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 Omnibenevolent, 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 (ᶜa), 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) – ᶜAli ibn Abī Ṭālib (ᶜa).

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 ᶜAli ibn Abī Ṭālib (ᶜa). 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 book[1] 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 ʿAllāma 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* Qāḍi Nāṣiḥ al-Dīn Abū al-Fatḥ ʿAbd al-Wāḥid ibn Muḥammad ibn ʿAbd al-Wāḥid al-Āmidī[3] 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, ʿAllāma 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-Āmidī's beliefs because he used the phrase *karramallāhu wajhahu* (may Allah honour him) for Imam ʿAli (ʿa) 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 (*taqiyya*)[5] or was an addition by one of the scribes.

He further mentions some arguments to dispel any doubts about al-Āmidī'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 *Maʿālim al ʿUlamā* 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 Shiʿa books.
d) This book contains certain narrations that can only be narrated by a Shiʿa 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-Dāwarī (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 ʿAbdullāh Afandī has also mentioned this explanation.
[6] Like the narration where Imam ʿAli (ʿa) 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 the there is no chain of transmitters (*ṭarīq*) 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 (ᶜa).

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-Ḥikam* by Mahdi al-Anṣārī al-Qummī[7] in which 15,751 more aphorisms of Amīr al-Muʾminīn (ᶜa) have been added to the original title from twenty other ḥadith sources, both Sunni and Shiᶜī.

[7] This work was published in Iran in 1425 AH.

INTRODUCTION

In the name of Allah, the Omnibenevolent, 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, ʻAbd al-Wāḥid ibn Muḥammad ibn ʻAbd al-Wāḥid al-Āmudi al-Tamīmī, said: The thing that motivated me to compile, annotate, and compose this book, was that which Abu ʻUthmān al-Jāḥidh 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 ʻAli ibn Abi Ṭālib (ʻa).

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 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-Ḥikam 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 الآباء

1. Honoring one's parents is the greatest duty.

١. بِرُّ الوَالِدَيْنِ أَكْبَرُ فَرِيضَةٍ.

2. Honor your parents and your children will honor you.

٢. بَرُّوا آباءَكُمْ يَبَرَّكُمْ أبْناؤُكُمْ.

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 الوَالِدِ قاصِمَةُ الظَّهْرِ.

5. One who scorns his parents has diverged from the right path.

٥. مَنِ اسْتَنْكَفَ مِنْ أبَوَيْهِ فَقَدْ خالَفَ الرُّشْدَ.

6. The affection of parents is [the basis of] the relationship between siblings.[1]

٦. مَوَدَّةُ الآباءِ نَسَبٌ بَيْنَ الأبْناءِ.

THE CAMEL الإبل

7. Seek goodness in the hoofs of the camel as it is driven away and when it returns.[2]

٧. أُطْلُبُوا الخَيْرَ في أخْفافِ الإبِلِ طارِدَةً وَوارِدَةً.

[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-Baḥrāni, *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 ʿAbbās 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-Ḥiham*, vol. 2 p. 255).

THE SON OF ADAM (THE HUMAN BEING)

ابن آدم

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]

٨. مِسْكينٌ اِبْنُ آدَمَ مَكْتُومُ الأجَلِ مَكْنُونُ العِلَلِ مَحْفُوظُ العَمَلِ تُؤْلِمُهُ البَقَّةُ وَ تُنْتِنُهُ العَرَقَةُ وَ تَقْتُلُهُ الشَّرْقَةُ.

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

٩. وَيْحَ ابْنِ آدَمَ ما أغْفَلَهُ وَعَنْ رُشدِهِ ما أذْهَلَهُ!

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

١٠. وَيْحَ ابْنِ آدَمَ أسِيرُ الجُوعِ صَرِيعُ الشَّبَعِ غَرَضُ الآفاتِ خَليفَةُ الأمْواتِ.

GRANDEUR

الابّهة

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

١١. رُبَّ ذِي أُبَّهَةٍ أحْقَرُ مِنْ كُلِّ حَقِيرٍ.

SELF-SACRIFICE

الإيثار

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

١٢. اَلإيثارُ فَضِيلَةٌ اَلْإحْتِكارُ رَذِيلَةٌ.

13. Self-sacrifice is the noblest benevolence.

١٣. الإيثارُ أشْرَفُ الإحْسانِ.

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

١٤. الإيثارُ شِيمَةُ الأبْرارِ.

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

15. Self-sacrifice is the pinnacle of benevolence.

١٥. الإيثارُ غايَةُ الإحْسانِ.

16. Self-sacrifice is the noblest munificence.

١٦. الإيثارُ أشرَفُ الكَرَمِ.

17. Self-sacrifice is the highest [form of] benevolence.

١٧. الإيثارُ أعْلَى الإحْسانِ.

18. Self-sacrifice is the loftiest of noble traits.

١٨. الإيثارُ أعْلَى المكارِمِ.

19. Self-sacrifice is the greatest worship and the most sublime eminence.

١٩. الإيثارُ أفضَلُ عِبادَةٍ وأجَلُّ سِيادَةٍ.

20. Self-sacrifice is the highest level of munificence and the most excellent quality.

٢٠. الإيثارُ أعْلَى مَرَاتِبِ الْكَرَمِ وَأفْضَلُ الشِّيَمِ.

21. Self-sacrifice is the best [form of] benevolence and the highest stage of faith.

٢١. الإيثارُ أحْسَنُ الإحْسانِ وَأعْلَى مَرَاتِبِ الإيمانِ.

22. Self-sacrifice is a trait of the virtuous and a quality of the righteous.

٢٢. الإيثارُ سَجِيَّةُ الأبْرَارِ وَشِيمَةُ الأَخْيارِ.

23. The most excellent generosity is self-sacrifice.

٢٣. أفضَلُ السَّخاءِ اَلإيثارُ.

24. The greatest munificence is self-sacrifice.

٢٤. أحسَنُ الكَرَمِ اَلإيثارُ.

25. It is through self-sacrifice that the free become enslaved.[4]

٢٥. بِالإيثارِ يُسْتَرَقُّ الأحْرَارُ.

26. It is through [the demonstration of] self-sacrifice that one deserves to be called munificent.

٢٦. بِالإيثارِ يُسْتَحَقُّ اسْمُ الكَرَمِ.

27. By preferring others over yourself, you gain [their] servitude.

٢٧. بِالإيثارِ عَلى نَفْسِكَ تَمْلِكُ الرِّقابَ.

28. The best of noble traits is self-sacrifice.

٢٨. خَيْرُ المكارِمِ الإيثارُ.

[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-Ḥiham*, vol. 3 p. 199).

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

٢٩. عِنْدَ الإيثارِ علَى النَّفْسِ تتَبَيَّنُ جَوَاهِرُ الكُرَماءِ.

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

٣٠. غايَةُ المكارِمِ الإيثارُ.

31. Self-sacrifice suffices as nobility.

٣١. كَفى بِالإيثارِ مَكْرُمَةً.

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

٣٢. مَنْ آثَرَ عَلى نَفْسِهِ بالَغَ في المُروءَةِ.

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

٣٣. مَنْ آثَرَ عَلى نَفْسِهِ اسْتَحَقَّ إسْمَ الفَضِيلَةِ.

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

٣٤. مَنْ آثَرَكَ بِنَشَبِهِ فَقَدِ اخْتارَكَ عَلى نَفْسِهِ.

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

٣٥. مِنْ شِيَمِ الأبْرَارِ حَمْلُ النُّفوسِ علَى الإيثارِ.

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

٣٦. مِنْ أحْسَنِ الإحْسانِ اَلإيثارُ.

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

٣٧. مِنْ أفْضَلِ الإخْتِيارِ التَّحَلّي بِالإيثارِ.

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

٣٨. لاَ تَكْمُلُ المكارِمُ إلاَّ بِالعَفافِ وَالإيثارِ.

THE APPOINTED TIME OF DEATH

الأجل

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. اَلأجلُ مَحْتُومٌ وَالرِّزْقُ مَقْسُومٌ فَلا يَغُمَّنَّ أحَدَكُمْ إبْطاؤُهُ فَإنَّ الحِرْصَ لاَ يُقَدِّمُهُ وَالعَفافَ لاَ يُؤَخِّرُهُ وَالمؤْمِنُ بِالتَّحَمُّلِ خَلِيقٌ.

40. The truest thing is death.

٤٠. أصْدَقُ شَيْءٍ اَلأجَلُ.

41. The nearest thing is death.

٤١. أقْرَبُ شَيْءٍ الأجَلُ.

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

٤٢. صِدْقُ الأجَلِ يَفْضَحُ كِذْبَ الأمَلِ.

43. At every moment there is death.

٤٣. فِي كُلِّ لَحْظَةٍ أجَلٌ.

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

٤٤. قَدْ غابَ عَنْ قُلُوبِكُمْ ذِكْرُ الآجالِ وَحَضَرَتْكُمْ كَوَاذِبُ الآمالِ.

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

٤٥. قَدْ ذَهَبَ عَنْ قُلُوبِكُمْ صِدْقُ الأجَلِ وَغَلَبَكُمْ غُرُورُ الأمَلِ.

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

٤٦. مَنْ رَاقَبَ أجَلَهُ إغْتَنَمَ مَهَلَهُ.

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

٤٧. مَنْ دَنى مِنْهُ أجَلُهُ لَمْ تُعِنْهُ حِيَلُهُ.

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

٤٨. مِنَ الآجالِ إنْقِضاءُ السَّاعاتِ.

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. ما عَسى أنْ يَكُونَ بَقاءُ مَنْ لَهُ يَوْمٌ لاَ يَعدُوهُ وَطالِبٌ حَثِيثٌ مِنْ أجَلِهِ يَحْدُوهُ؟

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

٥٠. عِنْدَ حُضُورِ الآجالِ تَظْهَرُ خَيْبَةُ الآمالِ.

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

٥١. عِنْدَ هُجُومِ الآجالِ تَفْتَضِحُ الأمَانِيُّ وَ الآمالُ.

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-Ḥiham*, vol. 6 p. 9).

53. How many a person has delayed his work until death sets upon him!

٥٣. كَمْ مِنْ مُسَوِّفٍ بِالعَمَلِ حَتَّى هَجَمَ عَلَيْهِ الأَجَلُ!

54. The appointed time of death suffices as a guard.[7]

٥٤. كَفَى بِالأَجَلِ حَارِساً.

55. For every term [of life in this world], there is a prescribed duration.

٥٥. لِكُلِّ أَجَلٍ كِتَابٌ.

56. Death strikes down.

٥٦. اَلأَجَلُ يَصْرَعُ.

57. Departure [from this world] is imminent.

٥٧. اَلرَّحِيلُ وَشِيكٌ.

58. The appointed time of death is a shield.

٥٨. اَلأَجلُ جُنَّةٌ.

59. The appointed time of death is an impenetrable fortress.

٥٩. اَلأَجَلُ حِصْنٌ حَصِينٌ.

60. Death cuts short [one's] hopes.

٦٠. اَلآجالُ تَقْطَعُ الآمالَ.

61. Death unmasks hope.

٦١. اَلأَجَلُ يَفْضَحُ الأَمَلَ.

62. Death is the reaper of hope.

٦٢. اَلأَجَلُ حَصادُ الأَمَلِ.

63. When death comes, hopes are unmasked.

٦٣. إذا حَضَرَتِ الآجالُ افتَضَحَتِ الآمالُ.

64. When you reach the end of your hopes, then remember the suddenness of death.

٦٤. إذَا بَلَغْتُمْ نِهايَةَ الآمالِ فَاذْكُرُوا بَغَتاتِ الآجالِ.

65. The bane of aspirations is the coming of death.

٦٥. آفَةُ الآمالِ حُضُورُ الآجالِ.

[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-Ḥiham*, 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. آفةُ الأمَلِ الأجَلُ.

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

٦٧. سَوْفَ يَأتِيكَ أجَلُكَ فَأجْمِلْ في الطَّلَبِ.

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

٦٨. سابِقُوا الأجَلَ فَإنَّ النَّاسَ يُوْشِكُ أنْ يَنْقَطِعَ بِهِمُ الأمَلُ فَيُرْهِقَهُمُ الأجَلُ.

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

٦٩. سابِقُوا الأجَلَ وَأحْسِنُوا العَمَلَ تَسْعَدُوا بالمهَلِ.

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

٧٠. كُلَّما قارَبْتَ أجَلاً فَأحْسِنْ عَمَلاً.

71. For every appointed time there is an arrival.

٧١. لِكُلِّ أجَلٍ حُضُورٌ.

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

٧٢. لِكُلِّ امْرِءٍ يَوْمٌ لاَ يَعْدُوهُ.

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

٧٣. لِكُلِّ أحَدٍ سائِقٌ مِنْ أجَلِهِ يَحْدُوهُ.

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

٧٤. لَو ظَهَرَتِ الآجالُ لاَفْتَضَحَتِ الآمالُ.

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

٧٥. لَوْ رَأيْتُمُ الأجَلَ وَمَسِيرَهُ لأبْغَضْتُمُ الأمَلَ وَغُرُورَهُ.

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 فَكَّرْتُمْ في قُرْبِ الأجَلِ وَحُضُورِهِ لَأمَرَّ عِنْدَكُمْ حُلْوُ العَيْشِ وَسُرُورُهُ.

[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, *Sharḥu Ghurar al-Ḥiham*, vol. 5 p. 112).

77. One who is vigilant of his death reduces his aspirations.

٧٧. مَنْ راقَبَ أجَلَهُ قَصَّرَ أمَلَهُ.

78. Whoever regards his stay [in this world] as short [and temporary], his hope and aspiration gets diminished.

٧٨. مَنِ اسْتَقْصَرَ بَقائَهُ وَأجَلَهُ قَصُرَ رَجاؤُهُ وَأمَلُهُ.

79. One who rides with the reins of his aspiration stumbles over his death.

٧٩. مَنْ جَرَى في عِنانِ أمَلِهِ عَثَرَ بِأجَلِهِ.

80. How close hope is to death!

٨٠. ما أقْرَبَ الأجَلَ مِنَ الأمَلِ.

81. How severing death is for hope!

٨١. ما أقْطَعَ الأجَلَ لِلأمَلِ.

82. He who counts tomorrow as part of his lifetime has not given death its rightful place.

٨٢. ما أنْزَلَ المَوْتَ مَنْزِلَهُ مَنْ عَدَّ غَداً مِنْ أجَلِهِ.

83. What an excellent cure death is!

٨٣. نِعْمَ الدَّواءُ الأجَلُ!

84. Every breath a person takes is a step towards his death.

٨٤. نَفَسُ الْمَرْءِ خُطاهُ إلى أجَلِهِ.

85. No shield is more protective than the appointed time of death.

٨٥. لاَ جُنَّةَ أوْقَى مِنَ الأجَلِ.

86. Nothing is truer than death.

٨٦. لاَ شَيْءَ أصْدَقُ مِنَ الأجَلِ.

87. You are the harvests of the appointed terms and the targets of death.

٨٧. إنَّكُمْ حَصائِدُ الآجالِ وَأغْراضُ الحِمامِ.

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.

٨٨. رَحِمَ اللهُ امْرَءاً عَلِمَ أنَّ نَفَسَهُ خُطاهُ إلى أجَلِهِ فَبادَرَ عَمَلَهُ وَقَصَّرَ أمَلَهُ.

89. May Allah have mercy upon the person who anticipates [his] death, belies [his false] aspirations, and makes his actions sincere.

٨٩. رَحِمَ اللهُ امْرَءاً بادَرَ الأجَلَ وَأكْذَبَ الأمَلَ وَأخْلَصَ العَمَلَ.

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

٩٠. رُبَّ أجَلٍ تَحْتَ أمَلٍ.

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

٩١. مَعَ السَّاعاتِ تَفْنَى الآجالُ.

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. إنَّ عَلَيَّ مِنْ أجَلي جُنَّةً حَصينَةً فَإذا جاءَ يَوْمِي انْفَرَجَتْ عَنِّي وَأسْلَمَتْني فَحينَئِذٍ لاَ يَطِيشُ السَّهْمُ وَلاَ يَبْرَءُ الكَلْمُ.

THE HEREAFTER الآخرة

93. The Hereafter is the victory of the felicitous.

٩٣. اَلآخِرَةُ فَوْزُ السُّعَداءِ.

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

٩٤. اِشْتِغالُكَ بِإصْلاحِ مَعادِكَ يُنْجِيكَ مِنْ عَذابِ النَّارِ.

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

٩٥. الرَّابِحُ مَنْ باعَ العاجِلَةَ بِالآجِلَةِ.

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

٩٦. اَلمالُ وَالْبَنُونَ زِينَةُ الحَيَوةِ الدُّنْيا وَالعَمَلُ الصَّالِحُ حَرْثُ الآخِرَةِ.

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

٩٧. أحْوالُ الدُّنْيا تَتْبَعُ الإتِّفاقَ وَأحْوالُ الآخِرَةِ تَتْبَعُ الإسْتِحْقاقَ.

[9] It may be that the attainment of what one aspires leads to one's death (Khwansārī, *Sharḥu Ghurar al-Ḥiham*, 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]

٩٨. إنَّ أمامَكَ عَقَبَةً كَؤُوداً اَلمخِفُّ فِيها أحْسَنُ حالاً مِنَ المثْقِلِ وَالمبْطِئُ عَلَيْها أقْبَحُ أمْراً مِنَ المسْرِعِ إنَّ مَهْبِطَها بِكَ لاَ مَحالَةَ عَلَى جَنَّةٍ أوْ نارٍ.

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]

٩٩. إنَّ الْغايَةَ القِيامَةُ وَكَفَى بِذلِكَ واعِظاً لِمَنْ عَقَّلَ وَمُعْتَبَراً لِمَنْ جَهِلَ وَبَعْدَ ذلِكَ ما تَعْلَمُونَ مِنْ هَوْلِ الْمُطَّلَعِ وَرَوْعاتِ الفَزَعِ وَاسْتِكاكِ الأسْماعِ وَاخْتِلافِ الأضْلاعِ وَضِيقِ الأرْماسِ وَشِدَّةِ الإبْلاسِ.

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

١٠٠. إنْ رَغِبْتُم في الفَوْزِ وَ كَرامَةِ الآخِرَةِ فَخُذُوا في الفَناءِ لِلْبَقاءِ.

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.

١٠١. إنَّكَ في سَبيلِ مَنْ كانَ قَبْلَكَ فَاجْعَلْ جِدَّكَ لآخرَتِكَ وَلا تَكْتَرِثْ بِعَمَلِ الدُّنيا.

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

١٠٢. إنّك مَخْلُوقٌ لِلآخِرَةِ فَاعْمَل لَها.

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

١٠٣. إنّكَ إنْ عَمِلْتَ لِلآخِرَةِ فازَ قِدْحُكَ.

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

١٠٤. إنَّكمْ إلى الآخِرَةِ صائِرُونَ وَعَلَى اللهِ 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. حَلاوَةُ الآخِرَةِ تُذهِبُ مَضاضَةَ شقاءِ الدُّنيا.

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

١٠٦ . حَصِّلُوا الآخِرَةَ بِتَركِ الدُّنيا ولا تُحَصِّلُوا بِتَركِ الدِّينِ الدُّنيا .

107. The Hereafter is everlasting.

١٠٧. الآخِرَةُ أبَدٌ.

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

١٠٨. طُوبى لِمَنْ ذَكَرَ المعادَ فأحْسَنَ.

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. طالِبُ الآخِرَةِ يُدْرِكُ مِنْها أمَلَهُ وَيأتيهِ مِنَ الدُّنيا ما قُدِّرَ لَهُ.

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

١١٠. عَلَيكَ بِالْجِدِّ والإجتِهادِ في إصْلاحِ المعادِ.

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

١١١. عَجِبْتُ لِمَنْ أنْكَرَ النَشأةَ الأُخْرى وَهُوَ يَرَي النَّشأَةَ الأُولى.

112. The goal of the Hereafter is everlasting life.

١١٢. غايَةُ الآخِرَةِ البَقاءُ.

113. In the Hereafter there is accounting without action.

١١٣. في الآخِرَةِ حِسابٌ وَلا 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.

١١٤. كُونُوا مِنْ أبْناءِ الآخِرَةِ وَلا تَكُونُوا مِنْ أبْناءِ الدُّنيا فإنَّ كُلَّ وَلَدٍ سَيَلْحَقُ بِأُمِّهِ يَوْمَ القيمَةِ.

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

١١٥. مَنْ عَمِلَ لِلْمَعادِ ظَفِرَ بِالسَّدادِ.

116. One who builds his Hereafter achieves his aspirations.

١١٦. مَنْ عَمَرَ آخِرَتَهُ بَلَغَ آمالَهُ.

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

١١٧. مَنِ ابْتاعَ آخِرَتَهُ بِدُنْياهُ رَبِحَهُما.

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

١١٨. مَنْ عَمَرَ دارَ إقامَتِهِ فَهُوَ العاقِلُ.

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

١١٩. مَنْ أيْقَنَ بِالآخِرَةِ أعْرَضَ عَنِ الدُّنيا.

120. One who improves his Hereafter will be triumphant.

١٢٠. مَنْ أصْلَحَ المعادَ ظَفِرَ بِالسَّدادِ.

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

١٢١. مَنْ أيْقَنَ بِالآخِرَةِ لَمْ يَحْرِصْ علَى الدُّنيا.

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

١٢٢. مَنْ حَرَصَ علَى الآخرةِ مَلَكَ.

123. Everything in the Hereafter has permanence and everlastingness.

١٢٣. لِكُلِّ شيْءٍ مِنَ الآخِرَةِ خُلُودٌ وَبَقاءٌ.

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

١٢٤. لَيْسَ عَنِ الآخِرَةِ عِوَضٌ وَلَيْسَتِ الدُّنْيا لِلنَّفْسِ بِثَمَن.

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

١٢٥. لَيْسَ بِمُؤْمِن مَنْ لَمْ يَهْتَمَّ بِإصْلاحِ مَعادِهِ.

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

١٢٦. مَنْ رَغِبَ في نَعيمِ الآخِرَةِ قَنِعَ بِيَسيرِ الدُّنيا.

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

١٢٧. مَنْ أخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَةِ بِالدُنيا؟!

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 هَمِّهِ لآخِرَتِهِ ظَفِرَ بِالمأمُولِ.

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

١٢٩. مَنْ سَعى لِدارِ إقامَتِهِ خَلُصَ عَمَلُهُ وَكَثُرَ وَجَلُهُ.

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

١٣٠. مَنْ أيْقَنَ بِالآخِرَةِ سَلا عَنِ الدُّنيا.

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

١٣١. مَنْ أكْثَرَ مِنْ ذِكْرِ الآخِرَةِ قَلَّتْ مَعْصِيَتُهُ.

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

١٣٢. مَنْ أصْلَحَ أمْرَ آخِرَتِهِ أصْلَحَ اللهُ لَهُ أمْرَ دُنياهُ.

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

١٣٣. مَنْ كانَتِ الآخِرَةُ هِمَّتَهُ بَلَغَ مِنَ الخَيْرِ غايَةَ أُمْنِيَّتِهِ.

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

١٣٤. مَنْ لَمْ يَعْمَلْ لِلآخِرَةِ لَمْ يَنَلْ أمَلَهُ.

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 كانَ فيهِ ثَلاثٌ سَلِمَتْ لَهُ الدُّنيا والآخِرَةُ: يَأمُرُ بِالمَعْرُوفِ وَيَأتَمِرُ بِهِ وَيَنْهى عَنِ المُنْكَرِ وَ يَنْتَهي عَنْهُ وَ يُحافِظُ على حُدُودِ اللهِ جَلَّ وَعلا.

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

١٣٦. ما أخْسَرَ مَنْ لَيْسَ لَهُ في الآخِرَةِ نَصيبٌ!

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

١٣٧. مِرارَةُ الدُّنيا حَلاوَةُ الآخِرَةِ.

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. ما المَغْرورُ الَّذي ظَفِرَ مِنَ الدُّنيا بأدْنى سُهْمَتِهِ (بِأعْلى هِمَّتِهِ) كالآخَرِ الَّذي ظَفِرَ مِنَ الآخِرَةِ بأعْلى هِمَّتِهِ (بأدْنى سُهمَتِهِ).

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

١٣٩. نَالَ المُنى مَنْ عَمِلَ لِدارِ البَقاءِ.

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

١٤٠. لاتبيعُوا الآخرَةَ بالدُّنيا وَ لاتَسْتَبْدِلُوا الفَناءَ بِالبَقاءِ.

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

١٤١. لا يَشْغَلَنَّكَ عَنِ العَمَلِ لِلآخِرَةِ شُغلٌ فإنَّ المدَّةَ قَصيرَةٌ.

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

١٤٢. لا تَجْتَمِعُ الآخِرَةُ وَالدُّنيا .

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

١٤٣. لا تَجتَمِعُ الفَناءُ وَالبَقاءُ.

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

١٤٤. لا يُدْرِكُ أحَدٌ ما يُريدُ مِنَ الآخِرَةِ إلاّ بِتَرْكِ ما يَشتَهي مِنَ الدُّنيا.

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

١٤٥. يَنبَغي لِمَنْ أيْقَنَ بِبَقاءِ الآخِرَةِ وَدَوامِها أنْ يَعْمَلَ لَها.

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.

١٤٦. لا يَتْرُكُ النَّاسُ شَيْئاً مِنْ دُنياهُمْ لإصلاحِ آخِرَتِهِمْ إلاّ عَوَّضَهُمُ اللهُ سُبْحانَهُ خَيْراً مِنْهُ.

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

١٤٧. إرْغَبُوا فيما وَعَدَ اللهُ المتَّقينَ فإنّ أصْدَقَ الوَعْدِ ميعادُهُ.

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

١٤٨. إنَّ غَداً مِنَ اليَوْمِ قَريبٌ يَذْهَبُ اليَومُ بِما فيهِ ويَأتي الْغَدُ لاحِقاً بِهِ.

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

١٤٩. إنَّ الغايَةَ أمامَكُمْ وَإنَّ السَّاعَةَ وَرائَكُمْ تَحْدُوكُمْ.

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.

١٥٠. إنّ لَكُمْ نِهايَةً فَانْتَهُوا إلى نِهايَتِكُمْ وَإنّ لَكُمْ عَلَماً فَانْتَهُوا بِعَلَمِكُمْ.

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.

١٥١. إنَّ المرْءَ قَدْ يَسُرُّهُ دَرَكُ ما لَمْ يَكُنْ لِيَفُوتَهُ وَيَسُؤُهُ فَوْتُ ما لَمْ يَكُنْ لِيُدْرِكَهُ فَلْيَكُنْ سُرُورُكَ بِما نِلتَ مِنْ آخِرَتِكَ وَلْيَكُنْ أسَفُكَ على ما فاتَكَ مِنْها وَلْيَكُنْ هَمُّكَ لِما بَعْدَ المَوْتِ.

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.

١٥٢. إجْعَلْ هَمَّكَ لآخِرَتِكَ وَ حُزْنَكَ على نَفْسِكَ فَكَمْ مِنْ حَزين وَفَدَ بِهِ حُزْنُهُ على سرُورِ الأبَدِ وَكَمْ مِنْ مَهْمُوم أدْرَكَ أمَلَهُ.

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.

١٥٣. إسْتَعِدُّوا لِيَوم تَشْخَصُ فيهِ الأبْصارُ وَتَتَدلَّهُ لِهَوْلِهِ العُقُولُ وَ تَتَبَلَّدُ البَصائِرُ.

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

١٥٤. إحْذَرُوا يَوْماً تُفْحَصُ فيهِ الأعْمالُ وتَكْثُرُ فيهِ الزِّلْزالُ وَ تَشيبُ فيهِ الأطْفالُ.

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.

١٥٥. إيَّاكَ أن تَخْدَعَ عَنْ دارِ القَرارِ وَمَحَلِّ الطَّيِّبينَ الأخْيارِ والأولياءِ الأبْرارِ التَّي نَطَقَ القُرآنُ بِوَصْفِها وَأثنى على أهْلِها وَدَلَّكَ اللهُ سُبْحانَهُ عَلَيْها وَدَعاكَ إليها.

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

١٥٦. ألا مُتَزَوِّدٌ لآخِرَتِهِ قَبْلَ أُزُوفِ رِحْلَتِهِ.

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

١٥٧. اَلآخِرَةُ دارُ مُسْتَقَرِّكُمْ فَجَهِّزُوا إليها ما يَبْقى لَكُمْ.

158. Place your concern and effort for your Hereafter.

١٥٨. إجْعَلْ هَمَّكَ وَ جِدَّكَ لآخِرَتِكَ.

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

١٥٩. إجْعَلْ هَمَّكَ لِمَعادِكَ تَصْلَحْ.

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. إسْتَفْرِغْ جَهْدَكَ لِمَعادِكَ تُصْلِحْ مَثْواكَ وَلاتَبِعْ آخِرَتَكَ بِدُنياكَ.

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

١٦١. إجعَلْ جِدَّكَ لإعدادِ الجَوابِ لِيَومِ المِسْئَلَةِ (المِسائَلَة) والحساب.

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

١٦٢. أَوْفَرُ النَّاسِ حَظّاً مِنَ الآخِرَةِ أَقَلُّهُمْ حَظّاً مِنَ الدُّنيا.

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. إنّي آمُرُكُمْ بِحُسْنِ الإسْتِعْدادِ وَالإكثارِ مِنَ الزّادِ لِيَوْم تَقْدِمُونَ على ما تُقَدِّمُونَ وَتَنْدَمُونَ على ما تُخَلِّفُونَ وَتُجْزَوْنَ بِما كُنْتُمْ تُسَلِّفُونَ.

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. إذا أعرَضْتَ عَنْ دارِ الفَناءِ وَتَوَلَّهْتَ بِدارِ البَقاءِ فَقَدْ فازَ قِدْحُكَ وَفُتِحَتْ لَكَ أبْوابُ النَّجاحِ وَظَفِرْتَ بِالفَلاحِ.

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

١٦٥. ثَوابُ الآخِرَةِ يُنْسي مَشَقَّةَ الدُّنيا.

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].

١٦٦. خُذْ مِمَّا لايَبْقى لَكَ وَلا تَبْقى لَهُ لِما لا تُفارِقُهُ وَ لايُفارِقُكَ.

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.

١٦٧. خُذْ مِنْ صالِحِ العَمَلِ وَخالِلْ خَيْرَ خَليل فإنَّ لِلْمَرءِ ما اكْتَسَبَ وَهُوَ في الآخِرَةِ مَعَ مَنْ أحَبَّ.

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

١٦٨. دارُ البَقاءِ مَحَلُّ الصِّدّيقينَ وَمَوطِنُ الأبْرارِ و الصَّالِحينَ.

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

١٦٩. ذِكْرُ الآخِرَةِ دَواءٌ وَشِفاءٌ.

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.

١٧٠. رَحِمَ اللهُ امْرَءاً أخَذَ مِنْ حَيوة لِمَوْت وَمِنْ فَناء لِبَقاء وَ مِنْ ذاهِب لِدائِم.

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

١٧١. عَلَيْكَ بِالآخِرَةِ تَأْتِكَ الدُّنيا صاغِرَةً.

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].

١٧٢. وَكُلُّ شَيْء مِنَ الآخِرَةِ عِيانُهُ أعْظَمُ مِنْ سَماعِهِ فَلْيَكْفِكُمْ مِنَ العَيانِ السَّماعُ وَمِنَ الغَيْبِ الخَبَرُ.

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

١٧٣. كَيفَ يَعْمَلُ لِلآخِرَةِ المَشْغُولُ بِالدُّنيا؟!

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].

١٧٤. إنَّكُمْ إلى عِمارَةِ دارِ البَقاءِ أحْوَجُ مِنْكُمْ إلى عِمارَةِ دارِ الفَناءِ.

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

١٧٥. إنَّكُمْ إنَّما خُلِقْتُمْ لِلآخِرَةِ لا لِلدُّنيا وَلِلبَقاءِ لاالْفَناءِ.

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.

١٧٦. إنَّما خُلِقْتُمْ لِلْبَقاءِ لا لِلفَناءِ وَإنّكُمْ في دارِ بُلْغَة وَمَنْزِلِ قُلْعَة.

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

١٧٧. صَلاحُ الآخِرَةِ رَفْضُ الدُّنيا.

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

١٧٨. عَجِبْتُ لِمَنْ عَرَفَ رَبَّهُ كَيْفَ لايَسْعى لِدارِ البَقاءِ؟!

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

١٧٩. مَنْ أيْقَنَ بِما يَبْقى زَهِدَ فيما يَفْنى.

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

١٨٠. مَنْ أحَبَّ الدَّارَ الباقيَةَ لَهى عَنِ اللذَّات.

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

١٨١. مَنْ أمَّلَ ثوابَ الحُسْنى لَمْ تُنْكَدْ آمالُهُ.

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.

١٨٢. أيَسُرُّكَ أنْ تَلْقَى اللهَ غَداً في القِيامَةِ وَ هُوَ عَلَيْكَ راضٍ غَيرُ غَضْبانَ؟ كُنْ في الدُّنيا زاهِداً و في الآخرَةِ راغِباً وعَلَيْكَ بِالتَّقوى والصِّدقِ فَهُما جِماعُ الدِّينِ وَالْزَمْ أهْلَ الحقِّ وَاعْمَلْ عَمَلَهُمْ تَكُنْ مِنْهُمْ.

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

١٨٣. ما ظَفِرَ بِالآخِرَةِ مَنْ كانَتِ الدُّنيا مَطْلَبَهُ.

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.

١٨٤. مَا المَغْبُوطُ الَّذي فازَ مِنْ دارِ البَقاءِ بِبُغْيَتِهِ كالمَغبُونِ الَّذي فاتَهُ النَّعيمُ بِسُوءِ اخْتيارِهِ وَشَقاوَتِهِ.

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.

١٨٥. لا تَكُنْ مِمَّن يَرْجوُا الآخِرَةَ بِغَيْرِ عَمَل وَيُسَوِّفُ التَّوبَةَ بِطُولِ الأمَلِ يَقُولُ في الدُّنيا بِقَوْلِ الزَّاهِدينَ وَيَعمَلُ فيها بِعَمَلِ الرَّاغِبينَ.

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.

١٨٦. لايُنْعَمُ بِنَعيمِ الآخِرَةِ إلاّ مَنْ صَبَرَ عَلى بلاءِ الدُّنيا.

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

١٨٧. لايَنْفَعُ العَمَلُ لِلآخِرَةِ مَعَ الرَّغْبَةِ في الدُّنيا.

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

١٨٨. لايُدْرِكُ أحَدٌ رِفْعَةَ الآخِرَةِ إلاّ بِإخلاصِ العَمَلِ وتَقْصيرِ الأمَلِ وَلُزُومِ التَّقوى.

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. إسْتَحِقُّوا مِنَ اللهِ ما أعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدقِ ميعادِهِ والحَذَرِ مِنْ هَوْلِ مَعادِهِ.

THE BROTHER, THE FRIEND, THE ASSOCIATE AND THE COMPANION

الأخ والصديق والرفيق والمصاحب

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

١٩٠. اَلإخْوانُ أفْضَلُ العُدَدِ.

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

١٩١. اَلمُعِينُ عَلَى الطَّاعَةِ خَيرُ الأصحابِ.

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

١٩٢. اَلصَّديقُ مَنْ صَدَقَ غَيبُهُ (غَيْبَتُهُ).

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

١٩٣. اَلفَقْدُ المُمْرِضُ (المُـرْمِضُ) فَقْدُ الأحبابِ.

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

١٩٤. اَلصَّاحِبُ كالرُّقعَةِ فَاتَّخِذْهُ مُشاكِلاً.

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

١٩٥. الرَّفيقُ كالصَّديقِ فَاخْتَرَهُ مُوافِقاً.

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

١٩٦. اَلْغَريبُ مَنْ لَيْسَ لَهُ حَبيبٌ.

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

١٩٧. إخْوانُ الدّين أبْقى مَوَدَّةً.

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

١٩٨. أَخٌ تَسْتَفيدُهُ خَيْرٌ مِنْ أخٍ تَسْتَزيدُهُ.

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

١٩٩. اِسْتِفْسادُ الصَّديقِ مِنْ عَدَمِ التَّوفيقِ.

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

٢٠٠. اَلإخوانُ زينَةٌ فِي الرَّخاءِ وَعُدَّةٌ فِي البلاءِ.

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

٢٠١. إخوانُ الدُّنيا تَنْقَطِعُ مَوَدَّتُهُمْ لِسُرْعَةِ انْقِطاعِ أسبابِها.

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. خَيرُ إخْوانِكَ مَنْ واساكَ بِخيرِهِ وَ.خَيرٌ منهُ مَنْ أغناكَ عَنْ غيرِهِ.

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

٢٠٣. خَيرُ الإخْوانِ أنْصَحُهُمْ وَشَرُّهُمْ أغَشُّهُمْ.

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

٢٠٤. خَيرُ الإخْوانِ مَنْ لَمْ تَكُنْ على الدُّنيا أُخُوَّتُهُ.

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

٢٠٥. خَيرُ الإخوانِ مَنْ كانَتْ في اللهِ مَوَدَّتُه.

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

٢٠٦. خَيرُ الإخوانِ مَنْ إذا فَقَدْتَهُ لَمْ تُحِبَّ البَقاءَ بَعدَهُ.

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.

٢٠٧. خيرُ إخوانِكَ مَنْ سارَعَ إلَى الخَيرِ وجَذَبَكَ إليه وَأمَرَكَ بِالبِرِّ وَأعانَكَ عليْهِ.

٢٠٨. خَيرُ إخوانِكَ مَنْ دَعاكَ إلى صِدْقِ المقالِ بِصِدقِ مَقالِهِ وَنَدَبَكَ إلى أفْضلِ الأعمالِ بِحُسنِ أعمالِهِ.

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.

٢٠٩. خَيرُ إخوانِكَ مَنْ دَلَّكَ على هُدىً وَألبَسَكَ (أكْسَبَكَ) تُقىً وَصَدَّكَ عَنْ إتّباعِ هَوىً.

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.

٢١٠. خَيرُ إخوانِكَ مَنْ واساكَ .

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

٢١١. رُبَّ أخٍ لَمْ يَلِدْهُ أُمُّكَ.

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

٢١٢. صَديقُ الجاهلِ مَتْعُوبٌ مَنكُوبٌ.

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

٢١٣. صاحِبِ الإخوانَ بالإحسانِ وَتَغَمَّدْ ذُنُوبَهُم بالغُفْرانِ.

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

٢١٤. صاحبِ العُقلاءَ تَغْنَمْ وَأعرِضْ عنِ الدُّنيا تَسلَمْ.

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

٢١٥. صاحبِ العُقلاءَ وَجالِسِ العُلَماءَ وَأغْلِبِ الهوى تُرافِقِ المِلأ الأعلى.

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

٢١٦. صاحبِ الحُكَماءَ وَجالِسِ الحُلَماءَ وَأعرِضْ عَنِ الدُّنيا تَسْكُنْ جَنَّةَ المأوى.

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

٢١٧. صُحبَةُ الأشرارِ تُكْسِبُ الشَّرَّ كالرّيحِ إذا مَرَّتْ بالنَّتِنِ حَمَلَتْ نَتِناً.

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.

218. Accompanying a fool is torment for the soul.

٢١٨. صُحْبَةُ الأَحْمَقِ عذابُ الرُّوحِ.

219. Accompanying a wise friend enlivens the soul.

٢١٩. صُحْبَةُ الوَلِيِّ اللَّبيبِ حَياةُ الرُّوحِ.

220. The friend of a fool is in distress.

٢٢٠. صَديقُ الأحمقِ في تَعَب.

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

٢٢١. صَديقُ الجاهِلِ مَعْرَضٌ لِلْعَطَبِ.

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

٢٢٢. صَديقُكَ مَنْ نهاكَ وَ عدُوُّكَ مَنْ أغراكَ.

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

٢٢٣. صُحبَةُ الأشرارِ تُوجبُ سُوءَ الظَّنِّ الأخيارِ.

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

٢٢٤. عَلَيكَ بِمُقارَنَةِ ذِي العَقلِ والدِّينِ فإنَّهُ خَيرُ الأصحابِ.

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.

٢٢٥. عَليكَ بإخْوانِ الصَّفا فإنَّهُمْ زينَةٌ فِي الرَّخاءِ وَعَونٌ فِي البلاءِ.

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.

٢٢٦. عَلَيكَ بِمُواخاةِ مَنْ حَذَّرَكَ وَنهاكَ فإنّهُ يُنجِدُكَ وَيُرشِدُكَ.

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

٢٢٧. مَنّ تَألّفَ النَّاسَ أحَبُّوهُ.

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

٢٢٨. الإصْطِحابُ قليلٌ.

229. A friend is the closest of relations.

٢٢٩. الصَّديقُ أقْرَبُ الأقارِبِ.

230. The friend has been named ṣadīq 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.

٢٣٠. إنّما سُمِّيَ الصَّديقُ صديقاً لأنّه يَصْدُقُكَ في نَفْسِكَ ومَعائِبِكَ فَمَنْ فَعَلَ ذلك فاستَنِمْ إليْهِ فإنَّهُ الصَّديقُ.

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

٢٣١. إنَّما سُمِّيَ الرَّفيقُ رَفيقاً لأنَّه يَرفَقُكَ على إصلاحِ دينكَ فَمنْ أعانَكَ على صَلاحِ دينكَ فَهُوَ الرَّفيقُ الشَّفيقُ.

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

٢٣٢. إذا طالَتِ الصُّحْبَةُ تأكَّدَتِ الحُرمَةُ.

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

٢٣٣. إذا أحْبَبْتَ السَّلامَةَ فَاجْتَنِبْ مُصاحَبَةَ الجَهُولِ.

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

٢٣٤. إذا كَثُرَتْ ذُنوبُ الصَّديقِ قَلَّ السُّرُورُ بِهِ.

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.

٢٣٥. إذَا اتَّخَذَكَ وَلِيُّكَ أخاً فَكُنْ لَهُ عَبْداً وَامْنَحْهُ صِدقَ الوفاءِ وحُسْنَ الصَّفاءِ.

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

٢٣٦. إذا ظَهرَ غَدْرُ الصَّديقِ سَهُلَ هَجْرُهُ.

237. Through mutual understanding, companionship lasts.

٢٣٧. بِحُسنِ المُوافَقَةِ تَدُومُ الصُّحبَةُ.

238. Through good companionship, camaraderie increases.

٢٣٨. بِحُسنِ الصُّحبَةِ تَكْثُرُ الرِّفاقُ.

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

٢٣٩. بِئسَ الصَّديقُ المَلولُ.

240. How bad a colleague the ignoramus is!

٢٤٠. بِئسَ القَرينُ الجَهُولُ.

241. How evil a colleague the enemy is!

٢٤١. بِئسَ القَرينُ العدُوُّ.

242. How evil a comrade the envious one is!

٢٤٢. بِئسَ الرَّفيقُ الحَسُودُ.

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 صَديق أفادَتْكَهُ الشِّدَّةُ (أفادكَ 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 إلى خَليلِكَ يُحْبِكَ وَأكرِمْهُ يُكْرِمْكَ وَآثِرْهُ على نَفْسِكَ يُؤثِرْكَ على نَفسِهِ وَأهْلِهِ.

245. A good companion is a blessing.

٢٤٥. جَليسُ الخَيرِ نِعْمَةٌ.

246. An evil companion is a curse.

٢٤٦. جَليسُ الشَّرِّ نِقْمَةٌ.

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. جالِسْ أهْلَ الوَرَعِ وَالحِكْمَةِ وَأكثِرْ مُناقَشَتَهُمْ فإنَّكَ إنْ كُنتَ جاهلاً عَلَّمُوكَ وَإنْ كُنْتَ عالِماً إزدَدْتَ عِلماً.

248. Good companionship increases the affection of the hearts.

٢٤٨. حُسنُ الصُّحْبَةِ يَزيدُ في مَحَبَّةِ القُلُوبِ.

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

٢٤٩. حَسَدُ الصَّديقِ مِنْ سُقْمِ المَوَدَّةِ.

250. The best choice is accompanying the righteous.

٢٥٠. خَيْرُ الإختيارِ صُحبَةُ الأخيارِ.

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

٢٥١. خيرُ مَنْ صاحَبْتَ ذَوُوا العِلْمِ والحِلمِ.

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 صَحِبْتَهُ مَنْ لايُحوِجُكَ إلى حاكِمٍ بَينَكَ وَ بَيْنَهُ.

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. خَيرُ مَنْ صَحِبْتَ مَنْ وَلَّهَكَ بالأُخرى وَزَهَّدَكَ في الدُّنيا وَأعانَكَ على طاعةِ المولى.

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

٢٥٤. خَليلُ المرءِ دَليلٌ على عَقْلِهِ وَكَلامُهُ بُرهانُ فَضْلِهِ.

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

٢٥٥. خَيْرُ كُلِّ شَيْء جديدُهُ وخَيْرُ الإخْوانِ أقدَمُهُمْ.

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. خَيرُ الإخْوانِ أعْوَنُهُمْ عَلى الخَيْرِ وأعْمَلُهُمْ بِالبِرِّ و أرْفَقُهُمْ بِالمصاحِبِ.

257. Many a friend may be envious.

٢٥٧. رُبَّ صَديق حَسُود.

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

٢٥٨. رُبَّ صَديق يُؤتى (يُؤبى) مِنْ جَهْلِهِ لامِنْ نيَّتِهِ.

259. The beauty of companionship is tolerance.

٢٥٩. زَيْنُ المصاحَبَةِ الإحتِمالُ.

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

٢٦٠. شَرُّ إخوانِكَ مَنْ أرْضاكَ بالباطِلِ.

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

٢٦١. شرُّ إخوانِكَ مَنْ أحوَجَكَ إلى مُداراة وَأَلْجَأكَ إلى اعْتِذار.

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

٢٦٢. شرُّ أصْدِقائِكَ مَنْ تَتَكَلّفُ لهُ.

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

٢٦٣. شرُّ الإخوانِ الخاذِلُ.

264. The worst companion is an ignorant person.

٢٦٤. شرُّ الأصحابِ الجاهِلُ.

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 المواصِلُ عِنْدَ الرَّخاءِ والمفاصِلُ عِنْدَ البلاءِ.

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 أغراكَ بِهَوىً وَ وَلّهَكَ بالدُّنيا.

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

٢٦٧. شرُّ إخوانِكَ مَنْ داهَنَكَ في نَفْسِكَ وساتَرَكَ عَيْبَكَ.

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

٢٦٨. شرُّ إخوانِكَ اَلْغاشُّ المداهِنُ.

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 تَثَبَّطَ (يَتَبَطّئُ) عنِ الخَيرِ وَ ثبَّطكَ (ويُبَطِّئُكَ) معَهُ.

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 وَأغَشُّهُمْ لَكَ مَنْ أغراكَ بِالعاجِلَةِ واَلهاكَ عَنِ الآجِلَةِ.

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

٢٧١. شرُّ الأصحابِ السَّريعُ الإنقِلابِ.

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

٢٧٢. شرُّ الأتْرابِ الكثيرُ الإرتيابِ.

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

٢٧٣. شرُّ الأُلفَةِ إطِّراحُ الكُلفَةِ.

274. The condition of companionship is lack of disagreement.

٢٧٤. شَرْطُ المصاحَبَةِ قِلّةُ المخالَفَةِ.

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

٢٧٥. صاحِبُ السُّوءِ قَطْعَةٌ منَ النّار.

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 الأخْيارِ تُكْسِبُ (تَكتسِبُ) الخَيرَ كالريحِ إذا مَرَّتْ بالطّيبِ حَمَلَتْ طيباً.

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

٢٧٧. مُعاداةُ الكَريمِ أسْلَمُ مِنْ مُصادَقَةِ اللَّئيمِ.

278. The companionship of a wise person is dependable.

٢٧٨. مُصاحَبَةُ العاقِلِ مأمُونَةٌ.

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

٢٧٩. مُجالَسَةُ الأبرارِ تُوجِبُ الشَّرَفَ.

280. Accompanying the wicked brings ruin.

٢٨٠. مُصاحَبَةُ الأشرارِ تُوجِبُ التَّلَفَ.

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

٢٨١. مُجالَسَةُ السِّفَلِ تُضْنِئُ القُلُوبَ.

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

٢٨٢. مَنْعُ خَيْرِكَ يَدْعُوا إلى صُحبَةِ غيرِكَ.

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

٢٨٣. مُصاحَبَةُ الجاهِلِ مِنْ أعْظَمِ البلاءِ.

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

٢٨٤. مُجالَسَةُ العَوامِّ تُفسِدُ العادَةَ.

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. مُصاحِبُ الأشرارِ كراكِبِ البَحرِ إنْ سَلِمَ مِنَ الغَرَقِ لَمْ يَسْلَمْ مِنَ الفَرَقِ.

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

٢٨٦. مُجالَسَةُ أبناءِ الدُّنيا مِنْساةٌ للإيمانِ قائدَةٌ إلى طاعةِ الشيطانِ.

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

٢٨٧. مُوافَقَةُ الأصحابِ تُديمُ الإصطِحابَ وَالرِّفقُ في المطالِبِ يُسَهِّلُ الأسبابَ.

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

٢٨٨. مُجالَسَةُ الحُكماءِ حَياةُ العُقولِ وشِفاءُ النُّفُوسِ.

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

٢٨٩. وَحدَةُ المرْءِ خَيْرٌ لَهُ مِنْ قَرينِ السُّوءِ.

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

٢٩٠. بالتِّواخي في اللهِ تُثْمِرُ الأُخُوَّةَ.

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. تُبْتَنى الأُخوَّةُ في اللهِ علَى التَّناصُحِ في اللهِ والتَّبادُلِ في اللهِ والتَّعاونِ على طاعةِ اللهِ والتَّناهي عن معاصِي اللهِ وَالتَّناصرِ في اللهِ وإخْلاصِ المحَبّةِ.

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

٢٩٢. تناسَ مَساوِئَ الإخوانِ تستَدِمْ وُدَّهُمْ.

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. ثَمَرَةُ الأُخُوَّةِ حِفْظُ الغَيبِ وَإهْداءُ العَيْبِ.

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

٢٩٤. مَنْ آخى في اللهِ غَنِمَ.

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

٢٩٥. مَنْ آخى في الدُّنيا حُرِمَ.

296. One who has no brothers has no kin.

٢٩٦. مَنْ لا إخوانَ لَهُ لا أهلَ لَهُ.

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

٢٩٧. مَنْ ناقَشَ الإخوانَ قَلَّ صَديقُهُ.

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 أخاً في اللهِ فَكَأنَّما فَقَدَ أشْرَف أعضائِهِ.

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

٢٩٩. مَنْ كانَ ذا حِفاظ وَ وَفاء لَمْ يَعدَمْ حُسْنُ الإخاءِ.

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

٣٠٠. مِنْ عَجْزِ الرَّأيِ إسْتِفْسادُ الإخْوانِ.

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

٣٠١. ما أكثَرَ الإخوانَ عِندَ الجِفانِ وَأقَلَّهُمْ عِندَ حادِثاتِ الزَّمانِ.

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. ما تَواخى قَوْمٌ على غَيرِ ذاتِ اللهِ سُبْحانَهُ إلاّ كانَتْ أُخُوَّتُهُمْ علَيْهِم تِرَةً يَوْمَ العَرْضِ علَى اللهِ سُبْحانَهُ.

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

٣٠٣. مَوتُ الأخِ قَصُّ الجَناحِ وَالْيَدِ.

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

٣٠٤. نِظامُ المُرُوَّةِ حُسْنُ الأُخُوَّةِ وَنِظامُ الدّينِ حُسنُ اليَقينِ.

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. لاتَصْرِمْ أخاكَ علَى ارْتياب وَلاتَهْجُرهُ بَعدَ اسْتِعتاب.

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.

٣٠٦. لاتُضَيِّعَنَّ حَقَّ أخيكَ اتِّكالاً على ما بَينَكَ و بَينَهُ فَليسَ لَكَ بأخ مَنْ أضَعْتَ حَقَّهُ.

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

٣٠٧. لاتُواخِ مَنْ يَستُرُ مَناقِبَكَ ويَنْشُرُ مثالِبَكَ.

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

٣٠٨. لاتَطْلُبَنَّ الإخاءَ عِندَ أهْلِ الجَفاءِ وَاطلُبْهُ عِندَ أهلِ الحِفاظِ والوَفاءِ.

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

٣٠٩. لا خَيرَ فيمَنْ يَهْجُرُ أخاهُ مِنْ غيرِ جُرم.

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

٣١٠. لاخيرَ في أخ لايُوجِبُ لَكَ مِثلَ الَّذي يُوجبُ لِنَفْسِهِ.

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

٣١١. يُغْتَنَمُ مُؤاخاةُ الأخيارِ ويُجْتَنَبُ مُصاحَبَةُ الأشرارِ وَالفُجَّارِ.

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.

٣١٢. إيّاكَ ومُصادَقَةَ الكَذَّابِ فإنّهُ يُقَرِّبُ عَلَيكَ الْبَعيدَ وَ يُبَعِّدُ علَيكَ القَريبَ.

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.

٣١٣. إيّاك أنْ تُخرِجَ صَديقَكَ إخراجاً يُخرِجُهُ عَنْ مَودَّتِكَ وَاستَبْقِ لَهُ مِنْ أُنْسِكَ مَوْضِعاً يَثِقُ بالرُّجوعِ إليهِ.

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.

٣١٤. إيّاكَ أنْ تُوحِشَ مُوادَّكَ وَحْشةً تُفضي بهِ إلى اختيارِهِ البُعدَ عَنْكَ وَإيثارِ الفُرْقَةِ.

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.

٣١٥. إيّاكَ وَ صُحبَةَ مَنْ ألهاكَ وأغراكَ فإنّهُ يَخْذُلُكَ وَ يُوبِقُكَ.

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.

٣١٦. إيّاكَ وَ مُصاحَبَةَ أهلِ الفُسُوقِ فإنّ الرَّاضيَ بِفِعْلِ قَوْم كالدَّاخِلِ مَعَهُمْ.

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

٣١٧. إيّاكُمْ وَ مُصادَقَةَ الفاجِرِ فإنّهُ يَبيعُ مُصادِقَهُ بِالتَّافِهِ المحتَقَرِ.

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

٣١٨. أكثَرُ الصَّلاحِ وَ الصَّوابِ في صُحبَةِ أُولِي النُّهى والألبابِ.

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

٣١٩. أحسَنُ الشِّيَمِ إكْرامُ المصاحِبِ وَإسْعافُ الطَّالِبِ.

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

٣٢٠. أشرَفُ الشِّيَمِ رِعايَةُ الوُدِّ وَ أحسَنُ الهِمَمِ إنجازُ الوَعدِ.

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

٣٢١. مَنْ دَعاكَ إلى الدَّارِ الباقيةِ وَ أعانَكَ علَى العَمَلِ لَها فَهُوَ الصَّديقُ الشَّفيقُ.

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

٣٢٢. الرَّفيقُ في دُنياهُ كالرَّفيقِ في دينِهِ.

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

٣٢٣. سَلِ (عنِ) الرَّفيقِ قَبْلَ الطَّريقِ.

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

٣٢٤. لايَحُولُ الصَّديقُ الصَّدُوقُ عَنِ المودَّةِ وَإنْ جُفِيَ.

325. 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. إحمِلْ نَفْسَكَ معَ أخِيكَ عِندَ صَرْمِهِ علَى الصِّلَةِ وعندَ صُدُودِهِ علَى اللُّطْفِ والمقارَبَةِ وَعندَ تَباعُدِهِ علَى الدُّنُوِّ وعندَ جُرمِهِ علَى العُذرِ حتّى كأنّكَ لَهُ عبدٌ وَكأنّهُ ذُو نِعمَة عَلَيكَ وَإيّاكَ أنْ تَضَعَ ذلكَ في غيرِ مَوْضِعِهِ أو تَفْعَلَهُ معَ غيرِ أهْلِهِ.

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

٣٢٦. إمحَضْ أخاكَ النَّصِيحَةَ حسَنَةً كانَتْ أو (أم) قَبيحَةً.

327. 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. إحمِلْ نَفْسكَ عِندَ شِدَّةِ أخيكَ علَى اللّينِ وَعِندَ قَطيعتِهِ علَى الوَصلِ وَعِندَ جُمودِهِ علَى البَذلِ وَكُنْ للَّذي يَبذُو مِنْهُ حَمُولاً وَلَهُ وَصوُلاً.

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

٣٢٨. إخْتَرْ مِنْ كُلِّ شَيْء جَديدَهُ وَمِنَ الإخوانِ أقدَمَهُمْ.

329. 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. إجْتَنِبْ مُصاحِبَةَ الكَذَّابِ فإنِ اضْطُرِرْتَ إلَيهِ فلا تُصَدِّقْهُ و لا تُعلِمْهُ أنّكَ تُكَذِّبُهُ فإنّه يَنْتَقِلُ عَنْ وُدِّكَ وَلا 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.

٣٣٠. أُبْذُل لِصَديقِكَ كُلَّ المِودَّةِ وَلا تَبْذُلْ لَهُ كُلَّ الطُّمَأنينةِ وَأعْطِهِ مِنْ نَفْسِكَ كُلَّ المواساةِ وَلا تَقُصَّ إلَيهِ بِكُلِّ أسرارِكَ.

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

٣٣١. فَقْدُ الإخوانِ مُوهى الجَلَدِ.

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

٣٣٢. لَيْسَ لَكَ بأخ مَنِاحْتَجْتَ إلى مُداراتِهِ.

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

٣٣٣. لَيسَ بِرَفيق مَحمُودِ الطَّريقَةِ مَنْ أحوَجَ صاحِبَهُ إلى مُماراتِهِ.

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

٣٣٤. لَيسَ لَكَ بأخ مَنْ أحوَجَكَ إلى حاكِم بينَكَ وبينَهُ.

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

٣٣٥. جَمالُ الأُخُوَّةِ إحسانُ العِشْرَةِ وَالمواساةُ معَ العُسْرَةِ.

336. Good brotherhood increases reward and beautifies praise.

٣٣٦. حُسْنُ الإخاءِ يُجْزِلُ الأجرَ وَ يُجمِلُ الثَّناءَ.

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

٣٣٧. خَيرُ الإخوانِ أقَلُّهُمْ مُصانَعَةً في النَّصيحَةِ.

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

٣٣٨. خَيرُ الإخوانِ مَنْ لا يُحْوِجُ إخوانَهُ إلى سِواهُ.

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

٣٣٩. خَيرُ إخْوانِكَ مَنْ عَنَّفَكَ في طاعَةِ اللهِ.

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].

٣٤٠. خَيرُ إخوانِكَ مَنْ واساكَ وَ خيرٌ مِنْهُ مَنْ كَفاكَ وَ إنِ احْتاجَ إلَيكَ أعفاكَ.

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

٣٤١. خَيرُ الإخوانِ مَنْ لَمْ يَكُنْ على إخوانِهِ مُسْتَقْصياً.

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

٣٤٢. خَيرُ إخوانِكَ مَنْ كَثُرَ إغضابُهُ لَكَ في الحقِّ.

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

٣٤٣. اَلصَّديقُ أفْضَلُ الذُخرَينِ.

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

٣٤٤. اَلصَّدِيقُ أفضلُ العُدَّتَينِ.

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

٣٤٥. اَلصَّديقُ أفضلُ عُدَّة وَ أبقى مَوَدَّةً.

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

٣٤٦. الصَّديقُ إنسانٌ هُوَ أنتَ إلاّ أنّهُ غيْرُكَ.

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

٣٤٧. اَلصَّديقُ الصَّدوُقُ مَنْ نَصَحَكَ في عَيبكَ وَحَفِظَكَ في غَيبِكَ وَآثرَكَ على نَفْسِهِ.

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

٣٤٨. الحازمُ مَنْ تَخيَّرَ لِخُلَّتِهِ فإنَّ المرْءَ يُوزَنُ بخَلِيلِهِ.

349. Friends are one soul in different bodies.

٣٤٨. اَلأصدِقاءُ نَفسٌ واحِدَةٌ في جُسُومٍ مُتفَرِّقَة.

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

٣٥٠. الصَّديقُ مَنْ كانَ ناهِياً عَنِ الظُّلمِ وَالعُدْوانِ مُعيناً علَى البِرِّ وَالإحسانِ.

٣٥١. إصحَبْ مَنْ لا تَراهُ إلاّ وَكَأنّهُ لاغَناءَ بِهِ عَنْكَ وَإنْ أسَأتَ إلَيهِ أحسَنَ إلَيكَ وَكَأنّهُ المسيءُ.

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.

٣٥٢. مَنْ لا (أخاً) إخاءَ لَهُ لا خَيرَ فيهِ.

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

٣٥٣. مَنْ جانَبَ الإخْوانَ على كُلِّ ذَنْب قَلَّ أصدِقاؤُهُ.

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

٣٥٤. مَنِ اسْتَفْسَدَ صَديقَهُ نَقَصَ مِنْ عَدَدِهِ.

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

٣٥٥. مَنْ صَحِبَ الأشرارَ لَمْ يَسْلَمْ.

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

٣٥٦. مَنِاهْتَمَّ بِكَ فَهُوَ صَديقُكَ.

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

٣٥٧. مَنْ أحْسَنَ المصاحَبَةَ كثُرَ أصحابُهُ.

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

٣٥٨. مَنْ جالَسَ الجُهّالَ فَلْيَستَعِدَّ لِلْقيلِ والقالِ.

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

٣٥٩. مَنْ لَمْ يَتَعاهَدْ مُوادِدَهُ فَقَدْ ضَيَّعَ الصَّديقَ.

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

٣٦٠. مَنِ اسْتَقْصى على صَديقِهِ انْقطَعَتْ مَوَدَّتُهُ.

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

٣٦١. مَنِ اسْتَخَفَّ بِمُوالِيهِ اسْتَثقَلَ وَطْأَةَ مُعاديهِ.

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

٣٦٢. علَى التَّواخي في اللهِ تَخْلُصُ المحَبَّةُ.

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

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

٣٦٣. عِندَ نُزُولِ الشَّدائدِ يُجَرَّبُ حِفاظُ الإخوانِ.

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

٣٦٤. عِندَ زَوالِ القُدْرَةِ يَتَبَيَّنُ الصَّديقُ مِنَ العَدُوِّ.

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. عَجِبْتُ لِمَنْ يَرْغَبُ في التَّكثُّرِ مِنَ الأصحابِ كَيفَ لايَصحَبُ العُلَماءَ الألِبَّاءَ الأتقياءَ الَّذينَ يَغنَمُ فَضائِلَهُمْ وَتَهْديهِ عُلُومُهُمْ وَتُزَيِّنُهُ صُحبَتُهُمْ.

366. In every companionship there is choice.

٣٦٦. في كُلِّ صُحْبَة اخْتيارٌ.

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

٣٦٧. في الشِّدَّةِ يُخْتَبَرُ الصَّديقُ.

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

٣٦٨. في الضّيقِ يَتَبيَّنُ حُسْنُ مُواساةِ الرَّفيقِ.

369. Good companionship is something friends wish for.

٣٦٩. في حُسنِ المصاحَبَةِ يَرْغَبُ الرِّفاقُ.

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. إيّاكَ أنْ تَغفُلَ عَنْ حقِّ أخيكَ اتِّكالاً على واجبِ حَقِّكَ عَليهِ فإنَّ لأخيكَ علَيكَ مِنَ الحقِّ مِثلَ الَّذي لَكَ عَلَيهِ.

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. إيّاكَ أنْ تُهْمِلَ حقَّ أخيكَ اتِّكالاً عَلى ما بَينَكَ وَبَيْنَهُ فَلَيسَ لَكَ بأخ مَنْ أضَعْتَ حَقَّهُ.

372. The best resources are reliable brothers.

٣٧٢. أفْضَلُ العُدَدِ ثِقاتُ الإخوانِ.

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

٣٧٣. أفضَلُ الْعُدَدِ أخٌ وَفِيٌّ وَ شَقيقٌ زَكيٌّ.

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

٣٧٤. أصْدَقُ الإخْوانِ مَوَدَّةً أفْضَلُهُمْ لإخوانِهِ في السَّرّاءِ والضَّرّاءِ مُواساةً.

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

٣٧٥. أبْعدُ النَّاسِ سَفَراً مَنْ كانَ سَفَرُهُ في ابْتِغاءِ أخ صالِح.

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. إنَّ أخاكَ حقّاً مَنْ غَفَرَ زلَّتَكَ وَسَدَّ خَلَّتَكَ وَ قَبِلَ عُذْرَكَ وستَرَ عَوْرتَكَ وَنَفى وَجَلَكَ وَحَقَّقَ أمَلَكَ.

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. لا تَصْحَبْ مَنْ فاتَهُ العَقلُ وَ لاتَصْطَنِعْ مَنْ خانَهُ الأصلُ فإنَّ مَنْ لا عَقلَ لَهُ يَضُرُّكَ مِنْ حيثُ يَرى أنَّه يَنْفَعُكَ وَمَنْ لا أصلَ لَهُ يُسيءُ إلى مَنْ يُحْسِنُ إلَيهِ.

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 إلاَّ عاقِلاً تَقِيّاً وَلا تُعاشِرْ إلاّ عالِماً زَكيّاً وَ لاتُودِعْ سِرَّكَ إلاّ مُؤمِناً وَفيّاً.

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

٣٧٩. لا تَصْحَبْ مَنْ يَحفَظُ مَساوِيَكَ وَ يَنْسى فَضائلَكَ وَمعالِيَكَ.

380. The companionship of the unintelligent is not enjoyable.

٣٨٠. لا تَحْلُو مُصاحَبَةُ غَيْرِ أريب.

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

٣٨١. لايَصْحَبُ الأبرارَ إلاّ نُظَراؤُهُمْ.

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

٣٨٢. لا يَأمَنُ مُجالِسُوا الأشرارِ غوائِلَ البَلاءِ.

383. Brothers are eliminators of grief and sorrow.

٣٨٣. الإخوانُ جَلاءُ الهُمُومِ وَالأحزانِ.

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

٣٨٤. أطِعْ أخاكَ وَإنْ عَصاكَ وَصِلْهُ وَإنْ 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 أخاَ التُّقى وَالدّينِ تَسْلَمْ وَأسْتَرشِدْهُ تَغْنَمْ.

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. أحْبِبْ في اللهِ مَنْ يُجاهِدُكَ على صَلاحِ دين وَ يُكْسِيكَ(يُكْسِبُكَ) حُسنَ يَقين.

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. إرْفَقْ بِإخْوانِكَ وَاكْفِهِمْ غَربَ لِسانِكَ وَأجْرِ عَلَيْهِمْ سَيْبَ إحسانِكَ.

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

٣٨٨. أبْذُلْ لِصَديقِكَ نُصْحَكَ وَلِمَعارِفِكَ مَعُونَتَكَ وَ لِكافَّةِ النّاسِ 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. إحْذَرْ مُصاحَبَةَ كُلِّ مَنْ يُقْبَلُ رَأيُهُ وَ يُنكَرُ عَمَلُهُ فإنَّ الصّاحِبَ مُعْتَبَرٌ بِصاحِبِهِ.

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

٣٩٠. إحْذَر مُجالِسَةَ قَرينِ السَّوءِ فَإنَّهُ يُهْلِكُ مُقارِنَهُ وَيُرْدي مُصاحِبَهُ.

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

٣٩١. لا تُؤثِرْ دَنِيّاً عَلى شَريف.

392. Never associate with one who has no intelligence.

٣٩٢. لا تَصْحَبَنَّ مَنْ لا عَقْلَ لَهُ.

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

٣٩٣. لا تَصْحَبِ المائِقَ فَيُزَيِّنَ لَكَ فِعْلَهُ وَ يَوَدَّ أنّكَ 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. لا تَصْحَبَنَّ أبْناءَ الدُّنيا فإنّكَ إنْ أقْلَلْتَ إسْتَثْقَلُوكَ وَإنْ أكْثَرتَ 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. لا تُكْثِرَنَّ صُحْبَةَ اللَّئيمِ فإنَّهُ إنْ صَحِبَتْكَ نِعْمَةٌ حَسَدَكَ وَإنْ طرَقَتْكَ نائِبَةٌ قَذَفَكَ.

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. لا تَسْتَكْثِرَنَّ مِنْ إخوانِ الدُّنيا فَإنَّكَ إنْ عَجَزْتَ عَنْهُمْ تَحَوَّلُوا أعداءً وإنَّ مَثَلَهُمْ كَمَثَلِ النَّارِ كَثيرُها يُحرِقُ وَ قليلُها يَنْفَعُ.

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

٣٩٧. كُنْ بِالوَحْدَةِ آنَسَ مِنكَ بِقُرَناءِ السُّوءِ.

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

٣٩٨. كُنْ بِعَدُوِّكَ العاقِلِ أوثَقَ مِنْكَ بِصَديقِكَ الجاهِلِ.

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

٣٩٩. كُلَّما طالَتِ الصُّحْبَةُ تَأكَّدتِ الحُرْمَةُ.

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

٤٠٠. لِكُلِّ شَيْء آفَةٌ وَآفَةُ الْخَيْرِ (الخَيِّرِ) قَرينُ السُّوءِ.

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

٤٠١. لِكُلِّ شَيْء نَكَدٌ وَنَكَدُ العُمرِ مُقارَنَةُ العَدُوِّ.

402. One who mingles with the wicked is not intelligent.

٤٠٢. لَيْسَ مَنْ خالَطَ الأشرارَ بِذي مَعْقُول.

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 أدْعى لِخَير وَأنْجى مِنْ شَرّ مِنْ صُحْبَةِ الأخيارِ.

404. One who accompanies the wise is respected.

٤٠٤. مَنْ صاحبَ العُقَلاءَ وُقِّرَ.

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

٤٠٥. إحْذَرْ مُصاحَبَةَ الفُسَّاقِ وَالفُجَّارِ والمجاهِرينَ بِمَعاصِي اللهِ.

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. إحْذَرْ مُجالِسَةَ الجاهِلِ كما تَأمَنُ مِنْ مُصاحَبَةِ العاقلِ.

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

٤٠٧. إيّاكَ وَ مُصاحَبَةَ الفُسَّاقِ فإنَّ الشّرَّ بالشّرِّ يَلْحَقُ.

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

٤٠٨. إيّاكَ أنْ تُخْدَعَ عَنْ صَديقِكَ أو تُغْلَبَ عَنْ عَدُوِّكَ.

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

٤٠٩. إيّاكَ وَمُصادَقَةَ الأحْمَقِ فَإنَّهُ يُريدُ أنْ 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. إيّاكَ وَمُصادَقَةَ البَخيلِ فإنَّهُ يَقْعُدُ عَنْكَ (بِكَ) أحوَجَ ما تَكوُنُ إلَيهِ.

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

٤١١. إيّاكَ ومُصاحَبَةَ الأشْرارِ فَإنَّهُمْ يَمُنُّونَ عَلَيْكَ بِالسَّلامَةِ مِنْهُمْ.

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

٤١٢. أخُوكَ مُواسيكَ في الشِّدَةِ.

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. إنْ اَرَدْتَ قَطيعَةَ أخيكَ فَاسْتَبْقِ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إلَيْها إنْ بَدا لَهُ ذلِكَ يَوْماً ما.

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. قدِّمِ الإخْتبارَ وَ.أجِدِ الإسْتِظْهارَ فِي اخْتيارِ الإخوانِ وَ.إلاّ أجْأكَ الإضطرارُ إلى مُقارَنَةِ الأشرارِ.

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

٤١٥. كَفى بِالصُّحْبَةِ إخْتِباراً.

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. إنِ اسْتَنَمْتَ إلى وَدُودِكَ فَأحْرِزْ لَهُ مِنْ أمْرِكَ وَاستَبْقِ لهُ مِنْ سِرّكَ مالَعَلَّكَ أنْ تَنْدِمَ عَلَيْهِ وَقتاً ما.

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

٤١٧. إذا تَأكَّدَ الإخاءُ سَمُجَ الثَّناءُ.

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

٤١٨. إذا آخَيْتَ فَأكْرِمْ حقَّ الإخاءِ.

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. إذا وَثِقْتَ بِمَوَدَّةِ أخيكَ فَلا تُبالِ مَتى لَقيتَهُ 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.

٤٢٠. مَنِ اتَّخَذَ أخاً بَعدَ حُسنِ الإختبارِ دامَتْ صُحبَتُهُ وَ تَأكَّدَتْ مَوَدَّتُهُ.

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

٤٢١. مَنْ لَمْ يُقَدِّمْ فِي اتِّخاذِ الإخوانِ الاعتِبارَ دَفَعَهُ الاغتِرارُ إلى صُحْبَةِ الفُجَّارِ.

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

٤٢٢. مَنِ اتَّخَذَ أخاً مِنْ غيرِ اختِبار ألجَأهُ الاضطرارُ إلى مُرافَقَةِ الأشرارِ.

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

٤٢٣. اَلإخْوانُ في الله تعالى تَدُومُ مَوَدَّتُهُمْ لِدَوامِ سَبَبِها.

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

٤٢٤. إخوانُ الصِدقِ زينَةٌ في السَّرّاءِ وَ عُدَّةٌ في الضَّرّاءِ.

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

٤٢٥. اَلأخُ المكْتَسَبُ في اللهِ أقْرَبُ الأقْرِباءِ وَأحَمُّ مِنَ الأُمَّهاتِ والآباءِ.

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.

٤٢٦. أخُوكَ في اللهِ مَنْ هَداكَ إلى رَشاد وَنَهاكَ عَنْ فَساد وَأعانَكَ إلى إصلاحِ معاد.

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.

٤٢٧. أخُوكَ الصَّديقُ مَنْ وَقاكَ بِنَفْسِهِ وَآثَرَكَ على مالِهِ وَ وَلَدِهِ وَعِرْسِهِ.

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

٤٢٨. قَليلٌ مِنَ الإخْوانِ مَنْ يُنْصِفُ.

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

٤٢٩. قَرِينُ السُّوءِ شَرُّ قَرين وَداءُ اللُّؤْمِ داءٌ دفينٌ.

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 أهلَ الخَيرِ تَكُنْ مِنْهُمْ وَبايِنْ أهْلَ الشَّرِّ تَبِنْ 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. قَدِّمِ الاختبارَ فِي اتِّخاذِ الإخوانِ فإنَّ الاختِبارَ مِعيارٌ يَفْرُقُ بَيْنَ الأخيارِ وَالأشرارِ.

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 رَفِقَ بِمُصاحِبِهِ وافَقَهُ وَمَنْ أعنَفَ بِهِ أخْرَجَهُ وَفارَقَهُ.

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 صَديقِهِ إلاّ بِإيثارِهِ على نَفْسِهِ دامَ سَخَطُهُ.

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

٤٣٤. مَنْ كانَتْ صُحْبَتُهُ في اللهِ كانَتْ صُحْبَتُهُ كَريمَةً وَمَوَدَّتُهُ مُسْتَقيمَةً.

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 اللهِ فَاحْذَرْهُ فَإنَّ مَوَدَّتَهُ لَئيمَةٌ وَصُحْبَتَهُ مَشْؤومَةٌ.

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 يَصْحَبْكَ مُعيناً عَلى نَفْسِكَ فَصُحْبَتُهُ وَبالٌ عَلَيْكَ إنْ عَلِمتَ.

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

٤٣٧. مَنْ لَمْ يَحْتَمِلْ زَلَلَ الصَّديقِ ماتَ وَحيداً.

438. One who seeks a truly loyal friend, seeks that which cannot be found.

٤٣٨. مَنْ طَلَبَ صَديقَ صِدْق وَفيّاً طَلَبَ ما لا يُوجَدُ.

439. Do not accompany the one who lacks determination.

٤٣٩. مَنْ دَنَتْ هِمَّتُهُ فلا تَصْحَبْهُ.

440. One whose friendship does not benefit you, his enmity will harm you.

٤٤٠. مَنْ لَمْ تَنْفَعْكَ صَداقَتُهُ ضَرَّتْكَ عَداوَتُهُ.

441. Do not excuse one who is insincere in his friendship with you.

٤٤١. مَنْ لَمْ يَنْصَحْكَ في صَداقَتِهِ فَلا تُعَذِّرْهُ.

442. One of the conditions of faith is [having] good companionship with one's brothers.

٤٤٢. مِنْ شَرائِطِ الإيمانِ حُسْنُ مُصاحَبَةِ الإخوانِ.

443. Associating with the ignorant stems from lack of intelligence.

٤٤٣. مِنْ عَدَمِ العَقلِ مُصاحَبَةُ ذَوي الجَهلِ.

444. Never take your friend's enemy as your friend, thereby making an enemy out of your friend.

٤٤٤. لا تَتَّخِذَنَّ عَدُوَّ صَديقِكَ صَديقاً فَتُعادِيَ صَديقَكَ.

445. There is no life for one who is separated from those whom he loves.

٤٤٥. لا عَيْشَ لِمَنْ فارَقَ أحِبَّتَهُ.

446. There is no good in a stingy (or suspicious) friend.

٤٤٦. لا خَيْرَ في صَديق ضَنين (ظَنين).

447. A friend is not truly a friend unless he protects his brother in his absence, his misfortune and his death.

٤٤٧. لا يَكُونُ الصَّديقُ صَديقاً حتّى يَحْفَظَ أخاهُ في غَيْبَتِهِ و نَكْبَتِهِ وَوَفاتِهِ.

448. Do not break off ties with a friend, even if he is ungrateful.

٤٤٨. لاتَقْطَعْ صَديقاً وَإنْ كَفَرَ.

449. Do not trust in a friend before testing him.

٤٤٩. لاتَثِقْ بالصَّديقِ قَبْلَ الخُبْرَةِ.

450. Do not count one who does not support [you] with his wealth as a friend.

٤٥٠. لا تَعُدَّنَّ صَديقاً مَنْ لا يُواسي بِمالِهِ.

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

٤٥١. لا تَأمَنْ صَديقَكَ حتّى تَخْتَبِرَهُ وَكُنْ مِنْ عَدُوِّكَ على أشَدِّ الحَذَرِ.

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

٤٥٢. مَنْ أحسنَ مُصاحَبَةَ الإخْوانِ اسْتدامَ مِنْهُمُ الوُصْلَةَ.

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 بَصَّرَكَ عَيْبَكَ وَحَفِظَكَ في غَيْبِكَ فَهُوَ الصَّديقُ فَاحفَظْهُ.

454. One who has no friend has no provision.

٤٥٤. مَنْ لا صَديقَ لَهُ لا ذُخْرَ 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 دَعاكَ إلى الدَّارِ الباقِيَةِ وَأعانَكَ علَى العَمَلِ لَها فَهُوَ الصَّديقُ الشَّفيقُ.

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

٤٥٦. مِنْ سُوءِ الاختيارِ صُحْبَةُ الأشْرارِ.

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

٤٥٧. ما تَأكَّدَتِ الحُرْمَةُ بِمِثلِ المصاحَبَةِ والمجاوَرَةِ.

ETIQUETTE

الأدب

458. Etiquette is one of the two distinguishing merits.

٤٥٨. اَلأدَبُ أحَدُ الحَسَبَيْنِ.

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

٤٥٩. اَلأدبُ في الإنْسانِ كَشَجَرَة أصْلُها العَقلُ.

460. The noblest of personal merits is good etiquette.

٤٦٠. أشرفُ حَسَب حُسْنُ الأدبِ.

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

٤٦١. أفْضلُ الأدبِ حِفْظُ المرُوءَةِ.

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

٤٦٢. أفضلُ الأدبِ ما بَدَأْتَ بِهِ نَفْسَكَ.

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

٤٦٣. أفضلُ الأدبِ أنْ يَقِفَ الإنسانُ عِندَ حَدِّهِ وَ لايَتَعدَّى قَدْرَهُ.

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

٤٦٤. أحسنُ الآدابِ ما كَفَّكَ عَنِ المحارِمِ.

465. The most noble merit is good etiquette.

٤٦٥. أكرَمُ حَسَب حُسْنُ الأدبِ.

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

٤٦٦. إنَّ بِذَوي العُقُولِ مِنَ الحاجَةِ إلى الأدبِ كَما يَظْمَأُ الزَّرْعُ إلَى المطَرِ.

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

٤٦٧. إنَّ النَّاس إلى صالِحِ الأدبِ أحْوَجُ مِنْهُمْ إلى الفِضَّةِ والذَّهبِ.

468. Etiquette is the best merit.

٤٦٨. الأدبُ أفْضَلُ حَسَب.

469. Etiquettes are renewed vestments.

٤٦٩. الآدابُ حُلَلٌ مُجَدَّدَةٌ .

470. Etiquette is the best trait.

٤٧٠. الأدبُ أحسنُ سَجِيَّة.

471. Etiquette is a reflection of the intellect.

٤٧١. الأدبُ صُورَةُ العَقلِ.

472. Etiquette is the perfection of man.

٤٧٢. الأدبُ كَمالُ الرَّجُلِ.

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

٤٧٣. إنَّكَ مُقَوَّمٌ بأدَبِكَ فَزَيِّنْهُ بالحِلمِ.

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

٤٧٤. إنّكُمْ إلى اكْتِسابِ الأدَبِ أحوَجُ مِنْكُم إلَى اكْتِسابِ الفِضَّةِ وَالذَّهبِ.

475. Through etiquette brainpower is sharpened.

٤٧٥. بِالأدبِ تُشْحَذُ الفِطَنُ.

476. The worst attribute is bad etiquette.

٤٧٦. بِئسَ النَّسَبُ سُوءُ الأدَبِ.

477. The fruit of etiquette is good character.

٤٧٧. ثَمَرَةُ الأدبِ حُسْنُ الخُلْقِ.

478. Good etiquette covers up bad lineage.

٤٧٨. حُسْنُ الأدَبِ يَستُرُ قُبْحَ النَّسَبِ.

479. Good etiquette is the best supporter and finest companion.

٤٧٩. حُسنُ الأدبِ خَيْرُ مُوازر وَأفضلُ قَرين.

480. Good etiquette is the best attribute and noblest means.

٤٨٠. حُسنُ الأدبِ أفْضلُ نَسَب وَأشرَفُ سَبب.

481. The value of good etiquette is nobler than the value of lineage.

٤٨١. حَسَبُ الأدبِ أشرَفُ مِنْ حَسَبِ النَّسَبِ.

482. The best thing that parents can bequeath to their children is etiquette.

٤٨٢. خَيْرُ ما وَرَّثَ الآباءُ الأبناءَ الأدبُ.

483. The means of purifying [one's] character is good etiquette.

٤٨٣. سَبَبُ تَزْكِيَةِ الأخلاقِ حُسْنُ الأدَبِ.

484. The seeker of etiquette is wiser than the seeker of gold.

٤٨٤. طالبُ الأدَبِ أحزَمُ مِنْ طالِبِ الذَّهبِ.

485. Seeking [good] etiquette is the embellishment of [one's] honourable lineage.

٤٨٥. طَلَبُ الأدَبِ جَمالُ الحَسَبِ.

486. Adopt [a good] etiquette for it is the embellishment of honourable lineage.

٤٨٦. علَيكَ بِالأدبِ فإنَّهُ زَيْنُ الحَسَبِ.

487. A little etiquette is better than many noble ancestors.

٤٨٧. قليلُ الأدَبِ خيْرٌ مِن كَثيرِ النَّسَبِ.

488. Everything requires intellect and intellect requires etiquette.

٤٨٨. كُلُّ شَيْء يَحْتاجُ إلىَ العَقْلِ والعَقلُ يَحتاجُ إلىَ الأدبِ.

489. Every distinction is limited except intelligence and etiquette.

٤٨٩. كُلُّ الحَسَبِ مُتَناهٍ إلاّ العَقْلَ وَ الأدَبَ.

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

٤٩٠. كَفاكَ مُؤدِّباً لِنَفْسِكَ تَجَنُّبُ ما كَرِهْتَهُ مِنْ غَيْرِكَ.

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

٤٩١. لَنْ يَنْجَعَ الأدَبُ حَتّى يُقارِنَهُ العَقْلُ.

492. One whose etiquette decreases, his vices increase.

٤٩٢. مَنْ قَلَّ أدَبُهُ كَثُرَتْ مَساوِيهِ.

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

٤٩٣. مَنْ وَضَعَهُ دَناءَةُ أدَبِهِ لَمْ يَرْفَعْهُ شَرَفُ حَسَبِهِ.

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

٤٩٤. مَنْ ساءَ أدَبُهُ شانَ حَسَبَهُ.

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

٤٩٥. مَنْ قَعَدَ بِهِ حَسَبُهُ نَهَضَ بِهِ أدَبُهُ.

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 أخَّرَهُ عَدَمُ أدَبِهِ لَمْ يُقَدِّمْهُ كَثافَةُ حَسَبِهِ.

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

٤٩٧. مَنْ كَلَفَ بِالأدَبِ قَلَّتْ مَساوِيهِ.

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

٤٩٨. مَنِ اسْتُهْتِرَ بالأدَبِ فَقَدْ زانَ نَفْسَهُ.

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

٤٩٩. مَنْ زادَ أدَبُهُ على عَقْلِهِ كانَ كالرّاعي بَيْنَ غَنَم كَثيرَة.

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

٥٠٠. مَنْ لَمْ يَكُنْ أفْضلَ خِلالِهِ أدبُهُ كانَ أهْوَنَ أحوالِهِ عَطَبُهُ.

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

٥٠١. مَنْ لَمْ يَصْلُحْ على أدَبِ اللهِ لَمْ يَصْلُحْ على أدَبِ نَفْسِهِ.

502. The best companion of the intellect is etiquette.

٥٠٢. نِعمَ قَرينُ العقلِ الأدَبُ.

503. The best attribute is good etiquette.

٥٠٣. نِعْمَ النَسَّبُ حُسْنُ الأدَبِ.

504. There is no merit like etiquette.

٥٠٤. لا حَسَبَ كالأدبِ.

505. There is no adornment like good etiquette.

٥٠٥. لا زِينَةَ كالآدابِ.

506. There is no heritage like etiquette.

٥٠٦. لا ميراثَ كالأدَبِ.

507. There is no vestments like good etiquette.

٥٠٧. لا حُلَلَ كالآدابِ.

508. There is no honour with bad etiquette.

٥٠٨. لا شرَفَ مَعَ سُوءِ أدَب.

509. One who has a dirty tongue has no etiquette.

٥٠٩. لا أدبَ لِسَيّيِ النُّطْقِ.

510. There is no rank higher than good etiquette.

٥١٠. لا حَسَبَ أرفَعُ مِنَ الأدبِ.

511. He who has no etiquette has no intelligence.

٥١١. لا عَقْلَ لِمَنْ لا أدَبَ لَهُ.

512. He who lacks good etiquette and inclines towards idle play does not become a leader.

٥١٢. لا يُرَأَّسُ مَنْ خَلا عَنِ الأدَبِ وَصَبا إلى اللَّعَبِ.

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.

٥١٣. ثلاثٌ لَيْسَ عَلَيْهِنَّ مُسْتَزادٌ حُسْنُ الأدَبِ ومُجانَبَةُ الرَّيبِ والكَفُّ عَنْ المحارِمِ.

HARM AND PREVENTING HARM الأذى وكف الأذى

514. Harm breeds hatred.

٥١٤. اَلأذى يَجْلِبُ القِلى.

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

٥١٥. مَنْ كَفَّ أذاهُ لَمْ يُعانِدْهُ أحدٌ.

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

٥١٦. مَنْعُ أذاكَ يُصلِحُ لَكَ قُلُوبُ عِداكَ.

EATING الأكل

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

٥١٧. قِلَّةُ الأكلِ مِنَ العَفافِ وَكَثْرَتُهُ مِنَ الإسْرافِ.

518. Eating less prevents many maladies of the body.

٥١٨. قِلَّةُ الأكْلِ يَمْنَعُ كَثيراً مِنْ أعلالِ الجِسمِ.

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

٥١٩. كَمْ مِنْ أكْلَة مَنَعَتْ أكَلات.

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

٥٢٠. كَثرَةُ الأكلِ مِنَ الشَّرَهِ والشَّرَهُ شَرُّ العُيوبِ.

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

٥٢١. كَثرَةُ الأكلِ وَالنَّوْمِ تُفْسِدانِ النَّفْسَ وَتَجْلُبانِ المِضَرَّةَ.

522. Overeating causes bad [body] odour.

٥٢٢. كَثرَةُ الأكلِ تُذَفِّرُ (تُدْفِرُ).

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.

٥٢٣. كُنْ كالنَّحْلَةِ إذا أكَلَتْ أكَلَتْ طَيِّباً وإذا وَضَعَتْ وَضَعتْ طَيِّباً وَإذا وَقَعَتْ على عُود لَمْ تُكَسِّرْهُ.

524. Whoever eats less, his thoughts become pure.

٥٢٤. مَنْ قَلَّ أكلُهُ صَفى فِكْرُهُ.

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

٥٢٥. مَنِ اقْتَصَرَ في أكْلِهِ كَثُرَتْ صِحَّتُهُ وَصَلُحَتْ فِكْرَتُهُ.

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 كانَتْ هِمَّتُهُ ما يَدْخُلُ بَطْنَهُ كانَتْ قيمَتُهُ ما يَخْرُجُ مِنْهُ.

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

٥٢٧. مَن كَثُرَ أَكْلُهُ قَلَّتْ صِحَّتُهُ وَثَقُلَتْ على نَفْسهِ مَؤُنتُهُ.

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. خَرَقَ عِلْمُ اللهِ سُبْحانَهُ باطِنَ غَيْبِ السُّتَراتِ وَأحاطَ بِغُمُوضِ عَقائدِ السَّريراتِ.

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 مُسَمًّى بِالوَحْدَةِ غَيرُ اللهِ سُبْحانَهُ قَليلٌ وَكُلُّ عزيز غَيرُهُ ذَليلٌ وَكُلُّ قَويّ غَيرُهُ ضعيفٌ وَكُلُّ مالِك غَيرُهُ مَمْلُوكٌ وكُلُّ عالِم غَيرُهُ مُتَعَلِّمٌ وَكُلُّ قادِر غيرُهُ يَقْدِرُ وَيَعْجِزُ.

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

٥٣٠. كُلُّ باطِن عندَ الله جَلّتْ آلاؤُهُ ظاهرٌ.

531. Every secret is manifest for Allah.

٥٣١. كُلُّ سِرّ عندَ اللهِ عَلانِيَةٌ.

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

٥٣٢. مَنْ تَفَكَّرَ في ذاتِ اللهِ اَلْحَدَ (تَزَنْدَقَ).

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

٥٣٣. ماكانَ اللهُ سُبْحانَهُ لِيُضِلَّ أحَداً وَلَيسَ اللهُ بِظلاّم لِلْعَبيدِ.

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

٥٣٤. ما أعظَمَ حِلْمَ اللهِ سُبْحانَهُ عَنْ أهْلِ العِنادِ وَما أكْثَرَ عَفْوَهُ عَنْ مُسرِفِي العِبادِ.

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!

٥٣٥. ما أعْظَمَ ألّلهُمَّ ما نَرى مِنْ خَلْقِكَ وَما أصغَرَ عَظيمَهُ في جَنْبِ ما غابَ عنَّا 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!

٥٣٦. ما أهْولَ ألّلهُمَّ ما نُشاهِدُهُ مِنْ مَلَكُوتِكَ وَ ما أحقَرَ ذلِكَ فيما غابَ عنَّا مِنْ عظيمِ سُلْطانِكَ.

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

٥٣٧. هُوَ اللهُ الَّذي تَشْهَدُ لَهُ أعْلامُ الوُجودِ على قَلْبِ ذي الجُحُودِ.

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.

٥٣٨. لا تُدْرِكُ اللهُ جلَّ جَلالُهُ العُيُونُ بِمُشاهَدَةِ الأعيانِ لكن تُدْرِكُهُ القُلُوبُ بِحَقائقِ الإيمانِ.

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

٥٣٩. كَيفَ يَضيعُ مَنِ اللهُ كافِلُهُ ؟!

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

٥٤٠. ما خلَقَ اللهُ سُبحانَهُ أمْراً عَبَثاً فَيَلْهُوَ.

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

٥٤١. ما ترَكَ اللهُ سُبْحانَهُ أمْراً سُدىً فَيَلْغُوَ.

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

٥٤٢. قَدْ أحاطَ عِلْمُ اللهِ سُبْحانَهُ بِالبَواطِنِ وَأحصىَ الظَّواهِرَ.

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

٥٤٣. قَدْ سَمَّى اللهُ سُبْحانَهُ آثارَكُمْ وَعَلِمَ أعْمالَكُمْ وَكَتَبَ آجالَكُمْ.

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.

٥٤٤. لَمْ يَخْلُقِ اللهِ سُبْحانَهُ الخَلْقَ لِوَحْشَة وَ لَمْ يَسْتَعْمِلْهُمْ لِمَنْفَعة.

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.

٥٤٥. لَمْ يَخْلُقْكُم اللهُ سُبْحانَهُ عَبَثاً وَلَمْ يَتْرُكْكُمْ سُدىً ولَمْ يَدَعْكُمْ في ضلالَة وَلا عمى.

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.

٥٤٦. إعْجِبُوا لِهذا الإنسانِ يَنْظُرُ بِشَحْم وَيَتَكَلَّمُ بِلَحم و يَسْمَعُ بِعَظْم وَيَتَنَفَّسُ مِنْ خَرْم.

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.

٥٤٧. وَقالَ في توحيدِ اللهِ تعالى: غَوْصُ الفِطَنِ لا يُدْرِكُهُ وَبُعدُ الهِمَمِ لا 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.

٥٤٨. تَعْنُوا الوُجُوهُ لِعَظَمَةِ اللهِ وَتَجِلُّ القُلُوبُ مِنْ مَخافَتِهِ وَتَتَهالَكُ النُفُوسُ على مَراضيهِ.

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

٥٤٩. اَلتَّوحيدُ حَيوةُ النَّفْسِ.

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

٥٥٠. اَلتَّوحيدُ أنْ لا تَتَوَهَّمَ.

551. Whoever believes in one God is saved.

٥٥١. قَدْنَجا مَنْ وَحَّدَ (وَجَدَ وُجِدَ).

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

٥٥٢. وقال ـ عليه السلام ـ في توحيدِ اللهِ: قَريبٌ مِنَ الأشياءِ غَيرُ مُلابِس بعيدٌ مِنْها غَيْرُ مُبايِن.

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

٥٥٣. وقال ـ عليه السلام ـ في توحيدِ اللهِ سُبْحانَهُ: لَيسَ في الأشياءِ بِوالِجٍ وَلا عَنْها بِخارِجٍ.

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

٥٥٤. لَو كانَ لِرَبِّكَ شَريكٌ لأَتَتْكَ رُسُلُهُ.

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

٥٥٥. مَنْ وَحَّدَ اللهَ سُبْحانَهُ لَمْ يُشَبِّهْهُ بِالخَلْقِ.

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].

٥٥٦. لَمْ تَرَهُ سُبْحانَهُ العُقُولُ فَتُخْبِرَ عَنْهُ بَلْ كانَ تعالى قَبلَ الواصِفينَ بِهِ لَهُ.

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.

٥٥٧. لَمْ يُطْلِعِ اللهُ سُبْحانَهُ العُقُولَ عَلى تَحديدِ صِفَتِهِ وَلَمْ يَحْجُبْها عَنْ واجِبِ مَعرِفَتِهِ.

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.

٥٥٨. لَمْ يَتَناهَ سُبْحانَهُ في العُقُولِ فَيَكُونَ في مَهَبِّ فِكْرِها مُكَيَّفاً وَلا في رَوِيَّاتِ خَواطِرِها مُحَدَّداً مُصَرَّفاً.

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.

٥٥٩. لَمْ يَحْلُلِ اللهُ سُبْحانَهُ في الأشياءِ فَيَكُونَ (فَيُقالَ هُوَ فيها كائِنٌ) فيها كائناً وَلَمْ يَنْأَ عَنْها فَيُقالَ هُوَ عَنْها بائِنٌ.

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

٥٦٠. مَنِ اسْتَأْذَنَ علَى اللهِ أذِنَ لَهُ.

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

٥٦١. اَلأُمُورُ بالتَّقديرِ لا بِالتَّدبيرِ.

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

٥٦٢. اِستَدِلَّ على ما لَمْ يَكنْ بِما كانَ فإنَّ الأُمُورَ أشباهٌ.

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

٥٦٣. أنجَحُ الأُمُورِما أحاطَ بِهِ الكِتْمانُ.

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

٥٦٤. إنَّ الأُمورَ إذا تَشابَهَتْ أُعْتُبِرَ آخِرُها بِأوَّلِها.

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

٥٦٥. الأُمُورُ بِالتَّجرِبَةِ.

566. Matters are similar [to one another].

٥٦٦. الأُمُورُ أشباهٌ.

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

٥٦٧. تَذِلُّ الأُمُورُ لِلْمَقاديرِ حتّى يَكُونَ الحَتْفُ (الحَيْفُ) في التَّدبيرِ.

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. تَحَرَّ مِنْ أمْرِكَ مايَقُومُ بِهِ عُذرُكَ وَتَثْبُتُ بِهِ حُجَّتُكَ وَ يَفيءُ إلَيْكَ بِرُشْدِكَ.

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

٥٦٩. خَيْرُ الأُمُورِ ما أسْفَرَ عنِ اليَقينِ.

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

٥٧٠. خَيْرُ الأُمُورِ ما أدّى إلَى الخَلاصِ.

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

٥٧١. خَيْرُ الأُمُورِ ما عَرى عَنِ الطَّمَعِ.

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

٥٧٢. خَيْرُ الأُمُورِ ما أسْفَرَ عَنِ الحقِّ.

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

٥٧٣. خَيرُ الأُمُورِ ما سَهُلَتْ مَباديهِ وَحَسُنَتْ خَواتِمُهُ وَحُمِدَتْ عَواقِبُهُ.

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

٥٧٤. خَيْرُ الأُمُورِ أعْجَلُها عائدَةً وَأحْمَدُها عاقبَةً.

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

٥٧٥. خُذْ مِنْ أمْرِكَ ما يَقُومُ بِهِ عُذْرُكَ وَتَثْبُتُ بِهِ حُجَتُك.

576. Sometimes matters look grim (or inescapable).

٥٧٦. رُبَّما تَجَهَّمَتِ (تَحَتَّمَتِ) الأُمورُ.

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

٥٧٧. شَرُّ الأُمورِ أكثَرُها شَكاً.

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

٥٧٨. طُوبى لِمَنْ لَمْ تَعُمَّ عَلَيْهِ مُشْتَبَهاتُ الأُمورِ.

579. Sometimes matters become prevalent (or obscure).

٥٧٩. قَدْ تَعُمُّ (تُعَمُّ) الأُمورُ.

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

٥٨٠. مَنْ كابَدَ الأُمورَ هَلَكَ.

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

٥٨١. مَنْ كابَدَ الأُمُورَ عَطِبَ.

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

٥٨٢. مَنْ ضَيَّعَ أمْرَهُ ضَيَّعَ كُلَّ أمْر.

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

٥٨٣. مِلاكُ الأُمورِ حُسنُ الخَواتِمِ.

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

٥٨٤. هَلَكَ مَنْ لَمْ يُحرِزْ أمْرَهُ.

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

٥٨٥. لاتُقْدِمَنَّ على أمْر حتّى تُخْبِرَهُ.

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

٥٨٦. يَسِّرُوا وَلا تُعَسِّرُوا وَخَفِّفُوا وَلا تُثَقِّلُوا.

587. Every matter has an outcome.

٥٨٧. لِكُلِّ أمْرٍ مَآلٌ.

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

٥٨٨. يُسْتَدَلُّ عَلى مالَمْ يَكُنْ بِما قَد كانَ.

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 أحَبُّ الأُمورِ إلَيكَ أعَمَّها في العَدْلِ وأقسَطَها بِالحقِّ.

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

٥٩٠. إحذَرْ كُلَّ أمْرٍ إذا ظَهَرَ أزرى بفاعِلِهِ وحَقَّرَهُ.

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

٥٩١. إحذَرْ كُلَّ أمْرٍ يُفْسِدُ الآجِلَةَ وَيُصْلِحُ الدَّانيةَ.

ENJOINING GOOD AND FORBIDDING EVIL الأمر بالمعروف والنهي عن المنكر

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

٥٩٢. اَلأمرُ بِالمَعْرُوفِ أفْضلُ أعْمالِ الخَلقِ.

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. أُؤمُرْ بِالمعْروفِ تَكُنْ مِنْ أهْلِهِ وَأنْكِرِ المنْكَرَ بِيَدِكَ وَلِسانِكَ وَ بايِنْ مِنْ فِعْلِهِ بِجَهْدِكَ.

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

٥٩٤. إئتَمِرُوا بِالمعرُوفِ وَأْمُرُوا بِهِ وَتَناهَوا عَنِ المنكَرِ وانْهَوا عنهُ.

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.

٥٩٥. إنَّ الأمْرَ بالمعروفِ وَالنَّهيَ عنِ المنْكَرِ لا يُقَرِّبانِ مِنْ أجَل وَلا يَنْقُصانِ مِنْ رِزق لكنْ يُضاعِفانِ الثَّوابَ ويُعْظِمانِ الأجْرَ وَأفْضَلُ مِنْهُما كَلِمَةُ عَدْل عِندَ إمامٍ جائرٍ.

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.

٥٩٦. إنَّ مَنْ رَأى عُدْواناً يُعمَلُ بهِ وَمُنْكَراً يُدعى إلَيهِ فَأنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِئَ ومَنْ أنْكَرَهُ بِلِسانِهِ فَقَد أُجِرَ وَهُوَ أفْضَلُ مِنْ صاحِبِهِ وَمَنْ أنْكَرَهُ بِسَيفِهِ لِتَكُونَ حُجَّةُ اللهِ العُلْيا وَكَلِمَةُ الظَّالِمينَ السُّفلى فَذلكَ الَّذي أصابَ سَبيلَ الهُدى وَقامَ عَلَى الطَّرِيْقِ وَنَوَّرَ في قَلْبِهِ اليَقينُ.

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.

٥٩٧. إذا رَأى أحَدُكُمْ المنْكَرَ وَلَمْ يَسْتَطِعْ أنْ يُنْكِرَهُ بِيَدِهِ وَلِسانِهِ وَأنْكَرَهُ بِقَلْبِهِ وَعَلِمَ اللهُ صِدقَ ذلِك مِنْهُ فَقَد أنكَرَهُ.

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

٥٩٨. إذا لَمْ تَنْفَعِ الكَرامَةُ فَالإهانَةُ أحْزَمُ وَإذا لَمْ يَنجَحِ السَّوْطُ فَالسَّيفُ أحْسَمُ.

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.

٥٩٩. وقال ـ عليه السّلام ـ في ذِكْرِ الآمرينَ بالمَعْرُوفِ والناهينَ عَنِ المنكَرِ: فَمِنْهُمُ المُنْكِرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسانِهِ وَقَلْبِهِ فَذلِكَ المستَكْمِلُ لِخِصالِ الخَيْرِ ومِنْهُمْ المنكِرُ بِلسانِهِ وَقَلْبِهِ والتَّارِكُ بِيَدِهِ فذلِكَ المُتَمَسِّكُ بِخَصلَتَينِ مِنْ خِصالِ الخَيْرِ وَمُضَيِّعُ خَصلَة وَمِنْهمْ المنكِرُ بِقَلبِهِ وَالتَّارِكُ بِلِسانِهِ وَيَدِهِ فذلِكَ مُضَيِّعٌ أشَرفَ الخَصلَتَيْنِ مِنَ الثَّلاثِ وَمُتَمَسِّكٌ بواحِدَة وَمِنْهُمْ تارِكٌ لإنكارِ المنْكَرِ بِقَلْبِهِ وَلِسانِهِ وَيدِهِ فذلِكَ مَيِّتُ الأحياءِ وَما أعْمالُ البِرِّ كُلِّها والجِهادُ في سَبيلِ اللهِ عِنْدَ الأمرِ بالمعْروفِ والنَّهيِ عَنِ المنكَرِ إلاّ كَنَفْثَة في بَحْرِ لُجِّيّ وانَّ الأمرَ بِالمعروفِ والنَّهيِ عَنِ المنْكَرِ لا يُقَرِّبانِ مِنْ أجل ولايَنقُصانِ مِنْ رزْق وأفْضلُ مِنْ ذلك كُلِّهِ كَلِمَةُ عَدْل عِنْدَ إمامٍ جائِرٍ.

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

٦٠٠. وَالأمرَ بِالمعرُوفِ مَصْلَحةً لِلْعَوامِّ والنَّهيَ عَنِ المنْكَرِ رَدْعاً لِلسُّفَهاءِ.

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.

٦٠١. كُنْ بِالمعرُوفِ آمِراً وَعَنِ المنْكَرِ ناهِياً وَلِمَنْ قَطَعَكَ واصِلاً وَلِمَنْ حَرَمَكَ مُعطِياً.

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

٦٠٢ ـ كُنْ بِالمعْرُوفِ آمِراً وعَنِ المنكَرِ ناهِياً وبِالخَيْرِ عامِلاً وَ لِلْشَّرِّ مانِعاً.

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.

٦٠٣ـ كُنْ آمِراً بالمعْروفِ عاملاً بهِ وَلا تَكُنْ مِمَّنْ يَأمُرُ بِهِ وَيَنْأى عَنْهُ فَيَبُوءُ بإثمِهِ ويَتَعَرَّضُ مَقَتَ رَبِّهِ.

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

٦٠٤ـ لَنْ تَهْتَدِيَ إلَى المعْرُوفِ حَتّى تَضِلَّ عَنِ المنْكَرِ.

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

٦٠٥ـ مَنْ عَمِلَ (أمَرَ) بِالمعرُوفِ شَدَّ ظُهُورَ المؤمِنينَ.

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

٦٠٦ـ مَنْ نَهى عَنِ المنْكَرِ أرْغَمَ أنُوفَ الفاسِقينَ.

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.

٦٠٧ـ يَقْبَحُ عَلَيالرَّجُلِ أنْ يُنْكِرَ عَلَى النَّاسِ مُنكَرات وَيَنهاهُمْ عَنْ رَذائِلَ وَسَيِّئات وَإذا خَلا بِنَفْسِهِ إرتَكَبَها وَلا يَسْتَنْكِفُ مِنْ فِعْلِها.

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.

٦٠٨ـ لَمْ يَأمُرْكُمُ اللهُ سُبْحانَهُ إلاّ بِحَسَن وَلَمْ يَنْهَكُمْ إلاّ عَنْ قَبيح.

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

٦٠٩ـ ما أمَرَ اللهُ سُبْحانَهُ بشَيْء إلاّ وَأعانَ علَيهِ.

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

٦١٠ـ ماَ نَهَى اللهُ سُبْحانَهُ عَنْ شَيْء إلاّ وَأغنى عنهُ.

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. إنّي لأرفَعُ نَفْسي أنْ أنْهَى النَّاسَ عَمّا لَستُ أنْتَهي عَنْهُ أوْ آمُرَهُمْ بِما لا أسْبِقُهُمْ إلَيهِ بِعَمَلي أوْ أرضى مِنْهُمْ بِما لا يَرضي رَبِّيّ.

HOPES AND ASPIRATIONS

الآمال والأماني

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

٦١٢. كَمْ مِنْ آمِل خائِب وغائِب غَيْرِ آئِب.

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

٦١٣. كَمْ مِنْ مُؤَمِّل ما لا يُدْرِكُهُ.

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

٦١٤. اَلأمَلُ يُقَرِّبُ المَنِيَّةَ ويُباعِدُ الأُمنِيَّةَ.

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

٦١٥. اَلأملُ سُلطانُ الشَّياطينِ على قُلُوبِ الغافِلينَ.

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

٦١٦. اَلأملُ كالسَّرابِ يُغِرُّ مَنْ رَاهُ وَيُخْلِفُ مَنْ رَجاهُ.

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

٦١٧. اَلأملُ أبَداً في تَكْذِيب وَطُولُ الحَياةِ لِلْمَرْءِ تَعذيبٌ.

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

٦١٨. أكذِبِ الأمَلَ وَلا تَثِقْ بِهِ فَإنَّهُ غُرُورٌ وَصاحِبُهُ مَغْرُورٌ.

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.

٦١٩. أكذِبُوا آمالَكُمْ وَاغْتَنِمُوا آجالَكُمْ بِأحسَنِ أعْمالِكُمْ وَبادِرُوا مُبادَرَةَ أُولِي النُّهى وَالألبابِ.

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.

٦٢٠. إتَّقُوا خِداعَ الآمالِ فَكَمْ مِنْ مُؤَمِّلٍ يَوْم لَمْ يُدْرِكْهُ وَبانٍ بِناء لَمْيَسكُنْهُ وَجامِعِ مال لَمْ يَأكُلْهُ وَلَعَلَّهُ مِنْ باطِلٍ جَمَعَهُ وَمِنْ حَقّ مَنَعَهُ أصابَهُ حَراماً وَاحْتَمَلَ بِهِ أثاماً.

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.

٦٢١. إتَّقُوا باطلَ الأمَلِ فَرُبَّ مُسْتَقْبِلِ يَوم لَيْسَ بِمُسْتَدْبِرِه وَمَغْبُوط في أوّلِ لَيْلَة قامَتْ بَواكيهِ في آخِرِهِ.

622. Be cautious of dashed hopes and seized blessings.

٦٢٢. إحْذَرُوا الأمَلَ المَغْلُوبَ وَالنَّعيمَ المَسْلُوبَ.

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

٦٢٣. إيّاكَ وَالثِّقَة بِالآمالِ فَإنَّها مِنْ شِيَمِ الحَمْقى.

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

٦٢٤. غُرُورُ الأمَلِ يُفْسِدُ العَمَلَ.

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

٦٢٥. غَرَّ جَهُولاً كاذِبُ أمَلِهِ فَفاتَهُ حُسْنُ عَمَلِهِ.

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

٦٢٦. غُرُورُ الأمَلِ يُنْفِدُ المهَلَ وَ يُدْني الأجَلَ.

627. In the deception of hopes, lifetimes lapse.

٦٢٧. في غُرُورِ الآمالِ إنْقِضاءُ الآجالِ.

628. Aspirations may deceive.

٦٢٨. قَدْ تَغُرُّ الأُمنِيَّةُ.

629. Hopes may beguile.

٦٢٩. قَدْ تَكْذِبُ الآمالُ.

630. Rarely do hopes turn out to be true.

٦٣٠. قَلَّما تَصْدُقُ الآمالُ.

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

٦٣١. قَصِّرُوا الأمَلَ وَخافُوا بَغْتَةَ الأجَلِ وَبادِرُوا صالِحَ العَمَلِ.

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

٦٣٢. قَلِّلِ الآمالَ تَخْلُصْ لَكَ الأعمالُ.

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

٦٣٣. قَصِّرْ أمَلَكَ فَما أقْرَبَ أجَلَكَ.

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

٦٣٤. قَصِّرِ الأمَلَ فَإنَّ العُمْرَ قَصيرٌ وَافْعَلِ الخَيرَ فَإنَّ يَسيرَهُ كَثيرٌ.

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. قَصِّرُوا الأمَلَ وَبادِرُوا العَمَلَ وَخافُوا بَغْتَةَ الأجلِ فَإنَّهُ لَنْ يُرجى مِنْ رَجْعَةِ العُمْرِ ما يُرجى مِنْ رَجْعَةِ الرِّزقِ ما فاتَ اليَوْمُ مِنَ الرِّزقِ يُرجى غَداً زيادَتُهُ وَما فاتَ أمْسِ مِنَ العُمرِ لَمْ تُرْجَ اليَومَ رَجْعَتُهُ.

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

٦٣٦. كُلُّ امْرِءٍ طالِبُ أُمْنِيَّتِهِ وَ مَطْلُوبُ مَنِيَّتِهِ.

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

٦٣٧. كَمْ مِنْ مَخْدُوعٍ بِالأمَلِ مُضَيِّعٍ لِلْعَمَلِ.

638. Hope is sufficient as a deception.

٦٣٨. كَفى بِالأمَلِ إغْتِراراً.

639. Increased aspirations stem from corruption of the intellect.

٦٣٩. كَثْرَةُ الأماني مِنْ فِسادِ العَقْلِ.

640. For every hope there is a delusion.

٦٤٠. لِكُلِّ أمَل غُرورٌ.

641. Hopes never end.

٦٤١. اَلآمالُ لاتَنتَهي.

642. Hope causes death to be forgotten.

٦٤٢. اَلأملُ يُنْسِى الأجَلَ.

643. Aspirations are incentives for men.

٦٤٣. اَلأمانيُّ هِمَّةُ الرِّجالِ.

644. Hope is the veil of death.

٦٤٤. اَلأمَلُ حِجابُ الأجَلِ.

645. There is no end to hope.

٦٤٥. اَلأمَلُ لا غايَةَ لَهُ.

646. Hope is an intimate companion.

٦٤٦. اَلأملُ رَفيقٌ مُونِسٌ.

647. Hope is a cheater, deceiver, and harmer.

٦٤٧. اَلأملُ خادِعٌ غارٌّ ضارٌّ.

648. Hope corrupts [one's] actions and wastes [one's] lifetime.

٦٤٨. اَلأملُ يُفْسِدُ العَمَلَ وَيُفني الأجَلَ.

649. Aspirations blind the eyes of insight.

٦٤٩. اَلأمانيُّ تُعْمي عُيُونَ البَصائِرِ.

650. Aspirations beguile you, and in the presence of reality, they abandon you.

٦٥٠. اَلأمانيُّ تَخْدَعُكَ وَعِنْدَ الحَقائِقِ تَدَعُكَ.

651. Verily I am fighting against my hopes and waiting for my death.

٦٥١. إنّي مُحارِبُ أمَلي ومُنْتَظِرُ أجَلي.

652. Verily you will not reach what you hope for and will never surpass death, so be conscious of Allah and be moderate in your desires.

٦٥٢. إنّكَ لَنْ تَبْلُغَ أمَلَكَ وَلَنْ تَعدُوَ أجَلَكَ فَاتَّقِ اللهَ وَأجْمِلْ في الطَّلَبِ.

653. If you are deceived by hopes, you will surely be annihilated by the fast approaching death and will have lost [the opportunity to perform] good deeds.

٦٥٣. إنَّكُمْ إنِ اغْتَرَرْتُمْ بِالآمالِ تَخَرَّمَتْكُمْ بَوادِرُ الآجالِ وقَدْ ماتَتْكُمُ الأعْمالُ.

654. The bane of hopes is the coming of death.

٦٥٤. آفَةُ الآمالِ حُضُورُ الآجالِ.

655. The bane of hope is death.

٦٥٥. آفَةُ الأمَلِ اَلأجَلُ.

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

٦٥٦. بِبُلُوغِ الآمالِ يَهُونُ رُكُوبُ الأهْوالِ.

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. بِئْسَ الشّيمَةُ الأمَلُ يُفْنِي الأجَلَ وَ يُفَوِّتُ العَمَلَ.

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. تَجَنَّبُوا المنى فإنَّها تَذْهَبُ بِبَهجَةِ نِعَمِ اللهِ عِنْدَكُمْ وَتُلْزِمُ إسْتِصْغارَها لَدَيْكُمْ وَعلى قِلَّةِ الشُّكرِ مِنْكُمْ.

659. The fruit of hope is corruption of deeds.

٦٥٩. ثَمَرَةُ الأمَلِ فَسادُ العَمَلِ.

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

٦٦٠. حاصِلُ الأمانِي الأسَفُ (وَثَمَرَتُهُ التَّلَفُ).

661. How close death is to hope!

٦٦١. ما أقْرَبَ الأجَلَ مِنَ الأمَلِ.

662. How corrupting is hope for deeds!

٦٦٢. ما أفْسَدَ الأمَلَ لِلْعَمَلِ.

663. How severing is death for hope!

٦٦٣. ما أقْطَعَ الأجَلَ للأمَلِ.

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

٦٦٤. ما أطالَ أحدٌ في الأمَلِ إلاّ قَصَّر فِي العَمَلِ.

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. ما لَكُمْ تُؤَمِّلُونَ ما لاتُدْرِكُونَهُ وَ تَجْمَعُونَ مالا تأكُلُونَهُ وَتَبْنُونَ ما لا تَسْكُنُونَهُ؟

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

٦٦٦. ماأطال اَحَدٌ الأمَلَ إلاَّ نَسيَ الأجَلَ وَأساءَ العَمَلَ.

667. The best assistance for action is curtailing hopes.

٦٦٧. نِعْمَ عَوْنُ العَمَلِ قَصْرُ الأمَلِ.

668. Let aspirations and ploys not deceive you, for this suffices as ineptness.

٦٦٨. لا تَغُرَّنَّكَ الأمانيُّ وَالخُدَعُ فَكفى بِذلِكَ خُرْقاً.

669. No deception is more misleading than hope.

٦٦٩. لا غارَّ أخْدَعُ مِنَ الأمَلِ.

670. Nothing is more untrue than hope.

٦٧٠. لا شَيْءَ أكْذَبُ مِنَ الأمَلِ.

671. Aspirations are not loyal to those who rely on them.

٦٧١. لا تَفِى الأمانيُّ لِمَنْ عَوَّلَ عَلَيْها.

672. The smallest of hopes leads to corruption of actions.

٦٧٢. يَسيرُ الأمَلِ يُوجِبُ فَسادَ العَمَلِ.

673. Be wary of [false] aspirations, for verily they are certain [causes of] deaths.

٦٧٣. إحْذَرُوا الأمانيَّ فَإنَّها مَنايا مُحَقَّقَةٌ.

674. Be cautious not to depend on hopes, for they are the wares of the unintelligent.

٦٧٤. إيّاكَ والإتِّكالَ عَلَى المنى فَإنَّها مِنْ بَضائِعِ النَّوْكى.

675. The most beneficial cure is abandoning [false] aspirations.

٦٧٥. أنْفَعُ الدَّواءِ تَرْكُ المنى.

676. Aspirations are scattered [and dispersed].

٦٧٦. الأمانيُّ أشتاتٌ.

677. Aspirations delude.

٦٧٧. اَلأمانِيُّ تُخْدَعُ.

678. False aspiration is the trait of fools.

٦٧٨. اَلأمانيُّ شَيْمَةُ الحَمْقاءِ.

679. Submission to hope corrupts [one's] actions.

٦٧٩. طاعةُ الأمَلِ تُفْسِدُ العَمَلَ.

680. It is when death comes that the failure of hopes becomes apparent.

٦٨٠. عِنْدَ حُضُورِ الاجالِ تَظْهَرُ خَيْبَةُ الآمالِ.

٦٨١. عَجِبْتُ لِمَنْ لا يَمْلِكُ أجَلَهُ كَيفَ يُطيلُ أمَلَهُ.

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

٦٨٢. غايةُ الأملِ اَلأجَلُ.

682. The end of hope is death.

٦٨٣. اَبْعَدُ شَيْء الأمَلُ.

683. The farthest thing is hope.

٦٨٤. أكْثَرُ النَّاسِ أمَلاً أقَلُّهُمْ لِلْمَوْتِ ذِكراً.

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

٦٨٥. أطْوَلُ النَّاسِ أمَلاً أسْوَئُهُمْ عَمَلاً.

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

٦٨٦. إنَّ اللهَ سُبْحانَهُ لَيُبْغِضُ الطَّويلَ الأمَلِ السَّيِّءَ العَملِ.

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

٦٨٧. إنَّ المرْءَ يَشْرُفُ عَلى أمَلِهِ فَيَقْطَعُهُ حُضُورُ أجَلِهِ فَسُبْحانَ اللهِ لا أمَلٌ يُدْرَكُ وَلامُؤَمِّلٌ يُتْرَكُ.

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.

٦٨٨. إيّاكَ وَ طُولَ الأمَلِ فَكَمْ مِنْ مَغْرُور افتَتَنَ بِطُولِ أمَلِهِ وَأفْسَدَ عَمَلَهُ وَ قَطَعَ أجَلَهُ فَلا أمَلَهُ أدْرَكَ وَ لا ما فاتَهُ اسْتَدرَكَ.

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.

٦٨٩. أيْنَ تَخْتَدِعُكُمْ كَواذِبُ الآمالِ؟!

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

٦٩٠. أينَ يَغُرُّكُمْ سَرابُ الآمالِ؟!

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

٦٩١. أكْذَبُ شيْء اَلأمَلُ.

691. The most delusive thing is hope.

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. إنَّ أخْسَرَ النَّاسِ صَفْقَةً وأخْيَبَهُمْ سَعياً رَجلٌ أخْلَقَ بَدَنَهُ في طَلَبِ آمالِهِ وَلَمْ تُساعِدْهُ المقاديرُ على إرادَتِهِ فَخَرَجَ مِنَ الدُّنيا بِحَسَراتِهِ وَقَدِمَ عَلَى الآخِرَةِ بِتَبِعاتِهِ.

693. Hope is treacherous.

٦٩٣. اَلأمَلُ خَوَّانٌ.

694. Hope deceives and lifetime passes.

٦٩٤. اَلأمَلُ يَغُرُّ اَلعَيْشُ يَمُرُّ.

695. Hope misleads and transgression strikes down.

٦٩٥. اَلأمَلُ يَخْدَعُ اَلبَغيُ يَصرَعُ.

696. One who is deceived by hopes is misled.

٦٩٦. اَلمَغْتَرُّ بِالآمالِ مَخْدُوعٌ.

697. Aspirations are the wares of the unintelligent.

٦٩٧. الأمانيُّ بَضائِعُ النَّوْكى.

698. Hopes are the delusions of the foolish.

٦٩٨. اَلآمالُ غُرُورُ الحَمْقى.

699. Hopes bring death closer.

٦٩٩. اَلآمالُ تُدنِي الآجالَ.

700. One whose aspirations increase, his satisfaction decreases.

٧٠٠. مَنْ كَثُرَ مُناهُ قَلَّ رِضاهُ.

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

٧٠١. مَنْ طالَ أمَلُهُ ساءَ عَمَلُهُ.

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

٧٠٢. مَنِ اغْتَرَّ بِالأمَلِ خَدَعَهُ.

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

٧٠٣. مَنْ غَرَّتْهُ الأمانيُّ كَذَّبَتْهُ الآجالُ.

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

٧٠٤. مَنْ بَلَغَ غايَةَ أمَلِهِ فَلْيَتَوَقَّعْ حُلُولَ أجَلِهِ.

705. One who follows his aspirations faces increased hardship.

٧٠٥. مَنْ تَبِعَ مُناهُ كَثُرَ عَناؤُهُ.

706. One who proceeds on the path of his hopes, stumbles upon his death.

٧٠٦. مَنْ جَرى في مَيْدانِ أمَلِهِ عَثِرَ بِأجَلِهِ.

707. One whose aspirations increase, his hardship increases.

٧٠٧. مَنْ كَثُرَ مُناهُ كَثُرَ عَناؤُهُ.

708. One who hopes for that which is not possible, his anticipation becomes long.

٧٠٨. مَنْ أمَّلَ ما لايُمْكِنُ طالَ تَرَقُّبُهُ.

709. One whose hope is [to reach] Allah, shall realize the fulfilment of his hope and aspiration.

٧٠٩. مَنْ يَكُنِ اللهُ أمَلَهُ يُدْرِكْ غايَةَ الأمَلِ وَالرَّجاءِ.

710. Whoever regards his remaining lifetime to be fleeting, his hopes and aspirations become short.

٧١٠. مَنِ اسْتَقصَرَ بَقاءَهُ وَأجَلَهُ قَصَّرَ رَجاؤُهُ وَأمَلُهُ.

711. One who proceeds on the course of his hopes, stumbles upon his death.

٧١١. مَنْ جَرى في عِنانِ أمَلِهِ عَثِرَ بِأجَلِهِ.

712. One who hopes for anything other than Allah, the Glorified, has given lie to his hopes.

٧١٢. مَنّ أمَّلَ غَيْرَ اللهِ سُبْحانَه أكذَبَ آمالَهُ.

713. One who seeks support from his aspirations becomes penniless.

٧١٣. مَنِ اسْتَعانَ بِالأمانِيّ أفْلَسَ.

714. It is foolishness to depending on [one's] hope.

٧١٤. مِنَ الحُمْقِ الاِتِّكالُ عَلَى الأمَلِ.

715. The humiliation of men is in the dashing of hopes.

٧١٥. ذُلُّ الرِّجالِ في خَيْبَةِ الآمالِ.

716. May Allah have mercy on the man who shortens his hopes, anticipates death, makes good use of his time and takes with him the provisions of [good] deeds.

٧١٦. رَحِمَ اللهُ امْرَءاً قَصَّرَ الأمَلَ وَبادَرَ الأجَلَ وَاغْتَنَمَ المَهَلَ وَتَزَوَّدَ مِنَ العَمَلِ.

717. Many an aspiration may lie beneath death.

٧١٧. رُبَّ أُمْنِيَّة تَحتَ مَنِيَّة.

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 أمَلِكَ في قَصْرِ أجَلِكَ وَلا تَغُرَّنَّكَ صِحَّةُ جِسْمِكَ وَسَلامَةُ أمْسِكَ فَإنَّ مُدَّةَ العُمرِ قَليلَةٌ وَسَلامَةُ الجِسمِ مُسْتَحيلَةٌ.

719. The worst poverty is [false] aspiration.

٧١٩. شَرُّ الفَقْرِ المنى.

720. Lifetimes are wasted between hope and aspiration.

٧٢٠. ضِياعُ العُمْرِ بَيْنَ الآمالِ وَالمنى.

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

٧٢١. طُوبى لِمَنْ قَصَّرَ أمَلَهُ وَ اغْتَنَمَ مَهَلَهُ.

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

٧٢٢. طُوبى لِمَنْ كَذَّبَ مُناهُ وَأخْرَبَ دُنياهُ لِعِمارَةِ أُخْراهُ.

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

٧٢٣. مَنِ اتَّكلَ علَى الأمانيّ ماتَ دُونَ أمَلِهِ.

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

٧٢٤. مَنْ وَثِقَ بِالأُمْنِيَّةِ قَطَعَتْهُ المنِيّةُ.

725. Whoever shortens his hopes, beautifies his actions.

٧٢٥. مَنْ قَصُرَ أمَلُهُ حَسُنَ عَمَلُهُ.

726. Whoever lengthens his hopes, corrupts his actions.

٧٢٦. مَنْ أطالَ أمَلَهُ أفْسَدَ عَمَلَهُ.

THE LEADER الإمام

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

٧٢٧. إمامٌ عادِلٌ خَيْرٌ مِنْ مَطَرٍ وَابِلٍ.

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

٧٢٨. مَنْ أطاعَ إمَامَهُ فَقَدْ أطَاعَ رَبَّهُ.

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

٧٢٩. يَحتاجُ الإمامُ إلى قَلْبٍ عَقُولٍ وَلِسانٍ قَؤُولٍ وَ جَنانٍ على إقامَةِ الحَقِّ صَؤُولٍ.

LEADERSHIP

الإمامة

730. Leadership (imāmah) is a social order.

٧٣٠. اَلإمامَةُ نِظامُ الأُمَّةِ.

731. Leadership is an organizational structure for the society.

٧٣١. وَالإمامَةَ نِظاماً لِلأُمَّةِ.

GRANTING REFUGE TO THE FEARFUL

الأمان وإجارة المستغيث والخائف

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

٧٣٢. مَنْ أجارَ المسْتَغيثَ أجارَهُ اللهُ سُبْحانَه مِنْ عذابِهِ.

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

٧٣٣. مَنْ امَنَ خائفاً مِنْ مَخوفَة آمَنَهُ اللهُ سُبْحانَهُ مِنْ عِقابِهِ.

THE SECURE

الآمن

734. Many a secure individual gets frightened.

٧٣٤. رُبَّ آمِنٍ وَجِل.

SECURITY

الأمن

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

٧٣٥. ما مِنْ شَيْءٍ يَحصُلُ بِهِ الأمانُ أبْلَغَ مِنْ ايمان وَإحسان.

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. وَاللهِ ما مَنَعَ الأمْنَ أهْلَهُ وَأزاحَ الحقَّ عَنْ مُسْتَحِقِّهِ إلاّ كُلُّ كافِر جاحِد وَمُنافِق مُلْحِد.

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

٧٣٧. لا تَغْتَرَّنَّ بِالأمْنِ فَإنَّكَ مَأخُوذٌ مِنْ مَأمَنِكَ.

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

٧٣٨. لايَنْبَغي لِلْعاقِلِ أنْ يُقيمَ عَلَى الخَوفِ إذا وَجَدَ إلىَ الأمْنِ سَبيلاً.

739. There is no blessing better than security.

٧٣٩. لا نِعْمَةَ أهْنَأُ مِنَ الأمْنِ.

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

٧٤٠. اَلأمْنُ إغْتِرارٌ اَلخَوْفُ إسْتِظْهارٌ.

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

٧٤١. حَلاوَةُ الأمْنِ تُنَكِّدُها مَرارَةُ الخَوفِ وَالحَذَرِ.

742. Many a security turns into fear.

٧٤٢. رُبَّ أمْن إنْقَلَبَ خَوْفاً.

743. The comfort of life is in security.

٧٤٣. رِفاهِيَّةُ العَيْشِ في الأمْنِ.

FEELING SECURE FROM ALLAH'S SCHEME الأمن من مكر الله

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

٧٤٤. مَنْ أمِنَ مَكْرَ اللهِ بَطَلَ أمانُهُ (ايمانُهُ).

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

٧٤٥. ما أمِنَ عَذابَ اللهِ مَنْ لَمْ يَأمَنِ النَّاسُ شَرَّهُ.

THE TRUSTWORTHY

الأمين

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

٧٤٦. ما أقَلَّ الثِّقَةَ المؤتَمَنَ وَ أكْثَرَ الخَوَّانَ.

TRUSTWORTHINESS

الأمانة

747. Trustworthiness leads to truthfulness.

٧٤٧. اَلأمانَةُ تُؤَدّي إلى الصِّدْقِ.

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

٧٤٨. اَلأمانةُ وَ الوَفاءُ صِدْقُ الأفعالِ وَالكِذْبُ والإفتِراءُ خيانَةُ الأقوالِ.

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. أدِّ الأمانَةَ إلى مَنِ ائْتَمَنَكَ وَلا تَخُنْ مَنْ خانَكَ.

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. أدِّ الأمانَةَ إذَا ائْتُمِنْتَ وَلا تَتَّهِمْ غَيرَكَ إذَا ائْتَمَنْتَهُ فَإنَّهُ لا إيمانَ لِمَنْ لا أمانَةَ لَهُ.

751. The best [form of] trustworthiness is keeping one's promise.

٧٥١. أفضلُ الأمانَةِ الوَفاءُ بِالعَهدِ.

752. Trustworthiness is [a sign of] faith; cheerfulness is [a form of] kindness.

٧٥٢. اَلأمانةُ إيمانٌ البَشاشَةُ إحسانٌ.

753. Trustworthiness is preservation [and safeguarding of what has been entrusted].

٧٥٣. اَلأمانَةُ صِيانةٌ.

754. Trustworthiness is a success for the one who observes it.

٧٥٤. الأمانَةُ فَوْزٌ لِمَنْ رَعاها (وَعاها).

755. Trustworthiness is a merit for the one who executes it.

٧٥٥. اَلأمانَةُ فَضيلَةٌ لِمَنْ أدَّاها.

756. The bane of trustworthiness is treachery.

٧٥٦. آفَةُ الأمانَةِ الخِيانَةُ.

757. When you are entrusted with something, then do not betray [the trust].

٧٥٧. إذا ائْتُمِنْتَ فَلا تَخُنْ.

758. When you entrust anyone [with something], then do not accuse them of treachery.

٧٥٨. إذا ائْتَمَنْتَ فَلا تَسْتَخِنْ.

759. When trustworthiness becomes stronger, truthfulness increases.

٧٥٩. إذا قَوِيَتِ الأَمَانةُ كَثُرَ الصِّدْقُ.

760. The cornerstone of faith is trustworthiness.

٧٦٠. رَأسُ الإسلامِ (الإيمانِ) الأمانَةُ.

761. Sound trustworthiness is a symbol of good conviction.

٧٦١. صِحَّةُ الأمانَةِ عُنْوانُ حُسْنِ المعْتَقَدِ.

762. Espouse trustworthiness for it is the best [form of] religiosity.

٧٦٢. عَلَيْكَ بِالأمانَةِ فَإنَّها أفْضَلُ دِيانَة.

763. Corruption of trustworthiness is submission to treachery.

٧٦٣. فَسادُ الأمانَةِ طاعَةُ الخِيانَةِ.

764. Successful is the one who clothes himself with loyalty and arms himself with trustworthiness.

٧٦٤. فازَ مَنْ تَجَلْبَبَ الوَفاءَ وَ ادَّرَعَ الأمانَةَ.

765. Everything that is not fit to be disclosed is a trust, even if its confidentiality is not specifically sought.

٧٦٥. كُلُّ شَيْء لا يَحْسُنُ نَشْرُهُ أمانَةٌ وَإنْ لَمْ يُسْتَكتَمْ.

766. One who has no trustworthiness has no faith.

٧٦٦. مَنْ لا أمانَةَ لَهُ لا إيمانَ لَهُ.

767. One who takes [the] keeping [of] trust lightly will fall into treachery.

٧٦٧. مَنِ اسْتَهانَ بِالأمانَةِ وَقَعَ فِي الخِيانَةِ.

768. One who acts with trustworthiness has perfected his religion.

٧٦٨. مَنْ عَمِلَ بِالأمانَةِ فَقَدْ أكْمَلَ الدِّيانَةَ.

769. The best trust that can be kept is fulfilling [one's] obligations.

٧٦٩. مِنْ أحْسنَ الأمانَةِ رَعْيُ الذِّمَمِ.

770. There is no faith in one who is not trustworthy.

٧٧٠. لا إيمانَ لِمَنْ لا أمانَةَ لَهُ.

771. There is no trustworthiness in one who has no religion.

٧٧١. لاأمانَةَ لِمَنْ لا دينَ لَهُ.

FAITH الإيمان

772. Faith is the better of the two trusts (or securities).

٧٧٢. اَلإيمانُ أفْضَلُ الأمانَتَيْنِ (الأمانَين).

773. Faith is acknowledging with the tongue and acting with the limbs.

٧٧٣. اَلإيمانُ قَوْلٌ بِاللِّسانِ وَ عَمَلٌ بِالأركانِ.

774. Faith and modesty are linked in one linkage and they do not separate.

٧٧٤. اَلإيمانُ وَالحَياءُ مَقْرُونانِ في قَرَن وَلا يَفْتَرِقانِ.

775. Faith and knowledge (or action) are twin brothers and companions who do not part ways.

٧٧٥. اَلإيمانُ وَالعِلْمُ (وَالعمَلُ) أخَوانِ تَوْأمانِ وَرَفيقانِ لا يَفْتَرِقانِ.

776. Faith is a tree, its root is certitude, its branch is piety, its sunlight is modesty and its fruit is generosity.

٧٧٦. الإيمانُ شَجَرَةٌ أصْلُهَا الْيَقينُ وَفَرْعُهَا التُّقى وَنُورُهَا الْحَياءُ وَثَمَرُهَا السَّخاءُ.

777. Faith, sincerity, certitude and piety are [encapsulated in] patience and acceptance of what has been decreed [by Allah].

٧٧٧. الإيمانُ وَالإخْلاصُ وَاليَقينُ وَالوَرَعُ اَلصَّبْرُ وَالرِّضا بما يَأتي بِهِ القَدَرُ.

778. Faith and action are twin brothers and companions who do not part ways; Allah does not accept one without its counterpart.

٧٧٨. اَلإيمانُ وَالعَمَلُ أخَوانِ تَوْأمانِ وَرَفيقانِ لايَفْتَرِقانِ لا يَقْبَلُ اللهُ أحَدَهُما إلاّ بِصاحِبِهِ.

779. The best [sign of] faith is trustworthiness.

٧٧٩. أفضلُ الإيمانِ الأمانَةُ.

780. The best faith is [based on] complete certitude.

٧٨٠. أَفْضَلُ الإيمانِ حُسْنُ الإيقانِ.

781. The people who are strongest in faith are those who rely the most on Allah, the Glorified.

٧٨١. أَقْوىَ النَّاسِ إيماناً أَكثَرُهُمْ تَوَكُّلاً عَلَى اللهِ سُبْحانَهُ.

782. The closest people to Allah, the Glorified, are the ones with the greatest faith.

٧٨٢. أَقْرَبُ النَّاسِ مِنَ اللهِ سُبْحانَهُ أَحْسَنُهُمْ إيماناً.

783. The best faith is [accompanied with] sincerity and good deeds, and the worst traits are cruelty and aggression.

٧٨٣. أفضلُ الإيمانِ الإخلاصُ وَالإحسانُ وَأَقْبَحُ الشِّيَمِ اَلتَّجافي وَالعُدْوانُ.

784. The best faith is [based on] complete certitude, and the greatest honour is [in] doing good deeds.

٧٨٤. أفضلُ الإيمانِ حُسْنُ الإيقانِ وَأَفْضَلُ الشَّرَفِ بَذْلُ الإحسانِ.

785. Verily the best faith is for a man to act justly with others.

٧٨٥. إنَّ أفضلَ الإيمانِ إنْصافُ الرَّجُلِ مِنْ نَفْسِهِ.

786. Indeed the place of faith is the heart, and the path to it is [through] the ears.

٧٨٦. إنَّ مَحَلَّ الإيمانِ الجَنانُ وَ سَبيلَهُ الأُذُنانِ.

787. Faith is security.

٧٨٧. اَلإيمانُ أمانٌ.

788. Faith is the path with manifest inner secrets.

٧٨٨. اَلإيمانُ واضِحُ الوَلائجِ.

789. Faith is an effective intercessor.

٧٨٩. اَلإيمانُ شَفيعٌ مُنجِحٌ.

790. Faith is free of jealousy.

٧٩٠. اَلإيمانُ بَريءٌ مِنَ الحَسَدِ.

791. Faith is the loftiest goal.

٧٩١. الإيمانُ أعلى غايَة.

792. Disbelief is wiped out by faith.

٧٩٢. اَلكُفْرُ يَمْحاهُ (يَمحوه) الإيمانُ.

793. Faith is sincerity in action.

٧٩٣. اَلإيمانُ إخلاصُ العَمَلِ.

794. Salvation comes with faith.

٧٩٤. النَّجاةُ مَعَ الإيمانِ.

795. Faith is a flame that cannot be extinguished.

٧٩٥. اَلإيمانُ شِهابٌ لا يَخْبُو.

796. Faith is free of hypocrisy.

٧٩٦. اَلإيمانُ بَريءٌ مِنَ النِّفاقِ.

797. Faith is patience in tribulation and gratitude in ease.

٧٩٧. اَلإيمانُ صَبْرٌ في البَلاءِ وَ شُكْرٌ في الرَّخاءِ.

798. If you have faith in Allah, your place of return will be secure.

٧٩٨. إنْ امَنْتَ باللهِ أمِنَ مُنْقَلَبُكَ.

799. It is through faith that salvation is attained.

٧٩٩. بِالإيمانِ تَكُونُ النَّجاةُ.

800. It is through faith that one is guided towards virtuous actions.

٨٠٠. بِالإيمانِ يُستَدَلُّ عَلَى الصَّالِحاتِ.

801. It is through faith that one reaches the pinnacle of felicity and the zenith of happiness.

٨٠١. بِالإيمانِ يُرْتَقى إلى ذُرْوَةِ السَّعادَةِ وَ نِهايَةِ الحُبُورِ.

802. Faith is salvation.

٨٠٢. الإيمانُ نَجاةٌ.

803. The fruit of faith is success with Allah.

٨٠٣. ثَمَرَةُ الإيمانِ اَلفَوْزُ عِندَ اللهِ.

804. The fruit of faith is desire for the Eternal Abode.

٨٠٤. ثَمَرَةُ الإيمانِ اَلرَّغبَةُ في دارِ البَقاءِ.

805. Three things, if possessed, complete one's faith: intellect, forbearance and knowledge.

٨٠٥. ثَلاثٌ مَنْ كُنَّ فيهِ كَمُلَ ايمانُهُ اَلعَقْلُ وَالحِلمُ والعِلْمُ.

٨٠٦. ثلاثٌ مَنْ كُنَّ فيهِ استَكْمَلَ الإيمانَ: مَنْ إذا رَضِيَ لَمْ يُخْرِجْهُ رِضاهُ إلى باطِلٍ وَإذا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ عَنْ حقّ وَإذا قَدَرَ لَمْ يَأخُذْما لَيسَلَهُ.

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.

٨٠٧. ثلاثٌ مَنْ كُنَّ فيهِ فَقَدْ أكمَلَ الإيمانَ: العَدْلُ في الغَضَبِ وَالرِّضا وَالقَصدُ في الفَقْرِ وَالغِناءِ وَاعْتِدالُ الخَوفِ وَالرَّجاءِ.

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.

٨٠٨. ثلاثٌ مِنْ كُنُوزِ الإيمانِ: كِتمانُ المصيبَةِ والصَّدَقَةُ وَالمرَضُ.

808. Three things are from the treasures of faith: concealing misfortune, charity and sickness.

٨٠٩. حُسْنُ العَفافِ والرِّضا بِالكَفافِ مِنْ دَعائِمِ الإيمانِ.

809. Virtuous chastity and contentment with what suffices are from the pillars of faith.

٨١٠. خَفْضُ الصَّوتِ وَغَضُّ البَصَرِ وَمَشيُ القَصْدِ مِنْ أمارَةِ الإيمانِ وحُسنِ التَدَيُّنِ.

810. Lowering your voice, casting down your gaze and walking with modesty are from the signs of faith and religiousness.

٨١١. دَوامُ الطَّاعاتِ وفِعْلُ الخَيْراتِ وَالمبادَرَةُ إلَى المكْرُماتِ مِنْ كَمالِ الإيمانِ وَأفضَلِ الإحسانِ.

811. Contently remaining obedient [to Allah], performing good deeds and hastening towards noble traits are from the perfections of faith and the best virtues.

٨١٢. زَيْنُ الإيمانِ الوَرَعُ.

812. The embellishment of faith is piety.

٨١٣. وَ قالَ ـ عليه السّلام ـ في ذِكرِ الإيمانِ: زُلْفى لِمَنِ ارْتَقَبَ وَثِقَةٌ لِمَنْ تَوَكَّلَ وَراحَةٌ لِمَنْ فَوَّضَ وَجُنَّةٌ لِمنْ صَبَرَ.

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.

814. The embellishment of faith is [in] purity of one's innermost thoughts [and secrets] and [performing] good deeds in the open.

٨١٤. زَيْنُ الإيمانِ طَهارَةُ السَّرائرِ وَحُسْنُ العَمَلِ فِي الظَّاهِرِ.

815. Ask Allah for [strong] faith and act upon the ordinances of the Qur'an.

٨١٥. سَلُواالله الإيمانَ واعْمَلُوا بِمُوجَبِ القُرآنِ.

816. The worst faith is that in which doubt enters.

٨١٦. شرُّ الإيمانِ ما دَخَلَهُ الشَّكُّ.

817. The uprightness of faith is [in] piety and its corruption is [in] greed.

٨١٧. صَلاحُ الإيمانِ الوَرَعُ وَ فَسادُهُ الطَّمَعُ.

818. True faith and good deeds are the best provisions.

٨١٨. صِدْقُ الإيمانِ وَصَنايِعُ الإحسانِ أفْضَلُ الذَّخائِرِ.

819. Protect your faith from doubt, for doubt spoils faith the same way salt spoils honey.

٨١٩. صُنْ ايمانَكَ مِنَ الشَّكِّ فَإنَّ الشَّكَّ يُفْسِدُ الإيمانَ كَما يُفْسِدُ المِلْحُ العَسَلَ.

820. Make your faith sincere, for this is the path to Paradise and safety from hellfire.

٨٢٠. عَلَيْكُمْ بِإخلاصِ الإيمانِ فَإنَّهُ السَّبيلُ إلَى الجَنَّةِ والنَّجاةِ مِنَ النَّارِ.

821. It is on truth and trust that faith is based.

٨٢١. عَلَى الصِّدْقِ وَ الأمانَةِ مَبْنَى الإيمانِ.

822. The pinnacle of faith is certitude.

٨٢٢. غايَةُ الإيمانِ الإيقانُ.

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.

٨٢٣. غايَةُ الإيمانِ المُوالاةُ فِي اللهِ وَالمُعاداةُ فِي اللهِ وَالتَّباذُلُ فِي اللهِ وَالتَّواصُلُ فِي اللهِ سُبْحانَهُ.

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].

٨٢٤. فَمِنَ الإيمانِ ما يَكُونُ ثابِتاً مُسْتَقِرّاً فِي القُلُوبِ وَمِنْهُ ما يَكونُ عَوارِيَ بَينَ القُلُوبِ والصُّدُورِ.

825. Allah, the Glorified, has prescribed faith as a purification from doubt.

٨٢٥. فَرَضَ اللهُ سُبْحانَهُ الإيمانَ تَطْهيراً مِنَ الشِّرْكِ.

826. Faith has made it incumbent on its possessor to establish the traditions of Islam and its ordinances.

٨٢٦. قَدْ أَوْجَبَ الإيمانُ عَلى مُعْتَقِدِهِ إقامَةَ سُنَنِ الإسلامِ والفَرْضِ.

827. Strengthen your faith with certitude, for this is the best religion.

٨٢٧. قَوُّوا إيمانَكم (قَوِّ إيمانَك) باليَقينِ فَإِنَّهُ أَفْضَلُ الدّينِ.

828. How can he who resents the truth taste the sweetness of faith?

٨٢٨. كَيفَ يَجِدُ حَلاوَةَ الإيمانِ مَنْ يُسْخِطُ الحَقَّ؟!

829. Acquiring faith is [through] adhering to the truth and being sincere with the creatures.

٨٢٩. كَسْبُ الإيمانِ لُزُومُ الحَقِّ وَنُصْحُ الخَلْقِ.

830. He who claims to have faith yet is infatuated by misleading aspirations and false amusements of this world, has lied.

٨٣٠. كَذِبَ مَنِ ادَّعى الإيمانَ وَهُوَ مَشْغُوفٌ (مَشغُوفٌ) مِنَ الدُّنيا بِخُدَعِ الأمانِيِّ وَزُورِ المِلاهي.

831. The conception of faith is [achieved through] the recitation of the Qur'an.

٨٣١. لَقاحُ الإيمانِ تَلاوَةُ القُرآنِ.

832. One who entertains doubt in his faith [in one God] becomes a polytheist.

٨٣٢. مَنِ ارتابَ بِالإيمانِ أشرَكَ.

833. One who has no faith has no trustworthiness.

٨٣٣. مَنْ لا إيمانَ لَهُ لاأمانَةَ لَهُ.

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.

٨٣٤. مَنْ أحبَّ أنْ يَكْمُلَ إيمانُهُ فَلْيَكُنْ حُبُّه لِلّهِ وبُغضُهِ لِلّهِ ورِضاهُ لِلّهِ وَ سَخَطُهُ لِلّهِ.

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.

٨٣٥. مَنْ أعْطى فِي اللهِ وَمَنَعَ فِي اللهِ وَأحَبَّ فِي اللهِ وَ أبْغَضَ فِي اللهِ فَقَدِ اسْتَكْملَ الإيمانَ.

836. The basis of faith is unwavering certitude.

٨٣٦. مِلاكُ الإيمانِ حُسْنُ الإيقانِ.

837. One whose faith is true is saved, and one whose submission is complete is guided.

٨٣٧. نَجا مَنْ صَدَقَ إيمانُهُ وَهُدِيَ مَنْ حَسُنَ إسْلامُهُ.

838. There is no honour higher than faith.

٨٣٨. لا شَرَفَ أعْلى مِنَ الإيمانِ.

839. There is no medium more successful than faith.

٨٣٩. لا وَسيلَةَ أنْجَحُ مِنَ الإيمانِ.

840. There is no faith like modesty and generosity.

٨٤٠. لا إيمانَ كَالحياءِ وَالسَّخاءِ.

841. Faith without piety is of no benefit.

٨٤١. لا يَنْفَعُ الإيمانُ بِغَيرِ تَقْوى.

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. لا يَكْمُلُ إيمانُ عَبْد حتّى يُحِبَّ مَنْ أحَبَّهُ اللهُ سُبْحانَهُ وَيُبْغِضَ مَنْ أبْغَضَهُ اللهُ سُبْحانَهُ.

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. لا يَصْدُقُ إيمانُ عَبْد حَتّى يَكُونَ بِما في يَدِ اللهِ سُبْحانَهُ أوْثَقَ مِنْهُ بِما في يَدِهِ.

844. Nothing that is preserved by human beings is like faith in Allah and good deeds.

٨٤٤. لا شْيءَ يَدَّخِرُهُ الإنْسانُ كَالإيمانِ بِاللهِ وَصَنايعِ الإحْسانِ.

845. The faith of a man is deduced by his submission and obedience [to Allah].

٨٤٥. يُسْتَدَلُّ عَلى إيمانِ الرَّجُلِ بِالتَّسْليمِ وَلُزومِ الطَّاعَةِ.

846. The faith [of a person] is deduced by increased fear [of Allah], controlling lust and overcoming lowly desires.

٨٤٦. يُسْتَدَلُّ عَلَى الإيمانِ بِكَثْرَةِ التُّقى وَمِلْكِ الشَّهْوَةِ وَ غَلَبَةِ الهَوى.

847. Faith requires certitude.

٨٤٧. يَحتاجُ الإيمانُ إلَى الإيقانِ.

848. Faith requires sincerity.

٨٤٨. يَحتاجُ الإيمانُ إلىَ الإخلاصِ.

849. One who believes in Allah [and attests to His oneness] is saved.

٨٤٩. مَنْ صَدَّقَ اللهَ سُبْحانَهُ نَجى.

850. The foundation of faith is total submission to the will of Allah.

٨٥٠. أصْلُ الإيمانِ حُسْنُ التَّسْليمِ لأمرِ اللهِ.

851. Have faith and you will be safe.

٨٥١. آمِنْ تَأمَنْ.

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852. A believer is very truthful in [his] speech and generous in [his] benevolence.

٨٥٢. اَلمؤْمِنُ صَدُوقُ اللِّسانِ بَذُولُ الإحسانِ.

853. A believer is [always] alert, waiting for one of the two boons [of this world or the Hereafter].

٨٥٣. اَلمؤْمِنُ يَقْظانٌ يَنْتَظِرُ إحْدَى الحَسَنَتَينِ.

854 A believer is chaste, contented, free from sin and pious.

٨٥٤. اَلمؤْمِنُ عَفِيفٌ مُقْتَنِعٌ مُتَنَزِّهٌ مُتَوَرِّعٌ.

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.

٨٥٥. اَلمؤْمِنُ مَنْ كانَ حُبُّه لِلهِ وبُغْضُه لِلهِ وَأخذُه لِلهِ وَتَرْكُهُ لِلهِ.

856. A believer is thankful in [times of] comfort, patient in tribulation and fearful in affluence.

٨٥٦. اَلمؤْمِنُ شاكِرٌ فِي السَّرّاءِ صابِرٌ فِي البَلاءِ خائفٌ فِي الرَّخاءِ.

857. A believer is moderate in [times of] affluence, [and] keeps away from the [pleasures of this] world.

٨٥٧. اَلمؤْمِنُ عَفيفٌ فِي الغِنى مُتَنَزِّهٌ عَنِ الدُّنيا.

858. A believer is [always] between blessing and wrongdoing, [and] nothing reforms these two except thankfulness and repentance.

٨٥٨. اَلمؤْمِنُ بَيْنَ نِعْمَةو خَطيئَة لا يُصلِحُهُما إلاّ الشُّكرُ وَالإسْتِغْفارُ.

859. A believer is dignified, honourable, self-reliant, cautious and sorrowful.

٨٥٩. اَلمؤْمِنُ عِزٌّ كَريمٌ مَأمُونٌ على نَفْسِهِ حَذِرٌ مَحْزُونٌ.

860. A believer constantly remembers [Allah], frequently contemplates, is thankful for blessings and patient in the face of tribulation.

٨٦٠. المؤْمِنُ دائِمُ الذِّكرِ كَثيرُ الفِكرِ عَلَى النَّعماءِ شاكِرٌ وَفِي البَلاءِ صابِرٌ.

861. A believer is modest, independent, certain and pious.

٨٦١. اَلمؤْمِنُ حَيِيٌّ غَنِيٌّ مُوقِنٌ 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. اَلمؤْمِنُ إذا سُئِلَ أسْعَفَ وَإذا سَألَ خَفَّفَ.

863. A believer is wary of his sins, always fearing chastisement and hoping for the mercy of his Lord.

٨٦٣. اَلمؤْمِنُ حَذِرٌ مِنْ ذُنُوبِهِ أبَداً يَخافُ البَلاءَ وَيَرجُو رَحمَةَ رَبِّهِ.

864. To a believer, this world is his arena, action is his endeavour, death is his gift and Paradise is his prize.

٨٦٤. اَلمؤْمِنُ الدُّنْيا مِضْمارُهُ وَالعَمَلُ هِمَّتُهُ وَالموتُ تُحْفَتُهُ والجَنَّةُ سَبْقَتُهُ.

865. A believer is one who has purified his heart of vileness.

٨٦٥. المؤْمِنُ مَنْ طَهَّرَ قَلْبَهُ مِنَ الدَنِيَّةِ (الريبَةِ).

866. A believer is one whose affair is near, whose sorrow is distant, whose silence is much and whose actions are sincere.

٨٦٦. اَلمؤْمِنُ قَريبٌ أمْرُهُ بَعيدٌ هَمُّهُ كَثيرٌ صَمْتُه خالِصٌ عَمَلُهُ.

867. A believer is eager in [his] obedience [to Allah] and refrains from what is forbidden.

٨٦٧. اَلمؤْمِنُ عَلَى الطَّاعاتِ حَريصٌ وَعَنِ المحارِمِ عَفٌّ.

868. The soul of a believer is firmer than a hard rock while he is [himself] humbler than a slave.

٨٦٨. اَلمؤمِنُ نَفْسُهُ أصْلَبُ مِنَ الصَّلْدِ وَهُوَ أذَلُّ مِنَ العَبْدِ.

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. اَلمؤمِنُ إذا نَظَرَ اعْتَبَرَ وَإذا سَكَتَ تَفَكَّرَ وإذا تَكَلَّمَ ذَكَرَ وَإذا أُعْطِيَ شَكَرَ وَإذَا ابْتُلِيَ 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. اَلمؤمِنُ إذا وُعِظَ اِزْدَجَرَ وإذا حُذِّرَ حَذِرَ وَإذا عُبِّرَ اِعْتَبَرَ وإذا ذُكِّرَ ذَكَّرَ وإذا 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. اَلمؤمِنُ دَأْبُهُ زِهادَتُهُ وَهَمُّهُ دِيانَتُهُ وَعِزُّهُ قَناعَتُهُ وَجِدُّهُ لآخِرَتِهِ قَد كَثُرَتْ حَسَناتُهُ لَتْ دَرَجاتُهُ وشَارَفَ خَلاصَهُ وَنَجاتَهُ.

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. اَلمؤمِنُ يَنْظُرُ إلَى الدُّنيا بِعَيْنِ الإعتِبارِ وَيَقْتاتُ فيها بِبَطْنِ الإضْطِرارِ وَيَسْمَعُ فيها بِأُذُنِ المِقْتِ وَ الإبْغاضِ.

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. اَلمؤمنونَ لأنْفُسِهِمْ مُتَّهِمُونَ وَمِنْ فارِطِ زَلَلِهِمْ وَجِلُونَ وَلِلدُّنْيا عائِفُونَ وَإلَى الآخِرَةِ مُشْتاقُونَ وَإلَى الطّاعاتِ مُسارِعُونَ.

874. A believer is one who bears with the harm that people inflict [on him] but nobody is ever harmed by him.

٨٧٤. المؤْمِنُ مَنْ تَحَمَّلَ أذَى النَّاسِ وَلا يَتَأذّى أحَدٌ 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. اَلمؤمِنُ مَنْ وَقى دينَهُ بِدُنْياهُ وَالفاجِرُ مَنْ وَقى دُنْياهُ بدِينِهِ.

876. A believer is faithful to himself and struggles against his vain desires and feelings.

٨٧٦. اَلمؤمِنُ أمينٌ عَلى نَفْسِهِ مُغالِبٌ (مُجاهِدٌ) لِهَواهُ وَحِسِّهِ.

877. Be careful of the opinions of believers, for Allah, the Glorified, effectuates the truth through their tongues.

٨٧٧. إتَّقُوا ظُنُونَ المؤمِنينَ فَإنَّ اللهَ سُبْحانَهُ أجْرَى الحقَّ على ألْسِنَتِهِمْ.

878. The most honourable of believers is the most sagacious of them.

٨٧٨. أشرَفُ المؤْمِنينَ أكْثَرُهُمْ كَيْساً.

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. أفضلُ المؤْمِنينَ إيماناً مَنْ كانَ لِلهِ أخذُهُ وعَطاهُ وَ سَخَطُهُ وَرِضاهُ.

880. Believers are indeed compassionate.

٨٨٠. إنَّ المؤْمِنينَ مُشْفِقُونَ.

881. Verily believers are afraid [of displeasing Allah].

٨٨١. إنَّ المؤْمِنينَ 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. إنَّ بِشْرَ المؤمِنِ في وَجْهِهِ وَ قُوَّتَهُ في دينِهِ وَحُزْنَهُ في قَلْبِهِ.

883. Verily a believer feels ashamed if an act which goes against his faith is committed by him.

٨٨٣. إنَّ المؤْمِنَ لَيَسْتَحْيي إذا مَضى لَهُ عَمَلٌ في غَيرِ ما عُقِدَ عَلَيْهِ ايمانُهُ.

884. The goal of a believer is Paradise.

٨٨٤. غايَةُ المؤْمِنِ الجَنَّةُ.

885. The needlessness of a believer is through [his reliance on] Allah, the Glorified.

٨٨٥. غِنَى المؤمِنِ بِاللهِ سُبْحانَهُ.

886. He (the believer) has enlivened his intellect, killed his lust, obeyed his Lord and disobeyed his lower-self.

٨٨٦. قَدْ أحْيا عَقْلَهُ وَأماتَ شَهْوَتَهُ وَأطاعَ رَبَّهُ وَعَصى نَفْسَهُ.

887. How many a believer has succeeded through patience and thinking positively.

٨٨٧. كَمْ مِنْ مُؤمِن فازَ بِهِ الصَّبْرُ وَحُسْنُ الظَّنِّ.

888. Be a pious, contented and modest believer.

٨٨٨. كُنْ مُؤمِناً تَقِيّاً مُتَقَنِّعاً عَفيفاً.

889. A believer has a perfect intellect, a pleasing leniency, an inclination towards good deeds and an aversion towards bad deeds.

٨٨٩. لِلْمُؤْمِنِ عَقْلٌ وَفِيٌّ وَحِلْمٌ مَرْضِيٌّ وَرَغْبَةٌ فِي الحَسَناتِ وَفِرارٌ مِنَ السَّيِّئاتِ.

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 ثلاثُ ساعات ساعَةٌ يُناجي فيها رَبَّهُ وَساعَةٌ يُحاسِبُ فيها نَفْسَهُ (وساعَةٌ يَرُمُّ فيها مَعاشَهُ) وَساعَةٌ يُخَلّي بَينَ نَفْسِهِ وَلَذَّتِها فيما يَحِلُّ وَيَجْمُلُ.

891. The faith of a believer is not perfected until he deems comfort to be a trial and affliction to be a blessing.

٨٩١. لايَكْمُلُ إيمانُ المؤْمِنِ حَتّى يَعُدَّ الرَّخاءَ فِتْنَةً وَالبَلاءَ نِعْمَةً.

892. A believer is never found to be envious, malevolent or miserly.

٨٩٢. لايُلْفَى المؤمِنُ حَسُوداً وَلاحَقُوداً وَلا بَخيلاً.

893. A believer is never anything other than forbearing and merciful.

٨٩٣. لا يَكونُ المؤْمِنُ إلاَّ حَليماً رَحيماً.

894. It behoves a believer to feel ashamed if the thought of disobedience crosses his mind.

٨٩٤. يَنْبَغي لِلْمُؤْمِنِ أنْ يَسْتَحييَ إذَا اتَّصَلَتْ لَهُ فِكْرَةٌ في غَيرِ طاعَة.

895. It behoves a believer to remain obedient and to cover himself with piety and contentment.

٨٩٥. يَنْبَغي لِلْمُؤْمِنِ أنْ يَلْزَمَ الطَّاعَةَ وَيَلْتَحِفَ الوَرَعَ وَ القَناعَةَ.

896. A believer is tested with affliction just like the purity of gold and silver is tested with fire.

٨٩٦. يُمْتَحَنُ المؤْمِنُ بِالبَلاءِ كَما يُمْتَحَنُ بِالنّارِ اَلخِلاصُ.

897. There are three signs of a believer: truthfulness, certitude and [having] short hopes.

٨٩٧. لِلْمُؤْمِنِ ثَلاثُ عَلامات: الصِّدْقُ وَاليَقينُ وَقَصْرُ الأمَلِ.

898. A believer is never found to be anything but content.

٨٩٨. لَنْ يُلْقَى المؤْمِنُ إلاّ قانِعاً.

899. He who is not concerned about improving his Hereafter is not a believer.

٨٩٩. لَيْسَ بِمُؤمِن مَنْ لَمْ يَهْتَمَّ بإصْلاحِ مَعادِهِ.

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. لَو ضَرَبْتُ خَيْشُومَ المؤْمِنِ على أنْ يُبْغِضَني ما أبْغَضَني وَلَو صَبَبْتُ الدُّنيا بِجُمْلَتِها عَلَى المنافِقِ على أنْ يُحِبَّني ما أحَبَّني.

901. One who believes is safe.

٩٠١. مَنْ آمَنَ أمِنَ.

902. One who believes increases his certitude.

٩٠٢. مَنْ يُؤمِنْ يَزْدَدْ يَقيناً.

903. One who believes in Allah seeks [help and] protection from Him.

٩٠٣. مَنْ آمَنَ بِاللهِ لَجَأَ إلَيْهِ.

904. A believer has not [truly] believed until he comprehends.

٩٠٤. ما آمَنَ المؤْمِنُ حتّى عَقَلَ.

905. The example of a believer is like that of citronella, both its taste and its fragrance are pleasant.

٩٠٥. مَثَلُ المؤْمِنِ كَالأتْرُجَّةِ طَيِّبٌ طَعْمُها وريحُها.

906. One who purifies his faith is guided.

٩٠٦. هُدِيَ مَنْ أخْلَصَ إيمانَهُ.

907. The concern of a believer is for his Hereafter, and all his efforts are for his place of [final] return.

٩٠٧. هَمُّ المؤمِنِ لآخِرَتِهِ وَكُلُّ جِدِّهِ لِمُنْقَلَبِهِ.

908. A believer is never satiated while his brother is hungry.

٩٠٨. لا يَشْبَعُ المؤْمِنُ وَأخُوهُ جايعٌ.

909. A believer never falls short of forbearance and never gets anxious when faced with difficulty.

٩٠٩. لا يُقَصِّرُ المؤْمِنُ عَنْ احْتِمال وَلا يَجزَعُ لِرَزِيَّة.

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.

٩١٠. لايَكونُ الرَّجُلُ مُؤْمِناً حتّى لايُبالِيَ بِماذا أسَدَّ فَوْرَةَ جُوعِهِ وَلابِأيِّ ثَوبَيْهِ ابْتَذَلَ.

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.

٩١١. بِشْرُ المؤْمِنِ في وَجْهِهِ وحُزْنُهُ في قَلْبِهِ أوْسَعُ شَيْءٍ صَدْراً وَأذَلُّ شَيْءٍ نَفْساً يَكْرَهُ الرِّفْعَةَ وَيَشْنَأُ السُّمْعَةَ طَويلٌ غَمُّهُ بَعيدٌ هَمُّهُ كَثيرٌ صَمْتُهُ مَشْغُولٌ وَقْتُهُ صَبُورٌ شَكُورٌ مَغْمُورٌ بِفِكْرَتِهِ ضَنينٌ بِخُلَّتِهِ سَهْلُ الخَليقَةِ لَيِّنُ العَريكَةِ نَفْسُهُ أصْلَبُ مِنَ الصُّلْدِ وَهُوَ أذَلُّ مِنَ العَبْدِ.

912. The beauty of a believer's face is from the special favour of Allah on him.

٩١٢. حُسْنُ وَجْهِ المؤمِنِ مِنْ حُسْنِ عِنايَةِ اللهِ بِهِ

913. Verily the certitude of a believer is seen in his actions and the doubt of a hypocrite is seen in his actions.

٩١٣. إنَّ المؤْمِنَ يُرى يَقينُهُ في عَمَلِهِ وَإنَّ المنافِقَ يُرى شَكُّهُ في عَمَلِهِ.

914. A believer is sagacious and intelligent.

٩١٤. اَلمؤمنُ كَيِّسٌ عاقِلٌ.

915. A believer is free from perversion and dissension.

٩١٥. المؤْمِنُ مُنَزَّهٌ عَنِ الزَّيغِ وَ الشِّقاقِ.

916. A believer is penitent, repentant and remorseful.

٩١٦. اَلمؤْمِنُ مُنيبٌ مُسْتَغْفِرٌ تَوَّابٌ.

917. The nature of a believer is [being] sincere and his trait is suppressing anger.

٩١٧. اَلمؤْمِنُ غَريزَتُهُ النُّصْحُ وَسَجِيَّتُهُ الكَظْمُ.

918. The believers are such that their good deeds are expected and people are safe from their evil.

٩١٨. اَلمؤمِنُونَ خَيْراتُهُمْ مَأمُولَةٌ وَشُرُورُهُمْ مَأمُونَةٌ.

919. The fear of a believer is in his heart and his repentance is in his admission.

٩١٩. تَقِيَّةُ المؤْمِنِ في قَلْبِهِ وَتَوْبَتُهُ فِي اعْتِرافِهِ.

920. Three things are adornments for believers: fear of Allah, truthful speech and returning trusts [to their rightful owners].

٩٢٠. ثَلاثٌ هُنَّ زَيْنُ المؤْمِنِ: تَقْوَى اللهِ وَصِدْقُ الحَديثِ وَأداءُ الأمانَةِ.

921. The beauty of a believer is his piety.

٩٢١. جَمالُ المؤمِنِ وَرَعُهُ.

922. The joy of a believer is in the obedience of his Lord, and his sorrow is due to his sin.

٩٢٢. سُرُورُ المؤْمِنِ بِطاعَةِ رَبِّهِ وَحُزْنُهُ على ذَنْبِهِ.

923. The integrity of a believer is in his keeping away from what is forbidden and hastening towards virtues.

٩٢٣. طَرَفُ المؤْمِنِ نَزاهَتُهُ عَنِ المحارِمِ وَمُبادِرَتُهُ إلَى المكارِمِ.

924. A believer is easy going, polite, approachable and reliable.

٩٢٤. ألمؤْمِنُ هَيِّنٌ لَيِّنٌ سَهْلٌ مُؤتَمَنٌ.

925. A believer makes few mistakes and does plenty of work.

٩٢٥. اَلمؤْمِنُ قَليلُ الزَّلَلِ كَثيرُ العَمَلِ.

926. The demeanour of a believer is characterized by moderation and his conduct is upright.

٩٢٦. المؤمِنُ سيرَتُهُ القَصْدُ وَسُنَّتُهُ الرُّشدُ.

927. A believer loathes idle play and likes to work hard.

٩٢٧. اَلمؤْمِنُ يَعافُ اللَّهْوَ وَيَألِفُ الجِدَّ.

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. إذا صَعَدَتْ رُوحُ المؤْمِنِ إلَى السَّماءِ تَعَجَّبَتِ المِلائِكَةُ وَقالَتْ عَجَباً كَيْفَ نَجا مِنْ دار فَسَدَ فيها خِيارُنا.

929. A believer is sorrowful in his thoughts [about himself], sparing in his friendship.

٩٢٩. اَلمؤمِنُ مَغْمُومٌ بِفِكْرَتِهِ ضَنينٌ بِخُلَّتِهِ.

930. A believer has a mild disposition and is easy going.

٩٣٠. اَلمؤمِنُ لَيِّنُ العَريكَةِ سَهْلُ الخَليقَةِ.

931. A believer does not oppress [anyone] and eschews sin.

٩٣١. اَلمؤْمِنُ لايَظْلِمُ وَلايَتَأَثَّمُ.

932. A believer is fair to the one who is unfair to him.

٩٣٢. اَلمؤْمِنُ يُنْصِفُ مَنْ لا يُنْصِفُهُ.

933. A believer is affectionate, endearing and compassionate.

٩٣٣. المؤْمِنُ آلِفٌ مأْلُوفٌ مُتَعَطِّفٌ.

934. Indeed believers are approachable and soft-hearted.

٩٣٤. إنَّ المؤْمنينَ هَيْنُونَ لَيْنُونَ.

935. Believers are indeed virtuous.

٩٣٥. إنَّ المؤْمِنينَ مُحْسِنُونَ.

936. Indeed believers are fearful [of Allah].

٩٣٦. إنَّ المؤْمِنينَ خائِفُونَ.

937. A believer is [gauged] by his actions.

٩٣٧. اَلمؤْمِنُ بِعَمَلِهِ.

938. Believers possess more intelligence [than others].

٩٣٨. اَلمؤمِنُونَ أعْظَمُ أحْلاماً.

THE HUMAN BEING الإنسان

939. The human being is [distinguished] by his intellect.

٩٣٩. اَلإنسانُ بِعَقْلِهِ.

940. The uprightness of a human being is in controlling the tongue and doing good deeds.

٩٤٠. صَلاحُ الإنسانِ في حَبْسِ اللِّسانِ وَبَذْلِ الإحسانِ.

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.

٩٤١. وَقالَ ـ عليه السّلام ـ في وَصفِ مَنْ ذَمَّهُ: لا يَحْسِبُ رَزِيَّةً وَلا يَخْشَعُ تَقِيَّةً لا يَعْرِفُ بابَ الهُدى فَيَتَّبِعَهُ وَلا بابَ الرَّدى فَيَصُدَّ عَنْهُ.

INTIMACY WITH ALLAH الأنس بالله

942. The fruit of intimacy with Allah is keeping aloof from the people.

٩٤٢. ثَمَرَةُ الأُنسِ بِاللهِ الاسْتيحاشُ مِنَ النَّاسِ.

943. How can one become intimate with Allah when he has not separated himself from the creation?!

٩٤٣. كَيفَ يَأنَسُ بِاللهِ مَنْ لا يَسْتَوْحِشُ مِنَ الخَلْقِ!؟

944. One who is intimate with Allah keeps aloof from the people.

٩٤٤. مَنْ اَنِسَ باللهِ اِسْتَوحَشَ مِنَ النَّاسِ.

945. One who keeps aloof from the people, becomes intimate with Allah, the Glorified.

٩٤٥. مَنِ اسْتَوحَشَ عَنِ النَّاسِ أَنِسَ بِاللهِ سُبْحانَهُ.

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. أُنسُ الأمْنِ تُذْهِبُهُ وَحْشَةُ الوَحْدَةِ وَأُنْسُ الجَماعَةِ يُنَكِّدُهُ وَحْشَةُ المِخافَةِ.

947. Intimacy is in three [people]: A compatible wife, a righteous child and an agreeable brother.

٩٤٧. اَلأُنسُ في ثَلاثَة: اَلزَّوجَةِ المُوافِقَةِ وَالوَلَدِ الصَّالِحِ وَ الأخِ المُوافِقِ.

948. The most deserving of intimacy among the people is the close friend.

٩٤٨. أحقُّ النَّاسِ أنْ يُونَسَ بِهِ اَلوَدُودُ اَلمَألُوفُ.

METICULOUSNESS & ACTING UNHURRIEDLY

التأنّي والأناة

949. Acting slowly is praiseworthy in everything except in opportunities for [doing] good.

٩٤٩. اَلتُّؤَدَةُ مَمْدُوحَةٌ في كُلِّ شَيْءٍ إلاّ في فُرَصِ الخَيْرِ.

950. Taking time is better than making haste, except in opportunities for [doing] good.

٩٥٠. اَلتَّثَبُّتُ خَيْرٌ مِنَ العَجَلَةِ إلاّ في فُرَصِ الخَيْرِ (البِرِّ).

951. Meticulousness is judiciousness.

٩٥١. اَلتَّأنّي حَزْمٌ.

952. Meticulousness brings about assurance.

٩٥٢. التَّأنّي يُوجِبُ الإستِظهارَ.

953. Meticulousness in action protects against errancy.

٩٥٣. اَلتَّأنّي في الفِعْلِ يُؤمِنُ الخَطَلَ.

954. Through meticulousness, matters become easy.

٩٥٤. بِالتَّأنّي تَسْهُلُ المَطالِبُ.

955. Confidence in speech protects from slips and mistakes.

٩٥٥. التَثَبُّتُ في القَوْلِ يُؤمِنُ العِثارَ وَالزَّلَلَ.

956. Through meticulousness, means become easy.

٩٥٦. بِالتَّأنّي تَسْهَلُ الأسْبابُ.

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. رُوَيْداً يُسْفِرُ الظَّلامُ كَأنْ قَدْ وَرَدَتِ الأظْعانُ يُوشِكُ مَنْ أسرَعَ أنْ 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. صِلْ عَجَلَتَكَ بِتَأنّيكَ وَسَطْوَتَكَ بِرِفْقِكَ وَشَرَّكَ بِخَيْرِكَ وَانْصُرِ العَقْلَ عَلَى الهَوى تَمْلِكِ النُّهى.

959. You must adopt meticulousness, for indeed one who is meticulous deserves success.

٩٥٩. عَلَيكَ بِالأناةِ فَإنَّ المتَأنّي حَرِيٌّ بِالإصابَةِ.

960. In meticulousness there is [precaution and] assurance.

٩٦٠. فِي التَّأنّي إسْتِظْهارٌ.

961. In meticulousness there is safety.

٩٦١. فِي الأناةِ السَّلامَةُ.

962. One who acts without haste is saved from mistakes.

٩٦٢. مَنْ إتَّأدَ أمِنَ مِنَ الزَّلَلِ.

963. There is no success for one who has no meticulousness.

٩٦٣. لا إصابَةَ لِمَنْ لا أناةَ لَهُ.

964. Meticulousness is a virtue.

٩٦٤. اَلأناةُ حُسْنٌ.

965. Meticulousness is success.

٩٦٥. اَلأناةُ إصابَةٌ.

THE METICULOUS المتأنّي

966. One who is meticulous deserves accomplishment.

٩٦٦. اَلمتَأَنّي حَرِيٌّ بِالإصابَةِ.

967. The one who acts meticulously is successful even if he perishes.

٩٦٧. اَلمتَأَنّي مُصيبٌ وَإنْ هَلَكَ.

968. The one who acts without haste is either successful or close to success.

٩٦٨. أصابَ مُتَأَنّ أوْ كادَ.

STRENGTHENING ONESELF

التأيّد

969. Strengthening oneself is [a sign of] judiciousness.

٩٦٩. اَلتَّأَيُّدُ حَزْمٌ.

باب الباء

MISERY

البؤس

970. How close is misery to felicity, and death to life.

٩٧٠. ما أقْرَبَ البُؤسُ مِنَ النَّعيمِ وَالمَوْتُ مِنَ الحَياةِ.

STINGINESS AND AVARICE

البخل والشحّ

971. Stinginess is one of the two forms of poverty.

٩٧١. البُخْلُ أحَدُ الفَقْرَينِ.

972. Stinginess earns dishonour and makes one enter hellfire.

٩٧٢. اَلبُخْلُ يَكْسِبُ العارَ 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. البُخْلُ بِإخْراجِ مَاافتَرَضَهُ اللهُ سُبْحانَهُ مِنَ الأمْوالِ أقْبَحُ البُخلِ.

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. اِحْتِرسُوا مِنْ سَوْرَةِ الجِمْدِ (الحَمد) والحِقْدِ وَالغَضَبِ وَالحَسَدِ وَأعِدُّوا لِكُلِّ شَيْءٍ مِنْ ذلِكَ عُدَّةً تُجاهِدونَهُ بِها مِنَ الفِكْرِ فِي العاقِبَةِ وَمَنْعِ الرَّذيلَةِ وَطَلَبِ الفَضيلَةِ وصَلاحِ الآخِرَةِ ولُزومِ الحِلْمِ.

975. Be wary of stinginess, for it is ignobility and [leads to] vilification.

٩٧٥. اِحْذَرُوا البُخْلَ فَإنَّهُ لُؤْمٌ وَمَسَبَّةٌ.

976. Be wary of avarice, for verily it brings hate, tarnishes [one's] good qualities and exposes [one's] faults.

٩٧٦. اِحْذَرُوا الشُّحَّ فَإنَّهُ يُكْسِبُ المَقْتَ وَيَشِينُ المَحاسِنَ ويُشيعُ العُيوبَ.

977. I bid you not to adorn yourself with stinginess, for it will disparage you near

٩٧٧. إيّاكَ وَالتَّحَلّيَ بِالبُخْلِ فَإنَّهُ يُزري بِكَ عِندَ

those who are close to you and will make your hated by your relatives.

القَريبِ (الغَريبِ) وَيُمَقِّتُكَ إلَى النَّسيبِ.

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.

٩٧٨. إيّاك وَالشُّحَّ فَإنَّهُ جِلبابُ المِسْكَنَةِ وَزِمامٌ يُقادُ بِهِ إلى كُلِّ دِناءَة.

979. I bid you to refrain from stinginess, for the miser is hated by strangers and shunned by those who are close to him.

٩٧٩. إيّاكُمْ وَالبُخلَ فَإنَّ البَخيلَ يَمْقُتُهُ الغَريبُ وَيَنْفُرُ مِنْهُ القَريبُ.

980. The worst stinginess is withholding money from those who deserve it.

٩٨٠. أقْبَحُ البُخْلِ مَنْعُ الأمْوالِ مِنْ مُسْتَحِقِّها.

981. Stinginess is [a form of] poverty.

٩٨١. اَلبُخلُ فَقْرٌ.

982. Avarice leads to vilification.

٩٨٢. اَلشُّحُّ مَسَبَّةٌ.

983. Making too many excuses is a sign of stinginess.

٩٨٣. كَثْرَةُ التَّعَلُّلِ آيَةُ البُخْلِ.

984. Avarice earns vilification.

٩٨٤. اَلشُّحُّ يَكْسِبُ المِسَبَّةَ.

985. Stinginess degrades its possessor.

٩٨٥. اَلبُخْلُ يُزْري بِصاحِبِهِ.

986. Stinginess earns condemnation.

٩٨٦. اَلبُخْلُ يَكْسِبُ الذَّمَّ.

987. Stinginess gives rise to hatred.

٩٨٧. البُخْلُ يُوجِبُ البَغْضاءَ.

988. Stinginess with what is available [in one's possession] is thinking negatively of God.

٩٨٨. اَلبُخْلُ بِالموجُودِ سُوءُ الظَّنِّ بِالمَعْبُودِ.

989. Stinginess humiliates its possessor and elevates the one who turns away from it.

٩٨٩. اَلبُخْلُ يُذِلُّ مُصاحِبَهُ وَيُعِزُّ مُجانِبَهُ.

990. Through stinginess, vilification increases.

٩٩٠. بِالبُخْلِ تَكْثُرُ المِسَبَّةُ.

991. The worst trait is stinginess.

٩٩١. بِئْسَ الخَليقَةُ البُخْلُ.

992. Excessive avarice sullies chivalry and spoils brotherhood.

٩٩٢. زِيادَةُ الشُّحِّ تَشينُ الفُتُوَّةَ وَتُفْسِدُ الأُخُوَّةَ.

993. In avarice there is vilification (and dishonour).

٩٩٣. فِي الشُّحِّ المِسَبَّةُ (السَّبَّةُ).

994. Excessive avarice leads to vilification.

٩٩٤. كَثْرَةُ الشُّحِّ تُوجِبُ المِسَبَّةَ.

995. If you were to see stinginess in the form of a man, you would have surely seen an ugly, disfigured person.

٩٩٥. لَوْ رَأَيْتُمُ البُخْلَ رَجُلاً لَرَأَيْتُمُوهُ شَخْصاً مُشَوَّهاً.

996. If you were to see stinginess in the form of a man, you would have surely seen a disfigured person, from whom every eye would look away and every heart would turn away.

٩٩٦. لَوْ رَأَيْتُمُ البُخْلَ رَجُلاً لَرَأَيْتُمُوهُ مُشَوَّهاً يُغَضُّ عَنْهُ كُلُّ بَصَر وَيَنْصَرِفُ عَنْهُ كُلُّ قَلْب.

997. One who persists in avarice is deprived of [sincere] advisers.

٩٩٧. مَنْ لَزِمَ الشُّحَّ عَدِمَ النَّصيحَ.

998. Avarice is one of the most revolting traits.

٩٩٨. مِنْ أَقْبَحِ الخَلائِقِ الشُّحُّ.

999. How revolting is stinginess with affluence!

٩٩٩. ما أَقْبَحَ البُخْلَ مَعَ الإِكْثارِ.

1000. How revolting is stinginess by those who possess nobility.

١٠٠٠. ما أَقْبَحَ البُخْلَ بِذَوِي النُّبْلِ.

1001. Nothing brings down the wrath of Allah like stinginess.

١٠٠١. مَا اجْتُلِبَ سَخَطُ اللهِ بِمِثْلِ البُخلِ.

1002. The honourable do not flee from death the way they flee from stinginess and the company of the wicked.

١٠٠٢. ما فِرارُ الكِرامِ مِنَ الحِمامِ كَفِرارِهِمْ مِنَ البُخلِ وَمُقارَنَةِ اللِّئامِ.

1003. There is no vilification like avarice.

١٠٠٣. لا مَسَبَّةَ كالشُّحِّ.

1004. There is no alienation like avarice.

١٠٠٤. لا غُرْبَةَ كالشُّحِّ.

1005. There is no magnanimity with avarice.

١٠٠٥. لا مُرُوَّةَ مَعَ شُحّ.

1006. There is no evil trait worse than avarice.

١٠٠٦. لا سَوْأَةَ أَسْوَأُ مِنَ الشُّحِّ.

1007. There is no evil trait worse than stinginess

١٠٠٧. لا سَوْأَةَ أَسْوَءُ مِنَ البُخْلِ.

THE MISER AND THE AVARICIOUS

البخيل والشحيح

1008. A miser is stingy towards himself with little of his worldly possessions and leaves all the rest for his heirs.

١٠٠٨. البَخيلُ يَبْخَلُ على نَفْسِهِ بِاليَسيرِ مِنْ دُنياهُ وَيَسْمَحُ لِوُرَّاثِهِ بِكُلِّها.

1009. A miser gives up of more of his honour than what he holds of his possessions and loses multiple times more of his religion than what he saves of his property.

١٠٠٩. اَلبَخيلُ يَسْمَحُ مِنْ عِرْضِهِ بِأَكثَرَ مِمّا أَمْسَكَ مِنْ عَرَضِهِ ويُضَيِّعُ مِنْ دينِهِ أضعافَ ما حَفِظَ مِنْ نَشَبِهِ.

1010. The farthest of creatures from Allah, the Exalted, is the wealthy miser.

١٠١٠. أَبْعَدُ الخلائِقِ مِنَ اللهِ تعالى اَلبَخيلُ الغَنِيُّ.

1011. The most miserly with his possessions is the most generous with his honour.

١٠١١. أَبْخَلُ النَّاسِ بِعَرَضِهِ أَسْخاهُمْ بِعِرْضِهِ.

1012. The most miserly of all people is the one who is stingy to himself with his wealth, and [eventually] leaves it behind for his heirs.

١٠١٢. أَبْخَلُ النَّاسِ مَنْ بَخِلَ على نَفْسِهِ بِمالِهِ وَخَلَّفَهُ لِوُرّاثِهِ.

1013. The miser is dispraised, the envious is disheartened.

١٠١٣. البَخيلُ مَذْمُومٌ اَلْحَسُودُ مَغْمُومٌ.

1014. The miser is a treasurer for his heirs.

١٠١٤. اَلبَخيلُ خازِنٌ لِوَرَثَتِهِ.

1015. A miser hastens poverty.

١٠١٥. البَخيلُ مُتَعَجِّلُ الفَقْرِ.

1016. A miser is always disgraced.

١٠١٦. اَلبَخيلُ أبَداً ذَليلٌ.

1017. A miser always comes up with excuses and pretexts.

١٠١٧. اَلبَخيلُ مُتَحَجِّجٌ (مُتَبَجِّجٌ) بِالمعاذيرِ وَالتَّعالِيلِ.

1018. A miser is abased among those who are dear to him.

١٠١٨. اَلبَخيلُ ذَليلٌ بَيْنَ أعِزَّتِهِ.

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 لِلْشَّقِيِّ البَخيلِ يَتَعَجَّلُ الفَقْرَ الَّذي مِنْهُ هَرَبَ وَيَفُوتُهُ الغِنى الَّذي إيّاهُ طَلَبَ فَيَعيشُ فِي الدُّنيا عَيْشَ الفُقَراءِ وَيُحاسَبُ فِي الآخِرَةِ حِسابَ الأغْنياءِ.

1020. The avaricious has no friend.

١٠٢٠. لَيْسَ لِشَحيح رَفيقٌ.

1021. The miser has no close friend.

١٠٢١. لَيْسَ لِبَخيل حَبيبٌ.

1022. He who is stingy to himself with his wealth is not successful and leaves behind his possessions for others.

١٠٢٢. لَمْ يُوفَّقْ مَنْ بَخِلَ عَلى نَفْسِهِ بِخَيْرِهِ وَخَلَّفَ مالَهُ لِغَيْرِهِ.

1023. One who withholds his hand out of fear of poverty has [actually] hastened poverty.

١٠٢٣. مَنْ قَبَضَ يَدَهُ مَخافَةَ الفَقْرِ فَقَدْ تَعَجَّلَ الفَقْرَ.

1024. One who is stingy with his wealth is abased.

١٠٢٤. مَنْ بَخِلَ بِمالِهِ ذَلَّ.

1025. One who is miserly with that which he does not [even] possess, has exceeded in meanness.

١٠٢٥. مَنْ بَخِلَ بِما لا يَمْلِكُهُ فَقَدْ بالَغَ فِي الرَّذيلَةِ (بالرَّذيلة).

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 يَقْبِضْ يَدَهُ عَنْ عَشيرَتِهِ فَإنَّما يَقْبِضُ يَداً واحِداً عَنْهُمْ وَيَقْبِضُ عَنْهُ أيْدِيَ كَثيرَةً مِنْهُمْ.

١٠٢٧. مَنْ بَخِلَ بِمالِهِ على نَفْسِهِ جادَ بِهِ على بَعْلِ عِرْسِهِ.

1027. One who is stingy with his wealth towards himself, is generous with it to his wife's [next] husband.

١٠٢٨. مَنْ بَخِلَ علَى المحْتاجِ بِما لَدَيْهِ كَثُرَ سَخَطُ اللهِ علَيْهِ.

1028. He who is stingy to the one who needs what he possesses, Allah's wrath upon him increases.

١٠٢٩. ما عَقَدَ إيمانَهُ مَنْ بَخِلَ بإحْسانِهِ.

1029. He who is stingy with his favours has not fastened his faith [and made it firm].

١٠٣٠. ما عَقَلَ مَنْ بَخِلَ بِإحسانِهِ.

1030. He who is stingy with his favours is not intelligent.

١٠٣١. وقال ـ عليه السّلام ـ: وَقَدْ مَرَّ بِقَذِر عَلى مَزْبَلَة: هذا ما كُنْتُمْ (عَلَيْهِ بالأمْسِ تَتَنافَسُونَ) تَتَنافَسُونَ فيهِ بِالأمْسِ وفي خبر آخر أنَّهُ قال: هذا ما بَخِلَ بِهِ الباخِلُونَ.

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.

١٠٣٢. وَيْحَ البَخيلِ المتَعَجِّلِ الفَقْرَ الَّذي مِنهُ هَرَبَ وَالتَّارِكِ الغِنَى الَّذي إيَّاهُ طَلَبَ.

1032. Woe to the miser who hastens towards the poverty which has fled from him and abandons the wealth that has sought him.

١٠٣٣. لا تَبْخَلْ فَتُقَتِّرَ وَلا تُسْرِفْ فَتُفْرِطَ.

1033. Do not be stingy by acting tightfistedly; and do not waste by acting extravagantly.

١٠٣٤. لا مُرُوَّةَ لِبَخيل.

1034. There is no magnanimity in a miser.

١٠٣٥. لا يُبْقِى المالَ إلاَّ البُخْلُ وَالبَخيلُ مُعاقَبٌ مَلُومٌ.

1035. Nothing holds back wealth except stinginess, and a miser is blameworthy and liable for punishment.

١٠٣٦. اَلباخِلُ فِي الدُّنيا مَذْمُومٌ وفِي الآخِرَةِ مُعَذَّبٌ مَلُومٌ.

1036. A miser is rebuked in this world, and punished and chastised in the Hereafter.

TAKING THE INITIATIVE

المبادرة

1037. Take the initiative to act, belie [false] hope and recall death.

١٠٣٧. بادِرُوا العَمَلَ وَأَكْذِبُوا الأَمَلَ ولاحِظُوا الأَجَلَ.

1038. Take the initiative to act and fear the suddenness of death, [then] you will realize the greatest hope.

١٠٣٨. بادِرُوا العَمَلَ (الأَمَل) وَخَافُوا بَغْتَةَ الأَجَلِ تُدْرِكُوا أَفْضَلَ الأَمَلِ.

1039. Hasten towards [virtuous] actions before old age disables you.

١٠٣٩. بادِرُوا بِالعَمَلِ عُمْراً ناكِساً.

1040. Hasten towards [virtuous] actions before debilitating illness or sudden death [overtakes you].

١٠٤٠. بادِروا بِالعَمَلِ مَرَضاً حابِساً وَمَوْتاً خالِساً.

1041. Hasten towards virtue, for verily virtuous deeds are an opportunity [to secure your Hereafter].

١٠٤١. بادِرِ البِرَّ فَإِنَّ أَعْمالَ البِرِّ فُرْصَةٌ.

1042. Take the initiative to perform good deeds [now] while the neck is free from the noose and the spirit is unfettered.

١٠٤٢. بادِرُوا صالِحَ الأَعْمالِ وَالخَناقُ مُهْمَلٌ وَالرُّوحُ مُرْسَلٌ.

1043. Take the initiative in your youth before your old age and in your health before your illness.

١٠٤٣. بادِرْ شَبابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سُقْمِكَ.

1044. Take the initiative in your affluence before your poverty and while you are alive before your death.

١٠٤٤. بادِرْ غِناكَ قَبْلَ فَقْرِكَ وَحَيوتَكَ قَبْلَ مَوْتِكَ.

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.

١٠٤٥. بادِرُوا في مَهَلِ البَقِيَّةِ وَأَنْفِ المشِيَّةِ وَانْتِظارِ التَّوبَةِ وَانْفِساخِ الحَوبَةِ.

1046. Hasten to act while the bodies are

١٠٤٦. بادِرُوا وَ الأَبْدانُ صَحيحَةٌ وَالأَلْسُنُ مُطْلَقَةٌ

healthy, the tongues are untied, the [cry of] repentance is heard and the deeds are accepted.

وَالتَّوبَةُ مَسْمُوعَةٌ وَالأعْمالُ مَقْبُولَةٌ.

1047. Hasten to act before [you are seized with] the seizing of the all-Powerful, the Omnipotent.

١٠٤٧. بادِرُوا قَبْلَ أخْذَةِ العَزيزِ المُقْتَدِرِ.

1048. Hasten to act before the narrowness and constriction [of the grave].

١٠٤٨. بادِرُوا قَبْلَ الضَّنْكِ وَ المَضيقِ.

1049. Hasten to act before the terror [of death] and the departure of your soul [from your body].

١٠٤٩. بادِرُوا قَبْلَ الرَّوعِ وَ الزُّهُوقِ.

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].

١٠٥٠. بادِرُوا آجالَكُمْ بِأعْمالِكُمْ وَ ابتاعُوا ما يَبْقى لَكُمْ بِما يَزُولُ عَنْكُمْ.

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].

١٠٥١. بادِرُوا بِأمْوالِكُمْ قَبلَ حُلُولِ آجالِكُمْ تُزَكِّكُمْ وَ تُصْلِحْكُمْ وَتُزْلِفْكُمْ.

1052. Hasten towards obedience [to Allah] and you will be felicitous.

١٠٥٢. بادِرِ (باكِرِ) الطَّاعَةَ تَسْعَدْ.

1053. Hasten towards good and you will be guided.

١٠٥٣. بادِرِ الخَيْرَ تَرْشُدْ.

1054. Hasten [to do good] before the coming of the hidden awaited one.

١٠٥٤. بادِرُوا قَبْلَ قُدُومِ الغائبِ المُنْتَظَرِ.

1055. Anticipate death and its throes, prepare for it before its arrival and get ready for it before it descends.

١٠٥٥. بادِرُوا المَوْتَ وَغَمَراتِهِ وَمَهِّدُوا لَهُ قَبْلَ حُلُولِهِ وَأعِدُّوا لَهُ قَبْلَ نُزولِهِ.

1056. Hasten [to act] in the period of guidance and repose of the bodies, and in your remaining lifetime, and while you have

١٠٥٦. بادِرُوا في فَيْنَةِ الإرْشادِ وَراحَةِ الأجسادِ وَمَهَلِ البَقِيَّةِ وَأنْفِ المَشِيَّةِ.

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.

١٠٥٧. بادِرُوا أعْمالَكُمْ وَسابِقُوا آجالَكُمْ فَإِنَّكُمْ مَدينُونَ بِما أسْلَفْتُمْ وَمُجازَوْنَ بِما قَدَّمْتُمْ وَمُطالَبُونَ بِما خَلَّفْتُمْ.

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.

١٠٥٨. بادِرُوا الأمَلَ وَسابِقُوا هُجومَ الأجَلِ فَإِنَّ النَّاسَ يُوشِكُ أنْ يَنْقَطِعَ بِهِمُ الأمَلُ فَيَرْهَقُهُمُ الأجَلُ.

1059. Hurry to take advantage of opportunity before it becomes [a cause of] distress.

١٠٥٩. بادِرِ الفُرْصَةَ قَبْلَ أنْ تَكُونَ غُصَّةً.

1060. Blessed is the one who hastens to perform good deeds before his means are cut short.

١٠٦٠. طُوبَى لِمَنْ بادَرَ صالِحَ العَمَلِ قَبْلَ أنْ تَنْقَطِعَ أسْبابُهُ.

1061. Blessed is he who anticipates death, takes advantage of respite and prepares the provision of good deeds [for the Hereafter].

١٠٦١. طُوبَى لِمَنْ بادَرَ الأجَلَ وَاغْتَنَمَ المهَلَ وَتَزَوَّدَ مِنَ العَمَلِ.

COLD WEATHER

البرد

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. تَوَقُّوا البَرْدَ في أوَّلِهِ وَ تَلَقَّوْهُ في آخِرِهِ فَإِنَّهُ يَفْعَلُ بِالأبْدانِ كَما يَفْعَلُ فِي الأغصانِ أوَّلُهُ يُحْرِقُ وآخِرُهُ يُورِقُ.

RIGHTEOUSNESS AND THOSE WHO PREVENT IT

البرّ ومن منعه

1063. The righteous act is an action that reforms.

١٠٦٣. اَلبِرُّ عَمَلٌ مُصْلِحٌ.

1064. The righteous act is a good deed.

١٠٦٤. اَلبِرُّ عَمَلٌ صالِحٌ.

1065. Righteousness is the prize of the judicious.

١٠٦٥. اَلْبِرُّ غَنيمَةُ الحازِمِ.

1066. Righteousness is the quickest in acquiring reward.

١٠٦٦. اَلبِرُّ أعْجَلُ شَيْءٍ مَثُوبَةً.

1067. Through righteousness the free man is owned.

١٠٦٧. بِالبِرِّ يُمْلَكُ الحُرُّ.

1068. Hastening to perform righteous acts increases [one's] righteousness.

١٠٦٨. تَعجِيلُ البِرِّ زِيادَةٌ فِي البِرِّ.

1069. The best benefaction is that which reaches the free.

١٠٦٩. خَيْرُ البِرِّ ما وَصَلَ إِلَى الأحْرارِ.

1070. The best righteous act is that which reaches the needy.

١٠٧٠. خَيْرُ البِرِّ ما وَصَلَ إِلَى المحْتاجِ.

1071. In every righteous act there is gratitude.

١٠٧١. فِي كُلِّ بِرٍّ شُكْرٌ.

1072. One who prevents righteousness is deprived of gratitude.

١٠٧٢. مَنْ مَنَعَ بِرّاً مُنِعَ شُكْراً.

1073. Whoever extends his righteousness, his renown spreads.

١٠٧٣. مَنْ بَذَلَ بِرَّهُ إِنْتَشَرَ ذِكْرُهُ.

1074. One whose righteousness is close [at hand], his reputation goes far [and wide].

١٠٧٤. مَنْ قَرُبَ بِرُّهُ بَعُدَ صيتُهُ.

1075. One who follows up one good act with another good act and bears the offences of his brothers and neighbours has perfected [his] virtue.

١٠٧٥. مَنْ أتْبَعَ الإحسانَ بِالإحسانِ وَ احتَمَلَ جِناياتِ الإخْوانِ وَالجيرانِ فَقَد أكْمَلَ البِرَّ.

1076. One who is miserly towards you with his cheerfulness will not be generous with

١٠٧٦. مَنْ بَخِلَ عَلَيْكَ بِبِشْرِهِ لَمْ يَسْمَحْ بِبِرِّهِ.

his righteousness.

1077. One of the best righteous acts is being kind to the orphans.

١٠٧٧. مِنْ أَفْضَلِ البِرِّ بِرُّ الأيتامِ.

1078. With righteousness, mercy flows forth abundantly.

١٠٧٨. مَعَ البِرِّ تَدِرُّ الرَّحْمَةُ.

1079. The righteous tongue rejects the foolishness of the ignorant.

١٠٧٩. لِسانُ البَرِّيَأبى سَفَهَ الجُهّالِ.

1080. One whose righteousness increases is praised.

١٠٨٠. مَنْ كَثُرَ بِرُّهُ حُمِدَ.

1081. Urging the self towards altruism is from the qualities of the righteous.

١٠٨١. مِنْ شِيَمِ الأبْرارِ حَمْلُ النُّفُوسِ عَلَى الإيثارِ.

INSISTENCE

الإبرام

1082. One who insists [too much] makes others fed up of him.

١٠٨٢. مَنْ أَبْرَمَ سُئِمَ.

THE INNOCENT

البريء

1083. The innocent one is healthy, the suspicious one is sick.

١٠٨٣. اَلبَرِيءُ صَحيحٌ وَالمريبُ عَليلٌ.

1084. The innocent one is fearless.

١٠٨٤. البَرِيءُ جَرِيءٌ.

1085. How courageous the innocent one is and how timid is the suspicious one!

١٠٨٥. ما أَشْجَعَ البَرِيءُ وَأَجْبَنَ المريبُ.

1086. No one is more courageous than an innocent person.

١٠٨٦. لا أَشْجَعَ مِنْ بَرِيء.

1087. Every innocent one is well.

١٠٨٧. كُلُّ بَرِيء صَحيحٌ.

BEING CHEERFUL AND SMILING

البشاشة وطلاقة الوجه

1088. Cheerfulness is one of the two forms of hospitality.

١٠٨٨. اَلبَشاشَةُ أحَدُ القَرائَيْنِ.

1089. Cheerfulness is [a form of] kindness.

١٠٨٩. اَلبَشاشَةُ إحْسانٌ.

1090. Cheerfulness is a trap for [ensnaring] affection.

١٠٩٠. اَلبَشاشَةُ حِبالَةُ المَوَدَّةِ.

1091. Adopt cheerfulness for it is indeed a trap for [ensnaring] affection.

١٠٩١. عَلَيكَ بِالبَشاشَةِ فَإنَّهُ حِبالَةُ المَوَدَّةِ.

1092. There is no cheerfulness with annoyance.

١٠٩٢. لا بَشاشَةَ مَعَ إبْرامٍ.

1093. Cheerfulness cools down the fire of opposition.

١٠٩٣. اَلبِشْرُ يُطْفِئُ نارَ المعانَدَةِ.

1094. Cheerfulness is the first gift [that can be given].

١٠٩٤. اَلبِشْرُ أوَّلُ النَّوالِ.

1095. Cheerfulness is the trait of the free.

١٠٩٥. اَلبِشْرُ شيمَةُ الحُرِّ.

1096. Cheerfulness makes companions affable.

١٠٩٦. اَلبِشْرُ يُؤْنِسُ الرِّفاقَ.

1097. Cheerfulness renders goodness without any expense.

١٠٩٧. اَلبِشْرُ إسْداءُ الصَّنيعَةِ بِغَيْرِ مَؤُنَة.

1098. By cheerfulness and keeping a smiling face, the act of giving becomes virtuous.

١٠٩٨. بِالبِشْرِ وَبَسْطِ الوَجْهِ يَحْسُنُ مَوْقِعُ البَذْلِ.

1099. Your cheerfulness is your first righteous act and your promise is your first gift.

١٠٩٩. بِشْرُكَ أوَّلُ بِرِّكَ وَ وَعْدُكَ أوَّلُ عَطائِكَ.

1100. Your cheerfulness shows the nobility of your soul and your humility points to your

١١٠٠. بِشْرُكَ يَدُلُّ على كَرَمِ نَفْسِكَ وَتَواضُعُكَ

يُنْبِئُ عَنْ شريفِ خُلْقِكَ.	righteous character.
١١٠١. حُسْنُ البِشرِ أَوَّلُ العَطاءِ وَأسْهَلُ السَّخاءِ.	1101. Being cheerful is the first gift and the easiest [form of] generosity.
١١٠٢. حُسْنُ البِشْرِ أحَدُ البِشارَتَيْنِ.	1102. Cheerfulness is one of the two glad tidings.
١١٠٣. حُسْنُ البِشْرِ شيمَةُ كُلِّ حُرّ.	1103. Cheerfulness is the disposition of all those who are [truly] free.
١١٠٤. حُسْنُ البِشْرِ مِنْ عَلائِمِ النَّجاحِ.	1104. Being cheerful is one of the signs of success.
١١٠٥. سَبَبُ المحَبَّةِ ألبِشْرُ.	1105. The cause of affection is cheerfulness.
١١٠٦. طِلاقَةُ الوَجهِ بِالبِشرِ وَالعَطيَّةِ وَفِعْلِ البِرِّ وَبَذْلِ التَّحيَّةِ داع إلى مَحَبَّةِ البَرِيَّةِ.	1106. Smiling cheerfully, [practicing] benevolence, [performing] righteous actions and bestowing greetings invites the love of the people.
١١٠٧. كَثْرَةُ البِشرِ آيَةُ البَذْلِ.	1107. Increased cheerfulness is a sign of benevolence.
١١٠٨. وَجْهٌ مُسْتَبْشِرٌ خَيْرٌ مِنْ قَطُوب مُؤثِر.	1108. A cheerful face is better than a serious, frowning face.
١١٠٩. اَلبِشْرُ أحَدُ العَطائَيْنِ.	1109. Cheerfulness is one of the two gifts.
١١١٠. اَلبِشْرُ مَنْظَرٌ مُونِقٌ وَ خُلْقٌ مُشْرِقٌ.	1110. Cheerfulness is a delightful countenance and a radiant disposition.
١١١١. اَلبِشرُ مَبَرَّةٌ العُبُوسُ مَعَرَّةٌ.	1111. Cheerfulness is kindness, frowning is meanness.
١١١٢. اَلبِشرُ أوَّلُ البِرِّ.	1112. Cheerfulness is the beginning of righteousness.
١١١٣. الطَّلاقَةُ شيمَةُ الحُرِّ.	1113. Keeping a cheerful face is a trait of the free.

1114. Cheerfulness is the first gift.

١١١٤. اَلبِشرُ أوَّلُ النّائِلِ.

SIGHT, OBSERVATION AND INSIGHT

البصر والنظر والبصيرة

1115. Where are the eyes that glance at the [illuminated] signposts of piety?

١١١٥. أيْنَ الأبصارُ اللامِحَةُ مَنارَ التَّقْوى؟

1116. The most observant person is one who sees his own faults and refrains from his sins.

١١١٦. أبْصَرُ النّاسِ مَنْ أبْصَرَ عُيُوبَهُ وَأقْلَعَ عَنْ ذُنُوبِهِ.

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.

١١١٧. إنَّ أبصارَ هذِهِ الفُحُولِ طوامِحُ وَهُوَ سَبَبُ هَبابِها فإذا نَظَرَ أحَدُكُمْ إلَى امْرَأة فَأعْجَبَتْهُ فَلْيَمُسَّ أهْلَهُ فَإنَّما هيَ امْرأةٌ بِامْرَأة.

1118. Indeed the perceptive person is one who listens and then ponders, sees then reflects, and derives benefit from examples.

١١١٨. إنَّما البَصيرُ مَنْ سَمِعَ فَفَكَّرَ وَنظَرَ فَأبْصَرَ وانْتَفَعَ بِالعِبرِ.

1119. It is through observation [and reflection] that lessons are learned.

١١١٩. بِالإسْتِبْصارِ يَحصُلُ الإعتِبارُ.

1120. The loss of eyesight is better than the blinding of insight.

١١٢٠. ذَهابُ البَصَرِ خَيْرٌ مِنْ عَمَى البَصيرَةِ.

1121. Loss of vision is better than looking at something that causes temptation.

١١٢١. ذَهابُ النَّظَرِ خَيْرٌ مِنَ النَّظَرِ إلى ما يُوجِبُ الفِتْنَةَ.

1122. Sometimes the one who can see [also] loses his way.

١١٢٢. رُبَّما أخْطَأ البَصيرُ رُشْدَهُ.

1123. Loss of eyesight is easier than loss of

١١٢٣. فَقْدُ البَصَرِأهْوَنُ مِنْ فِقْدانِ البَصيرَةِ.

insight.

1124. One who has lost his sight makes wrong judgments.

١١٢٤. فاقِدُ البَصَرِ فاسِدُ النَّظَرِ.

1125. Indeed the secrets have been revealed for people of insight.

١١٢٥. قَدِ انْجابَتْ السَّرائِرُ لأهْلِ البَصائِرِ.

1126. You are shown if you observe, made to hear if you listen, and guided if you seek guidance.

١١٢٦. لَقَدْ بُصِّرْتُمْ إنْ أبْصَرْتُمْ وَأُسْمِعْتُمْ إنْ سَمِعْتُمْ وَهُديتُمْ إنِاهتَدَيْتُمْ.

1127. Whoever reflects with astuteness, wisdom gets established for him and he understands the lesson [of the past].

١١٢٧. مَنْ تَبَصَّرَ فِي الفِطْنَةِ ثَبَتَتْ لَهُ الحِكْمَةُ وَعَرِفَ العِبْرَةَ.

1128. Eyesight is of no benefit if insight is blinded.

١١٢٨. نَظَرُ البَصَرِ لايُجدي إذا عَمِيَتِ البَصيرَةُ.

1129. One who does not ponder has no insight.

١١٢٩. لابَصيرَةَ لِمَنْ لا فِكْرَ لَهُ.

1130. The glance is a pathfinder of infatuations.

١١٣٠. اَللَّحْظُ رائِدُ الفِتَنِ.

1131. Many a passion is aroused by a [single] glance.

١١٣١. رُبَّ صَبابَة غُرِسَتْ مِنْ لَحْظَة.

1132. The blinding of sight is better than a lot of gazing [at what is forbidden].

١١٣٢. عَمَى البَصَرِ خَيْرٌ مِنْ كَثير مِنَ النَّظَرِ.

1133. How many a passion has been aroused from a [single] glance!

١١٣٣. كَمْ مِنْ صَبابَة اكْتُسِبَتْ مِنْ لَحْظَة.

1134. How many gazes have led to regret!

١١٣٤. كَمْ مِنْ نَظْرَة جَلَبَتْ حَسْرَةً.

1135. A person's glance is the scout of his heart.

١١٣٥. لَحْظُ الإنسانِ رائِدُ قَلْبِهِ.

1136. One who glances [everywhere] freely, his regret increases.

١١٣٦. مَنْ أطْلَقَ طَرْفَهُ كَثُرَ أسَفُهُ.

1137. Vision is not attained by sight [alone], for sight can fool its possessor.

١١٣٧. لَيْسَ الرُّؤْيَةُ مَعَ الأبْصارِ قَدْ تَكْذِبُ الأبْصارُ أهْلَها.

VANITY

البطر

1138. Vanity takes away blessings and brings chastisement.

١١٣٨. اَلبَطَرُ يَسْلُبُ النِّعْمَةَ وَ يَجْلِبُ النِّقْمَةَ.

FALSEHOOD AND ASSISTING IT

الباطل والتعاون عليه

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. الرَّاضي بِفِعْلِ قَوْم كالدَّاخِلِ فيهِ مَعَهُمْ وَلِكُلِّ داخِل في باطِل إثْمانِ: إثْمُ الرِّضا بِهِ وَإثْمُ العَمَلِ بِهِ.

1140. Falsehood is the opposer of truth.

١١٤٠. الباطِلُ مُضادُّ الحَقِّ.

1141. Falsehood is a deceptive beguiler.

١١٤١. اَلباطِلُ غَرُورٌ خادِعٌ.

1142. Falsehood is the weakest supporter.

١١٤٢. اَلباطِلُ أضْعَفُ نَصير.

1143. Falsehood [is like a mount that] makes its rider stumble.

١١٤٣. اَلباطِلُ يَزِلُّ بِراكِبِهِ.

1144. Falsehoods hurl one into deviations.

١١٤٤. اَلأباطيلُ مُوقِعَةٌ فِي الأضاليلِ.

1145. Collaborating in support of falsehood is vileness and treachery.

١١٤٥. اَلتَّظافُرُ عَلى نَصْرِ الباطِلِ لُؤْمٌ وَخيانَةٌ.

1146. Oppose the one who opposes the truth for falsehood; and leave him and that which he has chosen for himself.

١١٤٦. خالِفْ مَنْ خالَفَ الحَقَّ إلى غَيْرِهِ وَدَعْهُ وَما رَضيَ لِنَفْسِهِ.

1147. Seeking assistance in support of

١١٤٧. طَلَبُ التَّعاوُنِ على نُصْرَةِ الباطِلِ جِنايَةٌ

falsehood is a serious offence and an act of treachery.

وخيانَةٌ.

1148. One who helps falsehood has oppressed the truth.

١١٤٨. ظَلَمَ الحَقَّ مَنْ نَصَرَ الباطِلَ.

1149. How can one separate from falsehood when he has not attached [himself] to the truth?

١١٤٩. كَيفَ يَنْفَصِلُ عَنِ الباطِلِ مَنْ لَمْ يَتَّصِلْ بِالحَقِّ؟!

1150. Falsehood has a [fixed] circuit.

١١٥٠. لِلباطِلِ جَوْلَةٌ.

1151. There is no joy in a flash of lightening for one who is immersed in darkness.

١١٥١. لَيْسَ فِي البَرْقِ اللاَّمِعِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ.

1152. One who embarks on falsehood, regrets.

١١٥٢. مَنْ رَكِبَ الباطِلَ نَدِمَ.

1153. One whose falsehood increases, his truth will never be accepted.

١١٥٣. مَنْ كَثُرَ باطِلُهُ لَمْ يُتَّبَعْ حَقُّهُ.

1154. One who rides on falsehood, his mount will destroy him.

١١٥٤. مَنْ رَكِبَ الباطِلَ أَهْلَكَهُ مَرْكَبُهُ.

1155. One who embarks on falsehood, his feet will slip.

١١٥٥. مَنْ رَكِبَ الباطِلَ زَلَّ قَدَمُهُ.

1156. One whose goal is falsehood will not perceive the truth even if it is more manifest than the sun.

١١٥٦. مَنْ كانَ غَرَضُهُ الباطِلَ لَمْ يُدْرِكِ الحقَّ وَلَوْ كانَ أَشْهَرَ مِنَ الشَّمسِ.

1157. One who supports falsehood, regrets.

١١٥٧. مَنْ نَصَرَ الباطِلَ نَدِمَ.

1158. How ugly falsehood is!

١١٥٨. ما أَقْبَحَ الباطِلَ.

1159. The one who employs falsehood is chastised and condemned.

١١٥٩. مُسْتَعْمِلُ الباطِلِ مُعَذَّبٌ مَلُومٌ.

1160. One who resorts to falsehood does not become powerful.

١١٦٠. لايَعِزُّ مَنْ لَجَأَ إِلَى الباطِلِ.

THE FALSIFIER

1161. The aim of the falsifier is [to cause] corruption.

المبطل

١١٦١. غَرَضُ المُبْطِلِ الفَسادُ.

THE STOMACH AND THE PRIVATE PARTS

1162. Protect your stomach and your private parts from what is forbidden.

1163. Protect your stomach and your private parts, for in these two lie your trials [and afflictions].

1164. A man's stomach is his enemy.

1165. How far is goodness from the one whose efforts are [solely] for his stomach and private parts!

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.

البطن والفرج

١١٦٢. إحْفَظْ بَطْنَكَ وَفَرْجَكَ مِنَ الحَرامِ.

١١٦٣. إحْفَظْ بَطْنَكَ وَفَرْجَكَ فَفيهِما فِتَنُكَ.

١١٦٤. بَطْنُ المَرْءِ عَدُوُّهُ.

١١٦٥. ما أبْعَدَ الخَيرَ مِمَّنْ هِمَّتُهُ بَطْنُهُ وَفَرْجُهُ.

١١٦٦. أمْقَتُ العِبادِ إلَى اللهِ سُبْحانَهُ مَنْ كانَ هَمُّهُ (هِمَّتُهُ) بَطْنُهُ وَفَرْجُهُ.

EARLY RISING

1167. Wake up early [in the morning] for there is blessing in early rising; and consult each other, for success is in consultation.

المباكرة

١١٦٧. باكِرُوا فَالبَرَكَةُ فِي المباكَرَةِ وَشاوِرُوا فَالنُّجْحُ فِي المشاوَرَةِ.

WEEPING

البكاء

1168. Weeping out of fear of Allah, because of being far from Allah, is the worship of the cognizant.

١١٦٨. اَلبُكاءُ مِنْ خيفَةِ اللهِ لِلْبُعْدِ عَنِ اللهِ عِبادةُ العارِفينَ.

1169. Weeping out of the fear of Allah illuminates the heart and protects [one] from repetition of sin.

١١٦٩. اَلبُكاءُ مِنْ خَشيَةِ اللهِ يُنيرُ القَلبَ وَيَعْصِمُ مِنْ مُعاوَدَةِ الذَّنْبِ.

1170. Weeping out of the fear of Allah is the key to [divine] mercy.

١١٧٠. اَلبُكاءُ مِنْ خَشْيَةِ اللهِ مِفْتاحُ الرَّحمَةِ.

1171. Weeping is the trait of the soft-hearted [and those who fear Allah].

١١٧١. البُكاءُ سَجِيَّةُ المشْفِقينَ.

1172. By weeping out of the fear of Allah, sins get purified.

١١٧٢. بِالبُكاءِ مِنْ خَشيَةِ اللهِ تُمَحَّصُ الذُّنُوبُ.

1173. The weeping of a servant out of the fear of Allah clears away his sins.

١١٧٣. بُكاءُ العَبْدِ مِنْ خَشيَةِ اللهِ يُمَحِّصُ ذُنُوبَهُ.

1174. Blessed is the one who is granted success in his worship and weeps because of his sins.

١١٧٤. طُوبى لِمَنْ وُفِّقَ لِطاعَتِهِ وَبَكى على خَطيئَتِهِ.

COUNTRIES AND HOMELANDS

البلاد والأوطان

1175. The worst of countries is the country in which there is neither peace nor productivity.

١١٧٥. شَرُّ البِلادِ بَلَدٌ لا أمْنَ فيهِ وَلا خِصْبَ.

1176. The worst homelands are those in which the inhabitants are not safe.

١١٧٦. شَرُّ الأوطانِ ما لَمْ يَأمَنْ (لايأمَنُ) فيهِ القُطَّانُ.

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.

١١٧٧. لَيْسَ بَلَدٌ أحَقُّ البِلادِ بِكَ مِنْ بَلَدٍ خَيْرُ البِلادِ ما حَمَلَكَ.

ELOQUENCE

البلاغة

1178. Eloquence is that which is easy on speech and light on reasoning.

١١٧٨. البَلاغَةُ ما سَهُلَ علَى المِنْطِقِ وَخَفَّ عَلَى الفِطْنَةِ.

1179. Eloquence is to reply without hesitation and [to speak] correctly, without making mistakes.

١١٧٩. اَلبَلاغَةُ أنْ تُجِيبَ فلا تُبْطِئَ وَتُصيبَ فَلا تُخْطِئَ.

1180. Conciseness can be enough of an eloquence.

١١٨٠. قَدْ يُكْتَفى مِن البَلاغَةِ بِالإيجازِ.

1181. One who undertakes the rending and mending of speech has attained eloquence.

١١٨١. مَنْ قامَ بِفَتْقِ القَولِ وَرَتْقِهِ فَقَدْ حازَ البَلاغَةَ.

1182. The tools of rhetoric are: an intelligent mind and an eloquent tongue.

١١٨٢. آلَةُ (آية) البَلاغةِ قَلْبٌ عَقُولٌ وَلِسانٌ قائِلٌ.

1183. Sometimes even the eloquent one is left speechless.

١١٨٣. رُبَّما أُرْتِجَ عَلَى الفَصيحِ الجَوابُ.

ATTENTION

المبالاة

1184. One whose attention reduces is [taken unawares and] thrown down.

١١٨٤. مَنْ قَلَّتْ مُبالاتُهُ صُرِعَ.

THE UMAYYADS

بني أُميّة

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. في ذِكرِ بَني أُمَيَّةَ: هِيَ مُجاجَةٌ مِنْ لَذيذِ العَيْشِ يَتَطَعَّمُونَها بُرْهَةً وَيَلْفَظُونَها جُمْلَةً.

it all out.

QUADRUPEDS AND PREDATORS

البهائم والسّباع

1186. Verily the [only] concern of quadrupeds is their stomachs.

١١٨٦. إنَّ البَهائِمَ هَمُّها بُطُونُها.

1187. Indeed the [only] concern of predators is attacking other animals.

١١٨٧. إنَّ السِّباعَ هَمُّها العُدْوانُ على غَيْرِها.

FABRICATING LIES

البهت

1188. There is no shamelessness like fabricating lies.

١١٨٨. لا قِحَةَ كالبَهْتِ.

THE HOUSE OF ALLAH

بيت الله

1189. Visiting the House of Allah is a safeguard against the torment of hellfire.

١١٨٩. زِيارَةُ بَيْتِ اللهِ أمْنٌ مِنْ عَذابِ 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. إنَّ هذا المالَ لَيسَ لي وَ لالَكَ وَ إنَّما هُوَ لِلْمُسلِمينَ وَجَلْبُ أسيافِهِمْ فَإنْ شَرَكْتَهُمْ في حَرْبِهِم شَرَكْتَهُمْ فيه وَإلاّ فَجَنا أيْديهِمْ لا يَكُونُ لِغَيرِ أفْواهِهِمْ.

باب التاء

TRADE WITH ALLAH
التجارة مع الله

1191. Trade with Allah and you will profit.

١١٩١. تاجِرِ اللهَ تَربَحْ.

1192. Whoever does business with Allah, profits.

١١٩٢. مَنْ تاجَرَ اللهَ رَبِحَ.

1193. One who carries out transactions without knowledge, falls into usury.

١١٩٣. مَنِ اتَّجَرَ بِغَيرِ عِلْم فَقَدِ ارْتَطَمَ فِي الرِّبا.

THE MERCHANT
التاجر

1194. The merchant puts himself at risk [of doing something that is forbidden].

١١٩٤. اَلتَّاجِرُ مُخاطِرٌ.

EARTH
التراب

1195. What a good purifier earth is!

١١٩٥. نِعْمَ الطَّهُورُ التُّرابُ.

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 لِلهِ سُبْحانَهُ شَيْئاً عَوَّضَهُ اللهُ خَيْراً مِمّا تَرَكَ.

REPENTANCE AND RETURNING [TO ALLAH]
التوبة والإنابة

١١٩٧. اَلتَّوبَةُ نَدَمٌ بِالقَلبِ وَاسْتِغْفارٌ بِاللِّسانِ وَتَرْكٌ بِالجَوارِحِ وَ إضمارُ أن لايَعُودَ.

1197. Repentance is heartfelt regret, seeking forgiveness with the tongue, abandoning [the sin] with the limbs and a determination never to repeat it again.

١١٩٨. إيَّاكَ أنْ تُسْلِفَ المِعْصيَةَ وَتُسَوِّفَ بالتَّوبَةِ فَتَعْظُمَ لَكَ العُقُوبَةُ.

1198. Be careful not to make haste in sinning and to delay repentance, thereby making your punishment greater.

١١٩٩. ألا تائِبٌ مِنْ خَطيئَتِهِ قَبْلَ حُضُورِ مَنيَّتِهِ.

1199. Is there no one who is repentant for his sins before his death comes?

١٢٠٠. التَّوْبَةُ مِمْحاةٌ.

1200. Repentance is an eraser [of bad deeds].

١٢٠١. اَلمُقِرُّ بِالذُّنُوبِ تائِبٌ.

1201. One who confesses his sins [and feels regret] is repentant.

١٢٠٢. اَلتَّوبَةُ تَسْتَنْزِلُ الرَّحْمَةَ.

1202. Repentance causes [divine] mercy to descend.

١٢٠٣. إخْلاصُ التَّوبَةِ يُسْقِطُ الحَوْبَةَ.

1203. Sincere repentance cancels [one's] sins.

١٢٠٤. اَلتَّوْبَةُ تُطَهِّرُ القُلُوبَ وَتَغْسِلُ الذُّنُوبَ.

1204. Repentance purifies the hearts and washes away sins.

١٢٠٥. بِالتَّوبَةِ تُمَحَّصُ السَّيِّئاتُ.

1205. Through repentance, sins are purged.

١٢٠٦. بِالتَّوبَةِ تُكَفَّرُ الذُّنُوبُ.

1206. Through repentance, sins are expiated.

١٢٠٧. ثَمَرَةُ التَّوْبَةِ اسْتِدْراكُ فَوارِطِ النَّفسِ.

1207. The fruit of repentance is correcting the excesses of the self.

١٢٠٨. حُسْنُ التَّوْبَةِ يَمْحُو الحَوْبَةَ.

1208. Sincere repentance erases misdeeds.

١٢٠٩. مَنْ تابَ فَقَدْ أنابَ.

1209. One who repents [with sincerity] has indeed returned [to Allah].

١٢١٠. مَنْ أُعْطِيَ التَّوبَةَ لَمْ يُحْرَمِ القَبُولَ.

1210. One who is granted repentance will not be deprived of its acceptance.

1211. How devastating repentance is for the great crimes [one commits]!

١٢١١. ما أهْدَمَ التَّوبَةَ لِعَظيمِ الجُرْمِ.

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. لا خَيرَ في الدُّنيا إلاّ لأحَدِ رَجُلَينِ: رَجُلٌ أذْنَبَ ذُنُوباً فَهُوَ يَتَدارَكُها بِالتَّوْبَةِ وَرَجُلٌ يُجاهِدُ نَفْسَهُ على طاعةِ اللهِ سُبْحانَهُ.

1213. The smallest [amount of] repentance and seeking forgiveness purges sins and repeated misdeeds.

١٢١٣. يَسيرُ التَّوبَةِ وَالاستِغْفارِ يُمَحِّصُ المعاصِيَ والإصْرارَ.

1214. It is by returning [to Allah] that forgiveness is gained.

١٢١٤. مَعَ الإنابَةِ تَكُونُ المَغْفِرَةُ.

باب الثاء

RELYING ON ALLAH الثقة بالله

1215. The foundation of contentment is complete reliance on Allah.

١٢١٥. أصْلُ الرِّضا حُسْنُ الثِّقَةِ بِاللهِ.

1216. Relying on Allah is the strongest hope.

١٢١٦. اَلثِّقَةُ بِاللهِ أقْوى أمَل.

REWARD الثواب

1217. Acquiring [divine] reward is the best achievement and coming close to Allah is the pinnacle of success.

١٢١٧. اِكْتِسابُ الثَّوابِ أفْضلُ الأرْباحِ وَالإقْبالُ عَلَى اللهِ رَأسُ النَّجاحِ.

1218. Reward is gained in proportion to the difficulty endured.

١٢١٨. اَلثَّوابُ بِالمشَقَّةِ.

1219. There is no gain like divine reward.

١٢١٩. لا رِبْحَ كالثَّوابِ.

1220. There is no provision [for the Hereafter] like reward [for good deeds].

١٢٢٠. لا ذُخْرَ كالثَّوابِ.

GARMENTS الثوب

1221. Raise your garment for that is purer for you, safer for your heart and more long-lasting on you.

١٢٢١. اِرْفَعْ ثَوبَكَ فَإنَّهُ أنْقى لَكَ وَأتْقى لِقَلْبِكَ وَ أبْقى عَلَيكَ.

1222. Wear that which neither makes you famous nor degrades you.

١٢٢٢. اِلْبَسْ ما لا تَشْتَهِرُ بِهِ وَلا يُزْري بِكَ.

باب الجيم

COWARDICE الجبن

1223. Be wary of cowardice for it is indeed disgraceful and [is] a deficiency.

١٢٢٣. اِحْذَرُوا الجُبْنَ فَإِنَّهُ عارٌ وَمَنْقَصَةٌ.

1224. Cowardice is an affliction and impuissance is feeble-mindedness.

١٢٢٤. اَلجُبْنُ افَةٌ اَلْعَجْزُ سَخافَةٌ.

1225. Extreme cowardice stems from impuissance of the self and weakness of conviction.

١٢٢٥. شِدَّةُ الجُبْنِ مِنْ عَجْزِ النَّفْسِ وَضَعْفِ اليَقينِ.

DILIGENCE AND STRIVING الجدّ والإجتهاد

1226. The best striving is that which is accompanied by [divinely granted] success.

١٢٢٦. خَيْرُ الإجْتِهادِ ما قارَنَهُ التَّوْفيقُ.

1227. You must be diligent even if you are not assisted by [good] fortune.

١٢٢٧. عَلَيْكَ بِالجِدِّ وَإِنْ لَمْ يُساعِدِ الجَدُّ.

1228. One who is diligent becomes fortunate.

١٢٢٨. قَدْ سَعِدَ مَنْ جَدَّ.

1229. Striving has been paired with achievement.

١٢٢٩. قُرِنَ الإجْتِهادُ بِالوِجْدانِ.

1230. One whose diligence becomes weaker, his opponent gets stronger.

١٢٣٠. مَنْ ضَعُفَ جِدُّهُ قَوِيَ ضِدُّهُ.

1231. Whoever embarks upon [any action with] diligence, overpowers his opponent.

١٢٣١. مَنْ رَكِبَ جِدَّهُ قَهَرَ ضِدَّهُ.

1232. One who employs diligence arrives at his goal.

١٢٣٢. مَنْ أعْمَلَ اجْتِهادَهُ بَلَغَ مُرادَهُ.

1233. One who strives with all his effort arrives at the core of his desired objective.

١٢٣٣. مَنْ بَذَلَ جُهْدَ طاقَتِهِ بَلَغَ كُنْهَ إرادَتِهِ.

1234. Striving is useless without accomplishment.

١٢٣٤. لا يَنْفَعُ اِجْتِهادٌ بِغَيرِ تَحْقيق.

1235. Striving is useless without [divinely given] success.

١٢٣٥. لا يَنْفَعُ إجتِهادٌ بِغَيرِ تَوْفيق.

EXPERIENCE

التجربة

1236. Experiences don't end.

١٢٣٦. التَّجارِبُ لا تَنْقَضي.

1237. Experiences are beneficial knowledge.

١٢٣٧. اَلتَّجارِبُ عِلْمٌ مُسْتَفادٌ.

1238. Experience bears the fruit of learning.

١٢٣٨. اَلتَّجْرِبَةُ تُثْمِرُ الإعْتِبارَ.

1239. The fruit of experience is making the right choice.

١٢٣٩. ثَمَرَةُ التَجْرِبَةِ حُسْنُ الإخْتِيارِ.

1240. Preservation of experiences is the pinnacle of intelligence.

١٢٤٠. حِفْظُ التَّجارِبِ رَأسُ العَقلِ.

1241. The best of what you have experienced is that which taught you a lesson.

١٢٤١. خَيْرُ ما جَرَّبْتَ ما وَعَظَكَ.

1242. In every experience there is an admonition.

١٢٤٢. في كُلِّ تَجْرِبَة مَوعِظَةٌ.

1243. Experiences suffice as educators.

١٢٤٣. كَفى بِالتَّجارِبِ مُؤَدِّباً.

1244. One who experiences, increases in judiciousness.

١٢٤٤. مَنْ يُجَرِّبْ يَزْدَدْ حَزْماً.

1245. One whose experiences increase, his negligence decreases.

١٢٤٥. مَنْ كَثُرَتْ تَجْرِبَتُهُ قَلَّتْ غِرَّتُهُ.

1246. One who consolidates the experiences [he has had] will be safe from danger.

١٢٤٦. مَنْ أحْكَمَ التَّجارِبَ سَلِمَ مِنَ المعاطِبِ.

1247. One who discards experiences becomes blind to the consequences [of his

١٢٤٧. مَنْ غَنِيَ عَنِ التَّجارِبِ عَمِيَ عَنِ العَواقِبِ.

actions].

1248. Whoever preserves [and learns from his] experiences, his actions become correct.

١٢٤٨. مَنْ حَفِظَ التَّجارِبَ أصابَتْ أفْعالُهُ.

1249. One who lacks experience is [easily] deceived.

١٢٤٩. مَنْ قَلَّتْ تَجْرِبَتُهُ خُدِعَ.

THE EXPERIENCED

المجرّب

1250. The experienced person is more proficient than a doctor [who is inexperienced].

١٢٥٠. المجَرِّبُ أحْكَمُ مِنَ الطَّبيبِ.

ANXIETY

الجزع

1251. Anxiety during hardship completes [and enhances] the calamity.

١٢٥١. اَلجَزَعُ عِنْدَ البَلاءِ مِنْ تَمامِ المِحْنَةِ.

1252. Anxiety during adversity is severer than the adversity itself.

١٢٥٢. اَلجَزَعُ عِنْدَ المصيبَةِ أشَدُّ مِنَ المصيبَةِ.

1253. The adversity is one, but if you become anxious it becomes twofold.

١٢٥٣. اَلمصيبَةُ واحِدَةٌ وَإنْ جَزَعَتْ صارَتْ اِثْنَتَيْنِ.

1254. Adversity [endured] with patience is the better of the two adversities.

١٢٥٤. اَلمصيبَةُ بِالصَّبْرِ أعْظَمُ المصيبَتَيْنِ.

1255. Anxiety does not ward off destiny, rather it blocks recompense.

١٢٥٥. اَلجَزَعُ لايَدْفَعُ القَدَرَ وَلكِنْ يُحْبِطُ الأجْرَ.

1256. Anxiety during adversity increases it whereas patience ends it.

١٢٥٦. اَلجَزَعُ عِنْدَ المصيبَةِ يَزيدُها والصَّبْرُ عَلَيْها يُبيدُها

1257. Overcome anxiety with patience, for anxiety voids recompense and magnifies the

١٢٥٧. إغْلِبُوا الجَزَعَ بِالصَّبْرِ فإنَّ الجَزَعَ يَحبِطُ الأجرَ

calamity.

وَيُعَظِّمُ الفَجيعَةَ.

1258. Anxiety is [a cause of] destruction.

١٢٥٨. اَلجَزَعُ هَلاكٌ.

1259. Anxiety is one of the assistants of the [difficult] time.

١٢٥٩. اَلجَزَعُ مِنْ أعوانِ الزَّمانِ.

1260. Anxiety magnifies the calamity.

١٢٦٠. اَلجَزَعُ يُعَظِّمُ المِحْنَةَ.

1261. Anxiety is more exhausting than patience.

١٢٦١. اَلجَزَعُ أتْعَبُ مِنَ الصَّبْرِ.

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. إنْ كُنْتَ جازِعاً على كُلِّ ما يَفْلِتُ مِنْ يَدَيْكَ فَاجْزَعْ على مالَمْ يَصِلْ إلَيكَ.

1263. With excessive anxiety, the calamity is magnified.

١٢٦٣. بِكَثْرَةِ الجَزَعِ تَعْظُمُ الفَجيعَةُ.

1264. Counter anxiety with patience.

١٢٦٤. ضادُّوا الجَزَعَ بِالصَّبْرِ.

1265. There is no recompense with anxiety.

١٢٦٥. لَيْسَ مَعَ الجَزَعِ مَثُوبَةٌ.

1266. Whoever becomes anxious, his adversity increases.

١٢٦٦. مَنْ جَزَعَ عَظُمَتْ مُصيبَتُهُ.

1267. One who is overcome by anxiety is deprived of the merit of patience.

١٢٦٧. مَنْ ملَكَهُ الجَزَعُ حُرِمَ فَضيلَةَ الصَّبرِ.

1268. One who becomes anxious has tormented himself, neglected the command of Allah, the Glorified, and sold off his reward.

١٢٦٨. مَنْ جَزَعَ فَنَفْسَهُ عَذَّبَ وَأمْرَ اللهِ سُبْحانَهُ أضاعَ وَثَوابَهُ 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. لا تَجْزَعُوا مِنْ قَليلِ ما أكْرَهَكُمْ (كَرِهْتُم) فَيُوقِعَكُمْ ذلِكَ في كَثير مِمّا تَكْرَهُونَ.

1270. Patience and anxiety do not go

١٢٧٠. لا تَجْتَمِعُ الصَّبْرُ وَالجَزَعُ.

together.

REQUITAL AND REWARD

المجازاة والجزاء

1271. One who believes in [divine] requital does not choose [to do] anything but good.

١٢٧١. مَنْ صَدَّقَ بِالمجازاةِ لَمْ يُؤْثِرْ غَيْرَ الحُسْنى.

1272. One who is certain about requital does not choose [to do] anything but good.

١٢٧٢. مَنْ أيْقَنَ بِالمجازاةِ لَمْ يُؤثِرْ غَيْرَ الحُسْنى.

1273. The reward is proportionate to the tribulation [endured].

١٢٧٣. عَلى قَدْرِ البَلاءِ يَكُونُ الجَزاءُ.

1274. The grant [of reward] from Allah is proportionate to the [sincerity of] intention.

١٢٧٤. على قَدْرِ النِّيَّةِ تَكُونُ مِنَ اللهِ العَطِيَّةُ.

1275. One who is not certain of the recompense [for actions], doubt has corrupted his certitude.

١٢٧٥. مَنْ لَمْ يُوقِنْ بِالجَزاءِ أفْسَدَ الشَّكُّ يَقينَهُ.

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. لاتُسْرِعَنَّ إلى بادِرَة وَلا تُعَجِّلَنَّ بِعُقُوبَة وَجَدْتَ عَنْها مَنْدُوحَةً فَإنَّ ذلِكَ مَنْهَكَةٌ لِلدّينِ مُقَرِّبٌ مِنَ الغِيَرِ.

1277. The quickest punishment is the punishment for transgression.

١٢٧٧. إنَّ أعْجَلَ العُقُوبَةِ عُقُوبَةُ البَغْيِ.

1278. Verily Allah, the Glorified, has ordained punishment for committing sins against Him in order to save His servants from His chastisement.

١٢٧٨. إنَّ اللهَ سُبْحانَهُ قَدْ وَضَعَ العِقابَ عَلى مَعاصِيهِ ذِيادَةً لِعِبادِهِ عَنْ نَقِمَتِهِ.

1279. The punishment of noble ones is better than the forgiveness of the vile ones.

١٢٧٩. عُقُوبَةُ الكِرامِ أحْسَنُ مِنْ عَفْوِ اللِّئامِ.

1280. The punishment of the hot tempered, spiteful and jealous people starts from

١٢٨٠. عُقُوبَةُ الغَضُوبِ وَالحَقُودِ وَالحَسُودِ تُبْدَءُ

[within] themselves.

بِأَنْفُسِهِمْ.

1281. The punishment of the intelligent is [in the form of] insinuation.

١٢٨١. عُقُوبَةُ العُقَلاءِ التَّلْويحُ.

1282. The punishment of the ignorant is [in the form of open] declaration.

١٢٨٢. عُقُوبَةُ الجُهَلاءِ التَّصْريحُ.

1283. There is no protector for one who is sought by Allah [for punishment].

١٢٨٣. لَيْسَ لِمَنْ طَلَبَهُ اللهُ مُجيرٌ.

1284. Whoever punishes the one who is apologetic has committed a grave injustice.

١٢٨٤. مَنْ عاقَبَ مُعْتَذِراً عَظُمَتْ إساءَتُهُ.

1285. One who punishes [a person] for [having committed] an offence has no merit.

١٢٨٥. مَنْ عاقَبَ بِالذَّنْبِ فَلا فَضْلَ لَهُ.

1286. Not every sinner deserves to be punished.

١٢٨٦. ما كُلُّ مُذْنِب يُعاقَبُ.

1287. How repulsive is punishment [that is meted out] despite apology.

١٢٨٧. ما أَقْبَحَ العُقُوبَةَ مَعَ الاِعْتِذارِ.

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 الجَسَدِ إعْطاؤُهُ ما يَسْتَدْعيهِ مِنَ الملاذِّ وَالشَّهَواتِ وَالمُقْتَنَياتِ وَفي ذلِكَ هِلاكُ النَّفسِ.

1289. Physical health is one of the most wholesome bounties.

١٢٨٩. صِحَّةُ الأَجْسامِ مِنْ أَهْنَإِ الأقسامِ.

1290. How can one be deceived by the health of a body that is prone to malady?

١٢٩٠. كَيفَ يُغْتَرُّ بِسَلامَةِ جِسْم مُعَرَّض للآفاتِ؟

ANTIPATHY

الجفاء

1291. Beware of antipathy, for it corrupts brotherhood and makes one despised by Allah and the people.

١٢٩١. إيّاكَ وَالجَفاءَ فَإنَّهُ يُفْسِدُ الإخاءَ وَيُمَقِّتُ إلَى اللهِ والنّاسِ.

1292. Antipathy is a disgrace and sinning is [a cause of] destruction.

١٢٩٢. الجَفاءُ شَيْنٌ اَلمَعْصِيَةُ حَيْنٌ

1293. Antipathy spoils brotherhood.

١٢٩٣. اَلجَفاءُ يُفْسِدُ الإخاءَ.

LOFTINESS

الجلالة

1294. When acts of kindness increase and forbearance becomes strong, loftiness is attained.

١٢٩٤. عِنْدَ كَثْرَةِ الإفْضالِ وَشِدَّةِ الإحْتِمالِ تَتَحَقَّقُ الجَلالَةُ.

INTERCOURSE

الجماع

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 ـ عليه السّلام ـ عنِ الجِماعِ؟ فقال: حَياءٌ يُرْتَفَعُ وَعَوْراتٌ تَجْتَمِعُ أشبَهُ شَيء بِالجُنُونِ اَلإصرارُ عَلَيْهِ هَرَمٌ والإفاقَةُ مِنْهُ نَدَمٌ ثَمَرَةُ حَلالِهِ الوَلَدُ إنْ عاشَ فَتَنَ وَإنْ ماتَ حَزَنَ.

BEAUTY

الجمال

1296. External beauty is [in possessing] good looks.

١٢٩٦. اَلجَمالُ الظّاهِرُ حُسْنُ الصُّورَةِ.

1297. Internal beauty is [in possessing] a good heart.

١٢٩٧. اَلجَمالُ الباطِنُ حُسْنُ السَّرِيرَةِ.

1298. The beauty of a man is his clemency.

١٢٩٨. جَمالُ الرَّجُلِ حِلْمُهُ.

1299. The beauty of a man is dignity.

١٢٩٩. جَمالُ الرَّجُلِ الوَقارُ.

1300. Beauty of the freeman is [in] keeping away from dishonour.

١٣٠٠. جَمالُ الحُرِّ تَجَنُّبُ العارِ.

1301. The purity of beauty is [in] chastity.

١٣٠١. زَكوةُ الجَمالِ العَفافُ.

THE BEAUTIFUL الجميل

1302. One whose beautiful actions increase, the people unite in elevating him.

١٣٠٢. مَنْ كَثُرَ جَميلُهُ أجمَعَ النّاسُ على تَفْضيلِهِ.

GROOMING التجمّل

1303. Grooming oneself is an apparent [form of] magnanimity.

١٣٠٣. التَّجَمُّلُ مُرُوءَةٌ ظاهِرَةٌ.

1304. Self-grooming is a characteristic of the believers.

١٣٠٤. اَلتَّجَمُّلُ مِنْ أخْلاقِ المؤمِنينَ.

MINIMALISM المجمل

1305. Not everyone who leads a minimalist lifestyle is deprived.[13]

١٣٠٥. لَيْسَ كُلُّ مُجْمِلٍ بِمَحْرُومٍ.

PARADISE AND THE PEOPLE OF PARADISE الجنّة وأهل الجنّة

[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. الجَنَّةُ خَيْرُ م آل وَالنّارُ شَرُّ مَقيل.

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 وَإنّي لَمْ أرَ كَالجَنَّةِ نامَ طالِبُها وَلا كالنَّارِ نامَ هارِبُها.

1308. Verily the people of Paradise constitute all the believers who are easygoing and gentle.

١٣٠٨. إنَّ أهلَ الجَنَّةِ كُلُّ مُؤْمِنٍ هَيِّنٍ لَيِّنٍ.

1309. Verily Allah, the Exalted, makes whomever He wishes, from those of his servants who posses sincere intentions and righteous hearts, enter Paradise.

١٣٠٩. إنَّ اللهَ تعالى يُدْخِلُ بِحُسْنِ النِّيَّةِ وَصالِحِ السَّريرَةِ مَنْ يَشاءُ مِنْ عِبادِهِ الجَنَّةَ.

1310. Paradise is the abode of peace.

١٣١٠. اَلجَنَّةُ دارُ الأمانِ.

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. إنْ كُنْتُمْ راغِبينَ لامُحالَةَ فَارْغَبُوا في جَنَّة عَرْضُهاَ السَّمواتِ والأرضِ.

1312. Paradise is the reward of the obedient.

١٣١٢. اَلجَنَّةُ جَزاءُ المطيعِ.

1313. Paradise is the abode of the pious.

١٣١٣. اَلجَنَّةُ دارُ الأتْقياءِ.

1314. Paradise is the goal of the foremost [in righteousness].

١٣١٤. اَلجَنَّةُ غايَةُ السّابِقينَ.

1315. Paradise is the most excellent goal.

١٣١٥. اَلْجَنَّةُ أفْضَلُ غايَةٍ.

1316. Paradise is the returning place of the victorious.

١٣١٦. اَلجَنَّةُ مَآلُ الفائِزِ.

1317. Paradise is the reward of every righteous believer.

١٣١٧. اَلجَنَّةُ جَزاءُ كُلِّ مُؤْمِن مُحسِن.

1318. Paradise is attained through keeping away from sins.

١٣١٨. نَيْلُ الجَنَّةِ بِالتَّنَزُّهِ عَنِ المأثِمِ.

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].

١٣١٩. إنَّكَ لَنْ تَلِجَ الجَنَّةَ حتّى تَزْدَجِرَ عَنْ غَيِّكَ وَتَنْتَهِيَ وَتَرْتَدِعَ عَنْ مَعاصيكَ وَتَرعَوِيَ.

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.

١٣٢٠. إذا آمَنْتَ بِاللهِ وَ اتَّقَيْتَ مَحارِمَهُ أحَلَّكَ دارَ الأمانِ وَإذا أرْضَيْتَهُ تَغَمَّدَكَ بِالرِّضوانِ.

1321. The price of Paradise is good deeds.

١٣٢١. ثَمَنُ الجَنَّةِ العَمَلُ الصَّالِحُ.

1322. The price of Paradise is renunciation of the [pleasures of this] world.

١٣٢٢. ثَمَنُ الجَنَّةِ الزُّهدُ في الدُّنيا.

1323. The chiefs of the people of Paradise are the generous and the pious.

١٣٢٣. سادَةُ أهلِ الجَنَّةِ اَلأسْخياءُ وَالمتَّقُونَ.

1324. The chiefs of the people of Paradise are the sincere ones.

١٣٢٤. سادَةُ أهلِ الجَنَّةِ المخْلِصُونَ.

1325. The chiefs of the people of Paradise are the God-fearing and the virtuous.

١٣٢٥. سادَةُ أهلِ الجَنَّةِ الأتْقياءُ الأبْرارُ.

1326. Seeking Paradise without good deeds is foolishness.

١٣٢٦. طَلَبُ الجَنَّةِ بِلا عَمَل حُمْقٌ.

1327. Paradise is not achieved [simply] by wishing for it.

١٣٢٧. لا تَحْصُلُ الجَنَّةُ بِالتَّمَنّي.

1328. Neither a swindler nor one who put others under obligation, will enter Paradise.

١٣٢٨. لا يَدْخُلُ الجَنَّةَ خَبٌّ وَلا مَنّانٌ.

1329. None will be victorious in attaining Paradise except one whose heart is good and intention sincere.

١٣٢٩. لا يَفُوزُ بِالجَنَّةِ إلاّ مَنْ حَسُنَتْ سَرِيرَتُهُ وَخَلُصَتْ نِيَّتُهُ.

1330. Every bliss other than Paradise is derisory.

١٣٣٠. كُلُّ نَعيمٍ دُونَ الجَنَّةِ مَحْقُورٌ.

1331. None will be victorious in attaining

١٣٣١. لَنْ يَفُوزَ بِالجَنَّةِ إلاّ السّاعي لَها.

Paradise except the one who works hard for it.

1332. None shall attain Paradise except the one who struggles against his [lower] self.

١٣٣٢. لَنْ يَحُوزَ الجَنَّةَ إلاَّ مَنْ جاهَدَ نَفْسَهُ.

1333. One who yearns for Paradise forgets his [worldly] desires.

١٣٣٣. مَنِ اشْتاقَ إلَى الْجَنَّةِ سَلا عَنِ الشَّهواتِ.

1334. Paradise is attained through abstaining from sins.

١٣٣٤. نَيْلُ الجَنَّةِ بِالتَّنَزُّهِ عَنِ المآثِمِ.

1335. One who shuns what is forbidden shall attain Paradise.

١٣٣٥. نالَ الجَنَّةَ مَنِ اتَّقى عَنِ المحارِمِ.

1336. How impossible! Allah cannot be cheated of His Paradise, and none can attain what is with Him except by His pleasure.

١٣٣٦. هَيْهاتَ لايُخْدَعُ اللهُ عَنْ جَنَّتِهِ وَلا يُنالُ ما عِنْدَهُ إلاّ بِمَرضاتِهِ.

1337. The delegation that enters Paradise is constantly showered with blessings.

١٣٣٧. وَفْدُ الجَنَّةِ أبَداً مُنَعَّمُونَ.

1338. Those who enter Paradise are in perpetual bliss.

١٣٣٨. وارِدُ الجَنَّةِ مُخَلَّدُ النَّعْماءِ.

GENEROSITY الجود

1339. Generosity for the sake of Allah is the worship of those who are close [to Allah].

١٣٣٩. اَلجُودُ فِي اللهِ عِبادَةُ المقَرَّبينَ.

1340. Generosity without fear or hope of recompense is true generosity.

١٣٤٠. اَلجُودُ مِنْ غَيْرِ خَوْف وَلا رَجاءِ مُكافاة حَقيقَةُ الجُودِ.

1341. Give generously and you will be honoured.

١٣٤١. إسْمَحْ تُكْرَمْ.

1342. The most generous of you is the one who will gain the most.

١٣٤٢. أسْمَحُكُمْ أرْبَحُكُمْ.

1343. The most excellent of noble traits is generosity.

١٣٤٣. أَحْسَنُ المَكارِمِ الجُودُ.

1344. The best generosity is to forgive after gaining the upper hand.

١٣٤٤. أَحْسَنُ الجُودِ عَفْوٌ بَعْدَ مَقْدُرَة.

1345. The greatest generosity is being open-handed with whatever is available.

١٣٤٥. أَفْضَلُ الجُودِ بَذْلُ المَوْجُودِ.

1346. The greatest generosity is delivering the rights to their [rightful] owners.

١٣٤٦. أَفْضَلُ الجُودِ إيصالُ الحُقُوقِ إلى أَهْلِها.

1347. The greatest generosity is giving despite [facing] hard times.

١٣٤٧. أَفْضَلُ الجُودِ ما كانَ عَنْ عُسْرَة.

1348. Generosity is [true] leadership, sovereignty is [only] administration.

١٣٤٨. اَلجُودُ رِياسَةٌ اَلمُلْكُ سِياسَةٌ.

1349. Generosity is a present honour.

١٣٤٩. اَلجُودُ عِزٌّ مَوْجُودٌ.

1350. Generosity is the protector of honour.

١٣٥٠. اَلجُودُ حارِسُ الأَعْراضِ.

1351. The bane of generosity is poverty.

١٣٥١. آفَةُ الجُودِ الفَقْرُ.

1352. The bane of generosity is wastefulness.

١٣٥٢. آفَةُ الجُودِ التَّبْذيرُ.

1353. Through generosity, authority is acquired.

١٣٥٣. بِالجُودِ تَكُوْنُ السِّيادَةُ.

1354. Generosity stems from nobility of character.

١٣٥٤. اَلجُودُ مِنْ كَرَمِ الطَّبيعَةِ.

1355. Through generosity, men gain authority.

١٣٥٥. بِالجُودِ تَسُودُ الرِّجالُ.

1356. Through generosity, distinction is established and praise is acquired.

١٣٥٦. بِالجُودِ يُبْتَنَى المَجْدُ وَيُجْتَلَبُ الحَمْدُ.

1357. Be generous with whatever you have, [and] you will be praised.

١٣٥٧. جُدْ بِما تَجِدْ تُحْمَدْ.

1358. Be generous and you will gain authority; be patient and you will be triumphant.

١٣٥٨. جُدْ تَسُدْ وَاصْبِرْ تَظْفُرْ.

1359. The generosity of the poor is the best generosity.

١٣٥٩. جُودُ الفَقيرِ أَفْضَلُ الجُودِ.

1360. Be generous with what is available, fulfil your promises and be loyal with the trusts [that have been entrusted to you].

١٣٦٠. جُودُوا بِالمَوْجُودِ وَأَنْجِزُوا الوُعُودَ وَأَوْفُوا بِالعُهُودِ.

1361. The generosity of a poor person dignifies him and the stinginess of a rich person debases him.

١٣٦١. جُودُ الفَقيرِ يُجِلُّهُ وَ بُخْلُ الغَنِيِّ يُذِلُّهُ.

1362. Be generous with that which perishes and you will be compensated for it with that which lasts.

١٣٦٢. جُودُوا بِما يَفْنى تَعْتاضُوا عَنْهُ بِما يَبْقى.

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 اللهِ وَ جاهِدُوا أَنْفُسَكُمْ عَلى طاعَتِهِ يُعْظِمْ لَكُمْ الجَزاءَ وَيُحْسِنْ لَكُمْ الحَباءَ.

1364. Generosity is the practice of the honourable.

١٣٦٤. سُنَّةُ الكِرامِ الجُودُ.

1365. The highest extent of generosity is giving [from] whatever is available.

١٣٦٥. غايَةُ الجُودِ بَذْلُ المَوْجُودِ.

1366. One who is open-handed does good to others.

١٣٦٦. مَنْ جادَ اصْطَنَعَ.

1367. One who is generous gains authority.

١٣٦٧. مَنْ جادَ سادَ.

1368. One who does not show generosity is not praised.

١٣٦٨. مَنْ لَمْ يَجُدْ لَمْ يُحْمَدْ.

1369. How excellent is generosity when in straitened circumstances!

١٣٦٩. ما أَحْسَنَ الجُودَ مَعَ الإِعْسارِ.

1370. One who does not give generously while he is praised has to give away while he is dispraised.

١٣٧٠. مَنْ لَمْ يَسْمَحْ وَهُوَ مَحْمُودٌ سَمَحَ وَهُوَ مَلُومٌ.

1371. One who does not give generously does not gain authority.

١٣٧١. مَنْ لَمْ يَسْمَحْ لَمْ يَسُدْ.

1372. The generosity of a man endears him to his rivals and his stinginess makes him hated by his [own] children.

١٣٧٢. جُودُ الرَّجُلِ يُحَبِّبُهُ إلى أضْدادِهِ وَبُخْلُهُ يُبَغِّضُهُ إلى أوْلادِهِ.

THE GENEROUS الجواد

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.

١٣٧٣. اَلجَوادُ مَحْبُوبٌ مَحْمُودٌ وَإنْ لَمْ يَصِلْ مِنْ جُودِهِ إلى مادِحِهِ شَيْءٌ وَالبَخِيْلُ ضِدُّ ذلِكَ.

1374. The one who is generous is praised in this world and felicitous in the Hereafter.

١٣٧٤. اَلجَوادُ فِي الدُّنْيا مَحْمُودٌ وَفِي الآخِرَةِ مَسْعُودٌ.

1375. Verily the masters of the people of this world (and the Hereafter) are the generous.

١٣٧٥. إنَّما سادَةُ أهْلِ الدُّنْيا (والآخِرَةِ) الأجْوادُ.

1376. Be generous with the truth and miserly with falsehood.

١٣٧٦. كُنْ جَواداً بِالحَقِّ بَخِيلاً بِالباطِلِ.

1377. Be [either] selflessly generous or moderate in giving but do not be from the third kind (i.e. the misers).

١٣٧٧. كُنْ جَواداً مُؤْثِراً أوْ مُقْتَصِداً مُقَدِّراً وَإيّاكَ أنْ تَكُونَ الثّالِثَ.

PROXIMITY TO ALLAH جار الله وجواره

1378. One who is close to Allah is safe, while [one who is] His enemy is frightened.

١٣٧٨. جارُ اللهِ سُبْحانَهُ آمِنٌ وَعَدُوُّهُ خائِفٌ.

1379. Proximity to Allah is granted to those who obey Him and keep away from disobedience to Him.

١٣٧٩. جِوارُ اللهِ مَبْذُولٌ لِمَنْ أطاعَهُ وَتَجَنَّبَ مُخالَفَتَهُ.

NEIGHBOURS

الجيران

1380. The worst of neighbours is the wicked neighbour.

١٣٨٠. بِئْسَ الجارُ جارُ السُّوءِ.

1381. A wicked neighbour is the greatest adversity and the most serious tribulation.

١٣٨١. جارُ السُّوءِ أعْظَمُ الضَّرّاءِ وَ أشَدُّ البَلاءِ.

1382. Be a neighbour to one from whose evil you are safe and whose goodness does not turn away from you.

١٣٨٢. جاوِرْ مَنْ تَأمَنُ شَرَّهُ وَلايَعْدُوكَ خَيْرُهُ.

1383. Ask about the neighbour before the house.

١٣٨٣. سَلْ عَنِ الجارِ قَبْلَ الدّارِ.

1384. Being a bad neighbour and offending the virtuous are the worst forms of vileness.

١٣٨٤. سُوءُ الجَوارِ وَالإساءَةُ إلَى الأبْرارِ مِنْ أعْظَمِ اللُّؤمِ.

1385. One who is neighbourly gets many neighbours.

١٣٨٥. مَنْ حَسُنَ جَوارُهُ كَثُرَ جيرانُهُ.

1386. One who is good to his neighbours gets many helpers.

١٣٨٦. مَنْ أحْسَنَ إلى جيرانِهِ كَثُرَ خَدَمُهُ.

1387. Taking care of one's neighbour is an act of magnanimity.

١٣٨٧. مِنَ المُرُوَّةِ تَعَهُّدُ الجيرانِ.

HUNGER

الجوع

1388. Hunger is better than the humiliation of subjugation.

١٣٨٨. اَلْجُوعُ خَيْرٌ مِنْ ذُلِّ الخُضُوعِ.

1389. Keeping oneself hungry is the most beneficial cure, whereas eating to one's fill increases maladies.

١٣٨٩. اَلتَّجَوُّعُ أَنْفَعُ الدَّواءِ اَلشِّبَعُ يُكْثِرُ الأَدْواءَ.

1390. Hunger is better than subjugation.

١٣٩٠. اَلجُوعُ خَيْرٌ مِنَ الخُضُوعِ.

1391. Complement your food with hunger and discipline yourself with contentment.

١٣٩١. تَأَدَّمْ بِالجُوعِ وَ تَأَدَّبْ بِالقُنُوعِ.

1392. The best condiment is hunger.

١٣٩٢. نِعْمَ الإدامُ الجُوعُ.

1393. How good an assistant of piety hunger is!

١٣٩٣. نِعْمَ عَونُ الوَرَعِ التَّجَوُّعُ.

1394. How good an assistant in cutting down the [desires of the carnal] self and breaking its [bad] habits hunger is!

١٣٩٤. نِعْمَ العَونُ عَلى أَشَرِ (أسْرِ) النَّفْسِ وَكَسْرِ عادَتِها التَّجَوُّعُ.

HIGH RANK

الجاه وذوالجاه

1395. The alms-tax of high rank [and power] is benefitting others with it.

١٣٩٥. زَكوةُ الجاهِ بَذْلُهُ.

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.

١٣٩٦. مِنَ الواجِبِ عَلى ذِي الجاهِ أنْ يَبْذُلَهُ لِطالِبِهِ.

1397. One who benefits others with his high rank makes himself praiseworthy.

١٣٩٧. مَنْ بَذَلَ جاهَهُ اسْتَحْمَدَ.

STRUGGLE (JIHĀD)

الجهاد

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. إنَّ مَنْ بَذَلَ نَفْسَهُ في طاعَةِ اللهِ وَرَسُولِهِ كانَتْ نَفْسُهُ ناجِيَةً سالِمَةً وَصَفْقَتُهُ رابِحَةً غانِمَةً.

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).

١٣٩٩. إنَّ أوَّلَ ما تُغْلَبُونَ عَلَيهِ مِنَ الجِهادِ جِهادٌ بِأيْديكُمْ ثُمَّ بِأَلْسِنَتِكُمْ ثُمَّ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفاً وَلَمْ يُنْكِرْ مُنْكَراً قُلِّبَ فَجُعِلَ أعْلاهُ أسْفَلَهُ.

1400. Struggling [in the way of Allah] is the pillar of faith and the path of the felicitous.

١٤٠٠. الجِهادُ عِمادُ الدّينِ وَ مِنْهاجُ السُّعَداءِ.

1401. The doors of the heavens are opened for those who strive [in the way of Allah].

١٤٠١. اَلمجاهِدُونَ تُفْتَحُ لَهُمْ أبْوابُ السَّماءِ.

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.

١٤٠٢. إنْ كانَتِ الرَّعايا قَبْلي تَشْكُوا حَيْفَ رُعاتِها فَإنِّي اليَوْمَ أشْكُو حَيْفَ رَعِيَّتي كَأنِّي المَقُودُ وَهُمُ القادَةُ وَالمَوزَعُ وَهُمُ الوَزَعَةُ.

1403. The reward for striving [in the way of Allah] is the greatest reward.

١٤٠٣. ثوابُ الجِهادِ أعْظَمُ الثَّوابِ.

1404. And [Allah has prescribed] Jihād as [a means of preserving the] honour of Islam.

١٤٠٤. وَالجِهادَ عِزّاً لِلإسْلامِ.

1405. Strong determination and lavishness do not go together.

١٤٠٥. لا تَجْتَمِعُ عَزيمَةٌ وَ وَليمَةٌ.

1406. The purification of the body is [in] striving and fasting.

١٤٠٦. زَكوةُ البَدَنِ الجِهادُ وَ الصِّيامُ.

١٤٠٧. ألا وَإنَّ الجِهادَ ثَمَنُ الجَنَّةِ فَمَنْ جاهَدَ نَفْسَهُ مَلَكَها وَهِيَ أَكْرَمُ ثَوابِ اللهِ لِمَنْ عَرَفَها.

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.

١٤٠٨. أَفْضَلُ الجِهادِ مُجاهَدَةُ المرْءِ نَفْسَهُ.

1408. The best Jihād is the struggle of a man against his [carnal] soul.

١٤٠٩. أَفْضَلُ الجِهادِ جِهادُ النَّفْسِ عَنِ الهَوى وَفِطامُها عَنْ لَذّاتِ الدُّنيا.

1409. The best Jihād is the struggle of the self against lustful desires, and its weaning away from the pleasures of this world.

١٤١٠. أَوَّلُ ما تُنْكِرُونَ مِنَ الجِهادِ جِهادُ أَنْفُسِكُمْ.

1410. The first thing that you disavow from Jihād is struggling against your selves.

١٤١١. آخِرُ ما تَفْقِدُونَ مُجاهَدَةُ أَهْوائِكُمْ وَطاعَةُ أُولِي الأَمْرِ مِنْكُمْ.

1411. The last things that you [should] lose are: the struggling against your selves and obedience to those who have authority among you.

١٤١٢. إنَّ أَفْضَلَ الجِهادِ مُجاهَدَةُ الرَّجُلِ نَفْسَهُ.

1412. Indeed the best Jihād is the struggle of a man against his [carnal] soul.

١٤١٣. إنَّ مُجاهَدَةَ النَّفْسِ لَتَزِمُّها عَنِ المعاصِي وَتَعْصِمُها عَنِ الرَّدى.

1413. Verily struggling against the self restrains it from sins and protects it from destruction.

١٤١٤. إنَّ المجاهِدَ نَفْسَهُ عَلى طاعَةِ اللهِ وَعَنْ مَعاصِيهِ عِنْدَ اللهِ سُبْحانَهُ بِمَنْزِلَةِ بَرّ شَهيد.

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.

١٤١٥. إنَّ المجاهِدَ نَفْسَهُ وَالمغالِبَ غَضَبَهُ وَالمحافِظَ عَلى طاعَةِ رَبِّهِ يَرْفَعُ اللهُ سُبْحانَهُ لَهُ ثَوابَ الصَّائِمِ القائِمِ وَيُنيلُهُ دَرَجَةَ المرابِطِ الصّابِرِ.

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].

1416. Verily if you struggle against your [lower] self you will obtain the pleasure of Allah.

١٤١٦. إنَّكَ إنْ جاهَدْتَ نَفْسَكَ حُزْتَ رِضَى اللهِ.

1417. The fruit of struggle [against the self] is overpowering the self.

١٤١٧. ثَمَرَةُ المجاهَدَةِ قَهْرُ النَّفْسِ.

1418. Struggling against the self is the dowry for Paradise.

١٤١٨. جِهادُ النَّفْسِ مَهْرُ الجَنَّةِ.

1419. Struggling against vain desires is the price of Paradise.

١٤١٩. جِهادُ الهَوى ثَمَنُ الجَنَّةِ.

1420. Struggling against the self is the best Jihad.

١٤٢٠. جِهادُ النَّفْسِ أفْضَلُ جِهاد.

1421. Struggle against your [lower] self and seek repentance, you will be successful in the obedience of your Lord.

١٤٢١. جاهِدْ نَفْسَكَ وَقَدِّمْ تَوْبَتَكَ تَفُزْ بِطاعَةِ 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. جاهِدْ شَهْوَتَكَ وَغالِبْ غَضَبَكوَخالِفْ سُوءَ عادَتِكَ تَزْكُ نَفْسُكَ وَيَكْمُلْ عَقْلُكَ وَتَسْتَكْمِلْ ثَوابَ 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. جاهِدْ نَفْسَكَ عَلى طاعَةِ اللهِ مُجاهَدَة العَدُوِّ عَدُوَّهُ وَغالِبْها مُغالَبَةَ الضِّدِّ ضِدَّهُ فَإنَّ أقْوىَ النّاسِ مَنْ قَوِيَ على 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. جاهِدْ نَفْسَكَ وَحاسِبْها مُحاسَبَةَ الشَّريكِ شَريكَهُ وَطالِبْها بِحُقُوقِ اللهِ مُطالَبَةَ الخَصْمِ خَصْمَهُ فَإنَّ أسْعَدَ النّاسِ مَنِ انْتَدَبَ لِمحاسَبَةِ نَفْسِهِ.

who undertakes to hold his self to account.

١٤٢٥. جِهادُ النَّفْسِ ثَمَنُ الجَنَّةِ فَمَنْ جاهَدَها مَلَكَها وَهِيَ أَكْرَمُ ثَوابِ اللهِ لِمَنْ عَرَفَها.

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.

١٤٢٦. جِهادُ النَّفْسِ بِالعِلْمِ عُنْوانُ العَقْلِ.

1426. Struggling against the self with knowledge is a symbol of intelligence.

١٤٢٧. جِهادُ الغَضَبِ بِالحِلْمِ بُرْهانُ النُّبْلِ.

1427. Fighting anger with forbearance is evidence of nobility.

١٤٢٨. خَيْرُ الجِهادِ جِهادُ النَّفْسِ.

1428. The most excellent Jihād is struggling against the self.

١٤٢٩. غايَةُ المجاهَدَةِ أنْ يُجاهِدَ المَرْءُ نَفْسَهُ.

1429. The highest form of struggle is for a man to struggle against his self.

١٤٣٠. كَفاكَ في مُجاهَدَةِ نَفْسِكَ أنْ لاتَزالَ أبَداً لَها مُغالِباً وَعَلى أهْوِيَتِها مُحارِباً.

1430. It is sufficient for you, in your struggle against your [lower] self, that you always prevail over it and fight its vain desires.

١٤٣١. مَنْ جاهَدَ نَفْسَهُ أَكْمَلَ التُّقى.

1431. One who fights his [lower] self perfects his piety.

١٤٣٢. مَنْ عَرَفَ نَفْسَهُ جاهَدَها.

1432. One who knows his self struggles against it.

١٤٣٣. مَنْ لَمْ يُجاهِدْ نَفْسَهُ لَمْ يَنَلِ الفَوْزَ.

1433. One who does not struggle against his self will not achieve victory.

١٤٣٤. ما مِنْ جِهاد أفْضَلُ مِنْ جِهادِ النَّفْسِ.

1434. There is no struggle more worthy than struggling against the self.

١٤٣٥. مُجاهَدَةُ النَّفْسِ شيمَةُ النُّبَلاءِ.

1435. Struggling against the self is a trait of the noble ones.

١٤٣٦. مُجاهَدَةُ النَّفْسِ عُنْوانُ النُّبْلِ.

1436. Struggling against the self is a symbol of nobility.

1437. Struggling against the self is the best Jihād.

١٤٣٧. مُجاهَدَةُ النَّفْسِ أفْضَلُ جِهاد.

1438. There is no Jihād like struggle against the self.

١٤٣٨. لا جِهادَ كَجِهادِ النَّفْسِ.

IGNORANCE

الجهل

1439. Ignorance and miserliness are bad and harmful.

١٤٣٩. اَلجَهْلُ وَالبُخْلُ مَساءَةٌ وَمَضَرَّةٌ.

1440. Ignorance in a human being is more harmful than gangrene [is] to the body.

١٤٤٠. اَلجَهْلُ فِي الإنْسانِ أضَرُّ مِنَ الآكِلَةِ فِي البَدَنِ.

1441. Ignorance is a balky mount; whoever rides it stumbles and whoever accompanies it is led astray.

١٤٤١. اَلجَهْلُ مَطِيَّةٌ شَمُوسٌ مَنْ رَكِبَها زَلَّ وَمَنْ صَحِبَها ضَلَّ.

1442. Ignorance of merits is one of the grossest demerits.

١٤٤٢. اَلجَهْلُ بِالفَضائِلِ مِنْ أقْبَحِ الرَّذائِلِ.

1443. The greatest calamity is ignorance.

١٤٤٣. أعْظَمُ المَصائِبِ الجَهْلُ.

1444. The worst ailment is ignorance.

١٤٤٤. أسْوَءُ السُّقْمِ (القِسْمِ) الجَهْلُ.

1445. The greatest ignorance is the ignorance of a person about himself.

١٤٤٥. أعْظَمُ الجَهْلِ جَهْلُ الإنْسانِ أمْرَ نَفْسِهِ.

1446. The greatest ignorance is making enmity with the powerful, befriending the immoral and trusting the traitor.

١٤٤٦ . أعْظَمُ الجَهْلِ مُعاداةُ القادِرِ وَمُصادَقَةُ الفاجِرِ وَالثِّقَةُ بِالغادِرِ.

1447. Ignorance is a curse.

١٤٤٧. اَلجَهْلُ وَبالٌ.

1448. Ignorance is [a form of] death.

١٤٤٨. اَلجَهْلُ مَوتٌ.

1449. People are enemies of that which they are ignorant of.

١٤٤٩. اَلنَّاسُ أعْداءُ ما جَهِلُوا.

1450. Ignorance is the most harmful foe.

١٤٥٠ . اَلجَهْلُ أنْكى عَدُوّ.

1451. Ignorance makes one stumble.

١٤٥١. اَلجَهْلُ يُزِلُّ القَدَمَ.

1452. Ignorance spoils the Hereafter.

١٤٥٢. اَلجَهْلُ يُفْسِدُ المِعادَ.

1453. Ignorance is the [primary] source of evil.

١٤٥٣. اَلجَهْلُ مَعْدِنُ الشَّرِّ.

1454. Ignorance is an ailment and a chronic disease.

١٤٥٤. اَلجَهْلُ داءٌ وَ عَياءٌ.

1455. Ignorance attracts peril.

١٤٥٥. اَلجَهْلُ يَجْلِبُ الغَرَرَ.

1456. Ignorance is the root of all evil.

١٤٥٦. اَلجَهْلُ أصْلُ كُلِّ شَرّ.

1457. Ignorance is the worst disease.

١٤٥٧. اَلجَهْلُ أدْوَأُ الدّاءِ.

1458. Ignorance corrupts all matters.

١٤٥٨. اَلجَهْلُ فَسادُ كُلِّ أمْر.

1459. Ignorance makes one stumble and brings regret.

١٤٥٩. اَلجَهْلُ يُزِلُّ القَدَمَ وَيُورِثُ النَّدَمَ.

1460. Ignorance causes the living to die and perpetuates misery.

١٤٦٠. اَلجَهْلُ مُميتُ الأحْياءِ وَمُخَلِّدُ الشَّقاءِ.

1461. Verily you will not attain any goal by ignorance, nor will you achieve any goodness by means of it, nor will you realize any of your wishes in the Hereafter through it.

١٤٦١. إنَّكُمْ لَنْ تُحَصِّلُوا بِالجَهْلِ أرَباً وَلَنْ تَبْلُغُوا بِهِ مِنَ الخَيْرِ سَبَباً وَلَنْ تُدْرِكُوا بِهِ مِنَ الآخِرَةِ مَطْلَباً.

1462. It is through ignorance that every evil is instigated.

١٤٦٢. بِالجَهْلِ يُسْتَثارُ كُلِّ شَرّ.

1463. Many an ignorance is better than forbearance (or knowledge).

١٤٦٣. رُبَّ جَهْل أنْفَعُ مِنْ حِلْم (عِلْم).

1464. Ward off ignorance with knowledge.

١٤٦٤. رُدُّوا الجَهْلَ بِالعِلْمِ.

1465. Too much ignorance is destructive.

١٤٦٥. زِيادَةُ الجَهْلِ تُرْدي.

1466. The worst affliction is ignorance.

١٤٦٦. شَرُّ المِصائِبِ الجَهْلُ.

1467. Counter ignorance with knowledge.

١٤٦٧. ضادُّوا الجَهْلَ بِالعِلْمِ.

1468. The outcome of ignorance is loss; and the joy of the envious does not last.

١٤٦٨. عُقْبَى الجَهْلِ مَضَرَّةٌ وَالحَسُودُ لا تَدُومُ لَهُ مَسَرَّةٌ.

1469. The pinnacle of ignorance is for a person to brag about his ignorance.

١٤٦٩. غايَةُ الجَهْلِ تَبَجُّحُ المَرْءِ بِجَهْلِهِ.

1470. Many a revered person has been humiliated by his ignorance.

١٤٧٠. كَمْ مِنْ عَزيز أذَلَّهُ جَهْلُهُ.

1471. Ignorance suffices as ignobility.

١٤٧١. كَفى بِالجَهْلِ ضِعَةً.

1472. It suffices as ignorance for a person to be ignorant about himself.

١٤٧٢. كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ نَفْسَهُ.

1473. It suffices as ignorance for a person to be pleased with himself.

١٤٧٣. كَفى بِالمَرْءِ جَهْلاً أنْ يَرضى عَنْ نَفْسِهِ.

1474. It suffices as ignorance for a person to laugh without [a reason for] amusement.

١٤٧٤. كَفى بِالمَرْءِ جَهْلاً أنْ يَضْحَكَ مِنْ غَيْرِ عَجَب.

1475. It suffices as ignorance for a person to be ignorant of his limits [and standing in society].

١٤٧٥. كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ قَدْرَهُ.

1476. It suffices as ignorance for a person to be ignorant of his flaw.

١٤٧٦. كَفى بِالمَرْءِ جَهْلاً أنْ 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.

١٤٧٧. كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ عُيُوبَ نَفْسِهِ وَيَطْعَنَ عَلَى النّاسِ بِما لا يَسْتَطيعُ التَّحَوُّلَ عَنْهُ.

1478. It suffices as ignorance for a person to

١٤٧٨. كَفى بِالمَرْءِ جَهْلاً أنْ يُنْكِرَ عَلَى النّاسِ ما

forbid people from that which he performs himself.

يَأتي مِثْلَهُ.

1479. The language of ignorance is impoliteness.

١٤٧٩. لِسانُ الجَهْلِ الخُرْقُ.

1480. One who gets uplifted by ignorance has opposed the intellect.

١٤٨٠. مَنِ اسْتَطارَهُ الجَهْلُ فَقَدْعَصَى العَقْلَ.

1481. One who fights his ignorance with his knowledge succeeds with the most felicitous victory.

١٤٨١. مَنْ قاتَلَ جَهْلَهُ بِعِلْمِهِ فازَ بِالحَظِّ الأسْعَدِ.

1482. Being overcome by ignorance is one of the severest afflictions.

١٤٨٢. مِنْ أشَدِّ المَصائِبِ غَلَبَةُ الجَهْلِ.

1483. There is no poverty like ignorance.

١٤٨٣. لا فَقْرَ كَالجَهْلِ.

1484. With ignorance, no path is purified.

١٤٨٤. لا يَزْكُو مَعَ الجَهْلِ مَذْهَبٌ.

1485. There is no poverty more severe than ignorance.

١٤٨٥. لا فَقْرَ أشَدُّ مِنَ الجَهْلِ.

1486. There is no abomination more disgraceful than ignorance.

١٤٨٦. لا سَوْأةَ أشْيَنُ مِنَ الجَهْلِ.

1487. There is no adversity more severe than ignorance.

١٤٨٧. لا مُصيبَةَ أشَدُّ مِنْ جَهْل.

1488. The cornerstone of ignorance is animosity towards people.

١٤٨٨. رَأسُ الجَهْلِ مُعاداةُ النّاسِ.

THE IGNORANT AND THE FOOLISH اَلجاهِلُ والجهول

1489. An ignorant person is never found to be anything but falling short or excessive.

١٤٨٩. اَلجاهِلُ لَنْ يُلْقى أبَداً إلا مُفَرِّطاً أو مُفْرِطاً.

1490. Neither does an ignorant restrain himself [from wrongdoing] nor does he

١٤٩٠. اَلجاهِلُ لايَرْتَدِعُ وَ بِالمواعِظِ لا يَنْتَفِعُ.

benefit from good advice.

1491. An ignorant person is one who obeys his vain desires in disobedience to his Lord.

١٤٩١. اَلجاهِلُ مَنْ أطاعَ هَواهُ في مَعصيَةِ رَبِّهِ.

1492. The ignorant person feels aversion towards that which the wise person feels at ease with.

١٤٩٢. اَلجاهِلُ يَسْتَوْحِشُ مِمّا يَأنَسُ بِه الحَكيْمُ.

1493. The ignorant person does not understand the learned because he [himself] was never learned before.

١٤٩٣. اَلجاهِلُ لا يَعْرِفُ العالِمَ لأنَّهُ لَمْ يَكُنْ قَبْلُ عالِماً.

1494. An ignorant person does not recognize his failure and does not accept the [good] advice given to him.

١٤٩٤. اَلجاهِلُ لا يَعْرِفُ تَقْصيرَهُ وَلا يَقْبَلُ مِنَ النَّصيحِ لهُ.

1495. An ignorant person relies on his hopes and is negligent in his actions.

١٤٩٥. اَلجاهِلُ يَعْتَمِدُ عَلى أمَلِهِ وَيُقَصِّرُ في عَمَلِهِ.

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.

١٤٩٦. اَلجاهِلُ صَخْرَةٌ لا يَنْفَجِرُ ماؤُها وَشَجَرَةٌ لا يَخْضَرُّ عُودُها وَأرضٌ لا يَظهَرُ عُشْبُها.

1497. An ignorant person is [like the] dead among the living.

١٤٩٧. اَلْجاهِلُ مَيِّتٌ بَيْنَ الأحْياءِ.

1498. The most wretched of all people is the ignorant one.

١٤٩٨. أشْقَى النّاسِ اَلجاهِلُ.

1499. An unremorseful sinner is the most ignorant person.

١٤٩٩. أجْهَلُ النّاسِ مُسِيئٌ مُسْتَأنِفٌ.

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.

١٥٠٠. أجْهَلُ النّاسِ المغْتَرُّ بِقَوْلِ مادِح مُتَمَلِّق يُحَسِّنُ لَهُ القَبيحَ وَيُبَغِّضُ إلَيْهِ النَّصيْحَ.

1501. The most hated creature in the sight of

١٥٠١. أبْغَضُ الخَلائِقِ إلَى اللهِ تعالى اَلجاهِلُ لأنَّهُ

حَرَمَهُ ما مَنَّ بِهِ عَلى خَلْقِهِ وَهُوَ العَقْلُ.

Allah is the ignorant person, because He deprived him of what He bestowed on His creation, and that is intellect.

١٥٠٢. إنَّ الجاهِلَ مَنْ جَهْلُهُ في إغْواء وَمَنْ هَواهُ في إغْراء فَقَوْلُهُ سَقيمٌ وَفِعْلُهُ ذَميمٌ.

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.

١٥٠٣. اَلجاهِلُ حَيْرانٌ.

1503. The ignorant one is perplexed.

١٥٠٤. اَلجاهِلُ يَميلُ (يَأْلِفُهُ مِثْلُهُ) إلى شِكْلِهِ.

1504. The ignorant person inclines towards the one who is like him.

١٥٠٥. المَرْءُ عَدُوُّ ما جَهِلَ.

1505. Man is an enemy of that which he is ignorant of.

١٥٠٦. اَلجاهِلُ لا يَرتَدِعُ.

1506. The ignorant one does not restrain himself [from evil].

١٥٠٧. اَلجاهِلُ عَبْدُ شَهْوَتِهِ.

1507. An ignorant person is a slave to his passions.

١٥٠٨. اَلجاهِلُ لا يَرْعَوي.

1508. The ignorant person does not desist [from sinning].

١٥٠٩. اَلجاهِلُ يَرْفَعُ نَفْسَهُ فَيَتَّضِعُ.

1509. An ignorant person seeks to raise himself but ends up abasing himself.

١٥١٠. اَلجاهِلُ مَنْ جَهِلَ قَدْرَهُ.

1510. The ignorant person is one who is ignorant of his own capability.

١٥١١. اَلجاهِلُ مَيِّتٌ وَإنْ كانَ حَيّاً.

1511. An ignorant person is dead, even when he is alive.

١٥١٢. اَلجاهِلُ كَزَلَّةِ العالِمِ صَوابُهُ.

1512. The correctness of an ignorant person is like the mistake of a learned person (i.e. it happens rarely).

١٥١٣. اَلجاهِلُ مَنْ خَدَعَتْهُ المَطالِبُ.

1513. The ignorant person is deceived by [false] claims.

1514. The ignorant person is one who is ignorant about his [own] affair.

١٥١٤. اَلجاهِلُ مَنْ جَهِلَ أَمْرَهُ.

1515. The ignorant person is one who is deceived by his vain desires and his arrogance.

١٥١٥. اَلجاهِلُ مَنِ انْخَدَعَ لِهَواهُ (بِهواهُ) وغُرُورِهِ.

1516. An ignorant person is one who takes his sincere advisor to be a deceiver.

١٥١٦. اَلْجاهِلُ مَنِ اسْتَغَشَّ النَّصيحَ.

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.

١٥١٧. اَلْجاهِلُ إذا جَمَدَ (جحد) وَجَدَ وَإذا وَجَدَ (وَحَّدَ) أَلْحَدَ.

1518. Indeed the ignorant person is one who is enslaved by [worldly] pursuits.

١٥١٨. إنَّما الجاهِلُ مَنِ اسْتَعْبَدَتْهُ المَطالِبُ.

1519. When an ignorant person grows older, his ignorance rises.

١٥١٩. إذا شابَ الجاهِلُ شَبَّ جَهْلُهُ.

1520. The wealth of an ignorant person is in his worldly possessions and his hopes.

١٥٢٠. ثَرْوَةُ الجاهِلِ في مالِهِ وَ أَمَلِهِ.

1521. The reign of an ignorant person is like a stranger who [soon] moves to another place.

١٥٢١. دَوْلَةُ الجاهِلِ كَالغَريبِ المُتَحَرِّكِ إلَى النُّقْلَةِ.

1522. Many an ignorant person is saved by his ignorance.

١٥٢٢. رُبَّ جاهِلٍ نَجاتُهُ جَهْلُهُ.

1523. The slip-ups of an ignorant person are excusable.

١٥٢٣. زَلَّةُ الجاهِلِ مَعْذُورَةٌ.

1524. An ignorant king exposes his [own] flaws.

١٥٢٤. سُلْطانُ الجاهِلِ يُبْدي مَعائِبَهُ.

1525. The worst person you can accompany is an ignorant one.

١٥٢٥. شَرُّ مَنْ صاحَبْتَ اَلجاهِلُ.

1526. The correct [action] of an ignorant person is like the slip-up of an intelligent

١٥٢٦. صَوابُ الجاهِلِ كَالزَّلَةِ مِنَ العاقِلِ.

person.

