EXALTED APHORISMS AND PEARLS OF SPEECH

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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 His most beloved Messenger (s), the greatest man to set foot on this earth and the best of role models for the entire humankind, this humble servant presents the following translation that is dedicated to the Master of the Believers, Commander of the Faithful and the Beloved of the Prophet (s) – 'Ali ibn Abī Ṭālib ('a).

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

There are many different extant copies of this 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.

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[1] Some of these different copies even have some differing narrations (Ref: *Nigāhi be Kitābe Ghurar al-Ḥikam*, Sayyid Muḥammad Raḍawi, 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).

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 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 ʻAllāma Jamāl al-Dīn Muḥammad Khwansāri 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 Nāsiḥ al-Dīn Abu al-Fatḥ ʻAbd al-Wāhid ibn Muḥammad ibn ʻAbd al-Wāhid al-Āmudi[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 Shahr Āshub, ʻAllāma Majlisi and Muḥaddith Nūri, 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-Āmudi's beliefs because he used the phrase *karramallāhu wajhahu* (may Allah honour him) for Imam ʻAli (ʻa) in his introduction to this book, and this is the practice of the Sunnis and not the Shiʻas. However, the great scholar Jamāl al-Dīn Muḥammad Khwansāri 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-Āmudi's being an Imāmi scholar. These are summarized as follows:

a) The fact that Ibn Shahr Āshub mentions him as one of his teachers in his book Maʻālim al ʻUlamā and notes that he was an Imāmi scholar.
b) Ibn Shahr Āshub also mentions him again in his other book al-Manāqib and states that he was a Shiʻa scholar.
c) Whoever examines this book will notice that many of the narrations have been compiled from other Shiʻa books.
d) This book contains certain narrations that can only be narrated by a Shiʻa such as the narrations about the Holy Prophet (s) and his progeny.[6]

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[3] Or al-Āmidi
[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 ʻAbdullah Afandi has also mentioned this explanation.
[6] Like the narration where Imam ʻAli (ʻa) 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 (s) and his progeny.

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

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 ('a).

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

A recent effort to expand on the work of al-Āmudi is the book *Ikmālu Ghurar al-Ḥikam* by Mahdi al-Ansari al-Qummi[7] in which 15,751 more aphorisms of Amīr al-Mu'minīn ('a) have been added to the original title from twenty other ḥadith sources, both Sunni and Shi'i.

[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 Muhammad 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. Being good to parents is the greatest [and most important] duty.

١ــ بِرُّ الوالِدَيْنِ أكْبَرُ فَريضَة

2. Be good to your parents and your children will be good to you.

٢ــ بِرُّوا آباءَكُمْ يَبَرَّكُمْ أبْناؤُكُمْ

3. Whoever is good to his parents, his child will be good to him.

٣ــ مَنْ بَرَّ والِدَيْهِ بَرَّهُ وَلَدُهُ

4. The death of a father breaks one's back.

٤ــ مَوْتُ الوالِدِ قاصِمَةُ الظَّهْرِ

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

٥ــ مَنِ اسْتَنْكَفَ مِنْ أبَوَيهِ فَقَدْ خالَفَ الرُّشْدَ

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

٦ــ مَوَدَّةُ الآباءِ نَسَبٌ بَيْنَ الأبناءِ

THE CAMEL

الإبل

1. Seek goodness in the hoofs of the camel when [being] driven away and when coming back.

١ــ اُطْلُبُوا الخَيْرَ في أخْفافِ الإبِلِ طارِدَةً وَ وارِدَةً

THE SON OF ADAM (THE HUMAN BEING)

ابن آدم

١ــ مِسْكينٌ اِبْنُ آدَمَ مَكْتُومُ الأجَلِ مَكْنُونُ العِلَلِ مَحفُوظُ العَمَلِ تُؤْلِمُهُ البَقَّةُ وَ تُنْتِنُهُ العَرَقَةُ وَ تَقْتُلُهُ الشَّرْقَةُ

1. 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.[8]

٢ــ وَيْحَ ابْنِ آدَمَ ما أغْفَلَهُ وَعَنْ رُشدِهِ ما أذْهَلَهُ

2. Woe to the son of Adam! How heedless and negligent of his salvation he is!

٣ــ وَيْحَ ابْنِ آدَمَ أسيرُ الجُوعِ صَريعُ الشَّبَعِ غَرَضُ الآفاتِ خَليفَةُ الأمْواتِ

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

الأُبّهة

GRANDEUR

١ــ رُبَّ ذِي أُبَّهَة أحْقَرُ مِنْ كُلِّ حَقِيرٍ

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

الإيثار

SELF-SACRIFICE

١ــ اَلإيثارُ فَضيلَةٌ اَلإحْتِكارُ رَذيلَةٌ

1. Self-sacrifice is a virtue, hoarding [wealth] is a vice.

٢ــ الإيثارُ أشرَفُ الإحْسانِ

2. Self-sacrifice is the noblest benevolence.

٣ــ الإيثارُ شيمَةُ الأبْرارِ

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

٤ــ الإيثارُ غايَةُ الإحْسانِ

4. Self-sacrifice is the highest degree of benevolence.

٥ــ الإيثارُ أشرَفُ الكَرَمِ

5. Self-sacrifice is the noblest munificence.

[8] Nahj al-Balāgha saying no. 419

٦ــ الإيثارُ أعلَى الإحْسانِ

6. Self-sacrifice is the highest form of benevolence.

٧ــ الإيثارُ أعلَى المَكارِمِ

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

٨ــ الإيثارُ أفضَلُ عِبادَة وأجَلُّ سيادَة

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

٩ــ الإيثارُ أعْلى مَراتِبِ الكَرَمِ وَ أفْضَلُ الشِّيَمِ

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

١٠ــ الإيثارُ أحْسَنُ الإحْسانِ وأعْلى مَراتِبِ الإيمانِ

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

١١ــ الإيثارُ سَجِيَّةُ الأبْرارِ وَشيمَةُ الأَخيارِ

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

١٢ــ أفضَلُ السَّخاءِ اَلإيثارُ

12. The most excellent generosity is self-sacrifice.

١٣ــ أحسَنُ الكَرَمِ اَلإيثارُ

13. The greatest munificence is self-sacrifice.

١٤ــ بِالإيثارِ يُسْتَرَقُّ الأحرارُ

14. It is through self-sacrifice that the free become enslaved.

١٥ــ بِالإيثارِ يُسْتَحَقُّ اسْمُ الكَرَمِ

15. It is through self-sacrifice that munificence gets true meaning.

١٦ــ بِالإيثارِ على نَفْسِكَ تَمْلِكُ الرِّقابَ

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

١٧ــ خَيْرُ المَكارِمِ الإيثارُ

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

١٨ــ عِنْدَ الإيثارِ علَى النَّفْسِ تَتَبَيَّنُ جَواهِرُ الكُرَماءِ

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

19. The highest of noble traits is self-sacrifice.

١٩ــ غايَةُ المَكارِمِ الإيثارُ

20. Self-sacrifice suffices as nobility.

٢٠ــ كَفى بالإيثارِ مَكْرُمَةً

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

٢١ــ مَنْ آثَرَ على نَفْسِهِ بالَغَ في المُرُوءَةِ

22. Whoever prefers others to himself deserves to be called a person of virtue.

٢٢ــ مَنْ آثَرَ على نَفْسِهِ اسْتَحقَّ إسْمَ الفَضيلَةِ

23. One who prefers you to his property and wealth has preferred you over himself.

٢٣ــ مَنْ آثَرَكَ بِنَشَبِهِ فَقَدِاختارَكَ على نَفْسِهِ

24. From the qualities of the virtuous is impelling themselves to be selfless.

٢٤ــ مِنْ شِيَمِ الأبْرارِ حَمْلُ النُّفوُسِ علَى الإيثارِ

25. One of best [form of] benevolence is self-sacrifice.

٢٥ــ مِنْ أحْسَنِ الإحسانِ اَلإيثارُ

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

٢٦ــ مِنْ أفْضلِ الإختيارِ التَّحَلّي بِالإيثار

27. Nobility cannot be fully achieved but by self-restraint and self-sacrifice.

٢٧ــ لاتُكْمَلُ المَكارِمُ إلاّ بِالعَفافِ والإيثارِ

THE APPOINTED TIME OF DEATH

الأجل

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

١ــ اَلأجلُ مَحْتُومٌ والرِّزْقُ مَقْسُومٌ فلا يَغُمَّنَّ أحَدَكُمْ إبطاؤُهُ فإنَّ الحِرْصَ لايُقَدِّمُهُ وَ العَفافُ لا يُؤَخِّرُهُ والمُؤمِنُ بالتَّحَمُّلِ (بِالتَّجَمُّلِ) خَليقٌ

2. The truest thing is death.

٢ــ أصْدَقُ شَيْ ء اَلأجَلُ

٣ــ أقْرَبُ شَيْ ء الأجَلُ

3. The nearest thing is death.

٤ــ صِدقُ الأجلِ يُفْصِحُ (يَفْضَحُ) كِذْبَ الأمَلِ

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

٥ــ في كُلِّ لَحْظَة أجَلٌ

5. At every moment there is death.

٦ــ قَدْ غابَ عَنْ قُلُوبِكُمْ ذِكرُ الآجالِ وَحَضَرَتْكُمْ كَواذِبُ الآمالِ

6. The remembrance of [the times of] death has disappeared from your hearts and has been replaced by false hopes and aspirations.

٧ــ قَدْ ذَهبَ عَنْ قُلُوبِكُمْ صِدْقُ الأجَلِ وَ غَلَبَكُم غُرُورُ الأملِ

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

٨ــ مَنْ راقَبَ أجَلَهُ إغْتَنَمَ مَهَلَهُ

8. The one who takes death into consideration values his time.

٩ــ مَنْ دَنى مِنْهُ أجَلُهُ لَمْ تُعِنْهُ (لم تُغْنِهِ) حِيَلُهُ

9. One whose death draws near to him cannot be saved [from it] by his efforts.

١٠ــ مِنَ الآجالِ إنْقِضاءُ السَّاعاتِ

10. The passing of time draws one towards death.

١١ــ ما عَسى أنْ يَكُونَ بَقاءُ مَنْ لَهُ يَوْمٌ لايَعدُوهُ وَ طالِبٌ حَثيثٌ مِنْ أجَلِهِ يَحدُوهُ

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

١٢ــ عِنْدَ حُضُورِ الآجالِ تَظْهَرُ خَيْبَةُ الآمالِ

12. It is when [the time of] death comes that the failure of [one's] aspirations become apparent.

١٣ــ عِنْدَ هُجُومِ الآجالِ تَفْتَضِحُ الأماني وَ الآمالُ

13. When death strikes, hopes and aspirations are exposed.

١٤ــ كُلُّ آت قَريبٌ

14. Every future [event] is near.

15. How many a person has delayed his work until death came upon him!

١٥ــ كَمْ مِنْ مُسَوِّف بِالعَمَلِ حتّى هَجَمَ عَلَيْهِ الأجَلُ

16. The appointed time of death is sufficient as a guard.

١٦ــ كَفى بِالأجَلِ حارِساً

17. There is a prescribed duration for every term [of life].

١٧ــ لِكُلِّ أجَل كِتابٌ

18. Death strikes down.

١٨ــ اَلأجَلُ يَصْرَعُ

19. Departure [from this world] is imminent.

١٩ــ اَلرَّحيلُ وَشيكٌ

20. The appointed time of death is a shield.

٢٠ــ اَلأجلُ جُنَّةٌ

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

٢١ــ اَلأجَلُ حِصْنٌ حَصينٌ

22. Death cuts hopes short.

٢٢ــ اَلآجالُ تَقْطَعُ الآمالَ

23. Death exposes hope.

٢٣ــ اَلأجَلُ يَفْضَحُ الأمَلَ

24. Death is the reaper of hope.

٢٤ــ اَلأجلُ حَصادُ الأمَلِ

25. When death comes, hopes are exposed.

٢٥ــ إذا حَضَرَتِ الآجالُ افتَضَحَتِ الآمالُ

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

٢٦ــ إذا بَلَغْتُمْ نِهايَةَ الآمالِ فَاذكُرُوا بَغَتاتِ الآجالِ

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

٢٧ــ آفَةُ الآمالِ حُضُورُ الآجالِ

28. The bane of hope is death.

٢٨ــ آفةُ الأمَلِ الأجَلُ

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

٢٩ــ سَوْفَ يَأتيكَ أجَلُكَ فَأجْمِلْ فِي الطَّلَبِ

٣٠ــ سابِقُوا الأجَلَ فإنَّ النَّاسَ يُوْشِكُ أنْ يَنْقَطِعَ بِهِمُ الأملُ فَيُرهِقَهُمُ الأجلُ

30. Anticipate death, for verily the hopes of people are on the verge of being cut short as death comes upon them.

٣١ــ سابِقُوا الأجَلَ وَ أحْسِنُوا العَمَلَ تَسْعَدُوا بالمَهَلِ

31. Anticipate death and do good deeds; [by this] you will attain felicity through your [hastening to good deeds while you have] respite.

٣٢ــ كُلَّما قارَبتَ أجَلاً فَأحْسِنْ عَمَلاً

32. Every moment you come closer to death, so improve your deeds.

٣٣ــ لِكُلِّ أجَل حُضُورٌ

33. For every appointed time there is an arrival.

٣٤ــ لِكلِّ امْرِءٍ يَوْمٌ لايَعْدُوهُ

34. For every person there is a day that he shall not go beyond.

٣٥ــ لِكُلِّ أحَد سائِقٌ مِنْ أجَلِهِ يَحْدُوهُ

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

٣٦ــ لَو ظَهَرَتِ الآجالُ لافْتَضَحَتِ الآمالُ

36. If the appointed times of death were to become known, the [secret] hopes [of people] would be exposed.

٣٧ــ لَوْ رَأيْتُمُ الأجَلَ وَ مَسيرَهُ لأبْغَضْتُمُ الأمَلَ وَ غُرُورَهُ

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

٣٨ــ لَوْ فَكَّرْتُمْ فِي قُرْبِ الأجَلِ وَحُضُورِهِ لأمَرَّ عِنْدَكُمْ حُلْوُ العَيْشِ وَسُرُورُهُ

38. 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.

٣٩ــ مَنْ راقَبَ أجَلَهُ قَصَّرَ أمَلَهُ

39. Whoever is mindful of his [eventual] death reduces his aspirations.

٤٠ــ مَناسْتَقصَرَ بَقائَهُ و أجَلَهُ قَصُرَ رَجاؤُهُ وَ أمَلُهُ

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

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

٤١ــ مَنْ جَرى في عِنانِ أمَلِهِ عَثُرَ بِأجَلِهِ

42. How close hope is to death!

٤٢ــ ما أقْرَبَ الأجَلَ مِنَ الأمَلِ

43. How severing death is for hope!

٤٣ــ ما أقطَعَ (أقْرَبَ) الأجلَ لِلأمَلِ

44. He who counts tomorrow [to be] from his lifetime has not given death its rightful place.

٤٤ــ ما أنْزلَ المَوتَ مَنْزِلَهُ مَنْ عَدَّ غَداً مِنْ أجَلِهِ

45. What an excellent cure death is!

٤٥ــ نِعْمَ الدَّواءُ الأجَلُ

46. Each breath of a person is a step closer to his death.

٤٦ــ نَفَسُ الْمَرْءِ خُطاهُ إلى أجَلِهِ

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

٤٧ــ لا جُنَّةَ أوقيمِنَ الأجلِ

48. Nothing is truer than death.

٤٨ــ لاشَيْءَ أصْدَقُ مِنَ الأجَلِ

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

٤٩ــ إنَّكُمْ حَصائِدُ الآجالِ وَ أغْراضُ الحِمامِ

50. May the mercy of Allah be on the person who understands that his [every] breath brings him a step closer to his death, so he hastens to [do] good deeds and shortens his hopes.

٥٠ــ رَحِمَ اللّهُ امْرَءاً عَلِمَ أنَّ نَفَسَهُ خُطاهُ إلى أجَلِهِ فبادَرَ عَمَلَهُ و قَصَّرَ أمَلَهُ

51. May the mercy of Allah be on the person who anticipates [his] death, belies [his false] aspirations, and makes his actions sincere.

٥١ــ رَحِمَ اللّهُ امْرَءاًبادَرَ الأجَلَ وَ أكْذَبَ الأمَلَ وَ أخلَصَ العَمَلَ

52. Sometimes death is [hidden] beneath an aspiration.

٥٢ــ رُبَّ أجَل تَحْتَ أمَل

53. With the passing of hours, lifetimes perish.

٥٣ــ مَعَ السَّاعاتِ تَفنَى الآجالُ

٥٤ــ إنَّ عَلَيَّ مِنْ أجَلي جُنَّةً حَصينَةً فَإذا جاءَ يَومِي انْفَرَجَت عَنّي وَأسْلَمَتْني فَحينَئذ لا يَطيشُ السَّهْمُ وَ لا يَبْرَءُ الكَلِمُ

54. 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]. At this time the arrow will not miss its target and the wound will not heal.

الآخرة

١ــ اَلآخِرةُ فَوزُ السُّعَداءِ

1. The Hereafter is the victory of the felicitous.

٢ــ اِشتِغالُكَ بإصْلاحِ مَعادِكَ يُنْجيكَ مِنْ عَذابِ النَّارِ

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

٣ــ الرَّابِحُ مَنْ باعَ العاجِلَةَ بِالآجِلَةِ

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

٤ــ اَلمالُ وَالْبَنُونَ زينَةُ الحَيوةِ الدُّنيا والعَمَلُ الصَّالِحُ حَرْثُ الآخِرَةِ

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

٥ــ أحْوالُ الدُّنيا تَتْبَعُ الإتِّفاقَ وَ أحْوالُ الآخرةِ تَتْبَعُ الإسْتِحْقاقَ

5. The conditions in this world are based on convention whereas the conditions in the Hereafter are based on merit.

٦ــ إنّ أمامَكَ عَقَبَةً كَؤُوداً اَلْمُخِفُّ فيها أحْسَنُ حالاً مِنَ الْمُثْقِلِ والْمُبْطِئُ عَلَيها أقْبَحُ أمْراً مِنَ الْمُسْرِعِ إنّ مَهْبِطَها بِكَ لامُحالَةَ على جَنَّة أوْ نار

6. Surely in front of you is a difficult place of ascension in which one whose weight is lighter is in a better position than the one whose weight is heavier, and the one who moves slowly is worse off than the one who moves swiftly. Verily its landing will lead you to either Paradise or hell.

٧ــ إنَّ الغايَةَ القيامَةُ وَ كَفى بذلِكَ واعِظاً لِمَنْ عَقَلَ و مُعْتَبَراً لِمَنْ جَهِلَ وَ بَعدَ ذلك ما تَعْلَمُونَ مِنْ هَوْلِ الْمُطَّلَعِ وَرَوْعاتِ الفَزَعِ وَ اسْتِكاكِ الأسماعِ وَاخْتِلافِ الأضلاعِ وَ ضيقِ الأرماسِ وَشِدَّةِ الأبلاسِ

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

٨ــ إنْ رَغِبْتُم في الفَوزِ وَ كَرامَةِ الآخِرَةِ فَخُذُوا في الفَناءِ لِلْبَقاءِ

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

٩ــ إنَّكَ في سَبيلِ مَنْ كانَ قَبْلَكَ فَاجْعَلْ جِدَّكَ لآخِرَتِكَ وَ لا تَكْتَرِثْ بِعَمَلِ الدُّنيا

9. 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.

١٠ــ إنّك مَخْلُوقٌ لِلآخِرَةِ فَاعْمَل لَها

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

١١ــ إنّكَ إنْ عَمِلْتَ لِلآخِرَةِ فازَ قِدْحُكَ

11. If you work for the Hereafter, your arrow hits the mark.

١٢ــ إنَّكمْ إلى الآخِرَةِ صائِرُونَ وَ عَلَى اللّهِ مَعْرُوضُونَ

12. Verily you are all proceeding towards the Hereafter and will be presented before Allah.

١٣ــ حَلاوَةُ الآخِرَةِ تُذهِبُ مَضاضَةَ شقاءِ الدُّنيا

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

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

١٤ ــ حَصِّلُوا الآخِرَةَ بِتَركِ الدُّنيا و لاتُحَصِّلُوا بِتَركِ الدِّينِ الدُّنيا

15. The Hereafter is everlasting.

١٥ــ الآخرَةُ أبَدٌ

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

١٦ــ طُوبى لِمَنْ ذَكَرَ المَعادَ فأحْسَنَ

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

١٧ــ طالِبُ الآخِرَةِ يُدْرِكُ مِنْها أمَلَهُ وَيَأتيهِ مِنَ الدُّنيا ما قُدِّرَ لَهُ

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

١٨ــ عَلَيكَ بِالْجِدِّ والإجتِهادِ في إصْلاحِ المَعادِ

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

١٩ــ عَجِبْتُ لِمَنْ أنْكَرَ النَشأةَ الأُخْرى وَ هُوَ يَرَيالنَّشأَةَ الأُولى

20. The goal of the Hereafter is everlasting [life].

٢٠ــ غايَةُ الآخِرَةِ البَقاءُ

21. In the Hereafter there is accounting without action.

٢١ــ في الآخِرَةِ حِسابٌ وَ لاعَمَلٌ

22. 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.

٢٢ــ كُونُوا مِنْ أبْناءِ الآخِرَةِ وَ لاتَكُونُوا مِنْ أبْناءِ الدُّنيا فإنَّ كُلَّ وَلَد سَيَلْحَقُ بِأُمِّهِ يَوْمَ القيمَةِ

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

٢٣ــ مَنْ عَمِلَ لِلْمَعادِ ظَفِرَ بِالسَّدادِ

24. One who develops his Hereafter achieves his aspirations.

٢٤ــ مَنْ عَمَرَ آخِرَتَهُ بَلَغَ آمالَهُ

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

٢٥ــ مَنِابْتاعَ آخِرَتَهُ بِدُنْياهُ رَبِحَهُما

٢٦ــ مَنْ عَمَرَ دارَ إقامَتِهِ فَهُوَ العاقِلُ

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

٢٧ــ مَنْ أيْقَنَ بِالآخِرَةِ أعْرَضَ عَنِ الدُّنيا

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

٢٨ــ مَنْ أصْلَحَ المَعادَ ظَفِرَ بِالسَّدادِ

28. One who improves his Hereafter will be triumphant.

٢٩ــ مَنْ أيْقَنَ بِالآخِرَةِ لَمْ يَحْرِصْ علَى الدُّنيا

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

٣٠ــ مَنْ حَرَصَ علَى الآخرةِ مَلَكَ

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

٣١ــ لِكُلِ شيْء مِنَ الآخِرَةِ خُلُودٌ وَبَقاءٌ

31. Everything in the Hereafter has perpetuity and everlastingness.

٣٢ــ لَيْسَ عَنِ الآخِرَةِ عِوَضٌ وَلَيْسَتِ الدُّنْيا لِلنَّفْسِ بِثَمَن

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

٣٣ــ لَيْس بِمُؤْمِن مَنْ لَمْ يَهْتَمَّ بِإصْلاحِ مَعادِهِ

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

٣٤ــ مَنْ رَغِبَ في نَعيمِ الآخِرَةِ قَنِعَ بِيَسيرِ الدُّنيا

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

٣٥ــ مَنْ أخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَةِ بِالدُّنيا؟!

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

٣٦ــ مَنْ جَعَلَ كُلَّ هَمِّهِ لآخِرَتِهِ ظَفِرَ بِالمأمُولِ

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

٣٧ــ مَنْ سَعى لِدارِ إقامَتِهِ خَلُصَ عَمَلُهُ وَ كَثُرَ وَجَلُهُ

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

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

٣٨ــ مَنْ أيْقَنَ بِالآخِرَةِ سَلا عَنِ الدُّنيا

39. Whoever increases his remembrance of the Hereafter, his transgression reduces.

٣٩ــ مَنْ أكْثَرَ مِنْ ذِكْرِ الآخِرَةِ قَلَّتْ مَعْصِيَتُهُ

40. One who strives to improve his Hereafter, Allah will improve for him his worldly life.

٤٠ــ مَنْ أصْلَحَ أمْرَ آخِرَتِهِ أصْلَحَ اللّهُ لَهُ أمْرَ دُنياهُ

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

٤١ــ مَنْ كانَتِالآخِرَةُ هِمَّتَهُ بَلَغَ مِنَ الخَيْرِ غايَةَ اُمْنِيَّتِهِ

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

٤٢ــ مَنْ لَمْ يَعْمَلْ لِلآخِرَةِ لَمْ يَنَلْ أمَلَهُ

43. One who has three [qualities] will have saved his life in this world and the Hereafter: he commands good and himself follows it, forbids evil and himself keeps away from it, and is careful in following the commandments of Allah, the Mighty and High.

٤٣ــ مَنْ كانَ فيهِ ثَلاثٌ سَلِمَتْ لَهُ الدُّنيا والآخِرَةُ: يَأمُرُ بِالمَعْرُوفِ وَيَأتَمِرُ بِهِ وَيَنْهى عَنِ المُنْكَرِ وَ يَنْتَهي عَنْهُ وَ يُحافِظُ على حُدُودِ اللّهِ جَلَّ وَعلا

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

٤٤ــ ما أخْسَرَ مَنْ لَيْسَ لَهُ في الآخِرَةِ نَصيبٌ

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

٤٥ــ مِرارَةُ الدُّنيا حَلاوَةُ الآخِرَةِ

46. 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 portion of] the Hereafter by exerting his greatest effort.

٤٦ــ ما المَغْرُورُ الذّي ظَفِرَ مِنَ الدُّنيا بأدنى سُهْمَتِهِ(بِأعْلى هِمَّتِهِ) كالآخَرِ الَّذي ظَفِرَ مِنَ الآخِرَةِ بأعْلى هِمَّتِهِ(بأدنى سُهمَتِهِ)

47. He who works for his Eternal Abode obtains what he desires.

٤٧ــ نالَ المُنى مَنْ عَمِلَ لِدارِ البَقاءِ

٤٨ــ لاتبيعُوا الآخرَةَ بالدُّنيا وَ لاتَسْتَبْدِلُوا الفَناءَ بِالبَقاءِ

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

٤٩ــ لايَشْغَلَنَّكَ عَنِ العَمَلِ لِلآخِرَةِ شُغلٌ فإنَّ المُدَّةَ قَصيرَةٌ

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

٥٠ــ لاتَجْتَمِعُ الآخِرَةُ وَالدُّنيا

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

٥١ــ لاتَجتَمِعُ الفَناءُ وَ البَقاءُ

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

٥٢ــ لايُدْرِكُ أحَدٌ ما يُريدُ مِنَ الآخِرَةِ إلاّ بِتَرْكِ ما يَشتَهي مِنَ الدُّنيا

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

٥٣ــ يَنبَغي لِمَنْ أيْقَنَ بِبَقاءِ الآخِرَةِ وَ دَوامِها أنْ يَعْمَلَ لَها

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

٥٤ــ لايَتْرُكُ النَّاسُ شَيْئاً مِنْ دُنياهُمْ لإصلاحِ آخِرَتِهِمْ إلاّ عَوَّضَهُمُ اللّهُ سُبْحانَهُ خَيْراً مِنْهُ

54. 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.

٥٥ــ إرْغَبُوا فيما وَعَدَاللّهُ المُتَّقينَ فإنّ أصْدَقَ الوَعْدِ ميعادُهُ

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

٥٦ــ إنَّ غَداً مِنَ اليَوْمِ قَريبٌ يَذْهَبُ اليَومُ بِما فيهِ ويَأتي الْغَدُ لاحِقاً بِهِ

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

٥٧ــ إنَّ الغايَةَ أمامَكُمْ وَ إنَّ السَّاعَةَ وَرائَكُمْ تَحْدُوكُمْ

57. The [final] destination is in front of you and time is behind you, pushing you [forward].

٥٨ــ إنّ لَكُمْ نِهايَةً فَانْتَهُوا إلى نِهايَتِكُمْ وَ إنّ لَكُمْ عَلَماً فَانْتَهُوا بِعَلَمِكُمْ

58. 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.

٥٩ــ إنَّ المَرْءَ قَدْ يَسُرُّهُ دَرَكُ ما لَمْ يَكُنْ لِيَفُوتَهُ وَ يَسُؤُهُ فَوْتُ ما لَمْ يَكُنْ لِيُدْرِكَهُ فَلْيَكُنْ سُرُورُكَ بِما نِلتَ مِنْ آخِرَتِكَ وَ لْيَكُنْ أسَفُكَ على ما فاتَكَ مِنْها وَ لْيَكُنْ هَمُّكَ لِما بَعْدَ المَوْتِ

59. 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.

٦٠ــ إجْعَلْ هَمَّكَ لآخِرَتِكَ وَ حُزْنَكَ على نَفْسِكَ فَكَمْ مِنْ حَزين وَفَدَ بِهِ حُزْنُهُ على سرُورِ الأبَدِ وَكَمْ مِنْ مَهْمُوم أدْرَكَ أمَلَهُ

60. 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.

٦١ــ إسْتَعِدُّوا لِيَوم تَشْخَصُ فيهِ الأبْصارُ وَ تَتَدلَّهُ لِهَولِهِ العُقُولُ وَ تَتَبَلَّدُ البَصائِرُ

61. 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.

٦٢ــ إحْذَرُوا يَوْماً تُفْحَصُ فيهِ الأعْمالُ و تَكْثُرُ فيهِ الزِّلْزالُ وَ تَشيبُ فيهِ الأطْفالُ

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

٦٣ــ إيَّاكَ أن تَخْدَعَ عَنْ دارِ القَرارِ وَ مَحَلِّ الطَّيِّبينَ الأخْيارِ والأولياءِ الأبْرارِ الَّتي نَطَقَ القُرآنُ بِوَصْفِها وَ أثنى على أهْلِها وَدَلَّكَ اللّهُ سُبْحانَهُ عَلَيْها وَدَعاكَ إليها

63. 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.

٦٤ــ ألا مُتَزَوِّدٌ لآخِرَتِهِ قَبْلَ اُزُوفِ رِحْلَتِهِ

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

٦٥ــ اَلآخِرَةُ دارُ مُسْتَقَرِّكُمْ فَجَهِّزُوا إليها ما يَبْقى لَكُمْ

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

٦٦ــ إجْعَلْ هَمَّكَ وَ جِدَّكَ لآخِرَتِكَ

66. Place your concern and effort for your Hereafter.

٦٧ــ إجْعَلْ هَمَّكَ لِمَعادِكَ تَصْلَحْ

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

٦٨ــ إسْتَفْرِغْ جَهْدَكَ لِمَعادِكَ تُصْلِحْ مَثْواكَ وَ لاتَبِعْ آخِرَتَكَ بِدُنياكَ

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

٦٩ــ إجعَلْ جِدَّكَ لإعدادِ الجَوابِ لِيَومِ المَسْئَلَةِ (المُسائَلَة) والحساب

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

٧٠ــ أوْفَرُ النَّاسِ حَظّاً مِنَ الآخِرَةِ أقَلُّهُمْ حَظّاً مِنَ الدُّنيا

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

٧١ــ إنّي آمُرُكُمْ بِحُسْنِ الإسْتِعْدادِ وَ الإكثارِ مِنَ الزّادِ لِيَوْم تَقْدِمُونَ على ما تُقَدِّمُونَ وَ تَنْدَمُونَ على ما تُخَلِّفُونَ وَ تُجْزَوْنَ بِما كُنْتُمْ تُسَلِّفُونَ

71. 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].

٧٢ــ إذا أعرَضْتَ عَنْ دارِ الفَناءِ وَ تَوَلَّهْتَ بِدارِ البَقاءِ فَقَدْ فازَ قِدْحُكَ وَفُتِحَتْ لَكَ أبْوابُ النَّجاحِ وَ ظَفِرْتَ بِالفَلاحِ

72. 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.

٧٣ــ ثَوابُ الآخِرَةِ يُنْسي مَشَقَّةَ الدُّنيا

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

٧٤ــ خُذْ مِمَّا لايَبْقى لَكَ وَ لا تَبْقى لَهُ لِما لا تُفارِقُهُ وَ لايُفارِقُكَ

74. 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].

٧٥ــ خُذْ مِنْ صالِحِ العَمَلِ وَ خالِلْ خَيْرَ خَليل فإنَّ لِلْمَرءِ ما اكْتَسَبَ وَهُوَ في الآخِرَةِ مَعَ مَنْ أحَبَّ

75. 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.

٧٦ــ دارُ البَقاءِ مَحَلُّ الصِّدّيقينَ وَ مَوطِنُ الأبْرارِ و الصَّالِحينَ

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

٧٧ــ ذِكْرُ الآخِرَةِ دَواءٌ وَ شِفاءٌ

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

٧٨ــ رَحِمَ اللّهُ امْرَءاً أخَذَ مِنْ حَيوة لِمَوْت وَمِنْ فَناء لِبَقاء وَ مِنْ ذاهِب لِدائِم

78. 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.

٧٩ــ عَلَيْكَ بِالآخِرَةِ تَأْتِكَ الدُّنيا صاغِرَةً

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

٨٠ــ وكُلُّ شَيْء مِنَ الآخِرَةِ عِيانُهُ أعْظَمُ مِنْ سَماعِهِ فَلْيَكْفِكُمْ مِنَ العَيانِ السَّماعُ وَ مِنَ الغَيْبِ الخَبَرُ

80. 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].

٨١ــ كَيفَ يَعْمَلُ لِلآخِرَةِ المَشْغُولُ بِالدُّنيا؟!

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

٨٢ ــ إنَّكُمْ إلى عِمارَةِ دارِ البَقاءِ أحْوَجُ مِنْكُمْ إلى عِمارَةِ دارِ الفَناءِ

82. 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].

٨٣ــ إنَّكُمْ إنَّما خُلِقْتُمْ لِلآخِرَةِ لا لِلدُّنيا وَ لِلبَقاءِ لالِلْفَناءِ

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

٨٤ ــ إنَّما خُلِقْتُمْ لِلْبَقاءِ لالِلفَناءِ وَ إنّكُمْ في دارِ بُلْغَة وَ مَنْزِلِ قُلْعَة

84. 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.

٨٥ ــ صَلاحُ الآخِرَةِ رَفْضُ الدُّنيا

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

٨٦ــ عَجِبْتُ لِمَنْ عَرَفَ رَبَّهُ كَيْفَ لايَسْعى لِدارِ البَقاءِ؟!

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

٨٧ ــ مَنْ أيْقَنَ بِما يَبْقى زَهِدَ فيما يَفْنى

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

٨٨ ــ مَنْ أحَبَّ الدَّارَ الباقِيَةَ لَهى عَنِ اللذّات

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

٨٩ــ مَنْ أمَّلَ ثوابَ الحُسْنى لَمْ تُنْكَدْ آمالُهُ

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

٩٠ــ أيَسُرُّكَ أنْ تَلْقَى اللّهَغَداً في القِيامَةِ وَ هُوَ عَلَيْكَ راض غَيرُ غَضْبانَ؟ كُنْ في الدُّنيا زاهِداً و في الآخرَةِ راغِباً و عَلَيْكَ بالتَّقوى والصِّدق فَهُما جماعُ الدِّينِ وَ الْزَمْ أهْلَ الحقِّ وَ اعْمَلْ عَمَلَهُمْ تَكُنْ مِنْهُمْ

90. 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.

٩١ــ ما ظَفِرَبالآخِرَةِ مَنْ كانَتِ الدُّنيا مَطْلَبَهُ

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

٩٢ــ مَا المَغْبُوطُ الَّذي فازَ مِنْ دارِ البَقاءِ بِبُغْيَتِهِ كالمَغبُونِ الَّذي فاتَهُ النَّعيمُ بِسُوءِ اخْتيارِهِ وَ شَقاوَتِهِ

92. 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.

٩٣ــ لا تَكُنْ مِمَّن يَرْجوُا الآخِرَةَ بِغَيْرِ عَمَل وَ يُسَوِّفُ التَّوبَةَ بِطُولِ الأمَلِ يَقُولُ في الدُّنيا بِقَوْلِ الزَّاهِدينَ وَ يَعمَلُ فيها بِعَمَلِ الرَّاغِبينَ

93. 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.

٩٤ــ لايُنْعَمُ بِنَعيمِ الآخِرَةِ إلاّ مَنْ صَبَرَ عَلى بلاءِ الدُّنيا

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

٩٥ــ لايَنْفَعُ العَمَلُ لِلآخِرَةِ مَعَ الرَّغْبَةِ في الدُّنيا

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

٩٦ــ لايُدْرِكُ أحَدٌ رِفْعَةَ الآخِرَةِ إلاّ بِإخلاصِ العَمَلِ وتَقْصيرِ الأمَلِ وَلُزُومِ التَّقوى

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

٩٧ــ إسْتَحِقُّوا مِنَ اللّهِ ما أعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدقِ ميعادِهِ والحَذَرِ مِنْ هَوْلِ مَعادِهِ

97. 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.

الاخوّة والصّديق والرّفيق والمصاحبة

THE BROTHER, THE FRIEND, THE ASSOCIATE AND THE COMPANION

١ــ اَلإخْوانُ أفْضَلُ العُدَدِ

1. Brothers are the best of assets [in times of hardship].

٢ــ اَلمُعينُ عَلَى الطّاعَةِ خَيرُ الأصحابِ

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

٣ــ اَلصَّديقُ مَنْ صَدَقَ غَيبُهُ(غَيْبَتُهُ)

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

٤ــ اَلفَقْدُ المُمْرِضُ (المُرْمِضُ) فَقْدُ الأحبابِ

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

٥ــ اَلصّاحِبُ كالرُّقعَةِ فَاتَّخِذْهُ مُشاكِلاً

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

٦ــ الرَّفيقُ كالصَّديقِ فَاخْتَرَهُ مُوافِقاً

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

٧ــ اَلْغَريبُ مَنْ لَيْسَ لَهُ حَبيبٌ

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

٨ــ إخْوانُ الدّين أبْقى مَوَدَّةً

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

٩ــ أخٌ تَسْتَفيدُهُ خَيْرٌ مِنْ أخ تَسْتَزيدُهُ

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

١٠ــ اِسْتِفْسادُ الصَّديقِ مِنْ عَدَمِ التَّوفيقِ

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

١١ــ اَلإخوانُ زينَةٌ فِي الرَّخاءِ وَعُدَّةٌ فِي البلاءِ

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

١٢ــ إخوانُ الدُّنيا تَنْقَطِعُ مَوَدَّتُهُمْ لِسُرْعَةِ انْقِطاعِ أسبابِها

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

١٣ــ خَيرُ إخْوانِكَ مَنْ واساكَ بِخيرِهِ وَ خَيرٌ منهُ مَنْ أغناكَ عَنْ غيرِهِ

13. 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.

١٤ــ خَيرُ الإخْوانِ أنْصَحُهُمْ وَ شَرُّهُمْ أغَشُّهُمْ

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

١٥ــ خَيرُ الإخْوانِ مَنْ لَمْ تَكُنْ على الدُّنيا أُخُوَّتُهُ

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

١٦ــ خَيرُ الإخوانِ مَنْ كانَتْ في اللّهِ مَوَدَّتُه

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

١٧ــ خَيرُ الإخوانِ مَنْ إذا فَقَدْتَهُ لَمْ تُحِبَّ البَقاءَ بَعدَهُ

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

١٨ــ خيرُ إخوانِكَ مَنْ سارَعَ إلَى الخَيرِ و جَذَبَكَ إليه وَ أمَرَكَ بِالبِرِّ وَأعانَكَ عليْهِ

18. 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.

١٩ــ خَيرُ إخوانِكَ مَنْ دَعاكَ إلى صِدْقِ المَقالِ بِصِدقِ مَقالِهِ وَ نَدَبَكَ إلى أفْضلِ الأعمالِ بِحُسنِ أعمالِهِ

19. 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.

٢٠ــ خَيرُ إخوانِكَ مَنْ دَلَّكَ على هُدىً وَ ألبَسَكَ (أكْسَبَكَ) تُقىً وَصَدَّكَ عَنْ إتّباعِ هَوىً

20. 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.

٢١ــ خَيرُ إخوانِكَ مَنْ واساكَ

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

٢٢ــ رُبَّ أخ لَمْ يَلِدْهُ اُمُّكَ

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

٢٣ــ صَديقُ الجاهلِ مَتْعُوبٌ مَنكُوبٌ

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

٢٤ــ صاحِبِ الإخوانَ بالإحسانِ وَ تَغَمَّدْ ذُنُوبَهُم بالغُفْرانِ

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

٢٥ــ صاحبِ العُقلاءَ تَغْنَمْ وَ أعرِضْ عنِ الدُّنيا تَسلَمْ

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

٢٦ــ صاحبِ العُقلاءَ وَ جالِسِ العُلَماءَ وَ أغْلِبِ الهوى تُرافِقِ المَلأ الأعلى

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

٢٧ــ صاحبِ الحُكَماءَ وَ جالِسِ الحُلَماءَ وَ أعرِضْ عَنِ الدُّنيا تَسْكُنْ جَنَّةَ المأوى

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

٢٨ــ صُحبَةُ الأشرارِ تُكْسِبُ الشَّرَّ كالرّيحِ إذا مَرَّتْ بالنَّتِنِ حَمَلَتْ نَتِناً

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

٢٩ــ صُحْبَةُ الأحْمَقِ عذابُ الرُّوحِ

29. Accompanying a fool is torment for the soul.

٣٠ــ صُحْبَةُ الوَلِيِّ اللَّبيبِ حَياةُ الرُّوحِ

30. Accompanying a wise friend enlivens the soul.

٣١ــ صَديقُ الأحمقِ في تَعَب

31. The friend of a fool is in distress.

٣٢ــ صَديقُ الجاهِلِ مَعْرَضٌ لِلْعَطَبِ

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

٣٣ــ صَديقُكَ مَنْ نهاكَ وَ عدُوُّكَ مَنْ أغراكَ

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

٣٤ــ صُحبَةُ الأشرارِ تُوجبُ سُوءَ الظَّنِّ الأخيارِ

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

٣٥ــ عَلَيكَ بِمُقارَنَةِ ذِي العَقلِ والدِّينِ فإنَّهُ خَيرُ الأصحابِ

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

٣٦ــ عَليكَ بإخْوانِ الصَّفا فإنّهُمْ زينَةٌ فِي الرَّخاءِ وَ عَونٌ فِي البلاءِ

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

٣٧ــ عَلَيكَ بِمُواخاةِ مَنْ حَذَّرَكَ وَنهاكَ فإنّهُ يُنجِدُكَ وَ يُرشِدُكَ

37. 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.

٣٨ــ مَنْ تَألّفَ النَّاسَ أحَبُّوهُ

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

٣٩ــ الإصْطِحابُ قليلٌ

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

٤٠ــ الصَّديقُ أقْرَبُ الأقارِبِ

40. A friend is the closest of relations.

٤١ــ إنّما سُمِّيَ الصَّديقُ صديقاً لأنّه يَصْدُقُكَ في نَفْسِكَ و مَعائِبِكَ فَمَنْ فَعَلَ ذلك فاستَنِمْ إليْهِ فإنَّهُ الصَّديقُ

41. 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.

٤٢ــ إنَّما سُمِّيَ الرَّفيقُ رَفيقاً لأنَّه يَرفُقُكَ على إصلاحِ دينكَ فَمنْ أعانَكَ على صَلاحِ دينكَ فَهُوَ الرَّفيقُ الشَّفيقُ

42. 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.

٤٣ــ إذا طالَّتِ الصُّحْبَةُ تأكَّدَتِ الحُرمَةُ

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

٤٤ــ إذا أحْبَبْتَ السَّلامَةَ فَاجْتَنِبْ مُصاحَبَةَ الجَهُولِ

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

٤٥ــ إذا كَثُرَتْ ذُنوبُ الصَّديقِ قَلَّ السُّرُورُ بِهِ

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

٤٦ــ إذَا اتَّخذَكَ وَلِيُّكَ أخاً فَكُنْ لَهُ عَبْداً وَ امْنَحْهُ صِدقَ الوفاءِ و حُسْنَ الصَّفاءِ

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

٤٧ــ إذا ظَهرَ غَدْرُ الصَّديقِ سَهُلَ هَجْرُهُ

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

٤٨ــ بِحُسنِ المُوافَقَةِ تَدُومُ الصُّحبَةُ

48. Through mutual understanding, companionship lasts.

49. Through good companionship, camaraderie increases.

٤٩ــ بِحُسنِ الصُّحبَةِ تَكْثُرُ الرِّفاقُ

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

٥٠ــ بِئسَ الصَّديقُ المَلولُ(المُلُوك)

51. How bad a colleague the ignoramus is!

٥١ــ بِئسَ القَرينُ الجَهُولُ

52. How evil a colleague the enemy is!

٥٢ــ بِئسَ القَرينُ العدُوُّ

53. How evil a comrade the envious one is!

٥٣ــ بِئسَ الرَّفيقُ الحَسُودُ

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

٥٤ــ تَمَسَّكْ بِكُلِّ صَديق أفادَتْكَهُ الشِّدَّةُ (أفادكَ نَكْبَةُ الشِّدَّةِ)

55. 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.

٥٥ــ تَحَبَّبْ إلى خَليلِكَ يُحْبِبْكَ وَ أكرِمْهُ يُكْرِمْكَ وَ آثِرْهُ على نَفْسِكَ يُؤثِرْكَ على نَفسِهِ وَ أهْلِهِ

56. A good companion is a blessing.

٥٦ــ جَليسُ الخَيرِ نِعْمَةٌ

57. An evil companion is a curse.

٥٧ــ جَليسُ الشّرِّ نِقْمَةٌ

58. 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.

٥٨ــ جالِسْ أهْلَ الوَرَعِ وَ الحِكْمَةِ وَ أكثِرْ مُناقَشَتَهُمْ فإنَّكَ إنْ كُنتَ جاهلاً عَلَّمُوكَ وَ إنْ كُنْتَ عالِماً إزدَدْتَ عِلماً

59. Good companionship increases the affection of the hearts.

٥٩ــ حُسنُ الصُّحْبَةِ يَزيدُ في مَحَبَّةِ القُلُوبِ

60. The jealousy of a friend is an ailment of [his] friendship.

٦٠ــ حَسَدُ الصَّديقِ مِنْ سُقْمِ المَوَدَّةِ

٦١ــ خَيْرُ الاِختيارِ صُحبَةُ الأخيارِ

61. The best choice is accompanying the righteous.

٦٢ــ خيرُ مَنْ صاحَبْتَ ذَوُوا العِلْمِ والحِلمِ

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

٦٣ــ خَيْرُ مَنْ صَحِبْتَهُ مَنْ لايُحوِجُكَ إلى حاكِمٍ بَينَكَ وَ بيْنَهُ

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

٦٤ــ خَيرُ مَنْ صَحِبْتَ مَنْ وَلَّهَكَ بالأُخرى وَ زَهَّدَكَ في الدُّنيا وَ أعانَكَ على طاعةِ المَولى

64. 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.

٦٥ــ خَليلُ المَرءِ دَليلٌ على عَقْلِهِ وَ كَلامُهُ بُرهانُ فَضْلِهِ

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

٦٦ــ خَيْرُ كُلِّ شَيْءٍ جديدُهُ وخَيْرُ الإخْوانِ أقدَمُهُمْ

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

٦٧ــ خَيرُ الإخْوانِ أعْوَنُهُمْ عَلى الخَيْرِ وأعْمَلُهُمْ بِالبِرِّ و أرْفَقُهُمْ بِالمُصاحِبِ

67. 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.

٦٨ــ رُبَّ صَديق حَسُود

68. Many a friend may be envious.

٦٩ــ رُبَّ صَديق يُؤتى(يُؤبى) مِنْ جَهْلِهِ لامِنْ نيَّتِهِ

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

٧٠ــ زَيْنُ المُصاحَبَةِ الإحتِمالُ

70. The beauty of companionship is tolerance.

٧١ــ شَرُّ إخوانِكَ مَنْ أرْضاكَ بالباطِلِ

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

٧٢ــ شرُّ إخوانِكَ مَنْ أحوَجَكَ إلى مُداراة وَ ألْجَأكَ إلى اعْتِذار

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

٧٣ــ شرُّ أصْدِقائِكَ مَنْ تَتَكَلّفُ لهُ

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

٧٤ــ شرُّ الإخوانِ الخاذِلُ

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

٧٥ــ شرُّ الأصحابِ الجاهِلُ

75. The worst companion is an ignorant person.

٧٦ــ شرُّ الإخوانِ المُواصِلُ عِنْدَ الرَّخاءِ وَ المَفاصِلُ عِنْدَ البلاءِ

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

٧٧ــ شرُّ إخوانِكَ مَنْ أغراكَ بِهَوىً وَ وَلّهَكَ بالدُّنيا

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

٧٨ــ شرُّ إخوانِكَ مَنْ داهَنَكَ في نَفْسِكَ وساتَرَكَ عَيْبَكَ

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

٧٩ــ شرُّ إخوانِكَ اَلْغاشُّ المُداهِنُ

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

٨٠ــ شرُّ إخوانِكَ مَنْ تَثَبَّطَ (يَتبَطّئُ) عنِ الخَيرِ وَ ثَبَّطكَ (ويُبَطِّئُكَ) معَهُ

80. 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.

٨١ــ شرُّ إخوانِكَ وَ أغَشُّهُمْ لَكَ مَنْ أغراكَ بِالعاجِلَةِ و اَلهاكَ عَنِ الآجِلَةِ

81. 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.

٨٢ــ شرُّ الأصحابِ السَّريعُ الإنقِلابِ

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

٨٣ــ شرُّ الأتْرابِ الكثيرُ الإرتيابِ

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

٨٤ــ شرُّ الأُلفَةِ إطِّراحُ الكُلفَةِ

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

٨٥ــ شَرْطُ المُصاحَبَةِ قِلّةُ المُخالَفَةِ

85. The condition of companionship is lack of disagreement.

٨٦ــ صاحِبُ السُّوءِ قَطْعَةٌ منَ النّار

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

٨٧ــ صُحْبَةُ الأخْيارِ تُكْسِبُ (تَكتسبُ) الخَيرَ كالريحِ إذا مَرَّتْ بالطِّيبِ حَمَلَتْ طيباً

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

٨٨ــ مُعاداةُ الكَريمِ أسْلَمُ مِنْ مُصادَقَةِ اللَّئيمِ

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

٨٩ــ مُصاحَبَةُ العاقِلِ مأمُونَةٌ

89. The companionship of a wise person is dependable.

٩٠ــ مُجالَسَةُ الأبرارِ تُوجِبُ الشَّرَفَ

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

٩١ــ مُصاحَبَةُ الأشرارِ تُوجِبُ التَّلَفَ

91. Accompanying the wicked brings ruin.

٩٢ــ مُجالَسَةُ السِّفَلِ تُضْيِئُ القُلُوبَ

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

٩٣ــ مَنْعُ خَيْرِكَ يَدْعُوا إلى صُحبَةِ غيرِكَ

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

٩٤ــ مُصاحَبَةُ الجاهِلِ مِنْ أعْظَمِ البلاءِ

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

٩٥ــ مُجالَسَةُ العَوامِّ تُفسِدُ العادَةَ

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

٩٦ــ مُصاحِبُ الأشرارِ كراكِبِ البَحرِ إنْ سَلِمَ مِنَ الغَرَقِ لَمْ يَسْلَمْ مِنَ الفَرَقِ

96. 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].

٩٧ــ مُجالَسَةُ أبناءِ الدُّنيا مِنْساةٌ للإيمانِ قائدَةٌ إلى طاعةِ الشيطانِ

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

٩٨ــ مُوافَقَةُ الأصحابِ تُديمُ الإصطِحابَ وَ الرِّفقُ في المَطالِبِ يُسَهِّلُ الأسبابَ

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

٩٩ــ مُجالَسَةُ الحُكماءِ حَياةُ العُقولِ و شِفاءُ النُّفُوسِ

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

١٠٠ــ وَحدَةُ المَرْءِ خَيْرٌ لَهُ مِنْ قَرينِ السُّوءِ

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

١٠١ــ بالتّواخي في اللّهِ تُثْمِرُ الأُخُوَّةَ

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

١٠٢ــ تُبْتَنى الأُخوَّةُ في اللّهِ علَى التَّناصُحِ في اللّهِ والتَّباذُلِ في اللّهِ والتَّعاونِ على طاعةِ اللّهِ والتَّناهي عن معاصِي اللّهِ وَ التَّناصرِ في اللّهِ وإخْلاصِ المَحَبَّةِ

102. 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.

١٠٣ــ تناسَ مَساوِيَ الإخوانِ تستَدِمْ وُدَّهُمْ

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

١٠٤ــ ثَمَرَةُ الأُخُوَّةِ حِفْظُ الغَيبِ وَ إهْداءُ العَيْبِ

104. 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].

١٠٥ــ مَنْ آخى في اللّهِ غَنِمَ

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

١٠٦ــ مَنْ آخى في الدُّنيا حُرِمَ

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

١٠٧ــ مَنْ لا إخوانَ لَهُ لا أهلَ لَهُ

107. One who has no brothers has no kin.

١٠٨ــ مَنْ ناقَشَ الإخوانَ قَلَّ صَديقُهُ

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

١٠٩ــ مَنْ فَقَدَ أخاً في اللّهِ فَكَأَنَّما فَقدَ أشْرَف أعضائهِ

109. 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.

١١٠ــ مَنْ كانَ ذا حِفاظ وَ وَفاء لَمْ يَعدَم حُسْنُ الإخاءِ

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

١١١ــ مِنْ عَجْزِ الرِّأيِ إسْتِفْسادُ الإخْوانِ

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

١١٢ــ ما أكثَرَ الإخوانَ عِندَ الجِفانِ وَ أقَلَّهُمْ عِندَ حادِثاتِ الزَّمانِ

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

١١٣ــ ما تَواخى قَوْمٌ على غَيرِ ذاتِ اللّه سُبْحانَهُ إلاّ كانَتْ اُخُوَّتُهُمْ علَيْهِم تِرَةً يَوْمَ العَرْضِ علَى اللّهِ سُبْحانَهُ

113. 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.

١١٤ــ مَوتُ الأخِ قَصُّ الجَناحِ وَ اليَدِ

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

١١٥ــ نِظامُ المُرُوَّةِ حُسْنُ الاُخُوَّةِ وَ نِظامُ الدّينِ حُسنُ اليَقينِ

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

١١٦ــ لاتَصْرِمْأخاكَ علَى ارْتياب وَ لاتَهْجُرهُ بَعدَ اسْتِعتاب

116. 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.

١١٧ــ لاتُضَيِّعَنَّ حَقَّ أخيكَ اتِّكالاً على ما بَينَكَ و بَينَهُ فَليسَ لَكَ بأخ مَنْ أضَعْتَ حَقَّهُ

117. 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.

١١٨ــ لاتُواخِ مَنْ يَستُرُ مَناقِبَكَ و يَنْشُرُ مثالِبَكَ

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

١١٩ــ لاتَطْلُبَنَّ الإخاءَ عِندَ أهْلِ الجَفاءِ وَ اطلُبْهُ عِندَ أهلِ الحِفاظِ والوَفاءِ

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

١٢٠ــ لا خَيرَ فيمَنْ يَهْجُرُ أخاهُ مِنْ غيرِ جُرم

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

١٢١ــ لاخيرَ في أخ لايُوجِبُ لَكَ مِثلَ الَّذي يُوجبُ لِنَفْسِهِ

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

١٢٢ــ يُغْتَنَمُ مُؤاخاةُ الأخيارِ ويُجْتَنَبُ مُصاحَبَةُ الأشرارِ وَ الفُجَّارِ

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

١٢٣ــ إيّاكَ ومُصادَقَةَ الكَذّابِ فإنّهُ يُقَرِّبُ عَلَيكَ الْبَعيدَ وَ يُبَعِّدُ علَيكَ القَريبَ

123. Be careful not to accept the words of a liar, for he will bring close to you that which is far and take far away from you that which is close.

١٢٤ــ إيّاك أنْ تُخرِجَ صَديقَكَ إخراجاً يُخرِجُهُ عَنْ مَودَّتِكَ وَاستَبْقِ لَهُ مِنْ اُنْسِكَ مَوْضِعاً يَثِقُ بالرُّجوعِ إليهِ

124. 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.

١٢٥ــإيّاكَ أنْ تُوحِشَ مُوادَّكَ وَحْشةً تُفضي بهِ إلى اختيارِهِ البُعدَ عَنْكَ وَإيثارِ الفُرْقَةِ

125. 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.

١٢٦ــ إيّاكَ وَ صُحبَةَ مَنْ ألهاكَ وأغراكَ فإنّهُ يَخْذُلُكَ وَ يُوبِقُكَ

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

١٢٧ــ إيّاكَ وَ مُصاحَبَةَ أهلِ الفُسُوقِ فإنّ الرَّاضيَ بِفِعْلِ قَوْم كالدَّاخِلِ مَعَهُمْ

127. 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.

١٢٨ــ إيّاكُمْ وَ مُصادَقَةَ الفاجِرِ فإنّهُ يَبيعُ مُصادِقَهُ بِالتَّافِهِ المُحتَقَرِ

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

١٢٩ــ أكثَرُ الصَّلاحِ وَ الصَّوابِ في صُحبَةِ اُولِي النُّهى والألبابِ

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

١٣٠ــ أحسَنُ الشِّيَمِ إكْرامُ المُصاحِبِ وَإسْعافُ الطَّالِبِ

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

١٣١ــ أشرَفُ الشِّيَمِ رِعايَةُ الوُدِّ وَ أحسَنُ الهِمَمِ إنجازُ الوَعدِ

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

١٣٢ــ مَنْ دَعاكَ إلى الدَّارِ الباقيةِ وَ أعانَكَ علَى العَمَلِ لَها فَهُوَ الصَّديقُ الشَّفيقُ

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

١٣٣ــ الرَّفيقُ في دُنياهُ كالرَّفيقِ في دينهِ

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

١٣٤ــ سَلِ (عنِ) الرَّفيقَ قَبْلَ الطَّريقِ

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

١٣٥ــ لايَحُولُ الصَّديقُ الصَّدُوقُ عَنِ المَودَّةِ وَ إنْ جُفِيَ

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

١٣٦ــ إحمِلْ نَفْسَكَ معَ أخِيكَ عِندَ صَرْمِهِ علَى الصِّلَةِ و عندَ صُدُودهِ علَى اللُّطْفِ والمُقارَبَةِ وَ عندَ تَباعُدِهِ علَى الدُنُوِّ وعندَ جُرمِهِ علَى العُذرِ حتّى كأنّكَ لَهُ عبدٌ وَ كأنّهُ ذُو نِعمَة عَلَيكَ وَ إيّاكَ أنْ تَضَعَ ذلكَ في غيرِ مَوْضِعِهِ أو تَفْعَلَهُ معَ غيرِ أهْلِهِ

136. 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.

١٣٧ــ إمحَضْ أخاكَ النَّصِيحَةَ حسَنَةً كانَتْ أو(أم) قَبيحَةً

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

١٣٨ــ إحمِلْ نَفْسكَ عِندَ شِدَّةِ أخيكَ علَى اللّينِ وَ عِندَ قَطيعتهِ علَى الوَصلِ وَ عِندَ جُمودِهِ علَى البَذلِ وَ كُنْ للَّذي يَبدُو مِنْهُ حَمُولاً وَلَهُ وَصولاً

138. 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.

١٣٩ــ إختَرْمِنْ كُلِّ شَيْء جَديدَهُ وَ مِنَ الإخوانِ أقدَمَهُمْ

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

١٤٠ــ إجْتَنِبْ مُصاحِبَةَ الكَذّاب فإنِ اضْطُرِرْتَ إلَيهِ فلا تُصَدِّقْهُ وَ لا تُعلِمْهُ أنّكَ تُكَذِّبُهُ فإنّه يَنْتَقِلُ عَنْ وُدِّكَ وَ لا يَنْتَقِلُ عَنْ طَبْعِهِ

140. 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].

١٤١ــ أُبْذُل لِصَديقِكَ كُلَّ المَودَّةِ وَ لا تَبْذُلْ لَهُ كُلَّ الطُّمَأنينةِ وَ أعْطِهِ مِنْ نَفْسِكَ كُلَّ المُواساةِ وَ لا تَقُصَّ إلَيهِ بِكُلِّ أسرارِكَ

141. 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.

١٤٢ــ فَقْدُ الإخوانِ مُوهى الجَلَدِ

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

١٤٣ــ لَيْسَ لَكَ بأخ مَناحْتَجْتَ إلى مُداراتِهِ

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

١٤٤ــ لَيسَ بِرَفيق مَحمُودِ الطَّريقَةِ مَنْ أحوَجَ صاحِبَهُ إلى مُماراتِهِ

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

١٤٥ــ لَيسَ لَكَ بأخ مَنْ أحوَجَكَ إلى حاكِم بينَكَ و بينَهُ

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

١٤٦ــ جَمالُ الأُخُوَّةِ إحسانُ العِشْرَةِ وَ المُواساةُ معَ العُسْرَةِ

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

١٤٧ــ حُسْنُ الإخاءِ يُجْزِلُ الأجرَ وَ يُجمِلُ الثّناءَ

147. Good brotherhood increases reward and beautifies praise.

١٤٨ــ خَيرُ الإخوانِ أقَلُّهُمْ مُصانَعَةً في النَّصيحَةِ

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

١٤٩ــ خَيرُ الإخوانِ مَنْ لا يُحْوِجُ إخوانَهُ إلى سِواهُ

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

١٥٠ــ خَيرُ إخْوانِكَ مَنْ عَنَّفَكَ في طاعَةِ اللّهِ

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

١٥١ــ خَيرُ إخوانِكَ مَنْ واساكَ وَ خيرٌ مِنْهُ مَنْ كَفاكَ وَ إناحْتاجَ إلَيكَ أعفاكَ

151. 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].

١٥٢ــ خَيرُ الإخوانِ مَنْ لَمْ يَكُنْ على إخوانِهِ مُسْتَقْصياً

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

١٥٣ــ خَيرُ إخوانِكَ مَنْ كَثُرَ إغضابُهُ لَكَ في الحقِّ

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

١٥٤ــ اَلصَّديقُ أفْضَلُ الذُخرَينِ

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

١٥٥ــ اَلصَّدِيقُ أفضلُ العُدَّتَينِ

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

١٥٦ــ اَلصَّديقُ أفضلُ عُدَّة وَ أبقى مَوَدَّةً

156. A friend is a better asset and is more lasting in fondness.

١٥٧ــ الصَّديقُ إنسانٌ هُوَ أنتَ إلاّ أنّهُ غيْرُكَ

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

١٥٨ــ اَلصَّديقُ الصَّدوُقُ مَنْ نَصَحَكَ في عَيبكَ وَ حَفِظَكَ في غَيبِكَ وَآثرَكَ على نَفْسِهِ

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

١٥٩ــ الحازمُ مَنْ تَخيَّرَ لِخُلَّتِهِ فإنَّ المَرْءَ يُوزَنُ بخَلِيلِهِ

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

١٦٠ــ اَلأصدِقاءُ نَفسٌ واحِدَةٌ في جُسُومِ مُتفَرِّقَة

160. Friends are one soul in different bodies.

١٦١ــ الصَّديقُ مَنْ كانَ ناهِياً عَنِ الظُّلمِ وَ العُدْوانِ مُعيناً علَى البِرِّ وَالإحسانِ

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

١٦٢ــ إصحَبْ مَنْ لا تَراهُ إلاّ وكَأنّهُ لاغَناءَ بِهِ عَنْكَ وَ إنْ أسَأتَ إلَيهِ أحسَنَ إلَيكَ وَ كَأنّهُ المُسيءُ

162. 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.

١٦٣ــ مَنْ لا(أخا) إخاءَ لَهُ لا خَيرَ فيهِ

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

١٦٤ــ مَنْ جانَبَ الإخْوانَ على كُلِّ ذَنْب قَلَّ أصدِقاؤُهُ

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

١٦٥ــ مَناسْتَفْسَدَ صَديقَهُ نَقَصَ مِنْ عَدَدِهِ

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

١٦٦ــ مَنْ صَحِبَ الأشرارَ لَمْ يَسْلَمْ

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

١٦٧ــ مَناهْتَمَّ بِكَ فَهُوَ صَديقُكَ

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

١٦٨ــ مَنْ أحْسَنَ المُصاحَبَةَ كثُرَ أصحابُهُ

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

١٦٩ــ مَنْ جالَسَ الجُهّالَ فَلْيَستَعِدَّ لِلْقيلِ والقالِ

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

١٧٠ــ مَنْ لَمْ يَتَعاهَدْ مُوادِدَهُ فَقَدْضَيَّعَ الصَّديقَ

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

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

١٧١ــ مَناسْتَقْصى على صَديقِهِ انْقطَعَتْ مَوَدَّتُهُ

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

١٧٢ــ مَنِ اسْتَخَفَّ بِمُوالِيهِ اسْتَثقَلَ وَطْأَةَ مُعاديهِ

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

١٧٣ــ علَى التَّواخي في اللّهِ تَخْلُصُ المَحَبَّةُ

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

١٧٤ ــ عِندَ نُزُولِ الشَّدائدِ يُجَرَّبُ حِفاظُ الإخوانِ

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

١٧٥ــ عِندَ زَوالِ القُدْرَةِ يَتَبَيَّنُ الصَّديقُ مِنَ العَدُوِّ

176. 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!

١٧٦ــ عَجِبْتُ لِمَنْ يَرْغَبُ في التَّكَثُّرِ مِنَ الأصحابِ كَيفَ لايَصحَبُ العُلَماءَ الألِبَّاءَ الأتقياءَ الَّذينَ يَغنَمُ فَضائِلَهُمْ وَ تَهْديهِ عُلُومُهُمْ وَ تُزَيِّنُهُ صُحبَتُهُمْ

177. In every companionship there is choice.

١٧٧ــ في كُلِّ صُحْبَة اخْتيارٌ

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

١٧٨ــ في الشِّدَّةِ يُخْتَبَرُ الصَّديقُ

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

١٧٩ــ في الضّيقِ يَتَبَيَّنُ حُسْنُ مُواساةِ الرَّفيقِ

180. Good companionship is something friends wish for.

١٨٠ــ في حُسنِ المُصاحَبَةِ يَرْغَبُ الرِّفاقُ

١٨١ــ إيّاكَ أنْ تَغفُلَ عَنْ حقِّ أخيكَ اتِّكالاً على واجبِ حَقِّكَ عَليهِ فإنَّ لأخيكَ علَيكَ مِنَ الحقِّ مِثلَ الَّذي لَكَ عَلَيهِ

181. 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.

١٨٢ــ إيّاكَ أنْ تُهْمِلَ حقَّ أخيكَ اتِّكالاً عَلى ما بَينَكَ وَ بَيْنَهُ فَلَيسَ لَكَ بأخ مَنْ أضَعْتَ حَقَّهُ

182. 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.

١٨٣ــ أفْضَلُ العُدَدِ ثِقاتُ الإخوانِ

183. The best assets are reliable brothers.

١٨٤ــ أفضَلُ الْعُدَدِ أخٌ وَفِيٌّ وَ شَقيقٌ زَكيٌّ

184. The best of assets are a loyal brother and a righteous sibling.

١٨٥ــ أصْدَقُ الإخْوانِ مَوَدَّةً أفْضَلُهُمْ لإخوانِهِ في السَّرّاءِ والضَّرّاءِ مُواساةً

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

١٨٦ــ أبْعدُ النَّاسِ سَفَراً مَنْ كانَ سَفَرُهُ في ابْتِغاءِ أخ صالِح

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

١٨٧ــ إنَّ أخاكَ حقّاً مَنْ غَفَرَ زلَّتَكَ وَسَدَّ خَلَّتَكَ وَ قَبِلَ عُذْرَكَ وسَتَرَ عَوْرَتَكَ وَ نَفى وَجَلَكَ وَ حَقَّقَ أمَلَكَ

187. 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.

١٨٨ــ 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

188. 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.

١٨٩ــ تَصْحَبْ إلاَّ عاقِلاً تَقِيّاً وَ لا تُعاشِرْ إلاّ عالِماً زَكيّاً وَ لاتُودِعْ سِرَّكَ إلاّ مُؤمِناً وَفيّاً

189. 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.

١٩٠ــ لا تَصْحَبْ مَنْ يَحفَظُ مَساوِيَكَ وَ يَنْسى فَضائلَكَ وَمعالِيَكَ

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

١٩١ــ لا تَحْلُومُصاحَبَةُ غَيْرِ أريب

191. The companionship of the unintelligent is not enjoyable.

١٩٢ــ لايَصْحَبُ الأبرارَ إلاّ نُظَراؤُهُمْ

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

١٩٣ــ لايَأمَنُ مُجالِسُوا الأشرارِ غوائِلَ البَلاءِ

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

١٩٤ــ لإخوانُ جَلاءُ الهُمُومِ وَ الأحزانِ

194. Brothers are eliminators of grief and sorrow.

١٩٥ــ أطِعْ أخاكَ وَ إنْ عَصاكَ وَصِلْهُ وَ إنْ جَفاكَ

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

١٩٦ــ إصْحَبْ أخاَ التُّقى وَ الدّينِ تَسْلَمْ وَ أسْتَرشِدْهُ تَغْنَمْ

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

١٩٧ــ أحْبِبْ في اللّهِ مَنْ يُجاهِدُكَ على صَلاحِ دين وَ يُكْسِيكَ(يُكْسِبُكَ) حُسنَ يَقين

197. 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.

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

١٩٨ــ إرْفَقْ بإخْوانِكَ وَاكْفِهِمْ غَربَ لِسانِكَ وَ أجْرِ عَلَيْهِمْ سَيْبَ إحسانِكَ

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

١٩٩ــ اُبْذُلْ لِصَديقِكَ نُصْحَكَ وَ لِمَعارِفِكَ مَعُونَتَكَ وَ لِكافَّةِ النَّاسِ بِشْرَكَ

200. 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.

٢٠٠ــ إحْذَرْ مُصاحَبَةَ كُلِّ مَنْ يُقْبَلُ رَأْيُهُ وَ يُنكَرُ عَمَلُهُ فإنَّ الصّاحِبَ مُعْتَبَرٌ بِصاحِبِهِ

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

٢٠١ــ إحْذَر مُجالِسَةَ قَرينِ السَّوءِ فَإنَّهُ يُهْلِكُ مُقارِنَهُ وَ يُرْدي مُصاحِبَهُ

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

٢٠٢ــ لا تُؤثِرْ دَنِيّاً عَلى شَريف

203. Never associate with one who has no intelligence.

٢٠٣ــ لا تَصْحَبَنَّ مَنْ لا عَقْلَ لَهُ

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

٢٠٤ــ لا تَصْحَبِ المائِقَ فَيُزَيِّنَ لَكَ فِعْلَهُ وَ يَوَدَّ أنّكَ مِثْلُهُ

205. 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.

٢٠٥ــ لاتَصْحَبَنَّ أبْناءَ الدُّنيا فإنّكَ إنْ أقْلَلْتَ إسْتَثْقَلُوكَ وَ إنْ أكْثَرتَ حَسَدُوكَ

206. 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.

٢٠٦ــ لا تُكْثِرَنَّ صُحْبَةَ اللَّئيمِ فإنَّهُ إنْ صَحِبَتْكَ نِعْمَةٌ حَسَدَكَ وَ إنْ طرَقَتْكَ نائِبَةٌ قَذَفَكَ

٢٠٧ــ لا تَسْتَكْثِرَنَّ مِنْ إخوانِ الدُّنيا فَإنَّكَ إنْ عَجَزْتَ عَنْهُمْ تَحَوَّلُوا أعداءً و إنَّ مَثَلَهُمْ كَمَثَلِ النَّارِ كَثيرُها يُحرِقُ وَ قليلُها يَنْفَعُ

207. 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.

٢٠٨ــ كُنْ بِالوَحْدَةِ آنَسَ مِنكَ بِقُرَناءِ السُّوءِ

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

٢٠٩ــ كُنْ بِعَدُوِّكَ العاقِلِ أوثَقَ مِنْكَ بِصَديقِكَ الجاهِلِ

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

٢١٠ــ كُلَّما طالَتِ الصُّحْبَةُ تَأكَّدتِ الحُرْمَةُ

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

٢١١ــ لِكُلِّ شَيْءٍ آفَةٌ وَ آفَةُ الْخَيْرِ (الخَيِّرِ) قَرينُ السُّوءِ

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

٢١٢ــ لِكُلِّ شَيْءٍ نَكَدٌ وَ نَكَدُ العُمرِ مُقارَنَةُ العَدُوِّ

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

٢١٣ــ لَيْسَ مَنْ خالَطَ الأشرارَ بِذي مَعْقُول

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

٢١٤ــ لَيْسَ شَيْءٌ أدْعى لِخَير وَ أنْجى مِنْ شَرّ مِنْ صُحْبَةِ الأخيارِ

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

٢١٥ــ مَنْ صاحبَ العُقَلاءَ وُقِّرَ

215. One who accompanies the wise is respected.

٢١٦ــ إحْذَرْ مُصاحَبَةَ الفُسَّاقِ وَ الفُجَّارِ و المُجاهِرينَ بِمَعاصِي اللّهِ

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

٢١٧ــ إحْذَرْ مُجالِسَةَ الجاهِلِ كما تَأمَنُ مِنْ مُصاحَبَةِ العاقلِ

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

٢١٨ــ إيّاكَ وَ مُصاحَبَةَ الفُسَّاقِ فإنَّ الشّرَّ بالشّرِّ يَلْحَقُ

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

٢١٩ــ إيّاكَ أنْ تُخْدَعَ عَنْ صَديقِكَ أو تُغْلَبَ عَنْ عَدُوِّكَ

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

٢٢٠ــ إيّاكَ وَ مُصادَقَةَ الأحْمَقِ فَإنَّهُ يُريدُ أنْ يَنْفَعَكَ فَيَضُرُّكَ

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

٢٢١ــ إيّاكَ وَ مُصادَقَةَ البَخيلِ فإنَّهُ يَقْعُدُ عَنْكَ (بِكَ) أحوَجَ ما تَكوُنُ إلَيهِ

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

٢٢٢ــ إيّاكَ و مُصاحَبَةَ الأشْرارِ فَإنَّهُمْ يَمُنُّونَ عَلَيْكَ بِالسَّلامَةِ مِنْهُمْ

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

٢٢٣ــ أخُوكَ مُواسيكَ في الشِّدَةِ

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

٢٢٤ــ إنْ اَرَدْتَ قَطيعَةَ أخيكَ فَاسْتَبْقِ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إلَيْها إنْ بَدا لَهُ ذلِكَ يَوْماً ما

224. 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.

٢٢٥ــ قَدِّمِ الإخْتبارَ وَ أجدِ الإسْتِظْهارَ فِي اخْتيارِ الإخوانِ وَ إلاّ ألْجَأكَ الإضطرارُ إلى مُقارَنَةِ الأشرارِ

225. 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.

٢٢٦ــ كَفى بِالصُّحْبَةِ إخْتِباراً

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

٢٢٧ــ إنِ اسْتَنَمْتَ إلى وَدُودِكَ فَأحْرِزْ لَهُ مِنْ أمْرِكَ وَ استَبْقِ لهُ مِنْ سِرِّكَ مالَعَلَّكَ أنْ تَنْدِمَ عَلَيْهِ وَقتاً ما

227. [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].

٢٢٨ــ إذا تَأكَّدَ الإخاءُ سَمُجَ الثَّناءُ

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

٢٢٩ــ إذا آخَيْتَ فَأكْرِمْ حقَّ الإخاءِ

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

٢٣٠ــ إذا وَثِقْتَ بِمَودَّةِ أخيكَ فَلا تُبالِ مَتى لَقيتَهُ وَ لَقِيَكَ

230. 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.

٢٣١ــ مَناتَّخَذَ أخاً بَعدَ حُسنِ الإختبارِ دامَتْ صُحبَتُهُ وَ تَأكَّدَتْ مَوَدَّتُهُ

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

٢٣٢ــ مَنْ لَم يُقَدِّمْ فِي اتّخاذِ الإخوانِ الاعتِبارَ دَفَعَهُ الاغتِرارُ إلى صُحْبَةِ الفُجَّارِ

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

٢٣٣ــ مَناتَّخذَ أخاً مِنْ غيرِ اختِبار ألجَأهُ الاضطرارُ إلى مُرافَقَةِ الأشرارِ

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

٢٣٤ــ اَلإخْوانُ في اللّه تعالى تَدُومُ مَوَدَّتُهُمْ لِدَوامِ سَبَبِها

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

٢٣٥ــ إخوانُ الصِّدقِ زينَةٌ في السَّرّاءِ وَ عُدَّةٌ في الضَّرّاءِ

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

٢٣٦ــ اَلأخُ المُكْتَسَبُ في اللّهِ أقْرَبُ الأقْرِباءِ وَ أحَمُّ مِنَ الأُمَّهاتِ والآباءِ

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

٢٣٧ــ أخُوكَ في اللّهِ مَنْ هَداكَ إلى رَشاد وَ نَهاكَ عَنْ فَساد وَ أعانَكَ إلى إصلاحِ معاد

237. 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.

٢٣٨ــ أخُوكَ الصَّديقُ مَنْ وَقاكَ بِنَفْسِهِ وَ آثَرَكَ على مالِهِ وَ وَلَدِهِ وَعِرْسِهِ

238. 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.

٢٣٩ــ قَليلٌمِنَ الإخْوانِ مَنْ يُنْصِفُ

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

٢٤٠ــ قَرينُ السُّوءِ شَرُّ قَرين وَ داءُ اللُّؤْمِ داءٌ دفينٌ

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

٢٤١ــ قارِنْ أهلَ الخَيرِ تَكُنْ مِنْهُمْ وَ باينْ أهْلَ الشَّرِّ تَبِنْ عَنْهُمْ

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

٢٤٢ــ قَدِّمِ الاختبارَ فِي اتِّخاذِ الإخوانِ فإنَّ الاختِبارَ مِعيارٌ يَفْرُقُ بَيْنَ الأخيارِ وَ الأشرارِ

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

٢٤٣ــ مَنْ رَفِقَ بِمُصاحِبِهِ وافَقَهُ وَ مَنْ أعنَفَ بِهِ أخْرَجَهُ وَ فارَقَهُ

243. 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.

٢٤٤ــ مَنْ لَمْ يَرْضَ مِنْ صَديقِهِ إلاّ بِإيثارِهِ على نَفْسِهِ دامَ سَخَطُهُ

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

٢٤٥ــ مَنْ كانَتْ صُحْبَتُهُ في اللّهِ كانَتْ صُحْبَتُهُ كَريمَةً وَ مَوَدَّتُهُ مُسْتَقيمَةً

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

٢٤٦ــ مَنْ لَمْ تَكُنْ مَوَدَّتُهُ فِي اللّهِ فَاحْذَرْهُ فَإنَّ مَوَدَّتَهُ لَئيمَةٌ وَ صُحْبَتَهُ مَشُومَةٌ

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

٢٤٧ــ مَنْ لَم يَصْحَبْكَ مُعيناً عَلى نَفْسِكَ فَصُحْبَتُهُ وَبالٌ عَلَيْكَ إنْ عَلِمتَ

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

٢٤٨ــ مَنْ لَمْ يَحْتَمِلْ زَلَلَ الصَّديقِ ماتَ وَ حيداً

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

٢٤٩ــ مَنْ طَلَبَ صَديقَ صِدْق وَفيّاً طَلَبَ ما لا يُوجَدُ

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

٢٥٠ــ مَنْ دَنَتْ هِمَّتُهُ فلا تَصْحَبْهُ

250. Do not accompany the one who lacks determination.

٢٥١ــ مَنْ لَمْ تَنْفَعْكَ صَداقَتُهُ ضَرَّتْكَ عَداوَتُهُ

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

٢٥٢ــ مَنْ لَم يَنْصَحْكَ في صَداقَتِهِ فَلا تُعَذِّرْهُ

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

٢٥٣ــ مِنْ شَرائطِ الإيمانِ حُسْنُ مُصاحَبَةِ الإخوانِ

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

٢٥٤ــ مِنْ عَدَمِ العَقلِ مُصاحَبَةُ ذَوي الجَهلِ

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

٢٥٥ــ لا تَتَّخِذَنَّ عَدُوَّ صَديقِكَ صَديقاً فَتُعادِيَ صَديقَكَ

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

٢٥٦ــ لا عَيْشَ لِمَنْ فارَقَ أحِبَّتَهُ

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

٢٥٧ــ لا خَيْرَ في صَديق ضَنين(ظَنين)

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

٢٥٨ــ لا يَكُونُ الصَّديقُ صَديقاً حتّى يَحْفَظَ أخاهُ في غَيْبَتِهِ و نَكْبَتِهِ وَوَفاتِهِ

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

٢٥٩ــ لاتَقْطَعْ صَديقاً وَ إنْ كَفَرَ

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

٢٦٠ــ لاتَثِقْ بالصَّديقِ قَبْلَ الخُبْرَةِ

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

٢٦١ــ لاتَعُدَّنَّ صَديقاً مَنْ لا يُواسي بِمالِهِ

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

٢٦٢ــ لاتَأمَنْ صَديقَكَ حتّى تَخْتَبِرَهُ وَ كُنْ مِنْ عَدُوِّكَ على أشَدِّ الحَذَرِ

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

٢٦٣ــ مَنْ أحسنَ مُصاحَبَةَ الإخْوانِ اسْتدامَ مِنْهُمُ الوُصْلَةَ

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

٢٦٤ــ مَنْ بَصَّرَكَ عَيْبَكَ وَ حَفِظَكَ في غَيْبِكَ فَهُوَ الصَّديقُ فَاحفَظْهُ

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

٢٦٥ــ مَنْ لا صَديقَ لَهُ لا ذُخْرَ لَهُ

265. One who has no friend has no provision.

٢٦٦ــ مَنْ دَعاكَ إلى الدَّارِ الباقِيَةِ وَ أعانَكَ علَى العَمَلِ لَها فَهُوَ الصَّديقُ الشَّفيقُ

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

٢٦٧ــ مِنْ سُوءِ الاختيارِ صُحْبَةُ الأشْرارِ

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

٢٦٨ــ ما تَأكَّدَتِ الحُرْمَةُ بِمِثلِ المُصاحَبَةِ والمُجاوَرَةِ

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

الأدب

GOOD ETIQUETTE

١ــ اَلأدَبُ أحَدُ الْحَسَبَيْنِ

1. Good etiquette is one of the two distinguishing merits.

٢ــ اَلأدبُ في الإنْسانِ كَشَجَرَة أصْلُها العَقلُ

2. Good etiquette in a person is like a tree whose roots are the intellect.

٣ــ أشرفُ حَسَب حُسْنُ الأدبِ

3. The noblest of personal merits is good etiquette.

٤ــ أفْضلُ الأدبِ حِفْظُ المُرُوءَةِ

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

٥ــ أفضلُ الأدبِ ما بَدَأْتَ بِهِ نَفْسَكَ

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

٦ــ أفضلُ الأدبِ أنْ يَقِفَ الإنسانُ عِندَ حَدِّهِ وَ لايَتَعدَّى قَدْرَهُ

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

٧ــ أحسنُ الآدابِ ما كَفَّكَ عَنِ المَحارِمِ

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

٨ــ أكرَمُ حَسَب حُسْنُ الأدبِ

8. The most noble merit is good etiquette.

٩ــ إنَّ بِذَوي العُقُولِ مِنَ الحاجَةِ إلى الأدبِ كَما يَظْمَأُ الزَّرْعُ إلَى المَطَرِ

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

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

١٠ــ إنَّ النَّاس إلى صالحِ الأدبِ أحْوَجُ مِنْهُمْ إلى الفِضَّةِ والذَّهبِ

11. Good etiquette is the best merit.

١١ــ الأدبُ أفْضَلُ حَسَب

12. Etiquettes are renewed vestments.

١٢ــ الآدابُ حُلَلٌ مُجَدَّدَةٌ

13. Good etiquette is the best trait.

١٣ــ الأدبُ أحسنُ سَجِيَّة

14. Etiquette is a reflection of the intellect.

١٤ــ الأدبُ صُورَةُ العَقلِ

15. Good etiquette is the perfection of man.

١٥ــ الأدبُ كَمالُ الرَّجُلِ

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

١٦ــ إنَّكَ مُقَوَّمٌ بأدَبِكَ فَزَيِّنْهُ بالحِلمِ

17. Indeed you are more in need of acquiring good etiquette than you are of acquiring silver and gold.

١٧ــ إنّكُمْ إلى اكْتِسابِ الأدَبِ أحوَجُ مِنْكُم إلَى اكْتِسابِ الفِضَّةِ وَالذَّهبِ

18. Through good etiquette brainpower is sharpened.

١٨ــ بِالأدبِ تُشْحَذُ الفِطَنُ

19. The worst attribute is bad etiquette.

١٩ــ بِئسَ النَّسَبُ سُوءُ الأدَبِ

20. The fruit of good etiquette is good character.

٢٠ــ ثَمَرةُ الأدبِ حُسْنُ الخُلْقِ

21. Good etiquette covers up bad lineage.

٢١ــ حُسْنُ الأدَبِ يَستُرُ قُبْحَ النَّسَبِ

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

٢٢ــ حُسنُ الأدبِ خَيْرُ مُوارز وَ أفضلُ قَرين

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

٢٣ــ حُسنُ الأدبِ أفْضلُ نَسَب وَ أشرَفُ سَبَب

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

٢٤ــ حَسَبُ الأدبِ أشرَفُ مِنْ حَسَبِ النَّسَبِ

٢٥ــ خَيْرُ ما وَرَّثَ الآباءُ الأبناءَ الأدبُ

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

٢٦ــــ سَبَبُ تَزْكِيَةِ الأخلاقِ حُسْنُ الأدَبِ

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

٢٧ــ طالبُ الأدَبِ أحزَمُ مِنْ طالِبِ الذَّهبِ

27. The seeker of good etiquette is wiser than the seeker of gold.

٢٨ــ طَلَبُ الأدَبِ جَمالُ الحَسَبِ

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

٢٩ــ علَيكَ بِالأدبِ فإنَّهُ زَيْنُ الحَسَبِ

29. Adopt good etiquette for it is the embellishment of honourable lineage.

٣٠ــ قليلُ الأدَبِ خيْرٌ مِن كَثيرِ النَّسَبِ

30. A little good etiquette is better than many noble ancestors.

٣١ــ كُلُّ شَيْء يَحْتاجُ إلَى العَقْلِ والعَقلُ يَحتاجُ إلَى الأدبِ

31. Everything requires intellect and intellect requires etiquette.

٣٢ــ كُلُّ الحَسَبِمُتَناه إلاّ العَقْلَ وَ الأدَبَ

32. Every distinction is limited except intelligence and good etiquette.

٣٣ــ كَفاكَ مُؤدِّباً لِنَفْسِكَ تَجَنُّبُ ما كَرِهْتَهُ مِنْ غَيْرِكَ

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

٣٤ــ لَنْ يَنْجَعَ الأدَبُ حَتّى يُقارِنَهُ العَقْلُ

34. Good etiquette will not be effective until it is accompanied with intellect.

٣٥ــ مَنْ قَلَّ أدَبُهُ كَثُرَتْ مَساوِيهِ

35. One whose etiquette decreases, his vices increase.

٣٦ــ مَنْ وَضَعَهُ دَناءَةُ أدَبِهِ لَمْ يَرْفَعْهُ شَرَفُ حَسَبِهِ

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

٣٧ــ مَنْ ساءَ أدَبُهُ شانَ حَسَبَهُ

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

٣٨ــ مَنْ قَعَدَ بِه حَسَبُهُ نَهَضَ بِهِ أدَبُهُ

38. One who is lowered by his lineage is elevated by his good etiquette.

٣٩ــ مَنْ أخَّرَهُ عَدَمُ أدَبِهِ لَمْ يُقَدِّمْهُ كَثافَةُ حَسَبِهِ

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

٤٠ــ مَنْ كَلَفَ بِالأدَبِ قَلَّتْ مَساوِيهِ

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

٤١ــ مَناسْتُهْتِرَ بالأدَبِ فَقَدْزانَ نَفْسَهُ

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

٤٢ــ مَنْ زادَ أدَبُهُ على عَقْلِهِ كانَ كالرَّاعي بَيْنَ غَنَم كَثيرَة

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

٤٣ــ مَنْ لَمْ يَكُنْ أفْضلَ خِلالِهِ أدبُهُ كانَ أهْوَنَ أحوالِهِ عَطَبُهُ

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

٤٤ــ مَنْ لَمْ يَصْلُحْ على أدَبِ اللّهِ لَمْ يَصْلُحْ على أدَبِ نَفْسِهِ

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

٤٥ــ نِعمَ قَرينُ العقلِ الأدَبُ

45. The best companion of the intellect is etiquette.

٤٦ــ نِعْمَ النَسَّبُ حُسْنُ الأدَبِ

46. The best attribute is good etiquette.

٤٧ــ لاحَسَبَ كالأدبِ

47. There is no merit like good etiquette.

٤٨ــ لازينَةَ كالآدابِ

48. There is no adornment like good etiquette.

٤٩ــ لاميراثَ كالأدَبِ

49. There is no heritage like etiquette.

50. There is no vestment like good etiquette.

٥٠ــ لاحُلَلَ كالآدابِ

51. There is no honour with bad etiquette.

٥١ــ لاشرَفَ مَعَ سُوءِ أدَب

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

٥٢ــ لاأدبَ لِسَيّي النُّطْقِ

53. There is no rank higher than good etiquette.

٥٣ــ لاحَسَبَ أرفَعُ مِنَ الأدبِ

54. He who has no etiquette has no intelligence.

٥٤ــ لاعَقْلَ لِمَنْ لا أدَبَ لَهُ

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

٥٥ــ لايُرَأَّسُ مَنْ خَلا عَنِ الأدَبِ وَ صَبا إلى اللَّعَبِ

56. There are three things which one always needs to seek more of: Good etiquette, avoidance of suspicion, and abstinence from all that is forbidden.

٥٦ــ ثلاثٌ لَيْسَ عَلَيْهِنَّ مُسْتَزادٌ حُسْنُ الأدَبِ و مُجانَبَةُ الرَّيبِ والكَفُّ عَنْ المَحارِمِ

HARM AND PREVENTING HARM

الأذى وكف الأذى

1. Harm breeds hatred.

١ــ اَلأذى يَجْلِبُ القِلى

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

٢ــ مَنْ كَفَّ أذاهُ لَمْ يُعانِدْهُ أحدٌ

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

٣ــ مَنْعُ أذاكَ يُصلِحُ لَكَ قُلُوبُ عِداكَ

EATING

الأكل

١ــ قِلَّةُ الأكلِ مِنَ العَفافِ وَ كَثْرَتُهُ مِنَ الإسْرافِ

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

٢ــ قِلَّةُ الأكْلِ يَمْنَعُ كَثيراً مِنْ أعلالِ الجِسمِ

2. Eating less prevents many maladies of the body.

٣ــ كَمْ مِنْ أكْلَة مَنَعَتْ أكَلات

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

٤ــ كَثرَةُ الأكلِ مِنَ الشَّرَهِ والشَّرَهُ شَرُّ العُيوبِ

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

٥ــ كَثرَةُ الأكلِ وَ النَّوْمِ تُفْسِدانِ النَّفْسَ وَ تَجْلُبانِ المَضَرَّةَ

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

٦ــ كَثرَةُ الأكلِ تُذَفِّرُ (تُدْفِرُ)

6. Overeating causes bad [body] odour.

٧ــ كُنْ كالنَّحْلَةِ إذا أكَلَتْ أكَلَتْ طَيِّباً وإذا وَضَعَتْ وَضَعتْ طَيِّباً وَ إذا وَقَعَتْ على عُود لَمْ تُكَسِّرْهُ

7. 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.

٨ــ مَنْ قَلَّ أكلُهُ صَفى فِكْرُهُ

8. Whoever eats less, his thoughts become pure.

٩ــ مَنِ اقْتَصَرَ في أكْلِهِ كَثُرَتْ صِحَّتُهُ وَ صَلُحَتْ فِكْرَتُهُ

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

١٠ــ مَنْ كانَتْ هِمَّتُهُ ما يَدْخُلُ بَطْنَهُ كانَتْ قيمَتُهُ ما يَخْرُجُ مِنْهُ

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

١١ــ مَن كَثُرَ أكْلُهُ قَلَّتْ صِحَّتُهُ وَ ثَقُلَتْ على نَفْسِهِ مَؤُنَتُهُ

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

ALLAH AND HIS ATTRIBUTES

اللّه وصفاته

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

١ــ خَرَقَ عِلْمُ اللّهِ سُبْحانَهُ باطِنَ غَيْبِ السُّتُراتِ وَ أحاطَ بِغُمُوضِ عَقائدِ السَّريراتِ

2. 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.

٢ــ كُلُّ مُسَمًّى بِالوَحْدَةِ غَيرُ اللّهِ سُبْحانَهُ قَليلٌ وَ كُلُّ عزيز غَيرُهُ ذَليلٌ وَكُلُّ قَويّ غَيرُهُ ضعيفٌ وَكُلُّ مالِك غَيرُهُ مَمْلُوكٌ وكُلُّ عالِم غَيرُهُ مُتَعَلِّمٌ وَكُلُّ قادِر غيرُهُ يَقْدِرُ وَ يَعْجِزُ

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

٣ــ كُلُّ باطِن عندَ اللّه جَلّتْ آلاؤُهُ ظاهرٌ

4. Every secret is manifest for Allah.

٤ــ كُلُّ سِرّ عندَ اللّهِ عَلانِيَةٌ

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

٥ــ مَنْ تَفَكَّرَ في ذاتِ اللّهِ اَلْحَدَ(تَزَنْدَقَ)

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

٦ــ ماكانَ اللّهُ سُبْحانَهُ لِيُضِلَّ أحَداً وَ لَيسَ اللّهُ بِظلاّم لِلْعَبيدِ

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

٧ــ ما أعظَمَ حِلْمَ اللّهِ سُبْحانَهُ عَنْ أهْلِ العِنادِ وَ ما أكْثَرَ عَفْوَهُ عَنْ مُسرِفي العِبادِ

8. 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!

٨ــ ما أعْظَمَ أللّهُمَّ ما نَرى مِنْ خَلْقِكَ وَ ما أصغَرَ عَظيمَهُ في جَنْبِ ما غابَ عنَّا مِنْ قُدْرَتِكَ

٩ــ ما أهْولَ أللّهُمَّ ما نُشاهِدُهُ مِنْ مَلَكُوتِكَ وَ ما أحقَرَ ذلِكَ فيما غابَ عنَّا مِنْ عظيمِ سُلْطانِكَ

9. 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!

١٠ــ هُوَ اللّهُ الَّذي تَشْهَدُ لَهُ أعْلامُ الوُجودِ على قَلْبِ ذي الجُحُودِ

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

١١ــ لا تُدْرِكُ اللّهُ جلَّ جَلالُهُ العُيُونُ بِمُشاهَدَةِ الأعيانِ لكن تُدْرِكُهُ القُلُوبُ بِحَقائقِ الإيمانِ

11. 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.

١٢ــ كَيفَ يَضيعُ مَنِ اللّهُ كافِلُهُ ؟!

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

١٣ــ ما خلَقَ اللّهُ سُبحانَهُ أمْراً عَبَثاً فَيَلْهُوَ

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

١٤ــ ما ترَكَ اللّهُ سُبْحانَهُ أمْراً سُدىً فَيَلْغُوَ

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

١٥ــ قَدْ أحاطَ عِلْمُ اللّهِ سُبْحانَهُ بِالبَواطِنِ وَ أحصىَ الظَّواهِرَ

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

١٦ــ قَدْ سَمَّى اللّهُ سُبْحانَهُ آثارَكُمْ وَ عَلِمَ أعْمالَكُمْ وَ كَتَبَ آجالَكُمْ

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

١٧ــ لَمْ يَخْلُقِ اللّهِ سُبْحانَهُ الخَلْقَ لِوَحْشَة وَ لَمْ يَسْتَعْمِلْهُمْ لِمَنْفَعة

17. 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.

18. 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.

١٨ــ لَمْ يَخْلُقْكُم اللّهُ سُبْحانَهُ عَبَثاً وَ لَمْ يَتْرُكْكُمْ سُدىً و لَمْ يَدَعْكُمْ في ضلالَة وَ لا عمى

19. 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.

١٩ــ إعْجَبُوا لِهذا الإنسانِ يَنْظُرُ بِشَحْم وَ يَتَكَلَّمُ بِلَحم و يَسْمَعُ بِعَظْم وَيَتَنَفَّسُ مِنْ خَرْم

20. 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.

٢٠ــ وَقالَ في توحيدِاللّهِ تعالى: غَوْصُ الفِتَنِ لايُدْرِكُهُ وَ بُعدُ الهِمَمِ لا يَبْلُغُهُ

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

٢١ــ تَعْنُوا الوُجُوهُ لِعَظَمَةِ اللّهِ وَ تَجِلُّ القُلُوبُ مِنْ مَخافَتِهِ وَ تَتَهالَكُ النُفُوسُ على مَراضيهِ

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

٢٢ــ اَلتَّوحيدُ حَيوةُ النَّفْسِ

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

٢٣ــ اَلتَّوحيدُ أنْ لا تَتَوَهَّمَ

24. Whoever believes in one God is saved.

٢٤ــ قَدْنَجا مَنْ وَحَّدَ (وَجَدَ وُحِدَ)

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

٢٥ــ وقال ــ عليه السلام ــ في توحيدِاللّهِ: قَريبٌ مِنَ الأشياءِ غَيرُ مُلابِس بعيدٌ مِنْها غَيْرُ مُباين

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

٢٦ــ وقال ــ عليه السلام ــ في توحيدِاللّهِ سُبْحانَهُ: لَيسَ في الأشياءِ بِوالِج وَ لا عَنْها بِخارج

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

٢٧ــ لَو كانَ لِرَبِّكَ شَريكٌ لأَتَتْكَ رُسُلُهُ

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

٢٨ــ مَنْ وَحَّدَ اللّهَ سُبْحانَهُ لَمْ يُشَبِّهْهُ بِالخَلْقِ

29. 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].

٢٩ــ لَمْ تَرَهُ سُبْحانَهُ العُقُولُ فَتُخْبِرَ عَنْهُ بَلْ كانَ تعالى قَبلَ الواصِفينَ بِهِ لَهُ

30. 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.

٣٠ــ لَمْ يُطْلِعِ اللّهُ سُبْحانَهُ العُقُولَ عَلى تَحديدِ صِفَتِهِ وَلَمْ يَحْجُبْها عَنْ واجِبِ مَعرِفَتِهِ

31. 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.

٣١ــ لَمْ يَتَناهَ سُبْحانَهُ في العُقُولِ فَيَكُونَ في مَهَبِّ فِكْرِها مُكَيَّفاً وَ لافي رَوِيَّاتِ خَواطِرِها مُحَدَّداً مُصَرَّفاً

32. 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.

٣٢ــ لَمْ يَحْلُلِ اللّهُ سُبْحانَهُ في الأشياءِ فَيَكُونَ (فَيُقالَ هُوَ فيها كائِنٌ) فيها كائناً وَ لَمْ يَنْأَ عَنْها فَيُقالَ هُوَ عَنْها بائنٌ

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

٣٣ــ مَنِ اسْتَأْذَنَ عَلَى اللّهِ أذِنَ لَهُ

MATTERS

الأُمور

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

١ــ اَلأُمُورُ بالتَّقديرِ لا بِالتَّدبيرِ

٢ــ اِستَدِلَّ على ما لَمْ يَكنْ بِما كانَ فإنَّ الأُمُورَ أشباهٌ

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

٣ــ أنجَحُ الأُمُورِما أحاطَ بِهِ الكِتْمانُ

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

٤ــ إنَّ الأُمورَ إذا تَشابَهَتْ اُعْتُبِرَ آخِرُها بِأوَّلِها

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

٥ــ الأُمُورُ بِالتَّجرِبَةِ

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

٦ــ الأُمُورُ أشباهٌ

6. Matters are similar [to one another].

٧ــ تَذِلُّ الأُمُورُ لِلْمَقاديرِ حتّى يَكُونَ الحَتْفُ (الحِيْفُ) في التَّدبيرِ

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

٨ــ تَحَرَّ مِنْ أمْرِكَ مايَقُومُ بِهِ عُذرُكَ وَ تَثْبُتُ بِهِ حُجَّتُكَ وَ يَفيءُ إلَيْكَ بِرُشْدِكَ

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

٩ــ خَيْرُ الأُمُورِ ما أسْفَرَ عنِ اليَقينِ

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

١٠ــ خَيْرُ الأُمُورِ ما أدّى إلَى الخَلاصِ

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

١١ــ خَيْرُ الأُمُورِ ما عَرى عَنِ الطَّمَعِ

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

١٢ــ خَيْرُ الأُمُورِ ما أسْفَرَ عَنِ الحقِّ

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

١٣ــ خَيرُ الأُمُورِ ما سَهُلَتْ مَباديهِ وَ حَسُنَتْ خَواتِمُهُ وَ حُمِدَتْ عَواقِبُهُ

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

١٤ــ خَيْرُ الأُمُورِ أعْجَلُها عائدَةً وَ أحْمَدُها عاقبَةً

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

١٥ــ خُذْ مِنْ أمْرِكَ ما يَقُومُ بِهِ عُذْرُكَ وَ تَثْبُتُ بِهِ حُجَتُك

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

١٦ــ رُبَّما تَجَهَّمَتِ (تَحَتَّمَتِ) الأُمورُ

16. Sometimes matters look grim (or inescapable).

١٧ــ شَرُّ الأُمورِ أكثَرُها شَكاً

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

١٨ــ طُوبى لِمَنْ لَمْ تَغُمَّ عَلَيْهِ مُشْتَبَهاتُ الأُمورِ

18. Blessed is he who is not unaware of the similarity between matters.

١٩ــ قَدْ تَعُمُّ(تُغَمُّ) الأُمورُ

19. Sometimes matters become prevalent (or obscure).

٢٠ــ مَنْ كابَدَ الأُمورَ هَلَكَ

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

٢١ــ مَنْ كابَدَ الأُمُورَ عَطِبَ

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

٢٢ــ مَنْ ضَيَّعَ أمْرَهُ ضَيَّعَ كُلَّ أمْر

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

٢٣ــ مِلاكُ الأُمورِ حُسنُ الخَواتِمِ

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

٢٤ــ هَلَكَ مَنْ لَمْ يُحرِزْ أمْرَهُ

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

٢٥ــ لاتُقْدِمَنَّ على أمْر حتّى تُخْبِرَهُ

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

٢٦ــ يَسِّرُوا وَلا تُعَسِّرُوا وَ خَفِّفُوا وَ لا تُثَقِّلُوا

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

٢٧ــ لِكُلِّ أمْر مَ آلٌ

27. Every matter has an outcome.

٢٨ــ يُسْتَدَلُّ عَلى مالَمْ يَكُنْ بِما قَد كانَ

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

٢٩ــ لِيَكُنْ أحَبُّ الأُمورِ إلَيكَ أعَمَّها في العَدْلِ و أقسَطَها بِالحقِّ

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

٣٠ــ إحذَرْ كُلَّ أمْر إذا ظَهَرَ أزرى بفاعِلِهِ و حَقَّرَهُ

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

٣١ــ إحذَرْ كُلَّ أمْر يُفْسِدُ الآجِلَةَ وَ يُصْلِحُ الدَّانيةَ

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

الأمرُ بالمعروف والنهي عن المنكر

ENJOINING GOOD AND FORBIDDING EVIL

١ــ اَلأمرُ بِالمَعْرُوفِ أفْضلُ أعْمالِ الخَلقِ

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

٢ــ اُومُرْ بِالمَعْروفِ تَكُنْ مِنْ أهْلِهِ وَ أنْكِرِ المُنْكَرَ بِيَدِكَ وَ لِسانِكَ وَ باينْ مِنْ فِعْلِهِ بِجَهْدِكَ

2. 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.

٣ــ إئتَمِرُوا بِالمَعرُوفِ وَأْمُرُوا بهِ وَ تَناهَوا عَنِ المُنكَرِ وانْهَوا عنهُ

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

٤ــ إنَّ الأمْرَ بالمَعروفِ وَ النَّهيَ عنِ المُنْكَرِ لا يُقَرِّبانِ مِنْ أجَل وَلا يَنْقُصانِ مِنْ رِزق لكنْ يُضاعِفانِ الثَّوابَ و يُعْظِمانِ الأجْرَ وَ أفْضَلُ مِنْهُما كَلِمَةُ عَدْل عِندَ إمام جائر

4. 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.

٥ــ إنَّ مَنْ رَأى عُدْواناً يُعمَلُ بهِ وَ مُنْكَراً يُدعى إلَيهِ فَأنْكَرَهُ بقَلْبِهِ فَقَدْ سَلِمَ وَ بَرِئَ ومَنْ أنْكَرَهُ بِلِسانِهِ فَقَد أُجِرَ وَ هُوَ أفْضَلُ مِنْ صاحِبِهِ وَمَنْ أنْكَرَهُ بِسَيفِهِ لِتَكُونَ حُجَّةُ اللّهِ العُلْيا وَ كَلِمَةُ الظَّالِمينَ السُّفلى فَذلكَ الَّذي أصابَ سَبيلَ الهُدى وَقامَ عَلَى الطَّرِيْقِ وَ نَوَّرَ في قَلْبِهِ اليَقينُ

5. 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.

٦ــ إذا رَأى أحَدُكُمْ المُنْكَرَ وَلَمْ يَسْتَطِعْ أنْ يُنْكِرَهُ بِيَدِهِ وَ لِسانِهِ وَ أنْكَرَهُ بِقَلْبِهِ وَ عَلِمَ اللّهُ صِدقَ ذلِك مِنْهُ فَقَد أنكَرَهُ

6. 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.

٧ــ إذا لَمْ تَنْفَعِ الكَرامَةُ فَالإهانَةُ أحْزَمُ وَإذا لَمْ يَنجَحِ السَّوْطُ فَالسَّيفُ أحْسَمُ

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

٨ــ وقال ــ عليه السّلام ــ في ذِكْرِ الآمرينَ بالمَعْرُوفِ والناهينَ عَنِ المُنكَرِ:فَمِنْهُمُ المُنْكِرُ لِلْمُنْكَرِ بيَدِهِ وَ لِسانِهِ وَ قَلْبِهِ فَذلِكَ المُستَكْمِلُ لِخِصالِ الخَيْرِ ومِنْهُمْ المُنكِرُ بلسانِهِ وَ قَلْبِهِ والتَّارِكُ بيَدِهِ فذلِكَ المُتَمَسِّكُ بخَصلَتَينِ مِنْ خِصالِ الخَيْرِ وَ مُضَيِّعُ خَصلَة وَ مِنْهمْ المُنكِرُ بقَلبِهِ وَ التَّارِكُ بِلسانِهِ وَ يَدِهِ فذلِكَ مُضَيِّعٌ أشْرَفَ الخَصلَتَيْنِ مِنَ الثَّلاثِ وَ مُتَمَسِّكٌ بواحِدَة وَ مِنْهُمْ تارِكٌ لإنكارِ المُنْكَرِ بقَلْبِهِ وَ لِسانِهِ وَيدِهِ فذلِكَ مَيِّتُ الأحياءِ وَ ما أعْمالُ البرِّ كُلِّها والجهادُ في سَبيلِ اللّهِ عِنْدَ الأمرِ بالمعْروفِ والنَّهيِ عَنِ المُنكَرِ إلاّ كَنَفْثَة في بحْرٍ لُجّيّ وانَّ الأمرَ بالمَعروفِ والنَّهيِ عَنِ المُنْكَرِ لا يُقَرِّبانِ مِنْ أجل ولايَنقُصانِ مِنْ رِزْق وأفْضلُ مِنْ ذلك كُلِّهِ كَلِمَةُ عَدْل عِنْدَ إمام جائر

8. 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.

٩ــ وَ الأمرَ بالمَعرُوفِ مَصْلَحةً لِلْعَوامِّ والنَّهيَ عَنِ المُنْكَرِ رَدْعاً لِلسُّفَهاءِ

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

١٠ــ كُنْ بالمعرُوفِ آمِراً وَ عَنِ المُنْكَرِ ناهِياً وَ لِمَنْ قَطَعَكَ واصِلاً وَلِمَنْ حَرَمَكَ مُعطِياً

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

١١ ــ كُنْ بِالمَعْرُوفِ آمِراً وعَنِ المُنكَرِ ناهِياً وبِالخَيْرِ عامِلاً وَ لِلْشَّرِّ مانِعاً

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

١٢ــ كُنْ آمِراً بالمَعْروفِ عاملاً بهِ وَ لا تَكُنْ مِمَّنْ يَأمُرُ بِهِ وَ يَنْأى عَنْهُ فَيَبُوءُ بإثمِهِ ويَتَعَرَّضُ مَقَتَ رَبِّهِ

12. 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.

١٣ــ لَنْ تَهتَدِيَ إلَى المَعْرُوفِ حَتّى تَضِلَّ عَنِ المُنْكَرِ

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

١٤ــ مَنْ عَمِلَ (أمَرَ) بِالمَعرُوفِ شَدَّ ظُهُورَ المُؤمِنِينَ

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

١٥ــ مَنْ نَهَى عَنِ المُنْكَرِ أرْغَمَ أُنوفَ الفاسِقِينَ

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

١٦ــ يَقْبَحُ عَلَيالرَّجُلِ أنْ يُنْكِرَ عَلَى النَّاسِ مُنكَرات وَ يَنهاهُمْ عَنْ رَذائِلَ وَ سَيِّئات وَ إذا خَلا بِنَفْسِهِ إرتَكَبَها وَ لا يَسْتَنْكِفُ مِنْ فِعْلِها

16. 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.

١٧ــ لَمْ يَأمُرْكُمُ اللّهُ سُبْحانَهُ إلاّ بِحَسَن وَلَمْ يَنْهَكُمْ إلاّ عَنْ قَبيح

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

١٨ــ ما أمَرَ اللّهُ سُبْحانَهُ بشَيْء إلاّ وَ أعانَ عليهِ

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

١٩ــ ما نَهَى اللّهُ سُبْحانَهُ عَنْ شَيْء إلاّ وَ أغنى عنهُ

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

٢٠ــ إنّي لأرفَعُ نَفْسي أنْ أنْهَى النَّاسَ عَمّا لَستُ أنْتَهي عَنْهُ أوْ آمُرَهُمْ بِما لا أسْبِقُهُمْ إلَيهِ بِعَمَلي أوْ أرضى مِنْهُمْ بِما لا يَرضي رَبِّي

20. 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.

الآمال والأماني

HOPES AND ASPIRATIONS

١ــ كَمْ مِنْ آمِلٍ خائِبٍ وغائِبٍ غَيْرِ آئِبٍ

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

٢ــ كَمْ مِنْ مُؤَمِّلٍ ما لا يُدْرِكُهُ

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

٣ــ اَلأمَلُ يُقَرِّبُ المَنِيَّةَ ويُباعِدُ الأُمنِيَّةَ

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

٤ــ اَلأملُ سُلطانُ الشَّياطينِ على قُلُوبِ الغافِلينَ

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

٥ــ اَلأملُ كالسَّرابِ يُغِرُّ مَنْ رَاهُ وَ يُخْلِفُ مَنْ رَجاهُ

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

٦ــ اَلأملُ أبَداً في تَكْذِيب وَ طُولُ الحَياةِ لِلْمَرْءِ تَعذيبٌ

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

٧ــ أكذِبِ الأمَلَ وَلا تَثِقْ بِهِ فَإنَّهُ غُرُورٌ وَ صاحِبُهُ مَغْرُورٌ

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

٨ــ أكذِبُوا آمالَكُمْ وَ اغْتَنِمُوا آجالَكُمْ بِأحسَنِ أعْمالِكُمْ وَ بادِرُوا مُبادَرَةَ أُولِي النُّهى وَ الألبابِ

8. 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.

٩ــ إتَّقُوا خِداعَ الآمالِ فَكَمْ مِنْ مُؤَمِّلٍ يَوْم لَمْ يُدْرِكْهُ وَبانِي بِناء لَمْيَسكُنْهُ وَ جامِعِ مال لَمْ يَأكُلْهُ وَلَعَلَّهُ مِنْ باطِلٍ جَمَعَهُ وَمِنْ حَقّ مَنَعَهُ أصابَهُ حَراماً وَ احْتَمَلَ بِهِ أثاماً

9. 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.

١٠ــ إتَّقُوا باطلَ الأمَلِ فَرُبَّ مُسْتَقْبِلِ يَوم لَيْسَ بِمُسْتَدْبِرِه وَ مَغْبُوط فِي أوّلِ لَيْلَة قامَتْ بَواكيهِ فِي آخِرِهِ

10. 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.

١١ــ إحْذَرُوا الأمَلَ المَغْلُوبَ وَ النَّعيمَ المَسْلُوبَ

11. Be cautious of dashed hopes and seized blessings.

١٢ــ إيّاكَ وَ الثِّقَة بِالآمالِ فَإنَّها مِنْ شِيَمِ الحَمْقى

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

١٣ــ غُرُورُ الأمَلِ يُفْسِدُ العَمَلَ

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

١٤ــ غَرَّ جَهُولاً كاذِبُ أمَلِهِ فَفاتَهُ حُسْنُ عَمَلِهِ

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

١٥ــ غُرُورُ الأمَلِ يُنْفِدُ المَهَلَ وَ يُدْنِي الأجَلَ

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

١٦ــ فِي غُرُورِ الآمالِ إنْقِضاءُ الآجالِ

16. In the deception of hopes, lifetimes lapse.

١٧ــ قَدْ تَغُرُّ الأُمنِيَّةُ

17. Aspirations may deceive.

١٨ــ قَدْ تَكْذِبُ الآمالُ

18. Hopes may beguile.

١٩ــ قَلَّما تَصْدُقُ الآمالُ

19. Rarely do hopes turn out to be true.

٢٠ــ قَصِّرُوا الأمَلَ وَ خافُوا بَغْتَةَ الأجَلِ وَ بادِرُوا صالِحَ العَمَلِ

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

٢١ــ قَلِّلِ الآمالَ تَخْلُصْ لَكَ الأعمالُ

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

٢٢ــ قَصِّرْ أمَلَكَ فَما أقْرَبَ أجَلَكَ

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

٢٣ــ قَصِّرِ الأمَلَ فَإنَّ العُمْرَ قَصيرٌ وَ افْعَلِ الخَيرَ فَإنَّ يَسيرَهُ كَثيرٌ

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

٢٤ــ 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 وَ ما فاتَ أمْسِ مِنَ العُمرِ لَمْ تُرْجَ اليَومَ رَجْعَتُهُ

24. 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.

٢٥ــ كُلُّ امْرِءٍ طالِبُ اُمْنِيَّتِهِ وَ مَطْلُوبُ مَنِيَّتِهِ

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

٢٦ــ كَمْ مِنْ مَخْدُوعٍ بِالأمَلِ مُضَيِّعٍ لِلْعَمَلِ

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

٢٧ــ كَفى بِالأمَلِ إغْتِراراً

27. Hope is sufficient as a deception.

٢٨ــ كَثْرَةُ الأماني مِنْ فِسادِ العَقْلِ

28. Increased aspirations stem from corruption of the intellect.

29. For every hope there is a delusion.

٢٩ــ لِكُلِّ أمَل غُرورٌ

30. Hopes never end.

٣٠ــ اَلآمالُ لاتَنتَهي

31. Hope causes death to be forgotten.

٣١ــ اَلأملُ يُنْسِي الأجَلَ

32. Aspirations are incentives for men.

٣٢ــ اَلأمانيُّ هِمَّةُ الرِّجالِ

33. Hope is the veil of death.

٣٣ــ اَلأمَلُ حِجابُ الأجَلِ

34. There is no end to hope.

٣٤ــ اَلأمَلُ لا غايَةَ لَهُ

35. Hope is an intimate companion.

٣٥ــ اَلأملُ رَفيقٌ مُونِسٌ

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

٣٦ــ اَلأملُ خادِعٌ غارٌّ ضارٌّ

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

٣٧ــ اَلأملُ يُفْسِدُ العَمَلَ وَ يُفنِي الأجَلَ

38. Aspirations blind the eyes of insight.

٣٨ــ اَلأمانيُّ تُعْمي عُيُونَ البَصائِرِ

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

٣٩ــ اَلأمانيُّ تَخْدَعُكَ وَ عِنْدَ الحَقائقِ تَدَعُكَ

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

٤٠ــ إنّي مُحاربُ أمَلي ومُنْتَظِرُ أجَلي

41. 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.

٤١ــ إنّكَ لَنْ تَبْلُغَ أمَلَكَ وَلَنْ تَعدُوَ أجَلَكَ فَاتَّقِ اللّهَ وَ أجْمِلْ في الطَّلَبِ

42. 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.

٤٢ــ إنَّكُمْ إنِ اغْتَرَرْتُمْ بِالآمالِ تَخَرَّمَتْكُمْ بَوادِرُ الآجالِ وقَدْ ماتَتْكُمُ الأعْمالُ

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

٤٣ــ آفَةُ الآمالِ حُضُورُ الآجالِ

٤٤ــ آفَةُ الأمَلِ اَلأجَلُ

44. The bane of hope is death.

٤٥ــ بِبُلُوغِ الآمالِ يَهُونُ رُكُوبُ الأهْوالِ

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

٤٦ــ بِئْسَ الشّيمَةُ الأمَلُ يُفْنِي الأجَلَ وَ يُفَوِّتُ العَمَلَ

46. 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.

٤٧ــ تَجَنَّبُوا المُنى فإنَّها تَذْهَبُ بِبَهجَةِ نِعَمِ اللّهِ عِنْدَكُمْ وَ تُلْزِمُ إسْتِصْغارَها لَدَيْكُمْ وَعلى قِلَّةِ الشُّكرِ مِنْكُمْ

47. 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.

٤٨ــ ثَمَرَةُ الأمَلِ فَسادُ العَمَلِ

48. The fruit of hope is corruption of deeds.

٤٩ــ حاصِلُ الأماني الأسَفُ (وَ ثَمرَتُهُ التَّلَفُ)

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

٥٠ــ ما أقْرَبَ الأجَلَ مِنَ الأمَلِ

50. How close death is to hope!

٥١ــ ما أفْسَدَ الأمَلَ لِلْعَمَلِ

51. How corrupting is hope for deeds!

٥٢ــ ما أقْطعَ الأجَلَ للأمَلِ

52. How severing is death for hope!

٥٣ــ ما أطالَ أحدٌ في الأمَلِ إلاّ قَصَّرَ فِي العَمَلِ

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

٥٤ــ ما لَكُمْ تُؤَمِّلُونَ ما لاتُدْرِكُونَهُ وَ تَجْمَعُونَ مالا تأكُلُونَهُ وَتَبْنُونَ ما لا تَسْكُنُونَهُ؟

54. 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!

٥٥ــ ماأطال اَحَدٌ الأمَلَ إلاَّ نَسيَ الأجَلَ وَ أساءَ العَمَلَ

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

٥٦ــ نِعْمَ عَوْنُ العَمَلِ قَصْرُ الأمَلِ

56. The best assistance for action is curtailing hopes.

٥٧ــ لا تَغُرَّنَّكَ الأمانيُّ وَ الخُدَعُ فَكفى بِذلِكَ خُرْقاً

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

٥٨ــ لاغارَّ أخْدَعُ مِنَ الأمَلِ

58. No deception is more misleading than hope.

٥٩ــ لاشَيْءَ أكْذَبُ مِنَ الأمَلِ

59. Nothing is more untrue than hope.

٦٠ــ لاتَفِي الأمانيُّ لِمَنْ عَوَّلَ عَلَيْها

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

٦١ــ يَسيرُ الأمَلِ يُوجِبُ فَسادَ العَمَلِ

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

٦٢ــ إحْذَرُوا الأمانيَّ فَإنَّها مَنايا مُحَقَقَةٌ

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

٦٣ــ إيّاكَ والإتِّكالَ عَلَى المُنى فَإنَّها مِنْ بَضائِعِ النَّوْكى

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

٦٤ــ أنْفَعُ الدَّواءِ تَرْكُ المُنى

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

٦٥ــ الأمانيُّ أشتاتٌ

65. Aspirations are scattered [and dispersed].

٦٦ــ اَلأمانِيُّ تُخْدَعُ

66. Aspirations delude.

٦٧ــ اَلأمانيُّ شَيْمَةُ الحَمْقاءِ

67. False aspiration is the trait of fools.

٦٨ــ طاعةُ الأمَلِ تُفْسِدُ العَمَلَ

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

٦٩ــ عِنْدَ حُضُورِ الاجالِ تَظْهَرُ خَيْبَةُ الآمالِ

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

٧٠ــ عَجِبْتُ لِمَنْ لا يَمْلِكُ أجَلَهُ كَيفَ يُطيلُ أمَلَهُ

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

٧١ــ غايةُ الأملِ اَلأجَلُ

71. The end of hope is death.

٧٢ــ اَبْعَدُ شَيْء الأمَلُ

72. The farthest thing is hope.

٧٣ــ أكْثَرُ النَّاسِ أمَلاً أقَلُّهُمْ لِلْمَوْتِ ذِكراً

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

٧٤ــ أطْوَلُ النَّاسِ أمَلاً أسْوَئُهُمْ عَمَلاً

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

٧٥ــ إنَّ اللّهَ سُبْحانَهُ لَيُبْغِضُ الطَّويلَ الأمَلِ السَّيِّءَ العَملِ

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

٧٦ــ إنَّ المَرْءَ يَشْرُفُ عَلى أمَلِهِ فَيَقْطَعُهُ حُضُورُ أجَلِهِ فَسُبْحانَ اللّهِ لا أمَلٌ يُدْرَكُ وَ لامُؤَمِّلٌ يُتْرَكُ

76. 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.

٧٧ــ إيّاكَ وَ طُولَ الأمَلِ فَكَمْ مِنْ مَغْرُور افتَتَنَ بِطُولِ أمَلِهِ وَ أفْسَدَ عَمَلَهُ وَ قَطَعَ أجَلَهُ فَلا أمَلَهُ أدْرَكَ وَ لا ما فاتَهُ اسْتَدرَكَ

77. 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.

٧٨ــ أيْنَ تَخْتَدِعُكُمْ كَواذِبُ الآمالِ؟!

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

٧٩ــ أينَ يَغُرُّكُمْ سَرابُ الآمالِ؟!

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

٨٠ــ أكْذَبُ شيْء اَلأمَلُ

80. The most delusive thing is hope.

٨١ــ إنَّ أخْسَرَ النَّاسِ صَفْقَةً وأخْيَبَهُمْ سَعياً رَجلٌ أخْلَقَ بَدَنَهُ في طَلَبِ آمالِهِ وَ لَم تُساعِدْهُ المَقاديرُ على إرادَتِهِ فَخَرَجَ مِنَ الدُّنيا بِحَسَراتِهِ وَ قَدِمَ عَلَى الآخِرَةِ بِتَبِعاتِهِ

81. 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.

٨٢ــ اَلأمَلُ خَوَّانٌ

82. Hope is treacherous.

٨٣ــ اَلأمَلُ يَغُرُّ اَلعَيْشُ يَمُرُّ

83. Hope deceives and lifetime passes.

٨٤ــ اَلأمَلُ يَخْدَعُ اَلبَغيُ يَصرَعُ

84. Hope misleads and transgression strikes down.

٨٥ــ اَلمُغْتَرُّ بِالآمالِ مَخْدُوعٌ

85. One who is deceived by hopes is misled.

٨٦ــ الأمانيُّ بَضائِعُ النَّوْكى

86. Aspirations are the wares of the unintelligent.

٨٧ــ اَلآمالُ غَرُورُ الحَمْقى

87. Hopes are the delusions of the foolish.

٨٨ــ اَلآمالُ تُدني الآجالَ

88. Hopes bring death closer.

٨٩ــ مَنْ كَثُرَ مُناهُ قَلَّ رِضاهُ

89. One whose aspirations increase, his satisfaction decreases.

٩٠ــ مَنْ طالَ أمَلُهُ ساءَ عَمَلُهُ

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

٩١ــ مَنِ اغْتَرَّ بِالأمَلِ خَدَعَهُ

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

٩٢ــ مَنْ غَرَّتْهُ الأمانيُّ كَذَّبَتْهُ الآجالُ

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

٩٣ــ مَنْ بَلَغَ غايَةَ أمَلِهِ فَلْيَتَوَقَّعْ حُلُولَ أجَلِهِ

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

٩٤ــ مَنْ تَبِعَ مُناهُ كَثُرَ عَناؤُهُ

94. One who follows his aspirations faces increased hardship.

٩٥ــ مَنْ جَرى في مَيْدانِ أمَلِهِ عَثِرَ بِأجَلِهِ

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

٩٦ــ مَنْ كَثُرَ مُناهُ كَثُرَ عَناؤُهُ

96. One whose aspirations increase, his hardship increases.

٩٧ــ مَنْ أمَّلَ ما لايُمْكِنُ طالَ تَرَقُّبُهُ

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

٩٨ــ مَنْ يَكُنِ اللّهُ أمَلَهُ يُدْرِكُ غايَةَ الأمَلِ وَ الرَّجاءِ

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

٩٩ــ مَنِ اسْتَقصَرَ بَقاءَهُ وَ أجَلَهُ قَصَّرَ رَجاؤُهُ وَ أمَلُهُ

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

١٠٠ــ مَنْ جَرى في عِنانِ أمَلِهِ عَثِرَ بِأجَلِهِ

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

١٠١ــ مَنّ أمَّلَ غَيْرَ اللّهِ سُبْحانَه أكذَبَ آمالَهُ

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

١٠٢ــ مَنِ اسْتَعانَ بِالأمانيِّ أفْلَسَ

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

١٠٣ــ مِنَ الحُمْقِ الاِتِّكالُ عَلَى الأمَلِ

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

١٠٤ــ ذُلُّ الرِّجالِ في خَيْبَةِ الآمالِ

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

١٠٥ــ رَحِمَ اللّهُ امْرَءاً قَصَّرَ الأمَلَ وَ بادَرَ الأجَلَ وَ اغْتَنَمَ المَهَلَ وَ تَزَوَّدَ مِنَ العَمَلِ

105. 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.

١٠٦ــ رُبَّ أُمْنِيَّة تَحتَ مَنِيَّة

106. Many an aspiration may lie beneath death.

١٠٧ــ زِدْ مِنْ طُولِ أمَلِكَ في قَصْرِ أجَلِكَ وَ لا تَغُرَّنَّكَ صِحَّةُ جِسْمِكَ وَسَلامَةُ أمْسِكَ فَإنَّ مُدَّةَ العُمرِ قَليلَةٌ وَ سَلامَةُ الجِسمِ مُسْتَحيلَةٌ

107. 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.

١٠٨ــ شَرُّ الفَقْرِ المُنى

108. The worst poverty is [false] aspiration.

١٠٩ــ ضِياعُ العُمْرِ بَيْنَ الآمالِ وَ المُنى

109. Lifetimes are wasted between hope and aspiration.

١١٠ــ طُوبى لِمَنْ قَصَّرَ أمَلَهُ وَ اغْتَنَمَ مَهَلَهُ

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

١١١ــ طُوبى لِمَنْ كَذَّبَ مُناهُ وَ أخْرَبَ دُنياهُ لِعِمارَةِ اُخْراهُ

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

١١٢ــ مَناتَّكلَ علَى الأمانيّ ماتَ دُونَ أمَلِهِ

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

١١٣ــ مَنْ وَثِقَ بِالأُمْنِيَّةِ قَطَعَتْهُ المَنِيَّةُ

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

١١٤ــ مَنْ قَصُرَ أمَلُهُ حَسُنَ عَمَلُهُ

114. Whoever shortens his hopes, beautifies his actions.

١١٥ــ مَنْ أطالَ أمَلَهُ أفْسَدَ عَمَلَهُ

115. Whoever lengthens his hopes, corrupts his actions.

الإمام

THE LEADER

١ــ إمامٌ عادِلٌ خَيْرٌ مِنْ مَطَرٍ وَابِلٍ

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

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

٢ــ مَنْ أطاعَ إمَامَهُ فَقَدْ أطَاعَ رَبَّهُ

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

٣ــ يَحتاجُ الإمامُ إلى قَلْبٍ عَقُولٍ وَ لِسانٍ قَؤُولٍ وَ جَنانٍ على إقامَةِ الحَقِّ صَؤُولٍ

LEADERSHIP

الإمامة

1. Leadership (imāmah) is a social order.

١ــ اَلإمامَةُ نِظامُ الأُمَّةِ

2. Leadership is an organizational structure for the society.

٢ــ وَ الإمامَةَ نِظاماً لِلأُمَّةِ

GRANTING REFUGE TO THE FEARFUL

الأمان و إجارة المستغيثِ والخائفِ

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

١ــ مَنْ أجارَ المُسْتَغيثَ أجارَهُ اللّهُ سُبْحانَه مِنْ عذابِهِ

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

٢ــ مَنْ امَنَ خائفاً مِنْ مَخوفَة آمَنَهُ اللّهُ سُبْحانَهُ مِنْ عِقابِهِ

THE SECURE

الآمِن

1. Many a person who is secure gets frightened.

١ــ رُبَّ آمِن وَجِل

SECURITY

الأمن

١ــ ما مِنْ شَيْء يَحصُلُ بِهِ الأمانُ أبْلَغَ مِنْ ايمان وَ إحسان

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

٢ــ وَ اللّهِ ما مَنَعَ الأمْنَ أهْلَهُ وَ أزاحَ الحقَّ عَنْ مُسْتَحِقِّهِ إلاّ كُلُّ كافِر جاحِد وَ مُنافِق مُلْحِد

2. 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.

٣ــ لا تَغْتَرَّنَّ بِالأمْنِ فَإنَّكَ مَأخُوذٌ مِنْ مَأمَنِكَ

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

٤ــ لايَنْبَغي لِلْعاقِلِ أنْ يُقيمَ عَلَى الخَوفِ إذا وَجَدَ إلَى الأمْنِ سَبيلاً

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

٥ــ لا نِعْمَةَ أهْنَأُ مِنَ الأمْنِ

5. There is no blessing better than security.

٦ــ اَلأمْنُ إغْتِرارٌ اَلخَوْفُ إسْتِظْهارٌ

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

٧ــ حَلاوَةُ الأمْنِ تُنَكِّدُها مَرارَةُ الخَوفِ وَ الحَذَرِ

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

٨ــ رُبَّ أمْن إنْقَلَبَ خَوْفاً

8. Many a security turns into fear.

٩ــ رِفاهِيَّةُ العَيْشِ فِي الأمْنِ

9. The comfort of life is in security.

الأمنُ من مكر اللّه

FEELING SECURE FROM ALLAH'S SCHEME

١ــ مَنْ أمِنَ مَكْرَ اللّهِ بَطَلَ أمانُهُ (ايمانه)

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

٢ــ ما أمِنَ عَذابَ اللّهِ مَنْ لَمْ يَأمَنِ النّاسُ شَرَّهُ

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

THE TRUSTWORTHY

الأمين

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

١ــ ما أقَلَّ الثِّقَةَ المُؤتَمَنَ وَ أكْثَرَ الخَوَّانَ

TRUSTWORTHINESS

الأمانة

1. Trustworthiness leads to truthfulness.

١ــ اَلأمانَةُ تُؤَدّي إلى الصِّدْقِ

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

٢ــ اَلأمانةُ وَ الوَفاءُ صِدْقُ الأفعالِ وَ الكِذْبُ والإفتِراءُ خيانَةُ الأقوالِ

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

٣ــ أدِّ الأمانَةَ إلى مَنِ ائْتَمَنَكَ وَ لا تَخُنْ مَنْ خانَكَ

4. 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.

٤ــ أدِّ الأمانَةَ إذَا ائْتُمِنْتَ وَ لا تَتَّهِمْ غَيرَكَ إذَا ائْتَمَنْتَهُ فَإنَّهُ لا إيمانَ لِمَنْ لا أمانَةَ لَهُ

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

٥ــ أفضلُ الأمانَةِ الوَفاءُ بِالعَهدِ

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

٦ــ اَلأمانةُ إيمانٌ البَشاشَةُ إحسانٌ

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

٧ــ اَلأمانَةُ صِيانةٌ

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

٨ــ الأمانَةُ فَوْزٌ لِمَنْ رَعاها (وَعاها)

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

٩ــ اَلأمانَةُ فَضيلَةٌ لِمَنْ أدَّاها

١٠ــ آفَةُ الأمانَةِ الخِيانَةُ

10. The bane of trustworthiness is treachery.

١١ــ إذا ائْتُمِنْتَ فَلا تَخُنْ

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

١٢ــ إذا ائْتَمَنْتَ فَلا تَسْتَخِنْ

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

١٣ــ إذا قَوِيَتِ الأمَانةُ كَثُرَ الصِّدْقُ

13. When trustworthiness becomes stronger, truthfulness increases.

١٤ــ رَأسُ الإسلامِ (الإيمانِ) الأمانَةُ

14. The cornerstone of faith is trustworthiness.

١٥ــ صِحَّةُ الأمانَةِ عُنْوانُ حُسْنِ المُعْتَقَدِ

15. Sound trustworthiness is a symbol of good conviction.

١٦ــ عَلَيْكَ بِالأمانَةِ فَإنَّها أفْضَلُ دِيانَة

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

١٧ــ فَسادُ الأمانَةِ طاعَةُ الخِيانَةِ

17. Corruption of trustworthiness is submission to treachery.

١٨ــ فازَ مَنْ تَجَلْبَبَ الوَفاءَ وَ ادَّرَعَ الأمانَةَ

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

١٩ــ كُلُّ شَيْءٍ لايَحْسُنُ نَشْرُهُ أمانَةٌ وَ إنْ لَمْ يُسْتَكتَمْ

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

٢٠ــ مَنْ لا أمانَةَ لَهُ لا إيمانَ لَهُ

20. One who has no trustworthiness has no faith.

٢١ــ مَنِ اسْتَهانَ بِالأمانَةِ وَقَعَ فِي الخِيانَةِ

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

٢٢ــ مَنْ عَمِلَ بِالأمانَةِ فَقَدْ أكْمَلَ الدِّيانَةَ

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

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

٢٣ــ مِنْ أحْسنَ الأمانَةِ رَعْىُ الذِّمَمِ

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

٢٤ــ لا إيمانَ لِمَنْ لا أمانَةَ لَهُ

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

٢٥ــ لاأمانَةَ لِمَنْ لا دينَ لَهُ

FAITH

الإيمان

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

١ــ اَلإيمانُ أفْضَلُ الأمانَتَيْنِ (الأمانَيْن)

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

٢ــ اَلإيمانُ قَوْلٌ بِاللِّسانِ وَ عَمَلٌ بِالأركانِ

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

٣ــ اَلإيمانُ وَ الحَياءُ مَقْرُونانِ في قَرَن وَ لا يَفْتَرِقانِ

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

٤ــ اَلإيمانُ وَ العِلْمُ (وَ العمَلُ) أخَوانِ تَوْأمانِ وَ رَفيقانِ لا يَفْتَرِقانِ

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

٥ــ الإيمانُ شَجَرَةٌ أصْلُهَا الْيَقينُ وَ فَرْعُهَا التُّقى وَ نُورُهَا الْحَياءُ وَ ثَمَرُهَا السَّخاءُ

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

٦ــ الإيمانُ وَ الإخْلاصُ وَ اليَقينُ وَ الوَرَعُ اَلصَّبْرُ وَ الرِّضا بما يَأتي بِهِ القَدَرُ

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

٧ــ اَلإيمانُ وَ العَمَلُ أخَوانِ تَوْأمانِ وَ رَفيقانِ لايَفْترِقانِ لا يَقْبَلُ اللّهُ أحَدَهُما إلاّ بِصاحِبِهِ

٨ــ أفضلُ الإيمانِ الأمانَةُ

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

٩ــ أفْضَلُ الإيمانِ حُسْنُ الإيقانِ

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

١٠ــ أقْوىَ النَّاسِ إيمانًا أكثَرُهُمْ تَوَكُّلاً عَلَى اللّهِ سُبْحانَهُ

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

١١ــ أقْرَبُ النَّاسِ مِنَ اللّهِ سُبْحانَهُ أحْسَنُهُمْ إيماناً

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

١٢ــ أفضلُ الإيمانِ الإخلاصُ وَ الإحسانُ وَ أقْبَحُ الشِّيَمِ اَلتَّجافي وَالعُدْوانُ

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

١٣ــ أفضلُ الإيمانِ حُسْنُ الإيقانِ وَ أفْضَلُ الشَّرَفِ بَذْلُ الإحسانِ

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

١٤ــ إنَّ أفضلَ الإيمانِ إنْصافُ الرَّجُلِ مِنْ نَفْسِهِ

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

١٥ــ إنَّ مَحَلَّ الإيمانِ الجَنانُ وَ سَبيلَهُ الأُذُنانِ

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

١٦ــ اَلإيمانُ أمانٌ

16. Faith is security.

١٧ــ اَلإيمانُ واضِحُ الوَلائجِ

17. Faith is the path with manifest inner secrets.

١٨ــ اَلإيمانُ شَفيعٌ مُنجِحٌ

18. Faith is an effective intercessor.

١٩ــ اَلإيمانُ بَريءٌ مِنَ الحَسَدِ

19. Faith is free of jealousy.

٢٠ــ الإيمانُ أعلى غايَة

20. Faith is the loftiest goal.

٢١ــ اَلكُفْرُ يَمْحاهُ (يَمحوه) الإيمانُ

21. Disbelief is wiped out by faith.

22. Faith is sincerity in action.

٢٢ــ اَلإيمانُ إخلاصُ العَمَلِ

23. Salvation comes with faith.

٢٣ــ النَّجاةُ مَعَ الإيمانِ

24. Faith is a flame that cannot be extinguished.

٢٤ــ اَلإيمانُ شِهابٌ لا يَخْبُو

25. Faith is free of hypocrisy.

٢٥ــ اَلإيمانُ بَريءٌ مِنَ النِّفاقِ

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

٢٦ــ اَلإيمانُ صَبْرٌ في البَلاءِ وَ شُكْرٌ في الرَّخاءِ

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

٢٧ــ إنْ امَنْتَ باللّهِ أمِنَ مُنْقَلَبُكَ

28. It is through faith that salvation is attained.

٢٨ــ بِالإيمانِ تَكُونُ النَّجاةُ

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

٢٩ــ بِالإيمانِ يُستَدَلُّ عَلَى الصَّالِحاتِ

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

٣٠ــ بِالإيمانِ يُرْتَقى إلى ذُرْوَةِ السَّعادَةِ وَ نِهايَةِ الحُبُورِ

31. Faith is salvation.

٣١ــ الإيمانُ نَجاةٌ

32. The fruit of faith is success with Allah.

٣٢ــ ثَمَرَةُ الإيمانِ اَلفَوْزُ عِندَ اللّهِ

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

٣٣ــ ثَمَرَةُ الإيمانِ اَلرَّغبَةُ في دارِ البَقاءِ

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

٣٤ــ ثَلاثٌ مَنْ كُنَّ فيهِ كَمُلَ ايمانُهُ اَلعَقْلُ وَ الحِلمُ والعِلْمُ

٣٥ــ ثلاثٌ مَنْ كُنَّ فيهِ استَكْمَلَ الإيمانَ: مَنْ إذا رَضىَ لَمْ يُخْرِجْهُ رِضاهُ إلى باطِلٍ وَ إذا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ عَنْ حقّ وَ إذا قَدَرَ لَمْ يَأخُذْما لَيسَلَهُ

35. 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.

٣٦ــ ثلاثٌ مَنْ كُنَّ فيهِ فَقَدْ أكمَلَ الإيمانَ: العَدْلُ في الغَضَبِ وَ الرِّضا وَالقَصدُ في الفَقْرِ وَالغِناءِ وَاعْتِدالُ الخَوفِ وَ الرَّجاءِ

36. 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.

٣٧ــ ثلاثٌ مِنْ كُنُوزِ الإيمانِ: كِتمانُ المُصيبَةِ والصَّدَقَةُ وَالمَرَضُ

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

٣٨ــ حُسْنُ العَفافِ والرِّضا بِالكَفافِ مِنْ دَعائمِ الإيمانِ

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

٣٩ــ خَفْضُ الصَّوتِ وَ غَضُّ البَصَرِ وَ مَشيُ القَصْدِ مِنْ أمارَةِ الإيمانِ وحُسنِ التَدَيُّنِ

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

٤٠ــ دَوامُ الطَّاعاتِ وفِعْلُ الخَيْراتِ وَ المُبادَرَةُ إلَى المَكْرُماتِ مِنْ كَمالِ الإيمانِ وَ أفضَلِ الإحسانِ

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

٤١ــ زَيْنُ الإيمانِ الوَرَعُ

41. The embellishment of faith is piety.

٤٢ــ وَ قالَ ــ عليه السّلام ــ في ذِكرِ الإيمانِ: زُلْفى لِمَنِ ارْتَقَبَ وَثِقَةٌ لِمَنْ تَوَكَّلَ وَ راحَةٌ لِمَنْ فَوَّضَ وَ جُنَّةٌ لِمنْ صَبَرَ

42. 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.

٤٣ــ زَيْنُ الإيمانِ طَهارَةُ السَّرائرِ وَحُسْنُ العَمَلِ فِي الظّاهِرِ

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

٤٤ــ سَلُوااللّهَ الإيمانَ واعْمَلُوا بِمُوجَبِ القُرآنِ

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

٤٥ــ شرُّ الإيمانِ ما دَخَلَهُ الشَّكُّ

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

٤٦ــ صَلاحُ الإيمانِ الوَرَعُ وَ فَسادُهُ الطَّمَعُ

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

٤٧ــ صِدْقُ الإيمانِ وَ صَنايِعُ الإحسانِ أفْضَلُ الذَّخائِرِ

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

٤٨ــ صُنْ ايمانَكَ مِنَ الشَّكِّ فَإنَّ الشَّكَّ يُفْسِدُ الإيمانَ كَما يُفْسِدُ المِلْحُ العَسَلَ

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

٤٩ــ عَلَيْكُمْ بِإخلاصِ الإيمانِ فَإنَّهُ السَّبيلُ إلَى الجَنَّةِ و النَّجاةِ مِنَ النّارِ

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

٥٠ــ عَلَى الصِّدْقِ وَ الأمانَةِ مَبْنَى الإيمانِ

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

٥١ــ غايَةُ الإيمانِ الإيقانُ

51. The pinnacle of faith is certitude.

٥٢ــ غايَةُ الإيمانِ المُوالاةُ في اللّهِ وَ المُعاداةُ فِي اللّهِ وَ التَّباذُلُ فِي اللّهِ وَالتَّواصُلُ فِي اللّهِ سُبْحانَهُ

52. 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.

٥٣ــ فَمِنَ الإيمانِ ما يَكُونُ ثابتاً مُسْتَقِرّاً فِي القُلُوبِ وَ مِنْهُ ما يَكونُ عَوارِىَ بَينَ القُلُوبِ والصُّدُورِ

53. 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].

٥٤ــ فَرَضَ اللّهُ سُبْحانَهُ الإيمانَ تَطْهيراً مِنَ الشِّركِ

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

٥٥ــ قَدْ أوْجَبَ الإيمانُ عَلى مُعْتَقِدِهِ إقامَةَ سُنَنِ الإسلامِ والفَرْضِ

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

٥٦ــ قَوُّوا إيمانَكم(قَوِّ إيمانَك) باليَقينِ فَإنَّهُ أفْضَلُ الدّينِ

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

٥٧ــ كَيفَ يَجِدُ حَلاوَةَ الإيمانِ مَنْ يُسْخِطُ الحَقَّ؟!

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

٥٨ــ كَسْبُ الإيمانِ لُزُومُ الحَقِّ وَ نُصْحُ الخَلْقِ

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

٥٩ــ كَذِبَ مَنِ ادَّعى الإيمانَ وَ هُوَ مَشْغُوفٌ(مَشغُوفٌ) مِنَ الدُّنيا بِخُدَعِ الأمانيِّ وَ زُورِ المَلاهي

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

٦٠ــ لَقاحُ الإيمانِ تَلاوَةُ القُرآنِ

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

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

٦١ــ مَنِ ارتابَ بِالإيمانِ أشرَكَ

62. One who has no faith has no trustworthiness.

٦٢ــ مَنْ لا إيمانَ لَهُ لاأمانَةَ لَهُ

63. One who likes his faith to become perfect should ensure that his love, hate, pleasure and displeasure are [all] for the sake of Allah.

٦٣ــ مَنْ أحبَّ أنْ يَكْمُلَ إيمانُهُ فَلْيَكُنْ حُبُّه لِلّهِ وبُغضُهِ لِلّهِ ورِضاهُ لِلّهِ وَ سَخَطُهُ لِلّهِ

64. 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.

٦٤ــ مَنْ أعْطى فِي اللّهِ وَ مَنَعَ فِي اللّهِ وَ أحَبَّ فِي اللّهِ وَ أبْغَضَ فِي اللّهِ فَقَدِ اسْتكْملَ الإيمانَ

65. The basis of faith is unwavering certitude.

٦٥ــ مِلاكُ الإيمانِ حُسْنُ الإيقانِ

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

٦٦ــ نَجا مَنْ صَدَقَ إيمانُهُ وَ هُدِىَ مَنْ حَسُنَ إسْلامُهُ

67. There is no honour higher than faith.

٦٧ــ لاشَرَفَ أعْلى مِنَ الإيمانِ

68. There is no medium more successful than faith.

٦٨ــ لاوَسيلَةَ أنْجَحُ مِنَ الإيمانِ

69. There is no faith like modesty and generosity.

٦٩ــ لاإيمانَ كَالحياءِ وَ السَّخاءِ

70. Faith without piety is of no benefit.

٧٠ــ لايَنْفَعُ الإيمانُ بِغَيرِ تَقْوى

71. A servant's faith is not complete until he loves whom Allah, the Glorified, loves and hates the one whom Allah, the Glorified, hates.

٧١ــ لايَكْمُلُ إيمانُ عَبْد حتّى يُحِبَّ مَنْ أحَبَّهُ اللّهُ سُبْحانَهُ وَ يُبْغِضَ مَنْ أبْغَضَهُ اللّهُ سُبْحانَهُ

72. 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.

٧٢ــ لا يَصْدُقُ إيمانُ عَبْد حَتّى يَكُونَ بِما في يَدِ اللّهِ سُبْحانَهُ أوْثَقَ مِنْهُ بِما في يَدِهِ

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

٧٣ــ لاشَيْءَ يَدَّخِرُهُ الإنْسانُ كَالإيمانِ بِاللّهِ وَ صَنايعِ الإحْسانِ

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

٧٤ــ يُسْتَدَلُّ عَلى إيمانِ الرَّجُلِ بِالتَّسْليمِ وَ لُزومِ الطّاعَةِ

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

٧٥ــ يُسْتَدَلُّ عَلَى الإيمانِ بِكَثْرَةِ التُّقى وَ مِلْكِ الشَّهْوَةِ وَ غَلَبَةِ الهَوى

76. Faith requires certitude.

٧٦ــ يَحتاجُ الإيمانُ إلَى الإيقانِ

77. Faith requires sincerity.

٧٧ــ يَحتاجُ الإيمانُ إلَى الإخلاصِ

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

٧٨ــ مَنْ صَدَّقَ اللّهَ سُبْحانَهُ نَجى

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

٧٩ــ أصْلُ الإيمانِ حُسْنُ التَّسْليمِ لأمرِ اللّهِ

80. Have faith and you will be safe.

٨٠ــ آمِنْ تَأمَنْ

THE BELIEVER

المؤمن

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

١ــ اَلْمُؤْمِنُ صَدُوقُ اللِّسانِ بَذُولُ الإحسانِ

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

٢ــ اَلْمُؤْمِنُ يَقْظانٌ يَنْتَظِرُ إحْدَى الحَسَنَتَينِ

٣ــ اَلْمُؤْمِنُ عَفِيفٌ مُقْتَنِعٌ مُتَنَزِّهٌ مُتَوَرِّعٌ

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

٤ــ اَلْمُؤْمِنُ مَنْ كانَ حُبُّهلِلّهِ وبُغْضُهلِلّهِ وَ أخذُهلِلّهِ وَ تَرْكُهُ لِلّهِ

4. 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.

٥ــ اَلْمُؤْمِنُ شاكِرٌ فِي السَّرّاءِ صابِرٌ فِي البَلاءِ خائفٌ فِي الرَّخاءِ

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

٦ــ اَلْمُؤْمِنُ عَفيفٌ فِي الغِنى مُتَنَزَّهٌ عَنِ الدُّنيا

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

٧ــ اَلْمُؤْمِنُ بَيْنَ نِعْمَة و خَطيئَة لا يُصلِحُهُما إلاّ الشُّكرُ وَالإسْتِغْفارُ

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

٨ــ اَلْمُؤْمِنُ عِزٌّ كَريمٌ مَأمُونٌ على نَفْسِهِ حَذِرٌ مَحْزُونٌ

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

٩ــ المُؤْمِنُ دائِمُ الذِّكرِ كَثيرُ الفِكرِ عَلَى النَّعماءِ شاكِرٌ وَفِي البَلاءِ صابِرٌ

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

١٠ــ اَلْمُؤْمِنُ حَيِيٌّ غَنِيٌّ مُوقِنٌ تَقِيٌّ

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

١١ــ اَلْمُؤْمِنُ إذا سُئِلَ أسْعَفَ وَ إذا سَألَ خَفَّفَ

11. When a believer is asked [for help], he helps, and when he asks [other for help], he is lenient [and does not overburden them].

١٢ــ اَلْمُؤْمِنُ حَذِرٌ مِنْ ذُنُوبِهِ أَبَداً يَخافُ البَلاءَ وَ يَرجُو رَحمَةَ رَبِّهِ

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

١٣ــ اَلْمُؤْمِنُ الدُّنْيا مِضْمارُهُ وَ العَمَلُ هِمَّتُهُ وَ المَوتُ تُحْفَتُهُ والجَنَّةُ سَبْقَتُهُ

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

١٤ــ المُؤْمِنُ مَنْ طَهَّرَ قَلْبَهُ مِنَ الدَنِيَّةِ (الريبَةِ)

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

١٥ــ اَلْمُؤْمِنُ قَريبٌ أمْرُهُ بَعيدٌ هَمُّهُ كَثيرٌ صَمْتُه خالِصٌ عَمَلُهُ

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

١٦ــ اَلْمُؤْمِنُ عَلَى الطَّاعاتِ حَريصٌ وَ عَنِ المَحارِمِ عَفٌّ

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

١٧ــ اَلْمُؤْمِنُ نَفْسُهُ أصْلَبُ مِنَ الصَّلْدِ وَ هُوَ أذَلُّ مِنَ العَبْدِ

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

١٨ــ اَلمؤمِنُ إذا نَظَرَ اعْتَبَرَ وَ إذا سَكَتَ تَفَكَّرَ وإذا تَكَلَّمَ ذَكَرَ وَإذا اُعْطِيَ شَكَرَ وَ إذَا ابْتُلِيَ صَبَرَ

18. 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.

١٩ــ اَلْمُؤْمِنُ إذا وُعِظَ اِزْدَجَرَ وإذا حُذِّرَ حَذِرَ وَ إذا عُبِّرَ اِعْتَبَرَ وإذا ذُكِّرَ ذَكَّرَ وإذا اُظْلِمَ غَفَرَ

19. 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.

٢٠ــ اَلْمُؤْمِنُ دَأْبُهُ زِهادَتُهُ وَهَمُّهُ دِيانَتُهُ وَ عِزُّهُ قَناعَتُهُ وَ جِدُّهُ لآخِرَتِهِ قَد كَثُرَتْ حَسَناتُهُ وَ عَلَتْ دَرَجاتُهُ وشَارَفَ خَلاصَهُ وَ نَجاتَهُ

20. 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.

٢١ــ اَلْمُؤمِنُ يَنْظُرُ إلَى الدُّنيا بِعَيْنِ الإعتِبارِ وَ يَقْتاتُ فيها بِبَطْنِ الإضْطِرارِ وَ يَسْمَعُ فيها بِأُذُنِ المَقْتِ وَ الإبْغاضِ

21. 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].

٢٢ــ اَلْمُؤمنونَ لأنْفُسِهِمْ مُتَّهِمُونَ وَ مِنْ فارِطِ زَلَلِهِمْ وَجِلُونَ وَ لِلدُّنْيا عائِفُونَ وَ إلَى الآخِرَةِ مُشْتاقُونَ وَ إلَى الطّاعاتِ مُسارِعُونَ

22. 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.

٢٣ــ المُؤْمِنُ مَنْ تَحَمَّلَ أذَى النّاسِ وَ لايَتَأذّى أحَدٌ بِهِ

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

٢٤ــ اَلْمُؤمِنُ مَنْ وَقى دينَهُ بِدُنْياهُ وَ الفاجِرُ مَنْ وَقى دُنْياهُ بِدينِهِ

24. 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.

٢٥ــ اَلْمُؤمِنُ أمينٌ عَلى نَفْسِهِ مُغالِبٌ (مُجاهِدٌ) لِهَواهُ وَ حِسِّهِ

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

٢٦ــ إتَّقُوا ظُنُونَ المُؤمِنينَ فَإنَّ اللّهَ سُبْحانَهُ أجْرَى الحَقَّ على ألْسِنَتِهِمْ

26. Be careful of the opinions of believers, for Allah, the Glorified, effectuates the truth through their tongues.

٢٧ــ أشرَفُ المُؤْمِنينَ أكْثَرُهُمْ كَيْساً

27. The most honourable of believers is the most sagacious of them.

28. The best of believers in terms of belief is the one whose taking, giving, anger and pleasure are all for [the sake of] Allah.

٢٨ــ أفضلُ المُؤْمِنينَ إيماناً مَنْ كانَ لِلّهِ أخذُهُ وعَطاهُ وَ سَخَطُهُ وَرِضاهُ

29. Believers are indeed compassionate.

٢٩ــ إنَّ المُؤْمِنينَ مُشْفِقُونَ

30. Verily believers are afraid [of displeasing Allah].

٣٠ــ إنَّ المُؤْمِنينَ وَجِلُونَ

31. Indeed the cheerfulness of a believer is in his face, his strength is in his religion and his sorrow is in his heart.

٣١ــ إنَّ بِشْرَ المُؤمِنِ في وَجْهِهِ وَ قُوَّتَهُ في دينِهِ وَ حُزْنَهُ في قَلْبِهِ

32. Verily a believer feels ashamed if an act which goes against his faith is committed by him.

٣٢ــ إنَّ المُؤْمِنَ لَيَسْتَحْيي إذا مَضى لَهُ عَمَلٌ في غَيرِ ما عُقِدَ عَلَيْهِ ايمانُهُ

33. The goal of a believer is Paradise.

٣٣ــ غايَةُ المُؤْمِنِ الجَنَّةُ

34. The needlessness of a believer is through [his reliance on] Allah, the Glorified.

٣٤ــ غِنَى المُؤمِنِ بِاللّهِ سُبْحانَهُ

35. He (the believer) has enlivened his intellect, killed his lust, obeyed his Lord and disobeyed his lower-self.

٣٥ــ قَدْ أحْيا عَقْلَهُ وَ أماتَ شَهْوَتَهُ وَ أطاعَ رَبَّهُ وَ عَصى نَفْسَهُ

36. How many a believer has succeeded through patience and thinking positively.

٣٦ــ كَمْ مِنْ مُؤمِن فازَ بِهِ الصَّبْرُ وَ حُسْنُ الظَّنِّ

37. Be a pious, contented and modest believer.

٣٧ــ كُنْ مُؤمِناً تَقِيّاً مُتَقَنِّعاً عَفيفاً

38. A believer has a perfect intellect, a pleasing leniency, an inclination towards good deeds and an aversion towards bad deeds.

٣٨ــ لِلْمُؤْمِنِ عَقْلٌ وَفِيٌّ وَ حِلْمٌ مَرْضِيٌّ وَ رَغْبَةٌ فِي الحَسَناتِ وَ فِرارٌ مِنَ السَّيِّئاتِ

٣٩ــ لِلْمُؤْمِنِ ثلاثُ ساعات ساعَةٌ يُناجي فيها رَبَّهُ وَ ساعَةٌ يُحاسِبُ فيها نَفْسَهُ (وساعَةٌ يَرُمُّ فيها مَعاشَهُ) وَ ساعَةٌ يُخَلّي بَينَ نَفْسِهِ وَ لَذَّتِها فيما يَحِلُّ وَ يَجْمُلُ

39. 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.

٤٠ــ لايَكْمُلُ إيمانُ المُؤْمِنِ حَتّى يَعُدَّ الرَّخاءَ فِتْنَةً وَ البَلاءَ نِعْمَةً

40. The faith of a believer is not perfected until he deems comfort to be a trial and affliction to be a blessing.

٤١ــ لايُلْفَى المُؤمِنُ حَسُوداً وَ لاحَقُوداً وَ لابَخيلاً

41. A believer is never found to be envious, malevolent or miserly.

٤٢ــ لايَكونُ المُؤْمِنُ إلاَّ حَليماً رَحيماً

42. A believer is never anything other than forbearing and merciful.

٤٣ــ يَنْبَغي لِلْمُؤْمِنِ أنْ يَسْتَحييَ إذَا اتَّصَلَتْ لَهُ فِكْرَةٌ في غَيرِ طاعَة

43. It behoves a believer to feel ashamed if the thought of disobedience crosses his mind.

٤٤ــ يَنْبَغي لِلْمُؤْمِنِ أنْ يَلْزَمَ الطَّاعَةَ وَ يَلْتَحِفَ الوَرَعَ وَ القَناعَةَ

44. It behoves a believer to remain obedient and to cover himself with piety and contentment.

٤٥ــ يُمْتَحَنُ المُؤْمِنُ بِالبَلاءِ كَما يُمْتَحَنُ بِالنّارِ الخِلاصُ

45. A believer is tested with affliction just like the purity of gold and silver is tested with fire.

٤٦ــ لِلْمُؤْمِنِ ثَلاثُ عَلامات: الصِّدْقُ وَ اليَقينُ وَ قَصْرُ الأمَلِ

46. There are three signs of a believer: truthfulness, certitude and [having] short hopes.

٤٧ــ لَنْ يُلْقَى المُؤْمِنُ إلاّ قانِعاً

47. A believer is never found to be anything but content.

٤٨ــ لَيْسَ بِمُؤمِن مَنْ لَمْ يَهْتَمَّ بإصْلاحِ مَعادِهِ

48. He who is not concerned about improving his Hereafter is not a believer.

49. 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.

٤٩ــ لَو ضَرَبْتُ خَيْشُومَ المُؤْمِنِ على أنْ يُبْغِضَني ما أبْغَضَني وَلَو صَبَبْتُ الدُّنيا بِجُمْلَتِها عَلَى المُنافِقِ على أنْ يُحِبَّني ما أحَبَّني

50. One who believes is safe.

٥٠ــ مَنْ آمَنَ أمِنَ

51. One who believes increases his certitude.

٥١ــ مَنْ يُؤمِنْ يَزْدَدْ يَقيناً

52. One who believes in Allah seeks [help and] protection from Him.

٥٢ــ مَنْ آمَنَ بِاللّهِ لَجَأَ إلَيْهِ

53. A believer has not [truly] believed until he comprehends.

٥٣ــ ما آمَنَ المُؤْمِنُ حتّى عَقَلَ

54. The example of a believer is like that of citronella, both its taste and its fragrance are pleasant.

٥٤ــ مَثَلُ المُؤْمِنِ كَالأُتْرُجَّةِ طَيِّبٌ طَعْمُها وريحُها

55. One who purifies his faith is guided.

٥٥ــ هُدِيَ مَنْ أخْلَصَ إيمانَهُ

56. The concern of a believer is for his Hereafter, and all his efforts are for his place of [final] return.

٥٦ــ هَمُّ المُؤمِنِ لآخِرَتِهِ وَ كُلُّ جِدِّهِ لِمُنْقَلَبِهِ

57. A believer is never satiated while his brother is hungry.

٥٧ــ لايَشْبَعُ المُؤْمِنُ وَ أخُوهُ جايعٌ

58. A believer never falls short of forbearance and never gets anxious when faced with difficulty.

٥٨ــ لايُقَصِّرُ المُؤْمِنُ عَنْ احْتِمال وَ لا يَجزَعُ لِرَزِيَّة

59. 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.

٥٩ــ لايَكونُ الرَّجُلُ مُؤْمِناً حتّى لايُبالِيَ بِماذا أسَدَّ فَوْرَةَ جُوعِهِ وَ لابِأيِّ ثَوبَيْهِ ابْتَذَلَ

٦٠ــ بِشْرُ الْمُؤْمِنِ فِي وَجْهِهِ وحُزْنُهُ فِي قَلْبِهِ أوْسَعُ شَيْءٍ صَدْراً وَ أذَلُّ شَيْءٍ نَفْساً يَكْرَهُ الرِّفْعَةَ وَ يَشْنَأُ السُّمْعَةَ طَويلٌ غَمُّهُ بَعيدٌ هَمُّهُ كَثيرٌ صَمْتُهُ مَشْغُولٌ وَقْتُهُ صَبُورٌ شَكُورٌ مَغْمُورٌ بِفِكْرَتِهِ ضَنينٌ بِخُلَّتِهِ سَهْلُ الخليقَةِ لَيِّنُ العَريكَةِ نَفْسُهُ أصْلَبُ مِنَ الصُّلْدِ وَ هُوَ أذَلُّ مِنَ العَبْدِ

60. 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.

٦١ــ حُسْنُ وَجْهِ الْمُؤمِنِ مِنْ حُسْنِ عِنايَةِ اللّهِ بِهِ

61. The beauty of a believer's face is from the special favour of Allah on him.

٦٢ــ إنَّ الْمُؤْمِنَ يُرى يَقينُهُ في عَمَلِهِ وَ إنَّ الْمُنافِقَ يُرى شَكُّهُ في عَمَلِهِ

62. Verily the certitude of a believer is seen in his actions and the doubt of a hypocrite is seen in his actions.

٦٣ــ اَلْمُؤمنُ كَيِّسٌ عاقِلٌ

63. A believer is sagacious and intelligent.

٦٤ــ الْمُؤْمِنُ مُنَزَّهٌ عَنِ الزَّيغِ وَ الشِّقاقِ

64. A believer is free from perversion and dissension.

٦٥ــ اَلْمُؤْمِنُ مُنيبٌ مُسْتَغْفِرٌ تَوَّابٌ

65. A believer is penitent, repentant and remorseful.

٦٦ــ اَلْمُؤْمِنُ غَريزَتُهُ النُّصْحُ وَ سَجِيَّتُهُ الكَظْمُ

66. The nature of a believer is [being] sincere and his trait is suppressing anger.

٦٧ــ اَلْمُؤمِنُونَ خَيْراتُهُمْ مَأمُولَةٌ وَ شُرُورُهُمْ مَأمُونَةٌ

67. The believers are such that their good deeds are expected and people are safe from their evil.

٦٨ــ تَقِيَّةُ الْمُؤْمِنِ في قَلْبِهِ وَ تَوْبَتُهُ فِي اعْتِرافِهِ

68. The fear of a believer is in his heart and his repentance is in his admission.

69. Three things are adornments for believers: fear of Allah, truthful speech and returning trusts [to their rightful owners].

٦٩ــ ثَلاثٌ هُنَّ زَيْنُ المُؤْمِنِ: تَقْوَى اللّهِ وَ صِدْقُ الحَديثِ وَ أداءُ الأمانَةِ

70. The beauty of a believer is his piety.

٧٠ــ جَمالُ المُؤمِنِ وَرَعُهُ

71. The joy of a believer is in the obedience of his Lord, and his sorrow is due to his sin.

٧١ــ سُرُورُ المُؤْمِنِ بِطاعَةِ رَبِّهِ وَ حُزْنُهُ على ذَنْبِهِ

72. The integrity of a believer is in his keeping away from what is forbidden and hastening towards virtues.

٧٢ــ طَرْفُ المُؤْمِنِ نَزاهَتُهُ عَنِ المَحارِمِ وَ مُبادِرَتُهُ إلَى المَكارِمِ

73. A believer is easy going, polite, approachable and reliable.

٧٣ــ ألمُؤْمِنُ هَيِّنٌ لَيِّنٌ سَهْلٌ مُؤتَمَنٌ

74. A believer makes few mistakes and does plenty of work.

٧٤ــ اَلمُؤْمِنُ قَليلُ الزَّلَلِ كَثيرُ العَمَلِ

75. The demeanour of a believer is characterized by moderation and his conduct is upright.

٧٥ــ المُؤمِنُ سيرَتُهُ القَصْدُ وَ سُنَّتُهُ الرُّشدُ

76. A believer loathes idle play and likes to work hard.

٧٦ــ اَلمُؤْمِنُ يَعافُ اللَّهْوَ وَيَألِفُ الجِدَّ

77. 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.

٧٧ــ إذا صَعَدَتْ رُوحُ المُؤْمِنِ إلَى السَّماءِ تَعَجَّبَتِ المَلائِكَةُ وَ قالَتْ عَجَباً كَيْفَ نَجا مِنْ دار فَسَدَ فيها خِيارُنا

78. A believer is sorrowful in his thoughts [about himself], sparing in his friendship.

٧٨ــ اَلمُؤمِنُ مَغْمُومٌ بِفِكْرَتِهِ ضَنينٌ بِخُلَّتِهِ

79. A believer has a mild disposition and is easy going.

٧٩ــ اَلمُؤمِنُ لَيِّنُ العَريكَةِ سَهْلُ الخَليقَةِ

80. A believer does not oppress [anyone] and eschews sin.

٨٠ــ اَلمُؤْمِنُ لايَظْلِمُ وَلايَتَأَثَّمُ

81. A believer is fair to the one who is unfair to him.

٨١ــ اَلْمُؤْمِنُ يُنْصِفُ مَنْ لا يُنْصِفُهُ

82. A believer is affectionate, endearing and compassionate.

٨٢ــ المُؤْمِنُ آلِفٌ مأْلُوفٌ مُتَعَطِّفٌ

83. Indeed believers are approachable and soft-hearted.

٨٣ــ إنَّ المُؤْمنينَ هَيْنُونَ لَيْنُونَ

84. Believers are indeed virtuous.

٨٤ــ إنَّ المُؤْمِنينَ مُحْسِنُونَ

85. Indeed believers are fearful [of Allah].

٨٥ــ إنَّ المُؤْمِنينَ خائِفُونَ

86. A believer is [gauged] by his actions.

٨٦ــ اَلْمُؤْمِنُ بِعَمَلِهِ

87. Believers possess more intelligence [than others].

٨٧ــ اَلْمُؤمِنُونَ أعْظَمُ أحْلاماً

THE HUMAN BEING

الإنسان

1. The human being is [distinguished] by his intellect.

١ــ اَلإنسانُ بِعَقْلِهِ

2. The uprightness of a human being is in controlling the tongue and doing good deeds.

٢ــ صَلاحُ الإنسانِ في حَبْسِ اللِّسانِ وَ بَذْلِ الإحسانِ

3. 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.

٣ــ وَقالَ ــ عليه السّلام ــ في وَصفِ مَنْ ذَمَّهُ: لايَحْسِبُ رَزِيَّةً وَ لا يَخْشَعُ تَقِيَّةً لا يَعْرِفُ بابَ الهُدى فَيَتَّبِعَهُ وَ لا بابَ الرَّدى فَيَصُدَّ عَنْهُ

INTIMACY WITH ALLAH

الأُنس باللّه

1. The fruit of intimacy with Allah is keeping aloof from the people.

١ــ ثَمَرَةُ الأُنسِ بِاللّهِ الاسْتِيحاشُ مِنَ النَّاسِ

2. How can one become intimate with Allah when he has not separated himself from the creation?!

٢ــ كَيفَ يَأنَسُ بِاللّهِ مَنْ لا يَسْتَوْحِشُ مِنَ الخَلْقِ؟؟

3. One who is intimate with Allah keeps aloof from the people.

٣ــ مَنْ اَنِسَ باللّهِ اِسْتَوحَشَ مِنَ النَّاسِ

4. One who keeps aloof from the people, becomes intimate with Allah, the Glorified.

٤ــ مَنِ اسْتَوحَشَ عَنِ النَّاسِ أَنِسَ بِاللّهِ سُبْحانَهُ

INTIMACY

الأُنس

1. The comfort of security is removed by the anxiety of loneliness and the apprehension of fear disturbs the familiarity of society.

١ــ اُنسُ الأمْنِ تُذْهِبُهُ وَحْشَةُ الوَحْدَةِ وَ أُنْسُ الجَماعَةِ يُنَكِّدُهُ وَحْشَةُ المَخافَةِ

2. Intimacy is in three [people]: A compatible wife, a righteous child and an agreeable brother.

٢ــ اَلأُنسُ في ثَلاثَة: اَلزَّوجَةِ المُوافِقَةِ وَ الوَلَدِ الصَّالِحِ وَ الأخِ المُوافِقِ

3. The most deserving of intimacy among the people is the close friend.

٣ــ أحقُّ النَّاسِ أنْ يُونَسَ بِهِ اَلوَدُودُ اَلمأْلُوفُ

DELIBERATENESS & ACTING UNHURRIEDLY

التأنّي والأناة

1. Acting slowly is praiseworthy in everything except in opportunities for [doing] good.

١ــ اَلتُّؤَدَةُ مَمْدُوحَةٌ في كُلِّ شَيْءٍ إلاّ في فُرَصِ الخَيْرِ

٢ــ اَلتَّثَبُّتُ خَيْرٌ مِنَ العَجَلَةِ إلاّ في فُرَصِ الخَيْرِ (البِرِّ)

2. Taking time [to ascertain] is better than making haste, except in opportunities for [doing] good.

٣ــ اَلتَّأنّي حَزْمٌ

3. Deliberateness is judiciousness.

٤ــ التَّأنّي يُوجِبُ الإستِظهارَ

4. Deliberateness brings about assurance.

٥ــ اَلتَّأنّيُ فِي الفِعْلِ يُؤمِنُ الخَطَلَ

5. Deliberateness in action protects against errancy.

٦ــ بِالتَّأنّي تَسْهُلُ المَطالِبُ

6. Through deliberateness, matters become easy.

٧ــ التَثَبُّتُ فِي القَوْلِ يُؤمِنُ العِثارَ وَ الزَّلَلَ

7. Confidence in speech protects from slips and mistakes.

٨ــ بِالتَّأنّي تَسْهَلُ الأسْبابُ

8. Through deliberateness, means become easy.

٩ــ رُوَيْداً يُسْفِرُ الظَّلامُ كَأنْ قَدْ وَرَدَتِ الأظْعانُ يُوشِكُ مَنْ أسْرَعَ أنْ يَلْحَقَ

9. Slowly! Darkness is disappearing; as though those who had departed have arrived [at their final destination] and those who hasten will soon join.

١٠ــ صِلْ عَجَلَتَكَ بِتَأنّيكَ وَ سَطْوَتَكَ بِرِفْقِكَ وَ شَرَّكَ بِخَيْرِكَ وَ انْصُرِ العَقْلَ عَلَى الهَوى تَمْلِكِ النُّهى

10. Bind your haste with your deliberateness, your domination with your friendliness and your evil [traits] with your good [ones]. Help the intellect overcome vain desires and you will possess understanding.

١١ــ عَلَيكَ بِالأناةِ فَإنَّ المُتَأنّي حَرِيٌّ بِالإصابَةِ

11. You must adopt deliberateness, for indeed one who acts unhurriedly is deserving of success.

١٢ــ فِي التَّأنّي إسْتِظْهارٌ

12. In deliberateness there is [precaution and] assurance.

١٣ــ فِي الأناةِ السَّلامَةُ

13. In deliberateness there is safety.

14. One who acts without haste is saved from mistakes.

١٤ــ مَنْ إتَّأدَ أمِنَ مِنَ الزَّلَلِ

15. There is no success for one who has no deliberateness.

١٥ــ لا إصابَةَ لِمَنْ لا أناةَ لَهُ

16. Deliberateness is a virtue.

١٦ــ اَلأناةُ حُسْنٌ

17. Deliberateness is success.

١٧ــ اَلأناةُ إصابَةٌ

ONE WHO ACTS WITH DELIBERATENESS

المُتَأَنّي

1. One who acts unhurriedly is deserving of success.

١ــ اَلمُتَأَنّي حَرِيٌّ بِالإصابَةِ

2. The one who acts with deliberateness is successful even if he perishes.

٢ــ اَلمُتَأَنّي مُصيبٌ وَ إنْ هَلَكَ

3. The one who acts without haste is either successful or close to success.

٣ــ أصابَ مُتَأَنّ أوْ كادَ

STRENGTHENING ONESELF

التأيّد

1. Strengthening oneself is [a sign of] judiciousness.

١ــ اَلتَّأيُّدُ حَزْمٌ

باب الباء

البُؤس

١ــ ما أقْرَبَ البُؤسُ مِنَ النَّعيمِ وَ المَوْتُ مِنَ الحَياةِ

MISERY

1. How close is misery to felicity, and death to life.

البُخل والشُّحُّ

١ــ البُخْلُ أحَدُ الفَقْرَينِ

٢ــ اَلبُخْلُ يَكْسِبُ العارَ وَ يُدْخِلُ النَّارَ

٣ــ البُخْلُ بِإخْراجِ مَاافتَرَضَهُ اللّهُ سُبْحانَهُ مِنَ الأمْوالِ أقْبَحُ البُخلِ

٤ــ اِحْتَرِسُوا مِنْ سَوْرَةِ الجِمْدِ (الحَمد) والحِقْدِ وَ الغَضَبِ وَ الحَسَدِ وَأعِدُّوا لِكُلِّ شَيْءٍ مِنْ ذلِكَ عُدَّةً تُجاهِدونَهُ بِها مِنَ الفِكْرِ فِي العاقِبَةِ وَ مَنْعِ الرَّذيلَةِ وَ طَلَبِ الفَضيلَةِ وصَلاحِ الآخِرَةِ ولُزومِ الحِلْمِ

٥ــ اِحْذَرُوا البُخْلَ فَإنَّهُ لُؤْمٌ وَ مَسَبَّةٌ

٦ــ اِحْذَرُوا الشُّحَّ فَإنَّهُ يُكْسِبُ المَقْتَ وَ يَشِينُ المَحاسِنَ ويُشيعُ العُيوبَ

٧ــ إيّاكَ وَ التَّحَلِّيَ بِالبُخْلِ فَإنَّهُ يُزري بِكَ عِندَ

STINGINESS AND AVARICE

1. Stinginess is one of the two forms of poverty.

2. Stinginess earns dishonour and makes one enter hellfire.

3. Stinginess in spending from one's wealth that which Allah, the Glorified, has made obligatory, is the worst type of stinginess.

4. 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.

5. Be wary of stinginess, for it is ignobility and [leads to] vilification.

6. Be wary of avarice, for verily it brings hate, tarnishes [one's] good qualities and exposes [one's] faults.

7. I bid you not to adorn yourself with

القَريبِ(الغَريبِ) وَيُمَقِّتُكَ إلَى النَّسيبِ

stinginess, for it will disparage you near those who are close to you and will make your hated by your relatives.

٨ــ إيّاك وَ الشُّحَّ فَإنَّهُ جِلبابُ المَسْكَنَةِ وَ زِمامٌ يُقادُ بِهِ إلى كُلِّ دِناءَة

8. 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.

٩ــ إيّاكُمْ وَ البُخلَ فَإنَّ البَخيلَ يَمْقُتُهُ الغَريبُ وَ يَنْفُرُ مِنْهُ القَريبُ

9. I bid you to refrain from stinginess, for the miser is hated by strangers and shunned by those who are close to him.

١٠ــ أقْبَحُ البُخْلِ مَنْعُ الأمْوالِ مِنْ مُسْتَحِقِّها

10. The worst stinginess is withholding money from those who deserve it.

١١ــ اَلبُخلُ فَقْرٌ

11. Stinginess is [a form of] poverty.

١٢ــ اَلشُّحُّ مَسَبَّةٌ

12. Avarice leads to vilification.

١٣ــ كَثْرَةُ التَّعَلُّلِ آيَةُ البُخْلِ

13. Making too many excuses is a sign of stinginess.

١٤ــ اَلشُّحُّ يَكْسِبُ المَسَبَّةَ

14. Avarice earns vilification.

١٥ــ اَلبُخْلُ يُزْري بِصاحِبِهِ

15. Stinginess degrades its possessor.

١٦ــ اَلبُخْلُ يَكْسِبُ الذَّمَّ

16. Stinginess earns condemnation.

١٧ــ البُخْلُ يُوجِبُ البَغْضاءَ

17. Stinginess gives rise to hatred.

١٨ــ اَلبُخْلُ بِالمَوجُودِ سُوءُ الظَّنِّ بِالمَعْبُودِ

18. Stinginess with what is available [in one's possession] is thinking negatively of God.

١٩ــ اَلبُخْلُ يُذِلُّ مُصاحِبَهُ وَ يُعِزُّ مُجانِبَهُ

19. Stinginess humiliates its possessor and elevates the one who turns away from it.

٢٠ــ بِالبُخْلِ تَكْثُرُ المَسَبَّةُ

20. Through stinginess, vilification increases.

٢١ــ بِئْسَ الخَلِيقَةُ البُخْلُ

21. The worst trait is stinginess.

٢٢ــ زِيادَةُ الشُّحِّ تَشينُ الفُتُوَّةَ وَ تُفْسِدُ الأُخُوَّةَ

22. Excessive avarice sullies chivalry and spoils brotherhood.

٢٣ــ فِي الشُّحِّ المَسَبَّةُ (السَّبَّةُ)

23. In avarice there is vilification (and dishonour).

٢٤ــ كَثْرَةُ الشُّحِّ تُوجِبُ المَسَبَّةَ

24. Excessive avarice leads to vilification.

٢٥ــ لَوْ رَأَيْتُمُ البُخْلَ رَجُلاً لَرَأَيْتُمُوهُ شَخْصاً مُشَوَّهاً

25. If you were to see stinginess in the form of a man, you would have surely seen an ugly, disfigured person.

٢٦ــ لَوْ رَأَيْتُمُ البُخْلَ رَجُلاً لَرَأَيْتُمُوهُ مُشَوَّهاً يُغَضُّ عَنْهُ كُلُّ بَصَر وَ يَنْصَرِفُ عَنْهُ كُلُّ قَلْب

26. 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.

٢٧ــ مَنْ لَزِمَ الشُّحَّ عَدِمَ النَّصيحَ

27. One who persists in avarice is deprived of [sincere] advisers.

٢٨ــ مِنْ أَقْبَحِ الخَلائِقِ الشُّحُّ

28. Avarice is one of the most revolting traits.

٢٩ــ ما أَقْبَحَ البُخْلَ مَعَ الإِكْثارِ

29. How revolting is stinginess with affluence!

٣٠ــ ما أَقْبَحَ البُخْلَ بِذَوِى النُّبْلِ

30. How revolting is stinginess by those who possess nobility.

٣١ــ مَا اجْتُلِبَ سَخَطُ اللّهِ بِمِثْلِ البُخلِ

31. Nothing brings down the wrath of Allah like stinginess.

٣٢ــ ما فِرارُ الكِرامِ مِنَ الحِمامِ كَفِرارِهِمْ مِنَ البُخلِ وَ مُقارَنَةِ اللِّئامِ

32. The honourable do not flee from death the way they flee from stinginess and the company of the wicked.

٣٣ــ لا مَسَبَّةَ كالشُّحِّ

33. There is no vilification like avarice.

34. There is no alienation like avarice.

٣٤ــ لا غُرْبَةَ كالشُّحِّ

35. There is no magnanimity with avarice.

٣٥ــ لا مُرُوَّةَ مَعَ شُحّ

36. There is no evil trait worse than avarice.

٣٦ــ لا سَوْأَةَ أسْوَأُ مِنَ الشُّحِّ

37. There is no evil trait worse than stinginess

٣٧ــ لا سَوْأَةَ أسْوَءُ مِنَ البُخْلِ

THE MISER AND THE AVARICIOUS

البخيل والشَّحيح

1. A miser is stingy towards himself with little of his worldly possessions and leaves all the rest for his heirs.

١ــ البَخيلُ يَبْخَلُ على نَفْسِهِ بِاليَسيرِ مِنْ دُنياهُ وَ يَسْمَحُ لِوُرَّاثِهِ بِكُلِّها

2. 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.

٢ــ اَلبَخيلُ يَسْمَحُ مِنْ عِرْضِهِ بِأكثَرَ مِمّا أمْسَكَ مِنْ عَرَضِهِ و يُضَيِّعُ مِنْ دينِهِ أضعافَ ما حَفِظَ مِنْ نَشَبِهِ

3. The farthest of creatures from Allah, the Exalted, is the wealthy miser.

٣ــ أبْعَدُ الخلائِقِ مِنَ اللّهِ تعالى اَلبَخيلُ الغَنِيُّ

4. The most miserly with his possessions is the most generous with his honour.

٤ــ أبْخَلُ النَّاسِ بِعَرَضِهِ أسْخاهُمْ بِعِرْضِهِ

5. 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.

٥ــ أبْخَلُ النَّاسِ مَنْ بَخِلَ على نَفْسِهِ بِمالِهِ وَ خَلَّفَهُ لِوُرّاثِهِ

6. The miser is dispraised, the envious is disheartened.

٦ــ البَخيلُ مَذْمُومٌ اَلْحَسُودُ مَغْمُومٌ

7. The miser is a treasurer for his heirs.

٧ــ اَلبَخيلُ خازِنٌ لِوَرَثَتِهِ

8. A miser hastens poverty.

٨ــ البَخيلُ مُتَعَجِّلُ الفَقْرِ

٩ــ اَلبَخيلُ أبَداً ذَليلٌ

9. A miser is always disgraced.

١٠ــ اَلبَخيلُ مُتَحَجِّجٌ (مُتَبَجِّجٌ) بِالمعاذيرِ وَ التَّعالِيلِ

10. A miser always comes up with excuses and pretexts.

١١ــ اَلبَخيلُ ذَليلٌ بَيْنَ أعِزَّتِهِ

11. A miser is abased among those who are dear to him.

١٢ــ عَجِبْتُ لِلْشَّقِيِّ البَخيلِ يَتَعَجَّلُ الفَقْرَ الَّذي مِنْهُ هَرَبَ وَ يَفُوتُهُ الغِنى الَّذي إيّاهُ طَلَبَ فَيَعيشُ فِي الدُّنيا عَيْشَ الفُقَراءِ وَ يُحاسَبُ فِي الآخِرَةِ حِسابَ الأغْنياءِ

12. 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.

١٣ــ لَيْسَ لِشَحيح رَفيقٌ

13. The avaricious has no friend.

١٤ــ لَيْسَ لِبَخيل حَبيبٌ

14. The miser has no close friend.

١٥ــ لَمْ يُوفَّقْ مَنْ بَخِلَ عَلى نَفْسِهِ بِخَيْرِهِ وَ خَلَّفَ مالَهُ لِغَيْرِهِ

15. He who is stingy to himself with his wealth is not successful and leaves behind his possessions for others.

١٦ــ مَنْ قَبَضَ يَدَهُ مَخافَةَ الفَقْرِ فَقَدْ تَعَجَّلَ الفَقْرَ

16. One who withholds his hand out of fear of poverty has [actually] hastened poverty.

١٧ــ مَنْ بَخِلَ بِمالِهِ ذَلَّ

17. One who is stingy with his wealth is abased.

١٨ــ مَنْ بَخِلَ بِما لا يَمْلِكُهُ فَقَدْ بالَغَ فِي الرَّذيلَةِ (بالرَّذيلة)

18. One who is miserly with that which he does not [even] possess, has exceeded in meanness.

١٩ــ مَنْ يَقْبِضْ يَدَهُ عَنْ عَشيرَتِهِ فَإنَّما يَقْبِضُ يَداً واحِداً عَنْهُمْ وَ يَقْبِضُ عَنْهُ أيْدِيَ كَثيرَةً مِنْهُمْ

19. 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].

20. One who is stingy with his wealth towards himself, is generous with it to his wife's [next] husband.

٢٠ــ مَنْ بَخِلَ بِمالِهِ على نَفْسِهِ جادَ بِهِ على بَعْلِ عِرْسِهِ

21. He who is stingy to the one who needs what he possesses, Allah's wrath upon him increases.

٢١ــ مَنْ بَخِلَ علَى المُحْتاجِ بِما لَدَيْهِ كَثُرَ سَخَطُ اللّهِ علَيْهِ

22. He who is stingy with his favours has not fastened his faith [and made it firm].

٢٢ــ ما عَقَدَ إيمانَهُ مَنْ بَخِلَ بإحْسانِهِ

23. He who is stingy with his favours is not intelligent.

٢٣ــ ما عَقَلَ مَنْ بَخِلَ بإحسانِهِ

24. 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.

٢٤ــ وقال ــ عليه السّلام ــ: وَقَدْ مَرَّ بِقَذِرٍ عَلى مَزْبَلَة: هذا ما كُنْتُمْ (عَلَيْهِ بالأمْسِ تَتَنافَسُونَ) تَتَنافَسُونَ فيهِ بالأمْسِ وفي خبر آخر أنَّهُ قال: هذا ما بَخِلَ بِهِ الباخِلُونَ

25. Woe to the miser who hastens towards the poverty which has fled from him and abandons the wealth that has sought him.

٢٥ــ وَيْحَ البَخيلِ المُتَعَجِّلِ الفَقْرَ الَّذي مِنهُ هَرَبَ وَ التَّارِكِ الغِنَى الَّذي إيَّاهُ طَلَبَ

26. Do not be stingy by acting tightfistedly; and do not waste by acting extravagantly.

٢٦ــ لاتَبْخَلْ فَتُقَتِّرَ وَ لا تُسْرِفْ فَتُفْرِطَ

27. There is no magnanimity in a miser.

٢٧ــ لامُرُوَّةَ لِبَخيل

28. Nothing holds back wealth except stinginess, and a miser is blameworthy and liable for punishment.

٢٨ــ لايُبْقِي المالَ إلاَّ البُخْلُ وَ البَخيلُ مُعاقَبٌ مَلُومٌ

29. A miser is rebuked in this world, and punished and chastised in the Hereafter.

٢٩ــ اَلباخِلُ فِي الدُّنيا مَذْمُومٌ وفِي الآخِرَةِ مُعَذَّبٌ مَلُومٌ

١ــ بادِرُوا العَمَلَ وَ أكْذِبُوا الأمَلَ ولاحِظُوا الأجَلَ

1. Take the initiative to act, belie [false] hope and recall death.

٢ــ بادِرُوا العَمَلَ(الأمَل) وَ خَافُوا بَغْتَةَ الأجَلِ تُدْرِكُوا أفْضَلَ الأمَلِ

2. Take the initiative to act and fear the suddenness of death, [then] you will realize the greatest hope.

٣ــ بادِرُوا بِالعَمَلِ عُمْراً ناكِساً

3. Hasten towards [virtuous] actions before old age disables you.

٤ــ بادِروا بِالعَمَلِ مَرَضاً حابِساً وَمَوْتاً خالِساً

4. Hasten towards [virtuous] actions before debilitating illness or sudden death [overtakes you].

٥ــ بادِرِ البِرَّ فَإنَّ أعْمالَ البِرِّ فُرْصَةٌ

5. Hasten towards virtue, for verily virtuous deeds are an opportunity [to secure your Hereafter].

٦ــ بادِرُوا صالِحَ الأعْمالِ وَ الخَناقُ مُهْمَلٌ وَ الرُّوحُ مُرْسَلٌ

6. Take the initiative to perform good deeds [now] while the neck is free from the noose and the spirit is unfettered.

٧ــ بادِرْ شَبابَكَ قَبْلَ هَرَمِكَ وَ صِحَّتَكَ قَبْلَ سُقْمِكَ

7. Take the initiative in your youth before your old age and in your health before your illness.

٨ــ بادِرْ غِناكَ قَبْلَ فَقْرِكَ وَ حَيوتَكَ قَبْلَ مَوْتِكَ

8. Take the initiative in your affluence before your poverty and while you are alive before your death.

٩ــ بادِرُوا في مَهَلِ البَقِيَّةِ وَ أنْفِ المَشيَّةِ وَ انْتِظارِ التَّوبَةِ وَ انْفِساخِ الحَوبَةِ

9. 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.

١٠ــ بادِرُوا وَ الأبْدانُ صَحيحَةٌ وَ الألْسُنُ مُطْلَقَةٌ وَ التَّوبَةُ مَسْمُوعَةٌ وَالأعْمالُ مَقْبُولَةٌ

10. Hasten to act while the bodies are healthy, the tongues are untied, the [cry of] repentance is heard and the deeds are

accepted.

11. Hasten to act before [you are seized with] the seizing of the all-Powerful, the Omnipotent.

١١ــ بادِرُوا قَبْلَ أخْذَةِ العَزيزِ المُقْتَدِرِ

12. Hasten to act before the narrowness and constriction [of the grave].

١٢ــ بادِرُوا قَبْلَ الضَّنْكِ وَ المَضيقِ

13. Hasten to act before the terror [of death] and the departure of your soul [from your body].

١٣ــ بادِرُوا قَبْلَ الرَّوعِ وَ الزُّهُوقِ

14. 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].

١٤ــ بادِرُوا آجالَكُمْ بأعْمالِكُمْ وَ ابتاعُوا ما يَبْقى لَكُمْ بِما يَزُولُ عَنْكُمْ

15. 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].

١٥ــ بادِرُوا بأمْوالِكُمْ قَبلَ حُلُولِ آجالِكُمْ تُزَكِّكُمْ وَ تُصْلِحْكُمْ وَتُزْلِفْكُمْ

16. Hasten towards obedience [to Allah] and you will be felicitous.

١٦ــ بادِرِ (باكِرِ) الطَّاعَةَ تَسْعَدْ

17. Hasten towards good and you will be guided.

١٧ــ بادِرِ الخَيْرَ تَرْشُدْ

18. Hasten [to do good] before the coming of the hidden awaited one.

١٨ــ بادِرُوا قَبْلَ قُدُومِ الغائبِ المُنْتَظَرِ

19. Anticipate death and its throes, prepare for it before its arrival and get ready for it before it descends.

١٩ــ بادِرُوا المَوْتَ وَ غَمَراتِهِ وَ مَهِّدُوا لَهُ قَبْلَ حُلُولِهِ وَ أعِدُّوا لَهُ قَبْلَ نُزولِهِ

20. Hasten [to act] in the period of guidance and repose of the bodies, and in your remaining lifetime, and while you have the ability to act by volition.

٢٠ــ بادِرُوا في فَيْنَةِ الإرْشادِ وَ راحَةِ الأجسادِ وَ مَهَلِ البَقِيَّةِ وَ أنْفِ المَشِيَّةِ

٢١ــ بادِرُوا أعْمالَكُمْ وَ سابِقُوا آجالَكُمْ فَإنَّكُمْ مَدينُونَ بِما أسْلَفْتُمْ وَمُجازَوْنَ بِما قَدَّمْتُمْ وَ مُطالَبُونَ بِما خَلَّفْتُمْ

21. 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.

٢٢ــ بادِرُوا الأمَلَ وَ سابِقُوا هُجومَ الأجَلِ فَإنَّ النَّاسَ يُوشِكُ أنْ يَنْقَطِعَ بِهِمُ الأمَلُ فَيَرْهَقُهُمُ الأجَلُ

22. 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.

٢٣ــ بادِرِ الفُرْصَةَ قَبْلَ أنْ تَكُونَ غُصَّةً

23. Hurry to take advantage of opportunity before it becomes [a cause of] distress.

٢٤ــ طُوبى لِمَنْ بادَرَ صالِحَ العَمَلِ قَبْلَ أنْ تَنْقَطِعَ أسْبابُهُ

24. Blessed is the one who hastens to perform good deeds before his means are cut short.

٢٥ــ طُوبى لِمَنْ بادَرَ الأجَلَ وَ اغْتَنَمَ المَهَلَ وَ تَزَوَّدَ مِنَ العَمَلِ

25. Blessed is he who anticipates death, takes advantage of respite and prepares the provision of good deeds [for the Hereafter].

البرد

COLD WEATHER

١ــ تَوَقُّو البَرْدَ في أوَّلِهِ وَ تَلَقَّوْهُ في آخِرِهِ فَإنَّهُ يَفْعَلُ بِالأبْدانِ كَما يَفْعَلُ فِي الأغصانِ أوَّلُهُ يُحْرِقُ وآخِرُهُ يُورِقُ

1. 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.

البِرُّ وَ من منعه

RIGHTEOUSNESS AND THOSE WHO PREVENT IT

١ــ اَلبِرُّ عَمَلٌ مُصْلِحٌ

1. The righteous act is an action that

reforms.

2. The righteous act is a good deed.

٢ــ اَلبِرُّ عَمَلٌ صالِحٌ

3. Righteousness is the prize of the judicious.

٣ــ اَلْبِرُّ غَنيمَةُ الحازِمِ

4. Righteousness is the quickest in acquiring reward.

٤ــ اَلبِرُّ أعْجَلُ شَيْء مَثُوبَةً

5. Through righteousness the free man is owned.

٥ــ بِالبِرِّ يُمْلَكُ الحُرُّ

6. Hastening to perform righteous acts increases [one's] righteousness.

٦ــ تَعجيلُ البِرِّ زيادَةٌ فِي البِرِّ

7. The best benefaction is that which reaches the free.

٧ــ خَيْرُ البِرِّ ما وَصَلَ إلَى الأحْرارِ

8. The best righteous act is that which reaches the needy.

٨ــ خَيْرُ البِرِّ ما وَصَلَ إلَى المُحْتاجِ

9. In every righteous act there is gratitude.

٩ــ في كُلِّ بِرّ شُكْرٌ

10. One who prevents righteousness is deprived of gratitude.

١٠ــ مَنْ مَنَعَ بِرّاً مُنِعَ شُكْراً

11. Whoever extends his righteousness, his renown spreads.

١١ــ مَنْ بَذَلَ بِرَّهُ إنْتَشَرَ ذِكْرُهُ

12. One whose righteousness is close [at hand], his reputation goes far [and wide].

١٢ــ مَنْ قَرُبَ بِرُّهُ بَعُدَ صيتُهُ

13. One who follows up one good act with another good act and bears the offences of his brothers and neighbours has perfected [his] virtue.

١٣ــ مَنْ أتْبَعَ الإحسانَ بالإحسانِ وَ احتَمَلَ جِناياتِ الإخْوانِ وَ الجيرانِ فَقَد أكْمَلَ البِرَّ

14. One who is miserly towards you with his cheerfulness will not be generous with his righteousness.

١٤ــ مَنْ بَخِلَ عَلَيْكَ بِبِشْرِهِ لَمْ يَسْمَحْ بِبِرِّهِ

15. One of the best righteous acts is being kind to the orphans.

١٥ــ مِنْ أفْضَلِ البِرِّ بِرُّ الأيتامِ

16. With righteousness, mercy flows forth abundantly.

١٦ــ مَعَ البِرِّ تَدِرُّ الرَّحْمَةُ

17. The righteous tongue rejects the foolishness of the ignorant.

١٧ــ لِسانُ البَرِّيَأبى سَفَهَ الجُهّالِ

18. One whose righteousness increases is praised.

١٨ــ مَنْ كَثُرَ بِرُّهُ حُمِدَ

19. Urging the self towards altruism is from the qualities of the righteous.

١٩ــ مِنْ شِيَمِ الأبْرارِ حَمْلُ النُّفُوسِ عَلَى الإيثارِ

INSISTENCE

الإبرام

1. One who insists [too much] makes others fed up of him.

١ــ مَنْ أبْرَمَ سُئِمَ

THE INNOCENT

البَريء

1. The innocent one is healthy, the suspicious one is sick.

١ــ اَلبَريءُ صَحيحٌ وَالمُريبُ عَليلٌ

2. The innocent one is fearless.

٢ــ البَريءُ جَريءٌ

3. How courageous the innocent one is and how timid is the suspicious one!

٣ــ ما أشْجَعَ البَريءُ وَ أجْبَنَ المُريبُ

4. No one is more courageous than an innocent person.

٤ــ لا أشْجَعَ مِنْ بَريء

5. Every innocent one is well.

٥ــ كُلُّ بَريء صَحيحٌ

البِشْر البَشاشة وَ طِلاقَةُ الوَجْه

BEING CHEERFUL AND SMILING

١ــ البَشاشَةُ أحَدُ القَرائِيْنِ

1. Cheerfulness is one of the two forms of hospitality.

٢ــ اَلبَشاشَةُ إحْسانٌ

2. Cheerfulness is [a form of] kindness.

٣ــ اَلبَشاشَةُ حِبالَةُ المَوَدَّةِ

3. Cheerfulness is a trap for [ensnaring] affection.

٤ــ عَلَيكَ بِالبَشاشَةِ فَإنَّهُ حِبالَةُ المَوَدَّةِ

4. Adopt cheerfulness for it is indeed a trap for [ensnaring] affection.

٥ــ لابَشاشَةَ مَعَ إبْرام

5. There is no cheerfulness with annoyance.

٦ــ اَلبِشْرُ يُطْفِئُ نارَ المُعانَدَةِ

6. Cheerfulness cools down the fire of opposition.

٧ــ اَلبِشْرُ أوَّلُ النَّوالِ

7. Cheerfulness is the first gift [that can be given].

٨ــ اَلبِشْرُ شيمَةُ الحُرِّ

8. Cheerfulness is the trait of the free.

٩ــ اَلبِشْرُ يُؤْنِسُ الرِّفاقَ

9. Cheerfulness makes companions affable.

١٠ــ اَلبِشْرُ إسْداءُ الصَّنيعَةِ بِغَيْرِ مَؤُنَة

10. Cheerfulness renders goodness without any expense.

١١ــ بِالبِشْرِ وَ بَسْطِ الوَجْهِ يَحْسُنُ مَوْقِعُ البَذْلِ

11. By cheerfulness and keeping a smiling face, the act of giving becomes virtuous.

١٢ــ بِشْرُكَ أوَّلُ بِرِّكَ وَ وَعْدُكَ أوَّلُ عَطائِكَ

12. Your cheerfulness is your first righteous act and your promise is your first gift.

١٣ــ بِشرُكَ يَدُلُّ على كَرَمِ نَفْسِكَ وَ تَواضُعُكَ يُنْبِئُ عَنْ شريفِ خُلْقِكَ

13. Your cheerfulness shows the nobility of your soul and your humility points to your righteous character.

١٤ــ حُسْنُ البِشرِ أوَّلُ العَطاءِ وَ أسْهَلُ السَّخاءِ

14. Being cheerful is the first gift and the

easiest [form of] generosity.

15. Cheerfulness is one of the two glad tidings.

١٥ــ حُسْنُ البِشْر أحَدُ البِشارَتَيْنِ

16. Cheerfulness is the disposition of all those who are [truly] free.

١٦ــ حُسْنُ البِشْرِ شيمَةُ كُلِّ حُرّ

17. Being cheerful is one of the signs of success.

١٧ــ حُسْنُ البِشْرِ مِنْ عَلائِمِ النَّجاحِ

18. The cause of affection is cheerfulness.

١٨ــ سَبَبُ المَحَبَّةِ ألبِشْرُ

19. Smiling with cheerfulness, [practicing] benevolence, [performing] righteous actions and bestowing greetings invites the love of the people.

١٩ــ طِلاقَةُ الوَجهِ بالبِشرِ وَ العَطيَّةِ وَ فِعْلِ البِرِّ وَ بَذْلِ التَّحيَّةِ داع إلى مَحَبَّةِ البَرِيَّةِ

20. Increased cheerfulness is a sign of benevolence.

٢٠ــ كَثْرَةُ البِشرِ آيَةُ البَذْلِ

21. A cheerful face is better than a serious, frowning face.

٢١ــ وَجْهٌ مُسْتَبْشِرٌ خَيْرٌ مِنْ قَطُوب مُؤثِر

22. Cheerfulness is one of the two gifts.

٢٢ــ اَلبِشْرُ أحَدُ العَطائَيْنِ

23. Cheerfulness is a delightful countenance and a radiant disposition.

٢٣ــ اَلبِشْرُ مَنْظَرٌ مُونِقٌ وَ خُلْقٌ مُشْرِقٌ

24. Cheerfulness is kindness, frowning is meanness.

٢٤ــ اَلبِشرُ مَبَرَّةٌ العُبُوسُ مَعَرَّةٌ

25. Cheerfulness is the beginning of righteousness.

٢٥ــ اَلبِشرُ أوَّلُ البِرِّ

26. Keeping a cheerful face is a trait of the free.

٢٦ــ الطَّلاقَةُ شيمَةُ الحُرِّ

27. Cheerfulness is the first gift.

٢٧ــ اَلبِشرُ أوَّلُ النّائِلِ

SIGHT, OBSERVATION AND INSIGHT

البصرو النظر والبصير والبصيرة

1. Where are the eyes that glance at the [illuminated] signposts of piety?

١ــ أيْنَ الأبصارُ اللامِحَةُ مَنارَ التَّقْوى؟

2. The most observant person is one who sees his own faults and refrains from his sins.

٢ــ أبْصَرُ النَّاسِ مَنْ أبْصَرَ عُيُوبَهُ وَ أقْلَعَ عَنْ ذُنُوبِهِ

3. [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.

٣ــ إنَّ أبصارَ هذِهِ الفُحُولِ طوامِحُ وَ هُوَ سَبَبُ هَبابِها فإذا نَظَرَ أحَدُكُمْ إلَى امْرَأة فَأعْجَبَتْهُ فَلْيَمُسَّ أهْلَهُ فَإنَّما هيَ امْرأةٌ بِامْرَأة

4. Indeed the perceptive person is one who listens and then ponders, sees then reflects, and derives benefit from examples.

٤ــ إنَّما البَصيرُ مَنْ سَمِعَ فَفَكَّرَ وَ نظَرَ فَأبْصَرَ وانْتَفَعَ بِالعِبرِ

5. It is through observation [and reflection] that lessons are learned.

٥ــ بِالإسْتِبْصارِ يَحصُلُ الإعتِبارُ

6. The loss of eyesight is better than the blinding of insight.

٦ــ ذَهابُ البَصَرِ خَيْرٌ مِنْ عَمَى البَصيرَةِ

7. Loss of vision is better than looking at something that causes temptation.

٧ــ ذَهابُ النَّظَرِ خَيْرٌ مِنَ النَّظَرِ إلى ما يُوجِبُ الفِتْنَةَ

8. Sometimes the one who can see [also] loses his way.

٨ــ رُبَّما أخْطَأ البَصيرُ رُشْدَهُ

9. Loss of eyesight is easier than loss of insight.

٩ــ فَقْدُ البَصَرِ أهْوَنُ مِنْ فِقْدانِ البَصيرَةِ

١٠ــ فاقِدُ البَصَرِ فاسِدُ النَّظَرِ

10. One who has lost his sight makes wrong judgments.

١١ــ قَدِ انْجابَتْ السَّرائِرُ لأهْلِ البَصائِرِ

11. Indeed the secrets have been revealed for people of insight.

١٢ــ لَقَدْ بُصِّرْتُمْ إنْ أبْصَرْتُمْ وَ اُسْمِعْتُمْ إنْ سَمِعْتُمْ وَ هُديتُمْ إناهتَدَيْتُمْ

12. You are shown if you observe, made to hear if you listen, and guided if you seek guidance.

١٣ــ مَنْ تَبَصَّرَ فِي الفِطْنَةِ ثَبَتَتْ لَهُ الحِكْمَةُ وَ عَرِفَ العِبْرَةَ

13. Whoever reflects with astuteness, wisdom gets established for him and he understands the lesson [of the past].

١٤ــ نَظَرُ البَصَرِ لايُجدي إذا عَمِيَتِ البَصيرَةُ

14. Eyesight is of no benefit if insight is blinded.

١٥ــ لابَصيرَةَ لِمَنْ لا فِكْرَ لَهُ

15. One who does not ponder has no insight.

١٦ــ اَللَّحْظُ رائِدُ الفِتَنِ

16. The glance is a pathfinder of infatuations.

١٧ــ رُبَّ صَبابَة غُرِسَتْ مِنْ لَحْظَة

17. Many a passion is aroused by a [single] glance.

١٨ــ عَمَى البَصَرِ خَيْرٌ مِنْ كَثير مِنَ النَّظَرِ

18. The blinding of sight is better than a lot of gazing [at what is forbidden].

١٩ــ كَمْ مِنْ صَبابَة اكْتُسِبَتْ مِنْ لَحْظَة

19. How many a passion has been aroused from a [single] glance!

٢٠ــ كَمْ مِنْ نَظْرَة جَلَبَتْ حَسْرَةً

20. How many gazes have led to regret!

٢١ــ لَحْظُ الإنسانِ رائِدُ قَلْبِهِ

21. A person's glance is the scout of his heart.

٢٢ــ مَنْ أطْلَقَ طَرْفَهُ كَثُرَ أسَفُهُ

22. One who glances [everywhere] freely, his regret increases.

٢٣ــ لَيْسَ الرُّؤْيَةُ مَعَ الأبْصارِ قَدْ تَكْذِبُ

23. Vision is not attained by sight [alone], for sight can fool its possessor.

الأبْصارُ أهْلَها

البَطَرْ

١ــ اَلبَطَرُ يَسْلُبُ النِّعْمَةَ وَ يَجْلِبُ النِّقْمَةَ

WANTONNESS

1. Wantonness takes away blessings and brings chastisement.

الباطل والتعاون عليه

١ــ الرَّاضي بِفِعْلِ قَوْم كالدَّاخِلِ فيهِ مَعَهُمْ وَ لِكُلِّ داخِلِ في باطِلِ إثْمانِ: إثْمُ الرِّضا بِهِ وَ إثْمُ العَمَلِ بِهِ

FALSEHOOD AND ASSISTING IT

1. 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.

٢ــ الباطِلُ مُضادُّ الحَقِّ

2. Falsehood is the opposer of truth.

٣ــ اَلباطِلُ غَرُورٌ خادِعٌ

3. Falsehood is a deceptive beguiler.

٤ــ اَلباطِلُ أضْعَفُ نَصير

4. Falsehood is the weakest supporter.

٥ــ اَلباطِلُ يَزِلُّ بِراكِبِهِ

5. Falsehood [is like a mount that] makes its rider stumble.

٦ــ اَلأباطيلُ مُوقِعَةٌ فِي الأضاليلِ

6. Falsehoods hurl one into deviations.

٧ــ اَلتَّظافُرُ عَلى نَصْرِ الباطِلِ لُؤْمٌ وَ خيانَةٌ

7. Collaborating in support of falsehood is vileness and treachery.

٨ــ خالِفْ مَنْ خالَفَ الحَقَّ إلى غَيْرِهِ وَدَعْهُ وَما رَضيَ لِنَفْسِهِ

8. Oppose the one who opposes the truth for falsehood; and leave him and that which he has chosen for himself.

٩ــ طَلَبُ التَّعاوُنِ على نُصْرَةِ الباطِلِ جِنايَةٌ

9. Seeking assistance in support of falsehood is a serious offence and an act of

وخيانَةٌ

treachery.

١٠ــ ظَلَمَ الحَقَّ مَنْ نَصَرَ الباطِلَ

10. One who helps falsehood has oppressed the truth.

١١ــ كَيفَ يَنْفَصِلُ عَنِ الباطِلِ مَنْ لَمْ يَتَّصِلْ بِالحَقِّ؟!

11. How can one separate from falsehood when he has not attached [himself] to the truth?

١٢ــ لِلباطِلِ جَوْلَةٌ

12. Falsehood has a [fixed] circuit.

١٣ــ لَيْسَ فِي البَرْقِ اللاَّمِعِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ

13. There is no joy in a flash of lightening for one who is immersed in darkness.

١٤ــ مَنْ رَكِبَ الباطِلَ نَدِمَ

14. One who embarks on falsehood, regrets.

١٥ــ مَنْ كَثُرَ باطِلُهُ لَمْ يُتَّبَعْ حَقُّهُ

15. One whose falsehood increases, his truth will never be accepted.

١٦ــ مَنْ رَكِبَ الباطِلَ أَهْلَكَهُ مَرْكَبُهُ

16. One who rides on falsehood, his mount will destroy him.

١٧ــ مَنْ رَكِبَ الباطِلَ زَلَّ قَدَمُهُ

17. One who embarks on falsehood, his feet will slip.

١٨ــ مَنْ كانَ غَرَضُهُ الباطِلَ لَمْ يُدْرِكِ الحقَّ وَ لَوْ كانَ أَشْهَرَ مِنَ الشَّمسِ

18. One whose goal is falsehood will not perceive the truth even if it is more manifest than the sun.

١٩ــ مَنْ نَصَرَ الباطِلَ نَدِمَ

19. One who supports falsehood, regrets.

٢٠ــ ما أَقْبَحَ الباطِلَ

20. How ugly falsehood is!

٢١ــ مُسْتَعْمِلُ الباطِلِ مُعَذَّبٌ مَلُومٌ

21. The one who employs falsehood is chastised and condemned.

٢٢ــ لايَعِزُّ مَنْ لَجَأَ إِلَى الباطِلِ

22. One who resorts to falsehood does not become powerful.

THE FALSIFIER

المبطل

1. The aim of the falsifier is [to cause] corruption.

١ــ غَرَضُ المُبْطِلِ الفَسادُ

THE STOMACH AND THE PRIVATE PARTS

البطنُ والفرج

1. Protect your stomach and your private parts from what is forbidden.

١ــ إحْفَظْ بَطْنَكَ وَ فَرْجَكَ مِنَ الحَرامِ

2. Protect your stomach and your private parts, for in these two lie your trials [and afflictions].

٢ــ إحْفَظْ بَطْنَكَ وَ فَرْجَكَ فَفيهِما فِتنَتُكَ

3. A man's stomach is his enemy.

٣ــ بَطْنُ المَرْءِ عَدُّوُهُ

4. How far is goodness from the one whose efforts are [solely] for his stomach and private parts!

٤ــ ما أبْعَدَ الخَيرَ مِمَّنْ هِمَّتُهُ بَطْنُهُ وَ فَرْجُهُ

5. 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.

٥ــ أمْقَتُ العِبادِ إلَى اللّهِ سُبْحانَهُ مَنْ كانَ هَمُّهُ(هِمَّتُهُ) بَطْنُهُ وَفَرْجُهُ

EARLY RISING

المباكرة

1. Wake up early [in the morning] for there is blessing in early rising; and consult each other, for success is in consultation.

١ــ باكِرُوا فَالبَرَكَةُ فِي المُباكَرَةِ وَ شاوِرُوا فَالنُّجْحُ فِي المُشاوَرَةِ

WEEPING

البكاء

1. Weeping out of fear of Allah, because of being far from Allah, is the worship of the cognizant.

١ــ اَلبُكاءُ مِنْ خيفَةِ اللّهِ لِلْبُعْدِ عَنِ اللّهِ عِبادةُ العارِفينَ

2. Weeping out of the fear of Allah illuminates the heart and protects [one] from repetition of sin.

٢ــ اَلبُكاءُ مِنْ خَشيَةِ اللّهِ يُنيرُ القَلبَ وَ يَعْصِمُ مِنْ مُعاوَدَةِ الذَّنْبِ

3. Weeping out of the fear of Allah is the key to [divine] mercy.

٣ــ اَلبُكاءُ مِنْ خَشْيَةِ اللّهِ مِفْتاحُ الرَّحمَةِ

4. Weeping is the trait of the soft-hearted [and those who fear Allah].

٤ــ البُكاءُ سَجِيَّةُ المُشْفِقينَ

5. By weeping out of the fear of Allah, sins get purified.

٥ــ بِالبُكاءِ مِنْ خَشيَةِ اللّهِ تُمَحَّصُ الذُّنُوبُ

6. The weeping of a servant out of the fear of Allah clears away his sins.

٦ــ بُكاءُ العَبْدِ مِنْ خَشيَةِ اللّهِ يُمَحِّصُ ذُنُوبَهُ

7. Blessed is the one who is granted success in his worship and weeps because of his sins.

٧ــ طُوبى لِمَنْ وُفِّقَ لِطاعَتِهِ وَ بَكى على خَطيئَتِهِ

COUNTRIES AND HOMELANDS

البِلاد والأوطان

1. The worst of countries is the country in which there is neither peace nor productivity.

١ــ شَرُّ البِلادِ بَلَدٌ لا أمْنَ فيهِ وَلا خِصْبَ

2. The worst homelands are those in which the inhabitants are not safe.

٢ــ شَرُّ الأوطانِ ما لَمْ يَأمَنْ (لايأمَنُ) فيهِ القُطَّانُ

3. There is no country (or city) that has a greater right over you than another; the best country is the one that bears you.

٣ــ لَيْسَ بَلَدٌ أحَقُّ البِلادِ بِكَ مِنْ بَلَد خَيْرُ البِلادِ ما حَمَلَكَ

ELOQUENCE

البلاغة

1. Eloquence is that which is easy on speech and light on reasoning.

١ــ البَلاغَةُ ما سَهُلَ علَى المَنْطِقِ وَ خَفَّ عَلَى الفِطْنَةِ

2. Eloquence is to reply without hesitation and [to speak] correctly, without making mistakes.

٢ــ اَلبَلاغَةُ أنْ تُجيبَ فلا تُبْطِئَ وَ تُصيبَ فَلا تُخْطِئَ

3. Conciseness can be enough of an eloquence.

٣ــ قَدْ يُكْتَفى مِن البَلاغَةِ بِالإيجازِ

4. One who undertakes the rending and mending of speech has attained eloquence.

٤ــ مَنْ قامَ بِفَتْقِ القَولِ وَ رَتْقِهِ فَقَدْ حازَ البَلاغَةَ

5. The tools of rhetoric are: an intelligent mind and an eloquent tongue.

٥ــ آلَةُ (آية) البَلاغةِ قَلْبٌ عَقُولٌ وَ لِسانٌ قائِلٌ

6. Sometimes even the eloquent one is left speechless.

٦ــ رُبَّما اُرْتِجَ عَلَى الفَصيحِ الجَوابُ

ATTENTION

المبالات

1. One whose attention reduces is [taken unawares and] thrown down.

١ــ مَنْ قَلَّتْ مُبالاتُهُ صُرِعَ

THE UMAYYADS

بني اُميّة

1. 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

١ــ في ذِكرِ بَني اُمَيَّةَ: هِيَ مُجاجَةٌ مِنْ لَذيدِ العَيْشِ يَتَطَعَّمُونَها بُرْهَةً وَيَلْفَظُونَها جُمْلَةً

then spit it all out.

QUADRUPEDS AND PREDATORS

البهائم والسّباع

1. Verily the [only] concern of quadrupeds is their stomachs.

١ــ إنَّ البَهائِمَ هَمُّها بُطُونُها

2. Indeed the [only] concern of predators is attacking other animals.

٢ــ إنَّ السِّباعَ هَمُّها العُدْوانُ على غَيْرِها

FABRICATING LIES

البَهت

1. There is no shamelessness like fabricating lies.

١ــ لا قِحَةَ كالبَهْتِ

THE HOUSE OF ALLAH

بيت اللّه

1. Visiting the House of Allah is a safeguard against the torment of hellfire.

١ــ زِيارَةُ بَيْتِ اللّهِ أمْنٌ مِنْ عَذابِ جَهَنَّمَ

THE TREASURY

بيت المال

1. 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.

١ــ إنَّ هذا المالَ لَيسَ لي وَ لالَكَ وَ إنَّما هُوَ لِلْمُسلِمينَ وَ جَلْبُ أسيافِهِمْ فَإنْ شَرَكْتَهُمْ في حَرْبِهِم شَرَكْتَهُمْ فيه وَ إلاّ فَجَنا أيْديهِمْ لا يَكُونُ لِغَيرِ أفْواهِهِمْ

باب التاء

التجارة والتجارة مع اللّه

TRADE AND BUSINESS WITH ALLAH

١ــ تاجِرِ اللّهَ تَربَحْ

1. Do business with Allah and you will profit.

٢ــ مَنْ تاجَرَ اللّهَ رَبِحَ

2. Whoever does business with Allah, profits.

٣ــ مَنِ اتَّجرَ بِغَيرِ عِلْم فَقَدِ ارْتَطَمَ فِي الرِّبا

3. One who carries out transactions without knowledge, falls into usury.

التاجر

THE MERCHANT

١ــ اَلتَّاجِرُ مُخاطِرٌ

1. The merchant puts himself at risk [of doing something that is forbidden].

التُّراب

EARTH

١ــ نِعْمَ الطَّهُورُ التُّرابُ

1. What a good purifier earth is!

التارك لِلّه

ABANDONING FOR THE SAKE OF ALLAH

١ــ مَنْ تَرَكَ لِلّهِ سُبْحانَهُ شَيْئاً عَوَّضَهُ اللّهُ خَيْراً مِمّا تَرَكَ

1. One who abandons something for the sake of Allah, the Glorified, is granted something better than it by Allah.

التوبة والإنابة والتائب

REPENTANCE AND RETURNING [TO ALLAH]

١ــ اَلتَّوبَةُ نَدَمٌ بِالقَلبِ وَ اسْتِغْفارٌ بِاللِّسانِ وَتَرْكٌ بِالجَوارِحِ وَ إضمارُ أن لايَعُودَ

1. Repentance is heartfelt regret, seeking forgiveness with the tongue, abandoning [the sin] with the limbs and a determination never to repeat it again.

٢ــ إيَّاكَ أنْ تُسْلِفَ المَعْصيَةَ وَ تُسَوِّفَ بالتَّوبَةِ فَتَعْظُمَ لَكَ العُقُوبَةُ

2. Be careful not to make haste in sinning and to delay repentance, thereby making your punishment greater.

٣ــ ألا تائِبٌ مِنْ خَطيئَتِهِ قَبْلَ حُضُورِ مَنيَّتِهِ

3. Is there no one who is repentant for his sins before his death comes?

٤ــ التَّوْبَةُ مِمْحاةٌ

4. Repentance is an eraser [of bad deeds].

٥ــ اَلمُقِرُّ بِالذُّنُوبِ تائِبٌ

5. One who confesses his sins [and feels regret] is repentant.

٦ــ اَلتَّوبَةُ تَسْتَنْزِلُ الرَّحْمَةَ

6. Repentance causes [divine] mercy to descend.

٧ــ إخْلاصُ التَّوبَةِ يُسْقِطُ الحَوْبَةَ

7. Sincere repentance cancels [one's] sins.

٨ــ اَلتَّوْبَةُ تُطَهِّرُ القُلُوبَ وَ تَغْسِلُ الذُّنُوبَ

8. Repentance purifies the hearts and washes away sins.

٩ــ بِالتَّوبَةِ تُمَحَّصُ السَّيِّئاتُ

9. Through repentance, sins are purged.

١٠ــ بِالتَّوبَةِ تُكَفَّرُ الذُّنُوبُ

10. Through repentance, sins are expiated.

١١ــ ثَمَرَةُ التَّوْبَةِ اسْتِدْراكُ فَوارِطِ النَّفسِ

11. The fruit of repentance is correcting the excesses of the self.

١٢ــ حُسْنُ التَّوْبَةِ يَمْحُو الحَوْبَةَ

12. Sincere repentance erases misdeeds.

١٣ــ مَنْ تابَ فَقَدْ أنابَ

13. One who repents [with sincerity] has indeed returned [to Allah].

١٤ــ مَنْ أُعْطِيَ التَّوبَةَ لَمْ يُحْرَمِ القَبُولَ

14. One who is granted repentance will not be deprived of its acceptance.

١٥ــ ما أهْدَمَ التَّوبَةَ لِعَظيمِ الجُرْمِ

15. How devastating repentance is for the great crimes [one commits]!

١٦ــ لاخَيرَ في الدُّنيا إلاّ لأحَدِ رَجُلَين: رَجُلٌ أذْنَبَ ذُنُوباً فَهُوَ يَتدارَكُها بِالتَّوْبَةِ وَ رَجُلٌ يُجاهِدُ نَفْسَهُ على طاعةِ اللّهِ سُبْحانَهُ

16. 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.

