would battle his enemy, [if successful] you may gain mastery over it.

10890. In succumbing to vain desire there is every [form of] deviation.

10891. He who overcomes his vain desire and controls the urges of his [carnal] soul is successful.

10892. Indeed the one who is deceived by the temptations of [his] vain desire has gone astray.

10893. Combat your vain desire with your intellect and you will acquire right guidance.

10894. Combat your vain desire with your knowledge and your anger with your forbearance.

10895. Be a conqueror of your vain desire and a seeker of your salvation.

10896. If vain desire were to be lifted, the insincere person would despise [and feel ashamed of] his [own] action.

١٠٨٨٦. طَفِرَ بِجَنَّةِ الْمَأْوَى مِنْ عَلَبِ الْهَوَى.

١٠٨٨٧. غُرُورُ الْهَوَى يَخْدُعُ.

١٠٨٨٨. غَلَبَةُ الْهَوَى تُفْسِدُ الدِّينَ وَالْعَقْلَ.

١٠٨٨٩. غَالِبُ الْهَوَى مُغَالِبَةُ الْحَضْمِ حَصْمَهُ
وَحَارِبَهُ مُحَاذِبَةُ الْعَدُوِّ عَدُوَّهُ لَعَلَكَ تَمْلِكُهُ.

١٠٨٩٠. فِي طَاعَةِ الْهَوَى كُلُّ الْغَوَایَةِ.

١٠٨٩١. فَازَ مَنْ عَلَبَ هَوَاهُ وَمَلَكَ دَوَاعِي نَفْسِهِ.

١٠٨٩٢. قَدْ ضَلَّ مَنِ اخْتَدَعَ لِدَوَاعِي الْهَوَى.

١٠٨٩٣. قاتَلَنَ هَوَاكَ بِعَقْلِكَ تَمْلِكَ رُشْدَكَ.

١٠٨٩٤. قاتَلَنَ هَوَاكَ بِعِلْمِكَ وَغَضَبَكَ بِحِلْمِكَ.

١٠٨٩٥. كُنْ لِهَوَاكَ غَالِبًا وَلِنَجَاتِكَ طَالِبًا.

١٠٨٩٦. لَوِارْتَفَعَ الْهَوَى لِأَنْفَ عَيْنُ الْمُخْلِصِ مِنْ
عَمَلِهِ.

10897. One who is controlled by his vain desire goes astray.

١٠٨٩٧. مَنْ مَلَكَهُ هَوَاهُ ضَلَّ.

10898. Whoever yields to his vain desire is destroyed.

١٠٨٩٨. مَنْ أطَاعَ هَوَاهُ هَلَكَ.

10899. Whoever overcomes his vain desire is honoured.

١٠٨٩٩. مَنْ يَعْلِمُ هَوَاهُ يَغْرِي.

10900. Whoever controls his vain desire acquires intelligence [and wisdom].

١٠٩٠٠. مَنْ مَلَكَ هَوَاهُ مَلَكَ النُّفُو.

10901. Whoever agrees with his vain desire opposes his rectitude [and reason].

١٠٩٠١. مَنْ وَاقَعَ هَوَاهُ خَالِفَ رُشْدَهُ.

10902. One whose vain desire is strong, his resolve becomes weak.

١٠٩٠٢. مَنْ قَوِيَ هَوَاهُ ضَعُفتَ عَزْمَهُ.

10903. Whoever embarks on his vain desire slips.

١٠٩٠٣. مَنْ رَكِبَ هَوَاهُ زَلَّ.

10904. Whoever follows his vain desire destroys himself.

١٠٩٠٤. مَنِ اتَّبَعَ هَوَاهُ أَرْذَى نَفْسَهُ.

10905. Whoever opposes his vain desire has followed [the path of] knowledge.

١٠٩٠٥. مَنْ خَالَفَ هَوَاهُ أطَاعَ الْعِلْمَ.

10906. One who proceeds with vain desire falls into destruction.

١٠٩٠٦. مَنْ جَرَى مَعَ الْهَوَى عَثَرَ بِالرَّدَى.