1527. The lost item of the ignorant person cannot be found.

١٥٢٧. ضالَّةُ الجاهِلِ غَيْرُ مَوْجُود.

1528. Obedience to the foolish is a sign of ignorance.

١٥٢٨. طاعَةُ الجَهُولِ تَدُلُّ عَلَى الجَهْلِ.

1529. Obedience to the foolish and being excessive [in speech or action] are two signs of ignorance.

١٥٢٩. طاعةُ الجَهُولِ وَكَثْرَةُ الفُضُولِ تَدُلاّنِ عَلَى الجَهْلِ.

1530. The habit of the inexperienced [and ignorant] ones is to cut off the elements of favour.

١٥٣٠. عادَةُ الأغْمارِ قَطْعُ مَوادِّ الإحْسانِ.

1531. The wealth of an ignorant person is in his worldly possessions.

١٥٣١. غِنَى الجاهِلِ بِمالِهِ.

1532. The ignorant one is deceived by futile absurdities.

١٥٣٢. غُرُورُ الجاهِلِ بِمُجالاتِ الباطِلِ.

1533. Every ignorant person is prone to temptation.

١٥٣٣. كُلُّ جاهِلٍ مَفْتُونٌ.

1534. For the ignorant there is loss in every situation.

١٥٣٤. لِلْجاهِلِ في كُلِّ حالَة خُسْرانٌ.

1535. One who is ignorant is disregarded [by others].

١٥٣٥. مَنْ جَهِلَ أُهْمِلَ.

1536. When one is ignorant, his consideration is reduced.

١٥٣٦. مَنْ جَهِلَ قَلَّ إعْتِبارُهُ.

1537. One who is ignorant of [a branch of] knowledge is hostile towards it.

١٥٣٧. مَنْ جَهِلَ عِلْماً عاداهُ.

1538. One who does not know where he is placing his foot, trips.

١٥٣٨. مَنْ جَهِلَ مَوْضِعَ قَدَمِهِ زَلَّ.

1539. One who is ignorant makes many blunders.

١٥٣٩. مَنْ جَهِلَ كَثُرَ عِثارُهُ.

١٥٤٠. مَنْ جَهِلَ اغْتَرَّ بِنَفْسِهِ وَكانَ يَوْمُهُ شَرّاً مِنْ أمْسِهِ.

1540. One who is ignorant becomes self-conceited; and his 'today' is worse than his 'yesterday'.

١٥٤١. مِنْ طَبايِعِ الجُهّالِ التَسَرُّعُ إلَى الغَضَبِ في كُلِّ حال.

1541. It is from the nature of the ignorant to get angry quickly, in every situation.

١٥٤٢. ما ضادَّ العُلَماءَ كالجُهّالِ.

1542. No one antagonizes the learned like the ignorant [do].

١٥٤٣. وَيْلٌ لِمَنْ تَمادى في جَهْلِهِ وَطُوبى لِمَنْ عَقَلَ وَ اهْتَدى.

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.

١٥٤٤. لا غِنى لِجاهِلِ.

1544. There is no independence for an ignorant person.

١٥٤٥. لا يُرَى الجاهِلُ إلاّ مُفَرِّطاً (مُفْرِطاً).

1545. The ignorant one is not seen to be anything but immoderate (or excessive).

١٥٤٦. لا يَرْدَعُ الجَهُولَ إلاّ حَدُّ الحُسامِ.

1546. Nothing restrains the foolish except the edge of a sword.

١٥٤٧. إعْصِ الجاهِلَ تَسْلَمْ.

1547. Disobey the ignorant and you will be safe.

HELLFIRE جهنم والنّار

١٥٤٨. كَفى بِجَهَنَّمَ نَكالاً.

1548. Hell is sufficient as a punishment.

١٥٤٩. وَقالَ ـ عَليه السّلامُ ـ في وَصْفِ جَهَنَّمَ: نارٌ شديدٌ كَلْبُها عال لَجَبُها ساطِعٌ لَهَبُها مُتَأَجِّجٌ سَعيرُها مُتَغَيِّظٌ زَفيرُها بَعيدٌ خُمُودُها ذاك وَقُودُها مُتَخَوِّفٌ وَعيدُها.

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.

١٥٥٠. وقال ـ عليه السّلام ـ في وَصفِ جَهَنَّمِ: لايَظْعَنُ مُقيمُها وَلا يُفادى أسيرُها وَلا تُقْصَمُ كُبُولُها لا مُدَّةَ لِلدّارِ فَتَفْنى وَلا أجَلَ لِلْقَوْمِ فَيُقْضى.

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.

١٥٥١. إنَّ أهْلَ النّارِ كُلُّ كَفُور مَكُور.

1551. Verily all disbelieving schemers are inmates of the fire.

١٥٥٢. وقالَ ـ عَليه السّلام ـ في وَصْفِ النّارِ: غَمِرٌ قَرارُها مُظْلِمَةٌ أقْطارُها حامِيَةٌ قُدُورُها فَظيعَةٌ أُمُورُها.

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.

١٥٥٣. لَنْ يَنْجُوَ مِنَ النّارِ إلاّ التّارِكُ عَمَلَها.

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).

١٥٥٤. لَيْسَ لِهذا الجِلْدِ الرَّقيقِ صَبْرٌ عَلَى النّارِ.

1554. This tender skin does not have the tolerance to withstand the fire [of hell].

١٥٥٥. مَنْ أشْفَقَ مِنَ النّارِ اجْتَنَبَ المحَرَّماتِ.

1555. One who is afraid of hellfire keeps away from that which has been forbidden.

١٥٥٦. وَفْدُ النّارِ أبَداً مُعَذَّبُونَ.

1556. The inmates of hell are eternally tormented.

١٥٥٧. وارِدُ النّارِ مَؤَبَّدُ الشَّقاءِ.

1557. The one who enters hellfire is forever wretched.

١٥٥٨. وَقُودُ النّارِ يَوْمَ القِيمَةِ كُلُّ غَنِيّ بَخِلَ بِمالِهِ عَلَى الفُقَراءِ وَكُلُّ عالِم باعَ الدّينَ بِالدُّنيا.

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.

١٥٥٩. إحْذَرُوا ناراً حَرُّها شَديدٌ و قَعْرُها بَعيدٌ وحُلِيُّها حَديدٌ.

1559. Be wary of the fire whose heat is intense, whose pit is deep and whose ornaments are made of [molten] iron.

1560. Be wary of the fire whose tumultuous blaze is ready, its flames are intense and its torment is forever renewed.

١٥٦٠. إحْذَرُوا ناراً لَحِيبُها عَتيدٌ وَلَهَبُها شَديدٌ وعَذابُها أبَداً جديدٌ.

1561. Hellfire is the final end of the extremists.

١٥٦١. النّار غايَةُ المُفْرِطينَ.

باب الحاء

محبّ أهل البيت

LOVER OF THE AHLUL-BAYT

١٥٦٢. مَنْ أحَبَّنا بِقَلْبِهِ وَكانَ مَعَنا بِلِسانِهِ وَقاتَلَ عَدُوَّنا بِسَيْفِهِ فَهُوَ مَعَنا فِي الْجَنَّةِ فِي دَرَجَتِنا.

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.

١٥٦٣. مَنْ أحَبَّنا بِقَلْبِهِ وَأعانَنا بِلِسانِهِ وَلَمْ يُقاتِلْ مَعَنا بِيَدِهِ فَهُوَ فِي الْجَنَّةِ دُونَ دَرَجَتِنا.

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.

١٥٦٤. مَنْ أحَبَّنا بِقَلْبِهِ وَأبْغَضَنا بِلِسانِهِ فَهُوَ فِي الْجَنَّةِ.

1564. Whoever loves us with his heart but pretends to hate us with his tongue will go to Paradise.

١٥٦٥. مَنْ أحَبَّنا فَلْيَعْمَلْ بِعَمَلِنا وَلْيَتَجَلْبَبِ الْوَرَعَ.

1565. He who loves us should emulate our actions and clothe himself with piety.

١٥٦٦. مَنْ أحَبَّنا فَلْيُعِدَّ لِلْبَلاءِ جِلْباباً.

1566. One who loves us should prepare to be covered with afflictions.

١٥٦٧. مَنْ تَوَلانا فَلْيَلْبَسْ لِلْمِحَنِ إهاباً.

1567. One who befriends us should have a thick skin for tribulations [that will befall him].

١٥٦٨. هَلَكَ فِيَّ رَجُلانِ: مُحِبٌّ غالٍ وَمُبْغِضٌ قالٍ.

1568. Two types of people are destroyed because of me: the fanatic lover and the extreme hater.

١٥٦٩. لَوْ أحَبَّنِي جَبَلٌ لَتَهافَتَ.

1569. If a mountain loved me, it would crumble.

المحبوب

THE BELOVED

1570. Losing a loved one leads to forlornness.

١٥٧٠. فَقْدُ الأحِبَّةِ غُرْبَةٌ.

1571. One who loves you forbids you [from evil].

١٥٧١. مَنْ أَحَبَّكَ نَهاكَ.

1572. One who loves something speaks about it constantly.

١٥٧٢. مَنْ أَحَبَّ شَيْئاً لَهِجَ بِذِكْرِهِ.

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. إنَّما يُحِبُّكَ مَنْ لايَتَمَلَّقُكَ وَيُثْني عَلَيْكَ مَنْ لايُسْمِعُكَ.

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 أحَبُّ النّاسِ إلَيْكَ وَأحْظاهُمْ لَدَيْكَ أكْثَرُهُمْ سَعْياً في مَنافِعِ النّاسِ.

1575. Let the most beloved person to you be the compassionate adviser.

١٥٧٥. لِيَكُنْ أحَبُّ النّاسِ إلَيْكَ المشْفِقُ النّاصِحُ.

EVIDENCE

الحجّة والدليل

1576. The strength of the authority of evidence is stronger than the strength of the authority of force.

١٥٧٦. قُوَّةُ سُلْطانِ الحُجَّةِ أعْظَمُ مِنْ قَوَّةِ سُلْطانِ القُدْرَةِ.

THE PROOF [OF ALLAH]

الحجّة

1577. Allah, the Glorified, never leaves His servants without a necessary proof or an established, clear path.

١٥٧٧. لَمْ يُخْلِ اللهُ سُبْحانَهُ عِبادَهُ مِنْ حُجَّة لازِمَة أوْ مَحَجَّة قائِمَة.

1578. Allah, the Glorified, does not leave His creation unheeded, nor does He neglect their affairs.

١٥٧٨. لَمْ يَتْرُكِ اللهُ سُبْحانَهُ خَلْقَهُ مُغْفَلاً وَلا أمْرَهُمْ مُهْمَلاً.

1579. Allah, the Glorified, never lets His servants remain without a divinely appointed Prophet or a revealed book [to guide them].

١٥٧٩. لَمْ يُخْلِ اللهُ سُبْحانَهُ عِبادَهُ مِنْ نَبِيّ مُرسَل أوْ كِتاب مُنْزَل.

THE DISPROVED

المحجوج

1580. One who is disproved has no right.

١٥٨٠. لا حَقَّ لِمَحْجُوجٍ.

THE ONE WHO PRESENTS AN ARGUMENT

المحتجّ

1581. The one who presents a strong argument may get support.

١٥٨١. قَدْ يَسْتَظْهِرُ المحْتَجُّ.

1582. One who argues by truth, succeeds.

١٥٨٢. مَنِ احْتَجَّ بِالحَقِّ فَلَجَ.

THE HAJJ

الحج

1583. The Hajj is a means of strengthening the religion.

١٥٨٣. وَالحَجَّ تَقْوِيَةً لِلّدينِ.

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.

١٥٨٤. اَلحِدَّةُ ضَرْبٌ مِنَ الجُنُونِ لأنَّ صاحِبَها يَنْدَمُ فَإنْ 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 الحِدَّةَ وَتَفَكَّرْ فِي الحُجَّةِ وَ تَحَفَّظْ مِنَ الخَطَلِ تَأمَنِ الزَّلَلَ.

THE CAUTIOUS

المتحذّر

1586. One who is overly cautious may be destroyed.

١٥٨٦. قَدْ يَعْطِبُ المتَحَذِّرُ.

1587. Harm comes to the cautious one from his [own] place of security.

١٥٨٧. مِنْ مَأْمَنِهِ يُؤْتَى الحَذِرُ.

THE WARNER

المحذّر

1588. One who warns you is like the one who brings you glad tidings.

١٥٨٨. مَنْ حَذَّرَكَ كَمَنْ بَشَّرَكَ.

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. اَلجُنُودُ عِزُّ الدّينِ وَحُصُونُ الوُلاةِ.

1590. Fleeing at the right moment is equivalent to victory in its time.

١٥٩٠. اَلفِرارُ في أوانِهِ يَعْدِلُ الظَّفَرَ في زَمانِه.

1591. Soldiers are defenders of the people.

١٥٩١. اَلجُنُودُ حُصُونُ الرَّعِيَّةِ.

1592. The bane of an army is opposing its commanders.

١٥٩٢. آفَةُ الجُنْدِ مُخالَفَةُ القادَةِ.

1593. One who abandons his army has helped his adversaries.

١٥٩٣. مَنْ خَذَلَ جُنْدَهُ نَصَرَ أضْدادَهُ.

1594. Cast down your gaze in battles, for this will make you calmer and cause your hearts to be more tranquil.

١٥٩٤. غُضُّواالأبْصارَ في الحُرُوبِ فَإنَّهُ أرْبَطُ لِلْجَأْشِ وَأسْكَنُ لِلْقُلُوبِ.

1595. Put the armoured man forward and

١٥٩٥. قَدِّمُوا الدّارِعَ وَأخِّرُوا الحاسِرَ وَعَضُّوا عَلَى

الأضْراسِ فَإِنَّهُ أنْبا لِلسُّيُوفِ عَنِ الْهامِ.

the unarmoured one behind, and grit your teeth because this will make the swords skip off the skulls.

١٥٩٦. وَمَنْ هالَهُ مابَيْنَ يَدَيْهِ نَكَصَ عَلى عَقِبَيْهِ.

1596. He who is frightened by what is in front of him retreats [and flees].

١٥٩٧. نافِحُوا بِالظُّبى وَصِلُوا السُّيُوفَ بالخُطى وَطيبُوا عَنْ أنْفُسِكُمْ نَفْساً وَامْشُوا إلَى الموْتِ مَشْياً سَجْحاً.

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.

١٥٩٨. وَالَّذي فَلَقَ الحَبَّةَ وَبَرَأَ النَّسَمَةَ ما أسْلَمُوا وَلكِنِ اسْتَسْلَمُوا وَأسَرُّوا الكُفْرَ فَلَمّا وَجَدُوا أعْواناً عَلَيْهِ أعْلَنُوا ما كانُوا أسَرُّوا وَأظْهَرُوا ما كانُوا أبْطَنُوا.

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.

١٥٩٩. وَأيْمُ اللهِ لَئِنْ فَرَرْتُمْ مِنْ سَيْفِ العاجِلَةِ لاتَسْلَمُوا مِنْ سُيُوفِ الآخِرَةِ وَ أنْتُمْ لَهاميمُ العَرَبِ وَالسَّنامُ الأعْظَمُ فَاسْتَحْيُوا مِنَ الفِرارِ فَإنَّ فيهِ اِدِّراعُ العارِ وَ وُلُوجُ النّارِ.

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.

١٦٠٠. لا تُحارِبْ مَنْ يَعْتَصِمُ بِالدّينِ فَإنَّ مُغالِبَ الدّينِ مَخْرُوبٌ.

1600. Do not fight against the one who seeks refuge in religion, for one who battles religion is ruined.

١٦٠١. لا تُغالِبْ مَنْ يَسْتَظْهِرُ بِالحَقِّ فَإنَّ مُغالِبَ الحَقِّ مَغْلُوبٌ.

1601. Do not combat the one who seeks the support of truth, for the one who fights the

truth is [always] defeated.

١٦٠٢. لا تَدْعُوَنَّ إلى مُبارَزَة وَإنْ دُعيتَ إلَيْها فَأجِبْ فَإنَّ الدّاعِيَ إلَيْها باغ وَ الباغي مَصْرُوعٌ.

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.

١٦٠٣. لا تَشْتَدَّنَّ عَلَيْكُمْ فَرَّةٌ بَعْدَها كَرَّةٌ وَلا جَوْلَةٌ بَعْدَها صَوْلَةٌ وَأعْطُوا السُّيُوفَ حُقُوقَها وَقِصُّوا (وَ وَطِّنُوا للجُنُوبِ) لِلْحَرْبِ مَصارِعَها وَاذْمِرُوا أنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيّ وَالضَّرْبِ الطِّلَحْفى وَأميتُوا الأصْواتَ فَإنَّهُ أطْرَدُ لِلْفَشَلِ.

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.

١٦٠٤. صَمْداً صَمْداً حَتّى يَنْجَلي لَكُمْ عَمُودُ الحَقِّ وَأنْتُمُ الأعْلَوْنَ واللهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أعْمالَكُمْ.

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.

١٦٠٥. ضارِبُوا عَنْ دينِكُمْ بالظُّبى وَصِلُوا السُّيُوفَ بِالخُطاءِ وَانْتَصِرُوا بِاللهِ تَظْفَرُوا وَتُنْصَرُوا.

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.

١٦٠٦. طيبُوا عَنْ أنْفُسِكُمْ نَفْساً وَامْشُوا إلَى المَوْتِ مَشْياً سَجْحاً.

1606. Give up your lives [for the sake of Allah] willingly and walk towards death with ease.

١٦٠٧. بَقِيَّةُ السَّيْفِ أنْمى عَدَداً وَأكْثَرُ وَلَداً.

1607. The survivors of war grow larger in number and have more children.

١٦٠٨. رُبَّ حَرْب أعْوَدُ مِنْ سِلْم.

1608. Many a war is more beneficial than peace.

١٦٠٩. رُبَّما أُتِيْتَ مِنْ مَأْمَنِكَ.

1609. Sometimes you may be attacked from within your sanctuary.

1610. The best of arsenals is seeking support [from Allah].

١٦١٠. أفْضَلُ العُدَدِ الإسْتِظْهارُ.

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].

١٦١١. إنَّ فِي الفِرارِ مَوْجِدَةَ اللهِ سُبْحانَهُ وَالذُّلَّ اللاّزِمَ وَالعارَ الدّائِمَ وَ إنَّ الفارَّ غَيْرُ مَزيد في عُمْرِهِ وَلا مُؤَخِّرٌ عَنْ يَوْمِهِ.

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.

١٦١٢. خَفَّتْ عُقُولُكُمْ وَسَفِهَتْ حُلُومُكُمْ فَأنْتُمْ غَرَضٌ لِنابِل (عَرَضٌ لِنائِل) وَأُكْلَة لآكِل وَفَرِيسَةٌ لِصائِل.

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.

١٦١٣. عاوِدُوا الكَرَّ واسْتَحْيُوا مِنَ الفَرِّ فَإنَّهُ عارٌ فِي الأعْقابِ وَنارٌ يَوْمَ الحِسابِ.

1614. Grit your back teeth, for this makes the swords skip off the skull.

١٦١٤. عَضُّوا عَلَى النَّواجِدِ فَإنَّهُ أنْبا لِلْسُّيُوفِ عَنِ الْهامِ.

1615. Fleeing [from the battle field] is one of the two humiliations.

١٦١٥. اَلْفِرارُ أحَدُ الذُّلَّيْنِ.

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.

١٦١٦. اِسْتَحْيُوا مِنَ الفِرارِ فَإنَّهُ عارٌ فِي الأَعْقابِ وَنارٌ يَوْمَ الحِسابِ.

1617. Twist the sides of the spears [while attacking], for this makes the spearheads move with more force.

١٦١٧. اِلْتَوُوا فِي أطْرافِ الرِّماحِ فَإنَّهُ أمْوَرُ لِلأَسِنَّةِ.

1618. One who opposes Allah is crushed.

١٦١٨. مَنْ عانَدَ اللهَ قُصِمَ.

1619. One who fights against Allah is ruined.

١٦١٩. مَنْ حارَبَ اللهَ حُرِبَ.

1620. Indeed, if you fight against Allah, you will be defeated and destroyed.

١٦٢٠. إنَّكَ إنْ حارَبْتَ اللهَ 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 حارَبَ النّاسَ حُرِبَ وَمَنْ أمِنَ السَّلَبَ سُلِبَ.

FREEDOM AND THE FREE الحرّ والحرّية

1622. The freeman is free even if hardship befalls him.

١٦٢٢. اَلْحُرُّ حُرٌّ وَ إنْ مَسَّهُ الضُّرُّ.

1623. Liberty is free of malice and deception.

١٦٢٣. اَلحُرِّيَةُ مُنَزَّهَةٌ مِنَ الْغِلِّ وَالْمَكْرِ.

1624. Sometimes the free man may be treated unjustly.

١٦٢٤. قَدْ يُضامُ الحُرُّ.

1625. The free man will never become enslaved until distress is removed from him.

١٦٢٥. لَنْ يُتَعَبَّدَ الحُرُّ حَتّى يُزالَ عَنْهُ الضُّرُّ.

1626. There is no reward for the free except honour [and respect].

١٦٢٦. لَيْسَ لِلأحْرارِ جَزاءٌ إلاّ الإكْرامُ.

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. لا تَكُونَنَّ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ اللهُ سُبْحانَهُ حُرّاً فَما خَيْرُ خَيْرٍ لا يُنالُ إلاّ بِشَرّ وَيُسْرٍ لا يُنالُ إلاّ بِعُسْرٍ.

THE CAREFUL المحترس

1628. One who is [overly] careful [not to put

١٦٢٨. اَلمِحْتَرِسُ مُلَقَّي.

himself in any harm] is thrown [into it].

1629. One whose carefulness increases, his unseen [future] becomes sound.

١٦٢٩. مَنْ كَثُرَ احْتِراسُهُ سَلِمَ غَيْبُهُ.

GREED الحرص

1630. Greed is a disgrace and a humiliation for the one who espouses it.

١٦٣٠. الحِرْصُ ذُلٌّ وَمَهانَةٌ لِمَنْ يَسْتَشْعِرُهُ.

1631. Greed is the cornerstone of poverty and the foundation of evil.

١٦٣١. اَلحِرْصُ رَأسُ الفَقْرِ وَ أُسُّ الشَّرِّ.

1632. Greed is one of the two miseries.

١٦٣٢. اَلحِرْصُ أحَدُ الشِّقائَيْنِ.

1633. Greed, gluttony and stinginess are the result of ignorance.

١٦٣٣. اَلحِرْصُ وَالشَّرَهُ والبُخْلُ نَتيجَةُ الجَهْلِ.

1634. Greed does not increase sustenance, rather it debases one's status.

١٦٣٤. اَلحِرْصُ لايَزيدُ فِي الرِّزْقِ وَلكِنْ يُذِلُّ القَدْرَ.

1635. Take revenge on your greed through contentment, just as you would avenge your enemy by retaliation.

١٦٣٥. إنْتَقِمْ مِنْ حِرْصِكَ بِالقُنُوعِ كَما تَنْتَقِمُ مِنْ عَدُوِّكَ بِالقِصاصِ.

1636. Be cautious of greed, for its possessor is subject to humiliation and suffering.

١٦٣٦. إتَّقُوا الحِرْصَ فَإنَّ صاحِبَهُ رَهينُ ذُلّ وَعَناء.

1637. Be wary of greed, for it is a disgrace to the religion and the worst companion.

١٦٣٧. إيّاكَ وَالحِرْصَ فَإنَّهُ شَيْنُ الدّينِ وَبِئْسَ القَرينُ.

1638. Verily in greed there is suffering.

١٦٣٨. إنَّ فِي الحِرْصِ لَعَناءً.

1639. Greed is the riding mount of hardship.

١٦٣٩ . اَلحِرْصُ مَطِيَّةُ التَّعَبِ.

1640. Greed is a sign of penury.

١٦٤٠. اَلحِرْصُ عَلامَةُ الفَقْرِ.

1641. Greed has blameworthy consequences.

١٦٤١. اَلحِرْصُ ذَمِيمُ المِغَبَّةِ.

1642. Greed is a symbol of the wretched.

١٦٤٢. اَلحِرْصُ عَلامَةُ الأشْقياءِ.

1643. Greed is [a trait that leads to] disgrace and suffering.

١٦٤٣. اَلحِرْصُ ذُلٌّ وَعَناءٌ.

1644. Greed corrupts conviction.

١٦٤٤. اَلحِرْصُ يُفْسِدُ الإيقانَ.

1645. Greed humiliates and causes misery.

١٦٤٥. اَلحِرْصُ يُذِلُّ وَ يُشْقي.

1646. Greed is [a trait that results in] endless suffering.

١٦٤٦. اَلحِرْصُ عَناءٌ مُؤَبَّدٌ.

1647. Greed degrades magnanimity.

١٦٤٧. اَلحِرْصُ يُزْري بِالْمُرُوَّةِ.

1648. Greed leads to many flaws (or great sins).

١٦٤٨. اَلحِرْصُ مُوقِعٌ في كَثيرِ (كَبيرِ) العُيُوبِ (الذُّنُوبِ).

1649. Greed and gluttony earn wretchedness and humiliation.

١٦٤٩. اَلحِرْصُ وَالشَّرَهُ يَكْسِبانِ الشَّقاءَ وَالذِّلَّةَ.

1650. Greed diminishes the status of a man and does not increase his sustenance.

١٦٥٠. اَلحِرْصُ يَنْقُصُ قَدْرَ الرَّجُلِ وَلايَزيدُ في 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. إنَّكَ لَسْتَ بِسابِقِ أجَلَكَ وَلا بِمَرْزُوقِ ما لَيْسَ لَكَ فَلِما ذا تُشْقي نَفْسَكَ يا شَقِيُّ.

1652. It is through greed that hardship comes about.

١٦٥٢. بِالحِرْصِ يَكُونُ العَناءُ.

1653. The worst companion is greed.

١٦٥٣. بِئْسَ الرَّفيقُ الحِرْصُ.

1654. The fruit of greed is hardship.

١٦٥٤. ثَمَرَةُ الحِرْصِ العَناءُ.

1655. The fruit of greed is anguish.

١٦٥٥. ثَمَرَةُ الحِرْصِ النَّصَبُ.

1656. Shunning greed severs gluttony and cupidity.

١٦٥٦. رَدُّ الحِرْصِ يَحْسِمُ الشَّرَهَ وَ المَطامِعَ.

1657. Intense greed comes from strong gluttony and weakness of faith.

١٦٥٧. شِدَّةُ الحِرْصِ مِنْ قُوَّةِ الشِرَّهِ وَضَعْفِ الدّينِ.

1658. Counter greed with contentment.

١٦٥٨. ضادُّوا الحِرصَ بِالقُنُوعِ.

1659. Yielding to greed corrupts certitude.

١٦٥٩. طاعَةُ الحِرْصِ تُفْسِدُ اليَقينَ.

1660. It is on doubt and lack of trust in Allah that greed and avarice are based.

١٦٦٠. عَلَى الشَّكِّ وَقِلَّةِ الثِّقَةِ بِاللهِ مَبْنَى الحِرْصِ وَالشُّحِّ.

1661. The slave of greed is eternally wretched.

١٦٦١. عَبْدُ الحِرصِ مُخَلَّدُ الشِّقاءِ.

1662. In greed there is hardship.

١٦٦٢. فِي الحِرْصِ العَناءُ.

1663. In greed there is misery and anguish.

١٦٦٣. فِي الحِرْصِ الشَّقاءُ وَالنَّصَبُ.

1664. Greed has been paired up with hardship.

١٦٦٤. قُرِنَ الحِرْصُ بِالعَناءِ.

1665. Greed [is a mount that] kills its rider.

١٦٦٥. قَتَلَ الحِرْصُ راكِبَهُ.

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. قَصِّرْ مِنْ حِرْصِكَ وَقِفْ عِنْدَ المَقْدُورِ لَكَ مِنْ رِزْقِكَ تُحْرِزْ دينَكَ.

1667. How can there be relief from the suffering of greed for one who has not truly trusted [in Allah]?

١٦٦٧. كَيْفَ يَتَخَلَّصُ مِنْ عَناءِ الحِرْصِ مَنْ لَمْ يَصْدُقْ تَوَكُّلُهُ؟

1668. Too much greed makes its possessor miserable and abases him.

١٦٦٨. كَثْرَةُ الحِرْصِ تُشْقي صاحِبَهُ وَتُذِلُّ جانِبَهُ.

1669. Not everyone who seeks, finds and not everyone who turns away, loses.

١٦٦٩. لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ لَيْسَ كُلُّ مَنْ أضَلَّ فَقَدَ.

1670. One who is greedy becomes wretched and undergoes hardship.

١٦٧٠. مَنْ حَرَصَ شَقى وَتَعَنّى.

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 ادَّرَعَ الحِرْصَ افْتَقَرَ.

1673. One whose greed increases, his certitude decreases.

١٦٧٣. مَنْ كَثُرَ حِرْصُهُ قَلَّ يَقينُهُ.

1674. One who is overcome by greed faces great humiliation.

١٦٧٤. مَنْ غَلَبَ عَلَيْهِ الحِرْصُ عَظُمَتْ ذِلَّتُهُ.

1675. Nothing debases the self like greed and nothing disgraces [one's] honour like stinginess.

١٦٧٥. ما أذَلَّ النَّفْسَ كَالحِرْصِ وَلاشانَ العِرْضَ كَالبُخْلِ.

1676. How much agony is brought about by greed!

١٦٧٦. ما أجْلَبَ الحِرْصَ لِلنَّصَبِ.

1677. One who acts greedily is wretched and dispraised.

١٦٧٧. مُسْتَعْمِلُ الحِرْصِ شَقِيٌّ مَذْمُومٌ.

1678. Do not let greed overpower your patience.

١٦٧٨. لا يَغْلِبِ الحِرصُ صَبْرَكُمْ.

1679. There is no [good] health with gluttony.

١٦٧٩. لا صِحَّةَ مَعَ نَهَم.

1680. A little greed leads to a lot of cupidity.

١٦٨٠. يَسيرُ الحِرْصِ يَحْمِلُ عَلى كَثيرِ الطَّمَعِ.

THE GREEDY

الحريص

1681. The one who is greedy is poor, even if he owns the whole world in its entirety.

١٦٨١. اَلْحَريصُ فَقيرٌ وَلَوْ مَلَكَ الدُّنيا بِحَذافيرِها.

1682. The greedy one is [always] weary.

١٦٨٢. اَلْحَريصُ تَعِبٌ.

1683. The greedy one is never satisfied.

١٦٨٣. اَلْحَريصُ لا يَكْتَفي.

1684. The greedy person is a slave to [his] desires.

١٦٨٤. اَلْحَرِيصُ عَبْدُ المَطامِعِ.

1685. The greedy person toils for that which will harm him.

١٦٨٥. اَلْحَرِيصُ مَتْعُوبٌ فيما يَضُرُّهُ.

1686. The glutton is never satisfied.

١٦٨٦. اَلشَّرِهُ لا يَرْضى.

1687. The greedy one is a prisoner of disgrace, never to be freed from his prison.

١٦٨٧. اَلْحَرِيصُ أسيرُ مَهانَة لا يُفَكُّ أسْرُهُ.

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. إنْ كُنْتَ حَرِيصاً عَلى طَلَبِ المَضْمُونِ لَكَ فَكُنْ حَرِيصاً عَلى أداءِ المَفْرُوضِ عَلَيْكَ.

1689. Many a greedy person has been killed by his greed.

١٦٨٩ . رُبَّ حَرِيص 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 أنَّ اللهَ قَدْ ضَمِنَ الأرْزاقَ وَقَدَّرَها وَ أنَّ سَعْيَهُ لا يَزِيدُهُ فيما قُدِّرَ لَهُ مِنْها وَهُوَ حَرِيصٌ دائِبٌ في طَلَبِ الرِّزْقِ.

1691. Every greedy person is needy.

١٦٩١. كُلُّ حَرِيص فَقِيرٌ.

1692. Many a greedy person has been frustrated and many a contented person has not been disappointed!

١٦٩٢. كَمْ مِنْ حَرِيص خائِب وَمُجْمِل لَمْ يَخِبْ.

1693. There is no adequacy for a greedy person.

١٦٩٣. لَيْسَ لِحَرِيص غَناءٌ.

1694. One who acts greedily is not bereft of indignity.

١٦٩٤. مَنْ كانَ حَرِيصاً لَمْ يَعْدِمِ الإهانَةَ.

1695. One whose greed increases, his

١٦٩٥. مَنْ كَثُرَ حِرْصُهُ كَثُرَ شَقائُهُ.

wretchedness [also] increases.

1696. One for whom greed of worldly possessions is coupled with stinginess has held fast to the two pillars of ignobility.

١٦٩٦. مَنْ جُمِعَ لَهُ مَعَ الحِرْصِ عَلَى الدُّنيا البُخْلُ بِها فَقَدِ اسْتَمْسَكَ بِعَمُودَيِ اللُّؤْمِ.

1697. A greedy person has no shame.

١٦٩٧. لا حَياءَ لِحَرِيص.

1698. A greedy person is never found relaxing.

١٦٩٨. لا يُلْفَى الحَرِيصُ مُسْتَرِيحاً.

1699. Nothing makes one amass wealth except greed, and the greedy is wretched and dispraised.

١٦٩٩. لا يَجْمَعُ المالَ إلاّ الحِرْصُ وَالحَرِيصُ شَقِيٌّ مَذْمُومٌ.

VOCATION الحرفة

1700. The vocation [one undertakes] is based on the extent of deprivation.

١٧٠٠. عَلى قَدْرِ الحِرمانِ تَكُونُ الحِرْفَةُ.

1701. A [simple] vocation with modesty is better than affluence with immorality.

١٧٠١. اَلْحِرفَةُ مَعَ العِفَّةِ خَيْرٌ مِنَ الغِنى مَعَ الفُجُورِ.

THE PROHIBITED الحرام

1702. The prohibited is illicit.

١٧٠٢. اَلحَرامُ سُحْتٌ.

DEPRIVATION AND FRUSTRATION الحرمان والخيبة

1703. Deprivation is abandonment.

١٧٠٣. اَلحِرمانُ خِذْلانٌ.

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

١٧٠٤. عَجِبْتُ لِمَنْ يَرْجُو فَضْلَ مَنْ فَوْقَهُ كَيْفَ يَحْرُمُ مَنْ دُونَهُ.

his own favour]?

1705. The anguish of deprivation will not be calmed until acquisition is realized.

١٧٠٥. لَنْ تَسْكُنَ حُرْقَةُ الحِرْمانِ حَتّى يَتَحَقَّقَ الوِجْدانُ.

1706. Do not deprive the distressed even if he is extravagant.

١٧٠٦. لا تَحْرِمِ المضْطَرَّ وَإنْ أسْرَفَ.

1707. Do not frustrate the needy even if he insists [for more].

١٧٠٧. لا تُخَيِّبِ المحْتاجَ وَإنْ ألْحَفَ.

THE PARTY OF ALLAH

حزب الله

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. أَيَسُرُّكَ أنَ تَكُوْنَ مِنْ حِزْبِ اللهِ الغالِبينَ؟ إتَّقِ اللهَ سُبْحانَهُ وَأحْسِنْ في كُلِّ أُمورِكَ فَإنَّ اللهَ مَعَ الَّذينَ اتَّقَوْا وَالَّذينَ هُمْ مُحْسِنُونَ.

JUDICIOUSNESS

الحزم

1709. Judiciousness means enduring agony until the opportunity [to react] avails itself.

١٧٠٩. اَلْحَزْمُ تَجَرُّعُ الغُصَّةِ حَتّى تُمَكِّنَ الفُرْصَةُ.

1710. The last sources of self-preservation are the first points of caution.

١٧١٠. أواخِرُ مَصادِرِ التَّوَقّي أوائِلُ مَوارِدِ الحَذَرِ.

1711. Judiciousness is considering the consequences [of actions] and consulting the wise.

١٧١١. اَلحَزْمُ اَلنَّظَرُ فِي العَواقِبِ وَمُشاوَرَةُ ذَوِي العُقُولِ.

1712. Indeed, the one who gets involved in matters without thinking about the consequences is vulnerable to grave calamities.

١٧١٢. ألا وَإنَّ مَنْ تَوَرَّطَ فِي الأُمُورِ مِنْ غَيْرِ نَظَرٍ فِي العَواقِبِ فَقَدْ تَعَرَّضَ لِمُفْدِحاتِ النَّوائِبِ.

1713. The root of determination is judiciousness, and its fruit is victory.

١٧١٣. أَصْلُ العَزْمِ الحَزْمُ وَ ثَمَرَتُهُ اَلظَّفَرُ.

1714. Judiciousness is a provision [and] negligence is a loss.

١٧١٤. اَلْحَزْمُ بِضاعَةٌ (و) التَّوانِي إضاعَةٌ.

1715. Judiciousness is a skill.

١٧١٥. اَلحَزْمُ صِناعَةٌ.

1716. Judiciousness is [having] the most pertinent of views.

١٧١٦. اَلحَزْمُ أَسَدُّ الآراءِ.

1717. Judiciousness is preserving the [lessons learned through] experience.

١٧١٧. اَلحَزْمُ حِفْظُ التَجْرِبَةِ.

1718. Judiciousness is [achieved] through weighing the opinions thoroughly.

١٧١٨. اَلحَزْمُ بِإجالَةِ الرَّأْيِ.

1719. Judiciousness is being extremely cautious.

١٧١٩. اَلحَزْمُ شِدَّةُ الاِسْتِظْهارِ.

1720. Views are many but foresight is little.

١٧٢٠. اَلرَّأْيُ كَثيرٌ وَالحَزْمُ قَليلٌ.

1721. Judiciousness is safeguarding that which you have been charged with and leaving that which has been guaranteed for you.

١٧٢١. اَلحَزْمُ حِفْظُ ما كُلِّفْتَ وَتَرْكُ ما كُفيتَ.

1722. Tranquillity before [gaining] awareness [of the situation] is contrary to judiciousness.

١٧٢٢. اَلطُّمَأْنِينَةُ قَبْلَ الخُبْرَةِ خِلافُ الحَزْمِ.

1723. Verily judiciousness is only in obedience to Allah and disobedience to the [lower] self.

١٧٢٣. إنَّما الحَزْمُ طاعَةُ اللهِ وَمَعْصِيةُ النَّفْسِ.

1724. The bane of judiciousness is losing the matter.

١٧٢٤. آفَةُ الحَزْمِ فَوْتُ الأَمْرِ.

1725. When judiciousness is coupled with determination, felicity becomes complete.

١٧٢٥. إذَا اقْتَرَنَ العَزْمُ بِالحَزْمِ كَمُلَتِ السَّعادَةُ.

1726. The fruit of judiciousness is wellbeing.

١٧٢٦. ثَمَرَةُ الحَزْمِ السَّلامَةُ.

1727. Act with judiciousness and cling to knowledge - your results will be praiseworthy.

١٧٢٧. خُذْ بِالحَزْمِ وَالْزِمِ العِلْمَ تُحْمَدْ عَواقِبُكَ.

1728. The end result of judiciousness is precaution.

١٧٢٨. غايَةُ الحَزْمِ الِاسْتِظْهارُ.

1729. The perfection of judiciousness is seeking to reform [one's] opponents and being amicable with [one's] enemies.

١٧٢٩. كَمالُ الحَزْمِ اِسْتِصْلاحُ الأَضْدادِ وَمُداجاةُ الأَعْداءِ.

1730. One who opposes judiciousness is destroyed.

١٧٣٠. مَنْ خالَفَ الحَزْمَ هَلَكَ.

1731. One who acts judiciously is cautious.

١٧٣١. مَنْ أَخَذَ بِالحَزْمِ اِسْتَظْهَرَ.

1732. One who fails to act with judiciousness is reckless.

١٧٣٢. مَنْ أَضاعَ الحَزْمَ تَهَوَّرَ.

1733. One whose judiciousness is reduced, his determination is weakened.

١٧٣٣. مَنْ قَلَّ حَزْمُهُ ضَعُفَ عَزْمُهُ.

1734. One who is not pushed forward by judiciousness is held back by impuissance.

١٧٣٤. مَنْ لَمْ يُقَدِّمْهُ الحَزْمُ أَخَّرَهُ العَجْزُ.

1735. From judiciousness comes strong determination.

١٧٣٥. مِنَ الحَزْمِ قُوَّةُ العَزْمِ.

1736. From judiciousness comes preparedness and readiness.

١٧٣٦. مِنَ الحَزْمِ اَلتَّأَهُّبُ وَ الِاسْتِعْدادُ.

1737. Preserving [the lessons learnt from] experience is from judiciousness.

١٦٣٧. مِنَ الحَزْمِ حِفْظُ التَّجْرِبَةِ.

1738. Genuine determination comes from judiciousness.

١٧٣٨. مِنَ الحَزْمِ صِحَّةُ العَزْمِ.

1739. Stopping [and assessing the situation] when faced with doubt is part of

١٧٣٩. مِنَ الحَزْمِ الوُقُوفُ عِنْدَ الشُّبْهَةِ.

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 كَمالِ الحَزْمِ الاسْتِعْدادُ لِلنُّقْلَةِ وَالتَّأَهُّبُ لِلرِّحْلَةِ.

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. اَلحازِمُ مَنْ لا يَشْغَلُهُ النِّعْمَةُ عَنِ العَمَلِ لِلْعاقِبَةِ.

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. اَلحازِمُ مَنْ جادَ بِما في يَدِهِ وَلَمْ يُؤَخِّرْ عَمَلَ يَومِهِ إلى غَدِهِ.

1743. The judicious person is one who is not too preoccupied with the deceptions of his world to work for his Hereafter.

١٧٤٣. اَلحازِمُ مَنْ لَمْ يَشْغَلْهُ غُرُورُ دُنْياهُ عَنِ العَمَلِ لأُخْراهُ.

1744. The judicious person is one who is amicable with [the people of] his time.

١٧٤٤. اَلحازِمُ مَنْ دارى زَمانَهُ.

1745. The judicious person is one who has been made worldly-wise by experience and refined by calamities.

١٧٤٥. اَلحازِمُ مَنْ حَنَّكَتْهُ التَّجارِبُ وَهَذَّبَتْهُ النَّوائِبُ.

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. اَلحازِمُ مَنْ شَكَرَ النِّعْمَةَ مُقْبِلَةً وَصَبَرَ عَنْها وَسَلاها مُوَلِّيَةً 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. اَلحازِمُ مَنْ يُؤَخِّرُ العُقُوبَةَ في سُلْطانِ الغَضَبِ وَيُعَجِّلُ مُكافاةَ الإحْسانِ إغْتِناماً لِفُرْصَةِ الإمكانِ.

1748. The most judicious of you is the most abstemious of you [from worldly pleasures].

١٧٤٨. أَحْزَمُكُمْ أَزْهَدُكُمْ.

1749. The most judicious of all people is one who deems his worldly affairs to be unimportant.

١٧٤٩. أَحْزَمُ النّاسِ مَنِ اسْتَهانَ بِأَمْرِ دُنْياهُ.

1750. The most judicious of people is the one who presumes his inability despite having numerous supporters.

١٧٥٠. أَحْزَمُ النّاسِ مَنْ تَوَهَّمَ العَجْزَ لِفَرْطِ اسْتِظْهارِهِ.

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 النّاسِ مَنْ كانَ الصَّبْرُ وَالنَّظَرُ فِي العَواقِبِ شِعارَهُ وَدِثارَهُ.

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 النّاسِ رَأْياً مَنْ أَنْجَزَ وَعْدَهُ وَلَمْ يُؤَخِّرْ عَمَلَ يَوْمِهِ لِغَدِهِ.

1753. Indeed the judicious person is one who does not get beguiled by deceptions.

١٧٥٣. إِنَّ الحازِمَ مَنْ لا يَغْتَرَّ بِالخُدَعِ.

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 الحازِمَ مَنْ شَغَلَ نَفْسَهُ بِجِهادِ نَفْسِهِ فَأَصْلَحَها وَحَبَسَها عَنْ أَهْوِيَتِها وَلَذّاتِها فَمَلَكَها وَإِنَّ لِلْعاقِلِ بِنَفْسِهِ عَنِ الدُّنيا وَما فيها وَأَهْلِها 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 الحازِمَ مَنْ قَيَّدَ نَفْسَهُ بِالمحاسَبَةِ وَمَلَكَها بِالمغاضَبَةِ (بِالمغالَبَةِ) وَقَتَلَها بِالمجاهَدَةِ.

1756. The judicious one is alert, the negligent one is sleepy.

١٧٥٦. اَلحازِمُ يَقْظانٌ اَلغافِلُ وَسْنانٌ.

1757. The judicious person is one who does not harm others.

١٧٥٧. اَلْحازِمُ مَنْ كَفَّ أذاهُ.

1758. The judicious person is one who discards [excessive] expenses and luxuries.

١٧٥٨. اَلْحازِمُ مَنِ اطَّرَحَ المؤُنَ وَ الكُلَفَ.

1759. The judicious person is one who abandons this world for the sake of the Hereafter.

١٧٥٩. اَلحازِمُ مَنْ تَرَكَ الدُّنيا لِلآخِرَةِ.

1760. The judicious is one who eschews extravagance and loathes waste.

١٧٦٠. اَلحازِمُ مَنْ تَجَنَّبَ التَّبْذيرَ وَعافَ السَّرَفَ.

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. إنَّما الحازِمُ مَنْ كانَ بِنَفْسِهِ كُلُّ شُغْلِهِ وَلِدينِهِ كُلُّ هَمِّهِ وَلآخِرَتِهِ كُلُّ جِدِّهِ.

1762. Many a young person is more judicious than an old person.

١٧٦٢. رُبَّ صَغير أحْزَمُ مِنْ كَبير.

1763. The weapon of a judicious person is precaution.

١٧٦٣. سِلاحُ الحازِمِ الاِسْتِظْهارُ.

1764. In every action of the judicious person, there is merit.

١٧٦٤. لِلْحازِمِ في كُلِّ فِعْل فَضْلٌ.

1765. The intellect of the judicious one acts as a deterrent from every demerit.

١٧٦٥. لِلْحازِمِ مِنْ عَقْلِهِ عَنْ كُلِّ دَنِيَّة زاجِرٌ.

1766. The judicious one does not become perplexed in times of adversity.

١٧٦٦. لا يَدْهَشُ عِنْدَ البَلاءِ اَلحازِمُ.

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. لا يَكُونُ حازِماً مَنْ لايَجُودُ بِما في يَدِهِ وَلا يُؤَخِّرُ (وَلا يَدَّخِرُ) عَمَلَ يَوْمِهِ إلى غَدِهِ.

1768. The judicious person never dispenses with a pertinent and superior opinion.

١٧٦٨. لا يَسْتَغْنِي الحازِمُ أبَداً عَنْ رَأْيِ سَديد راجِح.

GRIEF FOR WHAT HAS BEEN LOST

الحزن على ما فات

1769. Do not grieve for that which is lost.

١٧٦٩. لا تَأْسَ عَلى ما فاتَ.

THE RECKONING

الحساب

1770. The reckoning is before the punishment and the reward is after the reckoning.

١٧٧٠. اَلحِسابُ قَبْلَ العِقابِ اَلثَّوابُ بَعْدَ الحِسابِ.

HIGH REGARD

الحسب

1771. There is no beauty like high regard.

١٧٧١. لا جَمالَ كَالْحَسَبِ.

JEALOUSY

الحسد

1772. Jealousy is one of the two torments.

١٧٧٢. اَلْحَسَدُ أحَدُ العَذابَيْنِ.

1773. Jealousy is the viler of the two depravities.

١٧٧٣. اَلْحَسَدُ اَلأَمُ الرَّذِيْلَتَيْنِ.

1774. Jealousy is an incurable disease, it does not end except by the destruction of the envier or the death of the envied.

١٧٧٤. اَلْحَسَدُ داءٌ عَياءٌ لا يَزُولُ إلاّ بِهَلْكِ الحاسِدِ أوْ مَوْتِ المحْسُودِ.

1775. Jealousy eats away good deeds just like fire consumes firewood.

١٧٧٥. اَلْحَسَدُ يَأكُلُ الحَسَناتِ كَما تَأكُلُ النّارَ الحَطَبَ.

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.

١٧٧٦. اَلْحَسَدُ عَيْبٌ فاضِحٌ وَشُحٌّ (شَجىٌّ) فادِحٌ لا يَشْفي صاحِبَهُ إلاّ بُلُوغُ آمالِهِ فيمَنْ يَحْسُدُهُ.

1777. Be cautious of jealousy, for it disparages the self.

١٧٧٧. إحْذَرُوا الحَسَدَ فَإنَّهُ يُزْري بِالنَّفْسِ.

1778. Be wary of jealousy for it is the worst quality, the ugliest attribute and the trait of the Devil.

١٧٧٨. إيّاكَ وَالحَسَدَ فَإنَّهُ شَرُّ شيمَة وَأقْبَحُ سَجِيَّة وَخَليقَةُ إبْلِيسَ.

1779. Jealousy is stressful.

١٧٧٩. اَلْحَسَدُ يُضْني.

1780. Jealousy is the worst of diseases.

١٧٨٠. اَلْحَسَدُ شَرُّ الأمْراضِ.

1781. Jealousy is imprisonment of the soul.

١٧٨١. اَلْحَسَدُ حَبْسُ الرُّوحِ.

1782. Jealousy is the principal of [all] flaws.

١٧٨٢. اَلْحَسَدُ رَأْسُ العُيُوبِ.

1783. Jealousy makes life miserable.

١٧٨٣. اَلْحَسَدُ يُنَكِّدُ العَيْشَ.

1784. Jealousy emaciates (and exhausts) the body.

١٧٨٤. اَلْحَسَدُ يُنْضِي (يُضْنِي) الجَسَدَ.

1785. Jealousy melts away the body.

١٧٨٥. اَلْحَسَدُ يُذيبُ الجَسَدَ.

1786. Jealousy gives rise to depression.

١٧٨٦. اَلْحَسَدُ يُنْشِيُ الْكَمَدَ.

1787. Jealousy is the great trap of the Devil.

١٧٨٧. اَلْحَسَدُ مِقْنَصَةُ (مَنْقَصَةُ) إبْلِيسَ الكُبْرى.

1788. Jealousy is an ailment that cannot be cured.

١٧٨٨. اَلْحَسَدُ مَرَضٌ لا يُؤْسى.

1789. Jealousy is the habitude of the vile ones and the enemies of fortunes.

١٧٨٩. اَلْحَسَدُ دَأْبُ السَّفِلِ وَأعْداءِ الدُّوَلِ.

1790. When jealousy between the people rains, corruption grows.

١٧٩٠. إذا أمْطَرَ التَّحاسُدُ نَبَتَ التَّفاسُدُ.

1791. The fruit of jealousy is wretchedness in this world and the Hereafter.

١٧٩١. ثَمَرَةُ الحَسَدِ شَقاءُ الدُّنيا وَ الآخِرَة.

1792. Shun jealousy, dishonesty and malice, for indeed these three [characteristics] disgrace the religion and destroy the person [who possesses them].

١٧٩٢. دَعِ الحَسَدَ وَالكِذْبَ وَالحِقْدَ فَإِنَّهُنَّ ثَلاثَةٌ تَشينُ الدّينَ وَتُهْلِكُ الرَّجُلَ.

1793. The cornerstone of [all] depravities is jealousy.

١٧٩٣. رَأْسُ الرَّذائِلِ الحَسَدُ.

1794. The cause of depression is jealousy.

١٧٩٤. سَبَبُ الكَمْدِ الحَسَدُ.

1795. The weapon of ignobility is jealousy.

١٧٩٥. سِلاحُ اللُّؤْمِ اَلحَسَدُ.

1796. The worst thing that can accompany a person is jealousy.

١٧٩٦. شَرُّ ما صَحِبَ المَرْءَ الحَسَدُ.

1797. Purify your hearts of jealousy, for it is a depressing enfeebler.

١٧٩٧. طَهِّرُوا قُلُوبَكُمْ مِنَ الحَسَدِ فَإِنَّهُ مُكْمِدٌ مُضْنٍ.

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. كَما أنَّ الصَّدَأَ يَأْكُلُ الحَديدَ حَتّى يُفْنِيَهُ كَذلِكَ الحَسَدُ يُكْمِدُ الجَسَدَ حَتّى يُفْنِيَهُ.

1799. Jealousy is not from the characteristics of the God-wary.

١٧٩٩. لَيْسَ الحَسَدُ مِنْ خُلُقِ الأتْقِياءِ.

1800. Jealousy towards a friend for the blessing [he has been endowed with] stems from low self-esteem.

١٨٠٠. مِنْ صِغَرِ الهِمَّةِ حَسَدُ الصَّديقِ عَلَى النِّعْمَةِ.

1801. Woe be to jealousy, how fair it is! It starts off with its companion and then kills him.

١٨٠١. وَيْحَ الحَسَدِ ما أعْدَلَهُ بَدَأ بِصاحِبِهِ فَقَتَلَهُ.

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 تَحاسَدُوا فَإنَّ الحَسَدَ يَأْكُلُ الإيمانَ كَما تَأْكُلُ النّارُ الحَطَبَ وَلا تَباغَضُوا فَإنَّها الحالِقَةُ.

faith].

1803. There is no malady like jealousy.

١٨٠٣. لا داءَ كَالحَسَدِ.

THE JEALOUS

الحسود

1804. Happiness does not last for the jealous and the spiteful.

١٨٠٤. اَلْحَسُودُ وَالحَقُودُ لا تَدُومُ لَهُما مَسَرَّةٌ.

1805. The jealous one is always ill and the miser is always abased.

١٨٠٥. اَلْحَسُودُ أبَداً عَليلٌ وَالبَخيلُ أبَداً ذَلِيلٌ.

1806. The jealous one is always sick, even when his body is healthy.

١٨٠٦. اَلْحَسُودُ دائِمُ السُّقْمِ وَ إنْ كانَ صَحِيحَ الجِسْمِ.

1807. The jealous person is always ill.

١٨٠٧. اَلْحَسُودُ أبَداً عَلِيلٌ.

1808. The jealous one is never cured.

١٨٠٨. اَلْحَسُودُ لا يَبْرَءُ.

1809. The jealous one never gains authority.

١٨٠٩. اَلْحَسُودُ لا يَسُودُ.

1810. The jealous one is angry at destiny.

١٨١٠. اَلْحَسُودُ غَضْبانٌ عَلَى القَدَرِ.

1811. The jealous one has many regrets and his sins are multiplied.

١٨١١. اَلْحَسُودُ كَثيرُ الحَسَراتِ مُتَضاعِفُ السَّيِّئاتِ.

1812. When blessings are [openly] displayed, the enviers increase.

١٨١٢. عِنْدَ تَظاهُرِ النِّعَمِ يَكْثُرُ الحُسّادُ.

1813. I am amazed at the heedlessness of the jealous about the health of their bodies.

١٨١٣. عَجِبْتُ لِغَفْلَةِ الحُسّادِ عَنْ سَلامَةِ الأجْسادِ.

1814. The jealous one has no friendship.

١٨١٤. لَيْسَ لِحَسُود خُلَّةٌ.

1815. One whose jealousy increases, his depression becomes prolonged.

١٨١٥. مَنْ كَثُرَ حَسَدُهُ طالَ كَمَدُهُ.

1816. How little comfort the jealous person has!

١٨١٦. ما أقَلَّ راحَةُ الحَسُودِ.

1817. Because of the favour of Allah upon you, do not be jealous.

١٨١٧. لا تَكُونُوا لِفَضْلِ اللهِ عَلَيْكُمْ حُسّاداً.

1818. There is no comfort for the jealous.

١٨١٨. لاراحَةَ لِحَسُود.

1819. The jealous person will never be found happy.

١٨١٩. لا يُوجَدُ الحَسُودُ مَسْرُوراً.

1820. A believer is never jealous.

١٨٢٠. لايَكُونُ المؤْمِنُ حَسُوداً.

1821. No life is more miserable than the life of the jealous and the spiteful.

١٨٢١. لا عَيْشَ أنْكَدُ مِنْ عَيْشِ الحَسُودِ وَالحَقُودِ.

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 يَرضَى الحَسُودُ عَمَّنْ يَحْسُدُهُ إلاّ بِالمَوْتِ أوْ بِزَوالِ النِّعْمَةِ.

1823. It is a consolation for you that the one who is jealous of you becomes furious when you are happy.

١٨٢٣. يَشْفيكَ مِنْ حاسِدِكَ أنَّهُ يَغْتاظُ عِنْدَ سُرُورِكَ.

1824. For the jealous one, there is no friendship.

١٨٢٤. اَلْحَسُودُ لا خُلَّةَ لَهُ.

1825. For the jealous one, there is no cure.

١٨٢٥. اَلْحَسُودُ لا شِفاءَ لَهُ.

1826. The jealous person considers the cessation of a blessing from the person whom he envies to be a blessing upon himself.

١٨٢٦. اَلْحاسِدُ يَرى أنَّ زَوالَ النِّعْمَةِ عَمَّنْ يَحْسُدُهُ نِعْمَةٌ عَلَيْهِ.

1827. It is amazing how heedless the jealous are of the health of the bodies!

١٨٢٧. اَلْعَجَبُ لِغَفْلَةِ الحُسّادِ عَنْ سَلامَةِ الأجْسادِ.

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. اَلحاسِدُ يُظْهِرُ وُدَّهُ في أقْوالِهِ وَ يُخْفي بُغْضَهُ في أفْعالِهِ فَلَهُ اسْمُ الصَّديقِ وَصِفَةُ العَدُوِّ.

the attribute of an enemy.

1829. The jealous one is happy with disaster [befalling others] and saddened by [their] happiness.

١٨٢٩. اَلحاسِدُ يَفْرَحُ بِالشُّرُورِ وَ يَغْتَمُّ بِالسُّرُورِ.

1830. Nothing cures the jealous one but cessation of the blessing.

١٨٣٠. اَلحاسِدُ لا يَشْفيهِ إلاّ زَوالُ النِّعْمَةِ.

THE ENVIED

المحسود

1831. Every person of high rank is envied.

١٨٣١. كُلُّ ذي رُتْبَة سَنِيَّة مَحْسُودٌ.

THE SWORD AND THE STEED

الحسام والجواد

1832. At times even a good steed may stumble.

١٨٣٢. قَدْ يَكْبُو الجَوادُ.

1833. At times the [sharp] sword becomes blunt.

١٨٣٣. قَدْ يَنْبُو الحُسامُ.

GOOD DEEDS

الحسنات

1834. Acquiring of good deeds is one of the best of earnings.

١٨٣٤. إكْتِسابُ الحَسَناتِ مِنْ أفْضَلِ المكاسِبِ.

1835. For every good deed there is recompense.

١٨٣٥. لِكُلِّ حَسَنَة ثَوابٌ.

1836. In every good deed there is reward.

١٨٣٦. في كُلِّ حَسَنَة 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 حَسَنَة لا يُرادُ بِها وَجْهُ اللهِ تَعالى فَعَلَيْها قُبْحُ الرِّياءِ وَثَمَرَتُها قُبْحُ الجَزاءِ.

DOING GOOD AND BEING KIND

الإحسان والصنيعة

1838. Showing kindness to the enemy is one of the two triumphs.

١٨٣٨. اَلأَحْدُ عَلَى العَدُوِّ بِالفَضْلِ أَحَدُ الظَّفَرَيْنِ.

1839. Following up one favour with another favour is from the perfection of munificence.

١٨٣٩. إتْباعُ الإحْسانِ بِالإحْسانِ مِنْ كَمالِ الجُودِ.

1840. Doing good is the nature of the righteous and doing evil is the nature of the wicked.

١٨٤٠. اَلإحْسانُ غَرِيزَةُ الأَخْيارِ وَالإساءَةُ غَرِيزَةُ الأَشْرارِ.

1841. Benevolence from the wicked corrupts just as much as it reforms from the honourable.

١٨٤١. اَلكَرامَةُ تَفْسُدُ مِنَ اللَّئيمِ بِقَدْرِ ما تُصْلِحُ مِنَ الكَرِيمِ.

1842. If a righteous act is not nurtured, it wears away, just like worn out garments and dilapidated buildings.

١٨٤٢. اَلصَّنِيعَةُ إذا لَمْ تُرَبَّ أَخْلَقَتْ كَالثَّوْبِ البالي وَالأَبْنِيَةِ المُتَداعِيَةِ.

1843. Do good and you shall enthral.

١٨٤٣. أَحْسِنْ تَسْتَرِقَّ.

1844. Bestow goodness and you shall advance.

١٨٤٤. أَفْضِلْ تُقَدَّمْ.

1845. Do good and you will be thanked.

١٨٤٥ . أَحْسِنْ تُشْكَرْ.

1846. Forget your gift, [and] remember your promise.

١٨٤٦. اِنْسَ رِفْدَكَ أُذْكُرْ وَعْدَكَ.

1847. Give and you shall become capable (or be chosen).

١٨٤٧. أَعْطِ تَسْتَطِعْ (تَصْطَنِعْ).

1848. Give generously and you shall gain authority.

١٨٤٨ . اِسْمَحْ تَسُدْ.

1849. Confer favours and you will be praised.

١٨٤٩. اِنْعِمْ تُحْمَدْ.

1850. Extend your goodness and do no harm.

١٨٥٠. أَبْذُلْ مَعْرُوفَكَ وَ كُفَّ أذاكَ.

1851. Be good [to others] and good will be done to you.

١٨٥١. أحْسِنْ يُحْسَنْ إلَيْكَ.

1852. Be good to the evildoer and you will dominate him.

١٨٥٢. أحْسِنْ إلَى المسيءِ تَمْلِكْهُ.

1853. Bestow favours on the people and your status will increase.

١٨٥٣. أفْضِلْ عَلَى النّاسِ يَعْظُمْ قَدْرُكَ.

1854. Show kindness to whomever you wish and you will become his master.

١٨٥٤. أحْسِنْ إلى مَنْ شِئْتَ وَ كُنْ (تَكُنْ) أمِيرَهُ.

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. أنْعِمْ تُشْكَرْ وَارْهَبْ تُحْذَرْ وَلا تُمازِحْ فَتُحْقَرْ.

1856. Seize the opportunity to perform righteous deeds and be careful of your obligations towards your brothers.

١٨٥٦. اِغْتَنِمْ صَنايعَ الإحْسانِ وَارْعَ ذِمَمَ الإخْوانِ.

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. إبْدَأْ بِالعَطِيَّةِ مَنْ لَمْ يَسْئَلْكَ وابْذُلْ مَعْرُوفَكَ لِمَنْ طَلَبَهُ وَإيّاكَ أنْ تَرُدَّ السّائِلَ.

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. أُبْذُلْ مالَكَ فِي الْحُقُوقِ وَواسِ بِهِ الصَّدِيقَ فَإنَّ السَّخاءَ بِالحُرِّ أخْلَقُ.

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. أحْسِنْ إلى مَنْ تَمْلِكُ رِقَّهُ يُحْسِنْ إلَيْكَ مَنْ تَمَلَّكَ رِقَّكَ.

1860. The best faith is [that which is accompanied by] righteousness.

١٨٦٠. أفْضَلُ الإيمانِ اَلإحْسانُ.

1861. The best favours are those that correspond with divinely ordained laws.

١٨٦١. أحْسَنُ الصَّنايعِ ما وافَقَ الشَّرايعَ.

1862. The best act is that which benefits the pious ones.

١٨٦٢. أَفْضَلُ البِرِّ ما أُصِيبَ بِهِ الأَبْرارُ.

1863. The best act is that which benefits those who are deserving of it.

١٨٦٣. أَفْضَلُ البِرِّ ما أُصِيبَ بِهِ أَهْلُهُ.

1864. The merit of a righteous action is better than the action [itself].

١٨٦٤. أَفْضَلُ مِنَ الصَّنِيعَةِ مَزِيَّةُ الصَّنِيعَةِ.

1865. The greatest righteous act is establishing ties with near relatives.

١٨٦٥. أَوْفَرُ البِرِّ صِلَةُ الرَّحِمِ.

1866. The most beautiful act of a person in a position of power is conferring of favours [to those under him].

١٨٦٦. أَجْمَلُ أَفْعالِ ذَوِي القُدْرَةِ الإِنْعامُ.

1867. The best treasure is a free man who has been reserved [in your friendship because of your kindness to him].

١٨٦٧. أَفْضَلُ الكُنُوزِ حُرٌّ يُدَّخَرُ.

1868. The greatest good deed is supporting one's brothers [financially].

١٨٦٨. أَحْسَنُ الإِحْسانِ مُواساةُ الإِخْوانِ.

1869. The best gift is forgoing obligation.

١٨٦٩. أَفْضَلُ العَطاءِ تَرْكُ المِنّ.

1870. The noblest of favours are the good turns of the munificent [and honourable] ones.

١٨٧٠. أَشْرَفُ الصَّنايِعِ اِصْطِناعُ الكِرامِ.

1871. The most worthy of giving [to] is the one who feels the least in need of asking [from others].

١٨٧١. أَوْلَى النّاسِ بِالنَّوالِ أَغْناهُمْ عَنِ السُّؤالِ.

1872. The best grant is that which is given before it is sought.

١٨٧٢. أَفْضَلُ النَّوالِ ما وَصَلَ قَبْلَ السُّؤالِ.

1873. The most pleasing kindness is offering [something] without being asked [for it].

١٨٧٣. أَحْلَى النَّوالِ بَذْلٌ بِغَيْرِ سُؤال.

1874. The best grant is that which is [bestowed] before the humility of having to

١٨٧٤. أَفْضَلُ العَطِيَّةِ ماكانَ قَبْلَ مَذَلَّةِ السُّؤالِ.

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.

١٨٧٥. أَفْضَلُ النّاسِ سالِفَةً عِنْدَكَ مَنْ أَسْلَفَكَ حُسْنَ التَّأميلِ لَكَ.

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.

١٨٧٦. أَوْلَى النّاسِ بِالاِصْطِناعِ مَنْ إذا مُطِلَ صَبَرَ وَإذا مُنِعَ عَذَرَ وَإذا أُعْطِيَ شَكَرَ.

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].

١٨٧٧. أَحَقُّ النّاسِ بِالإحْسانِ مَنْ أَحْسَنَ اللهُ إلَيْهِ وَ بَسَطَ بِالقُدْرَةِ يَدَيْهِ.

1878. The most worthy of bestowing favours [to others] is the one upon whom numerous favours of Allah have been bestowed.

١٨٧٨. أَوْلَى النّاسِ بِالإنْعامِ مَنْ كَثُرَتْ نِعَمُ اللهِ عَلَيْهِ.

1879. Verily the good act that brings reward quickest is the act of kindness.

١٨٧٩. إنَّ أَسْرَعَ الخَيْرِ ثَواباً البِرُّ.

1880. Verily giving away this wealth is an acquisition [for the Hereafter] and withholding it is an affliction.

١٨٨٠. إنَّ إعْطاءَ هذا المالِ قِنْيَةٌ وَإنَّ إمْساكَهُ فِتْنَةٌ.

1881. Verily spending this wealth in obedience to Allah is the greatest blessing and spending it in disobedience to Him is the greatest tribulation.

١٨٨١. إنَّ إنْفاقَ هذا المالِ في طاعَةِ اللهِ أَعْظَمُ نِعْمَة وَإنَّ إنْفاقَهُ فِي مَعاصِيهِ أَعْظَمُ مِحْنَة.

1882. Indeed extending greetings is from sublime morals.

١٨٨٢. إنَّ بَذْلَ التَّحِيَّةِ مِنْ مَحاسِنِ الأَخْلاقِ.

1883. Verily Allah, the Glorified, loves everyone who is open-handed and strong in faith.

١٨٨٣. إنَّ اللهَ سُبْحانَهُ يُحِبُّ كُلَّ سَمِحِ اليَدَيْنِ حَرِيزِ الدّينِ.

1884. Verily the value of asking is greater than the worth of what is given, so do not

١٨٨٤. إنَّ قَدْرَ السُّؤالِ أَكْثَرُ مِنْ قِيْمَةِ النَّوالِ فَلا

regard that which you give as much, for it will never be equal to the humiliation of asking.

تَسْتَكْثِرُوا ما أَعْطَيْتُمُوهُ فَإِنَّهُ لَنْ يُوازِيَ قَدْرَ السُّؤالِ.

1885. Verily the little that is from Allah, the Glorified, is more valuable than the plenty [that is gotten] from His creatures.

١٨٨٥. إنَّ اليَسِيرَ مِنَ اللهِ سُبْحانَهُ لأَكْرَمُ مِنَ الكَثيرِ مِنْ خَلْقِهِ.

1886. Verily the good turn that you did to one of the people was only a means to ennoble yourself and embellish your honour, so do not seek gratitude from others for that which you did for yourself.

١٨٨٦. إنَّ مَكْرُمَةً صَنَعْتَها إلى أحَد مِنَ النّاسِ إنَّما أَكْرَمْتَ بِها نَفْسَكَ وَزَيَّنْتَ بِها عِرْضَكَ فَلا تَطْلُبْ مِنْ غَيْرِكَ شُكْرَ ما صَنَعْتَ إلى نَفْسِكَ.

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].

١٨٨٧. إنَّ إحْسانَكَ إلى مَنْ كادَكَ مِنَ الأضْدادِ وَالحُسّادِ لأَغْيَظُ عَلَيْهِمْ مِنْ مَواقِعِ إساءَتِكَ مِنْهُمْ وَهُوَ داع إلى صَلاحِهِمْ.

1888. Verily your munificence does not extend to all of the creation, so aim it towards the noblest of creation.

١٨٨٨. إنَّ كَرامَتَكَ لا تَتَّسِعُ لِجَميعِ الخَلْقِ فَتَوَخَّ بِها أفاضِلَ الخَلْقِ.

1889. It is not from the practice of the virtuous to delay the bestowal of favours.

١٨٨٩. لَيْسَ مِنْ عادَةِ الكِرامِ تَأخيرُ الإنْعامِ.

1890. Benevolence is authority.

١٨٩٠. اَلمَعْرُوفُ سِيادَةٌ.

1891. Benevolence is distinction.

١٨٩١. اَلمَعْرُوفُ حَسَبٌ.

1892. Kindness is [a cause of] love.

١٨٩٢. اَلإحْسانُ مَحَبَّةٌ.

1893. Benevolent acts are loans.

١٨٩٣. اَلمَعْرُوفُ قُرُوضٌ.

1894. Doing good [to others] is beneficial.

١٨٩٤. اَلإحْسانُ غُنْمٌ.

1895. Benevolence is merit, munificence is

١٨٩٥. اَلمَعْرُوفُ فَضْلٌ اَلكَرَمُ نُبْلٌ.

nobility.

1896. Benevolence is a treasure. ١٨٩٦. اَلمَعْرُوفُ كَنْزٌ.

1897. The human being is a slave of kindness. ١٨٩٧. اَلاْنْسانُ عَبْدُ الإحْسانِ.

1898. Benevolence is the alms-tax for blessings. ١٨٩٨. اَلمَعْرُوفُ زَكاةُ النِّعَمِ.

1899. Benevolent acts are the best booty. ١٨٩٩. اَلمَعْرُوفُ أفْضَلُ المغانِمِ.

1900. Kindness is the pinnacle of excellence. ١٩٠٠. اَلإحْسانُ رَأْسُ الفَضْلِ.

1901. Kindness enslaves (or enthrals) human beings. ١٩٠١. اَلإحْسانُ يَسْتَعْبِدُ (يَسْتَرِقُّ) الإنْسانَ.

1902. Benevolence is the most honourable authority. ١٩٠٢. اَلمَعْرُوفُ أشْرَفُ سِيادَة.

1903. The evil deed is erased by a benevolent act. ١٩٠٣. اَلإسائَةُ يَمْحاها الإحْسانُ.

1904. Merit is [acquired] with benevolence. ١٩٠٤. اَلفَضْلُ مَعَ الإحْسانِ.

1905. Conferring favours is the most excellent munificence. ١٩٠٥. اَلإفْضالُ أفْضَلُ الكَرَمِ.

1906. Benevolence is an everlasting reserve. ١٩٠٦. المَعْرُوفُ ذَخيرَةُ الأبَدِ.

1907. Kindness is a treasure and the munificent is one who obtains it. ١٩٠٧. اَلإحْسانُ ذُخْرٌ وَ الكَريمُ مَنْ حازَهُ (جازَهُ).

1908. People are the followers of what they deem to be good. ١٩٠٨. اَلنّاسُ أبْناءُ ما يُحْسِنُونَ.

1909. The good turn done by an intelligent (or an honourable) person is most excellent [in] merit. ١٩٠٩. اِصْطِناعُ العاقِلِ (الكَرِيمِ) أحْسَنُ فَضيلَة.

1910. The favour of an ignoble person is the ١٩١٠. اِصْطِناعُ اللَّئِيمِ أقْبَحُ رَذيلَة.

worst depravity.

1911. Rewarding good with evil is [the highest form of] ingratitude.

١٩١١. اَلجَزاءُ عَلَى الإحْسانِ بِالإسائَةِ كُفْرانٌ.

1912. Benevolence is the most thriving cultivation and the best treasure.

١٩١٢. المَعْرُوفُ أنْمى زَرْع وَ أفْضَلُ كَنْز.

1913. Doing good to the one who offends you is the most excellent merit.

١٩١٣. اَلإحْسانُ إلَى المسِيءِ أحْسَنُ الفَضْلِ.

1914. A benevolent act is sullied by repeatedly putting one under obligation through it.

١٩١٤. اَلمَعْرُوفُ يُكَدِّرُهُ تِكْرارُ المنِّ بِهِ.

1915. Doing good to the honourable ones is the best provision and the noblest deed.

١٩١٥. اِصْطِناعُ الأكارِمِ أفْضَلُ ذُخْر وَأكْرَمُ اِصْطِناع.

1916. Doing good to the one who offends [you] reforms the enemy.

١٩١٦. اَلإحْسانُ إلَى المسِيءِ يَسْتَصْلِحُ العَدُوَّ.

1917. Benevolence is a treasure so consider whom you are leaving it with.

١٩١٧. اَلمَعْرُوفُ كَنْزٌ فَانْظُرْعِنْدَ مَنْ تُودِعُهُ.

1918. Righteous work is a provision, so be wary of whom you are placing it with.

١٩١٨. اَلإصْطِناعُ ذُخْرٌ فَارْتَدْ عِنْدَ مَنْ تَضَعُهُ.

1919. If you confer favours, you will be served.

١٩١٩. إنْ تَفَضَّلْتَ خُدِمْتَ.

1920. Verily if you do good [to others] then you are [actually] honouring your own soul and doing good to it.

١٩٢٠. إنَّكَ إنْ أحْسَنْتَ فَنَفْسَكَ تُكْرِمُ وَإلَيْها تُحْسِنُ.

1921. Verily you are more in need of doing good to the people than of accumulating wealth.

١٩٢١. إنَّكُمْ إلَى اصْطِناعِ الرِّجالِ أحْوَجُ مِنْكُمْ إلى جَمْعِ الأمْوالِ.

1922. The bane of giving is procrastination.

١٩٢٢. آفَةُ العَطاءِ المِطَلُ.

1923. When you perform a good turn then

١٩٢٣. إذا صَنَعْتَ مَعْرُوفاً فَاسْتُرْهُ.

conceal it.

1924. When a good turn has been done to you then publicize it.

١٩٢٤. إذا صُنِعَ إلَيْكَ مَعْرُوفٌ فَانْشُرْهُ.

1925. When you [wish to] give, be quick.

١٩٢٥. إذا أعْطَيْتَ فَأوْجِزْ.

1926. When a good turn is done to you, recall it.

١٩٢٦. إذا صُنِعَ إلَيْكَ مَعْرُوفٌ فَاذْكُرْ.

1927. When you do a good turn [to someone], forget it.

١٩٢٧. إذا صَنَعْتَ مَعْرُوفاً فَانْسَهُ.

1928. If you do good to a vile person, he will wrong you in return for your goodness to him.

١٩٢٨. إذا أحْسَنْتَ عَلَى اللَّئِيمِ وَتَرَكَ بِإحْسانِكَ إلَيْهِ.

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]?

١٩٢٩. أنَا مُخَيَّرٌ فِي الإحْسانِ إلى مَنْ لَمْ أحْسِنْ إلَيْهِ وَمُرْتَهَنٌ بِإتْمامِ الإحْسانِ إلى مَنْ أحْسَنْتُ إلَيهِ لأنّي إذا أتْمَمْتُهُ فَقَدْ حَفِظْتُهُ وَإذا قَطَعْتُهُ فَقَدْ أضَعْتُهُ وَإذا أضَعْتُهُ فَلِمَ فَعَلْتُهُ.

1930. If your bounty falls short of reaching the weak, then [at least] let your mercy reach them.

١٩٣٠. إذا عَجَزَ عَنِ الضُّعَفاءِ نَيْلُكَ فَلْتَسَعْهُمْ رَحْمَتُكَ.

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.

١٩٣١. إذا وَجَدْتَ مِنْ أهْلِ الفاقَةِ مَنْ يَحْمِلُ لَكَ زادَكَ إلى يَوْمِ القِيمَةِ فَيُوَفّيكَ بِهِ غَداً حَيْثُ تَحْتاجُ إلَيْهِ فَأغْتَنِمْهُ وَحَمِّلْهُ إيّاهُ وَأكْثِرْ مِنْ تَزْويدِهِ وَأنْتَ قادِرٌ عَلَيْهِ فَلَعَلَّكَ أنْ تَطْلُبَهُ فَلا تَجِدْهُ.

1932. Through kindness, human beings are enslaved.

١٩٣٢. بالإحْسانِ يُسْتَعْبَدُ الإنْسانُ.

1933. Through benevolence, gratitude lasts.

١٩٣٣. بِفِعْلِ المَعْرُوفِ يُسْتَدامُ الشُّكْرُ.

1934. Through kindness, hearts are owned.

١٩٣٤. بِالإحْسانِ تُمْلَكُ القُلُوبُ.

1935. Through kindness, freemen are owned.

١٩٣٥. بِالإحْسانِ تُمْلَكُ الأحْرارُ.

1936. Through kindness and covering faults with forgiveness, eminence increases.

١٩٣٦. بِالإحْسانِ وَتَغَمُّدِ الذُّنُوبِ بِالغُفْرانِ يَعْظُمُ المَجْدُ.

1937. Through kindness, people are enthralled.

١٩٣٧. بِالإحْسانِ تُسْتَرَقُّ الرِّقابُ.

1938. Giving generously is the alms-tax of blessings.

١٩٣٨. بَذْلُ العَطاءِ زَكوةُ النَّعْماءِ.

1939. Extending the hand in giving is the most beautiful virtue and the most excellent trait.

١٩٣٩. بَذْلُ اليَدِ بِالعَطِيَّةِ أجْمَلُ مَنْقَبَة وَأفْضَلُ سَجِيَّة.

1940. Stretching out the hand in giving increases reward and multiplies recompense.

١٩٤٠. بَسْطُ اليَدِ بِالعَطاءِ يُجْزِلُ الأجْرَ وَيُضاعِفُ الجَزاءَ.

1941. Expediting good turns is the basis of righteousness.

١٩٤١. تَعْجيلُ المَعْرُوفِ مِلاكُ المَعْرُوفِ.

1942. Wasting benevolence is showing it to someone who does not comprehend [its value].

١٩٤٢. تَضْييعُ المَعْرُوفِ وَضْعُهُ في غَيْرِ عَرُوف.

1943. Do good [to people] and you will be served; be forbearing (or gain knowledge) and you will advance.

١٩٤٣. تَفَضَّلْ تُخْدَمْ وَاحْلُمْ (وَاعْلَمْ) تُقَدَّمْ.

1944. The completion of benevolence is abandoning [putting one under] obligation

١٩٤٤. تَمامُ الإحْسانِ تَرْكُ المَنِّ بِهِ.

by it.

1945. The peoples' expectation of your kindness is better than their fear of your retribution.

١٩٤٥. تَأْمِيلُ النَّاسِ نَوالَكَ خَيْرٌ مِنْ خَوْفِهِمْ نَكالَكَ.

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.

١٩٤٦. تَحَلَّوْا بِالأَخْذِ بِالفَضْلِ وَالكَفِّ عَنِ البَغْيِ وَالعَمَلِ بِالحَقِّ وَالإِنْصافِ مِنَ النَّفْسِ وَاجْتِنابِ الفَسادِ وَإِصْلاحِ المعادِ.

1947. The beauty of benevolence is [in] relinquishing obligation.

١٩٤٧. جَمالُ الإِحْسانِ تَرْكُ الإِمْتِنانِ.

1948. The beauty of a benevolent act is in completing it.

١٩٤٨. جَمالُ المَعْرُوفِ إِتْمامُهُ.

1949. Denying a favour instigates the ugliness of obligation.

١٩٤٩. جُحُودُ الإِحْسانِ يَحْدُو عَلى قُبْحِ الإِمْتِنانِ.

1950. Denying the benevolence [of others] leads to deprivation.

١٩٥٠. جُحُودُ الإِحْسانِ يُوجِبُ الحِرْمانَ.

1951. The best good turn is one that benefits the righteous.

١٩٥١. خَيْرُ المَعْرُوْفِ ما أُصِيبَ بِهِ الأَبْرارُ.

1952. The best benevolent act is one that is neither preceded by delay nor followed by obligation.

١٩٥٢. خَيْرُ المَعْرُوفِ مالَمْ يَتَقَدَّمْهُ المِطَلُ وَلَمْ يَتْبَعْهُ المَنُّ.

1953. The best grant is that which is [given] without being sought.

١٩٥٣. خَيْرُ العَطاءِ ما كانَ عَنْ غَيْرِ طَلَب.

1954. Act with kindness towards your enemy for this is one of the two triumphs.

١٩٥٤. خُذْ عَلى عَدُوِّكَ بِالفَضْلِ فَإِنَّهُ أَحَدُ الظَّفَرَيْنِ.

1955. Whoever bestows favours on others, they are thankful for his authority.

١٩٥٥. ذُو الإِفْضالِ مَشْكُورُ السِّيادَةِ.

1956. Whoever shows benevolence, his habit is praised.

١٩٥٦. ذُوالمعْرُوفِ مَحْمُودُ العادَةِ.

1957. The pinnacle of kindness is being kind to the believers.

١٩٥٧. رَأْسُ الإحْسانِ اَلإحْسانُ إلَى المؤْمِنينَ.

1958. The pinnacle of generosity is being expeditious in giving.

١٩٥٨. رَأْسُ السَّخاءِ تَعْجيلُ العَطاءِ.

1959. The pinnacle of faith is doing good to people.

١٩٥٩. رَأْسُ الإيمانِ اَلإحْسانُ إلَى النّاسِ.

1960. The pinnacle of excellence is doing good to the virtuous.

١٩٦٠. رَأْسُ الفَضائِلِ اِصْطِناعُ الأفاضِلِ.

1961. The pinnacle of depravity is doing good to the wicked.

١٩٦١. رَأْسُ الرَّذائِلِ اِصْطِناعُ الأراذِلِ.

1962. Nurturing a good turn is better than starting it.

١٩٦٢. رَبُّ المعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ.

1963. Increase your benevolent acts and bestow more favours, for this is a more lasting provision and a more beautiful legacy.

١٩٦٣. زِدْ فِي اصْطِناعِ المعْرُوفِ وَأكْثِرْ مِنْ إسْداءِ الإحْسانِ فَإنَّهُ أبْقى ذُخْراً وأجْمَلُ ذِكْراً.

1964. The cause of affection is benevolence.

١٩٦٤. سَبَبُ المحَبَّةِ الإحْسانُ.

1965. Continuous bestowal [of favours] is the practice of the honourable.

١٩٦٥. سُنَّةُ الكِرامِ تَرادُفُ الإنْعامِ.

1966. Ask for good from one who forgets it and do good to the one who recalls it.

١٩٦٦. سَلِ المعْرُوفَ مَنْ يَنْساهُ وَ اصْطَنِعْهُ إلى مَنْ يَذْكُرُهُ.

1967. The worst grant is that which is preceded by delay and followed by obligation.

١٩٦٧. شَرُّ النَّوالِ ما تَقَدَّمَهُ المطَلُ وَ تَعَقَّبَهُ المنُّ.

1968. Performing benevolent actions protects one from falling into disgrace.

١٩٦٨. صَنايِعُ المعْرُوفِ تَقي مَصارِعَ الهَوانِ.

1969. Doing good turns is from the merits of the human being.

١٩٦٩. صَنايِعُ الإحْسانِ مِنْ فَضائِلِ الإنْسانِ.

1970. Performing benevolent actions causes the abundant flow of blessings and wards off calamity.

١٩٧٠. صَنايِعُ المَعْرُوفِ تُدِرُّ النَّعْماءَ وَتَدْفَعُ البَلاءَ.

1971. The good turn of wealth ceases with its cessation.

١٩٧١. صَنيعُ المالِ يَزُولُ بِزَوالِهِ.

1972. Blessed is the one who does good to the servants [of Allah] and prepares provisions for the Hereafter.

١٩٧٢. طُوبى لِمَنْ أحْسَنَ إلَى العِبادِ وَتَزَوَّدَ لِلْمَعادِ.

1973. He who does a good turn to those who are undeserving of it has oppressed it.

١٩٧٣. ظَلَمَ المَعْرُوفَ مَنْ وَضَعَهُ في غَيْرِ أهْلِهِ.

1974. The one who confers his favours to the honourable ones acquires the most sublime gains.

١٩٧٤. ظَفِرَ بِسَنِيِّ المَغانِمِ واضِعُ صَنايِعِهِ في الأكارِمِ.

1975. Espouse kindness, for it is the best cultivation and the most profitable merchandise.

١٩٧٥. عَلَيْكَ بِالإحْسانِ فَإنَّهُ أفْضَلُ زِراعَة وَأرْبَحُ بِضاعَة.

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].

١٩٧٦. عَلَيْكُمْ بِالإحْسانِ إلَى العِبادِ وَالعَدْلِ في البِلادِ تَأمَنُوا عِنْدَ قِيامِ الأشْهادِ.

1977. Perform benevolent works, for they are the best provisions for the Hereafter.

١٩٧٧. عَلَيْكُمْ بِصَنايِعِ المَعْرُوفِ فَإنَّها نِعْمَ الزَّادُ إلَى المَعادِ.

1978. Perform benevolent acts and do good to your near relatives and neighbours, for these two actions prolong life and make the lands prosper.

١٩٧٨. عَلَيْكُمْ بِصَنايِعِ الإحْسانِ وَحُسْنِ البِرِّ بِذَوِي الرَّحِمِ وَالجيرانِ فَإنَّهُما تَزيدانِ في الأعْمارِ وَيَعْمُرانِ الدِّيارَ.

1979. By successive acts of kindness and benevolence, the free man is enslaved.

١٩٧٩. عِنْدَ تَواتُرِ البِرِّ وَالإحْسانِ يُتَعَبَّدُ الحُرُّ.

1980. The habit of benevolence is the source of capability [or power].

١٩٨٠. عادَةُ الإحْسانِ مادَّةُ الإمْكانِ.

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.

١٩٨١. عَجِبْتُ لِمَنْ يَشْتَرِي الْعَبيدَ بِمالِهِ فَيُعْتِقَهُمْ كَيْفَ لا يَشْتَرِي الأحْرارَ بِإحْسانِهِ فَيَسْتَرِقَّهُمْ.

1982. In every [act of] benevolence there is kindness.

١٩٨٢. في كُلِّ مَعْرُوف إحْسانٌ.

1983. In every good turn there is indebtedness.

١٩٨٣. في كُلِّ صَنيعَة اِمْتِنانٌ.

1984. Sometimes it is better to give in order to fulfil a promise [and not delay it].

١٩٨٤. قَدْ يَهْنَأُ العَطاءُ لِلإنْجازِ.

1985. Send your good turn ahead [for the Hereafter] and you will benefit.

١٩٨٥. قَدِّمْ إحْسانَكَ تَغْنَمْ.

1986. Every [form of] benevolence is a favour.

١٩٨٦. كُلُّ مَعْرُوف إحْسانٌ.

1987. How many a human being has been enslaved by benevolence!

١٩٨٧. كَمْ مِنْ إنْسان اِسْتَعْبَدَهُ إحْسانٌ.

1988. Increased rendering of benevolent works prolongs life and spreads renown.

١٩٨٨. كَثْرَةُ اصْطِناعِ الْمَعْرُوفِ تَزيدُ فِي العُمْرِ وَتَنْشُرُ الذِّكْرَ.

1989. Doing a lot of good turns raises one's honour and makes gratitude last.

١٩٨٩. كَثْرَةُ الصَّنايِعِ تَرْفَعُ الشَّرَفَ وَتَسْتَديمُ الشُّكْرَ.

1990. The guarantee of continued affluence and capability [and power] is [in] following up one favour with another favour.

١٩٩٠. كافِلُ دَوامِ الْغِنى وَالإمكانِ اتِّباعُ الإحْسانِ الإحْسانَ.

1991. Everything has a merit and the merit of the honourable ones is doing good to the people.

١٩٩١. لِكُلِّ شَيْء فَضِيلَةٌ وَفَضِيلَةُ الكِرامِ اِصْطِناعُ الرِّجالِ.

1992. Let your traits be generosity and benevolence.

١٩٩٢. لِيَكُنْ سَجِيَّتُكَ السَّخاءُ وَالإحْسانُ.

1993. One cannot show gratitude for blessings in a better way than using them to benefit others.

١٩٩٣. لَنْ يَسْتَطيعَ أَحَدٌ أنْ يَشْكُرَ النِّعَمَ بِمِثْلِ الإنْعامِ بِها.

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].

١٩٩٤. لَوْ رَأَيْتُمُ الإحْسانَ شَخْصاً لَرَأَيْتُمُوهُ شَكْلاً جَميلاً يَفُوقُ العالَمينَ.

1995. One who bestows goodness [to others] is served [by them].

١٩٩٥. مَنْ تَفَضَّلَ خُدِمَ.

1996. One who generously gives [from] his wealth becomes great.

١٩٩٦. مَنْ بَذَلَ مالَهُ جَلَّ.

1997. One who bestows favours fulfils the right of authority.

١٩٩٧. مَنْ أنْعَمَ قَضى حَقَّ السِّيادَةِ.

1998. One who puts others under obligation for his favour, spoils it.

١٩٩٨. مَنْ مَنَّ بِإحْسانِهِ كَدَّرَهُ.

1999. One who extends his goodness [to the people] deserves leadership.

١٩٩٩. مَنْ بَذَلَ مَعْرُوفَهُ اسْتَحَقَّ الرِّياسَةَ.

2000. One who renders a beautiful deed acquires great praise.

٢٠٠٠. مَنْ صَنَعَ العارِفَةَ الجَميلَةَ حازَ المِحْمِدَةَ الجَزيلَةَ.

2001. One who performs a benevolent action gains reward and gratitude.

٢٠٠١. مَنْ صَنَعَ مَعْرُوفاً نالَ أجْراً وَشُكْراً.

2002. One who cuts off his usual favours, Allah will cut off his present capabilities.

٢٠٠٢. مَنْ قَطَعَ مَعْهُودَ إحْسانِهِ قَطَعَ اللهُ مَوْجُودَ إمْكانِهِ.

2003. One who does not bestow favours will not achieve nobility.

٢٠٠٣. مَنْ لَمْ يَتَفَضَّلْ لَمْ يَنْبُلْ.

2004. One who does not give while he is

٢٠٠٤. مَنْ لَمْ يُعْطَ قاعِداً لَمْ يُعْطَ قائِماً.

sitting [in comfort] will not be given when he is standing [in a state of struggle].

٢٠٠٥. مَنْ لَمْ يُعْطَ قاعِداً مُنِعَ قائِماً.

2005. One who does not give while he is sitting [in ease] will be deprived when he is standing [in adversity].

٢٠٠٦. مَنِ اصْطَنَعَ جاهِلاً بَرْهَنَ عَنْ وُفُورِ جَهْلِهِ.

2006. One who favours an ignorant person demonstrates the extent of his own ignorance.

٢٠٠٧. مَنْ كَتَمَ الإحْسانَ عُوقِبَ بِالْحِرْمانِ.

2007. One who conceals the favour [that has been done to him] is punished with deprivation.

٢٠٠٨. مَنْ مَنَعَ الإحْسانَ سُلِبَ الإمْكانَ.

2008. One who withholds favours is stripped of [his] ability.

٢٠٠٩. مَنِ اصْطَنَعَ حُرّاً اِسْتَفادَ أجْراً.

2009. One who does good to a freeman gains a [great] reward.

٢٠١٠. مَنْ أحْسَنَ اِكْتَسَبَ حُسْنَ الثَّناءِ.

2010. One who does a kind act earns good praise.

٢٠١١. مَنْ كَثُرَتْ عَوارِفُهُ أبانَ عَنْ كَثْرَةِ نُبْلِهِ.

2011. One whose benefactions are abundant demonstrates his great nobility.

٢٠١٢. مَنْ كَثُرَتْ إحْسانُهُ أحَبَّهُ إخْوانُهُ.

2012. One whose kindness is abundant is loved by his brothers.

٢٠١٣. مَنْ بَذَلَ مَعْرُوفَهُ كَثُرَ الرّاغِبُ إلَيْهِ.

2013. Whoever extends his goodness [to others], more people are inclined towards him.

٢٠١٤. مَنْ قَبِلَ عَطاءَكَ فَقَدْ أعانَكَ عَلَى الكَرَمِ.

2014. One who accepts your gift has [actually] assisted you in gaining honour.

٢٠١٥. مَنْ أكْمَلَ الإفْضالَ بَذَلَ النَّوالَ قَبْلَ السُّؤالِ.

2015. One who perfects his kindness gives generously before he is asked.

2016. One who does good to the undeserving has wronged his goodness.

٢٠١٦. مَنْ أسْدى مَعْرُوفاً إلى غَيْرِ أهْلِهِ ظَلَمَ مَعْرُوفَهُ.

2017. One who gives in cases that are undeserving fails to give [the rights] to those who are deserving.

٢٠١٧. مَنْ أعْطى في غَيْرِ الحُقُوقِ قَصَّرَ عَنِ الحُقُوقِ.

2018. One who is ungrateful for a good turn deserves an ugly separation.

٢٠١٨. مَنْ كَفَرَ حُسْنَ الصَّنيعَةِ اسْتَوْجَبَ قُبْحَ القَطيعَةِ.

2019. One who reciprocates a good turn with a better one has [appropriately] repaid it.

٢٠١٩. مَنْ قابَلَ الإحْسانَ بِأفْضَلِ مِنْهُ فَقَدْ جازاهُ.

2020. One whose benefaction increases, his assistants and helpers [also] increase.

٢٠٢٠. مَنْ كَثُرَ إحْسانُهُ كَثُرَ خَدَمُهُ وَأعْوانُهُ.

2021. Whoever extends his benevolence [to others], the hearts become inclined towards him.

٢٠٢١. مَنْ بَذَلَ مَعْرُوفَهُ مالَتْ إلَيْهِ القُلُوبُ.

2022. One who grants generously before being asked, then he is truly honourable and much-loved.

٢٠٢٢. مَنْ بَذَلَ النَّوالَ قَبْلَ السُّؤالِ فَهُوَ الكَريمُ المِحْبُوبُ.

2023. One who repays goodness with evil has rid himself of magnanimity.

٢٠٢٣. مَنْ كافَيَ الإحْسانَ بِالإساءَةِ فَقَدْ بَرِيَ مِنَ المُرُوَّةِ.

2024. Whoever does good to the people, their love for him lasts.

٢٠٢٤. مَنْ أحْسَنَ إلَى النّاسِ اسْتَدامَ مِنْهُمُ المحَبَّةَ.

2025. One who fulfils the [debt of] goodness that was done to him in the past has attained true freedom.

٢٠٢٥. مَنْ قَضى ما أُسْلِفَ مِنَ الإحْسانِ فَهُوَ الكامِلُ الحُرِّيَّةِ.

2026. One who turns to you hopefully has already got a good impression of you, so do not disappoint his expectation.

٢٠٢٦. مَنِ انْتَجَعَكَ مُؤَمِّلاً فَقَدْ أسْلَفَكَ حُسْنَ الظَّنِّ بِكَ فَلا تُخَيِّبْ ظَنَّهُ.

2027. Whoever fulfils the rights of one who does not fulfil his rights has enslaved him.

٢٠٢٧. مَنْ قَضى حَقَّ مَنْ لا يَقْضي حَقَّهُ فَقَدْ عَبَّدَهُ.

2028. One who is kind to the people, his outcomes become good and the ways [to his goals] become easy for him.

٢٠٢٨. مَنْ أحْسَنَ إلَى النّاسِ حَسُنَتْ عَواقِبُهُ وَسَهُلَتْ لَهُ طُرُقُهُ.

2029. Whoever accepts a good turn has made the one who rendered it to him his master.

٢٠٢٩. مَنْ قَبِلَ مَعْرُوفاً فَقَدْ مَلَكَ مُسْديهِ إلَيْهِ رِقَّهُ.

2030. One who accepts your good turn has made his right over you mandatory [on himself].

٢٠٣٠. مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أوْجَبَ عَلَيْكَ حَقَّهُ.

2031. Whoever does good to the one who does evil to him has taken the all-encompassing excellence.

٢٠٣١. مَنْ أحْسَنَ إلى مَنْ أساءَ إلَيْهِ فَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ.

2032. One who is not grateful for favours is not spared from deprivation.

٢٠٣٢. مَنْ لَمْ يَشْكُرِ الإحْسانَ لَمْ يَعْدُهُ الحِرْمانُ.

2033. One who begins giving without being asked and completes good deeds without any obligation has perfected his favour.

٢٠٣٣. مَنْ بَدَأَ العَطِيَّةَ مِنْ غَيْرِ طَلَب وَأكْمَلَ المَعْرُوفَ مِنْ غَيْرِ امْتِنان فَقَدْ أكْمَلَ الإحْسانَ.

2034. One who bestows a favour on the ungrateful one prolongs his rage.

٢٠٣٤. مَنْ أنْعَمَ عَلَى الكَفُورِ طالَ غَيْظُهُ.

2035. One who is generous in granting [favours], enthrals the people of this world.

٢٠٣٥. مَنْ سَمَحَتْ نَفْسُهُ بِالعَطاءِ اِسْتَعْبَدَ أبْناءَ الدُّنيا.

2036. One who does not nurture his good turn has indeed lost it.

٢٠٣٦. مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَقَدْ ضَيَّعَهُ.

2037. One who accepts your good turn has sold you his honour and magnanimity.

٢٠٣٧. مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ باعَكَ عِزَّتَهُ وَمُرُوَّتَهُ.

2038. One who accepts your good turn has humbled his prestige and honour before you.

٢٠٣٨. مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أذَلَّ لَكَ جَلالَتَهُ

وَعِزَّتَهُ.

2039. Whoever does not nurture his favour, then it is as if he did not bestow it.

٢٠٣٩. مَنْ لَمْ يُرَبِّ مَعْرُوْفَهُ فَكَأَنَّهُ لَمْ يَصْنَعْهُ.

2040. Doing good to others is part of an honourable purpose.

٢٠٤٠. مِنْ شَرَفِ الهِمَّةِ بَذْلُ الإحْسانِ.

2041. One of the greatest afflictions is wasting good turns [on the undeserving].

٢٠٤١. مِنْ أعْظَمِ الفَجايِعِ إضاعَةُ الصَّنايِعِ.

2042. One of the best favours is the favour that is done to the righteous.

٢٠٤٢. مِنْ أفْضَلِ الإحْسانِ الإحْسانُ إلَى الأبْرارِ.

2043. Nothing earns gratitude like doing good to others.

٢٠٤٣. مَا اكْتُسِبَ الشُّكْرُ بِمِثْلِ بَذْلِ المعْرُوفِ.

2044. Nothing enthrals people like doing [them] favours.

٢٠٤٤. مَا اسْتُرِقَّتِ الأعْناقُ بِمِثْلِ الإحْسانِ.

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.

٢٠٤٥. ما تَوَسَّلَ أحَدٌ إلَيَّ بِوَسِيلَة أجَلَّ عِنْدي مِنْ يَد سَبَقَتْ مِنّي إلَيْهِ لأُرَبِّيَها عِنْدَهُ بِاتِّباعِها أُخْتَها فَإنَّ مَنْعَ الأواخِرِ يَقْطَعُ شُكْرَ الأوائِلِ.

2046. The basis of goodness is abandoning obligation through it.

٢٠٤٦. مِلاكُ المعْرُوفِ تَرْكُ المنِّ بِهِ.

2047. With goodness [to others], there is loftiness.

٢٠٤٧. مَعَ الإحْسانِ تَكُونُ الرِّفْعَةُ.

2048. Nurturing a good turn [and completing it] is better than starting it [anew].

٢٠٤٨. مَرَبَّةُ المعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ.

2049. How good a store [for the future] benevolence is!

٢٠٤٩. نِعْمَ الذُّخْرُ المعْرُوفُ.

2050. The best provision for the Hereafter is doing good to the people.

٢٠٥٠. نِعْمَ زادُ المِعادِ الإحْسانُ إلَى العِبادِ.

2051. Achievement of glorious feats is through performing noble deeds.

٢٠٥١. نَيْلُ المَ آثِرِ بِبَذْلِ المَكارِمِ.

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.

٢٠٥٢. لا تَسْتَكْثِرَنَّ العَطاءَ وَإنْ كَثُرَ فَإنَّ حُسْنَ الثَّناءِ أكْثَرُ مِنْهُ.

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.

٢٠٥٣. لا تَسْتَعْظِمَنَّ النَّوالَ وَإنْ عَظُمَ فَإنَّ قَدْرَ السُّؤالِ أعْظَمُ مِنْهُ.

2054. One who does not show kindness [to others] in times of fortune will be abandoned in times of misfortune.

٢٠٥٤. مَنْ لَمْ يُحْسِنْ في دَوْلَتِهِ خُذِلَ في نِكْبَتِهِ.

2055. Whoever places his goodness with the one who does not deserve it has wasted it.

٢٠٥٥. واضِعُ مَعْرُوفِهِ عِنْدَ غَيْرِ مُسْتَحِقِّهِ مُضَيِّعٌ لَهُ.

2056. Doing a good turn to those who deserve it subdues the enemy and protects from falling into evil.

٢٠٥٦. وَضْعُ الصَّنيعَةِ في أهْلِها يَكْبِتُ العَدُوَّ وَيَقي مَصارِعَ السُّوءِ.

2057. Never show your benevolence to the one who does not understand its value (or who is not good).

٢٠٥٧. لا تَضَعَنَّ مَعْرُوفَكَ عِنْدَ غَيْرِ عَرُوف (مَعْرُوف).

2058. Do not do a good turn to the one who is ungrateful for your kindness.

٢٠٥٨. لاتَصْطَنِعْ مَنْ يَكْفُرُ بِرَّكَ.

2059. Never hold back an act of benevolence, even if you do not find one who understands its value.

٢٠٥٩. لا تَمْنَعَنَّ المَعْرُوفَ وَإنْ لَمْ تَجِدْ عَرُوفاً.

2060. Do not be ashamed of giving little, for not giving at all is even less than that.

٢٠٦٠. لا تَسْتَحْيِ مِنْ إعْطاءِ القَليلِ فَإنَّ الحِرْمانَ أقَلُّ مِنْهُ.

2061. Never regard the abundance of what you have given to be much, for you are [in possession of] even more than that.

٢٠٦١. لا تَسْتَكْثِرَنَّ الكَثِيرَ مِنْ نَوالِكَ فَإنَّكَ أكْثَرُ مِنْهُ.

2062. Never hold back from doing good turns and favours thereby being stripped of [your] ability.

٢٠٦٢. لا تَمْتَنِعَنَّ مِنْ فِعْلِ المَعْرُوفِ وَالإحْسانِ فَتُسْلَبَ الإمْكانَ.

2063. Do not delay giving the needy to tomorrow, for you do not know what will happen to you or to him tomorrow.

٢٠٦٣. لا تُؤَخِّرْ إنالَةَ المحْتاجِ إلى غَد فَإنَّكَ لا تَدْرِي ما يَعْرِضُ لَكَ وَلَهُ في غَد.

2064. Let not your brother be stronger in his iniquity towards you than you are in your goodness [towards him].

٢٠٦٤. لا يَكُونَنَّ أخُوكَ عَلَى الإساءَةِ إلَيْكَ أقْوى مِنْكَ عَلَى الإحْسانِ.

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.

٢٠٦٥. لا يُزْهِدَنَّكَ فِي اصْطِناعِ المَعْرُوفِ قِلَّةُ مَنْ يَشْكُرُهُ فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لايَنْتَفِعُ بِشَيْء مِنْهُ وَقَدْ يُدْرَكُ مِنْ شُكْرِ الشّاكِرِ أكْثَرُ مِمّا أضاعَ الكافِرُ.

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.

٢٠٦٦. لا تُعِنْ عَلى مَنْ أنْعَمَ عَلَيْكَ فَمَنْ أعانَ عَلى مَنْ أنْعَمَ عَلَيْهِ سُلِبَ الإمْكانَ.

2067. Goodness does not thrive with the ignoble.

٢٠٦٧. لا تَزْكُو الصَّنيعَةُ مَعَ غَيْرِ أصيل.

2068. The wicked do not do good to anyone except those who are like them.

٢٠٦٨. لا يَصْطَنِعُ اللِّئامُ إلاّ أمْثالُهُمْ.

2069. There is no merit loftier than benevolence.

٢٠٦٩. لا فَضيلَةَ أجَلُ مِنَ الإحْسانِ.

2070. There is no virtue greater than benevolence.

٢٠٧٠. لا مَنْقَبَةَ أفْضَلُ مِنَ الإحْسانِ.

2071. There is no benevolence more misused than doing good to the ingrate.

٢٠٧١. لا مَعْرُوفَ أضْيَعُ مِنِ اصْطِناعِ الكَفُورِ.

2072. There is no virtue in doing good to one who does not know its value.

٢٠٧٢. لا خَيْرَ فِي المَعْرُوفِ إلى غَيْرِ عَرُوف.

2073. A good turn does not benefit except with one who possesses loyalty and self-restraint.

٢٠٧٣. لا تَنْفَعُ الصَّنيعَةُ إلاّ في ذِي وَفاء وَحَفيظَة.

2074. Giving little is better than offering excuses [for not giving].

٢٠٧٤. يَسيرُ العَطاءِ خَيْرٌمِنَ التَّعَلُّلِ بِالإعْتِذارِ.

2075. Good turns do not thrive except with the honourable.

٢٠٧٥. لا تَزْكُو إلاّ عِنْدَ الكِرامِ الصَّنايعُ.

2076. There is no virtue in the good turn that is reckoned [as a favour].

٢٠٧٦. لا خَيْرَ فِي المَعْرُوفِ المحْصى.

2077. The consequences of kindness are never dispraised.

٢٠٧٧. لا تُذَمُّ أبَداً عَواقِبُ الإحْسانِ.

2078. None is praised except the one who shows his kindness.

٢٠٧٨. لا يُحْمَدُ إلاّ مَنْ بَذَلَ إحْسانَهُ.

2079. It is enough of a donation to give what is [readily] available.

٢٠٧٩. كَفى بِالمَيْسُورِ رِفْداً.

2080. Benevolence is the better of the two treasures.

٢٠٨٠. اَلْمَعْرُوفُ أفْضَلُ الكَنْزَيْنِ.

2081. Good turns are shackles that cannot be extricated except through gratitude or requital.

٢٠٨١. اَلمَعْرُوفُ غُلٌّ لايَفُكُّهُ إلاّ شُكْرٌ أوْمُكافاةٌ.

2082. Completing a good turn is better than starting it.

٢٠٨٢. إكْمالُ المَعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ.

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

٢٠٨٣. اَلمَعْرُوفُ لايَتِمُّ إلاّ بِثَلاث: بِتَصْغيرِهِ وَتَعْجيلِهِ وَسَتْرِهِ فَإنَّكَ إذا صَغَّرْتَهُ فَقَدْ عَظَّمْتَهُ وَإذا

عَجَّلْتَهُ فَقَدْ هَنَّأْتَهُ وَإذا سَتَرْتَهُ فَقَدْ تَمَّمْتَهُ.

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.

٢٠٨٤. اَلإفْضالُ أفْضَلُ قِنْيَة وَالسَّخاءُ أحْسَنُ حِلْيَة.

2084. Doing a good turn is the best acquisition [for the Hereafter], and generosity is the best ornament.

٢٠٨٥. إذا قَلَّ أهْلُ الفَضْلِ هَلَكَ أهْلُ التَّجَمُّلِ.

2085. When the kind people become fewer, those who adorn themselves get ruined.

٢٠٨٦. بِالإفْضالِ تَعْظُمُ الأقْدارُ.

2086. By doing good to others, ranks get elevated.

٢٠٨٧. بِالإفْضالِ تُسْتَرَقُّ الأعْناقُ.

2087. By conferring favours, people are enthralled.

٢٠٨٨. بِكَثْرَةِ الإفْضالِ يُعْرَفُ الكَرِيمُ.

2088. Through [his] abundant favours, the munificent person is recognized.

٢٠٨٩. بِالإفْضالِ تُسْتَرُ العُيُوبُ.

2089. By conferring favours [to others], [one's] faults are hidden.

٢٠٩٠. أحْيِ مَعْرُوفَكَ بِإماتَتِهِ.

2090. Give life to your good deed by killing it (i.e. by forgetting it).

٢٠٩١. إفْعَلِ المَعْرُوفَ ما أمْكَنَ وَازْجُرِ المسِيءَ بِفِعْلِ المحْسِنِ.

2091. Do good whenever possible, and deter the evildoer with righteous action.

٢٠٩٢. أُبْذُلْ مَعْرُوفَكَ لِلنّاسِ كافَّةً فَإنَّ فَضِيلَةَ فِعْلِ المَعْرُوفِ لا يَعْدِلُها عِنْدَاللهِ سُبْحانَهُ شَيْءٌ.

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.

٢٠٩٣. أحْيُوا المَعْرُوفَ بِإماتَتِهِ فَإنَّ المِنَّةَ تَهْدِمُ الصَنِيعَةَ.

2093. Give life to the benevolent act by killing it (i.e. forgetting it), for verily the sense of obligation destroys a good turn.

٢٠٩٤. أفْضَلُ المَعْرُوفِ إغاثَةُ المَلْهُوفِ.

2094. The best good deed is coming to the

aid of the aggrieved.

2095. The loftiest good turn is that which is done to those who deserve it.

٢٠٩٥. أجَلُّ المَعْرُوفِ ما صُنِعَ إلى أهْلِهِ.

2096. The best favour of the wicked person is holding back his harm [from others].

٢٠٩٦. أفْضَلُ مَعْرُوفِ اللَّئيمِ مَنْعُ أذائِهِ.

2097. The ugliest deed of an honourable person is withholding his contribution.

٢٠٩٧. أقْبَحُ أفعالِ الكَرِيمِ مَنْعُ عَطائِهِ.

2098. Verily the people who do good [to others] are more in need of doing it than those who request it from them.

٢٠٩٨. إنَّ بِأهْلِ المَعْرُوفِ مِنَ الحاجَةِ إلَى اصْطِناعِهِ أكْثَرَ مِمّا بِأهْلِ الرَّغْبَةِ إلَيْهِمْ مِنْهُ.

2099. Benevolence is [a means of] servitude.

٢٠٩٩. اَلمَعْرُوفُ رِقٌّ.

2100. The most profitable wares are the rendering of benevolent actions.

٢١٠٠. أرْبَحُ البَضايِعِ اِصْطِناعُ الصَّنايِعِ.

2101. The perfection of giving is in expediting it.

٢١٠١. كَمالُ العَطِيَّةِ تَعْجِيلُها.

2102. The human being is not enthralled until he is engulfed by favour.

٢١٠٢. لَنْ يُسْتَرَقَّ الإنْسانُ حَتّى يَغْمُرَهُ الإحْسانُ.

2103. One who is not good at seeking sympathy is faced with scorn.

٢١٠٣. مَنْ لَمْ يُحْسِنِ الاسْتِعْطافَ قُوبِلَ بِالاِسْتِخْفافِ.

2104. Nothing enthrals the honourable ones like benevolence.

٢١٠٤. مَا اسْتُعْبِدَ الكِرامُ بِمِثْلِ الإكْرامِ.

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.

٢١٠٥. أفْضَلُ الكُنُوزِ مَعْرُوفٌ يُودَعُ (يُودِعُهُ) الأحْرارُ وَعِلْمٌ يَتَدارَسَهُ الأخْيارُ.

2106. Ingratitude for favours leads to deprivation.

٢١٠٦. كُفْرانُ الإحْسانِ يُوجِبُ الحِرْمانَ.

2107. One who withholds from giving is

٢١٠٧. مَنْ مَنَعَ العَطاءَ مَنَعَ الثَّناءَ.

deprived of (or prevents) praise.

2108. Giving after having refused is more graceful than refusing after having given.

٢١٠٨. اَلعَطِيَّةُ بَعْدَ المَنْعِ أَجْمَلُ مِنَ المَنْعِ بَعْدَ العَطِيَّةِ.

2109. Whoever does good to the people, Allah covers him with His mercy and places him in His pardon.

٢١٠٩. مَنْ أَحْسَنَ إِلَى الرَّعِيَّةِ نَشَرَ اللهُ عَلَيْهِ جَناحَ رَحْمَتِهِ وَأَدْخَلَهُ في مَغْفِرَتِهِ.

2110. Give whatever you are giving expeditiously and beneficially, and if you refuse then let it be with politeness and apology.

٢١١٠. أَعْطِ ما تُعْطِيهِ مُعَجَّلاً مُهَنَّأً وَإِنْ مَنَعْتَ فَلْيَكُنْ في إِجْمال وَإِعْذار.

2111. One who finds it easy to give away [his] wealth has hopes directed towards him.

٢١١١. مَنْ هانَ عَلَيْهِ بَذْلُ الأَمْوالِ تَوَجَّهَتْ إِلَيْهِ الآمالُ.

2112. One who loves to be remembered with praise should give generously from his wealth.

٢١١٢. مَنْ أَحَبَّ الذِّكْرَ الجَميلَ فَلْيَبْذُلْ مالَهُ.

2113. One who gives generously enthrals the people.

٢١١٣. مَنْ بَذَلَ مالَهُ اِسْتَرَقَّ الرِّقابَ.

2114. Nothing spreads renown like generosity.

٢١١٤. ما شاعَ الذِّكْرُ بِمِثْلِ البَذْلِ.

2115. Generosity is the expander of ability.

٢١١٥. اَلْبَذْلُ مادَّةُ الإِمْكانِ.

2116. Generosity earns praise.

٢١١٦. اَلبَذْلُ يَكْسِبُ الحَمْدَ.

2117. Through generosity, praises are increased.

٢١١٧. بِالبَذْلِ تَكْثُرُ المِحامِدُ.

2118. By being generous with blessings, the blessings last longer.

٢١١٨. بِبَذْلِ النِّعْمَةِ تُسْتَدامُ النِّعْمَةُ.

2119. Increased generosity is a sign of nobility.

٢١١٩. كَثْرَةُ البَذْلِ آيَةُ النُّبْلِ.

THE GOOD DOER

المحسن

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.

٢١٢٠. لا يَكُنِ المحْسِنُ وَالمسيءُ عِنْدَكَ سَواءً فَإنَّ ذلِكَ يُزَهِّدُ المحْسِنَ فِي الإحْسانِ وَيُتابِعُ المسِيءَ إلَى الإسائَةِ.

2121. The charitable one needs the beggar.

٢١٢١. يَحْتاجُ ذُوالنّائِلِ إلَى السّائِلِ.

2122. Be open-handed but do not be wasteful.

٢١٢٢. كُنْ سَمِحاً وَلا تَكُنْ مُبَذِّراً.

2123. The good doer person is one who is benevolent to all people.

٢١٢٣. اَلمحْسِنُ مَنْ عَمَّ النّاسَ بِالإحْسانِ.

2124. The benevolent is supported, the malevolent is scorned.

٢١٢٤. المحْسِنُ مُعانٌ اَلمسِيءُ مُهانٌ.

2125. The good doer is one whose words are affirmed by his actions.

٢١٢٥. المحْسِنُ مَنْ صَدَّقَ أقْوالَهُ أفْعالُهُ.

2126. The benevolent one is alive, even if he is transferred to the dwellings of the dead.

٢١٢٦. المحْسِنُ حَيٌّ وَإنْ نُقِلَ إلى مَنازِلِ الأمْواتِ.

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.

٢١٢٧. إذا رَأيْتُمُ الخَيْرَ فَسارَعْتُمْ إلَيْهِ وَرَأيْتُمُ الشَّرَّ فَتَباعَدتُمْ عَنْهُ وَكُنْتُمْ بِالطّاعاتِ عامِلِينَ وَفِي المكارِمِ مُتَنافِسِينَ كُنْتُمْ مُحْسِنينَ فائِزِينَ.

2128. The worst of the benevolent ones is the one who puts others under obligation by his favour.

٢١٢٨. شَرُّ المحْسِنينَ اَلمْمْتَنُّ بِإحْسانِهِ.

2129. The doer of good deeds does not stumble, and when he does stumble, he finds

٢١٢٩. صاحِبُ المعْرُوفِ لا يَعْثُرُ وَإذا عَثَرَ وَجَدَ

a support [to hold on to].

مُتَّكَأً.

2130. Every good doer is affable.

٢١٣٠. كُلُّ مُحْسِن مُسْتَأنِسٌ.

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 المحْسِنِينَ بِما يَجْري لَهُمْ عَلى اَلْسُنِ الأَخْيارِ وَحُسْنِ الأفْعالِ وَجَمِيلِ السّيرَةِ.

PHYSICAL BEAUTY

الحسن

2132. Physical beauty is of no benefit without nobility.

٢١٣٢. لا يَنْفَعُ الحُسْنُ بِغَيْرِ نَجابَة.

DYSLOGIA (THE INABILITY TO EXPRESS ONESELF EFFECTIVELY)

الحصر

2133. The ugliness of dyslogia is better than the harm of talking nonsense.

٢١٣٣. قُبْحُ الحَصَرِ خَيْرٌ مِنْ جُرْحِ الهَذَرِ.

2134. The inability of effective expression weakens the argument.

٢١٣٤. اَلحَصَرُ يُضَعِّفُ الحُجَّةَ.

2135. Dyslogia is better than babble.

٢١٣٥. اَلحَصَرُ خَيْرٌ مِنَ الهَذَرِ.

FORTUNE

الحظّ

2136. The fortune of a person that comes through the ears is for himself and that which is on the tongue for others.

٢١٣٦. اَلحَظُّ لِلإنْسانِ فِي الأُذُنِ لِنَفْسِهِ وَفِي اللِّسانِ لِغَيْرِهِ.

2137. Fortune rushes towards the one who does not seek it.

٢١٣٧. اَلحَظُّ يَسْعى إلى مَنْ لا يَخْطُبُهُ.

GAINING FAVOUR

الحظوة

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. اَلحُظْوَةُ عِنْدَ الخالِقِ بِالرَّغْبَةِ فيما لَدَيْهِ اَلحُظْوَةُ عِنْدَ المخْلُوقِ بِالرَّغْبَةِ عَمّا في يَدَيْهِ.

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. مَنْ حَفَرَ بِئْراً لأخيهِ أَوْقَعَهُ اللهُ في بِئْرِهِ.

2140. One who digs a pit for his believing brother will fall into it [himself].

٢١٤٠. مَنْ حَفَرَ لأَخِيهِ المؤْمِنِ بِئْراً أُوقِعَ فيها.

SPITE AND MALICE

الحقد

2141. Malice is from the nature of the wicked.

٢١٤١. اَلحِقْدُ مِنْ طَبايِعِ الأَشْرارِ.

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. الحِقْدُ نارٌ لا تُطْفَيُ إلاّ بِالظَّفَرِ (نارٌ كامِنَةٌ لايُطْفِئُها إلاّ مَوْتٌ أَوْ ظَفَرٌ).

2143. Malice wears away [its possessor].

٢١٤٣. اَلحِقْدُ يُذْرِي.

2144. Spite is the trait of the jealous ones.

٢١٤٤. اَلحِقْدُ شيمَةُ الحَسَدَةِ.

2145. Malice is the motive of rage.

٢١٤٥. الحِقْدُ مَثارُ الغَضَبِ.

2146. Spite is the vilest of flaws.

٢١٤٦. الحِقْدُ اَلأَمُ العُيُوبِ.

2147. Malice is a painful ailment and an infectious disease.

٢١٤٧. اَلحِقْدُ داءٌ دَوِيٌّ وَمَرَضٌ مُوبِي.

2148. Malice is a vile characteristic and a fatal sickness.

٢١٤٨. اَلحِقْدُ خُلْقٌ دَنِيٌّوَمَرَضٌ مُرْدِي.

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.

٢١٤٩. تَجَنَّبُوا تَضاغُنَ القُلُوبِ وَتَشاحُنَ الصُّدُورِ وَتَدابُرَ النُّفُوسِ وَتَخاذُلَ الأيْدي تَمْلِكُوا أمْرَكُمْ.

2150. The cornerstone of flaws is spite.

٢١٥٠. رَأسُ العُيُوبِ الحِقْدُ.

2151. The cause of discord is malice.

٢١٥١. سَبَبُ الفِتَنِ الحِقْدُ.

2152. The weapon of evil is spite.

٢١٥٢. سِلاحُ الشَّرِّ الحِقْدُ.

2153. The worst thing that resides in the heart is malice.

٢١٥٣. شَرُّ ما سَكَنَ القَلْبَ الحِقْدُ.

2154. Extreme malice stems from the intense jealousy.

٢١٥٤. شِدَّةُ الحِقْدِ مِنْ شِدَّةِ الحَسَدِ.

2155. Purify your hearts from malice, for it is an infectious disease.

٢١٥٥. طَهِّرُوا قُلُوبَكُمْ مِنَ الحِقْدِ فَإنَّهُ داءٌ مُوبِيٌ.

2156. In times of difficulty, feelings of malice disappear.

٢١٥٦. عِنْدَ الشَّدائِدِ تَذْهَبُ الأَحْقادُ.

2157. One who eliminates malice [from his heart], his heart and mind become relaxed.

٢١٥٧. مَنِ اطَّرَحَ الحِقْدَ اسْتَراحَ قَلْبُه وَلُبُّهُ.

THE SPITEFUL الحقود

2158. There is no brotherhood for the spiteful.

٢١٥٨. لَيْسَ لِحَقُود أُخُوَّةٌ.

2159. One whose spite increases, his censure decreases.

٢١٥٩. مَنْ كَثُرَ حِقْدُهُ قَلَّ عِتابُهُ.

2160. One who sows hatred reaps tribulations.

٢١٦٠. مَنْ زَرَعَ الإِحَنَ حَصَدَ المِحَنَ.

2161. How miserable is the life of a spiteful person!

٢١٦١. ما أنْكَدَ عَيْشَ الحَقُودِ.

2162. The spiteful person has no love.

٢١٦٢. لا مَوَدَّةَ لِحَقُود.

2163. The spiteful one has a tormented soul is doubly distressed.

٢١٦٣. اَلْحَقُودُ مُعَذَّبُ النَّفْسِ مُتَضاعِفُ الهَمِّ.

2164. There is no repose for the spiteful.

٢١٦٤. اَلحَقُودُ لا راحَةَ لَهُ.

BELITTLING OTHERS

التحقير

2165. Do not belittle anyone until you have heard from him.

٢١٦٥. لا تَزْدَرِيَنَّ أحَداً حَتّى تَسْتَنْطِقَهُ.

VERIFICATION

التحقيق

2166. There is no action like verification.

٢١٦٦. لا عَمَلَ كَالتَّحْقِيقِ.

2167. There is no practice better than verification.

٢١٦٧. لا سُنَّةَ أفْضَلُ مِنَ التَّحْقِيقِ.

THE TRUTH

الحق

2168. Truth is an incisive sword.

٢١٦٨. اَلحَقُّ سَيْفٌ قاطِعٌ.

2169. Truth is the best way.

٢١٦٩. اَلْحَقُّ أفْضَلُ سَبِيل.

2170. Truth is the strongest supporter.

٢١٧٠. اَلحَقُّ أقْوى ظَهِير.

2171. Truth is the clearest course.

٢١٧١. اَلْحَقُّ أوْضَحُ سَبِيل.

2172. The truth is worthier of being followed.

٢١٧٢. اَلْحَقُّ أحَقُّ أنْ يُتَّبَعَ.

2173. Assisting one another to establish the truth is [a sign of] trustworthiness and faith.

٢١٧٣. اَلتَّعاوُنُ عَلى إقامَةِ الحَقِّ أمانَةٌ وَدِيانَةٌ.

2174. Truth is a sword [to fight] against the followers of falsehood.

٢١٧٤. اَلحَقُّ سَيْفٌ عَلى أهْلِ الباطِلِ.

2175. Truth is a refuge for every worker (and an argument for every speaker).

٢١٧٥. اَلْحَقُّ مَنْجاةٌ لِكُلِّ عامِلٍ (وَحُجَّةٌ لِكُلِّ قائِلٍ).

2176. Through truth, the petitioner gets support.

٢١٧٦. بِالحَقِّ يَسْتَظْهِرُ المحْتَجُّ.

2177. It is by turning away from the truth that misguidance comes about.

٢١٧٧. بِالعُدُولِ عَنِ الحَقِّ تَكُونُ الضَّلالَةُ.

2178. By clinging to the truth, support is received.

٢١٧٨. بِلُزُومِ الحَقِّ يَحْصُلُ الاِسْتِظْهارُ.

2179. There is truth and falsehood, and each has its followers.

٢١٧٩. حَقٌّ وَباطِلٌ وَلِكُلّ أهْلٌ.

2180. Truth that harms is better than falsehood that brings joy.

٢١٨٠. حَقٌّ يَضُرُّ خَيْرٌ مِنْ باطِلٍ يَسُرُّ.

2181. Plunge into hardships to [arrive at] the truth wherever it may be.

٢١٨١. خُضِ الغَمَراتِ إلَى الحَقِّ حَيْث كانَ.

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. رَحِمَ اللهُ رَجُلاً رَأى حَقّاً فأعانَ عَلَيْهِ وَرَأى جَوْراً فَرَدَّهُ وَكانَ عَوْناً بِالحَقِّ عَلى صاحِبِهِ.

2183. May Allah have mercy of the person who enlivens the truth, causes falsehood to die, fights against oppression and establishes justice.

٢١٨٣. رَحِمَ اللهُ امْرَءاً أحْيى حَقّاً وَأماتَ باطِلاً وَأدْحَضَ الجَوْرَ وَأقامَ العَدْلَ.

2184. The peak of wisdom is clinging to the truth and obeying the one who stands for the truth.

٢١٨٤. رَأْسُ الحِكْمَةِ لُزُومُ الحَقِّ وَ طاعَةُ المحِقِّ.

2185. Seeking assistance to establish the truth is [a sign of] faith and uprightness.

٢١٨٥. طَلَبُ التَّعاوُنِ عَلى إقامَةِ الحَقِّ دِيانَةٌ وَأمانَةٌ.

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 بِمُوجِباتِ الحَقِّ فَالْزَمُوها وَإيّاكُمْ وَمُحالاتِ التُّرَهاتِ.

2187. Your return to the truth is better than your persisting in falsehood.

٢١٨٧. عَوْدُكَ إلَى الحَقِّ خَيْرٌ مِنْ تَماديكَ فِي الباطِلِ.

2188. Your returning to the truth, even if you get exhausted, is better than your comfort while clinging to falsehood.

٢١٨٨. عَوْدُكَ إلَى الحَقِّ وَإنْ تَعِبْتَ خَيْرٌ مِنْ راحَتِكَ مَعَ لُزُومِ الباطِلِ.

2189. In adhering to the truth, there is prosperity.

٢١٨٩. فِي لُزُومِ الحَقِّ تَكُونُ السَّعادَةُ.

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. فارِقْ مَنْ فارَقَ الحَقَّ إلى غَيْرِهِ وَدَعْهُ وما رَضِيَ لِنَفْسِهِ.

2191. Little truth repels much falsehood, just as a little fire burns a lot of firewood.

٢١٩١. قَليلُ الحَقِّ يَدْفَعُ كَثيرَ الباطِلِ كَما أنَّ القَليلَ مِنَ النّارِ يُحْرِقُ كَثِيرَ الحَطَبِ.

2192. Speak the truth and you will benefit; do not utter falsehood and you will be safe.

٢١٩٢. قُولُوا الحَقَّ تَغْنَمُوا وَاسْكُتُوا عَنِ الباطِلِ 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 إلَى الحَقِّ فَإنَّ الحَقَّ أقْوى مُعِين.

2195. One who does not act upon the truth will never attain salvation.

٢١٩٥. لَنْ يُدْرِكَ النَّجاةَ مَنْ لَمْ يَعْمَلْ بِالحَقِّ.

2196. One who acts upon the truth, gains [from it].

٢١٩٦. مَنْ عَمِلَ بِالحَقِّ غَنِمَ.

2197. One who acts upon the truth, profits.

٢١٩٧. مَنْ عَمِلَ بِالحَقِّ رَبِحَ.

2198. One who acts upon the truth is saved.

٢١٩٨. مَنْ عَمِلَ بِالْحَقِّ نَجا.

2199. One who acts upon the truth becomes successful.

٢١٩٩. مَنْ عَمِلَ بِالحَقِّ أَفْلَحَ.

2200. One who fights against the truth is thrown down.

٢٢٠٠. مَنْ صارَعَ الحَقَّ صُرِعَ.

2201. One who speaks truthfully is believed.

٢٢٠١. مَنْ قالَ بِالحَقِّ صُدِّقَ.

2202. One who tries to prevail against the truth is overpowered [by it].

٢٢٠٢. مَنْ غالَبَ الحَقَّ غُلِبَ.

2203. One who battles against the truth is ruined.

٢٢٠٣. مَنْ حارَبَ الحَقَّ حُرِبَ.

2204. One who opposes the truth is killed (or thrown down) by it.

٢٢٠٤. مَنْ عانَدَ الحَقَّ قَتَلَهُ (صَرَعَهُ).

2205. One who opposes the truth is seized by powerlessness.

٢٢٠٥. مَنْ عانَدَ الحَقَّ لَزِمَهُ الوَهْنُ.

2206. One who opposes the truth has taken Allah as his adversary.

٢٢٠٦. مَنْ عانَدَ الحَقَّ كانَ اللهُ خَصْمَهُ.

2207. One who is not saved by the truth is destroyed by falsehood.

٢٢٠٧. مَنْ لَمْ يُنْجِهِ الحَقُّ أَهْلَكَهُ الباطِلُ.

2208. One who transgresses the truth, his path becomes narrowed.

٢٢٠٨. مَنْ تَعَدَّى الحَقَّ ضاقَ مَذْهَبُهُ.

2209. One who seeks honour through truth will be honoured by truth.

٢٢٠٩. مَنِ اعْتَزَّ بِالحَقِّ أَعَزَّهُ الحَقُّ.

2210. One who shows his face [in opposition] to the truth is destroyed.

٢٢١٠. مَنْ أبْدى صَفْحَتَهُ لِلْحَقِّ هَلَكَ.

2211. One who takes the truth as his reins, the people will take him to be their leader.

٢٢١١. مَنِ اتَّخَذَ الحَقَّ لِجاماً اِتَّخَذَهُ النَّاسُ إماماً.

2212. Whoever acts upon the truth, the creation incline towards him.

٢٢١٢. مَنْ عَمِلَ بِالحَقِّ مالَ إلَيْهِ الخَلْقُ.

2213. One who feels ashamed of speaking the truth is really a fool.

٢٢١٣. مَنِ اسْتَحْيى مِنْ قَوْلِ الحَقِّ فَهُوَ أحْمَقُ.

2214. One who struggles to establish the truth is granted success [by Allah].

٢٢١٤. مَنْ جاهَدَ عَلى إقامَةِ الحَقِّ وُفِّقَ.

2215. One who deviates from the truth, his end is dispraised.

٢٢١٥. مَنْ نَكَبَ عَنِ الحَقِّ ذُمَّ عاقِبَتُهُ.

2216. Whoever surrenders to the truth and follows the rightful [leader] is [considered to be] among the righteous.

٢٢١٦. مَنِ اسْتَسْلَمَ لِلْحَقِّ وَأَطاعَ المحِقَّ كانَ مِنَ المحْسِنِينَ.

2217. Whoever makes the truth his goal, difficult things are made easy for him and distant things are brought nearer to him.

٢٢١٧. مَنْ جَعَلَ الحَقَّ مَطْلَبَهُ لانَ لَهُ الشَّديدُ وَقَرُبَ عَلَيْهِ البَعيدُ.

2218. Whoever weakens the truth and forsakes it is destroyed by falsehood and killed by it.

٢٢١٨. مَنْ أضْعَفَ الحَقَّ وَ خَذَلَهُ أهْلَكَهُ الباطِلُ وَقَتَلَهُ.

2219. One whose goal is the truth will attain it, even if he is very uncertain.

٢٢١٩. مَنْ كانَ مَقْصَدُهُ الحَقَّ أدْرَكَهُ ولَوْ كانَ كَثِيرَ اللَّبْسِ.

2220. Whoever opposes the truth, it kills him and whoever tries to overpower it, it humiliates him.

٢٢٢٠. مَنْ عانَدَ الحَقَّ قَتَلَهُ وَمَنْ تَعَزَّزَ عَلَيْهِ (عَلَى الباطِلِ) ذَلَّلَهُ.

2221. Whoever helps the truth, benefits.

٢٢٢١. مَنْ نَصَرَ الحَقَّ غَنِمَ.

2222. How numerous are those who admit to

٢٢٢٢. ما أكْثَرَ مَنْ يَعْتَرِفُ بِالحَقِّ وَلا يُطيعُهُ.

the truth but do not follow it!

2223. One who contends with the truth is defeated.

٢٢٢٣. مُنازِعُ الحَقِّ مَخْصُومٌ.

2224. How good a guide truth is!

٢٢٢٤. نِعْمَ الدَّليلُ الحَقُّ.

2225. Do not hold back from presenting the truth when you find those who are worthy of it.

٢٢٢٥. لا تُمْسِكْ عَنْ إظْهارِ الحَقِّ إذا وَجَدْتَ لَهُ أهْلاً.

2226. Let nothing make you feel at ease but the truth and let nothing make you uneasy except falsehood.

٢٢٢٦. لا يُؤْنِسَنَّكَ إلاّ الحَقُّ وَلا يُوحِشَنَّكَ إلاّ الباطِلُ.

2227. Let not your attention towards the rights of a person [who is close to you] prevent you from establishing justice against him.

٢٢٢٧. لا تَمْنَعَنَّكُمْ رِعايَةُ الحَقِّ لأحَد عَنْ إقامَةِ الحَقِّ عَلَيْهِ.

2228. Falsehood and truth do not go together.

٢٢٢٨. لا يَجْتَمِعُ الباطِلُ وَالحَقُّ.

2229. None is patient in the face of truth except the judicious and intelligent one.

٢٢٢٩. لا يَصْبِرُ عَلَى الحَقِّ إلاّ الحازِمُ الأرِيبُ.

2230. There is no messenger more conveying than the truth.

٢٢٣٠. لا رَسُولَ أبْلَغُ مِنَ الحَقِّ.

2231. There is no adviser more sincere than the truth.

٢٢٣١. لا ناصِحَ أنْصَحُ مِنَ الحَقِّ.

2232. There is no companion who is dearer than the truth.

٢٢٣٢. لا صاحِبَ أعَزَّ مِنَ الحَقِّ.

2233. One who takes the support of truth is not defeated.

٢٢٣٣. لا يُغْلَبُ مَنْ يَسْتَظْهِرُ بِالحَقِّ.

2234. One who argues by truth is not defeated.

٢٢٣٤. لا يُخْصَمُ مَنْ يَحْتَجُّ بِالحَقِّ.

2235. One who elevates himself by truth is not overtaken (or abased).

٢٢٣٥. لا يُدْرَكُ (لايَذِلُّ) مَنِ اعْتَزَّ بِالحَقِّ.

2236. None is patient with the truth except the one who knows its merit.

٢٢٣٦. لا يَصْبِرُ لِلْحَقِّ إلاّ 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 يُعابُ الرَّجُلُ بِأخْذِ حَقِّهِ وَإنَّما يُعابُ بِأخْذِ مالَيْسَ لَهُ.

2238. A little truth repels much falsehood.

٢٢٣٨. يَسِيرُ الحَقِّ يَدْفَعُ كَثيرَ الباطِلِ.

2239. [About the ones who did not participate in the battle]: They forsook the truth and did not assist the falsehood.

٢٢٣٩. خَذَلُوا الحَقَّ وَلَمْ يَنْصُرُوا الباطِلَ.

2240. The truth is illuminated and free from prejudice and hypocrisy.

٢٢٤٠. اَلحَقُّ أبْلَجُ مُنَزَّهٌ عَنِ المحاباةِ وَالمراياةِ.

2241. Act upon the truth even if is against your desires and do not sell your Hereafter for this world.

٢٢٤١. إرْكَبِ الحَقَّ وَإنْ خالَفَ هَواكَ وَلا تَبِعْ آخِرَتَكَ بِدُنياكَ.

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. اِلْزَمِ الحَقَّ يُنَزِّلْكَ مَنازِلَ أهْلِ الحَقِّ يَوْمَ لا يُقْضى إلاّ بِالحَقِّ.

2243. Cling to the truth and salvation will cling to you.

٢٢٤٣. اِلْزَمُوا الحَقَّ تَلْزَمْكُمُ النَّجاةُ.

2244. Recognize the right of the one who knows your right, [be he] young or old, inferior or superior.

٢٢٤٤. اِعْرِفُوا الحَقَّ لِمَنْ عَرَفَهُ لَكُمْ صَغِيراً كانَ أوْ كَبِيراً وَضِيعاً كانَ أوْ رَفيعاً.

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. ألا وَمَنْ لا يَنْفَعُهُ الحَقُّ يَضُرُّهُ الباطِلُ وَمَنْ لا يَسْتَقِمْ بِهِ الهُدى يَجُرُّ بِهِ الضَّلالُ إلَى الرَّدى.

2246. The biggest loser is one who is able to speak the truth but still does not speak it.

٢٢٤٦. أَخْسَرُ النّاسِ مَنْ قَدَرَ عَلى أنْ يَقُولَ الحَقَّ 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.

٢٢٤٧. أفْضَلُ الخَلْقِ أقْضاهُمْ بِالحَقِّ وَأحَبُّهُمْ إلَى اللهِ سُبْحانَهُ أقْوَلُهُمْ لِلصِّدْقِ.

2248. One who is overcome [while he is] on the right, is victorious.

٢٢٤٨. اَلْمَغْلُوبُ بِالحَقِّ غالِبٌ.

2249. One who wages war against the truth is ruined.

٢٢٤٩. اَلمحارِبُ لِلْحَقِّ مَحْرُوبٌ.

2250. Speaking the truth is better than inarticulateness and silence.

٢٢٥٠. اَلقَوْلُ بِالحَقِّ خَيْرٌ مِنَ العَيِّ وَالصَّمْتِ.

ONE WHO IS ON THE RIGHT

المحق

2251. The goal of one who is on the right is [following or remaining on] the right course.

٢٢٥١. غَرَضُ المحِقِّ الرَّشادُ.

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.

٢٢٥٢. إعْطاءُ هذا المالِ في حُقُوقِ اللهِ دَخَلٌ في بابِ الجُودِ.

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.

٢٢٥٣. اَخْرِجْ مِنْ مالِكَ الحُقُوقَ وَأشْرِكْ فيهِ الصَّدِيقَ وَلْيَكُنْ كَلامُكَ في تَقْدِيرٍ وَهِمَّتُكَ في تَفْكِيرٍ تَأْمَنِ الملامَةَ وَالنَّدامَةَ.

٢٢٥٤. حَقُّ اللهِ سُبْحانَهُ عَلَيْكُمْ فِي اليُسْرِ اَلْبِرُّ وَالشُّكْرُ وَفِي العُسْرِ اَلرِّضا وَالصَّبْرُ.

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.

RIGHTS OF THE PEOPLE حقوق الناس

٢٢٥٥. جَعَلَ اللهُ سُبْحانَهُ حُقُوقَ عِبادِهِ مُقَدِّمَةً لِحُقُوقِهِ فَمَنْ قامَ بِحُقُوقِ عِبادِ اللهِ كانَ ذلِكَ مُؤَدِّياً إِلَى القِيامِ بِحُقوقِ اللهِ.

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.

HOARDING AND HOARDERS الإحتكار والمحتكر

٢٢٥٦. اَلمحْتَكِرُ البَخيْلُ جامِعٌ لِمَنْ لا يَشْكُرُهُ وَقادِمٌ عَلى مَنْ لا يَعْذُرُهُ.

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).

٢٢٥٧. اَلإحْتِكارُ رَذِيلَةٌ.

2257. Hoarding is a vice.

٢٢٥٨. اَلإحْتِكارُ داعِيَةُ الحِرْمانِ.

2258. Hoarding invites deprivation.

٢٢٥٩. اَلمحْتَكِرُ مَحْرُومٌ مِنْ نِعْمَتِهِ.

2259. The hoarder is deprived of his blessing.

٢٢٦٠. مِنْ طَبايِعِ الأغْمارِ إتْعابُ النُّفُوسِ فِي الإحْتِكارِ.

2260. It is from the nature of the inexperienced [and ignorant] to trouble the people by hoarding.

٢٢٦١. كُنْ مُقْتَدِراً (مُقَدِّرا) ولا تَكُنْ مُحْتَكِراً.

2261. Be solvent (or an assessor), and do not be a hoarder.

٢٢٦٢. اَلإحْتِكارُ شِيمَةُ الفُجّارِ.

2262. Hoarding is the practice of the vicious.

THE ORDINANCES OF ALLAH

أحكام الله وحدوده

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.

٢٢٦٣. في حَمْلِ (عَمَلِ) عِبادِ اللهِ عَلى أحْكامِ اللهِ اِسْتِيفاءُ الحُقُوقِ وَكُلُّ الرِّفْقِ.

2264. If you were to preserve the bounds of Allah, the Glorified, He would hasten for you His promised bounty.

٢٢٦٤. لَوْ حَفِظْتُمْ حُدُودَ اللهِ سُبْحانَهُ لَعَجَّلَ لَكُمْ مِنْ فَضْلِهِ المَوْعُودَ.

2265. One who neglects the commandments of freedom is made to return to serfdom.

٢٢٦٥. مَنْ قَصَّرَ عَنْ أحْكامِ الحُرِّيَّةِ أُعِيدَ إلَى الرِّقِّ.

WISDOM

الحكمة

2266. Wisdom is a garden for the intelligent and a promenade for the noble.

٢٢٦٦. اَلْحِكْمَةُ رَوْضَةُ العُقَلاءِ وَنُزْهَةُ النُّبَلاءِ.

2267. Wisdom does not settle in the heart of a hypocrite except that it departs from it [soon after].

٢٢٦٧. اَلْحِكْمَةُ لا تَحِلُّ قَلْبَ المنافِقِ إلاّ وَهِيَ عَلَى ارْتِحال.

2268. Wisdom is the lost property of every believer, so take it even if it be from the mouths of hypocrites.

٢٢٦٨. اَلْحِكْمَةُ ضالَّةُ كُلِّ مُؤْمِن فَخُذُوها ولَوْ مِنْ أفْواهِ المنافِقِينَ.

2269. Wisdom is a tree that grows in the heart and bears [its] fruit on the tongue.

٢٢٦٩. اَلْحِكْمَةُ شَجَرَةٌ تَنْبُتُ فِي الْقَلْبِ وَتُثْمِرُ عَلَى اللِّسانِ.

2270. Fill your heart with wisdom and don the attire of tranquillity for these two are the ornaments of the virtuous.

٢٢٧٠. اِسْتَشْعِرِ الْحِكْمَةَ وَتَجَلْبَبِ السَّكِينَةَ فَإنَّهُما حِلْيَةُ الأبْرارِ.

2271. The beginning of wisdom is abandoning [worldly] pleasures and its end

٢٢٧١. أوَّلُ الْحِكْمَةِ تَرْكُ اللَّذّاتِ وَآخِرُها مَقْتُ

is loathing the transitory.

الفانِياتِ.

2272. The greatest wisdom is for the human being to know himself and to remain within his limits.

٢٢٧٢. أفْضَلُ الحِكْمَةِ مَعْرِفَةُ الإنْسانِ نَفْسَهُ وَ وُقُوفُهُ عِنْدَ قَدْرِهِ.

2273. Wisdom guides [one] to the right.

٢٢٧٣. اَلْحِكْمَةُ تُرْشِدُ.

2274. Wisdom is protection.

٢٢٧٤. اَلْحِكْمَةُ عِصْمَةٌ.

2275. Wisdoms are the gardens of the noble ones.

٢٢٧٥. اَلْحِكَمُ رِياضُ النُّبَلاءِ.

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. إذا ضَلَلْتَ عَنْ حِكْمَةِ اللهِ فَقِفْ عِنْدَ قُدْرَتِهِ فَإنَّكَ إنْ فاتَكَ مِنْ حِكْمَتِهِ ما يَشْفِيكَ فَلَنْ يَفُوتَكَ مِنْ قُدْرَتِهِ ما يَكْفِيكَ.

2277. Through wisdom, the veil of knowledge is removed.

٢٢٧٧. بِالحِكْمَةِ يُكْشَفُ غِطاءُ العِلْمِ.

2278. The fruit of wisdom is success.

٢٢٧٨. ثَمَرَةُ الْحِكْمَةِ الفَوْزُ.

2279. The fruit of wisdom is disdain for the world and infatuation with the Eternal Paradise.

٢٢٧٩. ثَمَرَةُ الْحِكْمَةِ التَّنَزُّهُ عَنِ الدُّنيا وَالوَلَهُ بِجَنَّةِ المأْوى.

2280. The beauty of wisdom is kindness and good amicability.

٢٢٨٠. جَمالُ الْحِكْمَةِ الرِّفْقُ وَحُسْنُ المداراةِ.

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. حَدُّ الْحِكْمَةِ اَلإعْراضُ عَنْ دارِ الفَناءِ وَالتَّوَلُّهُ بِدارِ البَقاءِ.

2282. The wisdom of a lowly person elevates him and the ignorance of a respectable person degrades him.

٢٢٨٢. حِكْمَةُ الدَّنِيِّ تَرْفَعُهُ وَجَهْلُ الشَّريفِ يَضَعُهُ.

2283. Take wisdom from wherever it may be, for verily wisdom is the lost property of every believer.

٢٢٨٣. خُذِ الحِكْمَةَ أنّى كانَتْ فَإنَّ الحِكْمَةَ ضالَّةُ كُلِّ مُؤْمِن.

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. خُذِ الحِكْمَةَ مِمَّنْ أتاكَ بِها وَانْظُرْ إلى ما قالَ وَلا تَنْظُرْهُ إلى مَنْ قالَ.

2285. The embellishment of wisdom is being uninterested in the pleasures of this world.

٢٢٨٥. زَيْنُ الحِكْمَةِ الزُّهْدُ فِي الدُّنيا.

2286. The lost possession of an intelligent person is wisdom, so he is more entitled to it wherever it may be.

٢٢٨٦. ضالَّةُ العاقِلِ الحِكْمَةُ فَهُوَ أحَقُّ بِها حَيْثُ كانَتْ.

2287. The lost possession of a sage is wisdom, so he seeks it out wherever it may be.

٢٢٨٧. ضالَّةُ الحَكِيمِ الحِكْمَةُ فَهُوَ يَطْلُبُها حَيْثُ كانَتْ.

2288. Espouse wisdom, for indeed it is an exquisite ornament.

٢٢٨٨. عَلَيْكَ بِالحِكْمَةِ فَإنَّها الحِلْيَةُ الفاخِرَةُ.

2289. The prize of the sagacious is learning wisdom.

٢٢٨٩. غَنِيمَةُ الأكْياسِ مُدارَسَةُ الحِكْمَةِ.

2290. Sometimes words of wisdom may be uttered by one who is not wise.

٢٢٩٠. قَدْ يَقُولُ الحِكْمَةَ غَيْرُ الحَكيمِ.

2291. Wisdom has been paired with protection [from sins].

٢٢٩١. قُرِنَتِ الحِكْمَةُ بِالعِصْمَةِ.

2292. Everything leads to weariness except novel wisdom.

٢٢٩٢. كُلُّ شَيْءٍ يُمِلُّ ما خَلا طَرائِفَ الحِكَمِ.

2293. How can one be patient in disassociating from the enemies [of his felicity] when he is not aided by wisdom?

٢٢٩٣. كَيْفَ يَصْبِرُ عَلى مُبايَنَةِ الأضْدادِ مَنْ لَمْ تُعِنْهُ الحِكْمَةُ.

2294. Every time wisdom grows stronger, lust grows weaker.

٢٢٩٤. كُلَّما قَوِيَتِ الحِكْمَةُ ضَعُفَتِ الشَّهْوَةُ.

2295. Acquiring wisdom is [a means of] beautifying speech and employing kindness.

٢٢٩٥. كَسْبُ الحِكْمَةِ إجْمالُ النُّطْقِ وَاسْتِعْمالُ الرِّفْقِ.

2296. One who enjoys the insights of wisdom is not bereft of delight.

٢٢٩٦. مَنْ تَفَكَّهَ بِالحِكَمِ لَمْ يَعْدِمِ اللَّذَّةَ.

2297. One who attaches himself to wisdom has ennobled himself.

٢٢٩٧. مَنْ لَهِجَ بِالحِكْمَةِ فَقَدْ شَرَّفَ نَفْسَهُ.

2298. One who is known for [his] wisdom is looked at with reverence.

٢٢٩٨. مَنْ عُرِفَ بِالحِكْمَةِ لاحَظَتْهُ العُيُونُ بِالوَقارِ.

2299. One whose wisdom becomes established understands the lessons [that can be learnt from the past].

٢٢٩٩. مَنْ ثَبَتَتْ لَهُ الحِكْمَةُ عَرَفَ العِبْرَةَ.

2300. From the treasures of the unseen comes forth wisdom.

٢٣٠٠. مِنْ خَزائِنِ الغَيْبِ تَظْهَرُ الحِكْمَةُ.

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. مِنَ الحِكْمَةِ طاعَتُكَ لِمَنْ فَوْقَكَ وَإجْلالُكَ مَنْ في طَبَقَتِكَ وَإنْصافُكَ لِمَنْ دُوْنَكَ.

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. مِنَ الحِكْمَةِ أنْ لاتُنازِعَ مَنْ فَوْقَكَ وَلا تَسْتَذِلَّ مَنْ دُونَكَ وَلا تَتَعاطى ما لَيْسَ في قُدْرَتِكَ وَلا يُخالِفَ لِسانُكَ قَلْبَكَ وَلا قَوْلُكَ فِعْلَكَ وَلا تَتَكَلَّمَ فِيما لا تَعْلَمُ وَلا تَتْرُكَ الأمْرَ عِنْدَ الإقْبالِ وَتَطْلُبَهُ عِنْدَ الإدْبارِ.

2303. Gatherings of wisdom are the plantations of the praiseworthy.

٢٣٠٣. مَجْلِسُ الحِكْمَةِ غَرْسُ (غُرْسُ) الفُضَلاءِ.

2304. Lustful desire and wisdom do not go together.

٢٣٠٤. لا تَجْتَمِعُ الشَّهْوَةُ وَالحِكْمَةُ.

2305. Wisdom does not reside in a heart [that is filled] with lust.

٢٣٠٥. لا تَسْكُنُ الحِكْمَةُ قَلْباً مَعَ شَهْوَة.

2306. There is no wisdom except with safeguarding [from sin].

٢٣٠٦. لا حِكْمَةَ إلاّ بِعِصْمَة.

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.

٢٣٠٧. اَلْحُكَماءُ أشْرَفُ النّاسِ أنْفُساً وَأكْثَرُهُمْ صَبْراً وَأسْرَعُهُمْ عَفْواً وَأوْسَعُهُمْ أخْلاقاً.

2308. The wise person cures the asker [of his ignorance] and is generous with virtues.

٢٣٠٨. اَلْحَكِيمُ يَشْفِي السّائِلَ وَيَجُودُ بِالفَضائِلِ.

2309. Sit in the company of the wise and your intelligence will be improved, you will ennoble yourself and your ignorance will be removed from you.

٢٣٠٩. جالِسِ الحُكَماءَ يَكْمُلْ عَقْلُكَ وَتَشْرُفْ نَفْسَكَ وَيَنْتَفِ عَنْكَ جَهْلُكَ.

2310. A wise person may [at times also] make a mistake.

٢٣١٠. قَدْ يَزِلُّ الحَكِيمُ.

2311. He who complains of his troubles to one who is not compassionate is not a wise person.

٢٣١١. لَيْسَ بِحَكِيم مَنْ شَكى ضُرَّهُ إلى غَيْرِ رَحيم.

2312. He who expresses his joy to one who is not his close friend is not a wise person.

٢٣١٢. لَيْسَ بِحَكِيم مَنِ ابْتَذَلَ بِانْبِساطِهِ إلى غَيْرِ حَمِيم.

2313. He who intends to take his request to one who is not wise (or generous) is not a wise person.

٢٣١٣. لَيْسَ بِحَكِيم مَنْ قَصَدَ بِحاجَتِهِ غَيْرَ حَكِيم (كَرِيم).

2314. One who unveils the words of the wise benefits from their hidden meanings.

٢٣١٤. مَنْ كَشَفَ عَنْ مَقالاتِ الحُكَماءِ اِنْتَفَعَ بِحَقائِقِها.

2315. Indeed the speech of a wise person, when it is correct, is a cure and when it is wrong, is a malady.

٢٣١٥. إنَّ كَلامَ الحَكِيمِ إذا كانَ صَواباً كانَ دَواءً وَإذا كانَ خَطاءً كانَ داءً.

GOVERNMENT AND SOVEREIGNTY

الحكومة والولاية

2316. Obedience is the shield of the people and justice is the shield of governments.

٢٣١٦. اَلطّاعَةُ جُنَّةُ الرَعِيَّةِ وَالعَدْلُ جُنَّةُ الدُّوَلِ.

2317. The disgrace after being deposed is equal to the glory of sovereignty.

٢٣١٧. اَلذُّلُّ بَعْدَ العَزْلِ يُوازي عِزَّ الوِلايَةِ.

2318. The humiliation of the man being deposed is equivalent to his evil as a sovereign.

٢٣١٨. اِسْتِكانَةُ الرَّجُلِ فِي الْعَزْلِ بِقَدْرِ شَرِّهِ فِي الوِلايَةِ.

2319. Be just in that which you have been given authority and thank Allah for that which has been granted to you.

٢٣١٩. إعْدِلْ فِيما وُلّيتَ أُشْكُرْ لِلّهِ فِيما أُوليتَ.

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.

٢٣٢٠. أُحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطانِكَ وَاحْذَرْ أنْ يَحُطَّكَ عَنْها التَّهاوُنُ عَنْ حِفْظِ ما رَقاكَ إلَيْهِ.

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.

٢٣٢١. أقِمِ النّاسَ عَلى سُنَّتِهِمْ وَدِينِهِمْ وَلْيَأْمَنْكَ بَرِيُّهُمْوَ لْيَخَفْكَ مُرِيبُهُمْ وَتَعاهَدْ ثُغُورَهُمْ وَأطْرافَهُمْ.

2322. Make the religion your refuge and justice your sword, [then] you will be safe from every evil and will triumph over every

٢٣٢٢. إجْعَلِ الدّينَ كَهْفَكَ وَالعَدْلَ سَيْفَكَ تَنْجُ مِنْ كُلِّ سُوء وَتَظْفَرْ (تَظْهَرْ) على كُلِّ عَدُوّ.

foe.

2323. Be cautious of inequity and tyranny, for verily inequity invites the sword and tyranny leads to expulsion and hastens retribution and revenge.

٢٣٢٣. إحْذَرِ الحَيْفَ وَالجَوْرَ فَإنَّ الحَيْفَ يَدْعُو إلَى السَّيْفِ وَالجَوْرَ يَعُودُ بِالجَلاءِ وَيُعَجِّلُ العُقُوبَةَ وَالإنْتِقامَ.

2324. The most loathsome thing is the tyranny of rulers.

٢٣٢٤. أقْبَحُ شَيْء جَوْرُ الوُلاةِ.

2325. Kingship is politics.

٢٣٢٥. اَلمُلْكُ سِياسَةٌ.

2326. Kingship spoils brotherhood.

٢٣٢٦. اَلمُلْكُ (اَلمَلَلُ) يُفْسِدُ الإخْوَةَ.

2327. Leadership is destruction.

٢٣٢٧. اَلرِّياسَةُ عَطَبٌ.

2328. Equity is the embellishment of leadership.

٢٣٢٨. اَلإنْصافُ زَيْنُ الإمْرَةِ.

2329. Haughtiness in sovereignty leads to disgrace in deposition.

٢٣٢٩. اَلتَّكَبُّرُ فِي الوِلايَةِ ذُلٌّ فِي العَزْلِ.

2330. Sovereignties are the arenas of contest [and trial] for men.

٢٣٣٠. اَلوِلاياتُ مَضامِيرُ الرِّجالِ.

2331. The instrument of leadership is [patience and] large-heartedness.

٢٣٣١. آلَةُ الرِّياسَةِ سَعَةُ الصَّدْرِ.

2332. The bane of leadership is arrogance.

٢٣٣٢. آفَةُ الرِّياسَةِ اَلفَخْرُ.

2333. When you are given a position of authority, [then] act justly.

٢٣٣٣. إذا وُلِّيتَ فَاعْدِلْ.

2334. When the vile become sovereigns, the dignified ones are ruined.

٢٣٣٤. إذا مَلَكَ الأراذِلُ هَلَكَ الأفاضِلُ.

2335. When the depraved gain authority, hope turns into disappointment.

٢٣٣٥. إذا سادَ السِّفَلُ خابَ الأمَلُ.

2336. When the wicked become rulers, the honourable are persecuted.

٢٣٣٦. إذَا اسْتَوْلَى اللِّئامُ أُضْطُهِدَ الكِرامُ.

2337. The sovereignty of the vile and inexperienced over nations is the cause of their decline and regression.

٢٣٣٧. تَوَلِّي الأراذِلِ وَالأحْداثِ الدُّوَلَ دَليلُ إنْحِلالِها وَ إدْبارِها.

2338. Your haughtiness in sovereignty will be [the cause of your] disgrace in deposition.

٢٣٣٨. تَكَبُّرُكَ فِي الوِلايَةِ ذُلٌّ فِي العَزْلِ.

2339. The stability of nations is through the establishment of the practice of justice.

٢٣٣٩. ثُباتُ الدُّوَلِ بِإقامَةِ سُنَنِ العَدْلِ.

2340. Love for authority is the primary source of tribulations.

٢٣٤٠. حُبُّ الرِّياسَةِ رَأْسُ المِحَنِ.

2341. The embellishment of leadership is bestowing favours.

٢٣٤١. زَيْنُ الرِّياسَةِ الإفْضالُ.

2342. The fall of nations results from the appointment of depraved leaders.

٢٣٤٢. زَوالُ الدُّوَلِ بِاصْطِناعِ السِّفَلِ.

2343. The excellence of leadership is [in] good governance.

٢٣٤٣. فَضيلَةُ الرِّياسَةِ حُسْنُ السِّياسَةِ.

2344. Lack of leaders is easier to bear than the leadership of the depraved.

٢٣٤٤. فِقْدانُ الرُّؤَساءِ أهْوَنُ مِنْ رِياسَةِ السِّفَلِ.

2345. Every nation has its moment.

٢٣٤٥. لِكُلِّ دَوْلَة بُرْهَةٌ.

2346. Nothing ever preserves nations like the exercising of justice in them.

٢٣٤٦. لَنْ تُحَصَّنَ الدُّوَلُ بِمِثْلِ اسْتِعْمالِ العَدْلِ فِيها.

2347. One who oppresses his people helps his enemies.

٢٣٤٧. مَنْ ظَلَمَ رَعِيَّتَهُ نَصَرَ أضْدادَهُ.

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. وَالَّذي فَلَقَ الحَبَّةَ وَبَرَءَ النَّسَمَةَ لَوْلا حُضُورُ الحاضِرِ وَقِيامُ الحُجَّةِ بِوُجودِ النّاصِرِ وَما أخَذَ اللهُ سُبْحانَهُ عَلَى العُلَماءِ أنْ لايُقارُّوا عَلى كِظَّةِ ظالِمٍ وَلا سَغَبِ مَظْلُوم لأَلْقَيْتُ حَبْلَها عَلى غارِبِها وَلَسَقَيْتُ آخِرَها بِكَأْسِ أوَّلِها وَلأَلْفَيْتُمْ دُنْياكُمْ هذِهِ عِنْدي

أزْهَدَ مِنْ عَفْطَةِ عَنْز.

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.

THE RULER AND GOVERNER

الحاكم والوالي

٢٣٤٩. جُودُ الوُلاةِ بِفَيْءِ المسْلِمينَ جَوْرٌ وَخَتْرٌ.

2349. The generosity of rulers with booty belonging to the Muslims is [an act of] injustice and betrayal.

٢٣٥٠. سَبُعٌ أكُولٌ حَطُومٌ خَيْرٌ مِنْ وال ظَلُوم غَشُوم.

2350. A predatory animal that is rapacious and tears it prey apart is better than an unjust and oppressive ruler.

٢٣٥١. شَرُّ الوُلاةِ مَنْ يَخافُهُ البَرِيءُ.

2351. The worst of rulers is one who is feared by the innocent.

٢٣٥٢. مَنْ جارَتْ وِلايَتُهُ زالَتْ دَوْلَتُهُ.

2352. One whose rule is oppressive, his regime collapses.

٢٣٥٣. مَنْ تَكَبَّرَ في وِلايَتِهِ كَثُرَ عِنْدَ عَزْلِهِ ذِلَّتُهُ.

2353. One who is haughty in his rule, his disgrace is greater when he is deposed.

٢٣٥٤. مَنِ اخْتالَ في وِلايَتِهِ أبانَ عَنْ حَماقَتِهِ.

2354. One who becomes vain in his rule exhibits his stupidity.

٢٣٥٥. مِنْ حَقِّ الرّاعِي أنْ يَخْتارَ لِرَعِيَّتِهِ ما يَخْتارُهُ لِنَفْسِهِ.

2355. It is from the right of the shepherd to choose for his flock that which he chooses for himself.

٢٣٥٦. مِنَ النُّبْلِ أنْ تَتَيَقَّظَ لإيجابِ حَقِّ الرَّعِيَةِ إلَيْكَ وَتَتَغابى عَنِ الجِنايَةِ عَلَيْكَ.

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.

2357. An unjust and oppressive ruler is better than perpetual strife.

٢٣٥٧. وال ظَلُومٌ غَشُومٌ خَيْرٌ مِنْ فِتْنَة تَدُومُ.

2358. There is no oppression more severe than the oppression of a ruler.

٢٣٥٨. لا جَوْرَ أَفْظَعُ مِنْ جَوْرِ حاكِمٍ.

FALSE OATHS

الحلف واليمين الفاجرة

2359. How can one be safe from the punishment of Allah when he is quick in making false oaths?!

٢٣٥٩. كَيْفَ يَسْلَمُ مِنْ عَذابِ اللهِ المُتَسَرّعُ إِلَى اليَمِينِ الفاجِرَةِ ؟!

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 لأَرْبَع: مَهانَة يَعْرِفُها مِنْ نَفْسِهِ أوضَراعَة يَجْعَلُها سَبِيلاً إِلى تَصْديقِهِ أَوْ عَيّ لِمَنْطِقِهِ فَيَتَّخِذَ الأَيْمانَ حَشْواً وَصِلَةً لِكَلامِهِ أَوْ لِتُهْمَة قَدْ عُرِفَ بِها.

2361. The thing that brings the quickest punishment is a false oath.

٢٣٦١. أَسْرَعُ شَيْء عُقُوبَةً اَلْيَمِينُ الفاجِرَةُ.

2362. Do not habituate yourself to taking oaths, for verily the one who swears excessively is not safe from sin.

٢٣٦٢. لا تُعَوِّدْ نَفْسَكَ اليَمِينَ فَإِنَّ الحَلاّفَ لا يَسْلَمُ مِنَ الإِثْمِ.

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. عَلَيْكَ بِلُزُومِ الحَلالِ وَحُسْنِ البِرِّ بِالعِيالِ وَذِكْرِ اللهِ في كُلِّ حال.

DREAMS

الأحلام والرؤيا

2364. Dreams may [at times] come true.

٢٣٦٤. قَدْ تَصْدُقُ الأَحْلامُ.

2365. A good dream is one of the two [forms of] glad-tidings.

٢٣٦٥. الرُؤْيا الصّالِحَةُ إحْدَى البِشارَتَيْنِ.

THE FORBEARING

الحليم

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 عِوَضِ الحَلِيمِ عَنْ حِلْمِهِ أنَّ النّاسَ كُلَّهُمْ أنْصارُهُ عَلى خَصْمِهِ.

2367. The forbearing person raises his determination, in that which he has been oppressed, above seeking an evil retribution.

٢٣٦٧. اَلحَلِيْمُ يُعْلِي هِمَّتَهُ فيما جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ المكافاةِ.

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. إنَّ أفْضَلَ النّاسِ مَنْ حَلُمَ عَنْ قُدْرَة وَزَهَدَ عَنْ غُنْيَة وَ أنْصَفَ عَنْ قُوَّة.

2369. The forbearing is one who tolerates [the flaws of] his brothers.

٢٣٦٩. اَلحَلِيمُ مَنِ احْتَمَلَ إخْوانَهُ.

2370. The forbearing is one for whom it is not difficult to act with tolerance.

٢٣٧٠. الحَلِيمُ الَّذي لا يَشُقُّ عَلَيْهِ مَؤُنَةُ الحِلْمِ.

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. إنْ لَمْ تَكُنْ حَلِيماً فَتَحَلَّمْ فَإنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْم إلاّ أوْشَكَ أنْ يَصِيرَ مِنْهُمْ.

2372. Indeed only he is forbearing who is patient when he is offended and forgives

٢٣٧٢. إنَّما الحَلِيمُ مَنْ إذا أُوذِيَ صَبَرَ وَإذا ظُلِمَ

when he is wronged.

غَفَرَ.

2373. Sit in the company of the forbearing and you will increase your forbearance.

٢٣٧٣ . جالِسِ الحُلَماءَ تَزْدَدْ حِلْماً.

2374. Sometimes the forbearing person may get fed up.

٢٣٧٤. قَدْ يَزْهَقُ الحَلِيمُ.

2375. A person who is not forbearing may at times dress in the garb of forbearance.

٢٣٧٥. قَدْ يَتَزَيّي بِالحِلْمِ غَيْرُ الحَلِيمِ.

2376. Be forbearing in [times of] anger, very patient [and courageous] in fear, [and] moderate in your request.

٢٣٧٦. كُنْ حَلِيماً فِي الغَضَبِ صَبُوراً فِي الرَّهَبِ مُجْمِلاً فِي الطَّلَبِ.

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.

٢٣٧٧. لَيْسَ الحَلِيمُ مَنْ عَجَزَ فَهَجَمَ وَإذا قَدَرَ انْتَقَمَ إنَّما الحَلِيمُ مَنْ إذا قَدَرَ عَفا وَكانَ الحِلْمُ غالِباً عَلى كُلِّ أمْرِهِ.

2378. One who endeavours to act with forbearance becomes forbearing.

٢٣٧٨. مَنْ تَحَلَّمَ حَلُمَ.

2379. One who shows forbearance is honoured.

٢٣٧٩. مَنْ حَلُمَ أُكْرِمَ.

2380. One who adorns himself with forbearance, his recklessness subsides.

٢٣٨٠. مَنْ تَحَلّى بِالْحِلْمِ سَكَنَ طَيْشُهُ.

2381. One who does not endeavour to act with forbearance does not become forbearing.

٢٣٨١. مَنْ لَمْ يَتَحَلَّمْ لَمْ يَحْلُمْ.

2382. Whoever infuriates you by the ugliness of his foolish behaviour towards you, then infuriate him by the beauty of your forbearance towards him.

٢٣٨٢. مَنْ غاظَكَ بِقُبْحِ السَّفَهِ عَلَيْكَ فَغِظْهُ بِحُسْنِ الْحِلْمِ عَنْهُ.

2383. One who seeks the support of forbearance against you defeats you and acts graciously towards you.

٢٣٨٣. مَنِ اسْتَعانَ بِالْحِلْمِ عَلَيْكَ غَلَبَكَ وَتَفَضَّلَ عَلَيْكَ.

FORBEARANCE

الحلم

2384. Forbearance is one of the two excellent traits.

٢٣٨٤. اَلْحِلْمُ أَحَدُ الْمَنْقِبَتَيْنِ.

2385. Forbearance during intense rage protects [one] from the wrath of the Almighty.

٢٣٨٥. اَلْحِلْمُ عِنْدَ شِدَّةِ الْغَضَبِ يُؤْمِنُ غَضَبَ الْجَبّارِ.

2386. Forbearance puts out the fire of rage and acrimoniousness stokes it.

٢٣٨٦. اَلْحِلْمُ يُطْفِيءُ نارَ الْغَضَبِ وَالْحِدَّةُ تُؤَجِّجُ إحْراقَهُ.

2387. Be forbearing and you will be honoured.

٢٣٨٧. أُحْلُمْ تُكْرَمْ.

2388. Be forbearing and you will be respected.

٢٣٨٨. أُحْلُمْ تُوَقَّرْ.

2389. Bear [the actions of others] with patience, otherwise you will never be pleased.

٢٣٨٩. أَغْضِ عَلَى الْقَذى وَإلاّ لَمْ تَرْضَ أبَداً.

2390. Veil [your] anger with forbearance and ignore misconceptions with understanding.

٢٣٩٠. احْتَجِبْ عَنِ الغَضَبِ بِالْحِلْمِ وَغُضَّ عَنِ الوَهْمِ بِالْفَهْمِ.

2391. The strongest of all people is the one who overcomes his anger with his forbearance.

٢٣٩١. أقْوىَ النّاسِ مَنْ قَوِيَ عَلى غَضَبِهِ بِحِلْمِهِ.

2392. The best forbearance is suppressing anger and exercising self-restraint despite having power [to exact revenge].

٢٣٩٢. أفْضَلُ الحِلْمِ كَظْمُ الغَيْظِ وَمِلْكُ النَّفْسِ مَعَ القُدْرَةِ.

2393. The most courageous of people is the one who defeats ignorance with forbearance.

٢٣٩٣. أَشْجَعُ النّاسِ مَنْ غَلَبَ الجَهْلَ بِالحِلْمِ.

2394. Verily the best of characteristics of men is forbearance.

٢٣٩٤. إنَّ أفْضَلَ أخْلاقِ الرِّجالِ الحِلْمُ.

2395. Delaying punishment is from the perfection of forbearance.

٢٣٩٥. مِنْ كَمالِ الحِلْمِ تَأْخِيرُ العُقُوبَةِ.

2396. Forbearance is [like] a tribe [as it protects those who belong to it].

٢٣٩٦. اَلْحِلْمُ عَشِيرَةٌ.

2397. Forbearance is the ornament of [one's] character.

٢٣٩٧. اَلْحِلْمُ زَيْنُ الْخُلْقِ.

2398. Forbearance is the symbol of excellence.

٢٣٩٨. اَلْحِلْمُ عُنْوانُ الفَضْلِ.

2399. Forbearance is the cornerstone of [good] leadership.

٢٣٩٩. اَلْحِلْمُ رَأْسُ الرِّياسَةِ.

2400. Forbearance is the fruit of knowledge.

٢٤٠٠. اَلْحِلْمُ ثَمَرَةُ العِلْمِ.

2401. Forbearance is a means of silencing the foolish.

٢٤٠١. اَلْحِلْمُ فِدامُ السَّفِيهِ.

2402. Forbearance is the embellishment of knowledge.

٢٤٠٢. اَلْحِلْمُ زِينَةُ الْعِلْمِ.

2403. Forbearance is the perfection of intellect.

٢٤٠٣. اَلْحِلْمُ تَمامُ الْعَقْلِ.

2404. Forbearance (or wisdom) is light, [and] its essence is the intellect.

٢٤٠٤. اَلْحِلْمُ (الحِكْمَةُ) نُورٌ جَوْهَرُهُ (جَوْهَرتُهُ) العَقْلُ.

2405. Forbearance is the ornament of knowledge and the cause of peace.

٢٤٠٥. اَلْحِلْمُ حِلْيَةُ العِلْمِ وَعِلَّةُ السِّلْمِ.

2406. Forbearance is the system by which the affairs of a believer are organized.

٢٤٠٦. اَلْحِلْمُ نِظامُ أمْرِ المؤْمِنِ.

2407. If in anger there is revenge, then in forbearance there is the reward of the virtuous.

٢٤٠٧. إنْ كانَ فِي الغَضَبِ الإنْتِصارُ فَفِي الحِلْمِ ثَوابُ الأبْرارِ.

2408. Verily forbearance is only suppression of anger and self-restraint.

٢٤٠٨. إنَّما الحِلْمُ كَظْمُ الغَيْظِ وَمِلْكُ النَّفْسِ.

2409. The bane of forbearance is humiliation.

٢٤٠٩. آفَةُ الحِلْمِ الذُّلُّ.

2410. When you are forbearing with a foolish person, you sadden him; so increase his sorrow by your forbearance towards him.

٢٤١٠. إذا حَلُمْتَ عَنِ السَّفِيهِ غَمَمْتَهُ فَزِدْهُ غَمّاً بِحِلْمِكَ عَنْهُ.

2411. When you are forbearing with an ignorant person, you have given him the best reply.

٢٤١١. إذا حَلُمْتَ عَنِ الجاهِلِ فَقَدْ أوْسَعْتَهُ جَواباً.

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. إذا سَمِعْتَ مِنَ الْمَكْرُوهِ ما يُؤْذيكَ فَتَطَأْطَأْ لَهُ يُخْطِكَ.

2413. When forbearance brings about corruption [and defiance in the enemy], forgiveness becomes a weakness.

٢٤١٣. إذا كانَ الْحِلْمُ مَفْسَدةً كانَ العَفْوُ مَعْجَزَةً.

2414. Through forbearance, supporters increase.

٢٤١٤. بِالحِلْمِ تَكْثُرُ الأنْصارُ.

2415. It is through suppression [of anger] that forbearance comes about.

٢٤١٥. بِالْكَظْمِ يَكُونُ الْحِلْمُ.

2416. Gulping down the agonies of forbearance extinguishes the fire of anger.

٢٤١٦. تَجَرُّعُ غُصَصِ الحِلْمِ يُطْفِيءُ نارَ الغَضَبِ.

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. تَجَرَّعِ الغُصَصَ فَإنّي لَمْ أرَ جُرْعَةً أحْلى مِنْها عاقِبَةً وَلا أَلَذَّ مَغَبَّةً.

2418. Gulp down the pains of forbearance, for indeed it is the cornerstone of wisdom

٢٤١٨. تَجَرَّعْ مَضَضَ الحِلْمِ فَإنَّهُ رَأْسُ الحِكْمَةِ وَثَمَرَةُ

and the fruit of knowledge.

العِلْمِ.

2419. The fruit of forbearance is kindness.

٢٤١٩. ثَمَرَةُ الحِلْمِ الرِّفْقُ.

2420. Virtuous forbearance is a sign of abundant knowledge.

٢٤٢٠. حُسْنُ الحِلْمِ دَليلُ وُفُورِ العِلْمِ.

2421. The best forbearance is accustoming yourself to act with forbearance.

٢٤٢١. خَيْرُ الحِلْمِ اَلتَّحَلُّمُ.

2422. The cornerstone of knowledge is forbearance.

٢٤٢٢. رَأْسُ العِلْمِ الحِلْمُ.

2423. The alms-tax of forbearance is bearing patiently [with the bad behaviour of the people].

٢٤٢٣. زَكوةُ الحِلْمِ الإحْتِمالُ.

2424. The cause of reverence is forbearance.

٢٤٢٤. سَبَبُ الوَقارِ اَلْحِلْمُ.

2425. Espouse forbearance for verily it is the fruit of knowledge.

٢٤٢٥. عَلَيْكَ بِالحِلْمِ فَإنَّهُ ثَمَرَةُ العِلْمِ.

2426. Espouse forbearance for indeed it is a pleasing characteristic.

٢٤٢٦. عَلَيْكَ بِالحِلْمِ فَإنَّهُ خُلُقٌ مَرْضِيٌّ.

2427. It is when rage and anger prevails that the forbearance of the forbearing is tested.

٢٤٢٧. عِنْدَ غَلَبَةِ الغَيْظِ وَ الْغَضَبِ يُخْتَبَرُ حِلْمُ الْحُلَماءِ.

2428. The strength [required] for forbearance in times of anger is greater than the strength [needed] for vengeance.

٢٤٢٨. قُوَّةُ الحِلْمِ عِنْدَ الغَضَبِ أفْضَلُ مِنَ القُوَّةِ عَلَى الإنْتِقامِ.

2429. Forbearance is sufficient as veneration.

٢٤٢٩. كَفى بِالحِلْمِ وَقاراً.

2430. Delaying punishment is from the perfection of forbearance.

٢٤٣٠. مِنْ كَمالِ الحِلْمِ تَأْخِيرُ العُقُوبَةِ.

2431. The best vizier of knowledge is forbearance.

٢٤٣١. نِعْمَ وَزِيرُ العِلْمِ الحِلْمُ.

2432. The dignity of forbearance is the adornment of knowledge.

٢٤٣٢. وَقارُ الحِلْمِ زِينَةُ العِلْمِ.

2433. I found forbearance and tolerance more helpful to me than courageous men.

٢٤٣٣. وَجَدْتُ الحِلْمَ وَالإحْتِمالَ أَنْصَرَ لي مِنْ شَجْعانِ الرِّجالِ.

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. لا تَفْضَحُوا أَنْفُسَكُمْ لِتَشْفُوا غَيْظَكُمْ وَإِنْ جَهِلَ عَلَيْكُمْ جاهِلٌ فَلْيَسَعْهُ حِلْمُكُمْ.

2435. There is no virtue like forbearance.

٢٤٣٥. لا فَضِيلَةَ كَالْحِلْمِ.

2436. There is no supporter like forbearance.

٢٤٣٦. لا ظَهِيرَ كَالْحِلْمِ.

2437. There is no forbearance like feigning inattention [and pretending not to have noticed].

٢٤٣٧. لا حِلْمَ كَالتَّغافُلِ.

2438. There is no dignity loftier than forbearance.

٢٤٣٨. لا عِزَّ أَرْفَعُ مِنَ الحِلْمِ.

2439. There is no honour higher than forbearance.

٢٤٣٩. لا شَرَفَ أَعْلى مِنَ الحِلْمِ.

2440. No one shows forbearance towards the foolish except the intelligent.

٢٤٤٠. لا يَحْلُمُ عَنِ السَّفيهِ إلاّ العاقِلُ.

2441. One who has no forbearance has no knowledge.

٢٤٤١. لا عِلْمَ لِمَنْ لاحِلْمَ لَهُ.

2442. The forbearance of a person is evinced from his abundant tolerance, and his nobility [is evinced] from his abundant benefactions.

٢٤٤٢. يُسْتَدَلُّ عَلى حِلْمِ الرَّجُلِ بِكَثْرَةِ احْتِمالِهِ وَعَلى نُبْلِهِ بِكَثْرَةِ إنْعامِهِ.

2443. A praiser should praise none but his Lord.

٢٤٤٣. لا يَحْمَدُ حامِدٌ إلاّ رَبَّهُ.

2444. Whoever puts praise [for Allah] as the conclusion of a blessing, Allah, the Glorified, makes it the key for more [blessings].

٢٤٤٤. مَنْ جَعَلَ الْحَمْدَ خِتامَ النِّعْمَةِ جَعَلَهُ اللهُ سُبْحانَهُ مِفْتاحَ المزِيدِ.

2445. Whoever praises Allah, He makes him free from want.

٢٤٤٥. مَنْ حَمِدَ اللهَ أغْناهُ.

THE PRAISEWORTHY AND THE DISGRACEFUL

المحامد والمذام

2446. Try to increase your praiseworthy actions [and traits], for verily disgraceful actions [and traits] are such that very few gain salvation from them.

٢٤٤٦. إسْتَكْثِرْ مِنَ المحامِدِ فَإنَّ المذامَّ قَلَّ مَنْ يَنْجُو مِنْها.

MUHAMMAD (S) AND HIS PROGENY

محمّد (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.

٢٤٤٧. اِرْضَ بِمُحَمَّد صلَّى الله عليه وآله وسلَّم رائِداً وَإلَى النَّجاةِ قائِداً.

2448. Follow the guidance of your Prophet for it is the truest guidance, and emulate his practices for they are the most exemplary practices.

٢٤٤٨. اِقْتَدُوا بِهُدى نَبِيِّكُمْ فَإنَّهُ أصْدَقُ الهُدى وَاسْتَنُّوا بِسُنَّتِهِ فَإنَّها أهْدىَ السُّنَنِ.

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.

٢٤٤٩. إيّاكُمْ وَالْغُلُوَّ فينا، قُولُوا: إنّا مَرْبُوبُونَ وَاْعْتَقِدُوا في فَضْلِنا ما شِئْتُمْ.

2450. Indeed we, the household [of the Prophet], are the doors of wisdom, the lights that dispel darkness and the illumination of

٢٤٥٠. ألا وَإنّا أهْلَ البَيْتِ أبْوابُ الحِكَمِ وَأنْوارُ الظُّلَمِ وَضِياءُ الأُمَمِ.

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?

٢٤٥١. أيْنَ تَتِيهُونَ وَمِنْ أيْنَ تُؤْتَوْنَ وَأنّى تُؤْفَكُونَ وَعَلامَ تعْمَهُونَ وَبَيْنَكُمْ عِتْرَةُ نَبِيّكُمْ وَهُمْ أزِمَّةُ الصِّدْقِ وَأَلْسِنَةُ الْحَقّ؟

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!

٢٤٥٢. أيْنَ الَّذينَ زَعَمُوا أنَّهُمُ الرّاسِخُونَ فِي العِلْمِ دُونَنا كِذْباً وَبَغْياً عَلَيْنا وَحَسَداً لَنا أنْ رَفَعَنا اللهُ سُبْحانَهُ وَ وَضَعَهُمْ وَأعْطانا وَحَرَمَهُمْ وَأدْخَلَنا وَأخْرَجَهُمْ بِنا يُسْتَعْطَي الهُدى وَيُسْتَجْلَي العَمى لا بِهِمْ.

2453. The most virtuous of good deeds is loving us and the most despicable of evil deeds is hating us.

٢٤٥٣. أحْسَنُ الحَسَناتِ حُبُّنا وَأسْوَءُ السَّيِّئاتِ بُغْضُنا.

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.

٢٤٥٤. أسْعَدُ النّاسِ مَنْ عَرَفَ فَضْلَنا وَتَقَرَّبَ إلَى اللهِ بِنا وَأخْلَصَ حُبَّنا وَعَمِلَ بِما إلَيْهِ نَدَبْنا وَانْتَهى عَمّا عَنْهُ نَهَيْنا فَذاكَ مِنّا وَهُوَ فِي دارِ الْمُقامَةِ مَعَنا.

2455. The nearest of people to us is one who loyally supports us and has enmity for our enemies.

٢٤٥٥. أوْلَى النّاسِ بِنا مَنْ والانا وَعادا مَنْ عادانا.

2456. Indeed, for [the proclamation:] ‘There is none worthy of worship but Allah’ there

٢٤٥٦. إنَّ لِلاإلهَ إلاّ اللهُ شُرُوطاً وَإنِّي وَ ذُرِّيَتِي مِنْ شُرُوطِها.

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.

٢٤٥٧. إنَّ الْمِسْكِينَ رَسُولُ اللهِ فَمَنْ أعْطاهُ فَقَدْ أعْطَى اللهَ وَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللهَ سُبْحانَهُ.

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.

٢٤٥٨. إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ لا يَحْتَمِلُهُ إلاّ عَبْدٌ امْتَحَنَ اللهُ قَلْبَهُ لِلإيْمانِ وَلا يَعِي حَدِيثَنا إلاّ صُدُورٌ أمِينَةٌ وَأحْلامٌ رَزِينَةٌ.

2459. To us return the ones who exceed the bounds and the ones who lag behind [come forward to] meet up with us.

٢٤٥٩. إلَيْنا يَرْجِعُ الغالِي وَبِنا يَلْحَقُ التّالِي.

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).

٢٤٦٠. إنَّ اللهَ تَعالى أطْلَعَ عَلَى الأرْضِ فَاخْتارَنا وَاخْتارَ لَنا شِيعَةً يَنْصُرُونَنا وَيَفْرَحُونَ لِفَرَحِنا وَيَحْزَنُونَ لِحُزْنِنا وَيَبْذُلُونَ أنْفُسَهُمْ وَأمْوالَهُمْ فِينا فَأُولئِكَ مِنّا وَإلَيْنا وَهُمْ مَعَنا فِي الْجِنانِ.

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.

٢٤٦١. إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ خَشِنٌ مُخْشَوْشِنٌ سِرٌّ مُسْتَسِرٌّ مُقَنّعٌ لا يَحْمِلُهُ إلاّ مَلَكٌ مُقَرَّبٌ أوْ نَبِيٌّ مُرْسَلٌ أوْ مُؤْمِنٌ إمْتَحَنَ اللهُ سُبْحانَهُ قَلْبَهُ لِلإيمانِ.

2462. Indeed here (and he pointed towards his chest) there is great knowledge; if only I

٢٤٦٢. إنَّ هاهُنا «وَأشارَ بِيَدِهِ إلى صَدْرِهِ» لَعِلْماً جَمّاً لَوْ أصَبْتُ لَهُ حَمَلَةً بَلى أُصِيبُ لَقِناً غَيْرَ مَأْمُون

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.

عَلَيْهِ مُسْتَعْمِلاً آلَةَ الدّينِ لِلدُّنيا أوْ مُسْتَظْهِراً بِنِعَمِ اللهِ عَلى عِبادِهِ وَبِحُجَجِهِ عَلى أوْلِيائِهِ أوْ مُنْقاداً لِحَمَلَةِ الحَقّ لا بَصِيرَةَ لَهُ في إحْنائِهِ يَنْقَدِحُ الشَّكُّ في قَلْبِهِ لأوَّلِ عارِض مِنْ شُبْهَة.

2463. The People of Remembrance (or followers of the Qur'an) are the People of Allah and His favoured ones.

٢٤٦٣. أهْلُ الذِّكْرِ (القُرْآنِ) أهْلُ اللهِ وَخاصَّتُهُ (حامَّتُهُ).

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' .

٢٤٦٤. أنَا قَسيمُ النّارِ وَخازِنُ الجِنانِ وَصاحِبُ الحَوْضِ وَصاحِبُ الأعْرافِ وَلَيْسَ مِنّا أهْلَ البَيْتِ إمامٌ إلاّ وَهُوَ عارِفٌ (عالِمٌ) بِأهْلِ وِلايَتِهِ وَذلِكَ لِقَوْلِ اللهِ تَعالى: إنَّما أنْتَ مُنْذِرٌ وَلِكُلِّ قَوْم هاد.

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.

٢٤٦٥. أنَا صِنْوُ رَسُولِ اللهِ وَالسّابِقُ إلَى الإسْلامِ وَكاسِرُ الأصْنامِ وَمُجاهِدُ الكُفّارِ وَقامِعُ الأضْدادِ.

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.

٢٤٦٦ . أنَا كابُّ الدُّنْيا لِوَجْهِها وَقادِرُها بِقَدْرِها وَرادُّها عَلى عَقِبِها.

2467. I am the leader (ya'sūb) of the believers and wealth is the leader of the wicked.

٢٤٦٧. أنَا يَعْسُوبُ المُؤْمِنينَ وَالمالُ يَعْسُوبُ الفُجّارِ.

٢٤٦٨. أنَا مَعَ رَسُولِ اللهِ صَلَواتُ اللهِ عَلَيْهِ وَ مَعي عِتْرَتي عَلَى الحَوْضِ (فَلْيَأْخُذْ آ خِذُكُمْ بِقَولِنا وَ لْيَعْمَلْ بِعَمَلِنا إنّا لَنُنافِسُ عَلَى الحَوْضِ) وَ إنّا لَنَذُودُ عَنْهُ أعْدائَنا وَ نَسْقي مِنْهُ أوْلِياءَنا فَمَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَها أبَداً.

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.

٢٤٦٩. أنَا وَضَعْتُ بِكَلْكَلِ (بِكَلاكِلِ) العَرَبِ وَكَسَرْتُ نَواجِمَ (قُرُونَ) رَبِيعَةَ وَمُضَرَ.

2469. I put the chests of the Arab [warriors] on the ground and broke the backs (or the protruding horns) of the tribes of Rabīʿah and Muḍar.

٢٤٧٠. أنَا شاهِدٌ لَكُمْ وَحَجيجٌ يَوْمَ القِيمَةِ عَلَيْكُمْ.

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.

٢٤٧١. أنَا داعِيكُمْ إلى طاعَةِ رَبِّكُمْ وَمُرْشِدُكُمْ إلى فَرائِضِ دِينِكُمْ وَدَليلُكُمْ إلى ما يُنْجِيكُمْ.

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.

٢٤٧٢ . أنَا وَأهْلُ بَيْتي أمانٌ لأهْلِ الأرْضِ كَما أنَّ النُّجُومَ أمانٌ لِاهْلِ السَّماءِ.

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.

٢٤٧٣. أنَا خَلِيفَةُ رَسُولِ اللهِ فيكُمْ وَمُقِيمُكُمْ عَلى حُدُودِ دينِكُمْ وَداعِيكُمْ إلى جَنَّةِ المَأْوى.

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.

٢٤٧٤. إنّي لَعَلى بَيِّنَة مِنْ رَبّي وَبَصيرَة مِنْ دِيني وَيَقين مِنْ أمْرِي.

2474. Verily I am standing on a manifest proof from my Lord, insight in my religion and certitude in my affair.

2475. Verily I am on the highway of truth and they are surely on the erroneous path of falsehood.

٢٤٧٥. إنّي لَعَلى جادَّةِ الحَقِّ وَإنَّهُمْ لَعَلى مَزَلَّةِ الباطِلِ.

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.

٢٤٧٦. إنّي لَعَلى إقامَةِ حُجَجِ اللهِ أُقاوِلُ وَعلى نُصْرَةِ دِينِهِ أُجاهِدُ وَأُقاتِلُ.

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].

٢٤٧٧. إنّي لأرْفَعُ نَفْسي أنْ تَكُونَ حاجَةٌ لا يَسَعُها جُودي أوْ جَهْلٌ لايَسَعُهُ حِلْمي أوْ ذَنْبٌ لا يَسَعُهُ عَفْوِي أوْ أنْ يَكُونَ زَمانٌ أطْوَلَ مِنْ زَمانِي.

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.

٢٤٧٨. إنّي كُنْتُ إذا سَئَلْتُ رَسُولَ اللهِ صلَّى الله عليه وآله وسلَّم أعْطانِي وَإذا سَكَتُّ عَنْ مَسْألَتِهِ إبْتَدَأَني.

2479. The example of my presence among you is only like a lamp in the darkness, he who enters upon it receives its light.

٢٤٧٩. إنَّما مَثَلي بَيْنَكُمْ كَالسِّراجِ فِي الظُّلْمَةِ يَسْتَضِيءُ بِها مَنْ وَلَجَها.

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.

٢٤٨٠. إنّما الأئِمَّةُ قُوّامُ اللهِ عَلى خَلْقِهِ وَعُرَفاؤُهُ عَلى عِبادِهِ وَلا يَدْخُلُ الجَنَّةَ إلاّ مَنْ عَرَفَهُمْ وَعَرَفُوهُ وَلا يَدْخُلُ النّارَ إلاّ مَنْ أنْكَرَهُمْ وَأنْكَرُوهُ.

2481. Indeed the protectors of the religion of Allah are the only ones who establish the

٢٤٨١. إنَّما المسْتَحْفَظُونَ لِدِيْنِ اللهِ هُمُ الَّذِينَ أقامُوا

religion, support it, surround it from all sides and protect it for the servants of Allah and safeguard it.

الدّينَ وَنَصَرُوهُ وَحاطُوهُ مِنْ جَمِيعِ جَوانِبِهِ وَحَفِظُوهُ على عِبادِ اللهِ وَرَعَوْهُ.

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. (في ذِكْرِ رَسُولِ اللهِ صلَّى الله عليه وآله وسلَّم) بَلَّغَ عَنْ رَبِّهِ مُعْذِراً وَنَصَحَ لأُمَّتِهِ مُنْذِراً وَدَعا إِلَى الجَنَّةِ مُبَشِّراً.

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 (في) الظُّلَماءِ وَبِنا تَسَنَّمْتُمُ العَلْياءَ وَبِنَا انْفَجَرْتُمْ عَنِ السِّرارِ.

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.

٢٤٨٤. بِنا فَتَحَ اللهُ وَبِنا يَخْتِمُ وَبِنا يَمْحُو ما يَشاءُ وَيُثْبِتُ وَبِنا يَدْفَعُ اللهُ الزَّمانَ الكَلِبَ وَبِنا يُنَزِّلُ اللهُ الْغَيْثَ فَلا يَغُرَّنَّكُمْ بِاللهِ الْغَرُورِ.

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. خالِطُوا النّاسَ بِما يَعْرِفُونَ وَدَعُوهُمْ مِمّا يُنْكِرُونَ وَلا تُحَمِّلُوهُمْ عَلى أَنْفُسِكُمْ وَعَلَيْنا فَإِنَّ أَمْرَنا صَعْبٌ مُسْتَصْعَبٌ.

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. وَ قالَ ـ عَلَيهِ السّلامُ ـ في ذِكْرِ رَسُولِ اللهِ صلَّى الله عليه وآله وسلَّم: خَرَجَ مِنَ الدُّنْيا خَمِيصاً وَوَرَدَ الآخِرَةَ سَلِيماً لَمْ يَضَعْ حَجَراً عَلى حَجَر حَتّى

himself] until he passed away and responded to the caller of his Lord.

مَضى لِسَبِيلِهِ وَأجابَ داعِيَ رَبِّهِ.

2487. The caller is calling and the guardian is watching over you, so respond to the caller and follow the guardian.

٢٤٨٧. داع دَعا وَراع رَعا فَاسْتَجيبُوا لِلدَّاعي وَاتَّبِعُوا الرّاعي.

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.

٢٤٨٨. سَلُوني قَبْلَ أنْ تَفْقِدُوني فَإنّي بِطُرُقِ السَّماءِ أخْبَرُ (أعْلَمُ) مِنْكُمْ بِطُرُقِ الأرْضِ.

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.

٢٤٨٩. سَلُوني قَبْلَ أنْ تَفْقِدُوني فَوَاللهِ ما في القُرآنِ آيَةٌ إلاّ وَأنَا أعْلَمُ فِيمَنْ نَزَلَتْ وَأيْنَ نَزَلَتْ في سَهْلٍ أوْ في جَبَلٍ وَإنَّ رَبِّي وَهَبَ لِي قَلْباً عَقُولاً وَلِساناً ناطِقاً.

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.

٢٤٩٠. وَقالَ ـ عَلَيْه السّلامُ ـ في ذِكْرِ رَسُوْلِ اللهِ صلَّى الله عليه وآله وسلَّم: سُنَّتُهُ القَصْدُ وَفِعْلُهُ الرُّشْدُ وَقَوْلُهُ الْفَصْلُ وَحُكْمُهُ الْعَدْلُ كَلامُهُ بَيانٌ وَصَمْتُهُ أفْصَحُ لِسان.

2491. Attach yourselves to the one who is between you and Allah, [and] you will be felicitous.

٢٤٩١. صِلُوا الَّذي بَيْنَكُمْ وَبَيْنَ اللهِ تَسْعَدُوا.

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].

٢٤٩٢. صِلِ الَّذي بَيْنَكَ وَبَيْنَ اللهِ تَسْعَدْ بِمُنْقَلَبِكَ.

2493. Remembering the Prophet of Allah (s) he said: [He was] a physician who moved about with his remedies, having readied his

٢٤٩٣. وقالَ ـ عَلَيْهِ السّلام ـ في ذِكْرِ رَسُولِ اللهِ صلَّى الله عليه وآله وسلَّم: طَبِيبٌ دَوّارٌ بِطِبِّهِ قَدْ

أَحْكَمَ مَراهِمَهُ وَأَحْمى مَواسِمَهُ يَضَعُ ذلِكَ حَيْثُ الحاجَةِ إلَيْهِ مِنْ قُلُوبِ عُمْي وَآذان صُمّ وَألْسِنَة بُكْم يَتَتَبَّعُ (مُتَّبِعٌ) بِدَوائِهِ مَواضِعَ الغَفْلَةِ وَمَواطِنَ الحَيْرَةِ.

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.

٢٤٩٤. عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ فَإنَّهُ حَقُّ اللهِ عَلَيْكُمْ وَالمُوجِبُ عَلَى اللهِ حَقَّكُمْ ألا تَرَوْنَ إلى قَوْلِ اللهِ تَعالى «قُلْ لا أسْألُكُمْ عَلَيْهِ أجْراً إلاّ المَوَدَّةَ فِي القُرْبى».

2494. You should love of the progeny of your Prophet, for this is the right of Allah over you and this will obligate 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.'

٢٤٩٥. عَلَيْكُمْ بِطاعَةِ أئِمَّتِكُمْ فَإنَّهُمُ الشُّهَداءُ عَلَيْكُمُ اليَوْمَ وَالشُّفَعاءُ لَكُمْ عِنْدَ اللهِ غَداً.

2495. You must obey your Imams, for they are witnesses over you today and intercessors for you with Allah tomorrow.

٢٤٩٦. عَلَى الإمامِ أنْ يُعَلِّمَ أهْلَ وِلايَتِهِ حُدُودَ الإسْلامِ وَالإيمانِ.

2496. It is the duty of the Imam to teach the people who follow him about the boundaries of Islam and Imān (faith).

٢٤٩٧. فَلْيَصْدُقْ رائِدٌ أهْلَهُ وَ لْيُحْضِرْ عَقْلَهُ وَلْيَكُنْ مِنْ أبْناءِ الآخِرَةِ فَمِنْها قَدِمَ وَإلَيْها يَنْقَلِبُ.

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.

٢٤٩٨. قَدْ طَلَعَ طالِعٌ وَلَمعَ لامِعٌ وَلاحَ لائِحٌ وَاعْتَدَلَ مائِلٌ.

2498. The riser has risen, the dazzler has dazzled, the apparent has appeared and the crooked has been straightened.

٢٤٩٩. وَقالَ ـ عَلَيْهِ السّلام ـ في ذِكْرِ رَسُولِ اللهِ صلَّى الله عليه وآله وسلَّم: قَدْ حَقَّرَ الدُّنيا وَأهْوَنَ بِها وَهَوَّنَها وَعَلِمَ أنَّ اللهَ زَواها عَنْهُ اخْتِياراً وَبَسَطَها لِغَيْرِهِ اخْتباراً.

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.

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.

٢٥٠٠. كُنْتُ إذا سَأَلْتُ رَسُولَ اللهِ صلَّى الله عليه وآله وسلَّم أعْطاني وإذا أمْسَكْتُ ابْتَدَأني.

2501. For our hatred there are waves of wrath from Allah, the Glorified.

٢٥٠١. لِبُغْضِنا أمْواجٌ مِنْ سَخَطِ اللهِ سُبْحانَهُ.

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.

٢٥٠٢. لَقَدْ رَقَعْتُ مِدْرَعَتِي هذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ راقِعِها فَقالَ لي قائِلٌ ألا تَنْبِذُها؟ فَقُلتُ لَهُ: أُعْزُبْ عَنِّي عَلَى الصَّباحِ يَحْمَدُ القَوْمُ السُّرى.

2503. This world will incline towards us after having been refractory just like the wild camel inclines towards its young.

٢٥٠٣. لَتَعْطِفَنَّ عَلَيْنا الدُّنيا بَعْدَ شِماسِها عَطْفَ الضَّرُوسِ عَلى وَلَدِها.

2504. I am not, nor have I ever been, intimidated by battle or frightened of being struck [by swords].

٢٥٠٤. لَقَدْ كُنْتُ وَما أُهَدَّدُ بِالْحَرْبِ وَلا أُرَهَّبُ بِالضَّرْبِ.

2505. If the veils were removed, my certitude would not increase.

٢٥٠٥. لَوْ كُشِفَ الغِطاءُ مَا ازْدَدْتُ يَقِيناً.

2506. If my feet were to rest firmly on these slippery areas, I would surely change [many] things.

٢٥٠٦. لَوِ اسْتَوَتْ قَدَمايَ مِنْ هذِهِ المداحِضِ لَغَيَّرْتُ أشْياءَ.

2507. If we had done as you did, no pillar of the religion would be left standing and no plant of faith would grow.

٢٥٠٧. لَوْ كُنّا نَأْتِي ما تَأْتُونَ (آنَيْتُم) لَما قامَ لِلدّينِ عَمُودٌ وَلا اخْضَرَّ لِلإيمانِ عُودٌ.

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

٢٥٠٨. لَوْ شِئْتُ أنْ أُخْبِرَ كُلَّ رَجُل مِنْكُمْ بِمَخْرَجِهِ وَمَوْلِجِهِ وَجَمِيعَ شَأْنِهِ لَفَعَلْتُ لكِنّي أخافُ أنْ تَكْفُرُوا فِيَّ بِرَسُولِ اللهِ صَلَواتُ اللهِ وَسَلامُهُ عَلَيْهِ إلاّ أنّي مُفْضِيهِ إلَى الخاصَّةِ مِمَّنْ يُؤْمَنُ ذلِكَ مِنْهُ وَالَّذي بَعَثَهُ

بِالحَقِّ وَاصْطَفاهُ عَلَى الخَلْقِ ما أَنْطِقُ إلاّ صادِقاً وَلَقَدْ عَهَدَ إِلَيَّ بِذلِكَ كُلِّهِ وَبِمَهْلِكِ مَنْ يَهْلِكُ وَبِمَنْجا مَنْ يَنْجُو (وَمَآلِ هذا الأَمْرِ) وَما أَبْقى شَيْئاً يَمُرُّ عَلى رَأسي إلاّ أَفْرَغَهُ في أُذُنَيّوَ أفضى بِهِ إِلَيَّ.

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.

٢٥٠٩. لَنا حَقٌّ إنْ أُعْطِيناهُ وَإلاّ رَكِبْنا أَعْجازَ الإبِلِ وَإنْ طالَ السُّرى.

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.

٢٥١٠. لَنا عَلَى النّاسِ حَقُّ الطّاعَةِ وَالوِلايَةِ وَلَهُمْ مِنَ اللهِ سُبْحانَهُ حُسْنُ الجَزاءِ.

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.

٢٥١١. مَنْ تَمَسَّكَ بِنا لَحِقَ.

2511. Whoever clings to us will join us.

٢٥١٢. مَنْ تَخَلَّفَ عَنّا مُحِقَ.

2512. Whoever turns away from us will be annihilated.

٢٥١٣. مَنِ اتَّبَعَ أَمْرَنا سَبَقَ.

2513. Whoever follows our command-ments, advances.

٢٥١٤. مَنْ رَكِبَ غَيْرَ سَفينَتِنا غَرِقَ.

2514. One who boards other than our ship, drowns.

٢٥١٥. هُمْ مَوْضِعُ سِرِّ رَسُولِ اللهِ صلّى الله عليه وآله وسلّموَ حُماةُ أَمْرِهِ وَعَيْبَةُ عِلْمِهِ وَمَوْئِلُ حُكْمِهِ وَكُهُوفُ كُتُبِهِ وَجِبالُ دينِهِ.

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

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.

٢٥١٦. هُمْ كَرائِمُ الإيمانِ وَكُنُوزُ الرَّحْمنِ إنْ قالُوا صَدَقُوا وَإنْ صَمَتُوا لَمْ يُسْبَقُوا.

2517. They are the treasures of faith and the sources of virtue; when they judge, they do justice and when they debate, they overcome.

٢٥١٧. هُمْ كُنُوزُ الإيمانِ وَمَعادِنُ الإحْسانِ إنْ حَكَمُوا عَدَلُوا وَإنْ حاجُّوا خَصَمُوا.

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.

٢٥١٨. هُمْ أساسُ الدّينِ وَعِمادُ الْيَقينِ إلَيْهِمْ يَفِيءُ الغالِي وَبِهِمْ يَلْحَقُ التّالِي.

2519. They are the lamps in the darkness, the springs of wisdom, the sources of knowledge and the loci of forbearance.

٢٥١٩. هُمْ مَصابِيحُ الظُّلَمِ وَيَنابِيعُ الحِكَمِ وَمَعادِنُ العِلْمِ وَمَواطِنُ الحِلْمِ.

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.

٢٥٢٠. هُمْ عَيْشُ العِلْمِ وَمَوْتُ الجَهْلِ يُخْبِرُ كُمْ حِلْمُهُمْ (حُكْمُهُمْ) عَنْ عِلْمِهِمْ وَصَمْتُهُمْ عَنْ مَنْطِقِهِمْ (وَظاهِرُهُمْ عَنْ باطِنِهِمْ) لا يُخالِفُونَ الحَقَّ (الدّين) وَلا يَخْتَلِفُونَ فيهِ فَهُوَ بَيْنَهُمْ صامِتٌ ناطِقٌ وَشاهِدٌ صادِقٌ.

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.

٢٥٢١. لا تَزِلُّوا عَنِ الحَقِّ وَ أهْلِهِ فَإنَّهُ مَنِ اسْتَبْدَلَ بِنا أهْلَ البَيْتِ هَلَكَ وَفاتَتْهُ الدُّنْيا وَالآخِرَةِ.

2522. The world is never devoid of an establisher of the proof of Allah, either [as

٢٥٢٢. لا تَخْلُو الأرْضُ مِنْ قائِمٍ لِلّهِ بِحُجَجِهِ

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.

(بِحُجَّة) إمّا ظاهِراً مَشْهُوراً وَإمّا باطِناً (خائِفاً) مَغْمُوراً لِئَلاّ تَبْطُلَ حُجَجُ اللهِ وَبَيِّناتُهُ.

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.

٢٥٢٣. لا يُقاسُ بِآلِ مُحَمَّد صَلَواتُ اللهِ عَلَيْهِمْ مِنْ هذِهِ الأُمَّةِ أحَدٌ وَلا يَسْتَوي (ولا يُسَوّى) بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أبَداً.

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.'

٢٥٢٤. يا أيُّها النّاسُ إنَّهُ لَمْ يَكُنْ لِلهِ سُبْحانَهُ حُجَّةٌ في أرْضِهِ أوْكَدُ مِنْ نَبِيِّنا مُحَمَّد صلَّى الله عليه وآله وسلَّم وَلا حِكْمَةٌ أبْلَغُ مِنْ كِتابِهِ القُرآنِ العَظيمِ وَلا مَدَحَ اللهُ تَعالى مِنْكُمْ إلاّ مَنِ اعْتَصَمَ بِحَبْلِهِ وَاقْتَدى بِنَبِيِّهِ وَإنَّما هَلَكَ مَنْ هَلَكَ عِنْدَ ماعَصاهُ وَخالَفَهُ وَاتَّبَعَ هَواهُ فَلِذلِكَ يَقُولُ عَزَّ مِنْ قائِل: فَلْيَحْذَرِ الَّذينَ يُخالِفُونَ عَنْ أمْرِهِ أنْ تُصِيبَهُمْ فِتْنَةٌ أوْ يُصِيبَهُمْ عَذابٌ أليمٌ.

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.

٢٥٢٥. ناظِرُ قَلْبِ اللَّبِيبِ بِهِ يُبْصِرُ رُشْدَهُ (أمَدَهُ) وَيَعْرِفُ غَوْرَهُ وَنَجْدَهُ.

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.

٢٥٢٦. نَحْنُ دُعاةُ الحَقِّ وَأئِمَّةُ الخَلْقِ وَاَلْسِنَةُ الصِّدْقِ مَنْ أطاعَنا مَلَكَ وَمَنْ عَصانا هَلَكَ.

2527. By Allah! I have never hidden a single word nor have I ever spoken a lie.

٢٥٢٧. وَاللهِ ما كُنْتُ وَشْمَةً وَلا كَذَبْتُ كِذْبَةً.

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.

٢٥٢٨. وَاللهِ ما فَجَعَنِي مِنَ الْمَوْتِ وارِدٌ كَرِهْتُهُ وَلا طالِعٌ أَنْكَرْتُهُ وَما كُنْتُ إلاّ كَغارِب (كَقارِب) وَرَدَ أَوْ طالِب وَجَدَ.

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?

٢٥٢٩. وَاللهِ لأَنْ أبيتَ عَلى حَسَكِ السَّعْدانِ مُسَهَّداً وَأُجَرَّ فِي الأَغْلالِ مُصَفَّداً أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَي اللهَ وَرَسُولَهُ ظالِماً لِبَعْضِ العِبادِ أَوْ غاصِباً لِشَيْءٍ مِنَ الحُطامِ وَكَيْفَ أَظْلِمُ لِنَفْس يُسْرِعُ إِلَى الْبِلى قُفُولُها وَيَطُولُ فِي الثَّرى حُلُولُها.

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.

٢٥٣٠. وَلَقَدْ عَلِمَ المسْتَحْفِظُونَ مِنْ أَصْحابِ رَسُولِ اللهِ صلَّى الله عليه وآله وسلَّم إِنَّنِي لَمْ أَرُدَّ عَلَى اللهِ سُبْحانَهُ وَلا عَلى رَسُولِهِ ساعَةً قَطُّ وَلَقَدْ واسَيْتُهُ بِنَفْسِي فِي المواطِنِ الَّتِي تَنْكِصُ فيها الأَبْطالُ وَتَتَأَخَّرُ عَنْها الأَقْدامُ نَجْدَةً أَكْرَمَنِي اللهُ بِها وَلَقَدْ بَذَلْتُ فِي طاعَتِهِ صَلَواتُ اللهِ عَلَيْهِ وَآلِهِ جُهْدِي وَجاهَدْتُ أَعْدائَهُ بِكُلِّ طاقَتِي وَ وَقَيْتُهُ بِنَفْسِي وَلَقَدْ أَفْضى إِلَيَّ مِنْ عِلْمِهِ بِما لَمْ يُفْضِ بِهِ إلى أَحَد غَيْرِي.

2531. Knowledge has led them to real understanding and they have acquired the

٢٥٣١. هَجَمَ بِهِمُ الْعِلْمُ عَلى حَقيقَةِ الإيمانِ

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.

(الْبَصيرةِ) وَباشَرُوا رُوحَ اليَقينِ فاَسْتَسْهَلُوا (فَاسْتَلانُوا) مَا اسْتَوْعَرَ المْتْرَفُونَ وَأنِسُوا بِمَا اسْتَوْحَشَ مِنْهُ الجاهِلُونَ وَصَحِبُوا الدُّنيا بِأبْدان أرْواحُها مُعَلَّقَةٌ بِالمِحَلِّ الأعْلى أُولئِكَ خُلَفاءُ اللهِ فِي أرْضِهِ وَالدُّعاةُ إلى دينِهِ آه آه شَوْقاً إلى رُؤْيَتِهِمْ.

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.

٢٥٣٢. هُمْ دَعائِمُ الإسْلامِ وَ وَلائِجُ الإعْتِصامِ بِهِمْ عادَ الحَقُّ في نِصابِهِ وَانْزاحَ الباطِلُ عَنْ مُقامِهِ وَانْقَطَعَ لِسانُهُ مِنْ مَنْبَتِهِ عَقَلُوا الدِّينَ عَقْلَ وِعايَةٍ وَرِعايَةٍ لا عَقْلَ سَماعٍ وَرِوايَةٍ.

2533. Verily we are the masters of speech; in us its offshoots (or veins) are fixed and its branches hang over us.

٢٥٣٣. وَإنّا لأُمَراءُ الكَلامِ فِينا تَشَبَّثَتْ (وَفينا تَنَشَّبَتْ عُرُوقُهُ) فُرُوعُهُ وَعَلَيْنا تَهَدَّلَتْ أغْصانُهُ (غُصُونُهُ).

2534. The chain of delusion will never be severed until the rising of the [Imam of the] avenger of the age.

٢٥٣٤. لَنْ تَنْقَطِعَ سِلْسِلَةُ الهَذَيانِ حَتّى يُدْرَكَ الثّارُ مِنَ الزَّمانِ.

2535. We are the door of 'Ḥiṭṭah' which is the door of peace; one who enters it is safe and secure, whereas one who turns away from it is destroyed.

٢٥٣٥ . نَحْنُ بابُ حِطَّة وَهُوَ بابُ السّلامِ مَنْ دَخَلَهُ سَلِمَ وَ نَجا وَمَنْ تَخَلَّفَ عَنْهُ هَلَكَ.

2536. We are the middle cushion which is joined by those who remain behind and to which those who have exceeded the limits return.

٢٥٣٦. نَحْنُ النُّمْرُقَةُ الوُسْطى بِها يَلْحَقُ التّالِي وَإلَيْها يَرْجِعُ الغالِي.

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.

٢٥٣٧. نَحْنُ أُمَناءُ اللهِ عَلى عِبادِهِ وَمُقِيمُوا الْحَقِّ في بِلادِهِ بِنا يَنْجُو المُوالِي وَبِنا يَهْلِكُ المعادِي.

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.

٢٥٣٨. نَحْنُ شَجَرَةُ النُّبُوَّةِ وَمَحَطُّ الرِّسالَةِ وَمُخْتَلَفُ الْمَلائِكَةِ وَيَنابيعُ الْحِكَمِ وَمَعادِنُ الْعِلْمِ ناصِرُنا وَمُحِبُّنا يَنْتَظِرُ الرَّحْمَةَ وَعَدُوُّنا وَمُبْغِضِينا يَنْتَظِرُ السَّطْوَةَ.

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.

٢٥٣٩. نَحْنُ الشِّعارُ وَالأَصْحابُ وَالسَّدَنَةُ وَالأبوابُ وَلا يُؤْتَى البُيُوتُ إلاّ مِنْ أبْوابِها وَمَنْ أتاها مِنْ غَيْرِ أبْوابِها كانَ سارِقاً لا تَعْدُوهُ العُقُوبَةُ.

2540. Far be it! If there was no command of piety, I would have been the most cunning of all the Arabs.

٢٥٤٠. هَيْهاتَ لَوْلاَ التُّقى لَكُنْتُ أدْهَى العَرَبِ.

2541. I have never rejected Allah from the time that I came to know Him.

٢٥٤١. ما أنْكَرْتُ اللهَ تَعالى مُنْذُ عَرَفْتُهُ.

2542. I have never doubted in the truth since the time it was shown to me.

٢٥٤٢. ما شَكَكْتُ فِي الحَقِّ مُذْ أُرِيتُهُ.

2543. I have never lied nor have I been accused of lying.

٢٥٤٣. ما كَذَبْتُ وَلا كُذِّبْتُ.

2544. I have never strayed [from the right path] nor has anyone gone astray because of me.

٢٥٤٤. ما ضَلَلْتُ وَلاضُلَّ 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.

٢٥٤٥. ما نَزَلَتْ آيَةٌ إلاّ وَقَدْ عَلِمْتُ فيما نَزَلَتْ وَأيْنَ نَزَلَتْ في نَهار أوْ لَيْل في جَبَل أوْ سَهْل وَإنَّ رَبِّي وَهَبَ لِي قَلْباً عَقُولاً وَلِساناً قَؤُولاً.

2546. We have established the pillar of truth and vanquished the forces of falsehood.

٢٥٤٦. نَحْنُ أقَمْنا عَمُودَ الْحَقِّ وَهَزَمْنا جُيُوشَ الباطِلِ.

FOOLISHNESS

الحمق

2547. Foolishness is occupying oneself with the superfluous and accompanying the ignorant.

٢٥٤٧. اَلْحُمْقُ اَلاِسْتِهْتارُ بِالفُضُولِ وَمُصاحَبَةُ الْجَهُولِ.

2548. Foolishness is an ailment which cannot be remedied and a sickness that cannot be cured.

٢٥٤٨. اَلْحُمْقُ داءٌ لا يُداوى وَمَرَضٌ لا يَبْرَءُ.

2549. The worst indigence is foolishness.

٢٥٤٩. أفْقَرُ الفَقْرِ الْحُمْقُ.

2550. The most harmful thing is foolishness.

٢٥٥٠. أضَرُّ شَيْء الحُمْقُ.

2551. The height of foolishness is being beguiled [by the pleasures of this world].

٢٥٥١. أحْمَقُ الْحُمْقِ الاِغْتِرارُ.

2552. The greatest foolishness is exaggeration in praise and censure.

٢٥٥٢. أكْبَرُ الْحُمْقِ اَلإغْراقُ فِي المِدْحِ وَالذَّمِّ.

2553. The greatest foolishness is being conceited in [the state of] poverty.

٢٥٥٣. أعْظَمُ الْحَماقَةِ اَلاِخْتِيالُ فِي الفاقَةِ.

2554. Foolishness is a disgrace.

٢٥٥٤. اَلْحُمْقُ شَيْنٌ.

2555. Foolishness is the most harmful companion.

٢٥٥٥. اَلْحُمْقُ أضَرُّ الأصْحابِ.

2556. Foolishness is the worst ailment.

٢٥٥٦. اَلْحُمْقُ أدْوَأُ الدّاءِ.

2557. Foolishness leads to superfluity.

٢٥٥٧. اَلْحُمْقُ يُوجِبُ الفُضُولَ.

2558. Foolishness is from the fruits of ignorance.

٢٥٥٨. اَلْحُمْقُ مِنْ ثِمارِ الْجَهْلِ.

2559. Foolishness makes one a stranger in his own hometown.

٢٥٥٩. اَلْحُمْقُ فِي الوَطَنِ غُرْبَةٌ.

2560. How bad an ailment foolishness is!

٢٥٦٠. بِئْسَ الدّاءُ الْحُمْقُ.

2561. The poverty of foolishness is not alleviated by [material] wealth.

٢٥٦١. فَقْرُ الْحُمْقِ لايُغْنيهِ الْمالُ.

2562. Being conceited in poverty is the height of foolishness.

٢٥٦٢. مِنْ كَمالِ الْحَماقَةِ الِاخْتِيالُ فِي الفاقَةِ.

2563. Establishing brotherhood with the vicious is from the greatest [acts of] foolishness.

٢٥٦٣. مِنْ أعْظَمِ الْحُمْقِ مُواخاةُ الفُجّارِ.

2564. Being audacious in front of the king is an act of foolishness.

٢٥٦٤. مِنَ الْحُمْقِ الدالَّةُ عَلَى السُّلْطانِ.

2565. From the signs of foolishness are: being audacious without any means and boasting without [possessing] any nobility.

٢٥٦٥. مِنْ دَلائِلِ الْحُمْقِ دالَّةٌ بِغَيْرِ آلَة وَصَلَفٌ بِغَيْرِ شَرَف.

2566. With foolishness, what is sought is not achieved.

٢٥٦٦. لا يُدْرَكُ مَعَ الْحُمْقِ مَطْلَبٌ.

2567. There is no ailment worse than foolishness.

٢٥٦٧. لا داءَ أدْوَأُ مِنَ الْحُمْقِ.

2568. There is no poverty more severe than foolishness.

٢٥٦٨. لا فاقَةَ أشَدُّ مِنَ الْحُمْقِ.

2569. Foolishness is wretchedness.

٢٥٦٩. اَلْحُمْقُ شَقاءٌ.

THE FOOL

الأحمق

2570. The fool is a stranger in his [own] hometown, [and is] humiliated among his near ones.

٢٥٧٠. اَلأَحْمَقُ غَرِيبٌ في بَلْدَتِهِ مُهانٌ بَيْنَ أعِزَّتِهِ.

2571. A fool does not improve by abasement and he is does not separate from fault and loss.

٢٥٧١. اَلأَحْمَقُ لا يَحْسُنُ بِالهَوانِ وَلايَنْفَكُّ عَنْ نَقْص وخُسْران.

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. إحْذَرِ الأحْمَقَ فَإنَّ مُداراتَهُ تُعَنِّيكَ (تُعْيِيكَ) وَمُوافَقَتَهُ تُرْدِيكَ وَمُخالَفَتَهُ تُؤْذِيكَ وَمُصاحَبَتَهُ وَبالٌ عَلَيْكَ.

2573. The most foolish of all people is the one who thinks that he is the most intelligent of all people.

٢٥٧٣. أحْمَقُ النّاسِ مَنْ ظَنَّ أنَّهُ أعْقَلُ النّاسِ.

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. أحْمَقُ النّاسِ مَنْ يَمْنَعُ الْبِرَّ وَيَطْلُبُ الشُّكْرَ وَيَفْعَلُ الشَّرَّ وَيَتَوَقَّعُ ثَوابَ الخَيْرِ.

2575. The most foolish of all people is the one who censures others for a vice while he [himself] performs it.

٢٥٧٥. أحْمَقُ النّاسِ مَنْ أنْكَرَ عَلى غَيْرِهِ رَذِيلَةً وَهُوَ مُقِيمٌ عَلَيْها.

2576. The fool does not improve by being disgraced.

٢٥٧٦. اَلأَحْمَقُ لا يَحْسُنُ بِالهَوانِ.

2577. The remoteness of a fool is better than his nearness and his silence is better than his speech.

٢٥٧٧. بُعْدُ الأحْمَقِ خَيْرٌ مِنْ قُرْبِهِ وَسُكُوتُهُ خَيْرٌ 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 حَماقَةُ الرَّجُلِ بِالأشَرِ فِي النِّعْمَةِ وَ كَثْرَةِ 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.

٢٥٧٩. تُعْرَفُ حِماقَةُ الرَّجُلِ في ثَلاث: في كَلامِهِ فِيما لا يَعْنِيهِ وَجَوابِهِ عَمّا لا يُسْئَلُ عَنْهُ وَتَهَوُّرِهِ في الأُمُورِ.

2580. Cutting off [ties with] the fool is judiciousness.

٢٥٨٠. قَطيعَةُ الأَحْمَقِ حَزْمٌ.

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.

٢٥٨١. كُنْ عَلى حَذَر مِنَ الأَحْمَقِ إذا صاحَبْتَهُ وَمِنَ الفاجِرِ إذا عاشَرْتَهُ وَمِنَ الظّالِمِ إذا عامَلْتَهُ.

2582. For the fool there is an oath with every statement.

٢٥٨٢. لِلأَحْمَقِ مَعَ كُلِّ قَوْل يَمِينٌ.

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.

٢٥٨٣. إيّاكَ وَمَوَدَّةَ الأَحْمَقِ فَإنَّهُ يَضُرُّكَ مِنْ حَيْثُ يَرى أَنَّهُ يَنْفَعُكَ وَيَسُوءُكَ وَهُوَ يَرى انَّه يَسُرُّكَ.

2584. Keeping silent is the best response for a fool.

٢٥٨٤. السُّكُوتُ عَلَى الأَحْمَقِ أَفْضَلُ جَوابِهِ.

2585. Increased fickleness is from the signs of a fool.

٢٥٨٥. مِنْ أَماراتِ الأَحْمَقِ كَثْرَةُ تَلَوُّنِهِ.

2586. Putting up with a fool is a torment for the soul.

٢٥٨٦. مُقاساةُ الأَحْمَقِ عَذابُ الرُّوحِ.

2587. Never show respect to a fool, even if he is [apparently] great.

٢٥٨٧. لا تَعْظِمَنَّ الأَحْمَقَ وَإنْ كانَ كَبيراً.

TOLERANCE الاحتمال

2588. Tolerance is proof of intelligence and a

٢٥٨٨. اَلِاحْتِمالُ بُرْهانُ الْعَقْلِ وَعُنْوانُ الفَضْلِ.

symbol of excellence.

2589. Tolerance is the ornament of companionship.

٢٥٨٩. اَلإِحْتِمالُ زَيْنُ الرِّفاقِ.

2590. Tolerance is the embellishment of politics [and leadership].

٢٥٩٠. اَلإِحْتِمالُ زَيْنُ السِّياسَةِ.

2591. Tolerance dignifies one's status.

٢٥٩١. اَلإِحْتِمالُ يُجِلُّ القَدْرَ.

2592. Tolerance is a beautiful quality.

٢٥٩٢. الإِحْتِمالُ خُلُقٌ سَجِيحٌ.

2593. Tolerating meanness (or annoyance) is from nobility of character.

٢٥٩٣. اِحْتِمالُ الدَّنِيَّةِ (اَلأَذِيَّةِ) مِنْ كَرَمِ السَّجِيَّةِ.

2594. By bearing the burden of provision (for the people), praises increase.

٢٥٩٤. بِتَحَمُّلِ المؤَنِ تَكْثُرُ المحامِدُ.

2595. Through increased tolerance, one's merit (or intelligence) increases.

٢٥٩٥. بِكَثْرَةِ الإِحْتِمالِ يَكْثُرُ الْفَضْلُ (العَقْلُ).

2596. Through tolerance and forbearance, people become your helpers and supporters.

٢٥٩٦. بِالإِحْتِمالِ وَالْحِلْمِ يَكُونُ لَكَ النّاسُ أَنْصاراً وَأَعْواناً.

2597. The forbearing one is recognized by his increased tolerance.

٢٥٩٧. بِكَثْرَةِ الإِحْتِمالِ يُعْرَفُ الْحَليمُ.

2598. Be tolerant, [and] your status will become lofty.

٢٥٩٨. تَحَمَّلْ يَجِلَّ قَدْرُكَ.

2599. Adopt tolerance, for verily it is [a means of] concealing faults.

٢٥٩٩. عَلَيْكَ بِالإِحْتِمالِ فَإِنَّهُ سَتْرُ الْعُيُوبِ.

2600. One whose tolerance increases becomes noble.

٢٦٠٠. مَنْ كَثُرَ حَمْلُهُ نَبُلَ.

2601. One who does not bear the burden of providing for the people has prepared his power for its transference.

٢٦٠١. مَنْ لَمْ يَحْتَمِلْ مَؤُنَةَ النّاسِ فَقَدْ أَهَّلَ قُدْرَتَهُ لِانْتِقالِها.

2602. It is part of honour to tolerate the

٢٦٠٢. مِنَ الْكَرَمِ اِحْتِمالُ جِناياتِ الإِخْوانِ.

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.

٢٦٠٣. اِحْتَمِلْ ما يَمُرُّ عَلَيْكَ فَإِنَّ الاِحْتِمالَ سَتْرُ الْعُيُوبِ وَإِنَّ الْعاقِلَ نِصْفُهُ اِحْتِمالٌ وَنِصْفُهُ تَغافُلٌ.

2604. Continually bearing the liabilities [of others] causes loftiness [of character].

٢٦٠٤. إدْمانُ تَحَمُّلِ المَغارِمِ يُوجِبُ الْجَلالَةَ.

VEHEMENCE

الحميّة

2605. It is to the extent of one's vehemence that one is protective of his honour.

٢٦٠٥. عَلى قَدْرِ الحَمِيَّةِ تَكُونُ الغِيْرَةُ.

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.

٢٦٠٦. فَاللهَ اللهَ عِبادَ اللهِ في كِبْرِ الْحَمِيَّةِ وَفَخْرِ الْجاهِلِيَّةِ فَإِنَّهُ مَلاقِحُ الشَّنَأنِ وَمَنافِخُ الشَّيْطانِ.

2607. There is no vehemence in one who has no sense of honour.

٢٦٠٧. لاحَمِيَّةَ لِمَنْ لا أَنَفَةَ لَهُ.

ABSTINENCE [FROM FOOD]

الحمية

2608. Fitness of the body is [in] abstinence from [harmful] foods.

٢٦٠٨. صَلاحُ البَدَنِ الحِمْيَةُ.

2609. One who cannot patiently bear the agony of abstinence [from food], his sickness will be prolonged.

٢٦٠٩. مَنْ لَمْ يَصْبِرْ عَلى مَضَضِ الْحِمْيَةِ طالَ سَقَمُهُ.

FULFILLING NEEDS

الحوائج وقضائها

٢٦١٠. إنَّ حَوائِجَ النّاسِ إلَيْكُمْ نِعْمَةٌ مِنَ اللهِ عَلَيْكُمْ فَاغْتَنِمُوها وَلا تَمَلُّوها فَتَتَحَوَّلَ نَقْماً.

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.

٢٦١١. لا تُؤَخِّرْ إنالَةَ الْمُحْتاجِ إلى غَد فَإنَّكَ لا تَدْرِي ما يَعْرِضُ لَكَ وَلَهُ في غَد.

2611. Do not delay granting the needy to tomorrow, for you do not know what will happen to you and to him tomorrow.

٢٦١٢. عَلَيْكُمْ في قَضاءِ حَوائِجِكُمْ بِكِرامِ الأنْفُسِ وَالأُصُولِ تُنْجَحْ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مَطالٍ وَلا مَنٍّ.

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.

٢٦١٣. عَلَيْكُمْ في طَلَبِ الْحَوائِجِ بِشِرافِ النُّفُوسِ ذَوِي الأُصُولِ الطَيِّبَةِ فَإنَّها (فَإنَّهُ) عِنْدَهُمْ أقْصى وَهِيَ (وَهُمْ) لَدَيْكُمْ (لَدَيْهِمْ) أزْكى.

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.

٢٦١٤. عَجِبْتُ لِرَجُل يَأتِيهِ أخُوهُ الْمُسْلِمُ في حاجَة فَيَمْتَنِعُ عَنْ قَضائِها وَلا يَرى نَفْسَهُ لِلْخَيْرِ أهْلاً فَهَبْ أنَّهُ لا ثَوابَ يُرْجى وَلا عِقابَ يُتَّقى أفَتَزْهَدُونَ في مَكارِمِ الأخْلاقِ؟

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?

٢٦١٥. فَوْتُ الحاجَةِ خَيْرٌ مِنْ طَلَبِها مِنْ غَيْرِ أهْلِها.

2615. Not having your needs fulfilled is better than seeking them from those who are not worthy.

٢٦١٦. بَذْلُ الجاهِ زَكوةُ الْجاهِ.

2616. Being generous with power [and fulfilling the needs of the people with it] is the alms-tax of power.

2617. Expediting the release [of the needy from his need] is [a means of] success.

٢٦١٧. تَعْجِيلُ السَّراحِ نَجاحٌ.

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. لا يَسْتَقِيمُ قَضاءُ الحَوائِجِ إلاّ بِثَلاث: بِتَصْغِيرِها لِتَعْظُمَ وَسَتْرِها لِتَظْهَرَ وَتَعْجِيلِها لِتَهْنَأَ.

2619. Everyone who has been given time [to do good before his death] gives excuses for postponement [of good deeds].

٢٦١٩. كُلُّ مُؤَجَّل يَتَعَلَّلُ بِالتَّسْوِيفِ.

2620. Turning away the needy is the cause of diminishment of affluence.

٢٦٢٠. سَبَبُ زَوالِ الْيَسارِ مَنْعُ الْمُحْتاجِ.

EXPRESSING YOUR NEEDS الاحتياجات

2621. Express your needs to whomever you wish and (you will) become his captive.

٢٦٢١. إحْتَجْ إلى مَنْ شِئْتَ وَكُنْ (تَكُنْ) أسِيْرُهُ.

2622. When you express your needs to someone, you abase yourself before him.

٢٦٢٢. مَنِ احْتَجْتَ إلَيْهِ 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 احْتاجَ إلَيْكَ كانَتْ طاعَتُهُ لَكَ بِقَدْرِ حاجَتِهِ إلَيْكَ.

2624. When someone turns to you with his needs, it becomes obligatory upon you to help him.

٢٦٢٤. مَنِ احْتاجَ إلَيْكَ وَجَبَ إسْعافُهُ عَلَيْكَ.

HOW ARE YOU? كيف الحال؟

2625. (When he was asked 'how are you O Amīr al-Mu'minīn?', he replied:) How would

٢٦٢٥. (وَقيلَ لَهُ . عَليهِ السَّلامُ . كَيفَ 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?!

أميرَ المؤمِنينَ؟ فقال:) كَيْفَ يَكُونُ (حالُ) مَنْ يَفْنى بِبَقائِهِ وَيَسْقَمُ بِصِحَّتِهِ وَيُؤتى مِنْ مَأْمَنِهِ؟!

THE PERPLEXED

المتحيّر

2626. It is possible for the one who is perplexed and bewildered to be excused.

٢٦٢٦. قَدْ يُعْذَرُ المُتَحَيِّرُ الْمَبْهُوتُ.

RECOURSE

الحيلة

2627. Subtlety in [seeking] recourse is the most advantageous of all ways.

٢٦٢٧. اَلتَّلَطُّفُ فِي الحِيْلَةِ أجْدى 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 (جِبِلَّتِهِ) أقامَتْهُ الشَّدائِدُ.

LIFE AND BEING ALIVE

الحيّ والحياة

2630. The living one is never satisfied [and always seeks more].

٢٦٣٠. اَلحَيُّ لا يَكْتَفِي.

2631. The fruit of long life is illness and senility.

٢٦٣١. ثَمَرَةُ طُولِ الْحَياةِ السُّقْمُ وَالْهَرَمُ.

2632. The end of [this] life is death.

٢٦٣٢. غايَةُ الْحَياةِ الْمَوْتُ.

2633. How close is life to death!

٢٦٣٣. ما أقْرَبَ الحَياةَ مِنَ المَوْتِ.

2634. How near is the living one to the dead because he will soon join him!

٢٦٣٤. ما أقْرَبَ الحَيَّ مِنَ المَيِّتِ لِلحاقِهِ بِهِ.

2635. How far is the dead one from the living by his separation from him!

٢٦٣٥. ما أبْعَدَ المَيِّتَ مِنَ الحَيِّ لإنْقِطاعِهِ عَنْهُ.

MODESTY AND SHAME الحياء

2636. Being ashamed in front of Allah, the Glorified, protects [one] from the punishment of hell.

٢٦٣٦. اَلْحَياءُ مِنَ اللهِ سُبْحانَهُ تَقي عَذابَ النّارِ.

2637. The most modest among you are the most forbearing among you.

٢٦٣٧. أحْياكُمْ أحْلَمُكُمْ.

2638. The best of religious attires is modesty.

٢٦٣٨. أحْسَنُ مَلابِسِ الدِّينِ اَلحَياءُ.

2639. The greatest modesty is your being ashamed in front of Allah.

٢٦٣٩. أفْضَلُ الْحَياءِ اِسْتِحْياؤُكَ مِنَ اللهِ.

2640. The best modesty is your being ashamed of yourself [in front of Allah].

٢٦٤٠. أحْسَنُ الْحَياءِ اِسْتِحْياؤُكَ 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.

٢٦٤١. إنَّ الْحَياءَ وَالْعِفَّةَ مِنْ خَلائِقِ الإيمانِ وَإنَّهُما لَسَجِيَّةُ الأحْرارِ وَشيمَةُ الأبْرارِ.

2642. Modesty is beautiful.

٢٦٤٢. اَلْحَياءُ جَميلٌ.

2643. Modesty is preventive.

٢٦٤٣. اَلْحَياءُ مَحْرَمَةٌ.

2644. Shame prevents livelihood.

٢٦٤٤. اَلْحَياءُ يَمْنَعُ الرِّزْقَ.

2645. Modesty is the key to (every) good.

٢٦٤٥. اَلْحَياءُ مِفْتاحُ (كُلِّ) الْخَيْرِ.

2646. Shame is accompanied by deprivation.

٢٦٤٦. اَلْحَياءُ مَقْرُونٌ بِالْحِرْمانِ.

2647. Modesty is the lowering of one's gaze.

٢٦٤٧. اَلْحَياءُ غَضُّ الطَّرْفِ.

2648. Modesty is the perfection of honour.

٢٦٤٨. اَلْحَياءُ تَمامُ الْكَرَمِ.

2649. Modesty is the partner of chastity.

٢٦٤٩. اَلْحَياءُ قَرِينُ الْعَفافِ.

2650. Modesty is a beautiful quality.

٢٦٥٠. اَلْحَياءُ خُلُقٌ جَمِيلٌ.

2651. Modesty is a pleasing characteristic.

٢٦٥١. اَلْحَياءُ خُلُقٌ مَرْضِيٌّ.

2652. Modesty is the perfection of honour and the best of traits.

٢٦٥٢. اَلْحَياءُ تَمامُ الكَرَمِ وأحْسَنُ الشِّيَمِ.

2653. Modesty prevents one from ugly actions.

٢٦٥٣. اَلْحَياءُ يَصُدُّ عَنْ فِعْلِ القَبيحِ.

2654. Being ashamed in front of Allah effaces many of the sins [that one has committed].

٢٦٥٤. اَلْحَياءُ مِنَ اللهِ يَمْحُو كَثيراً مِنَ الخَطايا.

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. تَسَرْبَلِ الْحَياءَ وَادَّرِعِ الْوَفاءَ وَاحْفَظِ الإخاءَ وَأَقْلِلْ مُحادَثَةَ النِّساءِ يَكْمَلْ لَكَ السَّناءُ.

2656. The fruit of modesty is chastity.

٢٦٥٦. ثَمَرَةُ الْحَياءِ العِفَّةُ.

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. ثَلاثٌ لا يُسْتَحْيى مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفَهُ وَقِيامُهُ عَنْ مَجْلِسِهِ لأبيهِ وَمُعَلِّمِهِ وَطَلَبُ الْحَقِّ وَإِنْ قَلَّ.

2568. The shame of person feels from himself is the fruit of [his] faith.

٢٦٥٨. حَياءُ الرَّجُلِ مِنْ نَفْسِهِ ثَمَرَةُ الإيمانِ.

2659. The source of chastity is modesty.

٢٦٥٩. سَبَبُ العِفَّةِ اَلْحَياءُ.

2660. Espouse modesty, for it is the symbol

٢٦٦٠. عَلَيْكَ بِالْحَياءِ فَإِنَّهُ عُنْوانُ النُّبْلِ.

of nobility.

2661. The pinnacle of modesty is for a man to feel ashamed of himself.

٢٦٦١. غايَةُ الْحَياءِ أنْ يَسْتَحْيِيَ الْمَرْءُ مِنْ نَفْسِهِ.

2662. Shame has been paired with deprivation.

٢٦٦٢. قُرِنَ الْحَياءُ بِالْحِرْمانِ.

2663. The increased modesty of a person is the sign of his faith.

٢٦٦٣. كَثْرَةُ حَياءِ الرَّجُلِ دَليلُ إيمانِهِ.

2664. One who is shy is deprived.

٢٦٦٤. مَنِ اسْتَحْيا حُرِمَ.

2665. Whoever has no modesty has no good in him.

٢٦٦٥. مَنْ لاحَياءَ لَهُ فَلا خَيْرَ فيهِ.

2666. One whose modesty is reduced, his piety is [also] reduced.

٢٦٦٦. مَنْ قَلَّ حَياؤُهُ قَلَّ وَرَعُهُ.

2667. Whoever is clothed with the garment of modesty, his faults are hidden from the people.

٢٦٦٧. مَنْ كَساهُ الْحَياءُ ثَوْبَهُ خَفِيَ عَنِ النّاسِ عَيْبُهُ.

2668. One who does not fear facing the people [after having been caught doing evil] does not fear Allah, the Glorified.

٢٦٦٨. مَنْ لَمْ يَتَّقِ وُجُوهَ الرِّجالِ لَمْ يَتَّقِ اللهَ سُبْحانَهُ.

2669. One who is not ashamed of the people will not feel ashamed in front of Allah, the Glorified.

٢٦٦٩. مَنْ لَمْ يَسْتَحْيِ مِنَ النّاسِ لَمْ يَسْتَحْيِ مِنَ اللهِ سُبْحانَهُ.

2670. That which is not appropriate for you to do in the open should not be done by you in private.

٢٦٧٠. ما لا يَنْبَغي أنْ تَفْعَلَهُ فِي الْجَهْرِ فَلا تَفْعَلْهُ فِي السِّرِّ.

2671. The best partner of generosity is modesty.

٢٦٧١. نِعْمَ قَرينُ السَّخاءِ الْحَياءُ.

2672. The best partner of faith is modesty.

٢٦٧٢. نِعْمَ قَرِينُ الإيمانِ اَلحَياءُ.

2673. There is no [good] trait like modesty.

٢٦٧٣. لاشِيمَةَ كَالحَياءِ.

باب الخاء

NARRATION AND TRANSMISSION OF INFORMATION / الإخبار والخبر والحديث

2674. Do not relate that which you have no knowledge about.

٢٦٧٤. لا تُخْبِرْ بِما لَمْ تُحِطْ بِهِ عِلْماً.

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. لا تُخْبِرَنَّ إلاّ عَنْ ثِقَة فَتَكُونَ كَذَّاباً وَإنْ أخْبَرتَ عَنْ غَيرِهِ فَإنَّ الكَذِبَ مَهانَةٌ 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. لا تُسْرِعْ إلَى النَّاسِ بِما يَكْرَهُونَ فَيَقُولُوا فيكَ ما لا 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 الخَبَرَ إذا سَمِعْتُمُوهُ عَقْلَ دِرايَة لا عَقْلَ رِوايَة فَإنَّ رُواةَ العِلمِ كَثيرٌ وَرُعاتَهُ قَليلٌ.

2678. Reports will never be accepted as true until [they are] verified by the eyes.

٢٦٧٨. لَنْ يُصْدَقَ الخَبَرُ حتّى يَتَحَقَّقَ العَيانُ.

GAUGING PEOPLE / الاختبار

2679. Accompany [people] so that you may gauge [their true nature].

٢٦٧٩. اِصْحَبْ تَخْتَبِرْ.

2680. One who gauges [the people] detests (or keeps away from) [them].

٢٦٨٠. مَنِ اخْتَبَرَ قَلا (وَهَجَرَ).

2681. Being at ease with every person before gauging [them] is from lack of intellect.

٢٦٨١. اَلطُمَأنِينَةُ إلى كُلِّ أحَد قَبْلَ الإِخْتِبارِ مِنْ قُصُورِ العَقْلِ.

2682. One who feels at ease [with people] before gauging them, regrets.

٢٦٨٢. مَنِ اطْمَأنَّ قَبلَ الإختِبارِ نَدِمَ.

DECEPTION AND THE DECEITFUL الخدعة والخدّاع

2683. Beware of [engaging in] deception, for verily deception is from the qualities of the vile.

٢٦٨٣. إيّاكَ وَالخَديعَةَ فَإنَّ الخَديعَةَ مِنْ خُلْقِ اللَّئيمِ.

2684. He who makes his intelligence follow deceptions has deluded it.

٢٦٨٤. غَرَّ عَقْلَهُ مَنْ أتْبَعَهُ الخُدَعَ.

2685. One who tries to deceive Allah is [himself] deceived.

٢٦٨٥. مَنْ خادَعَ اللهَ خُدِعَ.

2686. The deceiver has no religion.

٢٦٨٦. لا دينَ لِخَدَّاعٍ.

THE SERVANT الخادم

2687. Beat your servant when he disobeys Allah but forgive him when he disobeys you.

٢٦٨٧. اِضْرِب خادِمَكَ إذا عَصَى اللهَ وَاعْفُ عَنْهُ إذا عَصاكَ.

THE ONE WHO IS FORSAKEN BY ALLAH المخذول

2688. From the signs of being forsaken by Allah is considering that which is evil as something good.

٢٦٨٨. مِنْ عَلاماتِ الخِذلانِ اِسْتِحْسانُ القَبيحِ.

2689. One of the indications of being forsaken by Allah is taking the rights of

٢٦٨٩. مِنْ دَلائِلِ الخِذْلانِ الإسْتِهانَةُ بِحُقُوقِ

[one's] brothers lightly. الإخوانِ.

2690. Abandonment is a support for ignorance. ٢٦٩٠. اَلخِذلانُ مُمِدُّ الجَهْلِ.

2691. The forsaken is he who has to ask for something from the ignoble. ٢٦٩١. المِخْذولُ مَنْ لَهُ إلَى اللِّئامِ حاجَةٌ.

MUTENESS الخرس

2692. Muteness is better than lying. ٢٦٩٢. اَلخَرَسُ خَيْرٌ مِنَ الكِذْبِ.

INEPTNESS الخرق

2693. Ineptness is opposing [others'] views and having enmity with one who is capable of causing harm. ٢٦٩٣. الخُرْقُ مُعاداةُ الآراءِ وَمُعاداةُ مَنْ يَقْدِرُ علَى الضَّرّاءِ.

2694. Be cautious of ineptness for it is disgraces [one's] character. ٢٦٩٤. إيّاكَ وَالخُرْقَ فَإنَّهُ شَيْنُ الأخلاقِ.

2695. The ugliest thing is ineptness. ٢٦٩٥. اَقْبَحُ شَيْءِ الخُرْقُ.

2696. The worst thing is ineptness. ٢٦٩٦. اَسْوَءُ شَيْءِ اَلخُرْقُ.

2697. Ineptness is a disgraceful attribute. ٢٦٩٧. اَلخُرْقُ شَينُ الخُلقِ.

2698. Ineptness is the worst quality. ٢٦٩٨. اَلْخُرْقُ شَرُّ خُلق.

2699. How bad a quality ineptness is! ٢٦٩٩. بِئسَ الشّيمَةُ الخُرْقُ.

2700. The height of ignorance is ineptness. ٢٧٠٠. رَأسُ الجَهْلِ الخُرْقُ.

2701. One whose ineptness increases is scorned. ٢٧٠١. مَنْ كَثُرَ خُرْقُهُ اُسْتُرْذِلَ.

2702. How many an elevated person has been degraded by the ugliness of his ineptitude!

٢٧٠٢. كَمْ مِنْ رَفيع وَضَعَهُ قُبْحُ خُرْقِهِ.

2703. It is from ineptness to make haste before [having] ability, and to act slowly after getting the opportunity.

٢٧٠٣. مِنَ الخُرْقِ العَجَلَةُ قَبْلَ الإمْكانِ وَالأناةُ بَعْدَ إصابَةِ الفُرصَةِ.

2704. Increased ineptness is an abomination.

٢٧٠٤. مِنَ الفُحشِ كَثْرَةُ الخُرْقِ.

2705. It is from ineptitude to let go of an opportunity when one is able to take it.

٢٧٠٥. مِنَ الخُرْقِ تَرْكُ الفُرْصَةِ عِندَ الإمكانِ.

2706. Ineptness is not in anything but that it tarnishes it.

٢٧٠٦. ما كانَ الخُرْقُ في شَيْءٍ إلاّ شانَهُ.

2707. There is no quality more disgraceful than ineptitude.

٢٧٠٧. لا خُلْقَ أشيَنُ مِنَ الخُرْقِ.

2708. There is no attribute more belittling than ineptitude.

٢٧٠٨. لا خُلَّةَ أزْرى مِنَ الخُرْقِ.

THE LOSER

الخاسر

2709. Many a person who gains is [actually] a loser.

٢٧٠٩. رُبَّ رابِحٍ خاسِرٌ.

2710. The biggest loser from among you is the most unjust from among you.

٢٧١٠. أخسَرُكُمْ أظْلَمُكُمْ.

2711. How great a loser is he for whom there is no share [of reward] in the Hereafter!

٢٧١١. ما أخْسَرَ مَنْ لَيْسَ لَهُ فِي الآخِرَةِ نَصيبٌ.

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. إذا أنتَ هُديتَ لِقَصْدِكَ فَكُنْ أخْشَعَ ما

تَكُونُ لِرَبِّكَ.

2713. Everything is humble in front of Allah.

٢٧١٣. كُلُّ شَيْءٍ خاضِعٌ لِلّهِ.

2714. Everything is submissive in front of Allah.

٢٧١٤. كُلُّ شَيْءٍ خاشِعٌ لِلّهِ.

2715. One whose heart submits, his limbs [also] submit.

٢٧١٥. مَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَوارِحُهُ.

2716. Whoever is humble in front of the majesty of Allah, people become submissive to him.

٢٧١٦. مَنْ خَضَعَ لِعَظَمَةِ اللهِ ذَلَّتْ لَهُ الرِّقابُ.

2717. The best form of obedience is submission and humility.

٢٧١٧. نِعمَ الطَّاعَةُ الأنْقيادُ والخُضوعُ.

2718. How good a supporter of supplication submissiveness!

٢٧١٨. نِعمَ عَونُ الدُّعاءِ الخُشُوعُ.

2719. There is no worship like [that which is accompanied by] humility.

٢٧١٩. لاعِبادَةَ كَالخُضُوعِ.

2720. Humility means servility [in front of Allah].

٢٧٢٠. الخُضُوعُ دِناءَةٌ.

THE FOE OF ALLAH

من خصمه 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 يَكُنِ اللهُ سُبْحانَهُ خَصْمَهُ يُدحِضْ حُجَّتَهُ وَيُعَذِّبْهُ فِي الدُّنيا وَمَعادِهِ.

2722. One whose enemy is Allah, his proof is refuted and Allah wages war with him.

٢٧٢٢. مَنْ يَكُنِ اللهُ خَصْمَهُ يُدْحِضْ حُجَّتَهُ وَيَكُنْ لَهُ حَرباً.

WRITING

الخطّ 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. اِلْقِ دَواتَكَ وَأَطِلْ جَلْفَةَ قَلَمِكَ وَفَرِّقْ بَيْنَ سُطورِكَ وَقَرْمِطْ بَينَ حُروفِكَ فإنَّ ذلِكَ أجْدَرُ بِصَباحَةِ الخَطِّ.

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.

٢٧٢٤. اِفْتَحْ بَرْيَةَ قَلَمِكَ وَاسْمِكْ شَحْمَتَهُ وَأَيْمِنْ قِطَّتَكَ يَجُدْ خَطُّكَ.

2725. Writing is the tongue of the hand.

٢٧٢٥. الخَطُّ لِسانُ اليَدِ.

IDEAS

الخواطر

2726. The imbuement of ideas is through deliberation.

٢٧٢٦. لِقاحُ الخَواطِرِ المذاكَرَةُ.

THE DARING

المخاطر

2727. The daring risk-taker charges towards danger.

٢٧٢٧. اَلمخاطِرُ مُتَهَجِّمٌ عَلَى الغَرَرِ.

MISTAKES

الخطاء

2728. Making many mistakes points towards excessive ignorance.

٢٧٢٨. كَثْرَةُ الخَطاءِ يُنْذِرُ بِوُفُورِ الجَهلِ.

SINCERITY AND THE SINCERE

الإخلاص والمخلص

2729. Sincerity is in grave danger, until it is seen what it concludes with.

٢٧٢٩. اَلإخْلاصُ خَطَرٌ عَظيمٌ حتّى يُنْظَرَ بِما يُخْتَمُ لَهُ.

2730. Be sincere and you will attain [success].

٢٧٣٠. أخْلِصْ تَنَلْ.

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. أخْلِصْ لِلّهِ عَمَلَكَ وَ عِلْمَكَ وَ حُبَّكَ وَ بُغْضَكَ وَ أخْذَكَ وَ تَرْكَكَ وَ كَلامَكَ 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. اِلْزَمِ الإخْلاصَ فِي السِّرِّ والعَلانِيَةِ وَالخَشْيَةَ فِي الغَيْبِ وَالشَهادَةِ وَالقَصْدَ فِي الفَقْرِ والغِنى وَ العَدْلَ فِي الرِّضا وَالسَّخَطِ.

2733. Be sincere when you perform an action [and do it only for the pleasure of Allah].

٢٧٣٣. أخْلِصُوا إذا عَمِلْتُمْ.

2734. Sincerity is the goal [of worship].

٢٧٣٤. اَلإخْلاصُ غايَةٌ.

2735. Sincerity is [a means of attaining] success.

٢٧٣٥. اَلإخْلاصُ فَوزٌ.

2736. Being sincere is the best of actions.

٢٧٣٦. اَلإخلاصُ خَيْرُ العَمَلِ.

2737. Sincerity is the fruit of worship.

٢٧٣٧. اَلإخْلاصُ ثَمَرَةُ العِبادَةِ.

2738. Sincerity is the attribute of the most excellent people.

٢٧٣٨. اَلإخْلاصُ شيمَةُ أفاضِلِ النَّاسِ.

2739. Sincerity is the highest [form of] success.

٢٧٣٩. اَلإخْلاصُ أعْلى فَوز.

2740. Sincerity is the worship of the Near Ones [to Allah].

٢٧٤٠. اَلإخْلاصُ عِبادَةُ المُقَرَّبينَ.

2741. Sincerity is the goal of religion.

٢٧٤١. اَلإخْلاصُ غايَةُ الدّينِ.

2742. Sincerity is the most honourable end.

٢٧٤٢. اَلإخْلاصُ أشْرَفُ نِهايَة.

2743. Sincerity is the fruit of certitude.

٢٧٤٣. اَلإخْلاصُ ثَمَرَةُ اليَقينِ.

٢٧٤٤. الإخْلاصُ مِلاكُ العِبادَةِ.

2744. Sincerity is the foundation of worship.

٢٧٤٥. اَلإخْلاصُ أعْلَى الإيمانِ.

2745. Sincerity is the highest [level of] faith.

٢٧٤٦. إخْلاصُ العَمَلِ مِنْ قُوَّةِ اليَقينِ وَصَلاحِ النّيَّةِ.

2746. Sincerity in action stems from strong faith and righteous intention.

٢٧٤٧. إنْ تَخْلُصْ تَفُزْ.

2747. If you are sincere, you will be successful.

٢٧٤٨. بِالإخْلاصِ تُرفَعُ الأعْمالُ.

2748. Through sincerity, deeds are raised (i.e. are accepted).

٢٧٤٩. بِالإخْلاصِ يَتَفاضَلُ العُمّالُ.

2749. Through sincerity, the doers of good deeds contend for excellence.

٢٧٥٠. صِدْقُ إخْلاصِ المرْءِ يُعْظِمُ زُلْفَتَهُ وَيُجْزِلُ مَثُوبَتَهُ.

2750. The true sincerity of a person makes his nearness [to Allah] greater and his reward abundant.

٢٧٥١. طُوبى لِمَنْ بادَرَ أجَلَهُ وَأخْلَصَ عَمَلَهُ.

2751. Blessed is one who anticipates his death and makes his actions sincere.

٢٧٥٢. طُوبى لِمَنْ أخْلَصَ لِلّهِ عِلْمَهُ وَعَمَلَهُ وَحُبَّهُ وَبُغْضَهُ وَأخْذَهُ وَتَرْكَهُ وَكَلامَهُ وَصَمْتَهُ.

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.

٢٧٥٣. طُوبى لِمَنْ قَدَّمَ خالِصاً وَعَمِلَ صالِحاً وَاكْتَسَبَ مَذْخُوراً وَاجْتَنَبَ مَحْذُوراً.

2753. Blessed is he who proceeds with sincerity, acts with righteousness, acquires the reserves [for the Hereafter] and eschews [the disobedience of Allah] cautiously.

٢٧٥٤. عَلَيْكُمْ بِصِدقِ الإخْلاصِ وَحُسْنِ اليَقينِ فَإنَّهما أفضَلُ عِبادَةِ المقَرَّبينَ.

2754. You must espouse true sincerity and complete certitude, for these two are the best forms of worship of the Near Ones [to Allah].

2755. The goal of sincerity is [attaining] deliverance [from the punishment of Allah].

٢٧٥٥. غايَةُ الإخْلاصِ الخَلاصُ.

2756. It is for making actions sincere that the people of intellect and understanding contend.

٢٧٥٦. فِي اخْلاصِ الأعمالِ تَنافُسُ أُولِي النُّهى والألْبابِ.

2757. How can one be capable of sincerity when he has been overcome by vain desire?!

٢٧٥٧. كَيفَ يَسْتَطيعُ الإخْلاصَ مَنْ يَغْلِبُهُ الهَوى؟!

2758. One who devotes himself sincerely to Allah gains support for his life in this world and his Hereafter.

٢٧٥٨. مَنْ أخْلَصَ لِلّهِ اسْتَظْهَرَ لِمَعاشِهِ وَمَعادِهِ.

2759. One whose action is not accompanied with sincerity, [his action] is not accepted.

٢٧٥٩. مَنْ لَمْ يَصْحَبِ الإخْلاصُ عَمَلَهُ لَمْ يُقْبَلْ.

2760. With sincerity, deeds are raised (i.e. accepted).

٢٧٦٠. مَعَ الإخلاصِ تُرْفَعُ الأعْمالُ.

2761. No one preserves his reward except the one who makes his action sincere.

٢٧٦١. لا يُحرِزُ الأجْرَ إلاّ مَنْ أخْلَصَ عَمَلَهُ.

2762. There is nothing better than making action sincere in [accordance with] its true intention.

٢٧٦٢. لا شَيْءَ أفضلُ مِنْ إخلاصِ عمَل في صِدْقِ نِيَّتِهِ.

2763. The sincere one is worthy of getting [his prayers] answered.

٢٧٦٣. اَلمخلِصُ حَرِيٌّ بِالإجابَةِ.

2764. One who makes his actions sincere, attains his hopes.

٢٧٦٤. مَنْ أخْلَصَ بَلَغَ الآمالَ.

SUCCESSION الخلافة

2765. How strange it is that the succession [to the Prophet] is [decided] by companionship [only] and not by companionship and kinship.

٢٧٦٥. واعَجَبا أنْ تَكُونَ الخِلافَةُ بِالصَّحابَةِ وَلا تَكُونَ بِالصَّحابَةِ والقَرابَةِ.

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. لِلّهِ سُبْحانَهُ حُكْمٌ بَيِّنٌ فِي المسْتأثِرِ وَالجازِعِ.

DISAGREEMENT

الخلاف والاختلاف

2767. Disagreement wrecks [good] ideas.

٢٧٦٧. اَلخِلافُ يَهْدِمُ الآراءَ.

2768. Organized affairs are disrupted by disagreement.

٢٧٦٨. اَلأُمُورُ المنْتَظِمَةُ يُفْسِدُهَا الخِلافُ.

2769. The cause of disunity is disagreement.

٢٧٦٩. سَبَبُ الفُرْقَةِ اَلاِخْتِلافُ.

2770. With disagreement there is no harmony.

٢٧٧٠. لَيْسَ مَعَ الخِلافِ اِيتِلافٌ.

2771. From disagreement stems repulsion [and hatred].

٢٧٧١. مِنَ الخِلافِ تَكُونُ النَّبْوَةُ.

2772. Too much disagreement is discord.

٢٧٧٢. كَثْرَةُ الخِلافِ شِقاقٌ.

2773. Disagreement is the motive for wars.

٢٧٧٣. اَلخُلْفُ مَثارُ الحُروبِ.

2774. Disputes demonstrate the foolishness of a person and do not increase his claim.

٢٧٧٤. اَلمخاصَمَةُ تُبْدي سَفَهَ الرَّجُلِ وَلا تَزيدُ في حَقِّهِ.

GOOD CHARACTER

الأخلاق

2775. A refined character is one of the two blessings.

٢٧٧٥. الخُلْقُ السَّجيحُ أحَدُ النِّعْمَتينِ.

2776. The best thing is [good] character.

٢٧٧٦. أَحْسَنُ شَيْءٍ اَلْخُلْقُ.

2777. The most honourable distinction is [good] character.

٢٧٧٧. أَكْرَمُ الحَسَبِ الخُلْقُ.

2778. The best of qualities is honourable ambition.

٢٧٧٨. أَحْسَنُ الشِّيَمِ شَرَفُ الهِمَمِ.

2779. The most beautiful qualities are forbearance and chastity.

٢٧٧٩. أَزْيَنُ الشِّيَمِ اَلْحِلمُ وَالعِفافُ.

2780. The purest of all people in lineage is the best of them in character.

٢٧٨٠. أَطْهَرُ النَّاسِ أَعْراقاً أَحْسَنُهُمْ أَخْلاقاً.

2781. The most pleased of all people is one whose character is agreeable.

٢٧٨١. أَرْضَى النَّاسِ مَنْ كانَتْ أَخْلاقُهُ رَضِيَّةً.

2782. The best eminence is [in possessing] a beautiful character.

٢٧٨٢. أَحْسَنُ السَّناءِ الخُلْقُ السَّجيحُ.

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 أخلاقِ الكَرِيمِ تَغافُلُهُ عَمَّا يَعْلَمُ.

2784. The best of qualities are generosity, chastity and tranquillity.

٢٧٨٤. أَفْضَلُ الشِّيَمِ السَّخاءُ والعِفَّةُ والسَّكينَةُ.

2785. The best of morals are those which drive you towards noble deeds.

٢٧٨٥. أَحْسَنُ الأَخْلاقِ ما حَمَلَكَ عَلَى المَكارِمِ.

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 اللهَ سُبْحانَهُ وَتعالى يُحِبُّ السَّهْلَ النَّفْسِ اَلسَّمِحَ الخَليقَةِ القَريبَ الأَمْرِ.

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 مَكارِمِ الأَخلاقِ: أَنْ تَصِلَ مَنْ قَطَعَكَ وَتُعطِيَ مَنْ حَرَمَكَ وَتَعْفُوَ عَمَّنْ ظَلَمَكَ.

٢٧٨٨. اَلمَكارِمُ بِالمَكارِه.

2788. Noble traits are [acquired] through difficulties.

٢٧٨٩. اَلخُلقُ المَحْمُودُ مِنْ ثِمارِ العَقْلِ.

2789. A praiseworthy character is one of the fruits of intelligence.

٢٧٩٠. «وقالَ ـ عَليه السّلامُ ـ فيمَنْ أثْنى عَلَيْهِ»: إنْ نَطَقُوا صَدَقُوا وَإنْ صَمَتُوا لَمْ يُسْبَقُوا إنْ نَظَرُوا اِعْتَبَرُوا وإنْ أعْرَضُوا لَمْ يَلْهُوا إنْ تَكَلَّمُوا ذَكَرُوا وَإنْ سَكَتُوا تَفَكَّرُوا.

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.

٢٧٩١. إنْ كُنْتُمْ لا مُحالَةَ مُتَنافِسينَ فَتَنافَسُوا فِي الخِصالِ الرَّغيبَةِ وَ خِلالِ المَجْدِ.

2791. If you must compete with each other, then vie for [acquiring] desirable qualities and praiseworthy traits.

٢٧٩٢. مَنْ ساءَتْ سَجِيَّتُهُ سَرَّتْ مَنِيَّتُهُ.

2792. One whose character is bad, his death is [considered a time of] happiness.

٢٧٩٣. إذا حَسُنَ الخُلْقُ لَطُفَ النُّطْقُ.

2793. When the character is good, the speech becomes gentle.

٢٧٩٤ . إذا كانَ فِي الرَّجُلِ خَلَّةٌ رائِقَةٌ فَانْتَظِرْ مِنْهُ أخَواتِها.

2794. When there is an admirable quality in a man, then expect from him other such qualities.

٢٧٩٥. إذا دَعاكَ القُرآنُ إلى خَلَّة جَميلَة فَخُذْ نَفْسَكَ بِأمْثالِها.

2795. When the Qur’an calls you towards [acquiring] a beautiful quality, then compel yourself to adopt [a quality] like it.

٢٧٩٦. بِحُسْنِ الأخْلاقِ يَطيبُ العَيْشُ.

2796. With good character, life becomes pleasant.

٢٧٩٧. بِحُسْنِ الأخْلاقِ تَدِرُّ الأرزاقُ.

2797. By [adopting] good character, sustenance becomes abundant.

٢٧٩٨. تَحَرِيّ الصِّدقِ وَتَجَنُّبُ الكِذْبِ أجْمَلُ شيمَة

2798. Opting for the truth and keeping away from untruth is the most beautiful quality

and the best etiquette.

وَأفْضَلُ أدَب.

2799. Compete in acquiring [a] desirable character, great forbearance and lofty ideas, [and] your reward will become great.

٢٧٩٩. تَنافَسُوا فِي الأخلاقِ الرَّغيبَةِ وَالأحْلامِ العَظيمَةِ وَالأخْطارِ الجَليلَةِ يَعْظُمْ لَكمُ الجَزاءُ.

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.

٢٨٠٠. تَعَصَّبُوا لِخِلالِ الحَمْدِ مِنَ الحِفْظِ لِلْجارِ والوَفاءِ بالذِّمامِ وَالطَّاعَةِ لِلْبِرِّ وَالمعْصِيَةِ لِلْكِبْرِ وَتَحَلَّوْا بِمَكارِمِ الخِلالِ.

2801. Choose for yourself the best from every character [trait], for indeed virtue is a habit.

٢٨٠١. تَخَيَّرْ لِنَفْسِكَ مِنْ كُلِّ خُلْق أحْسَنَهُ فَإنَّ الخَيْرَ عادَةٌ.

2802. Good character is [an embellishment] for the soul and good appearance is [a beautification] for the body.

٢٨٠٢. حُسْنُ الخُلقِ لِلنَّفسِ وحُسْنُ الخَلْقِ لِلْبَدَنِ.

2803. Adopting a good character is the best [means of following the] religion.

٢٨٠٣. حُسْنُ الخُلقِ أفْضَلُ الدّينِ.

2804. Good character is the best companion and self-conceit is a hidden ailment.

٢٨٠٤. حُسْنُ الخُلقِ خَيْرُ قَرين وَالعُجْبُ داءٌ دَفينٌ.

2805. Good character is from the best allotment and the most virtuous of qualities.

٢٨٠٥. حُسْنُ الخُلْقِ مِنْ أفْضَلِ القِسَمِ وَأحسَنِ الشِّيَمِ.

2806. Good character is one of the two bounties [of Allah].

٢٨٠٦. حُسْنُ الخُلقِ أحَدُ العَطائَينِ.

2807. Good character is proof of an honourable ancestry.

٢٨٠٧. حُسْنُ الأخْلاقِ بُرْهانُ كَرَمِ الأعْراقِ.

2808. Good character increases sustenance and makes companions feel at ease.

٢٨٠٨. حُسْنُ الأخْلاقِ يُدِرُّ الأرزاقَ وَيُونِسُ الرِّفاقَ.

2809. Good character is the cornerstone of all virtuous acts.

٢٨٠٩. حُسْنُ الخُلْقِ رَأسُ كُلِّ بِرّ.

2810. Good character brings about adoration and strengthens love.

٢٨١٠. حُسْنُ الخُلقِ يُورِثُ المحَبَّةَ وَيُؤَكِّدُ المَوَدَّةَ.

2811. The best character is the one that is furthest from obstinacy.

٢٨١١. خَيْرُ الأخْلاقِ أبْعَدُها عَنِ اللَّجاجِ.

2812. The best of qualities is the most agreeable of them.

٢٨١٢. خَيْرُ الشِّيَمِ أرْضاها.

2813. The best of attributes is kindness.

٢٨١٣. خَيْرُ الخَلائِقِ الرِّفْقُ.

2814. The best of all qualities is truthfulness in speech and noble actions.

٢٨١٤. خَيْرُ الخِلالِ صِدْقُ المقالِ وَمَكارِمُ الأفْعالِ.

2815. The foundation of belief is [adopting a] good character and adorning oneself with the truth.

٢٨١٥. رَأسُ الإيمانِ حُسْنُ الخُلْقِ وَالتَّحَلّي بِالصِّدقِ.

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

٢٨١٦. كانَ لي فيما مَضى أخٌ فِي اللهِ وَكانَ يُعَظِّمُهُ في عَيني صِغَرُ الدُّنيا في عَيْنِه وَكانَ خارِجاً مِنْ (عنْ) سُلْطانِ بَطْنِهِ فلا يَشْتَهي ما لا يَجِدُ وَلا يُكْثِرُ إذا وَجَدَ وَكانَ أكثَرَ دَهْرِهِ صامِتاً فَإنْ قالَ بَذَّ القائِلينَ وَنَقَعَ غَليلَ السَّائلينَ وَكانَ ضَعيفاً مُسْتَضْعَفاً فَإنْ جاءَ الجِدُّ فَهُوَ لَيْثٌ عاد وَصِلٌّ واد لا يُدْلي بِحُجَّة حَتّى يَأْتِيَ قاضِياً وَكانَ لا يَلُومُ أحَداً عَلى ما (لا) يَجِدُ العُذْرَ في مِثلِهِ حتّى يَسْمَعَ اعْتِذارَهُ وَكانَ لا يَشْكُو وَجَعاً إلاّ عِنْدَ بُرْئِهِ وَكانَ يَفْعَلُ ما يَقُولُ وَلا يَقُولُ ما لا يَفْعَلُ وَكانَ إذا (إن) غُلِبَ عَلَى الكَلامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ وَكانَ على أنْ يَسمَعَ أحْرَصَ مِنْهُ على أنْ يَتَكَلَّمَ وَكانَ إذا بَدَهَهُ أمرانِ

نَظَرَ أَيُّهُما أَقْرَبُ إلى الهَوى فَخالَفَهُ فَعَلَيْكُمْ بِهذِهِ الخَلائِقِ فَالْزَمُوها وَتَنافَسُوا فيها فَإِنْ لَمْ تَسْتَطيعُوها فَاعْلَمُوا أَنَّ أَخْذَ القَليلِ خَيرٌ مِنْ تَرْكِ الكَثيرِ.

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.

٢٨١٧. لَمْ يَضِقْ شَيْءٌ مَعَ حُسْنِ الخُلقِ.

2817. Nothing gets constricted with good character.

٢٨١٨. مَنْ كَرُمَ خُلْقُهُ اِتَّسَعَ رِزْقُهُ.

2818. One whose character is noble, his sustenance is increased.

٢٨١٩. مَنْ حَسُنَتْ خَليقَتُهُ طابَتْ عِشرَتُهُ.

2819. One whose qualities are good, his companionship is pleasant.

٢٨٢٠. مَنْ حَسُنَ خُلْقُهُ سَهُلَتْ لَهُ طُرُقُهُ.

2820. One whose character is good, his ways become easy.

٢٨٢١. مَنْ حَسُنَ خُلْقُهُ كَثُرَ مُحِبُّوهُ وَأَنِسَتِ النُّفُوسُ بِهِ.

2821. One whose character is good, more people adore him and feel at ease with him.

٢٨٢٢. ما أَعْطَى اللهُ سُبْحانَهُ العَبْدَ شَيْئاً مِنْ خَيرِ الدُّنيا وَالآخِرَةِ إلاّ بِحُسْنِ خُلْقِهِ وَحُسْنِ نِيَّتِهِ.

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.

٢٨٢٣. نِعْمَ الحَسَبُ حُسْنُ الخُلْقِ.

2823. The best distinction is good character.

٢٨٢٤. نِعْمَ الشّيمَةُ حُسْنُ الخُلْقِ.

2824. The best trait is [having a] good character.

2825. The best [form of] faith is a beautiful character.

٢٨٢٥. نِعْمَ الإيمانُ جَميلُ الخُلْقِ.

2826. The hidden aspects of [one's] character are uncovered by [companionship and] social interaction.

٢٨٢٦. خَوافِي الأخْلاقِ تَكْشِفُهَا المعاشَرةُ.

2827. The pinnacle of knowledge is distinguishing between character traits, manifesting the praiseworthy among them and suppressing the blameworthy among them.

٢٨٢٧. رَأسُ الْعِلْمِ التَّميزُ بَيْنَ الأخْلاقِ وَإظْهارِ مَحْمُودِها وَقَمْعِ مَذْمُومِها.

2828. The adornment of [all] traits is being careful [in fulfilling] the sureties.

٢٨٢٨. زَيْنُ الشِّيَمِ رَعْيُ الذِّمَمِ.

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 تُخْتَبَرُ بها أخْلاقُ الرِّجالِ: الرِّضا وَالغضَبُ وَالأمْنُ وَالرَّهْبُ وَالمنْعُ وَالرَّغْبُ.

2830. You must adopt a good character for this will earn you adoration [of others].

٢٨٣٠. عَلَيْكَ بِحُسْنِ الخُلقِ فَإنَّهُ يُكْسِبُكَ المحَبَّةَ.

2831. In good character, there are treasures of [blessings and] sustenance.

٢٨٣١. في سَعَةِ الأخْلاقِ كُنُوزُ الأرْزاقِ.

2832. Everything is possible except [changing and] transferring of natural dispositions [of character and personality].

٢٨٣٢. كُلُّ شَيْءٍ يُسْتَطاعُ إلاَّ نَقْلَ الطِّباعِ.

2833. How many a lowly person has been elevated by his good character!

٢٨٣٣. كَمْ مِنْ وَضيعٍ رَفَعَهُ حُسْنُ خُلْقِهِ.

2834. Whoever does not make his character good, his companion will not benefit from him.

٢٨٣٤. مَنْ لَمْ يُحسِنْ خُلْقَهُ لَمْ يَنْتَفِعْ بِهِ قَرينُهُ.

2835. One whose attributes are not good, his [methods and] ways will not be praised.

٢٨٣٥. مَنْ لَمْ تُحسَنْ خَلائِقُهُ لَمْ تُحْمَدْ طَرائِقُهُ.

2836. There is no companion like good character.

٢٨٣٦. لا قَرينَ كَحُسْنِ الخُلقِ.

2837. There is no life more satisfying than [one lived with] good character.

٢٨٣٧. لا عَيْشَ أهْنَأُ مِنْ حُسْنِ الخُلْقِ.

2838. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

٢٨٣٨. إذا رَأيتَ في غَيرِكَ خُلْقاً ذَميماً فَتَجَنَّبْ مِنْ نَفْسِكَ أمْثالَهُ.

2839. Verily your natural disposition invites you towards that which you are familiar with.

٢٨٣٩. إنَّ طِباعَكَ تَدْعُوكَ إلى ما أَلِفْتَهُ.

2840. Indeed these natural dispositions are different, and the best of them is the furthest of them from evil.

٢٨٤٠. إنَّ هذِهِ الطَّبايعَ مُتَباينَةٌ وَخَيْرُها أبْعَدُها 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. إنَّما طَبايعُ الأبرارِ طَبايعُ مُحْتَمِلَةٌ لِلْخَيْرِ فَمَهْما حُمِّلَتْ مِنْهُ اِحتَمَلَتْهُ.

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. وقالَ ـ عليهِ السّلامُ ـ في حقِّ مَنْ ذَمَّهُ: إنْ سَقِمَ فَهُوَ نادِمٌ على تَرْكِ العَمَلِ وَإنْ صَحَّ أمِنَ مُغْتَرّاً فَأخَّرَ العَمَلَ إنْ دُعِيَ إلى حَرْثِ الدُّنيا عَمِلَ وَإنْ دُعِيَ إلى حَرْثِ الآخِرَةِ كَسِلَ إنِ استَغْنى بَطَرَ وَفَتَنَ إنِ افْتَقَرَ قَنَطَ وَ وَهَنَ إنْ أُحْسِنَ إلَيهِ جَحَدَ وَإنْ أحْسَنَ تَطاوَلَ وَامْتَنَّ إنْ عَرَضَتْ لَهُ مَعْصِيَةٌ واقَعَها بِالاِتِّكالِ عَلَى التَّوبَةِ إنْ عَزَمَ عَلَى التَّوبَةِ سَوَّفَها وَأصَرَّ عَلَى الحَوْبَةِ إنْ عُوفِيَ ظَنَّ أنْ قَدْ تابَ إنِ ابْتُلِيَ ظَنَّ وَارْتابَ إنْ مَرِضَ أخْلَصَ وَأنابَ إنْ صَحَّ نَسِيَ وَعادَ وَاجْتَرى على مَظالِمِ العِبادِ إنْ أمِنَ اِفْتَتَنَ لاهِياً بِالعاجِلَةِ فَنَسِيَ الآخِرَةَ وَغَفَلَ 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 repentantly [to Allah] but if he regains his health, he forgets and returns [to his evil ways] and becomes emboldened in his injustice towards the servants [of Allah]. When he is secure, he is allured by the temptations of this world, so he forgets the Hereafter and is negligent of the Resurrection [on the Day of Judgment].

المعادِ.

2843. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

٢٨٤٣. إذا رَأَيْتَ في غَيْرِكَ خُلْقاً ذَميماً فَتَجَنَبْ مِنْ نَفْسِكَ أمثالَهُ.

2844. The worst quality is treachery.

٢٨٤٤. بِئسَ السَّجِيَّةُ الغُلُولُ.

2845. A person's distance from vice is [the source of his] magnanimity.

٢٨٤٥. بُعدُ المرْءِ عَنِ الدَّنيَّةِ فُتُوَّةٌ.

2846. Keep away from miserliness and hypocrisy, for these two are from the most reprehensible qualities.

٢٨٤٦. تَجَنَّبُوا البُخْلَ وَالنِّفاقَ فَهُما مِنْ أذَمِّ الأخلاقِ.

2847. Keep away from the worst of every character trait and struggle with yourself in keeping away from it, for indeed evil is obstinate.

٢٨٤٧. تَجَنَّبْ مِن كُلِّ خُلْقٍ أسْوَأَهُ وجاهِدْ نَفْسَكَ على تَجَنُّبِهِ فَإنَّ الشَّرَّ لَجاجَةٌ.

2848. Two attributes never come together in the heart of a believer: bad character and miserliness.

٢٨٤٨. خَلَّتانِ لا تَجتَمِعانِ في قَلبِ مُؤمِن: سُوءُ الخُلقِ وَالبُخْلُ.

2849. Bad character is inauspicious and offending a benefactor is wickedness.

٢٨٤٩. سُوءُ الخُلْقِ شُؤْمٌ والإساءَةُ إلَى المحسِنِ لُؤْمٌ.

2850. Bad character is the worst companion.

٢٨٥٠. سُوءُ الخُلْقِ شَرُّ قَرين.

2851. Bad character alienates the near one and repels the distant one.

٢٨٥١. سُوءُ الخُلْقِ يُوحِشُ القَريبَ وَيُنَفِّرُ البَعيدَ.

2852. Bad character makes life bitter and is a torment for the soul.

٢٨٥٢. سُوءُ الخُلْقِ نَكَدُ العَيْشِ وَعَذابُ النَّفسِ.

2853. The attributes that lead to evil are lying, stinginess, injustice and ignorance.

٢٨٥٣. الخِلالُ المُنْتِجَةُ لِلشَرِّ الكِذْبُ وَالبُخْلُ وَالجَوْرُ وَالجَهْلُ.

2854. Bad character alienates the soul and removes amiability.

٢٨٥٤. سُوءُ الخُلقِ يُوحِشُ النَّفْسَ وَيَرْفَعُ الأُنْسَ.

2855. The worst qualities are dishonesty and hypocrisy.

٢٨٥٥. شَرُّ الأخلاقِ الكِذْبُ وَالنِّفاقُ.

2856. The worst of habits is lying.

٢٨٥٦. شَرُّ الشِّيَمِ الكِذْبُ.

2857. A vice may debase [the one who commits it].

٢٨٥٧. قَدْ تُزْري الدَّنِيَّةُ.

2858. Every malady has a cure except bad character.

٢٨٥٨. كُلُّ داء يُداوى إلاَّ سُوءُ الخُلْقِ.

2859. One who is rude by nature, his surroundings are deserted.

٢٨٥٩. مَنْ خَشُنَتْ عَريكَتُهُ أقْفَرَتْ حاشِيَتُهُ.

2860. One whose character is bad torments his [own] soul.

٢٨٦٠. مَنْ ساءَ خُلْقُهُ عَذَّبَ نَفْسَهُ.

2861. One whose character is bad, his [own] family becomes fed up with him.

٢٨٦١. مَنْ ساءَ خُلْقُهُ مَلَّهُ أهْلُهُ.

2862. One who is of bad character is detested by his companion and associate.

٢٨٦٢. مَنْ ساءَ خُلْقُهُ قَلاهُ مُصاحِبُهُ وَ رَفيقُهُ.

2863. One who is of bad character lacks friends and associates.

٢٨٦٣. مَنْ ساءَ خُلْقُهُ أعْوَزَهُ الصَّديقُ والرَّفيقُ.

2864. It is from bad character to be stingy

٢٨٦٤. مِنْ سُوءِ الخُلْقِ البُخْلُ وَسُوءُ التَّقاضي.

and abusive in demanding your right.

2865. Be wary of jesting, playing, excessive joking, [excessive] laughing, and vain talks.

٢٨٦٥. اِحْذَرِ الهَزْلَ وَاللَّعْبَ وَكَثْرَةَ المَزْحِ وَالضِّحْكِ وَالتُّرَهاتِ.

2866. Be cautious of the bellows of arrogance, the dominance of zealotry and the bigotry of the age of ignorance.

٢٨٦٦. اِحْذَرُوا مَنافِخَ الكِبْرِ وَغَلَبَةَ الحَمِيَّةِ وَتَعَصُّبَ الجاهِلِيَّةِ.

2867. Beware of a wicked heart, corruption of intention, embarking on vice and the deception of [false] aspiration.

٢٨٦٧. إيّاكَ وَخُبْثَ الطَّوِيَّةِ وَإِفْسادَ النِّيَّةِ وَرُكوبَ الدَّنِيَّةِ وَغُرُورَ الأُمْنِيَّةِ.

2868. The most detestable of morals is treachery.

٢٨٦٨. أقبَحُ الأخْلاقِ الخِيانَةُ.

2869. The most wicked characteristic is spite.

٢٨٦٩. اَلأَمُ الخُلْقِ الحِقْدُ.

2870. The worst of morals is adorning oneself with vices.

٢٨٧٠. أسْوَءُ الخَلائِقِ اَلتَّحَلّي بِالرَّذائِلِ.

2871. A dispraised character is from the fruits of ignorance.

٢٨٧١. اَلخُلقُ المَذْمُومُ مِنْ ثِمارِ الجَهْلِ.

2872. How detestable are the traits of the vile and how good are the qualities of the honourable!

٢٨٧٢. ما أقْبَحَ شِيَمَ اللِّئامِ وَأحسَنَ سَجايَا الكِرامِ.

2873. Being close to the people in their morals [and habits] is a safeguard from their malice.

٢٨٧٣. مُقارَبَةُ الرِّجالِ في خَلائِقِهِمْ أمْنٌ مِنْ غَوائِلِهِمْ.

2874. There is no good in a character that is not adorned with forbearance.

٢٨٧٤. لا خَيْرَ في خُلْق لا يَزينُهُ حِلْمٌ.

2875. There is no good in the trait of arrogance, haughtiness and pride.

٢٨٧٥. لا خَيْرَ في شيمَةِ كِبْر وَتَجَبُّر وَفَخْر.

2876. There is no life for the one who has a bad character.

٢٨٧٦. لا عَيْشَ لِسَيِّيءِ الخُلْقِ.

2877. There is no loneliness worse than [that which is brought about by] bad character.

٢٨٧٧. لا وَحْشَةَ أَوْحَشُ مِنْ سُوءِ الخُلقِ.