١٧ــ يَسيرُ التَّوبَةِ وَ الاستِغْفارِ يُمَحِّصُ المَعاصِيَ و الإصْرارَ

17. The smallest [amount of] repentance and seeking forgiveness purges sins and repeated misdeeds.

١٨ــ مَعَ الإنابَةِ تَكُونُ المَغْفِرَةُ

18. It is by returning [to Allah] that forgiveness is gained.

باب الثاء

الثقة باللّه

RELYING ON ALLAH

١ــ أصْلُ الرِّضا حُسْنُ الثِّقَةِ بِاللّهِ

1. The foundation of contentment is complete reliance on Allah.

٢ــ اَلثِّقَةُ بِاللّهِ أقْوى أمَل

2. Relying on Allah is the strongest hope.

الثواب

REWARD

١ــ اِكْتِسابُ الثَّوابِ أفْضلُ الأرْباحِ وَ الإقْبالُ عَلَى اللّهِ رَأسُ النَّجاحِ

1. Acquiring [divine] reward is the best achievement and coming close to Allah is the pinnacle of success.

٢ــ اَلثَّوابُ بِالمَشَقَّةِ

2. Reward is gained in proportion to the difficulty endured.

٣ــ لا رِبْحَ كالثَّوابِ

3. There is no gain like divine reward.

٤ــ لاذُخْرَ كالثَّوابِ

4. There is no provision [for the Hereafter] like reward [for good deeds].

الثوب

GARMENTS

١ــ اِرْفَعْ ثَوبَكَ فَإنَّهُ أنْقى لَكَ وَ أتْقى لِقَلْبِكَ وَ أبْقى عَلَيكَ

1. Raise your garment for that is purer for you, safer for your heart and more long-lasting on you.

٢ــ اِلْبَسْ ما لا تَشْتَهِرُ بِهِ وَ لا يُزْري بِكَ

2. Wear that which neither makes you famous nor degrades you.

باب الجيم

الجُبْن

COWARDICE

١ــ اِحْذَروُا الجُبْنَ فَإِنَّهُ عارٌ وَ مَنْقَصَةٌ

1. Be wary of cowardice for it is indeed disgraceful and [is] a deficiency.

٢ــ اَلجُبْنُ افَةٌ اَلْعَجْزُ سَخافَةٌ

2. Cowardice is an affliction and impuissance is feeble-mindedness.

٣ــ شِدَّةُ الجُبْنِ مِنْ عَجْزِ النَّفْسِ وَضَعْفِ اليَقينِ

3. Extreme cowardice stems from impuissance of the self and weakness of conviction.

الجدُّ والإجتهاد

DILIGENCE AND STRIVING

١ــ خَيْرُ الإجْتِهادِ ما قارَنَهُ التَّوْفيقُ

1. The best striving is that which is accompanied by [divinely granted] success.

٢ــ عَلَيْكَ بِالجِدِّ وَ إنْ لَمْ يُساعِدِ الجَدُّ

2. You must be diligent even if you are not assisted by [good] fortune.

٣ــ قَدْ سَعِدَ مَنْ جَدَّ

3. One who is diligent becomes fortunate.

٤ــ قُرِنَ الإجْتِهادُ بِالوِجْدانِ

4. Striving has been linked to achievement.

٥ــ مَنْ ضَعُفَ جِدُّهُ قَوِيَ ضِدُّهُ

5. One whose diligence becomes weaker, his opponent gets stronger.

٦ــ مَنْ رَكِبَ جِدَّهُ قَهَرَ ضِدَّهُ

6. Whoever embarks upon [any action with] diligence, overpowers his opponent.

٧ــ مَنْ أعْمَلَ اجْتِهادَهُ بَلَغَ مُرادَهُ

7. One who employs diligence arrives at his goal.

٨ــ مَنْ بَذَلَ جُهْدَ طاقَتِهِ بَلَغَ كُنْهَ إرادَتِهِ

8. One who strives with all his effort arrives at the core of his desired objective.

9. Striving is useless without accomplishment.

٩ــ لايَنْفَعُ اِجْتِهادٌ بِغَيرِ تَحْقيق

10. Striving is useless without [divinely given] success.

١٠ــ لايَنْفَعُ إجتِهادٌ بِغَيرِ تَوْفيق

EXPERIENCE

التجربة

1. Experiences don't end.

١ــ التَّجارِبُ لا تَنْقَضي (وَالعاقِلُ مِنْها في زِيادَة)

2. Experiences are beneficial knowledge.

٢ــ اَلتَّجارِبُ عِلْمٌ مُسْتَفادٌ

3. Experience bears the fruit of learning.

٣ــ اَلتَّجْرِبَةُ تُثْمِرُ الإعْتِبارَ

4. The fruit of experience is making the right choice.

٤ــ ثَمَرَةُ التَجْرِبَةِ حُسْنُ الإخْتِيارِ

5. Preservation of experiences is the pinnacle of intelligence.

٥ــ حِفْظُ التَّجارِبِ رَأسُ العَقلِ

6. The best of what you have experienced is that which taught you a lesson.

٦ــ خَيْرُ ما جَرَّبْتَ ما وَعَظَكَ

7. In every experience there is an admonition.

٧ــ في كُلِّ تَجْرِبَة مَوعِظَةٌ

8. Experiences suffice as educators.

٨ــ كَفى بِالتَّجارِبِ مُؤَدِّباً

9. One who experiences, increases in judiciousness.

٩ــ مَنْ يُجَرِّبْ يَزْدَدْ حَزْماً

10. One whose experiences increase, his negligence decreases.

١٠ــ مَنْ كَثُرَتْ تَجْرِبَتُهُ قَلَّتْ غِرَّتُهُ

11. One who consolidates the experiences [he has had] will be safe from danger.

١١ــ مَنْ أحْكَمَ التَّجارِبَ سَلِمَ مِنَ المَعاطِبِ

12. One who discards experiences becomes blind to the consequences [of his actions].

١٢ــ مَنْ غَنِيَ عَنِ التَّجارِبِ عَمِيَ عَنِ العَواقِبِ

13. Whoever preserves [and learns from his] experiences, his actions become correct.

١٣ــ مَنْ حَفِظَ التَّجارِبَ أصابَتْ أفْعالُهُ

14. One who lacks experience is [easily] deceived.

١٤ــ مَنْ قَلَّتْ تَجْرِبَتُهُ خُدِعَ

THE EXPERIENCED

المجرّب

1. The experienced person is more proficient than a doctor [who is inexperienced].

١ــ المُجَرِّبُ أحْكَمُ مِنَ الطَّبيبِ

ANXIETY

الجزع

1. Anxiety during hardship completes [and enhances] the calamity.

١ــ اَلجَزَعُ عِنْدَ البَلاءِ مِنْ تَمامِ المِحْنَةِ

2. Anxiety during adversity is severer than the adversity itself.

٢ــ اَلجَزَعُ عِنْدَ المُصيبَةِ أشَدُّ مِنَ المُصيبَةِ

3. The adversity is one, but if you become anxious it becomes twofold.

٣ــ اَلمُصيبَةُ واحِدَةٌ وَ إنْ جَزَعَتْ صارَتْ اِثْنَتَيْنِ

4. Adversity [endured] with patience is the better of the two adversities.

٤ــ اَلمُصيبَةُ بِالصَّبْرِ أعْظَمُ المُصيبَتَيْنِ

5. Anxiety does not ward off destiny, rather it blocks recompense.

٥ــ اَلجَزَعُ لايَدْفَعُ القَدَرَ وَ لكِنْ يُحْبِطُ الأجْرَ

6. Anxiety during adversity increases it whereas patience ends it.

٦ــ اَلجَزَعُ عِنْدَ المُصيبَةِ يَزيدُها والصَّبْرُ عَلَيْها يُبيدُها

٧ــ إغْلِبُوا الجَزَعَ بِالصَّبْرِ فإنَّ الجَزَعَ يَحبِطُ الأجرَ وَ يُعَظِّمُ الفَجيعَةَ

7. Overcome anxiety with patience, for anxiety voids recompense and magnifies the calamity.

٨ــ اَلجَزَعُ هَلاكٌ

8. Anxiety is [a cause of] destruction.

٩ــ اَلجَزَعُ مِنْ أعوانِ الزَّمانِ

9. Anxiety is one of the assistants of the [difficult] time.

١٠ــ اَلجَزَعُ يُعَظِّمُ المِحْنَةَ

10. Anxiety magnifies the calamity.

١١ــ اَلجَزَعُ أتْعَبُ مِنَ الصَّبْرِ

11. Anxiety is more exhausting than patience.

١٢ــ إنْ كُنْتَ جازِعاً على كُلِّ ما يَفْلِتُ مِنْ يَدَيْكَ فَاجْزَعْ على مالَمْ يَصِلْ إلَيكَ

12. If you are [one who gets] anxious about all that has escaped from your hands, then be anxious about what has not reached you.

١٣ــ بِكَثْرَةِ الجَزَعِ تَعْظُمُ الفَجيعَةُ

13. With excessive anxiety, the calamity is magnified.

١٤ــ ضادُّوا الجَزَعَ بِالصَّبْرِ

14. Counter anxiety with patience.

١٥ــ لَيْسَ مَعَ الجَزَعِ مَثُوبَةٌ

15. There is no recompense with anxiety.

١٦ــ مَنْ جَزَعَ عَظُمَتْ مُصيبَتُهُ

16. Whoever becomes anxious, his adversity increases.

١٧ــ مَنْ ملَكَهُ الجَزَعُ حُرِمَ فَضيلَةَ الصَّبرِ

17. One who is overcome by anxiety is deprived of the merit of patience.

١٨ــ مَنْ جَزَعَ فَنَفْسَهُ عَذَّبَ وَ أمْرَ اللّهِ سُبْحانَهُ أضاعَ وَ ثَوابَهُ باعَ

18. One who becomes anxious has tormented himself, neglected the command of Allah, the Glorified, and sold off his reward.

١٩ــ لاتَجزَعُوا مِنْ قَليلِ ماأكْرَهَكُمْ (كَرِهْتُم) فَيُوقِعَكُمْ ذلِكَ في كَثير مِمّا تَكْرَهُونَ

19. Do not get anxious in the [face of] little that you dislike for it will put you in a lot of what you dislike.

20. Patience and anxiety do not go together.

٢٠ــ لا تَجْتَمِعُ الصَّبْرُ وَ الجَزَعُ

REQUITAL AND REWARD

المجازاة والجزاء

1. One who believes in [divine] requital does not choose [to do] anything but good.

١ــ مَنْ صَدَّقَ بِالْمُجازاةِ لَمْ يُؤْثِرْ غَيْرَ الحُسْنى

2. One who is certain about requital does not choose [to do] anything but good.

٢ــ مَنْ أيْقَنَ بِالْمُجازاةِ لَمْ يُؤثِرْ غَيْرَ الحُسْنى

3. The reward is proportionate to the tribulation [endured].

٣ــ عَلى قَدْرِ البَلاءِ يَكُونُ الجَزاءُ

4. The grant [of reward] from Allah is proportionate to the [sincerity of] intention.

٤ــ على قَدْرِ النِّيَّةِ تَكُونُ مِنَ اللّهِ العَطِيَّةُ

5. One who is not certain of the recompense [for actions], doubt has corrupted his certitude.

٥ــ مَنْ لَمْ يُوقِنْ بِالجَزاءِ أفْسَدَ الشَّكُّ يَقينَهُ

6. 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].

٦ــ لاتُسْرِعَنَّ إلى بادِرَة وَ لا تُعَجِّلَنَّ بِعُقُوبَة وَجَدْتَ عَنْها مَنْدُوحَةً فَإنَّ ذلِكَ مَنْهَكَةٌ لِلدّينِ مُقَرِّبٌ مِنَ الغِيَرِ

7. The quickest punishment is the punishment for transgression.

٧ــ إنَّ أعْجَلَ العُقُوبَةِ عُقُوبَةُ البَغْيِ

8. Verily Allah, the Glorified, has ordained punishment for committing sins against Him in order to save His servants from His chastisement.

٨ــ إنَّ اللّهَ سُبْحانَهُ قَدْ وَضَعَ العِقابَ عَلى مَعاصِيهِ ذِيادَةً لِعِبادِهِ عَنْ نَقِمَتِهِ

9. The punishment of noble ones is better than the forgiveness of the vile ones.

٩ــ عُقُوبَةُ الكِرامِ أحْسَنُ مِنْ عَفْوِ اللِّئامِ

١٠ــ عُقُوبَةُ الغَضُوبِ وَ الحَقُودِ وَ الحَسُودِ تُبْدَءُ بِأنْفُسِهِمْ

10. The punishment of the hot tempered, spiteful and jealous people starts from [within] themselves.

١١ــ عُقُوبَةُ العُقَلاءِ التَّلْويحُ

11. The punishment of the intelligent is [in the form of] insinuation.

١٢ــ عُقُوبَةُ الجُهَلاءِ التَّصْريحُ

12. The punishment of the ignorant is [in the form of open] declaration.

١٣ــ لَيْسَ لِمَنْ طَلَبَهُ اللّهُ مُجيرٌ

13. There is no protector for one who is sought by Allah [for punishment].

١٤ــ مَنْ عاقَبَ مُعْتَذِراً عَظُمَتْ إساءَتُهُ

14. Whoever punishes the one who is apologetic has committed a grave injustice.

١٥ــ مَنْ عاقَبَ بِالذَّنْبِ فَلا فَضْلَ لَهُ

15. One who punishes [a person] for [having committed] an offence has no merit.

١٦ــ ما كُلُّ مُذْنِب يُعاقَبُ

16. Not every sinner deserves to be punished.

١٧ــ ما أقْبَحَ العُقُوبَةَ مَعَ الاِعْتِذارِ

17. How repulsive is punishment [that is meted out] despite apology.

الجسد والأجسام

THE BODY

١ــ خِدْمَةُ الجَسَدِ إعْطاؤُهُ ما يَسْتَدْعيهِ مِنَ المَلاذِّ وَ الشَّهَواتِ وَ المُقْتَنَياتِ وَفي ذلِكَ هِلاكُ النَّفسِ

1. 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.

٢ــ صِحَّةُ الأجْسامِ مِنْ أهْنَإِ الأقسامِ

2. Physical health is one of the most wholesome bounties.

٣ــ كَيفَ يُغْتَرُّ بِسَلامَةِ جِسْم مُعَرَّض للآفاتِ

3. How can one be deceived by the health of a body that is prone to malady?

ANTIPATHY

الجفاء

1. Beware of antipathy, for it corrupts brotherhood and makes one despised by Allah and the people.

١ــ إيّاكَ وَ الجَفاءَ فَإنَّهُ يُفْسِدُ الإخاءَ وَ يُمَقِّتُ إلَى اللّهِ والنّاسِ

2. Antipathy is a disgrace and sinning is [a cause of] destruction.

٢ــ الجَفاءُ شَيْنٌ اَلمَعْصِيَةُ حَيْنٌ

3. Antipathy spoils brotherhood.

٣ــ اَلجَفاءُ يُفْسِدُ الإخاءَ

LOFTINESS

الجَلالة

1. When acts of kindness increase and forbearance becomes strong, loftiness is attained.

١ــ عِنْدَ كَثْرَةِ الإفْضالِ وَ شِدَّةِ الإحْتِمالِ تَتَحَقَّقُ الجَلالةُ

INTERCOURSE

الجِماعُ

1. 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.

١ــ سُئِلَ ــ عليه السّلام ــ عنِ الجِماعِ ؟ فقال: حَياءٌ يُرْتَفَعُ وَ عَوْراتٌ تَجْتَمِعُ أشبَهُ شَيْء بِالجُنُونِ اَلإصرارُ عَلَيْهِ هَرَمٌ والإفاقَةُ مِنْهُ نَدَمٌ ثَمَرَةُ حَلالِهِ الوَلَدُ إنْ عاشَ فَتَنَ وَ إنْ ماتَ حَزَنَ

BEAUTY

الجمال

1. External beauty is [in possessing] good looks.

١ــ اَلجَمالُ الظّاهِرُ حُسْنُ الصُّورَةِ

2. Internal beauty is [in possessing] a good heart.

٢ــ اَلجَمالُ الباطِنُ حُسْنُ السَّريرَةِ

3. The beauty of a man is his clemency.

٣ــ جَمالُ الرَّجُلِ حِلْمُهُ

4. The beauty of a man is dignity.

٤ــ جَمالُ الرَّجُلِ الوَقارُ

5. Beauty of the freeman is [in] keeping away from dishonour.

٥ــ جَمالُ الحُرِّ تَجَنُّبُ العارِ

6. The purity of beauty is [in] chastity.

٦ــ زَكوةُ الجَمالِ العَفافُ

THE BEAUTIFUL

الجميل

1. One whose beautiful actions increase, the people unite in elevating him.

١ــ مَنْ كَثُرَ جَميلُهُ أجمَعَ النّاسُ على تَفْضيلِهِ

GROOMING

التّجمّل

1. Grooming oneself is an apparent [form of] magnanimity.

١ــ التَّجَمُّلُ مُرُوءَةٌ ظاهِرَةٌ

2. Self-grooming is a characteristic of the believers.

٢ــ اَلتَّجَمُّلُ مِنْ أخْلاقِ المُؤمِنينَ

MODERATION

المجمل

1. Not everyone who is moderate in seeking [his livelihood] is deprived.

١ــ لَيْسَ كُلُّ مُجْمِلٍ بِمَحْرُوم

الجنَّةُ وأهل الجنّة

١ــ الجَنَّةُ خَيْرُ م آل وَ النّارُ شَرُّ مَقيل

٢ــ ألا وَ إنّي لَمْ أرَ كَالجَنَّةِ نامَ طالِبُها وَ لا كالنَّارِ نامَ هارِبُها

٣ــ إنَّ أهلَ الجَنَّةِ كُلُّ مُؤْمِن هَين لَيْن

٤ــ إنَّ اللّهَ تعالى يُدْخِلُ بِحُسْنِ النِّيَّةِ وَ صالِحِ السَّريرَةِ مَنْ يَشاءُ مِنْ عِبادِهِ الجَنَّةَ

٥ــ اَلجَنَّةُ دارُ الأمانِ

٦ــ إنْ كُنْتُمْ راغِبينَ لامُحالَةَ فَارْغَبُوا في جَنَّة عَرْضُهاَ السَّمواتِ والأرضِ

٧ــ اَلجَنَّةُ جَزاءُ المُطيعِ

٨ــ اَلجَنَّةُ دارُ الأتْقياءِ

٩ــ اَلجَنَّةُ غايَةُ السّابِقينَ

١٠ــ اَلْجَنَّةُ أفْضَلُ غايَة

١١ــ اَلجَنَّةُ مَ آلُ الفائِزِ

١٢ــ اَلجَنَّةُ جَزاءُ كُلِّ مُؤْمِن مُحسِن

١٣ــ نَيْلُ الجَنَّةِ بِالتَّنَزُّهِ عَنِ المَأثِمِ

PARADISE AND THE PEOPLE OF PARADISE

1. Paradise is the best place of return and hellfire is the worst place of residence.

2. Indeed, I have not seen any place whose seeker is in slumber like Paradise and any place whose fleer is in slumber like hellfire.

3. Verily the people of Paradise constitute all the believers who are easygoing and gentle.

4. Verily Allah, the Exalted, makes whomever He wishes, from those of his servants who posses sincere intentions and righteous hearts, enter Paradise.

5. Paradise is the abode of peace.

6. If you must be desirous of something, then be desirous of a Paradise, the span of which covers the heavens and the earth.

7. Paradise is the reward of the obedient.

8. Paradise is the abode of the pious.

9. Paradise is the goal of the foremost [in righteousness].

10. Paradise is the most excellent goal.

11. Paradise is the returning place of the victorious.

12. Paradise is the reward of every righteous believer.

13. Paradise is attained through keeping

away from sins.

14. 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].

١٤ــ إنَّكَ لَنْ تَلِجَ الجَنَّةَ حتّى تَزْدَجِرَ عَنْ غَيِّكَ وَ تَنْتَهِيَ وَ تَرْتَدِعَ عَنْ مَعاصيكَ وَ تَرعَوِيَ

15. 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.

١٥ــ إذا آمَنْتَ بِاللّهِ وَ اتَّقَيْتَ مَحارِمَهُ أحَلَّكَ دارَ الأمانِ وَ إذا أرْضَيْتَهُ تَغَمَّدَكَ بِالرِّضوانِ

16. The price of Paradise is good deeds.

١٦ــ ثَمَنُ الجَنَّةِ العَمَلُ الصَّالِحُ

17. The price of Paradise is renunciation of the [pleasures of this] world.

١٧ــ ثَمَنُ الجَنَّةِ الزُّهدُ في الدُّنيا

18. The chiefs of the people of Paradise are the generous and the pious.

١٨ــ سادَةُ أهلِ الجَنَّةِ اَلأسْخياءُ وَ المُتَّقُونَ

19. The chiefs of the people of Paradise are the sincere ones.

١٩ــ سادَةُ أهلِ الجَنَّةِ المُخْلِصُونَ

20. The chiefs of the people of Paradise are the God-fearing and the virtuous.

٢٠ــ سادَةُ أهلِ الجَنَّةِ الأتْقياءُ الأبْرارُ

21. Seeking Paradise without good deeds is foolishness.

٢١ــ طَلَبُ الجَنَّةِ بِلا عَمَل حُمْقٌ

22. Paradise is not achieved [simply] by wishing for it.

٢٢ــ لاتَحْصُلُ الجَنَّةُ بِالتَّمَنّي

23. Neither a swindler nor one who put others under obligation, will enter Paradise.

٢٣ــ لايَدْخُلُ الجَنَّةَ خَبٌّ وَ لا مَنّانٌ

24. None will be victorious in attaining Paradise except one whose heart is good and intention sincere.

٢٤ــ لايَفُوزُ بِالجَنَّةِ إلاّ مَنْ حَسُنَتْ سَريرَتُهُ وَ خَلُصَتْ نِيَّتُهُ

25. Every bliss other than Paradise is

٢٥ــ كُلُّ نَعيم دُونَ الجَنَّةِ مَحْقُورٌ

derisory.

26. None will be victorious in attaining Paradise except the one who works hard for it.

٢٦ــ لَنْ يَفُوزَ بِالجَنَّةِ إلاّ السّاعي لَها

27. None shall attain Paradise except the one who struggles against his [lower] self.

٢٧ــ لَنْ يَحُوزَ الجَنَّةَ إلاَّ مَنْ جاهَدَ نَفْسَهُ

28. One who yearns for Paradise forgets his [worldly] desires.

٢٨ــ مَنِ اشْتاقَ إلَى الْجَنَّةِ سَلا عَنِ الشَّهواتِ

29. Paradise is attained through abstaining from sins.

٢٩ــ نَيْلُ الجَنَّةِ بِالتَّنَزُّهِ عَنِ المَآثِمِ

30. One who shuns what is forbidden shall attain Paradise.

٣٠ــ نالَ الجَنَّةَ مَنِ اتَّقى عَنِ المَحارِمِ

31. How impossible! Allah cannot be cheated of His Paradise, and none can attain what is with Him except by His pleasure.

٣١ــ هَيْهاتَ لايُخْدَعُ اللّهُ عَنْ جَنَّتِهِ وَلا يُنالُ ما عِنْدَهُ إلاّ بِمَرضاتِهِ

32. The delegation that enters Paradise is constantly showered with blessings.

٣٢ــ وَفْدُ الجَنَّةِ أَبَداً مُنَعَّمُونَ

33. Those who enter Paradise are in perpetual bliss.

٣٣ــ وارِدُ الجَنَّةِ مُخَلَّدُ النَّعْماءِ

GENEROSITY

الجود

1. Generosity for the sake of Allah is the worship of those who are close [to Allah].

١ــ اَلجُودُ فِي اللّهِ عِبادَةُ المُقَرَّبينَ

2. Generosity without fear or hope of recompense is true generosity.

٢ــ اَلجُودُ مِنْ غَيْرِ خَوْف وَ لارَجاءِ مُكافاة حَقيقَةُ الجُودِ

3. Give generously and you will be honoured.

٣ــ إسْمَحْ تُكْرَمْ

٤ــ أسْمَحُكُمْ أرْبَحُكُمْ

4. The most generous of you is the one who will gain the most.

٥ــ أحْسَنُ المَكارِمِ الجُودُ

5. The most excellent of noble traits is generosity.

٦ــ أحْسَنُ الجُودِ عَفْوٌ بَعْدَ مَقْدُرَة

6. The best generosity is to forgive after gaining the upper hand.

٧ــ أفْضَلُ الجُودِ بَذْلُ المَوْجُودِ

7. The greatest generosity is being open-handed with whatever is available.

٨ــ أفْضَلُ الجُودِ إيصالُ الحُقُوقِ إلى أهْلِها

8. The greatest generosity is delivering the rights to their [rightful] owners.

٩ــ أفْضَلُ الجُودِ ما كانَ عَنْ عُسْرَة

9. The greatest generosity is giving despite [facing] hard times.

١٠ــ اَلجُودُ رِياسَةٌ اَلمُلْكُ سِياسَةٌ

10. Generosity is [true] leadership, sovereignty is [only] administration.

١١ــ اَلجُودُ عِزٌّ مَوْجُودٌ

11. Generosity is a present honour.

١٢ــ اَلجُودُ حارِسُ الأعْراضِ

12. Generosity is the protector of honour.

١٣ــ آفَةُ الجُودِ الفَقْرُ

13. The bane of generosity is poverty.

١٤ــ آفَةُ الجُودِ التَّبْذيرُ

14. The bane of generosity is wastefulness.

١٥ــ بِالجُودِ تَكُونُ السِّيادَةُ

15. Through generosity, authority is acquired.

١٦ــ اَلجُودُ مِنْ كَرَمِ الطَّبيعَةِ

16. Generosity stems from nobility of character.

١٧ــ بِالجُودِ تَسُودُ الرِّجالُ

17. Through generosity, men gain authority.

١٨ــ بِالجُودِ يُبْتَنَي المَجْدُ وَيُجْتَلَبُ الحَمْدُ

18. Through generosity, distinction is established and praise is acquired.

١٩ــ جُدْ بِما تَجِدْ تُحْمَدْ

19. Be generous with whatever you have, [and] you will be praised.

٢٠ــ جُدْ تَسُدْ وَاصْبِرْ تَظْفَرْ

20. Be generous and you will gain authority; be patient and you will be triumphant.

٢١ــ جُودُ الفَقيرِ أفْضَلُ الجُودِ

21. The generosity of the poor is the best generosity.

٢٢ــ جُودُوا بِالمَوْجُودِ وَ أنْجِزُوا الوُعُودَ وَ أوْفُوا بِالعُهُودِ

22. Be generous with what is available, fulfil your promises and be loyal with the trusts [that have been entrusted to you].

٢٣ــ جُودُ الفَقيرِ يُجِلُّهُ وَ بُخْلُ الغَنِيِّ يُذِلُّهُ

23. The generosity of a poor person dignifies him and the stinginess of a rich person debases him.

٢٤ــ جُودُوا بِما يَفْنى تَعْتاضُوا عَنْهُ بِما يَبْقى

24. Be generous with that which perishes and you will be compensated for it with that which lasts.

٢٥ــ جُودُوا فِي اللّهِ وَ جاهِدُوا أنْفُسَكُمْ عَلى طاعَتِهِ يُعْظِمْ لَكُمْ الجَزاءَ وَيُحْسِنْ لَكُمْ الحَباءَ

25. 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.

٢٦ــ سُنَّةُ الكِرامِ الجُودُ

26. Generosity is the practice of the honourable.

٢٧ــ غايَةُ الجُودِ بَذْلُ المَوْجُودِ

27. The highest extent of generosity is giving [from] whatever is available.

٢٨ــ مَنْ جادَ اصْطَنَعَ

28. One who is open-handed does good to others.

٢٩ــ مَنْ جادَ سادَ

29. One who is generous gains authority.

٣٠ــ مَنْ لَمْ يَجُدْ لَمْ يُحْمَدْ

30. One who does not show generosity is not praised.

31. How excellent is generosity when in straitened circumstances!

٣١ــ ما أحْسَنَ الجُودَ مَعَ الإعْسارِ

32. One who does not give generously while he is praised has to give away while he is dispraised.

٣٢ــ مَنْ لَمْ يَسْمَحْ وَ هُوَ مَحْمُودٌ سَمَحَ وَ هُوَ مَلُومٌ

33. One who does not give generously does not gain authority.

٣٣ــ مَنْ لَمْ يَسْمَحْ لَمْ يَسُدْ

34. The generosity of a man endears him to his rivals and his stinginess makes him hated by his [own] children.

٣٤ــ جُودُ الرَّجُلِ يُحَبِّبُهُ إلى أضْدادِهِ وَ بُخْلُهُ يُبَغِّضُهُ إلى أوْلادِهِ

THE GENEROUS

الجواد

1. 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.

١ــ اَلجَوادُ مَحْبُوبٌ مَحْمُودٌ وَ إنْ لَمْ يَصِلْ مِنْ جُودِهِ إلى مادِحِهِ شَيْءٌ وَ البَخِيْلُ ضِدُّ ذلِكَ

2. The one who is generous is praised in this world and felicitous in the Hereafter.

٢ــ اَلجَوادُ فِي الدُّنْيا مَحْمُودٌ وَفِي الآخِرَةِ مَسْعُودٌ

3. Verily the masters of the people of this world (and the Hereafter) are the generous.

٣ــ إنَّما سادَةُ أهْلِ الدُّنْيا (والآخِرَةِ) الأجْوادُ

4. Be generous with the truth and miserly with falsehood.

٤ــ كُنْ جَواداً بِالحَقِّ بَخيلاً بِالباطِلِ

5. Be [either] selflessly generous or moderate in giving but do not be from the third kind (i.e. the misers).

٥ــ كُنْ جَواداً مُؤْثِراً أوْ مُقْتَصِداً مُقَدِرّاً وَ إيّاكَ أنْ تَكُونَ الثّالِثَ

PROXIMITY TO ALLAH

جار اللّه وجواره

1. One who is close to Allah is safe, while [one who is] His enemy is frightened.

١ــ جارُ اللّهِ سُبْحانَهُ آمِنٌ وَ عَدُوُّهُ خائِفٌ

2. Proximity to Allah is granted to those who obey Him and keep away from disobedience to Him.

٢ــ جِوارُ اللّهِ مَبْذُولٌ لِمَنْ أطاعَهُ وَ تَجَنَّبَ مُخالَفَتَهُ

NEIGHBOURS

الجيران

1. The worst of neighbours is the wicked neighbour.

١ــ بِئْسَ الجارُ جارُ السُّوءِ

2. A wicked neighbour is the greatest adversity and the most serious tribulation.

٢ــ جارُ السُّوءِ أعْظَمُ الضَّرّاءِ وَ أشَدُّ البَلاءِ

3. Be a neighbour to one from whose evil you are safe and whose goodness does not turn away from you.

٣ــ جاوِرْمَنْ تَأمَنُ شَرَّهُ وَلايَعْدُوكَ خَيْرُهُ

4. Ask about the neighbour before the house.

٤ــ سَلْ عَنِ الجارِ قَبْلَ الدّارِ

5. Being a bad neighbour and offending the virtuous are the worst forms of vileness.

٥ــ سُوءُ الجَوارِ وَ الإساءَةُ إلَى الأبْرارِ مِنْ أعْظَمِ اللُّؤمِ

6. One who is neighbourly gets many neighbours.

٦ــ مَنْ حَسُنَ جَوارُهُ كَثُرَ جيرانُهُ

7. One who is good to his neighbours gets many helpers.

٧ــ مَنْ أحْسَنَ إلى جيرانِهِ كَثُرَ خَدَمُهُ

8. Taking care of one's neighbour is an act of magnanimity.

٨ــ مِنَ المُرُوَّةِ تَعَهُّدُ الجيرانِ

HUNGER

الجُوعُ

1. Hunger is better than the humiliation of subjugation.

١ــ اَلْجُوعُ خَيْرٌ مِنْ ذُلِّ الخُضُوعِ

2. Keeping oneself hungry is the most beneficial cure, whereas eating to one's fill increases maladies.

٢ــ اَلتَّجَوُّعُ أنْفَعُ الدَّواءِ اَلشِّبَعُ يُكْثِرُ الأدْواءَ

3. Hunger is better than subjugation.

٣ــ اَلجُوعُ خَيْرٌ مِنَ الخُضُوعِ

4. Complement your food with hunger and discipline yourself with contentment.

٤ــ تَأَدَّمْ بِالجُوعِ وَ تَأَدَّبْ بِالقُنُوعِ

5. The best condiment is hunger.

٥ــ نِعْمَ الإدامُ الجُوعُ

6. How good an assistant of piety hunger is!

٦ــ نِعْمَ عَونُ الوَرَعِ التَّجَوُّعُ

7. How good an assistant in cutting down the [desires of the carnal] self and breaking its [bad] habits hunger is!

٧ــ نِعْمَ العَونُ عَلى أشَرِ (أسْرِ) النَّفْسِ وَ كَسْرِ عادَتِها التَّجَوُّعُ

HIGH RANK

اَلجاهُ وَذو الجاه

1. The alms-tax of high rank [and power] is benefitting others with it.

١ــ زَكوةُ الجاهِ بَذْلُهُ

2. 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.

٢ــ مِنَ الواجِبِ عَلى ذِي الجاهِ أنْ يَبْذُلَهُ لِطالِبِهِ

3. One who benefits others with his high rank makes himself praiseworthy.

٣ــ مَنْ بَذَلَ جاهَهُ اسْتَحْمَدَ

STRUGGLE (JIHĀD)

الجهاد

١ــ إنَّ مَنْ بَذَلَ نَفْسَهُ في طاعَةِ اللّهِ وَ رَسُولِهِ كانَتْ نَفْسُهُ ناجِيَةً سالِمَةً وَصَفْقَتُهُ رابِحَةً غانِمَةً

1. 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 transaction will be profitable and gainful.

٢ــ إنَّ أوَّلَ ما تُغْلَبُونَ عَلَيهِ مِنَ الجِهادِ جِهادٌ بِأيْديكُمْ ثُمَّ بِألْسِنَتِكُمْ ثُمَّ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفاً وَلَمْ يُنْكِرْ مُنْكَراً قُلِّبَ فَجُعِلَ أعْلاهُ أسْفَلَهُ

2. 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).

٣ــ الجِهادُ عِمادُ الدّينِ وَ مِنْهاجُ السُّعَداءِ

3. Struggling [in the way of Allah] is the pillar of faith and the path of the felicitous.

٤ــ اَلْمُجاهِدُونَ تُفْتَحُ لَهُمْ أبْوابُ السَّماءِ

4. The doors of the heavens are opened for those who strive [in the way of Allah].

٥ــ إنْ كانَتِ الرَّعايا قَبْلي تَشْكُوا حَيْفَ رُعاتِها فَإنِّي اليَوْمَ أشْكُو حَيْفَ رَعِيَّتي كَأنِّي المَقُودُ وَ هُمُ القادَةُ وَ المُوزَعُ وَهُمُ الوَزَعَةُ

5. 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.

٦ــ ثوابُ الجِهادِ أعْظَمُ الثَّوابِ

6. The reward for striving [in the way of Allah] is the greatest reward.

٧ــ وَ الجِهادَ عِزّاً لِلإسْلامِ

7. And [Allah has prescribed] Jihād as [a means of preserving the] honour of Islam.

٨ــ لا تَجْتَمِعُ عَزيمَةٌ وَ وَليمَةٌ

8. Strong determination and lavishness do not go together.

٩ــ زَكوةُ البَدَنِ الجِهادُ وَ الصِّيامُ

9. The purification of the body is [in] striving and fasting.

STRUGGLING AGAINST THE SELF (JIHĀD AN-NAFS)

1. 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.

2. The best Jihād is the struggle of a man against his [carnal] soul.

3. The best Jihād is the struggle of the self against lustful desires, and its weaning away from the pleasures of this world.

4. The first thing that you disavow from Jihād is struggling against your selves.

5. The last things that you [should] lose are: the struggling against your selves and obedience to those who have authority among you.

6. Indeed the best Jihād is the struggle of a man against his [carnal] soul.

7. Verily struggling against the self restrains it from sins and protects it from destruction.

8. 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.

9. Indeed the one who struggles against his [lower] self, overcomes his anger and is careful in obeying [the commandments of]

جهاد النفس

١ــ ألا وَ إنَّ الجِهادَ ثَمَنُ الجَنَّةِ فَمَنْ جاهَدَ نَفْسَهُ مَلَكَها وَ هِيَ أكْرَمُ ثَوابِ اللّهِ لِمَنْ عَرَفَها

٢ــ أفْضَلُ الجِهادِ مُجاهَدَةُ المَرْءِ نَفْسَهُ

٣ــ أفْضَلُ الجِهادِ جِهادُ النَّفْسِ عَنِ الهَوى وَ فِطامُها عَنْ لَذّاتِ الدُّنيا

٤ــ أوَّلُ ما تُنْكِرُونَ مِنَ الجِهادِ جِهادُ أنْفُسِكُمْ

٥ــ آخِرُ ما تَفْقِدُونَ مُجاهَدَةُ أهْوائِكُمْ وَ طاعَةُ أُولِي الأَمْرِ مِنْكُمْ

٦ــ إنَّ أفْضَلَ الجِهادِ مُجاهَدَةُ الرَّجُلِ نَفْسَهُ

٧ــ إنَّ مُجاهَدَةَ النَّفْسِ لَتَرِمُّها عَنِ المَعاصِي وَ تَعْصِمُها عَنِ الرَّدى

٨ــ إنَّ المُجاهِدَ نَفْسَهُ عَلى طاعَةِ اللّهِ وَعَنْ مَعاصِيهِ عِنْدَاللّهِ سُبْحانَهُ بِمَنْزِلَةِ بَرّ شَهيد

٩ــ إنَّ المُجاهِدَ نَفْسَهُ وَ المُغالِبَ غَضَبَهُ وَ المُحافِظَ عَلى طاعَةِ رَبِّهِ يَرْفَعُ اللّهُ سُبْحانَهُ لَهُ

ثَوابَ الصَّائِمِ القائِمِ وَ يُنيلُهُ دَرَجَةَ المُرابِطِ الصّابِرِ

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].

١٠ــ إنَّكَ إنْ جاهَدْتَ نَفْسَكَ حُزْتَ رِضَى اللّهِ

10. Verily if you struggle against your [lower] self you will obtain the pleasure of Allah.

١١ــ ثَمَرَةُ المُجاهَدَةِ قَهْرُ النَّفْسِ

11. The fruit of struggle [against the self] is overpowering the self.

١٢ــ جِهادُ النَّفْسِ مَهْرُ الجَنَّةِ

12. Struggling against the self is the dowry for Paradise.

١٣ــ جِهادُ الهَوى ثَمَنُ الجَنَّةِ

13. Struggling against vain desires is the price of Paradise.

١٤ــ جِهادُ النَّفْسِ أفْضَلُ جِهاد

14. Struggling against the self is the best Jihad.

١٥ــ جاهِدْ نَفْسَكَ وَقَدِّمْ تَوْبَتَكَ تَفُزْ بِطاعَةِ رَبِّكَ

15. Struggle against your [lower] self and seek repentance, you will be successful in the obedience of your Lord.

١٦ــ جاهِدْ شَهْوَتَكَ وَ غالِبْ غَضَبَكَوَخالِفْ سُوءَ عادَتِكَ تَزْكُ نَفْسُكَ وَ يَكْمُلْ عَقْلُكَ وَ تَسْتَكْمِلْ ثَوابَ رَبِّكَ

16. 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.

١٧ــ جاهِدْ نَفْسَكَ عَلى طاعَةِ اللّهِ مُجاهَدَةَ العَدُوِّ عَدُوَّهُ وَ غالِبْها مُغالَبَةَ الضِّدِّ ضِدَّهُ فَإنَّ أقْوىَ النّاسِ مَنْ قَوِيَ على نَفْسِهِ

17. 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.

١٨ــ جاهِدْ نَفْسَكَ وَ حاسِبْها مُحاسَبَةَ الشَّريكِ شَريكَهُ وَ طالِبْها بِحُقُوقِ اللّهِ مُطالَبَةَ الخَصْمِ خَصْمَهُ فَإنَّ أسْعَدَ النّاسِ مَنِ انْتَدَبَ لِمحاسَبَةِ نَفْسِهِ

18. 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 who undertakes to hold his self to account.

١٩ــ جِهادُ النَّفْسِ ثَمَنُ الجَنَّةِ فَمَنْ جاهَدَها مَلَكَها وَ هِيَ أكْرَمُ ثَوابِ اللّهِ لِمَنْ عَرَفَها

19. 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.

٢٠ــ جِهادُ النَّفْسِ بِالعِلْمِ عُنْوانُ العَقْلِ

20. Struggling against the self with knowledge is a symbol of intelligence.

٢١ــ جِهادُ الغَضَبِ بِالحِلْمِ بُرْهانُ النُّبْلِ

21. Fighting anger with forbearance is evidence of nobility.

٢٢ــ خَيْرُ الجِهادِ جِهادُ النَّفْسِ

22. The most excellent Jihād is struggling against the self.

٢٣ــ غايَةُ المُجاهَدَةِ أنْ يُجاهِدَ المَرْءُ نَفْسَهُ

23. The highest form of struggle is for a man to struggle against his self.

٢٤ــ كَفاكَ في مُجاهَدَةِ نَفْسِكَ أنْ لاتَزالَ أبَداً لَها مُغالِباً وَ عَلى أهْوِيَتِها مُحارِباً

24. It is sufficient for you, in your struggle against your [lower] self, that you always prevail over it and fight its vain desires.

٢٥ــ مَنْ جاهَدَ نَفْسَهُ أَكْمَلَ التُّقى

25. One who fights his [lower] self perfects his piety.

٢٦ــ مَنْ عَرَفَ نَفْسَهُ جاهَدَها

26. One who knows his self struggles against it.

٢٧ــ مَنْ لَمْ يُجاهِدْ نَفْسَهُ لَمْ يَنَلِ الفَوْزَ

27. One who does not struggle against his self will not achieve victory.

28. There is no struggle more worthy than struggling against the self.

٢٨ــ ما مِنْ جِهاد أفْضَلُ مِنْ جِهادِ النَّفْسِ

29. Struggling against the self is a trait of the noble ones.

٢٩ــ مُجاهَدَةُ النَّفْسِ شيمَةُ النُّبَلاءِ

30. Struggling against the self is a symbol of nobility.

٣٠ــ مُجاهَدَةُ النَّفْسِ عُنْوانُ النُّبْلِ

31. Struggling against the self is the best Jihād.

٣١ــ مُجاهَدَةُ النَّفْسِ أفْضَلُ جِهاد

32. There is no Jihād like struggle against the self.

٣٢ــ لا جِهادَ كَجِهادِ النَّفْسِ

IGNORANCE

الجَهْل

1. Ignorance and miserliness are bad and harmful.

١ــ اَلجَهْلُ وَ البُخْلُ مَساءَةٌ وَ مَضَرَّةٌ

2. Ignorance in a human being is more harmful than gangrene [is] to the body.

٢ــ اَلجَهْلُ فِي الإنْسانِ أضَرُّ مِنَ الآكِلَةِ فِي البَدَنِ

3. Ignorance is a balky mount; whoever rides it stumbles and whoever accompanies it is led astray.

٣ــ اَلجَهْلُ مَطِيَّةٌ شَمُوسٌ مَنْ رَكِبَها زَلَّ وَ مَنْ صَحِبَها ضَلَّ

4. Ignorance of merits is one of the grossest demerits.

٤ــ اَلجَهْلُ بِالفَضائِلِ مِنْ أقْبَحِ الرَّذائِلِ

5. The greatest calamity is ignorance.

٥ــ أعْظَمُ المَصائِبِ الجَهْلُ

6. The worst ailment is ignorance.

٦ــ أسْوَءُ السُّقْمِ (القِسْمِ) الجَهْلُ

7. The greatest ignorance is the ignorance of a person about himself.

٧ــ أعْظَمُ الجَهْلِ جَهْلُ الإنْسانِ أمْرَ نَفْسِهِ

8. The greatest ignorance is making enmity with the powerful, befriending the

٨ ــ أعْظَمُ الجَهْلِ مُعاداةُ القادِرِ وَ مُصادَقَةُ

immoral and trusting the traitor.

الفاجِرِ وَ الثِّقَةُ بِالغادِرِ

9. Ignorance is a curse.

٩ــ اَلجَهْلُ وَبالٌ

10. Ignorance is [a form of] death.

١٠ــ اَلجَهْلُ مَوتٌ

11. People are enemies of that which they are ignorant of.

١١ــ اَلنَّاسُ أعْداءُ ما جَهِلُوا

12. Ignorance is the most harmful foe.

١٢ ــ اَلجَهْلُ أنْكى عَدُوّ

13. Ignorance makes one stumble.

١٣ــ اَلجَهْلُ يُزِلُّ القَدَمَ

14. Ignorance spoils the Hereafter.

١٤ــ اَلجَهْلُ يُفْسِدُ المَعادَ

15. Ignorance is the [primary] source of evil.

١٥ــ اَلجَهْلُ مَعْدِنُ الشَّرِّ

16. Ignorance is an ailment and a chronic disease.

١٦ــ اَلجَهْلُ داءٌ وَ عَياءٌ

17. Ignorance attracts peril.

١٧ــ اَلجَهْلُ يَجْلِبُ الغَرَرَ

18. Ignorance is the root of all evil.

١٨ــ اَلجَهْلُ أصْلُ كُلِّ شَرّ

19. Ignorance is the worst disease.

١٩ــ اَلجَهْلُ أدْوَأُ الدّاءِ

20. Ignorance corrupts all matters.

٢٠ــ اَلجَهْلُ فَسادُ كُلِّ أمْر

21. Ignorance makes one stumble and brings regret.

٢١ــ اَلجَهْلُ يُزِلُّ القَدَمَ وَ يُورِثُ النَّدَمَ

22. Ignorance causes the living to die and perpetuates misery.

٢٢ــ اَلجَهْلُ مُميتُ الأحْياءِ وَمُخَلِّدُ الشَّقاءِ

23. 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

٢٣ــ إنَّكُمْ لَنْ تُحَصِّلُوا بِالجَهْلِ أرَباً وَ لَنْ تَبْلُغُوا بِهِ مِنَ الخَيْرِ سَبَباً وَلَنْ تُدْرِكُوا بِهِ مِنَ الآخِرَةِ مَطْلَباً

through it.

24. It is through ignorance that every evil is instigated.

٢٤ــ بِالجَهْلِ يُسْتَثارُ كُلُّ شَرّ

25. Many an ignorance is better than forbearance (or knowledge).

٢٥ــ رُبَّ جَهْل أنْفَعُ مِنْ حِلْم (عِلْم)

26. Ward off ignorance with knowledge.

٢٦ــ رُدُّوا الجَهْلَ بِالعِلْمِ

27. Too much ignorance is destructive.

٢٧ــ زِيادَةُ الجَهْلِ تُرْدي

28. The worst affliction is ignorance.

٢٨ــ شَرُّ المَصائِبِ الجَهْلُ

29. Counter ignorance with knowledge.

٢٩ــ ضادُّوا الجَهْلَ بِالعِلْمِ

30. The outcome of ignorance is loss; and the joy of the envious does not last.

٣٠ــ عُقْبَى الجَهْلِ مَضَرَّةٌ وَالحَسُودُ لا تَدُومُ لَهُ مَسَرَّةٌ

31. The pinnacle of ignorance is for a person to brag about his ignorance.

٣١ــ غايَةُ الجَهْلِ تَبَجُّجُ المَرْءِ بِجَهْلِهِ

32. Many a revered person has been humiliated by his ignorance.

٣٢ــ كَمْ مِنْ عَزيز أذَلَّهُ جَهْلُهُ

33. Ignorance suffices as ignobility.

٣٣ــ كَفى بِالجَهْلِ ضِعَةً

34. It suffices as ignorance for a person to be ignorant about himself.

٣٤ــ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ نَفْسَهُ

35. It suffices as ignorance for a person to be pleased with himself.

٣٥ــ كَفى بِالمَرْءِ جَهْلاً أنْ يَرضى عَنْ نَفْسِهِ

36. It suffices as ignorance for a person to laugh without [a reason for] amusement.

٣٦ــ كَفى بِالمَرْءِ جَهْلاً أنْ يَضْحَكَ مِنْ غَيْرِ عَجَب

37. It suffices as ignorance for a person to be ignorant of his limits [and standing in society].

٣٧ــ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ قَدْرَهُ

٣٨ــ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ عَيْبَهُ

38. It suffices as ignorance for a person to be ignorant of his flaw.

٣٩ــ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ عُيُوبَ نَفْسِهِ وَ يَطْعَنَ عَلَى النّاسِ بِما لا يَسْتَطيعُ التَّحَوُّلَ عَنْهُ

39. 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.

٤٠ــ كَفى بِالمَرْءِ جَهْلاً أنْ يُنْكِرَ عَلَى النّاسِ ما يَأتي مِثْلَهُ

40. It suffices as ignorance for a person to forbid people from that which he performs himself.

٤١ــ لِسانُ الجَهْلِ الخُرْقُ

41. The language of ignorance is impoliteness.

٤٢ــ مَنِ اسْتَطارَهُ الجَهْلُ فَقَدْعَصَى العَقْلَ

42. One who gets uplifted by ignorance has opposed the intellect.

٤٣ــ مَنْ قاتَلَ جَهْلَهُ بِعِلْمِهِ فازَ بِالحَظِّ الأسْعَدِ

43. One who fights his ignorance with his knowledge succeeds with the most felicitous victory.

٤٤ــ مِنْ أشَدِّ المَصائِبِ غَلَبَةُ الجَهْلِ

44. Being overcome by ignorance is one of the severest afflictions.

٤٥ــ لا فَقْرَ كَالجَهْلِ

45. There is no poverty like ignorance.

٤٦ــ لايَزْكُو مَعَ الجَهْلِ مَذْهَبٌ

46. With ignorance, no path is purified.

٤٧ــ لا فَقْرَ أشَدُّ مِنَ الجَهْلِ

47. There is no poverty more severe than ignorance.

٤٨ــ لاسَوْأَةَ أشْيَنُ مِنَ الجَهْلِ

48. There is no abomination more disgraceful than ignorance.

٤٩ــ لامُصيبَةَ أشَدُّ مِنْ جَهْل

49. There is no adversity more severe than ignorance.

٥٠ــ رَأسُ الجَهْلِ مُعاداةُ النّاسِ

50. The cornerstone of ignorance is animosity towards people.

THE IGNORANT AND THE FOOLISH

اَلجاهِلُ والجهول

1. An ignorant person is never found to be anything but falling short or excessive.

١ــ اَلجاهِلُ لَنْ يُلْقى أبَداً إلا مُفَرِّطاً أو مُفْرِطاً

2. Neither does an ignorant restrain himself [from wrongdoing] nor does he benefit from good advice.

٢ــ اَلجاهِلُ لايَرْتَدِعُ وَ بِالمَواعِظِ لا يَنْتَفِعُ

3. An ignorant person is one who obeys his vain desires in disobedience to his Lord.

٣ــ اَلجاهِلُ مَنْ أطاعَ هَواهُ في مَعصيَةِ رَبِّهِ

4. The ignorant person feels aversion towards that which the wise person feels at ease with.

٤ــ اَلجاهِلُ يَسْتَوْحِشُ مِمّا يَأنَسُ بِه الحَكيْمُ

5. The ignorant person does not understand the learned because he [himself] was never learned before.

٥ــ اَلجاهِلُ لايَعْرِفُ العالِمَ لأنَّهُ لَمْ يَكُنْ قَبْلُ عالِماً

6. An ignorant person does not recognize his failure and does not accept the [good] advice given to him.

٦ــ اَلجاهِلُ لا يَعْرِفُ تَقْصيرَهُ وَلايَقْبَلُ مِنَ النَّصيحِ لهُ

7. An ignorant person relies on his hopes and is negligent in his actions.

٧ــ اَلجاهِلُ يَعْتَمِدُ عَلى أمَلِهِ وَ يُقَصِّرُ في عَمَلِهِ

8. 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.

٨ــ اَلجاهِلُ صَخْرَةٌ لا يَنْفَجِرُ ماؤُها وَشَجَرَةٌ لايَخْضَرُّعُودُها وَ أرضٌ لايَظهَرُ عُشْبُها

9. An ignorant person is [like the] dead among the living.

٩ــ اَلْجاهِلُ مَيِّتٌ بَيْنَ الأحْياءِ

10. The most wretched of all people is the ignorant one.

١٠ــ أشْقَى النّاسِ اَلجاهِلُ

١١ــ أجْهَلُ النّاسِ مُسيئٌ مُسْتَأنِفٌ

11. An unremorseful sinner is the most ignorant person.

١٢ــ أجْهَلُ النّاسِ الْمُغْتَرُّ بِقَوْلِ مادِحٍ مُتَمَلِّقٍ يُحَسِّنُ لَهُ القَبيحَ وَ يُبَغِّضُ إلَيْهِ النَّصيْحَ

12. 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.

١٣ــ أبْغَضُ الخَلائِقِ إلَى اللّهِ تعالى اَلجاهِلُ لأنَّهُ حَرَمَهُ ما مَنَّ بِهِ عَلى خَلْقِهِ وَ هُوَ العَقْلُ

13. The most hated creature in the sight of Allah is the ignorant person, because He deprived him of what He bestowed on His creation, and that is intellect.

١٤ــ إنَّ الجاهِلَ مَنْ جَهْلُهُ في إغْواءٍ وَ مَنْ هَواهُ في إغْراءٍ فَقَوْلُهُ سَقيمٌ وَ فِعْلُهُ ذَميمٌ

14. 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.

١٥ــ اَلجاهِلُ حَيْرانٌ

15. The ignorant one is perplexed.

١٦ــ اَلجاهِلُ يَميلُ (يَألِفُهُ مِثْلُهُ) إلى شِكْلِهِ

16. The ignorant person inclines towards the one who is like him.

١٧ــ المَرْءُ عَدُوٌّ ما جَهِلَ

17. Man is an enemy of that which he is ignorant of.

١٨ــ اَلجاهِلُ لا يَرتَدِعُ

18. The ignorant one does not restrain himself [from evil].

١٩ــ اَلجاهِلُ عَبْدُ شَهْوَتِهِ

19. An ignorant person is a slave to his passions.

٢٠ــ اَلجاهِلُ لا يَرْعَوي

20. The ignorant person does not desist [from sinning].

٢١ــ اَلجاهِلُ يَرْفَعُ نَفْسَهُ فَيَتَّضِعُ

21. An ignorant person seeks to raise himself but ends up abasing himself.

٢٢ــ اَلجاهِلُ مَنْ جَهِلَ قَدْرَهُ

22. The ignorant person is one who is ignorant of his own capability.

٢٣ــ اَلجاهِلُ مَيِّتٌ وَ إنْ كانَ حَيّاً

23. An ignorant person is dead, even when he is alive.

٢٤ــ اَلجاهِلُ كَزَلَّةِ العالِمِ صَوابُهُ

24. The correctness of an ignorant person is like the mistake of a learned person (i.e. it happens rarely).

٢٥ــ اَلجاهِلُ مَنْ خَدَعَتْهُ المَطالِبُ

25. The ignorant person is deceived by [false] claims.

٢٦ــ اَلجاهِلُ مَنْ جَهِلَ أمْرَهُ

26. The ignorant person is one who is ignorant about his [own] affair.

٢٧ــ اَلجاهِلُ مَنِ انْخَدَعَ لِهَواهُ (بِهواهُ) وغُرورِهِ

27. The ignorant person is one who is deceived by his vain desires and his arrogance.

٢٨ــ اَلْجاهِلُ مَنِ اسْتَغَشَّ النَّصيحَ

28. An ignorant person is one who takes his sincere advisor to be a deceiver.

٢٩ــ اَلْجاهِلُ إذا جَمَدَ (جحد) وَجَدَ وَ إذا وَجَدَ (وَحَّدَ) أَلْحَدَ

29. When the ignorant one becomes stingy (or denies), he obtains [wealth] and when he obtains [wealth] (or professes belief in one God) , he apostatizes.

٣٠ــ إنَّما الجاهِلُ مَنِ اسْتَعْبَدَتْهُ المَطالِبُ

30. Indeed the ignorant person is one who is enslaved by [worldly] pursuits.

٣١ــ إذا شابَ الجاهِلُ شَبَّ جَهْلُهُ

31. When an ignorant person grows older, his ignorance rises.

٣٢ــ ثَرْوَةُ الجاهِلِ في مالِهِ وَ أمَلِهِ

32. The wealth of an ignorant person is in his worldly possessions and his hopes.

٣٣ــ دَوْلَةُ الجاهِلِ كَالغَريبِ المُتَحَرِّكِ إلَى النُّقْلَةِ

33. The reign of an ignorant person is like a stranger who [soon] moves to another place.

٣٤ــ رُبَّ جاهِلٍ نَجاتُهُ جَهْلُهُ

34. Many an ignorant person is saved by his ignorance.

٣٥ــ زَلَّةُ الجاهِلِ مَعْذُورَةٌ

35. The slip-ups of an ignorant person are excusable.

٣٦ــ سُلْطانُ الجاهِلِ يُبْدي مَعائِبَهُ

36. An ignorant king exposes his [own] flaws.

٣٧ــ شَرُّ مَنْ صاحَبْتَ اَلجاهِلُ

37. The worst person you can accompany is an ignorant one.

٣٨ــ صَوابُ الجاهِلِ كَالزَّلَةِ مِنَ العاقِلِ

38. The correct [action] of an ignorant person is like the slip-up of an intelligent person.

٣٩ــ ضالَّةُ الجاهِلِ غَيْرُ مَوْجُود

39. The lost item of the ignorant person cannot be found.

٤٠ــ طاعَةُ الجَهُولِ تَدُلُّ عَلَى الجَهْلِ

40. Obedience to the foolish is a sign of ignorance.

٤١ــ طاعةُ الجَهُولِ وَ كَثْرَةُ الفُضُولِ تَدُلاّنِ عَلَى الجَهْلِ

41. Obedience to the foolish and being excessive [in speech or action] are two signs of ignorance.

٤٢ــ عادَةُ الأغْمارِ قَطْعُ مَوادِّ الإحْسانِ

42. The habit of the inexperienced [and ignorant] ones is to cut off the elements of favour.

٤٣ــ غِنَى الجاهِلِ بِمالِهِ

43. The wealth of an ignorant person is in his worldly possessions.

٤٤ــ غُرُورُ الجاهِلِ بِمُجالاتِ الباطِلِ

44. The ignorant one is deceived by futile absurdities.

٤٥ــ كُلُّ جاهِل مَفْتُونٌ

45. Every ignorant person is prone to temptation.

٤٦ــ لِلْجاهِلِ في كُلِّ حالَة خُسْرانٌ

46. For the ignorant there is loss in every situation.

٤٧ــ مَنْ جَهِلَ أُهْمِلَ

47. One who is ignorant is disregarded [by others].

48. When one is ignorant, his consideration is reduced.

٤٨ــ مَنْ جَهِلَ قَلَّ إعْتِبارُهُ

49. One who is ignorant of [a branch of] knowledge is hostile towards it.

٤٩ــ مَنْ جَهِلَ عِلْماً عاداهُ

50. One who does not know where he is placing his foot, trips.

٥٠ــ مَنْ جَهِلَ مَوْضِعَ قَدَمِهِ زَلَّ

51. One who is ignorant makes many blunders.

٥١ــ مَنْ جَهِلَ كَثُرَ عِثارُهُ

52. One who is ignorant becomes self-conceited; and his 'today' is worse than his 'yesterday'.

٥٢ــ مَنْ جَهِلَ اغْتَرَّ بِنَفْسِهِ وَكانَ يَوْمُهُ شَرّاً مِنْ أمْسِهِ

53. It is from the nature of the ignorant to get angry quickly, in every situation.

٥٣ــ مِنْ طَبايِعِ الجُهّالِ التَسَرُّعُ إلَى الغَضَبِ في كُلِّ حال

54. No one antagonizes the learned like the ignorant [do].

٥٤ــ ما ضادَّ العُلَماءَ كالجُهّالِ

55. Woe be to the one who persists in his ignorance and blessed is the one who realizes [his mistake] and finds the right course.

٥٥ــ وَيْلٌ لِمَنْ تَمادى في جَهْلِهِ وَ طُوبى لِمَنْ عَقَلَ وَ اهْتَدى

56. There is no independence for an ignorant person.

٥٦ــ لاغِنى لِجاهِل

57. The ignorant one is not seen to be anything but immoderate (or excessive).

٥٧ــ لايُرَى الجاهِلُ إلاّ مُفَرِّطاً (مُفْرِطاً)

58. Nothing restrains the foolish except the edge of a sword.

٥٨ــ لايَرْدَعُ الجَهُولَ إلاّ حَدُّ الحُسامِ

59. Disobey the ignorant and you will be safe.

٥٩ــ إعْصِ الجاهِلَ تَسْلَمْ

HELLFIRE

جهنم والنّار

1. Hell is sufficient as a punishment.

١ــ كَفى بِجَهَنَّمَ نَكالاً

2. 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.

٢ــ وَقالَ ــ عَليه السّلامُ ــ في وَصْفِ جَهَنَّمَ: نارٌ شديدٌ كَلْبُها عال لَحَبُها ساطِعٌ لَهَبُها مُتَأَجِّجٌ سَعيرُها مُتَغَيِّظٌ زَفيرُها بَعيدٌ خُمُودُها ذاك وَ قُودُها مُتَخَوِّفٌ وَعيدُها

3. 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.

٣ــ وقال ــ عليه السّلام ــ في وَصفِ جَهَنَّمِ: لايَظْعَنُ مُقيمُها وَلا يُفادى أسيرُها وَلا تُقْصَمُ كُبُولُها لا مُدَّةَ لِلدّارِ فَتَفْنى وَلا أجَلَ لِلْقَوْمِ فَيُقْضى

4. Verily all disbelieving schemers are inmates of the fire.

٤ــ إنَّ أهْلَ النّارِ كُلُّ كَفُور مَكُور

5. 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.

٥ــ وقالَ ــ عَليه السّلام ــ في وَصْفِ النّارِ: غَمِرٌ قَرارُها مُظْلِمَةٌ أقْطارُها حامِيَةٌ قُدُورُها فَظيعَةٌ أُمُورُها

6. None will be saved from the fire of hell except the one who abandons its actions (i.e. the actions that lead to it).

٦ــ لَنْ يَنْجُوَ مِنَ النّارِ إلاّ التّارِكُ عَمَلَها

7. This tender skin does not have the tolerance to withstand the fire [of hell].

٧ــ لَيْسَ لِهذا الجِلْدِ الرَّقيقِ صَبْرٌ عَلَى النّارِ

8. One who is afraid of hellfire keeps away from that which has been forbidden.

٨ــ مَنْ أشْفَقَ مِنَ النّارِ اجْتَنَبَ المُحَرَّماتِ

9. The inmates of hell are eternally tormented.

٩ــ وَفْدُ النّارِ أبَداً مُعَذَّبُونَ

١٠ــ وارِدُ النّارِ مَؤَبَّدُ الشَّقاءِ

10. The one who enters hellfire is forever wretched.

١١ــ وَقُودُ النّارِ يَوْمَ القِيمَةِ كُلُّ غَنِيّ بَخِلَ بِمالِهِ عَلَى الفُقَراءِ وَكُلُّ عالِم باعَ الدّينَ بِالدُّنيا

11. 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.

١٢ــ إحْذَرُوا ناراً حَرُّها شَديدٌ و قَعْرُها بَعيدٌ وحُلِيُّها حَديدٌ

12. Be wary of the fire whose heat is intense, whose pit is deep and whose ornaments are made of [molten] iron.

١٣ــ إحْذَرُوا ناراً لَحيبُها عَتيدٌ و َ لَهَبُها شَديدٌ و عَذابُها أبَداً جديدٌ

13. Be wary of the fire whose tumultuous blaze is ready, its flames are intense and its torment is forever renewed.

١٤ــ النّار غايَةُ المُفْرِطينَ

14. Hellfire is the final end of the extremists.

باب الحاء

محِبّ أهل البيت

LOVERS OF THE AHLUL-BAYT

١ــ مَنْ أحَبَّنا بِقَلْبِهِ وَكانَ مَعَنا بِلِسانِهِ وَ قاتَلَ عَدُوَّنا بِسَيْفِهِ فَهُوَ مَعَنا فِي الْجَنَّةِ فِي دَرَجَتِنا

1. 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.

٢ــ مَنْ أحَبَّنا بِقَلْبِهِ وَ أعانَنا بِلِسانِهِ وَ لَمْ يُقاتِلْ مَعَنا بِيَدِهِ فَهُوَ فِي الْجَنَّةِ دُونَ دَرَجَتِنا

2. 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.

٣ــ مَنْ أحَبَّنا بِقَلْبِهِ وَ أبْغَضَنا بِلِسانِهِ فَهُوَ فِي الْجَنَّةِ

3. Whoever loves us with his heart but pretends to hate us with his tongue will go to Paradise.

٤ــ مَنْ أحَبَّنا فَلْيَعْمَلْ بِعَمَلِنا وَ لْيَتَجَلْبَبِ الْوَرَعَ

4. He who loves us should emulate our actions and clothe himself with piety.

٥ــ مَنْ أحَبَّنا فَلْيُعِدَّ لِلْبَلاءِ جِلْباباً

5. One who loves us should prepare to be covered with afflictions.

٦ــ مَنْ تَوَلانا فَلْيَلْبَسْ لِلْمِحَنِ إهاباً

6. One who befriends us should have a thick skin for tribulations [that will befall him].

٧ــ هَلَكَ فِيَّ رَجُلانِ: مُحِبٌّ غال وَ مُبْغِضٌ قال

7. Two types of people are destroyed because of me: the fanatic lover and the extreme hater.

٨ــ لَوْ أحَبَّنِي جَبَلٌ لَتَهافَتَ

8. If a mountain loved me, it would crumble.

المحب والمحبوب

THE BELOVED

١ــ فَقْدُ الأحِبَّةِ غُرْبَةٌ

1. Losing a loved one leads to forlornness.

٢ــ مَنْ أَحَبَّكَ نَهاكَ

2. One who loves you forbids you [from evil].

٣ــ مَنْ أَحَبَّ شَيْئاً لَهِجَ بِذِكْرِهِ

3. One who loves something speaks about it constantly.

٤ــ إنَّما يُحِبُّكَ مَنْ لايَتَمَلَّقُكَ وَ يُثْني عَلَيْكَ مَنْ لايُسْمِعُكَ

4. Indeed only he who does not flatter you loves you, and only he who does not let you hear [his praise] praises you.

٥ــ لِيَكُنْ أحَبُّ النّاسِ إلَيْكَ وَ أحْظاهُمْ لَدَيْكَ أكْثَرُهُمْ سَعْياً في مَنافِعِ النّاسِ

5. 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.

٦ــ لِيَكُنْ أحَبُّ النّاسِ إلَيْكَ المُشْفِقُ النّاصِحُ

6. Let the most beloved person to you be the compassionate adviser.

الحجَّةُ والدليل

EVIDENCE

١ــ قُوَّةُ سُلْطانِ الحُجَّةِ أعْظَمُ مِنْ قَوَّةِ سُلْطانِ القُدْرَةِ

1. The strength of the authority of evidence is stronger than the strength of the authority of force.

الحجّة

THE PROOF [OF ALLAH]

١ــ لَمْ يُخْلِ اللّهُ سُبْحانَهُ عِبادَهُ مِنْ حُجَّة لازِمَة أوْ مَحَجَّة قائِمَة

1. Allah, the Glorified, never leaves His servants without a necessary proof or an established, clear path.

٢ــ لَمْ يَتْرُكِ اللّهُ سُبْحانَهُ خَلْقَهُ مُغْفَلاً وَ لا أمْرَهُمْ مُهْمَلاً

2. Allah, the Glorified, does not leave His creation unheeded, nor does He neglect their affairs.

3. Allah, the Glorified, never lets His servants remain without a divinely appointed Prophet or a revealed book [to guide them].

٣ــ لَمْ يُخْلِ اللّهُ سُبْحانَهُ عِبادَهُ مِنْ نَبِيّ مُرسَل أوْ كِتاب مُنْزَل

THE DISPROVED

المحجوج

1. One who is disproved has no right.

١ــ لاحَقَّ لِمَحْجُوج

THE ONE WHO PRESENTS AN ARGUMENT

المحتجّ

1. The one who presents a strong argument may get support.

١ــ قَدْ يَسْتَظْهِرُ المُحْتَجُّ

2. One who argues by truth, succeeds.

٢ــ مَنِ احْتَجَّ بِالحَقِّ فَلَجَ

THE HAJJ

الحج

1. The Hajj is a means of strengthening the religion.

١ــ وَ الحَجَّ تَقْوِيَةً لِلّدينِ

RAGE

الحدَّة

1. Rage is a bout of insanity because its possessor regrets [afterwards], but if he does not feel regret, then his insanity is firmly established.

١ــ اَلحِدَّةُ ضَرْبٌ مِنَ الجُنُونِ لأنَّ صاحِبَها يَنْدَمُ فَإنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكَمٌ

2. Repel [your] rage, think about the proof and protect yourself from nonsense - you will be safe from slip-ups.

٢ــ دَعِ الحِدَّةَ وَ تَفَكَّرْ فِي الحُجَّةِ وَ تَحَفَّظْ مِنَ الخَطَلِ تَأمَنِ الزَّلَلَ

THE CAUTIOUS

الحَذِر والمتحذّر

1. One who is overly cautious may be destroyed.

١ــ قَدْ يَعْطِبُ المُتَحَذِّرُ

2. Harm comes to the cautious one from his [own] place of security.

٢ــ مِنْ مَأْمَنِهِ يُؤْتَي الحَذِرُ

THE WARNER

المحذّر

1. One who warns you is like the one who brings you glad tidings.

١ــ مَنْ حَذَّرَكَ كَمَنْ بَشَّرَكَ

WAR, SOLDIERS AND ARMIES

الحرب والجُنُود والزحْف

1. Soldiers [who fight for Islam] are the glory of religion and the bastions of [its] leaders.

١ــ اَلجُنُودُ عِزُّ الدّينِ وَ حُصُونُ الوُلاةِ

2. Fleeing at the right moment is equivalent to victory in its time.

٢ــ اَلفِرارُ في أوانِهِ يَعْدِلُ الظَّفَرَ في زَمانِه

3. Soldiers are defenders of the people.

٣ــ اَلجُنُودُ حُصُونُ الرَّعِيَّةِ

4. The bane of an army is opposing its commanders.

٤ــ آفَةُ الجُنْدِ مُخالَفَةُ القادَةِ

5. One who abandons his army has helped his adversaries.

٥ــ مَنْ خَذَلَ جُنْدَهُ نَصَرَ أضْدادَهُ

6. Cast down your gaze in battles, for this will make you calmer and cause your hearts to be more tranquil.

٦ــ غُضُّواالأبْصارَ في الحُرُوبِ فَإنَّهُ أرْبَطُ لِلْجَأْشِ وَ أسْكَنُ لِلْقُلُوبِ

7. Put the armoured man forward and the

٧ــ قَدِّمُوا الدّارِعَ وَ أخِّرُوا الحاسِرَ وَ عَضُّوا

عَلَى الأضْراسِ فَإنَّهُ أنْبا لِلسُّيُوفِ عَنِ الْهامِ

unarmoured one behind, and grit your teeth because this will make the swords skip off the skulls.

٨ــ وَمَنْ هالَهُ مابَيْنَ يَدَيْهِ نَكَصَ عَلى عَقِبَيْهِ

8. He who is frightened by what is in front of him retreats [and flees].

٩ــ نافِحُوا بالظُّبى وَصِلُوا السُّيُوفَ بالخُطى وَ طيبُوا عَنْ أنْفُسِكُمْ نَفْساً وَ امْشُوا إلَى المَوْتِ مَشْياً سَجْحاً

9. 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.

١٠ــ وَ الَّذي فَلَقَ الحَبَّةَ وَ بَرَأَ النَّسَمَةَ ما أسْلَمُوا وَ لكِنِ اسْتَسْلَمُوا وَأسَرُّوا الكُفْرَ فَلَمّا وَجَدُوا أعْواناً عَلَيْهِ أعْلَنُوا ما كانُوا أسَرُّوا وَ أظْهَرُوا ما كانُوا أبْطَنُوا

10. 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.

١١ــ وَ أيْمُ اللّهِ لَئِنْ فَرَرْتُمْ مِنْ سَيْفِ العاجِلَةِ لاتَسْلَمُوا مِنْ سُيُوفِ الآخِرَةِ وَ أنْتُمْ لَهاميمُ العَرَبِ وَ السَّنامُ الأعْظَمُ فَاسْتَحْيُوا مِنَ الفِرارِ فَإنَّ فيهِ ادِّراعُ العارِ وَ وُلُوجُ النّارِ

11. 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.

١٢ــ لاتُحارِبْ مَنْ يَعْتَصِمُ بِالدّينِ فَإنَّ مُغالِبَ الدّينِ مَحْرُوبٌ

12. Do not fight against the one who seeks refuge in religion, for one who combats religion is ruined.

١٣ــ لاتُغالِبْ مَنْ يَسْتَظْهِرُ بِالحَقِّ فَإنَّ مُغالِبَ الحَقِّ مَغْلُوبٌ

13. Do not combat the one who seeks the support of truth, for the one who fights the

truth is [always] defeated.

14. 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.

١٤ــ لاتَدْعُوَنَّ إلى مُبارَزَة وَ إنْ دُعيتَ إلَيْها فَأجِبْ فَإنَّ الدّاعِيَ إلَيْها باغ وَ الباغي مَصْرُوعٌ

15. 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.

١٥ــ لاتَشْتَدَّنَّ عَلَيْكُمْ فَرَّةٌ بَعْدَها كَرَّةٌ وَ لا جَوْلَةٌ بَعْدَها صَوْلَةٌ وَ أعْطُوا السُّيُوفَ حُقُوقَها وَ قِصُّوا (وَ وَطِّنُوا للجُنُوب) لِلْحَرْبِ مَصارِعَها وَ اذْمِرُوا أنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسيِّ وَ الضَّرْبِ الطِّلَخْفى وَ أميتُوا الأصْواتَ فَإنَّهُ أطْرَدُ لِلْفَشَلِ

16. 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.

١٦ــ صَمْداً صَمْداً حَتّى يَنْجَلي لَكُمْ عَمُودُ الحَقِّ وَ أنْتُمُ الأعْلَوْنَ واللّهُ مَعَكُمْ وَ لَنْ يَتِرَكُمْ أعْمالَكُمْ

17. 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.

١٧ــ ضارِبُوا عَنْ دينِكُمْ بالظُّبى وَصِلُوا السُّيُوفَ بِالخُطاءِ وَانْتَصِرُوا بِاللّهِ تَظْفَرُوا وَ تُنْصَرُوا

18. Give up your lives [for the sake of Allah] willingly and walk towards death with ease.

١٨ــ طيبُوا عَنْ أنْفُسِكُمْ نَفْساً وَ امْشُوا إلَى المَوْتِ مَشْياًسَجْحاً

19. The survivors of war grow larger in number and have more children.

١٩ــ بَقِيَّةُ السَّيْفِ أنْمى عَدَداً وَ أكْثَرُ وَلَداً

20. Many a war is more beneficial than peace.

٢٠ــ رُبَّ حَرْب أعْوَدُ مِنْ سِلْم

٢١ــ رُبَّما أُتِيْتَ مِنْ مَأْمَنِكَ

21. Sometimes you may be attacked from within your sanctuary.

٢٢ــ أفْضَلُ العُدَدِ الإسْتِظْهارُ

22. The best of arsenals is seeking support [from Allah].

٢٣ــ إنَّ فِي الفِرارِ مَوْجِدَةَ اللّهِ سُبْحانَهُ وَ الذُّلَّ اللاّزِمَ وَ العارَ الدّائِمَ وَ إنَّ الفارَّ غَيْرُ مَزيد في عُمْرِهِ وَ لا مُؤَخِّرٌ عَنْ يَوْمِهِ

23. 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].

٢٤ــ خَفَّتْ عُقُولُكُمْ وَ سَفِهَتْ حُلُومُكُمْ فَأنْتُمْ غَرَضٌ لِنابِل (عَرَضٌ لِنائِل) وَ أُكْلَة لآكِل وَ فَريسَةٌ لِصائِل

24. 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.

٢٥ــ عاوِدُوا الكَرَّ واسْتَحْيُوا مِنَ الفَرِّ فَإنَّهُ عارٌ فِي الأعْقابِ وَنارٌ يَوْمَ الحِسابِ

25. 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.

٢٦ــ عَضُّوا عَلَى النَّواجِدِ فَإنَّهُ أنْبا لِلْسُّيُوفِ عَنِ الْهامِ

26. Grit your back teeth, for this makes the swords skip off the skull.

٢٧ــ اَلْفِرارُ أحَدُ الذُّلَّيْنِ

27. Fleeing [from the battle field] is one of the two humiliations.

٢٨ــ اِسْتَحْيُوا مِنَ الفِرارِ فَإنَّهُ عارٌ فِي الأَعْقابِ وَ نارٌ يَوْمَ الحِسابِ

28. 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.

٢٩ــ اِلْتَوُوا في أطْرافِ الرِّماحِ فَإنَّهُ أمْوَرُ لِلأَسِنَّةِ

29. Twist the sides of the spears [while attacking], for this makes the spearheads move with more force.

WAGING WAR

1. One who opposes Allah is crushed.

2. One who fights against Allah is ruined.

3. Indeed, if you fight against Allah, you will be defeated and destroyed.

4. One who fights against the people will be fought and one who considers himself to be safe from plunder will be plundered.

المحاربة

١ــ مَنْ عانَدَ اللّهَ قُصِمَ

٢ــ مَنْ حارَبَ اللّهَ حُرِبَ

٣ــ إنَّكَ إنْ حارَبْتَ اللّهَ حُرِبْتَ وَ هَلَكْتَ

٤ــ مَنْ حارَبَ النّاسَ حُرِبَ وَ مَنْ أمِنَ السَّلَبَ سُلِبَ

FREEDOM AND THE FREE

1. The freeman is free even if hardship befalls him.

2. Liberty is free of malice and deception.

3. Sometimes the free man may be treated unjustly.

4. The free man will never become enslaved until distress is removed from him.

5. There is no reward for the free except honour [and respect].

6. 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.

الحرّ والحرّية

١ــ اَلْحُرُّ حُرٌّ وَ إنْ مَسَّهُ الضُّرُّ

٢ــ اَلحُرِّيَةُ مُنَزَّهَةٌ مِنَ الْغِلِّ وَ الْمَكْرِ

٣ــ قَدْ يُضامُ الحُرُّ

٤ــ لَنْ يُتَعَبَّدَ الحُرُّ حَتّى يُزالَ عَنْهُ الضُّرُّ

٥ــ لَيْسَ لِلأحْرارِ جَزاءٌ إلاّ الإكْرامُ

٦ــ لاتَكُونَنَّ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ اللّهُ سُبْحانَهُ حُرّاً فَما خَيْرُ خَيْر لايُنالُ إلاّ بِشَرّ وَ يُسْر لايُنالُ إلاّ بِعُسْر

THE CAREFUL

1. One who is [overly] careful [not to put himself in any harm] is thrown [into it].

2. One whose carefulness increases, his unseen [future] becomes sound.

المحترس الإحتراس

١ــ اَلْمُحْتَرِسُ مُلَقًّي

٢ــ مَنْ كَثُرَ احْتِراسُهُ سَلِمَ غَيْبُهُ

GREED

1. Greed is a disgrace and a humiliation for the one who espouses it.

2. Greed is the cornerstone of poverty and the foundation of evil.

3. Greed is one of the two miseries.

4. Greed, gluttony and stinginess are the result of ignorance.

5. Greed does not increase sustenance, rather it debases one's status.

6. Take revenge on your greed through contentment, just as you would avenge your enemy by retaliation.

7. Be cautious of greed, for its possessor is subject to humiliation and suffering.

8. Be wary of greed, for it is a disgrace to the religion and the worst companion.

9. Verily in greed there is suffering.

الحِرص

١ــ الحِرْصُ ذُلٌّ وَ مَهانَةٌ لِمَنْ يَسْتَشْعِرُهُ

٢ــ اَلحِرْصُ رَأسُ الفَقْرِ وَ أُسُّ الشَّرِّ

٣ــ اَلحِرْصُ أحَدُ الشِّقائَيْنِ

٤ــ اَلحِرْصُ وَ الشَّرَهُ والبُخْلُ نَتيجَةُ الجَهْلِ

٥ــ اَلحِرْصُ لايَزيدُ فِي الرِّزْقِ وَ لكِنْ يُذِلُّ القَدْرَ

٦ــ إنْتَقِمْ مِنْ حِرْصِكَ بِالقُنُوعِ كَما تَنْتَقِمُ مِنْ عَدُوِّكَ بِالقِصاصِ

٧ــ إتَّقُوا الحِرْصَ فَإنَّ صاحِبَهُ رَهينُ ذُلّ وَ عَناء

٨ــ إيّاكَ وَ الحِرْصَ فَإنَّهُ شَيْنُ الدّينِ وَ بِئْسَ القَرينُ

٩ــ إنَّ فِي الحِرْصِ لَعَناءً

10. Greed is the riding mount of hardship.

١٠ ــ اَلحِرْصُ مَطِيَّةُ التَّعَبِ

11. Greed is a sign of penury.

١١ــ اَلحِرْصُ عَلامَةُ الفَقْرِ

12. Greed has blameworthy consequences.

١٢ــ اَلحِرْصُ ذَمِيمُ المَغَبَّةِ

13. Greed is a symbol of the wretched.

١٣ــ اَلحِرْصُ عَلامَةُ الأشْقياءِ

14. Greed is [a trait that leads to] disgrace and suffering.

١٤ــ اَلحِرْصُ ذُلٌّ وَ عَناءٌ

15. Greed corrupts conviction.

١٥ــ اَلحِرْصُ يُفْسِدُ الإيقانَ

16. Greed humiliates and causes misery.

١٦ــ اَلحِرْصُ يُذِلُّ وَ يُشْقي

17. Greed is [a trait that results in] endless suffering.

١٧ــ اَلحِرْصُ عَناءٌ مُؤَبَّدٌ

18. Greed degrades magnanimity.

١٨ــ اَلحِرْصُ يُزْري بِالْمُرُوَّةِ

19. Greed leads to many flaws (or great sins).

١٩ــ اَلحِرْصُ مُوقِعٌ في كَثيرِ (كَبيرِ) العُيُوبِ (الذُّنُوبِ)

20. Greed and gluttony earn wretchedness and humiliation.

٢٠ــ اَلحِرْصُ وَ الشَّرَهُ يَكْسِبانِ الشَّقاءَ وَ الذِّلَّةَ

21. Greed diminishes the status of a man and does not increase his sustenance.

٢١ــ اَلحِرْصُ يَنْقُصُ قَدْرَ الرَّجُلِ وَ لايَزيدُ في رِزْقِهِ

22. Verily you cannot outrun your death, nor acquire that which is not for you, so why do you debase yourself O wretched one?!

٢٢ــ إنَّكَ لَسْتَ بِسابِقِ أجَلَكَ وَ لابِمَرْزُوقِ ما لَيْسَ لَكَ فَلِما ذا تُشْقي نَفْسَكَ يا شَقِيُّ

23. It is through greed that hardship comes about.

٢٣ــ بِالحِرْصِ يَكُونُ العَناءُ

24. The worst companion is greed.

٢٤ــ بِئْسَ الرَّفيقُ الحِرْصُ

25. The fruit of greed is hardship.

٢٥ــ ثَمَرَةُ الحِرْصِ العَناءُ

26. The fruit of greed is anguish.

٢٦ــ ثَمَرَةُ الحِرْصِ النَّصَبُ

27. Shunning greed severs gluttony and cupidity.

٢٧ــ رَدُّ الحِرْصِ يَحْسِمُ الشَّرَهَ وَ المَطامِعَ

28. Intense greed comes from strong gluttony and weakness of faith.

٢٨ــ شِدَّةُ الحِرْصِ مِنْ قُوَّةِ الشِرَّهِ وَ ضَعْفِ الدّينِ

29. Counter greed with contentment.

٢٩ــ ضادُّوا الحِرصَ بِالقُنُوعِ

30. Yielding to greed corrupts certitude.

٣٠ــ طاعَةُ الحِرْصِ تُفْسِدُ اليَقينَ

31. It is on doubt and lack of trust in Allah that greed and avarice are based.

٣١ــ عَلَى الشَّكِّ وَ قِلَّةِ الثِّقَةِ بِاللّهِ مَبْنَى الحِرْصِ وَ الشُّحِّ

32. The slave of greed is eternally wretched.

٣٢ــ عَبْدُ الحِرْصِ مُخَلَّدُ الشِّقاءِ

33. In greed there is hardship.

٣٣ــ فِي الحِرْصِ العَناءُ

34. In greed there is misery and anguish.

٣٤ــ فِي الحِرْصِ الشَّقاءُ وَ النَّصَبُ

35. Greed has been paired up with hardship.

٣٥ــ قُرِنَ الحِرْصُ بِالعَناءِ

36. Greed [is a mount that] kills its rider.

٣٦ــ قَتَلَ الحِرْصُ راكِبَهُ

37. Reduce your greed and remain [satisfied] with what has been allocated to you of your sustenance, [by this] you will protect your faith.

٣٧ــ قَصِّرْ مِنْ حِرْصِكَ وَقِفْ عِنْدَ المَقْدُورِ لَكَ مِنْ رِزْقِكَ تُحْرِزْ دينَكَ

38. How can there be relief from the suffering of greed for one who has not truly trusted [in Allah]?

٣٨ــ كَيْفَ يَتَخَلَّصُ مِنْ عَناءِ الحِرْصِ مَنْ لَمْ يَصْدُقْ تَوَكُّلُهُ ؟!

٣٩ــ كَثْرَةُ الحِرْصِ تُشْقي صاحِبَهُ وَ تُذِلُّ جانِبَهُ

39. Too much greed makes its possessor miserable and abases him.

٤٠ــ لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ لَيْسَ كُلُّ مَنْ أضَلَّ فَقَدَ

40. Not everyone who seeks, finds and not everyone who turns away, loses.

٤١ــ مَنْ حَرَصَ شَقى وَ تَعَنّى

41. One who is greedy becomes wretched and undergoes hardship.

٤٢ــ مَنْ كَثُرَ حِرْصُهُ ذَلَّ قَدْرُهُ

42. One whose greed increases, his status is lowered.

٤٣ــ مَنِ ادَّرَعَ الحِرْصَ افْتَقَرَ

43. One who clothes himself with greed becomes poverty-stricken.

٤٤ــ مَنْ كَثُرَ حِرْصُهُ قَلَّ يَقينُهُ

44. One whose greed increases, his certitude decreases.

٤٥ــ مَنْ غَلَبَ عَلَيْهِ الحِرْصُ عَظُمَتْ ذِلَّتُهُ

45. One who is overcome by greed faces great humiliation.

٤٦ــ ما أذَلَّ النَّفْسَ كَالحِرْصِ وَ لاشانَ العِرْضَ كَالبُخْلِ

46. Nothing debases the self like greed and nothing disgraces [one's] honour like stinginess.

٤٧ــ ما أجْلَبَ الحِرْصَ لِلنَّصَبِ

47. How much agony is brought about by greed!

٤٨ــ مُسْتَعْمِلُ الحِرْصِ شَقِيٌّ مَذْمُومٌ

48. One who acts greedily is wretched and dispraised.

٤٩ــ لايَغْلِبِ الحِرصُ صَبْرَكُمْ

49. Do not let greed overpower your patience.

٥٠ــ لاصِحَّةَ مَعَ نَهَم

50. There is no [good] health with gluttony.

٥١ــ يَسيرُ الحِرْصِ يَحْمِلُ عَلى كَثيرِ الطَّمَعِ

51. A little greed leads to a lot of cupidity.

THE GREEDY

الحريصُ

1. The one who is greedy is poor, even if he owns the whole world in its entirety.

١ــ اَلْحَريصُ فَقِيْرٌ وَ لَوْ مَلَكَ الدُّنيا بِحَذافيرِها

2. The greedy one is [always] weary.

٢ــ اَلْحَريصُ تَعِبٌ

3. The greedy one is never satisfied.

٣ــ اَلْحَريصُ لايَكْتَفي

4. The greedy person is a slave to [his] desires.

٤ــ اَلْحَريصُ عَبْدُ المَطامِعِ

5. The greedy person toils for that which will harm him.

٥ــ اَلْحَريصُ مَتْعُوبٌ فيما يَضُرُّهُ

6. The glutton is never satisfied.

٦ــ اَلشَّرِهُ لايَرْضى

7. The greedy one is a prisoner of disgrace, never to be freed from his prison.

٧ــ اَلْحَريصُ أسيرُ مَهانَة لايُفَكُّ أسْرُهُ

8. 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.

٨ــ إنْ كُنْتَ حَريصاً عَلى طَلَبِ المَضْمُونِ لَكَ فَكُنْ حَريصاً عَلى أداءِ المَفْرُوضِ عَلَيْكَ

9. Many a greedy person has been killed by his greed.

٩ ــ رُبَّ حَريص قَتَلَهُ حِرْصُهُ

10. 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.

١٠ــ عَجِبْتُ لِمَنْ عَلِمَ أنَّ اللّهَ قَدْ ضَمِنَ الأرْزاقَ وَ قَدَّرَها وَ أنَّ سَعْيَهُ لايَزيدُهُ فيما قُدِّرَ لَهُ مِنْها وَ هُوَ حَريصٌ دائِبٌ في طَلَبِ الرِّزْقِ

11. Every greedy person is needy.

١١ــ كُلُّ حَريص فَقيرٌ

12. Many a greedy person has been frustrated and many a contented person

١٢ــ كَمْ مِنْ حَريص خائِب وَ مُجْمِل لَمْ

has not been disappointed!

يَخِبْ

13. There is no adequacy for a greedy person.

١٣ــ لَيْسَ لِحَريص غَناءٌ

14. One who acts greedily is not bereft of indignity.

١٤ــ مَنْ كانَ حَريصاً لَمْ يَعْدِمِ الإهانَةَ

15. One whose greed increases, his wretchedness [also] increases.

١٥ــ مَنْ كَثُرَ حِرْصُهُ كَثُرَ شَقائُهُ

16. One for whom greed of worldly possessions is coupled with stinginess has held fast to the two pillars of ignobility.

١٦ــ مَنْ جُمِعَ لَهُ مَعَ الحِرْصِ عَلَى الدُّنيا البُخْلُ بِها فَقَدِ اسْتَمْسَكَ بِعَمُودَيِ اللُّؤْمِ

17. A greedy person has no shame.

١٧ــ لاحَياءَ لِحَريص

18. A greedy person is never found relaxing.

١٨ــ لايُلْفَى الحَريصُ مُسْتَريحاً

19. Nothing makes one amass wealth except greed, and the greedy is wretched and dispraised.

١٩ــ لايَجْمَعُ المالَ إلاّ الحِرْصُ وَالحَريصُ شَقِيٌّ مَذْمُومٌ

VOCATION

الحِرْفَة

1. The vocation [one undertakes] is based on the extent of deprivation.

١ــ عَلى قَدْرِ الحِرمانِ تَكُونُ الحِرْفَةُ

2. A [simple] vocation with modesty is better than affluence with immorality.

٢ــ اَلْحِرفَةُ مَعَ العِفَّةِ خَيْرٌ مِنَ الغِنى مَعَ الفُجُورِ

THE PROHIBITED

الحرام

1. The prohibited is illicit.

١ــ اَلحَرامُ سُحْتٌ

DEPRIVATION AND FRUSTRATION

الحرمان والخيبة

1. Deprivation is abandonment.

١ــ اَلحِرمانُ خِذْلانٌ

2. 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 his own favour]?

٢ــ عَجِبْتُ لِمَنْ يَرْجُو فَضْلَ مَنْ فَوْقَهُ كَيْفَ يَحْرُمُ مَنْ دُونَهُ

3. The anguish of deprivation will not be calmed until acquisition is realized.

٣ــ لَنْ تَسْكُنَ حُرْقَةُ الحِرْمانِ حَتّى يَتَحَقَّقَ الوِجْدانُ

4. Do not deprive the distressed even if he is extravagant.

٤ــ لاتَحْرِمِ المُضْطَرَّ وَ إنْ أسْرَفَ

5. Do not frustrate the needy even if he insists [for more].

٥ــ لاتُخَيِّبِ المُحْتاجَ وَإنْ ألْحَفَ

THE PARTY OF ALLAH

حزب اللّه

1. 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].

١ــ أَيَسُرُّكَ أنَ تَكُوْنَ مِنْ حِزْبِ اللّهِ الغالِبينَ؟ إتَّقِ اللّهَ سُبْحانَهُ وَ أحْسِنْ فِي كُلِّ أُمُورِكَ فَإنَّ اللّهَ مَعَ الَّذينَ اتَّقَوْا وَ الَّذينَ هُمْ مُحْسِنُونَ

JUDICIOUSNESS

الحزم

1. Judiciousness means enduring agony until the opportunity [to react] avails itself.

١ــ اَلْحَزْمُ تَجَرُّعُ الغُصَّةِ حَتّى تُمَكِّنَ الفُرْصَةُ

2. The last sources of self-preservation are the first points of caution.

٢ــ أواخِرُ مَصادِرِ التَّوَقّي أوائِلُ مَوارِدِ الحَذَرِ

٣ــ اَلحَزْمُ اَلنَّظَرُ فِي العَواقِبِ وَ مُشاوَرَةُ ذَوِي العُقُولِ

3. Judiciousness is considering the consequences [of actions] and consulting the wise.

٤ــ ألا وَ إنَّ مَنْ تَوَرَّطَ فِي الأُمُورِ مِنْ غَيْرِ نَظَر فِي العَواقِبِ فَقَدْ تَعَرَّضَ لِمُفْدِحاتِ النَّوائِبِ

4. Indeed, the one who gets involved in matters without thinking about the consequences is vulnerable to grave calamities.

٥ــ أصْلُ العَزْمِ الحَزْمُ وَ ثَمَرَتُهُ اَلظَّفَرُ

5. The root of determination is judiciousness, and its fruit is victory.

٦ــ اَلْحَزْمُ بِضاعَةٌ (و) التَّوانِي إضاعَةٌ

6. Judiciousness is a provision and negligence is a loss.

٧ــ اَلحَزْمُ صِناعَةٌ

7. Judiciousness is a skill.

٨ــ اَلحَزْمُ أسَدُّ الآراءِ

8. Judiciousness is [having] the most pertinent of views.

٩ــ اَلحَزْمُ حِفْظُ التَجْرِبَةِ

9. Judiciousness is preserving the [lessons learned through] experience.

١٠ــ اَلحَزْمُ بِإجالَةِ الرَّأْيِ

10. Judiciousness is [achieved] through weighing the opinions thoroughly.

١١ــ اَلحَزْمُ شِدَّةُ الاِسْتِظْهارِ

11. Judiciousness is being extremely cautious.

١٢ــ اَلرَّأْيُ كَثيرٌ وَ الحَزْمُ قَليلٌ

12. Views are many but foresight is little.

١٣ــ اَلحَزْمُ حِفْظُ ما كُلِّفْتَ وَ تَرْكُ ما كُفيتَ

13. Judiciousness is safeguarding that which you have been charged with and leaving that which has been guaranteed for you.

١٤ــ اَلطُّمَأْنِينَةُ قَبْلَ الخُبْرَةِ خِلافُ الحَزْمِ

14. Tranquillity before [gaining] awareness [of the situation] is contrary to judiciousness.

١٥ــ إنَّما الحَزْمُ طاعَةُ اللّهِ وَ مَعْصِيةُ النَّفْسِ

15. Verily judiciousness is only in obedience to Allah and disobedience to the [lower] self.

١٦ــ آفَةُ الحَزْمِ فَوْتُ الأمْرِ

16. The bane of judiciousness is losing the matter.

١٧ــ إذَا اقْتَرَنَ العَزْمُ بِالحَزْمِ كَمُلَتِ السَّعادَةُ

17. When judiciousness is coupled with determination, felicity becomes complete.

١٨ــ ثَمَرَةُ الحَزْمِ السَّلامَةُ

18. The fruit of judiciousness is wellbeing.

١٩ــ خُذْ بِالحَزْمِ وَ الْزِمِ العِلْمَ تُحْمَدْ عَواقِبُكَ

19. Act with judiciousness and cling to knowledge - your results will be praiseworthy.

٢٠ــ غايَةُ الحَزْمِ الاِسْتِظْهارُ

20. The end result of judiciousness is precaution.

٢١ــ كَمالُ الحَزْمِ اِسْتِصْلاحُ الأضْدادِ وَ مُداجاةُ الأعْداءِ

21. The perfection of judiciousness is seeking to reform [one's] opponents and being amicable with [one's] enemies.

٢٢ــ مَنْ خالَفَ الحَزْمَ هَلَكَ

22. One who opposes judiciousness is destroyed.

٢٣ــ مَنْ أخَذَ بِالحَزْمِ اِسْتَظْهَرَ

23. One who acts judiciously is cautious.

٢٤ــ مَنْ أضاعَ الحَزْمَ تَهَوَّرَ

24. One who fails to act with judiciousness is reckless.

٢٥ــ مَنْ قَلَّ حَزْمُهُ ضَعُفَ عَزْمُهُ

25. One whose judiciousness is reduced, his determination is weakened.

٢٦ــ مَنْ لَمْ يُقَدِّمْهُ الحَزْمُ أخَّرَهُ العَجْزُ

26. One who is not pushed forward by judiciousness is held back by impuissance.

٢٧ــ مِنَ الحَزْمِ قُوَّةُ العَزْمِ

27. From judiciousness comes strong determination.

٢٨ــ مِنَ الحَزْمِ اَلتَّأَهُّبُ وَ الاِسْتِعْدادُ

28. From judiciousness comes

preparedness and readiness.

29. Preserving [the lessons learnt from] experience is from judiciousness.

٢٩ــ مِنَ الحَزْمِ حِفْظُ التَّجْرِبَةِ

30. Genuine determination comes from judiciousness.

٣٠ــ مِنَ الحَزْمِ صِحَّةُ العَزْمِ

31. Stopping [and assessing the situation] when faced with doubt is part of judiciousness.

٣١ــ مِنَ الحَزْمِ الوُقُوفُ عِنْدَ الشُّبْهَةِ

32. From the excellence of judiciousness is being prepared to move and being ready to travel [from this world to the next].

٣٢ــ مِنْ كَمالِ الحَزْمِ الاسْتِعْدادُ لِلنُّقْلَةِ وَ التَّأَهُّبُ لِلرِّحْلَةِ

THE JUDICIOUS

الحازم

1. The judicious person is one who does not get too preoccupied with the blessing [he has been given] to work for his afterlife.

١ــ اَلحازِمُ مَنْ لا يَشْغَلُهُ النِّعْمَةُ عَنِ العَمَلِ لِلْعاقِبَةِ

2. 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.

٢ــ اَلحازِمُ مَنْ جادَ بِما في يَدِهِ وَ لَمْ يُؤَخِّرْ عَمَلَ يَومِهِ إلى غَدِهِ

3. The judicious person is one who is not too preoccupied with the deceptions of his world to work for his Hereafter.

٣ــ اَلحازِمُ مَنْ لَمْ يَشْغَلْهُ غُرُورُ دُنْياهُ عَنِ العَمَلِ لأُخْراهُ

4. The judicious person is one who is amicable with [the people of] his time.

٤ــ اَلحازِمُ مَنْ دارى زَمانَهُ

5. The judicious person is one who has been made worldly-wise by experience and refined by calamities.

٥ــ اَلحازِمُ مَنْ حَنَّكَتْهُ التَّجارِبُ وَ هَذَّبَتْهُ النَّوائِبُ

٦ــ اَلحازِمُ مَنْ شَكَرَ النِّعْمَةَ مُقْبِلَةً وَ صَبَرَ عَنْها وَسَلاها مُوَلِّيَةً مُدْبِرَةً

6. 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.

٧ــ اَلحازِمُ مَنْ يُؤَخِّرُ العُقُوبَةَ في سُلْطانِ الغَضَبِ وَ يُعَجِّلُ مُكافاةَ الإحْسانِ إغْتِناماً لِفُرْصَةِ الإمكانِ

7. 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.

٨ــ أحْزَمُكُمْ أزْهَدُكُمْ

8. The most judicious of you is the most abstemious of you [from worldly pleasures].

٩ــ أحْزَمُ النّاسِ مَنِ اسْتَهانَ بِأمْرِ دُنْياهُ

9. The most judicious of all people is one who deems his worldly affairs to be unimportant.

١٠ــ أحْزَمُ النّاسِ مَنْ تَوَهَّمَ العَجْزَ لِفَرْطِ اسْتِظْهارِهِ

10. The most judicious of people is the one who presumes his inability despite having numerous supporters.

١١ــ أحْزَمُ النّاسِ مَنْ كانَ الصَّبْرُ وَ النَّظَرُ في العَواقِبِ شِعارَهُ وَ دِثارَهُ

11. The most judicious of people is the one whose inner and outer garments are patience and consideration of the consequences [of his actions].

١٢ــ أحْزَمُ النّاسِ رَأْياً مَنْ أنْجَزَ وَعْدَهُ وَ لَمْ يُؤَخِّرْ عَمَلَ يَوْمِهِ لِغَدِهِ

12. The most judicious of people is the one who fulfils his promise and does not postpone his work of today to tomorrow.

١٣ــ إنَّ الحازِمَ مَنْ لا يَغْتَرَّ بِالخُدَعِ

13. Indeed the judicious person is one who does not get beguiled by deceptions.

١٤ــ إنَّ الحازِمَ مَنْ شَغَلَ نَفْسَهُ بِجِهادِ نَفْسِهِ فَأصْلَحَها وَ حَبَسَها عَنْ أهْوِيَتِها وَ لَذّاتِها

14. Verily the judicious person is one who occupies himself with struggling against his [lower] self, thereby rectifying it and

فَمَلَكَها وَ إنَّ لِلْعاقِلِ بِنَفْسِهِ عَنِ الدُّنيا وَما فيها وَ أهْلِها شُغْلاً

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.

١٥ــ إنَّ الحازِمَ مَنْ قَيَّدَ نَفْسَهُ بالمُحاسَبَةِ وَ مَلَكَها بِالمُغاضَبَةِ (بِالمُغالَبَةِ) وَ قَتَلَها بِالمُجاهَدَةِ

15. 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.

١٦ــ اَلحازِمُ يَقْظانٌ اَلغافِلُ وَسْنانٌ

16. The judicious one is alert, the negligent one is sleepy.

١٧ــ اَلْحازِمُ مَنْ كَفَّ أذاهُ

17. The judicious person is one who does not harm others.

١٨ــ اَلْحازِمُ مَنِ اطَّرَحَ المَؤُنَ وَ الكُلَفَ

18. The judicious person is one who discards [excessive] expenses and luxuries.

١٩ــ اَلحازِمُ مَنْ تَرَكَ الدُّنيا لِلآخِرَةِ

19. The judicious person is one who abandons this world for the sake of the Hereafter.

٢٠ــ اَلحازِمُ مَنْ تَجَنَّبَ التَّبْذيرَ وَعافَ السَّرَفَ

20. The judicious is one who eschews extravagance and loathes waste.

٢١ــ إنَّما الحازِمُ مَنْ كانَ بِنَفْسِهِ كُلُّ شُغْلِهِ وَ لِدينِهِ كُلُّ هَمِّهِ وَلآخِرَتِهِ كُلُّ جِدِّهِ

21. 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.

٢٢ــ رُبَّ صَغير أحْزَمُ مِنْ كَبير

22. Many a young person is more judicious than an old person.

٢٣ــ سِلاحُ الحازِمِ الاِسْتِظْهارُ

23. The weapon of a judicious person is

precaution.

24. In every action of the judicious person, there is merit.

٢٤ــ لِلْحازِمِ في كُلِّ فِعْل فَضْلٌ

25. The intellect of the judicious one acts as a deterrent from every demerit.

٢٥ــ لِلْحازِمِ مِنْ عَقْلِهِ عَنْ كُلِّ دَنِيَّة زاجِرٌ

26. The judicious one does not become perplexed in times of adversity.

٢٦ــ لايَدْهَشُ عِنْدَ البَلاءِ اَلحازِمُ

27. 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.

٢٧ــ لايَكُونُ حازِماً مَنْ لايَجُودُ بِما في يَدِهِ وَ لايُؤَخِّرُ (وَلايَدَّخِرُ)عَمَلَ يَوْمِهِ إلى غَدِهِ

28. The judicious person never dispenses with a pertinent and superior opinion.

٢٨ــ لايَسْتَغْنِي الحازِمُ أبَداً عَنْ رَأْيِ سَديد راجِح

GRIEF FOR WHAT HAS BEEN LOST

الحزن على ما فات

1. Do not grieve for that which is lost.

١ــ لاتَأْسَ عَلى ما فاتَ

THE RECKONING

الحساب

1. The reckoning is before the punishment and the reward is after the reckoning.

١ــ اَلحِسابُ قَبْلَ العِقابِ اَلثَّوابُ بَعْدَ الحِسابِ

HIGH REGARD

الحسب

1. There is no beauty like high regard.

١ــ لاجَمالَ كَالْحَسَبِ

JEALOUSY

الحسد

1. Jealousy is one of the two torments.

١ــ اَلْحَسَدُ أحَدُ العَذابَيْنِ

2. Jealousy is the viler of the two depravities.

٢ــ اَلْحَسَدُ اَلأَمُ الرَّذِيْلَتَيْنِ

3. Jealousy is an incurable disease, it does not end except by the destruction of the envier or the death of the envied.

٣ــ اَلْحَسَدُ داءٌ عَياءٌ لايَزُولُ إلاّ بِهَلْكِ الحاسِدِ أوْ مَوْتِ المَحْسُودِ

4. Jealousy eats away good deeds just like fire consumes firewood.

٤ــ اَلْحَسَدُ يَأكُلُ الحَسَناتِ كَما تَأكُلُ النّارَ الحَطَبَ

5. 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.

٥ــ اَلْحَسَدُ عَيْبٌ فاضِحٌ وَ شُحٌّ (شَجىٌّ) فادِحٌ لايَشْفي صاحِبَهُ إلاّ بُلُوغُ آمالِهِ فيمَنْ يَحْسُدُهُ

6. Be cautious of jealousy, for it disparages the self.

٦ــ إحْذَرُوا الحَسَدَ فَإنَّهُ يُزْري بِالنَّفْسِ

7. Be wary of jealousy for it is the worst quality, the ugliest attribute and the trait of the Devil.

٧ــ إيّاكَ وَ الحَسَدَ فَإنَّهُ شَرُّ شيمَة وَ أقْبَحُ سَجِيَّة وَ خَليقَةُ إبْلِيسَ

8. Jealousy is stressful.

٨ــ اَلْحَسَدُ يُضْني

9. Jealousy is the worst of diseases.

٩ــ اَلْحَسَدُ شَرُّ الأمْراضِ

10. Jealousy is imprisonment of the soul.

١٠ــ اَلْحَسَدُ حَبْسُ الرُّوحِ

11. Jealousy is the principal of [all] flaws.

١١ــ اَلْحَسَدُ رَأْسُ العُيُوبِ

12. Jealousy makes life miserable.

١٢ــ اَلْحَسَدُ يُنَكِّدُ العَيْشَ

13. Jealousy emaciates (and exhausts) the body.

١٣ــ اَلْحَسَدُ يُنْضِي (يُضْنِي) الجَسَدَ

14. Jealousy melts away the body.

١٤ــ اَلْحَسَدُ يُذيبُ الجَسَدَ

15. Jealousy gives rise to depression.

١٥ــ اَلْحَسَدُ يُنْشِيُ الْكَمَدَ

16. Jealousy is the great trap of the Devil.

١٦ــ اَلْحَسَدُ مِقْنَصَةُ (مَنْقَصَةُ) إبْلِيسَ الكُبْرى

17. Jealousy is an ailment that cannot be cured.

١٧ــ اَلْحَسَدُ مَرَضٌ لايُؤْسيى

18. Jealousy is the habitude of the vile ones and the enemies of fortunes.

١٨ــ اَلْحَسَدُ دَأْبُ السَّفِلِ وَ أعْداءِ الدُّوَلِ

19. When jealousy between the people rains, corruption grows.

١٩ــ إذا أمْطَرَ التَّحاسُدُ نَبَتَ التَّفاسُدُ

20. The fruit of jealousy is wretchedness in this world and the Hereafter.

٢٠ــ ثَمَرَةُ الحَسَدِ شَقاءُ الدُّنيا وَ الآخِرَةِ

21. Shun jealousy, dishonesty and malice, for indeed these three [characteristics] disgrace the religion and destroy the person [who possesses them].

٢١ــ دَعِ الحَسَدَ وَ الكِذْبَ وَ الحِقْدَ فَإنَّهُنَ ثَلاثَةٌ تَشينُ الدّينَ وَتُهْلِكُ الرَّجُلَ

22. The cornerstone of [all] depravities is jealousy.

٢٢ــ رَأْسُ الرَّذائِلِ الحَسَدُ

23. The cause of depression is jealousy.

٢٣ــ سَبَبُ الكَمْدِ الحَسَدُ

24. The weapon of ignobility is jealousy.

٢٤ــ سِلاحُ اللُّؤْمِ اَلحَسَدُ

25. The worst thing that can accompany a person is jealousy.

٢٥ــ شَرُّ ما صَحِبَ المَرْءَ الحَسَدُ

26. Purify your hearts of jealousy, for it is a depressing enfeebler.

٢٦ــ طَهِّرُوا قُلُوبَكُمْ مِنَ الحَسَدِ فَإنَّهُ مُكْمِدٌ مُضْني

27. Just as rust corrodes iron until it causes it to waste away, so too does jealousy corrode the body until it wears away.

٢٧ــ كَما أنَّ الصَّدَأَ يَأْكُلُ الحَديدَ حَتّى يُفْنِيَهُ كَذلِكَ الحَسَدُ يُكْمِدُ الجَسَدَ حَتّى يُفْنِيَهُ

28. Jealousy is not from the characteristics of the God-wary.

٢٨ــ لَيْسَ الحَسَدُ مِنْ خُلُقِ الأتْقِياءِ

29. Jealousy towards a friend for the blessing [he has been endowed with] stems from low self-esteem.

٢٩ــ مِنْ صِغَرِ الهِمَّةِ حَسَدُ الصَّديقِ عَلَى النِّعْمَةِ

30. Woe be to jealousy, how fair it is! It starts off with its companion and then kills him.

٣٠ــ وَيْحَ الحَسَدِ ما أعْدَلَهُ بَدَأ بِصاحِبِهِ فَقَتَلَهُ

31. 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 faith].

٣١ــ لاتَحاسَدُوا فَإنَّ الحَسَدَ يَأْكُلُ الإيمانَ كَما تَأْكُلُ النّارُ الحَطَبَ وَلاتَباغَضُوا فَإنَّها الحالِقَةُ

32. There is no malady like jealousy.

٣٢ــ لاداءَ كَالحَسَدِ

THE JEALOUS

الحسود

1. Happiness does not last for the jealous and the spiteful.

١ــ اَلْحَسُودُ وَ الحَقُودُ لاتَدُومُ لَهُما مَسَرَّةٌ

2. The jealous one is always ill and the miser is always abased.

٢ــ اَلْحَسُودُ أبَداً عَليلٌ وَ البَخيلُ أبَداً ذَلِيلٌ

3. The jealous one is always sick, even when his body is healthy.

٣ــ اَلْحَسُودُ دائِمُ السُّقْمِ وَ إنْ كانَ صَحِيحَ الجِسْمِ

4. The jealous person is always ill.

٤ــ اَلْحَسُودُ أبَداً عَلِيلٌ

5. The jealous one is never cured.

٥ــ اَلْحَسُودُ لايَبْرَءُ

6. The jealous one never gains authority.

٦ــ اَلْحَسُودُ لايَسُودُ

7. The jealous one is angry at destiny.

٧ــ اَلْحَسُودُ غَضْبانٌ عَلَى القَدَرِ

٨ــ اَلْحَسُودُ كَثيرُ الحَسَراتِ مُتَضاعِفُ السَّيِّئاتِ

8. The jealous one has many regrets and his sins are multiplied.

٩ــ عِنْدَ تَظاهُرِ النِّعَمِ يَكْثُرُ الحُسّادُ

9. When blessings are [openly] displayed, the enviers increase.

١٠ــ عَجِبْتُ لِغَفْلَةِ الحُسّادِ عَنْ سَلامَةِ الأجْسادِ

10. I am amazed at the heedlessness of the jealous about the health of their bodies.

١١ــ لَيْسَ لِحَسُود خُلَّةٌ

11. The jealous one has no friendship.

١٢ــ مَنْ كَثُرَ حَسَدُهُ طالَ كَمَدُهُ

12. One whose jealousy increases, his depression becomes prolonged.

١٣ــ ما أقَلَّ راحَةُ الحَسُودِ

13. How little comfort the jealous person has!

١٤ــ لاتَكُونُوا لِفَضْلِ اللّهِ عَلَيْكُمْ حُسّاداً

14. Because of the favour of Allah upon you, do not be jealous.

١٥ــ لاراحَةَ لِحَسُود

15. There is no comfort for the jealous.

١٦ــ لايُوجَدُ الحَسُودُ مَسْرُوراً

16. The jealous person will never be found happy.

١٧ــ لايَكُونُ المُؤْمِنُ حَسُوداً

17. A believer is never jealous.

١٨ــ لاعَيْشَ أنْكَدُ مِنْ عَيْشِ الحَسُودِ وَ الحَقُودِ

18. No life is more miserable than the life of the jealous and the spiteful.

١٩ــ لايَرضَى الحَسُودُ عَمَّنْ يَحْسُدُهُ إلاّ بِالمَوْتِ أوْ بِزَوالِ النِّعْمَةِ

19. The jealous person is never pleased with the one whom he is jealous of except by [his] death or cessation of the blessing .

٢٠ــ يَشْفيكَ مِنْ حاسِدِكَ أنَّهُ يَغْتاظُ عِنْدَ سُرُورِكَ

20. It is a consolation for you that the one who is jealous of you becomes furious when you are happy.

٢١ــ اَلْحَسُودُ لاخُلَّةَ لَهُ

21. For the jealous one, there is no friendship.

22. For the jealous one, there is no cure.

٢٢ــ اَلْحَسُودُ لاشِفاءَ لَهُ

23. The jealous person considers the cessation of a blessing from the person whom he envies to be a blessing upon himself.

٢٣ــ اَلْحاسِدُ يَرى أنَّ زَوالَ النِّعْمَةِ عَمَّنْ يَحْسُدُهُ نِعْمَةٌ عَلَيْهِ

24. It is amazing how heedless the jealous are of the health of the bodies!

٢٤ــ اَلْعَجَبُ لِغَفْلَةِ الحُسّادِ عَنْ سَلامَةِ الأجْسادِ

25. The jealous person displays his affection in his words and hides his hatred in his actions; he has the title of a friend and the attribute of an enemy.

٢٥ــ اَلحاسِدُ يُظْهِرُ وُدَّهُ في أقْوالِهِ وَ يُخْفي بُغْضَهُ في أفْعالِهِ فَلَهُ اسْمُ الصَّديقِ وَ صِفَةُ العَدُوِّ

26. The jealous one is happy with disaster [befalling others] and saddened by [their] happiness.

٢٦ــ اَلحاسِدُ يَفْرَحُ بِالشُّرُورِ وَ يَغْتَمُّ بِالسُّرُورِ

27. Nothing cures the jealous one but cessation of the blessing.

٢٧ــ اَلحاسِدُ لايَشْفيهِ إلاّ زَوالُ النِّعْمَةِ

THE ENVIED

المحسود

1. Every person of high rank is envied.

١ــ كُلُّ ذي رُتْبَة سَنِيَّة مَحْسُودٌ

THE SWORD AND THE STEED

الحسام والجواد

1. At times even a good steed may stumble.

١ــ قَدْ يَكْبُو الجَوادُ

2. At times the [sharp] sword becomes blunt.

٢ــ قَدْ يَنْبُو الحُسامُ

GOOD DEEDS

الحسنات

1. Acquiring of good deeds is one of the best of earnings.

١ــ إكْتِسابُ الحَسَناتِ مِنْ أفْضَلِ المَكاسِبِ

2. For every good deed there is recompense.

٢ــ لِكُلِّ حَسَنَة ثَوابٌ

3. In every good deed there is reward.

٣ــ في كُلِّ حَسَنَة مَثُوبَةٌ

4. 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.

٤ــ كُلُّ حَسَنَة لايُرادُ بها وَجْهُ اللّهِ تَعالى فَعَلَيْها قُبْحُ الرِّياءِ وَ ثَمَرَتُها قُبْحُ الْجَزاءِ

GOOD TURNS AND BENEVOLENT ACTIONS

الإحسان والصنيعة

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

١ــ اَلأخْذُ عَلَى العَدُوِّ بِالفَضْلِ أحَدُ الظَّفَرَيْنِ

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

٢ــ إتْباعُ الإحْسانِ بِالإحْسانِ مِنْ كَمالِ الجُودِ

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

٣ــ اَلإحْسانُ غَرِيزَةُ الأخْيارِ وَ الإساءَةُ غَرِيزَةُ الأشْرارِ

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

٤ــ اَلكَرامَةُ تُفْسِدُ مِنَ اللَّئيمِ بِقَدْرِ ما تُصْلُحُ مِنَ الكَريمِ

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

٥ــ اَلصَّنيعَةُ إذا لَمْ تُرَبَّ أخْلَقَتْ كَالثَّوْبِ البالي وَ الأبْنِيَةِ المُتَداعِيَةِ

6. Do good and you shall enthral.

٦ــ أحْسِنْ تَسْتَرِقَّ

7. Bestow goodness and you shall advance.

٧ــ أفْضِلْ تُقَدَّمْ

٨ ــ أحْسِنْ تُشْكَرْ	8. Do good and you will be thanked.
٩ــ اِنْسَ رِفْدَكَ أُذْكُرْ وَعْدَكَ	9. Forget your gift, [and] remember your promise.
١٠ــ أعْطِ تَسْتَطِعْ (تَصْطَنِعْ)	10. Give and you shall become capable (or be chosen).
١١ ــ اِسْمَحْ تَسُدْ	11. Give generously and you shall gain authority.
١٢ــ اِنْعِمْ تُحْمَدْ	12. Confer favours and you will be praised.
١٣ــ أُبْذُلْ مَعْرُوفَكَ وَ كُفَّ أذاكَ	13. Extend your goodness and do no harm.
١٤ــ أحْسِنْ يُحْسَنْ إلَيْكَ	14. Be good [to others] and good will be done to you.
١٥ــ أحْسِنْ إلَى المُسيءِ تَمْلِكْهُ	15. Be good to the evildoer and you will dominate him.
١٦ــ أفْضِلْ عَلَى النّاسِ يَعْظُمْ قَدْرُكَ	16. Bestow favours on the people and your status will increase.
١٧ــ أحْسِنْ إلى مَنْ شِئْتَ وَ كُنْ (تَكُنْ) أمِيرَهُ	17. Show kindness to whomever you wish and you will become his master.
١٨ــ أنْعِمْ تُشْكَرْ وَ ارْهَبْ تُحْذَرْ وَ لاتُمازِحْ فَتُحْقَرْ	18. Confer favours and you will be thanked, fear [Allah] and you will be feared [by the people] and do not crack [silly] jokes such that you are belittled.
١٩ــ اِغْتَنِمْ صَنايِعَ الإحْسانِ وَارْعَ ذِمَمَ الإخْوانِ	19. Seize the opportunity to perform righteous deeds and be careful of your obligations towards your brothers.
٢٠ــ إبْدَأْ بالعَطِيَّةِ مَنْ لَمْ يَسْئَلْكَ وابْذُلْ مَعْرُوفَكَ لِمَنْ طَلَبَهُ وَ إيّاكَ أنْ تَرُدَّ السّائِلَ	20. Start by giving the one who has not asked you, and extend your favour to the one who has sought it, and be cautious never to turn away a beggar.

٢١ــ أُبْذُلْ مالَكَ فِي الْحُقُوقِ وَواسِ بِهِ الصَّدِيقَ فَإِنَّ السَّخاءَ بِالحُرِّ أخْلَقُ

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

٢٢ــ أحْسِنْ إلى مَنْ تَمْلِكُ رِقَّهُ يُحْسِنْ إلَيْكَ مَنْ تَمَلَّكَ رِقَّكَ

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

٢٣ــ أفْضَلُ الإيمانِ اَلإحْسانُ

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

٢٤ــ أحْسَنُ الصَّنايِعِ ما وافَقَ الشَّرايِعَ

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

٢٥ــ أفْضَلُ البِرِّ ما أُصِيبَ بِهِ الأبْرارُ

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

٢٦ــ أفْضَلُ البِرِّ ما أُصِيبَ بِهِ أهْلُهُ

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

٢٧ــ أفْضَلُ مِنَ الصَّنِيعَةِ مَزِيَّةُ الصَّنِيعَةِ

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

٢٨ــ أوْفَرُ البِرِّ صِلَةُ الرَّحِمِ

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

٢٩ــ أجْمَلُ أفْعالِ ذَوِي القُدْرَةِ الإنْعامُ

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

٣٠ــ أفْضَلُ الكُنُوزِ حُرٌّ يُدَّخَرُ

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

٣١ــ أحْسَنُ الإحْسانِ مُواساةُ الإخْوانِ

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

٣٢ــ أفْضَلُ العَطاءِ تَرْكُ المَنِّ

32. The best gift is forgoing obligation.

٣٣ــ أشْرَفُ الصَّنايِعِ اِصْطِناعُ الكِرامِ

33. The noblest of favours are the good

turns of the munificent [and honourable] ones.

٣٤ــ أوْلَى النّاسِ بِالنَّوالِ أغْناهُمْ عَنِ السُّؤالِ

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

٣٥ــ أفْضَلُ النَّوالِ ما وَصَلَ قَبْلَ السُّؤالِ

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

٣٦ــ أحْلىَ النَّوالِ بَذْلٌ بِغَيْرِ سُؤال

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

٣٧ــ أفْضَلُ العَطِيَّةِ ماكانَ قَبْلَ مَذَلَّةِ السُّؤالِ

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

٣٨ــ أفْضَلُ النّاسِ سالِفَةً عِنْدَكَ مَنْ أسْلَفَكَ حُسْنَ التَّأميلِ لَكَ

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

٣٩ــ أَوْلَى النّاسِ بِالاِصْطِناعِ مَنْ إذا مُطِلَ صَبَرَ وَ إذا مُنِعَ عَذَرَ وَ إذا أُعْطِيَ شَكَرَ

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

٤٠ــ أحَقُّ النّاسِ بِالإحْسانِ مَنْ أحْسَنَ اللّهُ إلَيْهِ وَ بَسَطَ بِالقُدْرَةِ يَدَيْهِ

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

٤١ــ أوْلَى النّاسِ بِالإنْعامِ مَنْ كَثُرَتْ نِعَمُ اللّهِ عَلَيْهِ

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

٤٢ــ إنَّ أسْرَعَ الخَيْرِ ثَواباً البِرُّ

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

٤٣ــ إنَّ إعْطاءَ هذا المالِ قِنْيَةٌ وَ إنَّ إمْساكَهُ

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

فِتْنَةٌ

withholding it is an affliction.

٤٤ــ إنَّ إنْفاقَ هذا المالِ في طاعَةِ اللّهِ أعْظَمُ نِعْمَة وَ إنَّ إنْفاقَهُ فِي مَعاصِيهِ أعْظَمُ مِحْنَة

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

٤٥ــ إنَّ بَذْلَ التَّحِيَّةِ مِنْ مَحاسِنِ الأخْلاقِ

45. Indeed extending greetings is from sublime morals.

٤٦ــ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ كُلَّ سَمِحِ اليَدَيْنِ حَريزِ الدّينِ

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

٤٧ــ إنَّ قَدْرَ السُّؤالِ أكْثَرُ مِنْ قِيْمَةِ النَّوالِ فَلا تَسْتَكْثِرُوا ما أعْطَيْتُمُوهُ فَإنَّهُ لَنْ يُوازِيَ قَدْرَ السُّؤالِ

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

٤٨ــ إنَّ اليَسيرَ مِنَ اللّهِ سُبْحانَهُ لأكْرَمُ مِنَ الكَثيرِ مِنْ خَلْقِهِ

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

٤٩ــ إنَّ مَكْرُمَةً صَنَعْتَها إلى أحَد مِنَ النّاسِ إنَّما أكْرَمْتَ بِها نَفْسَكَ وَزَيَّنْتَ بِها عِرْضَكَ فَلا تَطْلُبْ مِنْ غَيْرِكَ شُكْرَ ما صَنَعْتَ إلى نَفْسِكَ

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

٥٠ــ إنَّ إحْسانَكَ إلى مَنْ كادَكَ مِنَ الأضْدادِ وَ الحُسّادِ لأغْيَظُ عَلَيْهِمْ مِنْ مَواقِعِ إسائَتِكَ مِنْهُمْ وَ هُوَ داع إلى صَلاحِهِمْ

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

٥١ــ إنَّ كَرامَتَكَ لاتَتَّسِعُ لِجَميعِ الخَلْقِ فَتَوَّخَ

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

بِها أفاضِلَ الخَلْقِ

towards the noblest of creation.

٥٢ــ لَيْسَ مِنْ عادَةِ الكِرامِ تَأخيرُ الإنْعامِ

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

٥٣ــ اَلمَعْرُوفُ سِيادَةٌ

53. Benevolence is authority.

٥٤ــ اَلمَعْرُوفُ حَسَبٌ

54. Benevolence is distinction.

٥٥ــ اَلإحْسانُ مَحَبَّةٌ

55. Kindness is [a cause of] love.

٥٦ــ اَلمَعْرُوفُ قُرُوضٌ

56. Benevolent acts are loans.

٥٧ــ اَلإحْسانُ غُنْمٌ

57. Doing good [to others] is beneficial.

٥٨ــ اَلمَعْرُوفُ فَضْلٌ اَلكَرَمُ نُبْلٌ

58. Benevolence is merit, munificence is nobility.

٥٩ــ اَلمَعْرُوفُ كَنْزٌ

59. Benevolence is a treasure.

٦٠ــ اَلاْنْسانُ عَبْدُ الإحْسانِ

60. The human being is a slave of kindness.

٦١ــ اَلمَعْرُوفُ زَكاةُ النِّعَمِ

61. Benevolence is the alms-tax for blessings.

٦٢ــ اَلمَعْرُوفُ أفْضَلُ المَغانِمِ

62. Benevolent acts are the best booty.

٦٣ــ اَلإحْسانُ رَأْسُ الفَضْلِ

63. Kindness is the pinnacle of excellence.

٦٤ــ اَلإحْسانُ يَسْتَعْبِدُ (يَسْتَرِقُّ) الإنْسانَ

64. Kindness enslaves (or enthrals) human beings.

٦٥ــ اَلمَعْرُوفُ أشْرَفُ سِيادَة

65. Benevolence is the most honourable authority.

٦٦ــ اَلإسائَةُ يَمْحاها الإحْسانُ

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

٦٧ــ اَلفَضْلُ مَعَ الإحْسانِ

67. Merit is [acquired] with benevolence.

٦٨ــ اَلإفْضالُ أفْضَلُ الكَرَمِ

68. Conferring favours is the most excellent munificence.

٦٩ــ المَعْرُوفُ ذَخيرَةُ الأبَدِ

69. Benevolence is an everlasting reserve.

٧٠ــ اَلإحْسانُ ذُخْرٌ وَ الكَريمُ مَنْ حازَهُ (جازَهُ)

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

٧١ــ اَلنّاسُ أبْناءُ ما يُحْسِنُونَ

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

٧٢ــ اِصْطِناعُ العاقِلِ (الكَريمِ) أحْسَنُ فَضيلَة

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

٧٣ــ اِصْطِناعُ اللَّئِيمِ أقْبَحُ رَذيلَة

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

٧٤ــ اَلجَزاءُ عَلَى الإحْسانِ بِالإسائَةِ كُفْرانٌ

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

٧٥ــ المَعْرُوفُ أنْمى زَرْع وَ أفْضَلُ كَنْز

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

٧٦ــ اَلإحْسانُ إلَى المُسيءِ أحْسَنُ الفَضْلِ

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

٧٧ــ اَلمَعْرُوفُ يُكَدِّرُهُ تِكْرارُ المَنِّ بِهِ

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

٧٨ــ اِصْطِناعُ الأكارِمِ أفْضَلُ ذُخْر وَ أكْرَمُ اِصْطِناع

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

٧٩ــ اَلإحْسانُ إلَى المُسيءِ يَسْتَصْلِحُ العَدُوَّ

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

٨٠ــ اَلمَعْرُوفُ كَنْزٌ فَانْظُرْعِنْدَ مَنْ تُودِعُهُ

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

٨١ــ اَلاِصْطِناعُ ذُخْرٌ فَارْتَدْ عِنْدَ مَنْ تَضَعُهُ

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

٨٢ــ إنْ تَفَضَّلْتَ خُدِمْتَ

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

٨٣ــ إنَّكَ إنْ أحْسَنْتَ فَنَفْسَكَ تُكْرِمُ وَ إلَيْها تُحْسِنُ

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

٨٤ــ إنَّكُمْ إلَى اصْطِناعِ الرِّجالِ أحْوَجُ مِنْكُمْ إلى جَمْعِ الأمْوالِ

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

٨٥ــ آفَةُ العَطاءِ المَطَلُ

85. The bane of giving is procrastination.

٨٦ــ إذا صَنَعْتَ مَعْرُوفاً فَاسْتُرْهُ

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

٨٧ــ إذا صُنِعَ إلَيْكَ مَعْرُوفٌ فَانْشُرْهُ

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

٨٨ــ إذا أعْطَيْتَ فَأوْجِزْ

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

٨٩ــ إذا صُنِعَ إلَيْكَ مَعْرُوفٌ فَاذْكُرْ

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

٩٠ــ إذا صَنَعْتَ مَعْرُوفاً فَانْسَهُ

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

٩١ــ إذا أحْسَنْتَ عَلَى اللَّئِيمِ وَ تَرَكَ بِإحْسانِكَ إلَيْهِ

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

٩٢ــ أنَا مُخَيَّرٌ فِي الإحْسانِ إلى مَنْ لَمْ أحْسِنْ إلَيْهِ وَ مُرْتَهَنٌ بِإتْمامِ الإحْسانِ إلى مَنْ أحْسَنْتُ إلَيهِ لأنّي إذا أتْمَمْتُهُ فَقَدْ حَفِظْتُهُ وَ إذا قَطَعْتُهُ فَقَدْ أضَعْتُهُ وَ إذا أضَعْتُهُ فَلِمَ فَعَلْتُهُ

92. I am free to choose with regards to the one upon whom I have not bestowed any favour but am bound to complete my favour on the one upon whom I have bestowed it; for if I complete it, I will have preserved it and if I cut it off then I will

have lost it, and if I lose it then why did I embark on it [in the first place]?

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

٩٣ــ إذا عَجَزَ عَنِ الضُّعَفاءِ نَيْلُكَ فَلْتَسَعْهُمْ رَحْمَتُكَ

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

٩٤ــ إذا وَجَدْتَ مِنْ أهْلِ الفاقَةِ مَنْ يَحْمِلُ لَكَ زادَكَ إلى يَوْمِ القِيمَةِ فَيُوَفّيكَ بِهِ غَداً حَيْثُ تَحْتاجُ إلَيْهِ فَأغْتَنِمْهُ وَ حَمِّلْهُ إيّاهُ وَ أكْثِرْ مِنْ تَزْويدِهِ وَأنْتَ قادِرٌ عَلَيْهِ فَلَعَلَّكَ أنْ تَطْلُبَهُ فَلا تَجِدْهُ

95. Through kindness, human beings are enslaved.

٩٥ــ بالإحْسانِ يُسْتَعْبَدُ الإنْسانُ

96. Through benevolence, gratitude lasts.

٩٦ــ بِفِعْلِ المَعْرُوفِ يُسْتَدامُ الشُّكْرُ

97. Through kindness, hearts are owned.

٩٧ــ بِالإحْسانِ تُمْلَكُ القُلُوبُ

98. Through kindness, freemen are owned.

٩٨ــ بِالإحْسانِ تُمْلَكُ الأحْرارُ

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

٩٩ــ بِالإحْسانِ وَ تَغَمُّدِ الذُّنُوبِ بِالغُفْرانِ يَعْظُمُ المَجْدُ

100. Through kindness, people are enthralled.

١٠٠ــ بِالإحْسانِ تُسْتَرَقُّ الرِّقابُ

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

١٠١ــ بَذْلُ العَطاءِ زَكوةُ النَّعْماءِ

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

١٠٢ــ بَذْلُ اليَدِ بِالعَطِيَّةِ أجْمَلُ مَنْقَبَة وَ أفْضَلُ سَجِيَّة

١٠٣ــ بَسْطُ اليَدِ بِالعَطاءِ يُجْزِلُ الأجْرَ وَ يُضاعِفُ الجَزاءَ

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

١٠٤ــ تَعْجيلُ المَعْرُوفِ مِلاكُ المَعْرُوفِ

104. Expediting good turns is the basis of righteousness.

١٠٥ــ تَضْيِيعُ المَعْرُوفِ وَضْعُهُ في غَيْرِ عَرُوف

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

١٠٦ــ تَفَضَّلْ تُخْدَمْ وَ احْلُمْ (وَاعْلَمْ) تُقَدَّمْ

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

١٠٧ــ تَمامُ الإحْسانِ تَرْكُ المَنِّ بِهِ

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

١٠٨ــ تَأْمِيلُ النَّاسِ نَوالَكَ خَيْرٌ مِنْ خَوْفِهِمْ نَكالَكَ

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

١٠٩ــ تَحَلَّوْا بِالأخْذِ بِالفَضْلِ وَ الكَفِّ عَنِ البَغْيِ وَ العَمَلِ بِالحَقِّ وَالإنْصافِ مِنَ النَّفْسِ وَاجْتِنابِ الفَسادِ وَ إصْلاحِ المَعادِ

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

١١٠ــ جَمالُ الإحْسانِ تَرْكُ الإمْتِنانِ

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

١١١ــ جَمالُ المَعْرُوفِ إتْمامُهُ

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

١١٢ــ جُحُودُ الإحْسانِ يَحْدُو عَلى قُبْحِ الإمْتِنانِ

112. Denying a favour instigates the ugliness of obligation.

١١٣ــ جُحُودُ الإحْسانِ يُوجِبُ الحِرْمانَ

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

١١٤ــ خَيْرُ المَعْرُوْفِ ما أُصِيبَ بِهِ الأبْرارُ

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

١١٥ــ خَيْرُ المَعْرُوفِ مالَمْ يَتَقَدَّمْهُ المَطَلُ وَ لَمْ يَتْبَعْهُ المَنُّ

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

١١٦ــ خَيْرُ العَطاءِ ما كانَ عَنْ غَيْرِ طَلَب

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

١١٧ــ خُذْ عَلى عَدُوِّكَ بِالفَضْلِ فَإِنَّهُ أحَدُ الظَّفَرَيْنِ

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

١١٨ــ ذُو الإفْضالِ مَشْكُورُ السِّيادَةِ

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

١١٩ــ ذُوالمَعْرُوفِ مَحْمُودُ العادَةِ

119. Whoever shows benevolence, his habit is praised.

١٢٠ــ رَأْسُ الإحْسانِ اَلإحْسانُ إلَى المُؤْمِنينَ

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

١٢١ــ رَأْسُ السَّخاءِ تَعْجيلُ العَطاءِ

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

١٢٢ــ رَأْسُ الإيمانِ اَلإحْسانُ إلَى النّاسِ

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

١٢٣ــ رَأْسُ الفَضائِلِ اِصْطِناعُ الأفاضِلِ

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

١٢٤ــ رَأْسُ الرَّذائِلِ اِصْطِناعُ الأراذِلِ

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

١٢٥ــ رَبُّ المَعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ

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

١٢٦ــ زِدْ فِي اصْطِناعِ المَعْرُوفِ وَ أكْثِرْ مِنْ إسْداءِ الإحْسانِ فَإِنَّهُ أبْقى ذُخْراً وأجْمَلُ ذِكْراً

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

١٢٧ــ سَبَبُ المَحَبَّةِ الإحْسانُ

127. The cause of affection is benevolence.

١٢٨ــ سُنَّةُ الكِرامِ تَرادُفُ الإنْعامِ

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

١٢٩ــ سَلِ المَعْرُوفَ مَنْ يَنْساهُ وَ اصْطَنِعْهُ إلى مَنْ يَذْكُرُهُ

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

١٣٠ــ شَرُّ النَّوالِ ما تَقَدَّمَهُ المَطَلُ وَ تَعَقَّبَهُ المَنُّ

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

١٣١ــ صَنايِعُ المَعْرُوفِ تَقي مَصارِعَ الهَوانِ

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

١٣٢ــ صَنايِعُ الإحْسانِ مِنْ فَضائِلِ الإنْسانِ

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

١٣٣ــ صَنايِعُ المَعْرُوفِ تُدِرُّ النَّعْماءَ وَ تَدْفَعُ البَلاءَ

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

١٣٤ــ صَنيعُ المالِ يَزُولُ بِزَوالِهِ

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

١٣٥ــ طُوبى لِمَنْ أحْسَنَ إلَى العِبادِ وَ تَزَوَّدَ لِلْمَعادِ

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

١٣٦ــ ظَلَمَ المَعْرُوفَ مَنْ وَضَعَهُ في غَيْرِ أهْلِهِ

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

١٣٧ــ ظَفِرَ بِسَنِيِّ المَغانِمِ واضِعُ صَنايِعِهِ في الأكارِمِ

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

١٣٨ــ عَلَيْكَ بِالإحْسانِ فَإنَّهُ أفْضَلُ زِراعَة وَ أرْبَحُ بِضاعَة

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

١٣٩ــ عَلَيْكُمْ بالإحْسانِ إلَى العِبادِ وَ العَدْلِ فِي البِلادِ تَأمَنُوا عِنْدَ قِيامِ الأشْهادِ

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

١٤٠ــ عَلَيْكُمْ بِصَنايِعِ المَعْرُوفِ فَإنَّها نِعْمَ الزَّادُ إلَى المَعادِ

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

١٤١ــ عَلَيْكُمْ بِصَنايِعِ الإحْسانِ وَ حُسْنِ البِرِّ بِذَوِي الرَّحِمِ وَ الجيرانِ فَإنَّهُما تَزيدانِ فِي الأعْمارِ وَ يَعْمُرانِ الدِّيارَ

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

١٤٢ــ عِنْدَ تَواتُرِ البِرِّ وَ الإحْسانِ يُتَعَبَّدُ الحُرُّ

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

١٤٣ــ عادَةُ الإحْسانِ مادَّةُ الإمْكانِ

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

١٤٤ــ عَجِبْتُ لِمَنْ يَشْتَرِي الْعَبيدَ بمالِهِ فَيُعْتِقَهُمْ كَيْفَ لايَشْتَرِي الأحْرارَ بِإحْسانِهِ فَيَسْتَرِقَّهُمْ

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

١٤٥ــ في كُلِّ مَعْرُوف إحْسانٌ

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

١٤٦ــ في كُلِّ صَنيعَة اِمْتِنانٌ

146. In every good turn there is indebtedness.

١٤٧ــ قَدْ يَهْنَأُ العَطاءُ لِلإنْجازِ

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

١٤٨ــ قَدِّمْ إحْسانَكَ تَغْنَمْ

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

١٤٩ــ كُلُّ مَعْرُوف إحْسانٌ

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

١٥٠ــ كَمْ مِنْ إنْسان اِسْتَعْبَدَهُ إحْسانٌ

150. How many a human being has been

enslaved by benevolence!

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

١٥١ــ كَثْرَةُ اصْطِناعِ الْمَعْرُوفِ تَزيدُ فِي العُمْرِ وَ تَنْشُرُ الذِّكْرَ

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

١٥٢ــ كَثْرَةُ الصَّنايِعِ تَرْفَعُ الشَّرَفَ وَ تَسْتَديمُ الشُّكْرَ

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

١٥٣ــ كافِلُ دَوامِ الْغِنى وَ الإمكانِ اتِّباعُ الإحْسانِ الإحْسانَ

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

١٥٤ــ لِكُلِّ شَيْء فَضِيلَةٌ وَ فَضِيلَةُ الكِرامِ اِصْطِناعُ الرِّجالِ

155. Let your traits be generosity and benevolence.

١٥٥ــ لِيَكُنْ سَجِيَّتُكَ السَّخاءُ وَ الإحْسانُ

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

١٥٦ــ لَنْ يَسْتَطيعَ أحَدٌ أنْ يَشْكُرَ النِّعَمَ بِمِثْلِ الإنْعامِ بِها

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

١٥٧ــ لَوْ رَأَيْتُمُ الإحْسانَ شَخْصاً لَرَأَيْتُمُوهُ شَكْلاً جَميلاً يَفُوقُ العالَمينَ

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

١٥٨ــ مَنْ تَفَضَّلَ خُدِمَ

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

١٥٩ــ مَنْ بَذَلَ مالَهُ جَلَّ

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

١٦٠ــ مَنْ أنْعَمَ قَضى حَقَّ السِّيادَةِ

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

١٦١ــ مَنْ مَنَّ بِإحْسانِهِ كَدَّرَهُ

١٦٢ــ مَنْ بَذَلَ مَعْرُوفَهُ اسْتَحَقَّ الرِّياسَةَ

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

١٦٣ــ مَنْ صَنَعَ العارِفَةَ الجَميلَةَ حازَ المَحْمِدَةَ الجَزيلَةَ

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

١٦٤ــ مَنْ صَنَعَ مَعْرُوفاً نالَ أجْراً وَ شُكْراً

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

١٦٥ــ مَنْ قَطَعَ مَعْهُودَ إحْسانِهِ قَطَعَ اللّهُ مَوْجُودَ إمْكانِهِ

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

١٦٦ــ مَنْ لَمْ يَتَفَضَّلْ لَمْ يَنْبُلْ

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

١٦٧ــ مَنْ لَمْ يُعْطَ قاعِداً لَمْ يُعْطَ قائِماً

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

١٦٨ــ مَنْ لَمْ يُعْطَ قاعِداً مُنِعَ قائِماً

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

١٦٩ــ مَنِ اصْطَنَعَ جاهِلاً بَرْهَنَ عَنْ وُفُورِ جَهْلِهِ

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

١٧٠ــ مَنْ كَتَمَ الإحْسانَ عُوقِبَ بِالْحِرْمانِ

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

١٧١ــ مَنْ مَنَعَ الإحْسانَ سُلِبَ الإمْكانَ

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

١٧٢ــ مَنِ اصْطَنَعَ حُرّاً اِسْتَفادَ أجْراً

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

١٧٣ــ مَنْ أحْسَنَ اِكْتَسَبَ حُسْنَ الثَّناءِ

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

١٧٤ــ مَنْ كَثُرَتْ عَوارِفُهُ أبانَ عَنْ كَثْرَةِ نُبْلِهِ

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

١٧٥ــ مَنْ كَثُرَتْ إحْسانُهُ أحَبَّهُ إخْوانُهُ

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

١٧٦ــ مَنْ بَذَلَ مَعْرُوفَهُ كَثُرَ الرّاغِبُ إلَيْهِ

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

١٧٧ــ مَنْ قَبِلَ عَطاءَكَ فَقَدْ أعانَكَ عَلَى الكَرَمِ

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

١٧٨ــ مَنْ أكْمَلَ الإفْضالَ بَذَلَ النَّوالَ قَبْلَ السُّؤالِ

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

١٧٩ــ مَنْ أسْدى مَعْرُوفاً إلى غَيْرِ أهْلِهِ ظَلَمَ مَعْرُوفَهُ

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

١٨٠ــ مَنْ أعْطى في غَيْرِ الحُقُوقِ قَصَّرَ عَنِ الحُقُوقِ

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

١٨١ــ مَنْ كَفَرَ حُسْنَ الصَّنيعَةِ اسْتَوْجَبَ قُبْحَ القَطيعَةِ

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

١٨٢ــ مَنْ قابَلَ الإحْسانَ بِأفْضَلِ مِنْهُ فَقَدْ جازاهُ

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

١٨٣ــ مَنْ كَثُرَ إحْسانُهُ كَثُرَ خَدَمُهُ وَ أعْوانُهُ

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

١٨٤ــ مَنْ بَذَلَ مَعْرُوفَهُ مالَتْ إلَيْهِ القُلُوبُ

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

١٨٥ــ مَنْ بَذَلَ النَّوالَ قَبْلَ السُّؤالِ فَهُوَ الكَريمُ

185. One who grants generously before being asked, then he is truly honourable

and much-loved.

المَحْبُوبُ

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

١٨٦ــ مَنْ كافَيَ الإحْسانَ بِالإسائَةِ فَقَدْ بَرِيَ مِنَ المُرُوَّةِ

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

١٨٧ــ مَنْ أحْسَنَ إلَى النّاسِ اسْتَدامَ مِنْهُمُ المَحَبَّةَ

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

١٨٨ــ مَنْ قَضى ما أُسْلِفَ مِنَ الإحْسانِ فَهُوَ الكامِلُ الحُرِيَّةِ

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

١٨٩ــ مَنِ انْتَجَعَكَ مُؤَمِّلاً فَقَدْ أسْلَفَكَ حُسْنَ الظَّنِّ بِكَ فَلا تُخَيِّبْ ظَنَّهُ

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

١٩٠ــ مَنْ قَضى حَقَّ مَنْ لايَقْضي حَقَّهُ فَقَدْ عَبَّدَهُ

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

١٩١ــ مَنْ أحْسَنَ إلَى النّاسِ حَسُنَتْ عَواقِبُهُ وَ سَهُلَتْ لَهُ طُرُقُهُ

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

١٩٢ــ مَنْ قَبِلَ مَعْرُوفاً فَقَدْ مَلَكَ مُسْديهِ إلَيْهِ رِقَّهُ

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

١٩٣ــ مَنْ قَبِلَ مَعْرُوفَكَ فَقدْ أوْجَبَ عَلَيْكَ حَقَّهُ

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

١٩٤ــ مَنْ أحْسَنَ إلى مَنْ أساءَ إلَيْهِ فَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ

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

١٩٥ــ مَنْ لَمْ يَشْكُرِ الإحْسانَ لَمْ يَعْدُهُ الحِرْمانُ

١٩٦ــ مَنْ بَدَأَ العَطِيَّةَ مِنْ غَيْرِ طَلَب وَ أكْمَلَ المَعْرُوفَ مِنْ غَيْرِ امْتِنان فَقَدْ أكْمَلَ الإحْسانَ

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

١٩٧ــ مَنْ أنْعَمَ عَلَى الكَفُورِ طالَ غَيْظُهُ

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

١٩٨ــ مَنْ سَمَحَتْ نَفْسُهُ بِالعَطاءِ اِسْتَعْبَدَ أبْناءَ الدُّنيا

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

١٩٩ــ مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَقَدْ ضَيَّعَهُ

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

٢٠٠ــ مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ باعَكَ عِزَّتَهُ وَ مُرُوَّتَهُ

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

٢٠١ــ مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أذَلَّ لَكَ جَلالَتَهُ وَ عِزَّتَهُ

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

٢٠٢ــ مَنْ لَمْ يُرَبِّ مَعْرُوْفَهُ فَكَأنَّهُ لَمْ يَصْنَعْهُ

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

٢٠٣ــ مِنْ شَرَفِ الهِمَّةِ بَذْلُ الإحْسانِ

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

٢٠٤ــ مِنْ أعْظَمِ الفَجايِعِ إضاعَةُ الصَّنايِعِ

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

٢٠٥ــ مِنْ أفْضَلِ الإحْسانِ الإحْسانُ إلَى الأبْرارِ

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

٢٠٦ــ مَا اكْتُسِبَ الشُّكْرُ بِمِثْلِ بَذْلِ المَعْرُوفِ

206. Nothing earns gratitude like doing good to others.

٢٠٧ــ مَا اسْتُرِقَّتِ الأعْناقُ بِمِثْلِ الإحْسانِ

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

٢٠٨ــ ما تَوَسَّلَ أحَدٌ إلَيَّ بِوَسِيلَة أجَلَّ عِنْدي

208. No one has appealed to me with an

مِنْ يَد سَبَقَتْ مِنّي إلَيْهِ لأُرَبِّيَها عِنْدَهُ باتِّباعِها أُخْتَها فَإنَّ مَنْعَ الأواخِرِ يَقْطَعُ شُكْرَ الأوائِلِ

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.

٢٠٩ــ مِلاكُ المَعْرُوفِ تَرْكُ المَنِّ بِهِ

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

٢١٠ــ مَعَ الإحْسانِ تَكُونُ الرِّفْعَةُ

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

٢١١ــ مَرَبَّةُ المَعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ

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

٢١٢ــ نِعْمَ الذُّخْرُ المَعْرُوفُ

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

٢١٣ــ نِعْمَ زادُ المَعادِ الإحْسانُ إلَى العِبادِ

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

٢١٤ــ نَيْلُ المَ آثِرِ بِبَذْلِ المَكارِمِ

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

٢١٥ــ لاتَسْتَكْثِرَنَّ العَطاءَ وَ إنْ كَثُرَ فَإنَّ حُسْنَ الثَّناءِ أكْثَرُ مِنْهُ

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

٢١٦ــ لاتَسْتَعْظِمَنَّ النَّوالَ وَ إنْ عَظُمَ فَإنَّ قَدْرَ السُّؤالِ أعْظَمُ مِنْهُ

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

٢١٧ــ مَنْ لَمْ يُحْسِنْ في دَوْلَتِهِ خُذِلَ في نِكْبَتِهِ

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

٢١٨ــ واضِعُ مَعْرُوفِهِ عِنْدَ غَيْرِ مُسْتَحِقِّهِ مُضَيِّعٌ لَهُ

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

٢١٩ــ وَضْعُ الصَّنيعَةِ في أهْلِها يَكْبِتُ العَدُوَّ وَ يَقي مَصارِعَ السُّوءِ

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

٢٢٠ــ لاتَضَعَنَّ مَعْرُوفَكَ عِنْدَ غَيْرِ عَرُوف (مَعْرُوف)

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

٢٢١ــ لاتَصْطَنِعْ مَنْ يَكْفُرُ بِرَّكَ

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

٢٢٢ــ لاتَمْنَعَنَّ المَعْرُوفَ وَ إنْ لَمْ تَجِدْ عَرُوفاً

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

٢٢٣ــ لاتَسْتَحْيِ مِنْ إعْطاءِ القَليلِ فَإنَّ الحِرْمانَ أقَلُّ مِنْهُ

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

٢٢٤ــ لاتَسْتَكْثِرَنَّ الكَثيرَ مِنْ نَوالِكَ فَإنَّكَ أكْثَرُ مِنْهُ

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

٢٢٥ــ لاتَمْتَنِعَنَّ مِنْ فِعْلِ المَعْرُوفِ وَالإحْسانِ فَتُسْلَبَ الإمْكانَ

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

٢٢٦ــ لاتُؤَخِّرْ إنالَةَ المُحْتاجِ إلى غَد فَإنَّكَ لاتَدْري ما يَعْرِضُ لَكَ وَ لَهُ في غَد

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

٢٢٧ــ لايَكُونَنَّ أخُوكَ عَلَى الإساءَةِ إلَيْكَ أقْوى مِنْكَ عَلَى الإحْسانِ

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

٢٢٨ــ لايُزْهِدَنَّكَ فِي اصْطِناعِ المَعْرُوفِ قِلَّةُ

228. Never let the paucity of those who show gratitude for your benevolence deter

مَنْ يَشْكُرُهُ فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لايَنْتَفِعُ بِشَيْءٍ مِنْهُ وَقَدْ يُدْرَكُ مِنْ شُكْرِ الشّاكِرِ أكْثَرُ مِمّا أضاعَ الكافِرُ

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.

٢٢٩ــ لاتُعِنْ عَلى مَنْ أنْعَمَ عَلَيْكَ فَمَنْ أعانَ عَلى مَنْ أنْعَمَ عَلَيْهِ سُلِبَ الإمْكانَ

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

٢٣٠ــ لاتَزْكُو الصَّنيعَةُ مَعَ غَيْرِ أصيل

230. Goodness does not thrive with the ignoble.

٢٣١ــ لا يَصْطَنِعُ اللِّئامُ إلاّ أمْثالُهُمْ

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

٢٣٢ــ لافَضيلَةَ أجَلُ مِنَ الإحْسانِ

232. There is no merit loftier than benevolence.

٢٣٣ــ لا مَنْقَبَةَ أفْضَلُ مِنَ الإحْسانِ

233. There is no virtue greater than benevolence.

٢٣٤ــ لامَعْرُوفَ أضْيَعُ مِنِ اصْطِناعِ الكَفُورِ

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

٢٣٥ــ لاخَيْرَ فِي المَعْرُوفِ إلى غَيْرِ عَرُوف

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

٢٣٦ــ لاتَنْفَعُ الصَّنيعَةُ إلاّ في ذِي وَفاء وَ حَفيظَة

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

٢٣٧ــ يَسيرُ العَطاءِ خَيْرٌمِنَ التَّعَلُّلِ بِالإعْتِذارِ

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

٢٣٨ــ لاتَزْكُو إلاّ عِنْدَ الكِرامِ الصَّنايِعُ

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

٢٣٩ــ لاخَيْرَ فِي المَعْرُوفِ المُحْصى

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

٢٤٠ــ لاتُذَمُّ أبَداً عَواقِبُ الإحْسانِ

240. The consequences of kindness are never dispraised.

٢٤١ــ لا يُحْمَدُ إلاّ مَنْ بَذَلَ إحْسانَهُ

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

٢٤٢ــ كَفى بِالمَيْسُورِ رِفْداً

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

٢٤٣ــ اَلْمَعْرُوفُ أفْضَلُ الكَنْزَيْنِ

243. Benevolence is the better of the two treasures.

٢٤٤ــ اَلمَعْرُوفُ غُلٌّ لايَفُكُّهُ إلاّ شُكْرٌ أوْمُكافاةٌ

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

٢٤٥ــ إكْمالُ المَعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ

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

٢٤٦ــ اَلمَعْرُوفُ لايَتِمُّ إلاّ بِثَلاث: بِتَصْغيرِهِ وَ تَعْجيلِهِ وَ سَتْرِهِ فَإنَّكَ إذا صَغَّرْتَهُ فَقَدْ عَظَّمْتَهُ وَ إذا عَجَّلْتَهُ فَقَدْ هَنَّأْتَهُ وَ إذا سَتَرْتَهُ فَقَدْ تَمَّمْتَهُ

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

٢٤٧ــ اَلإفْضالُ أفْضَلُ قِنْيَة وَ السَّخاءُ أحْسَنُ حِلْيَة

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

٢٤٨ــ إذا قَلَّ أهْلُ الفَضْلِ هَلَكَ أهْلُ التَّجَمُّلِ

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

٢٤٩ــ بِالإفْضالِ تَعْظُمُ الأقْدارُ

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

٢٥٠ــ بِالإفْضالِ تُسْتَرَقُّ الأعْناقُ

250. By conferring favours, people are enthralled.

٢٥١ــ بِكَثْرَةِ الإفْضالِ يُعْرَفُ الكَرِيمُ

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

٢٥٢ــ بِالإفْضالِ تُسْتَرُ العُيُوبُ

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

٢٥٣ــ أحْيِ مَعْرُوفَكَ بِإماتَتِهِ

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

٢٥٤ــ إفْعَلِ المَعْرُوفَ ما أمْكَنَ وَ ازْجُرِ المُسِيءَ بِفِعْلِ المُحْسِنِ

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

٢٥٥ــ أُبْذُلْ مَعْرُوفَكَ لِلنّاسِ كافَّةً فَإنَّ فَضِيلَةَ فِعْلِ المَعْرُوفِ لايَعْدِلُها عِنْدَاللّهِ سُبْحانَهُ شَيْءٌ

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

٢٥٦ــ أحْيُوا المَعْرُوفَ بِإماتَتِهِ فَإنَّ المِنَّةَ تَهْدِمُ الصَنِيعَةَ

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

٢٥٧ــ أفْضَلُ المَعْرُوفِ إغاثَةُ المَلْهُوفِ

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

٢٥٨ــ أجَلُّ المَعْرُوفِ ما صُنِعَ إلى أهْلِهِ

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

٢٥٩ــ أفْضَلُ مَعْرُوفِ اللَّئيمِ مَنْعُ أذائِهِ

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

٢٦٠ــ أقْبَحُ أفعالِ الكَرِيمِ مَنْعُ عَطائِهِ

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

٢٦١ــ إنَّ بِأهْلِ المَعْرُوفِ مِنَ الحاجَةِ إلَى اصْطِناعِهِ أكْثَرَ مِمّا بِأهْلِ الرَّغْبَةِ إلَيْهِمْ مِنْهُ

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

٢٦٢ــ اَلمَعْرُوفُ رِقٌّ

262. Benevolence is [a means of] servitude.

٢٦٣ــ أرْبَحُ البَضايِعِ اِصْطِناعُ الصَّنايِعِ

263. The most profitable wares are the

rendering of benevolent actions.

264. The perfection of giving is in expediting it.

٢٦٤ــ كَمالُ العَطِيَّةِ تَعْجيلُها

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

٢٦٥ــ لَنْ يُسْتَرَقَّ الإنْسانُ حَتّى يَغْمُرَهُ الإحْسانُ

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

٢٦٦ــ مَنْ لَمْ يُحْسِنِ الاسْتِعْطافَ قُوبِلَ بِالاِسْتِخْفافِ

267. Nothing enthrals the honourable ones like benevolence.

٢٦٧ــ مَا اسْتُعْبِدَ الكِرامُ بِمِثْلِ الإكْرامِ

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

٢٦٨ــ أفْضَلُ الكُنُوزِ مَعْرُوفٌ يُودَعُ (يُودِعُهُ) الأحْرارُ وَ عِلْمٌ يَتَدارَسَهُ الأخْيارُ

269. Ingratitude for favours leads to deprivation.

٢٦٩ــ كُفْرانُ الإحْسانِ يُوجِبُ الحِرْمانَ

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

٢٧٠ــ مَنْ مَنَعَ العَطاءَ مَنَعَ الثَّناءَ

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

٢٧١ــ اَلعَطِيَّةُ بَعْدَ المَنْعِ أجْمَلُ مِنَ المَنْعِ بَعْدَ العَطِيَّةِ

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

٢٧٢ــ مَنْ أحْسَنَ إلَى الرَّعِيَّةِ نَشَرَ اللّهُ عَلَيْهِ جَناحَ رَحْمَتِهِ وَ أدْخَلَهُ في مَغْفِرَتِهِ

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

٢٧٣ــ أعْطِ ما تُعْطِيهِ مُعَجَّلاً مُهَنَّأً وَ إنْ مَنَعْتَ فَلْيَكُنْ في إجْمال وَإعْذار

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

٢٧٤ــ مَنْ هانَ عَلَيْهِ بَذْلُ الأمْوالِ تَوَجَّهَتْ إلَيْهِ

him.

الآمالُ

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

٢٧٥ــ مَنْ أحَبَّ الذِّكْرَ الجَميلَ فَلْيَبْذُلْ مالَهُ

276. One who gives generously enthrals the people.

٢٧٦ــ مَنْ بَذَلَ مالَهُ اِسْتَرَقَّ الرِّقابَ

277. Nothing spreads renown like generosity.

٢٧٧ــ ماشاعَ الذِّكْرُ بِمِثْلِ البَذْلِ

278. Generosity is the expander of ability.

٢٧٨ــ اَلْبَذْلُ مادَّةُ الإمْكانِ

279. Generosity earns praise.

٢٧٩ــ اَلبَذْلُ يَكْسِبُ الحَمْدَ

280. Through generosity, praises are increased.

٢٨٠ــ بِالبَذْلِ تَكْثُرُ المَحامِدُ

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

٢٨١ــ بِبَذْلِ النِّعْمَةِ تُسْتَدامُ النِّعْمَةُ

282. Increased generosity is a sign of nobility.

٢٨٢ــ كَثْرَةُ البَذْلِ آيَةُ النُّبْلِ

THE GOOD DOER

المحسن

1. 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.

١ــ لايَكُنِ المُحْسِنُ وَ المُسيءُ عِنْدَكَ سَواءً فَإنَّ ذلِكَ يُزَهِّدُ المُحْسِنَ فِي الإحْسانِ وَ يُتابِعُ المُسِيءَ إلَى الإسائَةِ

2. The charitable one needs the beggar.

٢ــ يَحْتاجُ ذُوالنّائِلِ إلَى السّائِلِ

3. Be open-handed but do not be wasteful.

٣ــ كُنْ سَمِحاً وَ لاتَكُنْ مُبَذِّراً

4. The good doer person is one who is

٤ــ اَلْمُحْسِنُ مَنْ عَمَّ النّاسَ بِالإحْسانِ

benevolent to all people.

5. The benevolent is supported, the malevolent is scorned.

٥ــ المُحْسِنُ مُعانٌ اَلمُسِيءُ مُهانٌ

6. The good doer is one whose words are affirmed by his actions.

٦ــ المُحْسِنُ مَنْ صَدَّقَ أقْوالَهُ أفْعالُهُ

7. The benevolent one is alive, even if he is transferred to the dwellings of the dead.

٧ــ المُحْسِنُ حَيٌّ وَ إنْ نُقِلَ إلى مَنازِلِ الأمْواتِ

8. 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.

٨ــ إذا رَأيْتُمُ الخَيْرَ فَسارَعْتُمْ إلَيْهِ وَ رَأيْتُمُ الشَّرَّ فَتَباعَدتُمْ عَنْهُ وَ كُنْتُمْ بِالطّاعاتِ عامِلِينَ وَ فِي المَكارِمِ مُتَنافِسِينَ كُنْتُمْ مُحْسِنينَ فائِزِينَ

9. The worst of the benevolent ones is the one who puts others under obligation by his favour.

٩ــ شَرُّ المُحْسِنينَ اَلمُمْتَنُّ بِإحْسانِهِ

10. The doer of good deeds does not stumble, and when he does stumble, he finds a support [to hold on to].

١٠ــ صاحِبُ المَعْرُوفِ لايَعْثُرُ وَ إذا عَثَرَ وَجَدَ مُتَّكَأً

11. Every good doer is affable.

١١ــ كُلُّ مُحْسِن مُسْتَأنِسٌ

12. The good doers are recognized by what the righteous people speak about them, and by their good deeds and virtuous conduct.

١٢ــ يُسْتَدَلُّ عَلَى المُحْسِنينَ بما يَجْري لَهُمْ عَلى اَلْسُنِ الأَخْيارِ وَ حُسْنِ الأفْعالِ وَ جَمِيلِ السِّيرَةِ

PHYSICAL BEAUTY

الحُسْن

1. Physical beauty is of no benefit without nobility.

١ــ لايَنْفَعُ الحُسْنُ بِغَيْرِ نَجابَة

DYSLOGIA (THE INABILITY TO EXPRESS ONESELF EFFECTIVELY)

الحصَر

1. The ugliness of dyslogia is better than the harm of talking nonsense.

١ــ قُبْحُ الحَصَرِ خَيْرٌ مِنْ جُرْحِ الهَذَرِ

2. The inability of effective expression weakens the argument.

٢ــ اَلحَصَرُ يُضَعِّفُ الحُجَّةَ

3. Dyslogia is better than babble.

٣ــ اَلحَصَرُ خَيْرٌ مِنَ الهَذَرِ

FORTUNE

الحظّ

1. The fortune of a person that comes through the ears is for himself and that which is on the tongue for others.

١ــ اَلحَظُّ لِلإنْسانِ فِي الأُذُنِ لِنَفْسِهِ وَفِي اللِّسانِ لِغَيْرِهِ

2. Fortune rushes towards the one who does not seek it.

٢ــ اَلحَظُّ يَسْعى إلى مَنْ لايَخْطُبُهُ

GAINING FAVOUR

الحُظْوَة

1. 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.

١ــ اَلحُظْوَةُ عِنْدَ الخالِقِ بِالرَّغْبَةِ فيما لَدَيْهِ اَلحُظْوَةُ عِنْدَ المَخْلُوقِ بِالرَّغْبَةِ عَمّا في يَدَيْهِ

DIGGING A PIT FOR A BROTHER

حفر البئر للأخ

1. One who digs a pit for his brother, Allah will cause him to fall in his [own] pit.

١ــ مَنْ حَفَرَ بِئْراً لأخيهِ أوْقَعَهُ اللّهُ في بِئْرِهِ

2. One who digs a pit for his believing

٢ــ مَنْ حَفَرَ لأخِيهِ المُؤْمِنِ بِئْراً أُوقِعَ فيها

brother will fall into it [himself].

SPITE AND MALICE

الحِقْدُ

1. Malice is from the nature of the wicked.

١ــ اَلحِقْدُ مِنْ طَبايِعِ الأشْرارِ

2. 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).

٢ــ الحِقْدُ نارٌ لاتُطْفَيُ إلاّ بِالظَّفَرِ (نارٌ كامِنَةٌ لايُطْفِئُها إلاّ مَوْتٌ أوْ ظَفَرٌ)

3. Malice wears away [its possessor].

٣ــ اَلحِقْدُ يُذْرِي

4. Spite is the trait of the jealous ones.

٤ــ اَلحِقْدُ شيمَةُ الحَسَدَةِ

5. Malice is the motive of rage.

٥ــ الحِقْدُ مَثارُ الغَضَبِ

6. Spite is the vilest of flaws.

٦ــ الحِقْدُ اَلأَمُ العُيُوبِ

7. Malice is a painful ailment and an infectious disease.

٧ــ اَلحِقْدُ داءٌ دَوِيٌّ وَ مَرَضٌ مُوبِي

8. Malice is a vile characteristic and a fatal sickness.

٨ــ اَلحِقْدُ خُلْقٌ دَنِيٌّوَمَرَضٌ مُرْدِي

9. 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.

٩ــ تَجَنَّبُوا تَضاغُنَ القُلُوبِ وَتَشاحُنَ الصُّدُورِ وَ تَدابُرَ النُّفُوسِ وَتَخاذُلَ الأيْدي تَمْلِكُوا أمْرَكُمْ

10. The cornerstone of flaws is spite.

١٠ــ رَأسُ العُيُوبِ الحِقْدُ

11. The cause of discord is malice.

١١ــ سَبَبُ الفِتَنِ الحِقْدُ

12. The weapon of evil is spite.

١٢ــ سِلاحُ الشَّرِّ الحِقْدُ

13. The worst thing that resides in the heart is malice.

١٣ــ شَرُّ ما سَكَنَ القَلْبَ الحِقْدُ

14. Extreme malice stems from the intense jealousy.

١٤ــ شِدَّةُ الحِقْدِ مِنْ شِدَّةِ الحَسَدِ

15. Purify your hearts from malice, for it is an infectious disease.

١٥ــ طَهِّرُوا قُلُوبَكُمْ مِنَ الحِقْدِ فَإِنَّهُ داءٌ مُوبِيٌ

16. In times of difficulty, feelings of malice disappear.

١٦ــ عِنْدَ الشَّدائِدِ تَذْهَبُ الأَحْقادُ

17. One who eliminates malice [from his heart], his heart and mind become relaxed.

١٧ــ مَنِ اطَّرَحَ الحِقْدَ اسْتَراحَ قَلْبُه وَ لُبُّهُ

THE SPITEFUL

الحقود

1. There is no brotherhood for the spiteful.

١ــ لَيْسَ لِحَقُود أُخُوَّةٌ

2. One whose spite increases, his censure decreases.

٢ــ مَنْ كَثُرَ حِقْدُهُ قَلَّ عِتابُهُ

3. One who sows hatred reaps tribulations.

٣ــ مَنْ زَرَعَ الإِحَنَ حَصَدَ المِحَنَ

4. How miserable is the life of a spiteful person!

٤ــ ما أَنْكَدَ عَيْشَ الحَقُودِ

5. The spiteful person has no love.

٥ــ لا مَوَدَّةَ لِحَقُود

6. The spiteful one has a tormented soul is doubly distressed.

٦ــ اَلْحَقُودُ مُعَذَّبُ النَّفْسِ مُتَضاعِفُ الهَمِّ

7. There is no repose for the spiteful.

٧ــ اَلحَقُودُ لاراحَةَ لَهُ

BELITTLING OTHERS

التحقير

1. Do not belittle anyone until you have

١ــ لاتَزْدَرِيَنَّ أحَداً حَتّى تَسْتَنْطِقَهُ

heard from him.

VERIFICATION

التحقيق

1. There is no action like verification.

١ــ لاعَمَلَ كَالتَّحْقِيقِ

2. There is no practice better than verification.

٢ــ لاسُنَّةَ أفْضَلُ مِنَ التَّحْقِيقِ

THE TRUTH

الحق

1. Truth is an incisive sword.

١ــ اَلحَقُّ سَيْفٌ قاطِعٌ

2. Truth is the best way.

٢ــ اَلْحَقُّ أفْضَلُ سَبِيل

3. Truth is the strongest supporter.

٣ــ اَلحَقُّ أقْوى ظَهِير

4. Truth is the clearest course.

٤ــ اَلْحَقُّ أوْضَحُ سَبِيل

5. The truth is worthier of being followed.

٥ــ اَلْحَقُّ أحَقُّ أنْ يُتَّبَعَ

6. Assisting one another to establish the truth is [a sign of] trustworthiness and faith.

٦ــ اَلتَّعاوُنُ عَلى إقامَةِ الحَقِّ أمانَةٌ وَ دِيانَةٌ

7. Truth is a sword [to fight] against the followers of falsehood.

٧ــ اَلحَقُّ سَيْفٌ عَلى أهْلِ الباطِلِ

8. Truth is a refuge for every worker (and an argument for every speaker).

٨ــ اَلْحَقُّ مَنْجاةٌ لِكُلِّ عامِل (وَ حُجَّةٌ لِكُلِّ قائِل)

9. Through truth, the petitioner gets support.

٩ــ بِالحَقِّ يَسْتَظْهِرُ المُحْتَجُّ

10. It is by turning away from the truth that misguidance comes about.

١٠ــ بِالعُدُولِ عَنِ الحَقِّ تَكُونُ الضَّلالَةُ

١١ــ بِلُزُومِ الحَقِّ يَحْصُلُ الاِسْتِظْهارُ

11. By clinging to the truth, support is received.

١٢ــ حَقٌّ وَباطِلٌ وَ لِكُلّ أهْلٌ

12. There is truth and falsehood, and each has its followers.

١٣ــ حَقٌّ يَضُرُّخَيْرٌ مِنْ باطِلٍ يَسُرُّ

13. Truth that harms is better than falsehood that brings joy.

١٤ــ خُضِ الغَمَراتِ إلَى الحَقِّ حَيْث كانَ

14. Plunge into hardships to [arrive at] the truth wherever it may be.

١٥ــ رَحِمَ اللّهُ رَجُلاً رَأى حَقّاً فأعانَ عَلَيْهِ وَ رَأى جَوْراً فَرَدَّهُ وَكانَ عَوْناً بِالحَقِّ عَلى صاحِبِهِ

15. 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.

١٦ــ رَحِمَ اللّهُ امْرَءاً أحْيى حَقّاً وَ أماتَ باطِلاً وَ أدْحَضَ الجَوْرَ وَ أقامَ العَدْلَ

16. May Allah have mercy of the person who enlivens the truth, causes falsehood to die, fights against oppression and establishes justice.

١٧ــ رَأْسُ الحِكْمَةِ لُزُومُ الحَقِّ وَ طاعَةُ المُحِقِّ

17. The peak of wisdom is clinging to the truth and obeying the one who stands for the truth.

١٨ــ طَلَبُ التَّعاوُنِ عَلى إقامَةِ الحَقِّ دِيانَةٌ وَ أمانَةٌ

18. Seeking assistance to establish the truth is [a sign of] faith and uprightness.

١٩ــ عَلَيْكُمْ بِمُوجِباتِ الحَقِّ فَالْزَمُوها وَ إيّاكُمْ وَ مُحالاتِ التُّرَهاتِ

19. Cling to the things that necessitate the [establishment of] truth and beware of the things that transpose falsities [to make them seem true].

٢٠ــ عَوْدُكَ إلَى الحَقِّ خَيْرٌ مِنْ تَماديكَ فِي الباطِلِ

20. Your return to the truth is better than your persisting in falsehood.

٢١ــ عَوْدُكَ إلَى الحَقِّ وَ إنْ تَعِبْتَ خَيْرٌ مِنْ

21. Your returning to the truth, even if you get exhausted, is better than your comfort

راحَتِكَ مَعَ لُزُومِ الباطِلِ

while clinging to falsehood.

٢٢ــ في لُزُومِ الحَقِّ تَكُونُ السَّعادَةُ

22. In adhering to the truth, there is prosperity.

٢٣ــ فارِقْ مَنْ فارَقَ الحَقَّ إلى غَيْرِهِ وَ دَعْهُ وما رَضِيَ لِنَفْسِهِ

23. Abandon the one who has abandoned the truth for other than it, and leave him and that which he has preferred for himself.

٢٤ــ قَليلُ الحَقِّ يَدْفَعُ كَثيرَ الباطِلِ كَما أنَّ القَلِيلَ مِنَ النّارِ يُحْرِقُ كَثِيرَ الحَطَبِ

24. Little truth repels much falsehood, just as a little fire burns a lot of firewood.

٢٥ــ قُولُوا الحَقَّ تَغْنَمُوا وَ اسْكُتُوا عَنِ الباطِلِ تَسْلَمُوا

25. Speak the truth and you will benefit; do not utter falsehood and you will be safe.

٢٦ــ لِلْحَقِّ دَوْلَةٌ

26. For truth there is stability.

٢٧ــ لِيَكُنْ مَوْئِلُكَ إلَى الحَقِّ فَإنَّ الحَقَّ أقْوى مُعِين

27. Let your refuge be the truth, for verily truth is the strongest supporter.

٢٨ــ لَنْ يُدْرِكَ النَّجاةَ مَنْ لَمْ يَعْمَلْ بِالحَقِّ

28. One who does not act upon the truth will never attain salvation.

٢٩ــ مَنْ عَمِلَ بِالحَقِّ غَنِمَ

29. One who acts upon the truth, gains [from it].

٣٠ــ مَنْ عَمِلَ بِالحَقِّ رَبِحَ

30. One who acts upon the truth, profits.

٣١ــ مَنْ عَمِلَ بِالْحَقِّ نَجا

31. One who acts upon the truth is saved.

٣٢ــ مَنْ عَمِلَ بِالحَقِّ أفْلَحَ

32. One who acts upon the truth becomes successful.

٣٣ــ مَنْ صارَعَ الحَقَّ صُرِعَ

33. One who fights against the truth is thrown down.

٣٤ــ مَنْ قالَ بِالحَقِّ صُدِّقَ

34. One who speaks truthfully is believed.

٣٥ــ مَنْ غالَبَ الحَقَّ غُلِبَ

35. One who tries to prevail against the truth is overpowered [by it].

٣٦ــ مَنْ حارَبَ الحَقَّ حُرِبَ

36. One who battles against the truth is ruined.

٣٧ــ مَنْ عانَدَ الحَقَّ قَتَلَهُ (صَرَعَهُ)

37. One who opposes the truth is killed (or thrown down) by it.

٣٨ــ مَنْ عانَدَ الحَقَّ لَزِمَهُ الوَهْنُ

38. One who opposes the truth is seized by powerlessness.

٣٩ــ مَنْ عانَدَ الحَقَّ كانَ اللّهُ خَصْمَهُ

39. One who opposes the truth has taken Allah as his adversary.

٤٠ــ مَنْ لَمْ يُنْجِهِ الحَقُّ أهْلَكَهُ الباطِلُ

40. One who is not saved by the truth is destroyed by falsehood.

٤١ــ مَنْ تَعَدَّى الحَقَّ ضاقَ مَذْهَبُهُ

41. One who transgresses the truth, his path becomes narrowed.

٤٢ــ مَنِ اعْتَزَّ بِالحَقِّ أعَزَّهُ الحَقُّ

42. One who seeks honour through truth will be honoured by truth.

٤٣ــ مَنْ أبْدى صَفْحَتَهُ لِلْحَقِّ هَلَكَ

43. One who shows his face [in opposition] to the truth is destroyed.

٤٤ــ مَنِ اتَّخَذَ الحَقَّ لِجاماً اِتَّخَذَهُ النّاسُ إماماً

44. One who takes the truth as his reins, the people will take him to be their leader.

٤٥ــ مَنْ عَمِلَ بِالحَقِّ مالَ إلَيْهِ الخَلْقُ

45. Whoever acts upon the truth, the creation incline towards him.

٤٦ــ مَنِ اسْتَحْيى مِنْ قَوْلِ الحَقِّ فَهُوَ أحْمَقُ

46. One who feels ashamed of speaking the truth is really a fool.

٤٧ــ مَنْ جاهَدَ عَلى إقامَةِ الحَقِّ وُفِّقَ

47. One who struggles to establish the truth is granted success [by Allah].

٤٨ــ مَنْ نَكَبَ عَنِ الحَقِّ ذُمَّ عاقِبَتُهُ

48. One who deviates from the truth, his end is dispraised.

٤٩ــ مَنِ اسْتَسْلَمَ لِلْحَقِّ وَ أَطاعَ الْمُحِقَّ كانَ مِنَ الْمُحْسِنِينَ

49. Whoever surrenders to the truth and follows the rightful [leader] is [considered to be] among the righteous.

٥٠ــ مَنْ جَعَلَ الحَقَّ مَطْلَبَهُ لانَ لَهُ الشَّديدُ وَ قَرُبَ عَلَيْهِ البَعيدُ

50. Whoever makes the truth his goal, difficult things are made easy for him and distant things are brought nearer to him.

٥١ــ مَنْ أضْعَفَ الحَقَّ وَ خَذَلَهُ أهْلَكَهُ الباطِلُ وَ قَتَلَهُ

51. Whoever weakens the truth and forsakes it is destroyed by falsehood and killed by it.

٥٢ــ مَنْ كانَ مَقْصَدُهُ الحَقَّ أدْرَكَهُ وَ لَوْ كانَ كَثِيرَ اللَّبْسِ

52. One whose goal is the truth will attain it, even if he is very uncertain.

٥٣ــ مَنْ عانَدَ الحَقَّ قَتَلَهُ وَ مَنْ تَعَزَّزَ عَلَيْهِ (عَلَى الباطِلِ) ذَلَّلَهُ

53. Whoever opposes the truth, it kills him and whoever tries to overpower it, it humiliates him.

٥٤ــ مَنْ نَصَرَ الحَقَّ غَنِمَ

54. Whoever helps the truth, benefits.

٥٥ــ ما أكْثَرَ مَنْ يَعْتَرِفُ بِالحَقِّ وَ لا يُطيعُهُ

55. How numerous are those who admit to the truth but do not follow it!

٥٦ــ مُنازِعُ الحَقِّ مَخْصُومٌ

56. One who contends with the truth is defeated.

٥٧ــ نِعْمَ الدَّليلُ الحَقُّ

57. How good a guide truth is!

٥٨ــ لاتُمْسِكْ عَنْ إظْهارِ الحَقِّ إذا وَجَدْتَ لَهُ أهْلاً

58. Do not hold back from presenting the truth when you find those who are worthy of it.

٥٩ــ لا يُؤْنِسَنَّكَ إلاّ الحَقُّ وَ لا يُوحِشَنَّكَ إلاّ الباطِلُ

59. Let nothing make you feel at ease but the truth and let nothing make you uneasy except falsehood.

٦٠ــ لاتَمْنَعَنَّكُمْ رِعايَةُ الحَقِّ لأحَد عَنْ إقامَةِ الحَقِّ عَلَيْهِ

60. Let not your attention towards the rights of a person [who is close to you] prevent you from establishing justice

against him.

61. Falsehood and truth do not go together.

٦١ــ لا يَجْتَمِعُ الباطِلُ وَ الحَقُّ

62. None is patient in the face of truth except the judicious and intelligent one.

٦٢ــ لايَصْبِرُ عَلَى الحَقِّ إلاّ الحازِمُ الأرِيبُ

63. There is no messenger more conveying than the truth.

٦٣ــ لا رَسُولَ أبْلَغُ مِنَ الحَقِّ

64. There is no adviser more sincere than the truth.

٦٤ــ لاناصِحَ أنْصَحُ مِنَ الحَقِّ

65. There is no companion who is dearer than the truth.

٦٥ــ لاصاحِبَ أعَزَّ مِنَ الحَقِّ

66. One who takes the support of truth is not defeated.

٦٦ــ لا يُغْلَبُ مَنْ يَسْتَظْهِرُ بِالحَقِّ

67. One who argues by truth is not defeated.

٦٧ــ لا يَخْصَمُ مَنْ يَحْتَجُّ بِالحَقِّ

68. One who elevates himself by truth is not overtaken (or abased).

٦٨ــ لا يُدْرَكُ (لايَذِلُّ) مَنِ اعْتَزَّ بِالحَقِّ

69. None is patient with the truth except the one who knows its merit.

٦٩ــ لا يَصْبِرُ لِلْحَقِّ إلاّ مَنْ يَعْرِفُ فَضْلَهُ

70. A man cannot be faulted for taking his right, rather he can only be censured for taking that which is not [rightfully] his.

٧٠ــ لا يُعابُ الرَّجُلُ بِأخْذِ حَقِّهِ وَ إنَّما يُعابُ بِأخْذِ مالَيْسَ لَهُ

71. A little truth repels much falsehood.

٧١ــ يَسِيرُ الحَقِّ يَدْفَعُ كَثيرَ الباطِلِ

72. [About the ones who did not participate in the battle]: They forsook the truth and did not assist the falsehood.

٧٢ــ خَذَلُوا الحَقَّ وَ لَمْ يَنْصُرُوا الباطِلَ

73. The truth is illuminated and free from prejudice and hypocrisy.

٧٣ــ اَلحَقُّ أبْلَجُ مُنَزَّهٌ عَنِ المُحاباةِ وَ المُراياةِ

٧٤ــ إرْ كَبِ الحَقَّ وَ إنْ خالَفَ هَواكَ وَ لاتَبِعْ آخِرَتَكَ بِدُنياكَ

74. Act upon the truth even if is against your desires and do not sell your Hereafter for this world.

٧٥ــ اِلْزَمِ الحَقَّ يُنَزِّلْكَ مَنازِلَ أهْلِ الحَقِّ يَوْمَ لا يُقْضى إلاّ بِالحَقِّ

75. 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.

٧٦ــ اِلْزَمُوا الحَقَّ تَلْزَمْكُمُ النَّجاةُ

76. Cling to the truth and salvation will cling to you.

٧٧ــ اِعْرِفُوا الحَقَّ لِمَنْ عَرَفَهُ لَكُمْ صَغِيراً كانَ أوْ كَبِيراً وَضِيعاً كانَ أوْ رَفيعاً

77. Recognize the right of the one who knows your right, [be he] young or old, inferior or superior.

٧٨ــ ألا وَ مَنْ لا يَنْفَعُهُ الحَقُّ يَضُرُّهُ الباطِلُ وَ مَنْ لا يَسْتَقِمْ بِهِ الهُدى يَجُرُّ بِهِ الضَّلالُ إلَى الرَّدى

78. 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.

٧٩ــ أخْسَرُ النّاسِ مَنْ قَدَرَ عَلى أنْ يَقُولَ الحَقَّ وَ لَمْ يَقُلْ

79. The biggest loser is one who is able to speak the truth but still does not speak it.

٨٠ــ أفْضَلُ الخَلْقِ أقْضاهُمْ بِالحَقِّ وَ أحَبُّهُمْ إلَى اللّهِ سُبْحانَهُ أقْوَلُهُمْ لِلصِّدْقِ

80. 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.

٨١ــ اَلْمَغْلُوبُ بِالحَقِّ غالِبٌ

81. One who is overcome [while he is] on the right, is victorious.

٨٢ــ اَلْمُحارِبُ لِلْحَقِّ مَحْرُوبٌ

82. One who wages war against the truth is ruined.

٨٣ــ اَلقَوْلُ بِالحَقِّ خَيْرٌ مِنَ العَيِّ وَ الصَّمْتِ

83. Speaking the truth is better than inarticulateness and silence.

ONE WHO IS ON THE RIGHT

المُحِق

1. The goal of one who is on the right is [following or remaining on] the right course.

١ــ غَرَضُ المُحِقِّ الرَّشادُ

THE RIGHTS OF ALLAH, THE MOST HIGH

حقوق اللّه تعالى

1. Giving this wealth in order to fulfil the rights of Allah has been made part of generosity.

١ــ إعْطاءُ هذا المالِ في حُقُوقِ اللّهِ دَخَلٌ في بابِ الجُودِ

2. 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.

٢ــ اَخْرِجْ مِنْ مالِكَ الحُقُوقَ وَ أشْرِكْ فيهِ الصَّدِيقَ وَ لْيَكُنْ كَلامُكَ في تَقْدِيرٍ وَ هِمَّتُكَ في تَفْكِيرٍ تَأْمَنِ المَلامَةَ وَ النَّدامَةَ

3. 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.

٣ــ حَقُ اللّهِ سُبْحانَهُ عَلَيْكُمْ فِي اليُسْرِ اَلْبِرُّ وَ الشُّكْرُ وَ فِي العُسْرِ اَلرِّضا وَالصَّبْرُ

RIGHTS OF THE PEOPLE

حقوق الناس

1. 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.

١ــ جَعَلَ اللّهُ سُبْحانَهُ حُقُوقَ عِبادِهِ مُقَدِّمَةً لِحُقُوقِهِ فَمَنْ قامَ بِحُقُوقِ عِبادِ اللّهِ كانَ ذلِكَ مُؤَدِّياً إلَى القِيامِ بِحُقوقِ اللّهِ

HOARDING AND HOARDERS

الإحْتِكار والمحتكر

١ــ اَلْمُحْتَكِرُ البَخيْلُ جامِعٌ لِمَنْ لايَشْكُرُهُوَقادِمٌ عَلى مَنْ لايَعْذُرُهُ

1. 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).

٢ــ اَلإحْتِكارُ رَذِيلَةٌ

2. Hoarding is a vice.

٣ــ اَلإحْتِكارُ داعِيَةُ الحِرْمانِ

3. Hoarding invites deprivation.

٤ــ اَلْمُحْتَكِرُ مَحْرُومٌ مِنْ نِعْمَتِهِ

4. The hoarder is deprived of his blessing.

٥ــ مِنْ طَبايِعِ الأغْمارِ إتْعابُ النُّفُوسِ فِي الإحْتِكارِ

5. It is from the nature of the inexperienced [and ignorant] to trouble the people by hoarding.

٦ــ كُنْ مُقْتَدِراً (مُقَدِّرا) ولاتَكُنْ مُحْتَكِراً

6. Be solvent (or an assessor), and do not be a hoarder.

٧ــ اَلإحْتِكارُ شِيمَةُ الفُجّارِ

7. Hoarding is the practice of the vicious.

أحكام اللّه وحدوده

THE ORDINANCES OF ALLAH

١ــ فِي حَمْلِ (عَمَلِ) عِبادِ اللّهِ عَلى أحْكامِ اللّهِ اِسْتِيفاءُ الحُقُوقِ وَكُلُّ الرِّفْقِ

1. 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.

٢ــ لَوْ حَفِظْتُمْ حُدُودَ اللّهِ سُبْحانَهُ لَعَجَّلَ لَكُمْ مِنْ فَضْلِهِ المَوْعُودَ

2. If you were to preserve the bounds of Allah, the Glorified, He would hasten for you His promised bounty.

٣ــ مَنْ قَصَّرَ عَنْ أحْكامِ الحُرِّيَّةِ أُعِيدَ إلَى الرِّقِّ

3. One who neglects the commandments of freedom is made to return to serfdom.

الحكمة

WISDOM

١ــ اَلْحِكْمَةُ رَوْضَةُ العُقَلاءِ وَ نُزْهَةُ النُّبَلاءِ

1. Wisdom is a garden for the intelligent and a promenade for the noble.

٢ــ اَلْحِكْمَةُ لاتَحِلُّ قَلْبَ المُنافِقِ إلاّ وَ هِيَ عَلَى ارْتِحال

2. Wisdom does not settle in the heart of a hypocrite except that it departs from it [soon after].

٣ــ اَلْحِكْمَةُ ضالَّةُ كُلِّ مُؤْمِن فَخُذُوها وَ لَوْ مِنْ أفْواهِ المُنافِقينَ

3. Wisdom is the lost property of every believer, so take it even if it be from the mouths of hypocrites.

٤ــ اَلْحِكْمَةُ شَجَرَةٌ تَنْبُتُ فِي الْقَلْبِ وَ تُثْمِرُ عَلَى اللِّسانِ

4. Wisdom is a tree that grows in the heart and bears [its] fruit on the tongue.

٥ــ اِسْتَشْعِرِ الْحِكْمَةَ وَ تَجَلْبَبِ السَّكِينَةَ فَإنَّهُما حِلْيَةُ الأبْرارِ

5. Fill your heart with wisdom and don the attire of tranquillity for these two are the ornaments of the virtuous.

٦ــ أوَّلُ الْحِكْمَةِ تَرْكُ اللَّذّاتِ وَ آخِرُها مَقْتُ الفانِياتِ

6. The beginning of wisdom is abandoning [worldly] pleasures and its end is loathing the transitory.

٧ــ أفْضَلُ الحِكْمَةِ مَعْرِفَةُ الإنْسانِ نَفْسَهُ وَ وُقُوفُهُ عِنْدَ قَدْرِهِ

7. The greatest wisdom is for the human being to know himself and to remain within his limits.

٨ــ اَلْحِكْمَةُ تُرْشِدُ

8. Wisdom guides [one] to the right.

٩ــ اَلْحِكْمَةُ عِصْمَةٌ

9. Wisdom is protection.

١٠ــ اَلْحِكَمُ رِياضُ النُّبَلاءِ

10. Wisdoms are the gardens of the noble ones.

١١ــ إذا ضَلَلْتَ عَنْ حِكْمَةِ اللّهِ فَقِفْ عِنْدَ قُدْرَتِهِ فَإنَّكَ إنْ فاتَكَ مِنْ حِكْمَتِهِ ما يَشْفِيكَ فَلَنْ يَفُوتَكَ مِنْ قُدْرَتِهِ ما يَكْفِيكَ

11. 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.

١٢ــ بِالحِكْمَةِ يُكْشَفُ غِطاءُ العِلْمِ

12. Through wisdom, the veil of knowledge is removed.

١٣ــ ثَمَرَةُ الْحِكْمَةِ الفَوْزُ

13. The fruit of wisdom is success.

١٤ــ ثَمَرَةُ الْحِكْمَةِ التَّنَزُّهُ عَنِ الدُّنيا وَ الوَلَهُ بِجَنَّةِ المَأْوى

14. The fruit of wisdom is disdain for the world and infatuation with the Eternal Paradise.

١٥ــ جَمالُ الْحِكْمَةِ الرِّفْقُ وَ حُسْنُ المُداراةِ

15. The beauty of wisdom is kindness and good amicability.

١٦ــ حَدُّ الْحِكْمَةِ اَلإعْراضُ عَنْ دارِ الفَناءِ وَ التَّوَلُّهُ بِدارِ البَقاءِ

16. The boundary of wisdom is turning away from the perishing abode [of this world] and being infatuated with the Eternal Abode [of the Hereafter].

١٧ــ حِكْمَةُ الدَّنِّي تَرْفَعُهُ وَ جَهْلُ الشَّريفِ يَضَعُهُ

17. The wisdom of a lowly person elevates him and the ignorance of a respectable person degrades him.

١٨ــ خُذِ الحِكْمَةَ أنّى كانَتْ فَإنَّ الحِكْمَةَ ضالَّةُ كُلِّ مُؤْمِن

18. Take wisdom from wherever it may be, for verily wisdom is the lost property of every believer.

١٩ــ خُذِ الحِكْمَةَ مِمَّنْ أتاكَ بِها وَ انْظُرْ إلى ما قالَ وَ لاتَنْظُرْهُ إلى مَنْ قالَ

19. 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.

٢٠ــ زَيْنُ الحِكْمَةِ الزُّهْدُ فِي الدُّنيا

20. The embellishment of wisdom is being uninterested in the pleasures of this world.

٢١ــ ضالَّةُ العاقِلِ الحِكْمَةُ فَهُوَ أحَقُّ بِها حَيْثُ كانَتْ

21. The lost possession of an intelligent person is wisdom, so he is more entitled to it wherever it may be.

٢٢ــ ضالَّةُ الحَكِيمِ الحِكْمَةُ فَهُوَ يَطْلُبُها حَيْثُ كانَتْ

22. The lost possession of a sage is wisdom, so he seeks it out wherever it may be.

٢٣ــ عَلَيْكَ بِالحِكْمَةِ فَإنَّها الحِلْيَةُ الفاخِرَةُ

23. Espouse wisdom, for indeed it is an

exquisite ornament.

24. The prize of the sagacious is learning wisdom.

٢٤ــ غَنِيمَةُ الأكْياسِ مُدارَسَةُ الحِكْمَةِ

25. Sometimes words of wisdom may be uttered by one who is not wise.

٢٥ــ قَدْ يَقُولُ الحِكْمَةَ غَيْرُ الحَكيمِ

26. Wisdom has been paired with protection [from sins].

٢٦ــ قُرِنَتِ الحِكْمَةُ بِالعِصْمَةِ

27. Everything leads to weariness except novel wisdom.

٢٧ــ كُلُّ شَيْءٍ يُمِلُّ ما خَلا طَرائِفَ الحِكَمِ

28. How can one be patient in disassociating from the enemies [of his felicity] when he is not aided by wisdom?

٢٨ــ كَيْفَ يَصْبِرُ عَلى مُبايَنَةِ الأضْدادِ مَنْ لَمْ تُعِنْهُ الحِكْمَةُ

29. Every time wisdom grows stronger, lust grows weaker.

٢٩ــ كُلَّما قَوِيَتِ الحِكْمَةُ ضَعُفَتِ الشَّهْوَةُ

30. Acquiring wisdom is [a means of] beautifying speech and employing kindness.

٣٠ــ كَسْبُ الحِكْمَةِ إجْمالُ النُّطْقِ وَ اسْتِعْمالُ الرِّفْقِ

31. One who enjoys the insights of wisdom is not bereft of delight.

٣١ــ مَنْ تَفَكَّهَ بِالحِكَمِ لَمْ يَعْدِمِ اللَّذَّةَ

32. One who attaches himself to wisdom has ennobled himself.

٣٢ــ مَنْ لَهِجَ بِالحِكْمَةِ فَقَدْ شَرَّفَ نَفْسَهُ

33. One who is known for [his] wisdom is looked at with reverence.

٣٣ــ مَنْ عُرِفَ بِالحِكْمَةِ لاحَظَتْهُ العُيُونُ بِالوَقارِ

34. One whose wisdom becomes established understands the lessons [that can be learnt from the past].

٣٤ــ مَنْ ثَبَتَتْ لَهُ الحِكْمَةُ عَرَفَ العِبْرَةَ

35. From the treasures of the unseen comes forth wisdom.

٣٥ــ مِنْ خَزائِنِ الغَيْبِ تَظْهَرُ الْحِكْمَةُ

36. It is part of wisdom to obey the one

٣٦ــ مِنَ الحِكْمَةِ طاعَتُكَ لِمَنْ فَوْقَكَ وَ

إجْلالُكَ مَنْ في طَبَقَتِكَ وَإنْصافُكَ لِمَنْ دُوْنَكَ

who is above you, to respect those who are at your level and to be fair to those who are below you.

٣٧ــ مِنَ الحِكْمَةِ أنْ لاتُنازِعَ مَنْ فَوْقَكَ وَ لاتَسْتَذِلَّ مَنْ دُونَكَ وَلاتَتَعاطى ما لَيْسَ في قُدْرَتِكَ وَ لا يُخالِفَ لِسانُكَ قَلْبَكَ وَ لاقَوْلُكَ فِعْلَكَ وَ لاتَتَكَلَّمَ فِيما لاتَعْلَمُ وَ لاتَتْرُكَ الأمْرَ عِنْدَ الإقْبالِ وَ تَطْلُبَهُ عِنْدَ الإدْبارِ

37. 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.

٣٨ــ مَجْلِسُ الحِكْمَةِ غَرْسُ (عُرْسُ) الفُضَلاءِ

38. Gatherings of wisdom are the plantations of the praiseworthy.

٣٩ــ لاتَجْتَمِعُ الشَّهْوَةُ وَ الحِكْمَةُ

39. Lustful desire and wisdom do not go together.

٤٠ــ لاتَسْكُنُ الحِكْمَةُ قَلْباً مَعَ شَهْوَة

40. Wisdom does not reside in a heart [that is filled] with lust.

٤١ــ لاحِكْمَةَ إلاّ بِعِصْمَة

41. There is no wisdom except with safeguarding [from sin].

الحُكماء

THE WISE

١ــ اَلْحُكَماءُ أشْرَفُ النّاسِ أنْفُساً وَ أكْثَرُهُمْ صَبْراً وَ أسْرَعُهُمْ عَفْواً وَأوْسَعُهُمْ أخْلاقاً

1. 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.

٢ــ اَلْحَكِيمُ يَشْفِي السّائِلَ وَ يَجُودُ بِالفَضائِلِ

2. The wise person cures the asker [of his

ignorance] and is generous with virtues.

3. 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.

٣ــ جالِسِ الحُكَماءَ يَكْمُلْ عَقْلُكَ وَ تَشْرُفْ نَفْسَكَ وَ يَنْتَفِ عَنْكَ جَهْلُكَ

4. A wise person may [at times also] make a mistake.

٤ــ قَدْ يَزِلُّ الحَكِيمُ

5. He who complains of his troubles to one who is not compassionate is not a wise person.

٥ــ لَيْسَ بِحَكِيم مَنْ شَكى ضُرَّهُ إلى غَيْرِ رَحيم

6. He who expresses his joy to one who is not his close friend is not a wise person.

٦ــ لَيْسَ بِحَكِيم مَنِ ابْتذَلَ بِانْبِساطِهِ إلى غَيْرِ حَمِيم

7. He who intends to take his request to one who is not wise (or generous) is not a wise person.

٧ــ لَيْسَ بِحَكِيم مَنْ قَصَدَ بِحاجَتِهِ غَيْرَ حَكِيم (كَرِيم)

8. One who unveils the words of the wise benefits from their hidden meanings.

٨ــ مَنْ كَشَفَ عَنْ مَقالاتِ الحُكَماءِ اِنْتَفَعَ بِحَقائِقِها

9. Indeed the speech of a wise person, when it is correct, is a cure and when it is wrong, is a malady.

٩ــ إنَّ كَلامَ الحَكِيمِ إذا كانَ صَواباً كانَ دَواءً وَ إذا كانَ خَطاءً كانَ داءً

GOVERNMENT AND SOVEREIGNTY

الحكومة والولاية

1. Obedience is the shield of the people and justice is the shield of governments.

١ــ اَلطّاعَةُ جُنَّةُ الرَعِيَّةِ وَ العَدْلُ جُنَّةُ الدُّوَلِ

2. The disgrace after being deposed is equal to the glory of sovereignty.

٢ــ اَلذُّلُّ بَعْدَ العَزْلِ يُوازي عِزَّ الوِلايَةِ

3. The humiliation of the man being deposed is equivalent to his evil as a

٣ــ اِسْتِكانَةُ الرَّجُلِ فِي الْعَزْلِ بِقَدْرِ شَرِّهِ فِي

الوِلايَةِ

sovereign.

٤ــ إعْدِلْ فِيما وُلِّيتَ أُشْكُرْ لِلّهِ فِيما أُولِيتَ

4. Be just in that which you have been given authority and thank Allah for that which has been granted to you.

٥ــ أُحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطانِكَ وَ احْذَرْ أنْ يَحُطَّكَ عَنْها التَّهاوُنُ عَنْ حِفْظِ ما رَقاكَ إلَيْهِ

5. 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.

٦ــ أقِمِ النّاسَ عَلى سُنَّتِهِمْ وَ دِينِهِمْ وَلْيَأْمَنْكَ بَرِئُهُمْوَ لْيَخَفْكَ مُرِيبُهُمْ وَتَعاهَدْ ثُغُورَهُمْ وَ أطْرافَهُمْ

6. 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.

٧ــ إجْعَلِ الدّينَ كَهْفَكَ وَ العَدْلَ سَيْفَكَ تَنْجُ مِنْ كُلِّ سُوءٍ وَ تَظْفَرْ (تَظْهَرْ) على كُلِّ عَدُوّ

7. Make the religion your refuge and justice your sword, [then] you will be safe from every evil and will triumph over every foe.

٨ــ إحْذَرِ الحَيْفَ وَ الجَوْرَ فَإنَّ الحَيْفَ يَدْعُو إلَى السَّيْفِ وَ الجَوْرَ يَعُودُ بِالجَلاءِ وَ يُعَجِّلُ العُقُوبَةَ وَ الإنْتِقامَ

8. Be cautious of inequity and tyranny, for verily inequity invites the sword and tyranny leads to expulsion and hastens retribution and revenge.

٩ــ أقْبَحُ شَيْءٍ جَوْرُ الوُلاةِ

9. The most loathsome thing is the tyranny of rulers.

١٠ــ اَلْمُلْكُ سِياسَةٌ

10. Kingship is politics.

١١ــ اَلْمُلْكُ (اَلمَلَلُ) يُفْسِدُ الإخْوَةَ

11. Kingship spoils brotherhood.

١٢ــ اَلرِّياسَةُ عَطَبٌ

12. Leadership is destruction.

١٣ــ اَلإنْصافُ زَيْنُ الإمْرَةِ

13. Equity is the embellishment of leadership.

١٤ــ اَلتَّكَبُّرُ فِي الوِلايَةِ ذُلٌّ فِي العَزْلِ

14. Haughtiness in sovereignty leads to disgrace in deposition.

١٥ــ اَلوِلاياتُ مَضامِيرُ الرِّجالِ

15. Sovereignties are the arenas of men.

١٦ــ آلَةُ الرِّياسَةِ سَعَةُ الصَّدْرِ

16. The instrument of leadership is [patience and] large-heartedness.

١٧ــ آفَةُ الرِّياسَةِ اَلفَخْرُ

17. The bane of leadership is arrogance.

١٨ــ إذا وُلِّيتَ فَاعْدِلْ

18. When you are given a position of authority, [then] act justly.

١٩ــ إذا مَلَكَ الأراذِلُ هَلَكَ الأفاضِلُ

19. When the vile become sovereigns, the dignified ones are ruined.

٢٠ــ إذا سادَ السِّفَلُ خابَ الأمَلُ

20. When the depraved gain authority, hope turns into disappointment.

٢١ــ إذَا اسْتَوْلَى اللِّئامُ أُضْطُهِدَ الكِرامُ

21. When the wicked become rulers, the honourable are persecuted.

٢٢ــ تَوَلِّي الأراذِلِ وَ الأحْداثِ الدُّوَلَ دَليلُ إنْحِلالِها وَ إدْبارِها

22. The sovereignty of the vile and inexperienced over nations is the cause of their decline and regression.

٢٣ــ تَكَبُّرُكَ فِي الوِلايَةِ ذُلٌّ فِي العَزْلِ

23. Your haughtiness in sovereignty will be [the cause of your] disgrace in deposition.

٢٤ــ ثُباتُ الدُّوَلِ بِإقامَةِ سُنَنِ العَدْلِ

24. The stability of nations is through the establishment of the practice of justice.

٢٥ــ حُبُّ الرِّياسَةِ رَأْسُ المِحَنِ

25. Love for authority is the primary source of tribulations.

٢٦ــ زَيْنُ الرِّياسَةِ الإفْضالُ

26. The embellishment of leadership is bestowing favours.

٢٧ــ زَوالُ الدُّوَلِ بِاصْطِناعِ السِّفَلِ

27. The fall of nations results from the appointment of depraved leaders.

28. The excellence of leadership is [in] good governance.

٢٨ــ فَضيلَةُ الرِّياسَةِ حُسْنُ السِّياسَةِ

29. Lack of leaders is easier to bear than the leadership of the depraved.

٢٩ــ فِقْدانُ الرُّؤَساءِ أهْوَنُ مِنْ رِياسَةِ السِّفَلِ

30. Every nation has its moment.

٣٠ــ لِكُلِّ دَوْلَة بُرْهَةٌ

31. Nothing ever preserves nations like the exercising of justice in them.

٣١ــ لَنْ تُحَصَّنَ الدُّوَلُ بِمِثْلِ اسْتِعْمالِ العَدْلِ فِيها

32. One who oppresses his people helps his enemies.

٣٢ــ مَنْ ظَلَمَ رَعِيَّتَهُ نَصَرَ أضْدادَهُ

33. 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 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.

٣٣ــ وَالَّذي فَلَقَ الحَبَّةَ وَ بَرَءَ النَّسَمَةَ لَوْلا حُضُورُ الحاضِرِ وَقِيامُ الحُجَّةِ بِوُجوْدِ النّاصِرِ وَ ما أخَذَ اللّهُ سُبْحانَهُ عَلَى العُلَماءِ أنْ لايُقارُّوا عَلى كِظَّةِ ظالِم وَ لاسَغَبِ مَظْلُوْم لأَلْقَيْتُ حَبْلَها عَلى غارِبِها وَ لَسَقَيْتُ آخِرَها بِكَأْسِ أوَّلِها وَلأَلْفَيْتُمْ دُنْياكُمْ هذِهِ عِنْدي أزْهَدَ مِنْ عَفْطَةِ عَنْز

THE RULER AND GOVERNER

الحاكم والوالي

1. The generosity of rulers with booty belonging to the Muslims is [an act of] injustice and betrayal.

١ــ جُودُ الوُلاةِ بِفَيْءِ المُسْلِمينَ جَوْرٌ وَ خَتَرٌ

٢ــ سَبُعٌ أكُولٌ حَطُومٌ خَيْرٌ مِنْ وال ظَلُوم غَشُوم

2. A predatory animal that is rapacious and tears it prey apart is better than an unjust and oppressive ruler.

٣ــ شَرُّ الوُلاةِ مَنْ يَخافُهُ البَرِيءُ

3. The worst of rulers is one who is feared by the innocent.

٤ــ مَنْ جارَتْ وِلايَتُهُ زالَتْ دَوْلَتُهُ

4. One whose rule is oppressive, his regime collapses.

٥ــ مَنْ تَكَبَّرَ في وِلايَتِهِ كَثُرَ عِنْدَ عَزْلِهِ ذِلَّتُهُ

5. One who is haughty in his rule, his disgrace is greater when he is deposed.

٦ــ مَنِ اخْتالَ في وِلايَتِهِ أبانَ عَنْ حَماقَتِهِ

6. One who becomes vain in his rule exhibits his stupidity.

٧ــ مِنْ حَقِّ الرّاعِي أنْ يَخْتارَ لِرَعِيَّتِهِ ما يَخْتارُهُ لِنَفْسِهِ

7. It is from the right of the shepherd to choose for his flock that which he chooses for himself.

٨ــ مِنَ النُّبْلِ أنْ تَتَيَقَّظَ لإيجابِ حَقِّ الرَّعِيَةِ إلَيْكَ وَ تَتَغابى عَنِ الجِنايَةِ عَلَيْكَ

8. It is part of nobility that you [should] be attentive in fulfilling the rights of your subjects upon you and that you disregard any [of their] offences towards you.

٩ــ وال ظَلُومٌ غَشُومٌ خَيْرٌ مِنْ فِتْنَة تَدُومُ

9. An unjust and oppressive ruler is better than perpetual strife.

١٠ــ لاجَوْرَ أفْظَعُ مِنْ جَوْرِ حاكِم

10. There is no oppression more severe than the oppression of a ruler.

الحلف واليمين الفاجرة

FALSE OATHS

١ــ كَيْفَ يَسْلَمُ مِنْ عَذابِ اللّهِ المُتَسَرِّعُ إلَى اليَمِينِ الفاجِرَةِ ؟!

1. How can one be safe from the punishment of Allah when he is quick in making false oaths.

٢ــ يَكْثُرُ حَلْفُ الرَّجُلِ لأرْبَع: مَهانَة يَعْرِفُها مِنْ

2. The swearing of a man increases for four [possible reasons]: something shameful

نَفْسِهِ أوضَراعَة يَجْعَلُها سَبيلاً إلى تَصْديقِهِ أوْ عَيّ لِمَنْطِقِهِ فَيَتَّخِذَ الأيْمانَ حَشْواً وَصِلَةً لِكَلامِهِ أوْ لِتُهْمَة قَدْ عُرِفَ بِها

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.

٣ــ أسْرَعُ شَيْء عُقُوبَةً اَليَمِينُ الفاجِرَةُ

3. The thing that brings the quickest punishment is a false oath.

٤ــ لاتُعَوِّدْ نَفْسَكَ اليَمِينَ فَإنَّ الحَلاّفَ لا يَسْلَمُ مِنَ الإثْمِ

4. Do not habituate yourself to taking oaths, for verily the one who swears excessively is not safe from sin.

الحلال

THE LAWFUL

١ــ عَلَيْكَ بِلُزُومِ الحَلالِ وَ حُسْنِ البِرِّ بِالعِيالِوَ ذِكْرِ اللّهِ في كُلِّ حال

1. You should cling to the lawful, and to treating your family with kindness, and to remembering Allah in all circumstances.

الأحلام والرؤيا

DREAMS

١ــ قَدْ تَصْدُقُ الأَحْلامُ

1. Dreams may [at times] come true.

٢ــ الرُؤْيا الصّالِحَةُ إحْدَى البِشارَتَيْنِ

2. A good dream is one of the two [forms of] glad-tidings.

الحليم

THE FORBEARING

١ــ أوَّلُ عِوَضِ الحَلِيمِ عَنْ حِلْمِهِ أنَّ النّاسَ كُلَّهُمْ أنْصارُهُ عَلى خَصْمِهِ

1. The first compensation for the forbearing person from his forbearance is that all the people are [ready to be] his helpers against his enemy.

٢ــ اَلحَلِيْمُ يُعْلِي هِمَّتَهُ فيما جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ المُكافاةِ

2. The forbearing person raises his determination, in that which he has been oppressed, above seeking an evil retribution.

٣ــ إنَّ أفْضَلَ النّاسِ مَنْ حَلُمَ عَنْ قُدْرَة وَ زَهَدَ عَنْ غُنْيَة وَ أنْصَفَ عَنْ قُوَّة

3. 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.

٤ــ اَلحَلِيمُ مَنِ احْتَمَلَ إخْوانَهُ

4. The forbearing is one who tolerates [the flaws of] his brothers.

٥ــ الحَلِيمُ الَّذي لا يَشُقُّ عَلَيْهِ مَؤُنَةُ الحِلْمِ

5. The forbearing is one for whom it is not difficult to act with tolerance.

٦ــ إنْ لَمْ تَكُنْ حَلِيماً فَتَحَلَّمْ فَإنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْم إلاّ أوْشَكَ أنْ يَصِيرَ مِنْهُمْ

6. 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.

٧ــ إنَّما الحَلِيمُ مَنْ إذا أُوذِيَ صَبَرَ وَ إذا ظُلِمَ غَفَرَ

7. Indeed only he is forbearing who is patient when he is offended and forgives when he is wronged.

٨ ــ جالِسِ الحُلَماءَ تَزْدَدْ حِلْماً

8. Sit in the company of the forbearing and you will increase your forbearance.

٩ــ قَدْ يَزْهَقُ الحَلِيمُ

9. Sometimes the forbearing person may get fed up.

١٠ــ قَدْ يَتَزَيّي بِالحِلْمِ غَيْرُ الحَلِيمِ

10. A person who is not forbearing may at times dress in the garb of forbearance.

١١ــ كُنْ حَلِيماً فِي الغَضَبِصَبُوراً فِي الرَّهَبِ مُجْمِلاً فِي الطَّلَبِ

11. Be forbearing in [times of] anger, very patient [and courageous] in fear, [and] moderate in your request.

12. 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.

١٢ــ لَيْسَ الحَلِيمُ مَنْ عَجَزَ فَهَجَمَ وَ إذا قَدَرَ انْتَقَمَ إنَّما الحَلِيمُ مَنْ إذا قَدَرَ عَفا وَ كانَ الحِلْمُ غالِباً عَلى كُلِّ أمْرِهِ

13. One who endeavours to act with forbearance becomes forbearing.

١٣ــ مَنْ تَحَلَّمَ حَلُمَ

14. One who shows forbearance is honoured.

١٤ــ مَنْ حَلُمَ أُكْرِمَ

15. One who adorns himself with forbearance, his recklessness subsides.

١٥ــ مَنْ تَحَلّى بِالْحِلْمِ سَكَنَ طَيْشُهُ

16. One who does not endeavour to act with forbearance does not become forbearing.

١٦ــ مَنْ لَمْ يَتَحَلَّمْ لَمْ يَحْلُمْ

17. Whoever infuriates you by the ugliness of his foolish behaviour towards you, then infuriate him by the beauty of your forbearance towards him.

١٧ــ مَنْ غاظَكَ بِقُبْحِ السَّفَهِ عَلَيْكَ فَغِظْهُ بِحُسْنِ الْحِلْمِ عَنْهُ

18. One who seeks the support of forbearance against you defeats you and acts graciously towards you.

١٨ــ مَنِ اسْتَعانَ بِالْحِلْمِ عَلَيْكَ غَلَبَكَ وَ تَفَضَّلَ عَلَيْكَ

FORBEARANCE

الحِلْمُ

1. Forbearance is one of the two excellent traits.

١ــ اَلْحِلْمُ أحَدُ المَنْقِبَتَيْنِ

2. Forbearance during intense rage protects [one] from the wrath of the Almighty.

٢ــ اَلْحِلْمُ عِنْدَ شِدَّةِ الْغَضَبِ يُؤْمِنُ غَضَبَ الْجَبّارِ

٣ــ اَلْحِلْمُ يُطْفِيءُ نارَ الْغَضَبِ وَ الْحِدَّةُ تُؤَجِّجُ إحْراقَهُ

3. Forbearance puts out the fire of rage and acrimoniousness stokes it.

٤ــ أُحْلُمْ تُكْرَمْ

4. Be forbearing and you will be honoured.

٥ــ أُحْلُمْ تُوَقَّرْ

5. Be forbearing and you will be respected.

٦ــ أَغْضِ عَلَى الْقَذى وَ إلاّ لَمْ تَرْضَ أبَداً

6. Bear [the actions of others] with patience, otherwise you will never be pleased.

٧ــ احْتَجِبْ عَنِ الغَضَبِ بِالْحِلْمِ وَ غُضَّ عَنِ الوَهْمِ بِالْفَهْمِ

7. Veil [your] anger with forbearance and ignore misconceptions with understanding.

٨ــ أقْوىَ النّاسِ مَنْ قَوِيَ عَلى غَضَبِهِ بِحِلْمِهِ

8. The strongest of all people is the one who overcomes his anger with his forbearance.

٩ــ أفْضَلُ الحِلْمِ كَظْمُ الغَيْظِ وَ مِلْكُ النَّفْسِ مَعَ القُدْرَةِ

9. The best forbearance is suppressing anger and exercising self-restraint despite having power [to exact revenge].

١٠ــ أشْجَعُ النّاسِ مَنْ غَلَبَ الجَهْلَ بِالحِلْمِ

10. The most courageous of people is the one who defeats ignorance with forbearance.

١١ــ إنَّ أفْضَلَ أخْلاقِ الرِّجالِ الحِلْمُ

11. Verily the best of characteristics of men is forbearance.

١٢ــ مِنْ كَمالِ الحِلْمِ تَأْخِيرُ العُقُوبَةِ

12. Delaying punishment is from the perfection of forbearance.

١٣ــ اَلْحِلْمُ عَشِيرَةٌ

13. Forbearance is [like] a tribe [as it protects those who belong to it].

١٤ــ اَلْحِلْمُ زَيْنُ الْخُلْقِ

14. Forbearance is the ornament of [one's] character.

١٥ــ اَلْحِلْمُ عُنْوانُ الفَضْلِ

15. Forbearance is the symbol of

excellence.

16. Forbearance is the cornerstone of [good] leadership.

١٦ــ اَلْحِلْمُ رَأْسُ الرِّياسَةِ

17. Forbearance is the fruit of knowledge.

١٧ــ اَلْحِلْمُ ثَمَرَةُ العِلْمِ

18. Forbearance is a means of silencing the foolish.

١٨ــ اَلْحِلْمُ فِدامُ السَّفِيهِ

19. Forbearance is the embellishment of knowledge.

١٩ــ اَلْحِلْمُ زينَةُ الْعِلْمِ

20. Forbearance is the perfection of intellect.

٢٠ــ اَلْحِلْمُ تَمامُ الْعَقْلِ

21. Forbearance (or wisdom) is light, [and] its essence is the intellect.

٢١ــ اَلْحِلْمُ (الحِكْمَةُ) نُورٌ جَوْهَرُهُ (جَوْهَرتُهُ) العَقْلُ

22. Forbearance is the ornament of knowledge and the cause of peace.

٢٢ــ اَلْحِلْمُ حِلْيَةُ العِلْمِ وَ عِلَّةُ السِّلْمِ

23. Forbearance is the system by which the affairs of a believer are organized.

٢٣ــ اَلْحِلْمُ نِظامُ أمْرِ المُؤْمِنِ

24. If in anger there is revenge, then in forbearance there is the reward of the virtuous.

٢٤ــ إنْ كانَ فِي الغَضَبِ الإنْتِصارُ فَفِي الْحِلْمِ ثَوابُ الأبْرارِ

25. Verily forbearance is only suppression of anger and self-restraint.

٢٥ــ إنَّما الحِلْمُ كَظْمُ الغَيْظِ وَ مِلْكُ النَّفْسِ

26. The bane of forbearance is humiliation.

٢٦ــ آفَةُ الحِلْمِ الذُّلُّ

27. When you are forbearing with a foolish person, you sadden him; so increase his sorrow by your forbearance towards him.

٢٧ــ إذا حَلُمْتَ عَنِ السَّفِيهِ غَمَمْتَهُ فَزِدْهُ غَمّاً بِحِلْمِكَ عَنْهُ

28. When you are forbearing with an ignorant person, you have given him the best reply.

٢٨ــ إذا حَلُمْتَ عَنِ الجاهِلِ فَقَدْ أوْسَعْتَهُ جَواباً

٢٩ــ إذا سَمِعْتَ مِنَ الْمَكْرُوهِ ما يُؤْذيكَ فَتَطَأْطَأْ لَهُ يُخْطِكَ

29. When you hear something hateful that troubles you, then lower your head, taking no notice of it, and it will pass you by.