10907. With vain desire there is no [reason and] intellect.

١٠٩٠٧. لَا عَقْلٌ مَعَ هَوَى.

10908. Whoever embarks on vain desire is afflicted by blindness.

١٠٩٠٨. مَنْ رَكِبَ الْهَوَى أَذْرَكَ الْعَمَى.

10909. There is no faith with vain desire.

١٠٩٠٩. لَا دِينٌ مَعَ هَوَى.

10910. Whoever yields to his vain desire has sold his Hereafter for his worldly life.

١٠٩١٠. مَنْ أطَاعَ هَوَاهُ باعَ آخِرَتَهُ بِدُنْيَا.

10911. One whose vain desire overpowers

١٠٩١١. مَنْ غَلَبَ هَوَاهُ عَلَى عَقْلِهِ ظَهَرَتْ عَلَيْهِ

his intellect is overcome by disgrace.

الفضائح.

10912. Whoever wishes to attain lofty stations should overcome his vain desire.

١٠٩١٢. مَنْ أَحَبَّ تَلِيلَ الدَّرَجَاتِ الْعُلَى فَلْيَغْلِبِ الْهَوَى.

10913. One who is controlled by vain desire does not accept the advice of any sincere adviser.

١٠٩١٣. مَنْ مَلَكَةُ الْهَوَى لَمْ يَقْبَلْ مِنْ نَصْوِحَةٍ نُصُحًا.

10914. One whose actions are free from vain desire, his effect [and result] is good in every matter.

٤٠٩١٤. مَنْ عَرَى عَنِ الْهَوَى عَمَلُهُ حَسْنٌ أَثْرَهُ فِي كُلِّ أُمْرٍ.

10915. Whoever follows his vain desire, it blinds him, deafens him, humiliates him and misguides him.

١٠٩١٥. مَنْ اتَّبَعَ هَوَاهُ أَعْمَاهُ وَأَصَمَّهُ وَأَذَلَّهُ وَأَضَلَّهُ.

10916. Whoever is led by his vain desire, Satan prevails upon him.

١٠٩١٦. مَنْ اسْتَقَادَهُ هَوَاهُ إِسْتَحْوَدَ عَلَيْهِ الشَّيْطَانُ.

10917. Whoever looks with the eye of his vain desire falls into temptation and wrongdoing, and deviates and turns away from the clear open path.

١٠٩١٧. مَنْ نَظَرَ بِعَيْنِ هَوَاهُ افْتَئَنَ وَجَارَ وَعَنْ هَاجِ السَّبِيلِ زَاغَ وَحَارَ.

10918. Nothing opposes reason like vain desire.

١٠٩١٨. مَا ضَادَ الرَّأْسَ كَالْهَوَى.

10919. Nothing destroys religion like vain desire.

١٠٩١٩. مَا أَهْلَكَ الدِّينَ كَالْهَوَى.

10920. Vain desire is a riding mount that throws down its rider.

١٠٩٢٠. مَرْكَبُ الْهَوَى مَرْكَبُ مُزْدَ.

10921. Opposing vain desire is a cure for the intellect.

١٠٩٢١. مُخَالَفَةُ الْهَوَى شِفَاءُ الرَّأْسِ.

10922. The one who is overpowered by vain desire is always wretched and forever enslaved.

١٠٩٢٢. مَعْلُوبُ الْهَوَى دَائِمُ الشَّقَاءِ مُؤَبَّدُ الرِّيقِ.

10923. He is drawing in large buckets [from the well] of his vain desire and exerting a lot of efforts for his worldly life.

10924. Following vain desire is indeed a good aide to Satan.

10925. Ruined is the one who is led astray by vain desire and pulled by Satan towards the path of blindness.

10926. Your vain desire is a greater enemy towards you than all [other] enemies, so overpower it otherwise it will destroy you.

10927. Never let your vain desire relegate your knowledge.

10928. Do not follow [your] vain desire, for whoever follows his vain desire becomes disconcerted.

10929. Do not incline towards your ignorant people (or your ignorance) and do not follow your vain desires, for indeed the one who alights at this stop is on the brink of a collapsing bank.