2878. The one who has a bad character is very impetuous and has a bitter life.

٢٨٧٨. اَلسَّيِّئُ الخُلقِ كَثِيرُ الطَّيْش مُنَغِّصُ العَيْشِ.

2879. A bad character is one of the two torments.

٢٨٧٩. اَلخُلقُ السَّيِّءُ أحَدُ العَذابَيْنِ.

2880. One who makes his character bad, torments his [own] soul.

٢٨٨٠. مَنْ أساءَ خُلْقَهُ عَذَّبَ نَفْسَهُ.

2881. One whose character is bad, his [own] family becomes fed up with him.

٢٨٨١. مَنْ ضاقَ خُلْقُهُ مَلَّهُ أهْلُهُ.

2882. One whose character is bad, his sustenance is restricted.

٢٨٨٢. مَنْ ساءَ خُلْقُهُ ضاقَ 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 يُؤَكِّد قَدِيمَهُ بِحَدِيثِهِ شانَ سَلَفَهُ وَخانَ خَلَفَهُ.

CREATION المخلوق

2884. Every creation is moving towards that which it has no knowledge of.

٢٨٨٤. كُلُّ مَخْلُوق يَجْري إلى ما لا يَدْري.

SECLUSION الخلوة

2885. The cause of immorality is seclusion.

٢٨٨٥. سَبَبُ الفُجورِ الخَلْوَةُ.

2886. Remaining in seclusion (when it is required to safeguard faith) is the habit of the righteous.

٢٨٨٦. مُلازَمَةُ الخَلْوَةِ دَأْبُ الصُّلَحاءِ.

WINE

2887. Abandoning the drinking of wine is [commanded as] a protection for the mind.

الخمر

٢٨٨٧. وَتَرْكَ شُرْبِ الخَمْرِ تَحصيناً 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. خَمْسَةٌ يَنْبَغي أنْ يُهانُوا: اَلدَّاخِلُ بَيْنَ اثْنَيْنِ لَمْ يُدْخِلاهُ في أمْرِهما وَالمتَأمِّرُ على صاحِبِ البَيْتِ في بَيْتِهِ والمتَقَدِّمُ على مائِدَة لَمْ يُدْعَ إلَيها وَالمقبلُ بِحَديثِهِ على غَيرِ مُسْتَمِع وَالجالِسُ فِي المجالِسِ الَّتي لا يَسْتَحِقُّها.

٢٨٨٩. خَمْسٌ يُسْتَقْبَحْنَ مِنْ خَمْس: كَثْرَةُ الفُجورِ مِنَ العُلَماءِ والحِرْصُ في الحُكَماءِ وَالبُخلُ فِي الأغْنياءِ وَالقِحَةُ في النِّساءِ وَمِنَ المشايخِ الزِّنا.

ANONYMITY

2890. Verily in anonymity [and lack of fame and prominence] there is peace of mind.

الخمول

٢٨٩٠. إنَّ فِي الخُمُولِ لَراحَةً.

FEAR

الخوف والخشية

2891. Fear [of Allah] is the imprisonment of the self from sins and its impediment from vices.

٢٨٩١. الخَوْفُ سِجْنُ النَّفْسِ عَنِ الذُّنُوبِ وَرادِعُها عَنِ المعاصي.

2892. Fear of Allah in this world makes one safe from fear of Him in the Hereafter.

٢٨٩٢. الخَوْفُ مِنَ اللهِ في الدُّنيا يُؤْمِنُ الخَوْفَ فِي الآخِرَةِ مِنْهُ.

2893. Fear [Allah] and you will be feared by the people.

٢٨٩٣. إرْهَبْ تُحذَرْ.

2894. Fear [Allah] and you will be feared; and do not act jokingly such that you are belittled.

٢٨٩٤. إرْهَبْ تُحْذَر وَلا تَهْزِلْ فَتُحْتَقَرْ.

2895. The most fearful [of Allah] among you are the ones who know [Him] the most.

٢٨٩٥. أخْوَفُكُمْ أعْرَفُكُمْ.

2896. Fear [of Allah] is security.

٢٨٩٦. اَلخَوْفُ أمانٌ.

2897. Fear of the punishment of Allah is a quality of the God-wary.

٢٨٩٧. اَلخَشْيَةُ مِنْ عَذابِ اللهِ شِيمَةُ المتَّقينَ.

2898. Fear [of Allah] is the gown of the Gnostics.

٢٨٩٨. اَلخَوْفُ جِلْبابُ العارِفينَ.

2899. Fear [of Allah] is the distinguishing feature of the believers.

٢٨٩٩. اَلوَجَلُ شِعارُ المؤْمِنينَ.

2900. When you fear the Creator, you flee towards Him.

٢٩٠٠. إذا خِفْتَ الخالِقَ فَرَرْتَ إلَيه.

2901. The fruit of fear is security.

٢٩٠١. ثَمَرَةُ الخَوْفِ الأمْنُ.

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. خَفْ رَبَّكَ وَارْجُ رَحْمَتَهُ يُؤْمِنْكَ مِمَّا تَخافُ وَيُنِلْكَ ما رَجَوْتَ.

2903. Fear [Allah] and you will be safe, and do not [wait to] be safe so that you may fear

٢٩٠٣. خَفْ تَأمَنْ وَلا تَأمَنْ فَتَخَفْ.

[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.

٢٩٠٤. خَفْ رَبَّكَ خَوْفاً يَشْغَلُكَ عَنْ رَجائِهِ وَارْجُهُ رَجاءَ مَنْ لا يَأمَنُ خَوْفَهُ.

2905. The best action is striking a balance between hope [of His mercy] and fear [of His wrath].

٢٩٠٥. خَيْرُ الأعمالِ اِعْتِدالُ الرَّجاءِ والخَوْفِ.

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.

٢٩٠٦. خَفِ اللهَ خَوْفَ مَنْ شَغَلَ بِالفِكْرِ قَلْبَهُ فَإنَّ الخَوْفَ مَظِنَّةُ الأمْنِ وَسِجنُ (وَشَجْنُ) النَّفسِ عَنِ المعاصي.

2907. Fear of Allah is the consolidation of faith.

٢٩٠٧. خَشْيَةُ اللهِ جِماعُ الإيمانِ.

2908. Fear of Allah brings security for the one who is filled with it.

٢٩٠٨. خَوْفُ اللهُ يَجْلُبُ لِمُسْتَشْعِرِهِ الأمانَ.

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.

٢٩٠٩. خَفِ اللهَ يُؤْمِنْكَ وَلا تأمَنْهُ فَيُعَذِّبَكَ.

2910. Many a fear turns into security.

٢٩١٠. رُبَّ خَوْف يَعُودُ بِالأمانِ.

2911. There is many a frightening thing that you are not cautious of.

٢٩١١. رُبَّ مَخُوف لا تَحْذَرُهُ.

2912. Blessed be the one who is careful of [not disobeying] his Lord and afraid of his sin.

٢٩١٢. طُوبى لِمَنْ راقَبَ رَبَّهُ وَخافَ ذَنْبَهُ.

2913. Blessed be the one who enjoins upon himself the fear of his Lord and obeys Him in secret and in the open.

٢٩١٣. طُوبى لِمَنْ أَلْزَمَ نَفْسَهُ مَخافَةَ رَبِّهِ وَأطاعَهُ فِي السِّرِّ والجَهرِ.

2914. Blessed be the one who fills himself with fear [of Allah], belies [false] hopes and eschews missteps.

٢٩١٤. طُوبى لِمَنِ اسْتَشْعَرَ الوَجَلَ وَكَذَّبَ الأَمَلَ وَتَجَنَّبَ الزَّلَلَ.

2915. Blessed be the one who fears Allah and thus becomes safe [from chastisement in the Hereafter].

٢٩١٥. طُوبى لِمَنْ خافَ اللهَ فَأَمِنَ.

2916. I am amazed at the one who knows Allah, how can his fear [of Him] not become intensified?!

٢٩١٦. عَجِبْتُ لِمَنْ عَرَفَ اللهَ كَيفَ لا يَشْتَدُّ خَوْفُهُ.

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?!

٢٩١٧. عَجِبْتُ لِمَنْ يَعْجُزُ عَنْ دَفْعِ ما عَراهُ كَيفَ يَقَعُ لَهُ الأَمْنُ مِمَّن (مِمَّا) يَخشاهُ.

2918. Fear [of Allah] is sufficient as knowledge.

٢٩١٨. كَفى بِالخَشْيَةِ عِلْماً.

2919. Just as you hope, fear.

٢٩١٩. كَما تَرْجُو خَفْ.

2920. One who fears [Allah] is safe.

٢٩٢٠. مَنْ خافَ أَمِنَ.

2921. One who fears [Allah] gets up [to worship Him] in the night.

٢٩٢١. مَنْ خافَ أَدْلَجَ (أَدَّلَجَ).

2922. Whoever fears Allah, his knowledge is complete.

٢٩٢٢. مَنْ خَشِيَ اللهَ كَمُلَ عِلْمُهُ.

2923. Whoever fears Allah, his [other] fears are reduced.

٢٩٢٣. مَنْ خافَ اللهَ قَلَّتْ مَخافَتُهُ.

2924. One whose fear [of Allah] increases, his affliction is reduced.

٢٩٢٤. مَنْ كَثُرَتْ مَخافَتُهُ قَلَّتْ آفَتُهُ.

2925. One who fears Allah does not quench his anger [by taking revenge].

٢٩٢٥. مَنْ خافَ اللهَ لَمْ يَشْفِ غَيْظَهُ.

2926. One who fears his Lord refrains from being unjust [to anyone].

٢٩٢٦. مَنْ خافَ رَبَّهُ كَفَّ عَنْ ظُلْمِهِ.

2927. One whose fear [of Allah] reduces, his affliction increases.

٢٩٢٧. مَنْ قَلَّتْ مَخافَتُهُ كَثُرَتْ آفَتُهُ.

2928. One who does not truly fear Allah will not gain His security.

٢٩٢٨. مَنْ لَمْ يَصْدُق مِنَ اللهِ خَوْفُهُ لَمْ يَنَلْ مِنْهُ الأمانُ.

2929. One who fears Allah is protected by Allah, the Glorified, from everything.

٢٩٢٩. مَنْ خافَ اللهَ آمَنَهُ اللهُ سُبْحانَهُ مِنْ كُلِّ شَيْءٍ.

2930. The best form of worship is fear [and awe] of Allah.

٢٩٣٠. نِعْمَ العِبادَةُ الخَشْيَةُ.

2931. The best barrier from sins is fear [of Allah].

٢٩٣١. نِعْمَ الحاجِزُ عَنِ المعاصي الخَوْفُ.

2932. The best means of [arriving at] security is fear [of Allah].

٢٩٣٢. نِعْمَ مَطِيَّةُ الأَمْنِ الخَوْفُ.

2933. Let no fearful one fear anything other than his sins.

٢٩٣٣. لا يَخَفْ خائِفٌ إلاّ ذَنْبَهُ.

2934. Do not fear anything other than your sins.

٢٩٣٤. لا تَخَفْ إلاّ ذَنْبَكَ.

2935. There is no knowledge like the fear [and awe] of Allah.

٢٩٣٥. لا عِلمَ كالخَشْيَةِ.

2936. Fear [and awe] of Allah is the attribute of the felicitous.

٢٩٣٦. اَلخَشْيَةُ شيمَةُ السُّعَداءِ.

2937. One who fears the threat of Allah [to the evildoers] brings close to himself that which is far.

٢٩٣٧. مَنْ خافَ الوَعيدَ قَرَّبَ على نَفْسِهِ البَعيدَ.

2938. Fear [of Allah] is a backing.

٢٩٣٨. الخَوْفُ اِسْتِظْهارٌ.

2939. One who fears [divine] punishment

٢٩٣٩. مَنْ خافَ العِقابَ اِنْصَرَفَ عَنِ السَّيِّئاتِ.

desists from evil actions.

FEARING OTHER THAN ALLAH الخوف من غير الله

2940. Whenever you fear the created [as opposed to the Creator], you flee from him.

٢٩٤٠. إذا خِفْتَ المخْلُوقَ فَرَرْتَ مِنْهُ.

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.

٢٩٤١. إذا هِبْتَ أمْراً فَقَعْ فيهِ فإنَّ شِدَّةَ تَوَقّيهِ أشَدُّ مِنَ الوُقُوعِ فيهِ.

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].

٢٩٤٢. وَقال ـ عليه السّلام ـ في حَقِّ مَنْ ذَمَّهُ: جَعَلَ خَوْفَهُ مِنَ العِبادِ نَقْداً وَمِنْ خالِقِهِمْ (خالِقِهِ) ضَماناً (ضِماراً) وَ وَعْداً.

2943. One who fears the people, Allah, the Glorified, makes him afraid of everything.

٢٩٤٣. مَنْ خافَ النَّاسَ أخافَهُ اللهُ سُبْحانَهُ مِنْ كُلِّ شَيْءٍ.

THE FEARFUL الخائف

2944. The fearful one has no life.

٢٩٤٤. اَلخائِفُ لا عَيْشَ لَهُ.

2945. How many a fearful person has been taken to a place of safety by his fear.

٢٩٤٥. كَمْ مِنْ خائِف وَفَدَ بِهِ خَوفُهُ على قَرارَةِ الأمْنِ.

2946. One who fears, fails.

٢٩٤٦. مَنْ هابَ خابَ.

FRIGHTENING OTHERS الإخافة

2947. One who does not frighten others will never be frightened [by anyone].

٢٩٤٧. مَنْ لَمْ يُخِفْ أحَداً لَمْ يَخَفْ أبَداً.

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.

٢٩٤٨. مَنْ أخافَكَ لِكَى يُؤْمِنَكَ خَيْرٌ لَكَ مِمَّنْ يُؤْمِنُكَ لِكَىْ يُخيفَكَ.

THE FRUSTRATED

الخائب

2949. For the frustrated and hopeless one there is the anguish of ruin [and loss].

٢٩٤٩. لِلْخائِبِ الآئِسِ مَضَضُ الهَلاكِ.

GOOD

الخير

2950. Good does not perish.

٢٩٥٠. اَلخَيرُ لا يَفْنى.

2951. Good is easier [to do] than an evil action.

٢٩٥١. اَلخَيْرُ أسْهَلُ مِنْ فِعلِ الشَّرِّ.

2952. The bane of goodness is an evil companion.

٢٩٥٢. آفَةُ الخَيْرِ قَرينُ السُّوءِ.

2953. When you make the intention of doing good, then execute it.

٢٩٥٣. إذا عَقَدْتُمْ على عَزائِمِ خَيْرٍ فَامْضُوها.

2954. When you witness [a] good [deed] then take to it.

٢٩٥٤. إذا رَأيْتُمُ الخَيْرَ فَخُذُوا بِهِ.

2955. Three things consolidate that which is good: bestowing favours, guarding [one's] sureties and keeping ties with near relatives.

٢٩٥٥. ثَلاثٌ هُنَّ جِماعُ الخَيرِ: إسْداءُ النِّعَمِ وَرِعايَةُ الذِّمَمِ وصِلَةُ الرَّحِمِ.

2956. Consolidation of good is in acting on that which lasts and making light of that which perishes.

٢٩٥٦. جِماعُ الخَيرِ فِي العَمَلِ بِما يَبْقى وَالاسْتِهانَةِ بِما يَفنى.

2957. Reform the evildoer with your good actions and guide [others] towards good by your beautiful [and kind] words.

٢٩٥٧. أصلِح المسيئَ بِحُسْنِ فِعالِكَ وَدُلَّ عَلَى الخَيْرِ بِجَميلِ مَقالِكَ.

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. اِفْعَلِ الخَيرَ وَلا تُحَقِّرْ مِنْهُ شَيْئاً فَإنَّ قَليلَهُ كَثيرٌ وَفاعِلَهُ مَحبُورٌ.

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. أكثِرْ سُرُورَكَ على ما قَدَّمْتَ مِنَ الخَيرِ وَحُزْنَكَ على ما فاتَ مِنْهُ.

2960. The good deed that brings the quickest reward is piety.

٢٩٦٠. أعْجَلُ الخَيْرِ ثَواباً البِرُّ.

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. إنَّ ما تُقَدِّمُ مِنْ خَيْرٍ يَكُنْ لَكَ ذُخْرُهُ وَما تُؤَخِّرُهُ يَكُنْ لِغَيْرِكَ خَيْرُهُ.

2962. Indeed the best of good deeds are giving charity anonymously, being good with your parents and keeping ties with near relations.

٢٩٦٢. إنَّ أفْضَلَ الخَيْرِ صَدَقَةُ السِّرِّ وبِرُّ الوالِدَيْنِ وصِلَةُ الرَّحِمِ.

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. اِفعَلِ الخَيْرَ وَ لا تَفْعَلِ الشَّرَّ فَخَيْرٌ مِنَ الخَيْرِ مَنْ يَفْعَلُهُ وَشَرٌ مِنَ الشَّرِّ مَنْ يَأتيهِ بِفِعْلِهِ.

2964. Do good deeds as much as you can, for better than the good deed is the one who does it.

٢٩٦٤. اِفْعَلُوا الخَيْرَ مَا اسْتَطَعْتُمْ فَخَيْرٌ مِنَ الخَيرِ فاعِلُهُ.

2965. Indeed, the most perceptive of seers is one whose gaze penetrates into good actions.

٢٩٦٥. ألا إنَّ أبْصَرَ الأبْصارِ مَنْ نَفَذَ فِي الخَيْرِ طَرْفُهُ.

2966. The consolidation of good is in seeking advice and acting upon words of the sincere adviser.

٢٩٦٦. جِماعُ الخَيْرِ فِي المشاوَرَةِ وَالأخْذِ بِقَولِ النَّصيحِ.

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. جِماعُ الخَيْرِ فِي المُوالاةِ فِي اللهِ وَالمعاداةِ فِي اللهِ وَ المحَبَّةِ فِي اللهِ وَ البُغْضِ فِي اللهِ.

2968. Consolidation of good is in [performing] virtuous actions.

٢٩٦٨. جِماعُ الخَيرِ في أعمالِ البِرِّ.

2969. Sometimes good may come upon you from where you least expect it.

٢٩٦٩. رُبَّ خَيْر وافاكَ مِنْ حَيْثُ لا تَرْقَبُهُ.

2970. Whoever wears [the garment of] virtue disrobes himself of evil.

٢٩٧٠. مَنْ لَبِسَ الخَيْرَ تَعَرَّى مِنَ الشَّرِّ.

2971. One who does good has [actually] started with [gaining its benefit] himself.

٢٩٧١. مَنْ فَعَلَ الخَيْرَ فَبِنَفْسِهِ بَدَأ.

2972. One who plants good, reaps reward.

٢٩٧٢. مَن زَرَعَ خَيْراً حَصَدَ أجْراً.

2973. Whoever does not know how to distinguish good from evil, then he is [actually] from the beasts.

٢٩٧٣. مَنْ لَمْ يَعْرِفِ الخَيْرَ مِنَ الشَّرِّ فَهُوَ مِنَ البَهائِمِ.

2974. One who does not know the benefit of a good action will not be capable of performing it.

٢٩٧٤. مَنْ لَمْ يَعْرِفْ مَنْفِعَةَ الخَيرِ لَمْ يَقْدِرْ عَلَى العَملِ بِهِ.

2975. One who sends forth a good deed will find it [in the Hereafter].

٢٩٧٥. مَنْ قَدَّمَ خَيْراً وَجَدَهُ.

2976. One who is falls short in performing good deeds, loses and regrets.

٢٩٧٦. مَنْ قَصَرَّ عَنْ فِعْلِ الخَيْرِ خَسِرَ وَنَدِمَ.

2977. From the signs of goodness is refraining from harming others.

٢٩٧٧. مِنْ أماراتِ الخَيْرِ الكَفُّ عَنِ الأذى.

2978. The good deed that is followed by hellfire is not a good deed.

٢٩٧٨. ما خَيْرٌ بَعْدَهُ النّارُ بِخَيْر.

2979. Never count as evil that through which you realized good.

٢٩٧٩. لا تَعُدَّنَّ شَرّاً ما أدْرَكْتَ بِهِ خَيْراً.

2980. Do not perform any good action in order to show off and do not abandon it out of shame.

٢٩٨٠. لا تَعْمَلْ شَيْئاً مِنَ الخَيرِ رِياءً وَلا تَتْرُكْهُ حَياءً.

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. لا يَقُولَنَّ أحَدُكُمْ إنَّ أحَداً أولى بِفِعْلِ الخَيْرِ مِنّي فَيَكونَ وَاللهِ كَذلِكَ إنَّ لِلْخَيرِ وَالشَّرِّ أهْلاً فَمَهْما تَرَكْتُمُوهُ كَفاكُمُوهُ أهْلُهُ.

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. ما قَدَّمْتَهُ مِنْ خَير فَعِندَ مَنْ لا يَبْخَسُ الثَّوابَ وَمَا ارْتَكَبْتَهُ مِنْ شَرّ فَعِندَ مَنْ لا يُعْجِزُهُ العِقابُ.

2983. The essential prerequisite of good action is taking the initiative in [performing] it.

٢٩٨٣. مِلاكُ الخَيْرِ مُبادَرَتُهُ.

2984. The basis of every good deed is obedience to Allah, the Glorified.

٢٩٨٤. مِلاكُ كُلِّ خَيْر طاعَةُ اللهِ سُبْحانَهُ.

2985. The key to goodness is renouncing evil.

٢٩٨٥. مِفْتاحُ الخَيْرِ التَّبَرّي مِنَ الشَّرِّ.

2986. An evil [action] that does not last is better than a good [deed] that does not last.

٢٩٨٦. شَرٌّ لا يَدُومُ خَيْرٌ مِن خَيْر لا يَدُومُ.

2987. The one who seeks goodness through evil action, his mind and senses are corrupt.

٢٩٨٧. طالِبُ الخَيْرِ بِعَمَلِ الشَّرِّ فاسِدُ العَقْلِ وَالحِسِّ.

2988. He who seeks good will triumph by it.

٢٩٨٨. ظَفَرَ بِالخَيْرِ مَنْ طَلَبَهُ.

2989. The determination to do good extinguishes the fire of evil.

٢٩٨٩. عَزيمَةُ الخَيرِ تُطْفِىءُ نارَ الشَّرِّ.

2990. The planter of the tree of good reaps the sweetest fruit.

٢٩٩٠. غارِسُ شَجَرةِ الخَيْرِ تَجْتَنيها أحْلى ثَمَرَة.

2991. You will never realize good until you renounce evil.

٢٩٩١. لَنْ تَتَحَقَّقَ الخَيرَ حتّى تَتَبَرَّأَ مِنَ الشَّرِّ.

2992. There is nothing better than [a] good [deed] except its reward.

٢٩٩٢. لَيْسَ بِخَير مِنَ الخَيرِ إلاَّ ثَوابُهُ.

2993. Goodness is not in having more wealth and children, rather goodness is only in possessing more knowledge and greater forbearance.

٢٩٩٣. لَيْسَ الخَيْرُ أن يَكْثُرَ مالُكَ وَ وَلَدُكَ إنَّما الخَيْرُ أنْ يَكْثُرَ عِلْمُكَ وَيَعْظُمَ حِلْمُكَ.

2994. One who advances good, gains.

٢٩٩٤. مَنْ قَدَّمَ الخَيرَ غَنِمَ.

2995. The doer of [a] good [deed] is better than it.

٢٩٩٥. فاعِلُ الخَيرِ خَيْرٌ مِنْهُ.

2996. The good action is a lasting store and a pure fruitage.

٢٩٩٦. فِعْلُ الخَيْرِ ذَخيرَةٌ باقِيَةٌ وَثَمَرَةٌ زاكِيَةٌ.

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. قَدِّمُوا خَيراً تَغْنَمُوا وَأخْلِصُوا أعْمالَكُمْ تَسْعَدُوا.

2998. Indeed, being a follower in good is [much] better for you than being a leader in evil.

٢٩٩٨. لأن تَكُونَ تابِعاً لِلخَيْرِ خَيرٌ لَكَ مِنْ أنْ تَكُونَ مَتْبُوعاً فِي الشَّرِّ.

2999. Nobody will ever be given the reward of a good action except the one who performs it.

٢٩٩٩. لَنْ يُجزى جَزاءَ الخَيْرِ إلاَّ فاعِلُهُ.

GOOD OF THIS WORLD AND THE HEREAFTER

خير الدنيا والآخرة

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.

٣٠٠٠. أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيا وَالآخِرَةِ: صِدْقُ حَديث وَأداءُ أمانَة وَعِفَّةُ بَطْن وَحُسْنُ خُلق.

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].

٣٠٠١. ثَلاثٌ مَنْ كُنَّ فيهِ فَقَدْ رُزِقَ خَيْرَ الدُّنْيا وَالآخِرَةِ: هُنَّ الرِّضا بِالقَضاءِ وَالصَّبْرُ عَلَى البَلاءِ وَالشُّكْرُ فِي الرَّخاءِ.

SEEKING WHAT IS BEST

الاستخارة

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!

٣٠٠٢. اِسْتَخِرْ وَلا تَتَخَيَّرْ فَكَمْ مَنْ تَخَيَّرَ أمْراً كانَ هَلاكُهُ فيهِ.

3003. When you embark on something, seek what is best from it.

٣٠٠٣. إذا أمْضَيْتَ فَاسْتَخِرْ.

3004. He who seeks what is best [in his actions] does not regret.

٣٠٠٤. ما نَدِمَ مَنِ اسْتَخارَ.

THE VIRTUOUS

الأخيار

3005. The practice of the virtuous ones is polite speech and spreading peace.

٣٠٠٥. سُنَّةُ الأخْيارِ لِينُ الكَلامِ وَإفْشاءُ السَّلامِ.

CHOICE

الاختيار

3006. One whose choice is bad, his results become ugly.

٣٠٠٦. مَنْ ساءَ اِخْتيارُهُ قَبُحَتْ آثارُهُ.

3007. Some bad choices are: seeking to overpower one's equals and making enmity with people.

٣٠٠٧. مِنْ سُوءِ الاختيارِ مُغالَبَةُ الأكْفاءِ وَمُعاداةُ الرِّجالِ.

3008. One of the best choices is accompanying the virtuous.

٣٠٠٨. مِنْ أحْسَنِ الاخْتيارِ صُحْبَةُ الأخيارِ.

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.

٣٠٠٩. مِنْ سُوءِ الاخْتيارِ مُغالَبَةُ الأكْفاءِ وَمُكاشَفَةُ الأعْداءِ وَمُناواةُ مَنْ يَقْدِرُ عَلَى الضَّرّاءِ.

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.

٣٠١٠. مِنْ أفْضَلِ الاختيارِ وَأحسَنِ الاستظْهارِ أنْ تَعْدِلَ فِي الحُكْمِ (القَضاءِ) وتُجْرِيَهُ فِي الخاصَّةِ والعامَّةِ عَلَى السَّواءِ.

3011. From the best of choices is adorning oneself with selflessness.

٣٠١١. مِنْ أفْضَلِ الاخْتيارِ التَّحَلّي بِالإيثارِ.

3012. From the good choices [one makes] is keeping company with the virtuous and keeping a distance from the wicked.

٣٠١٢. مِنْ حُسْنِ الاخْتيارِ مُقارَنَةُ الأخْيارِ وَمُفارَقَةُ الأشرارِ.

3013. The worst choice is being satisfied with deficiency.

٣٠١٣. بِئْسَ الاخْتيارُ الرِّضا بِالنَّقْصِ.

THE CHOICE OF ALLAH

اختيار الله

3014. Whoever does not get reformed by that which Allah has chosen [for him] will

٣٠١٤. مَنْ لَمْ يَصْلُحْ عَلَى اخْتيارِ اللهِ لَمْ يَصْلُحْ عَلَى

not be reformed by what he chooses for himself.

اخْتيارِهِ لِنَفْسِهِ.

TREACHERY

الخيانة

3015. Keep away from treachery for it is [a cause of] turning away from Islam.

٣٠١٥. جانِبُوا الخِيانَةَ فَإِنَّها مُجانَبَةُ الإسلامِ.

3016. The cornerstone of hypocrisy is treachery.

٣٠١٦. رَأسُ النِّفاقِ الخِيانَةُ.

3017. The peak of ingratitude is disloyalty.

٣٠١٧. رَأسُ الكُفْرِ الخِيانَةُ.

3018. The highest form of treachery is the treachery of a beloved friend and the breaking of pledges.

٣٠١٨. غايَةُ الخِيانَةِ خِيانَةُ الخِلِّ الوَدُودِ وَنَقْضُ العُهُودِ.

3019. One who acts with treachery has done injustice to the trust [that was entrusted to him].

٣٠١٩. مَنْ عَمِلَ بِالخِيانَةِ فَقَدْ ظَلَمَ الأمانَةَ.

3020. From the most grievous forms of treachery is being treacherous with trusts or deposits [that one has been entrusted with].

٣٠٢٠. مِنْ أفْحَشِ الخِيانَةِ خِيانَةُ الوَدائِعِ.

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 تَخُنْ مَنِ ائْتَمَنَكَ وَإنْ خانَكَ وَلا تَشِنْ عَدُوَّكَ وَإنْ شانَكَ.

3022. Treachery and brotherhood do not go together.

٣٠٢٢. لا تَجْتَمِعُ الخِيانَةُ وَالأُخُوَّةُ.

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. إيّاكَ وَالخيانَةَ فَإنَّها شَرُّ مَعصِيَة وَإنَّ الخائنَ لَمُعَذَّبٌ بِالنّارِ على خيانَتِهِ.

3024. The worst treachery is treachery against the nation.

٣٠٢٤. أَعْظَمُ الخِيانَةِ خِيانَةُ الأُمَّةِ.

3025. Treachery is betrayal.

٣٠٢٥. الْخِيانَةُ غَدْرٌ.

3026. Treachery is the brother of dishonesty.

٣٠٢٦. اَلخِيانَةُ أَخُ الكِذْبِ.

3027. Treachery is the double of deceit.

٣٠٢٧. اَلخيانَةُ صِنْوُ الإفْكِ.

3028. Treachery is the cornerstone of hypocrisy.

٣٠٢٨. اَلخيانَةُ رَأْسُ النِّفاقِ.

3029. Treachery is an indication of lack of piety and absence of religiosity.

٣٠٢٩. اَلخيانَةُ دَليلٌ على قِلَّةِ الوَرَعِ وَعَدَمِ الدِّيانَةِ.

3030. When treacheries (or offenses) become manifest, blessings are taken away.

٣٠٣٠. إذا ظَهَرَتِ الخِيانات (الجناياتُ) اِرْتَفَعَتِ البَرَكاتُ.

3031. Unwelcome are the faces that are not seen except in every evil situation.

٣٠٣١. لا مَرحَباً بِوُجوه لا تُرى إلاّ عِنْدَ كُلِّ سُوء.

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. الخائِنُ مَنْ شَغَلَ نَفْسَهُ بِغَيرِ نَفْسِهِ وَكانَ يَوْمُهُ شَرّاً مِنْ أمْسِهِ.

3033. The enticer [towards deviance] and the treacherous one are alike.

٣٠٣٣. المزيعُ وَ الخائِنُ سَواءٌ.

3034. The treacherous person has no loyalty in him.

٣٠٣٤. اَلخائِنُ لا وَفاءَ لَهُ.

3035. From the signs of being forsaken [by Allah] is considering the treacherous to be trustworthy.

٣٠٣٥. مِنْ عَلاماتِ الخِذْلانِ ايتِمانُ الخُوّانِ.

باب الدال

THE DILIGENT & THE HARDWORKING

الدائب والكادح

3036. Many a diligent person also loses (or causes loss).

٣٠٣٦. رُبَّ دائِبٍ مُضَيِّع.

3037. Many a person toils for the one who is not grateful to him.

٣٠٣٧. رُبَّ كادِحٍ لِمَنْ لا يَشْكُرُهُ.

RETROSPECTION

استدبار الأمور

3038. One who considers matters in retrospect, gets perplexed.

٣٠٣٨. مَنِ اسْتَدْبَرَ الأُمُورَ 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. لا تَتَمَسَّكَنَّ بِمُدْبِرٍ وَلا تُفارِقَنَّ مُقْبِلاً.

3040. It may be that sometimes the one who turns back moves forward and the one who moves forward turns back.

٣٠٤٠. لَرُبَّما أَقْبَلَ المُدْبِرُ وَأَدْبَرَ المُقْبِلُ.

PLANNING

التدبير

3041. Little [done] with planning is more lasting than a lot done with wastefulness.

٣٠٤١. اَلقَلِيلُ مَعَ التَّدْبيرِ أَبْقى مِنَ الكَثيرِ مَعَ التَّبْذيرِ.

3042. The most manifest sign of abundant intelligence is good planning.

٣٠٤٢. أَدَلُّ شَيْءٍ على غَزارَةِ العَقْلِ حُسْنُ التَّدْبيرِ.

3043. Planning comes with consideration and consideration comes with contemplation.

٣٠٤٣. التَّدْبيرُ بِالرَّأيِ وَالرَّأيُ بِالفِكْرِ.

3044. Planning is half of the assistance.

٣٠٤٤. التَّدْبيرُ نِصْفُ المِعُونَةِ.

3045. Planning before action saves one from regret.

٣٠٤٥. التَّدْبيرُ قَبْلَ العَمَلِ يُؤْمِنُ النَّدَمَ.

3046. Planning before action saves one from error.

٣٠٤٦. التَّدْبيرُ قَبْلَ الفِعْلِ يُؤْمِنُ العِثارَ.

3047. Good planning and keeping away from wastefulness are from good politics.

٣٠٤٧. حُسْنُ التَّدْبيرِ وَتَجَنُّبُ التَّبْذيرِ مِنْ حُسْنِ السِّياسَةِ.

3048. Good planning makes little wealth grow while bad planning causes abundant wealth to perish.

٣٠٤٨. حُسْنُ التَّدْبيرِ يُنْمي قَليلَ المالِ وسُوءُ التَّدْبيرِ يُفْني كَثيرَهُ.

3049. The cause of ruin is bad planning.

٣٠٤٩. سَبَبُ التَّدْميرِ سُوءُ التَّدبيرِ (سُوءُ التَّدبيرِ سَبَبُ التَّدْمير).

3050. Bad planning is the key to poverty.

٣٠٥٠. سُوءُ التَّدبيرِ مِفتاحُ الفَقْرِ.

3051. One whose planning is bad, his ruin in hastened.

٣٠٥١. مَنْ ساءَ تَدْبيرُهُ تَعَجَّلَ تَدميرُهُ.

3052. One whose planning is delayed, his destruction is expedited.

٣٠٥٢. مَنْ تَأَخَّرَ تَدبيرُهُ تَقَدَّمَ تَدميرُهُ.

3053. One whose panning is bad, his estimation is nullified.

٣٠٥٣. مَنْ ساءَ تَدْبِيرُهُ بَطَلَ تَقْديرُهُ.

3054. One whose planning is bad, his destruction is in his planning.

٣٠٥٤. مَنْ ساءَ تَدبِيرُهُ كانَ هَلاكُهُ في تَدبيرِهِ.

3055. There is no wisdom like planning.

٣٠٥٥. لا عَقلَ كالتَّدبيرِ.

3056. There is no benefit in the planning of

٣٠٥٦. لايَنْجِعُ تَدبيرُ مَنْ لا يُطاعُ.

one who is not obeyed.

DESERTION AND ABANDONMENT

التدابر والتخاذل

3057. Keep away from abandonment, desertion and severing of ties with near relatives.

٣٠٥٧. جانِبُوا التَّخاذُلَ والتَّدابُرَ وَقَطيعَةَ الأَرْحامِ.

TURNING BACKWARD

الإدبار

3058. It is seldom that one who turns back [and retreats] returns to the front.

٣٠٥٨. قَلَّما يَعُودُ الإدْبارُ إقْبالاً.

3059. From the signs of turning backward is accompanying the vile.

٣٠٥٩. مِنْ عَلاماتِ الإدْبارِ مُقارَنَةُ الأَرْذالِ.

3060. From the signs of turning backward is thinking ill of the one who gives you good advice.

٣٠٦٠. مِنْ عَلاماتِ الإدْبارِ سُوءُ الظَّنِّ بالنَّصيحِ.

3061. Turning backward is evinced by four things: bad planning, foul extravagance, lack of consideration and too many excuses.

٣٠٦١. يُسْتَدَلُّ علَى الإدْبارِ بِأَرْبَع: سُوْءُ التَّدْبيرِ وَقُبْحُ التَّبْذيرِ وَقِلَّةُ الإعْتِبارِ وَكَثْرَةُ الاعْتِذارِ (الاغْتِرارِ).

3062. The merits in advancing forward are the demerits in turning backward.

٣٠٦٢. المحاسِنُ فِي الإقبالِ هِيَ المساوي فِي الإدْبارِ.

ENTRANCE AND ONE WHO ENTERS

الداخل والقادم

3063. One who enters into a place of evil is [suspected and] accused.

٣٠٦٣. مَنْ دَخَلَ مَداخِلَ السُّوءِ أُتُّهِمَ.

3064. For everyone who enters [into an

٣٠٦٤. لِكُلِّ داخِلٍ دَهْشَةٌ وَذُهُولٌ.

unfamiliar place] there is consternation and perplexity.

٣٠٦٥. لِكُلِّ داخِلٍ دَهْشَةٌ فَابْدَأوا بِالسَّلامِ.

3065. For everyone who enters there is [a feeling of] consternation, so begin with salaam .

٣٠٦٦. لِكُلِّ قادِمٍ حَيْرَةٌ فَابْسُطُوهُ بِالكَلامِ.

3066. Everyone who arrives has [a feeling of] perplexity, so make him comfortable with [kind] words.

GRADUALLY DRAWING CLOSER TO DESTRUCTION

الاستدراج والمستدرج

٣٠٦٧. أولَى النَّاسِ بِالحَذَرِ أسْلَمُهُمْ عَنِ الغِيَرِ.

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].

٣٠٦٨. كَمْ مِنْ مُسْتَدرَج بِالإحْسانِ إلَيهِ.

3068. How many a person is gradually drawn to his destruction through the good that is done to him.

STUDY

الدرس

٣٠٦٩. لا فِقْهَ لِمَنْ لا يُديمُ الدَّرْسَ.

3069. One who does not continue his study does not acquire deep understanding [of his subject].

RECTIFICATION AND MAKING AMENDS

الاستدراك والتدارك

٣٠٧٠. اَلمِسْتَدْرِكُ على شَفا صَلاحٍ.

3070. One who makes amends is on the brink of righteousness.

٣٠٧١. تَدارَكْ في آخِرِ عُمْرِكَ ما أضَعْتَهُ في أوَّلِهِ

3071. Rectify at the end of your life that

which you have neglected [and lost] earlier on and you will make your place of return a happy one.

تَسْعَدْ بِمُنْقَلَبِكَ.

3072. Proper rectification [of one's mistakes] is the symbol of righteousness.

٣٠٧٢. حُسْنُ الاستِدراكِ عُنْوانُ الصَّلاحِ.

3073. Successful is the one who reforms his current actions and makes amends for his past mistakes.

٣٠٧٣. فازَ مَنْ أصْلَحَ عَمَلَ يَوْمِهِ وَاسْتَدْرَكَ فَوارِطَ أمْسِهِ.

3074. One who makes amends [for his past mistakes] reforms [himself].

٣٠٧٤. مَنِ اسْتَدْرَكَ أصْلَحَ.

3075. One who rectifies his [past] mistakes reforms [himself].

٣٠٧٥. مَنِ اسْتَدْرَكَ فَوارِطَهُ أصْلَحَ.

3076. How far is making amends [for something] from [its initial] loss!

٣٠٧٦. ما أبْعَدَ الاستِدراكَ مِنَ الفَوْتِ.

3077. Hastening rectification is reformation.

٣٠٧٧. تَعْجيلُ الاسْتِدْراكِ إصْلاحٌ.

AMICABLENESS

المداراة

3078. Be amicable with the people and you will be secure from their tribulations and will remain safe from their sly plots.

٣٠٧٨. دارِ النَّاسَ تَأْمَنْ غَوائِلَهُمْ وَتَسْلَمْ مِنْ مَكائِدِهِمْ.

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.

٣٠٧٩. دارِ النّاسَ تَسْتَمْتِعْ بِإخائِهِمْ وَالْقَهُمْ بِالبِشْرِ تُمِتْ أضْغانَهُمْ.

3080. Be courteous to your enemy and be sincere with your close friend, [by this] you will protect [your] brotherhood and safeguard [your] magnanimity.

٣٠٨٠. دارِ عَدُوَّكَ وَأخْلُصْ لِوَدودِكَ تَحْفَظِ الأُخُوَّةَ وَتُحرِزِ المرُوءَةَ.

3081. The cornerstone of wisdom is being amicable with the people.

٣٠٨١. رَأسُ الحِكْمَةِ مُداراةُ النَّاسِ.

3082. The soundness of life is in being amicable [with people].

٣٠٨٢. سَلامَةُ العَيْشِ فِي المداراةِ.

3083. One who is amicable with people remains safe.

٣٠٨٣. مَنْ دارَى النَّاسَ سَلِمَ.

3084. One who is not improved by the virtue of amicableness becomes improved by the evil of retribution.

٣٠٨٤. مَنْ لَمْ يُصْلِحْهُ حُسْنُ المداراةِ أصْلَحَهُ سُوءُ المكافاةِ.

3085. One who is amicable with the people is protected from their plotting.

٣٠٨٥. مَنْ دارَى النَّاسَ أمِنَ مَكرَهُمْ.

3086. He who is not amicable with the one who is above him will not realize his goal.

٣٠٨٦. مَنْ لَمْ يُدارِ مَنْ فَوْقَهُ لَمْ يُدْرِكْ بِغْيَتَهُ.

3087. Being amicable with people is one of the best actions

٣٠٨٧. مُداراةُ الرِّجالِ مِنْ أفضَلِ الأعْمالِ.

3088. Being amicable with a fool is one of the most severe difficulties.

٣٠٨٨. مُداراةُ الأحْمَقِ مِنْ أشَدِّ العَناءِ.

3089. Being amicable is the most praiseworthy attribute.

٣٠٨٩. اَلمداراةُ أحْمَدُ الخِلالِ.

SUPPLICATION AND THE SUPPLICANT الدعاء والداعي

3090. Supplication for a beggar is one of the two charities [that one can give].

٣٠٩٠. الدُّعاءُ لِلسّائِلِ أحَدُ الصَّدَقَتَيْنِ.

3091. The most piercing arrow is the supplication of the oppressed.

٣٠٩١. أنْفَذُ السِّهامِ دَعْوَةُ المظْلُومِ.

3092. The most incapable of all people is the one who is unable to supplicate.

٣٠٩٢. أعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعاءِ.

3093. The kindness of Allah does not annul

٣٠٩٣. إنَّ كَرَمَ اللهِ سُبْحانَهُ لا يَنْقُضُ حِكْمَتَهُ.

فَلِذلِكَ لا يَقَعُ الإجابَةُ فِي كُلِّ دَعْوَةٍ.

His wisdom; it is for this reason that not all supplications are answered.

٣٠٩٤. إنَّ لِلّهِ سُبْحانَهُ سَطَوات وَنَقِمات فَإذا نَزَلَتْ بِكُمْ فَادْفَعُوها بِالدُّعاءِ فَإنَّهُ لا يَدْفَعُ البَلاءَ إلاّ الدُّعاءُ.

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.

٣٠٩٥. اَلدُّعاءُ سِلاحُ الأولياءِ.

3095. Supplication is the weapon of the close friends [of Allah].

٣٠٩٦. إذا أرادَ أحَدُكُمْ أنْ لا يَسْألَ اللهَ سُبْحانَهُ شَيْئاً إلاّ أعْطاهُ فَلْيَيْئَسْ مِنَ النَّاسِ وَلا يَكُونُ لَهُ رَجاءٌ إلاّ اللهُ سُبْحانَهُ.

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.

٣٠٩٧. إذا كانَتْ لَكَ إلَى اللهِ سُبْحانَهُ حاجَةٌ فَابْدأ بِالصَّلاةِ عَلَى النَّبِيِّ صلَّى الله عليه وآله وسلَّم ثُمَّ اسْألِ اللهَ حاجَتَكَ فإنَّ اللهَ تعالى أكْرَمُ مِنْ أنْ يُسْألَ حاجَتَينِ فيَقْضِيَ إحديهُما وَيَمْنَعَ الأُخرى.

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.

٣٠٩٨. بِالدُّعاءِ يُسْتَدْفَعُ البَلاءُ.

3098. Through supplication, tribulations are repelled.

٣٠٩٩. رُبَّما سَألْتَ الشَّيْءَ فَلَمْ تُعْطَهَ وَأُعْطيتَ خَيْراً مِنْهُ.

3099. Sometimes you may ask for something but you are not granted it, rather you are given [something] better than it.

٣١٠٠. سِلاحُ المؤمِنِ الدُّعاءُ.

3100. The weapon of a believer is supplication.

٣١٠١. سَلُوا اللهَ العَفْوَ وَالعافِيَةَ وَحُسْنَ التَّوفيقِ.

3101. Ask Allah for forgiveness, well-being and good success [in carrying out His

ordinances].

3102. Make your supplication sincere, for this makes it more worthy of a response.

٣١٠٢. عَلَيكَ بِإخلاصِ الدُّعاءِ فَإنَّهُ أخْلَقُ بِالإجابَةِ.

3103. Not every supplication is answered.

٣١٠٣. لَيْسَ كُلُّ دُعاء يُجابُ.

3104. One who is given the [opportunity of] supplication will not be deprived of the response.

٣١٠٤. مَنْ أُعطِيَ الدُّعاءَ لَمْ يُحْرَمِ الإجابَةَ.

3105 Whoever calls upon [and supplicates to] Allah, He answers him.

٣١٠٥. مَنْ دَعَا اللهَ أجابَهُ.

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 المُبْتَلَى الَّذي قَدِ اشْتَدَّ بِهِ البَلاءُ أحْوَجَ إلَى الدُّعاءِ مِنَ المعافَى الَّذي لا يَأمَنُ البَلاءَ.

3107. What a good weapon supplication is!

٣١٠٧. نِعمَ السِّلاحُ الدُّعاءُ!

3108. Do not reckon that your supplication is being answered [too] slowly while you have obstructed its path with [your] sins.

٣١٠٨. لا تَسْتَبْطِئْ إجابَةَ دُعائِكَ وَقَدْ سَدَدْتَ طريقَهُ 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. لا يُقَنِّطَنَّكَ تَأخِيرُ إجابَةِ الدُّعاءِ فَإنَّ العَطِيَّةَ على قَدْرِ النِّيَّةِ وَرُبَّما تَأخَّرَتِ الإجابَةُ لِيَكُونَ ذلِكَ أعْظَمَ لأجْرِ السائِلِ وَأجْزَلَ لِعَطاءِ النَّائِلِ.

3110. Whoever asks Allah, He grants to him.

٣١١٠. مَنْ سَألَ اللهَ أعْطاهُ.

3111. There is nothing more beloved to Allah, the Glorified, than being beseeched.

٣١١١. ما مِنْ شَيْء أحَبُّ إلَى اللهِ سُبْحانَهُ مِنْ أنْ يُسْألْ.

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].

٣١١٢. لا تَسْأَلُوا إلاّ اللهَ سُبْحانَهُ فَإنَّهُ إنْ أعْطاكُمْ أكْرَمَكُمْ وَإنْ مَنَعَكُمْ خارَ (حاز) لَكُمْ.

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.

٣١١٣. أللّهُمَّ احْقِنْ دِمائَنا وَدِمائَهُمْ وَأصْلِحْ ذاتَ بَيْنِنا وَبَيْنَهُمْ وأنْقِذْهُم (وَأهدِهِمْ) مِن ضَلالَتِهِمْ حتّى يَعْرِفَ الحقَّ مَنْ جَهِلَهُ ويَرْعَوِىَ عَنِ الغَيِّ وَالغَدْرِ مَنْ لَهِجَ بِهِ.

3114. Whoever knocks on the door of Allah, it is opened for him.

٣١١٤. مَنْ قَرَعَ بابَ اللهِ فُتِحَ لَهُ.

3115. The one who supplicates without [taking any] action is like a bow without a bowstring.

٣١١٥. الدَّاعي بِلا عَمل كَالقَوْسِ بِلا وَتَر.

THE CALL

الدعوة والداعية

3116. Deaf is the ear that does not hear the call [of guidance].

٣١١٦. وَقِرَ سَمْعٌ لَمْ تَسْمَعِ الدَّاعِيَةُ.

3117. Two calls never differ but that one of them leads to misguidance.

٣١١٧. ما اخْتَلَفَتْ دَعْوَتانِ إلاّ كانَتْ إحْديهُما ضَلالَةً.

THE GUIDE

الدليل

3118. Deviation of the guide is the destruction of the seeker of guidance.

٣١١٨. ضَلالُ الدَّليلِ هَلاكُ المسْتَدِلّ.

LONG ILLNESS

الدنف

3119. How many a person suffering from long illness has been saved while a healthy person died!

٣١١٩. كَمْ دَنِف نَجا وَصَحيح هَوى.

THE DESPICABLE

الدنيّة

3120. One who comes near the despicable is accused.

٣١٢٠. مَنْ قَرُبَ مِنَ الدَّنيَّةِ أُتُّهِمَ.

LOATHSOME ACTIONS AND TRAITS

الدنايا

3121. Disassociating oneself from loathsome actions and traits subdues the enemy.

٣١٢١. مُبايَنَةُ الدَّنايا تَكْبِتُ العَدُوَّ.

THIS WORLD

الدنيا

3122. This world is neither clean for any drinker [to drink from] nor is it loyal to any owner.

٣١٢٢. الدُّنيا لا تَصْفُو لِشارِب وَلا تَفي لِصاحِب.

3123. This world is filled with tribulations [and] stricken with tragedies and calamities.

٣١٢٣. الدُّنيا مَلِيئَةٌ بِالمَصائِبِ طارِقَةٌ بِالفَجايِعِ وَالنَّوائِبِ.

3124. This world is fleeting and perishing; [even] if it remains for you, you will not remain for it.

٣١٢٤. الدُّنيا مُنْتَقِلَةٌ فانِيَةٌ إنْ بَقِيَتْ لَكَ لَمْ تَبْقَ لَها.

3125. This world is smaller, more lowly and more insignificant than for one to keep grudges in [and because of] it.

٣١٢٥. الدُّنيا أَصْغَرُ وأَحْقَرُ وَأَنْزَرُ مِنْ أنْ تُطاعَ فيهَا الأَحْقادُ.

3126. This world is a prison for the believer, death is his gift and Paradise is his [permanent] abode.

٣١٢٦. الدُّنيا سِجْنُ المؤمِنِ وَالموتُ تُحفَتُهُ وَالجَنَّةُ مَأواهُ.

3127. This world is a Paradise for the disbeliever, death is his dispatcher and hell is his [permanent] dwelling.

٣١٢٧. الدُّنيا جَنَّةُ الكافِرِ وَالمَوْتُ مُشْخِصُهُ والنّارُ مَثْواهُ.

3128. This world is a deal of the [one who has been] defrauded and human being is defrauded by it.

٣١٢٨. الدُّنيا صَفْقَةُ مَغْبُون وَالإنْسانُ مَغْبُونٌ بِها.

3129. If this world unfolds, it opens up and when it disperses, it departs.

٣١٢٩. الدُّنيا إنِ انْجَلَتْ اِنْجَلَتْ وَإذا جَلَتْ اِرْتَحَلَتْ.

3130. This world takes turns, so be moderate in seeking it, and be patient until your turn comes to you.

٣١٣٠. الدُّنيا دُوَلٌ فَأجْمِلْ في طَلَبِها وَاصْطَبِرْ حتّى تَأتيَكَ دُولَتُكَ.

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.

٣١٣١. الدُّنيا عَرَضٌ حاضِرٌ يَأكُلُ مِنْهُ البَرُّ وَالفاجِرُ وَالآخِرَةُ دارُ حَقّ يَحْكُمُ فيها مَلِكٌ قادِرٌ.

3132. This world is [like] the shadow of clouds and the dream that is seen while asleep.

٣١٣٢. الدُّنيا ظِلُّ الغَمامِ وَحُلُمُ المنامِ.

3133. Reliance on this world, despite what is seen of its vicissitudes, is ignorance.

٣١٣٣ . الرُّكُونُ إلَى الدُّنيا مَعَ ما يُعايَنُ مِنْ غَيْرِها جَهْلٌ.

3134. This world is filled with devastating hardships, tragedies and calamities

٣١٣٤. الدُّنيا مَليئَةٌ بِالمصائِبِ طارِقَةٌ بِالفَجايِعِ وَالنَّوائِبِ.

3135. The conditions of this world are based on convention whereas the conditions of the Hereafter are based on merit.

٣١٣٥. أحْوالُ الدُّنيا تَتْبَعُ الاتِّفاقَ وَأحْوالُ الآخِرَةِ تَتْبَعُ الاسْتِحْقاقَ.

3136. This world is [made up of] agonizing

٣١٣٦. الدُّنيا مَصائِبُ مُفْجِعَةٌ وَمَنايا مُوجِعَةٌ وَعِبْرٌ

hardships, painful deaths and sharp lessons (or drastic changes).

مُقَطِّعَةٌ (غَيرٌ مُفَظِّعَةٌ).

3137. This world is a trap for the souls and settling place of every detriment and misery.

٣١٣٧. الدُّنيا شَرَكُ النُّفُوسِ وَقَرارَةُ كُلِّ ضُرّ وبُؤْس.

3138. This world is a hindering deception, a vanishing mirage and a bent pillar.

٣١٣٨. الدُّنيا غَرُورٌ حائِلٌ وَسَرابٌ زائِلٌ وَسِنادٌ مائِلٌ.

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].

٣١٣٩. أوقاتُ الدُّنيا وَإِنْ طالَتْ قَصِيرَةٌ وَالمِتْعَةُ (والمِنْعَةُ) بِها وَإِنْ كَثُرَتْ يَسيرَةٌ.

3140. One who desires it (this world), it troubles him and makes him wretched.

٣١٤٠. مَنْ رَغِبَ فيها أَتْعَبَتْهُ وَأَشْقَتهُ.

3141. The winner is one who sells his world for his Hereafter.

٣١٤١. الرَّابِحُ مَنْ باعَ العاجِلَةَ بِالآجِلَةِ.

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.

٣١٤٢. إجْعَلْ كُلَّ هَمِّكَ وَسَعْيِكَ لِلْخَلاصِ مِنْ مَحَلِّ الشَّقاءِ وَالعِقابِ وَالنَّجاةِ مِنْ مَقامِ البَلاءِ وَالعَذابِ.

3143. Reject this world as a dispraised thing, for it has rejected one who loves it more passionately than you.

٣١٤٣. اِرْفِضُوا هذِهِ الدُّنيا ذَميمةً فَقَدْ رَفَضَتْ مَنْ كانَ أَشْعَفَ بِها مِنْكُمْ.

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.

٣١٤٤. أَخْرِجُوا الدُّنيا مِنْ قُلُوبِكُمْ قَبْلَ أَنْ تَخْرُجَ مِنها أَجْسادُكُمْ فَفيهَا اخْتُبِرْتُمْ وَلِغَيْرِها خُلِقْتُمْ.

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].

٣١٤٥ . أَقْبِلُوا على مَنْ أَقْبَلَتْ عَلَيْهِ الدُّنيا فَإِنَّهُ أَجْدَرُ بِالغِنى.

٣١٤٦. أُهْرُبُوا مِنَ الدُّنيا وَاصْرِفُوا قُلُوبَكُمْ عَنْها فَإِنَّها سِجْنُ المؤْمِنِ حَظُّهُ مِنها قَليلٌ وَعَقْلُهُ بِها عَليلٌ وَناظِرُهُ فيها كَلِيلٌ.

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.

٣١٤٧. أُنْظُروا إِلَى الدُّنيا نَظَرَ الزَّاهِدينَ فيها الصَّارِفينَ عَنْها فَإِنَّها وَاللهِ عَمّا قَلِيل تُزيلُ الثّاوِيَ السَّاكِنَ وَتَفْجَعُ المتْرَفَ الآمِنَ.

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.

٣١٤٨ . اِتَّقُوا غُرُورَ الدُّنيا فَإِنَّها تَسْتَرْجِعُ أَبَداً ما خَدَعَتْ بِهِ مِنَ المحاسِنِ وَتَزْعَجُ المطْمَئِنَّ إِلَيْها وَالقاطِنَ.

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.

٣١٤٩. أُرْفُضُوا هذِهِ الدُّنيا اَلتّارِكَةَ لَكُمْ وَإِنْ لَمْ تُحِبُّوا تَرْكَها وَالمبْلِيَةَ أَجْسادَكُمْ على مَحَبَّتِكُمْ لِتَجديدِها.

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.

٣١٥٠. اِحْذَرُوا الزّائِلَ الشَّهِيَّ وَالفانِيَ المحْبُوبَ.

3150. Be cautious of the vanishing desirable and the perishing beloved.

٣١٥١. احْذَرِ الدُّنيا فَإِنَّها شَبَكَةُ الشَّيطانِ وَمَفْسَدَةُ الإيمانِ.

3151. Be cautious of this world, for it is the net of the devil and the [place of] corruption of faith.

٣١٥٢. إِيّاكَ وَحُبَّ الدُّنيا فَإِنَّها أَصْلُ كُلِّ خَطيئَة وَمَعْدِنُ كُلِّ بَلِيَّة.

3152. Keep away from love of this world, for it is the root of every misdeed and the source of every affliction.

٣١٥٣. إِيّاكَ أَنْ يَنْزِلَ بِكَ المؤْتُ وَأَنْتَ ابِقٌ عَنْ رَبِّكَ في طَلَبِ الدُّنيا.

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.

٣١٥٤. إيّاكَ أنْ تَبيعَ حَظَّكَ مِنْ رَبِّكَ وَزُلْفَتَكَ لَدَيْهِ بِحَقير مِنْ حُطامِ الدُّنيا.

3154. Beware of selling your share from your Lord and your rank with Him for the worthless vanities of this world.

٣١٥٥. إيّاكَ وَالوَلَهَ بِالدُّنيا فَإنَّها تُورِثُكَ الشَّقاءَ وَالبَلاءَ وَتَحْدُوكَ على بَيْعِ البَقاءِ بِالفَناءِ.

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.

٣١٥٦. إيّاكَ أنْ تَغْلِبَكَ نَفْسُكَ على ما تَظُنُّ وَلاتَغْلِبَها على ما تَسْتَيْقِنُ فإنَّ ذلِكَ مِنْ أعْظَمِ الشَّرِّ.

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.

٣١٥٧. إيّاكَ أنْ تَغْتَرَّ بِما تَرى مِنْ إخْلادِ أهلِ الدُّنيا إلَيْها وَتَكالُبِهِمْ عَلَيْها فَقَدْ نَبَّأَكَ اللهُ عَنْها وَتَكَشَّفَتْ لَكَ عَنْ عُيُوبِها وَمَساويها.

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.

٣١٥٨. إيّاكُمْ وَغَلَبَةَ الدُّنيا على أنْفُسِكُمْ فَإنَّ عاجِلَها نَغْصَةٌ وَاجِلَها غُصَّةٌ.

3158. Do not let this world get the better of you, for indeed its present is bitter and its future is distressful.

٣١٥٩. ألا وإنَّ الدُّنيا دارٌ لايُسْلَمُ مِنْها إلاَّ بِالزُّهدِ فيها وَلا يُنْجى مِنْها بِشَيْءٍ كانَ لَها.

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.

٣١٦٠. ألا حُرٌّ يَدَعُ هذِهِ اللُّماظَةَ لأهْلِها.

3160. Is there no freeman who would forsake this leftover for those who deserve it?

٣١٦١. ألا وَإنَّ الدُّنيا قَدْ تَصَرَّمَتْ وَآذَنَتْ بِانْقِضاءٍ وَتَنَكَّرَ مَعْرُوفُها وَصارَ جَديدُها رَثّاً وسَمينُها غَثّاً.

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.

٣١٦٢. ألا وَما يَصْنَعُ بِالدُّنيا مَنْ خُلِقَ للآخِرَةِ وَما

3162. Indeed, what must one who has been

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?

يَصْنَعُ بِالمالِ مَنْ عَمّا قَليل يُسْلَبُهُ وَيَبْقى عَلَيْهِ حِسابُهُ وَتَبْعَتُهُ.

3163. Verily today is the time for preparation and tomorrow is the race; the prize is Paradise and [at] the [other] extreme is hell.

٣١٦٣. ألا وإنَّ اليَومَ المِضْمارَ وَغَداً السِّباقَ وَالسَّبْقَةُ الجَنَّةُ وَالغايَةُ النَّارُ.

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.

٣١٦٤. ألا وَإنَّهُ قَدْ أدْبَرَمِنَ الدُّنيا ما كانَ مُقْبِلاً وَأقْبَلَ مِنْها ما كانَ مُدْبِراً وَأزْمَعَ التَّرْحالَ عِبادُ اللهِ الأخْيارُ وَباعُوا قَليلاً مِنَ الدُّنيا لا يَبْقى بِكَثير مِنَ الآخِرَةِ لا يَفْنى.

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].

٣١٦٥. أوَ لَسْتُمْ تَرَوْنَ أهْلَ الدُّنيا يُمْسُونَ وَيُصْبِحُونَ على أحْوال شَتّى فَمَيِّتٌ يُبْكى وَحَيٌّ يُعَزّى وَصَريعٌ مُبْتَلى وعائِدٌ يَعُودُ وَآخَرُ بِنَفْسِهِ يَجُودُ وَطالِبٌ لِلدُّنيا وَالموتُ يَطْلُبُهُ وَغافِلٌ لَيْسَ بِمَغْفُول عَنْهُ وَعلى أثَرِ الماضينَ ما يَمْضِي الباقُونَ.

3166. The gravest of errors is loving this world.

٣١٦٦. أعْظَمُ الخطايا حُبُّ الدُّنيا.

3167. The gravest of afflictions and wretchedness is [caused by] infatuation with

٣١٦٧. أعظَمُ المِصائِبِ وَالشِقاءِ اَلْوَلَهُ بِالدُّنيا.

this world.

3168. The people of this world are the target of calamities, the dispersal of afflictions and the spoils of adversities.

٣١٦٨. أهلُ الدُّنيا غَرَضُ النَّوائِبِ وَذَرِيَّةُ المَصائِبِ وَنَهْبُ الرَّزايا.

3169. The most felicitous of all people is one who abandons the perishing pleasures [of this world] for the lasting pleasures [of the Hereafter].

٣١٦٩. أسْعَدُ النَّاسِ مَنْ تَرَكَ لَذَّةً فانِيَةً لِلَذَّة باقِيَة.

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.

٣١٧٠. أسْعَدُ النّاسِ بِالدُّنيا التّارِكُ لَها وَأسْعَدُهُمْ بِالآخِرَةِ العامِلُ لَها.

3171. Verily the interior of this world is dead and its exterior is sick.

٣١٧١. إنَّ بَطْنَ الأرْضِ مَيِّتٌ وَظَهْرَهُ سَقيمٌ.

3172. Verily today there is action without accounting and tomorrow [in the Hereafter] there is accounting without action.

٣١٧٢. إنَّ اليَومَ عَمَلٌ وَلا حِسابَ وَغَداً حِسابٌ لا عَمَلَ.

3173. Verily the seriousness of this world is jest, its honour is disgrace and its height is lowliness.

٣١٧٣. إنَّ جِدَّ الدُّنيا هَزْلٌ وَعِزَّها ذُلٌّ وَعِلْوَها سِفْلٌ.

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.

٣١٧٤. إنَّ الدُّنيا دارُ حَبال وَ وَبال وَزَوال وَانْتِقال لا تُساوي لَذّاتُها تَنْغيصَها وَلا تَفي سُعُودُها بِنُحُوسِها وَلا يَقُومُ صُعُودُها بِهُبُوطِها.

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.

٣١٧٥. إنَّ مَنْ باعَ جَنَّةَ المأوى لِعاجِلَةِ الدُّنيا تَعِسَ جِدُّهُ وَخَسِرَتْ صَفْقَتُهُ.

3176. Verily this world is passing you by in its normal fashion, and you are connected to

٣١٧٦. إنَّ الدُّنيا ماضِيَةٌ بِكُمْ على سُنَن وَأنْتُمْ

the Hereafter.

وَالآخِرَةُ فِي قَرَنٍ.

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.

٣١٧٧. إنَّ الدُّنيا لَمُفْسِدَةُ الدّينِ مُسْلِبَةُ اليَقينِ وَإنَّها لَرَأْسُ الفِتَنِ وَأصْلُ المِحَنِ.

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.

٣١٧٨. إنَّ مَثلَ الدُّنيا وَالآخِرَةِ كَرَجُل لَهُ إمْرَأتانِ إذا أرضى إحْديهُما أسْخَطَ الأُخرى.

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.

٣١٧٩. إنَّ مَنْ غَرَّتْهُ الدُّنْيا بِمُحالِ الآمالِ وَخَدَعَتْهُ بِزُورِ الأماني أورَثَتْهُ كَمَهاً وَألْبَسَتْهُ عَمىً وَقَطَعَتْهُ عَنِ الأُخْرى وَأوْرَدَتْهُ مَوارِدَ الرَّدى.

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!"

٣١٨٠. إنَّ للهِ سُبْحانَهُ مَلَكاً يُنادي في كُلِّ يَوْم يا أهْلَ الدُّنيا لِدُوا لِلْمَوتِ وَابْنُوا لِلْخَرابِ وَاجْمَعُوا لِلذّهابِ.

3181. Verily those who are pleased with this world tomorrow are the ones who run away from it today.

٣١٨١. إنَّ السُّعَداءَ بِالدُّنيا غَداً هُمُ الهارِبُونَ مِنْها اليَوْمَ.

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].

٣١٨٢. إنَّ مَنْ كانَتِ العاجِلَةُ أمْلَكَ بِهِ مِنَ الآجِلَةِ وأُمُورُ الدُّنيا أغْلَبُ عَلَيْهِ مِنْ أُمورِ الآخرَةِ فَقَدْ باعَ الباقيَ بِالفاني وَتَعَوَّضَ البائِدَ عَنِ الخالِدِ وَأهْلَكَ نَفْسَهُ وَرَضِيَ لَها بِالحائِلِ الزَّائِلِ ونَكَبَ بِها عَنْ نَهْجِ السَّبيلِ.

3183. Verily this world is the abode of pain, annihilation, vicissitudes and lessons, and the place of trials and tribulations.

٣١٨٣. إنَّ الدُّنيا دارُ عَناء وَفَناء وَغِيَر وَعِبَر وَمَحَلُّ فِتْنَة وَمِحْنَة.

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. إنَّ الدُّنيا دارُ فَجائِعَ مَنْ عُوجِلَ فيها فُجِعَ بِنَفْسِهِ وَمَنْ أُمْهِلَ فيها فُجِعَ بِأَحِبَّتِهِ.

3185. Verily this world has turned back and announced its departure, and indeed the Hereafter has advanced and is about to emerge.

٣١٨٥. إنَّ الدُّنيا قَدْ أَدْبَرَتْ وآذَنَتْ بِوَداع وإنَّ الآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بإطْلاع.

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. إنَّ الدُّنيا مَعْكُوسَةٌ مَنْكُوسَةٌ لَذَّاتُها تَنْغيصٌ وَمَواهِبُها تَغْصيصٌ وَعَيْشُها عَناءٌ وَبَقائُها فَناءٌ تَجْمَحُ بِطالِبِها وَتُرْدي راكِبَها وَتَخُونُ الواثِقَ بِها وَتَزْعَجُ المطْمَئِنَّ إلَيها وَإنَّ جَمْعَها إلَى انْصِداع وَ وَصْلَها إلَى انْقِطاع.

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. إنَّ مِنْ هَوانِ الدُّنيا عَلَى اللهِ أنْ لا يُعْصى إلاّ فيها وَلا يُنالُ ما عِنْدَهُ إلاَّ بِتَرْكِها.

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. إنَّ الدُّنيا كَالحَيَّةِ لَيِّنٌ مَسُّها قاتِلٌ سَمُّها فَأَعْرِضْ عَمّا يُعْجِبُكَ فيها لِقِلَّةِ ما يَصْحَبُكَ مِنْها وَكُنْ آنَسَ ما تَكُونُ بِها أَحْذَرَ ما تَكُونُ مِنْها.

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?

٣١٨٩. إنَّ دُنياكُمْ هذِهِ لأهْوَنُ في عَيْني مِنْ عِراقِ خِنْزِير في يَدِ مَجذُوم وَأحْقَرُ مِنْ وَرَقَة في جَرادَة ما لِعَليّ وَنَعيم يَفْنى وَلَذَّة لا تَبْقى.

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.

٣١٩٠. إنَّ الدُّنيا كَالغُولِ تُغْوي مَنْ أطاعَها وَتُهْلِكُ مَنْ أجابَها وأنَّها لَسَريعَةُ الزَّوالِ وَشيكَةُ الانْتِقالِ.

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.

٣١٩١. إنَّ الدُّنيا تُقْبِلُ إقْبالَ الطّالِبِ وَتُدْبِرُ إدْبارَ الهارِبِ وَتَصِلُ مُواصَلَةَ المُلُوكِ وَتُفارِقُ مُفارَقَةَ العَجُولِ.

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.

٣١٩٢. إنَّ الدُّنيا مَنْزِلُ قُلْعَة وَلَيْسَتْ بِدارِ نُجْعَة خَيْرُها زَهيدٌ وَشَرُّها عَتيدٌ ومِلْكُها يُسْلَبُ وَعامِرُها يَخْرَبُ.

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 lowliness, its people are moving and following, reaching and departing. It is the abode of war, plunder, pillage and destruction.

٣١٩٣. إنَّ الدُّنيا لَهيَ الكَنُودُ العَنُودُ وَالصَّدُودُ الجَحُودُ وَالخَيُودُ المَيُودُ حالُها اِنْتِقالٌ وَسُكُونُها زِلْزالٌ وَعِزُّها ذُلٌّ وَجِدُّها هَزْلٌ وَكَثْرَتُها قُلٌّ وَعِلْوُها سِفْلٌ أهْلُها على ساقٍ وَسِياقٍ وَ لِحاقٍ وَفِراقٍ وَ هيَ دارُ حَرْبٍ وَسَلْبٍ ونَهْبٍ وَعَطَبٍ.

3194. Verily this world is a hindering deception, a disappearing shadow and a bent

٣١٩٤. إنَّ الدُّنيا غَرُورٌ حائِلٌ وَظِلٌّ زائِلٌ وَسِنادٌ

pillar, it connects bounty with calamity and aspiration with death.

مائِلٌ تَصِلُ العَطِيَّةَ بِالرَزِيَّةِ والأُمْنِيَّةَ بِالمنِيَّةِ.

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.

٣١٩٥. إنَّ الدُّنيا عَيْشُها قَصيرٌ وَخَيْرُها يَسيرٌ وَإِقْبالُها خَديعَةٌ وَإِدْبارُها فَجيعَةٌ وَلَذّاتُها فانِيَةٌ وَتَبِعاتُها باقِيَةٌ.

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.

٣١٩٦. إنَّ الدُّنيا دارٌ أوَّلُها عَناءٌ وَآخِرُها فَناءٌ في حَلالِها حِسابٌ وَفي حَرامِها عِقابٌ مَنِ اسْتَغْنى فيها فَتَنَ وَمَنِ افْتَقَرَ فيها حَزِنَ.

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.

٣١٩٧. إنَّ الدُّنيا دارُ شُخُوص وَمَحَلَّةُ تَنْغيص ساكِنُها ظاعِنٌ وَقاطِنُها بائِنٌ وَبَرْقُها خالِبٌ وَنُطْقُها كاذِبٌ وَأَمْوالُها مَحْرُوبَةٌ وَأَعْلاقُها مَسْلُوبَةٌ ألا وَهِيَ المُتَصَدِّيَةُ العَتُونُ (العُنونُ) والجامِحَةُ الحَرُونُ والمانِيَةُ الخَؤُونُ.

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.

٣١٩٨. إنَّ الدُّنيا دارُ مِحَن وَمَحَلُّ فِتَن مَنْ ساعاها فاتَتْهُ وَمَنْ قَعَدَ عَنْها واتَتْهُ وَمَنْ أبْصَرَ إلَيْها أعْمَتْهُ وَمَنْ بَصُرَ بِها (أبْصَرَبِها) بَصَّرَتْهُ.

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

٣١٩٩. إنَّ الدُّنيا تُدْنِي الآجالَ وَ تَباعِدُ الآمالَ وَ تُبيدُ الرِّجالَ وَ تُغَيِّرُ الأحْوالَ مَنْ غالَبَها غالَبَتْهُ (غَلَبَتْهُ) وَ مَنْ صارَعَها صَرَعَتْهُ وَمَنْ عَصاها أطاعَتْهُ وَمَنْ تَرَكَها أتَتْهُ.

follows the one who renounces it and comes to the one who forsakes it.

٣٢٠٠. إنَّ الدُّنْيا تُخلِقُ الأبْدانَ وَتُجَدِّدُ الآمالَ وَتُقَرِّبُ المنِيَّةَ وَتُباعِدُ الأُمْنِيَّةَ كُلَّمَا اطْمَئَنَّ صاحِبُها مِنْها إلى سُرور أشْخَصَتْهُ مِنْها إلى مَحْذُور.

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.

٣٢٠١. إنَّ الدُّنيا خَيْرُها زَهيدٌ وَشَرُّها عَتيدٌ وَلَذَّتُها قَليلَةٌ وَحَسْرَتُها طَويلَةٌ تَشُوبُ نَعيمَها بِبُؤْسٍ وَ تَقْرِنُ سُعُودَها بِنُحُوسٍ وَتَصِلُ نَفْعَها بِضُرٍّ وَتَمْزِجُ حُلْوَها بِمُرٍّ.

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.

٣٢٠٢. إنَّ الدُّنيا غَرّارَةٌ خَدُوعٌ مُعْطِيَةٌ مَنُوعٌ مُلْبِسَةٌ نَزُوعٌ لا يَدُومُ رَخاؤُها وَلا يَنْقَضي عَناؤُها وَ لا يَرْكَدُ بَلاؤُها.

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.

٣٢٠٣. إنَّ الدُّنيا كَالشَّبَكَةِ تَلْتَفُّ على مَنْ رَغِبَ فيها وَتَتَحَرَّزُ عَمَّنْ أعْرَضَ عَنْها فَلا تَمِلْ إلَيْها بِقَلْبِكَ وَلا تُقْبِلْ عَلَيْها بِوَجْهِكَ فَتُوقِعَكَ في شَبَكَتِها وَتُلْقِيَكَ في هَلَكَتِها.

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.

٣٢٠٤. إنَّ الدُّنيا تُعْطي وَتَرْتَجِعُ وَتَنْقادُ وَتَمْتَنِعُ وَتُوحِشُ وَتُؤْنِسُ وَتَطْمِعُ وَتُؤْيِسُ يُعْرِضُ عَنْها السُّعَداءُ وَيَرْغَبُ فيها الأشقياءُ.

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.

٣٢٠٥. إنَّ الدُّنيا دارٌ بالبَلاءِ مَعْرُوفَةٌ وَبالغَدْرِ

3205. Indeed this world is an abode known

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.

مَوصُوفَةٌ لا تَدومُ أحْوالُها وَلا يَسْلَمُ نُزّالُها اَلعَيْشُ فيها مَذْمُومٌ وَالأمانُ فيها مَعْدُومٌ.

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.

٣٢٠٦. إنَّ الدُّنيا ظِلُ الغَمامِ وَحُلُمُ المِنامِ وَالفَرَحُ المَوْصُولُ بِالغَمِّ وَالعَسَلُ المَشُوبُ بِالسَمِّ سَلاَّبَةُ النِّعَمِ أكّالَةُ الأُمَمِ جَلاّبَةُ النِّقَمِ.

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.

٣٢٠٧. إنَّ الدُّنيا لا تَفي لِصاحِبٍ وَلا تَصْفُو لِشارِبٍ نَعيمُها يَنْتَقِلُ وَأحْوالُها تَتَبَدَّلُ وَلَذّاتُها تَفْنى وَتَبِعاتُها تَبْقى فَأعْرِضْ عَنها قَبْلَ أنْ تُعْرِضَ عَنْكَ وَاسْتَبْدِلْ بِها قَبْلَ أنْ تَسْتَبْدِلَ بِكَ.

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.

٣٢٠٨. إنَّ الدُّنيا رُبَّما أقْبَلَتْ عَلَى الجاهِلِ بِالاتِّفاقِ وَأدْبَرَتْ عَنِ العاقِلِ بِالاستِحْقاقِ فَإنْ أتَتْكَ مِنْها سَهْمَةٌ مَعَ جَهْل أوْ فاتَتْكَ مِنْها بِغْيَةٌ مَعَ عَقْل فَإيّاكَ أنْ يَحْمِلَكَ ذلِكَ عَلَى الرَّغْبَةِ فِي الجَهْلِ وَالزُّهْدِ فِي العَقلِ فَإنَّ ذلكَ يُزري بِكَ وَيُرديكَ.

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]

٣٢٠٩. إنَّ مِنْ نَكَدِ الدُّنيا أنَّها لا تَبْقى على حالَة وَلا تَخْلُو مِنِ اسْتِحالَة تُصْلِحُ جانِباً بِفِسادِ جانِب وَتَسُرُّ صاحِباً بِمَساءَةِ صاحِب فَالكَوْنُ فيها خَطَرٌ وَالثِّقَةُ بِها غَرَرٌ وَالإخلادُ إلَيْها مُحالٌ وَالاعْتِمادُ عَلَيْها

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.

ضِلالٌ.

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.

٣٢١٠. إنَّ الدُّنيا سَريعةُ التَّحَوُّلِ كَثيرَةُ التَّنَقُّلِ شَديدَةُ الغَدْرِ دائِمَةُ المِكْرِ فَأحوالُها تَتَزَلْزَلُ وَنَعيمُها يَتَبَدَّلُ وَرَخاؤُها يَتَنَقَّصُ وَلَذَّاتُها تَتَنَغَّصُ وَطالِبُها يَذِلُّ وَراكِبُها يَزِلُّ.

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.

٣٢١١. إنَّ الدُّنيا حُلْوَةٌ نَضِرَةٌ حُفَّتْ بِالشَّهَواتِ وَراقَتْ بِالقَليلِ وَتَحَلَّتْ بِالآمالِ وَتَزَيَّنَتْ بِالغُرُورِ لا تَدُومُ حَبْرَتُها وَلا تُؤْمَنُ فَجْعَتُها غَرّارَةٌ ضَرّارَةٌ حائِلَةٌ زائِلَةٌ نافِدَةٌ بائِدَةٌ أكّالَةٌ غَوّالَةٌ.

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.

٣٢١٢. إنَّ الدُّنيا يُونِقُ مَنْظَرُها وَيُوبِقُ مَخْبَرُها قَدْ تَزَيَّنَتْ بِالغُرُورِ وَغَرَّتْ بِزِينَتِها دارٌ هانَتْ على رَبِّها فَخُلِطَ حَلالُها بِحَرامِها وَخَيْرُها بِشَرِّها وَحُلْوُها بِمُرِّها لَمْ يُصَفِّهَا اللهُ لأوليائِهِ وَلَمْ يَضُنَّ بِها على أعْدائِهِ.

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

٣٢١٣. إنَّ لِلدُّنيا مَعَ كُلِّ شَرْبَة شَرَقاً وَمَعَ كُلِّ أكْلَة غَصَصاً لا تُنالُ مِنْها نِعْمَةٌ إلاّ بِفِراقِ أُخرى وَلايَسْتَقْبِلُ فيها المَرْءُ يَوْماً مِنْ عُمْرِهِ إلاّ بِفِراق آخَرَ مِنْ أجَلِهِ وَلا يَحْيى لَهُ فيها أثَرٌ إلاّ ماتَ لَهُ أثَرٌ.

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.

٣٢١٤. إنَّ الدُّنيا دارُ صِدْقٍ لِمَنْ صَدَّقَها وَدارُ عافيَة لِمَنْ فَهِمَ عَنْها وَدارُ غِنىً لِمنْ تَزَوَّدَ مِنْها وَدارُ مَوْعِظَة لِمَنْ إتَّعَظَ بِها قَدْ آذَنَتْ بِبَيْنِها وَنادَتْ بِفِراقِها وَنَعَتْ نَفْسَها وَأَهْلَها فَمَثَّلَتْ لَهُمْ بِبَلائِهَا البَلاءَ وَشَوَّقَتْهُمْ بِسُرورِها إلَى السُّرُورِ راحَتْ بِعافِيَة وَتَبَكَّرَتْ (ابتكرت) بِفَجيعَة تَرْغيباً وَتَرهيباً وَتَخْويفاً وَتَحْذيراً فَذَمَّها رِجالٌ غَداةَ النِّدامَةِ وَحَمِدَها آخَرُونَ ذَكَّرَتْهُمْ فَذَكَرُوا وَحَدَّثَتْهُمْ فَصَدَّقُوا وَ وَعَظَتْهُمْ فَاتَّعَظُوا مِنْها الغِيَرَ والعِبَرَ (بِالغَيرِ والعِبَرِ).

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.

٣٢١٥. إنَّ الدُّنيا مُنْتَهى بَصَرِ الأعْمى لايُبْصِرُ مِمّا وَرائَها شَيْئاً والبَصيرُ يَنْفُذُها بَصَرُهُ وَيَعْلَمُ أنَّ الدّارَ وَرائَها فَالبَصيرُ مِنْها شاخِصٌ وَالأعْمى إلَيْها شاخِصٌ وَالبَصيرُ مِنْها مُتَزَوِّدٌ والأعمى لَها مُتَزَوِّدٌ.

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;

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.

٣٢١٦. إنَّ للدُّنيا رِجالاً لَدَيْهِم كُنُوزٌ مَذْخُورَةٌ مَذْمُومَةٌ عِنْدَكُمْ مَدْحُورَةٌ يُكْشَفُ بِهِمْ الدينُ كَكَشْفِ أحَدِكُمْ رَأسَ قِدْرِهِ يَلُوزُونَ كالجَرادِ فَيُهْلِكُونَ جَبابِرَةَ البِلادِ.

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].

٣٢١٧. إنَّ الدُّنيا وَالآخِرَةَ عَدُوّانِ مُتَفاوِتانِ وَسَبيلانِ مُخْتَلِفانِ فَمَنْ أحَبَّ الدُّنيا وَتَوالاها أبْغضَ الآخِرَةَ وَعاداها وَهُما بِمَنْزِلَةِ المشْرِقِ وَالمغْرِبِ وَماش بيْنَهُما فَكُلَّما قَرُبَ مِنْ واحِد بَعُدَ مِنَ الآخَرِ وَهُما بَعْدُ ضَرَّتانِ.

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.

٣٢١٨. إنَّ الدُّنيا لَمِشْغَلَةٌ عَنِ الآخِرَةِ لَمْ يُصِبْ صاحِبُها مِنْها سَبَباً (سَيْباً) إلاّ فَتَحَتْ عَلَيْهِ حِرْصاً عَلَيْها وَ لَهَجاً بِها.

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

٣٢١٩. إنَّ اللهَ تعالى جَعَلَ الدُّنيا لِما بَعْدَها وَابْتَلى فيها أهْلَها لِيَعْلَمَ أيُّهُمْ أحْسَنُ عَمَلاً وَلَسْنا لِلدُّنيا خُلِقْنا وَلا بِالسَّعيِ لَها أُمِرْنا وَإنَّما وُضِعْنا فيها لِنُبْتَلى بِها وَنَعْمَلَ فيها لِما بَعْدَها.

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.

٣٢٢٠. إنَّ الدُّنيا دارٌ مُنِيَ لَها الفَناءُ وَلأهْلِها مِنْها الجَلاءُ وَهِيَ حُلْوَةٌ خَضِرَةٌ قَدْ عَجِلَتْ لِلْطّالِبِ وَالتَبَسَتْ بِقَلْبِ النَّاظِرِ فَارْتَحِلُوا عَنْها بِأحْسَنِ ما يَحْضَرُكُمُ مِنَ الزَّادِ وَلا تَسْألُوا فيها إلاّ الكَفافَ وَلا تَطْلُبُوا مِنْها أكْثَرَ مِنَ البَلاغِ.

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.

٣٢٢١. إنَّ الدُّنيا لَمْ تُخْلَقْ لَكُمْ دارَ مَقام وَلا مَحَلَّ قَرار وَإنَّما جُعِلَتْ لَكُمْ مَجازاً لِتَزَوَّدُوا مِنْها الأعمالَ الصّالِحَةَ لِدارِ القَرارِ فَكُونُوا مِنْها على أوْفاز وَلا تَخْدَعَنَّكُمْ مِنها العاجِلَةُ وَلا تَغُرَّنَّكُمْ فيها الفِتْنَةُ.

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

٣٢٢٢. إنَّ الدُّنيا لا يُسْلَمُ مِنْها إلاَّ بِالزُّهْدِ فيها أُبْتُلِيَ النّاسُ بِها فِتْنَةً فَما أخَذُوا مِنْها لَها أُخْرِجُوا مِنْهُ وَحُوسِبُوا عَلَيْهِ وَما أخَذُوا مِنْها لِغَيْرِها قَدِمُوا عَلَيْهِ وأقامُوا فيهِ وَإنَّها عِندَ ذَوِي العُقُولِ كَالظِّلِّ بَيْنا تَراهُ سائِغاً حَتّى قَلَصَ وَزائِداً حَتّى نَقَصَ وَقَدْ أعْذَرَ اللهُ سُبْحانَهُ إلَيْكُمْ فِي النَّهيِ عَنْها وَأنْذَرَكُمْ وَحَذَّرَكُمْ مِنْها فَأبْلَغَ.

you about it – so He has apprised you of it.

3223. This world betrays.

٣٢٢٣. الدُّنيا تُسْلِمُ.

3224. This world humiliates.

٣٢٢٤. الدُّنيا تُذِلُّ.

3225. This world is limited [in duration], the Hereafter is eternal.

٣٢٢٥. الدُّنيا أَمَدٌ اَلآخِرَةُ أبَدٌ.

3226. When lastingness is not found, then bounties are short-lived.

٣٢٢٦. إذا كانَ البَقاءُ لا يُوجَدُ فَالنَّعيمُ زائِلٌ.

3227. Perpetuity is not granted to [any] one who loves [and wishes for] it.

٣٢٢٧. ما يُعطَي البَقاءُ مَنْ أحَبَّهُ.

3228. Inclination towards this world despite what is seen of its fickleness is [a sign of] ignorance.

٣٢٢٨. اَلرُّكُونُ إلَى الدُّنْيا مَعَ مايُعايَنُ مِنْ سُوءِ تَقَلُّبِها جَهْلٌ.

3229. Every perishing thing is insignificant.

٣٢٢٩. كُلُّ فانٍ يَسيرٌ.

3230. Do not elevate the one who has been elevated by this world.

٣٢٣٠. لا تَرْفَعْ مَنْ رَفَعَتْهُ الدُّنيا.

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 أهلَ الغُرورِ ما أَلْهَجَكُمْ بِدار خَيْرُها زَهيدٌ وَشَرُّها عَتيدٌ وَنَعيمُها مَسْلُوبٌ وَمُسالِمُها مَحْرُوبٌ وَمالِكُها مَمْلُوكٌ وَتُراثُها مَتْرُوكٌ.

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 إلَيكِ عَنّي أبي تَعَرَّضْتِ أمْ إلَيَّ تَشَوَّقْتِ لا حانَ حينُكِ غُرّي غَيري لا حاجَةَ لي فيكِ قَدْ طَلَّقْتُكِ ثَلاثاً لا رَجْعَةَ لي فيها فَعَيْشُكِ قَصيرٌ وَخطَرُكِ يَسيرٌ وَأمَلُكِ حَقيرٌ آهِ مِنْ قِلَّةِ الزّادِ

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!

وَطُولِ الطَّرِيقِ وبُعدِ السَّفَرِ وَعِظَمِ المَوْرِدِ.

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?

٣٢٣٣. يا عَبيدَ الدُّنيا والعامِلينَ لَها إذا كُنْتُمْ فِي النَّهارِ تَبيعُونَ وَتَشْتَرُونَ وَفِي اللَّيلِ على فُرُوشِكُمْ تَتَقَلَّبُونَ وَتَنامُونَ وَفيما بينَ ذلِكَ عَنِ الآخِرَةِ تَغْفُلُونَ وَبِالعَمَلِ تُسَوِّفُونَ فَمَتى تُفَكِّرُونَ فِي الإرْشادِ وَتُقَدِّمُونَ الزَّادَ وَمتى تَهْتَمُّونَ بِأمْرِ المِعادِ.

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.

٣٢٣٤. يا أيُّها النَّاسُ ازْهَدُوا فِي الدُّنيا فَإنَّ عَيْشَها قَصيرٌ وَخَيْرَها يَسيرٌ وَإنَّها لَدارُ شُخُوص وَمَحَلَّةُ تَنْغيص وَإنَّها لَتُدْني الآجالَ وَتَقْطَعُ الآمالَ ألا وَهيَ المُتَصَدِّيَةُ العَنُونُ والجامِحَةُ الحَرُونُ وَالمائِنَةُ (المائنةُ) الخَؤُونُ.

3235. This world misguides.

٣٢٣٥. الدُّنْيا تُغْوي.

3236. This world harms, the Hereafter delights.

٣٢٣٦. الدُّنْيا تَضُرُّ اَلآخِرَةُ تَسُرُّ.

3237. This world is a loss [for those who seek it].

٣٢٣٧. اَلدُّنْيا خُسْرانٌ.

3238. This world is [obtained] by convention, the Hereafter is [gained] by merit.

٣٢٣٨. اَلدُّنْيا بِالاتِّفاقِ اَلآخِرَةُ بِالاسْتِحقاقِ.

3239. This world is [filled] with hope.

٣٢٣٩. اَلدُّنْيا بِالأمَلِ.

3240. This world is transient. ٣٢٤٠. اَلدُّنْيا فانِيَةٌ.

3241. This world is a waning shadow. ٣٢٤١. اَلدُّنْيا ظِلٌّ زائِلٌ.

3242. This world is a market of loss. ٣٢٤٢. اَلدُّنْيا سُوقُ الخُسْرانِ.

3243. This world is the plantation of evil. ٣٢٤٣. اَلدُّنْيا مَزْرَعةُ الشَّرِّ.

3244. This world is a laugh for the one whose tears flow [in sadness] (or for the one who is deluded by it). ٣٢٤٤. اَلدُّنْيا ضُحَكَةُ مُسْتَعْبِر (مُغْتَرّ).

3245. This world is the abode of tribulations. ٣٢٤٥. الدُّنْيا دارُ المِحَنِ.

3246. This world is the abode of the wretched. ٣٢٤٦. الدُّنْيا دارُ الأشْقياءِ.

3247. This world is the corridor to the Hereafter. ٣٢٤٧. الدُّنْيا مَعْبَرَةُ الآخِرَةِ.

3248. This world is the divorcée of the sagacious. ٣٢٤٨. الدُّنْيا مُطَلَّقَةُ الأكْياسِ.

3249. The transient world is the desire of the filthy. ٣٢٤٩. العاجِلَةُ مُنْيَةُ الأرْجاسِ.

3250. Being pleased with this world is foolishness. ٣٢٥٠. الفَرَحُ بِالدُّنْيا حُمْقٌ.

3251. Being dazzled by this world [and being proud because of it] is stupidity. ٣٢٥١. الإغتِرارُ بِالعاجِلَةِ حُرْقٌ.

3252. This world deceives, harms and passes by. ٣٢٥٢. الدُّنْيا تَغُرُّ وَتَضُرُّ وَتَمُرُّ.

3253. This world is the place of catastrophes. ٣٢٥٣. الدُّنْيا مَحَلُّ الآفاتِ.

3254. The one who is attached to this world is cut off [from Allah]. ٣٢٥٤. اَلمواصِلُ لِلدُّنْيا مَقْطُوعٌ.

3255. This world is the aspiration of the ٣٢٥٥. اَلدُّنْيا مُنْيَةُ الأشْقياءِ.

wretched.

3256. The transient world is the delusion [or the deluder] of the unintelligent.

٣٢٥٦. اَلعاجِلَةُ غُرُورُ الحَمْقى.

3257. This world is the place where the intellects fall.

٣٢٥٧. اَلدُّنْيا مَصْرَعُ العُقُولِ.

3258. This world is the place of vicissitudes.

٣٢٥٨. اَلدُّنْيا مَحَلُّ الغِيَرِ.

3259. This world is the abode of tribulation.

٣٢٥٩. اَلدُّنْيا دارُ المِحْنَةِ.

3260. This world is the prize of the unintelligent.

٣٢٦٠. اَلدُّنْيا غَنيمَةُ الحَمْقى.

3261. Being occupied with the transient is a waste of time.

٣٢٦١. اَلاشْتِغالُ بِالفائِتِ يُضَيِّعُ الوَقْتَ.

3262. Longing for this world brings about hatred.

٣٢٦٢. الرَّغْبَةُ فِي الدُّنيا تُوجِبُ المِقْتَ.

3263. This world is like the day that has passed and the month that has elapsed.

٣٢٦٣. اَلدُّنْيا كَيَوْمٍ مَضى وَشَهْرٍ انْقَضى.

3264. This world is the abode of strangers and the dwelling of the wretched.

٣٢٦٤. الدُّنْيا دارُ الغُرَباءِ وَ مَوطِنُ الأشقياءِ.

3265. Infatuation with this world is the greatest trial.

٣٢٦٥. الوَلَهُ بِالدُّنْيا أعْظَمُ فِتْنَة.

3266. Just as [wealth and] authority comes towards you, it turns away from you.

٣٢٦٦. الدُّوْلَةُ كما تُقْبِلُ تُدْبِرُ.

3267. Just as this world mends, it [also] breaks.

٣٢٦٧. اَلدُّنْيا كَما تَجْبُرُ تَكْسِرُ.

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. أسبابُ الدُّنْيا مُنْقَطِعَةٌ وَعَواريها مُرْتَجِعَةٌ.

٣٢٦٩. اَلدُّنْيا حُلُمٌ وَالاغْتِرارُ بِها نَدَمٌ.

3269. This world is a dream and being deceived by it is [a cause of] regret.

٣٢٧٠. الدُّنْيا سَمٌّ يَأْكُلُهُ مَنْ لا يَعْرِفُهُ.

3270. This world is a poison that is ingested by the one who does not know it.

٣٢٧١. الدُّنْيا مَعْدِنُ الشَّرِّ ومَحَلُّ الغُرُورِ.

3271. This world is the source of evil and the place of deception.

٣٢٧٢. إنْ عَقَلْتَ أمْرَكَ أوْ أصَبْتَ مَعْرِفَةَ نَفْسِكَ فَأعْرِضْ عَنِ الدُّنيا وَازهَدْ فيها فَإنَّها دارُ الأشقياءِ وَلَيْسَتْ بِدارِ السُّعَداءِ بَهْجَتُها زُورٌ وزينَتُها غُرُورٌ وسَحائِبُها مُتَقَشِّعَةٌ وَمَواهِبُها مُرْتَجِعَةٌ.

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.

٣٢٧٣. إنْ كُنْتُمْ لِلنَّعيمِ طالبينَ فَأعْتِقُوا أنْفُسَكُمْ مِنْ دارِ الشَقاءِ.

3273. If you are after [abundant] bliss than free yourselves from the abode of wretchedness.

٣٢٧٤. إنْ كُنْتُمْ تُحِبُّونَ اللهَ فَأخْرِجُوا مِنْ قُلُوبِكُمْ حُبَّ الدُّنيا.

3274. If you love Allah then remove from your hearts the love of this world.

٣٢٧٥. إنْ جَعَلْتَ دُنْياكَ تَبَعاً لِدينِكَ أحْرَزْتَ دينَكَ وَدُنْياكَ وَكُنْتَ فِي الآخِرَةِ مِنَ الفائِزينَ.

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.

٣٢٧٦. إنّي طَلَّقْتُ الدُّنْيا ثَلاثاً بَتاتاً لا رَجْعَةَ لي فيها وَأَلْقَيْتُ حَبْلَها على غارِبِها.

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.

٣٢٧٧. إنَّكَ إنْ أقْبَلْتَ إلَى الدُّنْيا أدْبَرْتَ.

3277. Indeed, if you approach this world you have turned your back [from the Hereafter].

٣٢٧٨. إنَّكَ إنْ أدبَرْتَ عَنِ الدُّنْيا أقْبَلْتَ.

3278. Indeed, when you turn your back on this world, you have approached [the Hereafter].

٣٢٧٩. إنَّكَ لَنْ (لَمْ) تُخلَقْ لِلدُّنْيا فَأزْهَدْ فيها وَأعْرِضْ عَنْها.

3279. Verily you have not been created for this world, so renounce it and turn away from it.

٣٢٨٠. إنَّكَ إنْ عَمِلْتَ لِلدُّنيا خَسِرَتْ صَفْقَتُكَ.

3280. If you work for this world, your transaction will have made a loss.

٣٢٨١. إنَّكَ لَنْ تَلْقَى اللهَ سُبْحانَهُ بِعَمَل أضَرَّ عَلَيْكَ مِنْ حُبِّ الدُّنْيا.

3281. Verily you will never meet Allah, the Glorified, with an action more harmful to you than love for this world.

٣٢٨٢. إنَّكُمْ إنْ رَغِبْتُم فِي الدُّنْيا أفْنَيْتُمْ أعْمارَكُمْ فيما لا تَبْقُونَ لَهُ وَلا يَبْقى لَكُمْ.

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.

٣٢٨٣. إنَّما الدُّنْيا شَرَكٌ وَقَعَ فيهِ مَنْ لا يَعْرِفُهُ.

3283. Indeed, this world is only a trap into which those who do not recognize it fall.

٣٢٨٤. إنَّما الدُّنْيا أحوالٌ مُخْتَلِفَةٌ وَتاراتٌ مُتَصَرِّفَةٌ وَأغْراضٌ مُسْتَهْدِفَةٌ.

3284. This world is only [a place of] varying circumstances, changing situations and marked targets.

٣٢٨٥. إنَّما الدُّنْيا جيفَةٌ وَالمتواخُونَ عَلَيها أشْباهُ الكِلابِ فَلا تَمْنَعُهُمْ أُخُوَّتُهُمْ لَها مِنَ التَّهارُشِ عَلَيْها.

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.

٣٢٨٦. إنَّما أهْلُ الدُّنْيا كِلابٌ عاوِيَةٌ وَسِباعٌ ضارِيَةٌ يُهَرُّ بَعْضُها بَعْضاً وَيَأكُلُ عَزيزُها ذَليلَها وَيَقْهَرُ كَبيرُها صَغيرَها نَعَمٌ مُعَقَّلَةٌ وَأُخرى مُهْمَلَةٌ قَدْ أضَلَّتْ عُقُولَها وَرَكِبَتْ مَجْهُولَها.

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

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.

٣٢٨٧. إنَّما أنْتُمْ كَرَكْب وُقُوف لا يَدْرُونَ مَتى بِاليَسيرِ يُؤْمَرُونَ.

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.

٣٢٨٨. إنَّما الدُّنيْا مَتاعُ أيّام قَلائِلَ ثُمَّ تَزُولُ كَما يَزُولُ السَّرابُ وَتَقْشَعُ كما يَقْشَعُ السَّحابُ.

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.

٣٢٨٩. إنَّما حَظُّ أحَدِكُمْ مِنَ الأرضِ ذاتِ الطُّولِ وَالعَرضِ قَيْدُ قَدِّهِ مُتَعَفِّراً على خَدِّهِ.

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.

٣٢٩٠. إنَّما الدُّنْيا دارُ مَمَرّ وَالآخِرَةُ دارُ مُسْتَقَرّ فَخُذُوا مِنْ مَمَرِّكُمْ لِمُسْتَقَرِّكُمْ وَلا تَهْتِكُوا أسْتارَكُمْ عِنْدَ مَنْ يَعْلَمُ أسْرارَكُمْ.

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.

٣٢٩١. إنَّما مَثَلُ مَنْ خَبِرَ الدُّنْيا كَمَثَلِ قَوْم سَفْر نَبا بِهِمْ مَنْزِلٌ جَديبٌ فَأَمُّوا مَنْزِلاً خَصيباً وَجَناباً مَريعاً فَاحْتَمَلُوا وَعْثاءَ الطَّريقِ وَخَشُونَةَ السَّفَرِ وَجُشُوبَةَ المِطْعَمِ لِيَأتُوا سَعَةَ دارِهِمْ وَمَحَلَّ قَرارِهِمْ.

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.

٣٢٩٢. إنَّما المَرْءُ (فِي الدُّنْيا) غَرَضٌ تَنْتَضِلُهُ المَنايا وَنَهْبٌ تُبادِرُهُ المَصائِبُ وَالحَوادِثُ.

3293. The bane of the soul is being infatuated with this world.

٣٢٩٣. آفَةُ النَّفْسِ اَلْوَلَهُ بِالدُّنْيا.

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. إذا أقْبَلَتِ الدُّنْيا على عَبْد كَسَتْهُ مَحاسِنَ غَيْرِهِ وَ إذا أدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحاسِنَهُ.

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. إذا فاتَكَ مِنَ الدُّنْيا شَيْءٌ فلا تَحْزَنْ وَإذا أحْسَنْتَ فَلا تَمُنَّنْ.

3296. This world ends with annihilation.

٣٢٩٦. بِالفَناءِ تُخْتَمُ الدُّنْيا.

3297. By preferring the love of this transient world, one ends up in an unpleasant state in the Hereafter.

٣٢٩٧. بِإيثارِ حُبِّ العاجِلَةِ صارَ مَنْ صارَ إلى سُوءِ الآجِلَةِ.

3298. How bad an abode this world is!

٣٢٩٨. بِئْسَتِ الدّارُ الدُّنيا.

3299. The worst choice is exchanging the everlasting with the transient.

٣٢٩٩. بِئْسَ الاخْتيارُ التَّعَوُّضُ بِما يَفْنى عَمّا يَبْقى.

3300. Your remaining [in this world] is towards annihilation and your annihilation [from this world] is towards eternity.

٣٣٠٠. بَقاؤُكُمْ إلى فَناء وَفَناؤُكُمْ إلى بَقاء.

3301. Sell that which perishes for that which remains and exchange the wretchedness of this world for the abundant bounties of the Hereafter.

٣٣٠١. بِيعُوا ما يَفْنى بِما يَبْقى وَتَعَوَّضُوا بِنَعيمِ الآخِرَةِ عَنْ شَقاءِ الدُّنيا.

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. تَعَزَّ عَنِ الشَّيْءِ إذا مُنِعْتَهُ بِقِلَّةِ ما يَصْحَبُكَ إذا أُوتيتَهُ.

3303. The fruit of infatuation with this world is great tribulation.

٣٣٠٣. ثَمَرَةُ الوَلَهِ بالدُّنْيا عَظيمُ المِحْنَةِ.

٣٣٠٤. جارُ الدُّنْيا مَحْرُوبٌ وَمَوْفُورُها مَنْكُوبٌ.

3304. The one who seeks refuge in this world is ruined and the one who takes his fill from it is destroyed.

٣٣٠٥. جُودُ الدُّنْيا فَناءٌ وَراحَتُها عَناءٌ وَسَلامَتُها عَطَبٌ وَمَواهِبُها سَبَبٌ.

3305. The bounty of this world is transient, its comfort is [marred by] trouble, its soundness is destruction and its gifts are taken away.

٣٣٠٦. حُبُّ الدُّنْيا رَأسُ كُلِّ خَطيئَةٍ.

3306. Love of this world is the source of every misdeed.

٣٣٠٧. حُبُّ الدُّنْيا رَأسُ الفِتَنِ وَأصْلُ المِحَنِ.

3307. Love of this world is the source of trials and the root of tribulations.

٣٣٠٨. حُبُّ الدُّنْيا يُوجِبُ الطَّمَعَ.

3308. Love of this world gives rise to avarice.

٣٣٠٩. حُبُّ الدُّنْيا يُفْسِدُ العَقْلَ وَيُهِمُّ القَلْبَ عَنْ سَماعِ الحِكْمَةِ وَيُوجِبُ أليمَ العِقابِ.

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].

٣٣١٠. حَلاوَةُ الدُّنْيا تُوجِبُ مَرارَةَ الآخِرَةِ وَسُوءَ العُقْبى.

3310. The sweetness of this world leads to the bitterness of the Hereafter and an unpleasant ending.

٣٣١١. حُلْوُ الدُّنْيا صَبِرٌ وَغِذاؤُها سِمامٌ وَأسْبابُها رُمامٌ.

3311. The sweets of this world are like myrrh, its foods are poisons and its means are worn-out [and weak] ropes.

٣٣١٢. حَيُّ الدُّنْيا بِعَرْضِ مَوت وَصَحيحُها عَرَضُ الأسْقامِ وَدَريئَةُ الحِمامِ.

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.

٣٣١٣. حُكِمَ على أهلِ الدُّنْيا بِالشَّقاءِ وَالفَناءِ وَالدَّمارِ وَالبَوارِ.

3313. Wretchedness, annihilation, destruction and ruin have been decreed for the people of this world.

٣٣١٤. حُفَّتِ الدُّنيا بِالشَّهَواتِ وَتَحَبَّبَتْ بِالعاجِلَةِ

3314. This world has been surrounded with lustful desires, liked for its immediate

وَتَزَيَّنَتْ بِالغُرُورِ وَتَحَلَّتْ بِالآمالِ.

enjoyments, embellished with deceptions and sweetened with aspirations.

٣٣١٥. حارِبُوا أَنْفُسَكُمْ عَلَى الدُّنيا وَاصْرِفُوها عَنْها فَإِنَّها سَرِيعَةُ الزَّوالِ كَثِيرةُ الزِلْزالِ وَشِيكَةُ الانْتِقالِ.

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.

٣٣١٦. حُكِمَ على مُكْثِرِي أهلِ الدُّنْيا بِالفاقَةِ وَ أُعِيْنَ مَنْ غَنِيَ عَنْها بِالرَّاحَةِ.

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.

٣٣١٧. خَيْرُ الدُّنْيا حَسْرَةٌ وَشَرُّها نَدَمٌ.

3317. The good of this world is [a cause of] sorrow and its evil is [a cause of] regret.

٣٣١٨. خَيْرُ الدُّنْيا زَهِيدٌ وَشَرُّها عَتِيدٌ.

3318. The good of this world is insignificant and its evil is ready at hand.

٣٣١٩. خُذْ مِمّا لا يَبْقى لَكَ لِما يَبْقى لَكَ وَلا يُفارِقُكَ.

3319. Take from that which will not last for you for that which will last for you and will not separate from you.

٣٣٢٠. خُذْ مِنْ قَلِيلِ الدُّنيا ما يَكْفيكَ وَدَعْ مِنْ كَثيرِها ما يُطْغيكَ.

3320. Take from the little of this world that which suffices you and leave from its abundance that which makes you transgress.

٣٣٢١. خُذْ مِنَ الدُّنيْا ما أتاكَ وَتَوَلَّ عَمّا تَوَلّى مِنْها عَنْكَ فَإِنْ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ.

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.

٣٣٢٢. خُلْطَةُ أبْناءِ الدُّنْيا رَأسُ البَلْوى وَفَسادُ التَّقوى.

3322. Mingling with those who are attached to this world is the primary cause of affliction and corruption of piety.

٣٣٢٣. خُلْطَةُ أبْناءِ الدُّنْيا تَشينُ الدّينَ وَتُضْعِفُ

3323. Mingling with those who are attached to this world tarnishes religion and weakens

certitude.

اليَقينَ.

3324. The significance of this world is little, its product is inferior, its delight is false and its bounties are illusory.

٣٣٢٤. خَطَرُ الدُّنيا يَسيرٌ وَحاصِلُها حَقيرٌ وَبَهْجَتُها زُورٌ وَمَواهِبُها غُرُورٌ.

3325. The aspiration and pursuit of one whose hope and desire is [acquiring felicity in] this world, is frustrated.

٣٣٢٥. خابَ رَجاؤُهُ وَمَطْلَبُهُ مَنْ كانَتِ الدُّنيا أَمَلَهُ وَأَرَبَهُ.

3326. 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.

٣٣٢٦. دارٌ بِالبَلاءِ مَحْفُوفَةٌ وَبِالغَدْرِ مَوصُوفَةٌ (مَعْرُوفَة) لا تَدُومُ أحوالُها وَلا يَسْلَمُ نُزّالُها.

3327. 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.

٣٣٢٧. دارٌ هانَتْ على رَبِّها فَخَلَطَ حَلالَها بِحَرامِها وَخَيْرُها بِشَرِّها وَحُلْوَها بِمُرِّها.

3328. 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).

٣٣٢٨. دارُ الفَناءِ مَقيلُ العاصينَ وَمَحَلُّ الأشْقياءِ والمُعْتَدينَ (المُبْعَدينَ المُتَعَدّينَ).

3329. 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].

٣٣٢٩. دَعاكُمْ اللهُ سُبْحانَهُ إلى دارِ البَقاءِ وَقَرارَةِ الخُلُودِ وَالنَّعْماءِ وَمُجاوَرَةِ الأنبياءِ وَالسُّعَداءِ فَعَصَيْتُمْ وَأَعْرَضْتُمْ وَدَعَتْكُمُ الدُّنيا إلى قَرارَةِ الشَّقاءِ وَمَحَلِّ الفَناءِ وَأَنْواعِ البَلاءِ وَالعَناءِ فَأَطَعْتُمْ وَبادَرْتُمْ وَأَسْرَعْتُمْ.

3330. Recalling [the pleasures of] this world is the worst of all maladies.

٣٣٣٠. ذِكْرُ الدُّنيا أدْوَأُ الأدْواءِ.

3331. The humiliation of this world is the

٣٣٣١. ذُلُّ الدُّنيا عِزُّ الآخِرَةِ.

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.

٣٣٣٢. ذَرْ ما قَلَّ لِما كَثُرَ وَما ضاقَ لَما اتَّسَعَ.

3333. The cornerstone of calamities is infatuation with this world.

٣٣٣٣. رَأسُ الآفاتِ الوَلَهُ بِالدُّنيا.

3334. Many an adviser from this world may be suspected by you.

٣٣٣٤. رُبَّ ناصِح مِنَ الدُّنيا عِنْدَكَ مُتَّهَمٌ.

3335. Many a person who is truthful about this world is considered a liar by you.

٣٣٣٥. رُبَّ صادِقٍ مِنْ خَيْرِ (خَبَرِ) الدُّنيا عِنْدَكَ مُكَذَّبٌ.

3336. Many a thing which one should be cautious of in this world is not taken into consideration by you.

٣٣٣٦. رُبَّ مَحْذُور مِنَ الدُّنيا عِنْدَكَ غَيْرُ مُحتَسِب.

3337. You desire for the unachievable is [a sign of] ignorance.

٣٣٣٧. رَغْبَتُكَ فِي المسْتَحيلِ جَهلٌ.

3338. Your being content with this world is from your bad choices and your wretched endeavours.

٣٣٣٨. رِضاكَ بِالدُّنيا مِنْ سُوءِ اخْتيارِكَ وَشَقاءِ جَدِّكَ.

3339. Increase in [one's desire for] this world corrupts the Hereafter.

٣٣٣٩. زيادَةُ الدُّنيا تُفْسِدُ الآخِرَةَ.

3340. The ornaments of this world corrupt weak minds.

٣٣٤٠. زَخارِفُ الدُّنيا تُفْسِدُ العُقُولَ الضَّعيفَةَ.

3341. The cause of wretchedness is love of this world.

٣٣٤١. سَبَبُ الشَّقاءِ حُبُّ الدُّنيا.

3342. The cause of corruption of the mind is love of this world.

٣٣٤٢. سَبَبُ فَسادِ العَقْلِ حُبُّ الدُّنيا.

3343. The sovereignty of this world is disgrace and its loftiness is lowness.

٣٣٤٣. سُلْطانُ الدُّنيا ذُلٌّ وَعِلْوُها سِفْلٌ.

٣٣٤٤. سُرُورُ الدُّنيا غُرُورٌ وَمَتاعُها ثُبُورٌ.

3344. The joy of this world is deception and its enjoyment is destruction.

٣٣٤٥. سُكُونُ النَّفسِ إلَى الدُّنيا مِنْ أعْظَمِ الغُرُورِ.

3345. One's seeking tranquillity in [the delights of] this world is from the greatest deceptions.

٣٣٤٦. شَرُّ المِحَنِ حُبُّ الدُّنيا.

3346. The worst of tribulations is love of this world.

٣٣٤٧. شَرُّ الفِتَنِ مَحَبَّةُ الدُّنيا.

3347. The worst of afflictions is love for this world.

٣٣٤٨. صِحَّةُ الدُنيا أسْقامٌ وَلَذّاتُها آلامٌ.

3348. The health of this world is [fraught with] sicknesses and its pleasures are [fraught with] pains.

٣٣٤٩. صارَ الفُسُوقُ فِي الدُّنيا (النّاسِ) نَسَباً وَالعَفافُ عَجَباً وَلُبِسَ الإسْلامُ لُبْسَ الفَرْوِ مَقْلُوباً.

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.

٣٣٥٠. طَلاقُ الدُّنيْا مَهْرُ الجَنَّةِ.

3350. Divorcing this world is the dowry for Paradise.

٣٣٥١. طَلَبُ الدُّنيا رَأسُ الفِتْنَةِ.

3351. Seeking this world is the primary cause of tribulation.

٣٣٥٢. طالِبُ الدُّنيا بِالدّينِ مُعاقَبٌ مَذْمُومٌ.

3352. The one who seeks this world through religion is chastised and condemned.

٣٣٥٣. طَلَبُ الجَمْعِ بَيْنَ الدُّنْيا وَالآخِرَةِ مِنْ خِداعِ النَّفسِ.

3353. Seeking to join this world with the Hereafter is from the deceptions of the self.

٣٣٥٤. طالِبُ الدُّنْيا تَفُوتُه الآخِرَةُ وَيُدْرِكُهُ المَوْتُ حتّى يَأخُذَهُ بَغْتَةً (بِعُنْفِهِ) ولا يُدْرِكُ مِنَ الدُّنْيا إلاّ ما قُسِّمَ لَهُ.

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.

3355. He who turns away from the embellishments of this world gains the joy of the glad tidings [of Paradise].

٣٣٥٥. ظَفَرَ بِفَرْحَةِ البُشْرى مَنْ أعْرَضَ عَنْ زَخارِفِ الدُّنْيا.

3356. I am amazed at the one who builds his transient abode and abandons his Eternal Abode.

٣٣٥٦. عَجِبْتُ لِعامِرِ دارِ الفَناءِ وَتارِكِ دارِ البَقاءِ.

3357. The servant of this world faces continuous afflictions and calamities.

٣٣٥٧. عَبْدُ الدُّنْيا مُؤَبَّدُ الفِتْنَةِ وَالبَلاءِ.

3358. The end of this world is annihilation.

٣٣٥٨. غايَةُ الدُّنْيا الفَناءُ.

3359. The deception of this world strikes [a person] down.

٣٣٥٩. غُرُورُ الدُّنْيا يَصْرَعُ.

3360. O world, deceive the one who is ignorant of your tricks and for whom your traps of deceit are concealed.

٣٣٦٠. غُرّي يا دُنيا مَنْ جَهِلَ حِيَلَكَ وخَفِيَ عَلَيْهِ حَبائِلُ كَيْدِكَ.

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.

٣٣٦١. وقالَ ـ عليه السّلام ـ في وَصْفِ الدُّنْيا: غَرّارَةٌ غُرُورٌ ما فيها فانِيَةٌ فان مَنْ عَلَيْها.

3362. It is deceitful, harmful, volatile, evanescent, transient and perishing.

٣٣٦٢. غَرّارَةٌ ضَرّارَةٌ حائِلَةٌ زائِلَةٌ بائِدَةٌ نافِدَةٌ.

3363. The foods of this world are poisons and its means are worn-out [and weak] ropes.

٣٣٦٣. غِذاءُ الدُّنيا سِمامٌ وَأسْبابُها رِمامٌ.

3364. In being averse to this world there is attainment of prosperity.

٣٣٦٤. فِي العُزُوفِ عَنِ الدُّنيا دَرَكُ النَّجاحِ.

3365. In the vicissitudes of this world there are lessons to be learnt.

٣٣٦٥. في تَصاريفِ الدُّنيا اِعْتِبارٌ.

3366. In this world there is action without reckoning.

٣٣٦٦. فِي الدُّنيا عَمَلٌ وَلا حِسابٌ.

3367. This world is what the wretched

٣٣٦٧. فِي الدُّنْيا رَغْبَةُ الأشْقياءِ.

desire.

3368. The two that are attached to each other may get detached and the two groups that are united may get separated.

٣٣٦٨. قَدْ يَتَفاصَلُ المُتَواصِلانِ (المُتَفاصِلان) وَيَشَتُّ جَمْعُ الأليفَيْنِ.

3369. Indeed, that which was sweet of this world has become bitter, and that which was clean of it has become dirty.

٣٣٦٩. قَدْ أمَرَّ مِنَ الدُّنيا ما كانَ حُلْواً وَكَدَرَ مِنْها ما كانَ صَفْواً.

3370. Indeed this world has embellished itself with its deception and it deceives [its inhabitants] with its embellishments.

٣٣٧٠. قَدْ تَزَيَّنَتِ الدُّنيا بِغُرُورِها وَغَرَّتْ بِزِينَتِها.

3371. Little of this world takes away a lot of the Hereafter.

٣٣٧١. قَليلُ الدُّنيا يَذْهَبُ بِكَثيرِ الآخِرَة.

3372. The little of this world does not last and its abundance is not safe from calamities.

٣٣٧٢. قَليلُ الدُّنيا لا يَدُومُ بَقائُهُ وَكَثيرُها لا يُؤْمَنُ بَلاؤُهُ.

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.

٣٣٧٣. قِوامُ الدُّنْيا بِأرْبَع: عالِمٌ يَعْمَلُ بِعِلْمِهِ وَجاهِلٌ لا يَسْتَنْكِفُ أنْ يَتَعَلَّمَ وَغَنِيٌّ يَجُودُ بِمالِهِ عَلَى الفُقَراءِ وَفَقيرٌ لا يَبيعُ آخِرَتَهُ بِدُنياهُ فَإذا لَمْ يَعمَلِ العالِمُ بِعِلْمِهِ اِسْتَنْكَفَ الجاهِلُ أنْ يَتَعَلَّمَ وَإذا بَخِلَ الغَنِيُّ بِمالِهِ باعَ الفَقيرُ آخِرَتَهُ بِدنياهُ.

3374. Every gathering is [headed] towards dispersion.

٣٣٧٤. كُلُّ جَمْعٍ إلى شَتات.

3375. Every profit of this world is a loss.

٣٣٧٥. كُلُّ أرْباحِ الدُّنيا خُسْرانٌ.

3376. Everything that passes [away] is as if it never was.

٣٣٧٦. كُلُّ ماضٍ فَكَأنْ لَمْ يَكُنْ.

٣٣٧٧. كُلُّ يَسارِ الدُّنيا إعْسارٌ.

3377. Every ease of this world is difficulty.

٣٣٧٨. كُلُّ مُؤَنِ الدُّنيا خَفيفَةٌ علَى القانِعِ وَالعَفيفِ.

3378. Every provision of this world is trivial for the contented and the chaste.

٣٣٧٩. كُلُّ شَيءٍ مِنَ الدُّنيا سَماعُهُ أعْظَمُ مِنْ عِيانِهِ.

3379. Everything in this world [is such that it] seems greater when heard than when seen.

٣٣٨٠. كُلُّ أحوالِ الدُّنيا زَلْزالٌ وَمِلْكُها سَلَبٌ وَانْتِقالٌ.

3380. All the circumstances of this world change abruptly and its ownership is taken away and transferred [to others].

٣٣٨١. كُلُّ مُدَّة مِنَ الدُّنيا إلَى انْتِهاء وَكُلُّ حَيّ فيها إلى مَمات وَفَناء.

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.

٣٣٨٢. كَمْ مِنْ واثِقٍ بِالدُّنيا قَدْ فَجَعَتْهُ.

3382. How many a person who relied upon this world has been made to suffer by it!

٣٣٨٣. كَمْ مِنْ ذي طُمَأنِينَة إلَى الدُّنيا قَدْ صَرَعَتْهُ.

3383. How many a person who had confidence in this world has been struck down by it!

٣٣٨٤. كَمْ ذي أُبَّهَة جَعَلَتْهُ الدُّنيا حَقيراً.

3384. How many a person who possesses grandeur has this world abased!

٣٣٨٥. كَمْ ذي عِزَّة رَدَّتْهُ الدُّنيا ذَليلاً.

3385 How many a person who possesses high standing has this world returned to humility!

٣٣٨٦. كَفى مُخْبِراً عَمّا بَقِيَ مِنَ الدُّنيا ما مَضى مِنْها.

3386. That which has passed from this world suffices as an informer of what remains of this world.

٣٣٨٧. كَثْرَةُ الدُّنيا قِلَّةٌ وَعِزُّها ذِلَّةٌ وَزَخارِفُها مُضِلَّةٌ وَمَواهِبُها فِتْنَةٌ.

3387. The abundance of this world is paucity, its grandeur is humiliation, its embellishments are misguiding and its gifts

are a trial.

3388. Be in this world with your body and in the Hereafter with your heart and your actions.

٣٣٨٨. كُنْ فِي الدُّنيا بِبَدَنِكَ وَفِي الآخِرَةِ بِقَلْبِكَ وَعَمَلِكَ.

3389. Be most cautious of this world when you are most at ease with it.

٣٣٨٩. كُنْ آنَسَ ما تَكُونُ بِالدُّنيا أَحْذَرَ ما تَكُونُ مِنْها.

3390. Become uninterested in this world and be infatuated with the Hereafter.

٣٣٩٠. كُونُوا عَنِ الدُّنيا نُزّاهاً وَإلى الآخِرَةِ وُلاّهاً.

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.

٣٣٩١. كُونُوا مِمَّنْ عَرَفَ فَناءَ الدُّنيا فَزَهِدَ فيها وَعَلِمَ بَقاءَ الآخِرَةِ فَعَمِلَ لَها.

3392. Be a community that understands that this world is not their [permanent] abode so they exchange it [for the Hereafter].

٣٣٩٢. كُونُوا قَوْماً عَلِمُوا أَنَّ الدُّنيا لَيْسَتْ بِدارِهِمْ فاسْتَبْدَلُوا.

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.

٣٣٩٣. كُونُوا مِنْ أَبْناءِ الآخِرَةِ وَلا تَكُونُوا مِنْ أَبْناءِ الدُّنْيا فَإِنَّ كُلَّ وَلَد سَيَلْحَقُ بِأُمِّهِ يَوْمَ القِيامَةِ.

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.

٣٣٩٤. كُلَّما إزدادَ المَرْءُ بِالدُّنيا شُغْلاً وَزادَ بِها وَلَهاً أَوْرَدَتْهُ المَسالِكَ وَأَوْقَعَتْهُ فِي المَهالِكِ.

3395. Whatever does not benefit, harms, and this world with its sweetness, becomes bitter whereas poverty with [seeking] sufficiency through Allah, never harms.

٣٣٩٥. كُلَّما لا يَنْفَعُ يَضُرُّ وَالدُّنيا مَعَ حَلاوَتِها تَمُرُّ وَالفَقْرُ مَعَ الغِنى بِاللهِ لا يَضُرُّ.

3396. Every time something of this world slips away from you, it is an advantage [and a blessing].

٣٣٩٦. كُلَّما فاتَكَ مِنَ الدُّنيا شَيْءٌ فَهُوَ غَنيمَةٌ.

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.

٣٣٩٧. كَما أنَّ الشَّمسَ وَاللَّيلَ لا يَجْتَمِعانِ كَذلِكَ حُبُّ اللهِ وَحُبُّ الدُّنيا لا يَجْتَمِعانِ.

3398. He who claims [to have] certitude in the eternal while he is still attached to the transient, has lied.

٣٣٩٨. كَذِبَ مَنِ ادَّعَى اليَقينَ بِالباقي وَهُوَ مُواصِلٌ لِلفاني.

3399. For every abundance [in this world] there is paucity.

٣٣٩٩. لِكُلِّ كَثْرَة قِلَّةٌ.

3400. For everything in this world there is expiry and annihilation.

٣٤٠٠. لِكُلِّ شَيء مِنَ الدُّنيا انْقِضاءٌ وَفَناءٌ.

3401. For the one who finds delight in the pleasures of this world there is distress [and regret in the Hereafter].

٣٤٠١. لِلْمُسْتَحْلي لَذَّةَ الدُّنيا غُصَّةٌ.

3402. Indeed, this world has unveiled the cloak [of its disloyalty] and notified you all equally.

٣٤٠٢. لَقَدْ كاشَفَتْكُمُ الدُّنيا الغِطاءَ وَآذَنَتْكُمْ على سَواءٍ.

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.

٣٤٠٣. لَدُنْياكُمْ عِنْدي أهْوَنُ مِنْ عُراقِ خِنْزير على يدِ مَجْذُومٍ.

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.

٣٤٠٤. لَيْسَ المَتْجَرُ أنْ تَرىَ الدُّنيا لِنَفْسِكَ ثَمَناً وَمِمّا لَكَ عِندَ اللهِ عِوَضاً.

3405. For love of this world, listeners turn a deaf ear to [words of] wisdom and hearts become blind to the light of insight.

٣٤٠٥. لِحُبِّ الدُّنْيا صَمَّتِ الأسْماعِ عَنْ سَماعِ الحِكْمَةِ وَعَمِيَتِ القُلُوبُ عَنْ نُورِ البَصيرَةِ.

3406. Nobody gains any joy from this world but that it is followed by tears [of sorrow].

٣٤٠٦. لَمْ يَنَلْ أحَدٌ مِنَ الدُّنيا حَبْرَةً إلاّ أعْقَبَتْهُ عَبْرَةً.

3407. Allah, the Glorified, has not cleansed this world for His friends nor has He

٣٤٠٧. لَمْ يُصِفِ اللهُ سُبْحانَهُ الدُّنْيا لأوليائِهِ ولَمْ

withheld it from His enemies.

يَضُنَّ بِها على أعْدائِهِ.

3408. Nobody gets the comforts of this world internally but that he has to face its hardships externally.

٣٤٠٨. لَمْ يَلْقَ أحَدٌ مِنْ سَرّاءِ الدُّنْيا بَطْناً إلاّ مَنَحَتْهُ مِنْ ضَرّائِها ظَهْراً.

3409. One whose effort was for this world did not earn any recompense [for it] nor did he fulfil any obligation.

٣٤٠٩. لَمْ يُفِدْ مَنْ كانَتْ هِمَّتُهُ الدُّنْيا عِوَضاً وَلَمْ يَقْضِ مُفْتَرَضاً.

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 تُظِلَّ امْرَءً مِنَ الدُّنْيا دِيمَةُ رَخاء إلاّ هَتَنَتْ عَلَيْهِ مُزْنَةُ بَلاءٍ.

3411. If the people of the world understood [the truth about it], this world would surely be ruined.

٣٤١١. لَوْ عَقَلَ أهْلُ الدُّنْيا لَخَرِبَتِ الدُّنيا.

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 كانَتِ الدُّنْيا عِنْدَ اللهِ مَحْمُوداً لاخْتَصَّ بِها أوْلِيائَهُ لكِنَّهُ صَرَفَ قُلُوبَهُمْ عَنْها وَمَحا عَنْهُمْ مِنْها المِطامِعَ.

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 الدُّنيا على أحَدِكُمْ لَمْ تَصِلْ إلى مَنْ هيَ في يدَيْهِ.

3414. One who strives for this world is eluded by it.

٣٤١٤. مَنْ ساعَي الدُّنيا فاتَتْهُ.

3415. One who holds back from this world is sought by it.

٣٤١٥. مَنْ قَعَدَ عَنِ الدُّنيا طَلَبَتْهُ.

3416. One who wrestles this world is knocked down by it.

٣٤١٦. مَنْ صارَعَ الدُّنيا صَرَعَتْهُ.

3417. One who disobeys this world is obeyed by it.

٣٤١٧. مَنْ عَصَى الدُّنيا أطاعَتْهُ.

3418. One who turns away from this world is approached by it.

٣٤١٨. مَنْ أعْرَضَ عَنِ الدُّنيا أتَتْهُ.

3419. One who knows [the reality of] this world, renounces it.

٣٤١٩. مَنْ عَرَفَ الدُّنيا تَزَهَّدَ.

3420. One who thinks little of this world, it comes to him humiliated.

٣٤٢٠. مَنْ سَلا عَنِ الدُّنيا أَتَتْهُ راغِمَةً.

3421. One who is owned by this world falls down often.

٣٤٢١. مَنْ مَلَكَتْهُ الدُّنيا كَثُرَ صَرْعُهُ.

3422. One who is delighted by the embellishments of this world is owned by [its] deceptions.

٣٤٢٢. مَنْ راقَهُ زِبْرِجُ الدُّنيا مَلَكَتْهُ الخُدَعُ.

3423. One who buys his Hereafter with his world, gains both of them.

٣٤٢٣. مَنِ ابْتاعَ آخِرَتَهُ بِدُنياهُ رَبِحَهُما.

3424. One who sells his Hereafter for his world loses both of them.

٣٤٢٤. مَنْ باعَ آخِرَتَهُ بِدُنياهُ خَسِرَهُما.

3425. One who seeks less of this world gains more of that which keeps him secure [in the Hereafter].

٣٤٢٥. مَنِ اسْتَقَلَّ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُؤْمِنُهُ.

3426. One who seeks more of this world gains more of that which will ruin him.

٣٤٢٦. مَنِ اسْتَكْثَرَ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُوبِقُهُ.

3427. One who builds his world destroys his place of return [in the Hereafter].

٣٤٢٧. مَنْ عَمَرَ دُنياهُ خَرَّبَ مَآلَهُ.

3428. One who is deceived by this world is deceived by [his] aspirations.

٣٤٢٨. مَنِ اغْتَرَّ بِالدُّنيا اِغْتَرَّ بِالمُنى.

3429. One who is pleased with this world is eluded by the Hereafter.

٣٤٢٩. مَنْ رَضِيَ بِالدُّنيا فاتَتْهُ الآخِرَةُ.

3430. One who is greedy for this world is destroyed.

٣٤٣٠. مَنْ حَرَصَ عَلَى الدُّنيا 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 كانَ بِيَسيرِ الدُّنيا لا يَقْنَعُ لَمْ يُغْنِهِ مِنْ كَثيرِها ما يَجْمَعُ.

٣٤٣٢. مَنْ أغْبَنُ مِمَّنْ باعَ البَقاءَ بِالفَناءِ؟!

3432. Who is more at a disadvantage than the one who sells the eternal [Hereafter] for the transient [world]?!

٣٤٣٣. مَنْ أخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَةِ بِالدُّنيا !؟

3433. Who is more at a loss than the one who exchanges the Hereafter for this world?!

٣٤٣٤. مَنْ طَلَبَ مِنَ الدُّنيا ما يُرْضيهِ كَثُرَ تَجَنّيهِ وَطالَ تَعَدّيهِ.

3434. One who seeks from this world that which pleases him, his crime (and sinfulness) increases and his transgression prolongs.

٣٤٣٥. مَنْ وَثِقَ بِغُرورِ الدُّنيا أمِنَ مَخُوفَهُ.

3435. One who relies on the deceptions of this world considers himself safe from its perils.

٣٤٣٦. مَنْ قَعَدَ عَنْ طَلَبِ الدُّنيا قامَتْ إلَيهِ.

3436. Whoever keeps back from seeking this world, it rises towards him.

٣٤٣٧. مَنْ أسْرَفَ في طَلَبِ الدُّنيا ماتَ فَقيراً.

3437. One who exceeds the limits in seeking this world dies a pauper.

٣٤٣٨. مَنْ عَرَفَ عَنِ الدُّنيا أتَتْهُ صاغِرَةً.

3438. Whoever turns away from this world, it comes to him belittled.

٣٤٣٩ . مَنْ لَهِجَ قَلْبُهُ بِحُبِّ الدُّنيا إلْتاطَ مِنها بِثَلاث: هَمّ لا يُغْنيهِ (لا يُغِبُّهُ) وَحِرص لا يَتْرُكُهُ وَأمَل لا يُدْرِكُهُ.

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.

٣٤٤٠. مَنْ راقَهُ زِبْرِجُ الدُّنيا أعْقَبَ ناظِرَيْهِ كَمَها.

3440. Whoever is attracted by the dazzle of this world, it blinds both his eyes.

٣٤٤١. مَنْ رَغِبَ في زَخارِفِ الدُّنيا فاتَهُ البَقاءُ المَطْلُوبُ.

3441. One who desires the adornments of this world is eluded by the sought after eternal bliss [of the Hereafter].

٣٤٤٢. مَنْ غَلَبَتِ الدُّنيا عَلَيْهِ عَمِيَ عَمّا بَيْنَ يَدَيْهِ.

3442. One who has been overcome by this world is blind to that which is in front of him.

3443. One who builds his world corrupts his religion and ruins his Hereafter.

٣٤٤٣. مَنْ عَمَرَ دُنياهُ أفْسَدَ دينَهُ وَأخْرَبَ أُخْراهُ.

3444. One who loves [to acquire] the prestige of [both] this world and the Hereafter must detest prestige in this world.

٣٤٤٤. مَنْ أحَبَّ رِفْعَةَ الدُّنيا وَالآخِرَةِ فَلْيَمْقُتْ فِي الدُّنيا الرِّفْعَةَ.

3445. One who humbles himself for the children of this world takes off the garment of piety.

٣٤٤٥. مَنْ تَذَلَّلَ لِأبْناءِ الدُّنيا تَعَرّى مِنْ لِباسِ التَّقوى.

3446. One who fixes his gaze on the children of this world is blinded from the path of guidance.

٣٤٤٦. مَنْ قَصَّرَ نَظَرَهُ على أبْناءِ الدُّنيا عَمِيَ عَنْ سَبيلِ الهُدى.

3447. One who seeks something from this world is eluded by something greater from the Hereafter than what he seeks [from this world].

٣٤٤٧. مَنْ طَلَبَ مِنَ الدُّنيا شَيْئاً فاتَهُ مِنَ الآخِرَةِ أكْثَرُ مِمّا طَلَبَ.

3448. Whoever seeks [the profits of] this world through the work of the Hereafter, it takes him further away from that which he seeks.

٣٤٤٨. مَنْ طَلَبَ الدُّنيا بِعَمَلِ الآخِرَةِ كانَ أبْعَدَ لَهُ مِمّا طَلَبَ.

3449. One who is glad to relinquish the bounties of this world [for the sake of the Hereafter] has certainly perfected his intellect.

٣٤٤٩. مَن سَخَتْ نَفْسُهُ عَنْ مَواهِبِ الدُّنيا فَقَدِ اسْتَكْمَلَ العَقْلَ.

3450. Whoever gains possession of something of this world loses much more of the Hereafter than what he possesses [of this world].

٣٤٥٠. مَنْ مَلَكَ مِنَ الدُّنيا شَيْئاً فاتَهُ مِنَ الآخِرَةِ أكثَرَ مِمّا مَلَكَ.

3451. One who knows [the reality of] this world is not saddened by that which befalls him [in it].

٣٤٥١. مَنْ عَرَفَ الدُّنيا لَمْ يَحْزَنْ على ما أصابَهُ.

3452. One who recognizes the deceptions of

٣٤٥٢. مَنْ عَرَفَ خِداعَ الدُّنيا لَمْ يَغْتَرَّ مِنْها

this world will not be deceived by its impossible dreams.

بِمُحالاتِ الأحْلامِ.

3453. One who triumphs in this world becomes troubled and one whom it eludes gets distressed.

٣٤٥٣. مَنْ ظَفِرَ بِالدُّنيا نَصِبَ وَمَنْ فاتَتْهُ تَعِبَ.

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.

٣٤٥٤. مَنْ عَظُمَتِ الدُّنيا في عَيْنِهِ وَكَبُرَ مَوْقِعُها في قَلْبِهِ أثَرَها عَلَى اللهِ وَانْقَطَعَ إلَيْها وَصارَ عبداً لَها.

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).

٣٤٥٥. مَنِ اسْتَشْعَرَ الشَّغَفَ بِالدُّنيا مَلأَتْ ضميرَهُ أشْجاناً لها رَقْصٌ عَلى سُوَيْداءِ قَلْبِهِ هَمٌّ يَشْغَلُهُ وَغَمٌّ يَحْزُنُهُ حَتّى يُؤخَذَ بِكَظْمِهِ فَيُلْقى بِالفَضاءِ مُنقَطِعاً أبْهَراهُ هَيِّناً عَلَى اللهِ فَناءُهُ بَعيداً عَلَى الإخْوانِ لِقاؤُهُ (بَقائُهُ).

3456. One who relies on this world is indeed wretched and deprived.

٣٤٥٦. مَنِ اعْتَمَدَ علَى الدُّنيا فَهُوَ الشَّقيُّ المحْرُومُ.

3457. Whoever serves this world, it exploits him and whoever serves Allah, the Glorified, it (this world) serves him.

٣٤٥٧. مَنْ خَدَمَ الدُّنيا اِسْتَخْدَمَتْهُ وَمَنْ خَدَمَ اللهَ سُبْحانَهُ خَدَمَتْهُ.

3458. One whose concern [and effort] is for this world, his wretchedness and misery will be prolonged on the Day of Resurrection.

٣٤٥٨. مَنْ كانَتْ الدُّنيا هَمَّهُ طالَ يَوْمَ القِيامَةِ شَقاؤُهُ وَغَمُّهُ.

3459. One who does not think about the bounties of his world becomes powerful.

٣٤٥٩. مَنْ سَلا عَنْ مَواهِبِ الدُّنيا عَزَّ.

3460. One of the troubles of this world is the spoiling of union by separation and

٣٤٦٠. مِنْ نَكَدِ الدُّنيا تَنْغيصُ الاِجتِماعِ بِالفُرْقَةِ وَالسُّرُورِ بالغُصَّةِ.

happiness by distress.

3461. It is from the lowliness of this world in front Allah is that He is not disobeyed anywhere except in it.

٣٤٦١. مِنْ هَوانِ الدُّنيا علَى اللهِ أنْ لا يُعْصى إلاّ فيها.

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.

٣٤٦٢. مِنْ ذَمامَةِ الدُّنيا عِنْدَ اللهِ أنْ لا يُنالَ ما عِنْدَهُ إلاّ بِتَرْكِها.

3463. Nothing corrupts the faith like this world.

٣٤٦٣. ما أفْسَدَ الدّينَ كَالدُّنيا.

3464. How will the offshoot remain after the root has gone?

٣٤٦٤. ما بَقاءُ فَرْعٍ بَعْدَ ذَهابِ أصْلٍ.

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].

٣٤٦٥. ما دُنياكَ الَّتي تَحَبَّبَتْ إلَيكَ بِخَيرٍ مِنَ الآخِرَةِ الَّتي قَبَّحَها سُوءُ النَّظرِ عِنْدَكَ.

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.

٣٤٦٦. ما قدَّمْتَ مِنْ دُنياكَ فَلِنَفْسِكَ وَما أخَّرْتَ مِنْها فَلِلْعَدُوِّ.

3467. That which [one] increases in this world, [he] diminishes in the Hereafter.

٣٤٦٧. ما زادَ فِي الدُّنيا نَقَصَ فِي الآخِرَةِ.

3468. That which [one] diminishes in this world, [he] increases in the Hereafter.

٣٤٦٨. ما نَقَصَ فِي الدُّنيا زادَ فِي الآخِرَةِ.

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.

٣٤٦٩. ما نِلْتَ مِنْ دُنياكَ فَلا تُكْثِرْ بِهِ فَرَحاً وَما فاتَكَ مِنْها فلا تَأسَ عَلَيْهِ حُزْناً.

3470. What is good in a house that falls down like demolished construction and in a lifetime that expires as [its] provisions get exhausted?

٣٤٧٠. ما خَيْرُ دارٍ تُنْقَضُ نَقْضَ البِناءِ وَعُمْر يَفْنى فَناءَ الزَّادِ.

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?!

٣٤٧١. ما بالُكُمْ تَفْرَحُونَ بِاليَسيرِ مِنَ الدُّنيا تُدْرِكُونَهُ وَلا يَحْزُنُكُمُ الكَثيرُ مِنَ الآخِرَةِ تُحْرَمُونَهُ؟!

3472. This world has not deceived you, rather through it you have been deceived.

٣٤٧٢. ما الدُّنيا غَرَّتْكَ وَلكِنْ بِهَا اغْتَرَرْتَ.

3473. The transient world has not beguiled you, rather through it you have been beguiled.

٣٤٧٣. مَا العاجِلَةُ خَدَعَتْكَ وَلكِنْ بِهَا انْخَدَعْتَ.

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.

٣٤٧٤. مالَكَ وَما إنْ أدْرَكْتَهُ شَغَلَكَ بِصَلاحِهِ عَنِ الاستِمتاعِ بِهِ وَإنْ تَمَتَّعْتَ بِهِ نَغَّصَهُ عَلَيكَ ظَفَرُ الموتِ بِكَ.

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.

٣٤٧٥. مَا المَغْرُورُ الَّذي ظَفِرَ مِنَ الدُّنيا بِأدْنى سُهْمَتِهِ كَالآخَرِ الَّذي ظَفِرَ مِنَ الآخِرَةِ بِأعْلى هِمَّتِهِ.

3476. How close this world is to departure, old age is to youth, and doubt is to uncertainty!

٣٤٧٦. ما أقْرَبَ الدُّنيا مِنَ الذَّهابِ وَالشَّيْبَ مِنَ الشَّبابِ والشَّكَّ مِنَ الاِرتِيابِ.

3477. The bitterness of this world is the sweetness of the Hereafter.

٣٤٧٧. مَرارَةُ الدُّنيا حَلاوَةُ الآخِرَةِ.

3478. One who accompanies this world is a target of calamities and mishaps.

٣٤٧٨. مُصاحِبُ الدُّنيا هَدَفُ النَّوائبِ وَالغِيَرِ.

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

٣٤٧٩. مَثَلُ الدُّنيا كَظِلِّكَ إنْ وَقَفْتَ وَقَفَ وَإنْ طَلَبْتَهُ بَعُدَ.

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.

٣٤٨٠. مَثَلُ الدُّنيا كَمَثلِ الحَيَّةِ لَيِّنٌ مَسُّها والسَّمُّ القاتِلُ في جَوفِها يَهْوي إلَيْهَا الغِرُّ الجاهِلُ وَيَحْذَرُهَا اللَّبيبُ العاقلُ.

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.

٣٤٨١. مَتاعُ الدُّنيا حُطامٌ مُوبِيٌ فَتَجَنَّبُوا مَرْعاةً قُلْعَتُها أحْظى مِنْ طُمَأنِينَتِها وَبُلْغَتُها أزْكى مِنْ ثَرْوَتِها.

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.

٣٤٨٢. هَلَكَ مَنِ اسْتَنامَ إلَى الدُّنيا وَأمْهَرَها دينَهُ فَهُوَ حَيْثُما مالَتْ مالَ إلَيْها قَدِ اتَّخَذَها هَمَّهُ وَمَعْبُودُهُ.

3483. Take it easy, for indeed the matter is near, the companionship is short and the sojourn is brief.

٣٤٨٣. هَوِّنْ عَلَيْكَ فَإنَّ الأمْرَ قَريبٌ وَالاِصْطِحابَ قَليلٌ وَالمقامَ يَسيرٌ.

3484. It (this world) is obstructive and obdurate, deviating and swaying, deceiving and ungrateful.

٣٤٨٤. هِيَ الصَّدُودُ العَنُودُ وَالحَيُودُ المَيُودُ وَالخَدُوعُ الكَنُودُ.

3485. Those who are pleased with this world are destroyed on the Day of Resurrection and those who are disheartened by it are saved.

٣٤٨٥. هَلَكَ الفَرِحُونَ بِالدُّنيا يَوْمَ القِيامَةِ وَنَجا المَحْزُونُونَ بِها.

3486. Do not desire anything that perishes and goes away, for this enough of a detriment.

٣٤٨٦. لاتَرْغَبْ فِي كُلِّ ما يَفْنى وَيَذْهَبُ فَكَفى بِذلِكَ مَضَرَّةً.

3487. Do not desire this world thereby losing

٣٤٨٧. لا تَرْغَبْ فِي الدُّنيا فَتَخْسَرَ آخِرَتَكَ.

your Hereafter.

3488. Do not desire that which perishes, and take from the transient for the eternal.

٣٤٨٨. لا تَرغَبْ فيما يَفْنى وَخُذْ مِنَ الفَناءِ لِلْبَقاءِ.

3489. Do not jostle for the bounties of this world, for indeed its bounties are trifling.

٣٤٨٩. لا تُنافِسْ في مَواهِبِ الدُّنيا فَإنَّ مَواهِبَها حَقيرَةٌ.

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.

٣٤٩٠. لا تَمْهَرِ الدُّنيا دينَكَ فَإنَّ مَنْ مَهَرَ الدُّنيا دينَهُ زُفَّتْ إلَيهِ بِالشَّقاءِ وَالعَناءِ وَ المِحْنَةِ وَالبَلاءِ.

3491. Do not sell the Hereafter for this world and do not exchange the eternal with the transient.

٣٤٩١. لا تَبيعُوا الآخِرَةَ بِالدُّنيا وَلا تَسْتَبْدِلُوا الفَناءَ بِالبَقاءِ.

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.

٣٤٩٢. لا تَفْتِنَنَّكُمُ الدُّنيا وَلا يَغْلِبَنَّكُمُ الهَوى وَلا يَطُولَنَّ عَلَيْكُمْ الأمَدُ وَلا يَغُرَّنَّكُمُ الأمَلُ فَإنَّ الأمَلَ لَيسَ مِنَ الدّينِ في شَيْءٍ.

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.

٣٤٩٣. لا يَكُونَنَّ أفْضَلَ ما نِلْتَ مِنْ دُنياكَ بُلوغَ لَذَّة وَشِفاءَ غَيْظ وَلْيَكُنْ إحياءَ حَقٍّ وَإماتَةِ باطِلٍ.

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.

٣٤٩٤. لا تَفْتِنَنَّكَ دُنيّاكَ بِحُسْنِ العَواري فَعَواري الدُّنيا تُرْتَجَعُ وَيَبْقى عَلَيْكَ مَا احْتَقَبْتَهُ مِنَ المِحارِمِ.

3495. Do not let the transient world deceive you with its false amusements, for indeed its

٣٤٩٥. لا تَغُرَّنَّكَ العاجِلَةُ بِزُورِ المَلاهي فإنَّ اللَّهْوَ

amusement ceases while the vices which you have acquired remain with you.

يَنْقَطِعُ وَيَلْزَمُكَ مَا اكْتَسَبْتَ مِنَ المآثِمِ.

3496. Let not any of you pine the way a servant girl pines, for that which has departed from him of this world.

٣٤٩٦. لا يَحِنَنَّ أحَدُكُمْ حَنينَ الأمَةِ على مازُوِيَ عَنْهُ مِنَ الدُّنيا.

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.

٣٤٩٧. لا تَلْتَمِسِ الدُّنيا بِعَمَلِ الآخِرَةِ وَلا تُؤْثِرِ العاجِلَةَ علَى الآجِلَةِ فَإنَّ ذلِك شيمَةُ المنافِقينَ وَسَجِيَّةُ المارقينَ.

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.

٣٤٩٨. لا يَغُرَّنَّكَ ما أصْبَحَ فيهِ أهْلُ الغُرورِ بِالدُّنيا فَإنَّما هُوَ ظِلٌّ مَمْدُودٌ إلى أجَل مَحْدُود.

3499. The deceptions of this world do not excite the learned.

٣٤٩٩. لا يَسْتَفِزُّ خُدَعُ الدُّنيا العالِمَ.

3500. This world does not protect the one who seeks refuge in it.

٣٥٠٠. لا تَعْصِمُ الدُّنيا مَنْ لَجَأَ إلَيها.

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.

٣٥٠١. لا يَتْرُكُ النّاسُ شَيْئاً مِنْ دينِهم لإصْلاحِ دُنْياهُمْ إلاّ فَتَحَ اللهُ عَلَيْهِمْ ما هُوَ أضَرُّ مِنهُ.

3502. The delights of this world do not continue and its joys do not last, and there is no security from its afflictions.

٣٥٠٢. لا تَدُومُ حَبْرَةُ الدُّنيا وَلا يَبْقى سُرُورُها وَلا تُؤْمَنُ فَجْعَتُها.

3503. It behoves the one who recognizes this world to renounce its pleasures and to turn away from it.

٣٥٠٣. يَنْبَغي لِمَنْ عَرَفَ الدُّنيا أنْ يَزْهَدَ فيها وَيعْزِفَ عَنْها.

3504. It behoves the one who recognizes the transient abode to work for the Eternal Abode.

٣٥٠٤. يَنْبَغي لِمَنْ عَرَفَ دارَ الفَناءِ أنْ يَعْمَلَ لِدارِ البَقاءِ.

3505. It behoves the one who knows how fleeting this world is, to renounce its pleasures.

٣٥٠٥. يَنْبَغي لِمَنْ عَلِمَ سُرْعَةَ زَوالِ الدُّنيا أنْ يَزْهدَ فيها.

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. يَنْبَغي أنْ يَتداوِيَ المرْءُ مِنْ أدواءِ الدُّنيا كَما يَتَداوى ذُوالعِلَّةِ وَيَجْتَمِيَ مِنْ شَهَواتِها وَلَذّاتِها كما يَجْتَمِي المريضُ.

3507. Little of this world corrupts the faith.

٣٥٠٧. يَسيرُ الدُّنيا يُفْسِدُ الدّينَ.

3508. Little of this world suffices and plenty of it destroys.

٣٥٠٨. يَسيرُ الدُّنيا يَكْفي وَكَثيرُها يُرْدي.

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. يَسيرُ الدُّنيا خَيْرٌ مِنْ كَثيرِها وَبُلْغَتُها أجْدَرُ مِنْ هَلَكَتِها.

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. يا أسْرَى الرَّغْبَةِ أقْصِروُا فَإنَّ المعَرّجَ عَلَى الدُّنيا لا يَرُوعُهُ مِنْها إلاَّ صَريفُ أنيابِ الحِدْثانِ.

3511. One who works for this world makes a loss.

٣٥١١. مَنْ عَمِلَ لِلدُّنيا خَسِرَ.

THE REMEDY AND THE AILMENT

الدواء والداء

3512. Many a remedy brings about an ailment.

٣٥١٢. رُبَّ دَواء جَلَبَ داءً.

3513. Many an ailment turns into a remedy.

٣٥١٣. رُبَّ داء اِنْقَلَبَ دَواءً.

3514. Sometimes the remedy is [itself] an ailment.

٣٥١٤. رُبَّما كانَ الدَّواءُ داءً.

3515. Sometimes the ailment is [itself] a cure.

٣٥١٥. رُبَّما كانَ الدّاءُ شِفاءً.

3516. One whose ailments are many, his cure will not be known.

٣٥١٦. مَنْ كَثُرَتْ أدْواؤُهُ لَمْ يُعْرَفْ شِفاؤُهُ.

3517. One who does not bear the bitterness of the remedy, his pain persists.

٣٥١٧. مَنْ لَمْ يَحْتَمِلْ مَرارَةَ الدَّواءِ دامَ أَلَمُهُ.

3518. There is no remedy for the one who is fond of his ailment.

٣٥١٨. لا دَواءَ لِمَشْغُوف (لِمشعوف) بِدائِهِ.

3519. There is no cure for the one who hides his ailment from his doctor.

٣٥١٩. لا شِفاءَ لِمَن كَتَمَ طَبيبَهُ داءَهُ.

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 دَواءَ دائِهِ فَلا يَطْلُبُهُ وَ إنْ وَجَدَهُ لَمْ يَتَداوَ بِهِ.

3521. For every living thing there is an ailment.

٣٥٢١. لِكُلِّ حَيّ داءٌ.

3522. For every sickness there is a remedy.

٣٥٢٢. لِكُلِّ عِلَّة دَواءٌ.

3523. Walk with your ailment as long as you can.

٣٥٢٣. إمْشِ بِدائِكَ (بِدَأبِكَ) ما مَشى بِكَ.

ALTERNATION OF POWER AND SOVEREIGNTY

الدول والدولة

3524. The signs of alternation of power are the creation of stratagems.

٣٥٢٤. أماراتُ الدُّوَلِ إنْشاءُ الحِيَلِ.

3525. One of the signs of alternation of power is vigilance in safeguarding affairs.

٣٥٢٥. مِنْ أماراتِ الدَّوْلَةِ التَّيَقُّظُ (اليَقْظَةُ) لِحِراسَةِ الأُمُورِ.

3526. The sovereignty of the honourable is one of the most beneficial gains.

٣٥٢٦. مِنْ أعْوَدِ الغَنائِمِ دَوْلَةُ الأكارِمِ.

3527. From the indicators of alternation of power is decrease of negligence.

٣٥٢٧. مِنْ دَلائِلِ الدَّوْلَةِ قِلَّةُ الغَفْلَةِ.

3528. Nothing protects empires like justice.

٣٥٢٨. ما حُصِّنَ الدُّوَلُ بِمِثْلِ العَدْلِ.

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. يُسْتَدَلُّ على إدْبارِ الدُّوَلِ بِأرْبَع: تَضييعُ الأُصولِ والتَّمَسُّكُ بِالغُرُورِ وَتَقْديمُ الأراذِلِ وَتأخيرُ الأفاضلِ.

3530. The sovereignty of scoundrels is founded on oppression and corruption.

٣٥٣٠. دَوْلَةُ الأوْغادِ مَبْنِيَّةٌ علَى الجَورِ وَالفَسادِ.

3531. The sovereignty of the great (or honourable) people is one of the best of bounties.

٣٥٣١. دَوْلَةُ الأكابِرِ (الاكارِم) مِنْ أفْضَلِ المغانِمِ.

3532. For every empire there is a period [after which it falls].

٣٥٣٢. لِكُلِّ دَوْلَة بُرْهَةٌ.

FLATTERY

المداهنة

3533. Do not flatter each other thereby letting flattery plunge you into sin.

٣٥٣٣. لا تُداهِنُوا فَيَقْتَحِمَ بِكُمْ الإدْهانُ علَى المعصِيَةِ.

DEBT

الدين

3534. The worst collar is the collar of debt.

٣٥٣٤. بِئسَ القِلادَةُ قِلادَةُ الدَّينِ.

3535. Too much debt makes a truthful person a liar and an honest person dishonest.

٣٥٣٥. كَثْرَةُ الدَّينِ تُصَيِّرُ الصّادِقَ كاذِباً والمُنْجِزَ مُخْلِفاً.

3536. Debt is one of the two bondages.

٣٥٣٦. الدَّينُ أحدُ الرِّقَيْنِ.

3537. Debt is bondage, repayment is freedom.

٣٥٣٧. الدَّينُ رِقٌّ اَلقَضاءُ عِتْقٌ.

RELIGION AND LAW الدين والشريعة

3538. Religion is the more honourable of the two lineages.

٣٥٣٨. الدِّينُ أشرفُ النَّسَبَيْنِ.

3539. Religion and good manners are a result of intelligence.

٣٥٣٩. الدِّينُ وَالأدَبُ نَتيجَةُ العَقْلِ.

3540. The foundation of religion is returning trusts [to their owners] and fulfilling pledges.

٣٥٤٠. أصْلُ الدِّينِ أداءُ الأمانَةِ وَالوَفاءُ بِالعُهُودِ.

3541. Know that the beginning of religion is submission and its end is sincere devotion.

٣٥٤١. اِعْلَمْ أنَّ أوَّلَ الدّينِ التَّسليمُ وآخِرُهُ الإخلاصُ.

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. ألا وَ إنَّ شَرايِعَ الدِّينِ واحِدَةٌ وَسُبُلَهُ قاصِدَةٌ فَمَنْ أخَذَ بِها لَحِقَ وَغَنِمَ وَمَنْ وَقَفَ عَنْها ضَلَّ وَنَدِمَ.

3543. Where are the different paths taking you?

٣٥٤٣. أيْنَ تَذْهَبُ بِكُمُ المَذاهِبُ؟

3544. Where is the darkness misleading you and [how are] the falsehoods deceiving you?

٣٥٤٤. أيْنَ تَتيْهُ بِكُمُ الغَياهِبُ وَتَخْتَدِعُكُمُ الكَواذِبُ؟

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. أيْنَ تَضِلُّ عُقُولُكُم وَتَزيغُ نُفُوسُكُمْ أتَسْتَبْدِلُونَ الكِذْبَ بِالصِّدقِ وَتَعْتاضُونَ الباطِلَ بِالحَقِّ؟

3546. The greatest felicity is [in] the

٣٥٤٦. أفْضَلُ السَّعادَةِ اِسْتِقامَةُ الدّينِ.

uprightness of religion.

3547. Little religion is better than plenty of worldly possession.

٣٥٤٧. يَسيرُ الدّينِ خَيرٌ مِنْ كَثيرِ الدُّنيا.

3548. The most religious of all people is one whose religiosity is not corrupted by [lustful] desire.

٣٥٤٨. أدْيَنُ النّاسِ مَنْ لَمْ تُفْسِدِ الشَّهْوَةُ دينَهُ.

3549. The best religion is cutting short [false] aspirations, and the highest worship is being sincere in your action.

٣٥٤٩. أفْضَلُ الدّينِ قَصْرُ الأمَلِ وَأعْلَى العِبادَةِ إخْلاصُ العَمَلِ.

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.

٣٥٥٠. إنَّ اللهَ سُبْحانَهُ يُعْطِي الدُّنيا مَنْ يُحِبُّ وَمَنْ لايُحِبُّ وَلا يُعْطِي الدّينَ إلاّ مَنْ يُحِبُّ.

3551. Verily Allah, the Most High, does not give the religion except to His chosen ones and the elite from among His creation.

٣٥٥١. إنَّ اللهَ تعالى لا يُعْطِي الدّينَ إلاّ لِخاصَّتِهِ وَصَفْوَتِهِ مِنْ خَلْقِهِ.

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.

٣٥٥٢. إنَّ أفْضَلَ الدّينِ الحُبُّ فِي اللهِ وَالبُغْضُ فِي اللهِ وَالأخْذُ فِي اللهِ وَالعَطاءُ فِي اللهِ سُبْحانَه.

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.

٣٥٥٣. إنَّ الدّينَ كَشَجَرَة أصْلُها اليَقينُ بِاللهِ وَثَمَرُها الموالاةُ فِي اللهِ والمعاداةُ فِي اللهِ سُبْحانَهُ.

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.

٣٥٥٤. إنَّ اللهَ سُبْحانَهُ قَدْ أنارَ سَبيلَ الحَقِّ وَأوْضَحَ طُرُقَهُ فَشِقْوَةٌ لازِمَةٌ أوْ سَعادةٌ دائِمَةٌ.

3555. Religion safeguards.

٣٥٥٥. الدّينُ يَعْصِمُ.

3556. Religion exalts, this world humiliates. ٣٥٥٦. الدِّينُ يُجِلُّ الدُّنيا تُذِلُّ.

3557. Religion is [the path to] joy. ٣٥٥٧. الدِّينُ حُبُورٌ.

3558. Religion is light, certitude is joy. ٣٥٥٨. الدّينُ نُورٌ اَليَقينُ حُبُورٌ.

3559. Religion is the greatest pursuit. ٣٥٥٩. الدّينُ أفْضَلُ مَطْلُوب.

3560. Religion is the strongest pillar. ٣٥٦٠. الدّينُ أقْوى عِماد.

3561. The Sharī'ah is [for] disciplining the self. ٣٥٦١. الشَّريعَةُ رِياضَةُ النَّفْسِ.

3562. The Sharī'ah is for the benefit [and reformation] of mankind. ٣٥٦٢. الشَّريعَةُ صَلاحُ البَرِيَّةِ.

3563. Religion is a treasure and knowledge is a guide [to it]. ٣٥٦٣. الدّينُ ذُخْرٌ وَالعِلمُ دَليلٌ.

3564. Religion is a tree whose roots are submission and contentment. ٣٥٦٤. اَلدّينُ شَجَرَةٌ أصْلُها التَّسليمُ وَالرِّضا.

3565. Religion deters [one] from the unlawful. ٣٥٦٥. اَلدّينُ يَصُدُّ عَنِ المحارِمِ.

3566. Religion is not reformed except by the intellect. ٣٥٦٦. اَلدّينُ لا يُصْلِحُهُ إلاّ العَقْلُ.

3567. If you make your religion follow your worldly desires, you will have destroyed your religion and your [life in this] world, and you will be among the losers in the Hereafter. ٣٥٦٧. إنْ جَعَلْتَ دينَكَ تَبَعاً لِدُنياكَ أهْلَكْتَ دينَكَ وَدُنْياكَ وَكُنْتَ فِي الآخِرَةِ مِنَ الخاسِرينَ.

3568. The fruit of religion is trustworthiness. ٣٥٦٨. ثَمَرَةُ الدّينِ اَلأمانَةُ.

3569. The fruit of religion is strong conviction. ٣٥٦٩. ثَمَرَةُ الدّينِ قُوَّةُ اليقينِ.

3570. Three things are the disgrace of ٣٥٧٠. ثَلاثٌ هُنَّ شَيْنُ الدّينِ: اَلفُجُورُ وَالغَدْرُ

religion: lewdness, treachery and betrayal [of trust].

والخيانَةُ.

3571. Three things are the consolidators of religion: chastity, piety and modesty.

٣٥٧١. ثَلاثٌ هُنَّ جِماعُ الدّينِ: اَلعِفَّةُ والوَرَعُ وَالحَياءُ.

3572. Three things are the perfection of religion: sincerity, certitude and contentment.

٣٥٧٢. ثَلاثٌ هُنَّ كَمالُ الدّينِ: الإخلاصُ واليَقينُ والتَّقَنُّعُ.

3573. The steadfastness of religion is through the strength of conviction.

٣٥٧٣. ثَباتُ الدّينِ بِقُوَّةِ اليَقينِ.

3574. The consolidation of religion is in sincerity of action, cutting short [false] aspirations, doing good to others and refraining from ugly deeds.

٣٥٧٤. جِماعُ الدّينِ في إخلاصِ العَمَلِ وَتَقْصيرِ الأمَلِ وَبَذْلِ الإحسانِ وَالكَفِّ عَنِ القَبيحِ.

3575. The beauty of religion is piety.

٣٥٧٥. جَمالُ الدّينِ الوَرَعُ.

3576. The excellence of [one's adherence to] religion stems from the strength of [one's] certitude.

٣٥٧٦. حُسْنُ الدّينِ مِنْ قُوَّةِ اليَقينِ.

3577. Preserving the faith is the fruit of cognizance and the peak of wisdom.

٣٥٧٧. حِفْظُ الدّينِ ثَمَرَةُ المَعْرِفَةِ وَرأسُ الحِكْمَةِ.

3578. Safeguard the religion through [the means of] this world and do not safeguard this world through the religion.

٣٥٧٨. حَصِّنُوا الدّينَ بِالدُّنيا وَلا تُحَصِّنُوا الدُّنيا بِالدّينِ.

3579. The best course of religion is piety.

٣٥٧٩. خَيْرُ أُمُورِ الدّينِ الوَرَعُ.

3580. The sign of a servant's faith is his piety.

٣٥٨٠. دَليلُ دينِ العَبْدِ وَرَعُهُ.

3581. Defend the religious laws, protect the borders of the Muslim lands and safeguard your religion and your trust through your impartiality towards yourself and acting

٣٥٨١. ذُدْ عَنْ شَرايِعِ الدّينِ وَحُطْ ثُغُورَ المُسْلِمينَ وَأحرِزْ دينَكَ وَأمانَتَكَ بِإنْصافِكَ مِنْ نَفْسِكَ وَالعَمَلِ

بِالعَدْلِ فِي رَعِيَّتِكَ.

justly among your subjects.

٣٥٨٢. رَأسُ الدّينِ اِكْتِسابُ الحَسَناتِ.

3582. The cornerstone of religion is acquiring good deeds.

٣٥٨٣. زَيْنُ الدّينِ العَقْلُ.

3583. The adornment of religion is intelligence.

٣٥٨٤. زَيْنُ الدّينِ الصَّبْرُ والرِّضا.

3584. The adornment of religion is patience and contentment.

٣٥٨٥. سَبَبُ الوَرَعِ صِحَّةُ الدّينِ.

3585. The cause of piety is soundness of faith.

٣٥٨٦. سِياسَةُ الدّينِ بِحُسْنِ الوَرَعِ واليَقينِ.

3586. The uprightness of religion is through virtuous piety and certitude.

٣٥٨٧. سَلامَةُ الدّينِ فِي اعتِزالِ النّاسِ.

3587. The safety of religion is in seclusion from the people.

٣٥٨٨. سَلامَةُ الدّينِ وَ الدُّنيا فِي مُداراةِ النّاسِ.

3588. The safety of [one's] religion and worldly life is in being amicable with the people.

٣٥٨٩. سِتَّةٌ يُخْتَبَرُ بِها دينُ الرَّجلِ: قُوَّةُ الدينِ وصِدْقُ اليَقينِ وَشِدَّةُ التَّقوى وَمُغالَبَةُ الهَوى وَقِلَّةُ الرَّغْبِ والإجْمالُ فِي الطَّلَبِ.

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.

٣٥٩٠. سَنامُ الدّينِ: الصَّبرُ وَاليَقينُ وَمُجاهَدَةُ الهوى.

3590. The pinnacle of religion is patience, certitude and struggling against vain desires.

٣٥٩١. سِتٌّ مِنْ قَواعِدِ الدّينِ: إخلاصُ اليَقينِ وَ نُصْحُ المسْلِمينَ وَإقامَةُ الصَّلاةِ وَإيتاءُ الزَّكاةِ وَحِجُّ البَيْتِ والزُّهْدُ فِي الدُّنيا.

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.

٣٥٩٢. صَلاحُ الدّينِ الوَرَعُ.

3592. The rectitude of religion is [through] piety.

٣٥٩٣. صَلاحُ الدّينِ بِحُسْنِ اليَقينِ.

3593. The rectitude of religion is through strong conviction.

٣٥٩٤. صَيِّرِ الدّينَ حِصْنَ دَوْلَتِكَ وَالشُّكْرَ حِرْزَ نِعْمَتِكَ فَكُلُّ دَوْلَة يَحُوطُها الدّينُ لا تُغْلَبُ وَكُلُّ نِعْمَة يَحْرُزُها الشُّكْرُ لا تُسْلَبُ.

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.

٣٥٩٥. صَيِّرِ الدّينَ جُنَّةَ حَياتِكَ وَالتَّقْوى عُدَّةَ وَفاتِكَ.

3595. Make religion the shield of your life and piety the preparation for your death.

٣٥٩٦. صِيانَةُ المرءِ على قَدْرِ دِيانَتِهِ.

3596. A person's preservation [of himself from sin] is to the extent of his religiousness.

٣٥٩٧. صُنْ دينَكَ بِدُنْياكَ تَرْبَحْهُما وَلا تَصُنْ دُنْياكَ بِدينِكَ فَتَخْسَرَهُما.

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.

٣٥٩٨. صُنْ الدّينَ بالدُّنيا يُنْجِكَ وَلا تَصُنِ الدُّنْيا بِالدّينِ فَتُرْدِيَكَ.

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.

٣٥٩٩. طُوبى لِمَنْ عَمِلَ بِسُنَّةِ الدّينِ وَاقْتَفى آثارَ النَّبِيّنَ.

3599. Blessed is he who acts upon the teachings of religion and follows the footsteps of the Prophets.

٣٦٠٠. عَلَيْكُمْ بِلُزُومِ الدّينِ والتَّقوى وَاليَقينِ فَهُنَّ أَحْسَنُ الحَسَناتِ وَبِهِنَّ يُنالُ رَفيعُ الدَّرَجاتِ.

3600. You must cling to religion, piety and certitude, for these are the best of virtues and through them the lofty stations are attained.

3601. One's religiousness is proportionate to his intellect.

٣٦٠١. على قَدْرِ العَقْلِ يَكُونُ الدّينُ.

3602. The height of religion is faith [and conviction].

٣٦٠٢. غايَةُ الدّينِ الإيمانُ.

3603. The height of religion is satisfaction [with the decree of Allah].

٣٦٠٣. غايَةُ الدّينِ الرِّضا.

3604. The height of religion is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

٣٦٠٤. غايَةُ الدّينِ اَلأمْرُ بِالمَعْرُوفِ وَالنَّهيُ عَنِ المُنْكَرِ وَإقامَةُ الحُدُودِ.

3605. The one who lacks religion falls into disbelief and misguidance.

٣٦٠٥. فاقِدُ الدّينِ مُتَرَدّ فِي الكُفْرِ والضَّلالِ.

3606. This world is the corruptor of religion.

٣٦٠٦. فَسادُ الدّينِ الدُّنيا.

3607. The basis of religious law is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

٣٦٠٧. قِوامُ الشَّريعَةِ الأمَرُ بِالمَعْروفِ والنَّهيُ عَنِ المُنْكَرِ وَإقامَةُ الحُدُودِ.

3608. Just as a body and its shadow do not separate, so too religion and success do not separate.

٣٦٠٨. كَما أنَّ الجِسْمَ وَالظِّلَّ لا يَفْتَرِقانِ كَذلِكَ الدّينُ وَالتَّوفيقُ لا يَفْتَرِقانِ.

3609. For every religion there is a character and the character of faith is kindness.

٣٦٠٩. لِكُلِّ دين خُلُقٌ وَخُلُقُ الإيمانِ الرِّفْقُ.

3610. One who becomes religious fortifies himself.

٣٦١٠. مَنْ دانَ تَحَصَّنَ.

3611. One who is stingy with his religion [and does not give it up for the sake of this world] becomes exalted.

٣٦١١. مَنْ بَخِلَ بِدينِهِ جَلَّ.

3612. He who has no religion has no magnanimity.

٣٦١٢. مَنْ لا دينَ لَهُ لا مُرُوَّةَ لَهُ.

3613. One who becomes learned in religion increases [his prosperity].

٣٦١٣. مَنْ تَفَقَّهَ فِي الدّينِ كَثُرَ.

٣٦١٤. مَنْ صَحَّتْ دِيانَتُهُ قَوِيَتْ أمانَتُهُ.

3614. One whose religiousness is sound, his trustworthiness is stronger.

٣٦١٥. مَنْ أفْسَدَ دينَهُ أفْسَدَ مَعادَهُ.

3615. One who corrupts his faith corrupts his Hereafter.

٣٦١٦. مَنْ رُزِقَ الدّينُ فَقَدْ رُزِقَ خَيْرَ الدُّنيا والآخِرَةِ.

3616. One who is endowed with religion is endowed with the good of this world and the Hereafter.

٣٦١٧. مَنْ كَرُمَ دينُهُ عِنْدَهُ هانَتِ الدُّنيا عَلَيْهِ.

3617. One who considers his religion to be precious, [the hardship of] this world becomes easy for him [to bear].

٣٦١٨. مَنْ قَوِيَ دينُهُ أيْقَنَ بِالجَزاءِ وَرَضِيَ بِمَواقِعِ القَضاءِ.

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].

٣٦١٩. مَنْ لا دينَ لَهُ لا نَجاةَ لَهُ.

3619. One who has no religion has no salvation.

٣٦٢٠. مَنْ دَقَّ فِي الدّينِ نَظَرُهُ جَلَّ يَوْمَ القِيمَةِ خَطَرُهُ.

3620. One whose observance of religion is thorough, his position in the Hereafter will be exalted.

٣٦٢١. مَنْ تَهاوَنَ بِالدّينِ هانَ وَمَنْ غالَبَ الحَقَّ لانَ.

3621. One who is careless in his religion becomes lowly and one who fights with the truth, is forced to yield [to it].

٣٦٢٢. مَنِ اتَّخَذَ دينَ اللهِ لَهْواً وَلَعِباً أدْخَلَهُ اللهُ سُبْحانَهُ النّارَ مُخَلَّداً فيها.

3622. Whoever takes the religion of Allah as idle sport and play, Allah, the Glorified, will put him into the fire for eternity.

٣٦٢٣. مَنْ أشْفَقَ على دينِهِ سَلِمَ مِنَ الرَّدى.

3623. One who is cautious [and concerned] about this religion is safe from destruction.

٣٦٢٤. ما أوْهَنَ الدّينَ كَتَرْكِ إقامَةِ دينِ اللهِ وَتَضْييعِ الفَرائِضِ.

3624. Nothing undermines religion like abandoning the upholding of Allah's religion and neglecting the obligatory [actions].

3625. The basis of religion is piety.

٣٦٢٥. مِلاكُ الدّينِ الوَرَعُ.

3626. The basis of religion is opposing vain desires.

٣٦٢٦. ملاكُ الدّينِ مُخالَفَةُ الهَوى.

3627. What a good companion religion is!

٣٦٢٧. نِعْمَ القَرينُ الدّينُ.

3628. Keep your religions unsullied by uncertainties and safeguard yourselves from situations of destructive doubts.

٣٦٢٨. نَزِّهُوا أدْيانَكُمْ عَنِ الشُّبَهاتِ وَصُونُوا أنْفُسَكُمْ عَنْ مَواقِعِ الرَّيبِ المُوبِقاتِ.

3629. The structure of religion is [based on] opposing vain desires and keeping away from [the unlawful pleasures of] this world.

٣٦٢٩. نِظامُ الدّينِ مُخالَفَةُ الهَوى وَالتَّنَزُّهُ عَنِ الدُّنيا.

3630. The structure of religion is [based on] two qualities: your impartiality towards yourself and supporting your brethren.

٣٦٣٠. نِظامُ الدّينِ خَصْلَتانِ: إنْصافُكَ مِنْ نَفْسِكَ ومُواساةُ إخْوانِكَ.

3631. Guided is the one who puts on the garment of religion.

٣٦٣١. هُدِيَ مَنْ تَجَلْبَبَ جِلْبابَ الدّينِ.

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. في ذِكْرِ دينِ الإسْلامِ: هُوَ أبْلَجُ المَناهِجِ نَيِّرُ الوَلائِجِ مُشْرِفُ الأقْطارِ رَفيعُ الغايَةِ.

3633. Guard your religion by seeking help from Allah.

٣٦٣٣. وَقُّوا دينَكُمْ بِالاِسْتِعانَةِ بِاللهِ.

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. لا تَكُنْ غافِلاً عَنْ دينِكَ حَريصاً على دُنياكَ مُسْتَكْثِراً مِمّا لا يَبْقى عَلَيْكَ مُسْتَقِلاً مِمّا يَبْقى لَكَ فَيُورِدَكَ ذلِكَ العَذابَ الشَّديدَ.

3635. Religion does not remain safe with avarice.

٣٦٣٥. لا يَسْلَمُ الدّينُ مَعَ الطَّمَعِ.

3636. Religion does not surrender the one who takes refuge in it.

٣٦٣٦. لا يُسْلِمُ الدّينُ مَنْ تَحَصَّنَ بِهِ.

3637. The religiousness of a man is deduced by the virtue of his God-wariness and the truth of his piety.

٣٦٣٧. يُسْتَدَلُّ على دينِ الرَّجُلِ بِحُسْنِ تَقْواهُ وَصِدْقِ وَرَعِهِ.

باب الذال

ASSETS الذخر

3638. The best asset is good actions. ٣٦٣٨. أَفْضَلُ الذُّخْرِ الصَّنايعُ.

3639. The best assets are good actions. ٣٦٣٩. أَفْضَلُ الذَّخائِرِ حُسْنُ الصَّنايعِ.

3640. The best of [all] assets is knowledge that is acted upon and good that is not followed by obligation. ٣٦٤٠. أَفْضَلُ الذَّخائِرِ عِلْمٌ يُعْمَلُ بِهِ وَمَعْرُوفٌ لا يُمَنُّ بِهِ.

REMEMBRANCE [OF ALLAH] AND THE REMINDER الذكرو المذكّر

3641. Remembering [Allah] is the better of the two gains. ٣٦٤١. الذِكْرُ أَفْضَلُ الغَنِيمَتَيْنِ.

3642. Remembering [Allah] comforts the soul, illuminates the heart and brings down the mercy [of Allah]. ٣٦٤٢. اَلذِّكْرُ يُؤْنِسُ اللُبَّ وَيُنيرُ القَلْبَ وَيَسْتَنْزِلُ الرَّحمَةَ.

3643. Remembering [Allah] is the light of intellect, the life of the souls and the polishing of the hearts. ٣٦٤٣. اَلذِّكْرُ نُورُ العَقْلِ وَحَياةُ النُّفُوسِ وَجَلاءُ 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]. ٣٦٤٤. اَلجُلوُسُ فِي المِسْجِدِ مِنْ بَعْدِ طُلُوعِ الفَجْرِ إلى حينِ طُلُوعِ الشَّمْسِ لِلاِشتِغالِ بِذِكْرِ اللهِ سُبْحانَهُ أَسْرَعُ فِي تَيْسيرِ الرِّزقِ مِنَ الضَّرْبِ في أَقْطارِ الأَرْضِ.

3645. A beautiful remembrance is one of the two lives. ٣٦٤٥. اَلذِّكْرُ الجَميلُ أَحَدُ الحَياتَيْنِ.

٣٦٤٦. اَلذِّكْرُ الجَميلُ أحَدُ العُمْرَينِ.

3646. A beautiful remembrance is one of the two lifetimes.

٣٦٤٧. اَلذِّكرُ لَيْسَ مِنْ مَراسِمِ اللِّسانِ وَلا مِنْ مَناسِمِ الفِكْرِ وَلكِنَّهُ أوَّلٌ مِنَ المذكُورِ وَثان مِنَ الذّاكِرِ.

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.

٣٦٤٨. اِشْحَنِ الخَلْوَةَ بِالذِّكْرِ وَاصْحَبِ النِّعَمَ بِالشُّكْرِ.

3648. Fill your solitude with the remembrance [of Allah] and accompany blessings with gratitude.

٣٦٤٩. أفيضُوا في ذِكْرِ اللهِ فَإنَّهُ أحْسَنُ الذِّكْرِ.

3649. Be abundant in your remembrance of Allah, for it is the best remembrance.

٣٦٥٠. اِسْتَديمُوا الذِّكْرَ فَإنَّهُ يُنيرُ القَلْبَ وَهُوَ أفْضَلُ العِبادَةِ.

3650. Be constant in your remembrance [of Allah] for it illuminates the heart and is surely the best [form of] worship.

٣٦٥١. أحَقُّ مَنْ ذَكَرْتَ مَنْ لا يَنْساكَ.

3651. The most deserving to be remembered by you is the one who does not forget you.

٣٦٥٢. أُذْكُرُوا مُفَرِّقَ الجَماعاتِ وَمُباعِدَ الأُمْنِيَّاتِ وَمُدنِيَ المَنِيَّاتِ وَالمؤْذِنَ بِالبَيْنِ وَالشَّتاتِ.

3652. Remember the disperser of gatherings, the dasher of hopes, the bringer of death[s] and the announcer of disunion and separation.

٣٦٥٣. أصْلُ صَلاحِ القَلْبِ اِشْتِغالُهُ بِذِكْرِ اللهِ.

3653. The basis of reformation of the heart is occupying it with the remembrance of Allah.

٣٦٥٤. إنَّ اللهَ سُبْحانَهُ جَعَلَ الذِّكْرَ جَلاءَ القُلُوبِ تَبْصُرُ بِهِ بَعْدَ العِشْوَةِ وَتَسْمَعُ بِهِ بَعْدَ الوَقْرَةِ وَتَنْقادُ بِهِ بَعْدَ المعانَدَةِ.

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.

٣٦٥٥. إنَّ لِلذِّكْرِ أهْلاً أخَذُوهُ مِنَ الدُّنيا بَدَلاً فَلَمْ تَشْغَلْهُمْ تِجارَةٌ وَلا بَيْعٌ عَنْ ذِكْر يَقْطَعُونَ بِهِ أيّامَ الحَياةِ وَيَهْتِفُونَ بِهِ في آذانِ الغافِلينَ.

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

[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].

٣٦٥٦. اَلذِّكْرُ مُجالَسَةُ المَحْبُوبِ.

3656. Remembrance is being in the company of the beloved.

٣٦٥٧. اَلذِّكْرُ مِفْتاحُ الأُنسِ.

3657. Remembering [Allah] is the key to intimacy [and nearness with Him].

٣٦٥٨. اَلذِّكْرُ نُورٌ ورُشْدٌ.

3658. The remembrance [of Allah] is a light and guidance.

٣٦٥٩. اَلذِّكْرُ لَذَّةُ المُحِبِّينَ.

3659. The remembrance [of Allah] is the delight of the lovers.

٣٦٦٠. اَلذِّكْرُ يَشْرَحُ الصَّدرَ.

3660. Remembrance of Allah brings comfort [and delight].

٣٦٦١. اَلذِّكْرُ جَلاءُ البَصائِرِ وَنُورُ السَّرائِرِ.

3661. Remembrance of Allah is the polishing of visions and illumination of the inner selves.

٣٦٦٢. اَلذِّكْرُ هِدايَةُ العُقُولِ وَتَبْصِرَةُ النُّفُوسِ.

3662. Remembrance [of Allah] is the guidance of the intellects and the enlightenment of the souls.

٣٦٦٣. إذا رَأَيْتَ اللهَ يُؤْنِسُكَ بِذِكْرِهِ فَقَدْ أحَبَّكَ.

3663. When you see that Allah is making you comfortable with His remembrance, then [know that] He loves you.

٣٦٦٤. إذا رَأَيْتَ اللهَ يُؤْنِسُكَ بِخَلْقِهِ وَيُوحِشُكَ مِنْ ذِكْرِهِ فَقَدْ أبْغَضَكَ.

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.

٣٦٦٥. بِذِكْرِ اللهِ تُسْتَنْزَلُ الرَّحمَةُ.

3665. It is through the remembrance of Allah that mercy descends.

٣٦٦٦. بِدَاوِمِ ذِكْرِ اللهِ تَنْجابُ الغَفْلَةُ.

3666. Through the constant remembrance of Allah, heedlessness is dispelled.

٣٦٦٧. ثَمَرَةُ الذِّكْرِ اِسْتِنارَةُ القُلُوبِ.

3667. The fruit of remembrance [of Allah] is illumination of the hearts.

٣٦٦٨. خَيْرُ مَا اسْتَنْجَحْتَ بِهِ الأُمُورُ ذِكْرُ اللهِ سُبْحانَهُ.

3668. The best means by which you achieve success in [all] matters is the remembrance of Allah, the Glorified.

٣٦٦٩. دَوامُ الذِّكْرِ يُنيرُ القَلْبَ وَالفِكْرَ.

3669. Constant remembrance [of Allah] illuminates the heart and mind.

٣٦٧٠. ذِكْرُ اللهِ نُورُ الإيمانِ.

3670. Remembrance of Allah is the light of faith.

٣٦٧١. ذِكْرُ اللهِ مَطْرَدَةُ الشَّيْطانِ.

3671. Remembrance of Allah is a means of driving away Satan.

٣٦٧٢. ذِكْرُ اللهِ شيمَةُ المتَّقينَ.

3672. Remembrance of Allah is the practice of the Near Ones.

٣٦٧٣. ذِكْرُ اللهِ جَلاءُ الصُّدُورِ وَطُمَأْنِينَةُ القُلُوبِ.

3673. Remembrance of Allah is the polishing of the breasts and the tranquillity of the hearts.

٣٦٧٤. ذِكْرُ اللهِ قُوتُ النُّفُوسِ وَمُجالَسَةُ المحْبُوبِ.

3674. The remembrance of Allah is nourishment for the souls and [being in] the company of the [most] Beloved.

٣٦٧٥. ذِكْرُ اللهِ يُنيرُ البَصائِرَ ويُؤْنِسُ الضَّمائِرَ.

3675. Remembrance of Allah illuminates the visions and comforts the consciences.

٣٦٧٦. ذِكْرُ اللهِ تُسْتَنْجَحُ بِهِ الأُمُورُ وَتَسْتَنيرُ بِهِ السَّرائِرُ.

3676. The remembrance of Allah is what makes matters successful and inner selves illuminated.

٣٦٧٧. ذِكْرُ اللهِ دَواءُ أعْلالِ النُّفُوسِ.

3677. Remembrance of Allah is the cure for the maladies of the souls.

٣٦٧٨. ذِكْرُ اللهِ طارِدُ اللاّواءِ (الأدواءِ) وَالبُؤْسِ.

3678. The remembrance of Allah is a dispeller of hardships (or maladies) and misery.

3679. Remembrance of Allah is the [principal] asset of every believer and its profit is safety against Satan.

٣٦٧٩. ذِكْرُ اللهِ رَأسُ مالِ كُلِّ مُؤْمِن وَرِبْحُهُ السَّلامَةُ مِنَ الشَّيطانِ.

3680. The remembrance of Allah is the pillar of faith and a protection against Satan.

٣٦٨٠. ذِكْرُ اللهِ دِعامَةُ الإيمانِ وَعِصْمَةٌ مِنَ الشَّيطانِ.

3681. Remembering Allah [at all times] is the trait of every good-doer and the quality of every believer.

٣٦٨١. ذِكْرُ اللهِ سَجِيَّةُ كُلِّ مُحْسِن وَشيمَةُ كُلِّ مُؤْمِن.

3682. Remembrance of Allah is the joy of every God-wary person and the delight of every possessor of certitude.

٣٦٨٢. ذِكْرُ اللهِ مَسَرَّةُ كُلِّ مُتَّق وَلَذَّةُ كُلِّ مُوقِن.

3683. The one who listens to the [remembrance and] glorification of Allah is [himself] a glorifier.

٣٦٨٣. سامعُ ذِكْرِ اللهِ ذاكِرٌ.

3684. You must espouse the remembrance of Allah for it is surely the light of the heart.

٣٦٨٤. عَلَيْكَ بِذِكْرِ اللهِ فَإنَّهُ نُورُ القَلْبِ.

3685. In the remembrance of Allah there is life for the hearts.

٣٦٨٥. فِي الذِّكْرِ حَياةُ القُلُوبِ.

3686. Whoever remembers Allah, He remembers him.

٣٦٨٦. مَنْ ذَكَرَ اللهَ ذَكَرَهُ.

3687. One who remembers Allah is gains insight.

٣٦٨٧. مَنْ ذَكَرَ اللهَ اِسْتَبْصَرَ.

3688. Whoever is preoccupied in remembering the people, Allah, the Glorified, cuts him off from His remembrance.

٣٦٨٨. مَنِ اشتَغَلَ بِذِكْرِ النّاسِ قَطَعَهُ اللهُ سُبْحانَهُ عَنْ ذِكْرِهِ.

3689. Whoever is preoccupied in the remembrance of Allah, Allah makes his remembrance good.

٣٦٨٩. مَنِ اشْتَغَلَ بِذِكْرِ اللهِ طَيَّبَ اللهُ ذِكْرَهُ.

٣٦٩٠. مَنْ عَمَرَ قَلْبَهُ بِدَوامِ الذِّكْرِ حَسُنَتْ أفْعالُهُ فِي السِّرِّ وَالجَهْرِ.

3690. Whoever fills his heart with the constant remembrance of Allah, his actions become good [both] in secret and in the open.

٣٦٩١. مَنْ ذَكَرَ اللهَ سُبْحانَهُ أحْيِيَ اللهُ قَلْبَهُ وَنَوَّرَ عَقْلَهُ وَلُبَّهُ.

3691. Whoever remembers Allah, the Glorified, Allah enlivens his heart and illuminates his intellect and his mind.

٣٦٩٢. مَنْ كَثُرَ ذِكْرُهُ اِسْتَنارَ لُبُّهُ.

3692. One whose remembrance [of Allah] increases, his mind becomes illuminated.

٣٦٩٣. مُداوَمَةُ الذِّكْرِ خُلْصانُ الأوْلِياءِ.

3693. Constant remembrance [of Allah] is the quality of the friends [of Allah].

٣٦٩٤. مُداوَمَةُ الذِّكْرِ قُوتُ الأرْواحِ وَمِفْتاحُ الصَّلاحِ.

3694. The constant remembrance [of Allah] is nourishment for the souls and the key to righteousness.

٣٦٩٥. لا تَذْكُرِ اللهَ سُبْحانَهُ ساهِياً وَلا تَنْسَهُ لاهِياً وَاذْكُرْهُ كامِلاً يُوافِقْ فيهِ قَلْبُكَ لِسانَكَ ويُطابِقْ إضمارُكَ إعلانَكَ وَلَنْ تَذْكُرَهُ حَقيقَةَ الذِّكْرِ حَتّى تَنْسى نَفْسَكَ في ذِكْرِكَ وَتَفْقِدَها في أمْرِكَ.

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].

٣٦٩٦. لا هِدايَةَ كَالذِّكْرِ.

3696. There is no guidance like remembrance [and glorification of Allah].

٣٦٩٧. ذاكِرُ اللهِ سُبْحانَهُ مُجالِسُهُ.

3697. The one who remembers Allah is in His company.

٣٦٩٨. ذاكِرُ اللهِ مُؤانِسُهُ.

3698. The one who remembers Allah is His

intimate friend.

3699. The one who remembers Allah is from the successful ones.

٣٦٩٩. ذاكِرُ اللهِ مِنَ الفائِزينَ.

3700. One who reminds you [of Allah and the Hereafter] is has surely warned you [against evil].

٣٧٠٠. مَنْ ذَكَّرَكَ فَقَدْ أَنْذَرَكَ.

VICES AND THOSE WHO COMMIT THEM

الذنوب والمعاصي وأهلها

3701. Vices are a disease, and its remedy is seeking forgiveness, and its cure is not repeating [the vices].

٣٧٠١. الذُّنوبُ الدّاءُ والدَّواءُ الإِسْتِغفارُ وَالشِّفاءُ أنْ لا تَعُودَ.

3702. Taking a sin lightly is worse than committing the sin.

٣٧٠٢. تَهْوينُ الذَّنبِ أعْظَمُ مِنْ رُكُوبِ الذَّنْبِ.

3703. Giving up sin is difficult, but giving up Paradise is [going to be] more difficult.

٣٧٠٣. تَرْكُ الذَّنْبِ شَديدٌ وأشَدُّ مِنْهُ تَرْكُ الجَنَّةِ.

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.

٣٧٠٤. تَأتينا أشْياءُ نَسْتَكْثِرُها إذا جَمَعْناها وَنَسْتَقِلُّها إذا قَسَمْناها.

3705. Be careful of the sins that lead you to deep trouble the vices that bring the wrath of Allah.

٣٧٠٥. إحْذَرُوا الذُّنُوبَ المورِطَةَ والعُيُوبَ المسْخِطَةَ.

3706. Refrain from desecration of the sacred, for indeed this is the practice of the wicked and the people of depravity and vice.

٣٧٠٦. إيّاكَ وَانْتِهاكَ المحارِمِ فَإنَّها شيمَةُ الفُسّاقِ وَأُولِي الفُجُورِ والغَوايَةِ.

3707. Refrain from persistence [in committing vices] for it is surely the gravest of great sins and the worst of offences.

٣٧٠٧. إيّاكَ وَالإصْرارَ فَإنَّهُ مِنْ أكْبَرِ الكَبائِرِ وَأعْظَمِ الجَرائِمِ.

3708. Refrain from exposing [your] sins, for this is one of the worst of offences.

٣٧٠٨. إيّاكَ وَالمجاهَرَةَ بِالفُجُورِ فَإنَّها مِنْ أشَدِّ

المآثِمِ.

٣٧٠٩. إيّاكَ وَالمعصِيَةَ فَإنَّ اللَئيمَ (الشَّقيَّ) مَنْ باعَ جَنَّةَ المأوى بِمَعْصِيَة دَنِيَّة مِنْ مَعاصِي الدُّنيا.

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.

٣٧١٠. إيّاكَ أنْ تَسْتَسْهِلَ رُكُوبَ المعاصي فَإنَّها تَكْسُوكَ فِي الدُّنيا ذِلَّةً وتَكْسِبُكَ فِي الآخِرَةِ سَخَطَ اللهِ.

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.

٣٧١١. ألا وَإنَّ الخَطايا خَيْلٌ شُمُسٌ حُمِلَ عَلَيْها أهْلُها وَخُلِعَتْ لُجُمُها فَأوْرَدَتْهُمُ النَّارَ.

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.

٣٧١٢. أكْبَرُ الأَوْزارِ تَزْكِيَةُ الأشْرارِ.

3712. The greatest misdeed is recommending the vicious.

٣٧١٣. أعْظَمُ الوِزْرِ مَنْعُ قَبُولِ العُذْرِ.

3713. The worst misdeed is refusing to accept an excuse [that is valid].

٣٧١٤. أعظَمُ الذُّنُوبِ عِنْدَ اللهِ ذَنْبٌ أصَرَّ عَلَيْهِ عامِلُهُ.

3714. The worst of sins in the sight of Allah is the sin upon which its doer persists.

٣٧١٥. أشَدُّ الذُّنُوبِ عِنْدَ اللهِ سُبْحانَهُ ذَنْبٌ اِسْتَهانَ بِهِ راكِبُهُ.

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.

٣٧١٦. أسْرَعُ المعاصي عُقُوبَةً أنْ تَبْغِيَ على مَنْ لا يَبْغي علَيْكَ.

3716. The vice that brings the quickest retribution is oppressing the one who does not oppress you.

٣٧١٧. أقْبَحُ المعاصي قَطيعَةُ الرَّحِمِ وَالعُقُوقُ.

3717. The vilest of sins is cutting off ties with near relatives and impiety [with one's parents].

٣٧١٨. أعْظَمُ الذُّنُوبِ ذَنبٌ أصَرَّ عَلَيْهِ صاحِبُهُ.

3718. The gravest of sins is the sin upon which the sinner persists.

٣٧١٩. إنَّ أسْوَءَ المعاصي مَعَبَّةً ألْغَيُّ.

3719. Verily the vice with the worst of consequences is error [and misguidance].

٣٧٢٠. إنَّ اللهَ سُبْحانَهُ لَيُبْغِضُ الوَقِحَ المتَجَرِّئَ علَى المعاصي.

3720. Verily Allah, the Glorified, hates the one who is insolent and bold in committing sins.

٣٧٢١. إنَّ عَدُوَّ مُحَمَّد صلَّى الله عليه وآله وسلَّم مَنْ عَصَى اللهَ وإنْ قَرُبَتْ قَرابَتُهُ.

3721. Indeed one who disobeys Allah is the enemy of Muḥammad (ṣ), even if he is the nearest of his relatives.

٣٧٢٢. إنَّ حِلْمَ اللهِ تعالى علَى المعاصي جَرَّأَكَ وَهَلَكَةِ نَفْسِكَ أغْراكَ.

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.

٣٧٢٣. ألإصرارُ شيمَةُ الفُجارِ.

3723. Persistence [in sinning] is the practice of the depraved.

٣٧٢٤. اَلإصرارُ يُوجِبُ النّارَ.

3724. Persistence [in sinning] leads one to hellfire.

٣٧٢٥. اَلمُعْلِنُ بِالمعْصِيَةِ مُجاهِرٌ.

3725. The one who openly declares his sin is an advertiser [of his disobedience to Allah].

٣٧٢٦. اَلمعصِيَةُ تَفْريطُ الفَجَرَةِ (العَجَزَةِ).

3726. Disobedience [to Allah] is the negligence of the vicious (or the weak).

٣٧٢٧. اَلمَعْصيَةُ تَمْنَعُ الإجابَةَ.

3727. Sin prevents the one's supplication from being answered.

٣٧٢٨. اَلإصْرارُ شَرُّ الآراءِ.

3728. Persistence [in sinning] is the worst of ideas.

٣٧٢٩. اَلإصْرارُ أعْظَمُ حَوْبَةً.

3729. Persistence [in sinning] is the gravest of sins.

٣٧٣٠. اَلإصرارُ سَجِيَّةُ الهَلْكى.

3730. Persistence [in sinning] is the trait of the doomed.

3731. Retribution is the fruit of misdeeds. ٣٧٣١. اَلعِقابُ ثِمارُ السَّيِّئاتِ.

3732. Disobedience [to Allah] prevents one's prayers from being answered. ٣٧٣٢. اَلمَعْصِيَةُ تَمْنَعُ الإجابَةَ.

3733. Persistence [in sinning] brings [divine] wrath. ٣٧٣٣. اَلإصرارُ يَجْلِبُ النِّقْمَةَ.

3734. Disobedience [to Allah] brings retribution. ٣٧٣٤. اَلمَعْصِيَةُ تَجْتَلِبُ العُقُوبَةَ.

3735. Returning to sin [and repeating it] is persistence [in sinning]. ٣٧٣٥. المعاوَدَةُ إلَى الذَّنْبِ إصْرارٌ.

3736. Persistence [in sinning] is the gravest sin and the quickest in [bringing] retribution. ٣٧٣٦. اَلإصرارُ أعْظَمُ حَوْبَةً وَأسْرَعُ عُقُوبَةً.

3737. Keeping away from vices is more important [and better] than earning good deeds. ٣٧٣٧. اِجْتِنابُ السَّيِّئاتِ أوْلى مِنِ اكْتِسابِ الحَسَناتِ.

3738. If you must, by all means, be pure, then purify yourselves from vices of the hearts. ٣٧٣٨. إنْ كُنتُمْ لا مُحالَةَ مُتَنَزِّهينَ فَتَنَزَّهُوا عَنْ مَعاصِي القُلُوبِ.

3739. If you must, by all means, be clean, then clean yourselves from the filth of flaws and vices. ٣٧٣٩. إنْ كُنْتُمْ لا مُحالَةَ مُتَطَهِّرينَ فَتَطَهَّرُوا مِنْ دَنَسِ العُيُوبِ وَالذُّنوبِ.

3740. If you purify yourselves from vices, Allah will love you. ٣٧٤٠. إنْ تَنَزَّهُوا عَنِ المَعاصي يُحِبِّكُمُ اللهُ.

3741. Verily if you keep away from vices you will attain elevated ranks. ٣٧٤١. إنَّكَ إنِ اجْتَنَبْتَ السَّيِّئاتِ نِلْتَ رَفيعَ الدَّرَجاتِ.

3742. The bane of obedience is insubordination. ٣٧٤٢. آفَةُ الطّاعَةِ العِصْيانُ.

3743. When you commit a sin then be ٣٧٤٣. إذا قارَفْتَ ذَنْباً فَكُنْ عَلَيْهِ نادِماً.

remorseful for it.

٣٧٤٤. بِالمعصِيَةِ تَكُونُ الشَّقاءُ.

3744. It is through disobedience [to Allah] that wretchedness comes about.

٣٧٤٥. بِالمَعْصِيَةِ تُؤْصَدُ النّارُ لِلْغاوِينَ.

3745. Through disobedience [to Allah] the [gate of] hellfire is closed for the aberrant [and they are unable to escape it].

٣٧٤٦. بِئسَ العَمَلُ المَعْصيَةُ.

3746. How evil an action disobedience [to Allah] is!

٣٧٤٧. تَوَقَّ مَعاصِيَ اللهِ تُفْلِحْ.

3747. Avoid disobeying Allah and you will be successful.

٣٧٤٨. تَوَقُّوا المعاصِيَ وَاحْبِسُوا أنْفُسَكُمْ عَنْها فَإنَّ الشَّقِيَّ مَنْ أطْلَقَ فيها عِنانَهُ.

3748. Guard yourself against sins and restrain yourselves from them, for indeed, wretched is the one who gives them free rein.

٣٧٤٩. تعالَى اللهُ مِنْ قَوِيّ ما أحْلَمَهُ وَتَواضَعْتَ مِنْ ضَعيف ما أجْرَأَكَ على مَعاصيهِ.

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!

٣٧٥٠. حَلاوَةُ المعصيَةِ يُفْسِدُها أَليمُ العُقُوبَةِ.

3750. The sweetness of sin is spoilt by the pain of retribution.

٣٧٥١. حاصِلُ المعاصي التَّلَفُ.

3751. The outcome of sins is loss [and destruction].

٣٧٥٢. رُبَّ كبير مِنْ ذَنْبِكَ تَسْتَصْغِرُهُ.

3752. Many a great sin of yours is deemed by you as [being] small.

٣٧٥٣. راكِبُ المَعْصِيَةِ مَثْواهُ النّارُ.

3753. The one who embarks upon sin, his [final] abode is hellfire.

٣٧٥٤. طاعَةُ المَعْصِيَةِ سَجِيَّةُ الهَلْكى.

3754. Submission to sin is the trait of the doomed.

٣٧٥٥. عَجِبْتُ لِمَنْ عَلِمَ شِدَّةَ انْتِقامِ اللهِ مِنْهُ وَهُوَ

3755. I am amazed at the person who knows the severity of Allah's retribution and [yet]

he still continues being persistent [in sinning].

مُقيمٌ علَى الإصرارِ.

3756. The companion of vices is the hostage of [his] misdeeds.

٣٧٥٦. قَرينُ المعاصي رَهينُ السَّيِّئاتِ.

3757. For every evil act there is punishment.

٣٧٥٧. لِكُلِّ سَيِّئَة عِقابٌ.

3758. For the one who is bold in [committing] sins there are retributions from the chastisement of Allah, the Glorified.

٣٧٥٨. لِلْمُجْتَرِي علَى المعاصي نِقَمٌ مِنْ عَذابِ اللهِ سُبْحانَهُ.

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. لَوْ لَمْ يَنْهَ اللهُ سُبْحانَهُ عنْ مَحارِمِهِ لَوَجَبَ أنْ يَجْتَنِبَها العاقِلُ.

3760. Rejoicing in vices is uglier than committing them.

٣٧٦٠. اَلتَّبَجُّجُ بِالمعاصي أقْبَحُ مِنْ رُكُوبِها.

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 خَلاص أوْ مَناص أو مَلاذ أو مَعاذ أو فِرار أو مَحار.

3762. Do not persist in that which is followed by sin.

٣٧٦٢. لا تُصِرَّ على ما يُعَقِّبُ الإثْمَ.

3763. Do not tear your veils [of innocence] in front of the One who knows your secrets.

٣٧٦٣. لا تَهْتِكُوا أسْتارَكُمْ عِنْدَ مَنْ يَعْلَمُ أسْرارَكُمْ.

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. لا تَعَرَّضْ لِمَعاصِي اللهِ سُبْحانَهُ وَاعمَلْ بِطاعَتِهِ يَكُنْ لَكَ ذُخْراً.

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. لا تُحَقِّرَنَّ صَغائِرَ الآثامِ فَإنَّها المُوبِقاتُ وَمَنْ أحاطَتْ بِهِ مُحَقَّراتُهُ أهْلَكَتْهُ.

٣٧٦٦. لا يَرْعَوِي الباقُونَ اجْتِراماً.

3766. Those who remain behind [in this world after others have passed away before them] do not stop from committing sins.

٣٧٦٧. لا وِزْرَ أعْظَمُ مِنَ الإصْرارِ.

3767. There is no vice greater than persistence [in sinning].

٣٧٦٨. لا وِزْرَ أعْظَمُ مِنَ التَّبَجُّجِ بِالفُجُورِ.

3768. There is no vice greater than rejoicing in acts of depravity.

٣٧٦٩. مَنْ أصَرَّ على ذَنْبِهِ اجْتَرى على سَخَطِ رَبِّهِ.

3769. One who is persistent in his sin shows audacity in front of the wrath of his Lord.

٣٧٧٠. مَنْ تَلَذَّذَ بِمَعاصِي اللهِ أوْرَثَهُ اللهُ ذُلاً.

3770. Whoever takes pleasure in the disobedience of Allah is made to suffer utter humiliation by Allah.

٣٧٧١. مَنْ كَثُرَتْ مَعْصِيَتُهُ وَجَبَتْ إهانَتُهُ.

3771. One whose sins increase, his disparagement becomes necessary.

٣٧٧٢. ما زالَتْ عَنْكُمْ نِعْمَةٌ وَلا غَضارَةُ عَيْش إلاّ بِذُنُوب اجْتَرَحْتُمُوها وَمَا اللهُ بِظَلاّم لِلْعَبيدِ.

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.

٣٧٧٣. ما مِنْ شَيء مِنْ مَعْصيَةِ اللهِ سُبْحانَهُ يَأتي إلاّ في شَهْوَة.

3773. None of the acts of disobedience to Allah, the Glorified, come about except in [the garb of] desire.

٣٧٧٤. مُداوَمَةُ المِعاصي تَقْطَعُ الرِّزْقَ.

3774. Constant sinning cuts [one's] sustenance.

٣٧٧٥. مُجاهَرَةُ اللهِ سُبْحانَهُ بِالمعاصي تُعَجِّلُ النِّقَمَ.

3775. Openly [and boldly] sinning in front of Allah [without any shame] hastens [divine] retributions.

٣٧٧٦. نَعُوذُ بِاللهِ مِنْ سَيِّئاتِ العَقْلِ (العَمَلِ) وَقُبْحِ الزَّلَلِ وَبِهِ نَسْتَعينُ.

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].

3777. Far be it! You have not feigned ignorance except because of what has passed before you of mistakes and sins.

٣٧٧٧. هَيْهاتَ ما تَناكَرْتُمْ إلاّ لِما قَبْلَكُمْ مِنَ الخَطايا وَالذُّنُوبِ.

3778. Every disobedient one is a sinner.

٣٧٧٨. كُلُّ عاص مُتَأَثِّمٌ.

3779. Whoever disobeys Allah, his status gets lowered.

٣٧٧٩. مَنْ عَصَى اللهَ ذَلَّ قَدْرُهُ.

3780. Woe be to the sinner, how ignorant he is and how much of his share he has relinquished!

٣٧٨٠. وَيْحَ العاصي ما أجْهَلَهُ وَعَنْ حَظِّهِ ما أعْدَلَهُ.

3781. Woe to the one who is afflicted with disobedience, deprivation and abandonment.

٣٧٨١. وَيْلٌ لِمَنْ بُلِيَ بِعِصْيان وَحِرْمان وَخِذْلان.

3782. Rushing into vices causes [one to face] the chastisement of hellfire.

٣٧٨٢. اَلتَّهَجُّمُ علَى المعاصي يُوجِبُ عِقابَ النَّارِ.

3783. When committing sins, recall how the pleasures will [soon] end and the consequences that follow will remain.

٣٧٨٣. أُذْكُرُوا عِنْدَ المعاصي ذَهابَ اللَّذاتِ وَبَقاءَ التَّبَعاتِ.

3784. Be wary of the sins done in seclusion, for indeed the Witness [to it] is the Judge.

٣٧٨٤. اِتَّقُوا مَعاصِيَ الخَلَواتِ فَإنَّ الشّاهِدَ هُوَ الحاكِمُ.

3785. Caution, caution O listener! Strive, strive O intelligent one! None can inform you like the One who is all-aware.

٣٧٨٥. أَلحَذَرَ أَلحَذَرَ أيُّها المسْتَمِعُ وَالجِدَّ اجِدَّ أيُّها العاقِلُ وَلايُنَبِّئُكَ مِثْلُ خَبير.

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?!

٣٧٨٦. عَجِبْتُ لِمَنْ يَجْتَمِي الطَّعامَ لأذِيَّتِهِ كَيْفَ لا يَجْتَمِي الذَّنْبَ لأَليمِ عُقُوبَتِهِ.

3787. Vice is the endeavour of the filthy.

٣٧٨٧. اَلمَعْصِيَةُ هِمَّةُ الأرْجاسِ.

3788. How bad a leash is the leash of vices!

٣٧٨٨. بِئْسَ القِلادَةُ قِلادَةُ الآثامِ.

3789. In every evil act there is retribution.

٣٧٨٩. في كُلِّ سَيِّئَة عُقُوبَةٌ.

3790. The one who sins knowingly does not deserve pardon.

٣٧٩٠. اَلمُذْنِبُ على بَصيرَة غَيْرُ مُسْتَحِقّ لِلْعَفْوِ.

3791. Denial [of sin] is persistence [in it].

٣٧٩١. اَلإنكارُ إصرارٌ.

3792. The one who sins without knowing is free from sin.

٣٧٩٢. اَلمُذْنِبُ عَنْ غَيرِ عِلْم بَرِيءٌ مِنَ الذَّنبِ.

3793. The weapon of the sinner is repentance.

٣٧٩٣. سِلاحُ المُذْنِبِ الِاسْتِغْفارُ.

3794. A sinner who confesses his sin is better than the obedient one who is proud of his action.

٣٧٩٤. عاص يُقِرُّ بِذَنْبِهِ خَيْرٌ مِنْ مُطيع يَفْتَخِرُ 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. لا تُؤْيِسَنَّ مُذْنِباً فَكَمْ عاكِف على ذَنْبِهِ خُتِمَ لَهُ بِالمَغْفِرَةِ وَكَمْ مُقْبِل على عَمَل هُوَ مُفْسِدٌلَهُ خُتِمَ لَهُ في آخِرِ عُمْرِهِ بِالنّارِ.

DIVULGENCE [OF SECRETS]

الإذاعة

3796. Divulgence [of secrets] is [and act of] disloyalty

٣٧٩٦. الإذاعَةُ خِيانَةٌ.

3797. Divulgence [of secrets] is the practice of the others [and not of the believers].

٣٧٩٧. اَلإذاعَةُ شيمَةُ الأغْيارِ.

باب الراء

THE COMPASSIONATE

الرؤف

3798. What an excellent person the compassionate one is!

٣٧٩٨. نِعْمَ المرْءُ الرَّؤُفُ (المعرُوفُ).

OPINIONS AND THE OPINIONATED

الآراء والمستبد بالرأي

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. أُقْصُرْ رَأيَكَ على ما يَلْزَمُكَ تَسْلَمْ وَدَعِ الخَوضَ فيما لا يَعنيكَ تَكْرُمْ.

3800. Churn the opinion [like] the churning of a water-skin, and the outcome will be the most pertinent of opinions.

٣٨٠٠. اِمْخِضُوا الرَّأيَ مَخْضَ السِّقاءِ يُنْتِجْ سَديدَ الآراءِ.

3801. The closest of opinions to reason will be the furthest of them from vain desire.

٣٨٠١. أقْرَبُ الآراءِ مِنَ النُّهى أبْعَدُها مِنَ الهَوى.

3802. The ones who possess most pertinent opinions are those who have experience.

٣٨٠٢. أمْلَكُ النَّاسِ لِسِدادِ الرَّأيِ كُلُّ مُجَرِّب.

3803. The person with the best opinion is he who does not consider himself needless of the counsel of an advisor.

٣٨٠٣. أفْضَلُ النَّاسِ رَأياً مَنْ لا يَسْتَغْني عَنْ رَأيِ مُشير.

3804. The best opinion is one which neither causes opportunities to be wasted nor brings about distress.

٣٨٠٤. أفْضَلُ الرَّأيِ ما لَمْ يُفِتِ الفُرَصَ وَلَمْ يُورِثِ الغُصَصَ.

3805. Indeed your opinion cannot encompass everything, so leave it for the important [issues].

٣٨٠٥. إنَّ رَأيَكَ لا يَتَّسِعُ لِكُلِّ شَيْء فَفَرِّغْهُ لِلْمُهِمِّ.

٣٨٠٦. اَلرَّأيُ بِتَحصينِ الأسرارِ.

3806. The [right] opinion is [acquired] by protecting secrets.

٣٨٠٧. بِإصابَة (بِأصالةِ) الرَّأيِ يَقْوَى الحَزْمُ.

3807. Through correct opinion (or prudence), ones judiciousness is strengthened.

٣٨٠٨. خَيْرُ الآراءِ أبْعَدُها عَنِ الهَوى وَأقْرَبُها مِنَ السَّدادِ.

3808. The best of opinions is the furthest of them from vain desire and the closest of them to pertinence.

٣٨٠٩. خَوافِي الآراءِ تَكْشِفُهَا المشاوَرَةُ.

3809. Hidden opinions are revealed through consultation.

٣٨١٠. رَأيُ الشَّيْخِ أحَبُّ إلَيَّ مِنْ جَلَدِ الغُلامِ.

3810. The opinion of an elderly person is more beloved to me than the fortitude [and bravery] of a youth.

٣٨١١. رَأيُ الرَّجُلِ مِيزانُ عَقْلِهِ.

3811. A person's opinion is the gauge of his intelligence.

٣٨١٢. رَأيُ العاقِلِ يُنْجي.

3812. The opinion of an intelligent person saves.

٣٨١٣. رَأيُ الجاهِلِ يُردي.

3813. The opinion of an ignorant person destroys.

٣٨١٤. رَأيُ الرَّجُلِ على قَدْرِ تَجْرِبَتِهِ.

3814. The opinion of a person is in accordance with his experience.

٣٨١٥. زَلَّةُ الرَّأيِ تَأتي عَلَى المُلْكِ وَتُؤْذِنُ بِالهُلْكِ.

3815. Erroneous opinion annihilates the kingdom and heralds destruction.

٣٨١٦. شَرُّ الآراءِ ما خالَفَ الشَّريعَةَ.

3816. The most evil of opinions is that which goes against the laws of Islam.

٣٨١٧. صَلاحُ الرَّأيِ بِنُصْحِ المُسْتَشيرِ.

3817. The validity of an opinion is [measured] by the sincerity of the adviser.

٣٨١٨. صَوابُ الرَّأيِ يُؤمِنُ الزَّلَلَ.

3818. Correct opinion saves [one] from errors.

٣٨١٩. صَوابُ الرَّأيِ بِالدُّوَلِ وَيَذْهَبُ بِذِهابِها.

3819. Correct opinion [and decision] comes with [the coming of] power and it vanishes with its disappearance.

٣٨٢٠. صَوابُ الرَّأيِ بِإجالَةِ الأفكارِ.

3820. Correct opinion is [derived] through careful consideration.

٣٨٢١. ضَلَّةُ الرَّأيِ تُفسِدُ المَقاصِدَ.

3821. Misguided opinion corrupts the goals.

٣٨٢٢. عَلى قَدْرِ الرَّأيِ تَكُونُ العَزيمَةُ.

3822. Determination [and resolve] is proportionate to the strength of one's opinion.

٣٨٢٣. قَدْ يَزِلُّ الرَّأيُ الفَذُّ.

3823. Indeed the lone opinion [without any consultation] may be erroneous.

٣٨٢٤. قَدْ خاطَرَ مَنِ اسْتَغْنى بِرَأيِهِ.

3824. Indeed one who thinks his opinion is sufficient [and does not seek advice] has taken a [huge] risk.

٣٨٢٥. مَنْ جَهِلَ وُجوهَ الآراءِ أعْيَتْهُ الحِيَلُ.

3825. One who is ignorant of the different opinions is incapacitated by ruses [and is unable to decide on the correct course].

٣٨٢٦. مَنْ أضاعَ الرَّأيَ إرْتَبَكَ.

3826. One who fails to apply the [correct] opinion becomes disconcerted.

٣٨٢٧. مَنْ أعْمَلَ الرَّأيَ غَنِمَ.

3827. One who acts on the [correct] opinion, benefits [from it].

٣٨٢٨. مَنْ ضَعُفَتْ آراؤُهُ قَوِيَتْ أعْداؤُهُ.

3828. One whose opinions are weak, his enemies become stronger.

٣٨٢٩. مَنْ أعْجَبَتْهُ آراؤُهُ غَلَبَتْهُ أعْداؤُهُ.

3829. One who is impressed by his [own] opinions is defeated by his enemies.

٣٨٣٠. مَنْ أُعْجِبَ بِرَأيِهِ مَلَكَهُ (أهْلَكَهُ) العَجْزُ.

3830. One who admires his [own] opinion is overwhelmed (or destroyed) by incompetence.

٣٨٣١ . لا تَسْتَبِدَّ بِرَأيِكَ فَمَنِ اسْتَبَدَّ بِرَأيِهِ هَلَكَ.

3831. Do not become opinionated [and

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.

٣٨٣٢. لا تَسْتَعْمِلُوا الرَّأيَ فيما لا يُدْرِكُهُ البَصَرُ وَلا تَتَغَلْغَلُ فيهِ الفِكَرُ.

3833. One who is not obeyed has no say.

٣٨٣٣. لا رَأيَ لِمَنْ لا يُطاعُ.

3834. One who is content with his [own] opinion is indeed doomed.

٣٨٣٤. مَنْ قَنِعَ بِرَأيِهِ فَقَدْ هَلَكَ.

3835. When one is opinionated, it becomes easy for his enemies to defeat him.

٣٨٣٤. مَنِ اسْتَبَدَّ بِرَأيِهِ خَفَّتْ وَطْأَتُهُ على أعْدائِهِ.

3836. One who takes the different opinions into consideration recognizes the points of error.

٣٨٣٦. مَنِ اسْتَقْبَلَ وُجوهَ الآراءِ عَرَفَ مَواقِعَ الخَطاءِ.

3837. One who is opinionated has endangered and imperilled [himself].

٣٨٣٧. مَنِ اسْتَبَدَّ بِرَأيِهِ خاطَرَ وَغَرَّرَ.

3838. The opinionated one falls into error and blunder.

٣٨٣٨. المسْتَبِدُّ مُتَهَوِّرٌ فِي الخَطاءِ وَالغَلَطِ.

3839. Indeed the opinionated one has made an error [by not considering the other opinions].

٣٨٣٩. قَدْ أخْطَاءَ المسْتَبِدُّ.

3840. One who is opinionated [and headstrong] slips.

٣٨٤٠. مَنِ اسْتَبَدَّ بِرَأيِهِ زَلَّ.

3841. Being opinionated will make you slip and will cause you to fall into an abyss.

٣٨٤١. اَلِاسْتِبْدادُ بِرَأيِكَ يُزِلُّكَ وَيُهَوِّرُكَ فِي المهاوي.

3842. How bad a disposition opinionatedness [and arbitrariness] is!

٣٨٤٢. بِئْسَ الِاسْتِعْدادُ الِاستِبْدادُ.

٣٨٤٣. المرائي ظاهِرُهُ جَميلٌ وَباطِنُهُ عَليلٌ.

3843. The outside of the one who shows off is beautiful but his inside is sickly.

٣٨٤٤. اِعْمَلُوا في غَيْرِ رِياء وَلا سُمْعَة فَإِنَّهُ مَنْ يَعْمَلْ لِغَيرِ اللهِ يَكِلْهُ اللهُ سُبْحانَهُ إلى مَنْ عَمِلَ لَهُ.

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.

٣٨٤٥. اَلرِّياءُ إشْراكٌ.

3845. Showing off is [a form of] ascribing partners [to Allah].

٣٨٤٦. آفَةُ العِبادَةِ الرِّياءُ.

3846. The bane of worship is showing off.

٣٨٤٧. يَسيرُ الرِّياءِ شِرْكٌ.

3847. The smallest amount of showing off is polytheism.

٣٨٤٨. لِسانُ المرائي جَميلٌ وَفي قَلْبِهِ الدّاءُ الدَّخيلُ.

3848. The words of the one who shows off are beautiful, but in his heart there is an internal disease.

الرباح والرابح

PROFIT AND GAIN

٣٨٤٩. رُبَّ رَباح (أرباح تَؤُلُ) يَؤُلُ إلى خُسْران.

3849. Many a profit turns back into loss.

٣٨٥٠. الرّابِحُ مَنْ باعَ الدُّنيا بِالآخِرَةِ وَاسْتَبْدَلَ بِالآجِلَةِ عَنِ العاجِلَةِ.

3850. The gainer is one who has sold this world for the Hereafter and has exchanged the transient for the eternal.

الرجاء من الله وغيره

HOPE IN ALLAH AND [IN] OTHERS

٣٨٥١. اِجْعَلُوا كُلَّ رَجائِكُمْ لِلّهِ سُبْحانَهُ وَلا تَرْجُوا أحَداً سِواهُ فَإِنَّهُ ما رَجا أحدٌ غَيْرَ اللهِ تعالى إلاّ خابَ.

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.

3852. The greatest affliction is the severance of hope.

٣٨٥٢. أعْظَمُ البَلاءِ اِنْقِطاعُ الرَّجاءِ.

3853. Hope in the mercy of Allah brings more success.

٣٨٥٣. الرَّجاءُ لِرَحْمَةِ اللهِ أنْجَحُ.

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.

٣٨٥٤. إنَّكُمْ إنْ رَجَوْتُمْ اللهَ بَلَغْتُمْ آمالَكُمْ وَإنْ رَجَوْتُمْ غَيرَ اللهِ خابَتْ أمانيُّكم وآمالُكُمْ.

3855. Many a hope leads to deprivation.

٣٨٥٥. رُبَّ رَجاء يُؤَدّي إلى حِرْمان.

3856. Many a frustrated hope is brought about by a false aspiration.

٣٨٥٦. رُبَّ رَجاءٍ خائِبٍ لِأَمَلٍ كاذِبٍ.

3857. Be closer to that which you do not hope for than [you are to] that which you hope for.

٣٨٥٧. كُنْ لِما لا تَرْجُو أقْرَبُ مِنْكَ لِما تَرْجُو.

3858. For every absence, there is a return.

٣٨٥٨. لِكُلِّ غَيْبَةٍ إيابٌ.

3859. At times the distant may come close and the close may become distant.

٣٨٥٩. لَرُبَّما قَرُبَ البَعيدُ وَبَعُدَ القَريبُ.

3860. When one has hope in you, [then] do not disappoint his hope.

٣٨٦٠. مَنْ رَجاكَ فَلا تُخَيِّبْ أمَلَهُ.

3861. When one is not known to have a generous nature, [then] do not have hope in him.

٣٨٦١. مَنْ لَمْ تَعْرِفِ الكَرَمَ مِنْ طَبْعِهِ فَلا تَرْجُهُ.

3862. Who would have hope in your kindness when you have cut off ties with your near relatives?!

٣٨٦٢. مَنْ ذَا الَّذي يَرْجُو فَضْلَكَ إذا قَطَعْتَ ذَوي رَحِمِكَ.

3863. Whoever makes Allah, the Glorified, the refuge of his hopes, He will suffice him in his religious and worldly affairs.

٣٨٦٣. مَنْ جَعَلَ اللهَ سُبْحانَهُ مَوْئِلَ رَجائِهِ كَفاهُ أمْرَ دينِهِ وَدُنياهُ.

٣٨٦٤. مَنْ هانَتْ عَلَيهِ نَفْسُهُ فَلا تَرْجُ خَيْرَهُ.

3864. When one takes himself to be lowly, [then] do not expect [or hope] for any good from him.

٣٨٦٥. مَنْ كَفَّ شَرَّهُ فَارْجُ خَيْرَهُ.

3865. One who does no evil to others, [then] expect good from him.

٣٨٦٦. لا تَرْجُ إلاّ رَبَّكَ.

3866. Do not have hope [or expectation] except from your Lord.

٣٨٦٧. لا تَرْجُ ما تُعَنَّفُ بِرَجائِكَ.

3867. Do not hope in that which will cause you to receive rebuke for your hope.

٣٨٦٨. لا تُخاطِرْ بِشَيْءٍ رَجاءَ أكْثَرَ مِنْهُ.

3868. Do not risk anything with the hope of getting more than it.

٣٨٦٩. لا تَرْجُوَنَّ فَضْلَ مَنَّان وَلا تَأْتَمِنِ الأحْمَقَ وَالخَوَّانَ.

3869. Never have hope in the favour of one who makes you feel obliged, and do not rely upon the fool and the traitor.

٣٨٧٠ . يا أباذَرّ إنَّكَ (إنْ) غُضِبْتَ لِلّهِ فَارْجُ مَنْ غُضِبْتَ لَهُ إنَّ القَوْمَ خافُوكَ على دُنْياهُمْ وَخِفْتَهُم على دينِكَ فَاتْرُكْ في أيْديهِمْ ما خافُوكَ عَلَيْهِ وَاهْرُبْ مِنْهُمْ بِما خِفْتَهُمْ عَلَيْهِ فَما أحْوَجَهُمْ إلى ما مَنَعْتَهُمْ وَما أغْناكَ عَمَّا مَنَعُوكَ وَلَوْ أنَّ السَّمواتِ وَالأرضَ كانَتا على عَبْد رَتْقاً ثُمَّ اتَّقَى اللهَ لَجَعلَ لَهُ مِنْهُما مَخْرَجاً فلا يُؤْنِسَنَّكَ إلاَّ الحَقُّ وَلا يُوحِشَنَّكَ إلاَّ الباطِلُ فَلَو قَبِلْتَ دُنياهُمْ لأَحَبُّوكَ وَلَوْ قَرَضْتَ مِنْها لأَمِنُوكَ.

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

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. بِبَذْلِ الرَّحْمَةِ تُسْتَنْزَلُ الرَّحْمَةُ.

3872. Being compassionate to the weak brings down [divine] mercy.

٣٨٧٢. رَحْمَةُ الضُّعَفاءِ تَسْتَنْزِلُ 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 لا يَرْحَمُ تَمْنَعُ الرَّحْمَةَ وَاسْتِبْقاءُ مَنْ لا يُبْقي يُهْلِكُ الأُمَّةَ.

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 لا يَرحَمُ 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. أَشْعِرِ قَلْبَكَ الرَّحْمَةَ لِجَميعِ النَّاسِ وَالإِحْسانَ إِلَيْهِمْ تُنِلْهُمْ حَيْفاً وَلا تَكُنْ عَلَيْهِمْ سَيْفاً.

3876. The most deserving of [showing] mercy among the people is the one who is most in need of it [himself].

٣٨٧٦. أَولَى النَّاسِ بِالرَّحْمَةِ المحْتاجِ إِلَيْها.

3877. The best thing that draws forth mercy is having compassion for all people [in your heart].

٣٨٧٧. أَبْلَغُ ما تَسْتَدِرُّ بِهِ الرَّحمَةُ أَنْ تُضْمَرَ لِجَميعِ النَّاسِ الرَّحْمَةُ.

3878. When you are incapable of helping the weak [and needy] then let your compassion encompass them.

٣٨٧٨. إذا عَجَزَ عَنِ الضُّعَفاءِ نَيْلُكَ فَلْتَسَعْهُمْ رَحْمَتُكَ.

3879. Just as you show mercy, mercy will be shown to you.

٣٨٧٩. كما تَرْحَمُ تُرْحَمُ.

3880. One who shows no mercy will be shown no mercy.

٣٨٨٠. مَنْ لَمْ يَرْحَمْ لَمْ يُرْحَمْ.

3881. One who shows no mercy to the people, Allah will withhold His mercy from him.

٣٨٨١. مَنْ لَمْ يَرْحَمِ النَّاسَ مَنَعَهُ اللهُ 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 لِقاؤُها لَهُ عِنْدَ حاجَتِهِ.

3883. One who shows mercy is shown mercy.

٣٨٨٣. مَنْ تَرَحَّمَ رُحِمَ.

3884. It is by the honourable that mercy is shown.

٣٨٨٤. مِنَ الكِرامِ تَكُونُ الرَّحْمَةُ.

3885. One of the surest means of intelligence is showing mercy to the ignorant.

٣٨٨٥. مِنْ أَوْكَدِ أَسْبابِ العَقلِ رَحْمَةُ الجُهَّالِ.

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 الرَّحِمِ تَسْتَدِرُّ النِّعَمُ.

3887. By cutting off ties with near relatives, [divine] retributions are brought down.

٣٨٨٧. بِقَطيعَةِ الرَّحِمِ تُسْتَجْلَبُ النِّقَمُ.

3888. The kindness of a person towards his near relatives is a [form of] charity.

٣٨٨٨. بِرُّ الرَّجُلِ ذَوي رَحِمِهِ صَدَقَةٌ.

3889. The protection of blessings is in keeping ties with near relatives.

٣٨٨٩. حِراسَةُ النِّعَمِ في صِلَةِ الرَّحِمِ.

3890. The descending of [divine] retributions is in cutting off ties with near

٣٨٩٠. حُلُولُ النِّقَمِ في قَطيعَةِ الرَّحِمِ.

relatives.

٣٨٩١. رُبَّ قَريب أبْعدُ مِنْ بَعيد.

3891. Many a near relative is farther away than one who is distant [or unrelated].

٣٨٩٢. رُبَّ مُواصَلَة خَيْرٌ مِنْها القَطيعَةُ.

3892. Many ties are better to cut off than to keep.

٣٨٩٣. رُبَّ مُواصَلَة أدَّتْ إلى تَثْقيل.

3893. Sometimes [certain] ties may result in heavy burdens [and obligations].

٣٨٩٤. صِلَةُ الرَّحِمِ تُدِرُّ النِّعَمَ وَ تَدْفَعُ النِّقَمَ.

3894. Keeping ties with near relatives makes blessings flow forth and repels calamities.

٣٨٩٥. صِلَةُ الرَّحِمِ مِنْ أحسَنِ الشِّيَمِ.

3895. Keeping ties with near relatives is one of the best practices.

٣٨٩٦. صِلَةُ الرَّحِمِ مَنْماةٌ لِلْعَدَدِ مَثْراةٌ لِلنِّعَمِ.

3896. Keeping ties with near relatives makes the numbers grow and multiplies the blessings.

٣٨٩٧ . صِلَةُ الرَّحِمِ تَسُوءُ العَدُوَّ وتَقي مَصارِ عَ السُّوءِ.

3897. Keeping ties with near relatives hurts the enemy and protects one from falling into evil places of destruction.

٣٨٩٨. صِلَةُ الأرحامِ تُثْمِرُ الأمْوالَ وَتُنْسِيُ فِي الآجالِ.

3898. Keeping ties with near relatives produces wealth and delays death.

٣٨٩٩ . صِلَةُ الرَّحِمِ تُوجِبُ المحَبَّةَ وَتَكْبِتُ العَدُوَّ.

3899. Keeping ties with near relatives brings about love and restrains the enemy.

٣٩٠٠. صِلَةُ الرَّحِمِ تُوَسِّعُ الآجالَ وَتُنْمِي الأمْوالَ.

3900. Keeping ties with near relatives increases [one's] lifespan and makes wealth grow [and multiply].

٣٩٠١. صِلَةُ الأرحامِ مِثْراةٌ فِي الأموالِ مِرْفَعَةٌ لِلأعْمالِ.

3901. Keeping ties with near relatives is a means of increasing wealth and a raiser of [good] deeds.

٣٩٠٢. صِلَةُ الأرْحامِ مِنْ أفْضَلِ شِيَمِ الكِرامِ.

3902. Keeping ties with near relatives is from the best practices of the honourable

ones.

٣٩٠٣. صِلَةُ الرَّحِمِ عِمارَةُ النِّعَمِ وَدِفاعَةُ النِّقَمِ.

3903. Keeping ties with near relatives makes blessings flourish and repels [divine] retributions.

٣٩٠٤. صِلَةُ الرَّحِمِ تُنْمِي العَدَدَ وَتُوجِبُ السُّؤْدَدَ.

3904. Keeping ties with near relatives makes the numbers grow and results in eminence.

٣٩٠٥. مَنْ ضَيَّعَهُ الأَقْرَبُ أُتيحَ لَهُ الأَبْعَدُ.

3905. One who is neglected by his near relative is [often] supported by a distant [unrelated] stranger.

٣٩٠٦. مَنْ جَفا أَهْلَ رَحِمِهِ فَقَدْ شانَ كَرَمَهُ.

3906. One who wrongs his near relative has indeed disgraced his honour.

٣٩٠٧. مِنَ الكَرَمِ صِلَةُ الرَّحِمِ.

3907. Part of honour is keeping ties with near relatives.

٣٩٠٨. في صِلَةِ الرَّحِمِ حِراسَةُ النِّعَمِ.

3908. In keeping ties with near relatives there is the safeguarding of blessings.

٣٩٠٩. في قَطيعةِ الرَّحِمِ حُلُولُ النِّقَمِ.

3909. In cutting off ties with near relatives there is the coming down of [divine] retributions.

٣٩١٠. وَصِلَةُ الأَرْحامِ مَنْماةٌ لِلْعَدَدِ.

3910. Keeping ties with near relatives is a means of growing the numbers.

٣٩١١. قَطيعةُ الرَّحِمِ تَجْلُبُ النِّقَمَ.

3911. Cutting off ties with near relatives brings [divine] retributions.

٣٩١٢. قَطيعَةُ الرَّحِمِ مِنْ أَقْبَحِ الشِّيَمِ.

3912. Cutting off ties with near relatives is one of the ugliest practices.

٣٩١٣. قَطيعةُ الرَّحِمِ تُزيلُ النِّعَمَ.

3913. Cutting off ties with near relatives causes the cessation of blessings.

٣٩١٤. لَيْسَ مَعَ قَطيعَةِ الرَّحِمِ نَماءٌ.

3914. There is no increase [in wealth] with cutting off ties with near relatives.

٣٩١٥. لَيْسَ لِقاطِعِ رَحِم قَريبٌ.

3915. No one is considered close by the one

who cuts off ties with his near relatives.

٣٩١٦. لَيْسَ مِنَ الكَرَمِ قَطيعةُ الرَّحِمِ.

3916. It is not part of honour to cut off ties with near relatives.

٣٩١٧. أَكْرِمْ عشيرَتَكَ فَإِنَّهُمْ جَناحُكَ الَّذي بِهِ تَطيرُ وَأَصْلُكَ الَّذي إلَيهِ تَصيرُ وَيَدُكَ الَّتي بِها تَصُولُ.

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].

٣٩١٨. أَكْرِمْ ذَوي رَحِمِكَ وَ وَقِّرْ حَليمَهُمْ وَاحْلُمْ عَنْ سَفيهِهِمْ وَتَيَسَّرْ لِمُعسِرِهِمْ فَإِنَّهُمْ لَكَ نِعْمَ العُدَّةُ فِي الشِدَّةِ والرَّخاءِ.

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.

٣٩١٩. أَفْضَلُ الشِّيَمِ صِلَةُ الأَرْحامِ.

3919. The best practice is keeping ties with near relatives.

٣٩٢٠. إنَّ الرَّحِمَ إذا تماسَّتْ تَعاطَفَتْ.

3920. Indeed when near relatives are in contact, they become kind to each other.

٣٩٢١. إنَّ صِلَةَ الأَرْحامِ لَمِنْ مُوجِباتِ الإسْلامِ وإنَّ اللهَ سُبحانَهُ أَمَرَ بِإكْرامِها وَإنَّهُ تعالى يَصِلُ مَنْ وَصَلَها وَيَقْطَعُ مَنْ قَطَعَها وَيُكْرِمُ مَنْ أكرَمَها.

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.

٣٩٢٢. التَّجَنّي أَوَّلُ القَطيعَةِ.

3922. Making false accusations is the first step in cutting off ties.

٣٩٢٣. ألا لا يَعدِلَنَّ أحَدُكُمْ عَنِ القَرابَةِ يَرى بِهَا الخَصاصَةَ أنْ يَسُدَّها بِالَّذي لا يَزيدُهُ إنّ أمْسَكَهُ وَلا يَنْقُصُهُ إنْ أنْفَقَهُ.

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

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.

٣٩٢٤. التَّجَنّي رَسُولُ القَطيعَةِ.

3925. He who cuts off ties [with near relatives] does not believe in Allah.

٣٩٢٥. ما آمَنَ بِاللهِ مَنْ قَطَعَ رَحِمَهُ.

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.

٣٩٢٦. ما أقْبَحَ القَطيعَةَ بَعْدَ الصِّلَةِ وَالجَفاءَ بَعْدَ الإخاءِ وَالعَداوَةَ بَعْدَ الصَّفاءِ وَزَوالَ الأُلْفَةِ بَعْدَ اسْتِحْكامِها.

3927. Who will ever trust you when you are disloyal to your near relatives?

٣٩٢٧. مَنْ ذَا الَّذي يَثِقُ بِكَ إذا غَدَرْتَ بِذَوي رَحِمِكَ.

3928. Many a distant one is closer than every near one.

٣٩٢٨. رُبَّ بَعيدٍ أقْرَبُ مِنْ كُلِّ قَريبٍ.

EASE

الرخاء

3929. When the circle of affliction tightens, ease follows.

٣٩٢٩. عِنْدَ تَضائُقِ حَلَقِ البَلاءِ يَكُونُ الرَّخاءُ.

3930. The excellence of gratitude is [when it is expressed] in times of ease.

٣٩٣٠. فِي الرَّخاءِ تَكُونُ فَضيلَةُ الشُّكْرِ.

DETERRENCE

الارتداع

3931. One who is not deterred [from evils and excesses] is ignorant.

٣٩٣١. مَنْ لَمْ يَرْتَدِعْ يَجْهَلْ.

DEPRAVITIES

الرذائل

3932. By keeping away from depravities, you are saved from disgrace.

٣٩٣٢. بِتَجَنُّبِ الرَّذائِلِ تَنْجُو مِنَ العابِ.

3933. Do not make yourself needless through depravities such that your value is dropped.

٣٩٣٣. لا تَغْنَ بِالرَّذائِلِ فَتَسْقُطَ قيمَتُكَ.

3934. He who delights in depravities will never succeed.

٣٩٣٤. لا يُفْلِحُ مَنْ يَتَبَجَّجُ بِالرَّذائِلِ.

3935. It is sufficient of a depravity for one to be pleased [and impressed] with himself.

٣٩٣٥. كَفى بِالمَرْءِ رَذيلَةً أنْ يُعْجِبَ بِنَفْسِهِ.

3936. Decline into depravities easily destroys.

٣٩٣٦. اَلاِنحِطاطُ إلَى الرَّذائِلِ سَهْلٌ مُرْد.

SUSTENANCE AND ONE WHO SEEKS IT

الرزق وطالبه

3937. Make sustenance come down by [giving] charity.

٣٩٣٧. اِسْتَنْزِلُوا الرِّزقَ 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. إنَّ اللهَ سُبْحانَهُ أبى أنْ يَجْعَلَ أرزاقَ عِبادِهِ المؤْمِنينَ إلاّ مِنْ حَيثُ لا يَحتَسِبُونَ.

3939. Assistance comes down from Allah in proportion to the sustenance required.

٣٩٣٩. تَنْزِلُ مِنَ اللهِ المَعُونَةُ عَلى قَدْرِ المؤْنَةِ.

3940. Your sustenance is seeking you, so spare yourself the trouble of seeking it.

٣٩٤٠. رِزْقُكَ يَطْلُبُكَ فَأرِحْ نَفْسَكَ مِنْ طَلَبِهِ.

3941. He who seeks sustenance from the wicked has accepted deprivation.

٣٩٤١. رَضِيَ بِالحِرْمانِ طالِبُ الرِّزْقِ مِنَ اللِّئامِ.

3942. The sustenance of every person is preordained just as the end of his life is predetermined.

٣٩٤٢. رِزْقُ كُلُّ امْرِءٍ مُقَدَّرٌ كَتَقْديرِ أجَلِهِ.

3943. The sustenance of a person is proportionate to his intention.

٣٩٤٣. رِزقُ المرْءِ على قَدْرِ نِيَّتِهِ.

3944. That which has been decreed for you will come to you, so take it easy in your earning.

٣٩٤٤. سَوْفَ يَأتيكَ ما قُدِرَ لَكَ فَخَفِّضْ فِي المكْتَسَبِ.

3945. All of you are the dependants of Allah, and Allah, the Glorified, takes care of His dependants.

٣٩٤٥. كُلُّكُمْ عِيالُ اللهِ وَاللهُ سُبْحانَهُ كافِلُ عِيالِهِ.

3946. For every sustenance there is a means, so be moderate in your seeking [it].

٣٩٤٦. لِكُلِّ رِزق سَبَبٌ فَأَجْمِلُوا فِي الطَّلَبِ.

3947. No [other] seeker will ever overtake you in [acquiring] your sustenance.

٣٩٤٧. لَنْ يَسْبِقَكَ إلى رِزْقِكَ طالِبٌ.

3948. Nobody will ever overcome you in getting that which has been decreed for you.

٣٩٤٨. لَنْ يَغلِبَكَ على ما قُدِّرَ لَكَ غالِبٌ.

3949. That which has been apportioned for you will never escape you so be moderate in what you seek.

٣٩٤٩. لَنْ يَفُوتَكَ ما قُسِمَ لَكَ فَأَجْمِلْ فِي الطَّلَبِ.

3950. That sustenance which has been decreed for a soul shall not escape it.

٣٩٥٠. لَمْ يَفُتْ نَفْساً ما قُدِّرَ لَها مِنَ الرِّزقِ.

3951. If sustenance was bestowed based on understanding and intellect, the animals and foolish ones would not live.

٣٩٥١. لَوْ جَرَتِ الأرْزاقُ بِالألْبابِ وَالعُقُولِ لَمْ تَعِشِ البَهائِمُ وَالحَمْقى.

3952. One who is [too] concerned about his next day's sustenance will never be successful.

٣٩٥٢. مَنِ اهْتَمَّ بِرِزقِ غَد لَمْ يُفْلِحْ أبَداً.

3953. One of the most pleasant blessings is abundant sustenance.

٣٩٥٣. مِنْ هَنيءِ النِّعَمِ سَعَةُ الأرْزاقِ.

3954. What a good blessing abundant sustenance is!

٣٩٥٤. نِعْمَ البَرَكَةُ سَعَةُ الرِّزقِ.

٣٩٥٥. لا يَكُنِ المِضْمُونُ لَكَ طَلَبُهُ أَوْلى بِكَ مِنَ المَفْرُوضِ عَلَيْكَ عَمَلُهُ.

3955. 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. لا تَحْمِلِ هَمَّ يَوْمِكَ الَّذي لَمْ يَأتِكَ على يَوْمِكَ الَّذي قَد أتاكَ فَإنَّهُ إنْ يَكُنْ مِنْ عُمْرِكَ يَأتِكَ اللهُ سُبْحانَهُ فيهِ بِرِزقِكَ وَإنْ لَمْ يَكُنْ مِنْ عُمْرِكَ فَما هَمُّكَ بِما لَيْسَ مِنْ أجَلِكَ.

3956. 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. لا يُنالُ الرِّزقُ بالتَّعَنّي.

3957. Sustenance is not acquired by toiling [for it].

٣٩٥٨. لا يَمْلِكُ إمْساكَ الأرْزاقِ وَإدْرارَها إلاّ الرَّزّاقُ.

3958. No one possesses the ability to withhold sustenance or to bestow it except the Sustainer.

٣٩٥٩. يَطْلُبُكَ رِزْقُكَ أشَدَّ مِنْ طَلَبِكَ لَهُ فَأَجمِلْ في طَلَبِهِ.

3959. Your sustenance seeks you with more intensity than you seek it, so be moderate in what you seek.

٣٩٦٠. أجْمِلُوا فِي الطَّلَبِ فَكَمْ مِنْ حَريصٍ خائِبٍ وَمُجْمِلٍ لَمْ يَخِبْ.

3960. 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. الرِّزقُ يَطْلُبُ مَنْ لا يَطْلُبُهُ.

3961. Sustenance seeks the one who does not seek it.

٣٩٦٢. اَلأرْزاقُ لا تُنالُ بِالحِرْصِ وَالمُطالَبَةِ.

3962. Sustenance is not acquired by greed or by being sought after.

٣٩٦٣. إنّي مُسْتَوْفٍ رِزْقي وَمُجاهِدٌ نَفْسي وَمُنْتَهٍ إلى قِسْمي.

3963. Indeed I will complete my sustenance, and struggle with my [lower] self and will end with my [allotted] portion.

٣٩٦٤. إنَّكَ مُدْرِكٌ قِسْمَكَ وَمَضْمُونٌ رِزْقَكَ وَمُسْتَوْف ما كُتِبَ لَكَ فَأَرِحْ نَفْسَكَ مِنْ شَقاءِ الحِرْصِ وَمَذَلَّةِ الطَّلَبِ وَثِقْ بِاللهِ وَخَفِّضْ فِي المكْتَسَبِ.

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.

٣٩٦٥. اِرْضَ تَسْتَرِحْ.

3965. Be satisfied and you will be relaxed.

٣٩٦٦. اِرْضَ بِما قُسِمَ لَكَ تَكُنْ مُؤْمِناً.

3966. Be satisfied with that which has been apportioned for you and you will be a [true] believer.

٣٩٦٧. اِرْضَ مِنَ الرِّزقِ بِما قُسِمَ لَكَ تَعِشْ غَنيّاً.

3967. Be satisfied with the sustenance that has been apportioned for you and you will live a life of prosperity.

٣٩٦٨. اَلرِّزقُ مَقْسُومٌ الحَريصُ مَحْرُومٌ.

3968. The sustenance has been apportioned; the greedy has been deprived [of what he seeks beyond his share].

٣٩٦٩. مَنْ طَلَبَ الزِّيادةَ وَقَعَ فِي النُّقصانِ.

3969. One who seeks more [than what has been apportioned for him], falls into loss.

٣٩٧٠. قَدْ يُرْزَقُ المحْرُومُ.

3970. The deprived may [also] be granted sustenance.

٣٩٧١. إنَّكَ لَسْتَ بِسابِق أجَلَكَ وَلا بِمَرْزُوقِ ما لَيْسَ لَكَ فَلِما ذا تُشْقي نَفْسَكَ يا شَقِيُّ.

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?!

CONFIDING IN OTHERS الاسترسال

٣٩٧٢. مَنْ أقَلَّ الاِسْتِرسالَ سَلِمَ.

3972. One who confides less in others is safe.

٣٩٧٣. مَنْ أكْثَرَ الاِسْتِرسالَ نَدِمَ.

3973. One who confides a lot in others regrets.

٣٩٧٤. قِلَّةُ الاِسْتِرسالِ إلَى النَّاسِ أحْزَمُ.

3974. Confiding less in people [and not telling them your secrets] is more judicious.

THE MESSENGER AND HIS MESSAGE الرسول وأدبه والكتاب

٣٩٧٥. بِعَقلِ الرَّسولِ وَأدَبِهِ يُسْتَدَلُّ على عَقْلِ المُرْسِلِ.

3975. By the intelligence of the messenger and his etiquette, the intelligence of the sender [of the message] is gauged.

٣٩٧٦. رَسُولُ الرَّجُلِ تَرْجُمانُ عَقْلِهِ وَكِتابُهُ أبْلَغُ مِنْ نُطْقِهِ.

3976. A person's messenger is the interpreter of his reason, and his written message is more conveying than his speech.

٣٩٧٧. رَسُولُكَ تَرْجُمانُ عَقْلِكَ وَاحْتِمالُكَ دَليلُ حِلْمِكَ.

3977. You messenger is the interpreter of your intellect, and your tolerance is an indication of your forbearance.

٣٩٧٨. رَسُولُكَ ميزانُ نُبْلِكَ وَقَلَمُكَ أبْلَغُ مَنْ يَنْطِقُ عَنْكَ.

3978. Your messenger is the gauge of your nobility, and your pen is the most eloquent thing that speaks on your behalf.

RECTITUDE AND RIGHT GUIDANCE الرشد والاسترشاد

٣٩٧٩. لَقَدْ أخْطَاءَ العاقِلُ اللاَّهي الرُّشْدَ وَأصابَهُ ذُوالاِجْتِهادِ والجِدِّ.

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.

٣٩٨٠. لَنْ تَعْرِفُوا الرُّشْدَ حتّى تَعْرِفُوا الَّذي تَرَكَهُ.

3980. You will never know rectitude until you know the one who has abandoned it.

٣٩٨١. مَنِ اسْتَرْشَدَ عَلِمَ.

3981. One who seeks right guidance becomes knowledgeable [about it].

3982. One who seeks right guidance from the deviated, goes astray.

٣٩٨٢. مَنِ اسْتَرْشَدَ غَوِيّاً ضَلَّ.

3983. One who opposes his reason follows his desires.

٣٩٨٣. مَنْ خالَفَ رُشْدَهُ تَبِعَ هَواهُ.

3984. The best of paths is [the path of] right guidance.

٣٩٨٤. أفْضَلُ السُّبُلِ الرُّشْدُ.

3985. It is possible for the seeker of right guidance to attain it.

٣٩٨٥. قدْ أصابَ المسْترْشِدُ.

3986. One who is truthful to you about yourself has indeed guided you aright.

٣٩٨٦. مَنْ أصْدَقَكَ في نَفْسِكَ فَقَدْ أرْشدَكَ.

3987. There is no going astray with right guidance.

٣٩٨٧. لا ضَلالَ مَعَ إرْشادٍ.

3988. One who is successful in his [attaining] rectitude acquires provisions for his Hereafter.

٣٩٨٨. مَنْ وُفِّقَ لِرَشادِهِ تَزَوَّدَ لِمَعادِهِ.

BEING PLEASED AND SATISFIED الرضا والراضي

3989. One who is pleased with the decree [of Allah] is at ease.

٣٩٨٩. مَنْ رَضِيَ بِالقَضاءِ اِسْتَراحَ.

3990. The thing which is most befitting of true faith is being satisfied [with what has been decrees] and total submission [to Allah].

٣٩٩٠. أجدَرُ الأشياءِ بِصِدقِ الإيمانِ اَلرِّضا والتَّسْليمُ.

3991. Satisfaction is abundance while disappointment is agony.

٣٩٩١. الرِّضا غَناءٌ والسُّخْطُ عَناءٌ.

3992. Satisfaction dispels sadness.

٣٩٩٢. اَلرِّضا يَنْفي الحُزْنَ.

3993. Satisfaction [with the decree of Allah] is the fruit of certitude.

٣٩٩٣. اَلرِّضا ثَمَرَةُ اليَقينِ.

3994. Satisfaction with the decree of Allah makes great calamities easy [to bear].

٣٩٩٤. اَلرِّضا بِقَضاءِ اللهِ يُهَوِّنُ عَظيمَ الرَّزايا.

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.

٣٩٩٥. إنْ عَقَدْتَ أيْمانَكَ فَارْضَ بِالمَقْضِيِّ عَلَيكَ وَلَكَ وَلا تَرْجُ أحَداً إلاَّ اللهَ سُبْحانَهُ وانْتَظِرْ ما أتاكَ بِهِ القَدَرُ.

3996. Indeed if you are pleased with the decree [of Allah], your lives will become enjoyable and you will attain prosperity.

٣٩٩٦. إنَّكُمْ إنْ رَضيتُمْ بِالقَضاءِ طابَتْ عَيْشَتُكُمْ وَفُزْتُمْ بِالغَناءِ.

3997. When what you want does not happen, then do not fret about how you were [and be satisfied with the decree of Allah].

٣٩٩٧. إذا لَمْ يَكُنْ ما تُريدُ فلا تُبَلْ كَيفَ كُنْتَ.

3998. By satisfaction with the decree of Allah, the strength of [one's] certitude is evinced.

٣٩٩٨. بِالرِّضا بِقَضاءِ اللهِ يُسْتَدَلُّ على حُسْنِ اليَقينِ.

3999. Seek the pleasure of Allah and fear His displeasure, and let your heart become unsettled by [your] fear of Him.

٣٩٩٩. تَوَخَّ رِضَا اللهِ وَتَوَقَّ سَخَطَهُ وَزَعْزِعْ قَلْبَكَ بِخَوفِهِ.

4000. Seek the pleasure of Allah by being satisfied with His decree.

٤٠٠٠. تَحَرَّ رِضَا اللهِ بِرِضاكَ بِقَدَرِهِ.

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.

٤٠٠١. تَحَرَّ رِضا اللهِ وَتَجَنَّبْ سَخَطَهُ فَإنَّهُ لا يَدَ(يْ) لَكَ بِنَقِمَتِهِ وَلا غِنى بِكَ عَنْ مَغْفِرَتِهِ ولا مَلْجَأَ لَكَ مِنْهُ إلاَّ إلَيهِ.

4002. The fruit of satisfaction is prosperity.

٤٠٠٢. ثَمَرَةُ الرِّضا الغَناءُ.

4003. The pinnacle of worship is satisfaction [with the decree of Allah].

٤٠٠٣ . رَأسُ الطَّاعَةِ الرِّضا.

4004. The cornerstone of contentment is satisfaction [with the decree of Allah].

٤٠٠٤. رَأسُ القَناعَةِ الرِّضا.

4005. Remain satisfied in times of difficulty and ease.

٤٠٠٥. عَلَيْكَ بِالرِّضا فِي الشِّدَّةِ وَالرَّخاءِ.

4006. Whoever is pleased with [Allah's] decree, his life becomes pleasant.

٤٠٠٦. مَنْ رَضِيَ بِالقَضاءِ طابَتْ عيشَتُهُ.

4007. One who is satisfied with the decree [of Allah] takes the changing circumstances [of his life] lightly.

٤٠٠٧. مَنْ رَضِيَ بِالقَدَرِ اسْتَخَفَّ بِالغِيَرِ.

4008. Whoever is satisfied with what has been decreed, his certitude is strengthened.

٤٠٠٨. مَنْ رَضِيَ بِالمَقْدُورِ قَوِيَ يَقينُهُ.

4009. One whose satisfaction with what is decreed is good, his patience in [times of] tribulation will be good.

٤٠٠٩. مَنْ حَسُنَ رِضاهُ بِالقَضاءِ حَسُنَ صَبْرُهُ عَلَى البَلاءِ.

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 اللهِ لَمْ يَحْزَنْ على ما فاتَهُ.

4011. One who is satisfied with what Allah has allotted for him does not become sad about what others possess.

٤٠١١. مَنْ رَضِيَ بِما قَسَمَ اللهُ لَهُ لَمْ يَحْزَنْ على ما في يَدِ غَيْرِهِ.

4012. Whoever is not satisfied with the decree [of Allah], disbelief seeps into his religion.

٤٠١٢. مَنْ لَمْ يَرْضَ بِالقَضاءِ دَخَلَ الكُفْرُ دينَهُ.

4013. From the most excellent faith is being pleased with whatever [divine] decree brings.

٤٠١٣. مِنْ أفضَلِ الإيمانِ الرِّضا بِما يَأتي بِهِ القَدَرُ.

4014. Allah, the Glorified, does not pass any decree for the servant who is satisfied with it

٤٠١٤. ما قَضَى اللهُ سُبْحانَهُ على عَبْد قَضاءً

but that there is benefit in it for him.

فَرَضِيَ بِهِ إلاّ كانَتِ الخِيَرَةُ لَهُ فيهِ.

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.

٤٠١٥. ما دَفَعَ اللهُ سُبْحانَهُ عَنِ المؤمِنِ شَيْئاً مِنْ بَلاءِ الدُّنيا وَعَذابِ الآخرَةِ إلاّ بِرِضاهُ بِقَضائِهِ وَحُسْنِ صَبْرِهِ على بَلائِهِ.

4016. What a good companion of faith satisfaction is!

٤٠١٦. نِعْمَ قَرينُ الإيمانِ الرِّضا.

4017. What a good expeller of sadness satisfaction with [divine] decree is!

٤٠١٧. نِعمَ الطَّارِدُ لِلْهَمِّ الرِّضا بِالقَضاءِ.

4018. He who is satisfied with the decree [of Allah] has acquired abundance.

٤٠١٨. نالَ الغِنى مَنْ رَضِيَ بِالقَضاءِ.

4019. There is no submission like satisfaction [with what has been decreed].

٤٠١٩. لا إسْلامَ كَالرِّضا.

4020. Nothing takes away poverty like satisfaction and contentment.

٤٠٢٠. لا يُذْهِبُ الفاقَةَ مِثلُ الرِّضا وَالقُنوعِ.

4021. It behoves one who is pleased with the decree of Allah, the Glorified, to rely upon Him.

٤٠٢١. يَنْبَغي لِمَنْ رَضِيَ بِقَضاءِ اللهِ سُبْحانَهُ أنْ يَتَوَكَّلَ علَيهِ.

4022. The pleasure of Allah, the Glorified, is the nearest goal that can be achieved.

٤٠٢٢. رِضَا اللهِ سُبْحانَهُ أقْرَبُ غايَة تُدْرَكُ.

4023. The pleasure of Allah, the Glorified, is linked to His obedience.

٤٠٢٣. رِضَا اللهِ سُبْحانَهُ مَقْرونٌ بِطاعَتِهِ.

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.

٤٠٢٤. علامَةُ رِضَا اللهِ سُبْحانَهُ عَنِ العَبْدِ رِضاهُ بِما قَضى بِهِ سُبْحانَهُ لَهُ وَعلَيْهِ.

4025. The highest goal is in [attaining] the pleasure of Allah.

٤٠٢٥. في رِضَا اللهِ غايَةُ المطْلُوبِ.

4026. How can the heart that is inclined to this world be capable of being satisfied [with what has been decreed]?!

٤٠٢٦. كَيفَ يَقْدِرُ على إعْمالِ الرِّضا اَلقَلْبُ المَتَوَلِّهُ بِالدُّنيا؟!

4027. Satisfaction suffices as abundance.

٤٠٢٧. كفى بِالرِّضا غِنىً.

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 آثَرَ رِضا رَبٍّ قادِرٍ فَلْيَتَكَلَّمْ بِكَلِمَةِ عَدْل عِنْدَ سُلْطانٍ جائِرٍ.

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 رِضَا اللهِ بِسَخَطِ النَّاسِ رَدَّ اللهُ ذامَّهُ مِنَ النَّاسِ حامِداً.

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 بادَرَ إلى مَراضِى اللهِ سُبْحانَهُ وَتَأَخَّرَ عَنْ مَعاصيهِ 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 اللّهُمَّ لَنا رِضاكَ وَأَغْنِنا عَنْ مَدِّ الأيْدي إلى 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 رِضَا النَّاسِ بِسَخَطِ اللهِ رَدَّ اللهُ حامِدَهُ مِنَ النَّاسِ ذامّاً.

4033. How great is the wrongdoing of the one who seeks the pleasure of the creation by angering the Creator.

٤٠٣٣. ما أعْظَمَ وِزرَ مَنْ طَلَبَ رِضَى المَخْلُوقينَ بِسَخَطِ الخالِقِ.

4034. One who is pleased with what has been decreed becomes content with little.

٤٠٣٤. مَنْ رَضِيَ بِالمَقْدُورِ اِكْتَفى بِالمَيْسُورِ.

4035. One who is satisfied with his portion will not be angered by anyone.

٤٠٣٥. مَنْ رَضِيَ بِقِسْمِهِ لَمْ يُسْخِطْهُ أحَدٌ.

4036. One who is pleased with his state will not be affected by jealousy.

٤٠٣٦. مَنْ رَضِيَ بِحالِهِ لَمْ يَعْتَوِرْهُ الحَسَدُ.

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.

٤٠٣٧. الرَّاضي بِفِعلِ قَوم كالدَّاخِلِ فيهِ مَعَهُمْ وَلِكُلِّ داخِل في باطِل إثمانِ: إثمُ الرِّضا بِهِ وإثمُ العَمَلِ بِهِ.

4038. Every satisfied one is at ease.

٤٠٣٨. كُلُّ راضٍ مُسْتَرِيحٌ.

4039. Be pleased [with Allah's decree] and He will be pleased with you.

٤٠٣٩. كُنْ راضِياً تَكُنْ مَرضِيّاً.

4040. Always be pleased with what is brought by [divine] decree.

٤٠٤٠. كُنْ أبَداً راضِياً بِما يَأتي بِهِ القَدَرُ.

4041. One who is satisfied with his [allotted] portion is at ease.

٤٠٤١. مَنْ رَضِيَ بِقِسْمِهِ اِسْتَراحَ.

DESIRE AND LONGING الرغبة

4042. Desire is the key to difficulty [and hardship].

٤٠٤٢. اَلرَّغْبَةُ مِفْتاحُ النَّصَبِ.

4043. The fruit of desire is hardship.

٤٠٤٣. ثَمَرةُ الرَّغْبَةِ التَّعَبُ.

4044. Your longing for the one who has no interest in you is a humiliation.

٤٠٤٤. رَغْبَتُكَ في زاهِدٍ فيكَ ذُلٌّ.

4045. One who desires your company when you advance [in rank] wishes to keep away from you when you fall.

٤٠٤٥. مَنْ رَغِبَ فيكَ عِندَ إقْبالِكَ زَهِدَ فيكَ عِنْدَ إدْبارِكَ.

4046. One who desires that you remain alive has clutched on to your cord.

٤٠٤٦. مَنْ رَغِبَ في حَياتِكَ فَقَدْ تَعَلَّقَ بِحِبالِكَ.

4047. One who desires that which is with Allah, his prostrations and bowings increase.

٤٠٤٧. مَنْ رَغِبَ فيما عِنْدَ اللهِ كَثُرَ سُجُودُهُ وَرُكُوعُهُ.

4048. One who desires that which is with Allah makes his actions sincere.

٤٠٤٨. مَنْ رَغِبَ فيما عِندَ اللهِ أخْلَصَ عَمَلَهُ.

4049. One who desires that which is with Allah attains his hopes.

٤٠٤٩. مَنْ رَغِبَ فيما عِندَ اللهِ بَلَغَ آمالَهُ.

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. إنَّكُمْ إنْ رَغِبْتُمْ إلَى اللهِ غَنِمْتُمْ وَنَجَوْتُمْ وَإنْ رَغِبْتُمْ إلَى الدُّنيا خَسِرْتُمْ وَهَلَكْتُمْ.

LENIENCY AND GENTLENESS الرفق واللين

4051. Leniency is the key to rightness and the trait of the people of understanding.

٤٠٥١. اَلرِّفْقُ مِفْتاحُ الصَّوابِ وَشيمَةُ ذَوي الألباب.

4052. Leniency makes difficulties bearable and eases the harshness of situations.

٤٠٥٢. اَلرِّفْقُ يُيَسِّرُ الصِّعابَ وَيُسَهِّلُ شَديدَ الأسبابِ.

4053. Leniency is the infusion of goodness and the symbol of success.

٤٠٥٣. اَلرِّفْقُ لِقاحُ الصَّلاحِ وَعُنْوانُ النَّجاحِ.

4054. Be lenient and you shall gain success.

٤٠٥٤. أُرْفُقْ تُوَفَّقْ.

4055. The best thing is gentleness.

٤٠٥٥. أفْضَلُ شَيْءِ الرِّفْقُ.

4056. The greatest [form of] piety is gentleness.

٤٠٥٦. أكبَرُ البِرِّ الرِّفْقُ.

4057. Leniency is the key to success.

٤٠٥٧. الرِّفْقُ مِفْتاحُ النَّجاحِ.

4058. Leniency is the key to rightness.

٤٠٥٨. الرِّفْقُ مِفتاحُ الصَّوابِ.

4059. Gentleness blunts the edge of opposition.

٤٠٥٩. الرِّفْقُ يَفُلُّ حَدَّ المخالَفَةِ.

4060. Leniency is the symbol of nobility.

٤٠٦٠. الرِّفْقُ عُنْوانُ النُّبْلِ.

4061. Leniency is the symbol of aptness.

٤٠٦١. الرِّفْقُ عُنْوانُ سَدادٍ.

4062. With leniency there is auspiciousness.

٤٠٦٢. اليُمْنُ مَعَ الرِّفْقِ.

4063. Leniency leads to peace.

٤٠٦٣. الرِّفْقُ يُؤَدّي إلَى السِّلْمِ.

4064. Gentleness is the brother of a believer.

٤٠٦٤. الرِّفْقُ أخُو المؤْمِنِ.

4065. Being lenient with one's subjects [and dependents] stems from an honourable disposition.

٤٠٦٥. الرِّفْقُ بِالأتْباعِ مِنْ كَرَمِ الطِّباعِ.

4066. When you punish, be lenient.

٤٠٦٦. إذا عاقَبْتَ فَارْفُقْ.

4067. When leniency is unsuitable, then harshness is lenience.

٤٠٦٧. إذا كانَ الرِّفْقُ خُرْقاً كانَ الخُرْقُ رِفْقاً.

4068. Through leniency, magnanimity is completed.

٤٠٦٨. بِالرِّفْقِ تَتِمُّ المرُوءَةُ.

4069. Through gentleness, goals are achieved.

٤٠٦٩. بِالرِّفْقِ تُدْرَكُ المقاصِدُ.

4070. Through gentleness, difficulties become easy [to bear].

٤٠٧٠. بِالرِّفْقِ تَهُونُ الصِّعابُ.

4071. Through gentleness, companionship lasts longer.

٤٠٧١. بِالرِّفْقِ تَدُومُ الصُّحْبَةُ.

4072. The pinnacle of knowledge is leniency [and compassion].

٤٠٧٢. رَأسُ العِلْمِ الرِّفْقُ.

4073. The cornerstone of politics is employing leniency.

٤٠٧٣. رَأسُ السِّياسَةِ اِسْتِعمالُ الرِّفْقِ.

4074. The gentleness of a person and his

٤٠٧٤. رِفْقُ المرْءِ وَسَخاؤُهُ يُحَبِّبُهُ إلى أعْدائِهِ.

generosity endear him to his enemies.

٤٠٧٥. عَلَيكَ بِالرِّفْقِ فَإِنَّهُ مِفْتاحُ الصَّوابِ وَسَجِيَّةُ أُولِي الألبابِ.

4075. Adopt leniency, for indeed it is the key to rightness and the quality of the people of understanding.

٤٠٧٦. عَلَيكَ بِالرِّفقِ فَمَنْ رَفَقَ في أفعالِهِ تَمَّ أمْرُهُ.

4076. Adopt gentleness, for whoever is gentle in his actions, his matters will be [successfully] completed.

٤٠٧٧. كَمْ مِنْ صَعْب تَسْهَلُ بِالرِّفْقِ.

4077. How many difficulties are made easy with gentleness.

٤٠٧٨. لِيَكُنْ أحْظَى النَّاسِ عِندَكَ أعْمَلَهُمْ بِالرِّفقِ.

4078. Let the most favoured of people in your sight be the one who is the most lenient in his actions.

٤٠٧٩. لِنْ لِمَنْ غالَظَكَ فَإِنَّهُ يُوشِكُ أنْ يَلينَ لَكَ.

4079. Be gentle with the one who is harsh with you, for he will soon become gentle with you.

٤٠٨٠. مَنْ عامَلَ بِالرِّفقِ غَنِمَ.

4080. One who acts with leniency, prospers.

٤٠٨١. مَنْ عامَلَ بِالرِّفقِ وُفِّقَ.

4081. One who treats others with gentleness, gains success.

٤٠٨٢. مَنِ اسْتَعْمَلَ الرِّفْقَ غَنِمَ.

4082. One who employs leniency, prospers.

٤٠٨٣. مَنِ اسْتَعْمَلَ الرِّفْقَ لانَ لَهُ الشَّديدُ.

4083. Whoever employs gentleness, the hard becomes soft for him.

٤٠٨٤. مَنْ تَرَفَّقَ فِي الأُمورِ أدْرَكَ أَرَبَهُ مِنْها.

4084. One who proceeds with leniency in his matters, acquires his objectives from them.

٤٠٨٥. مَنِ اسْتَعمَلَ الرِّفْقَ اِسْتَدَرَّ الرِّزقَ.

4085. One who employs leniency causes sustenance to flow [in abundance].

٤٠٨٦. ما كانَ الرِّفْقُ في شَيء إلاّ زانَهُ.

4086. Gentleness does not exist in anything but that it beautifies it.

٤٠٨٧. نِعمَ الرَّفيقُ الرِّفْقُ.

4087. What a good companion leniency is!

4088. The best quality is employing leniency.

٤٠٨٨. نِعمَ الخَليقَةُ اِسْتِعْمالُ الرِّفْقِ.

4089. The best policy is leniency.

٤٠٨٩. نِعمَ السِّياسَةُ الرِّفْقُ.

4090. There is no regret for the one who is very lenient.

٤٠٩٠. لا نَدَمَ لِكَثيرِ الرِّفْقِ.

4091. Violence and gentleness do not go together.

٤٠٩١. لا يَجْتَمِعُ العُنْفُ وَالرِّفْقُ.

4092. There is no quality more honourable than leniency.

٤٠٩٢. لا سَجِيَّةَ أشْرَفُ مِنَ الرِّفْقِ.

SELF-SCRUTINY المراقبة

4093. May Allah have mercy on the servant who scrutinizes his sins and fears his Lord.

٤٠٩٣. رَحِمَ اللهُ عَبْداً راقَبَ ذَنْبَهُ وَخافَ رَبَّهُ.

MODE OF TRANSPORT المركب

4094. A comfortable mode of transport is one of the two comforts.

٤٠٩٤. المَرْكَبُ الهَنِيءُ أحَدُ الراحَتَيْنْ.

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. فَالأرْواحُ مُرْتَهَنَةٌ بِثِقْلِ أعْبائِها مُوْقِنَةٌ بِغَيْبِ أنْبائِها لا تُسْتَزادُ مِنْ صالِحِ عَمَلِها وَلا تُسْتَعْتَبُ مِنْ سَيِّءِ زَلَلِها.

PEACE OF MIND

4096. Peace of mind is in abstinence from worldly pleasures.

4097. How close is peace of mind to hardship [and discomfort]!

الراحة

٤٠٩٦. الرَّاحَةُ فِي الزُّهدِ.

٤٠٩٧. ما أَقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ.

THE INTENDED OBJECTIVE

4098. Sometimes the intended objective may be acquired.

المراد

٤٠٩٨. قَدْ يُدْرَكُ المرادُ.

SPIRITUAL EXERCISE

4099. That which infuses spirituality is the study of wisdom and overcoming [bad] habits.

4100. Spirituality is not beneficial except in a woken soul.

الرياضة

٤٠٩٩. لِقاحُ الرِّياضَةِ دِراسَةُ الحِكْمَةِ وَغَلَبَةُ العادَةِ.

٤١٠٠. لا تَنْجَعُ الرِّياضَةُ إلاّ في نَفْس يَقِظَة.

باب الزاء

SELF-RESTRAINT الازدجار

4101. He who has no desistance has no self-restraint.

٤١٠١. لا ازْدِجارَ لِمَنْ لا إقْلاعَ لهُ.

CHARITY الزكاة

4102. Fortify [and protect] your wealth by [giving] charity.

٤١٠٢. حَصِّنُوا أمْوالَكُمْ بِالزَّكاةِ.

4103. And charity [was prescribed as] a means of sustenance.

٤١٠٣. وَالزَّكاةَ تَسَبُّباً (تَسْبيباً) للرِّزقِ.

4104. One who pays his zakāt is protected from the greediness of his soul.

٤١٠٤. مَنْ أدّى زَكوةَ مالِهِ وُقِيَ شُحَّ نَفْسِهِ.

LAPSES الزلل

4105. Whoever looks at his own lapses, the faults of others seem trivial to him.

٤١٠٥. مَنْ أبْصَرَ زَلَّتَهُ صَغُرَتْ عِندَهُ زَلَّةُ غَيْرِهِ.

4106. Whoever is blind to his own lapses, the errors of others seem great to him.

٤١٠٦. مَنْ عَمِيَ عَنْ زَلَّتِهِ اِسْتَعْظَمَ زَلَّةَ غَيْرِهِ.

4107. Lapses are a cause of regret.

٤١٠٧. الزَّلَلُ 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 المتَوَقّي أشَدُّ زَلَّة وَعِلَّةُ اللَّؤْمِ أقْبَحُ عِلَّة.

4109. The slip of the foot is the easiest to recover from [unlike other lapses].

٤١٠٩. زَلَّةُ القَدَمِ أهْوَنُ اسْتِدْراك.

ADULTERY

الزنا

4110. The most despised of creatures in the sight of Allah is the old adulterer.

٤١١٠. أبْغَضُ الخَلائِقِ إلَى اللهِ الشَّيخُ الزَّانِ.

4111. The abandoning of adultery is [prescribed] for safeguarding the descendants and the renouncing of homosexuality is a means of increasing the progeny.

٤١١١. وَتَرْكَ الزِّنا تَحْصيناً لِلأنْسابِ وَتَرْكَ اللِّواطِ تَكْثيراً للنَّسْلِ.

4112. A dignified person would never commit adultery.

٤١١٢. ما زَنى غَيُورٌ قَطُّ.

4113. A chaste person does not commit adultery.

٤١١٣. ما زَنى عَفيفٌ.

THE WIFE

الزوجة

4114. A righteous wife is one of the two [lofty] acquisitions.

٤١١٤. الزَّوجَةُ الصَّالِحَةُ أحَدُ الكَسْبَيْنِ.

4115. An agreeable wife is one of the two comforts.

٤١١٥. الزَّوجَةُ المُوافِقَةُ إحدَى الرَّاحَتَينِ.

4116. The worst of wives is the one who does not comply [with her husband's wishes].

٤١١٦. شَرُّ الزَّوْجاتِ مَنْ لا تُواتي (لا تُواني).

4117. The death of one's wife is the sadness of the hour.

٤١١٧. مَوْتُ الزَّوجَةِ حُزْنُ ساعَة.

PROVISION

الزاد

4118. Indeed, you have been commanded to

٤١١٨. ألا وَقَدْ أُمِرْتُمْ بِالظَّعْنِ وَدُلِلْتُمْ عَلَى الزَّادِ

فَتَزَوَّدُوا مِنَ الدُّنيا ما تَحُوزونَ (تَحْرُزُونَ) بِهِ أنْفُسَكُمْ غَداً.

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.

٤١١٩. إنَّ مِنَ الفَسادِ إضاعَةَ الزَّادِ.

4119. Verily the wasting of provisions is from corruption.

٤١٢٠. تَزَوَّدُوا مِنْ أيّامِ الفَناءِ لِلبَقاءِ فَقَدْ دُلِلْتُمْ عَلَى الزَّادِ وَأُمِرْتُمْ بِالظَّعْنِ وَحُثِثْتُمْ عَلَى المسيرِ.

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.

٤١٢١. تَزَوَّدُوا مِنَ الدُّنيا ما تَحْرُزُونَ (تَحُوزُونَ) بِهِ أنْفُسَكُمْ غَداً وَخُذُوا مِنَ الفَناءِ للبَقاءِ.

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.

٤١٢٢. زادُ المرْءِ إلَى الآخرَةِ الوَرَعُ وَالتُّقى.

4122. The provision of a person for the Hereafter is piety and God-wariness.

٤١٢٣. عَلَيْكَ بِحُسْنِ التَأهُّبِ وَالاِسْتِعْدادِ والاِستِكْثارِ مِنَ الزَّادِ.

4123. You must be well prepared and ready, and increase in your provision [for the Hereafter].

٤١٢٤. عَجِبْتُ لِمَنْ عَرَفَ أنَّهُ مُنْتَقِلٌ عَنْ دُنياهُ كَيْفَ لا يُحسِنُ التَّزَوُّدَ لأُخراهُ.

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?!

٤١٢٥. كُلُّ امْرِءٍ عَلى ما قَدَّمَ قادِمٌ وَبِما عَمِلَ مَجْزِيٌّ.

4125. Every person is approaching that which he has sent forward and will be recompensed for his actions.

٤١٢٦. كَما تُقَدِّمُ تَجِدُ.

4126. As you send forth, so you shall find [waiting for you in the Hereafter].

٤١٢٧. كَما تَزْرَعُ تَحْصُدُ.

4127. As you sow, so shall you reap.

4128. Let your provision be God-wariness.

٤١٢٨. لِيَكُنْ زادُكَ التَّقوى.

4129. Wasting of provision is from corruption.

٤١٢٩. مِنَ الفَسادِ إضائَةُ الزَّادِ.

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. ما قَدَّمْتَ اليَومَ تَقْدِمْ عَلَيْهِ غَداً فَامْهَدْ لِقَدَمِكَ وَقَدِّمْ لِيَومِكَ.

RENUNCIATION OF WORLDLY PLEASURES

الزهد والزاهدين

4131. Renunciation of worldly pleasures is the better of the two comforts.

٤١٣١. اَلزُّهْدُ أفْضَلُ الراحَتَينِ.

4132. Renunciation of worldly pleasures is the attribute of the God-wary and the quality of the repentant.

٤١٣٢. اَلزُّهْدُ شِيمَةُ المتَّقينْ وَسَجيَّةُ الأوَّابينَ.

4133. Renunciation of worldly pleasures means cutting short [one's] aspirations and performing actions with sincerity.

٤١٣٣. اَلزُّهْدُ تَقْصيرُ الآمالِ وإخْلاصُ الأعْمالِ.

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. اَلزُّهْدُ أقَلُّ ما يُوجَدُ وَأجَلُّ ما يُعْهَدُ وَيَمْدَحُهُ الكُلُّ ويَتْرُكُهُ الجُلُّ.

4135. Renounce the pleasures of this world and [divine] mercy will descend upon you.

٤١٣٥. اِزْهَدْ فِي الدُّنيا 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. اِعْزِفْ عَنْ دُنياكَ تَسْعَدْ بِمُنْقَلَبِكَ وتُصْلِحْ مَثْواكَ.

٤١٣٧. اِزْهَدْ فِي الدُّنيا يُبَصِّرْكَ اللهُ عُيُوبَها وَلا تَغْفُلْ فَلَسْتَ بِمَغْفول عَنكَ.

4137. Renounce [vain] pleasures in this world and Allah will show you its flaws, and do not be negligent, for you are not neglected.

٤١٣٨. أَفْضَلُ العِبادَةِ الزَّهادَةُ.

4138. The best act of worship is renouncing worldly pleasures.

٤١٣٩. أَوَّلُ الزُّهدِ التَّزَهُّدُ.

4139. The first step of asceticism is renouncing worldly pleasures.

٤١٤٠. أَفْضَلُ الزُّهْدِ إخْفاءُ الزُّهدِ.

4140. The best [form of] renunciation of worldly pleasures is concealing [one's] asceticism.

٤١٤١. أَحْسَنُ مَلابِسِ (مِنْ مُلابَسَةِ) الدُّنيا رَفْضُها.

4141. The best garment (or better than wearing the garment) of this world is renouncing it.

٤١٤٢. أَحَقُّ النَّاسِ بِالزَّهادَةِ مَنْ عَرَفَ نَقْصَ الدُّنيا.

4142. The one who is most deserving of renouncing worldly pleasures is he who knows the flaws of this world.

٤١٤٣. إنَّ الزُّهْدَ فِي الجَهْلِ بِقَدْرِ الرَّغبَةِ فِي العَقلِ.

4143. Verily the renunciation of ignorance is proportionate to the desire for [knowledge and] intelligence.

٤١٤٤. إنَّ الزُّهدَ فِي وِلايَةِ الظّالِمِ بِقَدْرِ الرَّغْبَةِ في وِلايَةِ العادِلِ.

4144. Verily the renunciation of a tyrant's reign is to the extent of the desire for the reign of a just ruler.

٤١٤٥. إنَّ الزَّهادَةَ قَصْرُ الأمَلِ وَالشُّكْرُ علَى النِّعَمِ وَالوَرَعُ عَنِ المحارِمِ فإنْ غَرَبَ ذلِكَ عَنْكُمْ فلا يَغْلِبِ الحَرامُ صَبْرَكُمْ وَلا تَنْسَوا عِنْدَ النِّعَمِ شُكْرَكُمْ فَقَدْ أعْذَرَ اللهُ سُبْحانَهُ إلَيْكُم بِحُجَجٍ مُسْفِرَة ظاهِرَة وَكُتُب بارِزَةِ العُذرِ واضِحَة.

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

excuse through manifest and clear proofs and books that are open and unambiguous.

٤١٤٦. الزُّهدُ ثَرْوَةٌ.

4146. Renunciation of worldly pleasures is affluence.

٤١٤٧. أصْلُ الزُّهْدِ حُسْنُ الرَّغْبَةِ فيما عِندَ اللهِ.

4147. The root of renunciation of worldly pleasures is the desire for that which is with Allah.

٤١٤٨. اَلزُّهْدُ ثَمَرَةُ الدِّينِ.

4148. Renunciation of worldly pleasures is the fruit of religion.

٤١٤٩. اَلزُّهْدُ ثَمَرَةُ اليَقينِ.

4149. Renunciation of worldly pleasures is the fruit of certitude.

٤١٥٠. اَلزُّهْدُ أصْلُ الدِّينِ.

4150. Renunciation of worldly pleasures is the root of religion.

٤١٥١. اَلزُّهْدُ أساسُ اليَقينِ.

4151. Renunciation of worldly pleasures is the foundation of certitude.

٤١٥٢. اَلزُّهْدُ مَتْجَرٌ رابِحٌ.

4152. Renunciation of worldly pleasures is a profitable trade.

٤١٥٣. اَلزُّهْدُ سَجِيَّةُ المخلِصينَ.

4153. Renunciation of worldly pleasures is a quality of the sincere.

٤١٥٤. الزُّهْدُ مِفْتاحُ صَلاحٍ.

4154. Renunciation of worldly pleasures is the key to goodness.

٤١٥٥. اَلزُّهدُ قَصْرُ الأمَلِ.

4155. Renunciation of worldly pleasures means shortening aspirations.

٤١٥٦. اَلتَّزَهُّدُ يُؤَدّي إلَى الزُّهدِ.

4156. Renunciation of worldly pleasures leads to asceticism.

٤١٥٧. الزُّهْدُ أنْ لا تَطْلُبَ المفْقُودَ حتّى يَعْدُمَ المَوْجُودُ.

4157. Renunciation of worldly pleasures means not seeking that which is absent until that which is present [and available] perishes.

4158. Renunciation of worldly pleasures is the greatest comfort.

٤١٥٨. اَلزُّهْدُ فِي الدُّنيا اَلرَّاحَةُ العُظْمى.

4159. If you desire the eternal, then renounce the pleasures of the evanescent world.

٤١٥٩. إنْ كُنْتُمْ فِي البَقاءِ راغِبينَ فَازْهَدُوا في عالَمِ الفَناءِ.

4160. If you renounce worldly pleasures, you will be free from the wretchedness of this world and prosperous in the everlasting abode.

٤١٦٠. إنْ كُنْتمْ زَهَدْتُمْ خَلَصْتُمْ مِنْ شَقاءِ الدُّنيا وَفُزْتُمْ بِدارِ البَقاءِ.

4161. Through renunciation of worldly pleasures, wisdom is brought forth.

٤١٦١. بِالزُّهدِ تُثْمِرُ الحِكْمَةُ.

4162. The fruit of renouncing worldly pleasures is repose.

٤١٦٢. ثَمَرَةُ الزُّهدِ الرّاحَةُ.

4163. Complete renunciation of worldly pleasures is from the best [act of] faith while desire for this world corrupts conviction.

٤١٦٣. حُسْنُ الزُّهْدِ مِنْ أفْضَلِ الإيمانِ وَالرَّغْبَةُ فِي الدُّنيا تُفْسِدُ الإيقانَ.

4164. The foundation of generosity is renunciation of worldly pleasures.

٤١٦٤. رَأسُ السَّخاءِ الزُّهْدُ فِي الدُّنيا.