٣٠ــ إذا كانَ الْحِلْمُ مَفْسَدةً كانَ العَفْوُ مَعْجَزَةً

30. When forbearance brings about corruption [and defiance in the enemy], forgiveness becomes a weakness.

٣١ــ بِالحِلْمِ تَكْثُرُ الأنْصارُ

31. Through forbearance, supporters increase.

٣٢ــ بِالْكَظْمِ يَكُونُ الْحِلْمُ

32. It is through suppression [of anger] that forbearance comes about.

٣٣ــ تَجَرُّعُ غُصَصِ الحِلْمِ يُطْفِيءُ نارَ الغَضَبِ

33. Gulping down the agonies of forbearance extinguishes the fire of anger.

٣٤ــ تَجَرَّعِ الغُصَصَ فَإنّي لَمْ أرَ جُرْعَةً أحْلى مِنْها عاقِبَةً وَلا أَلَذَّ مَغَبَّةً

34. Gulp down the agonies, for indeed I have not seen any drink that is sweeter than this in outcome, nor more tasteful in effect.

٣٥ــ تَجَرَّعْ مَضَضَ الحِلْمِ فَإنَّهُ رَأْسُ الحِكْمَةِ وَ ثَمَرةُ العِلْمِ

35. Gulp down the pains of forbearance, for indeed it is the cornerstone of wisdom and the fruit of knowledge.

٣٦ــ ثَمَرَةُ الحِلْمِ الرِّفْقُ

36. The fruit of forbearance is kindness.

٣٧ــ حُسْنُ الحِلْمِ دَليلُ وُفُورِ العِلْمِ

37. Virtuous forbearance is a sign of abundant knowledge.

٣٨ــ خَيْرُ الحِلْمِ اَلتَّحَلُّمُ

38. The best forbearance is accustoming yourself to act with forbearance.

٣٩ــ رَأْسُ العِلْمِ الحِلْمُ

39. The cornerstone of knowledge is forbearance.

٤٠ــ زَكوةُ الحِلْمِ الإحْتِمالُ

40. The alms-tax of forbearance is bearing patiently [with the bad behaviour of the people].

41. The cause of reverence is forbearance.

٤١ــ سَبَبُ الوَقارِ اَلْحِلْمُ

42. Espouse forbearance for verily it is the fruit of knowledge.

٤٢ــ عَلَيْكَ بِالحِلْمِ فَإِنَّهُ ثَمَرَةُ العِلْمِ

43. Espouse forbearance for indeed it is a pleasing characteristic.

٤٣ــ عَلَيْكَ بِالحِلْمِ فَإِنَّهُ خُلُقٌ مَرْضِيٌّ

44. It is when rage and anger prevails that the forbearance of the forbearing is tested.

٤٤ــ عِنْدَ غَلَبَةِ الغَيْظِ وَ الْغَضَبِ يُخْتَبَرُ حِلْمُ الْحُلَماءِ

45. The strength [required] for forbearance in times of anger is greater than the strength [needed] for vengeance.

٤٥ــ قُوَّةُ الحِلْمِ عِنْدَ الغَضَبِ أفْضَلُ مِنَ القُوَّةِ عَلَى الإنْتِقامِ

46. Forbearance is sufficient as veneration.

٤٦ــ كَفى بِالحِلْمِ وَقاراً

47. Delaying punishment is from the perfection of forbearance.

٤٧ــ مِنْ كَمالِ الحِلْمِ تَأْخِيرُ العُقُوبَةِ

48. The best vizier of knowledge is forbearance.

٤٨ــ نِعْمَ وَزِيرُ العِلْمِ الحِلْمُ

49. The dignity of forbearance is the adornment of knowledge.

٤٩ــ وَقارُ الحِلْمِ زِينَةُ العِلْمِ

50. I found forbearance and tolerance more helpful to me than courageous men.

٥٠ــ وَجَدْتُ الحِلْمَ وَ الإحْتِمالَ أنْصَرَ لي مِنْ شَجْعانِ الرِّجالِ

51. 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.

٥١ــ لاتَفْضَحُوا أنْفُسَكُمْ لِتَشْفُوا غَيْظَكُمْ وَ إنْ جَهِلَ عَلَيْكُمْ جاهِلٌ فَلْيَسَعْهُ حِلْمُكُمْ

52. There is no virtue like forbearance.

٥٢ــ لافَضِيلَةَ كَالْحِلْمِ

53. There is no supporter like forbearance.

٥٣ــ لاظَهِيرَ كَالْحِلْمِ

54. There is no forbearance like feigning

٥٤ــ لاحِلْمَ كَالتَّغافُلِ

inattention [and pretending not to have noticed].

55. There is no dignity loftier than forbearance.

٥٥ــ لاعِزَّ أرْفَعُ مِنَ الحِلْمِ

56. There is no honour higher than forbearance.

٥٦ــ لاشَرَفَ أعْلى مِنَ الحِلْمِ

57. No one shows forbearance towards the foolish except the intelligent.

٥٧ــ لا يَحْلُمُ عَنِ السَّفيهِ إلاّ العاقِلُ

58. One who has no forbearance has no knowledge.

٥٨ــ لاعِلْمَ لِمَنْ لاحِلْمَ لَهُ

59. The forbearance of a person is evinced from his abundant tolerance, and his nobility [is evinced] from his abundant benefactions.

٥٩ــ يُسْتَدَلُّ عَلى حِلْمِ الرَّجُلِ بِكَثْرَةِ احْتِمالِهِ وَ عَلى نُبْلِهِ بِكَثْرَةِ إنْعامِهِ

PRAISE

الحمد

1. A praiser should praise none but his Lord.

١ــ لايَحْمَدُ حامِدٌ إلاّ رَبَّهُ

2. Whoever puts praise [for Allah] as the conclusion of a blessing, Allah, the Glorified, makes it the key for more [blessings].

٢ــ مَنْ جَعَلَ الْحَمْدَ خِتامَ النِّعْمَةِ جَعَلَهُ اللّهُ سُبْحانَهُ مِفْتاحَ المَزِيدِ

3. Whoever praises Allah, He makes him free from want.

٣ــ مَنْ حَمِدَ اللّهَ أغْناهُ

THE PRAISEWORTHY AND THE DISGRACEFUL

المحامد والمذام

1. Try to increase your praiseworthy

١ــ إسْتَكْثِرْ مِنَ المَحامِدِ فَإنَّ المَذامَّ قَلَّ مَنْ يَنْجُو

مِنْها

actions [and traits], for verily disgraceful actions [and traits] are such that very few gain salvation from them.

محمّد صلّى اللّه عليه و آله و سلّم و اهل بيته

MUHAMMAD (S) AND HIS PROGENY

١ــ اِرْضَ بِمُحَمَّد صلّى اللّه عليه و آله و سلّم رائِداً وَ إلَى النَّجاةِ قائِداً

1. Be pleased with Muhammad (s) as your guide [and role model] and as the one who will lead you to salvation.

٢ــ اِقْتَدُوا بِهُدى نَبِيِّكُمْ فَإنَّهُ أصْدَقُ الهُدى وَ اسْتَنُّوا بِسُنَّتِهِ فَإنَّها أهْدىَ السُّنَنِ

2. Follow the guidance of your Prophet for it is the truest guidance, and emulate his practices for they are the most exemplary practices.

٣ــ إيّاكُمْ وَ الْغُلُوَّ فينا، قُولُوا: إنّا مَرْبُوبُونَ وَ اْعْتَقِدُوا في فَضْلِنا ما شِئْتُمْ

3. 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.

٤ــ ألا وَإنّا أهْلَ البَيْتِ أبْوابُ الحِكَمِ وَ أنْوارُ الظُّلَمِ وَ ضِياءُ الأُمَمِ

4. Indeed we, the household [of the Prophet], are the doors of wisdom, the lights that dispel darkness and the illumination of the nations.

٥ــ أيْنَ تَتِيهُونَ وَ مِنْ أيْنَ تُؤْتَوْنَ وَ أنّى تُؤْفَكُونَ وَ عَلامَ تعْمَهُونَ وَبَيْنَكُمْ عِتْرَةُ نَبِيِّكُمْ وَهُمْ أزِمَّةُ الصِّدْقِ وَ أَلْسِنَةُ الْحَقِّ ؟

5. 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?

٦ــ أيْنَ الَّذينَ زَعَمُوا أنَّهُمُ الرّاسِخُونَ فِي العِلْمِ دُونَنا كِذْباً وَ بَغْياً عَلَيْنا وَحَسَداً لَنا أنْ رَفَعَنا اللّهُ سُبْحانَهُ وَ وَضَعَهُمْ وَ أعْطانا وَ حَرَمَهُمْ وَ أدْخَلَنا

6. 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

وَأخْرَجَهُمْ بِنا يُسْتَعْطَي الهُدى وَيُسْتَجْلَي العَمى لا بِهِمْ

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!

٧ــ أحْسَنُ الحَسَناتِ حُبُّنا وَ أسْوَءُ السَّيِّئاتِ بُغْضُنا

7. The most virtuous of good deeds is loving us and the most despicable of evil deeds is hating us.

٨ــ أسْعَدُ النّاسِ مَنْ عَرَفَ فَضْلَنا وَ تَقَرَّبَ إلَى اللّهِ بِنا وَ أخْلَصَ حُبَّنا وَعَمِلَ بِما إلَيْهِ نَدَبْنا وَ انْتَهى عَمّا عَنْهُ نَهَيْنا فَذاكَ مِنّا وَ هُوَ فِي دارِ الْمُقامَةِ مَعَنا

8. 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.

٩ــ أوْلَى النّاسِ بِنا مَنْ والانا وَ عادا مَنْ عادانا

9. The nearest of people to us is one who loyally supports us and has enmity for our enemies.

١٠ــ إنَّ لِلاإلهَ إلاّ اللّهُ شُرُوطاً وَإنّي وَ ذُرِّيَتي مِنْ شُرُوطِها

10. Indeed, for [the proclamation:] 'There is none worthy of worship but Allah' there are some conditions, and verily I and my progeny are from its conditions.

١١ــ إنَّ الْمِسْكِينَ رَسُولُ اللّهِ فَمَنْ أعْطاهُ فَقَدْ أعْطَى اللّهَ وَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللّهَ سُبْحانَهُ

11. 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.

١٢ــ إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ لايَحْتَمِلُهُ إلاّ عَبْدٌ امْتَحَنَ اللّهُ قَلْبَهُ لِلْايمانِ وَلايَعِي حَدِيثَنا إلاّ صُدُورٌ أمِينَةٌ وَ أحْلامٌ رَزِينَةٌ

12. 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.

١٣ــ إلَيْنا يَرْجِعُ الغالِي وَ بِنا يَلْحَقُ التّالِي

13. To us return the ones who exceed the bounds and the ones who lag behind [come forward to] meet up with us.

١٤ــ إنَّ اللّهَ تَعالى أطْلَعَ عَلَى الأرْضِ فَاخْتارَنا وَ اخْتارَ لَنا شِيعَةً يَنْصُرُونَنا وَيَفْرَحُونَ لِفَرَحِنا وَ يَحزَنُونَ لِحُزْننا وَ يَبْذُلُونَ أنْفُسَهُمْ وَ أمْوالَهُمْ فِينا فَأُولئِكَ مِنّا وَ إلَيْنا وَهُمْ مَعَنا فِي الْجِنانِ

14. 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).

١٥ــ إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ خَشِنٌ مُخْشَوْشِنٌ سِرٌ مُسْتَسِرٌ مُقَنَّعٌ لا يَحْمِلُهُ إلاّ مَلَكٌ مُقَرَّبٌ أوْ نَبِيٌّ مُرْسَلٌ أوْ مُؤْمِنٌ إمْتَحَنَ اللّهُ سُبْحانَهُ قَلْبَهُ لِلإيمانِ

15. 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.

١٦ــ إنَّ هيهُنا« وَ أشارَ بِيَدِهِ إلى صَدْرِهِ» لَعِلْماً جَمّاً لَوْ أصَبْتُ لَهُ حَمَلَةً بَلى أُصِيبُ لَقِناً غَيْرَ مَأْمُون عَلَيْهِ مُسْتَعْمِلاً آلَةَ الدّينِ لِلدُّنيا أوْ مُسْتَظْهِراً بِنعَمِ اللّهِ عَلى عِبادِهِ وَ بِحُجَجِهِ عَلى أوْلِيائِهِأوْ مُنْقاداً لِحَمَلَةِ الحَقِّ لا بَصِيرَةَ لَهُ فِي إحْنائِهِ يَنْقَدِحُ الشَّكُّ فِي قَلْبِهِ لأوَّلِ عارِض مِنْ شُبْهَة

16. Indeed here (and he pointed towards his chest) there is great knowledge; if only I 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.

١٧ــ أهْلُ الذِّكْرِ (القُرْآنِ) أهْلُ اللّهِ وَ خاصَّتُهُ

17. The People of Remembrance (or followers of the Qur'an) are the People of

Allah and His favoured ones.

(حامَّتُهُ)

18. 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' .

١٨ــ أنَا قَسيمُ النّارِ وَ خازِنُ الجِنانِ وَ صاحِبُ الحَوْضِ وَ صاحِبُ الأعْرافِ وَ لَيْسَ مِنّا أهْلَ البَيْتِ إمامٌ إلاّ وَ هُوَ عارِفٌ (عالِمٌ) بأهْلِ وِلايَتِهِ وَذلِكَ لِقَوْلِ اللّهِ تَعالى: إنَّما أنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْم هاد

19. 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.

١٩ــ أنَا صِنْوُ رَسُولِ اللّهِ وَ السّابِقُ إلَى الإسْلامِ وَ كاسِرُ الأصْنامِ وَمُجاهِدُ الكُفّارِ وَ قامِعُ الأضْدادِ

20. 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.

٢٠ ــ أنَا كابُّ الدُّنْيا لِوَجْهِها وَ قادِرُها بِقَدْرِها وَ رادُّها عَلى عَقِبِها

21. I am the leader (ya'sūb) of the believers and wealth is the leader of the wicked.

٢١ــ أنَا يَعْسُوبُ المُؤْمِنينَ وَ المالُ يَعْسُوبُ الفُجّارِ

22. 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.

٢٢ــ أنَا مَعَ رَسُولِ اللّهِ صَلَواتُ اللّهِ 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

23. I put the chests of the Arab [warriors]

٢٣ــ أنَا وَضَعْتُ بِكَلْكَلِ (بِكَلاكِلِ) العَرَبِ وَ

كَسَرْتُ نَواجِمَ (قُرُونَ) رَبِيعَةَ وَ مُضَرَ

on the ground and broke the backs (or the protruding horns) of the tribes of Rabī‘ah and Muḍar.

٢٤ــ أنَا شاهِدٌ لَكُمْ وَ حَجيجٌ يَوْمَ القِيمَةِ عَلَيْكُمْ

24. I am a witness for you [if you follow me] and a plaintiff against you [if you disobey me] on the Day of Judgment.

٢٥ــ أنَا داعِيكُمْ إلى طاعَةِ رَبِّكُمْ وَ مُرْشِدُكُمْ إلى فَرائِضِ دِينِكُمْ وَدَليلُكُمْ إلى ما يُنْجِيكُمْ

25. 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.

٢٦ ــ أنَا وَ أهْلُ بَيْتِي أمانٌ لأهْلِ الأرْضِ كَما أنَّ النُّجُومَ أمانٌ لاِهْلِ السَّماءِ

26. 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.

٢٧ــ أنَا خَلِيفَةُ رَسُولِ اللّهِ فيكُمْ وَ مُقِيمُكُمْ عَلى حُدُودِ دينِكُمْ وَ داعِيكُمْ إلى جَنَّةِ المَأْوى

27. 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.

٢٨ــ إنّي لَعَلى بَيِّنَة مِنْ رَبّي وَ بَصيرَة مِنْ دِيني وَ يَقين مِنْ أمْرِي

28. Verily I am standing on a manifest proof from my Lord, insight in my religion and certitude in my affair.

٢٩ــ إنّي لَعَلى جادَّةِ الحَقِّ وَ إنَّهُمْ لَعَلى مَزَلَّةِ الباطِلِ

29. Verily I am on the highway of truth and they are surely on the erroneous path of falsehood.

٣٠ــ إنّي لَعَلى إقامَةِ حُجَجِ اللّهِ أُقاوِلُ وَعلى نُصْرَةِ دِينِهِ أُجاهِدُ وَأُقاتِلُ

30. 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.

٣١ــ إنّي لأرْفَعُ نَفْسي أنْ تَكُونَ حاجَةٌ لا يَسَعُها جُودي أوْ جَهْلٌ لايَسَعُهُ حِلْمي أوْ ذَنْبٌ

31. Indeed I raise myself such that there should be no need that my generosity

لايَسَعُهُ عَفْوِي أوْ أنْ يَكُونَ زَمانٌ أطْوَلَ مِنْ زَمانِي

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].

٣٢ــ إنّي كُنْتُ إذا سَئَلْتُ رَسُولَ اللّهِ صلّى اللّه عليه و آله و سلّم أعْطانِي وَ إذا سَكَتُّ عَنْ مَسْأَلَتِهِ إبْتَدَأَني

32. 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.

٣٣ــ إنَّما مَثَلي بَيْنَكُمْ كَالسِّراجِ فِي الظُّلْمَةِ يَسْتَضِيءُ بِها مَنْ وَلَجَها

33. The example of my presence among you is only like a lamp in the darkness, he who enters upon it receives its light.

٣٤ــ إنّما الأئِمَّةُ قُوّامُ اللّهِ عَلى خَلْقِهِ وَ عُرَفاؤُهُ عَلى عِبادِهِ وَ لا يَدْخُلُ الجَنَّةَ إلاّ مَنْ عَرَفَهُمْ وَ عَرَفُوهُ وَ لا يَدْخُلُ النّارَ إلاّ مَنْ أنْكَرَهُمْ وَأنْكَرُوهُ

34. 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.

٣٥ــ إنَّما المُسْتَحْفَظُونَ لِدِيْنِ اللّهِ هُمُ الَّذِينَ أقامُوا الدّينَ وَ نَصَرُوهُ وَحاطُوهُ مِنْ جَمِيعِ جَوانِبِهِ وَحَفِظُوهُ على عِبادِ اللّهِ وَ رَعَوْهُ

35. Indeed the protectors of the religion of Allah are the only ones who establish the religion, support it, surround it from all sides and protect it for the servants of Allah and safeguard it.

٣٦ــ (فِي ذِكْرِ رَسُولِ اللّهِ صلّى اللّه عليه و آله و سلّم) بَلَّغَ عَنْ رَبِّهِ مُعْذِراً وَ نَصَحَ لِأُمَّتِهِ مُنْذِراً وَدَعا إلَى الجَنَّةِ مُبَشِّراً

36. (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.

37. 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].

٣٧ــ بِنَا اهْتَدَيْتُمْ (في) الظُّلَماءِ وَ بِنا تَسَنَّمْتُمُ العَلْياءَ وَ بِنَا انْفَجَرْتُمْ عَنِ السِّرارِ

38. 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.

٣٨ــ بِنا فَتَحَ اللّهُ وَبِنا يَخْتِمُ وَبِنا يَمْحُو ما يَشاءُ وَيُثْبِتُ وَ بِنا يَدْفَعُ اللّهُ الزَّمانَ الكَلِبَ وَ بِنا يُنَزِّلُ اللّهُ الْغَيْثَ فَلا يَغُرَّنَّكُمْ بِاللّهِ الْغَرُورِ

39. 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.

٣٩ــ خالِطُوا النّاسَ بِما يَعْرِفُونَ وَ دَعُوهُمْ مِمّا يُنْكِرُونَ وَ لاتُحَمِّلُوهُمْ عَلى أنْفُسِكُمْ وَ عَلَيْنا فَإنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ

40. 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 himself] until he passed away and responded to the caller of his Lord.

٤٠ــ وَ قالَ ــ عَلَيهِ السّلامُ ــ في ذِكْرِ رَسُولِ اللّهِ صلّى اللّه عليه و آله و سلّم: خَرَجَ مِنَ الدُّنْيا خَمِيصاً وَوَرَدَ الآخِرَةَ سَلِيماً لَمْ يَضَعْ حَجَراً عَلى حَجَرٍ حَتّى مَضى لِسَبِيلِهِ وَ أجابَ داعِيَ رَبِّهِ

41. The caller is calling and the guardian is watching over you, so respond to the caller and follow the guardian.

٤١ــ داعٍ دَعا وَ راعٍ رَعا فَاسْتَجيبُوا لِلدّاعي وَ اتَّبِعُوا الرّاعي

42. 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

٤٢ــ سَلُوني قَبْلَ أنْ تَفْقِدُوني فَإنّي بِطُرُقِ السَّماءِ أخْبَرُ (أعْلَمُ) مِنْكُمْ بِطُرُقِ الأرْضِ

are of the ways of the earth.

43. 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.

٤٣ــ سَلُوني قَبْلَ أنْ تَفْقِدُوني فَوَ اللّهِ ما في القُرآنِ آيَةٌ إلاّ وَ أنَا أعْلَمُ فِيمَنْ نَزَلَتْ وَ أيْنَ نَزَلَتْ في سَهْل أوْ في جَبَل وَ إنَّ رَبّي وَهَبَ لِي قَلْباً عَقُولاً وَلِساناً ناطِقاً

44. Remembering the Prophet of Allah (s), he ('a) said: His practice was moderation, his action was right guidance, his speech was distinguishing [of truth from falsehood], his judgment was just, his words were articulate and his silence was the most eloquent speech.

٤٤ــ وَقالَ ــ عَلَيْه السّلامُ ــ في ذِكْرِ رَسُوْلِ اللّهِ صلّى اللّه عليه و آله و سلّم: سُنَّتُهُ القَصْدُ وَفِعْلُهُ الرُّشْدُ وَقَوْلُهُ الْفَصْلُ وَ حُكْمُهُ الْعَدْلُ كَلامُهُ بَيانٌ وَ صَمْتُهُ أفْصَحُ لِسان

45. Attach yourselves to the one who is between you and Allah, [and] you will be felicitous.

٤٥ــ صِلُوا الَّذي بَيْنَكُمْ وَ بَيْنَ اللّهِ تَسْعَدُوا

46. 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].

٤٦ــ صِلِ الَّذي بَيْنَكَ وَ بَيْنَ اللّهِ تَسْعَدْ بِمُنْقَلَبِكَ

47. Remembering the Prophet of Allah (s) he said: [He was] a physician who moved about with his remedies, having readied his 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.

٤٧ــ وقالَ ــ عَلَيْهِ السّلام ــ في ذِكْرِ رَسُولِ اللّهِ صلّى اللّه عليه و آله و سلّم: طَبِيبٌ دَوّارٌ بِطِبِّهِ قَدْ أحْكَمَ مَراهِمَهُ وَ أحْمى مَواسِمَهُ يَضَعُ ذلِكَ حَيْثُ الحاجَةِ إلَيْهِ مِنْ قُلُوبِ عُمْي وَآذان صُمّ وَ اَلْسِنَة بُكْم يَتَتَبَّعُ (مُتَّبِعٌ) بِدَوائِهِ مَواضِعَ الغَفْلَةِ وَ مَواطِنَ الحَيْرَةِ

48. You should love of the progeny of your Prophet, for this is the right of Allah over

٤٨ــ عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ فَإنَّهُ حَقُّ اللّهِ

عَلَيْكُمْ وَ الْمُوجِبُ عَلَى اللّهِ حَقَّكُمْ ألا تَرَوْنَ إلى قَوْلِ اللّهِ تَعالى «قُلْ لاأسْأَلُكُمْ عَلَيْهِ أجْراً إلاّ الْمَوَدَّةَ فِي الْقُرْبى»

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.'

٤٩ــ عَلَيْكُمْ بِطاعَةِ أئِمَّتِكُمْ فَإنَّهُمُ الشُّهَداءُ عَلَيْكُمُ الْيَوْمَ وَ الشُّفَعاءُ لَكُمْ عِنْدَ اللّهِ غَداً

49. You must obey your Imams, for they are witnesses over you today and intercessors for you with Allah tomorrow.

٥٠ــ عَلَى الإمامِ أنْ يُعَلِّمَ أهْلَ وِلايَتِهِ حُدُودَ الإسْلامِ وَ الإيمانِ

50. It is the duty of the Imam to teach the people who follow him about the boundaries of Islam and Imān (faith).

٥١ــ فَلْيَصْدُقْ رائِدٌ أهْلَهُ وَ لْيُحْضِرْ عَقْلَهُ وَ لْيَكُنْ مِنْ أبْناءِ الآخِرَةِ فَمِنْها قَدِمَ وَ إلَيْها يَنْقَلِبُ

51. 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.

٥٢ــ قَدْ طَلَعَ طالِعٌ وَلَمعَ لامِعٌ وَ لاحَ لائِحٌ وَ اعْتَدَلَ مائِلٌ

52. The riser has risen, the dazzler has dazzled, the apparent has appeared and the crooked has been straightened.

٥٣ــ وَقالَ ــ عَلَيْهِ السّلام ــ في ذِكْرِ رَسُولِ اللّهِ صلَّى اللّه عليه و آله و سلَّم: قَدْ حَقَّرَ الدُّنيا وَ أهْوَنَ بِها وَهَوَّنَها وَ عَلِمَ أنَّ اللّهَ زَواها عَنْهُ اخْتِياراً وَ بَسَطَها لِغَيْرِهِ اخْتِباراً

53. 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.

٥٤ــ كُنْتُ إذا سَأَلْتُ رَسُولَ اللّهِ صلَّى اللّه عليه و آله و سلَّم أعْطاني و إذا أمْسَكْتُ ابْتَدَأني

54. 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.

٥٥ــ لِبُغْضِنا أمْواجٌ مِنْ سَخَطِ اللّهِ سُبْحانَهُ

55. For our hatred there are waves of wrath from Allah, the Glorified.

٥٦ــ لَقَدْ رَقَعْتُ مِدْرَعَتِي هذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ راقِعِها فَقالَ لِي قائِلٌ ألا تَنْبِذُها ؟ فَقُلتُ لَهُ: أُعْزُبْ عَنِّي عَلَى الصَّباحِ يَحْمَدُ القَوْمُ السُّرى

56. 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.

٥٧ــ لَتَعْطِفَنَّ عَلَيْنا الدُّنيا بَعْدَ شِماسِها عَطْفَ الضَّرُوسِ عَلى وَلَدِها

57. This world will incline towards us after having been refractory just like the wild camel inclines towards its young.

٥٨ــ لَقَدْ كُنْتُ وَ ما أُهَدَّدُ بِالْحَرْبِ وَلا أُرَهَّبُ بِالضَّرْبِ

58. I am not, nor have I ever been, intimidated by battle or frightened of being struck [by swords].

٥٩ــ لَوْ كُشِفَ الغِطاءُ مَا ازْدَدْتُ يَقِيناً

59. If the veils were removed, my certitude would not increase.

٦٠ــ لَوِ اسْتَوَتْ قَدَمايَ مِنْ هذِهِ المَداحِضِ لَغَيَّرْتُ أشْياءً

60. If my feet were to rest firmly on these slippery areas, I would surely change [many] things.

٦١ــ لَوْ كُنّا نَأْتِي ما تَأْتُونَ (آتَيْتُم) لَما قامَ لِلدّينِ عَمُودٌ وَ لا اخْضَرَّ لِلإيمانِ عُودٌ

61. If we had done as you did, no pillar of the religion would be left standing and no plant of faith would grow.

٦٢ــ لَوْ شِئْتُ أنْ أُخبِرَ كُلَّ رَجُل مِنْكُمْ بِمَخْرَجِهِ وَ مَوْلِجِهِ وَ جَمِيعَ شَأْنِهِ لَفَعَلْتُ لكِنّي أخافُ أنْ تَكْفُرُوا فِيَّ بِرَسُولِ اللّهِ صَلَواتُ اللّهِ وَ سَلامُهُ عَلَيْهِ إلاّ أنّي مُفْضِيهِ إلَى الخاصَّةِ مِمَّنْ يُؤْمَنُ ذلِكَ مِنْهُ وَ الَّذي بَعَثَهُ بِالحَقِّ وَ اصْطَفاهُ عَلَى الخَلْقِ ما أنْطِقُ إلاّ صادِقاً وَ لَقَدْ عَهِدَ إلَيَّ بِذلِكَ كُلِّهِ وَ بِمَهْلِكِ مَنْ يَهْلِكُ وَ بِمَنْجا مَنْ يَنْجُو(وَمَ آلِ هذا الأمْرِ) وَما أبْقى شَيْئاً يَمُرُّ عَلى رَأسي إلاّ أفْرَغَهُ في أُذُنَيّوَ أفضى بِهِ إلَيَّ

62. 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 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.

٦٣ــ لَنا حَقٌّ إنْ أُعْطِيناهُ وَ إلاّ رَكِبْنا أعْجازَ الإبِلِ وَ إنْ طالَ السُّرى

63. 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.

٦٤ــ لَنا عَلَى النّاسِ حَقُّ الطّاعَةِ وَ الوِلايَةِ وَ لَهُمْ مِنَ اللّهِ سُبْحانَهُ حُسْنُ الجَزاءِ

64. 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.

٦٥ــ مَنْ تَمَسَّكَ بِنا لَحِقَ

65. Whoever clings to us will join us.

٦٦ــ مَنْ تَخَلَّفَ عَنّا مُحِقَ

66. Whoever turns away from us will be annihilated.

٦٧ــ مَنِ اتَّبَعَ أمْرَنا سَبَقَ

67. One who follows our commandments advances.

٦٨ــ مَنْ رَكِبَ غَيْرَ سَفينَتِنا غَرِقَ

68. One who boards other than our ship, drowns.

٦٩ــ هُمْ مَوْضِعُ سِرِّ رَسُولِ اللّهِ صلّى اللّه عليه و آله و سلّموَ حُماةُ أمْرِهِ وَ عَيْبَةُ عِلْمِهِ وَ مَوْئِلُ حُكْمِهِ وَ كُهُوفُ كُتُبِهِ وَ جِبالُ دينِهِ

69. 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.

٧٠ــ هُمْ كَرائِمُ الإيمانِ وَ كُنُوزُ الرَّحْمنِ إنْ قالُوا صَدَقُوا وَ إنْ صَمَتُوا لَمْيُسْبَقُوا

70. 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.

٧١ــ هُمْ كُنُوزُ الإيمانِ وَ مَعادِنُ الإحْسانِ إنْ حَكَمُوا عَدَلُوا وَ إنْ حاجُّوا خَصَمُوا

71. They are the treasures of faith and the sources of virtue; when they judge, they do justice and when they debate, they overcome.

٧٢ــ هُمْ أساسُ الدّينِ وَ عِمادُ الْيَقينِ إلَيْهِمْ يَفِيءُ الغالِي وَ بِهِمْ يَلْحَقُ التّالِي

72. 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.

٧٣ــ هُمْ مَصابِيحُ الظُّلَمِ وَ يَنابِيعُ الحِكَمِ وَ مَعادِنُ العِلْمِ وَ مَواطِنُ الحِلْمِ

73. They are the lamps in the darkness, the springs of wisdom, the sources of knowledge and the loci of forbearance.

٧٤ــ هُمْ عَيْشُ العِلْمِ وَ مَوْتُ الجَهْلِ يُخْبِرُ كُمْ حِلْمُهُمْ (حُكْمُهُمْ) عَنْ عِلْمِهِمْ وَ صَمْتُهُمْ عَنْ مَنْطِقِهِمْ (وَظاهِرُهُمْ عَنْ باطِنِهِمْ) لا يُخالِفُونَ الحَقَّ (الدّين) وَ لا يَخْتَلِفُونَ فيهِ فَهُوَ بَيْنَهُمْ صامِتٌ ناطِقٌ وَ شاهِدٌ صادِقٌ

74. 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.

٧٥ــ لاتَزِلُّوا عَنِ الحَقِّ وَ أهْلِهِ فَإنَّهُ مَنِ اسْتَبْدَلَ بِنا أهْلَ البَيْتِ هَلَكَ وَفاتَتْهُ الدُّنْيا وَ الآخِرَةِ

75. 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.

٧٦ــ لاتَخْلُو الأرْضُ مِنْ قائِمٍ لِلّهِ بِحُجَجِهِ (بِحُجَّة) إمّا ظاهِراً مَشْهُوراً وَإمّا باطِناً (خائِفاً) مَغْمُوراً لِئَلاّ تَبْطُلَ حُجَجُ اللّهِ وَ بَيِّناتُهُ

76. The world is never devoid of an establisher of the proof of Allah, either [as 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.

77. 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.

٧٧ــ لا يُقاسُ ب آلِ مُحَمَّد صَلَواتُ اللّهِ عَلَيْهِمْ مِنْ هذِهِ الأُمَّةِ أحَدٌ وَلايَسْتَوي (ولا يُسَوّى) بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أبَداً

78. 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.'

٧٨ــ يا أيُّها النّاسُ إنَّهُ لَمْ يَكُنْ لِلّهِ سُبْحانَهُ حُجَّةٌ في أرْضِهِ أوْكَدُ مِنْ نَبِيِّنا مُحَمَّد صلّى اللّه عليه و آله و سلَّم وَ لاحِكْمَةٌ أبْلَغُ مِنْ كِتابِهِ القُرآنِ العَظيمِ وَلا مَدَحَ اللّهُ تَعالى مِنْكُمْ إلاّ مَنِ اعْتَصَمَ بِحَبْلِهِ وَ اقْتَدى بِنَبِيِّهِ وَ إنَّما هَلَكَ مَنْ هَلَكَ عِنْدَ ماعَصاهُ وَخالَفَهُ وَ اتَّبَعَ هَواهُ فَلِذلِكَ يَقُولُ عَزَّ مِنْ قائِل: فَلْيَحْذَرِ الَّذينَ يُخالِفُونَ عَنْ أمْرِهِ أنْ تُصِيبَهُمْ فِتْنَةٌ أوْ يُصِيبَهُمْ عَذابٌ أليمٌ

79. The one who looks with the insight of the wise sees his path of guidance (or goal) and knows its valleys and its peaks.

٧٩ــ ناظِرُ قَلْبِ اللَّبيبِ بِهِ يُبْصِرُ رُشْدَهُ (أمَدَهُ) وَ يَعْرِفُ غَوْرَهُ وَنَجْدَهُ

80. 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.

٨٠ــ نَحْنُ دُعاةُ الحَقِّ وَ أئِمَّةُ الخَلْقِ وَ اَلْسِنَةُ الصِّدْقِ مَنْ أطاعَنا مَلَكَ وَ مَنْ عَصانا هَلَكَ

81. By Allah! I have never hidden a single word nor have I ever spoken a lie.

٨١ــ وَ اللّهِ ما كُنْتُ وَشْمَةً وَ لاكَذَبْتُ كِذْبَةً

82. 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

٨٢ــ وَاللّهِ ما فَجَعَني مِنَ الْمَوْتِ وارِدٌ كَرِهْتُهُ وَ لاطالِعٌ أنْكَرْتُهُ وَ ما كُنْتُ إلاّ كَغارِبِ

(كَقارِب) وَرَدَ أوْ طالِب وَجَدَ

has come to his destination or a seeker who finds what he is looking for.

٨٣ــ وَ اللّهِ لأنْ أبيتَ عَلى حَسَكِ السَّعْدانِ مُسَهَّداً وَ أُجَرَّ فِي الأغْلالِ مُصَفَّداً أحَبُّ إلَيَّ مِنْ أنْ ألْقَي اللّهَ وَ رَسُولَهُ ظالِماً لِبَعْضِ العِبادِ أوْ غاصِباً لِشَيْءٍ مِنَ الحُطامِ و كَيْفَ أظْلِمُ لِنَفْس يُسْرِعُ إلَى الْبِلى قُفُولُها وَيَطُولُ فِي الثَّرى حُلُولُها

83. 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?

٨٤ــ وَلَقَدْ عَلِمَ الْمُسْتَحْفِظُونَ مِنْ أصْحابِ رَسُولِ اللّهِ صلّى اللّه عليه و آله و سلّم إنَّني لَمْ أرُدَّ عَلَى اللّهِ سُبْحانَهُ وَ لاعَلى رَسُولِهِ ساعَةً قَطُّ وَ لَقَدْ واسَيْتُهُ بِنَفْسِي فِي المَواطِنِ الَّتي تَنْكِصُ فيها الأبْطالُ وَ تَتَأَخَّرُ عَنْها الأقْدامُ نَجْدَةً أكْرَمَني اللّهُ بِها وَ لَقَدْ بَذَلْتُ فِي طاعَتِهِ صَلَواتُ اللّهِعَلَيْهِ وَ آلِهِ جُهْدِي وَ جاهَدْتُ أعْدائَهُ بِكُلِّ طاقَتِي وَ وَقَيْتُهُ بِنَفْسِي وَ لَقَدْ أفْضى إلَيَّ مِنْ عِلْمِهِ بِما لَمْ يُفْضِ بِهِ إلى أحَد غَيْرِي

84. 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.

٨٥ ــ هَجَمَ بِهِمُ الْعِلْمُ عَلى حَقيقَةِ الإيمانِ (الْبَصيرةِ) وَ باشَرُوا رُوحَ اليَقينِ فَاسْتَسْهَلُوا (فَاسْتَلانُوا) مَا اسْتَوْعَرَ الْمُتْرَفُونَ وَ أنِسُوا بِمَا اسْتَوْحَشَ مِنْهُ الجاهِلُونَ وَ صَحِبُوا الدُّنيا بِأبْدان

85. Knowledge has led them to real understanding and they have acquired the 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

أرْواحُها مُعَلَّقَةٌ بالمَحَلِّ الأعْلى أُولئِكَ خُلَفاءُ اللّهِ فِي أرْضِهِ وَ الدُّعاةُ إلى دينِهِ آه آه شَوْقاً إلى رُؤْيَتِهِمْ

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.

٨٦ ــ هُمْ دَعائِمُ الإسْلامِ وَ وَلائِجُ الإعْتِصامِ بِهِمْ عادَ الحَقُّ في نِصابِهِ وَانْزاحَ الباطِلُ عَنْ مُقامِهِ وَ انْقَطَعَ لِسانُهُ مِنْ مَنْبَتِهِ عَقَلُوا الدِّينَ عَقْلَ وِعايَة وَرِعايَة لاعَقْلَ سَماع وَ رِوايَة

86. 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.

٨٧ــ وَ إنّا لأُمَراءُ الكَلامِ فِينا تَشَبَّثَتْ (وَ فينا تَنَشَّبَتْ عُرُوقُهُ) فُرُوعُهُ وَعَلَيْنا تَهَدَّلَتْ أغْصانُهُ (غُصُونُهُ)

87. Verily we are the masters of speech; in us its offshoots (or veins) are fixed and its branches hang over us.

٨٨ــ لَنْ تَنْقَطِعَ سِلْسِلَةُ الهَذَيانِ حَتّى يُدْرَكَ الثّارُ مِنَ الزَّمانِ

88. The chain of delusion will never be severed until the rising of the [Imam of the] avenger of the age.

٨٩ ــ نَحْنُ بابُ حِطَّة وَ هُوَ بابُ السّلامِ مَنْ دَخَلَهُ سَلِمَ وَ نَجا وَ مَنْ تَخَلَّفَ عَنْهُ هَلَكَ

89. 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.

٩٠ــ نَحْنُ النُّمْرُقَةُ الوُسْطى بِها يَلْحَقُ التّالِي وَ إلَيْها يَرْجِعُ الغالِي

90. We are the middle cushion which is joined by those who remain behind and to which those who have exceeded the limits return.

٩١ــ نَحْنُ أُمَناءُ اللّهِ عَلى عِبادِهِ وَ مُقِيمُوا الْحَقِّ في بِلادِهِ بِنا يَنْجُو المُوالِي وَ بِنا يَهْلِكُ المُعادِي

91. 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.

٩٢ــ نَحْنُ شَجَرَةُ النُّبُوَّةِ وَ مَحَطُّ الرِّسالَةِ وَ مُخْتَلَفُ الْمَلائِكَةِ وَ يَنابيعُ الْحِكَمِ وَمَعادِنُ الْعِلْمِ ناصِرُنا وَ مُحِبُّنا يَنْتَظِرُ الرَّحْمَةَ وَ عَدُوُّنا وَ مُبْغِضِينا يَنْتَظِرُ السَّطْوَةَ

92. 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.

٩٣ــ نَحْنُ الشِّعارُ وَ الأصْحابُ وَ السَّدَنَةُ وَ الأبوابُ وَلا يُؤْتَى البُيُوتُ إلاّ مِنْ أبْوابِها وَ مَنْ أتاها مِنْ غَيْرِ أبْوابِها كانَ سارِقاً لاتَعْدُوهُ العُقُوبَةُ

93. 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.

٩٤ــ هَيْهاتَ لَوْلاَ التُّقى لَكُنْتُ أدْهَى العَرَبِ

94. Far be it! If there was no command of piety, I would have been the most cunning of all the Arabs.

٩٥ــ ما أنْكَرْتُ اللّهَ تَعالى مُنْذُ عَرَفْتُهُ

95. I have never rejected Allah from the time that I came to know Him.

٩٦ــ ما شَكَكْتُ فِي الحَقِّ مُذْ أُرِيتُهُ

96. I have never doubted in the truth since the time it was shown to me.

٩٧ــ ما كَذَبْتُ وَ لاكُذِّبْتُ

97. I have never lied nor have I been accused of lying.

٩٨ــ ما ضَلَلْتُ وَ لاضُلَّ بِي

98. I have never strayed [from the right path] nor has anyone gone astray because of me.

٩٩ــ ما نَزَلَتْ آيَةٌ إلاّ وَقَدْ عَلِمْتُ فيما نَزَلَتْ وَ أيْنَ نَزَلَتْ في نَهار أوْ لَيْل في جَبَل أوْ سَهْل وَ إنَّ رَبِّي وَهَبَ لِي قَلْباً عَقُولاً وَ لِساناً قَؤُولاً

99. 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.

100. We have established the pillar of truth and vanquished the forces of falsehood.

١٠٠ــ نَحْنُ أقَمْنا عَمُودَ الْحَقِّ وَ هَزَمْنا جُيُوشَ الباطِلِ

FOOLISHNESS

الحُمْق

1. Foolishness is occupying oneself with the superfluous and accompanying the ignorant.

١ــ اَلْحُمْقُ اَلاِسْتِهْتارُ بِالفُضُولِ وَ مُصاحَبَةُ الْجَهُولِ

2. Foolishness is an ailment which cannot be remedied and a sickness that cannot be cured.

٢ــ اَلْحُمْقُ داءٌ لا يُداوى وَ مَرَضٌ لا يَبْرَءُ

3. The worst indigence is foolishness.

٣ــ أفْقَرُ الفَقْرِ الْحُمْقُ

4. The most harmful thing is foolishness.

٤ــ أضَرُّ شَيْءِ الحُمْقُ

5. The height of foolishness is being beguiled [by the pleasures of this world].

٥ــ أحْمَقُ الْحُمْقِ الاِغْتِرارُ

6. The greatest foolishness is exaggeration in praise and censure.

٦ــ أكْبَرُ الْحُمْقِ اَلإغْراقُ فِي المَدْحِ وَ الذَّمِّ

7. The greatest foolishness is being conceited in [the state of] poverty.

٧ــ أعْظَمُ الْحَماقَةِ اَلاِخْتِيالُ فِي الفاقَةِ

8. Foolishness is a disgrace.

٨ــ اَلْحُمْقُ شَيْنٌ

9. Foolishness is the most harmful companion.

٩ــ اَلْحُمْقُ أضَرُّ الأصْحابِ

10. Foolishness is the worst ailment.

١٠ــ اَلْحُمْقُ أدْوَأُ الدّاءِ

11. Foolishness leads to superfluity.

١١ــ اَلْحُمْقُ يُوجِبُ الفُضُولَ

12. Foolishness is from the fruits of ignorance.

١٢ــ اَلْحُمْقُ مِنْ ثِمارِ الْجَهْلِ

13. Foolishness makes one a stranger in his own hometown.

١٣ــ اَلْحُمْقُ فِي الوَطَنِ غُرْبَةٌ

14. How bad an ailment foolishness is!

١٤ــ بِئْسَ الدّاءُ الْحُمْقُ

15. The poverty of foolishness is not alleviated by [material] wealth.

١٥ــ فَقْرُ الْحُمْقِ لايُغْنيهِ الْمالُ

16. Being conceited in poverty is the height of foolishness.

١٦ــ مِنْ كَمالِ الْحَماقَةِ الاِخْتِيالُ فِي الفاقَةِ

17. Establishing brotherhood with the vicious is from the greatest [acts of] foolishness.

١٧ــ مِنْ أعْظَمِ الْحُمْقِ مُواخاةُ الفُجّارِ

18. Being audacious in front of the king is an act of foolishness.

١٨ــ مِنَ الْحُمْقِ الدالَّةُ عَلَى السُّلْطانِ

19. From the signs of foolishness are: being audacious without any means and boasting without [possessing] any nobility.

١٩ــ مِنْ دَلائِلِ الْحُمْقِ دالَّةٌ بِغَيْرِ آلَة وَ صَلَفٌ بِغَيْرِ شَرَف

20. With foolishness, what is sought is not achieved.

٢٠ــ لايُدْرَكُ مَعَ الْحُمْقِ مَطْلَبٌ

21. There is no ailment worse than foolishness.

٢١ــ لاداءَ أدْوَأُ مِنَ الْحُمْقِ

22. There is no poverty more severe than foolishness.

٢٢ــ لافاقَةَ أشَدُّ مِنَ الْحُمْقِ

23. Foolishness is wretchedness.

٢٣ــ اَلْحُمْقُ شَقاءٌ

THE FOOL

الأحمق

١ــ اَلأحْمَقُ غَرِيبٌ فِي بَلْدَتِهِ مُهانٌ بَيْنَ أعِزَّتِهِ

1. The fool is a stranger in his [own] hometown, [and is] humiliated among his near ones.

٢ــ اَلأحْمَقُ لايَحْسُنُ بِالهَوانِ وَ لايَنْفَكُّ عَنْ نَقْص و خُسْران

2. A fool does not improve by abasement and he is does not separate from fault and loss.

٣ــ إحْذَرِ الأحْمَقَ فَإنَّ مُداراتَهُ تُعَنِّيكَ (تُعْيِيكَ) وَ مُوافَقَتَهُ تُرْدِيكَ وَمُخالَفَتَهُ تُؤْذِيكَ وَ مُصاحَبَتَهُ وَبالٌ عَلَيْكَ

3. 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.

٤ــ أحْمَقُ النّاسِ مَنْ ظَنَّ أنَّهُ أعْقَلُ النّاسِ

4. The most foolish of all people is the one who thinks that he is the most intelligent of all people.

٥ــ أحْمَقُ النّاسِ مَنْ يَمْنَعُ الْبِرَّ وَ يَطْلُبُ الشُّكْرَ وَ يَفْعَلُ الشَّرَّ وَ يَتَوَقَّعُ ثَوابَ الخَيْرِ

5. 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.

٦ــ أحْمَقُ النّاسِ مَنْ أنْكَرَ عَلى غَيْرِهِ رَذِيلَةً وَ هُوَ مُقِيمٌ عَلَيْها

6. The most foolish of all people is the one who censures others for a vice while he [himself] performs it.

٧ــ اَلأحْمَقُ لا يَحْسُنُ بِالهَوانِ

7. The fool does not improve by being disgraced.

٨ــ بُعْدُ الأحْمَقِ خَيْرٌ مِنْ قُرْبِهِ وَ سُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ

8. The remoteness of a fool is better than his nearness and his silence is better than his speech.

٩ــ تُعْرَفُ حَماقَةُ الرَّجُلِ بِالأشَرِ فِي النِّعْمَةِ وَ كَثْرَةِ الذُّلِّ فِي الْمِحْنَةِ

9. The foolishness of a person is recognized by [his] cheerfulness in times of blessing and increased abjectness in times of tribulation.

١٠ــ تُعْرَفُ حِماقَةُ الرَّجُلِ فِي ثَلاث: فِي كَلامِهِ فِيما لا يَعْنيهِ وَ جَوابِهِ عَمّا لا يُسْئَلُ عَنْهُ وَ تَهَوُّرِهِ فِي الأُمُورِ

10. 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.

١١ــ قَطيعَةُ الأحْمَقِ حَزْمٌ

11. Cutting off [ties with] the fool is judiciousness.

١٢ــ كُنْ عَلى حَذَر مِنَ الأحْمَقِ إذا صاحَبْتَهُ وَ مِنَ الفاجِرِ إذا عاشَرْتَهُ وَ مِنَ الظّالِمِ إذا عامَلْتَهُ

12. 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.

١٣ــ لِلأحْمَقِ مَعَ كُلِّ قَوْل يَمِينٌ

13. For the fool there is an oath with every statement.

١٤ــ إيّاكَ وَ مَوَدَّةَ الأحْمَقِ فَإنَّهُ يَضُرُّكَ مِنْ حَيْثُ يَرى أنَّهُ يَنْفَعُكَ وَيَسُوءُكَ وَ هُوَ يَرى انَّه يَسُرُّكَ

14. 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.

١٥ــ السُّكُوتُ عَلَى الأحْمَقِ أفْضَلُ جَوابِهِ

15. Keeping silent is the best response for a fool.

١٦ــ مِنْ أماراتِ الأحْمَقِ كَثْرَةُ تَلَوُّنِهِ

16. Increased fickleness is from the signs of a fool.

١٧ــ مُقاساةُ الأحْمَقِ عَذابُ الرُّوحِ

17. Putting up with a fool is a torment for the soul.

١٨ــ لاتَعْظِمَنَّ الأحْمَقَ وَ إنْ كانَ كَبيراً

18. Never show respect to a fool, even if he is [apparently] great.

الإحتمال

TOLERANCE

١ــ اَلاِحْتِمالُ بُرْهانُ الْعَقْلِ وَ عُنْوانُ الفَضْلِ

1. Tolerance is proof of intelligence and a symbol of excellence.

٢ــ اَلإحْتِمالُ زَيْنُ الرِّفاقِ

2. Tolerance is the ornament of companionship.

٣ــ اَلإحْتِمالُ زَيْنُ السِّياسَةِ

3. Tolerance is the embellishment of politics [and leadership].

٤ــ اَلإحْتِمالُ يُجِلُّ القَدْرَ

4. Tolerance dignifies one's status.

٥ــ الإحْتِمالُ خُلْقٌ سَجيحٌ

5. Tolerance is a beautiful quality.

٦ــ اِحْتِمالُ الدَّنِيَّةِ (اَلأذِيَّةِ) مِنْ كَرَمِ السَّجِيَّةِ

6. Tolerating meanness (or annoyance) is from nobility of character.

٧ــ بِتَحَمُّلِ المُؤَنِ تَكْثُرُ المَحامِدُ

7. By bearing the burden of provision (for the people), praises increase.

٨ــ بِكَثْرَةِ الإحْتِمالِ يَكْثُرُ الْفَضْلُ (العَقْلُ)

8. Through increased tolerance, one's merit (or intelligence) increases.

٩ــ بِالإحْتِمالِ وَ الْحِلْمِ يَكُونُ لَكَ النّاسُ أنْصاراً وَ أعْواناً

9. Through tolerance and forbearance, people become your helpers and supporters.

١٠ــ بِكَثْرَةِ الإحْتِمالِ يُعْرَفُ الْحَليمُ

10. The forbearing one is recognized by his increased tolerance.

١١ــ تَحَمَّلْ يَجِلَّ قَدْرُكَ

11. Be tolerant, [and] your status will become lofty.

١٢ــ عَلَيْكَ بِالإحْتِمالِ فَإنَّهُ سَتْرُ الْعُيُوبِ

12. Adopt tolerance, for verily it is [a means of] concealing faults.

١٣ــ مَنْ كَثُرَ حَمْلُهُ نَبُلَ

13. One whose tolerance increases becomes noble.

١٤ــ مَنْ لَمْ يَحْتَمِلْ مَؤُنَةَ النّاسِ فَقَدْ أهَّلَ قُدْرَتَهُ لِانْتِقالِها

14. One who does not bear the burden of providing for the people has prepared his power for its transference.

١٥ــ مِنَ الْكَرَمِ اِحْتِمالُ جِناياتِ الإخْوانِ

15. It is part of honour to tolerate the wrongdoings of [one's] brothers.

16. 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.

١٦ــ اِحْتَمِلْ ما يَمُرُّ عَلَيْكَ فَإِنَّ الاِحْتِمالَ سَتْرُ الْعُيُوبِ وَ إِنَّ الْعاقِلَ نِصْفُهُ اِحْتِمالٌ وَ نِصْفُهُ تَغافُلٌ

17. Continually bearing the liabilities [of others] causes loftiness [of character].

١٧ــ إِدْمانُ تَحَمُّلِ المَغارِمِ يُوجِبُ الْجَلالَةَ

VEHEMENCE

الحَمِيَّة

1. It is to the extent of one's vehemence that one is protective of his honour.

١ــ عَلى قَدْرِ الحَمِيَّةِ تَكُونُ الغِيْرَةُ

2. 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.

٢ــ فَاللّهَ اللّهَ عِبادَ اللّهِ في كِبْرِ الْحَمِيَّةِ وَ فَخْرِ الْجاهِلِيَّةِ فَإِنَّهُ مَلاقِحُ الشَّنَأنِ وَمَنافِخُ الشَّيْطانِ

3. There is no vehemence in one who has no sense of honour.

٣ــ لاحَمِيَّةَ لِمَنْ لا أَنَفَةَ لَهُ

ABSTINENCE [FROM FOOD]

الحِمْيَةُ

1. Fitness of the body is [in] abstinence from [harmful] foods.

١ــ صَلاحُ البَدَنِ الحِمْيَةُ

2. One who cannot patiently bear the agony of abstinence [from food], his sickness will be prolonged.

٢ــ مَنْ لَمْ يَصْبِرْ عَلى مَضَضِ الْحِمْيَةِ طالَ سَقَمُهُ

FULFILLING NEEDS

الحَوائج وقَضائها

١ــ إنَّ حَوائِجَ النّاسِ إلَيْكُمْ نعْمَةٌ مِنَ اللّهِ عَلَيْكُمْ فَاغْتَنِمُوها وَلا تَمَلُّوها فَتَتَحَوَّلَ نَقْماً

1. 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.

٢ــ لاتُؤَخِّرْ إنالَةَ الْمُحْتاجِ إلى غَد فَإنَّكَ لاتَدْرِي ما يَعْرِضُ لَكَ وَ لَهُ في غَد

2. Do not delay granting the needy to tomorrow, for you do not know what will happen to you and to him tomorrow.

٣ــ عَلَيْكُمْ في قَضاءِ حَوائِجكُمْ بكِرامِ الأنْفُسِ وَ الأُصُولِ تُنْجَحْ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مَطال وَ لا مَنّ

3. 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.

٤ــ عَلَيْكُمْ في طَلَبِ الْحَوائِجِ بِشِرافِ النُّفُوسِ ذَوِي الأُصُولِ الطَيِّبَةِ فَإنَّها(فَإنَّهُ) عِنْدَهُمْ أقْصى وَ هِيَ (وَ هُمْ) لَدَيْكُمْ (لَدَيْهِمْ) أزْكى

4. 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.

٥ــ عَجِبْتُ لِرَجُل يَأتِيهِ أخُوهُ الْمُسْلِمُ فِي حاجَة فَيَمْتَنِعُ عَنْ قَضائِها وَلايَرى نَفْسَهُ لِلْخَيْرِ أهْلاً فَهَبْ أنَّهُ لاثَوابَ يُرْجى وَ لاعِقابَ يُتَّقى أفَتَزهَدُونَ فِي مَكارِمِ الأخْلاقِ

5. 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?

٦ــ فَوْتُ الحاجَةِ خَيْرٌ مِنْ طَلَبِها مِنْ غَيْرِ أهْلِها

6. Not having your needs fulfilled is better than seeking them from those who are not worthy.

٧ــ بَذْلُ الجاهِ زَكوةُ الْجاهِ

7. Being generous with power [and fulfilling the needs of the people with it] is the alms-tax of power.

٨ــ تَعْجِيلُ السَّراحِ نَجاحٌ

8. Expediting the release [of the needy from his need] is [a means of] success.

٩ــ لا يَسْتَقِيمُ قَضاءُ الحَوائِجِ إلاّ بِثَلاث: بِتَصْغِيرِها لِتَعْظُمَ وَ سَتْرِها لِتَظْهَرَ وَ تَعْجِيلِها لِتَهْنَأَ

9. 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.

١٠ــ كُلُّ مُؤَجَّل يَتَعَلَّلُ بِالتَّسْوِيفِ

10. Everyone who has been given time [to do good before his death] gives excuses for postponement [of good deeds].

١١ــ سَبَبُ زَوالِ الْيَسارِ مَنْعُ الْمُحْتاجِ

11. Turning away the needy is the cause of diminishment of affluence.

الإحتياجات

EXPRESSING YOUR NEEDS

١ــ إحْتَجْ إلى مَنْ شِئْتَ وَكُنْ (تَكُنْ) أسِيْرَهُ

1. Express your needs to whomever you wish and (you will) become his captive.

٢ــ مَنِ احْتَجْتَ إلَيْهِ هُنْتَ عَلَيْهِ

2. When you express your needs to someone, you abase yourself before him.

٣ــ مَنِ احْتاجَ إلَيْكَ كانَتْ طاعَتُهُ لَكَ بِقَدْرِ حاجَتِهِ إلَيْكَ

3. One who seeks his needs from you, his obedience to you will be to the extent of his need from you.

٤ــ مَنِ احْتاجَ إلَيْكَ وَجَبَ إسْعافُهُ عَلَيْكَ

4. When someone turns to you with his needs, it becomes obligatory upon you to help him.

كيف الحال ؟

HOW ARE YOU?

١ــ (وَ قيلَ لَهُ ــ عَليهِ السَّلامُ ــ كَيفَ تَجدُكَ يا أميرَ المُؤمِنينَ ؟ فقال:) كَيْفَ يَكُونُ (حالُ) مَنْ يَفْنى بِبَقائِهِ وَ يَسْقَمُ بِصِحَّتِهِ وَ يُؤتى مِنْ مَأْمَنِهِ ؟!

1. (When he was asked 'how are you O Amīr al-Mu'minīn?', he replied:) How would 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?!

المتحيّر

THE PERPLEXED

١ــ قَدْ يُعْذَرُ الْمُتَحَيِّرُ الْمَبْهُوتُ

1. It is possible for the one who is perplexed and bewildered to be excused.

الحيلة

RECOURSE

١ــ اَلتَّلَطُّفُ فِي الحِيْلَةِ أجْدى مِنَ الْوَسِيلَةِ

1. Subtlety in [seeking] recourse is the most advantageous of all ways.

٢ــ لِكُلِّ شَيْءٍ حِيلَةٌ

2. For everything there is recourse.

٣ــ مَنْ قَعَدَ عَنْ حِيلَتِهِ (جِبِلَّتِهِ) أقامَتْهُ الشَّدائِدُ

3. One who neglects his recourse (or natural disposition) is made to rise [towards it] by tribulations.

الحيّ والحياة

LIFE AND BEING ALIVE

١ــ اَلحَيُّ لا يَكْتَفِي

1. The living one is never satisfied [and always seeks more].

٢ــ ثَمَرَةُ طُولِ الْحَياةِ السُّقْمُ وَ الْهَرَمُ

2. The fruit of long life is illness and senility.

٣ــ غايَةُ الْحَياةِ الْمَوْتُ

3. The end of [this] life is death.

4. How close is life to death!

٤ــ ما أقْرَبَ الحَياةَ مِنَ المَوْتِ

5. How near is the living one to the dead because he will soon join him!

٥ــ ما أقْرَبَ الحَيَّ مِنَ المَيِّتِ لِلِحاقِهِ بِهِ

6. How far is the dead one from the living by his separation from him!

٦ــ ما أبْعَدَ المَيِّتَ مِنَ الحَيِّ لإنْقِطاعِهِ عَنْهُ

MODESTY AND SHAME

الحياء

1. Being ashamed in front of Allah, the Glorified, protects [one] from the punishment of hell.

١ــ اَلْحَياءُ مِنَ اللّهِ سُبْحانَهُ تَقي عَذابَ النّارِ

2. The most modest among you are the most forbearing among you.

٢ــ أحْياكُمْ أحْلَمُكُمْ

3. The best of religious attires is modesty.

٣ــ أحْسَنُ مَلابِسِ الدِّينِ اَلحَياءُ

4. The greatest modesty is your being ashamed in front of Allah.

٤ــ أفْضَلُ الْحَياءِ اِسْتِحْياؤُكَ مِنَ اللّهِ

5. The best modesty is your being ashamed of yourself [in front of Allah].

٥ــ أحْسَنُ الْحَياءِ اِسْتِحْياؤُكَ مِنْ نَفْسِكَ

6. Verily modesty and chastity are from the characteristics of faith, and they are the traits of the free and the qualities of the virtuous.

٦ــ إنَّ الْحَياءَ وَ الْعِفَّةَ مِنْ خَلائِقِ الإيمانِ وَ إنَّهُما لَسَجِيَّةُ الأحْرارِ وَشيمَةُ الأبْرارِ

7. Modesty is beautiful.

٧ــ اَلْحَياءُ جَميلٌ

8. Modesty is preventive.

٨ــ اَلْحَياءُ مَحْرَمَةٌ

9. Shame prevents livelihood.

٩ــ اَلْحَياءُ يَمْنَعُ الرِّزْقَ

10. Modesty is the key to (every) good.

١٠ــ اَلْحَياءُ مِفْتاحُ (كُلِّ) الْخَيْرِ

11. Shame is accompanied by deprivation.

١١ــ اَلْحَياءُ مَقْرُونٌ بِالْحِرْمانِ

12. Modesty is the lowering of one's gaze.

١٢ــ اَلْحَياءُ غَضُّ الطَّرْفِ

13. Modesty is the perfection of honour.

١٣ــ اَلْحَياءُ تَمامُ الْكَرَمِ

14. Modesty is the partner of chastity.

١٤ــ اَلْحَياءُ قَرِينُ الْعَفافِ

15. Modesty is a beautiful quality.

١٥ــ اَلْحَياءُ خُلْقٌ جَمِيلٌ

16. Modesty is a pleasing characteristic.

١٦ــ اَلْحَياءُ خُلْقٌ مَرْضِيٌّ

17. Modesty is the perfection of honour and the best of traits.

١٧ــ اَلْحَياءُ تَمامُ الكَرَمِ وأحْسَنُ الشِّيَمِ

18. Modesty prevents one from ugly actions.

١٨ــ اَلْحَياءُ يَصُدُّ عَنْ فِعْلِ القَبيحِ

19. Being ashamed in front of Allah effaces many of the sins [that one has committed].

١٩ــ اَلْحَياءُ مِنَ اللّهِ يَمْحُو كَثيراً مِنَ الخَطايا

20. 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.

٢٠ــ تَسَرْبَلِ الْحَياءَ وَ ادَّرِعِ الْوَفاءَ وَ احْفَظِ الإخاءَ وَ أقْلِلْ مُحادَثَةَ النِّساءِ يَكْمَلْ لَكَ السَّناءُ

21. The fruit of modesty is chastity.

٢١ــ ثَمَرَةُ الْحَياءِ العِفَّةُ

22. 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.

٢٢ــ ثَلاثٌ لا يُسْتَحْيى مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفَهُ وَ قِيامُهُ عَنْ مَجْلِسِهِ لأبيهِ وَ مُعَلِّمِهِ وَ طَلَبُ الْحَقِّ وَ إنْ قَلَّ

23. The shame of person feels from himself is the fruit of [his] faith.

٢٣ــ حَياءُ الرَّجُلِ مِنْ نَفْسِهِ ثَمَرَةُ الإيمانِ

24. The source of chastity is modesty.

٢٤ــ سَبَبُ العِفَّةِ اَلْحَياءُ

٢٥ــ عَلَيْكَ بِالْحَياءِ فَإِنَّهُ عُنْوانُ النُّبْلِ

25. Espouse modesty, for it is the symbol of nobility.

٢٦ــ غايَةُ الْحَياءِ أنْ يَسْتَحْيِيَ الْمَرْءُ مِنْ نَفْسِهِ

26. The pinnacle of modesty is for a man to feel ashamed of himself.

٢٧ــ قُرِنَ الْحَياءُ بِالْحِرْمانِ

27. Shame has been paired with deprivation.

٢٨ــ كَثْرَةُ حَياءِ الرَّجُلِ دَليلُ إيمانِهِ

28. The increased modesty of a person is the sign of his faith.

٢٩ــ مَنِ اسْتَحْيا حُرِمَ

29. One who is shy is deprived.

٣٠ــ مَنْ لاحَياءَ لَهُ فَلا خَيْرَ فيهِ

30. Whoever has no modesty has no good in him.

٣١ــ مَنْ قَلَّ حَياؤُهُ قَلَّ وَرَعُهُ

31. One whose modesty is reduced, his piety is [also] reduced.

٣٢ــ مَنْ كَساهُ الْحَياءُ ثَوْبَهُ خَفِيَ عَنِ النّاسِ عَيْبُهُ

32. Whoever is clothed with the garment of modesty, his faults are hidden from the people.

٣٣ــ مَنْ لَمْ يَتَّقِ وُجُوهَ الرِّجالِ لَمْ يَتَّقِ اللّهَ سُبْحانَهُ

33. One who does not fear facing the people [after having been caught doing evil] does not fear Allah, the Glorified.

٣٤ــ مَنْ لَمْ يَسْتَحْيِ مِنَ النّاسِ لَمْ يَسْتَحْيِ مِنَ اللّهِ سُبْحانَهُ

34. One who is not ashamed of the people will not feel ashamed in front of Allah, the Glorified.

٣٥ــ ما لا يَنْبَغي أنْ تَفْعَلَهُ فِي الْجَهْرِ فَلا تَفْعَلْهُ فِي السِّرِّ

35. That which is not appropriate for you to do in the open should not be done by you in private.

٣٦ــ نِعْمَ قَرينُ السَّخاءِ الْحَياءُ

36. The best partner of generosity is modesty.

٣٧ــ نِعْمَ قَرِينُ الإيمانِ اَلحَياءُ

37. The best partner of faith is modesty.

38. There is no [good] trait like modesty.

٣٨ــ لاشِيمَةَ كَالحَياءِ

باب الخاء

الإخباروالخبر والحديث

NARRATION AND TRANSMISSION OF INFORMATION

١ــ لا تُخْبِرْ بِما لَمْ تُحِطْ بِهِ عِلْماً

1. Do not relate that which you have no knowledge about.

٢ــ لا تُخْبِرَنَّ إلاّ عَنْ ثِقَة فَتَكُونَ كَذَّاباً وَ إنْ أخْبَرتَ عَنْ غَيرِهِ فَإنَّ الكَذِبَ مَهانَةٌ وَ ذُلٌّ

2. 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.

٣ــ لاتُسْرِعْ إلَى النَّاسِ بِما يَكْرَهُونَ فَيَقُولُوا فيكَ ما لايَعْلَمُونَ

3. 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.

٤ــ اعْقِلُوا الخَبَرَ إذا سَمِعْتُمُوهُ عَقْلَ دِرايَة لا عَقْلَ رِوايَة فَإنَّ رُواةَ العِلمِ كَثيرٌ وَ رُعاتَهُ قَليلٌ

4. 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.

٥ــ لَنْ يُصْدَقَ الخَبَرُ حتّى يَتَحَقَّقَ العَيانُ

5. Reports will never be accepted as true until [they are] verified by the eyes.

الإختبار

GAUGING PEOPLE

١ــ اِصْحَبْ تَخْتَبِرْ

1. Accompany [people] so that you may gauge [their true nature].

٢ــ مَنِ اخْتَبَرَ قَلا (وَ هَجَرَ)

2. One who gauges [the people] detests (or keeps away from) [them].

٣ــ اَلطُمَأنينَةُ إلى كُلِّ أحَد قَبْلَ الإخْتِبارِ مِنْ قُصُورِ العَقْلِ

3. Being at ease with every person before gauging [them] is from lack of intellect.

٤ــ مَنِ اطْمَأنَّ قَبلَ الإختِبارِ نَدِمَ

4. One who feels at ease [with people] before gauging them, regrets.

الخُدعة والخديعة والخُداع

DECEPTION AND THE DECEITFUL

١ــ إيّاكَ وَ الخَديعَةَ فَإنَّ الخَديعَةَ مِنْ خُلْقِ اللَّئيمِ

1. Beware of [engaging in] deception, for verily deception is from the qualities of the vile.

٢ــ غَرَّ عَقْلَهُ مَنْ أتْبَعَهُ الخُدَعَ

2. He who makes his intelligence follow deceptions has deluded it.

٣ــ مَنْ خادَعَ اللّهَ خُدِعَ

3. One who tries to deceive Allah is [himself] deceived.

٤ــ لادينَ لِخَدَّاع

4. The deceiver has no religion.

الخادم

THE SERVANT

١ــ اِضْرِب خادِمَكَ إذا عَصَى اللّهَ وَ اعْفُ عَنْهُ إذا عَصاكَ

1. Beat your servant when he disobeys Allah but forgive him when he disobeys you.

الخذلان والمخذول

THE ONE WHO IS FORSAKEN BY ALLAH

١ــ مِنْ عَلاماتِ الخِذلانِ اِسْتِحْسانُ القَبيحِ

1. From the signs of being forsaken by Allah is considering that which is evil as something good.

٢ــ مِنْ دَلائِلِ الخِذْلانِ الإسْتِهانَةُ بِحُقُوقِ

2. One of the indications of being forsaken by Allah is taking the rights of [one's]

brothers lightly.

الإخوانِ

3. Abandonment is a support for ignorance.

٣ــ اَلخِذلانُ مُمِدُّ الجَهْلِ

4. The forsaken is he who has to ask for something from the ignoble.

٤ــ المَخْذولُ مَنْ لَهُ إلَى اللِّئامِ حاجَةٌ

MUTENESS

الخَرَس

1. Muteness is better than lying.

١ــ اَلخَرَسُ خَيْرٌ مِنَ الكِذْبِ

INEPTNESS

الخُرْق

1. Ineptness is opposing [others'] views and having enmity with one who is capable of causing harm.

١ــ الخُرْقُ مُعاداةُ الآراءِ وَ مُعاداةُ مَنْ يَقْدِرُ علَى الضَّرّاءِ

2. Be cautious of ineptness for it is disgraces [one's] character.

٢ــ إيّاكَ وَ الخُرْقَ فَإنَّهُ شَيْنُ الأخلاقِ

3. The ugliest thing is ineptness.

٣ــ اَقْبَحُ شَيْءِ الخُرْقُ

4. The worst thing is ineptness.

٤ــ اَسْوَءُ شَيْءِ اَلخُرْقُ

5. Ineptness is a disgraceful attribute.

٥ــ اَلخُرْقُ شَينُ الخُلقِ

6. Ineptness is the worst quality.

٦ــ اَلْخُرْقُ شَرُّ خُلق

7. How bad a quality ineptness is!

٧ــ بِئسَ الشّيمَةُ الخُرْقُ

8. The height of ignorance is ineptness.

٨ــ رَأسُ الجَهْلِ الخُرْقُ

9. One whose ineptness increases is scorned.

٩ــ مَنْ كَثُرَ خُرْقُهُ اُسْتُرذِلَ

10. How many an elevated person has been degraded by the ugliness of his ineptitude!

١٠ــ كَمْ مِنْ رَفيع وَضَعَهُ قُبْحُ خُرْقِهِ

11. It is from ineptness to make haste before [having] ability, and to act slowly after getting the opportunity.

١١ــ مِنَ الخُرْقِ العَجَلَةُ قَبْلَ الإمْكانِ وَ الأناةُ بَعْدَ إصابَةِ الفُرصَةِ

12. Increased ineptness is an abomination.

١٢ــ مِنَ الفُحشِ كَثْرَةُ الخُرْقِ

13. It is from ineptitude to let go of an opportunity when one is able to take it.

١٣ــ مِنَ الخُرْقِ تَرْكُ الفُرْصَةِ عِندَ الإمكانِ

14. Ineptness is not in anything but that it tarnishes it.

١٤ــ ما كانَ الخُرْقُ في شَيْءٍ إلاّ شانَهُ

15. There is no quality more disgraceful than ineptitude.

١٥ــ لا خُلْقَ أشيَنُ مِنَ الخُرْقِ

16. There is no attribute more belittling than ineptitude.

١٦ــ لا خُلَّةَ أزْرى مِنَ الخُرْقِ

THE LOSER

الخاسر والخسران

1. Many a person who gains is [actually] a loser.

١ــ رُبَّ رابح خاسر

2. The biggest loser from among you is the most unjust from among you.

٢ــ أخسَرُكُمْ أظْلَمُكُمْ

3. How great a loser is he for whom there is no share [of reward] in the Hereafter!

٣ــ ما أخْسَرَ مَنْ لَيْسَ لَهُ فِي الآخِرَةِ نَصيبٌ

SUBMISSIVENESS AND HUMILITY IN FRONT OF ALLAH, THE MOST HIGH

الخشوع والخضوع للّه تعالى

1. When you are guided to your goal then be most submissive in front of your Lord.

١ــ إذا أنتَ هُديتَ لِقَصْدِكَ فَكُنْ أخْشَعَ ما تَكُونُ لِرَبِّكَ

2. Everything is humble in front of Allah.

٢ــ كُلُّ شَيْءٍ خاضِعٌ لِلّهِ

3. Everything is submissive in front of Allah.

٣ــ كُلُّ شَيْءٍ خاشِعٌ لِلّهِ

4. One whose heart submits, his limbs [also] submit.

٤ــ مَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَوارِحُهُ

5. Whoever is humble in front of the majesty of Allah, people become submissive to him.

٥ــ مَنْ خَضَعَ لِعَظَمَةِ اللّهِ ذَلَّتْ لَهُ الرِّقابُ

6. The best form of obedience is submission and humility.

٦ــ نِعمَ الطّاعَةُ الأنْقيادُ والخُضوعُ

7. How good a supporter of supplication submissiveness!

٧ــ نِعمَ عَونُ الدُّعاءِ الخُشُوعُ

8. There is no worship like [that which is accompanied by] humility.

٨ــ لاعِبادَةَ كَالخُضُوعِ

9. Humility means servility [in front of Allah].

٩ــ الخُضُوعُ دِناءَةٌ

THE FOE OF ALLAH

من خصمه اللّه

1. One whose enemy is Allah, the Glorified, his proof is refuted and he is punished in this world and in his Hereafter.

١ــ مَنْ يَكُنِ اللّهُ سُبْحانَهُ خَصْمَهُ يُدحِضْ حُجَّتَهُ وَ يُعَذِّبْهُ فِي الدُّنيا وَمَعادِهِ

2. One whose enemy is Allah, his proof is refuted and Allah wages war with him.

٢ــ مَنْ يَكُنِ اللّهُ خَصْمَهُ يُدْحِضْ حُجَّتَهُ وَيَكُنْ لَهُ حَرباً

WRITING

الخطّ والقلم والكتابة

1. Put cotton in your inkpot, keep the nib

١ــ اِلْقِ دَواتَكَ وَ أطِلْ جَلْفَةَ قَلَمِكَ وَ فَرِّقْ بَيْنَ

سُطورِكَ وَ قَرْمِطْ بَينَ حُروفِكَ فإنَّ ذلِكَ أجْدَرُبِصَباحَةِ الخَطِّ

of your pen long, leave space between your lines and keep the letters close to each other, for this makes the writing more beautiful.

٢ــ اِفْتَحْ بَرْيَةَ قَلَمِكَ وَ اسْمِكْ شَحْمَتَهُ وَ أيْمِنْ قِطَّتَكَ يَجُدْ خَطُّكَ

2. 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.

٣ــ الخَطُّ لِسانُ اليَدِ

3. Writing is the tongue of the hand.

الخواطر

IDEAS

١ــ لِقاحُ الخَواطِرِ المُذاكَرَةُ

1. The imbuement of ideas is through deliberation.

المُخاطِر

THE DARING

١ــ اَلمُخاطِرُ مُتَهَجِّمٌ عَلَى الغَرَرِ

1. The daring risk-taker charges towards danger.

الخطاء

MISTAKES

١ــ كَثْرَةُ الخَطاءِ يُنْذِرُ بِوُفُورِ الجَهلِ

1. Making many mistakes points towards excessive ignorance.

الإخلاص والخالص والمخلص

SINCERITY AND DEVOTION

١ــ اَلإخْلاصُ خَطَرٌ عَظيمٌ حتّى يُنْظَرَ بِما يُخْتَمُ لَهُ

1. Sincerity is in grave danger, until it is seen what it concludes with.

٢ــ أخْلِصْ تَنَلْ

2. Be sincere and you will attain [success].

٣ــ أخْلِصْ لِلّهِ عَمَلَكَ وَ عِلْمَكَ وَ حُبَّكَ وَ بُغْضَكَ وَ أخْذَكَ وَ تَرْكَكَ وَ كَلامَكَ وَ صَمْتَكَ

3. 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.

٤ــ اِلْزَمِ الإخْلاصَ فِي السِّرِّ والعَلانيَةِ وَ الخَشيَةَ فِي الغَيْبِ وَ الشَهادَةِ وَ القَصْدَ فِي الفَقْرِ والغِنى وَ العَدْلَ فِي الرِّضا وَ السَّخَطِ

4. 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.

٥ــ أخْلِصُوا إذا عَمِلْتُمْ

5. Be sincere when you perform an action [and do it only for the pleasure of Allah].

٦ــ اَلإخْلاصُ غايَةٌ

6. Sincerity is the goal [of worship].

٧ــ اَلإخْلاصُ فَوزٌ

7. Sincerity is [a means of attaining] success.

٨ــ اَلإخلاصُ خَيْرُ العَمَلِ

8. Being sincere is the best of actions.

٩ــ اَلإخْلاصُ ثَمَرَةُ العِبادَةِ

9. Sincerity is the fruit of worship.

١٠ــ اَلإخْلاصُ شيمَةُ أفاضِلِ النَّاسِ

10. Sincerity is the attribute of the most excellent people.

١١ــ اَلإخْلاصُ أعْلى فَوز

11. Sincerity is the highest [form of] success.

١٢ــ اَلإخْلاصُ عِبادَةُ المُقَرَّبينَ

12. Sincerity is the worship of the Near Ones [to Allah].

١٣ــ اَلإخْلاصُ غايَةُ الدّينِ

13. Sincerity is the goal of religion.

١٤ــ اَلإخْلاصُ أشْرَفُ نِهايَة

14. Sincerity is the most honourable end.

١٥ــ اَلإخْلاصُ ثَمَرَةُ اليَقينِ

15. Sincerity is the fruit of certitude.

16. Sincerity is the foundation of worship.

١٦ــ الإخْلاصُ مِلاكُ العِبادَةِ

17. Sincerity is the highest [level of] faith.

١٧ــ اَلإخْلاصُ أعْلَى الإيمانِ

18. Sincerity in action stems from strong faith and righteous intention.

١٨ــ إخْلاصُ العَمَلِ مِنْ قُوَّةِ اليَقينِ وَ صَلاحِ النِّيَّةِ

19. If you are sincere, you will be successful.

١٩ــ إنْ تَخْلُصْ تَفُزْ

20. Through sincerity, deeds are raised (i.e. are accepted).

٢٠ــ بِالإخْلاصِ تُرفَعُ الأعْمالُ

21. Through sincerity, the doers of good deeds contend for excellence.

٢١ــ بِالإخْلاصِ يَتَفاضَلُ العُمّالُ

22. The true sincerity of a person makes his nearness [to Allah] greater and his reward abundant.

٢٢ــ صِدْقُ إخْلاصِ المَرْءِ يُعْظِمُ زُلْفَتَهُ وَ يُجْزِلُ مَثُوبَتَهُ

23. Blessed is one who anticipates his death and makes his actions sincere.

٢٣ــ طُوبى لِمَنْ بادَرَ أجَلَهُ وَ أخْلَصَ عَمَلَهُ

24. 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.

٢٤ــ طُوبى لِمَنْ أخْلَصَ لِلّهِ عِلْمَهُ وَ عَمَلَهُ وَ حُبَّهُ وَ بُغْضَهُ وَ أخْذَهُ وَتَرْكَهُ وَ كَلامَهُ وَ صَمْتَهُ

25. Blessed is he who proceeds with sincerity, acts with righteousness, acquires the reserves [for the Hereafter] and eschews [the disobedience of Allah] cautiously.

٢٥ــ طُوبى لِمَنْ قَدَّمَ خالِصاً وَ عَمِلَ صالِحاًوَ اكْتَسَبَ مَذْخُوراً وَاجْتَنَبَ مَحذُوراً

26. You must espouse true sincerity and complete certitude, for these two are the best forms of worship of the Near Ones [to Allah].

٢٦ــ عَلَيْكُمْ بِصِدقِ الإخْلاصِ وَ حُسْنِ اليَقينِ فَإنَّهما أفضَلُ عِبادَةِ المُقَرَّبينَ

٢٧ــ غايَةُ الإخْلاصِ الخَلاصُ

27. The goal of sincerity is [attaining] deliverance [from the punishment of Allah].

٢٨ــ فِي اخْلاصِ الأعمالِ تَنافُسُ اُولِي النُّهى والألْبابِ

28. It is for making actions sincere that the people of intellect and understanding contend.

٢٩ــ كَيفَ يَسْتَطيعُ الإخْلاصَ مَنْ يَغْلِبُهُ الهَوى؟!

29. How can one be capable of sincerity when he has been overcome by vain desire?

٣٠ــ مَنْ أخْلَصَ لِلّهِ اسْتَظْهَرَ لِمَعاشِهِ وَ مَعادِهِ

30. One who devotes himself sincerely to Allah gains support for his life in this world and his Hereafter.

٣١ــ مَنْ لَمْ يَصْحَبِ الإخْلاصُ عَمَلَهُ لَمْ يُقْبَلْ

31. One whose action is not accompanied with sincerity, [his action] is not accepted.

٣٢ــ مَعَ الإخلاصِ تُرْفَعُ الأعْمالُ

32. With sincerity, deeds are raised (i.e. accepted).

٣٣ــ لايُحرِزُ الأجْرَ إلاّ مَنْ أخْلَصَ عَمَلَهُ

33. No one preserves his reward except the one who makes his action sincere.

٣٤ــ لاشَيْءَ أفضلُ مِنْ إخلاصِ عمَل في صِدْقِ نِيَّتِهِ

34. There is nothing better than making action sincere in [accordance with] its true intention.

٣٥ــ اَلْمُخلِصُ حَرِيٌّ بِالإجابَةِ

35. The sincere one is worthy of getting [his prayers] answered.

٣٦ــ مَنْ أخْلَصَ بَلَغَ الآمالَ

36. One who makes his actions sincere, attains his hopes.

الخلافة

SUCCESSION

١ــ واعَجَبا أنْ تَكُونَ الخِلافَةُ بِالصَّحابَةِ وَ لا

1. How strange it is that the succession [to the Prophet] is [decided] by

companionship [only] and not by companionship and kinship.

تَكُونَ بِالصَّحابَةِ والقَرابَةِ

THE CALIPHS [UTHMAN AND...]

الخلفاء

1. With Allah, the Glorified, lies the clear verdict between the appropriator [Uthmān] and the protestor [who was responsible for his assassination].

١ــ لِلّهِ سُبْحانَهُ حُكْمٌ بَيِّنٌ فِي المُسْتأثِرِ وَ الجازِعِ

DISAGREEMENT

الخِلاف والإختلاف

1. Disagreement wrecks [good] ideas.

١ــ اَلخِلافُ يَهْدِمُ الآراءَ

2. Organized affairs are disrupted by disagreement.

٢ــ اَلأُمُورُ المُنْتَظِمَةُ يُفْسِدُهَا الخِلافُ

3. The cause of disunity is disagreement.

٣ــ سَبَبُ الفُرْقَةِ اَلاِخْتِلافُ

4. With disagreement there is no harmony.

٤ــ لَيْسَ مَعَ الخِلافِ اِيتِلافٌ

5. From disagreement stems repulsion [and hatred].

٥ــ مِنَ الخِلافِ تَكُونُ النَّبْوَةُ

6. Too much disagreement is discord.

٦ــ كَثْرَةُ الخِلافِ شِقاقٌ

7. Disagreement is the motive for wars.

٧ــ اَلخُلْفُ مَثارُ الحُروبِ

8. Disputes demonstrate the foolishness of a person and do not increase his claim.

٨ــ اَلمُخاصَمَةُ تُبْدي سَفَهَ الرَّجُلِ وَ لاتَزيدُ في حَقِّهِ

GOOD CHARACTER

الأخلاق

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

١ــ الخُلْقُ السَّجيحُ أحَدُ النِّعْمَتينِ

2. The best thing is [good] character.

٢ــ أحْسَنُ شَيْءِ اَلخُلْقُ

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

٣ــ أكْرَمُ الحَسَبِ الخُلْقُ

4. The best of qualities is honourable ambition.

٤ــأحْسَنُ الشِّيَمِ شَرَفُ الهِمَمِ

5. The most beautiful qualities are forbearance and chastity.

٥ــ أزْيَنُ الشِّيَمِ اَلْحِلمُ وَ العِفافُ

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

٦ــ أطْهَرُ النَّاسِ أعْراقاً أحْسَنُهُمْ أخْلاقاً

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

٧ــ أرْضَى النَّاسِ مَنْ كانَتْ أخْلاقُهُ رَضِيَّةً

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

٨ــ أحْسَنُ السَّناءِ الخُلْقُ السَّجيحُ

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

٩ــ أشْرَفُ أخلاقِ الكَريمِ تَغافُلُهُ عَمَّا يَعْلَمُ

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

١٠ــ أفْضَلُ الشِّيَمِ السَّخاءُ والعِفَّةُ والسَّكينَةُ

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

١١ــ أحْسَنُ الأخْلاقِ ما حَمَلَكَ عَلَى المَكارِمِ

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

١٢ــ إنَّ اللّهَ سُبْحانَهُ وَ تعالى يُحِبُّ السَّهْلَ النَّفْسِ اَلسَّمِحَ الخَليقَةِ القَريبَ الأمْرِ

١٣ــ إنَّ مِنْ مَكارِمِ الأخلاق: أنْ تَصِلَ مَنْ قَطَعَكَ وَ تُعطِيَ مَنْ حَرَمَكَ وَتَعْفُوَ عَمَّنْ ظَلَمَكَ

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

١٤ــ اَلمَكارِمُ بِالمَكارِه

14. Noble traits are [acquired] through difficulties.

١٥ــ اَلخُلقُ المَحْمُودُ مِنْ ثِمارِ العَقْلِ

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

١٦ــ «وقالَ ــ عَليه السّلامُ ــ فيمَنْ أثْنى عَلَيْهِ»: إنْ نَطَقُوا صَدَقُوا وَ إنْ صَمَتُوا لَمْ يُسْبَقُوا إنْ نَظَرُوا اِعْتَبَرُوا وإنْ أعْرَضُوا لَمْ يَلْهُوا إنْ تَكَلَّمُوا ذَكَرُوا وَ إنْ سَكَتُوا تَفَكَّرُوا

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

١٧ــ إنْ كُنْتُمْ لامُحالَةَ مُتَنافِسينَ فَتَنافَسُوا فِي الخِصالِ الرَّغيبَةِ وَ خِلالِ المَجْدِ

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

١٨ــ مَنْ ساءَتْ سَجِيَّتُهُ سَرَّتْ مَنِيَّتُهُ

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

١٩ــ إذا حَسُنَ الخُلْقُ لَطُفَ النُّطْقُ

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

٢٠ ــ إذا كانَ فِي الرَّجُلِ خَلَّةٌ رائِقَةٌ فَانْتَظِرْ مِنْهُ أخَواتِها

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

٢١ــ إذا دَعاكَ القُرآنُ إلى خَلَّة جَميلَة فَخُذْ نَفْسَكَ بِأمْثالِها

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

٢٢ــ بِحُسْنِ الأخْلاقِ يَطيبُ العَيْشُ

22. With good character, life becomes pleasant.

٢٣ــ بِحُسْنِ الأخْلاقِ تَدِرُّ الأرزاقُ

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

٢٤ــ تَحَرِيِّ الصِّدقِ وَ تَجَنُّبُ الكِذْبِ أجْمَلُ شيمَة وَ أفْضَلُ أدَب

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

٢٥ــ تَنافَسُوا فِي الأخلاقِ الرَّغيبَةِ وَ الأحْلامِ العَظيمَةِ وَ الأخْطارِ الجَليلَةِ يَعْظُمْ لَكمُ الجَزاءُ

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

٢٦ــ تَعَصَّبُوا لِخِلالِ الحَمْدِ مِنَ الحِفْظِ لِلْجارِ والوَفاءِ بالذِّمامِ وَ الطَّاعَةِ لِلْبِرِّ وَ المَعْصِيَةِ لِلْكِبْرِ وَ تَحَلَّوْا بِمَكارِمِ الخِلالِ

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

٢٧ــ تَخَيَّرْ لِنَفْسِكَ مِنْ كُلِّ خُلْق أحْسَنَهُ فَإنَّ الخَيْرَ عادَةٌ

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

٢٨ــ حُسْنُ الخُلقِ لِلنَّفسِ وحُسْنُ الخَلْقِ لِلْبَدَنِ

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

٢٩ــ حُسْنُ الخُلقِ أفْضَلُ الدّينِ

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

٣٠ــ حُسْنُ الخُلقِ خَيْرُ قَرين وَ العُجْبُ داءٌ دَفينٌ

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

٣١ــ حُسْنُ الخُلْقِ مِنْ أفْضَلِ القِسَمِ وَ أحسَنِ الشِّيَمِ

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

٣٢ــ حُسْنُ الخُلقِ أحَدُ العَطائَينِ

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

٣٣ــ حُسْنُ الأخْلاقِ بُرْهانُ كَرَمِ الأعْراقِ

33. Good character is proof of an honourable ancestry.

٣٤ــ حُسْنُ الأخْلاقِ يُدِرُّ الأرزاقَ وَ يُونِسُ الرِّفاقَ

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

٣٥ــ حُسْنُ الخُلْقِ رَأسُ كُلِّ بِرّ

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

٣٦ــ حُسْنُ الخُلقِ يُورِثُ المَحَبَّةَ وَ يُؤَكِّدُ المَوَدَّةَ

36. Good character brings about adoration and strengthens love.

٣٧ــ خَيْرُ الأخْلاقِ أبْعَدُها عَنِ اللَّجاجِ

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

٣٨ــ خَيْرُ الشِّيَمِ أرْضاها

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

٣٩ــ خَيْرُ الَخلائِقِ الرِّفْقُ

39. The best of attributes is kindness.

٤٠ــ خَيْرُ الخِلالِ صِدْقُ المَقالِ وَ مَكارِمُ الأفْعالِ

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

٤١ــ رَأسُ الإيمانِ حُسْنُ الخُلْقِ وَ التَّحَلّي بِالصِّدقِ

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

٤٢ــ كانَ لي فيما مَضى أخٌ فِي اللّهِ وَ كانَ يُعَظِّمُهُ في عَيني صِغَرُ الدُّنيا في عَيْنِه وَ كانَ خارِجاً مِنْ (عنْ) سُلْطانِ بَطْنِهِ فلا يَشْتَهي ما لا يَجِدُ وَ لا يُكْثِرُ إذا وَجَدَ وَ كانَ أكثَرَ دَهْرِهِ صامِتاً فَإنْ قالَ بَذَّالقائِلينَ وَ نَقَعَ غَليلَ السَّائلينَ وَ كانَ ضَعيفاً مُسْتَضْعَفاً فَإنْ جاءَ الجِدُّ فَهُوَ لَيْثٌ عاد وَصِلٌّ واد لايُدْلي بِحُجَّة حَتّى يَأتِيَ قاضِياً وَكانَ لايَلُومُ أحَداً عَلى ما (لا) يَجِدُ العُذْرَ في

42. I had, in the past, a brother-in-faith and his view of the world as something insignificant made him great in my eyes. He was above being controlled by the needs of his appetency and thus he never craved for what he could not get nor would he ask for more of what he got. He was silent most of the time but when he spoke, he silenced the other speakers and quenched the thirst [for answers] of questioners. He was [apparently] weak and

مِثلِهِ حتّى يَسْمَعَ اعْتِذارَهُ وَ كانَ لا يَشْكُو وَجَعاً إلاّ عِنْدَ بُرْئِهِ وَكانَ يَفْعَلُ ما يَقُولُ وَ لا يَقُولُ ما لايَفْعَلُ وَ كانَ إذا (إن) غُلِبَ عَلَى الكَلامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ وَ كانَ على أنْ يَسمَعَ أحْرَصَ مِنْهُ على أنْ يَتَكَلَّمَ وَ كانَ إذا بَدَهَهُ أمرانِ نَظَرَ أيُّهُما أقْرَبُ إلى الهَوى فَخالَفَهُ فَعَلَيْكُمْ بِهذِهِ الخلائِقِ فَالْزَمُوها وَ تَنافَسُوا فيها فَإنْ لَمْ تَسْتَطيعُوها فَاعْلَمُوا أنَّ أخْذَ القَليلِ خَيرٌ مِنْ تَركِ الكَثيرِ

feeble but at the time of battle he was like the lion of the forest or the serpent of the valley. He would not put forth an argument unless it was decisive. He would not accuse anyone in an excusable matter until he had heard his excuse. He would not mention any suffering except after recovering from it. He would do as he says and not say that which he does not do [himself]. Even when (or if) he could be exceeded in speaking, he could not be excelled in silence. He was more eager to listen than he was to speak. When two things came before him, he would see which of the two was closer to vain desire and would oppose it. You should [all] adopt these qualities, thus acquire them and compete with each other in them. And if you cannot acquire them, you should know that acquiring a little is better than giving up plenty.

٤٣ــ لَمْ يَضِقْ شَيْءٌ مَعَ حُسْنِ الخُلقِ

43. Nothing gets constricted with good character.

٤٤ــ مَنْ كَرُمَ خُلْقُهُ اِتَّسَعَ رِزْقُهُ

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

٤٥ــ مَنْ حَسُنَتْ خَليقَتُهُ طابَتْ عِشرَتُهُ

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

٤٦ــ مَنْ حَسُنَ خُلْقُهُ سَهُلَتْ لَهُ طُرُقُهُ

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

٤٧ــ مَنْ حَسُنَ خُلْقُهُ كَثُرَ مُحِبُّوهُ وَ أنَسَتِ النُّفُوسُ بِهِ

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

٤٨ــ ما أعْطَى اللّهُ سُبْحانَهُ العَبْدَ شَيْئاً مِنْ خَيرِ

48. Allah, the Glorified, does not give a servant anything from the good of this

الدُّنيا وَ الآخرَةِ إلاّ بِحُسْنِ خُلْقِهِ وَ حُسْنِ نِيَّتِهِ

world or the Hereafter but because of his good character and his good intention.

٤٩ــ نِعْمَ الحَسَبُ حُسْنُ الخُلْقِ

49. The best distinction is good character.

٥٠ــ نِعْمَ الشّيمَةُ حُسْنُ الخُلْقِ

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

٥١ــ نِعْمَ الإيمانُ جَميلُ الخُلْقِ

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

٥٢ــ خَوافِي الأخْلاقِ تَكْشِفُهَا المُعاشَرَةُ

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

٥٣ــ رَأسُ الْعِلْمِ التَّميزُ بَيْنَ الأخْلاقِ وَ إظْهارِ مَحْمُودِها وَ قَمْعِ مَذْمُومِها

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

٥٤ــ زَيْنُ الشِّيَمِ رَعْيُ الذِّمَمِ

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

٥٥ــ سِتَّةٌ تُخْتَبَرُ بها أخْلاقُ الرِّجالِ: الرِّضا وَ الغضَبُ وَ الأمْنُ وَالرَّهْبُ وَ المَنْعُ وَ الرَّغْبُ

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

٥٦ــ عَلَيْكَ بِحُسْنِ الخُلقِ فَإنَّهُ يُكْسِبُكَ المَحَبَّةَ

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

٥٧ــ في سَعَةِ الأخْلاقِ كُنُوزُ الأرْزاقِ

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

٥٨ــ كُلُّ شَيْءٍ يُسْتَطاعُ إلاَّ نَقْلَ الطِّباعِ

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

٥٩ــ كَمْ مِنْ وَضيعٍ رَفَعَهُ حُسْنُ خُلْقِهِ

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

٦٠ــ مَنْ لَمْ يُحسِنْ خُلْقَهُ لَمْ يَنْتَفِعْ بِهِ قَرينُهُ

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

٦١ــ مَنْ لَمْ تُحسَنْ خَلائِقُهُ لَمْ تُحْمَدْ طَرائِقُهُ

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

٦٢ــ لاقرينَ كَحُسْنِ الخُلقِ

62. There is no companion like good character.

٦٣ــ لاعَيْشَ أهْنَأُ مِنْ حُسْنِ الخُلْقِ

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

٦٤ــ إذا رَأيتَ في غَيرِكَ خُلْقاً ذَميماً فَتَجَنَّبْ مِنْ نَفْسِكَ أمْثالَهُ

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

٦٥ــ إنَّ طِباعَكَ تَدْعُوكَ إلى ما أَلِفْتَهُ

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

٦٦ــ إنَّ هذِهِ الطَّبايِعَ مُتَباينَةٌ وَ خَيْرُها أبْعَدُها مِنَ الشَّرِّ

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

٦٧ــ إنَّما طَبايِعُ الأبرارِ طَبايِعُ مُحْتَمِلَةٌ لِلْخَيْرِ فَمَهْماحُمِّلَتْ مِنْهُ اِحتَمَلَتْهُ

67. Verily only the dispositions of the virtuous are dispositions that have the potential of supporting good, so whenever they are laden with it, they carry it.

٦٨ــ وقالَ ــ عليهِ السّلامُ ــ في حقِّ مَنْ ذَمَّهُ: إنْ سَقِمَ فَهُوَ نادِمٌ على تَركِ العَمَلِ وَإنْ صَحَّ أمِنَ مُغْتَرّاً فَأخَّرَ العَمَلَ إنْ دُعِيَ إلى حَرْثِ الدُّنيا عَمِلَ وَ إنْ دُعِيَ إلى حَرْثِ الآخِرَةِ كَسِلَ إنِ استَغْنى بَطَرَ وَ فَتَنَ إنِ افْتَقَرَ قَنَطَ وَ وَهَنَ إنْ أُحْسِنَ إلَيهِ جَحَدَ وَ إنْ أحْسَنَ تَطاوَلَ وَ امْتَنَّ إنْ عَرَضَتْ لَهُ مَعْصِيَةٌ واقَعَها بِالاِتِّكالِ عَلَى التَّوبَةِ إنْ عَزَمَ عَلى

68. He (‘a) said about the one whom he censured: If he falls sick he regrets having abandoned the work and if he is healthy, he feels secure and delays the work. When he is called to cultivate for this world, he works and when he is called to cultivate for the Hereafter, he is lazy. If he becomes wealthy, he turns arrogant and falls into vice and if he becomes poor, he despairs

التَّوبَةِ سَوَّفَها وَ أصَرَّ عَلىَ الحَوْبَةِ إنْ عُوفِيَ ظَنَّ أنْ قَدْ تابَ إن ابْتُلِيَ ظَنَّ وَ ارْتابَ إنْ مَرِضَ أخْلَصَ وَ أنابَ إنْ صَحَّ نَسِيَ وَ عادَ وَاجْتَرى على مَظالِمِ العِبادِ إنْ أمِنَ افْتَتَنَ لاهِياً بِالعاجِلَةِ فَنَسِيَ الآخِرَةَ وَ غَفَلَ عَنِ المَعادِ

and becomes weak. If a favour is done to him, he is ungrateful and if he does a favour, he lengthens it and makes it seem like [a great favour and] an obligation. If an evil deed presents itself to him, he commits it with the excuse of seeking repentance [for it later] but when he decides to repent, he delays it and persists in sinning. If he experiences wellbeing, he assumes that he has repented. If he is distressed, he thinks [ill of Allah] and doubts [in Him]. If he falls ill he devotes himself and turns repentantly [to Allah] but if he regains his health, he forgets and returns [to his evil ways] and becomes emboldened in his injustice towards the servants [of Allah]. When he is secure, he is allured by the temptations of this world, so he forgets the Hereafter and is negligent of the Resurrection [on the Day of Judgment].

٦٩ــ إذا رَأيْتَ في غَيْرِكَ خُلْقاً ذَميماً فَتَجَنَبْ مِنْ نَفْسِكَ أمثالَهُ

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

٧٠ــ بِئسَ السَّجِيَّةُ الغُلُولُ

70. The worst quality is treachery.

٧١ــ بُعدُ المَرْءِ عَنِ الدَّنيَّةِ فُتُوَّةٌ

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

٧٢ــ تَجَنَّبُوا البُخْلَ وَ النِّفاقَ فَهُما مِنْ أذَمِّ الأخلاقِ

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

٧٣ــ تَجَنَّبْ مِن كُلِّ خُلْق أسْوَأَهُ وجاهِدْ نَفْسَكَ على تَجَنُّبِهِ فَإنَّ الشَّرَّ لَجاجَةٌ

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

obstinate.

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

٧٤ــ خَلَّتانِ لا تَجتَمِعانِ في قَلبِ مُؤمِن: سُوءُ الخُلقِ وَ البُخْلُ

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

٧٥ــ سُوءُ الخُلْقِ شُؤْمٌ والإساءَةُ إلَى المُحسِنِ لُؤْمٌ

76. Bad character is the worst companion.

٧٦ــ سُوءُ الخُلْقِ شَرُّ قَرين

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

٧٧ــ سُوءُ الخُلْقِ يُوحِشُ القَريبَ وَ يُنَفِّرُ البَعيدَ

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

٧٨ــ سُوءُ الخُلْقِ نَكَدُ العَيْشِ وَ عَذابُ النَّفسِ

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

٧٩ــ الخِلالُ المُنْتِجَةُ لِلشَرِّ الكِذْبُ وَ البُخْلُ وَ الجَوْرُ وَالجَهْلُ

80. Bad character alienates the soul and removes amiability.

٨٠ــ سُوءُ الخُلقِ يُوحِشُ النَّفْسَ وَ يَرْفَعُ الأُنْسَ

81. The worst qualities are dishonesty and hypocrisy.

٨١ــ شَرُّ الأخلاقِ الكِذْبُ وَ النِّفاقُ

82. The worst of habits is lying.

٨٢ــ شَرُّ الشِّيَمِ الكِذْبُ

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

٨٣ــ قَدْ تُزْري الدَّنِيَّةُ

84. Every malady has a cure except bad character.

٨٤ــ كُلُّ داء يُداوى إلاَّ سُوءُ الخُلْقِ

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

٨٥ــ مَنْ خَشُنَتْ عَريكَتُهُ أقْفَرَتْ حاشِيَتُهُ

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

٨٦ــ مَنْ ساءَ خُلْقُهُ عَذَّبَ نَفْسَهُ

٨٧ــ مَنْ ساءَ خُلْقُهُ مَلَّهُ أهْلُهُ

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

٨ــ مَنْ ساءَ خُلْقُهُ قَلاهُ مُصاحِبُهُ وَ رَفيقُهُ

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

٨٩ــ مَنْ ساءَ خُلْقُهُ أعْوَزَهُ الصَّديقُ والرَّفيقُ

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

٩٠ــ مِنْ سُوءِ الخُلْقِ البُخْلُ وَ سُوءُ التَّقاضي

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

٩١ــ اِحْذَرِ الهَزْلَ وَ اللَّعْبَ وَ كَثْرَةَ المَزْحِ وَ الضِّحْكِ وَالتُّرَهاتِ

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

٩٢ــ اِحْذَروُا مَنافِخَ الكِبْرِ وَ غَلَبَةَ الحَمِيَّةِ وَ تَعَصُّبَ الجاهِلِيَّةِ

92. Be cautious of the bellows of arrogance, the dominance of zealotry and the bigotry of the age of ignorance.

٩٣ــ إيّاكَ وَ خُبْثَ الطَّوِيَّةِ وَ إفْسادَ النِّيَّةِ وَ رُكوبَ الدَّنِيَّةِ وَ غُرُورَ الأُمْنِيَّةِ

93. Beware of a wicked heart, corruption of intention, embarking on vice and the deception of [false] aspiration.

٩٤ــ أقبَحُ الأخْلاقِ الخِيانَةُ

94. The most detestable of morals is treachery.

٩٥ــ اَلأَمُ الخُلْقِ الحِقْدُ

95. The most wicked characteristic is spite.

٩٦ــ أسْوَءُ الخَلائِقِ اَلتَّحَلّي بِالرَّذائِلِ

96. The worst of morals is adorning oneself with vices.

٩٧ــ اَلخُلقُ المَذْمُومُ مِنْ ثِمارِ الجَهْلِ

97. A dispraised character is from the fruits of ignorance.

٩٨ــ ما أقْبَحَ شِيَمَ اللِّئامِ وَ أحسَنَ سَجايَا الكِرامِ

98. How detestable are the traits of the vile and how good are the qualities of the honourable!

٩٩ــ مُقارَبَةُ الرِّجالِ في خَلائِقِهِمْ أمْنٌ مِنْ غَوائِلِهِمْ

99. Being close to the people in their morals [and habits] is a safeguard from

their malice.

100. There is no good in a character that is not adorned with forbearance.

١٠٠ــ لا خَيْرَ في خُلْق لا يَزينُهُ حِلْمٌ

101. There is no good in the trait of arrogance, haughtiness and pride.

١٠١ــ لا خَيْرَ في شيمَةِ كِبْر وَ تَجَبُّر وَ فَخْر

102. There is no life for the one who has a bad character.

١٠٢ــ لاعَيْشَ لِسَيِّيءِ الخُلْقِ

103. There is no loneliness worse than [that which is brought about by] bad character.

١٠٣ــ لا وَحْشَةَ أوْحَشُ مِنْ سُوءِ الخُلقِ

104. The one who has a bad character is very impetuous and has a bitter life.

١٠٤ــ اَلسَّيِّيُ الخُلقِ كَثيرُ الطَّيْش مُنَغِّصُ العَيْشِ

105. A bad character is one of the two torments.

١٠٥ــ اَلخُلقُ السَّيِّءُ أحَدُ العَذابَينِ

106. One who makes his character bad, torments his [own] soul.

١٠٦ــ مَنْ أساءَ خُلْقَهُ عَذَّبَ نَفْسَهُ

107. One whose character is bad, his [own] family becomes fed up with him.

١٠٧ــ مَنْ ضاقَ خُلْقُهُ مَلَّهُ أهْلُهُ

108. One whose character is bad, his sustenance is restricted.

١٠٨ــ مَنْ ساءَ خُلْقُهُ ضاقَ رِزْقُهُ

109. One who does not affirm his past (i.e. the good character of his forefathers) with his present (i.e. his own good character), disgraces his predecessor and betrays his successor.

١٠٩ــ مَنْ لَمْ يُؤَكِّد قَديمَهُ بِحَديثِهِ شانَ سَلَفَهُ وَ خانَ خَلَفَهُ

CREATION

المخلوق

1. Every creation is moving towards that which it has no knowledge of.

١ــ كُلُّ مَخْلُوق يَجْري إلى ما لايَدْري

SECLUSION

1. The cause of immorality is seclusion.

2. Remaining in seclusion (when it is required to safeguard faith) is the habit of the righteous.

الخلوة

١ــ سَبَبُ الفُجورِ الخَلْوَةُ

٢ــ مُلازَمَةُ الخَلْوَةِ دَأْبُ الصُّلَحاءِ

WINE

1. Abandoning the drinking of wine is [commanded as] a protection for the mind.

الخمر

١ــ وَ تَرْكَ شُرْبِ الخَمْرِ تَحصيناً لِلْعَقْلِ

FIVE BAD QUALITIES

1. 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.

2. 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

١ــ خَمْسَةٌ يَنْبَغي أنْ يُهانُوا: اَلدَّاخِلُ بَيْنَ اثْنَيْنِ لَمْ يُدْخِلاهُ في أمْرِهما وَالْمُتَأمِّرُ على صاحِبِ البَيْتِ في بَيْتِهِ والْمُتَقَدِّمُ على مائِدَة لَمْ يُدْعَ إلَيها وَالْمُقبلُ بِحَديثِهِ على غَيرِ مُسْتَمِع وَ الجالِسُ فِي المَجالِسِ الَّتي لايَسْتَحِقُّها

٢ــ خَمْسٌ يُسْتَقْبَحْنَ مِنْ خَمْس: كَثْرَةُ الفُجورِ مِنَ العُلَماءِ و الحِرْصُ في الحُكَماءِ وَ البُخلُ فِي الأغْنياءِ وَ القِحَةُ في النِّساءِ وَ مِنَ المَشايِخِ الزِّنا

ANONYMITY

الخمول

1. Verily in anonymity [and lack of fame and prominence] there is peace of mind.

١ــ إنَّ فِي الخُمُولِ لَراحَةً

FEAR

الخوف والخشية

1. Fear [of Allah] is the imprisonment of the self from sins and its impediment from vices.

١ــ الخَوْفُ سِجْنُ النَّفْسِ عَنِ الذُّنُوبِ وَ رادِعُها عَنِ المَعاصي

2. Fear of Allah in this world makes one safe from fear of Him in the Hereafter.

٢ــ الخَوْفُ مِنَ اللّهِ في الدُّنيا يُؤْمِنُ الخَوْفَ فِي الآخِرَةِ مِنْهُ

3. Fear [Allah] and you will be feared by the people.

٣ــ إرْهَبْ تُحذَرْ

4. Fear [Allah] and you will be feared; and do not act jokingly such that you are belittled.

٤ ــ إرْهَبْ تُحْذَر وَ لا تَهْزِلْ فَتُحْتَقَرْ

5. The most fearful [of Allah] among you are the ones who know [Him] the most.

٥ــ أخْوَفُكُمْ أعْرَفُكُمْ

6. Fear [of Allah] is security.

٦ــ اَلخَوْفُ أمانٌ

7. Fear of the punishment of Allah is a quality of the God-wary.

٧ــ اَلخَشْيَةُ مِنْ عَذابِ اللّهِ شِيمَةُ المُتَّقينَ

8. Fear [of Allah] is the gown of the Gnostics.

٨ــ اَلخَوْفُ جِلْبابُ العارِفينَ

9. Fear [of Allah] is the distinguishing feature of the believers.

٩ــ اَلوَجَلُ شِعارُ المُؤْمِنينَ

10. When you fear the Creator, you flee

١٠ــ إذا خِفْتَ الخالِقَ فَرَرْتَ إلَيهِ

towards Him.

11. The fruit of fear is security.

١١ــ ثَمَرَةُ الخَوْفِ الأمْنُ

12. 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.

١٢ــ خَفْ رَبَّكَ وَ ارْجُ رَحْمَتَهُ يُؤْمِنْكَ مِمَّا تَخافُ وَيُنِلْكَ ما رَجَوْتَ

13. Fear [Allah] and you will be safe, and do not [wait to] be safe so that you may fear [Him].

١٣ــ خَفْ تَأمَنْ وَ لا تَأمَنْ فَتَخَفْ

14. 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.

١٤ــ خَفْ رَبَّكَ خَوْفاً يَشْغَلُكَ عَنْ رَجائِهِ وَ ارْجُهُ رَجاءَ مَنْ لا يَأمَنُ خَوْفَهُ

15. The best action is striking a balance between hope [of His mercy] and fear [of His wrath].

١٥ــ خَيْرُ الأعمالِ اِعْتِدالُ الرَّجاءِ والخَوْفِ

16. 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.

١٦ــ خَفِ اللّهَ خَوْفَ مَنْ شَغَلَ بِالفِكْرِ قَلْبَهُ فَإنَّ الخَوْفَ مَظِنَّةُ الأمْنِ وَسِجنُ (وَ شَجْنُ) النَّفسِ عَنِ المَعاصي

17. Fear of Allah is the consolidation of faith.

١٧ــ خَشْيَةُ اللّهِ جِماعُ الإيمانِ

18. Fear of Allah brings security for the one who is filled with it.

١٨ــ خَوْفُ اللّهُ يَجْلُبُ لِمُسْتَشْعِرِهِ الأمانَ

19. 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.

١٩ــ خَفِ اللّهَ يُؤمِنْكَ وَ لا تأمَنْهُ فَيُعَذِّبَكَ

20. Many a fear turns into security.

٢٠ــ رُبَّ خَوْف يَعُودُ بِالأمانِ

٢١ــ رُبَّ مَخُوف لاتَحْذَرُهُ

21. There is many a frightening thing that you are not cautious of.

٢٢ــ طُوبى لِمَنْ راقَبَ رَبَّهُ وَ خافَ ذَنْبَهُ

22. Blessed be the one who is careful of [not disobeying] his Lord and afraid of his sin.

٢٣ــ طُوبى لِمَنْ ألْزَمَ نَفْسَهُ مَخافَةَ رَبِّهِ وَ أطاعَهُ فِي السِّرِّ والجَهرِ

23. Blessed be the one who enjoins upon himself the fear of his Lord and obeys Him in secret and in the open.

٢٤ــ طُوبى لِمَنِ اسْتَشْعَرَ الوَجَلَ وَ كَذَّبَ الأمَلَ وَ تَجَنَّبَ الزَّلَلَ

24. Blessed be the one who fills himself with fear [of Allah], belies [false] hopes and eschews missteps.

٢٥ــ طُوبى لِمَنْ خافَ اللّهَ فَأمِنَ

25. Blessed be the one who fears Allah and thus becomes safe [from chastisement in the Hereafter].

٢٦ــ عَجِبْتُ لِمَنْ عَرَفَ اللّهَ كَيفَ لا يَشْتَدُّ خَوْفُهُ

26. I am amazed at the one who knows Allah, how can his fear [of Him] not become intensified?!

٢٧ــ عَجِبْتُ لِمَنْ يَعْجُزُ عَنْ دَفْعِ ما عَراهُ كَيفَ يَقَعُ لَهُ الأمْنُ مِمَّن (مِمَّا) يَخشاهُ

27. 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?!

٢٨ــ كَفى بِالخَشْيَةِ عِلْماً

28. Fear [of Allah] is sufficient as knowledge.

٢٩ــ كَما تَرْجُو خَفْ

29. Just as you hope, fear.

٣٠ــ مَنْ خافَ أمِنَ

30. One who fears [Allah] is safe.

٣١ــ مَنْ خافَ أدْلَجَ (أدَّلَجَ)

31. One who fears [Allah] gets up [to worship Him] in the night.

٣٢ــ مَنْ خَشِيَ اللّهَ كَمُلَ عِلْمُهُ

32. Whoever fears Allah, his knowledge is

complete.

33. Whoever fears Allah, his [other] fears are reduced.

٣٣ــ مَنْ خافَ اللّهَ قَلَّتْ مَخافَتُهُ

34. One whose fear [of Allah] increases, his affliction is reduced.

٣٤ــ مَنْ كَثُرَتْ مَخافَتُهُ قَلَّتْ آفَتُهُ

35. One who fears Allah does not quench his anger [by taking revenge].

٣٥ــ مَنْ خافَ اللّهَ لَمْ يَشْفِ غَيْظَهُ

36. One who fears his Lord refrains from being unjust [to anyone].

٣٦ــ مَنْ خافَ رَبَّهُ كَفَّ عَنْ ظُلْمِهِ

37. One whose fear [of Allah] reduces, his affliction increases.

٣٧ــ مَنْ قَلَّتْ مَخافَتُهُ كَثُرَتْ آفَتُهُ

38. One who does not truly fear Allah will not gain His security.

٣٨ــ مَنْ لَمْ يَصْدُق مِنَ اللّهِ خَوْفُهُ لَمْ يَنَلْ مِنْهُ الأمانُ

39. One who fears Allah is protected by Allah, the Glorified, from everything.

٣٩ــ مَنْ خافَ اللّهَ آمَنَهُ اللّهُ سُبْحانَهُ مِنْ كُلِّ شَيْءٍ

40. The best form of worship is fear [and awe] of Allah.

٤٠ــ نِعْمَ العِبادَةُ الخَشْيَةُ

41. The best barrier from sins is fear [of Allah].

٤١ــ نِعْمَ الحاجِزُ عَنِ المعاصي الخَوْفُ

42. The best means of [arriving at] security is fear [of Allah].

٤٢ــ نِعْمَ مَطِيَّةُ الأمْنِ الخَوْفُ

43. Let no fearful one fear anything other than his sins.

٤٣ــ لايَخَفْ خائِفٌ إلاّ ذَنْبَهُ

44. Do not fear anything other than your sins.

٤٤ــ لا تَخَفْ إلاّ ذَنْبَكَ

45. There is no knowledge like the fear [and awe] of Allah.

٤٥ــ لاعِلمَ كالخَشْيَةِ

٤٦ــ اَلخَشْيَةُ شيمَةُ السُّعَداءِ

46. Fear [and awe] of Allah is the attribute of the felicitous.

٤٧ــ مَنْ خافَ الوَعيدَ قَرَّبَ على نَفْسِهِ البَعيدَ

47. One who fears the threat of Allah [to the evildoers] brings close to himself that which is far.

٤٨ــ الخَوْفُ اِسْتِظْهارٌ

48. Fear [of Allah] is a backing.

٤٩ــ مَنْ خافَ العِقابَ اِنْصَرَفَ عَنِ السَّيِّئاتِ

49. One who fears [divine] punishment desists from evil actions.

الخوف من غير اللّه

FEARING OTHER THAN ALLAH

١ــ إذا خِفْتَ المَخْلُوقَ فَرَرْتَ مِنْهُ

1. Whenever you fear the created [as opposed to the Creator], you flee from him.

٢ــ إذا هِبْتَ أمْراً فَقَعْ فيهِ فإنَّ شِدَّةَ تَوَقّيهِ أشَدُّ مِنَ الوُقُوعِ فيهِ

2. When you are frightened of something then jump into it, for indeed the difficulty of safeguarding yourself from it is greater than [that of] entering into it.

٣ــ وَ قال ــ عليه السّلام ــ في حَقِّ مَنْ ذَمَّهُ: جَعَلَ خَوْفَهُ مِنَ العِبادِ نَقْداً وَ مِنْ خالِقِهِمْ (خالِقِهِ) ضَماناً (ضِماراً) وَ وَعْداً

3. 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].

٤ــ مَنْ خافَ النَّاسَ أخافَهُ اللّهُ سُبْحانَهُ مِنْ كُلِّ شَيْءٍ

4. One who fears the people, Allah, the Glorified, makes him afraid of everything.

الخائف

THE FEARFUL

١ــ اَلخائِفُ لا عَيْشَ لَهُ

1. The fearful one has no life.

2. How many a fearful person has been taken to a place of safety by his fear.

٢ــ كَمْ مِنْ خائِف وَفَدَ بِهِ خَوفُهُ على قَرارَةِ الأمْنِ

3. One who fears, fails.

٣ــ مَنْ هابَ خابَ

FRIGHTENING OTHERS

الإخافة

1. One who does not frighten others will never be frightened [by anyone].

١ــ مَنْ لَمْ يُخِفْ أحَداً لَمْ يَخَفْ أبَداً

2. 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.

٢ــ مَنْ أخافَكَ لِكَى يُؤْمِنَكَ خَيْرٌ لَكَ مِمَّنْ يُؤْمِنُكَ لِكَىْ يُخيفَكَ

THE FRUSTRATED

الخائب

1. For the frustrated and hopeless one there is the anguish of ruin [and loss].

١ــ لِلْخائِبِ الآئِسِ مَضَضُ الهَلاكِ

GOOD

الخير

1. Good does not perish.

١ــ اَلخَيرُ لا يَفْنى

2. Good is easier [to do] than an evil action.

٢ــ اَلخَيْرُ أسْهَلُ مِنْ فِعلِ الشَّرِّ

3. The bane of goodness is an evil companion.

٣ــ آفَةُ الخَيْرِ قَرينُ السُّوءِ

4. When you make the intention of doing good, then execute it.

٤ــ إذا عَقَدْتُمْ على عَزائِمِ خَيْر فَامْضُوها

٥ــ إذا رَأَيْتُمُ الخَيْرَ فَخُذُوا بهِ

5. When you witness [a] good [deed] then take to it.

٦ــ ثَلاثٌ هُنَّ جِماعُ الخَيرِ: إسْداءُ النِّعَمِ وَ رِعايَةُ الذِّمَمِ وصِلَةُ الرَّحِمِ

6. Three things consolidate that which is good: bestowing favours, guarding [one's] sureties and keeping ties with near relatives.

٧ــ جِماعُ الخَيرِ فِي العَمَلِ بِما يَبْقى وَ الاسْتِهانَةِ بِما يَفنى

7. Consolidation of good is in acting on that which lasts and making light of that which perishes.

٨ــ أصلِح المُسيئَ بِحُسْنِ فِعالِكَ وَ دُلَّ عَلَى الخَيْرِ بِجَميلِ مَقالِكَ

8. Reform the evildoer with your good actions and guide [others] towards good by your beautiful [and kind] words.

٩ــ اِفْعَلِ الخَيرَ وَ لا تُحَقِّرْ مِنْهُ شَيْئاً فَإنَّ قَليلَهُ كَثيرٌ وَ فاعِلَهُ مَحبُورٌ

9. Do good and do not consider any of it insignificant, for verily little of it is plenty and its doer is happy [in the Hereafter].

١٠ــ أكثِرْ سُرُورَكَ على ما قَدَّمْتَ مِنَ الخَيرِ وَ حُزْنَكَ على ما فاتَ مِنْهُ

10. 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.

١١ــ أعْجَلُ الخَيْرِ ثَواباً البِرُّ

11. The good deed that brings the quickest reward is piety.

١٢ــ إنَّ ما تُقَدِّمُ مِنْ خَيْر يَكُنْ لَكَ ذُخْرُهُ وَ ما تُؤَخِّرُهُ يَكُنْ لِغَيْرِكَ خَيْرُهُ

12. 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.

١٣ــ إنَّ أفْضَلَ الخَيْرِ صَدَقَةُ السِّرِّ وبِرُّ الوالِدَيْنِ وصِلَةُ الرَّحِمِ

13. Indeed the best of good deeds are giving charity anonymously, being good with your parents and keeping ties with near relations.

١٤ــ اِفعَلِ الخَيْرَ وَ لا تَفْعَلِ الشَّرَّ فَخَيْرٌ مِنَ

14. Do good and do not commit evil acts, for the one who performs a good deed is

الخَيْرِ مَنْ يَفْعَلُهُ وَ شَرٌّ مِنَ الشَّرِّ مَنْ يَأتيهِ بِفِعْلِهِ

better than it and the one who commits an evil act is more evil than it.

١٥ــ اِفْعَلُوا الخَيْرَ مَا اسْتَطَعْتُمْ فَخَيْرٌ مِنَ الخَيرِ فاعِلُهُ

15. Do good deeds as much as you can, for better than the good deed is the one who does it.

١٦ــ ألا إنَّ أبْصَرَ الأبْصارِ مَنْ نَفَذَ فِي الخَيْرِ طَرْفُهُ

16. Indeed, the most perceptive of seers is one whose gaze penetrates into good actions.

١٧ــ جِماعُ الخَيْرِ فِي المُشاوَرَةِ وَ الأخْذِ بِقَولِ النَّصيحِ

17. The consolidation of good is in seeking advice and acting upon words of the sincere adviser.

١٨ــ جِماعُ الخَيْرِ فِي المُوالاةِ فِي اللّهِ وَ المُعاداةِ فِي اللّهِ وَ المَحَبَّةِ فِي اللّهِ وَ البُغْضِ فِي اللّهِ

18. 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.

١٩ــ جِماعُ الخَيرِ في أعمالِ البِرِّ

19. Consolidation of good is in [performing] virtuous actions.

٢٠ــ رُبَّ خَيْر وافاكَ مِنْ حَيْثُ لا تَرْقَبُهُ

20. Sometimes good may come upon you from where you least expect it.

٢١ــ مَنْ لَبِسَ الخَيْرَ تَعَرَّى مِنَ الشَّرِّ

21. Whoever wears [the garment of] virtue disrobes himself of evil.

٢٢ــ مَنْ فَعَلَ الخَيْرَ فَبِنَفْسِهِ بَدَأ

22. One who does good has [actually] started with [gaining its benefit] himself.

٢٣ــ مَن زَرَعَ خَيْراً حَصَدَ أجْراً

23. One who plants good, reaps reward.

٢٤ــ مَنْ لَمْ يَعْرِفِ الخَيْرَ مِنَ الشَّرِّ فَهُوَ مِنَ البَهائِمِ

24. Whoever does not know how to distinguish good from evil, then he is [actually] from the beasts.

٢٥ــ مَنْ لَمْ يَعْرِفْ مَنْفِعَةَ الخَيرِ لَمْ يَقْدِرْ عَلَى

25. One who does not know the benefit of a good action will not be capable of

العَملِ بِهِ

performing it.

٢٦ــ مَنْ قَدَّمَ خَيْراً وَجَدَهُ

26. One who sends forth a good deed will find it [in the Hereafter].

٢٧ــ مَنْ قَصَرَّ عَنْ فِعْلِ الخَيْرِ خَسِرَ وَ نَدِمَ

27. One who is falls short in performing good deeds, loses and regrets.

٢٨ــ مِنْ أماراتِ الخَيْرِ الكَفُّ عَنِ الأذى

28. From the signs of goodness is refraining from harming others.

٢٩ــ ما خَيْرٌ بَعْدَهُ النّارُ بِخَيْر

29. The good deed that is followed by hellfire is not a good deed.

٣٠ــ لاتَعُدَّنَّ شَرّاً ما أدْرَكْتَ بِهِ خَيْراً

30. Never count as evil that through which you realized good.

٣١ــ لاتَعْمَلْ شَيْئاً مِنَ الخَيرِ رِياءً وَ لا تَتْرُكْهُ حَياءً

31. Do not perform any good action in order to show off and do not abandon it out of shame.

٣٢ــ لايَقُولَنَّ أحَدُكُمْ إنَّ أحَداً أولى بِفِعْلِ الخَيْرِ مِنّي فَيَكونَ وَ اللّهِ كَذلِكَ إنَّ لِلْخَيرِ وَ الشَّرِّ أهْلاً فَمَهْما تَرَكْتُمُوهُ كَفاكُمُوهُ أهْلُهُ

32. 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.

٣٣ــ ما قَدَّمْتَهُ مِنْ خَير فَعِندَ مَنْ لا يَبْخَسُ الثَّوابَ وَ مَا ارْتَكَبْتَهُ مِنْ شَرّ فَعِندَ مَنْ لا يُعْجِزُهُ العِقابُ

33. 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.

٣٤ــ مِلاكُ الخَيْرِ مُبادَرَتُهُ

34. The essential prerequisite of good action is taking the initiative in [performing] it.

35. The basis of every good deed is obedience to Allah, the Glorified.

٣٥ــ مِلاكُ كُلِّ خَيْر طاعَةُ اللّهِ سُبْحانَهُ

36. The key to goodness is renouncing evil.

٣٦ــ مِفْتاحُ الخَيْرِ التَّبَرّي مِنَ الشَّرِّ

37. An evil [action] that does not last is better than a good [deed] that does not last.

٣٧ــ شَرٌّ لايَدُومُ خَيْرٌ مِن خَيْر لا يَدُومُ

38. The one who seeks goodness through evil action, his mind and senses are corrupt.

٣٨ــ طالِبُ الخَيْرِ بِعَمَلِ الشَّرِّ فاسِدُ العَقْلِ وَ الحِسِّ

39. He who seeks good will triumph by it.

٣٩ــ ظَفَرَ بِالخَيْرِ مَنْ طَلَبَهُ

40. The determination to do good extinguishes the fire of evil.

٤٠ــ عَزيمَةُ الخَيرِ تُطْفِىءُ نارَ الشَّرِّ

41. The planter of the tree of good reaps the sweetest fruit.

٤١ــ غارِسُ شَجَرَةِ الخَيْرِ تَجْتَنيها أحْلى ثَمَرَة

42. You will never realize good until you renounce evil.

٤٢ــ لَنْ تَتَحَقَّقَ الخَيرَ حتّى تَتَبَرَّأَ مِنَ الشَّرِّ

43. There is nothing better than [a] good [deed] except its reward.

٤٣ــ لَيْسَ بِخَير مِنَ الخَيرِ إلاَّ ثَوابُهُ

44. Goodness is not in having more wealth and children, rather goodness is only in possessing more knowledge and greater forbearance.

٤٤ــ لَيْسَ الخَيْرُ أن يَكْثُرَ مالُكَ وَ وَلَدُكَ إنَّما الخَيْرُ أنْ يَكْثُرَ عِلْمُكَ وَيَعْظُمَ حِلْمُكَ

45. One who advances good, gains.

٤٥ــ مَنْ قَدَّمَ الخَيرَ غَنِمَ

46. The doer of [a] good [deed] is better than it.

٤٦ــ فاعِلُ الخَيرِ خَيْرٌ مِنْهُ

47. The good action is a lasting store and a pure fruitage.

٤٧ــ فِعْلُ الخَيْرِ ذَخيرَةٌ باقِيَةٌ وَ ثَمَرَةٌ زاكِيَةٌ

48. Send forth good actions and you will

٤٨ــ قَدِّمُوا خَيراً تَغْنَمُوا وَ أخْلِصُوا أعْمالَكُمْ

gain [in the Hereafter]; purify your actions [by performing them sincerely for Allah] and you will be felicitous.

تَسْعَدُوا

49. Indeed, being a follower in good is [much] better for you than being a leader in evil.

٤٩ــ لأن تَكُونَ تابعاً لِلخَيْرِ خَيرٌ لَكَ مِنْ أنْ تَكُونَ مَتْبُوعاً فِي الشَّرِّ

50. Nobody will ever be given the reward of a good action except the one who performs it.

٥٠ــ لَنْ يُجزى جَزاءَ الخَيْرِ إلاَّ فاعِلُهُ

GOOD OF THIS WORLD AND THE HEREAFTER

خير الدنيا والآخرة

1. 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.

١ــ أرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيا وَالآخِرَةِ: صِدْقُ حَديث وَأداءُ أمانَة وَ عِفَّةُ بَطْن وَ حُسْنُ خُلق

2. 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].

٢ــ ثَلاثٌ مَنْ كُنَّ فيهِ فَقَدْ رُزِقَ خَيْرَ الدُّنْيا وَالآخِرَةِ: هُنَّ الرِّضا بِالقَضاءِ وَالصَّبْرُ عَلَى البَلاءِ وَالشُّكْرُ فِي الرَّخاءِ

SEEKING WHAT IS BEST

الاستخارة

1. 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

١ــ اِسْتَخِرْ وَ لا تَتَخَيَّرْ فَكَمْ مَنْ تَخَيَّرَ أمْراً كانَ هَلاكُهُ فيهِ

destruction in it!

2. When you embark on something, seek what is best from it.

٢ــ إذا أمْضَيْتَ فَاسْتَخِرْ

3. He who seeks what is best [in his actions] does not regret.

٣ــ ما نَدِمَ مَنِ اسْتَخارَ

THE VIRTUOUS

الأخيار

1. The practice of the virtuous ones is polite speech and spreading peace.

١ــ سُنَّةُ الأخْيارِ لِينُ الكَلامِ وَ إفْشاءُ السَّلامِ

CHOICE

الاختيار

1. One whose choice is bad, his results become ugly.

١ــ مَنْ ساءَ اِخْتيارُهُ قَبُحَتْ آثارُهُ

2. Some bad choices are: seeking to overpower one's equals and making enmity with people.

٢ــ مِنْ سُوءِ الاختيارِ مُغالَبَةُ الأكْفاءِ وَ مُعاداةُ الرِّجالِ

3. One of the best choices is accompanying the virtuous.

٣ــ مِنْ أحْسَنِ الاخْتيارِ صُحْبَةُ الأخيارِ

4. 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.

٤ــ مِنْ سُوءِ الاخْتيارِ مُغالَبَةُ الأكْفاءِ وَ مُكاشَفَةُ الأعْداءِ وَ مُناواةُ مَنْ يَقْدِرُ عَلَى الضَّرّاءِ

5. 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.

٥ــ مِنْ أفْضَلِ الاختيارِ وَ أحسَنِ الاستظْهارِ أنْ تَعْدِلَ فِي الحُكْمِ (القَضاءِ) وتُجرِيَهُ فِي الخاصَّةِ والعامَّةِ عَلَى السَّواءِ

6. From the best of choices is adorning

٦ــ مِنْ أفْضَلِ الاخْتيارِ التَّحَلّي بِالإيثارِ

oneself with selflessness.

7. From the good choices [one makes] is keeping company with the virtuous and keeping a distance from the wicked.

٧ــ مِنْ حُسْنِ الاخْتيارِ مُقارَنَةُ الأخْيارِ وَ مُفارَقَةُ الأشرارِ

8. The worst choice is being satisfied with deficiency.

٨ــ بِئْسَ الاخْتيارُ الرِّضا بِالنَّقْصِ

THE CHOICE OF ALLAH

اختيار اللّه

1. Whoever does not get reformed by that which Allah has chosen [for him] will not be reformed by what he chooses for himself.

١ــ مَنْ لَمْ يَصْلُحْ عَلَى اخْتيارِ اللّهِ لَمْ يَصْلُحْ عَلَى اخْتيارِهِ لِنَفْسِهِ

TREACHERY AND DISLOYALTY

الخيانة

1. Keep away from treachery for it is [a cause of] turning away from Islam.

١ــ جانِبُوا الخِيانَةَ فَإنَّها مُجانَبَةُ الإسلامِ

2. The cornerstone of hypocrisy is treachery.

٢ــ رَأسُ النِّفاقِ الخِيانَةُ

3. The peak of ingratitude is disloyalty.

٣ــ رَأسُ الكُفْرِ الخِيانَةُ

4. The highest form of treachery is the treachery of a beloved friend and the breaking of pledges.

٤ــ غايَةُ الخِيانَةِ خِيانَةُ الخِلِّ الوَدُودِ وَ نَقْضُ العُهُودِ

5. One who acts with treachery has done injustice to the trust [that was entrusted to him].

٥ــ مَنْ عَمِلَ بِالخِيانَةِ فَقَدْ ظَلَمَ الأمانَةَ

6. From the most grievous forms of treachery is being treacherous with trusts or deposits [that one has been entrusted

٦ــ مِنْ أفْحَشِ الخِيانَةِ خِيانَةُ الوَدائِعِ

with].

7. 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.

٧ــ لا تَخُنْ مَنِ ائْتَمَنَكَ وَ إنْ خانَكَ وَ لا تَشِنْ عَدُوَّكَ وَ إنْ شانَكَ

8. Treachery and brotherhood do not go together.

٨ــ لاتَجْتَمِعُ الخِيانَةُ وَ الأُخُوَّةُ

9. Keep away from treachery for it is the worst offence, and verily the treacherous one is surely punished with fire for his treachery.

٩ــ إيّاكَ وَ الخيانَةَ فَإنَّها شَرُّ مَعصِيَة وَ إنَّ الخائنَ لَمُعَذَّبٌ بِالنّارِ على خيانَتِهِ

10. The worst treachery is treachery against the nation.

١٠ــ أعْظَمُ الخِيانَةِ خِيانَةُ الأُمَّةِ

11. Treachery is betrayal.

١١ــ الْخِيانَةُ غَدْرٌ

12. Treachery is the brother of dishonesty.

١٢ــ اَلخِيانَةُ أخُ الكِذْبِ

13. Treachery is the double of deceit.

١٣ــ اَلخيانَةُ صِنْوُ الإفْكِ

14. Treachery is the cornerstone of hypocrisy.

١٤ــ اَلخيانَةُ رَأْسُ النِّفاقِ

15. Treachery is an indication of lack of piety and absence of religiosity.

١٥ــ اَلخيانَةُ دَليلٌ على قِلَّةِ الوَرَعِ وَ عَدَمِ الدِّيانَةِ

16. When treacheries (or offenses) become manifest, blessings are taken away.

١٦ــ إذا ظَهَرَتِ الخِيانات (الجنايات) اِرْتَفَعَتِ البَرَكاتُ

17. Unwelcome are the faces that are not seen except in every evil situation.

١٧ــ لامَرحَباً بِوُجوه لا تُرى إلاّ عِنْدَ كُلِّ سُوء

THE TREACHEROUS

الخائن و المزيع

١ــ الخائِنُ مَنْ شَغَلَ نَفْسَهُ بِغَيرِ نَفْسِهِ وَ كانَ يَوْمُهُ شَرّاً مِنْ أمْسِهِ

1. The treacherous person is one who busies himself with other than his self and his 'today' is worse than his 'yesterday'.

٢ــ المُزيعُ وَ الخائِنُ سَواءٌ

2. The enticer [towards deviance] and the treacherous one are alike.

٣ــ اَلخائِنُ لا وَفاءَ لَهُ

3. The treacherous person has no loyalty in him.

٤ــ مِنْ عَلاماتِ الخِذْلانِ ايتِمانُ الخُوّانِ

4. From the signs of being forsaken [by Allah] is considering the treacherous to be trustworthy.

باب الدال

الدائب والكادح

THE DILIGENT & THE HARDWORKING

١ــ رُبَّ دائب مُضَيِّع

1. Many a diligent person also loses (or causes loss).

٢ــ رُبَّ كادِح لِمَنْ لايَشْكُرُهُ

2. Many a person toils for the one who is not grateful to him.

استدبار الأُمور

FOLLOWING UP MATTERS

١ــ مَنِ اسْتَدْبَرَ الأُمُورَ تَحَيَّرَ

1. One who follows up [and thinks about] matters [that have passed], gets perplexed.

المدبر والمقبل

THE ONE WHO TURNS BACK AND THE ONE WHO MOVES FORWARD

١ــ لا تَتَمَسَّكَنَّ بِمُدْبِر وَ لا تُفارِقَنَّ مُقْبِلاً

1. Never hold on to one who turns back and do not separate from the one who moves forward.

٢ــ لَرُبَّما أقْبَلَ المُدْبِرُ وَ أدْبَرَ المُقْبِلُ

2. It may be that sometimes the one who turns back moves forward and the one who moves forward turns back.

التدبير

PLANNING

١ــ اَلقَلِيلُ مَعَ التَّدْبيرِ أبْقى مِنَ الكَثيرِ مَعَ التَّبْذيرِ

1. Little [done] with planning is more lasting than a lot done with wastefulness.

٢ــ أدَلُّ شَيْء على غَزارَةِ العَقْلِ حُسْنُ

2. The most manifest sign of abundant intelligence is good planning.

التَّدْبيرِ

٣ــ التَّدْبيرُ بِالرَّأيِ وَ الرَّأيُ بِالفِكْرِ	3. Planning comes with consideration and consideration comes with contemplation.
٤ــ التَّدْبيرُ نِصْفُ المَعُونَةِ	4. Planning is half of the assistance.
٥ــ التَّدْبيرُ قَبْلَ العَمَلِ يُؤْمِنُ النَّدَمَ	5. Planning before action saves one from regret.
٦ــ التَّدْبيرُ قَبْلَ الفِعْلِ يُؤْمِنُ العِثارَ	6. Planning before action saves one from error.
٧ــ حُسْنُ التَّدْبيرِ وَ تَجَنُّبُ التَّبْذيرِ مِنْ حُسْنِ السِّياسَةِ	7. Good planning and keeping away from wastefulness are from good politics.
٨ــ حُسْنُ التَّدْبيرِ يُنْمي قَليلَ المالِ و سُوءُ التَّدْبيرِ يُفْني كَثيرَهُ	8. Good planning makes little wealth grow while bad planning causes abundant wealth to perish.
٩ــ سَبَبُ التَّدْميرِ سُوءُ التَّدبيرِ (سُوءُ التَّدبيرِ سَبَبُ التَّدْمير)	9. The cause of ruin is bad planning.
١٠ــ سُوءُ التَّدبيرِ مِفتاحُ الفَقْرِ	10. Bad planning is the key to poverty.
١١ــ مَنْ ساءَ تَدْبيرُهُ تَعَجَّلَ تَدميرُهُ	11. One whose planning is bad, his ruin in hastened.
١٢ــ مَنْ تَأخَّرَ تَدبيرُهُ تَقَدَّمَ تَدميرُهُ	12. One whose planning is delayed, his destruction is expedited.
١٣ــ مَنْ ساءَ تَدْبيرُهُ بَطَلَ تَقْديرُهُ	13. One whose panning is bad, his estimation is nullified.
١٤ــ مَنْ ساءَ تَدبيرُهُ كانَ هَلاكُهُ في تَدبيرِهِ	14. One whose planning is bad, his destruction is in his planning.
١٥ــ لا عَقلَ كالتَّدبيرِ	15. There is no wisdom like planning.

16. There is no benefit in the planning of one who is not obeyed.

١٦ــ لايَنْجِعُ تَدبيرُ مَنْ لا يُطاعُ

DESERTION AND ABANDONMENT

التَّدابر والتخاذل

1. Keep away from abandonment, desertion and severing of ties with near relatives.

١ــ جانِبُوا التَّخاذُلَ والتَّدابُرَ وَ قَطيعَةَ الأرْحامِ

TURNING BACKWARD

الإدبار

1. It is seldom that one who turns back [and retreats] returns to the front.

١ــ قَلَّما يَعُودُ الإدْبارُ إقْبالاً

2. From the signs of turning backward is accompanying the vile.

٢ــ مِنْ عَلاماتِ الإدْبارِ مُقارَنَةُ الأرْذالِ

3. From the signs of turning backward is thinking ill of the one who gives you good advice.

٣ــ مِنْ عَلاماتِ الإدْبارِ سُوءُ الظَّنِّ بالنَّصيحِ

4. Turning backward is evinced by four things: bad planning, foul extravagance, lack of consideration and too many excuses.

٤ــ يُسْتَدَلُّ علَى الإدْبارِ بأرْبَع:سُوْءُ التَّدْبيرِ وَ قُبْحُ التَّبْذيرِ وَ قِلَّةُ الإعْتِبارِ وَ كَثْرَةُ الاعْتِذارِ (الاغْتِرارِ)

5. The merits in advancing forward are the demerits in turning backward.

٥ــ المَحاسِنُ فِي الإقبالِ هِيَ المَساوي فِي الإدْبارِ

ENTRANCE

الداخل والقادم

1. One who enters into a place of evil is [suspected and] accused.

١ــ مَنْ دَخَلَ مَداخِلَ السُّوءِ أُتُّهِمَ

٢ــ لِكُلِّ داخِلٍ دَهْشَةٌ وَ ذُهُولٌ

2. For everyone who enters [into an unfamiliar place] there is consternation and perplexity.

٣ــ لِكُلِّ داخِلٍ دَهْشَةٌ فَابْدَأوا بِالسَّلامِ

3. For everyone who enters there is [a feeling of] consternation, so begin with salaam .

٤ــ لِكُلِّ قادِمٍ حَيْرَةٌ فَابْسُطُوهُ بِالكَلامِ

4. Everyone who arrives has [a feeling of] perplexity, so make him comfortable with [kind] words.

الاستدراج والمستدرج

GRADUALLY DRAWING CLOSER TO DESTRUCTION

١ــ أولَى النَّاسِ بِالحَذَرِ أسْلَمُهُمْ عَنِ الغِيَرِ

1. 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].

٢ــ كَمْ مِنْ مُسْتَدرَجٍ بِالإحْسانِ إلَيهِ

2. How many a person is gradually drawn to his destruction through the good that is done to him.

الدّرس

STUDY

١ــ لافِقْهَ لِمَنْ لا يُديمُ الدَّرْسَ

1. One who does not continue his study does not acquire deep understanding [of his subject].

الاستدراك والتدارك

RECTIFICATION AND MAKING AMENDS

١ــ اَلْمُسْتَدْرِكُ على شَفا صَلاحٍ

1. One who makes amends is on the brink

of righteousness.

2. 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.

٢ــ تَدارَكْ في آخِرِ عُمْرِكَ ما أضَعْتَهُ في أوَّلِهِ تَسْعَدْ بِمُنْقَلَبِكَ

3. Proper rectification [of one's mistakes] is the symbol of righteousness.

٣ــ حُسْنُ الاستِدراكِ عُنْوانُ الصَّلاحِ

4. Successful is the one who reforms his current actions and makes amends for his past mistakes.

٤ــ فازَ مَنْ أصْلَحَ عَمَلَ يَوْمِهِ وَ اسْتَدْرَكَ فَوارِطَ أمْسِهِ

5. One who makes amends [for his past mistakes] reforms [himself].

٥ــ مَنِ اسْتَدْرَكَ أصْلَحَ

6. One who rectifies his [past] mistakes reforms [himself].

٦ــ مَنِ اسْتَدْرَكَ فَوارِطَهُ أصْلَحَ

7. How far is making amends [for something] from [its initial] loss!

٧ــ ما أبْعَدَ الاستِدراكَ مِنَ الفَوْتِ

8. Hastening rectification is reformation.

٨ــ تَعْجيلُ الاسْتِدْراكِ إصْلاحٌ

AMICABLENESS

المداراة

1. Be amicable with the people and you will be secure from their tribulations and will remain safe from their sly plots.

١ــ دارِ النَّاسَ تَأمَنْ غَوائِلَهُمْ وَ تَسْلَمْ مِنْ مَكائِدِهِمْ

2. Be amicable with the people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice to die away.

٢ــ دارِ النّاسَ تَسْتَمْتِعْ بِإخائِهِمْ وَ الْقَهُمْ بِالبِشْرِ تُمِتْ أضْغانَهُمْ

3. Be courteous to your enemy and be sincere with your close friend, [by this] you will protect [your] brotherhood and

٣ــ دارِ عَدُوَّكَ وَ أخْلِصْ لِوَدودِكَ تَحْفَظِ الأُخُوَّةَ وَ تُحرِزِ المُرُوءَةَ

safeguard [your] magnanimity.

4. The cornerstone of wisdom is being amicable with the people.

٤ــ رَأسُ الحِكْمَةِ مُداراةُ النَّاسِ

5. The soundness of life is in being amicable [with people].

٥ــ سَلامَةُ العَيْشِ فِي المُداراةِ

6. One who is amicable with people remains safe.

٦ــ مَنْ دارَى النَّاسَ سَلِمَ

7. One who is not improved by the virtue of amicableness becomes improved by the evil of retribution.

٧ــ مَنْ لَمْ يُصْلِحْهُ حُسْنُ المُداراةِ أصْلَحَهُ سُوءُ المُكافاةِ

8. One who is amicable with the people is protected from their plotting.

٨ــ مَنْ دارَى النَّاسَ أمِنَ مَكرَهُمْ

9. He who is not amicable with the one who is above him will not realize his goal.

٩ــ مَنْ لَمْ يُدارِ مَنْ فَوْقَهُ لَمْ يُدْرِكْ بِغْيَتَهُ

10. Being amicable with people is one of the best actions

١٠ــ مُداراةُ الرِّجالِ مِنْ أفضَلِ الأعْمالِ

11. Being amicable with a fool is one of the most severe difficulties.

١١ــ مُداراةُ الأحْمَقِ مِنْ أشَدِّ العَناءِ

12. Being amicable is the most praiseworthy attribute.

١٢ــ اَلْمُداراةُ أحْمَدُ الخِلالِ

SUPPLICATION AND THE SUPPLICANT

الدُّعاءُ والداعي

1. Supplication for a beggar is one of the two charities [that one can give].

١ــ الدُّعاءُ لِلسّائِلِ أحَدُ الصَّدَقَتَيْنِ

2. The most piercing arrow is the supplication of the oppressed.

٢ــ أنْفَذُ السِّهامِ دَعْوَةُ المَظْلُومِ

3. The most incapable of all people is the one who is unable to supplicate.

٣ــ أعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعاءِ

٤ــ إنَّ كَرَمَ اللّهِ سُبْحانَهُ لا يَنْقُضُ حِكْمَتَهُ فَلِذلِكَ لا يَقَعُ الإجابَةُ في كُلِّ دَعْوَة

4. The kindness of Allah does not annul His wisdom; it is for this reason that not all supplications are answered.

٥ــ إنَّ لِلّهِ سُبْحانَهُ سَطَوات وَ نَقِمات فَإذا نَزَلَتْ بِكُمْ فَادْفَعُوها بِالدُّعاءِ فَإنَّهُ لايَدْفَعُ البَلاءَ إلاّ الدُّعاءُ

5. 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.

٦ــ اَلدُّعاءُ سِلاحُ الأولياءِ

6. Supplication is the weapon of the close friends [of Allah].

٧ــ إذا أرادَ أحَدُكُمْ أنْ لا يَسْأَلَ اللّهَ سُبْحانَهُ شَيْئاً إلاّ أعْطاهُ فَلْيَئِسْ مِنَ النَّاسِ وَلايَكُونُ لَهُ رَجاءٌ إلاّ اللّهُ سُبْحانَهُ

7. 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.

٨ــ إذا كانَتْ لَكَ إلَى اللّهِ سُبْحانَهُ حاجَةٌ فَابْدأ بِالصَّلاةِ عَلَى النَّبيِّ صلَّى اللّه عليه و آله و سلَّم ثُمَّ اسْأل اللّهَ حاجَتَكَ فإنَّ اللّهَ تعالى أكْرَمُ مِنْ أنْ يُسْأَلَ حاجَتَينِ فَيَقْضِيَ إحديهُما وَيَمْنَعَ الأُخرى

8. 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.

٩ــ بِالدُّعاءِ يُسْتَدْفَعُ البَلاءُ

9. Through supplication, tribulations are repelled.

١٠ــ رُبَّما سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهَ وَ اُعْطيتَ خَيْراً مِنْهُ

10. Sometimes you may ask for something but you are not granted it, rather you are given [something] better than it.

١١ــ سِلاحُ المُؤمِنِ الدُّعاءُ

11. The weapon of a believer is supplication.

١٢ــ سَلُوا اللّهَ العَفْوَ وَ العافِيَةَ وَ حُسْنَ التَّوفيقِ

12. Ask Allah for forgiveness, well-being and good success [in carrying out His ordinances].

١٣ــ عَلَيكَ بِإخلاْصِ الدُّعاءِ فَإِنَّهُ أخْلَقُ بِالإجابَةِ

13. Make your supplication sincere, for this makes it more worthy of a response.

١٤ــ لَيْسَ كُلُّ دُعاء يُجابُ

14. Not every supplication is answered.

١٥ــ مَنْ أُعطِيَ الدُّعاءَ لَمْ يُحْرَمِ الإجابَةَ

15. One who is given the [opportunity of] supplication will not be deprived of the response.

١٦ــ مَنْ دَعَا اللّهَ أجابَهُ

16. Whoever calls upon [and supplicates to] Allah, He answers him.

١٧ــ مَا المُبْتَلَى الَّذي قَدِ اشْتَدَّ بِهِ البَلاءُ أحْوَجَ إلَى الدُّعاءِ مِنَ المُعافَى الَّذي لا يَأمَنُ البَلاءَ

17. 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.

١٨ــ نِعمَ السِّلاحُ الدُّعاءُ

18. What a good weapon supplication is!

١٩ــ لا تَسْتَبْطِئْ إجابَةَ دُعائِكَ وَقَدْسَدَدْتَ طريقَهُ بِالذُّنُوبِ

19. Do not reckon that your supplication is being answered [too] slowly while you have obstructed its path with [your] sins.

٢٠ــ لا يُقَنِّطِنَّكَ تَأخِيرُ إجابَةِ الدُّعاءِ فَإنَّ العَطِيَّةَ على قَدْرِ النِّيَّةِ وَ رُبَّما تَأخَّرَتِ الإجابَةُ لِيَكُونَ ذلِكَ أعْظَمَ لأجْرِ السائِلِ وَأجْزَلَ لِعَطاءِ النَّائِلِ

20. 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.

٢١ــ مَنْ سَألَ اللّهَ أعْطاهُ

21. Whoever asks Allah, He grants to him.

22. There is nothing more beloved to Allah, the Glorified, than being beseeched.

٢٢ــ ما مِنْ شَيْءٍ أحَبُّ إلَى اللّهِ سُبْحانَهُ مِنْ أنْ يُسْألْ

23. 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].

٢٣ــ لا تَسْألُوا إلاّ اللّهَ سُبْحانَهُ فَإنَّهُ إنْ أعْطاكُمْ أكْرَمَكُمْ وَ إنْ مَنَعَكُمْ خارَ (حاز) لَكُمْ

24. 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.

٢٤ــ أللّهُمَّ احْقِنْ دِمائَنا وَ دِمائَهُمْ وَ أصْلِحْ ذاتَ بَيْننا وَ بَيْنَهُمْ وأنْقِذْهُم (وَ أهدِهِمْ) مِن ضَلالَتِهِمْ حتّى يَعْرِفَ الحقَّ مَنْ جَهِلَهُ ويَرْعَوِىَ عَنِ الغَيِّ وَ العَدْرِ مَنْ لَهِجَ بِهِ

25. Whoever knocks on the door of Allah, it is opened for him.

٢٥ــ مَنْ قَرَعَ بابَ اللّهِ فُتِحَ لَهُ

26. The one who supplicates without action is like a bow without a bowstring.

٢٦ــ الدَّاعي بِلا عَمل كَالقَوْسِ بِلا وَتَر

THE CALL

الدعوة والداعية

1. Deaf is the ear that does not hear the call [of guidance].

١ــ وُقِرَ سَمْعٌ لَمْ تَسْمَعِ الدَّاعِيَةُ

2. Two calls never differ but that one of them leads to misguidance.

٢ــ ما اخْتَلَفَتْ دَعْوَتانِ إلاّ كانَتْ إحْديهُما ضَلالَةً

THE GUIDE

الدليل

١ــ ضَلالُ الدَّليلِ هَلاكُ المُسْتَدِلِّ

1. Deviation of the guide is the destruction of the seeker of guidance.

الدَنِف

SERIOUSLY ILL

١ــ كَمْ دَنِف نَجا وَ صَحيح هَوى

1. How many [times has] a seriously ill person been saved while a healthy person died!

الدَّنيَّة

THE DESPICABLE

١ــ مَنْ قَرُبَ مِنَ الدَّنيَّةِ أُتُّهِمَ

1. One who comes near the despicable is accused.

الدَّنايا

LOATHSOME ACTIONS AND TRAITS

٢ــ مُبايَنَةُ الدَّنايا تَكْبِتُ العَدُوَّ

1. Disassociating oneself from loathsome actions and traits subdues the enemy.

الدنيا

THIS WORLD

١ــ الدُّنيا لا تَصْفُو لِشارِب وَ لا تَفي لِصاحِب

1. This world is neither clean for any drinker [to drink from] nor is it loyal to any owner.

٢ــ الدُّنيا مَلِيئَةٌ بِالمَصائِبِ طارِقَةٌ بِالفَجايِعِ وَ النَّوائِبِ

2. This world is filled with tribulations [and] stricken with tragedies and calamities.

٣ــ الدُّنيا مُنْتَقِلَةٌ فانِيَةٌ إنْ بَقِيَتْ لَكَ لَمْ تَبْقَ لَها

3. This world is fleeting and perishing; [even] if it remains for you, you will not remain for it.

٤ــ الدُّنيا أصْغَرُ و أحْقَرُ وَ أنْزَرُ مِنْ أنْ تُطاعَ فيهَا الأحْقادُ

4. This world is smaller, more lowly and more insignificant than for one to keep grudges in [and because of] it.

٥ــ الدُّنيا سِجْنُ المُؤمِنِ وَ المَوتُ تُحفَتُهُ وَ الجَنَّةُ مَأواهُ

5. This world is a prison for the believer, death is his gift and Paradise is his [permanent] abode.

٦ــ الدُّنيا جَنَّةُ الكافِرِ وَ المَوْتُ مُشْخِصُهُ والنّارُ مَثْواهُ

6. This world is a Paradise for the disbeliever, death is his dispatcher and hell is his [permanent] dwelling.

٧ــ الدُّنيا صَفْقَةُ مَغْبُون وَ الإنْسانُ مَغْبُونٌ بِها

7. This world is a deal of the [one who has been] defrauded and human being is defrauded by it.

٨ــ الدُّنيا إنِ انْجَلَتْ اِنْجَلَتْ وَ إذا جَلَتْ اِرْتَحَلَتْ

8. If this world unfolds, it opens up and when it disperses, it departs.

٩ــ الدُّنيا دُوَلٌ فَأجْمِلْ في طَلَبِها وَ اصْطَبِرْ حتّى تَأتيَكَ دُولَتُكَ

9. This world takes turns, so be moderate in seeking it, and be patient until your turn comes to you.

١٠ــ الدُّنيا عَرَضٌ حاضِرٌ يَأكُلُ مِنْهُ البَرُّ وَ الفاجِرُ وَ الآخِرَةُ دارُ حَقّ يَحْكُمُ فيها مَلِكٌ قادِرٌ

10. 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.

١١ــ الدُّنيا ظِلُّ الغَمامِ وَ حُلُمُ المَنامِ

11. This world is [like] the shadow of clouds and the dream that is seen while asleep.

١٢ ــ الرُّكُونُ إلَى الدُّنيا مَعَ مايُعايَنُ مِنْ غَيْرِها جَهْلٌ

12. Reliance on this world, despite what is seen of its vicissitudes, is ignorance.

١٣ــ الدُّنيا مَليئَةٌ بِالمَصائِبِ طارِقَةٌ بِالفَجايِعِ وَ النَّوائِبِ

13. This world is filled with devastating hardships, tragedies and calamities

١٤ــ أحْوالُ الدُّنيا تَتْبَعُ الاتِّفاقَ وَ أحْوالُ الآخِرَةِ تَتْبَعُ الاسْتِحْقاقَ

14. The conditions of this world are based on convention whereas the conditions of the Hereafter are based on merit.

١٥ــ الدُّنيا مَصائِبُ مُفْجِعَةٌ وَ مَنايا مُوجِعَةٌ وَ عِبْرٌ مُقَطِّعَةٌ (غِيَرٌ مُفَظِّعَةٌ)

15. This world is [made up of] agonizing hardships, painful deaths and sharp lessons (or drastic changes).

١٦ــ الدُّنيا شَرَكُ النُّفُوسِ وَ قَرارَةُ كُلِّ ضُرّ وبُؤْس

16. This world is a trap for the souls and settling place of every detriment and misery.

١٧ــ الدُّنيا غَرُورٌ حائِلٌ وَ سَرابٌ زائِلٌ وَ سِنادٌ مائِلٌ

17. This world is a hindering deception, a vanishing mirage and a bent pillar.

١٨ــ أوقاتُ الدُّنيا وَ إنْ طالَتْ قَصِيرَةٌ وَ المُتْعَةُ (والمُنْعَةُ) بِها وَ إنْ كَثُرَتْ يَسيرَةٌ

18. 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].

١٩ــ مَنْ رَغِبَ فيها أتْعَبَتْهُ وَ أشْقَتهُ

19. One who desires it (this world), it troubles him and makes him wretched.

٢٠ــ الرَّابِحُ مَنْ باعَ العاجِلَةَ بِالآجِلَةِ

20. The winner is one who sells his world for his Hereafter.

٢١ــ إجْعَلْ كُلَّ هَمِّكَ وَ سَعْيِكَ لِلْخَلاصِ مِنْ مَحَلِّ الشَّقاءِ وَ العِقابِ وَالنَّجاةِ مِنْ مَقامِ البَلاءِ وَ العَذابِ

21. 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.

٢٢ــ اِرْفِضُوا هذِهِ الدُّنيا ذَميمةً فَقَدْ رَفَضَتْ مَنْ كانَ أشْعَفَ بِها مِنْكُمْ

22. Reject this world as a dispraised thing, for it has rejected one who loves it more passionately than you.

٢٣ــ أَخْرِجُوا الدُّنيا مِنْ قُلُوبِكُمْ قَبْلَ أنْ تَخْرُجَ مِنها أجْسادُكُمْ فَفيهَا اخْتُبِرْتُمْ وَ

لِغَيْرِها خُلِقْتُمْ

other than it have you been created.

٢٤ ــ أقْبِلُوا على مَنْ أقْبَلَتْ عَلَيْهِ الدُّنيا فَإنَّهُ أجْدَرُ بِالغِنى

24. 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].

٢٥ــ اُهْرُبُوا مِنَ الدُّنيا وَ اصْرِفُوا قُلُوبَكُمْ عَنْها فَإنَّها سِجْنُ المُؤْمِنِ حَظُّهُ مِنها قَليلٌ وَ عَقْلُهُ بِها عَليلٌ وَ ناظِرُهُ فيها كَلِيلٌ

25. 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.

٢٦ــ اُنْظُروا إلَى الدُّنيا نَظَرَ الزَّاهِدينَ فيها الصَّارِفينَ عَنْها فَإنَّها وَاللّهِ عَمّا قَلِيل تُزيلُ الثّاوِيَ السَّاكِنَ وَ تَفْجَعُ المُتْرَفَ الآمِنَ

26. 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.

٢٧ ــ اِتَّقُوا غُرُورَ الدُّنيا فَإنَّها تَسْتَرْجِعُ أبَداً ما خَدَعَتْ بِهِ مِنَ المَحاسِنِ وَ تَزْعَجُ المُطْمَئِنَّ إلَيْها وَ القاطِنَ

27. 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.

٢٨ــ اُرْفُضُوا هذِهِ الدُّنيا التّارِكَةَ لَكُمْ وَ إنْ لَمْ تُحِبُّوا تَرْكَها وَ المُبْلِيَةَ أجْسادَكُمْ على مَحَبَّتِكُمْ لِتَجديدِها

28. 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.

٢٩ــ اِحْذَرُوا الزّائِلَ الشَّهيَّ وَ الفانِيَ المَحْبُوبَ

29. Be cautious of the vanishing desirable and the perishing beloved.

٣٠ــ احْذَرِ الدُّنيا فَإنَّها شَبَكَةُ الشَّيطانِ وَ مَفْسَدَةُ الإيمانِ

30. Be cautious of this world, for it is the net of the devil and the [place of] corruption of faith.

٣١ــ إيّاكَ وَ حُبَّ الدُّنيا فَإنَّها أصْلُ كُلِّ خَطيئَة وَمَعْدِنُ كُلِّ بَلِيَّة

31. Keep away from love of this world, for it is the root of every misdeed and the source of every affliction.

٣٢ــ إيّاكَ أنْ يَنْزِلَ بِكَ المَوْتُ وَ أنْتَ ابِقٌ عَنْ رَبِّكَ في طَلَبِ الدُّنيا

32. 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.

٣٣ــ إيّاكَ أنْ تَبيعَ حَظَّكَ مِنْ رَبِّكَ وَ زُلْفَتَكَ لَدَيْهِ بِحَقير مِنْ حُطامِ الدُّنيا

33. Beware of selling your share from your Lord and your rank with Him for the worthless vanities of this world.

٣٤ــ إيّاكَ وَ الوَلَهَ بِالدُّنيا فَإنَّها تُورِثُكَ الشَّقاءَ وَ البَلاءَ وَ تَحْدُوكَ على بَيْعِ البَقاءِ بِالفَناءِ

34. Do not be infatuated with this world, for it brings you wretchedness and tribulation and impels you to sell the eternal for the transient.

٣٥ــ إيّاكَ أنْ تَغْلِبَكَ نَفْسُكَ على ما تَظُنُّ وَلاتَغْلِبَها على ما تَسْتَيْقِنُ فإنَّ ذلِكَ مِنْ أعْظَمِ الشَّرِّ

35. 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.

٣٦ــ إيّاكَ أنْ تَغْتَرَّ بِما تَرى مِنْ إخْلادِ أهلِ الدُّنيا إلَيْها وَ تَكالُبِهِمْ عَلَيْها فَقَدْ نَبَّأَكَ اللّهُ عَنْها وَ تَكَشَّفَتْ لَكَ عَنْ عُيُوبِها وَ مَساويها

36. 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.

٣٧ــ إيّاكُمْ وَ غَلَبَةَ الدُّنيا على أنْفُسِكُمْ فَإنَّ عاجِلَها نَغْصَةٌ وَاجِلَها غُصَّةٌ

37. Do not let this world get the better of you, for indeed its present is bitter and its future is distressful.

٣٨ــ ألا وإنَّ الدُّنيا دارٌ لايُسْلَمُ مِنْها إلاَّ بِالزُّهدِ فيها وَ لا يُنْجى مِنْها بِشَيْء كانَ

38. 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.

لَها

39. Is there no freeman who would forsake this leftover for those who deserve it?

٣٩ــ ألا حُرٌّ يَدَعُ هذِهِ اللُّماظَةَ لأهْلِها

40. 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.

٤٠ــ ألا وَ إنَّ الدُّنيا قَدْ تَصَرَّمَتْ وَ آذَنَتْ بِانْقِضاء وَ تَنَكَّرَ مَعْرُوفُها وَ صارَ جَديدُها رَثّاً وسَمينُها غَثّاً

41. 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?

٤١ــــ ألا وَ ما يَصْنَعُ بِالدُّنيا مَنْ خُلِقَ للآخِرَةِ وَ ما يَصْنَعُ بِالمالِ مَنْ عَمّا قَليل يُسْلَبُهُ وَ يَبْقى عَلَيْهِ حِسابُهُ وَ تَبْعَتُهُ

42. Verily today is the time for preparation and tomorrow is the race; the prize is Paradise and [at] the [other] extreme is hell.

٤٢ــ ألا وإنَّ اليَومَ المِضْمارَ وَ غَداً السِّباقَ وَ السَّبْقَةُ الجَنَّةُ وَ الغايَةُ النّارُ

43. 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.

٤٣ــ ألا وَ إنَّهُ قَدْ أدْبَرَمِنَ الدُّنيا ما كانَ مُقْبِلاً وَ أقْبَلَ مِنْها ما كانَ مُدْبِراً وَأزْمَعَ التَّرْحالَ عِبادُ اللّهِ الأخْيارُ وَ باعُوا قَليلاً مِنَ الدُّنيا لا يَبْقى بِكَثير مِنَ الآخِرَةِ لا يَفْنى

44. 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

٤٤ــ أوَ لَسْتُمْ تَرَوْنَ أهْلَ الدُّنيا يُمْسُونَ وَ يُصْبِحُونَ على أحْوال شَتّى فَمَيِّتٌ يُبْكى وَ حَيٌّ يُعَزّى وَصَريعٌ مُبْتَلى وعائِدٌ يَعُودُ وَ آخَرُ بِنَفْسِهِ يَجُودُ وَطالِبٌ لِلدُّنيا وَ المَوتُ يَطْلُبُهُ وَ غافِلٌ لَيْسَ بِمَغْفُول عَنْهُ

وَ على أثَرِ الماضينَ ما يَمْضِي الباقُونَ

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].

٤٥ــ أعْظَمُ الخطايا حُبُّ الدُّنيا

45. The gravest of errors is loving this world.

٤٦ــ أعظَمُ المَصائِبِ وَ الشِقاءِ اَلْوَلَهُ بِالدُّنيا

46. The gravest of afflictions and wretchedness is [caused by] infatuation with this world.

٤٧ــ أهلُ الدُّنيا غَرَضُ النَّوائِبِ وَ ذَرِيَّةُ المَصائِبِ وَ نَهْبُ الرَّزايا

47. The people of this world are the target of calamities, the dispersal of afflictions and the spoils of adversities.

٤٨ــ أسْعَدُ النَّاسِ مَنْ تَرَكَ لَذَّةً فانِيَةً لِلَذَّة باقِيَة

48. The most felicitous of all people is one who abandons the perishing pleasures [of this world] for the lasting pleasures [of the Hereafter].

٤٩ــ أسْعَدُ النّاسِ بِالدُّنيا التّارِكُ لَها وَ أسْعَدُهُمْ بِالآخِرَةِ العامِلُ لَها

49. 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.

٥٠ــ إنَّ بَطْنَ الأرْضِ مَيِّتٌ وَظَهْرَهُ سَقيمٌ

50. Verily the interior of this world is dead and its exterior is sick.

٥١ــ إنَّ اليَومَ عَمَلٌ وَ لا حِسابَ وَ غَداً حِسابٌ لاعَمَلَ

51. Verily today there is action without accounting and tomorrow [in the Hereafter] there is accounting without action.

٥٢ــ إنَّ جِدَّ الدُّنيا هَزْلٌ وَ عِزَّها ذُلٌّ وَعِلْوَها سِفْلٌ

52. Verily the seriousness of this world is jest, its honour is disgrace and its height is lowliness.

٥٣ــ إنَّ الدُّنيا دارُ خَبال وَ وَبال وَ زَوال وَ انْتِقال لاتُساوي لَذّاتُها تَنْغيصَها وَلا تَفي سُعُودُها بِنُحُوسِها وَ لايَقُومُ صُعُودُها بِهُبُوطِها

53. 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.

٥٤ــ إنَّ مَنْ باعَ جَنَّةَ المَأوى لِعاجِلَةِ الدُّنيا تَعِسَ جِدُّهُ وَ خَسِرَتْ صَفْقَتُهُ

54. 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.

٥٥ــ إنَّ الدُّنيا ماضِيَةٌ بِكُمْ على سُنَن وَ أنْتُمْ وَ الآخِرَةُ في قَرَن

55. Verily this world is passing you by in its normal fashion, and you are connected to the Hereafter.

٥٦ــ إنَّ الدُّنيا لَمُفْسِدَةُ الدّينِ مُسْلِبَةُ اليَقينِ وَ إنَّها لَرَأْسُ الفِتَنِ وَأصْلُ المِحَنِ

56. Verily this world is the corruptor of faith and the dispossessor of certitude; it is the source of [all] troubles and root of tribulations.

٥٧ــ إنَّ مَثَلَ الدُّنيا وَ الآخِرَةِ كَرَجُل لَهُ إمْرَأتانِ إذا أرضى إحْديهُما أسْخَطَ الأُخرى

57. 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.

٥٨ــ إنَّ مَنْ غَرَّتْهُ الدُّنْيا بِمُحالِ الآمالِ وَ خَدَعَتْهُ بِزُورِ الأماني أورَثَتْهُ كَمَهاً وَ ألْبَسَتْهُ عَمىً وَ قَطَعَتْهُ عَنِ الأُخْرى وَ أوْرَدَتْهُ مَوارِدَ الرَّدى

58. 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.

٥٩ــ إنَّ للّهِ سُبْحانَهُ مَلَكاً يُنادي في كُلِّ يَوْم يا أهْلَ الدُّنيا لِدُوا لِلْمَوتِ وَ ابْنُوا لِلْخَرابِ وَ اجْمَعُوا لِلذّهابِ

59. 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!”

٦٠ــ إنَّ السُّعَداءَ بِالدُّنيا غَداً هُمُ الهارِبُونَ مِنْها اليَوْمَ

60. Verily those who are pleased with this world tomorrow are the ones who run away from it today.

٦١ــ إنَّ مَنْ كانَتِ العاجِلَةُ أمْلَكَ بِهِ مِنَ الآجِلَةِ وأُمُورُ الدُّنيا أغْلَبُ عَلَيْهِ مِنْ أُمورِ الآخِرَةِ فَقَدْ باعَ الباقيَ بِالفاني وَ تَعَوَّضَ البائِدَ عَنِ الخالِدِ وَ أهْلَكَ نَفْسَهُ وَ رَضِيَ لَها بِالحائِلِ الزَّائِلِ ونَكَبَ بِها عَنْ نَهْجِ السَّبيلِ

61. 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].

٦٢ــ إنَّ الدُّنيا دارُ عَناء وَ فَناء وَ غِيَر وَ عِبَر وَ مَحَلُّ فِتْنَة وَمِحْنَة

62. Verily this world is the abode of pain, annihilation, vicissitudes and lessons, and the place of trials and tribulations.

٦٣ــ إنَّ الدُّنيا دارُ فَجائِعَ مَنْ عُوجِلَ فيها فُجِعَ بِنَفْسِهِ وَمَنْ اُمْهِلَ فيها فُجِعَ بِأحِبَّتِهِ

63. 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.

٦٤ــ إنَّ الدُّنيا قَدْ أدْبَرَتْ وآذَنَتْ بِوَداع وإنَّ الآخِرَةَ قَدْ أقْبَلَتْ وَ أشْرَفَتْ بِإطِّلاع

64. Verily this world has turned back and announced its departure, and indeed the Hereafter has advanced and is about to emerge.

٦٥ــ إنَّ الدُّنيا مَعْكُوسَةٌ مَنْكُوسَةٌ لَذَّاتُها تَنْغيصٌ وَ مَواهِبُها تَغْصيصٌ وَ عَيْشُها عَناءٌ وَ بَقائُها فَناءٌ تَجْمَحُ بِطالِبِها وَ تُرْدي راكِبَها وَ تَخُونُ الواثِقَ بِها وَ تَزْعَجُ المُطْمَئِنَّ إلَيها وَ إنَّ جَمْعَها إلَى انْصِداع وَ

65. 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

وَصْلَها إلَى انْقِطاع

the one who is content with it. Indeed its accumulation leads to separation and its attachment leads to severance.

٦٦ــ إنَّ مِنْ هَوانِ الدُّنيا عَلَى اللّهِ أنْ لايُعْصى إلاّ فيها وَ لا يُنالُ ما عِنْدَهُ إلاَّ بِتَرْكِها

66. 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.

٦٧ــ إنَّ الدُّنيا كَالحَيَّةِ لَيِّنٌ مَسُّها قاتِلٌ سَمُّها فَأعْرِضْ عَمّا يُعْجِبُكَ فيها لِقِلَّةِ ما يَصْحَبُكَ مِنْها وَ كُنْ آنَسَ ما تَكُونُ بِها أحْذَرَ ما تَكُونُ مِنْها

67. 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.

٦٨ــ إنَّ دُنياكُمْ هذِهِ لأهْوَنُ في عَيْني مِنْ عِراقِ خِنْزير في يَدِ مَجذُوم وَأحْقَرُ مِنْ وَرَقَة في جَرادَة ما لِعَليّ وَ نَعيم يَفْنى وَ لَذَّة لا تَبْقى

68. 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?

٦٩ــ إنَّ الدُّنيا كَالغُولِ تُغْوي مَنْ أطاعَها وَ تُهْلِكُ مَنْ أجابَها وأنَّها لَسَريعَةُ الزَّوالِ وَ شيكَةُ الانْتِقالِ

69. 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.

٧٠ــ إنَّ الدُّنيا تُقْبِلُ إقْبالَ الطّالِبِ وَ تُدْبِرُ إدْبارَ الهارِبِ وَ تَصِلُ مُواصَلَةَ المُلُوكِ وَ تُفارِقُ مُفارَقَةَ العَجُولِ

70. 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.

٧١ــ إنَّ الدُّنيا مَنْزِلُ قُلْعَة وَلَيْسَتْ بدارِ نُجْعَة خَيْرُها زَهيدٌ وَ شَرُّها عَتيدٌ ومِلْكُها

71. Verily this world is an abode unfit for permanent residence, and is not the house

يُسْلَبُ وَ عامِرُها يَخْرَبُ

for foraging. Its good is trifling, its evil is ready at hand, its authority is snatched away and its habitation faces desolation.

٧٢ــ إنَّ الدُّنيا لَهيَ الكَنُودُ العَنُودُ وَ الصَّدُودُ الجَحُودُ وَ الخَيُودُ المَيُودُ حالُها اِنْتِقالٌ وَ سُكُونُها زِلْزالٌ وَ عِزُّها ذُلٌّ وَ جِدُّها هَزْلٌ وَ كَثْرَتُها قُلٌّ وَعِلْوُها سِفْلٌ أَهْلُها على ساق وَ سياق وَ لِحاق و فِراق وَ هيَ دارُ حَرَب وَسَلَب ونَهَب وَ عَطَب

72. 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.

٧٣ــ إنَّ الدُّنيا غَرُورٌ حائِلٌ وَ ظِلٌّ زائِلٌ وَ سِنادٌ مائِلٌ تَصِلُ العَطِيَّةَ بِالرَزِيَّةِ والأُمْنِيَّةَ بِالمَنِيَّةِ

73. Verily this world is a hindering deception, a disappearing shadow and a bent pillar, it connects bounty with calamity and aspiration with death.

٧٤ــ إنَّ الدُّنيا عَيْشُها قَصيرٌ وَ خَيْرُها يَسيرٌ وَ إقْبالُها خَديعَةٌ وَ إدْبارُها فَجيعَةٌ وَ لَذّاتُها فانِيَةٌ وَ تَبِعاتُها باقِيَةٌ

74. 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.

٧٥ــ إنَّ الدُّنيا دارٌ أوَّلُها عَناءٌ وَ آخِرُها فَناءٌ في حَلالِها حِسابٌ وَفي حَرامِها عِقابٌ مَنِ اسْتَغْنى فيها فَتَنَ وَ مَنِ افْتَقَرَ فيها حَزِنَ

75. 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.

٧٦ــ إنَّ الدُّنيا دارُ شُخُوص وَ مَحَلَّةُ تَنْغيص ساكِنُها ظاعِنٌ وَ قاطِنُها بائِنٌ وَ بَرْقُها خالِبٌ وَ نُطْقُها كاذِبٌ وَ أمْوالُها

76. 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

مَحرُوبَةٌ وَ أعْلاقُها مَسْلُوبَةٌ ألا وَهيَ المُتَصَدِّيَةُ العَتُونُ(العُنونُ) والجامِحَةُ الحَرُونُ والمانِيَةُ الخَؤُنُ

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.

٧٧ــ إنَّ الدُّنيا دارُ مِحَن وَ مَحَلُّ فِتَن مَنْ ساعاها فاتَتْهُ وَ مَنْ قَعَدَ عَنْها واتَتْهُ وَمَنْ أبْصَرَ إلَيْها أعْمَتْهُ وَ مَنْ بَصُرَ بِها (أبْصَرَبِها) بَصَّرَتْهُ

77. 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.

٧٨ــ إنَّ الدُّنيا تُدْني الآجالَ وَ تَباعِدُ الآمالَ وَ تُبيدُ الرِّجالَ وَ تُغَيِّرُ الأحْوالَ مَنْ غالَبَها غالَبَتْهُ (غَلَبَتْهُ) وَ مَنْ صارَعَها صَرَعَتْهُ وَمَنْ عَصاها أطاعَتْهُ وَمَنْ تَرَكَها أتَتْهُ

78. 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 follows the one who renounces it and comes to the one who forsakes it.

٧٩ــ إنَّ الدُّنْيا تُخلِقُ الأ٣بْدانَ وَ تُجَدِّدُ الآمالَ وَ تُقَرِّبُ المَنِيَّةَ وَ تُباعِدُ الأُمْنِيَّةَ كُلَّمَا اطْمَئَنَّ صاحِبُها مِنْها إلى سُرُور أشْخَصَتْهُ مِنْها إلى مَحْذُور

79. 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.

٨٠ــ إنَّ الدُّنيا خَيْرُها زَهيدٌ وَشَرُّها عَتيدٌ وَ لَذَّتُها قَليلَةٌ وَ حَسْرَتُها طَويلَةٌ تَشُوبُ نَعيمَها بِبُؤْس وَ تَقْرِنُ سُعُودَها بِنُحُوس وَ تَصِلُ نَفْعَها بِضُرّ وَتَمْزِجُ حُلْوَها بِمُرّ

80. 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.

٨١ــ إنَّ الدُّنيا غَرّارَةٌ خَدُوعٌ مُعْطِيَةٌ

81. Verily this world is a deceiving

مَنُوعٌ مُلْبِسَةٌ نَزُوعٌ لايَدُومُ رَخاؤُها وَلا يَنْقَضي عَناؤُها وَ لا يَرْكَدُ بَلاؤُها

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.

٨٢ــ إنَّ الدُّنيا كَالشَّبَكَةِ تَلْتَفُّ على مَنْ رَغِبَ فيها وَ تَتَحَرَّزُ عَمَّنْ أعْرَضَ عَنْها فَلا تَمِلْ إلَيْها بِقَلْبِكَ وَ لا تُقْبِلْ عَلَيْها بِوَجْهِكَ فَتُوقِعَكَ في شَبَكَتِها وَتُلْقِيَكَ في هَلَكَتِها

82. 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.

٨٣ــ إنَّ الدُّنيا تُعْطي وَ تَرْتَجِعُ وَ تَنْقادُ وَ تَمْتَنِعُ وَ تُوحِشُ وَ تُؤْنِسُ وَتَطْمِعُ وَ تُؤْيِسُ يُعْرِضُ عَنْها السُّعَداءُ وَ يَرْغَبُ فيها الأشقياءُ

83. 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.

٨٤ــ إنَّ الدُّنيا دارٌ بالبَلاءِ مَعْرُوفَةٌ وَ بالغَدْرِ مَوصُوفَةٌ لاتَدومُ أحْوالُها وَلا يَسْلَمُ نُزَّالُها اَلعَيْشُ فيها مَذْمُومٌ وَ الأمانُ فيها مَعْدُومٌ

84. 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.

٨٥ــ إنَّ الدُّنيا ظِلُ الغَمامِ وَ حُلُمُ المَنامِ وَ الفَرَحُ المَوْصُولُ بِالغَمِّ وَالعَسَلُ المَشُوبُ بِالسَمِّ سَلاَّبَةُ النِّعَمِ أكّالَةُ الأُمَمِ جَلاّبَةُ النِّقَمِ

85. 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.

٨٦ــ إنَّ الدُّنيا لاتَفي لِصاحِبِ وَ لا تَصْفُو لِشارب نَعيمُها يَنْتَقِلُ وَأحْوالُها تَتَبَدَّلُ وَ لَذَّاتُها تَفْنى وَ تَبِعاتُها تَبْقى

86. 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

فَأعْرِضْ عَنها قَبْلَ أنْ تُعْرِضَ عَنْكَ وَ اسْتَبْدِلْ بِها قَبْلَ أنْ تَسْتَبْدِلَ بِكَ

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.

٨٧ــ إنَّ الدُّنيا رُبَّما أقْبَلَتْ عَلَى الجاهِلِ بِالاتِّفاقِ وَ أدْبَرَتْ عَنِ العاقِلِ بِالاستِحْقاقِ فَإنْ أتَتْكَ مِنْها سَهْمَةٌ مَعَ جَهْلٍ أوْ فاتَتْكَ مِنْها بِغْيَةٌ مَعَ عَقْلٍ فَإيّاكَ أنْ يَحْمِلَكَ ذلِكَ عَلَى الرَّغْبَةِ فِي الجَهْلِ وَ الزُّهْدِ فِي العَقلِ فَإنَّ ذلكَ يُزري بِكَ وَ يُرديكَ

87. 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.

٨٨ــ إنَّ مِنْ نَكَدِ الدُّنيا أنَّها لا تَبْقى على حالَة وَلا تَخْلُو مِنِ اسْتِحالَة تُصْلِحُ جانِباً بِفِسادِ جانِب وَ تَسُرُّ صاحِباً بِمَساءَةِ صاحِب فَالكَوْنُ فيها خَطَرٌ وَ الثِّقَةُ بِها غَرَرٌ وَ الإخلادُ إلَيْها مُحالٌ وَ الاعْتِمادُ عَلَيْها ضِلالٌ

88. 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] 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.

٨٩ــ إنَّ الدُّنيا سَريعةُ التَّحَوُّلِ كَثيرَةُ التَّنَقُّلِ شَديدَةُ الغَدْرِ دائِمَةُ المَكْرِ فَأحوالُها تَتَزَلْزَلُ وَ نَعيمُها يَتَبَدَّلُ وَ رَخاؤُها يَتَنَقَّصُ وَ لَذّاتُها تَتَنَغَّصُ وَ طالِبُها يَذِلُّ وَ راكِبُها يَزِلُّ

89. 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.

٩٠ــ إنَّ الدُّنيا حُلْوَةٌ نَضِرَةٌ حُفَّتْ بِالشَّهَواتِ وَراقَتْ بِالقَليلِ وَ تَحَلَّتْ

90. Indeed this world is sweet and fresh, surrounded by [lustful] desires; it delights

بالآمالِ وَ تَزَيَّنَتْ بالغُرُورِ لا تَدُومُ حَبْرَتُها وَ لا تُؤْمَنُ فَجْعَتُها غَرّارَةٌ ضَرّارَةٌ حائِلَةٌ زائِلَةٌ نافِدَةٌ بائِدَةٌ أكّالَةٌ غَوّالَةٌ

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.

٩١ــ إنَّ الدُّنيا يُونِقُ مَنْظَرُها وَ يُوبِقُ مَخْبَرُها قَدْ تَزَيَّنَتْ بالغُرُورِ وَ غَرَّتْ بزينَتِها دارٌ هانَتْ على رَبِّها فَخُلِطَ حَلالُها بحَرامِها وَ خَيْرُها بشَرِّها وَحُلْوُها بمُرِّها لَمْ يُصَفِّهَا اللّهُ لأوليائِهِ وَ لَمْ يَضُنَّ بها على أعْدائِهِ

91. 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.

٩٢ــ إنَّ لِلدُّنيا مَعَ كُلِّ شَرْبَة شَرَقاً وَ مَعَ كُلِّ أكْلَة غَصَصاً لاتُنالُ مِنْها نِعْمَةٌ إلاّ بفِراقِ اُخرى وَ لايَسْتَقْبِلُ فيها المَرْءُ يَوْماً مِنْ عُمْرِهِ إلاّ بفِراقِ آخَرَ مِنْ أجَلِهِ وَ لا يَحْيى لَهُ فيها أثَرٌ إلاّ ماتَ لَهُ أثَرٌ

92. 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 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.

٩٣ــ إنَّ الدُّنيا دارُ صِدْق لِمَنْ صَدَّقَها وَ دارُ عافِيَة لِمَنْ فَهِمَ عَنْها وَ دارُ غِنىً لِمَنْ تَزَوَّدَ مِنْها وَ دارُ مَوْعِظَة لِمَنْ إتَّعَظَ بها قَدْ آذَنَتْ بِبَيْنِها وَنادَتْ بفِراقِها وَ نَعَتْ نَفْسَها وَ أهْلَها فَمَثَّلَتْ لَهُمْ بِبَلائِهَا البَلاءَ وَ شَوَّقَتْهُمْ بِسُرُورِها إلَى السُّرُورِ راحَتْ

93. Verily this world is the abode of truth for the one who believes it [to be transient], the abode of wellbeing for the one who recognizes it [as such], 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

بعافِيَة وَ تَبَكَّرَتْ (ابتكرت) بفَجيعَة تَرْغيباً وَ تَرهيباً وَتَخْويفاً وَ تَحْذيراً فَذَمَّها رِجالٌ غَداةَ النَّدامَةِ وَ حَمِدَ ها آخَرُونَ ذَكَّرَتْهُمْ فَذَكَرُوا وَ حَدَّثَتْهُمْ فَصَدَّقُوا وَ وَعَظَتْهُمْ فَاتَّعَظُوا مِنْها الغِيَرَ والعِبَرَ (بِالغَيرِ والعِبَرِ)

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.

٩٤ــ إنَّ الدُّنيا مُنْتَهى بَصَرِ الأعْمى لايُبْصِرُ مِمّا وَرائَها شَيْئاً والبَصيرُ يَنْفُذُها بَصَرُهُ وَ يَعْلَمُ أنَّ الدّارَ وَرائَها فَالبَصيرُ مِنْها شاخِصٌ وَ الأعْمى إلَيْها شاخِصٌ وَ البَصيرُ مِنْها مُتَزَوِّدٌ والأعمى لَها مُتَزَوِّدٌ

94. 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.

٩٥ــ إنَّ للدُّنيا رِجالاً لَدَيْهِم كُنُوزٌ مَذْخُورَةٌ مَذْمُومَةٌ عِنْدَكُمْ مَدْحُورَةٌ يُكْشَفُ بِهِمْ الدينُ كَكَشْفِ أحَدِكُمْ رَأسَ قِدْرِهِ يَلُوزُونَ كالجَرادِ فَيُهْلِكُونَ جَبابِرَةَ البِلادِ

95. 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.

٩٦ــ إنَّ الدُّنيا وَ الآخِرَةَ عَدُوّانِ مُتَفاوِتانِ وَ سَبيلانِ مُخْتَلِفانِ فَمَنْ أحَبَّ الدُّنيا وَ تَوالاها أبْغضَ الآخِرَةَ وَ عاداها وَ هُما بِمَنْزِلَةِ المَشْرِقِ وَالمَغْرِبِ وَماش بيْنَهُما فَكُلَّما قَرُبَ مِنْ واحِد بَعُدَ مِنَ الآخَرِ وَ هُما بَعْدُ ضَرَّتانِ

96. 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].

٩٧ــ إنَّ الدُّنيا لَمِشْغَلَةٌ عَنِ الآخِرَةِ لَمْ يُصِبْ صاحِبُها مِنْها سَبَباً (سَيْباً) إلاّ فَتَحَتْ عَلَيْهِ حِرْصاً عَلَيْها وَ لَهَجاً بِها

97. 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.

٩٨ــ إنَّ اللّهَ تعالى جَعَلَ الدُّنيا لِما بَعْدَها وَ ابْتَلى فيها أهْلَها لِيَعْلَمَ أيُّهُمْ أحْسَنُ عَمَلاً وَ لَسْنا لِلدُّنيا خُلِقْنا وَلا بِالسَّعيِ لَها اُمِرْنا وَ إنَّما وُضِعْنا فيها لِنُبْتَلى بِها وَ نَعْمَلَ فيها لِما بَعْدَها

98. 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 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.

٩٩ــ إنَّ الدُّنيا دارٌ مُنِيَ لَها(مِنْهالُها) الفَناءُ وَ لأهْلِها مِنْها الجَلاءُ وَ هِيَ حُلْوَةٌ خَضِرَةٌ قَدْ عَجِلَتْ لِلْطّالِبِ وَ التَبَسَتْ بِقَلْبِ النّاظِرِ فَارْتَحِلُوا عَنْها بِأحْسَنِ ما يَحْضَرُكُمْ مِنَ الزّادِ وَ لا تَسْأَلُوا فيها إلاّ

99. 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

الكَفافَ وَ لا تَطْلُبُوا مِنْها أكْثَرَ مِنَ البَلاغِ

not ask in it more than what suffices, and do not seek from it more than what you require.

١٠٠ــ إنَّ الدُّنيا لَمْ تُخْلَقْ لَكُمْ دارَ مَقام وَ لا مَحَلَّ قَرار وَ إنَّما جُعِلَتْ لَكُمْ مَجازاً لِتَزَوَّدُوا مِنْها الأعمالَ الصّالِحَةَ لِدارِ القَرارِ فَكُونُوا مِنْها على أوْفاز وَلا تَخْدَعَنَّكُمْ مِنها العاجِلَةُ وَلا تَغُرَّنَّكُمْ فيها الفِتْنَةُ

100. 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.

١٠١ــ إنَّ الدُّنيا لايُسْلَمُ مِنْها إلاَّ بالزُّهْدِ فيها اُبْتُلِيَ النّاسُ بِها فِتْنَةً فَما أخَذُوا مِنْها لَها أُخْرِجُوا مِنْهُ وَ حُوسِبُوا عَلَيْهِ وَ ماأخَذُوا مِنْها لِغَيرِها قَدِمُوا عَلَيْهِ وأقامُوا فيهِ وَ إنَّها عِندَ ذَوِي العُقُولِ كَالظِّلِّ بَيْنا تَراهُ سائِغاًحَتّى قَلَصَ وَ زائِداً حَتّى نَقَصَ وَ قَدْ أعْذَرَ اللّهُ سُبْحانَهُ إلَيْكُمْ فِي النَّهيِ عَنْها وَ أنْذَرَكُمْ وَ حَذَّرَكُمْ مِنْها فَأبْلَغَ

101. 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 you about it – so He has apprised you of it.

١٠٢ــ الدُّنيا تُسْلِمُ

102. This world betrays.

١٠٣ــ الدُّنيا تُذِلُّ

103. This world humiliates.

١٠٤ ــ الدُّنيا أمَدٌ اَلآخِرَةُ أبَدٌ

104. This world is limited [in duration], the Hereafter is eternal.

105. When lastingness is not found, then bounties are short-lived.

١٠٥ــ إذا كانَ البَقاءُ لايُوجَدُ فَالنَّعيمُ زائِلٌ

106. Perpetuity is not granted to [any] one who loves [and wishes for] it.

١٠٦ــ ما يُعطَي البَقاءُ مَنْ أحَبَّهُ

107. Inclination towards this world despite what is seen of its fickleness is [a sign of] ignorance.

١٠٧ــ اَلرُّكُونُ إلَى الدُّنْيا مَعَ مايُعايَنُ مِنْ سُوءِ تَقَلُّبِها جَهْلٌ

108. Every perishing thing is insignificant.

١٠٨ــ كُلُّ فان يَسيرٌ

109. Do not elevate the one who has been elevated by this world.

١٠٩ــ لاتَرْفَعْ مَنْ رَفَعَتْهُ الدُّنيا

110. 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.

١١٠ــ يا أهلَ الغُرورِ ما أَلْهَجَكُمْ بِدار خَيْرُها زَهيدٌ وَ شَرُّها عَتيدٌ وَنَعيمُها مَسْلُوبٌ وَ مُسالِمُها مَحْرُوبٌ وَ مالِكُها مَمْلُوكٌ وَتُراثُها مَتْرُوكٌ

111. 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 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!

١١١ــ يا دُنيا يا دُنيا إلَيكِ عَنّي أبي تَعَرَّضْتِ أمْ إلَيَّ تَشَوَّقْتِ لاحانَ حينُكِ غُرّي غَيري لاحاجَةَ لي فيكِ قَدْ طَلَّقْتُكِ ثَلاثاً لا رَجْعَةَ لي فيها فَعَيْشُكِ قَصيرٌ وَ خطَرُكِ يَسيرٌ وَ أمَلُكِ حَقيرٌ آهِ مِنْ قِلَّةِ الزّادِ وَ طُولِ الطَّريقِ وبُعدِ السَّفَرِ وَعِظَمِ المَوْرِدِ

١١٢ــ يا عَبيدَ الدُّنيا والعامِلينَ لَها إذا كُنْتُمْ فِي النَّهارِ تَبيعُونَ وَ تَشْتَرُونَ وَفِي اللَّيلِ على فُرُوشِكُمْ تَتَقَلَّبُونَ وَ تَنامُونَ وَ فيما بينَ ذلِكَ عَنِ الآخِرَةِ تَغْفُلُونَ وَ بِالعَمَلِ تُسَوِّفُونَ فَمَتى تُفَكِّرُونَ فِي الإرْشادِ وَ تُقَدِّمُونَ الزَّادَ وَمتى تَهْتَمُّونَ بِأمْرِ المَعادِ

112. 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?

١١٣ــ يا أيُّها النَّاسُ ازْهَدُوا فِي الدُّنيا فَإنَّ عَيْشَها قَصيرٌ وَ خَيْرَها يَسيرٌ وَإنَّها لَدارُ شُخُوص وَ مَحَلَّةُ تَنْغيص وَ إنَّها لَتُدْني الآجالَ وَ تَقْطَعُ الآمالَ ألا وَ هيَ المُتَصَدِّيَةُ العَنُونُ والجامِحَةُ الحَرُونُ وَ المانِيَةُ (المائنةُ)الخَؤُونُ

113. 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.

١١٤ــ الدُّنْيا تُغْوي

114. This world misguides.

١١٥ــ الدُّنْيا تَضُرُّ اَلآخِرَةُ تَسُرُّ

115. This world harms, the Hereafter delights.

١١٦ــ اَلدُّنْيا خُسْرانٌ

116. This world is a loss [for those who seek it].

١١٧ــ اَلدُّنْيا بِالاتِّفاقِ اَلآخِرَةُ بِالاسْتِحقاقِ

117. This world is [obtained] by convention, the Hereafter is [gained] by merit.

١١٨ــ اَلدُّنْيا بِالأمَلِ

118. This world is [filled] with hope.

١١٩ــ اَلدُّنْيا فانِيَةٌ

119. This world is transient.

١٢٠ــ اَلدُّنْيا ظِلٌّ زائِلٌ

120. This world is a waning shadow.

121. This world is a market of loss.

١٢١ــ اَلدُّنْيا سُوقُ الخُسْرانِ

122. This world is the plantation of evil.

١٢٢ــ اَلدُّنْيا مَزْرَعةُ الشَّرِّ

123. This world is a laugh for the one whose tears flow [in sadness] (or for the one who is deluded by it).

١٢٣ــ اَلدُّنْيا ضُحَكَةُ مُسْتَعْبِر(مُغْتَرّ)

124. This world is the abode of tribulations.

١٢٤ــ الدُّنْيا دارُ المِحَنِ

125. This world is the abode of the wretched.

١٢٥ــ الدُّنْيا دارُ الأشْقياءِ

126. This world is the corridor to the Hereafter.

١٢٦ــ الدُّنْيا مَعْبَرَةُ الآخِرَةِ

127. This world is the divorcée of the sagacious.

١٢٧ــ الدُّنْيا مُطَلَّقَةُ الأكْياسِ

128. The transient world is the desire of the filthy.

١٢٨ــ العاجِلَةُ مُنْيَةُ الأرْجاسِ

129. Being pleased with this world is foolishness.

١٢٩ــ الفَرَحُ بِالدُّنْيا حُمْقٌ

130. Being dazzled by this world [and being proud because of it] is stupidity.

١٣٠ــ الإغتِرارُ بِالعاجِلَةِ خُرْقٌ

131. This world deceives, harms and passes by.

١٣١ــ الدُّنْيا تَغُرُّ وَ تَضُرُّ وَ تَمُرُّ

132. This world is the place of catastrophes.

١٣٢ــ الدُّنْيا مَحَلُّ الآفاتِ

133. The one who is attached to this world is cut off [from Allah].

١٣٣ــ اَلْمُواصِلُ لِلدُّنْيا مَقْطُوعٌ

134. This world is the aspiration of the wretched.

١٣٤ــ اَلدُّنْيا مُنْيَةُ الأشْقياءِ

135. The transient world is the delusion [or

١٣٥ــ اَلعاجِلَةُ غُرُورُ الحَمْقى

the deluder] of the unintelligent.

136. This world is the place where the intellects fall.

١٣٦ــ اَلدُّنْيا مَصْرَعُ العُقُولِ

137. This world is the place of vicissitudes.

١٣٧ــ اَلدُّنْيا مَحَلُّ الغِيَرِ

138. This world is the abode of tribulation.

١٣٨ــ اَلدُّنْيا دارُ المِحْنَةِ

139. This world is the prize of the unintelligent.

١٣٩ــ اَلدُّنْيا غَنيمَةُ الحَمْقى

140. Being occupied with the transient is a waste of time.

١٤٠ــ اَلاشْتِغالُ بِالفائِتِ يُضَيِّعُ الوَقْتَ

141. Longing for this world brings about hatred.

١٤١ــ الرَّغْبَةُ فِي الدُّنيا تُوجِبُ المَقْتَ

142. This world is like the day that has passed and the month that has elapsed.

١٤٢ــ اَلدُّنْيا كَيَوْم مَضى وَ شَهْر انْقَضى

143. This world is the abode of strangers and the dwelling of the wretched.

١٤٣ــ الدُّنْيا دارُ الغُرَباءِ وَ مَوطِنُ الأشقياءِ

144. Infatuation with this world is the greatest trial.

١٤٤ــ الوَلَهُ بِالدُّنْيا أعْظَمُ فِتْنَة

145. Just as [wealth and] authority comes towards you, it turns away from you.

١٤٥ــ الدُّوْلَةُ كما تُقْبِلُ تُدْبِرُ

146. Just as this world mends, it [also] breaks.

١٤٦ــ اَلدُّنْيا كَما تَجْبُرُ تَكْسِرُ

147. 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.

١٤٧ــ أسبابُ الدُّنْيا مُنْقَطِعَةٌ وَ عَواريها مُرْتَجِعَةٌ

١٤٨ــ اَلدُّنْيا حُلُمٌ وَ الاغْتِرارُ بِها نَدَمٌ

148. This world is a dream and being deceived by it is [a cause of] regret.

١٤٩ــ الدُّنْيا سَمٌّ يَأكُلُهُ مَنْ لا يَعْرِفُهُ

149. This world is a poison that is ingested by the one who does not know it.

١٥٠ــ الدُّنْيا مَعْدِنُ الشَّرِّ ومَحَلُّ الغُرُورِ

150. This world is the source of evil and the place of deception.

١٥١ــ إنْ عَقَلْتَ أمْرَكَ أوْ أصَبْتَ مَعْرِفَةَ نَفْسِكَ فَأعْرِضْ عَنِ الدُّنيا وَازهَدْ فيها فَإنَّها دارُ الأشقياءِ وَ لَيْسَتْ بِدارِ السُّعَداءِ بَهْجَتُها زُورٌ وزينَتُها غُرُورٌ وسَحائِبُها مُتَقَشِّعَةٌ وَ مَواهِبُها مُرْتَجِعَةٌ

151. 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.

١٥٢ــ إنْ كُنْتُمْ لِلنَّعيمِ طالبينَ فَأعْتِقُوا أنْفُسَكُمْ مِنْ دارِ الشَقاءِ

152. If you are after [abundant] bliss than free yourselves from the abode of wretchedness.

١٥٣ــ إنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَأخرِجُوا مِنْ قُلُوبِكُمْ حُبَّ الدُّنيا

153. If you love Allah then remove from your hearts the love of this world.

١٥٤ــ إنْ جَعَلْتَ دُنْياكَ تَبَعاً لِدينِكَ أحْرَزْتَ دينَكَ وَ دُنْياكَ وَ كُنْتَ فِي الآخِرَةِ مِنَ الفائِزينَ

154. 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.

١٥٥ــ إنّي طَلَّقْتُ الدُّنْيا ثَلاثاً بَتاتاً لارَجْعَةَ لي فيها وَ أَلْقَيْتُ حَبْلَها على غارِبِها

155. Verily I have divorced this world thrice uncompromisingly, [such that] there is no return to it for me, and I have released it completely.

١٥٦ــ إنَّكَ إنْ أقْبَلْتَ إلَى الدُّنْيا أدْبَرْتَ

156. Indeed, if you approach this world

you have turned your back [from the Hereafter].

157. Indeed, when you turn your back on this world, you have approached [the Hereafter].

١٥٧ــ إنَّكَ إنْ أدبَرْتَ عَنِ الدُّنْيا أقْبَلْتَ

158. Verily you have not been created for this world, so renounce it and turn away from it.

١٥٨ــ إنَّكَ لَنْ (لَمْ) تُخلَقَ لِلدُّنْيا فَأزْهَدْ فيها وَ أعْرِضْ عَنْها

159. If you work for this world, your transaction will have made a loss.

١٥٩ــ إنَّكَ إنْ عَمِلْتَ لِلدُّنيا خَسِرَتْ صَفْقَتُكَ

160. Verily you will never meet Allah, the Glorified, with an action more harmful to you than love for this world.

١٦٠ــ إنَّكَ لَنْ تَلْقَى اللّهَ سُبْحانَهُ بِعَمَل أضَرَّ عَلَيْكَ مِنْ حُبِّ الدُّنْيا

161. 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.

١٦١ــ إنَّكُمْ إنْ رَغِبْتُم فِي الدُّنْيا أفْنَيْتُمْ أعْمارَكُمْ فيما لا تَبْقُونَ لَهُ وَ لا يَبْقى لَكُمْ

162. Indeed, this world is only a trap into which those who do not recognize it fall.

١٦٢ــ إنَّما الدُّنْيا شَرَكٌ وَقَعَ فيهِ مَنْ لا يَعْرِفُهُ

163. This world is only [a place of] varying circumstances, changing situations and marked targets.

١٦٣ــ إنَّما الدُّنْيا أحوالٌ مُخْتَلِفَةٌ وَ تاراتٌ مُتَصَرِّفَةٌ وَ أغْراضٌ مُسْتَهْدِفَةٌ

164. 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.

١٦٤ــ إنَّما الدُّنْيا جيفَةٌ وَ المُتواخُونَ عَلَيها أشْباهُ الكِلابِ فَلا تَمْنَعُهُمْ أُخُوَّتُهُمْ لَها مِنَ التَّهارُشِ عَلَيْها

165. The people [who seek] of this world are just like howling dogs or starving

١٦٥ــ إنَّما أهْلُ الدُّنْيا كِلابٌ عاوِيَةٌ وَ

سِباعٌ ضارِيَةٌ يُهَرُّ بَعْضُها بَعْضاً وَ يَأكُلُ عَزيزُها ذَليلَها وَ يَقْهَرُ كَبيرُها صَغيرَها نَعَمٌ مُعَقَّلَةٌ وَ أُخرى مُهْمَلَةٌ قَدْ أضَلَّتْ عُقُولَها وَ رَكِبَتْ مَجْهُولَها

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.

١٦٦ــ إنَّما أنْتُمْ كَرَكْب وُقُوف لا يَدْرُونَ مَتى بِاليَسيرِ يُؤْمَرُونَ

166. You are only like the standing [and ready] riders who do not know when they will be ordered to march.

١٦٧ــ إنَّما الدُّنْيا مَتاعُ أيّام قَلائِلَ ثُمَّ تَزُولُ كَما يَزُولُ السَّرابُ وَ تَقْشَعُ كما يَقْشَعُ السَّحابُ

167. 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.

١٦٨ــ إنَّما حَظُّ أحَدِكُمْ مِنَ الأرضِ ذاتِ الطُّولِ وَ العَرضِ قَيْدُ قَدِّهِ مُتَعَفِّراً على خَدِّهِ

168. 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.

١٦٩ــ إنَّما الدُّنْيا دارُ مَمَرّ وَالآخِرَةُ دارُ مُسْتَقَرّ فَخُذُوا مِنْ مَمَرِّكُمْ لِمُسْتَقَرِّكُمْ وَ لا تَهْتِكُوا أسْتارَكُمْ عِنْدَ مَنْ يَعْلَمُ أسْرارَكُمْ

169. 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.

١٧٠ــ إنَّما مَثَلُ مَنْ خَبَرَ (خَبَرَ) الدُّنْيا كَمَثَلِ قَوْم سَفْر نَبا بِهِمْ مَنْزِلٌ جَديبٌ فَأَمُّوا مَنْزِلاً خَصيباً وَ جَناباً مَريعاً فَاحْتَمَلُوا وَعْثاءَ الطَّريقِ وَ خَشُونَةَ السَّفَرِ وَ جُشُوبَةَ المَطْعَمِ لِيَأتُوا سَعَةَ دارِهِمْ وَ

170. 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

مَحلَّ قَرارِهِمْ

[permanent] residence.

١٧١ــ إنَّما المَرْءُ (فِي الدُّنْيا) غَرَضٌ تَنْتَضِلُهُ المَنايا وَ نَهَبٌ تُبادِرُهُ المَصائِبُ وَ الحَوادِثُ

171. 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.

١٧٢ــ آفَةُ النَّفْسِ اَلْوَلَهُ بِالدُّنْيا

172. The bane of the soul is being infatuated with this world.

١٧٣ــ إذا أقْبَلَتِ الدُّنْيا على عَبْد كَسَتْهُ مَحاسِنَ غَيْرِهِ وَ إذا أدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحاسِنَهُ

173. 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.

١٧٤ــ إذا فاتَكَ مِنَ الدُّنْيا شَيْءٌ فلا تَحْزَنْ وَ إذا أحْسَنْتَ فَلا تَمْنُنْ

174. When something of this world slips away from you then do not despair, and when you do good, do not put others under obligation.

١٧٥ــ بِالفَناءِ تُخْتَمُ الدُّنْيا

175. This world ends with annihilation.

١٧٦ــ بِإيثارِ حُبِّ العاجِلَةِ صارَ مَنْ صارَ إلى سُوءِ الآجِلَةِ

176. By preferring the love of this transient world, one ends up in an unpleasant state in the Hereafter.

١٧٧ــ بِئْسَتِ الدّارُ الدُّنيا

177. How bad an abode this world is!

١٧٨ــ بِئْسَ الاخْتيارُ التَّعَوُّضُ بِما يَفْنى عَمّا يَبْقى

178. The worst choice is exchanging the everlasting with the transient.

١٧٩ــ بَقاؤُكُمْ إلى فَناء وَ فَناؤُكُمْ إلى بَقاء

179. Your remaining [in this world] is towards annihilation and your annihilation [from this world] is towards eternity.

١٨٠ــ بيعُوا ما يَفْنى بِما يَبْقى وَ تَعَوَّضُوا بِنَعيمِ الآخِرَةِ عَنْ شَقاءِ الدُّنيا

180. Sell that which perishes for that which remains and exchange the wretchedness of this world for the

abundant bounties of the Hereafter.

181. 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.

١٨١ــ تَعَزَّ عَنِ الشَّيْءِ إذا مُنِعْتَهُ بِقِلَّةِ ما يَصْحَبُكَ إذا أُوتيتَهُ

182. The fruit of infatuation with this world is great tribulation.

١٨٢ــ ثَمَرَةُ الوَلَهِ بالدُّنْيا عَظيمُ المِحْنَةِ

183. The one who seeks refuge in this world is ruined and the one who takes his fill from it is destroyed.

١٨٣ــ جارُ الدُّنْيا مَحْرُوبٌ وَ مَوْفُورُها مَنْكُوبٌ

184. The bounty of this world is transient, its comfort is [marred by] trouble, its soundness is destruction and its gifts are taken away.

١٨٤ــ جُودُ الدُّنْيا فَناءٌ وَ راحَتُها عَناءٌ وَ سَلامَتُها عَطَبٌ وَ مَواهِبُها سَبَبٌ

185. Love of this world is the source of every misdeed.

١٨٥ــ حُبُّ الدُّنْيا رَأسُ كُلِّ خَطيئَة

186. Love of this world is the source of trials and the root of tribulations.

١٨٦ــ حُبُّ الدُّنْيا رَأسُ الفِتَنِ وَ أصْلُ المِحَنِ

187. Love of this world gives rise to avarice.

١٨٧ــ حُبُّ الدُّنْيا يُوجِبُ الطَّمَعَ

188. 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].

١٨٨ــ حُبُّ الدُّنْيا يُفْسِدُ العَقْلَ وَ يُهِمُّ القَلْبَ عَنْ سَماعِ الحِكْمَةِ وَيُوجِبُ أليمَ العِقابِ

189. The sweetness of this world leads to the bitterness of the Hereafter and an unpleasant ending.

١٨٩ــ حَلاوَةُ الدُّنْيا تُوجِبُ مَرارَةَ الآخِرَةِ وَ سُوءَ العُقْبى

190. The sweets of this world are like myrrh, its foods are poisons and its means are worn-out [and weak] ropes.

١٩٠ــ حُلْوُ الدُّنْيا صَبِرٌ وَ غِذاؤُها سِمامٌ وَ أسْبابُها رُمامٌ

١٩١ــ حَيُّ الدُّنْيا بِعَرْضِ مَوت وَ صَحيحُها عَرَضُ الأسْقامِ وَ دَرِيئَةُ الحِمامِ

191. The living of this world are prone to death and its healthy are prone to sicknesses and the target of [the arrow of] death.

١٩٢ــ حُكِمَ على أهلِ الدُّنْيا بِالشَّقاءِ وَ الفَناءِ وَ الدَّمارِ وَالبَوارِ

192. Wretchedness, annihilation, destruction and ruin have been decreed for the people of this world.

١٩٣ــ حُفَّتِ الدُّنيا بِالشَّهَواتِ وَ تَحَبَّبَتْ بِالعاجِلَةِ وَ تَزَيَّنَتْ بِالغُرُورِ وَتَحَلَّتْ بِالآمالِ

193. This world has been surrounded with lustful desires, liked for its immediate enjoyments, embellished with deceptions and sweetened with aspirations.

١٩٤ــ حارِبُوا أنْفُسَكُمْ عَلَى الدُّنيا وَ اصْرِفُوها عَنْها فَإنَّها سَريعَةُ الزَّوالِ كَثيرَةُ الزِلْزالِ وَ شيكَةُ الانْتِقالِ

194. 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.

١٩٥ــ حُكِمَ على مُكْثِري أهلِ الدُّنْيا بِالفاقَةِ وَ أُعِيْنَ مَنْ غَنِيَ عَنْها بِالرَّاحَةِ

195. 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.

١٩٦ــ خَيْرُ الدُّنْيا حَسْرَةٌ وَ شَرُّها نَدَمٌ

196. The good of this world is [a cause of] sorrow and its evil is [a cause of] regret.

١٩٧ــ خَيْرُ الدُّنْيا زَهيدٌ وَ شَرُّها عَتيدٌ

197. The good of this world is insignificant and its evil is ready at hand.

١٩٨ــ خُذْ مِمّا لا يَبْقى لَكَ لِما يَبْقى لَكَ وَ لا يُفارِقُكَ

198. Take from that which will not last for you for that which will last for you and will not separate from you.

١٩٩ــ خُذْ مِنْ قَليلِ الدُّنيا ما يَكْفيكَ وَ دَعْ مِنْ كَثيرِها ما يُطْغيكَ

199. Take from the little of this world that which suffices you and leave from its abundance that which makes you

transgress.

200. 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.

٢٠٠ــ خُذْ مِنَ الدُّنْيا ما أتاكَ وَ تَوَلَّ عَمّا تَوَلّى مِنْها عَنْكَ فَإنْ لَمْ تَفْعَلْ فَأجْمِلْ فِي الطَّلَبِ

201. Mingling with those who are attached to this world is the primary cause of affliction and corruption of piety.

٢٠١ــ خُلْطَةُ أبْناءِ الدُّنْيا رَأسُ البَلْوى وَ فَسادُ التَّقوى

202. Mingling with those who are attached to this world tarnishes religion and weakens certitude.

٢٠٢ــ خُلْطَةُ أبْناءِ الدُّنْيا تَشينُ الدّينَ وَ تُضْعِفُ اليَقينَ

203. The significance of this world is little, its product is inferior, its delight is false and its bounties are illusory.

٢٠٣ــ خَطَرُ الدُّنيا يَسيرٌ وَ حاصِلُها حَقيرٌ وَ بَهْجَتُها زُورٌ وَ مَواهِبُها غُرُورٌ

204. The aspiration and pursuit of one whose hope and desire is [acquiring felicity in] this world, is frustrated.

٢٠٤ــ خابَ رَجاؤُهُ وَ مَطْلَبُهُ مَنْ كانَتِ الدُّنيا أمَلَهُ وَ أرَبَهُ

205. 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.

٢٠٥ــ دارٌ بِالبَلاءِ مَحْفُوفَةٌ وَ بِالغَدْرِ مَوصُوفَةٌ (مَعْرُوفَة) لا تَدُومُ أحوالُها وَ لا يَسْلَمُ نُزّالُها

206. 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.

٢٠٦ــ دارٌ هانَتْ على رَبِّها فَخَلَطَ حَلالَها بِحَرامِها وَ خَيْرُها بِشَرِّها وَحُلْوَها بِمُرِّها

207. 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).

٢٠٧ــ دارُ الفَناءِ مَقيلُ العاصينَ وَ مَحَلُّ الأشْقياءِ والمُعْتَدينَ (المُبْعَدينَ المُتَعَدّينَ)

٢٠٨ــ دَعاكُمْ اللّهُ سُبْحانَهُ إلى دارِ البَقاءِ وَ قَرارَةِ الخُلُودِ وَ النَّعْماءِ وَمُجاوَرَةِ الأنبياءِ وَ السُّعَداءِ فَعَصَيْتُمْ وَ أعْرَضْتُمْ وَدَعَتْكُمُ الدُّنيا إلى قَرارَةِ الشَّقاءِ وَ مَحَلِّ الفَناءِ وَ أنْواعِ البَلاءِ وَ العَناءِ فَأطَعْتُمْ وَ بادَرْتُمْ وَأسْرَعْتُمْ

208. 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].

٢٠٩ــ ذِكْرُ الدُّنيا أدْوَأُ الأدْواءِ

209. Recalling [the pleasures of] this world is the worst of all maladies.

٢١٠ ــ ذُلُّ الدُّنيا عِزُّ الآخِرَةِ

210. The humiliation of this world is the glory of the Hereafter.

٢١١ــ ذَرْ ما قَلَّ لِما كَثُرَ وَ ما ضاقَ لِما اتَّسَعَ

211. Leave that which is little for that which is abundant and that which is limited for that which is vast.

٢١٢ــ رَأسُ الآفاتِ الوَلَهُ بِالدُّنيا

212. The cornerstone of calamities is infatuation with this world.

٢١٣ــ رُبَّ ناصِحٍ مِنَ الدُّنيا عِنْدَكَ مُتَّهَمٌ

213. Many an adviser from this world may be suspected by you.

٢١٤ــ رُبَّ صادِقٍ مِنْ خَبَرِ (خَبَرِ) الدُّنيا عِنْدَكَ مُكَذَّبٌ

214. Many a person who is truthful about this world is considered a liar by you.

٢١٥ــ رُبَّ مَحْذُورٍ مِنَ الدُّنيا عِنْدَكَ غَيْرُ مُحتَسِبٍ

215. Many a thing which one should be cautious of in this world is not taken into consideration by you.

٢١٦ــ رَغْبَتُكَ فِي المُسْتَحيلِ جَهلٌ

216. You desire for the unachievable is [a sign of] ignorance.

٢١٧ــ رِضاكَ بِالدُّنيا مِنْ سُوءِ اخْتِيارِكَ

217. Your being content with this world is

وَ شَقاءِ جَدِّكَ

from your bad choices and your wretched endeavours.

٢١٨ــ زيادَةُ الدُّنيا تُفْسِدُ الآخِرَةَ

218. Increase in [one's desire for] this world corrupts the Hereafter.

٢١٩ــ زَخارِفُ الدُّنيا تُفْسِدُ العُقُولَ الضَّعيفَةَ

219. The ornaments of this world corrupt weak minds.

٢٢٠ــ سَبَبُ الشَّقاءِ حُبُّ الدُّنيا

220. The cause of wretchedness is love of this world.

٢٢١ــ سَبَبُ فَسادِ العَقْلِ حُبُّ الدُّنيا

221. The cause of corruption of the mind is love of this world.

٢٢٢ــ سُلْطانُ الدُّنيا ذُلٌّ وَ عِلْوُها سِفْلٌ

222. The sovereignty of this world is disgrace and its loftiness is lowness.

٢٢٣ــ سُرُورُ الدُّنيا غُرُورٌ وَ مَتاعُها ثُبُورٌ

223. The joy of this world is deception and its enjoyment is destruction.

٢٢٤ــ سُكُونُ النَّفسِ إلَى الدُّنيا مِنْ أعْظَمِ الغُرُورِ

224. One's seeking tranquillity in [the delights of] this world is from the greatest deceptions.

٢٢٥ــ شَرُّ المِحَنِ حُبُّ الدُّنيا

225. The worst of tribulations is love of this world.

٢٢٦ــ شَرُّ الفِتَنِ مَحَبَّةُ الدُّنيا

226. The worst of afflictions is love for this world.

٢٢٧ــ صِحَّةُ الدُنيا أسْقامٌ وَ لَذّاتُها آلامٌ

227. The health of this world is [fraught with] sicknesses and its pleasures are [fraught with] pains.

٢٢٨ــ صارَ الفُسُوقُ فِي الدُّنيا (النّاسِ) نَسَباً وَ العَفافُ عَجَباً وَ لُبِسَ الإسْلامُ لُبْسَ الفَرْوِ مَقْلُوباً

228. 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.