10930. Vain desire is the greater of the two enemies.

10931. Vain desire is a worshipped deity.

10932. Because of succumbing to vain desire and misguidance, [only a] few will be saved from hellfire.

10933. Control your vain desire and be stingy with yourself [by keeping away] from those things that are forbidden for you, for

١٠٩٢٣. ماتِحًا في عَزِّ هَوَاهُ كَادِحًا سَعِيًّا لِدُنْيَا.

١٠٩٢٤. نِعَمْ عَوْنُ الشَّيْطَانِ إِتْبَاعُ الْهَوَى.

١٠٩٢٥. هَلَكَ مَنْ أَضَلَّهُ الْهَوَى وَاسْتَقَادَهُ الشَّيْطَانُ
إِلَى سَبِيلِ الْعَمَى.

١٠٩٢٦. هَوَاكَ أَعْدَى عَلَيْكَ مِنْ كُلِّ عَدُوٍّ فَأَغْلِبُهُ
وَإِلَّا أَهْلَكَكَ.

١٠٩٢٧. لَا يُبَعِّدَنَّ هَوَاكَ عِلْمَكَ.

١٠٩٢٨. لَا تَتَبَعَ الْهَوَى فَمَنْ تَبَعَ هَوَاهُ لِرَتَبَكَ.

١٠٩٢٩. لَا تَرْكَنُوا إِلَى جُهَالِكُمْ (جُهَالَتُكُمْ) وَلَا
تَنْقَادُوا لِأَهْوَائِكُمْ فَإِنَّ النَّازِلَ بِهِذَا الْمُنْزِلِ عَلَى شَفَا
جُرْفِ هَارِ.

١٠٩٣٠. أَهْوَى أَعْظَمُ الْعَدُوَّينَ.

١٠٩٣١. أَهْوَى إِلَهٌ مَغْبُودٌ.

١٠٩٣٢. الْتَّاجُونَ مِنَ التَّارِ قَلِيلٌ لِعَلَبَةِ الْهَوَى
وَالضَّلَالِ.

١٠٩٣٣. امْلِكْ عَيْنَكَ هَوَاكَ وَشُحَّ بِنَفْسِكَ عَمَّا لَا
يَحِلُّ لَكَ فَإِنَّ الشُّحَّ بِالنَّفْسِ حَقِيقَةُ الْكَرَمِ.

indeed being stingy with oneself is the essence of honour.

10934. Be cautious of the vain desire that pulls the souls down, dropping them [to the lowest levels], and causes them to become more distanced from [the place of] success [and prosperity].

10935. The smallest vain desire can corrupt the intellect.

10936. There is no damage [and loss] greater than [what is brought about by] vain desire.

10937. The most destructive thing is vain desire.

10938. Beware of yielding to vain desire, for indeed it leads [one] towards every [form of] tribulation.

10939. The best of people is one who struggles against his vain desire.

10940. The beginning of vain desire is temptation and its end is tribulation.

10941. Vain desire is the partner of blindness.

10942. Vain desire is a hidden ailment.

10943. Vain desire is a bane of the intellects.

10944. Vain desire is a pernicious associate.

10945. Vain desire is the opposite of reason.

10946. Vain desire is the foundation of tribulations.

١٠٩٣٤. اخْدُرُوا هَوَى هَوَى بِالْأَنْفُسِ هُوِيَاً وَأَبْعَدُهَا عَنْهُ قَرَارَةَ الْفَوْزِ قَصِيًّا.

١٠٩٣٥. يَسِيرُ الْهَوَى يُفْسِدُ الْعَقْلَ.

١٠٩٣٦. لَا تَكُفَّ أَعْظَمُ مِنْ الْهَوَى.

١٠٩٣٧. أَهْلَكَ شَيْءَ الْهَوَى.

١٠٩٣٨. إِيَّاكَ وَطَاعَةَ الْهَوَى فِإِنَّهُ يَقْعُدُ إِلَى كُلِّ مُحْنَةٍ.

١٠٩٣٩. أَفْضَلُ النَّاسِ مَنْ جَاهَدَ هَوَاهُ.