4165. Your renunciation of this world will save you and your desire for it will cause you to fall into destruction.

٤١٦٥. زُهْدُكَ فِي الدُّنيا يُنْجيكَ وَرَغْبَتُكَ فيها تُرْديكَ.

4166. A person's renunciation of that which perishes is proportionate to his certainty about that which is everlasting.

٤١٦٦. زُهْدُ المرْءِ فيما يَفْنى على قَدْرِ يَقينِهِ بِما يَبْقى.

4167. Restraining the soul from the pleasures of this world is the praiseworthy asceticism.

٤١٦٧. ظَلَفُ النَّفْسِ عَنْ لَذّاتِ الدُّنيا هُوَ الزُّهْدُ المحْمُودُ.

4168. Espouse the renunciation of worldly pleasures, for indeed it helps the religion.

٤١٦٨. عَلَيكَ بِالزُّهْدِ فَإنَّهُ عَوْنُ الدّينِ.

4169. How can one who does not know the

٤١٦٩. كَيْفَ يَزهَدُ فِي الدُّنيا مَنْ لا يَعْرِفُ قَدْرَ

value of the Hereafter renounce worldly pleasures?!

الآخِرَةِ؟!

4170. How can one who has not killed off his lustful desires reach the essence of asceticism?!

٤١٧٠. كَيفَ يَصِلُ إلى حَقيقَةِ الزُّهدِ مَنْ لَمْ يُمِتْ شَهْوَتَهُ؟!

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.

٤١٧١. لِيَكُنْ زُهْدُكَ فيما يَنْفَدُ وَيَزُولُ فَإِنَّهُ لا يَبْقى لَكَ وَلا تَبْقى لَهُ.

4172. He who renounces worldly pleasures will never become poor.

٤١٧٢. لَنْ يَفْتَقِرَ مَنْ زَهِدَ.

4173. Whoever renounces worldly pleasures, tribulations become easy for him [to bear].

٤١٧٣. مَنْ زَهِدَ هانَتْ عَلَيْهِ المِحَنُ.

4174. One who renounces pleasures in this world fortifies [and protects] his religion.

٤١٧٤. مَنْ زَهِدَ فِي الدُّنيا حَصَّنَ دينَهُ.

4175. Whoever renounces this world, it will not elude him.

٤١٧٥. مَنْ زَهِدَ فِي الدُّنيا لَمْ تَفُتْهُ.

4176. By renouncing worldly pleasures, the fruit of wisdom comes forth.

٤١٧٦. مَعَ الزُّهْدِ تُثْمِرُ الحِكْمَةُ.

4177. Never renounce anything until you know what it is.

٤١٧٧. لا تَزْهَدَنَّ في شَيء حَتّى تَعْرِفَهُ.

4178. There is no asceticism like refraining from that which is forbidden.

٤١٧٨. لا زُهْدَ كَالكَفِّ عَنِ الحَرامِ.

4179. There is no benefit in the asceticism of one who does not renounce avarice and adorn himself with piety.

٤١٧٩. لا يَنْفَعُ زُهْدُ مَنْ لَمْ يَتَخَلَّ عَنِ الطَّمَعِ وَيَتَحَلَّ بِالوَرَعِ.

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

٤١٨٠. إنَّ الزّاهِدينَ فِي الدُّنيا لَتَبْكي قُلُوبُهُمْ وَإنْ ضَحِكُوا وَيَشْتَدُّ حُزْنُهُمْ وَإنْ فَرِحُوا وَيَكْثُرُ مَقْتُهُمْ أنْفُسَهُمْ وَإنِ اغْتُبِطُوا بِما أُوتُوا.

their self-loathing increases even though they are [apparently] delighted with what they are given.

٤١٨١. إذاهَرَبَ الزّاهِدُمِنَ النَّاسِ فَاطْلُبْهُ.

4181. When the one who renounces worldly pleasures flees from the people, seek him out.

٤١٨٢. إذا طَلَبَ الزّاهِدُ النَّاسَ فَاهْرُبْ مِنْه.

4182. When the one who renounces worldly pleasures seeks people, flee from him.

٤١٨٣. كُنْ زاهِداً فيما يَرْغَبُ فيهِ الجَهُولُ.

4183. Be one who renounces that which the ignorant ones desire.

٤١٨٤. طُوبى لِلزّاهِدينَ فِي الدُّنيا الرّاغِبينَ فِي الآخِرَةِ أُولئكَ اتَّخَذُوا الأرْضَ بِساطاً وَتُرابَها فِراشاً وَمائَها طيباً وَالقُرآنَ شِعاراً وَالدُّعاءَ دِثاراً وَقَرَضُوا الدُّنيا على مِنهاجِ المسيحِ عيسَى بْنَ مَريَمَ. على نبِيّنا وَآله وعلَيهِ السّلامُ.

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).

٤١٨٥. مَنْ لَمْ يَأْسَ عَلَى الماضي وَلَمْ يَفْرَحْ بِالآتي فَقَدْ أخَذَ الزُّهْدَ بِطَرَفَيْهِ.

4185. One who neither despairs over the past nor becomes overjoyed with the future has taken asceticism from both its sides.

٤١٨٦. مَنْ زَهِدَ فِي الدُّنْيا اِسْتَهانَ بِالمِصائِبِ.

4186. One who renounces [the pleasures of] this world makes light of the tribulations [he faces in it].

٤١٨٧. مَنْ زَهِدَ فِي الدُّنيا أعْتَقَ نَفْسَهُ وَ أرْضى رَبَّهُ.

4187. One who renounces [the pleasures of] this world frees himself and pleases his Lord.

٤١٨٨. مَنْ زَهِدَ فِي الدُّنيا قَرَّتْ عَيْنُهُ بِجَنَّةِ المأوى.

4188. One who renounces [the pleasures of] this world will be delighted by the garden of the abode [of perpetual bliss in the

Hereafter].

4189. One who does not renounces [the pleasures of] this world will not have a share in the Garden of the Abode.

٤١٨٩. مَنْ لَمْ يَزْهَدْ فِي الدُّنيا لَمْ يَكُنْ لَهُ نَصيبٌ في جَنَّةِ المأوى.

4190. Repose is in renouncing worldly pleasures.

٤١٩٠. الرَّاحَةُ فِي الزُّهدِ.

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.

٤١٩١. أُنْظُر إلى الدُّنيا نَظَرَ الزّاهِدِ المفارِقِ وَلا تَنْظُرْ إلَيْها نَظَرَ العاشِقِ الوامِقِ.

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.

٤١٩٢. اِزْهَدْ فِي الدُّنيا وَاغْزِفْ عَنْها وَإيّاكَ أنْ يَنْزِلَ بِكَ المَوْتُ (وأنْتَ ابِقٌ مِنْ رَبِّكَ في طَلَبِها فَتَشْقى) وقَلْبُكَ مُتَعَلِّقٌ بِشَيءٍ مِنْها فَتَهْلِكَ.

VISITATION

الزيارة

4193. Visiting [one's brothers in faith] on a regular basis is protection from lethargy.

٤١٩٣. إغْبابُ الزِّيارَةِ أمانٌ مِنَ المِلالَةِ.

4194. Visit those who are obedient to Allah for His sake and take guidance from those who have been vested with His authority.

٤١٩٤. زُرْ فِي اللهِ أهْلَ طاعَتِهِ وَخُذِ الهِدايَةَ مِنْ أهْلِ وِلايَتِهِ.

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.

٤١٩٥. زُورُوا فِي اللهِ وجالِسُوا فِي اللهِ وَاعْطُوا فِي اللهِ وَامْنَعُوا فِي اللهِ.

4196. One whose visits increase, his cheerfulness decreases.

٤١٩٦. مَنْ كَثُرَتْ زِيارَتُهُ قَلَّتْ بَشاشَتُهُ.

ADORNMENT

4197. Adornment is in righteous probity, not in elegant clothing.

الزينة

٤١٩٧. الزِّينَةُ بِحُسْنِ الصَّوابِ لا بِحُسْنِ الثيابِ.

باب السين

السؤال والطلب عن الناس

BEGGING AND ASKING PEOPLE

٤١٩٨. السُّؤالُ يُضْعِفُ لِسانَ المتَكَلِّمِ وَيَكْسِرُ قَلْبَ الشُّجاعِ البَطَلِ وَيُوقِفُ الحُرَّ العَزيزِ مَوْقِفَ العَبْدِ الذَّليلِ وَيُذْهِبُ بَهاءَ الوَجْهِ وَيَمْحَقُ الرِّزْقَ.

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.

٤١٩٩. المِسْئَلَةُ طَوْقُ المذَلَّةِ تَسْلُبُ العَزيزَ عِزَّهُ وَالحَسيبَ حَسَبَهُ.

4199. Begging is the collar of humiliation, it takes the honour away from the honourable and the stature away from the noble.

٤٢٠٠. الذُّلُّ في مَسْئَلَةِ النَّاسِ.

4200. Humiliation [and disgrace] is in asking from people.

٤٢٠١. المِسْئَلَةُ مِفْتاحُ الفَقْرِ.

4201. Begging is the key to poverty.

٤٢٠٢. آفَةُ الطَّلَبِ عَدَمُ النَّجاحِ.

4202. The bane of asking [others] is lack of success [in getting what one asks for].

٤٢٠٣. إذا أرَدْتَ أنْ تُطاعَ فَاسْأَلْ ما يُسْتَطاعُ.

4203. If you want to be obeyed [or your request to be granted] then ask for that which is feasible.

٤٢٠٤. لِيَكُنْ مَسْأَلَتُكَ ما يَبْقى لَكَ جَمالُهُ وَيُنْفى عَنْكَ وَبالُهُ.

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.

٤٢٠٥. مَنْ أحْسَنَ المِسْألَةَ أُسْعِفَ.

4205. One who asks properly is aided.

٤٢٠٦. مَنْ سَألَ غَيْرَ اللهِ اِسْتَحَقَ الحِرْمانَ.

4206. Whoever asks [from] other than Allah deserves to be deprived.

٤٢٠٧. مَنْ أكْثَرَ مَسْئَلَةَ النَّاسِ ذَلَّ.

4207. One who increases his requests from people is humiliated.

٤٢٠٨. مَنْ سَألَ ما لا يَسْتَحِقُّ قُوبِلَ بِالحِرمانِ.

4208. One who asks for that which he does not deserve is faced with deprivation.

٤٢٠٩. مَنْ تَكَرَّرَ سُؤالُهُ لِلنَّاسِ ضَجَرُوهُ.

4209. One who repeats his request to the people, they get irritated by him.

٤٢١٠. مَنْ سَألَ فَوْقَ قَدْرِهِ اِسْتَحَقَّ الحِرْمانَ.

4210. One who asks for that which is above his rank deserves to be deprived.

٤٢١١. مَنْ لَمْ يَصُنْ وَجْهَهُ عَنْ مَسْألَتِكَ فَأكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

4211. When one does not protect his dignity from [the humiliation of] asking you, then preserve your honour by not turning him away.

٤٢١٢. وَجْهُكَ ماءٌ جامِدٌ يُقَطِّرُهُ السُّؤالُ فَانْظُرْ عِنْدَ مَنْ تُقَطِّرُهُ.

4212. Your countenance is like frozen water that is melted by asking; so [be careful and] consider whose presence you are melting it in.

٤٢١٣. لا تَسْألْ مَنْ تَخافُ مَنْعَهُ.

4213. Do not ask the one from whom you fear deprival.

٤٢١٤. لا تَرُدَّنَّ السَّائِلَ وَإنْ أسْرَفَ.

4214. Never turn away the beggar, even if he exceeds the limits.

٤٢١٥. لا تَرُدَّ السَّائِلَ وَصُنْ مُرُوَّتَكَ عَنْ حِرْمانِهِ.

4215. Do not turn away the beggar and safeguard your magnanimity by not depriving him.

٤٢١٦. لا ذُلَّ كَالطَّلَبِ.

4216. There is no humiliation like asking [for something from others].

٤٢١٧. لا شَيْءَ أوْجَعُ مِنَ الاِضْطِرارِ إلى مَسْئَلَةِ الأغْمارِ.

4217. There is nothing more tormenting than having to ask from the ignorant out of desperation.

٤٢١٨. إنَّكُمْ إلى إجْراءِ (جَزاءِ) ما أعْطَيْتُمْ أشَدُّ حاجَةً مِنَ السَّائِلِ إلى ما أخَذَ مِنْكُمْ.

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.

٤٢١٩. إنَّكُمْ أغْبَطُ بِما بَذَلْتُمْ مِنَ الرَّاغِبِ إلَيْكُمْ فيما وَصَلَهُ 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.

٤٢٢٠. اِبْدأ السّائِلَ بِالنَّوالِ قَبْلَ السُّؤالِ فَإنَّكَ إنْ أحْوَجْتَهُ إلى سُؤالِكَ أخَذْتَ مِنْ حُرِّ وَجْهِهِ أفْضَلَ مِمّا أعْطَيْتَهُ.

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.

٤٢٢١. أُبْذُلْ مالَكَ لِمَنْ بَذَلَ لَكَ وَجْهَهُ فَإنَّ بَذْلَ الوَجْهِ لا يُوازِيهِ شَيْءٌ.

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.

٤٢٢٢. اِسْمَحُوا إذا سُئِلْتُمْ.

4222. Give generously when you are asked.

٤٢٢٣. أشَدُّ مِنَ المَوْتِ طَلَبُ الحاجَةِ مِنْ غَيْرِ أهْلِها.

4223. Seeking one's need from he who is not worthy [of being asked] is harder than death.

٤٢٢٤. بِئْسَ الشّيمَةُ الإلحاحُ.

4224. What an evil trait importunity is!

٤٢٢٥. بَذْلُ ماءِ الوَجْهِ فِي الطَّلَبِ أعْظَمُ مِنْ قَدْرِ الحاجَةِ وَإنْ عَظُمَتْ وَأُنْجِحَ فيهَا الطَّلَبُ.

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.

٤٢٢٦ . بَذْلُ الوَجْهِ إلَى اللِّئامِ اَلمَوْتُ الأكْبَرُ.

4226. Sacrificing one's dignity in front of the wicked is the greatest death.

QUESTION AND ANSWER السؤال والجواب

٤٢٢٧. أجمِلُوا فِي الخِطابِ تَسْمَعُوا جَميلَ الجَوابِ.

4227. Make your address polite and you will hear a polite reply.

4228. One who hastens to reply does not arrive at the right [answer].

٤٢٢٨. مَنْ أسْرَعَ فِي الجَوابِ لَمْ يُدْرِكِ الصَّوابَ.

4229. Giving correct reply is an evidence of merit.

٤٢٢٩. مِنْ بُرهانِ الفَضْلِ صائِبُ الجَوابِ.

4230. A discourteous reply stems from a discourteous address.

٤٢٣٠. نَكيرُ الجَوابِ مِنْ نَكيرِ الخِطابِ.

4231. When one is asked about that which he knows not, he should never feel ashamed to say: I do not know.

٤٢٣١. لا يَسْتَحْيِيَنَّ أحَدٌ إذا سُئِلَ عَمّا لا يَعْلَمُ أنْ يَقُولَ: لا أعْلَمُ.

4232. Do not use harsh words [or foul language] even if you are unable to reply.

٤٢٣٢. لا تُسيِ اللَّفْظَ وَإنْ ضاقَ عَلَيْكَ الجَوابُ.

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].

٤٢٣٣. لا تَسْئَلُنَّ عَمّا لَمْ يَكُنْ فَفِي الَّذي قَدكانَ عِلْمٌ كافٍ.

4234. Do not be offensive in your address thereby being offended by the rudeness of the reply.

٤٢٣٤. لا تُسِئِ الخِطابَ فَيَسُوءَكَ نَكيرُ الجَوابِ.

4235. One who abandons the words “I don’t know” comes upon his [place of] destruction.

٤٢٣٥. مَنْ تَرَكَ قَوْلَ «لا أدري» أُصيبَ مَقاتِلُهُ.

4236. The person most prepared to [give a] reply is one who does not get angry.

٤٢٣٦. أحْضَرُ النّاسِ جَواباً مَنْ لَمْ يَغْضَبْ.

4237. Ask and you will learn.

٤٢٣٧. اِسْأَلْ تَعْلَمْ.

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.

٤٢٣٨. إذا سَأَلْتَ فَاسأَلْ تَفَقُّهاً وَلا تَسْأَلْ تَعَنُّتاً فَإنَّ الجاهِلَ المُتَعَلِّمَ شَبيهٌ بِالعالِمِ وَإنَّ العالِمَ المُتَعَسِّفَ شَبيهٌ بِالجاهِلِ.

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. إذا كُنْتَ جاهِلاً فَتَعَلَّمْ وَإذا سُئِلْتَ عَمّا لا تَعْلَمْ فَقُلْ: اَللهُ وَرَسُولُهُ أعْلَمُ.

4240. Too much asking leads to restlessness.

٤٢٤٠. كَثْرَةُ السُّؤالِ تُورِثُ المِلالَ.

4241. One who asks, learns.

٤٢٤١. مَنْ سَألَ عَلِمَ.

4242. One who asks, benefits.

٤٢٤٢. مَنْ سَألَ اِسْتَفادَ.

4243. One who asks properly, learns.

٤٢٤٣. مَنْ أحْسَنَ السُّؤالَ عَلِمَ.

4244. One who asks in his young age, answers in his old age.

٤٢٤٤. مَنْ سَألَ في صِغَرِهِ أجابَ في 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 الَّذي أدْرَكَ بِهِ العاجِزُ بُغْيَتَهُ هُوَ الَّذي أعْجَزَ القَّادِرَ عَنْ طَلِبَتِهِ.

4246. The firmest rope that you can hold on to is the rope between you and Allah.

٤٢٤٦. أوْثَقُ سَبَب أخَذَتْ بِهِ سَبَبٌ بَيْنَكَ وَبَيْنَ اللهِ.

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. أقْوَى الوَسائِلِ حُسْنُ الفَضائِلِ.

4249. The best means [to achieve closeness to Allah] is refraining from anger and keeping away from the humiliation of asking [others].

٤٢٤٩. أفْضَلُ سَبَب كَفُّ الغَضَبِ وَالتَّنَزُّهُ عَنْ مَذَلَّةِ الطَّلَبِ.

COMPETITION

4250. If you must be competitors, then compete with each other in establishing the ordinances of Allah and in enjoining good.

المسابقة

٤٢٥٠. إنْ كُنْتُمْ لا مُحالَةَ مُتَسابِقينَ فَتَسابَقُوا إلى إقامَةِ حُدودِ اللهِ وَالأمْرِ بِالمَعْرُوفِ.

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.

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.

4253. What good forms of worship Prostration (sujūd) and bowing (rukū') are.

السجود والركوع

٤٢٥١. اَلسُّجُودُ الجِسْماني: هُوَ وَضْعُ عَتائِقِ الوُجُوهِ عَلَى التُّرابِ وَاسْتِقْبالُ الأرْضِ بِالراحَتَينِ وَالكَفَّيْنِ (وَالرُّكْبَتَيْنِ) وَأطْرافِ القَدَمَيْنِ مَعَ خُشُوعِ القَلْبِ وَإخْلاصِ النّيَّةِ.

٤٢٥٢. وَالسُّجُودُ النَّفْساني: فَراغُ القَلْبِ مِنَ الفانياتِ وَالإقْبالُ بِكُنْهِ الهِمَّةِ عَلَى الباقياتِ وَخَلْعُ الكِبْرِ وَالحَمِيَّةِ وَقَطْعُ العَلائِقِ الدُّنْيَويَّةِ وَالتَّحَلّي بِالخَلائِقِ النَبَويَّةِ.

٤٢٥٣. نِعْمَ العِبادَةُ السُّجُودُ وَالرُّكُوعُ.

PRISON

4254. The prison is one of the two [types of] graves.

السجن

٤٢٥٤. السِّجْنُ أحَدُ القَبْرَيْنِ.

DISPLEASURE

السخط

4255. One whose displeasure is much, his pleasure is not known.

٤٢٥٥. مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْرَفْ رِضاهُ.

42562. One whose displeasure is much is not admonished.

٤٢٥٦. مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْتَبْ.

4257. How ugly is displeasure and how nice pleasure is!

٤٢٥٧. ما أَقْبَحَ السُّخْطَ وَأَحْسَنَ الرِّضى.

4258. Displeasure is enough of a suffering.

٤٢٥٨. كَفى بِالسَّخَطِ عَناءً.

4259. Whoever is displeased with what has been destined, adversity befalls him.

٤٢٥٩. مَنْ تَسَخَّطَ بِالمَقْدُورِ حَلَّ بِهِ المَحْذُورُ.

4260. Do not be upset by the displeasure of the one who is pleased with falsehood.

٤٢٦٠. لا تَكْرَهُوا سُخْطَ مَنْ يُرْضيهِ الباطِلُ.

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. تَوَقَّ سَخَطَ مَنْ لا يُنْجيكَ إلاَّ طاعَتُهُ وَلا يُرْديكَ إلاّ مَعْصِيَتُهُ وَلا يَسَعُكَ إلاّ رَحْمَتُهُ وَالْتَجِئْ إلَيْهِ وَتَوَكَّلْ عَلَيْهِ.

GENEROSITY

السخاء

4262. Generosity earns love [of people] and adorns one's character.

٤٢٦٢. السَّخاءُ يَكْسِبُ المَحَبَّةَ وَيَزينُ الأَخْلاقَ.

4263. Generosity is one of the two felicities.

٤٢٦٣. السَّخاءُ أَحَدُ السَّعادَتَيْنِ.

4264. Generosity clears away sins and attracts the love of the hearts.

٤٢٦٤. السَّخاءُ يُمَحِّصُ الذُّنُوبَ وَيَجْلِبُ مَحَبَّةَ القُلُوبِ.

4265. Generosity and courage are

٤٢٦٥. السَّخاءُ وَالشَّجاعَةُ غَرائِزُ شَريفَةٌ يَضَعُهَا اللهُ

سُبْحانَهُ فيمَنْ أحَبَّهُ وَامْتَحَنَهُ.

honourable instincts which Allah, the Glorified, puts in the one whom He loves and has subjected to trials.

٤٢٦٦. السَّخاءُ أنْ تَكُونَ بِمالِكَ مُتَبَرِّعاً وَعَنْ مالِ غَيرِكَ مُتَوَرِّعاً.

4266. Generosity means being open-handed with your [own] wealth while being cautious with the wealth of others.

٤٢٦٧. السَّخاءُ ما كانَ ابْتِداءً فَإنْ كانَ عَنْ مَسْئَلَة فَحَياءٌ وَتَذَمُّمٌ.

4267. Generosity is that which one initiates [himself], for if he gives after being asked, then it is [a result of] shame and embarrassment.

٤٢٦٨. السَّخاءُ ثَمَرَةُ العَقْلِ وَالقَناعَةُ بُرْهانُ النُّبْلِ.

4268. Generosity is the fruit of the intellect and contentment is the evidence of nobility.

٤٢٦٩. السَّخاءُ وَالحَياءُ أفْضَلُ الخُلُقِ.

4269. Generosity and shame are the best characteristics.

٤٢٧٠. أشْجَعُ النَّاسِ أسْخاهُمْ.

4270. The most courageous of people is the most generous of them.

٤٢٧١. أكْرَمُ الأخْلاقِ السَّخاءُ وَأعَمُّها نَفْعاً العَدْلُ.

4271. The most honourable of qualities is generosity, and the most universal in benefit is justice.

٤٢٧٢. أفْضَلُ السَّخاءِ أنْ تَكُونَ بِمالِكَ مُتَبَرِّعاً وَعَنْ مالِ غَيْرِكَ مُتَوَرِّعاً.

4272. The best [form of] generosity is for you to be open-handed with your wealth while being cautious with the wealth of others.

٤٢٧٣. إنَّ سَخاءَ النَّفْسِ عَمّا في أيْدِي النّاسِ لأفْضَلُ مِنْ سَخاءِ البَذْلِ.

4273. Verily the generosity of spirit that keeps one away from that which others possess is better than the generosity of giving.

٤٢٧٤. إنَّ أفْضَلَ مَا اسْتُجْلِبَ بِهِ الثَّناءُ اَلسَّخاءُ وَإنَّ أجْزَلَ مَا اسْتُدِرَّتْ بِهِ الأرْباحُ الباقِيَةُ اَلصَّدَقَةُ.

4274. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

4275. Generosity is a [righteous] trait; honour is a virtue.

٤٢٧٥. السَّخاءُ سَجِيَّةٌ الشَّرَفُ مَزِيَّةٌ.

4276. Generosity is a [virtuous] quality.

٤٢٧٦. السَّخاءُ خُلْقٌ.

4277. Generosity is the adornment of a human being.

٤٢٧٧. السَّخاءُ زَيْنُ الإنْسانِ.

4278. Generosity sows [the seeds of] love.

٤٢٧٨. اَلسَّخاءُ يَزْرَعُ المِحَبَّةَ.

4279. Generosity is the most honourable habit.

٤٢٧٩. اَلسَّخاءُ أشْرَفُ عادَة.

4280. Generosity is a quality of the Prophets.

٤٢٨٠. اَلسَّخاءُ خُلُقُ الأنْبِياءِ.

4281. Generosity bears the fruit of [spiritual] purity.

٤٢٨١. اَلسَّخاءُ يُثْمِرُ الصَّفاءَ.

4282. Generosity covers up [one's] faults.

٤٢٨٢. اَلسَّخاءُ سِتْرُ العُيُوبِ.

4283. Generosity earns praise.

٤٢٨٣. اَلسَّخاءُ يَكْسِبُ الحَمْدَ.

4284. Generosity is the symbol of magnanimity and nobility.

٤٢٨٤. اَلسَّخاءُ عُنْوانُ المُرُوَّةِ والنُّبْلِ.

4285. Through generosity, actions become beautiful.

٤٢٨٥. بِالسَّخاءِ تُزانُ الأفْعالُ.

4286. Through generosity, faults are hidden.

٤٢٨٦. بِالسَّخاءِ تُسْتَرُ العُيُوبُ.

4287. Adorn yourself with generosity and piety, for these two are the embellishments of faith and the most honourable of your traits.

٤٢٨٧. تَحَلَّ بِالسَّخاءِ وَالوَرَعِ فَهُما حِلْيَةُ الإيمانِ وَأشْرَفُ خِلالِكَ.

4288. The best generosity is that which corresponds to the situations of need.

٤٢٨٨. خَيْرُ السَّخاءِ ما صادَفَ مَوْضِعَ الحاجَةِ.

4289. Generosity is the cause of adoration.

٤٢٨٩. سَبَبُ المِحَبَّةِ السَّخاءُ.

4290. The cause of ascendancy is generosity.

٤٢٩٠. سَبَبُ السِّيادَةِ السَّخاءُ.

4291. The disgrace of generosity is extravagance.

٤٢٩١. شَيْنُ السَّخاءِ السَّرَفُ.

4292. He who holds back from giving has oppressed generosity.

٤٢٩٢. ظَلَمَ السَّخاءَ مَنْ مَنَعَ العَطاءَ.

4293. Espouse generosity, for indeed it is the fruit of the intellect.

٤٢٩٣. عَلَيْكَ بِالسَّخاءِ فَإِنَّهُ ثَمَرَةُ العَقْلِ.

4294. Espouse generosity and good etiquette for verily these two [traits] increase sustenance and bring about adoration.

٤٢٩٤. عَلَيْكُمْ بِالسَّخاءِ وَحُسْنِ الخُلْقِ فَإِنَّهُما يَزِيدانِ الرِّزْقَ وَيُوجِبانِ المَحَبَّةَ.

4295. One's generosity is proportionate to one's magnanimity.

٤٢٩٥. على قَدْرِ المُرُوءَةِ تَكُونُ السَّخاوَةُ.

4296. Cover up your faults with generosity for it is indeed a covering for faults.

٤٢٩٦. غَطُّوا مَعائِبَكُمْ بِالسَّخاءِ فَإِنَّهُ سِتْرُ العُيُوبِ.

4297. In generosity there is affection.

٤٢٩٧. فِي السَّخاءِ المَحَبَّةُ.

4298. Abundance of generosity increases [one's] friends and reforms [one's] enemies.

٤٢٩٨. كَثْرَةُ السَّخاءِ تُكْثِرُ الأَوْلِياءَ وَتَسْتَصْلِحُ الأَعْداءَ.

4299. If you were to see generosity in the form of a man, you would surely see him as a handsome person, pleasing to look at.

٤٢٩٩. لَوْ رَأَيْتُمُ السَّخاءَ رَجُلاً لَرَأَيْتُمُوهُ حَسَناً يَسُرُّ النّاظِرِينَ.

4300. When there is neither generosity nor shame in a person, then death is better for him than life.

٤٣٠٠. مَنْ لَمْ يَكُنْ لَهُ سَخاءٌ وَلا حَياءٌ فَالمَوْتُ خَيْرٌ لَهُ مِنَ الحَياةِ.

4301. What a good trait generosity is!

٤٣٠١. نِعْمَ السَّجِيَّةُ السَّخاءُ.

4302. There is no merit like generosity.

٤٣٠٢. لا فَضِيلَةَ كَالسَّخاءِ.

4303. There can be no generosity with nothingness.

٤٣٠٣. لا سَخاءَ مَعَ عَدَمٍ.

4304. Generosity is showing affection to the beggar and giving open-handedly.

٤٣٠٤. اَلسَّخاءُ حُبُّ السَّائِلِ وَبَذْلُ النائِلِ.

APTNESS

السداد

4305. One who acts aptly, acquires [success].

٤٣٠٥. مَنْ عَمِلَ بِالسَّدادِ مَلَكَ.

MIRAGE

السراب

4306. One who strives in seeking a mirage, his hardship is prolonged and his thirst increases.

٤٣٠٦. مَنْ سَعى في طَلَبِ السَّرابِ طالَ تَعَبُهُ 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 أَمَّلَ الرِّيَّ مِنَ السَّرابِ خابَ أَمَلُهُ وَماتَ 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 غَرَّهُ السَّرابُ تَقَطَّعَتْ بِهِ الأَسْبابُ.

DISMISSAL

السراح

4309. Dismissal with kindness is one of the two reliefs.

٤٣٠٩. حُسْنُ السَّراحِ أَحَدُ الرّاحَتَيْنِ.

SECRET THOUGHTS AND ACTIONS

السرائر

4310. The goodness of secret thoughts is evidence of the soundness of insight.

٤٣١٠. صَلاحُ السَّرائِرِ بُرْهانُ صِحَّةِ البَصائِرِ.

٤٣١١. طُوبى لِمَنْ صَلُحَتْ سَريرَتُهُ وَحَسُنَتْ عَلانِيَتُهُ وَعَزَلَ عَنِ النَّاسِ شَرَّهُ.

4311. Blessed is the one whose secret thoughts are good, whose outward [character] is righteous and who does not harm the people.

٤٣١٢. عِنْدَ تَصْحيحِ الضَّمائِرِ يَبْدُو غِلُّ السَّرائِرِ.

4312. When the consciences are being reformed, the hidden rancour becomes evident.

٤٣١٣. عِنْدَ فَسادِ العَلانِيَةِ تَفْسُدُ السَّريرَةُ.

4313. When the apparent gets corrupted, the hidden also get corrupted.

٤٣١٤. مَنْ حَسُنَتْ سَريرَتُهُ حَسُنَتْ عَلانِيَتُهُ.

4314. One whose secret thoughts are good, his outward [character] is righteous.

٤٣١٥. مَنْ حَسُنَتْ سَريرَتُهُ لَمْ يَخَفْ أحَداً.

4315. One whose secret actions are good [and honourable] is not afraid of anyone.

السرّ والنجوى

SECRET AND CONFIDENTIAL DISCUSSIONS

٤٣١٦. اِحْفَظْ أمْرَكَ وَلا تُنْكِحْ خاطِباً سِرَّكَ.

4316. Protect your affair and do not give away your secret in marriage to whoever proposes!

٤٣١٧. اِنْفَرِدْ بِسِرِّكَ وَلا تُودِعْهُ حازِماً فَيَزِلَّ وَلا جاهِلاً فَيَخُونَ.

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].

٤٣١٨. أفْضَلُ النَّجْوى ما كانَ عَلَى الدّينِ وَالتُّقى وَأسْفَرَ عَنِ اتِّباعِ الهُدى وَمُخالَفَةِ الهَوى.

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.

٤٣١٩. اَلمَرْءُ أحْفَظُ لِسِرِّهِ.

4319. Man is most protective of his secret.

٤٣٢٠. اَلإذاعَةُ شيمَةُ الأغْيارِ.

4320. Divulging [secrets] is the trait of outsiders [not of believing Muslims].

4321. Divulging the secret that has been entrusted to you is a [form of] betrayal.

٤٣٢١. إذاعَةُ سِرٍّ أُودِعْتَهُ غَدْرٌ.

4322. Three people are not to be trusted with a secret: the woman, the telltale and the fool.

٤٣٢٢. ثَلاثٌ لا يُسْتَوْدَعْنَ سِرًّا: المَرْأَةُ وَالنَّمّامُ وَالأحمَقُ.

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 إنْ كَتَمْتَهُ وَإنْ أذَعْتَهُ كانَ ثُبُورَكَ.

4324. He who divulges his secrets does not remain safe.

٤٣٢٤. لا يَسْلَمُ مَنْ أذاعَ سِرَّهُ.

4325. Your secret is your prisoner but if you divulge it, you become its prisoner.

٤٣٢٥. سِرُّكَ أسيرُكَ فَإنْ أفْشَيْتَهُ صِرْتَ أسيرَهُ.

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 بِأسْرارِكَ بَخيلاً وَلا تُذِعْ سِرّاً أُودِعْتَهُ فَإنَّ الإذاعَةَ خِيانَةٌ.

4327. Every time the keepers of secrets increase, [chances of] its divulgence becomes greater.

٤٣٢٧. كُلَّما كَثُرَ خُزّانُ الأسْرارِ كَثُرَ ضِياعُها.

4328. One who conceals the secret [that has been entrusted to him] is loyal and trustworthy.

٤٣٢٨. كاتِمُ السِّرِّ وَفِيٌّ أمينٌ.

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 عَقَلَ المَرْءُ عَقْلَهُ لأحْرَزَ سِرَّهُ عَمَّنْ أفْشاهُ إلَيْهِ وَ لَمْ يُطْلِعْ أحَداً عَلَيهِ.

4330. One who reveals your secret has ruined your affair.

٤٣٣٠. مَنْ أفْشى سِرَّكَ ضَيَّعَ أمْرَكَ.

4331. One who conceals his secret has the choice [of doing as he wills with it] in his hand.

٤٣٣١. مَنْ كَتَمَ سِرَّهُ كانَتِ الخِيَرَةُ بِيَدِهِ.

4332. One who entrusts his secret to an unreliable person has forfeited his secret.

٤٣٣٢. مَنْ أسَرَّ إلى غَيْرِ ثِقَة ضَيَّعَ سِرَّهُ.

4333. One who divulges a secret that has been entrusted to him has betrayed [a trust].

٤٣٣٣. مَنْ أفْشى سِرّاً أُسْتُودِعَهُ (أُودِعَهُ) فَقَدْ خانَ.

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 غَيْرِهِ أضْعَفُ.

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 يَقْوَ لِسِرِّ غَيْرِهِ.

4336. One who safeguards his secret from you has actually accused you [of being untrustworthy].

٤٣٣٦. مَنْ حَصَّنَ سِرَّهُ مِنْكَ فَقَدِ اتَّهَمَكَ.

4337. From the ugliest form of betrayal is divulging a secret.

٤٣٣٧. مِنْ أقْبَحِ الغَدْرِ إذاعَةُ 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. مالُمْتُ أحَداً على إذاعَةِ سِرّي إذْ كُنْتُ بِهِ أضْيَقَ (مِنْهُ).

4339. The basis of a secret is its concealment.

٤٣٣٩. مِلاكُ السِّرِّ سَتْرُهُ.

4340. Do not entrust your secret to one who has no trustworthiness.

٤٣٤٠. لا تُوْدِعَنَّ سِرَّكَ مَنْ لا أمانَةَ لَهُ.

4341. Do not confide in the one who would divulge your secret.

٤٣٤١. لا تَثِقْ بِمَنْ يُذيعُ سِرَّكَ.

4342. Do not inform your wife and your servant about your secret as they will [use it to] subjugate you.

٤٣٤٢. لا تُطْلِعْ زَوْجَكَ وَعَبْدَكَ عَلى سِرِّكَ فَيَسْتَرِقّاكَ.

4343. Do not confide in the ignorant one with any secret that he is unable to conceal.

٤٣٤٣. لا تُسِرَّ إلَى الجاهِلِ شَيْئاً لا يُطيقُ كِتْمانَهُ.

٤٣٤٤. لا حِرْزَ (لا حَزْمَ) لِمَنْ لا يَسَعُ سِرَّهُ صَدْرُهُ.

4344. One whose breast cannot accommodate his secret has no preservation (or prudence).

٤٣٤٥. حَديثُ كُلِّ مَجْلِس يُطْوى مَعَ بِساطِهِ.

4345. The speech of every gathering is [supposed to be] rolled up with its carpet.

٤٣٤٦. إنِ اسْتَنَمْتَ إلى وَدُودِكَ فَأحْرِزْ لَهُ مِنْ أمْرِكَ وَاسْتَبْقِ لَهُ مِنْ سِرِّكَ ما لَعَلَّكَ أنْ تَنْدِمَ عليْهِ وَقْتاً ما.

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.

HAPPINESS AND PUTTING JOY IN THE HEARTS

السرور وادخال السرور

٤٣٤٧. اَلسُّرُورُ يَبْسُطُ النَّفْسَ وَيُثيرُ النِّشاطَ.

4347. Happiness opens up the spirit and stimulates vitality.

٤٣٤٨. رُبَّما تَنَغَّصَ السُّرُورُ.

4348. At times happiness becomes roiled.

٤٣٤٩. قَدْ يَتَنَغَّصُ السُّرُورُ.

4349. Perhaps [the joy of] happiness may turn bitter.

٤٣٥٠. كُلُّ سُرُور مُتَنَغِّصٌ.

4350. Every joy [in this world] turns sour [eventually].

٤٣٥١. ما أوْدَعَ أحَدٌ (ما مِنْ أحَد أوْدَعَ) قَلْباً سُرُوراً إلاّ خَلَقَ اللهُ مِنْ ذلِكَ السُّرُورِ لُطْفاً فَإذا نَزَلَتْ بِهِ نائِبَةٌ جَرى إلَيْها كَالماءِ فِي انْحِدارِهِ حَتّى يَطْرُدَها عَنْهُ كَما تَطْرُدُ الغَرِيبَةُ مِنَ الإبِلِ.

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.

EXTRAVAGANCE

الإسراف

4352. Extravagance is blameworthy in everything except in doing good deeds.

٤٣٥٢. اَلإسْرافُ مَذْمُومٌ في كُلِّ شَيْءٍ إلاّ في أفْعالِ الخَيْرِ.

4353. Verily giving this wealth where it has no right to be given is wastefulness and extravagance.

٤٣٥٣. ألا وَإنَّ إعْطاءَ هذا المالِ في غَيرِ حَقِّهِ تَبْذيرٌ وَإسْرافٌ.

4354. The ugliest [form of] giving is extravagance.

٤٣٥٤. أقْبَحُ البَذْلِ السَّرَفُ.

4355. The refusal of the economizer is better than the granting of the extravagant.

٤٣٥٥. إنَّ مَنْعَ المُقْتَصِدِ أحْسَنُ مِنْ عَطاءِ المُبَذِّرِ.

4356. Verily the withholding of preserver is more graceful than the giving of the squanderer.

٤٣٥٦. إنَّ إمْساكَ الحافِظِ أجْمَلُ مِنْ بَذلِ المُضَيِّعِ.

4357. Extravagance wipes out the plentiful.

٤٣٥٧. اَلإسْرافُ يُفْني الجَزيلَ.

4358. Extravagance depletes the abundant.

٤٣٥٨. اَلإسْرافُ يُفْني الكَثيرَ.

4359. Wastefulness is the symbol [and cause] of poverty.

٤٣٥٩. اَلتَّبْذيرُ عُنْوانُ الفاقَةِ.

4360. Wastefulness is a penniless companion.

٤٣٦٠. اَلتَّبْذيرُ قَرينٌ مُفْلِسٌ.

4361. Abandon extravagance by economizing, and recall [your] tomorrow today.

٤٣٦١. ذَرِ الإسْرافَ مُقْتَصِداً وَاذْكُرْ فِي اليَوْمِ غَداً.

4362. Eschew extravagance, for neither is the generosity of the extravagant praised nor is his indigence sympathized [with].

٤٣٦٢. ذَرِ السَّرَفَ فَإنَّ المسْرِفَ لا يُحْمَدُ جُودُهُ وَلا يُرْحَمُ فَقْرُهُ.

4363. The cause of poverty is extravagance.

٤٣٦٣. سَبَبُ الفَقْرِ الإسْرافُ.

4364. You must abandon wastefulness and extravagance, and adopt the qualities of justice and equity.

٤٣٦٤. عَلَيْكَ بِتَرْكِ التَّبْذيرِ وَالإسْرافِ وَالتَّخَلُّقِ بِالعَدْلِ والإنْصافِ.

4365. Extravagance is censured in everything except in performance of virtuous acts and excessiveness in obedience [and worship of Allah].

٤٣٦٥. في كُلِّ شَيْءٍ يُذَمُّ السَّرَفُ إلاّ في صَنايعِ المَعْرُوفِ وَالمبالَغَةُ فِي الطَّاعَةِ.

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.

٤٣٦٦. فَدَعِ الإسْرافَ مُقْتَصِداً وَاذْكُرْ فِي اليَوْمِ غَداً وَأمْسِكْ مِنَ المالِ بِقَدْرِ ضَرُورَتِكَ وَقَدِّمِ الفَضْلَ لِيَوْمِ حاجَتِكَ.

4367. Wastefulness is enough of an extravagance.

٤٣٦٧. كَفى بِالتَّبْذيرِ سَرَفاً.

4368. Too much extravagance destroys.

٤٣٦٨. كَثْرَةُ السَّرَفِ تُدَمِّرُ.

4369. There is no honour in extravagance.

٤٣٦٩. لَيْسَ في سَرَف شَرَفٌ.

4370. One who takes pride in wastefulness will be humiliated by indigence.

٤٣٧٠. مَنِ افْتَخَرَ بِالتَّبْذيرِ اِحْتَقَرَ بِالإفْلاسِ.

4371. That which is above sufficiency is extravagance.

٤٣٧١. ما فَوْقَ الكَفافِ إسْرافٌ.

4372. There is no ignorance like wastefulness.

٤٣٧٢. لا جَهْلَ كَالتَّبْذيرِ.

4373. There is no affluence with extravagance.

٤٣٧٣. لا غِنى مَعَ إسْراف.

4374. Woe be to the extravagant! How far he is from reforming himself and setting right his affair!

٤٣٧٤. وَيْحَ المسْرِفِ ما أبْعَدَهُ عَنْ صَلاحِ نَفْسِهِ وَاسْتِدْراكِ أمْرِهِ.

THEFT

السرقة

4375. And the shunning of theft [has been prescribed] as a means of instilling virtue.

٤٣٧٥. وَمُجانَبَةَ السِّرْقَةِ إيجاباً لِلْعِفَّةِ.

AID

المساعدة

4376. Aid your brother in every situation, and go with him wherever he goes.

٤٣٧٦. ساعِدْ أخاكَ عَلى كُلِّ حالٍ وَزُلْ مَعَهُ حَيْثُما زالَ.

FELICITY

السعادة

4377. Felicity is that which leads [one] to success.

٤٣٧٧. السَّعادةُ ما أفْضَتْ إلَى الفَوْزِ.

4378. The signs of felicity are sincerity [of intentions] in action.

٤٣٧٨. أماراتُ السَّعادَةِ إخْلاصُ العَمَلِ.

4379. Having a heart that is free of rancour and jealousy is from the felicity of a servant.

٤٣٧٩. خُلُوُّ الصَّدْرِ مِنَ الغِلِّ وَالحَسَدِ مِنْ سَعادَةِ العَبْدِ.

4380. Felicity is gained by hastening good deeds and pure [and virtuous] actions.

٤٣٨٠. دَرَكُ السَّعادَةِ بِمُبادَرَةِ الخَيْراتِ وَالأعْمالِ الزّاكياتِ.

4381. The felicity of a person is [in] contentment and satisfaction.

٤٣٨١. سَعادَةُ المَرْءِ اَلقَناعَةُ وَ اَلرِّضا.

4382. The felicity of a man is in safeguarding his faith and working for his Hereafter.

٤٣٨٢. سَعادَةُ الرَّجُلِ في إحْرازِ دينِهِ وَالعَمَلِ لآخِرَتِهِ.

4383. It is enough of a felicity for a person that he be deemed trustworthy in religious and worldly affairs.

٤٣٨٣. كَفى بِالمَرْءِ سَعادَةً أنْ يُوثَقَ بِهِ في أُمُورِ الدّينِ وَالدُّنيا.

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.

٤٣٨٤. كَفى بِالمرْءِ سَعادَةً أنْ يَعْزِفَ عَمّا يَفْنى وَيَتَوَلَّهَ بِما يَبْقى.

4385. You will never know the sweetness of felicity until you taste the bitterness of misfortune.

٤٣٨٥. لَنْ تُعْرَفَ حَلاوَةُ السَّعادَةِ حتّى تُذاقَ مَرارَةُ النَّحْسِ.

4386. It is part of felicity to be granted success in performing righteous deeds.

٤٣٨٦. مِنَ السَّعادَةِ التَّوفيقُ لِصالِحِ الأعْمالِ.

4387. It is from the perfection of felicity for one to strive for the betterment of the [whole] community.

٤٣٨٧. مِنْ كَمالِ السَّعادَةِ السَّعْيُ في صَلاحِ الجُمْهُورِ.

4388. Successfully attaining what is sought is part of felicity.

٤٣٨٨. مِنَ السَّعادَةِ نُجْحُ الطَّلِبَةِ.

4389. From the felicity of a person is his showing benevolence to those who are deserving of it.

٤٣٨٩. مِنْ سَعادَةِ المرْءِ أنْ يَضَعَ مَعْرُوفَهُ عِنْدَ أهْلِهِ.

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.

٤٣٩٠. لا يَسْعَدُ امْرُءٌ إلاّ بِطاعَةِ اللهِ سُبْحانَهُ وَلايَشْقَى امْرُءٌ إلاّ بِمَعْصِيَةِ اللهِ.

4391. No one attains felicity except by upholding the bounds of Allah and no one becomes wretched except by disregarding them.

٤٣٩١. لا يَسْعَدُ أحَدٌ إلاّ بِإقامَةِ حُدُودِ اللهِ وَلا يَشْقى أحَدٌ إلاّ بِإضاعَتِها.

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.

٤٣٩٢. مِنْ سَعَادَةِ المرْءِ أنْ تَكُونَ صَنايِعُهُ عِنْدَ مَنْ يَشْكُرُهُ وَمَعْرُوفُهُ عِنْدَ مَنْ لا يَكْفُرُهُ.

4393. He who makes his brothers miserable does not gain felicity.

٤٣٩٣. ما سَعِدَ مَنْ شَقى إخْوانُهُ.

4394. How close are felicities to misfortunes!

٤٣٩٤. ما أَقْرَبَ السُّعُودَ مِنَ النُّحُوسِ.

4395. How far is repose in ease and inactivity from acquiring felicity!

٤٣٩٥. هَيْهاتَ مِنْ نَيْلِ السَّعادَةِ اَلسُّكُونُ إِلَى الهُوَيْنا وَالبِطالَةِ.

4396. When the presentation [of deeds] in front of Allah, the Glorified, takes place, felicity is differentiated from wretchedness.

٤٣٩٦. عِنْدَ العَرْضِ عَلَى اللهِ سُبْحانَهُ تَتَحَقَّقُ السَّعادَةُ مِنَ الشَّقاءِ.

THE FELICITOUS السعيد

4397. The felicitous is one who considers that which is lost [to him] as insignificant.

٤٣٩٧. السَعِيدُ مَنِ اسْتَهانَ بِالمَفْقُودِ.

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. اَلسَّعيدُ مَنْ خافَ العِقابَ فَامَنَ وَرَجَا الثَّوابَ 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 كانَ لَهُ مِنْ نَفْسِهِ بِطاعَةِ اللهِ مُتَقاض.

4400. Felicitous is one who makes his obedience [and worship] sincere.

٤٤٠٠. اَلسَّعيدُ مَنْ أَخْلَصَ 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 النّاسِ بِما 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. إِنَّما السَّعيدُ مَنْ خافَ العِقابَ فَأَمِنَ وَرَجا الثَّوابَ فَاحْسَنَ وَاشْتاقَ إِلَى الجَنَّةِ فَادَّلَجَ.

STRIVING AND SEEKING

السعي والطلب

4403. Rolling up one's clothes [in preparation] for serious work is from [one's] good fortune.

٤٤٠٣. التَّشَمُّرُ لِلْجِدِّ مِنْ سَعادَةِ الجَدِّ.

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 بِالسَّعِي وَ لَيْسَ عَلَيْكَ بِالنُّجْحِ.

4406. Never will your striving for that which improves you and earns divine reward be wasted.

٤٤٠٦. لَنْ يَضيعَ مِنْ سَعْيِكَ ما أَصْلَحَكَ وَأَكْسَبَكَ الأَجْرَ.

4407. One who hastens his pace arrives at the place of rest [and repose].

٤٤٠٧. مَنْ أَسْرَعَ المِسيرَ أَدْرَكَ المَقيلَ.

4408. One whose efforts are good, his place in the Hereafter will be good.

٤٤٠٨. مَنْ حَسُنَتْ مَساعيهِ طابَتْ مَراعيهِ.

4409. Strive to free your necks [from the shackles of this world] before the doors of ransom are shut.

٤٤٠٩. اِسْعَوْا في فِكاكِ رِقابِكُمْ قَبْلَ أَنْ تُغْلَقَ رَهائِنُها.

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 النّاسِ بِما يَكْرَهُونَ قالُوا فيهِ ما لا يَعْلَمُونَ.

4411. Many a person strives in that which is harmful for him.

٤٤١١. رُبَّ ساعٍ فيما يَضُرُّهُ.

4412. Many a person is awake so that another can sleep.

٤٤١٢. رُبَّ ساهِرٍ لِراقِدٍ.

4413. Many a person strives for one who is seated [doing nothing].

٤٤١٣. رُبَّ ساعٍ لِقاعِدٍ.

TRAVEL

السفر

4414. Travelling is one of the two torments.

٤٤١٤. اَلسَّفَرُ أَحَدُ العَذابَيْنِ.

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. كِذْبُ السَّفيرِ يُوَلِّدُ الفَسادَ وَيُفَوِّتُ المرادَ وَيُبْطِلُ الحَزْمَ وَيَنْقُضُ العَزْمَ.

SPILLING BLOOD

سفك الدماء

4416. Spilling blood without just cause invites the descending of divine wrath and the cessation of blessings.

٤٤١٦. سَفْكُ الدِّماءِ بِغَيْرِ حَقِّها يَدْعُوا إلى حُلُولِ النِقْمَةِ وَزَوالِ النِّعْمَةِ.

THE SHIPS OF SALVATION

سفن النّجاة

4417. Cut through the waves of discord by [embarking on] the ships of salvation.

٤٤١٧. شُقُّوا أَمْواجَ الفِتَنِ بِسُفُنِ النَّجاةِ.

DIMWITTEDNESS

السفه

4418. Beware of dimwittedness for verily it causes one to be deserted by his friends.

٤٤١٨. إيّاكَ وَالسَّفَهَ فَإِنَّهُ يُوحِشُ الرِّفاقَ.

4419. Dimwittedness is idiocy.

٤٤١٩. اَلسَّفَهُ حُرْقٌ.

4420. Dimwittedness [and insolence] is an offence.

٤٤٢٠. اَلسَّفَهُ جَريرَةٌ.

4421. Dimwittedness is the key to ridicule.

٤٤٢١. اَلسَّفَهُ مِفْتاحُ السِّبابِ.

4422. Dimwittedness attracts evil.

٤٤٢٢. اَلسَّفَهُ يَجْلُبُ الشَّرَّ.

4423. Shun dimwittedness, for verily it belittles a person and dishonours him.

٤٤٢٣. دَعِ السَّفَهَ فَإِنَّهُ يُزْري بِالمَرْءِ وَيَشينُهُ.

4424. The weapon of ignorance is dimwittedness.

٤٤٢٤. سِلاحُ الجَهْلِ السَّفَهُ.

4425. Dimwittedness is enough as a disgrace.

٤٤٢٥. كَفى بِالسَّفَهِ عاراً.

4426. Increased dimwittedness brings about ill feelings and gives rise to hatred.

٤٤٢٦. كَثْرَةُ السَّفَهِ تُوجِبُ الشَّنَآنَ وَتَجْلُبُ البَغْضاءَ.

4427. Dimwittedness is not like intelligence.

٤٤٢٧. لَيْسَ السَّفَهُ كَالحِلْمِ.

THE DIMWIT السفيه

4428. The wise person gets most fatigued when he speaks to a dimwit.

٤٤٢٨. أعْيى ما يَكُونُ الحَكيمُ إذا خاطَبَ سَفيهاً.

4429. The most dim-witted of all fools is the one who boasts with foul language.

٤٤٢٩. أسْفَهُ السُّفَهاءِ المُتَبَجِّحُ بِفُحْشِ الكَلامِ.

4430. One who enters the circle of dimwits is debased.

٤٤٣٠. مَنْ داخَلَ السُّفَهاءَ حُقِّرَ.

4431. One who censures a dimwit has exposed himself to insult.

٤٤٣١. مَنْ عَذَلَ سَفِيهاً فَقَدْ عَرَّضَ لِلسَّبِّ نَفْسَهُ.

4432. Refraining from replying a dimwit is the best reply you can give him.

٤٤٣٢. تَرْكُ جَوابِ السَّفيهِ أبْلَغُ جَوابِهِ.

4433. The dimwit does not know the right of the wise one.

٤٤٣٣. لا يَعْرِفُ السَّفيهُ حَقَّ الحَليمِ.

4434. Nothing corrects the dimwit but bitter

٤٤٣٤. لا يُقَوِّمُ السَّفيهَ إلاّ مُرُّ الكَلامِ.

[and harsh] speech.

4435. Accompanying the dimwit corrupts one's character.

٤٤٣٥. مُقارَنَةُ السُّفَهاءِ تُفْسِدُ الخُلُقَ.

MALADIES

الأسقام

4436. It is from the [good] health of the bodies that maladies originate.

٤٤٣٦. مِنْ صِحَّةِ الأجْسامِ تَوَلُّدُ الأسْقامِ.

4437. There is no affliction greater than the unrelenting physical ailment.

٤٤٣٧. لا رَزِيَّةَ أعْظَمُ مِنْ دَوامِ سُقْمِ الجَسَدِ.

4438. There is no escape for bodies from maladies.

٤٤٣٨. لَيْسَ لِلأَجْسامِ نَجاةٌ مِنَ الأسْقامِ.

CALMNESS AND SOLEMNITY

السكينة والوقار

4439. Solemnity is the ornament of the intellect.

٤٤٣٩. اَلوَقارُ حِلْيَةُ العَقْلِ.

4440. Solemnity supports (or gives rise to) forbearance.

٤٤٤٠. اَلوَقارُ يُنْجِدُ (نَتيجَةُ) الحِلْمِ.

4441. Calmness is a sign of intelligence.

٤٤٤١. السَّكينَةُ عُنْوانُ العَقْلِ.

4442. Solemnity is evidence of nobility.

٤٤٤٢. اَلوَقارُ بُرْهانُ النُّبْلِ.

4443. If you act with solemnity you will be honoured.

٤٤٤٣. إنْ تَوَقَّرْتَ أُكْرِمْتَ.

4444. Through solemnity, one's reverence increases.

٤٤٤٤. بِالوَقارِ تَكْثُرُ الهَيْبَةُ.

4445. Espouse calmness, for indeed it is the best embellishment.

٤٤٤٥. عَلَيْكَ بِالسَّكينَةِ فَإنَّها أفْضَلُ زينَةٍ.

4446. Be solemn when among the people and oft-remembering [of Allah and His bounties] when alone.

٤٤٤٦. كُنْ فِي المِلاءِ وَقُوراً وَكُنْ فِي الخَلاءِ ذَكُوراً.

4447. Let solemnity be your trait, for one whose silliness increases is scorned.

٤٤٤٧. لِتَكُنْ شيمَتُكَ الوَقارَ فَمَنْ كَثُرَ خُرْقُهُ أُسْتُرْذِلَ.

4448. One who acts with solemnity is revered.

٤٤٤٨. مَنْ تَوَقَّرَ وُقِّرَ.

4449. One whose solemnity increases, his exaltedness increases.

٤٤٤٩. مَنْ كَثُرَ وَقارُهُ كَثُرَتْ جَلالَتُهُ.

4450. Espousing solemnity protects one from the lowliness of impetuousness.

٤٤٥٠. مُلازَمَةُ الوَقارِ تُؤْمِنُ دَناءَةَ الطَّيْشِ.

4451. Calmness is an excellent quality.

٤٤٥١. نِعْمَ الشّيمَةُ السَّكينَةُ.

4452. Solemnity is an excellent trait.

٤٤٥٢. نِعْمَ الشّيمَةُ الوَقارُ.

4453. The solemnity of a man adorns him and his silliness tarnishes him.

٤٤٥٣. وَقارُ الرَّجُلِ يَزينُهُ وَخُرْقُهُ يَشينُهُ.

4454. The solemnity of an elderly person is a light and an embellishment.

٤٤٥٤. وَقارُ الشَّيْبِ (الرَّجُلِ) نُورٌ وَزينَةٌ.

4455. The solemnity of old age is more beloved to me than the vigour of youth.

٤٤٥٥. وَقارُ الشَّيْبِ أَحَبُّ إِلَيَّ مِنْ نَضارَةِ الشَّبابِ.

THAT WHICH HAS PASSED السلف

4456. Many a thing that has passed (or has been pillaged) returns back [as it was before].

٤٤٥٦. رُبَّ سَلَفٍ (سَلَبٍ) عادَ خَلَفاً.

GREETINGS AND SALUTATIONS السلام والتحيّة

4457. The most miserly of people is one who is stingy with his greeting.

٤٤٥٧. أبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلامِ.

4458. Offering greetings is one of the virtuous morals and traits.

٤٤٥٨. بَذْلُ التَّحِيَّةِ مِنْ حُسْنِ الأخْلاقِ وَالسَّجِيَّةِ.

PEACE AND RECONCILIATION السلم والمسالمة

4459. Peace is the fruit of forbearance.

٤٤٥٩. اَلسِّلْمُ ثَمَرَةُ الحِلْمِ.

4460. Peace is the cause of security and the sign of steadfastness.

٤٤٦٠. اَلسِّلْمُ عِلَّةُ السَّلامَةِ وَعَلامَةُ الإسْتِقامَةِ.

4461. Be peaceful with people and you will be safe; work for the Hereafter and you will be successful.

٤٤٦١. سالِمِ النّاسَ تَسْلَمْ وَ اعْمَلْ للآخِرَةِ تَغْنَمْ.

4462. Whoever is peaceful with the people, his friends increase and his enemies decrease.

٤٤٦٢. مَنْ سالَمَ النّاسَ كَثُرَ أصْدِقائُهُ وقَلَّ أعْدائُهُ.

4463. Whoever is peaceful with the people, his faults remain hidden.

٤٤٦٣. مَنْ سالَمَ النّاسَ سُتِرَتْ عُيُوبُهُ.

4464. One who is peaceful with the people gains security.

٤٤٦٤. مَنْ سالَمَ النّاسَ رَبِحَ السَّلامَةَ.

4465. One who is pleased to live peacefully with the people will be safe from their adversities.

٤٤٦٥. مَنْ رَضِيَ مِنَ النَّاسِ بِالمسالَمَةِ سَلِمَ مِنْ غَوائِلِهِمْ.

4466. I found the reconciliation that does not weaken Islam to be more beneficial than war.

٤٤٦٦. وَجَدْتُ المسالَمَةَ مالَمْ يَكُنْ وَهْنٌ فِي الإسْلامِ أنْجَعَ مِنَ القِتالِ.

4467. There is no outcome more sound than the outcomes of peace.

٤٤٦٧. لا عاقِبَةَ أسْلَمُ مِنْ عَواقِبِ السِّلْمِ.

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.

٤٤٦٨. الإسْلامُ هُوَ التَّسليمُ وَالتَّسْليمُ هُوَ اليَقيْنُ وَاليَقيْنُ هُوَ التَّصْديقُ وَالتَّصْديقُ هُوَ الإقْرارُ وَالإقْرارُ هُوَ الأداءُ وَالأداءُ هُوَ العَمَلُ.

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.

٤٤٦٩. إنَّ للإسْلامِ غايَةً فَانْتَهُوا إلى غايَتِهِ وَاخْرُجُوا إلَى اللهِ مِمّا افْتَرَضَ عَلَيْكُمْ مِنْ حُقُوقِهِ.

4470. Islam is the most illuminated course.

٤٤٧٠. اَلإسْلامُ أبْلَجُ المَناهِجِ.

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.

٤٤٧١. وقال ـ عليه السّلام ـ في ذكرِ الإسْلامِ: تَبْصِرَةٌ لِمَنْ عَزَمَ وَآيَةٌ لِمَنْ تَوَسَّمَ وَعِبْرَةٌ لِمَنِ اتَّعَظَ وَنَجاةٌ لِمَنْ صَدَّقَ.

4472. The embellishment of Islam is performing righteous actions.

٤٤٧٢. زينَةُ الإسْلامِ إعْمالُ الإحْسانِ.

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.

٤٤٧٣. شَرَعَ اللهُ لَكُمُ الإسْلامَ فَسَهَّلَ شَرايِعَهُ وَأعَزَّ أرْكانَهُ على مَنْ حارَبَهُ.

4474. The outward side of Islam is radiant and its inward aspect is elegant.

٤٤٧٤. ظاهِرُ الإسْلامِ مُشْرِقٌ وَباطِنُهُ مُونِقٌ.

4475. The objective of Islam is [complete] submission [to the will of Allah].

٤٤٧٥. غايَةُ الإسْلامِ التَّسليمُ.

4476. Islam [has been prescribed] as a security form dangers.

٤٤٧٦. وَالإسْلامَ أماناً مِنَ المَخاوِفِ.

4477. The basis of Islam is truthfulness [in speech].

٤٤٧٧. مِلاكُ الإسْلامِ صِدْقُ اللِّسانِ.

4478. There is no fortress better fortified than Islam.

٤٤٧٨. لا مَعْقِلَ أمْنَعُ مِنَ الإسْلامِ.

4479. Islam is in need of faith.

٤٤٧٩. يَحْتاجُ الإسْلامُ إلَى الإيمانِ.

4480. Become a Muslim and you shall be safe [in the Hereafter].

٤٤٨٠. أسْلِمْ تَسْلَمْ.

THE MUSLIMS

المسلمون

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. أفْضَلُ المسْلِمينَ إسْلاماً مَنْ كانَ هَمُّهُ لأُخْراهُ وَاعْتَدَلَ خَوْفُهُ وَرَجاهُ.

4482. Verily the Muslims (or the believers) are humble.

٤٤٨٢. إنَّ المسْلِمينَ (المؤمِنين) مُسْتَكينُونَ.

4483. One who accepts Islam [and submits to the will of Allah] remains safe [in the Hereafter].

٤٤٨٣. مَنْ أسْلَمَ سَلِمَ.

4484. One who practices Islam properly is [truly] guided.

٤٤٨٤. هُدِيَ مَنْ حَسُنَ إسْلامُهُ.

SUBMISSION [TO THE WILL OF ALLAH]

التسليم

4485. Submission means not blaming [Allah for what happens].

٤٤٨٥. اَلتَّسليمُ أنْ لا تَتَّهِمَ.

4486. If you submit your soul to Allah, your soul remains safe.

٤٤٨٦. إنْ أسْلَمْتَ نَفْسَكَ لِلّهِ سَلِمَتْ نَفْسُكَ.

4487. The practice of the righteous people is complete submission [to the will of Allah].

٤٤٨٧. سُنَّةُ الأَبْرارِ حُسْنُ الاِسْتِسْلامِ.

4488. Submit to Allah and your Hereafter will be saved.

٤٤٨٨. سالِمِ اللهَ تَسْلَمْ أُخْراكَ.

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 لأَمْرِ اللهِ وَلِاَمْرِ وَلِيِّهِ فَإِنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسْلِيمِ.

4490. The end result of [complete] submission [to the will of Allah] is success in reaching the Abode of Bounties.

٤٤٩٠. غايَةُ التَّسْلِيمِ الفَوْزُ بِدارِ النَّعِيمِ.

4491. In submission there is faith.

٤٤٩١. فِي التَّسْلِيمِ إِيمانٌ.

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 مَقادَتَهُ إِلَى اللهِ وَرَسُوْلِهِ وَ وَلِيِّ أَمْرِهِ.

4493. There is no faith better than surrendering to the will of Allah.

٤٤٩٣. لا إِيمانَ أَفْضَلُ مِنَ الاِسْتِسْلامِ.

4494. Verily if you submit to Allah, you will be safe and successful.

٤٤٩٤. إِنَّكَ إِنْ سالَمْتَ اللهَ سَلِمْتَ وَفُزْتَ.

4495. The root of faith is complete submission to the command of Allah.

٤٤٩٥. أَصْلُ الإِيمانِ حُسْنُ التَّسْلِيمِ لِأَمْرِ اللهِ.

4496. One who submits to Allah remains safe.

٤٤٩٦. مَنْ سالَمَ اللهَ سَلِمَ.

4497. Whoever surrenders to Allah will be granted security by Him and whoever wages war with Allah will be destroyed by Him.

٤٤٩٧. مَنْ سالَمَ اللهَ سَلَّمَهُ وَمَنْ حارَبَ اللهَ حَرَبَهُ.

4498. One who seeks security remains steadfast [on the straight path].

٤٤٩٨. مَنْ طَلَبَ السَّلامَةَ لَزِمَ الاِسْتِقامَةَ.

4499. One who desires security should adopt moderation.

٤٤٩٩. مَنْ أرادَ السَّلامَةَ فَعَلَيْهِ بِالقَصْدِ.

4500. One who wishes for security keeps himself steadfast on the straight path.

٤٥٠٠. مَنْ رَغِبَ فِي السَّلامَةِ أَلْزَمَ نَفْسَهُ الاِسْتِقامَةَ.

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 أحَبَّ السَّلامَةَ فَلْيُؤْثِرِ الفَقْرَ وَمَنْ أحَبَّ الرَّاحَةَ فَلْيُؤْثِرِ الزُّهْدَ فِي الدُّنيا.

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 كانَ فيه ثَلاثٌ سَلِمَتْ لَهُ الدُّنيا وَالآخِرَةُ: يَأمُرُ بِالمَعْرُوفِ وَيَأْتَمِرُ بِهِ وَيَنْهى عَنِ المُنْكَرِ وَيَنْتَهي عَنْهُ وَيُحافِظُ عَلى حُدُودِ اللهِ جَلَّ وَعَلا.

4503. There is no preservation more averting [of harm] than security [that is granted by Allah].

٤٥٠٣. لا وِقايَةَ أمْنَعُ مِنَ السَّلامَةِ.

4504. There is no attire more appealing than security [and well-being].

٤٥٠٤. لا لِباسَ أجْمَلُ مِنَ السَّلامَةِ.

4505. Many a person remains safe after regret.

٤٥٠٥. رُبَّ سالِمٍ بَعْدَ النَّدامَةِ.

THE ONE WHO SURRENDERS المستسلم

4506. Everyone who surrenders [to Allah] is protected.

٤٥٠٦. كُلُّ مُسْتَسْلِمٍ مُوَقًّي.

4507. One who surrenders [to Allah] remains safe.

٤٥٠٧. مَنِ اسْتَسْلَمَ سَلِمَ.

4508. One who surrenders himself to Allah is supported [by Him].

٤٥٠٨. مَنِ اسْتَسْلَمَ إلَى اللهِ اِسْتَظْهَرَ.

4509. One who submits his affair to Allah is supported [by Him].

٤٥٠٩. مَنْ سَلَّمَ أمْرَهُ إلَى اللهِ اِسْتَظْهَرَ.

4510. The one who surrenders [to Allah] is protected.

٤٥١٠. اَلمُسْتَسْلِمُ مُوَقًّي.

FORGETFULNESS

السلوّ والنسيان

4511. Forgetfulness is the reaper of longing [and desire].

٤٥١١. اَلسُّلُوُّ حاصِدُ الشَّوْقِ.

4512. One who forgets about what has been robbed from him, it is as if he has not been robbed.

٤٥١٢. مَنْ سَلا عَنِ المسْلُوبِ كَأنْ لَمْ يُسْلَبْ.

CONDOLENCES AND CONGRATULATIONS

التسلية والتهنية

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. وَعَزّى ـ عَليه السّلامُ ـ رَجُلاً ماتَ لَهُ وَلَدٌ وَرُزِقَ لَهُ وَلَدٌ فقالَ: عَظَّمَ اللهُ أجْرَكَ فيما أبادَ وَبارَكَ لَكَ فيما أفادَ.

MIEN

السمت

4514. How good a guidance having a good mien is!

٤٥١٤. نِعْمَ الدَّلالَةُ 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 اللهُ سُبْحانَهُ لَكُمْ أسْماعاً لِتَعِيَ ماعَناها وَأبْصاراً لِتَجْلُوَ مِنْ عَشاها.

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. رَحِمَ اللهُ عَبْداً سَمِعَ حُكْماً فَوَعى وَدُعِيَ إلى رَشاد فَدَنى وَأخَذَ بِحُجْزَةِ هاد فَنَجا.

4517. Knowledge is not ruined except by the miscomprehension of the listener.

٤٥١٧. لا يُؤْتَى العِلْمُ اِلاّمِنْ سُوءِ فَهْمِ السّامِعِ.

4518. Listen and you will learn; remain silent and you will be safe.

٤٥١٨. اِسْمَعْ تَعْلَمْ وَاصْمُتْ تَسْلَمْ.

4519. One who listens well benefits quickly.

٤٥١٩. مَنْ أحْسَنَ الاِسْتِماعَ تَعَجَّلَ الاِنْتِفاعَ.

4520. Do not desire for everything that you hear, for this suffices as gullibility (or foolishness).

٤٥٢٠. لا تَطْمَعْ في كُلِّ ما تَسْمَعُ فَكَفى بِذلِكَ غِرَّةً (خُرْقاً).

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. عَوِّدْ أُذُنَكَ حُسْنَ الاِسْتِماعِ وَلا تُصْغِ إلى ما لايَزِيدُ في صَلاحِكَ اِسْتِماعُهُ فَإنَّ ذلِكَ يُصْدِيُ القُلُوبَ وَيُوجِبُ المذامَّ.

4522. The listener is a partner of the speaker.

٤٥٢٢. السَّامِعُ شَريكُ القائِلِ.

RIGHTEOUS PRACTICES

السنّة الصالحة

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. لا تَنْقُضْ سُنَّةً صالِحَةً عُمِلَ بِها وَاجْتَمَعَتِ الأُلْفَةُ لَها وَصَلَحَتِ الرَّعيَّةُ عَلَيْها.

DOING WRONG TO OTHERS

الإسائة

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. إيّاكَ وَالإساءَةَ فَإنَّها خُلْقُ اللِّئامِ وَإنَّ المسِيءَ لَمُتَرَدّ في جَهَنَّمَ بِإساءَتِهِ.

4525. Verily if you do wrong [to others] then you are only debasing and harming yourself.

٤٥٢٥. إنَّكَ إنْ أسَأتَ فَنَفْسَكَ تَمْتَهِنُ وَإيّاها تَغْبِنُ.

4526. Counter the wrongs [of others] by doing good [to them].

٤٥٢٦. ضادُّوا الإسائَةَ بِالإحْسانِ.

4527. One who is thanked for doing wrong is [actually] mocked for it.

٤٥٢٧. مَنْ شُكِرَ علَى الإسائَةِ سُخِرَ بِهِ.

4528. One who wrongs his subjects pleases his enviers.

٤٥٢٨. مَنْ أساءَ إلى رَعِيَّتِهِ سَرَّ حُسّادَهُ.

4529. One who wrongs others brings upon himself a severe reprisal.

٤٥٢٩. مَنْ أساءَ اِجْتَلَبَ سُوءُ الجَزاءِ.

4530. Whoever treats people badly, they requite him with the same treatment.

٤٥٣٠. مَنْ عامَلَ النّاسَ بِالإساءَةِ كافَؤُهُ بِها.

4531. One who proceeds in the course of his offences stumbles in his progress.

٤٥٣١. مَنْ جَرى في مَيْدانِ إساءَتِهِ كَبا في جَرْيِهِ.

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. لا تُسِيْ إلى مَنْ أحْسَنَ إلَيْكَ فَمَنْ أساءَ إلى مَنْ أحْسَنَ إلَيْهِ مُنِعَ الإحْسانُ.

4533. Whoever wrongs his [own] family, no hope [of any goodness] can be attached to him.

٤٥٣٣. مَنْ أساءَ إلى أهْلِهِ لَمْ يَتَّصِلْ بِهِ تَأْميلٌ.

PROCRASTINATION التسويف

4534. How many a person has postponed doing something until death falls upon him!

٤٥٣٤. كَمْ مِنْ مُسَوِّف بِالعَمَلِ حتّى هَجَمَ عَلَيْهِ الأجَلُ.

4535. The one who delays seeking repentance is in the greatest danger of the onslaught of death.

٤٥٣٥. مُسَوِّفُ نَفْسِهِ بِالتَّوْبَةِ مِنْ هُجُومِ الأجَلِ عَلى أعْظَمِ الخَطَرِ.

4536. One who procrastinates in seeking repentance has no faith.

٤٥٣٦. لا دينَ لِمُسَوِّف بِتَوْبَتِهِ.

EMINENCE AND THE EMINENT السيّد والسؤدد

4537. The eminent one is envied and the munificent one is loved and adored.

٤٥٣٧. اَلسَّيِّدُ مَحْسُودٌ وَالجَوادُ مَحْبُوبٌ مَوْدُودٌ.

4538. The eminent person is one who bears the burdens of his brothers and is neighbourly to his neighbour.

٤٥٣٨. اَلسَّيِّدُ مَنْ تَحَمَّلَ أثْقالَ إخْوانِهِ وَأحْسَنَ مُجاوَرَةَ جيرانِهِ.

4539. The eminent person is one who neither flatters nor deceives, nor is he

٤٥٣٩. اَلسَّيِّدُ مَنْ لا يُصانِعُ وَلا يُخادِعُ وَلا تَغُرُّهُ

beguiled by greedy ambitions.

المطامِعُ.

4540. The eminent person is one who bears the responsibility of providing [for others] and is generous with his assistance.

٤٥٤٠. اَلسَّيِّدُ مَنْ تَحَمَّلَ المؤُنَةَ وَجادَ بِالمعُونَةِ.

4541. The completion of eminence is in taking the initiative to do good to others.

٤٥٤١. تَمامُ السُّؤْدَدِ اِبْتِداءُ الصَّنايِعِ.

4542. The eminent among the people in this world are the generous ones and in the Hereafter, the God-wary.

٤٥٤٢. سادَةُ النّاسِ فِي الدُّنيا الأسْخياءُ وَفِي الآخِرَةِ الأتْقياءُ.

4543. The excellence of the eminent ones is in [their] devout worship [of Allah].

٤٥٤٣. فَضيلَةُ السَّادَةِ حُسْنُ العِبادَةِ.

4544. Righteous action, aiding the aggrieved and inviting guests [to one's home] are instruments [and means] of eminence.

٤٥٤٤. فِعْلُ المعْرُوفِ وَإغاثَةُ المَلْهُوفِ وَإقْراءُ الضُّيُوفِ آلَةُ السِّيادَةِ.

4545. One whose brothers have to turn to other than him [for their needs] has not attained eminence.

٤٥٤٥. لَمْ يَسُدْ مَنِ افْتَقَرَ إخْوانُهُ إلى غَيْرِهِ.

4546. Patiently listening to the complaint of the aggrieved is part of eminence.

٤٥٤٦. مِنَ السُّؤْدَدِ الصَّبْرُ لِاسْتِماعِ شَكْوَى المَلْهُوفِ.

4547. He who does not grant generously has not perfected [his] eminence.

٤٥٤٧. ما أكْمَلَ السِّيادَةَ مَنْ لَمْ يَسْمَحْ.

4548. He whose brothers need to turn to other than him [for help] has not achieved eminence.

٤٥٤٨. ماسادَ مَنِ احْتاجَ إخْوانُهُ إلى غَيْرِهِ.

4549. There is no honour like eminence.

٤٥٤٩. لا شَرَفَ كَالسُّؤْدَدِ.

4550. There is no eminence with vengeance.

٤٥٥٠. لا سُؤْدَدَ مَعَ انْتِقام.

4551. There is no eminence in one who has a bad character.

٤٥٥١. لا سُؤْدَدَ لِسَيِّءِ الخُلْقِ.

4552. He who does not support [and provide for] his brothers does not gain eminence.

٤٥٥٢. لا يَسُودُ مَنْ لا يَحْتَمِلُ إخْوانَهُ.

4553. There is no eminence in the one who lacks generosity.

٤٥٥٣. لا سِيادَةَ لِمَنْ لا سَخاءَ لَهُ.

4554. Eminence is not perfected except by bearing the burdens [of others] and doing good turns.

٤٥٥٤. لا يَكْمُلُ السُّؤْدَدُ إلاّ بِتَحَمُّلِ الأثْقالِ وَإسْداءِ الصَّنايِعِ.

MARKETS الأسواق

4555. Be wary of the sitting in the marketplaces, for indeed they are the locations of mischief and the visiting places of Satan.

٤٥٥٥. إيّاكَ وَمَقاعِدَ الأسْواقِ فَإنَّها مَعارِضُ الفِتَنِ وَمَحاضِرُ الشَيْطانِ.

4556. The gatherings of the marketplaces are the visiting places of Satan.

٤٥٥٦. مَجالِسُ الأسْواقِ مَحاضِرُ الشَّيْطانِ.

NIGHT VIGIL السهر

4557. Night vigil is one of the two lives.

٤٥٥٧. اَلسَّهَرُ أحَدُ الْحَياتَيْنِ.

4558. Night vigil is the garden of those who yearn [nearness of Allah].

٤٥٥٨. اَلسَّهَرُ رَوْضَةُ الْمُشْتاقينَ.

4559. Night vigil is the insignia of the pious and the quality of those who yearn.

٤٥٥٩. سَهَرُ اللَّيْلِ شِعارُ المتَّقينَ وَشيمَةُ الْمُشتاقينَ.

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.

٤٥٦٠. سَهَرُ العُيُونِ بِذِكْرِ اللهِ خُلْصانُ الْعارِفينَ وَحُلْوانُ الْمُقَرَّبينَ.

4561. Keeping vigil at night in the worship of

٤٥٦١. سَهَرُ اللَّيْلِ في طاعَةِ اللهِ رَبيعُ الأوْلياءِ

Allah is the spring of the friends [of Allah] and the garden of the felicitous.

وَرَوْضَةُ السُّعَداءِ.

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. سَهَرُ اللَّيلِ (العيُونِ) بِذِكْرِ اللهِ غَنِيمَةُ الأوْلياءِ وَسَجِيَّةُ الأتْقياءِ.

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. سَهَرُ العُيُونِ بِذِكْرِ اللهِ فُرْصَةُ السُّعَداءِ وَنُزْهَةُ الأوْلياءِ.

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. أسْهِرُوا عُيُونَكُمْ وَضَمِّرُوا بُطُونَكُمْ وَخُذُوا مِنْ أجْسادِكُمْ تَجُودُوا بِها عَلى أنْفُسِكُمْ.

4565. The best of worship is staying awake at night in the remembrance of Allah, the Glorified.

٤٥٦٥. أفْضَلُ العِبادَةِ سَهَرُ العُيُونِ بِذِكْرِ اللهِ سُبْحانَهُ.

4566. What a good helper of worship night vigil is!

٤٥٦٦. نِعْمَ عَوْنُ العِبادَةِ السَّهَرُ.

FACILITATION التسهّل

4567. Facilitating [and making things easy for others] makes sustenance flow abundantly.

٤٥٦٧. اَلتَسَهُّلُ يُدِرُّ الأرْزاقَ.

MODE OF CONDUCT السيرة

4568. The most loathsome mode of conduct is inequity.

٤٥٦٨. أقْبَحُ السِّيَرِ الظُّلْمُ.

4569. Through an equitable conduct, the adversary is overpowered.

٤٥٦٩. بِالسِّيرَةِ العادِلَةِ يُقْهَرُ الْمُناوي.

4570. Good conduct is the sign of a good conscience.

٤٥٧٠. حُسْنُ السِّيرَةِ عُنْوانُ حُسْنِ السَّرِيرَةِ.

4571. Good conduct is the beauty of power and the fortress of authority.

٤٥٧١. حُسْنُ السِّيرَةِ جَمالُ الْقُدْرَةِ وَحِصْنُ الإِمْرَةِ.

4572. One whose conduct is evil, his demise makes the people happy.

٤٥٧٢. مَنْ ساءَتْ سيرَتُهُ سَرَّتْ مَنِيَّتُهُ.

4573. One whose conduct is evil will never be safe at any time.

٤٥٧٣. مَنْ ساءَتْ سيرَتُهُ لَمْ يَأْمَنْ أبَداً.

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 ساءَتْ سيرَتُهُ وَجارَتْ مَلَكَتُهُ وَتَجَبَّرَ وَاعْتَدى.

ADMINISTRATIVE POLICIES السياسات

4575. The most difficult of administrative policies is the removal of habits [and customs].

٤٥٧٥. أصْعَبُ السِّياساتِ نَقْلُ الْعاداتِ.

4576. Tyranny is indeed an evil administrative policy.

٤٥٧٦. بِئْسَ السِّياسَةُ الْجَوْرُ.

4577. The beauty of politics is [maintaining] justice in authority and pardoning despite having power [to punish].

٤٥٧٧. جَمالُ السِّياسَةِ العَدْلُ فِي الإِمْرَةِ وَالعَفْوُ مَعَ الْقُدْرَةِ.

4578. Good administration is the mainstay of the citizenry.

٤٥٧٨. حُسْنُ السِّياسَةِ قِوامُ الرَّعِيَّةِ.

4579. Good administration makes leadership last.

٤٥٧٩. حُسْنُ السِّياسَةِ يَسْتَديمُ الرِّياسَةَ.

4580. One whose administration is good, obeying him becomes obligatory.

٤٥٨٠. مَنْ حَسُنَتْ سِياسَتُهُ وَجَبَتْ طاعَتُهُ.

4581. One whose administration is good, his leadership lasts.

٤٥٨١. مَنْ حَسُنَتْ سياسَتُهُ دامَتْ رِياسَتُهُ.

4582. One who falls short in administration [and politics] is poor in [and incapable of] leadership.

٤٥٨٢. مَنْ قَصُرَ عَنِ السِّياسَةِ صَغُرَ عَنِ الرِّياسَةِ.

4583. The foundation of administration is justice.

٤٥٨٣. مِلاكُ السِّياسَةِ الْعَدْلُ.

4584. There is no leadership like [practicing] justice in administration.

٤٥٨٤. لا رِياسَةَ كَالعَدْلِ فِي السِّياسَةِ.

4585. Sovereignty is administration.

٤٥٨٥. اَلْمُلْكُ سِياسَةٌ.

4586. One who aspires to rise to power is patient in the face of the torment of politics.

٤٥٨٦. مَنْ سَما إلَى الرِّياسَةِ صَبَرَ عَلى مَضَضِ السِّياسَةِ.

باب الشين

YOUTH الشباب

4587. Two things whose value is not understood except by the one who has lost them are youth and health.

٤٥٨٧. شَيْئانِ لا يَعْرِفُ فَضْلَهُما إلاّ مَنْ فَقَدَهُما الشَّبابُ وَالْعافِيَةُ.

4588. The ignorance of a youth is excused and his knowledge is undermined.

٤٥٨٨. جَهْلُ الشّابِّ مَعْذُورٌ وَعِلْمُهُ مَحْقُورٌ.

4589. Are those who are the prime of youth awaiting anything other than the stooping of old age?

٤٥٨٩. هَلْ يَنْتَظِرُ أهْلُ غَضاضَةِ (بِضاضَةِ) الشَّبابِ إلاّ حَوانِيَ الْهَرَمِ.

4590. Youthfulness and senility do not go together.

٤٥٩٠. لا تَجْتَمِعُ الشَّبيبَةُ وَالهَرَمُ.

OVEREATING AND GLUTTONY الشبع والبطنة

4591. Be wary of gluttony, for whoever persists in it, his maladies increase and his dreams get corrupted.

٤٥٩١. إيّاكَ وَالْبِطْنَةَ فَمَنْ لَزِمَها كَثُرَتْ أسْقامُهُ وَفَسَدَتْ أحْلامُهُ.

4592. Be wary of gluttony, for indeed it causes hardening of the heart, sluggishness in prayer and corruption of the body.

٤٥٩٢. إيّاكُمْ وَالْبِطْنَةَ فَإنَّها مِقْساةٌ لِلْقَلْبِ مَكْسَلَةٌ عَنِ الصَّلاةِ مَفْسَدَةٌ لِلْجَسَدِ.

4593. Gluttony prevents astuteness.

٤٥٩٣. اَلبِطْنَةُ تَمْنَعُ الفِطْنَةَ.

4594. One who is cloyed by gluttony is obstructed by it from astuteness.

٤٥٩٤. مَنْ كَظَّتْهُ الْبِطْنَةُ حَجَبَتْهُ عَنِ الْفِطْنَةِ.

4595. There is no astuteness with gluttony.

٤٥٩٥. لا فِطْنَةَ مَعَ بِطْنَة.

4596. Gluttony and astuteness do not go together.

٤٥٩٦. لا تَجْتَمِعُ الفِطْنَةُ وَالْبِطْنَةُ.

4597. Overeating corrupts wisdom.

٤٥٩٧. التُّخْمَةُ تُفْسِدُ الْحِكْمَةَ.

4598. Gluttony obstructs astuteness.

٤٥٩٨. البِطْنَة تَحْجُبُ الْفِطْنَةَ.

4599. Eating to one's fill corrupts piety.

٤٥٩٩. اَلشَّبَعُ يُفْسِدُ الْوَرَعَ.

4600. When the stomach gets filled with the permissible, the heart becomes blind to righteousness.

٤٦٠٠. إذا مُلِئَ البَطْنُ مِنَ الْمُباحِ عَمِيَ الْقَلْبُ عَنِ الصَّلاحِ.

4601. What an evil companion of piety overeating is!

٤٦٠١. بِئْسَ قَرِينُ الْوَرِعِ الشَّبَعُ.

4602. Habitual overeating leads to a variety of ailments.

٤٦٠٢. إدْمانُ الشِّبَعِ يُورِثُ أنْواعَ الْوَجَعِ.

4603. Overeating brings about insolence and corrupts piety.

٤٦٠٣. اَلشِّبَعُ يُورِثُ الأشَرَ ويُفْسِدُ الْوَرَعَ.

4604. One who increases his overeating is cloyed by his gluttony.

٤٦٠٤. مَنْ زادَ شَبْعَهُ كَظَّتْهُ الْبِطْنَةُ.

4605. Overeating and performing one's obligation do not go together.

٤٦٠٥. لا تَجْتَمِعُ الشَّبَعُ وَ الْقِيامُ بِالمفْتَرَضِ.

4606. How helpful to sins overeating is!

٤٦٠٦. نِعْمَ عَوْنُ الْمَعاصي الشِّبَعُ.

4607. You must avoid habitual overeating, for verily it induces maladies and foments diseases.

٤٦٠٧. إيّاكَ وَإدْمانَ الشِّبَعِ فَإنَّهُ يُهَيِّجُ الأسْقامَ وَيُثيرُ الْعِلَلَ.

VILIFICATION الشتم

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. الشَّجاعَةُ أحَدُ الْعِزَّيْنِ.

4610. Courage is a ready support and an evident merit.

٤٦١٠. اَلشَّجاعَةُ نُصْرَةٌ حاضِرَةٌ وَفَضيلَةٌ ظاهِرةٌ.

4611. Courage is an embellishment, cowardice is a disgrace.

٤٦١١. اَلشَّجاعَةُ زَيْنٌ اَلجُبْنُ شَيْنٌ.

4612. Courage is present honour, cowardice is evident dishonour.

٤٦١٢. اَلشَّجاعَةُ عِزٌّ حاضِرٌ اَلْجُبْنُ ذُلٌّ ظاهِرٌ.

4613. The fruit of courage is a sense of honour.

٤٦١٣. ثَمَرَةُ الشَّجاعَةِ الْغَيْرَةُ.

4614. The alms-tax of courage is struggling in the way of Allah.

٤٦١٤. زَكاةُ الشَّجاعَةِ الْجِهادُ في سَبيلِ اللهِ.

4615. The courage of a man is proportionate to his ambition, and his sense of honour is equivalent to his zeal.

٤٦١٥. شَجاعَةُ الرَّجُلِ على قَدْرِ هِمَّتِهِ وَغَيْرَتُهُ على قَدْرِ حَمِيَّتِهِ.

4616. It is to the extent of [one's] zeal that courage is shown.

٤٦١٦. عَلى قَدْرِ الْحَمِيَّةِ تَكُونُ الشَّجاعَةُ.

4617. Fighting while dismounted [in battle] demonstrates the courage of champions.

٤٦١٧. مُعالَجَةُ النِّزالِ تُظْهِرُ شَجاعَةَ الأبْطالِ.

4618. The bane of courage is loss of resolve.

٤٦١٨. آفَةُ الشُّجاعِ إضاعَةُ الْحَزْمِ.

DIFFICULTIES

الشدائد

4619. Be patient in [the face of] difficulties and dignified in [times of] turbulent upheavals.

٤٦١٩. كُنْ في الشَّدائِدِ صَبُوراً وَفِي الزَّلازِلِ وَقُوراً.

4620. It is for difficult times that [the friendships of important] men are preserved.

٤٦٢٠. لِلشَّدائِدِ تُدَّخَرُ الرِّجالُ.

٤٦٢١. اِعْتَزِمْ (اِعْتَرِمْ) بِالشِدَّةِ حينَ لا يُغْني عَنْكَ إلاَّ الشِدَّةُ.

4621. Be intent on [braving] difficulty when nothing will free you except difficulty.

EVIL AND THE WICKED

الشرّ والأشرار

٤٦٢٢. إيّاكَ وَمُلابَسَةَ الشَّرِّ فَإنَّكَ تُنيلُهُ نَفْسَكَ قَبْلَ عَدُوِّكَ وَتُهْلِكُ بِهِ دينَكَ قَبْلَ إيصالِهِ إلى غَيْرِكَ.

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.

٤٦٢٣. أكْبَرُ (أكْثَرُ) الشَّرِّ فِي الاِسْتِخْفافِ بِمُولِمِ عِظَةِ المشْفِقِ النَّاصِحِ وَالاِغْتِرارِ بِحَلاوَةِ ثَناءِ الْمادِحِ الْكاشِحِ.

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.

٤٦٢٤. إنَّ فِي الشَّرِّ لَوَقاحَةً.

4624. Verily in evil there is impudence.

٤٦٢٥. اَلشَّرُّ وَقاحَةٌ.

4625. Evil is impudence.

٤٦٢٦. تَأخيرُ الشَّرِّ إفادَةُ خَيْرٍ.

4626. Delaying of evil is advantageous to good.

٤٦٢٧. اَلشَّرُّ نَدامَةٌ.

4627. Evil is [a cause of] regret.

٤٦٢٨. اَلشَّرُّ يَكْبُو بِراكِبِهِ.

4628. Evil makes its rider fall.

٤٦٢٩. اَلشَّرُّ أقْبَحُ الأبْوابِ.

4629. Evil is the ugliest of gates.

٤٦٣٠. اَلشَّرُّ مَنْطِقٌ وَبِيٌّ.

4630. Evil is pestilent speech.

٤٦٣١. اَلشَّرُّ (الشَّرَهُ) عُنْوانُ الْعَطِبِ.

4631. Evil is the symbol of destruction.

٤٦٣٢. اَلشَّرُّ (الشَّرَهُ) حَمّالُ الآثامِ.

4632. Evil is the carrier of misdeeds.

4633. Evil degrades and strikes down.

٤٦٣٣. اَلشَّرُّ يُزْري وَ يُرْدي.

4634. Evil is punishable and brings dishonour (or is requited).

٤٦٣٤. اَلشَّرُّ يُعاقَبُ عَلَيْهِ وَ يُخْزى (يُجْزى).

4635. Considering evil to be loathsome impels one to refrain from it.

٤٦٣٥. اِسْتِقْباحُ (اِسْتِفْتاحُ) الشَّرِّ يَحْدُو عَلى تَجَنُّبِهِ.

4636. Delaying of evil is a benefit for good.

٤٦٣٦. تَأْخِيرُ الشَّرِّ إفادَةُ خَيْر.

4637. The consolidation of evil is in being deceived by respite [from chastisement] and reliance on [one's own] action.

٤٦٣٧. جِماعُ الشَّرِّ فِي الاِغْتِرارِ بِالْمَهَلِ وَالاِتِّكالِ عَلَى العَمَلِ.

4638. The consolidation of evil is in association with a wicked companion.

٤٦٣٨. جِماعُ الشَّرِّ فِي مُقارَنَةِ (مقارَفَة) قَرينِ السُّوءِ.

4639. The attractiveness of evil is avarice.

٤٦٣٩. جَمالُ الشَّرِّ الطَّمَعُ.

4640. The consolidators of evil are obstinacy and increased quarrel-someness.

٤٦٤٠. جِماعُ الشَّرِّ اللَّجاجُ وَكَثْرَةُ الْمُماراةِ.

4641. Many an evil may suddenly come upon you from whence you least expect it.

٤٦٤١. رُبَّ شَرّ فاجاكَ مِنْ حَيْثُ لا تَحْتَسِبُهُ.

4642. Increased wickedness is [a sign of] vileness and abjectness.

٤٦٤٢. زيادَةُ الشَّرِّ دِناءَةٌ وَمَذَلَّةٌ.

4643. Counter evil with good.

٤٦٤٣. ضادُّوا الشَّرَّ بِالخَيْرِ.

4644. Obedience to the calls of the wicked corrupts the outcome of matters.

٤٦٤٤. طاعَةُ دَواعِي الشُّرُورِ تُفْسِدُ عَواقِبَ الأُمُورِ.

4645. He who embarks on evil is successful in attaining it.

٤٦٤٥. ظَفِرَ بِالشَّرِّ مَنْ رَكِبَهُ.

4646. The doer of evil is worse than the evil [itself].

٤٦٤٦. فاعِلُ 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.

٤٦٤٨. لَنْ يَلْقى جَزاءَ الشَّرِّ إلاّ عامِلُهُ.

4649. There is nothing worse than evil except its retribution.

٤٦٤٩. لَيْسَ بِشَرّ مِنَ الشَّرِّ إلاّ عِقابُهُ.

4650. There is nothing more corrupting for affairs or more destructive to the community than evil.

٤٦٥٠. لَيْسَ شَيْءٌ أفْسَدَ لِلأُمُورِ وَلا أبْلَغَ في هَلاكِ الْجُمْهُورِ مِنَ الشَّرِّ.

4651. He who does not wear the gown of good has not disrobed from evil.

٤٦٥١. لَمْ يَتَعَرَّ مِنَ الشَّرِّ مَنْ لَمْ يَتَجَلْبَبِ الْخَيْرَ.

4652. One who plunges into the depths of evil meets with danger [and adversity].

٤٦٥٢. مَنِ اقْتَحَمَ لُجَجَ الشُّرُورَ لَقِيَ المِحْذُوْرَ.

4653. One who does evil has [actually] transgressed against his soul.

٤٦٥٣. مَنْ فَعَلَ الشَّرَّ فَعَلى نَفْسِهِ اعْتَدى.

4654. One whose evil is too much, [even] his companion is not safe from him.

٤٦٥٤. مَنْ كَثُرَ شَرُّهُ لَمْ يَأمَنْهُ مُصاحِبُهُ.

4655. Whoever abandons evil, the doors of good are opened for him.

٤٦٥٥. مَنْ تَرَكَ الشَّرَّ فُتِحَتْ عَلَيْهِ أبْوابُ الْخَيْرِ.

4656. One who lays the foundation of evil cause has [actually] instituted it against himself.

٤٦٥٦. مَنْ أسَّسَ أساسَ الشَّرِّ أسَّسَهُ عَلى نَفْسِهِ.

4657. One who provokes a latent evil, in it will be his own destruction.

٤٦٥٧. مَنْ أثارَ كامِنَ الشَّرِّ كانَ فيهِ عَطَبُهُ.

4658. One who harbours evil feelings [and ill will] for others has actually harmed himself.

٤٦٥٨. مَنْ أضْمَرَ الشَّرَّ لِغَيْرِهِ فَقَدْ بَدَأَ بِهِ نَفْسَهُ.

4659. Whoever strips his heart of evil, his religion is secured and his conviction is confirmed.

٤٦٥٩. مَنْ عَرى مِنَ الشَّرِّ قَلْبَهُ سَلِمَ لَهُ دينُهُ وَصَدَقَ يَقينُهُ.

4660. One who does not know the harmfulness of evil is not capable of desisting from it.

٤٦٦٠. مَنْ لَمْ يَعْرِفْ مَضَرَّةَ الشَّرِّ لَمْ يَقْدِرْ عَلَى الاِمْتِناعِ مِنْهُ.

4661. One who repels evil with good, triumphs.

٤٦٦١. مَنْ دَفَعَ الشَّرَّ بِالخَيْرِ 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 أعْظَمِ الْمَكْرِ تَحْسينُ الشَّرِّ.

4664. The 'evil' that is followed by Paradise is not [really] evil.

٤٦٦٤. ما شَرٌّ بَعْدَهُ الْجَنَّةُ بِشَرّ.

4665. The foundation of evil is avarice.

٤٦٦٥. مِلاكُ الشَّرِّ الطَّمَعُ.

4666. One who is cautious of evil is like the one who does good.

٤٦٦٦. مُتَّقِي الشَّرِّ كَفاعِلِ الْخَيْرِ.

4667. Never count as good that by which you attain evil.

٤٦٦٧. لا تَعُدَّنَّ خَيْراً ما أدْرَكْتَ بِهِ شَرّاً.

4668. It behoves the one who recognizes the wicked to disassociate himself from them.

٤٦٦٨. يَنْبَغي لِمَنْ عَرَفَ الأشرارَ أنْ يَعْتَزِلَهُمْ.

4669. The evil of a man is evinced by his increased greed and his intense avarice.

٤٦٦٩. يُسْتَدَلُّ عَلى شَرِّ الرَّجُلِ بِكَثْرَةِ شَرَهِهِ وَشِدَّةِ طَمَعِهِ.

4670. How bad a provision evil action is!

٤٦٧٠. بِئْسَ الذُّخْرُ فِعْلُ الشَّرِّ.

4671. The most severely punished thing is evil.

٤٦٧١. أشَدُّ شَيْء عِقاباً الشَّرُّ.

4672. Evil is the riding mount of greed and vain desire is the riding mount of discord.

٤٦٧٢. الشَّرُّ مَرْكَبُ الْحِرْصِ وَالْهَوى مَرْكَبُ الْفِتْنَةِ.

4673. Evil is the ugliest of gates and its doer is the worst of companions.

٤٦٧٣. اَلشَّرُّ أقْبَحُ الأبْوابِ وَفاعِلُهُ شَرُّ الأصْحابِ.

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. اَلشَّرُّ كامِنٌ في طَبيعَةِ كُلِّ أحَد فَإنْ غَلَبَهُ صاحِبُهُ بَطَنَ وَإنْ لَمْيَغْلِبْهُ ظَهَرَ.

4675. Scythe the evil from the breasts of others be uprooting it from your [own] breast.

٤٦٧٥. أُحْصُدِ الشَّرَّ مِنْ صَدْرِ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ.

4676. Efface evil from your heart, [and as a result] your soul will be purified and your actions will be accepted.

٤٦٧٦. أُمْحُ الشَّرَّ مِنْ قَلْبِكَ تَتَزَكَّ نَفْسُكَ وَيُتَقَبَّلْ عَمَلُكَ.

4677. When you see evil then distance yourselves from it.

٤٦٧٧. إذا رَأَيْتُمُ الشَّرَّ فَابْعُدُوا عَنْهُ.

4678. The one who gains victory by evil is [in actual fact] defeated.

٤٦٧٨. اَلْغالِبُ بِالشَّرِّ مَغْلُوبٌ.

4679. Keep away from evil, for verily more evil than the evil [itself] is its doer.

٤٦٧٩. إجْتَنِبُوا الشَّرَّ فَإِنَّ شَرّاً مِنَ الشَّرِّ فاعِلُهُ.

4680. It is the habit of the wicked to trouble [their] friends.

٤٦٨٠. عادَةُ الأشْرارِ أذِيَّةُ الرِّفاقِ.

4681. The habit of the wicked is harbouring enmity for the righteous.

٤٦٨١. عادَةُ الأشْرارِ مُعاداةُ الأخْيارِ.

4682. Every victor who gains victory by evil is [in actual fact] defeated.

٤٦٨٢. كُلُّ غالِب بِالشَّرِّ مَغْلُوبٌ.

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. الشَّريرُ لا يَظُنُّ بِأحَد خَيْراً لِانَّهُ لا يَراهُ إلاّ بِطَبْعِ 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. إحْذَرِ الشَّريرَ عِنْدَ إقْبالِ الدَّوْلَةِ لِئَلاّ يُزيلَها عَنْكَ وَعِنْدَ إدْبارِها لِئَلاّ يُعينَ عَلَيْكَ.

4685. Be careful not to be deceived by the good act that the wicked one does by mistake.

٤٦٨٥. إيّاكَ أنْ تَغْتَرَّ بِغَلَطَةِ شِرّير بِالْخَيْرِ.

4686. Be careful not to be repelled by the evil act that the righteous one does by mistake.

٤٦٨٦. إيّاكَ أنْ تَسْتَوْحِشَ مِنْ غَلَطَةِ خَيِّرٍ بِالشَّرِّ.

4687. Keep away from the wicked and sit in the company the virtuous.

٤٦٨٧. جانِبُوا الأشْرارَ وَجالِسُوا الأَخْيارَ.

4688. The coming to power of the wicked is the tribulation of the virtuous.

٤٦٨٨. دُوَلُ الأشْرارِ مِحَنُ الأَخْيارِ.

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 الأشْرارِ مَنْ لا يَسْتَحْيي مِنَ النّاسِ وَلا يَخافُ اللهَ سُبْحانَهُ.

4690. The most evil of all people is one who boasts about his evil.

٤٦٩٠. شَرُّ الأشْرارِ مَنْ يَتَبَجَّجُ بِالشَّرِّ.

HONOUR AND THE HONOURABLE

الشرف وذوالشرف

4691. Honour is attained by earnest endeavours not by worn-out bones [of one's ancestors].

٤٦٩١. اَلشَّرَفُ بِالْهِمَمِ العالِيَةِ لا بِالرِّمَمِ البالِيَةِ.

4692. The greatest honour is humility.

٤٦٩٢. أعْظَمُ الشَّرَفِ التَّواضُعُ.

4693. The best honour is good etiquette.

٤٦٩٣. أفْضَلُ الشَّرَفِ الأدَبُ.

4694. The most honourable of honours is knowledge.

٤٦٩٤. أشْرَفُ الشَّرَفِ العِلمُ.

4695. The best honour is doing good to others.

٤٦٩٥. أفْضَلُ الشَّرَفِ بَذْلُ الإحْسانِ.

4696. The best honour is desisting from harming others and doing good to others.

٤٦٩٦. أفْضَلُ الشَّرَفِ كَفُّ الأذى وَبَذْلُ الإحْسانِ.

4697. Honour is a virtue.

٤٦٩٧. اَلشَّرَفُ مَزِيَّةٌ.

٤٦٩٨. الشَّرَفُ اِصْطِناعُ الْعَشيرَةِ.

4698. Honour is doing good to one's kinsfolk.

٤٦٩٩. إنَّما الشَّرَفُ بِالعَقْلِ وَالأدَبِ لا بِالْمالِ وَالْحَسَبِ.

4699. Indeed honour is only attained by intellect and etiquette, not because of wealth and lineage.

٤٧٠٠. سُلَّمُ الشَّرَفِ التَّواضُعُ والسَّخاءُ.

4700. The ladder of honour is humility and generosity.

٤٧٠١. شَرَفُ الْمُؤْمِنِ إيمانُهُ وَعِزُّهُ بِطاعَتِهِ.

4701. The honour of a believer is his faith and his prestige is by his obedience [to Allah].

٤٧٠٢. شَرَفُ الرَّجُلِ نَزاهَتُهُ وَجَمالُهُ مُرُوَّتُهُ.

4702. The honour of a man is his integrity and his beauty is his magnanimity.

٤٧٠٣. مَنْ عَرَفَ شَرَفَ مَعْناهُ صانَهُ عَنْ دَناءَةِ شَهْوَتِهِ وَزُورِ مُناهُ.

4703. One who knows the significance of his honour safeguards it from the lowliness of his base desires and falsity of his aspirations.

٤٧٠٤. مِنْ كَمالِ الشَّرَفِ اَلأخْذُ بِجَوامِعِ الفَضْلِ (الفَضائِلِ).

4704. Holding on to comprehensive merit (or merits) is from the perfection of honour.

٤٧٠٥. لايَكْمُلُ الشَّرَفُ إلاّ بِالسَّخاءِ والتَّواضُعِ.

4705. Honour is not perfected except through generosity and humility.

٤٧٠٦. الشَّريفُ مَنْ شَرُفَتْ خِلالُهُ.

4706. The honourable person is the one whose attributes are honourable.

٤٧٠٧. ألأَطْرافُ مَجالِسُ الأشْرافِ.

4707. The peripheries are the sitting places of the honourable.

٤٧٠٨. ذُوالشَّرَفِ لا تُبْطِرُهُ مَنْزِلَةٌ نالَها وَإنْ عَظُمَتْ كالْجَبَلِ الَّذي لا تُزَعْزِعُهُ الرِّياحُ وَالدَّنِيُّ تُبْطِرُهُ أدْنى مَنْزِلَة كَالْكَلاءِ الَّذي يُحَرِّكُهُ مَرُّ النَّسيمِ.

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.

4709. The honourable one never oppresses [others].

٤٧٠٩. ما جارَ شَريفٌ.

EAST AND WEST

المشرق والمغرب

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. وَسُئِلَ ـ عليهِ السّلامُ ـ عَنْ مَسافَةِ ما بَيْنَ الْمَشْرِقِ والْمَغْرِبِ؟ فَقالَ: مَسيرُ يَوْم لِلشَّمْسِ.

POLYTHEISM

الشرك

4711. The most harmful thing is polytheism.

٤٧١١. أضَرُّ شَيْء الشِّرْكُ.

4712. The smallest amount of showing off is polytheism.

٤٧١٢. أيْسَرُ الرِّياءِ الشِّرْكُ.

4713. Verily the slightest showing off is polytheism.

٤٧١٣. إنَّ أدْنىَ الرِّياءِ شِرْكٌ.

4714. Ascribing partners [to Allah] is disbelief.

٤٧١٤. اَلاْشْراكُ كُفْرٌ.

4715. The bane of faith is ascribing partners to Allah.

٤٧١٥. آفَةُ الإيمانِ الشِّرْكُ.

4716. The cause of destruction is polytheism.

٤٧١٦. سَبَبُ الْهَلاكِ الشِّرْكُ.

PARTNERSHIP

الشركة

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. شارِكُوا الَّذي قَدْ أقْبَلَ عَلَيْهِ الرِّزْقُ فَإنَّهُ أجْدَرُ بِالْحَظِّ وَأخْلَقُ بِالْغِنى.

VORACIOUSNESS AND THE VORACIOUS

الشرَه والشرِه

4718. Voraciousness tarnishes the soul, corrupts the religion and debases chivalry.

٤٧١٨. اَلشَّرَهُ يَشينُ النَّفْسَ وَيُفْسِدُ الدِّينَ وَيُزْري بِالْفُتُوَّةِ.

4719. Beware of voraciousness, for verily it is a destructive quality.

٤٧١٩. اِحْذَرُوا الشَّرَهَ فَإِنَّهُ خُلْقٌ مُرْدي.

4720. Beware of voraciousness, for how many a food has prevented numerous other foods [from being consumed]!

٤٧٢٠. اِحْذَرِ الشَّرَهَ فَكَمْ مِنْ أَكْلَة مَنَعَتْ أكلات.

4721. You must refrain from voraciousness, for indeed it corrupts piety and causes one to enter the fire of hell.

٤٧٢١. إيّاكَ وَالشَّرَهَ فَإِنَّهُ يُفْسِدُ الْوَرَعَ وَ يُدْخِلُ النّارَ.

4722. Refrain from voraciousness, for verily it is the root of every vileness and the foundation of every depravity.

٤٧٢٢. إيّاكَ وَالشَّرَهَ فَإِنَّهُ رَأسُ كُلِّ دَنِيَّة وَ أُسُّ كُلِّ رَذيلَة.

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. إيّاكُمْ وَ دَناءَةَ الشَّرَهِ والطَّمَعِ فَإِنَّهُ رَأسُ كُلِّ شَرّ وَمَزْرَعَةُ الذُّلِّ وَمُهِينُ النَّفْسِ وَمُتْعِبُ الْجَسَدِ.

4724. Voraciousness is [a cause of] ignominy.

٤٧٢٤. اَلشَّرَهُ مَذَلَّةٌ.

4725. Voraciousness invites [one] towards evil.

٤٧٢٥. اَلشَّرَهُ داعِيَةُ الشَّرِّ.

4726. Voraciousness is the beginning of avarice.

٤٧٢٦. اَلشَّرَهُ أَوَّلُ الطَّمَعِ.

4727. Voraciousness is the trait of the filthy.

٤٧٢٧. اَلشَّرَهُ سَجِيَّةُ الأَرْجاسِ.

4728. Voraciousness increases anger.

٤٧٢٨. اَلشَّرَهُ يُكْثِرُ الْغَضَبَ.

4729. Voraciousness is an accumulator of the worst faults.

٤٧٢٩. اَلشَّرَهُ جامِعٌ لِمَساوِي الْعُيُوبِ.

4730. Voraciousness is the foundation of every evil.

٤٧٣٠. اَلشَّرَهُ أُسُّ كُلِّ شَرّ.

4731. Voraciousness is from bad morals.

٤٧٣١. اَلشَّرَهُ مِنْ مَساوِي الأَخْلاقِ.

4732. Through voraciousness morals are tainted.

٤٧٣٢. بِالشَّرَهِ تُشانُ الأَخْلاقُ.

4733. What a bad character trait voraciousness is!

٤٧٣٣. بِئْسَ الطَّبْعُ الشَّرَهُ.

4734. The fruit of voraciousness is rushing towards faults [and vices].

٤٧٣٤. ثَمَرَةُ الشَّرَهِ اَلتَّهَجُّمُ عَلَى الْعُيُوبِ.

4735. The cornerstone of [all] flaws is voraciousness.

٤٧٣٥. رَأْسُ المعائبِ الشَّرَهُ.

4736. The weapon of avarice is voraciousness.

٤٧٣٦. سِلاحُ الْحِرْصِ الشَّرَهُ.

4737. Counter voraciousness with chastity [and moderation].

٤٧٣٧. ضادُّوا الشَّرَهَ بِالعِفَّةِ.

4738. Voraciousness is enough of a destruction.

٤٧٣٨. كَفى بِالشَّرَهِ هُلْكاً.

4739. For everything there is a seed, and the seed of evil is voraciousness.

٤٧٣٩. لِكُلِّ شَيْءٍ بَذْرٌ وَبَذْرُ الشَّرِّ الشَّرَهُ.

4740. There is no chastity with voraciousness.

٤٧٤٠. لَيْسَ مَعَ الشَّرَهِ عَفافٌ.

4741. One whose soul is voracious becomes disgraced despite his affluence.

٤٧٤١. مَنْ شَرِهَتْ نَفْسُهُ ذَلَّ مُوسِراً.

4742. Everything other than voraciousness is chastity.

٤٧٤٢. مادُونَ الشَّرَهِ عَفافٌ.

4743. Every voracious one is tormented.

٤٧٤٣. كُلُّ شَرِه مُعَنًّى.

4744. The voracious one will never be seen happy.

٤٧٤٤. لَنْ يُلْقَي الشَّرَهُ راضِياً.

SATAN

الشيطان

4745. Be cautious of the enemy that enters the breast stealthily and whispers in the ears secretly.

٤٧٤٥. اِحْذَرُوا عَدُوّاً نَفَذَ فِي الصُّدُورِ خَفِيّاً وَنَفَثَ فِي الآذانِ نَجِيّاً.

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. اِحْذَرُوا عَدُوَّ اللهِ إبْلِيسَ أنْ يُعْدِيَكُمْ بِدائِهِ أوْ يَسْتَفِزَّكُمْ بِخَيْلِهِ وَرَجِلِهِ فَقَدْ فَوَّقَ لَكُمْ سَهْمَ الْوَعيْدِ وَرَماكُمْ مِنْ مَكانٍ 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 مَرمى نَبْلِهِ وَمَوْطِأً قَدَمِهِ وَمَأْخَذَ 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 (اِتَّخَذُوا) الشَّيْطانَ لأمْرِهِمْ مالِكاً (مِلاكاً) وَجَعَلَهُمْ (اِتَّخَذَهُمْ) لَهُ أشْراكاً فَفَرَّخَ في صُدُورِهِمْ وَدَبَّ وَدَرَجَ في حُجُورِهِمْ فَنَظَرَ بِأعْيُنِهِمْ وَنَطَقَ بِأَلْسِنَتِهِمْ وَرَكِبَ بِهِمُ الزَّلَلَ وَزَيَّنَ لَهُمُ الْخَطَلَ فِعْلَ مَنْ شَرَكَهُ الشَّيْطانُ في سُلْطانِهِ وَنَطَقَ بِالْباطِلِ عَلى لِسانِه.

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. دَعاكُمْ رَبُّكُمْ سُبْحانَهُ فَنَفَرْتُمْ وَوَلَّيْتُمْ وَدَعاكُمُ الشَّيْطانُ فَاسْتَجَبْتُمْ وَأقْبَلْتُمْ.

٤٧٥٠. صافُّوا الشَّيْطانَ بِالْمُجاهَدَةِ وَأغْلِبُوهُ بِالْمُخالَفَةِ تَزْكُوا أنْفُسُكُمْ وَتَعْلُوا عِنْدَ اللهِ دَرَجاتُكُمْ.

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.

٤٧٥١. غُرُورُ الشَّيْطانِ يُسَوِّلُ وَيُطْمِعُ.

4751. The deception of Satan allures and entices.

٤٧٥٢. لا تُطيعُوا الأدْعياءَ الَّذينَ شَرِبْتُمْ بِصَفْوِكُمْ كَدَرَهُمْ وَخَلَطْتُمْ بِصِحَّتِكُمْ مَرَضَهُمْ وَأدْخَلْتُمْ في حَقِّكُمْ باطِلَهُمْ.

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.

٤٧٥٣. لا تَجْعَلَنَّ لِلشَّيْطانِ في عَمَلِكَ نَصيباً وَلا عَلى نَفْسِكَ سَبيلاً.

4753. Never allot a portion for Satan in your actions and do not give him access to your soul.

BEING OCCUPIED الاشتغال

٤٧٥٤. كُنْ مَشْغُولاً بِما أنْتَ عَنْهُ مَسْؤُلٌ.

4754. Occupy yourself with that which you are answerable for.

٤٧٥٥. مَنِ اشْتَغَلَ بِغَيْرِ المهِمِّ ضَيَّعَ الأهَمَّ.

4755. One who is occupied by the unimportant loses that which is more important.

٤٧٥٦. شُغِلَ مَنِ الْجَنَّةُ والنّارُ أمامَهُ.

4756. He who puts Paradise and hell in front of him is [always] occupied.

٤٧٥٧. شُغِلَ مَنْ كانَتِ النَّجاةُ وَمَرْضاتُ اللهِ مَرامَهُ.

4757. He one whose goal is salvation and attaining the pleasure of Allah is [always] occupied.

THE INTERCESSOR AND INTERCEDER الشفيع والشافع

4758. The intercessor is the wing of the seeker [which helps him attain what he seeks].

٤٧٥٨. الشَّفيعُ جَناحُ الطّالِبِ.

4759. The interceder of a criminal is his humility in seeking pardon.

٤٧٥٩. شافِعُ الْمُجْرِمِ خُضُوعُهُ بِالْمَعْذِرَةِ.

4760. The interceder of a sinner is his admission (of guilt), his repentance and his apology.

٤٧٦٠. شافِعُ الْمُذْنِبِ إقْرارُهُ وَتَوْبَتُهُ اِعْتِذارُهُ.

4761. The interceder of mankind [on the Day of Reckoning] acting upon the right and adhering to the truth.

٤٧٦١. شافِعُ الْخَلْقِ العَمَلُ بِالْحَقِّ وَلُزُومُ الصِّدْقِ.

DISSENSION الشقاق

4762. With dissension there is aversion.

٤٧٦٢. مَعَ الشِّقاقِ تَكُونُ النَّبْوَةُ.

WRETCHEDNESS الشقاء

4763. Every wretchedness is [moving] towards ease.

٤٧٦٣. كُلُّ شَقاءٍ إلى رَخاء.

4764. Collecting the [wealth that is] forbidden is part of wretchedness.

٤٧٦٤. مِنَ الشَّقاءِ اِحْتِقابُ الحَرامِ.

4765. Corrupting one's Hereafter is from wretchedness.

٤٧٦٥. مِنَ الشَّقاءِ إفْسادُ المِعادِ.

4766. One of the signs of wretchedness is cheating one's friend.

٤٧٦٦. مِنْ عَلامَةِ الشَّقاءِ غِشُّ الصَّديقِ.

4767. One of the signs of wretchedness is offending the virtuous.

٤٧٦٧. مِنْ عَلاماتِ الشَّقاءِ الإساءَةُ إلَى الأخْيارِ.

4768. It is from the wretchedness of a person

٤٧٦٨. مِنْ شَقاءِ المَرْءِ أنْ يُفْسِدَ الشَّكُّ يَقينَهُ.

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.

٤٧٦٩. مِنَ الشَّقاءِ أنْ يَصُونَ المرْءُ دُنْياهُ بِدينِهِ.

4770. Corruption of intention is from wretchedness.

٤٧٧٠. مِنَ الشَّقاءِ فَسادُ النِّيَّةِ.

4771. Verily from wretchedness is corruption of one's Hereafter.

٤٧٧١. إنَّ مِنَ الشَّقاءِ إفْسادَ المِعادِ.

THE WRETCHED

الشقي

4772. The wretched is one who is proud of his condition and is beguiled by the deception of his hopes.

٤٧٧٢. اَلشقيُّ مَنِ اغْتَرَّ بِحالِهِ وَانْخَدَعَ لِغُرُورِ آمالِهِ.

4773. The most wretched among you are the most greedy among you.

٤٧٧٣. أشْقاكُمْ أحْرَصُكُمْ.

4774. The most wretched of [all] people is one who sells his religion for someone else's worldly gain.

٤٧٧٤. أشْقَى النّاسِ مَنْ باعَ دينَهُ بِدُنْيا غَيْرِهِ.

4775. How many a wretched person has been visited by his death while he is striving to acquire [worldly gain].

٤٧٧٥. كَمْ مِنْ شَقِيّ حَضَرَهُ أجَلُهُ وَهُوَ مُجِدٌّ فِي الطَّلَبِ.

GRATITUDE AND THE GRATEFUL

الشكر والشاكر

4776. Gratitude is one of the two rewards.

٤٧٧٦. اَلشُّكْرُ أحَدُ الجَزائَيْن.

4777. Gratitude for blessings is a recompense for its past and a source of its [increase in the] future.

٤٧٧٧. اَلشُّكْرُ عَلَى النِّعْمَةِ جَزاءٌ لِماضِيها وَاجْتِلابٌ لآتيها.

4778. Gratitude has greater value than a good action because the gratitude lasts while the good action comes to an end.

٤٧٧٨. اَلشُّكْرُ أَعْظَمُ قَدْراً مِنَ المَعْرُوفِ لأنَّ الشُّكْرَ يَبْقى وَالمَعْرُوفَ يَفْنى.

4779. Be grateful and you will increase.

٤٧٧٩. أُشْكُرْ تَزِدْ.

4780. Continue being grateful and the blessing you receive will continue.

٤٧٨٠. اِسْتَدِمِ الشُّكْرَ تَدُمْ عَلَيْكَ النِّعْمَةُ.

4781. Occupy yourself in being grateful for the blessing rather than being delighted by it.

٤٧٨١. اِشْتَغِلْ بِشُكْرِ النِّعْمَةِ عَنِ التَّطَرُّبِ بِها.

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 إلى مَنْ فُضِّلْتَ عَلَيْهِ فَإنَّ ذلِكَ مِنْ أبْوابِ الشُّكرِ.

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. أُشْكُرْ مَنْ أنْعَمَ عَلَيْكَ وَأنْعِمْ على مَنْ شَكَرَكَ فَإنَّهُ لا زَوالَ لِلنِّعْمَةِ إذا شُكِرَتْ وَلا بَقاءَ لَها إذا كُفِرَتْ.

4784. Let the recompense for the blessing which has come upon you be the showing of goodness to one who wrongs you.

٤٧٨٤. اِجْعَلْ جَزاءَ النِّعْمَةِ عَلَيْكَ الاَحْسانَ إلى مَنْ أساءَ إلَيْكَ.

4785. Be good neighbours to the blessings of religion and this world by showing gratitude to the one who guides you to them.

٤٧٨٥. أحْسِنُوا جُوارَ نِعَمِ الدّينِ والدُّنيا بِالشُّكْرِ لِمَنْ دَلَّ (دَلَّكُم) عَلَيْها.

4786. Take advantage of gratitude, for the least of its benefits is increment [of blessings].

٤٧٨٦. اِغْتَنِمُوا الشُّكْرَ فَأدْنى نَفْعِهِ الزِّيادَةُ.

4787. The best thing that spoken loudly [in order that others may hear] is the gratitude that is publicized.

٤٧٨٧. أحْسَنُ السُّمْعَةِ شُكْرٌ يُنْشَرُ.

٤٧٨٨. أحْسَنُ شُكْرِ النِّعَمِ اَلإنْعامُ بِها.

4788. The best gratitude for blessings is favouring others with them.

٤٧٨٩. أحَقُّ مَنْ بَرِرْتَ مَنْ لا يَغْفُلُ بِرَّكَ.

4789. The most deserving of those to whom you do good is the one who does not disregard your good turn.

٤٧٩٠. أحقُّ مَنْ شَكَرْتَ مَنْ لا يَمْنَعُ مَزيدَكَ.

4790. The most deserving of your gratitude is the one who does not prevent you from acquiring more.

٤٧٩١. أوَّلُ ما يَجِبُ عَلَيْكُمْ لِلّهِ سُبْحانَهُ شُكْرُ أياديهِ وَابْتِغاءُ مَراضيهِ.

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.

٤٧٩٢. أبْلَغُ ما تُسْتَمَدُّ بِهِ النِّعْمَةُ الشُّكْرُ وَأعْظَمُ ما تَمَحَّصَ بِهِ المِحْنَةُ الصَّبْرُ.

4792. The most effective thing that makes a blessing last longer is gratitude and the greatest thing by which tribulations are overcome is patience.

٤٧٩٣. أحَقُّ النّاسِ بِزيادَةِ النِّعْمَةِ أشْكَرُهُمْ لِما أُعْطِيَ مِنْها.

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.

٤٧٩٤. أحَبُّ النّاسِ إلَى اللهِ سُبْحانَهُ العامِلُ فيما أنْعَمَ بِهِ عَلَيْهِ بِالشُّكْرِ وَأبْغَضُهُمْ إلَيْهِ اَلعامِلُ في نِعَمِهِ بِكُفْرِها.

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.

٤٧٩٥. لا يَحُوزُ الشُّكْرَ إلاّ مَنْ بَذَلَ مالَهُ.

4795. No one acquires gratitude except by giving [generously] from his wealth.

٤٧٩٦. إنَّ لِلّهِ تعالى في كُلِّ نِعْمَة حَقّاً مِنَ الشُّكْرِ فَمَنْ أدّاهُ زادَهُ مِنْها وَمَنْ قَصَّرَ عَنْهُ خاطَرَ بِزَوالِ نِعْمَتِهِ.

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

blessing.

4797. Verily the servant is [always] between blessing and sin, [and] nothing rectifies [or improves] them except repentance and gratitude.

٤٧٩٧. إنَّ العَبْدَ بَيْنَ نِعْمَة وَذَنْب لا يُصْلِحُهُما إلاّ الاِسْتِغْفارُ وَالشُّكْرُ.

4798. Gratitude is [a means of] increment.

٤٧٩٨. اَلشُّكْرُ زيادَةٌ.

4799. Gratitude is obligatory.

٤٧٩٩. اَلشُّكْرُ مَفْرُوضٌ.

4800. Gratitude is advantageous.

٤٨٠٠. اَلشُّكْرُ مَغْنَمٌ.

4801. Gratitude causes blessings to flow forth abundantly.

٤٨٠١. اَلشُّكْرُ يُدِرُّ (بَذْرُ) النِّعَمَ.

4802. Gratitude is an embellishment for blessing[s].

٤٨٠٢ . اَلشُّكْرُ زينَةٌ لِلنَّعْماءِ.

4803. Gratitude is the fortress of blessings.

٤٨٠٣. اَلشُّكْرُ حِصْنُ النِّعَمِ.

4804. Showing [one's] affluence is from [the ways of showing] gratitude.

٤٨٠٤. إظْهارُ الْغِنى مِنَ الشُّكْرِ.

4805. Gratitude is the interpreter of intention and the tongue of [one's inner] conscience.

٤٨٠٥. اَلشُّكْرُ تَرْجُمانُ النِّيَّةِ وَلِسانُ الطَّوِيَّةِ.

4806. Gratitude is the embellishment of prosperity and the fortification of blessings.

٤٨٠٦. اَلشُّكْرُ زينَةُ الرَّخاءِ وَحِصْنُ النَّعْماءِ.

4807. Gratitude is required from the blessed ones.

٤٨٠٧. اَلشُّكْرُ مَأخُوذٌ عَلى أهْلِ النِّعَمِ.

4808. If Allah bestows a blessing upon you then show gratitude.

٤٨٠٨. إنْ أتاكُمُ اللهُ بِنِعْمَة فَاشْكُرُوا.

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

٤٨٠٩. إنَّما يَنْبَغي لأهْلِ الْعِصْمَةِ وَالْمَصْنُوعِ إلَيْهِمْ فِي السَّلامَةِ أنْ يَرْحَمُوا أهْلَ المَعْصِيَةِ وَالذُّنُوبِ وَأنْ

people; and to make the gratitude for their good state prevail over them and act as a barrier for them.

يَكُونَ الشُّكْرُ على مُعافاتِهِمْ هُوَ الغالِبَ عَلَيْهِمْ وَالحاجِزَ لَهُمْ.

4810. When you are given, show gratitude.

٤٨١٠. إذا أُعْطِيتَ فَاشْكُرْ.

4811. When you do good to others with a blessing [that you have been bestowed with], then you have shown gratitude for it.

٤٨١١. إذا أَنْعَمْتَ بِالنِّعْمَةِ فَقَدْ قَضَيْتَ شُكْرَها.

4812. When the edges of blessings reach you, then do not repel their peaks by lack of gratitude.

٤٨١٢. إذا وَصَلَتْ إلَيْكُمْ أطْرافُ النِّعَمِ فَلا تُنَفِّرُوا أقْصاها بِقِلَّةِ الشُّكْرِ.

4813. Through gratitude, blessings last.

٤٨١٣. بِالشُّكْرِ تَدُومُ النِّعْمَةُ.

4814. Through gratitude, more is obtained.

٤٨١٤. بِالشُّكْرِ تُسْتَجْلَبُ الزِّيادَةُ.

4815. The fruit of gratitude is increase in blessings.

٤٨١٥. ثَمَرَةُ الشُّكْرِ زيادَةُ النِّعَمِ.

4816. Showing gratitude leads to increment.

٤٨١٦. حُسْنُ الشُّكْرِ يُوجِبُ الزِّيادَةَ.

4817. The best gratitude is that which warrants increase.

٤٨١٧. خَيْرُ الشُّكْرِ ما كانَ كافِلاً بِالمزيدِ.

4818. Constant gratitude is the symbol of obtaining increment.

٤٨١٨. دَوامُ الشُّكْرِ عُنْوانُ دَرَكِ الزِّيادَةِ.

4819. Increased gratitude and keeping ties with near relatives increases sustenance and prolongs [one's] life.

٤٨١٩. زِيادَةُ الشُّكْرِ وَصِلَةُ الرَّحِمِ تَزيدانِ النِّعَمَ وَتَفْسَحانِ فِي الأجَلِ.

4820. The cause of increment is gratitude.

٤٨٢٠. سَبَبُ المزيدِ الشُّكْرُ.

4821. Showing gratitude to your Lord is [done] through prolonged praise.

٤٨٢١. شُكْرُ إلهِكَ بِطُولِ الثَّناءِ.

4822. The gratitude of one who is above you is through true friendship and loyalty.

٤٨٢٢. شُكْرُ مَنْ فَوْقَكَ بِصِدْقِ الوِلاءِ.

4823. The gratitude of your equal is through good brotherhood.

٤٨٢٣. شُكْرُ نَظيرِكَ بِحُسْنِ الإخاءِ.

4824. The gratitude of one who is under you is through generous bestowal.

٤٨٢٤. شُكْرُ مَنْ دُونَكَ بِسَيْبِ العَطاءِ.

4825. Showing gratitude for blessings is a protection from adversities.

٤٨٢٥. شُكْرُ النِعَمِ عِصْمَةٌ مِنَ النِّقَمِ.

4826. Gratitude to the Almighty brings forth abundant blessings.

٤٨٢٦. شُكْرُ الإلهِ يُدِرُّ النِّعَمَ.

4827. Showing gratitude for blessings results in its increase and leads to its renewal.

٤٨٢٧. شُكْرُ النِّعْمَةِ يَقْضي بِمَزيدِها وَيُوجِبُ تَجْديدَها.

4828. Gratitude for blessing is a safeguard from its alteration and a guarantee of its sustentation.

٤٨٢٨. شُكْرُ النِّعْمَةِ أمانٌ مِنْ تَحْويلِها وَكَفيلٌ بِتَأييدِها.

4829. The gratitude of a believer is manifested in his action.

٤٨٢٩. شُكْرُ المؤْمِنِ يَظْهَرُ في عَمَلِهِ.

4830. The gratitude of a hypocrite does not surpass his tongue.

٤٨٣٠. شُكْرُ المنافِقِ لا يَتَجاوَزُ لِسانَهُ.

4831. Gratitude for a past blessing results in the coming of renewed blessings.

٤٨٣١. شُكْرُ نِعْمَة سالِفَة يَقْضي بِتَجَدُّدِ نِعَم مُسْتَأنِفَة.

4832. Showing gratitude for blessings multiplies and increases them.

٤٨٣٢. شُكْرُ النِّعَمِ يُضاعِفُها وَيَزيدُها.

4833. Showing gratitude for blessings leads to its increase and showing ingratitude for it is evidence of its reduction.

٤٨٣٣. شُكْرُ النِّعَمِ يُوجِبُ مَزيدَها وَكُفْرُها بُرْهانُ جُحُودِها.

4834. Gratitude for blessing is a safeguard from the coming of adversity.

٤٨٣٤. شُكْرُ النِّعْمَةِ أمانٌ مِنْ حُلُولِ النَّقِمَةِ.

4835. The gratitude of a scholar for his knowledge is [in] his acting upon it and his

٤٨٣٥. شُكْرُ العالِمِ عَلى عِلْمِهِ عَمَلُهُ بِهِ وَبَذْلُهُ

sharing it with the one who deserves it.

لِمُسْتَحَقِّهِ.

4836. Your gratitude to the one who is pleased with you increases [his] approval and loyalty (or preservation) towards you.

٤٨٣٦. شُكْرُكَ لِلرّاضي عَنْكَ يَزيدُكَ رِضاً وَوَفاءً (وَقاءً).

4837. Your gratitude to the one who is angry with you leads to reconciliation and his having a favourable disposition towards you.

٤٨٣٧. شُكْرُكَ لِلْسّاخِطِ عَلَيْكَ يُوجِبُ لَكَ (مِنْهُ) صَلاحاً وَ تَعَطُّفاً.

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. وَقالَ . عَليه السّلام . لِرَجُل هَنَّأَهُ بِوَلَد شَكَرْتَ الواهِبَ وَبُورِكَ لَكَ فِي المَوْهُوبِ وَبَلَغَ أَشُدَّهُ وَرُزِقْتَ بِرَّهُ.

4839. He who praises his benefactor and mentions him with goodness [and appreciation] has shown gratitude for [his] kindness.

٤٨٣٩. شَكَرَ الإحْسانَ مَنْ أَثْنى على مُسْديهِ وَذَكَرَ بِالجَميلِ مُولِيَهُ.

4840. You must give thanks [both] in ease and adversity.

٤٨٤٠. عَلَيْكَ بِالشُّكْرِ فِي السَّرّاءِ والضَّرّاءِ.

4841. You must be constantly grateful and ever patient, for these two [qualities] increase blessing and remove tribulations.

٤٨٤١. عَلَيْكُمْ بِدَوامِ الشُّكْرِ وَلُزُومِ الصَّبْرِ فَإِنَّهُما يَزيدانِ النِّعْمَةَ وَيُزيلانِ المِحْنَةَ.

4842. In gratitude for blessings lies their continuity.

٤٨٤٢. فِي شُكْرِ النِّعَمِ دَوامُها.

4843. In gratitude there is increase.

٤٨٤٣. فِي الشُّكْرِ تَكُونُ الزِّيادَةُ.

4844. Lack of gratitude removes the desire to do good deeds.

٤٨٤٤. قِلَّةُ الشُّكْرِ تُزَهِّدُ فِي اصْطِناعِ المَعْرُوفِ.

4845. Bind the approaching blessings with gratitude, for not everything that escapers

٤٨٤٥. قَيِّدُوا قَوادِمَ النِّعَمِ بِالشُّكْرِ فَما كُلُّ شارِدٍ

comes back.

بِمَزْدُود.

4846. Gratitude is sufficient for increase.

٤٨٤٦. كَفى بِالشُّكْرِ زيادَةً.

4847. The guarantor of increase is gratitude.

٤٨٤٧. كافِلُ المزيدِ الشُّكْرُ.

4848. Be occupied by gratitude for your good state and [your] safety from that which has afflicted others.

٤٨٤٨. لِيَكُنِ الشُّكْرُ شاغِلاً لَكَ عَلى مُعافاتِكَ مِمَّا ابْتُلِيَ بِهِ غَيْرُكَ.

4849. None is capable of fortifying blessings the way [showing] gratitude for them does.

٤٨٤٩. لَنْ يَقْدِرَ أحَدٌ أنْ يُحَصِّنَ النِّعَمَ بِمِثْلِ شُكْرِها.

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 يَتَواعَدِ اللهُ سُبْحانَهُ لَوَجَبَ أنْ لا يُعْصى شُكْراً لِنِعْمَتِهِ.

4851. One who shows gratitude deserves more.

٤٨٥١. مَنْ شَكَرَ اِسْتَحَقَّ الزِّيادَةَ.

4852. Whoever shows gratitude, his blessing lasts [longer].

٤٨٥٢. مَنْ شَكَرَ دامَتْ نِعْمَتُهُ.

4853. One whose gratitude increases, his blessings multiply.

٤٨٥٣. مَنْ كَثُرَ شُكْرُهُ تَضاعَفَتْ نِعَمُهُ.

4854. One who is inspired to show gratitude will not be deprived of increase.

٤٨٥٤. مَنْ أُلْهِمَ الشُّكْرَ لَمْ يَعْدَمَ الزِّيادَةَ.

4855. One who does not show gratitude for a blessing is punished by its cessation.

٤٨٥٥. مَنْ لَمْ يَشْكُرِ النِّعْمَةَ عُوقِبَ بِزَوالِها.

4856. One who continues showing gratitude makes the goodness [and blessing] last.

٤٨٥٦. مَنْ أدامَ الشُّكْرَ اِسْتَدامَ البِرَّ.

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 أُنْعِمَ عَلَيْهِ فَشَكَرَ كَمَنِ ابْتُلِيَ فَصَبَرَ.

patiently.

٤٨٥٨. مَنْ شَكَرَ المِعْرُوفَ فَقَدْ قَضى حَقَّهُ.

4858. One who shows gratitude for [and act of] kindness has indeed fulfilled its right.

٤٨٥٩. مَنْ شَكَرَكَ مِنْ غَيْرِ صَنيعَة فَلا تَأْمَنْ ذَمَّهُ مِنْ غَيْرِ قَطيعَة.

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.

٤٨٦٠. مَنْ شَكَرَ مَنْ أَنْعَمَ عَلَيْهِ فَقَدْ كافاهُ.

4860. Whoever thanks the one who favours him has indeed recompensed him.

٤٨٦١. مَنْ لَمْ يَشْكُرِ الإِنْعامَ فَلْيُعَدَّ مِنَ الأَنْعامِ.

4861. One who does not show gratitude for favours should be counted [as being] from the livestock [rather than being human].

٤٨٦٢. مَنْ شَكَرَ عَلى غَيْرِ إِحْسان ذَمَّ عَلى غَيْرِ اِساءَة.

4862. One who shows gratitude without any favour, censures without any wrongdoing.

٤٨٦٣. مَنْ بَذَلَ لَكَ جُهْدَ عِنايَتِهِ فَابْذُلْ لَهُ جُهْدَ شُكْرِكَ.

4863. Whoever makes the effort to show concern for you, then make the effort to show him your gratitude.

٤٨٦٤. مَنْ حاطَ (خَلَطَ) النِّعَمَ بِالشُّكْرِ حيطَ بِالمَزيدِ.

4864. One who guards (or mixes) blessings with gratitude is surrounded by more [blessings].

٤٨٦٥. مَنْ لَمْ يُحِطِ النِّعَمَ بِالشُّكْرِ لَها فَقَدْ عَرَّضَها لِزَوالِها.

4865. One who does not begird [his] blessings by being grateful for them has indeed exposed them to cessation.

٤٨٦٦. مَنْ شَكَرَ اللهَ زادَهُ.

4866. Whoever thanks Allah, He increases [the blessings] for him.

٤٨٦٧. مَنْ شَكَرَ النِّعَمَ بِجِنانِهِ اِسْتَحَقَّ المَزيدَ قَبْلَ أَنْ يَظْهَرَ عَلى لِسانِهِ.

4867. One who feels grateful for blessings in his heart deserves increase [even] before he manifests [the gratitude] on his tongue.

٤٨٦٨. مَنْ كَثُرَ شُكْرُهُ كَثُرَ خَيْرُهُ.

4868. One whose gratitude increases, his

goodness [and blessing] increases.

4869. One whose gratitude diminishes, his goodness [and blessing] comes to an end.

٤٨٦٩. مَنْ قَلَّ شُكْرُهُ زالَ خَيْرُهُ.

4870. One who is granted a blessing has indeed been enslaved by it until he is freed by his show of gratitude for it.

٤٨٧٠. مَنْ أُوتِيَ نِعْمَةً فَقَدِ اسْتُعْبِدَ بِها حَتّى يُعْتِقَهُ القِيامُ بِشُكْرِها.

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.

٤٨٧١. مَنْ شَكَرَ اللهَ سُبْحانَهُ وَجَبَ عَلَيْهِ شُكْرَتانِ إذْ وَفَّقَهُ لِشُكْرِهِ وَهُوَ شُكْرُ الشُّكْر.

4872. One who shows gratitude to you for your kindness (or the kindness of someone else) has [actually] requested you [for something].

٤٨٧٢. مَنْ شَكَرَ إلَيْكَ مَعْرُوفَكَ (غَيْرَكَ) فَقَدْ سَألَكَ.

4873. One who does not show gratitude for blessing is deprived of more [blessings].

٤٨٧٣. مَنْ لَمْ يَشْكُرِ النِّعْمَةَ مُنِعَ الزِّيادَةَ.

4874. Nothing fortifies blessings like gratitude.

٤٨٧٤. ما حُصِّنَتِ النِّعَمُ بِمِثْلِ الشُّكْرِ.

4875. Nothing shows gratitude for blessings like sharing them with others.

٤٨٧٥. ما شُكِرَتِ النِّعَمُ بِمِثْلِ بَذْلِها.

4876. Allah, the Glorified, does not open the door of gratitude for anyone and then close the door of increase [in blessings].

٤٨٧٦. ما كانَ اللهُ سُبْحانَهُ لِيَفْتَحَ عَلى أحَد بابَ الشُّكْرِ وَيُغْلِقَ عَلَيْهِ بابَ المزيد.

4877. With gratitude blessings last [longer].

٤٨٧٧. مَعَ الشُّكْرِ تَدُومُ النِّعْمَةُ.

4878. Do not forget to show your gratitude when you receive blessings.

٤٨٧٨. لا تَنْسَوْا عِنْدَ النِّعْمَةِ شُكْرَكُمْ.

4879. Be a thankful servant in times of ease and a patient servant in times of adversity.

٤٨٧٩. كُنْ فِي السَّرّاءِ عَبْداً شَكُوراً وَفِي الضَّرّاءِ عَبْداً صَبُوراً.

DOUBT AND MISGIVING

الشك والارتياب

4880. Doubt corrupts certitude and nullifies faith.

٤٨٨٠. اَلشَكُّ يُفْسِدُ اليَقينَ وَ يُبْطِلُ الدِّينَ.

4881. Be wary of doubt, for verily it corrupts religion and nullifies certitude.

٤٨٨١. إيّاكَ وَالشَّكَّ فَإِنَّهُ يُفْسِدُ الدِّينَ ويُبْطِلُ اليَقينَ.

4882. The most destructive thing is doubt and uncertainty, and the most constructive thing is piety and keeping aloof from sin.

٤٨٨٢. أهْلَكُ شَيْء اَلشَّكُّ وَالاِرْتيابُ وَأمْلَكُ شَيْء الوَرَعُ وَالاِجْتِنابُ.

4883. Doubt is misgiving.

٤٨٨٣. اَلشَّكُّ اِرْتيابٌ.

4884. Doubt [in the existence of God] is disbelief.

٤٨٨٤. اَلشَّكُّ كُفْرٌ.

4885. Doubt corrupts religion.

٤٨٨٥. اَلشَّكُّ يُفْسِدُ الدِّينَ.

4886. Doubt nullifies faith.

٤٨٨٦. اَلشَّكُّ يُحْبِطُ الإيمانَ.

4887. Doubt is the fruit of ignorance.

٤٨٨٧. اَلشَّكُّ ثَمَرَةُ الجَهْلِ.

4888. Doubt leads to polytheism.

٤٨٨٨. اَلاِرْتيابُ يُوجِبُ الشِّرْكَ.

4889. Doubt puts out the light of the heart.

٤٨٨٩. اَلشَّكُّ يُطْفِيُ نُورَ القَلْبِ.

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. إنَّما سُمِّيَتْ الشُّبْهَةُ شُبْهَةً لأنَّها تُشْبِهُ الْحَقَّ فَأمّا أوْلِياءُ اللهِ فَضِيائُهُمْ فيها اليَقينُ وَدَليلُهُمْ سَمْتُ الهُدى وَأمّا أعْداءُ اللهِ فَدَعاؤُهُمْ (فَدَعاهُمْ) إلَيْهَا الضَّلالُ وَدَليلُهُمْ العَمى.

4891. The bane of certitude is doubt.

٤٨٩١. آفَةُ اليَقينِ اَلشَّكُّ.

4892. By continued doubt [in God], polytheism comes about.

٤٨٩٢. بِدَوامِ الشَّكِّ يَحْدُثُ الشِّرْكُ.

4893. The fruit of doubt is perplexity.

٤٨٩٣. ثَمَرَةُ الشَّكِّ الحَيْرَةُ.

4894. It is possible that conjecture may [turn out to] be correct.

٤٨٩٤. رُبَّما أدْرَكَ الظَّنُّ بِالصَّوابِ.

4895. The cause of perplexity is doubt.

٤٨٩٥. سَبَبُ الحَيْرَةِ الشَّكُّ.

4896. I am amazed at the one who doubts in the power of Allah while he sees His creation!

٤٨٩٦. عَجِبْتُ لِمَنْ يَشُكُّ في قُدْرَةِ اللهِ وَهُوَ يَرى خَلْقَهُ.

4897. Acting suspicious is a shame and having an eager desire to backbite is [a cause of entering] hellfire.

٤٨٩٧. فِعْلُ الرِّيْبَةِ عارٌ وَالوُلُوعُ بِالغيْبَةِ نارٌ.

4898. Everything that is devoid of certitude is [mere] conjecture and dubiety.

٤٨٩٨. كُلُّ ما خَلاَ اليَقينِ ظَنٌّ وَشُكُوكٌ.

4899. Every person has a [desire and a] need, so distance yourselves from suspicion.

٤٨٩٩. لِكُلِّ إنْسان أرَبٌ فَابْعُدُوا عَنِ الرَّيْبِ.

4900. A person will never go astray until his doubt overcomes his certainty.

٤٩٠٠. لَنْ يَضِلَّ المَرْءُ حتّى يَغْلِبَ شَكُّهُ يَقينَهُ.

4901. One who falters increases his doubt.

٤٩٠١. مَنْ يَتَرَدَّدْ يَزْدَدْ شَكّاً.

4902. One whose doubt increases, his religion gets corrupted.

٤٩٠٢. مَنْ كَثُرَ شَكُّهُ فَسَدَ دينُهُ.

4903. One whose suspicion increase, his backbiting [also] increases.

٤٩٠٣. مَنْ كَثُرَتْ رِيبَتُهُ كَثُرَتْ غيبَتُهُ.

4904. The sincere one is not suspicious and the one who is certain does not doubt.

٤٩٠٤. مَا ارْتابَ مُخْلِصٌ وَلا شَكَّ مُوقِنٌ.

4905. He in whose heart doubt has settled

٤٩٠٥. ما آمَنَ بِاللهِ مَنْ سَكَنَ الشَّكُّ قَلْبَهُ.

does not believe in Allah.

4906. Keeping away from suspicion is from the best magnanimity.

٤٩٠٦. مُجانَبَةُ الرَّيْبِ مِنْ أحْسَنِ الفُتُوَّةِ.

4907. Who can be more of a failure than the one who crosses [over] from certainty towards doubt and perplexity.

٤٩٠٧. مَنْ أخْيَبُ مِمَّنْ تَعَدّى اليَقينَ إلَى الشَّكِّ وَالحَيْرَةِ.

4908. The smallest doubt can corrupt certitude.

٤٩٠٨. يَسيرُ الشَّكِّ يُفْسِدُ اليَقينَ.

4909. Nobody more timid than the suspicious one.

٤٩٠٩. لا أجْبَنَ مِنْ مُريب.

4910. Suspicion leads to mistrust.

٤٩١٠. الرِّيْبَةُ تُوجِبُ الظِّنَةَ.

4911. When suspicion appears, thoughts [about others] become negative.

٤٩١١. إذا ظَهَرَتِ الرِّيْبَةُ سائَتِ الظُّنُونُ.

4912. Abandon that which causes you to doubt for that which does not cause you to doubt.

٤٩١٢. دَعْ ما يُريبُكَ إلى ما لا يُريبُكَ.

4913. Let your inquiry into doubtful matters be conclusive, for indeed the one who falls into them becomes confounded.

٤٩١٣. لِيَصْدُقْ تَحَرّيكَ فِي الشُّبَهاتِ فَإنَّ مَنْ وَقَعَ فيها اِرْتَبَكَ.

4914. The sceptic has no religion and the backbiter has no magnanimity.

٤٩١٤. لا دينَ لِمُرْتاب وَلا مُرُوَّةَ لِمُغْتاب.

4915. The suspicious one is never found in a sound state.

٤٩١٥. لا يُلْفَى المريبُ صَحيحاً.

4916. The most abased of people is the sceptic.

٤٩١٦. أذَلُّ النّاسِ المُرْتابُ.

4917. The suspicious person is always sick.

٤٩١٧. اَلمريبُ أبَداً عَليلٌ.

4918. The sceptic has no religion.

٤٩١٨. اَلمُرْتابُ لا دينَ لَهُ.

4919. The doubting one has no certitude.

٤٩١٩. اَلشَّاكُّ لا يَقينَ لَهُ.

COMPLAINING OF DISTRESS

شكاية 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 شَكى ضُرَّهُ إلى غَيْرِ مُؤْمِن فَكَأنَّما شَكىَ اللهَ سُبْحانَهُ.

4921. Whoever complains of his distress to a believer, it is as if he has complained to Allah, the Glorified.

٤٩٢١. مَنْ شَكى ضُرَّهُ إلى مُؤْمِن فَكَأنَّما شَكى إلَى اللهِ سُبْحانَهُ.

GLOATING

الشماتة

4922. One who gloats over the mistakes made by others, [then] others will gloat over his mistakes.

٤٩٢٢. مَنْ شَمِتَ بِزَلَّةِ غَيْرِهِ شَمِتَ غَيْرُهُ بِزَلَّتِهِ.

CONSULTATION AND DELIBERATION

الشور والمشاورة

4923. Participating in deliberation leads to the appropriate decision.

٤٩٢٣. اَلشِّرْكَةُ فِي الرَّأْيِ تُؤَدّي إلَى الصَّوابِ.

4924. Consult your enemies; you will know from their opinion how much enmity they have [for you] and what their objectives are.

٤٩٢٤. اِسْتَشِرْ أعْداءَكَ تَعْرِفْ مِنْ رَأْيِهِمْ مِقْدارَ عَداوَتِهِمْ وَمَواضِعَ مَقاصِدِهِمْ.

4925. Consult your intelligent enemy and be wary of the opinion of your ignorant friend.

٤٩٢٥. اِسْتَشِرْ عَدُوَّكَ العاقِلَ وَاحْذَرْ رَأْيَ صَديقِكَ الجاهِلَ.

4926. Compare some opinions with others, from this the right course of action will come to light.

٤٩٢٦. اِضْرِبُوا بَعْضَ الرَّأْيِ بِبَعْض يَتَوَلَّدْ مِنْهُ الصَّوابُ.

4927. Suspect your intellects, for indeed it is from trusting in them that mistakes are made.

٤٩٢٧. اِتَّهِمُوا عُقُولَكُمْ فَإِنَّهُ مِنَ الثِّقَةِ بِها يَكُونُ الخَطاءُ.

4928. Consultation is [a means of] ease for you and a difficulty for others.

٤٩٢٨. اَلمشاوَرَةُ راحَةٌ لَكَ وَ تَعَبٌ لِغَيْرِكَ.

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.

٤٩٢٩. أَفْضَلُ مَنْ شاوَرْتَ ذُو التَّجارِبِ وَشَرُّ مَنْ قارَنْتَ ذُو المعائِبِ.

4930. Consultation is [a means of] seeking [assistance and] support.

٤٩٣٠. اَلمشاوَرَةُ اِسْتِظْهارٌ.

4931. Seeking advice is the essence [and source] of guidance.

٤٩٣١. اَلاِسْتِشارَةُ عَيْنُ الهِدايَةِ.

4932. The one who seeks advice is protected from failure.

٤٩٣٢. اَلمسْتَشيرُ مُتَحَصِّنٌ مِنَ السَّقَطِ.

4933. The one who seeks advice is on the side of success.

٤٩٣٣. اَلمسْتَشيرُ عَلى طَرَفِ النَّجاحِ.

4934. Consultation elicits for you the correct opinions of others.

٤٩٣٤. اَلْمَشْوَرَةُ تَجْلِبُ لَكَ صَوابَ غَيْرِكَ.

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.

٤٩٣٥. إِنَّما حُضَّ عَلَى المشاوَرَةِ لأَنَّ رَأْيَ المشيرِ صِرفٌ وَرَأيَ المسْتَشيرِ مَشُوبٌ بِالهَوى.

4936. The bane of consultation is contradiction of opinions.

٤٩٣٦. آفَةُ المشاوَرَةِ اِنْتِقاضُ الآراءِ.

4937. When you have decided [to do something], then consult [with others].

٤٩٣٧. إذا عَزَمْتَ فَاسْتَشِرْ.

4938. When you proceed with an affair then proceed after deliberation and seeking advice; do not delay your action of today to

٤٩٣٨. إذا أَمْضَيْتَ أَمْراً فَأَمْضِهِ بَعْدَ الرَّوِيَّةِ وَمُراجَعَةِ المشْوَرَةِ وَلا تُؤَخِّرْ عَمَلَ يَوْمِ إلى غَدٍ وَأَمْضِ لِكُلِّ يَوْمٍ

عَمَلَهُ.

tomorrow, and perform each day's action on that same day.

٤٩٣٩. جَهْلُ المشيرِ هَلاكُ المسْتشيرِ.

4939. Ignorance of the adviser is [a cause of] destruction of the consulter.

٤٩٤٠. حَقٌّ عَلَى العاقِلِ أنْ يُضيفَ إلى رَأْيِهِ رَأيَ العُقَلاءِ وَيَضُمَّ إلى عِلْمِهِ عُلُومَ الحُكَماءِ.

4940. 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 العاقِلِ أنْ يَسْتَديمَ الإرْشادَ وَيَتْرُكَ الاِسْتِبْدادَ.

4941. It behoves the intelligent one to continuously seek the right path and abandon obstinacy.

٤٩٤٢. خَيْرُ مَنْ شاوَرْتَ ذَوُوا النُّهى وَالعِلْمِ وَأُولُو التَّجارِبِ وَالحَزْمِ.

4942. The best among those whom you consult are the people of wisdom and knowledge, and those who possess experience and judiciousness.

٤٩٤٣. خِيانَةُ المسْتَسْلِمِ وَالمسْتَشيرِ مِنْ أفْظَعِ الأُمُورِ وَأعْظَمِ الشُّرُورِ وَمُوجِبُ عَذابِ السَّعيرِ.

4943. 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. شاوِرْ قَبْلَ أنْ تَعْزِمَ وَفَكِّرْ قَبْلَ أنْ تُقْدِمَ.

4944. Consult before you decide and think before you proceed.

٤٩٤٥. شاوِرْ ذَوِي العُقُولِ تَأْمَنِ الزَّلَلَ وَالنَّدَمَ.

4945. Consult the intelligent ones and you will be safe from error and regret.

٤٩٤٦. شاوِرْ في أُمُورِكَ الَّذينَ يَخْشَوْنَ اللهَ تَرْشُدْ.

4946. Consult in your affairs those who fear Allah and you will be rightly guided.

٤٩٤٧. ظُلْمُ المسْتَشيرِ ظُلْمٌ وَخيانَةٌ.

4947. Being unjust to the one who seeks advice is [the worst form of] oppression and betrayal.

٤٩٤٨. عَلَيْكَ بِالمشاوَرَةِ فَإنَّها نَتيجَةُ الحَزْمِ.

4948. 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 المشيرِ الاِجْتِهادُ فِي الرَّأْيِ وَ لَيْسَ عَلَيْهِ ضَمانُ النُجْحِ.

4950. The essence [and source] of guidance is in consultation.

٤٩٥٠. فِي الاِسْتِشارَةِ عَيْنُ الهِدايَةِ.

4951. Consultation suffices as a supporter.

٤٩٥١. كَفى بِالمشاوَرَةِ ظَهيراً.

4952. One who acts against [good] advice gets perplexed.

٤٩٥٢. مَنْ خالَفَ المِشْوَرَةَ اِرْتَبَكَ.

4953. One who consults an intelligent person acquires [his objective].

٤٩٥٣. مَنْ اِسْتَشارَ العاقِلَ مَلَكَ.

4954. One whose adviser goes astray, his planning is nullified.

٤٩٥٤. مَنْ ضَلَّ مُشيرُهُ بَطَلَ تَدْبيرُهُ.

4955. Whoever gives sincere advice to the one who consults him, his planning becomes good.

٤٩٥٥. مَنْ نَصَحَ مُسْتَشيرَهُ صَلُحَ تَدْبيرُهُ.

4956. Whoever cheats the one who consults him, his foresight is taken away.

٤٩٥٦. مَنْ غَشَّ مُسْتَشيرَهُ سُلِبَ تَدْبيرُهُ.

4957. One who consults the people of intellect is enlightened by the lights of the intellects.

٤٩٥٧. مَنْ شاوَرَ ذَوِي العُقُولِ اِسْتَضاءَ بِأَنْوارِ العُقُولِ.

4958. One who consults the people of intellect and wisdom attains success and rightness.

٤٩٥٨. مَنْ شاوَرَ ذَوِي النُّهى وَالأَلْبابِ فازَ بِالنُّجْحِ والصَّوابِ.

4959. One who consults with the people shares in their [combined] intellects.

٤٩٥٩. مَنْ شاوَرَ الرِّجالَ شارَكَها في عُقُولِها.

4960. One who consults the people of intellect and wisdom, gains success through prudence and aptness.

٤٩٦٠. مَنِ اسْتَشارَ ذَوِي النُّهى وَالألبابِ فازَ بِالحَزْمِ وَ السَّدادِ.

٤٩٦١. مَنْ لَزِمَ المشاوَرَةَ لَمْ يَعْدَمْ عِنْدَ الصَّوابِ مادِحاً وَعِنْدَ الخَطاءِ عاذِراً.

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.

٤٩٦٢. ما ضَلَّ مَنِ اسْتَشارَ.

4962. One who seeks advice does not go astray.

٤٩٦٣. مَا اسْتُنْبِطَ الصَّوابُ بِمِثْلِ المشاوَرَةِ.

4963. Nothing derives an appropriate outcome like consultation.

٤٩٦٤. مُشاوَرَةُ الحازِمِ المشْفِقِ ظَفَرٌ.

4964. Consulting the judicious person who is concerned for you is a [means of attaining] triumph.

٤٩٦٥. مُشاوَرَةُ الجاهِلِ المشْفِقِ خَطَرٌ.

4965. Consulting the ignorant person who is concerned for you one is dangerous.

٤٩٦٦. نِعْمَ المظاهَرَةُ المشاوَرَةُ.

4966. How good a support consultation is!

٤٩٦٧. نِعْمَ الاِسْتِظْهارُ المشاوَرَةُ.

4967. What a good backing [and support] consultation is!

٤٩٦٨. لا تُشاوِرْ عَدُوَّكَ وَ اسْتُرْهُ خَبَرَكَ.

4968. Do not consult with your enemy and hide your information [from him].

٤٩٦٩. لا تُشاوِرَنَّ في أمْرِكَ مَنْ يَجْهَلُ.

4969. Never consult with the ignorant in your affairs.

٤٩٧٠. لا تَسْتَصْغِرَنَّ عِنْدَكَ الرَّأْيَ الخَطيرَ إذا أتاكَ بِهِ الرَّجُلُ الحَقيرُ.

4970. Do not belittle a noteworthy opinion [even] when it is brought to you by an inferior person.

٤٩٧١. لا تُدْخِلَنَّ في مَشْوَرَتِكَ بَخيلاً فَيَعْدِلَ بِكَ عَنِ القَصْدِ وَيَعِدَكَ الفَقْرَ.

4971. Do not include a miser in your consultation as he will turn you away from the goal and frighten you with poverty.

٤٩٧٢. لا تُشْرِكَنَّ في رَأْيِكَ جَباناً يُضَعِّفُكَ عَنِ الأمْرِ وَيُعَظِّمُ عَلَيْكَ ما لَيْسَ بِعَظيم.

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.

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. لا تَسْتَشِرِ الكَذَّابَ فَإِنَّهُ كَالسَّرابِ يُقَرِّبُ عَلَيْكَ البَعيدَ وَيُبَعِدُ عَلَيْكَ القَريبَ.

4974. Never include a greedy person in your consultation as he will make evil deeds seem trivial and glamorize avarice for you.

٤٩٧٤. لا تُشْرِكَنَّ فِي مَشْوَرَتِكَ حَريصاً يُهَوِّنْ عَلَيْكَ الشَّرَّ وَيُزَيِّنْ لَكَ الشَّرَهَ.

4975. The intelligent one never dispenses with consultation.

٤٩٧٥. لا يَسْتَغْنِي العاقِلُ عَنِ المشاوَرَةِ.

4976. There is no backing [and support that is stronger and] more reliable than consultation.

٤٩٧٦. لا مُظاهَرَةَ أَوْثَقُ مِنْ مُشاوَرَة.

4977. One who becomes satisfied with his own intellect (or action) has gone astray.

٤٩٧٧. مَنِ اسْتَغْنى بِعَقْلِهِ (بِفِعْلِهِ) ضَلَّ.

EAGERNESS AND LONGING

الشوق والمشتاق

4978. Longing [for Allah and the Hereafter] is from the qualities of those who have certitude.

٤٩٧٨. اَلشَّوْقُ شيمَةُ الموقِنينَ.

4979. Longing [for Allah] is the intimate companion of the Gnostics.

٤٩٧٩. اَلشَّوْقُ خُلْصانُ العارِفينَ.

4980. One who longs [for Allah] forgets [this world].

٤٩٨٠. مَنِ اشْتاقَ سَلا.

4981. One who longs [for Allah] sets out [towards him] at nightfall.

٤٩٨١. مَنِ اشْتاقَ أَدْلَجَ.

LUST

الشهوة

4982. Lust is one of the two causes of

٤٩٨٢. الشَهْوَةُ أَحَدُ المِغْوِيَيْنِ.

deviation.

4983. Lustful desires are fatal illnesses, and the best cure for them is acquiring patience against them.

٤٩٨٣. اَلشَّهَواتُ أعْلالٌ قاتِلاتٌ وَأفْضَلُ دَوائِها اِقْتِناءُ الصَّبْرِ عَنْها.

4984. Lustful desires are the snares of Satan.

٤٩٨٤. اَلشَّهَواتُ مَصائِدُ الشَّيْطانِ.

4985. Overcome [your] lust, [and] your wisdom will be perfected.

٤٩٨٥. اِغْلَبِ الشَّهْوَةَ تَكْمُلْ لَكَ الحِكْمَةُ.

4986. Turn your back on lustful desires, for indeed they drive you to perform sinful acts and to fall upon evil deeds.

٤٩٨٦. أُهْجُرُوا الشَّهَواتِ فَإنَّها تَقُودُكُمْ إلى رُكُوبِ الذُّنُوبِ وَالتَّهَجُّمِ عَلَى السَيِّئاتِ.

4987. Lustful desires are fatal diseases, and the best cure for them is acquiring patience against them.

٤٩٨٧. اَلشَّهَواتُ آفاتٌ قاتِلاتٌ وَخَيْرُ دَوائِها اِقْتِناءُ الصَّبْرِ عَنْها.

4988. Beware of allowing lustful desires to dominate you, for indeed its immediate result is dispraised and future consequence is detrimental.

٤٩٨٨. إيّاكُمْ وَتَحَكُّمَ الشَّهَواتِ عَلَيْكُمْ فَإنَّ عاجِلَها ذَميمٌ وَآجِلَها وَخيمٌ.

4989. Beware of letting lustful desires overpower you hearts, for indeed its beginning is bondage and its end is destruction.

٤٩٨٩. إيّاكُمْ وَغَلَبَةَ الشَّهَواتِ عَلى قُلُوبِكُمْ فَإنَّ بِدايَتَها مَلَكَةٌ وَنِهايَتَها هَلَكَةٌ.

4990. The beginning of lust is pleasure and its end is harm.

٤٩٩٠. أوَّلُ الشَّهْوَةِ طَرَبٌ وآخِرُها عَطَبٌ.

4991. Lust entices.

٤٩٩١. اَلشَّهْوَةُ تُغْري.

4992. Lustful desires are diseases.

٤٩٩٢. اَلشَّهَواتُ آفاتٌ.

4993. Lustful desires are lethal.

٤٩٩٣. اَلشَّهَواتُ قاتِلاتٌ.

4994. Lust is spoliation [of intellect and faith].

٤٩٩٤. اَلشَّهْوَةُ حَرَبٌ.

4995. Lust is the most harmful of enemies.

٤٩٩٥. اَلشَّهْوَةُ أضَرُّ الأعْداءِ.

4996. Lustful desires are lethal poisons.

٤٩٩٦. اَلشَّهَواتُ سُمُومٌ قاتِلاتٌ.

4997. Lustful desires enslave the ignorant.

٤٩٩٧. اَلشَّهَواتُ تَسْتَرِقُّ الجَهُولَ.

4998. Yielding to lust is the worst disease.

٤٩٩٨. اَلإنْقيادُ لِلشَّهْوَةِ أدْوَأُ الدّاءِ.

4999. Verily if you are controlled by your lustful desires, they will cause you to leap into frivolity and error.

٤٩٩٩. إنَّكُمْ إنْ مَلَّكْتُمْ شَهَواتِكُمْ نَزَتْ بِكُمْ إلَى الأَشَرِ وَالغَوايَةِ.

5000. When lust tries to overcome you then defeat it by curtailing excesses.

٥٠٠٠. إذا غَلَبَتْ عَلَيْكَ الشَّهْوَةُ فَاغْلِبْها بِالإخْتِصارِ.

5001. By controlling [one's] lust, one becomes free of every flaw.

٥٠٠١. بِمِلْكِ الشَّهْوَةِ اَلتَّنَزُّهُ عَنْ كُلِّ عابٍ.

5002. Abandoning lustful desires is the best worship and the most beautiful habit.

٥٠٠٢. تَرْكُ الشَّهَواتِ أفْضَلُ عِبادَةٍ وَأجْمَلُ عادَةٍ.

5003. The sweetness of lust is made bitter by the shame of ignominy [and humiliation].

٥٠٠٣. حَلاوَةُ الشَّهْوَةِ يُنَغِّصُها عارُ الفَضيحَةِ.

5004. Repulsing lust is more effective in exterminating it while fulfilling it only makes it more intense.

٥٠٠٤. رَدُّ الشَّهْوَةِ أقْضى لَها وَقَضائُها أشَدُّ لَها.

5005. Inhibiting lust and anger is the struggle of the noble ones.

٥٠٠٥. رَدْعُ الشَّهْوَةِ وَالغَضَبِ جِهادُ النُّبَلاءِ.

5006. Increased lust degrades magnanimity.

٥٠٠٦. زيادَةُ الشَّهْوَةِ تُزْري بِالمُروءَةِ.

5007. Being overpowered by lust is the cause of evil.

٥٠٠٧. سَبَبُ الشَّرِّ غَلَبَةُ الشَّهْوَةِ.

5008. The flame of lust induces the impairment [and destruction] of the soul.

٥٠٠٨. ضِرامُ الشَّهْوَةِ تَبْعَثُ عَلى تَلَفِ المُهْجَةِ.

5009. Counter lust with restraint.

٥٠٠٩. ضادُّوا الشَّهْوَةَ بِالقَمْعِ.

٥٠١٠. ضادُّوا الشَّهْوَةَ مُضادَّةَ الضِّدِ ضِدَّهُ وَحارِبُوها مُحارَبَةَ العَدُوِّ العَدُوَّ.

5010. Oppose lust as a rival would oppose his rival and fight it as an enemy would fight his enemy.

٥٠١١. طاعَةُ الشَّهْوَةِ تُفْسِدُ الدّينَ.

5011. Obeying one's lust corrupts the faith.

٥٠١٢. طاعَةُ الشَّهْوَةِ هُلْكٌ وَمَعْصِيَتُها مُلْكٌ.

5012. Obedience to lust is destruction and disobedience to it is dominion.

٥٠١٣. ظَفِرَ بِجَنَّةِ المأوى مَنْ أعْرَضَ عَنْ شَهَواتِ الدُّنيا.

5013. He who turns away from the lustful desires of this world attains the Garden of Repose [in the Hereafter].

٥٠١٤. عَبْدُ الشَّهْوَةِ أذَلُّ مِنْ عَبْدِ الرِّقِ.

5014. The slave to lust is lowlier than the slave of a human being.

٥٠١٥. عَبْدُ الشَّهْوَةِ أسيرٌ لا يَنْفَكُّ أسْرُهُ.

5015. The slave to lust is a prisoner who cannot be freed from his imprisonment.

٥٠١٦. غَيْرُ مُنْتَفِع بِالعِظاتِ قَلْبٌ مُتَعَلِّقٌ بِالشَّهَواتِ.

5016. The heart that is attached to lustful desires is unable to benefit from sincere exhortations.

٥٠١٧. غَلَبَةُ الشَّهْوَةِ أعْظَمُ هُلْك وَمِلْكُها أشْرَفُ مِلْك.

5017. Being overpowered by lust is the greatest destruction, and controlling it is the most honourable dominance.

٥٠١٨. غَلَبَةُ الشَّهْوَةِ تُبْطِلُ العِصْمَةَ وَ تُورِدُ الهُلْكَ.

5018. Being overpowered by lust nullifies preservation [of oneself from sin] and leads to destruction.

٥٠١٩. غالِبِ الشَّهْوَةَ قَبْلَ قُوَّةِ ضَراوَتِها فَإنَّها إنْ قَوِيَتْ مَلَكَتْكَ وَاسْتَفادَتْكَ (اِستقادَتكَ) وَلَمْ تَقْدِرْ عَلى مُقاوِمَتِها.

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.

٥٠٢٠. قَرينُ الشَّهَواتِ أسيرُ التَّبِعاتِ.

5020. The comrade of lustful desires is the prisoner of [their] consequences.

٥٠٢١. قَرينُ الشَّهْوَةِ مَريضُ النَّفْسِ مَعْلُولُ (مَغْلُولُ)

5021. The associate of lust has a sick soul and a troubled mind.

العَقْلِ.

٥٠٢٢. قاوِمِ الشَّهْوَةَ بِالقَمْعِ لَها تَظْفَرْ.

5022. Resist lust by subduing it and you will be victorious.

٥٠٢٣. كَمْ مِنْ شَهْوَة مَنَعَتْ رُتْبَةً.

5023. How many a lustful desire has prevented [one from attaining] a lofty status!

٥٠٢٤. كَيْفَ يَصْبِرُ عَنِ الشَّهْوَةِ مَنْ لَمْ تُعِنْهُ العِصْمَةُ؟

5024. How can one who is not aided by [divine] protection refrain from lust?

٥٠٢٥. لَنْ يَهْلِكَ العَبْدُ حَتّى يُؤْثِرَ شَهْوَتَهُ عَلى دِينِهِ.

5025. A servant will never be destroyed until he prefers his lust over his religion.

٥٠٢٦. لَيْسَ فِي المعاصي أَشَدُّ مِنْ اِتِّباعِ الشَّهْوَةِ فَلا تُطيعُوها فَيَشْغَلَكُمْ عَنِ اللهِ.

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.

٥٠٢٧. لَوْ زَهِدْتُمْ فِي الشَّهَواتِ لَسَلِمْتُمْ مِنَ الآفاتِ.

5027. If you had abstained from lustful desires you would surely have been safe from tribulations.

٥٠٢٨. مَنْ غَلَبَ شَهْوَتَهُ ظَهَرَ عَقْلُهُ.

5028. Whoever overcomes his lust, his intellect becomes manifested.

٥٠٢٩. مَنْ غَلَبَتْ عَلَيْهِ شَهْوَتُهُ لَمْ تَسْلَمْ نَفْسُهُ.

5029. Whoever is overcome by his lust, his soul will not be safe.

٥٠٣٠. مَنْ صَبَرَ عَلى شَهْوَتِهِ تَناهى فِي المُرُوَّةِ.

5030. One who is patient in the face of his lust becomes complete in [his] magnanimity.

٥٠٣١. مَنْ مَلَكَ شَهْوَتَهُ كانَ تَقِيًّا.

5031. One who controls his lust is indeed pious.

٥٠٣٢. مَنْ أماتَ شَهْوَتَهُ أحْيى مُرُوَّتَهُ.

5032. One who kills his lust rejuvenates his magnanimity.

٥٠٣٣. مَنْ كَثُرَتْ شَهْوَتُهُ ثَقُلَتْ مَؤُنَتُهُ.

5033. One whose lust increases, [the expense for] his provision becomes heavy.

5034. One who overcomes his lust, protects his status.

٥٠٣٤. مَنْ غَلَبَ شَهْوَتَهُ صانَ قَدْرَهُ.

5035. Whoever hastens towards lustful desires, afflictions rush towards him.

٥٠٣٥. مَنْ تَسَرَّعَ إلَى الشَّهَواتِ تَسَرَّعَ إلَيْهِ الآفاتُ.

5036. One who is enticed by lustful desires permits his soul to be a target of calamities.

٥٠٣٦. مَنْ غَرِيَ بِالشَّهَواتِ أباحَ نَفْسَهُ الغَوائِلَ.

5037. Whoever controls his lust, his magnanimity becomes complete and his end becomes good.

٥٠٣٧. مَنْ مَلَكَ شَهْوَتَهُ كَمُلَتْ مُرُوَّتُهُ وَحَسُنَتْ عاقِبَتُهُ.

5038. One who does not control his lust does not control his intellect.

٥٠٣٨. مَنْ لَمْ يَمْلِكْ شَهْوَتَهُ لَمْ يَمْلِكْ عَقْلَهُ.

5039. One who has not remedied his lust by abandoning it is still sick.

٥٠٣٩. مَنْ لَمْ يُداوِ شَهْوَتَهُ بِالتَّرْكِ لَمْ يَزَل عَليلاً.

5040. Multiplication of sins stems from submission to lust.

٥٠٤٠. مِنْ مُطاوَعَةِ الشَّهْوَةِ تَضاعُفُ الآثامِ.

5041. One who is overcome by lust is more abased than one who is enslaved.

٥٠٤١. مَغْلُوبُ الشَّهْوَةِ أذَلُّ مِن 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].

٥٠٤٢. مُدْمِنُ الشَّهَواتِ صَريعُ الآفاتِ مُقارِنُ السَّيِّئاتِ مُوقِنٌ بِالثَّباتِ.

5043. Do not exceed the limits in your lust and anger as they will degrade you.

٥٠٤٣. لا تُسْرِفْ في شَهْوَتِكَ وَغَضَبِكَ فَيُزْرِيا بِكَ.

5044. There is no reason with lust.

٥٠٤٤. لا عَقْلَ مَعَ شَهْوَة.

5045. Nothing corrupts God-wariness but the dominance of lust.

٥٠٤٥. لا يُفْسِدُ التَّقْوى إلاّ غَلَبَةُ الشَّهْوَةِ.

5046. There is no trial [and temptation] greater than lust.

٥٠٤٦. لا فِتْنَةَ أعْظَمُ مِنَ الشَّهْوَةِ.

٥٠٤٧. ما أحْسَنَ بِالإنْسانِ أنْ لايَشْتَهِيَ ما لا يَنْبَغي.

5047. How good it would be for people not to desire that which they ought not to [crave for].

الشهيد

THE MARTYR

٥٠٤٨. مَنْ ماتَ عَلى فِراشِهِ وَهُوَ على مَعْرِفَةِ حَقِّ رَبِّهِ وَرَسُولِهِ وَحَقِّ أهْلِ بَيْتِهِ ماتَ شَهيداً وَ وَقَعَ أجْرُهُ عَلَى اللهِ سُبْحانَهُ وَاسْتَوْجَبَ ثَوابَ ما نَوى مِنْ صالِحِ عَمَلِهِ وَقامَتْ نِيَّتُهُ مَقامَ إصْلاتِهِ سَيْفَهُ (بِسَيْفِهِ) فَإنَّ لِكُلِّ شْيء أجَلاً لا يَعْدُوهُ.

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.

٥٠٤٩. نَسْأَلُ اللهَ سُبْحانَهُ مَنازِلَ الشُّهَداءِ وَمُعايَشَةَ السُّعَداءِ وَمُرافَقَةَ الأنْبِياءِ وَالأبْرارِ.

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.

الشهادة

TESTIMONY

٥٠٥٠. وَالشَّهادَةَ اِسْتِظْهاراً عَلَى المجاحَداتِ.

5050. And testimony [has been prescribed] as a means of overcoming denials.

٥٠٥١. مَنْ شَهِدَ لَكَ بِالباطِلِ شَهِدَ عَلَيْكَ بِمِثْلِهِ.

5051. One who gives false testimony for you will give a similar testimony against you.

٥٠٥٢. لا خَيْرَ في شَهادَةِ خائِن.

5052. There is no good in the testimony of the treacherous.

FAME AND RENOWN

الشهرة والنباهة

5053. Good renown is a fortification of power.

٥٠٥٣. حُسْنُ الشُّهْرَةِ حِصْنُ القُدْرَةِ.

5054. Love of fame is the cornerstone of every affliction.

٥٠٥٤. حُبُّ النَّباهَةِ رَأْسُ كُلِّ بَلِيَّة.

GREY HAIR OF OLD AGE

الشيب

5055. The grey hair of old age is enough of a warner.

٥٠٥٥. كَفى بِالشَّيْبِ نَذيراً.

5056. The grey hair of old age is enough of an announcer [of impending death].

٥٠٥٦. كَفى بِالشَّيْبِ ناعِياً.

5057. Change your grey hair [by dyeing it] and do not resemble the Jews.

٥٠٥٧. غَيِّرُوا الشَّيْبَ وَلا تَشَبَّهُوا بِاليَهُودِ.

5058. When your black [hair] becomes white, your best [part of life] has passed away.

٥٠٥٨. إذَا ابْيَضَّ أسْوَدُكَ ماتَ أطْيَبُكَ.

5059. Grey hair [of old age] is the last of the promises of annihilation.

٥٠٥٩. اَلشَّيْبُ آخِرُ مَواعيدِ الفَناءِ.

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. إنَّ أهْلَ الجَنَّةِ لَيَتَراؤُنَ مَنازِلَ شيعَتِنا كَما يَتَراءَى الرَّجُلُ مِنْكُمْ الكَواكِبَ في أُفُقِ السَّماءِ.

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. إنَّ اللهَ سُبْحانَهُ أطْلَعَ إلَى الأرضِ فاخْتارَ لَنا شيعَةً يَنْصُرُونَنا وَيَفْرَحُونَ لِفَرَحِنا وَيَحْزَنُونَ لِحُزْنِنا وَيَبْذُلُونَ أنْفُسَهُمْ وَأمْوالَهُمْ فينا أُولئكَ مِنّا وَإلَيْنا.

from their persons and their possessions in our way – these are the ones who are from us and shall rejoin us [in the Hereafter].

٥٠٦٢. شيعَتُنا كَالنَّحْلِ لَوْ عَرَفُوا مافِي جَوْفِها لأَكَلُوها.

5062. Our follower is like the bee. If they knew what was in its abdomen, they would surely have eaten it.

٥٠٦٣. شيعَتُنا كَالأُتْرُجَّةِ طَيِّبٌ رِيحُها حَسَنٌ ظاهِرُها وَباطِنُها.

5063. Our follower is like the citron, its smell is fragrant and [both] its outward and inward are beautiful.

THE DISGRACE OF A MAN

شين الرّجل

٥٠٦٤. أَرْبَعٌ تَشينُ الرَّجُلَ: اَلبُخْلُ وَالكِذْبُ وَالشَّرَهُ وَسُوءُ الخُلْقِ.

5064. Four things disgrace a man: miserliness, dishonesty, voraciousness and bad manners.

باب الصاد

PATIENCE AND THE PATIENT

الصبر والصابر

5065. Patience is the first prerequisite of proficiency (or certitude).

٥٠٦٥. اَلصَّبْرُ أَوَّلُ لَوازِمِ الإتْقانِ (الإيْقانِ).

5066. Patience in times of hardship makes reward abundant.

٥٠٦٦. اَلصَّبْرُ عَلَى المصِيْبَةِ يُجْزِلُ المثُوبَةَ.

5067. Patience is one of the two triumphs.

٥٠٦٧. اَلصَّبْرُ أحَدُ الظَّفَرَيْنِ.

5068. Patience in the face of calamities makes one attain honourable ranks.

٥٠٦٨. اَلصَّبْرُ عَلَى النَّوائِبِ يُنيلُ شَرَفَ المراتِبِ (المطالِبِ).

5069. Patience in the obedience to Allah is easier than patience in the face of His chastisement.

٥٠٦٩. اَلصَّبْرُ عَلى طاعَةِ اللهِ أهْوَنُ مِنَ الصَّبْرِ عَلى عُقُوبَتِهِ.

5070. Patience in affliction is better than wellbeing in [times of] comfort.

٥٠٧٠. اَلصَّبْرُ عَلَى البَلاءِ أفْضَلُ مِنَ العافِيَةِ فِي الرَّخاءِ.

5071. Patience is the best trait and knowledge is the most honourable embellishment and gift.

٥٠٧١. اَلصَّبْرُ أفْضَلُ سَجِيَّة وَالعِلْمُ أشْرَفُ حِلْيَة وَ عَطِيَّة.

5072. Patience is for a person to bear that which befalls him and to suppress [his anger with] that which enrages him.

٥٠٧٢. اَلصَّبْرُ أنْ يَحْتَمِلَ الرَّجُلُ ما يَنُوبُهُ وَيَكْظِمَ ما يُغْضِبُهُ.

5073. Patience is of two types: enduring what you hate and abstaining from what you love.

٥٠٧٣. اَلصَّبْرُ صبْرانِ: صَبْرٌ عَلى ما تَكْرَهُ وَصَبْرٌ عَمّا تُحِبُّ.

5074. Patience is the best vestment of faith and the most honourable of human qualities.

٥٠٧٤. اَلصَّبْرُ أحْسَنُ حُلَلِ الإيمانِ وَأشْرَفُ خَلائِقِ الإنْسانِ.

٥٠٧٥. اَلصَّبْرُ عَنِ الشَّهْوَةِ عِفَّةٌ وَعَنِ الغَضَبِ نَجْدَةٌ وَعَنِ المَعْصِيَةِ وَرَعٌ.

5075. Refraining from lust is chastity, from anger is courage and from sin is piety.

٥٠٧٦. اَلصَّبْرُ صَبْرانِ: صَبْرٌ فِي البَلاءِ حَسَنٌ جَميلٌ وَأحْسَنُ مِنْهُ الصَّبْرُ عَنِ المَحارِمِ.

5076. Patience is of two types: Patience in affliction is pleasantly beautiful, but patience in refraining from the prohibited is even better.

٥٠٧٧. اَلصَّبْرُ عَلَى الفَقْرِ مَعَ العِزِّ أجْمَلُ مِنَ الغِنى مَعَ الذُّلِّ.

5077. Patience in poverty with dignity is better than wealth with indignity.

٥٠٧٨. اَلصَّبْرُ عَلى مَضَضِ الغُصَصِ يُوجِبُ الظَّفَرَ بِالفُرَصِ.

5078. Patience in the face of agonizing distress leads to success in attaining opportunities.

٥٠٧٩. اِصْبِرْ تَنَلْ.

5079. Be patient [and] you will achieve.

٥٠٨٠. اِصْبِرْ تَظْفَرْ.

5080. Be patient [and] you will triumph.

٥٠٨١. اِشْتَغِلْ بِالصَّبْرِ عَلى الرَّزِيَّةِ عَنِ الجَزَعِ لَها.

5081. Occupy yourself with patience in adversity instead of being distressed by it.

٥٠٨٢. اِصْبِرْ عَلى عَمَلٍ لابُدَّ لَكَ مِنْ ثَوابِهِ وَعَنْ عَمَلٍ لا صَبْرَ لَكَ عَلى عِقابِهِ.

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.

٥٠٨٣. اِلْزَمِ الصَّبْرَ فَإنَّ الصَّبْرَ حُلْوُ العاقِبَةِ مَيْمُونُ المَغَبَّةِ.

5083. Adopt patience, for indeed patience has a sweet end and an auspicious result.

٥٠٨٤. اِصْبِرْ عَلى مَرارَةِ الحَقِّ وَإيّاكَ أنْ تَنْخَدِعَ لِحَلاوَةِ الباطِلِ.

5084. Be patient with the bitterness of truth and beware of being deceived by the sweetness of falsehood.

٥٠٨٥. اِلْزَمُوا الأرْضَ وَاصْبِرُوا عَلَى البَلاءِ وَلا تُحَرِّكُوا بِأيْديكُمْ وَهَوى أَلْسِنَتِكُمْ.

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

quarrels].

٥٠٨٦. اِلْزَمُوا الصَّبْرَ فَإِنَّهُ دِعامَةُ الإيمانِ وَمِلاكُ الأُمُورِ.

5086. Espouse patience, for indeed it is the pillar of faith and the basis of affairs.

٥٠٨٧. أفْضَلُ الصَّبرِ التَّصَبُّرُ.

5087. The best patience is longanimity.

٥٠٨٨. أقْوى عُدَدِ الشَّدائِدِ الصَّبْرُ.

5088. The strongest resource for [facing] difficulties is patience.

٥٠٨٩ . أفْضَلُ الصَّبْرِ عِنْدَ مَرِّ الفَجيْعَةِ.

5089. The best patience is during the bitter pain of tragedy.

٥٠٩٠. أفْضَلُ الصَّبْرِ اَلصَّبْرُ عَنِ المحْبُوبِ.

5090. The best patience is abstaining from that which is loved [but prohibited].

٥٠٩١. أفْضَلُ عُدَّة اَلصَّبْرُ عَلَى الشِدَّةِ.

5091. The best resource is patience in difficulty.

٥٠٩٢. إنَّ أحْمَدَ الأُمُورِ عاقِبَةً الصَّبْرُ.

5092. The action with most praiseworthy results is patience.

٥٠٩٣ . إنَّ الصَّبْرَ لَجَميلٌ إلاّ عَنْكَ وَإنَّ الجَزَعَ لَقَبيحٌ إلاّ عَلَيْكَ وَإنَّ المصابَ بِكَ لَجَليلٌ وَإنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ.

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].

٥٠٩٤. اَلصَّبْرُ مِلاكٌ.

5094. Patience is a foundation [for other good actions].

٥٠٩٥. اَلصَّبْرُ مَرْفَعَةٌ اَلجَزَعُ مَنْقَصَةٌ.

5095. Patience is an elevation; agitation is degradation.

٥٠٩٦. اَلصَّبْرُ مَدْفَعَةٌ.

5096. Patience is a means of repelling [adversities].

٥٠٩٧. اَلصَّبْرُ ظَفَرٌ اَلعَجَلُ خَطَرٌ.

5097. Patience is a victory; haste [and

impatience] is a danger.

5098. Patience fights off mishaps. ٥٠٩٨. الصَّبْرُ يُناضِلُ الحِدْثانَ.

5099. Patience is the cornerstone of faith. ٥٠٩٩. اَلصَّبْرُ رَأْسُ الإيمانِ.

5100. Patience is the shield against poverty. ٥١٠٠. اَلصَّبْرُ جُنَّةُ الفاقَةِ.

5101. Patience is the fruit of conviction. ٥١٠١. اَلصَّبْرُ ثَمَرَةُ اليَقينِ.

5102. Patience makes tragedy easier to bear. ٥١٠٢. اَلصَّبْرُ يُهَوِّنُ الفَجِيعَةَ.

5103. Patience purges calamity. ٥١٠٣. اَلصَّبْرُ يُمَحِّصُ الرَّزِيَّةَ.

5104. Patience is the fruit of faith. ٥١٠٤. اَلصَّبْرُ ثَمَرَةُ الإيمانِ.

5105. Patience is a resource for [facing] affliction. ٥١٠٥. اَلصَّبْرُ عُدَّةٌ لِلْبَلاءِ.

5106. Patience is the guarantor of success. ٥١٠٦. الصَّبْرُ كَفيلٌ بِالظَّفَرِ.

5107. Patience is the symbol of [divine] succour. ٥١٠٧. اَلصَّبْرُ عُنْوانُ النَصْرِ.

5108. Patience is more repelling for affliction[s]. ٥١٠٨. اَلصَّبْرُ أدْفَعُ لِلْبَلاءِ.

5109. Patience constrains the enemies. ٥١٠٩. اَلصَّبْرُ يُرْغِمُ الأعْداءَ.

5110. Patience is the [best] resource for [tackling] poverty. ٥١١٠. اَلصَّبْرُ عُدَّةُ الفَقْرِ.

5111. Patience is an aide in every affair. ٥١١١. اَلصَّبْرُ عَوْنٌ عَلى كُلِّ أمْرٍ.

5112. Patience is the best of resources. ٥١١٢. اَلصَّبْرُ أفْضَلُ العُدَدِ.

5113. Patience is the strongest vestment. ٥١١٣. اَلصَّبْرُ أقْوى لِباسٍ.

5114. Patience is a riding mount that does not stumble. ٥١١٤. الصَّبْرُ مَطِيَّةٌ لا تَكْبُو.

5115. Patience is the most helpful thing in [facing the hardships of] one's lifetime.

٥١١٥. اَلصَّبْرُ أعْوَنُ شَيْءٍ عَلَى الدَّهْرِ.

5116. Patience is the best of the believer's soldiers.

٥١١٦ . اَلصَّبْرُ خَيْرُ جُنُودِ المؤْمِنِ.

5117. Judiciousness and excellence lie in patience.

٥١١٧. اَلحَزْمُ وَ الفَضيلَةُ فِي الصَّبْرِ.

5118. Patience in the face of suffering leads to the gaining of opportunity.

٥١١٨. اَلصَّبْرُ عَلَى المِضَضِ يُؤَدّي إلى إصابَةِ الفُرْصَةِ.

5119. Patience descends [in proportion to] to the extent of the hardship.

٥١١٩. اَلصَّبْرُ يَنْزِلُ عَلى قَدْرِ المصيبَةِ.

5120. Patience in times of difficulty is from the best endowments.

٥١٢٠. اَلصَّبْرُ عَلَى المصائِبِ مِنْ أفْضَلِ المواهِبِ.

5121. Patience in hardship blunts the edge of the one who rejoices in your suffering.

٥١٢١. اَلصَّبْرُ عَلَى المصيبَةِ يَفُلُّ حَدَّ الشّامِتِ.

5122. Patience is more repelling for harm.

٥١٢٢. الصَّبْرُ أدْفَعُ لِلضَّرَرِ.

5123. If Allah tests you with some hardship, then be patient.

٥١٢٣. إنِ ابْتَلاكُمُ اللهُ بِمُصيبَة فَاصْبِرُوا.

5124. If you are patient, then in [the reward of] Allah there is a restoration [and recompense] from every hardship.

٥١٢٤. إنْ تَصْبِرُوا فَفِي اللهِ مِنْ كُلِّ مُصيبَةٍ خَلَفٌ.

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.

٥١٢٥. إنْ صَبَرْتَ جَرى عَلَيْكَ القَلَمُ وَأنْتَ مَأْجُورٌ وَ إنْ جَزَعْتَ جَرى عَلَيْكَ القَلَمُ وَأنْتَ مَأْزُورٌ.

5126. Either be patient like the freemen or else seek distraction [and forget] like the inept.

٥١٢٦. إنْ صَبَرْتَ صَبْرَ الأحْرارِ وَإلاّ سَلَوْتَ سُلُوَّ الأغْمارِ.

٥١٢٧. إنْ صَبَرْتَ أدْرَكْتَ بِصَبْرِكَ مَنازِلَ الأبْرارِ وَإنْ جَزِعْتَ أوْرَدَكَ جَزَعُكَ عَذابَ النّارِ.

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.

٥١٢٨. إنْ صَبَرْتَ صَبْرَ الأكارِمِ وَإلاّ سَلَوْتَ سُلُوَّ البَهائِمِ.

5128. Either be patient like the honourable ones or else seek distraction like the animals.

٥١٢٩. إنَّكَ لَنْ تُدْرِكَ ما تُحِبُّ مِنْ رَبِّكَ إلاّ بِالصَّبْرِ عَمّا تَشْتَهي.

5129. Verily you will never attain that which you love from your Lord except by refraining from that which you desire.

٥١٣٠. إنَّكُمْ إنْ صَبَرْتُمْ عَلَى البَلاءِ وَشَكَرْتُمْ فِي الرَّخاءِ وَرَضيتُمْ بِالقَضاءِ كانَ لَكُمْ مِنَ اللهِ سُبْحانَهُ الرِّضا.

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.

٥١٣١. إذا صَبَرْتَ لِلْمِحْنَةِ فَلَلْتَ حَدَّها.

5131. When you are patient in adversity, you blunt its edge.

٥١٣٢. بِالصَّبْرِ تَخِفُّ المِحْنَةُ.

5132. Through patience, adversity is made lighter.

٥١٣٣. بِالصَّبْرِ تُدْرَكُ الرَّغائِبُ.

5133. Through patience, [one's legitimate] desires are realized.

٥١٣٤. بِالصَّبْرِ تُدْرَكُ مَعالِي الأُمُورِ.

5134. Through patience, the greatest of things are accomplished.

٥١٣٥. بَشِّرْ نَفْسَكَ إذا صَبَرْتَ بِالنُّجْحِ وَالظَّفَرِ.

5135. Give glad tidings of success and victory to yourself when you are patient.

٥١٣٦. تَجَلْبَبِ الصَّبْرَ وَاليَقينَ فَإنَّهُما نِعْمَ العُدَّةُ فِي الرَّخاءِ وَالشِّدَّةِ.

5136. Dress yourself with patience and certainty, for these two are good resources in [both] comfort and hardship.

٥١٣٧. ثَوابُ الصَّبْرِ يُذْهِبُ مَضَضَ المصيبَةِ.

5137. The reward of patience takes away the sufferings of tribulation.

5138. The reward for patience is the loftiest reward.

٥١٣٨. ثَوابُ الصَّبْرِ أعْلَى الثَّوابِ.

5139. Good patience is the vanguard of victory.

٥١٣٩. حُسْنُ الصَّبْرِ طَلِيعَةُ النَّصْرِ.

5140. Good patience is the basis of every affair.

٥١٤٠. حُسْنُ الصَّبْرِ مِلاكُ كُلِّ أمْرٍ.

5141. Good patience is an aide in every matter.

٥١٤١. حُسْنُ الصَّبْرِ عَوْنٌ عَلى كُلِّ أمْرٍ.

5142. Persevering patience is the symbol of success and victory.

٥١٤٢. دَوامُ الصَّبْرِ عُنْوانُ 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. رَحِمَ اللهُ امْرَءاً جَعَلَ الصَّبْرَ مَطِيَّةَ حَياتِه وَالتَّقْوى عُدَّةَ وَفاتِهِ.

5144. The cornerstone of faith is patience.

٥١٤٤. رَأسُ الإيمانِ الصَّبْرُ.

5145. Your patience in [times of] hardship lightens the adversity and brings abundant reward.

٥١٤٥. صَبْرُكَ عَلَى المصيبَةِ يُخَفِّفُ الرَّزِيَّةَ وَيُجْزِلُ المَثُوبَةَ.

5146. Your patience in bearing agonies gains you opportunities.

٥١٤٦. صَبْرُكَ عَلى تَجَرُّعِ الغُصَصِ يُظْفِرُكَ بِالفُرَصِ.

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. صابِرُوا أنْفُسَكُمْ عَلى فِعْلِ الطّاعاتِ وَصُونُوها عَنْ دَنَسِ السَّيِّئاتِ تَجِدُوا حَلاوَةَ الإيمانِ.

5148. Blessed is the one who makes patience the conveyance of his salvation and piety the provision of his death.

٥١٤٨. طُوبى لِمَنْ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجاتِهِ وَالتَّقْوى عُدَّةَ وَفاتِهِ.

5149. Perduring patience is the quality of the virtuous.

٥١٤٩. طُولُ الاِصْطِبارِ مِنْ شِيَمِ الأبْرارِ.

5150. Espouse patience in distress and

٥١٥٠. عَلَيْكَ بِالصَّبْرِ فِي الضّيقِ وَالبَلاءِ.

tribulation.

٥١٥١. عَلَيْكَ بِالصَّبْرِ وَالِاحْتِمالِ فَمَنْ لَزِمَهُما هانَتْ عَلَيْهِ المِحَنُ.

5151. Espouse patience and tolerance; for whoever espouses these two [qualities], adversities become easy for him [to bear].

٥١٥٢. عَلَيْكَ بِالصَّبْرِ فَإِنَّهُ حِصْنٌ حَصينٌ وَعِبادَةُ الموقِنينَ.

5152. Espouse patience, for indeed it is a protective fortress and the worship of those who possess certitude.

٥١٥٣. عَلَيْكَ بِالصَّبْرِ فَبِهِ يَأْخُذُ العاقِلُ وَإِلَيْهِ يَرْجِعُ الجاهِلُ.

5153. Espouse patience, for the intelligent one holds on to it and the ignorant one returns to it.

٥١٥٤. عَلَيْكَ بِلُزومِ الصَّبْرِ فَبِهِ يَأْخُذُ الحازِمُ وَإِلَيْهِ يَؤُلُ الجازِعُ.

5154. Espouse patience, for the judicious one holds on to it and the agitated one turns back to it.

٥١٥٥. عِنْدَ الصَّدْمَةِ الأُولى يَكُونُ صَبْرُ النُّبَلاءِ.

5155. It is during the first blow [of adversity] that the patience of the noble ones is seen.

٥١٥٦. عِنْدَ نُزُولِ المَصائِبِ وَتَعاقُبِ النَّوائِبِ تَظْهَرُ فَضيلَةُ الصَّبْرِ.

5156. During the descending of hardships and successive adversities, the excellence of patience becomes manifest.

٥١٥٧. فِي الصَّبْرِ ظَفَرٌ.

5157. In patience there is triumph.

٥١٥٨. فِي البَلاءِ تُحازُ فَضيلَةُ الصَّبْرِ.

5158. In tribulation the excellence of patience is realized.

٥١٥٩. قَدْ يَعِزُّ الصَّبْرُ.

5159. Sometimes patience becomes difficult [to come by].

٥١٦٠. قَلَّ مَنْ صَبَرَ إلاّ مَلَكَ.

5160. It is seldom that one is patient yet he does not acquire [his objective].

٥١٦١. قَلَّ مَنْ صَبَرَ إلاّ قَدَرَ.

5161. It is seldom that one is patient yet he does not become powerful.

٥١٦٢. قَلَّ مَنْ صَبَرَ إلاّ ظَفِرَ.

5162. It is seldom that one is patient yet he does not gain victory.

5163. How many a lock has been opened with patience!

٥١٦٣. كَمْ يُفْتَحُ بِالصَّبْرِ مِنْ غَلَقٍ.

5164. One who is not patient in his toiling [for earning his livelihood] has to be patient in destitution.

٥١٦٤. مَنْ لَمْ يَصْبِرْ عَلى كَدِّهِ صَبَرَ عَلَى الإفْلاسِ.

5165. The patient one is never deprived of victory, even if it takes a long time [to come].

٥١٦٥. لا يَعْدَمُ الصَّبُورُ الظَّفَرَ وَإنْ طالَ بِهِ الزَّمانُ.

5166. None bears the bitterness of truth except the one who is certain of its sweet [and pleasing] aftermath.

٥١٦٦. لا يَصْبِرُ عَلى مُرِّ الحَقِّ إلاّ مَنْ أيْقَنَ بِحَلاوَةِ عاقِبَتِهِ.

5167. The affair of the patient one returns to the realization of his goal and reaching his aspiration.

٥١٦٧. يَؤُولُ أمْرُ الصَّبُورِ إلى دَرَكِ غايَتِهِ وَبُلُوغِ أمَلِهِ.

5168. With patience, there is no adversity.

٥١٦٨. لَيْسَ مَعَ الصَّبْرِ مُصيبَةٌ.

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 أحْمَدَ عاقِبَةً وَلا أَلَذَّ مَغَبَّةً وَلا أدْفَعَ لِسُوءِ أدَب وَل اأعْوَنَ على دَرْكِ مَطْلَبٍ مِنَ الصَّبْرِ.

5170. One who is patient is victorious.

٥١٧٠. مَنْ يَصْبِرْ يَظْفَرْ.

5171. One who is patient attains his aspiration.

٥١٧١. مَنْ صَبَرَ نالَ المنى.

5172. One who seeks relief from patience is relieved by it.

٥١٧٢. مَنِ اسْتَنْجَدَ الصَّبْرَ أنْجَدَهُ.

5173. Have sweet patience during the bitter affair.

٥١٧٣. كُنْ حُلْوَ الصَّبْرِ عِنْدَ مُرِّ الأمْرِ.

5174. The guarantor of succour is patience.

٥١٧٤. كافِلُ النَّصْرِ الصَّبْرُ.

5175. For every afflicted one there is [a

٥١٧٥. لِكُلِّ مُصابٍ اِصْطِبارٌ.

refuge in] patience.

٥١٧٦. لَنْ يَحْصُلَ الأجْرُ حَتّى يُتَجَرَّعَ الصَّبْرُ.

5176. Reward will never be acquired until [the bitter pill of] patience is swallowed.

٥١٧٧. لَنْ يَعْدَمَ النَّصْرَ مَنِ اسْتَنْجَدَ الصَّبْرَ.

5177. One who seeks relief from patience will never be deprived of succour.

٥١٧٨. مَنْ صَبَرَ عَلى طاعَةِ اللهِ عَوَّضَهُ اللهُ سُبْحانَهُ خَيْراً مِمّا صَبَرَ عَلَيهِ.

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.

٥١٧٩. مَنِ ادَّرَعَ جُنَّةَ الصَّبْرِ هانَتْ عَلَيْهِ النَّوائِبُ.

5179. Whoever arms himself with the shield of patience, calamities become easy for him [to bear].

٥١٨٠. مَنْ صَبَرَ عَلى طُولِ الأذى أبانَ عَنْ صِدْقِ التُّقى.

5180. One who remains patient throughout the long harassment [of people] has demonstrated true piety.

٥١٨١. مَنْ صَبَرَ على بَلاءِ اللهِ سُبْحانَهُ فَحَقَّ اللهِ أدّى وَعِقابَهُ اِتَّقى وَثَوابَهُ رَجى.

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.

٥١٨٢. مَنْ صَبَرَ فَنَفْسَهُ وَقَّرَ وَبِالثَّوابِ ظَفِرَ وَلِلّهِ سُبْحانَهُ أطاعَ.

5182. One who is patient honours himself, attains success with reward and obeys Allah, the Glorified.

٥١٨٣. مَنْ تَجَلْبَبَ الصَّبْرَ وَالقَناعَةَ عَزَّ وَنَبُلَ.

5183. One who clothes himself with patience and contentment gains power and nobility.

٥١٨٤. مَنْ صَبَرَ عَلى طاعَةِ اللهِ وَعَنْ مَعاصيهِ فَهُوَ المجاهِدُ الصَّبُورُ.

5184. Whoever is patient in the obedience of Allah and refrains from His disobedience, then he is [indeed] a patient struggler.

٥١٨٥. مَنْ طالَ صَبْرُهُ حَرِجَ صَدْرُهُ.

5185. One whose patience is prolonged, his breast becomes straitened.

٥١٨٦. مَنِ اسْتَوْطَأَ مَرْكَبَ الصَّبْرِ ظَفِرَ.

5186. One who sets foot upon the vessel of

patience gains victory.

5187. Patience during hardships is from the treasures of faith.

٥١٨٧. مِنْ كُنُوزِ الإيمانِ الصَّبْرُ علَى المِصائِبِ.

5188. Patience in [times of] calamities is from the best judiciousness.

٥١٨٨. مِنْ أفْضَلِ الحَزْمِ الصَّبْرُ عَلَى النَّوائِبِ.

5189. Patience during tribulation is one of the signs of good character.

٥١٨٩. مِنْ عَلاماتِ حُسْنِ السَّجِيَّةِ الصَّبْرُ علَى البَلِيَّةِ.

5190. He who is patient is not afflicted.

٥١٩٠. ما أُصيبَ مَنْ صَبَرَ.

5191. One who adopts patience does not fail.

٥١٩١. ما خابَ مَنْ لَزِمَ الصَّبْرَ.

5192. Nothing obtains reward like patience does.

٥١٩٢. ما حَصَلَ الأجْرُ بِمِثْلِ الصَّبْرِ.

5193. That which you abstain from is better than that which you delight in.

٥١٩٣. ما صَبَرْتَ عَنْهُ خَيْرٌ مِمّا إلْتَذَذْتَ بِهِ.

5194. How good it is for a person to refrain from that which he desires!

٥١٩٤. ما أحْسَنَ بِالإنْسانِ أنْ يَصْبِرَ عَمّا يَشْتَهي.

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?

٥١٩٥. ما صَبَّرَكَ أيُّها المُبْتَلى عَلى دائِكَ وَجَلَّدَكَ عَلى مَصائِبِكَ وَعَزّاكَ عَنِ البُكاءِ عَلى نَفْسِكَ.

5196. There is no stumbling with patience.

٥١٩٦. لا عِثارَ مَعَ صَبْرٍ.

5197. Discomforts are not repelled except by patience.

٥١٩٧. لا تُدْفَعُ المَكارِهُ إلاّ بِالصَّبْرِ.

5198. There is no aide better than patience.

٥١٩٨. لا عَوْنَ أفْضَلُ مِنَ الصَّبْرِ.

5199. Patience (or virtue) is not realized except by experiencing the pain of going against what one is accustomed to [and

٥١٩٩. لا يَتَحَقَّقُ الصَّبْرُ (المعرُوفُ) إلاّ بِمُقاساةِ ضِدِّ المَألُوفِ.

enjoys].

٥٢٠٠. مَعَ الصَّبْرِ يَقْوَى الحَزْمُ.

5200. With patience, judiciousness is strengthened.

٥٢٠١. مَرارَةُ الصَّبْرِ تُثْمِرُ الظَّفَرَ.

5201. The bitterness of patience bears the [sweet] fruit of victory.

٥٢٠٢. مَرارَةُ الصَّبْرِ تُذْهِبُها حَلاوَةُ الظَّفَرِ.

5202. The bitterness of patience is removed by the sweetness of victory.

٥٢٠٣. نِعْمَ الظَّهيرُ الصَّبْرُ.

5203. How good a supporter patience is!

٥٢٠٤. نِعْمَ المَعُونَةُ الصَّبْرُ عَلَى البَلاءِ.

5204. How good a succour patience is during tribulation.

٥٢٠٥. هُدِيَ مَنِ ادَّرَعَ لِباسَ الصَّبْرِ واليَقينِ.

5205. The one who wears the garment of piety and certitude is [truly] guided.

٥٢٠٦. لا تَسْتَعْجِلُوا بِما لَمْ يُعَجِّلْهُ اللهُ لَكُمْ.

5206. Do not make haste in that which Allah has not hastened for you.

٥٢٠٧. لا إيمانَ كالصَّبْرِ.

5207. There is no faith like patience.

٥٢٠٨. مَنْ صَبَرَ هانَتْ مُصيبَتُهُ.

5208. Whoever is patient, his hardship becomes easy [to bear].

٥٢٠٩. مَنْ صَبَرَ خَفَّتْ مِحْنَتُهُ.

5209. Whoever is patient, his torment is lightened.

٥٢١٠. مَنْ صَبَرَ عَلَى النَّكْبَةِ كَأَنْ لَمْ يُنْكَبْ.

5210. Whoever remains patient in the face of calamity is like one who has not been afflicted.

٥٢١١. مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الجَزَعُ.

5211. One who is not saved by patience, is destroyed by anxiety.

٥٢١٢. مَنْ صَبَرَ على مُرِّ الأذى أبانَ عَنْ صِدْقِ التَّقْوى.

5212. One who remains patient with the bitter harassment [of people] has demonstrated true piety.

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. عَلِّمُوا صِبْيانَكُمْ الصَّلاةَ وَخُذُوهُمْ بِها إذا بَلَغُوا الحُلُمَ.

GOOD HEALTH AND THE HEALTHY

الصحّة وأهل الصحّة

5214. Good health is the more salubrious of the two delights.

٥٢١٤. اَلصِحَّةُ أهْنَأُ اللَّذَّتَيْنِ.

5215. Good health is the best blessing.

٥٢١٥. اَلصِّحَّةُ أفْضَلُ النِّعَمِ.

5216. With good health, enjoyment becomes complete.

٥٢١٦. بِالصِّحَّةِ تُسْتَكْمَلُ اللَّذَّةُ.

5217. With good health, there is delight in the taste [of food].

٥٢١٧ . بِصِحَّةِ المِزاجِ تُوجَدُ لَذَّةُ الطَّعْمِ.

5218. The alms-tax of good health is striving in the obedience of Allah.

٥٢١٨. زَكاةُ الصِّحَّةِ اَلسَّعْيُ في طاعَةِ اللهِ.

5219. Are the people who are enjoying the vitality of good health awaiting anything other than the afflictions of illness?!

٥٢١٩. هَلْ يَنْتَظِرُ أهْلُ غَضاضَةِ الصِّحَّةِ إلاّ نَوازِلَ السَّقَمِ

5220. Good health and gluttony do not go together.

٥٢٢٠. لا تَجْتَمِعُ الصِّحَّةُ وَالنَّهَمُ.

5221. Good health is not attained except through a good diet.

٥٢٢١. لا تُنالُ الصِّحَّةُ إلاّ بِالْحِمْيَةِ.

THE CHEST

الصدر

5222. The chest is the guard of the body.

٥٢٢٢. اَلصَّدْرُ رَقيبُ البَدَنِ.

CHARITIES

الصدقات

5223. Charity is the greater of the two gains.

٥٢٢٣. الصَّدَقَةُ أَعْظَمُ الرِّبْحَيْنِ.

5224. Charity is the better of the two reserves.

٥٢٢٤. اَلصَّدَقَةُ أَفْضَلُ الذُّخْرَيْنِ.

5225. Charity brings down mercy.

٥٢٢٥. اَلصَّدَقَةُ تَسْتَنْزِلُ الرَّحْمَةَ.

5226. Charity repels tribulation and calamity.

٥٢٢٦. اَلصَّدَقَةُ تَسْتَدْفِعُ البَلاءَ وَ النِّقْمَةَ.

5227. Verily you are more in need of spending [in charity] that which you earn than [you are of] earning that which you amass.

٥٢٢٧. إِنَّكُمْ إلى إنْفاقِ مَا اكْتَسَبْتُمْ أحْوَجُ مِنْكُمْ إِلَى اكْتِسابِ ما تَجْمَعُونَ.

5228. When you become penniless then do business with Allah through charity.

٥٢٢٨. إذا أَمْلَقْتُمْ فَتاجِرُوا اللهَ بِالصَّدَقَةِ.

5229. Through charity, death gets deferred.

٥٢٢٩. بِالصَّدَقَةِ تُفْسَحُ (تَفْسُحُ) الآجالُ.

5230. The blessing of wealth is in charity.

٥٢٣٠. بَرَكَةُ المالِ فِي الصَّدَقَةِ.

5231. Safeguard yourselves through charity.

٥٢٣١. حَصِّنُوا أَنْفُسَكُمْ بِالصَّدَقَةِ.

5232. The best charity is that which is given most secretly.

٥٢٣٢. خَيْرُ الصَّدَقَةِ أَخْفاها.

5233. Foster your faith with charity.

٥٢٣٣. سُوسُوا إِيمانَكُمْ بالصَّدَقَةِ.

5234. Groom yourselves with piety and cure your sick with charity.

٥٢٣٤. سُوسُوا أَنْفُسَكُمْ بِالوَرَعِ وَداوُوا مَرْضاكُمْ بِالصَّدَقَةِ.

5235. Charity given in secret expiates wrongdoings and charity given openly is a means of increasing wealth.

٥٢٣٥. صَدَقَةُ السِّرِّ تُكَفِّرُ الخَطيئَةَ وَصَدَقَةُ العَلانِيَةِ مَثْراةٌ فِي المالِ.

5236. Charity given openly repels ill-fated death.

٥٢٣٦. صَدَقَةُ العَلانِيَةِ تَدْفَعُ ميتَةَ السُّوءِ.

5237. Give charity and you will be saved from the vileness of parsimony.

٥٢٣٧. عَلَيْكَ بِالصَّدَقَةِ تَنْجُ مِنْ دِنائَةِ الشُّحِّ.

5238. Expiate your sins and endear yourselves to your Lord through charity and keeping ties with your near relatives.

٥٢٣٨. كَفِّرُوا ذُنُوبَكُمْ وَ تَحَبَّبُوا إلى رَبِّكُمْ بِالصَّدَقَةِ وَصِلَةِ الرَّحِمِ.

5239. Charity is a treasure.

٥٢٣٩. الصَّدَقَةُ كَنْزٌ.

5240. Charity protects one from falling into evil.

٥٢٤٠. الصَّدَقَةُ تَقي مَصارِعَ السُّوءِ.

5241. Charity is the best means of attaining closeness [to Allah].

٥٢٤١. اَلصَّدَقَةُ أفْضَلُ القُرَبِ.

5242. Charity is the best of virtuous deeds.

٥٢٤٢. الصَّدَقَةُ أفْضَلُ الحَسَناتِ.

5243. Charity is a valuable treasure.

٥٢٤٣. اَلصَّدَقَةُ كَنْزُ المُوسِرِ.

5244. Charity given secretly is from the best righteous actions.

٥٢٤٤. اَلصَّدَقَةُ فِي السِّرِّ مِنْ أفْضَلِ البِرِّ.

5245. Charity protects.

٥٢٤٥. الصَّدَقَةُ تَقي.

5246. Make your weights [of good deeds] heavy with charity.

٥٢٤٦. ثَقِّلُوا مَوازِينَكُمْ بِالصَّدَقَةِ.

TRUTHFULNESS الصدق

5247. Truthfulness is the strongest column of faith.

٥٢٤٧. اَلصِّدْقُ أقْوى دَعائِمِ الإيمانِ.

5248. Truthfulness is the pillar of Islam and the column of faith.

٥٢٤٨. اَلصِّدْقُ عِمادُ الإسْلامِ وَدَعامَةُ الإيمانِ.

5249. Truthfulness is the cornerstone of faith and the adornment of the human being.

٥٢٤٩. اَلصِّدْقُ رَأسُ الإيمانِ وَزَيْنُ الإنْسانِ.

5250. Truthfulness is the beauty of a human being and the column of faith.

٥٢٥٠. اَلصِّدْقُ جَمالُ الإنْسانِ وَدَعامَةُ الإيمانِ.

5251. Be truthful and you will be successful.

٥٢٥١. أُصْدُقْ تُنْجِحْ.

5252. Adopt truthfulness and trustworthiness for indeed these are the two traits of the righteous.

٥٢٥٢. اِلْزَمِ الصِّدْقَ وَالأمانَةَ فَإنَّهُما سَجِيَّةُ الأبْرارِ.

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. اِلْزَمِ الصِّدْقَ وَإنْ خِفْتَ ضُرَّهُ فَإنَّهُ خَيْرٌ لَكَ مِنَ الكِذْبِ المَرْجُوِّ نَفْعُهُ.

5254. Seek benefit from truthfulness in every situation and you will gain; keep away from evil and dishonesty, and you will remain safe.

٥٢٥٤. اِغْتَنِمِ الصِّدْقَ فِي كُلِّ مَوْطِن تَغْنَمْ وَ اجْتَنِبِ الشَّرَّ وَالكِذْبَ تَسْلَمْ.

5255. Be truthful in your words, be sincere in your actions and purify yourselves with piety.

٥٢٥٥. أُصْدُقُوا فِي أقْوالِكُمْ وَأخْلِصُوا فِي أعْمالِكُمْ وَ تَزَكُّوا بِالوَرَعِ.

5256. The most sublime thing is truthfulness.

٥٢٥٦. أجَلُّ شَيْء اَلصِّدْقُ.

5257. The best honesty is fulfilling your promises.

٥٢٥٧. أفْضَلُ الصِّدْقِ اَلوَفاءُ بِالعُهُودِ.

5258. The best honesty is fulfilling your promise and the best generosity is exerting yourself [in helping others].

٥٢٥٨. أحْسَنُ الصِّدْقِ اَلوَفاءُ بِالعَهْدِ وَأفْضَلُ الجُودِ بَذْلُ الجَهْدِ.

5259. Truthfulness is a means [of attaining success].

٥٢٥٩. اَلصِّدْقُ وَسيلَةٌ.

5260. Truthfulness is trustworthiness; dishonesty is a betrayal.

٥٢٦٠. اَلصِّدْقُ أمانَةٌ اَلكِذْبُ خيانَةٌ.

5261. Truthfulness saves [one from hardship].

٥٢٦١. اَلصِّدْقُ يُنْجي.

5262. Honesty is a merit; dishonesty is a vice.

٥٢٦٢. اَلصِّدْقُ فَضيلَةٌ اَلكِذْبُ رَذيلَةٌ.

5263. Honesty is [a means to] success; dishonesty is a cause of disgrace.

٥٢٦٣. اَلصِّدْقُ نَجاحٌ اَلكِذْبُ فَضّاحٌ.

5264. Truthfulness is an elevation.

٥٢٦٤. اَلصِّدْقُ مَرْفَعَةٌ.

5265. Honesty is the trust of the tongue.

٥٢٦٥. اَلصِّدْقُ أمانَةُ اللِّسانِ.

5266. Truthfulness is the brother of justice.

٥٢٦٦. اَلصِّدْقُ أخُو العَدْلِ.

5267. Honesty is the language of truth.

٥٢٦٧. اَلصِّدْقُ لِسانُ الحَقِّ.

5268. Truth is the best speech.

٥٢٦٨. اَلصِّدْقُ خَيْرُ القَوْلِ.

5269. Truthfulness is the life of God-wariness.

٥٢٦٩. اَلصِّدْقُ حَياةُ التَّقْوى (الدَعْوى).

5270. Truth is the soul of speech.

٥٢٧٠. اَلصِّدْقُ رُوحُ الكَلامِ.

5271. Truthfulness is the garb of religion.

٥٢٧١. اَلصِّدْقُ لِباسُ الدِّينِ.

5272. Truthfulness is the garb of certitude (or of the God-wary).

٥٢٧٢. اَلصِّدْقُ لِباسُ اليَقينِ (المتقينَ).

5273. Truthfulness is the cornerstone of religion.

٥٢٧٣. اَلصِّدْقُ رَأْسُ الدّينِ.

5274. Truthfulness is a refuge and an honour.

٥٢٧٤. اَلصِّدْقُ مَنْجاةٌ (نَجاةٌ) وَكَرامَةٌ.

5275. Truthfulness is the most successful evidence.

٥٢٧٥. اَلصِّدْقُ أنْجَحُ دَليلٍ.

5276. Salvation is with the truth.

٥٢٧٦. اَلنَّجاةُ مَعَ الصِّدْقِ.

5277. Honesty is the manifested truth.

٥٢٧٧. اَلصِّدْقُ حَقٌّ صادِعٌ.

5278. Truth is the noblest (or the best) narration.

٥٢٧٨. اَلصِّدْقُ أَشْرَفُ (أَفْضَلُ) رِوايَة.

5279. Honesty is the garb (or the language) of truth.

٥٢٧٩. اَلصِّدْقُ لِباسُ (لِسانُ) الحَقِّ.

5280. Truth is the best foundation (or the best informer).

٥٢٨٠. اَلصِّدْقُ خَيْرُ مَبْنِيّ (مُنْبِئ).

5281. Truthfulness is the perfection of nobility.

٥٢٨١. اَلصِّدْقُ كَمالُ النُّبْلِ.

5282. Truth is the uprightness of everything.

٥٢٨٢. اَلصِّدْقُ صَلاحُ كُلِّ شَيْء.

5283. Truthfulness is the most honourable characteristic of one who has conviction.

٥٢٨٣. اَلصِّدْقُ أَشْرَفُ خَلائِقِ المُوقِنِ.

5284. Truthfulness is the best resource.

٥٢٨٤. اَلصِّدْقُ أَفْضَلُ عُدَّة.

5285. Truthfulness is the trust of the tongue and the ornament of faith.

٥٢٨٥. اَلصِّدْقُ أَمانَةُ اللِّسانِ وَحِلْيَةُ الإيمانِ.

5286. Truthfulness is the correspondence of speech with divine dispensation.

٥٢٨٦. اَلصِّدْقُ مُطابَقَةُ المَنْطِقِ لِلْوَضْعِ الإلهيّ.

5287. Through truthfulness, salvation is attained.

٥٢٨٧. بِالصِّدْقِ تَكُونُ النَّجاةُ.

5288. Through truthfulness, magnanimity becomes complete.

٥٢٨٨. بِالصِّدْقِ تَكْمُلُ المُرُوءَةُ.

5289. By truthfulness, words become adorned.

٥٢٨٩. بِالصِّدْقِ تَزَيَّنُ الأَقْوالُ.

5290. By honesty and loyalty, magnanimity becomes complete for its possessor.

٥٢٩٠. بِالصِّدْقِ وَالوَفاءِ تَكْمُلُ المُرُوءَةُ لأَهْلِها.

5291. The cornerstone of faith is truthfulness.

٥٢٩١. رَأسُ الإيمانِ (لُزُومُ) الصِّدْقُ.

5292. Two things are the basis of religion: honesty and certainty.

٥٢٩٢. شَيْئانِ هُما مِلاكُ الدِّينِ: اَلصِّدْقُ واليَقينُ.

5293. The truthfulness of a man is to the extent of his magnanimity.

٥٢٩٣. صِدْقُ الرَّجُلِ عَلى قَدْرِ مُرُوءتِهِ.

5294. Adopt truthfulness, for it is the best foundation.

٥٢٩٤. عَلَيْكَ بِالصِّدْقِ فَإنَّهُ خَيْرُ مَبْنِيّ (مُنْبِئ).

5295. Adopt truthfulness, for whoever is truthful in his speech, his status is elevated.

٥٢٩٥. عَلَيْكَ بِالصِّدْقِ فَمَنْ صَدَقَ في أقْوالِهِ جَلَّ قَدْرُهُ.

5296. The end result of truthfulness is salvation and security.

٥٢٩٦. عاقِبَةُ الصِّدْقِ نَجاةٌ وَسَلامَةٌ.

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. غاضَ الصِّدْقُ فِي النّاسِ وَفاضَ الكِذْبُ وَاسْتُعْمِلَتِ المَوَدَّةُ بِاللِّسانِ وَتَشاحَنُوا بِالقُلُوبِ.

5298. For everything there is an adornment and the adornment of speech is truthfulness.

٥٢٩٨. لِكُلِّ شَيْء حيلَةٌ (حِلْيَةٌ) وَحِيلَةُ المَنْطِقِ الصِّدْقُ.

5299. For [the speaker of] truth there is benefit.

٥٢٩٩. لِلْصِّدقِ نُجْعَةٌ.

5300. Let the most trustworthy of people in your estimation be the one who is most truthful in his speech.

٥٣٠٠. لِيَكُنْ أوْثَقُ النّاسِ لَدَيْكَ أنْطَقَهُمْ بِالصِّدْقِ.

5301. Let your recourse be to the truth, for indeed truth is the best companion.

٥٣٠١. لِيَكُنْ مَرْجِعُكَ إلَى الصِّدْقِ فَإنَّ الصِّدْقَ خَيْرُ قَرِينٍ.

5302. If things were to be differentiated from each other, honesty would be with courage and cowardice would be with dishonesty.

٥٣٠٢. لَوْ تَمَيَّزَتِ الأشْياءُ لَكانَ الصِّدْقُ مَعَ الشَّجاعَةِ وَكانَ الجُبْنُ مَعَ الكِذْبُ.

5303. A goodly mention is better for a person than the wealth that he bequeaths to the one who does not praise him.

٥٣٠٣. لِسانُ الصِّدْقِ خَيْرٌ لِلْمَرْءِ مِنَ المالِ يُوَرِّثُهُ مَنْ لا يَحْمَدُهُ.

5304. One who speaks the truth becomes successful.

٥٣٠٤. مَنْ قالَ بِالصِّدْقِ أَنْجَحَ.

5305. Whoever is known for his truthfulness, his lies are [also] accepted.

٥٣٠٥. مَنْ عُرِفَ بِالصِّدْقِ جازَ كِذْبُهُ.

5306. Whoever turns aside from truth, his path becomes narrow.

٥٣٠٦. مَنْ جارَ عَنِ الصِّدْقِ ضاقَ مَذْهَبُهُ.

5307. One whose speech is truthful, his loftiness is increased.

٥٣٠٧. مَنْ صَدَقَ مَقالُهُ زادَ جَلالُهُ.

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.

٥٣٠٨. ما أَصْدَقَ المَرْءَ عَلى نَفْسِهِ وَأَيُّ شاهِدٍ عَلَيْهِ كَفِعْلِهِ وَلا يُعْرَفُ الرَّجُلُ إلاّ بِعِلْمِهِ كَما لا يُعْرَفُ الغَريبُ مِنَ الشَّجَرِ إلاّ عِنْدَ حُضُورِ الثَّمَرِ فَتَدُلُّ الأَثْمارُ عَلى أُصُولِها ويُعْرَفُ لِكُلِّ ذي فَضْلٍ فَضْلُهُ كَذلِكَ يَشْرُفُ الكَريمُ بِآدابِهِ وَيَفْتَضِحُ اللَّئيمُ بِرَذائِلِهِ.

5309. Do not tell the truth to one who responds to your truth by denying [and belying] it.

٥٣٠٩. لا تَصْدُقْ مَنْ يُقابِلُ صِدْقَكَ بِتَكْذيبِهِ.

5310. There is no interpreter clearer than the truth.

٥٣١٠. لا تُرْجُمانَ أَوْضَحُ مِنَ الصِّدْقِ.

5311. There is no report better than the truth.

٥٣١١. لا مُخْبَرَ أَفْضَلُ مِنَ الصِّدْقِ.

5312. There is no way that is more rescuing than the truth.

٥٣١٢. لا سَبيلَ أَنْجى مِنَ الصِّدْقِ.

٥٣١٣. لا يُغْلَبُ مَنْ يَحْتَجُّ بِالصِّدْقِ.

5313. He who argues with [the support of] truth is not defeated.

٥٣١٤. الصِّدْقُ أَفْضَلُ رِوايَةٍ.

5314. Truth is the best narration.

٥٣١٥. اَلصِّدْقُ يُنْجيكَ وَإِنْ خِفْتَهُ.

5315. The truth saves you, even if you fear it.

٥٣١٦. أَقَلُّ شَيْءٍ اَلصِّدْقُ وَالأَمانَةُ.

5316. The least of things [required for salvation] is truthfulness and trustworthiness.

THE TRUTHFUL الصادق

٥٣١٧. إِنَّ الصّادِقَ لَمُكْرَمٌ جَليلٌ وَإِنَّ الكاذِبَ لَمُهانٌ ذَليلٌ.

5317. Verily the truthful one is honoured and dignified, and indeed the liar is abased and humiliated.

٥٣١٨. اَلصّادِقُ مُكْرَمٌ جَليلٌ.

5318. The truthful one is honoured and dignified.

٥٣١٩. اَلصّادِقُ عَلى شَرَفِ مَنْجاة وَكَرامَة.

5319. The truthful one is on the highest rank of salvation and honour.

٥٣٢٠. رُبَّ صادِقٍ مِنْ خَبَرِ الدُّنيا عِنْدَكَ مُكَذَّبٌ.

5320. Many a truthful one who informs you about [a matter of] this world may be deemed a liar by you.

٥٣٢١. كُنْ صادِقاً تَكُنْ وَفِيّاً.

5321. Be truthful and you will become loyal.

٥٣٢٢. مَنْ صَدَقَ أَصْلَحَ دِيانَتَهُ.

5322. One who is truthful improves his religiousness.

٥٣٢٣. مَنْ كانَ صَدُوقاً لَمْ يَعْدِمِ الكَرامَةَ.

5323. One who is always truthful will not be deprived of honour.

٥٣٢٤. مَنْ صَدَقَتْ لَهْجَتُهُ قَوِيَتْ حُجَّتُهُ.

5324. One whose language is truthful, his proof becomes strong.

5325. One whose language is truthful, his proof is correct.

٥٣٢٥. مَنْ صَدَقَتْ لَهْجَتُهُ صَحَّتْ حُجَّتُهُ.

5326. One who is truthful is saved.

٥٣٢٦. مَنْ صَدَقَ نَجا.

5327. The truthful one achieves with his honesty what the liar cannot achieve with his deception.

٥٣٢٧. يَبْلُغُ الصّادِقُ بِصِدْقِهِ ما لا يَبْلُغُهُ الكاذِبُ بِاحْتِيالِهِ.

5328. The truthful one earns three things with his honesty: the virtue of being considered reliable, becoming beloved and being revered.

٥٣٢٨. يَكْتَسِبُ الصّادِقُ بِصِدْقِهِ ثَلاثاً: حُسْنِ الثِّقَةِ بِهِ وَالمحَبَّةَ لَهُ وَالمهابَةَ عَنْهُ.

CHANGE OF CIRCUMSTANCES

تصاريف الأحوال

5329. It is during the change of circumstances that the [real] gems among the people are known.

٥٣٢٩. في تَصارِيفِ الأَحْوالِ تُعْرَفُ جَواهِرُ الرِّجالِ.

THE RIGID

الصليب

5330. The rigid [and difficult person or issue] may become soft.

٥٣٣٠. قَدْ يَلينُ الصَّليبُ.

WELFARE OF THE BELIEVERS

صلاح المؤمنين

5331. Devote yourself to [working for] the welfare of the believers and pious ones.

٥٣٣١. ثابِرُوا عَلى صَلاحِ المؤمِنينَ وَ المتَّقينَ.

5332. How far is probity from the people of evil and impudence!

٥٣٣٢. ما أَبْعَدَ الصَّلاحَ مِنْ ذِي الشَّرِّ الوَقاحِ.

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 صَلُحَ مَعَ اللهِ سُبْحانَهُ لَمْ يَفْسُدْ مَعَ أحَد.

REFORMING THE PEOPLE

إصلاح النّاس

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. إنْ سَمَتْ هِمَّتُكَ لإصْلاحِ النّاسِ فَابْدَأْ بِنَفْسِكَ فَإنَّ تَعاطيكَ صَلاحَ غَيْرِكَ وَأنْتَ فاسِدٌ أكْبَرُ العَيْبِ.

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 يَتَصَدّى لإصْلاحِ النّاسِ وَنَفْسُهُ أشَدُّ شَيْء فَساداً فلا يُصْلِحُها وَيَتَعاطى إصْلاحَ غَيْرِهِ.

5336. How can one who does not reform himself reform others?!

٥٣٣٦. كَيْفَ يَصْلَحُ غَيْرُهُ مَنْ لا يُصْلِحُ نَفْسَهُ؟!

5337. Rectify when you have corrupted and complete [your good act] when you have done good.

٥٣٣٧. أصْلِحْ إذا أنْتَ أفْسَدْتَ وَأتْمِمْ إذا أنْتَ أحْسَنْتَ.

VAINGLORY

الصلف

5338. The worst disease is vainglory.

٥٣٣٨. أدْوَأُ الدّاءِ الصَّلَفُ.

5339. Many a [show of ostentation and] vainglory brings about loss.

٥٣٣٩. رُبَّ صَلَفٍ أوْرَثَ تَلَفاً.

PRAYER AND ONE WHO STANDS FOR PRAYER

الصلوة والقائم

5340. Prayer is the better of the two means of [attaining] nearness [to Allah].

٥٣٤٠. اَلصَّلاةُ أَفْضَلُ القُرْبَتَيْنِ.

5341. Prayer is a fortress [that protects] from the influences of Satan.

٥٣٤١. اَلصَّلاةُ حِصْنٌ مِنْ سَطَواتِ الشَّيْطانِ.

5342. Prayer is the fortress of the all-Merciful and the instrument for expelling Satan.

٥٣٤٢. اَلصَّلاةُ حِصْنُ الرَّحْمنِ وَمِدْحَرَةُ الشَّيْطانِ.

5343. Prayer causes [divine] mercy to descend.

٥٣٤٣. اَلصَّلاةُ تَسْتَنْزِلُ الرَّحْمَةَ.

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).

٥٣٤٤. إذا قامَ أحَدُكُمْ إلَى الصَّلاةِ فَلْيُصَلِّ صَلاةَ مُوَدِّعٍ.

5345. And prayer [was prescribed] as a purification from arrogance.

٥٣٤٥. وَالصَّلاةَ تَنْزيهاً عَنِ الكِبْرِ.

5346. How many of those who stand [to perform prayer] have nothing in their prayer but [physical] effort.

٥٣٤٦. كَمْ مِنْ قائِم لَيْسَ لَهُ مِنْ قِيامِهِ إلاّ العَناءُ.

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 المُصَلّي ما يَغْشاهُ مِنَ الرَّحْمَةِ لَما رَفَعَ رَأسَهُ 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. ما أهَمَّني ذَنْبٌ أُمْهِلْتُ فيهِ حَتّى أُصَلِّيَ رَكْعَتَيْنِ.

SILENCE

الصمت

5349. Silence covers you with dignity and suffices as your provision for seeking pardon.

٥٣٤٩. الصَّمْتُ يُكْسِيكَ الوَقارَ وَيَكْفِيكَ مَؤُنَةَ الاِعتِذارِ.

5350. Be silent and you will remain safe.

٥٣٥٠. أُصْمُتْ تَسْلَمْ.

5351. Espouse silence and your thoughts will remain hidden (or will become illuminated).

٥٣٥١. اِلْزَمِ الصَّمْتَ يَسْتُرْ (يَسْتَنِرْ) فِكْرُكَ.

5352. Remain silent in your lifetime and your affair will become lofty.

٥٣٥٢. أُصْمُتْ دَهْرَكَ يَجِلَّ أَمْرُك.

5353. Espouse silence, for the least of its benefits is safety.

٥٣٥٣. اِلْزَمِ الصَّمْتَ فَأَدْنى نَفْعِهِ السَّلامَةُ.

5354. Espouse silence and you will be accompanied by safety and security; espouse contentment and you will be accompanied by prosperity and honour.

٥٣٥٤. اِلْزَمِ الصَّمْتَ يَلْزَمْكَ النَّجاةُ وَالسَّلامَةُ وَالْزَمِ الرِّضا يَلْزَمْكَ الغَناءُ وَالكَرامَةُ.

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.

٥٣٥٥. اِلْزَمِ السُّكُوتَ وَاصْبِرْ عَلى القَناعَةِ بِأَيْسَرِ القُوتِ تَعِزَّ (تَغِزَّ) في دُنْياكَ وَتَعِزَّ في أُخْريكَ.

5356. The best silence is that which prevents [one] from error.

٥٣٥٦. أَحْسَنُ الصَّمْتِ ما كانَ عَنِ الزَّلَلِ.

5357. Remaining silent when speech is inappropriate is more praiseworthy than eloquence.

٥٣٥٧. أَحْمَدُ مِنَ البَلاغَةِ الصَّمْتُ حينَ لا يَنْبَغِي الكَلامُ.

5358. Silence is dignity and idle talk is disgrace.

٥٣٥٨. اَلصَّمْتُ وَقارٌ اَلهَذْرُ عارٌ.

5359. Silence is a means of deliverance.

٥٣٥٩. اَلصَّمْتُ مَنْجاةٌ.

5360. Silence is the garden of contemplation.

٥٣٦٠. اَلصَّمْتُ رَوْضَةُ الفِكْرِ.

5361. Silence is the sign of forbearance [and judiciousness].

٥٣٦١. اَلصَّمْتُ آيَةُ الحِلْمِ.

5362. Silence is dignity and safety.

٥٣٦٢ . اَلصَّمْتُ وَقارٌ وَ سَلامَةٌ.

5363. Silence without contemplation is dumbness.

٥٣٦٣. اَلصَّمْتُ بِغَيْرِ تَفَكُّر خَرَسٌ.

5364. Silence is the sign of nobility and the fruit of intelligence.

٥٣٦٤. اَلصَّمْتُ آيَةُ النُّبْلِ وَثَمَرَةُ العَقْلِ.

5365. Silence is the adornment of knowledge and the symbol of forbearance [and judiciousness].

٥٣٦٥. اَلصَّمْتُ زَيْنُ العِلْمِ وَعُنْوانُ الحِلْمِ.

5366. If there is eloquence in speech, then in silence there is safety from blunder.

٥٣٦٦. إنْ كانَ فِي الكَلامِ البَلاغَةُ فَفِي الصَّمْتِ السَّلامَةُ مِنَ العِثارِ.

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. إنَّما يَسْتَحِقُّ إسْمَ الصَّمْتِ المِضْطَلِعُ بِالإجابَةِ وَإلاّ فَالعَيُّ بِهِ أَوْلى.

5368. When you speak a word, it controls you but when you withhold it, you control it.

٥٣٦٨. إذا تَكَلَّمْتَ بِالكَلِمَةِ مَلَكَتْكَ وَإذا أمْسَكْتَها مَلَكْتَها.

5369. Through silence, reverence increases.

٥٣٦٩. بِالصَّمْتِ يَكْثُرُ الوَقارُ.

5370. Sometimes silence is more eloquent than speech.

٥٣٧٠. رُبَّ سُكُوتٍ أبْلَغُ مِنْ كَلامٍ.

5371. The cause of safety is silence.

٥٣٧١. سَبَبُ السَّلامَةِ الصَّمْتُ.

5372. Silence that is results in your safety is better than speech that is results in your

٥٣٧٢. صَمْتٌ يُعْقِبُكَ السَّلامَةَ خَيْرٌ مِنْ نُطْق

reproach.

يُعْقِبُكَ المِلامَةَ.

5373. Silence that covers you with honour is better than speech that earns you regret.

٥٣٧٣. صَمْتٌ يَكْسُوكَ الكِرامَةَ خَيْرٌ مِنْ قَوْل يُكْسِبُكَ النَّدامَةَ.

5374. Silence that earns you reverence is better than words that drape you with disgrace.

٥٣٧٤. صَمْتٌ يُكْسِبُكَ الوَقارَ خَيْرٌ مِنْ كَلام يَكْسُوكَ العارَ.

5375. Silence, the result of which is praised, is better than speech whose consequence is dispraised.

٥٣٧٥. صَمْتٌ تُحْمَدُ عاقِبَتُهُ خَيْرٌ مِنْ كَلام تَذُمُّ مَغَبَّتُهُ.

5376. Your remaining silent until you are requested to speak is better than your speaking until you are requested to become silent.

٥٣٧٦. صَمْتُكَ حَتّى تُسْتَنْطَقَ أجْمَلُ مِنْ نُطْقِكَ حَتّى تُسْكَتَ.

5377. The silence of the ignorant person is his covering.

٥٣٧٧. صَمْتُ الجاهِلِ سِتْرُهُ.

5378. Blessed is the one who remains silent except from the remembrance of Allah.

٥٣٧٨. طُوبى لِمَنْ صَمَتَ إلاّ مِنْ ذِكْرِ اللهِ.

5379. Cling to silence, for it keeps you safe and saves you from regret.

٥٣٧٩. عَلَيْكَ بِلُزُومِ الصَّمْتِ فَإنَّهُ يُلْزِمُكَ السَّلامَةَ وَيُؤْمِنُكَ النَّدامَةَ.

5380. The veil of wrongdoing is silence.

٥٣٨٠. غِطاءُ المِساوي الصَّمْتُ.

5381. Increased silence earns you reverence.

٥٣٨١. كَثْرَةُ الصَّمْتِ تُكْسِبُكَ الوَقارَ.

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.

٥٣٨٢. كُنْ صَمُوتاً مِنْ غَيْرِ عَيّ فَإنَّ الصَّمْتَ زِينَةُ العالِمِ وَسِتْرُ الجاهِلِ.

5383. One who maintains silence is safe from reproach.

٥٣٨٣. مَنْ لَزِمَ الصَّمْتَ أمِنَ المِلامَةَ.

5384. One who maintains silence is safe from aversion [and hatred of others].

٥٣٨٤. مَنْ لَزِمَ الصَّمْتَ أمِنَ المِقْتَ.

5385. Whoever restrains himself from excessive speech, the people bear witness to his intelligence.

٥٣٨٥. مَنْ أمْسَكَ عَنْ فُضُولِ المقالِ شَهِدَتْ بِعَقْلِهِ الرِّجالُ.

5386. One who remains silent is safe.

٥٣٨٦. مَنْ صَمَتَ سَلِمَ.

5387. How good a companion of forbearance silence is!

٥٣٨٧. نِعْمَ قَرِينُ الحِلْمِ الصَّمْتُ.

5388. There is no forbearance like silence.

٥٣٨٨. لاحِلْمَ كَالصَّمْتِ.

5389. There is no worship like silence.

٥٣٨٩. لاعِبادَةَ كَالصَّمْتِ.

5390. There is no reverence like silence.

٥٣٩٠. لا وَقارَ كالصَّمْتِ.

5391. There is no guardian that is more protective than silence.

٥٣٩١. لا حافِظَ أحْفَظُ مِنَ الصَّمْتِ.

5392. There is no treasurer [and protector of secrets] better than silence.

٥٣٩٢. لا خازِنَ أفْضَلُ مِنَ الصَّمْتِ.

5393. There is no benefit in remaining silent from wisdom just as there is no good in speaking falsehood.

٥٣٩٣. لا خَيْرَ فِي الصَّمْتِ عَنِ الحِكْمَةِ كَما أنَّهُ لا خَيْرَ فِي القَوْلِ بِالباطِلِ.

5394. There is no good in remaining silent from the truth just as there is no benefit in speech with ignorance.

٥٣٩٤. لا خَيْرَ فِي السُّكُوتِ عَنِ الحَقِّ كَما أنَّهُ لا خَيْرَ فِي القَوْلِ بِالجَهْلِ.

5395. One who remains safe by being silent is like the one who derives benefit by speaking.

٥٣٩٥. مَنْ سَكَتَ فَسَلِمَ كَمَنْ تَكَلَّمَ فَغَنِمَ.

٥٣٩٦. أشَدُّ المِصائِبِ سُوءُ الخَلَفِ.

5396. The severest of hardships is [having] evil offspring.

٥٣٩٧. اَلمِصائِبُ مِفْتاحُ الأجْرِ.

5397. Hardships are the key to reward.

٥٣٩٨. اَلثَّوابُ عِنْدَ اللهِ سُبْحانَهُ وَتَعالى عَلى قَدْرِ المِصابِ.

5398. Reward with Allah, the Glorified, is to the extent of the hardship undergone.

٥٣٩٩. اَلمِصيبَةُ بِالصَّبْرِ أعْظَمُ المِصائِبِ.

5399. The hardship of [lacking] patience is the greatest of hardships.

٥٤٠٠. اَلمِصائِبُ بِالسَّوِيَّةِ مَقْسُومَةٌ بَيْنَ البَرِيَّةِ.

5400. Hardships are divided equally among the creatures.

٥٤٠١. اَلمِصيبَةُ بِالدّينِ أعْظَمُ المِصائِبِ.

5401. Hardship in religion is the greatest of hardships.

٥٤٠٢. اَلثَّوابُ عَلَى المِصيبَةِ أعْظَمُ مِنْ قَدْرِ المِصِيبَةِ.

5402. The reward for [bearing] hardship is greater than the extent of the hardship [itself].

٥٤٠٣. إنَّكُمْ هَدَفُ النَّوائِبِ وَدَرِيئَةُ الأسْقامِ.

5403. Indeed you are the target of calamities and the object of sicknesses.

٥٤٠٤. قَدْ تُذِلُّ الرَّزِيَّةُ.

5404. At times, tribulation may abase [a person].

٥٤٠٥. إذا رَأيْتَ اللهَ سُبْحانَهُ يُتابِعُ عَلَيْكَ البَلاءَ فَقَدْ أيْقَظَكَ.

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].

٥٤٠٦. إذا تَباعَدَتِ المِصيبَةُ قَرُبَتِ السَّلْوَةُ.

5406. When hardships distance themselves, solace draws near.

٥٤٠٧. إذا رَأيْتَ رَبَّكَ يُوالِي عَلَيْكَ البَلاءَ فَاشْكُرْهُ.

5407. When you see your Lord continually testing you [with hardships] then be grateful to Him.

٥٤٠٨. إذا خِفْتَ صُعُوبَةَ أمْرٍ فَاصْعُبْ لَهُ يَذِلُّ لَكَ

5408. When you fear the difficulty of an

وَخادِعِ الزَّمانَ عَنْ أحْداثِهِ تَهُنْ عَلَيْكَ.

affair then be firm against it, it will yield to you; and deceive time about its calamities, it will become easy for you.

٥٤٠٩. إذا أتَتْكَ المِحَنُ فَاقْعُدْ لَها فَإنَّ قِيامَكَ فيها زِيادَةٌ لَها.

5409. When tribulations come to you then sit and accept them, for indeed your standing up and confronting them will only aggravate them.

٥٤١٠. إذا فاجاكَ البَلاءُ فَتَحَصَّنْ بِالصَّبْرِ وَالاِسْتِظْهارِ.

5410. When adversity takes you by surprise, then seek refuge in patience and in seeking assistance [from Allah].

٥٤١١. بِالمكارِهِ تُنالُ الجَنَّةُ.

5411. Through discomforts, Paradise is attained.

٥٤١٢. بِالفَجايِعِ يَتَنَغَّصُ السُّرُورُ.

5412. Through calamities, happiness is spoiled.

٥٤١٣. بِقَدْرِ عُلُوِّ الرَّفْعَةِ تَكُونُ نِكايَةُ الوَقْعَةِ.

5413. The harm that one faces in calamity is to the extent of [the loftiness of] one's rank.

٥٤١٤. بِالتَّعَبِ الشَّديدِ تُدْرَكُ الدَّرَجاتُ الرَّفيعَةُ وَالرَّاحَةُ الدَّائِمَةُ.

5414. It is with great difficulty that lofty ranks and perpetual bliss are attained.

٥٤١٥. بَلاءُ الرَّجُلِ عَلى قَدْرِ إيمانِهِ وَدينِهِ.

5415. The trial of a man is proportionate to his faith and religion.

٥٤١٦. بَلاءُ الرَّجُلِ في طاعَةِ الطَّمَعِ والأمَلِ.

5416. The tribulation of a man is in his submission to avarice and [false] and hope.

٥٤١٧. تَنْزِلُ المَثُوبَةُ عَلى قَدْرِ المصيبَةِ.

5417. Reward descends in proportion to the hardship [that one bears].

٥٤١٨. ثَلاثٌ مِنْ أعْظَمِ البَلاءِ: كَثْرَةُ العائِلَةِ وَغَلَبَةُ الدَّيْنِ وَدَوامُ المَرَضِ.

5418. Three things are from the greatest tribulations: a very large family, an overwhelming loan and unrelenting sickness.

٥٤١٩. ثَوابُ المصيبَةِ عَلى قَدْرِ الصَّبْرِ عَلَيْها.

5419. The reward for hardship is

proportionate to the patience exhibited in it.

٥٤٢٠. دَوامُ الفِتَنِ مِنْ أعْظَمِ المِحَنِ.

5420. Continual strife is from the greatest tribulations.

٥٤٢١. رُبَّما دُهيتَ مِنْ نَفْسِكَ.

5421. Sometimes you may be the cause of your own misfortune.

٥٤٢٢. عَلى قَدْرِ المصيبَةِ تَكُونُ المثُوبَةُ.

5422. To the extent of the hardship, there is reward.

٥٤٢٣. كُلَّما عَظُمَ قَدْرُ الشَيْءِ المنافَسِ عَلَيْهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ.

5423. Every time the value of a thing that is competed becomes great, the difficulty of losing it increases.

٥٤٢٤. مَنْ لَمْ يَتَعَرَّضْ لِلنَّوائِبِ تَعَرَّضَتْ لَهُ النَّوائِبُ.

5424. One who does not prepare himself to confront hardships [with patience and supplication], the hardships befall him [while he is unprepared for them].

٥٤٢٥. مَنْ أصْبَحَ يَشْكُو مُصيبَةً نَزَلَتْ بِهِ فَإنَّما يَشْكُو رَبَّهُ.

5425. One who starts complaining about the hardship that has befallen him is actually only complaining against his Lord.

٥٤٢٦. مَنْ لَهِيَ عَنِ الدُّنيا هانَتْ عَلَيْهِ المصائِبُ.

5426. One who turns his attention away from this world, hardships become easy for him [to bear].

٥٤٢٧. مَنْ ضَرَبَ يَدَهُ عَلى فَخِذِهِ عِنْدَ مُصيبَة فَقَدْ أحْبَطَ أجْرَهُ.

5427. One who hits his hand on his thigh in times of hardship has nullified his reward.

٥٤٢٨. مَنْ عَظَّمَ صِغارَ المصائِبِ اِبْتَلاهُ اللهُ بِكِبارِها.

5428. One who exaggerates small hardships, Allah tries him with great ones.

٥٤٢٩. مَنْ تَوالَتْ عَلَيْهِ نَكِباتُ الزَّمانِ أكْسَبَتْهُ فَضيلَةَ الصَّبْرِ.

5429. One who faces successive calamities acquires the merit of patience through them.

٥٤٣٠. مِنْ أعْظَمِ مَصائِبِ الأخْيارِ حاجَتُهُمْ إلى

5430. One of the greatest hardships for the virtuous is having to socialize with the

wicked.

مُداراةِ الأشْرارِ.

5431. How great is the hardship in this world when accompanied by the severe indigence of tomorrow (i.e. the Hereafter)!

٥٤٣١. ما أعْظَمَ المصيبَةَ فِي الدُّنيا مَعَ عِظَمِ الفاقَةِ غَداً.

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.

٥٤٣٢. مُصيبَةٌ في غَيْرِكَ لَكَ أجْرُها خَيْرٌ مِنْ مُصيبَة بِكَ لِغَيْرِكَ ثَوابُها وَأجْرُها.

5433. A hardship from which good is expected is better than a blessing for which gratitude is not expressed.

٥٤٣٣. مُصيبَةٌ يُرْجى خَيْرُها خَيْرٌ مِنْ نِعْمَة لايُؤَدّى شُكْرُها.

5434. Be happy with tribulation and pleased with affliction [as you will gain great reward for it].

٥٤٣٤. كُنْ بِالبَلاءِ مَحْبُوراً وَبِالمِكارِهِ مَسْرُوراً.

5435. The worst of adversities are those in which there is no reckoning [and recompense].

٥٤٣٥. أكْرَهُ المِكارِهِ فيما لايُحْتَسَبُ.

5436. Verily great reward accompanies great trials; so when Allah, the Glorified, loves a community, He tries them.

٥٤٣٦. إنَّ عَظيمَ الأجْرِ مُقارِنٌ عَظيمَ البَلاءِ فَإذا أحَبَّ اللهُ سُبْحانَهُ قَوْماً اِبْتَلاهُمْ.

5437. The one who exposes himself to affliction puts himself in danger.

٥٤٣٧. المتَعَرِّضُ لِلْبَلاءِ مُخاطِرٌ.

5438. Tribulation follows behind ease [and comfort].

٥٤٣٨. اَلبَلاءُ رَديفُ الرَّخاءِ.

5439. Many a person is shown sympathy for an affliction that is [actually] his cure.

٥٤٣٩. رُبَّ مَرْحُوم مِنْ بَلاء هُوَ دَواؤُهُ.

5440. Many a person who is afflicted is made stronger by his affliction.

٥٤٤٠. رُبَّ مُبْتَلِيً مَصْنُوعٌ لَهُ (إلَيهِ) بِالبَلْوى.

5441. The distress of tribulation [one faces] is proportionate to the blessings [one

٥٤٤١. عَلى قَدْرِ النَّعْماءِ يَكُونُ مَضَضُ البَلاءِ.

receives].

5442. Tribulation may come suddenly. ٥٤٤٢. قَدْ تُفاجِئُ البَلِيَّةُ.

5443. Every tribulation other than the fire [of hell] is [a means to] wellbeing. ٥٤٤٣. كُلُّ بَلاء دُونَ النَّارِ عافِيَةٌ.

5444. For every heart there is anguish. ٥٤٤٤. لِكُلِّ كَبَد حِرْقَةٌ.

5445. When you are tested, be patient. ٥٤٤٥. إذا أُبْتُلِيتَ فَاصْبِرْ.

5446. How many a person is tested with blessings! ٥٤٤٦. كَمْ مِنْ مُبْتَلًى بِالنَّعْماءِ.

5447. How many a person is blessed through tribulation! ٥٤٤٧. كَمْ مِنْ مُنْعَم عَلَيْهِ بِالبَلاءِ.

5448. Do not consider yourself secure from tribulation in your times of safety and comfort. ٥٤٤٨. لا تَأْمَنْ مِنَ البَلاءِ في أَمْنِكَ وَرَخائِكَ.

THE ONE WHO HITS THE MARK AND THE ONE WHO ERRS

المصيب والمخطئ

5449. The one who hits the mark, achieves and the one who errs, loses. ٥٤٤٩. اَلمُصيبُ واجِدٌ اَلمُخْطِئُ فاقِدٌ.

5450. Being right is [a means of] safety, erring is [a cause of] reproach and haste is [a reason for] regret. ٥٤٥٠. اَلإِصابَةُ سَلامَةٌ اَلخَطاءُ مَلامَةٌ اَلعَجَلُ نَدامَةٌ.

5451. Not everyone who shoots hits the mark. ٥٤٥١. ما كُلُّ رامٍ يُصيبُ.

CORRECTNESS

الصواب

5452. Correctness is [performing] the most appropriate action.

٥٤٥٢. اَلصَّوابُ أَسَدُّ الفِعْلِ.

5453. Correctness is one of the branches of deliberation.

٥٤٥٣. اَلصَّوابُ مِنْ فُروعِ الرَّوِيَّةِ.

5454. Increased correctness points to abundant intelligence.

٥٤٥٤. كَثْرَةُ الصَّوابِ تُنْبِئُ عَنْ وُفُورِ العَقْلِ.

5455. One who strives for correctness becomes successful.

٥٤٥٥. مَنْ تَوَخَّي الصَّوابَ أَنْجَحَ.

5456. When the answer is overcomplicated, correctness is negated.

٥٤٥٦. إِذَا ازْدَحَمَ الجَوابُ نُفِيَ الصَّوابُ.

COUNTENANCE

الصورة

5457. A good countenance is the beginning of felicity.

٥٤٥٧. حُسْنُ الصُّورَةِ أَوَّلُ السَّعادَةِ.

5458. A good countenance is an apparent beauty.

٥٤٥٨. حُسْنُ الصُّورَةِ اَلجَمالُ الظّاهِرُ.

5459. A beautiful countenance is the first of the two felicities.

٥٤٥٩. اَلصُّورَةُ الجَميلَةُ أَوَّلُ السَّعادَتَيْنِ.

FASTING

الصيام

5460. Fasting is one of the two means to good health.

٥٤٦٠. اَلصِّيامُ أَحَدُ الصِّحَّتَيْنِ.

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. صِيامُ الأَيامِ البيضِ مِنْ كُلِّ شَهْر تَرْفَعُ الدَّرَجاتِ وَتُعَظِّمُ المَثُوباتِ.

5462. Fasting of the heart from thinking

٥٤٦٢. صِيامُ القَلْبِ عَنِ الفِكْرِ فِي الآثامِ أَفْضَلُ

about sins is better than fasting of the stomach from food.

مِنْ صِيامِ البَطْنِ عَنْ الطَّعامِ.

5463. Fasting of the soul from the pleasures of this world is the most beneficial fasting.

٥٤٦٣. صَوْمُ النَّفْسِ عَنْ لَذّاتِ الدُّنيا أَنْفَعُ الصِّيامِ.

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.

٥٤٦٤. صَوْمُ الجَسَدِ الإمْساكُ عَنِ الأَغْذِيَةِ بِإرادَة وَاخْتِيار خَوْفاً مِنَ العِقابِ وَرَغْبَةً فِي الثَّوابِ وَالأَجْرِ.

5465. Fasting of the soul means restraining the five senses from all the sins and emptying the heart of all the motives of evil.

٥٤٦٥. صَوْمُ النَّفْسِ إمْساكُ الحَواسِّ الخَمْسِ عَنْ سائِرِ المَ آثِمِ وَخُلُوُّ القَلْبِ عَنْ جَمِيعِ أَسْبابِ الشَّرِّ.

5466. Fasting of the heart is better than fasting of the tongue, and fasting of the tongue is better than fasting of the stomach.

٥٤٦٦. صَوْمُ القَلْبِ خَيْرٌ مِنْ صِيامِ اللِّسانِ وَصِيامُ اللِّسانِ خَيْرٌ مِنْ صِيامِ البَطْنِ.

5467. And fasting [has been prescribed] as a test of the sincerity of the people.

٥٤٦٧. وَالصِّيامَ اِبْتِلاءً لإخْلاصِ الخَلْقِ.

5468. How many of those who are fasting gain nothing from their fast but thirst!

٥٤٦٨. كَمْ مِنْ صائِم لَيْسَ لَهُ مِنْ صِيامِهِ إلاّ الظِّماءُ.

باب الضاد

GIVING EXAMPLES & USING METAPHORS ضرب الأمثال وصرف الأقوال

5469. In order to derive lessons, examples are given. ٥٤٦٩. لِلاِعْتِبارِ تُضْرَبُ الأَمْثالُ.

5470. For people who take lesson, examples are given. ٥٤٧٠. لأَهْلِ الاِعْتِبارِ تُضْرَبُ الأَمْثالُ.

5471. For people of understanding speech becomes figurative. ٥٤٧١. لأَهْلِ الفَهْمِ تُصَرَّفُ الأَقْوالِ.

5472. Metaphors are given for the people of intellect and insight. ٥٤٧٢. ضُرُوبُ الأَمْثالِ تُضْرَبُ لأُولِي النُّهى وَالأَلبابِ.

LAUGHTER الضحك

5473. The best [form of] laughter is a smile. ٥٤٧٣. خَيْرُ الضِّحْكِ التَّبَسُّمُ.

5474. The excessive laughter of a man corrupts his dignity. ٥٤٧٤. كَثْرَةُ ضِحْكِ الرَّجُلِ تُفْسِدُ وَقارَهُ.

5475. Excessive laughter alienates the companion and disgraces the leader. ٥٤٧٥. كَثْرَةُ الضِّحْكِ تُوحِشُ الجَليسَ وَتَشينُ الرَّئيسَ.

5476. One whose laughter increases, his reverence decreases. ٥٤٧٦. مَنْ كَثُرَ ضِحْكُهُ قَلَّتْ هَيْبَتُهُ.

5477. One whose laughter increases, his heart dies. ٥٤٧٧. مَنْ كَثُرَ ضِحْكُهُ ماتَ قَلْبُهُ.

5478. One whose laughs excessively is disparaged. ٥٤٧٨. مَنْ كَثُرَ ضِحْكُهُ أُسْتُرْذِلَ.

5479. Do not show your teeth [in laughter] ٥٤٧٩. لا تُبْدِ عَنْ واضِحَة وَقَدْ فَعَلْتَ الأُمُورَ

while you have done such shameful deeds.

الفاضِحَةَ.

5480. Never laugh so much that your dignity is lost; and do not joke [too much] thereby [resulting in your] being taken lightly.

٥٤٨٠. لاَ تُكْثِرَنَّ الضِّحْكَ فَتَذْهَبَ هَيْبَتُكَ وَلاَ المِزَاحَ فَيُسْتَخَفَّ بِكَ.

SUFFERING

الضرّ

5481. Sometimes suffering may last [for long].

٥٤٨١. قَد يَدُومُ الضُّرُّ.

5482. One who discloses his suffering to the people torments himself.

٥٤٨٢. مَنْ كَشَفَ ضُرَّهُ لِلنّاسِ عَذَّبَ نَفْسَهُ.

NECESSITIES

الضرورات

5483. The necessities of [dire] conditions lower the necks of men.

٥٤٨٣. ضَرُوراتُ الأحْوالِ تُذِلُّ رِقابَ الرِّجالِ.

5484. The necessities of [dire] conditions take one towards embarking on terrible deeds.

٥٤٨٤. ضَرُوراتُ الأحْوالِ تَحْمِلُ عَلى رُكُوبِ الأهْوالِ.

5485. The plight of poverty impels one towards a despicable affair.

٥٤٨٥. ضَرُورَةُ الفَقْرِ تَبْعَثُ عَلى فَظيعِ الأمْرِ.

WEAKNESS AND THE WEAK

الضعيف والضعف

5486. When you become weak, then be weak in the disobedience of Allah.

٥٤٨٦. إذا ضَعُفْتَ فَاضْعُفْ عَنْ مَعاصِي اللهِ.

5487. Be from among those who are neither overcome by violence nor affected by weakness.

٥٤٨٧. كُنْ مِمَّنْ لا يَفْرُطُ بِهِ عُنْفٌ وَلا يَقْعُدُ بِهِ ضَعْفٌ.

ERROR AND DEVIATION

الضلالة والغواية

5488. The most destructive thing is persistent deviation.

٥٤٨٨. أَهْلَكُ شَيْءٍ اِسْتِدامَةُ الضّلالِ.

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. كَمْ مِنْ ضَلالَة زُخْرِفَتْ بِآيَة مِنْ كِتابِ اللهِ كَما يُزَخْرَفُ الدِّرْهَمُ النُّحاسُ بِالفِضَّةِ المُمَوَّهَةِ.

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. كَفى بِالمَرْءِ غَوايَةً أنْ يَأمُرَ النّاسَ بِما لا يَأْتَمِرُ بِهِ وَيَنْهاهُمْ عَمّا لا يَنْتَهي عَنْهُ.

5491. For every deviation there is a cause.

٥٤٩١ . لِكُلِّ ضِلَّة عِلَّةٌ.

5492. What is there after truth except error?

٥٤٩٢. ما ذا بَعْدَ الحَقِّ إلاّ الضَّلالُ.

INNER CONSCIENCES

الضمائر

5493. Healthy consciences are more truthful witnesses than eloquent tongues.

٥٤٩٣. اَلضَّمائِرُ الصِّحاحُ أصْدَقُ شَهادَةً مِنَ الأَلْسُنِ الفِصاحِ.

5494. The soundness of consciences is from the best provisions.

٥٤٩٤. صِحَّةُ الضَّمائِرِ مِنْ أفْضَلِ الذَّخائِرِ.

5495. When sincerity is achieved the consciences are illuminated.

٥٤٩٥. عِنْدَ تَحَقُّقِ الإخْلاصِ تَسْتَنيرُ الضَّمائِرُ.

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 كانَ حَقيراً وَقُمْ عَنْ مَجْلِسِكَ لِابيكَ وَ مُعَلِّمِكَ وَإِنْ كُنْتَ أميراً.

5497. Hospitality is the cornerstone of magnanimity.

٥٤٩٧. اَلضِّيافَةُ رَأسُ المُرُوَّةِ.

PREDICAMENT

الضيق

5498. For every predicament there is a way out.

٥٤٩٨. لِكُلِّ ضيقٍ مَخْرَجٌ.

5499. No predicament intensifies but that Allah brings its relief closer.

٥٤٩٩. مَا اشْتَدَّ ضيقٌ إلاّ قَرَّبَ اللهُ فَرَجَهُ.

باب الطاء

JUBILATION الطرب

5500. Many a time jubilation turns into rage. ٥٥٠٠. رُبَّ طَرَبٍ يَعُودُ بِالحَرَبِ.

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. طُوبى لِمَنْ رَكِبَ الطَّرِيقَةَ الغَرّاءِ وَلَزِمَ المَحَجَّةَ البَيْضاءَ وَتَوَلَّهَ بِالآخِرَةِ وَأَعْرَضَ عَنِ الدُّنيا.

5502. Indeed, the highway of truth has been made manifest for those who seek it. ٥٥٠٢. قَدْ وَضَحَتْ مَحَجَّةُ الحَقِّ لِطُلّابِها.

5503. They have indeed been given time to seek deliverance and have been guided to the clear course. ٥٥٠٣. قَدْ أُمْهِلُوا فِي طَلَبِ المَخْرَجِ وَهُدُوا سَبيلَ المَنْهَجِ.

5504. One who deviates from the clear tracks ends up following the courses of destruction. ٥٥٠٤. مَنْ عَدَلَ عَنْ واضِحِ المَسالِكِ سَلَكَ سُبُلَ المَهالِكِ.

5505. One who slips from the highway of the course falls into the perplexity of narrowness. ٥٥٠٥. مَنْ زَلَّ عَنْ مَحَجَّةِ الطَّرِيقِ وَقَعَ فِي حَيْرَةِ المَضيقِ.

5506. One who deviates from the clear highway drowns in the depths of the sea. ٥٥٠٦. مَنْ عَدَلَ عَنْ واضِحِ المَحَجَّةِ غَرِقَ فِي اللُّجَّةِ.

5507. Hold back from [traversing] a path when you fear its deviation. ٥٥٠٧. أَمْسِكْ عَنْ طَرِيقٍ إِذا خِفْتَ ضَلالَتَهُ.

5508. Adopt the way of steadfastness, for ٥٥٠٨. عَلَيْكَ بِمَنْهَجِ الاِسْتِقامَةِ فَإِنَّهُ يُكْسِبُكَ

الكَرامَةَ وَيَكْفيكَ المِلامَةَ.

indeed it will earn you honour and save you from reproach.

٥٥٠٩. عَلَيْكُمْ بِالمِحَجَّةِ البَيْضاءِ فَاسْلُكُوها وَإلاّ اسْتَبْدَلَ اللهُ بِكُمْ غَيْرَكُمْ.

5509. Take to the highway of illumination [and truth] and follow it, otherwise Allah will replace you with others.

٥٥١٠. مَنْ زاغَ ساءَتْ عِنْدَهُ الحَسَنَةُ وَحَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَسُكِرَ سُكْرَ الضَّلالَةِ.

5510. Whoever deviates from the truth, good becomes evil for him and evil becomes good, and he gets intoxicated with the intoxication of misguidance.

٥٥١١. لا تُرَخِّصُوا لأنْفُسِكُمْ أنْ تَذْهَبَ بِكُمْ في مَذاهِبِ الظَّلَمَةِ.

5511. Do not permit your selves to take you into the paths of the oppressors.

FOOD AND SUSTENANCE الطعام والقوت

٥٥١٢. اَلطَّعامُ يُؤْكَلُ عَلى ثَلاثَةِ أضْرُب: مَعَ الإخْوانِ بِالسُّرُورِ وَمَعَ الفُقَراءِ بِالإيثارِ وَمَعَ أبناءِ الدُّنيا بِالمُرُوءَةِ.

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.

٥٥١٣. بِئْسَ الطَّعامُ الحَرامُ.

5513. How bad a food the forbidden [food] is!

٥٥١٤. بِئْسَ القُوتُ أكْلُ مالِ الأيْتامِ.

5514. How bad a sustenance consuming the wealth of orphans is!

٥٥١٥. قَلَّ مَنْ أكْثَرَ مِنَ الطَّعامِ فَلَمْ يَسْقَمْ.

5515. Few are those who increase their consumption of food and don't fall ill [because of it].

٥٥١٦. قَلَّ مَنْ أكْثَرَ مِنْ فُضُولِ الطَّعامِ إلاّ لَزِمَتْهُ الأسْقامُ.

5516. Seldom does one increase his consumption of excess foods without getting afflicted by sicknesses.

٥٥١٧. قِلَّةُ الغِذاءِ أكْرَمُ لِلنَّفْسِ وَأدْوَمُ لِلصِّحَّةِ.

5517. Eating less food is more honourable for

the soul and makes good health last longer.

5518. Eat citron before food and after it as the progeny of Muhammad (s) do this.

٥٥١٨. كُلُوا الأُتْرُجَّ قَبْلَ الطَّعامِ وَبَعْدَهُ فآلُ مُحَمَّدٍ يَفْعَلُونَ ذلِكَ.

5519. Whoever eats less, his aches [and ailments] are reduced.

٥٥١٩. مَنْ قَلَّ طَعامُهُ قَلَّتْ آلامُهُ.

5520. Whoever consumes less, [the burden of] his sustenance is lightened.

٥٥٢٠. مَنْ قَلَّتْ طُعْمَتُهُ خَفَّتْ عَلَيْهِ مَؤُنَتُهُ.

5521. One who sows in himself the love of different types of food, reaps the fruit of a variety of maladies.

٥٥٢١. مَنْ غَرَسَ في نَفْسِهِ مَحَبَّةَ أنْواعِ الطَّعامِ اِجْتَنى ثِمارَ فُنُونِ الأسْقامِ.

5522. Decrease your [consumption of] food and your ailments will reduce.

٥٥٢٢. أقْلِلْ طَعاماً تُقْلِلْ سَقاماً.

FEEDING OTHERS

الإطعام

5523. When you feed [someone] then satiate him.

٥٥٢٣. إذا أطْعَمْتَ فَاَشْبِعْ.

5524. That which you have eaten has gone, but what you have fed to others spreads [like a pleasant fragrance].

٥٥٢٤. ما أكَلْتَهُ راحَ وَما أطْعَمْتَهُ فاحَ.

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. إيّاكَ أنْ تَكُونَ عَلَى النّاسِ طاعِناً وَلِنَفْسِكَ مُداهِناً فَتَعْظُمَ عَلَيْكَ الحَوْبَةُ وَتُحْرَمَ المَثُوبَةَ.

OBEDIENCE AND COMPLIANCE

الإطاعة والانقياد

5526. Obey [Allah] and you will benefit.

٥٥٢٦. أطِعْ تَغْنَمْ.

5527. Obey [Allah] and you will gain.

٥٥٢٧. أطِعْ تُرْبَحْ.

5528. Obey Allah in all you affairs, for indeed obedience to Allah is superior to everything; and espouse piety.

٥٥٢٨. أطِعِ اللهَ في جُمَلِ أُمُورِكَ فَإِنَّ طاعَةَ اللهِ فاضِلَةٌ عَلى كُلِّ شَيْءٍ وَاَلْزِمِ الوَرَعَ.

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. أطِعِ اللهَ سُبْحانَهُ في كُلِّ حالٍ وَلا تُخْلِ قَلْبَكَ مِنْ خَوْفِهِ وَرَجائِهِ طَرْفَةَ عَيْنٍ وَاَلْزَمِ الاِسْتِغْفارَ.

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 فَوْقَكَ يُطِعْكَ مَنْ دُونَكَ وَأَصْلِحْ سَرِيرَتَكَ يُصْلِحِ اللهُ عَلانِيَتَكَ.

5531. Obey Allah in accordance with what His Prophets have commanded you.

٥٥٣١. أطيعُوا اللهَ حَسَبَ ما أَمَرَكُمْ 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. اِسْتَجيبُوا لأَنْبِياءِ اللهِ وَسَلِّمُوا لأَمْرِهِمْ وَعْمَلُوا بِطاعَتِهِمْ تَدْخُلُوا في شَفاعَتِهِمْ.

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. إيّاكَ أَنْ يَفْقُدَكَ رَبُّكَ عِنْدَ طاعَتِهِ أَوْ يَراكَ عِنْدَ مَعْصِيَتِهِ فَيَمْقَتَكَ.

5534. Achievement of goodness is through maintaining obedience.

٥٥٣٤. دَرَكُ الخَيْراتِ بِلُزُومِ الطَّاعاتِ.

5535. Obedience and virtuous actions are the two profitable trades.

٥٥٣٥. اَلطّاعَةُ وَفِعْلُ البِرِّ هُما المَتْجَرُ الرَّابِحُ.

5536. The best [act of] obedience is turning away from [worldly] pleasures.

٥٥٣٦. أَفْضَلُ الطّاعاتِ هَجْرُ اللَّذّاتِ.

5537. The best [act of] obedience is renunciation of worldly pleasures.

٥٥٣٧. أَفْضَلُ الطّاعاتِ الزُّهْدُ فِي الدُّنيا.

5538. The one who is the most sincere well-wisher for himself is he who is most obedient to his Lord.

٥٥٣٨. أَنْصَحُ النّاسِ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ.

5539. The best obedience is relinquishing the [worldly] pleasures.

٥٥٣٩. أَفْضَلُ الطّاعاتِ العُزُوفُ عَنِ اللَّذّاتِ.

5540. The most beloved of servants to Allah is the most obedient of them to Him.

٥٥٤٠. أَحَبُّ العِبادِ إِلَى اللهِ أَطْوَعُهُمْ لَهُ.

5541. The most deserving of Allah's mercy among the people are those who are most steadfast in His obedience.

٥٥٤١. أَجْدَرُ النّاسِ بِرَحْمَةِ اللهِ أَقْوَمُهُمْ بِالطّاعَةِ.

5542. The most deserving of obedience is one from whom you cannot find any escape and the one whom you cannot turn down.

٥٥٤٢. أَحَقُّ مَنْ تُطيعُهُ مَنْ لا تَجِدُ مِنْهُ بُدّاً وَلا تَسْتَطيعُ لأَمْرِهِ رَدّاً.

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.

٥٥٤٣. أَحقُّ مَنْ أَطَعْتَهُ مَنْ أَمَرَكَ بِالتُّقى وَنَهاكَ عَنِ الهَوى.

5544. Verily the one who obeys Allah is the true friend of Muḥammad, peace be upon him and his progeny, even though he is not related to him.

٥٥٤٤. إِنَّ وَلِيَّ مُحَمّدٍ صلَّى الله عَلَيْهِ وآلِهِ وسلَّم مَنْ أَطاعَ اللهَ وَإِنْ بَعُدَتْ لُحْمَتُهُ.

5545. Verily Allah, the Glorified, has made obedience an advantage for the sagacious when the incapable ones fall short.

٥٥٤٥. إِنَّ اللهَ سُبْحانَهُ جَعَلَ الطّاعَةَ غَنِيمَةَ الأَكْياسِ عِنْدَ تَفْريطِ العَجَزَةِ.

5546. Obedience saves and disobedience destroys.

٥٥٤٦. اَلطّاعَةُ تُنْجي اَلمَعْصِيَةُ تُرْدي.

5547. Obedience is compliance.

٥٥٤٧. اَلطّاعَةُ إجابَةٌ.

5548. Obedience is the most protective of accoutrements.

٥٥٤٨. اَلطّاعَةُ أحْرَزُ عَتادٍ.

5549. Obedience is the prize (or endeavour) of the sagacious.

٥٥٤٩. اَلطّاعَةُ غَنِيمَةُ (هِمَّةُ) الأكْياسِ.

5550. Obedience [to Allah] is a profitable trade.

٥٥٥٠. اَلطّاعَةُ مَتْجَرٌ رابِحٌ.

5551. Obedience is the longest lasting prestige.

٥٥٥١. اَلطّاعَةُ أَبْقى عِزّاً.

5552. Obedience is the prestige of the underprivileged.

٥٥٥٢. اَلطّاعَةُ عِزُّ المعْسِرِ.

5553. Obedience brings forth [divine] reward.

٥٥٥٣. اَلطّاعَةُ تَسْتَدِرُّ المثُوبَةَ.

5554. Obedience is a mark of respect to the Imamate.

٥٥٥٤. اَلطّاعَةُ تَعْظيمُ الإمامَةِ.

5555. Obedience extinguishes the anger of the Lord.

٥٥٥٥. اَلطّاعَةُ تُطْفِئُ غَضَبَ الرَّبِّ.

5556. He who adorns himself with obedience possesses honour.

٥٥٥٦. أخُو العِزِّ مَنْ تَحَلّى بِالطّاعَةِ.

5557. Obedience to Allah is the strongest means [of attaining success in both worlds].

٥٥٥٧. اَلطّاعَةُ لِلّهِ أقْوى سَبَبٍ.

5558. Obedience is the most protective (or most reliable) safeguard.

٥٥٥٨. اَلطّاعةُ أَوْقى (أَوْفى) حِرْزٍ.

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.

٥٥٥٩. إنّي لا أحُثُّكُمْ عَلى طاعَة إلاّ وَأسْبِقُكُمْ إلَيْها وَلا أنْهاكُمْ عَنْ مَعْصِيَة إلاّ وَأتَناهى قَبْلَكُمْ عَنْها.

5560. Verily if you obey Allah, He will save you and make your [final] abode good.

٥٥٦٠. إنَّكَ إنْ أطَعْتَ اللهَ نَجّاكَ وَأصْلَحَ مَثْواكَ.

5561. When acts of obedience diminish, wrongdoings increase.

٥٥٦١. إذا قَلَّتِ الطّاعاتُ كَثُرَتِ السَّيِّئاتُ.

5562. Through obedience one draws nearer [to Allah].

٥٥٦٢. بِالطّاعَةِ يَكُونُ الإقْبالُ.

5563. Through obedience there is success.

٥٥٦٣. بِالطّاعَةِ يَكُونُ الفَوْزُ.

5564. By obedience Paradise is brought closer for the pious.

٥٥٦٤. بِالطّاعَةِ تُزْلَفُ الجَنَّةُ لِلْمُتَّقينَ.

5565. By [their] virtuous obedience, the righteous ones are known.

٥٥٦٥. بِحُسْنِ الطّاعَةِ يُعْرَفُ الأخْيارُ.

5566. Seek intercession through the obedience of Allah and you will succeed.

٥٥٦٦. تَوَسَّلْ بِطاعَةِ اللهِ تُنْجِحْ.

5567. Hold on to the obedience of Allah and He will bring your nearer [to Himself].

٥٥٦٧. تَمَسَّكْ بِطاعَةِ اللهِ يُزْلِفْكَ.

5568. The fruit of obedience is Paradise.

٥٥٦٨. ثَمَرَةُ الطّاعَةِ الجَنَّةُ.

5569. The reward of Allah is for those who obey Him and His punishment is for those who disobey Him.

٥٥٦٩. ثَوابُ اللهِ لأهْلِ طاعَتِهِ وَعِقابُهُ لأهْلِ مَعْصِيَتِهِ.

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. ثابِرُوا عَلَى الطّاعاتِ وَسارِعُوا إلى فِعْلِ الخَيْراتِ وَتَجَنَّبُوا السَّيِّئاتِ وَبادِرُوا إلى فِعْلِ الحَسَناتِ وَتَجَنَّبُوا اِرْتِكابَ المَحارِمِ.

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 طاعَةَ البَغْيِ وَالعِنادِ وَاسْلُكُوا سَبيلَ الطّاعَةِ والإنْقِيادِ تَسْعَدُوا فِي المعادِ.

٥٥٧٢. راكِبُ الطّاعَةِ مَقيلُهُ الجَنَّةُ.

5572. Whoever embarks on [the ship of] obedience [to Allah], his port of call is Paradise.

٥٥٧٣. سارِعُوا إلَى الطّاعاتِ وَسابِقُوا إلى فِعْلِ الصَّالِحاتِ فَإنْ قَصَّرْتُمْ فَإيّاكُمْ وَأنْ تُقَصِّرُوا عَنْ أداءِ الفَرائِضِ.

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.

٥٥٧٤. طُوبى لِمَنْ حافَظَ عَلى طاعَةِ رَبِّهِ.

5574. Blessed is the one who observes obedience to his Lord.

٥٥٧٥. طُوبى لِمَنْ أطاعَ مَحْمُودَ تَقْواهُ وَعَصى مَذْمُومَ هَواهُ.

5575. Blessed is the one who follows praiseworthy piety and opposes dispraised vain desires.

٥٥٧٦. طُوبى لِمَنْ سَلَكَ طَريقَ السَّلامَةِ بِبَصَرِ مَنْ بَصَّرَهُ وَطاعَةِ هادٍ أمَرَهُ.

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.

٥٥٧٧. طُوبى لِمَنْ وُفِّقَ لِطاعَتِهِ وَحَسُنَتْ خَليقَتُهُ وَأحْرَزَ أمْرَ آخِرَتِه.

5577. Blessed is the one who is successful in his obedience [to Allah], has a good character and safeguards the affair of his Hereafter.

٥٥٧٨. طاعَةُ اللهِ سُبْحانَهُ لا يَحُوزُها إلاّ مَنْ بَذَلَ الجِدَّ وَاسْتَفْرَغَ الجُهْدَ.

5578. Obedience to Allah, the Glorified, is not attained except by the one who strives [for it] and spares no effort [in attaining it].

٥٥٧٩. طاعَةُ اللهِ مِفْتاحُ (كُلِّ) سَدادٍ وَصَلاحُ (كُلِّ) فَسادٍ (مَعادٍ).

5579. Obedience to Allah is the key to [every] right action and the rectification of [every] corruption (or of the Hereafter).

٥٥٨٠. طاعَةُ اللهِ سُبْحانَهُ أعْلى عِمادٍ وَأقْوى عَتادٍ.

5580. Obedience to Allah, the Glorified, is the highest pillar and the strongest accoutrement.

٥٥٨١. ظِلُّ اللهِ سُبْحانَهُ فِي الآخِرَةِ مَبْذُولٌ لِمَنْ أطاعَهُ فِي الدُّنيا.

5581. The shade of Allah, the Glorified, in the Hereafter is spread out for the one who obeys Him in this world.

٥٥٨٢. عَلَيْكَ بِطاعَةِ مَنْ لا تُعْذَرُ بِجَهالَتِهِ.

5582. You must obey the One whom you cannot be excused for being ignorant about.

٥٥٨٣. عَلَيْكَ بِطاعَةِ اللهِ سُبْحانَهُ فَإِنَّ طاعَةَ اللهِ فاضِلَةٌ عَلى كُلِّ شَيْءٍ.

5583. You must show obedience to Allah, the Glorified, for indeed obedience to Allah is superior to everything.

٥٥٨٤. عَلَيْكَ بِطاعَةِ مَنْ يَأْمُرُكَ بِالدِّينِ فَإِنَّهُ يَهْدِيكَ وَيُنْجيكَ.

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].

٥٥٨٥. عَلى قَدْرِ العَقْلِ تَكُونُ الطّاعَةُ.

5585. Obedience is proportionate to [one's] intellect.

٥٥٨٦. فِي الطّاعَةِ كُنُوزُ الأرْباحِ.

5586. In obedience [to Allah] there are treasures of benefit.

٥٥٨٧. فَضائِلُ الطّاعاتِ تُنيلُ رَفيعَ المقاماتِ.

5587. The excellence of obedience makes one attain lofty stations.

٥٥٨٨. وَالطّاعَةَ تَعْظيماً لِلإمامَةِ.

5588. And obedience [to the Imam was made obligatory] as a respect for the Imamate.

٥٥٨٩. لَوْ لَمْ يُرَغِّبِ اللهُ سُبْحانَهُ في طاعَتِهِ لَوَجَبَ أنْ يُطاعَ رَجاءَ رَحْمَتِهِ.

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.

٥٥٩٠. مَنْ أطاعَ اللهَ اِسْتَنْصَرَ (اِسْتَبْصَرَ).