229. Divorcing this world is the dowry for Paradise.

٢٢٩ــ طَلاقُ الدُّنْيا مَهْرُ الجَنَّةِ

230. Seeking this world is the primary cause of tribulation.

٢٣٠ــ طَلَبُ الدُّنيا رَأسُ الفِتْنَةِ

231. The one who seeks this world through religion is chastised and condemned.

٢٣١ــ طالِبُ الدُّنيا بِالدّينِ مُعاقَبٌ مَذْمُومٌ

232. Seeking to join this world with the Hereafter is from the deceptions of the self.

٢٣٢ــ طَلَبُ الجَمْعِ بَيْنَ الدُّنْيا وَ الآخِرَةِ مِنْ خِداعِ النَّفسِ

233. 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.

٢٣٣ــ طالِبُ الدُّنْيا تَفُوتُه الآخِرَةُ وَ يُدْرِكُهُ المَوْتُ حتّى يَأخُذَهُ بَغْتَةً (بِعُنْفِهِ) ولا يُدْرِكُ مِنَ الدُّنْيا إلاّ ما قُسِّمَ لَهُ

234. He who turns away from the embellishments of this world gains the joy of the glad tidings [of Paradise].

٢٣٤ــ ظَفَرَ بِفَرْحَةِ البُشْرى مَنْ أعْرَضَ عَنْ زَخارِفِ الدُّنْيا

235. I am amazed at the one who builds his transient abode and abandons his Eternal Abode.

٢٣٥ــ عَجِبْتُ لِعامِرِ دارِ الفَناءِ وَ تارِكِ دارِ البَقاءِ

236. The servant of this world faces continuous afflictions and calamities.

٢٣٦ــ عَبْدُ الدُّنْيا مُؤَبَّدُ الفِتْنَةِ وَ البَلاءِ

237. The end of this world is annihilation.

٢٣٧ــ غايَةُ الدُّنْيا الفَناءُ

238. The deception of this world strikes [a person] down.

٢٣٨ــ غُرُورُ الدُّنْيا يَصْرَعُ

239. O world, deceive the one who is ignorant of your tricks and for whom your traps of deceit are concealed.

٢٣٩ــ غُرّي يا دُنيا مَنْ جَهِلَ حِيَلَكَ وخَفِيَ عَلَيْهِ حَبائِلُ كَيْدِكَ

240. He (‘a) said about this world: It is

٢٤٠ــ وقالَ ــ عليه السّلام ــ في

وَصْفِ الدُّنْيا: غَرّارَةٌ غُرُورٌ ما فيها فانِيَةٌ فان مَنْ عَلَيْها

deceitful - that which is in it is illusory; it is perishing - all that is upon it perishes.

٢٤١ــ غَرّارَةٌ ضَرَّارَةٌ حائِلَةٌ زائِلَةٌ بائِدَةٌ نافِدَةٌ

241. It is deceitful, harmful, volatile, evanescent, transient and perishing.

٢٤٢ــ غِذاءُ الدُّنيا سِمامٌ وَ أسْبابُها رِمامٌ

242. The foods of this world are poisons and its means are worn-out [and weak] ropes.

٢٤٣ــ فِي العُزُوفِ عَنِ الدُّنيا دَرَكُ النَّجاحِ

243. In being averse to this world there is attainment of prosperity.

٢٤٤ــ فِي تَصاريفِ الدُّنيا اِعْتِبارٌ

244. In the vicissitudes of this world there are lessons to be learnt.

٢٤٥ــ فِي الدُّنيا عَمَلٌ وَ لا حِسابٌ

245. In this world there is action without reckoning.

٢٤٦ــ فِي الدُّنْيا رَغْبَةُ الأشْقياءِ

246. This world is what the wretched desire.

٢٤٧ــ قَدْ يَتَفاصَلُ المُتَواصِلانِ (المُتَفاصِلان) وَ يَشَتُّ جَمْعُ الأليفَيْنِ

247. The two that are attached to each other may get detached and the two groups that are united may get separated.

٢٤٨ــ قَدْ أمَرَّ مِنَ الدُّنيا ما كانَ حُلْواً وَ كَدَرَ مِنْها ما كانَ صَفْواً

248. Indeed, that which was sweet of this world has become bitter, and that which was clean of it has become dirty.

٢٤٩ــ قَدْ تَزَيَّنَتِ الدُّنيا بِغُرُورِها وَ غَرَّتْ بِزينَتِها

249. Indeed this world has embellished itself with its deception and it deceives [its inhabitants] with its embellishments.

٢٥٠ــ قَليلُ الدُّنيا يَذْهَبُ بِكَثيرِ الآخِرَةِ

250. Little of this world takes away a lot of the Hereafter.

٢٥١ــ قَليلُ الدُّنيا لا يَدُومُ بَقائُهُ وَ

251. The little of this world does not last and its abundance is not safe from

كَثيرُها لا يُؤْمَنُ بَلاؤُهُ

calamities.

٢٥٢ــ قِوامُ الدُّنْيا بِأرْبَع: عالِمٌ يَعْمَلُ بِعِلْمِهِ وَ جاهِلٌ لايَسْتَنْكِفُ أنْ يَتَعَلَّمَ وَ غَنِيٌّ يَجُودُ بِمالِهِ عَلَى الفُقَراءِ وَ فَقيرٌ لايَبيعُ آخِرَتَهُ بِدُنياهُ فَإذا لَمْ يَعمَلِ العالِمُ بِعِلْمِهِ اِسْتَنْكَفَ الجاهِلُ أنْ يَتَعَلَّمَ وَ إذا بَخِلَ الغَنِيُّ بِمالِهِ باعَ الفَقيرُ آخِرَتَهُ بِدنياهُ

252. 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.

٢٥٣ــ كُلُّ جَمْع إلى شَتات

253. Every gathering is [headed] towards dispersion.

٢٥٤ــ كُلُّ أرْباحِ الدُّنيا خُسْرانٌ

254. Every profit of this world is a loss.

٢٥٥ــ كُلُّ ماض فَكَأنْ لَمْ يَكُنْ

255. Everything that passes [away] is as if it never was.

٢٥٦ــ كُلُّ يَسارِ الدُّنيا إعْسارٌ

256. Every ease of this world is difficulty.

٢٥٧ــ كُلُّ مُؤَنِ الدُّنيا خَفيفَةٌ عَلَى القانِعِ وَ العَفيفِ

257. Every provision of this world is trivial for the contented and the chaste.

٢٥٨ــ كُلُّ شَيء مِنَ الدُّنيا سَماعُهُ أعْظَمُ مِنْ عِيانِهِ

258. Everything in this world [is such that it] seems greater when heard than when seen.

٢٥٩ــ كُلُّ أحوالِ الدُّنيا زَلْزالٌ وَ مِلْكُها سَلَبٌ وَ انْتِقالٌ

259. All the circumstances of this world change abruptly and its ownership is taken away and transferred [to others].

٢٦٠ــ كُلُّ مُدَّة مِنَ الدُّنيا إلَى انْتِهاء وَكُلُّ حَيّ فيها إلى مَمات وَفَناء

260. Every moment of this world is [taking it] towards the end and every living thing in it is [moving] towards its death and

annihilation.

٢٦١ــ كَمْ مِنْ واثِقٍ بِالدُّنيا قَدْفَجَعَتْهُ

261. How many a person who relied upon this world has been made to suffer by it!

٢٦٢ــ كَمْ مِنْ ذي طُمَأنِينَة إلَى الدُّنيا قَدْ صَرَعَتْهُ

262. How many a person who had confidence in this world has been struck down by it!

٢٦٣ــ كَمْ ذي أُبَّهَة جَعَلَتْهُ الدُّنيا حَقيراً

263. How many a person who possesses grandeur has this world abased!

٢٦٤ــ كَمْ ذي عِزَّة رَدَّتْهُ الدُّنيا ذَليلاً

264. How many a person who possesses high standing has this world returned to humility!

٢٦٥ــ كَفى مُخْبِراً عَمّا بَقِيَ مِنَ الدُّنيا ما مَضى مِنْها

265. That which has passed from this world suffices as an informer of what remains of this world.

٢٦٦ــ كَثْرَةُ الدُّنيا قِلَّةٌ وَعِزُّها ذِلَّةٌ وَ زَخارِفُها مُضِلَّةٌ وَ مَواهِبُها فِتْنَةٌ

266. The abundance of this world is paucity, its grandeur is humiliation, its embellishments are misguiding and its gifts are a trial.

٢٦٧ــ كُنْ فِي الدُّنيا بِبَدَنِكَ وَفِي الآخِرَةِ بِقَلْبِكَ وَ عَمَلِكَ

267. Be in this world with your body and in the Hereafter with your heart and your actions.

٢٦٨ــ كُنْ آنَسَ ما تَكُونُ بِالدُّنيا أحْذَرَ ما تَكُونُ مِنْها

268. Be most cautious of this world when you are most at ease with it.

٢٦٩ــ كُونُوا عَنِ الدُّنيا نُزّاهاً وَ إلى الآخِرَةِ وُلاّهاً

269. Become uninterested in this world and be infatuated with the Hereafter.

٢٧٠ــ كُونُوا مِمَّنْ عَرَفَ فَناءَ الدُّنيا فَزَهِدَ فيها وَ عَلِمَ بَقاءَ الآخِرَةِ فَعَمِلَ لَها

270. 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.

٢٧١ــ كُونُوا قَوْماً عَلِمُوا أنَّ الدُّنيا لَيْسَتْ بِدارِهِمْ فاسْتَبْدَلُوا

271. Be a community that understands that this world is not their [permanent] abode so they exchange it [for the Hereafter].

٢٧٢ــ كُونُوا مِنْ أبْناءِ الآخِرَةِ وَلا تَكُونُوا مِنْ أبْناءِ الدُّنْيا فَإنَّ كُلَّ وَلَد سَيَلْحَقُ بِأُمِّهِ يَوْمَ القيمَةِ

272. 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.

٢٧٣ــ كُلَّما إزدادَ المَرْءُ بِالدُّنيا شُغْلاً وَ زادَ بِها وَلَهاً أَوْرَدَتْهُ المَسالِكَ وَأَوْقَعَتْهُ فِي المَهالِكِ

273. Whenever a person becomes more preoccupied and infatuated with this world, it makes him enter paths [of danger] and fall into places of destruction.

٢٧٤ــ كُلَّما لا يَنْفَعُ يَضُرُّ وَ الدُّنيا مَعَ حَلاوَتِها تَمُرُّ وَ الفَقْرُ مَعَ الغِنى بِاللّهِ لايَضُرُّ

274. Whatever does not benefit, harms, and this world with its sweetness, becomes bitter whereas poverty with [seeking] sufficiency through Allah, never harms.

٢٧٥ــ كُلَّما فاتَكَ مِنَ الدُّنيا شَيْءٌ فَهُوَ غَنيمَةٌ

275. Every time something of this world slips away from you, it is an advantage [and a blessing].

٢٧٦ــ كَما أنَّ الشَّمسَ وَ اللَّيلَ لا يَجْتَمِعانِ كَذلِكَ حُبُّ اللّهِ وَ حُبُّ الدُّنيا لايَجْتَمِعانِ

276. Just as the sun and the night do not come together, similarly love for Allah and love for this world do not come together.

٢٧٧ــ كَذِبَ مَنِ ادَّعَى اليَقينَ بِالباقي وَ هُوَ مُواصِلٌ لِلفاني

277. He who claims [to have] certitude in the eternal while he is still attached to the transient, has lied.

٢٧٨ــ لِكُلِّ كَثْرَة قِلَّةٌ

278. For every abundance [in this world] there is paucity.

٢٧٩ــ لِكُلِّ شَيء مِنَ الدُّنيا انْقِضاءٌ وَ فَناءٌ

279. For everything in this world there is expiry and annihilation.

٢٨٠ــ لِلْمُسْتَحْلي لَذَّةَ الدُّنيا غُصَّةٌ

280. For the one who finds delight in the pleasures of this world there is distress [and regret in the Hereafter].

٢٨١ــ لَقَدْ كاشَفَتْكُمُ الدُّنيا الغِطاءَ وَ آذَنَتْكُمْ على سَواء

281. Indeed, this world has unveiled the cloak [of its disloyalty] and notified you all equally.

٢٨٢ــ لَدُنْياكُمْ عِنْدي أهْوَنُ مِنْ عُراقِ خِنْزير على يدِ مَجذُوم

282. Verily this world of yours is more lowly in my view than the [dry] bone of a pig in the hand of a leper.

٢٨٣ــ لَيْسَ المَتْجَرُ أنْ تَرىَ الدُّنيا لِنَفْسِكَ ثَمَناً وَ مِمّا لَكَ عِندَ اللّهِ عِوَضاً

283. 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.

٢٨٤ــ لِحُبِّ الدُّنْيا صَمَّتِ الأسْماعِ عَنْ سَماعِ الحِكْمَةِ وَ عَمِيَتِ القُلُوبُ عَنْ نُورِ البَصيرَةِ

284. For love of this world, listeners turn a deaf ear to [words of] wisdom and hearts become blind to the light of insight.

٢٨٥ــ لَمْ يَنَلْ أحَدٌ مِنَ الدُّنيا حَبْرَةً إلاّ أعْقَبَتْهُ عَبْرَةً

285. Nobody gains any joy from this world but that it is followed by tears [of sorrow].

٢٨٦ــ لَمْ يُصِفِ اللّهُ سُبْحانَهُ الدُّنْيا لأوليائِهِ ولَمْ يَضُنَّ بِها على أعْدائِهِ

286. Allah, the Glorified, has not cleansed this world for His friends nor has He withheld it from His enemies.

٢٨٧ــ لَمْ يَلْقَ أحَدٌ مِنْ سَرّاءِ الدُّنْيا بَطْناً إلاّ مَنَحَتْهُ مِنْ ضَرَّائِها ظَهْراً

287. Nobody gets the comforts of this world internally but that he has to face its hardships externally.

٢٨٨ــ لَمْ يُفِدْ مَنْ كانَتْ هِمَّتُهُ الدُّنْيا عِوَضاً وَلَمْ يَقْضِ مُفْتَرَضاً

288. One whose effort was for this world did not earn any recompense [for it] nor did he fulfil any obligation.

٢٨٩ــ لَمْ تُظِلَّ امْرَءً مِنَ الدُّنْيا دِيمَةُ

289. No person in this world is covered by the light rain of ease but that the heavy

رَخاء إلاّ هَتَنَتْ عَلَيْهِ مُزْنَةُ بَلاء

rain of distress pours upon him.

٢٩٠ــ لَوْ عَقَلَ أهْلُ الدُّنْيا لَخَرِبَتِ الدُّنيا

290. If the people of the world understood [the truth about it], this world would surely be ruined.

٢٩١ــ لَوْ كانَتِ الدُّنْيا عِنْدَ اللّهِ مَحْمُوداً لاخْتَصَّ بِها أولِيائَهُ لكِنَّهُ صَرَفَ قُلُوبَهُمْ عَنْها وَ مَحا عَنْهُمْ مِنْها المَطامِعَ

291. 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.

٢٩٢ــ لَوْ بَقِيَتِ الدُّنيا على أحَدِكُمْ لَمْ تَصِلْ إلى مَنْ هيَ في يدَيْهِ

292. If this world was to remain with one of you, it would not have reached the one in whose hands it is [now].

٢٩٣ــ مَنْ ساعَي الدُّنيا فاتَتْهُ

293. One who strives for this world is eluded by it.

٢٩٤ــ مَنْ قَعَدَ عَنِ الدُّنيا طَلَبَتْهُ

294. One who holds back from this world is sought by it.

٢٩٥ــ مَنْ صارَعَ الدُّنيا صَرَعَتْهُ

295. One who wrestles this world is knocked down by it.

٢٩٦ــ مَنْ عَصَى الدُّنيا أطاعَتْهُ

296. One who disobeys this world is obeyed by it.

٢٩٧ــ مَنْ أعْرَضَ عَنِ الدُّنيا أتَتْهُ

297. One who turns away from this world is approached by it.

٢٩٨ــ مَنْ عَرَفَ الدُّنيا تَزَهَّدَ

298. One who knows [the reality of] this world, renounces it.

٢٩٩ــ مَنْ سَلا عَنِ الدُّنيا أتَتْهُ راغِمَةً

299. One who thinks little of this world, it comes to him humiliated.

٣٠٠ــ مَنْ مَلَكَتْهُ الدُّنيا كَثُرَ صَرْعُهُ

300. One who is owned by this world falls down often.

٣٠١ــ مَنْ راقَهُ زِبْرِجُ الدُّنيا مَلَكَتْهُ

301. One who is delighted by the

الخُدَعُ

embellishments of this world is owned by [its] deceptions.

٣٠٢ــ مَنِ ابْتاعَ آخِرَتَهُ بِدُنياهُ رَبِحَهُما

302. One who buys his Hereafter with his world, gains both of them.

٣٠٣ــ مَنْ باعَ آخِرَتَهُ بِدُنياهُ خَسِرَهُما

303. One who sells his Hereafter for his world loses both of them.

٣٠٤ــ مَنِ اسْتَقَلَّ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُؤْمِنُهُ

304. One who seeks less of this world gains more of that which keeps him secure [in the Hereafter].

٣٠٥ــ مَنِ اسْتَكْثَرَ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُوْبِقُهُ

305. One who seeks more of this world gains more of that which will ruin him.

٣٠٦ــ مَنْ عَمَرَ دُنياهُ خَرَّبَ مَ آلَهُ

306. One who builds his world destroys his place of return [in the Hereafter].

٣٠٧ــ مَنِ اغْتَرَّ بِالدُّنيا اِغْتَرَّ بِالْمُنى

307. One who is deceived by this world is deceived by [his] aspirations.

٣٠٨ــ مَنْ رَضِيَ بِالدُّنيا فاتَتْهُ الآخِرَةُ

308. One who is pleased with this world is eluded by the Hereafter.

٣٠٩ــ مَنْ حَرَصَ عَلَى الدُّنيا هَلَكَ

309. One who is greedy for this world is destroyed.

٣١٠ــ مَنْ كانَ بِيَسيرِ الدُّنيا لا يَقْنَعُ لَمْ يُغْنِهِ مِنْ كَثيرِها ما يَجْمَعُ

310. 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.

٣١١ــ مَنْ أغْبَنُ مِمَّنْ باعَ البَقاءَ بِالفَناءِ؟!

311. Who is more at a disadvantage than the one who sells the eternal [Hereafter] for the transient [world]?

٣١٢ــ مَنْ أخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَةِ بِالدُّنيا ؟!

312. Who is more at a loss than the one who exchanges the Hereafter for this world?

٣١٣ــ مَنْ طَلَبَ مِنَ الدُّنيا ما يُرْضيهِ كَثُرَ تَجَنّيهِ وَ طالَ تَعَدّيهِ

313. One who seeks from this world that which pleases him, his crime (and sinfulness) increases and his transgression prolongs.

٣١٤ــ مَنْ وَثِقَ بِغُرورِ الدُّنيا أمِنَ مَخُوفَهُ

314. One who relies on the deceptions of this world considers himself safe from its perils.

٣١٥ــ مَنْ قَعَدَ عَنْ طَلَبِ الدُّنيا قامَتْ إلَيهِ

315. Whoever keeps back from seeking this world, it rises towards him.

٣١٦ــ مَنْ أسْرَفَ في طَلَبِ الدُّنيا ماتَ فَقيراً

316. One who exceeds the limits in seeking this world dies a pauper.

٣١٧ــ مَنْ عَرَفَ عَنِ الدُّنيا أتَتْهُ صاغِرَةً

317. Whoever turns away from this world, it comes to him belittled.

٣١٨ ــ مَنْ لَهِجَ قَلْبُهُ بِحُبِّ الدُّنيا إلْتاطَ مِنها بِثَلاث: هَمّ لايُغْنيهِ (لايُغِبُّهُ) وَحِرص لا يَتْرُكُهُ وَ أمَل لا يُدْرِكُهُ

318. 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.

٣١٩ــ مَنْ راقَهُ زِبْرِجُ الدُّنيا أعْقَبَ ناظِرَيْهِ كَمَها

319. Whoever is attracted by the dazzle of this world, it blinds both his eyes.

٣٢٠ــ مَنْ رَغِبَ في زَخارِفِ الدُّنيا فاتَهُ البَقاءُ المَطْلُوبُ

320. One who desires the adornments of this world is eluded by the sought after eternal bliss [of the Hereafter].

٣٢١ــ مَنْ غَلَبَتِ الدُّنيا عَلَيْهِ عَمِيَ عَمّا بَيْنَ يَدَيْهِ

321. One who has been overcome by this world is blind to that which is in front of him.

٣٢٢ــ مَنْ عَمَرَ دُنياهُ أفْسَدَ دينَهُ وَ أخْرَبَ أُخْراهُ

322. One who builds his world corrupts his religion and ruins his Hereafter.

٣٢٣ــ مَنْ أحَبَّ رِفْعَةَ الدُّنيا وَ الآخِرَةِ فَلْيَمْقُتْ فِي الدُّنيا الرِّفْعَةَ

323. One who loves [to acquire] the prestige of [both] this world and the Hereafter must detest prestige in this world.

٣٢٤ــ مَنْ تَذَلَّلَ لاِبْناءِ الدُّنيا تَعَرّى مِنْ لِباسِ التَّقوى

324. One who humbles himself for the children of this world takes off the garment of piety.

٣٢٥ــ مَنْ قَصَّرَ نَظَرَهُ على أبْناءِ الدُّنيا عَمِيَ عَنْ سَبيلِ الهُدى

325. One who fixes his gaze on the children of this world is blinded from the path of guidance.

٣٢٦ــ مَنْ طَلَبَ مِنَ الدُّنيا شَيْئاً فاتَهُ مِنَ الآخِرَةِ أكْثَرُ مِمّا طَلَبَ

326. One who seeks something from this world is eluded by something greater from the Hereafter than what he seeks [from this world].

٣٢٧ــ مَنْ طَلَبَ الدُّنيا بِعَمَلِ الآخِرَةِ كانَ أبْعَدَ لَهُ مِمّا طَلَبَ

327. Whoever seeks [the profits of] this world through the work of the Hereafter, it takes him further away from that which he seeks.

٣٢٨ــ مَن سَخَتْ نَفْسُهُ عَنْ مَواهِبِ الدُّنيا فَقَدِ اسْتَكْمَلَ العَقْلَ

328. One who is glad to relinquish the bounties of this world [for the sake of the Hereafter] has certainly perfected his intellect.

٣٢٩ــ مَنْ مَلَكَ مِنَ الدُّنيا شَيْئاً فاتَهُ مِنَ الآخِرَةِ أكثَرَ مِمّا مَلَكَ

329. Whoever gains possession of something of this world loses much more of the Hereafter than what he possesses [of this world].

٣٣٠ــ مَنْ عَرَفَ الدُّنيا لَمْ يَحْزَنْ على ما أصابَهُ

330. One who knows [the reality of] this world is not saddened by that which befalls him [in it].

٣٣١ــ مَنْ عَرَفَ خِداعَ الدُّنيا لَمْ يَغْتَرَّ مِنْها بِمُحالاتِ الأحْلامِ

331. One who recognizes the deceptions of this world will not be deceived by its

impossible dreams.

332. One who triumphs in this world becomes troubled and one whom it eludes gets distressed.

٣٣٢ــ مَنْ ظَفِرَ بِالدُّنيا نَصِبَ وَمَنْ فاتَتْهُ تَعِبَ

333. 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.

٣٣٣ــ مَنْ عَظُمَتِ الدُّنيا في عَيْنِهِ وَ كَبُرَ مَوْقِعُها في قَلْبِهِ أثَرَها عَلَى اللّهِ وَ انْقَطَعَ إلَيْها وَ صارَ عبداً لَها

334. 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).

٣٣٤ــ مَنِ اسْتَشْعَرَ الشَّغَفَ بِالدُّنيا مَلأَتْ ضميرَهُ أشْجاناً لها رَقْصٌ عَلى سُوَيْداءِ قَلْبِهِ هَمٌّ يَشْغَلُهُ وَ غَمٌّ يَحْزُنُهُ حَتّى يُؤخَذَ بِكَظْمِهِ فَيُلْقى بِالفَضاءِ مُنقَطِعاً أبْهَراهُ هَيِّناً عَلَى اللّهِ فَناءُهُ بَعيداً عَلَى الإخْوانِ لِقاؤُهُ (بَقائُهُ)

335. One who relies on this world is indeed wretched and deprived.

٣٣٥ــ مَنِ اعْتَمَدَ علَى الدُّنيا فَهُوَ الشَّقيُّ المَحْرُومُ

336. Whoever serves this world, it exploits him and whoever serves Allah, the Glorified, it (this world) serves him.

٣٣٦ــ مَنْ خَدَمَ الدُّنيا اِسْتَخْدَمَتْهُ وَ مَنْ خَدَمَ اللّهَ سُبْحانَهُ خَدَمَتْهُ

337. One whose concern [and effort] is for this world, his wretchedness and misery will be prolonged on the Day of Resurrection.

٣٣٧ــ مَنْ كانَتْ الدُّنيا هَمَّهُ طالَ يَوْمَ القِيامَةِ شَقاؤُهُ وَ غَمُّهُ

338. One who does not think about the bounties of his world becomes powerful.

٣٣٨ــ مَنْ سَلا عَنْ مَواهِبِ الدُّنيا عَزَّ

٣٣٩ــ مِنْ نَكَدِ الدُّنيا تَنْغيصُ الاِجتِماعِ بِالفُرْقَةِ وَ السُّرُورِ بالغُصَّةِ

339. One of the troubles of this world is the spoiling of union by separation and happiness by distress.

٣٤٠ــ مِنْ هَوانِ الدُّنيا علَى اللّهِ أنْ لا يُعْصى إلاّ فيها

340. It is from the lowliness of this world in front Allah is that He is not disobeyed anywhere except in it.

٣٤١ــ مِنْ ذَمامَةِ الدُّنيا عِنْدَاللّهِ أنْ لايُنالَ ما عِنْدَهُ إلاّ بِتَرْكِها

341. 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.

٣٤٢ــ ما أفْسَدَ الدّينَ كَالدُّنيا

342. Nothing corrupts the faith like this world.

٣٤٣ــ ما بَقاءُ فَرْعٍ بَعْدَ ذَهابِ أصْلٍ

343. How will the offshoot remain after the root has gone?

٣٤٤ــ ما دُنياكَ الَّتي تَحَبَّبَتْ إلَيكَ بِخَيرٍ مِنَ الآخِرَةِ الَّتي قَبَّحَها سُوءُ النَّظرِ عِنْدَكَ

344. 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].

٣٤٥ــ ما قدَّمْتَ مِنْ دُنياكَ فَلِنَفْسِكَ وَما أخَّرْتَ مِنْها فَلِلْعَدُوِّ

345. 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.

٣٤٦ــ مازادَ فِي الدُّنيا نَقَصَ فِي الآخِرَةِ

346. That which [one] increases in this world, [he] diminishes in the Hereafter.

٣٤٧ــ مانَقَصَ فِي الدُّنيا زادَ فِي الآخِرَةِ

347. That which [one] diminishes in this world, [he] increases in the Hereafter.

٣٤٨ــ مانِلْتَ مِنْ دُنياكَ فَلا تُكْثِرْ بِهِ فَرَحاً وَ ما فاتَكَ مِنْها فلا تَأسَ عَلَيْهِ حُزْناً

348. 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.

349. What is good in a house that falls down like demolished construction and in a lifetime that expires as [its] provisions get exhausted?

٣٤٩ــ ماخَيْرُ دار تُنْقَضُ نَقْضَ البِناءِ وَ عُمْر يَفْنى فَناءَ الزَّادِ

350. What is the matter with you? 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?!

٣٥٠ــ ما بالُكُمْ تَفْرَحُونَ بِاليَسيرِ مِنَ الدُّنيا تُدْرِكُونَهُ وَ لايَحْزُنُكُمُ الكَثيرُ مِنَ الآخِرَةِ تُحْرَمُونَهُ

351. This world has not deceived you, rather through it you have been deceived.

٣٥١ــ ما الدُّنيا غَرَّتْكَ وَلكِنْ بِهَا اغْتَرَرْتَ

352. The transient world has not beguiled you, rather through it you have been beguiled.

٣٥٢ــ مَا العاجِلَةُ خَدَعَتْكَ وَ لكِنْ بِهَا انْخَدَعْتَ

353. 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.

٣٥٣ــ مالَكَ وَ ما إنْ أدْرَكْتَهُ شَغَلَكَ بِصَلاحِهِ عَنِ الاستِمتاعِ بِهِ وَ إنْ تَمَتَّعْتَ بِهِ نَغَّصَهُ عَلَيكَ ظَفَرُ المَوتِ بِكَ

354. 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.

٣٥٤ــ مَا المَغْرُورُ الَّذي ظَفِرَ مِنَ الدُّنيا بِأدْنى سُهْمَتِهِ كَالآخَرِ الَّذي ظَفِرَ مِنَ الآخِرَةِ بِأعْلى هِمَّتِهِ

355. How close this world is to departure, old age is to youth, and doubt is to uncertainty!

٣٥٥ــ ما أقْرَبَ الدُّنيا مِنَ الذَّهابِ وَ الشَّيْبَ مِنَ الشَّبابِ والشَّكَّ مِنَ الارتيابِ

356. The bitterness of this world is the sweetness of the Hereafter.

٣٥٦ــ مَرارَةُ الدُّنيا حَلاوَةُ الآخِرَةِ

٣٥٧ــ مُصاحِبُ الدُّنيا هَدَفُ النَّوائبِ وَ الغِيَرِ

357. One who accompanies this world is a target of calamities and mishaps.

٣٥٨ــ مَثَلُ الدُّنيا كَظِلِّكَ إنْ وَقَفْتَ وَقَفَ وَ إنْ طَلَبْتَهُ بَعُدَ

358. The similitude of this world is like your shadow, if you stop it stops and if you seek it, it moves further away.

٣٥٩ــ مَثَلُ الدُّنيا كَمَثلِ الحَيَّةِ لَيِّنٌ مَسُّها والسَّمُّ القاتِلُ في جَوفِها يَهْوي إلَيْهَا الغِرُّ الجاهِلُ وَ يَحْذَرُهَا اللَّبيبُ العاقلُ

359. 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.

٣٦٠ــ مَتاعُ الدُّنيا حُطامٌ مُوبِيٌ فَتَجَنَّبُوا مَرْعاةً قُلْعَتُها أحْظى مِنْ طُمَأنِينَتِها وَ بُلْغَتُها أزْكى مِنْ ثَرْوَتِها

360. 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.

٣٦١ــ هَلَكَ مَنِ اسْتَنامَ إلَى الدُّنيا وَ أمْهَرَها دينَهُ فَهُوَ حَيْثُما مالَتْ مالَ إلَيْها قَدِ اتَّخَذَها هَمَّهُ وَ مَعْبُودُهُ

361. 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.

٣٦٢ــ هَوِّنْ عَلَيْكَ فَإنَّ الأمْرَ قَريبٌ وَ الاِصْطِحابَ قَليلٌ وَالمُقامَ يَسيرٌ

362. Take it easy, for indeed the matter is near, the companionship is short and the sojourn is brief.

٣٦٣ــ هِيَ الصَّدُودُ العَنُودُ وَ الحَيُودُ المَيُودُ وَ الخَدُوعُ الكَنُودُ

363. It (this world) is obstructive and obdurate, deviating and swaying, deceiving and ungrateful.

٣٦٤ــ هَلَكَ الفَرِحُونَ بِالدُّنيا يَوْمَ القِيامَةِ وَ نَجا المَحْزُونُونَ بِها

364. Those who are pleased with this world are destroyed on the Day of Resurrection and those who are disheartened by it are

saved.

365. Do not desire anything that perishes and goes away, for this enough of a detriment.

٣٦٥ــ لاتَرْغَبْ فِي كُلِّ ما يَفْنى وَيَذْهَبُ فَكَفى بِذلِكَ مَضَرَّةً

366. Do not desire this world thereby losing your Hereafter.

٣٦٦ــ لاتَرْغَبْ فِي الدُّنيا فَتَخْسَرَ آخِرَتَكَ

367. Do not desire that which perishes, and take from the transient for the eternal.

٣٦٧ــ لا تَرغَبْ فيما يَفْنى وَ خُذْ مِنَ الفَناءِ لِلْبَقاءِ

368. Do not jostle for the bounties of this world, for indeed its bounties are trifling.

٣٦٨ــ لا تُنافِسْ في مَواهِبِ الدُّنيا فَإِنَّ مَواهِبَها حَقيرَةٌ

369. 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.

٣٦٩ــ لا تَمْهَرِ الدُّنيا دينَكَ فَإِنَّ مَنْ مَهَرَ الدُّنيا دينَهُ زُفَّتْ إِلَيهِ بِالشَّقاءِ وَالعَناءِ وَ المِحْنَةِ وَ البَلاءِ

370. Do not sell the Hereafter for this world and do not exchange the eternal with the transient.

٣٧٠ــ لاتَبيعُوا الآخِرَةَ بِالدُّنيا وَ لا تَسْتَبْدِلُواالفَناءَ بِالبَقاءِ

371. 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.

٣٧١ــ لاتَفْتِنَنَّكُمُ الدُّنيا وَ لايَغْلِبَنَّكُمُ الهَوى وَلا يَطُولَنَّ عَلَيْكُمْ الأَمَدُ وَلا يَغُرَّنَّكُمُ الأَمَلُ فَإِنَّ الأَمَلَ لَيسَ مِنَ الدّينِ في شَيْءٍ

372. 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.

٣٧٢ــ لايَكُونَنَّ أَفْضَلَ ما نِلْتَ مِنْ دُنياكَ بُلوغَ لَذَّةٍ وَ شِفاءَ غَيْظٍ وَ لْيَكُنْ إِحياءَ حَقٍّ وَ إِماتَةِ باطِلٍ

٣٧٣ــ لاتَفْتِنَنَّكَ دُنْياكَ بِحُسْنِ العَواري فَعَواري الدُّنيا تُرْتَجَعُ وَ يَبْقى عَلَيْكَ مَا احْتَقَبْتَهُ مِنَ المَحارِمِ

373. 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.

٣٧٤ــ لاتَغُرَّنَّكَ العاجِلَةُ بِزُورِ المَلاهي فإنَّ اللَّهْوَ يَنْقَطِعُ وَ يَلْزَمُكَ مَا اكْتَسَبْتَ مِنَ الم آثِمِ

374. Do not let the transient world deceive you with its false amusements, for indeed its amusement ceases while the vices which you have acquired remain with you.

٣٧٥ــ لايَحِنَنَّ أحَدُكُمْ حَنينَ الأمَةِ على مازُوِيَ عَنْهُ مِنَ الدُّنيا

375. Let not any of you pine the way a servant girl pines, for that which has departed from him of this world.

٣٧٦ــ لاتَلْتَمِسِ الدُّنيا بِعَمَلِ الآخِرَةِ وَلا تُؤْثِرِ العاجِلَةَ عَلَى الآجِلَةِ فَإنَّ ذلِك شيمَةُ المُنافِقينَ وَ سَجِيَّةُ المارِقينَ

376. 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.

٣٧٧ــ لا يَغُرَّنَّكَ ما أصْبَحَ فيهِ أهْلُ الغُرورِ بِالدُّنيا فَإنَّما هُوَ ظِلٌّ مَمْدُودٌ إلى أجَلٍ مَحْدُود

377. 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.

٣٧٨ــ لا يَسْتَفِزُّ خُدَعُ الدُّنيا العالِمَ

378. The deceptions of this world do not excite the learned.

٣٧٩ــ لاتَعْصِمُ الدُّنيا مَنْ لَجَأَ إلَيها

379. This world does not protect the one who seeks refuge in it.

٣٨٠ــ لايَتْرُكُ النّاسُ شَيْئاً مِنْ دينِهِم لإصْلاحِ دُنْياهُمْ إلاّ فَتَحَ اللّهُ عَلَيْهِمْ ما هُوَ أضَرُّ مِنهُ

380. 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.

٣٨١ــ لا تَدُومُ حَبْرَةُ الدُّنيا وَ لا يَبْقى

381. The delights of this world do not continue and its joys do not last, and there

سُرُورُها وَ لاتُؤْمَنُ فَجْعَتُها

is no security from its afflictions.

٣٨٢ــ يَنْبَغي لِمَنْ عَرَفَ الدُّنيا أنْ يَزْهَدَ فيها وَ يعْزِفَ عَنْها

382. It behoves the one who recognizes this world to renounce its pleasures and to turn away from it.

٣٨٣ــ يَنْبَغي لِمَنْ عَرَفَ دارَ الفَناءِ أنْ يَعْمَلَ لِدارِ البَقاءِ

383. It behoves the one who recognizes the transient abode to work for the Eternal Abode.

٣٨٤ــ يَنْبَغي لِمَنْ عَلِمَ سُرْعَةَ زَوالِ الدُّنيا أنْ يَزْهدَ فيها

384. It behoves the one who knows how fleeting this world is, to renounce its pleasures.

٣٨٥ــ يَنْبَغي أنْ يَتداوِيَ المَرْءُ مِنْ أدواءِ الدُّنيا كَما يَتَداوى ذُوالعِلَّةِ وَيَحْتَمِيَ مِنْ شَهَواتِها وَلَذّاتِها كما يَحْتَمِي المَريضُ

385. 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.

٣٨٦ــ يَسيرُ الدُّنيا يُفْسِدُ الدّينَ

386. Little of this world corrupts the faith.

٣٨٧ــ يَسيرُ الدُّنيا يَكْفي وَ كَثيرُها يُرْدي

387. Little of this world suffices and plenty of it destroys.

٣٨٨ــ يَسيرُ الدُّنيا خَيْرٌ مِنْ كَثيرِها وَ بُلْغَتُها أجْدَرُ مِنْ هَلَكَتِها

388. 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.

٣٨٩ــ يا أسْرَى الرَّغْبَةِ أقْصِروُا فَإنَّ المُعَرِّجَ عَلَى الدُّنيا لايَرُوعُهُ مِنْها إلاَّ صَريفُ أنيابِ الحِدْثانِ

389. 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.

٣٩٠ــ مَنْ عَمِلَ لِلدُّنيا خَسِرَ

390. One who works for this world makes a loss.

REMEDY AND AILMENT

الدّواء والداء

1. Many a remedy brings about an ailment.

١ــ رُبَّ دَواء جَلَبَ داءً

2. Many an ailment turns into a remedy.

٢ــ رُبَّ داء اِنْقَلَبَ دَواءً

3. Sometimes the remedy is [itself] an ailment.

٣ــ رُبَّما كانَ الدَّواءُ داءً

4. Sometimes the ailment is [itself] a cure.

٤ــ رُبَّما كانَ الدّاءُ شِفاءً

5. One whose ailments are many, his cure will not be known.

٥ــ مَنْ كَثُرَتْ أدْواؤُهُ لَمْ يُعْرَفْ شِفاؤُهُ

6. One who does not bear the bitterness of the remedy, his pain persists.

٦ــ مَنْ لَمْ يَحْتَمِلْ مَرارَةَ الدَّواءِ دامَ أَلَمُهُ

7. There is no remedy for the one who is fond of his ailment.

٧ــ لا دَواءَ لِمَشْغُوف (لِمشعوف) بِدائِهِ

8. There is no cure for the one who hides his ailment from his doctor.

٨ــ لاشِفاءَ لِمَن كَتَمَ طَبيبَهُ داءَهُ

9. 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].

٩ــ عَجِبْتُ لِمَنْ عَرَفَ دَواءَ دائِهِ فَلا يَطْلُبُهُ وَ إنْ وَجَدَهُ لَمْ يَتَداوَ بِهِ

10. For every living thing there is an ailment.

١٠ــ لِكُلِّ حَيّ داءٌ

11. For every sickness there is a remedy.

١١ــ لِكُلِّ عِلَّة دَواءٌ

12. Walk with your ailment as long as you can.

١٢ــ إمْشِ بِدائِكَ (بِدَأبِكَ) ما مَشى بِكَ

الدّول والدّولة

ALTERNATION OF POWER AND SOVEREIGNTY

١ــ أماراتُ الدُّوَلِ إنْشاءُ الحِيَلِ

1. The signs of alternation of power are the creation of stratagems.

٢ــ مِنْ أماراتِ الدَّوْلَةِ التَّيَقُّظُ (اليَقْظَةُ) لِحِراسَةِ الأُمُورِ

2. One of the signs of alternation of power is vigilance in safeguarding affairs.

٣ــ مِنْ أعْوَدِ الغَنائِمِ دَوْلَةُ الأكارِمِ

3. The sovereignty of the honourable is one of the most beneficial gains.

٤ــ مِنْ دَلائِلِ الدَّوْلَةِ قِلَّةُ الغَفْلَةِ

4. From the indicators of alternation of power is decrease of negligence.

٥ــ ما حُصِّنَ الدُّوَلُ بِمِثْلِ العَدْلِ

5. Nothing protects empires like justice.

٦ــ يُسْتَدَلُّ على إدْبارِ الدُّوَلِ بِأرْبَعٍ: تَضييعُ الأُصولِ والتَّمَسُّكُ بِالغُرُورِ وَ تَقْديمُ الأراذِلِ وَ تأخيرُ الأفاضلِ

6. The decline [and imminent fall] of empires is evinced by four things: neglecting the principles [and core values of justice and equity], clinging to vanities, promotion of the wicked and demotion of the virtuous.

٧ــ دَوْلَةُ الأوْغادِ مَبْنِيَّةٌ علَى الجَورِ وَ الفَسادِ

7. The sovereignty of scoundrels is founded on oppression and corruption.

٨ــ دَوْلَةُ الأكابِرِ (الاكارِم) مِنْ أفْضَلِ المَغانِمِ

8. The sovereignty of the great (or honourable) people is one of the best of bounties.

٩ــ لِكُلِّ دَوْلَة بُرْهَةٌ

9. For every empire there is a period [after which it falls].

المداهنة

FLATTERY

1. Do not flatter each other thereby letting flattery plunge you into sin.

١ــ لا تُداهِنُوا فَيَقْتَحِمَ بِكُمْ الإدْهانُ عَلَى المَعصِيَةِ

DEBT

الدَّينِ

1. The worst collar is the collar of debt.

١ــ بِئسَ القِلادَةُ قِلادَةُ الدَّينِ

2. Too much debt makes a truthful person a liar and an honest person dishonest.

٢ــ كَثْرَةُ الدَّينِ تُصَيِّرُ الصّادِقَ كاذِباً والمُنْجِزَ مُخْلِفاً

3. Debt is one of the two bondages.

٣ــ الدَّينُ أحدُ الرِّقَيْنِ

4. Debt is bondage, repayment is freedom.

٤ــ الدَّينُ رِقٌّ اَلقَضاءُ عِتْقٌ

RELIGION AND SHARIA LAW

الدِّين والشريعة

1. Religion is the more honourable of the two lineages.

١ــ الدِّينُ أشرفُ النَّسَبَيْنِ

2. Religion and good manners are a result of intelligence.

٢ــ الدِّينُ وَ الأدَبُ نَتيجَةُ العَقْلِ

3. The foundation of religion is returning trusts [to their owners] and fulfilling pledges.

٣ــ أصْلُ الدِّينِ أداءُ الأمانَةِ وَ الوَفاءُ بِالعُهُودِ

4. Know that the beginning of religion is submission and its end is sincere devotion.

٤ــ اِعْلَمْ أنَّ أوَّلَ الدّينِ التَّسليمُ وآخِرُهُ الإخلاصُ

5. 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

٥ــ ألا وَ إنَّ شَرايِعَ الدِّينِ واحِدَةٌ وَ سُبُلَهُ قاصِدَةٌ فَمَنْ أخَذَ بِها لَحِقَ وَغَنِمَ وَ مَنْ وَقَفَ عَنْها ضَلَّ وَ نَدِمَ

away from it strays and regrets.

٦ــ أيْنَ تَذْهَبُ بِكُمُ المَذاهِبُ ؟

6. Where are the different paths taking you?

٧ــ أيْنَ تَتِيْهُ بِكُمُ الغَياهِبُ وَ تَخْتَدِعُكُمُ الكَواذِبُ ؟

7. Where is the darkness misleading you and [how are] the falsehoods deceiving you?

٨ــ أيْنَ تَضِلُّ عُقُولُكُم وَ تَزيغُ نُفُوسُكُمْ أتَسْتَبْدِلُونَ الكِذْبَ بِالصِّدقِ وَتَعْتاضُونَ الباطِلَ بِالحَقِّ؟

8. Where are your minds straying and your souls deviating [to]? Do you seek to substitute facts for lies and exchange truth for falsehood?

٩ــ أفْضَلُ السَّعادَةِ اِسْتِقامَةُ الدّينِ

9. The greatest felicity is [in] the uprightness of religion.

١٠ــ يَسيرُ الدّينِ خَيرٌ مِنْ كَثيرِ الدُّنيا

10. Little religion is better than plenty of worldly possession.

١١ــ أدْيَنُ النّاسِ مَنْ لَمْ تُفْسِدِ الشَّهْوَةُ دينَهُ

11. The most religious of all people is one whose religiosity is not corrupted by [lustful] desire.

١٢ــ أفْضَلُ الدِّينِ قَصْرُ الأمَلِ وَ أعْلَى العِبادَةِ إخْلاصُ العَمَلِ

12. The best religion is cutting short [false] aspirations, and the highest worship is being sincere in your action.

١٣ــ إنَّ اللّهَ سُبْحانَهُ يُعْطِي الدُّنيا مَنْ يُحِبُّ وَ مَنْ لايُحِبُّ وَ لا يُعْطِي الدِّينَ إلاّ مَنْ يُحِبُّ

13. 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.

١٤ــ إنَّ اللّهَ تعالى لا يُعْطِي الدِّينَ إلاّ لِخاصَّتِهِ وَ صَفْوَتِهِ مِنْ خَلْقِهِ

14. Verily Allah, the Most High, does not give the religion except to His chosen ones and the elite from among His creation.

١٥ــ إنَّ أفْضَلَ الدِّينِ الحُبُّ فِي اللّهِ وَ البُغْضُ فِي اللّهِ وَ الأخْذُ فِي اللّهِ وَالعَطاءُ

15. Indeed the best religion is loving for the sake of Allah, hating for the sake of

فِي اللّهِ سُبْحانَه

Allah, taking for the sake of Allah and giving for the sake of Allah, the Glorified.

١٦ــ إنَّ الدّينَ كَشَجَرَة أصْلُها اليَقينُ بِاللّهِ وَ ثَمَرُهاَ المُوالاةُ فِي اللّهِ والمُعاداةُ فِي اللّهِ سُبْحانَهُ

16. 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.

١٧ــ إنَّ اللّهَ سُبْحانَهُ قَدْ أنارَ سَبيلَ الحَقِّ وَ أوْضَحَ طُرُقَهُ فَشِقْوَةٌ لازِمَةٌ أوْ سَعادةٌ دائِمَةٌ

17. Verily Allah, the Glorified, has illuminated the path of truth and has clarified its ways, so [there is] either inescapable wretchedness or eternal felicity.

١٨ــ الدّينُ يَعْصِمُ

18. Religion safeguards.

١٩ــ الدِّينُ يُجِلُّ الدُّنيا تُذِلُّ

19. Religion exalts, this world humiliates.

٢٠ــ الدِّينُ حُبُورٌ

20. Religion is [the path to] joy.

٢١ــ الدّينُ نُورٌ اَليَقينُ حُبُورٌ

21. Religion is light, certitude is joy.

٢٢ــ الدّينُ أفْضَلُ مَطْلُوب

22. Religion is the greatest pursuit.

٢٣ــ الدّينُ أقْوى عِماد

23. Religion is the strongest pillar.

٢٤ــ الشَّريعَةُ رِياضَةُ النَّفْسِ

24. The Sharī‘ah is [for] disciplining the self.

٢٥ــ الشَّريعَةُ صَلاحُ البَريَّةِ

25. The Sharī‘ah is for the benefit [and reformation] of mankind.

٢٦ــ الدّينُ ذُخْرٌ وَ العِلمُ دَليلٌ

26. Religion is a treasure and knowledge is a guide [to it].

٢٧ــ اَلدّينُ شَجَرَةٌ أصْلُها التَّسليمُ وَ الرِّضا

27. Religion is a tree whose roots are submission and contentment.

٢٨ــ اَلدّينُ يَصُدُّ عَنِ المَحارِمِ

28. Religion deters [one] from the unlawful.

٢٩ــ اَلدّينُ لايُصْلِحُهُ إلاّ العَقْلُ

29. Religion is not reformed except by the intellect.

٣٠ــ إنْ جَعَلْتَ دينَكَ تَبَعاً لِدُنياكَ أهْلَكْتَ دينَكَ وَ دُنْياكَ وَ كُنْتَ فِي الآخِرَةِ مِنَ الخاسِرينَ

30. 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.

٣١ــ ثَمَرَةُ الدّينِ اَلأمانَةُ

31. The fruit of religion is trustworthiness.

٣٢ــ ثَمَرَةُ الدّينِ قُوَّةُ اليقينِ

32. The fruit of religion is strong conviction.

٣٣ــ ثَلاثٌ هُنَّ شَيْنُ الدّينِ: اَلفُجُورُ وَ الغَدْرُ والخيانَةُ

33. Three things are the disgrace of religion: lewdness, treachery and betrayal [of trust].

٣٤ــ ثَلاثٌ هُنَّ جِماعُ الدّينِ: اَلعِفَّةُ والوَرَعُ وَ الحَياءُ

34. Three things are the consolidators of religion: chastity, piety and modesty.

٣٥ــ ثَلاثٌ هُنَّ كَمالُ الدّينِ: الإخلاصُ واليَقينُ والتَّقَنُّعُ

35. Three things are the perfection of religion: sincerity, certitude and contentment.

٣٦ــ ثَباتُ الدّينِ بِقُوَّةِ اليَقينِ

36. The steadfastness of religion is through the strength of conviction.

٣٧ــ جِماعُ الدّينِ في إخلاصِ العَمَلِ وَ تَقْصيرِ الأمَلِ وَ بَذْلِ الإحسانِ وَ الكَفِّ عَنِ القَبيحِ

37. The consolidation of religion is in sincerity of action, cutting short [false] aspirations, doing good to others and refraining from ugly deeds.

٣٨ــ جَمالُ الدّينِ الوَرَعُ

38. The beauty of religion is piety.

٣٩ــ حُسْنُ الدّينِ مِنْ قُوَّةِ اليَقينِ

39. The excellence of [one's adherence to]

religion stems from the strength of [one's] certitude.

٤٠ــ حِفْظُ الدّينِ ثَمَرةُ المَعْرِفَةِ وَ رأسُ الحِكْمَةِ

40. Preserving the faith is the fruit of cognizance and the peak of wisdom.

٤١ــ حَصِّنُو ا الدّينَ بِالدُّنيا وَ لا تُحَصِّنُوا الدُّنيا بِالدّينِ

41. Safeguard the religion through [the means of] this world and do not safeguard this world through the religion.

٤٢ــ خَيْرُ أُمُورِ الدّينِ الوَرَعُ

42. The best course of religion is piety.

٤٣ــ دَليلُ دينِ العَبْدِ وَرَعُهُ

43. The sign of a servant's faith is his piety.

٤٤ــ ذُدْ عَنْ شَرايِعِ الدّينِ وَحُطْ ثُغُورَ المُسْلِمينَ وَ أحرِزْ دينَكَ وَأمانَتَكَ بِإنْصافِكَ مِنْ نَفْسِكَ وَ العَمَلِ بِالعَدْلِ في رَعِيَّتِكَ

44. 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 justly among your subjects.

٤٥ــ رَأسُ الدّينِ اِكْتِسابُ الحَسَناتِ

45. The cornerstone of religion is acquiring good deeds.

٤٦ــ زَيْنُ الدّينِ العَقْلُ

46. The adornment of religion is intelligence.

٤٧ــ زَيْنُ الدّينِ الصَّبْرُ والرِّضا

47. The adornment of religion is patience and contentment.

٤٨ــ سَبَبُ الوَرَعِ صِحَّةُ الدّينِ

48. The cause of piety is soundness of faith.

٤٩ــ سِياسَةُ الدّينِ بِحُسْنِ الوَرَعِ واليَقينِ

49. The uprightness of religion is through virtuous piety and certitude.

٥٠ــ سَلامَةُ الدّينِ فِي اعتِزالِ النَّاسِ

50. The safety of religion is in seclusion from the people.

٥١ــ سَلامَةُ الدّينِ وَ الدُّنيا في مُداراةِ

51. The safety of [one's] religion and

النّاسِ

worldly life is in being amicable with the people.

٥٢ــ سِتَّةٌ يُخْتَبَرُ بِها دينُ الرَّجلِ: قُوَّةُ الدينِ وصِدْقُ اليَقينِ وَشِدَّةُ التَّقوى وَ مُغالَبَةُ الهَوى وَ قِلَّةُ الرَّغْبِ والإجْمالُ فِي الطَّلَبِ

52. 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.

٥٣ــ سَنامُ الدّينِ: الصَّبرُ وَ اليَقينُ وَ مُجاهَدَةُ الهوى

53. The pinnacle of religion is patience, certitude and struggling against vain desires.

٥٤ــ سِتٌّ مِنْ قَواعِدِ الدّينِ: إخلاصُ اليَقينِ وَ نُصْحُ المُسْلِمينَ وَ إقامَةُ الصَّلاةِ وَ إيتاءُ الزَّكاةِ وَ حِجُّ البَيْتِ والزُّهْدُ فِي الدُّنيا

54. 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.

٥٥ــ صَلاحُ الدّينِ الوَرَعُ

55. The rectitude of religion is [through] piety.

٥٦ــ صَلاحُ الدّينِ بِحُسْنِ اليَقينِ

56. The rectitude of religion is through strong conviction.

٥٧ــ صَيِّرِ الدّينَ حِصْنَ دَوْلَتِكَ وَ الشُّكْرَ حِرْزَ نِعْمَتِكَ فَكُلُّ دَوْلَة يَحُوطُها الدّينُ لاتُغْلَبُ وَ كُلُّ نِعْمَة يَحْرُزُها الشُّكْرُ لا تُسْلَبُ

57. 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.

٥٨ــ صَيِّرِ الدّينَ جُنَّةَ حَياتِكَ وَ التَّقْوى عُدَّةَ وَفاتِكَ

58. Make religion the shield of your life and piety the preparation for your death.

٥٩ــ صِيانَةُ المَرءِ على قَدْرِ دِيانَتِهِ

59. A person's preservation [of himself from sin] is to the extent of his

religiousness.

٦٠ــ صُنْ دينَكَ بِدُنْياكَ تَرْبَحْهُما وَ لا تَصُنْ دُنْياكَ بِدينِكَ فَتَخْسَرَهُما

60. 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.

٦١ــ صُنْ الدّينَ بالدُّنيا يُنْجِكَ وَ لا تَصُنِ الدُّنْيا بِالدّينِ فَتُرْدِيَكَ

61. 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.

٦٢ــ طُوبى لِمَنْ عَمِلَ بِسُنَّةِ الدّينِ وَ اقْتَفى آثارَ النَّبيّينَ

62. Blessed is he who acts upon the teachings of religion and follows the footsteps of the Prophets.

٦٣ــ عَلَيْكُمْ بِلُزُومِ الدّينِ والتَّقوى وَ اليَقينِ فَهُنَّ أحْسَنُ الحَسَناتِ وَ بِهِنَّ يُنالُ رَفيعُ الدَّرَجاتِ

63. You must cling to religion, piety and certitude, for these are the best of virtues and through them the lofty stations are attained.

٦٤ــ على قَدْرِ العَقْلِ يَكُونُ الدّينُ

64. One's religiousness is proportionate to his intellect.

٦٥ــ غايَةُ الدّينِ الإيمانُ

65. The height of religion is faith [and conviction].

٦٦ــ غايَةُ الدّينِ الرِّضا

66. The height of religion is satisfaction [with the decree of Allah].

٦٧ــ غايَةُ الدّينِ اَلأمْرُ بِالمَعْرُوفِ وَ النَّهيُ عَنِ المُنْكَرِ وَ إقامَةُ الحُدُودِ

67. The height of religion is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

٦٨ــ فاقِدُ الدّينِ مُتَرَدّ فِي الكُفْرِ والضَّلالِ

68. The one who lacks religion falls into disbelief and misguidance.

٦٩ــ فَسادُ الدّينِ الدُّنيا

69. This world is the corruptor of religion.

٧٠ــ قِوامُ الشَّريعَةِ الأمَرُ بالمَعْروفِ والنَّهيُ عَنِ المُنْكَرِ وَ إقامَةُ الحُدودِ

70. The basis of religious law is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

٧١ــ كَما أنَّ الجِسْمَ وَ الظِّلَّ لا يَفْتَرِقانِ كَذلِكَ الدّينُ وَ التَّوفيقُ لايَفْتَرِقانِ

71. Just as a body and its shadow do not separate, so too religion and success do not separate.

٧٢ــ لِكُلِّ دين خُلُقٌ وَ خُلُقُ الإيمانِ الرِّفْقُ

72. For every religion there is a character and the character of faith is kindness.

٧٣ــ مَنْ دانَ تَحَصَّنَ

73. One who becomes religious fortifies himself.

٧٤ــ مَنْ بَخِلَ بِدينِهِ جَلَّ

74. One who is stingy with his religion [and does not give it up for the sake of this world] becomes exalted.

٧٥ــ مَنْ لادينَ لَهُ لا مُرُوَّةَ لَهُ

75. He who has no religion has no magnanimity.

٧٦ــ مَنْ تَفَقَّهَ فِي الدّينِ كَثُرَ

76. One who becomes learned in religion increases [his prosperity].

٧٧ــ مَنْ صَحَّتْ دِيانَتُهُ قَوِيَتْ أمانَتُهُ

77. One whose religiousness is sound, his trustworthiness is stronger.

٧٨ــ مَنْ أفْسَدَ دينَهُ أفْسَدَ مَعادَهُ

78. One who corrupts his faith corrupts his Hereafter.

٧٩ــ مَنْ رُزِقَ الدّينُ فَقَدْ رُزِقَ خَيْرَ الدُّنيا والآخِرَةِ

79. One who is endowed with religion is endowed with the good of this world and the Hereafter.

٨٠ــ مَنْ كَرُمَ دينُهُ عِنْدَهُ هانَتِ الدُّنيا عَلَيْهِ

80. One who considers his religion to be precious, [the hardship of] this world becomes easy for him [to bear].

٨١ــ مَنْ قَوِيَ دينُهُ أيْقَنَ بِالجَزاءِ وَ رَضِيَ بِمَواقِعِ القَضاءِ

81. 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].

٨٢ــ مَنْ لادينَ لَهُ لانَجاةَ لَهُ

82. One who has no religion has no salvation.

٨٣ــ مَنْ دَقَّ فِي الدّينِ نَظَرُهُ جَلَّ يَوْمَ القِيمَةِ خَطَرُهُ

83. One whose observance of religion is thorough, his position in the Hereafter will be exalted.

٨٤ــ مَنْ تَهاوَنَ بِالدّينِ هانَ وَ مَنْ غالَبَ الحَقَّ لانَ

84. One who is careless in his religion becomes lowly and one who fights with the truth, is forced to yield [to it].

٨٥ــ مَنِ اتَّخَذَ دينَ اللّهِ لَهْواً وَ لَعِباً أدْخَلَهُ اللّهُ سُبْحانَهُ النّارَ مُخَلَّداً فيها

85. Whoever takes the religion of Allah as idle sport and play, Allah, the Glorified, will put him into the fire for eternity.

٨٦ــ مَنْ أشْفَقَ على دينِهِ سَلِمَ مِنَ الرَّدى

86. One who is cautious [and concerned] about this religion is safe from destruction.

٨٧ــ ما أوْهَنَ الدّينَ كَتَرْكِ إقامَةِ دينِ اللّهِ وَ تَضْييعِ الفَرائِضِ

87. Nothing undermines religion like abandoning the upholding of Allah's religion and neglecting the obligatory [actions].

٨٨ــ مِلاكُ الدّينِ الوَرَعُ

88. The basis of religion is piety.

٨٩ــ ملاكُ الدّينِ مُخالَفَةُ الهَوى

89. The basis of religion is opposing vain desires.

٩٠ــ نِعْمَ القَرينُ الدّينُ

90. What a good companion religion is!

٩١ــ نَزِّهُوا أدْيانَكُمْ عَنِ الشُّبَهاتِ وَ صُونُوا أنْفُسَكُمْ عَنْ مَواقِعِ الرَّيبِ المُوبِقاتِ

91. Keep your religions unsullied by uncertainties and safeguard yourselves from situations of destructive doubts.

٩٢ــ نِظامُ الدّينِ مُخالَفَةُ الهَوى وَ التَّنَزُّهُ

92. The structure of religion is [based on]

عَنِ الدُّنيا

opposing vain desires and keeping away from [the unlawful pleasures of] this world.

٩٣ــ نِظامُ الدّينِ خَصْلَتانِ: إنْصافُكَ مِنْ نَفْسِكَ ومُواساةُ إخْوانِكَ

93. The structure of religion is [based on] two qualities: your impartiality towards yourself and supporting your brethren.

٩٤ــ هُدِىَ مَنْ تَجَلْبَبَ جِلْبابَ الدّينِ

94. Guided is the one who puts on the garment of religion.

٩٥ــ في ذِكْرِ دينِ الإسْلامِ: هُوَ أبْلَجُ المَناهِجِ نَيِّرُ الوَلائِجِ مُشْرِفُ الأقْطارِ رَفيعُ الغايَةِ

95. 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.

٩٦ــ وَقُّوا دينَكُمْ بِالاِسْتِعانَةِ بِاللّهِ

96. Guard your religion by seeking help from Allah.

٩٧ــ لا تَكُنْ غافِلاً عَنْ دينِكَ حَريصاً على دُنياكَ مُسْتَكْثِراً مِمّا لا يَبْقى عَلَيْكَ مُسْتَقِلاًّ مِمّا يَبْقى لَكَ فَيُورِدَكَ ذلِكَ العَذابَ الشَّديدَ

97. 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].

٩٨ــ لايَسْلَمُ الدّينُ مَعَ الطَّمَعِ

98. Religion does not remain safe with avarice.

٩٩ــ لايُسْلِمُ الدّينُ مَنْ تَحَصَّنَ بِهِ

99. Religion does not surrender the one who takes refuge in it.

١٠٠ــ يُسْتَدَلُّ على دينِ الرَّجُلِ بِحُسْنِ تَقْواهُ وَ صِدْقِ وَرَعِهِ

100. The religiousness of a man is deduced by the virtue of his God-wariness and the truth of his piety.

باب الذال

الذّخر

THE SAVINGS

١ــ أفْضَلُ الذُّخْرِ الصَّنايعُ

1. The best savings are good actions.

٢ــ أفْضَلُ الذَّخائِرِ حُسْنُ الصَّنايعِ

2. The best of (all) savings are good actions.

٣ــ أفْضَلُ الذَّخائِرِ عِلْمٌ يُعْمَلُ بِهِ وَ مَعْرُوفٌ لايُمَنُّ بِهِ

3. The best of (all) savings is knowledge that is acted upon and good that is not followed by obligation.

الذكرو المُذَكِّر

REMEMBRANCE [OF ALLAH] AND THE REMINDER

١ــ الذِكْرُ أفْضَلُ الغَنيمَتَيْنِ

1. Remembering [Allah] is the better of the two gains.

٢ــ اَلذِّكْرُ يُؤْنِسُ اللُبَّ وَ يُنيرُ القَلْبَ وَ يَسْتَنْزِلُ الرَّحمَةَ

2. Remembering [Allah] comforts the soul, illuminates the heart and brings down the mercy [of Allah].

٣ــ اَلذِّكْرُ نُورُ العَقْلِ وَ حَياةُ النُّفُوسِ وَ جَلاءُ الصُّدُورِ

3. Remembering [Allah] is the light of intellect, the life of the souls and the polishing of the hearts.

٤ــ اَلجُلوسُ فِي المَسْجِدِ مِنْ بَعْدِ طُلُوعِ الفَجْرِ إلى حينِ طُلُوعِ الشَّمْسِ لِلاِشتِغالِ بِذِكْرِ اللّهِ سُبْحانَهُ أسْرَعُ في تَيْسيرِ الرِّزقِ مِنَ الضَّرْبِ في أقْطارِ الأرْضِ

4. 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].

٥ــ اَلذِّكْرُ الجَميلُ أحَدُ الحَياتَيْنِ

5. A beautiful remembrance is one of the

two lives.

٦ــ اَلذِّكْرُ الجَميلُ أحَدُ العُمْرَينِ

6. A beautiful remembrance is one of the two lifetimes.

٧ــ اَلذِّكرُ لَيْسَ مِنْ مَراسِمِ اللِّسانِ وَ لا مِنْ مَناسِمِ الفِكْرِ وَ لكِنَّهُ أوَّلٌ مِنَ المَذكُورِ وَثان مِنَ الذّاكِرِ

7. 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.

٨ــ اِشْحَنِ الخَلْوَةَ بِالذِّكْرِ وَ اصْحَبِ النِّعَمَ بِالشُّكْرِ

8. Fill your solitude with the remembrance [of Allah] and accompany blessings with gratitude.

٩ــ أفيضُوا في ذِكْرِ اللّهِ فَإنَّهُ أحْسَنُ الذِّكْرِ

9. Be abundant in your remembrance of Allah, for it is the best remembrance.

١٠ــ اِسْتَديمُوا الذِّكْرَ فَإنَّهُ يُنيرُ القَلْبَ وَ هُوَ أفْضَلُ العِبادَةِ

10. Be constant in your remembrance [of Allah] for it illuminates the heart and is surely the best [form of] worship.

١١ــ أحَقُّ مَنْ ذَكَرْتَ مَنْ لايَنْساكَ

11. The most deserving to be remembered by you is the one who does not forget you.

١٢ــ أُذْكُرُوا مُفَرِّقَ الجَماعاتِ وَ مُباعِدَ الأُمْنِيَّاتِ وَ مُدنِيَ المَنِيَّاتِ وَ المُؤْذِنَ بِالبَيْنِ وَ الشَّتاتِ

12. Remember the disperser of gatherings, the dasher of hopes, the bringer of death[s] and the announcer of disunion and separation.

١٣ــ أصْلُ صَلاحِ القَلْبِ اِشْتِغالُهُ بِذِكْرِ اللّهِ

13. The basis of reformation of the heart is occupying it with the remembrance of Allah.

١٤ــ إنَّ اللّهَ سُبْحانَهُ جَعَلَ الذِّكْرَ جَلاءَ القُلُوبِ تَبْصُرُ بِهِ بَعْدَ العِشْوَةِ وَ تَسْمَعُ بِهِ بَعْدَ الوَقْرَةِ وَ تَنْقادُ بِهِ بَعْدَ المُعانَدَةِ

14. 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.

١٥ــ إنَّ لِلذِّكْرِ أهْلاً أخَذُوهُ مِنَ الدُّنيا بَدَلاً فَلَمْ تَشْغَلْهُمْ تِجارَةٌ وَ لا بَيْعٌ عَنْ ذِكْرِ يَقْطَعُونَ بِهِ أيّامَ الحَياةِ وَ يَهْتِفُونَ بِهِ فِي آذانِ الغافِلِينَ

15. 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].

١٦ــ اَلذِّكْرُ مُجالَسَةُ المَحْبُوبِ

16. Remembrance is being in the company of the beloved.

١٧ــ اَلذِّكْرُ مِفْتاحُ الأُنسِ

17. Remembering [Allah] is the key to intimacy [and nearness with Him].

١٨ــ اَلذِّكْرُ نُورٌ ورُشْدٌ

18. The remembrance [of Allah] is a light and guidance.

١٩ــ اَلذِّكْرُ لَذَّةُ المُحِبِّينَ

19. The remembrance [of Allah] is the delight of the lovers.

٢٠ــ اَلذِّكرُ يَشْرَحُ الصَّدرَ

20. Remembrance of Allah brings comfort [and delight].

٢١ــ اَلذِّكرُ جَلاءُ البَصائِرِ وَ نُورُ السَّرائِرِ

21. Remembrance of Allah is the polishing of visions and illumination of the inner selves.

٢٢ــ اَلذِّكْرُ هِدايَةُ العُقُولِ وَ تَبْصِرَةُ النُّفُوسِ

22. Remembrance [of Allah] is the guidance of the intellects and the enlightenment of the souls.

٢٣ــ إذا رَأيْتَ اللّهَ يُؤْنِسُكَ بِذِكْرِهِ فَقَدْ أحَبَّكَ

23. When you see that Allah is making you comfortable with His remembrance, then [know that] He loves you.

٢٤ــ إذا رَأيْتَ اللّهَ يُؤْنِسُكَ بِخَلْقِهِ وَ يُوحِشُكَ مِنْ ذِكْرِهِ فَقَدْ أبْغَضَكَ

24. When you see that Allah is making you comfortable with His creation and isolating you from His remembrance, then (know that) He dislikes you.

٢٥ــ بِذِكْرِ اللّهِ تُسْتَنْزَلُ الرَّحمَةُ

25. It is through the remembrance of Allah that mercy descends.

٢٦ــ بِدَاومِ ذِكْرِ اللّهِ تَنْجابُ الغَفْلَةُ

26. Through the constant remembrance of Allah, heedlessness is dispelled.

٢٧ــ ثَمَرَةُ الذِّكْرِ اِسْتِنارَةُ القُلُوبِ

27. The fruit of remembrance [of Allah] is illumination of the hearts.

٢٨ــ خَيْرُ مَا اسْتَنْجَحْتَ بِهِ الأُمُورُ ذِكْرُ اللّهِ سُبْحانَهُ

28. The best means by which you achieve success in [all] matters is the remembrance of Allah, the Glorified.

٢٩ــ دَوامُ الذِّكْرِ يُنيرُ القَلْبَ وَ الفِكْرَ

29. Constant remembrance [of Allah] illuminates the heart and mind.

٣٠ــ ذِكْرُ اللّهِ نُورُ الإيمانِ

30. Remembrance of Allah is the light of faith.

٣١ــ ذِكْرُ اللّهِ مَطْرَدَةُ الشَّيْطانِ

31. Remembrance of Allah is a means of driving away Satan.

٣٢ــ ذِكْرُ اللّهِ شيمَةُ المُتَّقينَ

32. Remembrance of Allah is the practice of the Near Ones.

٣٣ــ ذِكْرُ اللّهِ جَلاءُ الصُّدُورِ وَ طُمَأْنينَةُ القُلُوبِ

33. Remembrance of Allah is the polishing of the breasts and the tranquillity of the hearts.

٣٤ــ ذِكْرُ اللّهِ قُوتُ النُّفُوسِ وَ مُجالَسَةُ المَحْبُوبِ

34. The remembrance of Allah is nourishment for the souls and [being in] the company of the [most] Beloved.

٣٥ــ ذِكْرُ اللّهِ يُنيرُ البَصائِرَ ويُؤْنِسُ الضَّمائِرَ

35. Remembrance of Allah illuminates the visions and comforts the consciences.

٣٦ــ ذِكْرُ اللّهِ تُسْتَنْجَحُ بِهِ الأُمُورُ وَ تَسْتَنيرُ بِهِ السَّرائِرُ

36. The remembrance of Allah is what makes matters successful and inner selves illuminated.

٣٧ــ ذِكْرُ اللّهِ دَواءُ أعْلالِ النُّفُوسِ

37. Remembrance of Allah is the cure for the maladies of the souls.

٣٨ــ ذِكْرُ اللّهِ طارِدُ اللاّواءِ (الأدواءِ) وَ البُؤْسِ

38. The remembrance of Allah is a dispeller of hardships (or maladies) and misery.

٣٩ــ ذِكْرُ اللّهِ رَأسُ مالِ كُلِّ مُؤْمِن وَ رِبْحُهُ السَّلامَةُ مِنَ الشَّيطانِ

39. Remembrance of Allah is the [principal] asset of every believer and its profit is safety against Satan.

٤٠ــ ذِكْرُ اللّهِ دِعامَةُ الإيمانِ وَ عِصْمَةٌ مِنَ الشَّيطانِ

40. The remembrance of Allah is the pillar of faith and a protection against Satan.

٤١ــ ذِكْرُ اللّهِ سَجِيَّةُ كُلِّ مُحْسِن وَشيمَةُ كُلِّ مُؤْمِن

41. Remembering Allah [at all times] is the trait of every good-doer and the quality of every believer.

٤٢ــ ذِكْرُ اللّهِ مَسَرَّةُ كُلِّ مُتَّق وَلَذَّةُ كُلِّ مُوقِن

42. Remembrance of Allah is the joy of every God-wary person and the delight of every possessor of certitude.

٤٣ــ سامعُ ذِكْرِ اللّهِ ذاكِرٌ

43. The one who listens to the [remembrance and] glorification of Allah is [himself] a glorifier.

٤٤ــ عَلَيْكَ بِذِكْرِ اللّهِ فَإِنَّهُ نُورُ القَلْبِ

44. You must espouse the remembrance of Allah for it is surely the light of the heart.

٤٥ــ فِي الذِّكْرِ حَياةُ القُلُوبِ

45. In the remembrance of Allah there is life for the hearts.

٤٦ــ مَنْ ذَكَرَ اللّهَ ذَكَرَهُ

46. Whoever remembers Allah, He remembers him.

٤٧ــ مَنْ ذَكَرَ اللّهَ اِسْتَبْصَرَ

47. One who remembers Allah is gains insight.

٤٨ــ مَنِ اشتَغَلَ بِذِكْرِ النّاسِ قَطَعَهُ اللّهُ سُبْحانَهُ عَنْ ذِكْرِهِ

48. Whoever is preoccupied in remembering the people, Allah, the Glorified, cuts him off from His remembrance.

٤٩ــ مَنِ اشْتَغَلَ بِذِكْرِ اللّهِ طَيَّبَ اللّهُ ذِكْرَهُ

49. Whoever is preoccupied in the remembrance of Allah, Allah makes his remembrance good.

٥٠ــ مَنْ عَمَرَ قَلْبَهُ بِدَوامِ الذِّكْرِ حَسُنَتْ أفْعالُهُ فِي السِّرِّ وَالجَهْرِ

50. Whoever fills his heart with the constant remembrance of Allah, his actions become good [both] in secret and in the open.

٥١ــ مَنْ ذَكَرَاللّهَ سُبْحانَهُ أحْيِيَ اللّهُ قَلْبَهُ وَنَوَّرَ عَقْلَهُ وَ لُبَّهُ

51. Whoever remembers Allah, the Glorified, Allah enlivens his heart and illuminates his intellect and his mind.

٥٢ــ مَنْ كَثُرَ ذِكْرُهُ اِسْتَنارَ لُبُّهُ

52. One whose remembrance [of Allah] increases, his mind becomes illuminated.

٥٣ــ مُداوَمَةُ الذِّكْرِ خُلْصانُ الأوْلِياءِ

53. Constant remembrance [of Allah] is the quality of the friends [of Allah].

٥٤ــ مُداوَمَةُ الذِّكْرِ قُوتُ الأرْواحِ وَ مِفْتاحُ الصَّلاحِ

54. The constant remembrance [of Allah] is nourishment for the souls and the key to righteousness.

٥٥ــ لاتَذْكُرِ اللّهَ سُبْحانَهُ ساهِياً وَلا تَنْسَهُ لاهِياًوَ اذْكُرْهُ كامِلاً يُوافِقْ فيهِ قَلْبُكَ لِسانَكَ ويُطابِقْ إضمارُكَ إعلانَكَ وَ لَنْ تَذْكُرَهُ حَقيقَةَ الذِّكْرِ حَتّى تَنْسى نَفْسَكَ في ذِكْرِكَ وَتَفْقِدَها في أمْرِكَ

55. 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].

٥٦ــ لاهِدايَةَ كَالذِّكْرِ

56. There is no guidance like remembrance [and glorification of Allah].

57. The one who remembers Allah is in His company.

٥٧ــ ذاكِرُ اللّهِ سُبْحانَهُ مُجالِسُهُ

58. The one who remembers Allah is His intimate friend.

٥٨ــ ذاكِرُ اللّهِ مُؤانِسُهُ

59. The one who remembers Allah is from the successful ones.

٥٩ــ ذاكِرُ اللّهِ مِنَ الفائِزينَ

60. One who reminds you [of Allah and the Hereafter] is has surely warned you [against evil].

٦٠ــ مَنْ ذَكَّرَكَ فَقَدْ أنْذَرَكَ

VICES AND THOSE WHO COMMIT THEM

الذُّنوب والمعاصي وأهلها

1. Vices are a disease, and its remedy is seeking forgiveness, and its cure is not repeating [the vices].

١ــ الذُّنوبُ الدّاءُ والدَّواءُ الاِسْتِغفارُ وَ الشِّفاءُ أنْ لا تَعُودَ

2. Taking a sin lightly is worse than committing the sin.

٢ــ تَهْوينُ الذَّنبِ أعْظَمُ مِنْ رُكُوبِ الذَّنْبِ

3. Giving up sin is difficult, but giving up Paradise is [going to be] more difficult.

٣ــ تَرْكُ الذَّنْبِ شَديدٌ وأشَدُّ مِنْهُ تَرْكُ الجَنَّةِ

4. Things come to us that seem to be much when we amass them but which we consider to be less when we divide them.

٤ــ تَأتينا أشْياءُ نَسْتَكْثِرُها إذا جَمَعْناها وَنَسْتَقِلُّها إذا قَسَمْناها

5. Be careful of the sins that lead you to deep trouble the vices that bring the wrath of Allah.

٥ــ اِحْذَرُوا الذُّنُوبَ المُورِطَةَ والعُيُوبَ المُسْخِطَةَ

6. Refrain from desecration of the sacred, for indeed this is the practice of the wicked and the people of depravity and vice.

٦ــ إيّاكَ وَ انْتِهاكَ المَحارِمِ فَإنَّها شيمَةُ الفُسّاقِ وَ أُولِي الفُجُورِ والغَوايَةِ

7. Refrain from persistence [in committing vices] for it is surely the gravest of great

٧ــ إيّاكَ وَ الإصْرارَ فَإنَّهُ مِنْ أكْبَرِ الكَبائِرِ وَ

أعَظَمِ الجَرائِمِ

sins and the worst of offences.

٨ــ إيّاكَ وَ المُجاهَرَةَ بِالفُجُورِ فَإنَّها مِنْ أشَدِّ المَآثِمِ

8. Refrain from exposing [your] sins, for this is one of the worst of offences.

٩ــ إيّاكَ وَ المعصِيَةَ فَإنَّ اللَئيمَ (الشَّقيَّ) مَنْ باعَ جَنَّةَ المَأوى بِمَعْصِيَة دَنِيَّة مِنْ مَعاصِي الدُّنيا

9. Refrain from vices, for the one who sells the eternal Paradise for a vile sin from the sins of this world is indeed wretched.

١٠ــ إيّاكَ أنْ تَسْتَسْهِلَ رُكُوبَ المَعاصي فَإنَّها تَكْسُوكَ فِي الدُّنيا ذِلَّةً وتَكْسِبُكَ فِي الآخِرَةِ سَخَطَ اللّهِ

10. 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.

١١ــ ألا وَ إنَّ الخَطايا خَيْلٌ شُمُسٌ حُمِلَ عَلَيْها أهْلُها وَ خُلِعَتْ لُجُمُها فَأوْرَدَتْهُمُ النّارَ

11. 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.

١٢ــ أكْبَرُ الأَوْزارِ تَزْكِيَةُ الأشْرارِ

12. The greatest misdeed is recommending the vicious.

١٣ــ أعْظَمُ الوِزْرِ مَنْعُ قَبُولِ العُذْرِ

13. The worst misdeed is refusing to accept an excuse [that is valid].

١٤ــ أعظَمُ الذُّنُوبِ عِنْدَ اللّهِ ذَنْبٌ أصَرَّ عَلَيْهِ عامِلُهُ

14. The worst of sins in the sight of Allah is the sin upon which its doer persists.

١٥ــ أشَدُّ الذُّنُوبِ عِنْدَ اللّهِ سُبْحانَهُ ذَنْبٌ اِسْتَهانَ بِهِ راكِبُهُ

15. The gravest of sins in the sight of Allah, the Glorified, is the sin which is taken lightly by the one who commits it.

١٦ــ أسْرَعُ المَعاصي عُقُوبَةً أنْ تَبْغِيَ على مَنْ لا يَبْغي عَلَيْكَ

16. The vice that brings the quickest retribution is oppressing the one who does not oppress you.

١٧ــ أقْبَحُ المَعاصي قَطيعَةُ الرَّحِمِ وَ العُقُوقُ

17. The vilest of sins is cutting off ties with

near relatives and impiety [with one's parents].

١٨ــ أعْظَمُ الذُّنُوبِ ذَنبٌ أصَرَّ عَلَيْهِ صاحِبُهُ

18. The gravest of sins is the sin upon which the sinner persists.

١٩ــ إنَّ أسْوَءَ المَعاصي مَغَبَّةً ألْغَيُّ

19. Verily the vice with the worst of consequences is error [and misguidance].

٢٠ــ إنَّ اللّهَ سُبْحانَهُ لَيُبْغِضُ الوَقِحَ المُتَجَرِّئَ علَى المَاصي

20. Verily Allah, the Glorified, hates the one who is insolent and bold in committing sins.

٢١ــ إنَّ عَدُوَّ مُحَمَّد صلَّى اللّه عليه و آله و سلَّم مَنْ عَصَى اللّهَ وإنْ قَرُبَتْ قَرابَتُهُ

21. Indeed one who disobeys Allah is the enemy of Muhammad (s), even if he is the nearest of his relatives.

٢٢ــ إنَّ حِلْمَ اللّهِ تعالى علَى المَعاصي جَرَّأَكَ وَ بِهَلَكَةِ نَفْسِكَ أغْراكَ

22. 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.

٢٣ــ ألإصرارُ شيمَةُ الفُّجارِ

23. Persistence [in sinning] is the practice of the depraved.

٢٤ــ اَلإصرارُ يُوجِبُ النّارَ

24. Persistence [in sinning] leads one to hellfire.

٢٥ــ اَلمُعْلِنُ بِالمَعْصِيَةِ مُجاهِرٌ

25. The one who openly declares his sin is an advertiser [of his disobedience to Allah].

٢٦ــ اَلمَعصِيَةُ تَفْريطُ الفَجَرَةِ (العَجَزَةِ)

26. Disobedience [to Allah] is the negligence of the vicious (or the weak).

٢٧ــ اَلمَعْصيَةُ تَمْنَعُ الإجابَةَ

27. Sin prevents the one's supplication from being answered.

٢٨ــ اَلإصْرارُ شَرُّ الآراءِ

28. Persistence [in sinning] is the worst of ideas.

٢٩ــ اَلإصْرارُ أعْظَمُ حَوْبَةً	29. Persistence [in sinning] is the gravest of sins.
٣٠ــ اَلإصرارُ سَجِيَّةُ الهَلْكى	30. Persistence [in sinning] is the trait of the doomed.
٣١ــ اَلعِقابُ ثِمارُ السَّيِّئاتِ	31. Retribution is the fruit of misdeeds.
٣٢ــ اَلمَعْصِيَةُ تَمْنَعُ الإجابَةَ	32. Disobedience [to Allah] prevents one's prayers from being answered.
٣٣ــ اَلإصرارُ يَجْلِبُ النِّقْمَةَ	33. Persistence [in sinning] brings [divine] wrath.
٣٤ــ اَلمَعْصِيَةُ تَجْتَلِبُ العُقُوبَةَ	34. Disobedience [to Allah] brings retribution.
٣٥ــ المُعاوَدَةُ إلَى الذَّنْبِ إصْرارٌ	35. Returning to sin [and repeating it] is persistence [in sinning].
٣٦ــ اَلإصرارُ أعْظَمُ حَوْبَةً وَ أسْرَعُ عُقُوبَةً	36. Persistence [in sinning] is the gravest sin and the quickest in [bringing] retribution.
٣٧ــ اِجْتِنابُ السَّيِّئاتِ أوْلى مِنِ اكْتِسابِ الحَسَناتِ	37. Keeping away from vices is more important [and better] than earning good deeds.
٣٨ــ إنْ كُنتُمْ لامُحالَةَ مُتَنَزِّهينَ فَتَنَزَّهُوا عَنْ مَعاصِي القُلُوبِ	38. If you must, by all means, be pure, then purify yourselves from vices of the hearts.
٣٩ــ إنْ كُنْتُمْ لا مُحالَةَ مُتَطَهِّرينَ فَتَطَهَّرُوا مِنْ دَنَسِ العُيُوبِ وَالذُّنوبِ	39. If you must, by all means, be clean, then clean yourselves from the filth of flaws and vices.
٤٠ــ إنْ تَنَزَّهُوا عَنِ المَعاصي يُحبِبْكُمُ اللّهُ	40. If you purify yourselves from vices, Allah will love you.
٤١ــ إنَّكَ إنِ اجْتَنَبْتَ السَّيِّئاتِ نِلْتَ رَفيعَ الدَّرَجاتِ	41. Verily if you keep away from vices you will attain elevated ranks.

٤٢ــ آفَةُ الطّاعَةِ العِصْيانُ

42. The bane of obedience is insubordination.

٤٣ــ إذا قارَفْتَ ذَنْباً فَكُنْ عَلَيْهِ نادِماً

43. When you commit a sin then be remorseful for it.

٤٤ــ بِالمَعصِيَةِ تَكُونُ الشَّقاءُ

44. It is through disobedience [to Allah] that wretchedness comes about.

٤٥ــ بِالمَعْصِيَةِ تُؤْصَدُ النّارُ لِلْغاوينَ

45. Through disobedience [to Allah] the [gate of] hellfire is closed for the aberrant [and they are unable to escape it].

٤٦ــ بِئسَ العَمَلُ المَعْصيَةُ

46. How evil an action disobedience [to Allah] is!

٤٧ــ تَوَقَّ مَعاصِيَ اللّهِ تُفْلِحْ

47. Avoid disobeying Allah and you will be successful.

٤٨ــ تَوَقُّوا المَعاصِيَ وَ احْبِسُوا أنْفُسَكُمْ عَنْها فَإنَّ الشَّقِيَّ مَنْ أطْلَقَ فيها عِنانَهُ

48. Guard yourself against sins and restrain yourselves from them, for indeed, wretched is the one who gives them free rein.

٤٩ــ تعالَى اللّهُ مِنْ قَوِيّ ما أحْلَمَهُ وَتَواضَعْتَ مِنْ ضَعيف ما أجْرَأَكَ على مَعاصيهِ

49. 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!

٥٠ــ حَلاوَةُ المَعصيَةِ يُفْسِدُها أَليمُ العُقُوبَةِ

50. The sweetness of sin is spoilt by the pain of retribution.

٥١ــ حاصِلُ المَعاصي التَّلَفُ

51. The outcome of sins is loss [and destruction].

٥٢ــ رُبَّ كبير مِنْ ذَنْبِكَ تَسْتَصْغِرُهُ

52. Many a great sin of yours is deemed by you as [being] small.

٥٣ــ راكِبُ المَعْصِيَةِ مَثْواهُ النّارُ

53. The one who embarks upon sin, his [final] abode is hellfire.

٥٤ــ طاعَةُ المَعْصِيَةِ سَجِيَّةُ الهَلْكى

54. Submission to sin is the trait of the doomed.

٥٥ــ عَجِبْتُ لِمَنْ عَلِمَ شِدَّةَ انْتِقامِ اللّهِ مِنْهُ وَ هُوَ مُقيمٌ علَى الإصرارِ

55. I am amazed at the person who knows the severity of Allah's retribution and [yet] he still continues being persistent [in sinning].

٥٦ــ قَرينُ المَعاصي رَهينُ السَّيِّئاتِ

56. The companion of vices is the hostage of [his] misdeeds.

٥٧ــ لِكُلِّ سَيِّئَة عِقابٌ

57. For every evil act there is punishment.

٥٨ــ لِلْمُجْتَرِي علَى المَعاصي نِقَمٌ مِنْ عَذابِ اللّهِ سُبْحانَهُ

58. For the one who is bold in [committing] sins there are retributions from the chastisement of Allah, the Glorified.

٥٩ــ لَوْ لَمْ يَنْهَ اللّهُ سُبْحانَهُ عنْ مَحارِمِهِ لَوَجَبَ أنْ يَجْتَنِبَها العاقِلُ

59. 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.

٦٠ــ اَلتَّبَجُّحُ بِالمَعاصي أقْبَحُ مِنْ رُكُوبِها

60. Rejoicing in vices is uglier than committing them.

٦١ــ هَلْ مِنْ خَلاص أوْ مَناص أو مَلاذ أو مَعاذ أو فِرار أو مَحار٨

61. Is there any place of protection or shelter, or any sanctuary or asylum, or any place to flee or return back to?

٦٢ــ لا تُصِرَّ على ما يُعَقِّبُ الإثْمَ

62. Do not persist in that which is followed by sin.

٦٣ــ لا تَهْتِكُوا أسْتارَكُمْ عِنْدَ مَنْ يَعْلَمُ أسْرارَكُمْ

63. Do not tear your veils [of innocence] in front of the One who knows your secrets.

٦٤ــ لاتَعَرَّضْ لِمَعاصِي اللّهِ سُبْحانَهُ وَ اعمَلْ بِطاعَتِهِ يَكُنْ لَكَ ذُخْراً

64. 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].

٦٥ــ لا تُحَقِّرَنَّ صَغائِرَ الآثامِ فَإِنَّهَا المُوبِقاتُ وَ مَنْ أحاطَتْ بِهِ مُحَقَّراتُهُ أهْلَكَتْهُ

65. 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.

٦٦ــ لايَرْعَوِي الباقُونَ اجْتِراماً

66. Those who remain behind [in this world after others have passed away before them] do not stop from committing sins.

٦٧ــ لاوِزْرَ أعْظَمُ مِنَ الإصْرارِ

67. There is no vice greater than persistence [in sinning].

٦٨ــ لاوِزْرَ أعْظَمُ مِنَ التَّبَجُّحِ بِالفُجُورِ

68. There is no vice greater than rejoicing in acts of depravity.

٦٩ــ مَنْ أصَرَّ على ذَنْبِهِ اجْتَرى على سَخَطِ رَبِّهِ

69. One who is persistent in his sin shows audacity in front of the wrath of his Lord.

٧٠ــ مَنْ تَلَذَّذَ بِمَعاصِي اللّهِ أوْرَثَهُ اللّهُ ذُلاًّ

70. Whoever takes pleasure in the disobedience of Allah is made to suffer utter humiliation by Allah.

٧١ــ مَنْ كَثُرَتْ مَعْصِيَتُهُ وَجَبَتْ إهانَتُهُ

71. One whose sins increase, his disparagement becomes necessary.

٧٢ــ ما زالَتْ عَنْكُمْ نِعْمَةٌ وَلا غَضارَةُ عَيْش إلاّ بِذُنُوب اجْتَرَحْتُمُوها وَمَا اللّهُ بِظَلاّم لِلْعَبيدِ

72. 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.

٧٣ــ ما مِنْ شَيء مِنْ مَعْصيَةِ اللّهِ سُبْحانَهُ يَأتي إلاّ في شَهْوَة

73. None of the acts of disobedience to Allah, the Glorified, come about except in [the garb of] desire.

٧٤ــ مُداوَمَةُ المَعاصي تَقْطَعُ الرِّزْقَ

74. Constant sinning cuts [one's] sustenance.

٧٥ــ مُجاهَرَةُ اللّهِ سُبْحانَهُ بِالمعاصي تُعَجِّلُ النِّقَمَ

75. Openly [and boldly] sinning in front of Allah [without any shame] hastens [divine] retributions.

٧٦ــ نَعُوذُ بِاللّهِ مِنْ سَيِّئاتِ العَقْلِ(العَمَلِ) وَ قُبْحِ الزَّلَلِ وَ بِهِ نَسْتَعينُ

76. 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].

٧٧ــ هَيْهاتَ ما تَناكَرْتُمْ إلاّ لِما قَبْلَكُمْ مِنَ الخَطايا وَ الذُّنُوبِ

77. Far be it! You have not feigned ignorance except because of what has passed before you of mistakes and sins.

٧٨ــ كُلُّ عاص مُتَأَثِّمٌ

78. Every disobedient one is a sinner.

٧٩ــ مَنْ عَصَى اللّهَ ذَلَّ قَدْرُهُ

79. Whoever disobeys Allah, his status gets lowered.

٨٠ــ وَيْحَ العاصي ما أجْهَلَهُ وَ عَنْ حَظِّهِ ما أعْدَلَهُ

80. Woe be to the sinner, how ignorant he is and how much of his share he has relinquished!

٨١ــ وَيْلٌ لِمَنْ بُلِيَ بِعِصْيان وَ حِرْمان وَ خِذْلان

81. Woe to the one who is afflicted with disobedience, deprivation and abandonment.

٨٢ــ اَلتَّهَجُّمُ علَى المَعاصي يُوجِبُ عِقابَ النّارِ

82. Rushing into vices causes [one to face] the chastisement of hellfire.

٨٣ــ أُذْكُرُوا عِنْدَ المَعاصي ذَهابَ اللَّذاتِ وَ بَقاءَ التَّبَعاتِ

83. When committing sins, recall how the pleasures will [soon] end and the consequences that follow will remain.

٨٤ــ اِتَّقُوا مَعاصِيَ الخَلَواتِ فَإنَّ الشّاهِدَ هُوَ الحاكِمُ

84. Be wary of the sins done in seclusion, for indeed the Witness (to it) is the Judge.

٨٥ــ ألحَذَرَ ألحَذَرَ أيُّها المُسْتَمِعُ وَالجِدَّ اجِدَّ أيُّها العاقِلُ وَ لايُنَبِّئُكَ مِثْلُ خَبير

85. Caution, caution O listener! Strive, strive O intelligent one! None can inform you like the One who is all-aware.

86. 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?!

٨٦ــ عَجِبْتُ لِمَنْ يَحْتَمِي الطَّعامَ لأذِيَّتِهِ كَيْفَ لا يَحْتَمِي الذَّنْبَ لأَليمِ عُقُوبَتِهِ

87. Vice is the endeavour of the filthy.

٨٧ــ اَلمَعْصِيَةُ هِمَّةُ الأرْجاسِ

88. How bad a leash is the leash of vices!

٨٨ــ بِئْسَ القِلادَةُ قِلادَةُ الآثامِ

89. In every evil act there is retribution.

٨٩ــ في كُلِّ سَيِّئَة عُقُوبَةٌ

90. The one who sins knowingly does not deserve pardon.

٩٠ــ اَلمُذْنِبُ على بَصيرَة غَيْرُ مُسْتَحِقّ لِلْعَفْوِ

91. Denial [of sin] is persistence [in it].

٩١ــ اَلإنكارُ إصرارٌ

92. The one who sins without knowing is free from sin.

٩٢ــ اَلمُذْنِبُ عَنْ غَيرِ عِلْم بَريءٌ مِنَ الذَّنبِ

93. The weapon of the sinner is repentance.

٩٣ــ سِلاحُ المُذْنِبِ الاِسْتِغْفارُ

94. A sinner who confesses his sin is better than the obedient one who is proud of his action.

٩٤ــ عاص يُقِرُّ بِذَنْبِهِ خَيْرٌ مِنْ مُطيع يَفْتَخِرُ بِعَمَلِهِ

95. 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.

٩٥ــ لاتُؤْيِسَنَّ مُذْنباً فَكَمْ عاكِف على ذَنْبِهِ خُتِمَ لَهُ بِالمَغْفِرَةِ وَ كَمْ مُقْبِل على عَمَل هُوَ مُفْسِدٌلَهُ خُتِمَ لَهُ في آخِرِ عُمْرِهِ بِالنّارِ

DIVULGENCE [OF SECRETS]

الإذاعَة

1. Divulgence [of secrets] is [and act of] disloyalty

١ــ الإذاعَةُ خِيانَةٌ

٢ــ اَلإذاعَةُ شيمَةُ الأغْيارِ

2. Divulgence [of secrets] is the practice of the others [and not of the believers].

باب الراء

الرَّؤف

١ــ نِعْمَ المَرْءُ الرَّؤُفُ (المعرُوفُ)

THE COMPASSIONATE

1. What an excellent person the compassionate one is!

الرأي والآراء والمستبد بالرأي

١ــ أُقْصُرْ رَأيَكَ على ما يَلْزَمُكَ تَسْلَمْ وَدَعِ الخَوضَ فيما لايَعنيكَ تَكْرُمْ

٢ــ اِمْخِضُوا الرَّأيَ مَخْضَ السِّقاءِ يُنْتِجْ سَديدَ الآراءِ

٣ــ أقْرَبُ الآراءِ مِنَ النُّهى أبْعَدُها مِنَ الهَوى

٤ــ أمْلَكُ النَّاسِ لِسِدادِ الرَّأيِ كُلُّ مُجَرِّب

٥ــ أفْضَلُ النَّاسِ رَأياً مَنْ لا يَسْتَغْني عَنْ رَأيِ مُشير

٦ــ أفْضَلُ الرَّأيِ ما لَمْ يُفِتِ الفُرَصَ وَ لَم يُورِثِ الغُصَصَ

٧ــ إنَّ رَأيَكَ لا يَتَّسِعُ لِكُلِّ شَيْء فَفَرِّغْهُ لِلْمُهِمِّ

OPINIONS AND THE OPINIONATED

1. 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.

2. Churn the opinion [like] the churning of a water-skin, and the outcome will be the most pertinent of opinions.

3. The closest of opinions to reason will be the furthest of them from vain desire.

4. The ones who possess most pertinent opinions are those who have experience.

5. The person with the best opinion is he who does not consider himself needless of the counsel of an advisor.

6. The best opinion is one which neither causes opportunities to be wasted nor brings about distress.

7. Indeed your opinion cannot encompass everything, so leave it for the important [issues].

٨ــ اَلرَّأيُ بِتَحصينِ الأسرارِ

8. The [right] opinion is [acquired] by protecting secrets.

٩ــ بِإصابَة (بِأصالةِ) الرَّأيِ يَقْوَى الحَزْمُ

9. Through correct opinion (or prudence), ones judiciousness is strengthened.

١٠ــ خَيْرُ الآراءِ أبْعَدُها عَنِ الهَوى وَ أقْرَبُها مِنَ السَّدادِ

10. The best of opinions is the furthest of them from vain desire and the closest of them to pertinence.

١١ــ خَوافِي الآراءِ تَكْشِفُهَا المُشاوَرَةُ

11. Hidden opinions are revealed through consultation.

١٢ــ رَأيُ الشَّيْخِ أحَبُّ إلَيَّ مِنْ جَلَدِ الغُلامِ

12. The opinion of an elderly person is more beloved to me than the fortitude [and bravery] of a youth.

١٣ــ رَأيُ الرَّجُلِ مِيزانُ عَقْلِهِ

13. A person's opinion is the gauge of his intelligence.

١٤ــ رَأيُ العاقِلِ يُنْجي

14. The opinion of an intelligent person saves.

١٥ــ رَأيُ الجاهِلِ يُردي

15. The opinion of an ignorant person destroys.

١٦ــ رَأيُ الرَّجُلِ على قَدْرِ تَجْرِبَتِهِ

16. The opinion of a person is in accordance with his experience.

١٧ــ زَلَّةُ الرَّأيِ تَأتي عَلَى المُلْكِ وَ تُؤْذِنُ بِالهُلْكِ

17. Erroneous opinion annihilates the kingdom and heralds destruction.

١٨ــ شَرُّ الآراءِ ما خالَفَ الشَّريعَةَ

18. The most evil of opinions is that which goes against the laws of Islam.

١٩ــ صَلاحُ الرَّأيِ بِنُصْحِ المُسْتَشيرِ

19. The validity of an opinion is [measured] by the sincerity of the adviser.

٢٠ــ صَوابُ الرَّأيِ يُؤمِنُ الزَّلَلَ

20. Correct opinion saves [one] from errors.

٢١ــ صَوابُ الرَّأيِ بِالدُّوَلِ وَ يَذْهَبُ بِذِهابِها

21. Correct opinion [and decision] comes

with [the coming of] power and it vanishes with its disappearance.

٢٢ــ صَوابُ الرَّأيِ بِإجالَةِ الأفكارِ

22. Correct opinion is [derived] through careful consideration.

٢٣ــ ضَلَّةُ الرَّأيِ تُفسِدُ المَقاصِدَ

23. Misguided opinion corrupts the goals.

٢٤ــ عَلى قَدْرِ الرَّأيِ تَكُونُ العَزيمَةُ

24. Determination [and resolve] is proportionate to the strength of one's opinion.

٢٥ــ قَدْ يَزِلُّ الرَّأيُ الفَذُّ

25. Indeed the lone opinion [without any consultation] may be erroneous.

٢٦ــ قَدْ خاطَرَ مَنِ اسْتَغْنى بِرَأيِهِ

26. Indeed one who thinks his opinion is sufficient [and does not seek advice] has taken a [huge] risk.

٢٧ــ مَنْ جَهِلَ وُجوهَ الآراءِ أعْيَتْهُ الحِيَلُ

27. One who is ignorant of the different opinions is incapacitated by ruses [and is unable to decide on the correct course].

٢٨ــ مَنْ أضاعَ الرَّأيَ إرْتَبَكَ

28. One who fails to apply the [correct] opinion becomes disconcerted.

٢٩ــ مَنْ أعْمَلَ الرَّأيَ غَنِمَ

29. One who acts on the [correct] opinion, benefits [from it].

٣٠ــ مَنْ ضَعُفَتْ آراؤُهُ قَوِيَتْ أعْداؤُهُ

30. One whose opinions are weak, his enemies become stronger.

٣١ــ مَنْ أعْجَبَتْهُ آراؤُهُ غَلَبَتْهُ أعْداؤُهُ

31. One who is impressed by his [own] opinions is defeated by his enemies.

٣٢ــ مَنْ أُعْجِبَ بِرَأيِهِ مَلَكَهُ (أهْلَكَهُ) العَجْزُ

32. One who admires his [own] opinion is overwhelmed (or destroyed) by incompetence.

٣٣ ــ لا تَسْتَبِدَّ بِرَأيِكَ فَمَنِ اسْتَبَدَّ بِرَأيِهِ هَلَكَ

33. Do not become opinionated [and headstrong], for the one who is

opinionated is destroyed.

34. Do not use opinion [and conjecture] in that which is neither perceived by sight nor penetrated by thought.

٣٤ــ لاتَسْتَعْمِلُوا الرَّأيَ فيما لايُدْرِكُهُ البَصَرُ وَ لاتَتَغَلْغَلُ فيهِ الفِكَرُ

35. One who is not obeyed has no opinion.

٣٥ــ لا رَأيَ لِمَنْ لا يُطاعُ

36. One who is content with his [own] opinion is indeed doomed.

٣٦ــ مَنْ قَنِعَ بِرَأيِهِ فَقَدْ هَلَكَ

37. When one is opinionated, it becomes easy for his enemies to defeat him.

٣٧ــ مَنِ اسْتَبَدَّ بِرَأيِهِ خَفَّتْ وَطْأَتُهُ على أعْدائِهِ

38. One who takes the different opinions into consideration recognizes the points of error.

٣٨ــ مَنِ اسْتَقْبَلَ وُجوهَ الآراءِ عَرَفَ مَواقِعَ الخَطاءِ

39. One who is opinionated has endangered and imperilled [himself].

٣٩ــ مَنِ اسْتَبَدَّ بِرَأيِهِ خاطَرَ وَ غَرَّرَ

40. The opinionated one falls into error and blunder.

٤٠ــ المُسْتَبِدُّ مُتَهَوِّرٌ فِي الخَطاءِ وَ الغَلَطِ

41. Indeed the opinionated one has made an error [by not considering the other opinions].

٤١ــ قَدْ أخْطَاءَ المُسْتَبِدُّ

42. One who is opinionated [and headstrong] slips.

٤٢ــ مَنِ اسْتَبَدَّ بِرَأيِهِ زَلَّ

43. Being opinionated will make you slip and will cause you to fall into an abyss.

٤٣ــ اَلاِسْتِبْدادُ بِرَأيِكَ يُزِلُّكَ وَيُهَوِّرُكَ فِي المَهاوي

44. How bad a disposition opinionatedness [and arbitrariness] is!

٤٤ــ بِئْسَ الاِسْتِعْدادُ الاِستِبْدادُ

SHOWING OFF

الريا والمُرائي

١ــ المُرائي ظاهِرُهُ جَميلٌ وَباطِنُهُ عَلِيلٌ

1. The outside of the one who shows off is beautiful but his inside is sickly.

٢ــ اِعْمَلُوا في غَيْرِ رِياء وَ لا سُمْعَة فَإِنَّهُ مَنْ يَعْمَلْ لِغَيرِ اللّهِ يَكِلْهُ اللّهُ سُبْحانَهُ إلى مَنْ عَمِلَ لَهُ

2. 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.

٣ــ اَلرِّياءُ إشْراكٌ

3. Showing off is [a form of] ascribing partners [to Allah].

٤ــ آفَةُ العِبادَةِ الرِّياءُ

4. The bane of worship is showing off.

٥ــ يَسيرُ الرِّياءِ شِرْكٌ

5. The smallest amount of showing off is polytheism.

٦ــ لِسانُ المُرائي جَميلٌ وَ في قَلْبِهِ الدّاءُ الدَّخيلُ

6. The words of the one who shows off are beautiful, but in his heart there is an internal disease.

الرّباح والرابح

PROFIT AND GAIN

١ــ رُبَّ رَباح (أرباح تَؤُلُ) يَؤُلُ إلى خُسْران

1. Many a profit turns back into loss.

٢ــ الرّابِحُ مَنْ باعَ الدُّنيا بِالآخِرَةِ وَ اسْتَبْدَلَ بِالآجِلَةِ عَنِ العاجِلَةِ

2. The gainer is one who has sold this world for the Hereafter and has exchanged the transient for the eternal.

الرجاء من اللّه وغيره

HOPE IN [THE MERCY OF] ALLAH AND [IN] OTHERS

١ــ اِجْعَلُوا كُلَّ رَجائِكُمْ لِلّهِ سُبْحانَهُ وَ لا تَرْجُوا أحَداً سِواهُ فَإِنَّهُ ما رَجا أحدٌ غَيْرَ اللّهِ تعالى إلاّ خابَ

1. 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.

٢ــ أعْظَمُ البَلاءِ اِنْقِطاعُ الرَّجاءِ

2. The greatest affliction is the severance of hope.

٣ــ الرَّجاءُ لِرَحْمَةِ اللّهِ أنْجَحُ

3. Hope in the mercy of Allah brings more success.

٤ــ إنَّكُمْ إنْ رَجَوْتُمْ اللّهَ بَلَغْتُمْ آمالَكُمْ وَ إنْ رَجَوْتُمْ غَيرَ اللّهِ خابَتْ أمانيُّكم وآمالُكُمْ

4. 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.

٥ــ رُبَّ رَجاء يُؤَدّي إلى حِرْمان

5. Many a hope leads to deprivation.

٦ــ رُبَّ رَجاء خائِب لأمَل كاذِب

6. Many a frustrated hope is brought about by a false aspiration.

٧ــ كُنْ لِما لاتَرْجُو أقْرَبُ مِنْكَ لِما تَرْجُو

7. Be closer to that which you do not hope for than [you are to] that which you hope for.

٨ــ لِكُلِّ غَيْبَة إيابٌ

8. For every absence, there is a return.

٩ــ لَرُبَّما قَرُبَ البَعيدُ وَ بَعُدَ القَريبُ

9. At times the distant may come close and the close may become distant.

١٠ــ مَنْ رَجاكَ فَلا تُخَيِّبْ أمَلَهُ

10. When one has hope in you, [then] do not disappoint his hope.

١١ــ مَنْ لَمْ تَعْرِفِ الكَرَمَ مِنْ طَبْعِهِ فَلا تَرْجُهُ

11. When one is not known to have a generous nature, [then] do not have hope in him.

١٢ــ مَنْ ذَا الَّذي يَرْجُو فَضْلَكَ إذا قَطَعْتَ ذَوي رَحِمِكَ

12. Who would have hope in your kindness when you have cut off ties with your near relatives?!

١٣ــ مَنْ جَعَلَ اللّهَ سُبْحانَهُ مَوْئِلَ رَجائِهِ كَفاهُ أمْرَ دينِهِ وَ دُنياهُ

13. Whoever makes Allah, the Glorified, the refuge of his hopes, He will suffice him in his religious and worldly affairs.

١٤ــ مَنْ هانَتْ عَلَيهِ نَفْسُهُ فَلا تَرْجُ خَيْرَهُ

14. When one takes himself to be lowly, [then] do not expect [or hope] for any good from him.

١٥ــ مَنْ كَفَّ شَرَّهُ فَارْجُ خَيْرَهُ

15. One who does no evil to others, [then] expect good from him.

١٦ــ لا تَرْجُ إلاّ رَبَّكَ

16. Do not have hope [or expectation] except from your Lord.

١٧ــ لاتَرْجُ ما تُعَنَّفُ بِرَجائِكَ

17. Do not hope in that which will cause you to receive rebuke for your hope.

١٨ــ لاتُخاطِرْ بِشَيْءٍ رَجاءَ أكْثَرَ مِنْهُ

18. Do not risk anything with the hope of getting more than it.

١٩ــ لاتَرْجُوَنَّ فَضْلَ مَنَّان وَ لا تَأتَمِنِ الأحْمَقَ وَ الخَوَّانَ

19. Never have hope in the favour of one who makes you feel obliged, and do not rely upon the fool and the traitor.

٢٠ ــ يا أباذَرّ إنَّكَ (إنْ) غُضِبْتَ لِلّهِ فَارْجُ مَنْ غُضِبْتَ لَهُ إنَّ القَوْمَ خافُوكَ على دُنْياهُمْ وَ خِفْتَهُم على دينِكَ فَاتْرُكْ في أيْديهِمْ ما خافُوكَ عَلَيْهِ وَ اهْرُبْ مِنْهُمْ بِما خِفْتَهُمْ عَلَيْهِ فَما أحْوَجَهُمْ إلى ما مَنَعْتَهُمْ وَ ما أغْناكَ عَمَّا مَنَعُوكَ وَلَوْ أنَّ السَّمواتِ وَ الأرضَ كانَتا على عَبْد رَتْقاً ثُمَّ اتَّقَى اللّهَ لَجَعلَ لَهُ مِنْهُما مَخْرَجاً فلا يُؤْنِسَنَّكَ إلاَّ الحَقُّ وَ لا يُوحِشَنَّكَ إلاَّ الباطِلُ فَلَو قَبِلْتَ دُنياهُمْ لأَحَبُّوكَ وَ لَوْ قَرَضْتَ مِنْها لأَمِنُوكَ

20. 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

الرَّحْم والرحمة

1. By showing compassion, [divine] mercy descends.

١ــ بِبَذْلِ الرَّحْمَةِ تُسْتَنْزَلُ الرَّحْمَةُ

2. Being compassionate to the weak brings down [divine] mercy.

٢ــ رَحْمَةُ الضُّعَفاءِ تَسْتَنْزِلُ الرَّحْمَةَ

3. 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.

٣ــ رَحْمَةُ مَنْ لا يَرْحَمُ تَمْنَعُ الرَّحْمَةَ وَ اسْتِبْقاءُ مَنْ لا يُبْقي يُهْلِكُ الأُمَّةَ

4. 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?!

٤ــ عَجِبْتُ لِمَنْ يَرْجُو رَحْمَةَ مَنْ فَوْقَهُ كَيْفَ لايَرحَمُ مَنْ دُونَهُ

5. Make your heart feel compassion for all people and [show] kindness towards them, [and] do not oppress them or terrorize them.

٥ــ أشْعِرِ قَلْبَكَ الرَّحْمَةَ لِجَميعِ النَّاسِ وَ الإحْسانَ إلَيْهِمْ تُنِلْهُمْ حَيْفاً وَلاتَكُنْ عَلَيْهِمْ سَيْفاً

6. The most deserving of [showing] mercy among the people is the one who is most in need of it [himself].

٦ــ أَولَى النَّاسِ بِالرَّحْمَةِ المُحْتاجِ إلَيْها

7. The best thing that draws forth mercy is having compassion for all people [in your heart].

٧ــ أبْلَغُ ما تَسْتَدِرُّ بِهِ الرَّحمَةُ أنْ تُضْمَرَ لِجَميعِ النَّاسِ الرَّحْمَةُ

8. When you are incapable of helping the weak [and needy] then let your compassion encompass them.

٨ــ إذا عَجَزَ عَنِ الضُّعَفاءِ نَيْلُكَ فَلْتَسَعْهُمْ رَحْمَتُكَ

9. Just as you show mercy, mercy will be shown to you.

٩ــ كما تَرْحَمُ تُرْحَمُ

10. One who shows no mercy will be shown no mercy.

١٠ــ مَنْ لَمْ يَرْحَمْ لَمْ يُرْحَمْ

11. One who shows no mercy to the people, Allah will withhold His mercy from him.

١١ــ مَنْ لَمْ يَرْحَمِ النَّاسَ مَنَعَهُ اللّهُ رَحْمَتَهُ

12. One in whose heart there exists no mercy, meets less of it (mercy) when he needs it.

١٢ــ مَنْ لَمْ تَسْكُنِ الرَّحْمَةُ قَلْبَهُ قَلَّ لِقاؤُها لَهُ عِنْدَ حاجَتِهِ

13. One who shows mercy is shown mercy.

١٣ــ مَنْ تَرَحَّمَ رُحِمَ

14. It is by the honourable that mercy is shown.

١٤ــ مِنَ الكِرامِ تَكُونُ الرَّحْمَةُ

15. One of the surest means of intelligence is showing mercy to the ignorant.

١٥ــ مِنْ أوْكَدِ أسْبابِ العَقلِ رَحْمَةُ الجُهَّالِ

NEAR RELATIVES AND KEEPING OR CUTTING OFF TIES WITH THEM

الأرحام و صلتها و قطيعتها

1. By keeping ties with near relatives, blessings flow forth [abundantly].

١ــ بِصِلَةِ الرَّحِمِ تَسْتَدِرُّ النِّعَمُ

2. By cutting off ties with near relatives, [divine] retributions are brought down.

٢ــ بِقَطيعَةِ الرَّحِمِ تُسْتَجْلَبُ النِّقَمُ

3. The kindness of a person towards his near relatives is a [form of] charity.

٣ــ بِرُّ الرَّجُلِ ذَوي رَحِمِهِ صَدَقَةٌ

4. The protection of blessings is in keeping ties with near relatives.

٤ــ حِراسَةُ النِّعَمِ في صِلَةِ الرَّحِمِ

5. The descending of [divine] retributions is in cutting off ties with near relatives.

٥ــ حُلُولُ النِّقَمِ في قَطيعَةِ الرَّحِمِ

٦ــ رُبَّ قَريب أبْعدُ مِنْ بَعيد

6. Many a near relative is farther away than one who is distant [or unrelated].

٧ــ رُبَّ مُواصَلَة خَيْرٌ مِنْها القَطيعَةُ

7. Many ties are better to cut off than to keep.

٨ــ رُبَّ مُواصَلَة أدَّتْ إلى تَثْقيل

8. Sometimes [certain] ties may result in heavy burdens [and obligations].

٩ــ صِلَةُ الرَّحِمِ تُدِرُّ النِّعَمَ وَ تَدْفَعُ النِّقَمَ

9. Keeping ties with near relatives makes blessings flow forth and repels calamities.

١٠ــ صِلَةُ الرَّحِمِ مِنْ أحسَنِ الشِّيَمِ

10. Keeping ties with near relatives is one of the best practices.

١١ــ صِلَةُ الرَّحِمِ مَنْماةٌ لِلْعَدَدِ مَثْراةٌ لِلنِّعَمِ

11. Keeping ties with near relatives makes the numbers grow and multiplies the blessings.

١٢ ــ صِلَةُ الرَّحِمِ تَسُوءُ العَدُوَّ وتَقي مَصارِعَ السُّوءِ

12. Keeping ties with near relatives hurts the enemy and protects one from falling into evil places of destruction.

١٣ــ صِلَةُ الأرحامِ تُثْمِرُ الأمْوالَ وَ تُنْسِيُ فِي الآجالِ

13. Keeping ties with near relatives produces wealth and delays death.

١٤ ــ صِلَةُ الرَّحِمِ تُوجِبُ المَحَبَّةَ وَ تَكْبِتُ العَدُوَّ

14. Keeping ties with near relatives brings about love and restrains the enemy.

١٥ــ صِلَةُ الرَّحِمِ تُوَسِّعُ الآجالَ وَ تُنْمِي الأمْوالَ

15. Keeping ties with near relatives increases [one's] lifespan and makes wealth grow [and multiply].

١٦ــ صِلَةُ الأرحامِ مِثْراةٌ فِي الأموالِ مِرْفَعَةٌ لِلأعْمالِ

16. Keeping ties with near relatives is a means of increasing wealth and a raiser of [good] deeds.

١٧ــ صِلَةُ الأرْحامِ مِنْ أفْضَلِ شِيَمِ الكِرامِ

17. Keeping ties with near relatives is from the best practices of the honourable ones.

١٨ــ صِلَةُ الرَّحِمِ عِمارَةُ النِّعَمِ وَ دِفاعَةُ النِّقَمِ

18. Keeping ties with near relatives makes blessings flourish and repels [divine] retributions.

١٩ــ صِلَةُ الرَّحِمِ تُنْمِي العَدَدَ وَ تُوجِبُ السُّؤْدَدَ

19. Keeping ties with near relatives makes the numbers grow and results in eminence.

٢٠ــ مَنْ ضَيَّعَهُ الأقْرَبُ أُقيحَ لَهُ الأبْعَدُ

20. One who is neglected by the near one is [made dear to and] supported by the distant [unrelated] one.

٢١ــ مَنْ جَفا أهْلَ رَحِمِهِ فَقَدْ شانَ كَرَمَهُ

21. One who wrongs his near relative has indeed disgraced his honour.

٢٢ــ مِنَ الكَرَمِ صِلَةُ الرَّحِمِ

22. Part of honour is keeping ties with near relatives.

٢٣ــ في صِلَةِ الرَّحِمِ حِراسَةُ النِّعَمِ

23. In keeping ties with near relatives there is the safeguarding of blessings.

٢٤ــ في قَطيعةِ الرَّحِمِ حُلُولُ النِّقَمِ

24. In cutting off ties with near relatives there is the coming down of [divine] retributions.

٢٥ــ وَصِلَةَ الأرْحامِ مَنْماةً لِلْعَدَدِ

25. Keeping ties with near relatives is a means of growing the numbers.

٢٦ــ قَطيعةُ الرَّحِمِ تَجْلُبُ النِّقَمَ

26. Cutting off ties with near relatives brings [divine] retributions.

٢٧ــ قَطيعَةُ الرَّحِمِ مِنْ أقْبَحِ الشِّيَمِ

27. Cutting off ties with near relatives is one of the ugliest practices.

٢٨ ــ قَطيعةُ الرَّحِمِ تُزيلُ النِّعَمَ

28. Cutting off ties with near relatives causes the cessation of blessings.

٢٩ــ لَيْسَ مَعَ قَطيعَةِ الرَّحِمِ نَماءٌ

29. There is no increase [in wealth] with cutting off ties with near relatives.

٣٠ــ لَيْسَ لِقاطِعِ رَحِمٍ قَريبٌ

30. No one is considered close by the one who cuts off ties with his near relatives.

٣١ــ لَيْسَ مِنَ الكَرَمِ قَطيعةُ الرَّحِمِ

31. It is not part of honour to cut off ties with near relatives.

٣٢ــ أكْرِمْ عشيرَتَكَ فَإنَّهُمْ جَناحُكَ الَّذي بِهِ تَطيرُ وَ أصْلُكَ الَّذي إلَيهِ تَصيرُ وَ يَدُكَ الَّتي بِها تَصُولُ

32. 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].

٣٣ــ أكْرِمْ ذَوي رَحِمِكَ وَ وَقِّرْ حَليمَهُمْ وَ احْلُمْ عَنْ سَفيهِهِمْ وَ تَيَسَّرْ لِمُعسِرِهِمْ فَإنَّهُمْ لَكَ نِعْمَ العُدَّةُ فِي الشِدَّةِ والرَّخاءِ

33. 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.

٣٤ــ أفْضَلُ الشِّيَمِ صِلَةُ الأرْحامِ

34. The best practice is keeping ties with near relatives.

٣٥ــ إنَّ الرَّحِمَ إذا تماسَّتْ تَعاطَفَتْ

35. Indeed when near relatives are in contact, they become kind to each other.

٣٦ــ إنَّ صِلَةَ الأرْحامِ لَمِنْ مُوجِباتِ الإسْلامِ وإنَّ اللّهَ سُبحانَهُ أمَرَ بإكْرامِها وَ إنَّهُ تعالى يَصِلُ مَنْ وَصَلَها وَ يَقْطَعُ مَنْ قَطَعَها وَ يُكْرِمُ مَنْ أكرَمَها

36. 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.

٣٧ــ التَّجَنّي أوَّلُ القَطيعَةِ

37. Making false accusations is the first step in cutting off ties.

٣٨ــ ألا لايَعدِلَنَّ أحَدُكُمْ عَنِ القَرابَةِ يَرى بِهَا الخَصاصَةَ أنْ يَسُدَّها بِالَّذي لايَزيدُهُ إنْ أمْسَكَهُ وَ لايَنْقُصُهُ إنْ أنْفَقَهُ

38. 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.

39. False accusation is the messenger of severance of ties.

٣٩ــ التَّجَنّي رَسُولُ القَطيعَةِ

40. He who cuts off ties [with near relatives] does not believe in Allah.

٤٠ــ ما آمَنَ بِاللّهِ مَنْ قَطَعَ رَحِمَهُ

41. 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.

٤١ــ ما أقْبَحَ القَطيعَةَ بَعْدَ الصِّلَةِ وَ الجَفاءَ بَعْدَ الإخاءِ وَ العَداوَةَ بَعْدَ الصَّفاءِ وَ زَوالَ الاُلْفَةِ بَعْدَ اسْتِحْكامِها

42. Who will ever trust you when you are disloyal to your near relatives?

٤٢ــ مَنْ ذَا الَّذي يَثِقُ بِكَ إذا غَدَرْتَ بِذَوي رَحِمِكَ

43. Many a distant one is closer than every near one.

٤٣ــ رُبَّ بَعيد أقْرَبُ مِنْ كُلِّ قريب

EASE

الرّخاء

1. When the circle of affliction tightens, ease follows.

١ــ عِنْدَ تَضائُقِ حِلَقِ البَلاءِ يَكُونُ الرَّخاءُ

2. The excellence of gratitude is in times of ease.

٢ــ فِي الرَّخاءِ تَكُونُ فَضيلَةُ الشُّكْرِ

RESTRAINT

الارتداع

1. One who does not restrain himself [from evils and excesses] is ignorant.

١ــ مَنْ لَمْ تَرْتَدِعْ يَجْهَلْ

DEPRAVITIES

الرّذائل

1. By keeping away from depravities, you are saved from disgrace.

١ــ بِتَجَنُّبِ الرَّذائِلِ تَنْجُو مِنَ العابِ

2. Do not make yourself needless through depravities such that your value is dropped.

٢ــ لاتَغْنَ بِالرَّذائِلِ فَتَسْقُطَ قيمَتُكَ

3. He who delights in depravities will never succeed.

٣ــ لايُفْلِحُ مَنْ يَتَبَجَّحُ بِالرَّذائِلِ

4. It is sufficient of a depravity for one to be pleased [and impressed] with himself.

٤ــ كَفى بِالمَرْءِ رَذيلَةً أنْ يُعْجِبَ بِنَفْسِهِ

5. Decline into depravities easily destroys.

٥ــ اَلاِنحِطاطُ إلَى الرَّذائِلِ سَهْلٌ مُرْد

SUSTENANCE AND ONE WHO SEEKS IT

الرّزق وطالبه

1. Make sustenance come down by [giving] charity.

١ــ اِسْتَنْزِلُوا الرِّزقَ بِالصَّدَقَةِ

2. Verily Allah, the Glorified, dislikes to put the sustenance of his believing servants except [in places] from where they least expect it.

٢ــ إنَّ اللّهَ سُبْحانَهُ أبى أنْ يَجْعَلَ أرزاقَ عِبادِهِ المُؤْمِنينَ إلاّ مِنْ حَيثُ لايَحتَسِبُونَ

3. Assistance comes down from Allah to the extent of the provisions [that are required for sustenance].

٣ــ تَنْزِلُ مِنَ اللّهِ المَعُونَةُ عَلى قَدْرِ المَؤُنَةِ

4. Your sustenance is seeking you, so spare yourself the trouble of seeking it.

٤ــ رِزْقُكَ يَطْلُبُكَ فَأرِحْ نَفْسَكَ مِنْ طَلَبِهِ

5. He who seeks sustenance from the wicked has accepted deprivation.

٥ــ رَضِيَ بِالحِرمانِ طالِبُ الرِّزقِ مِنَ اللِّئامِ

6. The sustenance of every person is

٦ــ رِزْقُ كُلِّ امْرِءٍ مُقَدَّرٌ كَتَقْديرِ أجَلِهِ

preordained just as the end of his life is predetermined.

٧ــ رِزقُ المَرْءِ على قَدْرِ نِيَّتِهِ

7. The sustenance of a person is proportionate to his intention.

٨ــ سَوْفَ يَأتيكَ ما قُدِرَ لَكَ فَخَفِّضْ فِي المُكْتَسَبِ

8. That which has been decreed for you will come to you, so take it easy in your earning.

٩ــ كُلُّكُمْ عِيالُ اللّهِ وَ اللّهُ سُبْحانَهُ كافِلُ عِيالِهِ

9. All of you are the dependants of Allah, and Allah, the Glorified, takes care of His dependants.

١٠ــ لِكُلِّ رِزق سَبَبٌ فَأَجْمِلُوا فِي الطَّلَبِ

10. For every sustenance there is a means, so be moderate in your seeking [it].

١١ــ لَنْ يَسْبِقَكَ إلى رِزْقِكَ طالِبٌ

11. No [other] seeker will ever overtake you in [acquiring] your sustenance.

١٢ــ لَنْ يَغلِبَكَ على ما قُدِّرَ لَكَ غالِبٌ

12. Nobody will ever overcome you in getting that which has been decreed for you.

١٣ــ لَنْ يَفُوتَكَ ما قُسِمَ لَكَ فَأَجْمِلْ فِي الطَّلَبِ

13. That which has been apportioned for you will never escape you so be moderate in what you seek.

١٤ــ لَمْ يَفُتْ نَفْساً ما قُدِّرَ لَها مِنَ الرِّزقِ

14. That sustenance which has been decreed for a soul shall not escape it.

١٥ــ لَوْ جَرَتِ الأرْزاقُ بِالألبابِ وَ العُقُولِ لَمْ تَعِشِ البَهائِمُ وَالحَمْقى

15. If sustenance was bestowed based on understanding and intellect, the animals and foolish ones would not live.

١٦ــ مَنِ اهْتَمَّ بِرِزقِ غَد لَمْ يُفْلِحْ أبَداً

16. One who is [too] concerned about his next day's sustenance will never be successful.

١٧ــ مِنْ هَنيءِ النِّعَمِ سَعَةُ الأرْزاقِ

17. One of the most pleasant blessings is abundant sustenance.

١٨ــ نِعْمَ البَرَكَةُ سَعَةُ الرِّزقِ

18. What a good blessing abundant sustenance is!

١٩ــ لايَكُنِ المَضْمُونُ لَكَ طَلَبُهُ أَوْلى بِكَ مِنَ المَفْرُوضِ عَلَيْكَ عَمَلُهُ٣

19. 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.

٢٠ــ لاتَحْمِلِ هَمَّ يَوْمِكَ الَّذي لَمْ يَأتِكَ على يَوْمِكَ الَّذي قَدأتاكَ فَإِنَّهُ إنْ يَكُنْ مِنْ عُمْرِكَ يَأتِكَ اللّهُ سُبْحانَهُ فيهِ بِرزقِكَ وَ إنْ لَمْ يَكُنْ مِنْ عُمْرِكَ فَما هَمُّكَ بِما لَيْسَ مِنْ أجَلِكَ

20. 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?!

٢١ــ لايُنالُ الرِّزقُ بالتَّعَنّي

21. Sustenance is not acquired by toiling [for it].

٢٢ــ لايَمْلِكُ إمْساكَ الأرْزاقِ وَ إدْرارَها إلاّ الرَّزّاقُ

22. No one possesses the ability to withhold sustenance or to bestow it except the Sustainer.

٢٣ــ يَطْلُبُكَ رِزْقُكَ أشَدَّ مِنْ طَلَبِكَ لَهُ فَأَجمِلْ في طَلَبِهِ

23. Your sustenance seeks you with more intensity than you seek it, so be moderate in what you seek.

٢٤ــ أجْمِلُوا فِي الطَّلَبِ فَكَمْ مِنْ حَريص خائب و مُجْمِل لَم يَخِبْ

24. Be moderate in what you seek, for how many greedy people have been disappointed and how many who are moderate have not been unsuccessful!

٢٥ــ الرِّزقُ يَطْلُبُ مَنْ لايَطْلُبُهُ

25. Sustenance seeks the one who does not seek it.

٢٦ــ اَلأرْزاقُ لاتُنالُ بِالحِرْصِ وَ المُطالَبَةِ

26. Sustenance is not acquired by greed or by being sought after.

٢٧ــ إنّي مُسْتَوْف رِزقي وَ مُجاهِدٌ نَفْسي وَ

27. Indeed I will complete my sustenance,

مُنْتَه إلى قِسْمي

and struggle with my [lower] self and will end with my [allotted] portion.

٢٨ــ إنَّكَ مُدْرِكٌ قِسْمَكَ وَ مَضْمُونٌ رِزْقَكَ وَ مُسْتَوْف ما كُتِبَ لَكَ فَأَرِحْ نَفْسَكَ مِنْ شَقاءِ الحِرْصِ وَ مَذَلَّةِ الطَّلَبِ وَ ثِقْ بِاللّهِ وَ خَفِّضْ فِي المُكْتَسَبِ

28. 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.

٢٩ــ اِرْضَ تَسْتَرِحْ

29. Be satisfied and you will be relaxed.

٣٠ــ اِرْضَ بِما قُسِمَ لَكَ تَكُنْ مُؤْمِناً

30. Be satisfied with that which has been apportioned for you and you will be a [true] believer.

٣١ــ اِرْضَ مِنَ الرِّزقِ بِما قُسِمَ لَكَ تَعِشْ غَنيّاً

31. Be satisfied with the sustenance that has been apportioned for you and you will live a life of prosperity.

٣٢ــ اَلرِّزقُ مَقْسُومٌ الحَريصُ مَحْرُومٌ

32. The sustenance has been apportioned; the greedy has been deprived [of what he seeks beyond his share].

٣٣ــ مَنْ طَلَبَ الزِّيادةَ وَقَعَ فِي النُّقصانِ

33. One who seeks more [than what has been apportioned for him], falls into loss.

٣٤ــ قَدْ يُرْزَقُ المَحْرُومُ

34. The deprived may [also] be granted sustenance.

٣٥ــ إنَّكَ لَسْتَ بِسابِقِ أجَلَكَ وَ لا بِمَرْزُوقِ ما لَيْسَ لَكَ فَلِما ذا تُشْقي نَفْسَكَ يا شَقِيُّ

35. 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?!

١ــ مَنْ أقَلَّ الاِسْتِرسالَ سَلِمَ

1. One who confides less in others is safe.

٢ــ مَنْ أكْثَرَ الاِسْتِرسالَ نَدِمَ

2. One who confides a lot in others regrets.

٣ــ قِلَّةُ الاِسْتِرسالِ إلَى النَّاسِ أحْزَمُ

3. Confiding less in people [and not telling them your secrets] is more judicious.

الرسول وأدبه والكتاب

THE MESSENGER AND HIS MESSAGE

١ــ بِعَقلِ الرَّسولِ وَ أدَبِهِ يُسْتَدَلُّ على عَقْلِ المُرْسِلِ

1. By the intelligence of the messenger and his etiquette, the intelligence of the sender [of the message] is gauged.

٢ــ رَسُولُ الرَّجُلِ تَرْجُمانُ عَقْلِهِ وَ كِتابُهُ أبْلَغُ مِنْ نُطْقِهِ

2. A person's messenger the interpreter of his reason, and his written message is more conveying than his speech.

٣ــ رَسُولُكَ تَرْجُمانُ عَقْلِكَ وَ احْتِمالُكَ دَليلُ حِلْمِكَ

3. You messenger is the interpreter of your intellect, and your tolerance is an indication of your forbearance.

٤ــ رَسُولُكَ ميزانُ نُبْلِكَ وَ قَلَمُكَ أبْلَغُ مَنْ يَنْطِقُ عَنْكَ

4. Your messenger is the gauge of your nobility, and your pen is the most eloquent thing that speaks on your behalf.

الرُّشد والاِسترشاد والمسترشد

RECTITUDE AND RIGHT GUIDANCE

١ــ لَقَدْ أخْطَاءَ العاقِلُ اللاَّهي الرُّشْدَ وَ أصابَهُ ذُوالاِجْتِهادِ والجِدِّ

1. 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.

٢ــ لَنْ تَعْرِفُوا الرُّشْدَ حتّى تَعْرِفُوا الَّذي تَرَكَهُ

2. You will never know rectitude until you know the one who has abandoned it.

3. One who seeks right guidance becomes knowledgeable [about it].

٣ــ مَنِ اسْتَرشَدَ عَلِمَ

4. One who seeks right guidance from the deviated, goes astray.

٤ــ مَنِ اسْتَرشَدَ غَوِيّاً ضَلَّ

5. One who opposes his reason follows his desires.

٥ــ مَنْ خالفَ رُشْدَهُ تَبِعَ هَواهُ

6. The best of paths is [the path of] right guidance.

٦ــ أفْضَلُ السُّبُلِ الرُّشْدُ

7. It is possible for the seeker of right guidance to attain it.

٧ــ قدْ أصابَ المُسْتَرْشِدُ

8. One who is truthful to you about yourself has indeed guided you aright.

٨ــ مَنْ أصْدَقَكَ في نَفْسِكَ فَقَدْ أرْشدَكَ

9. There is no going astray with right guidance.

٩ــ لاضَلالَ مَعَ إرشاده

10. One who is successful in his [attaining] rectitude acquires provisions for his Hereafter.

١٠ــ مَنْ وُفِّقَ لِرَشادِهِ تَزَوَّدَ لِمَعادِهِ

BEING PLEASED AND SATISFIED

الرّضا والراضي

1. One who is pleased with the decree [of Allah] is at ease.

١ــ مَنْ رَضِيَ بِالقَضاءِ اِسْتَراحَ

2. The thing which is most befitting of true faith is being satisfied [with what has been decrees] and total submission [to Allah].

٢ــ أجدَرُ الأشياءِ بِصِدقِ الإيمانِ اَلرِّضا والتَّسْليمُ

3. Satisfaction is abundance while disappointment is agony.

٣ــ الرِّضا غَناءٌ والسُّخْطُ عَناءٌ

4. Satisfaction dispels sadness.

٤ــ اَلرِّضا يَنْفي الحَزَنَ

٥ــ اَلرِّضا ثَمَرَةُ اليَقينِ

5. Satisfaction [with the decree of Allah] is the fruit of certitude.

٦ــ اَلرِّضا بِقَضاءِ اللّهِ يُهَوِّنُ عَظيمَ الرَّزايا

6. Satisfaction with the decree of Allah makes great calamities easy [to bear].

٧ــ إنْ عَقَدْتَ أيْمانَكَ فَارْضَ بِالمَقْضِيِّ عَلَيكَ وَ لَكَ وَ لا تَرْجُ أحَداً إلاَّ اللّهَ سُبْحانَهُ وانْتَظِرْ ما أتاكَ بِهِ القَدَرُ

7. 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.

٨ــ إنَّكُمْ إنْ رَضيتُمْ بِالقَضاءِ طابَتْ عَيْشَتُكُمْ وَ فُزْتُمْ بِالغَناءِ

8. Indeed if you are pleased with the decree [of Allah], your lives will become enjoyable and you will attain prosperity.

٩ــ إذا لَمْ يَكُنْ ما تُريدُ فلا تُبَلْ كَيفَ كُنْتَ

9. When what you want does not happen, then do not fret about how you were [and be satisfied with the decree of Allah].

١٠ــ بِالرِّضا بِقَضاءِ اللّهِ يُسْتَدَلُّ على حُسْنِ اليَقينِ

10. By satisfaction with the decree of Allah, the strength of [one's] certitude is evinced.

١١ــ تَوَخَّ رِضَا اللّهِ وَ تَوَقَّ سَخَطَهُ وَ زَعْزِعْ قَلْبَكَ بِخَوفِهِ

11. Seek the pleasure of Allah and fear His displeasure, and let your heart become unsettled by [your] fear of Him.

١٢ــ تَحَرَّ رِضَا اللّهِ بِرِضاكَ بِقَدَرِهِ

12. Seek the pleasure of Allah by being satisfied with His decree.

١٣ــ تَحَرَّ رِضا اللّهِ وَ تَجَنَّبْ سَخَطَهُ فَإنَّهُ لايَدَ(ىْ) لَكَ بِنَقِمَتِهِ وَ لا غِنى بِكَ عَنْ مَغفِرَتِهِ و لا مَلْجَأَ لَكَ مِنْهُ إلاَّ إلَيهِ

13. 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.

١٤ــ ثَمَرَةُ الرِّضا الغَناءُ

14. The fruit of satisfaction is prosperity.

١٥ ــ رَأسُ الطَّاعَةِ الرِّضا

15. The pinnacle of worship is satisfaction [with the decree of Allah].

١٦ــ رَأسُ القَناعَةِ الرِّضا

16. The cornerstone of contentment is satisfaction [with the decree of Allah].

١٧ــ عَلَيْكَ بِالرِّضا فِي الشِّدَّةِ وَ الرَّخاءِ

17. Remain satisfied in times of difficulty and ease.

١٨ــ مَنْ رَضِيَ بِالقَضاءِ طابَتْ عيشَتُهُ

18. Whoever is pleased with [Allah's] decree, his life becomes pleasant.

١٩ــ مَنْ رَضِيَ بِالقَدَرِ اسْتَخَفَّ بِالغِيَرِ

19. One who is satisfied with the decree [of Allah] takes the changing circumstances [of his life] lightly.

٢٠ــ مَنْ رَضِيَ بِالمَقْدُورِ قَوِيَ يَقينُهُ

20. Whoever is satisfied with what has been decreed, his certitude is strengthened.

٢١ــ مَنْ حَسُنَ رِضاهُ بِالقَضاءِ حَسُنَ صَبْرُهُ عَلَى البَلاءِ

21. One whose satisfaction with what is decreed is good, his patience in [times of] tribulation will be good.

٢٢ــ مَنْ رَضِيَ بِقِسْمِ اللّهِ لَمْ يَحزَنْ على ما فاتَهُ

22. One who is pleased with the share allotted to him by Allah does not grieve for that which escapes him.

٢٣ــ مَنْ رَضِيَ بِما قَسَمَ اللّهُ لَهُ لَمْ يَحْزَنْ على ما في يَدِ غَيْرِهِ

23. One who is satisfied with what Allah has allotted for him does not become sad about what others possess.

٢٤ــ مَنْ لَمْ يَرْضَ بِالقَضاءِ دَخلَ الكُفْرُ دينَهُ

24. Whoever is not satisfied with the decree [of Allah], disbelief seeps into his religion.

٢٥ــ مِنْ أفضَلِ الإيمانِ الرِّضا بِما يَأتي بِهِ القَدَرُ

25. From the most excellent faith is being pleased with whatever [divine] decree brings.

٢٦ــ ما قَضَى اللّهُ سُبْحانَهُ على عَبْد قَضاءً فَرَضِيَ بِهِ إلاّ كانَتِ الخِيَرَةُ لَهُ فيهِ

26. Allah, the Glorified, does not pass any decree for the servant who is satisfied with it but that there is benefit in it for him.

٢٧ــ ما دَفَعَ اللّهُ سُبْحانَهُ عَنِ المُؤمِنِ شَيْئاً مِنْ بَلاءِ الدُّنيا وَ عَذابِ الآخرَةِ إلاّ بِرِضاهُ بِقَضائِهِ وَ حُسْنِ صَبْرِهِ على بَلائِهِ

27. 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.

٢٨ــ نِعْمَ قَرينُ الإيمانِ الرِّضا

28. What a good companion of faith satisfaction is!

٢٩ــ نِعمَ الطّارِدُ لِلْهَمِّ الرِّضا بِالقَضاءِ

29. What a good expeller of sadness satisfaction with [divine] decree is!

٣٠ــ نالَ الغِنى مَنْ رَضِيَ بِالقَضاءِ

30. He who is satisfied with the decree [of Allah] has acquired abundance.

٣١ــ لا إسْلامَ كَالرِّضا

31. There is no submission like satisfaction [with what has been decreed].

٣٢ ــ لايُذْهِبُ الفاقَةَ مِثلُ الرِّضا وَ القُنوعِ

32. Nothing takes away poverty like satisfaction and contentment.

٣٣ــ يَنْبَغي لِمَنْ رَضِيَ بِقَضاءِ اللّهِ سُبْحانَهُ أنْ يَتَوَكَّلَ عليهِ

33. It behoves one who is pleased with the decree of Allah, the Glorified, to rely upon Him.

٣٤ــ رِضَا اللّهِ سُبْحانَهُ أقْرَبُ غايَة تُدْرَكُ

34. The pleasure of Allah, the Glorified, is the nearest goal that can be achieved.

٣٥ــ رِضَا اللّهِ سُبْحانَهُ مَقْرونٌ بِطاعَتِهِ

35. The pleasure of Allah, the Glorified, is linked to His obedience.

٣٦ــ علامَةُ رِضَا اللّهِ سُبْحانَهُ عَنِ العَبْدِ رِضاهُ بِما قَضى بِهِ سُبْحانَهُ لَهُ وَعلَيْهِ

36. 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.

٣٧ــ في رِضَا اللّهِ غايَةُ المَطْلُوبِ

37. The highest goal is in [attaining] the pleasure of Allah.

٣٨ــ كَيفَ يَقْدِرُ على إعْمالِ الرِّضا اَلقَلْبُ المُتَوَلِّهُ بِالدُّنيا؟!

38. How can the heart that is inclined to this world be capable of being satisfied [with what has been decreed]?!

٣٩ــ كفى بِالرِّضا غِنىً

39. Satisfaction suffices as abundance.

٤٠ــ مَنْ آثَرَ رِضا رَبّ قادِرٍ فَلْيَتَكَلَّمْ بِكَلِمَةِ عَدْلٍ عِندَ سُلْطانٍ جائرٍ

40. Whoever prefers the pleasure of the All-Powerful Lord, then let him speak with words of justice in the presence of the tyrannical ruler.

٤١ــ مَنْ طَلَبَ رِضَا اللّهِ بِسَخَطِ النَّاسِ رَدَّ اللّهُ ذامَّهُ مِنَ النَّاسِ حامِداً

41. Whoever seeks the pleasure of Allah at the expense of displeasing the people, Allah will turn his dispraiser among the people into his praiser.

٤٢ــ مَنْ بادَرَ إلى مَراضِي اللّهِ سُبْحانَهُ وَ تَأخَّرَ عَنْ مَعاصيهِ فَقَدْ أكْمَلَ الطّاعَةَ

42. One who hastens towards the actions that please Allah, the Glorified, and delays acts of disobedience to Him has indeed perfected [his] obedience.

٤٣ــ هَبِ اللّهُمَّ لَنا رِضاكَ وَ أغْنِنا عَنْ مَدِّ الأيْدي إلى سِواكَ

43. O Allah! Grant us your pleasure and make us needless of having to stretch out our hands to other than you.

٤٤ــ مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللّهِ رَدَّ اللّهُ حامِدَهُ مِنَ النَّاسِ ذامّاً

44. 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.

٤٥ــ ما أعْظَمَ وِزرَ مَنْ طَلَبَ رِضَى المَخْلُوقينَ بِسَخَطِ الخالِقِ

45. How great is the wrongdoing of the one who seeks the pleasure of the creation by angering the Creator.

٤٦ــ مَنْ رَضِيَ بِالمَقْدُورِ اِكْتَفى بِالمَيْسُورِ

46. One who is pleased with what has been decreed becomes content with little.

٤٧ــ مَنْ رَضِيَ بِقِسْمِهِ لَمْ يُسْخِطْهُ أحَدٌ

47. One who is satisfied with his portion will not be angered by anyone.

٤٨ــ مَنْ رَضِيَ بِحالِهِ لَمْ يَعْتَورْهُ الحَسَدُ

48. One who is pleased with his state will not be affected by jealousy.

٤٩ــ الرَّاضي بِفِعلِ قَوم كالدَّاخِلِ فيهِ مَعَهُمْ وَ لِكُلِّ داخِلِ في باطِلِ إثمانِ: إثمُ الرِّضا بِهِ وإثمُ العَمَلِ بِهِ

49. 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.

٥٠ــ كُلُّ راض مُسْتَريحٌ

50. Every satisfied one is at ease.

٥١ــ كُنْ راضياً تَكُنْ مَرضِيّاً

51. Be pleased [with Allah's decree] and He will be pleased with you.

٥٢ــ كُنْ أبَداً راضياً بِما يَأتي بِهِ القَدَرُ

52. Always be pleased with what is brought by [divine] decree.

٥٣ــ مَنْ رَضِيَ بِقِسْمِهِ اِسْتراحَ

53. One who is satisfied with his [allotted] portion is at ease.

الرّغبة

DESIRE AND LONGING

١ــ اَلرَّغْبَةُ مِفْتاحُ النَّصَبِ

1. Desire is the key to difficulty [and hardship].

٢ــ ثَمَرةُ الرَّغْبَةِ التَّعَبُ

2. The fruit of desire is hardship.

٣ــ رَغْبَتُكَ في زاهِد فيكَ ذُلٌّ

3. Your longing for the one who has no interest in you is a humiliation.

٤ــ مَنْ رَغِبَ فيكَ عِندَ إقْبالِكَ زَهِدَ فيكَ عِنْدَ إدْبارِكَ

4. One who desires your company when you advance [in rank] wishes to keep away from you when you fall.

٥ــ مَنْ رَغِبَ في حَياتِكَ فَقَدْ تَعَلَّقَ بِحِبالِكَ

5. One who desires that you remain alive has clutched on to your cord.

٦ــ مَنْ رَغِبَ فيما عِنْدَ اللّهِ كَثُرَ سُجُودُهُ وَ رُكُوعُهُ

6. One who desires that which is with Allah, his prostrations and bowings increase.

٧ــ مَنْ رَغِبَ فيما عِندَ اللّهِ أخْلَصَ عَمَلَهُ

7. One who desires that which is with Allah makes his actions sincere.

٨ــ مَنْ رَغِبَ فيما عِندَاللّهِ بَلَغَ آمالَهُ

8. One who desires that which is with Allah attains his hopes.

٩ــ إنَّكُمْ إنْ رَغِبْتُمْ إلَى اللّهِ غَنِمْتُمْ وَ نَجَوْتُمْ وَ إنْ رَغِبْتُمْ إلَى الدُّنيا خَسِرْتُمْ وَ هَلَكْتُمْ

9. 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.

الرِّفق و اللين

LENIENCY AND GENTLENESS

١ــ اَلرِّفْقُ مِفْتاحُ الصَّوابِ وَ شيمَةُ ذَوي الألباب

1. Leniency is the key to rightness and the trait of the people of understanding.

٢ــ اَلرِّفْقُ يُيَسِّرُ الصِّعابَ وَ يُسَهِّلُ شَديدَ الأسبابِ

2. Leniency makes difficulties bearable and eases the harshness of situations.

٣ــ اَلرِّفْقُ لِقاحُ الصَّلاحِ وَ عُنْوانُ النَّجاحِ

3. Leniency is the infusion of goodness and the symbol of success.

٤ــ اُرْفُقْ تُوَفَّقْ

4. Be lenient and you shall gain success.

٥ــ أفْضَلُ شَيْءِ الرِّفْقُ

5. The best thing is gentleness.

٦ــ أكبَرُ البِرِّ الرِّفْقُ

6. The greatest [form of] piety is gentleness.

7. Leniency is the key to success.

٧ــ الرِّفْقُ مِفْتاحُ النَّجاحِ

8. Leniency is the key to rightness.

٨ــ الرِّفْقُ مِفتاحُ الصَّوابِ

9. Gentleness blunts the edge of opposition.

٩ــ الرِّفْقُ يَفُلُّ حَدَّ المُخالَفَةِ

10. Leniency is the symbol of nobility.

١٠ــ الرِّفْقُ عُنْوانُ النُّبْلِ

11. Leniency is the symbol of aptness.

١١ــ الرِّفْقُ عُنْوانُ سَداد

12. With leniency there is auspiciousness.

١٢ــ اليُمْنُ مَعَ الرِّفْقِ

13. Leniency leads to peace.

١٣ــ الرِّفْقُ يُؤَدّي إلَى السِّلْمِ

14. Gentleness is the brother of a believer.

١٤ــ الرِّفْقُ أخُو المُؤْمِنِ

15. Being lenient with one's subjects [and dependents] stems from an honourable disposition.

١٥ــ الرِّفْقُ بِالأتْباعِ مِنْ كَرَمِ الطِّباعِ

16. When you punish, be lenient.

١٦ــ إذا عاقَبْتَ فَارْفُقْ

17. When leniency is unsuitable, then harshness is lenience.

١٧ــ إذا كانَ الرِّفْقُ خُرْقاً كانَ الخُرْقُ رِفْقاً

18. Through leniency, magnanimity is completed.

١٨ــ بِالرِّفْقِ تَتِمُّ المُرُوءَةُ

19. Through gentleness, goals are achieved.

١٩ــ بِالرِّفْقِ تُدْرَكُ المَقاصِدُ

20. Through gentleness, difficulties become easy [to bear].

٢٠ــ بِالرِّفْقِ تَهُونُ الصِّعابُ

21. Through gentleness, companionship lasts longer.

٢١ــ بِالرِّفْقِ تَدُومُ الصُّحْبَةُ

22. The pinnacle of knowledge is leniency [and compassion].

٢٢ــ رَأسُ العِلْمِ الرِّفْقُ

٢٣ــ رَأسُ السِّياسَةِ اِسْتِعمالُ الرِّفْقِ

23. The cornerstone of politics is employing leniency.

٢٤ــ رِفْقُ المَرْءِ وَ سَخاؤُهُ يُحَبِّبُهُ إلى أعْدائِهِ

24. The gentleness of a person and his generosity endear him to his enemies.

٢٥ــ عَلَيكَ بِالرِّفْقِ فَإنَّهُ مِفْتاحُ الصَّوابِ وَ سَجِيَّةُ اُولِي الألبابِ

25. Adopt leniency, for indeed it is the key to rightness and the quality of the people of understanding.

٢٦ــ عَلَيكَ بِالرِّفقِ فَمَنْ رَفَقَ في أفعالِهِ تَمَّ أمْرُهُ

26. Adopt gentleness, for whoever is gentle in his actions, his matters will be [successfully] completed.

٢٧ــ كَمْ مِنْ صَعْب تَسْهَلُ بِالرِّفْقِ

27. How many difficulties are made easy with gentleness.

٢٨ــ لِيَكُنْ أحْظَى النَّاسِ عِندَكَ أعْمَلَهُمْ بِالرِّفقِ

28. Let the most favoured of people in your sight be the one who is the most lenient in his actions.

٢٩ــ لِنْ لِمَنْ غالَظَكَ فَإنَّهُ يُوشِكُ أنْ يَلينَ لَكَ

29. Be gentle with the one who is harsh with you, for he will soon become gentle with you.

٣٠ــ مَنْ عامَلَ بِالرِّفقِ غَنِمَ

30. One who acts with leniency, prospers.

٣١ــ مَنْ عامَلَ بِالرِّفقِ وُفِّقَ

31. One who treats others with gentleness, gains success.

٣٢ــ مَنِ اسْتَعْمَلَ الرِّفْقَ غَنِمَ

32. One who employs leniency, prospers.

٣٣ــ مَنِ اسْتَعْمَلَ الرِّفْقَ لانَ لَهُ الشَّديدُ

33. Whoever employs gentleness, the hard becomes soft for him.

٣٤ــ مَنْ تَرَفَّقَ فِي الأُمورِ أدْرَكَ أَرَبَهُ مِنْها

34. One who proceeds with leniency in his matters, acquires his objectives from them.

٣٥ــ مَنِ اسْتَعمَلَ الرِّفْقَ اِسْتَدَرَّ الرِّزقَ

35. One who employs leniency causes sustenance to flow [in abundance].

36. Gentleness does not exist in anything but that it beautifies it.

٣٦ــ ما كانَ الرِّفْقُ في شَيء إلاّ زانَهُ

37. What a good companion leniency is!

٣٧ــ نِعمَ الرَّفيقُ الرِّفْقُ

38. The best quality is employing leniency.

٣٨ــ نِعمَ الخَليقَةُ اِسْتِعْمالُ الرِّفْقِ

39. The best policy is leniency.

٣٩ــ نِعمَ السِّياسَةُ الرِّفْقُ

40. There is no regret for the one who is very lenient.

٤٠ــ لا نَدَمَ لِكَثيرِ الرِّفْقِ

41. Violence and gentleness do not go together.

٤١ــ لا يَجْتَمِعُ العُنْفُ وَ الرِّفْقُ

42. There is no quality more honourable than leniency.

٤٢ــ لاسَجِيَّةَ أشْرَفُ مِنَ الرِّفْقِ

SELF-SCRUTINY

المراقبة

1. May Allah have mercy on the servant who scrutinizes his sins and fears his Lord.

١ــ رَحِمَ اللّهُ عَبْداً راقَبَ ذَنْبَهُ وَ خافَ رَبَّهُ

MODE OF TRANSPORT

المَركَب

1. A comfortable mode of transport is one of the two comforts.

١ــ المَرْكَبُ الهَنيءُ أحَدُ الراحَتَينْ

THE SOULS

الأرواح

1. [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

١ــ فَالأرْواحُ مُرْتَهَنَةٌ بِثِقْلِ أعْبائِها مُوْقِنَةٌ بِغَيْبِ أنْبائِها لا تُسْتَزادُ مِنْ صالِحِ عَمَلِها وَ لا تُسْتَعْتَبُ

مِنْ سَيِّءِ زَلَلِها

record] nor are they given warning about their evil deeds [rather, the harsh punishment of hell awaits them].

الراحة

PEACE OF MIND

١ــ الرَّاحَةُ فِي الزُّهدِ

1. Peace of mind is in abstinence from worldly pleasures.

٢ــ ما أقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ

2. How close is peace of mind to hardship [and discomfort]!

المراد

THE INTENDED OBJECTIVE

١ــ قَدْ يُدْرَكُ المُرادُ

1. Sometimes the intended objective may be acquired.

الرياضة

DISCIPLINE

١ــ لِقاحُ الرِّياضَةِ دِراسَةُ الحِكْمَةِ وَ غَلَبَةُ العادَةِ

1. That which infuses discipline is the study of wisdom and overcoming [bad] habits.

٢ــ لا تَنْجَعُ الرِّياضَةُ إلاّ في نَفْس يَقِظَة (يقِظة وَ هِمَّة)

2. Discipline is not beneficial except in a woken soul.

باب الزاء

RESTRAINT

الازدجار

1. He who has no desistance has no restraint.

١ــ لا ازْدِجارَ لِمَنْ لا إقْلاعَ لهُ

CHARITY

الزكاة

1. Fortify [and protect] your wealth by [giving] charity.

١ــ حَصِّنُوا أمْوالَكُمْ بِالزَّكاةِ

2. And charity [was prescribed as] a means of sustenance.

٢ــ وَ الزَّكاةَ تَسَبُّباً (تَسْبيباً) للرِّزقِ

3. One who pays his zakāt is protected from the greediness of his soul.

٣ــ مَنْ أدّى زَكوةَ مالِهِ وُقِيَ شُحَّ نَفْسهِ

LAPSES

الزّلل

1. Whoever looks at his own lapses, the faults of others seem trivial to him.

١ــ مَنْ أبْصَرَ زَلَّتَهُ صَغُرَتْ عِندَهُ زَلَّةُ غَيْرِهِ

2. Whoever is blind to his own lapses, the errors of others seem great to him.

٢ــ مَنْ عَمِيَ عَنْ زَلَّتِهِ اِسْتَعْظَمَ زَلَّةَ غَيْرِهِ

3. Lapses are a cause of regret.

٣ــ الزَّلَلُ مَنْدَمَةٌ

4. The lapse of one who is [evidently] pious is the worst of lapses and the sickness of ignobility is the most repulsive of sicknesses.

٤ــ زَلَّةُ المُتَوَقّي أشَدُّ زَلَّة وَ عِلَّةُ اللُّؤْمِ أقْبَحُ عِلَّة

5. The slip of the foot is the easiest to recover from [unlike other lapses].

٥ــ زَلَّةُ القَدَمِ أهْوَنُ اسْتِدْراك

ADULTERY

الزنا

1. The most despised of creatures in the sight of Allah is the old adulterer.

١ــ أبْغَضُ الخَلائِقِ إلَى اللّهِ الشَّيخُ الزَّانِ

2. The abandoning of adultery is [prescribed] for safeguarding the descendants and the renouncing of homosexuality is a means of increasing the progeny.

٢ــ وَ تَرْكَ الزِّنا تَحْصيناً لِلأنْسابِ وَ تَرْكَ اللِّواطِ تَكْثيراً للنَّسْلِ

3. A dignified person would never commit adultery.

٣ــ ما زَنى غَيُورٌ قَطُّ

4. A chaste person does not commit adultery.

٤ــ ما زَنى عَفيفٌ

THE WIFE

الزوجة

1. A righteous wife is one of the two [lofty] acquisitions.

١ــ الزَّوجَةُ الصَّالِحَةُ أحَدُ الكَسْبَيْنِ

2. An agreeable wife is one of the two comforts.

٢ــ الزَّوجَةُ المُوافِقَةُ إحدَى الرَّاحَتَينِ

3. The worst of wives is the one who does not comply [with her husband's wishes].

٣ــ شَرُّ الزَّوْجاتِ مَنْ لا تُواتي (لاتُواني)

4. The death of one's wife is the sadness of the hour.

٤ــ مَوْتُ الزَّوجَةِ حُزْنُ ساعَة

PROVISION

الزاد

1. Indeed, you have been commanded to

١ــ ألا وَ قَدْ اُمِرْتُمْ بِالظَّعْنِ وَ دُلِلْتُمْ 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.

٢ــ إنَّ مِنَ الفَسادِ إضاعَةَ الزَّادِ

2. Verily the wasting of provisions is from corruption.

٣ــ تَزَوَّدُوا مِنْ أيّامِ الفَناءِ لِلبَقاءِ فَقَدْ دُلِلْتُمْ علَى الزَّادِ وَ اُمِرْتُمْ بِالظَّعْنِ وَحُثِثْتُمْ عَلَى المَسيرِ

3. 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.

٤ــ تَزَوَّدُوا مِنَ الدُّنيا ما تَحْرُزُونَ (تَحُوزُونَ) بِهِ أنْفُسَكُمْ غَداً وَ خُذُوا مِنَ الفَناءِ للبَقاءِ

4. 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.

٥ــ زادُ المَرْءِ إلَى الآخرَةِ الوَرَعُ وَ التُّقى

5. The provision of a person for the Hereafter is piety and God-wariness.

٦ــ عَلَيْكَ بِحُسْنِ التَأهُّبِ وَ الاِسْتِعْدادِ والاِستِكْثارِ مِنَ الزَّادِ

6. You must be well prepared and ready, and increase in your provision [for the Hereafter].

٧ــ عَجِبْتُ لِمَنْ عَرَفَ أنَّهُ مُنْتَقِلٌ عَنْ دُنياهُ كَيْفَ لايُحسِنُ التَّزَوُّدَ لأُخراهُ

7. 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?!

٨ــ كُلُّ امْرِءٍ عَلى ما قَدَّمَ قادِمٌ وَ بِما عَمِلَ مَجْزِيٌّ

8. Every person is approaching that which he has sent forward and will be recompensed for his actions.

٩ــ كَما تُقَدِّمُ تَجِدُ

9. As you send forth, so you shall find [waiting for you in the Hereafter].

١٠ــ كَما تَزْرَعُ تَحْصُدُ

10. As you sow, so shall you reap.

11. Let your provision be God-wariness.

١١ــ لِيَكُنْ زادُكَ التَّقوى

12. Wasting of provision is from corruption.

١٢ــ مِنَ الفَسادِ إضائَةُ الزَّادِ

13. 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.

١٣ــ ما قَدَّمْتَ اليَومَ تَقْدِمْ عليْهِ غَداً فَامْهَدْ لِقَدَمِكَ وَ قَدِّمْ لِيَومِكَ

RENUNCIATION OF WORLDLY PLEASURES

الزهد والزاهدين

1. Renunciation of worldly pleasures is the better of the two comforts.

١ــ اَلزُّهْدُ أفْضَلُ الراحَتَينِ

2. Renunciation of worldly pleasures is the attribute of the God-wary and the quality of the repentant.

٢ــ اَلزُّهْدُ شِيمَةُ المُتَّقينْ وَ سَجيَّةُ الأوَّابينَ

3. Renunciation of worldly pleasures means cutting short [one's] aspirations and performing actions with sincerity.

٣ــ اَلزُّهْدُ تَقْصيرُ الآمالِ وإخْلاصُ الأعْمالِ

4. 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.

٤ــ اَلزُّهْدُ أقَلُّ ما يُوجَدُ وَ أجَلُّ ما يُعْهَدُ وَ يَمْدَحُهُ الكُلُّ ويَتْرُكُهُ الجُلُّ

5. Renounce the pleasures of this world and [divine] mercy will descend upon you.

٥ــ اِزْهَدْ فِي الدُّنيا تَنْزِلْ عَلَيْكَ الرَّحْمَةُ

6. 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.

٦ــ اِعْزِفْ عَنْ دُنياكَ تَسْعَدْ بِمُنْقَلَبِكَ وتُصْلِحْ مَثْواكَ

٧ــ اِزْهَدْ فِي الدُّنيا يُبَصِّرْكَ اللّهُ عُيُوبَها وَ لا تَغْفُلْ فَلَسْتَ بِمَغْفول عَنكَ

7. Renounce [vain] pleasures in this world and Allah will show you its flaws, and do not be negligent, for you are not neglected.

٨ــ أفْضَلُ العِبادَةِ الزَّهادَةُ

8. The best act of worship is renouncing worldly pleasures.

٩ــ أوَّلُ الزُّهدِالتَّزَهُّدُ

9. The first step of asceticism is renouncing worldly pleasures.

١٠ــ أفْضَلُ الزُّهْدِ إخْفاءُ الزُّهدِ

10. The best [form of] renunciation of worldly pleasures is concealing [one's] asceticism.

١١ــ أحْسَنُ مَلابِسِ (مِنْ مُلابَسَةِ) الدُّنيا رَفْضُها

11. The best garment (or better than wearing the garment) of this world is renouncing it.

١٢ــ أحَقُّ النَّاسِ بِالزَّهادَةِ مَنْ عَرَفَ نَقْصَ الدُّنيا

12. The one who is most deserving of renouncing worldly pleasures is he who knows the flaws of this world.

١٣ــ إنَّ الزُّهْدَ فِي الجَهْلِ بِقَدْرِ الرَّغبَةِ فِي العَقلِ

13. Verily the renunciation of ignorance is proportionate to the desire for [knowledge and] intelligence.

١٤ــ إنَّ الزُّهدَ فِي وِلايَةِ الظّالِمِ بِقَدْرِ الرَّغْبَةِ فِي وِلايَةِ العادِلِ

14. Verily the renunciation of a tyrant's reign is to the extent of the desire for the reign of a just ruler.

١٥ــ إنَّ الزَّهادَةَ قَصْرُ الأمَلِ وَ الشُّكْرُ علَى النِّعَمِ وَ الوَرَعُ عَنِ المَحارِمِ فإنْ غَرَبَ ذلِكَ عَنْكُمْ فلا يَغْلِبِ الحَرامُ صَبْرَكُمْ وَلا تَنْسَوا عِنْدَ النِّعَمِ شُكْرَكُمْ فَقَدْ أعْذَرَ اللّهُ سُبْحانَهُ إلَيْكُم بِحُجَجٍ مُسْفِرَةٍ ظاهِرَةٍ وَ كُتُبٍ بارِزَةِ العُذرِ واضِحَةٍ

15. 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.

١٦ــ الزُّهدُ ثَرْوَةٌ

16. Renunciation of worldly pleasures is affluence.

١٧ــ أصْلُ الزُّهْدِ حُسْنُ الرَّغْبَةِ فيما عِندَ اللّهِ

17. The root of renunciation of worldly pleasures is the desire for that which is with Allah.

١٨ــ اَلزُّهْدُ ثَمَرَةُ الدِّينِ

18. Renunciation of worldly pleasures is the fruit of religion.

١٩ــ اَلزُّهْدُ ثَمَرَةُ اليَقينِ

19. Renunciation of worldly pleasures is the fruit of certitude.

٢٠ــ اَلزُّهْدُ أصْلُ الدِّينِ

20. Renunciation of worldly pleasures is the root of religion.

٢١ــ اَلزُّهْدُ أساسُ اليَقينِ

21. Renunciation of worldly pleasures is the foundation of certitude.

٢٢ــ اَلزُّهْدُ مَتْجَرٌ رابِحٌ

22. Renunciation of worldly pleasures is a profitable trade.

٢٣ــ اَلزُّهْدُ سَجِيَّةُ المُخلِصينَ

23. Renunciation of worldly pleasures is a quality of the sincere.

٢٤ــ الزُّهْدُ مِفْتاحُ صَلاح

24. Renunciation of worldly pleasures is the key to goodness.

٢٥ــ اَلزُّهدُ قَصْرُ الأمَلِ

25. Renunciation of worldly pleasures means shortening aspirations.

٢٦ــ اَلتَّزَهُّدُ يُؤَدّي إلَى الزُّهدِ

26. Renunciation of worldly pleasures leads to asceticism.

٢٧ ــ الزُّهْدُ أنْ لاتَطْلُبَ المَفْقُودَ حتّى يَعْدُمَ المَوْجُودُ

27. Renunciation of worldly pleasures means not seeking that which is absent until that which is present [and available] perishes.

٢٨ــ اَلزُّهْدُ فِي الدُّنيا اَلرَّاحَةُ العُظْمى

28. Renunciation of worldly pleasures is

the greatest comfort.

29. If you desire the eternal, then renounce the pleasures of the evanescent world.

٢٩ــ إنْ كُنْتُمْ فِي البَقاءِ راغِبينَ فَازْهَدُوا في عالَمِ الفَناءِ

30. If you renounce worldly pleasures, you will be free from the wretchedness of this world and prosperous in the everlasting abode.

٣٠ــ إنْ كُنْتمْ زَهَدْتُمْ خَلَصْتُمْ مِنْ شَقاءِ الدُّنيا وَ فُزْتُمْ بِدارِ البَقاءِ

31. Through renunciation of worldly pleasures, wisdom is brought forth.

٣١ــ بِالزُّهدِ تُثْمِرُ الحِكْمَةُ

32. The fruit of renouncing worldly pleasures is repose.

٣٢ــ ثَمَرَةُ الزُّهدِ الرّاحَةُ

33. Complete renunciation of worldly pleasures is from the best [act of] faith while desire for this world corrupts conviction.

٣٣ــ حُسْنُ الزُّهْدِ مِنْ أفْضَلِ الإيمانِ وَ الرَّغْبَةُ فِي الدُّنيا تُفْسِدُ الإيقانَ

34. The foundation of generosity is renunciation of worldly pleasures.

٣٤ــ رَأسُ السَّخاءِ الزُّهْدُ فِي الدُّنيا

35. Your renunciation of this world will save you and your desire for it will cause you to fall into destruction.

٣٥ــ زُهْدُكَ فِي الدُّنيا يُنْجيكَ وَ رَغْبَتُكَ فيها تُرْديكَ

36. A person's renunciation of that which perishes is proportionate to his certainty about that which is everlasting.

٣٦ــ زُهْدُ المَرْءِ فيما يَفْنى على قَدْرِ يَقينِهِ بِما يَبْقى

37. Restraining the soul from the pleasures of this world is the praiseworthy asceticism.

٣٧ــ ظَلَفُ النَّفْسِ عَنْ لَذّاتِ الدُّنيا هُوَ الزُّهْدُ المَحْمُودُ

38. Espouse the renunciation of worldly pleasures, for indeed it helps the religion.

٣٨ــ عَلَيكَ بِالزُّهْدِ فَإنَّهُ عَوْنُ الدّينِ

39. How can one who does not know the

٣٩ــ كَيْفَ يَزهَدُ فِي الدُّنيا مَنْ لا يَعْرِفُ قَدْرَ

الآخِرَةِ ؟!

value of the Hereafter renounce worldly pleasures?!

٤٠ــ كَيفَ يَصِلُ إلى حَقيقَةِ الزُّهدِ مَنْ لَمْ يُمِتْ شَهْوَتَهُ؟!

40. How can one who has not killed off his lustful desires reach the essence of asceticism?!

٤١ــ لِيَكُنْ زُهْدُكَ فيما يَنْفَدُ وَ يَزُولُ فَإِنَّهُ لا يَبْقى لَكَ وَلا تَبْقى لَهُ

41. 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.

٤٢ــ لَنْ يَفْتَقِرَ مَنْ زَهِدَ

42. He who renounces worldly pleasures will never become poor.

٤٣ــ مَنْ زَهِدَ هانَتْ عَلَيْهِ المِحَنُ

43. Whoever renounces worldly pleasures, tribulations become easy for him [to bear].

٤٤ــ مَنْ زَهِدَ فِي الدُّنيا حَصَّنَ دينَهُ

44. One who renounces pleasures in this world fortifies [and protects] his religion.

٤٥ــ مَنْ زَهِدَ فِي الدُّنيا لَمْ تَفُتْهُ

45. Whoever renounces this world, it will not elude him.

٤٦ــ مَعَ الزُّهْدِ تُثْمِرُ الحِكْمَةُ

46. By renouncing worldly pleasures, the fruit of wisdom comes forth.

٤٧ــ لاتَزْهَدَنَّ في شَيء حَتّى تَعْرِفَهُ

47. Never renounce anything until you know what it is.

٤٨ــ لا زُهْدَ كَالكَفِّ عَنِ الحَرامِ

48. There is no asceticism like refraining from that which is forbidden.

٤٩ــ لايَنْفَعُ زُهْدُ مَنْ لَمْ يَتَخَلَّ عَنِ الطَّمَعِ وَ يَتَحَلَّ بِالوَرَعِ

49. There is no benefit in the asceticism of one who does not renounce avarice and adorn himself with piety.

٥٠ــ إنَّ الزّاهِدينَ فِي الدُّنيا لَتَبْكي قُلُوبُهُمْ وَ إنْ ضَحِكُوا وَ يَشْتَدُّ حُزْنُهمْ وَ إنْ فَرِحُوا وَ يَكْثُرُ مَقْتُهُمْ أنْفُسَهُمْ وَ إنِ اغْتُبِطُوا بِما أُوتُوا

50. 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 their self-loathing increases even though they are [apparently] delighted with what they are given.

٥١ــ إذاهَرَبَ الزّاهِدُمِنَ النَّاسِ فَاطْلُبْهُ

51. When the one who renounces worldly pleasures flees from the people, seek him out.

٥٢ــ إذا طَلَبَ الزّاهِدُ النَّاسَ فَاهْرُبْ مِنْه

52. When the one who renounces worldly pleasures seeks people, flee from him.

٥٣ــ كُنْ زاهِداً فيما يَرْغَبُ فيهِ الجَهُولُ

53. Be one who renounces that which the ignorant ones desire.

٥٤ــ طُوبى لِلزّاهِدينَ فِي الدُّنيا الرّاغِبينَ فِي الآخِرَةِ أُولئكَ اتَّخَذُوا الأرْضَ بِساطاً وَ تُرابَها فِراشاً وَ مائَها طيباً وَ القُرآنَ شِعاراً وَ الدُّعاءَ دِثاراً وَ قَرَضُوا الدُّنيا على مِنهاجِ المَسيحِ عيسَى بْنَ مَريَمَ ــ على نبيِّنا وَآله و علَيهِ السّلامُ

54. 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).

٥٥ــ مَنْ لَمْ يَأْسَ عَلَى الماضي وَلَمْ يَفْرَحْ بِالآتي فَقَدْ أخَذَ الزُّهْدَ بِطَرَفَيْهِ

55. One who neither despairs over the past nor becomes overjoyed with the future has taken asceticism from both its sides.

٥٦ــ مَنْ زَهِدَ فِي الدُّنْيا اِسْتَهانَ بِالمَصائِبِ

56. One who renounces [the pleasures of] this world makes light of the tribulations [he faces in it].

٥٧ــ مَنْ زَهِدَ فِي الدُّنيا أعْتَقَ نَفْسَهُ وَ أرْضى رَبَّهُ

57. One who renounces [the pleasures of] this world frees himself and pleases his Lord.

٥٨ــ مَنْ زَهِدَ فِي الدُّنيا قَرَّتْ عَيْنُهُ بِجَنَّةِ المَأوى

58. One who renounces [the pleasures of]

this world will be delighted by the garden of the abode [of perpetual bliss in the Hereafter].

٥٩ــ مَنْ لَمْ يَزْهَدْ فِي الدُّنيا لَمْ يَكُنْ لَهُ نَصيبٌ فِي جَنَّةِ المَأوى

59. One who does not renounces [the pleasures of] this world will not have a share in the Garden of the Abode.

٦٠ــ الرَّاحَةُ فِي الزُّهدِ

60. Repose is in renouncing worldly pleasures.

٦١ــ أُنْظُر إلى الدُّنيا نَظَرَ الزّاهِدِ المُفارِقِ وَ لا تَنْظُرْ إلَيْها نَظَرَ العاشِقِ الوامِقِ

61. 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.

٦٢ــ اِزْهَدْ فِي الدُّنيا وَ اغْزِفْ عَنْها وَ إيّاكَ أنْ يَنْزِلَ بِكَ المَوْتُ (وأنْتَ ابِقٌ مِنْ رَبِّكَ فِي طَلَبِها فَتَشْقى) وقَلْبُكَ مُتَعَلِّقٌ بِشَيءٍ مِنْها فَتَهْلِكَ

62. 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.

VISITING

الزّيارة

١ــ إغْبابُ الزِّيارَةِ أمانٌ مِنَ المَلالَةِ

1. Visiting [one's brothers in faith] on a regular basis is protection from lethargy.

٢ــ زُرْ فِي اللّهِ أهْلَ طاعَتِهِ وَ خُذِ الهِدايَةَ مِنْ أهْلِ وِلايَتِهِ

2. Visit those who are obedient to Allah for His sake and take guidance from those who have been vested with His authority.

٣ــ زُورُوا فِي اللّهِ وجالِسُوا فِي اللّهِ وَ اعْطُوا فِي اللّهِ وَ امْنَعُوا فِي اللّهِ

3. 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.

٤ــ مَنْ كَثُرَتْ زِيارَتُهُ قَلَّتْ بَشاشَتُهُ

4. One whose visits increase, his cheerfulness decreases.

الزِّينَةُ

ADORNMENT

١ــ الزِّينَةُ بِحُسْنِ الصَّوابِ لابِحُسْنِ الثيابِ

1. Adornment is in righteous probity, not in elegant clothing.

باب السين

السُؤال والطّلب عن الناس

BEGGING AND ASKING PEOPLE

١ــ السُّؤالُ يُضْعِفُ لِسانَ المُتَكَلِّمِ وَ يَكْسِرُ قَلْبَ الشُّجاعِ البَطَلِ وَيُوقِفُ الحُرَّ العَزيْزِ مَوْقِفَ العَبْدِ الذَّليلِ وَ يُذْهِبُ بَهاءَ الوَجْهِ وَ يَمْحَقُ الرِّزْقَ

1. 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.

٢ــ المَسْئَلَةُ طَوْقُ المَذَلَّةِ تَسْلُبُ العَزيزَ عِزَّهُ وَ الحَسيبَ حَسَبَهُ

2. Begging is the collar of humiliation, it takes the honour away from the honourable and the stature away from the noble.

٣ــ الذُّلُّ في مَسْئَلَةِ النَّاسِ

3. Humiliation [and disgrace] is in asking from people.

٤ــ المَسْئَلَةُ مِفْتاحُ الفَقْرِ

4. Begging is the key to poverty.

٥ــ آفَةُ الطَّلَبِ عَدَمُ النَّجاحِ

5. The bane of asking [others] is lack of success [in getting what one asks for].

٦ــ إذا أرَدْتَ أنْ تُطاعَ فَاسْأَلْ ما يُسْتَطاعُ

6. If you want to be obeyed [or your request to be granted] then ask for that which is feasible.

٧ــ لِيَكُنْ مَسْأَلَتُكَ ما يَبْقى لَكَ جَمالُهُ وَ يُنْفى عَنْكَ وَبالُهُ

7. 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.

٨ــ مَنْ أحْسَنَ المَسْأَلَةَ أُسْعِفَ

8. One who asks properly is aided.

٩ــ مَنْ سَأَلَ غَيْرَ اللّهِ اِسْتَحَقَ الحِرْمانَ

9. Whoever asks [from] other than Allah deserves to be deprived.

١٠ــ مَنْ أكْثَرَ مَسْئَلَةَ النَّاسِ ذَلَّ

10. One who increases his requests from people is humiliated.

١١ــ مَنْ سَألَ ما لايَسْتَحِقُّ قُوبِلَ بِالحِرمانِ

11. One who asks for that which he does not deserve is faced with deprivation.

١٢ــ مَنْ تَكَرَّرَ سُؤالُهُ لِلنَّاسِ ضَجَرُوهُ

12. One who repeats his request to the people, they get irritated by him.

١٣ــ مَنْ سَألَ فَوْقَ قَدْرِهِ اِسْتَحَقَّ الحِرْمانَ

13. One who asks for that which is above his rank deserves to be deprived.

١٤ــ مَنْ لَمْ يَصُنْ وَجْهَهُ عَنْ مَسْألَتِكَ فَأكْرِمْ وَجْهَكَ عَنْ رَدِّهِ

14. When one does not protect his dignity from [the humiliation of] asking you, then preserve your honour by not turning him away.

١٥ــ وَجْهُكَ ماءٌ جامِدٌ يُقَطِّرُهُ السُّؤالُ فَانْظُرْ عِنْدَ مَنْ تُقَطِّرُهُ

15. Your countenance is like frozen water that is melted by asking; so [be careful and] consider whose presence you are melting it in.

١٦ــ لا تَسْألْ مَنْ تَخافُ مَنْعَهُ

16. Do not ask the one from whom you fear deprival.

١٧ــ لاتَرُدَّنَّ السَّائِلَ وَإنْ أسْرَفَ

17. Never turn away the beggar, even if he exceeds the limits.

١٨ــ لا تَرُدَّ السَّائِلَ وَ صُنْ مُرُوَّتَكَ عَنْ حِرْمانِهِ

18. Do not turn away the beggar and safeguard your magnanimity by not depriving him.

١٩ــ لا ذُلَّ كَالطَّلَبِ

19. There is no humiliation like asking [for something from others].

٢٠ــ لا شَيْءَ أوْجَعُ مِنَ الاِضْطِرارِ إلى مَسْئَلَةِ الأغْمارِ

20. There is nothing more tormenting than having to ask from the ignorant out of desperation.

٢١ــ إنَّكُمْ إلى إجْراءِ (جَزاءِ) ما أعْطَيْتُمْ أشَدُّ

21. Verily you are in greater need of the reward for that which you give than the

حاجَةً مِنَ السَّائِلِ إلى ما أخَذَ مِنْكُمْ

asker is [in need] of that which he takes from you.

٢٢ــ إنَّكُمْ أغْبَطُ بِما بَذَلْتُمْ مِنَ الرَّاغِبِ إلَيْكُمْ فيما وَصَلَهُ مِنْكُمْ

22. 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.

٢٣ــ اِبْدأِ السّائِلَ بالنَّوالِ قَبْلَ السُّؤالِ فَإنَّكَ إنْ أحْوَجْتَهُ إلى سُؤالِكَ أخَذْتَ مِنْ حُرِّ وَجْهِهِ أفْضَلَ مِمّا أعْطَيْتَهُ

23. 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.

٢٤ــ أُبْذُلْ مالَكَ لِمَنْ بَذَلَ لَكَ وَجْهَهُ فَإنَّ بَذْلَ الوَجْهِ لايُوازِيهِ شَيْءٌ

24. 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.

٢٥ــ اِسْمَحُوا إذا سُئِلْتُمْ

25. Give generously when you are asked.

٢٦ــ أشَدُّ مِنَ المَوْتِ طَلَبُ الحاجَةِ مِنْ غَيْرِ أهْلِها

26. Seeking one's need from he who is not worthy [of being asked] is harder than death.

٢٧ــ بِئْسَ الشّيمَةُ الإلحاحُ

27. What an evil trait importunity is!

٢٨ــ بَذْلُ ماءِ الوَجْهِ فِي الطَّلَبِ أعْظَمُ مِنْ قَدْرِ الحاجَةِ وَ إنْ عَظُمَتْ وَأُنْجِحَ فيهَا الطَّلَبُ

28. 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.

٢٩ ــ بَذْلُ الوَجْهِ إلَى اللِّئامِ اَلمَوْتُ الأكْبَرُ

29. Sacrificing one's dignity in front of the wicked is the greatest death.

١ــ أجمِلُوا فِي الخِطابِ تَسْمَعُوا جَميلَ الجَوابِ

1. Make your address polite and you will hear a polite reply.

٢ــ مَنْ أسْرَعَ فِي الجَوابِ لَمْ يُدْرِكِ الصَّوابَ

2. One who hastens to reply does not arrive at the right [answer].

٣ــ مِنْ بُرهانِ الفَضْلِ صائِبُ الجَوابِ

3. Giving correct reply is an evidence of merit.

٤ــ نَكيرُ الجَوابِ مِنْ نَكيرِ الخِطابِ

4. A discourteous reply stems from a discourteous address.

٥ــ لا يَسْتَحْيِيَنَّ أحَدٌ إذا سُئِلَ عَمّا لا يَعْلَمُ أنْ يَقُولَ: لا أعْلَمُ

5. When one is asked about that which he knows not, he should never feel ashamed to say: I do not know.

٦ــ لا تُسيِ اللَّفْظَ وَ إنْ ضاقَ عَلَيْكَ الجَوابُ

6. Do not use harsh words [or foul language] even if you are unable to reply.

٧ــ لا تَسْئَلُنَّ عَمّا لَمْ يَكُنْ فَفِي الَّذي قَدكانَ عِلْمٌ كاف

7. 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].

٨ــ لا تُسِيءِ الخِطابَ فَيَسُوءَكَ نَكيرُ الجَوابِ

8. Do not be offensive in your address thereby being offended by the rudeness of the reply.

٩ــ مَنْ تَرَكَ قَوْلَ «لا أدري» أُصيبَ مَقاتِلُهُ

9. One who abandons the words “I don’t know” comes upon his [place of] destruction.

١٠ــ أحْضَرُ النّاسِ جَواباً مَنْ لَمْ يَغْضَبْ

10. The person most prepared to [give a] reply is one who does not get angry.

١١ــ اِسْألْ تَعْلَمْ

11. Ask and you will learn.

١٢ــ إذا سَألْتَ فَاسألْ تَفَقُّهاً وَ لا تَسْألْ تَعَنُّتاً فَإنَّ الجاهِلَ المُتَعَلِّمَ شَبيهٌ بِالعالِمِ وَ إنَّ العالِمَ المُتَعَسِّفَ شَبيهٌ بِالجاهِلِ

12. 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.

13. 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.

١٣ــ إذا كُنْتَ جاهِلاً فَتَعَلَّمْ وَ إذا سُئِلْتَ عَمّا لا تَعْلَمْ فَقُلْ: اَللّهُ وَ رَسُولُهُ أعْلَمُ

14. Too much asking leads to restlessness.

١٤ــ كَثْرَةُ السُّؤالِ تُورِثُ المَلالَ

15. One who asks, learns.

١٥ــ مَنْ سَألَ عَلِمَ

16. One who asks, benefits.

١٦ــ مَنْ سَألَ اِسْتَفادَ

17. One who asks properly, learns.

١٧ــ مَنْ أحْسَنَ السُّؤالَ عَلِمَ

18. One who asks in his young age, answers in his old age.

١٨ــ مَنْ سَألَ في صِغَرِهِ أجابَ في كِبَرِهِ

CAUSES AND MEANS

الأسباب والوسائل

1. 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.

١ــ السَّبَبُ الَّذي أدْرَكَ بِهِ العاجِزُ بُغْيَتَهُ هُوَ الَّذي أعْجَزَ القَادِرَ عَنْ طَلِبَتِهِ

2. The firmest rope that you can hold on to is the rope between you and Allah.

٢ــ أوْثَقُ سَبَب أخَذَتْ بِهِ سَبَبٌ بَيْنَكَ وَ بَيْنَ اللّهِ

3. For everything there is a cause.

٣ــ لِكُلِّ شَيْء سَبَبٌ

4. The strongest means [of gaining success in this world and the next] is having excellent [qualities and] merits.

٤ــ أقْوَى الوَسائِلِ حُسْنُ الفَضائِلِ

5. The best means [to achieve closeness to Allah] is refraining from anger and keeping

٥ــ أفْضَلُ سَبَب كَفُّ الغَضَبِ وَ التَّنَزُّهُ عَنْ

مَذَلَّةِ الطَّلَبِ

away from the humiliation of asking [others].

المسابقة

COMPETITION

١ــ إنْ كُنْتُمْ لامُحالَةَ مُتَسابِقينَ فَتَسابَقُوا إلى إقامَةِ حُدودِ اللّهِ وَ الأمْرِ بِالمَعْرُوفِ

1. If you must be competitors, then compete with each other in establishing the ordinances of Allah and in enjoining good.

السّجود والركوع

PROSTRATION AND BOWING

١ــ اَلسُّجُودُ الجِسْماني: هُوَ وَضْعُ عَتائِقِ الوُجُوهِ عَلَى التُّرابِ وَ اسْتِقْبالُ الأرْضِ بِالراحَتَينِ وَ الكَفَّيْنِ (وَ الرُّكْبَتَيْنِ) وَ أطْرافِ القَدَمَيْنِ مَعَ خُشُوعِ القَلْبِ وَ إخْلاصِ النِّيَّةِ

1. 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.

٢ــ وَالسُّجُودُ النَّفْساني: فَراغُ القَلْبِ مِنَ الفانياتِ وَ الإقْبالُ بِكُنْهِ الهِمَّةِ عَلَى الباقياتِ وَ خَلْعُ الكِبْرِ وَ الحَمِيَّةِ وَ قَطْعُ العَلائِقِ الدُّنْيَوِيَّةِ وَ التَّحَلّي بِالخَلائِقِ النَبَوِيَّةِ

2. 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.

٣ــ نِعْمَ العِبادَةُ السُّجُودُ وَ الرُّكُوعُ

3. What good forms of worship Prostration (sujūd) and bowing (rukū') are.

السّجن

PRISON

١ــ السِّجْنُ أحَدُ القَبْرَيْنِ

1. The prison is one of the two [types of] graves.

السَّخَط

DISPLEASURE

١ــ مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْرَفْ رِضاهُ

1. One whose displeasure is much, his pleasure is not known.

٢ــ مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْتَبْ

2. One whose displeasure is much is not admonished.

٣ــ ما أقْبَحَ السُّخْطَ وَ أحْسَنَ الرِّضى

3. How ugly is displeasure and how nice pleasure is!

٤ــ كَفى بِالسَّخَطِ عَناءً

4. Displeasure is enough of a suffering.

٥ــ مَنْ تَسَخَّطَ بِالمَقْدُورِ حَلَّ بِهِ المَحْذُورُ

5. Whoever is displeased with what has been destined, adversity befalls him.

٦ــ لا تَكْرَهُوا سُخْطَ مَنْ يُرْضيهِ الباطِلُ

6. Do not be upset by the displeasure of the one who is pleased with falsehood.

٧ــ تَوَقَّ سَخَطَ مَنْ لايُنْجيكَ إلاَّ طاعَتُهُ وَ لايُرْديكَ إلاّ مَعْصِيَتُهُ وَلايَسَعُكَ إلاّ رَحْمَتُهُ وَ الْتَجِئْ إلَيْهِ وَ تَوَكَّلْ عَلَيْهِ

7. 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.

السخاء

GENEROSITY

١ــ السَّخاءُ يَكْسِبُ المَحَبَّةَ وَ يَزينُ الأخْلاقَ

1. Generosity earns love [of people] and adorns one's character.

٢ــ السَّخاءُ أحَدُ السَّعادَتَيْنِ

2. Generosity is one of the two felicities.

٣ــ السَّخاءُ يُمَحِصُّ الذُّنُوبَ وَ يَجْلِبُ مَحَبَّةَ القُلُوبِ

3. Generosity clears away sins and attracts the love of the hearts.

٤ــ السَّخاءُ وَ الشَجاعَةُ غَرائِزُ شَرِيفَةٌ يَضَعُهَا اللّهُ سُبْحانَهُ فيمَنْ أحَبَّهُ وَ امْتَحَنَهُ

4. Generosity and courage are honourable instincts which Allah, the Glorified, puts in the one whom He loves and has subjected to trials.

٥ــ السَّخاءُ أنْ تَكُونَ بِمالِكَ مُتَبَرِّعاً وَ عَنْ مالِ غَيرِكَ مُتَوَرِّعاً

5. Generosity means being open-handed with your [own] wealth while being cautious with the wealth of others.

٦ــ السَّخاءُ ما كانَ ابْتِداءً فَإنْ كانَ عَنْ مَسْئَلَة فَحَياءٌ وَ تَذَمُّمٌ

6. Generosity is that which one gives [himself], for if he gives after being asked, then it is [a result of] shame and embarrassment.

٧ــ السَّخاءُ ثَمَرَةُ العَقْلِ وَ القَناعَةُ بُرْهانُ النُّبْلِ

7. Generosity is the fruit of the intellect and contentment is the evidence of nobility.

٨ــ السَّخاءُ وَ الحَياءُ أفْضَلُ الخُلْقِ

8. Generosity and shame are the best characteristics.

٩ــ أشْجَعُ النَّاسِ أسْخاهُمْ

9. The most courageous of people is the most generous of them.

١٠ــ أكْرَمُ الأخْلاقِ السَّخاءُ وَ أعَمُّها نَفْعاً العَدْلُ

10. The most honourable of qualities is generosity, and the most universal in benefit is justice.

١١ــ أفْضَلُ السَّخاءِ أنْ تَكُونَ بِمالِكَ مُتَبَرِّعاً وَ عَنْ مالِ غَيْرِكَ مُتَوَرِّعاً

11. The best [form of] generosity is for you to be open-handed with your wealth while being cautious with the wealth of others.

١٢ــ إنَّ سَخاءَ النَّفْسِ عَمّا في أيْدِي النّاسِ لأفْضَلُ مِنْ سَخاءِ البَذْلِ

12. Verily the generosity of keeping oneself away from that which others possess is better than the generosity of giving.

١٣ــ إنَّ أفْضَلَ مَا اسْتُجْلِبَ بِهِ الثَّناءُ اَلسَّخاءُ وَ إنَّ أجْزَلَ مَا اسْتُدِرَّتْ بِهِ الأرْباحُ الباقِيَةُ اَلصَّدَقَةُ

13. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

١٤ــ السَّخاءُ سَجِيَّةٌ الشَّرَفُ مَزِيَّةٌ

14. Generosity is a [righteous] trait; honour is a virtue.

١٥ــ السَّخاءُ خُلْقٌ

15. Generosity is a [virtuous] quality.

١٦ــ السَّخاءُ زَيْنُ الإنْسانِ

16. Generosity is the adornment of a human being.

١٧ــ اَلسَّخاءُ يَزْرَعُ المَحَبَّةَ

17. Generosity sows [the seeds of] love.

١٨ــ اَلسَّخاءُ أشْرَفُ عادَة

18. Generosity is the most honourable habit.

١٩ــ اَلسَّخاءُ خُلُقُ الأنْبياءِ

19. Generosity is a quality of the Prophets.

٢٠ــ اَلسَّخاءُ يُثْمِرُ الصَّفاءَ

20. Generosity bears the fruit of [spiritual] purity.

٢١ــ اَلسَّخاءُ سِتْرُ العُيُوبِ

21. Generosity covers up [one's] faults.

٢٢ــ اَلسَّخاءُ يَكْسِبُ الحَمْدَ

22. Generosity earns praise.

٢٣ــ اَلسَّخاءُ عُنْوانُ المُرُوَّةِ والنُّبْلِ

23. Generosity is the symbol of magnanimity and nobility.

٢٤ــ بِالسَّخاءِ تُزانُ الأفْعالُ

24. Through generosity, actions become beautiful.

٢٥ــ بِالسَّخاءِ تُسْتَرُ العُيُوبُ

25. Through generosity, faults are hidden.

٢٦ــ تَحَلَّ بِالسَّخاءِ وَ الوَرَعِ فَهُما حِلْيَةُ الإيمانِ وَ أشْرَفُ خِلالِكَ

26. Adorn yourself with generosity and piety, for these two are the embellishments of faith and the most honourable of your traits.

٢٧ــ خَيْرُ السَّخاءِ ما صادَفَ مَوْضِعَ الحاجَةِ

27. The best generosity is that which corresponds to the situations of need.

٢٨ــ سَبَبُ المَحَبَّةِ السَّخاءُ

28. Generosity is the cause of adoration.

٢٩ــ سَبَبُ السِّيادَةِ السَّخاءُ

29. The cause of ascendancy is generosity.

٣٠ــ شَيْنُ السَّخاءِ السَّرَفُ

30. The disgrace of generosity is extravagance.

٣١ــ ظَلَمَ السَّخاءَ مَنْ مَنَعَ العَطاءَ

31. He who holds back from giving has oppressed generosity.

٣٢ــ عَلَيْكَ بِالسَّخاءِ فَإِنَّهُ ثَمَرَةُ العَقْلِ

32. Espouse generosity, for indeed it is the fruit of the intellect.

٣٣ــ عَلَيْكُمْ بِالسَّخاءِ وَ حُسْنِ الخُلْقِ فَإِنَّهُما يَزيدانِ الرِّزْقَ وَ يُوجِبانِ المَحَبَّةَ

33. Espouse generosity and good etiquette for verily these two [traits] increase sustenance and bring about adoration.

٣٤ــ على قَدْرِ المُرُوءَةِ تَكُونُ السَّخاوَةُ

34. One's generosity is proportionate to one's magnanimity.

٣٥ــ غَطُّوا مَعائِبَكُمْ بِالسَّخاءِ فَإِنَّهُ سِتْرُ العُيُوبِ

35. Cover up your faults with generosity for it is indeed a covering for faults.

٣٦ــ فِي السَّخاءِ المَحَبَّةُ

36. In generosity there is affection.

٣٧ــ كَثْرَةُ السَّخاءِ تُكْثِرُ الأوْلِياءَ وَ تَسْتَصْلِحُ الأعْداءَ

37. Abundance of generosity increases [one's] friends and reforms [one's] enemies.

٣٨ــ لَوْ رَأَيْتُمُ السَّخاءَ رَجُلاً لَرَأَيْتُمُوهُ حَسَناً يَسُرُّ النّاظِرينَ

38. 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.

٣٩ــ مَنْ لَمْ يَكُنْ لَهُ سَخاءٌ وَ لا حَياءٌ فَالمَوْتُ خَيْرٌ لَهُ مِنَ الحَياةِ

39. When there is neither generosity nor shame in a person, then death is better for him than life.

٤٠ــ نِعْمَ السَّجِيَّةُ السَّخاءُ

40. What a good trait generosity is!

41. There is no merit like generosity.

٤١ــ لا فَضيلَةَ كَالسَّخاءِ

42. There can be no generosity with nothingness.

٤٢ــ لاسَخاءَ معَ عَدَم

43. Generosity is showing affection to the beggar and giving open-handedly.

٤٣ــ اَلسَّخاءُ حُبُّ السَّائِلِ وَ بَذْلُ النائِلِ

APTNESS

السَّداد

1. One who acts aptly, acquires [success].

١ــ مَنْ عَمِلَ بِالسَّدادِ مَلَكَ

MIRAGE

السَّراب

1. One who strives in seeking a mirage, his hardship is prolonged and his thirst increases.

١ــ مَنْ سَعى في طَلَبِ السَّرابِ طالَ تَعَبُهُ وَ كَثُرَ عَطَشُهُ

2. One who hopes to quench his thirst from a mirage, his hope will be dashed and he will die of thirst.

٢ــ مَنْ أمَّلَ الرِّيَّ مِنَ السَّرابِ خابَ أمَلُهُ وَ ماتَ بِعَطَشِهِ

3. One who is deceived by the mirage [of this world], the means [of attaining prosperity in the Hereafter] are cut off for him.

٣ــ مَنْ غَرَّهُ السَّرابُ تَقَطَّعَتْ بِهِ الأسْبابُ

DISMISSAL

السَّراح

1. Dismissal with kindness is one of the two reliefs.

١ــ حُسْنُ السَّراحِ أحَدُ الرّاحَتَيْنِ

INWARD THOUGHTS AND FEELINGS

السرائر

1. The goodness of inward thoughts is evidence of the soundness of insight.

١ــ صَلاحُ السَّرائِرِ بُرْهانُ صِحَّةِ البَصائِرِ

2. Blessed is the one whose inward thoughts are good, whose outward [character] is righteous and who does not harm the people.

٢ــ طُوبى لِمَنْ صَلُحَتْ سَريرَتُهُ وَ حَسُنَتْ عَلانِيَتُهُ وَ عَزَلَ عَنِ النَّاسِ شَرَّهُ

3. When the consciences are being reformed, the hidden rancour becomes evident.

٣ــ عِنْدَ تَصْحيحِ الضَّمائِرِ يَبْدُو غِلُّ السَّرائِرِ

4. When the outward gets corrupted, the inward also get corrupted.

٤ــ عِنْدَ فَسادِ العَلانِيَةِ تَفْسُدُ السَّريرَةُ

5. One whose inward [feeling] is good, his outward [character] is righteous.

٥ــ مَنْ حَسُنَتْ سَريرَتُهُ حَسُنَتْ عَلانِيَتُهُ

6. One whose inward [feeling] is good [and honourable] is not afraid of anyone.

٦ــ مَنْ حَسُنَتْ سَريرَتُهُ لَمْ يَخَفْ أحَداً

SECRET AND CONFIDENTIAL DISCUSSIONS

السّرُّ والنّجوى

1. Protect your affair and do not give away your secret in marriage to whoever proposes!

١ــ اِحْفَظْ أمْرَكَ وَ لا تُنْكِحْ خاطِباً سِرَّكَ

2. 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].

٢ــ اِنْفَرِدْ بِسِرِّكَ وَلا تُودِعْهُ حازِماً فَيَزِلَّ وَ لاجاهِلاً فَيَخُونَ

3. 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.

٣ــ أفْضَلُ النَّجْوى ماكانَ عَلَى الدّينِ وَ التُّقى وَ أسْفَرَ عَنِ اتِّباعِ الهُدى وَ مُخالَفَةِ الهَوى

٤ــ اَلمَرْءُ أحْفَظُ لِسِرِّهِ

4. Man is more protective of his secret.

٥ــ اَلإذاعَةُ شيمَةُ الأغْيارِ

5. Divulging [secrets] is the trait of outsiders [not that of believing Muslims].

٦ــ إذاعَةُ سِرّ أُودِعْتَهُ غَدْرٌ

6. Divulging the secret that has been entrusted to you is a [form of] betrayal.

٧ــ ثَلاثٌ لا يُسْتَوْدَعْنَ سِرّاً: المَرْأةُ وَ النَّمّامُ وَ الأحمَقُ

7. Three people are not to be trusted with a secret: the woman, the telltale and the fool.

٨ــ سِرُّكَ سُرُورُكَ إنْ كَتَمْتَهُ وَ إنْ أذَعْتَهُ كانَ ثُبُورَكَ

8. Your secret is a source of happiness for you if you conceal it but if you divulge it, it is your destruction.

٩ــ لا يَسْلَمُ مَنْ أذاعَ سِرَّهُ

9. He who divulges his secrets does not remain safe.

١٠ــ سِرُّكَ أسيرُكَ فَإنْ أفْشَيْتَهُ صِرْتَ أسيرَهُ

10. Your secret is your prisoner but if you divulge it, you become its prisoner.

١١ــ كُنْ بِأسْرارِكَ بَخيلاً وَلا تُذِعْ سِرّاً أُودِعْتَهُ فَإنَّ الإذاعَةَ خِيانَةٌ

11. Be stingy with your secrets and do not divulge the secret that has been entrusted to you, for indeed divulging [it] is betrayal.

١٢ــ كُلَّما كَثُرَ خُزّانُ الأسْرارِ كَثُرَ ضِياعُها

12. Every time the keepers of secrets increase, [chances of] its divulgence becomes greater.

١٣ــ كاتِمُ السِّرِّ وَفِيٌّ أمينٌ

13. One who conceals the secret [that has been entrusted to him] is loyal and trustworthy.

١٤ــ لَوْ عَقَلَ المَرْءُ عَقْلَهُ لأحْرَزَ سِرَّهُ عَمَّنْ أفْشاهُ إلَيْهِ وَ لَمْ يُطْلِعْ أحَداً عليهِ

14. 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.

١٥ــ مَنْ أفْشى سِرَّكَ ضَيَّعَ أمْرَكَ

15. One who reveals your secret has ruined your affair.

١٦ــ مَنْ كَتَمَ سِرَّهُ كانَتِ الخِيَرَةُ بِيَدِهِ

16. One who conceals his secret has the choice [of doing as he wills with it] in his hand.

١٧ــ مَنْ أسَرَّ إلى غَيْرِ ثِقَة ضَيَّعَ سِرَّهُ

17. One who entrusts his secret to an unreliable person has forfeited his secret.

١٨ــ مَنْ أفْشى سِرّاً أُسْتُودِعَهُ (أُودِعَهُ) فَقَدْ خانَ

18. One who divulges a secret that has been entrusted to him has betrayed [a trust].

١٩ــ مَنْ ضَعُفَ عَنْ سِرِّهِ (شَرِّهِ) فَهُوَ عَنْ سِرِّ غَيْرِهِ أضْعَفُ

19. Whoever is weak in keeping his own secret, he will be even weaker in keeping the secret of others.

٢٠ــ مَنْ ضَعُفَ عَنْ حِفْظِ سِرِّهِ لَمْ يَقْوَ لِسِرِّ غَيْرِهِ

20. One who is too weak to protect his [own] secret will not be strong enough to protect the secret of others.

٢١ــ مَنْ حَصَّنَ سِرَّهُ مِنْكَ فَقَدِ اتَّهَمَكَ

21. One who safeguards his secret from you has actually accused you [of being untrustworthy].

٢٢ــ مِنْ أقْبَحِ الغَدْرِ إذاعَةُ السِّرِّ

22. From the ugliest form of betrayal is divulging a secret.

٢٣ــ مالُمْتُ أحَداً على إذاعَةِ سِرّي إذْ كُنْتُ بِهِ أضْيَقَ (مِنْهُ)

23. 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].

٢٤ــ مِلاكُ السِّرِّ سَتْرُهُ

24. The basis of a secret is its concealment.

٢٥ــ لا تُوْدِعَنَّ سِرَّكَ مَنْ لا أمانَةَ لَهُ

25. Do not entrust your secret to one who has no trustworthiness.

٢٦ــ لاتَثِقْ بِمَنْ يُذيعُ سِرَّكَ

26. Do not confide in the one who would divulge your secret.

٢٧ــ لا تُطْلِعْ زَوْجَكَ وَ عَبْدَكَ عَلى سِرِّكَ

27. Do not inform your wife and your servant about your secret as they will [use

فَيَسْتَرِقّاكَ

it to] subjugate you.

٢٨ــ لا تُسِرَّ إلَى الجاهِلِ شَيْئاً لا يُطيقُ كِتْمانَهُ

28. Do not confide in the ignorant one with any secret that he is unable to conceal.

٢٩ــ لا حِرْزَ (لاحَزْمَ) لِمَنْ لا يَسَعُ سِرَّهُ صَدْرُهُ

29. One whose breast cannot accommodate his secret has no preservation (or prudence).

٣٠ــ حَديثُ كُلِّ مَجْلِس يُطْوى مَعَ بِساطِهِ

30. The speech of every gathering is [supposed to be] rolled up with its carpet.

٣١ــ إنِ اسْتَنَمْتَ إلى وَدُودِكَ فَأحْرِزْ لَهُ مِنْ أمْرِكَ وَ اسْتَبْقِ لَهُ مِنْ سِرِّكَ ما لَعَلَّكَ أنْ تَنْدِمَ عَلَيْهِ وَقْتاً ما

31. 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.

السرور وادخال السرور

HAPPINESS AND PUTTING JOY IN THE HEARTS

١ــ اَلسُّرُورُ يَبْسُطُ النَّفْسَ وَ يُثيرُ النِّشاطَ

1. Happiness opens up the spirit and stimulates vitality.

٢ــ رُبَّما تَنَغَّصَ السُّرُورُ

2. At times happiness becomes roiled.

٣ــ قَدْ يَتَنَغَّصُ السُّرُورُ

3. Perhaps [the joy of] happiness may turn bitter.

٤ــ كُلُّ سُرُور مُتَنَغِّصٌ

4. Every joy [in this world] turns sour [eventually].

٥ــ ما أوْدَعَ أحَدٌ (ما مِنْ أحَد أوْدَعَ) قَلْباً سُرُوراً إلاّ خَلَقَ اللّهُ مِنْ ذلِكَ السُّرُورِ لُطْفاً فَإذا نَزَلَتْ بِهِ نائِبَةٌ جَرى إلَيْها كَالماءِ فِي انْحِدارِهِ

5. 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

حَتّى يَطْرُدَها عَنْهُ كَما تَطْرُدُ الغَريبَةُ مِنَ الإبِلِ

calamity from him just as the unfamiliar camel is expelled from the group of camels.

الإسراف

EXTRAVAGANCE

١ــ اَلإسْرافُ مَذْمُومٌ في كُلِّ شَيْءٍ إلاّ في أفْعالِ الخَيْرِ

1. Extravagance is blameworthy in everything except in doing good deeds.

٢ــ ألا وَ إنَّ إعْطاءَ هذا المالِ في غَيرِ حَقِّهِ تَبْذيرٌ وَ إسْرافٌ

2. Verily giving this wealth where it has no right to be given is wastefulness and extravagance.

٣ــ أقْبَحُ البَذْلِ السَّرَفُ

3. The ugliest [form of] giving is extravagance.

٤ــ إنَّ مَنْعَ المُقْتَصِدِ أحْسَنُ مِنْ عَطاءِ المُبَذِّرِ

4. The refusal of the economizer is better than the granting of the extravagant.

٥ــ إنَّ إمْساكَ الحافِظِ أجْمَلُ مِنْ بَذلِ المُضَيِّعِ

5. Verily the withholding of preserver is more graceful than the giving of the squanderer.

٦ــ اَلإسْرافُ يُفْنِي الجَزيلَ

6. Extravagance wipes out the plentiful.

٧ــ اَلإسْرافُ يُفْني الكَثيرَ

7. Extravagance depletes the abundant.

٨ــ اَلتَّبْذيرُ عُنْوانُ الفاقَةِ

8. Wastefulness is the symbol [and cause] of poverty.

٩ــ اَلتَّبْذيرُ قَرينٌ مُفْلِسٌ

9. Wastefulness is a penniless companion.

١٠ــ ذَرِ الإسْرافَ مُقْتَصِداً وَ اذْكُرْ فِي اليَوْمِ غَداً

10. Abandon extravagance by economizing, and recall [your] tomorrow today.

١١ــ ذَرِ السَّرَفَ فَإنَّ المُسْرِفَ لا يُحْمَدُ جُودُهُ وَ لا يُرْحَمُ فَقْرُهُ

11. Eschew extravagance, for neither is the generosity of the extravagant praised nor

is his indigence sympathized [with].

12. The cause of poverty is extravagance.

١٢ــ سَبَبُ الفَقْرِ الإسْرافُ

13. You must abandon wastefulness and extravagance, and adopt the qualities of justice and equity.

١٣ــ عَلَيْكَ بِتَرْكِ التَّبْذيرِ وَالإسْرافِ وَالتَّخَلُّقِ بِالعَدْلِ والإنْصافِ

14. Extravagance is censured in everything except in performance of virtuous acts and excessiveness in obedience [and worship of Allah].

١٤ــ في كُلِّ شَيْءٍ يُذَمُّ السَّرَفُ إلاّ في صَنايِعِ المَعْرُوفِ وَ المُبالَغَةُ فِي الطَّاعَةِ

15. 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.

١٥ــ فَدَعِ الإسْرافَ مُقْتَصِداً وَ اذْكُرْ فِي اليَوْمِ غَداً وَ أمْسِكْ مِنَ المالِ بِقَدْرِ ضَرُورَتِكَ وَقَدِّمِ الفَضْلَ لِيَوْمِ حاجَتِكَ

16. Wastefulness is enough of an extravagance.

١٦ــ كَفى بِالتَّبْذيرِ سَرَفاً

17. Too much extravagance destroys.

١٧ــ كَثْرَةُ السَّرَفِ تُدَمِّرُ

18. There is no honour in extravagance.

١٨ــ لَيْسَ في سَرَف شَرَفٌ

19. One who takes pride in wastefulness will be humiliated by indigence.

١٩ــ مَنِ افْتَخَرَ بِالتَّبْذيرِ اِحْتَقَرَ بِالإفْلاسِ

20. That which is above sufficiency is extravagance.

٢٠ــ ما فَوْقَ الكَفافِ إسْرافٌ

21. There is no ignorance like wastefulness.

٢١ــ لاجَهْلَ كَالتَّبْذيرِ

22. There is no affluence with extravagance.

٢٢ــ لا غِنى مَعَ إسْراف

23. Woe be to the extravagant! How far he

٢٣ــ وَيْحَ المُسْرِفِ ما أبْعَدَهُ عَنْ صَلاحِ نَفْسِهِ

وَاِسْتِدْراكِ أمْرِهِ

is from reforming himself and setting right his affair!

السّرقة

THEFT

١ــ وَ مُجانَبَةَ السِّرْقَةِ إيجاباً لِلْعِفَّةِ

1. And the shunning of theft [has been prescribed] as a means of instilling virtue.

المساعدة

AID

١ــ ساعِدْ أخاكَ عَلى كُلِّ حال وَ زُلْ مَعَهُ حَيْثُما زالَ

1. Aid your brother in every situation, and go with him wherever he goes.

السَّعادة

FELICITY

١ــ السَّعادةُ ما أفْضَتْ إلَى الفَوْزِ

1. Felicity is that which leads [one] to success.

٢ــ أماراتُ السَّعادَةِ إخْلاصُ العَمَلِ

2. The signs of felicity are sincerity [of intentions] in action.

٣ــ خُلُوُّ الصَّدْرِ مِنَ الغِلِّ وَالحَسَدِ مِنْ سَعادَةِ العَبْدِ

3. Having a heart that is free of rancour and jealousy is from the felicity of a servant.

٤ــ دَرَكُ السَّعادَةِ بِمُبادَرَةِ الخَيْراتِ وَ الأعْمالِ الزّاكياتِ

4. Felicity is gained by hastening good deeds and pure [and virtuous] actions.

٥ــ سَعادَةُ المَرْءِ اَلقَناعَةُ وَ اَلرِّضا

5. The felicity of a person is [in] contentment and satisfaction.

٦ــ سَعادَةُ الرَّجُلِ في إحْرازِ دينِهِ وَ العَمَلِ

6. The felicity of a man is in safeguarding his faith and working for his Hereafter.

لآخِرَتِهِ

٧ــ كَفى بِالمَرْءِ سَعادَةً أنْ يُوثَقَ بِهِ في أُمُورِ الدّينِ وَ الدُّنيا

7. It is enough of a felicity for a person that he be deemed trustworthy in religious and worldly affairs.

٨ــ كَفى بِالمَرْءِ سَعادَةً أنْ يَعْزِفَ عَمّا يَفْنى وَ يَتَوَلَّهَ بِما يَبْقى

8. It is enough of a felicity for a person to turn away from that which perishes and become occupied with that which is everlasting.

٩ــ لَنْ تُعْرَفَ حَلاوَةُ السَّعادَةِ حتّى تُذاقَ مَرارَةُ النَّحْسِ

9. You will never know the sweetness of felicity until you taste the bitterness of misfortune.

١٠ــ مِنَ السَّعادَةِ التَّوفيقُ لِصالِحِ الأعْمالِ

10. It is part of felicity to be granted success in performing righteous deeds.

١١ــ مِنْ كَمالِ السَّعادَةِ السَّعْيُ في صَلاحِ الجُمْهُورِ

11. It is from the perfection of felicity for one to strive for the betterment of the [whole] community.

١٢ــ مِنَ السَّعادَةِ نُجْحُ الطَّلِبَةِ

12. Successfully attaining what is sought is part of felicity.

١٣ــ مِنْ سَعادَةِ المَرْءِ أنْ يَضَعَ مَعْرُوفَهُ عِنْدَ أهْلِهِ

13. From the felicity of a person is his showing benevolence to those who are deserving of it.

١٤ــ لا يَسْعَدُ امْرُءٌ إلاّ بِطاعَةِ اللّهِ سُبْحانَهُ وَ لايَشْقَى امْرُءٌ إلاّ بِمَعْصِيَةِ اللّهِ

14. 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.

١٥ــ لا يَسْعَدُ أحَدٌ إلاّ بِإقامَةِ حُدُودِ اللّهِ وَ لايَشْقى أحَدٌ إلاّ بِإضاعَتِها

15. No one attains felicity except by upholding the bounds of Allah and no one becomes wretched except by disregarding them.

١٦ــ مِنْ سَعَادَةِ المَرْءِ أنْ تَكُونَ صَنايِعُهُ عِنْدَ مَنْ

16. It is from the felicity of a person that

يَشْكُرُهُ وَ مَعْرُوفُهُ عِنْدَ مَنْ لا يَكْفُرُهُ

his good turns are done to one who thanks him and his benevolence is shown to one who is not ungrateful to him.

١٧ــ ما سَعِدَ مَنْ شَقى إخْوانُهُ

17. He who makes his brothers miserable does not gain felicity.

١٨ــ ما أقْرَبَ السُّعُودَ مِنَ النُّحُوسِ

18. How close are felicities to misfortunes!

١٩ــ هَيْهاتَ مِنْ نَيْلِ السَّعادَةِ اَلسُّكُونُ إلَى الهُوَيْنا وَ البِطالَةِ

19. How far is repose in ease and inactivity from acquiring felicity!

٢٠ــ عِنْدَ العَرْضِ عَلَى اللّهِ سُبْحانَهُ تَتَحَقَّقُ السَّعادَةُ مِنَ الشَّقاءِ

20. When the presentation [of deeds] in front of Allah, the Glorified, takes place, felicity is differentiated from wretchedness.

السعيد

THE FELICITOUS

١ــ السَعِيدُ مَنِ اسْتَهانَ بِالمَفْقُودِ

1. The felicitous is one who considers that which is lost [to him] as insignificant.

٢ــ اَلسَّعيدُ مَنْ خافَ العِقابَ فَامَنَ وَ رَجَا الثَّوابَ فَأحْسَنَ

2. Felicitous is one who fears the punishment [of Allah] so he has faith, and hopes for divine reward so he does good deeds.

٣ــ إنَّ أسْعَدَ النَّاسِ مَنْ كانَ لَهُ مِنْ نَفْسِهِ بِطاعَةِ اللّهِ مُتَقاض

3. Verily the most felicitous of people is one who has an exhorter in himself [that urges him] to obey Allah.

٤ــ اَلسَّعيدُ مَنْ أخْلَصَ الطَّاعَةَ

4. Felicitous is one who makes his obedience [and worship] sincere.

٥ــ إنْ أحْبَبْتَ أنْ تَكُونَ أسْعَدَ النّاسِ بِما عَلِمْتَ فَاعْمَلْ

5. If you would like to be the most felicitous of people through what you have learnt, then act upon it.

٦ــ إنَّما السَّعيدُ مَنْ خافَ العِقابَ فَأَمِنَ وَ رَجا الثَّوابَ فَاحْسَنَ وَ اشْتاقَ إلَى الجَنَّةِ فَادَّلَجَ

6. 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.

السعي والإسراع والطلب

STRIVING AND SEEKING

١ــ التَّشَمُّرُ لِلْجِدِّ مِنْ سَعادَةِ الجَدِّ

1. Rolling up one's clothes [in preparation] for serious work is from [one's] good fortune.

٢ــ أُطْلُبْ تَجِدْ

2. Seek and you shall find.

٣ــ عَلَيْكَ بِالسَّعِي وَ لَيْسَ عَلَيْكَ بِالنُّجْحِ

3. It is upon you to strive but it is not upon you to succeed.

٤ــ لَنْ يَضيعَ مِنْ سَعْيِكَ ما أصْلَحَكَ وَ أكْسَبَكَ الأجْرَ

4. Never will your striving for that which improves you and earns divine reward be wasted.

٥ــ مَنْ أسْرَعَ المَسيرَ أدْرَكَ المَقيلَ

5. One who hastens his pace arrives at the place of rest [and repose].

٦ــ مَنْ حَسُنَتْ مَساعيهِ طابَتْ مَراعيهِ

6. One whose efforts are good, his place in the Hereafter will be good.

٧ــ اِسْعَوْا في فِكاكِ رِقابِكُمْ قَبْلَ أنْ تُغْلَقَ رَهائِنُها

7. Strive to free your necks [from the shackles of this world] before the doors of ransom are shut.

٨ــ مَنْ أسْرَعَ إلَى النّاسِ بِما يَكْرَهُونَ قالُوا فيهِ ما لايَعْلَمُونَ

8. Whoever hastens to the people with that which they dislike, they will speak about him that which they do not know.

٩ــ رُبَّ ساع فيما يَضُرُّهُ

9. Many a person strives in that which is harmful for him.

10. Many a person is awake so that another can sleep.

١٠ــ رُبَّ ساهِرٍ لِراقِد

11. Many a person strives for one who is seated [doing nothing].

١١ــ رُبَّ ساعٍ لِقاعِد

TRAVEL

السَّفر

1. Travelling is one of the two torments.

١ــ اَلسَّفَرُ أحَدُ العَذابَيْنِ

THE ENVOY

السفير

1. The lies of an envoy give rise to corruption, cause the failure of the intended objective, nullify judiciousness and invalidate firm resolution.