١٠٩٤٠. أَوَّلُ الْهَوَى فِتْنَةٌ وَآخِرُهُ مُحْنَةٌ.

١٠٩٤١. أَهْوَى شَرِيكُ الْعَمَى.

١٠٩٤٢. أَهْوَى دَاءُ دَفِينٍ.

١٠٩٤٣. أَهْوَى آفَةُ الْأَبْلَابِ.

٤٤. أَهْوَى قَرِينٌ مُهْلِكٌ.

١٠٩٤٥. أَهْوَى ضِدُّ الْعَقْلِ.

١٠٩٤٦. أَهْوَى أُشُّ الْمِحْنِ.

10947. Vain desire is the riding mount of temptations.

١٠٩٤٧. أَهْوَى مَطِيَّةُ الْفِتْنَةِ.

10948. Vain desire is a [cause of one's] fall to the lowest of the low.

١٠٩٤٨. أَهْوَى هَوِيًّا إِلَى أَسْفَلِ سَافِلِينَ.

10949. Do not be a slave to vain desires and coveted objects.

١٠٩٤٩. لَا تَكُونُوا عَبْدَ الْأَهْوَاءِ وَالْمَطَامِعِ.

10950. There is no enemy like vain desire.

١٠٩٥٠. لَا عَدُوٌّ كَاهْوَى.

10951. Vain desire is a riding mount of temptation.

١٠٩٥١. أَهْوَى مَطِيَّةُ الْفِتْنَةِ.

DREAD AND AWE

الهيبة

10952. Dread is [a cause of] failure.

١٠٩٥٢. أَهْيَةُ خَيْبَةٍ.

10953. Dread is accompanied by failure.

١٠٩٥٣. أَهْيَةٌ مَقْرُونَةٌ بِالْخَيْبَةِ.

10954. The bane of awe is jest.

١٠٩٥٤. آفَةُ الْهَيْبَةِ الْمَزَاحُ.

10955. Dread has been paired with failure.

١٠٩٥٥. فُرِنَتِ الْهَيْبَةُ بِالْخَيْبَةِ.

باب الياء

LOSS OF HOPE

اليأس

10956. Loss of hope [in others] is one of the two successes.

١٠٩٥٦ . الْيَأسُ أَحَدُ النُّجُحَيْنِ.

10957. The root of sincerity is losing hope [and desire] in that which others possess.

١٠٩٥٧ . أَصْلُ الْإِحْلَاصِ الْيَأسُ إِمَّا فِي أَيْدِي النَّاسِ.

10958. Verily the most honourable of all people is one who loses hope [in others], espouses contentment and piety and is devoid of greed and covetousness, for indeed covetousness and greed are a ready indigence and verily loss of hope [in others] and contentment are a manifest affluence.

١٠٩٥٨ . إِنَّ أَكْرَمَ النَّاسِ مِنْ افْتَنَى الْيَأسَ وَلَزِمَ الْفُنُوعَ وَالْوَرَعَ وَبَرِيَ مِنَ الْحِرْصِ وَالْطَّمَعِ فَإِنَّ الْطَّمَعَ وَالْحِرْصَ الْفَقْرُ الْحَاضِرُ وَإِنَّ الْيَأسَ وَالْقَنَاعَةَ الْغَنِيَ الظَّاهِرُ.

10959. Loss of hope [in others] is freedom.

١٠٩٥٩ . الْيَأسُ حُرُّ.

10960. Loss of hope [in others] is liberty.

١٠٩٦٠ . الْيَأسُ عِنْقُ.

10961. Loss of hope [in this world] is a solace.

١٠٩٦١ . الْيَأسُ مَسْلَةً.

10962. Loss of hope [in this world] is a ready affluence.

١٠٩٦٢ . الْيَأسُ غِنَاءً حَاضِرً.

10963. With loss of hope [in others] comes honour.

١٠٩٦٣ . الْعِزْزُ مَعَ الْيَأسِ.

10964. Loss of hope [in others] comforts the soul.

١٠٩٦٤ . الْيَأسُ يُرِيْخُ النَّفْسَ.