5590. One who obeys Allah, has sought [His] assistance (or has seen the truth).

٥٥٩١. مَنْ تَقَرَّبَ إلَى اللهِ بِالطّاعَةِ أحْسَنَ لَهُ الحِباءَ.

5591. Whoever seeks closeness to Allah through obedience, He grants him good gifts.

٥٥٩٢. مَنِ اتَّخَذَ طاعَةَ اللهِ سَبيلاً فازَ بِالَّتي هِيَ أعْظَمُ.

5592. One who follows the path of obedience to Allah attains something greater [than what he would get by following other paths].

5593. Whoever takes the obedience of Allah as his merchandise, profits come to him without any trade.

٥٥٩٣. مَنِ اتَّخَذَ طاعَةَ اللهِ بِضاعَةً أَتَتْهُ الأَرْباحُ مِنْ غَيْرِ تِجارَة.

5594. One who does not commence with sincere intention in his obedience [and worship] is not successful in gaining rewards.

٥٥٩٤. مَنْ لَمْ يُقَدِّمْ إِخْلاصَ النِّيَّةِ فِي الطَّاعاتِ لَمْ يَظْفَرْ بِالمَثُوباتِ.

5595. One whose obedience increases, his honour increases.

٥٥٩٥. مَنْ كَثُرَتْ طاعَتُهُ كَثُرَتْ كَرامَتُهُ.

5596. From the best of deeds is acquiring [and performing] acts of obedience [and worship].

٥٥٩٦. مِنْ أَفْضَلِ الأَعْمالِ اِكْتِسابُ الطّاعاتِ.

5597. No adorner can adorn himself with anything better than obedience to Allah.

٥٥٩٧. ما تَزَيَّنَ مُتَزَيِّنٌ بِمِثْلِ طاعَةِ اللهِ.

5598. No commandment of Allah, the Glorified, that must be obeyed, comes but that it seems unpleasant [to the carnal soul].

٥٥٩٨. ما مِنْ شَيْءٍ مِنْ طاعَةِ اللهِ سُبْحانَهُ يَأْتِي إلاّ فِي كُرْه.

5599. Espousing obedience [to Allah] is the best accoutrement [for the Hereafter].

٥٥٩٩. مُلازَمَةُ الطّاعَةِ خَيْرُ عَتادٍ.

5600. How good a means [of attainting closeness to Allah] obedience is!

٥٦٠٠. نِعْمَ الوَسيلَةُ الطّاعَةُ.

5601. He who has been granted success in obeying [and worshipping Allah] has [truly] gained success.

٥٦٠١. نالَ الفَوْزَ مَنْ وُفِّقَ لِلْطّاعَةِ.

5602. Guided is the one who obeys his Lord and fears his sins.

٥٦٠٢. هُدِيَ مَنْ أَطاعَ رَبَّهُ وَخافَ ذَنْبَهُ.

5603. Protect yourselves from the chastisement of Allah by hastening towards obedience to Allah.

٥٦٠٣. وَقُّوا أَنْفُسَكُمْ مِنْ عَذابِ اللهِ بِالمبادَرَةِ إلى طاعَةِ اللهِ.

5604. Do not apologize for an affair in which

٥٦٠٤. لا تَعْتَذِرْ مِنْ أَمْر أَطَعْتَ اللهَ سُبْحانَهُ فيهِ

فَكَفى بِذلِكَ مَنْقَبَةً.

you have obeyed Allah, the Glorified, for this suffices as a [commendable] virtue.

٥٦٠٥. لا عِزَّ كَالطّاعَةِ.

5605. There is no honour like obedience [to Allah].

٥٦٠٦. لا طاعَةَ لِمَخْلُوق في مَعْصِيَةِ الخالِقِ.

5606. There is no obedience to the creation in disobedience to the Creator.

٥٦٠٧. كُلُّ مُطيعٍ مُكَرَّمٌ.

5607. Every obedient one is honoured.

٥٦٠٨. كُنْ مُطيعاً لِلّهِ سُبْحانَهُ وَبِذِكْرِهِ آنِساً وَتَمَثَّلْ في حالِ تَوَلِّيكَ عَنْهُ إقْبالَهُ عَلَيْكَ يَدْعُوكَ إلى عَفْوِهِ وَيَتَغَمَّدُكَ بِفَضْلِهِ.

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.

٥٦٠٩. مَنْ أطاعَ رَبَّهُ مَلَكَ.

5609. One who obeys his Lord gains authority.

٥٦١٠. مَنْ يُطِعِ اللهَ يَفُزْ.

5610. One who obeys his Lord gains success.

٥٦١١. مَنْ أطاعَ اللهَ جَلَّ أمْرُهُ.

5611. Whoever obeys Allah, his affair becomes lofty.

٥٦١٢. مَنْ أطاعَ اللهَ عَلا أمْرُهُ.

5612. Whoever obeys Allah, his affair becomes elevated.

٥٦١٣ . مَنْ أطاعَ اللهَ لَمْ يَشْقَ أبَداً.

5613. One who obeys Allah will never become wretched.

٥٦١٤. مَنْ أطاعَ اللهَ سُبْحانَهُ عَزَّ وَقَوِيَ.

5614. One who obeys Allah, the Glorified, becomes powerful and strong.

٥٦١٥. مَنْ أطاعَ اللهَ سُبْحانَهُ عَزَّ نَصْرُهُ.

5615. Whoever obeys Allah, the Glorified, his support becomes powerful.

٥٦١٦. مَنْ أطاعَ اللهَ سُبْحانَهُ لَمْ يَضُرَّهُ مَنْ أسْخَطَ مِنَ النّاسِ.

5616. One who obeys Allah, the Glorified, is not harmed by the resentful from among the people.

5617. Whoever obeys Allah, He chooses him [to be among those who are close to Him].

٥٦١٧. مَنْ أطاعَ اللهَ اِجْتَباهُ.

OBEYING COMMANDMENTS

إطاعة الأمر

5618. One who obeys your command has exalted your status.

٥٦١٨. مَنْ أطاعَ أمْرَكَ أجَلَّ قَدْرَكَ.

THE TYRANT

الطاغي

5619. How quick is the downfall of a tyrant!

٥٦١٩. ما أسْرَعَ صَرْعَةَ الطّاغي.

THE SEEKER

الطالب

5620. A seeker may fail [to achieve what he seeks].

٥٦٢٠. قَدْ يَخيبُ الطّالِبُ.

5621. Every seeker is [himself] sought [by death].

٥٦٢١. كُلُّ طالِبٍ مَطْلُوبٌ.

5622. Every seeker other than Allah is sought.

٥٦٢٢. كُلُّ طالِبٍ غَيْرُ اللهِ مَطْلُوبٌ.

5623. How many a seeker is deprived while the one who does not seek is granted [sustenance].

٥٦٢٣. كَمْ مِنْ طالِبٍ خائِبٍ وَمَرْزُوقٍ غَيْرِ طالِبٍ.

5624. For the seeker who achieves what he seeks, there is delight in [his] accomplishment.

٥٦٢٤. لِلطّالِبِ البالِغِ لَذَّةُ الإدْراكِ.

5625. Not every seeker is granted [sustenance].

٥٦٢٥. لَيْسَ كُلُّ طالِبٍ بِمَرْزُوقٍ.

5626. Whoever seeks a thing, achieves it, or part of it.

٥٦٢٦. مَنْ طَلَبَ شَيْئاً نالَهُ أو بَعْضَهُ.

5627. Whoever seeks that which is in the possession of people, they debase him [for it].

٥٦٢٧. مَنْ طَلَبَ ما في أيْدِي النّاسِ حَقَّرُوهُ.

5628. One who seeks that which is impossible loses his quest.

٥٦٢٨. مَنْ طَلَبَ ما لا يَكُونُ ضَيَّعَ مَطْلَبَهُ.

5629. Not every seeker fails.

٥٦٢٩. ما كُلُّ طالِبٍ يَخيبُ.

MATTERS THAT ARE PURSUED

المطالب

5630. At times the matters that are pursued are regarded with displeasure.

٥٦٣٠. قَدْ تَتَجَهَّمُ المطالِبُ.

5631. Sometimes the matter that is pursued and [its] acquisition become difficult.

٥٦٣١. رُبَّما عَزَّ المطْلَبُ والاِكْتِسابُ.

THE SOUGHT AFTER

المطلوب

5632. At times that which is sought after is attained.

٥٦٣٢. قَد يُدْرَكُ المطْلُوبُ.

COVETOUSNESS

الطمع

5633. Abasement, disgrace and wretchedness are in covetousness and greed.

٥٦٣٣. اَلمذَلَّةُ وَالمهانَةُ وَالشَّقاءُ فِي الطَّمَعِ وَالحِرْصِ.

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. اَلطَّمَعُ مُورِدٌ غَيْرُ مُصْدِرٍ وَضامِنٌ غَيْرُ مُوفٍ.

5635. The most destructive thing is covetousness.

٥٦٣٥. أهْلَكُ شَيْء الطَّمَعُ.

5636. The most harmful thing is covetousness.

٥٦٣٦. أضَرُّ شَيْء اَلطَّمَعُ.

5637. The ugliest of traits is covetousness.

٥٦٣٧. أقْبَحُ الشِّيَمِ اَلطَّمَعُ.

5638. The worst thing is covetousness.

٥٦٣٨. أسْوَءُ شَيْء اَلطَّمَعُ.

5639. The root of avarice is covetousness and its fruit is reproach.

٥٦٣٩. أصْلُ الشَّرَهِ اَلطَّمَعُ وَثَمَرَتُهُ اَلمِلامَةُ.

5640. He who covers himself with covetousness has degraded himself.

٥٦٤٠. أزْرى بِنَفْسهِ مَنِ اسْتَشْعَرَ الطَّمَعَ.

5641. The places where intellects become most deficient are under the flashes of greed.

٥٦٤١. أكْثَرُ مَصارِعِ العُقُولِ تَحْتَ بُرُوقِ المطامِعِ.

5642. Covetousness is harmful.

٥٦٤٢. اَلطَّمَعُ مُضِرٌّ.

5643. Covetousness is an affliction.

٥٦٤٣. اَلطَّمَعُ مِحْنَةٌ.

5644. Covetousness is bondage.

٥٦٤٤. اَلطَّمَعُ رِقٌّ.

5645. Covetousness is indigence.

٥٦٤٥. اَلطَّمَعُ فَقْرٌ.

5646. Covetousness humiliates while piety exalts.

٥٦٤٦. اَلطَّمَعُ مُذِلٌّ اَلوَرَعُ مُجِلٌّ.

5647. Covetousness is the beginning of evil.

٥٦٤٧. اَلطَّمَعُ أوَّلُ الشَّرِّ.

5648. Covetousness is a besieging (or and evident) indigence.

٥٦٤٨. اَلطَّمَعُ فَقْرٌ حاصِرٌ (ظاهِرٌ).

5649. Covetousness is a present humiliation.

٥٦٤٩. اَلطَّمَعُ مَذَلَّةٌ حاضِرَةٌ.

5650. With covetousness comes humiliation.

٥٦٥٠. الذُّلُّ مَعَ الطَّمَعِ.

5651. Coveted objects humiliate men.

٥٦٥١. اَلمطامِعُ تُذِلُّ الرِّجالَ.

5652. Covetousness is endless bondage.

٥٦٥٢. اَلطَّمَعُ رِقٌّ مُخَلَّدٌ.

5653. Covetousness debases the commander.

٥٦٥٣. اَلطَّمَعُ يُذِلُّ الأميرَ.

5654. If you give in to covetousness, it will destroy you.

٥٦٥٤. إنْ أطَعْتَ الطَّمَعَ أرْداكَ.

5655. Through avidities the necks of men are lowered [in humiliation].

٥٦٥٥. بِالأطْماعِ تَذِلُّ رِقابُ الرِّجالِ.

5656. How bad a companion of religion covetousness is!

٥٦٥٦. بِئْسَ قَرينُ الدّينِ الطَّمَعُ.

5657. The fruit of covetousness is wretchedness.

٥٦٥٧. ثَمَرَةُ الطَّمَعِ الشَّقاءُ.

5658. The fruit of covetousness is humiliation in this world and the Hereafter.

٥٦٥٨. ثَمَرَةُ الطَّمَعِ ذُلُّ الدُّنيا وَالآخِرَةِ.

5659. Abandon covetousness and greediness and cling to chastity and piety.

٥٦٥٩. ذَرِ الطَّمَعَ وَالشَّرَهَ وَعَلَيْكَ بِلُزُومِ العِفَّةِ وَالوَرَعِ.

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 الرِّجالِ فِي المَطامِعِ وَفِناءُ الآجالِ فِي غُرُورِ الآمالِ.

5661. The cornerstone of piety is abandoning covetousness.

٥٦٦١. رَأسُ الوَرَعِ تَرْكُ الطَّمَعِ.

5662. Sometimes there is a false ambition for an unseen (or lost) hope.

٥٦٦٢. رُبَّ طَمَعٍ كاذِبٍ لِأمَلٍ غائِبٍ (خائِبٍ).

5663. Embarking on avidities cuts off the necks of men.

٥٦٦٣. رُكُوبُ الأطْماعِ يَقْطَعُ رِقابَ الرِّجالِ.

5664. The cause of corruption of certitude is covetousness.

٥٦٦٤. سَبَبُ فَسادِ اليَقينِ الطَّمَعُ.

5665. The cause of corruption of piety is covetousness.

٥٦٦٥. سَبَبُ فَسادِ الوَرَعِ الطَّمَعُ.

٥٦٦٦. ضادُّوا الطَّمَعَ بِالوَرَعِ.

5666. Oppose covetousness with piety.

٥٦٦٧. عَبْدُ المِطامِعِ مُسْتَرَقٌّ لا يَجِدُ أبَداً العِتْقَ.

5667. The servant of the coveted is enslaved and never gains his freedom.

٥٦٦٨. غَشَّ نَفْسَهُ مَنْ شَرَّبَها الطَّمَعَ.

5668. He who instils covetousness in his soul has deceived it.

٥٦٦٩. فَسادُ الدِّينِ الطَّمَعُ.

5669. The corruption of religion is [caused by] covetousness.

٥٦٧٠. قُرِنَ الطَّمَعُ بِالذُّلِّ.

5670. Covetousness has been paired with humiliation.

٥٦٧١. مَنْ باعَ الطَّمَعَ بِاليَأْسِ لَمْ يَسْتَطِلْ عَلَيْهِ النّاسُ.

5671. One who trades covetousness for loss of hope [and desire for what others posses], the people will not treat him with contempt.

٥٦٧٢. نِعْمَ عَوْنُ الأمَلِ الطَّمَعُ.

5672. How good an aide of hope ambition is!

٥٦٧٣. نَكَدُ الدّينِ الطَّمَعُ وَصَلاحُهُ الوَرَعُ.

5673. The trouble for religion is covetousness and its rectitude is [in] piety.

٥٦٧٤. نَعُوذُ بِاللهِ مِنَ المَطامِعِ الدَّنِيَّةِ وَالهِمَمِ الغَيْرِ المَرْضِيَّةِ.

5674. We seek Allah's protection from lowly coveted things and the ambitions that are disliked [by Him].

٥٦٧٥. لا تَطْمَعْ فيما لا تَسْتَحِقُّ.

5675. Do not covet that which you do not deserve.

٥٦٧٦. لا يَسْتَرِقَّنَّكَ الطَّمَعُ وَكُنْ عَزُوفاً.

5676. Never let covetousness enslave you and be averse [to the pleasures of this world].

٥٦٧٧. لا تُطْمِعَنَّ نَفْسَكَ فيما فَوْقَ الكَفافِ فَيَغْلِبَكَ بِالزِّيادَةِ.

5677. Never let yourself covet that which is above your needs thereby letting it overcome you with the desire for more.

٥٦٧٨. لا يَسْتَرِقَّنَّكَ الطَّمَعُ وَقَدْ جَعَلَكَ اللهُ حُرّاً.

5678. Do not let covetousness enslave you while Allah has made you free.

5679. Nothing corrupts religion like covetousness.

٥٦٧٩. لا يُفْسِدُ الدّينَ كَالطَّمَعِ.

5680. There is no quality more abased than covetousness.

٥٦٨٠. لا شيمَةَ أذَلُّ مِنَ الطَّمَعِ.

5681. There is no humiliation greater than covetousness.

٥٦٨١. لا ذُلَّ أعْظَمُ مِنَ الطَّمَعِ.

5682. A little covetousness corrupts a lot of piety.

٥٦٨٢. يَسيرُ الطَّمَعِ يُفْسِدُ كَثيرَ الوَرَعِ.

5683. Cupidity corrupts piety and licentiousness [corrupts] God-wariness.

٥٦٨٣. يُفْسِدُ الطَّمَعُ الوَرَعَ وَالفُجُورُ التَّقْوى.

5684. Freedom from the captivity of covetousness is [gained] by acquiring loss of hope [in people].

٥٦٨٤. اَلخَلاصُ مِنْ أسْرِ الطَّمَعِ بِاكْتِسابِ اليَأسِ.

5685. Covetousness is one of the two abasements.

٥٦٨٥. اَلطَّمَعُ أحَدُ الذُّلَّيْنِ.

5686. One who clings to covetousness is deprived of piety.

٥٦٨٦. مَنْ لَزِمَ الطَّمَعَ عَدِمَ الوَرَعَ.

5687. Whoever takes covetousness as his attire, it makes him swallow failure repeatedly.

٥٦٨٧. مَنِ اتَّخَذَ الطَّمَعَ شِعاراً جَرَّعَتْهُ الخَيْبَةُ مِراراً.

5688. One who entertains the hope of [fulfilment of] false cupidity, the grant [which he receives] belies him.

٥٦٨٨. مَنْ حَدَّثَ نَفْسَهُ بِكاذِبِ الطَّمَعِ كَذَّبَتْهُ العَطِيَّةُ.

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 يُنَزِّهْ نَفْسَهُ عَنْ دَناءَةِ المَطامِعِ فَقَدْ أذَلَّ نَفْسَهُ وَهُوَ فِي الآخِرَةِ أذَلُّ وَأَحْزى.

5690. A little cupidity corrupts a lot of piety.

٥٦٩٠. قَليلُ الطَّمَعِ يُفْسِدُ كَثيرَ الوَرَعِ.

5691. Excessive covetousness is the symbol

٥٦٩١. كَثْرَةُ الطَّمَعِ عُنْوانُ قِلَّةِ الوَرَعِ.

of lack of piety.

5692. One who is possessed by covetousness is humiliated.

٥٦٩٢. مَنْ مَلَكَهُ الطَّمَعُ ذَلَّ.

5693. One who clings to covetousness is deprived of piety.

٥٦٩٣. مَنْ لَزِمَ الطَّمَعَ عَدِمَ الوَرَعَ.

5694. One whose covetousness increases, his downfall becomes greater.

٥٦٩٤. مَنْ كَثُرَ طَمَعُهُ عَظُمَ مَصْرَعُهُ.

5695. Every coveter is a prisoner [of his desires].

٥٦٩٥. كُلُّ طامِعٍ أسيرٌ.

5696. How many a coveter covets pardon.

٥٦٩٦. كَمْ مِنْ طامِعٍ بِالصَّفْحِ عَنْهُ.

5697. One who covets becomes abased and undergoes hardship.

٥٦٩٧. مَنْ طَمِعَ ذَلَّ وَتَعَنّى.

5698. There is none more abased than a coveter.

٥٦٩٨. لا أذَلَّ مِنْ طامِعٍ.

5699. The most indigent of people is the coveter.

٥٦٩٩. أفْقَرُ النّاسِ الطّامِعُ.

5700. The most humiliated of all people is the greedy, suspicious, coveter.

٥٧٠٠. أعْظَمُ النّاسِ ذُلاً الطّامِعُ الحَرِيصُ المُرِيبُ.

5701. The coveter is forever abased.

٥٧٠١. اَلطّامِعُ أبَداً ذَليلٌ.

5702. The coveter is forever in the shackles of disgrace.

٥٧٠٢. اَلطَّامِعُ أبَداً في وِثاقِ الذُّلِّ.

HAUGHTINESS الاستطالة

5703. Whoever is haughty with his brothers, nobody will be sincere with him.

٥٧٠٣. مَنِ اسْتَطالَ عَلَى الإخْوانِ لَمْ يَخْلُصْ لَهُ إنْسانٌ.

5704. Whoever is haughty with people because of his authority, his authority will get stripped away.

٥٧٠٤. مَنِ اسْتَطالَ عَلَى النّاسِ بِقُدْرَتِهِ سُلِبَ القُدْرَةُ.

5705. Haughtiness is the language of error and ignorance.

٥٧٠٥. اَلاِسْتِطالَةُ لِسانُ الغِوايَةِ وَالجَهالَةِ.

5706. Do not be haughty with the one whom you have not enslaved.

٥٧٠٦. لا تَسْتَطِلْ عَلى مَنْ لا تَسْتَرِقَّ.

INNERMOST THOUGHTS

الطوية

5707. One of the [great] tribulations is [having] evil inner thoughts.

٥٧٠٧. مِنَ البَلِيَّةِ سُوءُ الطَّوِيَّةِ.

FRIVOLITY

الطيش

5708. Frivolity [and heedlessness] makes life bitter.

٥٧٠٨. اَلطَّيْشُ يُنَكِّدُ العَيْشَ.

باب الظاء

VICTORY الظفر

5709. Victory is [attained] by prudence, and prudence comes through experience.

٥٧٠٩. اَلظَّفَرُ بِالحَزْمِ وَالحَزْمُ بِالتَّجارِبِ.

5710. The sweetness of victory effaces the bitterness of patience.

٥٧١٠. حَلاوَةُ الظَّفَرِ تَمْحُو مَرارَةَ الصَّبْرِ.

5711. The alms-tax of victory is benevolence.

٥٧١١. زَكاةُ الظَّفَرِ الإحْسانُ.

5712. He who has been vanquished by sin has not gained victory.

٥٧١٢. ما ظَفِرَ مَنْ ظَفَرَ الإثْمُ بِهِ.

5713. The key to victory is remaining patient.

٥٧١٣. مِفْتاحُ الظَّفَرِ لُزُومُ الصَّبْرِ.

5714. Never become vain because of [your] victory, for indeed you are not safe from the victory of time over you.

٥٧١٤. لا تَبْطِرَنَّ بِالظَّفَرِ فَإنَّكَ لا تَأمَنُ ظَفَرَ الزَّمانِ بِكَ.

5715. There is no victory for the one who has no patience.

٥٧١٥. لا ظَفَرَ لِمَنْ لا صَبْرَ لَهُ.

5716. Victory is the intercessor of the guilty.

٥٧١٦. اَلظَّفَرُ شافِعُ المُذْنِبِ.

INJUSTICE AND OPPRESSION الظلم والبغي

5717. In times of injustice, remember the justice of Allah with you and when you are powerful, [recall] the power of Allah over you.

٥٧١٧. أُذْكُرْ عِنْدَ الظُّلْمِ عَدْلَ اللهِ فيكَ وَعِنْدَ القُدْرَةِ قُدْرَةَ اللهِ عَلَيْكَ.

5718. Beware of oppression, for verily it brings [divine] retribution, dispels blessings

٥٧١٨. اِتَّقُوا البَغْيَ فَإنَّهُ يَجْلِبُ النِّقَمَ وَيَسْلُبُ النِّعَمَ وَيُوجِبُ الغِيَرَ.

and causes changes in circumstances.

5719. Distance yourselves from injustice, for indeed it is the greatest of wrongdoings and the biggest of sins.

٥٧١٩. أُبْعُدُوا عَنِ الظُّلْمِ فَإِنَّهُ أَعْظَمُ الجَرائِمِ وَأَكْبَرُ المآثِمِ.

5720. Keep away from injustice for whoever acts unjustly, his days are abhorred.

٥٧٢٠. إيّاكَ وَالظُّلْمَ فَمَنْ ظَلَمَ كَرُهَتْ أيّامُهُ.

5721. Keep away from injustice, for indeed it will depart from the one whom you oppress and will remain upon you.

٥٧٢١. إيّاكَ وَالظُّلْمَ فَإِنَّهُ يَزُولُ عَمَّنْ تَظْلِمُهُ وَيَبْقى عَلَيْكَ.

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.

٥٧٢٢. إيّاكَ وَالبَغْيَ فَإِنَّهُ يُعَجِّلُ الصَّرْعَةَ وَيُحِلُّ بِالعامِلِ بِهِ العِبَرَ.

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.

٥٧٢٣. إيّاكَ وَ الظُّلْمَ فَإِنَّهُ أَكْبَرُ المَعاصي وَإِنَّ الظّالِمَ لَمُعاقَبٌ يَوْمَ القِيمَةِ بِظُلْمِهِ.

5724. Keep away from oppression, for verily Allah hastens chastisement for the oppressor and sends down exemplary punishments upon him.

٥٧٢٤. إيّاكَ وَالبَغْيَ فَإِنَّ الباغِيَ يُعَجِّلُ اللهُ لَهُ النِّقْمَةَ وَيُحِلُّ بِهِ المُثُلاتِ.

5725. Avoid the downfalls of transgression, the disgraces of deceit and the arousal of the latent, reprehensible evil.

٥٧٢٥. إيّاكُمْ وَصَرَعاتِ البَغْيِ وَفَضَحاتِ الغَدْرِ وَإِثارَةَ كامِنِ الشَّرِّ المَذَمِّمِ.

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

٥٧٢٦. ألا وَإِنَّ الظُّلْمَ ثَلاثَةٌ: فَظُلْمٌ لا يُغْفَرُ وَظُلْمٌ لا يُتْرَكُ وَظُلْمٌ مَغْفُورٌ لا يُطْلَبُ فَأَمّا الظُّلْمُ الَّذي لا يُغْفَرُ فَالشِّرْكُ باللهِ لِقَوْلِهِ تَعالى: إِنَّ اللهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مادُونَ ذلِكَ لِمَنْ يَشاءُ وَأَمَّا الظُّلْمُ الَّذي يُغْفَرُ فَظُلْمُ المَرْءِ لِنَفْسِهِ عِنْدَ بَعْضِ الهَناتِ وَأَمَّا

الظُّلْمُ الَّذي لا يُتْرَكُ فَظُلْمُ العِبادِ بَعْضِهِمْ بَعْضاً اَلعِقابُ هُنالِكَ شَديْدٌ لَيْسَ جَرْحاً بِالمِدى وَلا ضَرْباً بِالسِّياطِ وَلكِنَّهُ ما يُسْتَصْغَرُ ذلِكَ مَعَهُ.

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.

٥٧٢٧. أقْبَحُ الشِّيَمِ العُدْوانُ.

5727. The most loathsome of traits is aggression.

٥٧٢٨. أعْجَلُ شَيْءٍ صَرْعَةً اَلبَغْيُ.

5728. The quickest thing is the downfall of an oppressor.

٥٧٢٩. اَلأَمُ البَغْيِ عِنْدَ القُدْرَةِ.

5729. The vilest oppression is [that which is practiced] when one has power.

٥٧٣٠. أفْحَشُ البَغْيِ اَلبَغْيُ عَلَى الأَلاّفِ.

5730. The vilest transgression is transgression against the intimate [friends].

٥٧٣١. أقْبَحُ الظُّلْمِ مَنْعُكَ حُقُوقَ اللهِ.

5731. The most loathsome injustice is your withholding the rights of Allah.

٥٧٣٢. أجْوَرُ النّاسِ مَنْ ظَلَمَ مَنْ أنْصَفَهُ.

5732. The most tyrannical person is he who oppresses the one who is fair to him.

٥٧٣٣. أبْلَغُ ما تُسْتَجْلَبُ بِهِ النِّقْمَةُ اَلبَغْيُ وَكُفْرُ النِّعْمَةِ.

5733. The actions that are most effective in bringing chastisement are oppression and ingratitude for blessings.

٥٧٣٤. إنَّ أسْرَعَ الشَّرِّ عِقاباً الظُّلْمُ.

5734. Verily the evil that brings the quickest retribution is injustice.

٥٧٣٥. إنَّ القُبْحَ فِي الظُّلْمِ بِقَدْرِ الحُسْنِ فِي العَدْلِ.

5735. Indeed the ugliness in injustice is equivalent to the beauty in justice.

5736. Injustice is [the cause of divine] punishment.

٥٧٣٦. اَلظُّلْمُ عِقابٌ.

5737. Oppression takes away blessing.

٥٧٣٧. اَلبَغْيُ يَسْلُبُ النِّعْمَةَ.

5738. Injustice brings [divine wrath and] chastisement.

٥٧٣٨. اَلظُّلْمُ يَجْلِبُ النِّقْمَةَ.

5739. Injustice has adverse consequences.

٥٧٣٩. اَلظُّلْمُ وَخيمُ العاقِبَةِ.

5740. Oppression puts an end to blessings.

٥٧٤٠. اَلبَغْيُ يُزيلُ النِّعَمَ.

5741. Injustice drives away blessings.

٥٧٤١. اَلظُّلْمُ يَطْرُدُ النِّعَمَ.

5742. Oppression brings [divine wrath and] chastisements.

٥٧٤٢. اَلبَغْيُ يَجْلُبُ النِّقَمَ.

5743. Injustice causes one to enter hellfire.

٥٧٤٣. اَلظُّلْمُ يُوجِبُ النّارَ.

5744. Oppression leads to destruction.

٥٧٤٤. اَلبَغْيُ يُوجِبُ الدِّمارَ.

5745. Injustice is the most wicked vice.

٥٧٤٥. اَلظُّلْمُ اَلأَمُ الرَّذائِلِ.

5746. Injustice is the ruination of the populace.

٥٧٤٦. اَلظُّلْمُ بَوارُ الرَّعِيَّةِ.

5747. Power is expunged by aggression.

٥٧٤٧. اَلقُدْرَةُ يُزيلُهَا العُدْوانُ.

5748. Injustice has a series of destructive consequences.

٥٧٤٨. اَلظُّلْمُ تَبِعاتٌ مُوبِقاتٌ.

5749. Oppression is the quickest thing to be punished.

٥٧٤٩. اَلبَغْيُ أعْجَلُ شَيْء عُقُوبَةً.

5750. Injustice destroys homes.

٥٧٥٠. اَلظُّلْمُ يُدَمِّرُ الدِّيارَ.

5751. Injustice destroys the one who practices it.

٥٧٥١. اَلظُّلْمُ يُرْدي صاحِبَهُ.

5752. Oppression drives [one] towards utter

٥٧٥٢. اَلْبَغْيُ سائِقٌ إلَى الحَيْنِ.

destruction.

5753. Injustice is a crime that cannot be forgotten.

٥٧٥٣. اَلظُّلْمُ جُرْمٌ لا يُنْسى.

5754. Oppression causes the downfall of men and brings [their] deaths closer.

٥٧٥٤. اَلبَغْيُ يَصْرَعُ الرِّجالَ وَيُدْنِي الآجالَ.

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.

٥٧٥٥. إذا حَدَتْكَ القُدْرَةُ عَلى ظُلْمِ النّاسِ فَاذْكُرْ قُدْرَةَ اللهِ سُبْحانَهُ عَلى عُقُوبَتِكَ وَذَهابَ ما آتَيْتَ إلَيْهِمْ عَنْهُمْ وَبَقائَهُ عَلَيْكَ.

5756. By injustice, blessings are removed.

٥٧٥٦. بالظُّلْمِ تَزُولُ النِّعَمُ.

5757. By oppression, chastisement is brought down.

٥٧٥٧. بِالبَغْيِ تُجْلَبُ النِّقَمُ.

5758. How bad an injustice is the injustice to one who is submissive!

٥٧٥٨. بِئْسَ الظُّلْمُ ظُلْمُ المسْتَسْلِمِ.

5759. What a bad provision for the Hereafter oppressiveness to the servants [of Allah] is!

٥٧٥٩. بِئْسَ الزّادُ إلَى المعادِ العُدْوانُ عَلَى العِبادِ.

5760. Continued injustice takes away blessings and brings forth chastisement.

٥٧٦٠. دَوامُ الظُّلْمِ يَسْلُبُ النِّعَمَ وَيَجْلُبُ النِّقَمَ.

5761. Remedy injustice with justice and cure poverty with alms and charity.

٥٧٦١. داوُوا الجَوْرَ بِالعَدْلِ وَداوُوا الفَقْرَ بِالصَّدَقَةِ وَالبَذْلِ.

5762. The cornerstone of ignorance is oppression.

٥٧٦٢. رَأْسُ الجَهْلِ الجَوْرُ.

5763. One who embarks of injustice is met with ruin.

٥٧٦٣. راكِبُ الظُّلْمِ يُدْرِكُهُ البَوارُ.

5764. Whoever rides the mount of injustice, his mount will stumble with him.

٥٧٦٤. راكِبُ الظُّلْمِ يَكْبُوبِهِ مَرْكَبُهُ.

5765. The most evil characteristic of the souls is oppression.

٥٧٦٥. شَرُّ أخْلاقِ النُّفُوسِ الجَوْرُ.

5766. Two things are such that one cannot be safe from their [evil] consequences: injustice and evil (or gluttony).

٥٧٦٦. شَيْئانِ لا تُسْلَمُ عاقِبَتُهُما: الظُّلْمُ وَالشَّرُّ (الشَّرَهُ).

5767. Counter oppression with justice.

٥٧٦٧. ضادُّوا الجَوْرَ بِالعَدْلِ.

5768. Submission to tyranny causes destruction and annihilates the kingdom.

٥٧٦٨. طاعَةُ الجَوْرِ تُوجِبُ الهُلْكَ وَتَأتي عَلَى المُلْكِ.

5769. Being unjust to the weak is the most grievous injustice.

٥٧٦٩. ظُلْمُ الضَّعيفِ أفْحَشُ الظُّلْمِ.

5770. Injustice to the one who has surrendered is the greatest crime.

٥٧٧٠. ظُلْمُ المُسْتَسْلِمِ أعْظَمُ الجُرْمِ.

5771. Being unjust to the people corrupts one's Hereafter.

٥٧٧١. ظُلْمُ العِبادِ يُفْسِدُ المِعادَ.

5772. One who oppresses the people has manifested his obdurate opposition to Allah, the Glorified.

٥٧٧٢. ظاهَرَ اللهَ سُبْحانَهُ بِالْعِنادِ مَنْ ظَلَمَ العِبادَ.

5773. The injustice of a man in this world is the symbol of his wretchedness in the Hereafter.

٥٧٧٣. ظُلْمُ المَرْءِ فِي الدُّنْيا عُنْوانُ شَقائِهِ فِي الآخِرَةِ.

5774. Injustice to orphans and widows brings down divine wrath and takes away the blessings from those who possess them.

٥٧٧٤. ظُلْمُ اليَتامى وَالأيامى يُنْزِلُ النِّقَمَ وَيَسْلُبُ النِّعَمَ أهْلَها.

5775. In tyranny there is transgression.

٥٧٧٥. فِي الجَوْرِ الطُّغْيانُ.

5776. The destruction of the populace is in tyranny.

٥٧٧٦. فِي الجَوْرِ هَلاكُ الرَّعِيَّةِ.

5777. How many a blessing has been removed by injustice!

٥٧٧٧. كَمْ مِنْ نِعْمَة سَلَبَها ظُلْمٌ.

٥٧٧٨. كَفى بِالظُّلْمِ طارِداً لِلنِّعْمَةِ وَجالِباً لِلنِّقْمَةِ.

5778. Injustice is enough of a dispeller of blessing and an invoker of chastisement.

٥٧٧٩. كَفى بِالبَغْيِ سالِباً لِلنِّعْمَةِ.

5779. Oppression is sufficient for the removal of blessing.

٥٧٨٠. لَيْسَ شَيْءٌ أدْعى إلى زَوالِ نِعْمَةٍ وَتَعْجِيلِ نِقْمَةٍ مِنْ إقامَةٍ عَلَى ظُلْمٍ.

5780. There is nothing that is more summoning of the removal of blessing and the hastening of chastisement than remaining steadfast upon injustice.

٥٧٨١. مَنْ حُمِدَ عَلَى الظُّلْمِ مُكِرَ بِهِ.

5781. One who is praised for injustice is being plotted against [and deceived].

٥٧٨٢. مَنْ كَثُرَ ظُلْمُهُ كَثُرَتْ نَدامَتُهُ.

5782. One whose injustice is excessive, his regret is abundant.

٥٧٨٣. مَنْ سَلَّ سَيْفَ البَغْيِ غُمِدَ فِي رَأْسِهِ.

5783. Whoever unsheathes the sword of oppression [on the people], his head becomes its sheath.

٥٧٨٤. مِنْ أفْحَشِ الظُّلْمِ ظُلْمُ الكِرامِ.

5784. One of the most grievous injustices is the injustice of [or against] the honourable ones.

٥٧٨٥. لا تُطْمِعِ العُظَماءَ في حَيْفِكَ.

5785. Do not make the nobles desirous of your cruelty [in their favour over those who oppose them].

٥٧٨٦. لا تَبْسُطَنَّ يَدَكَ على مَنْ لا يَقْدِرُ عَلى دَفْعِها عَنْهُ.

5786. Do not stretch out your hand against one who is unable to stave it off from himself.

٥٧٨٧. لا تَظْلِمَنَّ مَنْ لا يَجِدُ ناصِراً إلاّ اللهَ.

5787. Never oppress one who has no helper except Allah.

٥٧٨٨. لا يَكْبُرَنَّ عَلَيْكَ ظُلْمُ مَنْ ظَلَمَكَ فَإنَّهُ يَسْعى في مَضَرَّتِهِ وَنَفْعِكَ وَما جَزاءُ مَنْ يَسُرُّكَ أنْ تَسُوءَهُ.

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.

5789. There is no evil like injustice.

٥٧٨٩. لا سَوْأَةَ كَالظُّلْمِ.

5790. There is no victory with oppression.

٥٧٩٠. لا ظَفَرَ مَعَ بَغْيٍ.

5791. He who does not refrain from oppressing people does not believe in the Hereafter.

٥٧٩١. لا يُؤْمِنُ بِالمعادِ مَنْ لا يَتَحَرَّجُ عَنْ ظُلْمِ العِبادِ.

5792. One from whose oppression people are not safe is not safe from the punishment of Allah.

٥٧٩٢. لا يُؤْمِنُ اللهُ عَذابَهُ مَنْ لا يَأمَنُ النّاسُ جَوْرَهُ.

5793. A man may sleep after the loss of a child but he will not sleep under [the yoke of] oppression.

٥٧٩٣. يَنامُ الرَّجُلِ عَلَى الثُّكْلِ وَلا يَنامُ علَى الظُّلْمِ.

5794. Tyranny is one of the two destroyers.

٥٧٩٤. اَلجَوْرُ أحَدُ المِدَمِّرَيْنْ.

5795. Injustice makes the foot slip, takes away blessings and destroys nations.

٥٧٩٥. اَلظُّلْمُ يُزِلُّ القَدَمَ وَيَسْلُبُ النِّعَمَ وَيُهْلِكُ الأُمَمَ.

5796. Injustice in this world is ruination and in the Hereafter, [it is] destruction.

٥٧٩٦. اَلظُّلْمُ فِي الدُّنيا بَوارٌ وَفِي الآخِرَةِ دَمارٌ.

5797. Keep away from tyranny, for indeed the tyrant will not [even] smell the fragrance of Paradise.

٥٧٩٧ . إيّاكَ وَالجَوْرَ فَإنَّ الجائِرَ لا يَرِيحُ رائِحَةَ الجَنَّةِ.

5798. Tyranny brings negative consequences.

٥٧٩٨ . اَلجَوْرُ تَبِعاتٌ.

5799. Tyranny is the antithesis of justice.

٥٧٩٩ . اَلجَوْرُ مُضادُّ العَدْلِ.

5800. One whose violations increase, his exasperation [also] increases.

٥٨٠٠ . مَنْ كَثُرَ شَطَطُهُ كَثُرَ سَخَطُهُ.

5801. Oppression is an eraser [of good deeds].

٥٨٠١ . اَلجَوْرُ مِمْحاةٌ.

5802. Oppression brings the quickest punishment.

٥٨٠٢ ـ اَلْبَغْيُ أَعْجَلُ عُقُوبَةً.

THE UNJUST

الظالم

5803. The most unjust of men is one who establishes the practice of oppression and abolishes the practice of justice.

٥٨٠٣ـ أَظْلَمُ النَّاسِ مَنْ سَنَّ سُنَنَ الجَوْرِ وَمَحَى سُنَنَ العَدْلِ.

5804. The unjust is blameworthy.

٥٨٠٤ ـ الظّالِمُ مَلُومٌ.

5805. Punishment awaits the unjust.

٥٨٠٥ـ اَلظَّالِمُ يَنْتَظِرُ العُقُوبَةَ.

5806. On the Day of Judgment, the oppressor of the people will be afflicted, chastised and despoiled because of his injustice.

٥٨٠٦ـ ظالِمُ النّاسِ يَوْمَ القِيمَةِ مَنْكُوبٌ بِظُلْمِهِ مُعَذَّبٌ مَحْرُوبٌ.

5807. For every oppressor there is a reprisal.

٥٨٠٧ـ لِكُلِّ ظالِمٍ اِنْتِقامٌ.

5808. For every oppressor there is a punishment that he cannot escape, and a downfall that will not pass him by.

٥٨٠٨ـ لِكُلِّ ظالِمٍ عُقُوبَةٌ لا تَعْدُوهُ وَصَرْعَةٌ لا تَخْطُوهُ.

5809. For the unjust there is reprisal.

٥٨٠٩ـ لِلظّالِمِ اِنْتِقامٌ.

5810. For the unjust there is a biting of his hand.

٥٨١٠ـ لِلظّالِمِ بِكَفِّهِ 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.

٥٨١١ـ لِلظّالِمِ مِنَ الرِّجالِ ثَلاثُ عَلاماتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالمَعْصِيَةِ وَمَنْ دُوْنَهُ بِالغَلَبَةِ وَيُظاهِرُ الْقَوْمَ الظَّلَمَةَ.

5812. One who oppresses [others] gets oppressed.

٥٨١٢ـ مَنْ ظَلَمَ ظُلِمَ.

5813. One who acts unjustly corrupts his affair.

٥٨١٣. مَنْ ظَلَمَ أفْسَدَ أمْرَهُ.

5814. One who oppresses [others] breaks [and shortens] his lifespan.

٥٨١٤. مَنْ جارَ قَصَمَ عُمْرَهُ.

5815. One who is oppressive is destroyed by his oppression.

٥٨١٥. مَنْ جارَ أهْلَكَهُ جَوْرُهُ.

5816. One who is unjust is annihilated by his injustice.

٥٨١٦. مَنْ ظَلَمَ دَمَّرَ عَلَيْهِ ظُلْمُهُ.

5817. One who is unjust, his downfall is great.

٥٨١٧. مَنْ ظَلَمَ عَظُمَتْ صَرْعَتُهُ.

5818. One who oppresses, his destruction is hastened.

٥٨١٨. مَنْ بَغٰى عُجِّلَتْ هَلْكَتُهُ.

5819. One who is unjust is ruined by his injustice.

٥٨١٩. مَنْ ظَلَمَ أوْبَقَهُ ظُلْمُهُ.

5820. One who is unjust, his life is broken [and shortened].

٥٨٢٠. مَنْ ظَلَمَ قُصِمَ عُمْرُهُ.

5821. Whoever oppresses the servants of Allah, it is Allah who becomes his enemy instead of His servants.

٥٨٢١. مَنْ ظَلَمَ عِبادَ اللهِ كانَ اللهُ خَصْمَهُ دُونَ عِبادِهِ.

5822. Whoever oppresses the people, Allah becomes his adversary.

٥٨٢٢. مَنْ ظَلَمَ العِبادَ كانَ اللهُ خَصْمَهُ.

5823. One who is unjust, his life gets broken and his injustice annihilates him.

٥٨٢٣. مَنْ ظَلَمَ قُصِمَ عُمْرُهُ وَدَمَّرَ عَلَيْهِ ظُلْمُهُ.

5824. The destruction of one who acts with oppression is hastened by Allah.

٥٨٢٤. مَنْ عَمِلَ بِالجَوْرِ عَجَّلَ اللهُ هُلْكَهُ.

5825. Whoever embarks on the clear path of injustice, his days are abhorred.

٥٨٢٥. مَنْ رَكِبَ مَحَجَّةَ الظُّلْمِ كُرِهَتْ أيّامُهُ.

5826. How close is chastisement to the unjust!

٥٨٢٦. ما أقْرَبَ النِّقْمَةَ مِنَ الظَّلُومِ.

٥٨٢٧. ما أعْظَمَ عِقابَ الباغي.

5827. How great is the chastisement of the oppressor!

٥٨٢٨. ما أعْظَمَ وِزْرَ مَنْ ظَلَمَ وَاعْتَدى وَتَجَبَّرَ وَطَغى.

5828. How great is the burden [of sin] of the one who is unjust and transgresses, and acts tyrannically and oppresses!

٥٨٢٩ . ما ظَلَمَ مَنْ خافَ المِصْرَعَ.

5829. He who fears falling [into hellfire] does not act unjustly.

٥٨٣٠ . هيْهاتَ أنْ يَنْجُوَ الظّالِمُ مِنْ أليمِ عَذابِ اللهِ وَعَظيمِ سَطَواتِهِ.

5930. Far be it that an oppressor is saved from the punishment of Allah and the greatness of His wrath.

٥٨٣١. وَلَئِنْ أمْهَلَ اللهُ تَعالى الظّالِمَ فَلَنْ يَفُوتَهُ أخْذُهُ وَهُوَ لَهُ بِالمِرْصادِ عَلى مَجازِ طَريقِهِ وَمَوْضِعِ الشَّجا مِنْ مَجازِ (مَساغِ) ريقِهِ.

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.

٥٨٣٢. اَلمُتَعَدّي كَثيرُ الأَضْدادِ وَالأَعْداءِ.

5832. The aggressive tyrant has many opponents and enemies.

٥٨٣٣. لِلْباغي صَرْعَةٌ.

5833. For the oppressor there is downfall.

٥٨٣٤. مَنْ بَغى كُسِرَ.

5834. One who oppresses is crushed.

٥٨٣٥. وَيْلٌ لِلْباغينَ مِنْ أحْكَمِ الحاكِمينَ وَعالِمِ ضَمائِرِ المِضْمِرينَ.

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.

٥٨٣٦. اَلْجائِرُ مَمْقُوتٌ مَذْمُومٌ وَإنْ لَمْ يَصِلْ مِنْ جَوْرِهِ إلى ذامِّهِ شَيْءٌ والعادِلُ ضِدُّ ذلِكَ.

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.

٥٨٣٧. أجْوَرُ النّاسِ مَنْ عَدَّ جَوْرَهُ عَدْلاً مِنْهُ.

5837. The most oppressive of people is the one who considers his tyranny to be justice on his part.

5838. The reign of a tyrant is from the contingent [and temporary] things.

٥٨٣٨. دَوْلَةُ الجائِرِ مِنَ المُمْكِناتِ.

5839. There is no good in the rule of a tyrant.

٥٨٣٩. لا خَيْرَ في حُكْمِ جائِرٍ.

5840. The unjust transgressor is awaiting one of two chastisements [of this world or the Hereafter].

٥٨٤٠. اَلظّالِمُ طاغَ يَنْتَظِرُ إحْدَي النِّقْمَتَينِ.

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. اِتَّقُوا دَعْوَةَ المَظْلُومِ فَإنَّهُ يَسْأَلُ اللهَ حَقَّهُ وَ اللهُ سُبْحانَهُ أكْرَمُ مِنْ أنْ يُسْئَلَ حَقّاً إلاّ أجابَ.

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. إنَّ دَعْوَةَ المَظْلُومِ مُجابَةٌ عِنْدَ اللهِ سُبْحانَهُ لأنَّهُ يَطْلُبُ حَقَّهُ وَاللهُ تَعالى أعْدَلُ أنْ يَمْنَعَ ذا حَقٍّ حَقَّهُ.

5843. When you see an oppressed person, then help him against the oppressor.

٥٨٤٣. إذا رَأيْتَ مَظْلُوماً فَأعِنْهُ عَلَى الظّالِمِ.

5844. The oppressors of the oppressed are given respite by Allah, the Glorified, but are not overlooked.

٥٨٤٤. ظُلامَةُ المَظْلُومينَ يُمْهِلُهَا اللهُ سُبْحانَهُ وَلا يُهْمِلُها.

5845. At times the oppressed are assisted.

٥٨٤٥. قَدْ يُنْصَرُ المَظْلُومُ.

5846. Be a helper for the oppressed and an enemy of the oppressor.

٥٨٤٦. كُنْ لِلْمَظْلُومِ عَوْناً وَلِلظّالِمِ خَصْماً.

5847. Whoever does not seek justice for the oppressed from the oppressor, his sins are magnified.

٥٨٤٧. مَنْ لَمْ يُنْصِفِ المَظْلُومَ مِنَ الظّالِمِ عَظُمَتْ آثامُهُ.

5848. Whoever does not seek justice for the oppressed from the oppressor, Allah will take away his power.

٥٧٤٨. مَنْ لَمْ يُنْصِفِ المَظْلُومَ مِنَ الظّالِمِ سَلَبَهُ اللهُ قُدْرَتَهُ.

5849. How close is succour to the oppressed!

٥٨٤٩. ما أقْرَبَ النُّصْرَةَ مِنَ المَظْلُومِ.

5850. The oppressed does not prevail without a helper.

٥٨٥٠. لا يَنْتَصِرُ المَظْلُومُ بِلا ناصِرٍ.

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.

٥٨٥١. يَوْمُ المَظْلُومِ عَلَى الظّالِمِ أشَدُّ مِنْ يَوْمِ الظّالِمِ عَلَى المَظْلُومِ.

5852. The oppressed awaits reward [in the Hereafter].

٥٨٥٢. اَلمَظْلُومُ يَنْتَظِرُ المَثُوبَةَ.

INIQUITIES

المظالم

5853. In garnering iniquities there is loss of power.

٥٨٥٣. فِي احْتِقابِ المَظالِمِ زَوالُ القُدْرَةِ.

5854. In being iniquitous with the servants, there is accumulation of sins.

٥٨٥٤. في مَظالِمِ العِبادِ اِحْتِقابُ الآثامِ.

CONJECTURE

الظنّ

5855. The surmise of a believer is a divination.

٥٨٥٥. ظَنُّ المؤْمِنِ كِهانَةٌ.

5856. The conjecture of a man is to the extent of his intellect.

٥٨٥٦. ظَنُّ الرَّجُلِ عَلى قَدْرِ عَقْلِهِ.

5857. The conjecture of a person is the measure of his intellect and his action is the truest witness about his origin.

٥٨٥٧. ظَنُّ الإنْسانِ ميزانُ عَقْلِهِ وَفِعْلُهُ أصْدَقُ شاهِدٍ عَلى أصْلِهِ.

5858. The conjecture of the people of insight and intelligence is the closest thing to correctness.

٥٨٥٨. ظَنُّ ذَوِي النُّهٰى وَالأَلْبابِ أَقْرَبُ شَيْءٍ مِنَ الصَّوابِ.

5859. One whose supposition [about others] is good, overlooks [their lapses].

٥٨٥٩. مَنْ حَسُنَ ظَنُّهُ أَهْمَلَ.

5860. One whose assumption [about others] is negative, scrutinizes.

٥٨٦٠. مَنْ ساءَ ظَنُّهُ تَأَمَّلَ.

5861. One who thinks positively [about others], his intention becomes good.

٥٨٦١. مَنْ حَسُنَ ظَنُّهُ حَسُنَتْ نِيَّتُهُ.

5862. One who thinks ill [of others], his innermost thoughts become evil.

٥٨٦٢. مَنْ ساءَ ظَنُّهُ ساءَتْ طَوِيَّتُهُ.

5863. One who thinks ill [of others], his imagination becomes evil.

٥٨٦٣. مَنْ ساءَ ظَنُّهُ ساءَ وَهْمُهُ.

5864. When one thinks good of you, then prove his supposition to be true.

٥٨٦٤. مَنْ ظَنَّ بِكَ خَيْراً فَصَدِّقْ ظَنَّهُ.

5865. One who belies the evil assumption about his brother has a sound covenant [of brotherhood] and a relaxed heart.

٥٨٦٥. مَنْ كَذَّبَ سُوءَ الظَّنِّ بِأَخيهِ كانَ ذا عَقْدٍ صَحيحٍ وَ قَلْب مُسْتَريحٍ.

5866. One whose thoughts [about others] are negative assumes the disloyalty of the one who is not disloyal to him.

٥٨٦٦. مَنْ ساءَتْ ظُنُونُهُ اِعْتَقَدَ الخِيانَةَ بِمَنْ لا يَخُونُهُ.

5867. One who thinks ill of one who is not disloyal ends up thinking positively of that which is not so.

٥٨٦٧. مَنْ ساءَ ظَنُّهُ بِمَنْ لا يَخُونُ حَسُنَ ظَنُّهُ بِما لا يَكُونُ.

5868. One who does not think positively of others alienates himself from everyone.

٥٨٦٨. مَنْ لَمْ يُحْسِنْ ظَنَّهُ اِسْتَوْحَشَ مِنْ كُلِّ أَحَدٍ.

5869. Little conjecture [and uncertainty] is [a means of falling into] doubt.

٥٨٦٩. يَسيرُ الظَّنِّ شَكٌّ.

5870. By Allah! Allah, the Glorified, will not punish a believer after he believes except

٥٨٧٠. وَ اللهِ لا يُعَذِّبُ اللهُ سُبْحانَهُ مُؤْمِناً بَعْدَ

because of his thinking ill [of others] and his bad character.

الإيمانِ إلاّ بِسُوءِ ظَنِّهِ وَسُوءِ خُلْقِهِ.

5871. Never think negatively of what has been spoken by someone while you can find a possible positive meaning in it.

٥٨٧١. لا تَظُنَّنَّ بِكَلِمَةٍ بَدَرَتْ مِنْ أحَدٍ سُوءً وَأنْتَ تَجِدُ لَها فِي الخَيْرِ مُحتَمَلاً.

5872. The one who thinks ill [of others] has no faith.

٥٨٧٢. لا دينَ لِمُسِيءِ الظَّنِّ.

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.

٥٨٧٣. لا يُحْسِنُ عَبْدٌ الظَّنَّ بِاللهِ سُبْحانَهُ إلاّ كانَ اللهُ سُبْحانَهُ عِنْدَ حُسْنِ ظَنِّهِ بِهِ.

5874. One who thinks positively about people earns love from them.

٥٨٧٤. مَنْ حَسُنَ ظَنُّهُ بِالنّاسِ حازَ مِنْهُمُ المَحَبَّةَ.

5875. Thinking ill of a virtuous person is the gravest sin and the ugliest injustice.

٥٨٧٥. سُوءُ الظَّنِّ بِالمحْسِنِ شَرُّ الإثْمِ وَأقْبَحُ الظُّلْمِ.

5876. Thinking ill of one who is not disloyal stems from vileness.

٥٨٧٦. سُوءُ الظَّنِّ بِمَنْ لا يَخُونُ مِنَ اللُّؤْمِ.

5877. Thinking ill corrupts matters and incites one to evils.

٥٨٧٧. سُوءُ الظَّنِّ يُفْسِدُ الأُمُورَ وَيَبْعَثُ عَلَى الشُّرُورِ.

5878. Thinking evil (of others) destroys the one who adopts it and saves the one who avoids it.

٥٨٧٨. سُوءُ الظَّنِّ يُرْدي مُصاحِبَهُ وَيُنْجي مُجانِبَهُ.

5879. One who is overcome by negative thoughts leaves no room for reconciliation between him and his friend.

٥٨٧٩. مَنْ غَلَبَ عَلَيْهِ سُوءُ الظَّنِّ لَمْ يَتْرُكْ بَيْنَهُ وَبَيْنَ خَليلٍ صُلْحاً.

5880. Thinking good of others lightens one's grief and saves one from being shackled by sin.

٥٨٨٠. حُسْنُ الظَّنِّ يُخَفِّفُ الهَمَّ وَيُنْجي مِنْ تَقَلُّدِ الإثْمِ.

5881. Thinking positive of others is one of

٥٨٨١. حُسْنُ الظَّنِّ مِنْ أحْسَنِ الشِّيَمِ وَأفْضَلِ

القِسَمِ.

the best practices and most excellent allotments.

٥٨٨٢. حُسْنُ ظَنِّ العَبْدِ بِاللهِ سُبْحانَهُ عَلى قَدْرِ رَجائِهِ لَهُ.

5882. The positive thinking of a servant about Allah, the Glorified, is to the extent of his hope in Him.

٥٨٨٣. حُسْنُ الظَّنِّ مِنْ أَفْضَلِ السَّجايا وَأَجْزَلِ العَطايا.

5883. Thinking positive is one of the best attributes and the most bountiful gifts.

٥٨٨٤. حُسْنُ الظَّنِّ أَنْ تُخْلِصَ العَمَلَ وَتَرْجُو مِنَ اللهِ أَنْ يَعْفُوَ عَنِ الزَّلَلِ.

5884. Thinking positive means making your actions sincere and hoping that Allah will forgive your missteps.

٥٨٨٥. مَنْ حَسُنَ ظَنُّهُ فازَ بِالجَنَّةِ.

5885. One who thinks positively [about others] attains Paradise.

٥٨٨٦. مَنْ حَسُنَ ظَنُّهُ بِاللهِ فازَ بِالجَنَّةِ.

5886. One who thinks positively of Allah, attains Paradise.

٥٨٨٧. إيّاكَ أَنْ تُسِيءَ الظَّنَّ فَإِنَّ سُوءَ الظَّنِّ يُفْسِدُ العِبادَةَ وَيُعَظِّمُ الوِزْرَ.

5887. Be careful not to think negatively, for indeed thinking ill of others corrupts worship and increases the burden [of sin].

٥٨٨٨. اَلظَّنُّ اِرْتِيابٌ.

5888. Conjecture is suspicion.

٥٨٨٩. اَلظَّنُّ الصَّوابُ مِنْ شِيَمِ أُولِي الأَلْبابِ.

5889. Correct conjecture is from the qualities of the people of understanding.

٥٨٩٠. اَلظَّنُّ يُخْطِئُ وَاليَقينُ يُصيبُ وَلا يُخْطِئُ.

5890. Conjecture errs, but certainty is [always] right and does err.

٥٨٩١. آفَةُ الدّينِ سُوءُ الظَّنِّ.

5891. The bane of religion is thinking ill [of others].

٥٨٩٢. إذَا اسْتَوْلَى الصَّلاحُ عَلَى الزَّمانِ وَأَهْلِهِ ثُمَّ أساءَ الظَّنَّ رَجُلٌ بِرَجُل لَمْ يَظْهَرْ مِنْهُ خِزْيَةٌ فَقَدْ ظَلَمَ وَاعْتَدٰى.

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.

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.

٥٨٩٣. إذَا اسْتَوْلى الفَسادُ عَلَى الزَّمانِ وَأهْلِهِ ثُمَّ أحْسَنَ الظَّنَّ رَجُلٌ بِرَجُل فَقَدْ غَرَّرَ.

5894. Thinking positive is a comfort for the heart and security for religion.

٥٨٩٤. حُسْنُ الظَّنِّ راحَةُ القَلْبِ وَسَلامَةُ الدّينِ.

5895. There is no faith with negative thinking.

٥٨٩٥. لا إيمانَ مَعَ سُوءِ ظَنّ.

5896. Correct conjecture is one for the two [possible] views.

٥٨٩٦. اَلظَّنُّ الصَّوابُ أحَدُ الرَّأْيَيْنِ.

5897. Cowardice, greediness and stinginess are evil characteristics that are brought together by thinking ill of Allah, the Glorified.

٥٨٩٧. اَلْجُبْنُ وَالحِرْصُ وَالبُخْلُ غَرائِزُ سُوءٍ يَجْمَعُها سُوءُ الظَّنِّ بِاللهِ سُبْحانَهُ.

SUPPORT

المظاهرة

5898. The best [form of] help is giving support.

٥٨٩٨. نِعْمَ العَوْنُ المظاهَرَةُ.

PRECAUTION

الاستظهار والمستظهر

5899. How good a foresight precaution is!

٥٨٩٩. نِعْمَ الحَزْمُ الإسْتِظْهارُ.

5900. The best resource is precaution.

٥٩٠٠. أفْضَلُ العُدَدِ الإسْتِظْهارُ.

5901. One who has the backing of Allah [and trusts in Him], his subjugation becomes impossible.

٥٩٠١. مَنِ اسْتَظْهَرَ بِاللهِ أعْجَزَ قَهْرُهُ.

5902. The one who is takes precaution may [still] get afflicted.

٥٩٠٢. قَدْ يُصابُ المسْتَظْهِرُ.

THE EXTERIORS

الظواهر

5903. Uprightness of the exteriors is a symbol of the soundness of the inner consciences.

٥٩٠٣. صَلاحُ الظَّواهِرِ عُنْوانُ صِحَّةِ الضَّمائِرِ.

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.

٥٩٠٤. لِكُلِّ ظاهِرٍ باطِنٌ عَلى مِثالِهِ فَمَنْ طابَ ظاهِرُهُ طابَ باطِنُهُ وَما خَبُثَ ظاهِرُهُ خَبُثَ باطِنُهُ.

LIGHT BURDEN

خفة الظّهر

5905. In having a light burden there is inner peace and the safeguarding of [one's] status.

٥٩٠٥. في خِفَّةِ الظَّهْرِ راحَةُ السِّرِّ وَتَحْصينُ القَدْرِ.

باب العين

SERVITUDE العبودية

5906. One who fulfils the conditions of servitude deserves to be freed.

٥٩٠٦. مَنْ قامَ بِشَرائِطِ العُبُودِيَّةِ أُهِّلَ لِلْعِتْقِ.

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. اَلعِبادَةُ الخالِصَةُ أنْ لا يَرْجُوَ الرَّجُلُ إلاّ رَبَّهُ وَلا يَخافُ إلاّ ذَنْبَهُ.

5908. Reserve for yourself the best times and portions for that which is between you and Allah, the Glorified.

٥٩٠٨. اِجْعَلْ لِنَفْسِكَ فيما بَيْنَكَ وَبَيْنَ اللهِ سُبْحانَهُ أفْضَلَ المواقيتِ وَالأقْسامِ.

5909. The best worship is contemplation.

٥٩٠٩ . أفْضَلُ العِبادَةِ اَلفِكْرُ.

5910. The best worship is safeguarding the stomach and private parts [from the forbidden].

٥٩١٠. أفْضَلُ العِبادَةِ عِفَّةُ البَطْنِ وَالفَرْجِ.

5911. Worship is [a means to] success.

٥٩١١. اَلعِبادَةُ فَوْزٌ.

5912. Continued worship is proof of success in attainment of prosperity.

٥٩١٢. دَوامُ العِبادَةِ بُرْهانُ الظَّفَرِ بِالسَّعادَةِ.

5913. The adornment of worship is humility [and submissiveness].

٥٩١٣. زَيْنُ العِبادَةِ اَلخُشُوعُ.

5914. The probity of worship is [in] having trust in Allah.

٥٩١٤. صَلاحُ العِبادَةِ التَّوَكُّلُ.

5915. The goal [and purpose] of worship is obedience.

٥٩١٥. غايَةُ العِبادَةِ الطّاعَةُ.

5916. In secluding oneself for the worship of Allah there are treasures of benefit.

٥٩١٦. فِي الانْفِرادِ لِعِبادَةِ اللهِ كُنُوزُ الأرْباحِ.

5917. He who makes his worship sincere succeeds in attaining prosperity.

٥٩١٧. فازَ بِالسَّعادَةِ مَنْ أخْلَصَ العِبادَةَ.

5918. Little that is practiced continually is better than [doing] a lot that makes one weary.

٥٩١٨. قَليلٌ تَدُومُ عَلَيْهِ خَيْرٌ مِنْ كَثيرٍ مُمْلُولٍ.

5919. Little which is easy for you to act upon is better than a lot that is too heavy for you to bear.

٥٩١٩. قَليلٌ يَخِفُّ عَلَيْكَ عَمَلُهُ خَيْرٌ مِنْ كَثيرٍ تَسْتَثْقِلُ حَمْلَهُ.

5920. Little that continues is better than a lot that is discontinuous.

٥٩٢٠. قَليلٌ يَدُومُ خَيْرٌ مِنْ كَثيرٍ مُنْقَطِعٍ.

5921. How can one who does not abstain from lowly desires discover the delight of worship?

٥٩٢١. كَيْفَ يَجِدُ لَذَّةَ العِبادَةِ مَنْ لا يَصُومُ عَنِ الهَوى؟

5922. How can one who has not been aided by [divine granted] success derive joy in worship?

٥٩٢٢. كَيْفَ يَتَمَتَّعُ بِالعِبادَةِ مَنْ لَمْ يُعِنْهُ التَّوْفِيقُ؟

5923. One who seeks nearness [to Allah] is not brought closer [to Him] by anything other than the worship of Allah.

٥٩٢٣. ما تَقَرَّبَ مُتَقَرِّبٌ بِمِثْلِ عِبادَةِ اللهِ.

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.

٥٩٢٤. اَلمُتَعَبِّدُ بِغَيْرِ عِلْمٍ كَحِمارِ الطّاحُونَةِ يَدُورُ وَلا يَبْرَحُ مِنْ مَكانِهِ.

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

٥٩٢٥. إنَّ قَوْماً عَبَدُوا اللهَ سُبْحانَهُ رَغْبَةً فَتِلْكَ عِبادَةُ التُّجارِ وَقَوْماً عَبَدُوهُ رَهْبَةً فتِلْكَ عِبادَةُ العَبيدِ وَقَوْماً عَبَدُوهُ شُكْراً فَتِلْكَ عِبادَةُ الأحْرارِ.

that is the worship of the freemen.

SERVANTS العباد

5926. When Allah loves a servant, he inspires him with the goodness of worship.

٥٩٢٦. إذا أحَبَّ اللهُ عَبْداً أَلْهَمَهُ حُسْنَ العِبادَةِ.

5927. When Allah loves a servant, he makes trustworthiness beloved to him.

٥٩٢٧. إذا أحَبَّ اللهُ عَبْداً حَبَّبَ إلَيْهِ الأمانَةَ.

5928. When Allah honours a servant, He occupies him with His love.

٥٩٢٨. إذا أكْرَمَ اللهُ عَبْداً شَغَلَهُ بِمَحَبَّتِهِ.

5929. When Allah specially chooses a servant, He inspires him with [religious] devotion.

٥٩٢٩. إذَا اسْتَخْلَصَ اللهُ عَبْداً أَلْهَمَهُ الدِّيانَةَ.

5930. When Allah chooses a servant he covers him with His awe.

٥٩٣٠. إذَا اصْطَفَى اللهُ عَبْداً جَلْبَبَهُ خَشْيَتَهُ.

5931. When Allah loves a servant, He adorns him with tranquillity and forbearing.

٥٩٣١. إذا أحَبَّ اللهُ عَبْداً زَيَّنَهُ بِالسَّكينَةِ وَالحِلْمِ.

5932. When Allah loves a servant, He inspires him with truth.

٥٩٣٢. إذا أحَبَّ اللهُ عَبْداً أَلْهَمَهُ الصِّدْقَ.

5933. When Allah honours a servant, He helps him to establish justice.

٥٩٣٣. إذا أكْرَمَ اللهُ عَبْداً أعانَهُ عَلى إقامَةِ الحَقِّ.

5934. When Allah loves a servant, He makes him hate wealth and shortens his hopes.

٥٩٣٤. إذا أحَبَّ اللهُ سُبْحانَهُ عَبْداً بَغَّضَ إلَيْهِ المالَ وَقَصَّرَ مِنْهُ الآمالَ.

5935. When Allah loves a servant, He bestows him with a good heart and an upright character.

٥٩٣٥. إذا أحَبَّ اللهُ عَبْداً رَزَقَهُ قَلْباً سَليماً وَخُلْقاً قَويماً.

5936. When Allah wishes good for a servant, He grants him a sound intellect and upright action.

٥٩٣٦. إذا أرادَ اللهُ بِعَبْدٍ خَيْراً مَنَحَهُ عَقْلاً قَويماً وَعَمَلاً مُسْتَقيماً.

5937. When Allah wishes good for a servant, He safeguards his stomach and private parts from the unlawful.

٥٩٣٧. إذا أرادَ اللهُ بِعَبْدٍ خَيْراً أعَفَّ بَطْنَهُ وَفَرْجَهُ.

5938. When Allah wishes good for a servant, He inspires him with contentment and sets his wife right for him.

٥٩٣٨. إذا أرادَ اللهُ بِعَبْدٍ خَيراً أَلْهَمَهُ القَناعَةَ وَأصْلَحَ لَهُ زَوْجَهُ.

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.

٥٩٣٩. إذا أرادَ اللهُ بِعَبْدٍ خَيْراً أعَفَّ بَطْنَهُ عَنِ الطّعامِ وَفَرْجَهُ عَنِ الحَرامِ.

5940. When Allah, the Glorified, wishes goodness for a servant, He inspires him to talk less, eat less and sleep less.

٥٩٤٠. إذا أرادَ اللهُ سُبْحانَهُ صَلاحَ عَبْدٍ أَلْهَمَهُ قِلَّةَ الكَلامِ وَقِلَّةَ الطَّعامِ وَقِلَّةَ المَنامِ.

5941. When Allah wishes good for a servant, He makes him learned in religion and inspires him with certitude.

٥٩٤١. إذا أرادَ اللهُ بِعَبْدٍ خَيْراً فَقَّهَهُ فِي الدّينِ وَأَلْهَمَهُ اليَقينَ.

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].

٥٩٤٢. إذا أرادَ اللهُ بِعَبْدٍ خَيْراً أَلْهَمَهُ القَناعَةَ فَاكْتَفى بِالكَفافِ وَاكْتَسى بِالعَفافِ.

5943. When Allah wishes good for a servant, He inspires him with moderation and good management and keeps him away from mismanagement and wastefulness.

٥٩٤٣. إذا أرادَ اللهُ بِعَبْدٍ خَيْراً أَلْهَمَهُ الاِقْتِصادَ وَحُسْنَ التَّدْبيرِ وَجَنَّبَهُ سُوءَ التَّدْبيرِ وَالإسْرافَ.

5944. When Allah loves a servant, He inspires him with right guidance and makes him successful in His obedience.

٥٩٤٤. إذا أحَبَّ اللهُ عَبْداً أَلْهَمَهُ رُشْدَهُ وَ وَفَّقَهُ لِطاعَتِهِ.

5945. He (‘a) praised a man saying: This is one whose peacefulness benefits and injustice is not feared from him. When he

٥٩٤٥. وَأثنى ـ عَليه السّلامُ ـ عَلى رَجُلٍ فَقالَ: ذاكَ يَنْفَعُ سِلْمُهُ وَلا يُخافُ ظُلْمُهُ إذا قالَ فَعَلَ وَإذا وُلِّيَ

says, he does and when he put in charge, he is just.

عَدَلَ.

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.

٥٩٤٦. وَقالَ ـ عَليه السّلامُ ـ في حَقِّ مَنْ أثنى عَلَيْهِ: فَتّاحُ مُبْهَماتٍ دلِيلُ فَلَواتٍ دَفّاعُ مُعْضِلاتٍ.

5947. The best of servants is one who is delighted when he does good and when he does evil, he repents.

٥٩٤٧. خَيْرُ العِبادِ مَنْ إذا أحْسَنَ اِسْتَبْشَرَ وَإذا أساءَ اِسْتَغْفَرَ.

5948. People are created by [Allah’s] power, raised up with constraint and made to die through pangs of death.

٥٩٤٨. عِبادٌ مَخْلُوقُونَ اِقْتِداراً وَمَرْبُوبُونَ اِقْتِساراً وَمَقْبُوضُونَ اِحْتِضاراً.

5949. If the servants were to stop when they are ignorant [about something], they would neither apostatize nor would they go astray.

٥٩٤٩. لَوْ أنَّ العِبادَ حينَ جَهِلُوا وَقَفُوا لَمْ يَكْفُرُوا وَلَمْ يُضِلُّوا.

5950. When Allah humiliates (or abases) a servant, He denies him knowledge.

٥٩٥٠. إذا أرْذَلَ (أذَلَّ) اللهُ عَبْداً حَظَرَ عَلَيْهِ العِلْمَ.

5951. When Allah wants something bad for a servant, He makes wealth beloved to him and extends his [false] hopes.

٥٩٥١. إذا أرادَ اللهُ بِعَبْدٍ شَرًّا حَبَّبَ إلَيْهِ المالَ وَبَسَطَ مِنْهُ الآمالَ.

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.

٥٩٥٢. إذا أرادَ اللهُ سُبْحانَهُ إزالَةَ نِعْمَةٍ عَنْ عَبْدٍ كانَ أوَّلَ ما يُغَيِّرُ عَنْهُ عَقْلُهُ وَأشَدُّ شَيْءٍ عَلَيْهِ فَقْدُهُ.

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.

٥٩٥٣. إنَّ مِنْ أبْغَضِ الخَلائِقِ إلَى اللهِ تَعالى رَجُلاً وَكَلَهُ إلى نَفْسِهِ جائِراً عَنْ قَصْدِ السَّبيلِ سائِراً بِغَيْرِ دليلٍ.

5954. A servant is a servant, even if he is

٥٩٥٤. اَلْعَبْدُ عَبْدٌ وَإنْ ساعَدَهُ القَدَرُ.

assisted by fate.

5955. The beauty of a servant is obedience. ٥٩٥٥. جَمالُ العَبْدِ الطّاعَةُ.

TAKING LESSON AND WARNING العبرة والاعتبار

5956. Take lesson and you will be deterred [from evil]. ٥٩٥٦. اِعْتَبِرْ تَزْدَجِرْ.

5957. Take lesson and you will become content. ٥٩٥٧. اِعْتَبِرْ تَقْتَنِعْ.

5958. Take admonition from [the lives of] those who preceded you before those who are after you take lessons from you. ٥٩٥٨. اِتَّعِظُوا مِمَّنْ كانَ قَبْلَكُمْ قَبْلَ أنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ.

5959. Take admonition from the examples [of others], learn lessons from the changing situations and take benefit from the Warners. ٥٩٥٩. اِتَّعِظُوا بِالعِبَرِ وَاعْتَبِروُا بِالغِيَرِ وَانْتَفِعُوا بِالنُّذُرِ.

5960. Where are the ‘Amāliqa and the children of the ‘Amāliqa?! ٥٩٦٠. أيْنَ العَمالِقَةُ وَ أبْناءُ العَمالِقَةِ؟!

5961. Where are the tyrants and the children of the tyrants?! ٥٩٦١. أيْنَ الجَبابِرَةُ وَأبْناءُ الجَبابِرَةِ؟!

5962. Where are the people of the cities of Rass who killed the Prophets and extinguished the light of the Messengers?! ٥٩٦٢. أيْنَ أهْلُ مَدائِنِ الرَّسِّ الَّذينَ قَتَلُوا النَّبِيّينَ وَأطْفَئُوا نُورَ المُرْسَلينَ؟!

5963. Where are those who rallied the troops and inhabited the cities?! ٥٩٦٣. أيْنَ الَّذينَ عَسْكَرُوا العَساكِرَ وَمَدَنُوا المَدائِنَ؟!

5964. Where are those who said, “Who is more powerful than us and is greater in assemblage?!” ٥٩٦٤. أيْنَ الَّذينَ قالُوا مَنْ أشَدُّ مِنّا قُوَّةً وَأعْظَمُ جَمْعاً؟!

٥٩٦٥. أيْنَ الَّذينَ كانُوا أحْسَنَ آثاراً وَأعْدَلَ أفْعالاً وَأكْبَرَ مُلْكاً؟!

5965. Where are those who left the best heritage, were most just in their actions and had the biggest kingdoms?!

٥٩٦٦. أيْنَ الَّذينَ هَزَمُوا الجُيُوشَ وَسارُوا بِالأُلُوفِ؟!

5966. Where are those who vanquished the armies and travelled in the thousands?!

٥٩٦٧. أيْنَ الَّذينَ شَيَّدُوا المِمالِكَ وَمَهَّدُوا المِسالِكَ وَأغاثُوا المَلْهُوفَ وَقَرَوُوا الضُّيُوفَ؟!

5967. Where are those who built kingdoms, paved passages, aided the aggrieved and hosted guests?!

٥٩٦٨. أيْنَ مَنْ سَعى وَاجْتَهَدَ وَأعَدَّ وَاحْتَشَدَ؟!

5968. Where is the one who strived and struggled, and prepared and mobilized [all possible resources]?!

٥٩٦٩. أيْنَ مَنْ بَنى وَشَيَّدَ وَفَرَشَ وَمَهَّدَ وَجَمَعَ وَعَدَّدَ؟!

5969. Where is the one who built and erected, paved and prepared, accumulated and counted?!

٥٩٧٠. أيْنَ كِسْرى وَقَيْصَرُ وَتُبَّعُ وَحِمْيَرُ؟!

5970. Where is Khosrau and Caesar and Tubba' and Himyar?!

٥٩٧١. أيْنَ مَنِ ادَّخَرَ وَاعْتَقَدَ وَجَمَعَ المالَ عَلَى المالِ فَأكْثَرَ؟!

5971. Where is the one who stored and amassed, and accumulated wealth upon wealth thereby multiplying it?!

٥٩٧٢. أيْنَ مَنْ حَصَّنَ وَأكَّدَ وَزَخْرَفَ وَنَجَّدَ؟!

5972. Where is the one who fortified and strengthened, and adorned and decorated?!

٥٩٧٣. أيْنَ مَنْ جَمَعَ فَأكْثَرَ وَاحْتَقَبَ وَاعْتَقَدَ وَنَظَرَ بِزَعْمِهِ لِلْوَلَدِ؟!

5973. Where is the one who accumulated and increased, and stored and amassed, and considered the future of his son?!

٥٩٧٤. أيْنَ مَنْ كانَ مِنْكُمْ أطْوَلَ أعْماراً وَأعْظَمَ آثاراً؟!

5974. Where are those who lived longer than you and left a greater heritage?!

٥٩٧٥. أيْنَ مَنْ كانَ أعَدَّ عَديداً وَأكْنَفَ (إكْثَفَ) جُنُوداً وَأعْظَمَ آثاراً؟!

5975. Where are the ones who were larger in numbers, had stronger armies and had greater effect?!

5976. Where are the kings and Khosraus?!

٥٩٧٦. أيْنَ المُلُوكُ وَالأكاسِرَةُ؟!

5977. Where are the children of the Yellow and the pharaohs?!

٥٩٧٧. أيْنَ بَنُو الأصْفَرِ وَالفَراعِنَةُ؟!

5978. Where are those who ruled the extremities of this world?!

٥٩٧٨. أيْنَ الَّذينَ مَلَكُوا مِنَ الدُّنيا أقاصِيَها؟!

5979. Where are those who used to humiliate their enemies and take possession of their forelocks [by enslaving them]?!

٥٩٧٩. أيْنَ الَّذينَ اسْتَذَلُّوا الأعْداءَ وَمَلَكُوا نَواصِيَها؟!

5980. Where are those to whom the nations were subservient?!

٥٩٨٠. أيْنَ الَّذينَ دانَتْ لَهُمُ الأُمَمُ؟!

5981. Where are those who attained their highest ambitions in this world?!

٥٩٨١. أيْنَ الَّذينَ بَلَغُوا مِنَ الدُّنْيا أقاصِيَ الهِمَمِ؟!

5982. Verily for those who remain [behind] there is an example in those who have passed.

٥٩٨٢. إنَّ لِلْباقِينَ بِالماضينَ مُعْتَبَراً.

5983. Verily for the latter there is an admonishment in the former.

٥٩٨٣. إنَّ لِلآخِرِ بِالأوَّلِ مُزْدَجَراً.

5984. Verily the passing away of those who depart is a lesson for the community that remains behind.

٥٩٨٤. إنَّ ذَهابَ الذّاهِبينَ لَعِبْرَةٌ لِلْقَوْمِ المُتَخَلِّفينَ.

5985. Taking lesson yields [the fruit of] inerrancy.

٥٩٨٥. اَلاِعْتِبارُ يُثْمِرُ العِصْمَةَ.

5986. Time shows you lessons.

٥٩٨٦. اَلزَّمانُ يُريكَ العِبَرَ.

5987. Taking lesson is beneficial in [attaining] right guidance.

٥٩٨٧. الاِعْتِبارُ يُفيدُ الرَّشادَ.

5988. When Allah loves a servant, He gives him direction through examples.

٥٩٨٨. إذا أحَبَّ اللهُ عَبْداً وَعَظَهُ بِالعِبَرِ.

5989. You have been left with examples from

٥٩٨٩. خُلِّفَ لَكُمْ عِبَرٌ مِنْ آثارِ الماضينَ قَبْلَكُمْ

لِتَعْتَبِرُوا بِها.

the vestiges of those who passed away before you, so take lesson from them.

٥٩٩٠. دَوامُ الاِعْتِبارِ يُؤَدِّي إلَى الاِسْتِبْصارِ وَيُثْمِرُ الاِزْدِجارَ.

5990. Continually taking lessons leads to perspicacity and bears the fruit of restraint [from evil].

٥٩٩١. ذِمَّتي بِما أقُولُ رَهينَةٌ وَأنَا بِهِ زَعيمٌ إنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عمّا بَيْنَ يَدَيْهِ مِنَ المُثُلاتِ حَجَزَهُ التَّقْوى عَنْ تَقَحُّمِ الشُّبَهاتِ.

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.

٥٩٩٢. صَدِّقْ بِما سَلَفَ مِنَ الحَقِّ وَ اعْتَبِرْ بِما مَضى مِنَ الدُّنيا فَإنَّ بَعْضَها يُشْبِهُ بَعْضاً وَآخِرُها لاحِقٌ بِأوَّلِها.

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.

٥٩٩٣. طُولُ الاِعْتِبارِ يَحْدُو عَلَى الاِسْتِظْهارِ.

5993. The prolonged drawing of lessons [from the past] impels one to be precautious.

٥٩٩٤. في كُلِّ نَظْرَةٍ عِبْرَةٌ.

5994. In every glance there is a lesson.

٥٩٩٥. في كُلِّ اعْتِبارٍ اِسْتِبْصارٌ.

5995. In every lesson that is drawn there is discernment.

٥٩٩٦. في تَعاقُبِ الأيّامِ مُعْتَبَرٌ لِلأنامِ.

5996. In the succession of days there is lesson for the creatures.

٥٩٩٧. فازَ مَنْ كانَتْ شيمَتُهُ الاِعْتِبارَ وَسَجِيَّتُهُ الاِسْتِظْهارَ.

5997. Successful is the one who has a habit of taking lesson [from the past] and a tendency towards being precautious.

٥٩٩٨. قَدِ اعْتَبَرَ مَنِ ارْتَدَعَ.

5998. He who has been deterred [from evil] has taken lesson [from the past].

5999. He who takes a lesson from the past [that has gone] has taken a lesson for the remaining [future].

٥٩٩٩. قَد اعْتَبَرَ بِالباقي مَنِ اعْتَبَرَ بِالماضي.

6000. Every day benefits you with lessons if you accompany it with contemplation.

٦٠٠٠. كُلُّ يَوْم يُفيدُكَ عِبَراً إنْ أصْحَبْتَهُ فِكْراً.

6001. For the people of intelligence, what they are aware of is enough of a lesson for them.

٦٠٠١. كَفى مُعْتَبَراً لأُولِي النُّهى ما عَرَفُوا.

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.

٦٠٠٢. لَقَدْ جاهَرَتْكُمُ العِبَرُ وَزَجَرَكُمْ (وَزُجِرْتُمْ بِما) ما فيهِ مُزْدَجَرٌ وَما بَلَّغَ (يُبَلِّغُ) عَنِ اللهِ بَعْدَ رَسُولِ اللهِ (رُسُلِ السَّماءِ إلاّ البَشَرُ) مِثْلُ النُّذُرِ.

6003. If you took lessons from what has passed of your life, you would safeguard that which remains [of it].

٦٠٠٣. لَوْ اعْتَبَرْتَ بِما أضَعْتَ مِنْ ماضي عُمْرِكَ لَحَفِظْتَ ما بَقِيَ.

6004. One who takes lesson [from the past] is cautious.

٦٠٠٤. مَنِ اعْتَبَرَ حَذِرَ.

6005. One whose consideration [of past events from which he draws lessons] increases, his mistakes decrease.

٦٠٠٥. مَنْ كَثُرَ اِعْتِبارُهُ قَلَّ عِثارُهُ.

6006. One who takes a lesson from the vicissitudes of time is careful of [the evil of] others.

٦٠٠٦. مَنِ اعْتَبَرَ بِتَصاريفِ الزَّمانِ حَذِرَ غَيْرَهُ.

6007. One who does not take lesson from others does not take precaution for himself.

٦٠٠٧. مَنْ لَمْ يَعْتَبِرْ بِغَيْرِهِ لَمْ يَسْتَظْهِرْ لِنَفْسِهِ.

6008. One who takes admonishment from the examples [of the past] is deterred [from evil].

٦٠٠٨. مَنِ اتَّعَظَ بِالعِبَرِ اِرْتَدَعَ.

6009. One who does not take a lesson from the passage of days is not deterred by reproach.

٦٠٠٩. مَنْ لَمْ يَعْتَبِرْ بِتَصارِيفِ الأيّامِ لَمْ يَنْزَجِرْ بِالمَلامِ.

6010. One who takes a lesson from vicissitudes does not rely on the peacefulness of time.

٦٠١٠. مَنِ اعْتَبَرَ بِالغِيَرِ لَمْ يَثِقْ بِمُسالَمَةِ الزَّمَنِ.

6011. One who recognizes the lessons [of the past], it is as if he is living among the ancients.

٦٠١١. مَنْ عَرَفَ العِبْرَةَ فَكَأنَّما عاشَ فِي الأوَّلينَ.

6012. One who does not take lesson from the vicissitudes of this world, advice has no effect on him.

٦٠١٢. مَنْ لَمْ يَعْتَبِرْ بِغِيَرِ الدُّنيا وَصُرُوفِها لَمْ تَنْجَعْ فيهِ المَواعِظُ.

6013. One who considers matters arrives at their [appropriate] criteria.

٦٠١٣. مَنِ اعْتَبَرَ الأُمُورَ وَقَفَ عَلى مَصادِقِها.

6014. One who takes lesson from the vicissitudes of this world, his desires lessen.

٦٠١٤. مَنِ اعْتَبَرَ بِغِيَرِ الدُّنيا قَلَّتْ مِنْهُ الأطْماعُ.

6015. How many the lessons are, and how few of them are learnt!

٦٠١٥. ما أكْثَرَ العِبَرَ وَ أقَلَّ الاِعْتِبارَ.

6016. There is no lesson to be taken for the one who has no restraint.

٦٠١٦. لا اِعْتِبارَ لِمَنْ لا اِزدِجارَ لَهُ.

6017. Taking lesson steers one towards right guidance.

٦٠١٧. اَلاِعْتِبارُ يَقُودُ إلَى الرُّشْدِ.

REPRIMAND العتاب

6018. Goodwill [and friendly admonishment] is the life of friendship [and affection].

٦٠١٨. اَلْعِتابُ حَياةُ المَوَدَّةِ.

6019. Too much reprimand indicates [one's] suspicion.

٦٠١٩. كَثْرَةُ العِتابِ تُؤْذِنُ بِالاِرْتِيابِ.

6020. He who seeks forgiveness (or is indigent) is not reprimanded.

٦٠٢٠. ما أُعْتِبَ مَنِ اغْتَفَرَ (افْتَقَرَ).

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. لا تُعاتِبِ الجاهِلَ فَيَمْقُتْكَ وَ عاتِبِ العاقِلَ يُحْبِبْكَ.

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. لا تُكْثِرَنَّ العِتابَ فَإِنَّهُ يُورِثُ الضَّغينَةَ وَيَدْعُو إِلَى البَغْضاءِ وَاسْتَعْتِبْ لِمَنْ رَجَوْتَ اِعْتابَهُ.

6023. When you reprimand then leave some room [to make amends and do not be excessive in reprimanding].

٦٠٢٣. إذا عاتَبْتَ فَاسْتَبْقِ.

EMANCIPATION العتق والإعتاق

6024. When you become the owner [of a slave], then emancipate [him].

٦٠٢٤. إذا مَلَكْتَ فَأَعْتِقْ.

SLIP UP العثرة

6025. The slip up of impudence cannot be pardoned.

٦٠٢٥. عَثْرَةُ الاِسْتِرْسالِ لا تُسْتَقالُ.

CONCEIT العجب

6026. The most alienating estrangement is conceit.

٦٠٢٦. أَوْحَشُ الوَحْشَةِ العُجْبُ.

6027. Conceit is destruction.

٦٠٢٧. اَلعُجْبُ هَلاكٌ.

6028. Conceit is folly.

٦٠٢٨. اَلعُجْبُ حُمْقٌ.

6029. Conceit is the cornerstone of foolishness.

٦٠٢٩. اَلعُجْبُ رَأسُ الحَماقَةِ.

6030. Conceit is the cornerstone of ignorance.

٦٠٣٠. اَلعُجْبُ رَأسُ الجَهْلِ.

6031. Conceit is the symbol of foolishness.

٦٠٣١. اَلعُجْبُ عُنْوانُ الحَماقَةِ.

6032. Self-admiration prevents growth.

٦٠٣٢. اَلإعْجابُ يَمْنَعُ الإزدِيادَ.

6033. Conceit is the most harmful associate.

٦٠٣٣. اَلعُجْبُ أضَرُّ قَرينٍ.

6034. Self-admiration is contrary to reason.

٦٠٣٤. اَلإعْجابُ ضِدُّ الصَّوابِ.

6035. Conceit corrupts the intellect.

٦٠٣٥. اَلعُجْبُ يُفْسِدُ العَقْلَ.

6036. Conceit prevents growth.

٦٠٣٦. اَلعُجْبُ يَمْنَعُ الإزدِيادَ.

6037. Becoming conceited because of a good deed nullifies it.

٦٠٣٧. اَلعُجْبُ بِالحَسَنَةِ يُحْبِطُها.

6038. Conceit is the bane of dignity.

٦٠٣٨. اَلعُجْبُ آفَةُ الشَّرَفِ.

6039. Conceit manifests [one's] shortcoming.

٦٠٣٩. اَلعُجْبُ يُظْهِرُ النَّقيصَةَ.

6040. The admiration of a person for himself is folly.

٦٠٤٠. إعْجابُ المَرْءِ بِنَفْسِهِ حُمْقٌ.

6041. Self-admiration is contrary to reason and the bane of the intellects.

٦٠٤١. اَلإعْجابُ ضِدُّ الصَّوابِ وَ آفَةُ الأَلْبابِ.

6042. When you wish your merits to be glorified among the people, then do not glorify yourself.

٦٠٤٢. إذا أرَدْتَ أنْ تَعْظُمَ مَحاسِنُكَ عِنْدَ النّاسِ فَلا تَعْظُمْ في عَيْنِكَ.

6043. When your self-importance is increased by the position [of authority] you are in, and this brings about arrogance or

٦٠٤٣. إذا زادَ عُجْبُكَ بِما أنْتَ فيهِ مِنْ سُلْطانِكَ فَحَدَثَتْ لَكَ أُبَّهَةٌ أو مَخيلَةٌ فَانْظُرْ إلى عِظَمِ مُلْكِ اللهِ

وَقُدْرَتِهِ مِمّا لا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ فَإِنَّ ذلِكَ يُلَيِّنُ مِنْ جَماحِكَ وَيَكُفُّ عَنْ غَرْبِكَ وَيَفيءُ إلَيْكَ بِما عَزَبَ 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.

٦٠٤٤. بِالرِّضا عَنِ النَّفْسِ تَظْهَرُ السَّوْءاتُ وَالعُيُوبُ.

6044. By being pleased with oneself, vices and faults become manifest.

٦٠٤٥. ثَمَرَةُ العُجْبِ البَغْضاءُ.

6045. The fruit of conceit is hatred.

٦٠٤٦. سَيِّئَةٌ تَسُوؤُكَ خَيْرٌ مِنْ حَسَنَة تُعْجِبُكَ.

6046. The evil that befalls you is better than the good that makes you conceited.

٦٠٤٧. مَنْ أُعْجِبَ بِنَفْسِهِ سُخِرَ بِهِ.

6047. One who admires himself will be ridiculed because of it.

٦٠٤٨. مَنْ أُعْجِبَ بِرَأْيِهِ ذَلَّ (ضَلَّ).

6048. One who admires his [own] opinion becomes abased (or goes astray).

٦٠٤٩. مَنْ أُعْجِبَ بِفِعْلِهِ أُصيبَ بِعَقْلِهِ.

6049. Whoever is proud [and pleased] with his action, his intellect gets afflicted.

٦٠٥٠. مَنْ أعْجَبَهُ قَوْلُهُ فَقَدْ غَرَبَ عَقْلُهُ.

6050. One who admires his [own] speech, his intellect has departed.

٦٠٥١. مَنْ كَثُرَ إعْجابُهُ قَلَّ صَوابُهُ.

6051. One whose self-admiration increases, his correctness reduces.

٦٠٥٢. مَنْ أُعْجِبَ بِعَمَلِهِ أحْبَطَ أجْرَهُ.

6052. One who becomes conceited by his action nullifies his reward.

٦٠٥٣. مَنْ أُعْجِبَ بِحُسْنِ حالَتِهِ قَصَّرَ عَنْ حُسْنِ حيلَتِهِ.

6053. One who admires his good state falls short of attaining good expediencies.

٦٠٥٤. مَنْ تَرَكَ العُجْبَ وَالتَّوانِيَ لَمْ يَنْزِلْ بِهِ مَكْرُوهٌ.

6054. Adversity does not descend upon the one who abandons conceit and lassitude.

6055. No one admires his own opinion except the ignorant one.

٦٠٥٥. ما أُعْجِبَ بِرَأْيِهِ إلاّ جاهِلٌ.

6056. Nothing damages [one's] merits [and good deeds] like conceit.

٦٠٥٦. ما أضَرَّ المحاسِنَ كَالعُجْبِ.

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.

٦٠٥٧. ما لابْنِ آدَمَ وَ العُجْبِ وَأوَّلُهُ نُطْفَةٌ مَذِرَةٌ وَآخِرُهُ جيفَةٌ قَذِرَةٌ وَهُوَ بَيْنَ ذلِكَ يَحْمِلُ العَذَرَةَ.

6058. There is no alienation more desolating than conceit.

٦٠٥٨. لا وَحْشَةَ أوْحَشُ مِنَ العُجْبِ.

6059. The self-admiration of a person is proof of his deficiency and a symbol of his weak intellect.

٦٠٥٩. إعْجابُ المَرْءِ بِنَفْسِهِ بُرْهانُ نَقْصِهِ وَعُنْوانُ ضَعْفِ عَقْلِهِ.

6060. Keep away from self-conceit and love for praise, for these are the strongest opportunities for Satan.

٦٠٦٠. إيّاكَ وَالإعْجابَ وَحُبَّ الإطْراءِ فَإنَّ ذلِكَ مِنْ أوْثَقِ فُرَصِ الشَّيْطانِ.

6061. Be careful not to be self-conceited, thereby making deficiency and enmity manifest upon [and against] you.

٦٠٦١. إيّاكَ أنْ تُعْجِبَ بِنَفْسِكَ فَيَظْهَرَ عَلَيْكَ النَّقْصُ وَالشَّنَآنُ.

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.

٦٠٦٢. إيّاكَ أنْ تَسْتَكْبِرَ مِنْ مَعْصِيَةِ غَيْرِكَ ما تَسْتَصْغِرُهُ مِنْ نَفْسِكَ أو تَسْتَكْثِرَ مِنْ طاعَتِكَ ما تَسْتَقِلُّهُ مِنْ غَيْرِكَ.

THE SELF-ADMIRING ONE المعجب

6063. The self-admiring one has no intelligence.

٦٠٦٣. اَلمُعْجِبُ لا عَقْلَ لَهُ.

6064. The self-admiring one has no [valid] opinion.

٦٠٦٤. لَيْسَ لِمُعْجِبٍ رَأيٌ.

INABILITY العجز

6065. Inability accompanied by espousing goodness is better than power accompanied by embarking on evil.

٦٠٦٥. اَلْعَجْزُ مَعَ لُزُومِ الخَيْرِ خَيْرٌ مِنَ القُدْرَةِ مَعَ رُكُوبِ الشَّرِّ.

6066. Inability is waste.

٦٠٦٦. اَلعَجْزُ إضاعَةٌ.

6067. Inability is ruin.

٦٠٦٧. اَلعَجْزُ مَضْيَعَةٌ.

6068. Inability is a cause of loss.

٦٠٦٨. اَلعَجْزُ سَبَبُ التَّضْييعِ.

6069. Inability is the worst riding mount.

٦٠٦٩. اَلعَجْزُ شَرُّ مَطِيَّة.

6070. Inability bears the fruit of destruction.

٦٠٧٠. اَلعَجْزُ يُثْمِرُ الهَلَكَةَ.

6071. Inability makes enemies covetous.

٦٠٧١. اَلعَجْزُ يُطْمِعُ الأَعْداءَ.

6072. The fruit of inability is losing what is sought.

٦٠٧٢. ثَمَرَةُ العَجْزِ فَوْتُ الطَّلَبِ.

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. اَلعَجْزُ اِشْتِغالُكَ بِالمَضْمُونِ لَكَ عَنِ المَفْرُوضِ عَلَيْكَ وَتَرْكُ القَناعَةِ بِما أُوتيتَ.

THE POWERLESS العاجز

6074. The most powerless of people are those who consider themselves the safest

٦٠٧٤. أعْجَزُ النّاسِ آمَنُهُمْ لِوُقُوعِ الحَوادِثِ وَهُجُومِ

from sudden events and [from] the onslaught of their deaths.

الأجَلِ.

6075. Sometimes the powerless one acquires what he needs.

٦٠٧٥. رُبَّما أدْرَكَ العاجِزُ حاجَتَهُ.

THE DERRIERE

العجيزة

6076. The derriere is one of the two faces.

٦٠٧٦. اَلعَجيزَةُ أحَدُ الوَجْهَيْنِ.

HASTE AND THE HASTY

العجلة والعجول

6077. Haste is dispraised in every affair except in that which repels evil.

٦٠٧٧. اَلعَجَلَةُ مَذْمُومَةٌ في كُلِّ أمْرٍ إلاّ فيما يَدْفَعُ الشَّرَّ.

6078. Beware of haste, for indeed it bears the fruit of regret.

٦٠٧٨. اِحْذَرُوا العَجَلَةَ فَإنَّها تُثْمِرُ النَّدامَةَ.

6079. Keep away from haste, for verily it is the symbol of loss and regret.

٦٠٧٩. إيّاكَ وَالعَجَلَ فَإنَّهُ عُنْوانُ الفَوْتِ وَالنَّدَمِ.

6080. Keep away from haste, for surely it is associated with error.

٦٠٨٠. إيّاكَ وَالعَجَلَ فَإنَّهُ مَقْرُونٌ بِالعِثارِ.

6081. Haste (or conceit) leads to error.

٦٠٨١. اَلعَجَلُ (العُجْبُ) يُوجِبُ العِثارَ.

6082. Haste prevents one from [successfully] achieving his goal.

٦٠٨٢. اَلعَجَلَةُ تَمْنَعُ الإصابَةَ.

6083. Making haste before [having the] ability, causes distress.

٦٠٨٣. اَلعَجَلُ قَبْلَ الإمْكانِ يُوجِبُ الغُصَّةَ.

6084. The fruit of haste is error.

٦٠٨٤. ثَمَرَةُ العَجَلَةِ العِثارُ.

6085. Being hasty before [possessing the] ability is part of foolishness.

٦٠٨٥. مِنَ الحُمْقِ العَجَلَةُ قَبْلَ الإمْكانِ.

6086. With haste, errors abound.

٦٠٨٦. مَعَ العَجَلِ يَكْثُرُ الزَّلَلُ.

6087. The hasty one is in the wrong, even if he acquires [what he seeks].

٦٠٨٧. اَلعَجُولُ مُخْطِئٌ وَإِنْ مَلَكَ.

6088. The one who rides on [the mount of] haste is on the verge of stumbling.

٦٠٨٨. راكِبُ العَجَلِ (العَجَلَةِ) مُشْفٍ (مُشْرِفٌ) عَلَى الكَبْوَةِ.

6089. In haste there is error.

٦٠٨٩. فِي العَجَلِ عِثارٌ.

6090. In haste there is regret.

٦٠٩٠. فِي العَجَلَةِ النَّدامَةُ.

6091. It is seldom that the view of a hasty person turns out to be correct.

٦٠٩١. قَلَّما يُصيبُ رَأيُ العَجُولِ.

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. قَلَّما تَنْجَحُ حيلَةُ العَجُولِ أوْ تَدُومُ مَوَدَّةُ المَلُولِ.

6093. Few are the ones who make haste and are not ruined by it.

٦٠٩٣. قَلَّ مَنْ عَجِلَ إلاّ هَلَكَ.

6094. Everyone who is hastened asks for more time.

٦٠٩٤. كُلُّ مُعاجَل يَسْأَلُ الإنْظارَ.

6095. Too much haste makes a person slip.

٦٠٩٥. كَثْرَةُ العَجَلِ يُزِلُّ الإنْسانَ.

6096. A hasty person never gets praised [for his haste].

٦٠٩٦. لَنْ يُلْقَي العَجُولُ مَحْمُوداً.

6097. One who makes haste, errs.

٦٠٩٧. مَنْ عَجِلَ زَلَّ.

6098. One who is hasty makes mistakes.

٦٠٩٨. مَنْ يَعْجَلْ يَعْثُرْ.

6099. One who makes haste, his errors increase.

٦٠٩٩. مَنْ عَجِلَ كَثُرَ عِثارُهُ.

6100. One who acts hastily falls into error.

٦١٠٠. مَنْ رَكِبَ العَجَلَ أدْرَكَ الزَّلَلَ.

6101. One who is hasty regrets his haste.

٦١٠١. مَنْ عَجِلَ نَدِمَ عَلَى العَجَلِ.

6102. One who acts hastily is made to stumble by error.

٦١٠٢. مَنْ رَكِبَ العَجَلَ كَبابِهِ الزَّلَلُ.

6103. One who acts hastily is bestridden by blame.

٦١٠٣. مَنْ رَكِبَ العَجَلَ رَكِبَتْهُ المِلامَةُ.

6104. There is no achievement for the hasty.

٦١٠٤. لا إصابَةَ 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. أَشَدُّ النّاسِ نَدامَةً وَأَكْثَرُهُمْ مَلامَةً العَجِلُ النَّزِقُ الَّذي لا يُدْرِكُهُ عَقْلُهُ إلاّ بَعْدَ فَوْتِ أَمْرِهِ.

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 العَجَلَ فَإِنَّ العَجِلَ فِي الأُمُورِ لا يُدْرِكُ مَطْلَبَهُ وَلا يُحْمَدُ أَمْرُهُ.

6107. The hasty one errs or is close to [erring]

٦١٠٧. أَخْطَأَ مُسْتَعْجِلٌ أَوْ كادَ.

THE DENUMERABLE

المعدود

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 الِاسْتِعْدادِ ما أُصْلِحَ بِهِ المِعادُ.

6110. Lighten your burden, for indeed the goal is in front of you and the Hour is behind you, driving you forward.

٦١١٠. تَخَفَّفُوا فَإِنَّ الغايَةَ أَمامَكُمْ وَالسّاعَةَ مِنْ وَرائِكُمْ 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. تَخَفَّفُوا تَلْحَقُوا فَإِنَّما يُنْتَظَرُ بِأَوَّلِكُمْ 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. تَيَسَّرْ لِسَفَرِكَ وَشِمْ بَرْقَ النَّجاةِ وَارْحَلْ مَطاياَ التَّشْمير.

6113. Return from negligence, awake from slumber, prepare yourself for the move and gather provisions for the journey.

٦١١٣. ثُوبُوا (تُوبُوا) مِنَ الغَفْلَةِ وَتَنَبَّهُوا مِنَ الرَّقْدَةِ وَتَأَهَّبُوا لِلنُّقْلَةِ وَتَزَوَّدُوا لِلرِّحْلَةِ.

6114. One who has prepared for his journey is delighted upon his arrival.

٦١١٤. مَنِ اسْتَعَدَّ لِسَفَرِهِ قَرَّ عَيْناً بِحَضَرِه.

6115. Select your abode for yourself before the day of your landing and prepare your dwelling before your arrival.

٦١١٥. اِرْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ وَ وَطِّ المَنْزِلَ قَبْلَ حُلُولِكَ.

JUSTICE AND THE JUST العدل والعادل

6116. Justice is the better of the two policies.

٦١١٦. اَلعَدْلُ أَفْضَلُ السِّياسَتَيْنِ.

6117. Justice is the cornerstone of faith and the accumulator of benevolence.

٦١١٧. اَلعَدْلُ رَأسُ الإيمانِ وَجَمّاعُ الإحْسانِ.

6118. Justice is the mainstay of the populace and the splendour of the rulers.

٦١١٨. اَلْعَدْلُ قِوامُ الرَّعِيَّةِ وَجَمالُ الوُلاةِ.

6119. Justice means that you act equitably when you are oppressed, and kindness means that when you gain authority, you forgive.

٦١١٩. اَلعَدْلُ أَنَّكَ إذا ظُلِمْتَ أَنْصَفْتَ وَالفَضْلُ أَنَّكَ إذا قَدَرْتَ عَفَوْتَ.

6120. Be just and you will rule.

٦١٢٠. اِعْدِلْ تَحْكُمْ.

6121. Be just and you will rule.

٦١٢١. اِعْدِلْ تَمْلِكَ.

6122. Be just and your power will last.

٦١٢٢. اِعْدِلْ تَدُمْ لَكَ القُدْرَةُ.

6123. Have recourse to justice with good intention for the populace, reduced covetousness and increased piety.

٦١٢٣. اِسْتَعِنْ عَلَى العَدْلِ بِحُسْنِ النِّيَّةِ فِي الرَّعيَّةِ وَقِلَّةِ الطَّمَعِ وَكَثْرَةِ الوَرَعِ.

6124. The loftiest of endowments is justice.

٦١٢٤. أسْنَى المواهِبِ العَدْلُ.

6125. The best [form of] justice is assisting the oppressed.

٦١٢٥. أحْسَنُ العَدْلِ نُصْرَةُ المظْلُومِ.

6126. The most just of all people is he who is equitable to the one who has oppressed him.

٦١٢٦. أعْدَلُ النّاسِ مَنْ أنْصَفَ مَنْ ظَلَمَهُ.

6127. Verily being fair in [your] ruling and eschewing oppression are part of justice.

٦١٢٧. إنَّ مِنَ العَدْلِ أنْ تُنْصِفَ فِي الحُكْمِ وَتَجْتَنِبَ الظُّلْمَةَ.

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. إنَّ العَدْلَ ميزانُ اللهِ سُبْحانَهُ الَّذي وَضَعَهُ فِي الخَلْقِ وَنَصَبَهُ لإقامَةِ الحَقِّ فَلا تُخالِفْهُ في ميزانِهِ وَلا تُعارِضْهُ في سُلْطانِهِ.

6129. Verily Allah, the Glorified, has enjoined justice and benevolence and has forbidden indecency and injustice.

٦١٢٩. إنَّ اللهَ سُبْحانَهُ أمَرَ بِالعَدْلِ وَالإحْسانِ وَنَهَى عَنِ الفَحْشاءِ وَالظُّلْمِ.

6130. Justice is brings harmony while oppression causes deviation.

٦١٣٠. اَلعَدْلُ مَأْلُوفٌ اَلجَوْرُ عَسُوفٌ.

6131. Justice is the soul of testimony.

٦١٣١. اَلقِسْطُ رُوحُ الشَّهادَةِ.

6132. Justice is the life of decrees.

٦١٣٢. اَلعَدْلُ حَياةُ الأحْكامِ.

6133. Justice is the best testimony.

٦١٣٣. اَلقِسْطُ خَيْرُ الشَّهادَةِ.

6134. Justice reforms the people.

٦١٣٤. اَلْعَدْلُ يُصْلِحُ البَرِيَّةَ.

6135. Justice is a merit for the ruler.

٦١٣٥. اَلعَدْلُ فَضيلَةُ السُّلْطانِ.

6136. Justice is the greatest of riches.

٦١٣٦. اَلعَدْلُ أغْنَى الغَناءِ.

6137. Justice is equity.

٦١٣٧. اَلعَدْلُ إنْصافٌ.

6138. Justice is a foundation [for a healthy society]; oppression is destruction.

٦١٣٨. اَلعَدْلُ مِلاكٌ اَلجَوْرُ هَلاكٌ.

6139. The just [ruler] is a custodian who awaits one of the two rewards (or the better of the two rewards).

٦١٣٩. اَلعادِلُ راعٍ يَنْتَظِرُ أحَدَ الجَزائَيْنِ (أحْسَنَ الجَزاعَيْنِ).

6140. The most just among the creation is one who judges best according to the truth.

٦١٤٠. أعْدَلُ الخَلْقِ أقْصاهُمْ بِالحَقِّ.

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.

٦١٤١. أعْدَلُ النّاسِ مَنْ أنْصَفَ عَنْ قُوَّة وَأعْظَمُهُمْ حِلْماً مَنْ حَلُمَ عَنْ قُدْرَة.

6142. Through justice, bounties are multiplied.

٦١٤٢. بِالعَدْلِ تَتَضاعَفُ البَرَكاتُ.

6143. Through justice, the populace is reformed.

٦١٤٣. بِالعَدْلِ تَصْلُحُ الرَّعِيَةُ.

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.

٦١٤٤. جَعَلَ اللهُ سُبْحانَهُ العَدْلَ قِواماً لِلأنامِ وَتَنْزيهاً مِنَ المَظالِمِ وَالآثامِ وَتَسْنِيَةً لِلإسْلامِ.

6145. Virtuous justice is [the cause of] organization [and harmony] among the people.

٦١٤٥. حُسْنُ العَدْلِ نِظامُ البَرِيَّةِ.

6146. The best of policies is justice.

٦١٤٦. خَيْرُ السِّياساتِ العَدْلُ.

6147. How can one who is unjust to himself be just with others?!

٦١٤٧. كَيْفَ يَعْدِلُ في غَيْرِهِ مَنْ يَظْلِمُ نَفْسَهُ؟!

6148. Justice suffices as a means of governance.

٦١٤٨. كَفى بِالعَدْلِ سائِساً.

6149. Let your riding mount be justice, for one who rides on it gains mastery.

٦١٤٩. لِيَكُنْ مَرْكَبُكَ العَدْلَ فَمَنْ رَكِبَهُ مَلَكَ.

6150. Justice can never be achieved until injustice falters [and comes to an end].

٦١٥٠. لَنْ يُتَمَكَّنَ العَدْلُ حَتّى يَزِلَّ البَخْسُ.

6151. It is not from justice to judge a reliable person by conjecture [instead of accepting his testimony].

٦١٥١. لَيْسَ مِنَ العَدْلِ القَضاءُ عَلَى الثِّقَةِ بِالظَّنِّ.

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 عَظُمَ قَدْرُهُ.

6155. One whose justice increases, his days are praised.

٦١٥٥. مَنْ كَثُرَ عَدْلُهُ حُمِدَتْ أيّامُهُ.

6156. Allah unfolds His mercy upon one who acts justly in the lands.

٦١٥٦. مَنْ عَدَلَ فِي البِلادِ نَشَرَ اللهُ 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 طابَقَ سِرُّهُ عَلانِيَتَهُ وَ وافَقَ فِعْلُهُ مَقالَتَهُ فَهُوَ الَّذي أدَّى الأمانَةَ وَتَحَقَّقَتْ عَدالَتُهُ.

6158. Whoever acts justly, Allah fortifies his kingdom.

٦١٥٨. مَنْ عَمِلَ بِالعَدْلِ حَصَّنَ اللهُ مُلْكَهُ.

6159. Take with justice but give with munificence; you will possess two virtues.

٦١٥٩. خُذْ بِالعَدْلِ وَأعْطِ بِالفَضْلِ تَحُزِ المَنْقَبَتَيْنِ.

6160. The policy of justice comprises of three things: judiciousness in leniency,

٦١٦٠. سِياسَةُ العَدْلِ ثَلاثٌ: لينٌ في حَزْم

وَاسْتِقْصاءٌ في عَدْل وَإِفْضالٌ في قَصْدٍ.

fairness in investigation and moderation in munificence.

٦١٦١. شَيْئانِ لا يُوزَنُ ثَوابُهُما: العَفْوُ وَالعَدْلُ.

6161. Two things are such that their reward cannot be weighed: forgiveness and justice.

٦١٦٢. صَلاحُ الرَّعِيَّةِ العَدْلُ.

6162. The uprightness [and betterment] of the populace is [achieved through] justice.

٦١٦٣. عَلَيْكَ بِالعَدْلِ في الصَّديقِ وَالعَدُوِّ وَالقَصْدِ فِي الفَقْرِ وَالغِنٰى.

6163. You must be just with [both] friend and foe, and moderate in [both] poverty and wealth.

٦١٦٤. غايَةُ العَدْلِ أنْ يَعْدِلَ المَرْءُ في نَفْسِهِ.

6164. The pinnacle of justice is for a person to be just with himself.

٦١٦٥. فِي العَدْلِ الإحْسانُ.

6165. In justice there is benevolence.

٦١٦٦. فِي العَدْلِ صَلاحُ البَرِيَّةِ.

6166. In justice there is betterment of the people.

٦١٦٧. فِي العَدْلِ الاِقْتِداءُ بِسُنَّةِ اللهِ وَثَباتُ الدُّوَلِ.

6167. Following the way of Allah and the stability of nations lies in justice

٦١٦٨. فِي العَدْلِ سَعَةٌ وَمَنْ ضاقَ عَلَيْهِ العَدْلُ فَالجَوْرُ عَلَيْهِ أضْيَقُ.

6168. In justice there is comfort; and one for whom justice is beleaguering, then oppression will be more beleaguering [and difficult] for him.

٦١٦٩. مِنْ لَوازِمِ العَدْلِ اَلتَّناهي عَنِ الظُّلْمِ.

6169. From the exigencies of justice is the forbidding of oppression.

٦١٧٠. ما عُمِرَتِ البُلْدانُ بِمِثْلِ العَدْلِ.

6170. Nothing brings prosperity to the lands like justice.

٦١٧١. لا تُؤْيِسِ الضُّعَفاءَ مِنْ عَدْلِكَ.

6171. Do not let the weak lose hope in your justice.

٦١٧٢. لا عَدْلَ أفْضَلُ مِنْ رَدِّ المَظالِمِ.

6172. There is no justice better than returning the right of the oppressed.

6173. Justice is life.

٦١٧٣. اَلعَدْلُ حَياةٌ.

6174. Justice is the best judgment.

٦١٧٤. اَلعَدْلُ خَيْرُ الحُكْمِ.

6175. Justice is [a means of attaining]) success and dignity.

٦١٧٥. اَلعَدْلُ فَوْزٌ وَكَرامَةٌ (مكانَةٌ).

6176. Justice is the mainstay of the populace (or of the creation).

٦١٧٦. اَلعَدْلُ قِوامُ الرَّعِيَّةِ (البَرِيَّةِ).

6177. Justice is a merit of the sultan.

٦١٧٧. العَدْلُ فَضيلَةُ السُّلْطانِ.

6178. Justice is the system of leadership.

٦١٧٨. اَلعَدْلُ نِظامُ الإمْرَةِ.

6179. Justice is the strongest foundation.

٦١٧٩. اَلعَدْلُ أقْوى أساسٍ.

6180. Justice is the best trait.

٦١٨٠. اَلعَدْلُ أفْضَلُ سَجِيَّةٍ.

6181. Justice relieves the one who acts upon it from being shackled by the rights of others.

٦١٨١. اَلعَدْلُ يُريحُ العامِلَ بِهِ مِنْ تَقَلُّدِ المَظالِمِ.

6182. The bane of justice is the powerful tyrant.

٦١٨٢. آفَةُ العَدْلِ اَلظّالِمُ القادِرُ.

6183. When your judgment is applied upon yourself [thereby showing your justice], the souls of [other] people summon each other towards your justice.

٦١٨٣. إذا نَفَذَ حُكْمُكَ في نَفْسِكَ تَداعَتْ أنْفُسُ النّاسِ إلى عَدْلِكَ.

6184. The bane of the just [ones] is lack of piety.

٦١٨٤. آفَةُ العُدُولِ قِلَّةُ الوَرَعِ.

6185. The coming to power of the just is from the necessities.

٦١٨٥. دَوْلَةُ العادِلِ مِنَ الواجِباتِ.

6186. Many a just person is an oppressor.

٦١٨٦. رُبَّ عادِلٍ جائِرٍ.

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. خَيْرُ الأُمُورِ (هذِهِ الأُمَّةِ) النَّمَطُ الأَوْسَطُ إِلَيْهِ يَرْجِعُ الغالي وبِهِ يَلْحَقُ التّالي.

ENMITY AND THE ENEMY

العدو والمعاداة

6188. Being bound by straps is better [and more preferable] than accompanying the adversary.

٦١٨٨. اَلشَّدُّ بِالقِدِّ وَلا مُقارَنَةُ الضِّدِّ.

6189. The cause of enmity is lack of empathy [and consideration for others].

٦١٨٩. عِلَّةُ المعاداةِ قِلَّةُ المبالاتِ.

6190. Enmity of near ones is more unpleasant than the sting of the scorpions.

٦١٩٠. عَداوَةُ الأقارِبِ أَمَرُّ مِنْ لَسْعِ العَقارِبِ.

6191. Too much enmity is disquieting for the hearts.

٦١٩١. كَثْرَةُ العَداوَةِ عَناءُ القُلُوبِ.

6192. Whoever stubbornly opposes the people, they hate him.

٦١٩٢. مَنْ عانَدَ النّاسَ مَقَتُوهُ.

6193. Whoever manifests his enmity, his stratagems are reduced.

٦١٩٣. مَنْ أَظْهَرَ عَداوَتَهُ قَلَّ كَيْدُهُ.

6194. One who tries to overcome his adversary has embarked on a struggle.

٦١٩٤. مَنْ غالَبَ الضِّدَّ رَكِبَ الجِدَّ.

6195. One who accompanies his adversary exhausts his body.

٦١٩٥. مَنْ قارَنَ ضِدَّهُ ضَنِيَ جَسَدَهُ.

6196. One who reforms [and reconciles with] his enemy increases in his number.

٦١٩٦. مَنِ اسْتَصْلَحَ عَدُوَّهُ زادَ في عَدَدِهِ.

6197. Whoever is unconcerned about you, then he is your enemy.

٦١٩٧. مَنْ لا يُبالِكَ فَهُوَ عَدُوُّكَ.

٦١٩٨. مَنْ قارَنَ ضِدَّهُ كَشَفَ عَيْبَهُ وَعَذَّبَ قَلْبَهُ.

6198. Whoever accompanies his adversary, he will expose his flaw and torment his heart.

٦١٩٩. مَنْ دارٰى أضْدادَهُ أمِنَ المِحارِبَ.

6199. One who is courteous with his adversaries is safe from battles.

٦٢٠٠. مَنْ نامَ عَنْ عَدُوِّهِ أنْبَهَتْهُ (نَبَّهَتْهُ) المِكائِدُ.

6200. One who sleeps, neglecting his enemy, is jolted awake by [his] crafty schemes.

٦٢٠١. مَنِ اسْتَحْلى مُعاداةَ الرِّجالِ اِسْتَمَرَّ مُعاناةَ القِتالِ.

6201. One who finds the enmity of men sweet tastes the bitterness of the hardships of war.

٦٢٠٢. مَنْ عادَى النّاسَ اِسْتَثْمَرَ النَّدامَةَ.

6202. One who shows enmity towards the people reaps the fruit of regret.

٦٢٠٣. مَنْ ساتَرَكَ عَيْبَكَ وَعابَكَ في غَيْبِكَ فَهُوَ العَدُوُّ فَاحْذَرْهُ.

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.

٦٢٠٤. مَنْ شاقَّ وَعِرَتْ عَلَيْهِ طُرُقُهُ وَأعْضَلَ عَلَيْهِ أمْرُهُ وَضاقَ عَلَيْهِ مَخْرَجُهُ.

6204. Whoever shows enmity [with the people] his paths becomes rugged, his affair becomes difficult and his way out becomes narrow.

٦٢٠٥. مَنْ أصْلَحَ الأضْدادَ بَلَغَ المُرادَ.

6205. One who reforms his adversaries attains his goal.

٦٢٠٦. مَنْ كانَ نَفْعُهُ في مَضَرَّتِكَ لَمْ يَخْلُ في كُلِّ حالٍ مِنْ عَداوَتِكَ.

6206. One who derives benefit from harming you will never be free from his enmity for you in every situation.

٦٢٠٧. ما تَلاحٰى إثْنانِ فَظَهَرَ إلاّ أسْفَهُهُما.

6207. Never do two people [or groups] quarrel but that the more foolish of the two wins the argument.

٦٢٠٨. مُجامَلَةُ أعْداءِ اللهِ في دَوْلَتِهِمْ تَقِيَّةٌ مِنْ عَذابِ اللهِ وَحَذَرٌ مِنْ مَعارِكَ البَلاءِ في الدُّنيا.

6208. Acting courteously with the enemies 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.

٦٢٠٩. مُجاهَدَةُ الأعْداءِ في دَوْلَتِهِمْ وَمُناضَلَتُهُمْ مَعَ قُدْرَتِهِمْ تَرْكٌ لأمْرِ اللهِ وَتَعَرُّضٌ لِبَلاءِ الدُّنيا.

6210. Do not be adversaries of the blessings of Allah upon you.

٦٢١٠. لا تَكُونُوا لِنِعَمِ اللهِ عَلَيْكُمْ أضْداداً.

6211. Do not face your adversary before you are powerful enough [to defeat him].

٦٢١١. لا تُوقِعْ بِالعَدُوِّ قَبْلَ القُدْرَةِ.

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.

٦٢١٢. لا تَغْتَرَّنَّ بِمُجامَلَةِ العَدُوِّ فَإنَّهُ كَالماءِ وَإنْ أُطيلَ إسْخانُهُ بِالنّارِ لا يَمْتَنِعُ مِنْ إطْفائِها.

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.

٦٢١٣. لا تَعَرَّضْ لِعَدُوِّكَ وَهُوَ مُقْبِلٌ فَإنَّ إقْبالَهُ يُعْيِنُهُ عَلَيْكَ وَلا تَعَرَّضْ لَهُ وَهُوَ مُدْبِرٌ فَإنَّ إدْبارَهُ يَكْفيكَ أمْرُهُ.

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.

٦٢١٤. لا تُنابِذْ عَدُوَّكَ وَلا تُقَرِّعْ صَديقَكَ وَأقْبَلِ العُذْرَ وَإنْ كانَ كِذْباً وَدَعِ الجَوابَ عَنْ قُدْرَةٍ وَإنْ كانَ لَكَ.

6215. When you have hatred [for someone] then do not disassociate yourself [completely – and leave some room for possible future friendship].

٦٢١٥. إذا أبْغَضْتَ فَلا تَهْجُرْ.

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 أبْغَضُ النّاسِ إلَيْكَ وَأبْعَدُهُمْ مِنْكَ أطْلَبَهُمْ لِمَعائِبِ النّاسِ.

6217. One who hates you incites you [to wrongdoing].

٦٢١٧. مَنْ أبْغَضَكَ أغْراكَ.

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. إنَّما سُمِّيَ العَدُوُّ عَدُوّاً لأنَّهُ يَعْدُو عَلَيْكَ فَمَنْ داهَنَكَ في مَعائِبِكَ فَهُوَ العَدُوُّ العادي عَلَيْكَ.

6219. Keep away from the enemies of Allah and maintain ties with the friends of Allah.

٦٢١٩. زائِلُوا أعْداءَ اللهِ وَ واصِلُوا أوْلِياءَ اللهِ.

6220. The worst of enemies is the one who goes to the greatest lengths and is most secretive in his plotting.

٦٢٢٠. شَرُّ الأعْداءِ أبْعَدُهُمْ غَوْراً وَأخْفاهُمْ مَكيدَةً.

6221. At times enemies may deceive [and pretend to be well-wishers].

٦٢٢١. قَدْ يَخْدَعُ الأعْداءُ.

6222. One who sows enmity [and aggression] reaps loss.

٦٢٢٢. مَنْ زَرَعَ العُدْوانَ حَصَدَ الخُسْرانَ.

6223. Treating the enemy with kindness is one of the two victories.

٦٢٢٣. اَلأخْذُ عَلَى العَدُوِّ بِالفَضْلِ أحَدُ الظَّفَرَيْنِ.

6224. Being courteous when trying to accomplish something is more effective than other means.

٦٢٢٤. اَلتَّلَطُّفُ فِي الحِيلَةِ أجدى مِنَ الوَسيلَةِ.

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. اِسْتَعْمِلْ مَعَ عَدُوِّكَ مُراقِبَةَ الإمْكانِ وَانْتِهاضَ الفُرْصَةِ تَظْفَرْ.

6226. The weakest of enemies in plotting is the one who manifests his enmity.

٦٢٢٦. أوْهَنُ الأعْداءِ كَيْداً مَنْ أظْهَرَ عَداوَتَهُ.

6227. One enemy is plenty.

٦٢٢٧. اَلواحِدُ مِنَ الأعْداءِ كَثيرٌ.

6228. Reforming [and reconciliation with] the enemies through good words and beautiful actions is easier than facing them

٦٢٢٨. اَلإسْتِصْلاحُ لِلأعْداءِ بِحُسْنِ المَقالِ وَجَمِيلِ الأفْعالِ أهْوَنُ مِنْ مُلاقاتِهِمْ وَمُغالَبَتِهِمْ بِمَضِيْضِ

and combating them with the torment of battle.

القِتالِ.

6229. One who reforms [and reconciles with] his opponents attains his goal.

٦٢٢٩. مَنِ اسْتَصْلَحَ الأضْدادَ بَلَغَ المرادَ.

6230. Do not consider yourself safe from an enemy, even if he is grateful.

٦٢٣٠. لا تَأمَنْ عَدُوّاً وَإنْ شَكَرَ.

6231. Never underestimate an enemy, even if he is weak.

٦٢٣١. لا تَسْتَصْغِرَنَّ عَدُوّاً وَإنْ ضَعُفَ.

6232. Showing enmity towards the people is a trait of the ignorant ones.

٦٢٣٢. مُعاداةُ الرِّجالِ مِنْ شِيَمِ الجُهّالِ.

6233. One who unsheathes the sword of aggression is killed by it.

٦٢٣٣. مَنْ سَلَّ سَيْفَ العُدْوانِ قُتِلَ بِهِ.

6234. Stances of [enmity and] hatred anger the Most Merciful, please Satan and disgrace man.

٦٢٣٤. مَواقِفُ الشَّنَئانِ تُسْخِطُ الرَّحْمنَ وَتَرْضِي الشَّيْطانَ وَتَشينُ الإنْسانَ.

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.

٦٢٣٥. مَنْ بالَغَ فِي الخِصامِ أثِمَ وَمَنْ قَصَّرَ عَنْهُ خُصِمَ.

6236. He who has animosity [towards others] is not capable of fearing Allah.

٦٢٣٦. لا يَسْتَطيعُ أنْ يَتَّقِيَ اللهَ مَنْ خاصَمَ.

6237. Quarrels [and disputes] manifest the foolishness of a person and do not increase in his right.

٦٢٣٧. اَلمخاصَمَةُ تُبْدي سَفَهَ الرَّجُلِ وَلا تَزيدُ في حَقِّهِ.

6238. One whose transgression (or antagonism) increases, his enemies increase.

٦٢٣٨. مَنْ كَثُرَ تَعَدّيهِ (تَعاديهِ) كَثُرَتْ أعاديهِ.

6239. Power is lost through aggression [and oppression].

٦٢٣٩. القُدْرَةُ يُزيلُهَا العُدْوانُ.

APOLOGIZING AND OFFERING EXCUSES

الأعذار والاعتذار

6240. Having no reason to give an excuse is more honourable than truthfulness [in your excuse].

٦٢٤٠. اَلاِسْتِغْناءُ عَنِ العُذْرِ أعَزُّ مِنَ الصِّدْقِ.

6241. Apologizing necessitates pardoning.

٦٢٤١. اَلاعْذارُ يُوجِبُ الاِعْتِذارُ.

6242. Repeating the apology is a reminder of the sin.

٦٢٤٢. إعادَةُ الاِعْتِذارِ تَذْكِيرٌ بِالذَّنْبِ.

6243. One who seeks pardon without having sinned has imposed the sin upon his soul.

٦٢٤٣. مَنِ اعْتَذَرَ مِنْ غَيْرِ ذَنْب فَقَدْ أوْجَبَ عَلى نَفْسِهِ الذَّنْبَ.

6244. One who admits his wrongdoing deserves forgiveness.

٦٢٤٤. مَنِ اعْتَرَفَ بِالجَرِيرَةِ اِسْتَحقَّ المَغْفِرَةَ.

6245. One who apologizes in a befitting manner deserves to be forgiven.

٦٢٤٥. مَنْ أحْسَنَ الاِعْتِذارَ اِسْتَحَقَّ الاِغْتِفارَ.

6246. One who apologizes has sought pardon.

٦٢٤٦. مَنِ اعْتَذَرَ فَقَدِ اسْتَقالَ.

6247. He who seeks pardon has not sinned.

٦٢٤٧. ما أذْنَبَ مَنِ اعْتَذَرَ.

6248. How good an intercessor seeking pardon is!

٦٢٤٨. نِعْمَ الشَّفيعُ الاِعْتِذارُ.

6249. Do not offer an excuse to the one who would like to find you without an excuse.

٦٢٤٩. لا تَعْتَذِرْ إلى مَنْ يُحِبُّ أنْ لا يَجِدَ لَكَ عُذْراً.

6250. There is no intercessor more successful than apology.

٦٢٥٠. لا شافِعَ أنْجَحُ مِنَ الاِعْتِذارِ.

6251. Repeating the apology is a reminder of the [past] sins.

٦٢٥١. إعادَةُ الاِعْتِذارِ تَذْكِيرٌ بِالذُّنُوبِ.

6252. Seeking pardon (or taking lesson) is a sincere warner.

٦٢٥٢. اَلاِعْتِذارُ (الاِعْتِبارُ) مُنْذِرٌ ناصِحٌ.

6253. When you do wrong, apologize.

٦٢٥٣. إذا جَنَيْتَ فَاعْتَذِرْ.

6254. Sometimes the admission of guilt for having committed a sin dispenses with the need for seeking pardon.

٦٢٥٤. رُبَّ جُرْم أغْنَى عَنِ الاِعْتِذارِ عَنْهُ اَلاِقْرارُ بِهِ.

6255. Too much apology magnifies the sins.

٦٢٥٥. كَثْرَةُ الاِعْتِذارِ 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. إيّاكَ وَما قَلَّ إنْكارُهُ وَإنْ كَثُرَ مِنْكَ اِعْتِذارُهُ فَما كُلُّ قائِلٍ نُكْراً يُمْكِنُكَ أنْ تُوسِعَهُ عُذْراً.

DIGNITY AND REPUTATION

الأعراض

6257. Safeguard [your] reputations with wealth.

٦٢٥٧. حَصِّنُوا الأعْراضَ بِالأمْوالِ.

6258. Nothing preserves reputations like turning away from vile traits and evil objectives.

٦٢٥٨. ما صانَ الأعْراضُ كَالإعْراضِ عَنِ الدَّنايا وَسُوءِ الأغْراضِ.

6259. Protect your reputations by spending your wealth generously.

٦٢٥٩. وَقُّوا أعْراضَكُمْ بِبَذْلِ أمْوالِكُمْ.

6260. Abundance of wealth [that is attained] by the derogation of reputations is ignobility.

٦٢٦٠. وُفُورُ الأمْوالِ بِانْتِقاصِ الأعْراضِ لُؤْمٌ.

6261. Plenitude of religion and dignity [that is acquired] through generously spending wealth is a sublime gift.

٦٢٦١. وُفُورُ الدّينِ وَالعِرضِ بِابْتِذالِ الأمْوالِ مَوْهِبَةٌ سَنِيَّةٌ.

6262. Protect your dignity with your worldly possessions and you will be honoured, do good to others and you will be served, show clemency and you will be put forward (or

٦٢٦٢. وَقِّ عِرْضَكَ بِعَرَضِكَ تُكْرَمْ وَتَفَضَّلْ تُخْدَمْ وَاحْلُمْ تُقَدَّمْ.

you will advance).

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. وُفُورُ العِرْضِ بِابْتِذالِ المالِ وَصَلاحُ الدّينِ بِإفْسادِ الدُّنيا.

6264. Nothing safeguards reputations like spending generously.

٦٢٦٤. ما حُصِّنَتِ الأعْراضُ بِمِثْلِ البَذْلِ.

6265. Do not make your dignity a subject of the speech of every speaker [by engaging in shameful deeds].

٦٢٦٥. لا تَجْعَلْ عِرْضَكَ غَرَضاً لِقَوْلِ كُلِّ قائِلٍ.

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 حُقِّرَ.

6268. One who preserves his dignity is revered.

٦٢٦٨. مَنْ صانَ عِرْضَهُ وُقِّرَ.

6269. Whoever considers his dignity to be precious, money has of little value for him.

٦٢٦٩. مَنْ كَرُمَ عَلَيْهِ عِرْضُهُ هانَ عَلَيْهِ المالُ.

COGNIZANCE المعرفة

6270. Cognizance is perplexity and being devoid of it is dim-sightedness.

٦٢٧٠. اَلمَعْرِفَةُ دَهَشٌ وَالخُلُوُّ مِنْها غَطَشٌ.

6271. The most excellent cognizance is the human being's cognizance of himself.

٦٢٧١. أفْضَلُ المَعْرِفَةِ مَعْرِفَةُ الإنْسانِ نَفْسَهُ.

6272. Of all the people, the most cognizant of himself is the most fearful of his Lord.

٦٢٧٢. أكْثَرُ النّاسِ مَعْرِفَةً لِنَفْسِهِ أخْوَفُهُمْ لِرَبِّهِ.

6273. The person most cognizant of his age is the one who is not astonished by its

٦٢٧٣. أعْرَفُ النّاسِ بِالزَّمانِ مَنْ لَمْ يَتَعَجَّبْ مِنْ أحْداثِهِ.

events.

6274. Cognizance is the light of the heart.

٦٢٧٤. اَلمَعْرِفَةُ نُورُ القَلْبِ.

6275. Cognizance is the successful attainment of [purification and] the sacred.

٦٢٧٥. اَلمَعْرِفَةُ اَلفَوْزُ بِالقُدْسِ.

6276. Cognizance is the evidence of excellence (or nobility).

٦٢٧٦. اَلمَعْرِفَةُ بُرْهانُ الفَضْلِ (النُّبْلِ).

6277. The fruit of cognizance is becoming averse to the evanescent abode.

٦٢٧٧. ثَمَرَةُ المَعْرِفَةِ العُزُوفُ عَنْ دارِ الفَناءِ.

6278. Many a cognizance leads to misguidance.

٦٢٧٨. رُبَّ مَعْرِفَة أدَّتْ إلى تَضْليلٍ.

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.

٦٢٧٩. عُرِفَ اللهُ سُبْحانَهُ بِفَسْخِ العَزائِمِ وَحَلِّ العُقُودِ وَكَشْفِ الضُّرِّ وَالبَلِيَّةِ عَمَّنْ أخْلَصَ لَهُ النِّيَّةَ.

6280. The pinnacle of cognizance is fear [of Allah].

٦٢٨٠ . غايَةُ المَعْرِفَةِ اَلخَشْيَةُ.

6281. The pinnacle of cognizance is for a person to know himself.

٦٢٨١. غايَةُ المَعْرِفَةِ أنْ يَعْرِفَ المَرْءُ نَفْسَهُ.

6282. It is a sufficient cognizance for a person to know himself.

٦٢٨٢. كَفى بِالمَرْءِ مَعْرِفَةً أنْ يَعْرِفَ نَفْسَهُ.

6283. The conception of cognizance is through learning knowledge.

٦٢٨٣. لِقاحُ المَعْرِفَةِ دِراسَةُ العِلْمِ.

6284. One whose cognizance is sound, his soul and his endeavour turns away from the evanescent world.

٦٢٨٤. مَنْ صَحَّتْ مَعْرِفَتُهُ اِنْصَرَفَتْ عَنِ العالَمِ الفاني نَفْسُهُ وَهِمَّتُهُ.

6285. The cognizance of a scholar is the devoutness through which Allah is worshipped, through it the human being gains obedience in his lifetime and a

٦٢٨٥. مَعْرِفَةُ العالِمِ دينٌ يُدانُ بِهِ يَكْسِبُ الإنْسانُ الطّاعَةَ في حَياتِهِ وَجَميلَ الأُحْدُوثَةِ بَعْدَ وَفاتِهِ.

beautiful remembrance after his death.

6286. The smallest amount of cognizance leads to disinclination towards worldly pleasures (or corruption of one's actions).

٦٢٨٦. يَسيرُ المِعْرِفَةِ يُوجِبُ الزُّهْدَ (فَسادَ العَمَلِ) في الدُّنيا.

6287. Meeting the people of cognizance is a means of strengthening the hearts and benefitting of wisdom.

٦٢٨٧. لِقاءُ أهْلِ المِعْرِفَةِ عِمارَةُ القُلُوبِ وَمُسْتَفادُ الحِكْمَةِ.

6288. One who is cognizant, refrains [from the forbidden].

٦٢٨٨. مَنْ عَرَفَ كَفَّ.

6289. It behoves the one who knows Allah, the Glorified, to desire that which is with Him.

٦٢٨٩. يَنْبَغي لِمَنْ عَرَفَ اللهَ سُبْحانَهُ أنْ يَرْغَبَ فيما لَدَيْهِ.

6290. One who is cognizant of Allah, the Glorified, will never become wretched.

٦٢٩٠. مَنْ عَرَفَ اللهَ سُبْحانَهُ لَمْ يَشْقَ أبَداً.

6291. One who relies on personal opinion and analogy in trying to know Allah goes astray and matters become confusing for him.

٦٢٩١. مَنِ اعْتَمَدَ عَلَى الرَّأْيِ وَالقِياسِ في مَعْرِفَةِ اللهِ ضَلَّ وَتَشَعَّبَتْ عَلَيْهِ الأُمُورُ.

6292. Cognizance of Allah, the Glorified, is the highest cognizance.

٦٢٩٢. مَعْرِفَةُ اللهِ سُبْحانَهُ أعْلَى المَعارِفِ.

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.

٦٢٩٣. يَنْبَغي لِمَنْ عَرَفَ اللهَ سُبْحانَهُ أنْ لا يَخْلُوَ قَلْبُهُ مِنْ رَجائِهِ وَخَوْفِهِ.

6294. One who knows Allah believes in his oneness.

٦٢٩٤. مَنْ عَرَفَ اللهَ تَوَحَّدَ.

6295. Whoever knows Allah, his cognizance is complete.

٦٢٩٥ . مَنْ عَرَفَ اللهَ كَمُلَتْ مَعْرِفَتُهُ.

6296. Every cognizant one is sorrowful.

٦٢٩٦. كُلُّ عارِفٍ مَهْمُومٌ.

6297. Every cognizant one is averse [to the temporary pleasures of this world].

٦٢٩٧. كُلُّ عارِفٍ عائِفٌ.

6298. How can one know others when he is ignorant of himself?!

٦٢٩٨. كَيْفَ يَعْرِفُ غَيْرَهُ 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. اَلعارِفُ مَنْ عَرَفَ نَفْسَهُ فَأَعْتَقَها وَنَزَّهَها عَنْ كُلِّ ما يُبَعِّدُها وَيُوبِقُها.

6300. The face of the cognizant one is cheerful and smiling while his heart is fearful and sad.

٦٣٠٠. اَلعارِفُ وَجْهُهُ مُسْتَبْشِرٌ مُتَبَسِّمٌ وَقَلْبُهُ وَجِلٌ مَحْزُونٌ.

GLORY AND THE HONOURED ONE

العزّة والعزيز

6301. One who is given honour by Allah cannot be humiliated by any king.

٦٣٠١. مَنْ تَعَزَّزَ بِاللهِ لَمْ يُذِلَّهُ سُلْطانٌ.

6302. One who seeks honour through [anyone] other than Allah is abased.

٦٣٠٢. مَنِ اعْتَزَّ بِغَيْرِ اللهِ ذَلَّ.

6303. One who seeks glory through [anyone] other than Allah is destroyed by [the] glory.

٦٣٠٣. مَنِ اعْتَزَّ بِغَيْرِ اللهِ أَهْلَكَهُ العِزُّ.

6304. One who seeks glory without having any right to it gets humiliated.

٦٣٠٤. مَنْ يَطْلُبِ العِزَّ بِغَيْرِ حَقّ يَذِلُّ.

6305. One who seeks glory through [anything] other than truth, Allah humiliates him with [the] truth.

٦٣٠٥. مَنِ اعْتَزَّ بِغَيْرِ الحَقِّ أَذَلَّهُ اللهُ بِالحَقِّ.

6306. There is no glory except through obedience [to Allah].

٦٣٠٦. لا عِزَّ إلاّ بِالطّاعَةِ.

6307. The honoured is the one who becomes

٦٣٠٧. اَلعَزيزُ مَنِ اعْتَزَّ بِالطّاعَةِ.

honoured through obedience [to Allah].

6308. When you seek glory, then seek it through obedience [to Allah].

٦٣٠٨. إذا طَلَبْتَ العِزَّ فَاطْلُبْهُ بِالطّاعَةِ.

6309. He whose neighbours are abased is not honoured.

٦٣٠٩. ما عَزَّ مَنْ ذَلَّ جيرانُهُ.

6310. Glory is the attainment of [the power to exact] revenge.

٦٣١٠. اَلعِزُّ إدْراكُ الإنْتِصارِ.

6311. Every glory that is not endorsed by religion is a humiliation.

٦٣١١. كُلُّ عِزٍّ لا يُؤَيِّدُهُ دينٌ مَذَلَّةٌ.

SECLUSION الاعتزال

6312. In seclusion from the worldly people there is accumulation of goodness.

٦٣١٢. فِي اعْتِزالِ أبْناءِ الدُّنيا جِماعُ الصَّلاحِ.

6313. One who secludes [from the people] himself remains safe.

٦٣١٣. مَنِ اعْتَزَلَ سَلِمَ.

6314. One who tests [the people who love this world] secludes himself [from them].

٦٣١٤. مَنِ اخْتَبَرَ اِعْتَزَلَ.

6315. One who secludes himself, his indifference towards the pleasures of this world becomes strong.

٦٣١٥. مَنِ اعْتَزَلَ حَسُنَتْ زَهادَتُهُ.

6316. Whoever secludes himself, his piety remains safeguarded.

٦٣١٦. مَنِ اعْتَزَلَ سَلِمَ وَرَعُهُ.

6317. One who secludes himself from the people is safe from their evil.

٦٣١٧. مَنِ اعْتَزَلَ النّاسَ سَلِمَ مِنْ شَرِّهِمْ.

6318. How good a worship seclusion is!

٦٣١٨. نِعْمَ العِبادَةُ العُزْلَةُ.

6319. One who isolates himself from the people preserves his religion.

٦٣١٩. مَنِ انْفَرَدَ عَنِ النّاسِ صانَ دينَهُ.

6320. One who isolates himself from the people becomes intimate with Allah, the Glorified.

٦٣٢٠. مَنِ انْفَرَدَ عَنِ النّاسِ أَنِسَ بِاللهِ سُبْحانَهُ.

6321. Safety is in solitude.

٦٣٢١. اَلسَّلامَةُ فِي التَّفَرُّدِ.

6322. Solitude is the comfort of the worshippers.

٦٣٢٢. اَلاِنْفِرادُ راحَةُ المتَعَبِّدينَ.

6323. One who isolates himself is spared from sorrows.

٦٣٢٣. مَنِ انْفَرَدَ كُفِيَ الأَحْزانَ.

6324. Continuous solitude is safer than mingling with the people.

٦٣٢٤. مُداوَمَةُ الوَحْدَةِ أَسْلَمُ مِنْ خُلْطَةِ النّاسِ.

6325. Seclusion is the best (or the fortification of) piety.

٦٣٢٥. اَلعُزْلَةُ حُسْنُ (حِصْنُ) التَّقْوى.

6326. Seclusion is the best trait of the sagacious.

٦٣٢٦. اَلعُزْلَةُ أَفْضَلُ شِيَمِ الأَكْياسِ.

RESOLVE العزم

6327. Whoever reveals his decision [to others], his judiciousness gets nullified.

٦٣٢٧. مَنْ أَظْهَرَ عَزْمَهُ بَطَلَ حَزْمُهُ.

6328. Whoever resolves to do evil, his arrow returns to him.

٦٣٢٨. مَنْ ساءَ عَزْمُهُ رَجَعَ عَلَيْهِ سَهْمُهُ.

6329. Do not resolve upon that in which you find no clear guidance.

٦٣٢٩. لا تَعْزِمْ عَلى مالَمْ تَسْتَبِنِ الرُّشْدَ فيهِ.

6330. There is no good in [making a] resolution without determination.

٦٣٣٠. لا خَيْرَ في عَزْمٍ بِلا حَزْمٍ.

ADVERSITY العسر

٦٣٣١. اَلعُسْرُ يَشينُ الأخْلاقَ وَيُوحِشُ الرِّفاقَ.

6331. Adversity degrades morals and alienates friends.

٦٣٣٢. العُسْرُ لُؤْمٌ.

6332. Adversity is a reproach.

٦٣٣٣. اَلعُسْرُ يُفْسِدُ الأخْلاقَ.

6333. Adversity corrupts morals.

SOCIAL INTERACTION AND MINGLING العشرة والخلطه

٦٣٣٤. مُعاشَرَةُ ذَوِي الفَضائِلِ حَياةُ القُلُوبِ.

6334. Social interaction with people of merits is enlivening for the hearts.

٦٣٣٥. لا يَكُنْ أهْلُكَ وَذُو وُدِّكَ (ذُوُوكَ) أشْقَى النّاسِ بِكَ.

6335. Let not your family or those whom you love be the most miserable of people because of you.

٦٣٣٦. لا تُوحِشَنَّ امْرَءً يَسُوءُكَ فِراقُهُ.

6336. Do not alienate a person whose separation will harm you.

٦٣٣٧. يُبْتَلى مُخالِطُ النّاسِ بِقَرينِ السُّوءِ وَمداجاةِ العَدُوِّ.

6337. The one who mingles with people is afflicted by the evil associate and the hypocrisy of the enemy.

٦٣٣٨. أبْقِ يُبْقَ عَلَيْكَ.

6338. Preserve [the respect of others] and your respect will be preserved.

٦٣٣٩. اِخْلِطِ الشِدَّةَ بِرِفْق وَارْفُقْ ما كانَ الرِّفْقُ أوْفَقَ.

6339. Mix sternness with gentleness, and be gentle as long as gentleness is more befitting.

٦٣٤٠. أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِجَميعِ النّاسِ وَالإحْسانِ إلَيْهِمْ وَلا تُنِلْهُمْ حَيْفاً وَلا تَكُنْ عَلَيْهِمْ سَيْفاً.

6340. 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. أُذْكُرْ أخاكَ إذا غابَ بِالَّذي تُحِبُّ أنْ يَذْكُرَكَ بِهِ وَإيّاكَ وَما يَكْرَهُ وَدَعْهُ مِمّا تُحِبُّ أنْ يَدَعَكَ

6341. Remember you brother who is absent in the same way that which you would like him to remember you [in your absence] and

مِنْهُ.

keep away from what he dislikes; and disregard from him that which you would like him to disregard from you.

٦٣٤٢. إسْتَقْبِحْ مِنْ نَفْسِكَ ما تَسْتَقْبِحُهُ مِنْ غَيْرِكَ وَارْضَ لِلنّاسِ بِما تَرْضاهُ لِنَفْسِكَ.

6342. Loathe from yourself what you loathe from others and like for people what you like for yourself.

٦٣٤٣. قِلَّةُ الخُلْطَةِ تَصُونُ الدّينَ وَتُريحُ مِنْ مُقارَنَةِ الأشْرارِ.

6343. Reduced mingling preserves religion and relieves one from having to associate with wicked people.

٦٣٤٤. أنْصِفِ النّاسَ مِنْ نَفْسِكَ وَأهْلِكَ وَخاصَّتِكَ ومَنْ لَكَ فيهِ هَوًى وَأعْدِلْ فِي العَدُوِّ وَالصَّدِيقِ.

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.

٦٣٤٥. أجْمِلْ إدْلالَ مَنْ أدَلَّ عَلَيْكَ وَاقْبَلْ عُذْرَ مَنِ اعْتَذَرَ إلَيْكَ وَأحْسِنْ إلى مَنْ أساءَ إلَيْكَ.

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.

٦٣٤٦. أحْسِن رِعايَةَ الحُرُماتِ وَأقْبِلْ عَلى أهْلِ المُرُوءاتِ فَإنَّ رِعايَةَ الحُرُماتِ تَدُلُّ عَلى كَرَمِ الشِّيمَةِ وَالإقبالَ عَلى ذَوِى المُرُوءاتِ يُعْرِبُ عَنْ شَرَفِ الهِمَّةِ.

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.

٦٣٤٧. اِرْحَمْ مَنْ دُونَكَ يَرْحَمْكَ مَنْ فَوْقَكَ وَقِسْ سَهْوَهُ بِسَهْوِكَ وَمَعْصِيَتَهُ لَكَ بِمَعْصِيَتِكَ لِرَبِّكَ وَفَقْرَهُ إلى رَحْمَتِكَ بِفَقْرِكَ إلى رَحْمَةِ رَبِّكَ.

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 mercy of your Lord.

٦٣٤٨. اِلْصَقْ بِأَهْلِ الخَيْرِ وَالوَرَعِ وَرَضِّهِمْ عَلى أنْ لا يُطْرُوكَ فَإنَّ كَثْرَةَ الإطْراءِ تُدْني مِنَ الغِرَّةِ وَالرِّضا بِذلِكَ يُوجِبُ مِنَ اللهِ المَقْتَ.

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.

٦٣٤٩. اِجْعَلْ نَفْسَكَ ميزاناً بَيْنَكَ وَبَيْنَ غَيْرِكَ وَأحِبَّ لَهُ ما تُحِبُّ لِنَفْسِكَ وَاكْرَهْ لَهُ ما تَكْرَهُ لَها وَأحْسِنْ كَما تُحِبُّ أنْ يُحْسَنَ إلَيْكَ وَلا تَظْلِمْ كَما تُحِبُّ أنْ لا تُظْلَمَ.

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.

٦٣٥٠. إصْحَبِ النّاسَ بِما تُحِبُّ أنْ يَصْحَبُوكَ تَأمَنْهُمْ وَيَأمَنُوكَ.

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.

٦٣٥١. إيّاكَ وَمُعاشَرَةَ الأشْرارِ فَإنَّهُمْ كَالنّارِ مُباشَرَتُها تُحْرِقُ.

6351. Keep away from socializing with evil people for they are like fire - the one who comes in contact with it gets burnt.

٦٣٥٢. إيّاكَ وَمُعاشَرَةَ مُتَتَبِّعي عُيُوبِ (الذُّنُوبِ) النّاسِ فَإنَّهُ لَمْ يَسْلَمْ مُصاحِبُهُمْ مِنْهُمْ.

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.

٦٣٥٣. إيّاكَ وَما يُسْخِطُ رَبَّكَ وَيُوحِشُ النّاسَ مِنْكَ فَمَنْ أسْخَطَ رَبَّهُ تَعَرَّضَ لِلْمَنِيَّةِ وَمَنْ أوْحَشَ النّاسَ تَبَرَّأَ مِنَ الحُرِّيَّةِ.

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.

٦٣٥٤. إيّاكُمْ وَالتَّدابُرَ وَالتَّقاطُعَ وَتَرْكَ الأمْرِ بِالمَعْرُوفِ وَالنَّهيِ عَنِ المُنْكَرِ.

6354. Be careful to keep away from turning your backs on each other, cutting off ties with each other, and abandoning the 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.

٦٣٥٥. أَوْلى مَنْ أَحْبَبْتَ مَنْ لا يَقْلاكَ.

6356. The most equitable conduct is for you to deal with people in the way you would like them to deal with you.

٦٣٥٦. أَعْدَلُ السيرَةِ أَنْ تُعامِلَ النّاسَ بِما تُحِبُّ أَنْ يُعامِلُوكَ بِهِ.

6357. The most unjust conduct is for you to seek equity from people while not dealing with them in the same way.

٦٣٥٧. أَجْوَرُ السِّيرَةِ أَنْ تَنْتَصِفَ مِنَ النّاسِ وَلا تُعامِلَهُمْ بِهِ.

6358. The most worthy of those whom you love is he whose benefit is for you and whose harm is for other than you.

٦٣٥٨. أَحَقُّ مَنْ أَحْبَبْتَهُ مَنْ نَفْعُهُ لَكَ وَضَرُّهُ لِغَيْرِكَ.

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.

٦٣٥٩. إِنَّ أَحْسَنَ الزِّيِّ ما خَلَطَكَ بِالنَّاسِ وَجَمَّلَكَ بَيْنَهُمْ وَكَفَّ أَلْسِنَتَهُمْ عَنْكَ.

6360. Make others incline towards you instead of distancing themselves from you.

٦٣٦٠. أَقِمِ الرَّغْبَةَ إِلَيْكَ مَقامَ الحُرْمَةِ بِكَ.

6361. Man is the son of his time.

٦٣٦١. اَلْمَرْءُ اِبْنُ ساعَتِهِ.

6362. Through good social interaction, affection lasts.

٦٣٦٢. بِحُسْنِ العِشْرَةِ تَدُومُ المَوَدَّةُ.

6363. Through good social interaction friendships become intimate.

٦٣٦٣. بِحُسْنِ العِشْرَةِ تَأْنَسُ الرِّفاقُ.

6364. By good social interaction ties (or companionship) last.

٦٣٦٤. بِحُسْنِ العِشْرَةِ تَدُومُ الوُصْلَةُ (الصُحْبَةُ).

6365. How evil an associate the spiteful person is!

٦٣٦٥. بِئسَ العَشيرُ الحَقُودُ.

6366. Good social interaction causes

٦٣٦٦. حُسْنُ العِشْرَةِ يَسْتَديمُ المَوَدَّةَ.

affection to endure.

6367. Interact with people through their [norms of] etiquette but separate yourself from them in [your] actions.

٦٣٦٧. خالِقُوا النّاسَ بِأخْلاقِهِمْ وَزايِلُوهُمْ فِي الأعْمالِ.

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. خالِطُوا النّاسَ مُخالَطَةً إنْ مِتُّمْ بَكَوْا عَلَيْكُمْ وَإنْ غِبْتُمْ حَنُّوا إلَيْكُمْ.

6369. Interact with people through your tongues and your bodies, but part from them with your hearts and your actions.

٦٣٦٩. خالِطُوا النّاسَ بِألْسِنَتِكُمْ وَأجْسادِكُمْ وَزايِلُوهُمْ بِقُلُوبِكُمْ وَأعْمالِكُمْ.

6370. Many an associate is not a close friend.

٦٣٧٠. رُبَّ عَشيرٍ غَيْرُ حَبيبٍ.

6371. It is in times of trial that a man is [either] honoured or disgraced.

٦٣٧١. عِنْدَ الإمْتِحانِ يُكْرَمُ الرَّجُلِ أَوْيُهانُ.

6372. Associate with the people of excellence and you will gain felicity and nobility.

٦٣٧٢. عاشِرْ أهْلَ الفَضْلِ تَسْعَدْ وَ تَنْبُلْ.

6373. The development of the hearts is in socializing with people of intellect.

٦٣٧٣. عِمارَةُ القُلُوبِ في مُعاشَرَةِ ذَوِى العُقُولِ.

6374. Cutting off [ties with] the ignorant is equivalent to establishing ties with the intelligent.

٦٣٧٤. قَطيعَةُ الجاهِلِ تَعْدِلُ صِلَةَ العاقِلِ.

6375. The intelligent person [only] cuts off ties with you after failing to find any other way out.

٦٣٧٥. قَطيعَةُ العاقِلِ لَكَ بَعْدَ نَفاذِ الحيلَةِ فيكَ.

6376. Get closer to the people in their morals and you will be safe from their malice [and evil].

٦٣٧٦. قارِبِ النّاسَ في أخْلاقِهِمْ تَأمَنْ غَوائِلَهُمْ.

6377. Having many acquaintances is a tribulation, and socializing with the people is

٦٣٧٧. كَثْرَةُ المعارِفِ مِحْنَةٌ وَخُلْطَةُ النّاسِ فِتْنَةٌ.

an ordeal.

6378. One whose social interaction increases, his piety (or reliability) decreases.

٦٣٧٨. مَنْ كَثُرَتْ خُلْطَتُهُ قَلَّتْ تَقِيَّتُهُ (ثِقَتُهُ).

6379. One who mingles with the people is affected by their devices.

٦٣٧٩. مَنْ خالَطَ النّاسَ نالَهُ مَكْرُهُمْ.

6380. Whoever mingles with the people, his piety decreases.

٦٣٨٠. مَنْ خالَطَ النّاسَ قَلَّ وَرَعُهُ.

6381. One whose social interaction is good, his brothers increase.

٦٣٨١. مَنْ حَسُنَتْ عِشْرَتُهُ كَثُرَ إخْوانُهُ.

6382. One who deals leniently with people enjoys [and benefits from] their company.

٦٣٨٢. مَنْ عامَلَ النَّاسَ بِالمسامَحَةِ اِسْتَمْتَعَ بِصُحْبَتِهِمْ.

6383. One whose being alive is not beneficial to you, then count him among the dead.

٦٣٨٣. مَنْ لَمْ تَنْفَعْكَ حَياتُهُ فَعُدَّهُ فِي المَوْتى.

6384. Be good in your interactions, be patient in difficulties and be equitable when you have power.

٦٣٨٤. أحْسِنِ العِشْرَةَ وَاصْبِرْ عَلَى العُسْرَةِ وَأنْصِفْ مَعَ القُدْرَةِ.

6385. Be pleased for [other] people with that which pleases you, then you will be a [true] Muslim.

٦٣٨٥. اِرْضَ للنّاسِ بِما تَرْضاهُ لِنَفْسِكَ تَكُنْ مُسْلِماً.

THE LOVER

العاشق

6386. Desires have rent asunder his intellect and killed his heart while his mind is infatuated with them.

٦٣٨٦. قَدْ خَرَقَتِ الشَّهَواتُ عَقْلَهُ وَأماتَتْ قَلْبَهُ وَ وَلَّهَتْ عَلَيْها نَفْسَهُ.

SEEKING PROTECTION FROM ALLAH

الاعتصام بالله

6387. Whoever seeks protection from Allah, He saves him.

٦٣٨٧. مَنِ اعْتَصَمَ بِاللهِ نَجّاهُ.

6388. One who seeks protection from Allah is not harmed by Satan.

٦٣٨٨. مَنِ اعْتَصَمَ بِاللهِ لَمْ يَضُرَّهُ شَيْطانٌ.

6389. Whoever clings to Allah, his wish is fulfilled [and his goal is achieved].

٦٣٨٩. مَنِ اعْتَصَمَ بِاللهِ عَزَّ مَطْلَبُهُ.

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. اَلْجِئْ نَفْسَكَ فِي الأُمُورِ كُلِّها إلى إلهِكَ فَإنَّكَ تُلْجِئُها إلى كَهْفٍ حَرِيزٍ.

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. اِعْتَصِمْ في أحْوالِكَ كُلِّها بِاللهِ فَإنَّكَ تَعْتَصِمُ مِنْهُ سُبْحانَهُ بِمانِعٍ عَزِيزٍ.

6392. You must seek protection from Allah in all your affairs, for indeed this is a [means of] protection from everything.

٦٣٩٢. عَلَيْكَ بِالاِعْتِصامِ بِاللهِ في كُلِّ أُمُورِكَ فَإنَّها عِصْمَةٌ مِنْ كُلِّ شَيْءٍ.

PRESERVING ONESELF FROM SIN العصمة والاعتصام

6393. Preserving oneself from sin is a blessing.

٦٣٩٣. اَلعِصْمَةُ نِعْمَةٌ.

6394. One who is inspired with preservation [from sin] is saved from error.

٦٣٩٤. مَنْ أُلْهِمَ العِصْمَةَ أمِنَ الزَّلَلَ.

6395. Being unable to sin is [also] a form of preservation [against sin].

٦٣٩٥. مِنَ العِصْمَةِ تَعَذُّرُ المَعاصي.

DESTRUCTION AND DAMAGE العطب والمعاطب

6396. Sometimes there is destruction is

٦٣٩٦. رُبَّ عَطَبٍ تَحْتَ طَلَبٍ.

under what is sought.

6397. Embarking on acts that lead to [places of] destruction is the symbol of foolishness.

٦٣٩٧. رُكُوبُ المِعاطِبِ عُنْوانُ الحَماقَةِ.

6398. Many a person is destroyed after having remained safe [and survived a disaster].

٦٣٩٨. رُبَّ عاطِبٍ بَعْدَ السَّلامَةِ.

EMPATHY العواطف

6399. One whose empathy (or kind acts) increases, his acquaintances increases.

٦٣٩٩. مَنْ كَثُرَتْ عَواطِفُهُ (عَوارِفُهُ) كَثُرَتْ مَعارِفُهُ.

RESPECT التعظيم

6400. One who respects you because of your opulence, belittles you in your [time of] poverty.

٦٤٠٠. مَنْ أعْظَمَكَ لِإكْثارِكَ اِسْتَقَلَّكَ عِنْدَ إقْلالِكَ.

6401. Never regard anyone as venerable until you discover the level of his cognizance.

٦٤٠١. لا تَسْتَعْظِمَنَّ أحَداً حَتّى تَسْتَكْشِفَ مَعْرِفَتَهُ.

CHASTITY العفاف

6402. Chastity preserves the soul and purifies it from vile demerits.

٦٤٠٢. اَلعِفافُ يَصُونُ النَّفْسَ وَيُنَزِّهُها عَنِ الدَّنايا.

6403. Chastity weakens lust.

٦٤٠٣. اَلعِفَّةُ تُضَعِّفُ الشَّهْوَةَ.

6404. Chastity is renunciation [of worldly pleasures].

٦٤٠٤. اَلعِفافُ زَهادَةٌ.

6405. Chastity is the best (or the root of) magnanimity.

٦٤٠٥. اَلعِفَّةُ أَفْضَلُ (أَصْلُ) الفُتُوَّةِ.

6406. Chastity is the best trait.

٦٤٠٦. اَلعِفافُ أَفْضَلُ شيمَةٍ.

6407. Chastity is the trait of the sagacious.

٦٤٠٧. اَلعِفَّةُ شيمَةُ الأَكْياسِ.

6408. Chastity is the cornerstone of goodness.

٦٤٠٨. اَلعِفَّةُ رَأْسُ كُلِّ خَيْرٍ.

6409. Restraining oneself from [coveting] that which people possess is chastity and high-mindedness.

٦٤٠٩. اَلكَفُّ عَمّا في أَيْدِي النّاسِ عِفَّةٌ وَكِبَرُ هِمَّة.

6410. The people of chastity are the most honourable of the honourables.

٦٤١٠. (أَهْلُ) اَلعَفافُ أَشْرَفُ الأَشْرافِ.

6411. Through chastity actions become purified.

٦٤١١. بِالعَفافِ تَزْكُو الأَعْمالُ.

6412. The crown of a man is his chastity and his adornment is his equity.

٦٤١٢. تاجُ الرَّجُلِ عَفافُهُ وَزَيْنُهُ إِنْصافُهُ.

6413. The fruit of chastity is preservation [of oneself from chastisement].

٦٤١٣. ثَمَرَةُ العِفَّةِ الصِّيانَةُ.

6414. The fruit of chastity is contentment.

٦٤١٤. ثَمَرَةُ العِفَّةِ القَناعَةُ.

6415. Virtuous chastity is from the traits of the honourable ones.

٦٤١٥. حُسْنُ العَفافِ مِنْ شِيَمِ الأَشْرافِ.

6416. The cause of contentment is chastity.

٦٤١٦. سَبَبُ القَناعَةِ العَفافُ.

6417. Espouse chastity, for indeed it is a good companion.

٦٤١٧. عَلَيْكَ بِالعِفَّةِ فَإِنَّها نِعْمَ القَرينُ.

6418. Espouse chastity and contentment, for whoever does this, his burden of sustenance is lightened.

٦٤١٨. عَلَيْكَ بِالعَفافِ وَالقُنُوعِ فَمَنْ أَخَذَ بِهِ خَفَّتْ عَلَيْهِ المؤَنُ.

6419. Espouse chastity, for indeed it is the

٦٤١٩. عَلَيْكَ بِالعَفافِ فَإِنَّهُ أَفْضَلُ شِيَمِ الأَشْرافِ.

best trait of the honourable ones.

٦٤٢٠. عَلَيْكُمْ بِلُزُومِ العِفَّةِ وَالأمانَةِ فَإنَّهُما أشْرَفُ ما أسْرَرْتُمْ وَأحْسَنُ ما أعْلَنْتُمْ وَأفْضَلُ مَا ادَّخَرْتُمْ.

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.

٦٤٢١. عَلى قَدْرِ الحَياءِ تَكُونُ العِفَّةُ.

6421. To the extent of modesty, there is chastity.

٦٤٢٢. عَجِبْتُ لِمَنْ عَرَفَ سُوءَ عَواقِبِ اللَّذّاتِ كَيْفَ لايَعِفُّ؟!

6422. I am amazed at the one who knows the evil consequences of [forbidden] pleasures, how can he not remain chaste?!

٦٤٢٣. كَما تَشْتَهي عِفَّ.

6423. Just as you desire, be chaste.

٦٤٢٤. لَمْ يَتَحَلَّ بِالعِفَّةِ مَنِ اشْتَهى ما لا يَجِدُ.

6424. One who desires that which he cannot obtain has not adorned himself with chastity.

٦٤٢٥. مَنْ أُتْحِفَ العِفَّةَ وَالقَناعَةَ حالَفَهُ العِزُّ.

6425. Whoever is granted chastity and contentment, honour becomes his ally.

٦٤٢٦. لا فاقَةَ مَعَ عَفافٍ.

6426. There is no indigence with chastity.

٦٤٢٧. مَنْ عَفَّ خَفَّ وِزْرُهُ وَعَظُمَ عِنْدَ اللهِ قَدْرُهُ.

6427. Whoever is chaste, his burden [of sin] is reduced and his status becomes great in the sight of Allah.

٦٤٢٨. مَنْ عَفَّتْ أطْرافُهُ حَسُنَتْ أوْصافُهُ.

6428. One whose flanks are chaste, his attributes become good.

٦٤٢٩. أعَفُّكُمْ أحْياكُمْ.

6429. The most chaste among you are the most modest among you.

٦٤٣٠. إنَّ اللهَ سُبْحانَهُ يُحِبُّ المِتَعَفِّفَ الحَيِيَّ التَّقِيَّ الرَّاضِيَ.

6430. Verily Allah, the Glorified, loves the one who is chaste, modest, pious and satisfied [with His will].

WELL-BEING العافية

6431. Good health is such that when it lasts, it is disregarded and when it is lost, its value is known.

٦٤٣١. اَلعَوافي إذا دامَتْ جُهِلَتْ وَإذا فُقِدَتْ عُرِفَتْ.

6432. Verily well-being in religion and [in] this world is a great (or beautiful) blessing and a bountiful gift.

٦٤٣٢. إنَّ العافِيَةَ فِي الدّينِ وَالدُّنيا لَنِعْمَةٌ جَليلَةٌ (جَميلَةٌ) وَمَوْهِبَةٌ جَزيلَةٌ.

6433. Well-being is the most pleasant of blessings.

٦٤٣٣. اَلعافِيَةُ أهْنَى النِّعَمِ.

6434. There is no life more pleasant than [life] with good health.

٦٤٣٤. لا عَيْشَ أهْنَأُ مِنَ العافِيَةِ.

6435. There is no attire better than well-being.

٦٤٣٥. لا لِباسَ أفْضَلُ مِنَ العافِيَةِ.

6436. Every well-being is [headed] towards affliction.

٦٤٣٦. كُلُّ عافِيَةٍ إلى بَلاءٍ.

6437. Well-being is the better of the two attires.

٦٤٣٧. اَلعافِيَةُ أفْضَلُ اللِّباسَيْنِ.

6438. Through well-being, life becomes pleasurable.

٦٤٣٨. بِالعافِيَةِ تُوجَدُ لَذَّةُ الحَياةِ.

6439. The garment of well-being is the most pleasant of attires.

٦٤٣٩. ثَوْبُ العافِيَةِ أهْنَأُ المِلابِسِ.

6440. Lasting good health is the most pleasant gift and the best portion.

٦٤٤٠. دَوامُ العافِيَةِ أهْنَأُ عَطِيَّة وَأفْضَلُ قِسْمٍ.

6441. Ask Allah for welfare [and safety] from the lustful temptations and the trials of this world.

٦٤٤١. سَلُوا اللهَ سُبْحانَهُ العافِيَةَ مِنْ تَسْويلِ الهَوَى وَفِتَنِ الدُّنيا.

FORGIVENESS AND PARDON

العفو والإقالة

6442. Hastening to forgive is from the morals of the honourable.

٦٤٤٢. اَلمبادَرَةُ إلى العَفْوِ مِنْ أخْلاقِ الكِرامِ.

6443. Forgiveness is the greater of the two virtues.

٦٤٤٣. اَلعَفْوُ أعْظَمُ الفَضِيلَتَيْنِ.

6444. Forgive and you will be supported.

٦٤٤٤. أُعْفُ تُنْصَرْ.

6445. Pardon and you will be pardoned.

٦٤٤٥. أقِلْ تُقَلْ.

6446. Do good to the one who does evil to you and forgive the one who wrongs you.

٦٤٤٦. أحْسِنْ إلى مَنْ أساءَ إلَيْكَ وَاعْفُ عَمَّنْ جَنى عَلَيْكَ.

6447. Forgive the mistake of your friend, [and] your enemy will consider you to be virtuous.

٦٤٤٧. اِغْتَفِرْ زَلَّةَ صَديقِكَ يُزَكِّكَ عَدُوُّكَ.

6448. Forgive that which angers you for the sake of that which pleases you.

٦٤٤٨. اِغْتَفِرْ ما أغْضَبَكَ لِما أرْضاكَ.

6449. Pardon wrongdoings, stave off punishment and overlook that which has not become evident for you.

٦٤٤٩. أقِلِ العَثْرَةَ وَادْرَأِ الحَدَّ وَتَجاوَزْ عَمّا لَمْ يُصَرَّحْ 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.

٦٤٥٠. اِقْبَلْ أعْذارَ النّاسِ تَسْتَمْتِعْ بِإخائِهِمْ وَالقَهُمْ بِالبِشْرِ تُمِتْ أضْغانَهُمْ.

6451. Pardon the errors of the magnanimous, for none of them slips but that the Hand of Allah lifts him [back] up.

٦٤٥١. أقيلُوا ذَوِى المروُءاتِ عَثَراتِهِمْ فَما يَعْثِرُ مِنْهُمْ عاثِرٌ إلاّ وَيَدُ اللهِ تَرْفَعُهُ.

6452. Forgiveness is the best of favours.

٦٤٥٢. اَلعَفْوُ أحْسَنُ الإحْسانِ.

6453. Forgiveness is the charity of triumph.

٦٤٥٣. اَلعَفْوُ زَكاةُ الظَّفَرِ.

6454. Forgiveness is the evidence of intelligence.

٦٤٥٤. اَلمَعْذَرَةُ بُرْهانُ العَقْلِ.

6455. Forgiveness is the symbol of nobility.

٦٤٥٥. اَلعَفْوُ عُنْوانُ النُّبْلِ.

6456. Forgiveness is the crown of high morals.

٦٤٥٦. اَلعَفْوُ تاجُ المَكارِمِ.

6457. Many a sin is such that the [appropriate] degree of punishment for it is informing the sinner of it.

٦٤٥٧. رُبَّ ذَنْبٍ مِقْدارُ العُقُوبَةِ عَلَيْهِ إعْلامُ المُذْنِبِ بِهِ.

6458. Do not persist in that [action] which is followed by sin.

٦٤٥٨. لا تُصِرَّ عَلى ما يُعَقِّبُ الإثْمَ.

6459. Forgiveness despite [having the] power [to exact revenge] is a shield from the punishment of Allah, the Glorified.

٦٤٥٩. اَلْعَفْوُ مَعَ القُدْرَةِ جُنَّةٌ مِنْ عَذابِ اللهِ سُبْحانَهُ.

6460. When you have been wronged, forgive.

٦٤٦٠. إذا جُنِيَ عَلَيْكَ فَاغْتَفِرْ.

6461. Through forgiveness [of others] divine mercy is invoked.

٦٤٦١. بِالعَفْوِ تُسْتَنْزَلُ الرَّحْمَةُ.

6462. Overlook despite having power [to punish] and do good while possessing authority, [for by this] your mastery will become complete.

٦٤٦٢. تَجاوَزْ مَعَ القُدْرَةِ وَأحْسِنْ مَعَ الدَّوْلَةِ تَكْمُلْ لَكَ السِّيادَةُ.

6463. Overlook missteps and pardon mistakes, [for by this] your station will be elevated.

٦٤٦٣. تَجاوَزْ عَنِ الزَّلَلِ وَأقِلِ العَثَراتِ تُرْفَعْ لَكَ الدَّرَجاتُ.

6464. Cover up offences with forgiveness, especially for those who possess magnanimity and social standing.

٦٤٦٤. تَغَمَّدِ الذُّنُوبَ بِالغُفْرانِ سِيَّما في ذَوِي المُرُوءَةِ وَالهَيْئاتِ.

6465. Feign heedlessness [about the mistakes of others] and your affair will be praised.

٦٤٦٥. تَغافَلْ يُحْمَدْ أمْرُكَ.

٦٤٦٦. جازِ بِالحَسَنَةِ وَتَجاوَزْ عَنِ السَّيِّئَةِ ما لَمْ يَكُنْ ثَلَماً فِي الدّينِ أوْ وَهْناً فِي سُلْطانِ الإسْلامِ.

6466. Reward goodness and overlook offence, as long as it is not a breach in religion or an undermining of the authority of Islam.

٦٤٦٧. خُذِ العَفْوَ مِنَ النّاسِ وَلا تَبْلُغ مِنْ أحَدٍ مَكْرُوهَهُ.

6467. Adopt [the policy of] excusing the people and do not extend your hand to that which is disagreeable to anyone of them.

٦٤٦٨. دَعِ الاِنْتِقامَ فَإنَّهُ مِنْ أسْوَءِ أفْعالِ المُقْتَدِرِ وَ لَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ مَنْ رَفَعَ نَفْسَهُ عَنْ سُوءِ المجازاةِ.

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.

٦٤٦٩. عِنْدَ كَمالِ القُدْرَةِ تَظْهَرُ فَضيلَةُ العَفْوِ.

6469. It is when one possesses complete authority that the virtue of forgiveness becomes manifest.

٦٤٧٠. قِلَّةُ العَفْوِ أقْبَحُ العُيُوبِ وَالتَّسَرُّعُ إلَى الاِنْتِقامِ أعْظَمُ الذُّنُوبِ.

6470. Lack of forgiveness is the ugliest of flaws and rushing to exact revenge is the gravest of sins.

٦٤٧١. قَبُولُ عُذْرِ المجْرِمِ مِنْ مَواجِبِ الكَرَمِ وَمَحاسِنِ الشِّيَمِ.

6471. Accepting the excuse of a wrongdoer is from the acts that bring honour and the [is] the most excellent of traits.

٦٤٧٢. كَفى بِالظَّفَرِ شافِعاً لِلْمُذْنِبِ.

6472. Victory is a sufficient intercessor for the sinner.

٦٤٧٣. كُنْ جَميلَ العَفْوِ إذا قَدَرْتَ عامِلاً بِالعَدْلِ إذا مَلَكْتَ.

6473. Be graciously forgiving when you become powerful and act justly when you are in authority.

٦٤٧٤. كُنْ عَفُوّاً فِي قُدْرَتِكَ جَواداً فِي عُسْرَتِكَ مُؤْثِراً مَعَ فاقَتِكَ يَكْمُلْ لَكَ الفَضْلُ (تَكْمُلُ لَكَ الفَضائِلُ).

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).

6475. One who forgives wrongdoings has taken hold of the accumulation of merits.

٦٤٧٥. مَنْ عَفٰى عَنِ الجَرائِمِ فَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ.

6476. One who does not favour [others] with forgiveness, wrongs [them] through vengeance.

٦٤٧٦. مَنْ لَمْ يُحْسِنِ العَفْوَ أساءَ بِالِانْتِقامِ.

6477. Whoever does not accept repentance, his sin is great.

٦٤٧٧. مَنْ لَمْ يَقْبَلِ التَّوْبَةَ عَظُمَتْ خَطيئَتُهُ.

6478. Overlooking [another's] offence is part of religion.

٦٤٧٨. مِنَ الدّينِ التَّجاوُزُ عَنِ الجُرْمِ.

6479. How good is forgiveness while having ability [to exact revenge]!

٦٤٧٩. ما أحْسَنَ العَفْوَ مَعَ الِاقْتِدارِ.

6480. He who scolds [someone] for a sin has not forgiven it.

٦٤٨٠. ما عَفا عَنِ الذَّنْبِ مَنْ قَرَّعَ بِهِ.

6481. Hastening in forgiving the sins [of others] is from the lofty morals of the honourable ones.

٦٤٨١. مُعاجَلَةُ الذُّنُوبِ بِالغُفْرانِ مِنْ أخْلاقِ الكِرامِ.

6482. Never feel regret for forgiving and never be gladdened by punishing.

٦٤٨٢. لا تَنْدَمَنَّ عَلى عَفْوٍ وَلا 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. لا تُعاجِلْ الذَّنبَ بِالعُقُوبَةِ وَاتْرُكْ بَيْنَهُما لِلْعَفْوِ مَوْضِعاً تُحْرِزْ بِهِ الأجْرَ وَالمَثُوبَةَ.

6484. There is no clemency like pardon.

٦٤٨٤. لا حِلْمَ كالصَّفْحِ.

6485. There is nothing better than the forgiveness of a powerful person.

٦٤٨٥. لا شَيْءَ أحْسَنُ مِنْ عَفْوِ قادِرٍ.

6486. A wrongdoer can never be faced with anything better than being shown forgiveness.

٦٤٨٦. لا يُقابَلُ مُسيءٌ قَطُّ بِأفْضَلَ مِنَ العَفْوِ 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.

٦٤٨٧. يُعْجِبُني مِنَ الرَّجُلِ أنْ يَعْفُوَ عَمَّنْ ظَلَمَهُ وَ يَصِلَ مَنْ قَطَعَهُ وَيُعْطِيَ مَنْ حَرَمَهُ وَيُقابِلَ الإساءَةَ بِالإحْسانِ.

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].

٦٤٨٨. أعْطِ النّاسَ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلَ ما تُحِبُّ أنْ يُعْطِيَكَ اللهُ سُبْحانَهُ وَعلى عَفْوٍ فَلاتَنْدَمْ.

6489. Honour the one who loves you and pardon your enemy, [for by this] virtue will become complete for you.

٦٤٨٩. اَكْرِمْ مَنْ وَدَّكَ وَاصْفَحْ عَنْ عَدُوِّكَ يَتِمَّ لَكَ الفَضْلُ.

6490. The best act of a person in power is to forgive.

٦٤٩٠. أحْسَنُ أفْعالِ المُقْتَدِرِ العَفْوُ.

6491. Of all people, the most behoving of [granting] forgiveness is the one who has the greatest power to punish.

٦٤٩١. أوْلَى النّاسِ بِالعَفْوِ أقْدَرُهُمْ عَلَى العُقُوبَةِ.

6492. The most deserving of [showing] mercy is the one who [himself] is in need of it.

٦٤٩٢. أوْلَى النّاسِ بِالرَّحْمَةِ المحْتاجُ إلَيْها.

6493. Better than seeking your right is to forgive [and forego] it.

٦٤٩٣. أحْسَنُ مِنِ اسْتِيفاءِ حَقِّكَ العَفْوُ عَنْهُ.

6494. The best of high morals is the forgiveness of the powerful and the generosity of the poor.

٦٤٩٤. أحْسَنُ المكارِمِ عَفْوُ المُقْتَدِرِ وَجُودُ المُفْتَقِرِ.

6495. The best forgiveness is that which is shown despite having power [to exact revenge].

٦٤٩٥. أحْسَنُ العَفْوِ ما كانَ عَنْ قُدْرَةٍ.

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

٦٤٩٦. أعْرَفُ النّاسِ بِاللهِ أعْذَرُهُمْ لِلنّاسِ وَإنْ لَمْ يَجِدْ لَهُمْ عُذْراً.

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.

٦٤٩٧. إنَّ مُقابَلَةَ الإساءَةِ بِالإحْسانِ وَتَغَمُّدَ الجَرائِمِ بِالغُفْرانِ لَمِنْ أحْسَنِ الفَضائِلِ وَأفْضَلِ المَحامِدِ.

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.

٦٤٩٨. إنَّ مَنْ أعْطى مَنْ حَرَمَهُ وَ وَصَلَ مَنْ قَطَعَهُ وَعَفى عَمَّنْ ظَلَمَهُ كانَ لَهُ مِنَ اللهِ سُبْحانَهُ الظَّهيرُ وَالنَّصيرُ.

6499. Forgiveness is a virtue.

٦٤٩٩. اَلعَفْوُ فَضيلَةٌ.

6500. Forgiveness is the best good deed.

٦٥٠٠. اَلعَفْوُ أفْضَلُ الإحْسانِ.

6501. Forgiveness is the ornament of power.

٦٥٠١. اَلعَفْوُ زَيْنُ القُدْرَةِ.

6502. Forgiveness brings about eminence.

٦٥٠٢. اَلعَفْوُ يُوجِبُ المَجْدَ.

6503. Forgiveness is the alms-tax of power.

٦٥٠٣. اَلعَفْوُ زَكاةُ القُدْرَةِ.

6504. Forgiveness is the best of favours.

٦٥٠٤. اَلْعَفْوُ أحْسَنُ الإحْسانِ.

6505. Forgiveness is the best revenge.

٦٥٠٥. اَلعَفْوُ أحْسَنُ الاِنْتِصارِ.

6506. Pardoning means that a person should forgive that which is done to wrong him and show forbearance with that which angers him.

٦٥٠٦. الصَّفْحُ أنْ يَعْفُوَ الرَّجُلُ عَمّا يُجْنى عَلَيْهِ وَيَحْلُمَ عَمّا يُغِيظُهُ.

6507. Pardoning is the best of traits.

٦٥٠٧. اَلصَّفْحُ أحْسَنُ الشِّيَمِ.

6508. Pardon that which you are unaware of for what you are aware of, and what you are ignorant of for what you know.

٦٥٠٨. هَبْ ما أنْكَرْتَ لِما عَرَفْتَ وَما جَهِلْتَ لِما عَلِمْتَ.

6509. When a wrong is done to you, then

٦٥٠٩. إذا جُنِيَ عَلَيْكَ فَاغْتَفِرْ.

forgive.

6510. The person most deserving of having his request granted is one who seeks forgiveness.

٦٥١٠. أحَقُّ النَّاسِ بِالإسْعافِ طالِبُ العَفْوِ.

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.

٦٥١١. إيّاكَ وَالتَسرُّعَ إلَى العُقُوبَةِ فَإنَّهُ مَمْقَتَةٌ عِنْدَ اللهِ وَمُقَرِّبٌ مِنَ الغَيْرِ.

OUTCOMES العواقب

6512. For every matter there is an outcome, [be it] sweet or bitter.

٦٥١٢. لِكُلِّ أمْرٍ عاقِبَةٌ حُلْوَةٌ أوْ مُرَّةٌ.

6513. One who expects [and considers] the outcomes remains safe.

٦٥١٣. مَنِ انْتَظَرَ العَواقِبَ سَلِمَ.

6514. One who considers the outcomes remains safe.

٦٥١٤. مَنْ نَظَرَ فِي العَواقِبِ سَلِمَ.

6515. One who considers the outcomes remains safe from calamities.

٦٥١٥. مَنْ نَظَرَ فِي العَواقِبِ سَلِمَ مِنَ النَّوائِبِ.

6516. One who is careful of the outcomes is safe from peril [and destruction].

٦٥١٦. مَنْ راقَبَ العَواقِبَ أمِنَ المعاطِبَ.

6517. One who awaits a [positive] outcome is patient.

٦٥١٧. مَنِ انْتَظَرَ العاقِبَةَ صَبَرَ.

6518. One who is careful of the outcomes remains safe from calamities.

٦٥١٨. مَنْ راقَبَ العَواقِبَ سَلِمَ مِنَ النَّوائِبِ.

6519. When you endeavour to act upon a matter, then eschew the blameworthy outcomes in it.

٦٥١٩. إذا هَمَمْتَ بِأمْرٍ فَاجْتَنِبْ ذَميمَ العَواقِبِ فيهِ.

6520. Be careful of the outcomes and you

٦٥٢٠. راقِبِ العَواقِبَ تَنْجُ مِنَ المعاطِبِ.

will be saved from destruction.

6521. In the outcomes [of matters] there is [either] a curer or a comforter.

٦٥٢١. فِي العَواقِبِ شافٍ أوْ مُرِيحٌ.

6522. The basis of [the success of] outcomes is that which results in the pleasure of Allah, the Glorified.

٦٥٢٢. مِلاكُ الخَواتِمِ ما أسْفَرَ عَنْ رِضَى اللهِ سُبْحانَهُ.

FILIAL IMPIETY

العقوق

6523. Disregarding the rights [of your parents] is from [the acts of] filial impiety.

٦٥٢٣. مِنَ العُقُوقِ إضاعَةُ الحُقُوقِ.

THE INTELLECT

العقل

6524. The intellect is an honourable nobility that does not wear away.

٦٥٢٤. اَلعَقْلُ شَرَفٌ كَرِيمٌ لا يَبْلى.

6525. The intellect is an inborn quality that increases through knowledge and experience.

٦٥٢٥. اَلعَقْلُ غَرِيزَةٌ تَزِيدُ بِالعِلْمِ وَ التَّجارِبِ.

6526. The intellect and knowledge are joined together in one linkage, they neither separate nor do they differ.

٦٥٢٦. اَلعَقْلُ وَالعِلْمُ مَقْرُونانِ فِي قَرَنٍ لا يَفْتَرِقانِ وَلا يَتَبايَنانِ.

6527. The intellect is the greatest of riches and the highest honour in [both] the Hereafter and this world.

٦٥٢٧. اَلعَقْلُ أغْنَى الغِنى وَغايَةُ الشَّرَفِ فِي الآخِرَةِ والدُّنيا.

6528. The intellect is the most beautiful adornment and knowledge is the most honourable merit.

٦٥٢٨. اَلعَقْلُ أجْمَلُ زِينَةٍ وَالعِلْمُ أشْرَفُ مَزِيَّةٍ.

6529. The intellect is the root of knowledge

٦٥٢٩. اَلعَقْلُ أصْلُ العِلْمِ وَداعِيَةُ الفَهْمِ.

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].

٦٥٣٠. اَلعَقْلُ مَنْفَعَةٌ وَالعِلْمُ مَرْفَعةٌ وَالصَّبْرُ مَدْفَعَةٌ.

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.

٦٥٣١. اَلعَقْلُ خَلِيلُ المؤْمِنِ وَالعِلْمُ وَزيرُهُ وَالصَّبْرُ أَمِيرُ جُنُودِهِ وَالعَمَلُ قَيِّمُهُ.

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.

٦٥٣٢. اَلعَقْلُ صاحِبُ جَيْشِ الرَّحْمنِ وَالهَوى قائِدُ جَيْشِ الشَّيْطانِ وَالنَّفْسُ مُتَجاذِبَةٌ بَيْنَهُما فَأَيُّهُما غَلَبَ كانَتْ في حَيِّزِهِ.

6533. Intellect and lust are opposites; the supporter of the intellect is knowledge and the adorner of lust is vain desire, and the soul is contended for between the two, so whichever is triumphant, it is on its side.

٦٥٣٣. اَلعَقْلُ وَالشَّهْوَةُ ضِدّانِ وَمُؤَيِّدُ العَقْلِ العِلْمُ وَمُزَيِّنُ الشَّهْوَةِ الهَوى وَالنَّفْسُ مُتَنازِعَةٌ بَيْنَهُما فَأَيُّهُما قَهَرَ كانَتْ في جانِبِهِ.

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.

٦٥٣٤. اَلعَقْلُ أَنَّكَ تَقْتَصِدُ فَلا تُسْرِفُ وَتَعِدُ فَلا تُخْلِفُ وَإِذا غَضِبْتَ حَلُمْتَ.

6535. Intelligence is for you to speak [only] of what you know and to act upon what you say.

٦٥٣٥. اَلعَقلُ أَنْ تَقُولَ ما تَعْرِفُ وَتَعْمَلَ بِما تَنْطِقُ بِهِ.

6536. The intellect guides and saves whereas ignorance misleads and destroys.

٦٥٣٦. اَلعَقْلُ يَهْدي وَيُنْجي وَالجَهْلُ يُغْوي وَيُرْدي.

6537. The intellect is a praiseworthy friend.

٦٥٣٧. اَلعَقْلُ صَديقٌ مَحْمُودٌ.

٦٥٣٨. اِسْتَرْشِدِ العَقْلَ وَخالِفِ الهَوى تُنْجِحْ.

6538. Seek right guidance from the intellect and oppose vain desire, [by this] you will gain success.

٦٥٣٩. إعْقِلْ عَقْلَكَ وَامْلِكْ أمْرَكَ وَجاهِدْ نَفْسَكَ وَاعْمَلْ لِلآخِرَةِ جَهْدَكَ.

6539. Fetter your intellect, control your affair, struggle with your [lower] self, and exert your effort in working for the Hereafter.

٦٥٤٠. أيْنَ العُقُولُ المِسْتَصْبِحَةُ (المِسْتَصْحَبَةُ) لِمَصابِيحِ الهُدى؟!

6540. Where are the intellects that light up (or that accompany) the lamps of guidance?

٦٥٤١. أفْضَلُ العَقْلِ الرَّشادُ.

6541. The best intellect is [that which leads one to] right guidance.

٦٥٤٢. أفْضَلُ النِّعَمِ العَقْلُ.

6542. The best of blessings is the intellect.

٦٥٤٣. أوَّلُ العَقْلِ التَّوَدُّدُ.

6543. The beginning of intelligence is being friendly [with the people].

٦٥٤٤. أفْضَلُ العَقْلِ اَلأدَبُ.

6544. The best intelligence is [that which leads to] good etiquette.

٦٥٤٥. أفْضَلُ العَقْلِ مُجانَبَةُ اللَّهْوِ.

6545. The best intelligence is keeping away from idle sport.

٦٥٤٦. أفْضَلُ العَقْلِ مَعْرِفَةُ الإنْسانِ نَفْسَهُ فَمَنْ عَرَفَ نَفْسَهُ عَقَلَ وَمَنْ جَهِلَها ضَلَّ.

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.

٦٥٤٧. أفْضَلُ العَقْلِ اَلاِعْتِبارُ وَأفْضَلُ الحَزْمِ الاِسْتِظْهارُ وَأكْبَرُ الحُمْقِ الاِغْتِرارُ.

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].

٦٥٤٨. أفْضَلُ حَظِّ الرَّجُلِ عَقْلُهُ إنْ ذَلَّ أعَزَّهُ وَإنْ سَقَطَ رَفَعَهُ وَإنْ ضَلَّ أرْشَدَهُ وَإنْ تَكَلَّمَ سَدَّدَهُ.

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

astray it guides him and if he talks it directs him.

6549. Verily Allah, the Glorified, loves the sound intellect and the upright action.

٦٥٤٩. إنَّ اللهَ سُبْحانَهُ يُحِبُّ العَقْلَ القَويمَ وَالعَمَلَ المُسْتَقيمَ.

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.

٦٥٥٠. إنَّ مَنْ رَزَقَهُ اللهُ عَقْلاً قَويماً وَعَمَلاً مُسْتَقيماً فَقَدْ ظاهَرَ لَدَيْهِ النِّعْمَةَ وَأَعْظَمَ عَلَيْهِ المِنَّةَ.

6551. Intelligence is an adornment and foolishness is a disgrace.

٦٥٥١. اَلعَقْلُ زَيْنٌ الحُمْقُ شَيْنٌ.

6552. Intelligence is closeness, foolishness is estrangement.

٦٥٥٢. اَلعَقْلُ قُرْبَةٌ الحُمْقُ غُرْبَةٌ.

6553. Intelligence is a remedy, foolishness is misery.

٦٥٥٣. اَلعَقْلُ شِفاءٌ اَلحُمْقُ شَقاءٌ.

6554. Intellects are gifts, etiquettes are earned.

٦٥٥٤. العُقُولُ مَواهِبُ الآدابُ مَكاسِبُ.

6555. The intellect is the excellence of human beings.

٦٥٥٥. اَلعَقْلُ فَضيلَةُ الإنْسانِ.

6556. The intellect is the messenger of the truth.

٦٥٥٦. اَلعَقْلُ رَسُولُ الحَقِّ.

6557. The intellect is a friend that has been cut-off.

٦٥٥٧. اَلعَقْلُ صَديقٌ مَقْطُوعٌ.

6558. The intellect is a solver of every issue.

٦٥٥٨. اَلعَقْلُ مُصْلِحُ كُلِّ أمْرٍ.

6559. The intellect is not deceived.

٦٥٥٩. اَلعَقْلُ لا يَنْخَدِعُ.

6560. The intellect is the herald of comprehension.

٦٥٦٠. العَقْلُ داعِي الفَهْمِ.

6561. The intellect is the strongest foundation.

٦٥٦١. العَقْلُ أقْوى أساسٍ.

6562. Intellect is the best thing that is hoped for.

٦٥٦٢. اَلعَقْلُ أَفْضَلُ مَرْجُوٍّ.

6563. Intelligence improves deliberation.

٦٥٦٣. اَلعَقْلُ يُحْسِنُ الرَّوِيَّةَ.

6564. The intellect is the spring of goodness.

٦٥٦٤. اَلعَقْلُ يَنْبُوعُ الخَيْرِ.

6565. Intelligence is the preservation of [what is learnt through] experiences.

٦٥٦٥. اَلعَقْلُ حِفْظُ التَّجارِبِ.

6566. The intellect is the best ornament.

٦٥٦٦. اَلعَقْلُ أَحْسَنُ حِلْيَةٍ.

6567. The intellect necessitates caution.

٦٥٦٧. اَلعَقْلُ يُوجِبُ الحَذَرَ.

6568. Intellect is the vehicle of knowledge.

٦٥٦٨. اَلعَقْلُ مَرْكَبُ العِلْمِ.

6569. The intellect is a sharp [cutting] sword.

٦٥٦٩. اَلعَقْلُ حُسامٌ قاطِعٌ.

6570. Intellect is the most honourable merit.

٦٥٧٠. اَلعَقْلُ أَشْرَفُ مَزِيَّةٍ.

6571. The intellect is [like] a new attire that does not get worn out.

٦٥٧١. اَلعَقْلُ ثَوْبٌ جَديدٌ لا يَبْلى.

6572. The intellect frees [one] from evil and enjoins [one to do] good.

٦٥٧٢. اَلعَقْلُ مُنَزِّهٌ عَنِ المُنْكَرِ آمِرٌ بِالمَعْرُوفِ.

6573. The intellect is an intimate friend that is relied on in every situation.

٦٥٧٣. اَلعَقْلُ حَيْثُ كانَ آلِفٌ مَأْلُوفٌ.

6574. The intellect is a tree whose fruits are generosity and modesty.

٦٥٧٤. اَلعَقْلُ شَجَرَةٌ ثَمَرُها السَّخاءُ وَالحَياءُ.

6575. The intellect is an adornment for the one who is endowed with it.

٦٥٧٥. اَلعَقْلُ زَيْنٌ لِمَنْ رَزِقَهُ.

6576. The intellect gives one a sense of familiarity when he is away from his homeland.

٦٥٧٦. اَلعَقْلُ فِي الغُرْبَةِ قُرْبَةٌ.

6577. The intellect elevates one to the lofty

٦٥٧٧. اَلعَقْلُ رَقِيٌّ إِلى عِلِّيِّيْنَ.

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.

٦٥٧٨. إنّي إذَا اسْتَحْكَمْتُ فِي الرَّجُلِ خَصْلَةً مِنْ خِصالِ الخَيْرِ اِحْتَمَلْتُهُ لَها وَاغْتَفَرْتُ لَهُ فَقْدَ ما سِواها وَلا أَغْتَفِرُ لَهُ فَقْدَ عَقْل وَلا عَدَمَ دين لأنَّ مُفارَقَةَ الدّينِ مُفارَقَةُ الأمْنِ وَلا تَهْنَأُ حَياةٌ مَعَ مَخافَة وَعَدَمُ العَقْلِ عَدَمُ الحَياةِ وَلا تُعاشَرُ الأمْواتُ.

6579. Verily you are gauged by your intellect, so develop it with knowledge.

٦٥٧٩. إنَّكَ مَوْزُونٌ بِعَقْلِكَ فَزَكِّهِ بِالعِلْمِ.

6580. Intellect is nothing but eschewing sin, considering the consequences [of one's actions] and being [resolute and] prudent.

٦٥٨٠. إنَّما العَقْلُ اَلتَّجَنُّبُ مِنَ الإثْمِ وَالنَّظَرُ فِي العَواقِبِ وَالأخْذُ بِالحَزْمِ.

6581. The bane of intellect is self-conceit.

٦٥٨١. آفَةُ اللُّبِّ العُجْبُ.

6582. When the intellect is complete, speech decreases.

٦٥٨٢. إذا تَمَّ العَقْلُ نَقَصَ الكَلامُ.

6583. When the intellect becomes complete, lust diminishes.

٦٥٨٣. إذا كَمُلَ العَقْلُ نَقَصَتِ الشَّهْوَةُ.

6584. It is through the intellect that the deepest wisdom is brought out.

٦٥٨٤. بِالعَقْلِ يُسْتَخْرَجُ غَوْرُ الحِكْمَةِ.

6585. Through the intellect, [acts of goodness and] virtues are attained.

٦٥٨٥. بِالعَقْلِ تُنالُ الخَيْراتُ.

6586. Through the intellect, the condition of the creatures is set right.

٦٥٨٦. بِالعَقْلِ صَلاحُ البَرِيَّةِ.

6587. Through abundant intellect, forbearance becomes abundant.

٦٥٨٧. بِوُفُورِ العَقْلِ يَتَوَفَّرُ الحِلْمُ.

6588. Through the intellects, the pinnacle of sciences (or matters) is attained.

٦٥٨٨. بِالعُقُولِ تُنالُ ذِرْوَةُ العُلُومِ (الأُمُورِ).

6589. By leaving that which does not concern you, your intellect becomes complete.

٦٥٨٩. بِتَرْكِ ما لا يَعْنيكَ يَتِمُّ لَكَ العَقْلُ.

6590. Perfection of the soul is [attained] through the intellect.

٦٥٩٠. بِالعَقْلِ كَمالُ النَّفْسِ.

6591. It is through the intellect that every affair is set aright.

٦٥٩١. بِالعَقْلِ صَلاحُ كُلِّ أمْرٍ.

6592. The completion of the intellect (or of action) is in its perfection.

٦٥٩٢. تَمامُ العَقْلِ (العَمَلِ) اِسْتِكْمالُهُ.

6593. The purification of a man is through his intellect.

٦٥٩٣. تَزْكِيَةُ الرَّجُلِ عَقْلُهُ.

6594. The fruit of intellect is steadfastness [and uprightness].

٦٥٩٤. ثَمَرَةُ العَقْلِ الاِسْتِقامَةُ.

6595. The fruit of intellect is adherence to the truth.

٦٥٩٥. ثَمَرَةُ العَقْلِ لُزُومُ الحَقِّ.

6596. The fruit of intellect is association with the virtuous.

٦٥٩٦. ثَمَرَةُ العَقْلِ صُحْبَةُ الأخْيارِ.

6597. The fruit of intellect is working for salvation.

٦٥٩٧. ثَمَرَةُ العَقْلِ العَمَلُ للنَّجاةِ.

6598. The fruit of intellect is being affable with the people.

٦٥٩٨. ثَمَرَةُ العَقْلِ مُداراةُ النّاسِ.

6599. The fruit of intellect is honesty.

٦٥٩٩. ثَمَرَةُ العَقْلِ الصِّدْقُ.

6600. The fruit of intellect is aversion to this world and subdual of vain desire.

٦٦٠٠. ثَمَرَةُ العَقْلِ مَقْتُ الدُّنيا وَقَمْعُ الهَوَى.

6601. There are three things by which the intellects of people are tested: wealth, authority and adversity.

٦٦٠١. ثَلاثٌ يُمْتَحَنُ بِها عُقُولُ الرِّجالِ هُنَّ المالُ وَالوِلايَةُ وَالمُصيبَةُ.

6602. Three things show the intelligence of their lords: the messenger, the message and the gift.

٦٦٠٢. ثَلاثَةٌ تَدُلُّ عَلى عُقُولِ أرْبابِها: الرَّسُولُ وَالكِتابُ وَالهَدِيَّةُ.

6603. A strong intellect is the beauty of the outward and inward facets [of a human being].

٦٦٠٣. حُسْنُ العَقلِ جَمالُ الظَّواهِرِ وَ البَواطِنِ.

6604. A good intellect is the best pathfinder.

٦٦٠٤. حُسْنُ العَقْلِ أفْضَلُ رائِدٍ.

6605. The [highest] limit of the intellect is considering the consequences [of actions] and being pleased with what has been decreed [by Allah].

٦٦٠٥. حَدُّ العَقْلِ النَّظَرُ فِي العَواقِبِ وَالرِّضا بِما يَجْري بِهِ القَضاءُ.

6606. It is forbidden upon every intellect that is shacked by (or sick with) lust to benefit from wisdom.

٦٦٠٦. حَرامٌ عَلى كُلِّ عَقْلٍ مَغْلُولٍ (مَعْلُولٍ) بِالشَّهْوَةِ أنْ يَنْتَفِعَ بِالحِكْمَةِ.

6607. The peak of intellect is separation from the perishing and attachment to the everlasting.

٦٦٠٧. حَدُّ العَقْلِ اَلانْفِصالُ عَنِ الفاني وَالاِتِّصالُ بِالباقي.

6608. Preservation of the intellect is through opposing vain desire and turning away from this world.

٦٦٠٨. حِفْظُ العَقْلِ بِمُخالَفَةِ الهَوى وَالعُزُوفِ عَنِ الدُّنيا.

6609. The best of divine gifts [to human beings] is the intellect.

٦٦٠٩. خَيْرُ المواهِبِ العَقْلُ.

6610. The indication of a person's intellect is his speech.

٦٦١٠. دَليلُ عَقْلِ الرَّجُلِ قَوْلُهُ.

6611. The departure [and loss] of intellect is between vain desire and lust.

٦٦١١. ذَهابُ العَقْلِ بَيْنَ الهَوى وَالشَّهْوَةِ.

6612. Kindle your intellect with etiquette just as you kindle fire with firewood.

٦٦١٢. ذَكِّ عَقْلَكَ بِالأدَبِ كَما تُذَكَّى النّارُ بِالحَطَبِ.

6613. The staidness of the intellect is put to

٦٦١٣. رَزانَةُ العَقْلِ تُخْتَبَرُ فِي الرِّضا وَالحُزْنِ.

the test in times of happiness and sadness.

6614. A heightened intellect saves [one from perdition].

٦٦١٤. زِيادَةُ العَقْلِ تُنْجي.

6615. There are six situations in which the intellects of people are tested: association, transaction, authority, isolation, affluence and poverty.

٦٦١٥. سِتَّةٌ تُخْتَبَرُ بِها عُقُولُ الرِّجالِ: اَلمِصاحَبَةُ وَالمعامَلَةُ وَالوِلايَةُ وَالعَزْلُ وَالغِنٰى وَالفَقْرُ.

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].

٦٦١٦. سِتَّةٌ تُخْتَبَرُ بِها عُقُولُ النّاسِ: الحِلْمُ عِنْدَ الغَضَبِ وَالصَّبْرُ عِنْدَ الرَّهْبِ وَالقَصْدُ عِنْدَ الرَّغْبِ وَتَقْوىَ اللهِ في كُلِّ حالٍ وَ حُسْنُ المداراةِ وَقِلَّةُ المماراةِ.

6617. The rectitude of the intellect is [in] good etiquette.

٦٦١٧. صَلاحُ العَقْلِ الأدَبُ.

6618. The friend of every person is his intellect and his enemy is his ignorance.

٦٦١٨. صَديقُ كُلِّ امْرِءٍ عَقْلُهُ وَعَدُوُّهُ جَهْلُهُ.

6619. Straying of the intellect distances one from right guidance and corrupts his Hereafter.

٦٦١٩. ضَلالُ العَقْلِ يُبَعِّدُ مِنَ الرَّشادِ وَيُفْسِدُ المعادَ.

6620. The straying of the intellect is the most serious deviation, and the abasement (or error) of ignorance is the greatest abasement (or error).

٦٦٢٠. ضَلالُ العَقْلِ أشَدُّ ضَلَّةٍ وذِلَّةُ (زَلَّةُ) الجَهْلِ أعْظَمُ ذِلَّةٍ (زَلَّةٍ).

6621. You must develop your intellect, for there is no wealth more profitable than it.

٦٦٢١. عَلَيْكَ بِالعَقْلِ فَلا مالَ أعْوَدُ مِنْهُ.

6622. In times of trial (or perplexity) the [level of] intellects of the people are revealed.

٦٦٢٢. عِنْدَ الخِبْرَةِ (الحِيْرَةِ) تَنْكَشِفُ عُقُولُ الرِّجالِ.

6623. In times of impromptu speech, the intellects of people are tested.

٦٦٢٣. عِنْدَ بَديهَةِ المقالِ تُخْتَبَرُ عُقُولُ الرِّجالِ.

6624. When covetousness and false hopes deceive, the minds of the ignorant are beguiled and the intellects of people are tested.

٦٦٢٤. عِنْدَ غُرُورِ الأَطْماعِ وَالآمالِ تَنْخَدِعُ عُقُولُ الجُهَّالِ وَتُخْتَبَرُ اَلْبابُ الرِّجالِ.

6625. The symbol of intellect is being affable with the people.

٦٦٢٥. عُنْوانُ العَقْلِ مُداراةُ النّاسِ.

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.

٦٦٢٦. عَقْلُ المَرْءِ نِظامُهُ وَأَدَبُهُ قِوامُهُ وَصِدْقُهُ إمامُهُ وَشُكْرُهُ تَمامُهُ.

6627. The intellects of the erudite scholars are in the tips of their pens.

٦٦٢٧. عُقُولُ الفُضَلاءِ في أَطْرافِ أَقْلامِها (مِهِمْ).

6628. The highest distinction of a person is the excellence of his intellect.

٦٦٢٨. غايَةُ المَرْءِ حُسْنُ عَقْلِهِ.

6629. The highest degree of intelligence is admitting to [one's] ignorance.

٦٦٢٩. غايَةُ العَقْلِ اَلِاعْتِرافُ بِالجَهْلِ.

6630. The intrinsic nature of the intellect impels it to employ justice.

٦٦٣٠. غَرِيزَةُ العَقْلِ تَحْدُو عَلَى اسْتِعْمالِ العَدْلِ.

6631. The intrinsic nature of the intellect rejects dispraised action.

٦٦٣١. غَرِيزَةُ العَقْلِ تَأْبَى ذَميمَ الفِعْلِ.

6632. The mind that is sick with anger and lust does not benefit from wisdom.

٦٦٣٢. غَيْرُ مُنْتَفِع بِالحِكْمَةِ عَقْلٌ مَعْلُولٌ بالغَضَبِ والشَّهْوَةِ.

6633. The veil of flaws is the intellect.

٦٦٣٣. غِطاءُ العُيُوبِ العَقْلُ.

6634. Lack of intellect is wretchedness.

٦٦٣٤. فَقْدُ العَقْلِ شَقاءٌ.

6635. Corruption of the intellect is [in] being deluded by deceptions.

٦٦٣٥. فَسادُ العَقْلِ الِاغْتِرارُ بِالخُدَعِ.

6636. The excellence of the intellect is [in] indifference towards [the pleasures of] this world.

٦٦٣٦. فَضيلَةُ العَقْلِ الزَّهادَةُ.

6637. At times [relying on] the intellect alone may lead [one] astray.

٦٦٣٧. قَدْ يَضِلُّ العَقْلُ الفَذُّ.

6638. How many a lowly person has been made venerable by his intellect.

٦٦٣٨. كَمْ مِنْ ذَليلٍ أعَزَّهُ عَقْلُهُ.

6639. Many a mind has been made subservient by a commanding desire.

٦٦٣٩. كَمْ مِنْ عَقْلٍ أسيرٍ عِنْدَ هَوىً أميرٍ.

6640. Intelligence is sufficient as wealth.

٦٦٤٠. كَفٰى بِالعَقْلِ غِنىً.

6641. It is enough of intelligence for a person to be moderate in his pursuits.

٦٦٤١. كَفٰى بِالمَرْءِ عَقْلاً أنْ يُجْمِلَ في مَطالِبِهِ.

6642. It suffices for your intellect to distinguish for you right guidance from error.

٦٦٤٢. كَفاكَ مِنْ عَقْلِكَ ما أبانَ لَكَ رُشْدَكَ مِنْ غَيِّكَ.

6643. Be quick to respond to your intellect and delay in responding to your vain desire.

٦٦٤٣. كُنْ لِعَقْلِكَ مُسْعِفاً وَلِهَواكَ مُسَوِّفاً.

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 ازْدادَ عَقْلُ الرَّجُلِ قَوِيَ إيمانُهُ بِالقَدَرِ وَاسْتَخَفَّ بِالغِيَرِ.

6645. The gain of the intellect is refraining from harming others.

٦٦٤٥. كَسْبُ العَقْلِ كَفُّ الأذٰى.

6646. The manner of action points to the measure of intelligence, so make good choices for it and be more precautious with regards to it.

٦٦٤٦. كَيْفِيَّةُ الفِعْلِ تَدُلُّ عَلٰى كَمِّيَّةِ العَقْلِ فَأحْسِنْ لَهُ الاِخْتِيارَ وَأكْثِرْ عَلَيْهِ الاِسْتِظْهارَ.

6647. The intellect acquires consideration and precaution whereas ignorance earns negligence and deception.

٦٦٤٧. كَسْبُ العَقْلِ اَلاِعْتِبارُ وَالاِسْتِظْهارُ وَكَسْبُ الجَهْلِ اَلغَفْلَةُ وَالاِغْتِرارُ.

6648. The perfection of a person is his intellect and his value is his benevolence.

٦٦٤٨. كَمالُ المَرْءِ عَقْلُهُ وَقيمَتُهُ فَضْلُهُ.

6649. The perfection of a human being is his intellect.

٦٦٤٩. كَمالُ الإنْسانِ العَقْلُ.

6650. Everything has a pinnacle, and the pinnacle of a person is his intellect.

٦٦٥٠. لِكُلِّ شَيْءٍ غايَةٌ وَغايَةُ المَرْءِ عَقْلُهُ.

6651. For everything there is an alms-tax and the alms-tax of intelligence is tolerating the ignorant ones.

٦٦٥١. لِكُلِّ شَيْءٍ زَكاةٌ وَزَكاةُ العَقْلِ اِحْتِمالِ الجُهّالِ.

6652. The intellect will never be adorned until it is complemented by forbearance.

٦٦٥٢. لَنْ يُزانَ العَقْلُ حَتّى يُواذِرَهُ الحِلْمُ.

6653. If the intellect was sound, every person would take advantage of [every moment of] his time.

٦٦٥٣. لَوْ صَحَّ العَقْلُ لا غْتَنَمَ كُلُّ امْرِءٍ مَهَلَهُ.

6654. One who seeks the support of the intellect is supported by it.

٦٦٥٤. مَنِ اسْتَرْفَدَ العَقْلَ أرْفَدَهُ.

6655. Whoever seeks assistance from the intellect, it shows him the right direction.

٦٦٥٥. مَنِ اسْتَعانَ بِالعَقْلِ سَدَّدَهُ.

6656. One whose intellect is weak has bad oratory.

٦٦٥٦. مَنْ قَلَّ عَقْلُهُ ساءَ خِطابُهُ.

6657. Do not have any expectations from one who has no intellect.

٦٦٥٧. مَنْ لا عَقْلَ لَهُ لا تَرْتَجِيهِ.

6658. One whose intellect is complete scorns lustful desires.

٦٦٥٨. مَنْ كَمُلَ عَقْلُهُ اِسْتَهانَ بِالشَّهَواتِ.

6659. One of the most affirming [and effective] means of intelligence is showing compassion to the ignorant ones.

٦٦٥٩. مِنْ أوْكَدِ أسْبابِ العَقْلِ رَحْمَةُ الجُهّالِ.

6660. From the most perfect of blessings is abundance of intellect.

٦٦٦٠. مِنْ كَمالِ النِّعَمِ وُفُورُ العَقْلِ.

6661. Keeping away from wastefulness and good management [skills] are from [the fruits of] intelligence.

٦٦٦١. مِنَ العَقْلِ مُجانَبَةُ التَّبْذِيرِ وَحُسْنُ التَّدْبيرِ.

6662. Adorning oneself with forbearance (or knowledge) is from the best intelligence.

٦٦٦٢. مِنْ أحْسَنِ العَقْلِ التَّحَلّي بِالحِلْمِ (بِالعِلمِ).

6663. The rectitude of the creation is [achieved through] the intellect.

٦٦٦٣. صَلاحُ البَرِيَّةِ العَقْلُ.

6664. The intellect of every person is deduced by what passes upon his tongue.

٦٦٦٤. يُسْتَدَلُّ عَلى عَقْلِ كُلِّ امْرِى بِما يَجْري عَلى لِسانِهِ.

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 عَلى عَقْلِ الرَّجُلِ بِحُسْنِ مَقالِهِ وَعَلى طَهارَةِ أصْلِهِ بِجَميلِ أفْعالِهِ.

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 عَلى عَقْلِ الرَّجُلِ بِكَثْرَةِ وَقارِهِ وَحُسْنِ احْتِمالِهِ وَعلى أكْرَمِ أصْلِهِ بِحُسْنِ أفْعالِهِ.

6667. One whose intellect overpowers his vain desire is successful.

٦٦٦٧. مَنْ غَلَبَ عَقْلُهُ هَواهُ أفْلَحَ.

6668. One whose vain desire overpowers his intellect is disgraced.

٦٦٦٨. مَنْ غَلَبَ هَواهُ عَقْلَهُ اِفْتَضَحَ.

6669. One who loses his wits is not bypassed by abasement.

٦٦٦٩. مَنْ فاتَهُ العَقْلُ لَمْ يَعْدُهُ الذُّلُّ.

6670. One who is held back by intellect is driven forward by ignorance.

٦٦٧٠. مَنْ قَعَدَ بِهِ العَقْلُ قامَ بِهِ الجَهْلُ.

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. لا يَزْكُو عِنْدَ اللهِ سُبْحانَهُ إلاّ عَقْلٌ عارِفٌ وَنَفْسٌ عَزُوفٌ.

6672. There is nothing better than an intellect with knowledge, and knowledge with forbearance, and forbearance with power [to punish].

٦٦٧٢. لا شَيْءَ أحْسَنُ مِنْ عَقْلٍ مَعَ عِلْمٍ وَ عِلْمٍ مَعَ حِلْمٍ وَ حِلْمٍ مَعَ قُدْرَةٍ.

6673. The intellect of a man is indicated by his adorning himself with chastity and contentment.

٦٦٧٣. يُسْتَدَلُّ عَلى عَقْلِ الرَّجُلِ بِالتَّحَلّي بِالعِفَّةِ وَالقَناعَةِ.

6674. There is no wealth like intelligence.

٦٦٧٤. لا غِنىً كَالعَقْلِ.

6675. There is no intelligence like feigning ignorance [when in the company of those who lack etiquette].

٦٦٧٥. لا عَقْلَ كَالتَّجاهُلِ.

6676. Intellect and vain desire do not go together.

٦٦٧٦. لا يَجْتَمِعُ العَقْلُ وَالهَوَى.

6677. There is no possession more beneficial than intellect.

٦٦٧٧. لا مالَ أعْوَدُ مِنَ العَقْلِ.

6678. There is no beauty more exquisite than intellect.

٦٦٧٨. لا جَمالَ أزْيَنُ مِنَ العَقْلِ.

6679. There is no blessing better than intellect.

٦٦٧٩. لا نِعْمَةَ أفْضَلُ مِن عَقْل.

6680. The intellect does not beguile one who takes it advice.

٦٦٨٠. لا يَغُشُّ العَقْلُ مَنِ انْتَصَحَهُ.

6681. There is no good in an intellect that is not accompanied by forbearance.

٦٦٨١. لا خَيْرَ في عَقْل لايُقارِنُهُ حِلْمٌ.

6682. There is no ailment more debilitating than lack of intellect.

٦٦٨٢. لا مَرَضَ أضْنى مِنْ قِلَّةِ العَقْلِ.

6683. He who has no intellect has no religion.

٦٦٨٣. لا دينَ لِمَنْ لا عَقْلَ لَهُ.

6684. One who loses [the friendship of] an intelligent one shows the weakness of his [own] intellect.

٦٦٨٤. مَنْ ضَيَّعَ عاقِلاً دَلَّ عَلى ضَعْفِ عَقْلِهِ.

6685. One who puts his intellect before his vain desire, his undertakings become good.

٦٦٨٥. مَنْ قَدَّمَ عَقْلَهُ عَلى هَواهُ حَسُنَتْ مَساعيهِ.

٦٦٨٦. مَنْ مَلَكَ عَقْلَهُ كانَ حَكيماً.

6686. One who masters his intellect is indeed wise.

٦٦٨٧. مَنِ اعْتَبَرَ بِعَقْلِهِ اِسْتَبانَ.

6687. One who considers [and learns from the past] with his intellect, perceives.

٦٦٨٨. مَنْ قَوِيَ عَقْلُهُ أَكْثَرَ الاِعْتِبارَ.

6688. One whose intellect becomes stronger takes more lessons [from the past].

٦٦٨٩. مِنَ العَقْلِ التَّزَوُّدُ لِيَوْمِ المِعادِ.

6689. Accumulating provisions for the Day of Return is from intelligence.

٦٦٩٠. مِنْ دَلائِلِ العَقْلِ النُّطْقُ بِالصَّوابِ.

6690. One of the signs of intelligence is speaking what is right.

٦٦٩١. مِنْ عَلاماتِ العَقْلِ العَمَلُ بِسُنَّةِ العَدْلِ.

6691. Acting on the [established] practice of justice is from the signs of intelligence.

٦٦٩٢. ما جَمَّلَ الفَضائِلَ كَاللُّبِّ.

6692. Nothing embellishes virtues like the intellect.

٦٦٩٣. ما قَسَمَ اللهُ سُبْحانَهُ بَيْنَ عِبادِهِ شَيْئاً أَفْضَلَ مِنَ العَقْلِ.

6693. Allah, the Glorified, has not apportioned anything among his servants better than intellect.

٦٦٩٤. مَا اسْتَوْدَعَ اللهُ سُبْحانَهُ امْرَءاً عَقْلاً إلاّ لِيَسْتَنْقِذَهُ بِهِ يَوْماً.

6694. Allah, the Glorified, has only entrusted man with an intellect so that it may one day deliver him.

٦٦٩٥. مِلاكُ الأَمْرِ العَقْلُ.

6695. The basis of [the rightness of] an affair is the intellect.

٦٦٩٦. مَعَ العَقْلِ يَتَوَفَّرُ الحِلْمُ.

6696. With intellect, forbearance [and judiciousness] becomes abundant.

٦٦٩٧. مَيْزَةُ الرَّجُلِ عَقْلُهُ وَجَمالُهُ مُرُوَّتُهُ.

6697. The distinguishing feature of a man is his intellect and his beauty is his magnanimity.

٦٦٩٨. مَنْ عَجَزَ عَنْ حاضِرِ لُبِّهِ فَهُوَ عَنْ غائِبِهِ أَعْجَزُ وَمَنْ غائِبُهُ أَعْوَزُ؟!

6698. Whoever is incapable of using his own present intellect, then he is more helpless with regards to the far-off intelligence [of

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. اَلعاقِلُ مَنْ عَقَّلَ لِسانَهُ.

6700. The intelligent person is one who covers up sins with forgiveness.

٦٧٠٠. اَلعاقِلُ مَنْ تَغَمَّدَ الذُّنُوبَ بِالغُفْرانِ.

6701. The intelligent person is one who forsakes his lust and sells his world for his Hereafter.

٦٧٠١. اَلعاقِلُ مَنْ هَجَرَ شَهْوَتَهُ وَباعَ دُنْياهُ بِآخِرَتِهِ.

6702. The intelligent person does not speak except when he needs to or in order to present his case.

٦٧٠٢. اَلعاقِلُ لا يَتَكَلَّمُ إلاّ بِحاجَتِهِ أو حُجَّتِهِ.

6703. The intelligent person is one who abstains from sins and keeps himself free from faults.

٦٧٠٣. اَلعاقِلُ مَنْ تَوَرَّعَ عَنِ الذُّنُوبِ وَتَنَزَّهَ مِنَ العُيُوبِ.

6704. The intelligent person is one who fetters his tongue except from the remembrance [and extolment] of Allah.

٦٧٠٤. اَلعاقِلُ مَنْ عَقَّلَ لِسانَهُ إلاّ عَنْ ذِكْرِ اللهِ.

6705. The intelligent person is one who opposes his vain desire in obedience to his Lord.

٦٧٠٥. اَلعاقِلُ مَنْ عَصى هَواهُ في طاعَةِ رَبِّهِ.

6706. The intelligent person is one who performs acts of kindness and puts his effort in its correct place.

٦٧٠٦. اَلعاقِلُ مَنْ أحْسَنَ صَنائِعَهُ وَ وَضَعَ سَعْيَهُ في مَواضِعِهِ.

6707. When the intelligent one is quiet, he reflects and when he speaks, he remembers [and extols Allah] and when he observes, he

٦٧٠٧. اَلعاقِلُ إذا سَكَتَ فَكَرَ وَإذا نَطَقَ ذَكَرَ وَإذا نَظَرَ اِعْتَبَرَ.

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.

٦٧٠٨. اَلعاقِلُ مَنِ اتَّهَمَ رَأيَهُ وَلَمْ يَثِقْ بِكُلِّ ما تُسَوِّلُ لَهُ نَفْسُهُ.

6709. The intelligent person is one who abstains from [the pleasures of] the lowly, perishing world and desires the sublime, everlasting, lofty Paradise.

٦٧٠٩. اَلعاقِلُ مَنْ زَهِدَ في دُنْيا فانِيَةٍ دَنِيَّةٍ وَرَغِبَ في جَنَّةٍ سَنِيَّةٍ خالِدَةٍ عالِيَةٍ.

6710. The intelligent person is one who puts things in their right places, and the ignorant one does the opposite of this.

٦٧١٠. اَلعاقِلُ مَنْ وَضَعَ الأشْياءَ مَواضِعَها وَالجاهِلُ ضِدُّ ذلِكَ.

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].

٦٧١١. اَلعاقِلُ إذا عَلِمَ عَمِلَ وَإذا عَمِلَ أخْلَصَ وَإذا أخْلَصَ اِعْتَزَلَ.

6712. The intelligent person is one who guards his tongue from backbiting.

٦٧١٢. اَلعاقِلُ مَنْ صانَ لِسانَهُ عَنِ الغِيْبَةِ.

6713. The intelligent person strives in his work and shortens his hopes.

٦٧١٣. اَلعاقِلُ يَجْتَهِدُ في عَمَلِهِ وَيُقَصِّرُ مِنْ أمَلِهِ.

6714. The intelligent person is one who overcomes his vain desire and does not sell his Hereafter for his [temporary life in this] world.

٦٧١٤. اَلعاقِلُ مَنْ غَلَبَ هَواهُ وَلَمْ يَبِعْ آخِرَتَهُ بِدُنْياهُ.

6715. The intelligent one is neither pushed to the extreme by violence nor is he hampered by weakness.

٦٧١٥. اَلعاقِلُ لا يَفْرُطُ بِهِ عُنْفٌ وَلا يَقْعُدُ بِهِ ضَعْفٌ.

6716. The intelligent person is one who controls himself when he gets angry, when he desires and when he is frightened.

٦٧١٦. اَلعاقِلُ مَنْ يَمْلِكُ نَفْسَهُ إذا غَضِبَ وَإذا رَغِبَ وَإذا رَهِبَ.

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.

٦٧١٧. اَلعاقِلُ يَتَقاضى نفْسَهُ بِما يَجِبُ عَلَيْهِ وَلا يَتَقاضى لِنَفْسِهِ بِما يَجِبُ لَهُ.

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].

٦٧١٨. اَلعاقِلُ مَنْ لا يُضيعُ لَهُ نَفَساً فيما لا يَنْفَعُهُ وَلا يَقْتَني ما لا يَصْحَبُهُ.

6719. The intelligent person is one who overpowers his contending vain desires.

٦٧١٩. اَلعاقِلُ مَنْ غَلَبَ نَوازِعَ أَهْوِيَتِهِ.

6720. The intelligent person is one who submits to the decree [of Allah] and acts with judiciousness [and determination].

٦٧٢٠. اَلعاقِلُ مَنْ سَلَّمَ إِلَى القَضاءِ وَعَمِلَ بِالحَزْمِ.

6721. The intelligent person is one who subdues his vain desire with his intellect.

٦٧٢١. اَلعاقِلُ (الكامِلُ) مَنْ قَمَعَ هَواهُ بِعَقْلِهِ.

6722. Be rational and you will discern.

٦٧٢٢. اِعْقِلْ تُدْرِكْ.

6723. Indeed, the intelligent person is one who considers the different [expressed] opinions with correct reasoning and considers the consequences [of matters].

٦٧٢٣. أَلا وَإِنَّ اللَّبيبَ مَنِ اسْتَقْبَلَ وُجُوهَ الآراءِ بِفِكْرٍ صائِبٍ وَنَظَرٍ فِي العَواقِبِ.

6724. The most intelligent of you is the most submissive of you.

٦٧٢٤. أَعْقَلُكُمْ أَطْوَعُكُمْ.

6725. The most intelligent person is one who follows the wise people.

٦٧٢٥. أَعْقَلُ النّاسِ مَنْ أَطاعَ العُقَلاءَ.

6726. When you make an indirect reference to an intelligent person then you have tormented him with reproof.

٦٧٢٦. إذا لَوَّحْتَ لِلْعاقِلِ فَقَدْ أَوْجَعْتَهُ عِتاباً.

6727. The most felicitous of people is the intelligent one.

٦٧٢٧. أَسْعَدُ النّاسِ العاقِلُ.

6728. The most intelligent of people is the most modest of them.

٦٧٢٨. أعْقَلُ النّاسِ أحْياهُمْ.

6729. The most intelligent person is the virtuous, fearful one.

٦٧٢٩. أعْقَلُ الإنْسانِ مُحْسِنٌ خائِفٌ.

6730. The most intelligent of people is the one who forgives [and accepts the excuses of] others the most.

٦٧٣٠. أعْقَلُ النّاسِ أعْذَرُهُمْ لِلنّاسِ.

6731. The most intelligent of people is the farthest of them from all vile things.

٦٧٣١. أعْقَلُ النّاسِ أبْعَدُهُمْ عَنْ كُلِّ دَنِيَّةٍ.

6732. The most intelligent of people is the most submissive of them to Allah, the Glorified.

٦٧٣٢. أعْقَلُ النّاسِ أطْوَعُهُمْ لِلّهِ سُبْحانَهُ.

6733. The most intelligent of people is the closest of them to Allah.

٦٧٣٣. أعْقَلُ النّاسِ أقْرَبُهُمْ مِنَ اللهِ.

6734 The most intelligent of people is one who sees his own fault and is blind to the fault of others.

٦٧٣٤. أعْقَلُ النّاسِ مَنْ كانَ بِعَيْبِهِ بَصيراً وَ عَنْ عَيْبِ غَيْرِهِ ضَريراً.

6735. The most intelligent of people is the one who does not go beyond silence in punishing the ignorant.

٦٧٣٥. أعْقَلُ النّاسِ مَنْ لا يَتَجاوَزُ الصَّمْتَ في عُقُوبَةِ الجُهّالِ.

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. أفْضَلُ النّاسِ عَقْلاً أحْسَنُهُمْ تَقْديراً لِمَعاشِهِ وَأشَدُّهُمُ اهْتِماماً بِإصْلاحِ مَعادِهِ.

6737. The most intelligent of people is one whose seriousness overpowers his frivolity and who overcomes his vain desire with his intellect.

٦٧٣٧. أعْقَلُ النّاسِ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ وَاسْتَظْهَرَ عَلى هَواهُ 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. أعْقَلُ النّاسِ مَنْ ذَلَّ لِلْحَقِّ فَاعْطاهُ مِنْ نَفْسِهِ وَعَزَّ بِالحَقِّ فَلَمْ يُهِنْ إقامَتَهُ وَحُسْنَ العَمَلِ 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].

٦٧٣٩. أعْقَلُ النّاسِ أنْظَرُهُمْ فِي العَواقِبِ.

6740. Verily the intelligent one is not beguiled by covetousness.

٦٧٤٠. إنَّ العاقِلَ لا يَنْخَدِعُ لِلطَّمَعِ (بِالطَّمَعِ).

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.

٦٧٤١. إنَّ العاقِلَ مَنْ عَقْلُهُ فِي إرْشاد وَمَنْ رَأْيُهُ فِي ازْدِياد فَلِذلِكَ رَأْيُهُ سَديدٌ وَفِعْلُهُ حَميدٌ.

6742. Indeed, the intelligent one learns through discipline while the beasts are not trained except by beating.

٦٧٤٢. إنَّ العاقِلَ يَتَّعِظُ بِالأدَبِ وَالبَهائِمُ لا تَتَّعِظُ إلاّ بِالضَّرْبِ.

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.

٦٧٤٣. إنَّ العاقِلَ مَنْ نَظَرَ فِي يَوْمِهِ لِغَدِهِ وَسَعى فِي فِكاكِ نَفْسِهِ وَعَمِلَ لِما لابُدَّ لَهُ مِنْهُ وَلا مَحيصَ لَهُ عَنْهُ.

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.

٦٧٤٤. إنَّ العاقِلَ يَنْبَغي أنْ يَحْذَرَ المَوْتَ في هذِهِ الدّارِ وَيُحْسِنَ لَهُ التَأَهُّبَ قَبْلَ أنْ يَصِلَ إلى دار يَتَمَنّى فيهَا المَوْتَ فَلا يَجِدُهُ.

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.

٦٧٤٥. شيمَةُ ذَوي الألْبابِ وَالنُّهى اَلإقبالُ عَلى دارِ البَقاءِ وَالأعْراضُ عَنْ دارِ الفَناءِ وَالتَّوَلُّهُ بِجَنَّةِ المأْوى.

6746. It behoves the intelligent one to make arrangements for his Hereafter and to develop [and build] the abode of his permanent residence.

٦٧٤٦. يَنْبَغي لِلعاقِلِ أنْ يُقَدِّمَ لآخِرَتِهِ وَيَعْمُرَ دارَ إقامَتِهِ.

6747. The intelligent one likes the company of those who are like him.

٦٧٤٧. اَلْعاقِلُ يَأْلِفُ مِثْلَهُ.

6748. A person is the friend of what he understands.

٦٧٤٨. اَلمَرْءُ صَديقُ ما عَقَلَ.

6749. The intelligent one is the enemy of his delectation.

٦٧٤٩. اَلعاقِلُ عَدُوُّ لَذَّتِهِ.

6750. The intelligent person is one who fetters his tongue.

٦٧٥٠. اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ.

6751. The intelligent one seeks perfection, the ignorant one seeks wealth.

٦٧٥١. اَلعاقِلُ يَطْلُبُ الكَمالَ اَلْجاهِلُ يَطْلُبُ المالَ.

6752. The intelligent one puts his self down and as a result he gets elevated.

٦٧٥٢. اَلعاقِلُ يَضَعُ نَفْسَهُ فَيَرْتَفِعُ.

6753. The intelligent one is grieved, sorrowful.

٦٧٥٣. اَلعاقِلُ مَهْمُومٌ مَغْمُومٌ.

6754. The intelligent person is one who safeguards his affair.

٦٧٥٤. اَلعاقِلُ مَنْ أحْرَزَ أمْرَهُ.

6755. Insinuation is the severest punishment for the intelligent one.

٦٧٥٥. اَلتَّعْريضُ لِلْعاقِلِ أشَدُّ عِتابِهِ.

6756. The intelligent person is one who is admonished by experiences.

٦٧٥٦. اَلعاقِلُ مَنْ وَعَظَتْهُ التَّجارِبُ.

6757. The intelligent person is one who annihilates his lust.

٦٧٥٧. اَلعاقِلُ مَنْ أماتَ شَهْوَتَهُ.

6758. The intelligent person is one who spreads his generosity.

٦٧٥٨. اَلعاقِلُ مَنْ بَذَلَ نَداهُ.

6759. The intelligent one relies on his [hard]

٦٧٥٩. اَلعاقِلُ يَعْتَمِدُ عَلى عَمَلِهِ اَلجاهِلُ يَعْتَمِدُ

عَلى أمَلِهِ.

work, [while] the ignorant one relies on his aspiration.

٦٧٦٠. اَلعاقِلُ مَنِ اتَّعَظَ بِغَيْرِهِ.

6760. The intelligent person is one who takes a lesson from [the experiences of] others.

٦٧٦١. اَلعاقِلُ مَنْ صَدَّقَ (صَدَّقَتْ) أقْوالَهُ أفْعالُهُ.

6761. The intelligent person is one whose words are affirmed by his actions.

٦٧٦٢. اَلعاقِلُ مَنْ وَقَفَ حَيْثُ عَرَفَ.

6762. The intelligent person is one who stops at what he knows.

٦٧٦٣. اَلعاقِلُ مَنْ يَزْهَدُ فيما يَرْغَبُ فيهِ الجاهِلُ.

6763. The intelligent person is one who renounces that which the ignorant one desires.

٦٧٦٤. إنَّما العاقِلُ مَنْ وَعَظَتْهُ التَّجارِبُ.

6764. Indeed only he is intelligent who is admonished by experiences.

٦٧٦٥. إنَّما اللَّبِيبُ مَنِ اسْتَسَلَّ الأحْقادَ.

6765. Only he is intelligent who takes out the grudges [from his heart].

٦٧٦٦. إذا شابَ العاقِلُ شَبَّ عَقْلُهُ.

6766. As the intelligent one grows older, his intellect grows younger.

٦٧٦٧. تَلْويحُ زَلَّةِ العاقِلِ لَهُ مِنْ أمَضِّ عِتابِهِ (أمَضُّ مِنْ عِتابِهِ).

6767. Hinting at [and making indirect references to] the error of the intelligent person is one of the most agonizing punishments for him.

٦٧٦٨. ثَرْوَةُ العاقِلِ في عِلْمِهِ وَعَمَلِهِ.

6768. The wealth of an intelligent person is in his knowledge and his action.

٦٧٦٩. حُبُّ العِلْمِ وَحُسْنُ الحِلْمِ وَلُزومُ الصَّوابِ مِنْ فَضائِلِ أُولِي النُّهى والألْبابِ.

6769. Love of knowledge, virtuous forbearance and adhering to the right are from the merits of the people of reason and understanding.

٦٧٧٠. حَقٌّ عَلَى العاقِلِ العَمَلُ لِلْمَعادِ وَالاِسْتِكْثارُ

6770. It is a right that is due on the intelligent one to work for the Hereafter and

to seek more provisions [for it].

مِنَ الزّادِ.

6771. It is a right upon the intelligent one to vanquish his vain desire before his adversary.

٦٧٧١. حَقٌّ عَلَى العاقِلِ أنْ يَقْهَرَ هَواهُ قَبْلَ ضِدِّهِ.

6772. The reign of the intelligent one is like the relative who longs to unite [with his dear ones].

٦٧٧٢. دَوْلَةُ العاقِلِ كَالنَّسيبِ يَحِنُّ إلَى الوُصْلَةِ.

6773. The one who possesses intellect is not known except by [his] tolerance, temperance and kindness.

٦٧٧٣. ذُو العَقْلِ لا يَنْكَشِفُ إلاّ عَنِ احْتِمالٍ وَإجْمالٍ وَإفْضالٍ.

6774. The desire of an intelligent person is in wisdom and the ambition of an ignorant person is in foolishness.

٦٧٧٤. رَغْبَةُ العاقِلِ فِي الحِكْمَةِ وَهِمَّةُ الجاهِلِ فِي الحَماقَةِ.

6775. The lapse of an intelligent person is dangerous.

٦٧٧٥. زَلَّةُ العاقِلِ مَحْذُورَةٌ.

6776. The lapse of an intelligent person is a crushing blow.

٦٧٧٦. زَلَّةُ العاقِلِ شَديدَةُ النِّكايَةِ.

6777. The virtues of an intelligent ruler are spread far and wide.

٦٧٧٧. سُلْطانُ العاقِلِ يَنْشُرُ مَناقِبَهُ.

6778. The [distinguishing] quality of the people of intellect is [their] lack of lust and negligence.

٦٧٧٨. شيمَةُ العُقَلاءِ قِلَّةُ الشَّهْوَةِ وَقِلَّةُ الغَفْلَةِ.

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. شيمَةُ ذَوِى الألْبابِ وَالنُّهٰى اَلإقْبالُ على دارِ البَقاءِ وَالإعْراضُ عَنْ دارِ الفَناءِ وَالتَّوَلُّهُ بِجَنَّةِ المأْوٰى.

6780. The chest of an intelligent person is the strongbox of his secret.

٦٧٨٠. صَدْرُ العاقِلِ صُنْدُوقُ سِرِّهِ.

6781. The conjecture of an intelligent person is more correct than the certitude of an ignorant person.

٦٧٨١. ظَنُّ العاقِلِ أصَحُّ مِنْ يَقينِ الجاهِلِ.

6782. The enmity of an intelligent person is better than the friendship of an ignorant one.

٦٧٨٢. عَداوَةُ العاقِلِ خَيْرٌ مِنْ صَداقَةِ الجاهِلِ.

6783. The sufficiency of an intelligent person is through his knowledge.

٦٧٨٣. غِنَى العاقِلِ بِعِلْمِهِ.

6784. The sufficiency of an intelligent person is through his wisdom and his honour is through his contentment.

٦٧٨٤. غِنَى العاقِلِ بِحِكْمَتِهِ وَعِزُّهُ بِقَناعَتِهِ.

6785. The ugly act of an intelligent person is better than the beautiful act of an ignorant person.

٦٧٨٥. قَبيحُ عاقِلٍ خَيْرٌ مِنْ حَسَنِ جاهِلٍ.

6786. Every intelligent person is sorrowful (or sad).

٦٧٨٦. كُلُّ عاقِلٍ مَغْمُومٌ (مَحْزُونٌ).

6787. Be intelligent in the affairs of your religion and simple in your worldly affairs.

٦٧٨٧. كُنْ عاقِلاً في أمْرِ دينِكَ جاهِلاً في أمْرِ دُنياكَ.

6788. The speech of the intelligent is a nourishment [for the soul] and the reply of the ignorant is [nothing better than] silence.

٦٧٨٨. كَلامُ العاقِلِ قُوتٌ وَجَوابُ الجاهِلِ سُكُوتٌ.

6789. For the intelligent one, there is goodness in every action [he does].

٦٧٨٩. لِلْعاقِلِ في كُلِّ عَمَلٍ إحْسانٌ.

6790. For the intelligent one, there is nobility in every word [he speaks].

٦٧٩٠. لِلْعاقِلِ في كُلِّ كَلِمَةٍ نُبْلٌ.

6791. For the intelligent one, in every action there is self-discipline.

٦٧٩١. لِلْعاقِلِ في كُلِّ عَمَلٍ اِرتياضٌ.

6792. It is not for the intelligent one to move out [of his home] except for three things: to

٦٧٩٢. لَيْسَ لِلْعاقِلِ أنْ يَكُونَ شاخِصاً إلاّ في ثَلاثٍ: حُظْوَةٍ (حُطوَةٍ) في مَعادٍ أوْ مَرَمَّةٍ في مَعاشٍ

أو لَذَّةٍ في غَيْرِ مُحَرَّمٍ.

do something to improve his Hereafter, or to earn his livelihood, or to enjoy what is not forbidden.

٦٧٩٣. لَمْ يَعْقِلْ مَنْ وَلِهَ بِاللَّعْبِ وَاسْتُهْتِرَ بِاللَّهْوِ وَالطَّرَبِ.

6793. He who is distracted by idle sport and seeks pleasure in amusement and song, has no intelligence.

٦٧٩٤. مَنْ عَقَلَ فَهِمَ.

6794. One who has intelligence, comprehends.

٦٧٩٥. مَنْ عَقَلَ عَفَّ.

6795. One who has intelligence remains chaste [and abstains from the forbidden].

٦٧٩٦. مَنْ عَقَلَ اِسْتَقالَ.

6796. One who has intelligence seeks pardon [for the wrong he does].

٦٧٩٧. مَنْ عَقَلَ سَمِحَ.

6797. One who has intelligence is kind [and tolerant].

٦٧٩٨. مَنْ عَقَلَ قَنِعَ.

6798. One who has intelligence is content.

٦٧٩٩. مَنْ عَقَلَ صَمَتَ.

6799. One who has intelligence remains silent [until there is a need to speak].

٦٨٠٠. مَنْ لا يَعْقِلْ يَهُنْ وَمَنْ يَهُنْ لا يُوَقَّرْ.

6800. One who does not use intellect is abased, and one who is abased is not revered.

٦٨٠١. مَنْ عَقَلَ كَثُرَ اِعْتِبارُهُ.

6801. One who has intelligence takes more lessons [from the past].

٦٨٠٢. مَنْ قَلَّ عَقْلُهُ كَثُرَ هَزْلُهُ.

6802. One whose intellect is less, his jesting is increased.

٦٨٠٣. مَنْ عَقَلَ اِعْتَبَرَ بِأَمْسِهِ وَاسْتَظْهَرَ لِنَفْسِهِ.

6803. One who has intelligence takes lesson from his past and takes precaution for his soul.

٦٨٠٤. مَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ وَحِلْمُهُ غَضَبَهُ كانَ جَديراً بِحُسْنِ السّيرَةِ.

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.

٦٨٠٥. مَنْ عَقَلَ تَيَقَّظَ مِنْ غَفْلَتِهِ وَتَأَهَّبَ لِرِحْلَتِهِ وَعَمَرَ دارَ إقامَتِه.

6805. One who has intelligence awakens from his negligence, prepares for his journey and maintains [and develops] his abode of [permanent] residence.

٦٨٠٦. مَنْ لَمْ يَكُنْ أمْلَكَ شَيْءٍ بِهِ عَقْلُهُ لَمْ يَنْتَفِعْ بِمَوْعِظَةٍ.

6806. One whose intellect does not have the greatest control over him does not benefit from [any] advice.

٦٨٠٧. مَنْ لَمْ يَكُنْ لَهُ عَقْلٌ يَزِينُهُ لَمْ يَنْبُلْ.

6807. One who does not have an intellect to adorn him, does not become noble.

٦٨٠٨. مَنْ لَمْ يَكْمُلْ عَقْلُهُ لَمْ تُؤْمَنْ بَوائِقُهُ.

6808. One whose intellect is not complete, his evils are not safeguarded against.

٦٨٠٩. مِنْ عَقْلِ الرَّجُلِ أنْ لا يَتَكَلَّمَ بِجَميعِ ما أحاطَ بِهِ عِلْمُهُ.

6809. It is from the intelligence of a man that he not speak about all that he knows.

٦٨١٠. مِنْ حَقِّ العاقِلِ أنْ يَقْهَرَ هَواهُ قَبْلَ ضِدِّهِ.

6810. It is from the rights of the intelligent person to vanquish his vain desire before his adversary.

٦٨١١. مِنْ حَقِّ اللَّبيبِ أنْ يَعُدَّ سُوءَ عَمَلِهِ وَقُبْحَ سيرَتِهِ مِنْ شَقاوَةِ جَدِّهِ وَنَحْسِهِ.

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.

٦٨١٢. مِنْ كَمالِ عَقْلِكَ اِسْتِظْهارُكَ عَلى عَقْلِكَ.

6812. From the perfection of your intellect is your reliance on your intellect.

٦٨١٣. ما عَقَلَ مَنْ أطالَ أمَلَهُ.

6813. One who lengthens his aspirations is not intelligent.

٦٨١٤. ما كَذَبَ عاقِلٌ وَلا زَنَى مُؤْمِنٌ.

6814. An intelligent person does not lie and a believer does not fornicate.

٦٨١٥. مُرُوَّةُ العاقِلِ دينُهُ وَحَسَبُهُ أدَبُهُ.

6815. The magnanimity of an intelligent person is his religion and his distinction is

his etiquette.

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 العاقِلِ اِحْتِمالٌ وَنِصْفُهُ تَغافُلٌ.

6817. There is no poverty for the intelligent one.

٦٨١٧. لا فَقْرَ لِعاقِلٍ.

6818. The intelligent person is never found [to be] beguiled.

٦٨١٨. لا يُلْفَى العاقِلُ مَغْرُوراً.

6819. There is none more courageous than the intelligent one.

٦٨١٩. لا أشْجَعَ مِنْ لَبيبٍ.

6820. He who is overcome by anger and lust should not be counted as an intelligent person.

٦٨٢٠. لا يَنْبَغي أنْ يُعَدَّ عاقِلاً مَنْ يَغْلِبُهُ الغَضَبُ وَالشَّهْوَةُ.

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. يَنْبَغي لِلْعاقِلِ أنْ لا يَخْلُوَ في كُلِّ حالَةٍ عَنْ طاعَةِ رَبِّهِ وَمُجاهَدَةِ 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. يَنْبَغي لِلْعاقِلِ أنْ يَعْمَلَ لِلْمَعادِ وَيَسْتَكْثِرَ مِنَ الزَّادِ قَبْلَ زَهُوقِ 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. يَنْبَغي لِلْعاقِلِ أنْ يُقَدِّمَ لآخِرَتِهِ وَيَعْمُرَ دارَ إقامَتِهِ.

6824. It behoves the intelligent person to earn praise through his wealth and to preserve himself from asking others.

٦٨٢٤. يَنْبَغي لِلْعاقِلِ أنْ يَكْتَسِبَ بِمالِهِ المِحْمَدَةَ وَيَصُونَ نَفْسَهُ عَنِ المِسْألَةِ.

6825. It behoves an intelligent person to address an ignorant one like a doctor

٦٨٢٥. يَنْبَغي لِلْعاقِلِ أنْ يُخاطِبَ الجاهِلَ مُخاطَبَةَ

addresses a sick patient.

الطَّبيبِ اَلمريضَ.

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.

٦٨٢٦. يَنْبَغي لِلْعاقِلِ أنْ يُكْثِرَ مِنْ صُحْبَةِ العُلَماءِ وَالأبْرارِ وَيَجْتَنِبَ مُقارَنَةَ الأشْرارِ وَالفُجّارِ.

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.

٦٨٢٧. يَنْبَغي لِلْعاقِلِ أنْ يَحْتَرِسَ مِنْ سُكْرِ المالِ وَسُكْرِ القُدْرَةِ وَسُكْرِ العِلْمِ وَسُكْرِ المِدْحِ وَسُكْرِ الشَّبابِ فَإنَّ لِكُلِّ ذلِكَ رِياحاً خَبيثَةً تَسْلُبُ العَقْلَ وَتَسْتَخِفُّ الوَقارَ.

6828. It behoves the intelligent person not to be harsh when he teaches, and not to scorn [others] when he gains knowledge.

٦٨٢٨. يَنْبَغي لِلْعاقِلِ إذا عَلَّمَ أنْ لا يَعْنُفَ وَإذا عُلِّمَ أنْ لا يَأْنَفَ.

6829. The intellect of every person is manifested by that which is spoken by his tongue.

٦٨٢٩. يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئ ما يَنْطِقُ بِهِ لِسانُهُ.

6830. The intellect of every person is indicated by his tongue, and his merit is evinced by his diction.

٦٨٣٠. يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرئ لِسانُهُ وَيَدُلُّ عَلى فَضْلِهِ بَيانُهُ.

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.

٦٨٣١. يُعْجِبُني مِنَ الرَّجُلِ أنْ يُرى عَقْلُهُ زائِداً عَلى لِسانِهِ وَلا يُرى لِسانُهُ زائِداً عَلى عَقْلِهِ.

6832. Follow the intelligent one and you will benefit.

٦٨٣٢. أطِعِ العاقِلَ تَغْنَمْ.

6833. At times the intelligent person becomes blind to what is right.

٦٨٣٣. رُبَّما عَمِيَ اللَّبيبُ عَنِ الصَّوابِ.

THE CAUSE AND THE EFFECTS

6834. The branches will surely return to their roots, and the effects to their causes, and the particulars to their universals.

العلل والمعلولات

٦٨٣٤. لَتَرْجِعَنَّ الفُرُوعُ عَلى أُصُولِها وَالمعْلُولاتُ إلى عِلَلِها وَالجُزْئيّاتُ إلى كُلّياتِها.

THE CELESTIAL REALM

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].

العالمُ العلوي

٦٨٣٥. سُئِلَ ـ عَليهِ السّلام ـ عَنِ العالَمِ العِلْويّ فَقالَ: صُوَرٌ عارِيَةٌ عَنِ الموادِّ عالِيَةٌ عَنِ القُوَّةِ وَالاِسْتِعْدادِ تَجَلّى لَها فَأَشْرَقَتْ وَطالَعَها فَتَلألأَتْ فَأَلْقى في هُوِيَّتِها مِثالَهُ فَأَظْهَرَ عَنْها أَفْعالَهُ وَخَلَقَ الإنْسانَ ذا نَفْس ناطِقَة إنْ زَكّاها بِالعِلْمِ وَالعَمَلِ فَقَدْ شابَهَتْ جَواهِرَ أوائِلَ عِلَلِها وَإذَا اعْتَدَلَ مِزاجُها وَفارَقَتِ الأضْدادَ فَقَدْ شارَكَ بِهَا السَّبْعَ الشِّدادَ.

KNOWLEDGE

6836. Knowledge guides [one] to the truth.

6837. Knowledge is the lamp of the intellect and the fountain of excellence.

العلم

٦٨٣٦. اَلْعِلْمُ يَهْدي إلَى الحَقِّ.

٦٨٣٧. اَلْعِلْمُ مِصْباحُ العَقْلِ وَيَنْبُوعُ الفَضْلِ.

6838. Knowledge is the killer of ignorance and the earner of nobility.

٦٨٣٨. اَلْعِلْمُ قاتِلُ الجَهْلِ وَمُكْسِبُ النُّبْلِ.

6839. Knowledge without action is a plague.

٦٨٣٩. اَلْعِلْمُ بِلاعَمَل وَبالٌ.

6840. Knowledge is a great treasure that does not get exhausted.

٦٨٤٠. اَلْعِلْمُ كَنْزٌ عَظيمٌ لا يَفْنٰى.

6841. Knowledge is one of the two lives.

٦٨٤١. اَلْعِلْمُ أحَدُ الحَياتَيْنِ.

6842. Knowledge is the better of the two intimate companions.

٦٨٤٢. اَلْعِلْمُ أفْضَلُ الأنيسَيْنِ.

6843. Knowledge is the better of the two beauties.

٦٨٤٣ . اَلْعِلْمُ أفْضَلُ الجَمالَيْنِ.

6844. Knowledge about Allah is the better of the two types of knowledge.

٦٨٤٤. اَلْعِلْمُ باللهِ أفْضَلُ العِلْمَينِ.

6845. Knowledge is an honourable heritage and a universal blessing.

٦٨٤٥. اَلْعِلْمُ وِراثَةٌ كَريمَةٌ وَنِعْمَةٌ عَميمَةٌ.

6846. Knowledge saves [one] from being entangled in perplexity.

٦٨٤٦. اَلْعِلْمُ يُنْجي مِنَ الإرْتباكِ فِي الحِيْرَةِ.

6847. Knowledge is evidence of intellect, so the one who knows has intelligence.

٦٨٤٧. اَلْعِلْمُ يَدُلُّ عَلَى العَقْلِ فَمَنْ عَلِمَ عَقَلَ.

6848. Knowledge is the enlivener of the soul, the illuminator of the intellect and the annihilator of ignorance.

٦٨٤٨. اَلْعِلْمُ مُحْيِي النَّفْسِ وَمُنِيرُ العَقْلِ وَمُمِيتُ الجَهْلِ.

6849. Knowledge is the fruit of wisdom and rightness is from its branches.

٦٨٤٩. اَلْعِلْمُ ثَمَرَةُ الحِكْمَةِ وَالصَّوابُ مِنْ فُرُوعِها.

6850. Knowledge is the greatest honour for the one who has no [honourable] past.

٦٨٥٠. اَلْعِلْمُ أفْضَلُ شَرَفِ مَنْ لاَ قَديمَ لَهُ.

6851. Knowledge is greater than can be encompassed [in its totality], so take the best from every [branch of] knowledge.

٦٨٥١. اَلْعِلْمُ أكْثَرُ مِنْ أنْ يُحاطَ بِهِ فَخُذُوا مِنْ كُلِّ عِلْم أحْسَنَهُ.

6852. Knowledge is a governor while wealth is governed.

٦٨٥٢. اَلْعِلْمُ حاكِمٌ وَالمالُ مَحْكُومٌ عَلَيْهِ.

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.

٦٨٥٣. اَلْعِلْمُ يُرْشِدُكَ إلى ما أمَرَكَ اللهُ بِهِ وَالزُّهْدُ يُسَهِّلُ لَكَ الطَّرِيقَ إلَيْهِ.

6854. Knowledge is better than wealth; knowledge guards you while you guard wealth.

٦٨٥٤. اَلْعِلْمُ خَيْرٌ مِنَ المالِ اَلْعِلْمُ يَحْرُسُكَ وَأنْتَ تَحْرُسُ المالَ.

6855. Knowledge is linked to action, so one who knows, acts.

٦٨٥٥. اَلْعِلْمُ مَقْرُونٌ بِالعَمَلِ فَمَنْ عَلِمَ عَمِلَ.

6856. Knowledge calls out to action, so if it responds to it [then it stays] otherwise it departs.

٦٨٥٦. اَلْعِلْمُ يَهْتِفُ بِالعَمَلِ فَإنْ أجابَهُ وَإلاّ اِرْتَحَلَ.

6857. Knowledge guides you and action takes you to the goal.

٦٨٥٧. اَلْعِلْمُ يُرْشِدُكَ وَالعَمَلُ يَبْلُغُ بِكَ الغايَةَ.

6858. Knowledge is the first guide and cognizance is the final end.

٦٨٥٨. اَلْعِلْمُ أوَّلُ دَلِيلٍ وَالمعْرِفَةُ آخِرُ نِهايَةٍ.

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].

٦٨٥٩. اَلْعِلْمُ عِلْمانِ: مَطْبُوعٌ وَمَسْمُوعٌ وَلا يَنْفَعُ المطْبُوعُ إذا لَمْ يَكُ مَسْمُوعٌ.

6860. Know, then speak.

٦٨٦٠. أُخْبُرْ تَقُلْ.

6861. Seek knowledge and you will increase in knowledge.

٦٨٦١. أُطْلُبِ العِلْمَ تَزْدَدْ عِلْماً.

6862. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you.

٦٨٦٢. اِقْتَنِ العِلْمَ فَإنَّكَ إنْ كُنْتَ غَنِيّاً زانَكَ وَإنْ كُنْتَ فَقِيراً مانَكَ.

6863. Seek knowledge and you will be rightly guided.

٦٨٦٣. أُطْلُبُوا العِلْمَ تَرْشَدُوا.

6864. Acquire knowledge and it will earn you life.

٦٨٦٤. اِكْتَسِبُوا العِلْمَ يَكْسِبْكُمُ الحَياةَ.

6865. Draw water from the clear spring which has been cleansed of all impurity.

٦٨٦٥. اِمْتاحُوا (اِمْتَحوا) مِنْ صَفْوِ عَين قَدْرُوِّقَتْ مِنَ الكَدَرِ.

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. أُطْلُبُوا العِلْمَ تُعْرَفُوا 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. ألا لا يَسْتَحْيِيَنَّ مَنْ لا يَعْلَمُ أنْ يَتَعَلَّمَ فَإنَّ قيمَةَ كُلِّ امْرِءٍ ما 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. ألا لا يَسْتَقْبِحَنَّ مَنْ سُئِلَ عَمّا لا يَعْلَمُ أنْ يَقُولَ لا أعْلَمُ.

6869. The most useful knowledge is that which is acted upon.

٦٨٦٩. أنْفَعُ العِلْمِ ما عُمِلَ بِهِ.

6870. The best knowledge is that which is accompanied by action.

٦٨٧٠. أحْسَنُ العِلْمِ ما كانَ مَعَ العَمَلِ.

6871. The most honourable knowledge is that which is manifested in the organs and limbs.

٦٨٧١. أشْرَفُ العِلْمِ ما ظَهَرَ فِي الجَوارِحِ وَالأرْكانِ.

6872. The lowliest knowledge is that which stops at the tongue [and is not acted upon].

٦٨٧٢. أوْضَعُ العِلْمِ ما وَقَفَ عَلَى اللِّسانِ.

6873. The most victorious of all people is he who overpowers his vain desire with his knowledge.

٦٨٧٣. أغْلَبُ النّاسِ مَنْ غَلَبَ هَواهُ بِعِلْمِهِ.

6874. The most important knowledge for you is that without which [your good] action is not accepted.

٦٨٧٤. أوْلَى العِلْمِ بِكَ ما لا يُتَقَبَّلُ العَمَلُ إلاّ بِهِ.

6875. The most obligatory knowledge for you [to acquire] is that which you are responsible for acting upon.

٦٨٧٥. أَوْجَبُ العِلْمِ عَلَيْكَ ما أَنْتَ مَسْؤُلٌ عَنِ العَمَلِ بِهِ.

6876. The most necessary knowledge for you is that which guides you to rectitude of your religion and separates you from its corruption.

٦٨٧٦. أَلْزَمُ العِلْمِ بِكَ ما دَلَّكَ عَلى صَلاحِ دِينِكَ وَأبانَ لَكَ عَنْ فَسادِهِ.

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.

٦٨٧٧. أَحْمَدُ العِلْمِ عاقِبَةً ما زادَ في عَمَلِكَ فِي العاجِلِ وَأَزْلَفَكَ فِي الآجِلِ.

6878. Verily the best of knowledge is [that which leads to] tranquillity and forbearance.

٦٨٧٨. إنَّ أَفْضَلَ العِلْمِ السَّكِينَةُ وَالحِلْمُ.

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.

٦٨٧٩. إنَّ النّارَ لا يَنْقُصُها ما أُخِذَ مِنْهُ وَلكِنْ يُخْمِدُها أنْ لا تَجِدَ حَطَباً وَكَذلِكَ العِلْمُ لا يُفْنيهِ الاِقتِباسُ لكِنْ بُخْلُ الحامِلِينَ لَهُ سَبَبُ عَدَمِهِ.

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.

٦٨٨٠. إنَّ اللهَ سُبْحانَهُ يَمْنَحُ المالَ مَنْ يُحِبُّ وَيُبْغِضُ وَلا يَمْنَحُ العِلْمَ إلاّ مَنْ أحَبَّ.

6881. Verily knowledge guides, directs and saves while ignorance misguides, misdirects and destroys.

٦٨٨١. إنَّ العِلْمَ يَهْدي وَيُرْشِدُ وَ يُنْجي وَإنَّ الجَهْلَ يُغْوي وَيُضِلُّ وَ يُرْدي.

6882. Knowledge rescues.

٦٨٨٢. اَلعِلْمُ يُنْجِدُ.

6883. Knowledge is through understanding.

٦٨٨٣. اَلعِلْمُ بِالفَهْمِ.

6884. Knowledge is a treasure.

٦٨٨٤. اَلْعِلْمُ كَنْزٌ.

6885. Knowledge is honour, obedience is [a] refuge. ٦٨٨٥. اَلْعِلْمُ عِزٌّ اَلطّاعَةُ حِرْزٌ.

6886. Knowledge is a guide. ٦٨٨٦. اَلْعِلْمُ دَليلٌ.

6887. Knowledge saves you, ignorance destroys you. ٦٨٨٧. اَلْعِلْمُ يُنْجيكَ اَلجَهْلُ يُرْديكَ.

6888. Knowledge is loftiness, ignorance is misguidance. ٦٨٨٨. اَلْعِلْمُ جَلالَةٌ اَلجَهالَةُ ضَلالَةٌ.

6889. Knowledge is life, faith is salvation. ٦٨٨٩. اَلْعِلْمُ حَياةٌ اَلإيمانُ نَجاةٌ.

6890. Knowledge makes one lofty, ignorance misguides. ٦٨٩٠. اَلْعِلْمُ مُجَلَّةٌ اَلجَهْلُ مَضَلَّةٌ.

6891. Knowledge is a refuge. ٦٨٩١. اَلْعِلْمُ حِرْزٌ.

6892. Knowledge is through action. ٦٨٩٢. اَلْعِلْمُ بِالْعَمَلِ.

6893. Knowledge is the annihilator of ignorance. ٦٨٩٣. اَلْعِلْمُ مُميتُ الجَهْلِ.

6894. Knowledge is the adornment of distinction [and noble descent]. ٦٨٩٤. اَلْعِلْمُ زَيْنُ الحَسَبِ.

6895. Knowledge is the leader of forbearance. ٦٨٩٥. اَلْعِلْمُ قائِدُ الحِلْمِ.

6896. Knowledge is the most excellent honour. ٦٨٩٦. اَلْعِلْمُ أَفْضَلُ شَرَفٍ.

6897. Knowledge is the lamp of the intellect. ٦٨٩٧. اَلْعِلْمُ مِصْباحُ العَقْلِ.

6898. Knowledge is the best guide. ٦٨٩٨. اَلْعِلْمُ خَيْرُ دَليلٍ.

6899. Knowledge is the most sublime provision. ٦٨٩٩. اَلْعِلْمُ أَجَلُّ بِضاعَةٍ.

6900. Knowledge is the greatest treasure. ٦٩٠٠. اَلْعِلْمُ أَعْظَمُ كَنْزٍ.

6901. Knowledge is life and a cure [for the maladies of the heart].

٦٩٠١. اَلْعِلْمُ حَياةٌ وَ شِفاءٌ.

6902. Knowledge is a veil [that protects one] from adversities.

٦٩٠٢. اَلْعِلْمُ حِجابٌ مِنَ الآفاتِ.

6903. Knowledge is the highest success.

٦٩٠٣. اَلْعِلْمُ أعْلى فَوْزٍ.

6904. Knowledge is the best acquisition.

٦٩٠٤. اَلْعِلْمُ أفْضَلُ قِنْيَةٍ.

6905. Knowledge is the riding mount of forbearance.

٦٩٠٥. اَلْعِلْمُ مَرْكَبُ الحِلْمِ.

6906. Knowledge is the root of every good.

٦٩٠٦. اَلْعِلْمُ أصْلُ كُلِّ خَيْرٍ.

6907. Knowledge is the symbol of intellect.

٦٩٠٧. اَلْعِلْمُ عُنْوانُ العَقلِ.

6908. Knowledge is the fecundation of cognizance.

٦٩٠٨. اَلْعِلْمُ لِقاحُ المعْرِفَةِ.

6909. Knowledge aids [and strengthens] reflection.

٦٩٠٩. اَلْعِلْمُ يُنْجِدُ الفِكْرَ.

6910. Knowledge is indeed a good guide.

٦٩١٠. اَلْعِلْمُ نِعْمَ دَليلٌ.

6911. Knowledge is the most excellent (or honourable) guidance.

٦٩١١. اَلْعِلْمُ أفْضَلُ (أشْرَفُ) هِدايَةٍ.

6912. Sciences are the recreation of the men of erudition.

٦٩١٢. اَلْعُلُومُ نُزْهَةُ الأُدَباءِ.

6913. Knowledge is the root of forbearance.

٦٩١٣. اَلْعِلْمُ أصْلُ الحِلْمِ.

6914. Knowledge is the killer of ignorance.

٦٩١٤. اَلْعِلْمُ قاتِلُ الجَهْلِ.

6915. Knowledge is the herald of comprehension.

٦٩١٥. اَلْعِلْمُ داعِي الفَهْمِ.

6916. Knowledge does not end.

٦٩١٦. اَلْعِلْمُ لا يَنْتَهي.

6917. Knowledge is abundant but action is scarce.

٦٩١٧. اَلْعِلْمُ كَثيرٌ وَالعَمَلُ قَليلٌ.

6918. Knowledge is a great treasure that does not get exhausted.

٦٩١٨. اَلْعِلْمُ كَنْزٌ عَظيمٌ لا يُفْنٰى.

6919. Knowledge is a [means of] right guidance for the one who acts upon it.

٦٩١٩. اَلْعِلْمُ رُشْدٌ لِمَنْ عَمِلَ بِهِ.

6920. All of knowledge is a proof [against its possessor] except what is acted upon.

٦٩٢٠. اَلْعِلْمُ كُلُّهُ حُجَّةٌ إلاّ ما 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. اَلْعِلْمُ جَمالٌ لا يَخْفٰى وَنَسيبٌ لا يَجْفٰى (لايُخْفٰى).

6922. Knowledge is the adornment of the wealthy and the wealth of the poor.

٦٩٢٢. اَلْعِلْمُ زَيْنُ الأَغْنِياءِ وَغِنَى الفُقَراءِ.

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. إنَّما زَهَّدَ النّاسُ في طَلَبِ العِلْمِ كَثْرَةُ ما يَرَوْنَ مِنْ قِلَّةِ مَنْ عَمِلَ بِما عَلِمَ.

6924. The bane of knowledge is to forsake acting upon it.

٦٩٢٤. آفَةُ العِلْمِ تَرْكُ العَمَلِ 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. إذا سَمِعْتُمُ العِلْمَ فَألِطُّوا (فأكِظُّوا فَأَنطَوُوا) عَلَيْهِ فَلا تَشُوبُوهُ بِهَزْل فَتَمُجُّهُ القُلُوبُ.

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. إذا رُمْتُمْ الاِنْتِفاعَ بِالْعِلْمِ فَاعْمَلُوا بِهِ وَأَكْثِرُوا الفِكْرَ في مَعانيهِ تَعِهِ القُلُوبُ.

6927. When the knowledge of a person increases, his etiquette improves and his awe for his Lord increases.

٦٩٢٧. إذا زادَ عِلْمُ الرَّجُلِ زادَ أَدَبُهُ وَتَضاعَفَتْ خَشْيَتُهُ لِرَبِّهِ.

6928. Through knowledge, wisdom is recognized.

٦٩٢٨. بِالعِلْمِ تُعْرَفُ الحِكْمَةُ.

6929. Through knowledge, there is life.

٦٩٢٩. بِالعِلْمِ تَكُونُ الحَياةُ.

6930. Through knowledge, the crooked is straightened.

٦٩٣٠. بِالعِلْمِ يَسْتَقيمُ المِعْوَجُ.

6931. Sharing knowledge [with those who deserve] is the alms-tax of knowledge.

٦٩٣١. بَذْلُ العِلْمِ زَكاةُ العِلْمِ.

6932. Through knowledge, the station of forbearance is attained.

٦٩٣٢. بِالعِلْمِ تُدْرَكُ دَرَجَةُ الحِلْمِ.

6933. The completeness of knowledge is [in] its application.

٦٩٣٣. تَمامُ العِلْمِ اِسْتِعْمالُهُ.

6934. The completeness of knowledge is [in] acting according to it.

٦٩٣٤. تَمامُ العِلْمِ العَمَلُ بِمُوجِبِهِ.

6935. The one who forsakes acting on [his] knowledge is not certain of getting reward for his action.

٦٩٣٥. تارِكُ العَمَلِ بِالعِلْمِ غَيْرُ واثِقٍ بِثَوابِ العَمَلِ.

6936. The fruit of knowledge is cognizance of Allah.

٦٩٣٦. ثَمَرَةُ العِلْمِ مَعْرِفَةُ اللهِ.

6937. The fruit of knowledge is worship.

٦٩٣٧. ثَمَرَةُ العِلْمِ العِبادَةُ.

6938. The fruit of knowledge is acting upon it.

٦٩٣٨. ثَمَرَةُ العِلْمِ العَمَلُ بِهِ.

6939. The fruit of knowledge is working for [a blissful] life [in the Hereafter].

٦٩٣٩. ثَمَرَةُ العِلْمِ العَمَلُ لِلْحَياةِ.

6940. The fruit of knowledge is sincerity of action.

٦٩٤٠. ثَمَرَةُ العِلْمِ إخْلاصُ العَمَلِ.

6941. The wealth of knowledge saves and preserves.

٦٩٤١. ثَرْوَةُ العِلْمِ تُنْجِي وَتُبْقِي.

6942. The beauty of knowledge is [in] its

٦٩٤٢. جَمالُ العِلْمِ نَشْرُهُ وَثَمَرَتُهُ العَمَلُ بِهِ وَصِيانَتُهُ

dissemination, its fruit is [in] acting upon it, and its preservation is [in] placing it with those who are worthy of it.

وَضْعُهُ في أهْلِهِ.

6943. The best of knowledge is that which gives benefit.

٦٩٤٣. خَيْرُ العِلْمِ ما نَفَعَ.

6944. The best of all knowledge is that which reforms you.

٦٩٤٤. خَيْرُ العُلُومِ ما أصْلَحَكَ.

6945. The best knowledge is that which is accompanied by action.

٦٩٤٥. خَيْرُ العِلْمِ ما قَارَنَهُ العَمَلُ.

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.

٦٩٤٦. خَيْرُ العِلْمِ ما أصْلَحْتَ بِهِ رَشادَكَ وَشَرُّهُ ما أفْسَدْتَ بِهِ مَعادَكَ.

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).

٦٩٤٧. خُذُوا مِنْ كُلِّ عِلْم أحْسَنَهُ فَإنَّ النَّحْلَ يَأْكُلُ مِنْ كُلِّ زَهْر أزْيَنَهُ فَيَتَوَلَّدُ مِنْهُ جَوْهَرانِ نَفِيسانِ: أحَدُهُما فيهِ شِفاءٌ لِلنّاسِ وَالآخَرُ يُسْتَضاءُ بِهِ.

6948. The cornerstone of [all] merits is knowledge.

٦٩٤٨. رَأْسُ الفَضائِلِ العِلْمُ.

6949. Many a knowledge may lead to your misguidance.

٦٩٤٩. رُبَّ عِلْم أدَّى إلى مَضَلَّتِكَ.

6950. The alms-tax of knowledge is its dissemination.

٦٩٥٠. زَكاةُ العِلْمِ نَشْرُهُ.

6951. The alms-tax of knowledge is granting it to the one who deserves it and exerting the self to act upon it.

٦٩٥١. زَكاةُ العِلْمِ بَذْلُهُ لِمُسْتَحِقِّهِ وَإجْهادُ النَّفْسِ في العَمَلِ بِهِ.

6952. The adornment of knowledge is forbearance.

٦٩٥٢. زَيْنُ العِلْمِ اَلحِلْمُ.

6953. The cause of fear [of Allah] is knowledge.

٦٩٥٣. سَبَبُ الخَشْيَةِ اَلْعِلْمُ.

6954. Ask about that which you must know and cannot be excused for being ignorant about.

٦٩٥٤. سَلْ عَمّا لا بُدَّ لَكَ مِنْ عِلْمِهِ وَلا تُعْذَرُ في جَهْلِهِ.

6955. The worst knowledge is that by which you corrupt your right guidance.

٦٩٥٥. شَرُّ العِلْمِ ما أَفْسَدْتَ بِهِ رَشادَكَ.

6956. The worst knowledge is knowledge that is not action upon.

٦٩٥٦. شَرُّ العِلْمِ عِلْمٌ لا يُعْمَلُ بِهِ.

6957. There are two things the ends of which can never be reached: knowledge and intellect.

٦٩٥٧. شَيْئانِ لا تُبْلَغُ غايَتُهُما: اَلْعِلْمُ وَالعَقْلُ.

6958. The disgrace of knowledge is boasting.

٦٩٥٨. شَيْنُ العِلْمِ الصَّلَفُ.

6959. You must acquire knowledge, for indeed it is an honourable heritage.

٦٩٥٩. عَلَيْكَ بِالعِلْمِ فَإِنَّهُ وَراثَةٌ كَرِيمَةٌ.

6960. The knowledge of a hypocrite is [only] on his tongue.

٦٩٦٠. عِلْمُ المنافِقِ في لِسانِهِ.

6961. The knowledge of a believer is [manifested] in his action.

٦٩٦١. عِلْمُ المؤْمِنِ في عَمَلِهِ.

6962. Knowledge without action is like trees without fruit.

٦٩٦٢. عِلْمٌ بِلا عَمَلٍ كَشَجَرٍ بِلا ثَمَرٍ.

6963. Knowledge without action is like a bow without a bowstring.

٦٩٦٣. عِلْمٌ بِلا عَمَلٍ كَقَوْسٍ بِلا وَتَرٍ.

6964. Knowledge that is not useful is like a medicine that does not cure.

٦٩٦٤. عِلْمٌ لا يَنْفَعُ كَدَواءٍ لا يَنْجَعُ.

6965. Knowledge that does not reform you is misguidance and wealth that does not benefit you is a curse.

٦٩٦٥. عِلْمٌ لا يُصْلِحُكَ ضَلالٌ وَمالٌ لا يَنْفَعُكَ وَبالٌ.

6966. Knowledge without action is a proof of Allah against His servant.

٦٩٦٦. عِلْمٌ بِلا عَمَل حُجَّةٌ لِلّهِ عَلىَ العَبْدِ.

6967. The goal of knowledge is good action.

٦٩٦٧. غايَةُ الْعِلْمِ حُسْنُ العَمَلِ.

6968. The utmost goal of knowledge is fear of [the displeasure of] Allah, the Glorified.

٦٩٦٨. غايَةُ الْعِلْمِ الخَوْفُ مِنَ اللهِ سُبْحانَهُ.

6969. The end goal of knowledge is tranquillity and forbearance.

٦٩٦٩. غايَةُ الْعِلْمِ السَّكينَةُ وَالحِلْمُ.

6970. The excellence of knowledge is [in] acting upon it.

٦٩٧٠. فَضيلَةُ الْعِلْمِ العَمَلُ بِهِ.

6971. Saying 'I don't know' is half of knowledge.

٦٩٧١. قَوْلُ لا أعْلَمُ نِصْفُ الْعِلْمِ.

6972. Little knowledge accompanied with action is better than a lot of it without action.

٦٩٧٢. قَليلُ الْعِلْمِ مَعَ العَمَلِ خَيْرٌ مِنْ كَثيرِهِ بِلا عَمَلٍ.

6973. Knowledge cuts off the excuse of those who offer [many] excuses.

٦٩٧٣. قَطَعَ الْعِلْمُ عُذْرَ المُتَعَلِّلِينَ.

6974. All knowledge that is not supported by the intellect is misguidance.

٦٩٧٤. كُلُّ عِلْم لاَ يُؤَيِّدُهُ عَقْلٌ مَضَلَّةٌ.

6975. Everything diminishes when it is expended except knowledge.

٦٩٧٥. كُلُّ شَيْء يَنْقُصُ عَلَى الاِنْفاقِ إلاّ الْعِلْمُ.

6976. Everything becomes precious when it becomes less (or scarce) except knowledge, for indeed it gains value when it abounds.

٦٩٧٦. كُلُّ شَيْء يَعِزُّ حينَ يَنْزُرُ (يَنْدُرُ) إلاّ الْعِلْمَ فَإنَّهُ يَعِزُّ حينَ يَغْزُرُ.

6977. Every vessel becomes constricted by what is put in it except the vessel of knowledge, for verily it becomes wider.

٦٩٧٧. كُلُّ وِعاء يَضيقُ بِما جُعِلَ فيهِ إلاّ وِعاءَ الْعِلْمِ فَإنَّهُ يَتَّسِعُ.

6978. Knowledge is sufficient as loftiness.

٦٩٧٨. كَفى بالْعِلْمِ رِفْعَةً.

6979. Every time the knowledge of a person

٦٩٧٩. كُلَّمَا ازْدادَ عِلْمُ الرَّجُلِ زادَتْ عِنايَتُهُ بِنَفْسِهِ

increases, his concern for his soul increases, and he exerts his efforts in training and reforming it.

وَبَذَلَ في رِياضَتِها وَصِلاحِها جُهْدَهُ.

6980. Just as knowledge guides a person and saves him, similarly, ignorance misguides him and destroys him.

٦٩٨٠. كَما أنَّ الْعِلْمَ يَهْدِي المرْءَ وَيُنْجيهِ كَذلِكَ الجَهْلُ يُضِلُّهُ وَيُرْديهِ.

6981. The acquisition of knowledge is indifference towards worldly pleasures.

٦٩٨١. كَسْبُ الْعِلْمِ اَلزُّهْدُ في الدُّنيا.

6982. The perfection of knowledge is forbearance, and the perfection of forbearance is increased tolerance and suppression [of anger].

٦٩٨٢. كَمالُ الْعِلْمِ الحِلْمُ وَكَمالُ الحِلْمِ كَثْرَةُ الاِحْتِمالِ وَالكَظْمِ.

6983. The perfection of knowledge is action.

٦٩٨٣. كَمالُ الْعِلْمِ العَمَلُ.

6984. For the seeker of knowledge, there is honour in this world and success in the Hereafter.

٦٩٨٤. لِطالِبِ الْعِلْمِ عِزُّ الدُّنيا وَفَوْزُ الآخِرَةِ.

6985. Knowledge will never bear fruit until it is accompanied by forbearance.

٦٩٨٥. لَنْ يُثْمِرَ الْعِلْمُ حَتّى يُقارِنَهُ الحِلْمُ.

6986. None will attain knowledge except the one who lengthens his [period of] study.

٦٩٨٦. لَنْ يُحْرِزَ الْعِلْمَ إلاّ مَنْ يُطيلُ دَرْسَهُ.

6987. The language of knowledge is truthfulness.

٦٩٨٧. لِسانُ الْعِلْمِ الصِّدْقُ.

6988. The conception of knowledge is imagination and understanding.

٦٩٨٨. لِقاحُ الْعِلْمِ التَّصَوُّرُ وَالفَهْمُ.

6989. One who seeks right guidance from knowledge, it guides him.

٦٩٨٩. مَنِ اسْتَرْشَدَ الْعِلْمَ أرْشَدَهُ.

6990. One who is alone with knowledge does not feel frightened by [his] loneliness.

٦٩٩٠. مَنْ خَلا بِالْعِلْمِ لَمْ تُوحِشْهُ خَلْوَةٌ.

6991. One who is not guided by knowledge is

٦٩٩١. مَنْ لَمْ يَهْدِهِ الْعِلْمُ أضَلَّهُ الجَهْلُ.

misguided by ignorance.

6992. One who acts with knowledge attains his goal and desire from the Hereafter.

٦٩٩٢. مَنْ عَمِلَ بِالْعِلْمِ بَلَغَ بُغْيَتَهُ مِنَ الآخِرَةِ وَمُرادَهُ.

6993. One who is fond of knowledge has [actually] done good to his soul.

٦٩٩٣. مَنْ كَلِفَ بِالْعِلْمِ فَقَدْ أَحْسَنَ إِلى نَفْسِهِ.

6994. Whoever hides [his] knowledge, it is as if he is an ignorant person.

٦٩٩٤. مَنْ كَتَمَ عِلْماً فَكَأَنَّهُ جاهِلٌ.

6995. One who acts against his knowledge, his crime and sin become grave.

٦٩٩٥. مَنْ خالَفَ عِلْمَهُ عَظُمَتْ جَرِيمَتُهُ وَإِثْمُهُ.

6996. One whose knowledge exceeds his intellect, it becomes a burden for him.

٦٩٩٦. مَنْ زادَ عِلْمُهُ عَلى عَقْلِهِ كانَ وَبالاً عَلَيْهِ.

6997. One who learns (or lacks) the depth of knowledge proceeds (or is repelled) from the ways of wisdom.

٦٩٩٧. مَنْ عَلِمَ (عَدِمَ) غَوْرَ الْعِلْمِ صَدَرَ (صُدَّ) عَنْ شَرايِعِ الحِكَمِ.

6998. One who quenches his thirst from the drinking-fountain of knowledge, covers himself with the gown of forbearance.

٦٩٩٨. مَنِ ارْتَوى مِنْ مَشْرَبِ الْعِلْمِ تَجَلْبَبَ جِلْبابَ الحِلْمِ.

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 مُدارَسَةَ العِلْمِ لَمْ يَنْسَ ما عَلِمَ وَاسْتَفادَ ما لَمْيَعْلَمْ.

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 الفِكْرَ فيما تَعَلَّمَ أَتْقَنَ عِلْمَهُ وَفَهِمَ ما لَمْ يَكُنْ يَفْهَمُ.

7001. One who does not acquire wealth through knowledge, acquires grace by it.

٧٠٠١. مَنْ لَمْ يَكْتَسِبْ بِالْعِلْمِ مالاً اِكْتَسَبَ بِهِ جَمالاً.

7002. Whoever does not act upon his knowledge, it becomes a proof against him and a curse.

٧٠٠٢. مَنْ لَمْ يَعْمَلْ بِالْعِلْمِ كانَ حُجَّةً عَلَيْهِ وَ وَبالاً.

7003. From the perfection of knowledge is acting upon what it dictates.

٧٠٠٣. مِنْ كَمالِ الْعِلْمِ العَمَلُ بِما يَقْتَضيهِ.

7004. From the most honourable of knowledge is self-adornment with forbearance.

٧٠٠٤. مِنْ أشْرَفِ الْعِلْمِ التَّحَلّي بِالحِلْمِ.

7005. He who enlivens knowledge does not die.

٧٠٠٥. ما ماتَ مَنْ أحْيٰى عِلْماً.