١ــ كِذْبُ السَّفيرِ يُوَلِّدُ الفَسادَ وَ يُفَوِّتُ المُرادَ وَ يُبْطِلُ الحَزْمَ وَ يَنْقُضُ العَزْمَ

SPILLING BLOOD

سفك الدِّماء

1. Spilling blood without just cause invites the descending of divine wrath and the cessation of blessings.

١ــ سَفْكُ الدِّماءِ بِغَيْرِ حَقِّها يَدْعُوا إلى حُلُولِ النِقْمَةِ وَ زَوالِ النِّعْمَةِ

THE SHIPS OF SALVATION

سفن النَّجاة

1. Cut through the waves of discord by [embarking on] the ships of salvation.

١ــ شُقُّوا أمْواجَ الفِتَنِ بِسُفُنِ النَّجاةِ

DIMWITTEDNESS

السَّفه

١ــ إيّاكَ وَ السَّفَهَ فَإنَّهُ يُوحِشُ الرِّفاقَ

1. Beware of dimwittedness for verily it causes one to be deserted by his friends.

٢ــ اَلسَّفَهُ خُرْقٌ

2. Dimwittedness is idiocy.

٣ــ اَلسَّفَهُ جَريرَةٌ

3. Dimwittedness [and insolence] is an offence.

٤ــ اَلسَّفَهُ مِفْتاحُ السِّبابِ

4. Dimwittedness is the key to ridicule.

٥ــ اَلسَّفَهُ يَجْلُبُ الشَّرَّ

5. Dimwittedness attracts evil.

٦ــ دَعِ السَّفَهَ فَإنَّهُ يُزْري بِالمَرْءِ وَ يَشينُهُ

6. Shun dimwittedness, for verily it belittles a person and dishonours him.

٧ــ سِلاحُ الجَهْلِ السَّفَهُ

7. The weapon of ignorance is dimwittedness.

٨ــ كَفى بِالسَّفَهِ عاراً

8. Dimwittedness is enough as a disgrace.

٩ــ كَثْرَةُ السَّفَهِ تُوجِبُ الشَّنَ آنَ وَ تَجْلُبُ البَغْضاءَ

9. Increased dimwittedness brings about ill feelings and gives rise to hatred.

١٠ــ لَيْسَ السَّفَهُ كَالحِلْمِ

10. Dimwittedness is not like intelligence.

السّفيه والسفهاء

THE DIMWIT

١ــ أعْيى ما يَكُونُ الحَكيمُ إذا خاطَبَ سَفيهاً

1. The wise person gets most fatigued when he speaks to a dimwit.

٢ــ أسْفَهُ السُّفَهاءِ المُتَبَجِّحُ بِفُحْشِ الكَلامِ

2. The most dim-witted of all fools is the one who boasts with foul language.

٣ــ مَنْ داخَلَ السُّفَهاءَ حُقِّرَ

3. One who enters the circle of dimwits is debased.

٤ــ مَنْ عَذَلَ سَفِيهاً فَقَدْ عَرَّضَ لِلسَّبِّ نَفْسَهُ

4. One who censures a dimwit has exposed himself to insult.

5. Refraining from replying a dimwit is the best reply you can give him.

٥ــ تَرْكُ جَوابِ السَّفيهِ أبْلَغُ جَوابِهِ

6. The dimwit does not know the right of the wise one.

٦ــ لا يَعْرِفُ السَّفيهُ حَقَّ الحَليمِ

7. Nothing corrects the dimwit but bitter [and harsh] speech.

٧ــ لايُقَوِّمُ السَّفيهَ إلاّ مُرُّ الكَلامِ

8. Accompanying the dimwit corrupts one's character.

٨ــ مُقارَنَةُ السُّفَهاءِ تُفْسِدُ الخُلْقَ

MALADIES

الأسْقام

1. It is from the [good] health of the bodies that maladies originate.

١ــ مِنْ صِحَّةِ الأجْسامِ تَوَلُّدُ الأسْقامِ

2. There is no affliction greater than the unrelenting physical ailment.

٢ــ لا رَزِيَّةَ أعْظَمُ مِنْ دَوامِ سُقْمِ الجَسَدِ

3. There is no escape for bodies from maladies.

٣ــ لَيْسَ لِلأَجْسامِ نَجاةٌ مِنَ الأسْقامِ

CALMNESS AND SOLEMNITY

السكينة والوقار

1. Solemnity is the ornament of the intellect.

١ــ اَلوَقارُ حِلْيَةُ العَقْلِ

2. Solemnity supports (or gives rise to) forbearance.

٢ــ اَلوَقارُ يُنْجِدُ (نَتيجَةُ) الحِلْمَ

3. Calmness is a sign of intelligence.

٣ــ السَّكينَةُ عُنْوانُ العَقْلِ

4. Solemnity is evidence of nobility.

٤ــ اَلوَقارُ بُرْهانُ النُّبْلِ

5. If you act with solemnity you will be honoured.

٥ــ إنْ تَوَقَّرْتَ أُكْرِمْتَ

٦ــ بِالوَقارِ تَكْثُرُ الهَيْبَةُ

6. Through solemnity, one's reverence increases.

٧ــ عَلَيْكَ بِالسَّكينَةِ فَإِنَّها أفْضَلُ زينَة

7. Espouse calmness, for indeed it is the best embellishment.

٨ــ كُنْ فِي المَلاءِ وَقُوراً وَكُنْ فِي الخَلاءِ ذَكُوراً

8. Be solemn when among the people and oft-remembering [of Allah and His bounties] when alone.

٩ــ لِتَكُنْ شيمَتُكَ الوَقارَ فَمَنْ كَثُرَ خُرْقُهُ اُسْتُرْذِلَ

9. Let solemnity be your trait, for one whose silliness increases is scorned.

١٠ــ مَنْ تَوَقَّرَ وُقِّرَ

10. One who acts with solemnity is revered.

١١ــ مَنْ كَثُرَ وَقارُهُ كَثُرَتْ جَلالَتُهُ

11. One whose solemnity increases, his exaltedness increases.

١٢ــ مُلازَمَةُ الوَقارِ تُؤْمِنُ دَناءَةَ الطَّيْشِ

12. Espousing solemnity protects one from the lowliness of impetuousness.

١٣ــ نِعْمَ الشّيمَةُ السَّكينَةُ

13. Calmness is an excellent quality.

١٤ــ نِعْمَ الشّيمَةُ الوَقارُ

14. Solemnity is an excellent trait.

١٥ــ وَقارُ الرَّجُلِ يَزينُهُ وَ خُرْقُهُ يَشينُهُ

15. The solemnity of a man adorns him and his silliness tarnishes him.

١٦ــ وَقارُ الشَّيْبِ (الرَّجُلِ) نُورٌ وَ زينَةٌ

16. The solemnity of an elderly person is a light and an embellishment.

١٧ــ وَقارُ الشَّيْبِ أحَبُّ إلَيَّ مِنْ نَضارَةِ الشَّبابِ

17. The solemnity of old age is more beloved to me than the vigour of youth.

١ــ رُبَّ سَلَف (سَلَب) عادَ خَلَفاً

1. Many a thing that has been sent ahead (or has been pillaged) returns back [as it was before].

السلام والتحيّة

SALĀMS AND GREETINGS

١ــ أبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلامِ

1. The most miserly of people is the only who is stingy with his Salām.

٢ــ بَذْلُ التَّحِيَّةِ مِنْ حُسْنِ الأخْلاقِ وَ السَّجِيَّةِ

2. Offering greetings is one of the virtuous morals and traits.

السِّلم والمسالمة

PEACE AND RECONCILIATION

١ــ اَلسِّلْمُ ثَمَرَةُ الحِلْمِ

1. Peace is the fruit of forbearance.

٢ــ اَلسِّلْمُ عِلَّةُ السَّلامَةِ وَ عَلامَةُ الاِسْتِقامَةِ

2. Peace is the cause of security and the sign of steadfastness.

٣ــ سالِمِ النّاسَ تَسْلَمْ وَ اعْمَلْ للآخِرَةِ تَغْنَمْ

3. Be peaceful with people and you will be safe; work for the Hereafter and you will be successful.

٤ــ مَنْ سالَمَ النّاسَ كَثُرَ أصْدِقائُهُ وقَلَّ أعْدائُهُ

4. Whoever is peaceful with the people, his friends increase and his enemies decrease.

٥ــ مَنْ سالَمَ النّاسَ سُتِرَتْ عُيُوبُهُ

5. Whoever is peaceful with the people, his faults remain hidden.

٦ــ مَنْ سالَمَ النّاسَ رَبِحَ السَّلامَةَ

6. One who is peaceful with the people gains security.

٧ــ مَنْ رَضِيَ مِنَ النَّاسِ بِالْمُسالَمَةِ سَلِمَ مِنْ غَوائِلِهِمْ

7. One who is pleased to live peacefully with the people will be safe from their adversities.

٨ــ وَجَدْتُ المُسالَمَةَ مالَمْ يَكُنْ وَهْنٌ فِي الإسْلامِ أنْجَعَ مِنَ القِتالِ

8. I found the reconciliation that does not weaken Islam to be more beneficial than war.

٩ــ لاعاقِبَةَ أسْلَمُ مِنْ عَواقِبِ السِّلْمِ

9. There is no outcome more sound than the outcomes of peace.

الإسلام

ISLAM

١ــ الإسْلامُ هُوَ التَّسليمُ وَ التَّسْليمُ هُوَ اليَقيْنُ وَ اليَقيْنُ هُوَ التَّصْديقُ وَالتَّصْديقُ هُوَ الإقْرارُ وَ الإقْرارُ هُوَ الأداءُ وَ الأداءُ هُوَ العَمَلُ

1. 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.

٢ــ إنَّ للإسْلامِ غايَةً فَانْتَهُوا إلى غايَتِهِ وَ اخْرُجُوا إلَى اللّهِ مِمّا افْتَرَضَ عَلَيْكُمْ مِنْ حُقُوقِهِ

2. 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.

٣ــ اَلإسْلامُ أبْلَجُ المَناهِجِ

3. Islam is the most illuminated course.

٤ــ وقال ــ عليه السّلام ــ في ذكرِ الإسْلامِ: تَبْصِرَةٌ لِمَنْ عَزَمَ وَ آيَةٌ لِمَنْ تَوَسَّمَ وَعِبْرَةٌ لِمَنِ اتَّعَظَ وَ نَجاةٌ لِمَنْ صَدَّقَ

4. 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.

٥ــ زينَةُ الإسْلامِ إعْمالُ الإحْسانِ

5. The embellishment of Islam is performing righteous actions.

٦ــ شَرَعَ اللّهُ لَكُمُ الإسْلامَ فَسَهَّلَ شَرايِعَهُ وَ أعَزَّ أرْكانَهُ على مَنْ حارَبَهُ

6. 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.

7. The outward side of Islam is radiant and its inward aspect is elegant.

٧ــ ظاهِرُ الإسْلامِ مُشْرِقٌ وَ باطِنُهُ مُونِقٌ

8. The objective of Islam is [complete] submission [to the will of Allah].

٨ــ غايَةُ الإسْلامِ التَّسليمُ

9. Islam [has been prescribed] as a security form dangers.

٩ــ وَالإسْلامَ أماناً مِنَ المَخاوِفِ

10. The basis of Islam is truthfulness [in speech].

١٠ــ مِلاكُ الإسْلامِ صِدْقُ اللِّسانِ

11. There is no fortress better fortified than Islam.

١١ــ لامَعْقِلَ أمْنَعُ مِنَ الإسْلامِ

12. Islam is in need of faith.

١٢ــ يَحْتاجُ الإسْلامُ إلَى الإيمانِ

13. Become a Muslim and you shall be safe [in the Hereafter].

١٣ــ أسْلِمْ تَسْلَمْ

THE MUSLIMS

المسلمون

1. 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].

١ــ أفْضَلُ المُسْلِمينَ إسْلاماً مَنْ كانَ هَمُّهُ لأُخْراهُ وَ اعْتَدَلَ خَوْفُهُ وَرَجاهُ

2. Verily the Muslims (or the believers) are humble.

٢ــ إنَّ المُسْلِمينَ (المُؤمِنين) مُسْتَكينُونَ

3. One who accepts Islam [and submits to the will of Allah] remains safe [in the Hereafter].

٣ــ مَنْ أسْلَمَ سَلِمَ

4. One who practices Islam properly is [truly] guided.

٤ــ هُدِيَ مَنْ حَسُنَ إسْلامُهُ

SUBMISSION TO THE WILL OF ALLAH

المسالمة مع اللّه والتسليم والإنقياد

1. Submission means not blaming [Allah for what happens].

١ــ اَلتَّسليمُ أنْ لاتَتَّهِمَ

2. If you submit your soul to Allah, your soul remains safe.

٢ــ إنْ أسْلَمْتَ نَفْسَكَ لِلّهِ سَلِمَتْ نَفْسُكَ

3. The practice of the righteous people is complete submission [to the will of Allah].

٣ــ سُنَّةُ الأَبْرارِ حُسْنُ الإسْتِسْلامِ

4. Submit to Allah and your Hereafter will be saved.

٤ــ سالِمِ اللّهَ تَسْلَمْ أُخْراكَ

5. Submit yourselves to the command of Allah and the command of His chosen servant, for verily you will never go astray with submission.

٥ــ سَلِّمُوا لأمْرِ اللّهِ وَ لإمْرِ وَلِيِّهِ فَإنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسْليمِ

6. The end result of [complete] submission [to the will of Allah] is success in reaching the Abode of Bounties.

٦ــ غايَةُ التَّسْليمِ الفَوْزُ بِدارِ النَّعيمِ

7. In submission there is faith.

٧ــ فِي التَّسْليمِ إيمانٌ

8. Guided is the one who submits to the guidance of Allah and His Prophet and the one vested with His authority.

٨ــ هُدِيَ مَنْ سَلَّمَ مَقادَتَهُ إلَى اللّهِ وَ رَسُوْلِهِ وَ وَلِيِّ أمْرِهِ

9. There is no faith better than surrendering to the will of Allah.

٩ــ لا إيمانَ أفْضَلُ مِنَ الإسْتِسْلامِ

10. Verily if you submit to Allah, you will be safe and successful.

١٠ــ إنَّكَ إنْ سالَمْتَ اللّهَ سَلِمْتَ وَ فُزْتَ

11. The root of faith is complete submission to the command of Allah.

١١ــ أصْلُ الإيمانِ حُسْنُ التَّسْليمِ لأمْرِ اللّهِ

12. One who submits to Allah remains safe.

١٢ــ مَنْ سالَمَ اللّهَ سَلِمَ

13. Whoever surrenders to Allah will be

١٣ــ مَنْ سالَمَ اللّهَ سَلَّمَهُ وَمَنْ حارَبَ اللّهَ

حَرَبَهُ

granted security by Him and whoever wages war with Allah will be destroyed by Him.

السّلامة

SECURITY

١ــ مَنْ طَلَبَ السَّلامَةَ لَزِمَ الإِسْتِقامَةَ

1. One who seeks security remains steadfast [on the straight path].

٢ــ مَنْ أرادَ السَّلامَةَ فَعَلَيْهِ بِالقَصْدِ

2. One who desires security should adopt moderation.

٣ــ مَنْ رَغِبَ فِي السَّلامَةِ أَلْزَمَ نَفْسَهُ الإِسْتِقامَةَ

3. One who wishes for security keeps himself steadfast on the straight path.

٤ــ مَنْ أحَبَّ السَّلامَةَ فَلْيُؤثِرِ الفَقْرَ وَ مَنْ أحَبَّ الرَّاحَةَ فَلْيُؤْثِرِ الزُّهْدَ فِي الدُّنيا

4. One who loves security must prefer poverty [over wealth] and one who loves comfort must prefer abstinence from pleasures in this world.

٥ــ مَنْ كانَ فيه ثَلاثٌ سَلِمَتْ لَهُ الدُّنيا وَ الآخِرَةُ:يَأمُرُ بِالمَعْرُوفِ وَ يَأْتَمِرُ بِهِ وَ يَنْهى عَنِ المُنْكَرِ وَ يَنْتَهي عَنْهُ وَ يُحافِظُ عَلى حُدُودِ اللّهِ جَلَّ وَعَلا

5. 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.

٦ــ لا وِقايَةَ أمْنَعُ مِنَ السَّلامَةِ

6. There is no preservation more averting [of harm] than security [that is granted by Allah].

٧ــ لالِباسَ أجْمَلُ مِنَ السَّلامَةِ

7. There is no attire more appealing than security [and well-being].

٨ــ رُبَّ سالِم بَعْدَ النَّدامَةِ

8. Many a person remains safe after regret.

THE ONE WHO SURRENDERS

1. Everyone who surrenders [to Allah] is protected.

2. One who surrenders [to Allah] remains safe.

3. One who surrenders himself to Allah is supported [by Him].

4. One who submits his affair to Allah is supported [by Him].

5. The one who surrenders [to Allah] is protected.

المستسلم

١ــ كُلُّ مُسْتَسْلِم مُوَقَّي

٢ــ مَنِ اسْتَسْلَمَ سَلِمَ

٣ــ مَنِ اسْتَسْلَمَ إِلَى اللّهِ اِسْتَظْهَرَ

٤ــ مَنْ سَلَّمَ أَمْرَهُ إِلَى اللّهِ اِسْتَظْهَرَ

٥ــ اَلْمُسْتَسْلِمُ مُوَقَّي

FORGETFULNESS

1. Forgetfulness is the reaper of longing [and desire].

2. One who forgets about what has been robbed from him, it is as if he has not been robbed.

السلوّ والنسيان

١ــ اَلسُّلُوُّ حاصِدُ الشَّوْقِ

٢ــ مَنْ سَلا عَنِ المَسْلُوبِ كَأَنْ لَمْ يُسْلَبْ

CONDOLENCES AND CONGRATULATIONS

1. 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

التسلية والتّهنية

١ــ وَ عَزّى ــ عَليه السّلامُ ــ رَجُلاً ماتَ لَهُ وَلَدٌ وَ رُزِقَ لَهُ وَلَدٌ فقالَ: عَظَّمَ اللّهُ أجْرَكَ فيما أبادَ وَبارَكَ لَكَ فيما أفادَ

which He has bestowed [upon you].

MIEN

السَّمْت

1. How good a guidance having a good mien is!

١ــ نِعْمَ الدَّلالَةُ حُسْنُ السَّمْتِ

HEARING AND SIGHT

السَّمع والبصر

1. 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].

١ــ جَعَلَ اللّهُ سُبْحانَهُ لَكُمْ أسْماعاً لِتَعِيَ ماعَناها وَ أبْصاراً لِتَجْلُوَ مِنْ عَشاها

LISTENING AND THE LISTENER

الإستماع والسامع والمستمع

1. 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.

١ــ رَحِمَ اللّهُ عَبْداً سَمِعَ حُكْماً فَوَعى وَ دُعِيَ إلى رَشاد فَدَنى وَ أخَذَ بِحُجْزَةِ هاد فَنَجا

2. Knowledge is not ruined except by the miscomprehension of the listener.

٢ــ لا يُؤْتَي العِلْمُ اِلاّمِنْ سُوءِ فَهْمِ السّامِعِ

3. Listen and you will learn; remain silent and you will be safe.

٣ــ اِسْمَعْ تَعْلَمْ وَ اصْمُتْ تَسْلَمْ

4. One who listens well benefits quickly.

٤ــ مَنْ أحْسَنَ الاِسْتِماعَ تَعَجَّلَ الاِنْتِفاعَ

5. Do not desire for everything that you hear, for this suffices as gullibility (or foolishness).

٥ــ لاتَطْمَعْ في كُلِّ ما تَسْمَعُ فَكَفى بِذلِكَ غِرَّةً(خُرْقاً)

٦ــ عَوِّدْ أُذُنَكَ حُسْنَ الإِسْتِماعِ وَ لاتُصْغِ إلى ما لايَزيدُ في صَلاحِكَ اِسْتِماعُهُ فَإِنَّ ذلِكَ يُصْدِيُ القُلُوبَ وَ يُوجِبُ المَذامَّ

6. 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.

٧ــ السَّامِعُ شَريكُ القائِلِ

7. The listener is a partner of the speaker.

السنة الصالحة

RIGHTEOUS PRACTICES

١ــ لا تَنْقُضْ سُنَّةً صالِحَةً عُمِلَ بِها وَ اجْتَمَعَتِ الأُلْفَةُ لَها وَ صَلَحَتِ الرَّعيَّةُ عَلَيْها

1. 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.

الإسائة

DOING WRONG TO OTHERS

١ــ إيّاكَ وَ الإساءَةَ فَإِنَّها خُلْقُ اللِّئامِ وَإِنَّ المُسيءَ لَمُتَرَدّ في جَهَنَّمَ بِإساءَتِهِ

1. 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.

٢ــ إِنَّكَ إِنْ أَسَأتَ فَنَفْسَكَ تَمْتَهِنُ وَ إيّاها تَغْبِنُ

2. Verily if you do wrong [to others] then you are only debasing and harming yourself.

٣ــ ضادُّوا الإسائَةَ بِالإحْسانِ

3. Counter the wrongs [of others] by doing good [to them].

٤ــ مَنْ شُكِرَ عَلَى الإسائَةِ سُخِرَ بِهِ

4. One who is thanked for doing wrong is [actually] mocked for it.

٥ــ مَنْ أساءَ إلى رَعِيَّتِهِ سَرَّ حُسّادَهُ

5. One who wrongs his subjects pleases his enviers.

٦ــ مَنْ أساءَ اِجْتَلَبَ سُوءُ الجَزاءِ

6. One who wrongs others brings upon himself a severe reprisal.

٧ــ مَنْ عامَلَ النّاسَ بِالإساءَةِ كافَؤُهُ بِها

7. Whoever treats people badly, they requite him with the same treatment.

٨ــ مَنْ جَرى في مَيْدانِ إساءَتِهِ كَبا في جَرْيِهِ

8. One who proceeds in the course of his offences stumbles in his progress.

٩ــ لا تُسِيْ إلى مَنْ أحْسَنَ إلَيْكَ فَمَنْ أساءَ إلى مَنْ أحْسَنَ إلَيْهِ مُنِعَ الإحْسانُ

9. 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].

١٠ــ مَنْ أساءَ إلى أهْلِهِ لَمْ يَتَّصِلْ بِهِ تَأْميلٌ

10. Whoever wrongs his [own] family, no hope [of any goodness] can be attached to him.

التسويف

PROCRASTINATION

١ــ كَمْ مِنْ مُسَوِّف بِالعَمَلِ حتّى هَجَمَ عَلَيْهِ الأجَلُ

1. How many a person has postponed doing something until death falls upon him!

٢ــ مُسَوِّفُ نَفْسِهِ بِالتَّوْبَةِ مِنْ هُجُومِ الأجَلِ عَلى أعْظَمِ الخَطَرِ

2. The one who delays seeking repentance is in the greatest danger of the onslaught of death.

٣ــ لادينَ لِمُسَوِّف بِتَوْبَتِهِ

3. One who procrastinates in seeking repentance has no faith.

السَّيِّد والسُّؤدد

EMINENCE AND THE EMINENT

١ــ اَلسَّيِّدُ مَحْسُودٌ وَ الجَوادُ مَحْبُوبٌ مَوْدُودٌ

1. The eminent one is envied and the munificent one is loved and adored.

٢ــ اَلسَّيِّدُ مَنْ تَحَمَّلَ أثْقالَ إخْوانِهِ وَ أحْسَنَ مُجاوَرَةَ جيرانِهِ

2. The eminent person is one who bears the burdens of his brothers and is neighbourly to his neighbour.

٣ــ اَلسَّيِّدُ مَنْ لا يُصانِعُ وَلا يُخادِعُ وَلا تَغُرُّهُ المَطامِعُ

3. The eminent person is one who neither flatters nor deceives, nor is he beguiled by greedy ambitions.

٤ــ اَلسَّيِّدُ مَنْ تَحَمَّلَ المَؤُنَةَ وَجادَ بِالمَعُونَةِ

4. The eminent person is one who bears the responsibility of providing [for others] and is generous with his assistance.

٥ــ تَمامُ السُّؤْدَدِ اِبْتِداءُ الصَّنايِعِ

5. The completion of eminence is in taking the initiative to do good to others.

٦ــ سادَةُ النّاسِ فِي الدُّنيا الأسْخياءُ وَفِي الآخِرَةِ الأتْقياءُ

6. The eminent among the people in this world are the generous ones and in the Hereafter, the God-wary.

٧ــ فَضيلَةُ السَّادَةِ حُسْنُ العِبادَةِ

7. The excellence of the eminent ones is in [their] devout worship [of Allah].

٨ــ فِعْلُ المَعْرُوفِ وَ إغاثَةُ المَلْهُوفِ وَ إقْراءُ الضُّيُوفِ آلَةُ السِّيادَةِ

8. Righteous action, aiding the aggrieved and inviting guests [to one's home] are instruments [and means] of eminence.

٩ــ لَمْ يَسُدْ مَنِ افْتَقَرَ إخْوانُهُ إلى غَيْرِهِ

9. One whose brothers have to turn to other than him [for their needs] has not attained eminence.

١٠ــ مِنَ السُّؤْدَدِ الصَّبْرُ لِاسْتِماعِ شَكْوَى المَلْهُوفِ

10. Listening to the complaint of the aggrieved is part of eminence.

١١ــ ما أكْمَلَ السِّيادَةَ مَنْ لَمْ يَسْمَحْ

11. He who does not grant generously has not perfected [his] eminence.

١٢ ــ ماسادَ مَنِ احْتاجَ إخْوانُهُ إلى غَيْرِهِ

12. He whose brothers need to turn to other than him [for help] has not achieved eminence.

13. There is no honour like eminence.

١٣ــ لا شَرَفَ كَالسُّؤْدَدِ

14. There is no eminence with vengeance.

١٤ــ لا سُؤْدَدَ مَعَ انْتِقام

15. There is no eminence in one who has a bad character.

١٥ــ لا سُؤْدَدَ لِسَيِّءِ الخُلْقِ

16. He who does not support [and provide for] his brothers does not gain eminence.

١٦ــ لا يَسُودُ مَنْ لايَحْتَمِلُ إخْوانَهُ

17. There is no eminence in the one who lacks generosity.

١٧ــ لاسِيادَةَ لِمَنْ لاسَخاءَ لَهُ

18. Eminence is not perfected except by bearing the burdens [of others] and doing good turns.

١٨ــ لايَكْمُلُ السُّؤْدَدُ إلاّ بِتَحَمُّلِ الأثْقالِ وَ إسْداءِ الصَّنايِعِ

MARKETS

الأسواق

1. Be wary of the sitting in the marketplaces, for indeed they are the locations of mischief and the visiting places of Satan.

١ــ إيّاكَ وَ مَقاعِدَ الأسْواقِ فَإنَّها مَعارِضُ الفِتَنِ وَمَحاضِرُ الشَيْطانِ

2. The gatherings of the marketplaces are the visiting places of Satan.

٢ــ مَجالِسُ الأسْواقِ مَحاضِرُ الشَّيْطانِ

NIGHT VIGIL

السَّهَر

1. Night vigil is one of the two lives.

١ــ اَلسَّهَرُ أحَدُ الْحَياتَيْنِ

2. Night vigil is the garden of those who yearn [nearness of Allah].

٢ــ اَلسَّهَرُ رَوْضَةُ الْمُشْتاقينَ

3. Night vigil is the insignia of the pious and the quality of those who yearn.

٣ــ سَهَرُ اللَّيْلِ شِعارُ الْمُتَّقينَ وَ شيمَةُ الْمُشتاقينَ

٤ــ سَهَرُ العُيُونِ بِذِكْرِ اللّهِ خُلْصانُ الْعارِفينَ وَ حُلْوانُ الْمُقَرَّبينَ

4. Keeping vigil at night in the remembrance [and worship] of Allah is the devotion of the Gnostics and the delight of the Near Ones.

٥ــ سَهَرُ اللَّيْلِ في طاعَةِ اللّهِ رَبيعُ الأوْلياءِ وَرَوْضَةُ السُّعَداءِ

5. Keeping vigil at night in the worship of Allah is the spring of the friends [of Allah] and the garden of the felicitous.

٦ــ سَهَرُ اللَّيلِ(العيُونِ) بِذِكْرِ اللّهِ غَنيمَةُ الأوْلياءِ وَ سَجِيَّةُ الأتْقياءِ

6. 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.

٧ــ سَهَرُ العُيُونِ بِذِكْرِ اللّهِ فُرْصَةُ السُّعَداءِ وَ نُزْهَةُ الأوْلياءِ

7. Keeping vigil at night in the remembrance of Allah is the opportunity of the felicitous and the promenade of the friends [of Allah].

٨ــ أسْهِرُوا عُيُونَكُمْ وَ ضَمِّرُوا بُطُونَكُمْ وَ خُذُوا مِنْ أجْسادِكُمْ تَجُودُوا بِها عَلى أنْفُسِكُمْ

8. 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.

٩ــ أفْضَلُ العِبادَةِ سَهَرُ العُيُونِ بِذِكْرِ اللّهِ سُبْحانَهُ

9. The best of worship is staying awake at night in the remembrance of Allah, the Glorified.

١٠ــ نِعْمَ عَوْنُ العِبادَةِ السَّهَرُ

10. What a good helper of worship night vigil is!

التَّسَهُّل

FACILITATION

١ــ اَلتَسَهُّلُ يُدِرُّ الأرْزاقَ

1. Facilitating [and making things easy for others] makes sustenance flow abundantly.

MODE OF CONDUCT

السيرة

1. The most loathsome mode of conduct is inequity.

١ــ أقْبَحُ السِّيَرِ الظُّلْمُ

2. Through an equitable conduct, the adversary is overpowered.

٢ــ بِالسِّيرَةِ العادِلَةِ يُقْهَرُ الْمُناوي

3. Good conduct is the sign of a good conscience.

٣ــ حُسْنُ السِّيرَةِ عُنْوانُ حُسْنِ السَّريرَةِ

4. Good conduct is the beauty of power and the fortress of authority.

٤ــ حُسْنُ السِّيرَةِ جَمالُ القُدْرَةِ وَ حِصْنُ الاِمْرَةِ

5. One whose conduct is evil, his demise makes the people happy.

٥ــ مَنْ ساءَتْ سيرَتُهُ سَرَّتْ مَنِيَّتُهُ

6. One whose conduct is evil will never be safe at any time.

٦ــ مَنْ ساءَتْ سيرَتُهُ لَمْ يَأْمَنْ أبَداً

7. 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].

٧ــ وَيْلٌ لِمَنْ ساءَتْ سيرَتُهُ وَ جارَتْ مَلَكَتُهُ وَ تَجَبَّرَ وَ اعْتَدى

ADMINISTRATIVE POLICIES

السياسات

1. The most difficult of administrative policies is the removal of habits [and customs].

١ــ أصْعَبُ السِّياساتِ نَقْلُ الْعاداتِ

2. Tyranny is indeed an evil administrative policy.

٢ــ بِئْسَ السِّياسَةُ الْجَوْرُ

3. The beauty of politics is [maintaining] justice in authority and pardoning despite having power [to punish].

٣ــ جَمالُ السِّياسَةِ العَدْلُ فِي الاِمْرَةِ وَ العَفْوُ مَعَ الْقُدْرَةِ

٤ــ حُسْنُ السِّياسَةِ قِوامُ الرَّعيَّةِ

4. Good administration is the mainstay of the citizenry.

٥ــ حُسْنُ السِّياسَةِ يَسْتَديمُ الرِّياسَةَ

5. Good administration makes leadership last.

٦ــ مَنْ حَسُنَتْ سِياسَتُهُ وَجَبَتْ طاعَتُهُ

6. One whose administration is good, obeying him becomes obligatory.

٧ــ مَنْ حَسُنَتْ سياسَتُهُ دامَتْ رِياسَتُهُ

7. One whose administration is good, his leadership lasts.

٨ــ مَنْ قَصُرَ عَنِ السِّياسَةِ صَغُرَ عَنِ الرِّياسَةِ

8. One who falls short in administration [and politics] is poor in [and incapable of] leadership.

٩ــ مِلاكُ السِّياسَةِ الْعَدْلُ

9. The foundation of administration is justice.

١٠ــ لارِياسَةَ كَالعَدْلِ فِي السِّياسَةِ

10. There is no leadership like [practicing] justice in administration.

١١ــ اَلْمُلْكُ سِياسَةٌ

11. Sovereignty is administration.

١٢ــ مَنْ سَما إلَى الرِّياسَةِ صَبَرَ عَلى مَضَضِ السِّياسَةِ

12. One who aspires to rise to power is patient in the face of the torment of politics.

باب الشين

الشَّباب

YOUTH

١ــ شَيْئانِ لايَعْرِفُ فَضْلَهُما إلاّ مَنْ فَقَدَهُما الشَّبابُ وَالْعافِيَةُ

1. Two things whose value is not understood except by the one who has lost them are youth and health.

٢ــ جَهْلُ الشّابِّ مَعْذُورٌ وَ عِلْمُهُ مَحْقُورٌ

2. The ignorance of a youth is excused and his knowledge is undermined.

٣ــ هَلْ يَنْتَظِرُ أهْلُ غَضاضَةِ (بِضاضَةِ)الشَّبابِ إلاّ حَوانِيَ الْهَرَمِ

3. Are those who are the prime of youth awaiting anything other than the stooping of old age?

٤ــ لا تَجْتَمِعُ الشَّبيبَةُ وَ الهَرَمُ

4. Youthfulness and senility do not go together.

الشبع والبطنة

OVEREATING AND GLUTTONY

١ــ إيّاكَ وَ الْبِطْنَةَ فَمَنْ لَزِمَها كَثُرَتْ أسْقامُهُ وَ فَسَدَتْ أحْلامُهُ

1. Be wary of gluttony, for whoever persists in it, his maladies increase and his dreams get corrupted.

٢ــ إيّاكُمْ وَ الْبِطْنَةَ فَإنَّها مِقْساةٌ لِلْقَلْبِ مَكْسَلَةٌ عَنِ الصَّلاةِ مَفْسَدَةٌ لِلْجَسَدِ

2. Be wary of gluttony, for indeed it causes hardening of the heart, sluggishness in prayer and corruption of the body.

٣ــ اَلبِطْنَةُ تَمْنَعُ الفِطْنَةَ

3. Gluttony prevents astuteness.

٤ــ مَنْ كَظَّتْهُ الْبِطْنَةُ حَجَبَتْهُ عَنِ الْفِطْنَةِ

4. One who is cloyed by gluttony is obstructed by it from astuteness.

٥ــ لا فِطْنَةَ مَعَ بِطْنَة

5. There is no astuteness with gluttony.

٦ــ لاتَجْتَمِعُ الفِطْنَةُ وَ الْبِطْنَةُ

6. Gluttony and astuteness do not go together.

7. Overeating corrupts wisdom.

٧ــ التُّخْمَةُ تُفْسِدُ الْحِكْمَةَ

8. Gluttony obstructs astuteness.

٨ــ البِطْنَة تَحْجُبُ الْفِطْنَةَ

9. Eating to one's fill corrupts piety.

٩ــ اَلشَّبَعُ يُفْسِدُ الْوَرَعَ

10. When the stomach gets filled with the permissible, the heart becomes blind to righteousness.

١٠ــ إذا مُلِئَ البَطْنُ مِنَ الْمُباحِ عَمِيَ الْقَلْبُ عَنِ الصَّلاحِ

11. What an evil companion of piety overeating is!

١١ــ بِئْسَ قَرينُ الْوَرِعِ الشَّبَعُ

12. Habitual overeating leads to a variety of ailments.

١٢ــ إدْمانُ الشِّبَعِ يُورِثُ أنْواعَ الْوَجَعِ

13. Overeating brings about insolence and corrupts piety.

١٣ــ اَلشِّبَعُ يُورِثُ الأشَرَ و يُفْسِدُ الْوَرَعَ

14. One who increases his overeating is cloyed by his gluttony.

١٤ــ مَنْ زادَ شَبْعَهُ كَظَّتْهُ الْبِطْنَةُ

15. Overeating and performing one's obligation do not go together.

١٥ــ لا تَجْتَمِعُ الشَّبَعُ وَ الْقِيامُ بِالْمُفْتَرَضِ

16. How helpful to sins overeating is!

١٦ــ نِعْمَ عَوْنُ الْمَعاصي الشِّبَعُ

17. You must avoid habitual overeating, for verily it induces maladies and foments diseases.

١٧ــ إيّاكَ وَ إدْمانَ الشِّبَعِ فَإنَّهُ يُهَيِّجُ الأسْقامَ وَ يُثيرُ الْعِلَلَ

VILIFICATION

الشَّتم

1. One who informs you of your vilification has [himself] vilified you.

١ــ مَنْ بَلَّغَكَ شَتْمَكَ فَقَدْ شَتَمَكَ

COURAGE AND THE COURAGEOUS

الشجاع والشجاعة

1. Courage is one of the two honours.

١ــ الشَّجاعَةُ أحَدُ الْعِزَّيْنِ

2. Courage is a ready support and an evident merit.

٢ــ اَلشَّجاعَةُ نُصْرَةٌ حاضِرَةٌ وَ فَضيلَةٌ ظاهِرةٌ

3. Courage is an embellishment, cowardice is a disgrace.

٣ــ اَلشَّجاعَةُ زَيْنٌ اَلجُبْنُ شَيْنٌ

4. Courage is present honour, cowardice is evident dishonour.

٤ــ اَلشَّجاعَةُ عِزٌّ حاضِرٌ اَلْجُبْنُ ذُلٌّ ظاهِرٌ

5. The fruit of courage is a sense of honour.

٥ــ ثَمَرَةُ الشَّجاعَةِ الْغَيْرَةُ

6. The alms-tax of courage is struggling in the way of Allah.

٦ــ زَكاةُ الشَّجاعَةِ الْجِهادُ في سَبيلِ اللّهِ

7. The courage of a man is proportionate to his ambition, and his sense of honour is equivalent to his zeal.

٧ــ شَجاعَةُ الرَّجُلِ على قَدْرِ هِمَّتِهِ وَ غَيْرَتُهُ على قَدْرِ حَمِيَّتِهِ

8. It is to the extent of [one's] zeal that courage is shown.

٨ــ عَلى قَدْرِ الْحَمِيَّةِ تَكُونُ الشَّجاعَةُ

9. Fighting while dismounted [in battle] demonstrates the courage of champions.

٩ــ مُعالَجَةُ النِّزالِ تُظْهِرُ شَجاعَةَ الأبْطالِ

10. The bane of courage is loss of resolve.

١٠ــ آفَةُ الشُّجاعِ إضاعَةُ الْحَزْمِ

DIFFICULTIES

الشَّدائد

1. Be patient in [the face of] difficulties and dignified in [times of] turbulent upheavals.

١ــ كُنْ فِي الشَّدائِدِ صَبُوراً وَ فِي الزَّلازِلِ وَقُوراً

2. It is for difficult times that [the friendships of important] men are

٢ــ لِلشَّدائِدِ تُدَّخَرُ الرِّجالُ

preserved.

3. Be intent on [braving] difficulty when nothing will free you except difficulty.

٣ــ اِعْتَزِمْ (اِعْتَرِمْ) بِالشِدَّةِ حينَ لايُغْني عَنْكَ إلاَّ الشِدَّةُ

EVIL AND THE WICKED

الشَّرّ والأشرار

1. 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.

١ــ إيّاكَ وَ مُلابَسَةَ الشَّرِّ فَإنَّكَ تُنيلُهُ نَفْسَكَ قَبْلَ عَدُوِّكَ وَ تُهْلِكُ بِهِ دينَكَ قَبْلَ إيصالِهِ إلى غَيْرِكَ

2. 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.

٢ــ أكْبَرُ (أكْثَرُ) الشَّرِّ فِي الاِسْتِخْفافِ بِمُولِمِ عِظَةِ الْمُشْفِقِ النَّاصِحِ وَالاِغْتِرارِ بِحَلاوَةِ ثَناءِ الْمادِحِ الْكاشِحِ

3. Verily in evil there is impudence.

٣ــ إنَّ فِي الشَّرِّ لَوَقاحَةً

4. Evil is impudence.

٤ــ اَلشَّرُّ وَقاحَةٌ

5. Delaying of evil is advantageous to good.

٥ــ تَأخيرُ الشَّرِّ إفادَةُ خَيْر

6. Evil is [a cause of] regret.

٦ــ اَلشَّرُّ نَدامَةٌ

7. Evil makes its rider fall.

٧ــ اَلشَّرُّ يَكْبُو بِراكِبِهِ

8. Evil is the ugliest of gates.

٨ــ اَلشَّرُّ أقْبَحُ الأبْوابِ

9. Evil is pestilent speech.

٩ــ اَلشَّرُّ مَنْطِقٌ وَبِيٌّ

10. Evil is the symbol of destruction.

١٠ــ اَلشَّرُّ (الشَّرَهُ) عُنْوانُ الْعَطِبَ

11. Evil is the carrier of misdeeds.

١١ــ اَلشَّرُّ (الشَّرَهُ) حَمّالُ الآثامِ

١٢ــ اَلشَّرُّ يُزْري وَ يُرْدي

12. Evil degrades and strikes down.

١٣ــ اَلشَّرُّ يُعاقَبُ عَلَيْهِ وَ يُخْزى (يُجْزى)

13. Evil is punishable and brings dishonour (or is requited).

١٤ــ اِسْتِقْباحُ (اِسْتِفْتاحُ) الشَّرِّ يَحْدُو عَلى تَجَنُّبِهِ

14. Considering evil to be loathsome impels one to refrain from it.

١٥ــ تَأْخِيرُ الشَّرِّ إفادَةُ خَيْر

15. Delaying of evil is a benefit for good.

١٦ــ جِماعُ الشَّرِّ فِي الاِغْتِرارِ بِالْمَهَلِ وَ الاِتِّكالِ عَلَى العَمَلِ

16. The consolidation of evil is in being deceived by respite [from chastisement] and reliance on [one's own] action.

١٧ــ جِماعُ الشَّرِّ في مُقارَنَةِ(مقارَفَة) قَرينِ السُّوءِ

17. The consolidation of evil is in association with a wicked companion.

١٨ــ جَمالُ الشَّرِّ الطَّمَعُ

18. The attractiveness of evil is avarice.

١٩ــ جِماعُ الشَّرِّ اللَّجاجُ وَ كَثْرَةُ الْمُماراةِ

19. The consolidators of evil are obstinacy and increased quarrelsomeness.

٢٠ــ رُبَّ شَرّ فاجاكَ مِنْ حَيْثُ لا تَحْتَسِبُهُ

20. Many an evil may suddenly come upon you from whence you least expect it.

٢١ــ زِيادَةُ الشَّرِّ دِناءَةٌ وَ مَذَلَّةٌ

21. Increased wickedness is [a sign of] vileness and abjectness.

٢٢ــ ضادُّوا الشَّرَّ بِالخَيْرِ

22. Counter evil with good.

٢٣ــ طاعَةُ دَواعِي الشُّرُورِ تُفْسِدُ عَواقِبَ الأُمُورِ

23. Obedience to the calls of the wicked corrupts the outcome of matters.

٢٤ــ ظَفِرَ بِالشَّرِّ مَنْ رَكِبَهُ

24. He who embarks on evil is successful in attaining it.

٢٥ــ فاعِلُ الشَّرِّ شَرٌّ مِنْهُ

25. The doer of evil is worse than the evil [itself].

٢٦ــ فِعْلُ الشَّرِّ مَسَبَّةٌ

26. Doing evil is a [means of] revilement.

٢٧ــ لَنْ يَلْقى جَزاءَ الشَّرِّ إلاّ عامِلُهُ

27. None shall be punished for an evil act except its doer.

٢٨ــ لَيْسَ بِشَرّ مِنَ الشَّرِّ إلاّ عِقابُهُ

28. There is nothing worse than evil except its retribution.

٢٩ــ لَيْسَ شَيْءٌ أفْسَدَ لِلأُمُورِ وَ لا أبْلَغَ في هَلاكِ الْجُمْهُورِ مِنَ الشَّرِّ

29. There is nothing more corrupting for affairs or more destructive to the community than evil.

٣٠ــ لَمْ يَتَعَرَّ مِنَ الشَّرِّ مَنْ لَمْ يَتَجَلْبَبِ الْخَيْرَ

30. He who does not wear the gown of good has not disrobed from evil.

٣١ــ مَنِ اقْتَحَمَ لُجِجَ الشُّرُورَ لَقِيَ المَحْذُوْرَ

31. One who plunges into the depths of evil meets with danger [and adversity].

٣٢ــ مَنْ فَعَلَ الشَّرَّ فَعَلى نَفْسِهِ اعْتَدى

32. One who does evil has [actually] transgressed against his soul.

٣٣ــ مَنْ كَثُرَ شَرُّهُ لَمْ يَأمَنْهُ مُصاحِبُهُ

33. One whose evil is too much, [even] his companion is not safe from him.

٣٤ــ مَنْ تَرَكَ الشَّرَّ فُتِحَتْ عَلَيْهِ أبْوابُ الْخَيْرِ

34. Whoever abandons evil, the doors of good are opened for him.

٣٥ــ مَنْ أسَّسَ أساسَ الشَّرِّ أسَّسَهُ عَلى نَفْسِهِ

35. One who lays the foundation of evil cause has [actually] instituted it against himself.

٣٦ــ مَنْ أثارَ كامِنَ الشَّرِّ كانَ فيهِ عَطَبُهُ

36. One who provokes a latent evil, in it will be his own destruction.

٣٧ــ مَنْ أضْمَرَ الشَّرَّ لِغَيْرِهِ فَقَدْ بَدَأَ بِهِ نَفْسَهُ

37. One who harbours evil feelings [and ill will] for others has actually harmed himself.

٣٨ــ مَنْ عَرى مِنَ الشَّرِّ قَلْبَهُ سَلِمَ لَهُ دينُهُ وَصَدَقَ يَقينُهُ

38. Whoever strips his heart of evil, his religion is secured and his conviction is confirmed.

٣٩ــ مَنْ لَمْ يَعْرِفْ مَضَرَّةَ الشَّرِّ لَمْ يَقْدِرْ عَلَى الاِمْتِناعِ مِنْهُ

39. One who does not know the harmfulness of evil is not capable of desisting from it.

٤٠ــ مَنْ دَفَعَ الشَّرَّ بِالخَيْرِ غَلَبَ

40. One who repels evil with good, triumphs.

٤١ــ مَنْ كَرِهَ الشَّرَّ عُصِمَ

41. One who hates evil is safeguarded [from it].

٤٢ــ مِنْ أعْظَمِ الْمَكْرِ تَحْسينُ الشَّرِّ

42. One of the greatest deceptions is making evil appear good.

٤٣ــ ما شَرٌّ بَعْدَهُ الْجَنَّةُ بِشَرّ

43. The 'evil' that is followed by Paradise is not [really] evil.

٤٤ــ مِلاكُ الشَّرِّ الطَّمَعُ

44. The foundation of evil is avarice.

٤٥ــ مُتَّقِي الشَّرِّ كَفاعِلِ الْخَيْرِ

45. One who is cautious of evil is like the one who does good.

٤٦ــ لاتَعُدَّنَّ خَيْراً ما أدْرَكْتَ بِهِ شَرّاً

46. Never count as good that by which you attain evil.

٤٧ــ يَنْبَغي لِمَنْ عَرَفَ الأشرارَ أنْ يَعْتَزِلَهُمْ

47. It behoves the one who recognizes the wicked to disassociate himself from them.

٤٨ــ يُسْتَدَلُّ عَلى شَرِّ الرَّجُلِ بِكَثْرَةِ شَرَهِهِ وَ شِدَّةِ طَمَعِهِ

48. The evil of a man is evinced by his increased greed and his intense avarice.

٤٩ــ بِئْسَ الذُّخْرُ فِعْلُ الشَّرِّ

49. How bad a provision evil action is!

٥٠ــ أشَدُّ شَيْء عِقاباً الشَّرُّ

50. The most severely punished thing is evil.

٥١ــ الشَّرُّ مَرْكَبُ الْحِرْصِ وَ الْهَوى مَرْكَبُ الْفِتْنَةِ

51. Evil is the riding mount of greed and vain desire is the riding mount of discord.

٥٢ــ اَلشَّرُّ أقْبَحُ الأبْوابِ وَ فاعِلُهُ شَرُّ

52. Evil is the ugliest of gates and its doer is the worst of companions.

الأصْحابِ

٥٣ــ اَلشَّرُّ كامِنٌ في طَبيعَةِ كُلِّ أحَد فَإنْ غَلَبَهُ صاحِبُهُ بَطَنَ وَ إنْ لَمْيَغْلِبْهُ ظَهَرَ

53. 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.

٥٤ــ أُحْصُدِ الشَّرَّ مِنْ صَدْرِ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ

54. Scythe the evil from the breasts of others be uprooting it from your [own] breast.

٥٥ــ أُمْحُ الشَّرَّ مِنْ قَلْبِكَ تَتَزَكَّ نَفْسُكَ وَ يُتَقَبَّلْ عَمَلُكَ

55. Efface evil from your heart, [and as a result] your soul will be purified and your actions will be accepted.

٥٦ــ إذا رَأيْتُمُ الشَّرَّ فَابْعُدُوا عَنْهُ

56. When you see evil then distance yourselves from it.

٥٧ــ اَلْغالِبُ بِالشَّرِّ مَغْلُوبٌ

57. The one who gains victory by evil is [in actual fact] defeated.

٥٨ــ إجْتَنِبُوا الشَّرَّ فَإنَّ شَرّاً مِنَ الشَّرِّ فاعِلُهُ

58. Keep away from evil, for verily more evil than the evil [itself] is its doer.

٥٩ــ عادَةُ الأشْرارِ أذِيَّةُ الرِّفاقِ

59. It is the habit of the wicked to trouble [their] friends.

٦٠ــ عادَةُ الأشْرارِ مُعاداةُ الأخْيارِ

60. The habit of the wicked is harbouring enmity for the righteous.

٦١ــ كُلُّ غالِب بِالشَّرِّ مَغْلُوبٌ

61. Every victor who gains victory by evil is [in actual fact] defeated.

٦٢ــ الشَّريرُ لايَظُنُّ بِأحَد خَيْراً لاِنَّهُ لا يَراهُ إلاّ بِطَبْعِ نَفْسِهِ

62. The wicked person does not think good of anyone because he does not see them except through [the lenses of] his own nature.

٦٣ــ إحْذَرِ الشَّريرَ عِنْدَ إقْبالِ الدَّوْلَةِ لِئَلاّ يُزيلَها عَنْكَ وَ عِنْدَ إدْبارِها لِئَلاّ يُعينَ عَلَيْكَ

63. 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.

64. Be careful not to be deceived by the good act that the wicked one does by mistake.

٦٤ــ إيّاكَ أنْ تَغْتَرَّ بِغَلَطَةِ شِرّير بِالْخَيْرِ

65. Be careful not to be repelled by the evil act that the righteous one does by mistake.

٦٥ــ إيّاكَ أنْ تَسْتَوْحِشَ مِنْ غَلَطَةِ خَيِّر بِالشَّرِّ

66. Keep away from the wicked and sit in the company the virtuous.

٦٦ــ جانِبُوا الأشْرارَ وَ جالِسُوا الأخْيارَ

67. The coming to power of the wicked is the tribulation of the virtuous.

٦٧ــ دُوَلُ الأشْرارِ مِحَنُ الأخْيارِ

68. 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.

٦٨ــ شَرُّ الأشْرارِ مَنْ لا يَسْتَحْيي مِنَ النّاسِ وَ لا يَخافُ اللّهَ سُبْحانَهُ

69. The most evil of all people is one who boasts about his evil.

٦٩ــ شَرُّ الأشْرارِ مَنْ يَتَبَجَّحُ بِالشَّرِّ

HONOUR AND THE HONOURABLE

الشّرف وذوالشرف

1. Honour is attained by earnest endeavours not by worn-out bones [of one's ancestors].

١ــ اَلشَّرَفُ بِالْهِمَمِ العالِيَةِ لا بِالرِّمَمِ البالِيَةِ

2. The greatest honour is humility.

٢ــ أعْظَمُ الشَّرَفِ التَّواضُعُ

3. The best honour is good etiquette.

٣ــ أفْضَلُ الشَّرَفِ الأدَبُ

4. The most honourable of honours is knowledge.

٤ــ أشْرَفُ الشَّرَفِ العِلمُ

5. The best honour is doing good to others.

٥ــ أفْضَلُ الشَّرَفِ بَذْلُ الإحْسانِ

6. The best honour is desisting from harming others and doing good to others.

٦ــ أفْضَلُ الشَّرَفِ كَفُّ الأذى وَ بَذْلُ الإحْسانِ

7. Honour is a virtue.

٧ــ اَلشَّرَفُ مَزِيَّةٌ

8. Honour is doing good to one's kinsfolk.

٨ــ الشَّرَفُ اِصْطِناعُ الْعَشيرَةِ

9. Indeed honour is only attained by intellect and etiquette, not because of wealth and lineage.

٩ــ إنَّما الشَّرَفُ بِالعَقْلِ وَ الأدَبِ لابِالْمالِ وَ الْحَسَبِ

10. The ladder of honour is humility and generosity.

١٠ــ سُلَّمُ الشَّرَفِ التَّواضُعُ والسَّخاءُ

11. The honour of a believer is his faith and his prestige is by his obedience [to Allah].

١١ــ شَرَفُ الْمُؤْمِنِ إيمانُهُ وَ عِزُّهُ بِطاعَتِهِ

12. The honour of a man is his integrity and his beauty is his magnanimity.

١٢ــ شَرَفُ الرَّجُلِ نَزاهَتُهُ وَ جَمالُهُ مُرُوَّتُهُ

13. One who knows the significance of his honour safeguards it from the lowliness of his base desires and falsity of his aspirations.

١٣ــ مَنْ عَرَفَ شَرَفَ مَعْناهُ صانَهُ عَنْ دَناءَةِ شَهْوَتِهِ وَ زُورِ مُناهُ

14. Holding on to comprehensive merit (or merits) is from the perfection of honour.

١٤ــ مِنْ كَمالِ الشَّرَفِ اَلأخْذُ بِجَوامِعِ الفَضْلِ (الفَضائِلِ)

15. Honour is not perfected except through generosity and humility.

١٥ــ لايَكْمُلُ الشَّرَفُ إلاّ بِالسَّخاءِ والتَّواضُعِ

16. The honourable person is the one whose attributes are honourable.

١٦ــ الشَّريفُ مَنْ شَرُفَتْ خِلالُهُ

17. The peripheries are the sitting places of the honourable.

١٧ــ ألأَطْرافُ مَجالِسُ الأشْرافِ

18. 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.

١٨ــ ذُوالشَّرَفِ لا تُبْطِرُهُ مَنْزِلَةٌ نالَها وَ إنْ عَظُمَتْ كالْجَبَلِ الَّذي لاتُزَعْزِعُهُ الرِّياحُ وَ الدَّنِيُّ تُبْطِرُهُ أدْنى مَنْزِلَة كَالْكَلاءِ الَّذي يُحَرِّكُهُ مَرُّ النَّسيمِ

19. The honourable one never oppresses [others].

١٩ــ ما جارَ شَريفٌ

EAST AND WEST

المشرق والمغرب

1. 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.

١ــ وَ سُئِلَ ــ عليهِ السّلامُ ــ عَنْ مَسافَةِ ما بَيْنَ الْمَشْرِقِ والْمَغْرِبِ ؟ فَقالَ: مَسيرُ يَوْم لِلشَّمْسِ

POLYTHEISM

الشرك

1. The most harmful thing is polytheism.

١ــ أضَرُّ شَيْء الشِّرْكُ

2. The smallest amount of showing off is polytheism.

٢ــ أيْسَرُ الرِّياءِ الشِّرْكُ

3. Verily the slightest showing off is polytheism.

٣ــ إنَّ أدْنى الرِّياءِ شِرْكٌ

4. Ascribing partners [to Allah] is disbelief.

٤ــ اَلاْشْراكُ كُفْرٌ

5. The bane of faith is ascribing partners to Allah.

٥ــ آفَةُ الإيمانِ الشِّرْكُ

6. The cause of destruction is polytheism.

٦ــ سَبَبُ الْهَلاكِ الشِّرْكُ

PARTNERSHIP

الشركة

1. Establish partnership with the one to whom sustenance has drawn near, for verily he is worthier of success and more befitting of prosperity.

١ــ شارِكُوا الَّذي قَدْ أقْبَلَ عَلَيْهِ الرِّزْقُ فَإنَّهُ أجْدَرُ بِالْحَظِّ وَ أخْلَقُ بِالْغِنى

VORACIOUSNESS AND THE VORACIOUS

الشَّرَهُ والشَّرِهُ

1. Voraciousness tarnishes the soul, corrupts the religion and debases chivalry.

١ــ اَلشَّرَهُ يَشينُ النَّفْسَ وَ يُفْسِدُ الدِّينَ وَ يُزْري بِالْفُتُوَّةِ

2. Beware of voraciousness, for verily it is a destructive quality.

٢ــ اِحْذَرُوا الشَّرَهَ فَإنَّهُ خُلْقٌ مُرْدي

3. Beware of voraciousness, for how many a food has prevented numerous other foods [from being consumed]!

٣ــ اِحْذَرِ الشَّرَهَ فَكَمْ مِنْ أكْلَة مَنَعَتْ أكلات

4. You must refrain from voraciousness, for indeed it corrupts piety and causes one to enter the fire of hell.

٤ــ إيّاكَ وَ الشَّرَهَ فَإنَّهُ يُفْسِدُ الْوَرَعَ وَ يُدْخِلُ النّارَ

5. Refrain from voraciousness, for verily it is the root of every vileness and the foundation of every depravity.

٥ــ إيّاكَ وَ الشَّرَهَ فَإنَّهُ رَأسُ كُلِّ دَنِيَّة وَ أُسُّ كُلِّ رَذيلَة

6. 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.

٦ــ إيّاكُمْ وَ دَناءَةَ الشَّرَهِ والطَّمَعِ فَإنَّهُ رَأسُ كُلِّ شَرّ وَ مَزْرَعَةُ الذُّلِّ وَمُهينُ النَّفْسِ وَ مُتْعِبُ الْجَسَدِ

7. Voraciousness is [a cause of] ignominy.

٧ــ اَلشَّرَهُ مَذَلَّةٌ

8. Voraciousness invites [one] towards

٨ــ اَلشَّرَهُ داعِيَةُ الشَّرِّ

evil.

9. Voraciousness is the beginning of avarice.

٩ــ اَلشَّرَهُ أوَّلُ الطَّمَعِ

10. Voraciousness is the trait of the filthy.

١٠ــ اَلشَّرَهُ سَجيَّةُ الأرْجاسِ

11. Voraciousness increases anger.

١١ــ اَلشَّرَهُ يُكْثِرُ الْغَضَبَ

12. Voraciousness is an accumulator of the worst faults.

١٢ــ اَلشَّرَهُ جامِعٌ لِمَساوِي الْعُيُوبِ

13. Voraciousness is the foundation of every evil.

١٣ــ اَلشَّرَهُ أُسُّ كُلِّ شَرّ

14. Voraciousness is from bad morals.

١٤ــ اَلشَّرَهُ مِنْ مَساوِي الأخْلاقِ

15. Through voraciousness morals are tainted.

١٥ــ بِالشَّرَهِ تُشانُ الأخْلاقُ

16. What a bad character trait voraciousness is!

١٦ــ بِئْسَ الطَّبْعُ الشَّرَهُ

17. The fruit of voraciousness is rushing towards faults [and vices].

١٧ــ ثَمَرَةُ الشَّرَهِ اَلتَّهَجُّمُ عَلَى الْعُيُوبِ

18. The cornerstone of [all] flaws is voraciousness.

١٨ــ رَأْسُ المَعائبِ الشَّرَهُ

19. The weapon of avarice is voraciousness.

١٩ــ سِلاحُ الْحِرْصِ الشَّرَهُ

20. Counter voraciousness with chastity [and moderation].

٢٠ــ ضادُّوا الشَّرَهَ بِالعِفَّةِ

21. Voraciousness is enough of a destruction.

٢١ــ كَفى بِالشَّرَهِ هُلْكاً

22. For everything there is a seed, and the seed of evil is voraciousness.

٢٢ــ لِكُلِّ شَيْء بَذْرٌ وَ بَذْرُ الشَّرِّ الشَّرَهُ

23. There is no chastity with

٢٣ــ لَيْسَ مَعَ الشَّرَهِ عَفافٌ

voraciousness.

24. One whose soul is voracious becomes disgraced despite his affluence.

٢٤ــ مَنْ شَرِهَتْ نَفْسُهُ ذَلَّ مُوسِراً

25. Everything other than voraciousness is chastity.

٢٥ــ مادُونَ الشَّرَهِ عَفافٌ

26. Every voracious one is tormented.

٢٦ــ كُلُّ شَرَه مُعَنَّي

27. The voracious one will never be seen happy.

٢٧ــ لَنْ يُلْقَي الشَّرَهُ راضِياً

SATAN

الشيطان

1. Be cautious of the enemy that enters the breast stealthily and whispers in the ears secretly.

١ــ اِحْذَرُوا عَدُوّاً نَفَذَ فِي الصُّدُورِ خَفِيّاً وَ نَفَثَ فِي الآذانِ نَجِيّاً

2. 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.

٢ــ اِحْذَرُوا عَدُوَّ اللّهِ إبْلِيسَ أنْ يُعْدِيَكُمْ بِدائِهِ أوْ يَسْتَفِزَّكُمْ بِخَيْلِهِ وَ رَجِلِهِ فَقَدْ فَوَّقَ لَكُمْ سَهْمَ الْوَعيْدِ وَ رَماكُمْ مِنْ مَكان قَريب

3. He (Satan) has made them (the people) the target of his arrows, the ground that he steps on and the handle that he holds.

٣ــ جَعَلَهُمْ مَرمى نَبْلِهِ وَ مَوْطِأَ قَدَمِهِ وَ مَأْخَذَ يَدِهِ

4. 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

٤ــ جَعَلُوا (اِتَّخَذُوا) الشَّيْطانَ لأمْرِهِمْ مالِكاً (مِلاكاً) وَ جَعَلَهُمْ (اِتَّخَذَهُمْ) لَهُ أشْراكاً فَفَرَّخَ فِي صُدُورِهِمْ وَدَبَّ وَ دَرَجَ فِي حُجُورِهِمْ فَنَظَرَ بِأعْيُنِهِمْ وَ نَطَقَ بِألْسِنَتِهِمْ وَ رَكِبَ بِهِمُ الزَّلَلَ وَ زَيَّنَ لَهُمُ الْخَطَلَ فِعْلَ مَنْ شَرَكَهُ الشَّيْطانُ فِي

سُلْطانِهِ وَ نَطَقَ بِالْباطِلِ عَلى لِسانِه

them idle talk like the action of one whom Satan has made partner in his domain and speaks falsehood through his tongue.

٥ــ دَعاكُمْ رَبُّكُمْ سُبْحانَهُ فَنَفَرْتُمْ وَ وَلَّيْتُمْ وَدَعاكُمُ الشَّيْطانُ فَاسْتَجَبْتُمْ وَأَقْبَلْتُمْ

5. Your Lord, the Glorified, called you but you turned away and fled, and Satan called you so you responded and drew closer [to him].

٦ــ صافُّوا الشَّيْطانَ بِالْمُجاهَدَةِ وَ أَغْلِبُوهُ بِالْمُخالَفَةِ تَزْكُوا أَنْفُسُكُمْ وَتَعْلُوا عِنْدَ اللّهِ دَرَجاتُكُمْ

6. 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.

٧ــ غُرُورُ الشَّيْطانِ يُسَوِّلُ وَ يُطْمِعُ

7. The deception of Satan allures and entices.

٨ــ لا تُطيعُوا الأَدْعياءَ الَّذينَ شَرِبْتُمْ بِصَفْوِكُمْ كَدَرَهُمْ وَ خَلَطْتُمْ بِصِحَّتِكُمْ مَرَضَهُمْ وَ أَدْخَلْتُمْ فِي حَقِّكُمْ باطِلَهُمْ

8. 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.

٩ــ لا تَجْعَلَنَّ لِلشَّيْطانِ فِي عَمَلِكَ نَصيباً وَلا عَلى نَفْسِكَ سَبيلاً

9. Never allot a portion for Satan in your actions and do not give him access to your soul.

الاشتغال

BEING OCCUPIED

١ــ كُنْ مَشْغُولاً بِما أَنْتَ عَنْهُ مَسْؤُلٌ

1. Occupy yourself with that which you are answerable for.

٢ــ مَنِ اشْتَغَلَ بِغَيْرِ الْمُهِمِّ ضَيَّعَ الأَهَمَّ

2. One who is occupied by the unimportant loses that which is more important.

٣ــ شُغِلَ مَنِ الْجَنَّةُ والنّارُ أمامَهُ

3. He who puts Paradise and hell in front of him is [always] occupied.

٤ــ شُغِلَ مَنْ كانَتِ النَّجاةُ وَ مَرْضاتُ اللّهِ مَرامَهُ

4. He one whose goal is salvation and attaining the pleasure of Allah is [always] occupied.

الشفيع والشافع

THE INTERCESSOR AND INTERCEDER

١ــ الشَّفيعُ جَناحُ الطّالِبِ

1. The intercessor is the wing of the seeker [which helps him attain what he seeks].

٢ــ شافِعُ الْمُجْرِمِ خُضُوعُهُ بِالْمَعْذِرَةِ

2. The interceder of a criminal is his humility in seeking pardon.

٣ــ شافِعُ الْمُذْنِبِ إقْرارُهُ وَ تَوْبَتُهُ اِعْتِذارُهُ

3. The interceder of a sinner is his admission (of guilt), his repentance and his apology.

٤ــ شافِعُ الْخَلْقِ العَمَلُ بِالْحَقِّ وَ لُزُومُ الصِّدْقِ

4. The interceder of mankind [on the Day of Reckoning] acting upon the right and adhering to the truth.

الشِّقاق

DISSENSION

١ــ مَعَ الشِّقاقِ تَكُونُ النَّبْوَةُ

1. With dissension there is aversion.

الشَّقاء

WRETCHEDNESS

١ــ كُلُّ شَقاءٍ إلى رَخاء

1. Every wretchedness is [moving] towards ease.

٢ــ مِنَ الشَّقاءِ اِحْتِقابُ الحَرامِ

2. Collecting the [wealth that is] forbidden is part of wretchedness.

٣ــ مِنَ الشَّقاءِ إفْسادُ المَعادِ

3. Corrupting one's Hereafter is from wretchedness.

٤ــ مِنْ عَلامَةِ الشَّقاءِ غِشُّ الصَّديقِ

4. One of the signs of wretchedness is cheating one's friend.

٥ــ مِنْ عَلاماتِ الشَّقاءِ الإساءَةُ إلَى الأخْيارِ

5. One of the signs of wretchedness is offending the virtuous.

٦ــ مِنْ شَقاءِ المَرْءِ أنْ يُفْسِدَ الشَّكُّ يَقينَهُ

6. It is from the wretchedness of a person for his certitude to get corrupted by doubt.

٧ــ مِنَ الشَّقاءِ أنْ يَصُونَ المَرْءُ دُنْياهُ بِدينِهِ

7. It is from wretchedness for a person to safeguard his world at the expense of his religion.

٨ــ مِنَ الشَّقاءِ فَسادُ النِّيَّةِ

8. Corruption of intention is from wretchedness.

٩ــ إنَّ مِنَ الشَّقاءِ إفْسادَ المَعادِ

9. Verily from wretchedness is corruption of one's Hereafter.

الشقي

THE WRETCHED

١ــ اَلشقيُّ مَنِ اغْتَرَّ بِحالِهِ وَ انْخَدَعَ لِغُرُورِ آمالِهِ

1. The wretched is one who is proud of his condition and is beguiled by the deception of his hopes.

٢ــ أشْقاكُمْ أحْرَصُكُمْ

2. The most wretched among you are the most greedy among you.

٣ــ أشْقَى النّاسِ مَنْ باعَ دينَهُ بِدُنْيا غَيْرِهِ

3. The most wretched of [all] people is one who sells his religion for someone else's worldly gain.

٤ــ كَمْ مِنْ شَقِيّ حَضَرَهُ أجَلُهُ وَ هُوَ مُجِدٌّ فِي الطَّلَبِ

4. How many a wretched person has been visited by his death while he is striving to acquire [worldly gain].

GRATITUDE AND THE GRATEFUL

الشُّكر والشاكر

1. Gratitude is one of the two rewards.

١ــ اَلشُّكْرُ أحَدُ الجَزائَيْن

2. Gratitude for blessings is a recompense for its past and a source of its [increase in the] future.

٢ــ اَلشُّكْرُ عَلَى النِّعْمَةِ جَزاءٌ لِماضِيها وَ اجْتِلابٌ لآتيها

3. Gratitude has greater value than a good action because the gratitude lasts while the good action comes to an end.

٣ــ اَلشُّكْرُ أعْظَمُ قَدْراً مِنَ المَعْرُوفِ لأنَّ الشُّكْرَ يَبْقى وَ المَعْرُوفَ يَفْنى

4. Be grateful and you will increase.

٤ــ أُشْكُرْ تَزِدْ

5. Continue being grateful and the blessing upon you will continue.

٥ــ اِسْتَدِمِ الشُّكْرَ تَدُمْ عَلَيْكَ النِّعْمَةُ

6. Occupy yourself in being grateful for the blessing rather than being delighted by it.

٦ــ اِشْتَغِلْ بِشُكْرِ النِّعْمَةِ عَنِ التَّطَرُّبِ بِها

7. Look frequently at those over whom you have been given superiority, for verily this is one of the gates [and means] of gratitude.

٧ــ أكْثِرِ النَّظَرَ إلى مَنْ فُضِّلْتَ عَلَيْهِ فَإنَّ ذلِكَ مِنْ أبْوابِ الشُّكرِ

8. 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.

٨ــ أُشْكُرْ مَنْ أنْعَمَ عَلَيْكَ وَ أنْعِمْ على مَنْ شَكَرَكَ فَإنَّهُ لازَوالَ لِلنِّعْمَةِ إذا شُكِرَتْ وَ لابَقاءَ لَها إذا كُفِرَتْ

9. Let the recompense for the blessing which has come upon you be the showing of goodness to one who wrongs you.

٩ــ اِجْعَلْ جَزاءَ النِّعْمَةِ عَلَيْكَ الاَحْسانَ إلى مَنْ أساءَ إلَيْكَ

10. Be good neighbours to the blessings of religion and this world by showing gratitude to the one who guides you to

١٠ــ أحْسِنُوا جُوارَ نِعَمِ الدّينِ والدُّنيا بِالشُّكْرِ لِمَنْ دَلَّ (دَلَّكُم) عَلَيْها

them.

١١ــ اِغْتَنِمُوا الشُّكْرَ فَأدْنى نَفْعِهِ الزِّيادَةُ

11. Take advantage of gratitude, for the least of its benefits is increment [of blessings].

١٢ــ أحْسَنُ السُّمْعَةِ شُكْرٌ يُنْشَرُ

12. The best thing that spoken loudly [in order that others may hear] is the gratitude that is publicized.

١٣ــ أحْسَنُ شُكْرِ النِّعَمِ اَلإنْعامُ بِها

13. The best gratitude for blessings is favouring others with them.

١٤ــ أحَقُّ مَنْ بَرِرْتَ مَنْ لايَغْفُلُ بِرَّكَ

14. The most deserving of those to whom you do good is the one who does not disregard your good turn.

١٥ــ أحقُّ مَنْ شَكَرْتَ مَنْ لايَمْنَعُ مَزيدَكَ

15. The most deserving of your gratitude is the one who does not prevent you from acquiring more.

١٦ــ أوَّلُ ما يَجِبُ عَلَيْكُمْ لِلّهِ سُبْحانَهُ شُكْرُ أياديهِ وَ ابْتِغاءُ مَراضيهِ

16. The first thing that is incumbent upon you with regards to Allah, the Glorified, is being grateful for His blessings and seeking His pleasure.

١٧ــ أبْلَغُ ما تُسْتَمَدُّ بِهِ النِّعْمَةُ الشُّكْرُ وَ أعْظَمُ ما تَمَحَّصَ بِهِ المِحْنَةُ الصَّبْرُ

17. The most effective thing that makes a blessing last longer is gratitude and the greatest thing by which tribulations are overcome is patience.

١٨ــ أحَقُّ النّاسِ بِزيادَةِ النِّعْمَةِ أشْكَرُهُمْ لِما أُعْطِيَ مِنْها

18. The most deserving of people for an increase in blessing is the most grateful of them for what he has been granted of it.

١٩ــ أحَبُّ النّاسِ إلَى اللّهِ سُبْحانَهُ العامِلُ فيما أنْعَمَ بِهِ عَلَيْهِ بِالشُّكْرِ وَأبْغَضُهُمْ إلَيْهِ اَلعامِلُ في نِعَمِهِ بِكُفْرِها

19. 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.

٢٠ــ لايَحُوزُ الشُّكْرَ إلاّ مَنْ بَذَلَ مالَهُ

20. No one acquires gratitude except by giving [generously] from his wealth.

٢١ــ إنَّ لِلّهِ تعالى في كُلِّ نِعْمَة حَقّاً مِنَ الشُّكْرِ فَمَنْ أدّاهُ زادَهُ مِنْها وَمَنْ قَصَّرَ عَنْهُ خاطَرَ بِزَوالِ نِعْمَتِهِ

21. 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.

٢٢ــ إنَّ العَبْدَ بَيْنَ نِعْمَة وَ ذَنْب لايُصْلِحُهُما إلاّ الاِسْتِغْفارُ وَالشُّكْرُ

22. Verily the servant is [always] between blessing and sin, [and] nothing rectifies [or improves] them except repentance and gratitude.

٢٣ــ اَلشُّكْرُ زِيادَةٌ

23. Gratitude is [a means of] increment.

٢٤ــ اَلشُّكْرُ مَفْرُوضٌ

24. Gratitude is obligatory.

٢٥ــ اَلشُّكْرُ مَغْنَمٌ

25. Gratitude is advantageous.

٢٦ــ اَلشُّكْرُ يُدِرُّ (بَذْرُ) النِّعَمَ

26. Gratitude causes blessings to flow forth abundantly.

٢٧ ــ اَلشُّكْرُ زِينَةٌ لِلنَّعْماءِ

27. Gratitude is an embellishment for blessing[s].

٢٨ــ اَلشُّكْرُ حِصْنُ النِّعَمِ

28. Gratitude is the fortress of blessings.

٢٩ــ إظْهارُ الْغِنى مِنَ الشُّكْرِ

29. Showing [one's] affluence is from [the ways of showing] gratitude.

٣٠ــ اَلشُّكْرُ تَرْجُمانُ النِّيَّةِ وَ لِسانُ الطَّوِيَّةِ

30. Gratitude is the interpreter of intention and the tongue of [one's inner] conscience.

٣١ــ اَلشُّكْرُ زِينَةُ الرَّخاءِ وَ حِصْنُ النَّعْماءِ

31. Gratitude is the embellishment of comfort and the fortification of blessing.

٣٢ــ اَلشُّكْرُ مَأخُوذٌ عَلى أهْلِ النِّعَمِ

32. Gratitude is obligatory upon the people of blessings.

٣٣ــ إنْ أتاكُمُ اللّهُ بِنِعْمَة فَاشْكُرُوا

33. If Allah bestows you with a blessing then show gratitude.

٣٤ــ إنَّما يَنْبَغي لأهْلِ الْعِصْمَةِ وَ الْمَصْنُوعِ إلَيْهِمْ فِي السَّلامَةِ أنْ يَرْحَمُوا أهْلَ المَعْصِيَةِ وَ الذُّنُوبِ وَ أنْ يَكُونَ الشُّكْرُ على مُعافاتِهِمْ هُوَ الغالِبَ عَلَيْهِمْ وَالحاجِزَ لَهُمْ

34. 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 people; and to make the gratitude for their good state prevail over them and act as a barrier for them.

٣٥ــ إذا أُعْطِيتَ فَاشْكُرْ

35. When you are given, show gratitude.

٣٦ــ إذا أنْعَمْتَ بِالنِّعْمَةِ فَقَدْ قَضَيْتَ شُكْرَها

36. When you do good to others with a blessing [that you have been bestowed with], then you have shown gratitude for it.

٣٧ــ إذا وَصَلَتْ إلَيْكُمْ أطْرافُ النِّعَمِ فَلا تُنَفِّرُوا أقْصاها بِقِلَّةِ الشُّكْرِ

37. When the edges of blessings reach you, then do not repel their peaks by lack of gratitude.

٣٨ــ بِالشُّكْرِ تَدُومُ النِّعْمَةُ

38. Through gratitude, blessing lasts.

٣٩ــ بِالشُّكْرِ تُسْتَجْلَبُ الزِّيادَةُ

39. Through gratitude, more is obtained.

٤٠ــ ثَمَرَةُ الشُّكْرِ زِيادَةُ النِّعَمِ

40. The fruit of gratitude is increase in blessings.

٤١ــ حُسْنُ الشُّكْرِ يُوجِبُ الزِّيادَةَ

41. Showing gratitude leads to increment.

٤٢ــ خَيْرُ الشُّكْرِ ما كانَ كافِلاً بِالمَزيدِ

42. The best gratitude is that which warrants increase.

٤٣ــ دَوامُ الشُّكْرِ عُنْوانُ دَرَكِ الزِّيادَةِ

43. Constant gratitude is the symbol of obtaining increment.

٤٤ــ زِيادَةُ الشُّكْرِ وَصِلَةُ الرَّحِمِ تَزيدانِ النِّعَمَ وَ تَفْسَحانِ فِي الأجَلِ

44. Increased gratitude and keeping ties with near relatives increases sustenance and prolongs [one's] life.

٤٥ــ سَبَبُ المَزيدِ الشُّكْرُ

45. The cause of increment is gratitude.

٤٦ــ شُكْرُ إلهِكَ بِطُولِ الثَّناءِ

46. Showing gratitude to your Lord is [done] through prolonged praise.

٤٧ــ شُكْرُ مَنْ فَوْقَكَ بِصِدْقِ الوِلاءِ

47. The gratitude of one who is above you is through true friendship and loyalty.

٤٨ــ شُكْرُ نَظيرِكَ بِحُسْنِ الإخاءِ

48. The gratitude of your equal is through good brotherhood.

٤٩ــ شُكْرُ مَنْ دُونَكَ بِسَيْبِ العَطاءِ

49. The gratitude of one who is under you is through generous bestowal.

٥٠ــ شُكْرُ النِعَمِ عِصْمَةٌ مِنَ النِّقَمِ

50. Showing gratitude for blessings is a protection from adversities.

٥١ــ شُكْرُ الإلهِ يُدِرُّ النِّعَمَ

51. Gratitude to the Almighty brings forth abundant blessings.

٥٢ــ شُكْرُ النِّعْمَةِ يَقْضي بِمَزيدِها وَ يُوجِبُ تَجْديدَها

52. Showing gratitude for blessings results in its increase and leads to its renewal.

٥٣ــ شُكْرُ النِّعْمَةِ أمانٌ مِنْ تَحْويلِها وَ كَفيلٌ بِتَأييدِها

53. Gratitude for blessing is a safeguard from its alteration and a guarantee of its sustentation.

٥٤ــ شُكْرُ المُؤْمِنِ يَظْهَرُ في عَمَلِهِ

54. The gratitude of a believer is manifested in his action.

٥٥ــ شُكْرُ المُنافِقِ لايَتَجاوَزُ لِسانَهُ

55. The gratitude of a hypocrite does not surpass his tongue.

٥٦ــ شُكْرُ نِعْمَة سالِفَة يَقْضي بِتَجَدُّدِ نِعَم مُسْتَأنِفَة

56. Gratitude for a past blessing results in the coming of renewed blessings.

٥٧ــ شُكْرُ النِّعَمِ يُضاعِفُها وَ يَزيدُها

57. Showing gratitude for blessings multiplies and increases them.

٥٨ــ شُكْرُ النِّعَمِ يُوجِبُ مَزيدَها وَ كُفْرُها بُرْهانُ جُحُودِها

58. Showing gratitude for blessings leads to its increase and showing ingratitude for it is evidence of its reduction.

٥٩ــ شُكْرُ النِّعْمَةِ أمانٌ مِنْ حُلُولِ النَّقِمَةِ

59. Gratitude for blessing is a safeguard from the coming of adversity.

٦٠ــ شُكْرُ العالِمِ عَلى عِلْمِهِ عَمَلُهُ بِهِ وَ بَذْلُهُ لِمُسْتَحَقِّهِ

60. The gratitude of a scholar for his knowledge is [in] his acting upon it and his sharing it with the one who deserves it.

٦١ــ شُكْرُكَ لِلرّاضي عَنْكَ يَزيدُكَ رِضاً وَ وَفاءً(وَقاءً)

61. Your gratitude to the one who is pleased with you increases [his] approval and loyalty (or preservation) towards you.

٦٢ــ شُكْرُكَ لِلْسّاخِطِ عَلَيْكَ يُوجِبُ لَكَ (مِنْهُ) صَلاحاً وَ تَعَطُّفاً

62. Your gratitude to the one who is angry with you leads to reconciliation and his having a favourable disposition towards you.

٦٣ــ وَ قالَ ــ عَليه السّلام ــ لِرَجُل هَنَّأَهُ بِوَلَد شَكَرْتَ الواهِبَ وَ بُورِكَ لَكَ فِي المَوْهُوبِ وَبَلَغَ أشُدَّهُ وَرُزِقْتَ بِرَّهُ

63. 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.

٦٤ــ شَكَرَ الإحْسانَ مَنْ أثْنى على مُسْديهِ وَ ذَكَرَ بِالجَميلِ مُولِيَهُ

64. He who praises his benefactor and mentions him with goodness [and appreciation] has shown gratitude for [his] kindness.

٦٥ــ عَلَيْكَ بِالشُّكْرِ فِي السَّرّاءِ والضَّرّاءِ

65. You must give thanks [both] in ease and adversity.

٦٦ــ عَلَيْكُمْ بِدَوامِ الشُّكْرِ وَ لُزُومِ الصَّبْرِ فَإنَّهُما

66. You must be constantly grateful and

يَزيدانِ النِّعْمَةَ وَيُزيلانِ المِحْنَةَ

ever patient, for these two [qualities] increase blessing and remove tribulations.

٦٧ــ في شُكْرِ النِّعَمِ دَوامُها

67. In gratitude for blessings lies their continuity.

٦٨ــ فِي الشُّكْرِ تَكُونُ الزّيادَةُ

68. In gratitude there is increase.

٦٩ــ قِلَّةُ الشُّكْرِ تُزَهِّدُ فِي اصْطِناعِ المَعْرُوفِ

69. Lack of gratitude removes the desire to do good deeds.

٧٠ــ قَيِّدُوا قَوادِمَ النِّعَمِ بِالشُّكْرِ فَما كُلُّ شارِدٍ بِمَرْدُود

70. Bind the approaching blessings with gratitude, for not everything that escapers comes back.

٧١ــ كَفى بِالشُّكْرِ زِيادَةً

71. Gratitude is sufficient for increase.

٧٢ــ كافِلُ المَزيدِ الشُّكْرُ

72. The guarantor of increase is gratitude.

٧٣ــ لِيَكُنِ الشُّكْرُ شاغِلاً لَكَ عَلى مُعافاتِكَ مِمَّا ابْتُلِيَ بِهِ غَيْرُكَ

73. Be occupied by gratitude for your good state and [your] safety from that which has afflicted others.

٧٤ــ لَنْ يَقْدِرَ أحَدٌ أنْ يُحَصِّنَ النِّعَمَ بِمِثْلِ شُكْرِها

74. None is capable of fortifying blessings the way [showing] gratitude for them does.

٧٥ــ لَوْ لَمْ يَتَواعَدِ اللّهُ سُبْحانَهُ لَوَجَبَ أنْ لا يُعْصى شُكْراً لِنِعْمَتِهِ

75. 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.

٧٦ــ مَنْ شَكَرَ اِسْتَحَقَّ الزِّيادَةَ

76. One who shows gratitude deserves more.

٧٧ــ مَنْ شَكَرَ دامَتْ نِعْمَتُهُ

77. Whoever shows gratitude, his blessing lasts [longer].

٧٨ــ مَنْ كَثُرَ شُكْرُهُ تَضاعَفَتْ نِعَمُهُ

78. One whose gratitude increases, his blessings multiply.

٧٩ــ مَنْ أُلْهِمَ الشُّكْرَ لَمْ يَعْدَمَ الزِّيادَةَ

79. One who is inspired to show gratitude will not be deprived of increase.

٨٠ــ مَنْ لَمْ يَشْكُرِ النِّعْمَةَ عُوقِبَ بِزَوالِها

80. One who does not show gratitude for a blessing is punished by its cessation.

٨١ــ مَنْ أدامَ الشُّكْرَ اِسْتَدامَ البِرَّ

81. One who continues showing gratitude makes the goodness [and blessing] last.

٨٢ــ مَنْ أُنْعِمَ عَلَيْهِ فَشَكَرَ كَمَنِ ابْتُلِيَ فَصَبَرَ

82. One who is bestowed with a blessing and gives thanks for it is like the one who is tried with difficulties and bears them patiently.

٨٣ــ مَنْ شَكَرَ المَعْرُوفَ فَقَدْ قَضى حَقَّهُ

83. One who shows gratitude for [and act of] kindness has indeed fulfilled its right.

٨٤ــ مَنْ شَكَرَكَ مِنْ غَيْرِ صَنيعَة فَلا تَأمَنْ ذَمَّهُ مِنْ غَيْرِ قَطيعَة

84. When someone thanks you without [your having done him] a good turn, then do not consider yourself safe from his censure without any breach.

٨٥ــ مَنْ شَكَرَ مَنْ أنْعَمَ عَلَيْهِ فَقَدْ كافاهُ

85. Whoever thanks the one who favours him has indeed recompensed him.

٨٦ــ مَنْ لَمْ يَشْكُرِ الإنْعامَ فَلْيُعَدَّ مِنَ الأنْعامِ

86. One who does not show gratitude for favours should be counted [as being] from the livestock [rather than being human].

٨٧ــ مَنْ شَكَرَ عَلى غَيْرِ إحْسان ذَمَّ عَلى غَيْرِ اِساءَة

87. One who shows gratitude without any favour, censures without any wrongdoing.

٨٨ــ مَنْ بَذَلَ لَكَ جُهْدَ عِنايَتِهِ فَابْذُلْ لَهُ جُهْدَ شُكْرِكَ

88. Whoever makes the effort to show concern for you, then make the effort to show him your gratitude.

٨٩ــ مَنْ حاطَ (خَلَطَ) النِّعَمَ بِالشُّكْرِ حيطَ بِالمَزيدِ

89. One who guards (or mixes) blessings with gratitude is surrounded by more [blessings].

٩٠ــ مَنْ لَمْ يُحِطِ النِّعَمَ بِالشُّكْرِ لَها فَقَدْ عَرَّضَها لِزَوالِها

90. One who does not begird [his] blessings by being grateful for them has indeed exposed them to cessation.

٩١ــ مَنْ شَكَرَ اللّهَ زادَهُ

91. Whoever thanks Allah, He increases [the blessings] for him.

٩٢ــ مَنْ شَكَرَ النِّعَمَ بِجِنانِهِ اِسْتَحَقَّ المَزيدَ قَبْلَ أنْ يَظْهَرَ عَلى لِسانِهِ

92. One who feels grateful for blessings in his heart deserves increase [even] before he manifests [the gratitude] on his tongue.

٩٣ــ مَنْ كَثُرَ شُكْرُهُ كَثُرَ خَيْرُهُ

93. One whose gratitude increases, his goodness [and blessing] increases.

٩٤ــ مَنْ قَلَّ شُكْرُهُ زالَ خَيْرُهُ

94. One whose gratitude diminishes, his goodness [and blessing] comes to an end.

٩٥ــ مَنْ أُوتِيَ نِعْمَةً فَقَدِ اسْتُعْبِدَ بِها حَتّى يُعْتِقَهُ القِيامُ بِشُكْرِها

95. One who is granted a blessing has indeed been enslaved by it until he is freed by his show of gratitude for it.

٩٦ــ مَنْ شَكَرَ اللّهَ سُبْحانَهُ وَجَبَ عَلَيْهِ شُكْرَتانِ إذ وَفَّقَهُ لِشُكْرِهِ وَ هُوَ شُكْرُ الشُّكْرِ

96. 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.

٩٧ــ مَنْ شَكَرَ إلَيْكَ مَعْرُوفَكَ (غَيْرَكَ) فَقَدْ سَأَلَكَ

97. One who shows gratitude to you for your kindness (or the kindness of someone else) has [actually] requested you [for something].

٩٨ــ مَنْ لَمْ يَشْكُرِ النِّعْمَةَ مُنِعَ الزِّيادَةَ

98. One who does not show gratitude for blessing is deprived of more [blessings].

٩٩ــ ما حُصِّنَتِ النِّعَمُ بِمِثْلِ الشُّكْرِ

99. Nothing fortifies blessings like gratitude.

١٠٠ــ ما شُكِرَتِ النِّعَمُ بِمِثْلِ بَذْلِها

100. Nothing shows gratitude for favours like bestowing them on others.

١٠١ــ ما كانَ اللّهُ سُبْحانَهُ لِيَفْتَحَ عَلى أحَد بابَ الشُّكْرِ وَ يُغْلِقَ عَلَيْهِ بابَ المَزيد

101. Allah, the Glorified, does not open the door of gratitude for anyone and then close the door of increase [in blessings].

١٠٢ــ مَعَ الشُّكْرِ تَدُومُ النِّعْمَةُ

102. With gratitude blessings last [longer].

١٠٣ــ لا تَنْسَوْا عِنْدَ النِّعْمَةِ شُكْرَكُمْ

103. Do not forget to show your gratitude when you receive blessings.

١٠٤ــ كُنْ فِي السَّرّاءِ عَبْداً شَكُوراً وَفِي الضَّرّاءِ عَبْداً صَبُوراً

104. Be a thankful servant in times of ease and a patient servant in times of adversity.

الشك والإرتياب

DOUBT AND MISGIVING

١ــ اَلشَكُ يُفْسِدُ اليَقينَ وَ يُبْطِلُ الدِّينَ

1. Doubt corrupts certitude and nullifies faith.

٢ــ إيّاكَ وَ الشَّكَّ فَإنَّهُ يُفْسِدُ الدِّينَ ويُبْطِلُ اليَقينَ

2. Be wary of doubt, for verily it corrupts religion and nullifies certitude.

٣ــ أهْلَكُ شَيْءِ اَلشَّكُّ وَ الإرْتيابُ وَ أمْلَكُ شَيْءِ الوَرَعُ وَالإجْتِنابُ

3. The most destructive thing is doubt and uncertainty, and the most constructive thing is piety and keeping aloof from sin.

٤ــ اَلشَّكُّ إرْتيابٌ

4. Doubt is misgiving.

٥ــ اَلشَّكُّ كُفْرٌ

5. Doubt [in the existence of God] is disbelief.

٦ــ اَلشَّكُّ يُفْسِدُ الدِّينَ

6. Doubt corrupts religion.

٧ــ اَلشَّكُّ يُحْبِطُ الإيمانَ

7. Doubt nullifies faith.

٨ــ اَلشَّكُّ ثَمَرَةُ الجَهْلِ

8. Doubt is the fruit of ignorance.

٩ــ اَلإرْتيابُ يُوجِبُ الشِّرْكَ

9. Doubt leads to polytheism.

١٠ــ اَلشَّكُّ يُطْفِيُ نُورَ القَلْبِ

10. Doubt puts out the light of the heart.

١١ــ إنَّما سُمِّيَتْ الشُّبْهَةُ شُبْهَةً لأنَّها تُشْبِهُ الْحَقَّ فَأمّا أوْلِياءُاللّهِ فَضِيائُهُمْ فيها اليَقينُ وَ دَليلُهُمْ سَمْتُ الهُدى وَ أمّا أعْداءُ اللّهِ فَدَعاؤُهُمْ(فَدَعاهُمْ) إلَيْهَا الضَّلالُ وَ دَليلُهُمْ العَمى

11. 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.

١٢ــ آفَةُ اليَقينِ اَلشَّكُّ

12. The bane of certitude is doubt.

١٣ــ بِدَوامِ الشَّكِّ يَحْدُثُ الشِّرْكُ

13. By continued doubt [in God], polytheism comes about.

١٤ــ ثَمَرَةُ الشَّكِّ الحَيْرَةُ

14. The fruit of doubt is perplexity.

١٥ــ رُبَّما أدْرَكَ الظَّنُّ بِالصَّوابِ

15. It is possible that conjecture may [turn out to] be correct.

١٦ــ سَبَبُ الحَيْرَةِ الشَّكُّ

16. The cause of perplexity is doubt.

١٧ــ عَجِبْتُ لِمَنْ يَشُكُّ في قُدْرَةِ اللّهِ وَ هُوَ يَرى خَلْقَهُ

17. I am amazed at the one who doubts in the power of Allah while he sees His creation!

١٨ــ فِعْلُ الرِّيْبَةِ عارٌ وَ الوُلُوعُ بِالغيْبَةِ نارٌ

18. Acting suspicious is a shame and having an eager desire to backbite is [a cause of entering] hellfire.

١٩ــ كُلُّ ما خَلاَ اليَقينِ ظَنٌّ وَ شُكُوكٌ

19. Everything that is devoid of certitude is [mere] conjecture and dubiety.

٢٠ــ لِكُلِّ إنْسان أرَبٌ فَابْعُدُوا عَنِ الرَّيْبِ

20. Every person has a [desire and a] need, so distance yourselves from suspicion.

٢١ــ لَنْ يَضِلَّ المَرْءُ حتّى يَغْلِبَ شَكُّهُ يَقينَهُ

21. A person will never go astray until his doubt overcomes his certainty.

٢٢ــ مَنْ يَتَرَدَّدْ يَزْدَدْ شَكّاً

22. One who falters increases his doubt.

٢٣ــ مَنْ كَثُرَ شَكُّهُ فَسَدَ دينُهُ

23. One whose doubt increases, his religion gets corrupted.

٢٤ــ مَنْ كَثُرَتْ رِيبَتُهُ كَثُرَتْ غيبَتُهُ

24. One whose suspicion increase, his backbiting [also] increases.

٢٥ــ مَا ارْتابَ مُخْلِصٌ وَلاشَكَّ مُوقِنٌ

25. The sincere one is not suspicious and the one who is certain does not doubt.

٢٦ــ ما آمَنَ بِاللّهِ مَنْ سَكَنَ الشَّكُّ قَلْبَهُ

26. He in whose heart doubt has settled does not believe in Allah.

٢٧ــ مُجانَبَةُ الرَّيْبِ مِنْ أحْسَنِ الفُتُوَّةِ

27. Keeping away from suspicion is from the best magnanimity.

٢٨ــ مَنْ أخْيَبُ مِمَّنْ تَعَدّى اليَقينَ إلَى الشَّكِّ وَ الحَيْرَةِ

28. Who can be more of a failure than the one who crosses [over] from certainty towards doubt and perplexity.

٢٩ــ يَسيرُ الشَّكِّ يُفْسِدُ اليَقينَ

29. The smallest doubt can corrupt certitude.

٣٠ــ لا أجْبَنَ مِنْ مُريب

30. Nobody more timid than the suspicious one.

٣١ــ الرِّيَبَةُ تُوجِبُ الظِّنَّةَ

31. Suspicion leads to mistrust.

٣٢ــ إذا ظَهَرَتِ الرِّيْبَةُ سائَتِ الظُّنُونُ

32. When suspicion appears, thoughts [about others] become negative.

٣٣ــ دَعْ ما يُريبُكَ إلى ما لا يُريبُكَ

33. Abandon that which causes you to doubt for that which does not cause you to doubt.

٣٤ــ لِيَصْدُقْ تَحَرّيكَ فِي الشُّبَهاتِ فَإنَّ مَنْ وَقَعَ فيها اِرْتَبَكَ

34. Let your inquiry into doubtful matters be conclusive, for indeed the one who falls into them becomes confounded.

٣٥ــ لادينَ لِمُرْتاب وَلا مُرُوَّةَ لِمُغْتاب

35. The sceptic has no religion and the

backbiter has no magnanimity.

36. The suspicious one is never found in a sound state.

٣٦ــ لايُلْفَى المُريبُ صَحيحاً

37. The most abased of people is the sceptic.

٣٧ــ أذَلُّ النّاسِ المُرْتابُ

38. The suspicious person is always sick.

٣٨ــ اَلمُريبُ أبَداً عَليلٌ

39. The sceptic has no religion.

٣٩ــ اَلمُرْتابُ لادينَ لَهُ

40. The doubting one has no certitude.

٤٠ــ اَلشَّاكُّ لايَقينَ لَهُ

COMPLAINING OF DISTRESS

شِكاية الضرّ

1. Whoever complains of his distress to [anyone] other than a believer, it is as if he has complained against Allah, the Glorified.

١ــ مَنْ شَكى ضُرَّهُ إلى غَيْرِ مُؤْمِن فَكَأنَّما شَكىَ اللّهَ سُبْحانَهُ

2. Whoever complains of his distress to a believer, it is as if he has complained to Allah, the Glorified.

٢ــ مَنْ شَكى ضُرَّهُ إلى مُؤْمِن فَكَأنَّما شَكى إلَى اللّهِ سُبْحانَهُ

SCHADENFREUDE

الشماتة

1. One who is gleeful of the mistakes made by others, [then] others will be gleeful of his mistakes.

١ــ مَنْ شَمِتَ بِزَلَّةِ غَيْرِهِ شَمِتَ غَيْرُهُ بِزَلَّتِهِ

CONSULTATION AND DELIBERATION

الشور والمشاورة

1. Participating in deliberation leads to the appropriate decision.

١ــ اَلشِّرْكَةُ فِي الرَّأْيِ تُؤَدّي إلَى الصَّوابِ

٢ــ اِسْتَشِرْ أعْداءَكَ تَعْرِفْ مِنْ رَأْيِهِمْ مِقْدارَ عَداوَتِهِمْ وَ مَواضِعَ مَقاصِدِهِمْ

2. Consult your enemies; you will know from their opinion how much enmity they have [for you] and what their objectives are.

٣ــ اِسْتَشِرْ عَدُوَّكَ العاقِلَ وَ احْذَرْ رَأْيَ صَديقِكَ الجاهِلَ

3. Consult your intelligent enemy and be wary of the opinion of your ignorant friend.

٤ــ اِضْرِبُوا بَعْضَ الرَّأْيِ بِبَعْض يَتَوَلَّدْ مِنْهُ الصَّوابُ

4. Compare some opinions with others, from this the right course of action will come to light.

٥ــ اِتَّهِمُوا عُقُولَكُمْ فَإِنَّهُ مِنَ الثِّقَةِ بِها يَكُونُ الخَطاءُ

5. Suspect your intellects, for indeed it is from trusting in them that mistakes are made.

٦ــ اَلْمُشاوَرَةُ راحَةٌ لَكَ وَ تَعَبٌ لِغَيْرِكَ

6. Consultation is [a means of] ease for you and a difficulty for others.

٧ــ أفْضَلُ مَنْ شاوَرْتَ ذُو التَّجارِبِ وَشَرُّ مَنْ قارَنْتَ ذُو المَعائِبِ

7. 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.

٨ــ اَلْمُشاوَرَةُ اِسْتِظْهارٌ

8. Consultation is [a means of] seeking [assistance and] support.

٩ــ اَلاِسْتِشارَةُ عَيْنُ الهِدايَةِ

9. Seeking advice is the essence [and source] of guidance.

١٠ــ اَلْمُسْتَشيرُ مُتَحَصِّنٌ مِنَ السَّقَطِ

10. The one who seeks advice is protected from failure.

١١ــ اَلْمُسْتَشيرُ عَلى طَرَفِ النَّجاحِ

11. The one who seeks advice is on the side of success.

١٢ــ اَلْمَشْوَرَةُ تَجْلِبُ لَكَ صَوابَ غَيْرِكَ

12. Consultation elicits for you the correct opinions of others.

١٣ــ إنَّما حُضَّ عَلَى المُشاوَرَةِ لأنَّ رَأْيَ المُشيرِ

13. Indeed consultation has only been

صِرفٌ وَ رَأيَ المُسْتَشيرِ مَشُوبٌ بِالهَوى

urged because the opinion of the adviser is unbiased while the opinion of the consulter is mixed with bias.

١٤ــ آفَةُ المُشاوَرَةِ اِنْتِقاضُ الآراءِ

14. The bane of consultation is contradiction of opinions.

١٥ــ إذا عَزَمْتَ فَاسْتَشِرْ

15. When you have decided [to do something], then consult [with others].

١٦ــ إذا أمْضَيْتَ أمْراً فَأمْضِهِ بَعْدَ الرَّوِيَّةِ وَ مُراجَعَةِ المَشْوَرَةِ وَلا تُؤَخِّرْ عَمَلَ يَوْم إلى غَد وَ أمْضِ لِكُلِّ يَوْم عَمَلَهُ

16. When you proceed with an affair then proceed after deliberation and seeking advice; do not delay your action of today to tomorrow, and perform each day's action on that same day.

١٧ــ جَهْلُ المُشيرِ هَلاكُ المُسْتشيرِ

17. Ignorance of the adviser is [a cause of] destruction of the consulter.

١٨ــ حَقٌّ عَلَى العاقِلِ أنْ يُضيفَ إلى رَأْيِهِ رَأيَ العُقَلاءِ وَ يَضُمَّ إلى عِلْمِهِ عُلُومَ الحُكَماءِ

18. 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.

١٩ــ حَقٌّ عَلَى العاقِلِ أنْ يَسْتَديمَ الإرْشادَ وَ يَتْرُكَ الاِسْتِبْدادَ

19. It behoves the intelligent one to continuously seek the right path and abandon obstinacy.

٢٠ــ خَيْرُ مَنْ شاوَرْتَ ذَوُوا النُّهى وَ العِلْمِ وَ أُولُوالتَّجارِبِ وَ الحَزْمِ

20. The best among those whom you consult are the people of wisdom and knowledge, and those who possess experience and judiciousness.

٢١ــ خِيانَةُ المُسْتَسْلِمِ وَ المُسْتَشيرِ مِنْ أفْظَعِ الأُمُورِ وَ أعْظَمِ الشُّرُورِ وَ مُوجِبُ عَذابِ السَّعيرِ

21. 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.

٢٢ــ شاوِرْ قَبْلَ أنْ تَعْزِمَ وَفَكِّرْ قَبْلَ أنْ تُقْدِمَ

22. Consult before you decide and think

before you proceed.

٢٣ــ شاوِرْ ذَوِي العُقُولِ تَأْمَنِ الزَّلَلَ وَ النَّدَمَ

23. Consult the intelligent ones and you will be safe from error and regret.

٢٤ــ شاوِرْ فِي أُمُورِكَ الَّذينَ يَخْشَوْنَ اللّهَ تَرْشُدْ

24. Consult in your affairs those who fear Allah and you will be rightly guided.

٢٥ــ ظُلْمُ المُسْتَشيرِ ظُلْمٌ وَ خيانَةٌ

25. Being unjust to the one who seeks advice is [the worst form of] oppression and betrayal.

٢٦ــ عَلَيْكَ بِالْمُشاوَرَةِ فَإِنَّها نَتيجَةُ الحَزْمِ

26. You must seek consultation, for indeed it is the result of judiciousness.

٢٧ــ علَى المُشيرِ الاِجْتِهادُ فِي الرَّأْيِ وَ لَيْسَ عَلَيْهِ ضَمانُ النُجْحِ

27. 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.

٢٨ــ فِي الاِسْتِشارَةِ عَيْنُ الهِدايَةِ

28. The essence [and source] of guidance is in consultation.

٢٩ــ كَفى بِالْمُشاوَرَةِ ظَهيراً

29. Consultation suffices as a supporter.

٣٠ــ مَنْ خالَفَ المَشْوَرَةَ اِرْتَبَكَ

30. One who acts against [good] advice gets perplexed.

٣١ــ مَنْ اِسْتَشارَ العاقِلَ مَلَكَ

31. One who consults an intelligent person acquires [his objective].

٣٢ــ مَنْ ضَلَّ مُشيرُهُ بَطَلَ تَدْبيرُهُ

32. One whose adviser goes astray, his planning is nullified.

٣٣ــ مَنْ نَصَحَ مُسْتَشيرَهُ صَلُحَ تَدْبيرُهُ

33. Whoever gives sincere advice to the one who consults him, his planning becomes good.

٣٤ــ مَنْ غَشَّ مُسْتَشيرَهُ سُلِبَ تَدْبيرُهُ

34. Whoever cheats the one who consults him, his foresight is taken away.

٣٥ــ مَنْ شاوَرَ ذَوِي العُقُولِ اِسْتَضاءَ بِأنْوارِ العُقُولِ

35. One who consults the people of intellect is enlightened by the lights of the intellects.

٣٦ــ مَنْ شاوَرَ ذَوِي النُّهى وَ الألْبابِ فازَ بِالنُّجْحِ والصَّوابِ

36. One who consults the people of intellect and wisdom attains success and rightness.

٣٧ــ مَنْ شاوَرَ الرِّجالَ شارَكَها في عُقُولِها

37. One who consults with the people shares in their [combined] intellects.

٣٨ــ مَنِ اسْتَشارَ ذَوِي النُّهى وَ الألبابِ فازَ بِالحَزْمِ وَ السَّدادِ

38. One who consults the people of intellect and wisdom, gains success through prudence and aptness.

٣٩ــ مَنْ لَزِمَ المُشاوَرَةَ لَمْ يَعْدَمْ عِنْدَ الصَّوابِ مادِحاً وَ عِنْدَ الخَطاءِ عاذِراً

39. One who persists in consultation does not lack a praiser when the right result is achieved or an apologizer when a mistake is made.

٤٠ــ ما ضَلَّ مَنِ اسْتَشارَ

40. One who seeks advice does not go astray.

٤١ــ مَا اسْتُنْبِطَ الصَّوابُ بِمِثْلِ المُشاوَرَةِ

41. Nothing derives an appropriate outcome like consultation.

٤٢ــ مُشاوَرَةُ الحازِمِ المُشْفِقِ ظَفَرٌ

42. Consulting the judicious person who is concerned for you is a [means of attaining] triumph.

٤٣ــ مُشاوَرَةُ الجاهِلِ المُشْفِقِ خَطَرٌ

43. Consulting the ignorant person who is concerned for you one is dangerous.

٤٤ــ نِعْمَ المُظاهَرَةُ المُشاوَرَةُ

44. How good a support consultation is!

٤٥ــ نِعْمَ الاِسْتِظْهارُ المُشاوَرَةُ

45. What a good backing [and support] consultation is!

٤٦ــ لاتُشاوِرْ عَدُوَّكَ وَ اسْتُرْهُ خَبَرَكَ

46. Do not consult with your enemy and hide your information [from him].

٤٧ــ لاتُشاوِرَنَّ في أمْرِكَ مَنْ يَجْهَلُ

47. Never consult with the ignorant in your affairs.

٤٨ــ لاتَسْتَصْغِرَنَّ عِنْدَكَ الرَّأْيَ الخَطيرَ إذا أتاكَ بِهِ الرَّجُلُ الحَقيرُ

48. Do not belittle a noteworthy opinion [even] when it is brought to you by an inferior person.

٤٩ــ لاتُدْخِلَنَّ في مَشْوَرَتِكَ بَخيلاً فَيَعْدِلَ بِكَ عَنِ القَصْدِ وَ يَعِدَكَ الفَقْرَ

49. Do not include a miser in your consultation as he will turn you away from the goal and frighten you with poverty.

٥٠ــ لاتُشْرِكَنَّ في رَأْيِكَ جَباناً يُضَعِّفُكَ عَنِ الأمْرِ وَ يُعَظِّمُ عَلَيْكَ ما لَيْسَ بِعَظيم

50. 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.

٥١ــ لاتَسْتَشِرِ الكَذّابَ فَإنَّهُ كَالسَّرابِ يُقَرِّبُ عَلَيْكَ البَعيدَ وَيُبَعِدُ عَلَيْكَ القَريبَ

51. Do not consult the liar, for indeed he is like the mirage that makes the distant seem near and the near seem distant.

٥٢ــ لاتُشْرِكَنَّ في مَشْوَرَتِكَ حَريصاً يُهَوِّنْ عَلَيْكَ الشَّرَّ وَيُزَيِّنْ لَكَ الشَّرَهَ

52. Never include a greedy person in your consultation as he will make evil deeds seem trivial and glamorize avarice for you.

٥٣ــ لا يَسْتَغْني العاقِلُ عَنِ المُشاوَرَةِ

53. The intelligent one never dispenses with consultation.

٥٤ــ لامُظاهَرَةَ أوْثَقُ مِنْ مُشاوَرَة

54. There is no backing [and support that is stronger and] more reliable than consultation.

٥٥ــ مَنِ اسْتَغْنى بِعَقْلِهِ (بِفِعْلِهِ) ضَلَّ

55. One who becomes satisfied with his own intellect (or action) has gone astray.

الشّوق والمشتاق

EAGERNESS AND LONGING

١ــ اَلشَّوْقُ شيمَةُ المُوقِنينَ

1. Longing [for Allah and the Hereafter] is from the qualities of those who have

certitude.

2. Longing [for Allah] is the intimate companion of the Gnostics.

٢ــ اَلشَّوْقُ خُلْصانُ العارِفينَ

3. One who longs [for Allah] forgets [this world].

٣ــ مَنِ اشْتاقَ سَلا

4. One who longs [for Allah] sets out [towards him] at nightfall.

٤ــ مَنِ اشْتاقَ أدْلَجَ

LUST

الشهوة

1. Lust is one of the two causes of deviation.

١ــ الشَهْوَةُ أحَدُ المُغْوِيَيْنِ

2. Lustful desires are fatal illnesses, and the best cure for them is acquiring patience against them.

٢ــ اَلشَّهَواتُ أعْلالٌ قاتِلاتٌ وَ أفْضَلُ دَوائِها اِقْتِناءُ الصَّبْرِ عَنْها

3. Lustful desires are the snares of Satan.

٣ــ اَلشَّهَواتُ مَصائِدُ الشَّيْطانِ

4. Overcome [your] lust, [and] your wisdom will be perfected.

٤ــ اِغْلَبِ الشَّهْوَةَ تَكْمُلْ لَكَ الحِكْمَةُ

5. Turn your back on lustful desires, for indeed they drive you to perform sinful acts and to fall upon evil deeds.

٥ــ أُهْجُرُوا الشَّهَواتِ فَإنَّها تَقُودُكُمْ إلى رُكُوبِ الذُّنُوبِ وَ التَّهَجُّمِ عَلَى السَيِّئاتِ

6. Lustful desires are fatal diseases, and the best cure for them is acquiring patience against them.

٦ــ اَلشَّهَواتُ آفاتٌ قاتِلاتٌ وَ خَيْرُ دَوائِها اِقْتِناءُ الصَّبْرِ عَنْها

7. Beware of allowing lustful desires to dominate you, for indeed its immediate result is dispraised and future consequence is detrimental.

٧ــ إيّاكُمْ وَ تَحَكُّمَ الشَّهَواتِ عَلَيْكُمْ فَإنَّ عاجِلَها ذَميمٌ وَ آجِلَها وَخيمٌ

8. Beware of letting lustful desires

٨ــ إيّاكُمْ وَ غَلَبَةَ الشَّهَواتِ عَلى قُلُوبِكُمْ فَإنَّ

بِدايَتَها مَلَكَةٌ وَ نِهايَتَها هَلَكَةٌ

overpower you hearts, for indeed its beginning is bondage and its end is destruction.

٩ــ أوَّلُ الشَّهْوَةِ طَرَبٌ وآخِرُها عَطَبٌ

9. The beginning of lust is pleasure and its end is harm.

١٠ــ اَلشَّهْوَةُ تُغْري

10. Lust entices.

١١ــ اَلشَّهَواتُ آفاتٌ

11. Lustful desires are diseases.

١٢ــ اَلشَّهَواتُ قاتِلاتٌ

12. Lustful desires are lethal.

١٣ــ اَلشَّهْوَةُ حَرَبٌ

13. Lust is spoliation [of intellect and faith].

١٤ــ اَلشَّهْوَةُ أضَرُّ الأعْداءِ

14. Lust is the most harmful of enemies.

١٥ــ اَلشَّهَواتُ سُمُومٌ قاتِلاتٌ

15. Lustful desires are lethal poisons.

١٦ــ اَلشَّهَواتُ تَسْتَرِقُّ الجَهُولَ

16. Lustful desires enslave the ignorant.

١٧ــ اَلإنْقيادُ لِلْشَّهْوَةِ أدْوَأُ الدّاءِ

17. Yielding to lust is the worst disease.

١٨ــ إنَّكُمْ إنْ مَلَّكْتُمْ شَهَواتِكُمْ نَزَتْ بِكُمْ إلَى الأَشَرِ والغَوايَةِ

18. Verily if you are controlled by your lustful desires, they will cause you to leap into frivolity and error.

١٩ــ إذا غَلَبَتْ عَلَيْكَ الشَّهْوَةُ فَاغْلِبْها بِالإخْتِصارِ

19. When lust tries to overcome you then defeat it by curtailing excesses.

٢٠ــ بِمِلْكِ الشَّهْوَةِ اَلتَّنَزُّهُ عَنْ كُلِّ عاب

20. By controlling [one's] lust, one becomes free of every flaw.

٢١ــ تَرْكُ الشَّهَواتِ أفْضَلُ عِبادَة وَ أجْمَلُ عادَة

21. Abandoning lustful desires is the best worship and the most beautiful habit.

٢٢ــ حَلاوَةُ الشَّهْوَةِ يُنَغِّصُها عارُ الفَضيحَةِ

22. The sweetness of lust is made bitter by the shame of ignominy [and humiliation].

٢٣ــ رَدُّ الشَّهْوَةِ أقْضى لَها وَ قَضائُها أشَدُّ لَها

23. Repulsing lust is more effective in exterminating it while fulfilling it only makes it more intense.

٢٤ــ رَدْعُ الشَّهْوَةِ وَ الغَضَبِ جِهادُ النُّبَلاءِ

24. Inhibiting lust and anger is the struggle of the noble ones.

٢٥ــ زيادَةُ الشَّهْوَةِ تُزْري بِالْمُرُوءَةِ

25. Increased lust degrades magnanimity.

٢٦ــ سَبَبُ الشَّرِّ غَلَبَةُ الشَّهْوَةِ

26. Being overpowered by lust is the cause of evil.

٢٧ــ ضِرامُ الشَّهْوَةِ تَبْعَثُ عَلى تَلَفِ الْمُهْجَةِ

27. The flame of lust induces the impairment [and destruction] of the soul.

٢٨ــ ضادُّوا الشَّهْوَةَ بِالقَمْعِ

28. Counter lust with restraint.

٢٩ــ ضادُّوا الشَّهْوَةَ مُضادَّةَ الضِّدِ ضِدَّهُ وَ حارِبُوها مُحارَبَةَ العَدُوِّ العَدُوَّ

29. Oppose lust as a rival would oppose his rival and fight it as an enemy would fight his enemy.

٣٠ــ طاعَةُ الشَّهْوَةِ تُفْسِدُ الدّينَ

30. Obeying one's lust corrupts the faith.

٣١ــ طاعَةُ الشَّهْوَةِ هُلْكٌ وَ مَعْصِيَتُها مُلْكٌ

31. Obedience to lust is destruction and disobedience to it is dominion.

٣٢ــ ظَفِرَ بِجَنَّةِ الْمَأوى مَنْ أعْرَضَ عَنْ شَهَواتِ الدُّنيا

32. He who turns away from the lustful desires of this world attains the Garden of Repose [in the Hereafter].

٣٣ــ عَبْدُ الشَّهْوَةِ أذَلُّ مِنْ عَبْدِ الرِّقِ

33. The slave to lust is lowlier than the slave of a human being.

٣٤ــ عَبْدُ الشَّهْوَةِ أسيرٌ لايَنْفَكُّ أسْرُهُ

34. The slave to lust is a prisoner who cannot be freed from his imprisonment.

٣٥ــ غَيْرُ مُنْتَفِع بِالعِظاتِ قَلْبٌ مُتَعَلِّقٌ بِالشَّهَوابِ

35. The heart that is attached to lustful desires is unable to benefit from sincere exhortations.

٣٦ــ غَلَبَةُ الشَّهْوَةِ أعْظَمُ هُلْك وَ مُلْكُها أشْرَفُ

36. Being overpowered by lust is the

مُلْك

greatest destruction, and controlling it is the most honourable dominance.

٣٧ــ غَلَبَةُ الشَّهْوَةِ تُبْطِلُ العِصْمَةَ وَ تُورِدُ الهُلْكَ

37. Being overpowered by lust nullifies preservation [of oneself from sin] and leads to destruction.

٣٨ــ غالِبِ الشَّهْوَةَ قَبْلَ قُوَّةِ ضَراوَتِها فَإِنَّها إنْ قَوِيَتْ مَلَكَتْكَ وَاسْتَفادَتْكَ (إستقادَتكَ) وَ لَمْ تَقْدِرْ عَلى مُقاوِمَتِها

38. 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.

٣٩ــ قَرينُ الشَّهَواتِ أسيرُ التَّبِعاتِ

39. The comrade of lustful desires is the prisoner of [their] consequences.

٤٠ــ قَرينُ الشَّهْوَةِ مَريضُ النَّفْسِ مَعْلُولُ(مَغْلُولُ) العَقْلِ

40. The associate of lust has a sick soul and a troubled mind.

٤١ــ قاوِمِ الشَّهْوَةَ بِالقَمْعِ لَها تَظْفَرْ

41. Resist lust by subduing it and you will be victorious.

٤٢ــ كَمْ مِنْ شَهْوَة مَنَعَتْ رُتْبَةً

42. How many a lustful desire has prevented [one from attaining] a lofty status!

٤٣ــ كَيْفَ يَصْبِرُ عَنِ الشَّهْوَةِ مَنْ لَمْ تُعِنْهُ العِصْمَةُ؟!

43. How can one who is not aided by [divine] protection refrain from lust?

٤٤ــ لَنْ يَهْلِكَ العَبْدُ حَتّى يُؤْثِرَ شَهْوَتَهُ عَلى دينِهِ

44. A servant will never be destroyed until he prefers his lust over his religion.

٤٥ــ لَيْسَ فِي المَعاصي أشَدُّ مِنْ اِتِّباعِ الشَّهْوَةِ فَلا تُطيعُوها فَيَشْغَلَكُمْ عَنِ اللّهِ

45. 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.

٤٦ــ لَوْ زَهِدْتُمْ فِي الشَّهَواتِ لَسَلِمْتُمْ مِنَ

46. If you had abstained from lustful desires you would surely have been safe

الآفاتِ

from tribulations.

٤٧ــ مَنْ غَلَبَ شَهْوَتَهُ ظَهَرَ عَقْلُهُ

47. Whoever overcomes his lust, his intellect becomes manifested.

٤٨ــ مَنْ غَلَبَتْ عَلَيْهِ شَهْوَتُهُ لَمْ تَسْلَمْ نَفْسُهُ

48. Whoever is overcome by his lust, his soul will not be safe.

٤٩ــ مَنْ صَبَرَ عَلى شَهْوَتِهِ تَناهى فِي الْمُرُوَّةِ

49. One who is patient in the face of his lust becomes complete in [his] magnanimity.

٥٠ــ مَنْ مَلَكَ شَهْوَتَهُ كانَ تَقِيّاً

50. One who controls his lust is indeed pious.

٥١ــ مَنْ أماتَ شَهْوَتَهُ أحْيى مُرُوَّتَهُ

51. One who kills his lust rejuvenates his magnanimity.

٥٢ــ مَنْ كَثُرَتْ شَهْوَتُهُ ثَقُلَتْ مَؤُنَتُهُ

52. One whose lust increases, [the expense for] his provision becomes heavy.

٥٣ــ مَنْ غَلَبَ شَهْوَتَهُ صانَ قَدْرَهُ

53. One who overcomes his lust, protects his status.

٥٤ــ مَنْ تَسَرَّعَ إلَى الشَّهَواتِ تَسَرَّعَ إلَيْهِ الآفاتُ

54. Whoever hastens towards lustful desires, afflictions rush towards him.

٥٥ــ مَنْ غَرِيَ بِالشَّهَواتِ أباحَ نَفْسَهُ الغَوائِلَ

55. One who is enticed by lustful desires permits his soul to be a target of calamities.

٥٦ــ مَنْ مَلَكَ شَهْوَتَهُ كَمُلَتْ مُرُوَّتُهُ وَ حَسُنَتْ عاقِبَتُهُ

56. Whoever controls his lust, his magnanimity becomes complete and his end becomes good.

٥٧ــ مَنْ لَمْ يَمْلِكْ شَهْوَتَهُ لَمْ يَمْلِكْ عَقْلَهُ

57. One who does not control his lust does not control his intellect.

٥٨ــ مَنْ لَمْ يُداوِ شَهْوَتَهُ بِالتَّرْكِ لَمْ يَزَل عَليلاً

58. One who has not remedied his lust by abandoning it is still sick.

٥٩ــ مِنْ مُطاوَعَةِ الشَّهْوَةِ تَضاعُفُ الآثامِ

59. Multiplication of sins stems from

submission to lust.

60. One who is overcome by lust is more abased than one who is enslaved.

٦٠ــ مَغْلُوبُ الشَّهْوَةِ أذَلُّ مِن مَمْلُوكِ الرِّقِ

61. 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].

٦١ــ مُدْمِنُ الشَّهَواتِ صَرِيعُ الآفاتِ مُقارِنُ السَّيِّئاتِ مُوقِنٌ بِالثَّباتِ

62. Do not exceed the limits in your lust and anger as they will degrade you.

٦٢ــ لاتُسْرِفْ فِي شَهْوَتِكَ وَ غَضَبِكَ فَيُزْرِيا بِكَ

63. There is no reason with lust.

٦٣ــ لاعَقْلَ مَعَ شَهْوَة

64. Nothing corrupts God-wariness but the dominance of lust.

٦٤ــ لايُفْسِدُ التَّقْوى إلاّ غَلَبَةُ الشَّهْوَةِ

65. There is no trial [and temptation] greater than lust.

٦٥ــ لا فِتْنَةَ أعْظَمُ مِنَ الشَّهْوَةِ

66. How good it would be for people not to desire that which they ought not to [crave for].

٦٦ــ ما أحْسَنَ بِالإنْسانِ أنْ لايَشْتَهِيَ ما لا يَنْبَغي

THE MARTYR

الشهيد

1. 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]

١ــ مَنْ ماتَ عَلى فِراشِهِ وَ هُوَ على مَعْرِفَةِ حَقِّ رَبِّهِ وَ رَسُولِهِ وَ حَقِّ أهْلِ بَيْتِهِ ماتَ شَهيداً وَ وَقَعَ أجْرُهُ عَلَى اللّهِ سُبْحانَهُ وَ اسْتَوْجَبَ ثَوابَ ما نَوى مِنْ صالِحِ عَمَلِهِ وَ قامَتْ نِيَّتُهُ مَقامَ إصْلاتِهِ سَيْفَهُ (بِسَيْفِهِ) فَإنَّ لِكُلِّ شَيْء أجَلاً لايَعْدُوهُ

term that it cannot go beyond.

2. 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.

٢ــ نَسْأَلُ اللّهَ سُبْحانَهُ مَنازِلَ الشُّهَداءِ وَ مُعايَشَةَ السُّعَداءِ وَ مُرافَقَةَ الأنْبياءِ وَ الأبْرارِ

TESTIMONY

الشَّهادة

1. And testimony [has been prescribed] as a means of overcoming denials.

١ــ وَ الشَّهادَةَ اِسْتِظْهاراً عَلَى الْمُجاحَداتِ

2. One who gives false testimony for you will give a similar testimony against you.

٢ــ مَنْ شَهِدَ لَكَ بِالباطِلِ شَهِدَ عَلَيْكَ بِمِثْلِهِ

3. There is no good in the testimony of the treacherous.

٣ــ لاخَيْرَ في شَهادَةِ خائِن

FAME AND RENOWN

الشُّهرة والنّباهَة

1. Good renown is a fortification of power.

١ــ حُسْنُ الشُّهْرَةِ حِصْنُ القُدْرَةِ

2. Love of fame is the cornerstone of every affliction.

٢ــ حُبُّ النَّباهَةِ رَأْسُ كُلِّ بَلِيَّة

GREY HAIR OF OLD AGE

الشَّيب

1. The grey hair of old age is enough of a warner.

١ــ كَفى بِالشَّيْبِ نَذيراً

2. The grey hair of old age is enough of an announcer [of impending death].

٢ــ كَفى بِالشَّيْبِ ناعِياً

٣ــ غَيِّرُوا الشَّيْبَ وَ لاتَشَبَّهُوا بِاليَهُودِ

3. Change your grey hair [by dyeing it] and do not resemble the Jews.

٤ــ إذَا ابْيَضَّ أسْوَدُكَ ماتَ أطْيَبُكَ

4. When your black [hair] becomes white, your best [part of life] has passed away.

٥ــ اَلشَّيْبُ آخِرُ مَواعيدِ الفَناءِ

5. Grey hair [of old age] is the last of the promises of annihilation.

الشيعة

THE FOLLOWER (SHI'A)

١ــ إنَّ أهْلَ الجَنَّةِ لَيَتَراؤُنَ مَنازِلَ شيعَتِنا كَما يَتَراءَى الرَّجُلُ مِنْكُمْ الكَواكِبَ في أُفُقِ السَّماءِ

1. 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.

٢ــ إنَّ اللّهَ سُبْحانَهُ أطْلَعَ إلَى الأرضِ فاخْتارَ لَنا شيعَةً يَنْصُرُونَنا وَيَفْرَحُونَ لِفَرَحِنا وَ يَحْزَنُونَ لِحُزْننا وَ يَبْذُلُونَ أنْفُسَهُمْ وَ أمْوالَهُمْ فينا أُولئكَ مِنّا وَ إلَيْنا

2. 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 from their persons and their possessions in our way – these are the ones who are from us and shall rejoin us [in the Hereafter].

٣ــ شيعَتُنا كَالنَّحْلِ لَوْ عَرَفُوا مافي جَوْفِها لأَكَلُوها

3. Our follower is like the bee. If they knew what was in its abdomen, they would surely have eaten it.

٤ــ شيعَتُنا كَالأُتْرُجَّةِ طَيِّبٌ رِيحُها حَسَنٌ ظاهِرُها وَ باطِنُها

4. Our follower is like the citron, its smell is fragrant and [both] its outward and inward are beautiful.

شَيْن الرّجل

THE DISGRACE OF A MAN

١ــ أرْبَعٌ تَشينُ الرَّجُلَ: اَلبُخْلُ وَ الكِذْبُ وَ الشَّرَهُ وسُوءُ الخُلْقِ

1. Four things disgrace a man: miserliness, dishonesty, voraciousness and bad manners.

باب الصاد

PATIENCE AND THE PATIENT

الصبر والصابر

1. Patience is the first prerequisite of proficiency (or certitude).

١ــ اَلصَّبْرُ أوَّلُ لَوازِمِ الإتْقانِ (الإيْقانِ)

2. Patience in times of hardship makes reward abundant.

٢ــ اَلصَّبْرُ عَلَى المُصِيْبَةِ يُجْزِلُ المَثُوبَةَ

3. Patience is one of the two triumphs.

٣ــ اَلصَّبْرُ أحَدُ الظَّفَرَيْنِ

4. Patience in the face of calamities makes one attain honourable ranks.

٤ــ اَلصَّبْرُ عَلَى النَّوائِبِ يُنيلُ شَرَفَ المَراتِبِ (المَطالِبِ)

5. Patience in the obedience to Allah is easier than patience in the face of His chastisement.

٥ــ اَلصَّبْرُ عَلى طاعَةِ اللّهِ أهْوَنُ مِنَ الصَّبْرِ عَلى عُقُوبَتِهِ

6. Patience in affliction is better than wellbeing in [times of] comfort.

٦ــ اَلصَّبْرُ عَلَى البَلاءِ أفْضَلُ مِنَ العافِيَةِ فِي الرَّخاءِ

7. Patience is the best trait and knowledge is the most honourable embellishment and gift.

٧ــ اَلصَّبْرُ أفْضَلُ سَجِيَّة وَ العِلْمُ أشْرَفُ حِلْيَة وَ عَطِيَّة

8. Patience is for a person to bear that which befalls him and to suppress [his anger with] that which enrages him.

٨ــ اَلصَّبْرُ أنْ يَحْتَمِلَ الرَّجُلُ ما يَنُوبُهُ وَ يَكْظِمَ ما يُغْضِبُهُ

9. Patience is of two types: enduring what you hate and abstaining from what you love.

٩ــ اَلصَّبْرُ صبْرانِ: صَبْرٌ عَلى ما تَكْرَهُ وَ صَبْرٌ عَمّا تُحِبُّ

10. Patience is the best vestment of faith and the most honourable of human qualities.

١٠ــ اَلصَّبْرُ أحْسَنُ حُلَلِ الإيمانِ وَ أشْرَفُ خَلائِقِ الإنْسانِ

١١ــ اَلصَّبْرُ عَنِ الشَّهْوَةِ عِفَّةٌ وَ عَنِ الغَضَبِ نَجْدَةٌ وَ عَنِ المعْصِيَةِ وَرَعٌ

11. Refraining from lust is chastity, from anger is courage and from sin is piety.

١٢ــ اَلصَّبْرُ صَبْرانِ: صَبْرٌ فِي البَلاءِ حَسَنٌ جَميلٌ وَ أحْسَنُ مِنْهُ الصَّبْرُ عَنِ المَحارِمِ

12. Patience is of two types: Patience in affliction is pleasantly beautiful, but patience in refraining from the prohibited is even better.

١٣ــ اَلصَّبْرُ عَلَى الفَقْرِ مَعَ العِزِّ أجْمَلُ مِنَ الغِنى معَ الذُّلِّ

13. Patience in poverty with dignity is better than wealth with indignity.

١٤ــ اَلصَّبْرُ عَلى مَضَضِ الغُصَصِ يُوجِبُ الظَّفَرَ بِالفُرَصِ

14. Patience in the face of agonizing distress leads to success in attaining opportunities.

١٥ــ اِصْبِرْ تَنَلْ

15. Be patient [and] you will achieve.

١٦ــ اِصْبِرْ تَظْفَرْ

16. Be patient [and] you will triumph.

١٧ــ اِشْتَغِلْ بِالصَّبْرِ عَلى الرَّزِيَّةِ عَنِ الجَزَعِ لَها

17. Occupy yourself with patience in adversity instead of being distressed by it.

١٨ــ اِصْبِرْ عَلى عَمَل لابُدَّ لَكَ مِنْ ثَوابِهِ وَ عَنْ عَمَل لاصَبْرَ لَكَ عَلى عِقابِهِ

18. 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.

١٩ــ اِلْزَمِ الصَّبْرَ فَإنَّ الصَّبْرَ حُلْوُ العاقِبَةِ مَيْمُونُ المَغَبَّةِ

19. Adopt patience, for indeed patience has a sweet end and an auspicious result.

٢٠ــ اِصْبِرْ عَلى مَرارَةِ الحَقِّ وَ إيّاكَ أنْ تَنْخَدِعَ لِحَلاوَةِ الباطِلِ

20. Be patient with the bitterness of truth and beware of being deceived by the sweetness of falsehood.

٢١ــ اِلْزَمُوا الأرْضَ وَ اصْبِرُوا عَلَى البَلاءِوَلاتَحَرِّكُوا بِأيْديكُمْ وَ هَوى ألْسِنَتِكُمْ

21. 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].

22. Espouse patience, for indeed it is the pillar of faith and the basis of affairs.

٢٢ــ اِلْزَمُوا الصَّبْرَ فَإِنَّهُ دِعامَةُ الإيمانِ وَمِلاكُ الأُمُورِ

23. The best patience is longanimity.

٢٣ــ أفْضَلُ الصَّبرِ التَّصَبُّرُ

24. The strongest resource for [facing] difficulties is patience.

٢٤ــ أقْوى عُدَدِ الشَّدائِدِ الصَّبْرُ

25. The best patience is during the bitter pain of tragedy.

٢٥ ــ أفْضَلُ الصَّبْرِ عِنْدَ مَرِّ الفَجيْعَةِ

26. The best patience is abstaining from that which is loved [but prohibited].

٢٦ــ أفْضَلُ الصَّبْرِ اَلصَّبْرُ عَنِ المَحْبُوبِ

27. The best asset is patience in difficulty.

٢٧ــ أفْضَلُ عُدَّة اَلصَّبْرُ عَلَى الشِدَّةِ

28. The action with most praiseworthy results is patience.

٢٨ــ إنَّ أحْمَدَ الأُمُورِ عاقِبَةً الصَّبْرُ

29. 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].

٢٩ ــ إنَّ الصَّبْرَ لَجَميلٌ إلاّ عَنْكَ وَ إنَّ الجَزَعَ لَقَبيحٌ إلاّ عَلَيْكَ وَ إنَّ المُصابَ بِكَ لَجَليلٌ وَ إنَّهُ قَبْلَكَ وَ بَعْدَكَ لَجَلَلٌ

30. Patience is a foundation [for other good actions].

٣٠ــ اَلصَّبْرُ مِلاكٌ

31. Patience is an elevation; agitation is degradation.

٣١ــ اَلصَّبْرُ مَرْفَعَةٌ اَلجَزَعُ مَنْقَصَةٌ

32. Patience is a means of repelling [adversities].

٣٢ــ اَلصَّبْرُ مَدْفَعَةٌ

33. Patience is a victory; haste [and impatience] is a danger.

٣٣ــ اَلصَّبْرُ ظَفَرٌ اَلعَجَلُ خَطَرٌ

34. Patience fights off mishaps.

٣٤ــ الصَّبْرُ يُناضِلُ الحِدْثانَ

35. Patience is the cornerstone of faith.

٣٥ــ اَلصَّبْرُ رَأْسُ الإيمانِ

36. Patience is the shield against poverty.

٣٦ــ اَلصَّبْرُ جُنَّةُ الفاقَةِ

37. Patience is the fruit of conviction.

٣٧ــ اَلصَّبْرُ ثَمَرَةُ اليَقينِ

38. Patience makes tragedy easier to bear.

٣٨ــ اَلصَّبْرُ يُهَوِّنُ الفَجيعَةَ

39. Patience purges calamity.

٣٩ــ اَلصَّبْرُ يُمَحِّصُ الرَّزِيَّةَ

40. Patience is the fruit of faith.

٤٠ــ اَلصَّبْرُ ثَمَرةُ الإيمانِ

41. Patience is an asset for [facing] affliction.

٤١ــ اَلصَّبْرُ عُدَّةٌ لِلْبَلاءِ

42. Patience is the guarantor of success.

٤٢ــ الصَّبْرُ كَفيلٌ بِالظَّفَرِ

43. Patience is the symbol of [divine] succour.

٤٣ــ اَلصَّبْرُ عُنْوانُ النَصْرِ

44. Patience is more repelling for affliction[s].

٤٤ــ اَلصَّبْرُ أدْفَعُ لِلْبَلاء

45. Patience constrains the enemies.

٤٥ــ اَلصَّبْرُ يُرْغِمُ الأعْداءَ

46. Patience is the [best] resource for [tackling] poverty.

٤٦ــ اَلصَّبْرُ عُدَّةُ الفَقْرِ

47. Patience is an aide in every affair.

٤٧ــ اَلصَّبْرُ عَوْنٌ عَلى كُلِّ أمْر

48. Patience is the best of assets.

٤٨ــ اَلصَّبْرُ أفْضَلُ العُدَدِ

49. Patience is the strongest vestment.

٤٩ــ اَلصَّبْرُ أقْوى لِباس

50. Patience is a riding mount that does not stumble.

٥٠ــ الصَّبْرُ مَطِيَّةٌ لاتَكْبُو

٥١ــ اَلصَّبْرُ أعْوَنُ شَيْءٍ عَلَى الدَّهْرِ

51. Patience is the most helpful thing in [facing the hardships of] one's lifetime.

٥٢ ــ اَلصَّبْرُ خَيْرُ جُنُودِ المُؤْمِنِ

52. Patience is the best of the believer's soldiers.

٥٣ــ اَلحَزْمُ وَ الفَضيلَةُ فِي الصَّبْرِ

53. Judiciousness and excellence lie in patience.

٥٤ــ اَلصَّبْرُ عَلَى المَضَضِ يُؤَدّي إلى إصابَةِ الفُرْصَةِ

54. Patience in the face of suffering leads to the gaining of opportunity.

٥٥ــ اَلصَّبْرُ يَنْزِلُ عَلى قَدْرِ المُصيبَةِ

55. Patience descends [in proportion to] to the extent of the hardship.

٥٦ــ اَلصَّبْرُ عَلَى المَصائِبِ مِنْ أفْضَلِ المَواهِبِ

56. Patience in times of difficulty is from the best endowments.

٥٧ــ اَلصَّبْرُ عَلَى المُصيبَةِ يَفُلُّ حَدَّ الشّامِتِ

57. Patience in hardship blunts the edge of the one who rejoices in your suffering.

٥٨ــ الصَّبْرُ أدْفَعُ لِلضَّرَرِ

58. Patience is more repelling for harm.

٥٩ــ إنِ ابْتَلاكُمُ اللّهُ بِمُصيبَة فَاصْبِرُوا

59. If Allah tests you with some hardship, then be patient.

٦٠ــ إنْ تَصْبِرُوا فَفِي اللّهِ مِنْ كُلِّ مُصيبَة خَلَفٌ

60. If you are patient, then in [the reward of] Allah there is a restoration [and recompense] from every hardship.

٦١ــ إنْ صَبَرْتَ جَرى عَلَيْكَ القَلَمُ وَ أنْتَ مَأْجُورٌ وَ إنْ جَزَعْتَ جَرى عَلَيْكَ القَلَمُ وَ أنْتَ مَأْزُورٌ

61. 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.

٦٢ــ إنْ صَبَرْتَ صَبْرَ الأحْرارِ وَ إلاّ سَلَوْتَ سُلُوَّ الأغْمارِ

62. Either be patient like the freemen or else seek distraction [and forget] like the inept.

٦٣ــ إنْ صَبَرْتَ أدْرَكْتَ بِصَبْرِكَ مَنازِلَ الأبْرارِ وَ إنْ جَزَعْتَ أوْرَدَكَ جَزَعُكَ عَذابَ النّارِ

63. 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.

٦٤ــ إنْ صَبَرْتَ صَبْرَ الأكارِمِ وَإلاّ سَلَوْتَ سُلُوَّ البَهائِمِ

64. Either be patient like the honourable ones or else seek distraction like the animals.

٦٥ــ إنَّكَ لَنْ تُدْرِكَ ما تُحِبُّ مِنْ رَبِّكَ إلاّ بِالصَّبْرِ عَمّا تَشْتَهي

65. Verily you will never attain that which you love from your Lord except by refraining from that which you desire.

٦٦ــ إنَّكُمْ إنْ صَبَرْتُمْ عَلَى البَلاءِ وَ شَكَرْتُمْ فِي الرَّخاءِ وَ رَضيتُمْ بِالقَضاءِ كانَ لَكُمْ مِنَ اللّهِ سُبْحانَهُ الرِّضا

66. 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.

٦٧ــ إذا صَبَرْتَ لِلْمِحْنَةِ فَلَلْتَ حَدَّها

67. When you are patient in adversity, you blunt its edge.

٦٨ــ بِالصَّبْرِ تَخِفُّ المِحْنَةُ

68. Through patience, adversity is made lighter.

٦٩ــ بِالصَّبْرِ تُدْرَكُ الرَّغائِبُ

69. Through patience, [one's legitimate] desires are realized.

٧٠ــ بِالصَّبْرِ تُدْرَكُ مَعالِي الأُمُورِ

70. Through patience, the loftiness of matters is attained.

٧١ــ بَشِّرْ نَفْسَكَ إذا صَبَرْتَ بِالنُّجْحِ وَ الظَّفَرِ

71. Give glad tidings of success and victory to yourself when you are patient.

٧٢ــ تَجَلْبَبِ الصَّبْرَ وَ اليَقينَ فَإنَّهُما نِعْمَ العُدَّةُ فِي الرَّخاءِ وَالشِّدَّةِ

72. Dress yourself with patience and certainty, for these two are good provisions in [both] comfort and hardship.

٧٣ــ ثَوابُ الصَّبْرِ يُذْهِبُ مَضَضَ المُصيبَةِ

73. The reward of patience takes away the sufferings of tribulation.

٧٤ــ ثَوابُ الصَّبْرِ أعْلَى الثَّوابِ

74. The reward for patience is the loftiest reward.

٧٥ــ حُسْنُ الصَّبْرِ طَليعَةُ النَّصْرِ

75. Good patience is the vanguard of victory.

٧٦ــ حُسْنُ الصَّبْرِ مِلاكُ كُلِّ أمْرٍ

76. Good patience is the basis of every affair.

٧٧ــ حُسْنُ الصَّبْرِ عَوْنٌ عَلى كُلِّ أمْرٍ

77. Good patience is an aide in every matter.

٧٨ــ دَوامُ الصَّبْرِ عُنْوانُ الظَّفَرِ وَ النَّصْرِ

78. Persevering patience is the symbol of success and victory.

٧٩ــ رَحِمَ اللّهُ امْرَءاً جَعَلَ الصَّبْرَ مَطِيَّةَ حَياتِه وَ التَّقْوى عُدَّةَ وَفاتِهِ

79. May Allah have mercy on the person who makes patience the conveyance of his life and piety the provision for his death.

٨٠ــ رَأسُ الإيمانِ الصَّبْرُ

80. The cornerstone of faith is patience.

٨١ــ صَبْرُكَ عَلَى الْمُصيبَةِ يُخَفِّفُ الرَّزِيَّةَ وَ يُجْزِلُ الْمَثُوبَةَ

81. Your patience in [times of] hardship lightens the adversity and brings abundant reward.

٨٢ــ صَبْرُكَ عَلى تَجَرُّعِ الغُصَصِ يُظْفِرُكَ بِالفُرَصِ

82. Your patience in bearing agonies gains you opportunities.

٨٣ــ صابِرُوا أنْفُسَكُمْ عَلى فِعْلِ الطّاعاتِ وَ صُونُوها عَنْ دَنَسِ السَّيِّئاتِ تَجِدُوا حَلاوَةَ الإيمانِ

83. 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.

٨٤ــ طُوبى لِمَنْ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجاتِهِ وَ التَّقْوى عُدَّةَ وَفاتِهِ

84. Blessed is the one who makes patience the conveyance of his salvation and piety the provision of his death.

٨٥ــ طُولُ الاِصْطِبارِ مِنْ شِيَمِ الأبْرارِ

85. Perduring patience is the quality of the virtuous.

٨٦ــ عَلَيْكَ بِالصَّبْرِ فِي الضّيقِ وَ البَلاءِ

86. Espouse patience in distress and tribulation.

٨٧ــ عَلَيْكَ بِالصَّبْرِ وَ الاِحْتِمالِ فَمَنْ لَزِمَهُما هانَتْ عَلَيْهِ المِحَنُ

87. Espouse patience and tolerance; for whoever espouses these two [qualities], adversities become easy for him [to bear].

٨٨ــ عَلَيْكَ بِالصَّبْرِ فَإِنَّهُ حِصْنٌ حَصينٌ وَ عِبادَةُ المُوقِنينَ

88. Espouse patience, for indeed it is a protective fortress and the worship of those who possess certitude.

٨٩ــ عَلَيْكَ بِالصَّبْرِ فَبِهِ يَأخُذُ العاقِلُ وَ إِلَيْهِ يَرْجِعُ الجاهِلُ

89. Espouse patience, for the intelligent one holds on to it and the ignorant one returns to it.

٩٠ــ عَلَيْكَ بِلُزومِ الصَّبْرِ فَبِهِ يَأْخُذُ الحازِمُ وَ إِلَيْهِ يَؤُلُ الجازِعُ

90. Espouse patience, for the judicious one holds on to it and the agitated one turns back to it.

٩١ــ عِنْدَ الصَّدْمَةِ الأُولى يَكُونُ صَبْرُ النُّبَلاءِ

91. It is during the first blow [of adversity] that the patience of the noble ones is seen.

٩٢ــ عِنْدَ نُزُولِ المَصائِبِ وَ تَعاقُبِ النَّوائِبِ تَظْهَرُ فَضيلَةُ الصَّبْرِ

92. During the descending of hardships and successive adversities, the excellence of patience becomes manifest.

٩٣ــ فِي الصَّبْرِ ظَفَرٌ

93. In patience there is triumph.

٩٤ــ فِي البَلاءِ تُحازُ فَضيلَةُ الصَّبْرِ

94. In tribulation the excellence of patience is realized.

٩٥ــ قَدْ يَعِزُّ الصَّبْرُ

95. Sometimes patience becomes difficult [to come by].

٩٦ــ قَلَّ مَنْ صَبَرَ إلاّ مَلَكَ

96. It is seldom that one is patient yet he does not acquire [his objective].

٩٧ــ قَلَّ مَنْ صَبَرَ إلاّ قَدَرَ

97. It is seldom that one is patient yet he does not become powerful.

٩٨ــ قَلَّ مَنْ صَبَرَ إلاّ ظَفِرَ

98. It is seldom that one is patient yet he

does not gain victory.

99. How many a lock has been opened with patience!

٩٩ــ كَمْ يُفْتَحُ بِالصَّبْرِ مِنْ غَلَق

100. One who is not patient in his toiling [for earning his livelihood] has to be patient in destitution.

١٠٠ــ مَنْ لَمْ يَصْبِرْ عَلى كَدِّهِ صَبَرَ عَلَى الإفْلاسِ

101. The patient one is never deprived of victory, even if it takes a long time [to come].

١٠١ــ لايَعْدَمُ الصَّبُورُ الظَّفَرَ وَ إنْ طالَ بِهِ الزَّمانُ

102. None bears the bitterness of truth except the one who is certain of its sweet [and pleasing] aftermath.

١٠٢ــ لايَصْبِرُ عَلى مُرِّ الحَقِّ إلاّ مَنْ أيْقَنَ بِحَلاوَةِ عاقِبَتِهِ

103. The affair of the patient one returns to the realization of his goal and reaching his aspiration.

١٠٣ــ يَؤُولُ أمْرُ الصَّبُورِ إلى دَرَكِ غايَتِهِ وَ بُلُوغِ أمَلِهِ

104. With patience, there is no adversity.

١٠٤ــ لَيْسَ مَعَ الصَّبْرِ مُصيبَةٌ

105. 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.

١٠٥ــ لَيْسَ شَيْءٌ أحْمَدَ عاقِبَةً وَلا أَلَذَّ مَغَبَّةً وَلا أدْفَعَ لِسُوءِ أدَب وَلاأعْوَنَ على دَرْكِ مَطْلَب مِنَ الصَّبْرِ

106. One who is patient is victorious.

١٠٦ــ مَنْ يصْبِرْ يَظْفَرْ

107. One who is patient attains his aspiration.

١٠٧ــ مَنْ صَبَرَ نالَ المُنى

108. One who seeks relief from patience is relieved by it.

١٠٨ــ مَنِ اسْتَنْجَدَ الصَّبْرَ أنْجَدَهُ

109. Have sweet patience during the bitter affair.

١٠٩ــ كُنْ حُلْوَ الصَّبْرِ عِنْدَ مُرِّالأمْرِ

١١٠ــ كافِلُ النَّصْرِ الصَّبْرُ

110. The guarantor of succour is patience.

١١١ــ لِكُلِّ مُصاب اِصْطِبارٌ

111. For every afflicted one there is [a refuge in] patience.

١١٢ــ لَنْ يَحْصُلَ الأجْرُ حَتّى يُتَجَرَّعَ الصَّبْرُ

112. Reward will never be acquired until [the bitter pill of] patience is swallowed.

١١٣ــ لَنْ يَعْدَمَ النَّصْرَ مَنِ اسْتَنْجَدَ الصَّبْرَ

113. One who seeks relief from patience will never be deprived of succour.

١١٤ــ مَنْ صَبَرَ عَلى طاعَةِ اللّهِ عَوَّضَهُ اللّهُ سُبْحانَهُ خَيْراً مِمّا صَبَرَ عَلَيهِ

114. One who is patient in the obedience of Allah will be granted [something] better than what he was patient with, by Allah, the Glorified.

١١٥ــ مَنِ ادَّرَعَ جُنَّةَ الصَّبْرِ هانَتْ عَلَيْهِ النَّوائِبُ

115. Whoever arms himself with the shield of patience, calamities become easy for him [to bear].

١١٦ــ مَنْ صَبَرَ عَلى طُولِ الأذى أبانَ عَنْ صِدْقِ التُّقى

116. One who remains patient throughout the long harassment [of people] has demonstrated true piety.

١١٧ــ مَنْ صَبَرَ على بَلاءِاللّهِ سُبْحانَهُ فَحَقَّ اللّهِ أدّى وَ عِقابَهُ اِتَّقى وَثَوابَهُ رَجى

117. 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.

١١٨ــ مَنْ صَبَرَ فَنَفْسَهُ وَقَّرَ وَ بِالثَّوابِ ظَفِرَ وَلِلّهِ سُبْحانَهُ أطاعَ

118. One who is patient honours himself, attains success with reward and obeys Allah, the Glorified.

١١٩ــ مَنْ تَجَلْبَبَ الصَّبْرَ وَ القَناعَةَ عَزَّ وَ نَبُلَ

119. One who clothes himself with patience and contentment gains power and nobility.

١٢٠ــ مَنْ صَبَرَ عَلى طاعَةِ اللّهِ وَعَنْ مَعاصيهِ فَهُوَ المُجاهِدُ الصَّبُورُ

120. Whoever is patient in the obedience of Allah and refrains from His disobedience, then he is [indeed] a patient

struggler.

121. One whose patience is prolonged, his breast becomes straitened.

١٢١ــ مَنْ طالَ صَبْرُهُ حَرِجَ صَدْرُهُ

122. One who sets foot upon the vessel of patience gains victory.

١٢٢ــ مَنِ اسْتَوْطَأَ مَرْكَبَ الصَّبْرِ ظَفِرَ

123. Patience during hardships is from the treasures of faith.

١٢٣ــ مِنْ كُنُوزِ الإيمانِ الصَّبْرُ علَى المَصائِبِ

124. Patience in [times of] calamities is from the best judiciousness.

١٢٤ــ مِنْ أفْضَلِ الحَزْمِ الصَّبْرُ عَلَى النَّوائِبِ

125. Patience during tribulation is one of the signs of good character.

١٢٥ــ مِنْ عَلاماتِ حُسْنِ السَّجِيَّةِ الصَّبْرُ علَى البَلِيَّةِ

126. He who is patient is not afflicted.

١٢٦ــ ما أُصيبَ مَنْ صَبَرَ

127. One who adopts patience does not fail.

١٢٧ــ ما خابَ مَنْ لَزِمَ الصَّبْرَ

128. Nothing obtains reward like patience does.

١٢٨ــ ما حَصَلَ الأجْرُ بِمِثْلِ الصَّبْرِ

129. That which you abstain from is better than that which you delight in.

١٢٩ــ ما صَبَرْتَ عَنْهُ خَيْرٌمِمّا إلْتَذَذْتَ بِهِ

130. How good it is for a person to refrain from that which he desires!

١٣٠ــ ما أحْسَنَ بِالإنْسانِ أنْ يَصْبِرَ عَمّا يَشْتَهي

131. 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?

١٣١ــ ما صَبَّرَكَ أيُّها المُبْتَلى عَلى دائِكَ وَ جَلَّدَكَ عَلى مَصائِبِكَ وَعَزّاكَ عَنِ البُكاءِ عَلى نَفْسِكَ

132. There is no stumbling with patience.

١٣٢ــ لاعِثارَ مَعَ صَبْر

133. Discomforts are not repelled except

١٣٣ــ لاتُدْفَعُ المَكارِهُ إلاّ بِالصَّبْرِ

by patience.

134. There is no aide better than patience.

١٣٤ــ لاعَوْنَ أفْضَلُ مِنَ الصَّبْرِ

135. Patience (or virtue) is not realized except by experiencing the pain of going against what one is accustomed to [and enjoys].

١٣٥ــ لايَتَحَقَّقُ الصَّبْرُ (المعرُوفُ) إلاّ بِمُقاساةِ ضِدِّ المَألُوفِ

136. With patience, judiciousness is strengthened.

١٣٦ــ مَعَ الصَّبْرِ يَقْوَى الحَزْمُ

137. The bitterness of patience bears the [sweet] fruit of victory.

١٣٧ــ مَرارَةُ الصَّبْرِ تُثْمِرُ الظَّفَرَ

138. The bitterness of patience is removed by the sweetness of victory.

١٣٨ــ مَرارَةُ الصَّبْرِ تُذْهِبُها حَلاوَةُ الظَّفَرِ

139. How good a supporter patience is!

١٣٩ــ نِعْمَ الظَّهيرُ الصَّبْرُ

140. How good a succour patience is during tribulation!

١٤٠ــ نِعْمَ المَعُونَةُ الصَّبْرُ عَلَى البَلاءِ:

141. The one who wears the garment of piety and certitude is [truly] guided.

١٤١ــ هُدِيَ مَنِ ادَّرَعَ لِباسَ الصَّبْرِ واليَقينِ

142. Do not make haste in that which Allah has not hastened for you.

١٤٢ــ لاتَسْتَعْجِلُوا بِما لَمْ يُعَجِّلْهُ اللّهُ لَكُمْ

143. There is no faith like patience.

١٤٣ــ لاإيمانَ كالصَّبْرِ

144. Whoever is patient, his hardship becomes easy [to bear].

١٤٤ــ مَنْ صَبَرَ هانَتْ مُصيبَتُهُ

145. Whoever is patient, his torment is lightened.

١٤٥ــ مَنْ صَبَرَ خَفَّتْ مِحْنَتُهُ

146. Whoever remains patient in the face of calamity is like one who has not been afflicted.

١٤٦ــ مَنْ صَبَرَ عَلَى النَّكْبَةِ كَأنْ لَمْ يُنْكَبْ

147. One who is not saved by patience, is destroyed by agitation.

١٤٧ــ مَنْ لَمْ يُنْجِهِ الصَّبْرُ أهْلَكَهُ الجَزَعُ

148. One who remains patient with the bitter harassment [of people] has demonstrated true piety.

١٤٨ــ مَنْ صَبَرَ على مُرِّ الأذى أبانَ عَنْ صِدْقِ التَّقْوى

YOUNG CHILDREN

الصبيان

1. Teach your young children [how to perform the ritual] prayer and make them accountable for it when they reach puberty.

١ــ عَلِّمُوا صِبْيانَكُمْ الصَّلاةَ وَ خُذُوهُمْ بِها إذا بَلَغُوا الحُلُمَ

GOOD HEALTH AND THE HEALTHY

الصّحّة وأهل الصّحّة

1. Good health is the more salubrious of the two delights.

١ــ اَلصِحَّةُ أهْنَأُ اللَّذَّتَيْنِ

2. Good health is the best blessing.

٢ــ اَلصِّحَّةُ أفْضَلُ النِّعَمِ

3. With good health, enjoyment becomes complete.

٣ــ بِالصِّحَّةِ تُسْتَكْمَلُ اللَّذَّةُ

4. With good health, there is delight in the taste [of food].

٤ــ بِصِحَّةِ المِزاجِ تُوجَدُ لَذَّةُ الطَّعْمِ

5. The alms-tax of good health is striving in the obedience of Allah.

٥ــ زَكاةُ الصِّحَّةِ اَلسَّعْيُ في طاعَةِ اللّهِ

6. Are the people who are enjoying the vitality of good health awaiting anything other than the afflictions of illness?!

٦ــ هَلْ يَنْتَظِرُ أهْلُ غَضاضَةِ الصِّحَّةِ إلاّ نَوازِلَ السَّقَمِ

7. Good health and gluttony do not go together.

٧ــ لاتَجْتَمِعُ الصِّحَّةُ وَ النَّهَمُ

8. Good health is not attained except through a good diet.

٨ــ لاتُنالُ الصِّحَّةُ إلاّ بِالْحِمْيَةِ

THE CHEST

الصَّدر

1. The chest is the guard of the body.

١ــ اَلصَّدْرُ رَقيبُ البَدَنِ

CHARITIES

الصدقات

1. Charity is the greater of the two gains.

١ــ الصَّدَقَةُ أعْظَمُ الرِّبْحَيْنِ

2. Charity is the better of the two reserves.

٢ــ اَلصَّدَقَةُ أفْضَلُ الذُّخْرَينِ

3. Charity brings down mercy.

٣ــ اَلصَّدَقَةُ تَسْتَنْزِلُ الرَّحْمَةَ

4. Charity repels tribulation and calamity.

٤ــ اَلصَّدَقَةُ تَسْتَدْفِعُ البَلاءَ وَ النِّقْمَةَ

5. Verily you are more in need of spending [in charity] that which you earn than [you are of] earning that which you amass.

٥ــ إنَّكُمْ إلى إنْفاقِ مَا اكْتَسَبْتُمْ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ ما تَجْمَعُونَ

6. When you become penniless then do business with Allah through charity.

٦ــ إذا أَمْلَقْتُمْ فَتاجِرُوا اللّهَ بِالصَّدَقَةِ

7. Through charity, death gets deferred.

٧ــ بِالصَّدَقَةِ تُفْسَخُ (تَفْسُحُ) الآجالُ

8. The blessing of wealth is in charity.

٨ــ بَرَكَةُ المالِ فِي الصَّدَقَةِ

9. Safeguard yourselves through charity.

٩ــ حَصِّنُوا أنْفُسَكُمْ بِالصَّدَقَةِ

10. The best charity is that which is given most secretly.

١٠ــ خَيْرُ الصَّدَقَةِ أخْفاها

11. Foster your faith with charity.

١١ــ سُوسُوا إيمانَكُمْ بالصَّدَقَةِ

12. Groom yourselves with piety and cure your sick with charity.

١٢ــ سُوسُوا أنْفُسَكُمْ بِالوَرَعِ وَ داوُوا مَرْضاكُمْ بِالصَّدَقَةِ

13. Charity given in secret expiates wrongdoings and charity given openly is a means of increasing wealth.

١٣ــ صَدَقَةُ السِّرِّ تُكَفِّرُ الخَطيئَةَ وَصَدَقَةُ العَلانِيَةِ مَثْراةٌ فِي المالِ

14. Charity given openly repels ill-fated death.

١٤ــ صَدَقَةُ العَلانِيَةِ تَدْفَعُ ميتَةَ السُّوءِ

15. Give charity and you will be saved from the vileness of parsimony.

١٥ــ عَلَيْكَ بِالصَّدَقَةِ تَنْجُ مِنْ دِنائَةِ الشُّحِّ

16. Expiate your sins and endear yourselves to your Lord through charity and keeping ties with your near relatives.

١٦ــ كَفِّرُوا ذُنُوبَكُمْ وَ تَحَبَّبُوا إلى رَبِّكُمْ بِالصَّدَقَةِ وَصِلَةِ الرَّحِمِ

17. Charity is a treasure.

١٧ــ الصَّدَقَةُ كَنْزٌ

18. Charity protects one from falling into evil.

١٨ــ الصَّدَقَةُ تَقي مَصارِعَ السُّوءِ

19. Charity is the best means of attaining closeness [to Allah].

١٩ــ اَلصَّدَقَةُ أفْضَلُ القُرَبِ

20. Charity is the best of virtuous deeds.

٢٠ــ الصَّدَقَةُ أفْضَلُ الحَسَناتِ

21. Charity is a valuable treasure.

٢١ــ اَلصَّدَقَةُ كَنْزُ المُوسِرِ

22. Charity given secretly is from the best righteous actions.

٢٢ــ اَلصَّدَقَةُ فِي السِّرِّ مِنْ أفْضَلِ البِرِّ

23. Charity protects.

٢٣ــ الصَّدَقَةُ تَقي

24. Make your weights [of good deeds] heavy with charity.

٢٤ــ ثَقِّلُوا مَوازينَكُمْ بِالصَّدَقَةِ

١ــ اَلصِّدْقُ أقْوى دَعائِم الإيمانِ

1. Truthfulness is the strongest column of faith.

٢ــ اَلصِّدْقُ عِمادُ الإسْلامِ وَ دَعامَةُ الإيمانِ

2. Truthfulness is the pillar of Islam and the column of faith.

٣ــ اَلصِّدْقُ رَأسُ الإيمانِ وَ زَيْنُ الإنْسانِ

3. Truthfulness is the cornerstone of faith and the adornment of the human being.

٤ــ اَلصِّدْقُ جَمالُ الإنْسانِ وَ دَعامَةُ الإيمانِ

4. Truthfulness is the beauty of a human being and the column of faith.

٥ــ أُصْدُقْ تُنْجِحْ

5. Be truthful and you will be successful.

٦ــ اِلْزَمِ الصِّدْقَ وَ الأمانَةَ فَإنَّهُما سَجِيَّةُ الأبْرارِ

6. Adopt truthfulness and trustworthiness for indeed these are the two traits of the righteous.

٧ــ اِلْزَمِ الصِّدْقَ وَ إنْ خِفْتَ ضُرَّهُ فَإنَّهُ خَيْرٌ لَكَ مِنَ الكِذْبِ المَرْجُوِّ نَفْعُهُ

7. 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.

٨ــ اِغْتَنِمِ الصِّدْقَ في كُلِّ مَوْطِن تَغْنَمْوَ اجْتَنِبِ الشَّرَّ وَ الكِذْبَ تَسْلَمْ

8. Seek benefit from truthfulness in every situation and you will gain; keep away from evil and dishonesty, and you will remain safe.

٩ــ أُصْدُقُوا في أقْوالِكُمْ وَ أخْلِصُوا في أعْمالِكُمْ وَ تَزَكُّوا بِالوَرَعِ

9. Be truthful in your words, be sincere in your actions and purify yourselves with piety.

١٠ــ أجَلُّ شَيْءِ اَلصِّدْقُ

10. The most sublime thing is truthfulness.

١١ــ أفْضَلُ الصِّدْقِ اَلوَفاءُ بِالعُهُودِ

11. The best honesty is fulfilling your promises.

١٢ــ أحْسَنُ الصِّدْقِ اَلوَفاءُ بِالعَهْدِ وَ أفْضَلُ الجُودِ بَذْلُ الجَهْدِ

12. The best honesty is fulfilling your promise and the best generosity is exerting yourself [in helping others].

13. Truthfulness is a means [of attaining success].

١٣ــ اَلصِّدْقُ وَسيلَةٌ

14. Truthfulness is trustworthiness; dishonesty is a betrayal.

١٤ــ اَلصِّدْقُ أمانَةٌ اَلكِذْبُ خيانَةٌ

15. Truthfulness saves [one from hardship].

١٥ــ اَلصِّدْقُ يُنْجي

16. Honesty is a merit; dishonesty is a vice.

١٦ــ اَلصِّدْقُ فَضيلَةٌ اَلكِذْبُ رَذيلَةٌ

17. Honesty is [a means to] success; dishonesty is a cause of disgrace.

١٧ــ اَلصِّدْقُ نَجاحٌ اَلكِذْبُ فَضّاحٌ

18. Truthfulness is an elevation.

١٨ــ اَلصِّدْقُ مَرْفَعَةٌ

19. Honesty is the trust of the tongue.

١٩ــ اَلصِّدْقُ أمانَةُ اللِّسانِ

20. Truthfulness is the brother of justice.

٢٠ــ اَلصِّدْقُ أخُو العَدْلِ

21. Honesty is the language of truth.

٢١ــ اَلصِّدْقُ لِسانُ الحَقِّ

22. Truth is the best speech.

٢٢ــ اَلصِّدْقُ خَيْرُ القَوْلِ

23. Truthfulness is the life of God-wariness.

٢٣ــ اَلصِّدْقُ حَياةُ التَّقْوى (الدَعْوى)

24. Truth is the soul of speech.

٢٤ــ اَلصِّدْقُ رُوحُ الكَلامِ

25. Truthfulness is the garb of religion.

٢٥ــ اَلصِّدْقُ لِباسُ الدِّينِ

26. Truthfulness is the garb of certitude (or of the God-wary).

٢٦ــ اَلصِّدْقُ لِباسُ اليَقينِ (المُتقينَ)

27. Truthfulness is the cornerstone of religion.

٢٧ــ اَلصِّدْقُ رَأْسُ الدّينِ

28. Truthfulness is a refuge and an honour.

٢٨ــ اَلصِّدْقُ مَنْجاةٌ (نَجاةٌ) وَكَرامَةٌ

29. Truthfulness is the most successful

٢٩ــ اَلصِّدْقُ أنْجَحُ دليل

evidence.

30. Salvation is with the truth.

٣٠ــ اَلنَّجاةُ مَعَ الصِّدْقِ

31. Honesty is the manifested truth.

٣١ــ اَلصِّدْقُ حَقٌّ صادِعٌ

32. Truth is the noblest (or the best) narration.

٣٢ــ اَلصِّدْقُ أشْرَفُ (أفْضَلُ) رِوايَة

33. Honesty is the garb (or the language) of truth.

٣٣ــ اَلصِّدْقُ لِباسُ (لِسانُ) الحَقِّ

34. Truth is the best foundation (or the best informer).

٣٤ــ اَلصِّدْقُ خَيْرُ مَبْنِيّ (مُنْبِئ)

35. Truthfulness is the perfection of nobility.

٣٥ــ اَلصِّدْقُ كَمالُ النُّبْلِ

36. Truth is the uprightness of everything.

٣٦ــ اَلصِّدْقُ صَلاحُ كُلِّشَيْء

37. Truthfulness is the most honourable characteristic of one who has conviction.

٣٧ــ اَلصِّدْقُ أشْرَفُ خَلائِقِ المُوقِنِ

38. Truthfulness is the best asset.

٣٨ــ اَلصِّدْقُ أفْضَلُ عُدَّة

39. Truthfulness is the trust of the tongue and the ornament of faith.

٣٩ــ اَلصِّدْقُ أمانَةُ اللِّسانِ وَ حِلْيَةُ الإيمانِ

40. Truthfulness is the correspondence of speech with divine dispensation.

٤٠ــ اَلصِّدْقُ مُطابَقَةُ المَنْطِقِ لِلْوَضْعِ الإلهيّ

41. Through truthfulness, salvation is attained.

٤١ــ بِالصِّدْقِ تَكُونُ النَّجاةُ

42. Through truthfulness, magnanimity becomes complete.

٤٢ــ بِالصِّدْقِ تَكْمُلُ المُرُوءَةُ

43. By truthfulness, words become adorned.

٤٣ــ بِالصِّدْقِ تَزَيَّنُ الأقْوالُ

44. By honesty and loyalty, magnanimity becomes complete for its possessor.

٤٤ــ بِالصِّدْقِ وَ الوَفاءِ تَكْمُلُ المُرُوءَةُ لأهْلِها

٤٥ــ رَأسُ الإيمانِ (لُزُومُ) الصِّدْقُ

45. The cornerstone of faith is truthfulness.

٤٦ــ شَيْئانِ هُما مِلاكُ الدِّينِ: اَلصِّدْقُ واليَقينُ

46. Two things are the basis of religion: honesty and certainty.

٤٧ــ صِدْقُ الرَّجُلِ عَلى قَدْرِ مُرُوءتِهِ

47. The truthfulness of a man is to the extent of his magnanimity.

٤٨ــ عَلَيْكَ بِالصِّدْقِ فَإِنَّهُ خَيْرُ مَبْنيّ (مُنْبِئ)

48. Adopt truthfulness, for it is the best foundation.

٤٩ــ عَلَيْكَ بِالصِّدْقِ فَمَنْ صَدَقَ في أقْوالِهِ جَلَّ قَدْرُهُ

49. Adopt truthfulness, for whoever is truthful in his speech, his status is elevated.

٥٠ــ عاقِبَةُ الصِّدْقِ نَجاةٌ وَسَلامَةٌ

50. The end result of truthfulness is salvation and security.

٥١ــ غاضَ الصِّدْقُ فِي النّاسِ وَ فاضَ الكِذْبُ وَاسْتُعْمِلَتِ المَوَدَّةُ بِاللِّسانِ وَ تَشاحَنُوا بِالقُلُوبِ

51. 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.

٥٢ــ لِكُلِّ شَيْء حيلَةٌ (حِلْيَةٌ) وَ حِيلَةُ المَنْطِقِ الصِّدْقُ

52. For everything there is an adornment and the adornment of speech is truthfulness.

٥٣ــ لِلْصِّدقِ نُجْعَةٌ

53. For [the speaker of] truth there is benefit.

٥٤ــ لِيَكُنْ أوْثَقُ النّاسِ لَدَيْكَ أنْطَقَهُمْ بِالصِّدْقِ

54. Let the most trustworthy of people in your estimation be the one who is most truthful in his speech.

٥٥ــ لِيَكُنْ مَرْجِعُكَ إلَى الصِّدْقِ فَإنَّ الصِّدْقَ خَيْرُ قَرين

55. Let your recourse be to the truth, for indeed truth is the best companion.

٥٦ــ لَوْ تَمَيَّزَتِ الأشْياءُ لَكانَ الصِّدْقُ مَعَ

56. If things were to be differentiated from

الشَّجاعَةِ وَكانَ الجُبْنُ مَعَ الكِذْبُ

each other, honesty would be with courage and cowardice would be with dishonesty.

٥٧ــ لِسانُ الصِّدْقِ خَيْرٌ لِلْمَرْءِ مِنَ المالِ يُوَرِّثُهُ مَنْ لايَحْمَدُهُ

57. A goodly mention is better for a person than the wealth that he bequeaths to the one who does not praise him.

٥٨ــ مَنْ قالَ بِالصِّدْقِ أنْجَحَ

58. One who speaks the truth becomes successful.

٥٩ــ مَنْ عُرِفَ بِالصِّدْقِ جازَ كِذْبُهُ

59. Whoever is known for his truthfulness, his lies are [also] accepted.

٦٠ــ مَنْ جارَ عَنِ الصِّدْقِ ضاقَ مَذْهَبُهُ

60. Whoever turns aside from truth, his path becomes narrow.

٦١ــ مَنْ صَدَقَ مَقالُهُ زادَ جَلالُهُ

61. One whose speech is truthful, his loftiness is increased.

٦٢ــ ما أصْدَقَ المَرْءَ عَلى نَفْسِهِ وَ أيُّ شاهِدٍ عَلَيْهِ كَفِعْلِهِ وَ لايُعْرَفُ الرَّجُلُ إلاّ بِعِلْمِهِ كَما لا يُعْرَفُ الغَريبُ مِنَ الشَّجَرِ إلاّ عِنْدَ حُضُورِ الثَّمَرِ فَتَدُلُّ الأثْمارُ عَلى أُصُولِها ويُعْرَفُ لِكُلِّ ذي فَضْلٍ فَضْلُهُ كَذلِكَ يَشْرُفُ الكَريمُ بِ آدابِهِ وَ يَفْتَضِحُ اللَّئيمُ بِرَذائِلِهِ

62. 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.

٦٣ــ لاتَصْدُقْ مَنْ يُقابِلُ صِدْقَكَ بِتَكْذيبِهِ

63. Do not tell the truth to one who responds to your truth by denying [and belying] it.

٦٤ــ لاتُرْجُمانَ أوْضَحُ مِنَ الصِّدْقِ

64. There is no interpreter clearer than the truth.

٦٥ــ لا مُخْبَرَ أفْضَلُ مِنَ الصِّدْقِ

65. There is no report better than the truth.

٦٦ــ لاسَبيلَ أنْجى مِنَ الصِّدْقِ

66. There is no way that is more rescuing than the truth.

٦٧ــ لايُغْلَبُ مَنْ يَحْتَجُّ بِالصِّدْقِ

67. He who argues with [the support of] truth is not defeated.

٦٨ــ الصِّدْقُ أفْضَلُ رِوايَة

68. Truth is the best narration.

٦٩ــ اَلصِّدْقُ يُنْجيكَ وَ إنْ خِفْتَهُ

69. The truth saves you, even if you fear it.

٧٠ــ أقَلُّ شَيْءِ اَلصِّدْقُ وَ الأمانَةُ

70. The least of things [required for salvation] is truthfulness and trustworthiness.

الصّادق

THE TRUTHFUL

١ــ إنَّ الصّادِقَ لَمُكْرَمٌ جَليلٌ وَ إنَّ الكاذِبَ لَمُهانٌ ذَليلٌ

1. Verily the truthful one is honoured and dignified, and indeed the liar is abased and humiliated.

٢ــ اَلصّادِقُ مُكْرَمٌ جَليلٌ

2. The truthful one is honoured and dignified.

٣ــ اَلصّادِقُ عَلى شَرَفِ مَنْجاة وَكَرامَة

3. The truthful one is on the highest rank of salvation and honour.

٤ــ رُبَّ صادِق مِنْ خَبَرِ الدُّنيا عِنْدَكَ مُكَذَّبٌ

4. Many a truthful one who informs you about [a matter of] this world may be deemed a liar by you.

٥ــ كُنْ صادِقاً تَكُنْ وَفيّاً

5. Be truthful and you will become loyal.

٦ــ مَنْ صَدَقَ أصْلَحَ دِيانَتَهُ

6. One who is truthful improves his religiousness.

٧ــ مَنْ كانَ صَدُوقاً لَمْ يَعْدِمِ الكَرامَةَ

7. One who is always truthful will not be deprived of honour.

8. One whose language is truthful, his proof becomes strong.

٨ــ مَنْ صَدَقَتْ لَهْجَتُهُ قَوِيَتْ حُجَّتُهُ

9. One whose language is truthful, his proof is correct.

٩ــ مَنْ صَدَقَتْ لَهْجَتُهُ صَحَّتْ حُجَّتُهُ

10. One who is truthful is saved.

١٠ــ مَنْ صَدَقَ نَجا

11. The truthful one achieves with his honesty what the liar cannot achieve with his deception.

١١ــ يَبْلُغُ الصّادِقُ بِصِدْقِهِ ما لايَبْلُغُهُ الكاذِبُ بِاحْتِيالِهِ

12. The truthful one earns three things with his honesty: the virtue of being considered reliable, becoming beloved and being revered.

١٢ــ يَكْتَسِبُ الصّادِقُ بِصِدْقِهِ ثَلاثاً: حُسْنِ الثِّقَةِ بِهِ وَ المَحَبَّةَ لَهُ وَالمَهابَةَ عَنْهُ

CHANGE OF CIRCUMSTANCES

تصاريف الأحوال

1. It is during the change of circumstances that the [real] gems among the people are known.

١ــ في تَصارِيفِ الأحْوالِ تُعْرَفُ جَواهِرُ الرِّجالِ

THE RIGID

الصّليب

1. The rigid [and difficult person or issue] may become soft.

١ــ قَدْ يَلينُ الصَّليبُ

WELFARE OF THE BELIEVERS

صَلاح المؤمنين

1. Devote yourself to [working for] the welfare of the believers and pious ones.

١ــ ثابِرُوا عَلى صَلاحِ المُؤمِنينَ وَ المُتَّقينَ

٢ــ ما أبْعَدَ الصَّلاحَ مِنْ ذِي الشَّرِّ الوَقاحِ

2. How far is probity from the people of evil and impudence!

الصلاح مع اللّه

BEING DUTIFUL WITH ALLAH

١ــ مَنْ صَلُحَ مَعَ اللّهِ سُبْحانَهُ لَمْ يَفْسُدْ مَعَ أحَد

1. One who is dutiful with Allah, the Glorified, does not spoil [his relationship] with anyone.

إصْلاح النّاس

REFORMING THE PEOPLE

١ــ إنْ سَمَتْ هِمَّتُكَ لإصْلاحِ النّاسِ فَابْدَأْ بِنَفْسِكَ فَإنَّ تَعاطيكَ صَلاحَ غَيْرِكَ وَ أنْتَ فاسِدٌ أكْبَرُ العَيْبِ

1. 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.

٢ــ عَجِبْتُ لِمَنْ يَتَصَدّى لإصْلاحِ النّاسِ وَ نَفْسُهُ أشَدُّ شَيْء فَساداً فلايُصْلِحُها وَيَتَعاطى إصْلاحَ غَيْرِهِ

2. 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.

٣ــ كَيْفَ يَصْلَحُ غَيْرَهُ مَنْ لايُصْلِحُ نَفْسَهُ ؟!

3. How can one who does not reform himself reform others?!

٤ــ أصْلِحْ إذا أنْتَ أفْسَدْتَ وَ أتْمِمْ إذا أنْتَ أحْسَنْتَ

4. Rectify when you have corrupted and complete [your good act] when you have done good.

الصَّلَفَ

VAINGLORY

١ــ أدْوَأُ الدّاءِ الصَّلَفُ

1. The worst disease is vainglory.

٢ــ رُبَّ صَلَف أوْرَثَ تَلَفاً

2. Many a [show of ostentation and] vainglory brings about loss.

الصلوة والقائم

PRAYER AND ONE WHO STANDS FOR PRAYER

١ــ اَلصَّلاةُ أفْضَلُ القُرْبَتَيْنِ

1. Prayer is the better of the two means of [attaining] nearness [to Allah].

٢ــ اَلصَّلاةُ حِصْنٌ مِنْ سَطَواتِ الشَّيْطانِ

2. Prayer is a fortress [that protects] from the influences of Satan.

٣ــ اَلصَّلاةُ حِصْنُ الرَّحْمنِ وَ مِدْحَرَةُ الشَّيْطانِ

3. Prayer is the fortress of the all-Merciful and the instrument for expelling Satan.

٤ــ اَلصَّلاةُ تَسْتَنْزِلُ الرَّحْمَةَ

4. Prayer causes [divine] mercy to descend.

٥ــ إذا قامَ أحَدُكُمْ إلَى الصَّلاةِ فَلْيُصَلِّ صَلاةَ مُوَدِّع

5. 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).

٦ــ وَ الصَّلاةَ تَنْزيهاً عَنِ الكِبْرِ

6. And prayer [was prescribed] as a purification from arrogance.

٧ــ كَمْ مِنْ قائِم لَيْسَ لَهُ مِنْ قِيامِهِ إلاّ العَناءُ

7. How many of those who stand [to perform prayer] have nothing in their prayer but [physical] effort.

٨ــ لَوْ يَعْلَمُ المُصَلّي ما يَغْشاهُ مِنَ الرَّحْمَةِ لَما رَفَعَ رَأسَهُ مِنَ السُّجُودِ

8. If the one who offers prayer knew how much divine mercy is descending upon him, he would surely not raise his head from prostration.

٩ــ ما أهَمَّني ذَنْبٌ أُمْهِلْتُ فيهِ حَتّى أُصَلِّيَ رَكْعَتَيْنِ

9. 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].

SILENCE

الصَّمْت

1. Silence covers you with dignity and suffices as your provision for seeking pardon.

١ــ الصَّمْتُ يُكْسِيكَ الوَقارَ وَ يَكْفِيكَ مَؤُنَةَ الاِعتِذارِ

2. Be silent and you will remain safe.

٢ــ أُصْمُتْ تَسْلَمْ

3. Espouse silence and your thoughts will remain hidden (or will become illuminated).

٣ــ اِلْزَمِ الصَّمْتَ يَسْتُرْ (يَسْتَنِرْ) فِكْرُكَ

4. Remain silent in your lifetime and your affair will become lofty.

٤ــ أُصْمُتْ دَهْرَكَ يَجِلَّ أمْرُك

5. Espouse silence, for the least of its benefits is safety.

٥ــ اِلْزَمِ الصَّمْتَ فَأدْنى نَفْعِهِ السَّلامَةُ

6. Espouse silence and you will be accompanied by safety and security; espouse contentment and you will be accompanied by prosperity and honour.

٦ــ اِلْزَمِ الصَّمْتَ يَلْزَمْكَ النَّجاةُ وَ السَّلامَةُ وَالْزَمِ الرِّضا يَلْزَمْكَ الغَناءُ وَالكَرامَةُ

7. 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.

٧ــ اِلْزَمِ السُّكُوتَ وَ اصْبِرْ عَلى القَناعَةِ بِأيْسَرِ القُوتِ تَعِزَّ(تَغِزَّ) في دُنْياكَ وَ تَعِزَّ في أُخْريكَ

8. The best silence is that which prevents [one] from error.

٨ــ أحْسَنُ الصَّمْتِ ماكانَ عَنِ الزَّلَلِ

9. Remaining silent when speech is inappropriate is more praiseworthy than eloquence.

٩ــ أحْمَدُ مِنَ البَلاغَةِ الصَّمْتُ حينَ لايَنْبَغِي الكَلامُ

10. Silence is dignity and idle talk is disgrace.

١٠ــ اَلصَّمْتُ وَقارٌ اَلهَذْرُ عارٌ

11. Silence is a means of deliverance.

١١ــ اَلصَّمْتُ مَنْجاةٌ

12. Silence is the garden of contemplation.

١٢ــ اَلصَّمْتُ رَوْضَةُ الفِكْرِ

13. Silence is the sign of forbearance [and judiciousness].

١٣ــ اَلصَّمْتُ آيَةُ الحِلْمِ

14. Silence is dignity and safety.

١٤ ــ اَلصَّمْتُ وَقارٌ وَ سَلامَةٌ

15. Silence without contemplation is dumbness.

١٥ــ اَلصَّمْتُ بِغَيْرِ تَفَكُّر خَرَسٌ

16. Silence is the sign of nobility and the fruit of intelligence.

١٦ــ اَلصَّمْتُ آيَةُ النُّبْلِ وَ ثَمَرَةُ العَقْلِ

17. Silence is the adornment of knowledge and the symbol of forbearance [and judiciousness].

١٧ــ اَلصَّمْتُ زَيْنُ العِلْمِ وَ عُنْوانُ الحِلْمِ

18. If there is eloquence in speech, then in silence there is safety from blunder.

١٨ــ إنْ كانَ فِي الكَلامِ البَلاغَةُ فَفِي الصَّمْتِ السَّلامَةُ مِنَ العِثارِ

19. 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.

١٩ــ إنَّما يَسْتَحِقُّ إسْمَ الصَّمْتِ المُضْطَلِعُ بِالإجابَةِ وَإلاّ فَالعَيُّ بِهِ أَوْلى

20. When you speak a word, it controls you but when you withhold it, you control it.

٢٠ــ إذا تَكَلَّمْتَ بِالكَلِمَةِ مَلَكَتْكَ وَ إذا أمْسَكْتَها مَلَكْتَها

21. Through silence, reverence increases.

٢١ــ بِالصَّمْتِ يَكْثُرُ الوَقارُ

22. Sometimes silence is more eloquent than speech.

٢٢ــ رُبَّ سُكُوت أبْلَغُ مِنْ كَلام

23. The cause of safety is silence.

٢٣ــ سَبَبُ السَّلامَةِ الصَّمْتُ

٢٤ــ صَمْتٌ يُعْقِبُكَ السَّلامَةَ خَيْرٌ مِنْ نُطْق يُعْقِبُكَ المَلامَةَ

24. Silence that is results in your safety is better than speech that is results in your reproach.

٢٥ــ صَمْتٌ يَكْسُوكَ الكِرامَةَ خَيْرٌ مِنْ قَوْل يُكْسِبُكَ النَّدامَةَ

25. Silence that covers you with honour is better than speech that earns you regret.

٢٦ــ صَمْتٌ يُكْسِبُكَ الوَقارَ خَيْرٌ مِنْ كَلام يَكْسُوكَ العارَ

26. Silence that earns you reverence is better than words that drape you with disgrace.

٢٧ــ صَمْتٌ تُحْمَدُ عاقِبَتُهُ خَيْرٌ مِنْ كَلام تَذُمُّ مَغَبَّتُهُ

27. Silence, the result of which is praised, is better than speech whose consequence is dispraised.

٢٨ــ صَمْتُكَ حَتّى تُسْتَنْطَقَ أجْمَلُ مِنْ نُطْقِكَ حَتّى تُسْكَتَ

28. Your remaining silent until you are requested to speak is better than your speaking until you are requested to become silent.

٢٩ــ صَمْتُ الجاهِلِ سِتْرُهُ

29. The silence of the ignorant person is his covering.

٣٠ــ طُوبى لِمَنْ صَمَتَ إلاّ مِنْ ذِكْرِ اللّهِ

30. Blessed is the one who remains silent except from the remembrance of Allah.

٣١ــ عَلَيْكَ بِلُزُومِ الصَّمْتِ فَإنَّهُ يُلْزِمُكَ السَّلامَةَ وَ يُؤْمِنُكَ النَّدامَةَ

31. Cling to silence, for it keeps you safe and saves you from regret.

٣٢ــ غِطاءُ المَساوي الصَّمْتُ

32. The veil of wrongdoing is silence.

٣٣ــ كَثْرَةُ الصَّمْتِ تُكْسِبُكَ الوَقارَ

33. Increased silence earns you reverence.

٣٤ــ كُنْ صَمُوتاً مِنْ غَيْرِ عَيّ فَإنَّ الصَّمْتَ زينَةُ العالِمِ وَسِتْرُ الجاهِلِ

34. 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.

٣٥ــ مَنْ لَزِمَ الصَّمْتَ أمِنَ المَلامَةَ

35. One who maintains silence is safe from reproach.

٣٦ــ مَنْ لَزِمَ الصَّمْتَ أمِنَ المَقْتَ

36. One who maintains silence is safe from aversion [and hatred of others].

٣٧ــ مَنْ أمْسَكَ عَنْ فُضُولِ المَقالِ شَهِدَتْ بِعَقْلِهِ الرِّجالُ

37. Whoever restrains himself from excessive speech, the people bear witness to his intelligence.

٣٨ــ مَنْ صَمَتَ سَلِمَ

38. One who remains silent is safe.

٣٩ــ نِعْمَ قَرينُ الحِلْمِ الصَّمْتُ

39. How good a companion of forbearance silence is!

٤٠ــ لاحِلْمَ كَالصَّمْتِ

40. There is no forbearance like silence.

٤١ــ لاعِبادَةَ كَالصَّمْتِ

41. There is no worship like silence.

٤٢ــ لاوَقارَ كالصَّمْتِ

42. There is no reverence like silence.

٤٣ــ لا حافِظَ أحْفَظُ مِنَ الصَّمْتِ

43. There is no guardian that is more protective than silence.

٤٤ــ لا خازِنَ أفْضَلُ مِنَ الصَّمْتِ

44. There is no treasurer [and protector of secrets] better than silence.

٤٥ــ لاخَيْرَ فِي الصَّمْتِ عَنِ الحِكْمَةِ كَما أنَّهُ لاخَيْرَ فِي القَوْلِ بِالباطِلِ

45. There is no benefit in remaining silent from wisdom just as there is no good in speaking falsehood.

٤٦ــ لا خَيْرَ فِي السُّكُوتِ عَنِ الحَقِّ كَما أنَّهُ لاخَيْرَ فِي القَوْلِ بِالجَهْلِ

46. There is no good in remaining silent from the truth just as there is no benefit in speech with ignorance.

٤٧ــ مَنْ سَكَتَ فَسَلِمَ كَمَنْ تَكَلَّمَ فَغَنِمَ

47. One who remains safe by being silent is like the one who derives benefit by speaking.

HARDSHIPS

المصائب

1. The severest of hardships is [having] evil offspring.

١ــ أشَدُّ المَصائِبِ سُوءُ الخَلَفِ

2. Hardships are the key to reward.

٢ــ اَلمَصائِبُ مِفْتاحُ الأجْرِ

3. Reward with Allah, the Glorified, is to the extent of the hardship undergone.

٣ــ اَلثَّوابُ عِنْدَاللّهِ سُبْحانَهُ وَ تَعالى عَلى قَدْرِ المُصابِ

4. The hardship of [lacking] patience is the greatest of hardships.

٤ــ اَلمُصيبَةُ بِالصَّبْرِ أعْظَمُ المَصائِبِ

5. Hardships are divided equally among the creatures.

٥ــ اَلمَصائِبُ بِالسَّوِيَّةِ مَقْسُومَةٌ بَيْنَ البَرِيَّةِ

6. Hardship in religion is the greatest of hardships.

٦ــ اَلمُصيبَةُ بِالدّينِ أعْظَمُ المَصائِبِ

7. The reward for [bearing] hardship is greater than the extent of the hardship [itself].

٧ــ اَلثَّوابُ عَلَى المُصيبَةِ أعْظَمُ مِنْ قَدْرِ المُصِيبَةِ

8. Indeed you are the target of calamities and the object of sicknesses.

٨ــ إنَّكُمْ هَدَفُ النَّوائِبِ وَ دَرِيئَةُ الأسْقامِ

9. At times, tribulation may abase [a person].

٩ــ قَدْ تُذِلُّ الرَّزِيَّةُ

10. 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].

١٠ــ إذا رَأيْتَ اللّهَ سُبْحانَهُ يُتابِعُ عَلَيْكَ البَلاءَ فَقَدْ أيْقَظَكَ

11. When hardships distance themselves, solace draws near.

١١ــ إذا تَباعَدَتِ المُصيبَةُ قَرُبَتِ السَّلْوَةُ

12. When you see your Lord continually testing you [with hardships] then be grateful to Him.

١٢ــ إذا رَأيْتَ رَبَّكَ يُوالي عَلَيْكَ البَلاءَ فَاشْكُرْهُ

١٣ــ إذا خِفْتَ صُعُوبَةَ أمْرٍ فَاصْعُبْ لَهُ يَذِلُّ لَكَ وَ خادِعِ الزَّمانَ عَنْ أحْداثِهِ تَهُنْ عَلَيْكَ

13. When you fear the difficulty of an affair then be firm against it, it will yield to you; and deceive time about its calamities, it will become easy for you.

١٤ــ إذا أتَتْكَ المِحَنُ فَاقْعُدْ لَها فَإنَّ قِيامَكَ فيها زِيادَةٌ لَها

14. When tribulations come to you then sit and accept them, for indeed your standing up and confronting them will only aggravate them.

١٥ــ إذا فاجاكَ البَلاءُ فَتَحَصَّنْ بِالصَّبْرِ وَ الاِسْتِظْهارِ

15. When adversity takes you by surprise, then seek refuge in patience and in seeking assistance [from Allah].

١٦ــ بِالمَكارِهِ تُنالُ الجَنَّةُ

16. Through discomforts, Paradise is attained.

١٧ــ بِالفَجايِعِ يَتَنَغَّصُ السُّرُورُ

17. Through calamities, happiness is spoiled.

١٨ــ بِقَدْرِ عُلُوِّ الرَّفْعَةِ تَكُونُ نِكايَةُ الوَقْعَةِ

18. The harm that one faces in calamity is to the extent of [the loftiness of] one's rank.

١٩ــ بِالتَّعَبِ الشَّديدِ تُدْرَكُ الدَّرَجاتُ الرَّفيعَةُ وَ الرَّاحَةُ الدَّائِمَةُ

19. It is with great difficulty that lofty ranks and perpetual bliss are attained.

٢٠ــ بَلاءُ الرَّجُلِ عَلى قَدْرِ إيمانِهِ وَدينِهِ

20. The trial of a man is proportionate to his faith and religion.

٢١ــ بَلاءُ الرَّجُلِ في طاعَةِ الطَّمَعِ والأمَلِ

21. The tribulation of a man is in his submission to avarice and [false] and hope.

٢٢ــ تَنْزِلُ المَثُوبَةُ عَلى قَدْرِ المُصيبَةِ

22. Reward descends in proportion to the hardship [that one bears].

٢٣ــ ثَلاثٌ مِنْ أعْظَمِ البَلاءِ: كَثْرَةُ العائِلَةِ وَ غَلَبَةُ الدَّيْنِ وَ دَوامُ المَرَضِ

23. Three things are from the greatest tribulations: a very large family, an overwhelming loan and unrelenting sickness.

٢٤ــ ثَوابُ المُصيبَةِ عَلى قَدْرِ الصَّبْرِ عَلَيْها

24. The reward for hardship is proportionate to the patience exhibited in it.

٢٥ــ دَوامُ الفِتَنِ مِنْ أعْظَمِ المِحَنِ

25. Continual strife is from the greatest tribulations.

٢٦ــ رُبَّما دُهيتَ مِنْ نَفْسِكَ

26. Sometimes you may be the cause of your own misfortune.

٢٧ــ عَلى قَدْرِ المُصيبَةِ تَكُونُ المَثُوبَةُ

27. To the extent of the hardship, there is reward.

٢٨ــ كُلَّما عَظُمَ قَدْرُ الشَيْءِ المُنافَسِ عَلَيْهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ

28. Every time the value of a thing that is competed becomes great, the difficulty of losing it increases.

٢٩ــ مَنْ لَمْ يَتَعَرَّضْ لِلنَّوائِبِ تَعَرَّضَتْ لَهُ النَّوائِبُ

29. One who does not prepare himself to confront hardships [with patience and supplication], the hardships befall him [while he is unprepared for them].

٣٠ــ مَنْ أصْبَحَ يَشْكُو مُصيبَةً نَزَلَتْ بِهِ فَإنَّما يَشْكُو رَبَّهُ

30. One who starts complaining about the hardship that has befallen him is actually only complaining against his Lord.

٣١ــ مَنْ لَهِيَ عَنِ الدُّنيا هانَتْ عَلَيْهِ المَصائِبُ

31. One who turns his attention away from this world, hardships become easy for him [to bear].

٣٢ــ مَنْ ضَرَبَ يَدَهُ عَلى فَخِذِهِ عِنْدَ مُصيبَة فَقَدْ أحْبَطَ أجْرَهُ

32. One who hits his hand on his thigh in times of hardship has nullified his reward.

٣٣ــ مَنْ عَظَّمَ صِغارَ المَصائِبِ اِبْتَلاهُ اللّهُ بِكِبارِها

33. One who exaggerates small hardships, Allah tries him with great ones.

٣٤ــ مَنْ تَوالَتْ عَلَيْهِ نَكِباتُ الزَّمانِ أكْسَبَتْهُ فَضيلَةَ الصَّبْرِ

34. One who faces successive calamities acquires the merit of patience through them.

٣٥ــ مِنْ أعْظَمِ مَصائِبِ الأخْيارِ حاجَتُهُمْ إلى مُداراةِ الأشْرارِ

35. One of the greatest hardships for the virtuous is having to socialize with the wicked.

٣٦ــ ما أعْظَمَ المُصيبَةَ فِي الدُّنيا مَعَ عِظَمِ الفاقَةِ غَداً

36. How great is the hardship in this world when accompanied by the severe indigence of tomorrow (i.e. the Hereafter)!

٣٧ــ مُصيبَةٌ في غَيْرِكَ لَكَ أجْرُها خَيْرٌ مِنْ مُصيبَة بِكَ لِغَيْرِكَ ثَوابُها وَأجْرُها

37. 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.

٣٨ــ مُصيبَةٌ يُرْجى خَيْرُها خَيْرٌ مِنْ نِعْمَة لايُؤَدّى شُكْرُها

38. A hardship from which good is expected is better than a blessing for which gratitude is not expressed.

٣٩ــ كُنْ بِالبَلاءِ مَحْبُوراً وَ بِالمَكارِهِ مَسْرُوراً

39. Be happy with tribulation and pleased with affliction [as you will gain great reward for it].

٤٠ــ أكْرَهُ المَكارِهِ فيما لايُحْتَسَبُ

40. The worst of adversities are those in which there is no reckoning [and recompense].

٤١ــ إنَّ عَظيمَ الأجْرِ مُقارِنٌ عَظيمَ البَلاءِ فَإذا أحَبَّ اللّهُ سُبْحانَهُ قَوْماً اِبْتَلاهُمْ

41. Verily great reward accompanies great trials; so when Allah, the Glorified, loves a community, He tries them.

٤٢ــ المُتَعَرِّضُ لِلْبَلاءِ مُخاطِرٌ

42. The one who exposes himself to affliction puts himself in danger.

٤٣ــ اَلبَلاءُ رَديفُ الرَّخاءِ

43. Tribulation follows behind ease [and comfort].

٤٤ــ رُبَّ مَرْحُوم مِنْ بَلاء هُوَ دَواؤُهُ

44. Many a person is shown sympathy for an affliction that is [actually] his cure.

٤٥ــ رُبَّ مُبْتَلي مَصْنُوعٌ لَهُ (إلَيهِ) بِالبَلْوى

45. Many a person who is afflicted is made stronger by his affliction.

٤٦ــ عَلى قَدْرِ النَّعْماءِ يَكُونُ مَضَضُ البَلاءِ

46. The distress of tribulation [one faces] is proportionate to the blessings [one receives].

٤٧ــ قَدْ تُفاجِئُ البَلِيَّةُ

47. Tribulation may come suddenly.

٤٨ــ كُلُّ بَلاء دُونَ النَّارِ عافِيَةٌ

48. Every tribulation other than the fire [of hell] is [a means to] wellbeing.

٤٩ــ لِكُلِّ كَبَد حِرْقَةٌ

49. For every heart there is anguish.

٥٠ــ إذا اُبْتُلِيتَ فَاصْبِرْ

50. When you are tested, be patient.

٥١ــ كَمْ مِنْ مُبْتَلًى بِالنَّعْماءِ

51. How many a person is tested with blessings!

٥٢ــ كَمْ مِنْ مُنْعَم عَلَيْهِ بِالبَلاءِ

52. How many a person is blessed through tribulation!

٥٣ــ لاتَأْمَنْ مِنَ البَلاءِ فِي أمْنِكَ وَ رَخائِكَ

53. Do not consider yourself secure from tribulation in your times of safety and comfort.

المصيب والمخطئ

THE ONE WHO HITS THE MARK AND THE ONE WHO ERRS

١ــ اَلْمُصيبُ واحِدٌ اَلْمُخْطِئُ فاقِدٌ

1. The one who hits the mark, achieves and the one who errs, loses.

٢ــ اَلإصابَةُ سَلامَةٌ اَلخَطاءُ مَلامَةٌ اَلعَجَلُ نَدامَةٌ

2. Being right is [a means of] safety, erring is [a cause of] reproach and haste is [a reason for] regret.

٣ــ ما كُلُّ رام يُصيبُ

3. Not everyone who shoots hits the mark.

الصّواب

CORRECTNESS

١ــ اَلصَّوابُ أسَدُّ الفِعْلِ

1. Correctness is [performing] the most appropriate action.

٢ــ اَلصَّوابُ مِنْ فُروعِ الرَّوِيَّةِ

2. Correctness is one of the branches of deliberation.

٣ــ كَثْرَةُ الصَّوابِ تُنْبِئُ عَنْ وُفُورِ العَقْلِ

3. Increased correctness points to abundant intelligence.

٤ــ مَنْ تَوَخَّي الصَّوابَ أنْجَحَ

4. One who strives for correctness becomes successful.

٥ــ إذَا ازْدَحَمَ الجَوابُ نُفِيَ الصَّوابُ

5. When the answer is overcomplicated, correctness is negated.

الصورة

COUNTENANCE

١ــ حُسْنُ الصُّورَةِ أوَّلُ السَّعادَةِ

1. A good countenance is the beginning of felicity.

٢ــ حُسْنُ الصُّورَةِ اَلجَمالُ الظّاهِرُ

2. A good countenance is an apparent beauty.

٣ــ اَلصُّورَةُ الجَميلَةُ أوَّلُ السَّعادَتَيْنِ

3. A beautiful countenance is the first of the two felicities.

الصيام

FASTING

١ــ اَلصِّيامُ أحَدُ الصِّحَّتَيْنِ

1. Fasting is one of the two means to good health.

٢ــ صِيامُ الأيامِ البيضِ مِنْ كُلِّ شَهْرٍ تَرْفَعُ الدَّرَجاتِ وَ تُعَظِّمُ المَثُوباتِ

2. Fasting on the 'luminous days' (i.e. on the 13th, 14th and 15th) of every [lunar] month raises the stations and magnifies the rewards.

٣ــ صِيامُ القَلْبِ عَنِ الفِكْرِ فِي الآثامِ أفْضَلُ مِنْ

3. Fasting of the heart from thinking about

صِيامِ البَطْنِ عَنْ الطَّعامِ

sins is better than fasting of the stomach from food.

٤ــ صَوْمُ النَّفْسِ عَنْ لَذّاتِ الدُّنيا أنْفَعُ الصِّيامِ

4. Fasting of the soul from the pleasures of this world is the most beneficial fasting.

٥ــ صَوْمُ الجَسَدِ الإمْساكُ عَنِ الأغْذِيَةِ بإرادَة وَاخْتِيار خَوْفاً مِنَ العِقابِ وَرَغْبَةً فِي الثَّوابِ وَ الأجْرِ

5. 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.

٦ــ صَوْمُ النَّفْسِ إمْساكُ الحَواسِّ الخَمْسِ عَنْ سائِرِ المَ آثِمِ وَ خُلُوُّ القَلْبِ عَنْ جَميعِ أسْبابِ الشَّرِّ

6. Fasting of the soul means restraining the five senses from all the sins and emptying the heart of all the motives of evil.

٧ــ صَوْمُ القَلْبِ خَيْرٌ مِنْ صِيامِ اللِّسانِ وَ صيامُ اللِّسانِ خَيْرٌ مِنْ صِيامِ البَطْنِ

7. Fasting of the heart is better than fasting of the tongue, and fasting of the tongue is better than fasting of the stomach.

٨ــ وَ الصّيامَ اِبْتِلاءً لإخْلاصِ الخَلْقِ

8. And fasting [has been prescribed] as a test of the sincerity of the people.

٩ــ كَمْ مِنْ صائِم لَيْسَ لَهُ مِنْ صِيامِهِ إلاّ الظِّماءُ

9. How many of those who are fasting gain nothing from their fast but thirst!

باب الضاد

ضرب الأمثال وصرف الأقوال

GIVING EXAMPLES & USING METAPHORS

١ــ للاِعْتِبارِ تُضْرَبُ الأمْثالُ

1. In order to derive lessons, examples are given.

٢ــ لأهْلِ الاِعْتِبارِ تُضْرَبُ الأمْثالُ

2. For people who take lesson, examples are given.

٣ــ لأهْلِ الفَهْمِ تُصَرَّفُ الأقْوالِ

3. For people of understanding speech becomes figurative.

٤ــ ضُرُوبُ الأمْثالِ تُضْرَبُ لأُولِى النُّهى وَ الألبابِ

4. Metaphors are given for the people of intellect and insight.

الضّحك

LAUGHTER

١ــ خَيْرُ الضِّحْكِ التَّبَسُّمُ

1. The best [form of] laughter is a smile.

٢ــ كَثْرَةُ ضِحْكِ الرَّجُلِ تُفْسِدُ وَقارَهُ

2. The excessive laughter of a man corrupts his dignity.

٣ــ كَثْرَةُ الضِّحْكِ تُوحِشُ الجَليسَ وَ تَشينُ الرَّئيسَ

3. Excessive laughter alienates the companion and disgraces the leader.

٤ــ مَنْ كَثُرَ ضِحْكُهُ قَلَّتْ هَيْبَتُهُ

4. One whose laughter increases, his reverence decreases.

٥ــ مَنْ كَثُرَ ضِحْكُهُ ماتَ قَلْبُهُ

5. One whose laughter increases, his heart dies.

٦ــ مَنْ كَثُرَ ضِحْكُهُ اُسْتُرْذِلَ

6. One whose laughs excessively is regarded as being low.

٧ــ لاتُبْدِعَنْ واضِحَة وَقَدْ فَعَلْتَ الأُمُورَ

7. Do not show your teeth [in laughter]

while you have done such shameful deeds.

الفاضِحَةَ

8. Never laugh too much such that your reverence is lost; and do not joke [too much] thereby [resulting in your] being taken lightly.

٨ــ لا تُكْثِرَنَّ الضِّحْكَ فَتَذْهَبَ هَيْبَتُكَ وَ لا المُزاحَ فَيُسْتَخَفَّ بِكَ

SUFFERING

الضُرُّ

1. Sometimes suffering may last [for long].

١ــ قَد يَدُومُ الضُّرُّ

2. One who discloses his suffering to the people torments himself.

٢ــ مَنْ كَشَفَ ضُرَّهُ لِلنّاسِ عَذَّبَ نَفْسَهُ

NECESSITIES

الضّرورات

1. The necessities of [dire] conditions lower the necks of men.

١ــ ضَرُوراتُ الأحْوالِ تُذِلُّ رِقابَ الرِّجالِ

2. The necessities of [dire] conditions take one towards embarking on terrible deeds.

٢ــ ضَرُوراتُ الأحْوالِ تَحْمِلُ عَلى رُكُوبِ الأهْوالِ

3. The plight of poverty impels one towards a despicable affair.

٣ــ ضَرُورَةُ الفَقْرِ تَبْعَثُ عَلى فَظيعِ الأمْرِ

WEAKNESS

الضّعيف والضَّعف

1. When you become weak, then be weak in the disobedience of Allah.

١ــ إذا ضَعُفْتَ فَاضْعُفْ عَنْ مَعاصِي اللّهِ

2. Be from among those who are neither overcome by violence nor affected by weakness.

٢ــ كُنْ مِمَّنْ لايَفْرُطُ بِهِ عُنْفٌ وَ لايَقْعُدُ بِهِ ضَعْفٌ

ERROR AND DEVIATION

الضلال والضّلالة والغواية

1. The most destructive thing is persistent deviation.

١ــ أهْلَكُ شَيْءِ اِسْتِدامَةُ الضّلالِ

2. 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.

٢ــ كَمْ مِنْ ضَلالَة زُخْرِفَتْ بِ آيَة مِنْ كِتابِ اللّهِ كَما يُزَخْرَفُ الدِّرْهَمُ النُّحاسُ بِالفِضَّةِ المُمَوَّهَةِ

3. 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.

٣ــ كَفى بِالمَرْءِ غَوايَةً أنْ يَأمُرَ النّاسَ بِما لا يَأْتَمِرُ بِهِ وَ يَنْهاهُمْ عَمّا لا يَنْتَهي عَنْهُ

4. For every deviation there is a cause.

٤ ــ لِكُلِّ ضِلَّة عِلَّةٌ

5. What is there after truth except error?

٥ــ ما ذا بَعْدَ الحَقِّ إلاّ الضَّلالُ

INNER CONSCIENCES

الضمائر

1. Healthy consciences are more truthful witnesses than eloquent tongues.

١ــ اَلضَّمائِرُ الصِّحاحُ أصْدَقُ شَهادَةً مِنَ الألْسُنِ الفِصاحِ

2. The soundness of consciences is from the best provisions.

٢ــ صِحَّةُ الضَّمائِرِ مِنْ أفْضَلِ الذَّخائِرِ

3. When sincerity is achieved the consciences are illuminated.

٣ــ عِنْدَ تَحَقُّقِ الإخْلاصِ تَسْتَنيرُ الضَّمائِرُ

HOSPITALITY

الضّيف والضيافة

١ــ أكْرِمْ ضَيْفَكَ وَ إنْ كانَ حَقيراً وَ قُمْ عَنْ مَجْلِسِكَ لاِبيكَ وَ مُعَلِّمِكَ وَإنْ كُنْتَ أميراً

1. 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.

٢ــ اَلضِّيافَةُ رَأسُ المُرُوَّةِ

2. Hospitality is the cornerstone of magnanimity.

الضّيق

AGONY

١ــ لِكُلِّ ضيق مَخْرَجٌ

1. For every agony there is a way out.

٢ــ مَا اشْتَدَّ ضيقٌ إلاّ قَرَّبَ اللّهُ فَرَجَهُ

2. No agony intensifies but that Allah brings its relief closer.

باب الطاء

الطَّرَبُ

JUBILATION

١ــ رُبَّ طَرَب يَعُودُ بِالحَرب

1. Many a time jubilation turns into rage.

الطريق والطريقة

THE WAY AND THE COURSE

١ــ طُوبى لِمَنْ رَكِبَ الطَّرِيقَةَ الغَرّاءِ وَ لَزِمَ المَحَجَّةَ البَيْضاءَ وَ تَوَلَّهَ بِالآخِرَةِ وَ أعْرَضَ عَنِ الدُّنيا

1. 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.

٢ــ قد وضَحَتْ مَحَجَّةُ الحَقِّ لِطُلاّبِها

2. Indeed, the highway of truth has been made manifest for those who seek it.

٣ــ قَدْ أُمْهِلُوا في طَلَبِ المَخْرَجِ وَهُدُوا سَبيلَ المَنْهَجِ

3. They have indeed been given time to seek deliverance and have been guided to the clear course.

٤ــ مَنْ عَدَلَ عَنْ واضِحِ المَسالِكِ سَلَكَ سُبُلَ المَهالِكِ

4. One who deviates from the clear tracks ends up following the courses of destruction.

٥ــ مَنْ زَلَّ عَنْ مَحَجَّةِ الطَّريقِ وَقَعَ في حَيْرَةِ المَضيقِ

5. One who slips from the highway of the course falls into the perplexity of narrowness.

٦ــ مَنْ عَدَلَ عَنْ واضِحِ المَحَجَّةِ غَرِقَ فِي اللُّجَّةِ

6. One who deviates from the clear highway drowns in the depths of the sea.

٧ــ أمْسِكْ عَنْ طَريق إذا خِفْتَ ضَلالَتَهُ

7. Hold back from [traversing] a path when you fear its deviation.

٨ــ عَلَيْكَ بِمَنْهَجِ الاِسْتِقامَةِ فَإنَّهُ يُكْسِبُكَ

8. Adopt the way of steadfastness, for

الكَرامَةَ وَيَكْفيكَ المَلامَةَ

indeed it will earn you honour and save you from reproach.

٩ــ عَلَيْكُمْ بالمَحَجَّةِ البَيْضاءِ فَاسْلُكُوها وَ إلاّ اسْتَبْدَلَ اللّهُ بِكُمْ غَيْرَكُمْ

9. Take to the highway of illumination [and truth] and follow it, otherwise Allah will replace you with others.

١٠ــ مَنْ زاغَ ساءَتْ عِنْدَهُ الحَسَنَةُ وَ حَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَ سُكِرَ سُكْرَ الضَّلالَةِ

10. Whoever deviates from the truth, good becomes evil for him and evil becomes good, and he gets intoxicated with the intoxication of misguidance.

١١ــ لا تُرَخِّصُوا لأنْفُسِكُمْ أنْ تَذْهَبَ بِكُمْ في مَذاهِبِ الظَّلَمَةِ

11. Do not permit your selves to take you into the paths of the oppressors.

الطّعام والقوت

FOOD AND SUSTENANCE

١ــ اَلطَّعامُ يُؤْكَلُ عَلى ثَلاثَةِ أضْرُب: مَعَ الإخْوانِ بِالسُّرُورِ وَ مَعَ الفُقَراءِ بِالإيثارِ وَ مَعَ أبناءِ الدُّنيا بِالمُرُوءَةِ

1. 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.

٢ــ بِئْسَ الطَّعامُ الحَرامُ

2. How bad a food the forbidden [food] is!

٣ــ بِئْسَ القُوتُ أكْلُ مالِ الأيْتامِ

3. How bad a sustenance consuming the wealth of orphans is!

٤ــ قَلَّ مَنْ أكْثَرَ مِنَ الطَّعامِ فَلَمْ يَسْقَمْ

4. Few are those who increase their consumption of food and don't fall ill [because of it].

٥ــ قَلَّ مَنْ أكْثَرَ مِنْ فُضُولِ الطَّعامِ إلاّ لَزِمَتْهُ الأسْقامُ

5. Seldom does one increase his consumption of excess foods without getting afflicted by sicknesses.

٦ــ قِلَّةُ الغِذاءِ أكْرَمُ لِلنَّفْسِ وَ أدْوَمُ لِلصِّحَّةِ

6. Eating less food is more honourable for

the soul and makes good health last longer.

7. Eat citron before food and after it as the progeny of Muhammad (s) do this.

٧ــ كُلُوا الأُتْرُجَّ قَبْلَ الطَّعامِ وَ بَعْدَهُ ف آلُ مُحَمَّد يَفْعَلُونَ ذلِكَ

8. Whoever eats less, his aches [and ailments] are reduced.

٨ــ مَنْ قَلَّ طَعامُهُ قَلَّتْ آلامُهُ

9. Whoever consumes less, [the burden of] his sustenance is lightened.

٩ــ مَنْ قَلَّتْ طُعْمَتُهُ خَفَّتْ عَلَيْهِ مَؤُنَتُهُ

10. One who sows in himself the love of different types of food, reaps the fruit of a variety of maladies.

١٠ــ مَنْ غَرَسَ في نَفْسهِ مَحَبَّةَ أنْواعِ الطَّعامِ اِجْتَنى ثِمارَ فُنُونِ الأسْقامِ

11. Decrease your [consumption of] food and your ailments will reduce.

١١ــ أقْلِلْ طَعاماً تُقْلِلْ سَقاماً

FEEDING OTHERS

الإطعام

1. When you feed [someone] then satiate him.

١ــ إذا أطْعَمْتَ فَاَشْبِعْ

2. That which you have eaten has gone, but what you have fed to others spreads [like a pleasant fragrance].

٢ــ ما أكَلْتَهُ راحَ وَ ما أطْعَمْتَهُ فاحَ

CRITICISM

الطّعن

1. Beware of being critical of the people while going easy on yourself, thereby rendering your sin grave and being deprived of reward.

١ــ إيّاكَ أنْ تَكُونَ علَى النّاسِ طاعِناً وَ لِنَفْسِكَ مُداهِناً فَتَعْظُمَ عَلَيْكَ الحَوْبَةُ وَ تُحْرَمَ المَثُوبَةَ

OBEDIENCE AND COMPLIANCE

الإطاعة والإنقياد والمطيع

1. Obey [Allah] and you will benefit.

١ــ أطِعْ تَغْنَمْ

2. Obey [Allah] and you will gain.

٢ــ أطِعْ تُرْبَحْ

3. Obey Allah in all you affairs, for indeed obedience to Allah is superior to everything; and espouse piety.

٣ــ أطِعِ اللّهَ في جُمَلِ أُمُورِكَ فَإنَّ طاعَةَ اللّهِ فاضِلَةٌ عَلى كُلِّ شَيْء وَ اَلْزِمِ الوَرَعَ

4. 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].

٤ــ أطِعِ اللّهَ سُبْحانَهُ في كُلِّ حال وَ لا تُخْلِ قَلْبَكَ مِنْ خَوْفِهِ وَ رَجائِهِ طَرْفَةَ عَيْن وَ اَلْزَمِ الاِسْتِغْفارَ

5. 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.

٥ــ أطِعْ مَنْ فَوْقَكَ يُطِعْكَ مَنْ دُونَكَ وَ أصْلِحْ سَريرَتَكَ يُصْلِحِ اللّهُ علانِيَتَكَ

6. Obey Allah in accordance with what His Prophets have commanded you.

٦ــ أطيعُوا اللّهَ حَسَبَ ما أمَرَكُمْ بِهِ رُسُلُهُ

7. 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.

٧ــ اِسْتَجيبُوا لأنْبياءِ اللّهِ وَ سَلِّمُوا لأمْرِهِمْ وَ اعْمَلُوا بِطاعَتِهِمْ تَدْخُلُوا في شَفاعَتِهِمْ

8. Beware of being missed by your Lord in His worship, or being seen by Him in His disobedience thereby making Him displeased with you.

٨ــ إيّاكَ أنْ يَفْقُدَكَ رَبُّكَ عِنْدَ طاعَتِهِ أوْ يَراكَ عِنْدَ مَعْصِيَتِهِ فَيَمْقَتَكَ

9. Achievement of goodness is through maintaining obedience.

٩ــ دَرَكُ الخَيْراتِ بِلُزُومِ الطّاعاتِ

10. Obedience and virtuous actions are the

١٠ــ اَلطّاعَةُ وَ فِعْلُ البِرِّ هُما المَتْجَرُ الرّابِحُ

two profitable trades.

١١ــ أفْضَلُ الطّاعاتِ هَجْرُ اللَّذّاتِ

11. The best [act of] obedience is turning away from [worldly] pleasures.

١٢ــ أفْضَلُ الطّاعاتِ الزُّهْدُ فِي الدُّنيا

12. The best [act of] obedience is renunciation of worldly pleasures.

١٣ــ أنْصَحُ النّاسِ لِنَفْسِهِ أطْوَعُهُمْ لِرَبِّهِ

13. The one who is the most sincere well-wisher for himself is he who is most obedient to his Lord.

١٤ــ أفْضَلُ الطّاعاتِ العُزُوفُ عَنِ اللَّذّاتِ

14. The best obedience is relinquishing the [worldly] pleasures.

١٥ــ أحَبُّ العِبادِ إلَى اللّهِ أطْوَعُهُمْ لَهُ

15. The most beloved of servants to Allah is the most obedient of them to Him.

١٦ــ أجْدَرُ النّاسِ بِرَحْمَةِ اللّهِ أقْوَمُهُمْ بِالطّاعَةِ

16. The most deserving of Allah's mercy among the people are those who are most steadfast in His obedience.

١٧ــ أحَقُّ مَنْ تُطيعُهُ مَنْ لاتَجِدُ مِنْهُ بُدّاً وَلاتَسْتَطيعُ لأمْرِهِ رَدّاً

17. The most deserving of obedience is one from whom you cannot find any escape and the one whom you cannot turn down.

١٨ــ أحقُّ مَنْ أطَعْتَهُ مَنْ أمَرَكَ بِالتُّقى وَ نَهاكَ عَنِ الهَوى

18. 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.

١٩ــ إنَّ وَلِيَّ مُحَمّدصلَّى اللّه عليه و آله و سلَّم مَنْ أطاعَ اللّهَ وَ إنْ بَعُدَتْ لُحْمَتُهُ

19. Verily the true friend of Muhammad, peace be upon him and his progeny, is one who obeys Allah even if his close relatives distance themselves from him [because of it].

٢٠ــ إنَّ اللّهَ سُبْحانَهُ جَعَلَ الطّاعَةَ غَنيمَةَ الأكْياسِ عِنْدَ تَفْريطِ العَجَزَةِ

20. Verily Allah, the Glorified, has made obedience an advantage for the sagacious when the incapable ones fall short.

٢١ــ اَلطّاعَةُ تُنْجي اَلمَعْصِيَةُ تُرْدي	21. Obedience saves and disobedience destroys.
٢٢ــ اَلطّاعَةُ إجابَةٌ	22. Obedience is compliance.
٢٣ــ اَلطّاعَةُ أحْرَزُ عَتاد	23. Obedience is the most protective of accoutrements.
٢٤ــ اَلطّاعَةُ غَنِيمَةُ (هِمَّةُ) الأكْياسِ	24. Obedience is the prize (or endeavour) of the sagacious.
٢٥ــ اَلطّاعَةُ مَتْجَرٌ رابِحٌ	25. Obedience [to Allah] is a profitable trade.
٢٦ــ اَلطّاعَةُ أَ بْقى عِزّاً	26. Obedience is the longest lasting prestige.
٢٧ــ اَلطّاعَةُ عِزُّ المُعْسِرِ	27. Obedience is the prestige of the underprivileged.
٢٨ــ اَلطّاعَةُ تَسْتَدِرُّ المَثُوبَةَ	28. Obedience brings forth [divine] reward.
٢٩ــ اَلطّاعَةُ تَعْظيمُ الإمامَةِ	29. Obedience is a mark of respect to the Imamate.
٣٠ــ اَلطّاعَةُ تُطْفِئُ غَضَبَ الرَّبِّ	30. Obedience extinguishes the anger of the Lord.
٣١ــ أخُو العِزِّ مَنْ تَحَلّى بِالطّاعَةِ	31. He who adorns himself with obedience possesses honour.
٣٢ــ اَلطّاعَةُ لِلّهِ أقْوى سَبَب	32. Obedience to Allah is the strongest means [of attaining success in both worlds].
٣٣ــ اَلطّاعَةُ أَوْقى (أَوْفى) حِرْز	33. Obedience is the most protective (or most reliable) safeguard.
٣٤ــ إنّي لا أحُثُّكُمْ عَلى طاعَة إلاّ وَ أسْبِقُكُمْ إلَيْها وَ لا أنْهاكُمْ عَن ْ مَعْصِيَة إلاّ وَ أتَناهى	34. Verily I do not urge you to any obedience but that I practice it before you, and I do not forbid you from any

قَبْلَكُمْ عَنْها

disobedience except that I desist from it before you.