10965. Loss of hope [in others] is a renewed liberty.

١٠٩٦٥ . الْيَأسُ عِنْقٌ مُجَدَّدٌ.

10966. Loss of hope [in others] is a

١٠٩٦٦ . الْيَأسُ عِنْقٌ مُرِيْخٌ.

comforting liberty.

10967. Loss of hope [in others] exalts the prisoner.

10968. Loss of hope [in others] is better than entreating the people [for what you need].

10969. Through loss of hope [in others] there is [attainment of] self-sufficiency.

10970. Adorn yourself with loss of hope in that which people possess and you will become safe from their malice and you will acquire their affection.

10971. Hastening the loss of hope [in others] is one of the two triumphs.

10972. The virtue of loss of hope [in others] is better than the humiliation of asking [for their help].

10973. Loss of hope may [indeed] be an achievement [in times] when covetousness is destructive.

10974. One who loses hope in a thing forgets about it.

10975. The bitterness of despair is better than turning entreatingly towards the people.

10976. The beginning of sincerity is losing hope in that which people possess.

١٠٩٦٧ . الْيَائُسُ يُعْزِّزُ الْأَسِيرَ.

١٠٩٦٨ . الْيَائُسُ حَيْرٌ مِّنَ التَّضْرِيعِ إِلَى النَّاسِ.

١٠٩٦٩ . بِالْيَاءِسِ يَكُونُ الْعَنَاءُ.

١٠٩٧٠ . تَحْلَّءُ بِالْيَاءِسِ مِمَّا فِي أَيْدِي النَّاسِ تَسْلُمُ مِنْ عَوَائِلِهِمْ وَثُخْرِزُ الْمَوَدَّةَ مِنْهُمْ.

١٠٩٧١ . تَعْجِيلُ الْيَاءِسِ أَحَدُ الظَّفَرَيْنِ.

١٠٩٧٢ . حُسْنُ الْيَاءِسِ أَجْمَلُ مِنْ ذُلِّ الْطَّلَبِ.

١٠٩٧٣ . قَدْ يَكُونُ الْيَاءِسُ إِذْرَاكًا إِذَا كَانَ الطَّمَعُ هَلَاكًا.

١٠٩٧٤ . مَنْ أَيْسَ مِنْ شَيْءٍ سَلَا عَنْهُ.

١٠٩٧٥ . مَرَأَةُ الْيَاءِسِ حَيْرٌ مِّنَ التَّضْرِيعِ إِلَى النَّاسِ.

١٠٩٧٦ . أَوَّلُ الْإِحْلَاصِ الْيَاءِسُ مِمَّا فِي أَيْدِي النَّاسِ.

10977. Be good to your orphans, help your poor folk and be kind to the weak amongst you.

١٠٩٧٧. بُرُوا أَيْتَامَكُمْ وَ وَاسِّوا فُقَرَائِكُمْ وَ ارْفَعُوا بِضُعْفَائِكُمْ.

10978. Whoever oppresses an orphan has severed his ties with his children.

١٠٩٧٨. مَنْ ظَلَمَ يَتِيمًا عَقَّ أَوْلَادَهُ.

10979. Whoever takes care of the orphans, his children will be cared for.

١٠٩٧٩. مَنْ رَعَى الْأَيْتَامَ رُعِيَّ فِي بَيْهِ.

10980. The one who takes charge of caring for the orphans and the needy is considered [to be] among the honourable ones in the sight of Allah.

١٠٩٨٠. كَافِلُ الْيَتَيمِ وَالْمِسْكِينِ عِنْدَ اللَّهِ مِنَ الْمُكْرَمِينَ.

10981. One who takes charge of caring for the orphans is favoured in the sight of Allah.

١٠٩٨١. كَافِلُ الْيَتَيمِ أَتَيْرٌ عِنْدَ اللَّهِ.

ALERTNESS AND VIGILANCE

اليقظة والتيقظ

10982. Vigilance in religion is a blessing for the one whom it is bestowed upon.

١٠٩٨٢. الْتَّيْقِظُ فِي الدِّينِ نِعْمَةٌ عَلَى مَنْ رُزِقَّ.