7006. Nothing increases knowledge like acting upon it.

٧٠٠٦. ما زَكَى الْعِلْمُ بِمِثْلِ العَمَلِ 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. ما أفادَ الْعِلْمَ مَنْ لَمْ يَفْهَمْ وَلا نَفَعَ الحِلْمَ مَنْ لَمْ يَحْلُمْ.

7008. The basis of knowledge is its dissemination.

٧٠٠٨. مِلاكُ الْعِلْمِ نَشْرُهُ.

7009. The basis of knowledge is acting upon it.

٧٠٠٩. مِلاكُ الْعِلْمِ العَمَلُ بِهِ.

7010. Coming together to study knowledge is the delight of the scholars.

٧٠١٠. مُدارَسَةُ الْعِلْمِ لَذَّةُ العُلَماءِ.

7011. Gatherings of knowledge are a bounty.

٧٠١١. مَجالِسُ الْعِلْمِ غَنِيمَةٌ.

7012. The adornments of a man are his knowledge and his forbearance.

٧٠١٢. مُزَيِّنُ الرَّجُلِ عِلْمُهُ وَحِلْمُهُ.

7013. How good a companion of forbearance knowledge is!

٧٠١٣. نِعْمَ قَرينُ الحِلْمِ الْعِلْمُ.

7014. How good a companion of faith knowledge is!

٧٠١٤. نِعْمَ قَرينُ الإيمانِ الْعِلْمُ.

7015. How good a guide of faith knowledge is!

٧٠١٥. نِعْمَ دَليلُ الإيمانِ الْعِلْمُ.

7016. Do not make enmity with that which you are ignorant of, for indeed most of knowledge is in that which you don't know.

٧٠١٦. لا تُعادُوا ما تَجْهَلُونَ فَإِنَّ أَكْثَرَ الْعِلْمِ فيما لا تَعْرِفُونَ.

7017. There is no provision like knowledge.

٧٠١٧. لا ذُخْرَ كالْعِلْمِ.

7018. There is no honour like knowledge.

٧٠١٨. لا شَرَفَ كَالْعِلْمِ.

7019. There is no nightly conversation partner like knowledge.

٧٠١٩. لا سَميرَ كَالْعِلْمِ.

7020. There is no treasure more worthwhile than knowledge.

٧٠٢٠. لا كَنْزَ أَنْفَعُ مِنَ الْعِلْمِ.

7021. There is no distinction more honourable than knowledge.

٧٠٢١. لا عِزَّ أَشْرَفُ مِنَ الْعِلْمِ.

7022. There is no guide more successful than knowledge.

٧٠٢٢. لا دَليلَ أَنْجَحُ مِنَ الْعِلْمِ.

7023. Knowledge is not acquired except from its masters.

٧٠٢٣. لا يُؤْخَذُ العِلْمُ إلاّ مِنْ أَرْبابِهِ.

7024. Knowledge does not benefit without [divinely granted] success.

٧٠٢٤. لا يَنْفَعُ عِلْمٌ بِغَيْرِ تَوْفيقٍ.

7025. Knowledge is not attained with physical comfort.

٧٠٢٥. لا يُدْرَكُ الْعِلْمُ بِراحَةِ الجِسْمِ.

7026. Knowledge is not purified without piety.

٧٠٢٦. لا يَزْكُو الْعِلْمُ بِغَيْرِ وَرَعٍ.

7027. Nobody obtains knowledge except the one who lengthens his study.

٧٠٢٧. لا يُحْرِزُ الْعِلْمَ إلاّ مَنْ يُطيلُ دَرْسَهُ.

7028. One who has no insight, has no knowledge.

٧٠٢٨. لا عِلْمَ لِمَنْ لابَصيرَةَ لَهُ.

7029. Nobody disparages knowledge and its

٧٠٢٩. لا يَسْتَخِفُّ بِالْعِلْمِ وَأَهْلِهِ إلاّ أَحْمَقٌ جاهِلٌ.

possessors except the foolish, ignorant one.

7030. A little knowledge removes a lot of ignorance.

٧٠٣٠. يَسيرُ الْعِلْمِ يَنْفي كَثيرَ الجَهْلِ.

7031. People attain superiority through knowledge and intellect, not by wealth and lineage.

٧٠٣١. يَتَفاضَلُ النّاسُ بِالعُلُومِ وَالعُقُولِ لا بِالأَمْوالِ وَالأُصُولِ.

7032. Knowledge needs action.

٧٠٣٢. يَحْتاجُ الْعِلْمُ إِلَى العَمَلِ.

7033. Knowledge needs forbearance.

٧٠٣٣. يَحْتاجُ العِلْمُ إِلَى الحِلْمِ.

7034. Knowledge needs suppression [of anger].

٧٠٣٤. يَحْتاجُ الْعِلْمُ إِلى الكَظْمِ.

7035. Obey knowledge and disobey ignorance, [for by doing this] you will be successful.

٧٠٣٥. أَطِعِ الْعِلْمَ وَأَعْصِ الجَهْلَ تُفْلِحْ.

7036. Knowledge is the most honourable guidance.

٧٠٣٦. الْعِلْمُ أَشْرَفُ هِدايَةٍ.

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7037. The scholar is one whose actions attest to the veracity of his words.

٧٠٣٧. اَلعالِمُ مَنْ شَهِدَتْ بِصِحَّةِ أَقْوالِهِ أَفْعالُهُ.

7038. Scholars are strangers [in their own land] because of the large numbers of ignorant people.

٧٠٣٨. اَلعُلَماءُ غُرَباءٌ لِكَثْرَةِ الجُهّالِ.

7039. The scholar is one who is not satisfied with [his] knowledge nor does he allow himself to be satiated by it.

٧٠٣٩. اَلعالِمُ مَنْ لا يَشْبَعُ مِنَ العِلْمِ وَلا يَتَشَبَّعُ بِهِ.

7040. The scholar recognizes the ignorant one because he used to be ignorant [himself] before.

٧٠٤٠. اَلعالِمُ يَعْرِفُ الجاهِلَ لأَنَّهُ كانَ قَبْلُ جاهِلاً.

7041. The scholar who is truly a scholar, is one who does not prevent the servants from having hope in the mercy of Allah and [at the same time] does not give them false security from the scheme of Allah.

٧٠٤١. اَلعالِمُ كُلُّ العالِمِ مَنْ لَمْ يَمْنَعِ العِبادَ الرَّجاءَ لِرَحْمَةِ اللهِ وَلَمْ يُؤْمِنْهُمْ مَكْرَ اللهِ.

7042. The scholar and the student are partners in reward; there no good in anything between this.

٧٠٤٢. اَلعالِمُ وَالمُتَعَلِّمُ شَريكانِ فِي الأجْرِ وَلا خَيْرَ فيما بَيْنَ ذلِكَ.

7043. Scholars are the purest of people in character and the least rooted in [vain] desires.

٧٠٤٣. اَلعُلَماءُ أطْهَرُ النّاسِ أخْلاقاً وَأقَلُّهُمْ فِي المَطامِعِ أعْراقاً.

7044. The scholar is a living [person] among the dead.

٧٠٤٤. اَلعالِمُ حَيٌّ بَيْنَ المَوْتى.

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.

٧٠٤٥. إيّاكَ أنْ تَسْتَخِفَّ بِالعُلَماءِ فَإنَّ ذلِكَ يُزْري بِكَ وَيُسِيءُ الظَّنَّ بِكَ وَالمَخِيلَةَ فيكَ.

7046. The most learned among you are the most fearful of you.

٧٠٤٦. أعْلَمُكُمْ أخْوَفُكُمْ.

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.

٧٠٤٧. أوْلَى النّاسِ بِالأنْبِياءِ أعْلَمُهُمْ بِما جاؤُا بِهِ.

7048. The most learned person is the one who is most infatuated with knowledge.

٧٠٤٨. أعْلَمُ النّاسِ اَلمُسْتَهْتَرُ بِالعِلْمِ.

7049. The most learned of people about Allah, the Glorified, are the most fearful of Him.

٧٠٤٩. أعْلَمُ النّاسِ بِاللهِ سُبْحانَهُ أخْوَفُهُمْ مِنْهُ.

7050. The most learned of people about Allah, the Glorified, are the most satisfied with His decree.

٧٠٥٠. أعْلَمُ النّاسِ بِاللهِ أرْضاهُمْ بِقَضائِهِ.

7051. The greatest of people in knowledge are the most intense in [their] fear of Allah, the Glorified.

٧٠٥١. أعْظَمُ النّاسِ عِلْماً أشَدُّهُمْ خَوْفاً لِلّهِ سُبْحانَهُ.

7052. The most learned of people about Allah are those who are most fearful of Him.

٧٠٥٢. أعْلَمُ النَّاسِ بِاللهِ أكْثَرُهُمْ خَشْيَةً لَهُ.

7053. The most hated of servants in the sight of Allah is the haughty scholar.

٧٠٥٣. أبْغَضُ العِبادِ إلَى اللهِ سُبْحانَهُ العالِمُ المُتَجَبِّرُ.

7054. Those with the greatest burden among the people are the scholars who exceed the limits.

٧٠٥٤. أعْظَمُ النّاسِ وِزراً اَلعُلَماءُ المُفَرِّطُونَ.

7055. The most regretful of all people at the time of death are the scholars who don't act on their knowledge.

٧٠٥٥. أشَدُّ النّاسِ نَدَماً عِنْدَ المَوْتِ العُلَماءُ غَيْرُ العامِلِينَ.

7056. The most learned of people is one whose doubt does not dispel his certainty.

٧٠٥٦. أعْلَمُ النّاسِ مَنْ لَمْ يُزِلِ الشَّكُّ يَقِينَهُ.

7057. The person who is most learned about Allah is he who asks from Him the most.

٧٠٥٧. أعْلَمُ النّاسِ بِاللهِ أكْثَرُهُمْ لَهُ مَسْئَلَةً.

7058. Verily the narrators of knowledge are many, but those who are careful of [acting upon] it are few.

٧٠٥٨. إنَّ رُواةَ العِلْمِ كَثِيرٌ وَرُعاتَهُ قَليلٌ.

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. إنَّ أوْلَى النّاسِ بِالأنْبِياءِ . عَلَيْهِمُ السّلامُ . أعْلَمُهُمْ (اَعْمَلُهُم) بِما جاؤُا 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. يُكْرَمُ العالِمُ لِعِلْمِهِ وَالكَبيرُ لِسِنِّهِ وَذُو المَعْرُوفِ لِمَعْرُوفِهِ وَالسُّلْطانُ لِسُلْطانِهِ.

7061. The scholars are judges over the people.

٧٠٦١. اَلعُلَماءُ حُكّامٌ عَلَى النّاسِ.

7062. The scholar is alive even when he is dead.

٧٠٦٢. اَلعالِمُ حَيٌّ وَإنْ كانَ مَيِّتاً.

7063. The scholar is one who knows his [own] status [and worth].

٧٠٦٣. اَلعالِمُ مَنْ عَرَفَ قَدْرَهُ.

7064. The scholar sees with his heart and his mind while the ignorant one sees with his eyes and his eyesight.

٧٠٦٤. اَلعالِمُ يَنْظُرُ بِقَلْبِهِ وَخاطِرِهِ اَلجاهِلُ يَنْظُرُ بِعَيْنِهِ وَناظِرِهِ.

7065. The scholar is a person who does not get weary of gaining knowledge.

٧٠٦٥. اَلعالِمُ الَّذي لا يَمَلُّ مِنْ تَعَلُّمِ العِلْمِ.

7066. Scholars live on as long as the day and night remains.

٧٠٦٦. اَلعُلَماءُ باقُونَ ما بَقِيَ اللَّيْلُ والنَّهارُ.

7067. The concealer of knowledge is not certain of being correct in it.

٧٠٦٧. اَلْكاتِمُ لِلْعِلْمِ غَيْرُ واثِقٍ بِالإصابَةِ فيهِ.

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. إنَّمَا العالِمُ مَنْ دَعاهُ عِلْمُهُ إلَى الوَرَعِ وَالتُّقى وَالزُّهْدِ في عالَمِ الفَناءِ وَالتَّوَلُّهِ بِجَنَّةِ المَأْوى.

7069. The bane of scholars is love for leadership [and authority].

٧٠٦٩. آفَةُ العُلَماءِ حُبُّ الرِّياسَةِ.

7070. When you see a [true] scholar, be a servant to him.

٧٠٧٠. إذا رَأَيْتَ عالِماً فَكُنْ لَهُ خادِماً.

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. بَخٍّ بَخٍّ لِعالِمٍ عَلِمَ فَكَفَّ وَخافَ البَياتَ فَأَعَدَّ وَاسْتَعَدَّ إنْ سُئِلَ أفْصَحَ وَإنْ تُرِكَ سَكَتَ (صَمَتَ) كَلامُهُ صَوابٌ وَسُكُوتُهُ عَنْ غَيْرِ عَيٍّ عَنِ الجَوابِ.

7072. Sit in the company of scholars and you will be felicitous.

٧٠٧٢. جالِسِ العُلَماءَ تَسْعَدْ.

7073. Sit in the company of scholars and you will increase your knowledge.

٧٠٧٣. جالِسِ العُلَماءَ تَزْدَدْ عِلْماً.

7074. The beauty of a scholar is [in] his acting upon his knowledge.

٧٠٧٤. جَمالُ العالِمِ عَمَلُهُ بِعِلْمِهِ.

7075. Sit with the scholars and your knowledge will increase, your etiquette will improve and your soul will become purified.

٧٠٧٥. جالِسِ العُلَماءَ يَزْدَدْ عِلْمُكَ وَيَحْسُنْ أدَبُكَ وَتَزْكُ نَفْسُكَ.

7076. Be close to the scholars and you will perceive.

٧٠٧٦. جاوِرِ العُلَماءَ تَسْتَبْصِرْ.

7077. Many a scholar is killed by his knowledge.

٧٠٧٧. رُبَّ عالِمٍ قَتَلَهُ عِلْمُهُ.

7078. Many a person who claims to have knowledge is not a scholar.

٧٠٧٨. رُبَّ مُدَّعٍ لِلْعِلْمِ لَيْسَ بِعالِمٍ.

7079. Many a scholar does not benefit [from his knowledge].

٧٠٧٩. رُبَّ عالِمٍ غَيْرُ مُنْتَفِعٍ.

7080. The rank of a scholar is the highest of ranks.

٧٠٨٠. رُتْبَةُ العالِمِ أعْلَى المراتِبِ.

7081. The lapse [and misguidance] of a scholar corrupts entire worlds.

٧٠٨١. زَلَّةُ العالِمِ تُفْسِدُ عَوالِمَ.

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 العالِمِ كَانْكِسارِ السَّفينَةِ تَغْرَقُ وَتُغَرِّقُ مَعَها غَيْرَها.

7083. The lapse of a scholar is a serious offence.

٧٠٨٣. زَلَّةُ العالِمِ كَبِيرَةُ الجِنايَةِ.

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 العالِمِ أنْ يَتَعَلَّمَ مالَمْ يَعْلَمْ وَيُعَلِّمَ النّاسَ ما 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 العالِمِ أنْ يَعْمَلَ بِما عَلِمَ ثُمَّ يَطْلُبُ تَعَلُّمَ ما لَمْ يَعْلَمْ.

7086. A scholar who opposes you is better than the ignorant person who assists you.

٧٠٨٦. عالِمٌ مُعانِدٌ خَيْرٌ مِنْ جاهِلٍ مُساعِدٍ.

7087. Every scholar is fearful [of Allah].

٧٠٨٧. كُلُّ عالِمٍ خائِفٌ.

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 عالِمٍ فاجِرٍ وَ عابِدٍ جاهِلٍ فَاتَّقُوا الفاجِرَ مِنَ العُلَماءِ وَالجاهِلَ مِنَ المُتَعَبِّدينَ.

7089. It is enough of ignorance for a scholar that his actions contradict his knowledge.

٧٠٨٩. كَفى بِالعالِمِ جَهْلاً أنْ يُنافِيَ عِلْمَهُ عَمَلُهُ.

7090. Be either a knowledgeable speaker or a keen listener, and beware of being the third type.

٧٠٩٠. كُنْ عالِماً ناطِقاً أوْ مُسْتَمِعاً واعِياً وَإيّاكَ أنْ تَكُونَ الثّالِثَ.

7091. Be knowledgeable about the truth and act upon it, [and through this] Allah, the Glorified, will save you.

٧٠٩١. كُنْ عالِماً بِالحَقِّ عامِلاً بِهِ يُنْجِكَ اللهُ سُبْحانَهُ.

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 أنَّ أهْلَ العِلْمِ حَمَلُوهُ بِحَقِّهِ لأحَبَّهُمُ اللهُ وَمَلائِكَتُهُ وَلكِنَّهُمْ حَمَلُوهُ لِطَلَبِ الدُّنيا فَمَقَتَهُمُ اللهُ تَعالى وَهانُوا عَلَيْهِ.

7093. One who has knowledge asks good [and pertinent] questions.

٧٠٩٣. مَنْ عَلِمَ أحْسَنَ السُّؤالَ.

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) اِهْتَدى.

7096. One who wastes his knowledge [by not acting upon it] faces turmoil.

٧٠٩٦. مَنْ أضاعَ عِلْمَهُ اِلْتَطَمَ.

7097. One who reveres a scholar has revered his Lord.

٧٠٩٧. مَنْ وَقَّرَ عالِماً فَقَدْ وَقَّرَ رَبَّهُ.

7098. Whoever does not nurture his knowledge in solitude, it humiliates him among the people.

٧٠٩٨. مَنْ لَمْ يَتَعاهَدْ عِلْمَهُ فِي الخَلاءِ فَضَحَهُ فِي المَلإِ.

7099. One who claims to have reached the end of knowledge has manifested the highest level of ignorance.

٧٠٩٩. مَنِ ادَّعى مِنَ العِلْمِ غايَتَهُ فَقَدْ أظْهَرَ مِنْ جَهْلِهِ نِهايَتَهُ.

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 المَفْرُوضِ عَلى كُلِّ عالِمٍ أنْ يَصُونَ بِالوَرَعِ جانِبَهُ وَأنْ يَبْذُلَ عِلْمَهُ لِطالِبِهِ.

7101. Considering your knowledge (or action) as little is from the excellence of your knowledge.

٧١٠١. مِنْ فَضْلِ عِلْمِكَ اِسْتِقْلالُكَ لِعِلْمِكَ (لِعَمَلِكَ).

7102. He who does not act upon his knowledge has not truly gained knowledge.

٧١٠٢. ما عَلِمَ مَنْ لَمْ يَعْمَلْ بِعِلْمِهِ.

7103. How many are those who gain knowledge but do not follow it!

٧١٠٣. ما أكْثَرَ مَنْ يَعْلَمُ العِلْمَ وَلا يَتَّبِعُهُ.

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.

٧١٠٤. ما أخَذَ اللهُ سُبْحانَهُ عَلَى الجاهِلِ أنْ يَتَعَلَّمَ حَتّى أخَذَ عَلَى العالِمِ أنْ يُعَلِّمَ.

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. ما قَصَمَ ظَهْري إلاّ رَجُلانِ: عالِمٌ مُتَهَتِّكٌ وَجاهِلٌ مُتَنَسِّكٌ هذا يُنَفِّرُ عَنْ حَقِّهِ بِهَتْكِهِ وَهَذا يَدْعُو إلى باطِلِهِ بِنُسْكِهِ.

7106. The competition (or argumentation) of the scholars results in their gaining benefit and their earning merits.

٧١٠٦. مُنافَسَةُ (مُناقَشَةُ) العُلَماءِ تُنْتِجُ فَوائِدَهُمْ وَتَكْسِبُ فَضائِلَهُمْ.

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.

٧١٠٧. هَلَكَ خُزّانُ الأَمْوالِ وَهُمْ أَحْياءٌ وَالعُلَماءُ باقُوْنَ ما بَقِيَ اللَّيْلُ وَالنَّهارُ أَعْيانُهُمْ مَفْقُودَةٌ وَأَمْثالُهُمْ فِي القُلُوبِ مَوْجُودَةٌ.

7108. Never disrespect a scholar, even if he is lowly.

٧١٠٨. لا تَزْدَرِيَنَّ العالِمَ وَإِنْ كانَ حَقيراً.

7109. There is no lapse more serious than the lapse of a scholar.

٧١٠٩. لا زَلَّةَ أَشَدُّ مِنْ زَلَّةِ عالِمٍ.

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.

٧١١٠. لا يَكُونُ العالِمُ عالِماً حَتّى لا يَحْسُدَ مَنْ فَوْقَهُ وَلا يَحْتَقِرَ مَنْ دُونَهُ وَلا يَأْخُذُ عَلى عِلْمِهِ شَيْئاً مِنْ حُطامِ الدُّنيا.

7111. The knowledge of a man should surpass his speech and his intelligence should prevail over his tongue.

٧١١١. يَنْبَغي أَنْ يَكُونَ عِلْمُ الرَّجُلِ زائِداً عَلى نُطْقِهِ وَعَقْلُهُ غالِباً عَلى لِسانِهِ.

7112. The bane of the masses is a corrupt scholar.

٧١١٢. آفَةُ العامَّةِ العالِمُ الفاجِرُ.

EDUCATION AND LEARNING التعليم والتعلّم

7113. The most helpful thing in purifying the intellect is education.

٧١١٣. أَعْوَنُ الأَشْياءِ عَلى تَزْكِيَةِ العَقْلِ التَّعْليمُ.

7114. Learn and you will become knowledgeable, honour and you will be honoured.

٧١١٤. تَعَلَّمْ تَعْلَمْ وَتَكَرَّمْ تُكْرَمْ.

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.

٧١١٥. تَواضَعُوا لِمَنْ تَتَعَلَّمُوا مِنْهُ العِلْمَ وَلِمَنْ تُعَلِّمُونَهُ وَلا تَكُونُوا مِنْ جَبابِرَةِ العُلَماءِ فَلا يَقُومَ جَهْلُكُمْ بِعِلْمِكُمْ.

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).

٧١١٦. تَعَلَّمِ العِلْمَ فَإِنَّكَ إِنْ كُنْتَ غَنِيّاً زانَكَ وَإِنْ كُنْتَ فَقيراً مانَكَ (صانَكَ).

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.

٧١١٧. تَعَلَّمْ عِلْمَ مَنْ يَعْلَمُ وَعَلِّمْ عِلْمَكَ مَنْ يَجْهَلُ فَإِذا فَعَلْتَ ذلِكَ عَلَّمَكَ ما جَهِلْتَ وَانْتَفَعْتَ بِما عَلِمْتَ.

7118. He who places knowledge with one who is unworthy of it has wronged it [or him].

٧١١٨. واضِعُ العِلْمِ عِنْدَ غَيْرِ أَهْلِهِ ظالِمٌ لَهُ.

7119. Through education, knowledge is gained.

٧١١٩ . بِالتَّعَلُّمِ يُنالُ العِلْمُ.

7120. Gain knowledge and you will be known by it, act upon it and you will be one of its worthy possessors.

٧١٢٠. تَعَلَّمُوا العِلْمَ تُعْرَفُوا بِهِ وَاعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

THE STUDENT المتعلم والمستمع

7121. If you are not an articulating scholar then be an attentive listener.

٧١٢١. إذا لَمْ تَكُنْ عالِماً ناطِقاً فَكُنْ مُسْتَمِعاً واعِياً.

7122. The student must discipline himself in his quest for knowledge and must neither become bored of his studies nor

٧١٢٢. عَلَى المُتَعَلِّمِ أَنْ يَدْأَبَ نَفْسَهُ في طَلَبِ العِلْمِ وَلا يَمَلَّ مِنْ تَعَلُّمِهِ وَلا يَسْتَكْثِرُ ما عَلِمَ.

overestimate what he already knows.

7123. One who learns becomes knowledgeable.

٧١٢٣. مَنْ تَعَلَّمَ عَلِمَ.

7124. One who does not learn does not become knowledgeable.

٧١٢٤. مَنْ لَمْ يَتَعَلَّمْ لَمْ يَعْلَمْ.

7125. One who gains knowledge so that he can act upon it is not distressed by its dullness.

٧١٢٥. مَنْ تَعَلَّمَ العِلْمَ لِلْعَمَلِ بِهِ لَمْ يُوحِشْهُ كَسادُهُ.

7126. One who does not learn in his young age, does not progress in his old age.

٧١٢٦. مَنْ لَمْ يَتَعَلَّمْ فِي الصِّغَرِ لَمْ يَتَقَدَّمْ فِي الكِبَرِ.

7127. One who does not bear the hardships of gaining knowledge (or education) remains in the abject ignorance.

٧١٢٧. مَنْ لَمْ يَصْبِرْ عَلى مَضَضِ التَّعْليمِ (التَّعَلُّمِ) بَقِيَ فِي ذُلِّ الجَهْلِ.

7128. One who does not discipline himself (or spend his life) in acquiring knowledge cannot gain great successes.

٧١٢٨. مَنْ لَمْ يُذْئِبْ (لَمْ يُذِبْ) نَفْسَهُ فِي اكْتِسابِ العِلْمِ لَمْ يُحْرِزْ قَصَباتِ السَّبْقِ.

7129. The one who does not know must never be too proud to learn.

٧١٢٩. لا يَسْتَنْكِفَنَّ مَنْ لَمْ يَكُنْ يَعْلَمُ أنْ يَتَعَلَّمَ.

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.

٧١٣٠. لا تُحَدِّثِ الجُهّالَ بِما لا يَعْلَمُونَ فَيُكَذِّبُوكَ بِهِ فَإنَّ لِعِلْمِكَ عَلَيْكَ حَقّاً وَحَقُّهُ عَلَيْكَ بَذْلَهُ لِمُسْتَحِقِّهِ وَمَنْعُهُ مِنْ غَيْرِ مُسْتَحِقِّهِ.

7131. One who is haughty does not learn.

٧١٣١. لا يَتَعَلَّمُ مَنْ يَتَكَبَّرُ.

7132. The age up to which Allah, the Glorified, accepts the excuse of human beings and warns them is sixty years.

٧١٣٢. اَلعُمْرُ الَّذي أعْذَرَ اللهُ سُبْحانَهُ فيهِ إلَى ابْنِ آدَمَ وَأنْذَرَ السِتُّونَ.

7133. The age in which a person reaches maturity is forty.

٧١٣٣. اَلعُمْرُ الَّذي يَبْلُغُ الرَّجُلُ فيهِ الأشُدَّ اَلأرْبَعُونَ.

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.

٧١٣٤. إحْذَرُوا ضِياعَ الأعْمارِ فيما لا يَبْقى لَكُمْ فَفائِتُها لا يَعُودُ.

7135. Verily your lifetime is the dower of your prosperity if you spend it in obedience to your Lord.

٧١٣٥. إنَّ عُمْرَكَ مَهْرُ سَعادَتِكَ إنْ أنْفَدْتَهُ (أنْفَدْتَهُ) في طاعَةِ رَبِّكَ.

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].

٧١٣٦. إنَّ أنْفاسَكَ أجْزاءُ عُمْرِكَ فَلا تُفْنِها إلاّ في طاعَةٍ تُزْلِفُكَ.

7137. Verily your lifetime is the time which you find yourself in.

٧١٣٧. إنَّ عُمْرَكَ وَقْتُكَ الَّذي أنْتَ فيهِ.

7138. Verily your lifespan is the number of your breaths, and there is a watcher who counts them.

٧١٣٨. إنَّ عُمْرَكَ عَدَدَ أنْفاسِكَ وَعَلَيْها رَقيبٌ تُحْصيها.

7139. Indeed the night and day are quick in razing the lifetimes.

٧١٣٩. إنَّ اللَّيْلَ وَالنَّهارَ مُسْرِعانِ في هَدْمِ الأعْمارِ.

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.

٧١٤٠. إنَّ ماضِيَ عُمْرِكَ أجَلٌ وآتِيَهُ أمَلٌ وَالوَقْتُ عَمَلٌ.

7141. Verily the life that is being shortened every moment and being dismantled every hour must be regarded as very short.

٧١٤١. إنَّ غايَةً تَنْقُصُهَا اللَّحْظَةُ وَتَهْدِمُهَا السّاعَةُ لَحَرِيَّةٌ بِقَصْرِ المُدَّةِ.

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

٧١٤٢. إنَّ المَغْبُونَ مَنْ غَبِنَ عُمْرَهُ وَإنَّ المَغْبُوطَ مَنْ أنْفَدَ عُمْرَهُ في طاعَةِ رَبِّهِ.

his Lord.

7143. The lifespan [of a person] is [made up of] a specific number of breaths.

٧١٤٣. اَلعُمْرُ أنْفاسٌ مُعَدَّدَةٌ.

7144. How can one be pleased with a lifetime that is diminished by [the passing of] hours?!

٧١٤٤. كَيْفَ يُفْرَحُ بِعُمْر تَنْقُصُهُ السّاعاتُ.

7145. There is nothing more valuable than red sulphur, except that which remains from the lifetime of a believer.

٧١٤٥. لَيْسَ شَيْءٌ أعَزَّ مِنَ الكِبْرِيتِ الأحْمَرِ إلاّ ما بَقِيَ مِنْ عُمْرِ المؤْمِنِ.

7146. One whose life is long, his tribulations become many.

٧١٤٦. مَنْ طالَ عُمْرُهُ كَثُرَتْ مَصائِبُهُ.

7147. One whose life is long gets afflicted by [the loss of] his dear and beloved ones.

٧١٤٧. مَنْ طالَ عُمْرُهُ فُجِعَ بِأعِزَّتِهِ وَأحِبّائِهِ.

7148. One who spends his life in other than that which will save him [in the Hereafter] has missed his objective.

٧١٤٨. مَنْ أفْنى عُمْرَهُ في غَيْرِ ما يُنْجيهِ فَقَدْ أضاعَ مَطْلَبَهُ.

7149. An hour of your time does not pass but that it cuts away a portion of your lifespan.

٧١٤٩. مَا انْقَضَتْ ساعَةٌ مِنْ دَهْرِكَ إلاّ بِقِطْعَةٍ مِنْ عُمْرِكَ.

7150. Do not waste your lifetime in useless pastimes, thereby leaving this world without any hope [in the Hereafter].

٧١٥٠. لاَ تُفْنِ عُمْرَكَ فِي الملاهي فَتَخْرُجَ مِنَ الدُّنيا بِلا أمَلٍ.

7151. With the progression of days and nights, nothing remains of the lifetimes.

٧١٥١. لا بَقَاءَ لِلأعْمارِ مَعَ تَعاقُبِ اللَّيْلِ والنَّهارِ.

7152. Nobody knows how much longer he has to live except a Prophet or a man of truth.

٧١٥٢. لاَ يَعْرِفُ قَدْرَ ما بَقِيَ مِنْ عُمْرِهِ إلاّ نَبِيٌّ أوْ صِدّيقٌ.

7153. Lifetime is diminished by moments.

٧١٥٣. اَلعُمْرُ تُفْنِيهِ اللَّحَظاتُ.

7154. Guard your lifetime from being wasted in other than acts of worship and obedience

٧١٥٤. اِحْفَظْ عُمْرَكَ مِنَ التَّضْييعِ لَهُ في غَيْرِ العِبادَةِ وَالطّاعاتِ.

[to Allah].

DEVELOPMENT AND PROSPERITY العمران

7155. The bane of development and prosperity is the oppression of a tyrant.

٧١٥٥. آفَةُ العُمْرانِ جَوْرُ السُّلْطانِ.

DELVING DEEP التعمّق

7156. One who delves too deep [in trying to understand the essence of Allah] does not return to the truth.

٧١٥٦. مَنْ تَعَمَّقَ لَمْ يَنْبُ إلَى الحَقِّ.

ACTIONS AND DEEDS الأعمال

7157. Action without knowledge is misguidance.

٧١٥٧. اَلْعَمَلُ بِلا عِلْمٍ ضَلالٌ.

7158. Righteous action is the better of the two provisions.

٧١٥٨. اَلْعَمَلُ الصَّالِحُ أفْضَلُ الزادَيْنِ.

7159. Action in obedience to Allah is more beneficial, and being truthful is more beautiful and [makes one more] successful.

٧١٥٩. اَلْعَمَلُ بِطاعَةِ اللهِ أرْبَحُ وَلِسانُ الصِّدْقِ أزْيَنُ وَأنْجَحُ.

7160. The actions of servants in this world are [brought] before their eyes in the Hereafter.

٧١٦٠. أعْمالُ العِبادِ فِي الدُّنيا نَصْبُ أعْيُنِهِمْ فِي الآخِرةِ.

7161. Honour in the sight of Allah, the Glorified, is through righteous actions, not by beautiful words.

٧١٦١. ألشَّرَفُ عِنْدَ اللهِ سُبْحانَهُ بِحُسْنِ الأعْمالِ لا بِحُسْنِ الأقْوالِ.

7162. Falling short in action, for the one who

٧١٦٢. اَلتَّقْصِيرُ فِي العَمَلِ لِمَنْ وَثِقَ بِالثَّوابِ عَلَيْهِ

is certain of its reward, is foolishness.

غَبْنٌ.

7163. Busying oneself with that which will not accompany you after death is from the greatest weakness.

٧١٦٣. اِشْتِغالُ النَّفْسِ بِما لا يَصْحَبُها بَعْدَ المَوْتِ مِنْ أَكْثَرِ الوَهْنِ.

7164. Acting upon [one's] knowledge is from the perfection of blessings.

٧١٦٤. اَلْعَمَلُ بِالعِلْمِ مِنْ تَمامِ النِّعْمَةِ.

7165. Utterances are recorded, secrets are [going to be] revealed and every soul is held hostage by what it has earned.

٧١٦٥. اَلأَقاويلُ مَحْفُوظَةٌ وَالسَّرائِرُ مَبْلُوَّةٌ وَكُلُّ نَفْس بِما كَسَبَتْ رَهِينَةٌ.

7166. The [most] righteous companion is righteous action.

٧١٦٦. اَلقَرينُ الصّالِحُ هُوَ العَمَلُ الصّالِحُ.

7167. Act [in this world] so that you can store [provisions for the Hereafter].

٧١٦٧. اِعْمَلْ تَدَّخِرْ.

7168. Act upon [your] knowledge and you will attain [great] benefit.

٧١٦٨. اِعْمَلْ بِالعِلْمِ تُدْرِكْ غُنْماً.

7169. Make your [righteous] action your friend your [false] aspiration your enemy.

٧١٦٩. اِجْعَلْ رَفيقَكَ عَمَلَكَ وَعَدُوَّكَ أَمَلَكَ.

7170. Act like one who knows that Allah will surely recompense him for his evil and good deeds.

٧١٧٠. اِعْمَلْ عَمَلَ مَنْ يَعْلَمُ أَنَّ اللهَ مُجازِيهِ بِإِساءَتِهِ وَإِحْسانِهِ.

7171. Strive hard in your work and do not be a storekeeper for others.

٧١٧١. اِسْعَ في كَدْحِكَ وَلا تَكُنْ خازِناً لِغَيْرِكَ.

7172. Act upon [your] knowledge and you will be felicitous.

٧١٧٢. اِعْمَلُوا بِالعِلْمِ تَسْعَدُوا.

7173. When you know, act.

٧١٧٣. اِعْمَلُوا إذا عَلِمْتُمْ.

7174. Perform good deeds while [you are in place where] deeds benefit, supplication is answered and repentance is raised [and accepted].

٧١٧٤. اِعْمَلُوا وَالْعَمَلُ يَنْفَعُ وَالدُّعاءُ يُسْمَعُ وَالتَّوْبَةُ تُرْفَعُ.

٧١٧٥. أعْرِضُوا عَنْ كُلِّ عَمَلٍ بِكُمْ غِنًى عَنْهُ وَاشْغَلُوا أنْفُسَكُمْ مِنْ أمْرِ الآخِرَةِ بِما لابُدَّ لَكُمْ عَنْهُ.

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.

٧١٧٦. اِعْمَلُوا لِيَوْمٍ تُذْخَرُ لَهُ الذَّخائِرُ وَتُبْلى فيهِ السَّرائِرُ.

7176. Work for the day for which the provisions have been stored and in which the secrets will be revealed.

٧١٧٧. اِعْمَلُوا وَأنْتُمْ في آوِنَةِ البَقاءِ وَالصُّحُفُ مَنْشُورَةٌ وَالتَّوْبَةُ مَبْسُوطَةٌ وَالمُدْبِرُ يُدْعى وَالمُسِيءُ يُرْجى قَبْلَ أنْ يَخْمُدَ العَمَلُ وَيَنْقَطِعَ المَهَلُ وَتَنْقَضِيَ المُدَّةُ وَيُسَدَّ بابُ التَّوْبَةِ.

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.

٧١٧٨. اِحْذَرْ كُلَّ عَمَلٍ إذا سُئِلَ عَنْهُ صاحِبُهُ اِسْتَحْيى مِنْهُ وَأنْكَرَهُ.

7178. Be wary of every action which, when its doer is asked about it, he feels ashamed and denies it.

٧١٧٩. اِحْذَرْ مِنْ كُلِّ عَمَلٍ يُعْمَلُ في السِّرِّ وَيُسْتَحْيى مِنْهُ في العَلانِيَةِ.

7179. Be wary of every action that is done in private and causes embarrassment in public.

٧١٨٠. اِحْذَرْ كُلَّ عَمَلٍ يَرْضاهُ عامِلُهُ لِنَفْسِهِ وَيَكْرَهُهُ لِعامَّةِ المُسْلِمينَ.

7180. Be wary of every action that the doer is pleased to perform himself but hates Muslims at large to perform.

٧١٨١. اِحْذَرُوا سُوءَ الأعْمالِ وَغُرُورَ الآمالِ وَنَفادَ الأمَلِ وَهُجُومَ الأجَلِ.

7181. Be wary of bad deeds, deceptive aspirations, loss of hope and the sudden coming of death.

٧١٨٢. إيّاكَ وَفِعْلَ القَبيحِ فَإنَّهُ يُقَبِّحُ ذِكْرَكَ وَيُكَثِّرُ وِزْرَكَ.

7182. You must keep away from evil action, for indeed it dishonours your reputation and increases your burden.

٧١٨٣. إيّاكَ وَكُلَّ عَمَلٍ يُنَفِّرُ عَنْكَ حُرّاً أوْ يُذِلُّ لَكَ قَدْراً أوْ يَجْلِبُ عَلَيْكَ شَرّاً أوْ تَحْمِلُ بِهِ إلى

7183. Keep away from every act that repels the freeman from you, or lowers your status, or brings harm upon you, or because of

which you have to bear a burden on the Day of Judgment.

القِيامَةِ وِزْراً.

7184. Is no one ready to work for his soul before the day of his misery [and adversity]?!

٧١٨٤. ألا عامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ.

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.

٧١٨٥. ألا فَاعْمَلُوا وَالأَلْسُنُ مُطْلَقَةٌ وَالأبْدانُ صَحيحَةٌ وَالأعْضاءُ لُدْنَةٌ وَالمِنْقَلَبُ فَسيحٌ وَالمِجالُ عَريضٌ قَبْلَ إِزْهاقِ الفَوْتِ وَحُلُولِ المَوْتِ فَحَقِّقُوا عَلَيْكُمْ حُلُولَهُ وَلا تَنْتَظِرُوا قُدُومَهُ.

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.

٧١٨٦. ألا فَاعْمَلُوا عِبادَ اللهِ وَالخَناقُ مُهْمَلٌ وَالرُّوحُ مُرْسَلٌ في فِينَةِ الإرْشادِ وَراحَةِ الأجسادِ وَمَهَلِ البَقِيَّةِ وَأُنُفِ المشِيَّةِ وَإِنْظارِ التَّوبَةِ وَانْفِساحِ الحَوْبَةِ قَبْلَ الضَّنْكِ وَالمضيقِ وَالرَّدْعِ وَالزُّهُوقِ قَبْلَ قُدُومِ الغائِبِ المُنْتَظَرِ وَأَخْذَةِ العَزيزِ المُقْتَدِرِ.

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.

٧١٨٧. ألا وَإِنَّكُمْ في أَيَّامِ أَمَلٍ مِنْ وَرائِهِ أَجَلٌ فَمَنْ عَمِلَ في أَيّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ نَفَعَهُ عَمَلُهُ وَلَمْ يَضُرُّهُ أَجَلُهُ.

7188. Where are those who make their actions sincere for Allah and purify their hearts by the remembrance of Allah?!

٧١٨٨. أَيْنَ الَّذينَ أَخْلَصُوا أَعْمالَهُمْ لِلّهِ وَطَهَّرُوا قُلُوبَهُمْ بِمَواضِعِ ذِكْرِ (نَظَرِ) اللهِ؟!

7189. The most honourable action is obedience [to Allah].

٧١٨٩. أَشْرَفُ الأَعْمالِ اَلطّاعَةُ.

7190. The best action is that which is done with sincerity.

٧١٩٠. أَفْضَلُ العَمَلِ ما أُخْلِصَ فيهِ.

7191. The best action is that by which the pleasure of Allah is sought.

٧١٩١. أَفْضَلُ العَمَلِ ما أُرِيْدَ بِهِ وَجْهُ اللهِ.

7192. The most beneficial provision [for the hereafter] is good deeds.

٧١٩٢. أَنْفَعُ الذَّخائِرِ صالِحُ الأَعْمالِ.

7193. The closest people to the Prophets are those who act upon their commandments [and teachings] the most.

٧١٩٣. أَقْرَبُ النّاسِ مِنَ الأَنْبِياءِ أَعْمَلُهُمْ بِما أَمَرُوا بِهِ.

7194. The best of actions is restraining oneself from evil.

٧١٩٤. أَحْسَنُ الفِعْلِ الكَفُّ عَنِ القَبِيحِ.

7195. The most truthful of utterances is that which is spoken with the tongue of action.

٧١٩٥. أَصْدَقُ المقالِ ما نَطَقَ بِهِ لِسانُ الحالِ.

7196. The best of speech is that which is affirmed by good actions.

٧١٩٦. أَحْسَنُ المقالِ ما صَدَّقَهُ حُسْنُ الفِعالِ.

7197. The best of actions is espousing the truth.

٧١٩٧. أَفْضَلُ الأعمالِ لُزُومُ الحَقِّ.

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 الأَفْعالِ ما وافَقَ الحَقَّ وَ أَفْضَلُ المقالِ ما طابَقَ الصِّدْقَ.

7199. Action is the symbol [and an indication] of one's interior.

٧١٩٩. اَلْعَمَلُ عُنْوانُ الطَّوِيَّةِ.

7200. Good action is the mark [and distinguishing quality] of the believer.

٧٢٠٠. اَلْعَمَلُ شِعارُ المؤْمِنِ.

7201. Good action is the most perfect legacy.

٧٢٠١. اَلْعَمَلُ أَكْمَلُ خَلَفٍ.

7202. Good action is the superior [form of] piety (or piety is the most preferred action).

٧٢٠٢. اَلْعَمَلُ (اَلوَرَعُ عَمَلٌ راجِحٌ) وَرَعٌ راجِحٌ.

7203. Good action is the [close] companion of the believer.

٧٢٠٣. اَلْعَمَلُ رَفيقُ المُوقِنِ.

7204. Nothing accompanies a person [to his grave] except [his] deeds.

٧٢٠٤. اَلمَرْءُ لا يَصْحَبُهُ إلاّ العَمَلُ.

7205. Actions in this world are the wares for trade in the Hereafter.

٧٢٠٥. اَلأعْمالُ فِي الدُّنيا بِجارَةُ الآخِرَةِ.

7206. The action done in obedience to Allah is more profitable.

٧٢٠٦. اَلْعَمَلُ بِطاعَةِ اللهِ أرْبَحُ.

7207. Beautiful action indicates strong determination [and earnest effort].

٧٢٠٧. اَلفِعْلُ الجَمِيلُ يُنْبِئُ عَنْ عُلُوِّ الهِمَّةِ.

7208. All action is [as worthless] as scattered dust except that which is done with sincerity.

٧٢٠٨. اَلْعَمَلُ كُلُّهُ هَباءٌ إلاّ ما أُخْلِصَ فيهِ.

7209. If you wish to work, then work for that which will save you on the Day of Presentation [of deeds].

٧٢٠٩. إنْ كُنْتُمْ عامِلينَ فَاعْمَلُوا لِما يُنْجيكُمْ يَوْمَ العَرْضِ.

7210. Verily none of your actions will be accepted except that which you did with sincerity and without vain desire or worldly motives.

٧٢١٠. إنَّكَ لَنْ يُتَقَبَّلَ مِنْ عَمَلِكَ إلاّ ما أخْلَصْتَ فيهِ وَلَمْ تَشُبْهُ بِالهَوى وَأسْبابِ الدُّنيا.

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. إنَّكَ لَنْ يُغْنِيَ عَنْكَ بَعْدَ المَوْتِ إلاّ صالِحُ عَمَل قَدَّمْتَهُ فَتَزَوَّدْ مِنْ صالِحِ العَمَلِ.

7212. Indeed you will never carry any action to the Hereafter more beneficial than patience, satisfaction, fear and hope.

٧٢١٢. إنَّكَ لَنْ تَحْمِلَ إلَى الآخِرَةِ عَمَلاً أنْفَعُ لَكَ مِنَ الصَّبْرِ وَالرِّضا وَالخَوْفِ وَالرَّجاءِ.

7213. Verily you are recompensed for your deeds and held hostage by them.

٧٢١٣. إنَّكُمْ بِأعْمالِكُمْ مُجازُونَ وَبِها مُرْتَهَنُونَ.

7214. Verily you are judged by what you

٧٢١٤. إنَّكُمْ مَدينُونَ بِما قَدَّمْتُمْ وَمُرْتَهَنُونَ بِما

أسْلَفْتُمْ.

send forth and held hostage by what you leave behind.

٧٢١٥. إنَّكُمْ إلَى العَمَلِ بِما عَلِمْتُمْ أحْوَجُ مِنْكُمْ إلى تَعَلُّمِ مالَمْ تَكُونُوا تَعْلَمُونَ.

7215. Verily you are in greater need of acting upon what you know than of learning what you don't know.

٧٢١٦. إنَّكُمْ إلى إعْرابِ الأعْمالِ أحْوَجُ مِنْكُمْ إلى إعْرابِ الأقْوالِ.

7216. Surely you are in greater need of performing your actions than you are of articulating your words.

٧٢١٧. إنَّكُمْ إلَى اكْتِسابِ صالِحِ الأعْمالِ أحْوَجُ مِنْكُمْ إلى مَكاسِبِ الأمْوالِ.

7217. You are surely in greater need of earning good deeds than you are of earning wealth.

٧٢١٨. إنَّكُمْ إلَى الاِهْتِمامِ بِما يَصْحَبُكُمْ إلَى الآخِرَةِ أحْوَجُ مِنْكُمْ إلى كُلِّ ما يَصْحَبُكُمْ مِنَ الدُّنيا.

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.

٧٢١٩. إنَّكُمْ مُجازَوْنَ بِأفْعالِكُمْ فَلا تَفْعَلُوا إلاّ بِرّاً.

7219. Verily you are requited for your actions, so do not do anything except good.

٧٢٢٠. إنَّكُمْ إنِ اغْتَنَمْتُمْ صالِحَ الأعْمالِ نِلْتُمْ مِنَ الآخِرَةِ نِهايَةَ الآمالِ.

7220. Verily if you seize the opportunity to perform righteous deeds [in this world], you will attain your greatest aspirations in the Hereafter.

٧٢٢١. إنَّما المَرْءُ مَجْزِيٌّ بِما أسْلَفَ وَقادِمٌ عَلى ما قَدَّمَ.

7221. Verily a person is only rewarded for what he has sent in advance and meets [only] that which he sent ahead.

٧٢٢٢. آفَةُ العَمَلِ تَرْكُ الإخْلاصِ.

7222. The bane of action is abandoning sincerity.

٧٢٢٣. آفَةُ الأعْمالِ عَجْزُ العُمّالِ.

7223. The bane of works is the inability of the workers.

٧٢٢٤. آفَةُ العَمَلِ البِطالَةُ.

7224. The bane of action is idleness.

7225. When you have considered [the consequences of an action], then do it.

٧٢٢٥. إذَا ارْتَأَيْتَ فَافْعَلْ.

7226. Through virtuous deeds, praise becomes worthy.

٧٢٢٦. بِحُسْنِ الأفْعالِ يَحْسُنُ الثَّناءُ.

7227. Through righteous deeds, the strength of a believer's faith is deduced.

٧٢٢٧. بِالصَّالِحاتِ يُسْتَدَلُّ عَلى حُسْنِ الإيمانِ.

7228. It is by action, not laziness, that reward is gained.

٧٢٢٨. بِالعَمَلِ يَحْصُلُ الثَّوابُ لابِالكَسَلِ.

7229. It is by good action that the fruit of knowledge is reaped, not by good speech.

٧٢٢٩. بِحُسْنِ العَمَلِ تُجْنَى ثَمَرَةُ العِلْمِ لا بِحُسْنِ القَوْلِ.

7230. It is through action that Paradise is achieved, not through hope.

٧٢٣٠. بِالعَمَلِ تَحْصُلُ الجَنَّةُ لا بِالأمَلِ.

7231. By righteous deeds, ranks are raised.

٧٢٣١. بِالأعْمالِ الصَّالِحاتِ تُرْفَعُ الدَّرَجاتُ.

7232. Delay in action is a symbol of laziness.

٧٢٣٢. تَأْخِيرُ العَمَلِ عُنْوانُ الكَسَلِ.

7233. Keeping an action sincere is harder than performing the action itself.

٧٢٣٣. تَصْفِيَةُ العَمَلِ أشَدُّ مِنَ العَمَلِ.

7234. Hasten towards praiseworthy actions and virtuous traits, and vie for truthful speech and generous giving.

٧٢٣٤. تَبادَرُوا إلى مَحامِدِ الأفْعالِ وَفَضائِلِ الخِلالِ وَتَنافَسُوا فِي صِدْقِ الأقْوالِ وَبَذْلِ الأمْوالِ.

7235. The fruit of [good] action is the [divine] reward given for it.

٧٢٣٥. ثَمَرَةُ العَمَلِ الأجْرُ عَلَيْهِ.

7236. The fruit of righteous action is [righteous] like its root.

٧٢٣٦. ثَمَرَةُ العَمَلِ الصّالِحِ كَأصْلِهِ.

7237. The fruit of evil action is [evil] like its root.

٧٢٣٧. ثَمَرَةُ العَمَلِ السَّيِّءِ كَأصْلِهِ.

7238. The reward of your action is greater than your action.

٧٢٣٨. ثَوابُ عَمَلِكَ أفْضَلُ مِنْ عَمَلِكَ.

7239. The reward for an action is to the extent of the difficulty [endured] in it.

٧٢٣٩. ثَوابُ العَمَلِ عَلى قَدْرِ المَشَقَّةِ فيهِ.

7240. The garment of action (or knowledge) immortalizes you and does not get worn out; it preserves you and does not perish.

٧٢٤٠. ثَوْبُ العَمَلِ (العِلْمِ) يُخَلِّدُكَ وَلا يَبْلى وَيُبْقيكَ وَلا يَفْنى.

7241. Persist in seizing the opportunity of performing the action whose reward does not perish.

٧٢٤١. ثابِرُوا عَلَى اغْتِنامِ عَمَلٍ لا يَفْنى ثَوابُهُ.

7242. Persist in those actions that cause you to become free from hellfire and attain Paradise.

٧٢٤٢. ثابِرُوا عَلَى الأعْمالِ المُوجِبَةِ لَكُمُ الخَلاصَ مِنَ النّارِ وَالفَوْزَ بِالجَنَّةِ.

7243. The reward for an action is the fruit of the action.

٧٢٤٣. ثَوابُ العَمَلِ ثَمَرَةُ العَمَلِ.

7244. Beautiful action declares the goodness of the source.

٧٢٤٤. جَميلُ الفِعْلِ يُنْبِئُ عَنْ طيبِ الأصْلِ.

7245. Allah has kept for every [good] deed a reward, for everything a reckoning and for every term a written appointment.

٧٢٤٥. جَعَلَ اللهُ لِكُلِّ عَمَلٍ ثَواباً وَلِكُلِّ شَيْءٍ حِساباً وَلِكُلِّ أجَلٍ كِتاباً.

7246. Virtuous action is the best provision and the greatest resource.

٧٢٤٦. حُسْنُ العَمَلِ خَيْرُ ذُخْرٍ وَأفْضَلُ عُدَّةٍ.

7247. Good action is the substantiation of good words.

٧٢٤٧. حُسْنُ الأفْعالِ مِصْداقُ حُسْنِ الأقْوالِ.

7248. The best of your deeds are those that fulfil your duty.

٧٢٤٨. خَيْرُ أعْمالِكَ ما قَضى فَرْضَكَ.

7249. The best of actions is that which earns gratitude.

٧٢٤٩. خَيْرُ الأعْمالِ مَا اكْتَسَبَ شُكْراً.

7250. The best of actions is that which rectifies the faith.

٧٢٥٠. خَيْرُ الأعْمالِ ما أصْلَحَ الدّينَ.

7251. The best deed is that which is accompanied by sincerity.

٧٢٥١. خَيْرُ العَمَلِ ما صَحِبَهُ الإخْلاصُ.

7252. The best of deeds is that which is adorned by kindness.

٧٢٥٢. خَيْرُ الأعْمالِ ما زانَهُ الرِّفْقُ.

7253. The best of actions is that which fulfils the requirements.

٧٢٥٣. خَيْرُ الأعْمالِ ما قَضٰى اللَّوازِمَ.

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. خَيْرُ عَمَلِكَ ما أصْلَحْتَ بِهِ يَوْمَكَ وَشَرُّهُ ما أفْسَدْتَ (اِسْتَفْسَدْتَ) بِهِ قَوْمَكَ.

7255. The best action is maintaining a balance between hope and fear.

٧٢٥٥. خَيْرُ الأعْمالِ اِعْتِدالُ الرَّجاءِ وَالخَوْفِ.

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. رَحِمَ اللّٰهُ امْرَءاً بادَرَ الأجَلَ وَأحْسَنَ العَمَلَ لِدارِ إقامَتِهِ وَمَحَلِّ كَرامَتِهِ.

7257. Many an action is corrupted by the intention.

٧٢٥٧. رُبَّ عَمَلٍ أفْسَدَتْهُ النِّيَّةُ.

7258. Many a small action [that you do] is considered by you as being great.

٧٢٥٨. رُبَّ صَغيرٍ مِنْ عَمَلِكَ تَسْتَكْبِرُهُ.

7259. Supplementing words with action is the best virtue and the abstraction of action from words is the ugliest vice.

٧٢٥٩. زيادَةُ الفِعْلِ عَلَى القَوْلِ أحْسَنُ فَضيلَة وَنَقْصُ الفِعْلِ عَنِ القَوْلِ أقْبَحُ رَذيلَةٍ.

7260. Evil action is evidence of a vile origin.

٧٢٦٠. سُوءُ الفِعْلِ دَليلُ لُؤْمِ الأصْلِ.

7261. The worst action is that which results in sins.

٧٢٦١. شَرُّ الأفْعالِ ما جَلَبَ الآثامَ.

7262. The worst action is that which destroys the good turn [that is done to others].

٧٢٦٢. شَرُّ الأفْعالِ ما هَدَمَ الصَّنِيعَةَ.

7263. There is a great difference between the action whose pleasure wanes but its [ill] effects remain and the action whose

٧٢٦٣. شَتّانَ بَيْنَ عَمَلٍ تَذْهَبُ لَذَّتُهُ وَتَبْقٰى تَبِعَتُهُ وَ بَيْنَ عَمَلٍ تَذْهَبُ مَؤُنَتُهُ وَتَبْقٰى مَثُوبَتُهُ.

hardship disappears but its reward remains.

7264. The goodness of an action is [gauged] by the righteousness of [its] intention.

٧٢٦٤. صَلاحُ العَمَلِ بِصَلاحِ النِّيَّةِ.

7265. The correctness of action [and behaviour] beautifies a person.

٧٢٦٥. صَوابُ الفِعْلِ يُزَيِّنُ الرَّجُلَ.

7266. The two qualities without which Allah, the Glorified, does not accept any deeds are: piety and sincerity.

٧٢٦٦. صِفَتانِ لايَقْبَلُ اللهُ سُبْحانَهُ الأعْمالَ إلاّ بِهِما: التُّقى وَالإخْلاصُ.

7267. Seeking lofty stations and ranks without any action is folly.

٧٢٦٧. طَلَبُ المراتِبِ وَالدَّرَجاتِ بِغَيْرِ عَمَلٍ جَهْلٌ.

7268. You must undertake righteous actions for indeed it is the provision that leads to Paradise.

٧٢٦٨. عَلَيْكَ بِصالِحِ العَمَلِ فَإنَّهُ الزّادُ إلَى الجَنَّةِ.

7269. You must persevere in your actions in times of activeness and laziness.

٧٢٦٩. عَلَيْكَ بِإدْمانِ العَمَلِ فِي النِّشاطِ وَالكَسَلِ.

7270. You must perform virtuous actions and hasten towards them, and let not others become more worthy of them than you.

٧٢٧٠. عَلَيْكُمْ بِأعْمالِ الخَيْرِ فَتَبادَرُوها وَلا يَكُنْ غَيْرُكُمْ أحَقَّ بِها مِنْكُمْ.

7271. I am amazed at the one who knows that there is reward for [good] deeds, how can he not make his actions righteous?!

٧٢٧١. عَجِبْتُ لِمَنْ يَعْلَمُ أنَّ لِلأعْمالِ جَزاءً كَيْفَ لا يُحْسِنُ عَمَلَهُ.

7272. The action of an ignorant person is a curse and his knowledge is misguidance.

٧٢٧٢. عَمَلُ الجاهِلِ وَبالٌ وَعِلْمُهُ ضَلالٌ.

7273. In working for the permanent abode there is attainment of prosperity.

٧٢٧٣. فِي العَمَلِ لِدارِ البَقاءِ إدْراكُ الفَلاحِ.

7274. The merit of an action is the sincerity in it.

٧٢٧٤. فَضيلَةُ العَمَلِ اَلإخْلاصُ فيهِ.

7275. Everyone reaps what he sows and is rewarded for what he does.

٧٢٧٥. كُلٌّ يَحْصُدُ ما زَرَعَ وَ يُجْزى بِما صَنَعَ.

٧٢٧٦. كُلُّ امْرِءٍ يَلْقَى ما عَمِلَ وَيُجْزَى بِما صَنَعَ.

7276. Every person will face that which he did and is rewarded for that which he performs.

٧٢٧٧. كَفَى بِفِعْلِ الخَيْرِ حُسْنُ عادَةٍ.

7277. It is enough of a righteous act to have a good habit.

٧٢٧٨. كُلَّما أَخْلَصْتَ عَمَلاً بَلَغْتَ مِنَ الآخِرَةِ أَمَلاً.

7278. Whenever you perform an action with sincerity, you attain something you hope for in the Hereafter.

٧٢٧٩. كَما تَدِينُ تُدانُ.

7279. As you deal with others, so too will you be dealt with.

٧٢٨٠. لِكُلِّ عَمَلٍ جَزاءٌ فَاجْعَلُوا عَمَلَكُمْ لِما يَبْقَى وَذَرُوا ما يَفْنَى.

7280. For every action there is a reward, so let your actions be for that which remains and leave aside that which perishes.

٧٢٨١. لِيَكُنْ أَوْثَقُ الذَّخائِرِ عِنْدَكَ العَمَلَ الصَّالِحَ.

7281. Let your most reliable provisions be [your] righteous actions.

٧٢٨٢. لَنْ يَصْفُوَ العَمَلُ حَتّى يَصِحَّ العِلْمُ.

7282. Action will never become pure until knowledge becomes sound.

٧٢٨٣. لَنْ يَزْكُوَ العَمَلُ حَتّى يُقارِنَهُ العِلْمُ.

7283. Action will never be pure unless it is accompanied by knowledge.

٧٢٨٤. مَنْ عَمِلَ اِشْتاقَ.

7284. One who works [for the Hereafter] yearns [for it].

٧٢٨٥. مَنْ يَعْمَلْ يَزْدَدْ قُوَّةً.

7285. One who works increases in strength.

٧٢٨٦. مَنْ يُقَصِّرْ فِي العَمَلِ يَزْدَدْ فَتْرَةً.

7286. One who falls short in his action increases his lassitude.

٧٢٨٧. مَنْ عَمِلَ لِلْمَعادِ ظَفِرَ بِالسَّدادِ.

7287. One who works for the Hereafter attains success through the right [course].

٧٢٨٨. مَنْ فَعَلَ ما شاءَ لَقِيَ ما ساءَ.

7288. One who does as he wishes meets that which displeases him.

7289. One who is slowed down by his action cannot be hastened by his lineage.

٧٢٨٩. مَنْ أبْطَأ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

7290. One whose action is sincere will not be deprived of what he hopes for.

٧٢٩٠. مَنْ أخْلَصَ العَمَلَ لَمْ يَعْدِمِ المأْمُولَ.

7291. One who acts in obedience to Allah, he is well pleased with [by Allah].

٧٢٩١. مَنْ عَمِلَ بِطاعَةِ اللهِ كانَ مَرْضِيّاً.

7292. Whoever makes his actions good, attains his hopes.

٧٢٩٢. مَنْ أحْسَنَ عَمَلَهُ بَلَغَ أمَلَهُ.

7293. One who is sincere in his action his reward will be pure.

٧٢٩٣. مَنْ نَصَحَ فِي العَمَلِ نَصَحَتْهُ المجازاةُ.

7294. One whose action is action, his requital will be good.

٧٢٩٤. مَنْ أحْسَنَ العَمَلَ حَسُنَتْ لَهُ المكافاةُ.

7295. Whoever acts upon the commandments of Allah, obtains reward.

٧٢٩٥. مَنْ عَمِلَ بِأوامِرِ اللهِ أحْرَزَ الأجْرَ.

7296. One who acts in obedience to Allah gains [prosperity].

٧٢٩٦. مَنْ عَمِلَ بِطاعَةِ اللهِ مَلَكَ.

7297. One who makes his actions good demonstrates the abundance of his intellect.

٧٢٩٧. مَنْ أحْسَنَ أفْعالَهُ أعْرَبَ عَنْ وُفُورِ عَقْلِهِ.

7298. One who is heedless of acting in obedience to Allah has wronged himself.

٧٢٩٨. مَنْ أهْمَلَ العَمَلَ بِطاعَةِ اللهِ ظَلَمَ نَفْسَهُ.

7299. One who is not pleased with his action, is forced to perform even better.

٧٢٩٩. مَنْ أنِفَ مِنْ عَمَلِهِ اِضْطَرَّهُ ذلِكَ إلى عَمَل خَيْر مِنْهُ.

7300. One whose action is good attains from Allah what he hopes for.

٧٣٠٠. مَنْ حَسُنَ عَمَلُهُ بَلَغَ مِنَ اللهِ أمَلَهُ.

7301. One whose action is free from sin attains his hope from the Hereafter.

٧٣٠١. مَنْ سَلِمَ مِنَ المعاصي عَمَلُهُ بَلَغَ مِنَ الآخِرَةِ أمَلُهُ.

7302. One who is incapable of performing his actions falls behind in his circumstances

٧٣٠٢. مَنْ عَجَزَ عَنْ أعْمالِهِ أدْبَرَ في أحْوالِهِ.

[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].

٧٣٠٣. مَنْ قَصَّرَ فِي العَمَلِ اِبْتَلاهُ اللهُ سُبْحانَهُ بِالهَمِّ وَلا حاجَةَ لِلهِ فيمَنْ لَيْسَ لَهُ في نَفْسِهِ وَمالِهِ نَصيبٌ.

7304. From the perfection of [an] action is the sincerity in it.

٧٣٠٤. مِنْ كَمالِ العَمَلِ الإخْلاصُ فيهِ.

7305. From the best actions is that which leads to Paradise and saves from hellfire.

٧٣٠٥. مِن أفْضَلِ الأعْمالِ ما أوْجَبَ الجَنَّةَ وَأنْجا مِنَ النّارِ.

7306. He who makes his actions evil has not done well.

٧٣٠٦. ما أحْسَنَ مَنْ أساءَ عَمَلَهُ.

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.

٧٣٠٧. ما أصْدَقَ الإنْسانَ عَلى نَفْسِهِ وَأيَّ دَليلٍ عَلَيْهِ كَفِعْلِهِ.

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.

٧٣٠٨. ما وَلَدْتُمْ فَلِلتُّرابِ وَما بَنَيْتُمْ فَلِلْخَرابِ وَما جَمَعْتُمْ فَلِلذّهابِ وَما عَمِلْتُمْ فَفي كِتابٍ مُدَّخَرٍ لِيَوْمِ الحِسابِ.

7309. The basis of an action [and its acceptance] is the sincerity in it.

٧٣٠٩. مِلاكُ العَمَلِ الإخْلاصُ فيهِ.

7310. What a good provision [for the Hereafter] good action is!

٧٣١٠. نِعْمَ الزّادُ حُسْنُ العَمَلِ.

7311. How good a preparation working for the Hereafter is!

٧٣١١. نِعْمَ الاِعْتِدادُ العَمَلُ لِلْمَعادِ.

7312. He who works for the Eternal Abode attains his aspiration.

٧٣١٢. نالَ المُنى مَنْ عَمِلَ لِدارِ البَقاءِ.

7313. Never do that which would tarnish you

٧٣١٣. لا تَفْعَلَنَّ ما يَعُرُّكَ مَعابُهُ.

with disgrace.

7314. Do not do that which will lower your dignity and your reputation.

٧٣١٤. لا تَفْعَلْ ما يَشينُ العِرْضَ وَالإسْمَ.

7315. Do not shoot an arrow that you are unable to turn back.

٧٣١٥. لا تَرْمِ سَهْماً يُعْجِزُكَ رَدُّهُ.

7316. Never undo a knot that you are unable to firmly retie.

٧٣١٦. لا تَحُلَّنَّ عَقْداً يُعْجِزُكَ إيثاقُهُ.

7317. There is no trade like good deeds.

٧٣١٧. لاتِجارَةَ كَالعَمَلِ الصّالِحِ.

7318. There is no provision more beneficial than righteous deeds.

٧٣١٨. لا ذُخْرَ أنْفَعُ مِنْ صالِحِ العَمَلِ.

7319. There is no good in action without knowledge.

٧٣١٩. لا خَيْرَ في عَمَلٍ بِلا عِلْمٍ.

7320. There is no good in action except with knowledge.

٧٣٢٠. لا خَيْرَ فِي العَمَلِ إلاّ مَعَ العِلْمِ.

7321. There is no reward for one who has no [good] deeds.

٧٣٢١. لا ثَوابَ لِمَنْ لا عَمَلَ لَهُ.

7322. Righteous action is not complete except with righteous intention.

٧٣٢٢. لا يَكْمُلُ صالِحُ العَمَلِ إلاّ بِصالِحِ النِّيَّةِ.

7323. Action with God-wariness is never little, and how can something that is accepted [by Allah] be [considered] little?!

٧٣٢٣. لا يَقِلُّ عَمَلٌ مَعَ تَقْوىً وَكَيْفَ يَقِلُّ ما يُتَقَبَّلُ.

7324. A person cannot dispense with his need for righteous deeds until the time when his soul leaves his body.

٧٣٢٤. لا يَسْتَغْنِي المَرْءُ إلى حينِ مُفارَقَةِ رُوْحِهِ جَسَدَهُ عَنْ صالِحِ العَمَلِ.

7325. Nobody abandons acting upon [his] knowledge except the one who is doubtful of its reward.

٧٣٢٥. لا يَتْرُكُ العَمَلَ بِالعِلْمِ إلاّ مَنْ شَكَّ فِي الثَّوابِ عَلَيْهِ.

7326. Nobody acts upon [his] knowledge except the one who is certain about the

٧٣٢٦. لا يَعْمَلُ بِالعِلْمِ إلاّ مَنْ أيْقَنَ بِفَضْلِ الأجْرِ

فيهِ.

greatness of its reward.

٧٣٢٧. لا يَسْتَغْني عامِلٌ عَنِ الاِسْتِزادَةِ مِنْ عَمَلٍ صالِحٍ.

7327. Nobody can ever dispense with his need for increasing his good deeds.

٧٣٢٨. لا خَيْرَ في عَمَلٍ إلاّ مَعَ اليَقينِ وَالوَرَعِ.

7328. There is no good in an act except with certitude and piety.

٧٣٢٩. يَنْبَغي أنْ تَكُونَ أفْعالُ الرَّجُلِ أحْسَنَ مِنْ أقْوالِهِ وَلا تَكُونَ أقْوالُهُ أحْسَنَ مِنْ أفْعالِهِ.

7329. The deeds of a person ought to be better than his words and his words should not be better than his actions.

٧٣٣٠. يُمْتَحَنُ الرَّجُلُ بِفِعْلِهِ لا بِقَوْلِهِ.

7330. A person is tested by his actions, not by his words.

٧٣٣١. يَقْبُحُ بِالرَّجُلِ أنْ يَقْصُرَ عَمَلُهُ عَنْ عِلْمِهِ وَيَعْجِزَ فِعْلُهُ عَنْ قَوْلِهِ.

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.

٧٣٣٢. اَلتّارِكُ لِلْعَمَلِ غَيْرُ مُوقِنٍ بِالثَّوابِ عَلَيْهِ.

7332. The one who abandons [a good] action has no certainty about its reward.

٧٣٣٣. مَنْ زَرَعَ شَيْئاً حَصَدَهُ.

7333. One who sows something, reaps it.

٧٣٣٤. لِسانُ الحالِ أصْدَقُ مِنْ لِسانِ المقالِ.

7334. The tongue of action is truer than the tongue of speech.

٧٣٣٥. اَلعامِلُ بِجَهْلٍ كَالسّائِرِ عَلى غَيرِ طَرِيْقٍ فَلا يَزيدُهُ جِدُّهُ فِي السَّرِ إلاّ بُعْداً عَنْ حاجَتِهِ.

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.

٧٣٣٦. أسْعَدُ النّاسِ بِالخَيْرِ اَلعامِلُ بِهِ.

7336. The person who gains the most felicity from [that which is] good is the one who acts upon it.

٧٣٣٧. اَلْعامِلُ بِالعِلْمِ كَالسّائِرِ عَلَى الطَّرِيقِ الواضِحِ.

7337. The one who acts with knowledge is like one who travels on the clear path.

٧٣٣٨. عامِلُ الدّينِ لِلدُّنْيا جَزاؤُهُ عِنْدَ اللهِ النّارُ.

7338. One who acts upon religion for worldly gain, his recompense from Allah is [nothing but] hellfire.

٧٣٣٩. إنَّكُمْ إلى مَكارِمِ الأفْعالِ أحْوَجُ مِنْكُمْ إلى بَلاغَةِ الأقْوالِ.

7339. Verily you are more in need of honourable deeds than you are of eloquent words.

٧٣٤٠. ثَقِّلُوا مَوازِينَكُمْ بِالعَمَلِ الصَّالِحِ.

7340. Make your weighing scales heavy with righteous acts.

٧٣٤١. أفْضَلُ الأعْمالِ ما أُكرِهَتِ النُّفُوسُ عَلَيْها.

7341. The best of deeds is that which people compel themselves to do.

٧٣٤٢. شَرُّ العَمَلِ ما أفْسَدْتَ بِهِ مَعادَكَ.

7342. The worst act is that by which you spoil your Hereafter.

٧٣٤٣. أعْلَى الأعْمالِ إخْلاصُ الإيمانِ وَصِدْقُ الوَرَعِ وَالإيقانِ.

7343. The loftiest of actions is making [your] faith sincere and [having] true piety and certitude.

٧٣٤٤. إنَّ المؤْمِنَ يُرى يَقينُهُ في عَمَلِهِ وَإنَّ المنافِقَ يُرى شَكُّهُ في عَمَلِهِ.

7344. Verily the certitude of a believer is seen in his action, and the doubt of a hypocrite is seen in his action.

٧٣٤٥. لا يَنْفَعُ العَمَلُ لِلآخِرَةِ مَعَ الرَّغْبَةِ فِي الدُّنيا.

7345. Working for the Hereafter with desire for this world has no benefit.

٧٣٤٦. اَلأعْمالُ بِالخُبْرَةِ.

7346. Actions are [carried out] through know-how.

٧٣٤٧. اَلأعْمالُ ثِمارُ النِّيّاتِ.

7347. Deeds are the fruits of intentions.

المعاملة DEALINGS

٧٣٤٨. لا تُعامِلْ مَنْ لا تَقْدِرُ عَلَى الإنْتِصافِ مِنْهُ.

7348. Do not make any dealings with one from whom you have no power to demand justice.

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.

٧٣٤٩. أشَدُّ النّاسِ عَمىً: مَنْ عَمِيَ عَنْ حُبِّنا وَفَضْلِنا وَناصَبَنا العَداوَةَ بِلا ذَنْبٍ سَبَقَ مِنّا إلَيْهِ إلاّ أنّا دَعَوْناهُ إلَى الحَقِّ وَدَعاهُ سِوانا إلَى الفِتْنَةِ وَالدُّنيا فَآثَرُوها وَنَصَبُوا العَداوَةَ لَنا.

7350. Sometimes the blind one arrives at his goal.

٧٣٥٠. رُبَّما أصابَ العَمِيُّ (الأعْمَى) قَصْدَهُ.

7351. One who is blind to that which is in front of him instils doubt within himself.

٧٣٥١. مَنْ عَمِيَ عَمّا بَيْنَ يَدَيْهِ غَرَسَ الشَّكَّ بَيْنَ جَنْبَيْهِ.

THE OBSTINATE

المتعنّت

7352. Pleasing the obstinate one is a goal that cannot be attained.

٧٣٥٢. رِضَى المُتَعَنِّتِ غايَةٌ لا تُدْرَكُ.

DESCENT AND LINEAGE

العنصر والمحتد والأعراق

7353. One whose lineage is wicked, his presence [in any gathering] is bad.

٧٣٥٣. مَنْ خَبُثَ عُنْصُرُهُ ساءَ مَحْضَرُهُ.

7354. One whose lineage is honourable, his presence is good.

٧٣٥٤. مَنْ كَرُمَ مَحْتِدُهُ حَسُنَ مَشْهَدُهُ.

7355. Good manners are from the [signs of] honourable descent.

٧٣٥٥. مِنْ شَرَفِ الأعْراقِ كَرَمُ الأخْلاقِ.

VIOLENCE

العنف

7356. The height of folly is violence.

٧٣٥٦. رَأسُ السُّخْفِ العُنْفُ.

7357. Whoever acts violently, his goal becomes difficult [to achieve].

٧٣٥٧. راكِبُ العُنْفِ يَتَعَذَّرُ مَطْلَبُهُ.

7358. One who acts violently, regrets.

٧٣٥٨. مَنْ رَكِبَ العُنْفَ نَدِمَ.

7359. One who perpetrates violence, regrets.

٧٣٥٩. مَنْ عامَلَ بِالعُنْفِ 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 فيما لا يَعنيكَ 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. لا تَشْتَغِلْ بِما لا يَعْنيكَ وَلا تتَكَلَّفْ فَوْقَ ما يَكْفِيكَ وَاجْعَلْ كُلَّ هَمِّكَ لِما يُنْجيكَ.

7362. Leave aside that which does not concern you and busy yourself with the important work that will save you [in the Hereafter].

٧٣٦٢. دَعْ ما لا يَعْنيكَ وَاشْتَغِلْ بِمُهِمِّكَ الَّذي يُنْجيكَ.

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. طُوبى لِمَنْ قَصَّرَ هِمَّتَهُ عَلى ما يَعْنيهِ وَجَعَلَ كُلَّ جِدِّهِ لِما يُنْجيهِ.

7364. One who discards that which is of concern to him falls into that which does not concern him.

٧٣٦٤. مَنِ اطَّرَحَ ما يَعْنيهِ وَقَعَ إلى ما لا يَعْنيهِ.

7365. One who prolongs his talk about that which he ought not to [speak of] has indeed made himself liable to dispraise.

٧٣٦٥. مَنْ أطالَ الحَديثَ فيما لا يَنْبَغي فَقَدْ عَرَّضَ نَفْسَهُ لِلْمَلامَةِ.

7366. The greatest inconvenience is troubling yourself with that which does not concern you.

٧٣٦٦. أَكْبَرُ الكُلْفَةِ تَعَنّيكَ فيما لا يَعْنيكَ.

7367. One who occupies himself with that which does not concern him loses that which is important to him.

٧٣٦٧. مَنِ اشْتَغَلَ بِما لا يَعْنيهِ فاتَهُ ما يَعْنيهِ.

7368. Whoever occupies himself with that which is unnecessary, it causes him to lose [what is more to] his benefit.

٧٣٦٨. مَنِ اشْتَغَلَ بِغَيْرِ ضَرُورَتِهِ فَوَّتَهُ ذلِكَ مَنْفَعَتَهُ.

THE CROOKED

المعوَّج

7369. At times the crooked may become straight.

٧٣٦٩. قَدْ يَسْتَقيمُ المعَوَّجُ.

HABIT

العادة

7370. The best worship is overcoming [a bad] habit.

٧٣٧٠. أَفْضَلُ العِبادَةِ غَلَبَةُ العادَةِ.

7371. Habit is second nature.

٧٣٧١. اَلعادَةُ طَبْعٌ ثانٍ.

7372. Habit is an enslaving enemy.

٧٣٧٢. اَلعادَةُ عَدُوٌّ مُتَمَلِّكٌ.

7373. The bane of training [of the self] is the overpowering habit.

٧٣٧٣. آفَةُ الرِّياضَةِ غَلَبَةُ العادَةِ.

7374. Through overpowering [evil] habits, there is attainment of lofty stations.

٧٣٧٤. بِغَلَبَةِ العاداتِ الوُصُولُ إلى أشْرَفِ المقاماتِ.

7375. Superfluity [in speech] is one of the worst habits.

٧٣٧٥. بِئْسَ العادَةُ الفُضُولُ.

7376. Change your habits and acts of worship will become easier for you [to perform].

٧٣٧٦. غَيِّرُوا العاداتِ تَسْهُلْ عَلَيْكُمْ الطّاعاتُ.

7377. One who submits to his [evil] habits does not attain lofty stations.

٧٣٧٧. غَيْرُ مُدْرِكِ الدَرَّجاتِ مَنْ أطاعَ العاداتِ.

7378. Habit has authority over every human being.

٧٣٧٨. لِلْعادَةِ عَلى كُلِّ إنْسانٍ سُلْطانٌ.

7379. Whoever makes jesting his habit, his seriousness is not known.

٧٣٧٩. مَنْ جَعَلَ دَيْدَنَهُ الهَزْلَ لَمْ يُعْرَفْ جِدُّهُ.

RESURRECTION AND THE HOUR المعاد والساعة

7380. Blessed is the one who remembers the [Day of] Resurrection and thus increases his provisions.

٧٣٨٠. طُوبى لِمَنْ ذَكَرَ المِعادَ فَاسْتَكْثَرَ مِنَ الزّادِ.

7381. Blessed is the one who remembers the Resurrection and thus does good [deeds].

٧٣٨١. طُوبى لِمَنْ ذَكَرَ المِعادَ فَأحْسَنَ.

7382. You must work hard and struggle to improve your Hereafter.

٧٣٨٢. عَلَيْكَ بِالجِدِّ وَالاِجْتِهادِ في إصْلاحِ المعادِ.

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 أسْفَرَتِ السّاعَةُ عَنْ وَجْهِها وَظَهَرَتِ العَلامَةُ لِمُتَوَسِّمِها.

7384. The Hour has drawn near with its quakes and it has settled down with its chest on the ground.

٧٣٨٤. قَدْ أشْرَفَتِ السّاعَةُ بِزَلازِلِها وَأناخَتْ بِكَلاكِلِها.

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) مُسْتَقَرِّ الأجْداثِ وَصارُوا إلى مَقامِ الحِسابِ وأُقيمَتْ عَلَيْهِمُ الحُجَجُ.

against them.

7386. One who improves his Hereafter attains success through the right [course].

٧٣٨٦. مَنْ أصْلَحَ المِعادَ ظَفِرَ بِالسَّدادِ.

7387. One who is certain about the Hereafter increases his provisions [for it].

٧٣٨٧ . مَنْ أيْقَنَ بِالمِعادِ اِسْتَكْثَرَ مِنَ الزّادِ.

7388. The goodness of the Hereafter is [attained] through good deeds.

٧٣٨٨. صَلاحُ المِعادِ بِحُسْنِ العَمَلِ.

7389. When the horrors of the Day of Reckoning will be witnessed, there will be many who will show extreme regret.

٧٣٨٩. عِنْدَ مُعايَنَةِ أهْوالِ القِيامَةِ تَكْثُرُ مِنَ المُفَرِّطينَ النَّدامَةُ.

7390. Being occupied with improving your Hereafter will save you from the chastisement of hellfire.

٧٣٩٠. اِشْتِغالُكَ بِإصْلاحِ مَعادِكَ يُنْجيكَ مِنْ عَذابِ النّارِ.

THE MASSES

العوام

7391. Separating yourself from the masses is from the best magnanimity.

٧٣٩١. مُبايَنَةُ العَوامِ مِنْ أفْضَلِ المُرُوَّةِ.

ASSISTANCE

الإعانة

7392. Assist and you will be assisted.

٧٣٩٢. أعِنْ تُعَنْ.

7393. Assist your bother in gaining his guidance.

٧٣٩٣. أعِنْ أخاكَ عَلى هِدايَتِهِ.

7394. Just as you assist [others], you are assisted.

٧٣٩٤. كَما تُعينُ تُعانُ.

7395. Do not assist a strong person over a weak one.

٧٣٩٥. لا تُعِنْ قَوِيًّا عَلى ضَعيفٍ.

7396. One who assists [a disbeliever] against a Muslim has indeed exited from the fold of Islam.

٧٣٩٦. مَنْ أعانَ عَلى مُسْلِمٍ فَقَدْ بَرِئَ مِنَ الإسْلامِ.

SEEKING ASSISTANCE

الاستعانة

7397. One who seeks assistance from the weak demonstrates his [own] weakness.

٧٣٩٧. مَنِ اسْتَعانَ بِالضَّعيفِ أبانَ عَنْ ضَعْفِهِ.

7398. Whoever seeks assistance from one who is not independent has wasted his affair.

٧٣٩٨. مَنِ اسْتَعانَ بِغَيْرِ مُسْتَقِلّ ضَيَّعَ أمْرَهُ.

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 اسْتَعانَ بِعَدُوِّهِ عَلى حاجَتِهِ إزْدادَ بُعْداً مِنْهُ.

7400. One who seeks assistance from Allah is assisted by Him.

٧٤٠٠. مَنِ اسْتَعانَ بِاللهِ أعانَهُ.

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 بِالاِسْتِعانَةِ بِإلهِكَ وَالرَّغْبَةِ إلَيْهِ في تَوْفيقِكَ وَتَرْكِكَ كُلَّ شائِبَةٍ (شائِنَةٍ) أوْلَجَتْكَ في شُبْهَة أوْ أسْلَمَتْكَ إلى ضَلالَةٍ.

7402. One who seeks assistance from the people of intellect traverses the path of right guidance.

٧٤٠٢. مَنِ اسْتَعانَ بِذَوِى الألْبابِ سَلَكَ سَبيلَ الرَّشادِ.

SUCCOR

المعونة

7403. Succour descends from Allah to the extent of one's hardship.

٧٤٠٣. اَلمَعُونَةُ تَنْزِلُ مِنَ اللهِ عَلى قَدْرِ المؤُنَةِ.

7404. To the extent of the hardship, there is succour from Allah.

٧٤٠٤. عَلى قَدْرِ المؤُنَةِ تَكُونُ مِنَ اللهِ المعُونَةُ.

7405. Whoever turns his request to you [and seeks his need from you], assisting him becomes incumbent upon you.

٧٤٠٥. مَنْ وَجَّهَ رَغْبَتَهُ إلَيْكَ وَجَبَتْ مَعُونَتُهُ عَلَيْكَ.

KEEPING PROMISES AND FULFILLING PLEDGES

العهد والوفاء به

7406. Being loyal to the treacherous is treachery in the sight of Allah, the Glorified.

٧٤٠٦. الوَفاءُ لأهْلِ الغَدْرِ غَدْرٌ عِنْدَ اللهِ سُبْحانَهُ.

7407. Loyalty is the twin of trustworthiness and the adornment of brotherhood.

٧٤٠٧. اَلْوَفاءُ تَوْأَمُ الأمانَةِ وَزَيْنُ الأُخُوَّةِ.

7408. Loyalty means preserving the rights [of others] and magnanimity means caring for one's close relatives.

٧٤٠٨. اَلْوَفاءُ حِفْظُ الذِّمامِ وَالمُروءَةُ تَعَهُّدُ ذَوِى الأرْحامِ.

7409. Verily loyalty is the twin of truthfulness and I do not know of a shield that is more protective than it.

٧٤٠٩. إنَّ الوَفاءَ تَوْأَمُ الصِّدْقِ وَما أعْرِفُ جُنَّةً أوْقٰى مِنْهُ.

7410. Loyalty is nobility.

٧٤١٠. اَلوَفاءُ نُبْلٌ.

7411. Loyalty is the twin of truthfulness.

٧٤١١. اَلوَفاءُ تَوْأَمُ الصِّدْقِ.

7412. Loyalty is the trait of the honourable.

٧٤١٢. اَلوَفاءُ سَجِيَّةُ الكِرامِ.

7413. Loyalty is the symbol of abundant religiosity and strong trustworthiness.

٧٤١٣. اَلوَفاءُ عُنْوانُ وُفُورِ الدّينِ وَقُوَّةِ الأمانَةِ.

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.

٧٤١٤. إنْ وَقَعَتْ بَيْنَكَ وَبَيْنَ عَدُوِّكَ قِصَّةٌ عَقَدْتَ بِها صُلْحاً وَأَلْبَسْتَهُ بِها ذِمَّةً فَحُطْ عَهْدَكَ بِالوَفاءِ وَارْعَ ذِمَّتَكَ بِالأمانَةِ وَاجْعَلْ نَفْسَكَ جُنَّةً بَيْنَكَ وَبَيْنَ ما أعْطَيْتَ مِنْ عَهْدِكَ.

7415. The bane of covenants is lack of care [in fulfilling them].

٧٤١٥. آفَةُ العُهُودِ قِلَّةُ الرِّعايَةِ.

7416. The bane of loyalty is treachery.

٧٤١٦. آفَةُ الوَفاءِ الغَدْرُ.

7417. When you make a promise, keep it.

٧٤١٧. إذا وَعَدْتَ فَأَنْجِزْ.

7418. When you make an agreement, fulfil it.

٧٤١٨. إذا عاقَدْتَ فَأَتْمِمْ.

7419. By their faithful loyalty, the virtuous ones are known.

٧٤١٩. بِحُسْنِ الوَفاءِ يُعْرَفُ الأبْرارُ.

7420. The distinction of creatures is [by their] loyalty.

٧٤٢٠. حَسَبُ الخَلائِقِ الوَفاءُ.

7421. Guard your promise with loyalty and your reward will be good.

٧٤٢١. حُطْ عَهْدَكَ بِالوَفاءِ يَحْسُنْ لَكَ الجَزاءُ.

7422. The abode of loyalty is never without the [presence of the] honourable, and is never occupied by the wicked.

٧٤٢٢. دارُ الوَفاءِ لا تَخْلُو مِنْ كَرِيم وَلا يَسْتَقِرُّ بِها لَئِيمٌ.

7423. The cause of intimacy is loyalty.

٧٤٢٣. سَبَبُ الإيتِلافِ الوَفاءُ.

7424. Keeping promises is the practice of the honourable ones.

٧٤٢٤. سُنَّةُ الكِرامِ الوَفاءُ بِالعُهُودِ.

7425. You must espouse loyalty, for it is the most protective shield.

٧٤٢٥. عَلَيْكَ بِالوَفاءِ فَإِنَّهُ أَوْقَى (أوقى) جُنَّةٍ.

7426. Loyalty is the ornament of the intellect and the symbol of nobility.

٧٤٢٦. اَلوَفاءُ حِلْيَةُ العَقْلِ وَعُنْوانُ النُّبْلِ.

7427. The most honourable characteristic is loyalty.

٧٤٢٧. أَشْرَفُ الخَلائِقِ الوَفاءُ.

7428. Loyalty is honour, friendship is compassion.

٧٤٢٨. اَلوَفاءُ كَرَمٌ اَلمَوَدَّةُ رَحِمٌ.

7429. Loyalty is a symbol of purity.

٧٤٢٩. اَلوَفاءُ عُنْوانُ الصَّفاءِ.

7430. Loyalty is the fortress of eminence.

٧٤٣٠. اَلْوَفاءُ حِصْنُ السُّؤْدَدِ.

7431. A promise is an ailment and its cure is its fulfilment.

٧٤٣١. اَلوَعْدُ مَرَضٌ وَالبُرْءُ إنْجازُهُ.

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 reneging, for indeed reneging on a promise is not from the characteristics of the honourable.

٧٤٣٢. ما باتَ لِرَجُل عِنْدي مَوْعِدٌ قَطُّ فَباتَ يَتَمَلْمَلُ عَلى فِراشِهِ لِيَغْدُوَ بِالظَّفَرِ بِحاجَتِهِ أشَدُّ مِنْ تَمَلْمُلي عَلى فِراشي حِرْصاً عَلَى الخُرُوجِ إلَيْهِ مِنْ دَيْنِ عِدَتِهِ وَخَوْفاً مِنْ عائِقٍ يُوجِبُ الخُلْفَ فَإنَّ خُلْفَ الوَعْدِ لَيْسَ مِنْ أخْلاقِ الكِرامِ.

7433. The basis of a promise is its fulfilment.

٧٤٣٣. مِلاكُ الوَعْدِ إنْجازُهُ.

7434. How good a characteristic loyalty is!

٧٤٣٤. نِعْمَ الخَليقَةُ الوَفاءُ.

7435. How good a companion of truthfulness loyalty is, and how good an associate of God-wariness piety is!

٧٤٣٥. نِعْمَ قَرينُ الصِّدْقِ الوَفاءُ وَنِعْمَ رَفيقُ التَّقْوى اَلْوَرَعُ.

7436. How good a companion of trustworthiness loyalty is!

٧٤٣٦. نِعْمَ قَرينُ الأمانَةِ الوَفاءُ.

7437. The promise of an honourable person is immediate and swift.

٧٤٣٧. وَعْدُ الكَريمِ نَقْدٌ وَتَعْجيلٌ.

7438. The promise of a wicked person is delayed and full of excuses.

٧٤٣٨. وَعْدُ اللَّئيمِ تَسْويفٌ وَتَعْليلٌ.

7439. Do not promise that which you are incapable of fulfilling.

٧٤٣٩. لا تَعِدْ بِما تَعْجِزُ عَنِ الوَفاءِ بِهِ.

7440. Do not guarantee that which you are

٧٤٤٠. لا تَضْمَنْ ما لا تَقْدِرُ عَلَى الوَفاءِ بِهِ.

incapable of fulfilling.

7441. Never make a promise that you are not confident you will be able to keep.

٧٤٤١. لا تَعِدَنَّ عِدَةً لا تَثِقُ مِنْ نَفْسِكَ بِإِنْجازِها.

7442. He who breaks his promises is not loyal in his covenants.

٧٤٤٢. غَيْرُ مُوفٍ بِالعُهُودِ مَنْ أخْلَفَ الوُعُودَ.

7443. Be a keeper of promises and a fulfiller of vows.

٧٤٤٣. كُنْ مُنَجِّزاً لِلْوَعْدِ مُوفِياً بِالنَّذْرِ.

7444. One who fulfils his promise demonstrates his nobility.

٧٤٤٤. مَنْ وَفَى بِعَهْدِهِ أعْرَبَ عَنْ كَرَمِهِ.

7445. One who safeguards his covenant is considered loyal.

٧٤٤٥. مَنْ حَفِظَ عَهْدَهُ كانَ وَفِيّاً.

7446. One who is unwaveringly loyal deserves to be chosen [as a friend].

٧٤٤٦. مَنْ أحْسَنَ الوَفاءَ اِسْتَحَقَّ الاِصْطِفاءَ.

7447. The promise [that is made] is one of the two bondages.

٧٤٤٧. اَلوَعْدُ أحَدُ الرِّقَّيْنِ.

7448. Fulfilling the promise [one makes] is one of the two emancipations.

٧٤٤٨. إنْجازُ الوَعْدِ أحَدُ العِتْقَيْنِ.

7449. A polite refusal is better than a protracted promise.

٧٤٤٩. اَلمَنْعُ الجَمِيلُ أحْسَنُ مِنَ الوَعْدِ الطَّوِيلِ.

7450. Fulfilling promises is from the signs of distinction.

٧٤٥٠. إنْجازُ الوَعْدِ مِنْ دَلائِلِ المَجْدِ.

7451. Sincere friendship and fulfilling promises are from loyalty to [one's] pledge.

٧٤٥١. خُلُوصُ الوُدِّ وَالوَفاءِ بِالوَعْدِ مِنْ حُسْنِ العَهْدِ.

7452. Be steadfast [and loyal] in fulfilling your pledges.

٧٤٥٢. اِعْتَصِمُوا بِالذِّمَمِ فِي أوْتادِها.

7453. Never trust the promise of the one who has no religion.

٧٤٥٣. لا تَثِقَنَّ بِعَهْدِ مَنْ لا دِينَ لَهُ.

7454. One who has no loyalty cannot keep a

٧٤٥٤. لا عَهْدَ لِمَنْ لا وَفاءَ لَهُ.

promise.

7455. The promise of one who has no intellect is not relied upon.

٧٤٥٥. لا يُوثَقُ بِعَهْدِ مَنْ لا عَقْلَ لَهُ.

7456. You will never abide by the covenant of the book until you know the one who has cast it away.

٧٤٥٦. لَنْ تَأْخُذُوا بِمِيثاقِ الكِتابِ حتّى تَعْرِفُوا الَّذي نَبَذَهُ.

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.

٧٤٥٧. لا يَدْعُوَنَّكَ ضيقٌ لَزِمَكَ في عَهْدِ اللهِ إلَى النَّكْثِ فَإنَّ صَبْرَكَ عَلى ضيقٍ تَرْجُو اِنْفِراجَهُ وَفَضْلَ عاقِبَتِهِ خَيْرٌ لَكَ مِنْ عُذْرٍ تَخافُ تَبِعَتَهُ وَتُحيطُ بِكَ مِنَ اللهِ لأجْلِهِ العُقُوبَةُ.

7458. The most honourable of endeavours is being careful of [fulfilling] one's pledges (and the best trait is keeping ties with near relatives).

٧٤٥٨. أشْرَفُ الهِمَمِ رِعايَةُ الذِّمامِ (الذِّمَمِ وَأفْضَلُ الشِّيَمِ صِلَةُ الرَّحِمِ).

7459. Verily fulfilling promises is part of faith.

٧٤٥٩. إنَّ حُسْنَ العَهْدِ مِنَ الإيمانِ.

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.

٧٤٦٠. إنَّ العُهُودَ قَلائِدُ في الأعْناقِ إلى يَوْمِ القِيامَةِ فَمَنْ وَصَلَها وَصَلَهُ اللهُ وَمَنْ نَقَضَها خَذَلَهُ اللهُ وَمَنِ اسْتَخَفَّ بِها خاصَمَتْهُ إلَى الَّذي أكَّدَها وَأخَذَ خَلْقَهُ بِحِفْظِها.

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

٧٤٦١. لا تَعْذَرَنَّ بِعَهْدِكَ وَلا تُخْفِرَنَّ ذِمَّتَكَ وَلا تَخْتِلْ عَدُوَّكَ فَقَدْ جَعَلَ اللهُ سُبْحانَهُ عَهْدَهُ وَذِمَّتَهُ

covenant and his pact a safety for him.

أمْناً لَهُ.

7462. One of the most honourable of traits is safeguarding [and fulfilling] your pledges.

٧٤٦٢. مِنْ أشْرَفِ الشِّيَمْ حِياطَةُ الذِّمَمِ.

7463. One of the most honourable of traits is being faithful to your pledges.

٧٤٦٣. مِنْ أشْرَفِ الشِّيَمِ اَلوَفاءُ بِالذِّمَمِ.

7464. He who does not observe his promises and agreements has no conviction in Allah.

٧٤٦٤. ما أيْقَنَ بِاللهِ مَنْ لَمْ يَرْعَ عُهُودَهُ وَذِمَّتَهُ.

7465. One who enters upon the springs of loyalty is quenched by the drink of purity.

٧٤٦٥. مَنْ وَرَدَ مَناهِلَ الوَفاءِ رَوِيَ مِنْ مَشارِبِ الصَّفاءِ.

7466. People are safe from the betrayal of one in whose heart resides loyalty.

٧٤٦٦. مَنْ سَكَنَ الوَفاءُ صَدْرَهُ أمِنَ النّاسُ غَدْرَهُ.

7467. One of the signs of faith is fulfilling promises.

٧٤٦٧. مِنْ دَلائِلِ الإيمانِ الوَفاءُ بِالعَهْدِ.

7468. Keeping promises is from the perfection of [one's] magnanimity.

٧٤٦٨. مِنْ تَمامِ المُرُوَّةِ إنْجازُ الوَعْدِ.

7469. From the best [teachings] of Islam is the fulfilling of pledges.

٧٤٦٩. مِنْ أفْضَلِ الإسْلامِ اَلوَفاءُ بِالذِمامِ.

7470. How good is loyalty and how evil is treachery!

٧٤٧٠. ما أحْسَنَ الوَفاءَ وَأقْبَحَ الجَفاءَ.

7471. He who delays in fulfilling a promise has not kept it.

٧٤٧١. ما أنْجَزَ الوَعْدَ مَنْ مَطَلَ بِهِ.

7472. Fulfilling [one's] pledges is the adornment of honour.

٧٤٧٢. وَفاءٌ بِالذِّمَمِ (وَفاءُ الذِّمَمِ) زِينَةُ الْكَرَمِ.

7473. One who breaks his pledge earns dispraise.

٧٤٧٣. مَنْ أخْفَرَ ذِمَّةً اِكْتَسَبَ مَذَمَّةً.

7474. For every pledge that is broken there is uncertainty.

٧٤٧٤. لِكُلِّ ناكِثٍ شُبْهَةٌ.

FLAWS AND FAULTS

العيب والنقص والعورة

7475. The greatest flaw is that you fault others for what is [also] in yourself.

٧٤٧٥. أَكْبَرُ العَيْبِ أنْ تَعيبَ غَيْرَكَ بِما هُوَ فيكَ.

7476. The most incompetent of all people is one who is able to remove a flaw in himself but does not do so.

٧٤٧٦. أعْجَزُ النّاسِ مَنْ قَدَرَ عَلى أنْ يُزيلَ النَّقْصَ عَنْ نَفْسِهِ وَلَمْ يَفْعَلْ.

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. إنَّ لِلنّاسِ عُيُوباً فَلا تَكْشِفْ ما غابَ عَنْكَ فَإنَّ اللهَ سُبْحانَهُ يَحْلُمُ عَلَيْها وَاسْتُرِ العَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللهُ سُبْحانَهُ ما تُحِبُّ سَتْرَهُ.

7478. The inner hearts will soon become aware of the secret faults.

٧٤٧٨. تَكادُ ضَمائِرُ القُلُوبِ تَطَّلِعُ عَلى سَرائِرِ العُيُوبِ.

7479. Scrutinizing the faults of others is a fault [in itself].

٧٤٧٩. تَأَمُّلُ العَيْبِ 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 يُقالُ: إنَّ فيهِ الشَّرَّ الَّذي يَعْلَمُ أنَّهُ فيهِ 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 بِالخَيْرِ الَّذي يَعْلَمُ أنَّهُ لَيْسَ فيهِ كَيْفَ يَرضى.

7482. Those with faults love to spread the faults of people so that they get a greater excuse for their own faults.

٧٤٨٢. ذَوُوا العُيُوبِ يُحِبُّونَ إشاعَةَ مَعائِبِ النّاسِ لِيَتَّسِعَ لَهُمُ العُذْرُ في مَعائِبِهِمْ.

7483. I am amazed at one who disapproves of the faults of people while he has more

٧٤٨٣. عَجِبْتُ لِمَنْ يُنْكِرُ عُيُوبَ النّاسِ وَنَفْسُهُ

faults himself and does not see them.

أَكْثَرُ شَيْءٍ مَعاباً وَلا يُبْصِرُها.

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 المحِبِّ عَمِيَّةٌ عَنْ مَعائِبِ المحْبُوبِ وَأُذُنُهُ صَمّاءٌ عَنْ قُبْحِ مَساويهِ.

7485. Covering up the faults [of others] is generosity and virtue.

٧٤٨٥. غِطاءُ العُيُوبِ السَّخاءُ وَالعَفافُ.

7486. A person's own faults are enough to keep him occupied from the faults of other people.

٧٤٨٦. كَفى بِالمرْءِ شُغْلاً (شُغْلُهُ) بِمَعائِبِهِ عَنْ مَعائِبِ النّاسِ.

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 غَيْرِهِ ما يَعْرِفُ مِنْ عَيْبِ نَفْسِهِ.

7488. Let that which you know of your own faults prevent you from mentioning the faults of others.

٧٤٨٨. لِيَنْهَكَ عَنْ ذِكْرِ مَعائِبِ النّاسِ ما تَعْرِفُ مِنْ مَعائِبِكَ.

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 آثَرُ النّاسِ عِنْدَكَ مَنْ أهْدى إلَيْكَ عَيْبَكَ وَأعانَكَ عَلى 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 أحَبُّ النّاسِ إلَيْكَ مَنْ هَداكَ إلى مَراشِدِكَ وَكَشَفَ لَكَ عَنْ مَعائِبِكَ.

7491. Not every fault is manifested.

٧٤٩١. لَيْسَ كُلُّ عَوْرَة 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 المنْقُوصُ نَقْصَهُ لَساءَهُ ما يَرى مِنْ عَيْبِهِ.

7493. One who seeks a fault [in others] will find it.

٧٤٩٣. مَنْ طَلَبَ عَيْباً وَجَدَهُ.

7494. One who shows you your fault has indeed counselled you.

٧٤٩٤. مَنْ بَصَّرَكَ عَيْبَكَ فَقَدْ نَصَحَكَ.

7495. One who knows what [flaw] is in himself hides the faults of his brother.

٧٤٩٥. مَنْ عَلِمَ ما فيهِ سَتَرَ عَلى أخيهِ.

7496. One who informs you of your faults is indeed your friend.

٧٤٩٦. مَنْ أبانَ لَكَ عَيْبَكَ فَهُوَ وَدُودُكَ.

7497. One who hides your faults [from you] is indeed your enemy.

٧٤٩٧. مَنْ ساتَرَ عَيْبَكَ فَهُوَ عَدُوُّكَ.

7498. One who discloses your faults to you guards you in your absence.

٧٤٩٨. مَنْ كاشَفَكَ في عَيْبِكَ حَفِظَكَ في غيْبِكَ.

7499. One who flatters you for your fault, criticizes you in your absence.

٧٤٩٩. مَنْ داهَنَكَ في عَيْبِكَ عابَكَ في غيْبِكَ.

7500. One who sees his own faults does not fault anyone.

٧٥٠٠. مَنْ أبْصَرَ عَيْبَ نَفْسهِ لَمْ يَعِبْ أحَداً.

7501. One who is looking for the faults of people should start with himself.

٧٥٠١. مَنْ بَحَثَ عَنْ عُيُوبِ النّاسِ فَلْيَبْدَأْ بِنَفْسِهِ.

7502. Whoever disapproves of the faults of people but accepts them in himself, then that is a fool.

٧٥٠٢. مَنْ أنْكَرَ عُيُوبَ النّاسِ وَرَضِيَها لِنَفْسِهِ فَذلِكَ الأحْمَقُ.

7503. One who belittles others for that which he himself does, then that is an imbecile.

٧٥٠٣. مَنْ أزْرى عَلى غَيْرِهِ بِما يَأتِيهِ فَذلِكَ الأحْرَقُ.

7504. One of the greatest faults of a person is for his flaws to be hidden to him.

٧٥٠٤. مِنْ أشَدِّ عُيُوبِ المرْءِ أنْ تَخْفى عَلَيْهِ عُيُوبُهُ.

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.

٧٥٠٥. ما يَمْنَعُ أحَدَكُمْ أنْ يَلْقى أخاهُ بِما يَكْرَهُ مِنْ عَيْبِهِ إلاّ مَخافَةُ أنْ يَلْقاهُ بِمِثْلِهِ قَدْ تَصافَيْتُمْ عَلى حُبِّ العاجِلِ وَرَفْضِ الآجِلِ.

7506. He who mentions your faults has not

٧٥٠٦. ما حَفِظَ غَيْبَكَ مَنْ ذَكَرَ عَيْبَكَ.

guarded you in your absence.

٧٥٠٧. ما أَلاكَ جُهْداً فِي النَّصيحَةِ مَنْ دَلَّكَ عَلى عَيْبِكَ وَحَفِظَ غَيْبَكَ.

7507. He who points you to your faults and guards [your honour in] your absence has spared no efforts in advising you.

٧٥٠٨. مَعْرِفَةُ المَرْءِ بِعُيُوبِهِ أَنْفَعُ المَعارِفِ.

7508. A person's cognizance of his own faults is the most beneficial knowledge.

٧٥٠٩. لا تَتَّبِعَنَّ عُيُوبَ النّاسِ فَإِنَّ لَكَ مِنْ عُيُوبِكَ إِنْ عَقَلْتَ ما يَشْغَلُكَ أَنْ تَعيبَ أَحَداً.

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.

٧٥١٠. لا تَعِبْ غَيْرَكَ بِما تَأْتِيهِ وَلا تُعاقِبْ (وَلا تُعاتِبْ) غَيْرَكَ بِذَنْب تُرَخِّصُ لِنَفْسِكَ فيهِ.

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].

٧٥١١. تَتَبُّعُ العَوْراتِ مِنْ أَعْظَمِ السَوْآتِ.

7511. Pursuing the faults [of others] is from the gravest evils.

٧٥١٢. تَتَبُّعُ العُيُوبِ مِنْ أَقْبَحِ العُيُوبِ وَشَرِّ السَّيِّئاتِ.

7512. Pursuing the faults [of others] is from the most detestable of faults and worst evils.

٧٥١٣. مَنْ كَشَفَ حِجابَ أخيهِ اِنْكَشَفَ عَوْراةُ بَيْتِهِ (بَنِيهِ).

7513. Whoever exposes his brother's veil [and reveals his flaws], the faults of his own household (or family) get exposed.

٧٥١٤. مَنْ تَتَبَّعَ عَوْراتِ النَّاسِ كَشَفَ اللهُ عَوْرَتَهُ.

7514. One who pursues the faults of people, Allah exposes his own faults.

٧٥١٥. مَنْ تَطَلَّعَ عَلى أَسْرارِ جارِهِ اِهْتَكَتْ أَسْتارُهُ.

7515. One who seeks to learn about the secrets of his neighbour, his [own] curtains [of secrets] are torn apart.

٧٥١٦. مَنْ بَحَثَ عَنْ أَسْرارِ غَيْرِهِ أَظْهَرَ اللهُ أَسْرارَهُ.

7516. Whoever searches for the secrets of others, Allah uncovers his own secrets.

٧٥١٧. مَنْ تَتَبَّعَ خَفِيّاتِ العُيُوبِ حَرَمَهُ اللهُ مَوَدّاتِ

7517. Whoever pursues the hidden flaws [of

others], Allah makes the affection of the hearts forbidden to him.

القُلُوبِ.

7518. Hide the flaw of your brother because of what you know is in yourself.

٧٥١٨. أُسْتُرْ عَوْرَةَ أخِيكَ لِما تَعْلَمُهُ فيكَ.

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. أُسْتُرِ العَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللهُ سُبْحانَهُ مِنْكَ ما تُحِبُّ سَتْرَهُ.

7520. The most hated of all people is the fault-finder.

٧٥٢٠. أمْقَتُ النّاسِ اَلعَيّابُ.

TAUNTING التعيير

7521. Whoever taunts others for something is himself affected by it.

٧٥٢١. مَنْ عَيَّرَ بِشَيْءٍ بُلِيَ بِهِ.

LIFESTYLE العيش

7522. The most pleasant life is [a life of] contentment.

٧٥٢٢. أطْيَبُ العَيْشِ القَناعَةُ.

7523. The person with the worst lifestyle of all people is the jealous one.

٧٥٢٣. أسْوَءُ النّاسِ عَيْشاً الحَسُودُ.

7524. The most felicitous lifestyle is achieved by abandoning unnecessary constraints [and formalities].

٧٥٢٤. أهْنَى العَيْشِ إطْراحُ الكُلَفِ.

7525. Of all the people, the person who has the best lifestyle is one in whose grace other people live.

٧٥٢٥. أحْسَنُ النّاسِ عَيْشاً مَنْ عاشَ النّاسُ في فَضْلِهِ.

7526. The person with the most blessed

٧٥٢٦. أنْعَمُ النّاسِ عَيْشاً مَنْ مَنَحَهُ اللهُ سُبْحانَهُ

lifestyle is one who has been granted contentment by Allah, the Glorified, and who has been given a good wife.

القَناعَةَ وَ أصْلَحَ لَهُ زَوْجَهُ.

7527. Verily the person who has the happiest life of all people is one who is satisfied with what Allah has apportioned for him.

٧٥٢٧. إنَّ أهْنَأَ النّاسِ عَيْشاً مَنْ كانَ بِما قَسَمَ اللهُ لَهُ راضِياً.

7528. Verily the person with the best lifestyle is one through whose life the lives of others are improved.

٧٥٢٨. إنَّ أحْسَنَ النّاسِ عَيْشاً مَنْ حَسُنَ عَيْشُ النّاسِ في عَيْشِهِ.

7529. Death is preferable to abasement.

٧٥٢٩. اَلمَنِيَّةُ وَلا الدَّنِيَةُ.

7530. Death is preferable to succumbing to disgrace (or giving up freedom).

٧٥٣٠. اَلمَوْتُ وَلا ابْتِذالُ الخِزْيَةِ (الحُرِّيَةُ).

7531. Having less is preferable to humiliation.

٧٥٣١. اَلتَّقَلُّلُ وَلا التَّذَلُّلُ.

7532. Management [and planning] makes life good.

٧٥٣٢. صَلاحُ العَيْشِ التَّدْبيرُ.

7533. The mainstay of life is good estimation and its basis is good management.

٧٥٣٣. قِوامُ العَيْشِ حُسْنُ التَّقْديرِ وَمِلاكُهُ حُسْنُ التَّدْبيرِ.

7534. One who lives, dies.

٧٥٣٤. مَنْ عاشَ ماتَ.

7535. One who lives [a long life], loses his loved ones.

٧٥٣٥. مَنْ عاشَ فَقَدَ أحِبَّتَهُ.

7536. Early death is better than a wretched life.

٧٥٣٦. مَوْتٌ وَحِيٌّ خَيْرٌ مِنْ عَيْشٍ شَقِيٍّ.

7537. Life has sweetness and bitterness.

٧٥٣٧. اَلعَيْشُ يَحْلُو وَيَمُرُّ.

7538. The bane of livelihood is mismanagement.

٧٥٣٨. آفَةُ المِعاشِ سُوءُ التَّدْبيرِ.

7539. Three things don't let their possessor enjoy a happy life: malice, jealousy and bad character.

٧٥٣٩. ثَلاثٌ لا يُهْنَأُ لِصاحِبِهِنَّ عَيْشٌ: اَلحِقْدُ والحَسَدُ وَسُوءُ الخُلْقِ.

7540. The beauty of life is [in] contentment.

٧٥٤٠. جَمالُ العَيْشِ القَناعَةُ.

7541. One who stays in the company of his enemy does not enjoy a happy life.

٧٥٤١. لَمْ يَهْنَأِ العَيْشَ مَنْ قارَنَ الضِدَّ.

7542. Good estimation with sufficiency is better than striving in extravagance.

٧٥٤٢. حُسْنُ التَّقْديرِ مَعَ الكَفافِ خَيْرٌ مِنَ السَّعْيِ فِي الإسْرافِ.

7543. Preferring comfort [over hard work] cuts off the means of profit [and benefit].

٧٥٤٣. إيثارُ الدَّعَةِ يَقْطَعُ أسْبابَ المَنْفَعَةِ.

LOWERING THE GAZE غض الطّرف

7544. Lowering the gaze is a sign of magnanimity.

٧٥٤٤. غَضُّ الطَّرْفِ مِنَ المُروءَةِ.

7545. Lowering the gaze is better than staring.

٧٥٤٥. غَضُّ الطَّرْفِ خَيْرٌ مِنْ كَثيرِ النَّظَرِ.

7546. Lowering the gaze is one of the best [acts of] piety.

٧٥٤٦. غَضُّ الطَّرْفِ مِنْ أفْضَلِ الوَرَعِ.

7547. Lowering the gaze is from perfect gracefulness.

٧٥٤٧. غَضُّ الطَّرْفِ مِنْ كَمالِ الظَّرْفِ.

7548. One who lowers his gaze relieves his heart.

٧٥٤٨. مَنْ غَضَّ طَرْفَهُ أراحَ قَلْبَهُ.

7549. One who lowers his gaze, his regret reduces and he is saved from harm.

٧٥٤٩. مَنْ غَضَّ طَرْفَهُ قَلَّ أسَفُهُ وَأمِنَ تَلَفُهُ.

7550. How good an act of piety lowering the gaze is!

٧٥٥٠. نِعْمَ الوَرَعُ غَضُّ الطَّرْفِ.

7551. How good a curtailer of lustful desires lowering the gaze is!

٧٥٥١. نِعْمَ صارِفُ الشَّهَواتِ غَضُّ الأبْصارِ.

7552. There is no magnanimity like lowering the gaze.

٧٥٥٢. لا مُرُوَّةَ كَغَضِّ الطَّرْفِ.

7553. One who does not feign negligence and lower his gaze in many situations, his life becomes bitter.

٧٥٥٣. مَنْ لَمْ يَتَغافَلْ وَلا يَغُضَّ عَنْ كَثير مِنَ الأُمُورِ تَنَغَّصَتْ عيشَتُهُ.

7554. One who frees his gaze occasions (or brings about) his [own] destruction.

٧٥٥٤. مَنْ أطْلَقَ طَرْفَهُ جَلَبَ (اِجْتَلَبَ) حَتْفَهُ.

7555. The eye is the scout of the heart (or of temptations).

٧٥٥٥. اَلعَيْنُ رائِدُ القَلْبِ (الفِتَنْ).

7556. The eye is the emissary of the heart.

٧٥٥٦. اَلعَيْنُ بَريدُ القَلْبِ.

7557. Eyes are the informers of the heart.

٧٥٥٧. اَلعُيُونُ طَلائِعُ القُلُوبِ.

7558. Eyes are the hunting traps of Satan.

٧٥٥٨. العُيُونُ مَصائِدُ الشَّيْطانِ.

7559. When the eye sees what is [lustfully] desired, the heart becomes blind to the consequence.

٧٥٥٩. إذا أبْصَرَتِ العَيْنُ الشَّهْوَةَ عَمِيَ القَلْبُ عَنِ العاقِبَةِ.

7560. Blessed is the eye that forsakes its sleep in obedience [and worship] to Allah.

٧٥٦٠. طُوبى لِعَيْنٍ هَجَرَتْ في طاعَةِ اللهِ غُمْضَها.

7561. The day has dawned for those with eyes to see.

٧٥٦١. قَدْ أضاءَ الصُّبحُ لِذي عَيْنَيْنِ.

7562. Bear annoyances patiently [in life] otherwise you will never be pleased.

٧٥٦٢. أغْضِعَلَى القَذى وَإلاّ لَمْ تَرْضَ أبَداً.

7563. The glance is the scout of temptations.

٧٥٦٣. اَللَّحْظُ رائِدُ الفِتَنِ.

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 الجَوارِحِ أقَلَّ شُكْراً مِنَ العَيْنِ فَلا تُعْطُوها سُؤْلَها فَتَشْغَلَكُمْ عَنْ ذِكْرِ اللهِ.

SEEING

7565. Seeing something [yourself] is not the same as being informed about it.

العيان

٧٥٦٥. لَيْسَ العِيانُ كَالخَبَرِ.

HELPER

7566. There is no good in a helper who humiliates.

المعين

٧٥٦٦. لا خَيْرَ في مُعينٍ مُهينٍ.

INARTICULATENESS

7567. The worst inarticulateness is [that which is caused by] irritation.

7568. Muteness is better than inarticulateness (or error).

7569. The sign of inarticulateness is repeating oneself during a debate and increased excitement during conversation.

7570. No declaration can be made with inarticulateness.

7571. Inarticulateness is beleaguering.

العيّ

٧٥٦٧. أَقْبَحُ العَيِّ الضَّجَرُ.

٧٥٦٨. اَلْخَرَسُ خَيْرٌ مِنَ العَيِّ (الغَيِّ).

٧٥٦٩. عَلامَةُ العَيِّ تَكْرارُ الكَلامِ عِنْدَ المُناظَرَةِ وَ كَثْرَةُ التَّبَجُّجِ عِنْدَ المُحاوَرَةِ.

٧٥٧٠. لا بَيانَ مَعَ عَيٍّ.

٧٥٧١. اَلعَيُّ حَصَرٌ.

باب الغين

المغبّة OUTCOME

٧٥٧٢. قَليلٌ تُحْمَدُ مَغَبَّتُهُ خَيْرٌ مِنْ كَثيرٍ تَضُرُّ عاقِبَتُهُ.

7572. Little with a praised outcome is better than plenty with a harmful consequence.

المغبوط THE ENVIABLE

٧٥٧٣. اَلمَغْبُوطُ مَنْ قَوِيَ يَقينُهُ.

7573. Enviable is the one whose certitude is strong.

٧٥٧٤. رُبَّ مَغْبُوطٍ بِرَجاءٍ هُوَ داؤُهُ.

7574. Many a person is envied [by others] for something which is [actually] his affliction.

٧٥٧٥. كَمْ مِنْ مَغْبُوطٍ بِنِعْمَتِهِ وَهُوَ فِي الآخِرَةِ مِنَ الهالِكينَ.

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.

المغبون THE DECEIVED

٧٥٧٦. اَلْمَغْبُونُ مَنْ شُغِلَ بِالدُّنْيا وَفاتَهُ حَظُّهُ مِنَ الاخِرَةِ.

7576. Deceived is the one who is occupied with the world and loses his share of the Hereafter.

٧٥٧٧. اَلْمَغْبُونُ مَنْ فَسَدَ دينُهُ.

7577. Deceived is the one whose faith is corrupt.

٧٥٧٨. اَلْمَغْبُونُ مَنْ باعَ جَنَّةً عَلِيَّةً بِمَعْصِيَةٍ دَنِيَّةٍ.

7578. Deceived is the one who sells a lofty Paradise for a lowly sin.

٧٥٧٩. مَنْ أَغْبَنُ مِمَّنْ باعَ اللهَ سُبْحانَهُ بِغَيْرِهِ؟!

7579. Who is more deceived than one who exchanges Allah, the Glorified, for other than

Him?!

IMBECILITY الغباوة

7580. Imbecility is misguidance.

٧٥٨٠. اَلغَباوَةُ غِوايَةٌ.

7581. Counter imbecility with astuteness.

٧٥٨١. ضادُّوا الغَباوَةَ بِالفِطْنَةِ.

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. كَفى بِالمَرْءِ غَباوَةً أنْ يَنْظُرَ مِنْ عُيُوبِ النّاسِ إلى ما خَفِيَ عَلَيْهِ مِنْ عُيُوبِهِ.

7583. Imbecility is from the most detestable of traits.

٧٥٨٣. مِنْ أقْبَحِ الشِّيَمِ الغَباوَةُ.

TREACHERY الغدر

7584. Treachery by everyone is evil, but by those who have power and authority it is worse.

٧٥٨٤. الغَدْرُ بِكُلِّ أحَدٍ قَبيحٌ وَهُوَ بِذَوِي القُدْرَةِ وَ السُّلْطانِ أقْبَحُ.

7585. Treachery increases the burden [of sin] and degrades one's status.

٧٥٨٥. اَلْغَدْرُ يُعَظِّمُ الوِزْرَ وَيُزْري بِالقَدْرِ.

7586. Beware of treachery, for indeed it is the ugliest betrayal; and verily the treacherous one is humiliated in the sight of Allah.

٧٥٨٦. إيّاكَ وَالغَدْرَ فَإنَّهُ أقْبَحُ الخِيانَةِ وَإنَّ الغَدُورَ لَمُهانٌ عِنْدَ اللهِ.

7587. The worst treachery is divulging the secret [that has been entrusted to you].

٧٥٨٧. أقْبَحُ الغَدْرِ إذاعَةُ السِّرِّ.

7588. Treachery is the quality of the wicked.

٧٥٨٨. اَلْغَدْرُ شيمَةُ اللِّئامِ.

7589. Treachery multiplies [one's] sins.

٧٥٨٩. اَلغَدْرُ يُضاعِفُ السَّيِّئاتِ.

7590. Eschew treachery, for indeed it takes you away from the Qur'an.

٧٥٩٠. جانِبُوا الغَدْرَ فَإِنَّهُ مُجانِبُ القُرآنِ.

7591. The treachery of a man is a disgrace upon him.

٧٥٩١. غَدْرُ الرَّجُلِ مَسَبَّةٌ عَلَيْهِ.

7592. Be one who acts with goodness, forbids evil and shuns the trait of treachery.

٧٥٩٢. كُنْ عامِلاً بِالخَيْرِ ناهِياً عَنِ الشَّرِّ مُنْكِراً شيمَةَ الغَدْرِ.

7593. One who acts treacherously is sullied by his treachery.

٧٥٩٣. مَنْ غَدَرَ شانَهُ غَدْرُهُ.

7594. He who is certain about the place of [final] return does not act treacherously.

٧٥٩٤. ما غَدَرَ مَنْ أيْقَنَ بِالمَرْجِعِ.

7595. How appropriate it is for the treacherous one to be dealt with disloyally.

٧٥٩٥. ما أخْلَقَ مَنْ غَدَرَ أنْ لا يُوفىٰ لَهُ.

7596. There is no faith in the treacherous.

٧٥٩٦. لا إيمانَ لِغَدُور.

7597. With treachery, the companionship of a friend does not last.

٧٥٩٧. لا تَدُومُ مَعَ الغَدْرِ صُحْبَةُ خَلِيلٍ.

7598. Treachery with the treacherous is loyalty in the sight of Allah, the Glorified.

٧٥٩٨. الغَدْرُ لأهْلِ الغَدْرِ وَفاءٌ عِنْدَ اللهِ سُبْحانَهُ.

7599. Treachery is the worst of the two betrayals.

٧٥٩٩. اَلْغَدْرُ أقْبَحُ الخِيانَتَيْنِ.

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. أسْرَعُ الأشْياءِ عُقُوبَةً رَجُلٌ عاهَدْتَهُ عَلى أمْرٍ وَكانَ مِنْ نِيَّتِكَ الوَفاءُ لَهُ وَمِنْ نِيَّتِهِ الغَدْرُ بِكَ.

DELUSION الغرور

7601. Be cautious of being deceived by the

٧٦٠١. اِحْذَرْ أنْ يَخْدَعَكَ (يَخْتَدِعَكَ) الغُرُورُ

بِالحائِلِ اليَسيرِ أوْ يَسْتَزِلَّكَ السُّرُورُ بِالزّائِلِ الحَقيرِ.

delusion of a small hindrance or being made to stumble by the joy of an insignificant transitory pleasure [of this world].

٧٦٠٢. جِماعُ الغُرُورِ فِي الاِسْتِنامَةِ إلَى العَدُوِّ.

7602. The consolidation of delusion is in sleeping with ease in the presence of the enemy.

٧٦٠٣. طُوبَى لِمَنْ لَمْ تَقْتُلْهُ قاتِلاتُ الغُرُورِ.

7603. Blessed be the one who has not been killed by the lethal poisons of deception.

٧٦٠٤. كَفَى بِالمَرْءِ غُرُوراً أنْ يَثِقَ بِكُلِّ ما تُسَوِّلُ لَهُ نَفْسُهُ.

7604. It is enough of a delusion for a person to trust all that his soul lures him towards.

٧٦٠٥. وَقالَ ـ عَلَيْهِ السّلامُ ـ فِي حَقِّ مَنْ أثْنَى عَلَيْهِ: لَمْ تَقْتُلْهُ قاتِلاتُ الغُرُورِ وَلَمْتُغَمَّ (وَلَمْ تُغَمَّ) عَلَيْهِ مُشْتَبِهاتُ الأُمُورِ.

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.

٧٦٠٦. لَمْ يُفَكِّرْ فِي عَواقِبِ الأُمُورِ مَنْ وَثِقَ بِزُورِ الغُرُورِ وَصَبا إلى زُورِ السُّرُورِ.

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.

٧٦٠٧. مَنِ اغْتَرَّ بِالمَهَلِ اِغْتَصَّ بِالأجَلِ.

7607. One who is deluded by respite, is tormented by death.

٧٦٠٨. كَفَى بِالاِغْتِرارِ جَهْلاً.

7608. Delusion is suffices as ignorance.

٧٦٠٩. مَنِ اغْتَرَّ بِحالِهِ قَصَّرَ عَنِ اكْتِيالِهِ.

7609. One who is deluded by his condition, reduces his efforts.

٦٧١٠. مَنِ اغْتَرَّ بِمُسالَمَةِ الزَّمَنِ اِغْتَصَّ بِمُصادَمَةِ المِحَنِ.

7610. One who is deluded by the peacefulness of the time gets distressed by the impact of calamities.

٧٦١١. مِنَ الغِرَّةِ بِاللهِ سُبْحانَهُ أنْ يُصِرَّ المَرْءُ عَلَى المَعْصِيَةِ وَيَتَمَنَّى المَغْفِرَةَ.

7611. When a person persists in sinning and [still] expects to be forgiven, then he is

under a delusion about Allah, the Glorified.

7612. There is no judiciousness with heedlessness.

٧٦١٢. لاحَزْمَ مَعَ غِرَّةٍ.

7613. There is no heedlessness [and delusion] like reliance on the times.

٧٦١٣. لا غِرَّةَ كَالثِّقَةِ بِالأيّامِ.

7614. A deluded person may [sometimes] remain unharmed.

٧٦١٤. قَدْ يَسْلَمُ المغَرَّرُ.

7615. How many a person is deluded by the good that is spoken about him.

٧٦١٥. كَمْ مِنْ مَغْرُورٍ بِحُسْنِ القَوْلِ فيهِ.

7616. How many a person has been deluded by what is concealed from him.

٧٦١٦. كَمْ مِنْ مَغْرُور بِالسِّتْرِ عَلَيْهِ.

7617. Neither is every deluded person saved, nor is every seeker needy.

٧٦١٧. لَيْسَ كُلُّ مَغْرُورٍ بِناجٍ وَلا كُلُّ طالِبٍ بِمُحْتاجٍ.

USURPATION

الغصب

7618. One usurped stone in a house is the guaranty of its ruin.

٧٦١٨. اَلْحَجَرُ الغَصْبُ فِي الدّارِ رَهْنٌ لِخَرابِها.

ANGER

الغضب

7619. Anger strikes down its possessor and exposes his faults.

٧٦١٩. اَلْغَضَبُ يُرْدي صاحِبَهُ وَيُبْدي مَعايِبَهُ.

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. اَلغَضَبُ نارٌ مُوقَدَةٌ مَنْ كَظَمَهُ أطْفَأَها وَمَنْ أطْلَقَهُ كانَ أوَّلَ مُحْتَرِق بِها.

7621. Anger arouses hidden feelings of

٧٦٢١. اَلْغَضَبُ يُثيرُ كَوامِنَ الحِقْدِ.

malice.

7622. Keep away from anger, for its beginning is madness and its end is regret.

٧٦٢٢. إيّاكَ وَالغَضَبَ فَأَوَّلُهُ جُنُونٌ وَآخِرُهُ نَدَمٌ.

7623. The person who is most capable of being on the right is one who does not get angry.

٧٦٢٣. أَقْدَرُ النّاسِ عَلَى الصَّوابِ مَنْ لَمْ يَغْضَبْ.

7624. The best control is control over anger.

٧٦٢٤. أَفْضَلُ المِلْكِ مِلْكُ الغَضَبِ.

7625. Leave some room from your anger for your satisfaction, and when you fly off [in a rage] then calm back down.

٧٦٢٥. اِبْقَ لِرِضاكَ مِنْ غَضَبِكَ وَإذا طِرْتَ فَقَعْ شَكِيراً.

7626. Guard yourselves from the vehemence of anger, and prepare for it the restraint and forbearance that will help you fight against it.

٧٦٢٦. اِحْتَرِسُوا مِنْ سَوْرَةِ الغَضَبِ وَأعِدُّوا لَهُ ما تُجاهِدُونَهُ بِهِ مِنَ الكَظْمِ وَالحِلْمِ.

7627. Beware of anger, for it is indeed a burning fire.

٧٦٢٧. اِحْذَرُوا الغَضَبَ فَإنَّهُ نارٌ مُحْرِقَةٌ.

7628. The best of people is one who swallows his anger and displays forbearance despite having power [to take revenge].

٧٦٢٨. أَفْضَلُ النّاسِ مَنْ كَظَمَ غَيْظَهُ وَحَلُمَ عَنْ قُدْرَةٍ.

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.

٧٦٢٩. أعْدى عَدُوّ لِلْمَرْءِ غَضَبُهُ وَشَهْوَتُهُ فَمَنْ مَلَكَهُما عَلَتْ دَرَجَتُهُ وَبَلَغَ غايَتَهُ.

7630. Anger is the conveyance of impetuosity.

٧٦٣٠. اَلْغَضَبُ مَرْكَبُ الطَّيْشِ.

7631. Anger evokes impetuosity.

٧٦٣١. اَلْغَضَبُ يُثيرُ الطَّيْشَ.

7632. Anger is the fire of the hearts.

٧٦٣٢. اَلْغَضَبُ نارُ القُلُوبِ.

7633. Anger is an evil which will destroy

٧٦٣٣. اَلْغَضَبُ شَرٌّ إنْ أطَعْتَهُ دَمَّرَ.

[you] if you obey it.

7634. Anger is an enemy, so do not let it control you.

٧٦٣٤. اَلْغَضَبُ عَدُوٌّ فَلا تُمَلِّكْهُ نَفْسَكَ.

7635. Anger corrupts intellects and distances one from the right (or from reward).

٧٦٣٥. اَلْغَضَبُ يُفْسِدُ الأَلْبابَ وَيُبْعِدُ مِنَ الصَّوابِ (عَنِ الثَّوابِ).

7636. Verily if you obey the vehemence of anger, it will lead you to the utmost destruction.

٧٦٣٦. إِنَّكُمْ إِنْ أَطَعْتُمْ سَوْرَةَ الغَضَبِ أَوْرَدَتْكُمْ نِهايَةَ العَطَبِ.

7637. When anger comes over you, then overcome it with forbearance and dignity.

٧٦٣٧. إذا تَسَلَّطَ عَلَيْكَ الغَضَبُ فَاغْلِبْهُ بِالحِلْمِ وَالوَقارِ.

7638. Through excessive anger, impetuosity comes about.

٧٦٣٨. بِكَثْرَةِ الْغَضَبِ يَكُونُ الطَّيْشُ.

7639. How evil an associate anger is! It exposes faults, brings evil closer and distances good.

٧٦٣٩. بِئْسَ القَرِينُ الغَضَبُ يُبْدي المعائِبَ وَيُدْنِي الشَّرَّ وَيُباعِدُ الخَيْرَ.

7640. Remedy your anger with silence and your lust with reason.

٧٦٤٠. داوُوا الغَضَبَ بِالصَّمْتِ وَالشَّهْوَةَ بِالعَقْلِ.

7641. Repelling anger with forbearance is the fruit of knowledge.

٧٦٤١. رَدُّ الغَضَبِ بِالحِلْمِ ثَمَرَةُ العِلْمِ.

7642. Repel [fits of] rage with forbearance.

٧٦٤٢. رُدُّوا البادِرَةَ بِالحِلْمِ.

7643. Yielding to anger is the cause of destruction.

٧٦٤٣. سَبَبُ العَطَبِ طاعَةُ الغَضَبِ.

7644. Counter anger with forbearance and you will make your results praiseworthy in every matter.

٧٦٤٤. ضادُّوا الغَضَبَ بِالحِلْمِ تَحْمِدُوا عَواقِبَكُمْ في كُلِّ أَمْرٍ.

7645. The raging fire of anger leads to the embarking of destruction.

٧٦٤٥. ضِرامُ نارِ الغَضَبِ يَبْعَثُ عَلى رُكُوبِ العَطَبِ.

7646. Counter anger with forbearance.

٧٦٤٦. ضادُّوا الغَضَبَ بِالحِلْمِ.

7647. Yielding to anger leads to regret and disobedience.

٧٦٤٧. طاعَةُ الغَضَبِ نَدَمٌ وَعِصْيانٌ.

7648. One who overcomes his anger has gained victory over Satan.

٧٦٤٨. ظَفِرَ بِالشَّيْطانِ مَنْ غَلَبَ غَضَبَهُ.

7649. Satan is victorious over the one who has been overcome by his anger.

٧٦٤٩. ظَفِرَ الشَّيْطانُ بِمَنْ مَلَكَهُ غَضَبُهُ.

7650. In anger there is destruction.

٧٦٥٠. فِي الغَضَبِ اَلعَطَبُ.

7651. Increased anger degrades its possessor and exposes his faults.

٧٦٥١. كَثْرَةُ الغَضَبِ تُزْري بِصاحِبِهِ وَتُبْدي مَعائِبَهُ.

7652. Be slow in getting angry, quick in calming down and ready to accept excuses.

٧٦٥٢. كُنْ بَطيءَ الغَضَبِ سَريعَ الفَيْءِ مُحِبّاً لِقَبُولِ العُذْرِ.

7653. The devil has no greater lasso [to ensnare human beings with] than anger and women.

٧٦٥٣. لَيْسَ لإبْلِيسَ وَهَقٌ أعْظَمُ مِنَ الغَضَبِ وَالنِّساءِ.

7654. One who gets angry frequently makes others weary [of him].

٧٦٥٤. مَنْ كَثُرَ تَغَضُّبُهُ مَلَّ.

7655. One who turns his anger loose hastens his [own] death.

٧٦٥٥. مَنْ أطْلَقَ غَضَبَهُ تَعَجَّلَ حَتْفُهُ.

7656. One who is overpowered by his anger is not safe from destruction.

٧٦٥٦. مَنْ غَلَبَ عَلَيْهِ الغَضَبُ لَمْ يَأْمَنِ العَطَبَ.

7657. One whose anger overpowers him is susceptible to its harm.

٧٦٥٧. مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ تَعَرَّضَ لِعَطَبِهِ.

7658. One who opposes his anger has yielded to forbearance.

٧٦٥٨. مَنْ عَصى غَضَبَهُ أطاعَ الحِلْمَ.

7659. Whoever submits to his anger, his ruin is hastened.

٧٦٥٩. مَنْ أطاعَ غَضَبَهُ تَعَجَّلَ تَلَفُهُ.

7660. One whose anger is much, his pleasure is not known.

٧٦٦٠. مَنْ كَثُرَ غَضَبُهُ لَمْ يُعْرَفْ رِضاهُ.

7661. He who gets angry on the one whom he cannot harm, prolongs his sadness and torments himself.

٧٦٦١. مَنْ غَضِبَ عَلى مَنْ لا يَقْدِرُ عَلى مَضَرَّتِهِ طالَ حُزْنُهُ وَعذَّبَ نَفْسَهُ.

7662. Whoever is overpowered by his anger and lust, then he is in the category of beasts.

٧٦٦٢. مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ وَشَهْوَتُهُ فَهُوَ في حَيِّزِ البَهائِمِ.

7663. He who gets angry upon one whom he has no power over, dies with his rage.

٧٦٦٣. مَنِ اغْتاظَ عَلى مَنْ لا يَقْدِرُ عَلَيْهِ ماتَ بِغَيْظِهِ.

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. مَتى أشْفِي غَيْظي إذا غَضِبْتُ أحِيْنَ أعْجِزُ (عَنِ الإنْتِقامِ) فَيُقالَ لي لَوْ صَبَرْتَ أمْ حينَ أقْدِرُ (عَلَيْهِ) فَيُقالَ لي لَوْ عَفَوْتَ.

7665. Let your anger never prevail over your forbearance.

٧٦٦٥. لا يَغْلِبَنَّ غَضَبُكَ حِلْمَكَ.

7666. Never be quick in getting angry, thereby letting it become your uncontrollable habit.

٧٦٦٦. لا تُسْرِعَنَّ إلَى الغَضَبِ فَيَتَسَلَّطَ عَلَيْكَ بِالعادَةِ.

7667. There is no etiquette with anger.

٧٦٦٧. لا أدَبَ مَعَ غَضَبٍ.

7668. There is no relationship move vile than anger.

٧٦٦٨. لا نَسَبَ أوْضَعُ مِنَ الغَضَبِ.

7669. The glory of anger does not match the humility of seeking pardon.

٧٦٦٩. لا يَقُومُ عِزُّ الغَضَبِ بِذُلِّ الإعْتِذارِ.

7670. Seek forgiveness and you will be provided sustenance.

٧٦٧٠. اِسْتَغْفِرْ تُرْزَقْ.

7671. The best supplication (or means of coming closer to Allah) is seeking forgiveness.

٧٦٧١. أَفْضَلُ التَّوَسُّلِ (التَّوَصُّلِ) الاِسْتِغْفارُ.

7672. Seeking forgiveness wipes out [one's] sins.

٧٦٧٢. اَلاِسْتِغْفارُ يَمْحُو الأَوْزارَ.

7673. Seeking forgiveness is the remedy of sins.

٧٦٧٣. اَلاِسْتِغْفارُ دَواءُ الذُّنُوبِ.

7674. Seeking forgiveness has the greatest recompense and the quickest reward.

٧٦٧٤. اَلاسْتِغْفارُ أَعْظَمُ جَزاءً وَأَسْرَعُ مَثُوبَةً.

7675. Sincere repentance purges one's sins.

٧٦٧٥. حُسْنُ الاِسْتِغْفارِ يُمَحِّصُ 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 النّاسَ حينَ عَصَوْا أنابُوا وَاسْتَغْفَرُوا لَمْ يُعَذَّبُوا وَلَمْيَهْلِكُوا.

7677. One who has been granted [the opportunity to seek] repentance shall not be deprived of forgiveness.

٧٦٧٧. مَنْ أُعْطِيَ الاِسْتِغْفارَ لَمْ يُحْرَمِ المَغْفِرَةَ.

7678. One who seeks forgiveness from Allah attains absolution.

٧٦٧٨. مَنِ اسْتَغْفَرَ اللهَ أصابَ المَغْفِرَةَ.

7679. What a good means [of gaining the pleasure of Allah] seeking forgiveness is!

٧٦٧٩. نِعْمَ الوَسيلَةُ اَلاِسْتِغْفارُ.

7680. There is no intercessor more successful than repentance.

٧٦٨٠. لا شَفيعَ أَنْجَحُ مِنَ الاِسْتِغْفارِ.

7681. No one gains forgiveness except he who reciprocates evil with good.

٧٦٨١. لا يَحُوزُ الغُفْرانَ إلاّ مَنْ قابَلَ الإساءَةَ بِالإحْسانِ.

NEGLIGENCE الغفلة

7682. The wakefulness of eyes is of no benefit with the negligence of hearts. ٧٦٨٢. إنْتِباهُ العُيُونِ لا يَنْفَعُ مَعَ غَفْلَةِ القُلُوبِ.

7683. Negligence reaps delusion and brings one closer to destruction. ٧٦٨٣. اَلْغَفْلَةُ تَكْسِبُ الاِغْتِرارَ وَتُدْني مِنَ البَوار.

7684. Be cautious of negligence, for indeed it is from the corruption of [one's sensory] perception. ٧٦٨٤. اِحْذَرُوا الغَفْلَةَ فَإِنَّها مِنْ فَسادِ الحِسّ.

7685. Beware of negligence and being deluded by respite, for indeed negligence corrupts deeds, and death cut off hopes. ٧٦٨٥. إيّاكَ وَالغَفْلَةَ وَالاِغْتِرارَ بِالمُهْلَةِ فَإِنَّ الغَفْلَةَ تُفْسِدُ الأعْمالَ وَالآجالَ تَقْطَعُ الآمالَ.

7686. Negligence is misguidance and heedlessness is ignorance. ٧٦٨٦. اَلْغَفْلَةُ ضَلالَةٌ اَلغِرَّةُ جَهالَةٌ.

7687. Negligence is joy. ٧٦٨٧. اَلْغَفْلَةُ طَرَبٌ.

7688. Negligence is the most harmful enemy. ٧٦٨٨. اَلْغَفْلَةُ أضَرُّ الأعْداءِ.

7689. Negligence is the trait of the foolish. ٧٦٨٩. اَلْغَفْلَةُ شيمَةُ النَّوْكى.

7690. Negligence is the opposite of judiciousness. ٧٦٩٠. اَلْغَفْلَةُ ضِدُّ الحَزْمِ.

7691. Negligence is the misguidance of souls and the symbol of misfortunes. ٧٦٩١. اَلْغَفْلَةُ ضَلالُ النُّفُوسِ وَعُنْوانُ النُّحُوسِ.

7692. Continuous negligence blinds insight. ٧٦٩٢. دَوامُ الغَفْلَةِ يُعْمِي البَصيرَةَ.

7693. The intoxication of negligence and delusion is harder to recover from than the intoxication of wines [and alcoholic drinks]. ٧٦٩٣. سُكْرُ الغَفْلَةِ وَالغُرُورِ أبْعَدُ إفاقَةً مِنْ سُكْرِ الخُمُورِ.

7694. Counter negligence with ٧٦٩٤. ضادُّوا الغَفْلَةَ بِاليَقْظَةِ.

attentiveness.

7695. I am surprised by the negligence of the intelligent ones with regards to seeking provisions and preparing for the Hereafter.

٧٦٩٥. عَجِبْتُ لِغَفْلَةِ ذَوِى الألْبابِ عَنْ حُسْنِ الاِرْتيادِ وَالاِسْتِعْدادِ لِلْمَعادِ.

7696. Taking repose in negligence is delusion.

٧٦٩٦. فِي السُّكُونِ إلَى الغَفْلَةِ اِغْتِرارٌ.

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.

٧٦٩٧. فيا لَها حَسْرَةً عَلى ذي غَفْلَةٍ إنْ يَكُنْ (أنْ يَكُونَ) عُمْرُهُ عَلَيْهِ حُجَّةً وَإنْ تُؤَدِّبَهُ (وَأنْ تُؤَدِّيَهُ) أيّامُهُ إلى شَقْوَةٍ.

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.

٧٦٩٨. فَأفِقْ أيُّهَا السّامِعُ مِنْ غَفْلَتِكَ وَاخْتَصِرْ مِنْ عَجَلَتِكَ وَأشْدُدْ أزْرَكَ وَخُذْ حِذْرَكَ وَاذْكُرْ قَبْرَكَ فَإنَّ عَلَيْهِ مَمَرَّكَ.

7699. Negligence is enough of a misguidance.

٧٦٩٩. كَفى بِالغَفْلَةِ ضَلالاً.

7700. It is enough of negligence for a person to waste his efforts in that which does not concern [or benefit] him.

٧٧٠٠. كَفى بِالمَرْءِ غَفْلَةً أنْ يَصْرِفَ هِمَّتَهُ فيما لا يَعْنيهِ.

7701. It is enough of negligence for a person to squander his life in that which will not save him [in the Hereafter].

٧٧٠١. كَفى بِالرَّجُلِ غَفْلَةً أنْ يُضَيِّعَ عُمْرَهُ فيما لا يُنْجيهِ.

7702. One who is negligent becomes ignorant.

٧٧٠٢. مَنْ غَفَلَ جَهِلَ.

THE NEGLIGENT الغافل

7703. I am amazed at the one who is negligent, while death is swift in seeking

٧٧٠٣. عَجِبْتُ لِغافِلٍ وَالمَوْتُ حَثيثٌ في طَلَبِهِ.

him.

7704. One whose negligence is prolonged, his destruction is hastened.

٧٧٠٤. مَنْ طالَبَ غَفْلَتُهُ تَعَجَّلَتْ هَلَكَتُهُ.

7705. One whose negligence overcomes him, his heart dies.

٧٧٠٥. مَنْ غَلَبَتْ عَلَيْهِ الغَفْلَةُ ماتَ قَلْبُهُ.

7706. One who is negligent about the events of [his] days is awakened by death.

٧٧٠٦. مَنْ غَفَلَ عَنْ حَوادِثِ الأيّامِ أيْقَظَهُ الحِمامُ.

7707. Woe be to the one who is overcome by negligence so he forgets his [final] journey and does nor prepare for it.

٧٧٠٧. وَيْلٌ لِمَنْ غَلَبَتْ عَلَيْهِ الغَفْلَةُ فَنَسِيَ الرِّحْلَةَ وَلَمْ يَسْتَعِدَّ.

7708. No deed is accepted from the negligent one.

٧٧٠٨. لا عَمَلَ لِغافِلٍ.

THE VICTOR AND THE VANQUISHED الغالب والمغلوب

7709. At times the [one who is] vanquished may gain victory.

٧٧٠٩. قَدْ يَغْلِبُ المَغْلُوبُ.

7710. He who tries to vanquish the one who is above him is overpowered.

٧٧١٠. مَنْ غالَبَ مَنْ فَوْقَهُ قُهِرَ.

7711. Every victor other than Allah, is vanquished.

٧٧١١. كُلُّ غالِبٍ غَيْرُ اللهِ مَغْلُوبٌ.

FIGHTING المغالبة

7712. Do not pick a fight with one whom you cannot repel.

٧٧١٢. لا تُغالِبْ مَنْ لا تَقْدِرُ عَلى 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 (غَلَظُ) الإنْسانِ فيمَنْ يَنْبَسِطُ إلَيْهِ أحْظَرُ شَيْءٍ عَلَيْهِ.

BETRAYAL

الغلول

7714. The worst thing that can come upon the hearts is betrayal.

٧٧١٤. شَرُّ ما أُلْقِيَ فِي القُلُوبِ الغُلُولُ.

RANCOR AND PERFIDY

الغلّ والغش

7715. The tongue of a perfidious person is sweet but his heart is bitter.

٧٧١٥. اَلْغَشُوشُ لِسانُهُ حُلْوٌ وَقَلْبُهُ مُرٌّ.

7716. The vilest perfidy is the perfidy of the leaders.

٧٧١٦. أفْظَعُ الغِشِّ غِشُّ الأئِمَّةِ.

7717. Verily the most perfidious of all people is the one who is most deceitful to himself and most disobedient to his Lord.

٧٧١٧. إنَّ أغَشَّ النّاسِ أغَشُّهُمْ لِنَفْسِهِ وَأعْصاهُمْ لِرَبِّهِ.

7718. Perfidy is the trait of the recalcitrant.

٧٧١٨. اَلْغِشُّ سَجِيَّةُ المرَدَةِ.

7719. Rancour is the seed of evil.

٧٧١٩. اَلغِلُّ بَذْرُ الشَّرِّ.

7720. Rancour is the malady of hearts.

٧٧٢٠. اَلغِلُّ داءُ القُلُوبِ.

7721. Perfidy earns vituperation.

٧٧٢١. اَلغِشُّ يَكْسِبُ المسَبَّةَ.

7722. Rancour nullifies good deeds.

٧٧٢٢. اَلْغِلُّ يُحْبِطُ الحَسَناتِ.

7723. Perfidy is the worst craftiness.

٧٧٢٣. اَلْغِشُّ شَرُّ المكْرِ.

7724. Perfidy is from the characteristics of

٧٧٢٤. اَلْغِشُّ مِنْ أخْلاقِ اللِّئامِ.

the wicked.

7725. Deceiving a friend and being disloyal to one's pledges are from [the acts of] betrayal of one's covenant.

٧٧٢٥. غِشُّ الصَّديقِ وَالغَدْرُ بِالمواثيقِ مِنْ خِيانَةِ العَهْدِ.

7726. Whoever deceives the people in their faith, then he is an opponent of Allah and His Prophet.

٧٧٢٦. مَنْ غَشَّ النّاسَ في دينِهِمْ فَهُوَ مُعانِدٌ لِلّهِ وَرَسُولِهِ.

7727. When one deceives you out of his enmity [with you], then do not blame him or censure him.

٧٧٢٧. مَنْ غَشَّكَ في عَداوَتِهِ فَلا تَلُمْهُ وَلا تَعْذُلْهُ.

GRIEF الغم

7728. Grief makes one dispirited and ends one's joy.

٧٧٢٨. اَلْغَمُّ يَقْبِضُ النَّفْسَ وَيَطْوِى الاِنْبِساطَ.

7729. Sorrow destroys the body.

٧٧٢٩. اَلحُزْنُ يَهْدِمُ الجَسَدَ.

7730. Sorrows are the ailment of the hearts.

٧٧٣٠. اَلأحْزانُ سُقْمُ القُلُوبِ.

7731. Grief is the distinguishing mark of the believers.

٧٧٣١. اَلحُزْنُ شِعارُ المؤْمِنينَ.

7732. Grief wears away the body.

٧٧٣٢. اَلْهَمُّ يُذيبُ الجَسَدَ.

7733. Sorrow and anxiety do not bring back what has been lost.

٧٧٣٣. اَلْحُزْنُ وَ الجَزَعُ لا يَرُدّانِ الفائِتَ.

7734. To the extent of pleasure, there is distress.

٧٧٣٤. بِقَدْرِ اللَّذَّةِ يَكُونُ التَّغْصيصُ.

7735. One who bears his distress [patiently] realizes [his] opportunities.

٧٧٣٥. مَنْ تَجَرَّعَ الغُصَصَ أدْرَكَ الفُرَصَ.

7736. Grief is one of the two senilities.

٧٧٣٦. اَلْهَمُّ أحَدُ الهِرَمَيْنِ.

7737. Cast away the sorrows that come upon you through resolute patience and virtuous certitude.

٧٧٣٧. إطْرَحْ عَنْكَ وارِداتِ الهُمُومِ بِعَزائِمِ الصَّبْرِ وَحُسْنِ اليَقينِ.

7738. Grief emaciates the body.

٧٧٣٨. اَلْهَمُّ يُنْحِلُ البَدَنَ.

7739. Grief is an ailment of the soul.

٧٧٣٩. اَلغَمُّ مَرَضُ النَّفْسِ.

7740. To the extent of endeavours, there are anxieties.

٧٧٤٠. عَلى قَدْرِ الهِمَمِ تَكُونُ الهُمُومُ.

7741. How many a sorrowful person has been driven to perpetual bliss by his sorrow.

٧٧٤١. كَمْ مِنْ حَزينٍ وَفَدَ بِهِ حُزْنُهُ عَلى سُرُورِ الأَبَدِ.

7742. One whose grief increases, his sorrow becomes permanent.

٧٧٤٢. مَنْ كَثُرَ غَمُّهُ تَأَبَّدَ حُزْنُهُ.

7743. To the extent of [one's material] acquisition, there are heartaches.

٧٧٤٣. عَلى قَدْرِ القِنْيَةِ تَكُونُ الغُمُومُ.

7744. For every distress there is a relief.

٧٧٤٤. لِكُلِّ هَمّ فَرَجٌ.

7745. One who continuously worries is overpowered by sorrow.

٧٧٤٥. مَنِ اسْتَدامَ الهَمَّ غَلَبَ عَلَيْهِ الحُزْنُ.

7746. One whose grief increases, his body becomes sick.

٧٧٤٦. مَنْ كَثُرَ هَمُّهُ سَقِمَ بَدَنُهُ.

7747. One whose entire concern is for his Hereafter attains what he hopes for.

٧٧٤٧. مَنْ جَعَلَ كُلَّ هَمِّهِ لآخِرَتِهِ ظَفِرَ بِالمَأْمُولِ.

BEING INDEPENDENT OF OTHERS الاستغناء عن الخلق

7748. Dispense with your dependency on anyone and you will be his equal.

٧٧٤٨. اِسْتَغْنِ عَمَّنْ شِئْتَ وَكُنْ (تَكُنْ) نَظِيرَهُ.

7749. One who remains independent from people, Allah, the Glorified, enriches him.

٧٧٤٩. مَنِ اسْتَغْنى عَنِ النّاسِ أَغْناهُ اللهُ سُبْحانَهُ.

7750. One who becomes independent becomes an honour for his people and one who is needy becomes contemptible to them.

٧٧٥٠. مَنِ اسْتَغْنَى كَرُمَ عَلى أهْلِهِ وَمَنِ افْتَقَرَ هانَ عَلَيْهِمْ.

7751. That which you have no need for is better than that through which you gain independence.

٧٧٥١. مَا اسْتَغْنَيْتَ عَنْهُ خَيْرٌ مِمَّا اسْتَغْنَيْتَ بِهِ.

AFFLUENCE AND THE RICH

الغنيّ والغنى

7752. A rich person is he who becomes rich through contentment.

٧٧٥٢. اَلْغَنِيُّ مَنِ اسْتَغْنَى بِالقَناعَةِ.

7753. A [truly] rich person is one who prefers contentment.

٧٧٥٣. اَلْغَنِيُّ مَنْ آثَرَ القَناعَةَ.

7754. The rich person feels at home [even when he is] in a strange land.

٧٧٥٤. اَلْغَنِيُّ (اَلْغِنَى) فِي الغُرْبَةِ وَطَنٌ.

7755. The ignorance of a rich person abases him whereas the knowledge of a poor person elevates him.

٧٧٥٥. جَهْلُ الغَنِيِّ يَضَعُهُ وَعِلْمُ الفَقيرِ يَرْفَعُهُ.

7756. At times a rich person may be lowlier than an ugly sheep.

٧٧٥٦. رُبَّ غَنِيٍّ أذَلُّ مِنْ نَقَدٍ.

7757. Sometimes a rich person may be needier than a poor person.

٧٧٥٧. رُبَّ غَنِيٍّ أفْقَرُ مِنْ فَقيرٍ.

7758. Few are the rich who [financially] support and assist others.

٧٧٥٨. قَليلٌ مِنَ الأغْنِياءِ مَنْ يُواسي وَيُسْعِفُ.

7759. How many of the rich are unneeded [because of their unwillingness to help others].

٧٧٥٩. كَمْ مِنْ غَنِيٍّ يُسْتَغْنَى عَنْهُ.

7760. It is obligatory upon the rich person not to withhold his wealth from the poor.

٧٧٦٠. مِنَ الواجِبِ عَلَى الغَنِيِّ أنْ لا يَضُنَّ عَلَى الفَقيرِ بِمالِهِ.

7761. Never count the one from whose wealth others don't get sustenance as a rich person.

٧٧٦١. لا تَعُدَّنَّ غَنِياً مَنْ لَمْ يُرْزَقْ مِنْ مالِهِ.

7762. There is no offence greater than the offence of the rich who deprives the needy.

٧٧٦٢. لا وِزْرَ أَعْظَمَ مِنْ وِزْرِ غَنِيّ مَنَعَ المحْتاجَ.

7763. Opulence through other than Allah is the greatest indigence and wretchedness.

٧٧٦٣. اَلْغِنٰى بِغَيْرِ اللهِ أَعْظَمُ الفَقْرِ وَالشَّقاءِ.

7764. Seek refuge with Allah from the intoxication of riches, for indeed it has an intoxication that takes long to recover from.

٧٧٦٤. اِسْتَعِيْذُوا بِاللهِ مِنْ سَكْرَةِ الغِنٰى فَإِنَّ لَهُ سَكْرَةً بَعِيدَةَ الإفاقَةِ.

7765. The richest of you are the most contented among you.

٧٧٦٥. أَغْناكُمْ أَقْنَعُكُمْ.

7766. The greatest of all riches is the intellect.

٧٧٦٦. أَغْنَى الغِنٰى اَلعَقْلُ.

7767. The most estimable wealth is abandoning [false] aspirations.

٧٧٦٧. أَشْرَفُ الغِنٰى تَرْكُ المنٰى.

7768. The best of riches is that through with one's honour is secured.

٧٧٦٨. أَفْضَلُ الغِنٰى ما صينَ بِهِ العِرْضُ.

7769. The richest of the rich is one who is not a prisoner to greed.

٧٧٦٩. أَغْنَى الأَغْنِياءِ مَنْ لَمْ يَكُنْ لِلْحِرْصِ أَسِيراً.

7770. The greatest of riches is contentment and toleration of poverty.

٧٧٧٠. أَغْنَى الغِنٰى القَناعَةُ وَالتَّحَمُّلُ فِي الفاقَةِ.

7771. Opulence brings about transgression.

٧٧٧١. اَلغِنٰى يُطْغي.

7772. Riches turn one who is not a master into a master.

٧٧٧٢. اَلْغِنٰى يُسَوِّدُ غَيْرَ السَّيِّدِ.

7773. Wealth and poverty manifest the essences of men and their qualities.

٧٧٧٣. اَلغِنٰى وَالفَقْرِ يَكْشِفانِ جَواهِرَ الرِّجالِ وَأَوْصافَها.

7774. The brother of affluence is one who

٧٧٧٤. أَخُو الغِنٰى مَنِ الْتَحَفَ بِالقَناعَةِ.

covers himself with contentment.

7775. Arrogance in wealth sows the seed (or warns) of abasement in poverty.

٧٧٧٥. اَلزَّهْوُ فِي الغِنٰى يُبَذِّرُ (يُنْذِرُ) الذُّلَّ فِي الفَقْرِ.

7776. The bane of affluence is stinginess.

٧٧٧٦. آفَةُ الغِنٰى البُخْلُ.

7777. The best affluence is the affluence of the soul.

٧٧٧٧. خَيْرُ الغَناءِ غَناءُ النَّفْسِ.

7778. Many an opulence leads to lasting poverty.

٧٧٧٨. رُبَّ غِنىً أوْرَثَ الفَقْرَ الباقِيَ.

7779. The alms-tax of affluence [and comfort] is being good with neighbours and keeping ties with near relatives.

٧٧٧٩. زَكاةُ اليَسارِ بِرُّ الجيرانِ وَصِلَةُ الأرْحامِ.

7780. Two things are such that their value is recognized only by one who has lost them: wealth and power.

٧٧٨٠. شَيْئانِ لا يُعْرَفُ قَدْرُهُما إلاّ مَنْ سَلِبَهُما: الغِنٰى وَالقُدْرَةُ.

7781. Restraining oneself from that which is in the possession of [other] people is present affluence.

٧٧٨١. ظَلَفُ النَّفْسِ عَمّا في أيْدي النّاسِ هُوَ الغِنَى المَوْجُودُ.

7782. The deception of wealth leads to insolence.

٧٧٨٢. غُرُورُ الغِنٰى يُوجِبُ الأشَرَ.

7783. Loss of wealth is an advantage for the sagacious and a [cause of] regret for the foolish.

٧٧٨٣. فَوْتُ الغِنٰى غَنِيمَةُ الأكْياسِ وَحَسْرَةُ الحَمْقٰى.

7784. The whole of affluence is in contentment and satisfaction.

٧٧٨٤. كُلُّ الغِنٰى فِي القَناعَةِ وَالرِّضا.

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

٧٧٨٥. مَنْ سَرَّهُ الغِنٰى بِلا مالٍ وَالعِزُّ بِلا سُلْطانٍ وَالكَثْرَةُ بِلا عَشيرَةٍ فَلْيَخْرُجْ مِنْ ذُلِّ مَعْصِيَةِ اللهِ إلى عِزِّ طاعَتِهِ فَإنَّهُ واجِدُ ذلِكَ 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.

٧٧٨٦. نالَ الغِنٰى مَنْ رُزِقَ اليَأْسَ عَمّا في أيْدِى النّاسِ وَالقَناعَةَ بِما أُوتِيَ وَالرِّضا بِالقَضاءِ.

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.

٧٧٨٧. لا تَفْرَحْ بِالغَناءِ وَالرَّخاءِ وَلا تَغْتَمَّ بِالفَقْرِ وَالبَلاءِ فَإنَّ الذَّهَبَ يُجَرَّبُ بِالنّارِ وَالمؤْمِنَ يُجَرَّبُ بِالبَلاءِ.

7788. Affluence through [complete reliance on] Allah is the greatest affluence.

٧٧٨٨. اَلغِنٰى بِاللهِ أعْظَمُ الغِنٰى.

7789. One who does not become needless of this world through Allah has no religion.

٧٧٨٩. مَنْ لَمْ يَسْتَغْنِ بِاللهِ عَنِ الدُّنْيا فَلا دينَ لَهُ.

7790. There is no affluence except through contentment.

٧٧٩٠. لا غِنٰى إلاّ بِالقَناعَةِ.

7791. No affluence [can be acquired] with mismanagement.

٧٧٩١. لا غِنٰى مَعَ سُوءِ تَدْبيرٍ.

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.

٧٧٩٢. بِإغاثَةِ المَلْهُوفِ يَكُونُ لَكَ مِنْ عَذابِ اللهِ حِصْنٌ.

7793. One of the expiations for great sins is aiding the aggrieved.

٧٧٩٣. مِنْ كَفّاراتِ الذُّنُوبِ العِظامِ إغاثَةُ المَلْهُوفِ.

7794. Coming to the aid of the aggrieved is one of the best benevolent acts.

٧٧٩٤. مِنْ أفْضَلِ المَعْرُوفِ إغاثَةُ المَلْهُوفِ.

7795. Nothing beings reward like aiding the aggrieved.

٧٧٩٥. ما حَصَلَ الأجْرُ بِمِثْلِ إغاثَةِ المَلْهُوفِ.

BACKBITING الغيبة

7796. The one who listens to gossip is one of the two backbiters.

٧٧٩٦. اَلسّامِعُ لِلْغِيْبَةِ أحَدُ المغتابَيْنِ.

7797. Beware of backbiting, for indeed it makes you hated by Allah and the people, and renders you rewards void.

٧٧٩٧. إيّاكَ وَالغيبَةَ فَإنَّها تُمَقِّتُكَ إلَى اللهِ وَالنّاسِ وَتُحْبِطُ أجْرَكَ.

7798. The most wicked of [all] people is the backbiter.

٧٧٩٨. اَلأمُ النّاسِ اَلمغْتابُ.

7799. The most hated of creatures in the sight of Allah is the backbiter.

٧٧٩٩. أبْغَضُ الخَلائِقِ إلَى اللهِ المغْتابُ.

7800. Verily the mentioning of slander is the worst falsehood.

٧٨٠٠. إنَّ ذِكْرَ الغيبَةِ شَرُّ الإفْكِ.

7801. Slander is the worst falsehood.

٧٨٠١. اَلغيبَةُ شَرُّ الإفْكِ.

7802. Backbiting is the sign of a hypocrite.

٧٨٠٢. اَلغيبَةُ آيَةُ المنافِقِ.

7803. Backbiting is the effort of the feeble.

٧٨٠٣. اَلغيبَةُ جُهْدُ العاجِزِ.

7804. Backbiting is the food of the dogs of hell.

٧٨٠٤. اَلغيبَةُ قُوتُ كِلابِ النّارِ.

7805. The one who listens to gossip is just like the backbiter.

٧٨٠٥. اَلسّامِعُ لِلْغيبَةِ كَالمغْتابِ.

7806. One who listens to gossip is one of the two backbiters.

٧٨٠٦. سامِعُ الغيبَةِ أحَدُ المغْتابيْنِ.

7807. One who listens to gossip is the partner of the backbiter.

٧٨٠٧. سامِعُ الغيبَةِ شَريكُ المغْتابِ.

7808. One who is fond of backbiting about others is reviled.

٧٨٠٨. مَنْ أُولِعَ بِالغيبَةِ شُتِمَ.

7809. The one who listens to gossip is like its narrator.

٧٨٠٩. مُسْتَمِعُ الغيبَةِ كَقائِلِها.

7810. Do not accustom yourself to backbiting, for indeed being accustomed to it is a great sin.

٧٨١٠. لا تُعَوِّدْ نَفْسَكَ الغيبَةَ فَإِنَّ مُعْتادَها عَظيمُ الجُرْمِ.

7811. Even a little slander is calumny.

٧٨١١. يَسيرُ الغيبَةِ إِفْكٌ.

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. يا عَبْدَ اللهِ لا تَعْجَلْ في عَيْبِ عَبْد بِذَنْبِهِ فَلَعَلَّهُ مَغْفُورٌ لَهُ وَلا تَأْمَنْ عَلى نَفْسِكَ صَغيرَ مَعْصية فَلَعَلَّكَ مُعَذَّبٌ عَلَيْها.

THE UNSEEN

الغيب

7813. In the unseen there is wonder.

٧٨١٣. فِي الغَيْبِ العَجَبُ

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].

٧٨١٤. إيّاكَ وَالتَّغايُرَ في غَيْرِ مَوْضِعِهِ فَإِنَّ ذلِكَ يَدْعُو الصَّحِيحَةَ إِلَى السَّقَمِ وَالبَرِيئَةَ إِلَى الرَّيْبِ.

7815. The proof of a man's sense of honour is his chastity.

٧٨١٥. دَلِيلُ غَيْرَةِ الرَّجُلِ عِفَّتُهُ.

7816. A man's sense of honour is faith.

٧٨١٦. غَيْرَةُ الرَّجُلِ إِيمانٌ.

7817. The possessiveness of a woman is transgression.

٧٨١٧. غَيْرَةُ المَرْأَةِ عُدْوانٌ.

7818. A man's sense of honour is to the extent of his self-respect.

٧٨١٨. غَيْرَةُ الرَّجُلِ عَلى قَدْرِ أنَفَتِهِ.

7819. The believer's possessiveness is for [the sake of] Allah, the Glorified.

٧٨١٩. غَيْرَةُ المؤمِنِ بِاللهِ سُبْحانَهُ.

DEVIATION FROM THE RIGHT PATH

الغيّ

7820. The thing with the worst outcome is deviation [from the right path].

٧٨٢٠. أسْوَءُ شَيْءٍ عاقِبَةً الغَيُّ.

7821. Deviation is insolence.

٧٨٢١. اَلغَيُّ أشَرٌ.

7822. One who deals offensively [with others] is dealt with in the same way.

٧٨٢٢. مَنْ عامَلَ بِالغَيِّ كُوفِيَ بِهِ.

7823. Woe be to the one who persists in his deviation and does not return to the right path.

٧٨٢٣. وَيْلٌ لِمَنْ تَمادٰى في غَيِّهِ وَلَمْ يَفِئْ إلَى الرُّشْدِ.

7824. There is no piety with deviation.

٧٨٢٤. لا وَرَعَ مَعَ غَيٍّ.

THE UTMOST

الغاية

7825. Whoever attains the utmost of what he loves, then let him expect the utmost of what he hates.

٧٨٢٥. مَنْ بَلَغَ غايَةَ ما يُحِبُّ فَلْيَتَوَقَّعْ غايَةَ ما يَكْرَهُ.

باب الفاء

BEING OPTIMISTIC التفأّل

7826. Be optimistic and you will become successful.

٧٨٢٦. تَفَأَّلْ بِالخَيْرِ تُنْجِحْ.

UNREST الفتنة

7827. Unrest (or acquisition [of property]) is accompanied by hardship.

٧٨٢٧. اَلفِتْنَةُ (القُنْيَة) مَقْرُونَةٌ بِالعَناءِ.

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 الفِتْنَةِ كَابْنِ اللَّبُونِ لا ضَرْعَ فَيُحْلَبَ وَلا ظَهْرَ فَيُرْكَبَ.

7829. One who ignites the fire of sedition will become fuel for it.

٧٨٢٩. مَنْ شَبَّ نارَ الفِتْنَةِ كانَ وَقُوداً لَها.

7830. One of the greatest tribulations is the continuation of strife.

٧٨٣٠. مِنْ أَعْظَمِ المِحَنِ دَوامُ الفِتَنِ.

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 لَعَمْري يَهْلِكُ في لَهَبِ الفِتْنَةِ المؤْمِنُ وَيَسْلَمُ فيها غَيْرُ المسْلِمِ.

THE ONE WHO IS ENTHRALLED المفتون

7832. Not everyone who is enthralled [by ignorance] is to be reproached.[14]

٧٨٣٢. ما كُلُّ مَفْتُون يُعاتَبُ.

[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

CHIVALRY

الفتوّة

7833. Chivalry is a gift that is granted and a harm that is restrained.

٧٨٣٣. اَلفُتُوَّةُ نائِلٌ مَبْذُولٌ وَأذىً مَكْفُوفٌ.

7834. The human being has not been adorned with anything more beautiful than chivalry.

٧٨٣٤. ما تَزَيَّنَ الإنْسانُ بِزِينَة أجْمَلَ مِنَ الفُتُوَّةِ.

7835. The order of chivalry is being tolerant of the mistakes of one's brothers and fulfilling one's obligation towards his neighbours.

٧٨٣٥. نِظامُ الفُتُوَّةِ اِحْتِمالُ عَثَراتِ الإخْوانِ وَحُسْنُ تَعَهُّدِ الجيرانِ.

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.

٧٨٣٦. اَلْفُجُورُ دارُ حِصْن ذَلِيل لا يَمْنَعُ أهْلَهُ وَلا يُحْرِزُ مَنْ لَجَأَ إلَيْهِ.

7837. Beware of immoral gatherings, for indeed they anger the Most Merciful and take you to the fire of hell.

٧٨٣٧. إيّاكَ وَمَحاضِرَ الفُسُوقِ فَإنَّها مُسْخِطَةٌ لِلرَّحْمنِ مُصْلِيَةٌ لِلنّيرانِ.

7838. Wickedness is from the traits of the disbelievers.

٧٨٣٨. اَلفُجُورُ مِنْ شِيَمِ الكُفّارِ.

7839. Verily the wicked comprise of all the oppressive and treacherous people.

٧٨٣٩. إنَّ الفُجّارَ كُلُّ ظَلُومٍ خَتُورٍ.

ibn Abī Waqqāṣ, Muḥammad ibn Maslamah and ʻAbdullah ibn ʻUmar 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-Ḥikam* p.442, 443).

7840. The wicked is one who declares [his sins] openly.

٧٨٤٠. اَلفاجِرُ مُجاهِرٌ.

7841. There is no [sin for] backbiting for the [openly] corrupt.

٧٨٤١. اَلفاسِقُ لا غيبَةَ لَهُ.

7842. The immoral person has no [sense of] caution.

٧٨٤٢. اَلفَجُورُ لا تَقِيَّةَ لَهُ.

7843. The reign of the wicked is the [cause of] abasement of the virtuous.

٧٨٤٣. دُوَلُ الفُجّارِ مَذَلَّةُ الأبْرارِ.

7844. Flee far away from the wicked, immoral one.

٧٨٤٤. فِرُّوا كُلَّ الفِرارِ مِنَ الفاجِرِ الفاسِقِ.

7845. The cutting off ties with an immoral person is a gain.

٧٨٤٥. قَطيعَةُ الفاجِرِ غُنْمٌ.

7846. There is no affluence with immorality.

٧٨٤٦. لَيْسَ مَعَ الفُجُورِ غَناءٌ.

7847. It behoves one who knows the wicked not to act like them.

٧٨٤٧. يَنْبَغي لِمَنْ عَرَفَ الفُجّارَ أنْ لا يَعْمَلَ عَمَلَهُمْ.

7848. The one who publicizes an immoral act is like the one who has committed it.

٧٨٤٨. مُذيعُ الفاحِشَةِ كَفاعِلِها.

OBSCENITY الفحش

7849. Be careful of obscene language and lies, for indeed they degrade the speaker.

٧٨٤٩. اِحْذَرْ فُحْشَ القَوْلِ وَالكِذْبَ فَإنَّهُما يُزْرِيانِ بِالقائِلِ.

7850. Using obscene language with one who is above you is destructive ignorance.

٧٨٥٠. سَفَهُكَ عَلى مَنْ فَوْقَكَ جَهْلٌ مُرْدٍ.

7851. Using obscene language with one who is below you is abasing ignorance.

٧٨٥١. سَفَهُكَ عَلى مَنْ دُونَكَ جَهْلٌ مُزْرٍ.

7852. Using obscene language with one who

٧٨٥٢. سَفَهُكَ عَلى مَنْ في دَرَجَتِكَ نِقارٌ كَنِقارِ

الديكَيْنِ وَهِراشٌ كَهِراشِ الكَلْبَيْنِ وَلَنْ يَفْتَرِقا إلاّ مَجْرُوحَيْنِ أوْ مَفْضُوحَيْنِ وَلَيْسَ ذلِكَ فِعْلُ الحُكَماءِ وَلا سُنَّةُ العُقَلاءِ وَلَعَلَّهُ أنْ يَحْلُمَ عَنْكَ فَيَكُونَ أوْزَنَ مِنْكَ وَأكرَمَ وَأنْتَ أنْقَصُ مِنْهُ وَأَلأَمُ.

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.

٧٨٥٣. مَنْ سافَهَ شُتِمَ.

7853. One who uses obscene language is reviled.

٧٨٥٤. مَنْ كَثُرَ سَفَهُهُ اُسْتُرْذِلَ.

7854. One whose obscenity increases is regarded as vile.

٧٨٥٥. ما أفْحَشَ كَريمٌ قَطُّ.

7855. An honourable person never uses obscene language, ever.

٧٨٥٦. لا أوْقَحَ مِنْ بَذِيٍّ.

7856. There is none more shameless than the one who utters obscenities.

٧٨٥٧. إنَّ الْفُحْشَ وَالتَّفَحُّشَ لَيْسا مِنْ خَلائِقِ الإسْلامِ.

7857. Indeed obscene language and vulgarities are not from the morals of Islam.

٧٨٥٨. مَنْ أفْحَشَ شَفَى حُسّادَهُ.

7858. One who uses obscene language cures [the envy of] his enviers [and brings them joy].

٧٨٥٩. ما أفْحَشَ حَليمٌ.

7859. The one who is forbearing does not use obscene language.

٧٨٦٠. ما تَسابَّ إثْنانِ إلاّ غَلَبَ اَلأَمُّهُما.

7860. Two people never insult each other except that the one who is more wicked of the two prevails.

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 لابْنِ آدَمَ وَالفَخْرَ وَأَوَّلُهُ نُطْفَةٌ وَآخِرُهُ جيفَةٌ لا يَرْزُقُ نَفْسَهُ وَلا يَدْفَعُ حَتْفَهُ.

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 تَدُلَّنَّ بِحالَة بَلَغْتَها بِغَيْرِ آلَة وَلا تَفْخِرَنَّ بِمَرْتَبَة نِلْتَها مِنْ غَيْرِ مَنْقَبَة فَإِنَّ ما يَبْنيهِ الإِتِّفاقُ يَهْدِمُهُ الاِسْتِحْقاقُ.

7863. There is no foolishness greater than arrogance.

٧٨٦٣. لا حُمْقَ أَعْظَمُ مِنَ الفَخْرِ.

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.

٧٨٦٤. يَنْبَغي أَنْ يَكُونَ التَّفاخُرُ بِعَلِيِّ الهِمَمِ وَالوَفاءِ بِالذِّمَمِ وَالمُبالَغَةِ فِي الكَرَمِ لا بِبَوالِي الرِّمَمِ وَرَذائِلِ الشِّيَمِ.

7865. Boastfulness stems from the smallness of [one's] status [and worth].

٧٨٦٥. اَلاِفْتِخارُ مِنْ صِغَرِ الأَقْدارِ.

7866. Beware of contesting with Allah, the Glorified, in His greatness, for Allah, the Most High, abases every tyrant and belittles every boaster.

٧٨٦٦. إِيّاكَ وَمُساماةَ اللهِ سُبْحانَهُ فِي عَظَمَتِهِ فَإِنَّ اللهَ تَعالى يُذِلُّ كُلَّ جَبّارٍ وَيُهينُ كُلَّ مُخْتالٍ.

RELIEF AND WAITING FOR RELIEF

الفرج وانتظار الفرج

7867. The more restricting [and difficult] the hardship, the closer the relief.

٧٨٦٧. أَضْيَقُ ما يَكُونُ الحَرَجُ أَقْرَبُ ما يَكُونُ الفَرَجُ.

7868. The time when relief is closest is when the affair becomes unbearable.

٧٨٦٨. أقْرَبُ ما يَكُونُ الفَرَجُ عِنْدَ تَضايُقِ الأمْرِ.

7869. When the openings [and ways] get blocked, the rays of relief begin to appear.

٧٨٦٩. عِنْدَ اِنْسِدادِ الفُرَجِ تَبْدُو مَطالِعُ الفَرَجِ.

7870. When the difficulties reach their peak, there is hope for relief.

٧٨٧٠. عِنْدَ تَناهِي الشَّدائِدِ يَكُونُ تَوَقُّعُ الفَرَجِ.

7871. The first act of worship is waiting for relief with patience.

٧٨٧١. أوَّلُ العِبادَةِ اِنْتِظارُ الفَرَجِ بِالصَّبْرِ.

7872. Expecting relief is one of the two comforts.

٧٨٧٢. تَوَقُّعُ الفَرَجِ إحْدىَ الراحَتَيْنِ.

HAPPINESS AND JOY

الفرح والابتهاج

7873. How many a joyful [person] has been driven by his joy towards perpetual sorrow.

٧٨٧٣. كَمْ مِنْ فَرَح أفْضى بِهِ فَرَحُهُ إلى حُزْنٍ مُخَلَّدٍ.

7874. Do not be joyful about that which is coming [to you].

٧٨٧٤. لا تَفْرَحْ بِما هُوَ آتٍ.

7875. Never be joyful about the downfall of others for verily you do not know what time will do to you.

٧٨٧٥. لا تَفْرَحَنَّ بِسَقْطَةِ غَيْرِكَ فَإنَّكَ لا تَدْري ما يُحْدِثُ بِكَ الزَّمانُ.

7876. Do not be happy with the mistake of others, for indeed you will not always be correct.

٧٨٧٦. لا تَبْتَهِجَنَّ بِخَطاءِ غَيْرِكَ فَإنَّكَ لَنْ تَمْلِكَ الإصابَةَ أبَداً.

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. فِرُّوا إلَى اللهِ سُبْحانَهُ وَلا تَفِرُّوا مِنْهُ فَإنَّهُ مُدْرِكُكُمْ وَلَنْ تُعْجِزُوهُ.

OPPORTUNITY AND ITS LOSS

الفرصة وفوتها

7878. Not everything that has gone comes back.

٧٨٧٨. لَيْسَ كُلُّ غائِبٍ يَؤُوبُ.

7879. One who takes advantage of [unexpected] opportunities remains safe from distress.

٧٨٧٩. مَنْ غافَصَ الفُرَصَ أمِنَ الغُصَصَ.

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 عَذْباً يَرْتَوي مِنْهُ فَلَمْ يَغْتَنِمْهُ يُوشِكُ أنْ يَظْمَأَ وَيَطْلُبَهُ فَلا يَجِدُهُ.

7881. Many a lost thing is such that it cannot be regained.

٧٨٨١. رُبَّ فائِتٍ لا يُدْرَكُ لِحاقُهُ.

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 ساعٍ سَريعٍ نَجا وَطالِبٍ بَطيءٍ رَجا.

7883. The return of an opportunity [that is lost] is far off and unlikely.

٧٨٨٣. عَوْدُ الفُرْصَةِ بَعيدٌ مَرامُها.

7884. Seize the opportunity when it arises, for indeed you will not get it [again] after you lose it.

٧٨٨٤. غافِصِ الفُرْصَةَ عِنْدَ إمْكانِها فَإنَّكَ غَيْرُ مُدْرِكِها بَعْدَ فَوْتِها.

7885. Breathe before the necks are strangled, and yield before being driven violently.

٧٨٨٥. تَنَفَّسُوا قَبْلَ ضيقِ الخِناقِ وَانْقادُوا قَبْلَ عُنْفِ السِّياقِ.

7886. Take the respite of the days, protect the boundaries of Islam, and anticipate the sudden attack of death.

٧٨٨٦. خُذُوا مَهَلَ الأيّامِ وَحُوطُواْ قَواصِيَ الإسْلامِ وَبادِرُوا هُجُومَ الحِمامِ.

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. رَحِمَ اللهُ امْرَءاً إغْتَنَمَ المهَلَ وَبادَرَ العَمَلَ وَأَكْمَشَ مِنْ وَجَلٍ.

7888. Opportunity is quick to pass on and slow to return.

٧٨٨٨. اَلفُرْصَةُ سَريعَةُ الفَوْتِ وَبَطيئَةُ العَوْدِ.

7889. The [passing of] hours diminishes lifetimes and bring [one] closer to annihilation.

٧٨٨٩. السّاعاتُ تَخْتَرِمُ الأعْمارَ وَتُدْنِي مِنَ البَوارِ.

7890. Arrange an abode for yourself before your descent and prepare the dwelling before your arrival.

٧٨٩٠. اِرْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ وَ وَطِّ المَنْزِلَ قَبْلَ حُلُولِكَ.

7891. Make your time of comfort a [means of] preparation for the days of your tribulation.

٧٨٩١. اِجْعَل زَمانَ رَخائِكَ عُدَّةً لأيّامِ بَلائِكَ.

7892. Opportunities are things that are [meant to be] seized.

٧٨٩٢. اَلفُرَصُ خُلَسٌ.

7893. Loss [of opportunities] are [a cause of] distress.

٧٨٩٣. اَلفَوْتُ غُصَصٌ.

7894. Opportunity is a booty.

٧٨٩٤. اَلفُرْصَةُ غُنْمٌ.

7895. Loss [of opportunity leads to] burning regrets.

٧٨٩٥. اَلفَوْتُ حَسَراتٌ مُحْرِقاتٌ.

7896. The lost [opportunity] does not return.

٧٨٩٦. اَلفائِتُ لا يَعُودُ.

7897. Losing an opportunity is distressful.

٧٨٩٧. إضاعَةُ الفُرْصَةِ غُصَّةٌ.

7898. Times of happiness are short-lived.

٧٨٩٨. أوْقاتُ السُّرُورِ خُلْسَةٌ.

7899. Opportunities pass by like the passing of clouds.

٧٨٩٩. اَلفُرَصُ تَمُرُّ مَرَّ السَّحابِ.

٧٩٠٠. إذا لَمْ يَكُنْ ما تُريدُ فَأَرِدْ ما يَكُونُ.

7900. When what you want does not happen, then want what happens [and be satisfied with it].

٧٩٠١. إذا أَمْكَنَتِ الفُرْصَةُ فَانْتَهِزْها فَإِنَّ إضاعَةَ الفُرْصَةِ غُصَّةٌ.

7901. When the opportunity arises, then seize it, for indeed wasting an opportunity leads to distress.

٧٩٠٢. اِنْتَهِزُوا فُرَصَ الخَيْرِ فَإِنَّها تَمُرُّ مَرَّ السَّحابِ.

7902. Seize good opportunities, for indeed they pass by [quickly] like the passing of clouds.

٧٩٠٣. أَشَدُّ الغُصَصِ فَوْتُ الفُرَصِ.

7903. The greatest distress is [caused by] loss of opportunities.

٧٩٠٤. إنَّ ماضِيَ يَوْمِكَ مُنْتَقِلٌ وَباقِيَهُ مُتَّهَمٌ فَاغْتَنِمْ وَقْتَكَ بِالعَمَلِ.

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.

٧٩٠٥. إنَّ الفُرَصَ تَمُرُّ مَرَّ السَّحابِ فَانْتَهِزُوها إذا أَمْكَنَتْ في أبْوابِ الخَيْرِ وَإلاّ عادَتْ نَدَماً.

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.

٧٩٠٦. ثَمَرَةُ الفَوْتِ نَدامَةٌ.

7906. The fruit of loss [of opportunity] is regret.

٧٩٠٧. لِكُلِّ شَيْءٍ فَوْتٌ.

7907. For everything there is a passing away.

٧٩٠٨. مَعَ الفَوْتِ تَكُونُ الحَسْرَةُ.

7908. With loss there is regret.

٧٩٠٩. لا حَسْرَةَ كَالفَوْتِ.

7909. There is no regret like loss [of an opportunity].

٧٩١٠. لا تَنْفَعُ العُدَّةُ إذا مَا انْقَضَتِ المُدَّةُ.

7910. Preparation does not benefit when the time has elapsed.

٧٩١١. ماضي يَوْمِكَ فائِتٌ وَآتيهِ مُتَّهَمْ وَوَقْتُكَ

7911. What has passed of your day is lost,

مُغْتَنَمٌ فَبادِرْ فيهِ فُرْصَةَ الإمْكانِ وَإيّاكَ أنْ تَثِقَ بِالزَّمانِ.

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.

٧٩١٢. فِي الفَوْتِ حَسْرَةٌ وَ (أوْ) مَلامَةٌ.

7912. In loss [of opportunity] there is regret and (or) blame.

٧٩١٣. في كُلِّ وَقْت فَوْتٌ.

7913. In every moment there is loss.

٧٩١٤. قَدْ تُصابُ الفُرْصَةُ.

7914. At times an opportunity may arise.

٧٩١٥. لَنْ تُدْرِكَ ما زُوِيَ عَنْكَ فَأجْمِلْ فِي المِكْتَسَبِ.

7915. You will never attain that which has been taken away from you so be moderate in your acquisition.

٧٩١٦. لَيْسَ كُلُّ فُرْصَة تُصابُ.

7916. Not every opportunity can be realized.

٧٩١٧. مَنْ قَعَدَ عَنِ الفُرْصَةِ أعْجَزَهُ الفَوْتُ.

7917. One who lets an opportunity pass by is crippled by its loss.

٧٩١٨. مَنْ أخَّرَ الفُرْصَةَ عَنْ وَقْتِها فَلْيَكُنْ عَلى ثِقَة مِنْ فَوْتِها.

7918. Whoever delays taking an opportunity at the right time, then let him be sure that he will lose it.

٧٩١٩. مَنْ ناهَزَ الفُرْصَةَ أمِنَ الغُصَّةَ.

7919. One who seizes the opportunity is saved from distress.

٧٩٢٠. ما كُلُّ غائِبٍ يَؤُوبُ.

7920. Not everything that disappears comes back.

٧٩٢١. مَنْ تَقاعَسَ إعْتاقَ.

7921. One who tarries lets [the opportunity] go.

الفرائض والنوافل

THE OBLIGATORY AND RECOMMENDED ACTS

٧٩٢٢. المُتَقَرِّبُ بِأداءِ الفَرائِضِ وَالنَّوافِلِ مُتَضاعِفُ

7922. The one who seeks nearness [to Allah] by performing the obligatory and the

recommended [acts], doubles his gain.

الأرْباحِ.

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.

٧٩٢٣. إنَّ اللهَ سُبْحانَهُ فَرَضَ عَلَيْكُمْ فَرائِضَ فَلا تُضَيِّعُوها وَحَدَّ لَكُمْ حُدُوداً فَلا تَعْتَدُوها وَنَهاكُمْ عَنْ أشْياءَ فَلا تَنْتَهِكُوها وَسَكَتَ عَنْ أشْياءَ وَلَمْ يَدَعْها نِسْياناً فَلا تَتَكَلَّفُوها.

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.

٧٩٢٤. إنَّ مَنْ شَغَلَ نَفْسَهُ بِالمَفْرُوضِ عَلَيْهِ عَنِ المَضْمُونِ لَهُ وَرَضِيَ بِالمَقْدُورِ عَلَيْهِ وَلَهُ كانَ أكْثَرَ النّاسِ سَلامَةً في عافِيَة وَرِبْحاً في غِبْطَة وَغَنيمَةً في مَسَرَّة.

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.

٧٩٢٥. إنَّكَ إنِ اشْتَغَلْتَ بِفَضائِلِ النَّوافِلِ عَنْ أداءِ الفَرائِضِ فَلَنْ يَقُومَ فَضْلٌ تَكْسِبُهُ بِفَرْض تُضَيِّعُهُ.

7926. When recommended acts come in the way of obligatory actions, then abandon them.

٧٩٢٦. إذا أضَرَّتِ النَّوافِلُ بِالفَرائِضِ فَارْفُضُوها.

7927. It is upon you to preserve every matter that you cannot be excused for neglecting.

٧٩٢٧. عَلَيْكَ بِحِفْظِ كُلِّ أمْرٍ لا تُعْذَرُ بِإضاعَتِهِ.

7928. Fulfilling the obligatory is from the most noble of actions.

٧٩٢٨. قَضاءُ اللَّوازِمِ مِنْ أفْضَلِ المَكارِمِ.

7929. There is no worship like the performing of obligatory acts.

٧٩٢٩. لا عِبادَةَ كَأداءِ الفَرائِضِ.

7930. No closeness is achieved through recommended actions if they hamper the obligatory actions.

٧٩٣٠. لا قُرْبَةَ بِالنَّوافِلِ إذا أضَرَّتْ بِالفَرائِضِ.

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.

٧٩٣١. لا تَقْضِ نافِلَةً في وَقْتِ فَريضَة إبْدَأْ بِالفَريضَةِ ثُمَّ صَلِّ ما بَدا لَكَ.

NEGLECT التفريط

7932. Be wary of neglect for verily it causes censure.

٧٩٣٢. اِحْذَرُوا التَّفْريطَ فَإنَّهُ يُوجِبُ المِلامَةَ.

7933. Neglect is an affliction of the capable.

٧٩٣٣. اَلتَفْريطُ مُصيبَةُ القادِرِ.

7934. The fruit of neglect is censure.

٧٩٣٤. ثَمَرَةُ التَّفْريطِ مَلامَةٌ.

7935. Counter neglect with judiciousness [and resoluteness].

٧٩٣٥. ضادُّوا التفْريطَ بِالحَزْمِ.

IDLENESS الفراغ

7936. From idleness comes inclination towards [vain] desire.

٧٩٣٦. مِنَ الفَراغِ تَكُونُ الصَّبْوَةُ.

7937. With idleness there is inclination towards [vain] desire.

٧٩٣٧. مَعَ الفَراغِ تَكُونُ الصَّبْوَةُ.

SEPARATION AND ISOLATION الفرقة والتفرقة

7938. Beware of separation [from the people], for indeed the one who is isolated

٧٩٣٨. إيّاكَ وَالفُرْقَةَ فَإنَّ الشّاذَّ مِنَ النّاسِ لِلشَّيْطانِ.

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.

٧٩٣٩. إيّاكُمْ وَالفُرْقَةَ فَإنَّ الشّاذَّ عَنْ أهْلِ الحَقِّ لِلشَّيْطانِ كَما أنَّ الشّاذَّ مِنَ الغَنَمِ لِلذِّئْبِ.

7940. The worst endeavour is separating two close friends.

٧٩٤٠. بِئْسَ السَّعْيُ اَلتَّفْرِقَةُ بَيْنَ الأليفَيْنِ.

7941. For every gathering there is separation.

٧٩٤١. لِكُلِّ جَمْعٍ فُرْقَةٌ.

7942. Remain with the community and eschew separation.

٧٩٤٢. اِلْزَمُوا الجَماعَةَ وَاجْتَنِبُوا الفُرْقَةَ.

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 مَنِ ادَّعى وَخابَ مَنِ افْتَرى.

CORRUPTION الفساد

7944. One who is pleased by corruption is displeased by the Hereafter.

٧٩٤٤. مَنْ سَرَّهُ الفَسادُ ساءَهُ المعادُ.

7945. There is no rectitude with corruption.

٧٩٤٥. لا صَلاحَ مَعَ إفْسادٍ.

7946. One who corrupts [his relationship] with Allah will not be upright with anyone.

٧٩٤٦. مَنْ فَسَدَ مَعَ اللهِ لَمْ يَصْلُحْ مَعَ أحَدٍ.

7947. Do not corrupt the thing whose rectitude is important for you.

٧٩٤٧. لا تُفْسِدْ ما يَعْنيكَ صَلاحُهُ.

INDOLENCE AND LASSITUDE

الفشل والفترة

7948. Indolence is deficiency.

٧٩٤٨. اَلفَشَلُ مَنْقَصَةٌ.

7949. Cure the ailment of lassitude in your heart through determination and the slumber of negligence in your eyes through alertness.

٧٩٤٩. تَداوَمِنْ داءِ الفَتْرَةِ في قَلْبِكَ بِعَزيمَة وَمِنْ كَرَى الْغَفْلَةِ في ناظِرِكَ بِيَقْظَةٍ.

IGNOMINY

الفضيحة

7950. The shame of ignominy embitters the sweetness of pleasure.

٧٩٥٠. عارُ الفَضيحَةِ يُكَدِّرُ حَلاوَةَ اللَّذَّةِ.

VIRTUES AND VICES

الفضائل والرّذائل

7951. Compel yourself to [acquire] virtues, for indeed you have a natural propensity for vices.

٧٩٥١. أَكْرِهْ نَفْسَكَ عَلَى الفَضائِلِ فَإِنَّ الرَّذائِلَ أَنْتَ مَطْبُوعٌ عَلَيْها.

7952. Ascending towards virtues is a hardship that saves.

٧٩٥٢. اَلِارْتِقاءُ إِلَى الفَضائِلِ صَعْبٌ مُنْجٍ.

7953. Your knowledge conveys your merit and your generosity tells of your kindness.

٧٩٥٣. يُنْبِئُ عَنْ فَضْلِكَ عِلْمُكَ وَعَنْ إِفْضالِكَ بَذْلُكَ.

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 المحَرماتِ وتَوَرَّعْتَ عَنِ الشُّبَهاتِ وَأَدَّيْتَ المفْرُوضاتِ وَتَنَفَّلْتَ بِالنَّوافِلِ فَقَدْ أَكْمَلْتَ فِي الدِّينِ اَلفَضائِلَ.

7955. The peak of [all] merits is controlling anger and eradicating lustful desires.

٧٩٥٥. رَأْسُ الفَضائِلِ مُلْكُ الغَضَبِ وَإِماتَةُ

الشَّهْوَةِ.

7956. During successive hardships the virtues of a person become manifest.

٧٩٥٦. عِنْدَ تَعاقُبِ الشَّدائِدِ تَظْهَرُ فَضائِلُ الإنْسانِ.

7957. The symbol of a person's merit is his intelligence and good character.

٧٩٥٧. عُنْوانُ فَضيلَةِ المَرْءِ عَقْلُهُ وَحُسْنُ خُلْقِهِ.

7958. The highest of all merits is intelligence.

٧٩٥٨. غايَةُ الفَضائِلِ العَقْلُ.

7959. The highest of all merits is knowledge.

٧٩٥٩. غايَةُ الفَضائِلِ العِلْمُ.

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. اَلفَضِيلَةُ بِحُسْنِ الكَمالِ وَمَكارِمِ الأفْعالِ لا بِكَثْرَةِ المالِ وَجَلالَةِ الأعْمالِ.

7962. Virtue is overcoming [one's bad] habit.

٧٩٦٢. اَلفَضيلَةُ غَلَبَةُ العادَةِ.

7963. The pride of a man is by his merit, not because of his origin [and lineage].

٧٩٦٣. فَخْرُ المَرْءِ بِفَضْلِهِ لا بِأصْلِهِ.

7964. The merit of a person is [lies in] doing good to others.

٧٩٦٤. فَضيلَةُ الإنْسانِ بَذْلُ الإحْسانِ.

7965. He who overcomes his anger and controls the impulses of his lustful desires has acquired virtue.

٧٩٦٥. فازَ بِالفَضيلَةِ مَنْ غَلَبَ غَضَبَهُ وَمَلَكَ نَوازِعَ شَهْوَتِهِ.

7966. It suffices as a merit for a man to humble himself.

٧٩٦٦. كَفى بِالمَرْءِ فَضيلَةً أنْ يُنَقِّصَ نَفْسَهُ.

7967. The perfection of virtues is [in] honourable qualities.

٧٩٦٧. كَمالُ الفَضائِلِ شَرَفُ الخَلائِقِ.

7968. The human being has two merits: intellect and speech; he derives benefit

٧٩٦٨. لِلإنْسانِ فَضيلَتانِ: عَقْلٌ وَمَنْطِقٌ فَبِالعَقْلِ

through his intellect and benefits others by his speech.

يَسْتَفيدُ وَبِالمِنْطِقِ يُفيدُ.

7969. Lineage is not defined by the fathers and mothers, rather [it is defined] by the praiseworthy merits.

٧٩٦٩. لَيْسَتِ الأَنْسابُ بِالآباءِ وَالأُمَّهاتِ لكِنَّها بِالفَضائِلِ المحْمُوداتِ.

7970. One whose merits are few, his means are weak.

٧٩٧٠. مَنْ قَلَّتْ فَضائِلُهُ ضَعُفَتْ وَسائِلُهُ.

7971. From the best of merits is accepting the excuse of the wrongdoer.

٧٩٧١. مِنْ أَحْسَنِ الفَضْلِ قَبُولُ عُذْرِ الجاني.

7972. It is from the merit of a man not to put the one whom he has been forbearing with under obligation.

٧٩٧٢. مِنْ فَضْلِ الرَّجُلِ أَنْ لا يَمُنَّ بِمَا احْتَمَلَهُ حِلْمُهُ.

7973. Performing good deeds and spreading goodness are from the greatest virtues.

٧٩٧٣. مِنْ أَفْضَلِ الفَضائِلِ اِصْطِناعُ الصَّنايعِ وَبَثُّ المعْرُوفِ.

7974. Through the gaining of merits the enemy is subdued.

٧٩٧٤. بِاكْتِسابِ الفَضائِلِ يُكْبَتُ المعادي.

7975. The consolidation of merits is in doing good to the freeman and being kind to the people of virtue.

٧٩٧٥. جِماعُ الفَضْلِ فِي اصْطِناعِ الحُرِّ وَالإِحْسانِ إلى أَهْلِ الخَيْرِ.

7976. Safeguarding the tongue and doing good to others are from the best merits of a human being.

٧٩٧٦. حِفْظُ اللِّسانِ وَبَذْلُ الإِحْسانِ مِنْ أَفْضَلِ فَضائِلِ الإِنْسانِ.

7977. Become distinguished by virtues and renounce vices.

٧٩٧٧. كُنْ مُتَّصِفاً بِالفَضائِلِ مُتَبَرِّءً مِنَ الرَّذائِلِ.

7978. The best of virtues is granting the wishes and fulfilling the needs of the seeker and being moderate in what one seeks.

٧٩٧٨. أَفْضَلُ الفَضائِلِ بَذْلُ الرَّغائِبِ وَإِسْعافُ الطَّالِبِ وَالإِجْمالُ فِي المطالِبِ.

7979. The best of virtues is establishing ties with the one who has distanced himself,

٧٩٧٩. أَفْضَلُ الفَضائِلِ صِلَةُ الهاجِرِ وَإِيناسُ النّافِرِ وَالأَخْذُ بِيَدِ العاثِرِ.

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.

٧٩٨٠. إنَّما يَعْرِفُ الفَضْلَ لأهْلِ الفَضْلِ أُولُوا الفَضْلِ.

7981. Your virtue is proven by your action and your munificence by your open-handedness.

٧٩٨١. يُسْتَدَلُّ عَلى فَضْلِكَ بِعَمَلِكَ وَعَلى كَرَمِكَ بِبَذْلِكَ.

THE SUPERFLUOUS

الفضول

7982. The worst thing which a person occupies his time with is the superfluous.

٧٩٨٢. شَرُّ ما شَغَلَ بِهِ المَرْءُ وَقْتَهُ الفُضُولُ.

7983. The wastage of intellects is in seeking the superfluous.

٧٩٨٣. ضِياعُ العُقُولِ في طَلَبِ الفُضُولِ.

7984. Whoever restrains himself from the superfluous, his view is harmonized by the intellects.

٧٩٨٤. مَنْ أمْسَكَ عَنِ الفُضُولِ عَدَّلَتْ رَأْيَهُ العُقُولُ.

7985. Whoever occupies himself with the superfluous, the important matter that he hopes for eludes him.

٧٩٨٥. مَنِ اشْتَغَلَ بِالفُضُولِ فاتَهُ مِنْ مُهِمِّهِ المَأْمُولُ.

ASTUTENESS

الفطنة

7986. Astuteness is [gained] through discernment.

٧٩٨٦. اَلفِطْنَةُ بِالبَصيرَةِ.

7987. Astuteness is [a means of attaining] guidance.

٧٩٨٧. اَلفِطْنَةُ هِدايَةٌ.

LOSS

الفقد

7988. Loss is [a cause of] sorrows.

٧٩٨٨. اَلفَقْدُ أحْزانٌ.

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. اَلفَقْرُ صَلاحُ المؤمِنِ وَمُريحُهُ مِنْ حَسَدِ الجيرانِ وَتَمَلُّقِ الإخْوانِ وَتَسَلُّطِ السُّلْطانِ.

7990. Verily poverty is disgracer for the soul, a confounder of the intellect, and a bringer of sorrows.

٧٩٩٠. إنَّ الفَقْرَ مِذَلَّةٌ لِلنَّفْسِ مِدْهَشَةٌ لِلْعَقْلِ جالِبٌ لِلْهُمُومِ.

7991. Poverty causes forgetfulness.

٧٩٩١. اَلفَقْرُ يُنْسي.

7992. Poverty is the adornment of faith.

٧٩٩٢. اَلفَقْرُ زينَةُ الإيمانِ.

7993. The grave is better than poverty.

٧٩٩٣. اَلقَبْرُ خَيْرٌ مِنَ الفَقْرِ.

7994. Poverty with debt is [like] a red death.

٧٩٩٤. اَلفَقْرُ مَعَ الدَّيْنِ اَلْمَوْتُ الأحْمَرُ.

7995. Poverty disables the astute one from [presenting] his argument.

٧٩٩٥. اَلفَقْرُ يُخْرِسُ الفَطِنَ عَنْ حُجَّتِهِ.

7996. Poverty in one's homeland is like being a stranger in it.

٧٩٩٦. اَلفَقْرُ فِي الوَطَنِ غُرْبَةٌ.

7997. Extreme poverty is better than disgraceful affluence.

٧٩٩٧. اَلفَقْرُ الفادِحُ أجْمَلُ مِنَ الغِنَى الفاضِحِ.

7998. True poverty and wealth are [determined] after presenting [the account of] one's deeds before Allah, the Glorified.

٧٩٩٨. اَلفَقْرُ وَالغِنى بَعْدَ العَرْضِ عَلَى اللهِ سُبْحانَهُ.

7999. Love of poverty earns piety.

٧٩٩٩. حُبُّ الفَقْرِ يَكْسِبُ الوَرَعَ.

8000. Many a poverty turns into with lasting affluence.

٨٠٠٠ـ رُبَّ فَقْرٍ عادَ بِالغِنَى الْباقي.

8001. The disadvantage of poverty is more praiseworthy than the arrogant insolence of wealth.

٨٠٠١ـ ضَرَرُ الفَقْرِ أَحْمَدُ مِنْ أَشَرِ الغِنَى.

8002. Poverty of the soul is the worst poverty.

٨٠٠٢ـ فَقْرُ النَّفْسِ شَرُّ الفَقْرِ.

8003. All [forms of] poverty can be redressed except the poverty of foolishness.

٨٠٠٣ـ كُلُّ فَقْرٍ يُسَدُّ إلاّ فَقْرَ الحُمْقِ.

8004. Whoever manifests his poverty, lowers his status.

٨٠٠٤ـ مَنْ أَظْهَرَ فَقْرَهُ أَذَلَّ قَدْرَهُ.

8005. The hardships of poverty are preferable to facing humiliation.

٨٠٠٥ـ مُقاساةُ الإقْلالِ وَلا مُلاقاةُ الإذلالِ.

8006. There is no poverty with good management.

٨٠٠٦ـ لا فَقْرَ مَعَ حُسْنِ تَدْبيرٍ.

8007. The most apprising complaint is that which is enunciated by manifest affliction.

٨٠٠٧ـ أَبْلَغُ الشَّكْوى ما نَطَقَ بِهِ ظاهِرُ البَلْوى.

8008. The little that one is in need of is better than the plenty that one is needless of.

٨٠٠٨ـ قَليلٌ يُفْتَقَرُ إلَيْهِ خَيْرٌ مِنْ كَثيرٍ يُسْتَغْنَى 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.

٨٠٠٩ـ لَيْسَ فِي الغُرْبَةِ عارٌ إنَّما العارُ فِي الوَطَنِ اَلاِفْتِقارُ.

8010. One who pretends to be poor, becomes poor.

٨٠١٠ـ مَنْ تَفاقَرَ اِفْتَقَرَ.

8011. Displaying neediness gives rise to poverty.

٨٠١١ـ إظْهارُ التَّباؤسِ يَجْلِبُ الفَقْرَ.

8012. Poverty with debt is the greatest wretchedness.

٨٠١٢ـ اَلفَقْرُ مَعَ الدَّيْنِ اَلشَّقاءُ الأَكْبَرُ.

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. اَلْفَقيرُ الرّاضي ناجٍ مِنْ حَبائِلِ إبْلِيسَ وَالغَنِيُّ واقِعٌ في حَبائِلِهِ.

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. أمْقَتُ العِبادِ إلَى اللهِ اَلْفَقيرُ المَزْهُوُّ وَالشَّيْخُ الزّانِ وَالعالِمُ الفاجِرُ.

8015. The most foolish of people is the arrogant pauper.

٨٠١٥. أكْثَرُ النّاسِ حُمْقاً الفَقيرُ المتَكَبِّرُ.

8016. The richest people in the Hereafter are the poorest of them in this world.

٨٠١٦. أغْنَى النّاسِ في الآخِرَةِ أفْقَرُهُمْ في الدُّنيا.

8017. The poor person is [like] a stranger (or is scorned) in his hometown.

٨٠١٧. اَلفَقيرُ في الوَطنِ غُرْبَةٌ (مُمْتَهَنٌ).

8018. The needy person is a stranger in his own homeland.

٨٠١٨. اَلمُقِلُّ غَريبٌ في بَلْدَتِهِ.

8019. One who sits in the company of the poor increases in [his] gratitude.

٨٠١٩. جالِسِ الفُقَراءَ تَزْدَدْ شُكْراً.

8020. Many a poor person is wealthier than all the rich people.

٨٠٢٠. رُبَّ فَقيرٍ أغْنَى مِنْ كُلِّ غَنِيٍّ.

8021. The wealth of a poor person is his contentment.

٨٠٢١. غِنَى الفَقيرِ قَناعَتُهُ.

8022. How many a poor person is needed by someone else.

٨٠٢٢. كَمْ مِنْ فَقيرٍ يُفْتَقَرُ إلَيْهِ.

8023. How many a poor person is rich and [how many] a rich person is needy.

٨٠٢٣. كَمْ مِنْ فَقيرٍ غَنِيٍّ وَ غَنِيٍّ مُفْتَقِرٍ.

8024. One who is overcome by poverty should frequently recite: There is no might

٨٠٢٤. مَنْ أَلَحَّ عَلَيْهِ الفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلِ: لا حَوْلَ وَلا قُوَّةَ إلاّ بِاللهِ العَلِيِّ العَظيمِ.

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.

٨٠٢٥. مِنَ الواجِبِ عَلَى الفَقيرِ أنْ لا يَبْذُلَ مِنْ غَيْرِ اضْطِرار سُؤالَهُ.

8026. The kings of this world and the Hereafter are the poor who are satisfied [with what they have].

٨٠٢٦. مُلُوكُ الدُّنْيا وَالآخِرَةِ الفُقَراءُ الرّاضُونَ.

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].

٨٠٢٧. أفْقَرُ النّاسِ مَنْ قَتَّرَ عَلى نَفْسِهِ مَعَ الغِنى وَالسَّعَةِ وَخَلَّفَهُ لِغَيْرِهِ.

8028. Many a poor person is mightier than a lion.

٨٠٢٨. رُبَّ فَقيرٍ أعَزُّ مِنْ أسَدٍ.

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.

٨٠٢٩. اَلفَقِيهُ كُلُّ الفَقيهِ مَنْ لَمْ يُقَنِّطِ النّاسَ مِنْ رَحْمَةِ اللهِ وَلَمْ يُؤْيِسْهُمْ مِنْ رَوْحِ اللهِ.

8030. The bane of scholars is not safeguarding themselves [from error].

٨٠٣٠. آفَةُ الفُقَهاءِ عَدَمُ الصِّيانَةِ.

8031. When the elevated one becomes learned, he shows humility.

٨٠٣١. إذا تَفَقَّهَ الرَّفيعُ تَواضَعَ.

8032. When the vile one becomes a scholar, he considers himself to be above [others].

٨٠٣٢. إذا تَفَقَّهَ الوَضيعُ تَرَفَّعَ.

8033. When you [wish to] learn, then become learned in the religion of Allah.

٨٠٣٣. إذا فَقِهْتَ فَتَفَقَّهْ في دينِ اللهِ.

THINKING AND THE THINKER

الفكر والمتفكّر

8034. Think and you will perceive.

٨٠٣٤. أفْكِرْ تَسْتَبْصِرْ.

8035. The root of wisdom is reflection, and its fruit is wellbeing.

٨٠٣٥. أصْلُ العَقْلِ الفِكْرُ وَثَمَرَتُهُ السَّلامَةُ.

8036. The root of safety from error is thinking before acting, and reflecting before speaking.

٨٠٣٦. أصْلُ السَّلامَةِ مِنَ الزَّلَلِ اَلفِكْرُ قَبْلَ الفِعْلِ وَالرَّوِيَّةُ قَبْلَ الكَلامِ.

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. إنَّ النّاظِرَ بِالقَلْبِ اَلعامِلَ بِالبَصَرِ يَكُونُ مُبْتَدَأُ عَمَلِهِ أنْ يَنْظُرَ عَمَلَهُ عَلَيْهِ أمْ لَهُ فَإنْ كانَ لَهُ مَضى فيهِ وَإنْ كانَ عَلَيْهِ وَقَفَ عَنْهُ.

8038. Thinking guides, truth saves.

٨٠٣٨. اَلفِكْرُ يَهْدي اَلصِّدْقُ يُنْجي.

8039. Contemplation is worship.

٨٠٣٩. اَلفِكْرُ عِبادَةٌ.

8040. Contemplation is [a means to] right guidance, heedlessness is [a cause of] loss.

٨٠٤٠. اَلفِكْرُ رُشْدٌ اَلغَفْلَةُ فَقْدٌ.

8041. Contemplation illuminates the mind.

٨٠٤١. اَلفِكْرُ يُنيرُ اللُبَّ.

8042. The benefit of thinking is finding solutions.

٨٠٤٢. اَلحِيلَةُ فائِدَةُ الفِكْرِ.

8043. Thinking guides [one] towards the way of right guidance.

٨٠٤٣. اَلفِكْرُ يَهْدي إلَى الرَّشادِ.

8044. Thinking is the recreation of the God-fearing.

٨٠٤٤. اَلفِكْرُ نُزْهَةُ المتَّقينَ.

8045. Contemplation leads to gaining wisdom.

٨٠٤٥. اَلفِكْرُ يُفيدُ الحِكْمَةَ.

8046. Thought is a gleaming mirror.

٨٠٤٦. اَلفِكْرَةُ مِراةٌ صافِيَةٌ.

8047. Thinking is the polish of the minds.

٨٠٤٧. اَلفِكْرُ جَلاءُ العُقُولِ.

8048. Thinking about the bounties of Allah is the best worship.

٨٠٤٨. التَّفَكُّرُ في آلاءِ اللهِ نِعْمَ العِبادَةُ.

8049. Thinking outside [the bounds of] wisdom is folly.

٨٠٤٩. اَلفِكْرُ في غَيْرِ الحِكْمَةِ هَوَسٌ.

8050. Thinking about good [action] invites one to act upon it.

٨٠٥٠. اَلفِكْرُ فِي الخَيْرِ يَدْعُو إِلَى العَمَلِ بِهِ.

8051. Thinking about the consequences saves one from places of destruction.

٨٠٥١. اَلفِكْرُ فِي العَواقِبِ يُنْجي مِنَ المعاطِبِ.

8052. When you precede all your actions with thought [and deliberation], your outcomes will be good in all matters.

٨٠٥٢. إذا قَدَّمْتَ الفِكْرَ في جَميعِ أَفْعالِكَ حَسُنَتْ عَواقِبُكَ في كُلِّ أَمْرٍ.

8053. By thinking, deliberation is improved.

٨٠٥٣. بِالفِكْرِ تَصْلُحُ الرَّوِيَّةُ.

8054. By repeated thinking [and contemplation], doubt is dispelled.

٨٠٥٤. بِتَكَرُّرِ الفِكْرِ يَنْجابُ الشَّكُّ.

8055. Through contemplation the darkness [and ambiguity] of matters get clarified.

٨٠٥٥. بِالفِكْرِ تَنْجَلي غَياهِبُ الأُمُورِ.

8056. By repeated thinking the outcomes become sound.

٨٠٥٦. بِتَكْرارِ الفِكْرِ تَسْلَمُ العَواقِبُ.

8057. By considering the consequences, one is saved from harm.

٨٠٥٧. بِالنَّظَرِ فِي العَواقِبِ تُؤْمَنُ المعاطِبُ.

8058. Distinguishing the everlasting from the perishing is from the noblest discernment.

٨٠٥٨. تَمْييزُ الباقي مِنَ الفاني مِنْ أَشْرَفِ النَّظَرِ.

٨٠٥٩. تَفَكَّرْ قَبْلَ أنْ تَعْزِمَ وَشاوِرْ قَبْلَ أنْ تُقْدِمَ وَتَدَبَّرْ قَبْلَ أنْ تَهْجُمَ.

8059. Think before you decide, consult before you proceed and ponder before you rush forward.

٨٠٦٠. تَفَكُّرُكَ يُفيدُكَ الاِسْتِبْصارَ وَيُكْسِبُكَ الاِعْتِبارَ.

8060. Your thinking leads to your gaining insight, and acquiring lessons [from the past].

٨٠٦١. ثَمَرَةُ الفِكْرِ اَلسَّلامَةُ.

8061. The fruit of reflection is wellbeing.

٨٠٦٢. دَوامُ الفِكْرِ وَالحَذَرِ يُؤْمِنُ الزَّلَلَ وَيُنْجي مِنَ الغِيَرِ.

8062. Continuous reflection and caution protects from error and saves from the vicissitudes of time.

٨٠٦٣. رَحِمَ اللهُ امْرَءاً تَفَكَّرَ فَاعْتَبَرَ وَاعْتَبَرَ فَأبْصَرَ.

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].

٨٠٦٤. رَأْسُ الاِسْتِبْصارِ الفِكْرَةُ.

8064. The cornerstone of insight is contemplation.

٨٠٦٥. رَوِّ قَبْلَ العَمَلِ تَنْجُ مِنَ الزَّلَلِ.

8065. Deliberate before acting and you will be saved from error.

٨٠٦٦. رَوِّ قَبْلَ الفِعْلِ لا تُعابُ بِما تَفْعَلُ.

8066. Deliberate before [taking] action [and] you will not be criticized for what you do.

٨٠٦٧. رَوِيَّةُ المَتَأنّي أفْضَلُ مِنْ بَديهَةِ العَجِلِ.

8067. The deliberation of the slow is better than the impulsiveness of the hasty.

٨٠٦٨. طُولُ الفِكْرِ يُحْمِدُ العَواقِبَ وَيَسْتَدْرِكُ فَسادَ الأُمُورِ.

8068. Lengthy contemplation makes the end results praiseworthy and prevents the corruption of matters.

٨٠٦٩. طُولُ التَّفْكيرِ يُصْلِحُ عَواقِبَ التَّدبيرِ.

8069. Lengthy contemplation improves the outcomes of planning.

٨٠٧٠. طُولُ التَّفْكيرِ يَعْدِلُ رَأْيَ المشيرِ.

8070. Lengthy consideration equals [benefitting from] the opinion of the advisor.

٨٠٧١. عَلَيْكَ بِالفِكْرِ فَإِنَّهُ رُشْدٌ مِنَ الضَّلالِ وَمُصْلِحُ الأعْمالِ.

8071. You must reflect, as this is [means of] a guidance from error and a rectifier of deeds.

٨٠٧٢. فِكْرُ العاقِلِ هِدايَةٌ.

8072. The thought of an intelligent person is guidance.

٨٠٧٣. فِكْرُ الجاهِلِ غِوايَةٌ.

8073. The thought of an ignorant person is misguidance.

٨٠٧٤. فِكْرُ ساعَةٍ قَصيرَةٍ خَيْرٌ مِنْ عِبادَةٍ طَويلَةٍ.

8074. Thinking for a short while is better than prolonged worship.

٨٠٧٥. فِكْرُكَ يَهْديكَ إلَى الرَّشادِ وَيَحْدُوكَ عَلى إصْلاحِ المِعادِ.

8075. Your contemplation guides you to the right path and motivates you to improve your Hereafter.

٨٠٧٦. فِكْرُ المَرْءِ مِرْآةٌ تُريهِ حُسْنَ عَمَلِهِ مِنْ قُبْحِهِ.

8076. A man's thinking is a mirror that shows him his good actions from his bad ones.

٨٠٧٧. فَضْلُ فِكْرٍ وَتَفَهُّم أنْجَعُ مِنْ فَضْلِ تَكْرارٍ وَدِراسَةٍ.

8077. The merit of thinking and understanding is more beneficial than the merit of revision and study.

٨٠٧٨. فِكْرُكَ فِي الطّاعَةِ يَدْعُوكَ إلَى العَمَلِ بِها.

8078. Your thinking about worship prompts you to act upon it.

٨٠٧٩. فِكْرُكَ فِي المَعْصِيَةِ يَحْدُوكَ عَلَى الوُقُوعِ فيها.

8079. Your thinking about sin drives you to fall into it.

٨٠٨٠. فَتَفَكَّرُوا أيُّهَا النّاسُ وَتَبَصَّرُوا وَاعْتَبِرُوا وَاتَّعِظُوا وَتَزَوَّدُوا لِلآخِرَةِ تَسْعَدُوا.

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.

٨٠٨١. قَدِّرْ ثُمَّ اقْطَعْ وَفَكِّرْ ثُمَّ انْطِقْ وَتَبَيَّنْ ثُمَّ اعْمَلْ.

8081. Measure and then cut, think and then speak, verify and then act.

٨٠٨٢. كَيْفَ تَصْفُو فِكْرَةُ مَنْ يَسْتَديمُ الشِّبَعَ.

8082. How can the thought of one who is always sated be pure?

8083. Contemplation is sufficient for right guidance.

٨٠٨٣. كَفَى بِالفِكْرِ رُشْداً.

8084. Not everyone who shoots hits the target.

٨٠٨٤. لَيْسَ كُلُّ مَنْ رَمَى يُصيبُ.

8085. One who ponders [about the past] learns a lesson [from it].

٨٠٨٥. مَنْ تَأَمَّلَ اعْتَبَرَ.

8086. One whose thinking is prolonged, his observation becomes good.

٨٠٨٦. مَنْ طالَ فِكْرُهُ حَسُنَ نَظَرُهُ.

8087. One whose thinking increases, his end result becomes good.

٨٠٨٧. مَنْ كَثُرَتْ فِكْرَتُهُ حَسُنَتْ عاقِبَتُهُ.

8088. One whose thought is prolonged, his discernment becomes good.

٨٠٨٨. مَنْ طالَتْ فِكْرَتُهُ حَسُنَتْ بَصيرَتُهُ.

8089. One who puts his mind to work arrives at the correct answer.

٨٠٨٩. مَنْ أعْمَلَ فِكْرَهُ أصابَ جَوابُهُ.

8090. One who thinks before acting, his accuracy increases.

٨٠٩٠. مَنْ فَكَّرَ قَبْلَ العَمَلِ كَثُرَ صَوابُهُ.

8091. One whose thinking is weak, his inattention [and gullibility] is strong.

٨٠٩١. مَنْ ضَعُفَتْ فِكْرَتُهُ قَوِيَتْ غِرَّتُهُ.

8092. One who reflects on the essence of Allah apostatizes.

٨٠٩٢. مَنْ تَفَكَّرَ في ذاتِ اللهِ تَزَنْدَقَ.

8093. One who thinks about the consequences is saved from [places of] destruction.

٨٠٩٣. مَنْ فَكَّرَ فِي العَواقِبِ أمِنَ المَعاطِبَ.

8094. One who thinks a lot about sins is pulled towards [committing] them.

٨٠٩٤. مَنْ كَثُرَ فِكْرُهُ فِي المَعاصِي دَعَتْهُ إلَيْها.

8095. One who thinks a lot about [worldly] pleasures is overpowered by them.

٨٠٩٥. مَنْ كَثُرَ فِكْرُهُ فِي اللَّذّاتِ غَلَبَتْ عَلَيْهِ.

8096. One who reflects, perceives the outcomes.

٨٠٩٦. مَنْ فَكَّرَ أبْصَرَ العَواقِبَ.

8097. One who keeps his mind's eye awake reaches the height of his endeavour.

٨٠٩٧. مَنْ أسْهَرَ عَيْنَ فِكْرَتِهِ بَلَغَ كُنْهَ هِمَّتِهِ.

8098. One who reflects on the majesty of Allah loses hope.

٨٠٩٨. مَنْ تَفَكَّرَ في عَظَمَةِ اللهِ أبْلَسَ.

8099. One who thinks and reflects learns a lesson from everything.

٨٠٩٩. مَنْ كانَتْ لَهُ فِكْرَةٌ فَلَهُ في كُلِّ شَيْءٍ عِبْرَةٌ.

8100. He who excels in thinking never gets humiliated.

٨١٠٠. ما ذَلَّ مَنْ أحْسَنَ الفِكْرَ.

8101. There is no worship like contemplation.

٨١٠١. لا عِبادَةَ كَالتَّفْكيرِ.

8102. There is no [means to] right guidance like reflection.

٨١٠٢. لا رُشْدَ كَالفِكْرِ.

8103. One who does not take lessons [from the past] does not reflect.

٨١٠٣. لا فِكْرَ لِمَنْ لاَاعْتِبارَ لَهُ.

8104. Thinking about the consequences [of one's action] saves one from unpleasant calamities.

٨١٠٤. اَلفِكْرُ في العَواقِبِ يُؤْمِنُ مَكْرُوهَ النَوائِبِ.

8105. Thinking is one of the two means of guidance.

٨١٠٥. اَلفِكْرُ أحَدُ الهِدايَتَيْنِ.

8106. Thinking about the kingdom of the heavens and earth is the worship of the sincere ones.

٨١٠٦. اَلتَّفَكُّرُ في مَلَكُوتِ السَّماواتِ وَالأرْضِ عِبادَةُ المخْلَصينَ.

8107. Thinking about a matter before undertaking it saves one from error.

٨١٠٧. اَلفِكْرُ في الأمْرِ قَبْلَ مُلابَسَتِهِ يُؤْمِنُ الزَّلَلَ.

8108. Thinking leads to taking lesson, saves one from missteps and bears the fruit of precaution.

٨١٠٨. اَلفِكْرُ يُوجِبُ الاِعْتِبارَ وَيُؤْمِنُ العِثارَ وَيُثْمِرُ لإسْتِظْهارَ.

8109. Reflect and you will awaken [and become alert].

٨١٠٩. اِفْكِرْ تُفِقْ.

8110. Contemplation guides [one] to the right path.

٨١١٠. اَلفِكْرُ يَهْدي إِلَى الرُّشْدِ.

SUCCESSFULNESS

الفلاح

8111. One who is pleased by that which harms him will not be successful.

٨١١١. لا يُفْلِحُ مَنْ يَسُرُّهُ ما يُضِرُّهُ.

8112. The successful one is he who [either] spreads his wings or remains peaceful and enjoys ease.

٨١١٢. المُفْلِحُ مَنْ نَهَضَ بِجَناحٍ أوِ اسْتَسْلَمَ فَاسْتَراحَ.

LEAVING THE MATTER TO ALLAH

تفويض الأمر إلى الله

8113. Whoever leaves his matter to Allah, He resolves it (for him).

٨١١٣. مَنْ فَوَّضَ أَمْرَهُ إِلَى اللهِ سَدَّدَهُ.

UNDERSTANDING

الفهم

8114. Understanding is [achieved] though intelligence.

٨١١٤. اَلْفَهْمُ بِالفِطْنَةِ.

8115. Understanding is a sign of knowledge.

٨١١٥. اَلفَهْمُ آيَةُ العِلْمِ.

8116. One who tries to understand, understands.

٨١١٦. مَنْ تَفَهَّمَ فَهِمَ.

8117. One who tries to understand increases [his understanding].

٨١١٧. مَنْ تَفَهَّمَ اِزْدادَ.

8118. One who understands learns the depth of knowledge.

٨١١٨. مَنْ فَهِمَ عَلِمَ غَوْرَ العِلْمِ.

8119. One who is not granted understanding

٨١١٩. مَنْ عَدِمَ الفَهْمَ عَنِ اللهِ سُبْحانَهُ لَمْ يَنْتَفِعْ

by Allah, the Glorified, does not benefit from the advice of any adviser.

بِمَوْعِظَةِ واعِظٍ.

8120. One who possesses understanding does not become needy.

٨١٢٠ـ مَا افْتَقَرَ مَنْ مَلَكَ فَهْماً.

باب القاف

GRAVES القبور

8121. Stay near (or pass by) the graves and you will learn a lesson.

٨١٢١ـ جاوِرِ (جاوِزِ) القُبُورَ تَعْتَبِرْ.

8122. How excellent a son-in-law the grave is!

٨١٢٢ـ نِعْمَ الصِّهْرُ القَبْرُ.

FACING ISSUES استقبال الامور

8123. One who faces [and anticipates] issues [with thought and reflection], perceives.

٨١٢٣ـ مَنِ اسْتَقْبَلَ الأُمُورَ أبْصَرَ.

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.

٨١٢٤ـ إنَّكُمْ إنْ أقْبَلْتُمْ عَلَى اللهِ أقْبَلْتُمْ وَإنْ أدْبَرْتُمْ عَنْهُ أدْبَرْتُمْ.

8125. By turning towards [Allah] misfortunes are warded off.

٨١٢٥ـ بِالإقْبالِ تُطْرَدُ النُّحُوسُ.

8126. Making a good choice, doing good to the freemen and taking adequate precaution [or support] are from the signs of turning [to Allah].

٨١٢٦ـ حُسْنُ الاِخْتيارِ وَاِصْطِناعُ الأحْرارِ وَفَضْلُ الاِسْتِظْهارِ مِنْ دَلائِلِ الإقْبالِ.

8127. For every advance [and progress] there is a retreat [and a regress].

٨١٢٧ـ لِكُلِّ إقْبال إدْبارٌ.

8128. One of the signs of turning [towards Allah] is doing good to the people.

٨١٢٨ـ مِنْ عَلاماتِ الإقْبالِ اِصْطِناعُ الرِّجالِ.

8129. From the signs of turning [to Allah] are: correctness of speech and kindness in actions.

٨١٢٩. مِنْ عَلاماتِ الإقْبالِ: سَدادُ الأقْوالِ وَالرِّفْقُ فِي الأفْعالِ.

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. إنَّ أكْرَمَ المَوتِ القَتْلُ وَالَّذي نَفْسي بِيَدِهِ لأَلْفُ ضَرْبَة بِالسَّيْفِ أهْوَنُ (عَلَيَّ) مِنْ ميتَة عَلَى الفِراشِ.

PLUNGING IN

الاقتحام

8131. One who plunges into the depths of the sea, drowns.

٨١٣١. مَنِ اقْتَحَمَ اللُّجَجَ غَرِقَ.

POWER AND MIGHT

القدرة والاقتدار

8132. Dominating the weak and the slave are from the exigencies (or wickedness) of power.

٨١٣٢. اَلتَّسَلُّطُ عَلَى الضَّعيفِ وَالمَمْلُوكِ مِنْ لُزُومِ (لُؤْمِ) القُدْرَةِ.

8133. Power manifests the praiseworthy and blameworthy qualities [of an individual].

٨١٣٣. اَلْقُدْرَةُ تُظْهِرُ مَحْمُودَ الخِصالِ وَمَذْمُومَها.

8134. The bane of power is withholding favour.

٨١٣٤. آفَةُ القُدْرَةِ مَنْعُ الإحْسانِ.

8135. The bane of might is aggression and defiance.

٨١٣٥. آفَةُ الاِقْتِدارِ اَلبَغْيُ وَالعُتُوُّ.

8136. Power makes one forget [about] self-preservation.

٨١٣٦. اَلْقُدْرَةُ تُنْسِي الحَفيظَةَ.

8137. When power increases, desire decreases.

٨١٣٧. إذا كَثُرَتِ القُدْرَةُ قَلَّتِ الشَّهْوَةُ.

8138. When [one's] capability is reduced, the offering of excuses increases.

٨١٣٨. إذا قَلَّتِ المَقْدُرَةُ كَثُرَ التَّعَلُّلُ بِالمَعاذِيرِ.

8139. The alms-tax of power is even-handedness.

٨١٣٩. زَكاةُ القُدْرَةِ الإنْصافُ.

8140. One of the best actions of the powerful person is for him to show forbearance when he is angry.

٨١٤٠. مِنْ أحْسَنِ أفْعالِ القادِرِ أنْ يَغْضِبَ فَيَحْلُمَ.

STATUS AND WORTH القدر

8141. One who does not know his worth, transgresses his limits.

٨١٤١. مَنْ جَهِلَ قَدْرَهُ عَدا طَوْرَهُ.

8142. One who remains within his rank [and does not overstep his limits] is honoured by the people.

٨١٤٢. مَنْ وَقَفَ عِنْدَ قَدْرِهِ أكْرَمَهُ النّاسُ.

8143. One who oversteps his limits is humiliated by the people.

٨١٤٣. مَنْ تَعَدّى حَدَّهُ أهانَهُ النّاسُ.

8144. One who is ignorant about the place where he steps is made to stumble by the reasons of his regret.

٨١٤٤. مَنْ جَهِلَ مَوْضِعَ قَدَمِهِ عَثُرَ بِدَواعِي نَدَمِهِ.

8145. One who limits himself to his [rightful] status, it will be more lasting for him.

٨١٤٥. مَنِ اقْتَصَرَ عَلى قَدْرِهِ كانَ أبْقى لَهُ.

8146. One who is ignorant of his own worth does not know anyone's worth.

٨١٤٦. مَنْ جَهِلَ قَدْرَهُ جَهِلَ كُلَّ قَدْرٍ.

8147. One who knows his worth is not disparaged among the people.

٨١٤٧. مَنْ عَرَفَ قَدْرَهُ لَمْ يُضَعْ بَيْنَ النّاسِ.

8148. He who knows his worth does not get

٨١٤٨. ما هَلَكَ مَنْ عَرَفَ قَدْرَهُ.

ruined.

8149. He who oversteps his limits has not used his intellect.

٨١٤٩. ما عَقَلَ مَنْ عَدا طَوْرَهُ.

8150. How good it is for a servant to know his status and not to overstep his limits!

٨١٥٠. نِعِمّا لِلْعَبْدِ أنْ يَعْرِفَ قَدْرَهُ وَلا يَتَجاوَزَ حَدَّهُ.

8151. One who does not know his own value, is ruined.

٨١٥١. هَلَكَ مَنْ لَمْ يَعْرِفْ قَدْرَهُ.

8152. Do not do that which will degrade your status.

٨١٥٢. لا تَفْعَلْ ما يَضَعُ قَدْرَكَ.

8153. There is no ignorance greater than transgressing [beyond] one's status.

٨١٥٣. لا جَهْلَ أعْظَمُ مِنْ تَعَدّي القَدْرِ.

8154. One who transgresses his limits and his status has no intelligence.

٨١٥٤. لا عَقْلَ لِمَنْ يَتَجاوَزُ حَدَّهُ وَقَدْرَهُ.

8155. May Allah have mercy on the one who knows his status and does not overstep his limits.

٨١٥٥. رَحِمَ اللهُ امْرَءً عَرَفَ قَدْرَهُ وَلَمْ يَتَعَدَّ طَوْرَهُ.

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.

٨١٥٦. لا تُسْرِعَنَّ إلى أرْفَعِ مَوْضِعٍ فِي المجْلِسِ فَإنَّ المَوْضِعَ الَّذي تُرْفَعُ إلَيْهِ خَيْرٌ مِنَ المَوْضِعِ الَّذي تُحَطُّ عَنْهُ.

UNDERTAKING الإقدام

8157. Do not undertake that which you are afraid of being incapable of.

٨١٥٧. لا تُقْدِمْ عَلى ما تَخْشَى العَجْزَ عَنْهُ.

8158. Do not close a door which you are unable to open.

٨١٥٨. لا تُغْلِقْ باباً يُعْجِزُكَ اِفْتِتاحُهُ.

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. إذا عَلَوْتَ فَلا تُفَكِّرْ فيمَنْ دُونَكَ مِنَ الجُهّالِ وَلكِنِ اقْتَدِ بِمَنْ فَوْقَكَ مِنَ العُلَماءِ.

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. إذا أنْكَرْتَ مِنْ عَقْلِكَ شَيْئاً فَاقْتَدِ بِرَأْيِ عاقِلٍ يُزِيلُ ما أنْكَرْتَهُ.

THE QUR'AN

القرآن

8161. The Qur'an is the better of the two forms of guidance.

٨١٦١. اَلْقُرْآنُ أفْضَلُ الهِدايَتَيْنِ.

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. أحْسِنُوا تِلاوَةَ القُرْآنِ فَإنَّهُ أنْفَعُ (أحْسَنُ) القَصَصِ وَاسْتَشْفُوا بِهِ فَإنَّهُ شِفاءُ 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. اِتَّبِعُوا النُّورَ الَّذي لا يُطْفَأُ وَالوَجْهَ الَّذي لا يَبْلى وَاسْتَسْلِمُوْا وَسَلِّمُوا لأمْرِهِ فَإنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسليمِ.

8164. The best reminder is the Qur'an, through it the breasts are expanded and the souls are illuminated.

٨١٦٤. أفْضَلُ الذِّكْرِ القُرْآنُ بِهِ تُشْرَحُ الصُّدُورُ وَتَسْتَنيرُ السَّرائِرُ.

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. إنَّ القُرْآنَ ظاهِرُهُ أنيقٌ وَباطِنُهُ عَمِيقٌ لا تَفْنى عَجائِبُهُ وَلا تَنْقَضي غَرائِبُهُ وَلا تُكْشَفُ الظُّلُماتُ إلاّ 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.

٨١٦٦. إنَّ هذا القُرْآنَ هُوَ النّاصِحُ الَّذي لا يَغُشُّ والهادِي الَّذي لا يُضِلُّ وَالمحَدّثُ الَّذي لا يَكْذِبُ.

8167. Reflect upon the verses of the Qur'an and learn lessons from it, for indeed it is the best imparter of lessons.

٨١٦٧. تَدَبَّرُوا آياتِ القُرْآنِ وَاعْتَبِرُوا بِهِ فَإنَّهُ أبْلَغُ العِبَرِ.

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.

٨١٦٨. تَعَلَّمُوا القُرْآنَ فَإنَّهُ رَبيعُ القُلُوبِ وَاسْتَشْفُوا بِنُورِهِ فَإنَّهُ شِفاءُ الصُّدُورِ.

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.

٨١٦٩. تَمَسَّكْ بِحَبْلِ القُرْآنِ وَانْتَصِحْهُ وَحَلِّلْ حَلالَهُ وَحَرِّمْ حَرامَهُ وَاعْمَلْ بِعَزائِمِهِ وَأحْكامِهِ.

8170. The charm of the Qur'an are [in the surahs] al-Baqarah and Aāl 'Imrān.

٨١٧٠. جَمالُ القُرْآنِ البَقَرَةُ وَآلُ عِمْرانَ.

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.

٨١٧١. وَقالَ ـ عَلَيْهِ السّلامُ ـ في ذِكْرِ القُرْآنِ: شافِعٌ مُشَفَّعٌ وَقائِلٌ مُصَدَّقٌ.

8172. The outward aspect of the Qur'an is elegant and its inward aspect is profound.

٨١٧٢. ظاهِرُ القُرْآنِ أنيقٌ وَباطِنُهُ عَميقٌ.

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.

٨١٧٣. عَلَيْكُمْ بِهذَا القُرْآنِ أحِلُّواحَلالَهُ وَحَرِّمُوا حَرامَهُ وَاعْمَلُوا بِمُحْكَمِهِ وَرُدُّوا مُتَشابِهَهُ إلى عالِمِهِ فَإنَّهُ شاهِدٌ عَلَيْكُمْ وَأفْضَلُ ما بِهِ تَوَسَّلْتُمْ.

8174. In the Qur'an is the information about

٨١٧٤. فِي القُرْآنِ نَبَأُ ما قَبْلَكُمْ وَخَبَرُ ما بَعْدَكُمْ

what was before you, the news about what will come after you and the rulings regarding your present time.

وَحُكْمُ ما بَيْنَكُمْ.

8175. The Qur'an is sufficient as a caller [towards the right path].

٨١٧٥. كَفَى بِالقُرْآنِ داعِياً.

8176. Let your nightly conversation partner be the Qur'an.

٨١٧٦. لِيَكُنْ سَمِيرُكَ القُرْآنَ.

8177. There is no poverty for anyone after the Qur'an nor is there any affluence for anyone before it.

٨١٧٧. لَيْسَ لأحَد بَعْدَ القُرْآنِ مِنْ فاقَة وَلا لأحَد قَبْلَ القُرْآنِ غِنىً.

8178. One who feels at ease with the recitation of the Qur'an does not become lonely by the separation of his brothers.

٨١٧٨. مَنْ أنِسَ بِتِلاوَةِ القُرْآنِ لَمْ تُوحِشْهُ مُفارَقَةُ الإخْوانِ.

8179. One who takes the word of Allah as a guide is directed to that which is most upright.

٨١٧٩. مَنِ اتَّخَذَ قَوْلَ اللهِ دَلِيلاً هُدِيَ إلَى الَّتي هِيَ أقْوَمُ.

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.

٨١٨٠. مَنْ شَفَعَ لَهُ القُرْآنُ يَوْمَ القِيمَةِ شُفِّعَ فيهِ وَمَنْ مَحَلَ بِهِ صُدِّقَ عَلَيْهِ.

8181. One who deems what the Qur'an has forbidden to be permissible does not believe in it.

٨١٨١. ما آمَنَ بِما حَرَّمَهُ القُرْآنُ مَنِ اسْتَحَلَّهُ.

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.

٨١٨٢. ما جالَسَ أحَدٌ هذا القُرْآنَ إلاّ قامَ بِزِيادَة أوْ نُقْصان زِيادَة في هُديً أوْ نُقْصان في عَمَيً.

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

٨١٨٣. قال في ذِكْرِ القُرْآنِ: نُورٌ لِمَنِ اسْتَضاءَ بِهِ وَشاهِدٌ لِمَنْ خاصَمَ بِهِ وَفَلَجٌ لِمَنْ حاجَّ 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.

٨١٨٤. في وَصْفِ القُرْآنِ: هُوَ الَّذي لا تَزيغُ بِهِ الأَهْواءُ وَلا تَلْتَبِسُ بِهِ الشُّبَهُ وَالآراءُ.

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.

٨١٨٥. في وَصْفِ القُرْآنِ: هُوَ الفَصْلُ لَيْسَ بِالهَزْلِ هُوَ النّاطِقُ بِسُنَّةِ العَدْلِ وَالآمِرُ بِالفَضْلِ هُوَ حَبْلُ اللهِ المَتينُ وَالذِّكْرُ الحَكيمُ هُوَ وَحْيُ اللهِ الأَمينُ وَحَبْلُهُ المَتينُ وَهُوَ رَبيعُ القُلُوبِ وَيَنابيعُ العِلْمِ وَ هُوَ الصِّراطُ المُسْتَقيمُ هُوَ هُدىً لِمَنِ ائْتَمَّ بِهِ وَزينَةٌ لِمَنْ تَحَلّى بِهِ وَعِصْمَةٌ لِمَنِ اعْتَصَمَ بِهِ وَحَبْلٌ لِمَنْ تَمَسَّكَ بِهِ.

8186. Do not seek a cure from other than the Qur'an, for indeed it is a cure for all ailments.

٨١٨٦. لا تَستَشْفِيَنَّ بِغَيْرِ القُرْآنِ فَإِنَّهُ مِنْ كُلِّ داءٍ شافٍ.

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.

٨١٨٧. وَقالَ في وَصْفِ القُرْآنِ: لا تَفْنى عَجائِبُهُ وَلا تَنْقَضي غَرائِبُهُ وَلا تَنْجَلي الشُّبَهاتُ إلاّ بِهِ.

8188. The people of the Qur'an are the people of Allah and His special servants.

٨١٨٨. أَهْلُ القُرْآنِ أَهْلُ اللهِ وَخاصَّتُهُ.

8189. The near one may [at times] become distanced.

٨١٨٩. قَدْ يَبْعُدُ القَريبُ.

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. التَّقَرُّبُ إِلَى اللهِ تَعالى بِمَسْئَلَتِهِ وَإِلَى النّاسِ بِتَرْكِها.

8191. Address your complaints to one who is capable of sufficing you.

٨١٩١. اِجْعَلْ شَكْواكَ إلى مَنْ يَقْدِرُ عَلى غِناكَ.

8192. Seek nearness to Allah, the Glorified, for verily He brings closer those who seek nearness to Him.

٨١٩٢. تَقَرَّبْ إِلَى اللهِ سُبْحانَهُ فَإِنَّهُ يُزْلِفُ المُتَقَرِّبِينَ إِلَيْهِ.

8193. Seek nearness to Allah, the Glorified, through prostration (sujūd), bowing (rukū'), submission to His majesty and reverence (or subservience).

٨١٩٣. تَقَرَّبْ إِلَى اللهِ سُبْحانَهُ بِالسُّجُودِ وَالرُّكُوعِ وَالخُضُوعِ لِعَظَمَتِهِ وَالخُشُوعِ (الخُنُوعِ).

8194. Nothing brings one closer to Allah, the Glorified, except copious prostration (sujūd) and bowing (rukū').

٨١٩٤. لا يُقَرِّبُ مِنَ اللهِ سُبْحانَهُ إلاّ كَثْرَةُ السُّجُودِ وَالرُّكُوعِ.

ADMISSION AND CONFESSION OF ONE'S SINS

الإقرار والإعتراف بالذّنب

8195. How appropriate it is for one who knows his Lord to admit his sins.

٨١٩٥. ما أَخْلَقَ مَنْ عَرَفَ رَبَّهُ أَنْ يَعْتَرِفَ بِذَنْبِهِ.

8196. The best intercessor for a sinner is [his] admission [of guilt].

٨١٩٦. نِعْمَ شافِعُ المُذْنِبِ الإقْرارُ.

8197. There is no apology that wipes out sins more than admission [of one's guilt].

٨١٩٧. لا اعْتِذارَ أَمْحى لِلذَّنْبِ مِنَ الإقرارِ.

8198. Pardon bears more fruit with admission [of one's guilt] than it does with giving excuses.

٨١٩٨. يُسْتَثْمَرُ العَفْوُ بِالإقْرارِ أكْثَرَ مِمّا يُسْتَثْمَرُ بِالِاعْتِذارِ.

8199. Confession is the intercessor of the wrongdoer.

٨١٩٩. اَلِاعْتِرافُ شَفيعُ الجاني.

8200. Admission [of one's guilt] is [a means of] seeking pardon.

٨٢٠٠. الإقْرارُ اِعْتِذارٌ.

LENDING TO ALLAH

إقْراض الله

8201. One who gives a loan to Allah is recompensed by Him.

٨٢٠١. مَنْ أقْرَضَ اللهَ جَزاهُ.

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. اِغْتَنِمْ مَنِ اسْتَقْرَضَكَ في حالِ غِناكَ لِيَجْعَلَ قَضاءَهُ (قَضاهُ) في يَوْمِ عُسْرَتِكَ.

KNOCKING THE DOOR

قرع الباب

8203. One who continues knocking the door insistently [eventually] enters through it.

٨٢٠٣. مَنِ اسْتَدامَ قَرْعَ البابِ وَ لَجَّ وَلَجَ.

THE [ALLOTTED] SHARE

القسم

8204. The most bountiful share is good health.

٨٢٠٤. أوْفَرُ القِسْمِ صِحَّةُ الجِسْمِ.

8205. The most pleasant share is contentment and good health.

٨٢٠٥. أهْنَأُ الأقْسامِ اَلقَناعَةُ وَصِحَّةُ الأجْسامِ.

8206. The wealthiest of people is one who is

٨٢٠٦. أغْنَى النّاسِ اَلرّاضي بِقِسْمِ اللهِ.

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.

٨٢٠٧. بِتَقْديرِ أَقْسامِ اللهِ لِلْعِبادِ قامَ وَزْنُ العالَمِ وَتَمَّتْ هذِهِ الدُّنْيا لِاهْلِها.

8208. One who trusts in the allotment of Allah does not blame Him with regards to sustenance.

٨٢٠٨. مَنْ وَثِقَ بِقِسْمِ اللهِ لَمْ يَتَّهِمْهُ فِي الرِّزْقِ.

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?

٨٢٠٩. لا تَحْمِلْ عَلى يَوْمِكَ هَمَّ سَنَتِكَ كَفاكَ كُلَّ يَوْمٍ ما قُدِّرَ لَكَ فيهِ فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ فَإِنَّ اللهَ سُبْحانَهُ سَيَأْتيكَ فِي كُلِّ غَدٍ جَديدٍ بِما قَسَمَ لَكَ وَإِنْ لَمْ تَكُنْ مِنْ عُمْرِكَ فَما هَمُّكَ بِما لَيْسَ لَكَ.

HARD-HEARTEDNESS

القسوة

8210. Counter hard-heartedness with gentleness.

٨٢١٠. ضادُّوا القَسْوَةَ بِالرِّقَّةِ.

8211. Hard-heartedness is from the greatest wretchedness.

٨٢١١. مِنْ أَعْظَمِ الشَّقاوَةِ القَساوَةُ.

8212. There is no wickedness more ruthless than hard-heartedness.

٨٢١٢. لا لُؤْمَ أَشَدُّ مِنَ القَسْوَةِ.

GOALS

المقاصد

8213. Lost is the one who has a goal other than Allah.

٨٢١٣. ضاعَ مَنْ كانَ لَهُ مَقْصَدٌ غَيْرُ اللهِ.

8214. One whose goal is evil, his place of arrival [in the Hereafter] will be bad.

٨٢١٤. مَنْ ساءَ مَقْصَدُهُ ساءَ مَوْرِدُهُ.

MODERATION القصد والإقتصاد

8215. Moderation makes [that which is] little grow [and increase].

٨٢١٥. اَلاِقْتِصادُ يُنْمِي القَليلَ.

8216. Moderation makes the small grow [big].

٨٢١٦. اَلاِقْتِصادُ يُنْمِي اليَسيرَ.

8217. Moderation [in one's expenses] is half of livelihood.

٨٢١٧. اَلاِقْتِصادُ نِصْفُ المؤُنَةِ.

8218. The bane of moderation is stinginess.

٨٢١٨. آفَةُ الاِقْتِصادِ البُخْلُ.

8219. Be moderate in [your] affairs, for whoever is moderate, the burden of his expenses is lightened.

٨٢١٩. خُذِ القَصْدَ فِي الأُمُورِ فَمَنْ أخَذَ القَصْدَ خَفَّتْ عَلَيْهِ المؤَنُ.

8220. Our way is moderation and our practice is right guidance.

٨٢٢٠. طَريقَتُنا اَلقَصْدُ وَسُنَّتُنا اَلرُّشْدُ.

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.

٨٢٢١. عَلَيْكَ بِالقَصْده فِي الأُمُورِ فَمَنْ عَدَلَ عَنِ القَصْدِ جارَ وَمَنْ أخَذَ 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.

٨٢٢٢. عَلَيْكَ بالقَصْدِ فَإنَّهُ أعْوَنُ شَيْءٍ عَلى حُسْنِ العَيْشِ وَلَنْ يَهْلِكَ امْرُؤٌ حَتّى يُؤْثِرَ شَهْوَتَهُ عَلى دينِهِ.

8223. Espouse moderation in food, for indeed it is farther from extravagance, healthier for the body and more assisting in the performance of worship.

٨٢٢٣. عَلَيْكُمْ بِالقَصْدِ فِي المطاعِمِ فَإنَّهُ أبْعَدُ مِنَ السَّرَفِ وَأصَحُّ لِلْبَدَنِ وَأعْوَنُ عَلَى العِبادَةِ.

8224. The height of moderation is

٨٢٢٤. غايَةُ الاِقْتِصادِ القَناعَةُ.

contentment.

8225. Everything that exceeds moderation is extravagance.

٨٢٢٥. كُلُّ ما زادَ عَلَى الاِقْتِصادِ إسْرافٌ.

8226. One who is moderate will never be ruined.

٨٢٢٦. لَنْ يَهْلِكَ مَنِ اقْتَصَدَ.

8227. There is no wastage in moderation.

٨٢٢٧. لَيْسَ فِي الاِقْتِصادِ تَلَفٌ.

8228. One who does not practice moderation is ruined by extravagance.

٨٢٢٨. مَنْ لَمْ يُحْسِنِ الاِقْتِصادَ أهْلَكَهُ الإسْرافُ.

8229. Whoever is moderate, the burden of his expenses is lightened.

٨٢٢٩. مَنِ اقْتَصَدَ خَفَّتْ عَلَيْهِ المؤَنُ.

8230. One who is moderate in [both] affluence and poverty has prepared himself for the calamities of time.

٨٢٣٠. مَنِ اقْتَصَدَ فِي الغِنٰى وَالفَقْرِ فَقَدِ اسْتَعَدَّ لِنَوائِبِ الدَّهْرِ.

8231. Whoever adopts moderation, it will make his prosperity last and will make up for his poverty and deficiency.

٨٢٣١. مَنْ صَحِبَ الاِقْتِصادَ دامَتْ صُحْبَةُ الغِنٰى لَهُ وَجَبَرَ الاِقْتِصادُ فَقْرَهُ وَخَلَلَهُ.

8232. Being generous without extravagance and magnanimous without wastefulness is part of moderation.

٨٢٣٢. مِنَ الاِقْتِصادِ سَخاءٌ بِغَيْرِ سَرَفٍ وَمُرُوَّةٌ بِغَيْرِ تَلَفٍ.

8233. There is no ruin with moderation.

٨٢٣٣. لا هَلاكَ مَعَ اقْتِصادٍ.

8234. Everything that one is contented with, suffices.

٨٢٣٤. كُلُّ مُقْتَصَرٍ عَلَيْهِ كافٍ.

8235. Let your riding mount be moderation and your goal be right guidance.

٨٢٣٥. لِيَكُنْ مَرْكَبُكَ القَصْدَ وَمَطْلَبُكَ الرُّشْدَ.

ONE WHO IS NEGLECTFUL AND FALLS SHORT التقصير والمقصّر

8236. The tongue of the neglectful is short.

٨٢٣٦. لِسانُ المقَصِّرِ قَصيرٌ.

8237. One who falls short is deficient.

٨٢٣٧. مَنْ قَصَّرَ عابَ.

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 قَصَّرَ في أيّامِ أمَلِهِ قَبْلَ حُضُورِ أجَلِهِ فَقَدْ خَسِرَ عُمْرَهُ وَضَرَّهُ أجَلُهُ.

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. اَلسَيْفُ فاتِقٌ وَالدّينُ راتِقٌ فَالدّينُ يَأمُرُ بِالمَعْرُوفِ وَالسَّيْفُ يَنْهى عَنِ المُنْكَرِ قالَ اللهُ تَعالى: وَلَكُمْ فِي القِصاصِ حَياةٌ (٢:١٧٩).

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 . وَالقِصاصَ حَقْناً لِلدِّماءِ وَإقامَةَ الحُدُودِ إعْظاماً لِلْمَحارِمِ.

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. أشَدُّ النّاسِ عَذاباً يَوْمَ القِيامَةِ المُتَسَخِّطُ لِقَضاءِ اللهِ.

8242. Verily Allah, the Glorified, manages affairs in accordance with what He decrees, not according to what pleases you.

٨٢٤٢. إنَّ اللهَ سُبْحانَهُ يُجْرِي الأُمُورَ عَلى ما يَقْضيهِ لا عَلى ما تَرْتَضيهِ.

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. إنَّ اللهَ تَعالى لَمْ يَجْعَلْ لِلْعَبْدِ وَإنِ اشْتَدَّتْ حيلَتُهُ وَعَظُمَتْ طَلِبَتُهُ (وَإنْ عَظُمَتْ حيلَتُهُ وَاشْتَدَّتْ طَلِبَتُهُ) وَقَوِيَتْ مَكيدَتُهُ أكْثَرَ مِمّا سُمِّيَ لَهُ

فِي الذِّكْرِ الحَكيمِ وَلَمْ يَحُلْ بَيْنَ العَبْدِ في ضَعْفِهِ وَقِلَّةِ حيلَتِهِ أنْ يَبْلُغَ دُونَ ما سُمِّيَ لَهُ فِي الذِّكْرِ الحَكيمِ وَإنَّ العارِفَ لِهذا اَلعامِلَ بِهِ أعْظَمُ النّاسِ راحَةً في مَنْفَعَةٍ وَ إنَّ التّارِكَ لَهُ وَالشّاكَّ فيهِ لَأعْظَمُ النّاسِ شُغْلاً في مَضرَّةٍ.

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.

٨٢٤٤. اَلمَقادِيرُ تَجْري بِخِلافِ التَّقْديرِ وَالتَّدْبيرِ.

8244. Divine decree works contrary to the estimations and planning [of the people].

٨٢٤٥. اَلقَدَرُ يَغْلِبُ الحاذِرَ.

8245. Destiny overpowers the cautious.

٨٢٤٦. اَلاِتِّكالُ عَلَى القَضاءِ أرْوَحُ.

8246. Reliance on [divine] decree is more comforting.

٨٢٤٧. اَلمَقاديرُ لا تُدْفَعُ بِالقُوَّةِ وَ المغالَبَةِ.

8247. Devine decree cannot be repelled by strength and struggle.

٨٢٤٨. آفَةُ المجْدِ عَوائِقُ القَضاءِ.

8248. The impediments of divine decree are the bane of eminence.

٨٢٤٩. إذا نَزَلَ القَدَرُ بَطَلَ الحَذَرُ.

8249. When the destiny descends, caution becomes nullified.

٨٢٥٠. إذا حَلَّتِ المقادِيرُ بَطَلَتِ التَّدابِيرُ.

8250. When divine decree comes, the plans [of people] are nullified.

٨٢٥١. إذا كانَ القَدَرُ لا يُرَدُّ فَالاِحْتِراسُ باطِلٌ.

8251. When destiny cannot be repelled, then cautiousness is futile.

٨٢٥٢. جَعَلَ اللهُ لِكُلِّ شَيْءٍ قَدْراً وَ لِكُلِّ قَدْرٍ أجَلاً.

8252. Allah has set for everything a measure, and for every measure a [specified] term.

٨٢٥٣. في تَصاريفِ القَضاءِ عِبْرَةٌ لأُوْلِي الألْبابِ وَالنُّهى.

8253. In the changes brought about by divine decree there is a lesson for the people of reason and intellect.

٨٢٥٤. قَضاءٌ مُتْقَنٌ وَعِلْمٌ مُبْرَمٌ.

8254. The verdict [of Allah] is precise and His knowledge is absolute.

٨٢٥٥. كُلُّ شَيْءٍ فيهِ حيلَةٌ إلاّ القَضاءُ.

8255. Everything has a way out except [what has been decided by] divine decree.

٨٢٥٦. كَيْفَ يَرضٰى بِالقَضاءِ مَنْ لَمْ يَصْدُقْ يَقينُهُ.

8256. How can one whose certitude is not true [and firm] be pleased with the divine decree?

٨٢٥٧. مَنْ غالَبَ الأقْدارَ غَلَبَتْهُ.

8257. One who seeks to overpower destiny is overcome by it.

٨٢٥٨. مَنْ أيْقَنَ بِالقَدَرِ لَمْ يَكْتَرِثْ بِما نابَهُ.

8258. One who is certain about destiny is not disturbed by what befalls him.

٨٢٥٩. مَنْ رَضِيَ بِالقَدَرِ لَمْ يَكْرُثْهُ الحَذَرُ.

8259. One who is pleased with what has been destined [for him] is not troubled by warning.

٨٢٦٠. مِحَنُ القَدَرِ تَسْبِقُ الحَذَرَ.

8260. The tribulations of destiny overtake precaution.

٨٢٦١ . نِعْمَ الطّارِدُ لِلْهَمِّ اَلاِتِّكالُ عَلَى القَدَرِ.

8261. The best expeller of distress is reliance on divine decree.

٨٢٦٢. نُزُولُ القَدَرِ يَسْبِقُ الحَذَرَ.

8262. The descending of destiny overtakes precaution.

٨٢٦٣. نُزُولُ القَدَرِ يُعْمِي البَصَرَ.

8263. The descending of destiny blinds the sight.

٨٢٦٤. يَجْرِي القَضاءُ بِالمَقاديرِ عَلى خِلافِ الاِخْتِيارِ وَالتَّدْبيرِ.

8264. Destiny comes to pass in accordance with divine decree, contrary to the choice and planning [of the people].

٨٢٦٥. شَرُّ الأُمُورِ السَّخَطُ لِلْقَضاءِ.

8265. The worst of things is displeasure with the divine decree.

٨٢٦٦. وَسُئِلَ . عَلَيه السّلامُ . عَنِ القَدَرِ فَقالَ: طَريقٌ مُظْلِمٌ فَلا تَسْلُكُوهُ وَبَحْرٌ عَميقٌ فَلا تَلِجُوهُ وَسِرُّ

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

it is a secret of Allah, the Glorified, so do not trouble yourself with [trying to understand] it.

اللهِ سُبْحانَهُ فَلا تَتَكَلَّفُوهُ.

8267. Destiny overpowers precaution.

٨٢٦٧. اَلقَدَرُ يَغْلِبُ الحَذَرَ.

JUDGES

القضاة

8268. The most abominable (or divisive) thing is the injustice of judges.

٨٢٦٨. أفْظَعُ (أقْطَعُ) شَيْءٍ ظُلْمُ القُضاةِ.

8269. The bane of judges is greed.

٨٢٦٩. آفَةُ القُضاةِ الطَّمَعُ.

8270. The worst of judges is one whose judgments are oppressive.

٨٢٧٠. شَرُّ القُضاةِ مَنْ جارَتْ أقْضِيَتُهُ.

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. وَقالَ ـ عَلَيْهِ السّلامُ ـ في حَقِّ مَنْ ذَمَّهُ: عاشٍ رَكّابُ عَشَواتٍ جاهِلٌ رَكّابُ جَهالاتٍ عادٍ عَلى نَفْسِهِ مُزَيِّنٌ لَها سُلُوكَ المحالاتِ وَباطِلَ التُّرَّهاتِ.

8272. One whose judgments are oppressive, his power comes to an end.

٨٢٧٢. مَنْ جارَتْ أقْضِيَتُهُ زالَتْ 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 انْقَطَعَ إلى غَيْرِ اللهِ شَقِيَ وَتَعَنّى.

SITTING BACK

القاعد

8274. Many a person sits back from that which would delight him.

٨٢٧٤. رُبَّ قاعِدٍ عَمّا يَسُرُّهُ.

EMULATION

الاقتفاء

8275. How great is the success of the one who follows in the footsteps of the Prophets!

٨٢٧٥. ما أعْظَمَ فَوْزَ مَنِ اقْتَفى أثَرَ 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. حَرامٌ عَلى كُلِّ قَلْبٍ مُتَوَلِّهٍ بِالدُّنْيا أنْ يَسْكُنَهُ التَّقْوى.

8277. Wage war against these hearts [and their desires], for indeed they are quick to stumble (or get obliterated).

٨٢٧٧. حارِبُوا هذِهِ القُلُوبَ فَإنَّها سَرِيعَةُ العِثارِ (الدِّثارِ).

8278. Sadness of the hearts purges the sins.

٨٢٧٨. حُزْنُ القُلُوبِ يُمَحِّصُ الذُّنُوبَ.

8279. When the heart is empty of God-wariness, it gets filled with the lures of this world.

٨٢٧٩. خُلُوُّ القَلْبِ مِنَ التَّقْوى يَمْلأُهُ مِنْ فِتَنِ الدُّنيا.

8280. Humble your heart with certitude, make it acknowledge the transience of this life, and make it see the calamities of this world.

٨٢٨٠. ذَلِّلْ قَلْبَكَ بِاليَقينِ وَقَرِّرْهُ بِالفَناءِ وَبَصِّرْهُ فَجايِعَ الدُّنْيا.

8281. The adornment of the hearts is sincerity of faith.

٨٢٨١. زِينَةُ القُلُوبِ إخْلاصُ الإيمانِ.

8282. The worst of hearts is the one that doubts in its faith.

٨٢٨٢. شَرُّ القُلُوبِ الشّاكُّ في إيمانِهِ.

8283. Blessed are those whose hearts are broken for the sake of Allah.

٨٢٨٣. طُوبٰى لِلْمُنْكَسِرَةِ قُلُوبُهُمْ مِنْ أجْلِ اللهِ.

8284. Blessed is the one who occupies his heart with reflection and his tongue with remembrance [of Allah].

٨٢٨٤. طُوبٰى لِمَنْ شَغَلَ قَلْبَهُ بِالفِكْرِ وَ لِسانَهُ بِالذِّكْرِ.

8285. Blessed is the one whose chest is void of rancour and whose heart is safe from deception.

٨٢٨٥. طُوبٰى لِمَنْ خَلا مِنَ الغِلِّ صَدْرُهُ وَ سَلِمَ مِنَ الغِشِّ قَلْبُهُ.

8286. Blessed is one in whose heart the coolness [and tranquillity] of certitude is made to enter.

٨٢٨٦. طُوبٰى لِمَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ اليَقينِ.

8287. Purify your hearts from the filth of evil deeds and your good deeds will be multiplied.

٨٢٨٧. طَهِّرُوا قُلُوبَكُمْ مِنْ دَرَنِ السَّيِّئاتِ تُضاعَفْ لَكُمُ الحَسَناتُ.

8288. The strong muscles of the body and its height are of no benefit if the heart is empty.

٨٢٨٨. عِظَمُ الجَسَدِ وَطُولُهُ لا يَنْفَعُ إذا كانَ القَلْبُ خاوِياً.

8289. Then listen attentively, O people, and open the ears of your hearts so that you may understand.

٨٢٨٩. فَاسْمَعُوا أيُّهَا النّاسُ وَعُوا وَأحْضِرُوا آذانَ قُلُوبِكُمْ تَفْهَمُوا.

8290. So his appearance is [in] the form of a human being but his heart is the heart of a beast.

٨٢٩٠. فَالصُّورَةُ صُورَةُ إنْسانٍ وَالقَلْبُ قَلْبُ حَيَوانٍ.

8291. The heart of a fool is in his mouth and the tongue of the intelligent one is in his heart.

٨٢٩١. قَلْبُ الأحْمَقِ في فِيهِ وَلِسانُ العاقِلِ فِي قَلْبِهِ.

8292. The heart of a fool is behind his tongue, and the tongue of the intelligent one is behind his heart.

٨٢٩٢. قَلْبُ الأحْمَقِ وَراءَ لِسانِهِ وَلِسانُ العاقِلِ وَراءَ قَلْبِهِ.

8293. The pure hearts of the servants are places that Allah, the Glorified, looks upon

٨٢٩٣. قُلُوبُ العِبادِ الطّاهِرَةُ مَواضِعُ نَظَرِ اللهِ

سُبْحانَهُ فَمَنْ طَهَّرَ قَلْبَهُ نَظَرَ إلَيْهِ.

[with His mercy]; so whoever purifies his heart, He will look upon it.

٨٢٩٤. لِلْقُلُوبِ خَواطِرُ سُوءٍ وَالعُقُولُ تَزْجُرُ عَنْها.

8294. There are some evil thoughts that come into the hearts, but the intellects deter one from [acting upon] them.

٨٢٩٥. لِيَخْشَعْ لِلّهِ سُبْحانَهُ قَلْبُكَ فَمَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَميعُ جَوارِحِهِ

8295. Your heart must submit to Allah, the Glorified, for one whose heart submits, all the other parts of his body also submit.

٨٢٩٦. لَقَدْ عُلِّقَ بِنياطِ هذا الإنْسانِ بَضْعَةٌ هِيَ أعْجَبُ ما فيهِ وَذلِكَ القَلْبُ وَلَهُ مَوادٌّ مِنَ الحِكْمَةِ وَأضْدادٌ مِنْ خِلافِها فَإنْ سَنَحَ لَهُ الرَّجاءُ أذَلَّهُ الطَّمَعُ وَإنْ هاجَ بِهِ الطَّمَعُ أهْلَكَهُ الحِرْصُ وَإنْ مَلَكَهُ اليَأْسُ قَتَلَهُ الأسَفُ وَإنْ عَرَضَ لَهُ الغَضَبُ اِشْتَدَّ بِهِ الغَيْظُ وَإنْ أسْعَدَهُ الرِّضا نَسِيَ التَّحَفُّظَ وَإنْ غالَهُ الخَوْفُ شَغَلَهُ الحَذَرُ وَإنِ اتَّسَعَ لَهُ الأمْنُ اسْتَلَبَتْهُ الغِرَّةُ وَإنْ أصابَتْهُ مُصِيبَةٌ فَضَحَهُ الجَزَعُ وَإنْ أفادَ مالاً أطْغاهُ الْغِنى وَإنْ عَضَّتْهُ الفاقَةُ شَغَلَهُ البَلاءُ وَإنْ جَهَدَهُ الجُوعُ قَعَدَ بِهِ الضَّعْفُ وَإنْ أفْرَطَ بِهِ الشِّبَعُ كَظَّتْهُ البِطْنَةُ فَكُلُّ تَقْصيرٍ بِهِ مُضِرٌّ وَكُلُّ إفْراطٍ لَهُ مُفْسِدٌ.

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.

٨٢٩٧. مَنْ ماتَ قَلْبُهُ دَخَلَ النّارَ.

8297. One whose heart is dead enters the fire [of hell].

٨٢٩٨. مَنْ سَكَنَ قَلْبَهُ العِلْمُ بِاللهِ سَكَنَهُ الغِنى عَن

8298. Whoever keeps knowledge about Allah in his heart has accommodated

independence from the creation of Allah in it.

خَلْقِ اللهِ.

8299. Deaf is the heart that does not have an attentive ear.

٨٢٩٩. وُقِرَ قَلْبٌ لَمْ يَكُنْ لَهُ أُذُنٌ واعِيَةٌ.

8300. Nothing comes forth from a sound heart except the direct meaning.

٨٣٠٠. لا يَصْدُرُ عَنِ القَلْبِ السَّلِيمِ إلاّ المَعْنَى المُسْتَقِيمُ.

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. لا خَيْرَ فِي قَلْبٍ لا يَخْشَعُ وَعَيْنٍ لا تَدْمَعُ وَعِلْمٍ لا يَنْفَعُ.

8302. Verily there are evil thoughts that come into the hearts but the intellects deters one from [acting upon] them.

٨٣٠٢. إنَّ لِلْقُلُوبِ خَواطِرَ سَوْءٍ وَالعُقُولُ تَزْجُرُ مِنْها.

8303. Verily these hearts are receptacles, and the best of them are those that are most receptive to good.

٨٣٠٣. إنَّ هذِهِ القُلُوبَ أَوْعِيَةٌ فَخَيْرُها أَوْعاها لِلْخَيْرِ.

8304. Verily these hearts grow weary just like bodies become weary, so seek out wise sayings for them.

٨٣٠٤. إنَّ هذِهِ القُلُوبَ تَمِلُّ كَما تَمِلُّ الأَبْدانُ فابْتَغُوا لَها طَرائِفَ الحِكَمِ.

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.

٨٣٠٥. إنَّ لِلْقُلُوبِ شَهْوَةً وَكَراهَةً وَ إقْبالاً وَإدْباراً فَأْتُوها مِنْ إقْبالِها وَشَهْوَتِها فَإنَّ القَلْبَ إذا أُكْرِهَ عَمِيَ.

8306. The heart is a spring of wisdom and the ear is the place where it sinks [and enters] in.

٨٣٠٦. اَلقَلْبُ يَنْبُوعُ الحِكْمَةِ وَالأُذُنُ مَغِيضُها.

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

٨٣٠٧. أَحْيِ قَلْبَكَ بِالمَوْعِظَةِ وَأَمِتْهُ بِالزَّهادَةِ وَقَوِّهِ بِاليَقِينِ وَذَلِّلْهُ بِذِكْرِ المَوْتِ وَقَرِّرْهُ بِالفَناءِ وَبَصِّرْهُ فَجائِعَ الدُّنْيا.

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.

٨٣٠٨. ألا وَإِنَّ مِنَ البَلاءِ اَلفاقَةَ وَأَشَدُّ مِنَ الفاقَةِ مَرَضُ البَدَنِ وَأَشَدُّ مِنْ مَرَضِ البَدَنِ مَرَضُ القَلْبِ.

8309. Where are the hearts that have been presented to Allah and have been bound to the obedience of Allah?

٨٣٠٩. أيْنَ القُلُوبُ الَّتي وُهِبَتْ لِلّهِ وَعُوقِدَتْ عَلى طاعَةِ اللّهِ.

8310. The most rancorous heart is the heart of the spiteful.

٨٣١٠. أَشَدُّ الْقُلُوبِ غِلاًّ قَلْبُ الحَقُودِ.

8311. The best of hearts is a heart that has been filled with understanding.

٨٣١١. أفْضَلُ القُلُوبِ قَلْبٌ حُشِيَ بِالفَهْمِ.

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.

٨٣١٢. إنَّ لِلْقُلُوبِ إقْبالاً وَإدْباراً فَإذا أقْبَلَتْ فَاحْمِلُوها عَلَى النَّوافِلِ وَإذا أدْبَرَتْ فَاقْتَصِرُوا بِها عَلَى الفَرائِضِ.

8313. The heart is the treasurer of the tongue.

٨٣١٣. اَلْقَلْبُ خازِنُ اللِّسانِ.

8314. The heart is the book of reflection.

٨٣١٤. اَلقَلْبُ مُصْحَفُ الفِكْرِ.

8315. The hearts are locks and their keys are inquiry.

٨٣١٥. اَلْقُلُوبُ أقْفالٌ مَفاتِحُهَا السُّؤالُ.

8316. Verily the heart of a youth is like an empty [cultivation] land, it accepts anything that is sown in it.

٨٣١٦. إنَّما قَلْبُ الحَدَثِ كَالأرْضِ الخالِيَةِ مَهْما أُلْقِيَ فيها مِنْ كُلِّ شَيْءٍ قَبِلَتْهُ.

8317. The hearts of men are wild, so whoever tames them [by showing them affection], they turn towards him.

٨٣١٧. قُلُوبُ الرِّجالِ وَحْشِيَّةٌ فَمَنْ تَأَلَّفَها أقْبَلَتْ إلَيْهِ.

LITTLE

القليل

8318. Little that is continuous is better than a lot that is discontinuous.

٨٣١٨. قَليلٌ يَدُومُ خَيْرٌ مِنْ كَثيرٍ يَنْقَطِعُ.

8319. Having less is all right, but being humiliated, never!

٨٣١٩. اَلتَّقَلُّلُ وَلا التَّذَلُّلْ.

THE LEAST

أقل شيء

8320. The least of things [required for salvation] is truthfulness and trustworthiness.

٨٣٢٠. أَقَلُّ شَيْءٍ الصِّدْقُ وَالأَمانَةُ.

BEING LESS

القلّة

8321. One who is less [in generosity and affection] is abased.

٨٣٢١. مَنْ قَلَّ ذَلَّ.

QUNUT (RAISING HANDS IN SUPPLICATION)

القنوت

8322. Prolonged qunūt and prostration saves one from the punishment of hellfire.

٨٣٢٢. طُولُ القُنُوتِ وَالسُّجُودِ يُنْجي مِنْ عَذابِ النّارِ.

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 وَمَعَهُ النَّجاةُ وَهُوَ

of repentance. الإِسْتِغْفارُ.

8324. Despair kills its owner. ٨٣٢٤. قَتَلَ القُنُوطُ صاحِبَهُ.

8325. Every despairing one has lost hope. ٨٣٢٥. كُلُّ قانِطٍ آئِسٌ.

CONTENTMENT AND THE CONTENTED القانع والقناعة

8326. The contented one is saved from the woes of covetousness. ٨٣٢٦. اَلقانِعُ ناج مِنْ آفاتِ المطامِعِ.

8327. Be content and you will gain honour. ٨٣٢٧. اِقْنَعْ تَعُزُّ.

8328. Be content with what you are given and you will be made sufficient. ٨٣٢٨. اِقْنَعْ بِما أُوتِيتَهُ تَكُنْ مَكْفِيّاً.

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. اِقْنَعُوا بِالقَليلِ مِنْ دُنْياكُمْ لِسَلامَةِ دينِكُمْ فَإِنَّ المؤمِنَ اَلبُلْغَةُ اليَسيرَةُ مِنَ الدُّنْيا تُقْنِعُهُ.

8330. The wealthiest of all people is the contented one. ٨٣٣٠. أَغْنَى النّاسِ القانِعُ.

8331. A slave is free as long as he is content and a freeman is a slave as long as he covets. ٨٣٣١. اَلْعَبْدُ حُرٌّ ما قَنِعَ الحُرُّ عَبْدٌ ما طَمِعَ.

8332. Contentment is the helper of poverty. ٨٣٣٢. اَلقَناعَةُ عُنْوانُ (عَوْنُ) الفاقَةِ.

8333. Contentment is the most lasting honour. ٨٣٣٣. اَلقَناعَةُ أَبْقَى عِزٍّ.

8334. The most at ease among the people is the contented one. ٨٣٣٤. اَلمُسْتَرِيحُ مِنَ النّاسِ اَلقانِعُ.

8335. Contentment is the sign of the God-wary. ٨٣٣٥. اَلقَناعَةُ عَلامَةُ الأَتْقياءِ.

8336. Contentment is the [path to the] most comfortable lifestyle.

٨٣٣٦. اَلقَناعَةُ أهْنَأُ عَيْشٍ.

8337. Contentment is honour and prosperity.

٨٣٣٧. اَلقَناعَةُ عِزٌّ وَغِناءٌ.

8338. Contentment is a sword that does not get blunt.

٨٣٣٨. اَلقَناعَةُ سَيْفٌ لا يَنْبُو.

8339. Contentment is the cornerstone of prosperity.

٨٣٣٩. اَلقَناعَةُ رَأسُ الغِنٰى.

8340. Contentment leads to honour.

٨٣٤٠. اَلقَناعَةُ تُؤَدّي إلَى العِزِّ.

8341. Contentment and obedience bring about prosperity and honour.

٨٣٤١. اَلقَناعَةُ وَالطّاعَةُ تُوجِبانِ الغِنٰى وَالعِزَّةَ.

8342. Contentment is continence.

٨٣٤٢. اَلقَناعَةُ عَفافٌ.

8343. Contentment is a blessing.

٨٣٤٣. اَلقَناعَةُ نِعْمَةٌ.

8344. Contentment is honour.

٨٣٤٤. اَلقَناعَةُ عِزٌّ.

8345. The contented one is rich, even if he is hungry and unclothed.

٨٣٤٥. اَلقانِعُ غَنِيٌّ وَإنْ جاعَ وَعَرٰى.

8346. There is no contentment with avarice.

٨٣٤٦. لا قَناعَةَ مَعَ شَرَه.

8347. If you are content, you will gain honour.

٨٣٤٧. إنْ تَقْنَعْ تَعِزَّ.

8348. Verily you are in greater need of being content with a little sustenance than being greedy of acquiring more.

٨٣٤٨. إنَّكُمْ إلَى القِناعَةِ بِيَسيرِ الرِّزْقِ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ الحِرْصِ فِي الطَّلَبِ.

8349. Verily if you become contented you will gain independence [and affluence] and the burden of worldly provisions will become lighter for you.

٨٣٤٩. إنَّكُمْ إنْ قَنِعْتُمْ حُزْتُمُ الغَناءَ وَخَفَّتْ عَلَيْكُمْ مُؤَنُ الدُّنْيا.

٨٣٥٠. إذا حُرِمْتَ فَاقْنَعْ.

8350. When you are deprived, then be content [with what you have].

٨٣٥١. إذا طَلَبْتَ الغِنٰى فَاطْلُبْهُ بِالقَناعَةِ.

8351. When you seek wealth, then seek it through contentment.

٨٣٥٢. بِالقَناعَةِ يَكُونُ العِزُّ.

8352. Through contentment there is honour.

٨٣٥٣. ثَمَرَةُ القَناعَةِ الغَناءُ.

8353. The fruit of contentment is prosperity.

٨٣٥٤. ثَمَرَةُ القَناعَةِ الإجْمالُ فِي المَكْتَسَبِ وَالعُزُوفُ عَنِ الطَّلَبِ.

8354. The fruit of contentment is being moderate in earning [one's livelihood] and refraining from asking [others].

٨٣٥٥. ثَمَرَةُ القَناعَةِ العِزُّ.

8355. The fruit of contentment is honour.

٨٣٥٦. حُسْنُ القَناعَةِ مِنَ العَفافِ.

8356. The goodness of contentment stems from continence.

٨٣٥٧. حَسْبُكَ مِنَ القَناعَةِ غِناكَ بِما قَسَمَ لَكَ اللهُ سُبْحانَهُ.

8357. It is enough of contentment for you to suffice with what Allah, the Glorified, has apportioned for you.

٨٣٥٨. حِفْظُ مافِي يَدِكَ خَيْرٌ لَكَ مِنْ طَلَبِ ما في يَدِ غَيْرِكَ.

8458. Preserving that which is in your possession is better for you than seeking that which is in someone else's possession.

٨٣٥٩. طُوبٰى لِمَنْ تَجَلْبَبَ بِالقُنُوعِ وَتَجَنَّبَ الإسْرافَ.

8359. Blessed is the one who covers himself with contentment and keeps away from extravagance.

٨٣٦٠. طُوبٰى لِمَنْ خافَ العِقابَ وَعَمِلَ لِلْحِسابِ وَصاحَبَ العَفافَ وَقَنِعَ بِالكَفافِ وَرَضِيَ عَنِ اللهِ سُبْحانَهُ.

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.

٨٣٦١. عَلَيْكَ بِالقُنُوعِ فَلا شَيْءَ أدْفَعُ لِلْفاقَةِ مِنْهُ.

8361. You must have contentment, for indeed there is nothing that wards off poverty more than it.

8362. Contentment is proportionate to the degree of continence.

٨٣٦٢. عَلى قَدْرِ العِفَّةِ تَكُونُ القَناعَةُ.

8363. In contentment there is prosperity.

٨٣٦٣. فِي القَناعَةِ الغَناءُ.

8364. The one who is content has gained honour.

٨٣٦٤. قَدْ عَزَّ مَن قَنِعَ.

8365. Contentment has been paired with prosperity.

٨٣٦٥. قُرِنَ القُنُوعُ بِالغَناءِ.

8366. Every contented one is continent.

٨٣٦٦. كُلُّ قانِعٍ عَفيفٌ.

8367. Contentment is enough of a possession.

٨٣٦٧. كَفى بِالقَناعَةِ مُلْكاً.

8368. Be contented and you will become rich.

٨٣٦٨. كُنْ قَنِعاً تَكُنْ غَنِياً.

8369. Contentment will never be attained until greed is lost.

٨٣٦٩. لَنْ تُوجَدَ القَناعَةُ حَتّى يَفْقُدَ الحِرْصُ.

8370. One who is not satisfied with the little that he gets has not adorned himself with contentment.

٨٣٧٠. لَمْ يَتَحَلَّ بِالقَناعَةِ مَنْ لَمْ يَكْتَفِ بِيَسيرِ ما وَجَدَ.

8371. One who is content becomes rich [and independent].

٨٣٧١. مَنْ قَنِعَ غَنِيَ.

8372. One who is content gets satiated.

٨٣٧٢. مَنْ قَنِعَ شَبِعَ.

8373. One who makes himself content becomes contented.

٨٣٧٣. مَنْ تَقَنَّعَ قَنِعَ.

8374. One who is content does not get depressed.

٨٣٧٤. مَنْ قَنِعَ لَمْ يَغْتَمَّ.

8375. Whoever is content, his worship becomes good.

٨٣٧٥. مَنْ قَنِعَ حَسُنَتْ عِبادَتُهُ.

8376. Whoever is content, his greed becomes less.

٨٣٧٦. مَنْ قَنِعَ قَلَّ طَمَعُهُ.

8377. One who is contented with the allotment of Allah becomes needless.

٨٣٧٧. مَنْ قَنِعَ بِقِسْمِ اللهِ اِسْتَغْنٰى.

8378. One who is not satisfied with what has been decreed for him faces hardship.

٨٣٧٨. مَنْ لَمْ يُقَنِّعْ بِما قُدِّرَ لَهُ تَعَنّى.

8379. One who lacks contentment is not made affluent by riches.

٨٣٧٩. مَنْ عَدِمَ القَناعَةَ لَمْ يُغْنِهِ المالُ.

8380. One from whom contentment turns away is not enriched by wealth.

٨٣٨٠. مَنْ عَدَتْهُ القَناعَةُ لَمْ يُغْنِهِ المالُ.

8381. One who is content with the sustenance of Allah has no need for the creation.

٨٣٨١. مَنْ قَنِعَ بِرِزْقِ اللهِ اِسْتَغْنٰى عَنِ الخَلْقِ.

8382. One who is granted contentment is preserved by it.

٨٣٨٢. مَنْ وُهِبَتْ لَهُ القَناعَةُ صانَتْهُ.

8383. One whose soul is contented remains dignified even in hard times.

٨٣٨٣. مَنْ قَنِعَتْ نَفْسُهُ عَزَّ مُعْسِراً.

8384. One who is contented is spared from the humility of asking [others].

٨٣٨٤. مَنْ قَنِعَ كُفِيَ مَذَلَّةَ الطَّلَبِ.

8385. Whoever clings to contentment, his poverty disappears.

٨٣٨٥. مَنْ لَزِمَ القَناعَةَ زالَ فَقْرُهُ.

8386. One who desires the blessings of the Hereafter is contented with the little [he has] of this world.

٨٣٨٦. مَنْ رَغِبَ في نَعيمِ الآخِرَةِ قَنِعَ بِيَسيرِ الدُّنيا.

8387. One who is contented with the allotment of Allah becomes needless of the people.

٨٣٨٧. مَنْ قَنِعَ بِقِسْمِ اللهِ اِسْتَغْنٰى عَنِ الخَلْقِ.