٣٥ــ إنَّكَ إنْ أطَعْتَ اللّهَ نَجّاكَ وَ أصْلَحَ مَثْواكَ

35. Verily if you obey Allah, He will save you and make your [final] abode good.

٣٦ــ إذا قَلَّتِ الطّاعاتُ كَثُرَتِ السَّيِّئاتُ

36. When acts of obedience diminish, wrongdoings increase.

٣٧ــ بِالطّاعَةِ يَكُونُ الإقْبالُ

37. Through obedience one draws nearer [to Allah].

٣٨ــ بِالطّاعَةِ يَكُونُ الفَوْزُ

38. Through obedience there is success.

٣٩ــ بِالطّاعَةِ تُزْلَفُ الجَنَّةُ لِلْمُتَّقينَ

39. By obedience Paradise is brought closer for the pious.

٤٠ــ بِحُسْنِ الطّاعَةِ يُعْرَفُ الأخْيارُ

40. By [their] virtuous obedience, the righteous ones are known.

٤١ــ تَوَسَّلْ بِطاعَةِ اللّهِ تُنْجِحْ

41. Seek intercession through the obedience of Allah and you will succeed.

٤٢ــ تَمَسَّكْ بِطاعَةِ اللّهِ يُزْلِفْكَ

42. Hold on to the obedience of Allah and He will bring your nearer [to Himself].

٤٣ــ ثَمَرَةُ الطّاعَةِ الجَنَّةُ

43. The fruit of obedience is Paradise.

٤٤ــ ثَوابُ اللّهِ لأهْلِ طاعَتِهِ وَ عِقابُهُ لأهْلِ مَعْصِيَتِهِ

44. The reward of Allah is for those who obey Him and His punishment is for those who disobey Him.

٤٥ــ ثابِرُوا عَلَى الطّاعاتِ وَ سارِعُوا إلى فِعْلِ الخَيْراتِ وَ تَجَنَّبُوا السَّيِّئاتِ وَ بادِرُوا إلى فِعْلِ الحَسَناتِ وَ تَجَنَّبُوا اِرْتِكابَ المَحارِمِ

45. 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.

٤٦ــ دَعُوا طاعَةَ البَغْيِ وَ العِنادِ وَ اسْلُكُوا سَبيلَ الطّاعَةِ والإنْقِيادِ تَسْعَدُوا فِي المَعادِ

46. 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.

٤٧ــ راكِبُ الطّاعَةِ مَقيلُهُ الجَنَّةُ

47. Whoever embarks on [the ship of] obedience [to Allah], his port of call is Paradise.

٤٨ــ سارِعُوا إلَى الطّاعاتِ وَ سابِقُوا إلى فِعْلِ الصَّالِحاتِ فَإنْ قَصَّرْتُمْ فَإيّاكُمْ وَ أنْ تُقَصِّرُوا عَنْ أداءِ الفَرائِضِ

48. 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.

٤٩ــ طُوبى لِمَنْ حافَظَ عَلى طاعَةِ رَبِّهِ

49. Blessed is the one who observes obedience to his Lord.

٥٠ــ طُوبى لِمَنْ أطاعَ مَحْمُودَ تَقْواهُ وَ عَصى مَذْمُومَ هَواهُ

50. Blessed is the one who follows praiseworthy piety and opposes dispraised vain desires.

٥١ــ طُوبى لِمَنْ سَلَكَ طَريقَ السَّلامَةِ بِبَصَرِ مَنْ بَصَّرَهُ وَ طاعَةِ هاد أمَرَهُ

51. 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.

٥٢ــ طُوبى لِمَنْ وُفِّقَ لِطاعَتِهِ وَ حَسُنَتْ خَليقَتُهُ وَ أحْرَزَ أمْرَ آخِرَتِه

52. Blessed is the one who is successful in his obedience [to Allah], has a good character and safeguards the affair of his Hereafter.

٥٣ــ طاعَةُ اللّهِ سُبْحانَهُ لايَحُوزُها إلاّ مَنْ بَذَلَ الجِدَّ وَ اسْتَفْرَغَ الجُهْدَ

53. Obedience to Allah, the Glorified, is not attained except by the one who strives [for it] and spares no effort [in attaining it].

٥٤ــ طاعَةُ اللّهِ مِفْتاحُ (كُلِّ) سَداد وَصَلاحُ (كُلِّ) فَساد(مَعاد)

54. Obedience to Allah is the key to [every] right action and the rectification of [every] corruption (or of the Hereafter).

٥٥ــ طاعَةُ اللّهِ سُبْحانَهُ أعْلى عِماد وَ أقْوى عَتاد

55. Obedience to Allah, the Glorified, is the highest pillar and the strongest accoutrement.

٥٦ــ ظِلُّ اللّهِ سُبْحانَهُ فِي الآخِرَةِ مَبْذُولٌ لِمَنْ أطاعَهُ فِي الدُّنيا

56. The shade of Allah, the Glorified, in the Hereafter is spread out for the one who obeys Him in this world.

٥٧ــ عَلَيْكَ بِطاعَةِ مَنْ لاتُعْذَرُ بِجَهالَتِهِ

57. You must obey the One whom you cannot be excused for being ignorant about.

٥٨ــ عَلَيْكَ بطاعَةِ اللّهِ سُبْحانَهُ فَإنَّ طاعَةَ اللّهِ فاضِلَةٌ عَلى كُلِّ شَيْء

58. You must show obedience to Allah, the Glorified, for indeed obedience to Allah is superior to everything.

٥٩ــ عَلَيْكَ بِطاعَةِ مَنْ يَأمُرُكَ بِالدِّينِ فَإنَّهُ يَهْدِيكَ وَ يُنْجيكَ

59. 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].

٦٠ــ عَلى قَدْرِ العَقْلِ تَكُونُ الطّاعَةُ

60. Obedience is proportionate to [one's] intellect.

٦١ــ فِي الطّاعَةِ كُنُوزُ الأرباحِ

61. In obedience [to Allah] there are treasures of benefit.

٦٢ــ فَضائِلُ الطّاعاتِ تُنيلُ رَفيعَ المَقاماتِ

62. The excellence of obedience makes one attain lofty stations.

٦٣ــ وَ الطّاعَةَ تَعْظيماً لِلإمامَةِ

63. And obedience [to the Imam was made obligatory] as a respect for the Imamate.

٦٤ــ لَوْ لَمْ يُرَغِّبِ اللّهُ سُبْحانَهُ في طاعَتِهِ لَوَجَبَ أنْ يُطاعَ رَجاءَ رَحْمَتِهِ

64. 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.

٦٥ــ مَنْ أطاعَ اللّهَ اِسْتَنْصَرَ (اِسْتَبْصَرَ)

65. One who obeys Allah, has sought [His] assistance (or has seen the truth).

٦٦ــ مَنْ تَقَرَّبَ إلَى اللّهِ بِالطّاعَةِ أحْسَنَ لَهُ الحِباءَ

66. Whoever seeks closeness to Allah through obedience, He grants him good gifts.

٦٧ــ مَنِ اتَّخَذَ طاعَةَ اللّهِ سَبيلاً فازَ بِالَّتي هِيَ أعْظَمُ

67. One who follows the path of obedience to Allah attains something greater [than what he would get by following other paths].

٦٨ــ مَنِ اتَّخَذَ طاعَةَ اللّهِ بِضاعَةً أتَتْهُ الأرْباحُ مِنْ غَيْرِ تِجارَة

68. Whoever takes the obedience of Allah as his merchandise, profits come to him without any trade.

٦٩ــ مَنْ لَمْ يُقَدِّمْ إخْلاصَ النِّيَّةِ فِي الطَّاعاتِ لَمْ يَظْفَرْ بِالمَثُوباتِ

69. One who does not commence with sincere intention in his obedience [and worship] is not successful in gaining rewards.

٧٠ــ مَنْ كَثُرَتْ طاعَتُهُ كَثُرَتْ كَرامَتُهُ

70. One whose obedience increases, his honour increases.

٧١ــ مِنْ أفْضَلِ الأعْمالِ اِكْتِسابُ الطّاعاتِ

71. From the best of deeds is acquiring [and performing] acts of obedience [and worship].

٧٢ــ ما تَزَيَّنَ مُتَزَيِّنٌ بِمِثْلِ طاعَةِ اللّهِ

72. No adorner can adorn himself with anything better than obedience to Allah.

٧٣ــ ما مِنْ شَيْء مِنْ طاعَةِ اللّهِ سُبْحانَهُ يَأْتي إلاّ في كُرْه

73. No commandment of Allah, the Glorified, that must be obeyed, comes but that it seems unpleasant [to the carnal soul].

٧٤ــ مُلازَمَةُ الطّاعَةِ خَيْرُ عَتاد

74. Espousing obedience [to Allah] is the best accoutrement [for the Hereafter].

٧٥ــ نِعْمَ الوَسيلَةُ الطّاعَةُ

75. How good a means [of attainting closeness to Allah] obedience is!

٧٦ــ نالَ الفَوْزَ مَنْ وُفِّقَ لِلْطّاعَةِ

76. He who has been granted success in obeying [and worshipping Allah] has [truly] gained success.

٧٧ــ هُدِيَ مَنْ أطاعَ رَبَّهُ وَ خافَ ذَنْبَهُ

77. Guided is the one who obeys his Lord and fears his sins.

٧٨ــ وَقُّوا أنْفُسَكُمْ مِنْ عَذابِ اللّهِ بِالْمُبادَرَةِ إلى طاعَةِ اللّهِ

78. Protect yourselves from the chastisement of Allah by hastening towards obedience to Allah.

٧٩ــ لاتَعْتَذِرْ مِنْ أمْرٍ أطَعْتَ اللّهَ سُبْحانَهُ فيهِ فَكَفى بِذلِكَ مَنْقَبَةً

79. Do not apologize for an affair in which you have obeyed Allah, the Glorified, for this suffices as a [commendable] virtue.

٨٠ــ لاعِزَّ كَالطّاعَةِ

80. There is no honour like obedience [to Allah].

٨١ــ لاطاعَةَ لِمَخْلُوق في مَعْصِيَةِ الخالِقِ

81. There is no obedience to the creation in disobedience to the Creator.

٨٢ــ كُلُّ مُطيع مُكَرَّمٌ

82. Every obedient one is honoured.

٨٣ــ كُنْ مُطيعاً لِلّهِ سُبْحانَهُ وَبِذِكْرِهِ آنِساً وَ تَمَثَّلْ في حالِ تَوَلِّيكَ عَنْهُ إقْبالَهُ عَلَيْكَ يَدْعُوكَ إلى عَفْوِهِ وَ يَتَغَمَّدُكَ بِفَضْلِهِ

83. 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.

٨٤ــ مَنْ أطاعَ رَبَّهُ مَلَكَ

84. One who obeys his Lord gains authority.

٨٥ــ مَنْ يُطِعِ اللّهَ يَفُزْ

85. One who obeys his Lord gains success.

٨٦ــ مَنْ أطاعَ اللّهَ جَلَّ أمْرُهُ

86. Whoever obeys Allah, his affair becomes lofty.

٨٧ــ مَنْ أطاعَ اللّهَ عَلا أمْرُهُ

87. Whoever obeys Allah, his affair becomes elevated.

٨٨ ــ مَنْ أطاعَ اللّهَ لَمْ يَشْقَ أبَداً

88. One who obeys Allah will never become wretched.

٨٩ــ مَنْ أطاعَ اللّهَ سُبْحانَهُ عَزَّ وَ قَوِيَ

89. One who obeys Allah, the Glorified, becomes powerful and strong.

90. Whoever obeys Allah, the Glorified, his support becomes powerful.

٩٠ــ مَنْ أطاعَ اللّهَ سُبْحانَهُ عَزَّ نَصْرُهُ

91. One who obeys Allah, the Glorified, is not harmed by the resentful from among the people.

٩١ــ مَنْ أطاعَ اللّهَ سُبْحانَهُ لَمْ يَضُرَّهُ مَنْ أسْخَطَ مِنَ النّاسِ

92. Whoever obeys Allah, He chooses him [to be among those who are close to Him].

٩٢ــ مَنْ أطاعَ اللّهَ اِجْتَباهُ

OBEYING COMMANDMENTS

إطاعة الأمر

1. One who obeys your command has exalted your status.

١ــ مَنْ أطاعَ أمْرَكَ أجَلَّ قَدْرَكَ

THE TYRANT

الطّاغي

1. How quick is the downfall of a tyrant!

١ــ ما أسْرَعَ صَرْعَةَ الطّاغي

THE SEEKER

الطالب

1. A seeker may fail [to achieve what he seeks].

١ــ قَدْ يَخيبُ الطّالِبُ

2. Every seeker is [himself] sought [by death].

٢ــ كُلُّ طالِب مَطْلُوبٌ

3. Every seeker other than Allah is sought.

٣ــ كُلُّ طالِب غَيْرُ اللّهِ مَطْلُوبٌ

4. How many a seeker is deprived while the one who does not seek is granted [sustenance].

٤ــ كَمْ مِنْ طالِب خائِب وَ مَرْزُوق غَيْرِ طالِب

5. For the seeker who achieves what he

٥ــ لِلطّالِبِ البالِغِ لَذَّةُ الإدْراكِ

seeks, there is delight in [his] accomplishment.

6. Not every seeker is granted [sustenance].

٦ــ لَيْسَ كُلُّ طالِب بِمَرْزُوق

7. Whoever seeks a thing achieves it, or part of it.

٧ــ مَنْ طَلَبَ شَيْئاً نالَهُ أو بَعْضَهُ

8. Whoever seeks that which is in the possession of people, they debase him [for it].

٨ــ مَنْ طَلَبَ ما في أيْدِي النّاسِ حَقَّرُوهُ

9. One who seeks that which is impossible loses his quest.

٩ــ مَنْ طَلَبَ ما لايَكُونُ ضَيَّعَ مَطْلَبَهُ

10. Not every seeker fails.

١٠ــ ما كُلُّ طالِب يَخيبُ

MATTERS THAT ARE PURSUED

المطالب

1. At times the matters that are pursued are regarded with displeasure.

١ــ قَدْ تَتَجَهَّمُ المَطالِبُ

2. Sometimes the matter that is pursued and [its] acquisition become difficult.

٢ــ رُبَّما عَزَّ المَطْلَبُ والاِكْتِسابُ

THE SOUGHT AFTER

المطلوب

1. At times that which is sought after is attained.

١ــ قَد يُدْرَكُ المَطْلُوبُ

COVETOUSNESS

الطَّمَع و الطامع

1. Abasement, disgrace and wretchedness

١ــ اَلمَذَلَّةُ وَ المَهانَةُ وَ الشَّقاءُ فِي الطَّمَعِ وَ

الحِرْصِ

are in covetousness and greed.

٢ــ اَلطَّمَعُ مُورِدٌ غَيْرُ مُصْدِرٍ وَ ضامِنٌ غَيْرُ مُوف

2. 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.

٣ــ أهْلَكُ شَيْءِ الطَّمَعُ

3. The most destructive thing is covetousness.

٤ــ أضَرُّ شَيْءِ اَلطَّمَعُ

4. The most harmful thing is covetousness.

٥ــ أقْبَحُ الشِّيَمِ اَلطَّمَعُ

5. The ugliest of traits is covetousness.

٦ــ أسْوَءُ شَيْءِ اَلطَّمَعُ

6. The worst thing is covetousness.

٧ــ أصْلُ الشَّرَهِ اَلطَّمَعُ وَ ثَمَرَتُهُ اَلمَلامَةُ

7. The root of avarice is covetousness and its fruit is reproach.

٨ــ أزْرى بِنَفْسِهِ مَنِ اسْتَشْعَرَ الطَّمَعَ

8. He who covers himself with covetousness has degraded himself.

٩ــ أكْثَرُ مَصارِعِ العُقُولِ تَحْتَ بُرُوقِ المَطامِعِ

9. The places where intellects become most deficient are under the flashes of greed.

١٠ــ اَلطَّمَعُ مُضِرٌّ

10. Covetousness is harmful.

١١ــ اَلطَّمَعُ مِحْنَةٌ

11. Covetousness is an affliction.

١٢ــ اَلطَّمَعُ رِقٌّ

12. Covetousness is bondage.

١٣ــ اَلطَّمَعُ فَقْرٌ

13. Covetousness is indigence.

١٤ــ اَلطَّمَعُ مُذِلٌّ اَلوَرَعُ مُجِلٌّ

14. Covetousness humiliates while piety exalts.

١٥ــ اَلطَّمَعُ أوَّلُ الشَّرِّ

15. Covetousness is the beginning of evil.

١٦ــ اَلطَّمَعُ فَقْرٌ حاصِرٌ (ظاهِرٌ)	16. Covetousness is a besieging (or and evident) indigence.
١٧ــ اَلطَّمَعُ مَذَلَّةٌ حاضِرَةٌ	17. Covetousness is a present humiliation.
١٨ــ الذُّلُّ مَعَ الطَّمَعِ	18. With covetousness comes humiliation.
١٩ــ اَلمَطامِعُ تُذِلُّ الرِّجالَ	19. Coveted objects humiliate men.
٢٠ــ اَلطَّمَعُ رِقٌّ مُخَلَّدٌ	20. Covetousness is endless bondage.
٢١ــ اَلطَّمَعُ يُذِلُّ الأميرَ	21. Covetousness debases the commander.
٢٢ــ إنْ أطَعْتَ الطَّمَعَ أرْداكَ	22. If you give in to covetousness, it will destroy you.
٢٣ــ بِالأطْماعِ تَذِلُّ رِقابُ الرِّجالِ	23. Through avidities the necks of men are lowered [in humiliation].
٢٤ــ بِئْسَ قَرينُ الدّينِ الطَّمَعُ	24. How bad a companion of religion covetousness is!
٢٥ــ ثَمَرَةُ الطَّمَعِ الشَّقاءُ	25. The fruit of covetousness is wretchedness.
٢٦ــ ثَمَرةُ الطَّمَعِ ذُلُّ الدُّنيا والآخِرَةِ	26. The fruit of covetousness is humiliation in this world and the Hereafter.
٢٧ــ ذَرِ الطَّمَعَ وَ الشَّرَهَ وَ عَلَيْكَ بِلُزُومِ العِفَّةِ والوَرَعِ	27. Abandon covetousness and greediness and cling to chastity and piety.
٢٨ــ ذُلُّ الرِّجالِ فِي المَطامِعِ وَفِناءُ الآجالِ في غُرُورِ الآمالِ	28. The abasement of men is in the things they covet and the passing away of lifetimes is in [following] the deceptions of [false] hopes.
٢٩ــ رَأسُ الوَرَعِ تَرْكُ الطَّمَعِ	29. The cornerstone of piety is abandoning covetousness.
٣٠ــ رُبَّ طَمَع كاذِب لأمَل غائِب (خائِب)	30. Sometimes there is a false ambition for

an unseen (or lost) hope.

31. Embarking on avidities cuts off the necks of men.

٣١ــ رُكُوبُ الأطْماعِ يَقْطَعُ رِقابَ الرِّجالِ

32. The cause of corruption of certitude is covetousness.

٣٢ــ سَبَبُ فَسادِ اليَقينِ الطَّمَعُ

33. The cause of corruption of piety is covetousness.

٣٣ــ سَبَبُ فَسادِ الوَرَعِ الطَّمَعُ

34. Oppose covetousness with piety.

٣٤ــ ضادُّوا الطَّمَعَ بِالوَرَعِ

35. The servant of the coveted is enslaved and never gains his freedom.

٣٥ــ عَبْدُ المَطامِعِ مُسْتَرَقٌّ لايَجِدُ أبَداً العِتْقَ

36. He who instils covetousness in his soul has deceived it.

٣٦ــ غَشَّ نَفْسَهُ مَنْ شَرَّبَها الطَّمَعَ

37. The corruption of religion is [caused by] covetousness.

٣٧ــ فَسادُ الدِّينِ الطَّمَعُ

38. Covetousness has been paired with humiliation.

٣٨ــ قُرِنَ الطَّمَعُ بِالذُّلِّ

39. One who trades covetousness for loss of hope [and desire for what others posses], the people will not treat him with contempt.

٣٩ــ مَنْ باعَ الطَّمَعَ بِاليَأْسِ لَمْ يَسْتَطِلْ عَلَيْهِ النّاسُ

40. How good an aide of hope ambition is!

٤٠ــ نِعْمَ عَوْنُ الأمَلِ الطَّمَعُ

41. The trouble for religion is covetousness and its rectitude is [in] piety.

٤١ــ نَكَدُ الدّينِ الطَّمَعُ وَ صَلاحُهُ الوَرَعُ

42. We seek Allah's protection from lowly coveted things and the ambitions that are disliked [by Him].

٤٢ــ نَعُوذُ بِاللّهِ مِنَ المَطامِعِ الدَّنِيَّةِ وَ الهِمَمِ الغَيْرِ المَرْضِيَّةِ

43. Do not covet that which you do not deserve.

٤٣ــ لاتَطْمَعْ فيما لا تَسْتَحِقُّ

٤٤ــ لايَسْتَرِقَّنَّكَ الطَّمَعُ وَكُنْ عَزُوفاً

44. Never let covetousness enslave you and be averse [to the pleasures of this world].

٤٥ــ لاتُطْمِعَنَّ نَفْسَكَ فيما فَوْقَ الكَفافِ فَيَغْلِبَكَ بِالزِّيادَةِ

45. Never let yourself covet that which is above your needs thereby letting it overcome you with the desire for more.

٤٦ــ لايَسْتَرِقَّنَّكَ الطَّمَعُ وَقَدْ جَعَلَكَ اللّهُ حُرّاً

46. Do not let covetousness enslave you while Allah has made you free.

٤٧ــ لايُفْسِدُ الدّينَ كَالطَّمَعِ

47. Nothing corrupts religion like covetousness.

٤٨ــ لاشيمَةَ أذَلُّ مِنَ الطَّمَعِ

48. There is no quality more abased than covetousness.

٤٩ــ لاذُلَّ أعْظَمُ مِنَ الطَّمَعِ

49. There is no humiliation greater than covetousness.

٥٠ــ يَسيرُ الطَّمَعِ يُفْسِدُ كَثيرَ الوَرَعِ

50. A little covetousness corrupts a lot of piety.

٥١ــ يُفْسِدُ الطَّمَعُ الوَرَعَ وَ الفُجُورُ التَّقْوى

51. Cupidity corrupts piety and licentiousness [corrupts] God-wariness.

٥٢ــ اَلخَلاصُ مِنْ أسْرِ الطَّمَعِ بِاكْتِسابِ اليَأسِ

52. Freedom from the captivity of covetousness is [gained] by acquiring loss of hope [in people].

٥٣ــ اَلطَّمَعُ أحَدُ الذُلَّيْنِ

53. Covetousness is one of the two abasements.

٥٤ــ مَنْ لَزِمَ الطَّمَعَ عَدِمَ الوَرَعَ

54. One who clings to covetousness is deprived of piety.

٥٥ــ مَنِ اتَّخَذَ الطَّمَعَ شِعاراً جَرَّعَتْهُ الخَيْبَةُ مِراراً

55. Whoever takes covetousness as his attire, it makes him swallow failure repeatedly.

٥٦ــ مَنْ حَدَّثَ نَفْسَهُ بِكاذِبِ الطَّمَعِ كَذَّبَتْهُ العَطِيَّةُ

56. One who entertains the hope of [fulfilment of] false cupidity, the grant [which he receives] belies him.

٥٧ــ مَنْ لَمْ يُنَزِّهْ نَفْسَهُ عَنْ دَناءَةِ المَطامِعِ فَقَدْ أذَلَّ نَفْسَهُ وَ هُوَ فِي الآخِرَةِ أذَلُّ وَ أَخْزى

57. 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.

٥٨ــ قَليلُ الطَّمَعِ يُفْسِدُ كَثيرَ الوَرَعِ

58. A little cupidity corrupts a lot of piety.

٥٩ــ كَثْرَةُ الطَّمَعِ عُنْوانُ قِلَّةِ الوَرَعِ

59. Excessive covetousness is the symbol of lack of piety.

٦٠ــ مَنْ مَلَكَهُ الطَّمَعُ ذَلَّ

60. One who is possessed by covetousness is humiliated.

٦١ــ مَنْ لَزِمَ الطَّمَعَ عَدِمَ الوَرَعَ

61. One who clings to covetousness is deprived of piety.

٦٢ــ مَنْ كَثُرَ طَمَعُهُ عَظُمَ مَصْرَعُهُ

62. One whose covetousness increases, his downfall becomes greater.

٦٣ــ كُلُّ طامِعٍ أسيرٌ

63. Every coveter is a prisoner [of his desires].

٦٤ــ كَمْ مِنْ طامِعٍ بِالصَّفْحِ عَنْهُ

64. How many a coveter covets pardon.

٦٥ــ مَنْ طَمِعَ ذَلَّ وَ تَعَنّى

65. One who covets becomes abased and undergoes hardship.

٦٦ــ لا أذَلَّ مِنْ طامِعٍ

66. There is none more abased than a coveter.

٦٧ــ أفْقَرُ النّاسِ الطّامِعُ

67. The most indigent of people is the coveter.

٦٨ــ أعْظَمُ النّاسِ ذُلاًّ الطّامِعُ الحَريصُ المُريبُ

68. The most humiliated of all people is the greedy, suspicious, coveter.

٦٩ــ اَلطّامِعُ أبَداً ذَليلٌ

69. The coveter is forever abased.

٧٠ــ اَلطّامِعُ أبَداً في وِثاقِ الذُّلِّ

70. The coveter is forever in the shackles of disgrace.

HAUGHTINESS

الإستطالة

1. Whoever is haughty with his brothers, nobody will be sincere with him.

١ــ مَنِ اسْتَطالَ عَلَى الإخْوانِ لَمْ يَخْلُصْ لَهُ إنْسانٌ

2. Whoever is haughty with people because of his authority, his authority will get stripped away.

٢ــ مَنِ اسْتَطالَ عَلَى النّاسِ بِقُدْرَتِهِ سُلِبَ القُدْرَةُ

3. Haughtiness is the language of error and ignorance.

٣ــ اَلإسْتِطالَةُ لِسانُ الغِوايَةِ وَ الجَهالَةِ

4. Do not be haughty with the one whom you have not enslaved.

٤ــ لاتَسْتَطِلْ عَلى مَنْ لاتَسْتَرِقَّ

INNERMOST THOUGHTS

الطّوية

1. One of the [great] tribulations is [having] evil inner thoughts.

١ــ مِنَ البَلِيَّةِ سُوءُ الطَّوِيَّةِ

FRIVOLITY

الطَّيش

1. Frivolity [and heedlessness] makes life bitter.

١ــ اَلطَّيْشُ يُنَكِّدُ العَيْشَ

باب الظاء

الظّفر

VICTORY

١ــ اَلظَّفَرُ بِالحَزْمِ وَ الحَزْمُ بِالتَّجارِبِ

1. Victory is [attained] by prudence, and prudence comes through experience.

٢ــ حَلاوَةُ الظَّفَرِ تَمْحُو مَرارَةَ الصَّبْرِ

2. The sweetness of victory effaces the bitterness of patience.

٣ــ زَكاةُ الظَّفَرِ الإحْسانُ

3. The alms-tax of victory is benevolence.

٤ــ ما ظَفِرَ مَنْ ظَفَرَ الإثْمُ بِهِ

4. He who has been vanquished by sin has not gained victory.

٥ــ مِفْتاحُ الظَّفَرِ لُزُومُ الصَّبْرِ

5. The key to victory is remaining patient.

٦ــ لاتَبْطِرَنَّ بِالظَّفَرِ فَإنَّكَ لا تَأمَنُ ظَفَرَ الزَّمانِ بِكَ

6. Never become vain because of [your] victory, for indeed you are not safe from the victory of time over you.

٧ــ لا ظَفَرَ لِمَنْ لا صَبْرَ لَهُ

7. There is no victory for the one who has no patience.

٨ــ اَلظَّفَرُ شافِعُ المُذْنِبِ

8. Victory is the intercessor of the guilty.

الظّلم والبغي

INJUSTICE AND OPPRESSION

١ــ أُذْكُرْ عِنْدَ الظُّلْمِ عَدْلَ اللّهِ فيكَ وَ عِنْدَ القُدْرَةِ قُدْرَةَ اللّهِ عَلَيْكَ

1. In times of injustice, remember the justice of Allah with you and when you are powerful, [recall] the power of Allah over you.

٢ــ اِتَّقُوا البَغْيَ فَإنَّهُ يَجْلِبُ النِّقَمَ وَ يَسْلُبُ النِّعَمَ وَ يُوجِبُ الغِيَرَ

2. Beware of oppression, for verily it brings [divine] retribution, dispels blessings and causes changes in circumstances.

٣ــ أُبْعُدُوا عَنِ الظُّلْمِ فَإِنَّهُ أعْظَمُ الجَرائِمِ وَ أكْبَرُ المَ آثِمِ

3. Distance yourselves from injustice, for indeed it is the greatest of wrongdoings and the biggest of sins.

٤ــ إيّاكَ وَ الظُّلْمَ فَمَنْ ظَلَمَ كَرُهَتْ أيّامُهُ

4. Keep away from injustice for whoever acts unjustly, his days are abhorred.

٥ــ إيّاكَ وَ الظُّلْمَ فَإِنَّهُ يَزُولُ عَمَّنْ تَظْلِمُهُ وَ يَبْقى عَلَيْكَ

5. Keep away from injustice, for indeed it will depart from the one whom you oppress and will remain upon you.

٦ــ إيّاكَ وَ البَغْيَ فَإِنَّهُ يُعَجِّلُ الصَّرْعَةَ ويُحِلُّ بِالعامِلِ بِهِ العِبَرَ

6. 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.

٧ــ إيّاكَ وَ الظُّلْمَ فَإِنَّهُ أكْبَرُ المَعاصي وَ إنَّ الظّالِمَ لَمُعاقَبٌ يَوْمَ القِيمَةِ بِظُلْمِهِ

7. 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.

٨ــ إيّاكَ وَ البَغْيَ فَإِنَّ الباغِيَ يُعَجِّلُ اللّهُ لَهُ النِّقْمَةَ وَ يُحِلُّ بِهِ المَثُلاتِ

8. Keep away from oppression, for verily Allah hastens chastisement for the oppressor and sends down exemplary punishments upon him.

٩ــ إيّاكُمْ وَ صَرَعاتِ البَغْيِ وَ فَضَحاتِ الغَدْرِ و إثارَةَ كامِنِ الشَّرِّ المُذَمِّمِ

9. Avoid the downfalls of transgression, the disgraces of deceit and the arousal of the latent, reprehensible evil.

١٠ــ ألا وَ إنَّ الظُّلْمَ ثَلاثَةٌ: فَظُلْمٌ لايُغْفَرُ وَ ظُلْمٌ لايُتْرَكُ وَ ظُلْمٌ مَغْفُورٌ لايُطْلَبُ فَأمّا الظُّلْمُ الَّذي لايُغْفَرُ فَالشِّرْكُ باللّهِ لِقَوْلِهِ تَعالى: إنَّ اللّهَ لايَغْفِرُ أنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مادُونَ ذلِكَ لِمَنْ يَشاءُ وَ أمَّا الظُّلْمُ الَّذي يُغْفَرُ فَظُلْمُ المَرْءِ لِنَفْسِهِ عِنْدَ بَعْضِ الهَناتِ وَ أمَّا الظُّلْمُ الَّذي لايُتْرَكُ فَظُلْمُ العِبادِ

10. 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 Allah does not forgive that any partner should be ascribed to Him, but He

بَعْضِهِمْ بَعْضاً اَلعِقابُ هُنالِكَ شَدِيْدٌ لَيْسَ جَرْحاً بِالْمُدى وَلا ضَرْباً بِالسِّياطِ وَ لكِنَّهُ ما يُسْتَصْغَرُ ذلِكَ مَعَهُ

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.

١١ــ أقْبَحُ الشِّيَمِ العُدْوانُ

11. The most loathsome of traits is aggression.

١٢ــ أعْجَلُ شَيْء صَرْعَةً اَلبَغْيُ

12. The quickest thing is the downfall of an oppressor.

١٣ــ اَلأَمُ البَغْيِ عِنْدَ القُدْرَةِ

13. The vilest oppression is [that which is practiced] when one has power.

١٤ــ أفْحَشُ البَغْيِ اَلبَغْيُ عَلَى الألاّفِ

14. The vilest transgression is transgression against the intimate [friends].

١٥ــ أقْبَحُ الظُّلْمِ مَنْعُكَ حُقُوقَ اللّهِ

15. The most loathsome injustice is your withholding the rights of Allah.

١٦ــ أجْوَرُ النّاسِ مَنْ ظَلَمَ مَنْ أنْصَفَهُ

16. The most tyrannical person is he who oppresses the one who is fair to him.

١٧ــ أبْلَغُ ما تُسْتَجْلَبُ بِهِ النِّقْمَةُ اَلبَغْيُ وَ كُفْرُ النِّعْمَةِ

17. The actions that are most effective in bringing chastisement are oppression and ingratitude for blessings.

١٨ــ إنَّ أسْرَعَ الشَّرِّ عِقاباً الظُّلْمُ

18. Verily the evil that brings the quickest retribution is injustice.

١٩ــ إنَّ القُبْحَ فِي الظُّلْمِ بِقَدْرِ الحُسْنِ فِي

19. Indeed the ugliness in injustice is equivalent to the beauty in justice.

العَدْلِ

٢٠ــ اَلظُّلْمُ عِقابٌ	20. Injustice is [the cause of divine] punishment.
٢١ــ اَلبَغْيُ يَسْلُبُ النِّعْمَةَ	21. Oppression takes away blessing.
٢٢ــ اَلظُّلْمُ يَجْلِبُ النِّقْمَةَ	22. Injustice brings [divine wrath and] chastisement.
٢٣ــ اَلظُّلْمُ وَخيمُ العاقِبَةِ	23. Injustice has adverse consequences.
٢٤ــ اَلبَغْيُ يُزيلُ النِّعَمَ	24. Oppression puts an end to blessings.
٢٥ــ اَلظُّلْمُ يَطْرُدُ النِّعَمَ	25. Injustice drives away blessings.
٢٦ــ اَلبَغْيُ يَجْلُبُ النِّقَمَ	26. Oppression brings [divine wrath and] chastisements.
٢٧ــ اَلظُّلْمُ يُوجِبُ النّارَ	27. Injustice causes one to enter hellfire.
٢٨ــ اَلبَغْيُ يُوجِبُ الدِّمارَ	28. Oppression leads to destruction.
٢٩ــ اَلظُّلْمُ اَلأَمُ الرَّذائِلِ	29. Injustice is the most wicked vice.
٣٠ــ اَلظُّلْمُ بَوارُ الرَّعِيَّةِ	30. Injustice is the ruination of the populace.
٣١ــ اَلقُدْرَةُ يُزيلُهَا العُدْوانُ	31. Power is expunged by aggression.
٣٢ــ اَلظُّلْمُ تَبِعاتٌ مُوبِقاتٌ	32. Injustice has a series of destructive consequences.
٣٣ــ اَلبَغْيُ أعْجَلُ شَيْءٍ عُقُوبَةً	33. Oppression is the quickest thing to be punished.
٣٤ــ اَلظُّلْمُ يُدَمِّرُ الدِّيارَ	34. Injustice destroys homes.
٣٥ــ اَلظُّلْمُ يُرْدي صاحِبَهُ	35. Injustice destroys the one who practices it.

٣٦ــ اَلْبَغْيُ سائِقٌ إلَى الحَيْنِ

36. Oppression drives [one] towards utter destruction.

٣٧ــ اَلظُّلمُ جُرْمٌ لايُنْسى

37. Injustice is a crime that cannot be forgotten.

٣٨ــ اَلبَغْيُ يَصْرَعُ الرِّجالَ وَ يُدْني الآجالَ

38. Oppression causes the downfall of men and brings [their] deaths closer.

٣٩ــ إذا حَدَثَتْكَ القُدْرَةُ عَلى ظُلْمِ النّاسِ فَاذْكُرْ قُدْرَةَ اللّهِ سُبْحانَهُ عَلى عُقُوبَتِكَ وَ ذَهابَ ما آتَيْتَ إلَيْهِمْ عَنْهُمْ وَ بَقائَهُ عَلَيْكَ

39. 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.

٤٠ــ بالظُّلْمِ تَزُولُ النِّعَمُ

40. By injustice, blessings are removed.

٤١ــ بِالبَغْيِ تُجْلَبُ النِّقَمُ

41. By oppression, chastisement is brought down.

٤٢ــ بِئْسَ الظُّلْمُ ظُلْمُ المُسْتَسْلِمِ

42. How bad an injustice is the injustice to one who is submissive!

٤٣ــ بِئْسَ الزّادُ إلَى المَعادِ العُدْوانُ عَلَى العِبادِ

43. How evil a provision for the Hereafter is oppressiveness to the servants [of Allah]!

٤٤ــ دَوامُ الظُّلْمِ يَسْلُبُ النِّعَمَ وَ يَجْلُبُ النِّقَمَ

44. Continued injustice takes away blessings and brings forth chastisement.

٤٥ــ داوُوا الجَوْرَ بِالعَدْلِ وَ داوُوا الفَقْرَ بِالصَّدَقَةِ وَ البَذْلِ

45. Remedy injustice with justice and cure poverty with alms and charity.

٤٦ــ رَأْسُ الجَهْلِ الجَوْرُ

46. The cornerstone of ignorance is oppression.

٤٧ــ راكِبُ الظُّلْمِ يُدْرِكُهُ البَوارُ

47. One who embarks of injustice is met with ruin.

٤٨ــ راكِبُ الظُّلْمِ يَكْبُوبِهِ مَرْكَبُهُ

48. Whoever rides the mount of injustice,

his mount will stumble with him.

49. The most evil characteristic of the souls is oppression.

٤٩ــ شَرُّ أخْلاقِ النُّفُوسِ الجَوْرُ

50. Two things are such that one cannot be safe from their [evil] consequences: injustice and evil (or gluttony).

٥٠ــ شَيْئانِ لا تُسْلَمُ عاقِبَتُهُما: الظُّلْمُ وَ الشَّرُّ (الشَّرَهُ)

51. Counter oppression with justice.

٥١ــ ضادُّوا الجَوْرَ بِالعَدْلِ

52. Submission to tyranny causes destruction and annihilates the kingdom.

٥٢ــ طاعَةُ الجَوْرِ تُوجِبُ الهُلْكَ وَ تَأتي عَلَى المُلْكِ

53. Being unjust to the weak is the most grievous injustice.

٥٣ــ ظُلْمُ الضَّعيفِ أفْحَشُ الظُّلْمِ

54. Injustice to the one who has surrendered is the greatest crime.

٥٤ــ ظُلْمُ المُسْتَسْلِمِ أعْظَمُ الجُرْمِ

55. Being unjust to the people corrupts one's Hereafter.

٥٥ــ ظُلْمُ العِبادِ يُفْسِدُ المَعادَ

56. One who oppresses the people has manifested his obdurate opposition to Allah, the Glorified.

٥٦ــ ظاهَرَ اللّهَ سُبْحانَهُ بِالْعِنادِ مَنْ ظَلَمَ العِبادَ

57. The injustice of a man in this world is the symbol of his wretchedness in the Hereafter.

٥٧ــ ظُلْمُ المَرْءِ فِي الدُّنْيا عُنْوانُ شَقائِهِ فِي الآخِرَةِ

58. Injustice to orphans and widows brings down divine wrath and takes away the blessings from those who possess them.

٥٨ــ ظُلْمُ اليَتامى وَ الأيامى يُنْزِلُ النِّقَمَ وَ يَسْلُبُ النِّعَمَ أهْلَها

59. In tyranny there is transgression.

٥٩ــ فِي الجَوْرِ الطُّغْيانُ

60. The destruction of the populace is in tyranny.

٦٠ــ فِي الجَوْرِ هَلاكُ الرَّعِيَّةِ

٦١ــ كَمْ مِنْ نِعْمَة سَلَبَها ظُلْمٌ

61. How many a blessing has been removed by injustice!

٦٢ــ كَفى بِالظُّلْمِ طارِداً لِلنِّعْمَةِ وَ جالِباً لِلنِّقْمَةِ

62. Injustice is enough of a dispeller of blessing and an invoker of chastisement.

٦٣ــ كَفى بِالبَغْيِ سالِباً لِلنِّعْمَةِ

63. Oppression is sufficient for the removal of blessing.

٦٤ــ لَيْسَ شَيْءٌ أدْعى إلى زَوالِ نِعْمَة وَ تَعْجيلِ نِقْمَة مِنْ إقامَة عَلى ظُلْم

64. There is nothing that is more summoning of the removal of blessing and the hastening of chastisement than remaining steadfast upon injustice.

٦٥ــ مَنْ حُمِدَ عَلَى الظُّلْمِ مُكِرَ بِهِ

65. One who is praised for injustice is being plotted against [and deceived].

٦٦ــ مَنْ كَثُرَ ظُلْمُهُ كَثُرَتْ نَدامَتُهُ

66. One whose injustice is excessive, his regret is abundant.

٦٧ــ مَنْ سَلَّ سَيْفَ البَغْيِ غُمِدَ فِي رَأْسِهِ

67. Whoever unsheathes the sword of oppression [on the people], his head becomes its sheath.

٦٨ــ مِنْ أفْحَشِ الظُّلْمِ ظُلْمُ الكِرامِ

68. One of the most grievous injustices is the injustice of [or against] the honourable ones.

٦٩ــ لاتُطْمِعِ العُظَماءَ في حَيْفِكَ

69. Do not make the nobles desirous of your cruelty [in their favour over those who oppose them].

٧٠ــ لاتَبْسُطَنَّ يَدَكَ على مَنْ لايَقْدِرُ عَلى دَفْعِها عَنْهُ

70. Do not stretch out your hand against one who is unable to stave it off from himself.

٧١ــ لاتَظْلِمَنَّ مَنْ لايَجِدُ ناصِراً إلاّ اللّهَ

71. Never oppress one who has no helper except Allah.

٧٢ــ لايَكْبُرَنَّ عَلَيْكَ ظُلْمُ مَنْ ظَلَمَكَ فَإنَّهُ

72. Consider not the injustice of the one who is unjust to you as grave, for indeed

يَسْعى فِي مَضَرَّتِهِ وَ نَفْعِكَ وَما جَزاءُ مَنْ يَسُرُّكَ أنْ تَسُوءَهُ

his striving only harms himself and benefits you; and it is not the reward of one who pleases you that you should offend him.

٧٣ــ لاسَوْأَةَ كَالظُّلْمِ

73. There is no evil like injustice.

٧٤ــ لاظَفَرَ مَعَ بَغْي

74. There is no victory with oppression.

٧٥ــ لايُؤْمِنُ بِالمَعادِ مَنْ لايَتَحَرَّجُ عَنْ ظُلْمِ العِبادِ

75. He who does not refrain from oppressing people does not believe in the Hereafter.

٧٦ــ لايُؤْمِنُ اللّهُ عَذابَهُ مَنْ لايَأمَنُ النّاسُ جَوْرَهُ

76. One from whose oppression people are not safe is not safe from the punishment of Allah.

٧٧ــ يَنامُ الرَّجُلِ عَلَى الثُّكْلِ وَلايَنامُ علَى الظُّلْمِ

77. A man may sleep after the loss of a child but he will not sleep under [the yoke of] oppression.

٧٨ــ اَلجَوْرُ أحَدُ المُدَمِّرَيْنْ

78. Tyranny is one of the two destroyers.

٧٩ــ اَلظُّلْمُ يُزِلُّ القَدَمَ وَ يَسْلُبُ النِّعَمَ وَ يُهْلِكُ الأُمَمَ

79. Injustice makes the foot slip, takes away blessings and destroys nations.

٨٠ــ اَلظُّلْمُ فِي الدُّنيا بَوارٌ وَ فِي الآخِرَةِ دَمارٌ

80. Injustice in this world is ruination and in the Hereafter, [it is] destruction.

٨١ ــ إيّاكَ وَ الجَوْرَ فَإنَّ الجائِرَ لايَريحُ رائِحَةَ الجَنَّةِ

81. Keep away from tyranny, for indeed the tyrant will not [even] smell the fragrance of Paradise.

٨٢ ــ اَلجَوْرُ تَبِعاتٌ

82. Tyranny brings negative consequences.

٨٣ ــ اَلجَوْرُ مُضادُّ العَدْلِ

83. Tyranny is the antithesis of justice.

٨٤ ــ مَنْ كَثُرَ شَطَطُهُ كَثُرَ سَخَطُهُ

84. One whose violations increase, his exasperation [also] increases.

85. Oppression is an eraser [of good deeds].

٨٥ ــ اَلجَوْرُ مِمْحاةٌ

86. Oppression brings the quickest punishment.

٨٦ ــ اَلْبَغْيُ أَعْجَلُ عُقُوبَةً

THE UNJUST

الظالم

1. The most unjust of men is one who establishes the practice of oppression and abolishes the practice of justice.

١ــ أظْلَمُ النَّاسِ مَنْ سَنَّ سُنَنَ الجَوْرِ وَ مَحى سُنَنَ العَدْلِ

2. The unjust is blameworthy.

٢ ــ الظّالِمُ مَلُومٌ

3. Punishment awaits the unjust.

٣ــ اَلظّالِمُ يَنْتَظِرُ العُقُوبَةَ

4. On the Day of Judgment, the oppressor of the people will be afflicted, chastised and despoiled because of his injustice.

٤ــ ظالِمُ النّاسِ يَوْمَ القِيمَةِ مَنْكُوبٌ بِظُلْمِهِ مُعَذَّبٌ مَحْرُوبٌ

5. For every oppressor there is a reprisal.

٥ــ لِكُلِّ ظالِم اِنْتِقامٌ

6. For every oppressor there is a punishment that he cannot escape, and a downfall that will not pass him by.

٦ــ لِكُلِّ ظالِم عُقُوبَةٌ لاتَعْدُوهُ وَ صَرْعَةٌ لاتَخْطُوهُ

7. For the unjust there is reprisal.

٧ــ لِلظّالِمِ اِنْتِقامٌ

8. For the unjust there is a biting of his hand.

٨ــ لِلظّالِمِ بِكَفِّهِ عَضَّةٌ

9. 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.

٩ــ لِلظّالِمِ مِنَ الرِّجالِ ثَلاثُ عَلامات: يَظْلِمُ مَنْ فَوْقَهُ بِالمَعْصِيَةِ وَ مَنْ دُوْنَهُ بِالغَلَبَةِ وَ يُظاهِرُ الْقَوْمَ الظَّلَمَةَ

10. One who oppresses [others] gets

١٠ــ مَنْ ظَلَمَ ظُلِمَ

oppressed.

11. One who acts unjustly corrupts his affair.

١١ــ مَنْ ظَلَمَ أفْسَدَ أمْرَهُ

12. One who oppresses [others] breaks [and shortens] his lifespan.

١٢ــ مَنْ جارَ قَصَمَ عُمْرَهُ

13. One who is oppressive is destroyed by his oppression.

١٣ــ مَنْ جارَ أهْلَكَهُ جَوْرُهُ

14. One who is unjust is annihilated by his injustice.

١٤ــ مَنْ ظَلَمَ دَمَّرَ عَلَيْهِ ظُلْمُهُ

15. One who is unjust, his downfall is great.

١٥ــ مَنْ ظَلَمَ عَظُمَتْ صَرْعَتُهُ

16. One who oppresses, his destruction is hastened.

١٦ــ مَنْ بَغى عُجِّلَتْ هَلْكَتُهُ

17. One who is unjust is ruined by his injustice.

١٧ــ مَنْ ظَلَمَ أوْبَقَهُ ظُلْمُهُ

18. One who is unjust, his life is broken [and shortened].

١٨ــ مَنْ ظَلَمَ قُصِمَ عُمْرُهُ

19. Whoever oppresses the servants of Allah, it is Allah who becomes his enemy instead of His servants.

١٩ــ مَنْ ظَلَمَ عِبادَاللّهِ كانَ اللّهُ خَصْمَهُ دُونَ عِبادِهِ

20. Whoever oppresses the people, Allah becomes his adversary.

٢٠ــ مَنْ ظَلَمَ العِبادَ كانَ اللّهُ خَصْمَهُ

21. One who is unjust, his life gets broken and his injustice annihilates him.

٢١ــ مَنْ ظَلَمَ قُصِمَ عُمْرُهُ وَدَمَّرَ عَلَيْهِ ظُلْمُهُ

22. The destruction of one who acts with oppression is hastened by Allah.

٢٢ــ مَنْ عَمِلَ بِالجَوْرِ عَجَّلَ اللّهُ هُلْكَهُ

23. Whoever embarks on the clear path of injustice, his days are abhorred.

٢٣ــ مَنْ رَكِبَ مَحَجَّةَ الظُّلْمِ كُرِهَتْ أيّامُهُ

24. How close is chastisement to the

٢٤ــ ما أقْرَبَ النِّقْمَةَ مِنَ الظَّلُومِ

unjust!

25. How great is the chastisement of the oppressor!

٢٥ــ ما أعْظَمَ عِقابَ الباغي

26. How great is the burden [of sin] of the one who is unjust and transgresses, and acts tyrannically and oppresses!

٢٦ــ ما أعْظَمَ وِزْرَ مَنْ ظَلَمَ وَ اعْتَدى وَ تَجَبَّرَ وَ طَغى

27. He who fears falling [into hellfire] does not act unjustly.

٢٧ ــ ما ظَلَمَ مَنْ خافَ المَصْرَعَ

28. Far be it that an oppressor is saved from the punishment of Allah and the greatness of His wrath.

٢٨ ــ هيْهاتَ أنْ يَنْجُوَ الظّالِمُ مِنْ أليمِ عَذابِ اللّهِ وَ عَظيمِ سَطَواتِهِ

29. 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.

٢٩ــ وَ لَئِنْ أمْهَلَ اللّهُ تعالى الظّالِمَ فَلَنْ يَفُوتَهُ أخْذُهُ وَ هُوَ لَهُ بِالمِرْصادِ عَلى مَجازِ طَريقِهِ وَ مَوْضِعِ الشَّجا مِنْ مَجازِ (مَساغِ) ريقِهِ

30. The aggressive tyrant has many opponents and enemies.

٣٠ــ اَلْمُتَعَدّي كَثِيرُ الأَضْدادِ وَ الأَعْداءِ

31. For the oppressor there is downfall.

٣١ــ لِلْباغي صَرْعَةٌ

32. One who oppresses is crushed.

٣٢ــ مَنْ بَغى كُسِرَ

33. Woe be to the oppressors who transgress against the Fairest of all judges and the Knower of the inner thoughts of the hidden consciences.

٣٣ــ وَيْلٌ لِلْباغينَ مِنْ أحْكَمِ الحاكِمينَ وَعالِمِ ضَمائِرِ المُضْمِرينَ

34. The tyrant is hated and dispraised, even if nothing of his tyranny reaches his dispraiser, and the just one is the opposite of this.

٣٤ــ اَلْجائِرُ مَمْقُوتٌ مَذْمُومٌ وَإنْ لَمْ يَصِلْ مِنْ جَوْرِهِ إلى ذامِّهِ شَيْءٌوالعادِلُ ضِدُّذلِكَ

35. The most oppressive of people is the

٣٥ــ أجْوَرُ النّاسِ مَنْ عَدَّ جَوْرَهُ عَدْلاً مِنْهُ

one who considers his tyranny to be justice on his part.

36. The reign of a tyrant is from the contingent [and temporary] things.

٣٦ــ دَوْلَةُ الجائِرِ مِنَ المُمْكِناتِ

37. There is no good in the rule of a tyrant.

٣٧ــ لاخَيْرَ في حُكْمِ جائِرِ

38. The unjust transgressor is awaiting one of two chastisements [of this world or the Hereafter].

٣٨ــ اَلظّالِمُ طاغ يَنْتَظِرُ إحْدَي النِّقْمَتَينِ

THE OPPRESSED

المظلوم

1. 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.

١ــ اِتَّقُوا دَعْوَةَ المَظْلُومِ فَإنَّهُ يَسْأَلُ اللّهَ حَقَّهُ وَ اللّهُ سُبْحانَهُ أكْرَمُ مِنْ أنْ يُسْئَلَ حَقّاً إلاّ أجابَ

2. 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.

٢ــ إنَّ دَعْوَةَ المَظْلُومِ مُجابَةٌ عِنْدَ اللّهِ سُبْحانَهُ لأنَّهُ يَطْلُبُ حَقَّهُ وَ اللّهُ تَعالى أعْدَلُ أنْ يَمْنَعَ ذا حَقّ حَقَّهُ

3. When you see an oppressed person, then help him against the oppressor.

٣ــ إذا رَأيْتَ مَظْلُوماً فَأعِنْهُ عَلَى الظّالِمِ

4. The oppressors of the oppressed are given respite by Allah, the Glorified, but are not overlooked.

٤ــ ظُلامَةُ المَظْلُومينَ يُمْهِلُهَا اللّهُ سُبْحانَهُ وَلا يُهْمِلُها

5. At times the oppressed are assisted.

٥ــ قَدْ يُنْصَرُ المَظْلُومُ

6. Be a helper for the oppressed and an enemy of the oppressor.

٦ــ كُنْ لِلْمَظْلُومِ عَوْناً وَلِلظّالِمِ خَصْماً

7. Whoever does not seek justice for the oppressed from the oppressor, his sins are magnified.

٧ــ مَنْ لَمْ يُنْصِفِ المَظْلُومَ مِنَ الظّالِمِ عَظُمَتْ آثامُهُ

8. Whoever does not seek justice for the oppressed from the oppressor, Allah will take away his power.

٨ــ مَنْ لَمْ يُنْصِفِ المَظْلُومَ مِنَ الظّالِمِ سَلَبَهُ اللّهُ قُدْرَتَهُ

9. How close is succour to the oppressed!

٩ــ ما أقْرَبَ النُّصْرَةَ مِنَ المَظْلُومِ

10. The oppressed does not prevail without a helper.

١٠ــ لايَنْتَصِرُ المَظْلُومُ بِلاناصِرٍ

11. The day of the oppressed over the oppressor is [going to be] more severe than the day of the oppressor upon the oppressed.

١١ــ يَوْمُ المَظْلُومِ عَلَى الظّالِمِ أشَدُّ مِنْ يَوْمِ الظّالِمِ عَلَى المَظْلُومِ

12. The oppressed awaits reward [in the Hereafter].

١٢ــ اَلمَظْلُومُ يَنْتَظِرُ المَثُوبَةَ

USURPED RIGHTS

المظالم

1. In amassing the usurped rights [of the people] there is cessation [and loss] of power.

١ــ فِي احْتِقابِ المَظالِمِ زَوالُ القُدْرَةِ

2. In [keeping] the usurped rights of the servants, there is accumulation of sins.

٢ــ في مَظالِمِ العِبادِ اِحْتِقابُ الآثامِ

CONJECTURE

الظّن

1. The surmise of a believer is a divination.

١ــ ظَنُّ المُؤْمِنِ كِهانَةٌ

2. The conjecture of a man is to the extent of his intellect.

٢ــ ظَنُّ الرَّجُلِ عَلى قَدْرِ عَقْلِهِ

٣ــ ظَنُّ الإنْسانِ ميزانُ عَقْلِهِ وَ فِعْلُهُ أصْدَقُ شاهِد عَلى أصْلِهِ

3. The conjecture of a person is the measure of his intellect and his action is the truest witness about his origin.

٤ــ ظَنُّ ذَوِي النُّهى وَ الألْبابِ أقْرَبُ شَيْء مِنَ الصَّوابِ

4. The conjecture of the people of insight and intelligence is the closest thing to correctness.

٥ــ مَنْ حَسُنَ ظَنُّهُ أهْمَلَ

5. One whose supposition [about others] is good, overlooks [their lapses].

٦ــ مَنْ ساءَ ظَنُّهُ تَأمَّلَ

6. One whose assumption [about others] is negative, scrutinizes.

٧ــ مَنْ حَسُنَ ظَنُّهُ حَسُنَتْ نِيَّتُهُ

7. One who thinks positively [about others], his intention becomes good.

٨ــ مَنْ ساءَ ظَنُّهُ ساءَتْ طَوِيَّتُهُ

8. One who thinks ill [of others], his innermost thoughts become evil.

٩ــ مَنْ ساءَ ظَنُّهُ ساءَ وَهْمُهُ

9. One who thinks ill [of others], his imagination becomes evil.

١٠ــ مَنْ ظَنَّ بِكَ خَيْراً فَصَدِّقْ ظَنَّهُ

10. When one thinks good of you, then prove his supposition to be true.

١١ــ مَنْ كَذَّبَ سُوءَ الظَّنِّ بِأخيهِ كانَ ذا عَقْد صَحيح وَ قَلْب مُسْتريح

11. One who belies the evil assumption about his brother has a sound covenant [of brotherhood] and a relaxed heart.

١٢ــ مَنْ ساءَتْ ظُنُونُهُ اِعْتَقَدَ الخِيانَةَ بِمَنْ لا يَخُونُهُ

12. One whose thoughts [about others] are negative assumes the disloyalty of the one who is not disloyal to him.

١٣ــ مَنْ ساءَ ظَنُّهُ بِمَنْ لايَخُونُ حَسُنَ ظَنُّهُ بِما لايَكُونُ

13. One who thinks ill of one who is not disloyal ends up thinking positively of that which is not so.

١٤ــ مَنْ لَمْ يُحْسِنْ ظَنَّهُ اِسْتَوْحَشَ مِنْ كُلِّ أحَد

14. One who does not think positively of others alienates himself from everyone.

١٥ــ يَسيرُ الظَّنِّ شَكٌّ

15. Little conjecture [and uncertainty] is [a means of falling into] doubt.

١٦ــ وَ اللّهِ لايُعَذِّبُ اللّهُ سُبْحانَهُ مُؤْمِناً بَعْدَ الإيمانِ إلاّ بِسُوءِ ظَنِّهِ وَ سُوءِ خُلْقِهِ

16. By Allah! Allah, the Glorified, will not punish a believer after he believes except because of his thinking ill [of others] and his bad character.

١٧ــ لاتَظُنَّنَّ بِكَلِمَة بَدَرَتْ مِنْ أحَد سُوءً وَ أنْتَ تَجِدُ لَها فِي الخَيْرِ مُحتَمَلاً

17. Do not think of a word that has been spoken by someone as evil while you find a possible positive meaning in it.

١٨ــ لادينَ لِمُسيءِ الظَّنِّ

18. The one who thinks ill [of others] has no faith.

١٩ــ لايُحْسِنُ عَبْدٌ الظَّنَّ بِاللّهِ سُبْحانَهُ إلاّ كانَ اللّهُ سُبْحانَهُ عِنْدَ حُسْنِ ظَنِّهِ بِهِ

19. A servant does not think positively of Allah, the Glorified, but that Allah, the Glorified, is just as his positive thoughts are of Him.

٢٠ــ مَنْ حَسُنَ ظَنُّهُ بِالنّاسِ حازَ مِنْهُمُ المَحَبَّةَ

20. One who thinks positively about people earns love from them.

٢١ــ سُوءُ الظَّنِّ بِالمُحْسِنِ شَرُّ الإثْمِ وَ أقْبَحُ الظُّلْمِ

21. Thinking ill of a virtuous person is the gravest sin and the ugliest injustice.

٢٢ــ سُوءُ الظَّنِّ بِمَنْ لايَخُونُ مِنَ اللُّؤْمِ

22. Thinking ill of one who is not disloyal stems from vileness.

٢٣ــ سُوءُ الظَّنِّ يُفْسِدُ الأُمُورَ وَيَبْعَثُ عَلَى الشُّرُورِ

23. Thinking ill corrupts matters and incites one to evils.

٢٤ــ سُوءُ الظَّنِّ يُرْدي مُصاحِبَهُ وَ يُنْجي مُجانِبَهُ

24. Thinking evil (of others) destroys the one who adopts it and saves the one who avoids it.

٢٥ــ مَنْ غَلَبَ عَلَيْهِ سُوءُالظَّنِّ لَمْ يَتْرُكْ بَيْنَهُ وَبَيْنَ خَليل صُلْحاً

25. One who is overcome by negative thoughts leaves no room for reconciliation between him and his friend.

٢٦ــ حُسْنُ الظَّنِّ يُخَفِّفُ الهَمَّ وَ يُنْجي مِنْ تَقَلُّدِ الإثْمِ

26. Thinking good of others lightens one's grief and saves one from being shackled by sin.

٢٧ــ حُسْنُ الظَّنِّ مِنْ أحْسَنِ الشِّيَمِ وَ أفْضَلِ القِسَمِ

27. Thinking positive of others is one of the best practices and most excellent allotments.

٢٨ــ حُسْنُ ظَنِّ العَبْدِ بِاللّهِ سُبْحانَهُ عَلى قَدْرِ رَجائِهِ لَهُ

28. The positive thinking of a servant about Allah, the Glorified, is to the extent of his hope in Him.

٢٩ــ حُسْنُ الظَّنِّ مِنْ أفْضَلِ السَّجايا وَ أجْزَلِ العَطايا

29. Thinking positive is one of the best attributes and the most bountiful gifts.

٣٠ــ حُسْنُ الظَّنِّ أنْ تُخْلِصَ العَمَلَ وَ تَرْجُو مِنَ اللّهِ أنْ يَعْفُوَ عَنِ الزَّلَلِ

30. Thinking positive means making your actions sincere and hoping that Allah will forgive your missteps.

٣١ــ مَنْ حَسُنَ ظَنُّهُ فازَ بِالجَنَّةِ

31. One who thinks positively [about others] attains Paradise.

٣٢ــ مَنْ حَسُنَ ظَنُّهُ بِاللّهِ فازَبِالجَنَّةِ

32. One who thinks positively of Allah, attains Paradise.

٣٣ــ إيّاكَ أنْ تُسيءَ الظَّنَّ فَإنَّ سُوءَ الظَّنِّ يُفْسِدُ العِبادَةَ وَ يُعَظِّمُ الوِزْرَ

33. Be careful not to think negatively, for indeed thinking ill of others corrupts worship and increases the burden [of sin].

٣٤ــ اَلظَّنُّ اِرْتيابٌ

34. Conjecture is suspicion.

٣٥ــ اَلظَّنُّ الصَّوابُ مِنْ شِيَمِ أُولِي الألبابِ

35. Correct conjecture is from the qualities of the people of understanding.

٣٦ــ اَلظَّنُّ يُخْطِئُ واليَقينُ يُصيبُ وَ لا يُخْطِئُ

36. Conjecture errs, but certainty is [always] right and does err.

٣٧ــ آفَةُ الدّينِ سُوءُ الظَّنِّ

37. The bane of religion is thinking ill [of others].

38. 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.

٣٨ــ إذَا اسْتَوْلَي الصَّلاحُ عَلَى الزَّمانِ وَ أهْلِهِ ثُمَّ أساءَ الظَّنَّ رَجُلٌ بِرَجُل لَمْ يَظْهَرْمِنْهُ خِزْيَةٌ فَقَدْ ظَلَمَ وَ اعْتَدى

39. In an age when corruption prevails over a people, if a man thinks positive of another man then he has put himself in peril.

٣٩ــ إذَا اسْتَوْلى الفَسادُ عَلَى الزَّمانِ وَ أهْلِهِ ثُمَ أحْسَنَ الظَّنَّ رَجُلٌ بِرَجُل فَقَدْ غَرَّرَ

40. Thinking positive is a comfort for the heart and security for religion.

٤٠ــ حُسْنُ الظَّنِّ راحَةُ القَلْبِ وَ سَلامَةُ الدّينِ

41. There is no faith with negative thinking.

٤١ــ لاإيمانَ مَعَ سُوءِ ظَنّ

42. Correct conjecture is one for the two [possible] views.

٤٢ــ اَلظَّنُّ الصَّوابُ أحَدُ الرَأْيَيْنِ

43. Cowardice, greediness and stinginess are evil characteristics that are brought together by thinking ill of Allah, the Glorified.

٤٣ــ اَلْجُبْنُ وَ الحِرْصُ وَ البُخْلُ غَرائِزُ سُوء يَجْمَعُها سُوءُ الظَّنِّ بِاللّهِ سُبْحانَهُ

SUPPORT

المظاهرة

1. The best [form of] help is giving support.

١ــ نِعْمَ العَوْنُ المُظاهَرَةُ

PRECAUTION

الإستظهار والمستظهر

1. How good a foresight precaution is!

١ــ نِعْمَ الحَزْمُ الاِسْتِظْهارُ

2. The best equipage is precaution.

٢ــ أفْضَلُ العُدَدِ الاِسْتِظْهارُ

٣ــ مَنِ اسْتَظْهَرَ بِاللّهِ أعْجَزَ قَهْرُهُ

3. One who has the backing of Allah [and trusts in Him], his subjugation [by the enemy] becomes impossible.

٤ــ قَدْ يُصابُ الْمُسْتَظْهِرُ

4. The one who is precautious may [also at times] get afflicted.

الظواهر

THE EXTERIORS

١ــ صَلاحُ الظَّواهِرِ عُنْوانُ صِحَّةِ الضَّمائِرِ

1. Uprightness of the exteriors is a symbol of the soundness of the inner consciences.

٢ــ لِكُلِّ ظاهِرٍ باطِنٌ عَلى مِثالِهِ فَمَنْ طابَ ظاهِرُهُ طابَ باطِنُهُ وما خَبُثَ ظاهِرُهُ خَبُثَ باطِنُهُ

2. 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.

خفة الظَّهر

LIGHTNESS OF ONE'S BURDEN

١ــ في خِفَّةِ الظَّهْرِ راحَةُ السِّرِّ وَ تَحْصينُ القَدْرِ

1. In having a light burden there is inner peace and the safeguarding of [one's] status.

باب العين

العبودية

١ــ مَنْ قامَ بِشَرائِطِ العُبُودِيَّةِ أُهِّلَ لِلْعِتْقِ

SERVITUDE

1. One who fulfils the conditions of servitude deserves to be freed.

العبادة والمتعبد

١ــ اَلعِبادَةُ الخالِصَةُ أنْ لايَرْجُوَ الرَّجُلُ إلاّ رَبَّهُ وَ لا يَخافُ إلاّ ذَنْبَهُ

٢ــ اِجْعَلْ لِنَفْسِكَ فيما بَيْنَكَ وَ بَيْنَ اللّهِ سُبْحانَهُ أفْضَلَ المَواقيتِ وَالأقْسامِ

٣ ــ أفْضَلُ العِبادَةِ اَلفِكْرُ

٤ــ أفْضَلُ العِبادَةِ عِفَّةُ البَطْنِ وَ الفَرْجِ

٥ــ اَلعِبادَةُ فَوْزٌ

٦ــ دَوامُ العِبادَةِ بُرْهانُ الظَّفَرِ بِالسَّعادَةِ

٧ــ زَيْنُ العِبادَةِ اَلخُشُوعُ

٨ــ صَلاحُ العِبادَةِ التَّوَكُّلُ

٩ــ غايَةُ العِبادَةِ الطّاعَةُ

WORSHIP AND THE WORSHIPPER

1. Sincere worship means that a person [puts his] hopes in none other than his Lord and fears nothing but his wrongdoing.

2. Reserve for yourself the best times and portions for that which is between you and Allah, the Glorified.

3. The best worship is contemplation.

4. The best worship is safeguarding the stomach and private parts [from the forbidden].

5. Worship is [a means to] success.

6. Continued worship is proof of success in attainment of prosperity.

7. The adornment of worship is humility [and submissiveness].

8. The probity of worship is [in] having trust in Allah.

9. The goal [and purpose] of worship is obedience.

١٠ــ فِي الانْفِرادِ لِعِبادَةِ اللّهِ كُنُوزُ الأرْباحِ

10. In secluding oneself for the worship of Allah there are treasures of benefit.

١١ــ فازَ بِالسَّعادَةِ مَنْ أخْلَصَ العِبادَةَ

11. He who makes his worship sincere succeeds in attaining prosperity.

١٢ــ قَليلٌ تَدُومُ عَلَيْهِ خَيْرٌ مِنْ كَثير مَمْلُول

12. Little that is practiced continually is better than [doing] a lot that makes one weary.

١٣ــ قَليلٌ يَخِفُّ عَلَيْكَ عَمَلُهُ خَيْرٌ مِنْ كَثير تَسْتَثْقِلُ حَمْلَهُ

13. Little which is easy for you to act upon is better than a lot that is too heavy for you to bear.

١٤ــ قَليلٌ يَدُومُ خَيْرٌ مِنْ كَثير مُنْقَطِع

14. Little that continues is better than a lot that is discontinuous.

١٥ــ كَيْفَ يَجِدُ لَذَّةَ العِبادَةِ مَنْ لايَصُومُ عَنِ الهَوى؟!

15. How can one who does not abstain from lowly desires discover the delight of worship?

١٦ــ كَيْفَ يَتَمَتَّعُ بِالعِبادَةِ مَنْ لَمْ يُعِنْهُ التَّوْفِيقُ؟!

16. How can one who has not been aided by [divine granted] success derive joy in worship?

١٧ــ ما تَقَرَّبَ مُتَقَرِّبٌ بِمِثْلِ عِبادَةِ اللّهِ

17. One who seeks nearness [to Allah] is not brought closer [to Him] by anything other than the worship of Allah.

١٨ــ اَلْمُتَعَبِّدُ بِغَيْرِ عِلْم كَحِمارِ الطّاحُونَةِ يَدُورُ وَلايَبْرَحُ مِنْ مَكانِهِ

18. The worshipper without knowledge is like the donkey that drives a mill, it moves round and round but does not depart from its place.

١٩ــ إنَّ قَوْماً عَبَدُوا اللّهَ سُبْحانَهُ رَغْبَةً فَتِلْكَ عِبادَةُ التُّجارِ وقَوْماً عَبَدُوهُ رَهْبَةً فتِلْكَ عِبادَةُ العَبيدِ وَ قَوْماً عَبَدُوهُ شُكْراً فَتِلْكَ عِبادَةُ الأحْرارِ

19. 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 that is the worship of the freemen.

SERVANTS

العباد

1. When Allah loves a servant, he inspires him with the goodness of worship.

١ــ إذا أحَبَّ اللّهُ عَبْداً أَلْهَمَهُ حُسْنَ العِبادَةِ

2. When Allah loves a servant, he makes trustworthiness beloved to him.

٢ــ إذا أحَبَّ اللّهُ عَبْداً حَبَّبَ إلَيْهِ الأمانَةَ

3. When Allah honours a servant, He occupies him with His love.

٣ــ إذا أكْرَمَ اللّهُ عَبْداً شَغَلَهُ بِمَحَبَّتِهِ

4. When Allah specially chooses a servant, He inspires him with [religious] devotion.

٤ــ إذَا اسْتَخْلَصَ اللّهُ عَبْداً أَلْهَمَهُ الدِّيانَةَ

5. When Allah chooses a servant he covers him with His awe.

٥ــ إذَا اصْطَفى اللّهُ عَبْداً جَلْبَبَهُ خَشْيَتَهُ

6. When Allah loves a servant, He adorns him with tranquillity and forbearing.

٦ــ إذا أحَبَّ اللّهُ عَبْداً زَيَّنَهُ بِالسَّكينَةِ وَ الحِلْمِ

7. When Allah loves a servant, He inspires him with truth.

٧ــ إذا أحَبَّ اللّهُ عَبْداً أَلْهَمَهُ الصِّدْقَ

8. When Allah honours a servant, He helps him to establish justice.

٨ــ إذا أكْرَمَ اللّهُ عَبْداً أعانَهُ عَلى إقامَةِ الحَقِّ

9. When Allah loves a servant, He makes him hate wealth and shortens his hopes.

٩ــ إذا أحَبَّ اللّهُ سُبْحانَهُ عَبْداً بَغَّضَ إلَيْهِ المالَ وَقَصَّرَ مِنْهُ الآمالَ

10. When Allah loves a servant, He bestows him with a good heart and an upright character.

١٠ــ إذا أحَبَّ اللّهُ عَبْداً رَزَقَهُ قَلْباً سَليماً وَ خُلْقاً قَويماً

11. When Allah wishes good for a servant, He grants him a sound intellect and upright action.

١١ــ إذا أرادَ اللّهُ بِعَبْد خَيْراً مَنَحَهُ عَقْلاً قَويماً وَ عَمَلاً مُسْتَقيماً

١٢ــ إذا أرادَ اللّهُ بِعَبْد خَيْراً أعَفَّ بَطْنَهُ وَ فَرْجَهُ

12. When Allah wishes good for a servant, He safeguards his stomach and private parts from the unlawful.

١٣ــ إذا أرادَ اللّهُ بِعَبْد خَيراً أَلْهَمَهُ القَناعَةَ وَ أصْلَحَ لَهُ زَوْجَهُ

13. When Allah wishes good for a servant, He inspires him with contentment and sets his wife right for him.

١٤ــ إذا أرادَ اللّهُ بِعَبْد خَيْراً أعَفَّ بَطْنَهُ عَنِ الطّعامِ وَ فَرْجَهُ عَنِ الحَرامِ

14. When Allah wishes good for a servant, He makes his stomach abstain from [unlawful] food and his private parts from that which is forbidden.

١٥ــ إذا أرادَ اللّهُ سُبْحانَهُ صَلاحَ عَبْد أَلْهَمَهُ قِلَّةَ الكَلامِ وَقِلَّةَ الطَّعامِ وَقِلَّةَ المَنامِ

15. When Allah, the Glorified, wishes goodness for a servant, He inspires him to talk less, eat less and sleep less.

١٦ــ إذا أرادَ اللّهُ بِعَبْد خَيْراً فَقَّهَهُ فِي الدّينِ وَ أَلْهَمَهُ اليَقينَ

16. When Allah wishes good for a servant, He makes him learned in religion and inspires him with certitude.

١٧ــ إذا أرادَ اللّهُ بِعَبْد خَيْراً أَلْهَمَهُ القَناعَةَ فَاكْتَفى بِالكَفافِ وَ اكْتَسى بِالعَفافِ

17. 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].

١٨ــ إذا أرادَ اللّهُ بِعَبْد خَيْراً أَلْهَمَهُ الاِقْتِصادَ وَ حُسْنَ التَّدْبيرِ وَ جَنَّبَهُ سُوءَ التَّدْبيرِ وَ الإسْرافَ

18. When Allah wishes good for a servant, He inspires him with moderation and good management and keeps him away from mismanagement and wastefulness.

١٩ــ إذا أحَبَّ اللّهُ عَبْداً أَلْهَمَهُ رُشْدَهُ وَ وَفَّقَهُ لِطاعَتِهِ

19. When Allah loves a servant, He inspires him with right guidance and makes him successful in His obedience.

٢٠ــ وَ أثنى ــ عَليه السّلامُ ــ عَلى رَجُل فَقالَ:ذاكَ يَنْفَعُ سِلْمُهُ وَ لا يُخافُ ظُلْمُهُ إذا قالَ

20. He (‘a) praised a man saying: This is one whose peacefulness benefits and injustice is not feared from him. When he

فَعَلَ وَ إذا وُلِّيَ عَدَلَ

says, he does and when he put in charge, he is just.

٢١ــ وَ قالَ ــ عَليه السّلامُ ــ في حَقِّ مَنْ أثنى عَلَيْهِ: فَتّاحُ مُبْهَمات دلِيلُ فَلَوات دَفّاعُ مُعْضِلات

21. 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.

٢٢ــ خَيْرُ العِبادِ مَنْ إذا أحْسَنَ اِسْتَبْشَرَ وَ إذا أساءَ اِسْتَغْفَرَ

22. The best of servants is one who is delighted when he does good and when he does evil, he repents.

٢٣ــ عِبادٌ مَخْلُوقُونَ اِقْتِداراً وَ مَرْبُوبُونَ اِقْتِساراً وَ مَقْبُوضُونَ اِحْتِضاراً

23. People are created by [Allah’s] power, raised up with constraint and made to die through pangs of death.

٢٤ــ لَوْ أنَّ العِبادَ حينَ جَهِلُوا وَقَفُوا لَمْ يَكْفُرُوا وَ لَمْ يُضِلُّوا

24. If the servants were to stop when they are ignorant [about something], they would neither apostatize nor would they go astray.

٢٥ــ إذا أرْذَلَ(أذَلَّ) اللّهُ عَبْداً حَظَرَ عَلَيْهِ العِلْمَ

25. When Allah humiliates (or abases) a servant, He denies him knowledge.

٢٦ــ إذا أرادَ اللّهُ بِعَبْد شَرّاً حَبَّبَ إلَيْهِ المالَ وَ بَسَطَ مِنْهُ الآمالَ

26. When Allah wants something bad for a servant, He makes wealth beloved to him and extends his [false] hopes.

٢٧ــ إذا أرادَ اللّهُ سُبْحانَهُ إزالَةَ نِعْمَة عَنْ عَبْد كانَ أوَّلَ ما يُغَيَّرُ عَنْهُ عَقْلُهُ وَأشَدُّ شَيْء عَلَيْهِ فَقْدُهُ

27. 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.

٢٨ــ إنَّ مِنْ أبْغَضِ الخَلائِقِ إلَى اللّهِ تَعالى رَجُلاً وَكَلَهُ إلى نَفْسِهِ جائِراً عَنْ قَصْدِ السَّبيلِ سائِراً بِغَيْرِ دليل

28. 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.

29. A servant is a servant, even if he is assisted by [divine] destiny.

٢٩ــ اَلْعَبْدُ عَبْدٌ وَ إنْ ساعَدَهُ القَدَرُ

30. The beauty of a servant is [in his] obedience.

٣٠ــ جَمالُ العَبْدِ الطّاعَةُ

TAKING LESSONS AND EXAMPLES

العبرة والإعتبار

1. Take lesson and you will be deterred [from evil].

١ــ اِعْتَبِرْ تَزْدَجِرْ

2. Take lesson and you will become content.

٢ــ اِعْتَبِرْ تَقْتَنِعْ

3. Take lessons from [the lives of] those who preceded you before those who are after you take lessons from you.

٣ــ اِتَّعِظُوا مِمَّنْ كانَ قَبْلَكُمْ قَبْلَ أنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ

4. Take counsel from the examples [of others], learn lessons from the changing situations and take benefit from the Warners.

٤ــ اِتَّعِظُوا بِالعِبَرِ وَ اعْتَبِروُا بِالغِيَرِ وَ انْتَفِعُوا بِالنُّذُرِ

5. Where are the ‘Amāliqa and the children of the ‘Amāliqa?

٥ــ أيْنَ العَمالِقَةُ وَ أبْناءُ العَمالِقَةِ ؟!

6. Where are the tyrants and the children of the tyrants?

٦ــ أيْنَ الجَبابِرَةُ وَ أبْناءُ الجَبابِرَةِ ؟!

7. Where are the people of the cities of Rass who killed the Prophets and extinguished the light of the Messengers?

٧ــ أيْنَ أهْلُ مَدائِنِ الرَّسِّ الَّذينَ قَتَلُوا النَّبِيِّينَ وَ أطْفَئُوا نُورَ المُرْسَلينَ؟!

8. Where are those who rallied the troops and inhabited the cities?

٨ــ أيْنَ الَّذينَ عَسْكَرُوا العَساكِرَ وَ مَدَنُوا المَدائِنَ ؟!

9. Where are those who said, “Who is more powerful than us and is greater in

٩ــ أيْنَ الَّذينَ قالُوا مَنْ أشَدُّ مِنّا قُوَّةً وَ أعْظَمُ

assemblage?"

جَمْعاً؟!

10. Where are those who left the best heritage, were most just in their actions and had the biggest kingdoms?

١٠ــ أيْنَ الَّذينَ كانُوا أحْسَنَ آثاراً وَ أعْدَلَ أفْعالاً وَ أكْبَرَ مُلْكاً؟!

11. Where are those who vanquished the armies and travelled in the thousands?

١١ــ أيْنَ الَّذينَ هَزَمُوا الجُيُوشَ وَ سارُوا بِالأُلُوفِ ؟!

12. Where are those who built kingdoms, paved passages, aided the aggrieved and hosted guests?

١٢ــ أيْنَ الَّذينَ شَيَّدُوا المَمالِكَ وَ مَهَّدُوا المَسالِكَ وَ أغاثُوا المَهْلُوفَ وَ قَرَوُوا الضُّيُوفَ ؟!

13. Where is the one who strived and struggled, and prepared and mobilized [all possible resources]?

١٣ــ أيْنَ مَنْ سَعى وَ اجْتَهَدَ وَ أعَدَّ وَ احْتَشَدَ؟!

14. Where is the one who built and erected, paved and prepared, accumulated and counted?

١٤ــ أيْنَ مَنْ بَنى وَشَيَّدَ وَ فَرَشَ وَ مَهَّدَ وَ جَمَعَ وَ عَدَّدَ ؟!

15. Where is Khosrau and Caesar and Tubba' and Himyar ?

١٥ــ أيْنَ كِسْرى وَقَيْصَرُ وَ تُبَّعُ وَ حِمْيَرُ ؟!

16. Where is the one who stored and amassed, and accumulated wealth upon wealth thereby multiplying it?

١٦ــ أيْنَ مَنِ ادَّخَرَ وَ اعْتَقَدَ وَ جَمَعَ المالَ عَلَى المالِ فَأكْثَرَ ؟!

17. Where is the one who fortified and strengthened, and adorned and decorated?

١٧ــ أيْنَ مَنْ حَصَّنَ وَ أكَّدَ وَ زَخْرَفَ وَ نَجَّدَ ؟!

18. Where is the one who accumulated and increased, and stored and amassed, and considered the future of his son?

١٨ــ أيْنَ مَنْ جَمَعَ فَأكْثَرَ وَ احْتَقَبَ وَ اعْتَقَدَ وَ نَظَرَ بِزَعْمِهِ لِلْوَلَدِ؟!

19. Where are those who lived longer than you and left a greater heritage?

١٩ــ أيْنَ مَنْ كانَ مِنْكُمْ أطْوَلَ أعْماراً وَ أعْظَمَ آثاراً؟!

٢٠ــ أيْنَ مَنْ كانَ أعَدَّ عَديداً وَأَكْنَفَ (إكْثَفَ) جُنُوداً وَ أعْظَمَ آثاراً؟!

20. Where are the ones who were larger in numbers, had stronger armies and had greater effect?

٢١ــ أيْنَ المُلُوكُ وَ الأكاسِرَةُ ؟!

21. Where are the kings and Khosraus?

٢٢ــ أيْنَ بَنُو الأصْفَرِ وَ الفَراعِنَةُ ؟!

22. Where are the children of the Yellow and the pharaohs?

٢٣ــ أيْنَ الَّذينَ مَلَكُوا مِنَ الدُّنيا أقاصِيَها ؟!

23. Where are those who ruled the extremities of this world?

٢٤ــ أيْنَ الَّذينَ اسْتَذَلُّوا الأعْداءَ وَ مَلَكُوا نَواصِيَها ؟!

24. Where are those who used to humiliate their enemies and take possession of their forelocks [by enslaving them]?

٢٥ــ أيْنَ الَّذينَ دانَتْ لَهُمُ الأُمَمُ؟!

25. Where are those to whom the nations were subservient?

٢٦ــ أيْنَ الَّذينَ بَلَغُوا مِنَ الدُّنْيا أقاصِيَ الهِمَمِ؟!

26. Where are those who attained their highest ambitions in this world?

٢٧ــ إنَّ لِلْباقِينَ بِالماضينَ مُعْتَبَراً

27. Verily for those who remain [behind] there is an example in those who have passed.

٢٨ــ إنَّ لِلآخِرِ بِالأوَّلِ مُزْدَجَراً

28. Verily for the latter there is an admonishment in the former.

٢٩ــ إنَّ ذَهابَ الذّاهِبينَ لَعِبْرَةٌ لِلْقَوْمِ المُتَخَلِّفينَ

29. Verily the passing away of those who depart is a lesson for the community that remains behind.

٣٠ــ اَلإعْتِبارُ يُثْمِرُ العِصْمَةَ

30. Taking example yields [the fruit of] inerrancy.

٣١ــ اَلزَّمانُ يُريكَ العِبَرَ

31. Time shows you examples.

٣٢ــ الإعْتِبارُ يُفيدُ الرَّشادَ

32. Taking lesson is beneficial in [attaining] right guidance.

٣٣ــ إذا أحَبَّ اللّهُ عَبْداً وَعَظَهُ بِالعِبَرِ

33. When Allah loves a servant, He gives him direction through examples.

٣٤ــ خُلِّفَ لَكُمْ عِبَرٌ مِنْ آثارِ الماضينَ قَبْلَكُمْ لِتَعْتَبِرُوا بِها

34. You have been left with examples from the vestiges of those who passed away before you, so take lesson from them.

٣٥ــ دَوامُ الاِعْتِبارِ يُؤَدِّي إلَى الاِسْتِبْصارِ وَ يُثْمِرُ الاِزْدِجارَ

35. Continually taking lessons leads to perspicacity and bears the fruit of restraint [from evil].

٣٦ــ ذِمَّتي بما أقُولُ رَهينَةٌ وَ أنَا بِهِ زَعيمٌ إنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عمّا بَيْنَ يَدَيْهِ مِنَ المَثُلاتِ حَجَزَهُ التَّقْوى عَنْ تَقَحُّمِ الشُّبَهاتِ

36. 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.

٣٧ــ صَدِّقْ بِما سَلَفَ مِنَ الحَقِّ وَ اعْتَبِرْ بِما مَضى مِنَ الدُّنيا فَإنَّ بَعْضَها يُشْبِهُ بَعْضاً وَ آخِرُها لاحِقٌ بِأوَّلِها

37. 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.

٣٨ــ طُولُ الاِعْتِبارِ يَحْدُو عَلَى الاِسْتِظْهارِ

38. The prolonged drawing of lessons [from the past] impels one to be precautious.

٣٩ــ في كُلِّ نَظْرَة عِبْرَةٌ

39. In every glance there is a lesson.

٤٠ــ في كُلِّ اعْتِبار اِسْتِبْصارٌ

40. In every lesson that is drawn there is discernment.

٤١ــ في تَعاقُبِ الأيّامِ مُعْتَبَرٌ لِلأنامِ

41. In the succession of days there is lesson for the creatures.

٤٢ــ فازَ مَنْ كانَتْ شيمَتُهُ الاِعْتِبارَ وَ سَجِيَّتُهُ

42. Successful is the one who has a habit of taking lesson [from the past] and a

الإسْتِظْهارَ

tendency towards being precautious.

٤٣ــ قَدِ اعْتَبَرَ مَنِ ارْتَدَعَ

43. He who has been deterred [from evil] has taken lesson [from the past].

٤٤ــ قَد اعْتَبَرَ بِالباقي مَنِ اعْتَبَرَ بِالماضي

44. He who takes a lesson from the past [that has gone] has taken a lesson for the remaining [future].

٤٥ــ كُلُّ يَوْم يُفيدُكَ عِبَراً إنْ أصْحَبْتَهُ فِكْراً

45. Every day benefits you with lessons if you accompany it with contemplation.

٤٦ــ كَفى مُعْتَبَراً لأُولِي النُّهى ما عَرَفُوا

46. For the people of intelligence, what they are aware of is enough of a lesson for them.

٤٧ــ لَقَدْ جاهَرَتْكُمُ العِبَرُ وَ زَجَرَكُمْ (وَ زُجِرْتُمْ بِما) ما فيهِ مُزْدَجَرٌ وَ ما بَلَّغَ (يُبَلِّغُ) عَنِ اللّهِ بَعْدَ رَسُولِ اللّهِ (رُسُلِ السَّماءِ إلاّ البَشَرُ) مِثْلُ النُّذُرِ

47. 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.

٤٨ــ لَوِ اعْتَبَرْتَ بِما أضَعْتَ مِنْ ماضي عُمْرِكَ لَحَفِظْتَ ما بَقِيَ

48. If you took lessons from what has passed of your life, you would safeguard that which remains [of it].

٤٩ــ مَنِ اعْتَبَرَ حَذِرَ

49. One who takes lesson [from the past] is cautious.

٥٠ــ مَنْ كَثُرَ اِعْتِبارُهُ قَلَّ عِثارُهُ

50. One whose consideration [of past events from which he draws lessons] increases, his mistakes decrease.

٥١ــ مَنِ اعْتَبَرَ بِتَصاريفِ الزَّمانِ حَذِرَ غَيْرَهُ

51. One who takes a lesson from the vicissitudes of time is careful of [the evil of] others.

٥٢ــ مَنْ لَمْ يَعْتَبِرْ بِغَيْرِهِ لَمْ يَسْتَظْهِرْ لِنَفْسِهِ

52. One who does not take lesson from others does not take precaution for

himself.

53. One who takes admonishment from the examples [of the past] is deterred [from evil].

٥٣ــ مَنِ اتَّعَظَ بِالعِبَرِ اِرْتَدَعَ

54. One who does not take a lesson from the passage of days is not deterred by reproach.

٥٤ــ مَنْ لَمْ يَعْتَبِرْ بِتَصارِيفِ الأيّامِ لَمْ يَنْزَجِرْ بِالمَلامِ

55. One who takes a lesson from vicissitudes does not rely on the peacefulness of time.

٥٥ــ مَنِ اعْتَبَرَ بِالغِيَرِ لَمْ يَثِقْ بِمُسالَمَةِ الزَّمَنِ

56. One who recognizes the lessons [of the past], it is as if he is living among the ancients.

٥٦ــ مَنْ عَرَفَ العِبْرَةَ فَكَأَنَّما عاشَ فِي الأوَّلِينَ

57. One who does not take lesson from the vicissitudes of this world, advice has no effect on him.

٥٧ــ مَنْ لَمْ يَعْتَبِرْ بِغِيَرِ الدُّنيا وَ صُرُوفِها لَمْ تَنْجَعْ فيهِ المَواعِظُ

58. One who considers matters arrives at their [appropriate] criteria.

٥٨ــ مَنِ اعْتَبَرَ الأُمُورَ وَقَفَ عَلى مَصادِقِها

59. One who takes lesson from the vicissitudes of this world, his desires lessen.

٥٩ــ مَنِ اعْتَبَرَ بِغِيَرِ الدُّنيا قَلَّتْ مِنْهُ الأطْماعُ

60. How many the lessons are, and how few of them are learnt!

٦٠ــ ما أكْثَرَ العِبَرَ وَ أقَلَّ الاِعْتِبارَ

61. There is no lesson to be taken for the one who has no restraint.

٦١ــ لااِعْتِبارَ لِمَنْ لاازدِجارَ لَهُ

62. Taking lesson steers one towards right guidance.

٦٢ــ اَلاِعْتِبارُ يَقُودُ إِلَى الرُّشْدِ

١ــ اَلْعِتابُ حَياةُ المَوَدَّةِ

1. Goodwill [and friendly admonishment] is the life of friendship [and affection].

٢ــ كَثْرَةُ العِتابِ تُؤْذِنُ بِالارْتِيابِ

2. Too much reprimand indicates [one's] suspicion.

٣ــ ما أُعْتِبَ مَنِ اغْتَفَرَ (افْتَقَرَ)

3. He who seeks forgiveness (or is indigent) is not reprimanded.

٤ــ لاتُعاتِبِ الجاهِلَ فَيَمْقُتْكَ وَ عاتِبِ العاقِلَ يُحْبِبْكَ

4. Do not reprimand the ignorant one as he will hate you, but reprimand the wise one as he will love you [for it].

٥ــ لا تُكْثِرَنَّ العِتابَ فَإِنَّهُ يُورِثُ الضَّغينَةَ وَ يَدْعُو إِلَى البَغْضاءِ وَ اسْتَعْتِبْ لِمَنْ رَجَوْتَ اِعْتابَهُ

5. 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.

٦ــ إذا عاتَبْتَ فَاسْتَبْقِ

6. When you reprimand then leave some room [to make amends and do not be excessive in reprimanding].

العتق والإعتاق

EMANCIPATION

١ــ إذا مَلَكْتَ فَأعْتِقْ

1. When you become the owner [of a slave], then emancipate [him].

العَثْرَة

SLIP UP

١ــ عَثْرَةُ الاِسْتِرْسالِ لاتُسْتَقالُ

1. The slip up of impudence cannot be pardoned.

العُجب

CONCEIT

1. The most alienating estrangement is conceit.	١ــ أوْحَشُ الوَحْشَةِ العُجْبُ
2. Conceit is destruction.	٢ــ اَلعُجْبُ هَلاكٌ
3. Conceit is folly.	٣ــ اَلعُجْبُ حُمْقٌ
4. Conceit is the cornerstone of foolishness.	٤ــ اَلعُجْبُ رَأسُ الحَماقَةِ
5. Conceit is the cornerstone of ignorance.	٥ــ اَلعُجْبُ رَأسُ الجَهْلِ
6. Conceit is the symbol of foolishness.	٦ــ اَلعُجْبُ عُنْوانُ الحَماقَةِ
7. Self-admiration prevents growth.	٧ــ اَلإعْجابُ يَمْنَعُ الازدِيادَ
8. Conceit is the most harmful associate.	٨ــ اَلعُجْبُ أضَرُّ قَرين
9. Self-admiration is contrary to reason.	٩ــ اَلإعْجابُ ضِدُّ الصَّوابِ
10. Conceit corrupts the intellect.	١٠ــ اَلعُجْبُ يُفْسِدُ العَقْلَ
11. Conceit prevents growth.	١١ــ اَلعُجْبُ يَمْنَعُ الازدِيادَ
12. Becoming conceited because of a good deed nullifies it.	١٢ــ اَلعُجْبُ بِالحَسَنَةِ يُحْبِطُها
13. Conceit is the bane of dignity.	١٣ــ اَلعُجْبُ آفَةُ الشَّرَفِ
14. Conceit manifests [one's] shortcoming.	١٤ــ اَلعُجْبُ يُظْهِرُ النَّقيصَةَ
15. The admiration of a person for himself is folly.	١٥ــ إعْجابُ المَرْءِ بِنَفْسِهِ حُمْقٌ
16. Self-admiration is contrary to reason and the bane of the intellects.	١٦ــ اَلإعْجابُ ضِدُّ الصَّوابِ وَ آفَةُ الألْبابِ
17. When you wish your merits to be glorified among the people, then do not glorify yourself.	١٧ــ إذا أرَدْتَ أنْ تَعْظُمَ مَحاسِنُكَ عِنْدَ النّاسِ فَلا تَعْظُمْ في عَيْنِكَ

١٨ــ إذا زادَ عُجْبُكَ بما أنْتَ فيهِ مِنْ سُلْطانكَ فَحَدَثَتْ لَكَ أُبَّهَةٌ أو مَخيلَةٌ فَانْظُرْ إلى عِظَمِ مُلْكِ اللّهِ وَقُدْرَتِهِ مِمّا لاتَقْدِرُ عَلَيْهِ مِنْ نَفْسكَ فَإنَّ ذلِكَ يُلَيِّنُ مِنْ جَماحِكَ وَ يَكُفُّ عَنْ غَرْبِكَ وَ يَفيءُ إلَيْكَ بِما عَزَبَ عَنْكَ مِنْ عَقْلِكَ

18. When your self-importance is increased by the position [of authority] you are in, and this brings about arrogance or 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.

١٩ــ بِالرِّضا عَنِ النَّفْسِ تَظْهَرُ السَّوْءاتُ وَ العُيُوبُ

19. By being pleased with oneself, vices and faults become manifest.

٢٠ــ ثَمَرَةُ العُجْبِ البَغْضاءُ

20. The fruit of conceit is hatred.

٢١ــ سَيِّئَةٌ تَسُوؤُكَ خَيْرٌ مِنْ حَسَنَة تُعْجِبُكَ

21. The evil that befalls you is better than the good that makes you conceited.

٢٢ــ مَنْ أُعْجِبَ بِنَفْسِهِ سُخِرَ بِهِ

22. One who admires himself will be ridiculed because of it.

٢٣ــ مَنْ أُعْجِبَ بِرَأْيِهِ ذَلَّ (ضَلَّ)

23. One who admires his [own] opinion becomes abased (or goes astray).

٢٤ــ مَنْ أُعْجِبَ بِفِعْلِهِ أُصيبَ بِعَقْلِهِ

24. Whoever is proud [and pleased] with his action, his intellect gets afflicted.

٢٥ــ مَنْ أعْجَبَهُ قَوْلُهُ فَقدْ غَرَبَ عَقْلُهُ

25. One who admires his [own] speech, his intellect has departed.

٢٦ــ مَنْ كَثُرَ إعْجابُهُ قَلَّ صَوابُهُ

26. One whose self-admiration increases, his correctness reduces.

٢٧ــ مَنْ أُعْجِبَ بِعَمَلِهِ أحْبَطَ أجْرَهُ

27. One who becomes conceited by his action nullifies his reward.

٢٨ــ مَنْ أُعْجِبَ بِحُسْنِ حالَتِهَ قَصَّرَ عَنْ حُسْنِ حيلَتِهِ

28. One who admires his good state falls short of attaining good expediencies.

٢٩ــ مَنْ تَرَكَ العُجْبَ وَ التَّوانِيَ لَمْ يَنْزِلْ بِهِ مَكْرُوهٌ

29. Adversity does not descend upon the one who abandons conceit and lassitude.

٣٠ــ ما أُعْجِبَ بِرَأْيِهِ إلاّ جاهِلٌ

30. No one admires his own opinion except the ignorant one.

٣١ــ ما أضَرَّ المَحاسِنَ كَالعُجْبِ

31. Nothing damages [one's] merits [and good deeds] like conceit.

٣٢ــ ما لابْنِ آدَمَ وَ العُجْبِ وَ أوَّلُهُ نُطْفَةٌ مَذِرَةٌ وَ آخِرُهُ جيفَةٌ قَذِرَةٌ وَ هُوَ بَيْنَ ذلِكَ يَحْمِلُ العَذَرَةَ

32. 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.

٣٣ــ لا وَحْشَةَ أوْحَشُ مِنَ العُجْبِ

33. There is no alienation more desolating than conceit.

٣٤ــ إعْجابُ المَرْءِ بِنَفْسِهِ بُرْهانُ نَقْصِهِ وَ عُنْوانُ ضَعْفِ عَقْلِهِ

34. The self-admiration of a person is proof of his deficiency and a symbol of his weak intellect.

٣٥ــ إيّاكَ وَ الإعْجابَ وَ حُبَّ الإطْراءِ فَإنَّ ذلِكَ مِنْ أوْثَقِ فُرَصِ الشَّيْطانِ

35. Keep away from self-conceit and love for praise, for these are the strongest opportunities for Satan.

٣٦ــ إيّاكَ أنْ تُعْجِبَ بِنَفْسِكَ فَيَظْهَرَ عَلَيْكَ النَّقْصُ وَ الشَّنَ آنُ

36. Be careful not to be self-conceited, thereby making deficiency and enmity manifest upon [and against] you.

٣٧ــ إيّاكَ أنْ تَسْتَكْبِرَ مِنْ مَعْصِيَةِ غَيْرِكَ ما تَسْتَصْغِرُهُ مِنْ نَفْسِكَ أو تَسْتَكْثِرَ مِنْ طاعَتِكَ ما تَسْتَقِلُّهُ مِنْ غَيْرِكَ

37. 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.

١ــ اَلْمُعْجِبُ لاعَقْلَ لَهُ

1. The self-admiring one has no intelligence.

٢ــ لَيْسَ لِمُعْجِب رَأيٌ

2. The self-admiring one has no [valid] opinion [as he never consults with anyone else].

العجز

INABILITY

١ــ اَلْعَجْزُ مَعَ لُزُومِ الخَيْرِ خَيْرٌ مِنَ القُدْرَةِ مَعَ رُكُوبِ الشَّرِّ

1. Inability accompanied by espousing goodness is better than power accompanied by embarking on evil.

٢ــ اَلعَجْزُ إضاعَةٌ

2. Inability is waste.

٣ــ اَلعَجْزُ مَضْيَعَةٌ

3. Inability is ruin.

٤ــ اَلعَجْزُ سَبَبُ التَّضْيِيعِ

4. Inability is a cause of loss.

٥ــ اَلعَجْزُ شَرُّ مَطِيَّة

5. Inability is the worst riding mount.

٦ــ اَلعَجْزُ يُثْمِرُ الهَلَكَةَ

6. Inability bears the fruit of destruction.

٧ــ اَلعَجْزُ يُطْمِعُ الأَعْداءَ

7. Inability makes enemies covetous.

٨ــ ثَمَرَةُ العَجْزِ فَوْتُ الطَّلَبِ

8. The fruit of inability is losing what is sought.

٩ــ اَلعَجْزُ اِشْتِغالُكَ بِالمَضْمُونِ لَكَ عَنِ المَفْرُوضِ عَلَيْكَ وَ تَرْكُ القَناعَةِ بِما أُوتيتَ

9. 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.

THE POWERLESS

العاجز

1. The most powerless of people are those who consider themselves the safest from sudden events and [from] the onslaught of their deaths.

١ــ أعْجَزُ النّاسِ آمَنُهُمْ لِوُقُوعِ الحَوادِثِ وَ هُجُومِ الأجَلِ

2. Sometimes the powerless one acquires what he needs.

٢ــ رُبَّما أدْرَكَ العاجِزُ حاجَتَهُ

THE DERRIERE

العجيزة

1. The derriere is one of the two faces.

١ــ اَلعَجيزَةُ أحَدُ الوَجْهَيْنِ

HASTE AND THE HASTY

العَجلة و العجول

1. Haste is dispraised in every affair except in that which repels evil.

١ــ اَلعَجَلَةُ مَذْمُومَةٌ في كُلِّ أمْر إلاّ فيما يَدْفَعُ الشَّرَّ

2. Beware of haste, for indeed it bears the fruit of regret.

٢ــ اِحْذَرُوا العَجَلَةَ فَإنَّها تُثْمِرُ النَّدامَةَ

3. Keep away from haste, for verily it is the symbol of loss and regret.

٣ــ إيّاكَ وَ العَجَلَ فَإنَّهُ عُنْوانُ الفَوْتِ وَ النَّدَمِ

4. Keep away from haste, for surely it is associated with error.

٤ــ إيّاكَ وَ العَجَلَ فَإنَّهُ مَقْرُونٌ بِالعِثارِ

5. Haste (or conceit) leads to error.

٥ــ اَلعَجَلُ (العُجْبُ) يُوجِبُ العِثارَ

6. Haste prevents one from [successfully] achieving his goal.

٦ــ اَلعَجَلَةُ تَمْنَعُ الإصابَةَ

7. Making haste before [having the] ability, causes distress.

٧ــ اَلعَجَلُ قَبْلَ الإمْكانِ يُوجِبُ الغُصَّةَ

٨ــ ثَمَرَةُ العَجَلَةِ العِثارُ	8. The fruit of haste is error.
٩ــ مِنَ الحُمْقِ العَجَلَةُ قَبْلَ الإمْكانِ	9. Being hasty before [possessing the] ability is part of foolishness.
١٠ــ مَعَ العَجَلِ يَكْثُرُ الزَّلَلُ	10. With haste, errors abound.
١١ــ اَلعَجُولُ مُخْطِئٌ وَ إنْ مَلَكَ	11. The hasty one is in the wrong, even if he acquires [what he seeks].
١٢ــ راكِبُ العَجَلِ (العَجَلَةِ) مُشْف (مُشْرِف) عَلَى الكَبْوَةِ	12. The one who rides on [the mount of] haste is on the verge of stumbling.
١٣ــ فِي العَجَلِ عِثارٌ	13. In haste there is error.
١٤ــ فِي العَجَلَةِ النَّدامَةُ	14. In haste there is regret.
١٥ــ قَلَّما يُصيبُ رَأيُ العَجُولِ	15. It is seldom that the view of a hasty person turns out to be correct.
١٦ــ قَلَّما تَنْجَحُ حيلَةُ العَجُولِ أوْ تَدُومُ مَوَدَّةُ المَلُولِ	16. It is seldom that the scheme of the hasty is successful or that the love of the one who is fed up lasts.
١٧ــ قَلَّ مَنْ عَجِلَ إلاّ هَلَكَ	17. Few are the ones who make haste and are not ruined by it.
١٨ــ كُلُّ مُعاجَل يَسْأَلُ الإنْظارَ	18. Everyone who is hastened asks for more time.
١٩ــ كَثْرَةُ العَجَلِ يُزِلُّ الإنْسانَ	19. Too much haste makes a person slip.
٢٠ــ لَنْ يُلْقَي العَجُولُ مَحْمُوداً	20. A hasty person never gets praised [for his haste].
٢١ــ مَنْ عَجِلَ زَلَّ	21. One who makes haste, errs.
٢٢ــ مَنْ يَعْجَلْ يَعْثُرْ	22. One who is hasty makes mistakes.

23. One who makes haste, his errors increase.

٢٣ــ مَنْ عَجِلَ كَثُرَ عِثارُهُ

24. One who acts hastily falls into error.

٢٤ــ مَنْ رَكِبَ العَجَلَ أدْرَكَ الزَّلَلَ

25. One who is hasty regrets his haste.

٢٥ــ مَنْ عَجِلَ نَدِمَ عَلَى العَجَلِ

26. One who acts hastily is made to stumble by error.

٢٦ــ مَنْ رَكِبَ العَجَلَ كَبابِهِ الزَّلَلُ

27. One who acts hastily is bestridden by blame.

٢٧ــ مَنْ رَكِبَ العَجَلَ رَكِبَتْهُ المَلامَةُ

28. There is no achievement for the hasty.

٢٨ــ لاإصابَةَ لِعَجُول

29. 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.

٢٩ــ أشَدُّ النّاسِ نَدامَةً وَ أكْثَرُهُمْ مَلامَةً العَجِلُ النَّزِقُ الَّذي لايُدْرِكُهُ عَقْلُهُ إلاّ بَعْدَ فَوْتِ أمْرِهِ

30. Leave haste aside, for indeed the one who is hasty in matters neither attains what he seeks nor is his affair praised.

٣٠ــ ذَرِ العَجَلَ فَإنَّ العَجِلَ فِي الأُمُورِ لايُدْرِكُ مَطْلَبَهُ وَلايُحْمَدُ أمْرُهُ

31. The hasty one errs or is close to [erring]

٣١ــ أخْطَأَ مُسْتَعْجِلٌ أوْ كادَ

THE DENUMERABLE

المعدود

1. Every denumerable thing can diminish.

١ــ كُلُّ مَعْدُود مُنْتَقِصٌ

READINESS AND PREPARATION

الإستعداد

1. The best preparation is that by which one's Hereafter is improved.

١ــ خَيْرُ الإسْتِعْدادِ ما أُصْلِحَ بِهِ المَعادُ

٢ــ تَخَفَّفُوا فَإِنَّ الغايَةَ أمامَكُمْ وَ السّاعَةَ مِنْ وَرائِكُمْ تَحْدُوكُمْ

2. Lighten your burden, for indeed the goal is in front of you and time is behind you, driving you forward.

٣ــ تَخَفَّفُوا تَلْحَقُوا فَإِنَّما يُنْتَظَرُ بِأَوَّلِكُمْ آخِرُكُمْ

3. 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].

٤ــ تَيَسَّرْ لِسَفَرِكَ وَ شِمْ بَرْقَ النَّجاةِ وَ ارْحَلْ مَطايَا التَّشْمير

4. Prepare for your journey, keep your gaze on the flash of salvation and travel on swift [and girded] mounts [of good deeds].

٥ــ تُوبُوا (تُوبُوا) مِنَ الغَفْلَةِ وَ تَنَبَّهُوا مِنَ الرَّقْدَةِ وَ تَأَهَّبُوا لِلنُّقْلَةِ وَتَزَوَّدُوا لِلرِّحْلَةِ

5. Return from negligence, awake from slumber, prepare yourself for the move and gather provisions for the journey.

٦ــ مَنِ اسْتَعَدَّ لِسَفَرِهِ قَرَّ عَيْناً بِحَضَرِهِ

6. One who has prepared for his journey is delighted upon his arrival.

٧ــ اِرْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ وَ وَطِّ المَنْزِلَ قَبْلَ حُلُولِكَ

7. Select your abode for yourself before the day of your landing and prepare your dwelling before your arrival.

العدل والعادل

JUSTICE AND THE JUST

١ــ اَلعَدْلُ أفْضَلُ السِّياسَتَيْنِ

1. Justice is the better of the two policies.

٢ــ اَلعَدْلُ رَأسُ الإيمانِ وَ جَمّاعُ الإحْسانِ

2. Justice is the cornerstone of faith and the accumulator of benevolence.

٣ــ اَلْعَدْلُ قِوامُ الرَّعِيَّةِ وَ جَمالُ الوُلاةِ

3. Justice is the mainstay of the populace and the splendour of the rulers.

٤ــ اَلعَدْلُ أَنَّكَ إذا ظُلِمْتَ أنْصَفْتَ وَ الفَضْلُ أَنَّكَ إذا قَدَرْتَ عَفَوْتَ

4. Justice means that you act equitably when you are oppressed, and kindness means that when you gain authority, you

forgive.

5. Be just and you will rule.

٥ــ اِعْدِلْ تَحْكُمْ

6. Be just and you will rule.

٦ــ اِعْدِلْ تَمْلِكَ

7. Be just and your power will last.

٧ــ اِعْدِلْ تَدُمْ لَكَ القُدْرَةُ

8. Have recourse to justice with good intention for the populace, reduced covetousness and increased piety.

٨ــ اِسْتَعِنْ عَلَى العَدْلِ بِحُسْنِ النِّيَّةِ فِي الرَّعيَّةِ وَ قِلَّةِ الطَّمَعِ وَ كَثْرَةِ الوَرَعِ

9. The loftiest of endowments is justice.

٩ــ أسْنَى المَواهِبِ العَدْلُ

10. The best [form of] justice is assisting the oppressed.

١٠ــ أحْسَنُ العَدْلِ نُصْرَةُ المَظْلُومِ

11. The most just of all people is he who is equitable to the one who has oppressed him.

١١ــ أعْدَلُ النّاسِ مَنْ أنْصَفَ مَنْ ظَلَمَهُ

12. Verily being fair in [your] ruling and eschewing oppression are part of justice.

١٢ــ إنَّ مِنَ العَدْلِ أنْ تُنْصِفَ فِي الحُكْمِ وَ تَجْتَنِبَ الظُّلْمَةَ

13. 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.

١٣ــ إنَّ العَدْلَ ميزانُ اللّهِ سُبْحانَهُ الَّذي وَضَعَهُ فِي الخَلْقِ وَ نَصَبَهُ لإقامَةِ الحَقِّ فَلا تُخالِفْهُ في ميزانِهِ وَ لاتُعارِضْهُ في سُلْطانِهِ

14. Verily Allah, the Glorified, has enjoined justice and benevolence and has forbidden indecency and injustice.

١٤ــ إنَّ اللّهَ سُبْحانَهُ أمَرَ بِالعَدْلِ وَ الإحْسانِ وَ نَهى عَنِ الفَحْشاءِ والظُّلْمِ

15. Justice is brings harmony while oppression causes deviation.

١٥ــ اَلعَدْلُ مَأْلُوفٌ اَلجَوْرُ عَسُوفٌ

16. Justice is the soul of testimony.

١٦ــ اَلقِسْطُ رُوحُ الشَّهادَةِ

17. Justice is the life of decrees.

١٧ــ اَلعَدْلُ حَياةُ الأحْكامِ

18. Justice is the best testimony.

١٨ــ اَلقِسْطُ خَيْرُ الشَّهادَةِ

19. Justice reforms the people.

١٩ــ اَلْعَدْلُ يُصْلِحُ البَرِيَّةَ

20. Justice is a merit for the ruler.

٢٠ــ اَلعَدْلُ فَضيلَةُ السُّلْطانِ

21. Justice is the greatest of riches.

٢١ــ اَلعَدْلُ أغْنَى الغَناءِ

22. Justice is equity.

٢٢ــ اَلعَدْلُ إنْصافٌ

23. Justice is a foundation [for a healthy society]; oppression is destruction.

٢٣ــ اَلعَدْلُ مِلاكٌ اَلجَوْرُ هَلاكٌ

24. The just [ruler] is a custodian who awaits one of the two rewards (or the better of the two rewards).

٢٤ــ اَلعادِلُ راع يَنْتَظِرُ أحَدَ الجَزائَيْنِ (أحْسَنَ الجزاعين)

25. The most just among the creation is one who judges best according to the truth.

٢٥ــ أعْدَلُ الخَلْقِ أقْصاهُمْ بِالحَقِّ

26. 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.

٢٦ــ أعْدَلُ النّاسِ مَنْ أنْصَفَ عَنْ قُوَّة وَ أعْظَمُهُمْ حِلْماً مَنْ حَلُمَ عَنْ قُدْرَة

27. Through justice, bounties are multiplied.

٢٧ــ بِالعَدْلِ تَتَضاعَفُ البَرَكاتُ

28. Through justice, the populace is reformed.

٢٨ــ بِالعَدْلِ تَصْلُحُ الرَّعِيَةُ

29. Allah, the Glorified, made justice a mainstay for mankind, a purification from oppressions and vices, and as an opening for [the spreading of] Islam.

٢٩ــ جَعَلَ اللّهُ سُبْحانَهُ العَدْلَ قِواماً لِلأنامِ وَ تَنْزيهاً مِنَ المَظالِمِ وَ الآثامِ وَ تَسْنِيَةً لِلإسْلامِ

30. Virtuous justice is [the cause of] organization [and harmony] among the

٣٠ــ حُسْنُ العَدْلِ نِظامُ البَرِيَّةِ

people.

31. The best of policies is justice.

٣١ــ خَيْرُ السِّياساتِ العَدْلُ

32. How can one who is unjust to himself be just with others?!

٣٢ــ كَيْفَ يَعْدِلُ في غَيْرِهِ مَنْ يَظْلِمُ نَفْسَهُ ؟!

33. Justice suffices as a means of governance.

٣٣ــ كَفى بِالعَدْلِ سائِساً

34. Let your riding mount be justice, for one who rides on it gains mastery.

٣٤ــ لِيَكُنْ مَرْكَبُكَ العَدْلَ فَمَنْ رَكِبَهُ مَلَكَ

35. Justice can never be achieved until injustice falters [and comes to an end].

٣٥ــ لَنْ يُتَمَكَّنَ العَدْلُ حَتّى يَزِلَّ البَخْسُ

36. It is not from justice to judge a reliable person by conjecture [instead of accepting his testimony].

٣٦ــ لَيْسَ مِنَ العَدْلِ القَضاءُ عَلَى الثِّقَةِ بِالظَّنِّ

37. One who is just gains [and strengthens his] power [and authority].

٣٧ــ مَنْ عَدَلَ تَمَكَّنَ

38. The ruling of one who is just gets acted upon.

٣٨ــ مَنْ عَدَلَ نَفَذَ حُكْمُهُ

39. The status of one who is just becomes great.

٣٩ــ مَنْ عَدَلَ عَظُمَ قَدْرُهُ

40. One whose justice increases, his days are praised.

٤٠ــ مَنْ كَثُرَ عَدْلُهُ حُمِدَتْ أيّامُهُ

41. Allah unfolds His mercy upon one who acts justly in the lands.

٤١ــ مَنْ عَدَلَ فِي البِلادِ نَشَرَ اللّهُ عَلَيْهِ الرَّحْمَةَ

42. 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.

٤٢ــ مَنْ طابَقَ سِرُّهُ عَلانِيَتَهُ وَ وافَقَ فِعْلُهُ مَقالَتَهُ فَهُوَ الَّذي أدَّى الأمانَةَ وَ تَحَقَّقَتْ عَدالَتُهُ

٤٣ــ مَنْ عَمِلَ بِالعَدْلِ حَصَّنَ اللّهُ مُلْكَهُ

43. Whoever acts justly, Allah fortifies his kingdom.

٤٤ــ خُذْ بِالعَدْلِ وَ أعْطِ بِالفَضْلِ تَحُزِ المَنْقَبَتَيْنِ

44. Take with justice but give with munificence; you will possess two virtues.

٤٥ــ سِياسَةُ العَدْلِ ثَلاثٌ: لينٌ في حَزْم وَ اسْتِقْصاءٌ في عَدْل وَ إفْضالٌ في قَصْد

45. The policy of justice comprises of three things: judiciousness in leniency, fairness in investigation and moderation in munificence.

٤٦ــ شَيْئانِ لايُوزَنُ ثَوابُهُما: العَفْوُ وَ العَدْلُ

46. Two things are such that their reward cannot be weighed: forgiveness and justice.

٤٧ــ صَلاحُ الرَّعِيَّةِ العَدْلُ

47. The uprightness [and betterment] of the populace is [achieved through] justice.

٤٨ــ عَلَيْكَ بِالعَدْلِ في الصَّديقِ وَ العَدُوِّ وَ القَصْدِ فِي الفَقْرِ وَالغِنى

48. You must be just with [both] friend and foe, and moderate in [both] poverty and wealth.

٤٩ــ غايَةُ العَدْلِ أنْ يَعْدِلَ المَرْءُ في نَفْسِهِ

49. The pinnacle of justice is for a person to be just with himself.

٥٠ــ فِي العَدْلِ الإحْسانُ

50. In justice there is benevolence.

٥١ــ فِي العَدْلِ صَلاحُ البَرِيَّةِ

51. In justice there is betterment of the people.

٥٢ــ فِي العَدْلِ الاِقْتِداءُ بِسُنَّةِ اللّهِ وَ ثَباتُ الدُّوَلِ

52. Following the way of Allah and the stability of nations lies in justice

٥٣ــ فِي العَدْلِ سَعَةٌ وَ مَنْ ضاقَ عَلَيْهِ العَدْلُ فَالجَوْرُ عَلَيْهِ أضْيَقُ

53. In justice there is comfort; and one for whom justice is beleaguering, then oppression will be more beleaguering [and difficult] for him.

٥٤ــ مِنْ لَوازِمِ العَدْلِ اَلتَّناهي عَنِ الظُّلْمِ

54. From the exigencies of justice is the forbidding of oppression.

55. Nothing brings prosperity to the lands like justice.

٥٥ــ ما عُمِرَتِ البُلْدانُ بِمِثْلِ العَدْلِ

56. Do not let the weak lose hope in your justice.

٥٦ــ لا تُؤْيِسِ الضُّعَفاءَ مِنْ عَدْلِكَ

57. There is no justice better than returning the right of the oppressed.

٥٧ــ لاعَدْلَ أفْضَلُ مِنْ رَدِّ المَظالِمِ

58. Justice is life.

٥٨ــ اَلعَدْلُ حَياةٌ

59. Justice is the best judgment.

٥٩ــ اَلعَدْلُ خَيْرُ الحُكْمِ

60. Justice is [a means of attaining]) success and dignity.

٦٠ــ اَلعَدْلُ فَوْزٌ وَ كَرامَةٌ (مكانَةٌ)

61. Justice is the mainstay of the populace (or of the creation).

٦١ــ اَلعَدْلُ قِوامُ الرَّعِيَّةِ (البَرِيَّةِ)

62. Justice is a merit of the sultan.

٦٢ــ العَدْلُ فَضيلَةُ السُّلْطانِ

63. Justice is the system of leadership.

٦٣ــ اَلعَدْلُ نِظامُ الإمْرَةِ

64. Justice is the strongest foundation.

٦٤ــ اَلعَدْلُ أقْوى أساس

65. Justice is the best trait.

٦٥ــ اَلعَدْلُ أفْضَلُ سَجِيَّة

66. Justice relieves the one who acts upon it from being shackled by the rights of others.

٦٦ــ اَلعَدْلُ يُريحُ العامِلَ بِهِ مِنْ تَقَلُّدِ المَظالِمِ

67. The bane of justice is the powerful tyrant.

٦٧ــ آفَةُ العَدْلِ اَلظّالِمُ القادِرُ

68. When your judgment is applied upon yourself [thereby showing your justice], the souls of [other] people summon each other towards your justice.

٦٨ــ إذا نَفَذَ حُكْمُكَ في نَفْسِكَ تَداعَتْ أنْفُسُ النّاسِ إلى عَدْلِكَ

69. The bane of the just [ones] is lack of

٦٩ــ آفَةُ العُدُولِ قِلَّةُ الوَرَعِ

piety.

70. The coming to power of the just is from the necessities.

٧٠ــ دَوْلَةُ العادِلِ مِنَ الواجِباتِ

71. Many a just person is an oppressor.

٧١ــ رُبَّ عادِلٍ جائِرٍ

THE MIDDLE COURSE

الإعتدال والنمط الأوسط

1. 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.

١ــ خَيْرُ الأُمُورِ (هذِهِ الأُمَّةِ) النَّمَطُ الأوْسَطُ إلَيْهِ يَرْجِعُ الغالي وبِهِ يَلْحَقُ التّالي

ENMITY AND THE ENEMY

العدوّ والمعاداة

1. Being bound by straps is better [and more preferable] than accompanying the adversary.

١ــ اَلشَّدُّ بِالقِدِّ وَلامُقارِنَةُ الضِّدِّ

2. The cause of enmity is lack of empathy [and consideration for others].

٢ــ عِلَّةُ المُعاداةِ قِلَّةُ المُبالاتِ

3. Enmity of near ones is more unpleasant than the sting of the scorpions.

٣ــ عَداوَةُ الأقارِبِ أمَرُّ مِنْ لَسْعِ العَقارِبِ

4. Too much enmity is disquieting for the hearts.

٤ــ كَثْرَةُ العَداوَةِ عَناءُ القُلُوبِ

5. Whoever stubbornly opposes the people, they hate him.

٥ــ مَنْ عانَدَ النّاسَ مَقَتُوهُ

6. Whoever manifests his enmity, his stratagems are reduced.

٦ــ مَنْ أظْهَرَ عَداوَتَهُ قَلَّ كَيْدُهُ

7. One who tries to overcome his adversary has embarked on a struggle.

٧ــ مَنْ غالَبَ الضِّدَّ رَكِبَ الجِدَّ

٨ــ مَنْ قارَنَ ضِدَّهُ ضَنِيَ جَسَدَهُ

8. One who accompanies his adversary exhausts his body.

٩ــ مَنِ اسْتَصْلَحَ عَدُوَّهُ زادَ في عَدَدِهِ

9. One who reforms [and reconciles with] his enemy increases in his number.

١٠ــ مَنْ لايُبالِكَ فَهُوَ عَدُوُّكَ

10. Whoever is unconcerned about you, then he is your enemy.

١١ــ مَنْ قارَنَ ضِدَّهُ كَشَفَ عَيْبَهُ وَ عَذَّبَ قَلْبَهُ

11. Whoever accompanies his adversary, he will expose his flaw and torment his heart.

١٢ــ مَنْ دارى أضْدادَهُ أمِنَ المَحارِبَ

12. One who is courteous with his adversaries is safe from battles.

١٣ــ مَنْ نامَ عَنْ عَدُوِّهِ أنْبَهَتْهُ (نَبَّهَتْهُ) المَكائِدُ

13. One who sleeps, neglecting his enemy, is jolted awake by [his] crafty schemes.

١٤ــ مَنِ اسْتَحْلى مُعاداةَ الرِّجالِ اِسْتَمَرَّ مُعاناةَ القِتالِ

14. One who finds the enmity of men sweet tastes the bitterness of the hardships of war.

١٥ــ مَنْ عادَي النّاسَ اِسْتَثْمَرَ النَّدامَةَ

15. One who shows enmity towards the people reaps the fruit of regret.

١٦ــ مَنْ ساتَرَكَ عَيْبَكَ وَ عابَكَ في غَيْبِكَ فَهُوَ العَدُوُّ فَاحْذَرْهُ

16. Whoever hides your fault from you and exposes your fault in your absence, then he is your [real] enemy, so be careful of him.

١٧ــ مَنْ شاقَّ وَ عِرَتْ عَلَيْهِ طُرُقُهُ وَ أعْضَلَ عَلَيْهِ أمْرُهُ وَ ضاقَ عَلَيْهِ مَخْرَجُهُ

17. Whoever shows enmity [with the people] his paths becomes rugged, his affair becomes difficult and his way out becomes narrow.

١٨ــ مَنْ أصْلَحَ الأضْدادَ بَلَغَ المُرادَ

18. One who reforms his adversaries attains his goal.

١٩ــ مَنْ كانَ نَفْعُهُ في مَضَرَّتِكَ لَمْ يَخْلُ في كُلِّ حال مِنْ عَداوَتِكَ

19. One who derives benefit from harming you will never be free from his enmity for you in every situation.

٢٠ــ ما تَلاحى إثْنانِ فَظَهَرَ إلاّ أسْفَهُهُما

20. Never do two people [or groups] quarrel but that the more foolish of the two wins the argument.

٢١ــ مُجامَلَةُ أعْداءِ اللّهِ في دَوْلَتِهِمْ تَقِيَّةٌ مِنْ عَذابِ اللّهِ وَ حَذَرٌ مِنْ مَعارِكَ البَلاءِ فِي الدُّنيا

21. 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.

٢٢ــ مُجاهَدَةُ الأعْداءِ في دَوْلَتِهِمْ وَ مُناضَلَتُهُمْ مَعَ قُدْرَتِهِمْ تَرْكٌ لأمْرِ اللّهِ وَتَعَرُّضٌ لِبَلاءِ الدُّنيا

22. 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.

٢٣ــ لاتَكُونُوا لِنِعَمِ اللّهِ عَلَيْكُمْ أضْداداً

23. Do not be adversaries of the blessings of Allah upon you.

٢٤ــ لاتُوقِعْ بِالعَدُوِّ قَبْلَ القُدْرَةِ

24. Do not face your adversary before you are powerful enough [to defeat him].

٢٥ــ لاتَغْتَرَنَّ بِمُجامَلَةِ العَدُوِّ فَإنَّهُ كَالماءِ وَ إنْ أُطيلَ إسْخانُهُ بِالنّارِ لايَمْتَنِعُ مِنْ إطْفائِها

25. 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.

٢٦ــ لاتَعَرَّضْ لِعَدُوِّكَ وَ هُوَ مُقْبِلٌ فَإنَّ إقْبالَهُ يُعْينُهُ عَلَيْكَ وَ لاتَعَرَّضْ لَهُ وَ هُوَ مُدْبِرٌ فَإنَّ إدْبارَهُ يَكْفيكَ أمْرُهُ

26. 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.

٢٧ــ لاتُنابِذْ عَدُوَّكَ وَ لاتُقَرِّعْ صَديقَكَ وَ أقْبَلِ العُذْرَ وَ إنْ كانَ كِذْباً وَدَعِ الجَوابَ عَنْ قُدْرَةٍ وَ إنْ كانَ لَكَ

27. 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.

٢٨ــ إذا أبْغَضْتَ فَلا تَهْجُرْ

28. When you have hatred [for someone] then do not disassociate yourself [completely – and leave some room for possible future friendship].

٢٩ــ لِيَكُنْ أبْغَضُ النّاسِ إلَيْكَ وَ أبْعَدُهُمْ مِنْكَ أطْلَبَهُمْ لِمَعائِبِ النّاسِ

29. 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.

٣٠ــ مَنْ أبْغَضَكَ أغْراكَ

30. One who hates you incites you [to wrongdoing].

٣١ــ إنَّما سُمِّيَ العَدُوُّ عَدُوّاً لأنَّهُ يَعْدُوعَلَيْكَ فَمَنْ داهَنَكَ في مَعائِبِكَ فَهُوَ العَدُوُّ العادي عَلَيْكَ

31. 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.

٣٢ــ زائِلُوا أعْداءَ اللّهِ وَ واصِلُوا أوْلِياءَ اللّهِ

32. Keep away from the enemies of Allah and maintain ties with the friends of Allah.

٣٣ــ شَرُّ الأعْداءِ أبْعَدُهُمْ غَوْراً وَ أخْفاهُمْ مَكيدَةً

33. The worst of enemies is the one who goes to the greatest lengths and is most secretive in his plotting.

٣٤ــ قَدْ يَخْدَعُ الأعْداءُ

34. At times enemies may deceive [and pretend to be well-wishers].

٣٥ــ مَنْ زَرَعَ العُدْوانَ حَصَدَ الخُسْرانَ

35. One who sows enmity [and aggression] reaps loss.

٣٦ــ اَلأخْذُ عَلَى العَدُوِّ بِالفَضْلِ أحَدُ الظَّفَرَيْنِ

36. Treating the enemy with kindness is one of the two victories.

٣٧ــ اَلتَّلَطُّفُ فِي الْحِيلَةِ أجدى مِنَ الوَسيلَةِ

37. Being courteous when trying to accomplish something is more effective than other means.

٣٨ــ اِسْتَعْمِلْ مَعَ عَدُوِّكَ مُراقِبَةَ الإمكانِ وَانْتِهاضَ الفُرْصَةِ تَظْفَرْ

38. With regards to your enemy, be on the lookout for possibility [of defeating him] and seize opportunity, you will be [thus become] triumphant.

٣٩ــ أوْهَنُ الأعْداءِ كَيْداً مَنْ أظْهَرَ عَداوَتَهُ

39. The weakest of enemies in plotting is the one who manifests his enmity.

٤٠ــ اَلواحِدُ مِنَ الأعْداءِ كَثيرٌ

40. One enemy is plenty.

٤١ــ اَلإسْتِصْلاحُ لِلأعْداءِ بِحُسْنِ المَقالِ وَ جَمِيلِ الأفْعالِ أهْوَنُ مِنْ مُلاقاتِهِمْ وَ مُغالَبَتِهِمْ بِمَضِيْضِ القِتالِ

41. Reforming [and reconciliation with] the enemies through good words and beautiful actions is easier than facing them and combating them with the torment of battle.

٤٢ــ مَنِ اسْتَصْلَحَ الأضْدادَ بَلَغَ المُرادَ

42. One who reforms [and reconciles with] his opponents attains his goal.

٤٣ــ لاتَأمَنْ عَدُوّاً وَ إنْ شَكَرَ

43. Do not consider yourself safe from an enemy, even if he is grateful.

٤٤ــ لاتَسْتَصْغِرَنَّ عَدُوّاً وَ إنْ ضَعُفَ

44. Never underestimate an enemy, even if he is weak.

٤٥ــ مُعاداةُ الرِّجالِ مِنْ شِيَمِ الجُهّالِ

45. Showing enmity towards the people is a trait of the ignorant ones.

٤٦ــ مَنْ سَلَّ سَيْفَ العُدْوانِ قُتِلَ بِهِ

46. One who unsheathes the sword of aggression is killed by it.

٤٧ــ مَواقِفُ الشَّنَئانِ تُسْخِطُ الرَّحْمنَ وَ تَرْضِي الشَّيْطانَ وَ تَشينُ الإنْسانَ

47. Stances of [enmity and] hatred anger the Most Merciful, please Satan and disgrace man.

٤٨ــ مَنْ بالَغَ فِي الخِصامِ أثِمَ وَ مَنْ قَصَّرَ عَنْهُ خُصِمَ

48. One who exceeds in [his] animosity has sinned and one who falls short [and does not show enmity when it is required] is defeated.

٤٩ــ لايَسْتَطيعُ أنْ يَتَّقِيَ اللّهَ مَنْ خاصَمَ

49. He who has animosity [towards others] is not capable of fearing Allah.

٥٠ــ اَلْمُخاصَمَةُ تُبْدي سَفَهَ الرَّجُلِ وَ لاتَزيدُ في حَقِّهِ

50. Quarrels [and disputes] manifest the foolishness of a person and do not increase in his right.

51. One whose transgression (or antagonism) increases, his enemies increase.

٥١ــ مَنْ كَثُرَ تَعَدِّيهِ (تَعاديهِ) كَثُرَتْ أعاديهِ

52. Power is lost through aggression [and oppression].

٥٢ــ القُدْرَةُ يُزيلُهَا العُدْوانُ

APOLOGIZING AND OFFERING EXCUSES

الأعذار والإعتذار

1. Being needless of offering an excuse is more honourable than truthfulness [in your excuse].

١ــ اَلإسْتِغْناءُ عَنِ العُذْرِ أعَزُّ مِنَ الصِّدْقِ

2. Apologizing necessitates pardoning.

٢ــ اَلإعْذارُ يُوجِبُ الإعْتِذارُ

3. Repeating the apology is a reminder of the sin.

٣ــ إعادَةُ الإعْتِذارِ تَذْكِيرٌ بِالذَّنْبِ

4. One who seeks pardon without having sinned has imposed the sin upon his soul.

٤ــ مَنِ اعْتَذَرَ مِنْ غَيْرِ ذَنْب فَقَدْ أوْجَبَ عَلى نَفْسِهِ الذَّنْبَ

5. One who admits his wrongdoing deserves forgiveness.

٥ــ مَنِ اعْتَرَفَ بِالجَريرَةِ اِسْتَحقَّ المَغْفِرَةَ

6. One who apologizes in a befitting manner deserves to be forgiven.

٦ــ مَنْ أحْسَنَ الإعْتِذارَ اِسْتَحَقَّ الإغْتِفارَ

7. One who apologizes has sought pardon.

٧ــ مَنِ اعْتَذَرَ فَقدِ اسْتَقالَ

8. He who seeks pardon has not sinned.

٨ــ ما أذْنَبَ مَنِ اعْتَذَرَ

9. How good an intercessor seeking pardon is!

٩ــ نِعْمَ الشَّفيعُ الإعْتِذارُ

10. Do not offer an excuse to the one who would like to find you without an excuse.

١٠ــ لاتَعْتَذِرْ إلى مَنْ يُحِبُّ أنْ لايَجِدَلَكَ عُذْراً

11. There is no intercessor more successful

١١ــ لاشافِعَ أنْجَحُ مِنَ الإعْتِذارِ

than apology.

12. Repeating the apology is a reminder of the [past] sins.

١٢ــ إعادَةُ الاِعْتِذارِ تَذْكِيرٌ بِالذُّنُوبِ

13. Seeking pardon (or taking lesson) is a sincere warner.

١٣ــ اَلاِعْتِذارُ (الاِعْتِبارُ) مُنْذِرٌ ناصِحٌ

14. When you do wrong, apologize.

١٤ــ إذا جَنَيْتَ فَاعْتَذِرْ

15. Sometimes the admission of guilt for having committed a sin dispenses with the need for seeking pardon.

١٥ــ رُبَّ جُرْم أغْنى عَنِ الاِعْتِذارِ عَنْهُ اَلاِقْرارُ بِهِ

16. Too much apology magnifies the sins.

١٦ــ كَثْرَةُ الاِعْتِذارِ تُعَظِّمُ الذُّنُوبَ

17. 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.

١٧ــ إيّاكَ وَ ما قَلَّ إنْكارُهُ وَ إنْ كَثُرَ مِنْكَ اِعْتِذارُهُ فَماكُلُّ قائِل نُكْراً يُمْكِنُكَ أنْ تُوسِعَهُ عُذْراً

DIGNITY AND REPUTATION

الأعراض

1. Safeguard [your] reputations with wealth.

١ــ حَصِّنُوا الأعْراضَ بِالأمْوالِ

2. Nothing preserves reputations like turning away from vile traits and evil objectives.

٢ــ ما صانَ الأعْراضُ كَالإعْراضِ عَنِ الدَّنايا وَ سُوءِ الأغْراضِ

3. Protect your reputations by spending your wealth generously.

٣ــ وَقُّوا أعْراضَكُمْ بِبَذْلِ أمْوالِكُمْ

4. Abundance of wealth [that is attained] by the derogation of reputations is ignobility.

٤ــ وُفُورُ الأمْوالِ بِانْتِقاصِ الأعْراضِ لُؤْمٌ

٥ــ وُفُورُ الدّينِ وَ العِرضِ بِابْتِذالِ الأمْوالِ مَوْهِبَةٌ سَنِيَّةٌ

5. Plenitude of religion and dignity [that is acquired] through generously spending wealth is a sublime gift.

٦ــ وَقِّ عِرْضَكَ بِعَرَضِكَ تُكْرَمْ وَ تَفَضَّلْ تُخْدَمْ وَ احْلُمْ تُقَدَّمْ

6. 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 you will advance).

٧ــ وُفُورُ العِرْضِ بِابْتِذالِ المالِ وَصَلاحُ الدّينِ بِإفْسادِ الدُّنيا

7. The plenitude of dignity is [attained] through the generous spending of wealth, and the uprightness of religion is [realized] through devaluing this world.

٨ــ ما حُصِّنَتِ الأعْراضُ بِمِثْلِ البَذْلِ

8. Nothing safeguards reputations like spending generously.

٩ــ لاتَجْعَلْ عِرْضَكَ غَرَضاً لِقَوْلِ كُلِّ قائِلٍ

9. Do not make your dignity a subject of the speech of every speaker [by engaging in shameful deeds].

١٠ــ مَنْ بَذَلَ عِرْضَهُ ذَلَّ

10. One who sacrifices his dignity is abased.

١١ــ مَنْ بَذَلَ عِرْضَهُ حُقِّرَ

11. One who sacrifices his dignity is humiliated.

١٢ــ مَنْ صانَ عِرْضَهُ وُقِّرَ

12. One who preserves his dignity is revered.

١٣ــ مَنْ كَرُمَ عَلَيْهِ عِرْضُهُ هانَ عَلَيْهِ المالُ

13. Whoever considers his dignity to be precious, money has of little value for him.

المعرفة

COGNIZANCE

١ــ اَلمَعْرِفَةُ دَهَشٌ وَ الخُلُوُّ مِنْها غَطَشٌ

1. Cognizance is perplexity and being devoid of it is dim-sightedness.

٢ــ أفْضَلُ المَعْرِفَةِ مَعْرِفَةُ الإنْسانِ نَفْسَهُ

2. The most excellent cognizance is the human being's cognizance of himself.

٣ــ أكْثَرُ النّاسِ مَعْرِفَةً لِنَفْسِهِ أخْوَفُهُمْ لِرَبِّهِ

3. Of all the people, the most cognizant of himself is the most fearful of his Lord.

٤ــ أعْرَفُ النّاسِ بِالزَّمانِ مَنْ لَمْ يَتَعَجَّبْ مِنْ أحْداثِهِ

4. The person most cognizant of his age is the one who is not astonished by its events.

٥ــ اَلمَعْرِفَةُ نُورُ القَلْبِ

5. Cognizance is the light of the heart.

٦ــ اَلمَعْرِفَةُ اَلفَوْزُ بِالقُدْسِ

6. Cognizance is the successful attainment of [purification and] the sacred.

٧ــ اَلمَعْرِفَةُ بُرْهانُ الفَضْلِ (النُّبْلِ)

7. Cognizance is the evidence of excellence (or nobility).

٨ــ ثَمَرَةُ المَعْرِفَةِ العُزُوفُ عَنْ دارِ الفَناءِ

8. The fruit of cognizance is becoming averse to the evanescent abode.

٩ــ رُبَّ مَعْرِفَة أدَّتْ إلى تَضليل

9. Many a cognizance leads to misguidance.

١٠ــ عُرِفَ اللّهُ سُبْحانَهُ بِفَسْخِ العَزائِمِ وَ حَلِّ العُقُودِ وَ كَشْفِ الضُّرِّ وَالبَلِيَّةِ عَمَّنْ أخْلَصَ لَهُ النِّيَّةَ

10. 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.

١١ ــ غايَةُ المَعْرِفَةِ اَلخَشْيَةُ

11. The pinnacle of cognizance is fear [of Allah].

١٢ــ غايَةُ المَعْرِفَةِ أنْ يَعْرِفَ المَرْءُ نَفْسَهُ

12. The pinnacle of cognizance is for a person to know himself.

١٣ــ كَفى بِالمَرْءِ مَعْرِفَةً أنْ يَعْرِفَ نَفْسَهُ

13. It is a sufficient cognizance for a person to know himself.

١٤ــ لِقاحُ المَعْرِفَةِ دِراسَةُ العِلْمِ

14. The conception of cognizance is through learning knowledge.

١٥ــ مَنْ صَحَّتْ مَعْرِفَتُهُ اِنْصَرَفَتْ عَنِ العالَمِ الفاني نَفْسُهُ وَهِمَّتُهُ

15. One whose cognizance is sound, his soul and his endeavour turns away from the evanescent world.

١٦ــ مَعْرِفَةُ العالِمِ دينٌ يُدانُ بِهِ يَكْسِبُ الإنْسانُ الطّاعَةَ في حَياتِهِ وَجَميلَ الأُحْدُوثَةِ بَعْدَ وَفاتِهِ

16. 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 beautiful remembrance after his death.

١٧ــ يَسيرُ المَعْرِفَةِ يُوجِبُ الزُّهْدَ (فَسادَ العَمَلِ) في الدُّنيا

17. The smallest amount of cognizance leads to disinclination towards worldly pleasures (or corruption of one's actions).

١٨ــ لِقاءُ أهْلِ المَعْرِفَةِ عِمارَةُ القُلُوبِ وَ مُسْتَفادُ الحِكْمَةِ

18. Meeting the people of cognizance is a means of strengthening the hearts and benefitting of wisdom.

١٩ــ مَنْ عَرَفَ كَفَّ

19. One who is cognizant, refrains [from the forbidden].

٢٠ــ يَنْبَغي لِمَنْ عَرَفَ اللّهَ سُبْحانَهُ أنْ يَرْغَبَ فيما لَدَيْهِ

20. It behoves the one who knows Allah, the Glorified, to desire that which is with Him.

٢١ــ مَنْ عَرَفَ اللّهَ سُبْحانَهُ لَمْ يَشْقَ أبَداً

21. One who is cognizant of Allah, the Glorified, will never become wretched.

٢٢ــ مَنِ اعْتَمَدَ عَلَى الرَّأْيِ وَ القِياسِ في مَعْرِفَةِ اللّهِ ضَلَّ وَ تَشَعَّبَتْ عَلَيْهِ الأُمُورُ

22. One who relies on personal opinion and analogy in trying to know Allah goes astray and matters become confusing for him.

٢٣ــ مَعْرِفَةُ اللّهِ سُبْحانَهُ أعْلَى المَعارِفِ

23. Cognizance of Allah, the Glorified, is the highest cognizance.

٢٤ــ يَنْبَغي لِمَنْ عَرَفَ اللّهَ سُبْحانَهُ أنْ لايَخْلُوَ قَلْبُهُ مِنْ رَجائِهِ وَخَوْفِهِ

24. 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.

٢٥ــ مَنْ عَرَفَ اللّهَ تَوَحَّدَ

25. One who knows Allah believes in his oneness.

26. Whoever knows Allah, his cognizance is complete.

٢٦ ــ مَنْ عَرَفَ اللّهَ كَمُلَتْ مَعْرِفَتُهُ

THE COGNIZANT

العارف

1. Every cognizant one is sorrowful.

١ــ كُلُّ عارِف مَهْمُومٌ

2. Every cognizant one is averse [to the temporary pleasures of this world].

٢ــ كُلُّ عارِف عائِفٌ

3. How can one know others when he is ignorant of himself?!

٣ــ كَيْفَ يَعْرِفُ غَيْرَهُ مَنْ يَجْهَلُ نَفْسَهُ ؟!

4. 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.

٤ــ اَلعارِفُ مَنْ عَرَفَ نَفْسَهُ فَأَعْتَقَها وَ نَزَّهَها عَنْ كُلِّ ما يُبَعِّدُها وَيُوبِقُها

5. The face of the cognizant one is cheerful and smiling while his heart is fearful and sad.

٥ــ اَلعارِفُ وَجْهُهُ مُسْتَبْشِرٌ مُتَبَسِّمٌ وَ قَلْبُهُ وَجِلٌ مَحْزُونٌ

GLORY AND THE HONOURED ONE

العزّة و العزيز

1. One who is given honour by Allah cannot be humiliated by any king.

١ــ مَنْ تَعزَّزَ بِاللّهِ لَمْ يُذِلَّهُ سُلْطانٌ

2. One who seeks honour through [anyone] other than Allah is abased.

٢ــ مَنِ اعْتَزَّ بِغَيْرِ اللّهِ ذَلَّ

3. One who seeks glory through [anyone] other than Allah is destroyed by [the] glory.

٣ــ مَنِ اعْتَزَّ بِغَيْرِ اللّهِ أَهْلَكَهُ العِزُّ

4. One who seeks glory without having any right to it gets humiliated.

٤ــ مَنْ يَطْلُبِ العِزَّ بِغَيْرِ حَقّ يَذِلُّ

5. One who seeks glory through [anything] other than truth, Allah humiliates him with [the] truth.

٥ــ مَنِ اعْتَزَّ بِغَيْرِ الحَقِّ أذَلَّهُ اللّهُ بِالحَقِّ

6. There is no glory except through obedience [to Allah].

٦ــ لاعِزَّ إلاّ بِالطّاعَةِ

7. The honoured is the one who becomes honoured through obedience [to Allah].

٧ــ اَلعَزيزُ مَنِ اعْتَزَّ بِالطّاعَةِ

8. When you seek glory, then seek it through obedience [to Allah].

٨ــ إذا طَلَبْتَ العِزَّ فَاطْلُبْهُ بِالطّاعَةِ

9. He whose neighbours are abased is not honoured.

٩ــ ما عَزَّ مَنْ ذَلَّ جيرانُهُ

10. Glory is the attainment of [the power to exact] revenge.

١٠ــ اَلعِزُّ إدْراكُ الإنْتِصارِ

11. Every glory that is not endorsed by religion is a humiliation.

١١ــ كُلُّ عِزّ لايُؤَيِّدُهُ دينٌ مَذَلَّةٌ

SECLUSION

الإعتزال

1. In seclusion from the worldly people there is accumulation of goodness.

١ــ فِي اعْتِزالِ أبْناءِ الدُّنيا جِماعُ الصَّلاحِ

2. One who secludes [from the people] himself remains safe.

٢ــ مَنِ اعْتَزَلَ سَلِمَ

3. One who tests [the people who love this world] secludes himself [from them].

٣ــ مَنِ اخْتَبَرَ اِعْتَزَلَ

4. One who secludes himself, his indifference towards the pleasures of this world becomes strong.

٤ــ مَنِ اعْتَزَلَ حَسُنَتْ زَهادَتُهُ

5. Whoever secludes himself, his piety remains safeguarded.

٥ــ مَنِ اعْتَزَلَ سَلِمَ وَرَعُهُ

٦ــ مَنِ اعْتَزَلَ النّاسَ سَلِمَ مِنْ شَرِّهِمْ

6. One who secludes himself from the people is safe from their evil.

٧ــ نِعْمَ العِبادَةُ العُزْلَةُ

7. How good a worship seclusion is!

٨ــ مَنِ انْفَرَدَ عَنِ النّاسِ صانَ دينَهُ

8. One who isolates himself from the people preserves his religion.

٩ــ مَنِ انْفَرَدَ عَنِ النّاسِ أَنِسَ بِاللّهِ سُبْحانَهُ

9. One who isolates himself from the people becomes intimate with Allah, the Glorified.

١٠ــ اَلسَّلامَةُ فِي التَّفَرُّدِ

10. Safety is in solitude.

١١ــ اَلاِنْفِرادُ راحَةُ الْمُتَعَبِّدينَ

11. Solitude is the comfort of the worshippers.

١٢ــ مَنِ انْفَرَدَ كُفِيَ الأحْزانَ

12. One who isolates himself is spared from sorrows.

١٣ــ مُداوَمَةُ الوَحْدَةِ أسْلَمُ مِنْ خُلْطَةِ النّاسِ

13. Continuous solitude is safer than mingling with the people.

١٤ــ اَلعُزْلَةُ حُسْنُ (حِصْنُ) التَّقْوى

14. Seclusion is the best (or the fortification of) piety.

١٥ــ اَلعُزْلَةُ أفْضَلُ شِيَمِ الأكْياسِ

15. Seclusion is the best trait of the sagacious.

العزم

RESOLVE

١ــ مَنْ أظْهَرَ عَزْمَهُ بَطَلَ حَزْمُهُ

1. Whoever reveals his decision [to others], his judiciousness gets nullified.

٢ــ مَنْ ساءَ عَزْمُهُ رَجَعَ عَلَيْهِ سَهْمُهُ

2. Whoever resolves to do evil, his arrow returns to him.

٣ــ لاتَعْزِمْ عَلى مالَمْ تَسْتَبِنِ الرُّشْدَ فيهِ

3. Do not resolve upon that in which you find no clear guidance.

4. There is no good in [making a] resolution without determination.

٤ــ لاخَيْرَ في عَزْمٍ بِلا حَزْمٍ

ADVERSITY

العسر

1. Adversity degrades morals and alienates friends.

١ــ اَلعُسْرُ يَشينُ الأخْلاقَ وَيُوحِشُ الرِّفاقَ

2. Adversity is a reproach.

٢ــ العُسْرُ لُؤْمٌ

3. Adversity corrupts morals.

٣ــ اَلعُسْرُ يُفْسِدُ الأخْلاقَ

SOCIAL INTERACTION AND MINGLING

العشرة والخلطه

1. Social interaction with people of merits is enlivening for the hearts.

١ــ مُعاشَرَةُ ذَوِي الفَضائِلِ حَياةُ القُلُوبِ

2. Let not your family or those whom you love be the most miserable of people because of you.

٢ــ لايَكُنْ أهْلُكَ وَ ذُو وُدِّكَ (ذُوُوكَ)أشْقَى النّاسِ بِكَ

3. Do not alienate a person whose separation will harm you.

٣ــ لاتُوحِشَنَّ امْرَءً يَسُوءُكَ فِراقُهُ

4. The one who mingles with people is afflicted by the evil associate and the hypocrisy of the enemy.

٤ــ يُبْتَلى مُخالِطُ النّاسِ بِقَرينِ السُّوءِ وَ مداجاةِ العَدُوِّ

5. Preserve [the respect of others] and your respect will be preserved.

٥ــ أبْقِ يُبْقَ عَلَيْكَ

6. Mix sternness with gentleness, and be gentle as long as gentleness is more befitting.

٦ــ اِخْلِطِ الشِدَّةَ بِرِفْقٍ وَ ارْفُقْ ما كانَ الرِّفْقُ أوْفَقَ

7. Imbibe your heart with mercy for all the

٧ــ أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لَجَميعِ النّاسِ وَ

الإحْسانِ إلَيْهِمْ وَلاتُنلْهُمْ حَيْفاً وَلاتَكُنْ عَلَيْهِمْ سَيْفاً

people and kindness towards them, and do not oppress them or be [like] a sword over them.

٨ ــ أُذْكُرْ أخاكَ إذا غابَ بِالَّذي تُحِبُّ أنْ يَذْكُرَكَ بِهِ وَ إيّاكَ وَما يَكْرَهُ وَدَعْهُ مِمّا تُحِبُّ أنْ يَدَعَكَ مِنْهُ

8. Remember you brother who is absent in the same way that which you would like him to remember you [in your absence] and keep away from what he dislikes; and disregard from him that which you would like him to disregard from you.

٩ــ إسْتَقْبِحْ مِنْ نَفْسِكَ ما تَسْتَقْبِحُهُ مِنْ غَيْرِكَ وَ ارْضَ لِلنّاسِ بِما تَرْضاهُ لِنَفْسِكَ

9. Loathe from yourself what you loathe from others and like for people what you like for yourself.

١٠ــ قِلَّةُ الخُلْطَةِ تَصُونُ الدّينَ وَ تُريحُ مِنْ مُقارَنَةِ الأشْرارِ

10. Reduced mingling preserves religion and relieves one from having to associate with wicked people.

١١ــ أنْصِفِ النّاسَ مِنْ نَفْسِكَ وَ أهْلِكَ وَخاصَّتِكَ ومَنْ لَكَ فيهِ هَوًى وَ أعْدِلْ فِي العَدُوِّ وَ الصَّدِيقِ

11. 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.

١٢ــ أحْمِلْ إدْلالَ مَنْ أدَلَّ عَلَيْكَ وَ اقْبَلْ عُذْرَ مَنِ اعْتَذَرَ إلَيْكَ وَ أحْسِنْ إلى مَنْ أساءَ إلَيْكَ

12. 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.

١٣ــ أحْسِن رِعايَةَ الحُرُماتِ وَ أقْبِلْ عَلى أهْلِ المُرُوءاتِ فَإنَّ رِعايَةَ الحُرُماتِ تَدُلُّ عَلى كَرَمِ الشِّيمَةِ وَ الإقبالَ عَلى ذَوِى المُرُوءاتِ يُعْرِبُ عَنْ شَرَفِ الهِمَّةِ

13. 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.

١٤ــ اِرْحَمْ مَنْ دُونَكَ يَرْحَمْكَ مَنْ فَوْقَكَ

14. Be merciful to the one who is under you and the one who is above you will be

وَقِسْ سَهْوَهُ بِسَهْوِكَ وَ مَعْصِيَتَهُ لَكَ بِمَعْصِيَتِكَ لِرَبِّكَ وَ فَقْرَهُ إلى رَحْمَتِكَ بِفَقْرِكَ إلى رَحْمَةِ رَبِّكَ

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.

١٥ــ اِلْصَقْ بِأهْلِ الخَيْرِ وَ الوَرَعِ وَرَضِّهِمْ عَلى أنْ لايُطْرُوكَ فَإنَّ كَثْرَةَ الإطْراءِ تُدْني مِنَ الغِرَّةِ وَ الرِّضا بِذلِكَ يُوجِبُ مِنَ اللّهِ المَقْتَ

15. 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.

١٦ــ اِجْعَلْ نَفْسَكَ ميزاناً بَيْنَكَ وَ بَيْنَ غَيْرِكَ وَ أحِبَّ لَهُ ما تُحِبُّ لِنَفْسِكَ وَ اكْرَهْ لَهُ ما تَكْرَهُ لَها وَ أحْسِنْ كَما تُحِبُّ أنْ يُحْسَنَ إلَيْكَ وَ لاتَظْلِمْ كَما تُحِبُّ أنْ لاتُظْلَمَ

16. 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.

١٧ــ إصْحَبِ النّاسَ بِما تُحِبُّ أنْ يَصْحَبُوكَ تَأمَنْهُمْ وَ يَأمَنُوكَ

17. 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.

١٨ــ إيّاكَ وَ مُعاشَرَةَ الأشْرارِ فَإنَّهُمْ كَالنّارِ مُباشَرَتُها تُحْرِقُ

18. Keep away from socializing with evil people for they are like fire - the one who comes in contact with it gets burnt.

١٩ــ إيّاكَ وَمُعاشَرَةَ مُتَتَبِّعي عُيُوبِ (الذُّنُوبِ) النّاسِ فَإنَّهُ لَمْ يَسْلَمْ مُصاحِبُهُمْ مِنْهُمْ

19. 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.

٢٠ــ إيّاكَ وَ ما يُسْخِطُ رَبَّكَ وَ يُوحِشُ النّاسَ مِنْكَ فَمَنْ أسْخَطَ رَبَّهُ تَعَرَّضَ لِلْمَنِيَّةِ وَ مَنْ أوْحَشَ النّاسَ تَبَرَّأ مِنَ الحُرِّيَّةِ

20. 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.

٢١ــ إيّاكُمْ وَ التَّدابُرَ وَ التَّقاطُعَ وَ تَرْكَ الأمْرِ بِالمَعْرُوفِ وَ النَّهيِ عَنِ المُنْكَرِ

21. 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].

٢٢ــ أوْلى مَنْ أحْبَبْتَ مَنْ لايَقْلاكَ

22. The most deserving of those whom you love is the one who does not forsake you.

٢٣ــ أعْدَلُ السيرَةِ أنْ تُعامِلَ النّاسَ بِما تُحِبُّ أنْ يُعامِلُوكَ بِهِ

23. The most equitable conduct is for you to deal with people in the way you would like them to deal with you.

٢٤ــ أجْوَرُ السِّيرَةِ أنْ تَنْتَصِفَ مِنَ النّاسِ وَ لاتُعامِلَهُمْ بِهِ

24. The most unjust conduct is for you to seek equity from people while not dealing with them in the same way.

٢٥ــ أحَقُّ مَنْ أحْبَبْتَهُ مَنْ نَفْعُهُ لَكَ وَ ضَرُّهُ لِغَيْرِكَ

25. The most worthy of those whom you love is he whose benefit is for you and whose harm is for other than you.

٢٦ــ إنَّ أحْسَنَ الزِّيِّ ما خَلَطَكَ بِالنَّاسِ وَجَمَّلَكَ بَيْنَهُمْ وَ كَفَّ أَلْسِنَتَهُمْ عَنْكَ

26. 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.

٢٧ــ أقِمِ الرَّغْبَةَ إلَيْكَ مَقامَ الحُرْمَةِ بِكَ

27. Make others incline towards you instead of distancing themselves from you.

٢٨ــ اَلْمَرْءُ اِبْنُ ساعَتِهِ

28. Man is the son of his time.

٢٩ــ بِحُسْنِ العِشْرَةِ تَدُومُ المَوَدَّةُ

29. Through good social interaction, affection lasts.

٣٠ــ بِحُسْنِ العِشْرَةِ تَأْنَسُ الرِّفاقُ

30. Through good social interaction friendships become intimate.

٣١ــ بِحُسْنِ العِشْرَةِ تَدُومُ الوُصْلَةُ (الصُحْبَةُ)

31. By good social interaction ties (or companionship) last.

٣٢ــ بِئسَ العَشيرُ الحَقُودُ

32. How evil an associate the spiteful person is!

٣٣ــ حُسْنُ العِشْرَةِ يَسْتَديمُ المَوَدَّةَ

33. Good social interaction causes affection to endure.

٣٤ــ خالِقُوا النّاسَ بِأخْلاقِهِمْ وَ زايِلُوهُمْ فِي الأعْمالِ

34. Interact with people through their [norms of] etiquette but separate yourself from them in [your] actions.

٣٥ــ خالِطُوا النّاسَ مُخالَطَةً إنْ مِتُّمْ بَكَوْا عَلَيْكُمْ وَ إنْ غِبْتُمْ حَنُّوا إلَيْكُمْ

35. 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.

٣٦ــ خالِطُوا النّاسَ بِألْسِنَتِكُمْ وَ أجْسادِكُمْ وَ زايِلُوهُمْ بِقُلُوبِكُمْ وَأعْمالِكُمْ

36. Interact with people through your tongues and your bodies, but part from them with your hearts and your actions.

٣٧ــ رُبَّ عَشير غَيْرُ حَبيب

37. Many an associate is not a close friend.

٣٨ــ عِنْدَ الاِمْتِحانِ يُكْرَمُ الرَّجُلِ أَوْيُهانُ

38. It is in times of trial that a man is [either] honoured or disgraced.

٣٩ــ عاشِرْ أهْلَ الفَضْلِ تَسْعَدْ وَ تَنْبُلْ

39. Associate with the people of excellence and you will gain felicity and nobility.

٤٠ــ عِمارَةُ القُلُوبِ فِي مُعاشَرَةِ ذَوِى العُقُولِ

40. The development of the hearts is in socializing with people of intellect.

٤١ــ قَطيعَةُ الجاهِلِ تَعْدِلُ صِلَةَ العاقِلِ

41. Cutting off [ties with] the ignorant is equivalent to establishing ties with the intelligent.

٤٢ــ قَطيعَةُ العاقِلِ لَكَ بَعْدَ نَفاذِ الحيلَةِ فيكَ

42. The intelligent person [only] cuts off ties with you after failing to find any other way out.

٤٣ــ قارِبِ النّاسَ في أخْلاقِهِمْ تَأمَنْ غَوائِلَهُمْ

43. Get closer to the people in their morals and you will be safe from their malice [and evil].

٤٤ــ كَثْرَةُ المَعارِفِ مِحْنَةٌ وَ خُلْطَةُ النّاسِ فِتْنَةٌ

44. Having many acquaintances is a tribulation, and socializing with the people is an ordeal.

٤٥ــ مَنْ كَثُرَتْ خُلْطَتُهُ قَلَّتْ تَقِيَّتُهُ (ثِقَتُهُ)

45. One whose social interaction increases, his piety (or reliability) decreases.

٤٦ــ مَنْ خالَطَ النّاسَ نالَهُ مَكْرُهُمْ

46. One who mingles with the people is affected by their devices.

٤٧ــ مَنْ خالَطَ النّاسَ قَلَّ وَرَعُهُ

47. Whoever mingles with the people, his piety decreases.

٤٨ــ مَنْ حَسُنَتْ عِشْرَتُهُ كَثُرَ إخْوانُهُ

48. One whose social interaction is good, his brothers increase.

٤٩ــ مَنْ عامَلَ النَّاسَ بِالْمُسامَحَةِ اِسْتَمْتَعَ بِصُحْبَتِهِمْ

49. One who deals leniently with people enjoys [and benefits from] their company.

٥٠ــ مَنْ لَمْ تَنْفَعْكَ حَياتُهُ فَعُدَّهُ فِي المَوْتى

50. One whose being alive is not beneficial to you, then count him among the dead.

٥١ــ أحْسِنِ العِشْرَةَ وَ اصْبِرْ عَلَى العُسْرَةِ وَ أنْصِفْ مَعَ القُدْرَةِ

51. Be good in your interactions, be patient in difficulties and be equitable when you have power.

٥٢ــ اِرْضَ للنّاسِ بِما تَرْضاهُ لِنَفْسِكَ تَكُنْ مُسْلِماً

52. Be pleased for [other] people with that which pleases you, then you will be a [true] Muslim.

العاشق

THE LOVER

١ــ قَدْ خَرَقَتِ الشَّهَواتُ عَقْلَهُ وَ أماتَتْ قَلْبَهُ وَ

1. Desires have rent asunder his intellect and killed his heart while his mind is

infatuated with them.

وَلَّهَتْ عَلَيْها نَفْسَهُ

SEEKING PROTECTION FROM ALLAH

الإعتصام باللّه

1. Whoever seeks protection from Allah, He saves him.

١ــ مَنِ اعْتَصَمَ بِاللّهِ نَجّاهُ

2. One who seeks protection from Allah is not harmed by Satan.

٢ــ مَنِ اعْتَصَمَ بِاللّهِ لَمْ يَضُرَّهُ شَيْطانٌ

3. Whoever clings to Allah, his wish is fulfilled [and his goal is achieved].

٣ــ مَنِ اعْتَصَمَ بِاللّهِ عَزَّ مَطْلَبُهُ

4. Entrust your soul, in all your affairs, to your Lord, for indeed [by your so doing] you are turning to a secure refuge.

٤ــ اَلْجِئْ نَفْسَكَ فِي الأُمُورِ كُلِّها إلى إلهِكَ فَإِنَّكَ تُلْجِئُها إلى كَهْف حَرِيز

5. Seek protection with Allah in all situations, for indeed you will be clinging to One, Glorified be He, who is a powerful protector.

٥ــ اِعْتَصِمْ في أحْوالِكَ كُلِّها بِاللّهِ فَإِنَّكَ تَعْتَصِمُ مِنْهُ سُبْحانَهُ بِمانِعٍ عَزِيز

6. You must seek protection from Allah in all your affairs, for indeed this is a [means of] protection from everything.

٦ــ عَلَيْكَ بالاِعْتِصامِ بِاللّهِ في كُلِّ أُمُورِكَ فَإِنَّها عِصْمَةٌ مِنْ كُلِّ شَيْء

PRESERVING ONESELF FROM SIN

العصمة والإعتصام

1. Preserving oneself from sin is a blessing.

١ــ اَلعِصْمَةُ نِعْمَةٌ

2. One who is inspired with preservation [from sin] is saved from error.

٢ــ مَنْ أُلْهِمَ العِصْمَةَ أمِنَ الزَّلَلَ

3. Being unable to sin is [also] a form of preservation [against sin].

٣ــ مِنَ العِصْمَةِ تَعَذُّرُ المَعاصي

DESTRUCTION AND DAMAGE

العَطَب والمعاطب

1. Sometimes there is destruction is under what is sought.

١ــ رُبَّ عَطَب تَحْتَ طَلَب

2. Embarking on acts that lead to [places of] destruction is the symbol of foolishness.

٢ــ رُكُوبُ المَعاطِبِ عُنْوانُ الحَماقَةِ

3. Many a person is destroyed after having remained safe [and survived a disaster].

٣ــ رُبَّ عاطِب بَعْدَ السَّلامَةِ

EMPATHY

العواطِف

1. One whose empathy (or kind acts) increases, his acquaintances increases.

١ــ مَنْ كَثُرَتْ عَواطِفُهُ (عَوارِفُهُ) كَثُرَتْ مَعارِفُهُ

RESPECT

التعظيم

1. One who respects you because of your opulence, belittles you in your [time of] poverty.

١ــ مَنْ أعْظَمَكَ لإكْثارِكَ اِسْتَقَلَّكَ عِنْدَ إقْلالِكَ

2. Never regard anyone as venerable until you discover the level of his cognizance.

٢ــ لاتَسْتَعْظِمَنَّ أحَداً حَتّى تَسْتَكْشِفَ مَعْرِفَتَهُ

CHASTITY

العفاف

1. Chastity preserves the soul and purifies it from vile demerits.

١ــ اَلعِفافُ يَصُونُ النَّفْسَ وَ يُنَزِّهُها عَنِ الدَّنايا

2. Chastity weakens lust.

٢ــ اَلعِفَّةُ تُضَعِّفُ الشَّهْوَةَ

٣ــ اَلعِفافُ زَهادَةٌ	3. Chastity is renunciation [of worldly pleasures].
٤ــ اَلعِفَّةُ أفْضَلُ (أصْلُ) الفُتُوَّةِ	4. Chastity is the best (or the root of) magnanimity.
٥ــ اَلعِفافُ أفْضَلُ شيمَة	5. Chastity is the best trait.
٦ــ اَلعِفَّةُ شيمَةُ الأكْياسِ	6. Chastity is the trait of the sagacious.
٧ــ اَلعِفَّةُ رَأْسُ كُلِّ خَيْر	7. Chastity is the cornerstone of goodness.
٨ــ اَلكَفُّ عَمّا في أيْدِي النّاسِ عِفَّةٌ وَ كِبَرُ هِمَّة	8. Restraining oneself from [coveting] that which people possess is chastity and high-mindedness.
٩ــ(أهْلُ) اَلعَفافُ أشْرَفُ الأشْرافِ	9. The people of chastity are the most honourable of the honourables.
١٠ــ بِالعَفافِ تَزْكُوالأعْمالُ	10. Through chastity actions become purified.
١١ ــ تاجُ الرَّجُلِ عَفافُهُ وَ زَيْنُهُ إنْصافُهُ	11. The crown of a man is his chastity and his adornment is his equity.
١٢ــ ثَمَرَةُ العِفَّةِ الصِّيانَةُ	12. The fruit of chastity is preservation [of oneself from chastisement].
١٣ــ ثَمَرَةُ العِفَّةِ القَناعَةُ	13. The fruit of chastity is contentment.
١٤ــ حُسْنُ العَفافِ مِنْ شِيَمِ الأشْرافِ	14. Virtuous chastity is from the traits of the honourable ones.
١٥ــ سَبَبُ القَناعَةِ العَفافُ	15. The cause of contentment is chastity.
١٦ــ عَلَيْكَ بِالعِفَّةِ فَإنَّها نِعْمَ القَرينُ	16. Espouse chastity, for indeed it is a good companion.
١٧ــ عَلَيْكَ بِالعَفافِ وَ القُنُوعِ فَمَنْ أخَذَبِهِ خَفَّتْ عَلَيْهِ المُؤَنُ	17. Espouse chastity and contentment, for whoever does this, his burden of sustenance is lightened.

١٨ــ عَلَيْكَ بِالعَفافِ فَإِنَّهُ أفْضَلُ شِيَمِ الأشْرافِ

18. Espouse chastity, for indeed it is the best trait of the honourable ones.

١٩ــ عَلَيْكُمْ بِلُزُومِ العِفَّةِ وَ الأمانَةِ فَإِنَّهُما أشْرَفُ ما أسْرَرْتُمْ وَ أحْسَنُ ما أعْلَنْتُمْ وَ أفْضَلُ مَا ادَّخَرْتُمْ

19. 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.

٢٠ــ عَلى قَدْرِ الحَياءِ تَكُونُ العِفَّةُ

20. To the extent of modesty, there is chastity.

٢١ــ عَجِبْتُ لِمَنْ عَرَفَ سُوءَ عَواقِبِ اللَّذّاتِ كَيْفَ لايَعِفُّ ؟!

21. I am amazed at the one who knows the evil consequences of [forbidden] pleasures, how can he not remain chaste?!

٢٢ ــ كَما تَشْتَهي عِفَّ

22. Just as you desire, be chaste.

٢٣ــ لَمْ يَتَحَلَّ بِالعِفَّةِ مَنِ اشْتَهى ما لايَجِدُ

23. One who desires that which he cannot obtain has not adorned himself with chastity.

٢٤ــ مَنْ أُتْحِفَ العِفَّةَ وَ القَناعَةَ حالَفَهُ العِزُّ

24. Whoever is granted chastity and contentment, honour becomes his ally.

٢٥ــ لافاقَةَ مَعَ عَفاف

25. There is no indigence with chastity.

٢٦ــ مَنْ عَفَّ خَفَّ وِزْرُهُ وَ عَظُمَ عِنْدَ اللّهِ قَدْرُهُ

26. Whoever is chaste, his burden [of sin] is reduced and his status becomes great in the sight of Allah.

٢٧ــ مَنْ عَفَّتْ أطْرافُهُ حَسُنَتْ أوْصافُهُ

27. One whose flanks are chaste, his attributes become good.

٢٨ــ أعَفُّكُمْ أحْياكُمْ

28. The most chaste among you are the most modest among you.

٢٩ــ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ المُتَعَفِّفَ الحَيِيَّ التَّقِيَّ الرَّاضِيَ

29. Verily Allah, the Glorified, loves the one who is chaste, modest, pious and

satisfied [with His will].

WELL-BEING

العافية

1. Good health is such that when it lasts, it is disregarded and when it is lost, its value is known.

١ــ اَلعَوافي إذا دامَتْ جُهِلَتْ وَ إذا فُقِدَتْ عُرِفَتْ

2. Verily well-being in religion and [in] this world is a great (or beautiful) blessing and a bountiful gift.

٢ــ إنَّ العافِيَةَ فِي الدّينِ والدُّنيا لَنِعْمَةٌ جَليلَةٌ (جَميلَةٌ) وَ مَوْهِبَةٌ جَزيلَةٌ

3. Well-being is the most pleasant of blessings.

٣ــ اَلعافِيَةُ أهْنَى النِّعَمِ

4. There is no life more pleasant than [life] with good health.

٤ــ لاعَيْشَ أهْنَأُ مِنَ العافِيَةِ

5. There is no attire better than well-being.

٥ــ لالِباسَ أفْضَلُ مِنَ العافِيَةِ

6. Every well-being is [headed] towards affliction.

٦ــ كُلُّ عافِيَة إلى بَلاء

7. Well-being is the better of the two attires.

٧ــ اَلعافِيَةُ أفْضَلُ اللِّباسَيْنِ

8. Through well-being, life becomes pleasurable.

٨ــ بِالعافِيَةِ تُوجَدُ لَذَّةُ الحَياةِ

9. The garment of well-being is the most pleasant of attires.

٩ــ ثَوْبُ العافِيَةِ أهْنَأُ المَلابِسِ

10. Lasting good health is the most pleasant gift and the best portion.

١٠ــ دَوامُ العافِيَةِ أهْنَأُ عَطِيَّة وَ أفْضَلُ قِسْم

11. Ask Allah for welfare [and safety] from the lustful temptations and the trials of this world.

١١ــ سَلُوا اللّهَ سُبْحانَهُ العافِيَةَ مِنْ تَسْويلِ الهَوى وَ فِتَنِ الدُّنيا

FORGIVENESS AND PARDON

العفو و الإقالة

1. Hastening to forgive is from the morals of the honourable.

١ــ اَلْمُبادَرَةُ إلى العَفْوِ مِنْ أخْلاقِ الكِرامِ

2. Forgiveness is the greater of the two virtues.

٢ــ اَلعَفْوُ أعْظَمُ الفَضِيلَتَيْنِ

3. Forgive and you will be supported.

٣ــ أُعْفُ تُنْصَرْ

4. Pardon and you will be pardoned.

٤ــ أقِلْ تُقَلْ

5. Do good to the one who does evil to you and forgive the one who wrongs you.

٥ــ أحْسِنْ إلى مَنْ أساءَ إلَيْكَ وَ اعْفُ عَمَّنْ جَنى عَلَيْكَ

6. Forgive the mistake of your friend, [and] your enemy will consider you to be virtuous.

٦ــ اِغْتَفِرْ زَلَّةَ صَديقِكَ يُزَكِّكَ عَدُوُّكَ

7. Forgive that which angers you for the sake of that which pleases you.

٧ــ اِغْتَفِرْ ما أغْضَبَكَ لِما أرْضاكَ

8. Pardon wrongdoings, stave off punishment and overlook that which has not become evident for you.

٨ ــ أقِلِ العَثْرَةَ وَ ادْرَأِ الحَدَّ وَ تَجاوَزْ عَمّا لَمْ يُصَرَّحْ لَكَ بِهِ

9. 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.

٩ــ اِقْبَلْ أعْذارَ النّاسِ تَسْتَمْتِعْ بِإخائِهِمْ وَ القَهُمْ بِالبِشْرِ تُمِتْ أضْغانَهُمْ

10. Pardon the errors of the magnanimous, for none of them slips but that the Hand of Allah lifts him [back] up.

١٠ــ أقيلُوا ذَوِى المُروُءاتِ عَثَراتِهِمْ فَما يَعْثِرُ مِنْهُمْ عاثِرٌ إلاّ وَ يَدُ اللّهِ تَرْفَعُهُ

11. Forgiveness is the best of favours.

١١ــ اَلعَفْوُ أحْسَنُ الإحْسانِ

١٢ــ اَلعَفْوُ زَكاةُ الظَّفَرِ

12. Forgiveness is the charity of triumph.

١٣ــ اَلمَعْذَرَةُ بُرْهانُ العَقْلِ

13. Forgiveness is the evidence of intelligence.

١٤ــ اَلعَفْوُ عُنْوانُ النُّبْلِ

14. Forgiveness is the symbol of nobility.

١٥ــ اَلعَفْوُ تاجُ المَكارِمِ

15. Forgiveness is the crown of high morals.

١٦ــ رُبَّ ذَنْب مِقْدارُ العُقُوبَةِ عَلَيْهِ إعْلامُ المُذْنِبِ بِهِ

16. Many a sin is such that the [appropriate] degree of punishment for it is informing the sinner of it.

١٧ــ لاتُصِرَّ عَلى ما يُعَقِّبُ الإثْمَ

17. Do not persist in that [action] which is followed by sin.

١٨ــ اَلْعَفْوُ مَعَ القُدْرَةِ جُنَّةٌ مِنْ عَذابِ اللّهِ سُبْحانَهُ

18. Forgiveness despite [having the] power [to exact revenge] is a shield from the punishment of Allah, the Glorified.

١٩ــ إذا جُنِيَ عَلَيْكَ فَاغْتَفِرْ

19. When you have been wronged, forgive.

٢٠ــ بِالعَفْوِ تُسْتَنْزَلُ الرَّحْمَةُ

20. Through forgiveness [of others] divine mercy is invoked.

٢١ــ تَجاوَزْ مَعَ القُدْرَةِ وَ أحْسِنْ مَعَ الدَّوْلَةِ تَكْمُلْ لَكَ السِّيادَةُ

21. Overlook despite having power [to punish] and do good while possessing authority, [for by this] your mastery will become complete.

٢٢ــ تَجاوَزْ عَنِ الزَّلَلِ وَ أقِلِ العَثَراتِ تُرْفَعْ لَكَ الدَّرَجاتُ

22. Overlook missteps and pardon mistakes, [for by this] your station will be elevated.

٢٣ــ تَغَمَّدِ الذُّنُوبَ بِالغُفْرانِ سِيَّما في ذَوِى المُرُوءَةِ وَ الهَيْئاتِ

23. Cover up offences with forgiveness, especially for those who possess magnanimity and social standing.

٢٤ــ تَغافَلْ يُحْمَدْ أمْرُكَ

24. Feign heedlessness [about the mistakes

of others] and your affair will be praised.

٢٥ــ جازِ بِالحَسَنَةِ وَ تَجاوَزْ عَنِ السَّيِّئَةِ ما لَمْ يَكُنْ ثَلَماً فِي الدّينِ أوْ وَهْناً في سُلْطانِ الإسْلامِ

25. Reward goodness and overlook offence, as long as it is not a breach in religion or an undermining of the authority of Islam.

٢٦ــ خُذِ العَفْوَ مِنَ النّاسِ وَ لاتَبْلُغ مِنْ أحَد مَكْرُوهَهُ

26. Adopt [the policy of] excusing the people and do not extend your hand to that which is disagreeable to anyone of them.

٢٧ــ دَعِ الانْتِقامَ فَإنَّهُ مِنْ أسْوَءِ أفْعالِ المَقْتَدِرِ وَ لَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ مَنْ رَفَعَ نَفْسَهُ عَنْ سُوءِ المُجازاةِ

27. 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.

٢٨ــ عِنْدَ كَمالِ القُدْرَةِ تَظْهَرُ فَضيلَةُ العَفْوِ

28. It is when one possesses complete authority that the virtue of forgiveness becomes manifest.

٢٩ــ قِلَّةُ العَفْوِ أقْبَحُ العُيُوبِ وَ التَّسَرُّعُ إلَى الانْتِقامِ أعْظَمُ الذُّنُوبِ

29. Lack of forgiveness is the ugliest of flaws and rushing to exact revenge is the gravest of sins.

٣٠ــ قَبُولُ عُذْرِ المُجْرِمِ مِنْ مَواجِبِ الكَرَمِ وَ مَحاسِنِ الشِّيَمِ

30. Accepting the excuse of a wrongdoer is from the acts that bring honour and the [is] the most excellent of traits.

٣١ــ كَفى بِالظَّفَرِ شافِعاً لِلْمُذْنِبِ

31. Victory is a sufficient intercessor for the sinner.

٣٢ــ كُنْ جَميلَ العَفْوِ إذا قَدَرْتَ عامِلاً بِالعَدْلِ إذا مَلَكْتَ

32. Be graciously forgiving when you become powerful and act justly when you are in authority.

٣٣ــ كُنْ عَفُوّاً في قُدْرَتِكَ جَواداً في عُسْرَتِكَ مُؤْثِراً مَعَ فاقَتِكَ يَكْمُلْ لَكَ الفَضْلُ (تَكْمُلُ لَكَ الفَضائِلُ)

33. 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).

٣٤ــ مَنْ عَفى عَنِ الجَرائِمِ فَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ

34. One who forgives wrongdoings has taken hold of the accumulation of merits.

٣٥ــ مَنْ لَمْ يُحْسِنِ العَفْوَ أساءَ بِالإنْتِقامِ

35. One who does not favour [others] with forgiveness, wrongs [them] through vengeance.

٣٦ــ مَنْ لَمْ يَقْبَلِ التَّوْبَةَ عَظُمَتْ خَطيئَتُهُ

36. Whoever does not accept repentance, his sin is great.

٣٧ــ مِنَ الدّينِ التَّجاوُزُ عَنِ الجُرْمِ

37. Overlooking [another's] offence is part of religion.

٣٨ــ ما أحْسَنَ العَفْوَ مَعَ الإقْتِدارِ

38. How good is forgiveness while having ability [to exact revenge]!

٣٩ــ ما عَفا عَنِ الذَّنْبِ مَنْ قَرَّعَ بِهِ

39. He who scolds [someone] for a sin has not forgiven it.

٤٠ــ مُعاجَلَةُ الذُّنُوبِ بِالغُفْرانِ مِنْ أخْلاقِ الكِرامِ

40. Hastening in forgiving the sins [of others] is from the lofty morals of the honourable ones.

٤١ــ لاتَنْدَمَنَّ عَلى عَفْوٍ وَ لاتَبْهَجَنَّ بِعُقُوبَة

41. Never feel regret for forgiving and never be gladdened by punishing.

٤٢ــ لاتُعاجِلْ الذَّنبَ بِالعُقُوبَةِ وَ اتْرُكْ بَيْنَهُما لِلْعَفْوِ مَوْضِعاً تُحْرِزْ بِهِ الأجْرَ وَ المَثُوبَةَ

42. 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.

٤٣ــ لاحِلْمَ كالصَّفْحِ

43. There is no clemency like pardon.

٤٤ــ لاشَيْءَ أحْسَنُ مِنْ عَفْوِ قادِرٍ

44. There is nothing better than the forgiveness of a powerful person.

٤٥ــ لايُقابَلُ مُسيءٌ قَطُّ بِأفْضَلَ مِنَ العَفْوِ عَنْهُ

45. A wrongdoer can never be faced with anything better than being shown forgiveness.

٤٦ــ يُعْجِبُني مِنَ الرَّجُلِ أنْ يَعْفُوَ عَمَّنْ ظَلَمَهُ وَ يَصِلَ مَنْ قَطَعَهُ وَ يُعْطِيَ مَنْ حَرَمَهُ وَ يُقابِلَ الإساءَةَ بِالإحْسانِ

46. 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.

٤٧ــ أعْطِ النّاسَ مِنْ عَفْوِكَ وَ صَفْحِكَ مِثْلَ ما تُحِبُّ أنْ يُعْطِيَكَ اللّهُ سُبْحانَهُ وَ على عَفْوِ فَلاتَنْدَمْ

47. 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].

٤٨ــ اَكْرِمْ مَنْ وَدَّكَ وَ اصْفَحْ عَنْ عَدُوِّكَ يَتِمَّ لَكَ الفَضْلُ

48. Honour the one who loves you and pardon your enemy, [for by this] virtue will become complete for you.

٤٩ــ أحْسَنُ أفْعالِ المُقْتَدِرِ العَفْوُ

49. The best act of a person in power is to forgive.

٥٠ــ أوْلَى النّاسِ بِالعَفْوِ أقْدَرُهُمْ عَلَى العُقُوبَةِ

50. Of all people, the most behoving of [granting] forgiveness is the one who has the greatest power to punish.

٥١ــ أوْلَى النّاسِ بِالرَّحْمَةِ المُحْتاجُ إلَيْها

51. The most deserving of [showing] mercy is the one who [himself] is in need of it.

٥٢ــ أحْسَنُ مِنِ اسْتِيفاءِ حَقِّكَ العَفْوُ عَنْهُ

52. Better than seeking your right is to forgive [and forego] it.

٥٣ــ أحْسَنُ المَكارِمِ عَفْوُ المُقْتَدِرِ وَ جُودُ المُفْتَقِرِ

53. The best of high morals is the forgiveness of the powerful and the generosity of the poor.

٥٤ــ أحْسَنُ العَفْوِ ما كانَ عَنْ قُدْرَة

54. The best forgiveness is that which is shown despite having power [to exact revenge].

٥٥ــ أعْرَفُ النّاسِ بِاللّهِ أعْذَرُهُمْ لِلنّاسِ وَ إنْ لَمْ يَجِدْ لَهُمْ عُذْراً

55. 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 find them having any excuse.

٥٦ــ إنَّ مُقابَلَةَ الإساءَةِ بِالإحْسانِ وَ تَغَمُّدَ الجَرائِمِ بِالغُفْرانِ لَمِنْ أحْسَنِ الفَضائِلِ وَ أفْضَلِ المَحامِدِ

56. Verily, confronting evil with good and the covering up wrongs with forgiveness are from the best virtues and the most praiseworthy qualities.

٥٧ــ إنَّ مَنْ أعْطى مَنْ حَرَمَهُ وَوَصَلَ مَنْ قَطَعَهُ وَ عَفى عَمَّنْ ظَلَمَهُ كانَ لَهُ مِنَ اللّهِ سُبْحانَهُ الظَّهيرُ والنَّصيرُ

57. 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.

٥٨ــ اَلعَفْوُ فَضيلَةٌ

58. Forgiveness is a virtue.

٥٩ــ اَلعَفْوُ أفْضَلُ الإحْسانِ

59. Forgiveness is the best good deed.

٦٠ــ اَلعَفْوُ زَيْنُ القُدْرَةِ

60. Forgiveness is the ornament of power.

٦١ــ اَلعَفْوُ يُوجِبُ المَجْدَ

61. Forgiveness brings about eminence.

٦٢ــ اَلعَفْوُ زَكاةُ القُدْرَةِ

62. Forgiveness is the alms-tax of power.

٦٣ــ اَلْعَفْوُ أحْسَنُ الإحْسانِ

63. Forgiveness is the best of favours.

٦٤ــ اَلعَفْوُ أحْسَنُ الاِنْتِصارِ

64. Forgiveness is the best revenge.

٦٥ــ الصَّفْحُ أنْ يَعْفُوَ الرَّجُلُ عَمّا يُجْنى عَلَيْهِ وَ يَحْلُمَ عَمّا يُغيظُهُ

65. Pardoning means that a person should forgive that which is done to wrong him and show forbearance with that which angers him.

٦٦ــ اَلصَّفْحُ أحْسَنُ الشِّيَمِ

66. Pardoning is the best of traits.

٦٧ــ هَبْ ما أنْكَرْتَ لِما عَرَفْتَ وَ ما جَهِلْتَ لِما عَلِمْتَ

67. Pardon that which you are unaware of for what you are aware of, and what you are ignorant of for what you know.

٦٨ــ إذا جُنِيَ عَلَيْكَ فَاغْتَفِرْ

68. When a wrong is done to you, then forgive.

٦٩ــ أحَقُّ النَّاسِ بِالإسْعافِ طالِبُ العَفْوِ

69. The person most deserving of having his request granted is one who seeks forgiveness.

٧٠ــ إيّاكَ وَ التَسرُّعَ إلَى العُقُوبَةِ فَإنَّهُ مَمْقَتَةٌ عِنْدَاللّهِ وَ مُقَرِّبٌ مِنَ الغَيْرِ

70. 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.

العواقب

OUTCOMES

١ــ لِكُلِّ أمْر عاقِبَةٌ حُلْوَةٌ أوْ مُرَّةٌ

1. For every matter there is an outcome, [be it] sweet or bitter.

٢ــ مَنِ انْتَظَرَ العَواقِبَ سَلِمَ

2. One who expects [and considers] the outcomes remains safe.

٣ــ مَنْ نَظَرَ فِي العَواقِبِ سَلِمَ

3. One who considers the outcomes remains safe.

٤ــ مَنْ نَظَرَ فِي العَواقِبِ سَلِمَ مِنَ النَّوائِبِ

4. One who considers the outcomes remains safe from calamities.

٥ــ مَنْ راقَبَ العَواقِبَ أمِنَ المَعاطِبَ

5. One who is careful of the outcomes is safe from peril [and destruction].

٦ــ مَنِ انْتَظَرَ العاقِبَةَ صَبَرَ

6. One who awaits a [positive] outcome is patient.

٧ــ مَنْ راقَبَ العَواقِبَ سَلِمَ مِنَ النَّوائِبِ

7. One who is careful of the outcomes remains safe from calamities.

٨ــ إذا هَمَمْتَ بِأمْر فَاجْتَنِبْ ذَميمَ العَواقِبِ فيهِ

8. When you endeavour to act upon a matter, then eschew the blameworthy outcomes in it.

٩ــ راقِبِ العَواقِبَ تَنْجُ مِنَ المَعاطِبِ

9. Be careful of the outcomes and you will be saved from destruction.

10. In the outcomes [of matters] there is [either] a curer or a comforter.

١٠ــ فِي العَواقِبِ شاف أوْ مُريح

11. The basis of [the success of] outcomes is that which results in the pleasure of Allah, the Glorified.

١١ــ مِلاكُ الخَواتِمِ ما أسْفَرَ عَنْ رِضَى اللّهِ سُبْحانَهُ

FILIAL IMPIETY

العقوق

1. Disregarding the rights [of your parents] is from [the acts of] filial impiety.

١ــ مِنَ العُقُوقِ إضاعَةُ الحُقُوقِ

THE INTELLECT

العقل

1. The intellect is an honourable nobility that does not wear away.

١ــ اَلعَقْلُ شَرَفٌ كَريمٌ لايَبْلى

2. The intellect is an inborn quality that increases through knowledge and experience.

٢ــ اَلعَقْلُ غَريزَةٌ تَزيدُ بِالعِلْمِ وَ التَّجارِبِ

3. The intellect and knowledge are joined together in one linkage, they neither separate nor do they differ.

٣ــ اَلعَقْلُ وَ العِلْمُ مَقْرُونانِ فِي قَرَن لايَفْتَرِقانِ وَ لايَتَبايَنانِ

4. The intellect is the greatest of riches and the highest honour in [both] the Hereafter and this world.

٤ــ اَلعَقْلُ أغْنَى الغِنى وَ غايَةُ الشَّرَفِ فِي الآخِرَةِ والدُّنيا

5. The intellect is the most beautiful adornment and knowledge is the most honourable merit.

٥ــ اَلعَقْلُ أجْمَلُ زِينَة وَ العِلْمُ أشْرَفُ مَزِيَّة

6. The intellect is the root of knowledge and the herald of understanding.

٦ــ اَلعَقْلُ أصْلُ العِلْمِ وَ داعِيَةُ الفَهْمِ

٧ــ اَلعَقْلُ مَنْفَعَةٌ وَ العِلْمُ مَرْفَعةٌ وَ الصَّبْرُ مَدْفَعَةٌ

7. Intelligence is an advantage, knowledge is an elevation and patience is a defence [and a means of repelling hardships].

٨ــ اَلعَقْلُ خَلِيلُ المُؤْمِنِ وَ العِلْمُ وَزيرُهُ وَ الصَّبْرُ أمِيرُ جُنُودِهِ وَ العَمَلُ قَيِّمُهُ

8. 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.

٩ــ اَلعَقْلُ صاحِبُ جَيْشِ الرَّحْمنِ وَ الهَوى قائِدُ جَيْشِ الشَّيْطانِ وَالنَّفْسُ مُتَجاذِبَةٌ بَيْنَهُما فَأَيُّهُما غَلَبَ كانَتْ في حَيِّزِهِ

9. 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.

١٠ــ اَلعَقْلُ وَ الشَّهْوَةُ ضِدّانِ وَ مُؤَيِّدُ العَقْلِ العِلْمُ وَ مُزَيِّنُ الشَّهْوَةِ الهَوى وَ النَّفْسُ مُتَنازِعَةٌ بَيْنَهُما فَأَيُّهُما قَهَرَ كانَتْ في جانِبِهِ

10. 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.

١١ــ اَلعَقْلُ أنَّكَ تَقْتَصِدُ فَلاتُسْرِفْ وَتَعِدُ فَلا تُخْلِفُ وَ إذا غَضِبْتَ حَلُمْتَ

11. 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.

١٢ــ اَلعَقلُ أنْ تَقُولَ ما تَعْرِفُ وَ تَعْمَلَ بِما تَنْطِقُ بِهِ

12. Intelligence is for you to speak [only] of what you know and to act upon what you say.

١٣ــ اَلعَقْلُ يَهْدي وَ يُنْجي وَ الجَهْلُ يُغْوي وَ يُرْدي

13. The intellect guides and saves whereas ignorance misleads and destroys.

١٤ــ اَلعَقْلُ صَديقٌ مَحْمُودٌ

14. The intellect is a praiseworthy friend.

١٥ــ اِسْتَرْشِدِ العَقْلَ وَ خالِفِ الهَوى تُنْجِحْ

15. Seek right guidance from the intellect and oppose vain desire, [by this] you will

gain success.

16. Fetter your intellect, control your affair, struggle with your [lower] self, and exert your effort in working for the Hereafter.

١٦ــ إعْقَلْ عَقْلَكَ وَ امْلِكْ أمْرَكَ وَ جاهِدْ نَفْسَكَ وَ اعْمَلْ للآخِرَةِ جَهْدَكَ

17. Where are the intellects that light up (or that accompany) the lamps of guidance?

١٧ــ أيْنَ العُقُولُ المُسْتَصْبِحَةُ (المُسْتَصْحَبَةُ) لِمَصابِيحِ الهُدى؟!

18. The best intellect is [that which leads one to] right guidance.

١٨ــ أفْضَلُ العَقْلِ الرَّشادُ

19. The best of blessings is the intellect.

١٩ــ أفْضَلُ النِّعَمِ العَقْلُ

20. The beginning of intelligence is being friendly [with the people].

٢٠ــ أوَّلُ العَقْلِ التَّوَدُّدُ

21. The best intelligence is [that which leads to] good etiquette.

٢١ــ أفْضَلُ العَقْلِ اَلأدَبُ

22. The best intelligence is keeping away from idle sport.

٢٢ــ أفْضَلُ العَقْلِ مُجانَبَةُ اللَّهْوِ

23. 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.

٢٣ــ أفْضَلُ العَقْلِ مَعْرِفَةُ الإنْسانِ نَفْسَهُ فَمَنْ عَرَفَ نَفْسَهُ عَقَلَ وَ مَنْ جَهِلَها ضَلَّ

24. The best intelligence is taking lesson [from the past], the best prudence is precaution and the biggest foolishness is being deceived [by worldly allures].

٢٤ــ أفْضَلُ العَقْلِ اَلاِعْتِبارُ وَ أفْضَلُ الحَزْمِ الاِسْتِظْهارُ وَ أكْبَرُ الحُمْقِ الاِغْتِرارُ

25. 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.

٢٥ــ أفْضَلُ حَظِّ الرَّجُلِ عَقْلُهُ إنْ ذَلَّ أعَزَّهُ وَ إنْ سَقَطَ رَفَعَهُ وَ إنْ ضَلَّ أرْشَدَهُ وَإنْ تَكَلَّمَ سَدَّدَهُ

٢٦ــ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ العَقْلَ القَويمَ وَ العَمَلَ المُسْتَقيمَ

26. Verily Allah, the Glorified, loves the sound intellect and the upright action.

٢٧ــ إنَّ مَنْ رَزَقَهُ اللّهُ عَقْلاً قَويماً وَ عَمَلاً مُسْتَقيماً فَقَدْ ظاهَرَ لَدَيْهِ النِّعْمَةَ وَ أعْظَمَ عَلَيْهِ المِنَّةَ

27. 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.

٢٨ــ اَلعَقْلُ زَيْنٌ الحُمْقُ شَيْنٌ

28. Intelligence is an adornment and foolishness is a disgrace.

٢٩ــ اَلعَقْلُ قُرْبَةٌ الحُمْقُ غُرْبَةٌ

29. Intelligence is closeness, foolishness is estrangement.

٣٠ــ اَلعَقْلُ شِفاءٌ اَلحُمْقُ شَقاءٌ

30. Intelligence is a remedy, foolishness is misery.

٣١ــ العُقُولُ مَواهِبُ الآدابُ مَكاسِبُ

31. Intellects are gifts, etiquettes are earned.

٣٢ــ اَلعَقْلُ فَضيلَةُ الإنْسانِ

32. The intellect is the excellence of human beings.

٣٣ــ اَلعَقْلُ رَسُولُ الحَقِّ

33. The intellect is the messenger of the truth.

٣٤ــ اَلعَقْلُ صَديقٌ مَقْطُوعٌ

34. The intellect is a friend that has been cut-off.

٣٥ــ اَلعَقْلُ مُصْلِحُ كُلِّ أمْر

35. The intellect is a solver of every issue.

٣٦ــ اَلعَقْلُ لايَنْخَدِعُ

36. The intellect is not deceived.

٣٧ــ العَقْلُ داعِى الفَهْمِ

37. The intellect is the herald of comprehension.

٣٨ــ العَقْلُ أقْوى أساس

38. The intellect is the strongest foundation.

٣٩ــ اَلعَقْلُ أفْضَلُ مَرْجُوّ

39. Intellect is the best thing that is hoped

for.

40. Intelligence improves deliberation.

٤٠ــ اَلعَقْلُ يُحْسِنُ الرَّوِيَّةَ

41. The intellect is the spring of goodness.

٤١ــ اَلعَقْلُ يَنْبُوعُ الخَيْرِ

42. Intelligence is the preservation of [what is learnt through] experiences.

٤٢ــ اَلعَقْلُ حِفْظُ التَّجارِبِ

43. The intellect is the best ornament.

٤٣ــ اَلعَقْلُ أحْسَنُ حِلْيَة

44. The intellect necessitates caution.

٤٤ــ اَلعَقْلُ يُوجِبُ الحَذَرَ

45. Intellect is the vehicle of knowledge.

٤٥ــ اَلعَقْلُ مَرْكَبُ العِلْمِ

46. The intellect is a sharp [cutting] sword.

٤٦ــ اَلعَقْلُ حُسامٌ قاطِعٌ

47. Intellect is the most honourable merit.

٤٧ــ اَلعَقْلُ أشْرَفُ مَزِيَّة

48. The intellect is [like] a new attire that does not get worn out.

٤٨ــ اَلعَقْلُ ثَوْبٌ جَديدٌ لايَبْلى

49. The intellect frees [one] from evil and enjoins [one to do] good.

٤٩ــ اَلعَقْلُ مُنَزِّهٌ عَنِ المُنْكَرِ آمِرٌ بِالمَعْرُوفِ

50. The intellect is an intimate friend that is relied on in every situation.

٥٠ــ اَلعَقْلُ حَيْثُ كانَ آلِفٌ مَأْلُوفٌ

51. The intellect is a tree whose fruits are generosity and modesty.

٥١ــ اَلعَقْلُ شَجَرَةٌ ثَمَرُها السَّخاءُ وَ الحَياءُ

52. The intellect is an adornment for the one who is endowed with it.

٥٢ــ اَلعَقْلُ زَيْنٌ لِمَنْ رَزِقَهُ

53. The intellect gives one a sense of familiarity when he is away from his homeland.

٥٣ــ اَلعَقْلُ فِي الغُرْبَةِ قُرْبَةٌ

54. The intellect elevates one to the lofty stations [in Paradise].

٥٤ــ اَلعَقْلُ رَقِيٌّ إلى عِلِّيِّينَ

٥٥ــ إنّي إذَا اسْتَحْكَمْتُ فِي الرَّجُلِ خَصْلَةً مِنْ خِصالِ الخَيْرِ اِحْتَمَلْتُهُ لَها وَ اغْتَفَرْتُ لَهُ فَقْدَ ما سِواها وَلاأغْتَفِرُ لَهُ فَقْدَ عَقْل وَلاعَدْمَ دين لأنَّ مُفارَقَةَ الدّينِ مُفارَقَةُ الأمْنِ وَلاتَهْنَأُ حَياةٌ مَعَ مَخافَة وَ عَدَمُ العَقْلِ عَدَمُ الحَياةِ وَلاتُعاشَرُ الأمْواتُ

55. 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.

٥٦ــ إنَّكَ مَوْزُونٌ بِعَقْلِكَ فَزَكِّهِ بِالعِلْمِ

56. Verily you are gauged by your intellect, so develop it with knowledge.

٥٧ــ إنَّما العَقْلُ اَلتَّجَنُّبُ مِنَ الإثْمِ وَ النَّظَرُ فِي العَواقِبِ وَ الأخْذُ بِالحَزْمِ

57. Intellect is nothing but eschewing sin, considering the consequences [of one's actions] and being [resolute and] prudent.

٥٨ــ آفَةُ اللُّبِّ العُجْبُ

58. The bane of intellect is self-conceit.

٥٩ــ إذا تَمَّ العَقْلُ نَقَصَ الكَلامُ

59. When the intellect is complete, speech decreases.

٦٠ــ إذا كَمُلَ العَقْلُ نَقَصَتِ الشَّهْوَةُ

60. When the intellect becomes complete, lust diminishes.

٦١ــ بِالعَقْلِ يُسْتَخْرَجُ غَوْرُ الحِكْمَةِ

61. It is through the intellect that the deepest wisdom is brought out.

٦٢ــ بِالعَقْلِ تُنالُ الخَيْراتُ

62. Through the intellect, [acts of goodness and] virtues are attained.

٦٣ــ بِالعَقْلِ صَلاحُ البَرِيَّةِ

63. Through the intellect, the condition of the creatures is set right.

٦٤ــ بِوُفُورِ العَقْلِ يَتَوَفَّرُ الحِلْمُ

64. Through abundant intellect, forbearance becomes abundant.

٦٥ــ بِالعُقُولِ تُنالُ ذِرْوَةُ العُلُومِ (الأُمُورِ)

65. Through the intellects, the pinnacle of sciences (or matters) is attained.

٦٦ــ بِتَرْكِ ما لايَعْنيكَ يَتِمُّ لَكَ العَقْلُ

66. By leaving that which does not concern you, your intellect becomes complete.

٦٧ــ بِالعَقْلِ كَمالُ النَّفْسِ

67. Perfection of the soul is [attained] through the intellect.

٦٨ــ بِالعَقْلِ صَلاحُ كُلِّ أمْر

68. It is through the intellect that every affair is set aright.

٦٩ــ تَمامُ العَقْلِ (العَمَلِ) اِسْتِكْمالُهُ

69. The completion of the intellect (or of action) is in its perfection.

٧٠ــ تَزْكِيَةُ الرَّجُلِ عَقْلُهُ

70. The purification of a man is through his intellect.

٧١ــ ثَمَرَةُ العَقْلِ الاِسْتِقامَةُ

71. The fruit of intellect is steadfastness [and uprightness].

٧٢ــ ثَمَرَةُ العَقْلِ لُزومُ الحَقِّ

72. The fruit of intellect is adherence to the truth.

٧٣ــ ثَمَرَةُ العَقْلِ صُحْبَةُ الأخْيارِ

73. The fruit of intellect is association with the virtuous.

٧٤ــ ثَمَرَةُ العَقْلِ العَمَلُ للنَّجاةِ

74. The fruit of intellect is working for salvation.

٧٥ــ ثَمَرَةُ العَقْلِ مُداراةُ النّاسِ

75. The fruit of intellect is being affable with the people.

٧٦ــ ثَمَرَةُ العَقْلِ الصِّدْقُ

76. The fruit of intellect is honesty.

٧٧ــ ثَمَرَةُ العَقْلِ مَقْتُ الدُّنيا وَقَمْعُ الهَوى

77. The fruit of intellect is aversion to this world and subdual of vain desire.

٧٨ــ ثَلاثٌ يُمْتَحَنُ بِها عُقُولُ الرِّجالِ هُنَّ المالُ وَ الوِلايَةُ وَالمُصيبَةُ

78. There are three things by which the intellects of people are tested: wealth, authority and adversity.

٧٩ــ ثَلاثَةٌ تَدُلُّ عَلى عُقُولِ أرْبابِها: الرَّسُولُ وَ الكِتابُ وَالهَدِيَّةُ

79. Three things show the intelligence of their lords: the messenger, the message and the gift.

٨٠ ــ حُسْنُ العَقلِ جَمالُ الظَّواهِرِ وَ البَواطِنِ

80. A strong intellect is the beauty of the outward and inward facets [of a human being].

٨١ ــ حُسْنُ العَقْلِ أفْضَلُ رائِد

81. A good intellect is the best pathfinder.

٨٢ ــ حَدُّ العَقْلِ النَّظَرُ فِي العَواقِبِ وَ الرِّضا بِما يَجْري بِهِ القَضاءُ

82. The [highest] limit of the intellect is considering the consequences [of actions] and being pleased with what has been decreed [by Allah].

٨٣ ــ حَرامٌ عَلى كُلِّ عَقْل مَغْلُول (مَعْلُول) بِالشَّهْوَةِ أنْ يَنْتَفِعَ بِالحِكْمَةِ

83. It is forbidden upon every intellect that is shacked by (or sick with) lust to benefit from wisdom.

٨٤ ــ حَدُّ العَقْلِ اَلإنْفِصالُ عَنِ الفاني وَ الإتِّصالُ بِالباقي

84. The peak of intellect is separation from the perishing and attachment to the everlasting.

٨٥ــ حِفْظُ العَقْلِ بِمُخالَفَةِ الهَوى وَ العُزُوفِ عَنِ الدُّنيا

85. Preservation of the intellect is through opposing vain desire and turning away from this world.

٨٦ ــ خَيْرُ المَواهِبِ العَقْلُ

86. The best of divine gifts [to human beings] is the intellect.

٨٧ ــ دَليلُ عَقْلِ الرَّجُلِ قَوْلُهُ

87. The indication of a person's intellect is his speech.

٨٨ ــ ذَهابُ العَقْلِ بَيْنَ الهَوى وَ الشَّهْوَةِ

88. The departure [and loss] of intellect is between vain desire and lust.

٨٩ ــ ذَكِّ عَقْلَكَ بِالأدَبِ كَما تُذَكَّى النّارُ بِالحَطَبِ

89. Kindle your intellect with etiquette just as you kindle fire with firewood.

٩٠ــ رَزانَةُ العَقْلِ تُخْتَبَرُ فِي الرِّضا وَ الحُزْنِ

90. The staidness of the intellect is put to the test in times of happiness and sadness.

٩١ــ زِيادَةُ العَقْلِ تُنْجي

91. A heightened intellect saves [one from perdition].

٩٢ــ سِتَّةٌ تُختَبَرُ بِها عُقُولُ الرِّجالِ: اَلمُصاحَبَةُ وَ المُعامَلَةُ وَ الوِلايَةُ وَالعَزْلُ وَ الغِنى وَ الفَقْرُ

92. There are six situations in which the intellects of people are tested: association, transaction, authority, isolation, affluence and poverty.

٩٣ــ سِتَّةٌ تُختَبَرُ بِها عُقُولُ النّاسِ: الحِلْمُ عِنْدَ الغَضَبِ وَ الصَّبْرُ عِنْد الرَّهْبِ وَ القَصْدُ عِنْدَ الرَّغْبِ وَ تَقْوىَ اللّهِ فِي كُلِّ حال وَ حُسْنُ المُداراةِ وَقِلَّةُ المُماراةِ

93. 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].

٩٤ــ صَلاحُ العَقْلِ الأدَبُ

94. The rectitude of the intellect is [in] good etiquette.

٩٥ــ صَديقُ كُلِّ امْرِءٍ عَقْلُهُ وَ عَدُوُّهُ جَهْلُهُ

95. The friend of every person is his intellect and his enemy is his ignorance.

٩٦ــ ضَلالُ العَقْلِ يُبَعِّدُ مِنَ الرَّشادِ وَ يُفْسِدُ المَعادَ

96. Straying of the intellect distances one from right guidance and corrupts his Hereafter.

٩٧ــ ضَلالُ العَقْلِ أشَدُّ ضَلَّة وذِلَّةُ (زَلَّةُ) الجَهْلِ أعْظَمُ ذِلَّة (زَلَّة)

97. The straying of the intellect is the most serious deviation, and the abasement (or error) of ignorance is the greatest abasement (or error).

٩٨ــ عَلَيْكَ بِالعَقْلِ فَلا مالَ أعْوَدُ مِنْهُ

98. You must develop your intellect, for there is no wealth more profitable than it.

٩٩ــ عِنْدَ الخِبْرَةِ (الحِيْرَة) تَنْكَشِفُ عُقُولُ الرِّجالِ

99. In times of trial (or perplexity) the [level of] intellects of the people are revealed.

١٠٠ــ عِنْدَ بَديهَةِ المَقالِ تُختَبَرُ عُقُولُ الرِّجالِ

100. In times of impromptu speech, the intellects of people are tested.

١٠١ــ عِنْدَ غُرُورِ الأطْماعِ وَ الآمالِ تَنْخَدِعُ

101. When covetousness and false hopes deceive, the minds of the ignorant are

عُقُولُ الجُهَّالِ وَ تُخْتَبَرُ اَلْبابُ الرِّجالِ

beguiled and the intellects of people are tested.

١٠٢ــ عُنْوانُ العَقْلِ مُداراةُ النّاسِ

102. The symbol of intellect is being affable with the people.

١٠٣ــ عَقْلُ المَرْءِ نِظامُهُ وَ أدَبُهُ قِوامُهُ وَ صِدْقُهُ إمامُهُ وَ شُكْرُهُ تَمامُهُ

103. The intellect of a person is his order, his etiquette is his foundation, his honesty is his leader and his gratitude is his perfection.

١٠٤ــ عُقُولُ الفُضَلاءِ في أطْرافِ أقْلامِها (مِهِمْ)

104. The intellects of the erudite scholars are in the points of their pens.

١٠٥ــ غايَةُ المَرْءِ حُسْنُ عَقْلِهِ

105. The highest distinction of a person is the excellence of his intellect.

١٠٦ــ غايَةُ العَقْلِ اَلاِعْتِرافُ بِالجَهْلِ

106. The highest degree of intelligence is admitting to [one's] ignorance.

١٠٧ــ غَريزَةُ العَقْلِ تَحْدُو عَلَى اسْتِعْمالِ العَدْلِ

107. The intrinsic nature of the intellect impels it to employ justice.

١٠٨ــ غَريزَةُ العَقْلِ تَأبى ذَميمَ الفِعْلِ

108. The intrinsic nature of the intellect rejects dispraised action.

١٠٩ــ غَيْرُ مُنْتَفِع بِالحِكْمَةِ عَقْلٌ مَعْلُولٌ بالغَضَبِ والشَّهْوَةِ

109. The mind that is sick with anger and lust does not benefit from wisdom.

١١٠ــ غِطاءُ العُيُوبِ العَقْلُ

110. The veil of flaws is the intellect.

١١١ــ فَقْدُ العَقْلِ شَقاءٌ

111. Lack of intellect is wretchedness.

١١٢ــ فَسادُ العَقْلِ الاِغْتِرارُ بِالخُدَعِ

112. Corruption of the intellect is [in] being deluded by deceptions.

١١٣ــ فَضيلَةُ العَقْلِ الزَّهادَةُ

113. The excellence of the intellect is [in] indifference towards [the pleasures of] this world.

١١٤ــ قَدْ يَضِلُّ العَقْلُ الفَذُّ

114. At times [relying on] the intellect alone may lead [one] astray.

١١٥ــ كَمْ مِنْ ذَليل أعَزَّهُ عَقْلُهُ

115. How many a lowly person has been made venerable by his intellect.

١١٦ــ كَمْ مِنْ عَقْل أسير عِنْدَ هَوىً أمير

116. Many a mind has been made subservient by a commanding desire.

١١٧ــ كَفى بِالعَقْلِ غِنىً

117. Intelligence is sufficient as wealth.

١١٨ــ كَفى بِالمَرْءِ عَقْلاً أنْ يُجْمِلَ في مَطالِبِهِ

118. It is enough of intelligence for a person to be moderate in his pursuits.

١١٩ــ كَفاكَ مِنْ عَقْلِكَ ما أبانَ لَكَ رُشْدَكَ مِنْ غَيِّكَ

119. It suffices for your intellect to distinguish for you right guidance from error.

١٢٠ــ كُنْ لِعَقْلِكَ مُسْعِفاً وَ لِهَواكَ مُسَوِّفاً

120. Be quick to respond to your intellect and delay in responding to your vain desire.

١٢١ــ كُلَّمَا ازْدادَ عَقْلُ الرَّجُلِ قَوِيَ إيمانُهُ بِالقَدَرِ وَ اسْتَخَفَّ بِالغِيَرِ

121. 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.

١٢٢ــ كَسْبُ العَقْلِ كَفُّ الأذى

122. The gain of the intellect is refraining from harming others.

١٢٣ــ كَيْفِيَّةُ الفِعْلِ تَدُلُّ عَلى كَمِّيَّةِ العَقْلِ فَأحْسِنْ لَهُ الاِخْتِيارَ وَ أكْثِرْ عَلَيْهِ الاِسْتِظْهارَ

123. The manner of action points to the measure of intelligence, so make good choices for it and be more precautious with regards to it.

١٢٤ــ كَسْبُ العَقْلِ اَلاِعْتِبارُ وَ الاِسْتِظْهارُ وَ كَسْبُ الجَهْلِ اَلغَفْلَةُ وَالاِغْتِرارُ

124. The intellect acquires consideration and precaution whereas ignorance earns negligence and deception.

١٢٥ــ كَمالُ المَرْءِ عَقْلُهُ وَ قيمَتُهُ فَضْلُهُ

125. The perfection of a person is his intellect and his value is his benevolence.

١٢٦ــ كَمالُ الإنْسانِ العَقْلُ

126. The perfection of a human being is his intellect.

١٢٧ــ لِكُلِّ شَيْءٍ غايَةٌ وَ غايَةُ المَرْءِ عَقْلُهُ

127. Everything has a pinnacle, and the pinnacle of a person is his intellect.

١٢٨ــ لِكُلِّ شَيْءٍ زَكاةٌ وَ زَكاةُ العَقْلِ اِحْتِمالِ الجُهّالِ

128. For everything there is an alms-tax and the alms-tax of intelligence is tolerating the ignorant ones.

١٢٩ــ لَنْ يُزانَ العَقْلُ حَتّى يُواذِرَهُ الحِلْمُ

129. The intellect will never be adorned until it is complemented by forbearance.

١٣٠ــ لَوْ صَحَّ العَقْلُ لاغْتَنَمَ كُلُّ امْرِءٍ مَهَلَهُ

130. If the intellect was sound, every person would take advantage of [every moment of] his time.

١٣١ــ مَنِ اسْتَرْفَدَ العَقْلَ أرْفَدَهُ

131. One who seeks the support of the intellect is supported by it.

١٣٢ــ مَنِ اسْتَعانَ بِالعَقْلِ سَدَّدَهُ

132. Whoever seeks assistance from the intellect, it shows him the right direction.

١٣٣ــ مَنْ قَلَّ عَقْلُهُ ساءَ خِطابُهُ

133. One whose intellect is weak has bad oratory.

١٣٤ــ مَنْ لاعَقْلَ لَهُ لاتَرْتَجيهِ

134. Do not have any expectations from one who has no intellect.

١٣٥ــ مَنْ كَمُلَ عَقْلُهُ اِسْتَهانَ بِالشَّهَواتِ

135. One whose intellect is complete scorns lustful desires.

١٣٦ــ مِنْ أوْكَدِ أسْبابِ العَقْلِ رَحْمَةُ الجُهّالِ

136. One of the most affirming [and effective] means of intelligence is showing compassion to the ignorant ones.

١٣٧ــ مِنْ كَمالِ النِّعَمِ وُفُورُ العَقْلِ

137. From the most perfect of blessings is abundance of intellect.

١٣٨ــ مِنَ العَقْلِ مُجانَبَةُ التَّبْذِيرِ وَ حُسْنُ التَّدْبيرِ

138. Keeping away from wastefulness and good management [skills] are from [the fruits of] intelligence.

١٣٩ــ مِنْ أحْسَنِ العَقْلِ التَّحَلّي بِالحِلْمِ (بِالعِلمِ)

139. Adorning oneself with forbearance (or knowledge) is from the best intelligence.

١٤٠ــ صَلاحُ البَرِيَّةِ العَقْلُ

140. The rectitude of the creation is [achieved through] the intellect.

١٤١ــ يُسْتَدَلُّ عَلى عَقْلِ كُلِّ امْرِى بِما يَجْري عَلى لِسانِهِ

141. The intellect of every person is deduced by what passes upon his tongue.

١٤٢ــ يُسْتَدَلُّ عَلى عَقْلِ الرَّجُلِ بِحُسْنِ مَقالِهِ وَ عَلى طَهارَةِ أصْلِهِ بِجَميلِ أفْعالِهِ

142. The intellect of a man is indicated by his good speech and the purity of his roots is evinced by his beautiful actions.

١٤٣ــ يُسْتَدَلُّ عَلى عَقْلِ الرَّجُلِ بِكَثْرَةِ وَقارِهِ وَ حُسْنِ احْتِمالِهِ وَ على أكْرَمِ أصْلِهِ بِحُسْنِ أفْعالِهِ

143. 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.

١٤٤ــ مَنْ غَلَبَ عَقْلُهُ هَواهُ أفْلَحَ

144. One whose intellect overpowers his vain desire is successful.

١٤٥ــ مَنْ غَلَبَ هَواهُ عَقْلَهُ اِفْتَضَحَ

145. One whose vain desire overpowers his intellect is disgraced.

١٤٦ــ مَنْ فاتَهُ العَقْلُ لَمْ يَعْدُهُ الذُّلُّ

146. One who loses his wits is not bypassed by abasement.

١٤٧ــ مَنْ قَعَدَ بِهِ العَقْلُ قامَ بِهِ الجَهْلُ

147. One who is held back by intellect is driven forward by ignorance.

١٤٨ــ لايَزْكُو عِنْدَ اللّهِ سُبْحانَهُ إلاّ عَقْلٌ عارِفٌ وَ نَفْسٌ عَزُوفٌ

148. Nothing is purified in the sight of Allah, the Glorified, except the cognizant mind and the disinclined soul [from the pleasures of this world].

١٤٩ــ لاشَيْءَ أحْسَنُ مِنْ عَقْل مَعَ عِلْم وَ عِلْم مَعَ حِلْم وَ حِلْم مَعَ قُدْرَة

149. There is nothing better than an intellect with knowledge, and knowledge with forbearance, and forbearance with power [to punish].

١٥٠ــ يُسْتَدَلُّ عَلى عَقْلِ الرَّجُلِ بِالتَّحَلّي بِالعِفَّةِ وَ القَناعَةِ

150. The intellect of a man is indicated by his adorning himself with chastity and contentment.

١٥١ــ لاغِنى كَالعَقْلِ

151. There is no wealth like intelligence.

١٥٢ــ لاعَقْلَ كَالتَّجاهُلِ

152. There is no intelligence like feigning ignorance [when in the company of those who lack etiquette].

١٥٣ــ لايَجْتَمِعُ العَقْلُ وَ الهَوى

153. Intellect and vain desire do not go together.

١٥٤ــ لامالَ أعْوَدُ مِنَ العَقْلِ

154. There is no possession more beneficial than intellect.

١٥٥ــ لاجَمالَ أزْيَنُ مِنَ العَقْلِ

155. There is no beauty more exquisite than intellect.

١٥٦ــ لانِعْمَةَ أفْضَلُ مِن عَقْل

156. There is no blessing better than intellect.

١٥٧ــ لايَغُشُّ العَقْلُ مَنِ انْتَصَحَهُ

157. The intellect does not beguile one who takes it advice.

١٥٨ــ لاخَيْرَ في عَقْل لايُقارِنُهُ حِلْمٌ

158. There is no good in an intellect that is not accompanied by forbearance.

١٥٩ــ لامَرَضَ أضْنى مِنْ قِلَّةِ العَقْلِ

159. There is no ailment more debilitating than lack of intellect.

١٦٠ــ لادينَ لِمَنْ لاعَقْلَ لَهُ

160. He who has no intellect has no religion.

١٦١ــ مَنْ ضَيَّعَ عاقِلاً دَلَّ عَلى ضَعْفِ عَقْلِهِ

161. One who loses [the friendship of] an intelligent one shows the weakness of his

[own] intellect.