10983. Alertness is illumination, negligence is delusion.

١٠٩٨٣. الْيَقْظَةُ نُورٌ الْعَقْلَةُ عُرُورٌ.

10984. Alertness is perspicacity.

١٠٩٨٤. الْيَقْظَةُ إِسْبِّصَارٌ.

10985. Indeed you have been alerted so become vigilant, and you have been guided so follow the guidance.

١٠٩٨٥. قَدْ يُقْظُتُمْ فَتَيَقْظُطُوا وَهُدِيْتُمْ فَاهْتَدُوا.

10986. One who does not take support through vigilance will not benefit from [the presence of] guards.

١٠٩٨٦. مَنْ لَمْ يَسْتَظِهِرْ بِالْيَقْظَةِ لَمْ يَنْتَفِعْ بِالْحَفَاظَةِ.

10987. Alertness is [a cause of] grief.

١٠٩٨٧. الْيَقْظَةُ كَرْبٌ.

10988. Recover, O listener, from your stupor, and wake up from your heedlessness, and curb (or cut short) your haste [towards sins].

١٠٩٨٨ . أَفِقْ أَيْنَهَا السَّامِعُ مِنْ سَكْرِتَكَ وَاسْتَيْقِظْ مِنْ عَفْلِتَكَ وَاحْتَصِرْ (اَحْتَصِرْ) مِنْ عَجَلِتَكَ .

10989. Is there nobody who will wake up from his [slumber of] negligence before his time [on this earth] ends?

١٠٩٨٩ . أَلَا مُسْتَيْقِظْ مِنْ عَفْلِتِهِ قَبْلَ نَفَادِ مُدَّتِهِ .

CERTITUDE

اليقين

10990. Attain certitude (or proficiency) and you will be successful.

١٠٩٩٠ . أَيْقَنْ (أَقْنَى) تُفْلِخْ .

10991. The best faith is certitude.

١٠٩٩١ . أَفْضَلُ الدِّينِ الْيَقِينُ .

10992. The source of patience is [having a] strong conviction in Allah.

١٠٩٩٢ . أَصْلُ الصَّابِرِ حُسْنُ الْيَقِينِ بِاللهِ .

10993. The root of indifference towards worldly pleasures is certitude, and its fruit is felicity.

١٠٩٩٣ . أَصْلُ الرُّهْدِ الْيَقِينُ وَ ثَرَثُثُ السَّعَادَةِ .

10994. Certitude is worship.

١٠٩٩٤ . الْيَقِينُ عِبَادَةً .

10995. Certitude is light.

١٠٩٩٥ . الْيَقِينُ نُورٌ .

10996. Certitude is the symbol of faith.

١٠٩٩٦ . الْيَقِينُ عَنْوَانُ الإِيمَانِ .

10997. Certitude is the best [means of] indifference towards [the pleasures of] this world.

١٠٩٩٧ . الْيَقِينُ أَفْضَلُ الزَّهَادَةِ .

10998. Certitude is the pillar of faith.

١٠٩٩٨ . الْيَقِينُ عِمَادُ الإِيمَانِ .

10999. Certitude is the gown of the sagacious.

١٠٩٩٩ . الْيَقِينُ حِلْبَابُ الْأَكْيَاسِ .

11000. Certitude eliminates doubt.

١١٠٠٠ . الْيَقِينُ يَرْفَعُ الشَّكَ .

11001. Certitude bears the fruit of indifference towards worldly pleasures.

١١٠٠١. الْيَقِينُ يُثْمِرُ الرُّهْدَ.

11002. Certitude is the cornerstone of religion.

١١٠٠٢. الْيَقِينُ رَأْسُ الدِّينِ.

11003. Certitude is the best worship.

١١٠٠٣. الْيَقِينُ أَفْضَلُ عِبَادَةً.

11004. Verily I am upon complete certitude from my Lord and do not have any doubt about my religion.

٤١١٠٠٤. إِنِّي لَعَلَى يَقِينٍ مِّنْ رَبِّي وَغَيْرِ شُبُّهَةٍ فِي دِينِي.