8388. One who suffices with little becomes needless of plenty.

٨٣٨٨. مَنِ اكْتَفٰى بِاليَسيرِ اِسْتَغْنٰى عَنِ الكَثيرِ.

8389. One of the most honourable morals is adorning oneself with contentment.

٨٣٨٩. مِنْ أَكْرَمِ الخُلُقِ التَّحَلّي بِالقَناعَةِ.

8390. Remaining contented is from the noble endeavours.

٨٣٩٠. مِنْ شَرَفِ الهِمَّةِ لُزُومُ القَناعَةِ.

8391. How good it is for a person to be contented with little and generous with much!

٨٣٩١. ما أحْسَنَ بِالإنْسانِ أنْ يَقْنَعَ بِالقَليلِ وَيَجُودَ بِالجَزيلِ.

8392. The best fortune is contentment.

٨٣٩٢. نِعْمَ الحَظُّ القَناعَةُ.

8393. The best attribute is contentment.

٨٣٩٣. نِعْمَ الخَليقَةُ القَناعَةُ.

8394. One who has been granted contentment has acquired honour.

٨٣٩٤. نالَ العِزَّ مَنْ رُزِقَ القَناعَةَ.

8395. There is no treasure like contentment.

٨٣٩٥. لا كَنْزَ كَالقَناعَةِ.

8396. Contentment is the better of the two riches.

٨٣٩٦. اَلْقَناعَةُ أفْضَلُ الغِنائَيْنِ.

8397. Contentment is the better of the two forms of continence.

٨٣٩٧. اَلْقَناعَةُ أفْضَلُ العِفَّتَيْنِ.

8398. Indeed contentment and overcoming lustful desires are from the greatest forms of abstinence.

٨٣٩٨. ألا وَإنَّ القَناعَةَ وَغَلَبَةَ الشَّهْوَةِ مِنْ أكْبَرِ العِفافِ.

8399. The most helpful thing in reforming the self is contentment.

٨٣٩٩. أعْوَنُ شَيْءٍ عَلى صَلاحِ النَّفْسِ القَناعَةُ.

8400. Verily in contentment there is prosperity.

٨٤٠٠. إنَّ فِي القُنُوعِ لَغَناءً.

8401. Contentment enriches.

٨٤٠١. اَلْقَناعَةُ تُغْنِي.

8402. Every contented one is rich.

٨٤٠٢. كُلُّ قانِعٍ غَنِيٌّ.

8403. One whose contentment increases, his submissiveness [to the people] decreases.

٨٤٠٣. مَنْ كَثُرَ قُنُوعُهُ قَلَّ خُضُوعُهُ.

8404. One who is content gains honour and becomes independent.

٨٤٠٤. مَنْ قَنِعَ عَزَّ وَاسْتَغْنى.

8405. None has more honour than the contented one.

٨٤٠٥. لا أعَزَّ مِنْ قانِعٍ.

8406. Contentment is the symbol of satisfaction [with Allah's decree].

٨٤٠٦. اَلْقُنُوعُ عُنْوانُ الرِّضا.

8407. The honour of contentment is better than the humiliation of subordination.

٨٤٠٧. عِزُّ القُنُوْعِ خَيْرٌ مِنْ ذُلِّ الخُضُوعِ.

8408. There is no wealth like contentment.

٨٤٠٨. لا غِنىٰ كَالقُنُوْعِ.

ACQUISITIONS القنية والمقتنيات

8409. Acquisitions are [a cause of] sorrows.

٨٤٠٩. اَلْقِنْيَةُ أحْزانٌ.

8410. Acquisitions are deprivation [from peace of mind].

٨٤١٠. اَلْقِنْيَةُ سَلِبٌ.

8411. Acquisitions bring about sadness.

٨٤١١. اَلْقِنْيَةُ (اَلفِتْنَةُ) تَجْلِبُ الحَزَنَ.

8412. Acquisitions are a spring of sorrows.

٨٤١٢. اَلْقِنْيَةُ يَنْبُوعُ الأحْزانِ.

8413. Acquisitions are the spoils of disasters.

٨٤١٣. اَلْقِنْيَةُ نَهْبُ الأحْداثِ.

8414. The discarding of hardships [one endures for attaining worldly gain] is the best of acquisitions.

٨٤١٤. اِطِّراحُ الكُلَفِ أشْرَفُ قِنْيَة.

8415. To the extent of [one's] acquisitions, sorrow and grief is multiplied.

٨٤١٥. بِقَدْرِ القِنْيَةِ يَتَضاعَفُ اَلحُزْنُ وَالغُمُومُ.

8416. The fruit of acquisitions is sorrow.

٨٤١٦. ثَمَرَةُ المُقْتَنَياتِ الحُزْنُ.

SPEECH AND SPEAKING القول والكلام

٨٤١٧. اَلكَلامُ بَيْنَ خَلَّتَيْ سَوْءٍ هُما الإكْثارُ وَالإقْلالُ فَالإكْثارُ هَذَرٌ وَالإقْلالُ عَيٌّ وَحَصَرٌ.

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.

٨٤١٨. اَلإكْثارُ يُزِلُّ الحَكيمَ وَيُمِلُّ الحَليمَ فَلا تُكْثِرْ فَتُضْجِرْ وَلا تُفَرِّطْ فَتُهَنْ.

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.

٨٤١٩. اَلكَلامُ في وَثاقِكَ ما لَمْ تَتَكَلَّمْ بِهِ فَإذا تَكَلَّمْتَ صِرْتَ في وَثاقِهِ.

8419. Speech is in your control as long as you have not uttered it, but once you utter it you become shackled by it.

٨٤٢٠. اَلكَلامُ كَالدَّواءِ قَليلُهُ يَنْفَعُ وَكَثيرُهُ قاتِلٌ.

8420. Speech is like medicine, a little of it is beneficial but too much of it can be fatal.

٨٤٢١. أقْلِلِ الكَلامَ تَأمَنِ المِلامَ.

8421. Reduce [your] speech and you will be safe from blame.

٨٤٢٢. أقْلِلْ كَلامَكَ تَأمَنْ مَلاماً.

8422. Reduce your speech and you will remain safe from censure.

٨٤٢٣. إيّاكَ وَمُسْتَهْجَنَ الكَلامِ فَإنَّهُ يُوغِرُ القُلُوبَ.

8423. Beware of offensive speech for indeed it fills the hearts with spite [and hatred].

٨٤٢٤. إيّاكَ وَكَثْرَةَ الكَلامِ فَإنَّهُ يُكْثِرُ الزَّلَلَ وَيُورِثُ المَلَلَ.

8424. Beware of excessive speech for indeed it increases errors and brings about weariness.

٨٤٢٥. إيّاكَ وَفُضُولَ الكَلامِ فَإنَّهُ يُظْهِرُ مِنْ عُيُوبِكَ ما بَطَنَ وَيُحَرِّكُ عَلَيْكَ مِنْ أعْدائِكَ ما سَكَنَ.

8425. Beware of excessive [and impertinent] speech, for indeed it manifests your hidden flaws and provokes your silent enemies.

٨٤٢٦. إيّاكَ وَما يُسْتَهْجَنُ مِنَ الكَلامِ فَإنَّهُ يَحْبِسُ (يَحيسُ) عَلَيْكَ اللِّئامَ وَيُنَفِّرُ عَنْكَ الكِرامَ.

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.

٨٤٢٧. إيّاكَ وَالكَلامَ فيما لا تَعْرِفُ طريقَتَهُ وَلا تَعْلَمُ حَقيقَتَهُ فَإنَّ قَوْلَكَ يَدُلُّ عَلى عَقْلِكَ وَعِبارَتَكَ تُنْبِئُ عَنْ مَعْرِفَتِكَ فَتَوَقَّ مِنْ طُولِ لِسانِكَ ما أمِنْتَهُ وَاخْتَصِرْ مِنْ كَلامِكَ مَا اسْتَحْسَنْتَهُ فَإنَّهُ بِكَ أجْمَلُ وَعَلى فَضْلِكَ أدَلُّ.

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.

٨٤٢٨. لا يَنْفَعُ قَوْلٌ بِغَيْرِ عَمَلٍ.

8428. There is no benefit in speech without action.

٨٤٢٩. أصْدَقُ القَوْلِ ما طابَقَ الحَقَّ.

8429. The most veracious speech is that which conforms to the truth.

٨٤٣٠. أحْسَنُ المقالِ ما صَدَّقَهُ الفِعالُ.

8430. The best of utterances is that which is affirmed by action.

٨٤٣١. أشْبَهُ النّاسِ بِأنْبِياءِ اللهِ أقْوَلُهُمْ لِلْحَقِّ وَأصْبَرُهُمْ عَلَى العَمَلِ بِهِ.

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.

٨٤٣٢. أقْرَبُ العِبادِ إلَى اللهِ تَعالى أقْوَلُهُمْ لِلْحَقِّ وَإنْ كانَ عَلَيْهِ وَأعْمَلُهُمْ بِالحَقِّ وَإنْ كانَ فيهِ كُرْهُهُ.

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.

٨٤٣٣. أقْبَحُ مِنَ الْعَيِّ الزِّيادَةُ عَلَى المَنْطِقِ عَنْ مَوْضِعِ الحاجَةِ.

8433. It is worse than inarticulateness for one to speak more than [what] is necessary.

٨٤٣٤. أصْوَبُ الرَّمْيِ القَوْلُ المصيبُ.

8434. The most accurate shot is speech that is prudent.

٨٤٣٥. أَحْسَنُ الكَلامِ ما زانَهُ حُسْنُ النِّظامِ وَفَهِمَهُ الخاصُّ وَالعامُّ.

8435. The best speech is that which is adorned by good arrangement and understood by [both] the elite and the general public.

٨٤٣٦. أَبْلَغُ البَلاغَةِ ما سَهُلَ فِي الصَّوابِ مَجازُهُ وَحَسُنَ إِيجازُهُ.

8436. The most conveying eloquent speech is that which is easily passed on [and understood] correctly and which is appropriately concise.

٨٤٣٧. أَشْرَفُ الأَقْوالِ الصِّدْقُ.

8437. The most honourable speech is the truth.

٨٤٣٨. أَحْسَنُ الكَلامِ ما لا تَمُجُّهُ الآذانُ وَلا يُتْعِبُ فَهْمُهُ الأَفْهامَ (الأذهانَ).

8438. The best speech is that which is not dismissed by the ears and is not difficult for the minds to comprehend.

٨٤٣٩. إِنَّ مِنَ العِبادَةِ لِينَ الكَلامِ وَإِفْشاءَ السَّلامِ.

8439. Verily polite speech and the propagation of peace are forms of worship.

٨٤٤٠. إِنَّ فَضْلَ القَوْلِ عَلَى الفِعْلِ لَهُجْنَةٌ وَإِنَّ فَضْلَ الفِعْلِ عَلَى القَوْلِ لَجَمالٌ وَزِينَةٌ.

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.

٨٤٤١. سُنَّةُ اللِّئامِ قُبْحُ الكَلامِ.

8441. The practice of the wicked is [using] vulgar speech.

٨٤٤٢. سامِعُ هُجْرِ القَوْلِ شَريكُ القائِلِ.

8442. The one who listens to obscene speech is a partner of the speaker.

٨٤٤٣. سُوءُ المَنْطِقِ يُزْري بِالبَهاءِ وَالمُرُوَّةِ.

8443. Bad speech degrades one's prestige and magnanimity.

٨٤٤٤. سُوءُ المَنْطِقِ يُزْري بِالقَدْرِ وَيُفْسِدُ الأُخُوَّةَ.

8444. Offensive speech degrades ones status and corrupts brotherhood.

٨٤٤٥. شَرُّ القَوْلِ مانَقَضَ بَعْضُهُ بَعْضاً.

8445. The worst speech is that which contradicts itself.

٨٤٤٦. شَرُّ الرِّواياتِ (الرُّؤيا) أَكْثَرُها إِفْكاً.

8446. The worst of narrations is one that has

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.

٨٤٤٧. عَجِبْتُ لِمَنْ يَتَكَلَّمُ بِما لا يَنْفَعُهُ في دُنْياهُ وَلا يُكْتَبُ لَهُ أَجْرُهُ في أُخْراهُ.

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.

٨٤٤٨. دَعِ القَوْلَ فيما لا تَعْرِفُ وَالخِطابَ فيما لَمْ تُكَلَّفْ وَأَمْسِكْ عَلى طَرِيقٍ إذا خِفْتَ ضِلالَتَهُ.

8449. Many an utterance is hurtful.

٨٤٤٩. رُبَّ كَلامٍ كَلامٌ.

8450. Many an utterance is like a [sharp] sword.

٨٤٥٠. رُبَّ كَلامٍ كَالحُسامِ.

8451. Many an utterance has taken away a blessing.

٨٤٥١. رُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً.

8452. Many a syllable has brought death.

٨٤٥٢. رُبَّ حَرْفٍ جَلَبَ حَتْفاً.

8453. Many an utterance is more severe than an assault.

٨٤٥٣. رُبَّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ.

8454. Many a strife has been instigated by a word.

٨٤٥٤. رُبَّ فِتْنَةٍ أَثارَها قَوْلٌ.

8455. Many a speech is such that the [appropriate] reply for it is silence.

٨٤٥٥. رُبَّ كَلامٍ جَوابُهُ السُّكُوتُ.

8456. Many an utterance is such that silence is better than it.

٨٤٥٦. رُبَّ نُطْقٍ أَحْسَنُ مِنْهُ الصَّمْتُ.

8457. Many a war has been started because of a [single] word.

٨٤٥٧. رُبَّ حَرْبٍ جُنِيَتْ مِنْ لَفْظَةٍ.

8458. Many a word is more piercing than an arrow.

٨٤٥٨. رُبَّ كَلامٍ أَنْفَذُ مِنْ سِهامٍ.

8459. Think and then speak, [for by this] you will remain safe from error.

٨٤٥٩. فَكِّرْ ثُمَّ تَكَلَّمْ تَسْلَمْ مِنَ الزَّلَلِ.

8460. Speech may, at times, be harmful.

٨٤٦٠. قَدْ يَضُرُّ الكَلامُ.

8461. Speaking less hides [one's] faults and decreases [one's] sins.

٨٤٦١. قِلَّةُ الكَلامِ يَسْتُرُ الْعُيُوبَ وَيُقَلِّلُ الذُّنُوبَ.

8462. Speaking less conceals shameful flaws and keeps one safe from missteps.

٨٤٦٢. قِلَّةُ الكَلامِ يَسْتُرُ العَوارَ وَيُؤْمِنُ العِثارَ.

8463. Reduce your speech and shorten your hopes.

٨٤٦٣. قَلِّلِ المِقالَ وَقَصِّرِ الآمالَ.

8464. How many a war has been started by a single word.

٨٤٦٤. كَمْ مِنْ حَرْبٍ جُنِيَتْ 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 الكَلامِ تُمِلُّ السَّمْعَ.

8467. Excessive talking makes one's brothers fed up.

٨٤٦٧. كَثْرَةُ الكَلامِ تُمِلُّ الإِخْوانَ.

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 الكَلامِ يَبْسُطُ حَواشِيَهُ وَتَنْقُصُ مَعانِيَهُ فَلا يُرى لَهُ أَمَدٌ وَلا 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 كَلامُهُ قَلَّتْ آثامُهُ.

8471. One whose speech is less, his fault is nullified.

٨٤٧١. مَنْ قَلَّ كَلامُهُ بَطَلَ عَيْبُهُ.

8472. One who speaks that which he ought not to, hears that which he does not like.

٨٤٧٢. مَنْ قَالَ ما لا يَنْبَغي سَمِعَ ما لا يَشْتَهي.

8473. One who makes his speech prudent proves the abundance of his merit.

٨٤٧٣. مَنْ سَدَّدَ مَقالَهُ بَرْهَنَ عَنْ غَزارَةِ فَضْلِهِ.

8474. One whose speech is good, success is in front of him.

٨٤٧٤. مَنْ حَسُنَ كَلامُهُ كانَ النُّجْحُ أمامَهُ.

8475. One whose speech is bad, his censure increases.

٨٤٧٥. مَنْ ساءَ كَلامُهُ كَثُرَ مَلامُهُ.

8476. One whose speech is accompanied by modesty, corruption [and destruction] is removed from his action.

٨٤٧٦. مَنْ صَحِبَهُ الحَياءُ في قَوْلِهِ زايَلَهُ الخَناءُ في فِعْلِهِ.

8477. One who talks a lot increases his babble and one who jokes a lot increases his silliness.

٨٤٧٧. مَنْ كَثُرَ كَلامُهُ كَثُرَ لَغَطُهُ وَمَنْ كَثُرَ هَزْلُهُ كَثُرَ سُخْفُهُ.

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 يَحْمِلْ (لَمْ يَحْمِلْ) قيلاً لَمْ يَسْمَعْ جَميلاً.

8479. One whose words are evil, his lot will be evil.

٨٤٧٩. مَنْ ساءَ لَفْظُهُ ساءَ حَظُّهُ.

8480. The place where speech is infixed 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. مَغْرَسُ الكَلامِ القَلْبُ وَمَسْتَوْدَعُهُ الْفِكْرُ وَمُقَوِّيهِ العَقْلُ وَمُبْديهِ اللِّسانُ وَجِسْمُهُ الحُرُوفُ وَرُوحُهُ المَعْنى وَحِلْيَتُهُ الإعْرابُ وَنِظامُهُ الصَّوابُ.

8481. Never say anything the reply for which will hurt you.

٨٤٨١. لا تَقُولَنَّ ما يَسُوءُكَ جَوابُهُ.

8482. Do not speak that which you fear others will consider a lie.

٨٤٨٢. لا تُحَدِّثْ بِما تَخافُ تَكْذيبَهُ.

8483. Do not speak of everything you know, for that is [itself] a sufficient ignorance.

٨٤٨٣. لا تَتَكَلَّمْ بِكُلِّ ما تَعْلَمُ فَكَفى بِذلِكَ جَهْلاً.

٨٤٨٤. لا تَنْظُرْ إلى مَنْ قالَ وَانْظُرْ إلى ما قالَ.

8484. Do not look at who has spoken, look at what he has said.

٨٤٨٥. لا تَقُلْ ما يُثْقِلُ وِزْرَكَ.

8485. Do not say that which will make your burden [of sin] heavy.

٨٤٨٦. لا تَقُولُوا فيما لا تَعْرِفُونَ فَإنَّ أكْثَرَ الحَقِّ فيما تُنْكِرُونَ.

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.

٨٤٨٧. لا تُحَدِّثِ النّاسَ بِكُلِّ ما تَسْمَعُ فَكَفٰى بِذلِكَ حُرْقاً (حُمْقاً).

8487. Do not relate to the people all that you hear, for this suffices as silliness (or foolishness).

٨٤٨٨. لا تَرُدَّ عَلَى النّاسِ كُلَّما حَدَّثُوكَ فَكَفٰى بِذلِكَ حُمْقاً.

8488. Do not contest all that the people relate to you, for this suffices as foolishness.

٨٤٨٩. لا تَقُولَنَّ ما يُوافِقُ هَواكَ وَإنْ قُلْتَهُ لَهْواً أوْ خِلْتَهُ لَغْواً فَرُبَّ لَهْوٍ يُوحِشُ مِنْكَ حُرّاً وَلَغْوٍ يَجْلُبُ عَلَيْكَ شَرّاً.

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.

٨٤٩٠. لا تَتَكَلَّمَنَّ إذا لَمْ تَجِدْ لِلْكَلامِ مَوْقِعاً.

8490. Never speak when you cannot find an appropriate situation to speak.

٨٤٩١. لا تُقاوِلَنَّ إلاّ مُنْصِفاً وَلا تُرْشِدَنَّ إلاّ مُسْتَرْشِداً.

8491. Never debate except with one who is fair and never guide anyone but the seeker of guidance.

٨٤٩٢. لا تُكْثِرْ فَتُضْجِرَ وَلا تَفْرُطْ فَتَسْقُطَ.

8492. Do not talk so much that you annoy others and do not speak so less that you fall [in the eyes of others].

٨٤٩٣. لا تَقُولَنَّ ما لا تَفْعَلُهُ فَإنَّكَ لَنْ تَخْلُوَ في ذلِكَ مِنْ عَجْزٍ يَلْزَمُكَ وَذَمٍّ تَكْسِبُهُ.

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.

٨٤٩٤. لا تَقُلْ ما لا تَعْلَمُ فَإِنَّ اللهَ سُبْحانَهُ قَدْ فَرَضَ عَلى كُلِّ جَوارِحِكَ فَرائِضَ يَحْتَجُّ بِها عَلَيْكَ.

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.

٨٤٩٥. لا يَسُوءَنَّكَ ما يَقُولُ النّاسُ فيكَ فَإِنَّهُ إنْ كانَ كَما يَقُولُونَ كانَ ذَنْباً عُجِّلَتْ عُقُوبَتُهُ وَإنْ كانَ عَلى خِلافِ ما قالُوا كانَتْ حَسَنَةً لَمْ تَعْمَلْها.

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].

٨٤٩٦. لا تَكُنْ فيما تُورِدُ كَحاطِبِ لَيْلٍ وَ غُثاءِ سَيْلٍ.

8496. Do not be, in that which you mention, like the one who collects firewood at night or like the froth over the flood.

٨٤٩٧. لا تَقُلْ ما لا تَعْلَمُ فَتُتَّهَمَ بِإِخْبارِكَ بِما تَعْلَمُ.

8497. Do not say that which you do not know, thereby making others suspicious of your statements about what you do know.

٨٤٩٨. لا يَتَّقى الشَّرَّ في فِعْلِهِ إلاّ مَنْ يَتَّقِيهِ في قَوْلِه.

8498. None is careful of evil in his actions but he who is careful of evil in his speech.

٨٤٩٩. لا يَتِمُّ حُسْنُ القَوْلِ إلاّ بِحُسْنِ العَمَلِ.

8499. Good speech is not completed except by good action.

٨٥٠٠. اَلأَلْفاظُ قَوالِبُ المَعاني.

8500. Words are the moulds of meanings.

٨٥٠١. بَيانُ الرَّجُلِ يُنْبِئُ عَنْ قُوَّةِ جَنانِهِ.

8501. The elocution of a man apprises of the strength of his heart.

٨٥٠٢. تَكَلَّمُوا تُعْرَفُوا فَإِنَّ المَرْءَ مَخْبُوءٌ تَحْتَ لِسانِهِ.

8502. Speak and you will be known, for indeed a man is hidden under his tongue.

٨٥٠٣. جَمِيلُ القَوْلِ دَليلُ وُفُورِ العَقْلِ.

8503. Beautiful speech is proof of abundant intelligence.

٨٥٠٤. حِفْظُ ما فِي الوِعاءِ بِشَدِّ الوِكاءِ.

8504. Preservation of that which is in the

vessel is [achieved] by fastening the cover.

٨٥٠٥. اَلتَّثَبُّتُ فِي القَوْلِ يُؤْمِنُ العِثارَ وَالزَّلَلَ.

8505. Deliberation [and carefulness] in speech saves one from faltering and error.

٨٥٠٦. اَلقَوْلُ بِالحَقِّ خَيْرٌ مِنَ العَيِّ وَالصَّمْتِ.

8506. Speaking the truth is better than inarticulateness and silence.

٨٥٠٧. إنْ أَحْبَبْتَ سَلامَةَ نَفْسِكَ وَسَتْرَ مَعائِبِكَ فَأَقْلِلْ كَلامَكَ وَأَكْثِرْ صَمْتَكَ يَتَوَفَّرْ فِكْرُكَ وَيَسْتَنِرْ قَلْبُكَ وَيَسْلَمِ النّاسُ مِنْ يَدِكَ.

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.

٨٥٠٨. أنَا عَلى رَدِّ ما لَمْ أَقُلْ أَقْدَرُ مِنّي عَلى رَدِّ ما قُلْتُهُ.

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.

٨٥٠٩. إنَّكُمْ مُؤاخَذُونَ بِأَقْوالِكُمْ فَلا تَقُولُوا إلاّ خَيْراً.

8509. Verily you are accountable for your speech, so do not say anything except [that which is] good.

٨٥١٠. آفَةُ النَّقْلِ كِذْبُ الرِّوايَةِ.

8510. The bane of transmission is distortion of the narration.

٨٥١١. آفَةُ الحَديثِ الكِذْبُ.

8511. The bane of speech is lying.

٨٥١٢. آفَةُ الكَلامِ الإطالَةُ.

8512. The bane of speech is prolongation.

٨٥١٣. إذا نَطَقْتَ فَاصْدُقْ.

8513. When you speak, be truthful.

٨٥١٤. إذا حَدَّثْتَ فَاصْدُقْ.

8514. When you relate [something], be truthful.

٨٥١٥. إذا قَلَّ الخِطابُ كَثُرَ الصَّوابُ.

8515. When speech is reduced, accuracy is increased.

٨٥١٦. اِفْرَحْ بِما تَنْطِقُ بِهِ إذا كانَ عَرِيّاً مِنَ الخَطاءِ.

8516. Be pleased with what you say if it is free from mistakes.

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.

٨٥١٧. أقْلِلْ المقالَ وَقَصِّرِ الآمالَ وَلا تَقُلْ ما يَكْسِبُكَ وِزْراً أوْ يُنَفِّرُ عَنْكَ حُرّاً.

8518. Be cautious of every statement or action that will lead to the spoiling of your Hereafter and religion.

٨٥١٨. اِحْذَرْ كُلَّ قَوْل وَفِعْل يُؤَدّي إلى فَسادِ الآخِرَةِ وَالدّينِ.

8519. The best speech is that which is pertinent.

٨٥١٩. أحْسَنُ القَوْلِ السَّدادُ.

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.

٨٥٢٠. كُنْ حَسَنَ المقالِ جَميلَ الأفْعالِ فَإنَّ مَقالَ الرَّجُلِ بُرْهانُ فَضْلِه وَفِعالُهُ عُنْوانُ عَقْلِهِ.

8521. The speech of a man is the measure of his intellect.

٨٥٢١. كَلامُ الرَّجُلِ ميزانُ عَقْلِهِ.

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.

٨٥٢٢. كَلامُكَ مَحْفُوظٌ عَلَيْكَ مُخَلَّدٌ في صَحيفَتِكَ فَاجْعَلْهُ فيما يُزْلِفُكَ وَإيّاكَ أنْ تُطْلِقَهُ فيما يُوبِقُكَ.

8523. When the intellects decrease, impertinent speech increases.

٨٥٢٣. إذا قَلَّتِ العُقُولُ كَثُرَ الفُضُولُ.

8524. When you make your speech good, then make your action good also so that you can bring together excellent speech with virtuous benevolence.

٨٥٢٤. إذا أحْسَنْتَ القَوْلَ فَأحْسِنِ العَمَلَ لِتَجْمَعَ بِذلِكَ بَيْنَ مَزِيَّةِ اللِّسانِ وَفَضيلَةِ الإحْسانِ.

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.

٨٥٢٥. إذا طابَقَ الكَلامُ نِيَّةَ المتَكَلِّمِ قَبِلَهُ السّامِعُ وَإذا خالَفَ نِيَّتَهُ لَمْيَحْسُنْ مَوْقِعُهُ مِنْ قَلْبِهِ.

8526. Through moderate [and unbiased] speech loftiness is affirmed.

٨٥٢٦. بِعَدْلِ المنْطِقِ تَجِبُ الجَلالَةُ.

8527. Whoever speaks too much, others get fed up with him.

٨٥٢٧. مَنْ أَكْثَرَ المِقالَ سُئِمَ.

8528. When you are overcome by speech then be careful not to be overcome by silence.

٨٥٢٨. إذا غُلِبْتَ عَلَى الكَلامِ فَإيّاكَ أنْ تُغْلَبَ 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 فيما إنْ حُكِيَ عَنْهُ ضَرَّهُ وَإنْ لَمْ يُحْكَ عَنْهُ لَمْيَنْفَعْهُ.

8530. For every situation there is an appropriate thing to say.

٨٥٣٠. لِكُلِّ مَقامٍ مَقالٌ.

8531. Speech has some banes.

٨٥٣١. لِلْكَلامِ آفاتٌ.

8532. Speech will never be beneficial unless it is joined with action.

٨٥٣٢. لَنْ يُجْدِيَ القَوْلُ حَتّى يَتَّصِلَ بِالفِعْلِ.

8533. One who increases [his talk] makes others weary.

٨٥٣٣. مَنْ أَكْثَرَ مُلَّ.

8534. One whose speech is polite, loving him becomes unavoidable.

٨٥٣٤. مَنْ لانَتْ كَلِمَتُهُ وَجَبَتْ مَحَبَّتُهُ.

8535. One whose speech is excessive, his lapses increase.

٨٥٣٥. مَنْ كَثُرَ كَلامُهُ كَثُرَ سَقَطُهُ (لَغَطُهُ).

8536. Whoever reviews his speech, his mistakes reduce.

٨٥٣٦. مَنْ تَفَقَّدَ مَقالَهُ قَلَّ غَلَطُهُ.

8537. One whose speech is excessive is never free from lapses.

٨٥٣٧. مَنْ كَثُرَ مَقالُهُ لَمْ يَعْدَمِ السَّقَطَ.

8538. One who knows that he is accountable for his speech should shorten his speech.

٨٥٣٨. مَنْ عَلِمَ أنَّهُ مُؤاخَذٌ بِقَوْلِهِ فَلْيُقَصِّرْ فِي المِقالِ.

8539. The worst of speech is babble.

٨٥٣٩. أسْوَءُ القَوْلِ الهَذَرُ.

8540. Excessive speech is annoying.

٨٥٤٠. اَلإِكْثارُ إضْجارٌ.

8541. Deliberation in speech saves one from error.

٨٥٤١. اَلتَّرَوّي فِي القَوْلِ يُؤْمِنُ الزَّلَلَ.

8542. The best speech is that which is neither boring [because of its length] nor lacking.

٨٥٤٢. خَيْرُ الكَلامِ ما لا يُمِلُّ وَ لا يُقِلُّ.

8543. The best speech is truth.

٨٥٤٣. خَيْرُ الكَلامِ 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 الكَلامَ فيما لا يَعْنيكَ وَفي غَيْرِ مَوْضِعِهِ فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَلَفْظَةٍ أتَتْ عَلى مُهْجَةٍ.

STEADFASTNESS الاستقامة

8545. Steadfastness is safety.

٨٥٤٥. اَلاِسْتِقامَةُ سَلامَةٌ.

8546. There is no path that is nobler than steadfastness.

٨٥٤٦. لاسَبيلَ أشْرَفُ مِنَ الاِسْتِقامَةِ.

8547. There is no course more secure than steadfastness.

٨٥٤٧. لا مَسْلَكَ أسْلَمُ مِنَ الاِسْتِقامَةِ.

8548. How can the heart of one whose faith is not steadfast be upright?

٨٥٤٨. كَيْفَ يَسْتَقيمُ قَلْبُ مَنْ لَمْ يَسْتَقِمْ دينُهُ.

8549. One who remains steadfast is not bereft of safety.

٨٥٤٩. مَنْ لَزِمَ الاِسْتِقامَةَ لَمْ يَعدِمِ السَّلامَةَ.

ESTABLISHING THE COMMAND OF ALLAH إقامة أمرالله

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. لا يُقيمُ أمْرَ اللهِ سُبْحانَهُ إلاّ مَنْ لا يُصانِعُ وَلا يُخادِعُ وَلا تَغُرُّهُ المَطامِعُ.

THE STRONG

القويّ

8551. A strong person is one who subdues his pleasures.

٨٥٥١. اَلْقَوِيُّ مَنْ قَمَعَ لَذَّتَهُ.

8552. The bane of the strong person is underestimating the enemy.

٨٥٥٢. آفَةُ القَوِيِّ اِسْتِضْعافُ الخَصْمِ.

8553. When you [wish to] become strong, then be strong in the obedience of Allah, the Glorified.

٨٥٥٣. إذا قَويتَ فَاقْوِ عَلى طاعَةِ اللهِ سُبْحانَهُ.

باب الكاف

ARROGANCE الكبر

8554. Arrogance is an inviter towards plunging into sins.

٨٥٥٤. اَلكِبْرُ داعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ.

8555. Arrogance is a destructive trait, one who seeks to increase by it, diminishes.

٨٥٥٥. اَلْكِبْرُ خَلِيقَةٌ مُرْدِيَةٌ مَنْ تَكَثَّرَ بِها قَلَّ.

8556. Arrogance grips the hearts just like a fatal poison.

٨٥٥٦. اَلْكِبْرُ يُساوِرُ القُلُوبَ مُساوَرَةَ السُّمُومِ القاتِلَةِ.

8557. Suppress the manifestations of pride and restrain the flashes (or risings) of arrogance.

٨٥٥٧. اِقْمَعُوا نَواجِمَ الفَخْرِ وَاقْدِعُوا لَوامِعَ (طَوالِعَ) الكِبْرِ.

8558. Beware of arrogance, for it is the cornerstone of tyranny and disobedience to the Most Merciful.

٨٥٥٨. اِحْذَرِ الكِبْرَ فَإِنَّهُ رَأْسُ الطُّغْيانِ وَمَعْصِيَةُ الرَّحْمنِ.

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. إِيّاكَ وَالكِبْرَ فَإِنَّهُ أَعْظَمُ الذُّنُوبِ وَأَلأَمُ العُيُوبِ وَهُوَ حِلْيَةُ إِبْلِيسَ.

8560. Beware of behaving haughtily with the servants of Allah, for every haughty one is crushed by Allah.

٨٥٦٠. إِيّاكَ وَالتَّجَبُّرَ عَلى عِبادِ اللهِ فَإِنَّ كُلَّ مُتَجَبِّرٍ يَقْصِمُهُ اللهُ.

8561. The ugliest character is arrogance.

٨٥٦١. أَقْبَحُ الخُلْقِ التَّكَبُّرُ.

8562. The lowliest of all people is one who considers himself to be great.

٨٥٦٢. أَكْثَرُ النّاسِ ضَعَةً مَنْ تَعاظَمَ فِي نَفْسِهِ.

8563. Arrogance humiliates.

٨٥٦٣. اَلتَّكَبُّرُ يَضَعُ.

8564. Arrogance degrades the elevated.

٨٥٦٤. اَلتَّكَبُّرُ يَضَعُ الرَّفِيعَ.

8565. Arrogance shows [one's] depravity.

٨٥٦٥. اَلتَّكَبُّرُ يُظْهِرُ الرَّذيلَةَ.

8566. Arrogance is the worst of faults.

٨٥٦٦. اَلْكِبْرُ شَرُّ العُيُوبِ.

8567. Arrogance is the same as foolishness.

٨٥٦٧. اَلتَّكَبُّرُ عَيْنُ الحِماقَةِ.

8568. Seeking honour [for oneself] through arrogance is [a cause of] humiliation.

٨٥٦٨. اَلتَّعَزُّزُ بِالتَّكَبُّرِ ذُلٌّ.

8569. Being arrogant about [one's status in] this world is deficiency.

٨٥٦٩. اَلتَّكَبُّرُ بِالدُّنْيا قُلٌّ.

8570. Arrogance is the basis of ruin.

٨٥٧٠. اَلتَّكَبُّرُ أُسُّ التَّلَفِ.

8571. Arrogance is the great trap of the Devil.

٨٥٧١. اَلكِبْرُ مَصِيدَةُ إبْليسَ العُظْمٰى.

8572. Verily, if you become arrogant, Allah will abase you.

٨٥٧٢. إنَّكَ إنْ تَكَبَّرْتَ وَضَعَكَ اللهُ.

8573. The bane of nobility is arrogance.

٨٥٧٣. آفَةُ الشَّرَفِ الكِبْرُ.

8574. Due to arrogance there is loathing.

٨٥٧٤. بِالتَّكَبُّرِ يَكُونُ المِقْتُ.

8575. Through increased arrogance, loss [and ruin] comes about.

٨٥٧٥. بِكَثْرَةِ التَّكَبُّرِ يَكُونُ التَّلَفُ.

8576. The arrogance of a man abases him.

٨٥٧٦. تَكَبُّرُ المَرْءِ يَضَعُهُ.

8577. The arrogance of a lowly person invites his insult.

٨٥٧٧. تَكَبُّرُ الدَّنِيّ يَدْعُو إلى إهانَتِهِ.

8578. The fruit of arrogance is vituperation.

٨٥٧٨. ثَمَرَةُ الكِبْرِ اَلمِسَبَّةُ.

8579. The worst of morals is arrogance.

٨٥٧٩. شَرُّ الخَلائِقِ الكِبْرُ.

8580. The worst of all woes of the intellect is arrogance.

٨٥٨٠. شَرُّ آفاتِ العَقْلِ الكِبْرُ.

8581. Counter arrogance with humility.

٨٥٨١. ضادُّوا الكِبْرَ بِالتَّواضُعِ.

٨٥٨٢. فَاللهَ اللهَ عِبادَ اللهِ أنْ تَتَرَدَّوْا رِداءَ الكِبْرِ فَإنَّ الكِبْرَ مَصِيدَةُ إبْلِيسَ العُظْمَى الَّتِي يُساوِرُ بِها القُلُوبَ مُساوَرَةَ السُّمُومِ القاتِلَةِ.

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].

٨٥٨٣. كَفَى بِالتَّكَبُّرِ تَلَفاً.

8583. Arrogance is sufficient as a [cause of] loss [and destruction].

٨٥٨٤. كَفَى بِالتَّكَبُّرِ ضَعَةً.

8584. Arrogance is enough as an abasement.

٨٥٨٥. لَو رَخَّصَ اللهُ سُبْحانَهُ فِي الكِبْرِ لِأحَدٍ مِنَ الخَلْقِ لَرَخَّصَ فيهِ لأنْبِيائِهِ لكِنَّهُ كَرَّهَ إلَيْهِمُ التَّكَبُّرَ وَرَضِيَ لَهُمْ التَّواضُعَ.

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.

٨٥٨٦. مَنْ تَجَبَّرَ كُسِرَ.

8586. One who shows haughtiness is crushed.

٨٥٨٧. مِنْ أقْبَحِ الكِبْرِ تَكَبُّرُ الرَّجُلِ عَلى ذَوِي رَحِمِهِ وَأبْناءِ جِنْسِهِ.

8587. From the ugliest forms of arrogance is a man's arrogance towards his close relatives and members of his [own] tribe.

٨٥٨٨. مَا اجْتُلِبَ المَقْتُ بِمِثْلِ الكِبْرِ.

8588. Nothing brings hatred like arrogance does.

٨٥٨٩. لا تُصَعِّرَنَّ خَدَّكَ وَألِنْ جانِبَكَ وَتَواضَعْ لِلهِ الَّذي رَفَعَكَ.

8589. Never turn your face away disdainfully and be courteous [to others]; and be humble in front Allah, who has elevated you.

٨٥٩٠. لا ثَناءَ مَعَ كِبْرٍ.

8590. There is no praise with arrogance.

٨٥٩١. لا خُلْقَ أقْبَحُ مِنَ الكِبْرِ.

8591. There is no quality uglier than arrogance.

٨٥٩٢. لا يَنْبَغي لِمَنْ عَرَفَ اللهَ أنْ يَتَعاظَمَ.

8592. It does not behove one who knows Allah to become haughty.

THE ARROGANT ONE

المتكبّر

8593. The haughty oppressor is destroyed by his sins.

٨٥٩٣. المُتَجَبِّرُ الظّالِمُ تُوبِقُهُ آثامُهُ.

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. عَجِبْتُ لِمُتَكَبِّرٍ كانَ أمْسِ نُطْفَةً وَهُوَ فِي غَدٍ جيفَةٌ.

8595. At times the haughty one is humiliated.

٨٥٩٥. قَدْ يَذِلُّ المُتَجَبِّرُ.

8596. Every arrogant one is low.

٨٥٩٦. كُلُّ مُتَكَبِّرٍ حَقيرٌ.

8597. The arrogant one has no friend.

٨٥٩٧. لَيْسَ لِمُتَكَبِّرٍ صَديقٌ.

8598. One who becomes arrogant is abased.

٨٥٩٨. مَنْ تَكَبَّرَ حُقِّرَ.

8599. One who shows arrogance is loathed.

٨٥٩٩. مَنْ تَكَبَّرَ مُقِتَ.

8600. One who is arrogant towards the people gets humiliated.

٨٦٠٠. مَنْ تَكَبَّرَ عَلَى النّاسِ ذَلَّ.

8601. One who is haughty with the one who is below him gets broken [and pulled down from his position].

٨٦٠١. مَنْ تَجَبَّرَ عَلى مَنْ دُونَهُ كُسِرَ.

8602. One who is arrogant will not be devoid of loss [and injury].

٨٦٠٢. مَنْ كانَ مُتَكَبِّراً لَمْ يَعْدِمِ التَّلَّفَ.

8603. Whoever shows haughtiness, Allah belittles him and abases him.

٨٦٠٣. مَنْ تَجَبَّرَ حَقَّرَهُ اللهُ وَ وَضَعَهُ.

8604. One who wears the attires of arrogance and extravagance takes off the attires of merit and honour.

٨٦٠٤. مَنْ لَبِسَ الكِبْرَ وَالسَّرَفَ خَلَعَ الفَضْلَ وَالشَّرَفَ.

8605. None is arrogant except the vile.

٨٦٠٥. ما تَكَبَّرَ إلاّ وَضيعٌ.

٨٦٠٦. لا يَزْكُو عَمَلُ مُتَجَبِّرٍ.

8606. The actions of a haughty person are not pure [and righteous].

٨٦٠٧. لا يَتَكَبَّرُ إلاّ وَضيعٌ خامِلٌ.

8607. No one shows arrogance but the vile, unknown one.

الكتاب والكتابة

THE BOOK AND WRITING

٨٦٠٨. اَلْكِتابُ أحَدُ المحَدِّثَيْنِ.

8608. The book is one of the two interlocutors.

٨٦٠٩. إذا كَتَبْتَ كِتاباً فَأعِدْ فيهِ النَّظَرَ قَبْلَ خَتْمِهِ فَإنَّما تَخْتِمُ عَلى عَقْلِكَ.

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].

٨٦١٠. كِتابُ الرَّجُلِ عُنْوانُ عَقْلِهِ وَبُرْهانُ فَضْلِهِ.

8610. The writing of a man is the symbol of his intellect and the evidence of his merit.

٨٦١١. كِتابُ المرْءِ مِعْيارُ فَضْلِهِ وَمِسْبارُ نُبْلِهِ.

8611. The writing of a person is the gauge of his merit and the measure of his nobility.

٨٦١٢. نِعْمَ المحَدِّثُ الكِتابُ.

8612. How good an interlocutor a book is!

٨٦١٣. اَلكِتابُ تَرْجُمانُ النِّيَّةِ.

8613. Writing is the interpreter of intention.

٨٦١٤. اَلكُتُبُ بَساتينُ العُلَماءِ.

8614. Books are the gardens of scholars.

٨٦١٥. مَنْ تَسَلّى بِالكُتُبِ لَمْ تَفُتْهُ سُلْوَةٌ.

8615. Whoever takes solace [and delight] in [reading] books will never lack [any] solace.

الكتمان

SECRECY

٨٦١٦. اَلكِتْمانُ مِلاكُ النَّجْوى.

8616. Secrecy is the basis of confidential conversations.

LOQUACIOUSNESS

الإكثار

8617. Loquaciousness has been paired up with boredom.

٨٦١٧. قُرِنَ الإكْثارُ بِالمَلَلِ.

8618. One who is loquacious is abandoned.

٨٦١٨. مَنْ أكْثَرَ هُجِرَ.

8619. One who talks too much makes others fed up.

٨٦١٩. مَنْ كَثُرَ مَقالُهُ سُئِمَ.

8620. One who speaks too much [makes] blunders.

٨٦٢٠. مَنْ كَثُرَ كَلامُهُ زَلَّ.

8621. One who speaks too much gets rebuked more.

٨٦٢١. مَنْ كَثُرَ كَلامُهُ كَثُرَ مَلامُهُ.

8622. One who does too much of something is known by it.

٨٦٢٢. مَنْ أكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ.

AMASSING [WEALTH]

التكاثر

8623. Amassing that which does not last for you and for which you will not remain is from the greatest ignorance.

٨٦٢٣. تَكَثُّرُكَ (تَكَبُّرُكَ) بِما لايَبْقى لَكَ وَلا تَبْقى لَهُ مِنْ أعْظَمِ الجَهْلِ.

LYING

الكذب

8624. Lying destroys the one who accompanies it and saves the one who eschews it.

٨٦٢٤. اَلْكِذْبُ يُرْدِي مُصاحِبَهُ وَيُنْجِي مُجانِبَهُ.

8625. Lying is [a cause of] disgrace in this world and [leads one to] hellfire in the Hereafter.

٨٦٢٥. اَلْكِذْبُ فِي العاجِلَةِ عارٌ وَفِي الآجِلَةِ عَذابُ النّارِ.

8626. The most repulsive quality is dishonesty.

٨٦٢٦. أَقْبَحُ الخَلائِقِ اَلْكِذْبُ.

8627. Lying is treachery.

٨٦٢٧. اَلْكِذْبُ خِيانَةٌ.

8628. Lying makes one fall [into destruction].

٨٦٢٨. اَلْكِذْبُ يُرْدِي.

8629. Lying is the enemy of truthfulness.

٨٦٢٩. اَلْكِذْبُ عَدُوُّ الصِّدْقِ.

8630. Dishonesty is a disgraceful flaw.

٨٦٣٠. اَلْكِذْبُ عَيْبٌ فاضِحٌ.

8631. Lying is alien to [and incompatible with] faith.

٨٦٣١. اَلْكِذْبُ مُجانِبُ الإيمانِ.

8632. Lying is disgrace and treachery (and regret).

٨٦٣٢. اَلْكِذْبُ مَهانَةٌ وَخِيانَةٌ (وَنَدامَةٌ).

8633. Lying degrades a person.

٨٦٣٣. اَلْكِذْبُ يُزْرِي بِالإنْسانِ.

8634. Lying leads to slander.

٨٦٣٤. اَلْكِذْبُ يُوجِبُ الوَقِيعَةَ.

8635. Lying tarnishes one's character.

٨٦٣٥. اَلْكِذْبُ شَيْنُ الأخْلاقِ.

8636. Lying corrupts everything.

٨٦٣٦. اَلْكِذْبُ فَسادُ كُلِّ شَيْءٍ.

8637. Lying destroys you even if you are [apparently made] safe by it.

٨٦٣٧. اَلْكِذْبُ يُرْدِيكَ وَإنْ أمِنْتَهُ.

8638. The ugliest thing is falsehood.

٨٦٣٨. أقْبَحُ شَيْءٍ ألإفْكُ.

8639. Lying leads to hypocrisy.

٨٦٣٩. اَلْكِذْبُ يُؤَدِّي إلَى النِّفاقِ.

8640. Lying is the disgrace of the tongue.

٨٦٤٠. اَلْكِذْبُ شَيْنُ اللِّسانِ.

8641. Lying and treachery are not from the qualities of the honourable.

٨٦٤١. اَلْكِذْبُ وَالخِيانَةُ لَيْسا مِنْ أخْلاقِ الكِرامِ.

8642. Lying is the deviation of speech from the divine order [of creation].

٨٦٤٢. اَلْكِذْبُ زَوالُ المَنْطِقِ عنِ الوَضْعِ الإلهِيِّ.

8643. It is through lying that the hypocrites adorn themselves.

٨٦٤٣. بِالكِذْبِ يَتَزَيَّنُ أهْلُ النِّفاقِ.

8644. How evil a speech lying is!

٨٦٤٤. بِئْسَ المَنْطِقُ الكِذْبُ.

8645. The fruit of lying is disgrace in this world and chastisement in the Hereafter.

٨٦٤٥. ثَمَرَةُ الكِذْبِ المهانَةُ فِي الدُّنْيا وَالعَذابُ فِي الآخِرَةِ.

8646. Eschew lying for indeed it alienates one from faith.

٨٦٤٦. جانِبُوا الكِذْبَ فَإنَّهُ مُجانِبُ الإيمانِ.

8647. The sickness of dishonesty is the worst sickness and the lapse of the cautious one is the gravest lapse.

٨٦٤٧. عِلَّةُ الكِذْبِ شَرُّ عِلَّةٍ وَزَلَّةُ المَتَوَقِّي أشَدُّ زَلَّةٍ.

8648. The consequence of lying is rebuke and regret.

٨٦٤٨. عاقِبَةُ الكِذْبِ مَلامَةٌ وَنَدامَةٌ.

8649. Lying is the corruption of [one's] prestige.

٨٦٤٩. فَسادُ البَهاءِ الكِذْبُ.

8650. And [Allah has ordered the] abandoning of lying as a means of honouring the truth.

٨٦٥٠. وَ تَرْكَ الكِذْبِ تَشْرِيفاً لِلصِّدْقِ.

8651. A person may lie about himself regarding that which he did not do when he is faced with severe tribulation.

٨٦٥١. قَدْ يَكْذِبُ الرَّجُلُ عَلى نَفْسِهِ عِنْدَ شِدَّةِ البَلاءِ بِما لَمْ يَفْعَلْهُ.

8652. Excessive lying leads to slander.

٨٦٥٢. كَثْرَةُ الكِذْبِ تُوجِبُ الوَقيعَةَ.

8653. Excessive lying takes away a person's prestige.

٨٦٥٣. كَثْرَةُ كِذْبِ المرْءِ تُذْهِبُ بَهائَهُ.

8654. Excessive lying corrupts the religion and increases the [burden of] sin.

٨٦٥٤. كَثْرَةُ الكِذْبِ تُفْسِدُ الدِّينَ وَتُعْظِمُ الوِزْرَ.

8655. Telling lies is not from the moral teachings of Islam.

٨٦٥٥. لَيْسَ الكِذْبُ مِنْ خَلائِقِ الإسْلامِ.

٨٦٥٦. ما أقْبَحَ الكِذْبَ بِذَوِى الفَضْلِ.

8656. How repulsive is dishonesty by the people of virtue!

٨٦٥٧. نَكَدُ العِلْمِ الكِذْبُ وَنَكَدُ الجِدِّ اللَّعْبُ.

8657. The spoiler of knowledge is dishonesty and the spoiler of seriousness is idle play.

٨٦٥٨. لا يَجْتَمِعُ الكِذْبُ وَالمُرُوَّةُ.

8658. Lying and magnanimity don't go together.

٨٦٥٩. لا شيمَةَ أقْبَحُ مِنَ الكِذْبِ.

8659. There is no trait more repulsive than lying.

٨٦٦٠. أكْثَرُ شَيْءٍ اَلكِذْبُ وَالخِيانَةُ.

8660. The most prevalent thing [among the people] is lying and treachery.

الكاذب والكذّاب

THE LIAR

٨٦٦١. اَلكَذَّابُ مُتَّهَمٌ في قَوْلِهِ وَإنْ قَوِيَتْ حُجَّتُهُ وَصَدَقَتْ لَهْجَتُهُ.

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.

٨٦٦٢. اَلكَذّابُ وَالمَيِّتُ سَواءٌ فَإنَّ (لأنَّ) فَضيلَةَ الحَيِّ عَلَى المَيِّتِ اَلثِّقَةُ بِهِ فَإذا لَمْ يُوثَقْ بِكَلامِهِ بَطَلَتْ حَياتُهُ.

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.

٨٦٦٣. أبْعَدُ النّاسِ مِنَ الصَّلاحِ اَلكَذُوبُ وَذُو الوَجْهِ الوَقاحِ.

8663. The furthest of all people from goodness is the incessant liar and the brazen-faced.

٨٦٦٤. اَلكاذِبُ مُهانٌ ذَليلٌ.

8664. The liar is disgraced and humiliated.

٨٦٦٥. اَلْكاذِبُ عَلى شَفا مَهْواةٍ وَ مَهانَةٍ.

8665. A liar is at the brink of an abyss [of ruin] and disgrace.

٨٦٦٦. كَفاكَ مُوَبِّخاً عَلَى الكِذْبِ عِلْمُكَ بِأنَّكَ كاذِبٌ.

8666. Your knowing that you are a liar suffices as a rebuke for lying.

٨٦٦٧. لَيْسَ لِكَذُوبٍ أمانَةٌ وَلا لِفَجُورٍ صِيانَةٌ.

8667. There is no trustworthiness in an incessant liar and there is no safeguarding [from sin] in the morally corrupt.

٨٦٦٨. مَنْ كَذَبَ أفْسَدَ مُرُوَّتَهُ.

8668. One who lies corrupts his magnanimity.

٨٦٦٩. مَنْ كَثُرَ كِذْبُهُ لَمْ يُصَدَّقْ.

8669. One who lies excessively is not believed.

٨٦٧٠. مَنْ عُرِفَ بِالكِذْبِ لَمْ يُقْبَلْ صِدْقُهُ.

8670. One who is known for lying, [even] his truth will not be accepted.

٨٦٧١. مَنْ كَثُرَ كِذْبُهُ قَلَّ بَهاؤُهُ.

8671. One whose lying increases, his prestige decreases.

٨٦٧٢. مَنْ عُرِفَ بِالكِذْبِ قَلَّتِ الثِّقَةُ بِهِ.

8672. One who is known for lying, the trust [of others] in him decreases.

٨٦٧٣. مَن تَجَنَّبَ الكِذْبَ صُدِّقَتْ أقْوالُهُ.

8673. One who eschews lying, his words are accepted as true.

٨٦٧٤. مِنْ مَهانَةِ الكَذّابِ جُودُهُ بِاليَمينِ لِغَيْرِ مُسْتَحْلِفٍ.

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.

٨٦٧٥. لا حَياءَ لِكَذّابٍ.

8675. The habitual liar has no shame.

٨٦٧٦. لا خَيْرَ في قَوْلِ الأفّاكينَ.

8676. There is no good in the words of liars.

٨٦٧٧. لا خَيْرَ في عِلْمِ الكَذّابينَ.

8677. There is no good in the knowledge of habitual liars.

٨٦٧٨. لا خَيْرَ فِي الكَذّابينَ وَلا فِي العُلَماءِ الأفّاكينَ.

8678. There is neither any good in those who are habitual liars nor is there any good in dishonest scholars.

٨٦٧٩. يَكْتَسِبُ الكاذِبُ بِكِذْبِهِ ثَلاثاً: سَخَطَ اللهِ عَلَيْهِ وَاسْتِهانَةَ النّاسِ بِهِ وَمَقْتَ المَلائِكَةِ لَهُ.

8679. The liar earns three things by his lies: the wrath of Allah upon him, scorn of the people and hatred of the angels.

NOBLENESS AND MUNIFICENCE

الكرم

8680. Being noble-minded means having a good character and eschewing lowly traits.

٨٦٨٠. اَلْكَرَمُ حُسْنُ السَّجيَّةِ وَاجْتِنابُ الدَّنيَّةِ.

8681. Munificence is [in] giving generously and fulfilling promises.

٨٦٨١. اَلْكَرَمُ بَذْلُ الجُودِ وَإنجازُ الموْعُودِ.

8682. Nobleness is [in] preferring the pleasantness of praise over the love of wealth.

٨٦٨٢. اَلْكَرَمُ إيثارُ عُذُوبَةِ الثَّناءِ عَلى حُبِّ المالِ.

8683. The best munificence is altruism.

٨٦٨٣. أحْسَنُ الكَرَمِ اَلإيثارُ.

8684. The highest level of munificence is self-sacrifice.

٨٦٨٤. أعْلى مَراتِبِ الكَرَمِ الإيثارُ.

8685. The most excellent munificence is completing [one's] favours.

٨٦٨٥. أفْضَلُ الكَرَمِ إتْمامُ النِّعَمِ.

8686. Munificence is excellence and loyalty is nobility.

٨٦٨٦. اَلْكَرَمُ فَضْلٌ الوَفاءُ نُبْلٌ.

8687. Nobleness is the source of goodness.

٨٦٨٧. اَلْكَرَمُ مَعْدِنُ الخَيْرِ.

8688. Munificence is the best eminence.

٨٦٨٨. اَلْكَرَمُ أفْضَلُ السُّؤْدَدِ.

8689. Munificence is the best of traits.

٨٦٨٩. اَلْكَرَمُ أفْضَلُ الشِّيَمِ.

8690. Nobleness is [being] free from jealousy.

٨٦٩٠. اَلْكَرَمُ بَريءٌ مِنَ الحَسَدِ.

8691. Nobleness is bearing the wrongdoings [of others].

٨٦٩١. اَلْكَرَمُ اِحْتِمالُ الجَريرَةِ.

8692. Nobleness is having good patience [and tolerance].

٨٦٩٢. اَلْكَرَمُ حُسْنُ الاِصْطِبارِ.

8693. Munificence is bearing the [heavy] burdens of [other people's] liabilities.

٨٦٩٣. اَلْكَرَمُ تَحَمُّلُ أعْباءِ المَغارِمِ.

8694. Nobleness is preferring dignity over wealth.

٨٦٩٤. اَلْكَرَمُ إيثارُ العِرْضِ عَلَى المالِ.

8695. Nobleness is [being] more compassionate than close relatives.

٨٦٩٥. اَلْكَرَمُ أعْطَفُ مِنَ الرَّحِمِ.

8696. Nobleness is control over one's tongue and doing good to others.

٨٦٩٦. اَلْكَرَمُ مِلْكُ اللِّسانِ وَبَذْلُ الإحْسانِ.

8697. Nobleness is the result of lofty endeavour [and high resolve].

٨٦٩٧. اَلْكَرَمُ نَتيجَةُ عُلُوِّ الهِمَّةِ.

8698. Nobleness is nothing but refraining from [committing] sins (or misdeeds).

٨٦٩٨. إنَّما الكَرَمُ اَلتَّنَزُّهُ عَنِ المعاصي (المساوي).

8699. Munificence is nothing but granting the wishes and fulfilling the needs of the seeker.

٨٦٩٩. إنَّما الكَرَمُ بَذْلُ الرَّغائِبِ وَإسْعافُ الطّالِبِ.

8700. The fruit of nobleness is keeping ties with near relatives.

٨٧٠٠. ثَمَرَةُ الكَرَمِ صِلَةُ الرَّحِمِ.

8701. The best munificence is being generous without seeking [any] recompense.

٨٧٠١. خَيْرُ الكَرَمِ جُودٌ بِلا طَلَبِ مُكافاةٍ.

8702. It is not from munificence to spoil the favours [one does to others] by [putting them under] obligation.

٨٧٠٢. لَيْسَ مِنَ الكَرَمِ تَنْكيدُ المَنِنِ (النِّعَمِ) بِالمَنِّ.

8703. Completion of favours is part of munificence.

٨٧٠٣. مِنَ الكَرَمِ إتْمامُ النِّعَمِ.

8704. It is part of nobleness to have good [and praiseworthy] traits.

٨٧٠٤. مِنَ الكَرَمِ حُسْنُ الشِّيَمِ.

8705. Completing [one's] favours is from the perfection of munificence.

٨٧٠٥. مِنْ تَمامِ الكَرَمِ إتْمامُ النِّعَمِ.

8706. Fulfilling one's obligations [and pacts]

٨٧٠٦. مِنَ الكَرَمِ الوَفاءُ بِالذِّمَمِ.

is part of nobleness.

8707. Doing good to the one who wrongs you is from the best [forms of] nobleness.

٨٧٠٧. مِنْ أحْسَنِ الكَرَمِ الإحْسانُ إلَى المسيئِ.

8708. One of the signs of nobleness is hastening in [giving] reward.

٨٧٠٨. مِنْ عَلاماتِ الكَرَمِ تَعْجِيلُ المثُوبَةِ.

8709. Part of nobleness is doing good to others and granting [them] support.

٨٧٠٩. مِنَ الْكَرَمِ اِصْطِناعُ المعْرُوفِ وَبَذْلُ الرِّفْدِ.

8710. From the perfection of munificence is hastening [to give] reward.

٨٧١٠. مِنْ كَمالِ الكَرَمِ تَعْجيلُ المثُوبَةِ.

8711. It is from nobleness for you to overlook the wrong that has been done to you.

٨٧١١. مِنَ الكَرَمِ أنْ تَتَجاوَزَ عَنِ الإسائَةِ إلَيْكَ.

8712. The order of nobleness entails successively doing good to others and assisting one's brothers [financially].

٨٧١٢. نِظامُ الكَرَمِ مُوالاةُ الإحْسانِ وَمُواساةُ الإخْوانِ.

8713. The nobleness of a man is evinced by his cheerfulness and his kindness [to others].

٨٧١٣. يُسْتَدَلُّ عَلى كَرَمِ الرَّجُلِ بِحُسْنِ بِشْرِهِ وَ بَذْلِ بِرِّهِ.

THE NOBLE -MINDED AND MUNIFICENT الكريم

8714. The noble-minded person is one who keeps away from the forbidden and steers clear of [disgraceful] flaws.

٨٧١٤. اَلْكَرِيمُ مَنْ تَجَنَّبَ المحارِمَ وَتَنَزَّهَ عَنِ العُيُوبِ.

8715. The munificent person is one who brings [and gives away] whatever is available.

٨٧١٥. اَلْكَرِيمُ مَنْ جاءَ بِالمَوْجُودِ.

8716. A noble-minded person is one who repays evil with good.

٨٧١٦. اَلْكَرِيمُ مَنْ جازَى الإسائَةَ بِالإحْسانِ.

٨٧١٧. اَلْكَرِيمُ يَزْدَجِرُ عَمّا يَفْتَخِرُ بِهِ اللَئِيمُ.

8717. A noble-minded person is repulsed by that which the wicked take pride in.

٨٧١٨. اَلْكَرِيمُ يَجْفُو إذا عُنِّفَ وَيَلِينُ إذَا اسْتُعْطِفَ.

8718. The munificent one cuts off his favour when he is approached harshly and is soft [and kind] when he is entreated [politely].

٨٧١٩. اَلْكَرِيمُ إذا قَدَرَ صَفَحَ وَإذا مَلَكَ سَمَحَ وَإذا سُئِلَ أنْجَحَ.

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].

٨٧٢٠. اَلكَرِيمُ يَأبَى العارَ وَيُكْرِمُ الجارَ.

8720. A noble-minded person rejects disgrace and honours his neighbour.

٨٧٢١. اَلْكَرِيمُ يَرَى مَكارِمَ أفْعالِهِ دَيْناً عَلَيْهِ يَقْضيهِ.

8721. A noble-minded person considers his virtuous actions as a debt that he has to repay.

٨٧٢٢. اَلْكَرِيمُ يَرْفَعُ نَفْسَهُ في كُلِّ ما أسْداهُ عَنْ حُسْنِ المجازاتِ.

8722. The noble-minded person raises himself above [the expectation of] rewards in everything good that he does.

٨٧٢٣. اَلْكَرِيمُ إذَا احْتاجَ إلَيْكَ أعْفاكَ وَإذَا احْتَجْتَ إلَيْهِ كَفاكَ.

8723. When a noble-minded person needs you he excuses you [from helping him] and when you need him he suffices you.

٨٧٢٤. اَلْكَرِيمُ يَعْفُو مَعَ القُدْرَةِ وَيَعْدِلُ فِي الإمْرَةِ وَيَكُفُّ إسائَتَهُ وَيَبْذُلُ إحْسانَهُ.

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.

٨٧٢٥. اَلْكَرِيمُ عِنْدَ اللهِ مَحْبُورٌ مُثابٌ وَعِنْدَ النّاسِ مَحْبُوبٌ مُهابٌ.

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.

٨٧٢٦. اَلْكَرِيمُ مَنْ صانَ عِرْضَهُ بِمالِهِ وَاللَئِيمُ مَنْ

8726. A noble-minded person is one who safeguards his honour with his wealth while

the wicked person is one safeguards his wealth by [sacrificing] his honour.

صانَ مالَهُ 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. إحْذَرِ الكَرِيمَ إذا أهَنْتَهُ وَالحَليمَ إذا جَرَحْتَهُ وَالشُّجاعَ إذا أوْجَعْتَهُ.

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. اِحْذَرُوا صَوْلَةَ الكَرِيمِ إذا جاعَ وَأشَرَ اللَّئِيمِ إذا 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. اِحْذَرُوا سَطْوَةَ الكَرِيمِ إذا وُضِعَ وَسَوْرَةَ اللَّئِيمِ إذا رُفِعَ.

8730. The noble-minded person feigns inattention and pretends to be deceived.

٨٧٣٠. اَلْكَرِيمُ يَتَغافَلُ وَيَنْخَدِعُ.

8731. Noble-minded people have the most patient souls.

٨٧٣١. اَلكِرامُ أصْبَرُ أنْفُساً.

8732. The noble-minded person makes [his] ownership righteous.

٨٧٣٢. اَلْكَرِيمُ يُجْمِلُ المِلْكَةَ.

8733. A noble-minded person is one who initiates his act of kindness [before it is requested of him].

٨٧٣٣. اَلْكَرِيمُ مَنْ بَدَأَ بِإحْسانِهِ.

8734. The noble-minded person shows gratitude for little whereas the wicked one is ungrateful for much.

٨٧٣٤. اَلْكَرِيمُ يَشْكُرُ القَليلَ وَاللَّئِيمُ يَكْفُرُ الجَزِيلَ.

8735. The munificent person is one whose giving precedes his being asked.

٨٧٣٥. اَلْكَرِيمُ مَنْ سَبَقَ نَوالُهُ سُؤالَهُ.

8736. When the noble-minded person promises [something], he keeps his promise and when he threatens [to punish], he

٨٧٣٦. اَلْكَرِيمُ إذا وَعَدَ وَفَى وَإذا تَوَعَّدَ عَفَى.

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].

٨٧٣٧. اَلْكَرِيمُ إذا أيْسَرَ أسْعَفَ وَإذا أعْسَرَ خَفَّفَ.

8738. When the core of a man is noble, [both] his absence and presence are [considered] noble.

٨٧٣٨. إذا كَرُمَ أصْلُ الرَّجُلِ كَرُمَ مَغيبُهُ وَمَحْضَرُهُ.

8739. The authority of a noble-minded person manifests his positive attributes.

٨٧٣٩. دَوْلَةُ الكَرِيمِ تُظْهِرُ مَناقِبَهُ.

8740. The possessor of noble-mindedness has beautiful traits, grants favours [to others] and keeps ties with near relatives.

٨٧٤٠. ذُوالكَرَمِ جَمِيلُ الشِّيَمِ مُسْد لِلنِّعَمِ وَصُولٌ لِلرَّحِمِ.

8741. The success of a noble-minded person brings deliverance.

٨٧٤١. ظَفَرُ الكَرِيمُ يُنْجي.

8742. The success of noble-minded people is [through] forgiveness and benevolence.

٨٧٤٢. ظَفَرُ الكِرامِ عَفْوٌ وَإحْسانٌ.

8743. The shadow of noble-minded people is vast and pleasant.

٨٧٤٣. ظِلُّ الكِرامِ رَغَدٌ هَنِيئٌ.

8744. In times of [their] altruism, the excellence of the noble-minded people become manifest.

٨٧٤٤. عِنْدَ الإيثارِ عَلَى النَّفْسِ تَتَبَيَّنُ جَواهِرُ الكُرَماءِ.

8745. Generosity is the habit of the noble-minded people.

٨٧٤٥. عادَةُ الكِرامِ اَلجُودُ.

8746. Doing good to others is the habit of noble-minded people.

٨٧٤٦. عادَةُ الكِرامِ حُسْنُ الصَّنيعَةِ.

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

٨٧٤٧. كُنْ مِنَ الكَرِيمِ عَلى حَذَرٍ إنْ أهَنْتَهُ وَمِنَ اللَّئيمِ إنْ أكْرَمْتَهُ وَمِنَ الحَليمِ إنْ أحْرَجْتَهُ.

one if you force him into a difficult position.

٨٧٤٨. لِلْكِرامِ فَضيلَةُ المبادَرَةِ إلى فِعْلِ المعْرُوفِ وَإسْداءِ الصَّنايعِ.

8748. The merit of initiating good deeds and performing generous acts belongs to the noble-minded people.

٨٧٤٩. لَقَدْ أتْعَبَكَ مَنْ أكْرَمَكَ إنْ كُنْتَ كَريماً وَلَقَدْ أراحَكَ مَنْ أهانَكَ إنْ كُنْتَ حَليماً.

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.

٨٧٥٠. لأنَا أشَدُّ اِغْتِباطاً بِمَعْرِفَةِ الكَريمِ مِنْ إمْساكي عَلَى الجَوْهَرِ النَّفيسِ الغالِي الثَّمَنِ.

8750. Indeed I am happier to [get to] know a noble-minded person than to acquire an expensive and precious jewel.

٨٧٥١. لَيْسَ مِنْ عادَةِ الكِرامِ تَأْخِيرُ الإنْعامِ.

8751. It is not the habit of noble-minded people to delay bounties.

٨٧٥٢. لَيْسَ مِنْ شِيَمِ الكِرامِ تَعْجيلُ الاِنْتِقامِ.

8752. Being hasty in taking revenge is not from the traits of noble-minded people.

٨٧٥٣. لُزُومُ الكَريمِ عَلَى الهَوانِ خَيْرٌ مِنْ صُحْبَةِ اللَّئيمِ عَلَى الإحْسانِ.

8753. Remaining alongside a noble-minded person in humiliation is better than accompanying the wicked in order to gain favour.

٨٧٥٤. لَذَّةُ الكِرامِ في الإطْعامِ وَلَذَّةُ اللِّئامِ في الطَّعامِ.

8754. The pleasure of the noble-minded people is in feeding [others] whereas the pleasure of the wicked people is in eating [themselves].

٨٧٥٥. مِنْ أشْرَفِ أفْعالِ الكَريمِ تَغافُلُهُ عَمّا يَعْلَمُ.

8755. One of the most honourable actions of the noble-minded person is feigning inattention towards that which he knows.

٨٧٥٦. مِنْ شِيَمِ الكِرامِ بَذْلُ النَّدى.

8756. Giving generously is from the traits of the munificent.

٨٧٥٧. ما أوْحَشَ كَريمٌ.

8757. The munificent person is never deserted.

8758. The propensity of a noble-minded person is always towards the [positive] traits of his forefathers.

٨٧٥٨. مَنْزَعُ الكَرِيمِ أبَداً إلى شِيَمِ آبائِهِ.

8759. The happiness of noble-minded people is in giving generously [to others] while the joy of the wicked is in evil retribution.

٨٧٥٩. مَسَرَّةُ الكِرامِ في بَذْلِ العَطاءِ وَمَسَرَّةُ اللِّئامِ في سُوءِ الجَزاءِ.

8760. A high-minded person is never spiteful.

٨٧٦٠. لا يَكُونُ الكَرِيمُ حَقُوداً.

8761. None deserves to be called munificent except the one who gives before he is asked.

٨٧٦١. لا يَسْتَحِقُّ اسْمَ الكَرَمِ إلاّ مَنْ بَدَأَ بِنَوالِهِ قَبْلَ سُؤالِهِ.

8762. A person does not ennoble himself until he belittles his wealth.

٨٧٦٢. لا يُكْرِمُ المَرْءُ نَفْسَهُ حَتّى يُهِينَ مالَهُ.

8763. The munificent person is one who bestows his favours generously [to others].

٨٧٦٣. اَلْكَرِيمُ مَنْ بَذَلَ إحْسانَهُ.

8764. It is not from the traits of a noble-minded person to wear the cloak of disgrace.

٨٧٦٤. لَيْسَ مِنْ شِيَمِ الكَرِيمِ إدْراعُ العارِ.

8765. The noble-minded one is bright whereas the wicked one is immature.

٨٧٦٥. اَلْكَرِيمُ أبْلَجُ اَللَّئِيمُ مُلَهْوَجٌ.

HIGH ESTEEM الكرامة

8766. One who is not set aright by high esteem is put right by indignity.

٨٧٦٦. مَنْ لَمْ تُقَوِّمْهُ الكَرامَةُ قَوَّمَتْهُ الإهانَةُ.

8767. One who is not reformed by high esteem is reformed by indignity.

٨٧٦٧. مَنْ لَمْ تُصْلِحْهُ الكَرامَةُ أصْلَحَتْهُ الإهانَةُ.

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.

٨٧٦٨. مَنْ زادَهُ اللهُ كَرامَةً فَحَقِيقٌ بِهِ أنْ يَزِيدَ النّاسَ إكْراماً.

8769. One who is raised by disgrace is made vain by high esteem.

٨٧٦٩. مَنْ رَبّاهُ الهَوانُ أبْطَرَتْهُ الكَرامَةُ.

NOBLE TRAITS & DEEDS المكارم

8770. When you desire to acquire noble traits then keep away from the forbidden.

٨٧٧٠. إذا رَغِبْتَ فِي المكارِمِ فَاجْتَنِبِ المحارِمَ.

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. تَبادَرُوا المكارِمَ وَسارِعُوا إلى تَحَمُّلِ المغارِمِ وَاسْعَوْا فِي حاجَةِ مَنْ هُوَ نائِمٌ يَحْسُنْ لَكُمْ فِي الدّارَيْنِ الجَزاءُ وَتَنالُوا مِنَ اللهِ عَظيمَ الحَباءِ.

8772. Work hard to acquire noble traits and bear the burden of [others'] liabilities, [as a result] you will achieve the greatest gains.

٨٧٧٢. ثابِرُوا عَلَى اقْتِناءِ المكارِمِ وَتَحَمَّلُوا أعْباءَ المغارِمِ تُحْرِزُوا قَصَباتِ المغانِمِ.

8773. The best of noble traits is altruism.

٨٧٧٣. خَيْرُ المكارِمِ الإيثارُ.

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. رُوحُوا فِي المكارِمِوَ ادَّلِجُوا فِي حاجَةِ مَنْ هُوَ نائِمٌ.

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 بِمَكارِمِ الخِلالِ وَاصْطِناعِ الرِّجالِ فَإنَّهُما يَقِيانِ مَصارِعَ السَّوْءِ وَيُوجِبانِ الجَلالَةَ.

8776. The pinnacle of noble traits is altruism.

٨٧٧٦. غايَةُ المكارِمِ اَلإيثارُ.

8777. From the best noble deeds is bearing the liabilities [and debts of others] and being hospitable to one's guests.

٨٧٧٧. مِنْ أفْضَلِ المكارِمِ تَحَمُّلُ المغارِمِ وَإقْراءُ الضُّيُوفِ.

٨٧٧٨. مِنْ أحْسَنِ المكارِمِ بَثُّ المعْرُوفِ.

8778. One of the best noble deeds is spreading goodness [and virtue].

٨٧٧٩. مِنْ أحْسَنِ المكارِمِ تَجَنُّبُ المحارِمِ.

8779. One of the best noble deeds is keeping away from the forbidden.

٨٧٨٠. لا تَكْمُلُ المكارِمُ إلاّ بِالعَفافِ وَالإيثارِ.

8780. Noble traits [and deeds] are not complete except with chastity and self-sacrifice.

٨٧٨١. اَلمكارِمُ بِالمكارِهِ.

8781. Noble traits are [attained] by [bearing] that which is disliked.

THE DISLIKED المكروه

٨٧٨٢. مَكْرُوهٌ تُحْمَدُ عاقِبَتُهُ خَيْرٌ مِنْ مَحْبُوبٍ تُذَمُّ مَغَبَّتُهُ.

8782. The disliked act which has a praiseworthy result is better than the action which one loves [but] whose outcome is dispraised.

EARNING WEALTH كسب الأموال

٨٧٨٣. أزْكَى الْمَكاسِبِ كَسْبُ الحَلالِ.

8783. The purest of earnings is lawful earning.

٨٧٨٤. بِئْسَ الْكَسْبُ الحَرامُ.

8784. The worst kind of earning is the unlawful [earning].

٨٧٨٥. رُكُوبُ الأهْوالِ يَكْسِبُ الأمْوالَ.

8785. Embarking on the terrifying [and surmounting one's fears] brings wealth.

٨٧٨٦. مَنِ اكْتَسَبَ حَراماً اِحْتَقَبَ آثاماً.

8786. One who earns by unlawful means accumulates sins.

LAZINESS AND THE LAZY

الكسل والكسلان

8787. One who is always lazy, his hopes get dashed.

٨٧٨٧. مَنْ دامَ كَسَلُهُ خابَ أَمَلُهُ.

8788. Do not rely on a lazy person in your affairs.

٨٧٨٨. لا تَتَّكِلْ في أُمُورِكَ عَلى كَسْلان.

REVEALING & REMOVING DISTRESS

كشف الضرّ

8789. One who reveals his distress to others has accepted humiliation.

٨٧٨٩. رَضِيَ بِالذُّلِّ مَنْ كَشَفَ ضُرَّهُ لِغَيْرِهِ.

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. ما مِنْ عَمَل أَحَبَّ إِلَى اللهِ تَعالى مِنْ ضُرٍّ يَكْشِفُهُ رَجُلٌ عَنْ رَجُلٍ.

SUPPRESSING ANGER

الكظم

8791. The suppressor of anger is one who extirpates his grudges.

٨٧٩١. اَلْكاظِمُ مَنْ أماتَ أَضْغانَهُ.

8792. Suppress [your] anger and you will increase in forbearance.

٨٧٩٢. اِكْظِمِ الغَيْظَ تَزْدَدْ حِلْماً.

8793. Suppression [of anger] is the fruit of forbearance.

٨٧٩٣. اَلكَظْمُ ثَمَرَةُ الحِلْمِ.

8794. The cornerstone of forbearance is suppression [of anger].

٨٧٩٤. رَأْسُ الحِلْمِ الكَظْمُ.

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. طُوْبى لِمَنْ كَظَمَ غَيْظَهُ وَلَمْ يُطْلِقْهُ وَعَصى أَمْرَ نَفْسِهِ فَلَمْ يُهْلِكْهُ.

٨٧٩٦ـ كَمْ مِنْ غَيْظٍ تُجُرِّعَ مَخافَةَ ما هُوَ أشَدُّ مِنْهُ.

8796. How many a time is anger suppressed out of the fear of that which is more severe than it.

٨٧٩٧ـ مَنْ كَظَمَ غَيْظَهُ كَمُلَ حِلْمُهُ.

8797. Whoever suppresses his anger, his forbearance becomes complete.

٨٧٩٨ـ اِكْظِمِ الغَيْظَ عِنْدَ الغَضَبِ وَتَجاوَزْ مَعَ الدَّوْلَةِ تَكُنْ لَكَ العاقِبَةُ.

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.

INGRATITUDE & INGRATES كفران النعمة والكفور

٨٧٩٩ـ اِصْطِناعُ الكَفُورِ مِنْ أعْظَمِ الجُرْمِ.

8799. Doing good to an ingrate is from the greatest of crimes.

٨٨٠٠ـ كُفْرُ النِّعْمَةِ مُزيلُها وَشُكْرُها مُسْتَديمُها.

8800. Being ungrateful for a blessing causes it to be taken away and being thankful for it causes it to last.

٨٨٠١ـ كُفْرانُ النِّعَمِ يُزِلُّ القَدَمَ وَيَسْلُبُ النِّعَمَ.

8801. Ingratitude for blessings makes one stumble and strips away the blessings.

٨٨٠٢ـ كُفْرُالنِّعْمَةِ لُؤْمٌ وَصُحْبَةُ الأحْمَقِ شُؤْمٌ.

8802. Ungratefulness for a blessing is vileness, and accompanying a fool is [a cause of] misfortune.

٨٨٠٣ـ كُفْرُ النِّعْمَةِ مُزيلُها.

8803. Being ungrateful for a blessing is the cause of its removal.

٨٨٠٤ـ كافِرُ النِّعْمَةِ كافِرُ فَضْلِ اللهِ.

8804. The one who is unthankful for blessings is ungrateful for the bounty of Allah.

٨٨٠٥ـ كُفْرُ النِّعَمِ مَجْلَبَةٌ لِحُلُولِ النِّقَمِ.

8805. Ingratitude for blessings is the thing that brings [divine] retribution.

٨٨٠٦. كافِرُ النِّعْمَةِ مَذْمُومٌ عِنْدَ الخالِقِ وَالخَلائِقِ.

8806. The one who is ungrateful for blessings is dispraised in the sight of the Creator and the creation.

٨٨٠٧. لَيْسَ مِنَ التَّوْفيقِ كُفْرانُ النِّعَمِ.

8807. Ingratitude for blessings is not a success [rather it is a failure].

٨٨٠٨. لا نِعْمَةَ مَعَ كُفْرٍ.

8808. There is no blessing with ingratitude.

٨٨٠٩. إنَّ كُفْرَ النِّعْمَةِ لُؤْمٌ وَمُصاحَبَةَ الجاهِلِ شُؤْمٌ.

8809. Verily ingratitude for blessings is vileness and accompanying the ignorant is [a cause of] misfortune.

٨٨١٠. اَلنِّعَمُ يَسْلُبُهَا الْكُفْرانُ.

8810. Blessings are stripped away by ingratitude.

٨٨١١. آفَةُ النِّعَمِ الكُفْرانُ.

8811. The bane of blessings is ingratitude.

٨٨١٢. سَبَبُ تَحَوُّلِ النِّعَمِ الكُفْرُ.

8812. The cause of alteration [and removal] of blessings is ingratitude.

٨٨١٣. في كُفْرِ النِّعَمِ زَوالُها.

8813. In ungratefulness for blessings is [the cause of] its removal.

٨٨١٤. مَنْ كَفَرَ النِّعَمَ حَلَّتْ بِهِ النِّقَمُ.

8814. Whoever is ungrateful for blessings, [divine] retribution comes upon him.

THE DISBELIEVER

الكافر

٨٨١٥. اَلْكافِرُ خَبٌّ لَئِيمٌ خَؤُنٌ مَغْرُورٌ بِجَهْلِهِ مَغْبُونٌ.

8815. The disbeliever is a vile deceiver, perfidious, deluded by his ignorance and duped.

٨٨١٦. اَلكافِرُ اَلدُّنيا جَنَّتُهُ وَالعاجِلَةُ هِمَّتُهُ وَالمَوْتُ شَقاوَتُهُ وَالنّارُ غايَتُهُ.

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.

8817. The disbeliever is an immoral, ignorant person.

٨٨١٧. اَلْكافِرُ فاجِرٌ جاهِلٌ.

8818. The disbeliever is ill-tempered and has an evil manner.

٨٨١٨. اَلْكافِرُ شَرِسُ الخَليقَةِ سَيِّيءُ الطَّريقَةِ.

8819. The disbeliever is a misguiding deceiver, hard-hearted, [and] perfidious.

٨٨١٩. اَلْكافِرُ خَبٌّ ضَبٌّ جافٍ خائِنٌ.

8820. The final end of the disbeliever is hellfire.

٨٨٢٠. غايَةُ الكافِرِ النّارُ.

8821. The disbeliever did not disbelieve until he became ignorant.

٨٨٢١. ما كَفَرَ الكافِرُ حَتّى جَهِلَ.

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. هَمُّ الكافِرِ لِدُنْياهُ وَسَعْيُهُ لِعاجِلَتِهِ وَغايَتُهُ شَهْوَتُهُ.

DISBELIEF الكفر

8823. Disbelief is desertion [and failure].

٨٨٢٣. اَلْكُفْرُ خِذْلانٌ.

8824. Counter disbelief with faith.

٨٨٢٤. ضادُّوا الكُفْرَ بِالإيمانِ.

8825. Disbelief is loss.

٨٨٢٥. اَلكُفْرُ مَغْرَمٌ.

RESTRAINT الكفّ

8826. Restraining yourself from that which others possess is one of the two generosities.

٨٨٢٦. اَلْكَفُّ عَمّا في أيْدِي النّاسِ أحَدُ السَّخائَيْنِ.

8827. Verily restraint during the confusion of misguidance is better than embarking on

٨٨٢٧. إنَّ الكَفَّ عِنْدَ حَيْرَةِ الضَّلالِ خَيْرٌ مِنْ

terrors. رُكُوبِ الأهْوالِ.

8828. There is no piety like self-restraint. ٨٨٢٨. لا وَرَعَ كَالكَفِّ.

SUFFICIENCY الكفاف

8829. Being pleased with what is sufficient is better than striving for lavishness. ٨٨٢٩. اَلرِّضا بِالكَفافِ خَيْرٌ مِنَ السَّعْيِ فِي الإسْرافِ.

8830. Being pleased with what suffices leads to virtue. ٨٨٣٠. اَلرِّضا بِالكَفافِ يُؤَدّي إلَى العَفافِ.

8831. Blessed is the one who adorns himself with virtue and is satisfied with what suffices. ٨٨٣١. طُوبى لِمَنْ تَحَلّى بِالعَفافِ وَرَضِيَ بِالكَفافِ.

8832. One who is content with that which suffices is led by it towards virtue. ٨٨٣٢. مَنِ اقْتَنَعَ بِالكَفافِ أدّاهُ إلَى العَفافِ.

8833. One who limits himself to what suffices hastens comfort and lives in an abode of ease. ٨٨٣٣. مَنِ اقْتَصَرَ عَلَى الكَفافِ تَعَجَّلَ الرّاحَةَ وَتَبَوَّءَ خَفْضَ الدَّعَةِ.

8834. No one can dispense with the need to seek his sustenance and that which he requires of provisions. ٨٨٣٤. لا غِنى بِأحَد مِنَ الِارْتيادِ وَقَدْرِ بَلاغِهِ مِنَ الزّادِ.

RECOMPENSE المكافات

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. أطِلْ يَدَكَ في مُكافاةِ مَنْ أحْسَنَ إلَيْكَ فَإنْ لَمْ تَقْدِرْ فَلا أقَلَّ مِنْ أنْ تَشْكُرَهُ.

8836. Recompense is liberation. ٨٨٣٦. اَلمكافاةُ عِتْقٌ.

8837. One who endeavours to recompense the good that is done to him has indeed recompensed it.

٨٨٣٧. مَنْ هَمَّ أنْ يُكافِيَ عَلى مَعْرُوفٍ فَقَدْ كافَى.

8838. One who does not recompense offence with favour is not from the noble-minded ones.

٨٨٣٨. مَنْ لَمْ يُجازِ الْإساءَةَ بِالإحْسانِ فَلَيْسَ مِنَ الكِرامِ.

8839. Recompensing the wrongdoer with favour is from the perfection of faith.

٨٨٣٩. مِنْ كَمالِ الإيمانِ مُكافاةُ المسيءِ بِالإحْسانِ.

8840. The most severely punished of all people is one who recompenses good with evil.

٨٨٤٠. أشَدُّ النّاسِ عُقُوبَةً رَجُلٌ كافَىءَ الإحْسانَ بِالإساءَةِ.

8841. When your hand is short and unable to recompense [the one who does good to you] then lengthen your speech with gratitude.

٨٨٤١. إذا قَصُرَتْ يَدُكَ عَنِ المكافاةِ فَأطِلْ لِسانَكَ بِالشُّكْرِ.

8842. Return the stone from whence it came to you, for indeed evil is not repulsed except by evil.

٨٨٤٢. رُدَّ الحَجَرَ مِنْ حَيثُ جاءَكَ فَإنَّهُ لا يُرَدُّ الشَّرُّ إلاّ بِالشَّرِّ.

COMPETENCE

الكفاية

8843. One whose competence is good is loved by his sovereign.

٨٨٤٣. مَنْ حَسُنَتْ كِفايَتُهُ أحَبَّهُ سُلْطانُهُ.

8844. One who is raised [to a high rank] without competence is dropped without wrongdoing.

٨٨٤٤. مَنْ رُفِعَ بِلا كِفايَةٍ وُضِعَ بِلا جِنايَةٍ.

8845. One whose competence is good deserves [to be given] authority.

٨٨٤٥. مَنْ أحْسَنَ الكِفايَةَ اِسْتَحَقَّ الوِلايَةَ.

DUTY

التكليف

8846. One who imposes upon you a duty that you are unable to bear has indeed asked you to disobey him.

٨٨٤٦. مَنْ كَلَّفَكَ ما لا تُطيقُ فَقَدْ أفْتاكَ في عِصْيانِهِ.

8847. Affectation is from the morals of the hypocrites.

٨٨٤٧. اَلتَّكَلُّفُ مِنْ أخْلاقِ المُنافِقينَ.

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.

٨٨٤٨. إنَّ اللهَ سُبْحانَهُ أمَرَ عِبادَهُ تَخْييراً وَنَهاهُمْ تَحْذيراً وَكَلَّفَ يَسيراً وَلَمْ يُكَلِّفْ عَسيراً وَأعْطَى عَلَى القَليلِ كَثيراً وَلَمْ يُعْصَ مَغْلُوباً وَلَمْ يُطَعْ مُكْرَهاً وَلَمْ يُرْسِلِ الأنْبِياءَ لَعِباً وَلَمْ يُنْزِلِ الكِتابَ عَبَثاً وَما خَلَقَ السَّماواتِ وَالأرْضَ وَما بَيْنَهُما باطِلاً ذلِكَ ظَنُّ الَّذينَ كَفَرُوا فَوَيْلٌ لِلَّذينَ كَفَرُوا مِنَ النّارِ.

THE SPEAKER

المتكلّم

8849. For ever speaker there are times [and conditions where he is able to speak].

٨٨٤٩. لِلْمُتَكَلِّمِ أوْقاتٌ.

8850. You have started flying while still a nestling and growling before coming of age.

٨٨٥٠. لَقَدْ طِرْتَ شَكيراً وَهَدَرْتَ صَقْباً (سَقْباً).

THE IDEAL ONE

الكامل

8851. The ideal [person] is one whose seriousness prevails over his jesting [and frivolity].

٨٨٥١. اَلْكامِلُ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ.

PERFECTION

الكمال

8852. Perfection is in three things: Patience in calamities, piety in pursuits and fulfilling the needs of the seeker.

٨٨٥٢. اَلْكَمالُ في ثَلاثٍ اَلصَّبْرُ عَلَى النَّوائِبِ وَالتَّوَرُّعُ فِي المطالِبِ وَإِسْعافُ الطّالِبِ.

8853. Perfection [of what is desired] is non-existent in this world.

٨٨٥٣. اَلْكَمالُ فِي الدُّنيا مَفْقُودٌ.

8854. You will never attain perfection until you rise above imperfection.

٨٨٥٤. لَنْ تُدْرِكَ الكَمالَ حَتّى تَرْقى عَنِ النَّقْصِ.

8855. From the perfection of a human being and the abundance of his merit is his own feeling of imperfection [in himself].

٨٨٥٥. مِنْ كَمالِ الإنْسانِ وَ وُفُورِ فَضْلِهِ اِسْتِشْعارُهُ بِنَفْسِهِ النُّقْصانَ.

PLOTS

المكائد

8856. One who is not cautious of [evil] plots before they occur, does not benefit from regret after their assault.

٨٨٥٦. مَنْ لَمْ يَتَحَرَّزْ مِنَ المكائِدِ قَبْلَ وُقُوعِها لَمْ يَنْفَعْهُ الأسَفُ بَعْدَ هُجُومِها.

THE SAGACIOUS

الكيّس

8857. The foundation of a sagacious person is his intellect, his magnanimity is his character and his religion is his distinction.

٨٨٥٧. اَلْكَيِّسُ أصْلُهُ عَقْلُهُ وَمُرُوءَتُهُ خُلْقُهُ وَدينُهُ حَسَبُهُ.

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].

٨٨٥٨. اَلْكَيِّسُ مَنْ كانَ يَوْمُهُ خَيْراً مِنْ أمْسِهِ وَعَقَّلَ الذَمَّ 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.

٨٨٥٩. اَلْكَيِّسُ مَنْ أحْيا فَضائِلَهُ وَأماتَ رَذائِلَهُ بِقَمْعِهِ شَهْوَتَهُ وَهَواهُ.

8860. The sagacious person is one who is inattentive towards others while expecting much from [and constantly judging] himself.

٨٨٦٠. اَلْكَيِّسُ مَنْ كانَ غافِلاً عَنْ غَيْرِهِ وَلِنَفْسِهِ كَثيرِ التَّقاضي.

8861. The sagacious person is one who controls the reins of his lustful desires.

٨٨٦١. اَلْكَيِّسُ مَنْ مَلَكَ عِنانَ شَهْوَتِهِ.

8862. The sagacious person is one who dons the garment of modesty and the armour of forbearance.

٨٨٦٢. اَلْكَيِّسُ مَنْ تَجَلْبَبَ الحَياءَ وَادَّرَعَ الحِلْمَ.

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.

٨٨٦٣. أكْيَسُ الأكْياسِ مَنْ مَقَتَ دُنْياهُ وَقَطَعَ مِنْها أمَلَهُ وَمُناهُ وَصَرَفَ عَنْها طَمَعَهُ وَرَجاهُ.

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.

٨٨٦٤. إنَّ الأكْياسَ هُمُ الَّذينَ لِلدُّنْيا مَقَتُوا وَأعْيُنَهُمْ عَنْ زَهْرَتِها أغْمَضُوا وَقُلُوبَهُمْ عَنْها صَرَفُوا وَبِالدّارِ الباقِيَةِ تَوَهَّوُا.

8865. Verily the sagacious person is one who restrains his lustful desire and subdues his outburst in times of anger by quelling it.

٨٨٦٥. إنَّ الكَيِّسَ مَنْ كانَ لِشَهْوَتِهِ مانِعاً وَلِنَزْوَتِهِ عِنْدَ الحَفيظَةِ واقِماً قامِعاً.

8866. The sagacious person's friend is truth and his enemy is falsehood.

٨٨٦٦. اَلْكَيِّسُ صَديقُهُ الحَقُّ وَعَدُوُّهُ الباطِلُ.

8867. Only he is sagacious who seeks forgiveness when he does wrong and regrets when he commits a sin.

٨٨٦٧. إنَّما الْكَيِّسُ مَنْ إذا أساءَ اِسْتَغْفَرَ وَإذا أذْنَبَ نَدِمَ.

8868. For the sagacious person there is admonition in everything.

٨٨٦٨. لِلْكَيِّسِ في كُلِّ شَيْءٍ إتِّعاظٌ.

٨٨٦٩. اَلْكَيْسُ تَقْوَى اللهِ سُبْحانَهُ وَتَجَنُّبُ المِحارِمِ وَإِصْلاحُ المعادِ.

8869. Sagacity is [in] fearing Allah, the Glorified, eschewing the forbidden and improving one's Hereafter [through good deeds].

٨٨٧٠. أَكْيَسُكُمْ أَوْرَعُكُمْ.

8870. The most sagacious among you is the most pious among you.

٨٨٧١. اَكْيَسُ الكَيْسِ التَّقْوٰى.

8871. The greatest sagacity is God-wariness.

٨٨٧٢. عَزيمَةُ الكَيِّسِ وَجِدُّهُ لإِصْلاحِ المِعادِ وَالاِسْتِكْثارِ مِنَ الزّادِ.

8872. The determination and effort of the sagacious one is for the improvement of his Hereafter and for acquiring more provisions [for it].

٨٨٧٣. اَلْكَيِّسُ مَنْ قَصُرَ آمالُهُ.

8873. The sagacious person is one who shortens his hopes.

٨٨٧٤. اَلْكَيِّسُ مَنْ عَرَفَ نَفْسَهُ وَأَخْلَصَ أَعْمالَهُ.

8874. The sagacious person is one who knows himself and is sincere in his actions.

٨٨٧٥. كَفٰى بِالمَرْءِ كَيْساً أَنْ يَعْرِفَ مَعائِبَهُ.

8875. It is a sufficient sagacity for a person to recognize his own flaws.

٨٨٧٦. كَفٰى بِالمَرْءِ كَيْساً أَنْ يَقْتَصِدَ في مَآرِبِهِ وَيُجْمِلَ في مَطالِبِهِ.

8876. It is a sufficient sagacity for a person to remain moderate in his goals and reasonable in his quests.

٨٨٧٧. كَفٰى بِالمَرْءِ كَيْساً أَنْ يَغْلِبَ الهَوٰى وَيَمْلِكَ النُّهٰى.

8877. It is a sufficient sagacity for a person to overcome his vain desire and possess intelligence.

٨٨٧٨. كَفٰى بِالمَرْءِ كَيْساً أَنْ يَقِفَ عَلٰى مَعائِبِهِ وَيَقْتَصِدَ في مَطالِبِهِ.

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.

باب اللام

THERE IS NO GOD BUT ALLAH

لا إله إلاّ الله

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. لا إلهَ إلاّ اللهُ عَزيمَةُ الإيمانِ وَفاتِحَةُ الإحْسانِ وَمَرْضاةُ الرَّحْمنِ وَمَدْحَرَةُ الشَّيْطانِ.

VILENESS

اللؤم

8880. Vileness is preferring the love of wealth over the delight of praise and commendation.

٨٨٨٠. اَللُّؤْمُ إيثارُ حُبِّ المالِ عَلى لَذَّةِ الحَمْدِ وَالثَّناءِ.

8881. Vileness is the opposite of all the virtues and the combination of all the vices, evils and lowly traits.

٨٨٨١. اَللُّؤْمُ مُضادٌّ لِسائِرِ الفَضائِلِ وَجامِعٌ لِجَميعِ الرَّذائِلِ وَالسَّوْءاتِ وَالدَّنايا.

8882. The greatest vileness is praising the blameworthy.

٨٨٨٢. أعْظَمُ اللُّؤْمِ حَمْدُ المَذْمُومِ.

8883. Vileness is the foundation of evil.

٨٨٨٣. اَللُّؤْمُ أُسُّ الشَّرِّ.

8884. Vileness is the accumulator of dispraise.

٨٨٨٤. اَللُّؤْمُ جَمّاعُ المَذامِّ.

8885. Vileness necessitates deceit.

٨٨٨٥. اَللُّؤْمُ يُوجِبُ الغِشَّ.

8886. Vileness is preferring wealth over people.

٨٨٨٦. اَللُّؤْمُ إيثارُ المالِ عَلَى الرِّجالِ.

8887. Vileness is ugly so do not make it your attire.

٨٨٨٧. اَللُّؤْمُ قَبيحٌ فَلا تَجْعَلْهُ لُبْسَكَ.

8888. Hastening punishment is one of the signs of vileness.

٨٨٨٨. مِنْ عَلاماتِ اللُّؤْمِ تَعْجيلُ العُقُوبَةِ.

8889. Betraying [one's] agreements is one of the signs of vileness.

٨٨٨٩. مِنْ عَلاماتِ اللُّؤْمِ الغَدْرُ بِالمواثيقِ.

8890. Being a bad neighbour is from the signs of vileness.

٨٨٩٠. مِنْ عَلامَةِ اللُّؤْمِ سُوءُ الجُوارِ.

8891. Slandering the righteous is one of the ugliest vile traits.

٨٨٩١. مِنْ أقْبَحِ اللُّؤْمِ غَيْبَةُ الأخْيارِ.

8892. It is from vileness for a person to preserve his wealth and sacrifice his dignity [instead].

٨٨٩٢. مِنَ اللُّؤْمِ أنْ يَصُونَ الرَّجُلُ مالَهُ وَيَبْذُلَ عِرْضَهُ.

8893. It is from the greatest vileness for a man to protect himself while surrendering his wife.

٨٨٩٣. مِنْ أعْظَمِ اللُّؤْمِ إحْرازُ المَرْءِ نَفْسَهُ وَإسْلامُهُ عِرسَهُ.

8894. Being ill-natured is from vileness.

٨٨٩٤. مِنَ اللُّؤْمِ سُوءُ الخُلْقِ.

THE VILE

اللئيم

8895. When the vile one attains a position above his status, his condition changes [for the worse].

٨٨٩٥. اَللَّئِيمُ إذا بَلَغَ فَوْقَ مِقْدارِهِ تَنَكَّرَتْ أحْوالُهُ.

8896. The vile one is harsh when he is approached entreatingly and becomes soft when he is berated.

٨٨٩٦. اَللَّئِيمُ يَجْفُو إذَا اسْتُعْطِفَ وَيَلِينُ إذا 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. اَللَّئِيمُ لا يَتْبَعُ إلاّ شَكْلَهُ وَلا يَمِيلُ إلاّ إلى مِثْلِهِ.

8898. No good is expected from a vile person, and no one is safe from his evil and secure from his ills.

٨٨٩٨. اَللَّئِيمُ لا يُرْجى خَيْرُهُ وَلا يُسْلَمُ مِنْ شَرِّهِ وَلا يُؤْمَنُ مِنْ غَوائِلِهِ.

8899. The vile one dons the attire of dishonour and harms the freemen.

٨٨٩٩. اَللَّئِيمُ يُدْرِعُ العارَ وَيُؤْذِي الأحْرارَ.

8900. The vile one considers his favours as debts that he will demand repayment for [in the future].

٨٩٠٠. اَللَّئِيمُ يَرَى سَوالِفَ إحْسانِهِ دَيْناً لَهُ يَقْتَضيهِ.

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. اَللَّئِيمُ إذَا احْتاجَ إلَيْكَ أجفاكَ وَإذَا احْتَجْتَ إلَيْهِ عَنّاكَ.

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. اِحْذَرِ اللَّئِيمَ إذا أكْرَمْتَهُ وَالرَّذْلَ إذا قَدَّمْتَهُ وَالسِّفْلَةَ إذا رَفَعْتَهُ.

8903. The vile one spares no effort in seeking evil vengeance for the wrong that has been done to him.

٨٩٠٣. اَللَّئِيمُ يُعْلي هِمَّتَهُ فيما جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ المكافاةِ.

8904. Beware of depending on the vile one, for indeed he forsakes the one who depends on him.

٨٩٠٤. إيّاكَ أنْ تَعْتَمِدَ عَلَى اللَّئِيمِ فَإنَّهُ يَخْذُلُ مَنِ اعْتَمَدَ عَلَيْهِ.

8905. The most difficult objective is seeking that which is in the possession of the vile ones.

٨٩٠٥. أصْعَبُ المرامِ طَلَبُ ما في أيْدِي اللِّئامِ.

8906. The vile ones are the most patient physically [but are weakest in spirit].

٨٩٠٦. اللِّئامُ أصْبَرُ أجْساداً.

8907. The vile one has no magnanimity.

٨٩٠٧. اَللَّئِيمُ لا مُرُوَّةَ لَهُ.

8908. The vile person is never ashamed.

٨٩٠٨. اَللَّئِيمُ لا يَسْتَحْيي.

8909. The vile person is one who puts a lot of obligation [on others when he does any good to them].

٨٩٠٩. اَللَّئِيمُ مَنْ كَثُرَ اِمْتِنانُهُ.

8910. The vile one is such that when he has

٨٩١٠. اَللَّئِيمُ إذا قَدَرَ أفْحَشَ وَإذا وَعَدَ أخْلَفَ.

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.

٨٩١١. اَللَّئِيمُ إذا أعْطى حَقَّدَ وَإذا أُعْطِيَ جَحَدَ.

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].

٨٩١٢. إذا حَلَلْتَ بِاللِّئامِ فَاعْتَلِلْ بِالصِّيامِ.

8913. When the vile one attains a position above his status, his condition changes [for the worse].

٨٩١٣. إذا بَلَغَ اللَّئيمُ فَوْقَ مِقْدارِهِ تَنَكَّرَتْ أحْوالُهُ.

8914. When the vile one increases his reverence for you then increase your scorn for him.

٨٩١٤. إذا زادَكَ اللَّئيمُ إجْلالاً فَزِدْهُ إذْلالاً.

8915. The authority of a vile person manifests his evil traits and flaws.

٨٩١٥. دَوْلَةُ اللَّئيمِ تَكْشِفُ مَساوِيَهُ وَمَعايِبَهُ.

8916. The dominion of the vile is the humiliation of the honourable.

٨٩١٦. دَوْلَةُ اللِّئامِ مَذَلَّةُ الكِرامِ.

8917. The ascendency the vile ones is from the calamities of the times.

٨٩١٧. دُوَلُ اللِّئامِ مِنْ نَوائِبِ الأيّامِ.

8918. The one who seeks good from vile people is deprived of it.

٨٩١٨. طالِبُ الخَيْرِ مِنَ اللِّئامِ مَحْرُومٌ.

8919. The triumph of a vile person leads to destruction.

٨٩١٩. ظَفَرُ اللَّئيمِ يُرْدي.

8920. The triumph of vile people leads to haughtiness and defiance.

٨٩٢٠. ظَفَرُ اللِّئامِ تَجَبُّرٌ وَطُغْيانٌ.

8921. The shadow [and patronage] of the vile ones is [an] endemic adversity.

٨٩٢١. ظِلُّ اللِّئامِ نَكِدٌ وَبِيٌّ.

8922. The habit of vile people is to repay good with evil.

٨٩٢٢. عادَةُ اللِّئامِ اَلمُكافاةُ بِالقَبيحِ عَنِ الإحْسانِ.

8923. The habit of vile people is denial [the blessings they have been given].

٨٩٢٣. عادَةُ اللِّئامِ الجُحُودُ.

8924. The habit of vile people is ugly slander [and backbiting].

٨٩٢٤. عادَةُ اللِّئامِ قُبْحُ الوَقيعَةِ.

8925. Harming honourable and liberated people is the habit of the vile and ignorant ones.

٨٩٢٥. عادَةُ اللِّئامِ وَالأغْمارِ أذِيَّةُ الكِرامِ وَالأحْرارِ.

8926. The honour of a vile person is humiliation and the deviation of the intellect is the worst deviation.

٨٩٢٦. عِزُّ اللَّئيمِ مَذَلَّةٌ وَضَلالُ العَقْلِ أشَدُّ ضِلَّةٍ.

8927. Flee as far as you can from the foolish, vile one.

٨٩٢٧. فِرُّوا كُلَّ الفِرارِ مِنَ اللَّئيمِ الأحْمَقِ.

8928. The poverty of the honourable one is better than the wealth of the vile one.

٨٩٢٨. فاقَةُ الكَريمِ أحْسَنُ مِنْ غَناءِ اللَّئيمِ.

8929. Absence of vile people is a [source of] comfort for the people.

٨٩٢٩. فَقْدُ اللِّئامِ راحَةُ الأنامِ.

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. كُلَّمَا ارْتَفَعَتْ رُتْبَةُ اللَّئيمِ نَقَصَ النّاسُ عِنْدَهُ وَالكَريمُ ضِدُّ ذلِكَ.

8931. One who is vile, [the occasion of] his birth is evil.

٨٩٣١. مَنْ لَؤُمَ ساءَ ميلادُهُ.

8932. One who needs something from the vile ones has indeed been forsaken.

٨٩٣٢. مَنْ كانَتْ لَهُ إلَى اللِّئامِ حاجَةٌ فَقَدْ خُذِلَ.

8933. Hard-heartedness is from the traits of the vile ones.

٨٩٣٣. مِنَ اللِّئامِ تَكُونُ القَسْوَةُ.

8934. The one who accompanies vileness is censured.

٨٩٣٤. مُصاحِبُ اللُّؤْمِ مَذْمُومٌ.

8935. The withholding of the honourable one is better than the granting of the vile one.

٨٩٣٥. مَنْعُ الكَرِيمِ أحْسَنُ مِنْ إعْطاءِ اللَّئِيمِ.

8936. The vile one is recognized by [his] evil action, ugly character and blameworthy miserliness.

٨٩٣٦. يُسْتَدَلُّ عَلَى اللَّئِيمِ بِسُوءِ الفِعْلِ وَقُبْحِ الخُلْقِ وَذَمِيمِ البُخْلِ.

8937. The practice of the vile ones is denial.

٨٩٣٧. سُنَّةُ اللِّئامِ الجُحُودُ.

CONFUSION

اللبس

8938. There is nothing after clarification but confusion.

٨٩٣٨. ما بَعْدَ التَّبْيِينِ إلاّ اللَّبْسُ.

MILK

اللبن

8939. Milk is one of the two meats.

٨٩٣٩. اَللَّبَنُ أحَدُ اللَّحْمَيْنِ.

THE STUBBORN

اللجوج

8940. The stubborn one has no [valid] opinion.

٨٩٤٠. اَللَّجُوجُ لا رَأْيَ لَهُ.

8941. The stubborn one has no planning.

٨٩٤١. لَيْسَ لِلَجُوجٍ تَدْبِيرٌ.

8942. Never argue with a stubborn person in a gathering.

٨٩٤٢. لا تُمارِيَنَّ اللَّجُوجَ في مَحْفِلٍ.

8943. A stubborn person has no [valid] opinion.

٨٩٤٣. لا رَأْيَ لِلَجُوجٍ.

STUBBORNNESS

اللجاج

8944. Stubbornness causes its rider to stumble.

٨٩٤٤. اَللَّجاجُ يَكْبُو بِراكِبِهِ.

8945. Stubbornness gives rise to hostilities and kindles rancour in the hearts.

٨٩٤٥. اَللَّجاجُ يُنْتِجُ الحُرُوبَ وَيُوغِرُ القُلُوبَ.

8946. Stubbornness is the most harmful of all things in this life and the next.

٨٩٤٦. اَللَّجاجُ أَكْثَرُ (أَكْبَرُ) الأَشْياءِ مَضَرَّةً فِي العاجِلِ وَالآجِلِ.

8947. Beware of blameworthy stubbornness, for indeed it provokes hostilities.

٨٩٤٧. إيّاكَ وَمَذْمُومَ اللَّجاجِ فَإِنَّهُ يُثيرُ الحُرُوبَ.

8948. Stubbornness is ill-fated.

٨٩٤٨ . اَللَّجاجُ شُؤْمٌ.

8949. Stubbornness is the seed of evil.

٨٩٤٩ . اَللَّجاجُ بَذْرُ الشَّرِّ.

8950. Stubbornness tarnishes the soul.

٨٩٥٠. اَللَّجاجُ يَشينُ النَّفْسَ.

8851. Stubbornness is the provoker of hostilities.

٨٩٥١ . اَللَّجاجُ مَثارُ الحُرُوبِ.

8952. Stubbornness causes its rider to fall off.

٨٩٥٢. اَللَّجاجُ يَنْبُو بِراكِبِهِ.

8953. Stubbornness is the symbol of destruction [and ruin].

٨٩٥٣. اَللَّجاجُ عُنْوانُ العَطَبِ.

8954. Stubbornness is followed by detriment.

٨٩٥٤. اَللَّجاجُ يَعْقِبُ الضُّرَّ.

8955. Stubbornness corrupts opinion.

٨٩٥٥. اَللَّجاجُ يُفْسِدُ الرَّأْيَ.

8956. Stubbornness brings to a person that which he is not in need of.

٨٩٥٦. اَللَّجاجَةُ تُورِثُ ما لَيْسَ لِلْمَرْءِ إِلَيْهِ حاجَةٌ.

8957. The fruit of stubbornness is ruin.

٨٩٥٧. ثَمَرَةُ اللَّجاجِ العَطَبُ.

8958. The rider of stubbornness is exposed to affliction.

٨٩٥٨. راكِبُ اللَّجاجِ مُتَعَرِّضٌ لِلْبَلاءِ.

8959. Stubbornness is the cause of turmoil [and war].

٨٩٥٩. سَبَبُ الهِياجِ اَللَّجاجُ.

8960. Stubbornness may bring about that which a person is not in need of.

٨٩٦٠. قَدْ تُورِثُ اللَّجاجَةُ ما لَيْسَ لِلْمَرْءِ إلَيْهِ حاجَةٌ.

8961. There is no mount more insubordinate than stubbornness.

٨٩٦١. لا مَرْكَبَ أجْمَحُ مِنَ اللَّجاجِ.

IMPORTUNITY الإلحاح

8962. Importunity is an inviter of deprivation.

٨٩٦٢. اَلإلْحاحُ داعِيَةُ الحِرْمانِ.

8963. Importunity is enough as a [reason for] deprivation.

٨٩٦٣. كَفى بِالإلْحاحِ مَحْرَمَةً.

8964. Excessive importunity leads to refusal.

٨٩٦٤. كَثْرَةُ الإلْحاحِ تُوجِبُ المَنْعَ.

8965. The excessive importunity of a man leads to his deprivation.

٨٩٦٥. كَثْرَةُ إلْحاحِ الرَّجُلِ تُوجِبُ حِرْمانَهُ.

8966. One whose importunity increases gets deprived.

٨٩٦٦. مَنْ كَثُرَ إلْحاحُهُ حُرِمَ.

8967. One who is importunate in asking irritates [people].

٨٩٦٧. مَنْ أَلَحَّ فِي السُّؤالِ أبْرَمَ.

8968. One who is importunate in asking gets deprived.

٨٩٦٨. مَنْ أَلَحَّ فِي السُّؤالِ حُرِمَ.

8969. One who is importunate in his asking invites his own deprivation.

٨٩٦٩. مَنْ أَلَحَّ فِي سُؤالِهِ دَعا إلى حِرْمانِهِ.

IMPORTANT EVENTS الملاحم

8970. One who understands the times [in which he lives] does not neglect to prepare

٨٩٧٠. مَنْ عَرَفَ الأيّامَ لَمْ يَغْفُلْ عَنِ الِاسْتِعْدادِ.

[for what is to come].

٨٩٧١. مَنْ أقْعَدَتْهُ نِكايَةُ الأيّامِ أقامَتْهُ مَعُونَةُ الكِرامِ.

8971. One who is crippled by the hardship of the times is raised by the assistance of the noble-minded ones.

٨٩٧٢. ما أسْرَعَ السّاعاتِ فِي الأيّامِ وَأسْرَعَ الأيّامَ فِي الشُّهُورِ وَأسْرَعَ الشُّهُورَ فِي السَّنَةِ وَأسْرَعَ السَّنَةَ فِي العُمْرِ!

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!

٨٩٧٣. اَلأيّامُ صَحائِفُ آجالِكُمْ فَخَلِّدُوها (فَجَلِّدُوها) أحْسَنَ أعْمالِكُمْ.

8973. Days are the pages of your lifetime so eternize [or bind] them with your best deeds.

٨٩٧٤. اَلسّاعاتُ مُكْمَنُ الآفاتِ.

8974. Hours are the lurking place of banes.

٨٩٧٥. السّاعاتُ تَنْهَبُ الأعْمارَ (الآجالَ).

8975. Hours plunder lifetimes.

٨٩٧٦. اَلأيّامُ تُفيدُ التَّجارِبَ.

8976. The passing of days brings the benefit of experiences.

٨٩٧٧. اَلسّاعاتُ تُنَقِّصُ الأعْمارَ.

8977. Hours diminish lifetimes.

٨٩٧٨. اَلأيّامُ تُوضِحُ السَّرائِرَ الكامِنَةَ.

8978. The passing of days reveals the hidden secrets.

٨٩٧٩. إنَّما أنْتَ عَدَدُ أيّامٍ فَكُلُّ يَوْم يَمْضي عَلَيْكَ يَمْضي بِبَعْضِكَ فَخَفِّضْ فِي الطَّلَبِ وَأجْمِلْ فِي المُكْتَسَبِ.

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.

٨٩٨٠. إنَّما أبادَ القُرُونَ تَعاقُبُ الحَرَكاتِ وَالسُّكُونِ.

8980. Verily the previous generations were only wiped out by the alternation of movements and stillness.

٨٩٨١. بَكْرُ السَّبْتِ وَالخَميسِ بَرَكَةٌ.

8981. The early morning hours of Saturdays and Thursdays are a blessing.

٨٩٨٢. زَمانُ العادِلِ خَيْرُ الأزْمِنَةِ.

8982. The era of the just [ruler] is the best of eras.

٨٩٨٣. إنَّ أوْقاتَكَ أجْزاءُ عُمْرِكَ فَلا تُنفِدْ (فَلا تُنْفِذْ) لَكَ وَقْتاً إلاّ فيما يُنْجيكَ (في غَيْرِ ما يُنجيكَ).

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].

٨٩٨٤. في كُلِّ وَقْتٍ عَمَلٌ.

8984. In every instance there is an action [that should be performed].

٨٩٨٥. يَأْتي عَلَى النّاسِ زَمانٌ لايَبْقى مِنَ القُرْآنِ إلاّ رَسْمُهُ وَ لامِنَ الإسْلامِ إلاّ اسْمُهُ مَساجِدُهُمْ يَوْمَئِذ عامِرَةٌ مِنَ البُنى (البِناءِ) خالِيَةٌ (خرّابٌ)عَنِ الهُدٰى.

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.

٨٩٨٦. يَأْتي عَلَى النّاسِ زَمانٌ لا يُقَرَّبُ فيهِ إلاّ الماحِلُ وَلا يُسْتَظْرَفُ فيهِ إلاّ الفاجِرُ وَلا يُضَعَّفُ فيهِ إلاّ المُنْصِفُ يَعُدُّونَ الصَّدَقَةَ غُرْماً وَصِلَةَ الرَّحِمِ مَنّاً وَالعِبادَةَ اسْتَطالَةً عَلَى النّاسِ وَيَظْهَرُ عَلَيْهِمُ الهَوٰى وَيَخْفٰى بَيْنَهُمُ الهُدٰى.

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.

٨٩٨٧. هَدَرَ فَنيقُ الباطِلِ بَعْدَ كَظُومٍ وَصالَ الدَّهْرُ صِيالَ السَّبُعِ العَقُورِ.

8987. The camel growls after its silence, and time pounces [attacking] like a rapacious beast of prey.

٨٩٨٨. وَالَّذي فَلَقَ الحَبَّةَ وَبَرِيَ النَّسَمَةَ لَيَظْهَرَنَّ عَلَيْكُمْ قَوْمٌ يَضْرِبُونَ الْهامَ عَلى تَأْوِيلِ القُرْآنِ كَما بَدَأَكُمْ مُحَمَّدٌ عَلى تَنْزِيلِهِ ذٰلِكُمْ حُكْمٌ مِنَ الرَّحْمٰنِ عَلَيْكُمْ في آخِرِ الزَّمانِ.

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

[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].

٨٩٨٩. لا تَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فَوْرِ (نارِ) الفِتْنَةِ وَأميطُوا عَنْ سَنَنِها وَخَلُّوا قَصْدَ السَّبيلِ لَها.

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.

٨٩٩٠. يَعْطِفُ الهَوَى عَلَى الهُدَى إذا عَطَفُوا الهُدَى عَلَى الهَوَى وَيَعْطِفُ الرَّأْيَ عَلَى القُرْآنِ إذا عَطَفُوا القُرآنَ عَلَى الرَّأْيِ.

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.

٨٩٩١. نَسِيتُمْ ما ذُكِّرْتُمْ وَأمِنْتُمْ ما حُذِّرْتُمْ فَتاهَ عَلَيْكُمْ رَأْيُكُمْ وَتَشَتَّتَ عَلَيْكُمْ أمْرُكُمْ.

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.

٨٩٩٢. هَلْ تَنْظُرُ (تُبْصِرُ) إلاّ فَقيراً يُكابِدُ فَقْراً أوْ غَنِيّاً بَدَّلَ نِعَمَ اللهِ كُفْراً أوْ بَخيلاً اِتَّخَذَ البُخْلَ بِحَقِّ اللهِ وَفْراً أوْ مُتَمَرِّداً كَأنَّ بِأُذُنَيْهِ عَنْ سَماعِ (سَمْعِ المواعِظِ) الحِكْمَةِ وَقْراً.

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.

٨٩٩٣. وَالَّذي بَعَثَ مُحَمَّداً صلَّى اللهُ عَلَيه وآلِه وسلَّم بِالحَقِّ لَتُبَلْبَلُنَّ بَلْبَلَةً وَلَتُغَرْبَلُنَّ غَرْبَلَةً وَلَتُساطُنَّ سَوْطَ القِدْرِ حَتّى يَعْلُوَ أسْفَلُكُمْ أعْلاكُمْ وَأعْلاكُمْ أسْفَلَكُمْ وَلَيَسْبِقُنَّ سابِقُونَ كانُوا قَصَّرُوا وَلَيُقَصِّرَنَّ سابِقُونَ كانُوا سَبَقُوا.

8994. The masses are not reformed except by justice.

٨٩٩٤. اَلرَّعِيَّةُ لا يُصْلِحُها إلاّ العَدْلُ.

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!

٨٩٩٥. قيلَ لَهُ ـ عَلَيْهِ السّلامُ ـ: إنَّ أهْلَ الكُوفَةِ لا يُصْلِحُهُمْ إلاّ السَّيْفُ فَقالَ ـ عَلَيْهِ السّلام ـ: إنْ لَمْ يُصْلِحْهُمْ إلاّ إفْسادي فَلا أصْلَحَهُمُ اللهُ.

8996. The bane of the masses is disobedience [to the rightful ruler].

٨٩٩٦. آفَةُ الرَّعِيَّةِ مُخالَفَةُ الطّاعَةِ.

8997. How many an owner of great wealth has been turned into a lowly pauper by [the passage of] time.

٨٩٩٧. كَمْ مِنْ ذي ثَرْوَةٍ خَطيرٍ صَيَّرَهُ الدَّهْرُ فَقيراً حَقيراً.

8998. How will you remain in your current state when time is [in the process of] transforming you?!

٨٩٩٨. كَيْفَ تَبْقى عَلى حالَتِكَ وَالدَّهْرُ في إحالَتِكَ؟!

8999. One who blames [the vicissitudes of] time, his blame will be lengthy.

٨٩٩٩. مَنْ عَتَبَ عَلَى الدَّهْرِ طالَ مَعْتَبُهُ.

9000. People do not say about anything, “[what a great] blessing!” except that time has hidden a bad day for it.

٩٠٠٠. ما قالَ النّاسُ لِشَيْءٍ طُوْبى إلاّ وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سُوءٍ.

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.

٩٠٠١. إنَّكُمْ في زَمانٍ اَلْقائِلُ فيهِ بِالحَقِّ قَليلٌ وَاللِّسانُ فيهِ عَنِ الصِّدْقِ كَليلٌ وَاللاّزِمُ فيهِ لِلْحَقِّ ذَليلٌ. أهْلُهُ مُتَعَكِّفُونَ عَلَى العِصْيانِ مُصْطَلِحُونَ عَلَى الإدْهانِ فَتاهُمْ عارِمٌ وَشَيْخُهُمْ آثِمٌ وَعالِمُهُمْ مُنافِقٌ وَقارِيهِمْ مُمارِقٌ لا يُعَظِّمُ صَغيرُهُمْ كَبيرَهُمْ وَلا يَعُولُ غَنِيُّهُمْ فَقيرَهُمْ.

9002. Verily you will be faced with my vilification and repudiation, so revile me [if you must], but beware of repudiating me.

٩٠٠٢. إنَّكُمْ سَتُعْرَضُونَ عَلى سَبِّي وَالبَرائَةِ مِنّي فَسُبُّوني وَإيّاكُمْ وَالبَرائَةَ مِنّي.

9003. We have come upon an age of intransigence and an era of ingratitude. In it the good-doer is counted as an evil-doer and the unjust increases in his insolence.

٩٠٠٣. قَدْ أصْبَحْنا في زَمان عَنُود وَدَهْر كَنُود يُعَدُّ فيهِ المحْسِنُ مُسيئاً وَيَزْدادُ الظّالِمُ فيهِ عُتُوّاً.

9004. The people may become brothers in wickedness and desert one another in religion, and [they may] love each other over falsehood and hate each other over the truth.

٩٠٠٤. قَدْ تَواخَي النّاسُ عَلَى الفُجُورِ وَتَهاجَرُوا عَلَى الدّينِ وَتَحابَبُوا عَلَى الكِذْبِ وَتَباغَضُوا عَلَى الصِّدْقِ.

9005. So fear Allah with the fearing of one whose body has become fatigued by fright, and who has been kept awake from his little sleep by his night worship, and who has been made thirsty in the heat of his days by hope [of attaining nearness to Allah].

٩٠٠٥. فَاتَّقُوا اللهَ تَقِيَّةَ مَنْ أنْصَبَ الخَوْفُ بَدَنَهُ وَأسْهَرَ التَّهَجُّدُ غِرارَ نَوْمِهِ وَأظْمَأَ الرَّجاءُ هَواجِرَ يَوْمِهِ.

9006. How amazing it is; and why would I not be amazed by the mistake of this community (or these groups) with their different arguments with regards to their religion. They neither follow the footsteps of the Prophet nor do they emulate the actions of the vicegerent. They do not believe in the unseen and do not restrain themselves from [sins and] shortcomings. They act on uncertainties and tread in [the way of] their passions. For them good is whatever they [like and] consider good and evil is whatever they [dislike and] consider evil. Their reliance for resolving problems is on themselves and their confidence in regard to dubious matters is on their own opinions, as if each one of them is

٩٠٠٦. فَيا عَجَبا وَمالِيَ لا أعْجَبُ مِنْ خَطاءِ هذِهِ الأُمَّةِ (الفِرَقِ) عَلَى اخْتِلافِ حُجَجِها في دِياناتِها (دينِها) لا يَقْتَصُّونَ أثَرَ نَبِيٍّ وَلا يَقْتَدُونَ بِعَمَلِ وَصِيٍّ وَلا يُؤْمِنُونَ بِغَيْب وَلا يَعِفُّونَ عَنْ عَيْبٍ يَعْمَلُونَ فِي الشُّبَهاتِ وَيَسيرُونَ فِي الشَّهَواتِ اَلْمَعْرُوفُ فيهِمْ ما عَرَفُوا وَالمنْكَرُ عِنْدَهُمْ ما أنْكَرُوا مَفْزَعُهُمْ فِي المعْضَلاتِ إلى أنْفُسِهِمْ وَتَعْويلُهُمْ فِي المُبْهَماتِ عَلى آرائِهِمْ كَأنَّ كُلاًّ (كُلُّ امْرِئٍ) مِنْهُمْ إمامُ نَفْسِهِ قَدْ أخَذَ فيما يَرَى بِغَيْرِ وَثيقاتٍ بَيِّناتٍ وَلا أسْبابٍ مُحْكَماتٍ.

his own leader, even though he has formed his opinion without turning to reliable sources and strong proofs.

٩٠٠٧. قَدْ صِرْتُمْ بَعْدَ الهِجْرَةِ أعْراباً وَبَعْدَ الموالاةِ أحْزاباً.

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.

٩٠٠٨. قَدْ ذَهَبَ مِنْكُمْ الذّاكِرُونَ وَالمتَذَكِّرُونَ وَبَقِيَ النّاسُونَ وَالمتَناسُونَ.

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.

٩٠٠٩. قَدْ قادَتْكُمْ أزِمَّةُ الحَيْنِ وَاسْتَغْلَقَتْ عَلى قُلُوبِكُمْ أقْفالُ الرَّيْنِ.

9009. Indeed the reins of destruction are dragging you and locks of darkness [and malice] lay fixed on your hearts.

٩٠١٠. قَدْ تَصافَيْتُمْ عَلى حُبِّ العاجِلِ وَرَفْضِ الآجِلِ.

9010. Indeed you have become devoted to one another in the love of this transient world and the rejection of the Hereafter.

٩٠١١. قَدْ صارَ دينُ أحَدِكُمْ لُعْقَةً عَلى لِسانِهِ صَنيعَ مَنْ فَرَغَ مِنْ عَمَلِهِ وَأحْرَزَ رِضى سَيِّدِهِ.

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.

٩٠١٢. قَدْ خاضُوا بِحارَ الفِتَنِ وَأخَذُوا بِالبِدَعِ دُونَ السُّنَنِ وَتَوَغَّلُوا الجَهْلَ وَاطَّرَحُوا العِلْمَ.

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.

٩٠١٣. لا تَيْأَسْ مِنَ الزَّمانِ إذا مَنَعَ وَلا تَثِقْ بِهِ إذا أعْطى وَكُنْ مِنْهُ عَلى أعْظَمِ الحَذَرِ.

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.

٩٠١٤. إنَّ الدَّهْرَ يَجْري بِالباقينَ كَجَرْيِهِ بِالماضينَ ما يعُودُ ما قَدْ وَلّى وَلا يَبْقى سَرْمَداً ما فيهِ آخِرُ فِعالِهِ كَأَوَّلِهِ مُتَسابِقَةٌ أُمُورُهُ مُتَظاهِرَةٌ أعْلامُهُ لا يَنْفَكُّ مُصاحِبُهُ مِنْ عَناءٍ وَفَناءٍ وَسَلَبٍ وَحَرَبٍ.

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.

٩٠١٥. إنَّ الدَّهْرَ مُوتِرٌ قَوْسَهُ لا تُخْطيءُ سِهامُهُ وَلا تُؤْسَى جِراحُهُ يَرْمِي الصَّحيحَ بِالسَّقَمِ وَالنّاجِيَ بِالعَطَبِ.

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.

٩٠١٦. الدَّهْرُ مُوَكَّلٌ بِتَشْتيتِ الأُلاّفِ.

9016. Time is responsible for the separation of loved ones.

٩٠١٧. ساعَةُ ذُلٍّ لا تَفي بِعِزِّ الدَّهْرِ.

9017. An hour of humiliation is not compensated for by a lifetime of honour.

٩٠١٨. ساهِلِ الدَّهْرِ ما ذَلَّ لَكَ قُعُودُهُ وَلا تُخاطِرْ بِشَيْءٍ رَجاءَ أكْثَرَ مِنْهُ.

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].

٩٠١٩. قَدْ أوْجَبَ الدَّهْرُ شُكْرَهُ عَلى مَنْ بَلَغَ سُؤْلَهُ.

9019. Time has indeed made its gratitude incumbent on the one who attains what he seeks.

٩٠٢٠. اَلدَّهْرُ يُخْلِقُ الأبْدانَ وَيُجَدِّدُ الآمالَ وَيُدْنِي المَنِيَّةَ وَيُباعِدُ الأُمْنِيَّةَ.

9020. Time wears out the bodies, renews hopes, brings death closer and takes aspirations further away.

٩٠٢١. اَلدَّهْرُ يَوْمانِ: يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ فَإذا كانَ لَكَ فَلا تَبْطَرْ وَإذا كانَ عَلَيْكَ فَاصْطَبِرْ.

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.

9022. Time has two states: destruction and bestowal; that which it destroys does not return and that which it bestows does not last.

٩٠٢٢. اَلدَّهْرُ ذُو حالَتَيْنِ: إبادَة وَإفادَة فَما أبادَهُ فَلا رَجْعَةَ لَهُ وَما أفادَهُ فَلا بَقاءَ لَهُ.

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.

٩٠٢٣. إنَّ الدَّهْرَ لَخَصْمٌ غَيْرُ مَخْصُوم وَمُحْتَكِمٌ غَيْرُ ظَلُومٍ وَمُحارِبٌ غَيْرُ مَحْرُوبٍ.

9024. One who resists time is compelled by it and one who submits to it is not safe [from it].

٩٠٢٤. مَنْ عانَدَ الزَّمانَ أرْغَمَهُ وَمَنِ اسْتَسْلَمَ إلَيْهِ لَمْ يَسْلَمْ.

9025. The age of the tyrant [ruler] is the worst of ages.

٩٠٢٥. زَمانُ الجائِرِ شَرُّ الأزْمِنَةِ.

9026. Every day is driving towards its morrow.

٩٠٢٦. كُلُّ يَوْمٍ يَسُوقُ إلى غَدِهِ.

9027. Calamities are born from the passage of time.

٩٠٢٧. مِنَ السّاعاتِ تَوَلُّدُ الآفاتِ.

9028. There is no guarantee on time.

٩٠٢٨. لا ضَمانَ عَلَى الزَّمانِ.

9029. One is neither safe from the passage of time nor secure from the calamities of the days.

٩٠٢٩. لا يَأمَنُ أحَدٌ صُرُوفَ الزَّمانِ وَلا يَسْلَمُ مِنْ نَوائِبِ الأيّامِ.

9030. It behoves the one who knows about time not to feel secure from its adversities and vicissitudes.

٩٠٣٠. يَنْبَغي لِمَنْ عَرَفَ الزَّمانَ أنْ لا يَأمَنَ الصُّرُوفَ وَالغِيَرَ.

9031. Obedience is the shield of the masses and justice is the shield of the [rulers of] nations.

٩٠٣١. اَلطّاعَةُ جُنَّةُ الرَعِيّةِ وَالعَدْلُ جُنَّةُ الدُّوَلِ.

9032. So the hearts are heedless of right guidance, too hard to accept their [good] fortune, traversing on the wrong paths as

٩٠٣٢. فَالقُلُوبُ لاهِيَةٌ مِنْ رُشْدِها قاسِيَةٌ عَنْ حَظِّها سالِكَةٌ في غَيْرِ مِضْمارِها كَأنَّ المَعْنِيَّ سِواها وَكَأنَّ

الحَظَّ في إحْرازِ دُنْياها.

though the one being addressed is someone else, and as though the fortune lies in amassing worldly gains.

٩٠٣٣. فَيا لَها مَواعِظَ شافِيَةً لَوْ صادَفَتْ قُلُوباً زاكِيَةً وَأَسْماعاً واعِيَةً وَآراءً عازِمَةً.

9033. How effective these admonitions [would be] if only they were received by pure hearts, attentive ears and unwavering minds.

٩٠٣٤. مِنْهُمْ تَخْرُجُ الفِتْنَةُ وَإِلَيْهِمْ تَأْوِى الخَطيئَةُ يَرُدُّونَ مَنْ شَذَّ عَنْها فيها وَيَسُوقُونَ مَنْ تَأَخَّر عَنْها إلَيْها.

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.

٩٠٣٥. فَلَئِنْ أَمَرَ الباطِلُ لَقَديماً فَعَلَ وَلَئِنْ قَلَّ الحَقُّ لَرُبَّما وَلَعَلَّ لَقَلَّما أَدْبَرَ شَيْءٌ فَأَدْبَرَ.

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.

٩٠٣٦. قَدْ ظَهَرَ أَهْلُ الشَّرِّ وَبَطَنَ أَهْلُ الخَيْرِ وَفاضَ الكِذْبُ وَغاضَ الصِّدْقُ.

9036. Indeed the evil people have emerged and the righteous people have hidden; and falsehood has become abundant while truth has diminished.

٩٠٣٧. قَدِ اِسْتَدارَ الزَّمانُ كَهَيْئَتِه يَوْمَ خَلَقَ السَّمواتِ وَالأَرْضَ.

9037. Time has indeed come full circle to its [initial] state, as it was when the heavens and earth were first created.

٩٠٣٨. قَدْ كَثُرَ القَبيحُ حَتّى قَلَّ الحَياءُ مِنْهُ.

9038. The abominable has become so rampant that the shame one feels from it has reduced.

٩٠٣٩. قَدْ كَثُرَ الكِذْبُ حَتّى قَلَّ مَنْ يُوثَقُ بِهِ.

9039. Dishonesty has increased so much that there are only few who can [now] be trusted.

٩٠٤٠. مالي أراكُمْ أشْباحاً بِلا أرْواحٍ وَأرْواحاً بِلا فَلاحٍ وَنُسّاكاً بِلا صَلاحٍ وَتُجّاراً بِلا أرْباحٍ.

9040. Why is it that I see you as bodies without souls, and souls without prosperity, and devotees without righteousness, and traders without profits?!

9041. Time betrays its companion and does not please the one who blames it.

٩٠٤١. اَلزَّمانُ يَخُونُ صاحِبَهُ وَلا يَسْتَعْتِبُ لِمَنْ عاتَبَهُ.

9042. When the epoch becomes corrupt, the wicked gain mastery [over the people].

٩٠٤٢. إذا فَسَدَ الزَّمانُ سادَ اللِّئامُ.

9043. In time there are vicissitudes (or lessons [to be learnt]).

٩٠٤٣. فِي الزَّمانِ اَلْغِيَرُ (اَلْعِبَرُ).

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 تَشاغَلَ بِالزَّمانِ شَغَلَهُ.

9045. Whoever feels safe from time is betrayed by it and whoever regards it as great is humiliated by it.

٩٠٤٥. مَنْ أمِنَ الزَّمانَ خانَهُ وَمَنْ أعْظَمَهُ أهانَهُ.

INSULTS الملاحات

9046. Whoever insults [and disputes with] the people, his enemies increase.

٩٠٤٦. مَنْ لاحَى الرِّجالَ كَثُرَ أعْدائُهُ.

PLEASURE AND DELIGHT اللذّة

9047. Pleasure distracts.

٩٠٤٧. اَللَّذَّةُ تُلْهي.

9048. Pleasures are corrupters.

٩٠٤٨. اَللَّذّاتُ مُفْسِداتٌ.

9049. Pleasures are woes.

٩٠٤٩. اَللَّذّاتُ آفاتٌ.

9050. The root of [all] woes is being distracted by [worldly] pleasures.

٩٠٥٠. رَأْسُ الآفاتِ الوَلَهُ بِاللَّذّاتِ.

9051. Many a pleasure has death [hidden] in

٩٠٥١. رُبَّ لَذَّةٍ فيها الحِمامُ.

it.

9052. Few are those who are enticed by pleasures but that their destruction is caused by it.

٩٠٥٢. قَلَّ مَنْ غَرِيَ بِاللَّذّاتِ إلاّ كانَ بِها هَلاكُهُ.

9053. How many a vile pleasure has prevented one from [attaining] lofty stations.

٩٠٥٣. كَمْ مِنْ لَذَّةٍ دَنِيَّةٍ مَنَعَتْ سَنِيَّ دَرَجاتٍ.

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.

٩٠٥٤. مَا الْتَذَّ أحَدٌ مِنَ الدُّنْيا لَذَّةً إلاّ كانَتْ لَهُ يَوْمَ القِيمَةِ غُصَّةً.

9055. There is no good in a pleasure that does not last.

٩٠٥٥. لا خَيْرَ في لَذَّةٍ لا تَبْقى.

9056. There is no pleasure in transient desires.

٩٠٥٦. لا لَذَّةَ في شَهْوَةٍ فانِيَةٍ.

9057. The pleasure of disobedience is not worth the chastisement of hellfire.

٩٠٥٧. لا تَفي لَذَّةُ المَعْصِيَةِ بِعِقابِ النّارِ.

9058. The sweetness of [worldly] pleasure does not compensate for the bitterness of adversities.

٩٠٥٨. لا تَقُومُ حَلاوَةُ اللَّذَّةِ بِمَرارَةِ الآفاتِ.

9059. The pleasure of disobedience does not equate to the disgrace in the Hereafter and its painful chastisements.

٩٠٥٩. لا تُوازي لَذَّةُ المَعْصِيَةِ فُضُوحَ الآخِرَةِ وَأليمَ العُقُوباتِ.

9060. There is no good in the pleasure that brings about regret and the desire that is followed by pain.

٩٠٦٠. لا خَيْرَ في لَذَّةٍ تُوجِبُ نَدَماً وَشَهْوَةٍ يُعْقِبُ أَلَماً.

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

٩٠٦١. أُذْكُرْ مَعَ كُلِّ لَذَّةٍ زَوالَها وَمَعَ كُلِّ نِعْمَةٍ اِنْتِقالَها وَمَعَ كُلِّ بَلِيَّةٍ كَشْفَها فَإنَّ ذلِكَ أبْقى لِلنِّعْمَةِ وَ أنْفى لِلشَّهْوَةِ وَأذْهَبُ لِلْبَطَرِ وَأقْرَبُ إلَى الفَرَجِ وَأجْدَرُ بِكَشْفِ الغُمَّةِ وَدَرْكِ المَأْمُولِ.

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. اَللِّسانُ مِعْيارٌ أرْجَحَهُ العَقْلُ وَأطاشَهُ الجَهْلُ.

9063. Safeguard your tongue just as you treasure your gold and your money.

٩٠٦٣. أُحْرُنْ لِسانَكَ كَما تَحْزُنُ ذَهَبَكَ وَ وَرِقَكَ.

9064. Protect your head from the slips of your tongue, and constrain it with reason, judiciousness, God-wariness and intellect.

٩٠٦٤. اِحْفَظْ رَأسَكَ مِنْ عَثْرَةِ لِسانِكَ وَازْمُمْهُ بِالنُّهٰى وَالحَزْمِ وَ التُّقٰى وَالعَقْلِ.

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. اِحْبِسْ لِسانَكَ قَبْلَ أنْ يُطيلَ حَبْسَكَ وَيُرْدِيَ نَفْسَكَ فَلا شَيْءَ أوْلى بِطُولِ سِجْنٍ مِنْ لِسانٍ يَعْدِلُ عَنِ الصَّوابِ وَيَتَسَرَّعُ إلَى الجَوابِ.

9066. Be cautious of the tongue for indeed it is an arrow that can miss its mark.

٩٠٦٦. اِحْذَرُوا اللِّسانَ فَإنَّهُ سَهْمٌ يُخْطِئُ.

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. إيّاكَ أنْ تَجْعَلَ مَرْكَبَكَ لِسانَكَ في غَيْبَةِ إخْوانِكَ أوْ تَقُولَ ما يَصيرُ عَلَيْكَ حُجَّةً وَفِي الإساءَةِ إلَيْكَ عِلَّةً.

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. ألا وَإنَّ اللِّسانَ بَضْعَةٌ مِنَ الإنْسانِ فَلا يُسْعِدُهُ القَوْلُ إذَا امْتَنَعَ وَلا يُمْهِلُهُ النُّطْقُ إذَا 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. ألا وَإنَّ اللِّسانَ الصّادِقَ يَجْعَلُهُ اللهُ لِلْمَرْءِ فِي النّاسِ خَيْرٌ مِنَ المالِ يُورِثُهُ مَنْ لا يَحْمَدُهُ.

inherited by those who do not praise him.

9070. Verily your tongue demands from you that which you have made it accustomed to.

٩٠٧٠. إنَّ لِسانَكَ يَقْتَضيكَ ما عَوَّدْتَهُ.

9071. The tongue is the interpreter of the heart.

٩٠٧١. اَللِّسانُ تَرْجُمانُ الجَنانِ.

9072. The tongue is recalcitrant to its owner.

٩٠٧٢. اَللِّسانُ جَمُوحٌ بِصاحِبِهِ.

9073. The tongue is the interpreter of the intellect.

٩٠٧٣. اَللِّسانُ تَرْجُمانُ العَقْلِ.

9074. A person is hidden under his tongue.

٩٠٧٤. اَلْمَرْءُ مَخْبُوءٌ تَحْتَ لِسانِهِ.

9075. The tongue is a beast of prey, if you let it free it will injure [you].

٩٠٧٥. اَللِّسانُ سَبُعٌ إنْ أطْلَقْتَهُ عَقَرَ.

9076. The tongue is the gauge of a human being.

٩٠٧٦. اَللِّسانُ ميزانُ الإنْسانِ.

9077. The tongues reveal that which is concealed by the inner consciences.

٩٠٧٧. اَلأَلْسُنُ تُتَرْجِمُ عَمّا تَجُنُّهُ الضَّمائِرُ.

9078. The affliction of a human being is in his tongue.

٩٠٧٨. بَلاءُ الإنْسانِ في لِسانِهِ.

9079. The edge of a spearhead severs the appendages [of the body] whereas the edge of the tongue cuts short lifetimes.

٩٠٧٩. حَدُّ السِّنانِ يَقْطَعُ الأوْصالَ وَحَدُّ اللِّسانِ يَقْطَعُ الآجالَ.

9080. The edge of the tongue is sharper than the edge of a spearhead.

٩٠٨٠. حَدُّ اللِّسانِ أمْضى مِنْ حَدِّ السِّنانِ.

9081. Many a tongue destroys a person.

٩٠٨١. رُبَّ لِسانٍ أتى عَلى إنْسانٍ.

9082. The slip of the tongue is more harmful than the thrust of the spearhead.

٩٠٨٢. زَلَّةُ اللِّسانِ أنْكى مِنْ إصابَةِ السِّنانِ.

9083. The slip of the tongue is more severe than the injury caused by a spearhead.

٩٠٨٣. زَلَّةُ اللِّسانِ أشَدُّ مِنْ جُرْحِ السِّنانِ.

9084. The slip of the tongue causes the greatest destruction.

٩٠٨٤. زَلَّةُ اللِّسانِ أشَدُّ هَلاكٍ.

9085. Restraining the tongue is [a means of attaining] fortune and authority while setting it free is [a cause of] destruction.

٩٠٨٥. ضَبْطُ اللِّسانِ مِلْكٌ وَإطْلاقُهُ هُلْكٌ.

9086. The piercing of the tongue is more injurious than the piercing of the spear.

٩٠٨٦. طَعْنُ اللِّسانِ أمَضُّ مِنْ طَعْنِ السِّنانِ.

9087. Accustom your tongue to polite speech and you will remain safe from reproach.

٩٠٨٧. عَوِّدْ لِسانَكَ حُسْنَ الكَلامِ تَأْمَنِ المِلامَ.

9088. It is very rare for the tongue to remain fair in spreading [news about] the ugly and the good acts [of others].

٩٠٨٨. قَلَّما يُنْصِفُ اللِّسانُ في نَشْرِ قَبيحٍ أوْ إحْسانٍ.

9089. Set your tongue aright and you will be secure.

٩٠٨٩. قَوِّمْ لِسانَكَ تَسْلَمْ.

9090. Every person is held accountable for the offence committed by his tongue and his hand.

٩٠٩٠. كُلُّ إنْسانٍ مُؤاخَذٌ بِجِنايَةِ لِسانِهِ وَيَدِهِ.

9091. How much blood has been spilt by the mouth!

٩٠٩١. كَمْ مِنْ دَمٍ سَفَكَهُ فَمٌ.

9092. How many a person has been destroyed by the tongue!

٩٠٩٢. كَمْ مِنْ إنْسانٍ أهْلَكَهُ لِسانٌ.

9093. The tongue of the intelligent person is behind his heart.

٩٠٩٣. لِسانُ العاقِلِ وَراءَ قَلْبِهِ.

9094. The tongue of the ignorant person is the key to his destruction.

٩٠٩٤. لِسانُ الجاهِلِ مِفْتاحُ حَتْفِهِ.

9095. Your tongue demands from you that which you have made it accustomed to.

٩٠٩٥. لِسانُكَ يَقْتَضيكَ ما عَوَّدْتَهُ.

9096. He (‘a) said about the one whom he reproached: His tongue is like honey but his heart is a prison for rancour.

٩٠٩٦. وَقالَ ـ عَلَيْهِ السّلامُ ـ في حَقِّ مَنْ ذَمَّهُ: لِسانُهُ كَالشَّهْدِ وَلكِنْ قَلْبُهُ سِجْنٌ لِلْحِقْدِ.

٩٠٩٧. لِسانُ البَرِّ مُسْتَهْتَرٌ بِدَوامِ الذِّكْرِ.

9097. The tongue of a virtuous person is enthralled by the continued remembrance of Allah.

٩٠٩٨. لِسانُكَ إنْ أمْسَكْتَهُ أنْجاكَ وَإنْ أطْلَقْتَهُ أرْداكَ.

9098. If you restrain your tongue, it will save you and if you set it free, it will ruin you.

٩٠٩٩. لِسانُكَ يَسْتَدْعيكَ ما عَوَّدْتَهُ وَنَفْسُكَ تَقْتَضيكَ ما أَلِفْتَهُ.

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.

٩١٠٠. مَنْ عَذُبَ لِسانُهُ كَثُرَ إخْوانُهُ.

9100. One whose tongue is sweet [and polite], his friends increase.

٩١٠١. مَنْ حَفِظَ لِسانَهُ أكْرَمَ نَفْسَهُ.

9101. One who protects his tongue honours himself.

٩١٠٢. مَنْ لَمْ يَمْلِكْ لِسانَهُ يَنْدَمْ.

9102. One who does not control his tongue regrets.

٩١٠٣. مَنْ سَجَنَ لِسانَهُ أمِنَ مِنْ نَدَمِهِ.

9103. One who imprisons his tongue remains safe from regret.

٩١٠٤. مَنْ قَوَّمَ لِسانَهُ زانَ عَقْلَهُ.

9104. One who sets his tongue aright adorns his intellect.

٩١٠٥. مَنْ أمَّرَ عَلَيْهِ لِسانَهُ قَضا بِحَتْفِهِ.

9105. One who makes his tongue his master has decreed his own death.

٩١٠٦. مَنْ أمْسَكَ لِسانَهُ أمِنَ نَدَمَهُ.

9106. One who restrains his tongue is safe from regret.

٩١٠٧. مَنْ أطْلَقَ لِسانَهُ أبانَ عَنْ سُخْفِهِ.

9107. One who sets his tongue free demonstrates his own foolishness.

٩١٠٨. مِنَ الإيمانِ حِفْظُ اللِّسانِ.

9108. Guarding the tongue is part of faith.

٩١٠٩. ما عَقَدَ إيمانَهُ مَنْ لَمْ يَحْفَظْ لِسانَهُ.

9109. One who does not guard his tongue has not completed his faith.

9110. Without a tongue, the human being would be nothing more than lifeless statue or a wild beast.

٩١١٠. مَا الإنْسانُ لَوْلاَ اللِّسانُ إلاّ صُورَةٌ مُمَثَّلَةٌ أوْ بَهيمَةٌ مُهْمَلَةٌ.

9111. Nothing attracts the heart of a human being more than a [sweet and eloquent] tongue, and none beguiles the soul more than Satan.

٩١١١. ما مِنْ شَيْءٍ أجْلَبَ لِقَلْبِ الإنْسانِ مِنْ لِسانٍ وَلا أخْدَعَ لِلنَّفْسِ مِنْ شَيْطانٍ.

9112. Do not move your tongue except to say that which will earn you reward and that which behoves you to speak [of] openly.

٩١١٢. لا تُجْرِ لِسانَكَ إلاّ بِما يُكْتَبُ لَكَ أجْرُهُ وَيَجْمُلُ عَنْكَ نَشْرُهُ.

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].

٩١١٣. لا تَجْعَلْ (لا تَجْعَلَنَّ) ذَرَبَ لِسانِكَ عَلى مَنْ أنْطَقَكَ وَلا بَلاغَةَ قَوْلِكَ عَلى مَنْ سَدَّدَكَ.

9114. The slips of the tongue cannot be controlled.

٩١١٤. لا تُمْلَكُ عَثَراتُ اللِّسانِ.

9115. Nothing is more beneficial for a human being than guarding the tongue and doing good to others.

٩١١٥. لا شَيْءَ أعْوَدُ عَلَى الإنْسانِ مِنْ حِفْظِ اللِّسانِ وَبَذْلِ الإحْسانِ.

9116. This tongue is recalcitrant to its owner.

٩١١٦. هذَا اللِّسانُ جَمُوحٌ لِصاحِبِهِ.

COURTEOUSNESS

التلطّف

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 سَبَبًا لَهُ في بَلائِهِ وَجَبَ عَلَيْكَ التَّلَطُّفُ في عَلاجِ دائِهِ.

VAIN TALK

اللغو

9118. Many a vain talk results in evil [action].

٩١١٨. رُبَّ لَغْوٍ يَجْلُبُ شَرّاً.

MEETING

اللقاء

9119. Good meetings strengthen the bond of brotherhood.

٩١١٩. حُسْنُ اللِّقاءِ يَزيدُ في تَأَكُّدِ الإخاءِ.

9120. Good encounters (or meetings) are one of the two successes.

٩١٢٠. حُسْنُ المُلْقاءِ (اللِّقاءِ) أحَدُ النُّجْحَيْنِ.

MEETING ALLAH

لقاء الله

9121. One who loves to meet Allah, the Glorified, forgets this world.

٩١٢١. مَنْ أحَبَّ لِقاءَ اللهِ سُبْحانَهُ سَلا عَنِ الدُّنْيا.

HINTING

التلويح

9122. One who settles for hinting [and indirect reference] becomes needless of declaration.

٩١٢٢. مَنِ اكْتَفى بِالتَّلْويحِ اِسْتَغْنى عَنِ التَّصْريحِ.

REPROACH, REPRIMAND AND CENSURE

الملامة والعتاب والذمّ

9123. Excessiveness in reproach ignites the fire of obstinacy.

٩١٢٣. اَلإفْراطُ فِي المِلامَةِ يَشُبُّ نارَ اللَّجاجَةِ.

9124. The easiest thing is censuring the ignorant ones.

٩١٢٤. أهْوَنُ شَيْءٍ لائِمَةُ الجُهّالِ.

9125. When you [have to] censure [someone], make it short.

٩١٢٥. إذا ذَمَمْتَ فَاقْتَصِرْ.

9126. Many a person who is reproached has done nothing wrong.

٩١٢٦. رُبَّ مَلُومٍ وَلا ذَنْبَ لَهُ.

9127. When slips and errors increase, reproach increases.

٩١٢٧. عِنْدَ كَثْرَةِ العِثارِ وَالزَّلَلِ تَكْثُرُ المِلامَةُ.

9128. Blame may at times be beneficial.

٩١٢٨. قَدْ يَنْجَعُ المِلامُ.

9129. Reproof is one of the two punishments.

٩١٢٩. اَلتَّقْريعُ أحَدُ العُقُوبَتَيْنِ.

9130. Repetition of [the] reprimand is more severe than the pain of a beating.

٩١٣٠. إعادَةُ التَّقْريعِ أشَدُّ مِنْ مَضَضِ الضَّرْبِ.

9131. Too much reproof instils hatred in the hearts and alienates the companions.

٩١٣١. كَثْرَةُ التَّقْريعِ تُوغِرُ القُلُوبَ وَتُوحِشُ الأصْحابَ.

9132. One whose reproach increases, his disgrace increases.

٩١٣٢. مَنْ كَثُرَ لَوْمُهُ كَثُرَ عارُهُ.

9133. The blamer should not blame anyone but himself.

٩١٣٣. لا يَلُمْ لائِمٌ إلاّ نَفْسَهُ.

AMUSEMENT

اللهو

9134. Amusement corrupts serious resolutions.

٩١٣٤. اَللَّهْوُ يُفْسِدُ عَزائِمَ الجِدِّ.

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. أُهْجُرِ اللَّهْوَ فَإنَّكَ لَمْ تُخْلَقْ عَبَثًا فَتَلْهُوَ وَلَمْ تُتْرَكْ سُدىً فَتَلْغُوَ.

9136. The furthest of all people from righteousness is one who is [excessively] fond of amusement.

٩١٣٦. أبْعَدُ النّاسِ عَنِ الصَّلاحِ المِسْتَهْتَرُ بِاللَّهْوِ.

9137. The beginning of amusement is play and its end is war.

٩١٣٧. أَوَّلُ اللَّهْوِ لَعْبٌ وَآخِرُهُ حَرْبٌ.

9138. The furthest of all people from prosperity is one who is fond of amusement and jest.

٩١٣٨. أَبْعَدُ النّاسِ مِنَ النَّجاحِ اَلمِسْتَهْتَرُ بِاللَّهْوِ وَالمزاحِ.

9139. Amusement is from the fruits of ignorance.

٩١٣٩. اللَّهْوُ مِنْ ثِمارِ الجَهْلِ.

9140. Amusement is the provision of foolishness.

٩١٤٠. اَللَّهْوُ قُوتُ الحَماقَةِ.

9141. Many an amusement alienates a freeman.

٩١٤١. رُبَّ لَهْو يُوحِشُ حُرًّا.

9142. The worst thing that one's lifetime can be wasted on is idle sport.

٩١٤٢. شَرُّ ما ضُيِّعَ فيهِ العُمْرُ اللَّعْبُ.

9143. One whose amusement increases is considered a fool.

٩١٤٣. مَنْ كَثُرَ لَهْوُهُ أُسْتُحْمِقَ.

9144. One whose amusement increases, his intelligence decreases.

٩١٤٤. مَنْ كَثُرَ لَهْوُهُ قَلَّ عَقْلُهُ.

9145. Whoever is overpowered by amusement, his seriousness is nullified.

٩١٤٥. مَنْ غَلَبَ عَلَيْهِ اللَّهْوُ بَطَلَ جِدُّهُ.

9146. Gatherings of amusement corrupt the faith.

٩١٤٦. مَجالِسُ اللَّهْوِ تُفْسِدُ الإيمانَ.

9147. Intellect [and wisdom] and idle play do not go together.

٩١٤٧. لا يَثُوبُ العَقْلُ مَعَ اللَّعْبِ.

9148. One who takes pleasure in idle sport and is fond of amusement and entertainment does not become successful.

٩١٤٨. لا يُفْلِحُ مَنْ وَلِهَ بِاللَّعْبِ وَاسْتُهْتِرَ بِاللَّهْوِ وَالطَّرَبِ.

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.

٩١٤٩. اَللَّيْلُ وَالنَّهارُ دائِبانِ في طَيِّ الباقينَ وَمَحْوِ آثارِ الماضينَ.

9150. Verily your night and day are not enough to meet all your needs, so divide them between your work and your relaxation.

٩١٥٠. إنَّ لَيْلَكَ وَنَهارَكَ لا يَسْتَوْعِبانِ لِجَميعِ حاجاتِكَ فَاقْسِمْها (فَاقْسِمْهُما) بَيْنَ عَمَلِكَ وَراحَتِكَ.

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.

٩١٥١. إنَّ اللَّيْلَ وَالنَّهارَ يَعْمَلانِ فيكَ فَاعْمَلْ فيهِما وَيَأْخُذانِ مِنْكَ فَخُذْ مِنْهُما.

9152. The succession of the night and day is the hiding place of calamities and the herald of separation [from loved ones].

٩١٥٢. كُرُورُ اللَّيلِ وَالنَّهارِ مَكْمَنُ الآفاتِ وَداعِي الشَّتاتِ.

9153. The succession of days are [like] dreams, their pleasures are [causes of] agonies and their gifts are [fraught with] evanescence and maladies.

٩١٥٣. كُرُورُ الأيّامِ أحْلامٌ وَلَذّاتُها آلامٌ وَمَواهِبُها فَناءٌ وَأسْقامٌ.

9154. One whose nights and days pass him by is made old by them.

٩١٥٤. مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهارُ أبْلَياهُ.

9155. One whose nights and days pass him by is chastised and afflicted, and brought closer to his death by them.

٩١٥٥. مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهارُ أدَّباهُ وَأبْلَياهُ وَإلَى المَنايا أدْنَياهُ.

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.

٩١٥٦. إنَّ مَنْ كانَ مَطِيَّتَهُ اللَّيلُ وَالنَّهارُ فَإنَّهُ يُسارُ بِهِ وَإنْ كانَ واقِفاً وَيَقْطَعُ المَسافَةَ وَإنْ كانَ مُقيماً وادِعاً.

9157. Through gentleness, the souls feel at ease.

٩١٥٧. بِلينِ الجانِبِ تَأْنَسُ النُّفُوسُ.

9158. Be soft without being weak and stern without using force.

٩١٥٨. كُنْ لَيِّناً مِنْ غَيْرِ ضَعْفٍ شَديداً مِنْ غَيْرِ عُنْفٍ.

9159. One whose nature is gentle, loving him is unavoidable.

٩١٥٩. مَنْ لانَتْ عَريكَتُهُ وَجَبَتْ مَحَبَّتُهُ.

9160. One whose wood is soft, his branches become thick.

٩١٦٠. مَنْ لانَ عُودُهُ كَثُفَتْ أغْصانُهُ.

9161. One who has a gentle demeanour makes his community's love [for him] last.

٩١٦١. مَنْ تَلِنْ حاشِيَتُهُ يَسْتَدِمْ مِنْ قَوْمِهِ المِحَبَّةَ.

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 يَنَلْ حاجَتَهُ.

9163. Make your demeanour gentle and humble yourself in front of Allah, He will elevate you.

٩١٦٣. أَلِنْ كَنَفَكَ وَتَواضَعْ لِلّهِ يَرْفَعْكَ.

9164. Make your demeanour gentle for indeed whoever has a gentle demeanour, his community's love [for him] will last.

٩١٦٤. أَلِنْ كَنَفَكَ فَإِنَّ مَنْ يُلِنْ كَنَفَهُ يَسْتَدِمْ مِنْ قَوْمِهِ المِحَبَّةَ.

باب الميم

DISTINCTION المجد

9165. Verily distinction is nothing but your giving that which you owe [of the rights of others] and forgiving the offences [of others].

٩١٦٥. إنَّما المِجْدُ أنْ تُعْطِيَ فِي الغُرْمِ وَتَعْفُوَ عَنِ الجُرْمِ.

9166. He who has been forgone by praise does not attain distinction.

٩١٦٦. لَمْ يُدْرِكِ المِجْدَ مَنْ عَداهُ الحَمْدُ.

9167. He who has been forgone by praise will not acquire distinction.

٩١٦٧. ما نالَ المِجْدَ مَنْ عَداهُ الحَمْدُ.

9168. One who lacks diligence does not attain distinction.

٩١٦٨. ما أدْرَكَ المِجْدَ مَنْ فاتَهُ الجِدُّ.

TRIBULATIONS المحن

9169. 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.

٩١٦٩. إنَّ لِلمِحَنِ غاياتٍ لابُدَّ مِنِ انْقِضائِها فَنامُوا لَها إلى حينِ انْقِضائِها فَإنَّ إعْمالَ الحيلَةِ فيها قَبْلَ ذلِكَ زِيادَةٌ لَها.

9170. 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.

٩١٧٠. إنَّ لِلْمِحَنِ غاياتٍ وَلِلْغاياتِ نِهاياتٍ فَاصْبِرُوا لَها حَتّى تَبْلُغَ نِهاياتِها فَالتَّحَرُّكُ لَها قَبْلَ اِنْقِضائِها زِيادَةٌ لَها.

9171. Tribulation is linked with love of this world.

٩١٧١. اَلْمِحْنَةُ مَقْرُونَةٌ بِحُبِّ الدُّنْيا.

9172. Tribulation has been linked to love of this world.

٩١٧٢. قُرِنَتِ المِحْنَةُ بِحُبِّ الدُّنْيا.

PRAISE AND EXTOLMENT

المدح والثناء

9173. Be on your guard against excessive flattery and praise for indeed these two have a foul odour in the heart.

٩١٧٣. اِحْتَرِسُوا مِنْ سَوْرَةِ الإطْراءِ وَالمِدْحِ فَإنَّ لَهُما ريحاً خبيثَةً فِي القَلْبِ.

9174. Beware of praising anyone for something that is not in him, for indeed his action affirms his attribute and belies you.

٩١٧٤. إيّاكَ أنْ تُثْنِيَ عَلى أحَدٍ بِما لَيْسَ فيهِ فَإنَّ فِعْلَهُ يَصْدُقُ عَنْ وَصْفِهِ وَيُكَذِّبُكَ.

9175. The ugliest truth is a person's praise for himself.

٩١٧٥. أقْبَحُ الصِّدْقِ ثَناءُ الرَّجُلِ عَلى 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. إنَّ مادِحَكَ لَخادِعٌ لِعَقْلِكَ غاشٌّ لَكَ في نَفْسِكَ بِكاذِبِ الإطْراءِ وَزُورِ الثَّناءِ فَإنْ حَرَمْتَهُ نَوالَكَ أوْ مَنَعْتَهُ إفْضالَكَ وَسَمَكَ بِكُلِّ فَضيحَةٍ وَنَسَبَكَ إلى كُلِّ قَبيحَةٍ.

9177. Commendation causes vainglory and brings one closer to heedlessness.

٩١٧٧. اَلإطْراءُ يُحْدِثُ الزَّهْوَ وَيُدْني مِنَ الغِرَّةِ.

9178. When you praise, be brief.

٩١٧٨. إذا مَدَحْتَ فَاخْتَصِرْ.

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. إذا زُكِّيَ أحَدٌ مِنَ المتَّقينَ خافَ مِمّا يُقالُ لَهُ فَيَقُولُ: أنَا أعْلَمُ بِنَفْسي مِنْ غَيْري وَرَبّي أعْلَمُ بِنَفْسي مِنّي. اَللّهُمَّ لا تُؤاخِذْني بِما يَقُولُونَ وَاجْعَلْني أفْضَلَ مِمّا يَظُنُّونَ.

9180. Recommendation of the evil ones is one of the greatest sins.

٩١٨٠. تَزْكِيَةُ الأشْرارِ مِنْ أعْظَمِ الأَوْزارِ.

9181. Love for compliments and praise is from the surest opportunities of Satan.

٩١٨١. حُبُّ الإطْراءِ وَالمدْحِ مِنْ أوْثَقِ فُرَصِ الشَّيْطانِ.

9182. The best praise is that which flows from the tongues of the righteous.

٩١٨٢. خَيْرُ الثَّناءِ ما جَرٰى عَلى اَلْسِنَةِ الأبْرارِ.

9183. The worst praise is that which flows from the tongues of the wicked.

٩١٨٣. شَرُّ الثَّناءِ ما جَرٰى عَلى اَلْسِنَةِ الأشْرارِ.

9184. Seeking praise without deserving it is foolishness.

٩١٨٤. طَلَبُ الثَّناءِ بِغَيْرِ اسْتِحْقاق حُرْقٌ.

9185. How many a person is thrilled by the praise showered upon him.

٩١٨٥. كَمْ مِنْ مَفْتُون بِالثَّناءِ عَلَيْهِ.

9186. Excessive praise is flattery; it causes vainglory and brings one closer to heedlessness.

٩١٨٦. كَثْرَةُ الثَّناءِ مَلَقٌ يُحْدِثُ الزَّهْوَ وَيُدْني مِنَ الغِرَّةِ.

9187. Every praiser has the right to a good reward or a handsome gift from whom he praises.

٩١٨٧. لِكُلِّ مُثْنٍ عَلى مَنْ أثْنٰى عَلَيْهِ مَثُوبَةٌ مِنْ جَزاءٍ أو عارِفَةٌ مِنْ عَطاءٍ.

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 بِما لَيْسَ فيكَ فَهُوَ خَليقٌ أنْ يَذُمَّكَ بِما لَيْسَ فيكَ.

9190. One who is praised for that which is not in him is ridiculed by it.

٩١٩٠. مَنْ أُثْنِيَ عَلَيْهِ بِما لَيْسَ فيهِ سُخِرَ بِهِ.

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 بِما لَيْسَ فيكَ فَهُوَ ذَمٌّ لَكَ إنْ عَقَلْتَ.

٩١٩٢. مِنْ أَقْبَحِ المَذامِّ مَدْحُ اللِّئامِ.

9192. One of the ugliest blameworthy acts [of a person] is praising the wicked.

٩١٩٣. مادِحُ الرَّجُلِ بِما لَيْسَ فيهِ مُسْتَهْزِئٌ بِهِ.

9193. The one who praises a person for that which is not in him is mocking him.

٩١٩٤. مادِحُكَ بِما لَيْسَ فيكَ مُسْتَهْزِئٌ بِكَ فَإِنْ لَمْ تُسْعِفْهُ بِنَوالِكَ بالَغَ في ذَمِّكَ وَهِجائِكَ.

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.

THE HUMAN BEING المرء والرجل

٩١٩٥. اَلْمَرْءُ حَيْثُ وَضَعَ نَفْسَهُ بِرِياضَتِهِ وَطاعَتِهِ فَإِنْ نَزَهَها تَنَزَّهَتْ وَإِنْ دَنَسَها تَدَنَّسَتْ.

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.

٩١٩٦. اَلرَّجُلُ حَيْثُ اخْتارَ لِنَفْسِهِ إِنْ صانَها اِرْتَفَعَتْ وَإِنِ ابْتَذَلَها اِتَّضَعَتْ.

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.

٩١٩٧. اَلْمَرْءُ بِأَصْغَرَيْهِ: بِقَلْبِهِ وَلِسانِهِ إِنْ قاتَلَ قاتَلَ بِجَنانٍ وَإِنْ نَطَقَ نَطَقَ بِبَيانٍ.

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.

٩١٩٨. اَلْمَرْءُ يَتَغَيَّرُ في ثَلاثٍ: اَلْقُرْبُ مِنَ المُلُوكِ وَالوِلاياتُ وَالغَناءُ مِنَ الفَقْرِ فَمَنْ لَمْ يَتَغَيَّرْ في هذِهِ فَهُوَ ذُو عَقْلٍ قَوِيمٍ وَخُلُقٍ مُسْتَقيمٍ.

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.

9199. A man is [to be gauged] by his astuteness not by his appearance.

٩١٩٩. اَلْمَرْءُ بِفِطْنَتِهِ لا بِصُورَتِهِ.

9200. A person is [valued] by his endeavour [and effort], not by his [material] acquisition.

٩٢٠٠. اَلْمَرْءُ بِهِمَّتِهِ لا بِقُنْيَتِهِ.

9201. A man is [gauged] by his endeavour.

٩٢٠١. اَلْمَرْءُ بِهِمَّتِهِ.

9202. A person is [judged] by [what is in] his heart.

٩٢٠٢. اَلرَّجُلُ بِجَنانِهِ.

9203. A person is [gauged] by his faith.

٩٢٠٣. اَلْمَرْءُ بِإيمانِهِ.

9204. The distinction of a man is [by] his wealth but his honour is [by] his religion.

٩٢٠٤. حَسَبُ الرَّجُلِ مالُهُ وَكَرَمُهُ دينُهُ.

9205. The distinction of a man is his intellect and his magnanimity is [by] his [good] character.

٩٢٠٥. حَسَبُ الرَّجُلِ عَقْلُهُ وَمُرُوءَتُهُ خُلْقُهُ.

9206. The distinction of a person is [by] his knowledge and his beauty is his intellect.

٩٢٠٦. حَسَبُ المَرْءِ عِلْمُهُ وَجَمالُهُ عَقْلُهُ.

9207. The evidence of a person's roots is his action.

٩٢٠٧. دَليلُ أَصْلِ المَرْءِ فِعْلُهُ.

9208. The value of every person [gauged by] is what he knows.

٩٢٠٨. قيمَةُ كُلِّ امْرِءٍ ما يَعْلَمُ.

9209. The value of every person is his intellect.

٩٢٠٩. قيمَةُ كُلِّ امْرِءٍ عَقْلُهُ.

9210. A person's worth is based on the extent of his merit.

٩٢١٠. قَدْرُ المَرْءِ عَلى قَدْرِ فَضْلِهِ.

9211. The worth of every person is [measured by] that which he does well.

٩٢١١. قَدْرُ كُلِّ امْرِءٍ ما يُحْسِنُهُ.

9212. Every person has a need (or for every affair there is [a proper] etiquette).

٩٢١٢. لِكُلِّ امْرِءٍ (أَمْر أَدَبٌ) أَرَبٌ.

9213. The good and evil of every person, and

٩٢١٣. يُسْتَدَلُّ عَلى خَيْرِ كُلِّ امْرِءٍ وَشَرِّهِ وَطَهارَةِ

the purity or impurity of his origin is evinced by what he manifests of his actions.

أصْلِهِ وَخُبْثِهِ بِما يَظْهَرُ مِنْ أفْعالِهِ.

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.

٩٢١٤. إذا كانَتْ مَحاسِنُ الرَّجُلِ أكْثَرَ مِنْ مَساويهِ فَذلِكَ الكامِلُ وَإذا كانَ مُتَساوِيَ المحاسِنِ وَالمساوي فَذلِكَ المتَماسِكُ وَإنْ زادَتْ مَساويهِ عَلى مَحاسِنِهِ فَذلِكَ الْهالِكُ.

9215. The evil man does not think positively about anyone because he does not see anyone but through the depiction of his own soul.

٩٢١٥. اَلرَّجُلُ السُّوءُ لا يَظُنُّ بِأحَدٍ خَيْراً لأنَّهُ لا يَراهُ إلاّ بِوَصْفِ نَفْسِهِ.

9216. The worst person is he who sells his religion for the worldly life of others.

٩٢١٦. بِئْسَ الرَّجُلُ مَنْ باعَ دينَهُ بِدُنْيا غَيْرِهِ.

9217. At times people are deceived.

٩٢١٧. قَدْ تُخْدَعُ الرِّجالُ.

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.

٩٢١٨. اَلمَرْءُ يُوزَنُ بِقَوْلِهِ وَيُقَوَّمُ بِفِعْلِهِ فَقُلْ ما تَرَجَّحَ زِنَتُهُ وَافْعَلْ ما تَجِلُّ قيمَتُهُ.

9219. A person's value is indicated by his knowledge and intellect.

٩٢١٩. يُنْبِيءُ عَنْ قيمَةِ كُلِّ امْرِئٍ عِلْمُهُ وَعَقْلُهُ.

9220. Every person is answerable for what is in his possession and his family.

٩٢٢٠. كُلُّ امْرِءٍ مَسْؤُلٌ عَمّا مَلَكَتْ يَمينُهُ وَعِيالِهِ.

MAGNANIMITY المروءة

9221. Magnanimity is a person's eschewal of that which dishonours him and his earning that which embellishes him.

٩٢٢١. اَلْمُرُوءَةُ اجْتِنابُ الرَّجُلِ ما يَشِينُهُ وَاكْتِسابُهُ ما يَزينُهُ.

9222. Magnanimity is [displaying] equity when in authority, showing forgiveness

٩٢٢٢. اَلْمُرُوءَةُ اَلْعَدْلُ فِي الإمْرَةِ وَالعَفْوُ مَعَ القُدْرَةِ

وَالمواساةُ فِي العِشْرَةِ (العُسْرَةِ).

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. اَلْمُرُوءَةُ بَثُّ المَعْرُوفِ وَقِرَى الضُّيُوفِ.

9223. Magnanimity is spreading goodness and being hospitable to guests.

٩٢٢٤. اَلْمُروءَةُ اسْمٌ جامِعٌ لِسائِرِ الفَضائِلِ وَالمحاسِنِ.

9224. Magnanimity is a title that encompasses all the [other] merits and virtues.

٩٢٢٥. أَشْرَفُ اَلْمُرُوءَةِ حُسْنُ الأُخُوَّةِ.

9225. The most honourable magnanimity is loyal brotherhood.

٩٢٢٦. أَحْسَنُ الْمُرُوءَةِ حِفْظُ الوُدِّ.

9226. The best magnanimity is preserving goodwill [and affection].

٩٢٢٧. أَصْلُ المرُوءَةِ اَلْحَياءُ وَثَمَرَتُها العِفَّةُ.

9227. The root of magnanimity is modesty and its fruit is chastity.

٩٢٢٨. أَشْرَفُ المرُوءَةِ مِلْكُ الغَضَبِ وَإِماتَةُ الشَّهْوَةِ.

9228. The most honourable magnanimity is controlling one's anger and killing one's lustful desires.

٩٢٢٩. أَفْضَلُ المرُوءَةِ اِحْتِمالُ جِناياتِ الإِخْوانِ.

9229. The most excellent magnanimity is tolerating the offenses of one's brothers.

٩٢٣٠. أَفْضَلُ المرُوءَةِ اِسْتِبْقاءُ الرَّجُلِ ماءَ وَجْهِهِ.

9230. The most excellent magnanimity is for a man to preserve his dignity.

٩٢٣١. أَوَّلُ المرُوءَةِ طاعَةُ اللهِ وَآخِرُها التَّنَزُّهُ عَنِ الدَّنايا.

9231. The beginning of magnanimity is obedience to Allah and its end is keeping away from vile traits.

٩٢٣٢. أَوَّلُ المرُوءَةِ طَلاقَةُ الوَجْهِ وَآخِرُها التَّوَدُّدُ إِلَى النّاسِ.

9232. The beginning of magnanimity is [having] a cheerful mien and its end is being affectionate towards the people.

٩٢٣٣. أَوَّلُ المرُوءَةِ البِشْرُ وَآخِرُها اِسْتِدامَةُ البِرِّ.

9233. The beginning of magnanimity is cheerfulness and its end is persistence in

righteousness.

9234. The most excellent magnanimity is modesty, and its fruit is chastity.

٩٢٣٤. أَفْضَلُ المُرُوءَةِ اَلْحَياءُ وَثَمَرَتُهُ العِفَّةُ.

9235. The most excellent magnanimity is financially supporting your brothers with [your] wealth, and treating them as your equals in status.

٩٢٣٥. أَفْضَلُ المُرُوءَةِ مُواساةُ الإِخْوانِ بِالأَمْوالِ وَمُساواتُهُمْ فِي الأَحْوالِ.

9236. Magnanimity is fulfilling one's promise.

٩٢٣٦. اَلمُرُوءَةُ إِنْجازُ الوَعْدِ.

9237. Magnanimity is eschewing vile traits.

٩٢٣٧. اَلمُرُوءَةُ اِجْتِنابُ الدَّنِيَّةِ.

9238. Concealing [one's] poverty and sickness is part of magnanimity.

٩٢٣٨. إِخْفاءُ الفاقَةِ وَالأَمْراضِ مِنَ المُرُوءَةِ.

9239. Magnanimity is bereft and devoid of every [form of] vulgarity.

٩٢٣٩. اَلمُرُوءَةُ مِنْ كُلِّ خَناءٍ عَرِيَّةٌ بَرِيَّةٌ.

9240. Magnanimity impels [one] towards noble traits.

٩٢٤٠. اَلمُرُوءَةُ تَحُثُّ عَلَى المكارِمِ.

9241. There is no magnanimity like remaining free from sins.

٩٢٤١. لا مُرُوَّةَ كَالتَّنَزُّهُ عَنِ المآثِمِ.

9242. Magnanimity is contentment and tolerance (or patience).

٩٢٤٢. اَلمُرُوءَةُ القَناعَةُ وَالتَّحَمُّلُ (التَجَمُّلُ).

9243. Magnanimity prevents every vileness.

٩٢٤٣. اَلمُرُوءَةُ تَمْنَعُ مِنْ كُلِّ دَنِيَّةٍ.

9244. Magnanimity is being free from every [form of] wickedness.

٩٢٤٤. اَلمُرُوءَةُ مِنْ كُلِّ لُؤْمٍ بَرِيَّةٌ.

9245. Magnanimity is being free from vulgarity and disloyalty.

٩٢٤٥. اَلمُرُوءَةُ بَرِيَّةٌ مِنَ الخَناءِ وَالغَدْرِ.

9246. There is magnanimity in three things: lowering one's gaze, lowering one's voice and walking with modesty.

٩٢٤٦. ثَلاثٌ فيهِنَّ المُرُوءَةُ: غَضُّ الطَّرْفِ وَغَضُّ الصَّوْتِ وَمَشْيُ القَصْدِ.

9247. Three things are the consolidators of magnanimity: Giving without being asked, being faithful without having made a promise and being generous despite having less.

٩٢٤٧. ثَلاثٌ هُنَّ جِماعُ المُرُوءَةِ: عَطاءٌ مِنْ غَيْرِ مَسْئَلَة وَ وَفاءٌ مِنْ غَيْرِ عَهْد وَجُودٌ مَعَ إقْلالٍ.

9248. Three things amount to magnanimity: generosity despite poverty [and hardship], tolerance of everything other than humiliation and refraining from asking others.

٩٢٤٨. ثَلاثَةٌ هُنَّ المُرُوءَةُ: جُودٌ مَعَ قِلَّة وَاحْتِمالٌ مِنْ غَيْرِ مَذَلَّةٍ وَتَعَفُّفٌ عَنِ المسْئَلَةِ.

9249. The completeness of magnanimity is for you not to do in private what you would feel ashamed of doing in front of others.

٩٢٤٩. جِماعُ المُرُوءَةِ أنْ لا تَعْمَلَ فِي السِّرِّ ما تَسْتَحْيي مِنْهُ فِي العَلانِيَةِ.

9250. Two qualities have in them the consolidation of magnanimity: a person's eschewing that which disgraces him and his acquiring that which embellishes him.

٩٢٥٠. خَصْلَتانِ فيهِما جِماعُ المُرُوءَةِ: اِجْتِنابُ الرَّجُلِ ما يَشينُهُ وَاكْتِسابُهُ ما يَزينُهُ.

9251. One's magnanimity is to the extent of the nobility of his soul.

٩٢٥١. عَلى قَدْرِ شَرَفِ النَّفْسِ تَكُونُ المُرُوءَةُ.

9252. He who is not careful of his obligation towards his friends and does not treat his enemies justly cannot be attributed with magnanimity.

٩٢٥٢. لَمْ يَتَّصِفْ بِالمُرُوَّةِ مَنْ لَمْ يَرْعَ ذِمَّةَ أوْلِيائِهِ وَيُنْصِفْ أعْدائَهُ.

9253. 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.

٩٢٥٣. لَوْ أنَّ المُرُوَّةَ لَمْ تَشْتَدَّ مَؤُنَتُها وَيَثْقُلُ مَحْمِلُها ما تَرَكَ اللِّئامُ الأغْمارُ مِنْها مَبيتَ لَيْلَة وَلكِنَّهَا اشْتَدَّتْ مَؤُنَتُها وَثَقُلَ مَحْمِلُها فَحادَ عَنْها اللِّئامُ الأغْمارُ وَحَمَلَهاَ الكِرامُ الأخْيارُ.

9254. Part of magnanimity is going beyond

٩٢٥٤. مِنَ المُرُوءَةِ العَمَلُ لِلّهِ فَوْقَ الطّاقَةِ.

one's [normal] capacity in working for [the pleasure of] Allah.

9255. Lowering the gaze and walking with modesty are part of magnanimity.

٩٢٥٥. مِنَ المُروءَةِ غَضُّ الطَّرْفِ وَمَشْيُ القَصْدِ.

9256. Obedience to Allah and good estimation are part of magnanimity.

٩٢٥٦. مِنَ المُرُوَّةِ طاعَةُ اللهِ وَحُسْنُ التَّقْديرِ.

9257. Keeping away from the forbidden is one of the conditions of magnanimity.

٩٢٥٧. مِنْ شَرائِطِ المُرُوَّةِ التَّنَزُّهُ عَنِ الحَرامِ.

9258. From the completeness of magnanimity is for one to feel ashamed of himself.

٩٢٥٨. مِنْ تَمامِ المُروءَةِ أنْ تَسْتَحْيِيَ مِنْ نَفْسِكَ.

9259. Magnanimity is one of the most excellent religious teachings and there is no good in a religion which has no magnanimity in it.

٩٢٥٩. مِنْ أفْضَلِ الدّينِ المُرُوَّةُ وَلا خَيْرَ في دينٍ لَيْسَ لَهُ (فيهِ) مُرُوَّةٌ.

9260. Staying clear of vile traits is from the completeness of magnanimity.

٩٢٦٠. مِنْ تَمامِ المُرُوَّةِ التَّنَزُّهُ عَنِ الدَّنِيَّةِ.

9261. Keeping ties with near relatives is from the most excellent magnanimity.

٩٢٦١. مِنْ أفْضَلِ المُرُوَّةِ صِلَةُ الرَّحِمِ.

9262. Maintaining resoluteness [and judiciousness] is from the most excellent magnanimity.

٩٢٦٢. مِنْ أفْضَلِ المُرُوَّةِ صِيانَةُ الحَزْمِ.

9263. It is from the completeness of magnanimity for you to forget your right upon others while recalling their right upon you.

٩٢٦٣. مِنْ تَمامِ المُرُوَّةِ أنْ تَنْسَى الحَقَّ لَكَ وَتَذْكُرَ الحَقَّ عَلَيْكَ.

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].

٩٢٦٤. مِنَ المُرُوَّةِ أنَّكَ إذا سُئِلْتَ أنْ تَتَكَلَّفَ وَإذا سَأَلْتَ أنْ تُخَفِّفَ.

9265. It is part of magnanimity for you to be moderate and not extravagant, and to keep the promises you make.

٩٢٦٥. مِنَ المُرُوَّةِ أنْ تَقْتَصِدَ فَلا تُسْرِفَ وَتَعِدَ فَلا تُخْلِفَ.

9266. Bearing the offences of one's brothers is from magnanimity.

٩٢٦٦. مِنَ المُرُوَّةِ اِحْتِمالُ جِناياتِ الإخْوانِ (المَعْرُوفِ).

9267. Nobody has carried a burden heavier than magnanimity.

٩٢٦٧. ما حَمَلَ الرَّجُلُ حَمْلاً أثْقَلَ مِنَ المُرُوَّةِ.

9268. With affluence, magnanimity becomes manifested.

٩٢٦٨. مَعَ الثَّرْوَةِ تَظْهَرُ المُرُوَّةُ.

9269. The magnanimity of a person is to the extent of his intellect.

٩٢٦٩. مُرُوَّةُ الرَّجُلِ عَلى قَدْرِ عَقْلِهِ.

9270. The magnanimity of a person is [gauged by] the truthfulness of his speech.

٩٢٧٠. مُرُوَّةُ الرَّجُلِ صِدْقُ لِسانِهِ.

9271. A person's magnanimity is in his tolerance of his brothers' mistakes.

٩٢٧١. مُرُوَّةُ الرَّجُلِ فِي احْتِمالِ عَثَراتِ إخْوانِهِ.

9272. The basis of magnanimity is truthful speech and doing good to others.

٩٢٧٢. مِلاكُ المُرُوَّةِ صِدْقُ اللِّسانِ وَبَذْلُ الإحْسانِ.

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.

٩٢٧٣. نِظامُ المُرُوَّةِ فِي مُجاهَدَةِ أخيكَ عَلى طاعَةِ اللهِ سُبْحانَهُ وَصَدِّهِ عَنْ مَعاصيهِ وَأنْ تُكْثِرَ عَلى ذلِكَ مَلامَهُ (وَأنْ تَكَثَّر عَلى ذلِكَ مَلامُهُ).

9274. Magnanimity is not perfected except for the intelligent one.

٩٢٧٤. لا تَكْمُلُ المُرُوَّةُ إلاّ لِلَبيبٍ.

9275. There is no magnanimity like keeping clear of sins.

٩٢٧٥. لا مُرُوَّةَ كَالتَّنَزُّهِ عَنِ المآثِمِ.

9276. There is no magnanimity in one who has no determination.

٩٢٧٦. لا مُرُوَّةَ لِمَنْ لا هِمَّةَ لَهُ.

9277. Magnanimity is not completed except by bearing the hardships of good acts.

٩٢٧٧. لا تَكْمُلُ المُرُوَّةُ إلاّ بِاحْتِمالِ جِناياتِ المَعْرُوفِ.

9278. Magnanimity is evinced by increased modesty, generous giving and refraining from harming others.

٩٢٧٨. يُسْتَدَلُّ عَلَى المُرُوَّةِ بِكَثْرَةِ الحَياءِ وَبَذْلِ النَّدٰى وَكَفِّ الأذٰى.

9279. The magnanimity of a person is evinced by [his] spreading goodness, granting favours and abandoning [putting others under] obligation.

٩٢٧٩. يُسْتَدَلُّ عَلى مُرُوَّةِ الرَّجُلِ بِبَثِّ المَعْرُوفِ وَبَذْلِ الإحْسانِ وَتَرْكِ الامْتِنانِ.

SICKNESS

المرض

9280. Sickness is [a form of] confinement of the body.

٩٢٨٠. اَلمَرَضُ حَبْسُ البَدَنِ.

9281. There are two things that should not be scorned: sickness and the poor relative.

٩٢٨١. شَيْئانِ لا يُؤْنَفُ مِنْهُما: اَلمَرَضُ وَذُو القَرابَةِ المُفْتَقِرِ.

9282. One who hides his sickness from the physicians has betrayed his body.

٩٢٨٢. مَنْ كَتَمَ الأطِبّاءَ مَرَضَهُ خانَ بَدَنَهُ.

9283. Whoever conceals his hidden ailment, his physician becomes incapable of curing him.

٩٢٨٣. مَنْ كَتَمَ مَكْنُونَ دائِهِ عَجَزَ طَبيبُهُ عَنْ شِفائِهِ.

9284. Sickness in one of the two confinements.

٩٢٨٤. اَلمَرَضُ أحَدُ الحَبْسَيْنِ.

DISPUTATION AND ARGUMENT

المراء والجدال

9285. Disputation is the seed of evil.

٩٢٨٥. اَلمِراءُ بَذْرُ الشَّرِّ.

9286. Argument in religion corrupts certitude.

٩٢٨٦. اَلجَدَلُ فِي الدّينِ يُفْسِدُ اليَقينَ.

9287. The fruit of disputation is hatred.

٩٢٨٧. ثَمَرَةُ المِراءِ الشَّحْناءُ.

9288. Too much disputation is the cause of hatred [and enmity].

٩٢٨٨. سَبَبُ الشَّحْناءِ كَثْرَةُ المِراءِ.

9289. One should not dispute with six types of people: the jurist, the leader, the low, the lewd, the woman and the child.

٩٢٨٩. سِتَّةٌ لا يُمارُونَ: اَلْفَقيهُ وَالرَّئيسُ وَالدَّنِيُّ وَالبَذيُّ وَالمَرْأَةُ وَالصَّبِيُّ.

9290. One whose disputation increases does not remain safe from error.

٩٢٩٠. مَنْ كَثُرَ مِراؤُهُ لَمْ يَأْمَنِ الغَلَطَ.

9291. Whoever accustoms himself to disputation, it becomes his habit.

٩٢٩١. مَنْ عَوَّدَ نَفْسَهُ المِراءَ صارَ دَيْدَنَهُ.

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 دَيْدَنَهُ المِراءَ لَمْ يُصْبِحْ لَيْلَهُ.

9293. One whose false disputations increase, his blindness from the truth persists.

٩٢٩٣. مَنْ كَثُرَ مِراؤُهُ بِالْباطِلِ دامَ عَماؤُهُ عَنِ الحَقِّ.

9294. One who disputes with a fool has no intelligence.

٩٢٩٤. مَنْ مَارَى السَّفِيهَ فَلاَ عَقْلَ لَهُ.

9295. With excessive disputation, there can be no affection.

٩٢٩٥. لا مَحَبَّةَ مَعَ كَثْرَةِ مِراءٍ.

JOKING

المزاح

9296. Joking is a [cause of] separation that is followed by rancour.

٩٢٩٦. اَلمِزاحُ فِرْقَةٌ تَتْبَعُها ضَغِينَةٌ.

9297. Beware of recalling that which was funny in the speech [of others], even if you narrate it from someone else.

٩٢٩٧. إيّاكَ أنْ تَذْكُرَ مِنَ الكَلامِ (ما كانَ) مُضْحِكاً وَإنْ حَكَيْتَهُ عَنْ غَيْرِكَ.

9298. Excessiveness in joking is foolishness.

٩٢٩٨. اَلإفْراطُ فِي المزْحِ حُرْقٌ.

9299. Abandon [excessive] joking for indeed it is the conception of rancour.

٩٢٩٩. دَعِ المزاحَ فَإنَّهُ لِقاحُ الضَّغينَةِ.

9300. In impudence and excessive joking there is foolishness.

٩٣٠٠. فِي السَّفَهِ وَكَثْرَةِ المزاحِ الحُرْقُ.

9301. Too much joking diminishes one's reverence [and dignity].

٩٣٠١. كَثْرَةُ المزاحِ تُسْقِطُ الهَيبَةَ.

9302. Too much joking takes away prestige and brings about enmity [and rancour].

٩٣٠٢. كَثْرَةُ المزاحِ تُذْهِبُ البَهاءَ وَتُوجِبُ الشَّهْناءَ.

9303. Everything has a seed, and the seed of enmity is joking.

٩٣٠٣. لِكُلِّ شَيْءٍ بَذْرٌ وَبَذْرُ العَداوَةِ المزاحُ.

9304. One who jokes [excessively] is taken lightly.

٩٣٠٤. مَنْ مَزَحَ اُسْتُخِفَّ بِهِ.

9305. One whose joking increases is deemed ignorant.

٩٣٠٥. مَنْ كَثُرَ مِزاحُهُ اُسْتُجْهِلَ.

9306. One whose joking is excessive is considered a fool.

٩٣٠٦. مَنْ كَثُرَ مِزاحُهُ اُسْتُحْمِقَ.

9307. One whose joking increases, his reverence [and dignity] decreases.

٩٣٠٧. مَنْ كَثُرَ مِزاحُهُ قَلَّتْ هَيْبَتُهُ.

9308. One whose joking increases, his dignity diminishes.

٩٣٠٨. مَنْ كَثُرَ مِزْحُهُ قَلَّ وَقارُهُ.

9309. Whoever jokes excessively will never be without one who bears a grudge against him and one who takes him lightly.

٩٣٠٩. مَنْ كَثُرَ مِزاحُهُ لَمْ يَخْلُ مِنْ حاقِدٍ عَلَيْهِ وَمُسْتَخِفّ بِهِ.

9310. Any time a person makes a joke, he parts with a portion of his intellect.

٩٣١٠. ما مَزَحَ امْرُءٌ مَزْحَةً إلاّ مَجَّ مِنْ عَقْلِهِ مَجَّةً.

9311. Do not make fun of a noble person such that he ends up bearing a grudge against you.

٩٣١١. لا تُمازِحِ الشَّريفَ فَيَحْقِدَ 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. لا تُمازِحَنَّ صَديقاً فَيُعادِيَكَ وَلا عَدُوّاً فَيُرْدِيَكَ.

WALKING

المشي

9313. Keep walking in your customary way (or with your ailment) as long as you can.

٩٣١٣. اِمْشِ بِدَأْبِكَ (بِدائِكَ) ما مَشٰى بِكَ.

DELAY

المطل

9314. Delay and obligation are the spoilers of [the] favour [one does to others].

٩٣١٤. اَلمِطَلُ وَالمِنُّ مُنَكِّدَا الإحْسانِ.

9315. Delay [in giving] is one of the two refusals.

٩٣١٥. اَلمِطَلُ أحَدُ المِنْعَيْنِ.

9316. Delay [and procrastination] is a chastisement of the soul.

٩٣١٦. اَلمِطَلُ عَذابُ النَّفْسِ.

SCHEMING

المكر

9317. Scheming and malice are things that keep faith away.

٩٣١٧. اَلْمَكْرُ وَالغُلُّ مُجانِبَا الإيمانِ.

9318. Beware of scheming, for indeed scheming [and plotting] is a blameworthy quality.

٩٣١٨. إيّاكَ وَالمِكْرَ فَإنَّ الْمَكْرَ لَخُلْقٌ ذَميمٌ.

9319. Scheming is wickedness, deception is evil.

٩٣١٩. اَلمِكْرُ لُؤْمٌ اَلخَديعَةُ شُؤْمٌ.

9320. Scheming is the practice of the mutinous.

٩٣٢٠. اَلمِكْرُ شيمَةُ المِرَدَةِ.

9321. Scheming is the trait of the wicked.

٩٣٢١. اَلمِكْرُ سَجِيَّةُ اللِّئامِ.

9322. Scheming against one who trusts in you is ingratitude [and betrayal].

٩٣٢٢. اَلمِكْرُ بِمَنِ ائْتَمَنَكَ كُفْرٌ.

9323. The bane of cleverness is scheming.

٩٣٢٣. آفَةُ الذَّكاءِ اَلْمَكْرُ.

9324. The cornerstone of wisdom is eschewing deceptions.

٩٣٢٤. رَأْسُ الحِكْمَةِ تَجَنُّبُ الخُدَعِ.

9325. Many a plotter has been struck down by his own stratagem.

٩٣٢٥. رُبَّ مُحْتالٍ صَرَعَتْهُ حيلَتُهُ.

THE DEVISING OF ALLAH

مكر الله

9326. One who feels secure from the devising of Allah is destroyed.

٩٣٢٦. مَنْ أمِنَ مَكْرَ اللهِ هَلَكَ.

9327. One who feels secure from the devising [of Allah] meets with harm.

٩٣٢٧. مَنْ أمِنَ المِكْرَ لَقِيَ الشَّرَّ.

THE SCHEMER AND PLOTTER

الماكر والمكور

9328. The one who always hatches plots [against others] is a devil.

٩٣٢٨. اَلمِكُورُ شَيْطانٌ.

9329. The one who is always scheming [against others] is a devil in the form of a human being.

٩٣٢٩. اَلْمَكُورُ شَيْطانٌ في صُورَةِ الإنْسانِ.

9330. One who schemes is afflicted by his own scheming.

٩٣٣٠. مَنْ مَكَرَ حاقَ بِهِ مَكْرُهُ.

9331. Whoever schemes against people, Allah, the Glorified, turns his scheme back on him.

٩٣٣١. مَنْ مَكَرَ بِالنَّاسِ رَدَّ اللهُ سُبْحانَهُ مَكْرَهُ في عُنُقِهِ.

9332. There is no trustworthiness in the schemer.

٩٣٣٢. لا أمانَةَ لِمَكُورٍ.

9333. Evil scheming does not beset anyone but those who practice it.

٩٣٣٣. لا يَحيقُ المَكْرُ السَّيئُ إلاّ بِأَهْلِهِ.

FLATTERY الملق

9334. Beware of flattery, for indeed flattery is not from the characteristics of faith [and the faithful].

٩٣٣٤. إيّاكَ وَالمِلَقَ فَإنَّ المِلَقَ لَيْسَ مِنْ خَلائِقِ الإيمانِ.

9335. Flattery is not part of the character of Prophets.

٩٣٣٥. لَيْسَ المِلَقُ مِنْ خُلُقِ الأنْبِياءِ.

9336. One whose flattery increases, his [sincere] joyfulness is not recognized.

٩٣٣٦. مَنْ كَثُرَ مَلَقُهُ لَمْ يُعْرَفْ بِشْرُهُ.

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. إنَّما يُحِبُّكَ مَنْ لا يَتَمَلَّقُكَ وَيُثْني عَلَيْكَ مَنْ لا يُسْمِعُكَ.

KINGS AND RULERS الملوك

9338. A tyrant ruler and an immoral scholar are the most harmful of all people.

٩٣٣٨. اَلسُّلْطانُ الجائِرُ وَالعالِمُ الفاجِرُ أشَدُّ النّاسِ نِكايَةً.

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. اِصْحَبِ السُّلْطانَ بِالحَذَرِ وَالصَّدِيقَ بِالتَّواضُعِ وَالبِشْرِ وَالعَدُوَّ بِما تَقُومُ بِهِ عَلَيْهِ حُجَّتُكَ.

9340. Verily the ruler is a trustee of Allah on earth, the establisher of justice in the lands

٩٣٤٠. إنَّ السُّلْطانَ لأَمينُ اللهِ فِي الأرْضِ وَمُقيمُ

and among the people, and the one who deters people from misdeeds in the land.

العَدْلِ فِي البِلادِ وَالعِبادِ وَ وَزَعَتُهُ فِي الأَرْضِ.

9341. The tyrant king frightens the innocent.

٩٣٤١. اَلسُّلْطانُ الجائِرُ يُخيفُ البَرِيَّ.

9342. An evil commander commissions the vulgar one [to work for him].

٩٣٤٢. اَلأَميرُ السُّوءُ يَصْطَنِعُ البَذِيَّ.

9343. The bane of kings is evil intentions.

٩٣٤٣. آفَةُ المُلُوكِ سُوءُ السَّرِيرَةِ.

9344. The bane of viziers is wicked inner thoughts.

٩٣٤٤. آفَةُ الْوُزَراءِ خُبْثُ السَّرِيرَةِ.

9345. The bane of leaders is weakness in politics.

٩٣٤٥. آفَةُ الزُّعَماءِ ضَعْفُ السِّياسَةِ.

9346. The bane of a kingdom is [having] weak defences.

٩٣٤٦. آفَةُ المُلْكِ ضَعْفُ الحِمايَةِ.

9347. When you become the ruler then be kind [to your subjects].

٩٣٤٧. إذا مَلَكْتَ فَارْفُقْ.

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.

٩٣٤٨. إذا بَنَىَ المِلِكُ (مُلْكُهُ) عَلى قَواعِدِ العَدْلِ وَدَعَمَ بِدَعائِمِ العَقْلِ نَصَرَهُ اللهُ مُوالِيَهُ وَخَذَلَ مُعادِيَهُ.

9349. When the ruler makes you come closer to him, then increase your exaltation of him.

٩٣٤٩. إذا زادَكَ السُّلْطانُ تَقْرِيباً فَزِدْهُ إجْلالاً.

9350. Kings have no affection.

٩٣٥٠. اَلْمُلُوكُ لا مَوَدَّةَ لَهُ (لَهُمْ).

9351. Transient and fleeting kingship is wretched and insignificant.

٩٣٥١. اَلمُلْكُ المُنْتَقِلُ الزّائِلُ حَقيرٌ يَسيرٌ.

9352. Being independent of [and not seeking anything from] kings is the best kingship.

٩٣٥٢. اَلْغِنَى عَنِ المُلُوكِ أَفْضَلُ مُلْكٍ.

9353. Boldness [and defiance] in front of the king is the quickest [means of] destruction.

٩٣٥٣. اَلْجُرْأَةُ عَلَى السُّلْطانِ أَعْجَلُ هُلْكٍ.

9354. The adornment of kingship is justice.

٩٣٥٤. زَيْنُ المُلْكِ اَلعَدْلُ.

9355. The wrath of kings is the messenger of death.

٩٣٥٥. غَضَبُ المُلُوكِ رَسُولُ المَوْتِ.

9356. The merit of a king is in building prosperous cities.

٩٣٥٦. فَضيلَةُ السُّلْطانِ عِمارَةُ البُلْدانِ.

9357. It is seldom that the affection of kings and traitors lasts.

٩٣٥٧. قَلَّما تَدُومُ مَوَدَّةُ المُلُوكِ وَالخَوّانِ.

9358. The friendship of kings seldom lasts.

٩٣٥٨. قَلَّما تَدُومُ خُلَّةُ المُلُوكُ (الْمَلُولِ).

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 الرَّعِيَّةِ خَزائِنُ راعيها فَما أَوْدَعَها مِنْ عَدْل أَوْجَوْر وَجَدَهُ.

9360. There is no reward with Allah, the Glorified, greater than the reward of a just ruler and a benevolent man.

٩٣٦٠. لَيْسَ ثَوابٌ عِنْدَ اللهِ سُبْحانَهُ أَعْظَمُ مِنْ ثَوابِ السُّلْطانِ العادِلِ وَالرَّجُلِ المحْسِنِ.

9361. One who gains authority [usually] adopts partiality.

٩٣٦١. مَنْ مَلَكَ اِسْتَأْثَرَ.

9362. One who becomes haughty in his kingship has belittled it.

٩٣٦٢. مَنْ تَكَبَّرَ في سُلْطانِهِ صَغَّرَهُ.

9363. One whose aggression is prolonged, his rule [soon] comes to an end.

٩٣٦٣. مَنْ طالَ عُدْوانُهُ زالَ سُلْطانُهُ.

9364. One whose kingship is tyrannical, his destruction becomes great.

٩٣٦٤. مَنْ جارَ مُلْكُهُ عَظُمَ هُلْكُهُ.

9365. Whoever is betrayed by his vizier, his administration gets corrupted.

٩٣٦٥. مَنْ خانَهُ وَزيرُهُ فَسَدَ تَدْبيرُهُ.

9366. One who fears your whip wishes for your death.

٩٣٦٦. مَنْ خافَ سَوْطَكَ تَمَنّى مَوْتَكَ.

9367. One who relies upon your goodness is

٩٣٦٧. مَنْ وَثِقَ بِإِحْسانِكَ أَشْفَقَ عَلى سُلْطانِكَ.

concerned about [the end of] your rule.

9368. One who boldly [and defiantly] faces the ruler becomes vulnerable to disgrace.

٩٣٦٨. مَنِ اجْتَرَأَ عَلَى السُلْطانِ فَقَدْ تَعَرَّضَ لِلْهَوانِ.

9369. Whoever betrays his king, his security is nullified.

٩٣٦٩. مَنْ خانَ سُلْطانَهُ بَطَلَ أمانُهُ.

9370. One who is just in his kingship becomes needless of his aides.

٩٣٧٠. مَنْ عَدَلَ في سُلْطانِهِ اِسْتَغْنى عَنْ أعْوانِهِ.

9371. One who is concerned about his kingship curtails his aggression.

٩٣٧١. مَنْ أشْفَقَ عَلى سُلْطانِهِ قَصَّرَ عَنْ عُدْوانِهِ.

9372. Whoever treats the people unjustly, Allah causes his reign to end and hastens his ruin and destruction.

٩٣٧٢. مَنْ عامَلَ رَعِيَّتَهُ بِالظُّلْمِ أزالَ اللهُ مُلْكَهُ وَعَجَّلَ بَوارَهُ وَهُلْكَهُ.

9373. One who is tyrannical in his kingdom, the people wish for his annihilation.

٩٣٧٣. مَنْ جارَ مُلْكَهُ (في مُلْكِهِ) تَمَنَّى النّاسُ هُلْكَهُ.

9374. One who unsheathes the sword of aggression is stripped of the grandeur of kingship.

٩٣٧٤. مَنْ سَلَّ سَيْفَ العُدْوانِ سُلِبَ عِزَّ السُّلْطانِ.

9375. One who seeks the favour of a king without [the proper] etiquette moves out from safety into harm.

٩٣٧٥. مَنْ طَلَبَ خِدْمَةَ السُّلْطانِ بِغَيْرِ أدَبٍ خَرَجَ مِنَ السَّلامَةِ إلَى العَطَبِ.

9376. Whoever is tyrannical in his reign and increases his aggression, Allah will demolish his foundation and tear down his pillars [of kingship].

٩٣٧٦. مَنْ جارَ في سُلْطانِهِ وَأكْثَرَ عُدْوانَهُ هَدَمَ اللهُ بُنْيانَهُ وَهَدَّ أرْكانَهُ.

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.

٩٣٧٧. مَنْ عَدَلَ في سُلْطانِهِ وَبَذَلَ إحْسانَهُ أعْلَى اللهُ شَأْنَهُ وَأعَزَّ أعْوانَهُ.

٩٣٧٨. مَنْ جَعَلَ مُلْكَهُ خادِماً لِدينِهِ إنْقادَ لَهُ كُلُّ سُلْطانٍ.

9378. One who makes his kingship subservient to his religion, every king will submit to him.

٩٣٧٩. مَنْ جَعَلَ دينَهُ خادِماً لِمُلْكِهِ طَمِعَ فيهِ كُلُّ إنْسانٍ.

9379. When one makes his religion subservient to his kingship, every person will covet it.

٩٣٨٠. مَنْ تَشاغَلَ بِالسُّلْطانِ لَمْ يَتَفَرَّغْ لِلاْخْوانِ.

9380. One who is occupied with [serving] the king will not [have time to] attend to his brothers.

٩٣٨١. مِنْ حَقِّ المِلكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

9381. It is a right upon the king to govern himself before his soldiers.

٩٣٨٢. مُنازَعَةُ المُلُوكِ تَسْلُبُ النِّعَمَ.

9382. Disputing with kings takes away blessings.

٩٣٨٣. وُزَراءُ السُّوءِ أعْوانُ الظَّلَمَةِ وَإخْوانُ الأثَمَةِ.

9383. Evil viziers are the helpers of tyrants and the brothers of wrongdoers.

٩٣٨٤. وُلاةُ الجَوْرِ شِرارُ الأُمَّةِ وَأضْدادُ الأَئِمَّةِ.

9384. Oppressive governors are the worst of the ummah and opponents of the [true] leaders.

٩٣٨٥. لا تَصَدَّعُوا عَلى سُلْطانِكُمْ فَتُذِمُّوا غِبَّ أمْرِكُمْ.

9385. Do not separate from your [rightful] ruler, thereby making the consequence of your affair blameworthy.

٩٣٨٦. لا تُكْثِرَنَّ الدُّخُولَ عَلَى المُلُوكِ فَإنَّهُمْ إنْ صَحِبْتَهُمْ مَلُّوكَ وَإنْ نَصَحْتَهُمْ غَشُّوكَ.

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.

٩٣٨٧. لا تَرْغَبْ في خُلْطَةِ المُلُوكِ فَإنَّهُمْ يَسْتَكْثِرُونَ مِنَ الكَلامِ رَدَّ السَّلامِ وَيَسْتَقِلُّونَ مِنَ العِقابِ ضَرْبَ الرِّقابِ.

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.

٩٣٨٨. لا تَلْتَبِسْ بِالسُّلْطانِ في وَقْتِ اضْطِرابِ الأُمُورِ عَلَيْهِ فَإنَّ البَحْرَ لا يَكادُ يَسْلَمُ مِنْهُ راكِبُهُ مَعَ سُكُونِهِ فَكَيْفَ مَعَ اخْتِلافِ رياحِهِ وَاضْطِرابِ أمْواجِهِ.

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?!

٩٣٨٩. لا تَطْمَعَنَّ في مَوَدَّةِ المُلوكِ فَإنَّهُمْ يُوحِشُونَكَ آنَسَ ما تَكُونُ بِهِمْ وَيَقْطَعُونَكَ أقْرَبَ ما تَكُونُ إلَيْهِمْ.

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.

٩٣٩٠. لا يَكُونُ العِمْرانُ حَيثُ يَجُوزُ (يَجُورُ) السُّلْطانُ.

9390. There is no prosperity [in the place] where the king passes (or is oppressive).

٩٣٩١. إذا تَغَيَّرَتْ نِيَّةُ السُّلْطانِ تَغَيَّرَ (فَسَدَ) الزَّمانُ.

9391. When the intention of the king changes, the times change (or get corrupted).

٩٣٩٢. إذَا اسْتَشاطَ السُّلْطانُ تَسَلَّطَ الشَّيْطانُ.

9392. When the king becomes enraged, Satan takes control [over him].

٩٣٩٣. طَلَبُ السُّلْطانِ مِنْ خِداعِ الشَّيْطانِ.

9393. Seeking power [and sovereignty] is from the deceptions of Satan.

٩٣٩٤. عَدْلُ السُّلْطانِ حَياةُ الرَّعِيَّةِ وَصَلاحُ البَرِيَّةِ.

9394. The justice of a king is the life of the populace and the prosperity of the creatures.

٩٣٩٥. شَرُّ الأُمَراءِ مَنْ كانَ الهَوَى عَلَيْهِ أميراً.

9395. The worst of all rulers is one who is ruled by his vain desire.

٩٣٩٦. شَرُّ الأُمَراءِ مَنْ ظُلِمَ رَعِيَّتُهُ.

9396. The worst of rulers is one whose subjects are oppressed.

٩٣٩٧. صاحِبُ السُّلْطانِ كَراكِبِ الأسَدِ يُغْبَطُ بِمَوْقِفِهِ وَهُوَ أعْرَفُ بِمَوْضِعِهِ.

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.

9398. Partnership in sovereignty leads to turmoil.

٩٣٩٨. اَلشِّرْكَةُ فِي المُلْكِ تُؤَدِّي إِلَى الاِضْطِرابِ.

9399. Holding a post with kings is a key of tribulation and the seed of affliction.

٩٣٩٩. اَلمكانَةُ مِنَ المُلُوكِ مِفْتاحُ المِحْنَةِ وَبَذْرُ الفِتْنَةِ.

9400. The best king is the just one.

٩٤٠٠. أَفْضَلُ المُلُوكِ العادِلُ.

9401. The best king is the one who has the most continent soul.

٩٤٠١. أَفْضَلُ المُلُوكِ أَعَفُّهُمْ نَفْساً.

9402. The best of all kings in character is one whose justice prevails over all the people.

٩٤٠٢. أَفْضَلُ المُلُوكِ سَجِيَّةً مَنْ عَمَّ النّاسَ بِعَدْلِهِ.

9403. The most exalted of rulers is one who is not ruled by his vain desires.

٩٤٠٣. أَجَلُّ الأُمَراءِ مَنْ لَمْ يَكُنِ الهَوَى عَلَيْهِ أَمِيراً.

9404. The most exalted of kings is one who has control over himself and spreads justice.

٩٤٠٤. أَجَلُّ المُلُوكِ مَنْ مَلَكَ نَفْسَهُ وَبَسَطَ العَدْلَ.

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 المُلُوكِ مَنْ حَسُنَ فِعْلُهُ وَنِيَّتُهُ وَعَدَلَ فِي جُنْدِهِ وَرَعِيَّتِهِ.

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. أَحْسَنُ المُلُوكِ حالاً مَنْ حَسُنَ عَيْشُ النّاسِ فِي عَيْشِهِ وَعَمَّ رَعِيَّتَهُ بِعَدْلِهِ.

9407. The people whom one should be cautious of the most are the tyrannical king, the powerful enemy and the disloyal friend.

٩٤٠٧. أَحَقُّ النّاسِ أَنْ يُحْذَرَ السُّلْطانُ الجائِرُ وَالعَدُوُّ القادِرُ وَالصَّديقُ الغادِرُ.

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 المُلُوكِ مَنْ ساسَ نَفْسَهُ لِلرَّعِيَّةِ بِما يَسْقُطُ عَنْهُ حُجَّتُها وَساسَ الرَّعِيَّةَ بِما تَثْبُتُ بِهِ حُجَّتُهُ عَلَيْها.

9409. The kings are [supposed to be]

٩٤٠٩. اَلمُلُوكُ حُماةُ الدّينِ.

defenders of the religion.

9410. The king's crown is his justice.

٩٤١٠. تاجُ المِلكِ عَدْلُهُ.

9411. It is a right upon the king that he should govern himself [first] before his troops.

٩٤١١. حَقٌّ عَلَى المِلكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

9412. The best of commanders is one who has command over himself.

٩٤١٢. خَيْرُ الأُمَراءِ مَنْ كانَ عَلى نَفْسِهِ أميراً.

9413. The best king is one who annihilates oppression and enlivens justice.

٩٤١٣. خَيْرُ المُلُوكِ مَنْ أماتَ الجَوْرَ وَأحْيَى العَدْلَ.

9414. The lassitude of a king is more harmful for the people than the oppression of a king.

٩٤١٤. خَورُ السُّلْطانِ أشَدُّ عَلَى الرَّعِيَّةِ مِنْ جَوْرِ السُّلْطانِ.

9415. The alms-tax of the king is assisting the aggrieved.

٩٤١٥. زَكاةُ السُّلْطانِ إغاثَةُ المَلْهُوفِ.

9416. The worst of kings is one who opposes justice.

٩٤١٦. شَرُّ المُلُوكِ مَنْ خالَفَ الْعَدْلَ.

9417. The worst of viziers is one who is a vizier to the vicious.

٩٤١٧. شَرُّ الوُزَراءِ مَنْ كانَ لِلأشْرارِ وَزيراً.

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. أُحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطانِكَ وَاحْذَرْ أنْ يَحُطَّكَ عَنْهَا التَّهاوُنُ عَنْ حِفْظِ ما رَقاكَ إلَيْهِ.

9419. Works are [only] accomplished by the [right] workers.

٩٤١٩. اَلأعْمالُ تَسْتَقيمُ بِالعُمالِ.

MĀLIK AL-ASHTAR مالك الأشتر

9420. He ('a) said about al-Ashtar al-Nakha'ī when he was informed about his death (may

٩٤٢٠. وَقالَ . عَلَيْهِ السَّلامُ . في حَقِّ الأشْتَرِ

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.

النَّخَعي لَمّا بَلَغَهُ وَفاتُهُ رَحِمَهُ اللهُ: لَوْ كانَ جَبَلاً لَكانَ فِنْداً لا يَرتَقيهِ الحافِرُ وَلا يُوفي عَلَيْهِ الطّائِرُ.

9421. He (‘a) said about al-Ashtar al-Nakha‘ī: 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].

٩٤٢١. وَقالَ . عَلَيْهِ السّلامُ . في حَقِّ الأشْتَرِ النَخَعِي: هُوَ سَيْفُ اللهِ لا يَنْبُو عَنِ الضَّرْبِ وَلا كَليلُ الحَدِّ وَلا تَسْتَهْويهِ بِدْعَةٌ وَلا تَتيهُ بِهِ غَوايَةٌ.

ANGELS

الملائكة

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.

٩٤٢٢. إنَّ مَعَ كُلِّ إنْسانٍ مَلَكَيْنِ يَحْفَظانِهِ فَإذا جاءَ أجَلُهُ خَلَّيا بَيْنَهُ وَبَيْنَهُ وَإنَّ الأجَلَ لَجُنَّةٌ حَصينَةٌ.

9423. He (‘a) said about angels: They are captives of faith; neither divergence nor deviation breaks them from its hold.

٩٤٢٣. وقالَ . عَلَيهِ السّلام . في ذِكْرِ المَلائِكَةِ: هُمْ أُسَراءُ إيمانٍ لَمْ يَفُكَّهُمْ مِنْهُ (مِنْ ريقَتِهِ) زَيْغٌ وَلا عُدُولٌ.

THE SLAVE

المملوك

9424. Many a slave is such that one cannot bear his separation.

٩٤٢٤. رُبَّ مَمْلُوكٍ لا يُسْتَطاعُ فِراقُهُ.

DISPOSITION

الملكة

9425. One whose disposition is good [with those who are under him] remains safe from annihilation.

٩٤٢٥. مَنْ أحْسَنَ المِلَكَةَ أمِنَ الهَلَكَةَ.

ONE WHO IS FED-UP

الملول

9426. One who is fed-up has no [sense of] brotherhood.

٩٤٢٦. لَيْسَ لِمَلُولٍ إخاءٌ.

9427. One who is fed-up has no magnanimity.

٩٤٢٧. لَيْسَ لِمَلُولٍ مُرُوَّةٌ.

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. لا تَأْمَنَنَّ مَلُولاً وَإنْ تَحَلّى بِالصِّلَةِ فَإنَّهُ لَيْسَ فِي البَرْقِ الخاطِفِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ.

9429. There is no brotherhood for the one who is fed-up.

٩٤٢٩. لا أُخُوَّةَ لِمَلُولٍ.

9430. There is no friendship for the one who is fed-up.

٩٤٣٠. لا خُلَّةَ لِمَلُولٍ.

IRRITATION

الملل

9431. Irritation (or kingship) corrupts brotherhood.

٩٤٣١. اَلْمَلَلُ (المُلْكُ) يُفْسِدُ الأُخُوَّةَ.

THE INACCESSIBLE

الممتنع

9432. Every inaccessible thing is difficult to obtain and seek.

٩٤٣٢. كُلُّ مُمْتَنِعٍ صَعْبٌ مَنالُهُ وَمَرامُهُ.

TO PUT [OTHERS] UNDER OBLIGATION

المنّ والامتنان

9433. Putting someone under obligation blackens the favour.

٩٤٣٣. اَلْمَنُّ يُسَوِّدُ النِّعْمَةَ.

9434. Obligation is the corruptor of good actions.

٩٤٣٤. اَلْمَنُّ مُفْسِدَةُ الصَّنِيعَةِ.

9435. Obligation spoils the favour.

٩٤٣٥. اَلْمَنُّ يُنَكِّدُ الإحْسانَ.

9436. Obligation corrupts the good act.

٩٤٣٦. اَلْمَنُّ يُفْسِدُ الصَّنيعَةَ.

9437. Obligation corrupts the favour.

٩٤٣٧. اَلْمَنُّ يُفْسِدُ الإحْسانَ.

9438. There is wickedness with obligation.

٩٤٣٨. اللُّؤْمُ مَعَ الاِمْتِنانِ.

9439. Doing acts of kindness along with obligation is vileness.

٩٤٣٩. اَلتَّكَرُّمُ مَعَ الاِمْتِنانِ لُؤْمٌ.

9440. The bane of generosity is obligation.

٩٤٤٠. آفَةُ السَّخاءِ المنُّ.

9441. Through obligation the favour is spoilt.

٩٤٤١. بِالمنِّ يُكَدَّرُ الإحْسانُ.

9442. By putting a lot of obligation, the good action is spoilt.

٩٤٤٢. بِكَثْرَةِ المنِّ تُكَدَّرُ الصَّنيعَةُ.

9443. Prolonged obligation spoils the pureness of a good turn.

٩٤٤٣. طُولُ الاِمْتِنانِ يُكَدِّرُ صَفْوَ الإحْسانِ.

9444. One who puts an obligation [on others] by his good action has oppressed magnanimity.

٩٤٤٤. ظَلَمَ المرُوءَةَ مَنْ مَنَّ بِصنيعِهِ.

9445. The oppression of favours is [through] the repulsiveness of [putting others under] obligation.

٩٤٤٥. ظُلْمُ الإحْسانِ قُبْحُ الاِمْتِنانِ.

9446. Too much obligation spoils the good action.

٩٤٤٦. كَثْرَةُ المِنِّ تُكَدِّرُ الصَّنيعَةَ.

9447. One who puts an obligation [on others] with his kind act drops [and forgoes] his gratitude.

٩٤٤٧. مَنْ مَنَّ بِمَعْرُوفِهِ أَسْقَطَ شُكْرَهُ.

9448. One who puts obligation with his goodness has spoilt the good act that he has done.

٩٤٤٨. مَنْ مَنَّ بِمَعْرُوفِهِ فَقَدْ كَدَّرَ ما صَنَعَهُ.

9449. Whoever puts an obligation with his favour, it is as if he has not done a favour.

٩٤٤٩. مَنْ مَنَّ بِإِحْسانِهِ فَكَأَنَّهُ لَمْ يُحْسِنْ.

9450. One who puts obligation with his good action corrupts it.

٩٤٥٠. مَنْ مَنَّ بِمَعْرُوفِهِ أَفْسَدَهُ.

9451. Nothing spoils good actions like putting [others under] obligation.

٩٤٥١. ما كُدِّرَتِ الصَّنايعُ بِمِثْلِ الِامْتِنانِ.

9452. He who puts an obligation [on others] has not made his grant pleasing.

٩٤٥٢. ما أَهْنَأَ العَطاءَ مَنْ مَنَّ بِهِ.

9453. One who puts [others under] obligation with his good act has not perfected it.

٩٤٥٣. ما أَكْمَلَ المَعْرُوفَ مَنْ مَنَّ بِهِ.

9454. He who puts [others under] a lot of obligation has not made his good turn felicitous.

٩٤٥٤. ما هَنَّأَ بِمَعْرُوفِهِ مَنْ كَثُرَ اِمْتِنانُهُ.

9455. The sin of the charity given by the one who puts obligation is greater than its reward.

٩٤٥٥. وِزْرُ صَدَقَةِ المَنّانِ يَغْلِبُ أَجْرَهُ.

9456. One who puts [others under] obligation does no good to others.

٩٤٥٦. لا صَنيعَةَ لِلْمُمْتَنِّ.

9457. There is no good deed with obligation.

٩٤٥٧. لا مَعْرُوفَ مَعَ مَنٍّ.

9458. There is no pleasure in the good turn

٩٤٥٨. لا لَذَّةَ لِصَنيعَةِ مَنّانٍ.

of the obliger.

9459. There is no evil quality more repulsive than [putting others under] obligation.

٩٤٥٩. لا سَوْأَةَ أَقْبَحُ مِنَ المِنّ.

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.

٩٤٦٠. يا أَهْلَ المَعْرُوفِ وَالإحْسانِ لا تَمُنُّوا بِإحْسانِكُمْ فَإنَّ الإحْسانَ وَالمَعْرُوفَ يُبْطِلُهُ قُبْحُ الإمْتِنانِ.

9461. Beware of putting obligations with your good acts for indeed [putting others under] obligation spoils favours.

٩٤٦١. إيّاكَ وَالمنَّ بِالمَعْرُوفِ فَإنَّ الإمْتِنانَ يُكَدِّرُ الإحْسانَ.

DEATH

الموت

9462. Death clings to you more closely than your own shadows and has greater authority over you than [you have over] yourselves.

٩٤٦٢. اَلْمَوْتُ اَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ وَأَمْلَكُ بِكُمْ (أَمْلَكُكُمْ) مِنْ أَنْفُسِكُمْ.

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].

٩٤٦٣. أَدِمْ ذِكْرَ المَوْتِ وَذِكْرَ ما تَقْدِمُ عَلَيْهِ بَعْدَ المَوْتِ وَلا تَتَمَنَّ المَوْتَ إلاّ بِشَرطٍ وَثيقٍ.

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.

٩٤٦٤. أَكْثِرْ ذِكْرَ المَوْتِ وَما تَهْجِمُ عَلَيْهِ وَتُفْضي إلَيْهِ بَعْدَ المَوْتِ حَتّى يَأتِيَكَ وَقَدْ أَخَذْتَ لَهُ حِذْرَكَ وَشَدَدْتَ لَهُ أَزْرَكَ وَلا يَأتِيَكَ بَغْتَةً فَيَبْهَرَكَ.

9465. Prepare yourselves for death for indeed it overshadows you.

٩٤٦٥. اِسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظَلَّكُمْ (أَطَلَّكُمْ).

9466. Let your ears hear the call of death before it calls you.

٩٤٦٦. أَسْمِعُوا دَعْوَةَ المَوْتِ آذانَكُمْ قَبْلَ أنْ يُدْعٰى بِكُمْ.

9467. Remember the destroyer of pleasures and the spoiler of lustful desires and the caller towards separation.

٩٤٦٧. اُذْكُرُوا هادِمَ اللَّذّاتِ وَمُنَغِّصَ الشَّهَواتِ وَداعِيَ الشَّتاتِ.

9468. Beware of death and be adequately prepared for it, [for by this] you will be happy in your place of [final] return.

٩٤٦٨. اِحْذَرِ المَوْتَ وَأحْسِنْ لَهُ الإسْتِعْدادَ تَسْعَدْ بِمُنْقَلَبِكَ.

9469. Beware of insufficient provisions and increase your preparations for your departure.

٩٤٦٩. إحْذَرْ قِلَّةَ الزّادِ وَأكْثِرْ مِنَ الاِسْتِعْدادِ لِرِحْلَتِكَ.

9470. Is there nobody who is ready to meet his Lord before his soul leaves [his body]?

٩٤٧٠. ألا مُسْتَعِدٌّ لِلِقاءِ رَبِّهِ قَبْلَ زُهُوقِ نَفْسِهِ.

9471. The best gift for a believer is death.

٩٤٧١. أفْضَلُ تُحْفَةِ المؤْمِنِ المَوْتُ.

9472. More severe than death is that which one seeks to be freed from through death.

٩٤٧٢. أشَدُّ مِنَ المَوْتِ ما يُتَمَنّى الخَلاصُ مِنْهُ بِالمَوْتِ.

9473. Verily one who walks on the face of the earth will surely end up inside it.

٩٤٧٣. إنَّ مَنْ مَشٰى عَلى ظَهْرِ الأرْضِ لَصائِرٌ إلى بَطْنِها.

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. إنَّ أمْراً لا تَعْلَمُ مَتٰى يَفْجَأُكَ يَنْبَغي أنْ تَسْتَعِدَّ لَهُ قَبْلَ أنْ يَغْشاكَ.

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. إنَّ هذا الأمْرَ لَيْسَ بِكُمْ بَدَأَ وَلا إلَيْكُمُ انْتَهٰى وَقَدْ كانَ صاحِبُكُمْ هذا يُسافِرُ فَعُدُّوهُ في بَعْضِ سَفَراتِهِ فَإنْ قَدِمَ عَلَيْكُمْ وَإلاّ قَدِمْتُمْ عَلَيْهِ.

meet him].

9476. Verily the one who approaches, bringing with him [either everlasting] felicity or wretchedness, is deserving of the best preparation.

٩٤٧٦. إنَّ قادِماً يَقْدَمُ بِالفَوْزِ أوِ الشِّقْوَةِ لَمُسْتَحِقٌّ لأفْضَلِ العُدَّةِ.

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.

٩٤٧٧. إنَّ غائِباً يَحْدُوهُ الجَديدانِ اَللَّيْلُ وَالنَّهارُ لَحَرِيٌّ بِسُرْعَةِ الأوْبَةِ.

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.

٩٤٧٨. إنَّ أمامَكَ طَريقاً ذا مَسافَةٍ بَعيدَةٍ وَمَشَقَّةٍ شَديدَةٍ وَلا غِنًى بِكَ مِنْ حُسْنِ الِارْتيادِ وَقَدْرِ بَلاغِكَ مِنَ الزّادِ.

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.

٩٤٧٩. إنَّ قَوْلَنا «إنّا لِلّهِ» إقْرارٌ عَلى أنْفُسِنا بِالمِلْكِ وَقَوْلَنا «إنّا إلَيْهِ راجِعُونَ» إقْرارٌ عَلى أنْفُسِنا بِالهُلْكِ.

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.

٩٤٨٠. إنَّ أمامَكَ عَقَبَةً كَؤُوداً المِخِفُّ فيها أحْسَنُ حالاً مِنَ المُثْقِلِ وَالمُبْطِئُ عَلَيْها أقْبَحُ أمْراً مِنَ المُسْرِعِ إنَّ مَهْبِطَها بِكَ لا مَحالَةَ عَلى جَنَّةٍ أوْ نارٍ.

9481. Verily this death is a swift seeker - neither does the steadfast escape it nor does the fleer frustrate it.

٩٤٨١. إنَّ هذا المَوْتَ لَطالِبٌ حَثيثٌ لا يَفُوتُهُ المُقيمُ وَلا يُعْجِزُهُ مَنْ هَرَبَ.

9482. Verily death is a relief for the one who was a slave to his lust and a prisoner of his

٩٤٨٢. إنَّ فِي المَوْتِ لَراحَةً لِمَنْ كانَ عَبْدَ شَهْوَتِهِ

وَأسْيرَ أهْوِيَتِهِ لأنَّهُ كُلَّما طالَتْ حَياتُهُ كَثُرَتْ سَيِّئاتُهُ وَعَظُمَتْ عَلى نَفْسِهِ جِناياتُهُ.

vain desire, because the more his life lengthened the more his sins would increase and his offenses against his soul would become worse.

٩٤٨٣. إنَّ لِلْمَوْتِ لَغَمَرات هِيَ أفْظَعُ مِنْ أنْ تُسْتَغْرَقَ بِصِفَة أوْ تَعْتَدِلَ عَلى عُقُولِ أهْلِ الدُّنْيا.

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.

٩٤٨٤. إنَّ المَوْتَ لَمَعْقُودٌ بِنَواصيكُمْ وَالدُّنْيا تُطْوَى مِنْ خَلْفِكُمْ.

9484. Verily death has been tied to your forelocks whilst this world coils behind you.

٩٤٨٥. إنَّ المَوْتَ لَزائِرٌ غَيْرُ مَحْبُوبٍ وَ واتِرٌ (وَ واتِرٌ) غَيْرُ مَطْلُوبٍ وَقِرْنٌ غَيْرُ مَغْلُوبٍ.

9485. Verily death is a visitor who is not loved, a killer who is not held accountable and an invincible adversary.

٩٤٨٦. الرَّحيلُ وَشيكٌ.

9486. Departure [from this world] is imminent.

٩٤٨٧. اَلْمَوْتُ مُريحٌ.

9487. Death is soothing.

٩٤٨٨. اَلأمْرُ قَريبٌ.

9488. The matter is near.

٩٤٨٩. اَلْمَوْتُ فَوْتٌ.

9489. Death is expiration [and loss of opportunity].

٩٤٩٠. اَلْمَوْتُ رَقيبٌ (رَفيقٌ) غافِلٌ.

9490. Death is a heedless watchman (or friend).

٩٤٩١. اَلْمَوْتُ بابُ الآخِرَةِ.

9491. Death is the gate of the Hereafter.

٩٤٩٢. اَلْمَشيبُ رَسُولُ المَوْتِ.

9492. White hair [of old age] is a messenger of death.

٩٤٩٣. اَلْمَوْتُ أوَّلُ عَدْلِ الاخِرَةِ.

9493. Death is the first justice of the Hereafter.

٩٤٩٤. اَلْمَنِيَّةُ وَلا الدَّنِيَّةُ.

9494. Death is preferable to vileness.

9495. Death is separation from the transient abode and a journey to the everlasting abode.

٩٤٩٥. اَلْمَوْتُ مُفارَقَةُ دارِ الفَناءِ وَارْتِحالٌ إلى دارِ البَقاءِ.

9496. Verily you are on the run from the death whose fleer is not saved and must eventually meet it.

٩٤٩٦. إنَّكَ طَرِيدُ المَوْتِ الَّذي لا يَنْجُو هارِبُهُ وَلابُدَّ أنَّهُ مُدْرِكُهُ.

9497. Verily behind you is a swift seeker in the form of death, so do not be negligent.

٩٤٩٧. إنَّ وَرائَكَ طالِباً حَثِيثاً مِنَ المَوْتِ فَلا تَغْفُلْ.

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. إنَّكُمْ طُرَداءُ المَوْتِ الَّذي إنْ أقَمْتُمْ أخَذَكُمْ وَإنْ فَرَرْتُمْ مِنْهُ أدْرَكَكُمْ.

9499. When death arrives, hopes are exposed.

٩٤٩٩. إذا حَضَرَتِ المَنِيَّةُ افْتَضَحَتِ الأُمْنِيَّةُ.

9500. When one cannot remain secure from the onslaught of death, then not being prepared for it is incompetence.

٩٥٠٠. إذا كانَ هُجُومُ المَوْتِ لا يُؤمَنُ فَمِنَ العَجْزِ تَرْكُ التَّأَهُّبِ لَهُ.

9501. Deaths cut off hopes.

٩٥٠١. اَلْمَنايا تَقْطَعُ الآمالَ.

9502. When you are moving away [from this world] and death is moving towards you, then how quickly you will meet each other!

٩٥٠٢. إذا كُنْتَ في إدْبارٍ وَالمَوْتُ في إقْبالٍ فَما أسْرَعَ المُلْتَقى.

9503. When the bringer of the news of death comes frequently to you, he will [soon also] announce your death to others.

٩٥٠٣. إذا كَثُرَ النّاعي إلَيْكَ قامَ النّاعي بِكَ.

9504. The one who does not prepare for death and take benefit of respite is negligent of the onslaught of death.

٩٥٠٤. تارِكُ التَّأَهُّبِ لِلْمَوْتِ وَاغْتِنامِ المُهَلِ غافِلٌ عَنْ هُجُومِ الأجَلِ.

9505. Begin your journey for you have been pushed forward and prepare for death for it has overshadowed you.

٩٥٠٥. تَرَحَّلُوا فَقَدْ جُدَّ بِكُمْ وَاسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أظَلَّكُمْ.

9506. Remembrance of death makes the means [and comforts] of this world seem trivial.

٩٥٠٦. ذِكْرُ المَوْتِ يُهَوِّنُ أسْبابَ الدُّنْيا.

9507. Sometimes the choker (or drinker) is choked by water [and dies] before quenching his thirst.

٩٥٠٧. رُبَّما شَرِقَ شارِقٌ (شارِبٌ) بِالماءِ قَبْلَ رَيِّهِ.

9508. Death is the cause of loss.

٩٥٠٨. سَبَبُ الفَوْتِ المَوْتُ.

9509. Fill yourselves with desire for the bounties of Paradise, [and] you will love death and loathe [this worldly] life.

٩٥٠٩. شَوِّقُوا أنْفُسَكُمْ إلى نَعيمِ الجَنَّةِ تُحِبُّوا المَوْتَ وَتَمْقُتُوا الحَياةَ.

9510. I am amazed at the one who forgets death while he sees others dying [around him].

٩٥١٠. عَجِبْتُ لِمَنْ نَسِيَ المَوْتَ وَهُوَ يَرى 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 يَرى أنَّهُ يُنْقَصُ كُلَّ يَوْمٍ في نَفْسِهِ وَ عُمْرِهِ وَهُوَ لا يَتَأَهَّبُ لِلْمَوْتِ.

9512. I am amazed at the one who fears the ambush [of death] and still does not desist.

٩٥١٢. عَجِبْتُ لِمَنْ خافَ البَياتَ فَلَمْ يَكُفَّ.

9513. The end of death is loss.

٩٥١٣. غايَةُ المَوْتِ الفَوْتُ.

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. غائِبُ المَوْتِ أحَقُّ مُنْتَظَرٍ وَأقْرَبُ قادِمٍ.

9515. In death there is [either] delight or regret.

٩٥١٥. فِي المَوْتِ غِبْطَةٌ أوْ نَدامَةٌ.

9516. In every soul there is death.

٩٥١٦. في كُلِّ نَفْسٍ مَوْتٌ.

9517. In death there is comfort for the felicitous.

٩٥١٧. في المَوْتِ راحَةُ السُّعَداءِ.

9518. Death may [at times] be hastened.

٩٥١٨. قَدْ تُعاجِلُ المَنِيَّةُ.

9519. Every expected thing [eventually] arrives.

٩٥١٩. كُلُّ مُتَوَقَّعٍ آتٍ.

9520. Every comer is near.

٩٥٢٠. كُلُّ آتٍ قَرِيبٌ.

9521. Every near one is close by.

٩٥٢١. كُلُّ قَرِيبٍ دانٍ.

9522. Every person will meet his death.

٩٥٢٢. كُلُّ امْرِءٍ لاقٍ حِمامَهُ.

9523. How can one who is sought by death remain safe?

٩٥٢٣. كَيْفَ يَسْلَمُ مَنِ المَوْتُ طالِبُهُ؟!

9524. How can you forget death while its signs are [constantly] reminding you [of it]?

٩٥٢٤. كَيْفَ تَنْسَى المَوْتَ وَآثارُهُ تُذَكِّرُكَ.

9525. For every rising one there is a setting.

٩٥٢٥. لِكُلِّ ناجِمٍ أُفُولٌ.

9526. For every [being with a] soul there is death.

٩٥٢٦. لِكُلِّ نَفْسٍ حِمامٌ.

9527. For every living thing there is death.

٩٥٢٧. لِكُلِّ حَيٍّ مَوْتٌ.

9528. For all [beings with] souls there is death.

٩٥٢٨. لِلنُّفُوسِ حِمامٌ.

9529. The affluent person will never be saved from death because of his abundant wealth.

٩٥٢٩. لَنْ يَنْجُوَ مِنَ المَوْتِ غَنِيٌّ لِكَثْرَةِ مالِهِ.

9530. The poor person will never be saved from death because of his poverty.

٩٥٣٠. لَنْ يَسْلَمَ مِنَ المَوْتِ فَقِيرٌ لِإِقْلالِهِ.

9531. If death could be bought, the affluent would have surely bought it.

٩٥٣١. لَوْ أَنَّ المَوْتَ يُشْتَرى لاَشْتَراهُ الأَغْنِياءُ.

9532. One who dies, passes away.

٩٥٣٢. مَنْ ماتَ فاتَ.

9533. One who is certain of the [eventual] departure [from this world] prepares for the

٩٥٣٣. مَنْ أَيْقَنَ بِالنُّقْلَةِ تَأَهَّبَ لِلرَّحِيلِ.

journey.

9534. One who sees death with the eyes of his certitude, sees it nearby.

٩٥٣٤. مَنْ رَأَى المَوْتَ بِعَيْنِ يَقينِهِ رَاهُ قَريباً.

9535. One who sees death with the eyes of his hope, sees it far away.

٩٥٣٥. مَنْ رَأَى الْمَوْتَ بِعَيْنِ أَمَلِهِ رَاهُ بَعيداً.

9536. One who remembers death forgets his aspirations.

٩٥٣٦. مَنْ ذَكَرَ المَنِيَّةَ نَسِيَ الأُمْنِيَّةَ.

9537. One who recalls the distance of his journey, prepares [for it].

٩٥٣٧. مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اِسْتَعَدَّ.

9538. One who frequently remembers death is saved from the deceptions of this world.

٩٥٣٨. مَنْ أَكْثَرَ ذِكْرَ المَوْتِ نَجا مِنْ خِداعِ الدُّنْيا.

9539. One who is missed by the arrow of death is fettered by old age.

٩٥٣٩. مَنْ أَخْطَأَهُ سَهْمُ المَنِيَّةِ قَيَّدَهُ الهَرَمُ.

9540. One who anticipates death hastens towards good deeds.

٩٥٤٠. مَنْ تَرَقَّبَ المَوْتَ سارَعَ إِلَى الْخَيْراتِ.

9541. One who visualizes death before his very own eyes, the affairs of this world become easy [and trivial] for him.

٩٥٤١. مَنْ صَوَّرَ المَوْتَ بَيْنَ عَيْنَيْهِ هانَ أَمْرُ الدُّنْيا عَلَيْهِ.

9542. One who frequently remembers death is pleased with whatever suffices him of this world.

٩٥٤٢. مَنْ أَكْثَرَ ذِكْرَ المَوْتِ رَضِيَ مِنَ الدُّنْيا بِالكَفافِ.

9543. Whoever frequently remembers death, his desire in [the pleasures of] this world is reduced.

٩٥٤٣. مَنْ أَكْثَرَ مِنْ ذِكْرِ المَوْتِ قَلَّتْ فِي الدُّنْيا رَغْبَتُهُ.

9544. Whoever frequently remembers death is satisfied with the little he possesses of this world.

٩٥٤٤. مَنْ ذَكَرَ المَوْتَ رَضِيَ مِنَ الدُّنْيا بِاليَسيرِ.

9545. Whoever has [the angel of] death given charge over him, is overrun and annihilated by it.

٩٥٤٥. مَنْ وُكِّلَ بِهِ المَوْتُ إِجْتاحَهُ وَأَفْناهُ.

٩٥٤٦. ما يَنْجُو مِنَ الْمَوتِ مَنْ طَلَبَهُ.

9546. One who is sought by death cannot be saved from it.

٩٥٤٧. ما أنْزَلَ المَوْتَ مَنْزِلَهُ مَنْ عَدَّ غَداً مِنْ أجَلِهِ.

9547. One who counts tomorrow as part of his lifetime has not recognized the reality of death.

٩٥٤٨. ما أنْفَعَ المَوْتَ لِمَنْ أشْعَرَ الإيمانَ وَالتَّقْوى قَلْبَهُ.

9548. How beneficial death is for the one who has filled his heart with faith and God-wariness!

٩٥٤٩. مَوْتاتُ الدُّنيا أهْوَنُ مِنْ مَوْتاتِ الآخِرَةِ.

9549. The deaths of this world are easier to bear than the deaths [and chastisements] of the Hereafter.

٩٥٥٠. نَحْنُ أعْوانُ المَنُونِ وَأنْفُسُنا نَصْبُ الحُتُوفِ فَمِنْ أيْنَ نَرْجُو البَقاءَ وَهذا اللَّيْلُ وَالنَّهارُ لَمْ يَرْفَعا مِنْ شَيْءٍ شَرَفاً إلاّ أسْرَعَا الْكَرَّةَ في هَدْمِ ما بَنَيا وَتَفْريقِ ما جَمَعا.

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.

٩٥٥١. هَلْ يَنْتَظِرُ أهْلُ مُدَّةِ البَقاءِ إلاّ آوِنَةَ الفَناءِ مَعَ قُرْبِ الزَّوالِ وَأُزُوفِ الاِنْتِقالِ.

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?

٩٥٥٢. هَلْ يَدْفَعُ عَنْكُمْ الأقارِبُ أوْ تَنْفَعُكُمُ النَّواحِبُ.

9552. Can the near ones repel [death] from you, or can the wailing [of the women and children] be of any benefit to you?

٩٥٥٣. هَيْهاتَ أنْ يَفُوتَ المَوْتَ مَنْ طَلَبَ أوْ يَنْجُوَ مِنْهُ مَنْ هَرَبَ.

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].

٩٥٥٤. وافِدُ المَوْتِ يَقْطَعُ العَمَلَ وَيَفْضَحُ الأمَلَ.

9554. The arrival of death cuts off action and exposes [false] hopes.

٩٥٥٥. وافِدُ المَوْتِ يُبيدُ المَهَلَ وَيُدْنِي الأجَلَ وَيُقْعِدُ

9555. The arrival of death expunges respite,

brings the appointed time closer and dashes [one's] hope.

الأمَلَ.

9556. There is no soother like death.

٩٥٥٦. لا مُريحَ كَالمَوْتِ.

9557. Death does not desist from extermination [and will annihilate all].

٩٥٥٧. لا تَرْعَوِي الْمَنِيَّةُ الخِتراماً.

9558. There is none whose arrival is nearer than death.

٩٥٥٨. لا قادِمَ أقْرَبُ مِنَ الْمَوْتِ.

9559. There is no absent one that approaches quicker than death.

٩٥٥٩. لا غائِبَ أقْدَمُ مِنَ المَوْتِ.

9560. There is no blame on the one who flees from his death.

٩٥٦٠. لا لَوْمَ لِهارِبٍ مِنْ حَتْفِهِ.

9561. Destiny holds sway over the expectations [and plans of man] until death occurs in the [execution of his own] plans.

٩٥٦١. يَغْلِبُ المِقْدارُ عَلَى التَّقْديرِ حَتّى يَكُونَ الحَتْفُ فِي التَّدْبيرِ.

9562. It behoves the one who knows about the quickness of his departure to be well prepared for the move.

٩٥٦٢. يَنْبَغي لِمَنْ عَرَفَ سُرْعَةَ رِحْلَتِهِ أنْ يُحْسِنَ التَّأَهُّبَ لِنُقْلَتِهِ.

9563. Death is preferable to the shame of disgrace.

٩٥٦٣. اَلْمَوْتُ وَلا ابْتِذالُ الخِزْيَةِ.

9564. Death comes to every living thing.

٩٥٦٤. اَلمَوْتُ يَأْتِي عَلى كُلِّ حَيٍّ.

THE DEAD الموتى

9565. Do not remember the dead negatively [by recalling their bad actions] for this suffices as a sin.

٩٥٦٥. لا تَذْكُرِ الموْتى بِسُوءٍ فَكَفى بِذلِكَ إثْماً.

WEALTH AND RICHES

المال والثروة

9566. Wealth honours its possessor in this world and abases him in front of Allah, the Glorified.

٩٥٦٦. اَلْمالُ يُكْرِمُ صاحِبَهُ فِي الدُّنْيا وَيُهِينُهُ عِنْدَ اللهِ سُبْحانَهُ.

9567. Wealth honours its possessor as long as he spends it and abases him when he is miserly with it.

٩٥٦٧. اَلْمالُ يُكْرِمُ صاحِبَهُ ما بَذَلَهُ وَيُهينُهُ ما بَخِلَ بِهِ.

9568. Wealth and children are the ornaments of this worldly life while good action is the tillage of the Hereafter.

٩٥٦٨. اَلْمالُ وَالبَنُونُ زِينَةُ الحَياةِ الدُّنْيا وَالعَمَلُ الصّالِحُ حَرْثُ الآخِرَةِ.

9569. Wealth elevates its possessor in this world but lowers him in the Hereafter.

٩٥٦٩. اَلْمالُ يَرْفَعُ صاحِبَهُ فِي الدُّنْيا وَيَضَعُهُ فِي الآخِرَةِ.

9570. Wealth is a burden for its possessor except that which he sends ahead from it [for the Hereafter].

٩٥٧٠. اَلْمالُ وَبالٌ عَلى صاحِبِهِ إلاّ ما قَدَّمَ مِنْهُ.

9571. Wealth is the tribulation of the soul and the plunder of calamities.

٩٥٧١. اَلْمالُ فِتْنَةُ النَّفْسِ وَنَهْبُ الرَّزايا.

9572. Wealth is reduced by spending [it] whereas knowledge grows when it is given away [and shared with others].

٩٥٧٢. اَلْمالُ تَنْقُصُهُ النَّفَقَةُ وَالعِلْمُ يَزْكُو عَلَى الإنْفاقِ.

9573. Hold on to wealth according to the extent of your need, and forward the rest for the day of your indigence.

٩٥٧٣. أمْسِكْ مِنَ المالِ بِقَدْرِ ضَرُورَتِكَ وَقَدِّمِ الفَضْلَ لِيَوْمِ فاقَتِكَ.

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. إيّاكَ وَالاِسْتِيثارَ بِما لِلنّاسِ فيهِ أُسْوَةٌ وَالتَّغابي عَمّا وَضَحَ لِلنّاظِرينَ فَإنَّهُ مَأْخُوذٌ مِنْكَ لِغَيْرِكَ.

9575. The best wealth is that by which the freemen become enthralled.

٩٥٧٥. أَفْضَلُ المالِ مَا اسْتُرِقَّ بِهِ الأَحْرارُ.

9576. The best of all wealth is that by which men become enthralled.

٩٥٧٦. أَفْضَلُ الأَمْوالِ مَا اسْتُرِقَّ بِهِ الرِّجالُ.

9577. The purest wealth is that which has been earned by its lawful means.

٩٥٧٧. أَزْكَى المالِ مَا اكْتُسِبَ مِنْ حِلِّهِ.

9578. The most beneficial wealth is that by which the obligatory is fulfilled.

٩٥٧٨. أَنْفَعُ المالِ ما قُضِيَ بِهِ الفَرْضُ.

9579. The purest wealth is that with which the Hereafter is bought.

٩٥٧٩. أَزْكَى المالِ مَا اشْتُرِيَ بِهِ الآخِرَةُ.

9580. The best wealth is that which has been earned by its lawful means.

٩٥٨٠. أَطْيَبُ الْمالِ مَا اكْتُسِبَ مِنْ حِلِّهِ.

9581. The best wealth is that which has the best effect upon you.

٩٥٨١. أَفْضَلُ الأَمْوالِ أَحْسَنُها آثَراً عَلَيْكَ.

9582. The best wealth is that by which the rights [of others] are fulfilled.

٩٥٨٢. أَفْضَلُ الْمالِ ما قُضِيَتْ بِهِ الحُقُوقُ.

9583. Verily your wealth is for the one who praises you in your lifetime and the one who vilifies you after your death.

٩٥٨٣. إِنَّ مالَكَ لِحامِدِكَ في حَياتِكَ وَلِذامِّكَ بَعْدَ وَفاتِكَ.

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.

٩٥٨٤. إِنَّ المرْءَ عَلى ما قَدَّمَ قادِمٌ وَعَلى ما خَلَّفَ نادِمٌ.

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.

٩٥٨٥. إِنَّ اللهَ سُبْحانَهُ فَرَضَ في أَمْوالِ الأَغْنياءِ أَقْواتَ الفُقَراءِ فَما جاعَ فَقِيرٌ إلاّ بِما مَنَعَ غَنِيٌّ وَاللهُ سائِلُهُمْ عَنْ ذلِكَ.

9586. Surely the person with the greatest regret on the Day of Resurrection will be the man who earns wealth without obeying [the

٩٥٨٦. إِنَّ أَعْظَمَ النّاسِ حَسْرَةً يَوْمَ القِيامَةِ رَجُلٌ اكْتَسَبَ مالاً مِنْ غَيْرِ طاعَةِ اللهِ فَوَرَّثَهُ رَجُلاً أَنْفَقَهُ

في طاعَةِ اللهِ فَدَخَلَ بِهِ الجَنَّةَ وَدَخَلَ بِهِ الأَوَّلُ النّارَ.

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.

٩٥٨٧. إنَّ المَرْءَ إذا هَلَكَ قالَ النّاسُ: ما تَرَكَ؟ وَقالَتِ المَلائِكَةُ ما قَدَّمَ؟ لِلّهِ آباؤُكُمْ فَقَدِّمُوا بَعْضاً يَكُنْ لَكُمْ ذُخْراً وَلا تُخَلِّفُوا كُلاًّ فَيَكُونَ عَلَيْكُمْ كَلاًّ.

9587. Verily when a man dies people say: 'What has he left behind?' while the angels say: 'What has he sent forward?' Your forefathers are for Allah! 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.

٩٥٨٨. إنَّ خَيْرَ المالِ ما كَسَبَ ثَناءً وَشُكْراً وَأَوْجَبَ ثَواباً وَأَجْراً.

9588. Verily the best wealth is that which earns praise and gratitude and brings about reward and recompense.

٩٥٨٩. إنَّ خَيْرَ الْمالِ ما أَوْرَثَكَ ذُخْراً وَذِكْراً وَأَكْسَبَكَ حَمْداً وَأَجْراً.

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.

٩٥٩٠. إنَّ أَفْضَلَ الأَمْوالِ مَا اسْتُرِقَّ بِهِ حُرٌّ وَاسْتُحِقَّ بِهِ أَجْرٌ.

9590. Indeed the best wealth is that by which the freeman is enthralled and [by which] reward is earned.

٩٥٩١. إنَّ مالَكَ لا يُغْنِي جَمِيعَ النّاسِ فَاخْصُصْ بِهِ أَهْلَ الحَقِّ.

9591. Verily your wealth cannot fulfil the needs of all the people, so reserve it specifically for the followers of the truth.

٩٥٩٢. اَلمالُ حِسابٌ.

9592. Wealth is reckoning [in the Hereafter].

٩٥٩٣. اَلْمالُ عارِيَةٌ.

9593. Wealth is a borrowed loan [and will not remain with you forever].

٩٥٩٤. إنَّ الَّذي في يَدَيْكَ قَدْ كانَ لَهُ أَهْلٌ قَبْلَكَ

9594. Verily that which is in your possession has had an owner before you and will go to

وَهُوَ صائِرٌ إلى مَنْ بَعْدَكَ وَإنَّما أنْتَ جامِعٌ لأحَدِ رَجُلَيْنِ: إمّا رَجُلٌ عَمِلَ فيما جَمَعْتَ بِطاعَةِ اللهِ فَسَعِدَ بِما شَقيتَ بِهِ أوْ رَجُلٌ عَمِلَ فيما جَمَعْتَ بِمَعْصيَةِ اللهِ فَشَقِيَ بِما جَمَعْتَ وَلَيْسَ أحَدُ هذَيْنِ أهْلاً أنْ تُؤْثِرَهُ عَلى نَفْسِكَ وَلا تَحْمِلَ لَهُ عَلى ظَهْرِكَ.

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.

٩٥٩٥. اَلْمالُ نَهْبُ الحَوادِثِ.

9595. Wealth is the plunder of calamities.

٩٥٩٦. اَلْمالُ سُلْوَةُ الوارِثِ (الوُرّاثِ).

9596. Wealth is a solace [and comfort] for the heir (or heirs).

٩٥٩٧. اَلْمالُ يُقَوّي غَيْرَ الأيِّدِ.

9597. Wealth strengthens one who [is weak and] lacks support.

٩٥٩٨. اَلرِّجالُ تُفيدُ المالَ، اَلمالُ ما أفادَ الرِّجالَ.

9598. People serve wealth, wealth does not serve people.

٩٥٩٩. اَلْمالُ يَعْسُوبُ الفُجّارِ.

9599. Wealth is the leader of the wicked.

٩٦٠٠. اَلْمالُ مادَّةُ الشَّهَواتِ.

9600. Wealth is the object of desires.

٩٦٠١. اَلْمالُ يُقَوِّي الآمالَ.

9601. Wealth strengthens one's hopes.

٩٦٠٢. اَلْمالُ يُبْدِي جَواهِرَ الرِّجالِ وَخَلائِقَها.

9602. Wealth manifests the intrinsic natures of the people and their characters.

٩٦٠٣. اَلْمالُ يُفْسِدُ المآلَ وَيُوَسِّعُ الآمالَ.

9603. Wealth corrupts the outcomes and extends the [false] hopes.

٩٦٠٤. اَلْمالُ لِلْفِتَنِ سَبَبٌ وَلِلْحَوادِثِ سَلَبٌ.

9604. Wealth is the cause of trials and the plunder of calamities.

٩٦٠٥. اَلْمالُ داعِيَةُ التَّعَبِ وَمَطِيَّةُ النَّصَبِ.

9605. Wealth is the inviter of difficulty and the riding mount of hardship.

9606. Wealth does not benefit you until it parts from you.

٩٦٠٦. اَلْمالُ لا يَنْفَعُكَ حَتّى يُفارِقَكَ.

9607. Verily only the wealth which you send ahead for your Hereafter is yours, while that which you leave behind belongs to your heirs.

٩٦٠٧. إنَّما لَكَ مِنْ مالِكَ ما قَدَّمْتَهُ لآخِرَتِكَ وَما أخَّرْتَهُ فَلِلْوارِثِ.

9608. When you accumulate wealth, then you are [actually] a representative for another person who will rejoice with it while you become miserable.

٩٦٠٨. إذا جَمَعْتَ المالَ فَأنْتَ فيهِ وَكيلٌ لِغَيْرِكَ يَسْعَدُ بِهِ وَتَشْقى أنْتَ.

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.

٩٦٠٩. إذا قَدَّمْتَ مالَكَ لآخِرَتِكَ وَاسْتَخْلَفْتَ اللهَ سُبْحانَهُ عَلى مَنْ خَلَّفْتَهُ مِنْ بَعْدِكَ سَعِدْتَ بِما قَدَّمْتَ وَأحْسَنَ اللهُ لَكَ الخَلافَةَ عَلى مَنْ خَلَّفْتَ.

9610. It is by overcoming [one's] fears that wealth is acquired.

٩٦١٠. بِرُكُوبِ الأهْوالِ تُكْتَسَبُ الأمْوالُ.

9611. The affluence of this world is the poverty of the Hereafter.

٩٦١١. ثَرْوَةُ الدُّنْيا فَقْرُ الآخِرَةِ.

9612. Abundance of wealth causes destruction, makes one rebellious and perishes.

٩٦١٢. ثَرْوَةُ المالِ تُرْدِي وَتُطْغِي وَتَفْنى.

9613. Love of wealth is the cause of tribulations and love of leadership is the root of tribulations.

٩٦١٣. حُبُّ المالِ سَبَبُ الفِتَنِ وَحُبُّ الرِّياسَةِ رَأسُ المِحَنِ.

9614. Love of wealth corrupts the [final] outcome.

٩٦١٤. حُبُّ المالِ يُفْسِدُ المآلَ.

9615. Love of wealth strengthens [false] hopes and corrupts actions.

٩٦١٥. حُبُّ المالِ يُقَوِّيَ الآمالَ وَيُفْسِدُ الأعْمالَ.

٩٦١٦. حُبُّ المالِ يُوهِنُ الدّينَ وَيُفْسِدُ اليَقينَ.

9616. Love of wealth weakens faith and corrupts certitude.

٩٦١٧. خَيْرُ أمْوالِكَ ما وَقّى عِرْضَكَ.

9617. The best of your wealth is that which safeguards your dignity.

٩٦١٨. خَيْرُ الأمْوالِ مَا اسْتَرَقَّ حُرّاً.

9618. The best wealth is that which enthrals a freeman.

٩٦١٩. خَيْرُ الأمْوالِ مَا أعانَ عَلَى المكارِمِ.

9619. The best wealth is that which helps one perform noble deeds.

٩٦٢٠. خَيْرُ أمْوالِكَ ما كَفاكَ.

9620. The best of your wealth is that which suffices you.

٩٦٢١. خُذُوا مِنْ كَرائِمِ أمْوالِكُم ما يَرْفَعُ بِهِ رَبُّكُمْ سَنِيَّ أعْمالِكُمْ.

9621. Take from the most precious of your possessions and spend it on that for which your Lord will elevate your lofty deeds.

٩٦٢٢. رُبَّ جامِعٍ لِمَنْ لا يَشْكُرُهُ.

9622. Many a person accumulates [wealth] for one who is not grateful to him.

٩٦٢٣. زَكاةُ المالِ الإفْضالُ.

9623. The alms-tax of wealth is benefitting others [with it].

٩٦٢٤. شَرُّ الأمْوالِ ما أكْسَبَ المَذامَّ.

9624. The worst [type of] wealth is that which earns censure.

٩٦٢٥. شَرُّ الأمْوالِ ما لَمْ يُغْنِ عَنْ صاحِبِهِ.

9625. The worst wealth is that which does not benefit [and fulfil the need of] its owner.

٩٦٢٦. شَرُّ المالِ مالَمْ يُنْفَقْ في سَبيلِ اللهِ مِنْهُ وَلَمْ تُؤَدَّ زَكاتُهُ.

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.

٩٦٢٧. شَرُّ الأمْوالِ ما لَمْ يَخْرُجْ مِنْهُ حَقُّ اللهِ سُبْحانَهُ.

9627. The worst wealth is that from which the right of Allah, the Glorified, is not given.

٩٦٢٨. صاحِبُ المالِ مَتْعُوبٌ وَالغالِبُ بِالشَّرِّ مَغْلُوبٌ.

9628. The owner of wealth is faces difficulty and one who gains victory through evil [means] has [actually] been defeated.

9629. Little [wealth] that suffices is better than a lot which makes one insolent.

٩٦٢٩. قَليلٌ يَكْفي خَيْرٌ مِنْ كَثيرٍ يُطْغي.

9630. The little that saves [one from hellfire] is better than plenty that destroys.

٩٦٣٠. قَليلٌ يُنْجي خَيْرٌ مِنْ كَثيرٍ يُرْدي.

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. قَدِّمُوا بَعْضاً يَكُنْ لَكُمْ وَلا تُخَلِّفُوا كُلاً فَيَكُونَ عَلَيْكُمْ.

9632. How many a person accumulates that which he will leave behind.

٩٦٣٢. كَمْ مِنْ جامِعٍ ما سَوْفَ يَتْرُكُهُ.

9633. How often it is that one who gets less, benefits while one who gets more, loses.

٩٦٣٣. كَمْ مِنْ مَنْقُوصٍ رابِحٍ وَ مَزيدٍ خاسِرٍ.

9634. Increased wealth corrupts the hearts and gives rise to sins.

٩٦٣٤. كَثْرَةُ المالِ تُفْسِدُ القُلُوبَ وَتُنْشِئُ الذُّنُوبَ.

9635. Be a [generous] donor with your [own] wealth while being cautious with the wealth of others.

٩٦٣٥. كُنْ بِمالِكَ مُتَبَرِّعاً وَعَنْ مالِ غَيْرِكَ مُتَوَرِّعاً.

9636. That portion of your wealth which teaches you a lesson and earns you gratitude will never go [to waste].

٩٦٣٦. لَنْ يَذْهَبَ مِنْ مالِكَ ما وَعَظَكَ وَحازَ لَكَ الشُّكْرَ.

9637. He who does not reform his [means of earning or spending] wealth has not earned it.

٩٦٣٧. لَمْ يَكْتَسِبْ مالاً 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 المالَ 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 مالِكَ ما وَقى عِرْضَكَ.

9640. That part of your wealth which is used

٩٦٤٠. لَمْ يَضَعْ مِنْ مالِكَ ما قَضى فَرْضَكَ.

to fulfil your obligations has not been lost.

٩٦٤١. لَمْ يَضَعِ اِمْرُءٌ مالَهُ فِي غَيْرِ حَقِّهِ أَوْ مَعْرُوفَهُ فِي غَيْرِ أَهْلِهِ إلاّ حَرَمَهُ اللهُ شُكْرَهُمْ وَكانَ لِغَيْرِهِ وُدَّهُمْ.

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.

٩٦٤٢. مَنْ بَذَلَ مالَهُ اِسْتَعْبَدَ.

9642. One who gives [generously from] his wealth makes [others] subservient [to him].

٩٦٤٣. مَنِ اكْتَسَبَ مالاً مِنْ غَيْرِ حِلِّهِ أَضَرَّ بِآخِرَتِهِ.

9643. One who earns his wealth from unlawful sources damages his Hereafter.

٩٦٤٤. مَنْ جَمَعَ المالَ لِيَنْفَعَ بِهِ النّاسَ أَطاعُوهُ وَمَنْ جَمَعَ لِنَفْسِهِ أَضاعُوهُ.

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.

٩٦٤٥. مَنْ كَرُمَ عَلَيْهِ الْمالُ هانَتْ عَلَيْهِ الرِّجالُ.

9645. One who considers wealth to be precious, regards people as insignificant.

٩٦٤٦. مَنْ بَذَلَ فِي ذاتِ اللهِ مالَهُ عَجَّلَ لَهُ الخَلَفَ.

9646. Whoever spends his wealth in the way of Allah, He quickly replaces it [for him].

٩٦٤٧. مَنْ مَنَعَ الْمالَ مَنْ يَحْمَدُهُ وَرَّثَهُ مَنْ لا يَحْمَدُهُ.

9647. Whoever withholds wealth from the one who praises him bequeaths it to one who does not praise him.

٩٦٤٨. مَنْ يَكْتَسِبْ مالاً مِنْ غَيْرِ حِلِّهِ يَصْرِفْهُ فِي غَيْرِ حَقِّهِ.

9648. One who earns wealth from sources that are unlawful, spends it in the places that are unworthy [and inappropriate].

٩٦٤٩. مَنْ لَمْ يَدَعْ وَهُوَ مَحْمُودٌ يَدَعْ وَهُوَ مَذْمُومٌ.

9649. One who does not let go [of his wealth] while he is praised will have to leave [it] while he is vilified.

٩٦٥٠. مَنْ لَمْ يُقَدِّمْ مالَهُ لآخِرَتِهِ وَ هُوَ مَأْجُورٌ خَلَّفَهُ وَهُوَ مَأْثُومٌ.

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

sinful.

9651. One whose wealth is stripped away by disasters, gains from it the benefit of caution.

٩٦٥١. مَنْ سَلَبَتْهُ الحَوادِثُ مالَهُ أفادَتْهُ الحَذَرُ.

9652. Never waste your wealth in other than what is good [and right].

٩٦٥٢. لا تُضَيِّعَنَّ مالَكَ في غَيْرِ مَعْرُوفٍ.

9653. Do not spend your wealth in sinful acts thereby coming before your Lord without any [good] deed.

٩٦٥٣. لا تَصْرِفْ مالَكَ فِي المعاصي فَتَقْدَمَ عَلى رَبِّكَ بِلا عَمَلٍ.

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.

٩٦٥٤. لا تُخْلِفَنَّ وَراءَكَ شَيْئاً مِنَ الدُّنْيا فَإِنَّكَ تُخَلِّفُهُ لأحَدِ رَجُلَيْنِ: إمّا رَجُلٌ عَمِلَ فيهِ بِطاعَةِ اللهِ فَسَعِدَ بِما شَقيتَ بِهِ وَ إمّا رَجُلٌ عَمِلَ فيهِ بِمَعْصيَةِ اللهِ فَكُنْتَ عَوْناً لَهُ عَلَى المعْصِيَةِ وَلَيْسَ أحَدُ هذَيْنِ حَقيقاً أنْ تُؤْثِرَهُ عَلى نَفْسِكَ.

9655. Love of wealth and praise do not go together.

٩٦٥٥. لا تَجْتَمِعُ حُبُّ المالِ وَ الثَناءُ.

9656. There is no pride in wealth except when accompanied with generosity.

٩٦٥٦. لا فَخْرَ في الْمالِ إلاّ مَعَ الجُودِ.

9657. Little that suffices is better than a lot which makes one insolent.

٩٦٥٧. يَسيرٌ يَكْفي خَيْرٌ مِنْ كَثير يُطْغي.

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.

٩٦٥٨. اَلدَّوْلَةُ تَرُدُّ خَطاءَ صاحِبِها صَواباً وَصَوابَ ضِدِّهِ خَطاءً.

9659. Everything inclines towards its [own] kind.

٩٦٥٩. كُلُّ شَيْءٍ يَمِيلُ إلى جِنْسِهِ.

9660. Every person inclines towards one who is like him.

٩٦٦٠. كُلُّ أمْرٍ يَمِيلُ إلى مِثْلِهِ.

9661. Every bird stays close to its [own] kind.

٩٦٦١. كُلُّ طَيْرٍ يَأْوي إلى شَكْلِهِ.

باب النون

النبل والنبلاء

NOBILITY AND THE NOBLE

٩٦٦٢. اَلنُّبْلُ بِالتَّحَلّي بِالجُودِ وَالوَفاءُ بِالْعُهُودِ.

9662. Nobility is [attained] by adorning [oneself] with generosity and fulfilling [one's] promises.

٩٦٦٣. إنَّما النُّبْلُ اَلتَّبَرّي عَنِ الْمَخازي.

9663. Verily nobility is nothing but the shunning of disgraceful actions.

٩٦٦٤. عادَةُ النُّبَلاءِ السَّخاءُ وَالْكَظْمُ وَالْعَفْوُ وَالْحِلْمُ.

9664. The habits of the noble ones are: generosity, suppressing anger, forgiveness and forbearance.

٩٦٦٥. عُنْوانُ النُّبْلِ الإحْسانُ إلَى النّاسِ.

9665. The symbol of nobility is doing good to people.

٩٦٦٦. مِنْ النُّبْلِ أنْ يَبْذُلَ الرَّجُلُ مالَهُ وَيَصُونَ عِرْضَهُ.

9666. It is from nobility for a man to spend his wealth and safeguard his dignity.

٩٦٦٧. مِنْ عَلاماتِ النُّبْلِ اَلْعَمَلُ بِسُنَّةِ الْعَدْلِ.

9667. Acting on the principle of justice is from the signs of nobility.

٩٦٦٨. يُسْتَدَلُّ عَلى نُبْلِ الرَّجُلِ بِقِلَّةِ مَقالِهِ وَعَلى تَفَضُّلِهِ بِكَثْرَةِ إحْتِمالِهِ.

9668. The nobility of a man is evinced by the paucity of his speech and his merit is deduced from his abundant tolerance.

الانتباه

ATTENTIVENESS

٩٦٦٩. كُوْنُوا قَوْماً صيحَ بِهِمْ فَانْتَبَهُوا.

9669. Be a community that is cried out to so they wake up.

٩٦٧٠. إنْتِباهُ الْعُيُونِ لا يَنْفَعُ مَعَ غَفْلَةِ القُلُوبِ.

9670. Alertness of the eyes does not benefit while the hearts are negligent.

٩٦٧١. ألا مُتَنَبِّهٌ مِنْ رَقْدَتِهِ قَبْلَ حِينِ مَنِيَّتِهِ.

9671. Is there no one who will wake from his

slumber before the time of his death?!

PROPHETS, MESSENGERS AND IMAMS

الأنبياء والرسل والأئمة

9672. Listen to your godly leader, keep your hearts open for him and listen [to him] if he calls out to you.

٩٦٧٢. اِسْتَمِعُوا مِنْ رَبّانِيّكُمْ وَأَحْضِرُوهُ قُلُوبَكُمْ وَاسْمَعُوا إنْ هَتَفَ بِكُمْ.

9673. Listen to (or accept) advice from the one who gifts it to you and preserve it in your minds.

٩٦٧٣. اِسْمَعُوا (اِقْبَلُوا) النَّصِيْحَةَ مِمّنْ أهْداها إلَيْكُمْ وَاعْقِلُوها عَلى أنْفُسِكُمْ.

9674. Messengers of Allah, the Glorified, are interpreters of the truth and intermediaries between the Creator and the creation.

٩٦٧٤. رُسُلُ اللهِ سُبْحانَهُ تَراجِمَةُ الْحَقِّ وَالسُّفَراءُ بَيْنَ الْخالِقِ وَالْخَلْقِ.

9675. The Messengers of Allah have a clear elucidation for every [divine] command.

٩٦٧٥. لِرُسُلِ اللهِ في كُلِّ حُكْمٍ تَبْيِينٌ.

SUCCESS, PROSPERITY AND SALVATION

النجاح والنجاة والنجح

9676. The most successful of you are the most truthful among you.

٩٦٧٦. أنْجَحُكُمْ أصْدَقُكُمْ.

9677. The person who attains his objective the most is one who has intelligence and is mild-mannered.

٩٦٧٧. أدْرَكُ النّاسِ لِحاجَتِهِ ذُو الْعَقْلِ الْمُتَرَفِّقُ.

9678. If you seek of prosperity, then reject negligence and diversion, and espouse diligence and effort.

٩٦٧٨. إنْ كُنْتُمْ لِلنَّجاةِ طالِبِينَ فَارْفَضُوا الْغَفْلَةَ وَاللَّهْوَ وَالْزَمُوا الِاجْتِهادَ وَالْجِدَّ.

9679. The bane of success is laziness.

٩٦٧٩. آفَةُ النُّجْحِ اَلْكَسَلُ.

9680. At times success may be attained.

٩٦٨٠. قَدْ يُنالُ النُّجْحُ.

9681. The healing of a wound may at times lead to disability.

٩٦٨١. قَدْ يُعْيِي إنْدِمالُ الْجُرْحِ.

9682. How close is success to one who is quick to release [and send forth his provisions for the Hereafter].

٩٦٨٢. ما أَقْرَبَ النَّجاحَ مِمَّنْ عَجَّلَ السَّراحَ.

9683. The basis of salvation is espousing faith and [having] true certitude.

٩٦٨٣. مِلاكُ النَّجاةِ لُزُومُ الإيمانِ وَصِدْقُ الإيقانِ.

9684. None is successful in attaining salvation but the one who fulfils the requirements of faith.

٩٦٨٤. لا يَفُوزُ بِالنَّجاةِ إلاّ مَنْ قامَ بِشَرائِطِ الإيمانِ.

9685. There is no salvation for one who has no faith.

٩٦٨٥. لا نَجاةَ لِمَنْ لا إيمانَ لَهُ.

9686. He from whose evil people are not safe, is not saved from [the punishment of] Allah, the Glorified.

٩٦٨٦. لا يَنْجُو مِنَ اللهِ سُبْحانَهُ مَنْ لا يَنْجُو النّاسُ مِنْ شَرِّهِ.

9687. There is salvation in three things: espousing truth, shunning falsehood and working hard.

٩٦٨٧. ثَلاثٌ فِيهِنَّ النَّجاةُ: لُزُومُ الْحَقِّ وَتَجَنُّبُ الْباطِلِ وَرُكُوبُ الجِدِّ.

9688. How can one who flees from Allah be saved?!

٩٦٨٨. كَيْفَ يَنْجُو مِنَ اللهِ هارِبُهُ؟!

HELPING AND SEEKING HELP النجد والاستنجاد

9689. One who seeks help from the lowly is abased.

٩٦٨٩. مَنِ اسْتَنْجَدَ ذَليلاً 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 خَيْرَ فِي الْمُناجاةِ إلاّ لِرَجُلَيْنِ: عالِمٍ ناطِقٍ أوْ مُسْتَمِعٍ واعٍ.

REMORSE AND REGRET

الندم والندامة

9692. Remorse is one of the two [forms of] repentance.

٩٦٩٢. اَلنَّدَمُ أحَدُ التَوْبَتَيْنِ.

9693. Be remorseful about the evil that you have done and do not regret the good act that you have performed.

٩٦٩٣. اِنْدَمْ عَلى ما أسَأْتَ وَلا تَنْدَمْ عَلى مَعْرُوف صَنَعْتَ.

9694. Remorse is [a form of] repentance.

٩٦٩٤. اَلنَّدَمُ اِسْتِغْفارٌ.

9695. Being remorseful for a misdeed causes it to be wiped off.

٩٦٩٥. اَلنَّدَمُ عَلَى الْخَطِيئَةِ يَمْحُوها.

9696. Being remorseful for a misdeed is [a form of] repentance.

٩٦٩٦. اَلنَّدَمُ عَلَى الخَطِيئَةِ اِسْتِغْفارٌ.

9697. Being remorseful for [committing] a sin prevents one from returning to it.

٩٦٩٧. اَلنَّدَمُ عَلَى الذَّنْبِ يَمْنَعُ مِنْ مُعاوَدَتِهِ.

9698. Remorsefulness of the heart covers up the sin and purges the wrongdoing.

٩٦٩٨. نَدَمُ الْقَلْبِ يُكَفِّرُ الذَّنْبَ وَيُمَحِّصُ الجَرِيرَةَ.

THE REMORSEFUL

النادم

9699. Blessed is every remorseful one who regrets his mistake and makes up for his past error.

٩٦٩٩. طُوبى لِكُلِّ نادِمٍ عَلى زَلَّتِهِ مُسْتَدْرِكٍ فارِطَ عَثْرَتِهِ.

9700. One who is remorseful has repented.

٩٧٠٠. مَنْ نَدِمَ فَقَدْ تابَ.

WARNING الإنذار

9701. Warning is vindication.

٩٧٠١. اَلإنْذارُ إعْذارٌ.

DISPUTE المنازعة

9702. Do not argue with a vile person for he will be bold [and disrespectful] with you.

٩٧٠٢. لا تُلاحِ الدَّنِيَّ فَيَجْتَرِئَ عَلَيْكَ.

9703. Do not dispute with the fools and do not be infatuated with women, for indeed this degrades the intelligent ones.

٩٧٠٣. لا تُنازِعِ السُّفَهاءَ وَلا تَسْتَهْتِرْ بِالنِّساءِ فَإنَّ ذلِكَ يُزْري بِالْعُقَلاءِ.

9704. Disputing with the ignoble ones disgraces the [status of the] eminent ones.

٩٧٠٤. مُنازَعةُ السَّفَلِ تَشينُ السّادَةَ.

THE HOME المنزل

9705. A beautiful home is one of the two Paradises.

٩٧٠٥. اَلْمَنْزِلُ البَهِيُّ أحَدُ الْجَنَّتَيْنِ.

9706. One whose space is restricted, his comfort is less.

٩٧٠٦. مَنْ ضاقَتْ ساحَتُهُ قَلَّتْ راحَتُهُ.

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. اِحْذَرْ مَنازِلَ الْغَفْلَةِ وَالْجَفاءِ وَقِلَّةَ الأعْوانِ عَلى طاعَةِ اللهِ.

9708. How many a builder has built that which he does not reside in.

٩٧٠٨. كَمْ مِنْ بانٍ مالا يَسْكُنُهُ.

REMAINING PURE AND FREE FROM SIN

التنزّه والنزاهة

9709. Remaining free from sins is the worship of the penitents.

٩٧٠٩. اَلتَّنَزُّهُ عَنِ المعاصي عِبادَةُ التَّوابِيْنَ.

9710. Keeping away from sin is the essence of astuteness.

٩٧١٠. اَلنَّزاهَةُ عَيْنُ الظَّرْفِ.

9711. Remaining free from sin is the beginning of nobility.

٩٧١١. اَلتَّنَزُّهُ أَوَّلُ النُّبْلِ.

9712. Keeping away from sin is the sign of chastity.

٩٧١٢. اَلنَّزاهَةُ آيَةُ العِفَّةِ.

9713. Keeping away from sin is one of the traits of the immaculate souls.

٩٧١٣. اَلنَّزاهَةُ مِنْ شِيَمِ النُّفُوسِ الطّاهِرَةِ.

9714. Be free from sin and you will be pious.

٩٧١٤. كُنْ مُتَنَزِّهاً تَكُنْ تَقِيّاً.

OUTING

النزهة

9715. Sometimes an outing may turn into a bitter experience.

٩٧١٥. رُبَّ نُزْهَةٍ عادَتْ نُغْصَةً.

9716. An outing may turn into an agony.

٩٧١٦. قَدْ تَنْقَلِبُ النُّزْهَةُ غُصَّةً.

THE DEVOTEE

المتنسّك

9717. A person may be a devotee while he [actually] has no religion.

٩٧١٧. رُبَّ مُتَنَسِّكٍ وَلا دينَ لَهُ.

WOMEN

النساء

9718. Women are the greater of the two temptations.

٩٧١٨. اَلنِّساءُ أعْظَمُ الفِتْنَتَيْنِ.

9719. Women are [like] meat on the butcher's block, except that which is protected [and defended].

٩٧١٩. اَلنِّساءُ لَحْمٌ عَلى وَضَمٍ إلاّ ما ذُبَّ عَنْهُ.

9720. Beware of evil women, and be on your guard [even] from the good among them.

٩٧٢٠. اِتَّقُوا شِرارَ النِّساءِ وَكُونُوا مِنْ خِيارِهِنَّ عَلى حَذَرٍ.

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. إيّاكَ وَكَثْرَةَ الْوَلَهِ بِالنِّساءِ وَالإغْراءَ (الاِغْتِرارَ) بِلَذّاتِ الدُّنيا فَإنَّ الْوَلِهَ بِالنِّساءِ مُمْتَحَنٌ وَالغَرِيَّ بِاللَّذّاتِ 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 suspicions 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. إيّاكَ وَمُشاوَرَةَ النِّساءِ فَإنَّ رَأْيَهُنَّ إلى أفَنٍ وَعَزْمَهُنَّ إلى وَهَنٍ وَاكْفُفْ عَلَيْهِنَّ مِنْ أبْصارِهِنَّ فَحِجابُكَ لَهُنَّ خَيْرٌ مِنَ الإرْتِيابِ بِهِنَّ وَلَيْسَ خُرُوجُهُنَّ بِشَرٍّ مِنْ إدْخالِكَ مَنْ لا يُوثَقُ بِهِ عَلَيْهِنَّ وَإنِ اسْتَطَعْتَ أنْ لا يَعْرِفْنَ (لا يَعْرِفَهُنَّ) غَيْرَكَ فَافْعَلْ.

9723. Verily women are [only] concerned about the ornaments of this world and [creating] mischief herein.

٩٧٢٣. إنَّ النِّساءَ هَمُّهُنَّ زِينَةُ الْحَياةِ الدُّنيا وَالْفَسادُ فِيها.

9724. Being infatuated with women is the trait of the foolish.

٩٧٢٤. اَلاِسْتِهْتارُ بِالنِّساءِ شِيمَةُ النَّوْكى.

9725. If you see something suspicious from your women, then assign to them a guard

٩٧٢٥. إنْ رَأَيْتَ مِنْ نِسائِكَ رِيبَةً فاجْعَلْ لَهُنَّ

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].

النَّكِيرَ عَلَى الكَبِيرِ وَالصَّغِيرِ وَإِيّاكَ أنْ تُكَرِّرَ الْعَتْبَ فَإنَّ ذلِكَ يُغْرِي بِالذَّنْبِ وَيُهَوِّنُ العَتْبَ.

9726. The best trait for women is the worst trait for men.

٩٧٢٦. خَيْرُ خِصالِ النِّساءِ شَرُّ خِصالِ الرِّجالِ.

9727. Obedience to women is the height of ignorance.

٩٧٢٧. طاعَةُ النِّساءِ غايَةُ الْجَهْلِ.

9728. Obedience to women degrades the noble ones and destroys the intelligent ones.

٩٧٢٨. طاعَةُ النِّساءِ تُزْرِي بِالنُّبَلاءِ وَتُرْدِي الْعُقَلاءَ.

9729. Obedience to women is the trait of the foolish.

٩٧٢٩. طاعَةُ النِّساءِ شِيمَةُ الحَمْقى.

9730. Whoever [constantly] delights in women, his mind gets corrupted.

٩٧٣٠. مَنِ اسْتَمْتَعَ بِالنِّساءِ فَسَدَ عَقْلُهُ.

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.

٩٧٣١. مَعاشِرَ النّاسِ إنَّ النِّساءَ نَواقِصُ الإيمانِ نَواقِصُ العُقُولِ نَواقِصُ الحُظُوظِ فَأمّا نَقْصُ إيمانِهِنَّ فَقُعُودُهُنَّ في أيّامِ الْحَيْضِعَنِ الصَّلاةِ وَالصِّيامِ وَأمّا نُقْصانُ حُظُوظِهِنَّ فَمَواريثُهُنَّ عَلى نِصْفِ مَواريثِ الرِّجالِ وَأمّا نُقْصانُ عُقُولِهِنَّ فَشَهادَةُ اِمْرَأتَيْنِ كَشَهادَةِ رَجُلٍ فَاتَّقُوا شِرارَ النِّساءِ وَ كُونُوا مِنْ خِيارِهِنَّ عَلى حَذَرٍ.

9732. Do not obey women in good [actions] such that they expect [your obedience] in evil.

٩٧٣٢. لا تُطيعُوا النِّساءَ فِي المَعْرُوفِ حَتّى لا يَطْمَعْنَ 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.

٩٧٣٣. لا تُكَثِّرَنَّ الْخَلْوَةَ بِالنِّساءِ فَيَمْلَلْنَكَ وَتَمَلَّهُنَّ وَاسْتَبْقِ مِنْ نَفْسِكَ وَعَقْلِكَ بِالإبْطاءِ عَنْهُنَّ.

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.

٩٧٣٤. لا تَحْمِلُوا النِّساءَ أثْقالَكُمْ وَاسْتَغْنُوا عَنْهُنَّ مَا اسْتَطَعْتُمْ فَإنَّهُنَّ يُكْثِرْنَ الامْتِنانَ وَيَكْفُرْنَ الإحْسانَ.