162. One who puts his intellect before his vain desire, his undertakings become good.

١٦٢ــ مَنْ قَدَّمَ عَقْلَهُ عَلى هَواهُ حَسُنَتْ مَساعيهِ

163. One who masters his intellect is indeed wise.

١٦٣ــ مَنْ مَلَكَ عَقْلَهُ كانَ حَكيماً

164. One who considers [and learns from the past] with his intellect, perceives.

١٦٤ــ مَنِ اعْتَبَرَ بِعَقْلِهِ اِسْتَبانَ

165. One whose intellect becomes stronger takes more lessons [from the past].

١٦٥ــ مَنْ قَوِيَ عَقْلُهُ أَكْثَرَ الاِعْتِبارَ

166. Accumulating provisions for the Day of Return is from intelligence.

١٦٦ــ مِنَ العَقْلِ التَّزَوُّدُ لِيَوْمِ المَعادِ

167. One of the signs of intelligence is speaking what is right.

١٦٧ــ مِنْ دَلائِلِ العَقْلِ النُّطْقُ بِالصَّوابِ

168. Acting on the [established] practice of justice is from the signs of intelligence.

١٦٨ــ مِنْ عَلاماتِ العَقْلِ العَمَلُ بِسُنَّةِ العَدْلِ

169. Nothing embellishes virtues like the intellect.

١٦٩ــ ما جَمَّلَ الفَضائِلَ كَاللُّبِّ

170. Allah, the Glorified, has not apportioned anything among his servants better than intellect.

١٧٠ــ ما قَسَمَ اللّهُ سُبْحانَهُ بَيْنَ عِبادِهِ شَيْئاً أَفْضَلَ مِنَ العَقْلِ

171. Allah, the Glorified, has only entrusted man with an intellect so that it may one day deliver him.

١٧١ــ مَا اسْتَوْدَعَ اللّهُ سُبْحانَهُ امْرَءاً عَقْلاً إلاّ لِيَسْتَنْقِذَهُ بِهِ يَوْماً

172. The basis of [the rightness of] an affair is the intellect.

١٧٢ــ مِلاكُ الأَمْرِ العَقْلُ

173. With intellect, forbearance [and judiciousness] becomes abundant.

١٧٣ــ مَعَ العَقْلِ يَتَوَفَّرُ الحِلْمُ

174. The distinguishing feature of a man is

١٧٤ــ مَيْزَةُ الرَّجُلِ عَقْلُهُ وَ جَمالُهُ مُرُوَّتُهُ

his intellect and his beauty is his magnanimity.

175. 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].

١٧٥ــ مَنْ عَجَزَ عَنْ حاضِرِ لُبِّهِ فَهُوَ عَنْ غائِبِهِ أعْجَزُ وَ مَنْ غائِبُهُ أعْوَزُ؟!

THE INTELLIGENT

العاقل

1. The intelligent person is one who fetters his tongue.

١ــ اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ

2. The intelligent person is one who covers up sins with forgiveness.

٢ــ اَلعاقِلُ مَنْ تَغَمَّدَ الذُّنُوبَ بِالغُفْرانِ

3. The intelligent person is one who forsakes his lust and sells his world for his Hereafter.

٣ــ اَلعاقِلُ مَنْ هَجَرَ شَهْوَتَهُ وَباعَ دُنْياهُ بِ آخِرَتِهِ

4. The intelligent person does not speak except when he needs to or in order to present his case.

٤ــ اَلعاقِلُ لايَتَكَلَّمُ إلاّ بِحاجَتِهِ أو حُجَّتِهِ

5. The intelligent person is one who abstains from sins and keeps himself free from faults.

٥ــ اَلعاقِلُ مَنْ تَوَرَّعَ عَنِ الذُّنُوبِ وَ تَنَزَّهَ مِنَ العُيُوبِ

6. The intelligent person is one who fetters his tongue except from the remembrance [and extolment] of Allah.

٦ــ اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ إلاّ عَنْ ذِكْرِ اللّهِ

7. The intelligent person is one who opposes his vain desire in obedience to his Lord.

٧ــ اَلعاقِلُ مَنْ عَصى هَواهُ في طاعَةِ رَبِّهِ

8. The intelligent person is one who

٨ــ اَلعاقِلُ مَنْ أحْسَنَ صَنائِعَهُ وَوَضَعَ سَعْيَهُ في

مَواضِعِهِ

performs acts of kindness and puts his effort in its correct place.

٩ــ اَلعاقِلُ إذا سَكَتَ فَكَرَ وَ إذا نَطَقَ ذَكَرَ وَ إذا نَظَرَ اِعْتَبَرَ

9. When the intelligent one is quiet, he reflects and when he speaks, he remembers [and extols Allah] and when he observes, he takes lesson.

١٠ــ اَلعاقِلُ مَنِ اتَّهَمَ رَأيَهُ وَ لَمْ يَثِقْ بِكُلِّ ما تُسَوِّلُ لَهُ نَفْسُهُ

10. The intelligent person is one who suspects his [own] opinion and does not trust everything that his self makes decorous for him.

١١ــ اَلعاقِلُ مَنْ زَهِدَ في دُنْيا فانِيَة دَنِيَّة وَ رَغِبَ في جَنَّة سَنِيَّة خالِدَة عالِيَة

11. The intelligent person is one who abstains from [the pleasures of] the lowly, perishing world and desires the sublime, everlasting, lofty Paradise.

١٢ــ اَلعاقِلُ مَنْ وَضَعَ الأشْياءَ مَواضِعَها وَ الجاهِلُ ضِدُّ ذلِكَ

12. The intelligent person is one who puts things in their right places, and the ignorant one does the opposite of this.

١٣ــ اَلعاقِلُ إذا عَلِمَ عَمِلَ وَ إذا عَمِلَ أخْلَصَ وَ إذا أخْلَصَ اِعْتَزَلَ

13. 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].

١٤ــ اَلعاقِلُ مَنْ صانَ لِسانَهُ عَنِ الغِيْبَةِ

14. The intelligent person is one who guards his tongue from backbiting.

١٥ــ اَلعاقِلُ يَجْتَهِدُ في عَمَلِهِ وَ يُقَصِّرُ مِنْ أمَلِهِ

15. The intelligent person strives in his work and shortens his hopes.

١٦ــ اَلعاقِلُ مَنْ غَلَبَ هَواهُ وَ لَمْ يَبِعْ آخِرَتَهُ بِدُنْياهُ

16. The intelligent person is one who overcomes his vain desire and does not sell his Hereafter for his [temporary life in this] world.

١٧ــ اَلعاقِلُ لايَفْرُطُ بِهِ عُنْفٌ وَلايَقْعُدُ بِهِ

17. The intelligent one is neither pushed to the extreme by violence nor is he

ضَعْفٌ

hampered by weakness.

١٨ــ اَلعاقِلُ مَنْ يَمْلِكُ نَفْسَهُ إذا غَضِبَ وَ إذا رَغِبَ وَ إذا رَهِبَ

18. The intelligent person is one who controls himself when he gets angry, when he desires and when he is frightened.

١٩ــ اَلعاقِلُ يَتَقاضى نفْسَه ُبِما يَجِبُ عَلَيْهِ وَ لا يَتَقاضى لِنَفْسِهِ بِما يَجِبُ لَهُ

19. 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.

٢٠ــ اَلعاقِلُ مَنْ لايُضيعُ لَهُ نَفَساً فيما لايَنْفَعُهُ وَ لايَقْتَني ما لايَصْحَبُهُ

20. 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].

٢١ــ اَلعاقِلُ مَنْ غَلَبَ نَوازِعَ أهْوِيَتِهِ

21. The intelligent person is one who overpowers his contending vain desires.

٢٢ــ اَلعاقِلُ مَنْ سَلَّمَ إلَى القَضاءِ وَ عَمِلَ بِالحَزْمِ

22. The intelligent person is one who submits to the decree [of Allah] and acts with judiciousness [and determination].

٢٣ــ اَلعاقِلُ (الكاملُ) مَنْ قَمَعَ هَواهُ بِعَقْلِهِ

23. The intelligent person is one who subdues his vain desire with his intellect.

٢٤ــ اِعْقِلْ تُدْرِكْ

24. Be rational and you will discern.

٢٥ــ ألا وَ إنَّ اللَّبيبَ مَنِ اسْتَقْبَلَ وُجُوهَ الآراءِ بِفِكْرٍ صائِبٍ وَ نَظَرٍ فِي العَواقِبِ

25. Indeed, the intelligent person is one who considers the different [expressed] opinions with correct reasoning and considers the consequences [of matters].

٢٦ــ أعْقَلُكُمْ أطْوَعُكُمْ

26. The most intelligent of you is the most submissive of you.

٢٧ــ أعْقَلُ النّاسِ مَنْ أطاعَ العُقَلاءَ

27. The most intelligent person is one who follows the wise people.

٢٨ــ إذا لَوَّحْتَ لِلْعاقِلِ فَقَدْ أوْجَعْتَهُ عِتاباً

28. When you make an indirect reference to an intelligent person then you have tormented him with reproof.

٢٩ــ أسْعَدُ النّاسِ العاقِلُ

29. The most felicitous of people is the intelligent one.

٣٠ــ أعْقَلُ النّاسِ أحْياهُمْ

30. The most intelligent of people is the most modest of them.

٣١ــ أعْقَلُ الإنْسانِ مُحْسِنٌ خائِفٌ

31. The most intelligent person is the virtuous, fearful one.

٣٢ــ أعْقَلُ النّاسِ أعْذَرُهُمْ لِلنّاسِ

32. The most intelligent of people is the one who forgives [and accepts the excuses of] others the most.

٣٣ــ أعْقَلُ النّاسِ أبْعَدُهُمْ عَنْ كُلِّ دَنِيَّة

33. The most intelligent of people is the farthest of them from all vile things.

٣٤ــ أعْقَلُ النّاسِ أطْوَعُهُمْ لِلّهِ سُبْحانَهُ

34. The most intelligent of people is the most submissive of them to Allah, the Glorified.

٣٥ــ أعْقَلُ النّاسِ أقْرَبُهُمْ مِنَ اللّهِ

35. The most intelligent of people is the closest of them to Allah.

٣٦ــ أعْقَلُ النّاسِ مَنْ كانَ بِعَيْبِهِ بَصيراً وَ عَنْ عَيْبِ غَيْرِهِ ضَريراً

36. The most intelligent of people is one who sees his own fault and is blind to the fault of others.

٣٧ــ أعْقَلُ النَّاسِ مَنْ لايَتَجاوَزُ الصَّمْتَ في عُقُوبَةِ الجُهّالِ

37. The most intelligent of people is the one who does not go beyond silence in punishing the ignorant.

٣٨ــ أفْضَلُ النّاسِ عَقْلاً أحْسَنُهُمْ تَقْديراً لِمَعاشِهِ وَ أشَدُّهُمُ اهْتِماماً بِإصْلاحِ مَعادِهِ

38. 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.

٣٩ــ أعْقَلُ النّاسِ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ وَ

39. The most intelligent of people is one

اسْتَظْهَرَ عَلى هَواهُ بِعَقْلِهِ

whose seriousness overpowers his frivolity and who overcomes his vain desire with his intellect.

٤٠ــ أعْقَلُ النّاسِ مَنْ ذَلَّ لِلْحَقِّ فَاعْطاهُ مِنْ نَفْسِهِ وَ عَزَّ بِالحَقِّ فَلَمْ يُهِنْ إقامَتَهُ وَ حُسْنَ العَمَلِ بِهِ

40. 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 truth so he does not undermine its establishment and acting upon it with goodness.

٤١ــ أعْقَلُ النّاسِ أنْظَرُهُمْ فِي العَواقِبِ

41. The most intelligent of people is the one who is most considering of the consequences [of actions].

٤٢ــ إنَّ العاقِلَ لايَنْخَدِعُ لِلطَّمَعِ (بِالطَّمع)

42. Verily the intelligent one is not beguiled by covetousness.

٤٣ــ إنَّ العاقِلَ مَنْ عَقْلُهُ فِي إرْشاد وَ مَنْ رَأْيُهُ فِي ازْدِياد فَلِذلِكَ رَأْيُهُ سَديدٌ وَ فِعْلُهُ حَميدٌ

43. 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.

٤٤ــ إنَّ العاقِلَ يَتَّعِظُ بِالأدَبِ وَ البَهائِمُ لاتَتَّعِظُ إلاّ بِالضَّرْبِ

44. Indeed, the intelligent one learns through discipline while the beasts are not trained except by beating.

٤٥ــ إنَّ العاقِلَ مَنْ نَظَرَ فِي يَوْمِهِ لِغَدِهِ وَ سَعى فِي فِكاكِ نَفْسِهِ وَ عَمِلَ لِما لابُدَّ لَهُ مِنْهُ وَلامَحيصَ لَهُ عَنْهُ

45. 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.

٤٦ــ إنَّ العاقِلَ يَنْبَغي أنْ يَحْذَرَ المَوْتَ فِي هذِهِ الدّارِ وَ يُحْسِنَ لَهُ التَأَهُّبَ قَبْلَ أنْ يَصِلَ إلى دار يَتَمَنّى فيهَا المَوْتَ فَلا يَجِدُهُ

46. 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.

47. 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.

٤٧ــ شيمَةُ ذوي الألْبابِ وَ النُّهى اَلإقبالُ عَلى دارِ البَقاءِ وَ الأعْراضُ عَنْ دارِ الفَناءِ وَ التَّوَلُّهُ بِجَنَّةِ المأْوى

48. It behoves the intelligent one to make arrangements for his Hereafter and to develop [and build] the abode of his permanent residence.

٤٨ــ يَنْبَغي لِلعاقِلِ أنْ يُقَدِّمَ لآخِرَتِهِ وَ يَعْمُرَ دارَ إقامَتِهِ

49. The intelligent one likes the company of those who are like him.

٤٩ــ اَلْعاقِلُ يَأْلِفُ مِثْلَهُ

50. A person is the friend of what he understands.

٥٠ــ اَلمَرْءُ صَديقُ ما عَقَلَ

51. The intelligent one is the enemy of his delectation.

٥١ــ اَلعاقِلُ عَدُوٌّ لَذَّتِهِ

52. The intelligent person is one who fetters his tongue.

٥٢ــ اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ

53. The intelligent one seeks perfection, the ignorant one seeks wealth.

٥٣ــ اَلعاقِلُ يَطْلُبُ الكَمالَ اَلْجاهِلُ يَطْلُبُ المالَ

54. The intelligent one puts his self down and as a result he gets elevated.

٥٤ــ اَلعاقِلُ يَضَعُ نَفْسَهُ فَيَرْتَفِعُ

55. The intelligent one is grieved, sorrowful.

٥٥ــ اَلعاقِلُ مَهْمُومٌ مَغْمُومٌ

56. The intelligent person is one who safeguards his affair.

٥٦ــ اَلعاقِلُ مَنْ أحْرَزَ أمْرَهُ

57. Insinuation is the severest punishment for the intelligent one.

٥٧ــ اَلتَّعْريضُ لِلْعاقِلِ أشَدُّ عِتابِهِ

58. The intelligent person is one who is admonished by experiences.

٥٨ــ اَلعاقِلُ مَنْ وَعَظَتْهُ التَّجارِبُ

٥٩ــ اَلعاقِلُ مَنْ أماتَ شَهْوَتَهُ

59. The intelligent person is one who annihilates his lust.

٦٠ــ اَلعاقِلُ مَنْ بَذَلَ نَداهُ

60. The intelligent person is one who spreads his generosity.

٦١ــ اَلعاقِلُ يَعْتَمِدُ عَلى عَمَلِهِ اَلجاهِلُ يَعْتَمِدُ عَلى أمَلِهِ

61. The intelligent one relies on his [hard] work, [while] the ignorant one relies on his aspiration.

٦٢ــ اَلعاقِلُ مَنِ اتَّعَظَ بِغَيْرِهِ

62. The intelligent person is one who takes a lesson from [the experiences of] others.

٦٣ــ اَلعاقِلُ مَنْ صَدَّقَ (صَدَّقَتْ) أقْوالَهُ أفْعالُهُ

63. The intelligent person is one whose words are affirmed by his actions.

٦٤ــ اَلعاقِلُ مَنْ وَقَفَ حَيْثُ عَرَفَ

64. The intelligent person is one who stops at what he knows.

٦٥ــ اَلعاقِلُ مَنْ يَزْهَدُ فيما يَرْغَبُ فيهِ الجاهِلُ

65. The intelligent person is one who renounces that which the ignorant one desires.

٦٦ــ إنَّما العاقِلُ مَنْ وَعَظَتْهُ التَّجارِبُ

66. Indeed only he is intelligent who is admonished by experiences.

٦٧ــ إنَّما اللَّبيبُ مَنِ اسْتَسَلَّ الأحْقادَ

67. Only he is intelligent who takes out the grudges [from his heart].

٦٨ــ إذا شابَ العاقِلُ شَبَّ عَقْلُهُ

68. As the intelligent one grows older, his intellect grows younger.

٦٩ــ تَلْويحُ زَلَّةِ العاقِلِ لَهُ مِنْ أمَضِّ عِتابِهِ (أمَضَّ مِنْ عِتابِهِ)

69. Hinting at [and making indirect references to] the error of the intelligent person is one of the most agonizing punishments for him.

٧٠ــ ثَرْوَةُ العاقِلِ في عِلْمِهِ وَ عَمَلِهِ

70. The wealth of an intelligent person is in his knowledge and his action.

٧١ــ حُبُّ العِلْمِ وَ حُسْنُ الحِلْمِ وَ لُزومُ

71. Love of knowledge, virtuous forbearance and adhering to the right are

الصَّوابِ مِنْ فَضائِلِ أُولِي النُّهى والألْبابِ

from the merits of the people of reason and understanding.

٧٢ــ حَقٌّ عَلَى العاقِلِ العَمَلُ لِلْمَعادِ وَ الاِسْتِكْثارُ مِنَ الزّادِ

72. It is a right that is due on the intelligent one to work for the Hereafter and to seek more provisions [for it].

٧٣ــ حَقٌّ عَلَى العاقِلِ أنْ يَقْهَرَ هَواهُ قَبْلَ ضِدِّهِ

73. It is a right upon the intelligent one to vanquish his vain desire before his adversary.

٧٤ــ دَوْلَةُ العاقِلِ كَالنَّسيبِ يَحِنُّ إلَى الوُصْلَةِ

74. The reign of the intelligent one is like the relative who longs to unite [with his dear ones].

٧٥ــ ذُوالعَقْلِ لايَنْكَشِفُ إلاّ عَنِ احْتِمال وَ إجْمال وَ إفْضال

75. The one who possesses intellect is not known except by [his] tolerance, temperance and kindness.

٧٦ــ رَغْبَةُ العاقِلِ فِي الحِكْمَةِ وَ هِمَّةُ الجاهِلِ فِي الحَماقَةِ

76. The desire of an intelligent person is in wisdom and the ambition of an ignorant person is in foolishness.

٧٧ــ زَلَّةُ العاقِلِ مَحْذُورَةٌ

77. The lapse of an intelligent person is dangerous.

٧٨ــ زَلَّةُ العاقِلِ شَديدَةُ النِّكايَةِ

78. The lapse of an intelligent person is a crushing blow.

٧٩ــ سُلْطانُ العاقِلِ يَنْشُرُ مَناقِبَهُ

79. The virtues of an intelligent ruler are spread far and wide.

٨٠ــ شيمَةُ العُقَلاءِ قِلَّةُ الشَّهْوَةِ وَ قِلَّةُ الغَفْلَةِ

80. The [distinguishing] quality of the people of intellect is [their] lack of lust and negligence.

٨١ــ شيمَةُ ذَوِى الألْبابِ وَ النُّهى اَلإقْبالُ على دارِ البَقاءِ وَ الإعْراضُ عَنْ دارِ الفَناءِ وَالتَّوَلُّهُ بِجَنَّةِ المَأْوى

81. 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.

٨٢ــ صَدْرُ العاقِلِ صُنْدُوقُ سِرِّهِ

82. The chest of an intelligent person is the strongbox of his secret.

٨٣ــ ظَنُّ العاقِلِ أصَحُّ مِنْ يَقينِ الجاهِلِ

83. The conjecture of an intelligent person is more correct than the certitude of an ignorant person.

٨٤ــ عَداوَةُ العاقِلِ خَيْرٌ مِنْ صَداقَةِ الجاهِلِ

84. The enmity of an intelligent person is better than the friendship of an ignorant one.

٨٥ــ غِنَى العاقِلِ بِعِلْمِهِ

85. The sufficiency of an intelligent person is through his knowledge.

٨٦ــ غِنَى العاقِلِ بِحِكْمَتِهِ وَ عِزُّهُ بِقَناعَتِهِ

86. The sufficiency of an intelligent person is through his wisdom and his honour is through his contentment.

٨٧ــ قَبيحُ عاقِل خَيْرٌ مِنْ حَسَنِ جاهِل

87. The ugly act of an intelligent person is better than the beautiful act of an ignorant person.

٨٨ــ كُلُّ عاقِل مَغْمُومٌ (مَحْزُونٌ)

88. Every intelligent person is sorrowful (or sad).

٨٩ــ كُنْ عاقِلاً في أمْرِ دينِكَ جاهِلاً في أمْرِ دُنياكَ

89. Be intelligent in the affairs of your religion and simple in your worldly affairs.

٩٠ــ كَلامُ العاقِلِ قُوتٌ وَ جَوابُ الجاهِلِ سُكُوتٌ

90. The speech of the intelligent is a nourishment [for the soul] and the reply of the ignorant is [nothing better than] silence.

٩١ــ لِلْعاقِلِ في كُلِّ عَمَل إحْسانٌ

91. For the intelligent one, there is goodness in every action [he does].

٩٢ــ لِلْعاقِلِ في كُلِّ كَلِمَة نُبْلٌ

92. For the intelligent one, there is nobility in every word [he speaks].

٩٣ــ لِلْعاقِلِ في كُلِّ عَمَل اِرتياضٌ

93. For the intelligent one, in every action

there is self-discipline.

94. It is not for the intelligent one to move out [of his home] except for three things: to do something to improve his Hereafter, or to earn his livelihood, or to enjoy what is not forbidden.

٩٤ــ لَيْسَ لِلْعاقِلِ أنْ يَكُونَ شاخِصاً إلاّ في ثَلاث: حُظْوَة (خُطوَة) في مَعاد أوْ مَرَمَّة في مَعاش أو لَذَّة في غَيْرِ مُحَرَّم

95. He who is distracted by idle sport and seeks pleasure in amusement and song, has no intelligence.

٩٥ــ لَمْ يَعْقِلْ مَنْ وَلِهَ بِاللَّعْبِ وَ اسْتُهْتِرَ بِاللَّهْوِ وَ الطَّرَبِ

96. One who has intelligence, comprehends.

٩٦ــ مَنْ عَقَلَ فَهِمَ

97. One who has intelligence remains chaste [and abstains from the forbidden].

٩٧ــ مَنْ عَقَلَ عَفَّ

98. One who has intelligence seeks pardon [for the wrong he does].

٩٨ــ مَنْ عَقَلَ اِسْتَقالَ

99. One who has intelligence is kind [and tolerant].

٩٩ــ مَنْ عَقَلَ سَمِحَ

100. One who has intelligence is content.

١٠٠ــ مَنْ عَقَلَ قَنِعَ

101. One who has intelligence remains silent [until there is a need to speak].

١٠١ــ مَنْ عَقَلَ صَمَتَ

102. One who does not use intellect is abased, and one who is abased is not revered.

١٠٢ــ مَنْ لايَعْقِلْ يَهُنْ وَ مَنْ يَهُنْ لايُوَقَّرْ

103. One who has intelligence takes more lessons [from the past].

١٠٣ــ مَنْ عَقَلَ كَثُرَ اِعْتِبارُهُ

104. One whose intellect is less, his jesting is increased.

١٠٤ــ مَنْ قَلَّ عَقْلُهُ كَثُرَ هَزْلُهُ

105. One who has intelligence takes lesson from his past and takes precaution for his

١٠٥ــ مَنْ عَقَلَ اِعْتَبَرَ بِأمْسِهِ وَ اسْتَظْهَرَ لِنَفْسِهِ

soul.

106. One whose intellect prevails over his lust and his forbearance [overcomes] his anger, then he is worthy of [being deemed as having] good conduct.

١٠٦ــ مَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ وَ حِلْمُهُ غَضَبَهُ كانَ جَديراً بِحُسْنِ السّيرَةِ

107. One who has intelligence awakens from his negligence, prepares for his journey and maintains [and develops] his abode of [permanent] residence.

١٠٧ــ مَنْ عَقَلَ تَيَقَّظَ مِنْ غَفْلَتِهِ وَ تَأَهَّبَ لِرِحْلَتِهِ وَ عَمَرَ دارَ إقامَتِه

108. One whose intellect does not have the greatest control over him does not benefit from [any] advice.

١٠٨ــ مَنْ لَمْ يَكُنْ أمْلَكَ شَيْءٍ بِهِ عَقْلُهُ لَمْ يَنْتَفِعْ بِمَوْعِظَة

109. One who does not have an intellect to adorn him, does not become noble.

١٠٩ــ مَنْ لَمْ يَكُنْ لَهُ عَقْلٌ يَزينُهُ لَمْ يَنْبُلْ

110. One whose intellect is not complete, his evils are not safeguarded against.

١١٠ــ مَنْ لَمْ يَكْمُلْ عَقْلُهُ لَمْ تُؤْمَنْ بَوائِقُهُ

111. It is from the intelligence of a man that he not speak about all that he knows.

١١١ــ مِنْ عَقْلِ الرَّجُلِ أنْ لايَتَكَلَّمَ بِجَميعِ ما أحاطَ بِهِ عِلْمُهُ

112. It is from the rights of the intelligent person to vanquish his vain desire before his adversary.

١١٢ــ مِنْ حَقِّ العاقِلِ أنْ يَقْهَرَ هَواهُ قَبْلَ ضِدِّهِ

113. 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.

١١٣ــ مِنْ حَقِّ اللَّبيبِ أنْ يَعُدَّ سُوءَ عَمَلِهِ وَ قُبْحَ سيرَتِهِ مِنْ شَقاوَةِ جَدِّهِ وَنَحْسِهِ

114. From the perfection of your intellect is your reliance on your intellect.

١١٤ــ مِنْ كَمالِ عَقْلِكَ اِسْتِظْهارُكَ عَلى عَقْلِكَ

115. One who lengthens his aspirations is not intelligent.

١١٥ــ ما عَقَلَ مَنْ أطالَ أمَلَهُ

١١٦ــ ما كَذَبَ عاقِلٌ وَ لا زَنى مُؤْمِنٌ

116. An intelligent person does not lie and a believer does not fornicate.

١١٧ــ مُرُوَّةُ العاقِلِ دينُهُ وَ حَسَبُهُ أدَبُهُ

117. The magnanimity of an intelligent person is his religion and his distinction is his etiquette.

١١٨ــ نِصْفُ العاقِلِ اِحْتِمالٌ وَ نِصْفُهُ تَغافُلٌ

118. Half of the intelligent one is tolerance and [the other] half is feigning negligence [when encountering the bad behaviour of the ignorant].

١١٩ــ لافَقْرَ لِعاقِل

119. There is no poverty for the intelligent one.

١٢٠ــ لايُلْفَى العاقِلُ مَغْرُوراً

120. The intelligent person is never found [to be] beguiled.

١٢١ــ لا أشْجَعَ مِنْ لَبيب

121. There is none more courageous than the intelligent one.

١٢٢ــ لايَنْبَغي أنْ يُعَدَّ عاقِلاً مَنْ يَغْلِبُهُ الغَضَبُ وَ الشَّهْوَةُ

122. He who is overcome by anger and lust should not be counted as an intelligent person.

١٢٣ــ يَنْبَغي لِلْعاقِلِ أنْ لايَخْلُوَ في كُلِّ حالَة عَنْ طاعَةِ رَبِّهِ وَ مُجاهَدَةِ نَفْسِهِ

123. It behoves the intelligent person not to remain aloof from the obedience of Allah and the struggle against his [lower] self, in every situation.

١٢٤ــ يَنْبَغي لِلْعاقِلِ أنْ يَعْمَلَ لِلْمَعادِ وَ يَسْتَكْثِرَ مِنَ الزّادِ قَبْلَ زَهُوقِ نَفْسِهِ وَ حُلُولِ رَمْسِهِ

124. 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.

١٢٥ــ يَنْبَغي لِلْعاقِلِ أنْ يُقَدِّمَ لآخِرَتِهِ وَ يَعْمُرَ دارَ إقامَتِهِ

125. It behoves the intelligent one to prepare provisions for his Hereafter and to maintain [and develop] the abode of his [permanent] residence.

١٢٦ــ يَنْبَغي لِلْعاقِلِ أنْ يَكْتَسِبَ بِمالِهِ المَحْمَدَةَ وَ يَصُونَ نَفْسَهُ عَنِ المَسْأَلَةِ

126. It behoves the intelligent person to earn praise through his wealth and to preserve himself from asking others.

١٢٧ــ يَنْبَغي لِلْعاقِلِ أنْ يُخاطِبَ الجاهِلَ مُخاطَبَةَ الطَّبيبِ المَريضَ

127. It behoves an intelligent person to address an ignorant one like a doctor addresses a sick patient.

١٢٨ــ يَنْبَغي لِلْعاقِلِ أنْ يُكْثِرَ مِنْ صُحْبَةِ العُلَماءِ والأبْرارِ وَ يَجْتَنِبَ مُقارَنَةَ الأشْرارِ وَ الفُجّارِ

128. 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.

١٢٩ــ يَنْبَغي لِلْعاقِلِ أنْ يَحْتَرِسَ مِنْ سُكْرِ المالِ وَ سُكْرِ القُدْرَةِ وَ سُكْرِ العِلْمِ وَسُكْرِ المَدْحِ وَ سُكْرِ الشَّبابِ فَإنَّ لِكُلٍّ ذلِكَ رِياحاً خَبيثَةً تَسْلُبُ العَقْلَ وَ تَسْتَخِفُّ الوَقارَ

129. 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.

١٣٠ــ يَنْبَغي لِلْعاقِلِ إذا عَلَّمَ أنْ لايَعْنُفَ وَإذا عُلِّمَ أنْ لايَأْنَفَ

130. It behoves the intelligent person not to be harsh when he teaches, and not to scorn [others] when he gains knowledge.

١٣١ــ يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئ ما يَنْطِقُ بِهِ لِسانُهُ

131. The intellect of every person is manifested by that which is spoken by his tongue.

١٣٢ــ يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئ لِسانُهُ وَ يَدُلُّ عَلى فَضْلِهِ بَيانُهُ

132. The intellect of every person is indicated by his tongue, and his merit is evinced by his diction.

١٣٣ــ يُعْجِبُني مِنَ الرَّجُلِ أنْ يُرى عَقْلُهُ زائِداً عَلى لِسانِهِ وَ لايُرى لِسانُهُ زائِداً عَلى عَقْلِهِ

133. 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.

134. Follow the intelligent one and you will benefit.

١٣٤ــ أطِعِ العاقِلَ تَغْنَمْ

135. At times the intelligent person becomes blind to what is right.

١٣٥ــ رُبَّما عَمِيَ اللَّبيبُ عَنِ الصَّوابِ

THE CAUSE AND THE EFFECTS

العلل والمعلولات

1. The branches will surely return to their roots, and the effects to their causes, and the particulars to their universals.

١ــ لَتَرْجِعَنَّ الفُرُوعُ عَلى أُصُولِها وَ المَعْلُولاتُ إلى عِلَلِها وَ الجُزْئيّاتُ إلى كُلِّياتِها

THE CELESTIAL REALM

العالَم العلوي

1. 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].

١ــ سُئِلَ ــ عَليهِ السّلام ــ عَنِ العالَمِ العِلْويّ فَقالَ: صُوَرٌ عارِيَةٌ عَنِ المَوادِّ عالِيَةٌ عَنِ القُوَّةِ وَ الاِسْتِعْدادِ تَجَلّى لَها فَأشْرَقَتْ وَ طالَعَها فَتَلألأَتْ فَأَلْقى في هُوِيَّتِها مِثالَهُ فَأظْهَرَ عَنْها أفْعالَهُ وَ خَلَقَ الإنْسانَ ذا نَفْس ناطِقَة إنْ زَكّاها بِالعِلْمِ وَ العَمَلِ فَقَدْ شابَهَتْ جَواهِرَ أوائِلَ عِلَلِها وَ إذَا اعْتَدَلَ مِزاجُها وَ فارَقَتِ الأضْدادَ فَقَدْ شارَكَ بِهَا السَّبْعَ الشِّدادَ

KNOWLEDGE

العلم

1. Knowledge guides [one] to the truth.

١ــ اَلْعِلْمُ يَهْدي إلَى الحَقِّ

2. Knowledge is the lamp of the intellect and the fountain of excellence.

٢ــ اَلْعِلْمُ مِصْباحُ العَقْلِ وَ يَنْبُوعُ الفَضْلِ

3. Knowledge is the killer of ignorance and the earner of nobility.

٣ــ اَلْعِلْمُ قاتِلُ الجَهْلِ وَ مُكْسِبُ النُّبْلِ

4. Knowledge without action is a plague.

٤ــ اَلْعِلْمُ بِلاعَمَل وَبالٌ

5. Knowledge is a great treasure that does not get exhausted.

٥ــ اَلْعِلْمُ كَنْزٌ عَظيمٌ لايَفْنى

6. Knowledge is one of the two lives.

٦ــ اَلْعِلْمُ أحَدُ الحَياتَيْنِ

7. Knowledge is the better of the two intimate companions.

٧ــ اَلْعِلْمُ أفْضَلُ الأنْيسَيْنِ

8. Knowledge is the better of the two beauties.

٨ ــ اَلْعِلْمُ أفْضَلُ الجَمالَيْنِ

9. Knowledge about Allah is the better of the two types of knowledge.

٩ــ اَلْعِلْمُ باللّهِ أفْضَلُ العِلْمَينِ

10. Knowledge is an honourable heritage and a universal blessing.

١٠ــ اَلْعِلْمُ وِراثَةٌ كَريمَةٌ وَ نِعْمَةٌ عَميمَةٌ

11. Knowledge saves [one] from being entangled in perplexity.

١١ــ اَلْعِلْمُ يُنْجي مِنَ الاِرْتباكِ فِي الحَيْرَةِ

12. Knowledge is evidence of intellect, so the one who knows has intelligence.

١٢ــ اَلْعِلْمُ يَدُلُّ عَلَى العَقْلِ فَمَنْ عَلِمَ عَقَلَ

13. Knowledge is the enlivener of the soul, the illuminator of the intellect and the annihilator of ignorance.

١٣ــ اَلْعِلْمُ مُحْيِي النَّفْسِ وَ مُنيرُ العَقْلِ وَ مُميتُ الجَهْلِ

14. Knowledge is the fruit of wisdom and rightness is from its branches.

١٤ــ اَلْعِلْمُ ثَمَرَةُ الحِكْمَةِ وَ الصَّوابُ مِنْ

فُرُوعِها

١٥ــ اَلْعِلْمُ أفْضَلُ شَرَفِ مَنْ لاقَدِيْمَ لَهُ

15. Knowledge is the greatest honour for the one who has no [honourable] past.

١٦ــ اَلْعِلْمُ أكْثَرُ مِنْ أنْ يُحاطَ بِهِ فَخُذُوا مِنْ كُلِّ عِلْم أحْسَنَهُ

16. Knowledge is greater than can be encompassed [in its totality], so take the best from every [branch of] knowledge.

١٧ــ اَلْعِلْمُ حاكِمٌ وَالمالُ مَحْكُومٌ عَلَيْهِ

17. Knowledge is a governor while wealth is governed.

١٨ــ اَلْعِلْمُ يُرْشِدُكَ إلى ما أمَرَكَ اللّهُ بِهِ وَ الزُّهْدُ يُسَهِّلُ لَكَ الطَّريقَ إلَيْهِ

18. 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.

١٩ــ اَلْعِلْمُ خَيْرٌ مِنَ المالِ اَلْعِلْمُ يَحْرُسُكَ وَ أنْتَ تَحْرُسُ المالَ

19. Knowledge is better than wealth; knowledge guards you while you guard wealth.

٢٠ــ اَلْعِلْمُ مَقْرُونٌ بِالعَمَلِ فَمَنْ عَلِمَ عَمِلَ

20. Knowledge is linked to action, so one who knows, acts.

٢١ــ اَلْعِلْمُ يَهْتِفُ بِالعَمَلِ فَإنْ أجابَهُ وَ إلاّ اِرْتَحَلَ

21. Knowledge calls out to action, so if it responds to it [then it stays] otherwise it departs.

٢٢ــ اَلْعِلْمُ يُرْشِدُكَ وَ العَمَلُ يَبْلُغُ بِكَ الغايَةَ

22. Knowledge guides you and action takes you to the goal.

٢٣ــ اَلْعِلْمُ أوَّلُ دَلِيل وَ المَعْرِفَةُ آخِرُ نِهايَة

23. Knowledge is the first guide and cognizance is the final end.

٢٤ــ اَلْعِلْمُ عِلْمانِ: مَطْبُوعٌ وَ مَسْمُوعٌ وَ لايَنْفَعُ المَطْبُوعُ إذا لَمْ يَكُ مَسْمُوعٌ

24. 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].

٢٥ــ أُخْبُرْ تَقُلْ

25. Know, then speak.

٢٦ــ أُطْلُبِ العِلْمَ تَزْدَدْ عِلْماً

26. Seek knowledge and you will increase in knowledge.

٢٧ــ اِقْتَنِ العِلْمَ فَإِنَّكَ إنْ كُنْتَ غَنيّاً زانَكَ وَ إنْ كُنْتَ فَقِيراً مانَكَ

27. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you.

٢٨ــ أُطْلُبُوا العِلْمَ تَرْشَدُوا

28. Seek knowledge and you will be rightly guided.

٢٩ــ اِكْتَسِبُوا العِلْمَ يَكْسِبْكُمُ الحَياةَ

29. Acquire knowledge and it will earn you life.

٣٠ــ اِمْتاحُوا (اِمْتَحوا) مِنْ صَفْوِ عَين قَدْرُوِّقَتْ مِنَ الكَدَرِ

30. Draw water from the clear spring which has been cleansed of all impurity.

٣١ــ أُطْلُبُوا العِلْمَ تُعْرَفُوا بِهِ وَ اعْمَلُوا بِهِ تَكُونُوا مِنْ أهْلِهِ

31. Seek knowledge and you will be known for it, act upon it and you will become from those who are worthy of [possessing] it.

٣٢ــ ألا لايَسْتَحْيِيَنَّ مَنْ لايَعْلَمُ أنْ يَتَعَلَّمَ فَإِنَّ قيمَةَ كُلِّ امْرِءٍ ما يَعْلَمُ

32. 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.

٣٣ــ ألا لايَسْتَقْبِحَنَّ مَنْ سُئِلَ عَمّا لايَعْلَمُ أنْ يَقُولَ لا أعْلَمُ

33. Indeed, the one who is asked about that which he does not know should never consider it demeaning to say "I don't know".

٣٤ــ أنْفَعُ العِلْمِ ماعُمِلَ بِهِ

34. The most useful knowledge is that which is acted upon.

٣٥ــ أحْسَنُ العِلْمِ ما كانَ مَعَ العَمَلِ

35. The best knowledge is that which is accompanied by action.

٣٦ــ أشْرَفُ العِلْمِ ما ظَهَرَ فِي الجَوارِحِ وَ الأرْكانِ

36. The most honourable knowledge is that which is manifested in the organs and limbs.

٣٧ــ أوْضَعُ العِلْمِ ما وَقَفَ عَلَى اللِّسانِ

37. The lowliest knowledge is that which stops at the tongue [and is not acted upon].

٣٨ــ أغْلَبُ النّاسِ مَنْ غَلَبَ هَواهُ بِعِلْمِهِ

38. The most victorious of all people is he who overpowers his vain desire with his knowledge.

٣٩ــ أوْلَى العِلْمِ بِكَ ما لا يُتَقَبَّلُ العَمَلُ إلاّ بِهِ

39. The most important knowledge for you is that without which [your good] action is not accepted.

٤٠ــ أوْجَبُ العِلْمِ عَلَيْكَ ما أنْتَ مَسْؤُلٌ عَنِ العَمَلِ بِهِ

40. The most obligatory knowledge for you [to acquire] is that which you are responsible for acting upon.

٤١ــ ألْزَمُ العِلْمِ بِكَ ما دَلَّكَ عَلى صَلاحِ دينِكَ وَ أبانَ لَكَ عَنْ فَسادِهِ

41. The most necessary knowledge for you is that which guides you to rectitude of your religion and separates you from its corruption.

٤٢ــ أحْمَدُ العِلْمِ عاقِبَةً ما زادَ في عَمَلِكَ فِي العاجِلِ وَ أزْلَفَكَ فِي الآجِلِ

42. 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.

٤٣ــ إنَّ أفْضَلَ العِلْمِ السَّكينَةُ وَ الحِلْمُ

43. Verily the best of knowledge is [that which leads to] tranquillity and forbearance.

٤٤ــ إنَّ النّارَ لايَنْقُصُها ما أُخِذَ مِنْهُ وَ لكِنْ يُخْمِدُها أنْ لاتَجِدَ حَطَباً وَكَذلِكَ العِلْمُ لايُفْنيهِ الاِقتِباسُ لكِنْ بُخْلُ الحامِلِينَ لَهُ سَبَبُ عَدَمِهِ

44. 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.

٤٥ــ إنَّ اللّهَ سُبْحانَهُ يَمْنَحُ المالَ مَنْ يُحِبُّ وَ يُبْغِضُ وَ لايَمْنَحُ العِلْمَ إلاّ مَنْ أحَبَّ

45. 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.

46. Verily knowledge guides, directs and saves while ignorance misguides, misdirects and destroys.

٤٦ــ إنَّ العِلْمَ يَهْدي وَ يُرْشِدُ وَ يُنْجي وَ إنَّ الجَهْلَ يُغْوي وَ يُضِلُّ وَ يُرْدي

47. Knowledge rescues.

٤٧ــ اَلعِلْمُ يُنْجِدُ

48. Knowledge is through understanding.

٤٨ــ اَلعِلْمُ بِالفَهْمِ

49. Knowledge is a treasure.

٤٩ــ اَلْعِلْمُ كَنْزٌ

50. Knowledge is honour, obedience is [a] refuge.

٥٠ــ اَلْعِلْمُ عِزٌّ اَلطّاعَةُ حِرْزٌ

51. Knowledge is a guide.

٥١ــ اَلْعِلْمُ دَليلٌ

52. Knowledge saves you, ignorance destroys you.

٥٢ــ اَلْعِلْمُ يُنْجيكَ اَلجَهْلُ يُرْديكَ

53. Knowledge is loftiness, ignorance is misguidance.

٥٣ــ اَلْعِلْمُجَلالَةٌ اَلجَهالَةُ ضَلالَةٌ

54. Knowledge is life, faith is salvation.

٥٤ــ اَلْعِلْمُ حَياةٌ اَلإيمانُ نَجاةٌ

55. Knowledge makes one lofty, ignorance misguides.

٥٥ــ اَلْعِلْمُ مُجَلَّةٌ اَلجَهْلُ مَضَلَّةٌ

56. Knowledge is a refuge.

٥٦ــ اَلْعِلْمُ حِرْزٌ

57. Knowledge is through action.

٥٧ــ اَلْعِلْمُ بِالْعَمَلِ

58. Knowledge is the annihilator of ignorance.

٥٨ــ اَلْعِلْمُ مُميتُ الجَهْلِ

59. Knowledge is the adornment of distinction [and noble descent].

٥٩ــ اَلْعِلْمُ زَيْنُ الحَسَبِ

60. Knowledge is the leader of forbearance.

٦٠ــ اَلْعِلْمُ قائِدُ الحِلْمِ

61. Knowledge is the most excellent honour.

٦١ــ اَلْعِلْمُ أفْضَلُ شَرَف

62. Knowledge is the lamp of the intellect.

٦٢ــ اَلْعِلْمُ مِصْباحُ العَقْلِ

63. Knowledge is the best guide.

٦٣ــ اَلْعِلْمُ خَيْرُ دَليل

64. Knowledge is the most sublime provision.

٦٤ــ اَلْعِلْمُ أجَلُّ بِضاعَة

65. Knowledge is the greatest treasure.

٦٥ــ اَلْعِلْمُ أعْظَمُ كَنْز

66. Knowledge is life and a cure [for the maladies of the heart].

٦٦ــ اَلْعِلْمُ حَياةٌ وَ شِفاءٌ

67. Knowledge is a veil [that protects one] from adversities.

٦٧ــ اَلْعِلْمُ حِجابٌ مِنَ الاْفاتِ

68. Knowledge is the highest success.

٦٨ــ اَلْعِلْمُ أعْلى فَوْز

69. Knowledge is the best acquisition.

٦٩ــ اَلْعِلْمُ أفْضَلُ قِنْيَة

70. Knowledge is the riding mount of forbearance.

٧٠ــ اَلْعِلْمُ مَرْكَبُ الحِلْمِ

71. Knowledge is the root of every good.

٧١ــ اَلْعِلْمُ أصْلُ كُلِّ خَيْر

72. Knowledge is the symbol of intellect.

٧٢ــ اَلْعِلْمُ عُنْوانُ العَقلِ

73. Knowledge is the fecundation of cognizance.

٧٣ــ اَلْعِلْمُ لِقاحُ المَعْرِفَةِ

74. Knowledge aids [and strengthens] reflection.

٧٤ــ اَلْعِلْمُ يُنْجِدُ الفِكْرَ

75. Knowledge is indeed a good guide.

٧٥ــ اَلْعِلْمُ نِعْمَ دَليلٌ

76. Knowledge is the most excellent (or

٧٦ــ اَلْعِلْمُ أفْضَلُ (أشْرَفُ) هِدايَة

honourable) guidance.

77. Sciences are the recreation of the men of erudition.

٧٧ــ اَلْعُلُومُ نُزْهَةُ الأُ دَباءِ

78. Knowledge is the root of forbearance.

٧٨ــ اَلْعِلْمُ أصْلُ الحِلْمِ

79. Knowledge is the killer of ignorance.

٧٩ــ اَلْعِلْمُ قاتِلُ الجَهْلِ

80. Knowledge is the herald of comprehension.

٨٠ــ اَلْعِلْمُ داعِى الفَهْمِ

81. Knowledge does not end.

٨١ــ اَلْعِلْمُلايَنْتَهي

82. Knowledge is abundant but action is scarce.

٨٢ــ اَلْعِلْمُ كَثيرٌ وَ العَمَلُ قَليلٌ

83. Knowledge is a great treasure that does not get exhausted.

٨٣ــ اَلْعِلْمُ كَنْزٌ عَظيمٌ لايُفْنى

84. Knowledge is a [means of] right guidance for the one who acts upon it.

٨٤ــ اَلْعِلْمُ رُشْدٌ لِمَنْ عَمِلَ بِهِ

85. All of knowledge is a proof [against its possessor] except what is acted upon.

٨٥ــ اَلْعِلْمُ كُلُّهُ حُجَّةٌ إلاّ ما عُمِلَ بِهِ

86. Knowledge is a beauty that does not remain concealed and a relation that does not abandon you (or that is not hidden).

٨٦ــ اَلْعِلْمُ جَمالٌ لا يَخْفى وَ نَسيبٌ لايَجْفى (لايُخْفى)

87. Knowledge is the adornment of the wealthy and the wealth of the poor.

٨٧ــ اَلْعِلْمُ زَيْنُ الأغْنياءِ وَ غِنَى الفُقَراءِ

88. 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.

٨٨ــ إنَّما زَهَّدَ النّاسُ في طَلَبِ العِلْمِ كَثْرَةُ ما يَرَوْنَ مِنْ قِلَّةِ مَنْ عَمِلَ بِما عَلِمَ

89. The bane of knowledge is to forsake acting upon it.

٨٩ــ آفَةُ العِلْمِ تَرْكُ العَمَلِ بِهِ

٩٠ــ إذا سَمِعْتُمُ العِلْمَ فَأَلِطُّوا(فأكِظُّوا فَأَنطَوُوا) عَلَيْهِ فَلا تَشُوبُوهُ بِهَزْل فَتَمُجُّهُ القُلُوبُ

90. When you hear knowledge then treat it seriously and do not taint it with jesting, thereby making the hearts spit it out.

٩١ــ إذا رُمْتُمْ الانْتِفاعَ بِالْعِلْمِ فَاعْمَلُوا بِهِ وَ أكْثِرُوا الفِكْرَ فِي مَعانيهِ تَعِهِ القُلُوبُ

91. 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.

٩٢ــ إذا زادَ عِلْمُ الرَّجُلِ زادَ أدَبُهُ وَ تَضاعَفَتْ خَشْيَتُهُ لِرَبِّهِ

92. When the knowledge of a person increases, his etiquette improves and his awe for his Lord increases.

٩٣ــ بِالعِلْمِ تُعْرَفُ الحِكْمَةُ

93. Through knowledge, wisdom is recognized.

٩٤ــ بِالعِلْمِ تَكُونُ الحَياةُ

94. Through knowledge, there is life.

٩٥ــ بِالعِلْمِ يَسْتَقيمُ المُعْوَجُ

95. Through knowledge, the crooked is straightened.

٩٦ــ بَذْلُ العِلْمِ زَكاةُ العِلْمِ

96. Sharing knowledge [with those who deserve] is the alms-tax of knowledge.

٩٧ــ بِالعِلْمِ تُدْرَكُ دَرَجَةُ الحِلْمِ

97. Through knowledge, the station of forbearance is attained.

٩٨ــ تَمامُ العِلْمِ اِسْتِعْمالُهُ

98. The completeness of knowledge is [in] its application.

٩٩ــ تَمامُ العِلْمِ العَمَلُ بِمُوجِبِهِ

99. The completeness of knowledge is [in] acting according to it.

١٠٠ــ تارِكُ العَمَلِ بِالعِلْمِ غَيْرُ واثِق بِثَوابِ العَمَلِ

100. The one who forsakes acting on [his] knowledge is not certain of getting reward for his action.

١٠١ــ ثَمَرَةُ العِلْمِ مَعْرِفَةُ اللّهِ

101. The fruit of knowledge is cognizance of Allah.

١٠٢ــ ثَمَرَةُ العِلْمِ العِبادَةُ

102. The fruit of knowledge is worship.

١٠٣ــ ثَمَرَةُ العِلْمِ العَمَلُ بِهِ

103. The fruit of knowledge is acting upon it.

١٠٤ــ ثَمَرَةُ العِلْمِ العَمَلُ لِلْحَياةِ

104. The fruit of knowledge is working for [a blissful] life [in the Hereafter].

١٠٥ــ ثَمَرَةُ العِلْمِ إخْلاصُ العَمَلِ

105. The fruit of knowledge is sincerity of action.

١٠٦ــ ثَرْوَةُ العِلْمِ تُنْجي وَ تَبْقى

106. The wealth of knowledge saves and preserves.

١٠٧ــ جَمالُ العِلْمِ نَشْرُهُ وَ ثَمَرَتُهُ العَمَلُ بِهِ وَ صِيانَتُهُ وَضْعُهُ في أهْلِهِ

107. The beauty of knowledge is [in] its dissemination, its fruit is [in] acting upon it, and its preservation is [in] placing it with those who are worthy of it.

١٠٨ــ خَيْرُ العِلْمِ ما نَفَعَ

108. The best of knowledge is that which gives benefit.

١٠٩ــ خَيْرُ العُلُومِ ما أصْلَحَكَ

109. The best of all knowledge is that which reforms you.

١١٠ــ خَيْرُ العِلْمِ ما قَارَنَهُ العَمَلُ

110. The best knowledge is that which is accompanied by action.

١١١ــ خَيْرُ العِلْمِ ما أصْلَحْتَ بِهِ رَشادَكَ وَشَرُّهُ ما أفْسَدْتَ بِهِ مَعادَكَ

111. 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.

١١٢ــ خُذُوا مِنْ كُلِّ عِلْم أحْسَنَهُ فَإنَّ النَّحْلَ يَأْكُلُ مِنْ كُلِّ زَهْر أزْيَنَهُ فَيَتَوَلَّدُ مِنْهُ جَوْهَرانِ نَفيسانِ: أحَدُهُما فيهِ شِفاءٌ لِلنّاسِ والاْخَرُ يُسْتَضاءُ بِهِ

112. 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).

113. The cornerstone of [all] merits is knowledge.

١١٣ــ رَأْسُ الفَضائِلِ العِلْمُ

114. Many a knowledge may lead to your misguidance.

١١٤ــ رُبَّ عِلْم أدَّى إلى مَضَلَّتِكَ

115. The alms-tax of knowledge is its dissemination.

١١٥ــ زَكاةُ العِلْمِ نَشْرُهُ

116. The alms-tax of knowledge is granting it to the one who deserves it and exerting the self to act upon it.

١١٦ــ زَكاةُ العِلْمِ بَذْلُهُ لِمُسْتَحِقِّهِ وَ إجْهادُ النَّفْسِ فِي العَمَلِ بِهِ

117. The adornment of knowledge is forbearance.

١١٧ــ زَيْنُ العِلْمِ اَلحِلْمُ

118. The cause of fear [of Allah] is knowledge.

١١٨ــ سَبَبُ الخَشْيَةِ اَلْعِلْمُ

119. Ask about that which you must know and cannot be excused for being ignorant about.

١١٩ــ سَلْ عَمّا لابُدَّ لَكَ مِنْ عِلْمِهِ وَلاتُعْذَرُ فِي جَهْلِهِ

120. The worst knowledge is that by which you corrupt your right guidance.

١٢٠ــ شَرُّ العِلْمِ ما أفْسَدْتَ بِهِ رَشادَكَ

121. The worst knowledge is knowledge that is not action upon.

١٢١ــ شَرُّ العِلْمِ عِلْمٌ لايُعْمَلُ بِهِ

122. There are two things the ends of which can never be reached: knowledge and intellect.

١٢٢ــ شَيْئانِ لاتُبْلَغُ غايَتُهُما: اَلْعِلْمُ وَ العَقْلُ

123. The disgrace of knowledge is boasting.

١٢٣ــ شَيْنُ العِلْمِ الصَّلَفُ

124. You must acquire knowledge, for indeed it is an honourable heritage.

١٢٤ــ عَلَيْكَ بِالعِلْمِ فَإنَّهُ وَراثَةٌ كَرِيمَةٌ

125. The knowledge of a hypocrite is [only] on his tongue.

١٢٥ــ عِلْمُ المُنافِقِ فِي لِسانِهِ

١٢٦ــ عِلْمُ المُؤْمِنِ فِي عَمَلِهِ

126. The knowledge of a believer is [manifested] in his action.

١٢٧ــ عِلْمٌ بِلا عَمَل كَشَجَر بِلا ثَمَر

127. Knowledge without action is like trees without fruit.

١٢٨ــ عِلْمٌ بِلا عَمَل كَقَوْس بِلا وَتَر

128. Knowledge without action is like a bow without a bowstring.

١٢٩ــ عِلْمٌ لايَنْفَعُ كَدَواء لايَنْجَعُ

129. Knowledge that is not useful is like a medicine that does not cure.

١٣٠ــ عِلْمٌ لايُصْلِحُكَ ضَلالٌ وَمالٌ لايَنْفَعُكَ وَبالٌ

130. Knowledge that does not reform you is misguidance and wealth that does not benefit you is a curse.

١٣١ــ عِلْمٌ بِلا عَمَل حُجَّةٌ لِلّهِ عَلىَ العَبْدِ

131. Knowledge without action is a proof of Allah against His servant.

١٣٢ــ غايَةُ الْعِلْمِ حُسْنُ العَمَلِ

132. The goal of knowledge is good action.

١٣٣ــ غايَةُ الْعِلْمِ الخَوْفُ مِنَ اللّهِ سُبْحانَهُ

133. The utmost goal of knowledge is fear of [the displeasure of] Allah, the Glorified.

١٣٤ــ غايَةُ الْعِلْمِ السَّكينَةُ وَ الحِلْمُ

134. The end goal of knowledge is tranquillity and forbearance.

١٣٥ــ فَضيلَةُ الْعِلْمِ العَمَلُ بِهِ

135. The excellence of knowledge is [in] acting upon it.

١٣٦ــ قَوْلُ لا أعْلَمُ نِصْفُ الْعِلْم

136. Saying ‘I don’t know’ is half of knowledge.

١٣٧ــ قَلِيلُ الْعِلْمِ مَعَ العَمَلِ خَيْرٌ مِنْ كَثيرِهِ بِلا عَمَل

137. Little knowledge accompanied with action is better than a lot of it without action.

١٣٨ــ قَطَعَ الْعِلْمُ عُذْرَ المُتَعَلِّلِينَ

138. Knowledge cuts off the excuse of those who offer [many] excuses.

١٣٩ــ كُلُّ عِلْم لايُؤَيِّدُهُ عَقْلٌ مَضَلَّةٌ

139. All knowledge that is not supported by the intellect is misguidance.

١٤٠ــ كُلُّ شَيْء يَنْقُصُ عَلَى الإنْفاقِ إلاّ الْعِلْمُ

140. Everything diminishes when it is expended except knowledge.

١٤١ــ كُلُّ شَيْء يَعِزُّ حينَ يَنْزُرُ (يَنْدُرُ) إلاّ الْعِلْمَ فَإنَّهُ يَعِزُّ حينَ يَغْزُرُ

141. Everything becomes precious when it becomes less (or scarce) except knowledge, for indeed it gains value when it abounds.

١٤٢ــ كُلُّ وِعاء يَضيقُ بِما جُعِلَ فيهِ إلاّ وِعاءَ الْعِلْمِ فَإنَّهُ يَتَّسِعُ

142. Every vessel becomes constricted by what is put in it except the vessel of knowledge, for verily it becomes wider.

١٤٣ــ كَفى بالْعِلْمِ رِفْعَةً

143. Knowledge is sufficient as loftiness.

١٤٤ــ كُلَّمَا ازْدادَ عِلْمُ الرَّجُلِ زادَتْ عِنايَتُهُ بِنَفْسِهِ وَبَذَلَ في رِياضَتِها وَصِلاحِها جُهْدَهُ

144. Every time the knowledge of a person increases, his concern for his soul increases, and he exerts his efforts in training and reforming it.

١٤٥ــ كَما أنَّ الْعِلْمَ يَهْدِي المَرْءَ وَ يُنْجيهِ كَذلِكَ الجَهْلُ يُضِلُّهُ وَيُرْديهِ

145. Just as knowledge guides a person and saves him, similarly, ignorance misguides him and destroys him.

١٤٦ــ كَسْبُ الْعِلْمِ اَلزُّهْدُ فِي الدُّنيا

146. The acquisition of knowledge is indifference towards worldly pleasures.

١٤٧ــ كَمالُ الْعِلْمِ الحِلْمُ وَ كَمالُ الحِلْمِ كَثْرَةُ الاِحْتِمالِ وَالكَظْمِ

147. The perfection of knowledge is forbearance, and the perfection of forbearance is increased tolerance and suppression [of anger].

١٤٨ــ كَمالُ الْعِلْمِ العَمَلُ

148. The perfection of knowledge is action.

١٤٩ــ لِطالِبِ الْعِلْمِ عِزُّ الدُّنيا وَ فَوْزُ الآخِرَةِ

149. For the seeker of knowledge, there is honour in this world and success in the Hereafter.

١٥٠ــ لَنْ يُثْمِرَ الْعِلْمُ حَتّى يُقارِنَهُ الحِلْمُ

150. Knowledge will never bear fruit until it is accompanied by forbearance.

١٥١ــ لَنْ يُحْرِزَ الْعِلْمَ إلاّ مَنْ يُطيلُ دَرْسَهُ

151. None will attain knowledge except the

one who lengthens his [period of] study.

١٥٢ــ لِسانُ الْعِلْمِ الصِّدْقُ

152. The language of knowledge is truthfulness.

١٥٣ــ لِقاحُ الْعِلْمِ التَّصَوُّرُ وَ الفَهْمُ

153. The conception of knowledge is imagination and understanding.

١٥٤ــ مَنِ اسْتَرْشَدَ الْعِلْمَ أرْشَدَهُ

154. One who seeks right guidance from knowledge, it guides him.

١٥٥ــ مَنْ خَلا بِالْعِلْمِ لَمْ تُوحِشْهُ خَلْوَةٌ

155. One who is alone with knowledge does not feel frightened by [his] loneliness.

١٥٦ــ مَنْ لَمْ يَهْدِهِ الْعِلْمُ أضَلَّهُ الجَهْلُ

156. One who is not guided by knowledge is misguided by ignorance.

١٥٧ــ مَنْ عَمِلَ بِالْعِلْمِ بَلَغَ بُغْيَتَهُ مِنَ الآخِرَةِ وَ مُرادَهُ

157. One who acts with knowledge attains his goal and desire from the Hereafter.

١٥٨ــ مَنْ كَلِفَ بِالْعِلْمِ فَقَدْ أحْسَنَ إلى نَفْسِهِ

158. One who is fond of knowledge has [actually] done good to his soul.

١٥٩ــ مَنْ كَتَمَ عِلْماً فَكَأنَّهُ جاهِلٌ

159. Whoever hides [his] knowledge, it is as if he is an ignorant person.

١٦٠ــ مَنْ خالَفَ عِلْمَهُ عَظُمَتْ جَريمَتُهُ وَ إثْمُهُ

160. One who acts against his knowledge, his crime and sin become grave.

١٦١ــ مَنْ زادَ عِلْمُهُ عَلى عَقْلِهِ كانَ وَبالاً عَلَيْهِ

161. One whose knowledge exceeds his intellect, it becomes a burden for him.

١٦٢ــ مَنْ عَلِمَ (عَدِمَ) غَوْرَ الْعِلْمِ صَدَرَ (صُدَّ) عَنْ شَرايِعِ الحِكَمِ

162. One who learns (or lacks) the depth of knowledge proceeds (or is repelled) from the ways of wisdom.

١٦٣ــ مَنِ ارْتَوى مِنْ مَشْرَبِ الْعِلْمِ تَجَلْبَبَ جِلْبابَ الحِلْمِ

163. One who quenches his thirst from the drinking-fountain of knowledge, covers himself with the gown of forbearance.

١٦٤ــ مَنْ أكْثَرَ مُدارَسَةَ العِلْمِ لَمْ يَنْسَ ما عَلِمَ

164. One who increases his study of

وَ اسْتَفادَ ما لَمْيَعْلَمْ

knowledge [and discussion about what he has learnt] does not forget what he knows and benefits from it that which he does not know.

١٦٥ــ مَنْ أكْثَرَ الفِكْرَ فيما تَعَلَّمَ أتْقَنَ عِلْمَهُ وَ فَهِمَ ما لَمْ يَكُنْ يَفْهَمُ

165. One who increases his reflection about what he has learnt safeguards his knowledge and understands that which he would not have [otherwise] understood.

١٦٦ــ مَنْ لَمْ يَكْتَسِبْ بِالْعِلْمِ مالاً اِكْتَسَبَ بِهِ جَمالاً

166. One who does not acquire wealth through knowledge, acquires grace by it.

١٦٧ــ مَنْ لَمْ يَعْمَلْ بِالْعِلْمِ كانَ حُجَّةً عَلَيْهِ وَوَبالاً

167. Whoever does not act upon his knowledge, it becomes a proof against him and a curse.

١٦٨ــ مِنْ كَمالِ الْعِلْمِ العَمَلُ بِما يَقْتَضيهِ

168. From the perfection of knowledge is acting upon what it dictates.

١٦٩ــ مِنْ أشْرَفِ الْعِلْمِ التَّحَلّي بِالحِلْمِ

169. From the most honourable of knowledge is self-adornment with forbearance.

١٧٠ــ ما ماتَ مَنْ أحْيى عِلْماً

170. He who enlivens knowledge does not die.

١٧١ــ ما زَكَى الْعِلْمُ بِمِثْلِ العَمَلِ بِهِ

171. Nothing increases knowledge like acting upon it.

١٧٢ــ ما أفادَ الْعِلْمَ مَنْ لَمْ يَفْهَمْ وَ لانَفَعَ الحِلْمَ مَنْ لَمْ يَحْلُمْ

172. Knowledge does not benefit the one who does not understand [it] and forbearance is not useful for the one who does not show clemency.

١٧٣ــ مِلاكُ الْعِلْمِ نَشْرُهُ

173. The basis of knowledge is its dissemination.

١٧٤ــ مِلاكُ الْعِلْمِ العَمَلُ بِهِ

174. The basis of knowledge is acting upon it.

175. Coming together to study knowledge is the delight of the scholars.

١٧٥ــ مُدارَسَةُ الْعِلْمِ لَذَّةُ العُلَماءِ

176. Gatherings of knowledge are a bounty.

١٧٦ــ مَجالِسُ الْعِلْمِ غَنِيمَةٌ

177. The adornments of a man are his knowledge and his forbearance.

١٧٧ــ مُزَيِّنُ الرَّجُلِ عِلْمُهُ وَ حِلْمُهُ

178. How good a companion of forbearance knowledge is!

١٧٨ــ نِعْمَ قَرِينُ الحِلْمِ الْعِلْمُ

179. How good a companion of faith knowledge is!

١٧٩ــ نِعْمَ قَرِينُ الإيمانِ الْعِلْمُ

180. How good a guide of faith knowledge is!

١٨٠ــ نِعْمَ دَليلُ الإيمانِ الْعِلْمُ

181. Do not make enmity with that which you are ignorant of, for indeed most of knowledge is in that which you don't know.

١٨١ــ لاتُعادُوا ما تَجْهَلُونَ فَإِنَّ أَكْثَرَ الْعِلْمِ فيما لاتَعْرِفُونَ

182. There is no provision like knowledge.

١٨٢ــ لاذُخْرَ كالْعِلْمِ

183. There is no honour like knowledge.

١٨٣ــ لاشَرَفَ كَالْعِلْمِ

184. There is no nightly conversation partner like knowledge.

١٨٤ــ لاسَميرَ كَالْعِلْمِ

185. There is no treasure more worthwhile than knowledge.

١٨٥ــ لاكَنْزَ أنْفَعُ مِنَ الْعِلْمِ

186. There is no distinction more honourable than knowledge.

١٨٦ــ لاعِزَّ أشْرَفُ مِنَ الْعِلْمِ

187. There is no guide more successful than knowledge.

١٨٧ــ لادَليلَ أنْجَحُ مِنَ الْعِلْمِ

188. Knowledge is not acquired except from its masters.

١٨٨ــ لايُؤْخَذُ العِلْمُ إلاّ مِنْ أرْبابِهِ

189. Knowledge does not benefit without [divinely granted] success.

١٨٩ــ لايَنْفَعُ عِلْمٌ بِغَيْرِ تَوْفيق

190. Knowledge is not attained with physical comfort.

١٩٠ــ لايُدْرَكُ الْعِلْمُ بِراحَةِ الجِسْمِ

191. Knowledge is not purified without piety.

١٩١ــ لايَزْكُو الْعِلْمُ بِغَيْرِ وَرَع

192. Nobody obtains knowledge except the one who lengthens his study.

١٩٢ــ لايُحْرِزُ الْعِلْمَ إلاّ مَنْ يُطيلُ دَرْسَهُ

193. One who has no insight, has no knowledge.

١٩٣ــ لاعِلْمَ لِمَنْ لابَصيرَةَ لَهُ

194. Nobody disparages knowledge and its possessors except the foolish, ignorant one.

١٩٤ــ لايَسْتَخِفُّ بِالْعِلْمِ وَ أهْلِهِ إلاّ أحْمَقٌ جاهِلٌ

195. A little knowledge removes a lot of ignorance.

١٩٥ــ يَسيرُ الْعِلْمِ يَنْفي كَثيرَ الجَهْلِ

196. People attain superiority through knowledge and intellect, not by wealth and lineage.

١٩٦ــ يَتَفاضَلُ النّاسُ بِالعُلُومِ وَ العُقُولِ لا بِالأمْوالِ وَ الأُصُولِ

197. Knowledge needs action.

١٩٧ــ يَحْتاجُ الْعِلْمُ إلَى العَمَلِ

198. Knowledge needs forbearance.

١٩٨ــ يَحْتاجُ العِلْمُ إلَى الحِلْمِ

199. Knowledge needs suppression [of anger].

١٩٩ــ يَحْتاجُ الْعِلْمُ إلى الكَظْمِ

200. Obey knowledge and disobey ignorance, [for by doing this] you will be successful.

٢٠٠ــ أطِعِ الْعِلْمَ وَ أعْصِ الجَهْلَ تُفْلِحْ

201. Knowledge is the most honourable guidance.

٢٠١ــ الْعِلْمُ أشْرُ فَ هِدايَة

THE SCHOLAR

العالِمُ

١ــ اَلعالِمُ مَنْ شَهِدَتْ بِصِحَّةِ أقْوالِهِ أفْعالُهُ

1. The scholar is one whose actions attest to the veracity of his words.

٢ــ اَلعُلَماءُ غُرَباءٌ لِكَثْرَةِ الجُهّالِ

2. Scholars are strangers [in their own land] because of the large numbers of ignorant people.

٣ــ اَلعالِمُ مَنْ لايَشْبَعُ مِنَ العِلْمِ وَلايَتَشَبَّعُ بِهِ

3. The scholar is one who is not satisfied with [his] knowledge nor does he allow himself to be satiated by it.

٤ــ اَلعالِمُ يَعْرِفُ الجاهِلَ لأنَّهُ كانَ قَبْلُ جاهِلاً

4. The scholar recognizes the ignorant one because he used to be ignorant [himself] before.

٥ــ اَلعالِمُ كُلُّ العالِمِ مَنْ لَمْ يَمْنَعِ العِبادَ الرَّجاءَ لِرَحْمَةِ اللّهِ وَ لَمْ يُؤْمِنْهُمْ مَكْرَاللّهِ

5. 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.

٦ــ اَلعالِمُ وَ المُتَعَلِّمُ شَريكانِ فِي الأجْرِ وَلاخَيْرَ فيما بَيْنَ ذلِكَ

6. The scholar and the student are partners in reward; there no good in anything between this.

٧ــ اَلعُلَماءُ أطْهَرُ النّاسِ أخْلاقاً وَ أقَلُّهُمْ فِي المَطامِعِ أعْراقاً

7. Scholars are the purest of people in character and the least rooted in [vain] desires.

٨ــ اَلعالِمُ حَيٌّ بَيْنَ المَوْتى

8. The scholar is a living [person] among the dead.

٩ــ إيّاكَ أنْ تَسْتَخِفَّ بالعُلَماءِ فَإنَّ ذلِكَ يُزْري بِكَ وَ يُسيءُ الظَّنَّ بِكَ وَ المَخيلَةَ فيكَ

9. Be careful not to disparage scholars, for indeed this will degrade you and make others think ill of you and expect evil from you.

١٠ــ أعْلَمُكُمْ أخْوَفُكُمْ

10. The most learned among you are the most fearful of you.

١١ــ أَوْلَى النّاسِ بِالأَنْبِياءِ أَعْلَمُهُمْ بِما جاؤُا بِهِ

11. The people who are most deserving of the [guidance of the] Prophets are those who have the most knowledge about what they came with.

١٢ــ أَعْلَمُ النّاسِ اَلْمُسْتَهْتَرُ بِالعِلْمِ

12. The most learned person is the one who is most infatuated with knowledge.

١٣ــ أَعْلَمُ النّاسِ بِاللّهِ سُبْحانَهُ أَخْوَفُهُمْ مِنْهُ

13. The most learned of people about Allah, the Glorified, are the most fearful of Him.

١٤ــ أَعْلَمُ النّاسِ بِاللّهِ أَرْضاهُمْ بِقَضائِهِ

14. The most learned of people about Allah, the Glorified, are the most satisfied with His decree.

١٥ــ أَعْظَمُ النّاسِ عِلْماً أَشَدُّهُمْ خَوْفاً لِلّهِ سُبْحانَهُ

15. The greatest of people in knowledge are the most intense in [their] fear of Allah, the Glorified.

١٦ــ أَعْلَمُ النَّاسِ بِاللّهِ أَكْثَرُهُمْ خَشْيَةً لَهُ

16. The most learned of people about Allah are those who are most fearful of Him.

١٧ــ أَبْغَضُ العِبادِ إِلَى اللّهِ سُبْحانَهُ العالِمُ المُتَجَبِّرُ

17. The most hated of servants in the sight of Allah is the haughty scholar.

١٨ــ أَعْظَمُ النّاسِ وِزراً اَلعُلَماءُ المُفَرِّطُونَ

18. Those with the greatest burden among the people are the scholars who exceed the limits.

١٩ــ أَشَدُّ النّاسِ نَدَماً عِنْدَ المَوْتِ العُلَماءُ غَيْرُ العامِلِينَ

19. The most regretful of all people at the time of death are the scholars who don't act on their knowledge.

٢٠ــ أَعْلَمُ النّاسِمَنْ لَمْ يُزِلِ الشَّكُّ يَقينَهُ

20. The most learned of people is one whose doubt does not dispel his certainty.

٢١ــ أَعْلَمُ النّاسِباللّهِ أَكْثَرُهُمْ لَهُ مَسْئَلَةً

21. The person who is most learned about Allah is he who asks from Him the most.

٢٢ــ إنَّ رُواةَ العِلْمِ كَثِيرٌ وَ رُعاتَهُ قَليلٌ

22. Verily the narrators of knowledge are many, but those who are careful of [acting upon] it are few.

٢٣ــ إنَّ أوْلَى النّاسِ بالأنْبياءِ ــ عَلَيْهِمُ السّلامُ ــ أعْلَمُهُمْ (اَعْمَلُهُم) بِما جاؤُا بِهِ

23. 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.

٢٤ــ يُكْرَمُ العالِمُ لِعِلْمِهِ وَ الكَبيرُ لِسِنِّهِ وَ ذُو المَعْرُوفِ لِمَعْرُوفِهِ وَالسُّلْطانُ لِسُلْطانِهِ

24. 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.

٢٥ــ اَلعُلَماءُ حُكّامٌ عَلَى النّاسِ

25. The scholars are judges over the people.

٢٦ــ اَلعالِمُ حَيٌّ وَ إنْ كانَ مَيِّتاً

26. The scholar is alive even when he is dead.

٢٧ــ اَلعالِمُ مَنْ عَرَفَ قَدْرَهُ

27. The scholar is one who knows his [own] status [and worth].

٢٨ــ اَلعالِمُ يَنْظُرُ بِقَلْبِهِ وَخاطِرِهِ اَلجاهِلُ يَنْظُرُ بِعَيْنِهِ وَناظِرِهِ

28. The scholar sees with his heart and his mind while the ignorant one sees with his eyes and his eyesight.

٢٩ــ اَلعالِمُ الَّذي لايَمُلُّ مِنْ تَعَلُّمِ العِلْمِ

29. The scholar is a person who does not get weary of gaining knowledge.

٣٠ــ اَلعُلَماءُ باقُونَ ما بَقِيَ اللَّيْلُ والنَّهارُ

30. Scholars live on as long as the day and night remains.

٣١ــ اَلْكاتِمُ لِلْعِلْمِ غَيْرُ واثِقٍ بِالإصابَةِ فيهِ

31. The concealer of knowledge is not certain of being correct in it.

٣٢ــ إنَّمَا العالِمُ مَنْ دَعاهُ عِلْمُهُ إلَى الوَرَعِ وَ التُّقى وَ الزُّهْدِ في عالَمِ الفَناءِ وَ التَّوَلُّهِ بِجَنَّةِ

32. 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.

المَأْوى

33. The bane of scholars is love for leadership [and authority].

٣٣ــ آفَةُ العُلَماءِ حُبُّ الرِّياسَةِ

34. When you see a [true] scholar, be a servant to him.

٣٤ــ إذا رَأَيْتَ عالِماً فَكُنْ لَهُ خادِماً

35. 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.

٣٥ــ بَخٍّ بَخٍّ لِعالِم عَلِمَ فَكَفَّ وَ خافَ البَياتَ فَأَعَدَّ وَ اسْتَعَدَّ إنْ سُئِلَ أفْصَحَ وَ إنْ تُرِكَ سَكَتَ (صَمَتَ) كَلامُهُ صَوابٌ وَ سُكُوتُهُ عَنْ غَيْرِ عَيّ عَنِ الجَوابِ

36. Sit in the company of scholars and you will be felicitous.

٣٦ــ جالِسِ العُلَماءَ تَسْعَدْ

37. Sit in the company of scholars and you will increase your knowledge.

٣٧ــ جالِسِ العُلَماءَ تَزْدَدْ عِلْماً

38. The beauty of a scholar is [in] his acting upon his knowledge.

٣٨ــ جَمالُ العالِمِ عَمَلُهُ بِعِلْمِهِ

39. Sit with the scholars and your knowledge will increase, your etiquette will improve and your soul will become purified.

٣٩ــ جالِسِ العُلَماءَ يَزْدَدْ عِلْمُكَ وَ يَحْسُنْ أدَبُكَ وَ تَزْكُ نَفْسُكَ

40. Be close to the scholars and you will perceive.

٤٠ــ جاوِرِ العُلَماءَ تَسْتَبْصِرْ

41. Many a scholar is killed by his knowledge.

٤١ــ رُبَّ عالِم قَتَلَهُ عِلْمُهُ

42. Many a person who claims to have knowledge is not a scholar.

٤٢ــ رُبَّ مُدَّع لِلْعِلْمِ لَيْسَ بِعالِم

٤٣ــ رُبَّ عالِم غَيْرُ مُنْتَفِع

43. Many a scholar does not benefit [from his knowledge].

٤٤ــ رُتْبَةُ العالِمِ أعْلَى المَراتِبِ

44. The rank of a scholar is the highest of ranks.

٤٥ــ زَلَّةُ العالِمِ تُفْسِدُ عَوالِمَ

45. The lapse [and misguidance] of a scholar corrupts entire worlds.

٤٦ــ زَلَّةُ العالِمِ كَانْكِسارِ السَّفينَةِ تَغْرَقُ وَ تُغَرِّقُ مَعَها غَيْرَها

46. The lapse of a scholar is like the breaking up of a ship, it sinks and causes others to sink along with it.

٤٧ــ زَلَّةُ العالِمِ كَبِيرَةُ الجِنايَةِ

47. The lapse of a scholar is a serious offence.

٤٨ــ عَلَى العالِمِ أنْ يَتَعَلَّمَ مالَمْ يَعْلَمْ وَيُعَلِّمَ النّاسَ ما قَدْ عَلِمَ

48. It is upon the scholar to learn that which he does not know and to teach the people what he has learnt.

٤٩ــ عَلَى العالِمِ أنْ يَعْمَلَ بِما عَلِمَ ثُمَ يَطْلُبُ تَعَلُّمَ ما لَمْ يَعْلَمْ

49. It is the duty of the scholar to act upon what he knows and then seek to learn that which he does not know.

٥٠ــ عالِمٌ مُعانِدٌ خَيْرٌ مِنْ جاهِل مُساعِد

50. A scholar who opposes you is better than the ignorant person who assists you.

٥١ــ كُلُّ عالِم خائِفٌ

51. Every scholar is fearful [of Allah].

٥٢ــ كَمْ مِنْ عالِم فاجِر وَ عابد جاهِل فَاتَّقُوا الفاجِرَ مِنَ العُلَماءِ وَالجاهِلَ مِنَ المُتَعَبِّدينَ

52. 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.

٥٣ــ كَفى بِالعالِمِ جَهْلاً أنْ يُنافِيَ عِلْمَهُ عَمَلُهُ

53. It is enough of ignorance for a scholar that his actions contradict his knowledge.

٥٤ــ كُنْ عالِماً ناطِقاً أوْ مُسْتَمِعاً واعِياً وَ إيّاكَ أنْ تَكُونَ الثّالِثَ

54. Be either a knowledgeable speaker or a keen listener, and beware of being the third type.

٥٥ــ كُنْ عالِماً بِالحَقِّ عامِلاً بِهِ يُنْجِكَ اللّهُ سُبْحانَهُ

55. Be knowledgeable about the truth and act upon it, [and through this] Allah, the Glorified, will save you.

٥٦ــ لَوْ أنَّ أهْلَ العِلْمِ حَمَلُوهُ بِحَقِّهِ لأحَبَّهُمُ اللّهُ وَ مَلائِكَتُهُ وَ لكِنَّهُمْ حَمَلُوهُ لِطَلَبِ الدُّنيا فَمَقَتَهُمُ اللّهُ تَعالى وَ هانُوا عَلَيْهِ

56. 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.

٥٧ــ مَنْ عَلِمَ أحْسَنَ السُّؤالَ

57. One who has knowledge asks good [and pertinent] questions.

٥٨ــ مَنْ عَلِمَ عَمِلَ

58. One who knows must act upon his knowledge.

٥٩ــ مَنْ عَلِمَ (عَمِلَ) اِهْتَدى

59. One who gains knowledge (or acts [upon his knowledge]) is rightly guided.

٦٠ــ مَنْ أضاعَ عِلْمَهُ اِلْتَطَمَ

60. One who wastes his knowledge [by not acting upon it] faces turmoil.

٦١ــ مَنْ وَقَّرَ عالِماً فَقَدْ وَقَّرَ رَبَّهُ

61. One who reveres a scholar has revered his Lord.

٦٢ــ مَنْ لَمْ يَتَعاهَدْ عِلْمَهُ فِي الخَلاءِ فَضَحَهُ فِي المَلإِ

62. Whoever does not nurture his knowledge in solitude, it humiliates him among the people.

٦٣ــ مَنِ ادَّعى مِنَ العِلْمِ غايَتَهُ فَقَدْ أظْهَرَ مِنْ جَهْلِهِ نِهايَتَهُ

63. One who claims to have reached the end of knowledge has manifested the highest level of ignorance.

٦٤ــ مِنَ المَفْرُوضِ عَلى كُلِّ عالِم أنْ يَصُونَ بِالوَرَعِ جانِبَهُ وَ أنْ يَبْذُلَ عِلْمَهُ لِطالِبِهِ

64. It is necessary for every scholar to secure his sides with piety and to extend his knowledge to the one who seeks it.

٦٥ــ مِنْ فَضْلِ عِلْمِكَ اِسْتِقْلالُكَ لِعِلْمِكَ (لِعَمَلِكَ)

65. Considering your knowledge (or action) as little is from the excellence of your knowledge.

٦٦ــ ما عَلِمَ مَنْ لَمْ يَعْمَلْ بِعِلْمِهِ

66. He who does not act upon his knowledge has not truly gained knowledge.

٦٧ــ ما أكْثَرَ مَنْ يَعْلَمُ العِلْمَ وَلا يَتَّبِعُهُ

67. How many are those who gain knowledge but do not follow it!

٦٨ــ ما أخَذَ اللّهُ سُبْحانَهُ عَلَى الجاهِلِ أنْ يَتَعَلَّمَ حَتّى أخَذَ عَلَى العالِمِ أنْ يُعَلِّمَ

68. 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.

٦٩ــ ما قَصَمَ ظَهْري إلاّ رَجُلانِ: عالِمٌ مُتَهَتِّكٌ وَ جاهِلٌ مَتَنَسِّكٌ هذا يُنَفِّرُ عَنْ حَقِّهِ بِهَتْكِهِ وَ هذا يَدْعُو إلى باطِلِه بِنُسْكِهِ

69. 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.

٧٠ــ مُنافَسَةُ (مُناقَشَةُ) العُلَماءِ تُنْتِجُ فَوائِدَهُمْ وَ تَكْسِبُ فَضائِلَهُمْ

70. The competition (or argumentation) of the scholars results in their gaining benefit and their earning merits.

٧١ــ هَلَكَ خُزّانُ الأمْوالِ وَ هُمْ أحْياءٌ وَ العُلَماءُ باقُوْنَ ما بَقِيَ اللَّيْلُ وَالنَّهارُ أعْيانُهُمْ مَفْقُودَةٌ وَ أمْثالُهُمْ فِي القُلُوبِ مَوْجُودَةٌ

71. 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.

٧٢ــ لاتَزْدَرِيَنَّ العالِمَ وَ إنْ كانَ حَقيراً

72. Never disrespect a scholar, even if he is lowly.

٧٣ــ لازَلَّةَ أشَدُّ مِنْ زَلَّةِ عالِم

73. There is no lapse more serious than the lapse of a scholar.

٧٤ــ لايَكُونُ العالِمُ عالِماً حَتّى لايَحْسُدَ مَنْ فَوْقَهُ وَ لايَحْتَقِرَ مَنْ دُونَهُ وَلايَأْخُذُ عَلى عِلْمِهِ شَيْئاًمِنْ حُطامِ الدُّنيا

74. 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.

75. The knowledge of a man should surpass his speech and his intelligence should prevail over his tongue.

٧٥ــ يَنْبَغي أنْ يَكُونَ عِلْمُ الرَّجُلِ زائِداً عَلى نُطْقِهِ وَ عَقْلُهُ غالِباً عَلى لِسانِهِ

76. The bane of the masses is a corrupt scholar.

٧٦ــ آفَةُ العامَّةِ العالِمُ الفاجِرُ

EDUCATION AND LEARNING

التعليم والتعلّم

1. The most helpful thing in purifying the intellect is education.

١ــ أعْوَنُ الأشْياءِ عَلى تَزْكِيَةِ العَقْلِ التَّعْليمُ

2. Learn and you will become knowledgeable, honour and you will be honoured.

٢ــ تَعَلَّمْ تَعْلَمْ وَ تَكَرَّمْ تُكْرَمْ

3. 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.

٣ــ تَواضَعُوا لِمَنْ تَتَعَلَّمُوا مِنْهُ العِلْمَ وَ لِمَنْ تُعَلِّمُونَهُ وَ لاتَكُونُوا مِنْ جَبابِرَةِ العُلَماءِ فَلا يَقُومَ جَهْلُكُمْ بِعِلْمِكُمْ

4. 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).

٤ــ تَعَلَّمِ العِلْمَ فَإنَّكَ إنْ كُنْتَ غَنِيّاً زانَكَ وَ إنْ كُنْتَ فَقيراً مانَكَ (صانَكَ)

5. 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.

٥ــ تَعَلَّمْ عِلْمَ مَنْ يَعْلَمُ وَ عَلِّمْ عِلْمَكَ مَنْ يَجْهَلُ فَإذا فَعَلْتَ ذلِكَ عَلَّمَكَ ما جَهِلْتَ وَ انْتَفَعْتَ بِما عَلِمْتَ

6. He who places knowledge with one who is unworthy of it has wronged it [or him].

٦ــ واضِعُ العِلْمِ عِنْدَ غَيْرِ أهْلِهِ ظالِمٌ لَهُ

٧ ــ بِالتَّعَلُّمِ يُنالُ العِلْمُ

7. Through education, knowledge is gained.

٨ــ تَعَلَّمُوا العِلْمَ تُعْرَفُوا بِهِ وَ اعْمَلُوا بِهِ تَكُونُوا مِنْ أهْلِهِ

8. Gain knowledge and you will be known by it, act upon it and you will be one of its worthy possessors.

المتعلم والمستمع

THE STUDENT

١ــ إذا لَمْ تَكُنْ عالِماً ناطِقاً فَكُنْ مُسْتَمِعاً واعِياً

1. If you are not an articulating scholar then be an attentive listener.

٢ــ عَلَى المُتَعَلِّمِ أنْ يَدْأبَ نَفْسَهُ في طَلَبِ العِلْمِ وَلايَمَلَّ مِنْ تَعَلُّمِهِ وَلايَسْتَكْثِرُ ما عَلِمَ

2. The student must discipline himself in his quest for knowledge and must neither become bored of his studies nor overestimate what he already knows.

٣ــ مَنْ تَعَلَّمَ عَلِمَ

3. One who learns becomes knowledgeable.

٤ــ مَنْ لَمْ يَتَعَلَّمْ لَمْ يَعْلَمْ

4. One who does not learn does not become knowledgeable.

٥ــ مَنْ تَعَلَّمَ العِلْمَ لِلْعَمَلِ بِهِ لَمْ يُوحِشْهُ كَسادُهُ

5. One who gains knowledge so that he can act upon it is not distressed by its dullness.

٦ــ مَنْ لَمْ يَتَعَلَّمْ فِي الصِّغَرِ لَمْ يَتَقَدَّمْ فِي الكِبَرِ

6. One who does not learn in his young age, does not progress in his old age.

٧ــ مَنْ لَمْ يَصْبِرْ عَلى مَضَضِ التَّعْليمِ (التَّعَلُّمِ) بَقِيَ في ذُلِّ الجَهْلِ

7. One who does not bear the hardships of gaining knowledge (or education) remains in the abject ignorance.

٨ــ مَنْ لَمْ يُدْئِبْ (لَمْ يُذِبْ) نَفْسَهُ فِي اكْتِسابِ العِلْمِ لَمْ يُحْرِزْ قَصَباتِ السَّبْقِ

8. One who does not discipline himself (or spend his life) in acquiring knowledge cannot gain great successes.

٩ــ لايَسْتَنْكِفَنَّ مَنْ لَمْ يَكُنْ يَعْلَمُ أنْ يَتَعَلَّمَ

9. The one who does not know must never be too proud to learn.

١٠ــ لاتُحَدِّثِ الجُهّالَ بما لايَعْلَمُونَ فَيُكَذِّبُوكَ بِهِ فَإِنَّ لِعِلْمِكَ عَلَيْكَ حَقّاً وَ حَقُّهُ عَلَيْكَ بَذْلُهُ لِمُسْتَحِقِّهِ وَ مَنْعُهُ مِنْ غَيْرِ مُسْتَحِقِّهِ

10. 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.

١١ــ لايَتَعَلَّمُ مَنْ يَتَكَبَّرُ

11. One who is haughty does not learn.

العمر

AGE AND LIFESPAN

١ــ اَلعُمْرُ الَّذي أعْذَرَ اللّهُ سُبْحانَهُ فيهِ إلَى ابْنِ آدَمَ وَ أنْذَرَ السِّتُّونَ

1. The age up to which Allah, the Glorified, accepts the excuse of human beings and warns them is sixty years.

٢ــ اَلعُمْرُ الَّذي يَبْلُغُ الرَّجُلُ فيهِ الأشُدَّ اَلأرْبَعُونَ

2. The age in which a person reaches maturity is forty.

٣ــ إحْذَرُوا ضِياعَ الأعْمارِ فيما لايَبْقى لَكُمْ فَفائِتُها لايَعُودُ

3. Be wary of wasting your lifetimes in that which will not remain for you, for that which has passed from it does not return.

٤ــ إنَّ عُمْرَكَ مَهْرُ سَعادَتِكَ إنْ أنْفَذْتَهُ (أنْفَدْتَهُ) في طاعَةِ رَبِّكَ

4. Verily your lifetime is the dower of your prosperity if you spend it in obedience to your Lord.

٥ــ إنَّ أنْفاسَكَ أجْزاءُ عُمْرِكَ فَلا تُفْنِها إلاّ في طاعَة تُزْلِفُكَ

5. Verily your breaths are portions of your life, so do not use them up except in the obedience that brings you closer [to Allah].

٦ــ إنَّ عُمْرَكَ وَقْتُكَ الَّذي أنْتَ فيهِ

6. Verily your lifetime is the time which you find yourself in.

٧ــ إنَّ عُمْرَكَ عَدَدَ أنْفاسِكَ وَ عَلَيْها رَقيبٌ تُحْصيها

7. Verily your lifespan is the number of your breaths, and there is a watcher who counts them.

٨ــ إنَّ اللَّيْلَ وَ النَّهارَ مُسْرِعانِ في هَدْمِ الأعْمارِ

8. Indeed the night and day are quick in razing the lifetimes.

٩ــ إنَّ ماضِيَ عُمْرِكَ أجَلٌ وآتِيَهُ أمَلٌ وَ الوَقْتُ عَمَلٌ

9. Indeed your life's past is that which has come to pass and its future is hope, and the present is [time for] action.

١٠ــ إنَّ غايَةً تَنْقُصُهَا اللَّحْظَةُ وَ تَهْدِمُهَا السّاعَةُ لَحَرِيَّةٌ بِقَصْرِ المُدَّةِ

10. Verily the life that is being shortened every moment and being dismantled every hour must be regarded as very short.

١١ــ إنَّ المَغْبُونَ مَنْ غَبِنَ عُمْرَهُ وَ إنَّ المَغْبُوطَ مَنْ أنْفَذَ عُمْرَهُ في طاعَةِ رَبِّهِ

11. 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 his Lord.

١٢ــ اَلعُمْرُ أنْفاسٌ مُعَدَّدَةٌ

12. The lifespan [of a person] is [made up of] a specific number of breaths.

١٣ــ كَيْفَ يُفْرَحُ بِعُمْرٍ تَنْقُصُهُ السّاعاتُ

13. How can one be pleased with a lifetime that is diminished by [the passing of] hours?!

١٤ــ لَيْسَ شَيْءٌ أعَزَّ مِنَ الكِبْرِيتِ الأحْمَرِ إلاّ ما بَقِيَ مِنْ عُمْرِ المُؤْمِنِ

14. There is nothing more valuable than red sulphur, except that which remains from the lifetime of a believer.

١٥ــ مَنْ طالَ عُمْرُهُ كَثُرَتْ مَصائِبُهُ

15. One whose life is long, his tribulations become many.

١٦ــ مَنْ طالَ عُمْرُهُ فُجِعَ بِأعِزَّتِهِ وَ أحِبّائِهِ

16. One whose life is long gets afflicted by [the loss of] his dear and beloved ones.

١٧ــ مَنْ أفْنى عُمْرَهُ في غَيْرِ ما يُنْجيهِ فَقَدْ أضاعَ مَطْلَبَهُ

17. One who spends his life in other than that which will save him [in the Hereafter] has missed his objective.

١٨ــ مَا انْقَضَتْ ساعَةٌ مِنْ دَهْرِكَ إلاّ بِقِطْعَةٍ مِنْ عُمْرِكَ

18. An hour of your time does not pass but that it cuts away a portion of your lifespan.

19. Do not waste your lifetime in useless pastimes, thereby leaving this world without any hope [in the Hereafter].

١٩ــ لاتُفْنِ عُمْرَكَ فِي المَلاهي فَتَخْرُجَ مِنَ الدُّنيا بِلا أمَل

20. With the progression of days and nights, nothing remains of the lifetimes.

٢٠ــ لابَقاءَ لِلأعْمارِ مَعَ تَعاقُبِ اللَّيْلِ والنَّهارِ

21. Nobody knows how much longer he has to live except a Prophet or a man of truth.

٢١ــ لايَعْرِفُ قَدْرَ ما بَقِيَ مِنْ عُمْرِهِ إلاّ نَبِيٌّ أوْ صِدّيقٌ

22. Lifetime is diminished by moments.

٢٢ــ اَلعُمْرُ تُفْنيهِ اللَّحَظاتُ

23. Guard your lifetime from being wasted in other than acts of worship and obedience [to Allah].

٢٣ــ اِحْفَظْ عُمْرَكَ مِنَ التَّضْييعِ لَهُ في غَيْرِ العِبادَةِ وَ الطّاعاتِ

DEVELOPMENT AND PROSPERITY

العُمران

1. The bane of development and prosperity is the oppression of a tyrant.

١ــ آفَةُ العُمْرانِ جَوْرُ السُّلْطانِ

DELVING DEEP

التعمّق

1. One who delves too deep [in trying to understand the essence of Allah] does not return to the truth.

١ــ مَنْ تَعَمَّقَ لَمْ يَنْبُ إلَى الحَقِّ

ACTIONS AND DEEDS

الأعمال

1. Action without knowledge is misguidance.

١ــ اَلْعَمَلُ بِلا عِلْم ضَلالٌ

٢ــ اَلْعَمَلُ الصَّالِحُ أفْضَلُ الزادَيْنِ

2. Righteous action is the better of the two provisions.

٣ــ اَلْعَمَلُ بِطاعَةِ اللّهِ أرْبَحُ وَ لِسانُ الصِّدْقِ أزْيَنُ وَ أنْجَحُ

3. Action in obedience to Allah is more beneficial, and being truthful is more beautiful and [makes one more] successful.

٤ــ أعْمالُ العِبادِ فِي الدُّنيا نَصْبُ أعْيُنِهِمْ فِي الآخِرةِ

4. The actions of servants in this world are [brought] before their eyes in the Hereafter.

٥ــ ألشَّرَفُ عِنْدَ اللّهِ سُبْحانَهُ بِحُسْنِ الأعْمالِ لابِحُسْنِ الأقْوالِ

5. Honour in the sight of Allah, the Glorified, is through righteous actions, not by beautiful words.

٦ــ اَلتَّقْصِيرُ فِي العَمَلِ لِمَنْ وَثِقَ بِالثَّوابِ عَلَيْهِ غَبْنٌ

6. Falling short in action, for the one who is certain of its reward, is foolishness.

٧ــ اِشْتِغالُ النَّفْسِ بِما لايَصْحَبُها بَعْدَ المَوْتِ مِنْ أكْثَرِ الوَهْنِ

7. Busying oneself with that which will not accompany you after death is from the greatest weakness.

٨ ــ اَلْعَمَلُ بِالعِلْمِ مِنْ تَمامِ النِّعْمَةِ

8. Acting upon [one's] knowledge is from the perfection of blessings.

٩ــ اَلأقاويلُ مَحْفُوظَةٌ وَ السَّرائِرُ مَبْلُوَّةٌ وَ كُلُّ نَفْس بِما كَسَبَتْ رَهِينَةٌ

9. Utterances are recorded, secrets are [going to be] revealed and every soul is held hostage by what it has earned.

١٠ــ اَلقَرينُ الصّالِحُ هُوَ العَمَلُ الصّالِحُ

10. The [most] righteous companion is righteous action.

١١ــ اِعْمَلْ تَدَّخِرْ

11. Act [in this world] so that you can store [provisions for the Hereafter].

١٢ــ اِعْمَلْ بِالعِلْمِ تُدْرِكْ غُنْماً

12. Act upon [your] knowledge and you will attain [great] benefit.

١٣ــ اِجْعَلْ رَفيقَكَ عَمَلَكَ وَ عَدُوَّكَ أمَلَكَ

13. Make your [righteous] action your friend your [false] aspiration your enemy.

١٤ــ اِعْمَلْ عَمَلَ مَنْ يَعْلَمُ أنَّ اللّهَ مُجازيهِ بِإسائَتِهِ وَ إحْسانِهِ

14. Act like one who knows that Allah will surely recompense him for his evil and good deeds.

١٥ــ اِسْعَ في كَدْحِكَ وَ لاتَكُنْ خازِناً لِغَيْرِكَ

15. Strive hard in your work and do not be a storekeeper for others.

١٦ــ اِعْمَلُوا بِالعِلْمِ تَسْعَدُوا

16. Act upon [your] knowledge and you will be felicitous.

١٧ــ اِعْمَلُوا إذا عَلِمْتُمْ

17. When you know, act.

١٨ــ اِعْمَلُوا وَ اَلْعَمَلُ يَنْفَعُ وَ الدُّعاءُ يُسْمَعُ وَ التَّوْبَةُ تُرْفَعُ

18. Perform good deeds while [you are in place where] deeds benefit, supplication is answered and repentance is raised [and accepted].

١٩ــ أعْرِضُوا عَنْ كُلِّ عَمَل بِكُمْ غِنًى عَنْهُ وَ اشْغَلُوا أنْفُسَكُمْ مِنْ أمْرِ الآخِرَةِ بِما لابُدَّ لَكُمْ عَنْهُ

19. Eschew every action that you are in no need of and busy yourself with the affair of the Hereafter, which you must [eventually] face.

٢٠ــ اِعْمَلُوا لِيَوْم تُذْخَرُ لَهُ الذَّخائِرُ وَ تُبْلى فيهِ السَّرائِرُ

20. Work for the day for which the provisions have been stored and in which the secrets will be revealed.

٢١ــ اِعْمَلُوا وَ أنْتُمْ في آوِنَةِ البَقاءِ وَ الصُّحُفُ مَنْشُورَةٌ وَ التَّوْبَةُ مَبْسُوطَةٌ وَ المُدْبِرُ يُدْعى وَ المُسيءُ يُرْجى قَبْلَ أنْ يَخْمُدَ العَمَلُ وَ يَنْقَطِعَ المَهَلُ وَتَنْقَضِيَ المُدَّةُ وَ يُسَدَّ بابُ التَّوْبَةِ

21. 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.

٢٢ــ اِحْذَرْ كُلَّ عَمَل إذا سُئِلَ عَنْهُ صاحِبُهُ اِسْتَحْيى مِنْهُ وَ أنْكَرَهُ

22. Be wary of every action which, when its doer is asked about it, he feels ashamed and denies it.

٢٣ــ اِحْذَرْ مِنْ كُلِّ عَمَل يُعْمَلُ فِي السِّرِّ وَ

23. Be wary of every action that is done in

يُسْتَحْيى مِنْهُ فِي العَلانِيَةِ

private and causes embarrassment in public.

٢٤ــ اِحْذَرْ كُلَّ عَمَل يَرْضاهُ عامِلُهُ لِنَفْسِهِ وَ يَكْرَهُهُ لِعامَّةِ المُسْلِمينَ

24. Be wary of every action that the doer is pleased to perform himself but hates Muslims at large to perform.

٢٥ــ اِحْذَرُوا سُوءَ الأعْمالِ وَ غُرُورَ الآمال وَ نَفادَ الأمَلِ وَ هُجُومَ الأجَلِ

25. Be wary of bad deeds, deceptive aspirations, loss of hope and the sudden coming of death.

٢٦ــ إيّاكَ وَ فِعْلَ القَبيحِ فَإنَّهُ يُقَبِّحُ ذِكْرَكَ وَ يُكَثِّرُ وِزْرَكَ

26. You must keep away from evil action, for indeed it dishonours your reputation and increases your burden.

٢٧ــ إيّاكَ وَ كُلَّ عَمَل يُنَفِّرُ عَنْكَ حُرّاً أوْ يُذِلُّ لَكَ قَدْراً أوْ يَجْلِبُ عَلَيْكَ شَرّاً أوْ تَحْمِلُ بِهِ إلَى القِيامَةِ وِزْراً

27. 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.

٢٨ــ ألا عامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ

28. Is no one ready to work for his soul before the day of his misery [and adversity]?!

٢٩ــ ألا فَاعْمَلُوا وَ الألْسُنُ مُطْلَقَةٌ وَ الأبْدانُ صَحيحَةٌ وَ الأعْضاءُ لُدْنَةٌ وَ المُنْقَلَبُ فَسيحٌ وَ المَجالُ عَريضٌ قَبْلَ إزْهاقِ الفَوْتِ وَ حُلُولِ المَوْتِ فَحَقِّقُوا عَلَيْكُمْ حُلُولَهُ وَ لاتَنْتَظِرُوا قُدُومَهُ

29. 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.

٣٠ــ ألا فَاعْمَلُوا عِبادَاللّهِ وَ الخَناقُ مُهْمَلٌ وَ الرُّوحُ مُرْسَلٌ في فِينَةِ الإرْشادِ وَ راحَةِ الأجسادِ وَ مَهَلِ البَقِيَّةِ وَ أُنُفِ المَشِيَّةِ وَ إنْظارِ التَّوبَةِ وَانْفِساحِ الحَوْبَةِ قَبْلَ الضَّنْكِ وَ المَضيقِ وَ الرَّدْعِ

30. 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

وَ الزُّهُوقِ قَبْلَ قُدُومِ الغائِبِ المُنْتَظَرِ وَ أخْذَةِ العَزيزِ المُقْتَدِرِ

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.

٣١ــ ألا وَ إنَّكُمْ في أيّامِ أمَل مِنْ وَرائِهِ أجَلٌ فَمَنْ عَمِلَ في أيّامِ أمَلِهِ قَبْلَ حُضُورِ أجَلِهِ نَفَعَهُ عَمَلُهُ وَ لَم يَضْرُرْهُ أجَلُهُ

31. 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.

٣٢ــ أيْنَ الَّذينَ أخْلَصُوا أعْمالَهُمْ لِلّهِ وَ طَهَّرُوا قُلُوبَهُمْ بِمَواضِعِ ذِكْرِ (نَظَرِ) اللّهِ ؟!

32. Where are those who make their actions sincere for Allah and purify their hearts by the remembrance of Allah?!

٣٣ــ أشْرَفُ الأعْمالِ اَلطّاعَةُ

33. The most honourable action is obedience [to Allah].

٣٤ــ أفْضَلُ العَمَلِ ما أُخْلِصَ فيهِ

34. The best action is that which is done with sincerity.

٣٥ــ أفْضَلُ العَمَلِ ما أُرِيْدَ بِهِ وَجْهُ اللّهِ

35. The best action is that by which the pleasure of Allah is sought.

٣٦ــ أنْفَعُ الذَّخائِرِ صالِحُ الأعْمالِ

36. The most beneficial provision [for the hereafter] is good deeds.

٣٧ــ أقْرَبُ النّاسِ مِنَ الأنْبياءِ أعْمَلُهُمْ بِما أمَرُوا بِهِ

37. The closest people to the Prophets are those who act upon their commandments [and teachings] the most.

٣٨ــ أحْسَنُ الفِعْلِ الكَفُّ عَنِ القَبيحِ

38. The best of actions is restraining oneself from evil.

٣٩ــ أصْدَقُ المَقالِ ما نَطَقَ بِهِ لِسانُ الحالِ

39. The most truthful of utterances is that which is spoken with the tongue of action.

٤٠ــ أحْسَنُ المَقالِ ما صَدَّقَهُ حُسْنُ الفِعالِ

40. The best of speech is that which is affirmed by good actions.

٤١ــ أفْضَلُ الأعمالِ لُزُومُ الحَقِّ

41. The best of actions is espousing the truth.

٤٢ــ أحْسَنُ الأفْعالِ ما وافَقَ الحَقَّ وَ أفْضَلُ المَقالِ ما طابَقَ الصِّدْقَ

42. The best of actions is that which corresponds to the truth, and the best speech is that which matches with the facts.

٤٣ــ اَلْعَمَلُ عُنْوانُ الطَّوِيَّةِ

43. Action is the symbol [and an indication] of one's interior.

٤٤ــ اَلْعَمَلُ شِعارُ المُؤْمِنِ

44. Good action is the mark [and distinguishing quality] of the believer.

٤٥ــ اَلْعَمَلُ أكْمَلُ خَلَف

45. Good action is the most perfect legacy.

٤٦ــ اَلْعَمَلُ (اَلوَرَعُ عَمَلٌ راجِحٌ) وَرَعٌ راجِحٌ

46. Good action is the superior [form of] piety (or piety is the most preferred action).

٤٧ــ اَلْعَمَلُ رَفيقُ المُوقِنِ

47. Good action is the [close] companion of the believer.

٤٨ــ اَلمَرْءُ لايَصْحَبُهُ إلاّ العَمَلُ

48. Nothing accompanies a person [to his grave] except [his] deeds.

٤٩ــ اَلأعْمالُ فِي الدُّنيا تِجارَةُ الآخِرَةِ

49. Actions in this world are the wares for trade in the Hereafter.

٥٠ــ اَلْعَمَلُ بِطاعَةِ اللّهِ أرْبَحُ

50. The action done in obedience to Allah is more profitable.

٥١ــ اَلفِعْلُ الجَمِيلُ يُنْبِئُ عَنْ عُلُوِّ الهِمَّةِ

51. Beautiful action indicates strong determination [and earnest effort].

٥٢ــ اَلْعَمَلُ كُلُّهُ هَباءٌ إلاّ ما أُخْلِصَ فيهِ

52. All action is [as worthless] as scattered dust except that which is done with sincerity.

٥٣ــ إنْ كُنْتُمْ عامِلِينَ فَاعْمَلُوا لِما يُنْجيكُمْ يَوْمَ العَرْضِ

53. If you wish to work, then work for that which will save you on the Day of Presentation [of deeds].

٥٤ــ إنَّكَ لَنْ يُتَقَبَّلَ مِنْ عَمَلِكَ إلاّ ما أخْلَصْتَ فيهِ وَ لَمْ تَشُبْهُ بِالهَوى وَأسْبابِ الدُّنيا

54. Verily none of your actions will be accepted except that which you did with sincerity and without vain desire or worldly motives.

٥٥ــ إنَّكَ لَنْ يُغْنِيَ عَنْكَ بَعْدَ المَوْتِ إلاّ صالِحُ عَمَل قَدَّمْتَهُ فَتَزَوَّدْ مِنْ صالِحِ العَمَلِ

55. 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.

٥٦ــ إنَّكَ لَنْ تَحْمِلَ إلَى الآخِرَةِ عَمَلاً أنْفَعُ لَكَ مِنَ الصَّبْرِ وَ الرِّضا وَالْخَوْفِ وَ الرَّجاءِ

56. Indeed you will never carry any action to the Hereafter more beneficial than patience, satisfaction, fear and hope.

٥٧ــ إنَّكُمْ بِأعْمالِكُمْ مُجازُونَ وَبِها مُرْتَهَنُونَ

57. Verily you are recompensed for your deeds and held hostage by them.

٥٨ــ إنَّكُمْ مَدينُونَ بِما قَدَّمْتُمْ وَ مُرْتَهَنُونَ بِما أسْلَفْتُمْ

58. Verily you are judged by what you send forth and held hostage by what you leave behind.

٥٩ــ إنَّكُمْ إلَى العَمَلِ بِما عَلِمْتُمْ أحْوَجُ مِنْكُمْ إلى تَعَلُّمِ مالَمْ تَكُونُوا تَعْلَمُونَ

59. Verily you are in greater need of acting upon what you know than of learning what you don't know.

٦٠ــ إنَّكُمْ إلى إعْرابِ الأعْمالِ أحْوَجُ مِنْكُمْ إلى إعْرابِ الأقْوالِ

60. Surely you are in greater need of performing your actions than you are of articulating your words.

٦١ــ إنَّكُمْ إلَى اكْتِسابِ صالِحِ الأعْمالِ أحْوَجُ مِنْكُمْ إلى مَكاسِبِ الأمْوالِ

61. You are surely in greater need of earning good deeds than you are of earning wealth.

٦٢ــ إنَّكُمْ إلَى الاِهْتِمامِ بِما يَصْحَبُكُمْ إلَى الآخِرَةِ أحْوَجُ مِنْكُمْ إلى كُلِّ ما يَصْحَبُكُمْ مِنَ

62. Verily you are in greater need of being concerned about that which will accompany you to the Hereafter than of all

الدُّنيا

that accompanies you in this world.

٦٣ــ إنَّكُمْ مُجازَوْنَ بِأفْعالِكُمْ فَلاتَفْعَلوا إلاّ بِرّاً

63. Verily you are requited for your actions, so do not do anything except good.

٦٤ــ إنَّكُمْ إنِ اغْتَنَمْتُمْ صالِحَ الأعْمالِ نِلْتُمْ مِنَ الآخِرَةِ نِهايَةَ الآمالِ

64. Verily if you seize the opportunity to perform righteous deeds [in this world], you will attain your greatest aspirations in the Hereafter.

٦٥ــ إنَّما المَرْءُ مَجْزِيٌّ بِما أسْلَفَ وَ قادِمٌ عَلى ما قَدَّمَ

65. Verily a person is only rewarded for what he has sent in advance and meets [only] that which he sent ahead.

٦٦ــ آفَةُ العَمَلِ تَرْكُ الإخْلاصِ

66. The bane of action is abandoning sincerity.

٦٧ــ آفَةُ الأعْمالِ عَجْزُ العُمّالِ

67. The bane of works is the inability of the workers.

٦٨ــ آفَةُ العَمَلِ البِطالَةُ

68. The bane of action is idleness.

٦٩ــ إذَا ارْتَأيْتَ فَافْعَلْ

69. When you have considered [the consequences of an action], then do it.

٧٠ــ بِحُسْنِ الأفْعالِ يَحْسُنُ الثَّناءُ

70. Through virtuous deeds, praise becomes worthy.

٧١ــ بِالصَّالِحاتِ يُسْتَدَلُّ عَلى حُسْنِ الإيمانِ

71. Through righteous deeds, the strength of a believer's faith is deduced.

٧٢ــ بِالعَمَلِ يَحْصُلُ الثَّوابُ لابِالكَسَلِ

72. It is by action, not laziness, that reward is gained.

٧٣ــ بِحُسْنِ العَمَلِ تُجْنى ثَمَرَةُ العِلْمِ لابِحُسْنِ القَوْلِ

73. It is by good action that the fruit of knowledge is reaped, not by good speech.

٧٤ــ بِالعَمَلِ تَحْصُلُ الجَنَّةُ لا بِالأمَلِ

74. It is through action that Paradise is achieved, not through hope.

٧٥ــ بِالأعْمالِ الصَّالِحاتِ تُرْفَعُ الدَّرَجاتُ

75. By righteous deeds, ranks are raised.

٧٦ــ تَأْخِيرُ العَمَلِ عُنْوانُ الكَسَلِ

76. Delay in action is a symbol of laziness.

٧٧ــ تَصْفِيَةُ العَمَلِ أشَدُّ مِنَ العَمَلِ

77. Keeping an action sincere is harder than performing the action itself.

٧٨ــ تَبادَرُوا إلى مَحامِدِ الأفْعالِ وَ فَضائِلِ الخِلالِ وَ تَنافَسُوا فِي صِدْقِ الأقْوالِ وَ بَذْلِ الأمْوالِ

78. Hasten towards praiseworthy actions and virtuous traits, and vie for truthful speech and generous giving.

٧٩ــ ثَمَرَةُ العَمَلِ الأجْرُ عَلَيْهِ

79. The fruit of [good] action is the [divine] reward given for it.

٨٠ ــ ثَمَرَةُ العَمَلِ الصّالِحِ كَأصْلِهِ

80. The fruit of righteous action is [righteous] like its root.

٨١ ــ ثَمَرَةُ العَمَلِ السَّيِّءِ كَأصْلِهِ

81. The fruit of evil action is [evil] like its root.

٨٢ ــ ثَوابُ عَمَلِكَ أفْضَلُ مِنْ عَمَلِكَ

82. The reward of your action is greater than your action.

٨٣ ــ ثَوابُ العَمَلِ عَلى قَدْرِ المَشَقَّةِ فيهِ

83. The reward for an action is to the extent of the difficulty [endured] in it.

٨٤ ــ ثَوْبُ العَمَلِ (العِلْمِ) يُخَلِّدُكَ وَلايَبْلى وَ يُبْقيكَ وَ لايَفْنى

84. The garment of action (or knowledge) immortalizes you and does not get worn out; it preserves you and does not perish.

٨٥ ــ ثابِرُوا عَلَى اغْتِنامِ عَمَل لايَفْنى ثَوابُهُ

85. Persist in seizing the opportunity of performing the action whose reward does not perish.

٨٦ ــ ثابِرُوا عَلَى الأعْمالِ المُوجِبَةِ لَكُمُ الخَلاصَ مِنَ النّارِ وَ الفَوْزَ بِالجَنَّةِ

86. Persist in those actions that cause you to become free from hellfire and attain Paradise.

٨٧ ــ ثَوابُ العَمَلِ ثَمَرَةُ العَمَلِ

87. The reward for an action is the fruit of the action.

٨٨ ــ جَميلُ الفِعْلِ يُنْبِئُ عَنْ طيبِ الأصْلِ

88. Beautiful action declares the goodness of the source.

٨٩ ــ جَعَلَ اللّهُ لِكُلِّ عَمَل ثَواباً وَ لِكُلِّ شَيْء حِساباً وَ لِكُلِّ أجَل كِتاباً

89. Allah has kept for every [good] deed a reward, for everything a reckoning and for every term a written appointment.

٩٠ــ حُسْنُ العَمَلِ خَيْرُ ذُخْر وَ أفْضَلُ عُدَّة

90. Virtuous action is the best provision and the greatest asset.

٩١ــ حُسْنُ الأفْعالِ مِصْداقُ حُسْنِ الأقْوالِ

91. Good action is the substantiation of good words.

٩٢ــ خَيْرُ أعْمالِكَ ما قَضى فَرْضَكَ

92. The best of your deeds are those that fulfil your duty.

٩٣ــ خَيْرُ الأعْمالِ مَا اكْتَسَبَ شُكْراً

93. The best of actions is that which earns gratitude.

٩٤ــ خَيْرُ الأعْمالِ ما أصْلَحَ الدّينَ

94. The best of actions is that which rectifies the faith.

٩٥ــ خَيْرُ العَمَلِ ما صَحِبَهُ الإخْلاصُ

95. The best deed is that which is accompanied by sincerity.

٩٦ــ خَيْرُ الأعْمالِ ما زانَهُ الرِّفْقُ

96. The best of deeds is that which is adorned by kindness.

٩٧ــ خَيْرُ الأعْمالِ ما قَضى اللَّوازِمَ

97. The best of actions is that which fulfils the requirements.

٩٨ــ خَيْرُ عَمَلِكَ ما أصْلَحْتَ بِهِ يَوْمَكَ وَ شَرُّهُ ما أفْسَدْتَ (اِسْتَفْسَدْتَ) بِهِ قَوْمَكَ

98. 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.

٩٩ــ خَيْرُ الأعْمالِ اِعْتِدالُ الرَّجاءِ وَ الخَوْفِ

99. The best action is maintaining a balance between hope and fear.

١٠٠ــ رَحِمَ اللّهُ امْرَءاً بادَرَ الأجَلَ وَ أحْسَنَ العَمَلَ لِدارِ إقامَتِهِ وَ مَحَلِّ كَرامَتِهِ

100. 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.

١٠١ــ رُبَّ عَمَل أفْسَدَتْهُ النِّيَّةُ

101. Many an action is corrupted by the intention.

١٠٢ــ رُبَّ صَغير مِنْ عَمَلِكَ تَسْتَكْبِرُهُ

102. Many a small action [that you do] is considered by you as being great.

١٠٣ــ زيادَةُ الفِعْلِ عَلَى القَوْلِ أحْسَنُ فَضيلَة وَ نَقْصُ الفِعْلِ عَنِ القَوْلِ أقْبَحُ رَذيلَة

103. Supplementing words with action is the best virtue and the abstraction of action from words is the ugliest vice.

١٠٤ــ سُوءُ الفِعْلِ دَليلُ لُؤْمِ الأصْلِ

104. Evil action is evidence of a vile origin.

١٠٥ــ شَرُّ الأفْعالِ ما جَلَبَ الآثامَ

105. The worst action is that which results in sins.

١٠٦ــ شَرُّ الأفْعالِ ما هَدَمَ الصَّنيعَةَ

106. The worst action is that which destroys the good turn [that is done to others].

١٠٧ــ شَتّانَ بَيْنَ عَمَل تَذْهَبُ لَذَّتُهُ وَ تَبْقى تَبِعَتُهُ وَ بَيْنَ عَمَل تَذْهَبُ مَؤُنَتُهُ وَ تَبْقى مَثُوبَتُهُ

107. There is a great difference between the action whose pleasure wanes but its [ill] effects remain and the action whose hardship disappears but its reward remains.

١٠٨ــ صَلاحُ العَمَلِ بِصَلاحِ النِّيَّةِ

108. The goodness of an action is [gauged] by the righteousness of [its] intention.

١٠٩ــ صَوابُ الفِعْلِ يُزَيِّنُ الرَّجُلَ

109. The correctness of action [and behaviour] beautifies a person.

١١٠ــ صِفَتانِ لايَقْبَلُ اللّهُ سُبْحانَهُ الأعْمالَ إلاّ بِهِما: التُّقى وَالإخْلاصُ

110. The two qualities without which Allah, the Glorified, does not accept any deeds are: piety and sincerity.

١١١ــ طَلَبُ المَراتِبِ وَ الدَّرَجاتِ بِغَيْرِ عَمَل جَهْلٌ

111. Seeking lofty stations and ranks without any action is folly.

١١٢ــ عَلَيْكَ بِصالِحِ العَمَلِ فَإِنَّهُ الزّادُ إِلَى الجَنَّةِ

112. You must undertake righteous actions for indeed it is the provision that leads to Paradise.

١١٣ــ عَلَيْكَ بِإِدْمانِ العَمَلِ فِي النِّشاطِ وَ الكَسَلِ

113. You must persevere in your actions in times of activeness and laziness.

١١٤ــ عَلَيْكُمْ بِأعْمالِ الخَيْرِ فَتَبادَرُوها وَلايَكُنْ غَيْرُكُمْ أحَقَّ بِها مِنْكُمْ

114. You must perform virtuous actions and hasten towards them, and let not others become more worthy of them than you.

١١٥ــ عَجِبْتُ لِمَنْ يَعْلَمُ أنَّ لِلأعْمالِ جَزاءً كَيْفَ لايُحْسِنُ عَمَلَهُ

115. I am amazed at the one who knows that there is reward for [good] deeds, how can he not make his actions righteous?!

١١٦ــ عَمَلُ الجاهِلِ وَبالٌ وَ عِلْمُهُ ضَلالٌ

116. The action of an ignorant person is a curse and his knowledge is misguidance.

١١٧ــ فِي العَمَلِ لِدارِ البَقاءِ إدْراكُ الفَلاحِ

117. In working for the permanent abode there is attainment of prosperity.

١١٨ــ فَضيلَةُ العَمَلِ اَلإخْلاصُ فيهِ

118. The merit of an action is the sincerity in it.

١١٩ــ كُلٌّ يَحْصُدُ ما زَرَعَ وَ يُجْزى بِما صَنَعَ

119. Everyone reaps what he sows and is rewarded for what he does.

١٢٠ــ كُلُّ امْرِءٍ يَلْقى ما عَمِلَ وَ يُجْزى بِما صَنَعَ

120. Every person will face that which he did and is rewarded for that which he performs.

١٢١ــ كَفى بِفِعْلِ الخَيْرِ حُسْنُ عادَة

121. It is enough of a righteous act to have a good habit.

١٢٢ــ كُلَّما أخْلَصْتَ عَمَلاً بَلَغْتَ مِنَ الآخِرَةِ أمَلاً

122. Whenever you perform an action with sincerity, you attain something you hope for in the Hereafter.

١٢٣ــ كَما تَدينُ تُدانُ

123. As you deal with others, so too will

you be dealt with.

124. For every action there is a reward, so let your actions be for that which remains and leave aside that which perishes.

١٢٤ــ لِكُلِّ عَمَل جَزاءٌ فَاجَعَلُوا عَمَلَكُمْ لِما يَبْقى وَ ذَرُوا ما يَفْنى

125. Let your most reliable provisions be [your] righteous actions.

١٢٥ــ لِيَكُنْ أوْثَقُ الذَّخائِرِ عِنْدَكَ العَمَلَ الصَّالِحَ

126. Action will never become pure until knowledge becomes sound.

١٢٦ــ لَنْ يَصْفُوَ العَمَلُ حَتّى يَصِحَّ العِلْمُ

127. Action will never be pure unless it is accompanied by knowledge.

١٢٧ــ لَنْ يَزْكُوَ العَمَلُ حَتّى يُقارِنَهُ العِلْمُ

128. One who works [for the Hereafter] yearns [for it].

١٢٨ــ مَنْ عَمِلَ اِشْتاقَ

129. One who works increases in strength.

١٢٩ــ مَنْ يَعْمَلْ يَزْدَدْ قُوَّةً

130. One who falls short in his action increases his lassitude.

١٣٠ــ مَنْ يُقَصِّرْ فِي العَمَلِ يَزْدَدْ فَتْرَةً

131. One who works for the Hereafter attains success through the right [course].

١٣١ــ مَنْ عَمِلَ لِلْمَعادِ ظَفِرَ بِالسَّدادِ

132. One who does as he wishes meets that which displeases him.

١٣٢ــ مَنْ فَعَلَ ما شاءَ لَقِيَ ما ساءَ

133. One who is slowed down by his action cannot be quickened by his lineage.

١٣٣ــ مَنْ أبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

134. One whose action is sincere will not be deprived of what he hopes for.

١٣٤ــ مَنْ أخْلَصَ العَمَلَ لَمْ يَعْدِمِ المَأْمُولَ

135. One who acts in obedience to Allah, he is well pleased with [by Allah].

١٣٥ــ مَنْ عَمِلَ بِطاعَةِ اللّهِ كانَ مَرْضِيّاً

136. Whoever makes his actions good, attains his hopes.

١٣٦ــ مَنْ أحْسَنَ عَمَلَهُ بَلَغَ أمَلَهُ

١٣٧ــ مَنْ نَصَحَ فِي العَمَلِ نَصَحَتْهُ المُجازاةُ

137. One who is sincere in his action his reward will be pure.

١٣٨ــ مَنْ أحْسَنَ العَمَلَ حَسُنَتْ لَهُ المُكافاةُ

138. One whose action is action, his requital will be good.

١٣٩ــ مَنْ عَمِلَ بِأوامِرِ اللّهِ أحْرَزَ الأجْرَ

139. Whoever acts upon the commandments of Allah, obtains reward.

١٤٠ــ مَنْ عَمِلَ بِطاعَةِ اللّهِ مَلَكَ

140. One who acts in obedience to Allah gains [prosperity].

١٤١ــ مَنْ أحْسَنَ أفْعالَهُ أعْرَبَ عَنْ وُفُورِ عَقْلِهِ

141. One who makes his actions good demonstrates the abundance of his intellect.

١٤٢ــ مَنْ أهْمَلَ العَمَلَ بِطاعَةِ اللّهِ ظَلَمَ نَفْسَهُ

142. One who is heedless of acting in obedience to Allah has wronged himself.

١٤٣ــ مَنْ أنِفَ مِنْ عَمَلِهِ اِضْطَرَّهُ ذلِكَ إلى عَمَل خَيْر مِنْهُ

143. One who is not pleased with his action, is forced to perform even better.

١٤٤ــ مَنْ حَسُنَ عَمَلُهُ بَلَغَ مِنَ اللّهِ أمَلَهُ

144. One whose action is good attains from Allah what he hopes for.

١٤٥ــ مَنْ سَلِمَ مِنَ المَعاصي عَمَلُهُ بَلَغَ مِنَ الآخِرَةِ أمَلُهُ

145. One whose action is free from sin attains his hope from the Hereafter.

١٤٦ــ مَنْ عَجَزَ عَنْ أعْمالِهِ أدْبَرَ في أحْوالِهِ

146. One who is incapable of performing his actions falls behind in his circumstances [and does not make progress].

١٤٧ــ مَنْ قَصَّرَ فِي العَمَلِ اِبْتَلاهُ اللّهُ سُبْحانَهُ بِالهَمِّ وَ لاحاجَةَ لِلّهِ فيمَنْ لَيْسَ لَهُ في نَفْسِهِ وَ مالِهِ نَصيبٌ

147. 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].

١٤٨ــ مِنْ كَمالِ العَمَلِ الإخْلاصُ فيهِ

148. From the perfection of [an] action is the sincerity in it.

١٤٩ــ مِن أفْضَلِ الأعْمالِ ما أوْجَبَ الجَنَّةَ وَ أنْجا مِنَ النّارِ

149. From the best actions is that which leads to Paradise and saves from hellfire.

١٥٠ــ ما أحْسَنَ مَنْ أساءَ عَمَلَهُ

150. He who makes his actions evil has not done well.

١٥١ــ ما أصْدَقَ الإنْسانَ عَلى نَفْسِهِ وَ أيَّ دَليل عَلَيْهِ كَفِعْلِهِ

151. How truthful the human being is with his [own] soul and what better evidence [is there] of his nature is than his [own] action.

١٥٢ــ ما وَلَدْتُمْ فَلِلتُّرابِ وَ ما بَنَيْتُمْ فَلِلْخَرابِ وَ ما جَمَعْتُمْ فَلِلذّهابِ وَما عَمِلْتُمْ فَفي كِتابٍ مُدَّخَر لِيَوْمِ الحِسابِ

152. 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.

١٥٣ــ مِلاكُ العَمَلِ الإخْلاصُ فيهِ

153. The basis of an action [and its acceptance] is the sincerity in it.

١٥٤ــ نِعْمَ الزّادُ حُسْنُ العَمَلِ

154. What a good provision [for the Hereafter] good action is!

١٥٥ــ نِعْمَ الاِعْتِدادُ العَمَلُ لِلْمَعادِ

155. How good a preparation working for the Hereafter is!

١٥٦ــ نالَ المُنى مَنْ عَمِلَ لِدارِ البَقاءِ

156. He who works for the Eternal Abode attains his aspiration.

١٥٧ــ لاتَفْعَلَنَّ ما يَعُرُّكَ مَعابُهُ

157. Never do that which would tarnish you with disgrace.

١٥٨ــ لاتَفْعَلْ ما يَشينُ العِرْضَ وَ الإسْمَ

158. Do not do that which will lower your dignity and your reputation.

١٥٩ــ لاتَرْمِ سَهْماً يُعْجِزُكَ رَدُّهُ

159. Do not shoot an arrow that you are

unable to turn back.

160. Never undo a knot that you are unable to firmly retie.

١٦٠ــ لاتَحُلَّنَّ عَقْداً يُعْجِزُكَ إيثاقُهُ

161. There is no trade like good deeds.

١٦١ــ لاتِجارَةَ كَالعَمَلِ الصّالِحِ

162. There is no provision more beneficial than righteous deeds.

١٦٢ــ لاذُخْرَ أنْفَعُ مِنْ صالِحِ العَمَلِ

163. There is no good in action without knowledge.

١٦٣ــ لاخَيْرَ في عَمَل بِلا عِلْم

164. There is no good in action except with knowledge.

١٦٤ــ لاخَيْرَ فِي العَمَلِ إلاّ مَعَ العِلْمِ

165. There is no reward for one who has no [good] deeds.

١٦٥ــ لاثَوابَ لِمَنْ لاعَمَلَ لَهُ

166. Righteous action is not complete except with righteous intention.

١٦٦ــ لا يَكْمُلُ صالِحُ العَمَلِ إلاّ بِصالِحِ النِّيَّةِ

167. Action with God-wariness is never little, and how can something that is accepted [by Allah] be [considered] little!

١٦٧ــ لا يَقِلُّ عَمَلٌ مَعَ تَقْوىً وَ كَيْفَ يَقِلُّ ما يُتَقَبَّلُ

168. A person cannot dispense with his need for righteous deeds until the time when his soul leaves his body.

١٦٨ــ لا يَسْتَغْنِى المَرْءُ إلى حينِ مُفارَقَةِ رُوْحِهِ جَسَدَهُ عَنْ صالِحِ العَمَلِ

169. Nobody abandons acting upon [his] knowledge except the one who is doubtful of its reward.

١٦٩ــ لا يَتْرُكُ العَمَلَ بِالعِلْمِ إلاّ مَنْ شَكَّ فِي الثَّوابِ عَلَيْهِ

170. Nobody acts upon [his] knowledge except the one who is certain about the greatness of its reward.

١٧٠ ــ لا يَعْمَلُ بِالعِلْمِ إلاّ مَنْ أيْقَنَ بِفَضْلِ الأجْرِ فيهِ

171. Nobody can ever dispense with his need for increasing his good deeds.

١٧١ــ لا يَسْتَغْني عامِلٌ عَنِ الاِسْتِزادَةِ مِنْ عَمَل صالِح

١٧٢ــ لا خَيْرَ فِي عَمَل إلاّ مَعَ اليَقينِ وَ الوَرَعِ

172. There is no good in an act except with certitude and piety.

١٧٣ ــ يَنْبَغي أنْ تَكُونَ أفْعالُ الرَّجُلِ أحْسَنَ مِنْ أقْوالِهِ وَ لاتَكُونَ أقْوالُهُ أحْسَنَ مِنْ أفْعالِهِ

173. The deeds of a person ought to be better than his words and his words should not be better than his actions.

١٧٤ــ يُمْتَحَنُ الرَّجُلُ بِفِعْلِهِ لابِقَوْلِهِ

174. A person is tested by his actions, not by his words.

١٧٥ــ يَقْبُحُ بِالرَّجُلِ أنْ يَقْصُرَ عَمَلُهُ عَنْ عِلْمِهِ وَ يَعْجِزَ فِعْلُهُ عَنْ قَوْلِهِ

175. 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.

١٧٦ــ اَلتّارِكُ لِلْعَمَلِ غَيْرُ مُوقِن بِالثَّوابِ عَلَيْهِ

176. The one who abandons [a good] action has no certainty about its reward.

١٧٧ــ مَنْ زَرَعَ شَيْئاً حَصَدَهُ

177. One who sows something, reaps it.

١٧٨ــ لِسانُ الحالِ أصْدَقُ مِنْ لِسانِ المَقالِ

178. The tongue of action is truer than the tongue of speech.

١٧٩ــ اَلعامِلُ بِجَهْل كَالسّائِرِ عَلى غَيرِ طَرِيْق فَلا يَزيدُهُ جِدُّهُ فِي السَّرِّ إلاّ بُعْداً عَنْ حاجَتِهِ

179. 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.

١٨٠ــ أسْعَدُ النّاسِ بِالخَيْرِ اَلعامِلُ بِهِ

180. The person who gains the most felicity from [that which is] good is the one who acts upon it.

١٨١ــ اَلْعامِلُ بِالعِلْمِ كَالسّائِرِ عَلَى الطَّريقِ الواضِحِ

181. The one who acts with knowledge is like one who travels on the clear path.

١٨٢ــ عامِلُ الدّينِ لِلدُّنْيا جَزاؤُهُ عِنْدَ اللّهِ النّارُ

182. One who acts upon religion for worldly gain, his recompense from Allah is [nothing but] hellfire.

١٨٣ــ إنَّكُمْ إلى مَكارِمِ الأفْعالِ أحْوَجُ مِنْكُمْ

183. Verily you are more in need of

إلى بَلاغَةِ الأقْوالِ

honourable deeds than you are of eloquent words.

١٨٤ــ ثَقِّلُوا مَوازِينَكُمْ بِالعَمَلِ الصَّالِحِ

184. Make your weighing scales heavy with righteous acts.

١٨٥ــ أفْضَلُ الأعْمالِ ما أُكرِهَتِ النُّفُوسُ عَلَيْها

185. The best of deeds is that which people compel themselves to do.

١٨٦ــ شَرُّ العَمَلِ ما أفْسَدْتَ بِهِ مَعادَكَ

186. The worst act is that by which you spoil your Hereafter.

١٨٧ــ أعْلَى الأعْمالِ إخْلاصُ الإيمانِ وَ صِدْقُ الوَرَعِ وَالإيقانِ

187. The loftiest of actions is making [your] faith sincere and [having] true piety and certitude.

١٨٨ــ إنَّ المُؤْمِنَ يُرى يَقينُهُ في عَمَلِهِ وَ إنَّ المُنافِقَ يُرى شَكُّهُ في عَمَلِهِ

188. Verily the certitude of a believer is seen in his action, and the doubt of a hypocrite is seen in his action.

١٨٩ــ لايَنْفَعُ العَمَلُ لِلآخِرَةِ مَعَ الرَّغْبَةِ فِي الدُّنيا

189. Working for the Hereafter with desire for this world has no benefit.

١٩٠ــ اَلأعْمالُ بِالخُبْرَةِ

190. Actions are [carried out] through know-how.

١٩١ــ اَلأعْمالُ ثِمارُ النِّيّاتِ

191. Deeds are the fruits of intentions.

المعاملة

DEALINGS

١ــ لاتُعامِلْ مَنْ لا تَقْدِرُ عَلَى الاِنْتِصافِ مِنْهُ

1. Do not make any dealings with one from whom you have no power to demand justice.

العِمى والأعمى

BLINDNESS AND THE BLIND

١ــ أشَدُّ النّاسِ عَمىً: مَنْ عَمِيَ عَنْ حُبِّنا وَ فَضْلِنا وَناصَبَنا العَداوَةَ بِلا ذَنْب سَبَقَ مِنّا إلَيْهِ إلاّ أنّا دَعَوْناهُ إلَى الحَقِّ وَ دَعاهُ سَوانا إلَى الفِتْنَةِ وَ الدُّنيا فَ آثَرُوها وَ نَصَبُوا العَداوَةَ لَنا

1. 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.

٢ــ رُبَّما أصابَ العَمِيُّ (الأعْمى) قَصْدَهُ

2. Sometimes the blind one arrives at his goal.

٣ــ مَنْ عَمِيَ عَمّا بَيْنَ يَدَيْهِ غَرَسَ الشَّكَّ بَيْنَ جَنْبَيْهِ

3. One who is blind to that which is in front of him instils doubt within himself.

المُتَعَنِّتْ

THE OBSTINATE

١ــ رِضى المُتَعَنِّتِ غايَةٌ لاتُدْرَكُ

1. Pleasing the obstinate one is a goal that cannot be attained.

العُنْصُر والمحتد والأعراق

DESCENT AND LINEAGE

١ــ مَنْ خَبُثَ عُنْصُرُهُ ساءَ مَحْضَرُهُ

1. One whose lineage is wicked, his presence [in any gathering] is bad.

٢ــ مَنْ كَرُمَ مَحْتِدُهُ حَسُنَ مَشْهَدُهُ

2. One whose lineage is honourable, his presence is good.

٣ــ مِنْ شَرَفِ الأعْراقِ كَرَمُ الأخْلاقِ

3. Good manners are from the [signs of] honourable descent.

VIOLENCE

العُنف

1. The height of folly is violence.

١ــ رَأسُ السُّخْفِ العُنْفُ

2. Whoever acts violently, his goal becomes difficult [to achieve].

٢ــ راكِبُ العُنْفِ يَتَعَذَّرُ مَطْلَبُهُ

3. One who acts violently, regrets.

٣ــ مَنْ رَكِبَ العُنْفَ نَدِمَ

4. One who perpetrates violence, regrets.

٤ــ مَنْ عامَلَ بِالعُنْفِ نَدِمَ

THAT WHICH IS OF NO CONCERN

ما لا يعني

1. Your getting involved in that which is of no concern to you is misguided ignorance.

١ــ وُقُوعُكَ فيما لايَعنيكَ جَهْلٌ مُضِلٌّ

2. 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.

٢ــ لاتَشْتَغِلْ بما لايَعْنيكَ وَ لاتَتَكَلَّفْ فَوْقَ ما يَكْفِيكَ وَ اجْعَلْ كُلَّ هَمِّكَ لِما يُنْجيكَ

3. Leave aside that which does not concern you and busy yourself with the important work that will save you [in the Hereafter].

٣ــ دَعْ ما لايَعْنيكَ وَ اشْتَغِلْ بِمُهِمِّكَ الَّذي يُنْجيكَ

4. 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.

٤ــ طُوبى لِمَنْ قَصَّرَ هِمَّتَهُ عَلى ما يَعْنيهِ وَ جَعَلَ كُلَّ جِدِّهِ لِما يُنْجيهِ

5. One who discards that which is of concern to him falls into that which does not concern him.

٥ــ مَنِ اطَّرَحَ ما يَعْنيهِ وَقَعَ إلى ما لايَعْنيهِ

6. One who prolongs his talk about that which he ought not to [speak of] has

٦ــ مَنْ أطالَ الحَديثَ فيما لايَنْبَغي فَقَدْ عَرَّضَ

نَفْسَهُ لِلْمَلامَةِ

indeed made himself liable to dispraise.

٧ــ أكْبَرُ الكُلْفَةِ تَعَنّيكَ فيما لايَعْنيكَ

7. The greatest inconvenience is troubling yourself with that which does not concern you.

٨ــ مَنِ اشْتَغَلَ بِما لايَعْنيهِ فاتَهُ مايَعْنيهِ

8. One who occupies himself with that which does not concern him loses that which is important to him.

٩ــ مَنِ اشْتَغَلَ بِغَيْرِ ضَرُورَتِهِ فَوَّتَهُ ذلِكَ مَنْفَعَتَهُ

9. Whoever occupies himself with that which is unnecessary, it causes him to lose [what is more to] his benefit.

المُعوَّج

THE CROOKED

١ــ قَدْ يَسْتَقيمُ المُعَوَّجُ

1. At times the crooked may become straight.

العادة

HABIT

١ــ أفْضَلُ العِبادَةِ غَلَبَةُ العادَةِ

1. The best worship is overcoming [a bad] habit.

٢ــ اَلعادَةُ طَبْعٌ ثان

2. Habit is second nature.

٣ــ اَلعادَةُ عَدُوٌّ مُتَمَلِّكٌ

3. Habit is an enslaving enemy.

٤ــ آفَةُ الرِّياضَةِ غَلَبَةُ العادَةِ

4. The bane of training [of the self] is the overpowering habit.

٥ــ بِغَلَبَةِ العاداتِ الوُصُولُ إلى أشْرَفِ المَقاماتِ

5. Through overpowering [evil] habits, there is attainment of lofty stations.

٦ــ بِئْسَ العادَةُ الفُضُولُ

6. Superfluity [in speech] is one of the worst habits.

٧ــ غَيِّروُا العاداتِ تَسْهُلْ عَلَيْكُمْ الطّاعاتُ

7. Change your habits and acts of worship will become easier for you [to perform].

٨ــ غَيْرُ مُدْرِكِ الدَرَّجاتِ مَنْ أطاعَ العاداتِ

8. One who submits to his [evil] habits does not attain lofty stations.

٩ــ لِلْعادَةِ عَلى كُلِّ إنْسان سُلْطانٌ

9. Habit has authority over every human being.

١٠ــ مَنْ جَعَلَ دَيْدَنَهُ الهَزْلَ لَمْ يُعْرَفْ جِدُّهُ

10. Whoever makes jesting his habit, his seriousness is not known.

المعاد والساعة

RESURRECTION AND THE HOUR

١ــ طُوبى لِمَنْ ذَكَرَ المَعادَ فَاسْتَكْثَرَ مِنَ الزَّادِ

1. Blessed is the one who remembers the [Day of] Resurrection and thus increases his provisions.

٢ــ طُوبى لِمَنْ ذَكَرَ المَعادَ فَأحْسَنَ

2. Blessed is the one who remembers the Resurrection and thus does good [deeds].

٣ــ عَلَيْكَ بِالجِدِّ وَ الاِجْتِهادِ في إصْلاحِ المَعادِ

3. You must work hard and struggle to improve your Hereafter.

٤ــ قَدْ أسْفَرَتِ السّاعَةُ عَنْ وَجْهِها وَ ظَهَرَتِ العَلامَةُ لِمُتَوَسِّمِها

4. The Hour [of reckoning] has shown its face and the sign [of its coming] is evident for the one who recognizes it.

٥ــ قَدْ أشْرَفَتِ السّاعَةُ بِزَلازِلِها وَأناخَتْ بِكَلاكِلِها

5. The Hour has drawn near with its quakes and it has settled down with its chest on the ground.

٦ــ قَدْ شَخَصُوا عَنْ (مِنْ) مُسْتَقَرِّ الأجْداثِ وَ صارُوا إلى مَقامِ الحِسابِ وأُقيمَتْ عَلَيْهِمُ الحُجَجُ

6. They have risen from the resting place in their graves and gone towards the site of reckoning, and evidence has been brought against them.

٧ــ مَنْ أصْلَحَ المَعادَ ظَفِرَ بِالسَّدادِ

7. One who improves his Hereafter attains success through the right [course].

8. One who is certain about the Hereafter increases his provisions [for it].

٨ ــ مَنْ أيْقَنَ بِالمَعادِ اِسْتَكْثَرَ مِنَ الزّادِ

9. The goodness of the Hereafter is [attained] through good deeds.

٩ــ صَلاحُ المَعادِ بِحُسْنِ العَمَلِ

10. When the horrors of the Day of Reckoning will be witnessed, there will be many who will show extreme regret.

١٠ــ عِنْدَ مُعايَنَةِ أهْوالِ القِيامَةِ تَكْثُرُ مِنَ المُفَرِّطينَ النَّدامَةُ

11. Being occupied with improving your Hereafter will save you from the chastisement of hellfire.

١١ــ اِشْتِغالُكَ بِإصْلاحِ مَعادِكَ يُنْجيكَ مِنْ عَذابِ النّارِ

THE MASSES

العوام

1. Separating yourself from the masses is from the best magnanimity.

١ــ مُبايَنَةُ العَوامِ مِنْ أفْضَلِ المُرُوَّةِ

ASSISTANCE

الإعانة

1. Assist and you will be assisted.

١ــ أعِنْ تُعَنْ

2. Assist your bother in gaining his guidance.

٢ــ أعِنْ أخاكَ عَلى هِدايَتِهِ

3. Just as you assist [others], you are assisted.

٣ــ كَما تُعينُ تُعانُ

4. Do not assist a strong person over a weak one.

٤ــ لاتُعِنْ قَوِيّاً عَلى ضَعيف

5. One who assists [a disbeliever] against a Muslim has indeed exited from the fold of Islam.

٥ــ مَنْ أعانَ عَلى مُسْلِم فَقَدْ بَرِئَ مِنَ الإسْلامِ

SEEKING ASSISTANCE

الإستِعانَة

1. One who seeks assistance from the weak demonstrates his [own] weakness.

١ــ مَنِ اسْتَعانَ بِالضَّعيفِ أبانَ عَنْ ضَعْفِهِ

2. Whoever seeks assistance from one who is not independent has wasted his affair.

٢ــ مَنِ اسْتَعانَ بِغَيْرِ مُسْتَقِلٍّ ضَيَّعَ أمْرَهُ

3. Whoever seeks the assistance of his enemy in order to fulfil his need, increases his distance from it [instead of getting it].

٣ــ مَنِ اسْتَعانَ بِعَدُوِّهِ عَلى حاجَتِهِ إزْدادَ بُعْداً مِنْهُ

4. One who seeks assistance from Allah is assisted by Him.

٤ــ مَنِ اسْتَعانَ بِاللّهِ أعانَهُ

5. 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.

٥ــ عَلَيْكَ بِالإسْتِعانَةِ بِإلهِكَ وَ الرَّغْبَةِ إلَيْهِ في تَوْفيقِكَ وَ تَرْكِكَ كُلَّ شائِبَة (شائِنَة) أوْلَجَتْكَ في شُبْهَة أوْ أسْلَمَتْكَ إلى ضَلالَة

6. One who seeks assistance from the people of intellect traverses the path of right guidance.

٦ــ مَنِ اسْتَعانَ بِذَوِى الألْبابِ سَلَكَ سَبيلَ الرَّشادِ

SUCCOR

المَعُونَة

1. Succour descends from Allah to the extent of one's requirement.

١ــ اَلمَعُونَةُ تَنْزِلُ مِنَ اللّهِ عَلى قَدْرِ المَؤُنَةِ

2. To the extent of the need, there is succour from Allah.

٢ــ عَلى قَدْرِ المَؤُنَةِ تَكُونُ مِنَ اللّهِ المَعُونَةُ

3. Whoever turns his request to you [and seeks his need from you], assisting him becomes incumbent upon you.

٣ــ مَنْ وَجَّهَ رَغْبَتَهُ إلَيْكَ وَجَبَتْ مَعُونَتُهُ عَلَيْكَ

KEEPING PROMISES AND FULFILLING PLEDGES

العهد والوفاء به

1. Being loyal to the treacherous is treachery in the sight of Allah, the Glorified.

١ــ الوَفاءُ لأهْلِ الغَدْرِ غَدْرٌ عِنْدَ اللّهِ سُبْحانَهُ

2. Loyalty is the twin of trustworthiness and the adornment of brotherhood.

٢ــ اَلْوَفاءُ تَوْأَمُ الأمانَةِ وَ زَيْنُ الأُخُوَّةِ

3. Loyalty means preserving the rights [of others] and magnanimity means caring for one's close relatives.

٣ــ اَلْوَفاءُ حِفْظُ الذِّمامِ وَ المُرُوءَةُ تَعَهُّدُ ذَوِى الأرْحامِ

4. Verily loyalty is the twin of truthfulness and I do not know of a shield that is more protective than it.

٤ــ إنَّ الوَفاءَ تَوْأَمُ الصِّدْقِ وَ ما أعْرِفُ جُنَّةً أوْقى مِنْهُ

5. Loyalty is nobility.

٥ــ اَلوَفاءُ نُبْلٌ

6. Loyalty is the twin of truthfulness.

٦ــ اَلوَفاءُ تَوْأَمُ الصِّدْقِ

7. Loyalty is the trait of the honourable.

٧ــ اَلوَفاءُ سَجِيَّةُ الكِرامِ

8. Loyalty is the symbol of abundant religiosity and strong trustworthiness.

٨ــ اَلوَفاءُ عُنْوانُ وُفُورِ الدّينِ وَ قُوَّةِ الأمانَةِ

9. 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.

٩ــ إنْ وَقَعَتْ بَيْنَكَ وَ بَيْنَ عَدُوِّكَ قِصَّةٌ عَقَدْتَ بِها صُلْحاً وَ أَلْبَسْتَهُ بِها ذِمَّةً فَحُطْ عَهْدَكَ بِالوَفاءِ وَ ارْعَ ذِمَّتَكَ بِالأمانَةِ وَ اجْعَلْ نَفْسَكَ جُنَّةً بَيْنَكَ وَ بَيْنَ ما أعْطَيْتَ مِنْ عَهْدِكَ

10. The bane of covenants is lack of care [in fulfilling them].

١٠ــ آفَةُ العُهُودِ قِلَّةُ الرِّعايَةِ

11. The bane of loyalty is treachery.

١١ــ آفَةُ الوَفاءِ الغَدْرُ

12. When you make a promise, keep it.

١٢ــ إذا وَعَدْتَ فَأَنْجِزْ

13. When you make an agreement, fulfil it.

١٣ــ إذا عاقَدْتَ فَأَتْمِمْ

14. By their faithful loyalty, the virtuous ones are known.

١٤ــ بِحُسْنِ الوَفاءِ يُعْرَفُ الأبْرارُ

15. The distinction of creatures is [by their] loyalty.

١٥ــ حَسَبُ الخَلائِقِ الوَفاءُ

16. Guard your promise with loyalty and your reward will be good.

١٦ــ حُطْ عَهْدَكَ بِالوَفاءِ يَحْسُنْ لَكَ الجَزاءُ

17. The abode of loyalty is never without the [presence of the] honourable, and is never occupied by the wicked.

١٧ــ دارُ الوَفاءِ لاتَخْلُو مِنْ كَريم وَ لايَسْتَقِرُّ بِها لَئيمٌ

18. The cause of intimacy is loyalty.

١٨ــ سَبَبُ الإيتِلافِ الوَفاءُ

19. Keeping promises is the practice of the honourable ones.

١٩ــ سُنَّةُ الكِرامِ الوَفاءُ بِالعُهُودِ

20. You must espouse loyalty, for it is the most protective shield.

٢٠ــ عَلَيْكَ بِالوَفاءِ فَإِنَّهُ أوْقى (أوفى) جُنَّة

21. Loyalty is the ornament of the intellect and the symbol of nobility.

٢١ــ اَلوَفاءُ حِلْيَةُ العَقْلِ وَ عُنْوانُ النُّبْلِ

22. The most honourable characteristic is loyalty.

٢٢ــ أشْرَفُ الخَلائِقِ الوَفاءُ

23. Loyalty is honour, friendship is compassion.

٢٣ــ اَلوَفاءُ كَرَمٌ اَلمَوَدَّةُ رَحِمٌ

24. Loyalty is a symbol of purity.

٢٤ــ اَلوَفاءُ عُنْوانُ الصَّفاءِ

25. Loyalty is the fortress of eminence.

٢٥ــ اَلْوَفاءُ حِصْنُ السُّؤْدَدِ

26. A promise is an ailment and its cure is

٢٦ــ اَلوَعْدُ مَرَضٌ وَ البُرْءُ إنْجازُهُ

its fulfilment.

27. 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.

٢٧ــ ما باتَ لِرَجُل عِنْدي مَوْعِدٌ قَطُّ فَباتَ يَتَمَلْمَلُ عَلى فِراشِهِ لِيَغْدُوَ بالظَّفَرِ بحاجَتِهِ أشَدُّ مِنْ تَمَلْمُلي عَلى فِراشي حِرْصاً عَلَى الخُرُوجِ إلَيْهِ مِنْ دَيْنِ عِدَتِهِ وَ خَوْفاً مِنْ عائِق يُوجِبُ الخُلْفَ فَإنَّ خُلْفَ الوَعْدِ لَيْسَ مِنْ أخْلاقِ الكِرامِ

28. The basis of a promise is its fulfilment.

٢٨ــ مِلاكُ الوَعْدِ إنْجازُهُ

29. How good a characteristic loyalty is!

٢٩ــ نِعْمَ الخَليقَةُ الوَفاءُ

30. How good a companion of truthfulness loyalty is, and how good an associate of God-wariness piety is!

٣٠ــ نِعْمَ قَرينُ الصِّدْقِ الوَفاءُ وَ نِعْمَ رَفيقُ التَّقْوى اَلْوَرَعُ

31. How good a companion of trustworthiness loyalty is!

٣١ــ نِعْمَ قَرينُ الأمانَةِ الوَفاءُ

32. The promise of an honourable person is immediate and swift.

٣٢ــ وَعْدُ الكَريمِ نَقْدٌ وَ تَعْجيلٌ

33. The promise of a wicked person is delayed and full of excuses.

٣٣ــ وَعْدُ اللَّئيمِ تَسْويفٌ وَ تَعْليلٌ

34. Do not promise that which you are incapable of fulfilling.

٣٤ــ لاتَعِدْ بِما تَعْجِزُ عَنِ الوَفاءِ بِهِ

35. Do not guarantee that which you are incapable of fulfilling.

٣٥ــ لاتَضْمَنْ مالاتَقْدِرُ عَلَى الوَفاءِ بِهِ

36. Never make a promise that you are not confident you will be able to keep.

٣٦ــ لاتَعِدَنَّ عِدَةً لاتَثِقُ مِنْ نَفْسِكَ بِإنْجازِها

٣٧ــ غَيْرُ مُوف بِالعُهُودِ مَنْ أخْلَفَ الوُعُودَ

37. He who breaks his promises is not loyal in his covenants.

٣٨ــ كُنْ مُنَجِّزاً لِلْوَعْدِ مُوفِياً بِالنَّذْرِ

38. Be a keeper of promises and a fulfiller of vows.

٣٩ــ مَنْ وَفى بِعَهْدِهِ أعْرَبَ عَنْ كَرَمِهِ

39. One who fulfils his promise demonstrates his nobility.

٤٠ــ مَنْ حَفِظَ عَهْدَهُ كانَ وَفِيّاً

40. One who safeguards his covenant is considered loyal.

٤١ــ مَنْ أحْسَنَ الوَفاءَ اِسْتَحَقَّ الاِصْطِفاءَ

41. One who is unwaveringly loyal deserves to be chosen [as a friend].

٤٢ــ اَلوَعْدُ أحَدُ الرِّقَّيْنِ

42. The promise [that is made] is one of the two bondages.

٤٣ــ إنْجازُ الوَعْدِ أحَدُ العِتْقَيْنِ

43. Fulfilling the promise [one makes] is one of the two emancipations.

٤٤ــ اَلمَنْعُ الجَمِيلُ أحْسَنُ مِنَ الوَعْدِ الطَّوِيلِ

44. A polite refusal is better than a protracted promise.

٤٥ــ إنْجازُ الوَعْدِ مِنْ دَلائِلِ المَجْدِ

45. Fulfilling promises is from the signs of distinction.

٤٦ــ خُلُوصُ الوُدِّ وَ الوَفاءِ بِالوَعْدِ مِنْ حُسْنِ العَهْدِ

46. Sincere friendship and fulfilling promises are from loyalty to [one's] pledge.

٤٧ــ اِعْتَصِمُوا بِالذِّمَمِ في أوْتادِها

47. Be steadfast [and loyal] in fulfilling your pledges.

٤٨ــ لاتَثِقَنَّ بِعَهْدِ مَنْ لادينَ لَهُ

48. Never trust the promise of the one who has no religion.

٤٩ــ لاعَهْدَ لِمَنْ لا وَفاءَ لَهُ

49. One who has no loyalty cannot keep a promise.

٥٠ــ لايُوثَقُ بِعَهْدِ مَنْ لاعَقْلَ لَهُ

50. The promise of one who has no intellect is not relied upon.

٥١ــ لَنْ تَأْخُذُوا بِمِيثاقِ الكِتابِ حتّى تَعْرِفُوا الَّذي نَبَذَهُ

51. You will never abide by the covenant of the book until you know the one who has cast it away.

٥٢ــ لايَدْعُوَنَّكَ ضيقٌ لَزِمَكَ فِي عَهْدِ اللّهِ إلَى النَّكْثِ فَإنَّ صَبْرَكَ عَلى ضيق تَرْجُو اِنْفِراجَهُ وَ فَضْلَ عاقِبَتِهِ خَيْرٌ لَكَ مِنْ عُذْر تَخافُ تَبِعَتَهُ وَ تُحيطُ بِكَ مِنَ اللّهِ لأجْلِهِ العُقُوبَةُ

52. 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.

٥٣ــ أشْرَفُ الهِمَمِ رِعايَةُ الذِّمامِ (الذِّمَمِ وَ أفْضَلُ الشِّيَمِ صِلَةُ الرَّحِمِ)

53. The most honourable of endeavours is being careful of [fulfilling] one's pledges (and the best trait is keeping ties with near relatives).

٥٤ــ إنَّ حُسْنَ العَهْدِ مِنَ الإيمانِ

54. Verily fulfilling promises is part of faith.

٥٥ــ إنَّ العُهُودَ قَلائِدُ فِي الأعْناقِ إلى يَوْمِ القِيامَةِ فَمَنْ وَصَلَها وَصَلَهُ اللّهُ وَ مَنْ نَقَضَها خَذَلَهُ اللّهُ وَ مَنِ اسْتَخَفَّ بِها خاصَمَتْهُ إلَى الَّذي أكَّدَها وَ أخَذَ خَلْقَهُ بِحِفْظِها

55. 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.

٥٦ــ لاتَغْدَرَنَّ بِعَهْدِكَ وَلاتُخْفِرَنَّ ذِمَّتَكَ وَ لاتَخْتِلْ عَدُوَّكَ فَقَدْ جَعَلَ اللّهُ سُبْحانَهُ عَهْدَهُ وَ ذِمَّتَهُ أمْناً لَهُ

56. Do not renege on your covenant and do not break your pledge; and do not double-cross your enemy, for Allah has made his covenant and his pact a safety for him.

٥٧ــ مِنْ أشْرَفِ الشِّيَمِ حِياطَةُ الذِّمَمِ

57. One of the most honourable of traits is safeguarding [and fulfilling] your pledges.

٥٨ــ مِنْ أشْرَفِ الشِّيَمِ اَلوَفاءُ بِالذِّمَمِ

58. One of the most honourable of traits is being faithful to your pledges.

٥٩ــ ما أيْقَنَ بِاللّهِ مَنْ لَمْ يَرْعَ عُهُودَهُ وَ ذِمَّتَهُ

59. He who does not observe his promises and agreements has no conviction in Allah.

٦٠ــ مَنْ وَرَدَ مَناهِلَ الوَفاءِ رَوِيَ مِنْ مَشارِبِ الصَّفاءِ

60. One who enters upon the springs of loyalty is quenched by the drink of purity.

٦١ــ مَنْ سَكَنَ الوَفاءُ صَدْرَهُ أمِنَ النّاسُ غَدْرَهُ

61. People are safe from the betrayal of one in whose heart resides loyalty.

٦٢ــ مِنْ دَلائِلِ الإيمانِ الوَفاءُ بِالعَهْدِ

62. One of the signs of faith is fulfilling promises.

٦٣ــ مِنْ تَمامِ المُرُوَّةِ إنْجازُ الوَعْدِ

63. Keeping promises is from the perfection of [one's] magnanimity.

٦٤ــ مِنْ أفْضَلِ الإسْلامِ اَلوَفاءُ بِالذِمامِ

64. From the best [teachings] of Islam is the fulfilling of pledges.

٦٥ــ ما أحْسَنَ الوَفاءَ وَ أقْبَحَ الجَفاءَ

65. How good is loyalty and how evil is treachery!

٦٦ــ ما أنْجَزَ الوَعْدَ مَنْ مَطَلَ بِهِ

66. He who delays in fulfilling a promise has not kept it.

٦٧ــ وَفاءٌ بِالذِّمَمِ (وَفاءُ الذِّمَمِ) زينَةُ الْكَرَمِ

67. Fulfilling [one's] pledges is the adornment of honour.

٦٨ــ مَنْ أخْفَرَ ذِمَّةً اِكْتَسَبَ مَذَمَّةً

68. One who breaks his pledge earns dispraise.

٦٩ــ لِكُلِّ ناكِث شُبْهَةٌ

69. For every pledge that is broken there is uncertainty.

العيب والنقص والعورة

FLAWS AND FAULTS

١ــ أكْبَرُ العَيْبِ أنْ تَعيبَ غَيْرَكَ بِما هُوَ فيكَ

1. The greatest flaw is that you fault others

for what is [also] in you.

٢ــ أعْجَزُ النّاسِ مَنْ قَدَرَ عَلى أنْ يُزيلَ النَّقْصَ عَنْ نَفْسِهِ وَ لَمْ يَفْعَلْ

2. The most incompetent of all people is one who is able to remove a flaw in himself but does not do so.

٣ــ إنَّ لِلنّاسِ عُيُوباً فَلا تَكْشِفْ ما غابَ عَنْكَ فَإنَّ اللّهَ سُبْحانَهُ يَحْلُمُ عَلَيْها وَ استُرِ العَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللّهُ سُبْحانَهُ ما تُحِبُّ سَتْرَهُ

3. 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.

٤ــ تَكادُ ضَمائِرُ القُلُوبِ تَطَّلِعُ عَلى سَرائِرِ العُيُوبِ

4. The inner hearts will soon become aware of the secret faults.

٥ــ تَأَمُّلُ العَيْبِ عَيْبٌ

5. Scrutinizing the faults of others is a fault [in itself].

٦ــ عَجِبْتُ لِمَنْ يُقالُ: إنَّ فيهِ الشَّرَّ الَّذي يَعْلَمُ أنَّهُ فيهِ كَيْفَ يَسْخَطُ

6. 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?

٧ــ عَجِبْتُ لِمَنْ يُوصَفُ بِالخَيْرِ الَّذي يَعْلَمُ أنَّهُ لَيْسَ فيهِ كَيْفَ يَرضى

7. 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?

٨ــ ذَوُوا العُيُوبِ يُحِبُّونَ إشاعَةَ مَعائِبِ النّاسِ لِيَتَّسِعَ لَهُمُ العُذْرُ في مَعائِبِهِمْ

8. Those with faults love to spread the faults of people so that they get a greater excuse for their own faults.

٩ــ عَجِبْتُ لِمَنْ يُنْكِرُ عُيُوبَ النّاسِ وَ نَفْسُهُ أكْثَرُ شَيْء مَعاباً وَلايُبْصِرُها

9. I am amazed at one who disapproves of the faults of people while he has more faults himself and does not see them.

١٠ــ عَيْنُ المُحِبِّ عَمِيَّةٌ عَنْ مَعائِبِ المَحْبُوبِ وَ أُذُنُهُ صَمّاءٌ عَنْ قُبْحِ مَساويهِ

10. The eyes of the lover are blind to the faults of his beloved, and his ears are deaf to the ugliness of his evils.

١١ــ غِطاءُ العُيُوبِ السَّخاءُ والعَفافُ

11. Covering up the faults [of others] is generosity and virtue.

١٢ــ كَفى بِالمَرْءِ شُغْلاً (شُغْلُهُ) بِمَعائِبِه عَنْ مَعائِبِ النّاسِ

12. A person's own faults are enough to keep him occupied from the faults of other people.

١٣ــ لِيَكُفَّ مَنْ عَلِمَ مِنْكُمْ عَنْ عَيْبِ غَيْرِهِ ما يَعْرِفُ مِنْ عَيْبِ نَفْسِهِ

13. Let what one knows of his own faults hold him back from [disclosing] what he knows of the faults of others.

١٤ــ لِيَنْهَكَ عَنْ ذِكْرِ مَعائِبِ النّاسِ ما تَعْرِفُ مِنْ مَعائِبِكَ

14. Let that which you know of your own faults prevent you from mentioning the faults of others.

١٥ــ لِيَكُنْ آثَرُ النّاسِ عِنْدَكَ مَنْ أهْدى إلَيْكَ عَيْبَكَ وَ أعانَكَ عَلى نَفْسِكَ

15. Let the most preferred people in your eyes be the ones who guide you to your faults and help you to reform yourself.

١٦ــ لِيَكُنْ أحَبُّ النّاسِ إلَيْكَ مَنْ هَداكَ إلى مَراشِدِكَ وَ كَشَفَ لَكَ عَنْ مَعائِبِكَ

16. Let the most beloved of all people to you be one who guides you to the right and discloses your faults to you.

١٧ــ لَيْسَ كُلُّ عَوْرَة تَظْهَرُ

17. Not every fault is manifested.

١٨ــ لَوْ عَرَفَ المَنْقُوصُ نَقْصَهُ لَساءَهُ ما يَرى مِنْ عَيْبِهِ

18. If the deficient person came to know of his own deficiency, he would be greatly disturbed by what he learnt of his faults.

١٩ــ مَنْ طَلَبَ عَيْباً وَجَدَهُ

19. One who seeks a fault [in others] will find it.

٢٠ــ مَنْ بَصَّرَكَ عَيْبَكَ فَقَدْ نَصَحَكَ

20. One who shows you your fault has indeed counselled you.

٢١ــ مَنْ عَلِمَ ما فيهِ سَتَرَ عَلى أخيهِ

21. One who knows what [flaw] is in himself hides the faults of his brother.

٢٢ــ مَنْ أبانَ لَكَ عَيْبَكَ فَهُوَ وَدُودُكَ

22. One who informs you of your faults is indeed your friend.

٢٣ــ مَنْ ساتَرَ عَيْبَكَ فَهُوَ عَدُوُّكَ

23. One who hides your faults [from you] is indeed your enemy.

٢٤ــ مَنْ كاشَفَكَ في عَيْبِكَ حَفِظَكَ في غيْبِكَ

24. One who discloses your faults to you guards you in your absence.

٢٥ ــ مَنْ داهَنَكَ في عَيْبِكَ عابَكَ في غيْبِكَ

25. One who flatters you for your fault, criticizes you in your absence.

٢٦ــ مَنْ أبْصَرَ عَيْبَ نَفْسِهِ لَمْ يَعِبْ أحَداً

26. One who sees his own faults does not fault anyone.

٢٧ــ مَنْ بَحَثَ عَنْ عُيُوبِ النّاسِ فَلْيَبْدَأْ بِنَفْسِهِ

27. One who is looking for the faults of people should start with himself.

٢٨ــ مَنْ أنْكَرَ عُيُوبَ النّاسِ وَ رَضِيَها لِنَفْسِهِ فَذلِكَ الأحْمَقُ

28. Whoever disapproves of the faults of people but accepts them in himself, then that is a fool.

٢٩ــ مَنْ أزْرى عَلى غَيْرِهِ بِما يَأتِيهِ فَذلِكَ الأخْرَقُ

29. One who belittles others for that which he himself does, then that is an imbecile.

٣٠ــ مِنْ أشَدِّ عُيُوبِ المَرْءِ أنْ تَخْفى عَلَيْهِ عُيُوبُهُ

30. One of the greatest faults of a person is for his flaws to be hidden to him.

٣١ــ ما يَمْنَعُ أحَدَكُمْ أنْ يَلْقى أخاهُ بِما يَكْرَهُ مِنْ عَيْبِهِ إلاّ مَخافَةُ أنْ يَلْقاهُ بِمِثْلِهِ قَدْ تَصافَيْتُمْ عَلى حُبِّ العاجِلِ وَ رَفْضِ الآجِلِ

31. 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.

٣٢ــ ما حَفِظَ غَيْبَكَ مَنْ ذَكَرَ عَيْبَكَ

32. He who mentions your faults has not guarded you in your absence.

٣٣ــ ما أَلاكَ جُهْداً فِي النَّصيحَةِ مَنْ دَلَّكَ عَلى عَيْبِكَ وَ حَفِظَ غَيْبَكَ

33. He who points you to your faults and guards [your honour in] your absence has spared no efforts in advising you.

٣٤ــ مَعْرِفَةُ المَرْءِ بِعُيُوبِهِ أنْفَعُ المَعارِفِ

34. A person's cognizance of his own faults is the most beneficial knowledge.

٣٥ــ لاتَتَّبِعَنَّ عُيُوبَ النّاسِ فَإنَّ لَكَ مِنْ عُيُوبِكَ إنْ عَقَلْتَ ما يَشْغَلُكَ أنْ تَعيبَ أحَداً

35. 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.

٣٦ــ لاتَعِبْ غَيْرَكَ بِما تَأْتِيهِ وَلاتُعاقِبْ (وَلا تُعاتِبْ) غَيْرَكَ بِذَنْبٍ تُرَخِّصُ لِنَفْسِكَ فيهِ

36. 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].

٣٧ــ تَتَبُّعُ العَوْراتِ مِنْ أعْظَمِ السَؤْآتِ

37. Pursuing the faults [of others] is from the gravest evils.

٣٨ــ تَتَبُّعُ العُيُوبِ مِنْ أقْبَحِ العُيُوبِ وَ شَرِّ السَّيِّئاتِ

38. Pursuing the faults [of others] is from the most detestable of faults and worst evils.

٣٩ــ مَنْ كَشَفَ حِجابَ أخيهِ اِنْكَشَفَ عَوْراةُ بَيْتِهِ (بَنيهِ)

39. Whoever exposes his brother's veil [and reveals his flaws], the faults of his own household (or family) get exposed.

٤٠ــ مَنْ تَتَبَّعَ عَوْراتِ النَّاسِ كَشَفَ اللّهُ عَوْرَتَهُ

40. One who pursues the faults of people, Allah exposes his own faults.

٤١ــ مَنْ تَطَلَّعَ عَلى أسْرارِ جارِهِ اِنْهَتَكَتْ أسْتارُهُ

41. One who seeks to learn about the secrets of his neighbour, his [own] curtains [of secrets] are torn apart.

٤٢ــ مَنْ بَحَثَ عَنْ أسْرارِ غَيْرِهِ أظْهَرَ اللّهُ أسْرارَهُ

42. Whoever searches for the secrets of others, Allah uncovers his own secrets.

٤٣ــ مَنْ تَتَبَّعَ خَفِيّاتِ العُيُوبِ حَرَمَهُ اللّهُ مَوَدّاتِ القُلُوبِ

43. Whoever pursues the hidden flaws [of others], Allah makes the affection of the hearts forbidden to him.

٤٤ــ أُسْتُرْ عَوْرَةَ أخِيكَ لِما تَعْلَمُهُ فيكَ

44. Hide the flaw of your brother because of what you know is in yourself.

45. 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.

٤٥ــ أُسْتُرِ العَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللّهُ سُبْحانَهُ مِنْكَ ما تُحِبُّ سَتْرَهُ

46. The most hated of all people is the fault-finder.

٤٦ــ أمْقَتُ النّاسِ اَلعَيّابُ

TAUNTING

التعيير

1. Whoever taunts others for something is himself affected by it.

١ــ مَنْ عَيَّرَ بِشَيْءٍ بُلِيَ بِهِ

LIFESTYLE

العيش

1. The most pleasant life is [a life of] contentment.

١ــ أطْيَبُ العَيْشِ القَناعَةُ

2. The person with the worst lifestyle of all people is the jealous one.

٢ــ أسْوَءُ النّاسِ عَيْشاً الحَسُودُ

3. The most felicitous lifestyle is achieved by abandoning unnecessary constraints [and formalities].

٣ــ أهْنَى العَيْشِ إطْراحُ الكُلَفِ

4. Of all the people, the person who has the best lifestyle is one in whose grace other people live.

٤ــ أحْسَنُ النّاسِ عَيْشاً مَنْ عاشَ النّاسُ في فَضْلِهِ

5. The person with the most blessed lifestyle is one who has been granted contentment by Allah, the Glorified, and who has been given a good wife.

٥ــ أنْعَمُ النّاسِ عَيْشاً مَنْ مَنَحَهُ اللّهُ سُبْحانَهُ القَناعَةَ وَ أصْلَحَ لَهُ زَوْجَهُ

6. Verily the person who has the happiest life of all people is one who is satisfied with

٦ــ إنَّ أهْنَأَ النّاسِ عَيْشاً مَنْ كانَ بِما قَسَمَ اللّهُ

لَهُ راضِياً

what Allah has apportioned for him.

٧ــ إنَّ أحْسَنَ النّاسِ عَيْشاً مَنْ حَسُنَ عَيْشُ النّاسِ في عَيْشِهِ

7. Verily the person with the best lifestyle is one through whose life the lives of others are improved.

٨ــ اَلمَنِيَّةُ وَ لاالدَّنِيَةُ

8. Death is preferable to abasement.

٩ــ اَلمَوْتُ وَ لاابْتِذالُ الخِزْيَةِ (الحُرِّيَةُ)

9. Death is preferable to succumbing to disgrace (or giving up freedom).

١٠ــ اَلتَّقَلُّلُ وَ لاالتّذَلُّلُ

10. Having less is preferable to humiliation.

١١ــ صَلاحُ العَيْشِ التَّدْبيرُ

11. Management [and planning] makes life good.

١٢ــ قِوامُ العَيْشِ حُسْنُ التَّقْديرِ وَ مِلاكُهُ حُسْنُ التَّدْبيرِ

12. The mainstay of life is good estimation and its basis is good management.

١٣ــ مَنْ عاشَ ماتَ

13. One who lives, dies.

١٤ــ مَنْ عاشَ فَقَدَ أحِبَّتَهُ

14. One who lives [a long life], loses his loved ones.

١٥ــ مَوْتٌ وَحِيٌّ خَيْرٌ مِنْ عَيْش شَقِّي

15. Early death is better than a wretched life.

١٦ــ اَلعَيْشُ يَحْلُو وَ يَمُرُّ

16. Life has sweetness and bitterness.

١٧ــ آفَةُ المَعاشِ سُوءُ التَّدْبيرِ

17. The bane of livelihood is mismanagement.

١٨ــ ثَلاثٌ لايُهْنَأُ لِصاحِبِهِنَّ عَيْشٌ: اَلحِقْدُ والحَسَدُ وَ سُوءُ الخُلْقِ

18. Three things don't let their possessor enjoy a happy life: malice, jealousy and bad character.

١٩ــ جَمالُ العَيْشِ القَناعَةُ

19. The beauty of life is [in] contentment.

٢٠ــ لَمْ يَهْنَأِ العَيْشَ مَنْ قارَنَ الضِدَّ

20. One who stays in the company of his

enemy does not enjoy a happy life.

21. Good estimation with sufficiency is better than striving in extravagance.

٢١ــ حُسْنُ التَّقْديرِ مَعَ الكَفافِ خَيْرٌ مِنَ السَّعْيِ فِي الإسْرافِ

22. Preferring comfort [over hard work] cuts off the means of profit [and benefit].

٢٢ــ إيثارُ الدَّعَةِ يَقْطَعُ أسْبابَ المَنْفَعَةِ

LOWERING THE GAZE

العين و غض الطّرف

1. Lowering the gaze is a sign of magnanimity.

١ــ غَضُّ الطَّرْفِ مِنَ المُرُوءَةِ

2. Lowering the gaze is better than staring.

٢ــ غَضُّ الطَّرْفِخَيْرٌ مِنْ كَثيرِ النَّظَرِ

3. Lowering the gaze is one of the best [acts of] piety.

٣ــ غَضُّ الطَّرْفِ مِنْ أفْضَلِ الوَرَعِ

4. Lowering the gaze is from perfect gracefulness.

٤ــ غَضُّ الطَّرْفِ مِنْ كَمالِ الظَّرْفِ

5. One who lowers his gaze relieves his heart.

٥ــ مَنْ غَضَّ طَرْفَهُ أراحَ قَلْبَهُ

6. One who lowers his gaze, his regret reduces and he is saved from harm.

٦ــ مَنْ غَضَّ طَرْفَهُ قَلَّ أسَفُهُ وَ أمِنَ تَلَفُهُ

7. How good an act of piety lowering the gaze is!

٧ــ نِعْمَ الوَرَعُ غَضُّ الطَّرْفِ

8. How good a curtailer of lustful desires lowering the gaze is!

٨ــ نِعْمَ صارِفُ الشَّهَواتِ غَضُّ الأبْصارِ

9. There is no magnanimity like lowering the gaze.

٩ــ لامُرُوَّةَ كَغَضِّ الطَّرْفِ

10. One who does not feign negligence and lower his gaze in many situations, his life becomes bitter.

١٠ــ مَنْ لَمْ يَتَغافَلْ وَلايَغُضَّ عَنْ كَثير مِنَ الأُمُورِ تَنَغَّصَتْ عيشَتُهُ

11. One who frees his gaze occasions (or brings about) his [own] destruction.

١١ــ مَنْ أطْلَقَ طَرْفَهُ جَلَبَ (اِجْتَلَبَ) حَتْفَهُ

12. The eye is the scout of the heart (or of temptations).

١٢ــ اَلعَيْنُ رائِدُ القَلْبِ (الفِتَنْ)

13. The eye is the emissary of the heart.

١٣ــ اَلعَيْنُ بَريدُ القَلْبِ

14. Eyes are the informers of the heart.

١٤ــ اَلعُيُونُ طَلائِعُ القُلُوبِ

15. Eyes are the hunting traps of Satan.

١٥ــ العُيُونُ مَصائِدُ الشَّيْطانِ

16. When the eye sees what is [lustfully] desired, the heart becomes blind to the consequence.

١٦ــ إذا أبْصَرَتِ العَيْنُ الشَّهْوَةَ عَمِيَ القَلْبُ عَنِ العاقِبَةِ

17. Blessed is the eye that forsakes its sleep in obedience [and worship] to Allah.

١٧ــ طُوبى لِعَيْن هَجَرَتْ في طاعَةِ اللّهِ غُمضَها

18. The day has dawned for those with two eyes.

١٨ــ قَدْ أضاءَ الصُّبحُ لِذي عَيْنَيْنِ

19. Bear annoyances patiently [in life] otherwise you will never be pleased.

١٩ــ أغْضِعَلَى القَذى وَ إلاّ لَمْ تَرْضَ أبَداً

20. The glance is the scout of temptations.

٢٠ــ اَللَّحْظُ رائِدُ الفِتَنِ

21. 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.

٢١ــ لَيْسَ فِي الجَوارِحِ أقَلَّ شُكْراً مِنَ العَيْنِ فَلاتُعْطُوها سُؤْلَها فَتَشْغَلَكُمْ عَنْ ذِكْرِ اللّهِ

SEEING

العيان

1. Seeing something [yourself] is not the same as being informed about it.

١ــ لَيْسَ العِيانُ كَالخَبَرِ

HELPER

المعين

1. There is no good in a helper who humiliates.

١ــ لاخَيْرَ في مُعين مُهين

INARTICULATENESS

العيّ

1. The worst inarticulateness is [that which is caused by] irritation.

١ــ أقْبَحُ العَيِّ الضَّجْرُ

2. Muteness is better than inarticulateness (or error).

٢ــ اَلْخَرَسُ خَيْرٌ مِنَ العَيِّ (الغَيِّ)

3. The sign of inarticulateness is repeating oneself during a debate and increased excitement during conversation.

٣ــ عَلامَةُ العَيِّ تَكْرارُ الكَلامِ عِنْدَ المُناظَرَةِ وَ كَثْرَةُ التَّبَجُّحِ عِنْدَ المُحاوَرَةِ

4. No declaration can be made with inarticulateness.

٤ــ لابَيانَ مَعَ عَيّ

5. Inarticulateness is beleaguering.

٥ــ اَلعَيُّ حَصَرٌ

باب الغين

المَغَبَّة

١ــ قَليلٌ تُحْمَدُ مَغَبَّتُهُ خَيْرٌ مِنْ كَثير تَضُرُّ عاقِبَتُهُ

OUTCOME

1. Little with a praised outcome is better than plenty with a harmful consequence.

المغبوط

١ــ اَلْمَغْبُوطُ مَنْ قَوِيَ يَقينُهُ

٢ــ رُبَّ مَغْبُوط بِرَجاء هُوَ داؤُهُ

٣ــ كَمْ مِنْ مَغْبُوط بِنِعْمَتِهِ وَ هُوَ فِي الاخِرَةِ مِنَ الهالِكينَ

THE ENVIABLE

1. Enviable is the one whose certitude is strong.

2. Many a person is envied [by others] for something which is [actually] his affliction.

3. 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

١ــ اَلْمَغْبُونُ مَنْ شُغِلَ بِالدُّنْيا وَفاتَهُ حَظُّهُ مِنَ الاخِرَةِ

٢ــ اَلْمَغْبُونُ مَنْ فَسَدَ دينُهُ

٣ــ اَلْمَغْبُونُ مَنْ باعَ جَنَّةً عَلِيَّةً بِمَعْصِيَة دَنِيَّة

٤ــ مَنْ أغْبَنُ مِمَّنْ باعَ اللّهَ سُبْحانَهُ بِغَيْرِهِ

THE DECEIVED

1. Deceived is the one who is occupied with the world and loses his share of the Hereafter.

2. Deceived is the one whose faith is corrupt.

3. Deceived is the one who sells a lofty Paradise for a lowly sin.

4. Who is more deceived than one who exchanges Allah, the Glorified, for other than Him?!

IMBECILITY

الغباوة

1. Imbecility is misguidance.

١ــ اَلغَباوَةُ غِوايَةٌ

2. Counter imbecility with astuteness.

٢ــ ضادُّوا الغَباوَةَ بِالفِطْنَةِ

3. 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.

٣ــ كَفى بِالمَرْءِ غَباوَةً أنْ يَنْظُرَ مِنْ عُيُوبِ النّاسِ إلى ما خَفِيَ عَلَيْهِ مِنْ عُيُوبِهِ

4. Imbecility is from the most detestable of traits.

٤ــ مِنْ أقْبَحِ الشِّيَمِ الغَباوَةُ

TREACHERY

الغدْر

1. Treachery by everyone is evil, but by those who have power and authority it is worse.

١ــ الغَدْرُ بِكُلِّ أحَد قَبيحٌ وَ هُوَ بِذَوِى القُدْرَةِ وَ السُّلْطانِ أقْبَحْ

2. Treachery increases the burden [of sin] and degrades one's status.

٢ــ اَلْغَدْرُ يُعَظِّمُ الوِزْرَ وَ يُزْري بِالقَدْرِ

3. Beware of treachery, for indeed it is the ugliest betrayal; and verily the treacherous one is humiliated in the sight of Allah.

٣ــ إيّاكَ وَ الغَدْرَ فَإنَّهُ أقْبَحُ الخِيانَةِ وَ إنَّ الغَدُورَ لَمُهانٌ عِنْدَاللّهِ

4. The worst treachery is divulging the secret [that has been entrusted to you].

٤ــ أقْبَحُ الغَدْرِ إذاعَةُ السِّرِّ

5. Treachery is the quality of the wicked.

٥ــ اَلْغَدْرُ شيمَةُ اللِّئامِ

6. Treachery multiplies [one's] sins.

٦ــ اَلغَدْرُ يُضاعِفُ السَّيِّئاتِ

7. Eschew treachery, for indeed it takes you away from the Qur'an.

٧ــ جانِبُوا الغَدْرَ فَإنَّهُ مُجانِبُ القُرآنِ

٨ــ غَدْرُ الرَّجُلِ مَسَبَّةٌ عَلَيْهِ

8. The treachery of a man is a disgrace upon him.

٩ــ كُنْ عامِلاً بِالخَيْرِ ناهِياً عَنِ الشَّرِّ مُنْكِراً شيمَةَ الغَدْرِ

9. Be one who acts with goodness, forbids evil and shuns the trait of treachery.

١٠ــ مَنْ غَدَرَ شانَهُ غَدْرُهُ

10. One who acts treacherously is sullied by his treachery.

١١ــ ما غَدَرَ مَنْ أيْقَنَ بِالمَرْجِعِ

11. He who is certain about the place of [final] return does not act treacherously.

١٢ــ ما أخْلَقَ مَنْ غَدَرَ أنْ لا يُوفى لَهُ

12. How appropriate it is for the treacherous one to be dealt with disloyally.

١٣ــ لاإيمانَ لِغَدُور

13. There is no faith in the treacherous.

١٤ــ لاتَدُومُ مَعَ الغَدْرِ صُحْبَةُ خَلِيل

14. With treachery, the companionship of a friend does not last.

١٥ــ الغَدْرُ لأهْلِ الغَدْرِ وَفاءٌ عِنْدَاللّهِ سُبْحانَهُ

15. Treachery with the treacherous is loyalty in the sight of Allah, the Glorified.

١٦ــ اَلْغَدْرُ أقْبَحُ الخِيانَتَيْنِ

16. Treachery is the worst of the two betrayals.

١٧ــ أسْرَعُ الأشْياءِ عُقُوبَةً رَجُلٌ عاهَدْتَهُ عَلى أمْر وَكانَ مِنْ نِيَّتِكَ الوَفاءُ لَهُ وَ مِنْ نِيَّتِهِ الغَدْرُ بِكَ

17. 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.

الغرور

DELUSION

١ــ اِحْذَرْ أنْ يَخْدَعَكَ (يَخْتَدِعَكَ) الغُرُورُ بِالحائِلِ اليَسيرِ أوْ يَسْتَزِلَّكَ السُّرُورُ بِالزّائِلِ الحَقيرِ

1. Be cautious of being deceived by the delusion of a small hindrance or being made to stumble by the joy of an insignificant transitory pleasure [of this

world].

٢ــ جِماعُ الغُرُورِ فِي الاِسْتِنامَةِ إلَى العَدُوِّ

2. The consolidation of delusion is in sleeping with ease in the presence of the enemy.

٣ــ طُوبى لِمَنْ لَمْ تَقْتُلْهُ قاتِلاتُ الغُرُورِ

3. Blessed be the one who has not been killed by the lethal poisons of deception.

٤ــ كَفى بِالمَرْءِ غُرُوراً أنْ يَثِقَ بِكُلِّ ما تُسَوِّلُ لَهُ نَفْسُهُ

4. It is enough of a delusion for a person to trust all that his soul lures him towards.

٥ــ وَ قالَ ــ عَلَيْهِ السّلامُ ــ في حَقِّ مَنْ أثنى عَلَيْهِ: لَمْ تَقْتُلْهُ قاتِلاتُ الغُرُورِ وَلَمْتُغَمَّ (وَ لَمْ تُعَمَّ) عَلَيْهِ مُشْتَبِهاتُ الأُمُورِ

5. 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.

٦ــ لَمْ يُفَكِّرْ في عَواقِبِ الأُمُورِ مَنْ وَثِقَ بِزُورِالغُرُورِ وَ صَبا إلى زُورِ السُّرُورِ

6. 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.

٧ــ مَنِ اغْتَرَّ بِالمَهَلِ اِغْتَصَّ بِالأجَلِ

7. One who is deluded by respite, is tormented by death.

٨ــ كَفى بِالاِغْتِرارِ جَهْلاً

8. Delusion is suffices as ignorance.

٩ــ مَنِ اغْتَرَّ بِحالِهِ قَصَّرَ عَنِ احْتِيالِهِ

9. One who is deluded by his condition, reduces his efforts.

١٠ــ مَنِ اغْتَرَّ بِمُسالَمَةِ الزَّمَنِ اِغْتَصَّ بِمُصادَمَةِ المِحَنِ

10. One who is deluded by the peacefulness of the time gets distressed by the impact of calamities.

١١ــ مِنَ الغِرَّةِ باللّهِ سُبْحانَهُ أنْ يُصِرَّ المَرْءُ عَلَى المَعْصِيَةِ وَ يَتَمَنَّى المَغْفِرَةَ

11. When a person persists in sinning and [still] expects to be forgiven, then he is under a delusion about Allah, the Glorified.

١٢ــ لاحَزْمَ مَعَ غِرَّة

12. There is no judiciousness with

heedlessness.

13. There is no heedlessness [and delusion] like reliance on the times.

١٣ــ لاغِرَّةَ كَالثِّقَةِ بِالأيّامِ

14. A deluded person may [sometimes] remain unharmed.

١٤ــ قَدْ يَسْلَمُ الْمُغَرَّرُ

15. How many a person is deluded by the good that is spoken about him.

١٥ــ كَمْ مِنْ مَغْرُور بِحُسْنِ القَوْلِ فيهِ

16. How many a person has been deluded by what is concealed from him.

١٦ــ كَمْ مِنْ مَغْرُور بِالسِّتْرِ عَلَيْهِ

17. Neither is every deluded person saved, nor is every seeker needy.

١٧ــ لَيْسَ كُلُّ مَغْرُور بِناج وَ لاكُلُّ طالِب بِمُحْتاج

USURPATION

الغصب

1. One usurped stone in a house is the guaranty of its ruin.

١ــ اَلْحَجَرُ الغَصْبُ فِي الدّارِ رَهْنٌ لِخَرابِها

ANGER

الغضب

1. Anger strikes down its possessor and exposes his faults.

١ــ اَلْغَضَبُ يُرْدي صاحِبَهُ وَ يُبْدي مَعايِبَهُ

2. 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.

٢ــ اَلغَضَبُ نارٌ مُوقَدَةٌ مَنْ كَظَمَهُ أطْفَأَها وَ مَنْ أطْلَقَهُ كانَ أوَّلَ مُحْتَرِق بِها

3. Anger arouses hidden feelings of malice.

٣ــ اَلْغَضَبُ يُثيرُ كَوامِنَ الحِقْدِ

4. Keep away from anger, for its beginning is madness and its end is regret.

٤ــ إيّاكَ وَ الغَضَبَ فَأوَّلُهُ جُنُونٌ وَ آخِرُهُ نَدَمٌ

٥ــ أقْدَرُ النّاسِ عَلَى الصَّوابِ مَنْ لَمْ يَغْضَبْ

5. The person who is most capable of being on the right is one who does not get angry.

٦ــ أفْضَلُ المِلْكِ مِلْكُ الغَضَبِ

6. The best control is control over anger.

٧ــ اِبْقَ لِرِضاكَ مِنْ غَضَبِكَ وَ إذا طِرْتَ فَقَعْ شَكِيراً

7. Leave some room from your anger for your satisfaction, and when you fly off [in a rage] then calm back down.

٨ــ اِحْتَرِسُوا مِنْ سَوْرَةِ الغَضَبِ وَ أعِدُّوا لَهُ ما تُجاهِدُونَهُ بِهِ مِنَ الكَظْمِ وَالحِلْمِ

8. Guard yourselves from the vehemence of anger, and prepare for it the restraint and forbearance that will help you fight against it.

٩ــ اِحْذَرُوا الغَضَبَ فَإنَّهُ نارٌ مُحْرِقَةٌ

9. Beware of anger, for it is indeed a burning fire.

١٠ــ أفْضَلُ النّاسِ مَنْ كَظَمَ غَيْظَهُ وَ حَلُمَ عَنْ قُدْرَة

10. The best of people is one who swallows his anger and displays forbearance despite having power [to take revenge].

١١ــ أعْدى عَدُوّ لِلْمَرْءِ غَضَبُهُ وَ شَهْوَتُهُ فَمَنْ مَلَكَهُما عَلَتْ دَرَجَتُهُ وَبَلَغَ غايَتَهُ

11. 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.

١٢ــ اَلْغَضَبُ مَرْكَبُ الطَّيْشِ

12. Anger is the conveyance of impetuosity.

١٣ــ اَلْغَضَبُ يُثيرُ الطَّيْشَ

13. Anger evokes impetuosity.

١٤ــ اَلْغَضَبُ نارُ القُلُوبِ

14. Anger is the fire of the hearts.

١٥ــ اَلْغَضَبُ شَرٌّ إنْ أطَعْتَهُ دَمَّرَ

15. Anger is an evil which will destroy [you] if you obey it.

١٦ــ اَلْغَضَبُ عَدُوٌّ فَلا تُمَلِكْهُ نَفْسَكَ

16. Anger is an enemy, so do not let it control you.

١٧ــ اَلْغَضَبُ يُفْسِدُ الألْبابَوَ يُبْعِدُ مِنَ

17. Anger corrupts intellects and distances

الصَّوابِ(عَنِ الثَّوابِ)

one from the right (or from reward).

١٨ــ إنَّكُمْ إنْ أطَعْتُمْ سَوْرَةَ الغَضَبِ أوْرَدَتْكُمْ نِهايَةَ العَطَبِ

18. Verily if you obey the vehemence of anger, it will lead you to the utmost destruction.

١٩ــ إذا تَسَلَّطَ عَلَيْكَ الغَضَبُ فَاغْلِبْهُ بِالحِلْمِ وَ الوَقارِ

19. When anger comes over you, then overcome it with forbearance and dignity.

٢٠ــ بِكَثْرَةِ الْغَضَبِ يَكُونُ الطَّيشُ

20. Through excessive anger, impetuosity comes about.

٢١ــ بِئْسَ القَرينُ الغَضَبُ يُبْدي المَعائِبَ وَ يُدْنِي الشَّرَّ وَ يُباعِدُ الخَيْرَ

21. How evil an associate anger is! It exposes faults, brings evil closer and distances good.

٢٢ــ داوُوا الغَضَبَ بِالصَّمْتِ وَ الشَّهْوَةَ بِالعَقْلِ

22. Remedy your anger with silence and your lust with reason.

٢٣ــ رَدُّ الغَضَبِ بِالحِلْمِ ثَمَرَةُ العِلْمِ

23. Repelling anger with forbearance is the fruit of knowledge.

٢٤ــ رُدُّوا البادِرَةَ بِالحِلْمِ

24. Repel [fits of] rage with forbearance.

٢٥ــ سَبَبُ العَطَبِ طاعَةُ الغَضَبِ

25. Yielding to anger is the cause of destruction.

٢٦ــ ضادُّوا الغَضَبَ بِالحِلْمِ تَحْمِدُوا عَواقِبَكُمْ في كُلِّ أمْرٍ

26. Counter anger with forbearance and you will make your results praiseworthy in every matter.

٢٧ــ ضِرامُ نارِ الغَضَبِ يَبْعَثُ عَلى رُكُوبِ العَطَبِ

27. The raging fire of anger leads to the embarking of destruction.

٢٨ــ ضادُّوا الغَضَبَ بِالحِلْمِ

28. Counter anger with forbearance.

٢٩ــ طاعَةُ الغَضَبِ نَدَمٌ وَ عِصْيانٌ

29. Yielding to anger leads to regret and disobedience.

٣٠ــ ظَفِرَ بِالشَّيْطانِ مَنْ غَلَبَ غَضَبَهُ

30. One who overcomes his anger has gained victory over Satan.

٣١ــ ظَفِرَ الشَّيْطانُ بِمَنْ مَلَكَهُ غَضَبُهُ

31. Satan is victorious over the one who has been overcome by his anger.

٣٢ــ فِي الغَضَبِ اَلعَطَبُ

32. In anger there is destruction.

٣٣ــ كَثْرَةُ الغَضَبِ تُزْري بِصاحِبِهِ وَ تُبْدي مَعائِبَهُ

33. Increased anger degrades its possessor and exposes his faults.

٣٤ــ كُنْ بَطيءَ الغَضَبِ سَريعَ الفَيْءِ مُحِبّاً لِقَبُولِ العُذْرِ

34. Be slow in getting angry, quick in calming down and ready to accept excuses.

٣٥ــ لَيْسَ لإبْلِيسَ وَهَقٌ أعْظَمُ مِنَ الغَضَبِ وَ النِّساءِ

35. The devil has no greater lasso [to ensnare human beings with] than anger and women.

٣٦ــ مَنْ كَثُرَ تَغَضُّبُهُ مَلَّ

36. One who gets angry frequently makes others weary [of him].

٣٧ــ مَنْ أطْلَقَ غَضَبَهُ تَعَجَّلَ حَتْفُهُ

37. One who turns his anger loose hastens his [own] death.

٣٨ــ مَنْ غَلَبَ عَلَيْهِ الغَضَبُ لَمْ يَأْمَنِ العَطَبَ

38. One who is overpowered by his anger is not safe from destruction.

٣٩ــ مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ تَعَرَّضَ لِعَطَبِهِ

39. One whose anger overpowers him is susceptible to its harm.

٤٠ــ مَنْ عَصى غَضَبَهُ أطاعَ الحِلْمَ

40. One who opposes his anger has yielded to forbearance.

٤١ــ مَنْ أطاعَ غَضَبَهُ تَعَجَّلَ تَلَفُهُ

41. Whoever submits to his anger, his ruin is hastened.

٤٢ــ مَنْ كَثُرَ غَضَبُهُ لَمْ يُعْرَفْ رِضاهُ

42. One whose anger is much, his pleasure is not known.

٤٣ــ مَنْ غَضِبَ عَلى مَنْ لايَقْدِرُعَلى مَضَرَّتِهِ

43. He who gets angry on the one whom he

طالَ حُزْنُهُ وَ عذَّبَ نَفْسَهُ

cannot harm, prolongs his sadness and torments himself.

٤٤ــ مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ وَ شَهْوَتُهُ فَهُوَ في حَيِّزِ البَهائِمِ

44. Whoever is overpowered by his anger and lust, then he is in the category of beasts.

٤٥ــ مَنِ اغْتاظَ عَلى مَنْ لايَقْدِرُ عَلَيْهِ ماتَ بِغَيْظِهِ

45. He who gets angry upon one whom he has no power over, dies with his rage.

٤٦ــ مَتى أشْفِي غَيْظي إذا غَضِبْتُ أحِيْنَ أعْجزُ (عَنِ الإنْتِقامِ) فَيُقالَ لي لَوْ صَبَرْتَ أمْ حينَ أقْدِرُ (عَلَيْهِ) فَيُقالَ لي لَوْ عَفَوْتَ

46. 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"?

٤٧ــ لايَغْلِبَنَّ غَضَبُكَ حِلْمَكَ

47. Let your anger never prevail over your forbearance.

٤٨ــ لاتُسْرِعَنَّ إلَى الغَضَبِ فَيَتَسَلَّطَ عَلَيْكَ بِالعادَةِ

48. Never be quick in getting angry, thereby letting it become your uncontrollable habit.

٤٩ــ لاأدَبَ مَعَ غَضَب

49. There is no etiquette with anger.

٥٠ــ لانَسَبَ أوْضَعُ مِنَ الغَضَبِ

50. There is no relationship move vile than anger.

٥١ــ لايَقُومُ عِزُّ الغَضَبِ بِذُلِّ الإعْتِذارِ

51. The glory of anger does not match the humility of seeking pardon.

الإِسْتِغفار

SEEKING FORGIVENESS

١ــ اِسْتَغْفِرْ تُرْزَقْ

1. Seek forgiveness and you will be provided sustenance.

٢ــ أفْضَلُ التَّوَسُّلِ (التَّوَصُّلِ) الاِسْتِغْفارُ

2. The best supplication (or means of coming closer to Allah) is seeking forgiveness.

٣ــ اَلاِسْتِغْفارُ يَمْحُو الأوْزارَ

3. Seeking forgiveness wipes out [one's] sins.

٤ــ اَلاِسْتِغْفارُ دَواءُ الذُّنُوبِ

4. Seeking forgiveness is the remedy of sins.

٥ــ اَلإسْتِغْفارُ أعْظَمُ جَزاءً وَ أسْرَعُ مَثُوبَةً

5. Seeking forgiveness has the greatest recompense and the quickest reward.

٦ــ حُسْنُ الاِسْتِغْفارِ يُمَحِّصُ الذُّنُوبَ

6. Sincere repentance purges one's sins.

٧ــ لَوْ أنَّ النّاسَ حينَ عَصَوْا أنابُوا وَاسْتَغْفَرُوا لَمْ يُعَذَّبُوا وَلَمْيَهْلِكُوا

7. 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.

٨ــ مَنْ أُعْطِيَ الاِسْتِغْفارَ لَمْ يُحْرَمِ المَغْفِرَةَ

8. One who has been granted [the opportunity to seek] repentance shall not be deprived of forgiveness.

٩ــ مَنِ اسْتَغْفَرَ اللّهَ أصابَ المَغْفِرَةَ

9. One who seeks forgiveness from Allah attains absolution.

١٠ــ نِعْمَ الوَسيلَةُ اَلاِسْتِغْفارُ

10. What a good means [of gaining the pleasure of Allah] seeking forgiveness is!

١١ــ لاشَفيعَ أنْجَحُ مِنَ الاِسْتِغْفارِ

11. There is no intercessor more successful than repentance.

١٢ــ لايَحُوزُ الغُفْرانَ إلاّ مَنْ قابَلَ الإساءَةَ بِالإحْسانِ

12. No one gains forgiveness except he who reciprocates evil with good.

١ــ إنْتِباهُ العُيُونِ لايَنْفَعُ مَعَ غَفْلَةِ القُلُوبِ

1. The wakefulness of eyes is of no benefit with the negligence of hearts.

٢ــ اَلْغَفْلَةُ تَكْسِبُ الاِغْتِرارَ وَ تُدْني مِنَ البَوارِ

2. Negligence reaps delusion and brings one closer to destruction.

٣ــ اِحْذَرُوا الغَفْلَةَ فَإنَّها مِنْ فَسادِ الحِسِّ

3. Be cautious of negligence, for indeed it is from the corruption of [one's sensory] perception.

٤ــ إيّاكَ وَ الغَفْلَةَ وَ الاِغْتِرارَ بِالمُهْلَةِ فَإنَّ الغَفْلَةَ تُفْسِدُ الأعْمالَ وَالآجالَ تَقْطَعُ الآمالَ

4. Beware of negligence and being deluded by respite, for indeed negligence corrupts deeds, and death cut off hopes.

٥ــ اَلْغَفْلَةُ ضَلالَةٌ اَلغِرَّةُ جَهالَةٌ

5. Negligence is misguidance and heedlessness is ignorance.

٦ــ اَلْغَفْلَةُ طَرَبٌ

6. Negligence is joy.

٧ــ اَلْغَفْلَةُ أضَرُّ الأعْداءِ

7. Negligence is the most harmful enemy.

٨ــ اَلْغَفْلَةُ شيمَةُ النَّوْكى

8. Negligence is the trait of the foolish.

٩ــ اَلْغَفْلَةُ ضِدُّ الحَزْمِ

9. Negligence is the opposite of judiciousness.

١٠ــ اَلْغَفْلَةُ ضَلالُ النُّفُوسِ وَ عُنْوانُ النُّحُوسِ

10. Negligence is the misguidance of souls and the symbol of misfortunes.

١١ــ دَوامُ الغَفْلَةِ يُعْمِى البَصيرَةَ

11. Continuous negligence blinds insight.

١٢ــ سُكْرُ الغَفْلَةِ وَ الغُرُورِ أبْعَدُ إفاقَةً مِنْ سُكْرِ الخُمُورِ

12. The intoxication of negligence and delusion is harder to recover from than the intoxication of wines [and alcoholic drinks].

١٣ــ ضادُّوا الغَفْلَةَ بِاليَقْظَةِ

13. Counter negligence with attentiveness.

١٤ــ عَجِبْتُ لِغَفْلَةِ ذَوِى الألْبابِ عَنْ حُسْنِ

14. I am surprised by the negligence of the intelligent ones with regards to seeking

الإرْتيادِ وَ الإسْتِعْدادِ لِلْمَعادِ

provisions and preparing for the Hereafter.

١٥ــ فِي السُّكُونِ إلَى الغَفْلَةِ اِغْتِرارٌ

15. Taking repose in negligence is delusion.

١٦ــ فيا لَها حَسْرَةً عَلى ذي غَفْلَة إنْ يَكُنْ (أنْ يَكُونَ) عُمْرُهُ عَلَيْهِ حُجَّةً وَإنْ تُؤَدِّبُهُ (وَ أنْ تُؤَدِّيَهُ) أيّامُهُ إلى شَقْوَة

16. Pitiable indeed is the negligent person whose entire life will be used as proof against him and whose days will lead him to wretchedness.

١٧ــ فَأفِقْ أيُّهَا السّامِعُ مِنْ غَفْلَتِكَ وَ اخْتَصِرْ مِنْ عَجَلَتِكَ وَ أشْدُدْ أزْرَكَ وَ خُذْ حِذْرَكَ وَ اذْكُرْ قَبْرَكَ فَإنَّ عَلَيْهِ مَمَرَّكَ

17. 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.

١٨ــ كَفى بِالغَفْلَةِ ضَلالاً

18. Negligence is enough of a misguidance.

١٩ــ كَفى بِالمَرْءِ غَفْلَةً أنْ يَصْرِفَ هِمَّتَهُ فيما لايَعْنيهِ

19. It is enough of negligence for a person to waste his efforts in that which does not concern [or benefit] him.

٢٠ــ كَفى بِالرَّجُلِ غَفْلَةً أنْ يُضَيِّعَ عُمْرَهُ فيما لايُنْجيهِ

20. It is enough of negligence for a person to squander his life in that which will not save him [in the Hereafter].

٢١ــ مَنْ غَفَلَ جَهِلَ

21. One who is negligent becomes ignorant.

الغافل

THE NEGLIGENT

١ــ عَجِبْتُ لِغافِلٍ وَ المَوْتُ حَثيثٌ في طَلَبِهِ

1. I am amazed at the one who is negligent, while death is swift in seeking him.

٢ــ مَنْ طالَبَ غَفْلَتُهُ تَعَجَّلَتْ هَلَكَتُهُ

2. One whose negligence is prolonged, his destruction is hastened.

3. One whose negligence overcomes him, his heart dies.

٣ــ مَنْ غَلَبَتْ عَلَيْهِ الغَفْلَةُ ماتَ قَلْبُهُ

4. One who is negligent about the events of [his] days is awakened by death.

٤ــ مَنْ غَفَلَ عَنْ حَوادِثِ الأيّامِ أيْقَظَهُ الحِمامُ

5. Woe be to the one who is overcome by negligence so he forgets his [final] journey and does nor prepare for it.

٥ــ وَيْلٌ لِمَنْ غَلَبَتْ عَلَيْهِ الغَفْلَةُ فَنَسِيَ الرِّحْلَةَ وَ لَمْ يَسْتَعِدَّ٨

6. No deed is accepted from the negligent one.

٦ــ لاعَمَلَ لِغافِل

THE VICTOR AND THE VANQUISHED

الغالب والمغلوب

1. At times the [one who is] vanquished may gain victory.

١ــ قَدْ يَغْلِبُ المَغْلُوبُ

2. He who tries to vanquish the one who is above him is overpowered.

٢ــ مَنْ غالَبَ مَنْ فَوْقَهُ قُهِرَ

3. Every victor other than Allah, is vanquished.

٣ــ كُلُّ غالِب غَيْرُ اللّهِ مَغْلُوبٌ

FIGHTING

المغالبة

1. Do not pick a fight with one whom you cannot repel.

١ــ لاتُغالِبْ مَنْ لاتَقْدِرُعَلى دَفْعِهِ

MISTAKE

الغلط

1. A person's mistake about (or harshness towards) the one who is friendly towards him is one of the most forbidden things for

١ــ غَلَطُ (غَلَظُ) الإنْسانِ فيمَنْ يَنْبَسِطُ إلَيْهِ أحْظَرُ شَيْء عَلَيْهِ

him.

BETRAYAL

الغلول

1. The worst thing that can come upon the hearts is betrayal.

١ــ شَرُّ ما أُلْقِيَ فِي القُلُوبِ الغُلُولُ

RANCOR AND PERFIDY

الغلّ والغش والغشوش

1. The tongue of a perfidious person is sweet but his heart is bitter.

١ــ اَلْغَشُوشُ لِسانُهُ حُلْوٌ وَقَلْبُهُ مُرٌّ

2. The vilest perfidy is the perfidy of the leaders.

٢ــ أفْظَعُ الغِشِّ غِشُّ الأئِمَّةِ

3. Verily the most perfidious of all people is the one who is most deceitful to himself and most disobedient to his Lord.

٣ــ إنَّ أغَشَّ النّاسِ أغَشُّهُمْ لِنَفْسِهِ وَ أعْصاهُمْ لِرَبِّهِ

4. Perfidy is the trait of the recalcitrant.

٤ــ اَلْغِشُّ سَجِيَّةُ المَرَدَةِ

5. Rancour is the seed of evil.

٥ــ اَلغِلُّ بَذْرُ الشَّرِّ

6. Rancour is the malady of hearts.

٦ــ اَلغِلُّ داءُ القُلُوبِ

7. Perfidy earns vituperation.

٧ــ اَلغِشُّ يَكْسِبُ المَسَبَّةَ

8. Rancour nullifies good deeds.

٨ــ اَلْغِلُّ يُحْبِطُ الحَسَناتِ

9. Perfidy is the worst craftiness.

٩ــ اَلْغِشُّ شَرُّ المَكْرِ

10. Perfidy is from the characteristics of the wicked.

١٠ــ اَلْغِشُّ مِنْ أخْلاقِ اللِّئامِ

11. Deceiving a friend and being disloyal to one's pledges are from [the acts of]

١١ــ غِشُّ الصَّديقِ وَ الغَدْرُ بِالمَواثيقِ مِنْ خِيانَةِ

العَهْدِ

betrayal of one's covenant.

١٢ــ مَنْ غَشَّ النّاسَ في دينِهِمْ فَهُوَ مُعانِدٌ لِلّهِ وَ رَسُولِهِ

12. Whoever deceives the people in their faith, then he is an opponent of Allah and His Prophet.

١٣ــ مَنْ غَشَّكَ في عَداوَتِهِ فَلاتَلُمْهُ وَلاتَعْذُلْهُ

13. When one deceives you out of his enmity [with you], then do not blame him or censure him.

الغم

GRIEF

١ــ اَلْغَمُّ يَقْبِضُ النَّفْسَ وَ يَطْوِى الاِنْبِساطَ

1. Grief makes one dispirited and ends one's joy.

٢ــ اَلحُزنُ يَهْدِمُ الجَسَدَ

2. Sorrow destroys the body.

٣ــ اَلأحْزانُ سُقْمُ القُلُوبِ

3. Sorrows are the ailment of the hearts.

٤ــ اَلحُزْنُ شِعارُ المُؤْمِنينَ

4. Grief is the distinguishing mark of the believers.

٥ــ اَلْهَمُّ يُذيبُ الجَسَدَ

5. Grief wears away the body.

٦ــ اَلْحُزْنُ وَ الجَزَعُ لايَرُدّانِ الفائِتَ

6. Sorrow and anxiety do not bring back what has been lost.

٧ــ بِقَدْرِ اللَّذَّةِ يَكُونُ التَّغْصيصُ

7. To the extent of pleasure, there is distress.

٨ــ مَنْ تَجَرَّعَ الغُصَصَ أدْرَكَ الفُرَصَ

8. One who bears his distress [patiently] realizes [his] opportunities.

٩ــ اَلْهَمُّ أحَدُ الهِرَمَيْنِ

9. Grief is one of the two senilities.

١٠ــ إطْرَحْ عَنْكَ واردِاتِ الهُمُومِ بِعَزائِمِ الصَّبْرِ وَ حُسْنِ اليَقينِ

10. Cast away the sorrows that come upon you through resolute patience and virtuous certitude.

11. Grief emaciates the body.

١١ــ اَلْهَمُّ يُنْحِلُ البَدَنَ

12. Grief is an ailment of the soul.

١٢ــ اَلغَمُّ مَرَضُ النَّفْسِ

13. To the extent of endeavours, there are anxieties.

١٣ــ عَلى قَدْرِ الهِمَمِ تَكُونُ الهُمُومُ

14. How many a sorrowful person has been driven to perpetual bliss by his sorrow.

١٤ــ كَمْ مِنْ حَزين وَفَدَ بِهِ حُزْنُهُ عَلى سُرُورِ الأبَدِ

15. One whose grief increases, his sorrow becomes permanent.

١٥ــ مَنْ كَثُرَ غَمُّهُ تَأَبَّدَ حُزْنُهُ

16. To the extent of [one's material] acquisition, there are heartaches.

١٦ــ عَلى قَدْرِ القِنْيَةِ تَكُونُ الغُمُومُ

17. For every distress there is a relief.

١٧ــ لِكُلِّ هَمّ فَرَجٌ

18. One who continuously worries is overpowered by sorrow.

١٨ــ مَنِ اسْتَدامَ الهَمَّ غَلَبَ عَلَيْهِ الحُزْنُ

19. One whose grief increases, his body becomes sick.

١٩ــ مَنْ كَثُرَ هَمُّهُ سَقِمَ بَدَنُهُ

20. One whose entire concern is for his Hereafter attains what he hopes for.

٢٠ــ مَنْ جَعَلَ كُلَّ هَمِّهِ لآخِرَتِهِ ظَفِرَ بِالمَأْمُولِ

BEING INDEPENDENT OF OTHERS

الإسْتِغناء عَن الخَلقِ

1. Dispense with your dependency on anyone and you will be like him.

١ــ اِسْتَغْنِ عَمَّنْ شِئْتَ وَ كُنْ (تَكُنْ) نَظِيرَهُ

2. One who is independent from people, Allah, the Glorified, enriches him.

٢ــ مَنِ اسْتَغْنى عَنِ النّاسِ أغْناهُ اللّهُ سُبْحانَهُ

3. One who becomes independent becomes an honour for his people and one who is needy becomes contemptible to them.

٣ــ مَنِ اسْتَغْنى كَرُمَ عَلى أهْلِهِ وَ مَنِ افْتَقَرَ هانَ عَلَيْهِمْ

٤ــ مَا اسْتَغْنَيْتَ عَنْهُ خَيْرٌ مِمَّا اسْتَغْنَيْتَ بِهِ

4. That which you have no need for is better than that through which you gain independence.

الغَنِيّ وَ الغِنى

AFFLUENCE AND THE RICH

١ــ اَلْغَنِيُّ مَنِ اسْتَغْنى بِالقَناعَةِ

1. A rich person is he who becomes rich through contentment.

٢ــ اَلْغَنِيُّ مَنْ آثَرَ القَناعَةَ

2. A [truly] rich person is one who prefers contentment.

٣ــ اَلْغَنِيُّ (اَلْغِنى) فِي الغُرْبَةِ وَطَنٌ

3. The rich person feels at home [even when he is] in a strange land.

٤ــ جَهْلُ الغَنِيِّ يَضَعُهُ وَ عِلْمُ الفَقيرِ يَرْفَعُهُ

4. The ignorance of a rich person abases him whereas the knowledge of a poor person elevates him.

٥ــ رُبَّ غَنِيّ أذَلُّ مِنْ نَقَد

5. At times a rich person may be lowlier than an ugly sheep.

٦ــ رُبَّ غَنِيّ أفْقَرُ مِنْ فَقير

6. Sometimes a rich person may be needier than a poor person.

٧ــ قَليلٌ مِنَ الأغْنياءِ مَنْ يُواسي وَ يُسْعِفُ

7. Few are the rich who [financially] support and assist others.

٨ــ كَمْ مِنْ غَنِيّ يُسْتَغْنى عَنْهُ

8. How many of the rich are unneeded [because of their unwillingness to help others].

٩ــ مِنَ الواجِبِ عَلَى الغَنِيِّ أنْ لايَضُنَّ عَلَى الفَقيربِمالِهِ

9. It is obligatory upon the rich person not to withhold his wealth from the poor.

١٠ــ لاتَعُدَّنَّ غَنياً مَنْ لَمْ يُرْزَقْ مِنْ مالِهِ

10. Never count the one from whose wealth others don't get sustenance as a rich person.

١١ــ لاوِزْرَ أعْظَمَ مِنْ وِزْرِ غَنِيّ مَنَعَ المُحْتاجَ

11. There is no offence greater than the offence of the rich who deprives the needy.

١٢ــ اَلْغِنى بِغَيْرِ اللّهِ أعْظَمُ الفَقْرِ وَ الشَّقاءِ

12. Opulence through other than Allah is the greatest indigence and wretchedness.

١٣ــ اِسْتَعْيذُوا باللّهِ مِنْ سَكْرَةِ الغِنى فَإنَّ لَهُ سَكْرَةً بَعيدَةَ الإفاقَةِ

13. Seek refuge with Allah from the intoxication of riches, for indeed it has an intoxication that takes long to recover from.

١٤ــ أغْناكُمْ أقْنَعُكُمْ

14. The richest of you are the most contented among you.

١٥ــ أغْنَى الغِنى اَلعَقْلُ

15. The greatest of all riches is the intellect.

١٦ــ أشْرَفُ الغِنى تَرْكُ المُنى

16. The most honourable wealth is abandoning [false] aspirations.

١٧ــ أفْضَلُ الغِنى ما صينَ بِهِ العِرْضُ

17. The best of riches is that through with one's honour is secured.

١٨ــ أغْنَى الأغْنِياءِ مَنْ لَمْ يَكُنْ لِلْحِرْصِ أسِيراً

18. The richest of the rich is one who is not a prisoner to greed.

١٩ــ أغْنَى الغِنى القَناعَةُ وَ التَّحَمُّلُ فِي الفاقَةِ

19. The greatest of riches is contentment and toleration of poverty.

٢٠ــ اَلغِنى يُطْغي

20. Opulence brings about transgression.

٢١ــ اَلْغِنى يُسَوِّدُ غَيْرَ السَّيِّدِ

21. Riches turn one who is not a master into a master.

٢٢ــ اَلغِنْى وَ الفَقْرِ يَكْشِفانِ جَواهِرَ الرِّجالِ وَ أوْصافَها

22. Wealth and poverty manifest the essences of men and their qualities.

٢٣ــ أخُو الغِنى مَنِ الْتَحَفَ بِالقَناعَةِ

23. The brother of affluence is one who covers himself with contentment.

٢٤ــ اَلزَّهْوُ فِي الغِنى يُبَذِّرُ (يُنْذِرُ) الذُّلَّ فِي

24. Arrogance in wealth sows the seed (or

warns) of abasement in poverty.

الفَقْرِ

25. The bane of affluence is stinginess.

٢٥ــ آفَةُ الغِنى البُخْلُ

26. The best affluence is the affluence of the soul.

٢٦ــ خَيْرُ الغَناءِ غَناءُ النَّفْسِ

27. Many an opulence leads to lasting poverty.

٢٧ــ رُبَّ غِنىً أوْرَثَ الفَقْرَ الباقِيَ

28. The alms-tax of affluence [and comfort] is being good with neighbours and keeping ties with near relatives.

٢٨ــ زَكاةُ اليَسارِ بِرُّ الجيرانِ وَصِلَةُ الأرْحامِ

29. Two things are such that their value is recognized only by one who has lost them: wealth and power.

٢٩ــ شَيْئانِ لايُعْرَفُ قَدْرُهُما إلاّ مَنْ سَلِبَهُما: الغِنى وَ القُدْرَةُ

30. Restraining oneself from that which is in the possession of [other] people is present affluence.

٣٠ــ ظَلَفُ النَّفْسِ عَمّا في أيْدي النّاسِ هُوَ الغِنَى المَوْجُودُ

31. The deception of wealth leads to insolence.

٣١ــ غُرُورُ الغِنى يُوجِبُ الأشَرَ

32. Loss of wealth is an advantage for the sagacious and a [cause of] regret for the foolish.

٣٢ــ فَوْتُ الغِنى غَنِيمَةُ الأكْياسِ وَ حَسْرَةُ الحَمْقى

33. The whole of affluence is in contentment and satisfaction.

٣٣ــ كُلُّ الغِنى فِي القَناعَةِ وَ الرِّضا

34. 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 will find all of these.

٣٤ــ مَنْ سَرَّهُ الغِنى بلامال وَ العِزُّ بلاسُلْطان وَ الكَثْرَةُ بِلا عَشيرَة فَلْيَخْرُجْ مِنْ ذُلِّ مَعْصِيَةِ اللّهِ إلى عِزِّ طاعَتِهِ فَإنَّهُ واجِدُ ذلِكَ كُلِّهِ

35. 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.

٣٥ــ نالَ الغِنى مَنْ رُزِقَ اليَأْسَ عَمّا في أيْدِى النّاسِ وَ القَناعَةَ بِما أُوتِيَ وَ الرِّضا بِالقَضاءِ

36. 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.