11005. Through certitude worship becomes complete.

١١٠٠٥. بِالْيَقِينِ تَتَمُّعُ الْعِبَادَةُ.

11006. The fruit of certitude is asceticism [and indifference towards worldly pleasures].

٦١١٠٠٦. ثَمَّةُ الْيَقِينِ الرَّهَادَةُ.

11007. The cornerstone of religion is true certitude.

٧١١٠٠٧. رَأْسُ الدِّينِ صِدْقُ الْيَقِينِ.

11008. The cause of sincerity is certitude.

٨١١٠٠٨. سَبَبُ الْإِحْلَاصِ الْيَقِينُ.

11009. Cling to certitude and eschew doubt, for there is nothing more destructive for a person with regards to his religion than the prevailing of doubt over his certitude.

٩١١٠٠٩. عَلَيْكَ بِلُزُومِ الْيَقِينِ وَبَجْنَبِ الشَّكِ فَلَئِنْ لِلْمَرْءِ شَيْءٌ أَهْلَكَ لِدِينِهِ مِنْ غَلَبةِ الشَّكِ عَلَى يَقِينِهِ.

11010. Cling to certitude and God-wariness, for indeed these two will deliver you to the Garden of [everlasting] Refuge.

١٠١١٠١٠. عَلَيْكُمْ بِلُزُومِ الْيَقِينِ وَالتَّقْوَى فَإِنَّمَا يُبَيِّنُنَّكُمْ جَنَّةَ الْمَأْوَى.

11011. The strength of one's certitude is [proportionate] to the extent of one's faith.

١١١٠١١. عَلَى قَدْرِ الدِّينِ تَكُونُ قُوَّةُ الْيَقِينِ.

11012. The highest form of certitude is sincerity.

١٢١٠١٢. غَايَةُ الْيَقِينِ الْإِحْلَاصُ.

11013. Certitude is sufficient as worship.

١٣١٠١٣. كَفَى بِالْيَقِينِ عِبَادَةً.

11014. The certitude of one who is extravagant in his wants and exerts himself in acquisition [of wealth] it is not true.

١١٠١٤. لَمْ يَصُدُّقْ يَقِينٌ مِنْ أَسْرَفَ فِي الْطَّلَبِ
وَأَجْهَدَ نَفْسَهُ فِي الْمُكْتَسَبِ.

11015. If your certitude was sound, you would not have exchanged the everlasting for the evanescent, nor would you have traded the lofty for the lowly.

١١٠١٥. لَوْ صَحَّ يَقِينُكَ لَمَا اسْتَبَدَّلَتِ الْفَانِي
بِالْبَاقِي وَلَا بَعْتَ السَّيِّئَ بِالْدَّيْنِ.

11016. One who has certitude is successful.

١١٠١٦. مَنْ أَيْقَنَ أَفْلَحَ.

11017. One who has certitude is saved.

١١٠١٧. مَنْ أَيْقَنَ يَنْجُ.

11018. One whose certitude is firm, has hope.

١١٠١٨. مَنْ حَسُنَ يَقِينُهُ يَرْجُ.

11019. One who has certitude works diligently.

١١٠١٩. مَنْ يَسْتَيْقِنْ يَعْمَلُ جَاهِدًا.

11020. One who is certain about [divine] reward does good [deeds].

١١٠٢٠. مَنْ أَيْقَنَ بِالْجَزَاءِ أَخْسَنَ.

11021. One whose certitude is strong does not [have any] doubt.

١١٠٢١. مَنْ قُويَ يَقِينُهُ لَمْ يَرْتَبْ.

11022. One who is certain about the Hereafter does not covet this world.

١١٠٢٢. مَنْ أَيْقَنَ بِالآخِرَةِ لَمْ يَخْرُصْ عَلَى الدُّنْيَا.

11023. One whose conviction is firm, his worship becomes good.

١١٠٢٣. مَنْ حَسُنَ يَقِينُهُ حَسُنَتْ عِبَادَتُهُ.