9735. The woman is wholly evil, and more evil than her is the fact that man cannot do without her.

٩٧٣٥. اَلمَرْأَةُ شَرٌّ كُلُّها وَشَرٌّ مِنْها أنَّهُ لابُدَّ مِنْها.

9736. A woman is a scorpion whose sting is sweet.

٩٧٣٦. اَلْمَرْأةُ عَقْرَبٌ حُلْوَةُ اللَّسْعَةِ (اللَّسْبَةِ).

9737. Verily a woman is only [considered] a plaything, so whoever takes her should cover her.

٩٧٣٧. إنَّما الْمَرأةُ لُعْبَةٌ فَمَنِ اتَّخَذَها فَلْيُغَطِّها.

9738. Guarding the woman [from people and places that would harm her chastity] is better for her condition and more lasting for her beauty.

٩٧٣٨. صِيانَةُ الْمَرأةِ أنْعَمُ لِحالِها وَأدْوَمُ لِجَمالِها.

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].

٩٧٣٩. لا تُمَلِّكِ الْمَرْأةَ ما جاوَزَ نَفْسَها فَإنَّ المَرْأةَ رَيْحانَةٌ وَلَيْسَتْ بِقَهْرَمانَةٍ.

FORGETTING ALLAH نسيان الله

9740. Whoever forgets Allah, He makes him forget himself.

٩٧٤٠. مَنْ نَسِيَ اللهَ أنْساهُ نَفْسَهُ.

9741. Forgetting [Allah] is darkness and loss.

٩٧٤١. النِّسْيانُ ظُلْمَةٌ وَفَقْدٌ.

9742. One who forgets [Allah,] the Glorified, Allah makes him forget himself and blinds his heart.

٩٧٤٢. مَنْ نَسِيَ سُبْحانَهُ أنْساهُ اللهُ نَفْسَهُ وَأعْمٰى قَلْبَهُ.

SINCERE ADVICE

النصح والنصيحة

9743. Sincere advice reaps affection.

٩٧٤٣. اَلنُّصْحُ يُثْمِرُ الْمَحَبَّةَ.

9744. Giving sincere advice is a characteristic of the noble ones.

٩٧٤٤. اَلنَّصِيحَةُ مِنْ أخْلاقِ الْكِرامِ.

9745. Sometimes advice is given by one who is not sincere.

٩٧٤٥. رُبَّما نَصَحَ غَيْرُ النّاصِحِ.

9746. At times one from whom sincere advice is sought, deceives.

٩٧٤٦. رُبَّما غَشَّ 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. طُوبى لِمَنْ أطاعَ ناصِحاً يَهْديهِ وَتَجَنَّبَ غاوِياً يُرْدِيهِ.

9748. He who seeks advice from his enemies is indeed ignorant.

٩٧٤٨. قَدْ جَهِلَ مَنِ اسْتَنْصَحَ أعْدائَهُ.

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 نُصِحْتُمُ فَانْتَصِحُوا وَبُصِّرْتُمْ فَأبْصِرُوا وَأُرْشِدْتُمْ فاسْتَرْشِدُوا.

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 دُلِلْتُمْ إنِ اسْتَدْلَلْتُمْ وَ وُعِظْتُمْ إنِ اتَّعَظْتُمْ وَنُصِحْتُمْ إنِ انْتَصَحْتُمْ.

9751. How can one who takes pleasure in

٩٧٥١. كَيْفَ يَنْتَفِعُ بِالنَّصِيحَةِ مَنْ يَلْتَذُّ

[acts that bring] disgrace benefit from sincere advice?!

بِالفَضِيحَةِ؟!

9752. One who trades with you by [giving you] advice has indeed made your profit abound.

٩٧٥٢. مَنْ تاجَرَكَ بِالنُّصْحِ فَقَدْ أَجْزَلَ لَكَ الرِّبْحَ.

9753. One who trades with you in advice is your partner in profit.

٩٧٥٣. مَنْ تاجَرَكَ فِي النُّصْحِ كانَ شَرِيكَكَ فِي الرِّبْحِ.

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 أَحْسَنِ النَّصيحَةِ الإبانَةُ عَنِ الْقَبِيحَةِ.

9755. Being sincere [in giving advice] is from the best [teachings] of religion.

٩٧٥٥. مِنْ أَحْسَنِ الدّينِ النُّصْحُ.

9756. Pointing [people] towards reconciliation is the best advice.

٩٧٥٦. مِنْ أَفْضَلِ النُّصْحِ اَلإشارَةُ بِالصُّلْحِ.

9757. The bitterness of sincere advice is more beneficial than the sweetness of deceit.

٩٧٥٧. مَرارَةُ النُّصْحِ أَنْفَعُ مِنْ حَلاوَةِ الغِشِّ.

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 إلَيْكَ ناظِرٌ فِي عَواقِبِكَ مُسْتَدْرِكٌ فَوارِطَكَ فَفِي طاعَتِهِ رَشادُكَ وَفِي مُخالَفَتِهِ فَسادُكَ.

9759. Your advice [when given] in front of other people is [considered] a rebuke.

٩٧٥٩. نُصْحُكَ بَيْنَ الْمَلاءِ تَقْرِيعٌ.

9760. Never reject the [advice of a] sincere adviser and never assume the one who counsels you to be a deceiver.

٩٧٦٠. لا تَرُدَّنَّ عَلَى النَّصِيحِ وَلا تَسْتَغِشَّنَّ المشِيرَ.

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. لا تَنْتَصِحْ بِمَنْ فاتَهُ الْعَقْلُ وَلا تَثِقْ بِمَنْ خانَهُ الأَصْلُ فَإِنَّ مَنْ فاتَهُ الْعَقْلُ يَغُشُّ 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.

وَمَنْ خانَهُ الأصْلُ يُفْسِدُ مِنْ حَيْثُ يُصْلِحُ.

9762. There is no sincerity like [giving] sincere advice.

٩٧٦٢. لا إخْلاصَ كَالنُّصْحِ.

9763. There is no admonisher more effective than sincere advice.

٩٧٦٣. لا واعِظَ أبْلَغُ مِنَ النُّصْحِ.

9764. There is no good in a community that does not sincerely advise [each other] and does not love sincere advisers.

٩٧٦٤. لا خَيْرَ في قَوْمٍ لَيْسُوا بِناصِحينَ وَلا يُحِبُّونَ النّاصِحينَ.

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.

٩٧٦٥. لا يَنْصَحُ اللَّئِيمُ أحَداً إلاّ عَنْ رَغْبَة أوْ رَهْبَة فَإذا زالَتِ الرَّغْبَةُ وَالرَّهْبَةُ عادَ إلى جَوْهَرِهِ.

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].

٩٧٦٦. يا أيُّها النّاسُ اِقْبَلُوا النَّصيحَةَ مِمَّنْ نَصَحَكُمْ وَتَلَقَّوْها بِالطّاعَةِ مِمَّنْ حَمَلَها إلَيْكُمْ وَاعْلَمُوا أنَّ اللهَ سُبْحانَهُ لَمْ يَمْدَحْ مِنَ القُلُوبِ إلاّ أوْعاها لِلْحِكْمَةِ وَمِنَ النّاسِ إلاّ أسْرَعَهُمْ إلَى الْحَقِّ إجابَةً وَاعْلَمُوا أنَّ الْجِهادَ الأكْبَرِ جِهادُ النَّفْسِ فَاشْتَغِلُوا بِجِهادِ أنْفُسِكُمْ تَسْعَدُوا وَارْفَضُوا القالَ وَالقيلَ تَسْلَمُوا وَأكْثِرُوا ذِكْرَ اللهِ تَغْنَمُوا وَكُونُوا عِبادَ اللهِ إخْواناً تَسْعَدُوا لَدَيْهِ بِالنَّعِيمِ المقِيمِ.

9767. There is no advice like warning

٩٧٦٧. لا نُصْحَ كَالتَّحْذِيرِ.

[against evil].

9768. One who disobeys his sincere adviser has assisted his adversary.

٩٧٦٨. مَنْ عَصٰى نَصِيحَهُ نَصَرَ ضِدَّهُ.

9769. One who turns towards the sincere adviser turns away from evil.

٩٧٦٩. مَنْ أَقْبَلَ عَلَى النَّصِيحِ أَعْرَضَ عَنِ القَبِيحِ.

9770. One who considers the sincere adviser to be a deceiver is engulfed by evil.

٩٧٧٠. مَنِ اسْتَغَشَّ النَّصِيحَ غَشِيَهُ القَبيحُ.

9771. One who shuns the advice of a sincere adviser is burnt by the evil schemes of the one who harbours enmity against him.

٩٧٧١. مَنْ أَعْرَضَ عَنْ نَصِيحَةِ النَّاصِحِ أُحْرِقَ بِمَكِيدَةِ الكاشِحِ.

9772. Whoever opposes [good] advice, perishes.

٩٧٧٢. مَنْ خالَفَ النُّصْحَ هَلَكَ.

9773. At times the [only] benefit a sincere adviser gains [for his advice] is suspicion [about his motives].

٩٧٧٣. قَدْ يَسْتَفِيدُ الظِّنَّةَ النّاصِحُ.

9774. The one from whom [good] advice is sought may at times deceive.

٩٧٧٤. قَدْ يَغُشُّ الْمُسْتَنْصِحُ.

9775. At times one who is not a sincere adviser may give good advice.

٩٧٧٥. قَدْ يَنْصَحُ غَيْرُ النّاصِحِ.

9776. How can one who deceives himself give sincere advice to others?!

٩٧٧٦. كَيْفَ يَنْصَحُ غَيْرَهُ مَنْ يَغُشُّ نَفْسَهُ؟!

9777. Sometimes the reliable advisor may betray [you] and the one who is [deemed] disloyal may give good advice.

٩٧٧٧. لَرُبَّما خانَ النَّصِيحُ المؤْتَمَنُ وَنَصَحَ المسْتَخانُ.

9778. Whoever gives you sincere advice has indeed helped you.

٩٧٧٨. مَنْ نَصَحَكَ فَقَدْ أَنْجَدَكَ.

9779. Do not deceive the one who seeks advice from you.

٩٧٧٩. مَنِ اسْتَنْصَحَكَ فَلا تَغُشَّهُ.

9780. One who gives you sincere advice has

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.

٩٧٨١. مَنِ اسْتَغَشَّ النَّصِيحَ اِسْتَحْسَنَ القَبِيحَ.

9782. One who accepts [good] advice remains safe from disgrace.

٩٧٨٢. مَنْ قَبِلَ النَّصيحَةَ أمِنَ مِنَ الفَضِيحَةِ.

9783. Sincere advice reaps affection.

٩٧٨٣. النَّصِيحَةُ تُثْمِرُ الْوُدَّ.

SUPPORTING THE TRUTH نصرة الحق

9784. If you must be fanatical, then be fanatical in assisting the truth and aiding the aggrieved.

٩٧٨٤. إنْ كُنْتُمْ لامُحالَةَ مُتَعَصِّبينَ فَتَعَصَّبُوا لِنُصْرَةِ الْحَقِّ وَإغاثَةِ الْمَلْهُوفِ.

9785. If you had not turned away from assisting the truth, you would not have felt weakness in overpowering falsehood.

٩٧٨٥. لَوْ لَمْ تَتَخاذَلُوا عَنْ نُصْرَةِ الْحَقِّ لَمْ تَهِنُوا عَنْ تَوْهِينِ الْباطِلِ.

9786. One who assists the truth shall be successful.

٩٧٨٦. مَنْ نَصَرَ الْحَقَّ أفْلَحَ.

9787. Assist Allah with your heart, your tongue and your hand, for indeed Allah, the Glorified, has guaranteed assistance to one who assists Him.

٩٧٨٧. أُنْصُرِ اللهَ بِقَلْبِكَ وَلِسانِكَ وَيَدِكَ فَإنَّ اللهَ سُبْحانَهُ قَدْ تَكَفَّلَ بِنُصْرَةِ مَنْ يَنْصُرُهُ.

9788. One who neglects to assist his friend is awoken by the footsteps of his [advancing] enemy.

٩٧٨٨. مَنْ نامَ عَنْ نُصْرَةِ وَلِيِّهِ اِنْتَبَهَ بِوَطْأَةِ عَدُوِّهِ.

9789. He who sharpens the spearhead of anger for the sake of Allah acquires the strength to defeat the stalwarts of falsehood.

٩٧٨٩. مَنْ أحَدَّ سِنانَ الْغَضَبِ لِلّهِ سُبْحانَهُ قَوِيَ عَلى أشِدّاءِ الْباطِلِ.

9790. One who seeks assistance through patience will not be deprived of victory.

٩٧٩٠. لَمْ يَعْدَمِ النَّصْرَ مَنِ انْتَصَرَ بِالصَّبْرِ.

SUPPORTING FALSEHOOD

9791. One who assists falsehood faces loss.

نصرة الباطل

٩٧٩١. مَنْ نَصَرَ الباطِلَ خَسِرَ.

SEEKING SUPPORT

9792. Whoever seeks support from the enemies of Allah deserves to be forsaken.

9793. Whoever seeks support from Allah attains a glorious victory.

الانتصار

٩٧٩٢. مَنِ انْتَصَرَ بِأَعْداءِ اللهِ اِسْتَحَقَّ الْخِذْلانَ.

٩٧٩٣. مَنْ إنْتَصَرَ بِاللهِ عَزَّ نَصْرُهُ.

ONE WHOSE SUPPORTER IS ALLAH

9794. One whose helper is Allah gains victory over his enemy and gains [in Him] the support [like that] of a [large] group.

من كان الله نصيره

٩٧٩٤. مَنْ يَكُنِ اللهُ نَصِيرَهُ يَغْلِبُ خَصْمَهُ وَيَكُنْ لَهُ حِزْباً.

SEEKING JUSTICE

9795. The virtuous one does not seek justice from the vicious.

9796. A scholar does not seek justice from an ignorant person.

9797. The noble person does not seek justice from the wicked.

9798. Justice can never be sought from the foolish one except by being forbearing with

الانتصاف

٩٧٩٥. لا يَنْتَصِفُ الْبَرُّ مِنَ الفاجِرِ.

٩٧٩٦. لا يَنْتَصِفُ عالِمٌ مِنْ جاهِلٍ.

٩٧٩٧. لا يَنْتَصِفُ الكَرِيمُ مِنَ اللَّئِيمِ.

٩٧٩٨. لا يُنْتَصَفُ مِنْ سَفِيه قَطُّ إلاّ بِالحِلْمِ عَنْهُ.

him.

EQUITY الإنصاف

9799. Equity is [a source of] comfort, evil is [a sign of] impudence. ٩٧٩٩. اَلإنْصافُ راحَةٌ اَلشَّرُ وَقاحَةٌ.

9800. Equity is a symbol of nobility. ٩٨٠٠. اَلإنْصافُ عُنْوانُ النُّبْلِ.

9801. Equity is a trait of the honourable ones. ٩٨٠١. اَلإنْصافُ شيمَةُ الأشْرافِ.

9802. Equity is the most superior of merits. ٩٨٠٢. اَلإنْصافُ أفْضَلُ الْفَضائِلِ.

9803. Equity removes differences and brings about harmony. ٩٨٠٣. اَلإنْصافُ يَرْفَعُ الخِلافَ وَيُوجِبُ الإيتلافَ.

9804. Being equitable with others is like being just [while] in authority. ٩٨٠٤. اَلإنْصافُ مِنَ النَّفْسِ كَالْعَدْلِ فِي الإمْرَةِ.

9805. Indeed the greatest reward is the reward of [justice and] equity. ٩٨٠٥. إنَّ أعْظَمَ المَثُوبَةِ مَثُوبَةُ الإنْصافِ.

9806. Equity is the best of traits. ٩٨٠٦. اَلإنْصافُ أفْضَلُ الشِّيَمِ.

9807. Equity causes love to last. ٩٨٠٧. اَلإنْصافُ يَسْتَدِيمُ الْمَحَبَّةَ.

9808. Equity unites the hearts. ٩٨٠٨. اَلإنْصافُ يَأْلِفُ (يُؤَلِّفُ) القُلُوبَ.

9809. Verily if you show fairness to others, Allah will bring you closer [to Him]. ٩٨٠٩. إنَّكَ إنْ أنْصَفْتَ مِنْ نَفْسِكَ أزْلَفَكَ اللهُ.

9810. Through fairness relationships last. ٩٨١٠. بِالنَّصَفَةِ تَدُومُ الْوُصْلَةُ.

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. ثَلاثَةٌ لا يَنْتَصِفُونَ مِنْ ثَلاثَة أبَداً: اَلْعاقِلُ مِنَ الأحْمَقِ وَالْبَرُّ مِنَ الْفاجِرِ وَالْكَرِيمُ مِنَ اللَّئِيمِ.

wicked.

9812. It is on equity that affection is established.

٩٨١٢. عَلَى الإنْصافِ تَرْسُخُ الْمَوَدَّةُ.

9813. Treat all the [other] people with equity but treat the believers with altruism [and prefer them over yourself].

٩٨١٣. عامِلْ سائِرَ النّاسِ بِالإنْصافِ وَعامِلِ الْمُؤْمِنِينَ بِالإيثارِ.

9814. The height of equity is for a person to be equitable with himself.

٩٨١٤. غايَةُ الإنْصافِ أنْ يُنْصِفَ الْمَرْءُ نَفْسَهُ.

9815. Whoever is equitable [to others] will be shown fairness.

٩٨١٥. مَنْ أنْصَفَ أُنْصِفَ.

9816. One who is not equitable is not associated with [by others].

٩٨١٦. مَنْ عُدِمَ إنْصافُهُ لَمْ يُصْحَبْ.

9817. Whoever does not show fairness, Allah takes away [his power and] ability from him.

٩٨١٧. مَنْ مَنَعَ الإنْصافَ سَلَبَهُ اللهُ الإمْكانَ.

9818. One whose equity increases, [all the] people bear witness to his justice.

٩٨١٨. مَنْ كَثُرَ إنْصافُهُ تَشاهَدَتِ النُّفُوسُ بِتَعْدِيلِهِ.

9819. Whoever adorns himself with equity attains the [lofty] ranks of honour.

٩٨١٩. مَنْ تَحَلّى بِالإنْصافِ بَلَغَ مَراتِبَ الإشْرافِ.

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.

٩٨٢٠. مَنْ لَمْ يُنْصِفْكَ مِنْهُ حَياؤُهُ لَمْ يُنْصِفْكَ مِنْهُ دِينُهُ.

9821. With equity brotherhood lasts.

٩٨٢١. مَعَ الإنْصافِ تَدُومُ الأُخُوَّةُ.

9822. Equity is the ornament of [power and] authority.

٩٨٢٢. اَلإنْصافُ زَيْنُ الإمْرَةِ.

THE EQUITABLE المنصف

9823. The equitable person has many friends and intimates.

٩٨٢٣. اَلمُنْصِفُ كَثِيرُ الأوْلِياءِ وَالأوِدّاءِ.

9824. The most equitable of people is one who shows fairness himself, without being compelled to do so by any authority.

٩٨٢٤. أَنْصَفُ النّاسِ مَنْ أَنْصَفَ مِنْ نَفْسِهِ مِنْ غَيْرِ حاكِمٍ 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. إنَّ مِنْ فَضْلِ الرَّجُلِ أنْ يُنْصِفَ مِنْ نَفْسِهِ وَيُحْسِنَ إلى مَنْ أساءَ إلَيْهِ.

9826. The equitable person is noble whereas the oppressor is wicked.

٩٨٢٦. اَلمُنْصِفُ كَرِيمٌ اَلظّالِمُ لَئِيمٌ.

THE VIEWED

المنظر

9827. There is no good in that which is viewed except when accompanied with a good source of information [or good elocution].

٩٨٢٧. لا خَيْرَ فِي المَنْظَرِ إلاّ مَعَ حُسْنِ المِخْبَرِ.

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. إجْعَلْ لِكُلِّ إنْسانٍ مِنْ خَدَمِكَ عَمَلاً تَأْخُذُهُ بِهِ فَإنَّ ذلِكَ أحْرى أنْ لا يَتَواكَلُوا في خِدْمَتِكَ.

BLESSING

النعمة

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. اَلنِّعْمَةُ مَوْصُولَةٌ بِالشُّكْرِ وَالشُّكْرُ مَوْصُولٌ بِالْمَزِيدِ وَهُما مَقْرُونانِ في قَرَنٍ فَلَنْ يَنْقَطِعَ المَزِيدَ مِنَ اللهِ سُبْحانَهُ حَتّى يَنْقَطِعَ الشُّكْرُ مِنَ الشّاكِرِ.

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.

٩٨٣٠. اِسْتَصْلِحْ كُلَّ نِعْمَةٍ أَنْعَمَهَا اللهُ عَلَيْكَ وَلا تُضِعْ نِعْمَةً مِنْ نِعَمِ اللهِ عِنْدَكَ.

9831. Let the effect of that which Allah, the Glorified, has blessed you with be seen on you.

٩٨٣١. وَلْيُرَ عَلَيْكَ أَثَرُ ما أَنْعَمَ اللهُ سُبْحانَهُ بِهِ عَلَيْكَ.

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.

٩٨٣٢. اِسْتَتِمُّوا نِعَمَ اللهِ عَلَيْكُمْ بِالصَّبْرِ عَلى طاعَتِهِ وَالْمُحافَظَةِ عَلى مَا اسْتَحْفَظَكُمْ مِنْ كتابِهِ.

9833. Beware of the slipping away of blessings, for not everything that runs away comes back.

٩٨٣٣. اِحْذَرُوا نِفارَ النِّعَمِ فَما كُلُّ شارِدٍ بِمَرْدُودٍ.

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.

٩٨٣٤. الا وَإِنَّ مِنَ النِّعَمِ سَعَةُ الْمالِ وَأَفْضَلُ مِنْ سَعَةِ المالِ صِحَّةُ الْبَدَنِ وَأَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

9835. The best things that Allah, the Glorified, has blessed his servants with are: knowledge, intelligence, power and justice.

٩٨٣٥. أَفْضَلُ ما مَنَّ اللهُ سُبْحانَهُ بِهِ عَلى عِبادِهِ: عِلْمٌ وَعَقْلٌ وَمُلْكٌ وَعَدْلٌ.

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.

٩٨٣٦. أَحْسَنُ النّاسِ حالاً فِي النِّعَمِ مَنِ اسْتَدامَ حاضِرَها بِالشُّكْرِ وَارْتَجَعَ فائِتَها بِالصَّبْرِ.

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

٩٨٣٧. أَقَلُّ ما يَلْزَمُكُمْ لِلّهِ تَعالى أَنْ لا تَسْتَعِينُوا بِنِعَمِهِ عَلى مَعاصِيهِ.

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.

٩٨٣٨. إنَّ لِلّهِ سُبْحانَهُ عِباداً يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنافِعِ الْعِبادِ يُقِرُّها فِي أيْدِيهِمْ ما بَذَلُوها فَإذا مَنَعُوها نَزَعَها مِنْهُمْ وَحَوَّلَها إلى غَيْرِهِمْ.

9839. Verily Allah, the Most High, bestows the blessing of benevolence in [times of] ease and the blessing of purification [in times] of hardship.

٩٨٣٩. إنَّ لِلّهِ تَعالى فِي السَّرّاءِ نِعْمَةَ الإفْضالِ وَفِي الضَّرّاءِ نِعْمَةَ التَّطْهِيرِ.

9840. Blessings last through gratitude.

٩٨٤٠. اَلنِّعَمُ تَدُومُ بِالشُّكْرِ.

9841. If you are able to ensure that there is no [other] benefactor between you and Allah then do so.

٩٨٤١. إنِ اسْتَطَعْتَ أنْ لا يَكُونَ بَيْنَكَ وَبَيْنَ اللهِ ذُو نِعْمَةٍ فَافْعَلْ.

9842. The only way that the value of blessings can be known is by suffering their contraries.

٩٨٤٢. إنَّما يُعْرَفُ قَدْرُ النِّعَمِ بِمُقاساةِ ضِدِّها.

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].

٩٨٤٣. إذا رَأيْتَ اللهَ سُبْحانَهُ يُتابِعُ عَلَيْكَ النِّعَمَ مَعَ المعاصي فَهُوَ اسْتِدْراجٌ لَكَ.

9844. When a blessing comes down to you then receive it with gratitude.

٩٨٤٤. إذا نَزَلَتْ بِكَ النِّعْمَةُ فَاجْعَلْ قِراها الشُّكْرَ.

9845. When you see your Lord sending continuous blessings upon you, then be careful.

٩٨٤٥. إذا رَأيْتَ رَبَّكَ يُتابِعُ عَلَيْكَ النِّعَمَ فَاحْذَرْهُ.

9846. By the befalling of calamities blessings become roiled.

٩٨٤٦. بِعَوارِضِ الآفاتِ تَتَكَدَّرُ النِّعَمُ.

9847. Many a blessed person is gradually being driven [towards punishment] by those blessings.

٩٨٤٧. رُبَّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمٰى.

9848. The alms-tax of blessings is doing good to others.

٩٨٤٨. زَكاةُ النِّعَمِ اِصْطِناعُ الْمَعْرُوفِ.

9849. The adornment of blessings is keeping ties with [one's] near relatives.

٩٨٤٩. زَيْنُ النِّعَمِ صِلَةُ الرَّحِمِ.

9850. The cessation of blessings is [caused] by withholding the rights of Allah from them and falling short in showing gratitude for them.

٩٨٥٠. زَوالُ النِّعَمِ بِمَنْعِ حُقُوقِ اللهِ مِنْها وَالتَّقْصِيرِ فِي شُكْرِها.

9851. The cause of cessation of a blessing is ingratitude.

٩٨٥١. سَبَبُ زَوالِ النِّعْمَةِ اَلْكُفْرانُ.

9852. In every blessing there is a reward.

٩٨٥٢. فِي كُلِّ نِعْمَةٍ أَجْرٌ.

9853. Every bounty of this world is [headed towards] destruction.

٩٨٥٣. كُلُّ نَعِيمِ الدُّنْيا 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 مِنْها المَعْرُوفُ فَإِنَّها مَأْمُونَةُ السَّلَبِ مُحَصَّنَةٌ مِنَ الغِيَرِ.

9855. Whenever the blessing of an ignorant person becomes good, his ugliness in it increases.

٩٨٥٥. كُلَّما حَسُنَتْ نِعْمَةُ الجاهِلِ إِزْدادَ قُبْحاً فيها.

9856. Let the effect of what Allah has blessed you with be visible on you.

٩٨٥٦. لِيُرَ عَلَيْكَ أَثَرُ ما أَنْعَمَ اللهُ 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 بِمِثْلِ شُكْرِها وَلا يَزِينَها بِمِثْلِ بَذْلِها.

9858. Whoever enumerates his favours [on others] effaces his munificence.

٩٨٥٨. مَنْ عَدَّدَ نِعَمَهُ مَحَقَ كَرَمَهُ.

9859. One who takes the help of a blessing [in order] to sin is indeed an ingrate.

٩٨٥٩. مَنِ اسْتَعانَ بِالنِّعْمَةِ عَلَى المَعْصِيَةِ فَهُوَ الكَفُورُ.

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 نِعَمُ اللهِ عَلَيْهِ كَثُرَتْ حَوائِجُ النّاسِ إلَيْهِ (فَإنْ قامَ فيها بِما أوْجَبَ اللهُ سُبْحانَهُ عَلَيْهِ فَقَدْ عَرَّضَها لِلدَّوامِ وَإنْ مَنَعَ ما أوْجَبَ اللهُ سُبْحانَهُ فيها فَقَدْ عَرَّضَها لِلزَّوالِ).

9861. Whoever extends his hand to bestow favours [to others] has protected his [own] blessing from cessation.

٩٨٦١. مَنْ بَسَطَ يَدَهُ بِالإنْعامِ حَصَّنَ نِعْمَتَهُ مِنَ الإنْصِرامِ.

9862. It is incumbent upon the one whom Allah has munificently blessed to be generous in granting favours to the people.

٩٨٦٢. مَنْ أوْسَعَ اللهُ عَلَيْهِ نِعْمَةً (نِعَمَهُ) وَجَبَ عَلَيْهِ أنْ يُوَسِّعَ النّاسَ إنْعاماً.

9863. A truthful friend is one of the blessings [of Allah].

٩٨٦٣. مِنَ النِّعَمِ اَلصَّدِيقُ الصَّدُوقُ.

9864. Being adorned with generosity and chastity is one of the most perfect blessings.

٩٨٦٤. مِنْ كَمالِ النِّعْمَةِ التَّحَلِّي بِالسَّخاءِ وَالتَّعَفُّفِ.

9865. Nothing safeguards blessings like granting them to others.

٩٨٦٥. ما حُصِّنَتِ النِّعَمُ بِمِثْلِ الإنْعامِ بِها.

9866. Nothing guards blessings like gratitude.

٩٨٦٦. ما حُرِسَتِ النِّعَمُ 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. ما أعْظَمَ نِعَمَ اللهِ سُبْحانَهُ فِي الدُّنيا وَما أصْغَرَها في نِعَمِ الآخِرَةِ.

the Hereafter.

9868. How close bounty is to woe!

٩٨٦٨. ما أقْرَبَ النَّعِيمَ مِنَ البُؤْسِ.

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. ما أنْعَمَ اللهُ عَلى عَبْدٍ نِعْمَةً فَظَلَمَ فِيها إلاّ كانَ حَقِيقاً أنْ يُزِيلَها عَنْهُ.

9870. The blessings of the ignorant are like a garden on a cesspit.

٩٨٧٠. نِعَمُ الجُهّالِ كَرَوْضَة عَلى مَزْبَلَةٍ.

9871. The blessing that is not appreciated is like the evil that is not forgiven.

٩٨٧١. نِعْمَةٌ لا تُشْكَرُ كَسَيِّئَةٍ لا 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. نِعَمُ اللهُ سُبْحانَهُ أكْثَرُ مِنْ أنْ تُشْكَرَ إلاّ ما أعانَ اللهُ عَلَيْهِ وَذُنُوبُ ابْنِ آدَمَ أكْثَرُ مِنْ أنْ تُغْفَرَ إلاّ ما عَفَا اللهُ 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. نَسْألُ اللهَ سُبْحانَهُ لَمِنَّتِهِ تَماماً وَبِحَبْلِهِ اِعْتِصاماً.

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. لا تُضِعْ نِعْمَةً مِنْ نِعَمِ اللهِ سُبْحانَهُ عِنْدَكَ وَلْيُرَ عَلَيْكَ أثَرَ ما أنْعَمَ اللهُ بِهِ عَلَيْكَ.

9875. Blessings are not guarded but by gratitude.

٩٨٧٥. لا تُحاطُ النِّعَمُ إلاّ 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 إذا رَأَيْتَ اللهَ سُبْحانَهُ يُتابِعُ عَلَيْكَ نِعَمَهُ فَاحْذَرْهُ وَحَصِّنَ النِّعَمَ بِشُكْرِها.

9877. The least that is owed to the one who

٩٨٧٧. أقَلُّ ما يَجِبُ لِلْمُنْعِمِ أنْ لا يُعْصى بِنِعْمَتِهِ.

bestows blessings is that no sin should be committed with his blessing.

9878. Verily the inability to commit sins is a blessing.

٩٨٧٨. إنَّ مِنَ النِّعْمَةِ تَعَذُّرُ المعاصِي.

TROUBLE

التنغيص

9879. To the extent of happiness there is trouble.

٩٨٧٩. بِقَدْرِ السُّرُورِ اَلتَّنْغيصُ.

9880. There is no pleasure with trouble.

٩٨٨٠. لا لَذَّةَ بِتَنْغِيصٍ.

AVERSION

النفرة

9881. Everything is averse to its opposite.

٩٨٨١. كُلُّ شَيْءٍ يَنْفُرُ مِنْ ضِدِّهِ.

9882. Turn away from the path of mutual aversion and abandon the crowns of boastfulness.

٩٨٨٢. عَرِّجُوا عَنْ طَرِيقِ المنافَرَةِ وَضَعُوا تِيجانَ الْمُفاخَرَةِ.

THE SOUL AND HOLDING IT TO ACCOUNT

النفس ومحاسبتها

9883. The noble soul is not affected by misfortunes.

٩٨٨٣. اَلنَفْسُ الْكَرِيمَةُ لا تُؤَثِّرُ فِيهَا النَّكِباتُ.

9884. The honourable soul does not find it difficult to [spend wealth in order to] acquire provisions.

٩٨٨٤. اَلنَّفْسُ الشَّرِيفَةُ لا تَثْقُلُ عَلَيْهَا المؤُناتُ.

9885. The ignoble soul does not separate from [its] vile attributes.

٩٨٨٥. اَلنَّفْسُ الدَّنِيَّةُ لا تَنْفَكُّ عَنِ الدَّنائاتِ.

9886. A person's upbraiding of his own soul

٩٨٨٦. إزْراءُ الرَّجُلِ عَلى نَفْسِهِ بُرْهانُ رَزانَةِ عَقْلِهِ

وَعُنْوانُ وُفُورِ فَضْلِهِ.

is evidence of the gravity of his intellect and the symbol of his abundant merit.

٩٨٨٧. اَلنُّفُوسُ طَلِقَةٌ لكِنْ أيْدِى العُقُولِ تُمْسِكُ أعِنَّتَها عَنِ النُّحُوسِ.

9887. Souls are free but the hands of the intellects hold their reins and protect them from [wretchedness and] misfortune.

٩٨٨٨. اَلرَّاضِي عَنْ نَفْسِهِ مَغْبُونٌ وَالواثِقُ بِها مَفْتُونٌ.

9888. One who is pleased with himself is cheated and one who is overconfident is faced with affliction.

٩٨٨٩. اَلرَّاضِي عَنْ نَفْسِهِ مَسْتُورٌ عَنْهُ عَيْبُهُ وَلَوْ عَرَفَ فَضْلَ غَيْرِهِ كَساهُ (لَساءَهُ) ما بِهِ مِنَ النَّقْصِ وَالخُسْرانِ.

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.

٩٨٩٠. اَلنَّفْسُ الأمّارَةُ المسَوِّلَةُ تَتَمَلَّقُ تَمَلُّقَ الْمُنافِقِ وَتَتَصَنَّعُ بِشِيمَةِ الصَّدِيقِ الموافِقِ حَتّى إذا خَدَعَتْ وَ مَكَّنَتْ تَسَلَّطَتْ تَسَلُّطَ العَدُوِّ وَتَحَكَّمَتْ تَحَكُّمَ الْعُتُوِّ فَأَوْرَدَتْ مَوارِدَ السُّوءِ.

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.

٩٨٩١. أكْرِمْ نَفْسَكَ ما أعانَتْكَ عَلى طاعَةِ اللهِ.

9891. Honour your soul as long as it aids you in the obedience of Allah.

٩٨٩٢. أهِنْ نَفْسَكَ ما جَمَحَتْ بِكَ إلى مَعاصِي اللهِ.

9892. Humiliate your soul as long as it makes you recalcitrant in the disobedience of Allah.

٩٨٩٣. إتَّقِ اللهَ في نَفْسِكَ وَنازِعِ الشَّيْطانَ قِيادَكَ وَاصْرِفْ إلَى الآخِرَةِ وَجْهَكَ وَاجْعَلْ لِلهِ جِدَّكَ.

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.

٩٨٩٤. أَكْرِمْ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ وَإِنْ ساقَتْكَ إلى الرَّغائِبِ فَإِنَّكَ لَنْ تَعْتاضَ عَمّا تَبْذُلُ مِنْ نَفْسِكَ عِوَضاً.

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.

٩٨٩٥. اِجْعَلْ مِنْ نَفْسِكَ عَلى نَفْسِكَ رَقِيباً وَاجْعَلْ لآخِرَتِكَ مِنْ دُنْياكَ نَصِيْباً.

9895. Make yourself a guardian over your soul and reserve a portion of this world for your Hereafter.

٩٨٩٦. أَقْبِلْ عَلى نَفْسِكَ بِالإدْبارِ عَنْها (أَعْنِي أَنْ تُقْبِلَ عَلى نَفْسِكَ الفاضِلَةِ المُقْتَبِسَةِ مِنْ نُورِ عَقْلِكَ الْحائِلَةِ بَيْنَكَ وَبَيْنَ دَواعِي طَبْعِكَ وَأَعْنِي بِالإدْبارِ اَلإدْبارَ عَنْ نَفْسِكَ الأمّارَةِ بِالسُّوءِ اَلمصافِحَةِ بِيَدِ الْعُتُوِّ).

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).

٩٨٩٧. اِمْنَعْ نَفْسَكَ مِنَ الشَّهَواتِ تَسْلَمْ مِنَ الآفاتِ.

9897. Restrain your soul from lustful desires and you will remain safe from calamities.

٩٨٩٨. أَنْصِفْ مِنْ نَفْسِكَ قَبْلَ أَنْ يُنْتَصَفَ مِنْكَ فَإِنَّ ذلِكَ أَجَلُّ لِقَدَرِكَ وَأَجْدَرُ بِرِضا رَبِّكَ.

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.

٩٨٩٩. اِمْلِكُوا أَنْفُسَكُمْ بِدَوامِ جِهادِها.

9899. Gain control over your souls by your continuous struggle against it.

٩٩٠٠. اِشْغَلُوا أَنْفُسَكُمْ بِالطّاعَةِ وَأَلْسِنَتَكُمْ بِالذِّكْرِ وَقُلُوبَكُمْ بِالرِّضا فِيما أَحْبَبْتُمْ وَكَرِهْتُمْ.

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.

٩٩٠١. اِقْمَعُوا هذِهِ النُّفُوسَ فَإِنَّها طُلَعَةٌ إِنْ تُطِيعُوها

9901. Restrain these souls for indeed they

تَزِغْ بِكُمْ إلى شَرِّ غايَةٍ.

are very desirous, and if you follow them, they will lead you towards the worst evil.

٩٩٠٢. اَلمَعْرِفَةُ بِالنَّفْسِ أَنْفَعُ المَعْرِفَتَيْنِ.

9902. Knowledge about oneself is the more beneficial of the two types of knowledge.

٩٩٠٣. إيّاكَ أنْ تَرْضَى عَنْ نَفْسِكَ فَيَكْثُرَ السّاخِطُ عَلَيْكَ.

9903. Beware of being pleased with yourself thereby increasing the number of those who are displeased with you.

٩٩٠٤. إيّاكَ وَالثِّقَةَ بِنَفْسِكَ فَإنَّ ذلِكَ مِنْ أكْبَرِ مَصائِدِ الشَّيْطانِ.

9904. Beware of overconfidence for this is one of the biggest traps of Satan.

٩٩٠٥. ألا إنَّهُ لَيْسَ لأنْفُسِكُمْ ثَمَنٌ إلاّ الْجَنَّةُ فَلا تَبِيعُوها إلاّ بِها.

9905. Indeed there is no price for your souls other than Paradise, so do not sell them except [in return] for it.

٩٩٠٦. أكْبَرُ الْبَلاءِ فَقْرُ النَّفْسِ.

9906. The greatest affliction is poverty of the soul.

٩٩٠٧. أزْرى بِنَفْسِهِ مَنْ مَلَكَتْهُ الشَّهْوَةُ وَاسْتَعْبَدَتْهُ المَطامِعُ.

9907. He who is controlled by lustful desires and enslaved by (worldly) aspirations has degraded his soul.

٩٩٠٨. أقْوَى النّاسِ أعْظَمُهُمْ سُلْطاناً عَلى نَفْسِهِ.

9908. The strongest of people is one who has the greatest command over his soul.

٩٩٠٩. أعْجَزُ النّاسِ مَن عَجَزَ عَنْ إصْلاحِ نَفْسِهِ.

9909. The weakest of people is one who is unable to reform his soul.

٩٩١٠. أعْظَمُ النّاسِ سُلْطاناً عَلى نَفْسِهِ مَنْ قَمَعَ غَضَبَهُ وَأماتَ شَهْوَتَهُ.

9910. The person with the greatest control over his soul is the one who subdues his anger and kills off his lustful desire.

٩٩١١. إنَّ النُّفُوسَ إذا تَناسَبَتْ اِئتَلَفَتْ.

9911. Verily when souls are in harmony they become close [with one another].

٩٩١٢. إنَّ لأنْفُسِكُمْ أثْماناً فَلا تَبيعُوها إلاّ بِالْجَنَّةِ.

9912. Verily your souls have [great] value, so do not sell them except for Paradise.

9913. Indeed the one who sells his soul for anything other than Paradise suffers great tribulation.

٩٩١٣. إنَّ مَنْ باعَ نَفْسَهُ بِغَيْرِ الْجَنَّةِ فَقَدْ عَظُمَتْ عَلَيْهِ الْمِحْنَةُ.

9914. Verily these souls are very desirous, if you obey them they will lead you to the depths of evil.

٩٩١٤. إنَّ هذِهِ النُّفُوسَ طُلَعَةٌ إنْ تُطيعُوها تَنْزِعْ بِكُمْ إلى شَرِّ غايَةٍ.

9915. Verily obeying the self and following its vain desires is the root of every tribulation and the cornerstone of every aberrance.

٩٩١٥. إنَّ طاعَةَ النَّفْسِ وَمُتابَعَةَ أهْوِيَتِها أُسُّ كُلِّ مِحْنَة وَرَأْسُ كُلِّ غَوايَةٍ.

9916. Verily the soul has far-reaching desires and continues to be inclined towards disobedience in its desires.

٩٩١٦. إنَّ النَّفْسَ أبْعَدُ شَيْءٍ مَنْزِعاً وَإنَّها لا تَزالُ تَنْزِعُ إلى مَعْصِيَةٍ في هَوىً.

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. إنَّ هذِهِ النَّفْسَ لأمّارَةٌ بِالسُّوْءِ فَمَنْ أهْمَلَها جَمَحَتْ بِهِ إلَى الْمَآثِمِ.

9918. Verily your soul is a deceiver; if you trust it, Satan will lead you to commit forbidden acts.

٩٩١٨. إنَّ نَفْسَكَ لَخَدُوعٌ إنْ تَثِقْ بِها يَقْتَدْكَ الشَّيْطانُ إلَى ارْتِكابِ الْمَحارِمِ.

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. إنَّ النَّفْسَ لأمّارَةٌ بِالسُّوءِ وَالفَحْشاءِ فَمَنِ ائْتَمَنَها خانَتْهُ وَمَنِ اسْتَنامَ إلَيْها أهْلَكَتْهُ وَمَنْ رَضِيَ عَنْها أوْرَدَتْهُ شَرَّ المَوارِدِ.

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. إنَّ المؤْمِنَ لا يُمْسي وَلا يُصْبِحُ إلاّ وَنَفْسُهُ ظَنُونٌ عِنْدَهُ فَلا يَزالُ زارِياً عَلَيْها وَمُسْتَزِيداً لَها.

9921. Verily the soul is a valuable gem, whoever guards it elevates it and whoever does not preserve it abases it.

٩٩٢١. إنَّ النَّفْسَ لَجَوْهَرَةٌ ثَمِيْنَةٌ مَنْ صانَها رَفَعَها وَمَنِ ابْتَذَلَها وَضَعَها.

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. إنَّ النَّفْسَ الَّتي تَطْلُبُ الرَّغائِبَ الفانِيَةَ لَتَهْلِكُ في طَلَبِها وَتَشْقى في مُنْقَلَبِها.

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. إنَّ النَّفْسَ الَّتي تَجْهَدُ في اقْتِناءِ الرَّغائِبِ الْباقِيَةِ لَتُدْرِكُ طَلَبَها وَتَسْعَدُ في مُنْقَلَبِها.

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. إنَّ النَّفْسَ حَمِضَةٌ وَالأُذُنَ مَجّاجَةٌ فَلا تَجُبَّ فَهْمَكَ بِالإلْحاحِ عَلى قَلْبِكَ فَإنَّ لِكُلِّ عُضْوٍ مِنَ البَدَنِ اِسْتِراحَةً.

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. إنَّ نَفْسَكَ مَطِيَّتُكَ إنْ أجْهَدْتَها قَتَلْتَها وَإنْ رَفَقْتَ بِها أبْقَيْتَها.

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. إنَّكَ إنْ أخْلَلْتَها بِشَيْءٍ مِنْ هذا التَّقْسِيمِ فَلا تَقُومُ نَوافِلُ تَكْتَسِبُها بِفَرائِضَ تُضَيِّعُها.

9927. Being preoccupied with disciplining the soul is better [for you].

٩٩٢٧. اَلاِشْتِغالُ بِتَهْذيبِ النَّفْسِ أصْلَحُ.

9928. Overconfidence [in oneself] is one of the strongest opportunities for Satan.

٩٩٢٨. اَلثِّقَةُ بِالنَّفْسِ مِنْ أوْثَقِ فُرَصِ الشَّيْطانِ.

9929. Redressing the corruption of one's

٩٩٢٩. اِسْتِدْراكُ فَسادِ النَّفْسِ مِنْ أنْفَعِ التَّحْقِيقِ.

soul is the most beneficial accomplishment.

٩٩٣٠. إشْتِغالُكَ بِمَعائِبِ نَفْسِكَ يَكْفِيكَ العارُ.

9930. Your preoccupation with your own flaws is sufficient to keep [the] shame [of searching for others faults] away from you.

٩٩٣١. إنْ لَمْ تَرْدَعْ نَفْسَكَ عَنْ كَثِيرٍ مِمّا تُحِبُّ مَخافَةَ مَكْرُوهِهِ سَمَتْ بِكَ الأهْواءُ إلى كَثِيرٍ مِنَ الضَّرَرِ.

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.

٩٩٣٢. إنَّكَ إنْ مَلَّكْتَ نَفْسَكَ قِيادَكَ أفْسَدْتَ مَعادَكَ وَأوْرَدَتْكَ بَلاءً لا يَنْتَهي وَشَقاءً لا يَنْقَضي.

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.

٩٩٣٣. إنَّكُمْ إنْ أطَعْتُمْ أنْفُسَكُمْ نَزَعَتْ بِكُمْ إلى شَرِّ غايَةٍ.

9933. Verily if you obey your [carnal] souls, they will lead you towards the worst end.

٩٩٣٤. إنَّما أنْتَ كَالطّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ.

9934. Indeed you are just like the one who stabs himself in order to kill the one who is sitting behind him.

٩٩٣٥. إذا أخَذْتَ نَفْسَكَ بِطاعَةِ اللهِ أكْرَمْتَها وَإنِ ابْتَذَلْتَها (بَذَلْتَها) في مَعاصيهِ أهَنْتَها.

9935. When you make your soul obey Allah you have honoured it, and if you allow it to disobey Him you have humiliated it.

٩٩٣٦. إذا صَعُبَتْ عَلَيْكَ نَفْسُكَ فَاصْعُبْ لَها تَذِلُّ لَكَ وَخادِعْ نَفْسَكَ عَنْ نَفْسِكَ تَنْقَدْ لَكَ.

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.

٩٩٣٧. إذا رَغِبْتَ في صَلاحِ نَفْسِكَ فَعَلَيْكَ بِالاِقْتِصادِ وَالقُنُوعِ وَالتَّقَلُّلِ.

9937. When you desire the uprightness of your soul then you should adopt moderation, contentment and the reduction of [your] wants.

٩٩٣٨. بِالْمُجاهَدَةِ صَلاحُ النَّفْسِ.

9938. Uprightness of the soul is [attained] through struggle.

9939. Take it upon yourselves to discipline your souls and turn them away from their harmful habits.

٩٩٣٩. تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَها وَاعْدِلُوا بِها عَنْ ضَراوَةِ عاداتِها.

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.

٩٩٤٠. تَقاضَ نَفْسَكَ بِما يَجِبُ عَلَيْها تَأْمَنْ تَقاضِيَ غَيْرِكَ لَكَ وَاسْتَقْصِ عَلَيْها تَغْنَ عَنِ اسْتِقْصاءِ غَيْرِكَ.

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.

٩٩٤١. وَ قالَ فِي حَقِّ مَنْ ذَمَّهُ: تَغْلِبُهُ نَفْسُهُ عَلى ما يَظُنُّ وَلا يَغْلِبُها عَلى ما يَسْتَيْقِنُ قَدْ جَعَلَ هَواهُ أَمِيرَهُ وَأَطاعَهُ فِي سائِرِ أُمُورِهِ.

9942. Try yourself in the obedience of Allah through patience in performing obligatory acts and perseverance in performing supererogatory acts and duties.

٩٩٤٢. جَرِّبْ نَفْسَكَ فِي طاعَةِ اللهِ بِالصَّبْرِ عَلى أداءِ الفَرائِضِ وَالدُّؤُبِ فِي إقامَةِ النَّوافِلِ وَالوَظائِفِ.

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.

٩٩٤٣. حاسِبُوا أَنْفُسَكُمْ تَأْمَنُوا مِنَ اللهِ الرَّهَبَ وَتُدْرِكُوا عِنْدَهُ الرَّغَبَ.

9944. Hold yourself to account for your [own] soul for indeed other souls have someone else who will hold them to account.

٩٩٤٤. حاسِبْ نَفْسَكَ لِنَفْسِكَ فَإِنَّ غَيْرَها مِنَ الأَنْفُسِ لَها حَسيبٌ غَيْرُكَ.

9945. Hold your souls to account before they are held to account and weigh them before they are weighed.

٩٩٤٥. حاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحاسَبُوا وَ وازِنُوها قَبْلَ أَنْ تُوازَنُوا.

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

٩٩٤٦. حاسِبُوا أَنْفُسَكُمْ بِأَعْمالِها وَطالِبُوها بِأداءِ الْمَفْرُوضِ عَلَيْها وَالأَخْذِ مِنْ فَنائِها لِبَقائِها وَتَزَوَّدُوا وَتَأَهَّبُوا قَبْلَ أَنْ تُبْعَثُوا.

gather provisions and make preparations before you are resurrected [on the Day of Reckoning].

٩٩٤٧. حَلُّوا أَنْفُسَكُمْ بِالْعَفافِ وَتَجَنَّبُوا التَّبْذِيرَ وَالإِسْرافَ.

9947. Beautify your souls with chastity and keep away from wastefulness and extravagance.

٩٩٤٨. خَيْرُ النُّفُوسِ أَزْكاها.

9948. The best souls are the purest among them.

٩٩٤٩. خُذْ مِنْ نَفْسِكَ لِنَفْسِكَ وَتَزَوَّدْ مِنْ يَوْمِكَ لِغَدِكَ وَاغْتَنِمْ غَفْوَ (عَفْوَ) الزَّمانِ وَانْتَهِزْ فُرْصَةَ الإِمْكانِ.

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].

٩٩٥٠. خادِعْ نَفْسَكَ عَنِ الْعِبادَةِ وَارْفُقْ بِها (وَلا تَقْهَرْها) وَخُذْ عَفْوَها وَنِشاطَها إلاّ ما كانَ مَكْتُوباً مِنَ الْفَرِيضَةِ فَإِنَّهُ لابُدَّ مِنْ أدائِها.

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].

٩٩٥١. خُذُوا مِنْ أَجْسادِكُمْ تَجُودُوا بِها عَلى أَنْفُسِكُمْ وَاسْعَوْا في فِكاكِ رِقابِكُمْ قَبْلَ أنْ تُغْلَقَ رَهائِنُها.

9951. Take from your bodies and bestow them generously to your souls, and strive to free yourselves before your ransoms are blocked.

٩٩٥٢. خالِفْ نَفْسَكَ تَسْتَقِمْ وَخالِطِ الْعُلَماءَ تَعْلَمْ.

9952. Oppose your [carnal] soul and you will become upright, mingle with scholars and you will learn.

٩٩٥٣. خِدْمَةُ النَّفْسِ صيانَتُها عَنِ اللَّذّاتِ وَالمُقْتَنَياتِ وَرِياضَتُها بِالعُلُومِ وَالحِكَمِ وَاجْتِهادُها (إجْهادُها) بِالعِباداتِ وَالطّاعاتِ وَفي ذلِكَ نَجاةُ

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

salvation for the soul.

النَّفْسِ.

9954. The cure of the soul is abstaining from vain desires and abstinence from the pleasures of this world.

٩٩٥٤. دَواءُ النَّفْسِ الصَّوْمُ عَنِ الهَوَى وَالْحِمْيَةُ عَنْ لَذّاتِ الدُّنيا.

9955. The highest peaks [of success] are not attained but by those who espouse discipline and hard work.

٩٩٥٥. ذِرْوَةُ الغاياتِ لا يَنالُها إلاّ ذَوُو التَّهْذِيبِ وَالمجاهِداتِ.

9956. Have humility in your soul and honour in your faith; preserve your Hereafter and be open-handed with your worldly possessions.

٩٩٥٦. ذِلَّ فِي نَفْسِكَ وَعِزَّ فِي دِينِكَ وَصُنْ آخِرَتَكَ وَابْذُلْ دُنْياكَ.

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.

٩٩٥٧. ذَلِّلُوا أنْفُسَكُمْ بِتَرْكِ العاداتِ وَقُودُوها إلى فِعْلِ الطّاعاتِ وَحَمِّلُوها أعْباءَ المغارِمِ وَحَلُّوها بِفِعْلِ المكارِمِ وَصُونُوها عَنْ دَنَسِ الْمَآثِمِ.

9958. Humble your soul through obedience and adorn it with contentment; reduce your wants and be moderate in your earning.

٩٩٥٨. ذَلِّلْ نَفْسَكَ بِالطّاعَةِ وحَلِّها بِالقَناعَةِ وَخَفِّضْ فِي الطَّلَبِ وَأجْمِلْ فِي الْمُكْتَسَبِ.

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.

٩٩٥٩. رَحِمَ اللهُ امْرَءاً اَلْجَمَ نَفْسَهُ عَنْ مَعاصِي اللهِ بِلِجامِها وَقادَها إلى طاعَةِ اللهِ بِزِمامِها.

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.

٩٩٦٠. رَحِمَ اللهُ امْرَءاً قَمَعَ نَوازِعَ نَفْسِهِ إلَى الهَوَى فَصانَها وَقادَها إلى طاعَةِ اللهِ بِعِنانِها.

9961. Deterring the soul from vain desire is the greater Jihad.

٩٩٦١. رَدْعُ النَّفْسِ عَنِ الهَوَى اَلْجِهادُ الأكْبَرِ.

9962. Deterring the soul from vain desire is the Jihad that is beneficial.

٩٩٦٢. رَدْعُ النَّفْسِ عَنِ الهَوَى هُوَ الجِهادُ النَّافِعُ.

9963. Deterring the soul from the vanities of this world is the fruit of reason.

٩٩٦٣. رَدْعُ النَّفْسِ عَنْ زَخارِفِ الدُّنْيا ثَمَرَةُ الْعَقْلِ.

9964. Deterring the soul from the temptation of vain desire is the fruit of nobility.

٩٩٦٤. رَدْعُ النَّفْسِ عَنْ تَسْوِيلِ الْهَوَى ثَمَرَةُ النُّبْلِ.

9965. Turn your soul away when faced with lustful desires and make it steadfast on the book of Allah when faced with doubts.

٩٩٦٥. رُدَّ عَنْ نَفْسِكَ عِنْدَ الشَّهَواتِ وَأَقِمْها عَلى كِتابِ اللهِ عِنْدَ الشُّبَهاتِ.

9966. Restraining the soul and struggling against its vain desires raises one's ranks and multiplies the good deeds.

٩٩٦٦. رَدْعُ النَّفْسِ وَجِهادُها عَنْ أَهْوِيَتِها يَرْفَعُ الدَّرَجاتِ وَيُضاعِفُ الْحَسَناتِ.

9967. Your satisfaction with yourself is an indication of the corruption of your mind.

٩٩٦٧. رِضاكَ عَنْ نَفْسِكَ مِنْ فَسادِ عَقْلِكَ.

9968. The person's satisfaction with himself is [always] accompanied by the displeasure of his Lord.

٩٩٦٨. رِضَا العَبْدِ عَنْ نَفسِهِ مَقْرُونٌ بِسَخَطِ رَبِّهِ.

9969. A man's satisfaction with himself is evidence of his feeble-mindedness.

٩٩٦٩. رِضَا الْمَرْءِ عَنْ نَفْسِهِ بُرْهانُ سَخافَةِ عَقْلِهِ.

9970. Turning away from [the pleasures of] this world is the means of reforming the soul.

٩٩٧٠. سَبَبُ صَلاحِ النَّفْسِ العُزُوفُ عَنِ الدُّنيا.

9971. Governing one's soul is the best [form of] administration and the eminency of knowledge is the most honourable pre-eminence.

٩٩٧١. سِياسَةُ النَّفْسِ أَفْضَلُ سِياسَة وَرِياسَةُ الْعِلْمِ أَشْرَفُ رِياسَة.

9972. The worst indigence is poverty of the soul.

٩٩٧٢. شَرُّ الْفَقْرِ فَقْرُ النَّفْسِ.

9973. The worst thing is being pleased with

٩٩٧٣. شَرُّ الأُمُورِ الرِّضا عَنِ النَّفْسِ.

oneself.

9974. The uprightness of the soul is [in] reduced greed.

٩٩٧٤. صَلاحُ النَّفْسِ قِلَّةُ الطَّمَعِ.

9975. Reformation of the soul is [achieved by] struggling against vain desires.

٩٩٧٥. صَلاحُ النَّفْسِ مُجاهَدَةُ الْهَوَى.

9976. The misguidance of souls is between the impulses of lust and anger.

٩٩٧٦. ضَلالُ النُّفُوسِ بَيْنَ دَواعِي الشَّهْوَةِ وَالغَضَبِ.

9977. The fruit of self-appraisal is reformation of the soul.

٩٩٧٧. ثَمَرَةُ الْمُحاسَبَةِ صَلاحُ النَّفْسِ.

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.

٩٩٧٨. زِنُوا أَنْفُسَكُمْ قَبْلَ أنْ تُوازَنُوا (تُوزَنُوا) وَحاسِبُوها قَبْلَ أنْ تُحاسَبُوا وَتَنَفَّسُوا مِنْ (قَبْلَ) ضِيقِ الخَناقِ (وانْقادُوا) قَبْلَ عُنْفِ السِّياقِ.

9979. Restrict your souls by holding them accountable and control them by opposition [to their whims].

٩٩٧٩. قَيِّدُوا أَنْفُسَكُمْ بِالْمُحاسَبَةِ وَأَمْلِكُوها بِالْمُخالَفَةِ.

9980. One who holds himself to account, gains.

٩٩٨٠. مَنْ حاسَبَ نَفْسَهُ رَبِحَ.

9981. One who holds himself to account becomes felicitous.

٩٩٨١. مَنْ حاسَبَ نَفْسَهُ سَعِدَ.

9982. One who undertakes to hold his soul to account is safe from flattery [and deceit].

٩٩٨٢. مَنْ تَعاهَدَ نَفْسَهُ بِالمحاسَبَةِ أمِنَ فِيها الْمُداهَنَةَ.

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.

٩٩٨٣. مَنْ حاسَبَ نَفْسَهُ وَقَفَ عَلى عُيُوبِهِ وَأحاطَ بِذُنُوبِهِ وَاسْتَقالَ الذُّنُوبَ وَأصْلَحَ العُيُوبَ.

9984. Blessed is the one who has in his soul that which keeps him preoccupied from the

٩٩٨٤. طُوبَى لِمَنْ كانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شاغِلٌ

[faults of other] people.

عَنِ النّاسِ.

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. طُوبٰى لِمَنْ سَعٰى في فَكاكِ نَفْسِهِ قَبْلَ ضِيقِ الأَنْفاسِ وَشِدَّةِ الإبْلاسِ.

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. طُوبٰى لِمَنْ ذَلَّ في نَفْسِهِ وَعَزَّ بِطاعَتِهِ 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. طُوبٰى لِمَنْ كانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شاغِلٌ وَالنّاسُ مِنْهُ في راحَةٍ وَ عَمِلَ بِطاعَةِ اللهِ سُبْحانَهُ.

9988. Blessed be the soul that fulfils its duty to its Lord.

٩٩٨٨. طُوبٰى لِنَفْس أدَّتْ إلى رَبِّها فَرْضَها.

9989. Purify your souls from the filth of lustful desires and you will attain lofty stations.

٩٩٨٩. طَهِّرُوا أنْفُسَكُمْ مِنْ دَنَسِ الشَّهَواتِ تُدْرِكُوا رَفِيعَ الدَّرَجاتِ.

9990. Whoever disobeys Allah and obeys Satan has oppressed his soul.

٩٩٩٠. ظَلَمَ نَفْسَهُ مَنْ عَصَى اللهَ وَأطاعَ الشَّيْطانَ.

9991. Whoever is satisfied with the temporary abode in place of the everlasting abode has oppressed himself.

٩٩٩١. ظَلَمَ نَفْسَهُ مَنْ رَضِيَ بِدارِ الْفَناءِ عِوَضاً عَنْ دارِ الْبَقاءِ.

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. عَوِّدْ نَفْسَكَ الْجَميلَ فَإنَّهُ يُجْمِلُ عَنْكَ الأُحْدُوثَةَ وَيُجْزِلُ لَكَ الْمَثُوبَةَ.

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. عَوِّدْ نَفْسَكَ الاِسْتِهْتارَ بِالذِّكْرِ وَالاِسْتِغْفارِ فَإنَّهُ يَمْحُو عَنْكَ الْحَوْبَةَ وَيُعَظِّمْ لَكَ الْمَثُوبَةَ.

٩٩٩٤. عَوِّدْ نَفْسَكَ فِعْلَ الْمَكارِمِ وَتَحَمُّلَ أعْباءِ الْمَغارِمِ تَشْرُفْ نَفْسُكَ وَتُعْمَرْ آخِرَتُكَ وَيَكْثُرْ حامِدُوكَ.

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.

٩٩٩٥. عَوِّدْ نَفْسَكَ حُسْنَ النِّيَّةِ وَجَمِيلَ الْمَقْصَدِ تُدْرِكْ في مَباغيكَ (مَساعِيكَ) النَّجاحَ.

9995. Habituate yourself to good intention and virtuous purpose, you will attain success in your aspirations (or endeavours).

٩٩٩٦. عَوِّدْ نَفْسَكَ السَّماحَ وَتَجَنُّبَ الإلْحاحِ يَلْزَمْكَ الصَّلاحُ.

9996. Habituate yourself to forbearance and eschewing importunity, [and as a result] righteousness will adhere to you.

٩٩٩٧. عَجِبْتُ لِمَنْ عَرَفَ نَفْسَهُ كَيْفَ يَأْنَسُ بِدارِ الْفَناءِ.

9997. I am amazed at the one who knows himself, how can he feel at ease in the temporary abode [of this world]?!

٩٩٩٨. عَجِبْتُ لِمَنْ يَنْشُدُ ضالَّتَهُ وَقَدْ أضَلَّ نَفْسَهُ فَلا يَطْلُبُها.

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!

٩٩٩٩. عَجِبْتُ لِمَنْ يَظْلِمُ نَفْسَهُ كَيْفَ يُنْصِفُ غَيْرَهُ.

9999. I am amazed at the one who oppresses his own soul, how can he be fair to others?!

١٠٠٠٠. عَجِبْتُ لِمَنْ يَجْهَلُ نَفْسَهُ كَيْفَ يَعْرِفُ رَبَّهُ.

10000. I am amazed at the one who is ignorant about himself, how can he know his Lord?!

١٠٠٠١. غالِبُوا أنْفُسَكُمْ عَلى تَرْكِ المَعاصِي تَسْهُلْ عَلَيْكُمْ مَقادَتُها عَلَى الطّاعاتِ.

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].

١٠٠٠٢. غالِبُوا أنْفُسَكُمْ عَلى تَرْكِ العاداتِ تَغْلِبُوها وَجاهِدُوا أهْوائَكُمْ تَمْلِكُوها.

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.

10003. Perfection of righteousness is in struggling against the [carnal] soul.

١٠٠٠٣. في مُجاهَدَةِ النَّفْسِ كَمالُ الصَّلاحِ.

10004. The guidance of the soul is in opposing it.

١٠٠٠٤. في خِلافِ النَّفْسِ رُشْدُها.

10005. The misguidance of the soul is in obedience to it.

١٠٠٠٥. في طاعَةِ النَّفْسِ غَيُّها.

10006. The corruption of the soul is [caused by] vain desire.

١٠٠٠٦. فَسادُ النَّفْسِ أَهْوَى.

10007. Your power over your soul is the best power and your authority over it is the best authority.

١٠٠٠٧. قُدْرَتُكَ عَلى نَفْسِكَ أَفْضَلُ القُدْرَةِ وَإِمْرَتُكَ عَلَيْها خَيْرُ الإِمْرَةِ.

10008. How can one who is not content with little have the ability to reform himself?!

١٠٠٠٨. كَيْفَ يَسْتَطيعُ صَلاحَ نَفْسِهِ مَنْ لا يَقْنَعُ بِالقَليلِ؟!

10009. Being preoccupied with one's soul is enough to keep a person distracted from the people.

١٠٠٠٩. كَفى بِالمَرْءِ شُغْلاً بِنَفْسِهِ عَنِ النّاسِ.

10010. At the time when you are most confident in your soul be equally cautious (or fearful) of its deception.

١٠٠١٠. كُنْ أَوْثَقَ ما تَكُونُ بِنَفْسِكَ أَحْذَرَ (أَخْوَفَ) ما تَكُونُ مِنْ خِداعِها.

10011. Be your own custodian and do with your possessions that which you would like others to do with it [after your death].

١٠٠١١. كُنْ وَصِيَّ نَفْسِكَ وَافْعَلْ في مالِكَ ما تُحِبُّ أَنْ يَفْعَلَهُ فيهِ غَيْرُكَ.

10012. Hold yourself to account and struggle against your evil nature, and beware of blaming your sins on your Lord.

١٠٠١٢. كُنْ مُؤاخِذاً نَفْسَكَ مُغالِباً سُوءَ طَبْعِكَ وَإِيّاكَ أَنْ تَحْمِلَ ذُنُوبَكَ عَلى رَبِّكَ.

10013. Be a preventer and a forbidder for yourself [from evil], and a suppressor and a subjugator for your wealth (or outburst) during zeal (or anger).

١٠٠١٣. كُنْ لِنَفْسِكَ مانِعاً رادِعاً وَلِثَرْوَتِكَ (وَلِنَزْوَتِكَ) عِنْدَ الحَمِيَّةِ (الحَفِيظَةِ) واقِماً قامِعاً.

10014. The souls have certain evil natures [and characteristics] and wisdom forbids [one from] them.

١٠٠١٤. لِلنُّفُوسِ طَبايِعُ سُوءٍ وَالحِكْمَةُ تَنْهى عَنْها.

10015. There is no price for your souls except Paradise, so do not sell them for anything but it.

١٠٠١٥. لَيْسَ لأَنْفُسِكُمْ ثَمَنٌ إلاّ الجَنَّةُ فَلا تَبيعُوها إلاّ بِها.

10016. There is no expectation [of goodness] from the one who wrongs his own soul.

١٠٠١٦. لَيْسَ مَنْ أساءَ إلى نَفْسِهِ بِذي مَأْمُولٍ.

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.

١٠٠١٧. لَيْسَ عَلى وَجْهِ الأَرْضِ أَكْرَمُ عَلَى اللهِ سُبْحانَهُ مِنَ النَّفْسِ المُطِيعَةِ لأَمْرِهِ.

10018. One who considers himself to be more [important or powerful than others] becomes less.

١٠٠١٨. مَنْ تَكَبَّرَ بِنَفْسِهِ قَلَّ.

10019. One who humbles himself is honoured.

١٠٠١٩. مَنْ حَقَّرَ نَفْسَهُ عُظِّمَ.

10020. One who reforms his soul gains mastery over it.

١٠٠٢٠. مَنْ أَصْلَحَ نَفْسَهُ مَلَكَها.

10021. One who neglects his soul destroys it.

١٠٠٢١. مَنْ أَهْمَلَ نَفْسَهُ أَهْلَكَها.

10022. One who honours his [carnal] soul is abased by it.

١٠٠٢٢. مَنْ أَكْرَمَ نَفْسَهُ أَهانَتْهُ.

10023. Whoever trusts his [carnal] soul is betrayed by it.

١٠٠٢٣. مَنْ وَثِقَ بِنَفْسِهِ خانَتْهُ.

10024. Whoever neglects his soul incurs loss.

١٠٠٢٤. مَنْ أَهْمَلَ نَفْسَهُ خَسِرَ.

10025. One who knows himself divests himself [of all worldly desires].

١٠٠٢٥. مَنْ عَرَفَ نَفْسَهُ تَجَرَّدَ.

10026. Whoever obeys his soul kills it.

١٠٠٢٦. مَنْ أَطاعَ نَفْسَهُ قَتَلَها.

10027. Whoever disobeys his soul has awarded it.

١٠٠٢٧. مَنْ عَصى نَفْسَهُ وَصَلَها.

10028. One who is ignorant of his soul neglects it.

١٠٠٢٨. مَنْ جَهِلَ نَفْسَهُ أَهْمَلَها.

10029. Whoever considers himself to be great is humiliated.

١٠٠٢٩. مَنْ عَظَّمَ نَفْسَهُ حُقِّرَ.

10030. Whoever protects his soul [from evil] is revered.

١٠٠٣٠. مَنْ صانَ نَفْسَهُ وُقِّرَ.

10031. Whoever controls his [carnal] soul, his affair [and status] is elevated.

١٠٠٣١. مَنْ مَلَكَ نَفْسَهُ عَلا أَمْرُهُ.

10032. Whoever is controlled by his [carnal] soul, his status is lowered.

١٠٠٣٢. مَنْ مَلَكَتْهُ نَفْسُهُ ذَلَّ قَدْرُهُ.

10033. Whoever loathes his [carnal] soul is loved by Allah.

١٠٠٣٣. مَنْ مَقَتَ نَفْسَهُ أَحَبَّهُ اللهُ.

10034. Whoever abases his [carnal] soul is honoured by Allah.

١٠٠٣٤. مَنْ أَهانَ نَفْسَهُ أَكْرَمَهُ اللهُ.

10035. Whoever knows himself knows his Lord.

١٠٠٣٥. مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ.

10036. Whoever knows himself, his matter becomes sublime.

١٠٠٣٦. مَنْ عَرَفَ نَفْسَهُ جَلَّ أَمْرُهُ.

10037. One who deceives himself cannot [sincerely] advise others.

١٠٠٣٧. مَنْ غَشَّ نَفْسَهُ لَمْ يَنْصَحْ غَيْرَهُ.

10038. One who governs [and trains] his soul has [truly] comprehended [the art of] administration.

١٠٠٣٨. مَنْ ساسَ نَفْسَهُ أَدْرَكَ السِّياسَةَ.

10039. Whoever takes care of his soul with vigilance, remains safe.

١٠٠٣٩. مَنْ تَعاهَدَ نَفْسَهُ بِالحَذَرِ أَمِنَ.

10040. One who fears for his soul does not oppress others.

١٠٠٤٠. مَنْ أَشْفَقَ عَلى نَفْسِهِ لَمْ يَظْلِمْ غَيْرَهُ.

10041. Whoever wrongs his [own] soul, no goodness is expected from him.

١٠٠٤١. مَنْ أساءَ إلى نَفْسِهِ لَمْ يُتَوَقَّعْ مِنْهُ جَمِيلٌ.

10042. Whoever protects himself from asking others becomes exalted.

١٠٠٤٢. مَنْ صانَ نَفْسَهُ عَنِ المسائِلِ جَلَّ.

10043. One whose soul is noble, his affection [and compassion] increases.

١٠٠٤٣. مَنْ شَرُفَتْ نَفْسُهُ كَثُرَتْ عَواطِفُهُ.

10044. One who does not govern [and train] his own soul, destroys it.

١٠٠٤٤. مَنْ لَمْ يَسُسْ نَفْسَهُ أضاعَها.

10045. Whoever is displeased with himself pleases his Lord.

١٠٠٤٥. مَنْ سَخِطَ عَلى نَفْسِهِ أرْضى رَبَّهُ.

10046. Whoever is pleased with himself angers his Lord.

١٠٠٤٦. مَنْ رَضِيَ عَنْ نَفْسِهِ أسْخَطَ رَبَّهُ.

10047. Whoever is able to gain control over his [carnal] self has attained the highest degree of strength.

١٠٠٤٧. مَنْ قَوِيَ عَلى نَفْسِهِ تَناهى فِي القُوَّةِ.

10048. Whoever struggles with his soul in order to reform it, becomes felicitous.

١٠٠٤٨. مَنْ أجْهَدَ نَفْسَهُ في إصْلاحِها سَعِدَ.

10049. Whoever neglects his soul [as it indulges] in its pleasures becomes wretched and distanced [from the mercy of Allah].

١٠٠٤٩. مَنْ أهْمَلَ نَفْسَهُ في لَذّاتِها شَقِيَ وَبَعُدَ.

10050. One who does not struggle against his [carnal] soul in his young age does not become noble in is old age.

١٠٠٥٠. مَنْ لَمْ يُجْهِدْ نَفْسَهُ في صِغَرِهِ لَمْ يَنْبُلْ في كِبَرِهِ.

10051. Whoever continually disciplines his soul derives [great] benefit.

١٠٠٥١. مَنِ اسْتَدامَ رِياضَةَ نَفْسِهِ اِنْتَفَعَ.

10052. Whoever is pleased with himself, many are angry with him.

١٠٠٥٢. مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السّاخِطُ عَلَيْهِ.

10053. Whoever indulges his soul in that which it loves, its wretchedness in that which it does not love gets prolonged.

١٠٠٥٣. مَنْ سامَحَ نَفْسَهُ فيما تُحِبُّ طالَ شَقاؤُها فيما لا تُحِبُّ.

10054. Whoever preoccupies himself with that which is not necessary, lets the matters that are obligatory slip by.

١٠٠٥٤. مَنْ شَغَلَ نَفْسَهُ بِما لا يَجِبْ ضَيَّعَ مِنْ أَمْرِهِ ما يَجِبُ.

10055. Whoever holds himself accountable preserves his standing and the outcomes of his affair are praised.

١٠٠٥٥. مَنْ واخَذَ نَفْسَهُ صانَ قَدْرَهُ وَحُمِدَ عَواقِبُ أَمْرِهِ.

10056. Whoever neglects his soul corrupts his affair.

١٠٠٥٦. مَنْ أَهْمَلَ نَفْسَهُ أَفْسَدَ أَمْرَهُ.

10057. Whoever commands you to reform yourself is most deserving of your obedience.

١٠٠٥٧. مَنْ أَمَرَكَ بِإِصْلاحِ نَفْسِكَ فَهُوَ أَحَقُّ مَنْ تُطيعُهُ.

10058. Whoever scrutinizes himself remains safe from the scrutiny of others.

١٠٠٥٨. مَنِ اسْتَقْصٰى عَلى نَفْسِهِ أَمِنَ اسْتِقْصاءَ غَيْرِهِ عَلَيْهِ.

10059. Whoever oppresses himself is more oppressive to others.

١٠٠٥٩. مَنْ ظَلَمَ نَفْسَهُ كانَ لِغَيْرِهِ أَظْلَمَ.

10060. Whoever is great in his own eyes is low in the sight of Allah.

١٠٠٦٠. مَنْ كانَ عِنْدَ نَفْسِهِ عَظِيماً كانَ عِنْدَ اللهِ حَقِيراً.

10061. One who is ignorant about himself is more ignorant about others.

١٠٠٦١. مَنْ جَهِلَ نَفْسَهُ كانَ بِغَيْرِ نَفْسِهِ أَجْهَلَ.

10062. Whoever is miserly with himself is more miserly with others.

١٠٠٦٢. مَنْ بَخِلَ عَلى نَفْسِهِ كانَ عَلى غَيرِهِ أَبْخَلَ.

10063. One whose soul is honourable endeavours to purify it from the lowliness of worldly pursuits.

١٠٠٦٣. مَنْ شَرُفَتْ نَفْسُهُ نَزَّهَها عَنْ دَناءَةِ الْمَطالِبِ.

10064. One who knows the value of his soul does not abase it with transient things.

١٠٠٦٤. مَنْ عَرَفَ قَدْرَ نَفْسِهِ لَمْ يُهِنْها بِالفانِياتِ.

10065. Whoever troubles himself with that which does not benefit him gets caught in that which harms him.

١٠٠٦٥. مَنْ أَتْعَبَ نَفْسَهُ فيما لا يَنْفَعُهُ وَقَعَ فيما يَضُرُّهُ.

10066. One whose soul is content is assisted by it to become pure and remain chaste.

١٠٠٦٦. مَنْ قَنِعَتْ نَفْسُهُ أعانَتْهُ عَلَى النَّزاهَةِ وَالعَفافِ.

10067. One whose soul is noble finds it easy to give generously and help others.

١٠٠٦٧. مَنْ كَرُمَتْ نَفْسُهُ اِسْتَهانَ بِالبَذْلِ وَالإسْعافِ.

10068. One who considers his soul to be honourable does not abase it by sinning.

١٠٠٦٨. مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ لَمْ يُهِنْها بِالمَعْصِيَةِ.

10069. One whose soul is vigilant and careful has protectors from Allah watching over him.

١٠٠٦٩. مَنْ كانَ لَهُ مِنْ نَفْسِهِ يَقْظَةٌ كانَ عَلَيْهِ مِنَ اللهِ حَفَظَةٌ.

10070. One who knows himself understands others better.

١٠٠٧٠. مَنْ عَرَفَ نَفْسَهُ فَهُوَ لِغَيْرِهِ أعْرَفُ.

10071. One who considers his soul to be honourable, his [lustful] desires become insignificant to him.

١٠٠٧١. مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هانَتْ 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 سامَحَ نَفْسَهُ فيما يُحِبُّ أتْعَبَهُ فيما يَكْرَهُ.

10073. Whoever accuses himself has indeed overpowered Satan.

١٠٠٧٣. مَنِ اتَّهَمَ نَفْسَهُ فَقَدْ غالَبَ الشَّيْطانَ.

10074. Whoever opposes his [carnal] soul has indeed defeated Satan.

١٠٠٧٤. مَنْ خالَفَ نَفْسَهُ فَقَد غَلَبَ الشَّيْطانَ.

10075. Whoever obeys his soul in its lustful desires has indeed helped to destroy it.

١٠٠٧٥. مَنْ أطاعَ نَفْسَهُ في شَهَواتِها فَقَدْ أعانَها عَلى هُلْكِها.

10076. Whoever is pleased with himself, his flaws become known.

١٠٠٧٦. مَنْ رَضِيَ عَنْ نَفْسِهِ ظَهَرَتْ عَلَيْهِ المَعائِبُ.

10077. Whoever reprimands his soul for [its] faults, it is deterred from many of the sins.

١٠٠٧٧. مَنْ وَبَّخَ نَفْسَهُ عَلَى العُيُوبِ اِرْتَعَدَتْ عَنْ

كَثيرِ الذُّنُوبِ.

١٠٠٧٨. مَنْ كانَ لَهُ مِنْ نَفْسِهِ زاجِرٌ كانَ عَلَيْهِ مِنَ اللهِ حافِظٌ.

10078. One who has in his soul a restrainer [from evil], has a protector over him from Allah.

١٠٠٧٩. مَنْ عَرَفَ نَفْسَهُ فَقَدِ انْتَهى إلى غايَةِ كُلِّ مَعْرِفَةٍ وَعِلْمٍ.

10079. Whoever knows himself has indeed attained the highest goal of every cognizance and knowledge.

١٠٠٨٠. مَنْ لَمْ يُهَذِّبْ نَفْسَهُ لَمْ يَنْتَفِعْ بِالعَقْلِ.

10080. One who does not discipline [and purify] his soul, will not benefit from the intellect.

١٠٠٨١. مَنْ لَمْ يَنْتَفِعْ بِنَفْسِهِ لَمْ يَنْتَفِعْ بِهِ النّاسُ.

10081. Whoever does not benefit from his [own] soul, people do not benefit from him.

١٠٠٨٢. مَنْ لَمْ يَتَّضِعْ عِنْدَ نَفْسِهِ لَمْ يَرْتَفِعْ عِنْدَ غَيْرِهِ.

10082. One who does not humble himself in his own eyes will not be elevated in the sight of others.

١٠٠٨٣. مَنْ لَمْ يُصْلِحْ نَفْسَهُ لَمْ يُصْلِحْ غَيْرَهُ.

10083. One who does not reform himself cannot reform others.

١٠٠٨٤. مَنْ لَمْ يُعِنْهُ اللهُ عَلى نَفْسِهِ لَمْ يَنْتَفِعْ بِمَوْعِظَةِ واعِظٍ.

10084. One whom Allah does not help [to fight] against his [carnal] soul will not benefit from the advice of the adviser.

١٠٠٨٥. مَنْ رَخَّصَ لِنَفْسِهِ ذَهَبَتْ بِهِ في مَذاهِبِ الظُّلْمَةِ.

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].

١٠٠٨٦. مَنْ داهَنَ نَفْسَهُ هَجَمَتْ بِهِ عَلَى المعاصِي المحَرَّمَةِ.

10086. Whoever deals leniently with [and flatters] his soul, it makes him rush towards forbidden sins.

١٠٠٨٧. مَنْ لَمْ يَتَدارَكْ نَفْسَهُ بِإصْلاحِها أعْضَلَ داؤُهُ وَأعْيى شِفاؤُهُ وَعَدِمَ الطَّبيبَ.

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].

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].

١٠٠٨٨. مَنْ طالَ حُزْنُهُ عَلى نَفْسِهِ فِي الدُّنيا أقَرَّ اللهُ عَيْنَهُ يَوْمَ القِيامَةِ وَأحَلَّهُ دارَ المُقامَةِ.

10089. Whoever preoccupies himself with other than his [own] soul falters in the darkness and becomes entangled in [a web of] destruction.

١٠٠٨٩. مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِي الظُّلُماتِ وَارْتَبَكَ فِي الهَلَكاتِ.

10090. One who does not know himself is distanced from the path of salvation and stumbles in misguidance and ignorance.

١٠٠٩٠. مَنْ لَمْ يَعْرِفْ نَفْسَهُ بَعُدَ عَنْ سَبيلِ النَّجاةِ وَخَبَطَ فِي الضَّلالِ وَالجَهالاتِ.

10091. One who advises [and admonishes] himself is worthy of giving advice to others.

١٠٠٩١. مَنْ نَصَحَ نَفْسَهُ كانَ جَديراً بِنُصْحِ غَيْرِهِ.

10092. One who deceives himself is more deceitful with others.

١٠٠٩٢. مَنْ غَشَّ نَفْسَهُ كانَ أغَشَّ لِغَيْرِهِ.

10093. One whose soul is honourable, his dissension and disagreement [with the people] is reduced.

١٠٠٩٣. مَنْ كَرُمَتْ نَفْسُهُ قَلَّ شِقاقُهُ وَخِلافُهُ.

10094. Whoever blames his soul, reforms it.

١٠٠٩٤. مَنْ ذَمَّ نَفْسَهُ أصْلَحَها.

10095. Whoever praises his soul, slays it.

١٠٠٩٥. مَنْ مَدَحَ نَفْسَها ذَبَحَها.

10096. One whose soul is honourable, this world becomes insignificant in his eyes.

١٠٠٩٦. مَنْ كَرُمَتْ نَفْسُهُ صَغُرَتِ الدُّنيا في عَيْنِهِ.

10097. Whoever sells his soul for other than the bliss of Paradise has indeed oppressed it.

١٠٠٩٧. مَنْ باعَ نَفْسَهُ بِغَيْرِ نَعِيمِ الجَنَّةِ فَقَدْ ظَلَمَها.

10098. One who does not discipline his soul is disgraced by [its] bad habits.

١٠٠٩٨. مَنْ لَمْ يُهَذِّبْ نَفْسَهُ فَضَحَهُ سُوءُ العادَةِ.

10099. One who thinks good of his [own] soul has indeed done more harm to it.

١٠٠٩٩. مَنْ ظَنَّ بِنَفْسِهِ خَيْراً فَقَدْ أوْسَعَها ضَيْراً.

10100. Being obedient [to Allah] is from the nobility of the soul.

١٠١٠٠. مِنْ كَرَمِ النَّفْسِ العَمَلُ بِالطَّاعَةِ.

10101. Being obedient [to Allah] is from the God-wariness of the soul.

١٠١٠١. مِنْ تَقْوَى النَّفْسِ العَمَلُ بِالطّاعَةِ.

10102. Hastening towards obedience [of Allah] is a merit of the soul.

١٠١٠٢. مِنْ فَضيلَةِ النَّفْسِ المسارَعَةُ إِلَى الطّاعَةِ.

10103. Being satisfied at all times is a sign of an honourable soul.

١٠١٠٣. مِنْ عِزِّ النَّفْسِ لُزُومُ القَناعَةِ.

10104. None abases his [carnal] soul but the intelligent one.

١٠١٠٤. ما حَقَّرَ نَفْسَهُ إلاّ عاقِلٌ.

10105. None considers himself to be imperfect [and disparages his carnal soul] but the perfect one.

١٠١٠٥. ما نَقَّصَ نَفْسَهُ إلاّ كامِلٌ.

10106. One who sincerely advises others does not deceive himself.

١٠١٠٦. ما أَغَشَّ نَفْسَهُ مَنْ يَنْصَحُ غَيْرَهُ.

10107. How blind is the covetous soul to the terrible [and painful] end [it will face]!

١٠١٠٧. ما أَعْمَى النَّفْسَ الطّامِعَةَ عَنِ العُقْبَى الفاجِعَةِ.

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?

١٠١٠٨. ما آنَسَكَ أَيُّهَا الإنْسانُ بِهَلَكَةِ نَفْسِكَ أما مِنْ دائِكَ بُلُولٌ أَمْ لَيْسَ لَكَ مِنْ نَوْمَتِكَ يَقْظَةٌ أما تَرْحَمُ مِنْ نَفْسِكَ ما تُرْحَمُ مِنْ غَيْرِكَ.

10109. No servant considers his soul to be honourable but that the world becomes lowly [and insignificant] in his eyes.

١٠١٠٩. ما كَرُمَتْ عَلى عَبْد نَفْسُهُ إلاّ هانَتِ الدُّنيا في عَيْنِهِ.

10110. Cognizance of the self is the most beneficial of all [types of] knowledge.

١٠١١٠. مَعْرِفَةُ النَّفْسِ أَنْفَعُ المعارِفِ.

10111. Your [carnal] soul is the closest of all

١٠١١١. نَفْسُكَ أَقْرَبُ أَعْدائِكَ إِلَيْكَ.

your enemies.

10112. Purify your soul of every lowly trait even if it drives you towards the things that you desire.

١٠١١٢. نَزِّهْ نَفْسَكَ عَنْ كُلِّ دَنِيَّة وَ إنْ ساقَتْكَ إلَى الرَّغائِبِ.

10113. Introspection turns one's attention to self-reformation.

١٠١١٣. نَظَرُ النَّفْسِ لِلنَّفْسِ العِنايَةُ بِصَلاحِ النَّفْسِ.

10114. One who is successful in knowing himself has achieved the greatest success.

١٠١١٤. نالَ الفَوْزَ الأكْبَرَ مَنْ ظَفِرَ بِمَعْرِفَةِ النَّفْسِ.

10115. Purify your souls from the filth of [forbidden] pleasures and the evil consequences of lustful desires.

١٠١١٥. نَزِّهُو ا أنْفُسَكُمْ عَنْ دَنَسِ اللَّذّاتِ وَتَبِعاتِ الشَّهَواتِ.

10116. Your [carnal] soul is a hostile enemy and an aggressive adversary, if you are unmindful of it, it will kill you.

١٠١١٦. نَفْسُكَ عَدُوٌّ مُحارِبٌ وَضِدٌّ مُواثِبٌ إنْ غَفَلْتَ عَنْها قَتَلَتْكَ.

10117. Lower yourself from your [rightful] position and people will raise you higher than your rightful position.

١٠١١٧. نَزِّلْ نَفْسَكَ دُونَ مَنْزِلَتِها تُنَزِّلْكَ النّاسُ فَوْقَ مَنْزِلَتِكَ.

10118. The souls of the virtuous are averse to the souls of the wicked.

١٠١١٨. نُفُوسُ الأبْرارِ نافِرَةٌ مِنْ نُفُوسِ الأشْرارِ.

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.

١٠١١٩. نَزِّهْ عَنْ كُلِّ دَنِيَّةٍ نَفْسَكَ وَابْذُلْ فِي المكارِمِ جُهْدَكَ تَخْلُصْ مِنَ المآثِمِ وَتُحْرِزِ المكارِمَ.

10120. The souls of the virtuous are repulsed by the actions of the wicked.

١٠١٢٠. نُفُوسُ الأبْرارِ تَأْبى أفْعالَ الفُجّارِ.

10121. The one who is pleased with himself and relies on that which his soul has made decorous for him, is destroyed.

١٠١٢١. هَلَكَ مَنْ رَضِيَ عَنْ نَفْسِهِ وَ وَثِقَ بِما تُسَوِّلُهُ لَهُ.

10122. The ardent desire of the soul for

١٠١٢٢. وُلُوعُ النَّفْسِ بِاللَّذّاتِ يُغْوي وَيُرْدي.

[forbidden] pleasures misguides and destroys.

10123. Maintain your self-respect by keeping away from jokes, funny narrations and useless speech.

١٠١٢٣. وَقِّرُوا أَنْفُسَكُمْ عَنِ الفُكاهاتِ وَمَضاحِكِ الحِكاياتِ وَمَحالِ التُّرَّهاتِ.

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.

١٠١٢٤. وَقِّ نَفْسَكَ ناراً وَقُودُهَا النّاسُ وَالحِجارَةُ بِمُبادَرَتِكَ إلى طاعَةِ اللهِ وَتَجَنُّبِكَ مَعاصِيَهُ وَتَوَخّيكَ رِضاهُ.

10125. Do not sanction for yourself that [action] which you would disapprove of from others.

١٠١٢٥. لا تَسْتَحْسِنْ مِنْ نَفْسِكَ ما مِنْ غَيْرِكَ تَسْتَنْكِرُهُ.

10126. Do not permit yourself to engage in any evil speech or action.

١٠١٢٦. لا تُرَخِّصْ لِنَفْسِكَ في شَيْءٍ مِنْ سَيِّءِ الأَقْوالِ وَالأَفْعالِ.

10127. Do not have fear of injustice from your Lord but fear the injustice of yourselves.

١٠١٢٧. لا تَخافُوا ظُلْمَ رَبِّكُمْ وَلكِنْ خافُوا ظُلْمَ أَنْفُسِكُمْ.

10128. Do not be lenient with your [carnal] soul when it entices you.

١٠١٢٨. لا تَحْلُمْ عَنْ نَفْسِكَ إذا هِيَ أَغْوَتْكَ.

10129. Do not defy your soul when it guides you to the right path.

١٠١٢٩. لا تَعْصِ نَفْسَكَ إذا هِيَ أَرْشَدَتْكَ.

10130. Do not let your soul be devoid of a thought that increases your wisdom and a lesson that safeguards you [from sin].

١٠١٣٠. لا تُخِلْ نَفْسَكَ مِنْ فِكْرَةٍ تَزيدُكَ حِكْمَةً وَعِبْرَةٍ تُفيدُكَ عِصْمَةً.

10131. Never seek the obedience of others while your [own] soul refuses to obey you.

١٠١٣١. لا تَطْلُبَنَّ طاعَةَ غَيْرِكَ وَطاعَةُ نَفْسِكَ عَلَيْكَ مُمْتَنِعَةٌ.

10132. Do not be ignorant of yourself for indeed the one who is ignorant about himself is ignorant about everything.

١٠١٣٢. لا تَجْهَلْ نَفْسَكَ فَإِنَّ الجاهِلَ مَعْرِفَةَ نَفْسِهِ جاهِلٌ بِكُلِّ شَيْءٍ.

10133. Do not abandon struggle in reforming yourself, for indeed nothing but diligence will assist you [to achieve this].

١٠١٣٣. لا تَتْرُكِ الاِجْتِهادَ في إصْلاحِ نَفْسِكَ فَإنَّهُ لا يُعْيِنُكَ إلاّ الجِدُّ.

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.

١٠١٣٤. لا تَنْصَبَنَّ نَفْسَكَ لِحَرْبِ اللهِ فَلا يَدَ لَكَ بِنَقْمَتِهِ وَلا غِنىً بِكَ عَنْ رَحْمَتِهِ.

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.

١٠١٣٥. لا تُرَخِّصْ لِنَفْسِكَ في مُطاوَعَةِ الهَوَى وَإيثارِ لَذّاتِ الدُّنيا فَيَفْسُدَ دينُكَ وَلا يَصْلُحَ وَتَخْسُرَ نَفْسُكَ وَلا تَرْبَحَ.

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.

١٠١٣٦. لا تُمَلِّكْ نَفْسَكَ بِغُرُورِ الطَّمَعِ وَلا تُجِبْ دَواعِيَ الشَّرَهِ فَإنَّهُما يَكْسِبانِكَ الشَّقاءَ وَالذُّلَّ.

10137. One who cannot control his [carnal] soul is not safe from [the wrath and punishment of] Allah.

١٠١٣٧. لا يَسْلَمُ عَلَى اللهِ مَنْ لا يَمْلِكُ نَفْسَهُ.

10138. A person has no enemy worse than his [own carnal] soul.

١٠١٣٨. لا عَدُوَّ أعْدٰى عَلَى المَرْءِ مِنْ نَفْسِهِ.

10139. The soul does not become devoid of hope until it comes upon death.

١٠١٣٩. لا تَخْلُو النَّفْسُ مِنَ الأمَلِ حَتّى تَدْخُلَ في الأجَلِ.

10140. There is none stronger than he who overpowers his soul thereby gaining mastery over it.

١٠١٤٠. لا قَوِيَ أقْوٰى مِمَّنْ قَوِيَ عَلى نَفْسِهِ فَمَلَكَها.

10141. There is no one more powerless than he who neglects his soul thereby destroying it.

١٠١٤١. لا عاجِزَ أعْجَزُ مِمَّنْ أهْمَلَ نَفْسَهُ فَأهْلَكَها.

10142. It behoves the one who knows

١٠١٤٢. يَنْبَغي لِمَنْ عَرَفَ نَفْسَهُ أنْ يَلْزَمَ القَناعَةَ

himself to espouse contentment and chastity.

وَالعِفَّةَ.

10143. It behoves the one who knows the honour [and value] of his soul to purify it from the lowliness of this world.

١٠١٤٣. يَنْبَغي لِمَنْ عَلِمَ شَرَفَ نَفْسِهِ أنْ يُنَزِّهَها عَنْ دَنائَةِ الدُّنيا.

10144. It behoves the one who knows himself not to separate [himself] from sadness and caution.

١٠١٤٤. يَنْبَغي لِمَنْ عَرَفَ نَفْسَهُ أنْ يُفارِقَهُ الحُزْنُ وَالحَذَرُ.

10145. It behoves a man to guard his soul, watch over his heart and protect his tongue.

١٠١٤٥. يَنْبَغي أنْ يَكُونَ الرَّجُلُ مُهَيْمِناً عَلى نَفْسِهِ مُراقِباً قَلْبَهُ حافِظاً لِسانَهُ.

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.

١٠١٤٦. يَنْبَغي لِمَنْ أرادَ صَلاحَ نَفْسِهِ وَإحْرازَ دينِهِ أنْ يَجْتَنِبَ مُخالَطَةَ أبْناءِ الدُّنْيا.

10147. It behoves the one who knows himself not to be separated from caution and regret out of fear of falling into error.

١٠١٤٧. يَنْبَغي لِمَنْ عَرَفَ نَفْسَهُ أنْ لا يُفارِقَهُ الحَذَرُ وَالنَّدَمُ خَوْفاً أنْ تَزِلَّ بِهِ القَدَمُ.

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.

١٠١٤٨. ما أحَقَّ الإنْسانَ أنْ تَكُونَ لَهُ ساعَةٌ لا يَشْغَلُهُ عَنْها شاغِلٌ يُحاسِبُ فيها نَفْسَهُ فَيَنْظُرَ فيمَا اكْتَسَبَ لَها وَعَلَيْها في لَيْلِها وَنَهارِها.

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.

١٠١٤٩. مَا المِغْبُوطُ إلاّ مَنْ كانَتْ هِمَّتُهُ نَفْسَهُ لا يُغِبُّها عَنْ مُحاسَبَتِها وَمُطالَبَتِها وَمُجاهَدَتِها.

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.

١٠١٥٠. إزْراءُ الرَّجُلِ عَلى نَفْسِهِ بُرهانُ رَزانَةِ عَقْلِهِ وَعُنْوانُ وُفُورِ فَضْلِهِ.

١٠١٥١. أعْظَمُ مِلْكٍ مِلْكُ النَّفْسِ.

10151. The greatest mastery is mastery over the soul.

١٠١٥٢. اِمْلِكْ حَمِيَّةَ نَفْسِكَ وَسَوْرَةَ غَضَبِكَ وَسَطْوَةَ يَدِكَ وَغَرْبَ لِسانِكَ وَاحْتَرِسْ في ذلِكَ كُلِّهِ بِتَأخِيرِ البادِرَةِ وَكَفِّ السَّطْوَةِ حَتّى يَسْكُنَ غَضَبُكَ وَيَثُوبَ إلَيْكَ عَقْلُكَ.

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.

١٠١٥٣. اِمْلِكْ عَلَيْكَ هَواكَ وَشَجى نَفْسِكَ فَإنَّ شَجَى النَّفْسِ اَلإنْصافُ مِنْها فيما أحَبَّتْ وَكَرِهَتْ.

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.

١٠١٥٤. ضابِطُ نَفْسِهِ عَنْ دَواعِي اللَّذّاتِ مالِكٌ وَمُهْمِلُها هالِكٌ.

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.

١٠١٥٥. ضَبْطُ النَّفْسِ عِنْدَ حادِثِ الغَضَبِ يُؤْمِنُ مَواقِعَ العَطَبِ.

10155. Self-restraint during times of anger saves one from situations that lead to harm.

١٠١٥٦. ضَبْطُ النَّفْسِ عِنْدَ الرَّغَبِ وَالرَّهَبِ مِنْ أفْضَلِ الأدَبِ.

10156. Self-restraint during desire and fear is from the most excellent etiquette.

١٠١٥٧. كُلُّ مُعْتَمَدٍ عَلى نَفْسِهِ مُلْقىً.

10157. Every person who relies on himself [instead of Allah] is thrown [into destruction].

١٠١٥٨. مَنِ اغْتَرَّ بِنَفْسِهِ أسْلَمَتْهُ إلَى المَعاطِبِ.

10158. Whoever is deceived by his soul is delivered by it to places of destruction.

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. إيّاكَ وَالإمْساكَ فَإنَّ ما أمْسَكْتَهُ فَوْقَ قُوتِ يَوْمِكَ كُنْتَ فيهِ خازِناً لِغَيْرِكَ.

10160. If you spend your wealth for the sake of Allah, then [know that] indeed Allah is quick in recompense.

١٠١٦٠. إنْ تَبْذُلُوا أمْوالَكُمْ في جَنْبِ اللهِ فَإنَّ اللهَ مُسْرِعُ الخَلَفَ.

10161. When you are blessed with sustenance then give charity.

١٠١٦١. إذا رُزِقْتَ فَأنْفِقْ.

10162. When you are blessed with sustenance then give generously.

١٠١٦٢. إذا رُزِقْتَ فَأوْسِعْ.

10163. Your garments are more lasting for you when worn by others rather than yourself.

١٠١٦٣. ثِيابُكَ عَلى غَيْرِكَ أبْقى لَكَ مِنْها عَلَيْكَ.

10164. A dirham that benefits [others] is better than a dinar that throws one into ruin.

١٠١٦٤. دِرْهَمٌ يَنْفَعُ خَيْرٌ مِنْ دينارٍ يَصْرَعُ.

10165. The dirham of a poor man is purer in the sight of Allah than the dinar of the rich.

١٠١٦٥. دِرْهَمُ الفَقيرِ أزْكى عِنْدَ اللهِ مِنْ دينارِ الغَنِيِّ.

10166. Many a thing that is little is more fruitful than that which is much.

١٠١٦٦. رُبَّ يَسيرٍ أنْمى مِنْ كَثيرٍ.

10167. Little that belongs to you is better than plenty that belongs to others.

١٠١٦٧. قَليلٌ لَكَ خَيْرٌ مِنْ كَثيرٍ لِغَيْرِكَ.

10168. Nobody gains anything from his worldly life except that which he spends on others.

١٠١٦٨. لَيْسَ لأَحَدٍ مِنْ دُنْياهُ إلاّ ما أنْفَقَهُ عَلى أُخْراهُ.

10169. One who gives with a short arm is given with a long arm.

١٠١٦٩. مَنْ يُعْطِ بِاليَدِ القَصيرَةِ يُعْطَ بِاليَدِ الطَّويلَةِ.

10170. Verily you are more in need of giving charity from what you have earned than acquiring what you accumulate.

١٠١٧٠. إنَّكُمْ إلى إنْفاقِ مَا اكْتَسَبْتُمْ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ ما تَجْمَعُونَ.

HYPOCRISY

النفاق

10171. Beware of hypocrisy, for indeed the two-faced person is not eminent in the sight of Allah.

١٠١٧١. إيّاكَ وَالنِّفاقَ فَإنَّ ذَا الوَجْهَيْنِ لا يَكُونُ وَجيهاً عِنْدَ اللهِ.

10172. Hypocrisy is the brother of polytheism.

١٠١٧٢. اَلنِّفاقُ أخُو الشِّرْكِ.

10173. Hypocrisy is a disgraceful character.

١٠١٧٣. اَلنِّفاقُ شَيْنُ الأخْلاقِ.

10174. Hypocrisy is the twin of disbelief.

١٠١٧٤. اَلنِّفاقُ تَوْأَمُ الكُفْرِ.

10175. Hypocrisy corrupts [one's] faith.

١٠١٧٥. اَلنِّفاقُ يُفْسِدُ الإيمانَ.

10176. Hypocrisy is from the andirons of ignominy.

١٠١٧٦. اَلنِّفاقُ مِنْ أثافِي الذُّلِّ.

10177. Hypocrisy is founded on falsehood.

١٠١٧٧. اَلنِّفاقُ مَبْنِيٌّ عَلَى المَيْنِ.

10178. How reprehensible it is for a human being to have a sick interior and a beautiful exterior.

١٠١٧٨. ما أقْبَحَ بِالإنْسانِ باطِناً عَليلاً وَظاهِراً جَميلاً.

THE HYPOCRITE

المنافق

10179. A hypocrite's tongue pleases but his heart causes harm.

١٠١٧٩. اَلمُنافِقُ لِسانُهُ يَسُرُّ وَقَلْبُهُ يَضُرُّ.

10180. A hypocrite's words are beautiful but his actions are a painful malady.

١٠١٨٠. اَلمُنافِقُ قَوْلُهُ جَميلٌ وَفِعْلُهُ الدّاءُ الدّخِيلُ.

١٠١٨١. اَلمنافِقُ وَقِحٌ غَبِيٌّ مُتَمَلِّقٌ شَقِيٌّ.

10181. The hypocrite is a shameless, foolish, wretched sycophant.

١٠١٨٢. اَلمنافِقُ لِنَفْسِهِ مُداهِنٌ وَعَلَى النّاسِ طاعِنٌ.

10182. The hypocrite flatters himself but maligns others.

١٠١٨٣. أظْهَرُ النّاسِ نِفاقاً مَنْ أمَرَ بِالطّاعَةِ وَلَمْ يَعْمَلْ بِها وَنَهَى عَنِ المَعْصِيَةِ وَلَمْ يَنْتَهِ عَنْها.

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.

١٠١٨٤. اِحْذَرُوا أهْلَ النِّفاقِ فَإنَّهُمْ الضَّالُّونَ المضِلُّونَ الزّالُّونَ المزِلُّونَ قُلُوبُهُمْ دَوِيَّةٌ وَصِحافُهُمْ نَقِيَّةٌ.

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.

١٠١٨٥. اَلمنافِقُ مُريبٌ.

10185. The hypocrite is sceptical [and puts others in doubt].

١٠١٨٦. اَلمنافِقُ مَكُورٌ مُضِرٌّ مُرْتابٌ.

10186. The hypocrite is sly, harmful and suspicious.

١٠١٨٧. إنّي أخافُ عَلَيْكُمْ كُلَّ عَليمِ اللِّسانِ مُنافِقِ الجِنانِ يَقُولُ ما تَعْلَمُونَ وَيَفْعَلُ ما تُنْكِرونَ.

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].

١٠١٨٨. وَقالَ ـ عَلَيْهِ السّلامُ ـ في وَصْفِ المنافِقينَ: حَسَدُ الرَّخاءِ وَمُؤَكِّدُوا البَلاءِ وَمُقْنِطُوا الرَّجاءِ لَهُمْ بِكُلِّ طَريقٍ صَريعٌ وَإلى كُلِّ قَلْبٍ شَفيعٌ وَلِكُلِّ شَجْوٍ دُمُوعٌ.

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.

١٠١٨٩. عادَةُ المنافِقينَ تَهْزيعُ الأخْلاقِ.

10189. It is the habit of hypocrites to change their character [depending on their

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.

١٠١٩٠. وَقالَ ـ عَلَيْهِ السّلامُ ـ في ذِكْرِ المنافِقينَ: قَدْ أعَدُّوا لِكُلِّ حَقٍّ باطِلاً وَلِكُلِّ قائِمٍ مائِلاً وَلِكُلِّ حَيٍّ قاتِلاً وَلِكُلِّ بابٍ مِفْتاحاً وَلِكُلِّ لَيْلٍ صَباحاً.

10191. Every hypocrite is a sceptic [who puts doubts in the minds of the people].

١٠١٩١. كُلُّ مُنافِقٍ مُريبٌ.

10192. One whose hypocrisy abounds, his sincerity will not be recognized.

١٠١٩٢. مَنْ كَثُرَ نِفاقُهُ لَمْ يُعْرَفْ وِفاقُهُ.

10193. How repulsive is it for a human being to agree externally while being hypocritical internally.

١٠١٩٣. ما أقْبَحَ بِالإنْسانِ ظاهِراً مُوافِقاً وَباطِناً مُنافِقاً.

10194. How repulsive it is for a human being to be two-faced.

١٠١٩٤. ما أقْبَحَ بِالإنْسانِ أنْ يَكُونَ ذا وَجْهَيْنِ.

10195. The example of the hypocrite is that of a colocynth, its leaves are green but its taste is bitter.

١٠١٩٥. مَثَلُ المنافِقِ كَالحَنْظَلَةِ الخَضِرَةِ أوْراقُها اَلمَرِّ مَذاقُها.

10196. The hypocrisy of a person stems from the inferiority [and humiliation] he finds within himself.

١٠١٩٦. نِفاقُ المَرْءِ مِنْ ذُلٍّ يَجِدُهُ في نَفْسِهِ.

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.

١٠١٩٧. في ذِكْرِ المنافِقينَ: هُمْ لُمَّةُ الشَّيْطانِ وَحُمَّةُ النِّيرانِ أُولئِكَ حِزْبُ الشَّيْطانِ اَلا إنَّ حِزْبَ الشَّيْطانِ هُمُ الخاسِرُونَ.

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

١٠١٩٨. يَمْشُونَ الخِفاءَ وَيَدُبُّونَ الضَّرّاءَ قَوْلُهُمُ الدَّواءُ وَفِعْلُهُمُ الدّاءُ العَياءُ يَتَقارَضُونَ الثَّناءَ وَيَتَقارَبُونَ (يَتَراقَبونَ) الجَزاءَ يَتَوَصَّلُونَ إلَى الطَّمَعِ بِاليَأْسِ

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).

وَيَقُولُونَ فَيُشَبِّهُونَ يُنافِقُونَ فِي المِقالِ وَيَقُولُونَ فَيُوهِمُونَ (فَيُمَوِّهُون).

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.

١٠١٩٩. أَشَدُّ النّاسِ نِفاقاً مَنْ أَمَرَ بِالطّاعَةِ وَ لَمْ يَعْمَلْ بِها وَ نَهَى عَنِ المَعْصِيَةِ وَلَمْ يَنْتَهِ عَنْها.

DEFICIENCY

المنقصة

10200. It suffices as a deficiency for a man to consider himself as great.

١٠٢٠٠. كَفَى بِالْمَرْءِ مَنْقَصَةً أَنْ يُعَظِّمَ نَفْسَهُ.

THE DEFICIENT

المنقوص

10201. The deficient one is he whose faults are hidden from him.

١٠٢٠١. اَلمَنْقُوصُ مَسْتُورٌ عَنْهُ عَيْبُهُ.

REVENGE

الانتقام

10202. Rushing to take revenge is from the traits of the wicked.

١٠٢٠٢. أَلْمُبادَرَةُ إِلَى الاِنْتِقامِ مِنْ شِيَمِ اللِّئامِ.

10203. The most revolting act of a powerful person is revenge.

١٠٢٠٣. أَقْبَحُ أَفْعالِ المُقْتَدِرِ اَلاِنْتِقامُ.

10204. Evil retribution [and revenge] is from the vileness of victory.

١٠٢٠٤. سُوءُ العُقُوبَةِ مِنْ لُؤْمِ الظَّفَرِ.

10205. One who punishes the guilty [instead of forgiving him], his merit [and kindness]

١٠٢٠٥. مَنْ عاقَبَ المُذْنِبَ فَسَدَ فَضْلُهُ.

gets corrupted.

10206. Whoever takes revenge on the wrongdoer nullifies his merit in this world and loses the reward of the Hereafter.

١٠٢٠٦. مَنِ انْتَقَمَ مِنَ الجاني أبْطَلَ فَضْلَهُ فِي الدُّنْيا وَفاتَهُ ثَوابُ الآخِرَة.

10207. Being hasty in taking revenge is from the traits of the wicked.

١٠٢٠٧. مُعاجَلَةُ الاِنْتِقامِ مِنْ شِيَمِ اللِّئامِ.

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?!

١٠٢٠٨. كَيْفَ لا يُوقِظُكَ بَياتُ نِقَمِ اللهِ وَقَدْ تَوَرَّطْتَ بِمَعاصِيهِ مَدارِجَ سَطَواتِهِ؟!

10209. How close is the punishment of Allah to the oppressors (or the unjust) and wrongdoers!

١٠٢٠٩. ما أقْرَبَ النَّقِمَةَ مِنْ أهْلِ البَغْيِ (الظُّلْمِ) وَالعُدْوانِ.

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. اَلا وَقَدْ أمَرَنِيَ اللهُ بِقِتالِ أهْلِ النَّكْثِ وَالبَغْيِ وَالفَسادِ فِي الأرْضِ فَأمَّا النّاكِثُونَ فَقَدْ قاتَلْتُ وَأمَّا القاسِطُونَ فَقَدْ جاهَدْتُ وَأمَّا المارِقَةُ فَقَدْ دَوَّخْتُ وَأمّا شَيْطانُ الرَّدْهَةِ فَإنِّي كُفيتُهُ بِصَعْقَة سَمِعْتُ لَها وَجيبَ قَلْبِهِ وَرَجَّةَ صَدْرِهِ.

MARRIAGES

المناكح

10211. One who marries many women is engulfed by embarrassments.

١٠٢١١. مَنْ أَكْثَرَ المَناكِحَ غَشِيَتْهُ الفَضائِحُ.

TALEBEARING

النميمة

10212. Beware of talebearing, for indeed it plants [the seed of] rancour and distances one from Allah and the people.

١٠٢١٢. إيّاكَ وَالنَّمِيمَةَ فَإنَّها تَزْرَعُ الضَّغِينَةَ وَتُبَعِّدُ عَنِ اللهِ وَالنّاسِ.

10213. The worst [type of] truthful speech is gossip.

١٠٢١٣. أسْوَءُ الصِّدْقِ النَّمِيمَةُ.

10214. Talebearing is the characteristic of a traitor.

١٠٢١٤. اَلنَّمِيمَةُ شيمَةُ المارِقِ.

10215. Talebearing is an offense [and a sin] that cannot be forgotten.

١٠٢١٥. اَلنَّمِيمَةُ ذَنْبٌ لا يُنْسى.

10216. The worst trait is talebearing.

١٠٢١٦. بِئْسَ الشّيمَةُ النَّميمَةُ.

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 سَعى بِالنَّميمَةِ حارَبَهُ القَريبُ وَمَقَتَهُ البَعيدُ.

10218. One who narrates to you [about others] narrates [to others] about you.

١٠٢١٨. مَنْ نَقَلَ إلَيْكَ 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. لا تَعْجِلَنَّ إلى تَصْديقِ واشٍ وَ إنْ تَشَبَّهَ بِالنّاصِحينَ فَإنَّ السّاعِيَ ظالِمٌ لِمَنْ سَعى بِهِ غاشٌّ لِمَنْ سَعى إلَيْهِ.

10220. Be neither scandalmongers nor

١٠٢٢٠. لا تَكُونُوا مَساييحَ وَلا مَذاييعَ.

revealers of others' secrets.

10221. Trustworthiness and talebearing do not go together.

١٠٢٢١. لا تَجْتَمِعُ أمانَةٌ وَنَميمَةٌ.

10222. Belie slander and talebearing, whether it is false or true.

١٠٢٢٢. أكْذِبِ السِّعايَةَ وَالنَّميمَةَ باطِلَةً كانَتْ أوْ صَحيحَةً.

10223. The slanderer is a liar to the one whom he spreads his slander and an oppressor to the one whom he slanders about.

١٠٢٢٣. اَلسّاعي كاذِبٌ لِمَنْ سَعى إلَيْهِ ظالِمٌ لِمَنْ سَعى عَلَيْهِ.

PEOPLE الناس

10224. People are like writings on a scroll [of parchment], whenever part of it is rolled up, another part of it is unrolled.

١٠٢٢٤. اَلنّاسُ كَصُوَر في الصَّحيفَةِ (صَحيفَة) كُلَّما طُوِيَ بَعْضُها نُشِرَ بَعْضُها.

10225. People are children of this world, and a child is naturally inclined to love its mother.

١٠٢٢٥. اَلنّاسُ أبْناءُ الدُّنيا وَالوَلَدُ مَطْبُوعٌ عَلى حُبِّ أُمِّهِ.

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.

١٠٢٢٦. اَلنّاسُ طالِبانِ: طالِبٌ وَمَطْلُوبٌ فَمَنْ طَلَبَ الدُّنيا طَلَبَهُ الْمَوْتُ حَتّى يُخْرِجَهُ عَنْها وَمَنْ طَلَبَ الآخِرَةَ طَلَبَتْهُ الدُّنيا حَتّى يَسْتَوْفِيَ رِزْقَهُ مِنْها.

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

١٠٢٢٧. اَلنّاسُ ثَلاثَةٌ: فَعالِمٌ رَبّانِيٌّ وَمُتَعَلِّمٌ عَلى سَبيلِ نَجاةٍ وَهَمَجٌ رِعاعٌ أتْباعُ كُلِّ ناعِقٍ لَمْ يَسْتَضيئُوا بِنُورِ العِلْمِ وَلَمْ يَلْجَئُوا إلى رُكْنٍ وَثيقٍ.

recourse to any strong support.

10228. People are like trees, their drink is one but their fruits are different.

١٠٢٢٨. اَلنّاسُ كَالشَّجَرِ شَرابُهُ واحِدٌ وَثَمَرُهُ مُخْتَلِفٌ.

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.

١٠٢٢٩. اَلنّاسُ مَنْقُوصُونَ مَدْخُولُونَ إلاّ مَنْ عَصَمَ اللهُ سُبْحانَهُ سائِلُهُمْ مُتَعَنِّتٌ وَمُجيبُهُمْ مُتَكَلِّفٌ يَكادُ أفْضَلُهُمْ رَأْياً أنْ يَرُدَّهُ عَنْ فَضْلِ رَأيِهِ الرِّضٰى وَالسَّخَطُ وَيَكادُ أصْلَبُهُمْ عُوداً تَنْكَأُهُ اللَّحظَةُ وَتَسْتَحِيلُهُ الكَلِمَةُ الْواحِدَةُ.

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.

١٠٢٣٠. اَلنّاسُ فِي الدُّنيا عامِلانِ: عامِلٌ فِي الدُّنيا لِلدُّنيا قَدْ شَغَلَتْهُ دُنْياهُ عَنْ آخِرَتِهِ يَخْشٰى عَلى مَنْ يُخَلِّفُ الْفَقْرَ وَيَأمَنُهُ عَلى نَفْسِهِ فَيُفْنِي عُمْرَهُ في مَنْفَعَةِ غَيْرِهِ وَعامِلٌ فِي الدُّنيا لِما بَعْدَها فَجائَهُ الَّذي لَهُ بِغَيْرِ عَمَلٍ فَأحْرَزَ الْحَظَّيْنِ مَعاً وَمَلَكَ الدّارَيْنِ جَميعاً.

10231. Out of fear of humiliation, people are hastening [towards] humiliation.

١٠٢٣١. اَلنّاسُ مِنْ خَوْفِ الذُّلِّ مُتَعَجِّلُوا الذُّلِّ.

10232. The best of people are those who benefit others the most.

١٠٢٣٢. أفْضَلُ النّاسِ أنْفَعُهُمْ لِلنّاسِ.

10233. The most felicitous person is the intelligent believer.

١٠٢٣٣. أسْعَدُ النّاسِ اَلعاقِلُ المؤمِنُ.

10234. The most excellent person is the generous one who possesses certitude.

١٠٢٣٤. أَفْضَلُ النّاسِ اَلسَّخِيُّ المُوقِنُ.

10235. The best people in fulfilling the rights of others are the best in their [following of] Islam.

١٠٢٣٥. أَحْسَنُ النّاسِ ذِماماً أَحْسَنُهُمْ إِسْلاماً.

10236. The loftiest of people is the one who humbles himself.

١٠٢٣٦. أَجَلُّ النّاسِ مَنْ وَضَعَ نَفْسَهُ.

10237. The strongest person is one who gains an upper hand over his [carnal] soul.

١٠٢٣٧. أَقْوَى النّاسِ مَنْ قَوِيَ عَلى نَفْسِهِ.

10238. The strongest person is one who overpowers his vain desires.

١٠٢٣٨. أَقْوَى النّاسِ مَنْ غَلَبَ هَواهُ.

10239. The most sagacious person is one who rejects [the pleasures of] his worldly life.

١٠٢٣٩. أَكْيَسُ النّاسِ مَنْ رَفَضَ دُنْياهُ.

10240. The person who makes the most profit is one who buys the Hereafter with this world.

١٠٢٤٠. أَرْبَحُ النّاسِ مَنِ اشْتَرى بِالدُّنيا اَلآخِرَةَ.

10241. The person who suffers the greatest loss is one who settles for this world in exchange for the Hereafter.

١٠٢٤١. أَخْسَرُ النّاسِ مَنْ رَضِيَ الدُّنيا عِوَضاً عَنِ الآخِرَةِ.

10242. The best person is one whose own faults distract him from the faults of others.

١٠٢٤٢. أَفْضَلُ النّاسِ مَنْ شَغَلَتْهُ مَعايِبُهُ عَنْ عُيُوبِ النّاسِ.

10243. The people who are most felicitous are those who are least interested this world.

١٠٢٤٣. أَعْظَمُ النّاسِ سَعادَةً أَكْثَرُهُمْ زَهادَةً.

10244. The best person is one whose soul is pure and who is indifferent towards this world despite being wealthy.

١٠٢٤٤. أَفْضَلُ النّاسِ مَنْ تَنَزَّهَتْ نَفْسُهُ وَزَهَدَ عَنْ غُنْيَةٍ.

10245. The most enviable person is the one who rushes to perform good deeds.

١٠٢٤٥. أَغْبَطُ النّاسِ الْمُسارِعُ إِلَى الْخَيْراتِ.

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.

١٠٢٤٦. أحَقُّ النّاسِ بِالرَّحْمَةِ عالِمٌ يَجْرِي عَلَيْهِ حُكْمُ جاهِلٍ وَكَرِيمٌ يَسْتَوْلِي عَلَيْهِ لَئِيمٌ وَبَرٌّ تَسَلَّطَ عَلَيْهِ فاجِرٌ.

10247. The best people in this world are the generous ones, and in the Hereafter, the God-wary.

١٠٢٤٧. أفْضَلُ النّاسِ فِي الدُّنيا اَلأسْخِياءُ وَفِي الآخِرَةِ اَلأتْقِياءُ.

10248. The person in the worst condition is one whose material wealth is cut off but his habit [of spending] remains.

١٠٢٤٨. أسْوَءُ النّاسِ حالاً مَنِ انْقَطَعَتْ مادَّتُهُ وَبَقِيَتْ عادَتُهُ.

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.

١٠٢٤٩. أتْعَبُ النّاسِ قَلْباً مَنْ عَلَتْ هِمَّتُهُ وَكَثُرَتْ مُرُوَّتُهُ وَقَلَّتْ مَقْدُرَتُهُ.

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.

١٠٢٥٠. أضْيَقُ النّاسِ حالاً مَن كَثُرَتْ شَهْوَتُهُ وَكَبُرَتْ هِمَّتُهُ وَزادَتْ مَؤُنَتُهُ وَقَلَّتْ مَعُونَتُهُ.

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.

١٠٢٥١. أفْضَلُ النّاسِ مَنْ عَصى هَواهُ وَأفْضَلُ مِنْهُ مَنْ رَفَضَ دُنْياهُ.

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.

١٠٢٥٢. أشْقَى النّاسِ مَنْ غَلَبَهُ هَواهُ فَمَلَكَتْهُ دُنْياهُ وَأفْسَدَ أُخْراهُ.

10253. Verily people are only either scholars or seekers of knowledge, all others are rabble.

١٠٢٥٣. إنَّما النّاسُ عالِمٌ وَمُتَعَلِّمٌ وَما سِواهُما فَهَمَجٌ.

10254. Indeed the elite among the people are only those who have admirable intellects, honourable ambitions and are possessors of nobility.

١٠٢٥٤. إنَّما سَراةُ النّاسِ أُولُوا الأحْلامِ الرَّغِيبَةِ وَالهِمَمِ الشَّرِيفَةِ وَذَوُو النُّبْلِ.

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.

١٠٢٥٥. لِيَكُنْ أحْظَي النّاسِ مِنْكَ أحْوَطُهُمْ عَلَى الضُّعَفاءِ وَأعْمَلُهُمْ بِالْحَقِّ.

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.

١٠٢٥٦. خَيْرُ النّاسِ مَنْ إنْ أُغْضِبَ حَلُمَ وَإنْ ظُلِمَ غَفَرَ وَإنْ أُسِيءَ إلَيْهِ أحْسَنَ.

10257. The best person is one who benefits the people.

١٠٢٥٧. خَيْرُ النّاسِ مَنْ نَفَعَ النَّاسَ.

10258. The best person is he who bears the responsibility of providing for the people.

١٠٢٥٨. خَيْرُ النّاسِ مَنْ تَحَمَّلَ مَؤُنَةَ النّاسِ.

10259. The best of people are the most pious amongst them and the worst of them are most immoral amongst them.

١٠٢٥٩. خَيْرُ النّاسِ أوْرَعُهُمْ وَشَرُّهُمْ أفْجَرُهُمْ.

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.

١٠٢٦٠. خَيْرُ النّاسِ مَنْ إذا أُعْطِيَ شَكَرَ وَإذَا ابْتُلِيَ صَبَرَ وَإذا ظُلِمَ غَفَرَ.

10261. The best person is one who removes greed from his heart and resists his vain desires in obedience to his Lord.

١٠٢٦١. خَيْرُ النّاسِ مَنْ أخْرَجَ الحِرْصَ مِنْ قَلْبِهِ وَعَصٰى هَواهُ في طاعَةِ رِبِّهِ.

10262. The best person is one who purifies his soul from lustful desires, quells his anger and pleases his Lord.

١٠٢٦٢. خَيْرُ النّاسِ مَنْ طَهَّرَ مِنَ الشَّهَواتِ نَفْسَهُ وَقَمَعَ غَضَبَهُ وَأرْضٰى رَبَّهُ.

10263. The best person is one who is generous and thankful in times of

١٠٢٦٣. خَيْرُ النّاسِ مَنْ كانَ في يُسْرِهِ سَخِيّاً

prosperity.

شَكُوراً.

10264. The best person is one who is altruistic and patient in times of hardship.

١٠٢٦٤. خَيْرُ النّاسِ مَنْ كانَ في عُسْرِهِ مُؤْثِراً صَبُوراً.

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.

١٠٢٦٥. خَيْرُ النّاسِ مَنْ زَهَدَتْ نَفْسُهُ وَقَلَّتْ رَغْبَتُهُ وماتَتْ شَهْوَتُهُ وَخَلَصَ إيمانُهُ وَصَدَقَ إيقانُهُ.

10266. The entry of people into [discussion about] a thing is the prelude to its [coming into] existence.

١٠٢٦٦. خَوْضُ النّاسِ فِي الشَّيْءِ مُقَدَّمَةُ الْكائِنِ.

10267. The worst person is one who deceives others.

١٠٢٦٧. شرُّ النّاسِ مَنْ يَغُشَّ النّاسَ.

10268. The worst person is one who oppresses others.

١٠٢٦٨. شَرُّ النّاسِ مَنْ يَظْلِمُ النّاسَ.

10269. The worst person is one who neither accepts excuses nor pardons offences.

١٠٢٦٩. شَرُّ النّاسِ مَنْ لا يَقْبَلُ العُذْرَ وَلا يُقْيلُ الذَّنْبَ.

10270. The worst person is one who considers himself to be the best of them.

١٠٢٧٠. شَرُّ النّاسِ مَنْ يَرى أَنَّهُ خَيْرُهُمْ.

10271. The worst person is one who does not care if people see him doing evil.

١٠٢٧١. شَرُّ النّاسِ مَنْ لا يُبالي أنْ يَراهُ النّاسُ مُسِيئاً.

10272. The worst person is one who does not give thanks for blessings and does not respect the inviolable boundaries [of others].

١٠٢٧٢. شَرُّ النّاسِ مَنْ لا يَشْكُرُ النِّعْمَةَ وَلا يَرْعَى الحُرْمَةَ.

10273. The worst person is one who slanders his brothers and forgets the favours [done to him by others].

١٠٢٧٣. شَرُّ النّاسِ مَنْ سَعى بِالإخْوانِ وَنَسِيَ الإحْسانَ.

10274. The worst person is one from whom

١٠٢٧٤. شَرُّ النّاسِ مَنْ لا يُرْجى خَيْرُهُ وَلا يُؤْمَنُ

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 النّاسِ مَنْ لا يَعْتَقِدُ الأمانَةَ وَلا يَجْتَنِبُ الخِيانَةَ.

10276. The worst person is one who neither forgives mistakes nor covers up the faults [of others].

١٠٢٧٦. شَرُّ النّاسِ مَنْ لا يَعْفُو عَنِ الزَّلَّةِ وَلا يَسْتُرُ العَوْرَةَ.

10277. The worst person is one who assists [the oppressor] against the oppressed.

١٠٢٧٧. شَرُّ النّاسِ مَنْ يُعِينُ عَلَى المِظْلُومِ.

10278. The worst person is he who puts on the armour of vileness and helps the unjust.

١٠٢٧٨. شَرُّ النّاسِ مَنِ ادَّرَعَ اللُّؤْمَ وَنَصَرَ الظَّلُومَ.

10279. The worst person is one who looks for the faults of others while turning a blind eye to his own faults.

١٠٢٧٩. شَرُّ النّاسِ مَنْ كانَ مُتَتَبِّعاً لِعُيُوبِ النّاسِ عَمِيّاً لِمَعائِبِهِ (عَنْ مَعائِبِهِ).

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 النّاسِ مَنْ يَخْشَى النّاسَ في رَبِّهِ وَلا يَخْشَى رَبَّهُ فِي النّاسِ.

10281. The worst person is one who hopes for calamities to befall on others.

١٠٢٨١. شَرُّ النّاسِ مَنْ يَبْتَغِي الْغَوائِلَ لِلنّاسِ.

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 النّاسِ مَنْ لا يَثِقُ بِأَحَدٍ لِسُوءِ ظَنِّهِ وَلا يَثِقُ بِهِ أَحَدٌ لِسُوءِ فِعْلِهِ.

10283. The worst person is one whom people are cautious about out of fear of his evil.

١٠٢٨٣. شَرُّ النّاسِ مَنْ يَتَّقِيهِ النّاسُ مَخافَةَ 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 النّاسِ مَنْ كافَى عَلَى الجَمِيلِ بالقَبِيحِ وَخَيْرُ النّاسِ مَنْ كافَى عَلَى القَبِيحِ بِالجَمِيلِ.

10285. The worst person is he who has lengthy aspirations and does evil deeds.

١٠٢٨٥. شَرُّ النّاسِ اَلطَّويلُ الأمَلِ اَلسَّيِّئُ العَمَلِ.

10286. One who knows [the true nature of] the people, isolates himself.

١٠٢٨٦. مَنْ عَرَفَ النّاسَ تَفَرَّدَ.

10287. One who wishes ill for the people will not remain safe from affliction.

١٠٢٨٧. مَنْ طَلَبَ لِلنّاسِ الغَوائِلَ لَمْ يَأْمَنِ البَلاءَ.

10288. Whoever knows the [true nature of the] people does not rely on them.

١٠٢٨٨. مَنْ عَرَفَ النّاسَ لَمْ يَعْتَمِدْ عَلَيْهِمْ.

10289. Whoever is ignorant about people has confidence in them.

١٠٢٨٩. مَنْ جَهِلَ النّاسَ اِسْتَنامَ (اِستأْمَنَ) إلَيْهِمْ.

10290. Whoever deals with the people in a beautiful manner, they respond to him in a similar fashion.

١٠٢٩٠. مَنْ عامَلَ النّاسَ بِالْجَميلِ كافَؤوُهُ بِهِ.

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.

١٠٢٩١. أفْضَلُ النّاسِ أعْمَلُهُمْ بِالرِّفْقِ وَأكْيَسُهُمْ أصْبَرُهُمْ عَلَى الْحَقِّ.

10292. The person who has the most hope of reformation is one who hastens to change himself when he learns of his faults.

١٠٢٩٢. أرْجَى النّاسِ صَلاحاً مَنْ إذا وَقَفَ عَلى مَساوِيهِ سارَعَ إلَى التَّحَوُّلِ عَنْها.

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.

١٠٢٩٣. أشْفَقُ النّاسِ عَلَيْكَ أعْوَنُهُمْ لَكَ عَلى صَلاحِ نَفْسِكَ وَأنْصَحُهُمْ لَكَ في دِينِكَ.

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.

١٠٢٩٤. إنَّ أفْضَلَ النّاسِ عِنْدَ اللهِ مَنْ أحْيا عَقْلَهُ وَأماتَ شَهْوَتَهُ وَأتْعَبَ نَفْسَهُ لِصَلاحِ آخِرَتِهِ.

10295. People are of two types: the seeker who does not find [what he is looking for]

١٠٢٩٥. اَلنّاسُ رجُلانِ طالبٌ لا يَجِدُ وَ واجِدٌ لا

and the finder who is not satisfied [with what he has found].

يَكْتَفِي.

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. اَلنّاسُ رَجُلانِ جَوادٌ لا يَجِدُ وَ واجِدٌ لا يُسْعِفُ.

10297. People are only [one of] of two types: the follower of [divine] law or the innovator of an innovation.

١٠٢٩٧. إنَّما النّاسُ رَجُلانِ مُتَّبِعُ شِرْعَةٍ وَمُبْتَدِعُ بِدْعَةٍ.

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 أنْ يَزْهَدَ فِيما في أيْدِيهِمْ.

10299. People are fine as long as they are dissimilar from one another.

١٠٢٩٩. اَلنّاسُ بِخَيْرٍ ما تَفاوَتُوا.

10300. The best-off people in the Hereafter are the poorest of them in this world.

١٠٣٠٠. أغْنَى النّاسِ فِي الآخِرَةِ أفْقَرُهُمْ فِي الدُّنيا.

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 تَواضَعَ مَعَ رِفْعَة وَذَلَّ مَعَ مَنَعَة.

SLEEP

النوم

10302. Sleep is a relief from pain and its counterpart is death.

١٠٣٠٢. اَلنَّوْمُ راحَةٌ مِنْ أَلَمَ وَمُلائِمُهُ المَوْتُ.

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. بِئْسَ الغَرِيمُ النَّوْمُ يُفْني قَصيرَ العُمْرِ وَيُفَوِّتُ كَثيرَ الأجْرِ.

10304. One who sleeps a lot at night loses the [opportunity to perform the] deeds that he cannot make up for during the daytime.

١٠٣٠٤. مَنْ كَثُرَ في لَيْلِهِ نَوْمُهُ فاتَهُ مِنَ العَمَلِ ما لا يَسْتَدْرِكُهُ في يَوْمِهِ.

10305. What a rescinder sleep is for the resolutions of the day!

١٠٣٠٥. ما أَنْقَضَ النَّوْمَ لِعَزائِمِ اليَوْمِ.

10306. One who is deep in sleep is belied by his dreams.

١٠٣٠٦. لَمِسْتَثْقِلُ النّائِمُ تُكَذِّبُهُ أحْلامُهُ.

10307. Woe to the sleeper, how great is his loss! His actions fall short and his reward is little.

١٠٣٠٧. وَيْحَ النّائِمِ ما أَحْسَرَهُ قَصُرَ عَمَلُهُ وَقَلَّ أَجْرُهُ.

DEPUTYSHIP

النيابة

10308. When you are appointed as a deputy, then be resolute [in fulfilling your obligation].

١٠٣٠٨. إذَا اسْتُنِبتَ فَاعْزِمْ.

OBTAINMENT

النيل

10309. Whoever obtains [great wealth or power] becomes overbearing.

١٠٣٠٩. مَنْ نالَ اسْتَطالَ.

INTENTION

النيّة

10310. Righteous intention is one of the two actions.

١٠٣١٠. اَلنِّيَّةُ الصَّالِحَةُ أحَدُ العَمَلَينِ.

10311. The best of provisions is having good inner consciences.

١٠٣١١. أفْضَلُ الذَّخائِرِ حُسْنُ الضَّمائِرِ.

10312. The closest intentions to success are those that are nearest to righteousness.

١٠٣١٢. أقْرَبُ النِّيّاتِ بِالنَّجاحِ أعْوَدُها بِالصَّلاحِ.

10313. The most effective thing in making mercy flow forth [and surround you] is having mercy in your heart for all the

١٠٣١٣. أبْلَغُ ما تُسْتَدَرُّ بِهِ الرَّحْمَةُ أنْ تُضْمَرَ لِجَميعِ النّاسِ 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.

١٠٣١٤. إنَّ اللهَ سُبْحانَهُ عِنْدَ إضْمارِ كُلِّ مُضْمِرٍ وَقَوْلِ كُلِّ قائِلٍ وَعَمَلِ كُلِّ عامِلٍ.

10315. Verily making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a prolonged, difficult struggle.

١٠٣١٥. إنَّ تَخْليصَ النِّيَّةِ مِنَ الفَسادِ أشَدُّ مِنَ العامِلينَ مِنْ طُولِ الاِجْتِهادِ.

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.

١٠٣١٦. إنَّ اللهَ سُبْحانَهُ يُحِبُّ أنْ تَكُونَ نِيَّةُ الإنْسانِ لِلنّاسِ جَمِيلَةً كَما يُحِبُّ أنْ تَكُونَ نِيَّتُهُ في طاعَتِهِ قَوِيَّةً غَيْرَ مَدْخُولَةٍ.

10317. Actions are the fruits of intentions.

١٠٣١٧. اَلأعْمالُ ثِمارُ النِّيّاتِ.

10318. Intention is the basis of action.

١٠٣١٨. اَلنِيَّةُ أساسُ العَمَلِ.

10319. Having a good intention brings about reward.

١٠٣١٩. إحْسانُ النِّيَّةِ يُوجِبُ المَثُوبَةَ.

10320. When the intention gets corrupted, affliction befalls.

١٠٣٢٠. إذا فَسَدَتِ النِّيَّةُ وَقَعَتِ البَلِيَّةُ.

10321. Through good intentions, what is sought is attained.

١٠٣٢١. بِحُسْنِ النِّيّاتِ تُنْجَحُ المَطالِبُ.

10322. The servant attains nearness to Allah through the sincerity of his intention.

١٠٣٢٢. تَقَرُّبُ العَبْدِ إلَى اللهِ سُبْحانَهُ بِإخْلاصِ نِيَّتِهِ.

10323. Making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a long, hard struggle.

١٠٣٢٣. تَخْلِيصُ النِّيَّةِ مِنَ الفَسادِ أشَدُّ عَلَى العامِلينَ مِنْ طُولِ الجِهادِ.

10324. Having good aims [and intentions] is

١٠٣٢٤. جَمِيلُ المَقْصَدِ يَدُلُّ عَلى طَهارَةِ المَوْلِدِ.

an indication of legitimate birth.

10325. Having a good intention is a means of attaining one's aspiration.

١٠٣٢٥. جَمِيلُ النِّيَّةِ سَبَبٌ لِبُلُوغِ الأُمْنِيَّةِ.

10326. Good intention is the beauty of the innermost consciences.

١٠٣٢٦. حُسْنُ النِّيَّةِ جَمالُ السَّرائِرِ.

10327. Good intention is from the soundness of [one's] conscience.

١٠٣٢٧. حُسْنُ النِّيَّةِ مِنْ سَلامَةِ الطَّوِيَّةِ.

10328. Many an intention is more beneficial than action.

١٠٣٢٨. رُبَّ نِيَّةٍ أَنْفَعُ مِنْ عَمَلٍ.

10329. Evil intention is a hidden malady.

١٠٣٢٩. سُوءُ النِّيَّةِ داءٌ دَفِينٌ.

10330. The sincerity of [one's] intention is to the extent of the strength of [his] faith.

١٠٣٣٠. عَلى قَدْرِ قُوَّةِ الدّينِ يَكُونُ خُلُوصُ النِّيَّةِ.

10331. When the intention becomes corrupt, blessings are taken away.

١٠٣٣١. عِنْدَ فَسادِ النِّيَّةِ تَرْتَفِعُ البَرَكَةُ.

10332. In sincerity of intentions lies the success of [all] matters.

١٠٣٣٢. فِي إخْلاصِ النِّيّاتِ نَجاحُ الأُمُورِ.

10333. If the intentions became sincere, the actions would become pure.

١٠٣٣٣. لَوْ خَلَصَتِ النِّيّاتُ لَزَكَتِ الأعْمالُ.

10334. Whoever has an evil intention is deprived of his aspiration.

١٠٣٣٤. مَنْ أساءَ النِّيَّةَ مُنِعَ الأُمْنِيَّةَ.

10335. Whoever makes his intention sincere is purified from vileness.

١٠٣٣٥. مَنْ أخْلَصَ النِيَّةَ تَنَزَّهَ عَنِ الدَّنِيَّةِ.

10336. One whose intention is good, his reward is increased, his life becomes good and affection for him becomes inevitable.

١٠٣٣٦. مَنْ حَسُنَتْ نِيَّتُهُ كَثُرَتْ مَثُوبَتُهُ وَطابَتْ عيشَتُهُ وَ وَجَبَتْ مَوَدَّتُهُ.

10337. One whose intention is good is assisted with God-given success.

١٠٣٣٧. مَنْ حَسُنَتْ نِيَّتُهُ أمَدَّهُ التَّوْفيقُ.

10338. A person's attainment of all that he

١٠٣٣٨. وُصُولُ المرْءِ إلى كُلِّ ما يَبْتَغيهِ مِنْ طيبِ

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.

عَيْشِهِ وَأَمْنِ سِرْبِهِ وَسَعَةِ رِزْقِهِ بِحُسْنِ نِيَّتِهِ وَسَعَةِ خُلْقِهِ.

10339. He who has no intention has no action.

١٠٣٣٩. لا عَمَلَ لِمَنْ لا نِيَّةَ لَهُ.

10340. He who has no knowledge has no intention.

١٠٣٤٠. لا نِيَّةَ لِمَنْ لا عِلْمَ لَهُ.

10341. One whose resolve [and intention] is evil, his death is a cause of happiness.

١٠٣٤١. مَنْ ساءَ عَقْدُهُ سَرَّ فَقْدُهُ.

باب الواو

RELIANCE ON ALLAH

الوثوق بالله

10342. Whoever relies upon Allah becomes free from need.

١٠٣٤٢. مَن وَثِقَ بِاللهِ غَنِيَ.

10343. Whoever relies upon Allah puts his trust in Him.

١٠٣٤٣. مَنْ وَثِقَ بِاللهِ تَوَكَّلَ.

10344. Whoever relies upon Allah has preserved his certitude.

١٠٣٤٤. مَنْ وَثِقَ بِاللهِ صانَ يَقينَهُ.

10345. Whoever is certain that what Allah has decreed for him will never escape him, his heart becomes relaxed.

١٠٣٤٥. مَنْ وَثِقَ بِأَنَّ ما قَدَرَ اللهُ لَهُ لَنْ يَفُوتَهُ اسْتَراحَ قَلْبُهُ.

10346. Many a person who relies on something [or someone] gets ashamed.

١٠٣٤٦. رُبَّ واثِقٍ خَجِلٍ.

ATTAINMENT

الوجدان

10347. Attainment [of one's goal] is solace.

١٠٣٤٧. الوِجْدانُ سُلْوانٌ.

PAIN

الوجع

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 وَجَعاً أصابَهُ ثَلاثَةَ أيّام وَشَكَى إلَى اللهِ سُبْحانَهُ كانَ اللهُ سُبْحانَهُ مُعافِيَهُ.

AFFECTION AND FRIENDSHIP

الودّ والتودد

10349. Honour your friendship and keep your promise.

١٠٣٤٩. أَكْرِمْ وُدَّكَ وَاحْفَظْ عَهْدَكَ.

10350. Affection is an auspicious blessing.

١٠٣٥٠. اَلتَّوَدُّدُ (التُّؤَدَةُ) يُمْنٌ.

10351. When you love [something or someone] then do not be excessive [in your love].

١٠٣٥١. إذا أَحْبَبْتَ فَلا تُكْثِرْ.

10352. When friendship gets established then [mutual] co-operation and support becomes necessary.

١٠٣٥٢. إذا ثَبَتَ الوُدُّ وَجَبَ التَّرافُدُ وَالتَّعاضُدُ.

10353. Through affection comes love.

١٠٣٥٣. بِالتَّوَدُّدِ تَكُونُ المَحَبَّةُ.

10354. The best person in granting favours is the one who begins by [showing] friendship.

١٠٣٥٤. أَفْضَلُ النّاسِ مِنَّةً مَنْ بَدَأَ بِالمَوَدَّةِ.

10355. The quickest friendships to get cut off are the friendships of wicked people.

١٠٣٥٥. أَسْرَعُ المَوَدّاتِ اِنْقِطاعاً مَوَدّاتُ الأَشْرارِ.

10356. Verily friendship is expressed by the tongue whereas love is expressed by the gaze (or the eyes).

١٠٣٥٦. إنَّ المَوَدَّةَ يُعَبِّرُ عَنْهَا اللِّسانُ وَعَنِ المَحَبَّةِ العَيْنانِ (العَيانُ).

10357. Friendship is kinship.

١٠٣٥٧. اَلْمَوَدَّةُ رَحِمٌ.

10358. Friendship is affinity.

١٠٣٥٨. اَلْمَوَدَّةُ نَسَبٌ.

10359. Friendship is the closest relationship.

١٠٣٥٩. اَلْمَوَدَّةُ أَقْرَبُ نَسَبٍ.

10360. Friendship is the closest kinship.

١٠٣٦٠. اَلْمَوَدَّةُ أَقْرَبُ رَحِمٍ.

10361. Friendship is an acquired affinity.

١٠٣٦١. اَلْمَوَدَّةُ نَسَبٌ مُسْتَفادٌ.

10362. Being friendly with people is the cornerstone of intelligence.

١٠٣٦٢. اَلتَّوَدُّدُ إِلَى النّاسِ رَأْسُ العَقْلِ.

10363. Friendship for the sake of Allah is the best relationship.

١٠٣٦٣. اَلمَوَدَّةُ فِي اللهِ أَقْرَبُ نَسَبٍ.

١٠٣٦٤. اَلْمَوَدَّةُ فِي اللهِ آكَدُ مِنْ وَشيجِ الرَّحِمِ.

10364. Friendship for the sake of Allah is stronger than the bond of blood-relationship.

١٠٣٦٥. بِالتَّوَدُّدِ تَتَأَكَّدُ المحَبَّةُ.

10365. By [showing] affection love is strengthened.

١٠٣٦٦. ثَلاثَةٌ يُوجِبْنَ المحَبَّةَ: الدّينُ وَالتَّواضُعُ وَالسَّخاءُ.

10366. Three things bring about love: religion, humility and generosity.

١٠٣٦٧. ثَلاثٌ يُوجِبْنَ المحَبَّةَ: حُسْنُ الخُلْقِ وَحُسْنُ الرِّفْقِ وَالتَّواضُعُ.

10367. Three things bring about love: good character, good companionship and humility.

١٠٣٦٨. خَيْرُ الاِخْتِيار مُوادَّةُ الأخْيارِ.

10368. The best choice is making friends with the virtuous.

١٠٣٦٩. رَأسُ العَقْلِ التَّوَدُّدُ إلَى النّاسِ.

10369. The cornerstone of intelligence is being friendly with the people.

١٠٣٧٠. رُبَّ مُتَوَدِّد مُتَصَنِّعٍ.

10370. Many a [seemingly] friendly person is only feigning [friendship].

١٠٣٧١. سَلُوا القُلُوبَ عَنِ المودّاتِ: فَإنَّها شَواهِدُ لا تَقْبَلُ الرُّشا.

10371. Ask the hearts about [your] affections, for indeed they are witnesses that do not accept bribes.

١٠٣٧٢. صِحَّةُ الوُدِّمِنْ كَرَمِ العَهْدِ.

10372. Soundness of friendship is part of honouring one's promise.

١٠٣٧٣. فِي الضّيقِ وَالشِّدَّةِ يَظْهَرُ حُسْنُ المَوَدَّةِ.

10373. In times of hardship and adversity, the value of [one's] friendship becomes apparent.

١٠٣٧٤. كُلُّ مَوَدَّةٍ مَبْنِيَّة عَلى غَيْرِ ذاتِ اللهِ ضَلالٌ وَالاِعْتِمادُ عَلَيْها مُحالٌ.

10374. Every friendship [and affection] that is based on [anything] other than seeking proximity to Allah is misguidance, and relying on it is impossible.

١٠٣٧٥. كُنْ لِلْوُدِّ حافِظاً وَإنْ لَمْ تَجِدْ مُحافِظاً.

10375. Be an upholder of friendship even if you do not find any custodian [for it].

١٠٣٧٦. مَنْ خَلُصَتْ مَوَدَّتُهُ اُحْتُمِلَتْ دالَّتُهُ.

10376. One whose friendship is sincere, his

audacity is tolerated.

10377. Whoever befriends a silly person proclaims his own silliness.

١٠٣٧٧. مَنْ وادَّ السَّخيفَ أعْرَبَ عَنْ سَخَفِهِ.

10378. One who befriends you for a [specific] objective, turns his back [on you] once it is accomplished.

١٠٣٧٨. مَنْ وادَّكَ لِأمْرٍ وَلّى عِنْدَ اِنْقِضائِهِ.

10379. Nothing brings about love like generosity, companionship and good character.

١٠٣٧٩. مَا اسْتُجْلِبَتِ المِحَبَّةُ بِمِثْلِ السَّخاءِ وَالرِّفْقِ وَحُسْنِ الخُلْقِ.

10380. One who does not give good advice is not sincere in his friendship.

١٠٣٨٠. ما أخْلَصَ المَوَدَّةَ مَنْ لَمْ يَنْصَحْ.

10381. The friendship of the religious ones does not get severed quickly and is ever firm and lasting.

١٠٣٨١. مَوَدَّةُ ذَوِى الدّينِ بَطيئَةُ الاِنْقطاعِ دائِمَةُ الثَّباتِ وَالبَقاءِ.

10382. The friendship of a fool is like a tree of fire, part of it consumes [its] other parts.

١٠٣٨٢. مَوَدَّةُ الأحْمَقِ كَشَجَرَةِ النّارِ يَأْكُلُ بَعْضُها بَعْضاً.

10383. The friendship of a fool vanishes the way a mirage vanishes and is dispersed the way mist gets dispersed.

١٠٣٨٣. مَوَدَّةُ الحَمْقى تَزُولُ كَما يَزُولُ السَّرابُ وَتُقْشِعُ كَما يُقْشِعُ الضَّبابُ.

10384. The friendship of ignorant people constantly changes [with changes in circumstances] and quickly transforms [into enmity].

١٠٣٨٤. مَوَدَّةُ الجُهّالِ مُتَغَيِّرَةُ الأحْوالِ وَشيكَةُ الاِنْتِقالِ.

10385. The friendship of lay people parts like the parting of clouds, and disappears like the mirage disappears.

١٠٣٨٥. مَوَدَّةُ العَوامِّ تَنْقَطِعُ كَانْقِطاعِ السَّحابِ وَتَنْقَشِعُ كَما يَنْقَشِعُ السَّرابُ.

10386. The friendship of worldly people is cut off when its [worldly] motives are severed.

١٠٣٨٦. وُدُّ أبْناءِ الدُّنْيا يَنْقَطِعُ لِانْقِطاعِ أسْبابِهِ.

10387. The friendship of the people who care

١٠٣٨٧. وُدُّ أبْناءِ الآخِرَةِ يَدُومُ لِدَوامِ 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.

١٠٣٨٨. وادُّوا مَنْ تُوادُّونَهُ فِي اللهِ وَأبْغِضُوا مَنْ تُبْغِضُونَهُ فِي اللهِ سُبْحانَهُ.

10389. Do not grant your friendship to one who has no loyalty.

١٠٣٨٩. لا تَمْنَحَنَّ وُدَّكَ مَنْ لاوَفاءَ لَهُ.

10390. Do not be keen in befriending a person whose true nature you have not known.

١٠٣٩٠. لا تَرْغَبَنَّ في مَوَدَّةِ مَنْ لَمْ تَكْشِفْهُ.

10391. Do not befriend the disbeliever and do not accompany the ignorant.

١٠٣٩١. لا تُوادُّوا الكافِرَ وَلا تُصاحِبُوا الجاهِلَ.

10392. Do not rely on the friendship of the one who does not fulfil his promise.

١٠٣٩٢. لا تَعْتَمِدْ عَلى مَوَدَّةِ مَنْ لا يُوفي بِعَهدِهِ.

10393. Never extend your friendship when you do not find a [suitable] place for it.

١٠٣٩٣. لا تَبْذُلَنَّ وُدَّكَ إذا لَمْ تَجِدْ مَوْضِعاً.

10394. No one shows compassion like the sincere friend.

١٠٣٩٤. لا شَفيقَ كَالوَدُودِ النّاصِحِ.

10395. No one befriends the wicked except those who are like them.

١٠٣٩٥. لا يُوادُّ الأشْرارُ إلاّ أشْباهَهُمْ.

10396. The friendship of one who has no faith is not something to be envious about.

١٠٣٩٦. لا يُغْتَبَطُ بِمَوَدَّةِ مَنْ لا دينَ لَهُ.

10397. The loyal friend does not turn away from his friendship even if he is far away.

١٠٣٩٧. لا يَنْتَقِلُ الوَدُودُ الوَفِيُّ عَنْ حِفاظِهِ وَ إنْ أُقْصِيَ.

10398. Friendship that lacks equity does not last.

١٠٣٩٨. لا تَدُومُ عَلى عَدَمِ الإنْصافِ المَوَدَّةُ.

10399. It is befitting for the person who values the friendship of a fool to be humiliated.

١٠٣٩٩. يَنْبَغي أنْ يُهانَ مُغْتَنِمُ مَوَدَّةِ الحَمْقى.

10400. The most beneficial of treasures is the love of the hearts.

١٠٤٠٠. أَنْفَعُ الكُنُوزِ مَحَبَّةُ القُلُوبِ.

10401. Friendship is one of two [close] relationships.

١٠٤٠١. اَلْمَوَدَّةُ إِحْدَى القَرابَتَيْنِ.

10402. Friendship for the sake of Allah is the more perfect of the two kinships.

١٠٤٠٢. اَلْمَوَدَّةُ فِي اللهِ أَكْمَلُ النَّسَبَيْنِ.

10403. Friendship is the [mutual] empathy of the hearts and the harmony of the souls.

١٠٤٠٣. اَلْمَوَدَّةُ تَعاطُفُ القُلُوبِ فِي (وَ) ايتِلافِ الأَرْواحِ.

10404. The closest proximity is the affection of the hearts.

١٠٤٠٤. أَقْرَبُ القُرْبِ مَوَدّاتُ القُلُوبِ.

10405. The farthest remoteness is the aloofness of the hearts.

١٠٤٠٥. أَبْعَدُ البُعْدِ تَنائِي القُلُوبِ.

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.

١٠٤٠٦. إِيّاكَ أَنْ تُحِبَّ أَعْداءَ اللهِ أَوْ تُصْفِيَ وُدَّكَ لِغَيْرِ أَوْلِياءِ اللهِ فَإِنَّ مَنْ أَحَبَّ قَوْماً حُشِرَ مَعَهُمْ.

10407. Seek the love of Allah, the Glorified, by desiring that which is with Him.

١٠٤٠٧. تَحَبَّبْ إِلَى اللهِ سُبْحانَهُ بِالرَّغْبَةِ فيما لَدَيْهِ.

10408. Endear yourself to the people by being uninterested in their possessions and you will be successful in gaining their love.

١٠٤٠٨. تَحَبَّبْ إِلَى النّاسِ بِالزُّهْدِ فيما أَيْدِيهِمْ تَفُزْ بِالمَحَبَّةِ مِنْهُمْ.

10409. How can one in whose heart love for this world resides, claim to love Allah?!

١٠٤٠٩. كَيْفَ يَدَّعي حُبَّ اللهِ مَنْ سَكَنَ قَلْبَهُ حُبُّ الدُّنْيا؟!

10410. Friendship does not become pure [and sincere] with one who is not well-mannered.

١٠٤١٠. لا تَصْفُو الخُلَّةُ مَعَ غَيْرِ أديبٍ.

10411. Piety reforms the faith, protects the soul and adorns magnanimity.

١٠٤١١. اَلْوَرَعُ يُصْلِحُ الدّينَ وَيَصُونُ النَّفْسَ وَيَزِينُ المُرُوءَةَ.

10412. Restraining oneself from the forbidden [actions] is from the traits of the intelligent and is the quality of the honourable.

١٠٤١٢. اَلِانْقِباضُ عَنِ المحارِمِ مِنْ شِيَمِ العُقَلاءِ وَسَجِيَّةُ الأكارِمِ.

10413. Abandoning sins is better than seeking repentance [after sinning].

١٠٤١٣. أفْضَلُ مِنْ طَلَبِ التَّوْبَةِ تَرْكُ الذَّنْبِ.

10414. The most authoritative thing is piety.

١٠٤١٤. أمْلَكُ شَيْءٍ اَلوَرَعُ.

10415. The most beneficial thing is piety.

١٠٤١٥. أنْفَعُ شَيْءٍ اَلوَرَعُ.

10416. Piety is the best attire.

١٠٤١٦. أحْسَنُ اللِّباسِ الوَرَعُ.

10417. The pious person is one whose soul is pure and whose attributes are noble.

١٠٤١٧. اَلْوَرَعُ مَنْ نَزِهَتْ نَفْسُهُ وَشَرُفَتْ خِلالُهُ.

10418. Piety is stopping when faced with doubt.

١٠٤١٨. اَلْوَرَعُ الوُقُوفُ عِنْدَ الشُّبْهَةِ.

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.

١٠٤١٩. اِحْذَرُوا مِنَ اللهِ كُنْهَ ما حَذَّرَكُمْ مِنْ نَفْسِهِ وَاخْشَوْهُمْ خَشْيَةً تَحْجُزُكُمْ عَمّا 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.

١٠٤٢٠. إيّاكَ وَالوُقُوعَ فِي الشُّبَهاتِ وَالوُلُوعَ بِالشَّهَواتِ فَإنَّهُما يَقْتادانِكَ إلَى الوُقُوعِ فِي الْحَرامِ وَرُكُوبِ كَثير مِنَ الآثامِ.

10421. The best [and most virtuous] thing is piety.

١٠٤٢١. أحْسَنُ شَيْءٍ اَلْوَرَعُ.

10422. The best piety is thinking positively [about others].

١٠٤٢٢ . أفْضَلُ الوَرَعِ حُسْنُ الظَّنِّ.

10423. Keeping away from evil deeds is better than earning [reward through] good deeds.

١٠٤٢٣. أفْضَلُ مِنِ اكْتِسابِ الحَسَناتِ اِجْتِنابُ

السَّيِّئاتِ.

10424. The root of piety is keeping away from sins and refraining from the forbidden.

١٠٤٢٤. أصْلُ الوَرَعِ تَجَنُّبُ الآثامِ وَالتَّنَزُّهُ عَنِ الحَرامِ.

10425. The best [form of] piety is keeping away from lustful desires.

١٠٤٢٥. أفْضَلُ الوَرَعِ تَجَنُّبُ الشَّهَواتِ.

10426. He who divests himself of piety has corrupted his faith.

١٠٤٢٦. أفْسَدَ دينَهُ مَنْ تَعَرّى عَنِ الوَرَعِ.

10427. The most excellent attire is piety and the best provision is God-wariness.

١٠٤٢٧. أحْسَنُ اللِّباسِ اَلْوَرَعُ وَخَيْرُ الذُّخْرِ التَّقْوى.

10428. The most pious of people is one who is most free from wants.

١٠٤٢٨. أوْرَعُ النّاسِ أنْزَهُهُمْ عَنِ المطالِبِ.

10429. Verily the most beautiful characteristics are piety and chastity.

١٠٤٢٩. إنَّ أزْيَنَ الأخْلاقِ اَلْوَرَعُ وَالعَفافُ.

10430. Piety is eschewal [of the forbidden].

١٠٤٣٠. اَلْوَرَعُ اِجْتِنابٌ.

10431. Piety is a shield.

١٠٤٣١. اَلْوَرَعُ جُنَّةٌ.

10432. Piety is the most excellent attire.

١٠٤٣٢. اَلْوَرَعُ أفْضَلُ لِباسٍ.

10433. Piety is the best companion.

١٠٤٣٣. اَلْوَرَعُ خَيْرُ قَرينٍ.

10434. Piety is nothing but the purification of oneself from sins.

١٠٤٣٤. إنَّما الوَرَعُ اَلتَّطَهُّرُ عَنِ المعاصي.

10435. Piety is nothing but scrutinizing one's earnings [to ensure lawfulness] and abstaining from worldly pursuits.

١٠٤٣٥. إنَّما الوَرَعُ اَلتَّحَرّي فِي المكاسِبِ وَالكَفُّ عَنِ المطالِبِ.

10436. Lack of contentment is the bane of piety.

١٠٤٣٦. آفَةُ الوَرَعِ قِلَّةُ القَناعَةِ.

10437. Through piety there is purification from lowly traits.

١٠٤٣٧. بِالوَرَعِ يَكُونُ التَّنَزُّهُ مِنَ الدَّنايا.

10438. Through true piety, religion is protected.

١٠٤٣٨. بِصِدْقِ الوَرَعِ يُحْصَنُ الدّينُ.

10439. It is through piety that a believer is purified.

١٠٤٣٩. بِالوَرَعِ يَتَزَكَّى المؤْمِنُ.

10440. The fruit of piety is the uprightness of one's soul and faith.

١٠٤٤٠. ثَمَرَةُ الوَرَعِ صَلاحُ النَّفْسِ وَالدّينِ.

10441. The fruit of being pious is purity [from sins].

١٠٤٤١. ثَمَرَةُ التَّوَرُّعِ اَلنَّزاهَةُ.

10442. The indication of a man's piety is his purity [from sins].

١٠٤٤٢. دَليلُ وَرَعِ الرَّجُلِ نَزاهَتُهُ.

10443. The proof of good piety is the soul's refrainment from the disgrace of avarice.

١٠٤٤٣. دَلالَةُ حُسْنِ الوَرَعِ 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].

١٠٤٤٤. رَحِمَ اللهُ امْرَءاً تَوَرَّعَ عَنِ المحارِمِ وَتَحَمَّلَ المغارِمَ وَنافَسَ في مُبادَرَةِ جَزيلِ المغانِمِ.

10445. The cornerstone of piety is lowering one's gaze.

١٠٤٤٥. رَأسُ الوَرَعِ غَضُّ الطَّرْفِ.

10446. The cause of integrity of faith is piety.

١٠٤٤٦. سَبَبُ صَلاحِ الدّينِ اَلْوَرَعُ.

10447. The cause of righteousness of the soul is piety.

١٠٤٤٧. سَبَبُ صَلاحِ النَّفْسِ اَلْوَرَعُ.

10448. Two things cannot be matched in weight by any [other] action: virtuous piety and kindness towards the believers.

١٠٤٤٨. شَيْئانِ لا يُوازِنُهُما عَمَلٌ: حُسْنُ الوَرَعِ وَالإحْسانُ إلَى المؤمِنينَ.

10449. Espouse piety, for it is indeed the best protection.

١٠٤٤٩. عَلَيْكَ بِالوَرَعِ فَإنَّهُ خَيْرُ صِيانَةٍ.

10450. You must espouse piety, for indeed it

١٠٤٥٠. عَلَيْكَ بِالوَرَعِ فَإنَّهُ عَوْنُ الدّينِ وَشيمَةُ

المخْلِصينَ.

is a helper of the faith and a trait of the sincere ones.

١٠٤٥١. عَلَيْكَ بِالوَرَعِ وَإيّاكَ وَ غُرُورَ الطَّمَعِ فَإنَّهُ وَخيمُ المرْتَعِ.

10451. Espouse piety and beware of the deception of avarice, for indeed it is a pasture without herbage.

١٠٤٥٢. عِنْدَ حُضُورِ الشَّهَواتِ وَاللَّذّاتِ يَتَبَيَّنُ وَرَعُ الأتْقِياءِ.

10452. During the presence of lustful desires and pleasures, the piety of the God-wary becomes evident.

١٠٤٥٣. قُرِنَ الوَرَعُ بِالتُّقى.

10453. Piety has been paired with God-wariness.

١٠٤٥٤. كَيْفَ يَمْلِكُ الوَرَعَ مَنْ يَمْلِكُهُ الطَّمَعُ.

10454. How can one who is possessed by avarice possess piety?

١٠٤٥٥. لِيَصْدُقْ وَرَعُكَ وَيَشْتَدَّ تَحَرّيكَ وَتَخْلُصْ نِيَّتُكَ فِي الأمانَةِ وَاليَمينِ.

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].

١٠٤٥٦. مَنْ لَمْ يُصْلِحْهُ الوَرَعُ أفْسَدَهُ الطَّمَعُ.

10456. One who is not reformed by piety is corrupted by avarice.

١٠٤٥٧. مَنْ صَدَّقَ وَرَعَهُ اِجْتَنَبَ المحَرَّماتِ.

10457. One who is truly pious keeps away from the forbidden actions.

١٠٤٥٨. مَنْ تَوَرَّعَ عَنِ الشَّهَواتِ صانَ نَفْسَهُ.

10458. Whoever shuns lustful desires has safeguarded his soul.

١٠٤٥٩. مَنْ قَلَّ وَرَعُهُ ماتَ قَلْبُهُ.

10459. One who lacks piety, his heart is dead.

١٠٤٦٠. مَنْ زادَ وَرَعُهُ نَقَصَ إثْمُهُ.

10460. One whose piety increases, his sins decrease.

١٠٤٦١. مَنْ تَوَرَّعَ حَسُنَتْ عِبادَتُهُ.

10461. One who adopts piety, his worship becomes good.

١٠٤٦٢. مَنْ تَعَرّى عَنِ الوَرَعِ اِدَّرَعَ جِلْبابَ العارِ.

10462. Whoever divests himself of piety puts on the attire of disgrace.

10463. One of the prerequisites of piety is refraining from sins.

١٠٤٦٣. مِنْ لَوازِمِ الوَرَعِ التَّنَزُّهُ عَنِ الآثامِ.

10464. It is from the most excellent piety that you not do in private what you would be embarrassed to do in public.

١٠٤٦٤. مِنْ أَفْضَلِ الوَرَعِ أَنْ لا تُبْدِيَ في خَلْوَتِكَ ما تَسْتَحْيي مِنْ إظْهارِهِ في عَلانِيَتِكَ.

10465. Eschewing forbidden actions is from the most excellent piety.

١٠٤٦٥. مِنْ أَفْضَلِ الوَرَعِ اِجْتِنابُ المحَرَّماتِ.

10466. Nothing reforms the faith like piety.

١٠٤٦٦. ما أَصْلَحَ الدّينَ كَالوَرَعِ.

10467. The basis of piety is refraining from the forbidden [actions].

١٠٤٦٧. مِلاكُ الوَرَعِ اَلكَفُّ عَنِ المحارِمِ.

10468. With piety, actions bear fruit.

١٠٤٦٨. مَعَ الوَرَعِ يُثْمِرُ العَمَلُ.

10469. Piety is indeed a good companion and avarice is certainly an evil associate.

١٠٤٦٩. نِعْمَ الرَّفيقُ الوَرَعُ وَبِئْسَ القَرينُ الطَّمَعُ.

10470. The piety of a man is to the extent of his religiosity.

١٠٤٧٠. وَرَعُ الرَّجُلِ عَلى قَدْرِ دينِهِ.

10471. Be pious and you will become pure.

١٠٤٧١. كُنْ وَرِعاً تَكُنْ زَكِيّاً.

10472. The piety that saves is better than the avarice that ruins.

١٠٤٧٢. وَرَعٌ يُنْجي خَيْرٌ مِنْ طَمَعٍ يُرْدي.

10473. The piety that dignifies is better than the avarice that humiliates.

١٠٤٧٣. وَرَعٌ يُعِزُّ خَيْرٌ مِنْ طَمَعٍ يُذِلُّ.

10474. The piety of a person frees him from every vileness.

١٠٤٧٤. وَرَعُ المَرْءِ يُنَزِّهُهُ عَنْ كُلِّ دَنِيَّةٍ.

10475. The piety of a believer is manifested in his action.

١٠٤٧٥. وَرَعُ المؤْمِنِ يَظْهَرُ في عَمَلِهِ.

10476. The piety of a hypocrite is not manifested but on his tongue.

١٠٤٧٦. وَرَعُ المنافِقِ لا يَظْهَرُ إلاّ عَلى لِسانِهِ.

10477. There is no piety like overcoming [one's] lust.

١٠٤٧٧. لا وَرَعَ كَغَلَبَةِ الشَّهْوَةِ.

10478. There is no purity like piety.

١٠٤٧٨. لا نَزاهَةَ كَالتَّوَرُّعِ.

10479. There is no piety like eschewing sins.

١٠٤٧٩. لا وَرَعَ كَتَجَنُّبِ الآثامِ.

10480. Nothing reforms faith like piety.

١٠٤٨٠. لا يُصْلِحُ الدّينَ كَالوَرَعِ.

10481. Piety and avarice do not go together.

١٠٤٨١. لا يَجْتَمِعُ الوَرَعُ وَالطَّمَعُ.

10482. There is no stronghold more protective than piety.

١٠٤٨٢. لا مَعْقِلَ أَحْرَزُ مِنَ الوَرَعِ.

10483. There is no safeguard for the one who has no piety.

١٠٤٨٣. لا صِيانَةَ لِمَنْ لا وَرَعَ لَهُ.

10484. There is no piety more beneficial than eschewing the forbidden.

١٠٤٨٤. لا وَرَعَ أَنْفَعُ مِنْ تَجَنُّبِ المَحارِمِ.

10485. There is no piety more beneficial than abandoning the forbidden and eschewing sins.

١٠٤٨٥. لا وَرَعَ أَنفَعُ مِنْ تَرْكِ المَحارِمِ وَتَجَنُّبِ الْمَآثِمِ.

10486. There is no action better than [practicing] piety.

١٠٤٨٦. لا عَمَلَ أَفْضَلُ مِنَ الوَرَعِ.

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.

١٠٤٨٧. يُعْجِبُني أَنْ يَكُونَ الرَّجُلُ حَسَنَ الوَرَعِ مُتَنَزِّهاً عَنِ الطَّمَعِ كَثيرَ الإِحْسانِ قَليلَ الاِمْتِنانِ.

10488. One of the prerequisites of piety is refraining from sins.

١٠٤٨٨. مِنْ لَوازِمِ الوَرَعِ اَلتَّنَزُّهُ عَنِ الآثامِ.

10489. Piety is the distinguishing mark of the God-wary.

١٠٤٨٩. اَلْوَرَعُ شِعارُ الأَتْقِياءِ.

10490. Piety is a shield against evil deeds.

١٠٤٩٠. اَلْوَرَعُ جُنَّةٌ مِنَ السَّيِّئاتِ.

10491. Piety is the lamp of success.

١٠٤٩١. اَلْوَرَعُ مِصْباحُ نَجاحٍ.

10492. Piety is an exalter.

١٠٤٩٢. اَلْوَرَعُ مُجِلٌّ.

10493. Piety is the fruit of chastity.

١٠٤٩٣. اَلْوَرَعُ ثَمَرَةُ العَفافِ.

10494. Piety is a trait of the learned scholar.

١٠٤٩٤. اَلْوَرَعُ شيمَةُ الفَقيهِ.

10495. Piety is the basis of God-wariness.

١٠٤٩٥. اَلْوَرَعُ أساسُ التَّقْوى.

10496. Piety restrains one from committing acts that are forbidden.

١٠٤٩٦. اَلْوَرَعُ يَحْجُزُ عَنِ ارْتِكابِ المَحارِمِ.

10497. Piety is better than the disgrace of avarice.

١٠٤٩٧. اَلْوَرَعُ خَيْرٌ مِنْ ذُلِّ الطَّمَعِ.

10498. Verily if you adopt piety, you will become free from the filth of evil deeds.

١٠٤٩٨. إنَّكَ إنْ تَوَرَّعْتَ تَنَزَّهْتَ عَنْ دَنَسِ السَّيِّئاتِ.

FINANCIAL SUPPORT

المواسات

10499. Verily supporting [one's] companions financially is a sign of noble descent.

١٠٤٩٩. إنَّ مُواساةَ الرِّفاقِ مِنْ كَرَمِ الأعْراقِ.

10500. Giving financial support [to a believer] is the best of actions.

١٠٥٠٠. اَلْمُواساةُ أفْضَلُ الأعْمالِ.

10501. Nothing preserves brotherhood like financial support [in times of need].

١٠٥٠١. ما حُفِظَتِ الأُخُوَّةُ بِمِثْلِ المواساةِ.

TATTLETALE

الواشي

10502. Whoever believes [the words of] a tattletale spoils his friendship.

١٠٥٠٢. مَنْ صَدَّقَ الواشِيَ أفْسَدَ الصَّديقَ.

GETTING CONNECTED TO ALLAH

الوصول إلى الله

10503. You will never get connected to the Creator until you sever your ties with the creation.

١٠٥٠٣. لَنْ تَتَّصِلَ بِالخالِقِ حَتّى تَنْقَطِعَ عَنِ الخَلْقِ.

10504. Connecting to Allah is in severing ties with the people.

١٠٥٠٤. الوُصْلَةُ بِاللهِ فِي الاِنْقِطاعِ عَنِ النّاسِ.

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.

١٠٥٠٥. عَلَيْكُمْ بِالتَّواصُلِ وَالمُوافَقَةِ وَإِيّاكُم وَالمُقاطَعَةِ وَالمُهاجَرَةِ.

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.

١٠٥٠٦. كُنْ لِمَنْ قَطَعَكَ واصِلاً وَلِمَنْ سَأَلَكَ مُعْطِياً وَلِمَنْ سَكَتَ عَنْ مَسْأَلَتِكَ مُبْتَدِئاً.

10507. The one who establishes ties with you while he has nothing is better than the one who shuns you while he has plenty.

١٠٥٠٧. مَنْ وَصَلَكَ وَهُوَ مُعْدِمٌ خَيْرٌ لَكَ مِمَّنْ جَفاكَ وَهُوَ مُكْثِرٌ.

10508. Whoever establishes ties with you through the sanctity of Islam has associated [with you] through the firmest means.

١٠٥٠٨. مَنْ مَتَّ إِلَيْكَ بِحُرْمَةِ الْاِسْلامِ فَقَدْ مَتَّ بِأَوْثَقِ الأَسْبابِ.

10509. Being connected [and keeping ties] with the people of excellence leads to loftiness.

١٠٥٠٩. مُواصَلَةُ الأفاضِلِ تُوجِبُ السُّمُوَّ.

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.

١٠٥١٠. واصِلُوا مَنْ تُواصِلُونَهُ فِي اللهِ وَاهْجُرُوا مَنْ تَهْجُرُونَهُ فِي اللهِ سُبْحانَهُ.

10511. The ties established [with you] by a pauper is better than the shunning of the affluent.

١٠٥١١. وَصُولٌ مُعْدِمٌ خَيْرٌ مِنْ جافٍ مُكْثِرٍ.

10512. The one who consociates with the people is he who establishes ties with the one who cuts him off.

١٠٥١٢. وَصُولُ النّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ.

10513. Never let your brother be stronger in severing ties with you than you are in establishing ties with him.

١٠٥١٣. لا يَكُونَنَّ أخُوكَ عَلى قَطيعَتِكَ أقْوَى مِنْكَ عَلى صِلَتِهِ.

HUMILITY التواضع

10514. Humility is the more superior of the two honours.

١٠٥١٤. اَلتَّواضُعُ أفْضَلُ الشَّرَفَيْنِ.

10515. Humility in spite of [having a] high rank is like forgiveness in spite of [possessing the] power [to punish].

١٠٥١٥. اَلتَّواضُعُ مَعَ الرِّفْعَةِ كَالعَفْوِ مَعَ القُدْرَةِ.

10516. Humility is the cornerstone of intelligence and pride is the cornerstone of ignorance.

١٠٥١٦. اَلتَّواضُعُ رَأْسُ العَقْلِ وَالتَّكَبُّرُ رَأسُ الجَهْلِ.

10517. Be humble and you with be elevated.

١٠٥١٧. اِتَّضِعْ تَرْتَفِعْ.

10518. The greatest of people in loftiness is one who humbles himself.

١٠٥١٨. أعْظَمُ النّاسِ رِفْعَةً مَنْ وَضَعَ نَفْسَهُ.

10519. The most honourable of attributes is humility, forbearance and affability.

١٠٥١٩. أشْرَفُ الخَلائِقِ التَّواضُعُ وَالحِلْمُ وَلينُ الجانِبِ.

10520. Humility elevates, pride abases.

١٠٥٢٠. اَلتَّواضُعُ يَرْفَعُ اَلتَّكَبُّرُ يَضَعُ.

10521. Humility is the fruit of knowledge.

١٠٥٢١. اَلتَّواضُعُ ثَمَرَةُ العِلْمِ.

10522. Humility elevates the abased.

١٠٥٢٢. اَلتَّواضُعُ يَرْفَعُ الوَضيعَ.

10523. Humility is the symbol of nobility.

١٠٥٢٣. اَلتَّواضُعُ عُنْوانُ النُّبْلِ.

10524. Humility spreads [one's] virtue.

١٠٥٢٤. اَلتَّواضُعُ يَنْشُرُ الفَضيلَةَ.

10525. Humility is the alms-tax of honour.

١٠٥٢٥. اَلتَّواضُعُ زَكاةُ الشَّرَفِ.

10526. Humility is the most honourable eminence.

١٠٥٢٦. اَلتَّواضُعُ أشْرَفُ السُّؤْدَدِ.

10527. Humility is the ladder of honour.

١٠٥٢٧. اَلتَّواضُعُ سُلَّمُ الشَّرَفِ.

10528. Humility is one of the snares [for capturing] of honour.

١٠٥٢٨. اَلتَّواضُعُ مِنْ مَصائِدِ الشَّرَفِ.

10529. Verily if you become humble, Allah will elevate you.

١٠٥٢٩. إنَّكَ إنْ تَواضَعْتَ رَفَعَكَ اللهُ.

10530. It is through humility that one gets elevated.

١٠٥٣٠. بِالتَّواضُعِ تَكُونُ الرِّفْعَةُ.

10531. Through humility the loftiness [of a person] is measured.

١٠٥٣١. بِالتَّواضُعِ تُزانُ الرِّفْعَةُ.

10532. Through increased humility, honour is perfected.

١٠٥٣٢. بِكَثْرَةِ التَّواضُعِ يَتَكامَلُ الشَّرَفُ.

10533. Humble yourself before Allah and He will elevate you.

١٠٥٣٣. تَواضَعْ لِلّهِ يَرْفَعْكَ.

10534. The humility of a person elevates him.

١٠٥٣٤. تَواضُعُ المَرْءِ يَرْفَعُهُ.

10535. The completeness of honour is [in] humility.

١٠٥٣٥. تَمامُ الشَّرَفِ اَلتَّواضُعُ.

10536. The humility of a noble person is the cause of his honour.

١٠٥٣٦. تَواضُعُ الشَّريفِ يَدْعُو إلى كَرامَتِهِ.

10537. The fruit of humility is love.

١٠٥٣٧. ثَمَرَةُ التَّواضُعِ اَلمَحَبَّةُ.

10538. The result of humility is honour.

١٠٥٣٨. حاصِلُ التَّواضُعِ الشَّرَفُ.

10539. Humility suffices as an honour.

١٠٥٣٩. كَفَى بِالتَّواضُعِ شَرَفاً.

10540. Humility suffices as loftiness.

١٠٥٤٠. كَفى بِالتَّواضُعِ رِفْعَةً.

10541. As you become humble, you become great.

١٠٥٤١. كَما تَتَواضَعُ تَعْظَمُ.

10542. One who has humility is elevated.

١٠٥٤٢. مَنْ تَواضَعَ رُفِعَ.

10543. One who is humble is never bereft of honour.

١٠٥٤٣. مَنْ كانَ مُتَواضِعاً لَمْ يَعْدَمِ الشَّرَفَ.

10544. Whoever has humility, Allah honours and elevates him.

١٠٥٤٤. مَنْ تَواضَعَ عَظَّمَهُ اللهُ وَرَفَعَهُ.

10545. None is humble except the lofty.

١٠٥٤٥. ما تَواضَعَ إلاّ رَفيعٌ.

10546. Nothing earns honour like humility.

١٠٥٤٦. مَا اكْتُسِبَ الشَّرَفُ بِمِثْلِ التَّواضُعِ.

10547. Nobody shows humility but that Allah, the Exalted, increases his loftiness.

١٠٥٤٧. ما تَواضَعَ أحَدٌ إلاّ زادَهُ اللهُ تَعالى جَلالَةً.

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. ما أحْسَنَ تَواضُعَ الأغْنياءِ لِلْفُقَراءِ طَلَباً لِما عِنْدَ اللهِ سُبْحانَهُ وَما أحْسَنَ تِيْهَ الْفُقَراءِ عَلَى الأغْنِياءِ إتِّكالاً عَلَى اللهِ سُبْحانَهُ.

10549. There is no honour like humility.

١٠٥٤٩. لا شَرَفَ كَالتَّواضُعِ.

10550. By being humble, matters are put in order.

١٠٥٥٠. بِخَفْضِ الجُناحِ تَنْتَظِمُ الأُمُورُ.

HOMELAND الوطن

10551. It is from the restriction of means to remain in one's homeland [and not travel].

١٠٥٥١. مِنْ ضيقِ العَطَنِ لُزُومُ الوَطَنِ.

10552. Separation from one's homeland is one

١٠٥٥٢. اَلِاغْتِرابُ أحَدُ الشِّتاتَيْنِ.

of the two separations.

ADMONITION

الواعظ والموعظة

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.

١٠٥٥٣. اِسْتَصْبِحُوا مِنْ شُعْلَةِ واعِظٍ مُتَّعِظٍ وَأَقْبَلُوا نَصيحَةَ ناصِحٍ مُتَيَقِّظٍ وَقِفُوا عِنْدَ ما أفادَكُمْ مِنَ التَّعْليمِ.

10554. Indeed the most hearing ear is one that listens to admonition and heeds it.

١٠٥٥٤. اَلا إنَّ أسْمَعَ الأسماعِ مَنْ وَعَي التَّذْكيرَ وَقَبِلَهُ.

10555. The most beneficial of admonitions is that which deters [someone from sin].

١٠٥٥٥. أنْفَعُ المواعِظِ ما رَدَعَ.

10556. The most effective admonition is taking a lesson from the place where the dead lay.

١٠٥٥٦. أبْلَغُ العِظاتِ اَلاِعْتِبارُ بِمَصارِعِ الأمْواتِ.

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.

١٠٥٥٧. أبْلَغُ العِظاتِ اَلنَّظَرُ إلى مَصارِعِ الأمْواتِ وَالاِعْتِبارُ بِمَصائِرِ الآباءِ وَالأُمَّهاتِ.

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.

١٠٥٥٨. أبْلَغُ ناصِحٍ لَكَ الدُّنْيا لَوِ انْتَصَحْتَ بِما تُريكَ مِنْ تَغايُرِ الحالاتِ وَتُؤْذِنُكَ بِهِ مِنَ البَيْنِ وَالشَّتاتِ.

10559. Verily there is a lesson and an admonition in everything for the people of wisdom and understanding.

١٠٥٥٩. إنَّ في كُلِّ شَيْءٍ مَوْعِظَةً وَعِبْرَةً لِذَوِي اللُّبِ وَالاِعْتِبارِ.

10560. Verily the most sincere of people is one who admonishes himself and is most submissive to his Lord.

١٠٥٦٠. إنَّ أنْصَحَ النّاسِ أنْصَحُهُمْ لِنَفْسِهِ وَأطْوَعُهُمْ 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.

١٠٥٦١. إنَّ الوَعْظَ الَّذي لا يَمُجُّهُ سَمْعٌ وَلايَعْدِلُهُ نَفْعٌ ما سَكَتَ عَنْهُ لِسانُ القَوْلِ وَنَطَقَ بِهِ لِسانُ الفِعْلِ.

10562. Accepting admonition means taking a lesson [and putting into action].

١٠٥٦٢. اَلِاتِّعاظُ اِعْتِبارٌ.

10563. Admonitions are the means of enlivening the hearts.

١٠٥٦٣. اَلْمَواعِظُ حَياةُ القُلُوبِ.

10564. Sincere advice bears the fruit of affection.

١٠٥٦٤. اَلنَّصيحَةُ تُثْمِرُ الوُدَّ.

10565. Admonition is a curative advice.

١٠٥٦٥. اَلْمَوْعِظَةُ نَصيحَةٌ شافِيَةٌ.

10566. Admonitions are a sanctuary for one who heeds them.

١٠٥٦٦. اَلْمَواعِظُ كَهْفٌ لِمَنْ وَعاها (دَعاها).

10567. Admonitions are a remedy for the one who acts upon them.

١٠٥٦٧. اَلْمَواعِظُ شِفاءٌ لِمَنْ عَمِلَ بِها.

10568. The beneficial admonition is that which deters [from sin].

١٠٥٦٨. اَلْوَعْظُ النّافِعُ ما رَدَعَ.

10569. Admonitions are the sheen of the souls and the polish of the hearts.

١٠٥٦٩. اَلْمَواعِظُ صِقالُ النُّفُوسِ وَجَلاءُ القُلُوبِ.

10570. Through admonitions heedless-ness is dispelled.

١٠٥٧٠. بِالمَواعِظِ تَنْجَلِي الغَفْلَةُ.

10571. Between you and the admonition there is a veil of heedlessness and negligence.

١٠٥٧١. بَيْنَكُمْ وَبَيْنَ المَوْعِظَةِ حِجابٌ مِنَ الغَفْلَةِ وَالغِرَّةِ.

10572. The fruit of admonition is awareness.

١٠٥٧٢. ثَمَرَةُ الوَعْظِ الاِنْتِباهُ.

10573. The best of admonitions is that which deters [from sin].

١٠٥٧٣. خَيْرُ المَواعِظِ ما 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. رَحِمَ اللهُ امْرَءاً اِتَّعَظَ وَازْدَجَرَ وَانْتَفَعَ بِالعِبَرِ.

10575. Many a commander [towards good] does not follow [his own] commands.

١٠٥٧٥. رُبَّ آمِرٍ غَيْرُ مُؤْتَمِرٍ.

10576. Many a preventer [of evil] does not prevent himself [from it].

١٠٥٧٦. رُبَّ زاجِرٍ غَيْرُ مُزْدَجِرٍ.

10577. Many an admonisher does not [follow his admonishment and] deter himself [from sin].

١٠٥٧٧. رُبَّ واعِظٍ غَيْرُ مُرْتَدِعٍ.

10578. Hearing with the ear does not benefit when the heart is heedless.

١٠٥٧٨. سَمْعُ الأُذُنِ لا يَنْفَعُ مَعَ غَفْلَةِ القَلْبِ.

10579. In admonitions there is polishing of the hearts.

١٠٥٧٩. فِي المواعِظِ جَلاءُ 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 المواعِظِ تَدْعُو إلى الحَذَرِ فَاتَّعِظُوا بِالعِبَرِ وَاعْتَبِرُوا بِالغِيَرِ وَانْتَفِعُوا بِالنُّذُرِ.

10581. For the people who possess intellect, what they experience is sufficient as an admonition.

١٠٥٨١. كَفَى عِظَةً لِذَوِي الأَلْبابِ ما جَرَّبُوا.

10582. One who finds tranquillity in thinking positively about the [passing] days has not understood the admonitions of time.

١٠٥٨٢. لَمْ يَعْقِلْ مَواعِظَ الزَّمانِ مَنْ سَكَنَ إلى حُسْنِ الظَّنِّ بِالأيّامِ.

10583. Do not shun the one who admonishes you [to good].

١٠٥٨٣. مَنْ وَعَظَكَ فَلا تُوحِشْهُ.

10584. Whoever admonishes you [to act righteously] has done you a favour.

١٠٥٨٤. مَنْ وَعَظَكَ أحْسَنَ إلَيْكَ.

10585. Whoever does not take lesson from [what happens to] the people, Allah makes an example out of him for the people.

١٠٥٨٥. مَنْ لَمْ يَتَّعِظْ بِالنّاسِ وَعَظَ اللهُ النّاسَ بِهِ.

10586. Whoever understands the admonitions of time will not be at ease with positive thoughts about his days.

١٠٥٨٦. مَنْ فَهِمَ مَواعِظَ الزَّمانِ لَمْ يَسْكُنْ إلى حُسْنِ الظَّنِّ بِالأيّامِ.

10587. Admonition is an excellent gift.

١٠٥٨٧. نِعْمَ الهَدِيَّةُ الْمَوعِظَةُ.

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].

١٠٥٨٨. وَقالَ في ذِكْرِ مَنْ ذَمَّهُ: هُوَ بِالقَوْلِ مُدِلٌّ وَمِنَ العَمَلِ مُقِلٌّ وَعَلى النّاسِ طاعِنٌ وَلِنَفْسِهِ مُداهِنٌ هُوَ في مُهْلَةٍ مِنَ اللهِ يَهْوي مَعَ الْغافِلِينَ وَيَغْدُو مَعَ المُذْنِبِينَ بِلا سَبيلٍ قاصِدٍ وَلا إمامٍ قائِدٍ وَلا عِلْمٍ مُبينٍ وَلا دينٍ مَتينٍ هُوَ يَخْشَي المَوْتَ وَلا يَخافُ الفَوْتَ.

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.

١٠٥٨٩. لا تَكُونَنَّ مِمَّنْ لا تَنْفَعُهُ المَوْعِظَةُ إلاّ إذا بالَغْتَ في إيلامِهِ فَإنَّ العاقِلَ يَتَّعِظُ بِالأدَبِ وَالبَهائِمَ لا تَرْتَدِعُ إلاّ بِالضَّرْبِ.

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

١٠٥٩٠. يا أيُّهَا النّاسُ إلى كَمْ تُوعَظُونَ وَلا تَتَّعِظُونَ؟ فَكَمْ قَدْ وَعَظَكُمْ الواعِظُونَ وَحَذَّرَكُمْ المحَذِّرُونَ وَزَجَرَكُمْ الزّاجِرُونَ وَبَلَّغَكُمُ العالِمُونَ وَعَلى سَبيلِ النَّجاةِ دَلَّكُمُ الأنْبياءُ وَالمُرْسَلُونَ وَأقامُوا عَلَيْكُمُ الحُجَّةَ وَأوْضَحُوا لَكُمُ المحَجَّةَ فَبادِرُوا العَمَلَ وَاغْتَنِمُوا المهَلَ فَإنَّ اليَوْمَ عَمَلٌ وَلا حِسابٌ وَغَداً حِسابٌ وَلا

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.

عَمَلٌ وَسَيَعْلَمُ الَّذينَ ظَلَمُوا أيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

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.

١٠٥٩١. يُحِبُّ أنْ يُطاعَ وَيَعْصي وَيَسْتَوْفِيَ وَلا يُوفي يُحِبُّ أنْ يُوصَفَ بِالسَّخاءِ وَلا يُعْطى وَيَقْتَضي وَلا يُقْتَضٰى.

10592. He speaks of the world with the words of the abstemious yet acts in it with the actions of the desirous.

١٠٥٩٢. يَقُولُ فِي الدُّنيا بِقَوْلِ الزّاهِدينَ وَيَعْمَلُ فيها بِعَمَلِ الرّاغِبينَ.

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

١٠٥٩٣. يُظْهِرُ شيمَةَ المحْسِنينَ وَيُبْطِنُ عَمَلَ المسيئينَ. يَكْرَهُ المَوْتَ لِكَثْرَةِ ذُنُوبِهِ وَلا يَتْرُكُها في حَياتِهِ. يُسْلِفُ الذَّنْبَ وَيُسَوِّفُ بِالتَّوْبَةِ. يُحِبُّ الصّالِحينَ وَلا يَعْمَلُ أعْمالَهُمْ وَ يُبْغِضُ المسيئينَ وَهُوَ مِنْهُمْ. يَقُولُ لِمَ أعْمَلُ فَأَتَعَبّى بَلْ أجْلِسُ فَأَتَمَنّى. يُبادِرُ دائِباً ما يَفْنٰى وَيَدَعُ ما يَبْقٰى. يَعْجِزُ عَنْ شُكْرِ ما أُوتِيَ وَيَبْتَغِي الزِّيادَةَ فيما بَقِيَ. يُرشِدُ غَيْرَهُ وَيُغْوي نَفْسَهُ وَيَنْهَى النّاسَ بِما لا يَنْتَهي ويَأمُرُهُمْ بِما لا يَأتي. يَتَكَلَّفُ مِنَ النّاسِ ما لَمْ يُؤْمَرْ وَيُضَيِّعُ مِنْ نَفْسِهِ ما هُوَ أكْثَرُ. يَأمُرُ النّاسَ وَلا يَأْتَمِرُ وَيُحَذِّرُهُمْ وَلا يَحْذَرُ يَرْجُو ثَوابَ ما لَمْ يَعْمَلْ وَيَأمَنُ عِقابَ جُرْمٍ مُتَيَقِّنٍ يَسْتَميلُ وُجُوهَ النّاسِ بِتَدَيُّنِهِ وَيُبْطِنُ ضِدَّ ما يُعْلِنُ

يَعْرِفُ لِنَفْسِهِ عَلى غَيْرِه وَلا يَعْرِفُ عَلَيْها لِغَيْرِهِ. يَخافُ عَلى غَيْرِهِ بِأَكْثَرَ مِنْ ذَنْبِهِ وَيَرْجُو لِنَفْسِهِ أَكْثَرَ مِنْ عَمَلِهِ. يَرْجُوا اللهَ فِي الكَبيرِ وَيَرْجُو العِبادَ فِي الصَّغيرِ فَيُعْطِي العَبْدَ ما لا يُعْطِي الرَبَّ. يَخافُ العَبيدَ فِي الرَّبِّ وَلا يَخافُ فِي العَبيدِ الرَّبَّ.

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.

١٠٥٩٤. قَدْ تَيَقَّظَ مَنِ اتَّعَظَ.

10594. The one who accepts admonition has indeed awoken.

GOD-GIVEN SUCCESS التوفيق

١٠٥٩٥. اَلتَّوْفِيقُ أَشْرَفُ الحَظَّيْنِ.

10595. God-given success is the more honourable of the two shares.

١٠٥٩٦. اَلتَّوفِيْقُ وَالخِذْلانُ يَتَجاذَبانِ النَّفْسَ فَأَيُّهُما

10596. God-given success and God's

غَلَبَ كانَتْ في حَيِّزِهِ.

abandonment each pulls the soul towards itself, so whichever [of the two] prevails, it enters its fold.

١٠٥٩٧. إنَّ اللهَ سُبْحانَهُ إذا أرادَ بِعَبْدٍ خَيْراً وَفَّقَهُ لإنْفاذِ أجَلِهِ في أحْسَنِ عَمَلِهِ وَرَزَقَهُ مُبادَرَةَ مَهَلِهِ في طاعَتِهِ قَبْلَ الفَوْتِ.

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.

١٠٥٩٨. اَلتَّوْفِيقُ عِنايَةٌ.

10598. God-given success is [God's special attention and] favour.

١٠٥٩٩. اَلتَّوْفِيقُ رَحْمَةٌ.

10599. God-given success is a mercy.

١٠٦٠٠. اَلتَّوْفِيقُ إقْبالٌ.

10600. God-given success is [a means of] advancement [towards Allah].

١٠٦٠١. اَلتَّوْفِيقُ (الرِّفْقُ) مِفْتاحُ الرِّفْقِ.

10601. God-given success (or kindness) is the key to sustenance.

١٠٦٠٢. اَلتَّوْفِيقُ قائِدُ الصَّلاحِ.

10602. God-given success is the leader towards righteousness.

١٠٦٠٣. اَلتَّوْفِيقُ مِنْ جَذَباتِ الرَّبِّ.

10603. God-given success is from the attractions [that pulls one] towards the Lord.

١٠٦٠٤. اَلتَّوْفِيقُ أوَّلُ النِّعْمَةِ.

10604. God-given success is the beginning of [many] blessings.

١٠٦٠٥. اَلتَّوْفِيقُ مُمِدُّ العَقْلِ.

10605. God-given success is a supporter of the intellect.

١٠٦٠٦. اَلتَّوْفِيقُ رَأْسُ السَّعادَةِ.

10606. God-given success is the cornerstone of felicity.

١٠٦٠٧. اَلتَّوْفِيقُ رَأسُ النَّجاحِ.

10607. God-given success is the fountainhead of prosperity.

١٠٦٠٨. اَلتَّوْفِيقُ عِنايَةُ الرَّحْمنِ.

10608. God-given success is the favour [and

special attention] of the Most Merciful.

10609. God-given success is the best virtue. ١٠٦٠٩. اَلتَّوْفِيقُ أَفْضَلُ مَنْقَبَةٍ.

10610. Through God-given success felicity is achieved. ١٠٦١٠. بِالتَّوْفِيقِ تَكُونُ السَّعادَةُ.

10611. God-given success is the best leader. ١٠٦١١. حُسْنُ التَّوْفِيقِ خَيْرُ قائِدٍ.

10612. God-given success is the best helper and good action is the best associate. ١٠٦١٢. حُسْنُ التَّوْفِيقِ خَيْرُ مُعِينٍ وَحُسْنُ العَمَلِ خَيْرُ قَرِينٍ.

10613. There is no succour like God-given success. ١٠٦١٣. لا مَعُونَةَ كَالتَّوْفِيقِ.

10614. There is no blessing greater than God-given success. ١٠٦١٤. لا نِعْمَةَ أَفْضَلُ مِنَ التَّوفِيقِ.

10615. One who considers evil to be good and turns away from the words of the sincere adviser does not become successful. ١٠٦١٥. لَمْ يُوَفَّقْ مَنِ اسْتَحْسَنَ القَبيحَ وَأَعْرَضَ عَنْ قَوْلِ النَّصيحِ.

10616. Whoever is granted success does good [work]. ١٠٦١٦. مَنْ وُفِّقَ أَحْسَنَ.

10617. One who is assisted by God-given success does good work. ١٠٦١٧. مَنْ أَمَدَّهُ التَّوْفِيقُ أَحْسَنَ العَمَلَ.

10618. One who is not assisted by God-given success does not turn towards the truth. ١٠٦١٨. مَنْ لَمْ يُمِدَّهُ التَّوْفيقُ لَمْ يُنِبْ إِلَى الحَقِّ.

10619. Taking [and acting upon] good advice is from the biggest success. ١٠٦١٩. مِنْ أَكْبَرِ التَّوْفِيقِ اَلأَخْذُ بِالنَّصيحَةِ.

10620. Part of the success of a freeman (or a person) is his earning wealth through legitimate means. ١٠٦٢٠. مِنْ تَوْفِيقِ الحُرِّ (المرءِ) اِكْتِسابُهُ المالَ مِنْ حِلِّهِ.

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 وَضْعُ سِرِّهِ عِنْدَ مَنْ يَسْتُرُهُ وَإِحْسانُهُ عِنْدَ مَنْ يَنْشُرُهُ.

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.

١٠٦٢٢. نَحْمَدُ اللهَ سُبْحانَهُ عَلى ما وَفَّقَ لَهُ مِنَ الطّاعَةِ وَذادَ عَنْهُ مِنَ المَعْصِيَةِ.

10623. One who is supported [by Allah] in his affairs is successful in achieving his goals.

١٠٦٢٣. مَنْ تَأَيَّدَ فِي الأُمُورِ ظَفِرَ بِبُغْيَتِهِ.

10624. Whoever takes Allah to be His adviser attains success.

١٠٦٢٤. مَنِ اسْتَنْصَحَ اللهَ حازَ التَّوْفيقَ.

AGREEMENT

الوفاق

10625. Excessive agreement is hypocrisy.

١٠٦٢٥. كَثْرَةُ الوِفاقِ نِفاقٌ.

SHAMELESSNESS AND THE SHAMELESS

الوقاح والوقاحة

10626. The worst countenance is [that of] the shameless.

١٠٦٢٦. بِئْسَ الوَجْهُ الْوَقاحُ.

10627. How shameless the ignorant one is!

١٠٦٢٧. ما أَوْقَحَ الجاهِلَ.

10628. The shamelessness of a man disgraces him.

١٠٦٢٨. وَقاحَةُ الرَّجُلِ تَشينُهُ.

IMPUDENCE

القحة

10629. Beware of impudence, for indeed it drives you to embark on ugly acts and to rush towards evil deeds.

١٠٦٢٩. إيّاكَ وَالْقِحَةَ فَإِنَّها تَحْدُوكَ عَلى رُكُوبِ القَبائِحِ وَالتَّهَجُّمِ عَلَى السَّيِّئاتِ.

10630. Impudence is the symbol of evil.

١٠٦٣٠. اَلقِحَةُ عُنْوانُ الشَّرِّ.

10631. The cornerstone of every evil is impudence.

١٠٦٣١. رَأْسُ كُلِّ شَرٍّ ألقِحَةُ.

REVERENCE التوقير

10632. Revere Allah the Glorified, keep away from what He has forbidden and love those whom He loves.

١٠٦٣٢. وَقِّرُوا اللهَ سُبْحانَهُ وَاجْتَنِبُوا مَحارِمَهُ وَأَحِبُّوا أَحِبّائَهُ.

10633. Honour your elders and your youngsters will honour you.

١٠٦٣٣. وَقِّرُوا كِبارَكُمْ يُوَقِّرْكُمْ صِغارُكُمْ.

PRECAUTIONARY DISSIMULATION التقيّة

10634. Espouse precautionary dissimul-ation for indeed it is a trait of the praiseworthy.

١٠٦٣٤. عَلَيْكَ بِالتَّقِيَّةِ فَإِنَّها شيمَةُ الأفاضِلِ.

10635. He who has no precautionary dissimulation has no religion.

١٠٦٣٥. لا دينَ لِمَنْ لا تَقِيَّةَ لَهُ.

10636. Precautionary dissimulation is religiosity.

١٠٦٣٦. اَلتَّقِيَّةُ دِيانَةٌ.

GOD-WARINESS التقوى

10637. God-wariness is a fortified stronghold for the one who takes refuge in it.

١٠٦٣٧. اَلتَّقْوى حِصْنٌ حَصينٌ لِمَنْ لَجَأَ إلَيْهِ.

10638. God-wariness is the accumulator of [all] purity and chastity.

١٠٦٣٨. اَلتَّقْوى جَمّاعُ التَّنَزُّهِ وَالعَفافِ.

10639. God-wariness is the fruit of faith and the sign of certitude.

١٠٦٣٩. اَلتَّقْوى ثَمَرَةُ الدّينِ وَأمارَةُ اليَقينِ.

10640. The exterior of God-wariness is honour in this world while its interior is honour in the Hereafter.

١٠٦٤٠. اَلتَّقْوٰى ظاهِرُهُ شَرَفُ الدُّنْيا وَباطِنُهُ شَرَفُ الآخِرَةِ.

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].

١٠٦٤١. اَلتَّقْوٰى آكَدُ سَبَبٍ بَيْنَكَ وَ بَيْنَ اللهِ إنْ أخَذْتَ بِهِ وَجُنَّةٌ مِنْ عَذابٍ أليمٍ.

10642. God-wariness is such that there is no alternative or substitute for it.

١٠٦٤٢. اَلتَّقْوٰى لا عِوَضَ عَنْهُ وَلا خَلَفَ فيهِ.

10643. God-wariness is for a person to be cautious of all [the things] that could lead him towards sin.

١٠٦٤٣. اَلتَّقْوٰى أنْ يَتَّقِيَ المَرْءُ كُلَّما يُؤْثِمُهُ.

10644. Be God-wary and you will succeed [in this world and the next].

١٠٦٤٤. اِتَّقِ تَفُزْ.

10645. Fill your heart with God-wariness and oppose your vain desires, [by this] you will overcome Satan.

١٠٦٤٥. أشْعِرْ قَلْبَكَ التَّقْوٰى وَخالِفِ الهَوٰى تَغْلِبِ الشَّيْطانَ.

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.

١٠٦٤٦. اِتَّقِ اللهَ بَعْضَ التُّقٰى وَإنْ قَلَّ وَاجْعَلْ بَيْنَكَ وَبَيْنَهُ سِتْراً وَإنْ رَقَّ.

10647. Fear Allah by obeying Him, and obey Allah by fearing Him.

١٠٦٤٧. اِتَّقِ اللهَ بِطاعَتِهِ وَأطِعِ اللهَ بِتَقْواهُ.

10648. Be wary of your duty towards Allah, whom you must eventually meet, and with other than whom you have no ultimate end.

١٠٦٤٨. اِتَّقِ اللهَ الَّذي لابُدَّ لَكَ مِنْ لِقائِهِ وَلا مُنْتَهٰى لَكَ دُونَهُ.

10649. Be wary of your duty towards Allah with regards to that which He has created you for.

١٠٦٤٩. اِتَّقُوا اللهَ جِهَةَ ما خَلَقَكُمْ لَهُ.

10650. Be wary of your duty towards Allah, [the Lord] who hears when you speak and knows when you conceal something in your

١٠٦٥٠. اِتَّقُوا اللهَ الَّذي إنْ قُلْتُمْ سَمِعَ وَإنْ أضْمَرْتُمْ عَلِمَ.

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.

١٠٦٥١. اِتَّقُوا اللهَ حَقَّ تُقاتِهِ وَاسْعَوْا في مَرْضاتِهِ وَاحْذَرُوا ما حَذَّرَكُمْ مِنْ أليْمِ عَذابِهِ.

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.

١٠٦٥٢. اِتَّقُوا اللهَ تَقِيَّةَ مَنْ سَمِعَ فَخَشَعَ وَاقْتَرَفَ فَاعْتَرَفَ وَعَلِمَ فَوَجِلَ وَحاذَرَ فَبادَرَ وَعَمِلَ فَأحْسَنَ.

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.

١٠٦٥٣. اِلْجَأُوا إلَى التَّقْوى فَإنَّهُ جُنَّةٌ مَنيعَةٌ مَنْ لَجَأَ إلَيْها حَصَّنَتْهُ وَمَنِ اعْتَصَمَ بِها عَصَمَتْهُ.

10654. Hold on to God-wariness, for indeed it has a rope with a firm handle and a stronghold with an insurmountable peak.

١٠٦٥٤. اِعْتَصِمُوا بِتَقْوَى اللهِ فَإنَّ لَها حَبْلاً وَثيقاً عُرْوَتُهُ وَمَعْقِلاً مَنيعاً ذُرْوَتُهُ.

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.

١٠٦٥٥. اَلا وَإنَّ التَّقْوى مَطايا ذُلُلٍ حُمِلَ عَلَيْها أهْلُها وَأُعْطُوا أزِمَّتَها فَأوْرَدَتْهُمُ الْجَنَّةَ.

10656. The most protective shield is God-wariness.

١٠٦٥٦. أوْقى جُنَّةٍ اَلتَّقْوى.

10657. The most impenetrable fortress of religion is God-wariness.

١٠٦٥٧. أمْنَعُ حُصُونِ الدّينِ اَلتَّقْوى.

10658. Verily God-wariness is a protection for you in your life and a means of gaining

١٠٦٥٨. إنَّ التَّقْوى عِصْمَةٌ لَكَ في حَياتِكَ وَزُلْفى لَكَ بَعْدَ مَماتِكَ.

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.

١٠٦٥٩. إنَّ اللهَ تَعالى أوْصاكُمْ بِالتَّقْوى وَجَعَلَها رِضاهُ مِنْ خَلْقِهِ فَاتَّقُوا اللهَ الَّذي أنْتُمْ بِعَيْنِهِ وَنَواصيكُمْ بِيَدِهِ.

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.

١٠٦٦٠. إنَّ تَقْوَى اللهَ حَمَتْ أوْلِياءَهُ مَحارِمَهُ وَأَلْزَمَتْ قُلُوبَهُمْ مَخافَتَهُ حَتّى أسْهَرَتْ لَيالِيَهُمْ وَأظْمَأَتْ هَواجِرَهُمْ فَأخَذُوا الرّاحَةَ بِالتَّعَبِ وَ لَرَيِّ بِالظَّمَأِ.

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.

١٠٦٦١. إنَّ تَقْوَى اللهِ هِيَ الزّادُ وَالمِعادُ زادٌ مُبَلِّغٌ وَمَعادٌ مُنْجِحٌ دَعا إلَيْها أسْمَعُ داعٍ وَ وَعاها خَيْرُ واعٍ فَأسْمَعَ داعِيها وَفازَ واعِيها.

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.

١٠٦٦٢. إنَّ التَّقْوى حَقُّ اللهِ سُبْحانَهُ عَلَيْكُمْ وَالمُوجِبَةُ عَلَى اللهِ حَقَّكُمْ فَاسْتَعينُوا بِاللهِ عَلَيْها وَتَوَسَّلُوا إلَى اللهِ بِها.

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 resurrects what He has created and takes back what He has given; but

١٠٦٦٣. إنَّ تَقْوَى اللهِ لَمْ تَزَلْ عارِضَةً نَفْسَها عَلَى الأُمَمِ الماضينَ وَالغابِرينَ لِحاجَتِهِمْ إلَيْها غَداً إذا أعادَ اللهُ ما أبْدَأَ وَأخَذَ ما أعْطى فَما أقَلَّ مَنْ حَمَلَها حَقَّ حَمْلِها.

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.

١٠٦٦٤. إنَّ لِتَقْوَى اللهِ حَبْلاً وَثيقاً عُرْوَتُهُ وَمَعْقِلاً مَنِيعاً ذُرْوَتُهُ.

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.

١٠٦٦٥. إنَّ التَّقْوٰى مُنْتَهٰى رِضَى اللهِ مِنْ عِبادِهِ وَ حاجَتِهِ مِنْ خَلْقِهِ فَاتَّقُوا اللهَ الَّذي إنْ أسْرَرْتُمْ عَلِمَهُ وَإنْ أعْلَنْتُمْ كَتَبَهُ.

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.

١٠٦٦٦. إنَّ التَّقْوٰى دارُ حِصْنٍ عَزيزٍ لِمَنْ لَجَأَ إلَيْهِ وَالفُجُورُ دارُ حِصْنٍ ذَليلٍ لا يُحْرِزُ أهْلَهُ وَلايَمْنَعُ مَنْ لَجَأَ إلَيْهِ.

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.

١٠٦٦٧. إنَّ التَّقْوٰى فِي اليَوْمِ الحِرْزُ وَالْجُنَّةُ وَفي غَدٍ اَلطَّريقُ إلَى الجَنَّةِ مَسْلَكُها واضِحٌ وَسالِكُها رابِحٌ.

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.

١٠٦٦٨. إنَّ تَقْوَى اللهِ عِمارَةُ الدّينِ وَعِمادُ اليَقينِ وَإنَّها لَمِفْتاحُ صَلاحٍ وَمِصْباحُ نَجاحٍ.

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.

١٠٦٦٩. إنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عَمّا بَيْنَ يَدَيْهِ مِنَ المُثُلاتِ حَجَزَهُ التَّقْوٰى عَنْ تَقَحُّمِ الشُّبَهاتِ.

10670. Verily the one who abandons God-wariness is lured by pleasures and lustful desires, and falls into the wilderness of sins

١٠٦٧٠. إنَّ مَن فارَقَ التَّقْوٰى أُغْرِيَ بِاللَّذّاتِ وَالشَّهَواتِ وَ وَقَعَ في تيهِ السَّيِّئاتِ وَلَزِمَهُ كَبيرُ (كَثيرُ)

and is constantly plagued by grave (or many) [evil] consequences.

التَّبِعاتِ.

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.

١٠٦٧١. إنَّ تَقْوَى اللهِ مِفْتاحُ سَدادْ وَذَخيرَةُ مَعادْ وَعِتْقٌ مِنْ كُلِّ مَلَكَةٍ وَنَجاةٌ مِنْ كُلِّ هَلَكَةٍ بِها يَنْجُو الهارِبُ وَتُنْجَحُ المطالِبُ وَتُنالُ الرَّغائِبُ.

10672. God-wariness dignifies, immorality disgraces.

١٠٦٧٢. اَلتَّقْوى تُعِزُّ اَلْفُجُورُ يُذِلُّ.

10673. God-wariness is eschewal [of the forbidden].

١٠٦٧٣. اَلتَّقْوى اِجْتِنابٌ.

10674. God-wariness is the best provision.

١٠٦٧٤. اَلتَّقْوى خَيْرُ زادٍ.

10675. God-wariness is the most fruitful cultivation

١٠٦٧٥. اَلتَّقْوى أَزْكى زِراعَةٍ.

10676. God-wariness is the cornerstone [all] of good deeds.

١٠٦٧٦. اَلتَّقْوى رَأسُ الحَسَناتِ.

10677. God-wariness is the leader of moral virtues.

١٠٦٧٧. اَلتَّقْوى رَئِيسُ الأَخْلاقِ.

10678. God-wariness is a fortified stronghold.

١٠٦٧٨. اَلتَّقْوى حِصْنٌ حَصينٌ.

10679. God-wariness is the reserve for the place of return [in the Hereafter].

١٠٦٧٩. اَلتَّقْوى ذَخِيرَةُ مَعاد.

10680. God-wariness is the strongest foundation.

١٠٦٨٠. اَلتَّقْوى أَقْوى أساسٍ.

10681. God-wariness is the key to uprightness.

١٠٦٨١. اَلتَّقْوى مِفْتاحُ الصَّلاحِ.

10682. God-wariness is the fortress of the believer.

١٠٦٨٢. اَلتَّقْوى حِصْنُ المؤْمِنِ.

10683. God-wariness is a safeguard for the one who adopts it.

١٠٦٨٣. اَلتَّقْوٰى حِرْزٌ لِمَنْ عَمِلَ بِها.

10684. God-wariness is the strongest fortress and the most protective sanctuary.

١٠٦٨٤. اَلتَّقْوٰى أَوْفَقُ حِصْنٍ وَأَوْقٰى (أَوْفٰى) حِرْزٍ.

10685. If you fear Allah, He will protect you.

١٠٦٨٥. اِنِ اتَّقَيْتَ اللهَ وَقاكَ.

10686. Indeed you are in greater need of the provisions of God-wariness than you are of the provisions of this world.

١٠٦٨٦. إِنَّكُمْ إلى أَزْوادِ التَّقْوٰى أَحْوَجُ مِنْكُمْ إلى أَزْوادِ الدُّنْيا.

10687. When you [wish to] guard yourself, then be wary of the things that Allah has forbidden.

١٠٦٨٧. إِذَا اتَّقَيْتَ فَاتَّقِ مَحارِمَ اللهِ.

10688. The sting (or blackness) of sins is cut off by God-wariness.

١٠٦٨٨. بِالتَّقْوٰى تُقْطَعُ حُمَةُ (حُمَّةُ) الخَطايا.

10689. It is with God-wariness that preservation from sin has been paired.

١٠٦٨٩. بِالتَّقْوٰى قُرِنَتِ العِصْمَةُ.

10690. Through God-wariness, actions become pure.

١٠٦٩٠. بِالتَّقْوٰى تَزْكُوا الأَعْمالُ.

10691. The garment of God-wariness is the most honourable of attires.

١٠٦٩١. ثَوْبُ التُّقٰى أَشْرَفُ المَلابِسِ.

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].

١٠٦٩٢. داوُوا بِالتَّقْوٰى الأَسْقامَ وَبادِروا بِها الحِمامَ وَاعْتَبِرُوا بِمَنْ أَضاعَها وَلا يَعْتَبِرَنَّ بِكُمْ مَنْ أَطاعَها.

10693. The cornerstone of God-wariness is abandoning lustful desires.

١٠٦٩٣. رَأْسُ التَّقْوٰى تَرْكُ الشَّهْوَةِ.

10694. The cause of the probity of [one's] faith is God-wariness.

١٠٦٩٤. سَبَبُ صَلاحِ الإيمانِ التَّقْوٰى.

10695. The probity of God-wariness is [in] eschewing doubt.

١٠٦٩٥. صَلاحُ التَّقْوٰى تَجَنُّبُ الرَّيْبِ.

10696. Blessed is the one who fills his heart with God-wariness.

١٠٦٩٦. طُوبٰى لِمَنْ أشْعَرَ التَّقْوٰى قَلْبَهُ.

10697. Espouse God-wariness, for indeed it is the character of the Prophets.

١٠٦٩٧. عَلَيْكَ بِالتُّقٰى فَإنَّهُ خُلُقُ الأنْبِياءِ.

10698. Espouse God-wariness, for indeed it is the most honourable distinction.

١٠٦٩٨. عَلَيْكَ بِالتَّقْوٰى فَإنَّهُ أشْرَفُ نَسَبٍ.

10699. Espouse God-wariness in hiding and in the open, and adhere to the truth in anger and pleasure.

١٠٦٩٩. عَلَيْكَ بِتَقْوَى اللهِ فِي الغَيْبِ وَالشَّهادَةِ وَلُزُومِ الحَقِّ فِي الغَضَبِ وَالرِّضا.

10700. Espouse God-wariness, for it is indeed the best provision and the most protective accoutrement.

١٠٧٠٠. عَلَيْكُمْ بِالتَّقْوٰى فَإنَّهُ خَيْرُ زادٍ وَأحْرَزُ عَتادٍ.

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].

١٠٧٠١. فَاتَّقُوا اللهَ تَقِيَّةَ مَنْ سَمِعَ فَخَشَعَ وَاقْتَرَفَ فَاعْتَرَفَ وَ وَجِلَ فَعَمِلَ وَحاذَرَ فَبادَرَ.

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.

١٠٧٠٢. فَاتَّقُوا اللهَ تَقِيَّةَ مَنْ أيْقَنَ فَأحْسَنَ وَعُبِّرَ فَاعْتَبَرَ وَحُذِّرَ فَازْدَجَرَ وَبُصِّرَ فَاسْتَبْصَرَ وَخافَ العِقابَ وَعَمِلَ لِيَوْمِ الحِسابِ.

10703. So be wary of [your duty towards]

١٠٧٠٣. فَاتَّقُوا اللهَ عِبادَ اللهِ تَقِيَّةَ مَنْ شَغَلَ بِالفِكْرِ

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].

قَلْبَهُوَ أوْجَفَ الذِّكْرُ بِلِسانِهِ وَقَدَّمَ الخَوْفَ لأمانِهِ.

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.

١٠٧٠٤. فَاتَّقُواالله جِهَةَ ما خَلَقَكُمْ لَهُ وَاحْذَرُوا مِنْهُ كُنْهَ ما حَذَّرَكُمْ مِنْ نَفْسِهِ وَاسْتَحِقُّوا مِنْهُ ما أعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدْقِ ميعادِهِ وَالحَذَرِ مِنْ هَوْلِ مَعادِهِ.

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].

١٠٧٠٥. فَاتَّقُوا اللهَ عِبادَ اللهِ تَقِيَّةَ مَنْ شَمَّرَ تَجْرِيراً وَجَدَّ تَشْميراً وَأكْمَشَ في مَهَلٍ وَ بادَرَ عَنْ وَجَلٍ.

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.

١٠٧٠٦. فَاتَقُوا اللهَ تَقِيَّةَ مَنْ نَظَرَ في كَرَّةِ المؤئِلِ وَعاقِبَةِ المصْدَرِ وَمَغَبَّةِ المرْجِعِ فَتَدارَكَ فارِطَ الزَّلَلِ وَاسْتَكْثَرَ مِنْ صالِحِ العَمَلِ.

10707. Increased God-wariness is a symbol of abundant piety.

١٠٧٠٧. كَثْرَةُ التُّقْى عُنْوانُ وُفُورِ الوَرَعِ.

10708. Whoever would like success in the Hereafter should espouse God-wariness.

١٠٧٠٨. مَنْ أحَبَّ فَوْزَ الآخِرَةِ فَعَلَيْهِ بِالتَّقْوى.

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 تَعَرّى عَنْ لِباسِ التَّقْوى لَمْ يَسْتَتِرْ بِشَيْءٍ مِنْ أَلْبابِ (أَسْبابِ) الدُّنْيا.

10710. Whoever puts on the attires of God-wariness, his garments will not get worn out.

١٠٧١٠. مَنْ تَسَرْبَلَ أَثْوابَ التُّقى لَمْ يَبْلُ سِرْبالُهُ.

10711. Nothing reforms faith like God-wariness.

١٠٧١١. ما أَصْلَحَ الدّينَ كَالتَّقْوى.

10712. The basis of God-wariness is rejection of this world.

١٠٧١٢. مِلاكُ التُّقى رَفْضُ الدُّنْيا.

10713. Guided is the one who fills his heart with God-wariness.

١٠٧١٣. هُدِيَ مَنْ أَشْعَرَ التَّقْوى قَلْبَهُ.

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. وَاتَّقُوا اللهَ الَّذي أَعْذَرَ (بِما أَنْذَرَ) وَاحْتَجَّ بِما نَهَجَ وَحَذَّرَكُمْ عَدُوّاً نَفَذَ فِي الصُّدُورِ خَفِيّاً وَنَفَثَ فِي الآذانِ نَجِيّاً.

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. لا تُقْدِمْ وَلا تُحْجِمْ إلاّ عَلى تَقْوَى اللهِ وَطاعَتِهِ تَظْفَرْ بِالنُّجْحِ وَالنَّهْجِ القَوِيمِ.

10716. There is no honour like God-wariness.

١٠٧١٦. لا كَرَمَ كَالتَّقْوى.

10717. There is no provision like God-wariness.

١٠٧١٧. لا زادَ كَالتَّقْوى.

10718. There is no God-wariness like desisting from the forbidden.

١٠٧١٨. لا تَقْوى كَالْكَفِّ عَنِ المَحارِمِ.

10719. There is no fortress more

١٠٧١٩. لا حِصْنَ أَمْنَعُ مِنَ التَّقْوى.

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.

١٠٧٢٠. لا يَهْلِكُ عَلَى التَّقْوٰى سِنْخُ أصْل وَلا يَظْمَأُ عَلَيْها زَرْعٌ.

10721. There is no dignity loftier than God-wariness.

١٠٧٢١. لا شَرَفَ أعْلى مِنَ التَّقْوٰى.

10722. The most virtuous of you is the most God-wary among you.

١٠٧٢٢. أبَرُّكُمْ أتْقاكُمْ.

10723. Do not dishonour the one who has been elevated by God-wariness.

١٠٧٢٣. لا تَضَعْ مَنْ رَفَعَتْهُ التَّقْوٰى.

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.

١٠٧٢٤. اِتَّقُوا اللهَ تَقِيَّةَ مَنْ دُعِيَ فَأجابَ وَتابَ فَأنابَ وَحُذِّرَ فَحَذِرَ وَعَبَرَ فَاعْتَبَرَ وَخافَ فَأمِنَ.

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.

١٠٧٢٥. اَلْمُتَّقي مَنِ اتَّقَى الذُّنُوبَ وَالمتَنَزِّهُ مَنْ تَنَزَّهَ عَنِ العُيُوبِ.

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.

١٠٧٢٦. اَلْمُتَّقُونَ أنْفُسُهُمْ عَفِيفَةٌ وَحاجاتُهُمْ خَفِيْفَةٌ وخَيْراتُهُمْ مَأمُولَةٌ وَشُرُورُهُمْ مَأمُونَةٌ.

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.

١٠٧٢٧. اَلْمُتَّقُونَ أنْفُسُهُمْ قانِعَةٌ وَشَهَواتُهُمْ مَيْتَةٌ وَ وُجُوهُهُمْ مُسْتَبْشِرَةٌ وَقُلُوبُهُمْ مَحْزُونَةٌ.

10728. The God-wary are those whose actions are pure, whose eyes are tearful and whose hearts are fearful.

١٠٧٢٨. اَلْمُتَّقُونَ أعْمالُهُمْ زاكِيَةٌ وَأعْيُنُهُمْ باكِيَةٌ وَقُلُوبُهُمْ وَجِلَةٌ.

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.

١٠٧٢٩. اَلمتَّقي مَيْتَةٌ شَهْوَتُهُ مَكْظُومٌ غَيْظُهُ فِي الرَّخاءِ شَكُورٌ وفِي المكارِهِ صَبُورٌ.

10730. Verily the God-wary are all those [believers] who are generous, chaste and benevolent.

١٠٧٣٠. إنَّ الأتْقِياءَ كُلُّ سَخِيٍّ مُتَعَفِّفٍ مُحْسِنٍ.

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.

١٠٧٣١. إنَّ المتَّقينَ ذَهَبُوا بِعاجِلِ الدُّنْيا وَالآخِرَةِ شارَكُوا أهْلَ الدُّنْيا في دُنْياهُمْ وَلَمْ يُشارِكْهُمْ أهْلُ الدُّنْيا في آخِرَتِهِمْ.

10732. The God-wary are those whose hearts are sad and from whose evil people are safe.

١٠٧٣٢. اَلْمُتَّقُونَ قُلُوبُهُمْ مَحْزُونَةٌ وَشُرُورُهُمْ مَأْمُونَةٌ.

10733. The God-wary person is content, free from sin and chaste.

١٠٧٣٣. اَلمتَّقي قانِعٌ مُتَنَزِّهٌ مُتَعَفِّفٌ.

10734. The practice of the God-wary is taking advantage of respite and preparing provisions for the [final] journey.

١٠٧٣٤. شيمَةُ الأتْقياءِ اِغْتِنامُ الْمُهْلَةِ وَالتَّزَوُّدُ لِلرِّحْلَةِ.

10735. Indeed successful is the God-wary person who [always] remains silent.

١٠٧٣٥. قَدْ أفْلَحَ التَّقيُّ الصَّمُوتُ.

10736. For the God-wary person there is guidance towards the right path, restraint from corruption and [a strong] desire for reforming the Hereafter.

١٠٧٣٦. لِلْمُتَّقي هُديً في رَشادٍ وَتَحَرُّجٌ عَنْ فَسادٍ وَحِرْصٌ في إصْلاحِ مَعادٍ.

10737. There are three signs of a God-wary person: [his] sincerity in action, [his]

١٠٧٣٧. لِلْمُتَّقي ثَلاثُ عَلاماتٍ: إخْلاصُ العَمَلِ

وَقَصْرُ الأمَلِ وَاغْتِنامُ المهَلِ.

shortening of hopes [and aspirations] and [his] taking advantage of respite.

١٠٧٣٨. لَوْ أنَّ السَّماواتِ وَالأرَضَ كانَتا عَلى عَبْدٍ رَتْقاً ثُمَّ اتَّقَى اللهَ لَجَعَلَ اللهُ لَهُ مِنْهُما مَخْرَجاً وَرَزَقَهُ مِنْ حَيْثُ لا يَحْتَسِبُ.

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.

١٠٧٣٩. مَنْ تَوَقّى سَلِمَ.

10739. One who is on his guard remains safe.

١٠٧٤٠. مَنِ اتَّقْى أصْلَحَ.

10740. One who is God-wary reforms [his Hereafter].

١٠٧٤١. مَنِ اتَّقَى اللهَ وَقاهُ.

10741. Whoever fears Allah, He protects him.

١٠٧٤٢. مَنِ اتَّقْى قَلْبُهُ لَمْ يَدْخُلْهُ الحَسَدَ.

10742. One whose heart is God-wary, jealousy does not enter into it.

١٠٧٤٣. مَنِ اتَّقْى رَبَّهُ كانَ كَريماً.

10743. Whoever fears his Lord is [indeed] honourable.

١٠٧٤٤. مَنِ اتَّقَى اللهَ فازَ وَغَنِيَ.

10744. Whoever fears Allah gains success and becomes prosperous.

١٠٧٤٥. مَنْ أشْعَرَ قَلْبَهُ التَّقْوى فازَ عَمَلُهُ.

10745. Whoever fills his heart with God-wariness, his endeavour becomes successful.

١٠٧٤٦. مَنِ اتَّقَى اللهَ سُبْحانَهُ جَعَلَ لَهُ مِنْ كُلِّ هَمٍّ فَرَجاً وَ مِنْ كُلِّ ضيقٍ مَخْرَجاً.

10746. Whoever fears Allah, the Glorified, He dispels all worries and gives him a way out of every distress.

١٠٧٤٧. مَنِ اتَّقَى اللهَ وَقاهُ.

10747. Whoever fears Allah, He protects him.

١٠٧٤٨. مَا اتَّقْى أحَدٌ إلاّ سَهَّلَ اللهُ مَخْرَجَهُ.

10748. Nobody becomes God-wary but that Allah makes his way out [of difficulties] easy.

١٠٧٤٩. مُتَّقِي الْمَعْصِيَةِ كَفاعِلِ البِرِّ.

10749. One who guards himself from sins is like the one who does good deeds.

١٠٧٥٠. مُلُوكُ الجَنَّةِ اَلأتْقِياءُ وَالمخْلِصُونَ.

10750. The kings of Paradise are the God-

wary and the sincere.

10751. Those who are wary of [their duty towards] their Lord are driven to Paradise in throngs, having being saved from the chastisement, cut off from the punishment and delivered from the fire [of Hell] into the Abode of tranquillity, and they will pleased with their dwelling and residence.

١٠٧٥١. وَسيقَ الَّذينَ اتَّقَوْا رَبَّهُمْ إِلَى الجَنَّةِ زُمَراً قَدْ أُمِنَ العِقابُ وَانْقَطَعَ العِتابُ وَزُحْزِحُوا عَنِ النّارِ وَاطْمَئَنَّتْ بِهِمُ الدّارُوَ رَضُوا الْمَثْوى وَالقَرارَ.

PUTTING TRUST IN ALLAH التوكل

10752. Trusting in Allah is an honourable sufficiency for the one who relies upon it.

١٠٧٥٢. اَلتَّوَكُّلُ كِفايَةٌ شَريفَةٌ 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. اَلتَّوَكُّلُ اَلتَبَرّي مِنَ الحَوْلِ وَالقُوَّةِ وَانْتِظارُ ما يَأتي بِهِ القَدَرُ.

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. إيّاكَ أنْ تَتَخَيَّرَ لِنَفْسِكَ فَإنَّ أكْثَرَ النُّجْحِ فيما لا يُحْتَسَبُ.

10755. The root of the heart's strength is in putting [one's] trust in Allah.

١٠٧٥٥. أصْلُ قُوَّةِ القَلْبِ اَلتَّوَكُّلُ عَلَى اللهِ.

10756. Verily the perfection of trust in Allah stems from the verity of certitude.

١٠٧٥٦. إنَّ حُسْنَ التَّوَكُّلِ لَمِنْ صِدْقِ الإيقانِ.

10757. Trusting in Allah is [a means of] sufficiency.

١٠٧٥٧. اَلتَّوَكُّلُ كِفايَةٌ.

10758. Trusting in Allah is a provision.

١٠٧٥٨. اَلتَّوَكُّلُ بِضاعَةٌ.

10759. Trusting in Allah is the best pillar [of support].

١٠٧٥٩. اَلتَّوَكُّلُ خَيْرُ عِمادٍ.

10760. Trusting in Allah is the fortress of wisdom.

١٠٧٦٠. اَلتَّوَكُّلُ حِصْنُ الحِكْمَةِ.

10761. Trusting in Allah is the best action.

١٠٧٦١. اَلتَّوَكُّلُ أفْضَلُ عَمَلٍ.

10762. Trusting in Allah stems from strength of certitude.

١٠٧٦٢. اَلتَّوَكُّلُ مِنْ قُوَّةِ اليَقينِ.

10763. It is through the strength of one's trust in Allah that the level of one's faith is evinced.

١٠٧٦٣. بِحُسْنِ التَّوَكُّلِ يُسْتَدَلُّ عَلى حُسْنِ الإيقانِ.

10764. Trust in Allah the Glorified, for indeed He has guaranteed the sufficiency of those who put their trust in Him.

١٠٧٦٤. تَوَكَّلْ عَلَى اللهِ سُبْحانَهُ فَإنَّهُ قَدْ تَكَفَّلَ بِكِفايَةِ المُتَوَكِّلينَ عَلَيْهِ.

10765. The strength of a servant's trust in Allah is to the extent of his reliance on Him.

١٠٧٦٥. حُسْنُ تَوَكُّلِ العَبْدِ عَلَى اللهِ عَلى 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 تَوَكُّلِكَ أنْ لا تَرى لِرِزْقِكَ مُجْرِياً إلاّ اللهُ سُبْحانَهُ.

10767. It is in trusting Allah that the true essence of conviction lies.

١٠٧٦٧. فِي التَّوَكُّلِ حَقيقَةُ الإيقانِ.

10768. Whoever puts his trust [in Allah] is catered for.

١٠٧٦٨. مَنْ تَوَكَّلَ كُفِيَ.

10769. One who trusts in Allah does not get worried.

١٠٧٦٩. مَنْ تَوَكَّلَ لَمْ يَهْتَمَّ.

10770. One who trusts in Allah is catered for.

١٠٧٧٠. مَنْ تَوَكَّلَ عَلَى اللهِ كُفِيَ.

10771. Whoever trusts in Allah, He suffices him.

١٠٧٧١. مَنْ تَوَكَّلَ عَلَى اللهِ كَفاهُ.

10772. Never allow yourself to trust in anyone but Allah, and you should have no

١٠٧٧٢. لا تَجْعَلَنَّ لِنَفْسِكَ تَوَكُّلاً إلاّ عَلَى اللهِ وَلا

hope in anyone but Allah.

يَكُنْ لَكَ رَجاءٌ إلاّ اللهُ.

10773. Everyone who puts his trust in Allah is catered for [and provided for by Him].

١٠٧٧٣. كُلُّ مُتَوَكِّلٍ مَكْفِيٌّ.

10774. Have trust in Allah and you will be catered for [by Him].

١٠٧٧٤. كُنْ مُتَوَكِّلاً تَكُنْ مَكْفِيّاً.

10775. There is no trouble [and distress] for the one who trusts in Allah.

١٠٧٧٥. لَيْسَ لِمُتَوَكِّلٍ عَناءٌ.

10776. One who puts his trust in Allah will never lose His support.

١٠٧٧٦. مَنْ كانَ مُتَوَكِّلاً لَمْ يَعْدَمِ الإعانَةَ.

10777. One who trusts in Allah has no need for [seeking help from] His servants.

١٠٧٧٧. مَنْ تَوَكَّلَ عَلَى اللهِ غَنِيَ عَنْ عِبادِهِ.

10778. Whoever trusts in Allah is catered for and becomes needless [of others].

١٠٧٧٨. مَنْ تَوَكَّلَ عَلَى اللهِ كُفِيَ وَاسْتَغْنى.

10779. Whoever trusts in Allah, difficulties become easy for him.

١٠٧٧٩. مَنْ تَوَكَّلَ عَلَى اللهِ تَسَهَّلَتْ لَهُ الصِّعابُ.

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 اللهِ أضاءَتْ لَهُ الشُّبَهاتُ وَكُفِيَ المؤُناتُ وَأمِنَ التَّبِعاتِ.

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 اللهِ ذَلَّتْ لَهُ الصِّعابُ وَتَسَهَّلَتْ لَهُ الأسْبابُ وَتَبَوَّءَ الخَفْضَ وَالكَرامَةَ.

THE CHILD الولد

10782. A righteous child is the more beautiful of the two recollections.

١٠٧٨٢. اَلْوَلَدُ الصّالِحُ أجْمَلُ الذِّكْرَيْنِ.

10783. A child is one of the two enemies.

١٠٧٨٣. اَلْوَلَدُ أحَدُ العَدُوَّيْنِ.

10784. The worst of all children is the undutiful one.

١٠٧٨٤. شَرُّ الأوْلادِ اَلْعاقُّ.

10785. The loss of a child burns the heart.

١٠٧٨٥. فَقْدُ الوَلَدِ مُحْرِقُ الكَبِدِ.

10786. The death of a child is [like a] tear in the heart.

١٠٧٨٦. مَوْتُ الوَلَدِ صَدْعٌ فِي الكَبِدِ.

10787. An evil child destroys one's honour and disgraces one's ancestors.

١٠٧٨٧. وَلَدُ السُّوءِ يَهْدِمُ الشَّرَفَ وَيَشينُ السَّلَفَ.

10788. An evil child dishonours one's ancestors and corrupts one's descendants.

١٠٧٨٨. وَلَدُ السُّوءِ يَعُرُّ السَّلَفَ وَيُفْسِدُ الخَلَفَ.

10789. The undutiful child is a tribulation and a misfortune.

١٠٧٨٩. وَلَدٌ عَقُوقٌ مِحْنَةٌ وَشُؤْمٌ.

THE CLOSE FRIENDS AND LOVERS OF ALLAH أولياء الله وأحبائه

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. إنَّ أوْلِياءَ اللهِ تَعالى كُلُّ مُسْتَقْرِبٍ أجَلَهُ مُكَذِّبٍ أمَلَهُ كَثيرٍ عَمَلُهُ قَليلٍ زَلَلُهُ.

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. إنَّ أوْلِياءَ اللهِ لأكْثَرُ النّاسِ لَهُ ذِكْراً وَأدْوَمُهُمْ لَهُ شُكْراً وَأعْظَمُهُمْ عَلى بَلائِهِ صَبْراً.

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. إنَّ مِنْ أحَبِّ العِبادِ إلَى اللهِ عَبْداً أعانَهُ عَلى نَفْسِهِ فَاسْتَشْعَرَ الحُزْنَ وَتَجَلْبَبَ الخَوْفَ فَزَهَرَ مِصْباحُ الهُدى في قَلْبِهِ وَأعَدَّ القِرى لِيَوْمِهِ النّازِلِ بِهِ.

for the day which he will come upon.

LETHARGY التواني

10793. Lethargy causes loss in this world and regret in the Hereafter. ١٠٧٩٣. اَلتَّواني فِي الدُّنْيا إضاعَةٌ وَفِي الآخِرَةِ حَسْرَةٌ.

10794. Lethargy is wastage [of one's lifetime]. ١٠٧٩٤. اَلتَّواني إضاعَةٌ.

10795. Lethargy is [a cause of] loss. ١٠٧٩٥. اَلتَّواني فَوْتٌ.

10796. Lethargy is the trait of the foolish. ١٠٧٩٦. اَلتَّواني سَجِيَّةُ النَّوْكى.

10797. Loss comes about through lethargy. ١٠٧٩٧. بِالتَّواني يَكُونُ الفَوْتُ.

10798. Counter lethargy with resolve. ١٠٧٩٨. ضادُّوا التَّوانِيَ بِالعَزْمِ.

10799. One who submits to lethargy forfeits his rights. ١٠٧٩٩. مَنْ أطاعَ التَّوانِيَ ضَيَّعَ الحُقُوقَ.

10800. One who submits to lethargy is encompassed by regret. ١٠٨٠٠. مَنْ أَطاعَ التَّوانِيَ أحاطَتْ بِهِ النَّدامَةُ.

10801. It is from lethargy that laziness originates. ١٠٨٠١. مِنَ التَّوانِي يَتَوَلَّدُ الكَسَلُ.

THE GRANT الموهبة

10802. Many a grant is such that misfortune is better than it. ١٠٨٠٢. رُبَّ مَوْهِبَة خَيْرٌ مِنْهَا الفَجيعَةُ.

DELUSION الوهم

10803. Delusion is not the same as ١٠٨٠٣. لَيْسَ الوَهْمُ كَالْفَهْمِ.

comprehension.

SUSPICION

التهمة

10804. Whoever exposes himself to suspicion should not blame those who suspect him.

١٠٨٠٤. مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلا يَلُومَنَّ مَنْ أساءَ الظَّنَّ بِهِ.

باب الهاء

TRUE GUIDANCE FROM ALLAH

الهدى وهدى الله

10805. The best reserve is true guidance.

١٠٨٠٥. أَفْضَلُ الذُّخْرِ اَلهُدٰى.

10806. Through true guidance discernment increases.

١٠٨٠٦. بِالهُدٰى يَكْثُرُ الاِسْتِبْصارُ.

10807. He who takes guidance from other than the guidance of Allah has gone astray.

١٠٨٠٧. ضَلَّ مَنِ اهْتَدٰى بِغَيْرِ هُدَى اللهِ.

10808. Blessed is the one who hastens towards true guidance before its doors are closed.

١٠٨٠٨. طُوبٰى لِمَنْ بادَرَ الهُدٰى قَبْلَ أنْ تُغْلَقَ أبْوابُهُ.

10809. Following true guidance leads to salvation.

١٠٨٠٩. طاعَةُ الهُدٰى تُنْجي.

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. فازَ مَنِ اسْتَصْبَحَ بِنُورِ الهُدٰى وَخالَفَ دَواعِيَ الهَوٰى وَجَعَلَ الإيمانَ عُدَّةَ مَعادِهِ وَالتَّقْوٰى ذُخْرَهُ وَزادَهُ.

10811. How can the one who is astray be guided aright when the guide [he follows] is heedless?!

١٠٨١١. كَيْفَ يَهْتَدِي الضَّليلُ مَعَ غَفْلَةِ الدَّليلِ؟!

10812. How can one who is himself astray guide others to the right?!

١٠٨١٢. كَيْفَ يَهْدي غَيْرَهُ مَنْ يُضِلُّ نَفْسَهُ؟!

10813. How is the one who is overcome by [his] vain desire able to get true guidance?!

١٠٨١٣. كَيْفَ يَسْتَطيعُ الهُدٰى مَنْ يَغْلِبُهُ الهَوٰى؟!

10814. Let your garment be true guidance.

١٠٨١٤. لِيَكُنْ شِعارُكَ الهُدٰى.

10815. One who is guided attains salvation.

١٠٨١٥. مَنِ اهْتَدٰى نَجا.

10816. Whoever seeks true guidance through the guidance of Allah is guided to the right path by Him.

١٠٨١٦. مَنِ اهْتَدٰى بِهُدَى اللهِ أرْشَدَهُ.

10817. He who takes guidance from other than the guidance of Allah, the Glorified, has gone astray.

١٠٨١٧. مَنِ اهْتَدٰى بِغَيْرِ هُدَى اللهَ سُبْحانَهُ ضَلَّ.

10818. He who seeks true guidance through the guidance of Allah disassociates [himself] from the opponents [who oppose His command].

١٠٨١٨. مَنِ اهْتَدٰى بِهُدَى اللهِ فارَقَ الأضْدادَ.

10819. One who seeks guidance from those who do not possess it is led astray.

١٠٨١٩. مَنْ يَطْلُبِ الهِدايَةَ مِنْ غَيْرِ أهْلِها يَضِلُّ.

10820. One who seeks guidance from the misguided becomes blinded to the course of true guidance.

١٠٨٢٠. مَنِ اسْتَهْدَى الغاوِيَ عَمِيَ عَنْ نَهْجِ الهُدٰى.

10821. The guidance of Allah is the best guidance.

١٠٨٢١. هُدَى اللهِ أحْسَنُ الهُدٰى.

10822. There is no deviation with true guidance.

١٠٨٢٢. لا ضِلالَ مَعَ هُدىً.

10823. There is no guide better than true guidance.

١٠٨٢٣. لا.دَليلَ أرْشَدُ مِنَ الهُدٰى.

10824. There is no guidance for one who has no knowledge.

١٠٨٢٤. لا هِدايَةَ لِمَنْ لا عِلْمَ لَهُ.

GIFTS الهديّة

10825. Gifts bring about affection.

١٠٨٢٥. اَلْهَدِيَّةُ تَجْلِبُ المِحَبَّةَ.

10826. Nothing gains the favour of the ruler, quells the rancour of an enraged person,

١٠٨٢٦. مَا اسْتُعْطِفَ السُّلْطانُ وَلاَ اسْتُسِلَّ سَخيمَةُ الغَضْبانِ وَلاَ اسْتُميلَ المَهْجُورُ وَلاَ

attracts the deserter [to come back], makes difficult matters easy and keeps wickedness [and evil] at bay like the [giving of a] gift.

اسْتُنْجِحَتْ صِعابُ الأُمُورِ وَلاَ اسْتُدْفِعَتِ الشُّرُورُ بِمِثْلِ الهَدِيَّةِ.

IDLE TALK

الهذر

10827. Keep away from idle talk, for the least of its damage is blame.

١٠٨٢٧. اِجْتَنِبِ الهَذَرَ فَأَيْسَرُ جنايَتِهِ المِلامَةُ.

10828. Beware of idle talk, for the one whose talk increases, his sins [also] increase.

١٠٨٢٨. إيّاكَ وَالهَذَرَ فَمَنْ كَثُرَ كَلامُهُ كَثُرَتْ آثامُهُ.

10829. Idle talk takes one closer to [unpleasant] changes [in circumstances].

١٠٨٢٩. اَلْهَذَرُ مُقَرِّبٌ مِنَ الغِيَرِ.

10830. Idle talk harms the soul.

١٠٨٣٠. اَلْهَذَرُ يَأْتِي عَلَى المُهْجَةِ.

10831. Excessive idle talk earns disgrace.

١٠٨٣١. كَثْرَةُ الْهَذَرِ تُكْسِبُ العارَ.

JEST

الهزل

10832. Too much jesting is a sign of ignorance.

١٠٨٣٢. كَثْرَةُ الهَزْلِ آيَةُ الجَهْلِ.

10833. Whoever jests too much is considered ignorant.

١٠٨٣٣. مَنْ كَثُرَ هَزْلُهُ اُسْتُجْهِلَ.

10834. Whoever jests a lot, his seriousness becomes ineffective [and is considered just another of his jokes].

١٠٨٣٤. مَنْ كَثُرَ هَزْلُهُ بَطَلَ جِدُّهُ.

10835. Whoever is overcome by jest, his intellect becomes corrupt.

١٠٨٣٥. مَنْ غَلَبَ عَلَيْهِ الهَزْلُ 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. ثَلاثٌ مُهْلِكاتٌ: طاعَةُ النِّساءِ وَطاعَةُ الغَضَبِ وَطاعَةُ 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. ثَلاثَةٌ مُهْلِكَةٌ: اَلجُرْأَةُ عَلَى السُّلْطانِ وَائْتِمانُ الخَوّانِ وَشُرْبُ السَّمِ لِلتَّجْرِبَةِ.

10838. Three things break one's spirit and cause downfall: poverty after wealth, humiliation after dignity and loss of loved ones.

١٠٨٣٨. ثَلاثٌ هُنَّ المحْرِقاتُ المُوبِقاتُ: فَقْرٌ بَعْدَ غِنىً وَذُلٌّ بَعْدَ عِزٍّ وَفَقْدُ الأحِبَّةِ.

10839. Three things weaken one's spirit: loss of loved ones, poverty in a strange land and unending hardship.

١٠٨٣٩. ثَلاثٌ يَهْدُدْنَ القَوِيَّ: فَقْدُ الأحِبَّةِ وَالفَقْرُ فِي الغُرْبَةِ وَدَوامُ الشِّدَّةِ.

THE SCANDAL-MONGER

الهمّاز

10840. The scandal-monger is dispraised and reviled.

١٠٨٤٠. اَلْهَمّازُ مَذْمُومٌ مَجْرُوحٌ.

ENDEAVOURS

الهمم

10841. The farthest endeavours are those that are closest to nobleness.

١٠٨٤١. أبْعَدُ الهِمَمِ أقْرَبُها مِنَ الكَرَمِ.

10842. Worries [and concerns] are [proportionate] to the extent of [one's] endeavours.

١٠٨٤٢. بِقَدْرِ الهِمَمِ تَكُونُ الهُمُومُ.

10843. The best endeavours are the loftiest

١٠٨٤٣. خَيْرُ الهِمَمِ أعْلاها.

of them.

10844. Be lofty in your endeavours when you seek something and honourable in victory when you overpower [your enemy].

١٠٨٤٤. كُنْ بَعيدَ الهِمَمِ إذا طَلَبْتَ كَريمَ الظَّفَرِ إذا غَلَبْتَ.

10845. One whose endeavour is great, his care [and attention towards it] becomes great.

١٠٨٤٥. مَنْ كَبُرَ هِمَّتُهُ كَبُرَ اهْتِمامُهُ.

10846. One whose endeavour is insignificant, his merit is nullified.

١٠٨٤٦. مَنْ صَغُرَتْ هِمَّتُهُ بَطَلَتْ فَضيلَتُهُ.

10847. One whose endeavour is honourable, his value becomes great.

١٠٨٤٧. مَنْ شَرُفَتْ هِمَّتُهُ عَظُمَتْ قيمَتُهُ.

10848. One whose endeavour is great, his cause is worthy.

١٠٨٤٨. مَنْ كَبُرَتْ هِمَّتُهُ عَزَّ مَرامُهُ.

10849. Confine your endeavour to that which is necessary for you and do not enter into that which does not concern you.

١٠٨٤٩. اِقْصِرْ هِمَّتَكَ عَلى ما يَلْزِمُكَ وَلا تَخُضْ فيما لا يَعْنيكَ.

10850. One who rises to the [higher] levels of endeavour [and determination] is glorified [and considered as great] by the nations.

١٠٨٥٠. مَنْ رَقى دَرَجاتِ الهِمَمِ عَظَّمَتْهُ الأُمَمُ.

10851. One whose concern is not for [attaining] that which is with Allah, the Glorified, does not realize his aspiration.

١٠٨٥١. مَنْ لَمْ يَكُنْ هَمُّهُ ما عِنْدَ اللهِ سُبْحانَهُ لَمْ يُدْرِكْ مُناهُ.

10852. Never concern yourself with anything except that which will earn you recompense and do not strive except in gaining reward.

١٠٨٥٢. لا تَهْتَمَنَّ إلاّ فيما يُكْسِبُكَ أجْراً وَلا تَسْعَ إلاّ فِي اغْتِنامِ مَثُوبَة.

10853. One's zeal is [proportionate] to the extent of one's endeavour.

١٠٨٥٣. عَلى قَدْرِ الهِمَّةِ تَكُونُ الحَمِيَّةُ.

10854. The value of a man is proportionate to his endeavour and [the value of] his action

١٠٨٥٤. قَدْرُ الرَّجُلِ عَلى قَدْرِ هِمَّتِهِ وَعَمَلُهُ عَلى

is to the extent of his intention.

قَدْرِ نِيَّتِهِ.

10855. Nothing raises a person like his [earnest] endeavour and nothing lowers him like his lustful desire.

١٠٨٥٥. ما رَفَعَ امْرَءً كَهِمَّتِهِ وَلا وَضَعَهُ 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 عَلى قَدْرِ هِمَّتِهِ وَغَيْرَتُهُ عَلى قَدْرِ حَمِيَّتِهِ.

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. لا تَجْعَلْ أَكْبَرَ هَمِّكَ بِأَهْلِكَ وَ وَلَدِكَ فَإِنَّهُمْ إِنْ يَكُونُوا أَوْلِياءَ اللهِ سُبْحانَهُ فَإِنَّ اللهَ لا يُضَيِّعُ وَلِيَّهُ وَإِنْ يَكُونُوا أَعْداءَ اللهِ فَما هَمُّكَ بِأَعْداءِ اللهِ.

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. لا تُشْعِرْ قَلْبَكَ الْهَمَّ عَلى ما فاتَ فَيَشْغَلَكَ عَمّا هُوَ آتٍ.

IRRESPONSIBILITY

التهوّر

10859. One who acts irresponsibly regrets.

١٠٨٥٩. مَنْ تَهَوَّرَ نَدِمَ.

THE FRIGHTFUL

الأهوال

10860. Whoever embarks on the frightful [and risky] earns wealth.

١٠٨٦٠. مَنْ رَكِبَ الأَهْوالَ اِكْتَسَبَ الأَمْوالَ.

DISDAIN

الاستهانة

10861. Whoever treats people with disdain,

١٠٨٦١. مَنِ اسْتَهانَ بِالرِّجالِ 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. اِغْلِبُوا أهْوائَكُمْ وَهارِبُوها فَإنَّها إنْ تُقَيِّدْكُمْ تُورِدْكُمْ مِنَ الهَلَكَةِ أبْعَدَ غايَةٍ.

10863. Beware of allowing vain desire to gain control over you for indeed its beginning is temptation and its end is tribulation.

١٠٨٦٣. إيّاكُمْ وَتَمَكُّنَ الهَوَى مِنْكُمْ فَإنَّ أوَّلَهُ فِتْنَةٌ وَآخِرَهُ مِحْنَةٌ.

10864. Indeed, the thing I fear most for you is [the result of your] following vain desires and having lengthy aspirations.

١٠٨٦٤. اَلا وَإنَّ أخْوَفَ ما أخافُ عَلَيْكُمْ اِتِّباعُ الهَوَى وَطُولُ الأمَلِ.

10865. Vain desire destroys.

١٠٨٦٥. اَلْهَوَى يُرْدي.

10866. Vain desires are passions of youth.

١٠٨٦٦. اَلْهَوَى صَبْوَةٌ.

10867. Vain desire is the enemy of reason.

١٠٨٦٧. اَلْهَوَى عَدُوُّ العَقْلِ.

10868. Vain desire is the bane of the intellects.

١٠٨٦٨. اَلْهَوَى آفَةُ الألْبابِ.

10869. Vain desire is an obeyed enemy.

١٠٨٦٩. اَلْهَوَى عَدُوٌّ 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. إنَّكَ إنْ أطَعْتَ هَواكَ أصَمَّكَ وَأعْماكَ وَأفْسَدَ مُنْقَلَبَكَ وَأرْداكَ.

10871. Verily if you allow vain desire rule over you, it will deafen you, blind you and destroy you.

١٠٨٧١. إنَّكُمْ إنْ أمَرْتُمْ عَلَيْكُمُ الهَوَى أصَمَّكُمْ وَأعْماكُمْ وَأرْداكُمْ.

10872. The bane of the intellect is vain desire.

١٠٨٧٢. آفَةُ العَقْلِ اَلْهَوَى.

10873. When your vain desires overcome you, they drag you into places of destruction.

١٠٨٧٣. إذا غَلَبَتْ عَلَيْكُمْ أهْوائُكُمْ أوْرَدَتْكُمْ مَوارِدَ الهَلَكَةِ.

10874. Oppose vain desire and you will be safe; turn away from this world and you will benefit.

١٠٨٧٤. خالِفِ الهَوَى تَسْلَمْ وَأعْرِضْ عَنِ الدُّنْيا تَغْنَمْ.

10875. May Allah have mercy upon the person who fights his vain desire and breaks loose from the entanglements of this world.

١٠٨٧٥. رَحِمَ اللهُ امْرَءاً غالَبَ الهَوَى وَأفْلَتَ مِنْ حَبائِلِ الدُّنْيا.

10876. The cornerstone of religion is opposing vain desire.

١٠٨٧٦. رَأْسُ الدّينِ مُخالَفَةُ الهَوَى.

10877. The cornerstone of reason is struggling against vain desire.

١٠٨٧٧. رَأْسُ العَقْلِ مُجاهَدَةُ الهَوَى.

10878. Deterring [the self from] vain desire is a trait of the intelligent ones.

١٠٨٧٨. رَدْعُ الهَوَى شيمَةُ العُقَلاءِ.

10879. The cause of corruption of the intellect is vain desire.

١٠٨٧٩. سَبَبُ فَسادِ العَقْلِ اَلهَوَى.

10880. The cause of corruption of faith is vain desire.

١٠٨٨٠. سَبَبُ فَسادِ الدّينِ اَلْهَوَى

10881. Counter vain desire with the reason.

١٠٨٨١. ضادُّوا الهَوَى بِالعَقْلِ.

10882. Blessed is the one who endures [the temptations of] his vain desire, rejects his [false] aspiration, hits the target and acquires recompense.

١٠٨٨٢. طُوبَى لِمَنْ كابَدَ هَواهُ وَكَذَّبَ مُناهُ وَرَمَى غَرَضاً وَأحْرَزَ عِوَضاً.

10883. Yielding to vain desire corrupts the intellect.

١٠٨٨٣. طاعَةُ الهَوَى تُفْسِدُ العَقْلَ.

10884. Submitting to vain desire causes ruin.

١٠٨٨٤. طاعَةُ الهَوَى تُرْدي.

10885. Vain desire is victorious over the one who is led by his lust.

١٠٨٨٥. ظَفِرَ الهَوَى بِمَنِ انْقادَ لِشَهْوَتِهِ.

10886. He who overcomes his vain desire is victorious in attaining the Paradise of the [everlasting] Abode.

١٠٨٨٦. ظَفِرَ بِجَنَّةِ المَأْوى مَنْ غَلَبَ الهَوَى.

10887. The delusions of vain desire beguile.

١٠٨٨٧. غُرُورُ الهَوَى يَخْدَعُ.

10888. Being overcome by vain desire corrupts [one's] faith and reason.

١٠٨٨٨. غَلَبَةُ الهَوَى تُفْسِدُ الدّينَ وَالعَقْلَ.

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.

١٠٨٨٩. غالِبِ الهَوَى مُغالَبَةَ الخَصْمِ خَصْمَهُ وَحارِبْهُ مُحارَبَةَ العَدُوِّ عَدُوَّهُ لَعَلَّكَ تَمْلِكُهُ.

10890. In succumbing to vain desire there is every [form of] deviation.

١٠٨٩٠. في طاعَةِ الهَوَى كُلُّ الغَوايَةِ.

10891. He who overcomes his vain desire and controls the urges of his [carnal] soul is successful.

١٠٨٩١. فازَ مَنْ غَلَبَ هَواهُ وَمَلَكَ دَواعِيَ نَفْسِهِ.

10892. Indeed the one who is deceived by the temptations of [his] vain desire has gone astray.

١٠٨٩٢. قَدْ ضَلَّ مَنِ انْخَدَعَ لِدَواعِي الهَوَى.

10893. Combat your vain desire with your intellect and you will acquire right guidance.

١٠٨٩٣. قاتِلْ هَواكَ بِعَقْلِكَ تَمْلِكْ رُشْدَكَ.

10894. Combat your vain desire with your knowledge and your anger with your forbearance.

١٠٨٩٤. قاتِلْ هَواكَ بِعِلْمِكَ وَغَضَبَكَ بِحِلْمِكَ.

10895. Be a conqueror of your vain desire and a seeker of your salvation.

١٠٨٩٥. كُنْ لِهَواكَ غالِباً وَلِنَجاتِكَ طالِباً.

10896. If vain desire were to be lifted, the insincere person would despise [and feel ashamed of] his [own] action.

١٠٨٩٦. لَوِارْتَفَعَ الهَوَى لأَنِفَ غَيْرُ المُخْلِصِ مِنْ عَمَلِهِ.

10897. One who is controlled by his vain desire goes astray.

١٠٨٩٧. مَنْ مَلَكَهُ هَواهُ ضَلَّ.

10898. Whoever yields to his vain desire is destroyed.

١٠٨٩٨. مَنْ أطاعَ هَواهُ هَلَكَ.

10899. Whoever overcomes his vain desire is honoured.

١٠٨٩٩. مَنْ يَغْلِبُ هَواهُ يَعِزَّ.

10900. Whoever controls his vain desire acquires intelligence [and wisdom].

١٠٩٠٠. مَنْ مَلَكَ هَواهُ مَلَكَ النُّهٰى.

10901. Whoever agrees with his vain desire opposes his rectitude [and reason].

١٠٩٠١. مَنْ وافَقَ هَواهُ خالَفَ رُشْدَهُ.

10902. One whose vain desire is strong, his resolve becomes weak.

١٠٩٠٢. مَنْ قَوِيَ هَواهُ ضَعُفَ عَزْمُهُ.

10903. Whoever embarks on his vain desire slips.

١٠٩٠٣. مَنْ رَكِبَ هَواهُ زَلَّ.

10904. Whoever follows his vain desire destroys himself.

١٠٩٠٤. مَنِ اتَّبَعَ هَواهُ أرْدٰى نَفْسَهُ.

10905. Whoever opposes his vain desire has followed [the path of] knowledge.

١٠٩٠٥. مَنْ خالَفَ هَواهُ أطاعَ الْعِلْمَ.

10906. One who proceeds with vain desire falls into destruction.

١٠٩٠٦. مَنْ جَرٰى مَعَ الهَوٰى عَثَرَ بِالرَّدٰى.

10907. With vain desire there is no [reason and] intellect.

١٠٩٠٧. لاعَقْلَ مَعَ هَوىً.

10908. Whoever embarks on vain desire is afflicted by blindness.

١٠٩٠٨. مَنْ رَكِبَ الهَوٰى أدْرَكَ العَمٰى.

10909. There is no faith with vain desire.

١٠٩٠٩. لا دينَ مَعَ هَوىً.

10910. Whoever yields to his vain desire has sold his Hereafter for his worldly life.

١٠٩١٠. مَنْ أطاعَ هَواهُ باعَ آخِرَتَهُ بِدُنْياهُ.

10911. One whose vain desire overpowers

١٠٩١١. مَنْ غَلَبَ هَواهُ عَلٰى عَقْلِهِ ظَهَرَتْ عَلَيْهِ

his intellect is overcome by disgrace.

الفَضائِحُ.

10912. Whoever wishes to attain lofty stations should overcome his vain desire.

١٠٩١٢. مَنْ أحَبَّ نَيْلَ الدَّرَجاتِ العُلى فَلْيَغْلِبِ الهَوَى.

10913. One who is controlled by vain desire does not accept the advice of any sincere adviser.

١٠٩١٣. مَنْ مَلَكَهُ الهَوَى لَمْ يَقْبَلْ مِنْ نَصُوحٍ نُصُحاً.

10914. One whose actions are free from vain desire, his effect [and result] is good in every matter.

١٠٩١٤. مَنْ عَرِيَ عَنِ الهَوَى عَمَلُهُ حَسُنَ أثَرُهُ في كُلِّ أمْرٍ.

10915. Whoever follows his vain desire, it blinds him, deafens him, humiliates him and misguides him.

١٠٩١٥. مَنِ اتَّبَعَ هَواهُ أعْماهُ وَأصَمَّهُ وَأذَلَّهُ وَأضَلَّهُ.

10916. Whoever is led by his vain desire, Satan prevails upon him.

١٠٩١٦. مَنِ اسْتَقادَهُ هَواهُ اِسْتَحْوَذَ عَلَيْهِ الشَّيْطانُ.

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 هَواهُ اِفْتَتَنَ وَجارَ وَعَنْ نَهْجِ السَّبيلِ زاغَ وَحارَ.

10918. Nothing opposes reason like vain desire.

١٠٩١٨. ما ضادَّ العَقْلَ كَالهَوَى.

10919. Nothing destroys religion like vain desire.

١٠٩١٩. ما أهْلَكَ الدّينَ كَالهَوَى.

10920. Vain desire is a riding mount that throws down its rider.

١٠٩٢٠. مَرْكَبُ الهَوَى مَرْكَبٌ مُرْدٍ.

10921. Opposing vain desire is a cure for the intellect.

١٠٩٢١. مُخالَفَةُ الهَوَى شِفاءُ العَقْلِ.

10922. The one who is overpowered by vain desire is always wretched and forever enslaved.

١٠٩٢٢. مَغْلُوبُ الهَوَى دائِمُ الشَّقاءِ مُؤَبَّدُ الرِّقِّ.

10923. He is drawing in large buckets [from the well] of his vain desire and exerting a lot of efforts for his worldly life.

١٠٩٢٣. ماتِحاً في عَرْبِ هَواهُ كادِحاً سَعْياً لِدُنْياهُ.

10924. Following vain desire is indeed a good aide to Satan.

١٠٩٢٤. نِعْمَ عَوْنُ الشَّيْطانِ اِتِّباعُ الهَوَى.

10925. Ruined is the one who is led astray by vain desire and pulled by Satan towards the path of blindness.

١٠٩٢٥. هَلَكَ مَنْ أضَلَّهُ الهَوَى وَاسْتَقادَهُ الشَّيْطانُ إلى سَبيلِ العَمَى.

10926. Your vain desire is a greater enemy towards you than all [other] enemies, so overpower it otherwise it will destroy you.

١٠٩٢٦. هَواكَ أعْدى عَلَيْكَ مِنْ كُلِّ عَدُوٍّ فَأغْلِبْهُ وَإلاّ أهْلَكَكَ.

10927. Never let your vain desire relegate your knowledge.

١٠٩٢٧. لا يُبْعِدَنَّ هَواكَ عِلْمَكَ.

10928. Do not follow [your] vain desire, for whoever follows his vain desire becomes disconcerted.

١٠٩٢٨. لا تَتَّبِعِ الهَوَى فَمَنْ تَبِعَ هَواهُ اِرْتَبَكَ.

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.

١٠٩٢٩. لا تَرْكَنُوا إلى جُهّالِكُمْ (جِهالَتِكُمْ) وَلا تَنْقادُوا لأهْوائِكُمْ فَإنَّ النّازِلَ بِهذا المَنْزِلِ عَلى شَفا جُرُفٍ هارٍ.

10930. Vain desire is the greater of the two enemies.

١٠٩٣٠. اَلْهَوى أعْظَمُ العَدُوَّيْنِ.

10931. Vain desire is a worshipped deity.

١٠٩٣١. اَلْهَوى إلهٌ مَعْبُودٌ.

10932. Because of succumbing to vain desire and misguidance, [only a] few will be saved from hellfire.

١٠٩٣٢. اَلنّاجُونَ مِنَ النّارِ قَلِيلٌ لِغَلَبَةِ الهَوَى وَالضَّلالِ.

10933. Control your vain desire and be stingy with yourself [by keeping away] from those things that are forbidden for you, for

١٠٩٣٣. اِمْلِكْ عَلَيْكَ هَواكَ وَشُحَّ بِنَفْسِكَ عَمّا لا يَحِلُّ لَكَ فَإنَّ الشُّحَّ بِالنَّفْسِ حَقيقَةُ الكَرَمِ.

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].

١٠٩٣٤. اِحْذَرُوا هَوىً هَوٰى بِالأَنْفُسِ هُوِيّاً وَأَبْعَدَها عَنْهُ قَرارَةَ الفَوْزِ قَصِيًّا.

10935. The smallest vain desire can corrupt the intellect.

١٠٩٣٥. يَسيرُ الهَوٰى يُفْسِدُ العَقْلَ.

10936. There is no damage [and loss] greater than [what is brought about by] vain desire.

١٠٩٣٦. لا تَلَفَ أعْظَمُ مِنَ الهَوٰى.

10937. The most destructive thing is vain desire.

١٠٩٣٧. أهْلَكُ شَيْءِ الهَوٰى.

10938. Beware of yielding to vain desire, for indeed it leads [one] towards every [form of] tribulation.

١٠٩٣٨. إيّاكَ وَطاعَةَ الهَوٰى فَإنَّهُ يَقُودُ إلى كُلِّ مِحْنَةٍ.

10939. The best of people is one who struggles against his vain desire.

١٠٩٣٩. أفْضَلُ النّاسِ مَنْ جاهَدَ هَواهُ.

10940. The beginning of vain desire is temptation and its end is tribulation.

١٠٩٤٠. أوَّلُ الهَوى فِتْنَةٌ وَ آخِرُهُ مِحْنَةٌ.

10941. Vain desire is the partner of blindness.

١٠٩٤١. اَلْهَوٰى شَريكُ العَمٰى.

10942. Vain desire is a hidden ailment.

١٠٩٤٢. اَلْهَوٰى داءٌ دَفينٌ.

10943. Vain desire is a bane of the intellects.

١٠٩٤٣. اَلْهَوٰى آفَةُ الألْبابِ.

10944. Vain desire is a pernicious associate.

١٠٩٤٤. اَلْهَوٰى قَرينٌ مُهْلِكٌ.

10945. Vain desire is the opposite of reason.

١٠٩٤٥. اَلْهَوٰى ضِدُّ العَقْلِ.

10946. Vain desire is the foundation of tribulations.

١٠٩٤٦. اَلْهَوٰى أُسُّ المِحَنِ.

10947. Vain desire is the riding mount of temptations.

١٠٩٤٧. اَلْهَوٰى مَطِيَّةُ الفِتَنِ.

10948. Vain desire is a [cause of one's] fall to the lowest of the low.

١٠٩٤٨. اَلْهَوٰى هَوِيٌّ إلى أسْفَلِ سافِلِينَ.

10949. Do not be a slave to vain desires and coveted objects.

١٠٩٤٩. لا تَكُونُوا عَبيدَ الأهْواءِ وَالمَطامِعِ.

10950. There is no enemy like vain desire.

١٠٩٥٠. لا عَدُوَّ كَالهَوٰى.

10951. Vain desire is a riding mount of temptation.

١٠٩٥١. اَلْهَوٰى مَطِيَّةُ الْفِتْنَةِ.

DREAD AND AWE

الهيبة

10952. Dread is [a cause of] failure.

١٠٩٥٢. اَلْهَيْبَةُ خَيْبَةٌ.

10953. Dread is accompanied by failure.

١٠٩٥٣. اَلْهَيْبَةُ مَقْرُونَةٌ بِالخَيْبَةِ.

10954. The bane of awe is jest.

١٠٩٥٤. آفَةُ الهَيْبَةِ المزاحُ.

10955. Dread has been paired with failure.

١٠٩٥٥. قُرِنَتِ الهَيْبَةُ بِالخَيْبَةِ.

باب الياء

LOSS OF HOPE

اليأس

10956. Loss of hope [in others] is one of the two successes.

١٠٩٥٦. اَلْيَأسُ أحَدُ النُّجْحَيْنِ.

10957. The root of sincerity is losing hope [and desire] in that which others possess.

١٠٩٥٧. أَصْلُ الإخْلاصِ اَلْيَأسُ مِمّا في أيْدِي النّاسِ.

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. إنَّ أكْرَمَ النّاسِ مَنِ اقْتَنَى الْيَأْسَ وَلَزِمَ القُنُوعَ وَالوَرَعَ وَبَرِيَ مِنَ الحِرْصِ وَالطَّمَعِ فَإنَّ الطَّمَعَ وَالحِرْصَ اَلْفَقْرُ الحاضِرُ وَإنَّ الْيَأسَ وَالقَناعَةَ الغِنَى الظّاهِرُ.

10959. Loss of hope [in others] is freedom.

١٠٩٥٩. اَلْيَأسُ حُرٌّ.

10960. Loss of hope [in others] is liberty.

١٠٩٦٠. اَلْيَأسُ عِتْقٌ.

10961. Loss of hope [in this world] is a solace.

١٠٩٦١. اَلْيَأسُ مَسْلاةٌ.

10962. Loss of hope [in this world] is a ready affluence.

١٠٩٦٢. اَلْيَأسُ غِناءٌ حاضِرٌ.

10963. With loss of hope [in others] comes honour.

١٠٩٦٣. اَلْعِزُّ مَعَ اليَأسِ.

10964. Loss of hope [in others] comforts the soul.

١٠٩٦٤. اَلْيَأسُ يُرِيحُ النَّفْسَ.

10965. Loss of hope [in others] is a renewed liberty.

١٠٩٦٥. اَلْيَأسُ عِتْقٌ مُجَدَّدٌ.

10966. Loss of hope [in others] is a

١٠٩٦٦. اَلْيَأسُ عِتْقٌ مُرِيحٌ.

comforting liberty.

10967. Loss of hope [in others] exalts the prisoner.

١٠٩٦٧ . اَلْيَأسُ يُعِزُّ الأسيرَ.

10968. Loss of hope [in others] is better than entreating the people [for what you need].

١٠٩٦٨. اَلْيَأسُ خَيْرٌ مِنَ التَّضَرُّعِ إلَى النّاسِ.

10969. Through loss of hope [in others] there is [attainment of] self-sufficiency.

١٠٩٦٩. بِالْيَأسِ يَكُونُ الغَناءُ.

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.

١٠٩٧٠. تَحَلَّ بِالْيَأسِ مِمّا فِي أيْدِي النّاسِ تَسْلَمْ مِنْ غَوائِلِهِمْ وَتُحْرِزِ المَوَدَّةَ مِنْهُمْ.

10971. Hastening the loss of hope [in others] is one of the two triumphs.

١٠٩٧١. تَعْجيلُ اليَأسِ أحَدُ الظَّفَرَيْنِ.

10972. The virtue of loss of hope [in others] is better than the humiliation of asking [for their help].

١٠٩٧٢. حُسْنُ اليَأسِ أجْمَلُ مِنْ ذُلِّ الطَّلَبِ.

10973. Loss of hope may [indeed] be an achievement [in times] when covetousness is destructive.

١٠٩٧٣. قَدْ يَكُونُ اليَأسُ إدْراكاً إذا كانَ الطَّمَعُ هَلاكاً.

10974. One who loses hope in a thing forgets about it.

١٠٩٧٤. مَنْ أَيِسَ مِنْ شَيْءٍ سَلا عَنْهُ.

10975. The bitterness of despair is better than turning entreatingly towards the people.

١٠٩٧٥. مَرارَةُ اليَأْسِ خَيْرٌ مِنَ التَّضَرُّعِ إلَى النّاسِ.

10976. The beginning of sincerity is losing hope in that which people possess.

١٠٩٧٦. أَوَّلُ الإخْلاصِ اَلْيَأسُ مِمّا فِي أيْدِي النّاسِ.

10977. Be good to your orphans, help your poor folk and be kind to the weak amongst you.

١٠٩٧٧. بَرُّوا أيْتامَكُمْ وَ واسَوْا فُقَرائَكُمْ وَارْفُقُوا بِضُعَفائِكُمْ.

10978. Whoever oppresses an orphan has severed his ties with his children.

١٠٩٧٨. مَنْ ظَلَمَ يَتيماً عَقَّ أوْلادَهُ.

10979. Whoever takes care of the orphans, his children will be cared for.

١٠٩٧٩. مَنْ رَعَى الأيْتامَ رُعِيَ في بَنيهِ.

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. كافِلُ اليَتيمِ وَالمِسْكينِ عِنْدَ اللهِ مِنَ المكْرَمينَ.

10981. One who takes charge of caring for the orphans is favoured in the sight of Allah.

١٠٩٨١. كافِلُ اليَتيمِ اَثيْرٌ عِنْدَ اللهِ.

ALERTNESS AND VIGILANCE

اليقظة والتيقّظ

10982. Vigilance in religion is a blessing for the one whom it is bestowed upon.

١٠٩٨٢. اَلتَّيَقُّظُ فِي الدّينِ نِعْمَةٌ عَلى مَنْ رُزِقَهُ.

10983. Alertness is illumination, negligence is delusion.

١٠٩٨٣. اَلْيَقْظَةُ نُورٌ اَلْغَفْلَةُ غُرُورٌ.

10984. Alertness is perspicacity.

١٠٩٨٤. اَلْيَقْظَةُ اِسْتِبْصارٌ.

10985. Indeed you have been alerted so become vigilant, and you have been guided so follow the guidance.

١٠٩٨٥. قَدْ يُقِظْتُمْ فَتَيَقَّظُوا وَهُديتُمْ فَاهْتَدُوا.

10986. One who does not take support through vigilance will not benefit from [the presence of] guards.

١٠٩٨٦. مَنْ لَمْ يَسْتَظْهِرْ بِاليَقْظَةِ لَمْ يَنْتَفِعْ بِالحَفَظَةِ.

10987. Alertness is [a cause of] grief.

١٠٩٨٧. اَلْيَقْظَةُ كَرَبٌ.

10988. Recover, O listener, from your stupor, and wake up from your heedlessness, and curb (or cut short) your haste [towards sins].

١٠٩٨٨. أفِقْ أَيُّهَا السّامِعُ مِنْ سَكْرَتِكَ وَاسْتَيْقِظْ مِنْ غَفْلَتِكَ وَاحْتَصِرْ (اِخْتَصِرْ) مِنْ عَجَلَتِكَ.

10989. Is there nobody who will wake up from his [slumber of] negligence before his time [on this earth] ends?

١٠٩٨٩. اَلا مُسْتَيْقِظٌ مِنْ غَفْلَتِهِ قَبْلَ نَفادِ مُدَّتِهِ.

CERTITUDE

اليقين

10990. Attain certitude (or proficiency) and you will be successful.

١٠٩٩٠. أيْقِنْ (أتْقِنْ) تُفْلِحْ.

10991. The best faith is certitude.

١٠٩٩١. أفْضَلُ الدّينِ اليَقينُ.

10992. The source of patience is [having a] strong conviction in Allah.

١٠٩٩٢. أصْلُ الصَّبْرِ حُسْنُ اليَقينِ بِاللهِ.

10993. The root of indifference towards worldly pleasures is certitude, and its fruit is felicity.

١٠٩٩٣. أصْلُ الزُّهْدِ اَلْيَقينُ وَ ثَمَرَتُهُ السَّعادَةُ.

10994. Certitude is worship.

١٠٩٩٤. اَلْيَقينُ عِبادَةٌ.

10995. Certitude is light.

١٠٩٩٥. اَلْيَقينُ نُورٌ.

10996. Certitude is the symbol of faith.

١٠٩٩٦. اَلْيَقينُ عُنْوانُ الإيمانِ.

10997. Certitude is the best [means of] indifference towards [the pleasures of] this world.

١٠٩٩٧. اَلْيَقينُ أفْضَلُ الزَّهادَةِ.

10998. Certitude is the pillar of faith.

١٠٩٩٨. اَلْيَقينُ عِمادُ الإيمانِ.

10999. Certitude is the gown of the sagacious.

١٠٩٩٩. اَلْيَقينُ جِلْبابُ الأكْياسِ.

11000. Certitude eliminates doubt.

١١٠٠٠. اَلْيَقينُ يَرْفَعُ الشَّكَّ.

11001. Certitude bears the fruit of indifference towards worldly pleasures.

١١٠٠١. اَلْيَقينُ يُثْمِرُ الزُّهْدَ.

11002. Certitude is the cornerstone of religion.

١١٠٠٢. اَلْيَقينُ رَأْسُ الدّينِ.

11003. Certitude is the best worship.

١١٠٠٣. اَلْيَقينُ أَفْضَلُ عِبادَةٍ.

11004. Verily I am upon complete certitude from my Lord and do not have any doubt about my religion.

١١٠٠٤. إنّي لَعَلى يَقينٍ مِنْ رَبّي وَ غَيْرِ شُبْهَةٍ في دِيني.

11005. Through certitude worship becomes complete.

١١٠٠٥. بِاليَقينِ تَتِمُّ العِبادَةُ.

11006. The fruit of certitude is asceticism [and indifference towards worldly pleasures].

١١٠٠٦. ثَمَرَةُ اليَقينِ الزَّهادَةُ.

11007. The cornerstone of religion is true certitude.

١١٠٠٧. رَأْسُ الدّينِ صِدْقُ اليَقينِ.

11008. The cause of sincerity is certitude.

١١٠٠٨. سَبَبُ الإخْلاصِ اَلْيَقينُ.

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.

١١٠٠٩. عَلَيْكَ بِلُزُومِ اليَقينِ وَتَجَنُّبِ الشَّكِّ فَلَيْسَ لِلْمَرْءِ شَيْءٌ أَهْلَكَ لِدينِهِ مِنْ غَلَبَةِ الشَّكِّ عَلى يَقينِهِ.

11010. Cling to certitude and God-wariness, for indeed these two will deliver you to the Garden of [everlasting] Refuge.

١١٠١٠. عَلَيْكُمْ بِلُزُومِ اليَقينِ وَالتَّقْوى فَإنَّهُما يُبَلِّغانِكُمْ جَنَّةَ المَأْوى.

11011. The strength of one's certitude is [proportionate] to the extent of one's faith.

١١٠١١. عَلى قَدْرِ الدّينِ تَكُونُ قُوَّةُ اليَقينِ.

11012. The highest form of certitude is sincerity.

١١٠١٢. غايَةُ اليَقينِ الإخْلاصُ.

11013. Certitude is sufficient as worship.

١١٠١٣. كَفى بِاليَقينِ عِبادَةً.

11014. The certitude of one who is extravagant in his wants and exerts himself in acquisition [of wealth] it is not true.

١١٠١٤. لَمْ يَصْدُقْ يَقينُ مَنْ أسْرَفَ فِي الطَّلَبِ وَأجْهَدَ نَفْسَهُ فِي المكْتَسَبِ.

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 يَقينُكَ لَمَا اسْتَبْدَلْتَ الفانِيَ بِالباقِي وَلا بِعْتَ السَّنِيَّ بِالدَّنِيّ.

11016. One who has certitude is successful.

١١٠١٦. مَنْ أيْقَنَ أفْلَحَ.

11017. One who has certitude is saved.

١١٠١٧. مَنْ أيْقَنَ يَنْجُ.

11018. One whose certitude is firm, has hope.

١١٠١٨. مَنْ حَسُنَ يَقينُهُ يَرْجُ.

11019. One who has certitude works diligently.

١١٠١٩. مَنْ يَسْتَيْقِنْ يَعْمَلْ جاهِداً.

11020. One who is certain about [divine] reward does good [deeds].

١١٠٢٠. مَنْ أيْقَنَ بِالجَزاءِ أحْسَنَ.

11021. One whose certitude is strong does not [have any] doubt.

١١٠٢١. مَنْ قَوِيَ يَقينُهُ لَمْ يَرْتَبْ.

11022. One who is certain about the Hereafter does not covet this world.

١١٠٢٢. مَنْ أيْقَنَ بِالآخِرَةِ لَمْ يَحْرِصْ عَلَى الدُّنْيا.

11023. One whose conviction is firm, his worship becomes good.

١١٠٢٣. مَنْ حَسُنَ يَقينُهُ حَسُنَتْ عِبادَتُهُ.

11024. One whose certitude is true does not [have any] doubt.

١١٠٢٤. مَنْ صَدَقَ يَقينُهُ لَمْ يَرْتَبْ.

11025. One whose certitude is sound abstains from dispute.

١١٠٢٥ . مَنْ صَحَّ يَقينُهُ زَهِدَ فِي المِراءِ.

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 أيْقَنَ رَجا.

11028. How great is the felicity of one whose heart is filled with the coolness of certitude.

١١٠٢٨. ما أعْظَمَ سَعادَةَ مَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ اليَقينِ.

11029. Certitude is an excellent dispeller of doubt.

١١٠٢٩. نِعْمَ الطّارِدُ لِلشَّكِّ اَلْيَقينُ.

11030. Sleeping with certitude is better than praying while in doubt.

١١٠٣٠. نَوْمٌ عَلى يَقينٍ خَيْرٌ مِنْ صَلاةٍ في شَكٍّ.

11031. One who sells certitude for doubt, truth for falsehood, and the Hereafter for this world is destroyed.

١١٠٣١. هَلَكَ مَنْ باعَ اليَقينَ بِالشَّكِّ وَالحَقَّ بالباطِلِ وَالآجِلَ بِالعاجِلِ.

11032. Do not turn your certitude into doubt and your knowledge into ignorance.

١١٠٣٢. لا تَجْعَلُوا يَقينَكُمْ شَكّاً وَلا عِلْمَكُمْ جَهْلاً.

11033. He who has no certitude has no faith.

١١٠٣٣. لا إيمانَ لِمَنْ لا يَقينَ لَهُ.

11034. Certitude is evinced by the shortening of hopes, sincerity in action and indifference towards the pleasures of this world.

١١٠٣٤. يُسْتَدَلُّ عَلَى اليَقينِ بِقَصْرِ الأمَلِ وَإخْلاصِ العَمَلِ وَالزُّهْدِ في الدُّنْيا.

11035. Certitude is corrupted by doubt and the onslaught of vain desire.

١١٠٣٥. يُفْسِدُ اليَقينَ الشَّكُّ وَغَلَبَةُ الهَوَى.

11036. The weapon of the possessor of certitude is patience in [times of] hardship and thankfulness in well-being.

١١٠٣٦. سِلاحُ المُوقِنِ: اَلصَّبْرُ عَلَى البَلاءِ وَالشُّكْرُ في الرَّخاءِ.

11037. Have certitude and you will become strong.

١١٠٣٧. كُنْ مُوْقِناً تَكُنْ قَوِيًّا.

11038. Whoever possesses certitude does good [deeds].

١١٠٣٨. مَنْ أيْقَنَ أحْسَنَ.

11039. Those who possess certitude, the dedicated [and sincere] ones and the altruistic ones are from the people of the Elevations.

١١٠٣٩. اَلْمُوقِنُونَ وَالْمُخْلِصُونَ وَالمؤْثِرُونَ مِنْ رِجالِ الأعْرافِ.

11040. The possessor of certitude is the most sorrowful of all people about [the condition of] his soul.

١١٠٤٠. اَلمُوقِنُ أشَدُّ النّاسِ حُزْناً عَلى نَفْسِهِ.

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?

١١٠٤١. أيْنَ المُوقِنُونَ الَّذيْنَ خَلَعُوا سَرابيلَ الهَوَى وَقَطَعُوا عَنْهُمْ عَلائِقَ الدُّنْيا.

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