11024. One whose certitude is true does not [have any] doubt.

١١٠٢٤. مَنْ صَدَقَ يَقِينُهُ لَمْ يَرْتَبْ.

11025. One whose certitude is sound abstains from dispute.

١١٠٢٥. مَنْ صَحَّ يَقِينُهُ رَهَدَ فِي الْمَرَاءِ.

11026. One whose heart does not have certitude, his actions do not submit to it.

١١٠٢٦. مَنْ لَمْ يُوقِنْ قَلْبُهُ لَمْ يُطِعْهُ عَمَلُهُ.

11027. One who has certitude is hopeful.

١١٠٢٧. مَنْ أَيْقَنَ رَجَا.

11028. How great is the felicity of one whose heart is filled with the coolness of certitude.

١١٠٢٨. ما أَعْظَمْ سَعَادَةً مِنْ بُوشَرَ قَلْبَهُ بِزُرْدِ
الْيَقِينِ.

11029. Certitude is an excellent dispeller of doubt.

١١٠٢٩. نِعْمَ الطَّارِدُ لِلشَّكِ الْيَقِينُ.

11030. Sleeping with certitude is better than praying while in doubt.

١١٠٣٠. نَوْمٌ عَلَى يَقِينٍ حَيْثُ مِنْ صَلَاةٍ فِي شَكٍ.

11031. One who sells certitude for doubt, truth for falsehood, and the Hereafter for this world is destroyed.

١١٠٣١. هَلَكَ مَنْ بَاعَ الْيَقِينَ بِالشَّكِ وَالْحَقِّ
بِالْبَاطِلِ وَالْأَجْلِ بِالْعَاجِلِ.

11032. Do not turn your certitude into doubt and your knowledge into ignorance.

١١٠٣٢. لَا تَجْعَلُوا يَقِينَكُمْ شَكًا وَلَا عِلْمَكُمْ جَهَلًا.

11033. He who has no certitude has no faith.

١١٠٣٣. لَا إِيمَانَ لِمَنْ لَا يَقِينَ لَهُ.

11034. Certitude is evinced by the shortening of hopes, sincerity in action and indifference towards the pleasures of this world.

١١٠٣٤. يُسْتَدِلُّ عَلَى الْيَقِينِ بِقَصْرِ الْأَمْلِ
وَإِخْلَاصِ الْعَمَلِ وَالْأُنْهَادِ فِي الدُّنْيَا.

11035. Certitude is corrupted by doubt and the onslaught of vain desire.

١١٠٣٥. يُفْسِدُ الْيَقِينَ الشَّكُّ وَعَلَيْهِ الْهَوَى.

11036. The weapon of the possessor of certitude is patience in [times of] hardship and thankfulness in well-being.

١١٠٣٦. سِلاحُ الْمُوقِنِ: الْصَّابُرُ عَلَى الْبَلاءِ وَالشُّكُورُ
فِي الرَّحَاءِ.

11037. Have certitude and you will become strong.

١١٠٣٧. كُنْ مُؤْمِنًا تَكُنْ قَوِيًّا.

11038. Whoever possesses certitude does good [deeds].

١١٠٣٨. مَنْ أَيْقَنَ أَحْسَنَ.

11039. Those who possess certitude, the dedicated [and sincere] ones and the altruistic ones are from the people of the Elevations.

١١٠٣٩. الْمُؤْمِنُونَ وَالْمُحْلِصُونَ وَالْمُؤْتَمِرُونَ مِنْ رِجَالِ
الْأَعْرَافِ.

٤٠. ١١٠٤٠. الْمُوقِّنُ أَشَدُ النَّاسِ حُزْنًا عَلَى نَفْسِهِ.

11040. The possessor of certitude is the most sorrowful of all people about [the condition of] his soul.

٤١. ١١٠٤١. أَئِنَّ الْمُوْقِنِينَ الَّذِينَ حَلَّعُوا سَرَابِيلَ الْهَوَى
وَقَطَّعُوا عَنْهُمْ عَلَاقَةَ الدُّنْيَا.

11041. Where are the possessors of certitude who have cast off the attires of vain desire and cut themselves off from the ties of this world?

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