٣٦ــ لاتَفْرَحْ بِالغَناءِ وَ الرَّخاءِ وَ لاتَغْتَمَّ بِالفَقْرِ وَ البَلاءِ فَإنَّ الذَّهَبَ يُجَرَّبُ بِالنّارِ وَ المُؤْمِنَ يُجَرَّبُ بِالبَلاءِ

37. Affluence through [complete reliance on] Allah is the greatest affluence.

٣٧ــ اَلغِنى بِاللّهِ أعْظَمُ الغِنى

38. One who does not become needless of this world through Allah has no religion.

٣٨ــ مَنْ لَمْ يَسْتَغْنِ بِاللّهِ عَنِ الدُّنْيا فَلا دينَ لَهُ

39. There is no affluence except through contentment.

٣٩ــ لاغِنى إلاّ بِالقَناعَةِ

40. No affluence [can be acquired] with mismanagement.

٤٠ــ لاغِنى مَعَ سُوءِ تَدْبير

COMING TO THE AID OF THE AGGRIEVED

إغاثَةُ المَلْهُوف

1. Through aiding the aggrieved, there is a protection for you from the chastisement of Allah.

١ــ بِإغاثَةِ المَلْهُوفِ يَكُونُ لَكَ مِنْ عَذابِ اللّهِ حِصْنٌ

2. From the expiations of great sins is aiding the aggrieved.

٢ــ مِنْ كَفّاراتِ الذُّنُوبِ العِظامِ إغاثَةُ المَلْهُوفِ

3. Coming to the aid of the aggrieved is one of the best benevolent acts.

٣ــ مِنْ أفْضَلِ المَعْرُوفِ إغاثَةُ المَلْهُوفِ

4. Nothing beings reward like aiding the aggrieved.

٤ــ ما حَصَلَ الأجْرُ بِمِثْلِ إغاثَةِ المَلْهُوفِ

BACKBITING

الغيبة

1. The one who listens to gossip is one of the two backbiters.

١ــ اَلسّامِعُ لِلْغِيْبَةِ أحَدُ المُغتابَيْنِ

2. Beware of backbiting, for indeed it makes you hated by Allah and the people, and renders you rewards void.

٢ــ إيّاكَ وَ الغيبَةَ فَإنَّها تُمَقِّتُكَ إلَى اللّهِ وَ النّاسِ وَ تُحْبِطُ أجْرَكَ

3. The most wicked of [all] people is the backbiter.

٣ــ اَلأمُ النّاسِ اَلمُغْتابُ

4. The most hated of creatures in the sight of Allah is the backbiter.

٤ــ أبْغَضُ الخَلائِقِ إلَى اللّهِ المُغْتابُ

5. Verily the mentioning of slander is the worst falsehood.

٥ــ إنَّ ذِكْرَ الغيبَةِ شَرُّ الإفْكِ

6. Slander is the worst falsehood.

٦ــ اَلغيبَةُ شَرُّ الإفْكِ

7. Backbiting is the sign of a hypocrite.

٧ــ اَلغيبَةُ آيَةُ المُنافِقِ

8. Backbiting is the effort of the feeble.

٨ــ اَلغيبَةُ جُهْدُ العاجِزِ

9. Backbiting is the food of the dogs of hell.

٩ــ اَلغيبَةُ قُوتُ كِلابِ النّارِ

10. The one who listens to gossip is just like the backbiter.

١٠ــ اَلسّامِعُ لِلْغيبَةِ كَالمُغْتابِ

11. One who listens to gossip is one of the two backbiters.

١١ــ سامِعُ الغيبَةِ أحَدُ المُغْتابَيْنِ

12. One who listens to gossip is the partner of the backbiter.

١٢ــ سامِعُ الغيبَةِ شَريكُ المُغْتابِ

13. One who is fond of backbiting about others is reviled.

١٣ــ مَنْ أُولِعَ بِالغيبَةِ شُتِمَ

14. The one who listens to gossip is like its narrator.

١٤ــ مُسْتَمِعُ الغيبَةِ كَقائِلِها

15. Do not accustom yourself to backbiting, for indeed being accustomed to it is a great sin.

١٥ــ لاتُعَوِّدْ نَفْسَكَ الغيبَةَ فَإنَّ مُعْتادَها عَظيمُ الجُرْمِ

16. Even a little slander is calumny.

١٦ــ يَسيرُ الغيبَةِ إفْكٌ

17. 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.

١٧ــ يا عَبْدَاللّهِ لاتَعْجَلْ في عَيْبِ عَبْد بِذَنْبِهِ فَلَعَلَّهُ مَغْفُورٌ لَهُ وَ لاتَأْمَنْ عَلى نَفْسِكَ صَغيرَ مَعْصية فَلَعَلَّكَ مُعَذَّبٌ عَلَيْها

THE UNSEEN

الغيب

1. In the unseen there is wonder.

١ــ فِي الغَيْبِ العَجَبُ

SENSE OF HONOUR AND POSSESSIVENESS

الغيرة

1. 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].

١ــ إيّاكَ وَ التَّغايُرَ في غَيْرِ مَوْضِعِهِ فَإنَّ ذلِكَ يَدْعُو الصَّحِيحَةَ إلَى السَّقَمِ وَ البَريئَةَ إلَى الرَّيْبِ

2. The proof of a man's sense of honour is his chastity.

٢ــ دَلِيلُ غَيْرَةِ الرَّجُلِ عِفَّتُهُ

3. A man's sense of honour is faith.

٣ــ غَيْرَةُ الرَّجُلِ إيمانٌ

4. The possessiveness of a woman is transgression.

٤ــ غَيْرَةُ المَرْأةِ عُدْوانٌ

5. A man's sense of honour is to the extent of his self-respect.

٥ــ غَيْرَةُ الرَّجُلِ عَلى قَدْرِ أَنَفَتِهِ

6. The believer's possessiveness is for [the sake of] Allah, the Glorified.

٦ــ غَيْرَةُ الْمُؤمِنِ بِاللّهِ سُبْحانَهُ

DEVIATION FROM THE RIGHT PATH

الغيّ

1. The thing with the worst outcome is deviation [from the right path].

١ــ أسْوَءُ شَيْء عاقِبَةً الغَيُّ

2. Deviation is insolence.

٢ــ اَلغَيُّ أشَرٌ

3. One who deals offensively [with others] is dealt with in the same way.

٣ــ مَنْ عامَلَ بِالغَيِّ كُوفِيَ بِهِ

4. Woe be to the one who persists in his deviation and does not return to the right path.

٤ــ وَيْلٌ لِمَنْ تَمادى فِي غَيِّهِ وَ لَمْ يَفِئْ إلَى الرُّشْدِ

5. There is no piety with deviation.

٥ــ لاوَرَعَ مَعَ غَيّ

THE UTMOST

الغاية

1. Whoever attains the utmost of what he loves, then let him expect the utmost of what he hates.

١ــ مَنْ بَلَغَ غايَةَ ما يُحِبُّ فَلْيَتَوَقَّعْ غايَةَ ما يَكْرَهُ

باب الفاء

التَّفَأُّل

BEING OPTIMISTIC

١ــ تَفَأَّلْ بِالخَيْرِ تُنْجِحْ

1. Be optimistic and you will become successful.

الفِتْنَة

UNREST

١ــ اَلفِتْنَةُ (القُنْيَة) مَقْرُونَةٌ بِالعَناءِ

1. Unrest (or acquisition [of property]) is accompanied by hardship.

٢ــ كُنْ فِي الفِتْنَةِ كَابْنِ اللَّبُونِ لاضَرْعَ فَيُحْلَبَ وَ لاظَهْرَ فَيُرْكَبَ

2. In times of unrest, be like an adolescent camel that has neither udders for milking nor a back strong enough for riding.

٣ــ مَنْ شَبَّ نارَ الفِتْنَةِ كانَ وَقُوداً لَها

3. One who ignites the fire of sedition will become fuel for it.

٤ــ مِنْ أعْظَمِ المِحَنِ دَوامُ الفِتَنِ

4. One of the greatest tribulations is the continuation of strife.

٥ــ قَدْلَعَمْري يَهْلِكُ فِي لَهَبِ الفِتْنَةِ المُؤْمِنُ وَ يَسْلَمُ فيها غَيْرُ المُسْلِمِ

5. 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.

المفتون

THE ONE WHO IS ENTHRALLED

١ــ ما كُلُّ مَفْتُون يُعاتَبُ

1. Not everyone who is enthralled [by ignorance] is to be reproached.[9]

[9] 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

CHIVALRY

الفتوّة

1. Chivalry is a gift that is granted and a harm that is restrained.

١ــ اَلفُتُوَّةُ نائِلٌ مَبْذُولٌ وَ أذىً مَكْفُوفٌ

2. The human being has not been adorned with anything more beautiful than chivalry.

٢ــ ما تَزَيَّنَ الإنْسانُ بِزِينَة أجْمَلَ مِنَ الفُتُوَّةِ

3. The order of chivalry is being tolerant of the mistakes of one's brothers and fulfilling one's obligation towards his neighbours.

٣ــ نِظامُ الفُتُوَّةِ اِحْتِمالُ عَثَراتِ الإخْوانِ وَ حُسْنُ تَعَهُّدِ الجيرانِ

WICKEDNESS AND IMMORALITY

الفُجورُ وَ محاضر الفُسوق

1. 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.

١ــ اَلْفُجُورُ دارُ حِصْن ذَلِيل لايَمْنَعُ أهْلَهُ وَ لايُحْرِزُ مَنْ لَجَأَ إلَيْهِ

2. Beware of immoral gatherings, for indeed they anger the Most Merciful and take you to the fire of hell.

٢ــ إيّاكَ وَمَحاضِرَ الفُسُوقِ فَإنَّها مُسْخِطَةٌ لِلرَّحْمنِ مُصْلِيَةٌ لِلنِّيرانِ

3. Wickedness is from the traits of the disbelievers.

٣ــ اَلفُجُورُ مِنْ شِيَمِ الكُفّارِ

4. Verily the wicked comprise of all the oppressive and treacherous people.

٤ــ إنَّ الفُجّارَ كُلُّ ظَلُوم خَتُور

5. The wicked is one who declares [his sins] openly.

٥ــ اَلفاجِرُ مُجاهِرٌ

Sa'd ibn Abī Waqqāṣ, Muḥammad ibn Maslamah and 'Abdullah ibn 'Umar when they refused to join him in the Battle of Jamal. It signifies his displeasure at their excuse for not joining the battle as this statement is used when one finds his admonition falling on deaf ears (*al-Amthāl wal-Ḥikam* p.442, 443).

٦ــ اَلفاسِقُ لاغيبَةَ لَهُ

6. There is no [sin for] backbiting for the [openly] corrupt.

٧ــ اَلفَجُورُ لاتَقِيَّةَ لَهُ

7. The immoral person has no [sense of] caution.

٨ــ دُوَلُ الفُجّارِ مَذَلَّةُ الأبْرارِ

8. The reign of the wicked is the [cause of] abasement of the virtuous.

٩ــ فِرُّوا كُلَّ الفِرارِ مِنَ الفاجِرِ الفاسِقِ

9. Flee far away from the wicked, immoral one.

١٠ــ قَطيعَةُ الفاجِرِ غُنْمٌ

10. The cutting off ties with an immoral person is a gain.

١١ــ لَيْسَ مَعَ الفُجُورِ غَناءٌ

11. There is no affluence with immorality.

١٢ــ يَنْبَغي لِمَنْ عَرَفَ الفُجّارَ أنْ لايَعْمَلَ عَمَلَهُمْ

12. It behoves one who knows the wicked not to act like them.

١٣ــ مُذيعُ الفاحِشَةِ كَفاعِلِها

13. The one who publicizes an immoral act is like the one who has committed it.

الفحش

OBSCENITY

١ــ اِحْذَرْ فُحْشَ القَوْلِ وَ الكِذْبَ فَإنَّهُما يُزْرِيانِ بِالقائِلِ

1. Be careful of obscene language and lies, for indeed they degrade the speaker.

٢ــ سَفَهُكَ عَلى مَنْ فَوْقَكَ جَهْلٌ مُرْد

2. Using obscene language with one who is above you is destructive ignorance.

٣ــ سَفَهُكَ عَلى مَنْ دُونَكَ جَهْلٌ مُزْر

3. Using obscene language with one who is below you is abasing ignorance.

٤ــ سَفَهُكَ عَلى مَنْ في دَرَجَتِكَ نِقارٌ كَنِقارِ الديكَيْنِ وَ هِراشٌ كَهِراشِ الكَلْبَيْنِ وَ لَنْ يَفْتَرِقا

4. Using obscene language with one who is at your level is a pecking like the pecking of two cockerels, and a quarrelling like the

إلاّ مَجْرُوحَيْنِ أوْ مَفْضُوحَيْنِ وَ لَيْسَ ذلِكَ فِعْلُ الحُكَماءِ وَ لاسُنَّةُ العُقَلاءِ وَ لَعَلَّهُ أنْ يَحْلُمَ عَنْكَ فَيَكُونَ أوْزَنَ مِنْكَ وَ أكرَمَ وَأنْتَ أنْقَصُ مِنْهُ وَ أَلأَمُ

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.

٥ــ مَنْ سافَهَ شُتِمَ

5. One who uses obscene language is reviled.

٦ــ مَنْ كَثُرَسَفَهُهُ اُسْتُرْذِلَ

6. One whose obscenity increases is regarded as vile.

٧ــ ما أفْحَشَ كَريمٌ قَطُّ

7. An honourable person never uses obscene language, ever.

٨ــ لاأوْقَحَ مِنْ بَذِيّ

8. There is none more shameless than the one who utters obscenities.

٩ــ إنَّ الْفُحْشَ وَ التَّفَحُّشَ لَيْسا مِنْ خَلائِقِ الإسْلامِ

9. Indeed obscene language and vulgarities are not from the morals of Islam.

١٠ــ مَنْ أفْحَشَ شَفى حُسّادَهُ

10. One who uses obscene language cures [the envy of] his enviers [and brings them joy].

١١ــ ما أفْحَشَ حَليمٌ

11. The one who is forbearing does not use obscene language.

١٢ــ ما تَسابَّ إثْنانِ إلاّ غَلَبَ اَلأَمُهُما

12. Two people never insult each other except that the one who is more wicked of the two prevails.

PRIDE AND BOASTING

الفخر والتفاخر

١ــ ما لابْنِ آدَمَ وَ الفَخْرَ وَ أوَّلُهُ نُطْفَةٌ وَ آخِرُهُ جيفَةٌ لايَرْزُقُ نَفْسَهُ وَلايَدْفَعُ حَتْفَهُ

1. 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!

٢ــ لاتَدُلَّنَّ بحالَة بَلَغْتَها بغَيْرِ آلَة وَ لاتَفْخِرَنَّ بمَرْتَبَة نِلْتَها مِنْ غَيْرِ مَنْقَبَة فَإنَّ ما يَبْنيهِ الإتِّفاقُ يَهْدِمُهُ الاِسْتِحْقاقُ

2. 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.

٣ــ لاحُمْقَ أعْظَمُ مِنَ الفَخْرِ

3. There is no foolishness greater than arrogance.

٤ــ يَنْبَغي أنْ يَكُونَ التَّفاخُرُ بعَلِيِّ الهِمَمِ وَ الوَفاءِ بالذِّمَمِ وَ المُبالَغَةِ في الكَرَمِ لابِبَوالِي الرِّمَمِ وَ رَذائِلِ الشِّيَمِ

4. 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.

٥ــ اَلاِفْتِخارُ مِنْ صِغَرِ الأقْدارِ

5. Boastfulness stems from the smallness of [one's] status [and worth].

٦ــ إيّاكَ وَ مُساماةَ اللّهِ سُبْحانَهُ في عَظَمَتِهِ فَإنَّ اللّهَ تَعالى يُذِلُّ كُلَّ جَبّار وَيُهينُ كُلَّ مُخْتال

6. Beware of contesting with Allah, the Glorified, in His greatness, for Allah, the Most High, abases every tyrant and belittles every boaster.

الفَرَج وإنتظار الفرج

RELIEF AND WAITING FOR RELIEF

١ــ أضْيَقُ ما يَكُونُ الحَرَجُ أقْرَبُ ما يَكُونُ الفَرَجُ

1. The more restricting [and difficult] the hardship, the closer the relief.

٢ــ أقْرَبُ ما يَكُونُ الفَرَجُ عِنْدَ تَضايُقِ الأمْرِ

2. The time when relief is closest is when the affair becomes unbearable.

٣ــ عِنْدَ اِنْسِدادِ الفُرَجِ تَبْدُومَطالِعُ الفَرَجِ

3. When the openings [and ways] get blocked, the rays of relief begin to appear.

٤ــ عِنْدَ تَناهِي الشَّدائِدِ يَكُونُ تَوَقُّعُ الفَرَجِ

4. When the difficulties reach their peak, there is hope for relief.

٥ــ أوَّلُ العِبادَةِ اِنْتِظارُ الفَرَجِ بِالصَّبْرِ

5. The first act of worship is waiting for relief with patience.

٦ــ تَوَقُّعُ الفَرَجِ إحْدىَ الراحَتَيْنِ

6. Expecting relief is one of the two comforts.

الفرح والإبتهاج

HAPPINESS AND JOY

١ــ كَمْ مِنْ فَرَح أفْضى بِهِ فَرَحُهُ إلى حُزْن مُخَلَّد

1. How many a joyful [person] has been driven by his joy towards perpetual sorrow.

٢ــ لاتَفْرَحْ بِما هُوَ آت

2. Do not be joyful about that which is coming [to you].

٣ــ لاتَفْرَحَنَّ بِسَقْطَةِ غَيْرِكَ فَإنَّكَ لاتَدْري ما يُحْدِثُ بِكَ الزَّمانُ.

3. Never be joyful about the downfall of others for verily you do not know what time will do to you.

٤ــ لاتَبْتَهِجَنَّ بِخَطاءِ غَيْرِكَ فَإنَّكَ لَنْ تَمْلِكَ الإصابَةَ أبَداً

4. Do not be happy with the mistake of others, for indeed you will not always be correct.

الفرار إلى اللّه

FLEEING TO ALLAH

١ــ فِرُّوا إلَى اللّهِ سُبْحانَهُ وَ لاتَفِرُّوا مِنْهُ فَإنَّهُ مُدْرِكُكُمْ وَ لَنْ تُعْجِزُوهُ

1. Flee towards Allah, the Glorified, and do not flee away from Him, for indeed He will find you and you will not escape Him.

OPPORTUNITY AND ITS LOSS

الفرصة وفوتها

1. Not everything that has gone comes back.

١ــ لَيْسَ كُلُّ غائِب يَؤُوبُ

2. One who takes advantage of [unexpected] opportunities remains safe from distress.

٢ــ مَنْ غافَصَ الفُرَصَ أمِنَ الغُصَصَ

3. 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.

٣ــ مَنْ وَجَدَ مَوْرِداً عَذْباً يَرْتَوي مِنْهُ فَلَمْ يَغْتَنِمْهُ يُوشِكُ أنْ يَظْمَأَ وَ يَطْلُبَهُ فَلا يَجِدُهُ

4. Many a lost thing is such that it cannot be regained.

٤ــ رُبَّ فائِت لايُدْرَكُ لِحاقُهُ

5. 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].

٥ــ رُبَّ ساع سَريع نَجا وَ طالِب بَطيء رَجا

6. The return of an opportunity [that is lost] is far off and unlikely.

٦ــ عَوْدُ الفُرْصَةِ بَعيدٌ مَرامُها

7. Seize the opportunity when it arises, for indeed you will not get it [again] after you lose it.

٧ــ غافِصِ الفُرْصَةَ عِنْدَ إمْكانِها فَإنَّكَ غَيْرُ مُدْرِكِها بَعْدَ فَوْتِها

8. Breathe before the necks are strangled, and yield before being driven violently.

٨ــ تَنَفَّسُوا قَبْلَ ضيقِ الخِناقِ وَ انْقادُوا قَبْلَ عُنْفِ السِّياقِ

9. Take the respite of the days, protect the boundaries of Islam, and anticipate the sudden attack of death.

٩ــ خُذُوا مَهَلَ الأيّامِ وَ حُوطُواْ قَواصِيَ الإسْلامِ وَ بادِرُوا هُجُومَ الحِمامِ

10. May Allah have mercy on the one who takes the benefit of respite [and

١٠ــ رَحِمَ اللّهُ امْرَءاً إغْتَنَمَ المَهَلَ وَ بادَرَ العَمَلَ وَ أكْمَشَ مِنْ وَجَل

opportunity], hastens towards good deeds and cowers out of fear [of Allah].

١١ــ اَلفُرْصَةُ سَريعَةُ الفَوْتِ وَ بَطيئَةُ العَوْدِ

11. Opportunity is quick to pass on and slow to return.

١٢ــ السّاعاتُ تَخْتَرِمُ الأعْمارَ وَ تُدْني مِنَ البَوارِ

12. The [passing of] hours diminishes lifetimes and bring [one] closer to annihilation.

١٣ــ اِرْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ وَ وَطِّ المَنْزِلَ قَبْلَ حُلُولِكَ

13. Arrange an abode for yourself before your descent and prepare the dwelling before your arrival.

١٤ــ اِجْعَل زَمانَ رَخائِكَ عُدَّةً لأيّامِ بَلائِكَ

14. Make your time of comfort a [means of] preparation for the days of your tribulation.

١٥ــ اَلفُرَصُ خُلَسٌ

15. Opportunities are things that are [meant to be] seized.

١٦ــ اَلفَوْتُ غُصَصٌ

16. Loss [of opportunities] are [a cause of] distress.

١٧ــ اَلفُرْصَةُ غُنْمٌ

17. Opportunity is a booty.

١٨ــ اَلفَوْتُ حَسَراتٌ مُحْرِقاتٌ

18. Loss [of opportunity leads to] burning regrets.

١٩ــ اَلفائِتُ لايَعُودُ

19. The lost [opportunity] does not return.

٢٠ــ إضاعَةُ الفُرْصَةِ غُصَّةٌ

20. Losing an opportunity is distressful.

٢١ــ أوْقاتُ السُّرُورِ خُلْسَةٌ

21. Times of happiness are short-lived.

٢٢ــ اَلفُرَصُ تَمُرُّ مَرَّ السَّحابِ

22. Opportunities pass by like the passing of clouds.

٢٣ــ إذا لَمْ يَكُنْ ما تُريدُ فَأَرِدْ ما يَكُونُ

23. When what you want does not happen, then want what happens [and be satisfied with it].

٢٤ــ إذا أمْكَنَتِ الفُرْصَةُ فَانْتَهِزْها فَإنَّ إضاعَةَ الفُرْصَةِ غُصَّةٌ

24. When the opportunity arises, then seize it, for indeed wasting an opportunity leads to distress.

٢٥ــ اِنْتَهِزُوا فُرَصَ الخَيْرِ فَإنَّها تَمُرُّ مَرَّ السَّحابِ

25. Seize good opportunities, for indeed they pass by [quickly] like the passing of clouds.

٢٦ــ أشَدُّ الغُصَصِ فَوْتُ الفُرَصِ

26. The greatest distress is [caused by] loss of opportunities.

٢٧ــ إنَّ ماضِيَ يَوْمِكَ مُنْتَقِلٌ وَ باقِيَهُ مُتَّهَمٌ فَاغْتَنِمْ وَقْتَكَ بِالعَمَلِ

27. 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.

٢٨ــ إنَّ الفُرَصَ تَمُرُّ مَرَّ السَّحابِ فَانْتَهِزُوها إذا أمْكَنَتْ في أبْوابِ الخَيْرِ وَإلاّ عادَتْ نَدَماً

28. 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.

٢٩ــ ثَمَرَةُ الفَوْتِ نَدامَةٌ

29. The fruit of loss [of opportunity] is regret.

٣٠ــ لِكُلِّ شَيْءٍ فَوْتٌ

30. For everything there is a passing away.

٣١ــ مَعَ الفَوْتِ تَكُونُ الحَسْرَةُ

31. With loss there is regret.

٣٢ــ لاحَسْرَةَ كَالفَوْتِ

32. There is no regret like loss [of an opportunity].

٣٣ــ لاتَنْفَعُ العُدَّةُ إذا مَا انْقَضَتِ المُدَّةُ

33. Preparation does not benefit when the time has elapsed.

٣٤ــ ماضي يَوْمِكَ فائِتٌ وَ آتيهِ مُتَّهَمٌ وَ وَقْتُكَ مُغْتَنَمٌ فَبادِرْ فيهِ فُرْصَةَ الإمْكانِ وَ إيّاكَ أنْ تَثِقَ بِالزَّمانِ

34. What has passed of your day is lost, 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.

٣٥ــ فِي الفَوْتِ حَسْرَةٌ وَ (أوْ) مَلامَةٌ

35. In loss [of opportunity] there is regret and (or) blame.

٣٦ــ في كُلِّ وَقْت فَوْتٌ

36. In every moment there is loss.

٣٧ــ قَدْ تُصابُ الفُرْصَةُ

37. At times an opportunity may arise.

٣٨ــ لَنْ تُدْرِكَ ما زُوِيَ عَنْكَ فَأجْمِلْ فِي المُكْتَسَبِ

38. You will never attain that which has been taken away from you so be moderate in your acquisition.

٣٩ــ لَيْسَ كُلُّ فُرْصَة تُصابُ

39. Not every opportunity can be realized.

٤٠ــ مَنْ قَعَدَ عَنِ الفُرْصَةِ أعْجَزَهُ الفَوْتُ

40. One who lets an opportunity pass by is crippled by its loss.

٤١ــ مَنْ أخَّرَ الفُرْصَةَ عَنْ وَقْتِها فَلْيَكُنْ عَلى ثِقَة مِنْ فَوْتِها

41. Whoever delays taking an opportunity at the right time, then let him be sure that he will lose it.

٤٢ــ مَنْ ناهَزَ الفُرْصَةَ أمِنَ الغُصَّةَ

42. One who seizes the opportunity is saved from distress.

٤٣ــ ما كُلُّ غائِب يَؤُوبُ

43. Not everything that disappears comes back.

٤٤ــ مَنْ تَقاعَسَ إعْتاقَ

44. One who tarries lets [the opportunity] go.

الفرائِض والنوافل

THE OBLIGATORY AND RECOMMENDED ACTS

١ــ المُتَقَرِّبُ بِأداءِ الفَرائِضِ وَ النَّوافِلِ مُتَضاعِفُ الأرْباحِ

1. The one who seeks nearness [to Allah] by performing the obligatory and the recommended [acts], doubles his gain.

٢ــ إنَّ اللّهَ سُبْحانَهُ فَرَضَ عَلَيْكُمْ فَرائِضَ فَلا تُضَيِّعُوها وَ حَدَّ لَكُمْ حُدُوداً فَلا تَعْتَدُوها

2. Verily Allah, the Glorified, has made the obligatory [acts] incumbent upon you, so do not neglect them; and has delimited

وَنَهاكُمْ عَنْ أشْياءَ فَلا تَنْتَهِكُوها وَسَكَتَ عَنْ أشْياءَ وَ لَمْ يَدَعْها نِسْياناً فَلا تَتَكَلَّفُوها

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.

٣ــ إنَّ مَنْ شَغَلَ نَفْسَهُ بِالمَفْرُوضِ عَلَيْهِ عَنِ المَضْمُونِ لَهُ وَ رَضِيَ بِالمَقْدُورِ عَلَيْهِ وَ لَهُ كانَ أكْثَرَ النّاسِ سَلامَةً في عافِيَة وَ رِبْحاً في غِبْطَة وَغَنيمَةً في مَسَرَّة

3. 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.

٤ــ إنَّكَ إنِ اشْتَغَلْتَ بِفَضائِلِ النَّوافِلِ عَنْ أداءِ الفَرائِضِ فَلَنْ يَقُومَ فَضْلٌ تَكْسِبُهُ بِفَرْض تُضَيِّعُهُ

4. 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.

٥ــ إذا أضَرَّتِ النَّوافِلُ بِالفَرائِضِ فَارْفُضُوها

5. When recommended acts come in the way of obligatory actions, then abandon them.

٦ــ عَلَيْكَ بِحِفْظِ كُلِّ أمْر لاتُعْذَرُ بِإضاعَتِهِ

6. It is upon you to preserve every matter that you cannot be excused for neglecting.

٧ــ قَضاءُ اللَّوازِمِ مِنْ أفْضَلِ المَكارِمِ

7. Fulfilling the obligatory is from the most noble of actions.

٨ــ لاعِبادَةَ كَأداءِ الفَرائِضِ

8. There is no worship like the performing of obligatory acts.

٩ــ لاقُرْبَةَ بِالنَّوافِلِ إذا أضَرَّتْ بِالفَرائِضِ

9. No closeness is achieved through recommended actions if they hamper the obligatory actions.

10. 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.

١٠ــ لاتَقْضِ نافِلَةً في وَقْتِ فَريضَة إبْدَأْ بِالفَريضَةِ ثُمَّ صَلِّ ما بَدا لَكَ٧

NEGLECT

التفريط

1. Be wary of neglect for verily it causes censure.

١ــ اِحْذَرُوا التَّفْريطَ فَإنَّهُ يُوجِبُ المَلامَةَ

2. Neglect is an affliction of the capable.

٢ــ اَلتَفْريطُ مُصيبَةُ القادِرِ

3. The fruit of neglect is censure.

٣ــ ثَمَرَةُ التَّفْريطِ مَلامَةٌ

4. Counter neglect with judiciousness [and resoluteness].

٤ــ ضادُّوا التفْريطَ بِالحَزْمِ

IDLENESS

الفَراغ

1. From idleness comes inclination towards [vain] desire.

١ــ مِنَ الفَراغِ تَكُونُ الصَّبْوَةُ

2. With idleness there is inclination towards [vain] desire.

٢ــ مَعَ الفَراغِ تَكُونُ الصَّبْوَةُ

SEPARATION AND ISOLATION

الفرقة والتفرقة

1. Beware of separation [from the people], for indeed the one who is isolated from the people is [a target] for Satan.

١ــ إيّاكَ وَ الفُرْقَةَ فَإنَّ الشّاذَّ مِنَ النّاسِ لِلشَّيْطانِ

2. Beware of separation, for indeed the one who is isolated from the people of truth is

٢ــ إيّاكُمْ وَ الفُرْقَةَ فَإنَّ الشّاذَّ عَنْ أهْلِ الحَقِّ لِلشَّيْطانِ كَما أنَّ الشّاذَّ مِنَ الغَنَمِ لِلذِّئْبِ

[prey] for Satan just as the lonely sheep is [prey] for the wolf.

3. The worst endeavour is separating two close friends.

٣ــ بِئْسَ السَّعْيُ اَلتَّفْرِقَةُ بَيْنَ الأليفَيْنِ

4. For every gathering there is separation.

٤ــ لِكُلِّ جَمْع فُرْقَةٌ

5. Remain with the community and eschew separation.

٥ــ اِلْزَمُوا الجَماعَةَ وَ اجْتَنِبُوا الفُرْقَةَ

FABRICATION OF LIES

الإفتراء

1. Destroyed is the one who makes a [wrongful] claim, and unsuccessful is the one who fabricates [a lie].

١ــ هَلَكَ مَنِ ادَّعى وَ خابَ مَنِ افْتَرى

CORRUPTION

الفساد

1. One who is pleased by corruption is displeased by the Hereafter.

١ــ مَنْ سَرَّهُ الفَسادُ ساءَهُ المَعادُ

2. There is no rectitude with corruption.

٢ــ لاصَلاحَ مَعَ إفْساد

3. One who corrupts [his relationship] with Allah will not be upright with anyone.

٣ــ مَنْ فَسَدَ مَعَ اللّهِ لَمْ يَصْلُحْ مَعَ أحَد

4. Do not corrupt the thing whose rectitude is important for you.

٤ــ لاتُفْسِدْ ما يَعْنيكَ صَلاحُهُ

INDOLENCE AND LASSITUDE

الفَشَلُ وَ الفَتْرَة

1. Indolence is deficiency.

١ــ اَلفَشَلُ مَنْقَصَةٌ

٢ــ تَداوَمِنْ داءِ الفَتْرَةِ فِي قَلْبِكَ بِعَزِيمَة وَمِنْ كَرَى الْغَفْلَةِ فِي ناظِرِكَ بِيَقْظَة

2. Cure the ailment of lassitude in your heart through determination and the slumber of negligence in your eyes through alertness.

الفضيحة

IGNOMINY

١ــ عارُ الفَضيحَةِ يُكَدِّرُ حَلاوَةَ اللَّذَّةِ

1. The shame of ignominy embitters the sweetness of pleasure.

الفضائل والرَّذائِل

VIRTUES AND VICES

١ــ أكْرِهْ نَفْسَكَ عَلَى الفَضائِلِ فَإنَّ الرَّذائِلَ أنْتَ مَطْبُوعٌ عَلَيْها

1. Compel yourself to [acquire] virtues, for indeed you have a natural propensity for vices.

٢ــ اَلارْتِقاءُ إلَى الفَضائِلِ صَعْبٌ مُنْج

2. Ascending towards virtues is a hardship that saves.

٣ــ يُنْبِئُ عَنْ فَضْلِكَ عِلْمُكَ وَ عَنْ إفْضالِكَ بَذْلُكَ

3. Your knowledge conveys your merit and your generosity tells of your kindness.

٤ــ إذَا اتَّقَيْتَ المُحَرماتِ وتَوَرَّعْتَ عَنِ الشُّبَهاتِ وَ أدَّيْتَ المَفْرُوضاتِ وَتَنَفَّلْتَ بِالنَّوافِلِ فَقَدْ أكْمَلْتَ فِي الدِّينِ اَلفَضائِلَ

4. 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.

٥ــ رَأْسُ الفَضائِلِ مُلْكُ الغَضَبِ وَ إماتَةُ الشَّهْوَةِ

5. The peak of [all] merits is controlling anger and eradicating lustful desires.

٦ــ عِنْدَ تَعاقُبِ الشَّدائِدِ تَظْهَرُ فَضائِلُ الإنْسانِ

6. During successive hardships the virtues of a person become manifest.

٧ــ عُنْوانُ فَضيلَةِ المَرْءِ عَقْلُهُ وَ حُسْنُ خُلْقِهِ

7. The symbol of a person's merit is his intelligence and good character.

٨ــ غايَةُ الفَضائِلِ العَقْلُ

8. The highest of all merits is intelligence.

٩ــ غايَةُ الفَضائِلِ العِلْمُ

9. The highest of all merits is knowledge.

١٠ــ فَضْلُ الرَّجُلِ يُعْرَفُ مِنْ قَوْلِهِ

10. The merit of a man is known from his speech.

١١ــ اَلفَضِيلَةُ بِحُسْنِ الكَمالِ وَمَكارِمِ الأفْعالِ لابِكَثْرَةِ المالِ وَ جَلالَةِ الأعْمالِ

11. Merit is [acquired] by perfection [of character] and noble deeds, not through excessive wealth and eminent feats.

١٢ــ اَلفَضيلَةُ غَلَبَةُ العادَةِ

12. Virtue is overcoming [one's bad] habit.

١٣ــ فَخْرُ المَرْءِ بِفَضْلِهِ لابِأصْلِهِ

13. The pride of a man is by his merit, not because of his origin [and lineage].

١٤ــ فَضيلَةُ الإنْسانِ بَذْلُ الإحْسانِ

14. The merit of a person is [lies in] doing good to others.

١٥ــ فازَ بِالفَضيلَةِ مَنْ غَلَبَ غَضَبَهُ وَمَلَكَ نَوازِعَ شَهْوَتِهِ

15. He who overcomes his anger and controls the impulses of his lustful desires has acquired virtue.

١٦ــ كَفى بِالمَرْءِ فَضيلَةً أنْ يُنَقِّصَ نَفْسَهُ

16. It suffices as a merit for a man to humble himself.

١٧ــ كَمالُ الفَضائِلِ شَرَفُ الخَلائِقِ

17. The perfection of virtues is [in] honourable qualities.

١٨ــ لِلإنْسانِ فَضيلَتانِ: عَقْلٌ وَ مَنْطِقٌ فَبِالعَقْلِ يَسْتَفيدُ وَ بِالمَنْطِقِ يُفيدُ

18. The human being has two merits: intellect and speech; he derives benefit through his intellect and benefits others by his speech.

١٩ــ لَيْسَتِ الأنْسابُ بِالآباءِ وَ الأُمَّهاتِ لكِنَّها بِالفَضائِلِ المَحْمُوداتِ

19. Lineage is not defined by the fathers and mothers, rather [it is defined] by the praiseworthy merits.

٢٠ــ مَنْ قَلَّتْ فَضائِلُهُ ضَعُفَتْ وَسائِلُهُ

20. One whose merits are few, his means are weak.

٢١ــ مِنْ أحْسَنِ الفَضْلِ قَبُولُ عُذْرِالجاني

21. From the best of merits is accepting the excuse of the wrongdoer.

٢٢ــ مِنْ فَضْلِ الرَّجُلِ أنْ لا يَمُنَّ بِمَا احْتَمَلَهُ حِلْمُهُ

22. It is from the merit of a man not to put the one whom he has been forbearing with under obligation.

٢٣ ــ مِنْ أفْضَلِ الفَضائِلِ اِصْطِناعُ الصَّنايِعِ وَبَثُّ المَعْرُوفِ

23. Performing good deeds and spreading goodness are from the greatest virtues.

٢٤ــ بِاكْتِسابِ الفَضائِلِ يُكْبَتُ المُعادي

24. Through the gaining of merits the enemy is subdued.

٢٥ــ جِماعُ الفَضْلِ فِي اصْطِناعِ الحُرِّ وَ الإحْسانِ إلى أهْلِ الخَيْرِ

25. The consolidation of merits is in doing good to the freeman and being kind to the people of virtue.

٢٦ــ حِفْظُ اللِّسانِ وَ بَذْلُ الإحْسانِ مِنْ أفْضَلِ فَضائِلِ الإنْسانِ

26. Safeguarding the tongue and doing good to others are from the best merits of a human being.

٢٧ــ كُنْ مُتَّصِفاً بِالفَضائِلِ مُتَبَرِّءً مِنَ الرَّذائِلِ

27. Become distinguished by virtues and renounce vices.

٢٨ــ أفْضَلُ الفَضائِلِ بَذْلُ الرَّغائِبِ وَ إسْعافُ الطَّالِبِ وَ الإجْمالُ فِي المَطالِبِ

28. The best of virtues is granting the wishes and fulfilling the needs of the seeker and being moderate in what one seeks.

٢٩ــ أفْضَلُ الفَضائِلِ صِلَةُ الهاجِرِ وَ إيناسُ النّافِرِ وَ الأخْذُ بِيَدِ العاثِرِ

29. The best of virtues is establishing ties with the one who has distanced himself, being cordial with the one who is averse, and holding the hand of the one who stumbles.

٣٠ــ إنَّما يَعْرِفُ الفَضْلَ لأهْلِ الفَضْلِ أُولُوا

30. Verily only the virtuous know the merit of the people of virtue.

الفَضْلِ

٣١ــ يُسْتَدَلُّ عَلى فَضْلِكَ بِعَمَلِكَ وَعَلى كَرَمِكَ بِبَذْلِكَ

31. Your virtue is proven by your action and your munificence by your open-handedness.

الفضول

THE SUPERFLUOUS

١ــ شَرُّ ما شَغَلَ بِهِ المَرْءُ وَقْتَهُ الفُضُولُ

1. The worst thing which a person occupies his time with is the superfluous.

٢ــ ضِياعُ العُقُولِ في طَلَبِ الفُضُولِ

2. The wastage of intellects is in seeking the superfluous.

٣ــ مَنْ أمْسَكَ عَنِ الفُضُولِ عَدَّلَتْ رَأْيَهُ العُقُولُ

3. Whoever restrains himself from the superfluous, his view is harmonized by the intellects.

٤ــ مَنِ اشْتَغَلَ بِالفُضُولِ فاتَهُ مِنْ مُهِمِّهِ المَأْمُولُ

4. Whoever occupies himself with the superfluous, the important matter that he hopes for eludes him.

الفِطْنَةُ

ASTUTENESS

١ــ اَلفِطْنَةُ بِالبَصيرَةِ

1. Astuteness is [gained] through discernment.

٢ــ اَلفِطْنَةُ هِدايَةٌ

2. Astuteness is [a means of attaining] guidance.

الفقد

LOSS

١ــ اَلفَقْدُ أحْزانٌ

1. Loss is [a cause of] sorrows.

POVERTY

الفقر

1. 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.

١ــ اَلفَقْرُ صَلاحُ المُؤمِنِ وَ مُريحُهُ مِنْ حَسَدِ الجيرانِ وَ تَمَلُّقِ الإخْوانِ وَ تَسَلُّطِ السُّلْطانِ

2. Verily poverty is disgracer for the soul, a confounder of the intellect, and a bringer of sorrows.

٢ــ إنَّ الفَقْرَ مِذَلَّةٌ لِلنَّفْسِ مِدْهَشَةٌ لِلْعَقْلِ جالِبٌ لِلْهُمُومِ

3. Poverty causes forgetfulness.

٣ــ اَلفَقْرُ يُنسي

4. Poverty is the adornment of faith.

٤ــ اَلفَقْرُ زينَةُ الإيمانِ

5. The grave is better than poverty.

٥ــ اَلقَبْرُ خَيْرٌ مِنَ الفَقْرِ

6. Poverty with debt is [like] a red death.

٦ــ اَلفَقْرُ مَعَ الدَّيْنِ اَلْمَوْتُ الأحْمَرُ

7. Poverty disables the astute one from [presenting] his argument.

٧ــ اَلفَقْرُ يُخْرِسُ الفَطِنَ عَنْ حُجَّتِهِ

8. Poverty in one's homeland is like being a stranger in it.

٨ــ اَلفَقْرُ فِي الوَطَنِ غُرْبَةٌ

9. Extreme poverty is better than disgraceful affluence.

٩ــ اَلفَقْرُ الفادِحُ أجْمَلُ مِنَ الغِنَى الفاضِحِ

10. True poverty and wealth are [determined] after presenting [the account of] one's deeds before Allah, the Glorified.

١٠ــ اَلفَقْرُ وَ الغِنى بَعْدَ العَرْضِ عَلَى اللّهِ سُبْحانَهُ

11. Love of poverty earns piety.

١١ــ حُبُّ الفَقْرِ يَكْسِبُ الوَرَعَ

12. Many a poverty turns into with lasting affluence.

١٢ــ رُبَّ فَقْر عادَ بِالغِنَى الْباقي

13. The disadvantage of poverty is more

١٣ــ ضَرَرُ الفَقْرِ أحْمَدُ مِنْ أشَرِ الغِنى

praiseworthy than the arrogant insolence of wealth.

14. Poverty of the soul is the worst poverty.

١٤ــ فَقْرُ النَّفْسِ شَرُّ الفَقْرِ

15. All [forms of] poverty can be redressed except the poverty of foolishness.

١٥ــ كُلُّ فَقْر يُسَدُّ إلاّ فَقْرَ الحُمْقِ

16. Whoever manifests his poverty, lowers his status.

١٦ــ مَنْ أظْهَرَ فَقْرَهُ أذَلَّ قَدْرَهُ

17. The hardships of poverty are preferable to facing humiliation.

١٧ــ مُقاساةُ الإقْلالِ وَ لامُلاقاةُ الإذلالِ

18. There is no poverty with good management.

١٨ــ لافَقْرَ مَعَ حُسْنِ تَدْبير

19. The most apprising complaint is that which is enunciated by manifest affliction.

١٩ــ أبْلَغُ الشَّكوى ما نَطَقَ بِهِ ظاهِرُ البَلْوى

20. The little that one is in need of is better than the plenty that one is needless of.

٢٠ــ قَليلٌ يُفْتَقَرُ إلَيْهِ خَيْرٌ مِنْ كَثير يُسْتَغْنى عَنْهُ

21. There is no shame in being far away from one's hometown; the only shame is being indigent in one's one hometown.

٢١ــ لَيْسَ فِي الغُرْبَةِ عارٌ إنَّما العارُ فِي الوَطَنِ اَلاِفْتِقارُ

22. One who pretends to be poor, becomes poor.

٢٢ــ مَنْ تَفاقَرَ اِفْتَقَرَ

23. Displaying neediness gives rise to poverty.

٢٣ــ إظْهارُ التَّباوُسِ يَجْلِبُ الفَقْرَ

24. Poverty with debt is the greatest wretchedness.

٢٤ــ اَلفَقْرُ مَعَ الدَّيْنِ اَلشَّقاءُ الأكْبَرُ

THE PAUPER

الفقير وأقسامه

1. The pauper who is satisfied is saved

١ــ اَلْفَقيرُ الرّاضي ناج مِنْ حَبائِلِ إبْلِيسَ وَ

الغَنِيُّ واقِعٌ فِي حَبائِلِهِ

from the traps of Satan, whereas the rich person falls into his snares.

٢ــ أمْقَتُ العِبادِ إلَى اللّهِ اَلْفَقيرُ المَزْهُوُّ وَ الشَّيْخُ الزّانِ وَ العالِمُ الفاجِرُ

2. The most hated of servants in the sight of Allah are: the pauper who is haughty, the elderly fornicator and the immoral scholar.

٣ــ أكْثَرُ النّاسِ حُمْقاً الفَقيرُ المُتَكَبِّرُ

3. The most foolish of people is the arrogant pauper.

٤ــ أغْنَى النّاسِ فِي الآخِرَةِ أفْقَرُهُمْ فِي ا لدُّنيا

4. The richest people in the Hereafter are the poorest of them in this world.

٥ــ اَلفَقيرُ فِي الوَطِنِ غُرْبَةٌ (مُمْتَهَنٌ)

5. The poor person is [like] a stranger (or is scorned) in his hometown.

٦ــ اَلمُقِلُّ غَريبٌ فِي بَلْدَتِهِ

6. The needy person is a stranger in his own homeland.

٧ــ جالِسِ الفُقَراءَ تَزْدَدْ شُكْراً

7. One who sits in the company of the poor increases in [his] gratitude.

٨ــ رُبَّ فَقير أغْنى مِنْ كُلِّ غَنِيّ

8. Many a poor person is wealthier than all the rich people.

٩ــ غِنَى الفَقيرِ قَناعَتُهُ

9. The wealth of a poor person is his contentment.

١٠ــ كَمْ مِنْ فَقِير يُفْتَقَرُ إلَيْهِ

10. How many a poor person is needed by someone else.

١١ــ كَمْ مِنْ فَقير غَنِيّ وَ غَنِيّ مُفْتَقِر

11. How many a poor person is rich and [how many] a rich person is needy.

١٢ــ مَنْ أَلَحَّ عَلَيْهِ الفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلِ: لاحَوْلَ وَ لاقُوَّةَ إلاّ بِاللّهِ العَلِيِّ العَظيمِ

12. One who is overcome by poverty should frequently recite: There is no might and no power but by [the will of] Allah, the Most High, the Most Mighty.

١٣ــ مِنَ الواجِبِ عَلَى الفَقيرِ أنْ لايَبْذُلَ مِنْ

13. It is obligatory on the poor that he should not put forward his request [to

غَيْرِاضْطِرار سُؤالَهُ

others] unless he has no other choice.

١٤ــ مُلُوكُ الدُّنْيا وَ الآخِرَةِ الفُقَراءُ الرّاضُونَ

14. The kings of this world and the Hereafter are the poor who are satisfied [with what they have].

١٥ــ أفْقَرُ النّاسِ مَنْ قَتَّرَ عَلى نَفْسِهِ مَعَ الغِنى وَ السَّعَةِ وَ خَلَّفَهُ لِغَيْرِهِ

15. 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].

١٦ــ رُبَّ فَقير أعَزُّ مِنْ أسَد

16. Many a poor person is mightier than a lion.

الفقه والفقهاء

THE LEARNED SCHOLARS

١ــ اَلفَقِيهُ كُلُّ الفَقيهِ مَنْ لَمْ يُقَنِّطِ النّاسَ مِنْ رَحْمَةِ اللّهِ وَ لَمْ يُؤْيِسْهُمْ مِنْ رَوْحِ اللّهِ

1. The true scholar is one who neither makes people lose hope in the mercy of Allah nor cause them to despair of the comfort of Allah.

٢ــ آفَةُ الفُقَهاءِ عَدَمُ الصِّيانَةِ

2. The bane of scholars is not safeguarding themselves [from error].

٣ــ إذا تَفَقَّهَ الرَّفيعُ تَواضَعَ

3. When the elevated one becomes learned, he shows humility.

٤ــ إذا تَفَقَّهَ الوَضيعُ تَرَفَّعَ

4. When the vile one becomes a scholar, he considers himself to be above [others].

٥ــ إذا فَقِهْتَ فَتَفَقَّهْ في دينِ اللّهِ

5. When you [wish to] learn, then become learned in the religion of Allah.

الفكر والمتفكّر

THINKING AND THE THINKER

١ــ أفْكِرْ تَسْتَبْصِرْ

1. Think and you will perceive.

٢ــ أصْلُ العَقْلِ الفِكْرُ وَ ثَمَرَتُهُ السَّلامَةُ

2. The root of wisdom is reflection, and its fruit is wellbeing.

٣ــ أصْلُ السَّلامَةِ مِنَ الزَّلَلِ اَلفِكْرُ قَبْلَ الفِعْلِ وَ الرَّوِيَّةُ قَبْلَ الكَلامِ

3. The root of safety from error is thinking before acting, and reflecting before speaking.

٤ــ إنَّ النّاظِرَ بالقَلْبِ اَلعامِلَ بالبَصَرِ يَكُونُ مُبْتَدَأُ عَمَلِهِ أنْ يَنْظُرَ عَمَلَهُ عَلَيْهِ أمْ لَهُ فَإنْ كانَ لَهُ مَضى فيهِ وَ إنْ كانَ عَلَيْهِ وَقَفَ عَنْهُ

4. 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.

٥ــ اَلفِكْرُ يَهْدي اَلصِّدْقُ يُنْجي

5. Thinking guides, truth saves.

٦ــ اَلفِكْرُ عِبادَةٌ

6. Contemplation is worship.

٧ ــ اَلفِكْرُ رُشْدٌ اَلغَفْلَةُ فَقْدٌ

7. Contemplation is [a means to] right guidance, heedlessness is [a cause of] loss.

٨ــ اَلفِكْرُ يُنيرُ اللُبَّ

8. Contemplation illuminates the mind.

٩ــ اَلحِيلَةُ فائِدَةُ الفِكْرِ

9. The benefit of thinking is finding solutions.

١٠ــ اَلفِكْرُ يَهْدي إلَى الرَّشادِ

10. Thinking guides [one] towards the way of right guidance.

١١ــ اَلفِكْرُ نُزْهَةُ المُتَّقينَ

11. Thinking is the recreation of the God-fearing.

١٢ــ اَلفِكْرُ يُفيدُ الحِكْمَةَ

12. Contemplation leads to gaining wisdom.

١٣ــ اَلفِكْرَةُ مِراةٌ صافِيَةٌ

13. Thought is a gleaming mirror.

١٤ــ اَلفِكْرُ جَلاءُ العُقُولِ

14. Thinking is the polish of the minds.

١٥ــ التَّفَكُّرُ في آلاءِ اللّهِ نِعْمَ العِبادَةُ

15. Thinking about the bounties of Allah is the best worship.

١٦ــ اَلفِكْرُ في غَيْرِ الحِكْمَةِ هَوَسٌ

16. Thinking outside [the bounds of] wisdom is folly.

١٧ــ اَلفِكْرُ فِي الخَيْرِ يَدْعُو إلَى العَمَلِ بِهِ

17. Thinking about good [action] invites one to act upon it.

١٨ــ اَلفِكْرُ فِي العَواقِبِ يُنْجي مِنَ المَعاطِبِ

18. Thinking about the consequences saves one from places of destruction.

١٩ــ إذا قَدَّمْتَ الفِكْرَ في جَميعِ أفْعالِكَ حَسُنَتْ عَواقِبُكَ في كُلِّ أمْرٍ

19. When you precede all your actions with thought [and deliberation], your outcomes will be good in all matters.

٢٠ــ بِالفِكْرِ تَصْلُحُ الرَّوِيَّةُ

20. By thinking, deliberation is improved.

٢١ــ بِتَكَرُّرِ الفِكْرِ يَنْجابُ الشَّكُّ

21. By repeated thinking [and contemplation], doubt is dispelled.

٢٢ــ بِالفِكْرِ تَنْجَلي غَياهِبُ الأُمُورِ

22. Through contemplation the darkness [and ambiguity] of matters get clarified.

٢٣ــ بِتَكْرارِ الفِكْرِ تَسْلَمُ العَواقِبُ

23. By repeated thinking the outcomes become sound.

٢٤ــ بِالنَّظَرِ فِي العَواقِبِ تُؤْمَنُ المَعاطِبُ

24. By considering the consequences, one is saved from harm.

٢٥ــ تَمْييزُ الباقي مِنَ الفاني مِنْ أشْرَفِ النَّظَرِ

25. Distinguishing the everlasting from the perishing is from the noblest discernment.

٢٦ــ تَفَكَّرْ قَبْلَ أنْ تَعْزِمَ وَ شاوِرْ قَبْلَ أنْ تُقْدِمَ وَ تَدَبَّرْ قَبْلَ أنْ تَهْجُمَ

26. Think before you decide, consult before you proceed and ponder before you rush forward.

٢٧ــ تَفَكُّرُكَ يُفيدُكَ الاِسْتِبْصارَ وَ يُكْسِبُكَ الاِعْتِبارَ

27. Your thinking leads to your gaining insight, and acquiring lessons [from the past].

٢٨ــ ثَمَرَةُ الفِكْرِ اَلسَّلامَةُ

28. The fruit of reflection is wellbeing.

٢٩ــ دَوامُ الفِكْرِ وَالحَذَرِ يُؤْمِنُ الزَّلَلَ وَ يُنْجي مِنَ الغِيَرِ

29. Continuous reflection and caution protects from error and saves from the vicissitudes of time.

٣٠ــ رَحِمَ اللّهُ امْرَءاً تَفَكَّرَ فَاعْتَبَرَ وَ اعْتَبَرَ فَأبْصَرَ

30. May Allah have mercy on the person who reflects and then takes lesson, and who takes lesson and hence perceives [the reality of things].

٣١ــ رَأْسُ الاِسْتِبْصارِ الفِكْرَةُ

31. The cornerstone of insight is contemplation.

٣٢ــ رَوِّ قَبْلَ العَمَلِ تَنْجُ مِنَ الزَّلَلِ

32. Deliberate before acting and you will be saved from error.

٣٣ــ رَوِّ قَبْلَ الفِعْلِ لاتُعابُ بِما تَفْعَلُ

33. Deliberate before [taking] action [and] you will not be criticized for what you do.

٣٤ــ رَوِيَّةُ المُتَأنّي أفْضَلُ مِنْ بَديهَةِ العَجِلِ

34. The deliberation of the slow is better than the impulsiveness of the hasty.

٣٥ــ طُولُ الفِكْرِ يُحْمِدُ العَواقِبَ وَ يَسْتَدْرِكُ فَسادَ الأُمُورِ

35. Lengthy contemplation makes the end results praiseworthy and prevents the corruption of matters.

٣٦ــ طُولُ التَّفْكيرِ يُصْلِحُ عَواقِبَ التَّدبيرِ

36. Lengthy contemplation improves the outcomes of planning.

٣٧ــ طُولُ التَّفْكيرِ يَعْدِلُ رَأْيَ المُشيرِ

37. Lengthy consideration equals [benefitting from] the opinion of the advisor.

٣٨ــ عَلَيْكَ بِالفِكْرِ فَإنَّهُ رُشْدٌ مِنَ الضَّلالِ وَ مُصْلِحُ الأعْمالِ

38. You must reflect, as this is [means of] a guidance from error and a rectifier of deeds.

٣٩ــ فِكْرُ العاقِلِ هِدايَةٌ

39. The thought of an intelligent person is guidance.

٤٠ــ فِكْرُ الجاهِلِ غِوايَةٌ

40. The thought of an ignorant person is misguidance.

٤١ــ فِكْرُ ساعَة قَصيرَة خَيْرٌ مِنْ عِبادَة طَويلَة

41. Thinking for a short while is better than prolonged worship.

٤٢ــ فِكْرُكَ يَهْديكَ إلَى الرَّشادِ وَ يَحْدُوكَ عَلى إصْلاحِ المَعادِ

42. Your contemplation guides you to the right path and motivates you to improve your Hereafter.

٤٣ــ فِكْرُ المَرْءِ مِرْآةٌ تُريهِ حُسْنَ عَمَلِهِ مِنْ قُبْحِهِ

43. A man's thinking is a mirror that shows him his good actions from his bad ones.

٤٤ــ فَضْلُ فِكْر وَ تَفَهُّم أنْجَعُ مِنْ فَضْلِ تَكْرار وَ دِراسَة

44. The merit of thinking and understanding is more beneficial than the merit of revision and study.

٤٥ــ فِكْرُكَ فِي الطّاعَةِ يَدْعُوكَ إلَى العَمَلِ بِها

45. Your thinking about worship prompts you to act upon it.

٤٦ــ فِكْرُكَ فِي المَعْصِيَةِ يَحْدُوكَ عَلَى الوُقُوعِ فيها

46. Your thinking about sin drives you to fall into it.

٤٧ــ فَتَفَكَّرُوا أيُّهَا النّاسُ وَ تَبَصَّرُوا وَ اعْتَبِرُوا وَ اتَّعِظُوا وَ تَزَوَّدُوا لِلآخِرَةِ تَسْعَدُوا

47. So think, O people, and observe; take lesson and seek advice, and acquire provisions for the Hereafter, [for by this] you will attain felicity.

٤٨ــ قَدِّرْ ثُمَّ اقْطَعْ وَفَكِّرْ ثُمَّ انْطِقْ وَ تَبَيَّنْ ثُمَّ اعْمَلْ

48. Measure and then cut, think and then speak, verify and then act.

٤٩ــ كَيْفَ تَصْفُو فِكْرَةُ مَنْ يَسْتَديمُ الشِّبَعَ

49. How can the thought of one who is always sated be pure?

٥٠ــ كَفى بِالفِكْرِ رُشْداً

50. Contemplation is sufficient for right guidance.

٥١ــ لَيْسَ كُلُّ مَنْ رَمى يُصيبُ

51. Not everyone who shoots hits the target.

٥٢ــ مَنْ تَأمَّلَ اعْتَبَرَ

52. One who ponders [about the past] learns a lesson [from it].

٥٣ــ مَنْ طالَ فِكْرُهُ حَسُنَ نَظَرُهُ

53. One whose thinking is prolonged, his observation becomes good.

٥٤ــ مَنْ كَثُرَتْ فِكْرَتُهُ حَسُنَتْ عاقِبَتُهُ

54. One whose thinking increases, his end result becomes good.

٥٥ــ مَنْ طالَتْ فِكْرَتُهُ حَسُنَتْ بَصيرَتُهُ

55. One whose thought is prolonged, his discernment becomes good.

٥٦ــ مَنْ أعْمَلَ فِكْرَهُ أصابَ جَوابُهُ

56. One who puts his mind to work arrives at the correct answer.

٥٧ــ مَنْ فَكَّرَ قَبْلَ العَمَلِ كَثُرَ صَوابُهُ

57. One who thinks before acting, his accuracy increases.

٥٨ــ مَنْ ضَعُفَتْ فِكْرَتُهُ قَوِيَتْ غِرَّتُهُ

58. One whose thinking is weak, his inattention [and gullibility] is strong.

٥٩ــ مَنْ تَفَكَّرَ في ذاتِ اللّهِ تَزَنْدَقَ

59. One who reflects on the essence of Allah apostatizes.

٦٠ــ مَنْ فَكَّرَ فِي العَواقِبِ أمِنَ المَعاطِبَ

60. One who thinks about the consequences is saved from [places of] destruction.

٦١ــ مَنْ كَثُرَ فِكْرُهُ فِي المَعاصِي دَعَتْهُ إلَيْها

61. One who thinks a lot about sins is pulled towards [committing] them.

٦٢ــ مَنْ كَثُرَ فِكْرُهُ فِي اللَّذّاتِ غَلَبَتْ عَلَيْهِ

62. One who thinks a lot about [worldly] pleasures is overpowered by them.

٦٣ــ مَنْ فَكَّرَ أبْصَرَ العَواقِبَ

63. One who reflects, perceives the outcomes.

٦٤ــ مَنْ أسْهَرَ عَيْنَ فِكْرَتِهِ بَلَغَ كُنْهَ هِمَّتِهِ

64. One who keeps his mind's eye awake reaches the height of his endeavour.

٦٥ــ مَنْ تَفَكَّرَ في عَظَمَةِ اللّهِ أبْلَسَ

65. One who reflects on the majesty of Allah loses hope.

٦٦ــ مَنْ كانَتْ لَهُ فِكْرَةٌ فَلَهُ في كُلِّ شَيْءٍ عِبْرَةٌ

66. One who thinks and reflects learns a lesson from everything.

٦٧ــ ما ذَلَّ مَنْ أحْسَنَ الفِكْرَ

67. He who excels in thinking never gets humiliated.

٦٨ــ لاعِبادَةَ كَالتَّفْكيرِ

68. There is no worship like contemplation.

٦٩ــ لارُشْدَ كَالفِكْرِ

69. There is no [means to] right guidance like reflection.

٧٠ــ لافِكْرَ لِمَنْ لاَاعْتِبارَ لَهُ

70. One who does not take lessons [from the past] does not reflect.

٧١ــ اَلفِكْرُ فِي العَواقِبِ يُؤْمِنُ مَكْرُوهَ النَوائِبِ

71. Thinking about the consequences [of one's action] saves one from unpleasant calamities.

٧٢ــ اَلفِكْرُ أحَدُ الهِدايَتَيْنِ

72. Thinking is one of the two means of guidance.

٧٣ــ اَلتَّفَكُّرُ في مَلَكُوتِ السَّماواتِ وَالأرْضِ عِبادَةُ المُخْلَصينَ

73. Thinking about the kingdom of the heavens and earth is the worship of the sincere ones.

٧٤ــ اَلفِكْرُ فِي الأمْرِ قَبْلَ مُلابَسَتِهِ يُؤْمِنُ الزَّلَلَ

74. Thinking about a matter before undertaking it saves one from error.

٧٥ــ اَلفِكْرُ يُوجِبُ الاِعْتِبارَ وَ يُؤْمِنُ العِثارَ وَ يُثْمِرُ لاِسْتِظْهارَ

75. Thinking leads to taking lesson, saves one from missteps and bears the fruit of precaution.

٧٦ــ اِفْكِرْ تُفِقْ

76. Reflect and you will awaken [and become alert].

٧٧ــ اَلفِكْرُ يَهْدي إلَى الرُّشْدِ

77. Contemplation guides [one] to the right path.

SUCCESSFULNESS

الفلاح

1. One who is pleased by that which harms him will not be successful.

١ــ لايُفْلِحُ مَنْ يَسُرُّهُ ما يُضِرُّهُ

2. The successful one is he who [either] spreads his wings or remains peaceful and enjoys ease.

٢ــ المُفْلِحُ مَنْ نَهَضَ بِجَناح أوِ اسْتَسْلَمَ فَاسْتَراحَ

LEAVING THE MATTER TO ALLAH

تفويض الأمر إلى اللّه

1. Whoever leaves his matter to Allah, He resolves it (for him).

١ــ مَنْ فَوَّضَ أمْرَهُ إلَى اللّهِ سَدَّدَهُ

UNDERSTANDING

الفَهْم

1. Understanding is [achieved] though intelligence.

١ــ اَلْفَهْمُ بِالفِطْنَةِ

2. Understanding is a sign of knowledge.

٢ــ اَلفَهْمُ آيَةُ العِلْمِ

3. One who tries to understand, understands.

٣ــ مَنْ تَفَهَّمَ فَهِمَ

4. One who tries to understand increases [his understanding].

٤ــ مَنْ تَفَهَّمَ اِزْدادَ

5. One who understands learns the depth of knowledge.

٥ــ مَنْ فَهِمَ عَلِمَ غَوْرَ العِلْمِ

6. One who is not granted understanding by Allah, the Glorified, does not benefit from the advice of any adviser.

٦ــ مَنْ عَدِمَ الفَهْمَ عَنِ اللّهِ سُبْحانَهُ لَمْ يَنْتَفِعْ بِمَوْعِظَةِ واعِظ

7. One who possesses understanding does not become needy.

٧ــ مَاافْتَقَرَ مَنْ مَلَكَ فَهْماً

باب القاف

القبور

GRAVES

١ــ جاوِرِ (جاوِزِ) القُبُورَ تَعْتَبِرْ

1. Stay near (or pass by) the graves and you will learn a lesson.

٢ــ نِعْمَ الصِّهْرُ القَبْرُ

2. How excellent a son-in-law the grave is!

اِسْتقبال الأُمُور

FACING ISSUES

١ــ مَنِ اسْتَقْبَلَ الأُمُورَ أبْصَرَ

1. One who faces [and anticipates] issues [with thought and reflection], perceives.

الإقبال والإقبال على اللّه

TURNING TOWARDS ALLAH

١ــ إنَّكُمْ إنْ أقْبَلْتُمْ عَلَى اللّهِ أقْبَلْتُمْ وَ إنْ أدْبَرْتُمْ عَنْهُ أدْبَرْتُمْ

1. Verily if you turn towards Allah you have progressed, and if you turn away from Him, you have regressed.

٢ــ بِالإقْبالِ تُطْرَدُ النُّحُوسُ

2. By turning towards [Allah] misfortunes are warded off.

٣ــ حُسْنُ الاِخْتيارِ وَ اِصْطِناعُ الأحْرارِ وَ فَضْلُ الاِسْتِظْهارِ مِنْ دَلائِلِ الإقْبالِ

3. Making a good choice, doing good to the freemen and taking adequate precaution [or support] are from the signs of turning [to Allah].

٤ــ لِكُلِّ إقْبال إدْبارٌ

4. For every advance [and progress] there is a retreat [and a regress].

٥ــ مِنْ عَلاماتِ الإقْبالِ اِصْطِناعُ الرِّجالِ

5. One of the signs of turning [towards Allah] is doing good to the people.

٦ــ مِنْ عَلاماتِ الإقْبالِ: سَدادُ الأقْوالِ وَ الرِّفْقُ

6. From the signs of turning [to Allah] are:

correctness of speech and kindness in actions.

فِي الأفْعالِ

MARTYRDOM IN THE WAY ALLAH

القتل في سَبيل اللّه

1. 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.

١ــ إنَّ أكْرَمَ المَوتِ القَتْلُ وَ الَّذي نَفْسي بيَدِهِ لألْفُ ضَرْبَة بِالسَّيْفِ أهْوَنُ (عَلَيَّ) مِنْ ميتَة عَلَى الفِراشِ

PLUNGING IN

الاقتحام

1. One who plunges into the depths of the sea, drowns.

١ــ مَنِ اقْتَحَمَ اللُّجَجَ غَرِقَ

POWER AND MIGHT

القدرة والاقتدار

1. Dominating the weak and the slave are from the exigencies (or wickedness) of power.

١ــ اَلتَّسَلُّطُ عَلَى الضَّعيفِ وَ المَمْلُوكِ مِنْ لُزُومِ (لُؤْمِ) القُدْرَةِ

2. Power manifests the praiseworthy and blameworthy qualities [of an individual].

٢ــ اَلْقُدْرَةُ تُظْهِرُ مَحْمُودَ الخِصالِ وَ مَذْمُومَها

3. The bane of power is withholding favour.

٣ــ آفَةُ القُدْرَةِ مَنْعُ الإحْسانِ

4. The bane of might is aggression and defiance.

٤ــ آفَةُ الاِقْتِدارِ اَلبَغْيُ وَ العُتُوُّ

5. Power makes one forget [about] self-preservation.

٥ــ اَلْقُدْرَةُ تُنْسِي الحَفيظَةَ

٦ــ إذا كَثُرَتِ القُدْرَةُ قَلَّتِ الشَّهْوَةُ

6. When power increases, desire decreases.

٧ــ إذا قَلَّتِ المَقْدُرَةُ كَثُرَ التَّعَلُّلُ بِالمَعاذِيرِ

7. When [one's] capability is reduced, the offering of excuses increases.

٨ــ زَكاةُ القُدْرَةِ الإنْصافُ

8. The alms-tax of power is even-handedness.

٩ــ مِنْ أحْسَنِ أفْعالِ القادِرِ أنْ يَغْضِبَ فَيَحْلُمَ

9. One of the best actions of the powerful person is for him to show forbearance when he is angry.

القَدْر

STATUS AND WORTH

١ــ مَنْ جَهِلَ قَدْرَهُ عَدا طَوْرَهُ

1. One who does not know his worth, transgresses his limits.

٢ ــ مَنْ وَقَفَ عِنْدَ قَدْرِهِ أكْرَمَهُ النّاسُ

2. One who remains within his rank [and does not overstep his limits] is honoured by the people.

٣ــ مَنْ تَعَدّى حَدَّهُ أهانَهُ النّاسُ

3. One who oversteps his limits is humiliated by the people.

٤ــ مَنْ جَهِلَ مَوْضِعَ قَدَمِهِ عَثُرَ بِدَواعِي نَدَمِهِ

4. One who is ignorant about the place where he steps is made to stumble by the reasons of his regret.

٥ــ مَنِ اقْتَصَرَ عَلى قَدْرِهِ كانَ أبْقى لَهُ

5. One who limits himself to his [rightful] status, it will be more lasting for him.

٦ــ مَنْ جَهِلَ قَدْرَهُ جَهِلَ كُلَّ قَدْر

6. One who is ignorant of his own worth does not know anyone's worth.

٧ــ مَنْ عَرَفَ قَدْرَهُ لَمْ يُضَعْ بَيْنَ النّاسِ

7. One who knows his worth is not disparaged among the people.

٨ــ ما هَلَكَ مَنْ عَرَفَ قَدْرَهُ

8. He who knows his worth does not get ruined.

9. He who oversteps his limits has not used his intellect.

٩ــ ما عَقَلَ مَنْ عَدا طَوْرَهُ

10. How good it is for a servant to know his status and not to overstep his limits!

١٠ــ نِعِمّا لِلْعَبْدِ أنْ يَعْرِفَ قَدْرَهُ وَ لايَتَجاوَزَ حَدَّهُ

11. Ruined is the one who does not know his status.

١١ــ هَلَكَ مَنْ لَمْ يَعْرِفْ قَدْرَهُ

12. Do not do that which will degrade your status.

١٢ــ لاتَفْعَلْ ما يَضَعُ قَدْرَكَ

13. There is no ignorance greater than transgressing [beyond] one's status.

١٣ــ لاجَهْلَ أعْظَمُ مِنْ تَعَدِّي القَدْرِ

14. One who transgresses his limits and his status has no intelligence.

١٤ــ لاعَقْلَ لِمَنْ يَتَجاوَزُ حَدَّهُ وَقَدْرَهُ

15. May Allah have mercy on the one who knows his status and does not overstep his limits.

١٥ــ رَحِمَ اللّهُ امْرَءً عَرَفَ قَدْرَهُ وَ لَمْ يَتَعَدَّ طَوْرَهُ

16. 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.

١٦ــ لاتُسْرِعَنَّ إلى أرْفَعِ مَوْضِعٍ فِي المَجْلِسِ فَإنَّ المَوْضِعَ الَّذي تُرْفَعُ إلَيْهِ خَيْرٌ مِنَ المَوْضِعِ الَّذي تُحَطُّ عَنْهُ

UNDERTAKING

الإقدام

1. Do not undertake that which you are afraid of being incapable of.

١ــ لاتُقْدِمْ عَلى ما تَخْشَى العَجْزَ عَنْهُ

2. Do not close a door which you are unable to open.

٢ــ لاتُغْلِقْ باباً يُعْجِزُكَ اِفْتِتاحُهُ

TO FOLLOW

الاقتداء

1. 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.

١ــ إذا عَلَوْتَ فَلا تُفَكِّرْ فيمَنْ دُونَكَ مِنَ الجُهّالِ وَ لكِنِ اقْتَدِ بِمَنْ فَوْقَكَ مِنَ العُلَماءِ

2. 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.

٢ــ إذا أنْكَرْتَ مِنْ عَقْلِكَ شَيْئاً فَاقْتَدِ بِرَأْيِ عاقِلٍ يُزيلُ ما أنْكَرْتَهُ

THE QUR'AN

القرآن

1. The Qur'an is the better of the two forms of guidance.

١ــ اَلْقُرْآنُ أفْضَلُ الهِدايَتَيْنِ

2. 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.

٢ــ أحْسِنُوا تِلاوَةَ القُرْآنِ فَإنَّهُ أنْفَعُ (أحْسَنُ) القَصَصِ وَ اسْتَشْفُوا بِهِ فَإنَّهُ شِفاءُ الصُّدُورِ

3. 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].

٣ــ اِتَّبِعُوا النُّورَ الَّذي لايُطْفَأُ وَ الوَجْهَ الَّذي لايَبْلى واسْتَسْلِمُوْا وَ سَلِّمُوا لأمْرِهِ فَإنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسليمِ

4. The best reminder is the Qur'an, through it the breasts are expanded and the souls are illuminated.

٤ــ أفْضَلُ الذِّكْرِ القُرْآنُ بِهِ تُشْرَحُ الصُّدُورُ وَ تَسْتَنيرُ السَّرائِرُ

5. 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

٥ــ إنَّ القُرْآنَ ظاهِرُهُ أنيقٌ وَ باطِنُهُ عَمِيقٌ لاتَفْنى عَجائِبُهُ وَ لاتَنْقَضي غَرائِبُهُ وَ لا تُكْشَفُ

الظُّلُماتُ إلاّ بِهِ

ignorance and misguidance] is not removed except through it.

٦ــ إنَّ هذا القُرْآنَ هُوَ النّاصِحُ الَّذي لايَغُشُّ والهادِي الَّذي لايُضِلُّ وَالمُحَدِّثُ الَّذي لايَكْذِبُ

6. 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.

٧ــ تَدَبَّرُوا آياتِ القُرْآنِ وَ اعْتَبِرُوا بِهِ فَإِنَّهُ أبْلَغُ العِبَرِ

7. Reflect upon the verses of the Qur'an and learn lessons from it, for indeed it is the best imparter of lessons.

٨ــ تَعَلَّمُوا القُرْآنَ فَإِنَّهُ رَبيعُ القُلُوبِ وَ اسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفاءُ الصُّدُورِ

8. 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.

٩ــ تَمَسَّكْ بِحَبْلِ القُرْآنِ وَ انْتَصِحْهُ وَ حَلِّلْ حَلالَهُ وَ حَرِّمْ حَرامَهُ وَاعْمَلْ بِعَزائِمِهِ وَ أحْكامِهِ

9. 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.

١٠ــ جَمالُ القُرآنِ البَقَرَةُ وَ آلُ عِمْرانَ

10. The charm of the Qur'an are [in the surahs] al-Baqarah and Aāl 'Imrān.

١١ــ وَ قال ـَـ عَلَيْهِ السّلامُ ـــ في ذِكْرِ القُرْآنِ: شافِعٌ مُشَفَّعٌ وَ قائِلٌ مُصَدَّقٌ

11. 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.

١٢ــ ظاهِرُ القُرْآنِ أنيقٌ وَ باطِنُهُ عَميقٌ

12. The outward aspect of the Qur'an is elegant and its inward aspect is profound.

١٣ــ عَلَيْكُمْ بِهذَا القُرْآنِ أحِلُّواحَلالَهُ وَ حَرِّمُوا حَرامَهُ وَ اعْمَلُوا بِمُحْكَمِهِ وَ رُدُّوا مُتَشابِهَهُ إلى عالِمِهِ فَإِنَّهُ شاهِدٌ عَلَيْكُمْ وَ أفْضَلُ ما بِهِ تَوَسَّلْتُمْ

13. 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.

١٤ــ فِي القُرآنِ نَبَأُ ما قَبْلَكُمْ وَ خَبَرُ ما بَعْدَكُمْ وَ حُكْمُ ما بَيْنَكُمْ

14. In the Qur'an is the information about what was before you, the news about what will come after you and the rulings regarding your present time.

١٥ــ كَفى بِالقُرْآنِ داعِياً

15. The Qur'an is sufficient as a caller [towards the right path].

١٦ــ لِيَكُنْ سَميرُكَ القُرْآنَ

16. Let your nightly conversation partner be the Qur'an.

١٧ــ لَيْسَ لأحَد بَعْدَ القُرْآنِ مِنْ فاقَة وَلا لأحَد قَبْلَ القُرْآنِ غِنىً

17. There is no poverty for anyone after the Qur'an nor is there any affluence for anyone before it.

١٨ــ مَنْ أنِسَ بِتِلاوَةِ القُرْآنِ لَمْ تُوحِشْهُ مُفارَقَةُ الإخْوانِ

18. One who feels at ease with the recitation of the Qur'an does not become lonely by the separation of his brothers.

١٩ــ مَنِ اتَّخَذَ قَوْلَ اللّهِ دَلِيلاً هُدِيَ إلَى الَّتي هِيَ أقْوَمُ

19. One who takes the word of Allah as a guide is directed to that which is most upright.

٢٠ــ مَنْ شَفَعَ لَهُ القُرْآنُ يَوْمَ القِيمَةِ شُفِّعَ فيهِ وَ مَنْ مَحَلَ بِهِ صُدِّقَ عَلَيْهِ

20. 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.

٢١ــ ما آمَنَ بِما حَرَّمَهُ القُرْآنُ مَنِ اسْتَحَلَّهُ

21. One who deems what the Qur'an has forbidden to be permissible does not believe in it.

٢٢ــ ما جالَسَ أحَدٌ هذا القُرْآنَ إلاّ قامَ بِزِيادَة أوْ نُقْصان زِيادَة في هُديً أوْ نُقْصان في عَمَيً

22. 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.

٢٣ــ قال في ذِكْرِ القُرْآنِ: نُورٌ لِمَنِ اسْتَضاءَ بِهِ وَ شاهِدٌ لِمَنْ خاصَمَ بِهِ وَ فَلَجٌ لِمَنْ حاجَّ بِهِ وَ عِلْمٌ لِمَنْ وَعى وَ حُكْمٌ لِمَنْ قَضى

23. 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 for one who is attentive and a judgment for one who judges.

٢٤ــ في وَصْفِ القُرْآنِ: هُوَ الَّذي لاتَزيغُ بِهِ الأهْواءُ وَلاتَلْتَبِسُ بِهِ الشُّبَهُ وَالآراءُ

24. 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.

٢٥ــ في وَصْفِ القُرْآنِ: هُوَ الفَصْلُ لَيْسَ بِالهَزْلِ هُوَ النّاطِقُ بِسُنَّةِ العَدْلِ وَ الآمِرُ بِالفَضْلِ هُوَ حَبْلُ اللّهِ المَتينُ وَ الذِّكْرُ الحَكيمُ هُوَ وَحْيُ اللّهِ الأمِينُ وَ حَبْلُهُ المَتينُ وَ هُوَ رَبيعُ القُلُوبِ وَ يَنابيعُ العِلْمِ وَ هُوَ الصِّراطُ المُسْتَقيمُ هُوَ هُدىً لِمَنِ ائْتَمَّ بِهِ وَزينَةٌ لِمَنْ تَحَلّى بِهِ وَ عِصْمَةٌ لِمَنِ اعْتَصَمَ بِهِ وَ حَبْلٌ لِمَنْ تَمَسَّكَ بِهِ

25. 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.

٢٦ــ لاتَستَشْفِيَنَّ بِغَيْرِ القُرْآنِ فَإنَّهُ مِنْ كُلِّ داء شاف

26. Do not seek a cure from other than the Qur'an, for indeed it is a cure for all ailments.

٢٧ ــ وقالَ في وَصْفِ القُرْآنِ: لاتَفْنى عَجائِبُهُ وَ لاتَنْقَضي غَرائِبُهُ وَ لاتَنْجَلى الشُّبَهاتُ إلاّ بِهِ

27. 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.

28. The people of the Qur'an are the people of Allah and His special servants.

٢٨ــ أهْلُ القُرْآنِ أهْلُ اللّهِ وَ خاصَّتُهُ

THE NEAR ONE

القريب

1. The near one may [at times] become distanced.

١ــ قَدْ يَبْعُدُ القريب

ATTAINING NEARNESS TO ALLAH

التقرب إلى اللّه

1. 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].

١ــ التَّقَرُّبُ إلَى اللّهِ تَعالى بِمَسْئَلَتِهِ وَ إلَى النّاسِ بِتَرْكِها

2. Address your complaints to one who is capable of sufficing you.

٢ــ اِجْعَلْ شَكْواكَ إلى مَنْ يَقْدِرُ عَلى غِناكَ

3. Seek nearness to Allah, the Glorified, for verily He brings closer those who seek nearness to Him.

٣ــ تَقَرَّبْ إلَى اللّهِ سُبْحانَهُ فَإنَّهُ يُزْلِفُ المُتَقَرِّبينَ إلَيْهِ

4. Seek nearness to Allah, the Glorified, through prostration (sujūd), bowing (rukū'), submission to His majesty and reverence (or subservience).

٤ــ تَقَرَّبْ إلَى اللّهِ سُبْحانَهُ بِالسُّجُودِ وَ الرُّكُوعِ وَ الخُضُوعِ لِعَظَمَتِهِ وَ الخُشُوعِ (الخُنُوعِ)

5. Nothing brings one closer to Allah, the Glorified, except copious prostration (sujūd) and bowing (rukū').

٥ــ لا يُقَرِّبُ مِنَ اللّهِ سُبْحانَهُ إلاّ كَثْرَةُ السُّجُودِ وَ الرُّكُوعِ

ADMISSION AND CONFESSION OF ONE'S SINS

الإقرار والإعتراف بالذّنب

١ــ ما أخْلَقَ مَنْ عَرَفَ رَبَّهُ أنْ يَعْتَرِفَ بِذَنْبِهِ

1. How appropriate it is for one who knows his Lord to admit his sins.

٢ــ نِعْمَ شافِعُ المُذْنِبِ الإقْرارُ

2. The best intercessor for a sinner is [his] admission [of guilt].

٣ــ لاَاعْتِذارَ أمْحى لِلذَّنْبِ مِنَ الإقرارِ

3. There is no apology that wipes out sins more than admission [of one's guilt].

٤ــ يُسْتَثْمَرُ العَفْوُ بِالإقْرارِ أكْثَرَ مِمّا يُسْتَثْمَرُ بِالاِعْتِذارِ

4. Pardon bears more fruit with admission [of one's guilt] than it does with giving excuses.

٥ــ اَلاِعْتِرافُ شَفيعُ الجاني

5. Confession is the intercessor of the wrongdoer.

٦ــ الإقْرارُ اِعْتِذارٌ

6. Admission [of one's guilt] is [a means of] seeking pardon.

إقْراض اللّه

LENDING TO ALLAH

١ــ مَنْ أقْرَضَ اللّهَ جَزاهُ

1. One who gives a loan to Allah is recompensed by Him.

٢ــ اِغْتَنِمْ مَنِ اسْتَقْرَضَكَ في حالِ غِناكَ لِيَجْعَلَ قَضاءَهُ (قَضاهُ) في يَوْمِ عُسْرَتِكَ

2. 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.

قرع الباب

KNOCKING THE DOOR

١ــ مَنِ اسْتَدامَ قَرْعَ البابِ وَ لَجَّ وَ لَجَ

1. One who continues knocking the door insistently [eventually] enters through it.

THE [ALLOTTED] SHARE

القِسْم

1. The most bountiful share is good health.

١ــ أوْفَرُ القِسْمِ صِحَّةُ الجِسْمِ

2. The most pleasant share is contentment and good health.

٢ــ أهْنَأُ الأقْسامِ اَلقَناعَةُ وَ صِحَّةُ الأجْسامِ

3. The wealthiest of people is one who is pleased with what Allah has allotted to him.

٣ــ أغْنَى النّاسِ اَلرّاضي بِقِسْمِ اللّهِ

4. 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.

٤ــ بِتَقْديرِ أقْسامِ اللّهِ لِلْعِبادِ قامَ وَزْنُ العالَمِ وَ تَمَّتْ هذِهِ الدُّنْيا لاِهْلِها

5. One who trusts in the allotment of Allah does not blame Him with regards to sustenance.

٥ــ مَنْ وَثِقَ بِقِسْمِ اللّهِ لَمْ يَتَّهِمْهُ فِي الرِّزْقِ

6. 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?

٦ــ لاتَحْمِلْ عَلى يَوْمِكَ هَمَّ سَنَتِكَ كَفاكَ كُلَّ يَوْم ما قُدِّرَ لَكَ فيهِ فَإنْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ فَإنَّ اللّهَ سُبْحانَهُ سَيَأْتيكَ في كُلِّ غَد جَديد بِما قَسَمَ لَكَ وَإنْ لَمْ تَكُنْ مِنْ عُمْرِكَ فَما هَمُّكَ بِما لَيْسَ لَكَ

HARD-HEARTEDNESS

القسوة

1. Counter hard-heartedness with gentleness.

١ــ ضادُّوا القَسْوَةَ بِالرِّقَّةِ

2. Hard-heartedness is from the greatest wretchedness.

٢ــ مِنْ أعْظَمِ الشَّقاوَةِ القَساوَةُ

3. There is no wickedness more ruthless than hard-heartedness.

٣ــ لالُؤْمَ أشَدُّ مِنَ القَسْوَةِ

GOALS

المقاصد

1. Lost is the one who has a goal other than Allah.

١ــ ضاعَ مَنْ كانَ لَهُ مَقْصَدٌ غَيْرُ اللّهِ

2. One whose goal is evil, his place of arrival [in the Hereafter] will be bad.

٢ــ مَنْ ساءَ مَقْصَدُهُ ساءَ مَوْرِدُهُ

MODERATION

القصد والإقتصاد

1. Moderation makes [that which is] little grow [and increase].

١ــ اَلإقْتِصادُ يُنْمِى القَليلَ

2. Moderation makes the small grow [big].

٢ــ اَلإقْتِصادُ يُنْمِى اليَسيرَ

3. Moderation [in one's expenses] is half of livelihood.

٣ــ اَلإقْتِصادُ نِصْفُ المَؤُنَةِ

4. The bane of moderation is stinginess.

٤ــ آفَةُ الإقْتِصادِ البُخْلُ

5. Be moderate in [your] affairs, for whoever is moderate, the burden of his expenses is lightened.

٥ــ خُذِ القَصْدَ فِي الأُمُورِ فَمَنْ أخَذَ القَصْدَ خَفَّتْ عَلَيْهِ المُؤَنُ

6. Our way is moderation and our practice is right guidance.

٦ــ طَريقَتُنا اَلقَصْدُ وَسُنَّتُنا اَلرُّشْدُ

7. You must be moderate in your affairs, for the one who deviates from moderation is unjust and one who takes to it is just.

٧ــ عَلَيْكَ بِالقَصْده فِي الأُمُورِ فَمَنْ عَدَلع عَنِ القَصْدِ جارَ وَ مَنْ أخَذَ بِهِ عَدَلَ

8. Espouse moderation, for indeed it is the most helpful thing in attaining a fruitful

٨ــ عَلَيْكَ بالقَصْدِ فَإنَّهُ أعْوَنُ شَيْء عَلى حُسْنِ

العَيْشِ وَ لَنْ يَهْلِكَ امْرُؤٌ حَتّى يُؤْثِرَ شَهْوَتَهُ عَلى دينِهِ

life; and a person will never be destroyed until he prefers his lust over his faith.

٩ــ عَلَيْكُمْ بِالقَصْدِ فِي المَطاعِمِ فَإِنَّهُ أبْعَدُ مِنَ السَّرَفِ وَ أصَحُّ لِلْبَدَنِ وَ أعْوَنُ عَلَى العِبادَةِ

9. Espouse moderation in food, for indeed it is farther from extravagance, healthier for the body and more assisting in the performance of worship.

١٠ــ غايَةُ الإقْتِصادِ القَناعَةُ

10. The height of moderation is contentment.

١١ــ كُلُّ ما زادَ عَلَى الإقْتِصادِ إسْرافٌ

11. Everything that exceeds moderation is extravagance.

١٢ــ لَنْ يَهْلِكَ مَنِ اقْتَصَدَ

12. One who is moderate will never be ruined.

١٣ــ لَيْسَ فِي الإقْتِصادِ تَلَفٌ

13. There is no wastage in moderation.

١٤ــ مَنْ لَمْ يُحْسِنِ الإقْتِصادَ أهْلَكَهُ الإسْرافُ

14. One who does not practice moderation is ruined by extravagance.

١٥ــ مَنِ اقْتَصَدَ خَفَّتْ عَلَيْهِ المُؤَنُ

15. Whoever is moderate, the burden of his expenses is lightened.

١٦ــ مَنِ اقْتَصَدَ فِي الغِنى وَ الفَقْرِ فَقَدِ اسْتَعَدَّ لِنَوائِبِ الدَّهْرِ

16. One who is moderate in [both] affluence and poverty has prepared himself for the calamities of time.

١٧ــ مَنْ صَحِبَ الإقْتِصادَ دامَتْ صُحْبَةُ الغِنى لَهُ وَ جَبَرَ الإقْتِصادُ فَقْرَهُ وَخَلَلَهُ

17. Whoever adopts moderation, it will make his prosperity last and will make up for his poverty and deficiency.

١٨ــ مِنَ الإقْتِصادِ سَخاءٌ بِغَيْرِ سَرَف وَ مُرُوَّةٌ بِغَيْرِ تَلَف

18. Being generous without extravagance and magnanimous without wastefulness is part of moderation.

١٩ــ لاهَلاكَ مَعَ اقْتِصاد

19. There is no ruin with moderation.

٢٠ــ كُلُّ مُقْتَصَر عَلَيْهِ كاف

20. Everything that one is contented with,

suffices.

21. Let your riding mount be moderation and your goal be right guidance.

٢١ــ لِيَكُنْ مَرْكَبُكَ القَصْدَ وَ مَطْلَبُكَ الرُّشْدَ

ONE WHO IS NEGLECTFUL AND FALLS SHORT

التقصير والمقصّر

1. The tongue of the neglectful is short.

١ــ لِسانُ المُقَصِّرِ قَصيرٌ

2. One who falls short is deficient.

٢ــ مَنْ قَصَّرَ عابَ

3. 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.

٣ــ مَنْ قَصَّرَ في أيّامِ أمَلِهِ قَبْلَ حُضُورِ أجَلِهِ فَقَدْ خَسِرَ عُمْرَهُ وَ ضَرَّهُ أجَلُهُ

RETALIATION

القِصاص

1. 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.

١ــ اَلسَيْفُ فاتِقٌ وَ الدّينُ راتِقٌ فَالدّينُ يَأمُرُ بِالمَعْرُوفِ وَ السَّيْفُ يَنْهى عَنِ المُنْكَرِ قالَ اللّهُ تَعالى: وَ لَكُمْ فِي القِصاصِ حَياةٌ (البقرة ١٧٩)

2. And retaliation [has been ordained] as a prevention of bloodshed and the execution of punishments [has been ordained] for realising the importance of prohibitions.

٢ ــ وَ القِصاصَ حَقْناً لِلدِّماءِ وَ إقامَةَ الحُدُودِ إعْظاماً لِلْمَحارِمِ

DIVINE DECREE AND DESTINY

القضاء والقدر

1. The most severely chastised of all

١ــ أشَدُّ النّاسِ عَذاباً يَوْمَ القِيامَةِ المُتَسَخِّطُ

لِقَضاءِ اللّهِ

people on the Day of Judgment will be the one who resents the decree of Allah.

٢ــ إنَّ اللّهَ سُبْحانَهُ يُجْرِى الأُمُورَ عَلى ما يَقْضيهِ لا عَلى ما تَرْتَضيهِ

2. Verily Allah, the Glorified, manages affairs in accordance with what He decrees, not according to what pleases you.

٣ــ إنَّ اللّهَ تَعالى لَمْ يَجْعَلْ لِلْعَبْدِ وَ إنِ اشْتَدَّتْ حيلَتُهُ وَ عَظُمَتْ طَلِبَتُهُ (وَإنْ عَظُمَتْ حيلَتُهُ وَ اشْتَدَّتْ طَلِبَتُهُ) وَقَوِيَتْ مَكيْدَتُهُ أكْثَرَ مِمّا سُمِّيَ لَهُ فِي الذِّكْرِ الحَكيمِ وَ لَمْ يَحُلْ بَيْنَ العَبْدِ في ضَعْفِهِ وَ قِلَّةِ حيلَتِهِ أنْ يَبْلُغَ دُونَ ما سُمِّيَ لَهُ في الذِّكْرِ الحَكيمِ وَ إنَّ العارِفَ لِهذا العامِلَ بِهِ أعْظَمُ النّاسِ راحَةً في مَنْفَعَة وَ إنَّ التّارِكَ لَهُ وَ الشّاكَّ فيهِ لَأعْظَمُ النّاسِ شُغْلاً في مَضرَّة

3. 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 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.

٤ــ اَلمَقادِيرُ تَجْري بِخِلافِ التَّقْديرِ وَ التَّدْبيرِ

4. Divine decree works contrary to the estimations and planning [of the people].

٥ــ اَلقَدَرُ يَغْلِبُ الحاذِرَ

5. Destiny overpowers the cautious.

٦ــ اَلاِتِّكالُ عَلَى القَضاءِ أرْوَحُ

6. Reliance on [divine] decree is more comforting.

٧ــ اَلمَقاديرُ لاتُدْفَعُ بِالقُوَّةِ وَ المُغالَبَةِ

7. Devine decree cannot be repelled by strength and struggle.

٨ــ آفَةُ المَجْدِ عَوائِقُ القَضاءِ

8. The impediments of divine decree are the bane of eminence.

٩ــ إذا نَزَلَ القَدَرُ بَطَلَ الحَذَرُ

9. When the destiny descends, caution becomes nullified.

١٠ــ إذا حَلَّتِ المَقادِيرُ بَطَلَتِ التَّدابيرُ

10. When divine decree comes, the plans [of people] are nullified.

١١ــ إذا كانَ القَدَرُ لايُرَدُّ فَالاِحْتِراسخ باطِلٌ

11. When destiny cannot be repelled, then cautiousness is futile.

١٢ــ جَعَلَ اللّهُ لِكُلِّ شَيْءٍ قَدْراً وَ لِكُلِّ قَدْر أجَلاً

12. Allah has set for everything a measure, and for every measure a [specified] term.

١٣ــ في تَصاريفِ القَضاءِ عِبْرَةٌ لأُوْلِي الألْبابِ وَ النُّهى

13. In the changes brought about by divine decree there is a lesson for the people of reason and intellect.

١٤ــ قَضاءٌ مُتْقَنٌ وَ عِلْمٌ مُبْرَمٌ

14. The verdict [of Allah] is precise and His knowledge is absolute.

١٥ــ كُلُّ شَيْءٍ فيهِ حيلَةٌ إلاّ القَضاءُ

15. Everything has a way out except [what has been decided by] divine decree.

١٦ــ كَيْفَ يَرضى بِالقَضاءِ مَنْ لَمْ يَصْدُقْ يَقينُهُ

16. How can one whose certitude is not true [and firm] be pleased with the divine decree?

١٧ــ مَنْ غالَبَ الأقْدارَ غَلَبَتْهُ

17. One who seeks to overpower destiny is overcome by it.

١٨ــ مَنْ أيْقَنَ بِالقَدَرِ لَمْ يَكْتَرِثْ بِما نابَهُ

18. One who is certain about destiny is not disturbed by what befalls him.

١٩ــ مَنْ رَضِيَ بِالقَدَرِ لَمْ يَكْرُثْهُ الحَذَرُ

19. One who is pleased with what has been destined [for him] is not troubled by warning.

٢٠ــ مِحَنُ القَدَرِ تَسْبِقُ الحَذَرَ

20. The tribulations of destiny overtake precaution.

٢١ ــ نِعْمَ الطّارِدُ لِلْهَمِّ اَلاِتِّكالُ عَلَى القَدَرِ

21. The best expeller of distress is reliance on divine decree.

٢٢ــ نُزُولُ القَدَرِ يَسْبِقُ الحَذَرَ

22. The descending of destiny overtakes precaution.

٢٣ــ نُزُولُ القَدَرِ يُعْمِى البَصَرَ

23. The descending of destiny blinds the sight.

٢٤ــ يَجْرِى القَضاءُ بِالمَقادِيرِ عَلى خِلافِ الاِخْتِيارِ وَ التَّدْبيرِ

24. Destiny comes to pass in accordance with divine decree, contrary to the choice and planning [of the people].

٢٥ــ شَرُّ الأُمُورِ السَّخَطُ لِلْقَضاءِ

25. The worst of things is displeasure with the divine decree.

٢٦ــ وَسُئِلَ ــ عَلَيه السّلامُ ــ عَنِ القَدَرِ؟ فَقالَ: طَرِيقٌ مُظْلِمٌ فَلا تَسْلُكُوهُ وَ بَحْرٌ عَميقٌ فَلا تَلِجُوهُ وَ سِرُّ اللّهِ سُبْحانَهُ فَلا تَتَكَلَّفُوهُ

26. 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.

٢٧ــ اَلقَدَرُ يَغْلِبُ الحَذَرَ

27. Destiny overpowers precaution.

القضاة

JUDGES

١ــ أفْظَعُ (أقْطَعُ) شَيْء ظُلْمُ القُضاةِ

1. The most abominable (or divisive) thing is the injustice of judges.

٢ــ آفَةُ القُضاةِ الطَّمَعُ

2. The bane of judges is greed.

٣ــ شَرُّ القُضاةِ مَنْ جارَتْ أقْضِيَتُهُ

3. The worst of judges is one whose judgments are oppressive.

٤ــ وَ قالَ ــ عَلَيْهِ السّلامُ ــ في حَقِّ مَنْ ذَمَّهُ: عاش رَكّابُ عَشَوات جاهِلٌ رَكّابُ جَهالات عاد عَلى نَفْسِهِ مُزَيِّنٌ لَها سُلُوكَ المُحالاتِ وَ باطِلَ التُّرَّهاتِ

4. 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.

5. One whose judgments are oppressive, his power comes to an end.

٥ــ مَنْ جارَتْ أقْضِيَتُهُ زالَتْ قُدْرَتُهُ

BEING CUT OFF FROM ALLAH

الإنقطاع من اللّه

1. One who cuts himself off [from Allah and turns] towards other than Allah becomes wretched and faces hardship.

١ــ مَنِ انْقَطَعَ إلى غَيْرِ اللّهِ شَقِيَ وَ تَعَنّى

SITTING BACK

القاعد

1. Many a person sits back from that which would delight him.

١ــ رُبَّ قاعِد عَمّا يَسُرُّهُ

EMULATION

الإقتفاء

1. How great is the success of the one who follows in the footsteps of the Prophets!

١ــ ما أعْظَمَ فَوْزَ مَنِ اقْتَفى أثَرَ النَّبيِّينَ

THE HEART

القلب

1. It is forbidden upon every heart which is inclined to this world that God-wariness should reside in it.

١ــ حَرامٌ عَلى كُلِّ قَلْب مُتَوَلِّه بِالدُّنْيا أنْ يَسْكُنَهُ التَّقْوى

2. Wage war against these hearts [and their desires], for indeed they are quick to stumble (or get obliterated).

٢ــ حارِبُوا هذِهِ القُلُوبَ فَإنَّها سَريعَةُ العِثارِ (الدِّثار)

3. Sadness of the hearts purges the sins.

٣ــ حُزْنُ القُلُوبِ يُمَحِّصُ الذُّنُوبَ

٤ــ خُلُوُّ القَلْبِ مِنَ التَّقْوى يَمْلأُهُ مِنْ فِتَنِ الدُّنيا

4. When the heart is empty of God-wariness, it gets filled with the lures of this world.

٥ــ ذَلِّلْ قَلْبَكَ بِاليَقينِ وَ قَرِّرْهُ بِالفَناءِ وَ بَصِّرْهُ فَجايِعَ الدُّنْيا

5. Humble your heart with certitude, make it acknowledge the transience of this life, and make it see the calamities of this world.

٦ــ زينَةُ القُلُوبِ إخْلاصُ الإيمانِ

6. The adornment of the hearts is sincerity of faith.

٧ــ شَرُّ القُلُوبِ الشّاكُّ في إيمانِهِ

7. The worst of hearts is the one that doubts in its faith.

٨ــ طُوبى لِلْمُنْكَسِرَةِ قُلُوبُهُمْ مِنْ أجْلِ اللّهِ

8. Blessed are those whose hearts are broken for the sake of Allah.

٩ــ طُوبى لِمَنْ شَغَلَ قَلْبَهُ بِالفِكْرِ وَ لِسانَهُ بِالذِّكْرِ

9. Blessed is the one who occupies his heart with reflection and his tongue with remembrance [of Allah].

١٠ــ طُوبى لِمَنْ خَلا مِنَ الغِلِّ صَدْرُهُ وَ سَلِمَ مِنَ الغِشِّ قَلْبُهُ

10. Blessed is the one whose chest is void of rancour and whose heart is safe from deception.

١١ــ طُوبى لِمَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ اليَقينِ

11. Blessed is one in whose heart the coolness [and tranquillity] of certitude is made to enter.

١٢ــ طَهِّرُوا قُلُوبَكُمْ مِنْ دَرَنِ السَّيِّئاتِ تُضاعَفْ لَكُمُ الحَسَناتُ

12. Purify your hearts from the filth of evil deeds and your good deeds will be multiplied.

١٣ــ عِظَمُ الجَسَده وَ طُولُهُ لايَنْفَعُ إذا كانَ القَلْبُ خاوِياً

13. The strong muscles of the body and its height are of no benefit if the heart is empty.

١٤ــ فَاسْمَعُوا أيُّهَا النّاسُ وَعُوا وَ أحْضِرُوا آذانَ قُلُوبِكُمْ تَفْهَمُوا

14. Then listen attentively, O people, and open the ears of your hearts so that you may understand.

١٥ــ فَالصُّورَةُ صُورَةُ إنْسان وَ القَلْبُ قَلْبُ حَيَوان

15. So his appearance is [in] the form of a human being but his heart is the heart of a beast.

١٦ــ قَلْبُ الأحْمَقِ فِي فيهِ وَ لِسانُ العاقِلِ فِي قَلْبِهِ

16. The heart of a fool is in his mouth and the tongue of the intelligent one is in his heart.

١٧ــ قَلْبُ الأحْمَقِ وَراءَ لِسانِهِ وَ لِسانُ العاقِلِ وَراءَ قَلْبِهِ

17. The heart of a fool is behind his tongue, and the tongue of the intelligent one is behind his heart.

١٨ــ قُلُوبُ العِبادِ الطّاهِرَةُ مَواضِعُ نَظَرِ اللّهِ سُبْحانَهُ فَمَنْ طَهَّرَ قَلْبَهُ نَظَرَ إلَيْهِ

18. The pure hearts of the servants are places that Allah, the Glorified, looks upon [with His mercy]; so whoever purifies his heart, He will look upon it.

١٩ــ لِلْقُلُوبِ خَواطِرُ سُوء وَ العُقُولُ تَزْجُرُ عَنْها

19. There are some evil thoughts that come into the hearts, but the intellects deter one from [acting upon] them.

٢٠ــ لِيَخْشَعْ لِلّهِ سُبْحانَهُ قَلْبُكَ فَمَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَميعُ جَوارِحِهِ

20. Your heart must submit to Allah, the Glorified, for one whose heart submits, all the other parts of his body also submit.

٢١ــ (١) لَقَدْ عُلِّقَ بِنياطِ هذا الإنْسانِ بَضْعَةٌ هِيَ أعْجَبُ ما فيهِ وَ ذلِكَ القَلْبُ وَ لَهُ مَوادٌّ مِنَ الحِكْمَةِ وَ أضْدادٌ مِنْ خِلافِها (٢) فَإنْ سَنَحَ لَهُ الرَّجاءُ أذَلَّهُ الطَّمَعُ وَ إنْ هاجَ بِهِ الطَّمَعُ أهْلَكَهُ الحِرْصُ (٣) وَ إنْ مَلَكَهُ اليَأْسُ قَتَلَهُ الأسَفُ(٤) وَ إنْ عَرَضَ لَهُ الغَضَبُ اِشْتَدَّ بِهِ الغَيْظُ (٥) وَ إنْ أسْعَدَهُ الرِّضا نَسِيَ التَّحَفُّظَ (٦) وَ إنْ غالَهُ الخَوْفُ شَغَلَهُ الحَذَرُ(٧) وَ إنِ اتَّسَعَ لَهُ الأمْنُ اسْتَلَبَتْهُ الغِرَّةُ(٨) وَ إنْ أصابَتْهُ مُصِيبَةٌ فعضَحَهُ

21. 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

الجَزَعُ(٩) وَ إنْ أفادَ مالاً أطْغاهُ الْغِنى وَ إنْ عَضَّتْهُ الفاقَةُ شَغَلَهُ البَلاءُ وَ إنْ جَهَدَهُ الجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إنْ أفْرَطَ بِهِ الشِّبَعُ كَظَّتْهُ البِطْنَةُ فَكُلُّ تَقْصير بِهِ مُضِرٌّ وَ كُلُّ إفْراط لَهُ مُفْسِدٌ

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.

٢٢ــ مَنْ ماتَ قَلْبُهُ دَخَلَ النّارَ

22. One whose heart is dead enters the fire [of hell].

٢٣ــ مَنْ سَكَنَ قَلْبَهُ العِلْمُ بِاللّهِ سَكَنَهُ الغِنى عَن خَلْقِ اللّهِ

23. Whoever keeps knowledge about Allah in his heart has accommodated independence from the creation of Allah in it.

٢٤ــ وُقِرَ قَلْبٌ لَمْ يَكُنْ لَهُ أُذُنٌ واعِيَةٌ

24. Deaf is the heart that does not have an attentive ear.

٢٥ ــ لايَصْدُرُ عَنِ القَلْبِ السَّليمِ إلاّ المَعْنَى المُسْتَقيمُ

25. Nothing comes forth from a sound heart except the direct meaning.

٢٦ــ لاخَيْرَ في قَلْب لايَخْشَعُ وَ عَيْن لاتَدْمَعُ وَ عِلْم لايَنْفَعُ

26. There is no good in a heart that does not surrender, an eye that does not shed tears and knowledge that does not benefit.

٢٧ــ إنَّ لِلْقُلُوبِ خَواطِرَ سَوْء وَ العُقُولُ تَزْجُرُ مِنْها

27. Verily there are evil thoughts that come into the hearts but the intellects deters one from [acting upon] them.

٢٨ــ إنَّ هذِهِ القُلُوبَ أوْعِيَةٌ فَخَيْرُها أوْعاها لِلْخَيْرِ

28. Verily these hearts are receptacles, and the best of them are those that are most receptive to good.

٢٩ــ إنَّ هذِهِ القُلُوبَ تَمِلُّ كَما تَمِلُّ الأبْدانُ فابْتَغُوا لَها طَرائِفَ الحِكَمِ

29. Verily these hearts grow weary just like bodies become weary, so seek out wise sayings for them.

٣٠ــ إنَّ لِلْقُلُوبِ شَهْوَةً وَ كِراهَةً وَ إقْبالاً وَ إدْباراً فَأْتُوها مِنْ إقْبالِها وَشَهْوَتِها فَإنَّ القَلْبَ إذا أُكْرِهَ عَمِيَ

30. 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.

٣١ــ اَلقَلْبُ يَنْبُوعُ الحِكْمَةِ وَ الأُذُنُ مَغِيضُها

31. The heart is a spring of wisdom and the ear is the place where it sinks [and enters] in.

٣٢ــ أحْيِ قَلْبَكَ بِالمَوْعِظَةِ وَ أمِتْهُ بِالزَّهادَةِ وَ قَوِّهِ بِاليَقينِ وَ ذَلِّلْهُ بِذِكْرِ المَوْتِ وَ قَرِّرْهُ بِالفَناءِ وَ بَصِّرْهُ فَجائِعَ الدُّنْيا

32. 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 transience of this life and show it the calamities of the world.

٣٣ــ ألا وَ إنَّ مِنَ البَلاءِ اَلفاقَةَ وَ أشَدُّ مِنَ الفاقَةِ مَرَضُ البَدَنِ وَ أشَدُّ مِنْ مَرَضِ البَدَنِ مَرَضُ القَلْبِ

33. 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.

٣٤ــ أيْنَ القُلُوبُ الَّتي وُهِبَتْ لِلّهِ وَ عُوقِدَتْ عَلى طاعَةِ اللّهِ

34. Where are the hearts that have been presented to Allah and have been bound to the obedience of Allah?

٣٥ــ أشَدُّ الْقُلُوبِ غِلاًّ قَلْبُ الحَقُودِ

35. The most rancorous heart is the heart of the spiteful.

٣٦ــ أفْضَلُ القُلُوبِ قَلْبٌ حُشِيَ بِالفَهْمِ

36. The best of hearts is a heart that has been filled with understanding.

٣٧ــ إنَّ لِلْقُلُوبِ إقْبالاً وَ إدْباراً فَإذا أقْبَلَتْ فَاحْمِلُوها عَلَى النَّوافِلِ وَ إذا أدْبَرَتْ فَاقْتَصِرُوا بِها عَلَى الفَرائِضِ

37. 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.

38. The heart is the treasurer of the tongue.

٣٨ــ اَلْقَلْبُ خازِنُ اللِّسانِ

39. The heart is the book of reflection.

٣٩ــ اَلقَلْبُ مُصْحَفُ الفِكْرِ

40. The hearts are locks and their keys are inquiry.

٤٠ــ اَلْقُلُوبُ أقْفالٌ مَفاتِحُهَا السُّؤالُ

41. Verily the heart of a youth is like an empty [cultivation] land, it accepts anything that is sown in it.

٤١ــ إنَّما قَلْبُ الحَدَثِ كَالأرْضِ الخالِيَةِ مَهْما أُلْقِيَ فيها مِنْ كُلِّ شَيْءٍ قَبِلَتْهُ

42. The hearts of men are wild, so whoever shows them affection [and tames them], they turn towards him.

٤٢ــ قُلُوبُ الرِّجالِ وَحْشِيَّةٌ فَمَنْ تَأَلَّفَها أقْبَلَتْ إلَيْهِ

LITTLE

القليل

1. Little that is continuous is better than a lot that is discontinuous.

١ــ قَليلٌ يَدُومُ خَيْرٌ مِنْ كَثير يَنْقَطِعُ

2. Having less is all right, but being humiliated, never!

٢ــ اَلتَّقَلُّلُ وَ لا التَّذَلُّلْ

THE LEAST

أقل شيء

1. The least of things [required for salvation] is truthfulness and trustworthiness.

١ــ أقَلُّ شَيْءِ الصِّدْقُ وَ الأمانَةُ

BEING LESS

القلّة

1. One who is less [in generosity and affection] is abased.

١ــ مَنْ قَلَّ ذَلَّ

QUNUT (RAISING HANDS IN SUPPLICATION)

القنوت

1. Prolonged qunūt and prostration saves one from the punishment of hellfire.

١ــ طُولُ القُنُوتِ وَ السُّجُودِ يُنْجي مِنْ عَذابِ النّارِ

DESPAIR

القنوط والقانط

1. I am amazed at the one who loses hope while he has with him salvation in the form of repentance.

١ــ عَجِبْتُ لِمَنْ يَقْنَطُ وَ مَعَهُ النَّجاةُ وَ هُوَ الاِسْتِغْفارُ

2. Despair kills its owner.

٢ــ قَتَلَ القُنُوطُ صاحِبَهُ

3. Every despairing one has lost hope.

٣ــ كُلُّ قانِط آئِسٌ

CONTENTMENT AND THE CONTENTED

القانع والقناعة

1. The contented one is saved from the woes of covetousness.

١ــ اَلقانِعُ ناج مِنْ آفاتِ المَطامِعِ

2. Be content and you will gain honour.

٢ــ اِقْنَعْ تَعُزُّ

3. Be content with what you are given and you will be made sufficient.

٣ــ اِقْنَعْ بِما أُوتِيتَهُ تَكُنْ مَكْفِيّاً

4. 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.

٤ــ اِقْنَعُوا بالقَليلِ مِنْ دُنْياكُمْ لِسَلامَةِ دينِكُمْ فَإنَّ المُؤمِنَ اَلبُلْغَةُ اليَسيرَةُ مِنَ الدُّنْيا تُقْنِعُهُ

5. The wealthiest of all people is the contented one.

٥ــ أغْنَى النّاسِ القانِعُ

٦ــ اَلْعَبْدُ حُرٌّ ما قَنِعَ الحُرُّ عَبْدٌ ما طَمِعَ

6. A slave is free as long as he is content and a freeman is a slave as long as he covets.

٧ــ اَلقَناعَةُ عُنْوانُ (عَوْنُ) الفاقَةِ

7. Contentment is the helper of poverty.

٨ــ اَلقَناعَةُ أبْقى عِزّ

8. Contentment is the most lasting honour.

٩ــ اَلْمُسْتَريحُ مِنَ النّاسِ اَلقانِعُ

9. The most at ease among the people is the contented one.

١٠ــ اَلقَناعَةُ عَلامَةُ الأتْقياءِ

10. Contentment is the sign of the God-wary.

١١ــ اَلقَناعَةُ أهْنَأُ عَيْش

11. Contentment is the [path to the] most comfortable lifestyle.

١٢ــ اَلقَناعَةُ عِزٌّ وَ غِناءٌ

12. Contentment is honour and prosperity.

١٣ــ اَلقَناعَةُ سَيْفٌ لايَنْبُو

13. Contentment is a sword that does not get blunt.

١٤ــ اَلقَناعَةُ رأسُ الغِنى

14. Contentment is the cornerstone of prosperity.

١٥ــ اَلقَناعَةُ تُؤَدِّي إلَى العِزِّ

15. Contentment leads to honour.

١٦ــ اَلقَناعَةُ وَ الطّاعَةُ تُوجِبانِ الغِنى وَ العِزَّةَ

16. Contentment and obedience bring about prosperity and honour.

١٧ــ اَلقَناعَةُ عَفافٌ

17. Contentment is continence.

١٨ــ اَلقَناعَةُ نِعْمَةٌ

18. Contentment is a blessing.

١٩ــ اَلقَناعَةُ عِزٌّ

19. Contentment is honour.

٢٠ــ اَلقانِعُ غَنِيٌّ وَ إنْ جاعَ وَ عَرى

20. The contented one is rich, even if he is hungry and unclothed.

٢١ــ لاقَناعَةَ مَعَ شَرَه

21. There is no contentment with avarice.

٢٢ــ إنْ تَقْنَعْ تَعِزَّ

22. If you are content, you will gain honour.

٢٣ــ إنَّكُمْ إلَى القِناعَةِ بِيَسيرِ الرِّزْقِ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ الحِرْصِ فِي الطَّلَبِ

23. Verily you are in greater need of being content with a little sustenance than being greedy of acquiring more.

٢٤ــ إنَّكُمْ إنْ قَنِعْتُمْ حُزْتُمْ الغَناءَ وَ خَفَّتْ عَلَيْكُمْ مُؤَنُ الدُّنيا

24. Verily if you become contented you will gain independence [and affluence] and the burden of worldly provisions will become lighter for you.

٢٥ــ إذا حُرِمْتَ فَاقْنَعْ

25. When you are deprived, then be content [with what you have].

٢٦ــ إذا طَلَبْتَ الغِنى فَاطْلُبْهُ بِالقَناعَةِ

26. When you seek wealth, then seek it through contentment.

٢٧ــ بِالقَناعَةِ يَكُونُ العِزُّ

27. Through contentment there is honour.

٢٨ــ ثَمَرَةُ القَناعَةِ الغَناءُ

28. The fruit of contentment is prosperity.

٢٩ــ ثَمَرَةُ القَناعَةِ الإجْمالُ فِي المُكْتَسَبِ وَ العُزُوفُ عَنِ الطَّلَبِ

29. The fruit of contentment is being moderate in earning [one's livelihood] and refraining from asking [others].

٣٠ــ ثَمَرَةُ القَناعَةِ العِزُّ

30. The fruit of contentment is honour.

٣١ــ حُسْنُ القَناعَةِ مِنَ العَفافِ

31. The goodness of contentment stems from continence.

٣٢ــ حَسْبُكَ مِنَ القَناعَةِ غِناكَ بِما قَسَمَ لَكَ اللّهُ سُبْحانَهُ

32. It is enough of contentment for you to suffice with what Allah, the Glorified, has apportioned for you.

٣٣ــ حِفْظُ مافي يَدِكَ خَيْرٌ لَكَ مِنْ طَلَبِ ما في يَدِ غَيْرِكَ

33. Preserving that which is in your possession is better for you than seeking that which is in someone else's possession.

٣٤ــ طُوبى لِمَنْ تَجَلْبَبَ بِالقُنُوعِ وَ تَجَنَّبَ

34. Blessed is the one who covers himself

الإسْرافَ

with contentment and keeps away from extravagance.

٣٥ــ طُوبى لِمَنْ خافَ العِقابَ وَ عَمِلَ لِلْحِسابِ وَ صاحَبَ العَفافَ وَ قَنِعَ بِالكَفافِ وَ رَضِيَ عَنِ اللّهِ سُبْحانَهُ

35. 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.

٣٦ــ عَلَيْكَ بِالقُنُوعِ فَلاشَيْءَ أدْفَعُ لِلْفاقَةِ مِنْهُ

36. You must have contentment, for indeed there is nothing that wards off poverty more than it.

٣٧ــ عَلى قَدْرِ العِفَّةِ تَكُونُ القَناعَةُ

37. Contentment is proportionate to the degree of continence.

٣٨ــ فِي القَناعَةِ الغَناءُ

38. In contentment there is prosperity.

٣٩ــ قَدْ عَزَّ مَن قَنِعَ

39. The one who is content has gained honour.

٤٠ــ قُرِنَ القُنُوعُ بِالغَناءِ

40. Contentment has been paired with prosperity.

٤١ــ كُلُّ قانِعٍ عَفيفٌ

41. Every contented one is continent.

٤٢ــ كَفى بِالقَناعَةِ مُلْكاً

42. Contentment is enough of a possession.

٤٣ــ كُنْ قَنِعاً تَكُنْ غَنِيّاً

43. Be contented and you will become rich.

٤٤ــ لَنْ تُوجَدَ القَناعَةُ حَتّى يَفْقُدَ الحِرْصُ

44. Contentment will never be attained until greed is lost.

٤٥ــ لَمْ يَتَحَلَّ بِالقَناعَةِ مَنْ لَمْ يَكْتَفِ بِيَسيرِ ما وَجَدَ

45. One who is not satisfied with the little that he gets has not adorned himself with contentment.

٤٦ــ مَنْ قَنِعَ غَنِيَ

46. One who is content becomes rich [and independent].

٤٧ــ مَنْ قَنِعَ شَبِعَ

47. One who is content gets satiated.

٤٨ــ مَنْ تَقَنَّعَ قَنِعَ

48. One who makes himself content becomes contented.

٤٩ــ مَنْ قَنِعَ لَمْ يَغْتَمَّ

49. One who is content does not get depressed.

٥٠ــ مَنْ قَنِعَ حَسُنَتْ عِبادَتُهُ

50. Whoever is content, his worship becomes good.

٥١ــ مَنْ قَنِعَ قَلَّ طَمَعُهُ

51. Whoever is content, his greed becomes less.

٥٢ــ مَنْ قَنِعَ بِقِسْمِ اللّهِ اِسْتَغْنى

52. One who is contented with the allotment of Allah becomes needless.

٥٣ــ مَنْ لَمْ يُقَنِّعْ بِما قُدِّرَ لَهُ تَعَنّى

53. One who is not satisfied with what has been decreed for him faces hardship.

٥٤ــ مَنْ عَدِمَ القَناعَةَ لَمْ يُغْنِهِ المالُ

54. One who lacks contentment is not made affluent by riches.

٥٥ــ مَنْ عَدَتْهُ القَناعَةُ لَمْ يُغْنِهِ المالُ

55. One from whom contentment turns away is not enriched by wealth.

٥٦ــ مَنْ قَنِعَ بِرِزْقِ اللّهِ اِسْتَغْنى عَنِ الخَلْقِ

56. One who is content with the sustenance of Allah has no need for the creation.

٥٧ــ مَنْ وُهِبَتْ لَهُ القَناعَةُ صانَتْهُ

57. One who is granted contentment is preserved by it.

٥٨ــ مَنْ قَنِعَتْ نَفْسُهُ عَزَّ مُعْسِراً

58. One whose soul is contented remains dignified even in hard times.

٥٩ــ مَنْ قَنِعَ كُفِيَ مَذَلَّةَ الطَّلَبِ

59. One who is contented is spared from the humility of asking [others].

٦٠ــ مَنْ لَزِمَ القَناعَةَ زالَ فَقْرُهُ

60. Whoever clings to contentment, his poverty disappears.

٦١ــ مَنْ رَغِبَ في نَعيمِ الآخِرَةِ قَنِعَ بِيَسيرِ الدُّنيا

61. One who desires the blessings of the Hereafter is contented with the little [he has] of this world.

٦٢ــ مَنْ قَنِعَ بِقِسْمِ اللّهِ اِسْتَغْنى عَنِ الخَلْقِ

62. One who is contented with the allotment of Allah becomes needless of the people.

٦٣ــ مَنِ اكْتَفى بِاليَسيرِ اِسْتَغْنى عَنِ الكَثيرِ

63. One who suffices with little becomes needless of plenty.

٦٤ــ مِنْ أكْرَمِ الخُلْقِ التَّحَلّي بِالقَناعَةِ

64. One of the most honourable morals is adorning oneself with contentment.

٦٥ــ مِنْ شَرَفِ الهِمَّةِ لُزُومُ القَناعَةِ

65. Remaining contented is from the noble endeavours.

٦٦ــ ما أحْسَنَ بِالإنْسانِ أنْ يَقْنَعَ بِالقَليلِ وَ يَجُودَ بِالجَزيلِ

66. How good it is for a person to be contented with little and generous with much!

٦٧ــ نِعْمَ الحَظُّ القَناعَةُ

67. The best fortune is contentment.

٦٨ــ نِعْمَ الخَليقَةُ القَناعَةُ

68. The best attribute is contentment.

٦٩ــ نالَ العِزَّ مَنْ رُزِقَ القَناعَةَ

69. One who has been granted contentment has acquired honour.

٧٠ــ لاكَنْزَ كَالقَناعَةِ

70. There is no treasure like contentment.

٧١ــ اَلْقَناعَةُ أفْضَلُ الغِنائَيْنِ

71. Contentment is the better of the two riches.

٧٢ــ اَلْقَناعَةُ أفْضَلُ العِفَّتَيْنِ

72. Contentment is the better of the two forms of continence.

٧٣ــ ألا وَ إنَّ القَناعَةَ وَ غَلَبَةَ الشَّهْوَةِ مِنْ أكْبَرِ العِفافِ

73. Indeed contentment and overcoming lustful desires are from the greatest forms of abstinence.

٧٤ــ أعْوَنُ شَيْءٍ عَلى صَلاحِ النَّفْسِ القَناعَةُ

74. The most helpful thing in reforming

the self is contentment.

75. Verily in contentment there is prosperity.

٧٥ــ إنَّ فِي القُنُوعِ لَغَناءٌ

76. Contentment enriches.

٧٦ــ اَلْقَناعَةُ تُغْني

77. Every contented one is rich.

٧٧ــ كُلُّ قانِع غَنِيٌّ

78. One whose contentment increases, his submissiveness [to the people] decreases.

٧٨ــ مَنْ كَثُرَ قُنُوعُهُ قَلَّ خُضُوعُهُ

79. One who is content gains honour and becomes independent.

٧٩ــ مَنْ قَنِعَ عَزَّ وَ اسْتَغْنى

80. None has more honour than the contented one.

٨٠ــ لاأعَزَّ مِنْ قانِع

81. Contentment is the symbol of satisfaction [with Allah's decree].

٨١ــ اَلقُنُوعُ عُنْوانُ الرِّضا

82. The honour of contentment is better than the humiliation of subordination.

٨٢ــ عِزُّ القُنُوْعِ خَيْرٌ مِنْ ذُلِّ الخُضُوعِ

83. There is no wealth like contentment.

٨٣ــ لاغِنى كَالقُنُوْعِ

ACQUISITIONS

القنية والمقتنيات

1. Acquisitions are [a cause of] sorrows.

١ــ اَلْقِنْيَةُ أحْزانٌ

2. Acquisitions are deprivation [from peace of mind].

٢ــ اَلْقِنْيَةُ سَلِبٌ

3. Acquisitions bring about sadness.

٣ــ اَلْقِنْيَةُ (اَلفِتْنَةُ) تَجْلِبُ الحَزَنَ

4. Acquisitions are a spring of sorrows.

٤ــ اَلْقِنْيَةُ يَنْبُوعُ الأحْزانِ

5. Acquisitions are the spoils of disasters.

٥ــ اَلْقِنْيَةُ نَهْبُ الأحْداثِ

٦ــ اِطِّراحُ الكُلَفِ أشْرَفُ قِنْيَة

6. The discarding of hardships [one endures for attaining worldly gain] is the best of acquisitions.

٧ــ بِقَدْرِ القِنْيَةِ يَتَضاعَفُ اَلحُزْنُ وَ الغُمُومُ

7. To the extent of [one's] acquisitions, sorrow and grief is multiplied.

٨ــ ثَمَرَةُ المُقْتَنَياتِ الحُزْنُ

8. The fruit of acquisitions is sorrow.

القول والكلام

SPEECH AND SPEAKING

١ــ اَلكَلامُ بَيْنَ خَلَّتَيْ سَوْء: هُما الإكْثارُ وَ الإقْلالُ فَالإكْثارُ هَذَرٌ وَالإقْلالُ عَيٌّ وَ حَصَرٌ

1. 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.

٢ــ اَلإكْثارُ يُزِلُّ الحَكيمَ وَ يُمِلُّ الحَليمَ فَلا تُكْثِرْ فَتُضْجِرْ وَ لاتُفَرِّطْ فَتُهَنْ

2. 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.

٣ــ اَلكَلامُ في وَثاقِكَ ما لَمْ تَتَكَلَّمْ بِهِ فَإذا تَكَلَّمْتَ صِرْتَ في وَثاقِهِ

3. Speech is in your control as long as you have not uttered it, but once you utter it you become shackled by it.

٤ــ اَلكَلامُ كَالدَّواءِ قَليلُهُ يَنْفَعُ وَ كَثيرُهُ قاتِلٌ

4. Speech is like medicine, a little of it is beneficial but too much of it can be fatal.

٥ ــ أقْلِلِ الكَلامَ تَأمَنِ المَلامَ

5. Reduce [your] speech and you will be safe from blame.

٦ــ أقْلِلْ كَلامَكَ تَأمَنْ مَلاماً

6. Reduce your speech and you will remain safe from censure.

٧ــ إيّاكَ وَ مُسْتَهْجَنَ الكَلامِ فَإنَّهُ يُوغِرُ القُلُوبَ

7. Beware of offensive speech for indeed it fills the hearts with spite [and hatred].

٨ــ إيّاكَ وَ كَثْرَةَ الكَلامِ فَإنَّهُ يُكْثِرُ الزَّلَلَ وَ يُورِثُ المَلَلَ

8. Beware of excessive speech for indeed it increases errors and brings about weariness.

٩ــ إيّاكَ وَ فُضُولَ الكَلامِ فَإنَّهُ يُظْهِرُ مِنْ عُيُوبِكَ ما بَطَنَ وَ يُحَرِّكُ عَلَيْكَ مِنْ أعْدائِكَ ما سَكَنَ

9. Beware of excessive [and impertinent] speech, for indeed it manifests your hidden flaws and provokes your silent enemies.

١٠ــ إيّاكَ وَ ما يُسْتَهْجَنُ مِنَ الكَلامِ فَإنَّهُ يَحْبِسُ (يَحيسُ) عَلَيْكَ اللِّئامَ وَ يُنَفِّرُ عَنْكَ الكِرامَ

10. Beware of speech which is offensive, for indeed it confines you to [the company of] vile people and repels the honourable ones from you.

١١ــ إيّاكَ وَ الكَلامَ فيما لاتَعْرِفُ طريقَتَهُ وَ لاتَعْلَمُ حَقيقَتَهُ فَإنَّ قَوْلَكَ يَدُلُّ عَلى عَقْلِكَ وَ عِبارَتَكَ تُنْبِئُ عَنْ مَعْرِفَتِكَ فَتَوَقَّ مِنْ طُولِ لِسانِكَ ما أمِنْتَهُ وَ اخْتَصِرْ مِنْ كَلامِكَ مَا اسْتَحْسَنْتَهُ فَإنَّهُ بِكَ أجْمَلُ وَ عَلى فَضْلِكَ أدَلُّ

11. 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.

١٢ــ لايَنْفَعُ قَوْلٌ بِغَيْرِ عَمَل

12. There is no benefit in speech without action.

١٣ــ أصْدَقُ القَوْلِ ما طابَقَ الحَقَّ

13. The most veracious speech is that which conforms to the truth.

١٤ــ أحْسَنُ المَقالِ ما صَدَّقَهُ الفِعالُ

14. The best of utterances is that which is affirmed by action.

١٥ــ أشْبَهُ النّاسِ بِأنْبِياءِ اللّهِ أقْوَلُهُمْ لِلْحَقِّ وَ أصْبَرُهُمْ عَلَى العَمَلِ بِهِ

15. 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.

١٦ــ أقْرَبُ العِبادِ إلَى اللّهِ تَعالى أقْوَلُهُمْ لِلْحَقِّ وَ إنْ كانَ عَلَيْهِ وَ أعْمَلُهُمْ بِالحَقِّ وَ إنْ كانَ فيهِ كُرْهُهُ

16. 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.

١٧ــ أقْبَحُ مِنَ الْعَيِّ الزِّيادَةُ عَلَى المَنْطِقِ عَنْ مَوْضِعِ الحاجَةِ

17. It is worse than inarticulateness for one to speak more than [what] is necessary.

١٨ــ أصْوَبُ الرَّمْيِ القَوْلُ المُصيبُ

18. The most accurate shot is speech that is prudent.

١٩ــ أحْسَنُ الكَلامِ ما زانَهُ حُسْنُ النِّظامِ وَ فَهِمَهُ الخاصُّ وَالعامُّ

19. The best speech is that which is adorned by good arrangement and understood by [both] the elite and the general public.

٢٠ــ أبْلَغُ البَلاغَةِ ما سَهُلَ فِي الصَّوابِ مَجازُهُ وَ حَسُنَ إيجازُهُ

20. The most conveying eloquent speech is that which is easily passed on [and understood] correctly and which is appropriately concise.

٢١ــ أشْرَفُ الأقْوالِ الصِّدْقُ

21. The most honourable speech is the truth.

٢٢ــ أحْسَنُ الكَلامِ ما لاتَمُجُّهُ الآذانُ وَ لايُتْعِبُ فَهْمُهُ الأفْهامَ (الأذهانَ)

22. The best speech is that which is not dismissed by the ears and is not difficult for the minds to comprehend.

٢٣ــ إنَّ مِنَ العِبادَةِ لينَ الكَلامِ وَ إفْشاءَ السَّلامِ

23. Verily polite speech and the propagation of peace are forms of worship.

٢٤ــ إنَّ فَضْلَ القَوْلِ عَلَى الفِعْلِ لَهُجْنَةٌ وَ إنَّ فَضْلَ الفِعْلِ عَلَى القَوْلِ لَجَمالٌ وَ زينَةٌ

24. Indeed the preference of speech over action is a shortcoming, and the preference of action over speech is indeed a beauty and an adornment.

٢٥ــ سُنَّةُ اللِّئامِ قُبْحُ الكَلامِ

25. The practice of the wicked is [using] vulgar speech.

٢٦ــ سامِعُ هُجْرِ القَوْلِ شَريكُ القائِلِ

26. The one who listens to obscene speech is a partner of the speaker.

٢٧ــ سُوءُ المَنْطِقِ يُزْري بِالبَهاءِ وَ المُرُوَّةِ

27. Bad speech degrades one's prestige and magnanimity.

٢٨ــ سُوءُ المَنْطِقِ يُزْري بِالقَدْرِ وَ يُفْسِدُ الأُخُوَّةَ

28. Offensive speech degrades ones status and corrupts brotherhood.

٢٩ــ شَرُّ القَوْلِ مانَقَضَ بَعْضُهُ بَعْضاً

29. The worst speech is that which contradicts itself.

٣٠ــ شَرُّ الرِّواياتِ (الرُّؤيا) أكْثَرُها إفْكاً

30. The worst of narrations is one that has the most falsehood.

٣١ــ عَجِبْتُ لِمَنْ يَتَكَلَّمُ بِما لايَنْفَعُهُ في دُنْياهُ وَ لايُكْتَبُ لَهُ أجْرُهُ في أُخْراهُ

31. 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.

٣٢ــ دَعِ القَوْلَ فيما لاتَعْرِفُ وَ الخِطابَ فيما لَمْ تُكَلَّفْ وَ أمْسِكْ عَلى طَريق إذا خِفْتَ ضِلالَتَهُ

32. 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.

٣٣ــ رُبَّ كَلام كَلاّم

33. Many an utterance is hurtful.

٣٤ــ رُبَّ كَلام كَالحُسامِ

34. Many an utterance is like a [sharp] sword.

٣٥ــ رُبَّ كَلِمَة سَلَبَتْ نِعْمَةً

35. Many an utterance has taken away a blessing.

٣٦ــ رُبَّ حَرْف جَلَبَ حَتْفاً

36. Many a syllable has brought death.

٣٧ــ رُبَّ قَوْل أشَدُّ مِنْ صَوْل

37. Many an utterance is more severe than an assault.

٣٨ــ رُبَّ فِتْنَة أثارَها قَوْلٌ

38. Many a strife has been instigated by a word.

٣٩ــ رُبَّ كَلام جَوابُهُ السُّكُوتُ

39. Many a speech is such that the [appropriate] reply for it is silence.

٤٠ــ رُبَّ نُطْق أحْسَنُ مِنْهُ الصَّمْتُ

40. Many an utterance is such that silence is better than it.

٤١ــ رُبَّ حَرْب جُنِيَتْ مِنْ لَفْظَة

41. Many a war has been started because of a [single] word.

٤٢ــ رُبَّ كَلام أنْفَذُ مِنْ سِهام

42. Many a word is more piercing than an arrow.

٤٣ــ فَكِّرْثُمَّ تَكَلَّمْ تَسْلَمْ مِنَ الزَّلَلِ

43. Think and then speak, [for by this] you will remain safe from error.

٤٤ــ قَدْ يَضُرُّ الكَلامُ

44. Speech may, at times, be harmful.

٤٥ــ قِلَّةُ الكَلامِ يَسْتُرُ الْعُيُوبَ وَ يُقَلِّلُ الذُّنُوبَ

45. Speaking less hides [one's] faults and decreases [one's] sins.

٤٦ــ قِلَّةُ الكَلامِ يَسْتُرُ العَوارَ وَ يُؤْمِنُ العِثارَ

46. Speaking less conceals shameful flaws and keeps one safe from missteps.

٤٧ــ قَلِّلِ المَقالَ وَ قَصِّرِ الآمالَ

47. Reduce your speech and shorten your hopes.

٤٨ــ كَمْ مِنْ حَرْب جُنِيَتْ مِنْ لَفْظَة

48. How many a war has been started by a single word.

٤٩ــ كَمْ مِنْ كَلِمَة سَلَبَتْ نِعْمَةً

49. How many a word has taken away a blessing.

٥٠ــ كَثْرَةُ الكَلامِ تُمِلُّ السَّمْعَ

50. Too much talking makes the ear weary.

٥١ــ كَثْرَةُ الكَلامِ تُمِلُّ الإخْوانَ

51. Excessive talking makes one's brothers fed up.

٥٢ــ كَثْرَةُ الكَلامِ يَبْسُطُ حَواشِيَهُ وَ تَنْقُصُ مَعانِيَهُ فَلا يُرى لَهُ أمَدٌ وَ لا يَنْتَفِعُ بِهِ أحَدٌ

52. 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.

٥٣ــ لِكُلِّ قَوْل جَوابٌ

53. For every statement there is a reply.

٥٤ــ مَنْ قَلَّ كَلامُهُ قَلَّتْ آثامُهُ

54. One who speaks less, his sins are less.

٥٥ــ مَنْ قَلَّ كَلامُهُ بَطَلَ عَيْبُهُ

55. One whose speech is less, his fault is nullified.

٥٦ــ مَنْ قَالَ ما لايَنْبَغي سَمِعَ ما لايَشْتَهي

56. One who speaks that which he ought not to, hears that which he does not like.

٥٧ــ مَنْ سَدَّدَ مَقالَهُ بَرْهَنَ عَنْ غَزارَةِ فَضْلِهِ

57. One who makes his speech prudent proves the abundance of his merit.

٥٨ــ مَنْ حَسُنَ كَلامُهُ كانَ النُّجْحُ أمامَهُ

58. One whose speech is good, success is in front of him.

٥٩ــ مَنْ ساءَ كَلامُهُ كَثُرَ مَلامُهُ

59. One whose speech is bad, his censure increases.

٦٠ــ مَنْ صَحِبَهُ الحَياءُ في قَوْلِهِ زايَلَهُ الخَناءُ في فِعْلِهِ

60. One whose speech is accompanied by modesty, corruption [and destruction] is removed from his action.

٦١ــ مَنْ كَثُرَ كَلامُهُ كَثُرَ لَغَطُهُ وَ مَنْ كَثُرَ هَزْلُهُ كَثُرَ سُخْفُهُ

61. One who talks a lot increases his babble and one who jokes a lot increases his silliness.

٦٢ــ مَنْ لَمْ يَحْمِلْ (لَمْ يَحْمِلْ)قيلاً لَمْ يَسْمَعْ جَميلاً

62. One who does not make his speech appropriate (or is not able to bear [others'] speech) does not hear beautiful words.

٦٣ــ مَنْ ساءَ لَفْظُهُ ساءَ حَظُّهُ

63. One whose words are evil, his lot will be evil.

٦٤ــ مَغْرَسُ الكَلامِ القَلْبُ وَ مَسْتَوْدَعُهُ الْفِكْرُ وَ مُقَوِّيهِ العَقْلُ وَ مُبْديهِ اللِّسانُ وَ جِسْمُهُ الحُرُوفُ وَ رُوحُهُ المَعْنى وَ حِلْيَتُهُ الإعْرابُ وَ نِظامُهُ الصَّوابُ

64. 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.

٦٥ــ لاتَقُولَنَّ ما يَسُوءُكَ جَوابُهُ

65. Never say anything the reply for which will hurt you.

٦٦ــ لاتُحَدِّثْ بِما تَخافُ تَكْذيبَهُ

66. Do not speak that which you fear others will consider a lie.

٦٧ــ لاتَتَكَلَّمْ بِكُلِّ ما تَعْلَمُ فَكَفى بِذلِكَ جَهْلاً

67. Do not speak of everything you know, for that is [itself] a sufficient ignorance.

٦٨ــ لاتَنْظُرْ إلى مَنْ قالَ وَ انْظُرْ إلى ماقالَ

68. Do not look at who has spoken, look at what he has said.

٦٩ــ لاتَقُلْ ما يُثْقِلُ وِزْرَكَ

69. Do not say that which will make your burden [of sin] heavy.

٧٠ــ لاتَقُولُوا فيما لاتَعْرِفُونَ فَإنَّ أكْثَرَ الحَقِّ فيما تُنْكِرُونَ

70. Do not speak of that which you do not know, for indeed most of the truth lies in that which you do not know.

٧١ــ لاتُحَدِّثِ النّاسَ بِكُلِّ ما تَسْمَعُ فَكَفى بِذلِكَ خُرْقاً (حُمْقاً)

71. Do not relate to the people all that you hear, for this suffices as silliness (or foolishness).

٧٢ــ لاتَرُدَّ عَلَى النّاسِ كُلَّما حَدَّثُوكَ فَكَفى بِذلِكَ حُمْقاً

72. Do not contest all that the people relate to you, for this suffices as foolishness.

٧٣ــ لاتَقُولَنَّ ما يُوافِقُ هَواكَ وَ إنْ قُلْتَهُ لَهْواً أوْ خِلْتَهُ لَغْواً فَرُبَّ لَهْو يُوحِشُ مِنْكَ حَرّاً وَ لَغْو يَجلُبُ عَلَيْكَ شَرّاً

73. 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.

٧٤ــ لاتَتَكَلَّمَنَّ إذا لَمْ تَجِدْ لِلْكَلامِ مَوْقِعاً

74. Never speak when you cannot find an appropriate situation to speak.

٧٥ــ لاتُقاوِلَنَّ إلاّ مُنْصِفاً وَ لاتُرْشِدَنَّ إلاّ مُسْتَرْشِداً

75. Never debate except with one who is fair and never guide anyone but the seeker of guidance.

٧٦ــ لاتُكْثِرْ فَتُضْجِرَ وَ لاتَفْرُطْ فَتَسْقُطَ

76. Do not talk so much that you annoy others and do not speak so less that you fall [in the eyes of others].

٧٧ــ لاتَقُولَنَّ ما لاتَفْعَلُهُ فَإِنَّكَ لَنْ تَخْلُوَ فِي ذلِكَ مِنْ عَجْزٍ يَلْزَمُكَ وَ ذَمٍّ تَكْسِبُهُ

77. 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.

٧٨ــ لاتَقُلْ ما لاتَعْلَمُ فَإِنَّ اللّهَ سُبْحانَهُ قَدْ فَرَضَ عَلى كُلِّ جَوارِحِكَ فَرائِضَ يَحْتَجُّ بِها عَلَيْكَ

78. 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.

٧٩ــ لايَسُوءَنَّكَ ما يَقُولُ النّاسُ فيكَ فَإِنَّهُ إنْ كانَ كَما يَقُولُونَ كانَ ذَنْباً عُجِّلَتْ عُقُوبَتُهُ وَ إنْ كانَ عَلى خِلافِ ما قالُوا كانَتْ حَسَنَةً لَمْ تَعْمَلْها

79. 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].

٨٠ــ لاتَكُنْ فيما تُورِدُ كَحاطِبِ لَيْلٍ وَ غُثاءِ سَيْلٍ

80. Do not be, in that which you mention, like the one who collects firewood at night or like the froth over the flood.

٨١ــ لاتَقُلْ ما لاتَعْلَمُ فَتُتَّهَمَ بِإخْبارِكَ بِما تَعْلَمُ

81. Do not say that which you do not know, thereby making others suspicious of your statements about what you do know.

٨٢ــ لايَتَّقِي الشَّرَّ فِي فِعْلِهِ إلاّ مَنْ يَتَّقِيهِ فِي قَوْلِهِ

82. None is careful of evil in his actions but he who is careful of evil in his speech.

٨٣ــ لايَتِمُّ حُسْنُ القَوْلِ إلاّ بِحُسْنِ العَمَلِ

83. Good speech is not completed except by good action.

٨٤ــ اَلاَلْفاظُ قَوالِبُ المَعانِي

84. Words are the moulds of meanings.

٨٥ــ بَيانُ الرَّجُلِ يُنْبِئُ عَنْ قُوَّةِ جَنانِهِ

85. The elocution of a man apprises of the strength of his heart.

٨٦ــ تَكَلَّمُوا تُعْرَفُوا فَإِنَّ المَرْءَ مَخْبُوءٌ تَحْتَ لِسانِهِ

86. Speak and you will be known, for indeed a man is concealed under his tongue.

٨٧ــ جَميلُ القَوْلِ دَليلُ وُفُورِ العَقْلِ

87. Beautiful speech is proof of abundant intelligence.

٨٨ــ حِفْظُ مافِي الوِعاءِ بِشَدِّ الوِكاءِ

88. Preservation of that which is in the vessel is [achieved] by fastening the cover.

٨٩ــ اَلتَّثَبُّتُ فِي القَوْلِ يُؤْمِنُ العِثارَ وَ الزَّلَلَ

89. Deliberation [and carefulness] in speech saves one from faltering and error.

٩٠ــ اَلقَوْلُ بِالحَقِّ خَيْرٌ مِنَ العَيِّ وَ الصَّمْتِ

90. Speaking the truth is better than inarticulateness and silence.

٩١ــ إنْ أحْبَبْتَ سَلامَةَ نَفْسِكَ وَ سَتْرَ مَعائِبِكَ فَأقْلِلْ كَلامَكَ وَ أكْثِرْ صَمْتَكَ يَتَوَفَّرْ فِكْرُكَ وَ يَسْتَنِرْ قَلْبُكَ وَ يَسْلَمِ النّاسُ مِنْ يَدِكَ

91. 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.

٩٢ــ أنَا عَلى رَدِّ ما لَمْ أقُلْ أقْدَرُ مِنّي عَلى رَدِّ ما قُلْتُهُ

92. I am more capable of turning away that which I haven't spoken than I am of taking back that which I have said.

٩٣ــ إنَّكُمْ مُؤاخَذُونَ بِأقْوالِكُمْ فَلا تَقُولُوا إلاّ خَيْراً

93. Verily you are accountable for your speech, so do not say anything except [that which is] good.

٩٤ــ آفَةُ النَّقْلِ كِذْبُ الرِّوايَةِ

94. The bane of transmission is distortion of the narration.

٩٥ــ آفَةُ الحَديثِ الكِذْبُ

95. The bane of speech is lying.

٩٦ــ آفَةُ الكَلامِ الإطالَةُ

96. The bane of speech is prolongation.

٩٧ــ إذا نَطَقْتَ فَاصْدُقْ

97. When you speak, be truthful.

٩٨ــ إذا حَدَّثْتَ فَاصْدُقْ

98. When you relate [something], be truthful.

٩٩ــ إذا قَلَّ الخِطابُ كَثُرَ الصَّوابُ

99. When speech is reduced, accuracy is increased.

١٠٠ــ اِفْرَحْ بِما تَنْطِقُ بِهِ إذا كانَ عَرِيّاً مِنَ الخَطاءِ

100. Be pleased with what you say if it is free from mistakes.

١٠١ــ أقْلِلْ المَقالَ وَ قَصِّرِ الآمالَ وَ لاتَقُلْ ما يَكْسِبُكَ وِزْراً أوْ يُنَفِّرُ عَنْكَ حُرّاً

101. Reduce your speech and shorten your hopes, and do not say that which will earn you sin or will alienate a freeman from you.

١٠٢ــ اِحْذَرْ كُلَّ قَوْل وَ فِعْل يُؤَدّي إلى فَسادِ الآخِرَةِ وَ الدّينِ

102. Be cautious of every statement or action that will lead to the spoiling of your Hereafter and religion.

١٠٣ــ أحْسَنُ القَوْلِ السَّدادُ

103. The best speech is that which is pertinent.

١٠٤ــ كُنْ حَسَنَ المَقالِ جَميلَ الأفْعالِ فَإنَّ مَقالَ الرَّجُلِ بُرْهانُ فَضْلِه وَ فِعالُهُ عُنْوانُ عَقْلِهِ

104. 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.

١٠٥ــ كَلامُ الرَّجُلِ ميزانُ عَقْلِهِ

105. The speech of a man is the measure of his intellect.

١٠٦ــ كَلامُكَ مَحْفُوظٌ عَلَيْكَ مُخَلَّدٌ في صَحيفَتِكَ فَاجْعَلْهُ فيما يُزْلِفُكَ وَ إيّاكَ أنْ تُطْلِقَهُ فيما يُوبِقُكَ

106. 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.

١٠٧ــ إذا قَلَّتِ العُقُولُ كَثُرَ الفُضُولُ

107. When the intellects decrease, impertinent speech increases.

١٠٨ــ إذا أحْسَنْتَ القَوْلَ فَأحْسِنِ العَمَلَ

108. When you make your speech good,

لِتَجْمَعَ بِذلِكَ بَيْنَ مَزِيَّةِ اللِّسانِ وَ فَضيلَةِ الإحْسانِ

then make your action good also so that you can bring together excellent speech with virtuous benevolence.

١٠٩ــ إذا طابَقَ الكَلامُ نِيَّةَ المُتَكَلِّمِ قَبِلَهُ السّامِعُ وَ إذا خالَفَ نِيَّتَهُ لَمْيَحْسُنْ مَوْقِعُهُ مِنْ قَلْبِهِ

109. 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.

١١٠ــ بِعَدْلِ المَنْطِقِ تَجِبُ الجَلالَةُ

110. Through moderate [and unbiased] speech loftiness is affirmed.

١١١ــ مَنْ أكْثَرَ المَقالَ سُئِمَ

111. Whoever speaks too much, others get fed up with him.

١١٢ــ إذا غُلِبْتَ عَلَى الكَلامِ فَإيّاكَ أنْ تُغْلَبَ عَلَى السُّكُوتِ

112. When you are overcome by speech then be careful not to be overcome by silence.

١١٣ــ عَجِبْتُ لِمَنْ يَتَكَلَّمُ فيما إنْ حُكِيَ عَنْهُ ضَرَّهُ وَ إنْ لَمْ يُحْكَ عَنْهُ لَمْيَنْفَعْهُ

113. 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.

١١٤ــ لِكُلِّ مَقام مَقالٌ

114. For every situation there is an appropriate thing to say.

١١٥ــ لِلْكَلامِ آفاتٌ

115. Speech has some banes.

١١٦ــ لَنْ يُجْدِيَ القَوْلُ حَتّى يَتَّصِلَ بِالفِعْلِ

116. Speech will never be beneficial unless it is joined with action.

١١٧ــ مَنْ أكْثَرَ مُلَّ

117. One who increases [his talk] makes others weary.

١١٨ــ مَنْ لانَتْ كَلِمَتُهُ وَجَبَتْ مَحَبَّتُهُ

118. One whose speech is polite, loving him becomes unavoidable.

١١٩ــ مَنْ كَثُرَ كَلامُهُ كَثُرَ سَقَطُهُ (لَغَطُهُ)

119. One whose speech is excessive, his lapses increase.

١٢٠ــ مَنْ تَفَقَّدَ مَقالَهُ قَلَّ غَلَطُهُ

120. Whoever reviews his speech, his mistakes reduce.

١٢١ــ مَنْ كَثُرَ مَقالُهُ لَمْ يَعْدَمِ السَّقَطَ

121. One whose speech is excessive is never free from lapses.

١٢٢ــ مَنْ عَلِمَ أَنَّهُ مُؤاخَذٌ بِقَوْلِهِ فَلْيُقَصِّرْ فِي المَقالِ

122. One who knows that he is accountable for his speech should shorten his speech.

١٢٣ــ أسْوَءُ القَوْلِ الهَذَرُ

123. The worst of speech is babble.

١٢٤ــ اَلإكْثارُ إضْجارٌ

124. Excessive speech is annoying.

١٢٥ــ اَلتَّرَوّي فِي القَوْلِ يُؤْمِنُ الزَّلَلَ

125. Deliberation in speech saves one from error.

١٢٦ــ خَيْرُ الكَلامِ ما لايُمِلُّ وَ لايُقَلُّ

126. The best speech is that which is neither boring [because of its length] nor too brief.

١٢٧ــ خَيْرُ الكَلامِ الصِّدْقُ

127. The best speech is truth.

١٢٨ــ دَعِ الكَلامَ فيما لايَعْنيكَ وَ فِي غَيْرِ مَوْضِعِهِ فَرُبَّ كَلِمَة سَلَبَتْ نِعْمَةً وَ لَفْظَة أتَتْ عَلى مُهْجَة

128. 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.

الإستقامة

STEADFASTNESS

١ــ اَلإسْتِقامَةُ سَلامَةٌ

1. Steadfastness is safety.

٢ــ لاسَبيلَ أشْرَفُ مِنَ الإسْتِقامَةِ

2. There is no path that is nobler than steadfastness.

٣ــ لامَسْلَكَ أسْلَمُ مِنَ الإسْتِقامَةِ

3. There is no course more secure than steadfastness.

٤ــ كَيْفَ يَسْتَقيمُ قَلْبُ مَنْ لَمْ يَسْتَقِمْ دينُهُ

4. How can the heart of one whose faith is not steadfast be upright?

٥ــ مَنْ لَزِمَ الاِسْتِقامَةَ لَمْ يَعدِمِ السَّلامَةَ

5. One who remains steadfast is not bereft of safety.

إقامة أمر اللّه

ESTABLISHING THE COMMAND OF ALLAH

١ــ لايُقيمُ أمْرَ اللّهِ سُبْحانَهُ إلاّ مَنْ لايُصانِعُ وَ لايُخادِعُ وَ لاتَغُرُّهُ المَطامِعُ

1. 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.

القَويّ

THE STRONG

١ــ اَلْقَوِيُّ مَنْ قَمَعَ لَذَّتَهُ

1. A strong person is one who subdues his pleasures.

٢ــ آفَةُ القَوِيِّ اِسْتِضْعافُ الخَصْمِ

2. The bane of the strong person is underestimating the enemy.

٣ــ إذا قَويتَ فَاقْوِ عَلى طاعَةِ اللّهِ سُبْحانَهُ

3. When you [wish to] become strong, then be strong in the obedience of Allah, the Glorified.

باب الكاف

اَلْكِبْر

ARROGANCE

١ــ اَلكِبْرُ داع إلَى التَّقَحُّمِ فِي الذُّنُوبِ

1. Arrogance is an inviter towards plunging into sins.

٢ــ اَلْكِبْرُ خَلِيقَةٌ مُرْدِيَةٌ مَنْ تَكَثَّرَ بِها قَلَّ

2. Arrogance is a destructive trait, one who seeks to increase by it, diminishes.

٣ــ اَلْكِبْرُ يُساوِرُ القُلُوبَ مُساوَرَةَ السُّمُومِ القاتِلَةِ

3. Arrogance grips the hearts just like a fatal poison.

٤ــ اِقْمَعُوا نَواجِمَ الفَخْرِ وَ اقْدِعُوا لَوامِعَ (طَوالِعَ) الكِبْرِ

4. Suppress the manifestations of pride and restrain the flashes (or risings) of arrogance.

٥ــ اِحْذَرِ الكِبْرَ فَإِنَّهُ رَأْسُ الطُغْيانِ وَ مَعْصِيَةُ الرَّحْمنِ

5. Beware of arrogance, for it is the cornerstone of tyranny and disobedience to the Most Merciful.

٦ــ إيّاكَ وَ الكِبْرَ فَإِنَّهُ أعْظَمُ الذُّنُوبِ وَ ألأمُ العُيُوبِ وَ هُوَ حِلْيَةُ إبْلِيسَ

6. Beware of arrogance, for indeed it is the greatest of sins and the vilest of faults, and it is the ornament of the Devil.

٧ــ إيّاكَ وَ التَّجَبُّرَ عَلى عِبادِ اللّهِ فَإنَّ كُلَّ مُتَجَبِّرٍ يَقْصِمُهُ اللّهُ

7. Beware of behaving haughtily with the servants of Allah, for every haughty one is crushed by Allah.

٨ــ أقْبَحُ الخُلْقِ التَّكَبُّرُ

8. The ugliest character is arrogance.

٩ــ أكْثَرُ النّاسِ ضَعَةً مَنْ تَعاظَمَ فِي نَفْسِهِ

9. The lowliest of all people is one who considers himself to be great.

١٠ــ اَلتَّكَبُّرُ يَضَعُ

10. Arrogance humiliates.

١١ــ اَلتَّكَبُّرُ يَضَعُ الرَّفيعَ

11. Arrogance degrades the elevated.

12. Arrogance shows [one's] depravity.

١٢ــ اَلتَّكَبُّرُ يُظْهِرُ الرَّذيلَةَ

13. Arrogance is the worst of faults.

١٣ــ اَلْكِبْرُ شَرُّ العُيُوبِ

14. Arrogance is the same as foolishness.

١٤ــ اَلتَّكَبُّرُ عَيْنُ الحِماقَةِ

15. Seeking honour [for oneself] through arrogance is [a cause of] humiliation.

١٥ــ اَلتَّعَزُّزُ بِالتَّكَبُّرِ ذُلٌّ

16. Being arrogant about [one's status in] this world is deficiency.

١٦ــ اَلتَّكَبُّرُ بِالدُّنْيا قُلٌّ

17. Arrogance is the basis of ruin.

١٧ــ اَلتَّكَبُّرُ أُسُّ التَّلَفِ

18. Arrogance is the great trap of the Devil.

١٨ــ اَلكِبْرُ مَصيدَةُ إبْليسَ العُظْمى

19. Verily, if you become arrogant, Allah will abase you.

١٩ــ إنَّكَ إنْ تَكَبَّرْتَ وَضَعَكَ اللّهُ

20. The bane of nobility is arrogance.

٢٠ــ آفَةُ الشَّرَفِ الكِبْرُ

21. Due to arrogance there is loathing.

٢١ــ بِالتَّكَبُّرِ يَكُونُ المَقْتُ

22. Through increased arrogance, loss [and ruin] comes about.

٢٢ــ بِكَثْرَةِ التَّكَبُّرِ يَكُونُ التَّلَفُ

23. The arrogance of a man abases him.

٢٣ــ تَكَبُّرُ المَرْءِ يَضَعُهُ

24. The arrogance of a lowly person invites his insult.

٢٤ــ تَكَبُّرُ الدَّنِيِّ يَدْعُو إلى إهانَتِهِ

25. The fruit of arrogance is vituperation.

٢٥ــ ثَمَرَةُ الكِبْرِ اَلمَسَبَّةُ

26. The worst of morals is arrogance.

٢٦ــ شَرُّ الخَلائِقِ الكِبْرُ

27. The worst of all woes of the intellect is arrogance.

٢٧ــ شَرُّ آفاتِ العَقْلِ الكِبْرُ

28. Counter arrogance with humility.

٢٨ــ ضادُّوا الكِبْرَ بِالتَّواضُعِ

29. 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].

٢٩ــ فَاللّهَ اللّهَ عِبادَاللّهِ أنْ تَتَرَدَّوْا رِداءَ الكِبْرِ فَإنَّ الكِبْرَ مَصيدَةُ إبْلِسَ العُظْمَى الَّتي يُساوِرُ بِها القُلُوبَ مُساوَرَةَ السُّمُومِ القاتِلَةِ

30. Arrogance is sufficient as a [cause of] loss [and destruction].

٣٠ــ كَفى بِالتَّكَبُّرِ تَلَفاً

31. Arrogance is enough as an abasement.

٣١ــ كَفى بِالتَّكَبُّرِ ضَعَةً

32. If Allah were to make arrogance permissible to any one of His creation He would make it permissible to His Prophets, but He made it hateful for them to be arrogant and approved of their humility.

٣٢ــ لَورَخَّصَ اللّهُ سُبْحانَهُ فِي الكِبْرِ لِاحَد مِنَ الخَلْقِ لَرَخَّصَ فيهِ لأنْبيائِهِ لكِنَّهُ كَرَّهَ إلَيْهِمُ التَّكَبُّرَ وَ رَضِيَ لَهُمْ التَّواضُعَ

33. One who shows haughtiness is crushed.

٣٣ــ مَنْ تَجَبَّرَ كُسِرَ

34. From the ugliest forms of arrogance is a man's arrogance towards his close relatives and members of his [own] tribe.

٣٤ــ مِنْ أقْبَحِ الكِبْرِ تَكَبُّرُ الرَّجُلِ عَلى ذَوِي رَحِمِهِ وَ أبْناءِ جِنْسِهِ

35. Nothing brings hatred like arrogance does.

٣٥ ــ مَا اجْتُلِبَ المَقْتُ بِمِثْلِ الكِبْرِ

36. Never turn your face away disdainfully and be courteous [to others]; and be humble in front Allah, who has elevated you.

٣٦ــ لاتُصَعِّرَنَّ خَدَّكَ وَ أَلِنْ جانِبَكَ وَ تَواضَعْ لِلّهِ الَّذي رَفَعَكَ

37. There is no praise with arrogance.

٣٧ــ لاثَناءَ مَعَ كِبْر

38. There is no quality uglier than arrogance.

٣٨ــ لاخُلْقَ أقْبَحُ مِنَ الكِبْرِ

39. It does not behove one who knows Allah to become haughty.

٣٩ــ لايَنْبَغي لِمَنْ عَرَفَ اللّهَ أنْ يَتَعاظَمَ

THE ARROGANT ONE

المتكبِّر

1. The haughty oppressor is destroyed by his sins.

١ــ المُتَجَبِّرُ الظّالِمُ تُوبِقُهُ آثامُهُ

2. I am amazed at the arrogant one who was [nothing but] a drop of semen yesterday and will tomorrow be [just] a corpse.

٢ــ عَجِبْتُ لِمُتَكَبِّر كانَ أمْسِ نُطْفَةً وَ هُوَ فِي غَد جيفَةً

3. At times the haughty one is humiliated.

٣ــ قَدْ يَذِلُّ المُتَجَبِّرُ

4. Every arrogant one is low.

٤ــ كُلُّ مُتَكَبِّر حَقيرٌ

5. The arrogant one has no friend.

٥ــ لَيْسَ لِمُتَكَبِّر صَديقٌ

6. One who becomes arrogant is abased.

٦ــ مَنْ تَكَبَّرَ حُقِّرَ

7. One who shows arrogance is loathed.

٧ــ مَنْ تَكَبَّرَ مُقِتَ

8. One who is arrogant towards the people gets humiliated.

٨ــ مَنْ تَكَبَّرَ عَلَى النّاسِ ذَلَّ

9. One who is haughty with the one who is below him gets broken [and pulled down from his position].

٩ــ مَنْ تَجَبَّرَ عَلى مَنْ دُونَهُ كُسِرَ

10. One who is arrogant will not be devoid of loss [and injury].

١٠ــ مَنْ كانَ مُتَكَبِّراً لَمْ يَعْدِمِ التَّلَّفَ

11. Whoever shows haughtiness, Allah belittles him and abases him.

١١ــ مَنْ تَجَبَّرَ حَقَّرَهُ اللّهُ وَ وَضَعَهُ

12. One who wears the attires of arrogance and extravagance takes off the attires of merit and honour.

١٢ــ مَنْ لَبِسَ الكِبْرَ وَ السَّرَفَ خَلَعَ الفَضْلَ وَ الشَّرَفَ

13. None is arrogant except the vile.

١٣ــ ما تَكَبَّرَ إلاّ وَضيعٌ

14. The actions of a haughty person are not pure [and righteous].

١٤ــ لايَزْكُو عَمَلُ مُتَجَبِّر

15. No one shows arrogance but the vile, unknown one.

١٥ــ لايَتَكَبَّرُ إلاّ وَضيعٌ خامِلٌ

THE BOOK AND WRITING

الكتاب والكتابة

1. The book is one of the two interlocutors.

١ــ اَلْكِتابُ أحَدُ المُحَدِّثَيْنِ

2. 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].

٢ــ إذا كَتَبْتَ كِتاباً فَأعِدْ فيهِ النَّظَرَ قَبْلَ خَتْمِهِ فَإنَّما تَخْتِمُ عَلى عَقْلِكَ

3. The writing of a man is the symbol of his intellect and the evidence of his merit.

٣ــ كِتابُ الرَّجُلِ عُنْوانُ عَقْلِهِ وَ بُرهانُ فَضْلِهِ

4. The writing of a person is the gauge of his merit and the measure of his nobility.

٤ــ كِتابُ المَرْءِ مِعْيارُ فَضْلِهِ وَ مِسْبارُ نُبْلِهِ

5. How good an interlocutor a book is!

٥ــ نِعْمَ المُحَدِّثُ الكِتابُ

6. Writing is the interpreter of intention.

٦ــ اَلكِتابُ تَرْجُمانُ النِّيَّةِ

7. Books are the gardens of scholars.

٧ــ اَلكُتُبُ بَساتينُ العُلَماءِ

8. Whoever takes solace [and delight] in [reading] books will never lack [any] solace.

٨ــ مَنْ تَسَلّى بِالكُتُبِ لَمْ تَفُتْهُ سُلْوَةٌ

SECRECY

الكتمان

1. Secrecy is the basis of confidential

١ــ اَلكِتْمانُ مِلاكُ النَّجْوى

conversations.

LOQUACIOUSNESS

الإكثار

1. Loquaciousness has been paired up with boredom.

١ــ قُرِنَ الإكْثارُ بِالمَلَلِ

2. One who is loquacious is abandoned.

٢ــ مَنْ أكْثَرَ هُجِرَ

3. One who talks too much makes others fed up.

٣ــ مَنْ كَثُرَ مَقالُهُ سُئِمَ

4. One who speaks too much [makes] blunders.

٤ــ مَنْ كَثُرَ كَلامُهُ زَلَّ

5. One who speaks too much gets rebuked more.

٥ــ مَنْ كَثُرَ كَلامُهُ كَثُرَ مَلامُهُ

6. One who does too much of something is known by it.

٦ــ مَنْ أكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ

AMASSING [WEALTH]

التكاثر

1. Amassing that which does not last for you and for which you will not remain is from the greatest ignorance.

١ــ تَكَثُّرُكَ (تَكَبُّرُكَ) بِما لايَبْقى لَكَ وَ لاتَبْقى لَهُ مِنْ أعْظَمِ الجَهْلِ

LYING

الكذب

1. Lying destroys the one who accompanies it and saves the one who eschews it.

١ــ اَلْكِذْبُ يُرْدي مُصاحِبَهُ وَ يُنْجي مُجانِبَهُ

2. Lying is [a cause of] disgrace in this world and [leads one to] hellfire in the

٢ــ اَلْكِذْبُ فِي العاجِلَةِ عارٌ وَ فِي الآ جِلَةِ عَذابُ النّارِ

Hereafter.

3. The most repulsive quality is dishonesty. — ٣ــ أقْبَحُ الخَلائِقِ اَلْكِذْبُ

4. Lying is treachery. — ٤ــ اَلْكِذْبُ خِيانَةٌ

5. Lying makes one fall [into destruction]. — ٥ــ اَلْكِذْبُ يُرْدي

6. Lying is the enemy of truthfulness. — ٦ــ اَلْكِذْبُ عَدُوُّ الصِّدْقِ

7. Dishonesty is a disgraceful flaw. — ٧ــ اَلْكِذْبُ عَيْبٌ فاضِحٌ

8. Lying is alien to [and incompatible with] faith. — ٨ــ اَلْكِذْبُ مُجانِبُ الإيمانِ

9. Lying is disgrace and treachery (and regret). — ٩ــ اَلْكِذْبُ مَهانَةٌ وَ خِيانَةٌ (وَنَدامَةٌ)

10. Lying degrades a person. — ١٠ــ اَلْكِذْبُ يُزْري بِالإنْسانِ

11. Lying leads to slander. — ١١ــ اَلْكِذْبُ يُوجِبُ الوَقِيعَةَ

12. Lying tarnishes one's character. — ١٢ــ اَلْكِذْبُ شَيْنُ الأخْلاقِ

13. Lying corrupts everything. — ١٣ــ اَلْكِذْبُ فَسادُ كُلِّ شَيْ ء

14. Lying destroys you even if you are [apparently made] safe by it. — ١٤ــ اَلْكِذْبُ يُرْدِيكَ وَ إنْ أمِنْتَهُ

15. The ugliest thing is falsehood. — ١٥ــ أقْبَحُ شَيْء ألإفْكُ

16. Lying leads to hypocrisy. — ١٦ــ اَلْكِذْبُ يُؤَدّي إلَى النِّفاقِ

17. Lying is the disgrace of the tongue. — ١٧ــ اَلْكِذْبُ شَيْنُ اللِّسانِ

18. Lying and treachery are not from the qualities of the honourable. — ١٨ــ اَلْكِذْبُ وَ الخِيانَةُ لَيْسا مِنْ أخْلاقِ الكِرامِ

19. Lying is the deviation of speech from the divine order [of creation]. — ١٩ــ اَلْكِذْبُ زَوالُ المَنْطِقِ عنِ الوَضْعِ الإلهِيِّ

٢٠ــ بِالكِذْبِ يَتَزَيَّنُ أهْلُ النِّفاقِ

20. It is through lying that the hypocrites adorn themselves.

٢١ــ بِئْسَ المَنْطِقُ الكِذْبُ

21. How evil a speech lying is!

٢٢ــ ثَمَرَةُ الكِذْبِ المَهانَةُ فِي الدُّنْيا وَ العَذابُ فِي الآخِرَةِ

22. The fruit of lying is disgrace in this world and chastisement in the Hereafter.

٢٣ــ جانِبُوا الكِذْبَ فَإنَّهُ مُجانِبُ الإيمانِ

23. Eschew lying for indeed it alienates one from faith.

٢٤ــ عِلَّةُ الكِذْبِ شَرُّ عِلَّة وَ زَلَّةُ المُتَوَقِّي أشَدُّ زَلَّة

24. The sickness of dishonesty is the worst sickness and the lapse of the cautious one is the gravest lapse.

٢٥ــ عاقِبَةُ الكِذْبِ مَلامَةٌ وَنَدامَةٌ

25. The consequence of lying is rebuke and regret.

٢٦ــ فَسادُ البَهاءِ الكِذْبُ

26. Lying is the corruption of [one's] prestige.

٢٧ــ وَ تَرْكَ الكِذْبِ تَشْريفاً لِلصِّدْقِ

27. And [Allah has ordered the] abandoning of lying as a means of honouring the truth.

٢٨ــ قَدْ يَكْذِبُ الرَّجُلُ عَلى نَفْسِهِ عِنْدَ شِدَّةِ البَلاءِ بِما لَمْ يَفْعَلْهُ

28. A person may lie about himself regarding that which he did not do when he is faced with severe tribulation.

٢٩ــ كَثْرَةُ الكِذْبِ تُوجِبُ الوَقيعَةَ

29. Excessive lying leads to slander.

٣٠ــ كَثْرَةُ كِذْبِ المَرْءِ تُذْهِبُ بَهائَهُ

30. Excessive lying takes away a person's prestige.

٣١ــ كَثْرَةُ الكِذْبِ تُفْسِدُ الدّينَ وَ تُعْظِمُ الوِزْرَ

31. Excessive lying corrupts the religion and increases the [burden of] sin.

٣٢ــ لَيْسَ الكِذْبُ مِنْ خَلائِقِ الإسْلامِ

32. Telling lies is not from the moral teachings of Islam.

33. How repulsive is dishonesty by the people of virtue!

٣٣ــ ما أقْبَحَ الكِذْبَ بِذَوِى الفَضْلِ

34. The spoiler of knowledge is dishonesty and the spoiler of seriousness is idle play.

٣٤ــ نَكَدُ العِلْمِ الكِذْبُ وَ نَكَدُ الجِدِّ اللَّعْبُ

35. Lying and magnanimity don't go together.

٣٥ــ لايَجْتَمِعُ الكِذْبُ وَ المُرُوَّةُ

36. There is no trait more repulsive than lying.

٣٦ــ لاشيمَةَ أقْبَحُ مِنَ الكِذْبِ

37. The most prevalent thing [among the people] is lying and treachery.

٣٧ــ أكْثَرُ شَيْءِ اَلكِذْبُ وَ الخِيانَةُ

THE LIAR

الكاذِبُ وَ الكذّابُ

1. 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.

١ــ اَلكَذّابُ مُتَّهَمٌ فِي قَوْلِهِ وَ إنْ قَوِيَتْ حُجَّتُهُ وَ صَدَقَتْ لَهْجَتُهُ

2. 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.

٢ــ اَلكَذّابُ وَ المَيِّتُ سَواءٌ فَإنَّ(لأنَّ) فَضيلَةَ الحَيِّ عَلَى المَيِّتِ اَلثِّقَةُ بِهِ فَإذا لَمْ يُوثَقْ بِكَلامِهِ بَطَلَتْ حَياتُهُ

3. The furthest of all people from goodness is the incessant liar and the brazen-faced.

٣ــ أبْعَدُ النّاسِ مِنَ الصَّلاحِ اَلكَذُوبُ وَ ذُوالوَجْهِ الوَقاحِ

4. The liar is disgraced and humiliated.

٤ــ اَلكاذِبُ مُهانٌ ذَليلٌ

5. A liar is at the brink of an abyss [of ruin] and disgrace.

٥ــ اَلْكاذِبُ عَلى شَفا مَهْواة وَ مَهانَة

6. Your knowing that you are a liar suffices as a rebuke for lying.

٦ــ كَفاكَ مُوَبِّخاً عَلَى الكِذْبِ عِلْمُكَ بِأنَّكَ كاذِبٌ

٧ــ لَيْسَ لِكَذُوب أمانَةٌ وَ لا لِفَجُور صِيانَةٌ

7. There is no trustworthiness in an incessant liar and there is no safeguarding [from sin] in the morally corrupt.

٨ــ مَنْ كَذَبَ أفْسَدَ مُرُوَّتَهُ

8. One who lies corrupts his magnanimity.

٩ــ مَنْ كَثُرَ كِذْبُهُ لَمْ يُصَدَّقْ

9. One who lies excessively is not believed.

١٠ــ مَنْ عُرِفَ بِالكِذْبِ لَمْ يُقْبَلْ صِدْقُهُ

10. One who is known for lying, [even] his truth will not be accepted.

١١ــ مَنْ كَثُرَ كِذْبُهُ قَلَّ بَهاؤُهُ

11. One whose lying increases, his prestige decreases.

١٢ــ مَنْ عُرِفَ بِالكِذْبِ قَلَّتِ الثِّقَةُ بِهِ

12. One who is known for lying, the trust [of others] in him decreases.

١٣ــ مَن تَجَنَّبَ الكِذْبَ صُدِّقَتْ أقْوالُهُ

13. One who eschews lying, his words are accepted as true.

١٤ــ مِنْ مَهانَةِ الكَذّابِ جُودُهُ بِاليَمينِ لِغَيْرِ مُسْتَحْلِف

14. 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.

١٥ــ لاحَياءَ لِكَذّاب

15. The habitual liar has no shame.

١٦ــ لاخَيْرَ في قَوْلِ الأفّاكينَ

16. There is no good in the words of liars.

١٧ــ لاخَيْرَ في عِلْمِ الكَذّابينَ

17. There is no good in the knowledge of habitual liars.

١٨ــ لاخَيْرَ فِي الكَذّابينَ وَ لافِي العُلَماءِ الأفّاكينَ

18. There is neither any good in those who are habitual liars nor is there any good in dishonest scholars.

١٩ــ يَكْتَسِبُ الكاذِبُ بِكِذْبِهِ ثَلاثاً: سَخَطَ اللّهِ عَلَيْهِ وَ اسْتِهانَةَ النّاسِ بِهِ وَ مَقْتَ المَلائِكَةِ لَهُ

19. 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

1. Being noble-minded means having a good character and eschewing lowly traits.

١ــ اَلْكَرَمُ حُسْنُ السَّجيَّةِ وَ اجْتِنابُ الدَّنيَّة

2. Munificence is [in] giving generously and fulfilling promises.

٢ــ اَلْكَرَمُ بَذْلُ الجُودِ وَ إنجازُ المَوْعُودِ

3. Nobleness is [in] preferring the pleasantness of praise over the love of wealth.

٣ــ اَلْكَرَمُ إيثارُ عُذُوبَةِ الثَّناءِ عَلى حُبِّ المالِ

4. The best munificence is altruism.

٤ــ أحْسَنُ الكَرَمِ اَلإيثارُ

5. The highest level of munificence is self-sacrifice.

٥ــ أعْلى مَراتِبِ الكَرَمِ الإيثارُ

6. The most excellent munificence is completing [one's] favours.

٦ــ أفْضَلُ الكَرَمِ إتْمامُ النِّعَمِ

7. Munificence is excellence and loyalty is nobility.

٧ــ اَلْكَرَمُ فَضْلٌ الوَفاءُ نُبْلٌ

8. Nobleness is the source of goodness.

٨ــ اَلْكَرَمُ مَعْدِنُ الخَيْرِ

9. Munificence is the best eminence.

٩ــ اَلْكَرَمُ أفْضَلُ السُّؤْدَدِ

10. Munificence is the best of traits.

١٠ــ اَلْكَرَمُ أفْضَلُ الشِّيَمِ

11. Nobleness is [being] free from jealousy.

١١ــ اَلْكَرَمُ بَريءٌ مِنَ الحَسَدِ

12. Nobleness is bearing the wrongdoings [of others].

١٢ــ اَلْكَرَمُ اِحْتِمالُ الجَريرَةِ

13. Nobleness is having good patience [and tolerance].

١٣ــ اَلْكَرَمُ حُسْنُ الاِصْطِبارِ

14. Munificence is bearing the [heavy]

١٤ــ اَلْكَرَمُ تَحَمُّلُ أعْباءِ المَغارِمِ

burdens of [other people's] liabilities.

15. Nobleness is preferring dignity over wealth.

١٥ــ اَلْكَرَمُ إيثارُ العِرْضِ عَلَى المالِ

16. Nobleness is [being] more compassionate than close relatives.

١٦ــ اَلْكَرَمُ أعْطَفُ مِنَ الرَّحِمِ

17. Nobleness is control over one's tongue and doing good to others.

١٧ــ اَلْكَرَمُ مُلْكُ اللِّسانِ وَ بَذْلُ الإحْسانِ

18. Nobleness is the result of lofty endeavour [and high resolve].

١٨ــ اَلْكَرَمُ نَتيجَةُ عُلُوِّ الهِمَّةِ

19. Nobleness is nothing but refraining from [committing] sins (or misdeeds).

١٩ــ إنَّما الكَرَمُ اَلتَّنَزُّهُ عَنِ المَعاصي (المَساوي)

20. Munificence is nothing but granting the wishes and fulfilling the needs of the seeker.

٢٠ــ إنَّما الكَرَمُ بَذْلُ الرَّغائِبِ و إسْعافُ الطّالِبِ

21. The fruit of nobleness is keeping ties with near relatives.

٢١ــ ثَمَرَةُ الكَرَمِ صِلَةُ الرَّحِمِ

22. The best munificence is being generous without seeking [any] recompense.

٢٢ــ خَيْرُ الكَرَمِ جُودٌ بِلا طَلَبِ مُكافاة

23. It is not from munificence to spoil the favours [one does to others] by [putting them under] obligation.

٢٣ــ لَيْسَ مِنَ الكَرَمِ تَنْكيدُ المِنَنِ (النِّعَمِ) بِالمَنِّ

24. Completion of favours is part of munificence.

٢٤ــ مِنَ الكَرَمِ إتْمامُ النِّعَمِ

25. It is part of nobleness to have good [and praiseworthy] traits.

٢٥ــ مِنَ الكَرَمِ حُسْنُ الشِّيَمِ

26. Completing [one's] favours is from the perfection of munificence.

٢٦ــ مِنْ تَمامِ الكَرَمِ إتْمامُ النِّعَمِ

27. Fulfilling one's obligations [and pacts] is part of nobleness.

٢٧ــ مِنَ الكَرَمِ الوَفاءُ بِالذِّمَمِ

28. Doing good to the one who wrongs you is from the best [forms of] nobleness.

٢٨ــ مِنْ أحْسَنِ الكَرَمِ الإحْسانُ إلَى المُسيئ

29. One of the signs of nobleness is hastening in [giving] reward.

٢٩ــ مِنْ عَلاماتِ الكَرَمِ تَعْجيلُ المَثُوبَةِ

30. Part of nobleness is doing good to others and granting [them] support.

٣٠ــ مِنَ الْكَرَمِ اِصْطِناعُ المَعْرُوفِ وَ بَذْلُ الرِّفْدِ

31. From the perfection of munificence is hastening [to give] reward.

٣١ــ مِنْ كَمالِ الكَرَمِ تَعْجيلُ المَثُوبَةِ

32. It is from nobleness for you to overlook the wrong that has been done to you.

٣٢ــ مِنَ الكَرَمِ أنْ تَتَجاوَزَ عَنِ الإسائَةِ إلَيْكَ

33. The order of nobleness entails successively doing good to others and assisting one's brothers [financially].

٣٣ــ نِظامُ الكَرَمِ مُوالاةُ الإحْسانِ وَ مُواساةُ الإخْوانِ

34. The nobleness of a man is evinced by his cheerfulness and his kindness [to others].

٣٤ــ يُسْتَدَلُّ عَلى كَرَمِ الرَّجُلِ بِحُسْنِ بِشْرِهِ وَ بَذْلِ بِرِّهِ

THE NOBLE -MINDED AND MUNIFICENT

الكريم

1. The noble-minded person is one who keeps away from the forbidden and steers clear of [disgraceful] flaws.

١ــ اَلْكَرِيمُ مَنْ تَجَنَّبَ المَحارِمَ وَ تَنَزَّهَ عَنِ العُيُوبِ

2. The munificent person is one who brings [and gives away] whatever is available.

٢ــ اَلْكَرِيمُ مَنْ جاءَ بِالمَوْجُودِ

3. A noble-minded person is one who repays evil with good.

٣ــ اَلْكَرِيمُ مَن جازَى الإسائَةَ بِالإحْسانِ

4. A noble-minded person is repulsed by that which the wicked take pride in.

٤ــ اَلْكَرِيمُ يَزْدَجِرُ عَمّا يَفْتَخِرُ بِهِ اللَّئِيمُ

٥ــ اَلْكَرِيمُ يَجْفُو إذا عُنِّفَ وَ يَلِينُ إذَا اسْتُعْطِفَ

5. The munificent one cuts off his favour when he is approached harshly and is soft [and kind] when he is entreated [politely].

٦ــ اَلْكَرِيمُ إذا قَدَرَ صَفَحَ وَ إذا مَلَكَ سَمَحَ وَ إذا سُئِلَ أنْجَحَ

6. 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].

٧ــ اَلكَرِيمُ يَأبَى العارَ وَ يُكْرِمُ الجارَ

7. A noble-minded person rejects disgrace and honours his neighbour.

٨ــ اَلْكَرِيمُ يَرى مَكارِمَ أفْعالِهِ دَيْناً عَلَيْهِ يَقْضيهِ

8. A noble-minded person considers his virtuous actions as a debt that he has to repay.

٩ــ اَلْكَرِيمُ يَرْفَعُ نَفْسَهُ في كُلِّ ما أسْداهُ عَنْ حُسْنِ المُجازاتِ

9. The noble-minded person raises himself above [the expectation of] rewards in everything good that he does.

١٠ــ اَلْكَرِيمُ إذَا احْتاجَ إلَيْكَ أعْفاكَ وَ إذَا احْتَجْتَ إلَيْهِ كَفاكَ

10. When a noble-minded person needs you he excuses you [from helping him] and when you need him he suffices you.

١١ــ اَلْكَرِيمُ يَعْفُو مَعَ القُدْرَةِ وَ يَعْدِلُ فِي الإمْرَةِ وَ يَكُفُّ إسائَتَهُ وَيَبْذُلُ إحْسانَهُ

11. 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.

١٢ــ اَلْكَرِيمُ عِنْدَ اللّهِ مَحْبُورٌ مُثابٌ وَ عِنْدَ النّاسِ مَحْبُوبٌ مُهابٌ

12. 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.

١٣ــ اَلْكَرِيمُ مَنْ صانَ عِرْضَهُ بِمالِهِ وَ اللَئِيمُ مَنْ صانَ مالَهُ بِعِرْضِهِ

13. 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.

١٤ــ إحْذَرِ الكَريمَ إذا أهَنْتَهُ وَ الحَليمَ إذا جَرَحْتَهُ وَ الشُّجاعَ إذا أوْجَعْتَهُ

14. 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.

١٥ــ اِحْذَرُوا صَوْلَةَ الكَريمِ إذا جاعَ وَ أشَرَ اللَّئيمِ إذا شَبَعَ

15. 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.

١٦ــ اِحْذَرُوا سَطْوَةَ الكَريمِ إذا وُضِعَ وَ سَوْرَةَ اللَّئِيمِ إذا رُفِعَ

16. 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].

١٧ــ اَلْكَريمُ يَتَغافَلُ وَ يَنْخَدِعُ

17. The noble-minded person feigns inattention and pretends to be deceived.

١٨ــ اَلكِرامُ أصْبَرُ أنْفُساً

18. Noble-minded people have the most patient souls.

١٩ــ اَلْكَريمُ يُجْمِلُ المَلَكَةَ

19. The noble-minded person makes [his] ownership righteous.

٢٠ ــ اَلْكَريمُ مَنْ بَدَأَ بِإحْسانِهِ

20. A noble-minded person is one who initiates his act of kindness [before it is requested of him].

٢١ــ اَلْكَريمُ يَشْكُرُ القَليلَ وَ اللَّئيمُ يَكْفُرُ الجَزيلَ

21. The noble-minded person shows gratitude for little whereas the wicked one is ungrateful for much.

٢٢ ــ اَلْكَريمُ مَنْ سَبَقَ نَوالُهُ سُؤالَهُ

22. The munificent person is one whose giving precedes his being asked.

٢٣ــ اَلْكَريمُ إذا وَعَدَ وَفى وَ إذا تَوَعَّدَ عَفى

23. When the noble-minded person promises [something], he keeps his

promise and when he threatens [to punish], he forgives.

٢٤ــ اَلْكَريمُ إذا أيْسَرَ أسْعَفَ وَ إذا أعْسَرَ خَفَّفَ

24. 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].

٢٥ــ إذا كَرُمَ أصْلُ الرَّجُلِ كَرُمَ مَغيبُهُ وَ مَحْضَرُهُ

25. When the core of a man is noble, [both] his absence and presence are [considered] noble.

٢٦ــ دَوْلَةُ الكَريمِ تُظْهِرُ مَناقِبَهُ

26. The authority of a noble-minded person manifests his positive attributes.

٢٧ــ ذُوالكَرَمِ جَميلُ الشِّيَمِ مُسْد لِلنِّعَمِ وَصُولٌ لِلرَّحِمِ

27. The possessor of noble-mindedness has beautiful traits, grants favours [to others] and keeps ties with near relatives.

٢٨ــ ظَفَرُ الكَريمُ يُنْجي

28. The success of a noble-minded person brings deliverance.

٢٩ــ ظَفَرُ الكِرامِ عَفْوٌ وَ إحْسانٌ

29. The success of noble-minded people is [through] forgiveness and benevolence.

٣٠ــ ظِلُّ الكِرامِ رَغَدٌ هَنيئٌ

30. The shadow of noble-minded people is vast and pleasant.

٣١ــ عِنْدَ الإيثارِ عَلَى النَّفْسِ تَتَبَيَّنُ جَواهِرُ الكُرَماءِ

31. In times of [their] altruism, the excellence of the noble-minded people become manifest.

٣٢ــ عادَةُ الكِرامِ اَلْجُودُ

32. Generosity is the habit of the noble-minded people.

٣٣ــ عادَةُ الكِرامِ حُسْنُ الصَّنيعَةِ

33. Doing good to others is the habit of noble-minded people.

٣٤ــ كُنْ مِنَ الكَريمِ عَلى حَذَر إنْ أهَنْتَهُ وَ مِنَ

34. Be cautious of the noble-minded person if you offend him, and of the wicked

اللَّئيمِ إنْ أكْرَمْتَهُ وَ مِنَ الحَليمِ إنْ أحْرَجْتَهُ

one if you honour him and of the forbearing one if you force him into a difficult position.

٣٥ــ لِلْكِرامِ فَضيلَةُ المُبادَرَةِ إلى فِعْلِ المَعْرُوفِ وَ إسْداءِ الصَّنايِعِ

35. The merit of initiating good deeds and performing generous acts belongs to the noble-minded people.

٣٦ــ لَقَدْ أتْعَبَكَ مَنْ أكْرَمَكَ إنْ كُنْتَ كَريماً وَ لَقَدْ أراحَكَ مَنْ أهانَكَ إنْ كُنْتَ حَليماً

36. 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.

٣٧ــ لأنَا أشَدُّ اِغْتِباطاً بِمَعْرِفَةِ الكَريمِ مِنْ إمْساكي عَلَى الجَوْهَرِ النَّفيسِ الغالِي الثَّمَنِ

37. Indeed I am happier to [get to] know a noble-minded person than to acquire an expensive and precious jewel.

٣٨ــ لَيْسَ مِنْ عادَةِ الكِرامِ تَأْخِيرُ الإنْعامِ

38. It is not the habit of noble-minded people to delay bounties.

٣٩ــ لَيْسَ مِنْ شِيَمِ الكِرامِ تَعْجيلُ الاِنْتِقامِ

39. Being hasty in taking revenge is not from the traits of noble-minded people.

٤٠ــ لُزُومُ الكَريمِ عَلَى الهَوانِ خَيْرٌ مِنْ صُحْبَةِ اللَّئيمِ عَلَى الإحْسانِ

40. Remaining alongside a noble-minded person in humiliation is better than accompanying the wicked in order to gain favour.

٤١ــ لَذَّةُ الكِرامِ فِي الإطْعامِ وَ لَذَّةُ اللِّئامِ فِي الطَّعامِ

41. The pleasure of the noble-minded people is in feeding [others] whereas the pleasure of the wicked people is in eating [themselves].

٤٢ــ مِنْ أشْرَفِ أفْعالِ الكَريمِ تَغافُلُهُ عَمّا يَعْلَمُ

42. One of the most honourable actions of the noble-minded person is feigning inattention towards that which he knows.

٤٣ــ مِنْ شِيَمِ الكِرامِ بَذْلُ النَّدى

43. Giving generously is from the traits of the munificent.

٤٤ــ ما أوْحَشَ كَريمٌ

44. The munificent person is never deserted.

٤٥ــ مَنْزَعُ الكَريمِ أبَداً إلى شِيَمِ آبائِهِ

45. The propensity of a noble-minded person is always towards the [positive] traits of his forefathers.

٤٦ــ مَسَرَّةُ الكِرامِ في بَذْلِ العَطاءِ وَ مَسَرَّةُ اللِّئامِ في سُوءِ الجَزاءِ

46. The happiness of noble-minded people is in giving generously [to others] while the joy of the wicked is in evil retribution.

٤٧ــ لايَكُونُ الكَريمُ حَقُوداً

47. A high-minded person is never spiteful.

٤٨ــ لايَسْتَحِقُّ اسْمَ الكَرَمِ إلاّ مَنْ بَدَأَ بِنَوالِهِ قَبْلَ سُؤالِهِ

48. None deserves to be called munificent except the one who gives before he is asked.

٤٩ــ لايُكْرِمُ المَرْءُ نَفْسَهُ حَتّى يُهينَ مالَهُ

49. A person does not ennoble himself until he belittles his wealth.

٥٠ــ اَلْكَريمُ مَنْ بَذَلَ إحْسانَهُ

50. The munificent person is one who bestows his favours generously [to others].

٥١ــ لَيْسَ مِنْ شِيَمِ الكَريمِ إدْراعُ العارِ

51. It is not from the traits of a noble-minded person to wear the cloak of disgrace.

٥٢ــ اَلْكَريمُ أبْلَجُ اَللَّئيمُ مُلَهْوَجٌ

52. The noble-minded one is bright whereas the wicked one is immature.

الكرامة

HIGH ESTEEM

١ــ مَنْ لَمْ تُقَوِّمْهُ الكَرامَةُ قَوَّمَتْهُ الإهانَةُ

1. One who is not set aright by high esteem is put right by indignity.

٢ــ مَنْ لَمْ تُصْلِحْهُ الكَرامَةُ أصْلَحَتْهُ الإهانَةُ

2. One who is not reformed by high esteem is reformed by indignity.

٣ــ مَنْ زادَهُ اللّهُ كَرامَةً فَحَقيقٌ بِه أنْ يَزيدَ

3. It is a right upon one whose esteem has

النّاسَ إكْراماً

been increased by Allah that he should [in turn] be more respectful to the people.

٤ــ مَنْ رَبّاهُ الهَوانُ أبْطَرَتْهُ الكَرامَةُ

4. One who is raised by disgrace is made vain by high esteem.

المكارم

NOBLE TRAITS & DEEDS

١ــ إذا رَغِبْتَ فِي المَكارِمِ فَاجْتَنِبِ المَحارِمَ

1. When you desire to acquire noble traits then keep away from the forbidden.

٢ــ تَبادَرُوا المَكارِمَ وَ سارِعُوا إلى تَحَمُّلِ المَغارِمِ وَ اسْعَوْا فِي حاجَةِ مَنْ هُوَ نائِمٌ يَحْسُنْ لَكُمْ فِي الدّارَيْنِ الجَزاءُ وَ تَنالُوا مِنَ اللّهِ عَظيمَ الحَباءِ

2. 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.

٣ــ ثابِرُوا عَلَى اقْتِناءِ المَكارِمِ وَ تَحَمَّلُوا أعْباءَ المَغارِمِ تُحْرِزُوا قَصَباتِ المَغانِمِ

3. Work hard to acquire noble traits and bear the burden of [others'] liabilities, [as a result] you will achieve the greatest gains.

٤ــ خَيْرُ المَكارِمِ الإيثارُ

4. The best of noble traits is altruism.

٥ــ رُوحُوا فِي المَكارِمِوَ ادَّلِجُوا فِي حاجَةِ مَنْ هُوَ نائِمٌ

5. 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].

٦ــ عَلَيْكَ بِمَكارِمِ الخِلالِ وَ اصْطِناعِ الرِّجالِ فَإنَّهُما يَقِيانِ مَصارِعَ السَّوْءِ وَ يُوجِبانِ الجَلالَةَ

6. Acquire noble traits and do good to the people, for indeed these two things protect one from falling into difficulties and lead to loftiness.

٧ــ غايَةُ المَكارِمِ اَلإيثارُ

7. The pinnacle of noble traits is altruism.

٨ــ مِنْ أفْضَلِ المَكارِمِ تَحَمُّلُ المَغارِمِ وَ إقْراءُ

8. From the best noble deeds is bearing the

الضُّيُوفِ

liabilities [and debts of others] and being hospitable to one's guests.

٩ــ مِنْ أحْسَنِ المَكارِمِ بَثُّ المَعْرُوفِ

9. One of the best noble deeds is spreading goodness [and virtue].

١٠ــ مِنْ أحْسَنِ المَكارِمِ تَجَنُّبُ المَحارِمِ

10. One of the best noble deeds is keeping away from the forbidden.

١١ــ لاتَكْمُلُ المَكارِمُ إلاّ بِالعَفافِ وَ الإيثارِ

11. Noble traits [and deeds] are not complete except with chastity and self-sacrifice.

١٢ــ اَلمَكارِمُ بِالمَكارِهِ

12. Noble traits are [attained] by [bearing] that which is disliked.

المكروه

THE DISLIKED

١ــ مَكْرُوهٌ تُحْمَدُ عاقِبَتُهُ خَيْرٌ مِنْ مَحْبُوب تُذَمُّ مَغَبَّتُهُ

1. The disliked act which has a praiseworthy result is better than the action which one loves [but] whose outcome is dispraised.

المكاسب وكسب الأموال

EARNINGS

١ــ أزْكَى الْمَكاسِبِ كَسْبُ الحَلالِ

1. The purest of earnings is lawful earning.

٢ــ بِئْسَ الْكَسْبُ الحَرامُ

2. The worst kind of earning is the unlawful [earning].

٣ــ رُكُوبُ الأهْوالِ يَكْسِبُ الأمْوالَ

3. Embarking on the terrifying [and surmounting one's fears] brings wealth.

٤ــ مَنِ اكْتَسَبَ حَراماً اِحْتَقَبَ آثاماً

4. One who earns by unlawful means accumulates sins.

LAZINESS AND THE LAZY

الكسل والكسلان

1. One who is always lazy, his hopes get dashed.

١ــ مَنْ دامَ كَسَلُهُ خابَ أمَلُهُ

2. Do not rely on a lazy person in your affairs.

٢ــ لاتَتَّكِلْ في أُمُورِكَ عَلى كَسْلان

REVEALING & REMOVING DISTRESS

كشف الضُرِّ

1. One who reveals his distress to others has accepted humiliation.

١ــ رَضِيَ بِالذُّلِّ مَنْ كَشَفَ ضُرَّهُ لِغَيْرِهِ

2. No action is more beloved to Allah, the Most High, than for a person to remove the distress [and adversity] from another person.

٢ــ ما مِنْ عَمَل أحَبَّ إلَى اللّهِ تَعالى مِنْ ضُرّ يَكْشِفُهُ رَجْلٌ عَنْ رَجُل

SUPPRESSING ANGER

الكَظم والكاظم

1. The suppressor of anger is one who extirpates his grudges.

١ــ اَلْكاظِمُ مَنْ أماتَ أضْغانَهُ

2. Suppress [your] anger and you will increase in forbearance.

٢ــ اِكْظِمِ الغَيْظَ تَزْدَدْ حِلْماً

3. Suppression [of anger] is the fruit of forbearance.

٣ــ اَلكَظْمُ ثَمَرَةُ الحِلْمِ

4. The cornerstone of forbearance is suppression [of anger].

٤ــ رَأْسُ الحِلْمِ الكَظْمُ

5. Blessed is the one who suppresses his anger and does not let it loose, and [who]

٥ــ طُوْبى لِمَنْ كَظَمَ غَيْظَهُ وَ لَمْ يُطْلِقْهُ وَ عَصى

أمْرَ نَفْسِهِ فَلَمْ يُهْلِكْهُ

disobeys the command of his [carnal] soul and thus is not destroyed by it.

٦ــ كَمْ مِنْ غَيظ تُجُرِّعَ مَخافَةَ ما هُوَ أشَدُّ مِنْهُ

6. How many a time is anger suppressed out of the fear of that which is more severe than it.

٧ــ مَنْ كَظَمَ غَيْظَهُ كَمُلَ حِلْمُهُ

7. Whoever suppresses his anger, his forbearance becomes complete.

٨ــ اِكْظَمِ الغَيْظَ عِنْدَ الغَضَبِ وَ تَجاوَزْ مَعَ الدَّوْلَةِ تَكُنْ لَكَ العاقِبَةُ

8. 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.

كفران النعمة والكفور

INGRATITUDE & INGRATES

١ــ اِصْطِناعُ الكَفُورِ مِنْ أعْظَمِ الجُرْمِ

1. Doing good to an ingrate is from the greatest of crimes.

٢ــ كُفْرُ النِّعْمَةِ مُزيلُها وَ شُكْرُها مُسْتَديمُها

2. Being ungrateful for a blessing causes it to be taken away and being thankful for it causes it to last.

٣ــ كُفْرانُ النِّعَمِ يُزِلُّ القَدَمَ وَ يَسْلُبُ النِّعَمَ

3. Ingratitude for blessings makes one stumble and strips away the blessings.

٤ــ كُفْرُالنِّعْمَةِ لُؤْمٌ وَ صُحْبَةُ الأحْمَقِ شُؤْمٌ

4. Ungratefulness for a blessing is vileness, and accompanying a fool is [a cause of] misfortune.

٥ــ كُفْرُ النِّعْمَةِ مُزيلُها

5. Being ungrateful for a blessing is the cause of its removal.

٦ــ كافِرُ النِّعْمَةِ كافِرُ فَضْلِ اللّهِ

6. The one who is unthankful for blessings is ungrateful for the bounty of Allah.

٧ــ كُفْرُ النِّعَمِ مَجْلَبَةٌ لِحُلُولِ النِّقَمِ

7. Ingratitude for blessings is the thing that brings [divine] retribution.

٨ــ كافِرُ النِّعْمَةِ مَذْمُومٌ عِنْدَ الخالِقِ وَ الخَلائِقِ

8. The one who is ungrateful for blessings is dispraised in the sight of the Creator and the creation.

٩ــ لَيْسَ مِنَ التَّوْفيقِ كُفْرانُ النِّعَمِ

9. Ingratitude for blessings is not a success [rather it is a failure].

١٠ــ لانِعْمَةَ مَعَ كُفْر

10. There is no blessing with ingratitude.

١١ــ إنَّ كُفْرَ النِّعْمَةِ لُؤْمٌ وَ مُصاحَبَةَ الجاهِلِ شُؤْمٌ

11. Verily ingratitude for blessings is vileness and accompanying the ignorant is [a cause of] misfortune.

١٢ــ اَلنِّعَمُ يَسْلُبُهَا الْكُفْرانُ

12. Blessings are stripped away by ingratitude.

١٣ــ آفَةُ النِّعَمِ الكُفْرانُ

13. The bane of blessings is ingratitude.

١٤ــ سَبَبُ تَحَوُّلِ النِّعَمِ الكُفْرُ

14. The cause of alteration [and removal] of blessings is ingratitude.

١٥ــ في كُفْرِ النِّعَمِ زَوالُها

15. In ungratefulness for blessings is [the cause of] its removal.

١٦ــ مَنْ كَفَرَ النِّعَمَ حَلَّتْ بِهِ النِّقَمُ

16. Whoever is ungrateful for blessings, [divine] retribution comes upon him.

الكافِر

THE DISBELIEVER

١ــ اَلْكافِرُ خَبٌّ لَئِيمٌ خَؤُنٌ مَغْرُورٌ بِجَهْلِهِ مَغْبُونٌ

1. The disbeliever is a vile deceiver, perfidious, deluded by his ignorance and duped.

٢ــ اَلكافِرُ اَلدُّنيا جَنَّتُهُ وَ العاجِلَةُ هِمَّتُهُ وَ المَوْتُ شَقاوَتُهُ وَ النّارُ غايَتُهُ

2. 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.

3. The disbeliever is an immoral, ignorant person.

٣ــ اَلْكافِرُ فاجِرٌ جاهِلٌ

4. The disbeliever is ill-tempered and has an evil manner.

٤ــ اَلْكافِرُ شَرِسُ الخَليقَةِ سَيِّيءُ الطَّريقَةِ

5. The disbeliever is a misguiding deceiver, hard-hearted, [and] perfidious.

٥ــ اَلْكافِرُ خَبٌّ ضَبٌّ جاف خائِنٌ

6. The final end of the disbeliever is hellfire.

٦ــ غايَةُ الكافِرِ النّارُ

7. The disbeliever did not disbelieve until he became ignorant.

٧ــ ما كَفَرَ الكافِرُ حَتّى جَهِلَ

8. 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.

٨ــ هَمُّ الكافِرِ لِدُنْياهُ وَ سَعْيُهُ لِعاجِلَتِهِ وَ غايَتُهُ شَهْوَتُهُ

DISBELIEF

الكفر

1. Disbelief is disappointment [and failure].

١ــ اَلْكُفْرُ خِذْلانٌ

2. Counter disbelief with faith.

٢ــ ضادُّوا الكُفْرَ بِالإيمانِ

3. Disbelief is loss.

٣ــ اَلكُفْرُ مَغْرَمٌ

RESTRAINT

الكفّ

1. Restraining yourself from that which others possess is one of the two generosities.

١ــ اَلْكَفُّ عَمّا في أيْدِي النّاسِ أحَدُ السَّخائَيْنِ

2. Verily restraint during the confusion of misguidance is better than embarking on

٢ــ إنَّ الكَفَّ عِنْدَ حَيْرَةِ الضَّلالِ خَيْرٌ مِنْ

terrors.

رُكُوبِ الأهْوالِ

3. There is no piety like self-restraint.

٣ــ لاوَرَعَ كَالكَفِّ

SUFFICIENCY

الكفاف

1. Being pleased with what is sufficient is better than striving for lavishness.

١ــ اَلرِّضا بِالكَفافِ خَيْرٌ مِنَ السَّعْيِ فِي الإسْرافِ

2. Being pleased with what suffices leads to virtue.

٢ــ اَلرِّضا بِالكَفافِ يُؤَدّي إلَى العَفافِ

3. Blessed is the one who adorns himself with virtue and is satisfied with what suffices.

٣ــ طُوبى لِمَنْ تَحَلّى بِالعَفافِ وَ رَضِيَ بِالكَفافِ

4. One who is content with that which suffices is led by it towards virtue.

٤ــ مَنِ اقْتَنَعَ بِالكَفافِ أدّاهُ إلَى العَفافِ

5. One who limits himself to what suffices hastens comfort and lives in an abode of ease.

٥ــ مَنِ اقْتَصَرَ عَلَى الكَفافِ تَعَجَّلَ الرّاحَةَ وَ تَبَوَّءَ خَفْضَ الدَّعَةِ

6. No one can dispense with the need to seek his sustenance and that which he requires of provisions.

٦ــ لاغِنى بِأحَد مِنَ الارْتيادِ وَ قَدْرِ بَلاغِهِ مِنَ الزّادِ

RECOMPENSE

المكافات

1. 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.

١ــ أطِلْ يَدَكَ فِي مُكافاةِ مَنْ أحْسَنَ إلَيْكَ فَإنْ لَمْ تَقْدِرْ فَلا أقَلَّ مِنْ أنْ تَشْكُرَهُ

2. Recompense is liberation.

٢ــ اَلمُكافاةُ عِتْقٌ

٣ــ مَنْ هَمَّ أنْ يُكافِيَ عَلى مَعْرُوف فَقَدْ كافى

3. One who endeavours to recompense the good that is done to him has indeed recompensed it.

٤ــ مَنْ لَمْ يُجازِ الإساءَةَ بِالإحْسانِ فَلَيْسَ مِنَ الكِرامِ

4. One who does not recompense offence with favour is not from the noble-minded ones.

٥ــ مِنْ كَمالِ الإيمانِ مُكافاةُ المُسيءِ بِالإحْسانِ

5. Recompensing the wrongdoer with favour is from the perfection of faith.

٦ــ أشَدُّ النّاسِ عُقُوبَةً رَجُلٌ كافَئَ الإحْسانَ بِالإساءَةِ

6. The most severely punished of all people is one who recompenses good with evil.

٧ــ إذا قَصُرَتْ يَدُكَ عَنِ المُكافاةِ فَأطِلْ لِسانَكَ بِالشُّكْرِ

7. When your hand is short and unable to recompense [the one who does good to you] then lengthen your speech with gratitude.

٨ــ رُدَّ الحَجَرَ مِنْ حَيثُ جاءَكَ فَإنَّهُ لايُرَدُّ الشَّرُّ إلاّ بِالشَّرِّ

8. Return the stone from whence it came to you, for indeed evil is not repulsed except by evil.

الكفاية

COMPETENCE

١ــ مَنْ حَسُنَتْ كِفايَتُهُ أحَبَّهُ سُلْطانُهُ

1. One whose competence is good is loved by his sovereign.

٢ــ مَنْ رُفِعَ بِلا كِفايَة وُضِعَ بِلا جِنايَة

2. One who is raised [to a high rank] without competence is dropped without wrongdoing.

٣ــ مَنْ أحْسَنَ الكِفايَةَ اِسْتَحَقَّ الوِلايَةَ

3. One whose competence is good deserves [to be given] authority.

DUTY

التكليف

1. One who imposes upon you a duty that you are unable to bear has indeed asked you to disobey him.

١ــ مَنْ كَلَّفَكَ ما لاتُطيقُ فَقَدْ أفْتاكَ في عِصْيانِهِ

2. Affectation is from the morals of the hypocrites.

٢ــ اَلتَّكَلُّفُ مِنْ أخْلاقِ المُنافِقينَ

3. 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.

٣ــ إنَّ اللّهَ سُبْحانَهُ أمَرَ عِبادَهُ تَخْيِيراً وَنَهاهُمْ تَحْذيراً وَ كَلَّفَ يَسيراً وَ لَمْ يُكَلِّفْ عَسيراً وَ أعْطَى عَلىَ القَليلِ كَثيراً وَ لَمْ يُعْصَ مَغْلُوباً وَ لَمْ يُطَعْ مُكْرَهاً وَ لَمْ يُرْسِلِ الأنْبياءَ لَعِباً وَ لَمْ يُنْزِلِ الكِتابَ عَبَثاً وَ ما خَلَقَ السَّماواتِ وَ الأرْضَ وَ ما بَيْنَهُما باطِلاً ذلِكَ ظَنُّ الَّذينَ كَفَرُوا فَوَيْلٌ لِلَّذينَ كَفَرُوا مِنَ النّارِ

THE SPEAKER

المتكلّم

1. For ever speaker there are times [and conditions where he is able to speak].

١ــ لِلْمُتَكَلِّمِ أوْقاتٌ

2. You have started flying while still a nestling and growling before coming of age.

٢ــ لَقَدْ طِرْتَ شَكيراً وَهَدَرْتَ صَقْباً (سَقْباً)

THE IDEAL ONE

الكامل

1. The ideal [person] is one whose seriousness prevails over his jesting [and

١ــ اَلْكامِلُ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ

frivolity].

PERFECTION

الكمال

1. Perfection is in three things: Patience in calamities, piety in pursuits and fulfilling the needs of the seeker.

١ــ اَلْكَمالُ فِي ثَلاث اَلصَّبْرُ عَلَى النَّوائِبِ وَ التَّوَرُّعُ فِي المَطالِبِ وَإسْعافُ الطّالِبِ

2. Perfection [of what is desired] is non-existent in this world.

٢ــ اَلْكَمالُ فِي الدُّنيا مَفْقُودٌ

3. You will never attain perfection until you rise above imperfection.

٣ــ لَنْ تُدْرِكَ الكَمالَ حَتّى تَرْقى عَنِ النَّقْصِ

4. From the perfection of a human being and the abundance of his merit is his own feeling of imperfection [in himself].

٤ــ مِنْ كَمالِ الإنْسانِ وَ وُفُورِ فَضْلِهِ اِسْتِشْعارُهُ بِنَفْسِهِ النُّقْصانَ

PLOTS

المكائد

1. One who is not cautious of [evil] plots before they occur, does not benefit from regret after their assault.

١ــ مَنْ لَمْ يَتَحَرَّزْ مِنَ المَكائِدِ قَبْلَ وُقُوعِها لَمْ يَنْفَعْهُ الأسَفُ بَعْدَ هُجُومِها

THE SAGACIOUS

الكيّس

1. The foundation of a sagacious person is his intellect, his magnanimity is his character and his religion is his distinction.

١ــ اَلْكَيِّسُ أصْلُهُ عَقْلُهُ وَ مُرُوءَتُهُ خُلْقُهُ وَ دينُهُ حَسَبُهُ

2. 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].

٢ــ اَلْكَيِّسُ مَنْ كانَ يَوْمُهُ خَيْراً مِنْ أمْسِهِ وَعَقَلَ الذَمَّ عَنْ نَفْسِهِ

٣ــ اَلْكَيِّسُ مَنْ أحْيا فَضائِلَهُ وَ أماتَ رَذائِلَهُ بِقَمْعِهِ شَهْوَتَهُ وَهَواهُ

3. The sagacious person is one who enlivens his virtues and kills off his vices by subduing his lust and his vain desires.

٤ــ اَلْكَيِّسُ مَنْ كانَ غافِلاً عَنْ غَيْرِهِ وَ لِنَفْسِهِ كَثيرِ التَّقاضي

4. The sagacious person is one who is inattentive towards others while expecting much from [and constantly judging] himself.

٥ــ اَلْكَيِّسُ مَنْ مَلَكَ عِنانَ شَهْوَتِهِ

5. The sagacious person is one who controls the reins of his lustful desires.

٦ــ اَلْكَيِّسُ مَنْ تَجَلْبَبَ الحَياءَ وَ ادَّرَعَ الحِلْمَ

6. The sagacious person is one who dons the garment of modesty and the armour of forbearance.

٧ــ أكْيَسُ الأكْياسِ مَنْ مَقَتَ دُنْياهُ وَ قَطَعَ مِنْها أمَلَهُ وَ مُناهُ وَ صَرَفَ عَنْها طَمَعَهُ وَرَجاهُ

7. 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.

٨ــ إنَّ الأكْياسَ هُمُ الَّذينَ لِلدُّنْيا مَقَتُوا وَ أعْيُنَهُمْ عَنْ زَهْرَتِها أغْمَضُوا وَقُلُوبَهُمْ عَنْها صَرَفُوا وَ بِالدّارِ الباقِيَةِ تَوَلَّهُوا

8. 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.

٩ــ إنَّ الكَيِّسَ مَنْ كانَ لِشَهْوَتِهِ مانِعاً وَ لِنَزْوَتِهِ عِنْدَ الحَفيظَةِ واقِماً قامِعاً

9. Verily the sagacious person is one who restrains his lustful desire and subdues his outburst in times of anger by quelling it.

١٠ــ اَلْكَيِّسُ صَديقُهُ الحَقُّ وَ عَدُوُّهُ الباطِلُ

10. The sagacious person's friend is truth and his enemy is falsehood.

١١ــ إنَّمَا الْكَيِّسُ مَنْ إذا أساءَ اِسْتَغْفَرَ وَ إذا أذْنَبَ نَدِمَ

11. Only he is sagacious who seeks forgiveness when he does wrong and regrets when he commits a sin.

١٢ــ لِلْكَيِّسِ في كُلِّ شَيْءٍ إتِّعاظٌ

12. For the sagacious person there is admonition in everything.

١٣ــ اَلْكَيِّسُ تَقْوَى اللّهِ سُبْحانَهُ وَ تَجَنُّبُ المَحارِمِ وَ إصْلاحُ المَعادِ

13. Sagacity is [in] fearing Allah, the Glorified, eschewing the forbidden and improving one's Hereafter [through good deeds].

١٤ــ أكْيَسُكُمْ أوْرَعُكُمْ

14. The most sagacious among you is the most pious among you.

١٥ــ اَكْيَسُ الكَيْسِ التَّقْوى

15. The greatest sagacity is God-wariness.

١٦ــ عَزيمَةُ الكَيِّسِ وَ جِدُّهُ لإصْلاحِ المَعادِ وَ الاِسْتِكْثارِ مِنَ الزّادِ

16. The determination and effort of the sagacious one is for the improvement of his Hereafter and for acquiring more provisions [for it].

١٧ــ اَلْكَيِّسُ مَنْ قَصَّرَ آمالُهُ

17. The sagacious person is one who shortens his hopes.

١٨ــ اَلْكَيِّسُ مَنْ عَرَفَ نَفْسَهُ وَ أخْلَصَ أعْمالَهُ

18. The sagacious person is one who knows himself and is sincere in his actions.

١٩ــ كَفى بِالمَرْءِ كَيْساً أنْ يَعْرِفَ مَعائِبَهُ

19. It is a sufficient sagacity for a person to recognize his own flaws.

٢٠ــ كَفى بِالمَرْءِ كَيْساً أنْ يَقْتَصِدَ في مَ آرِبِهِ وَ يُجْمِلَ في مَطالِبِهِ

20. It is a sufficient sagacity for a person to remain moderate in his goals and reasonable in his quests.

٢١ــ كَفى بِالمَرْءِ كَيْساً أنْ يَغْلِبَ الهَوى وَ يَمْلِكَ النُّهى

21. It is a sufficient sagacity for a person to overcome his vain desire and possess intelligence.

٢٢ــ كَفى بِالمَرْءِ كَيْساً أنْ يَقِفَ عَلى مَعائِبِهِ وَ يَقْتَصِدَ في مَطالِبِهِ

22. 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

لاإله إلاّ اللّه

1. ‘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.

١ــ لاإلهَ إلاّ اللّهُ عَزيمَةُ الإيمانِ وَ فاتِحَةُ الإحْسانِ وَ مَرْضاةُ الرَّحْمنِ وَمَدْحَرَةُ الشَّيْطانِ

VILENESS

اللُّؤم

1. Vileness is preferring the love of wealth over the delight of praise and commendation.

١ــ اَللُّؤْمُ إيثارُ حُبِّ المالِ عَلى لَذَّةِ الحَمْدِ وَ الثَّناءِ

2. Vileness is the opposite of all the virtues and the combination of all the vices, evils and lowly traits.

٢ــ اَللُّؤْمُ مُضادٌّ لِسائِرِ الفَضائِلِ وجامِعٌ لِجَميعِ الرَّذائِلِ وَ السَّوْءاتِ وَالدَّنايا

3. The greatest vileness is praising the blameworthy.

٣ــ أعْظَمُ اللُّؤْمِ حَمْدُ المَذْمُومِ

4. Vileness is the foundation of evil.

٤ــ اَللُّؤْمُ أُسُّ الشَّرِّ

5. Vileness is the accumulator of dispraise.

٥ــ اَللُّؤْمُ جَمّاعُ المَذامِّ

6. Vileness necessitates deceit.

٦ــ اَللُّؤْمُ يُوجِبُ الغِشَّ

7. Vileness is preferring wealth over people.

٧ــ اَللُّؤْمُ إيثارُ المالِ عَلَى الرِّجالِ

8. Vileness is ugly so do not make it your attire.

٨ــ اَللُّؤْمُ قَبيحٌ فَلا تَجْعَلْهُ لُبْسَكَ

9. Hastening punishment is one of the signs of vileness.

٩ــ مِنْ عَلاماتِ اللُّؤْمِ تَعْجيلُ العُقُوبَةِ

10. Betraying [one's] agreements is one of the signs of vileness.

١٠ــ مِنْ عَلامات اللُّؤْمِ الغَدْرُ بِالمَواثيقِ

11. Being a bad neighbour is from the signs of vileness.

١١ــ مِنْ عَلامَةِ اللُّؤْمِ سُوءُ الجُوارِ

12. Slandering the righteous is one of the ugliest vile traits.

١٢ــ مِنْ أقْبَحِ اللُّؤْمِ غَيْبَةُ الأخْيارِ

13. It is from vileness for a person to preserve his wealth and sacrifice his dignity [instead].

١٣ــ مِنَ اللُّؤْمِ أنْ يَصُونَ الرَّجُلُ مالَهُ وَ يَبْذُلَ عِرْضَهُ

14. It is from the greatest vileness for a man to protect himself while surrendering his wife.

١٤ــ مِنْ أعْظَمِ اللُّؤْمِ إحْرازُ المَرْءِ نَفْسَهُ وَ إسْلامُهُ عِرسَهُ

15. Being ill-natured is from vileness.

١٥ــ مِنَ اللُّؤْمِ سُوءُ الخُلْقِ

THE VILE

اللئيم

1. When the vile one attains a position above his status, his condition changes [for the worse].

١ــ اَللَّئِيمُ إذا بَلَغَ فَوْقَ مِقْدارِهِ تَنَكَّرَتْ أحْوالُهُ

2. The vile one is harsh when he is approached entreatingly and becomes soft when he is berated.

٢ــ اَللَّئِيمُ يَجْفُو إذَا اسْتُعْطِفَ وَيَلينُ إذا عُنِّفَ

3. 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.

٣ــ اَللَّئِيمُ لايَتْبَعُ إلاّ شَكْلَهُ وَ لايَميلُ إلاّ إلى مِثْلِهِ

4. No good is expected from a vile person, and no one is safe from his evil and secure from his ills.

٤ــ اَللَّئِيمُ لايُرْجى خَيْرُهُ وَ لايُسْلَمُ مِنْ شَرِّهِ وَ لايُؤْمَنُ مِنْ غَوائِلِهِ

٥ــ اَللَّئِيمُ يُدْرِعُ العارَ وَ يُؤْذِي الأحْرارَ

5. The vile one dons the attire of dishonour and harms the freemen.

٦ــ اَللَّئِيمُ يَرى سَوالِفَ إحْسانِهِ دَيْناً لَهُ يَقْتَضيهِ

6. The vile one considers his favours as debts that he will demand repayment for [in the future].

٧ــ اَللَّئِيمُ إذَا احْتاجَ إلَيْكَ أجفاكَ وَ إذَا احْتَجْتَ إلَيْهِ عَنّاكَ

7. The vile one is such that when he needs you he puts you in difficulty, and when you need him he torments you.

٨ــ اِحْذَرِ اللَّئِيمَ إذا أكْرَمْتَهُ وَالرَّذْلَ إذا قَدَّمْتَهُ وَ السِّفْلَةَ إذا رَفَعْتَهُ

8. 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.

٩ــ اَللَّئِيْمُ يُعْلي هِمَّتَهُ فيما جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ المُكافاةِ

9. The vile one spares no effort in seeking evil vengeance for the wrong that has been done to him.

١٠ــ إيّاكَ أنْ تَعْتَمِدَ عَلَى اللَّئيمِ فَإنَّهُ يَخْذُلُ مَنِ اعْتَمَدَ عَلَيْهِ

10. Beware of depending on the vile one, for indeed he forsakes the one who depends on him.

١١ــ أصْعَبُ المَرامِ طَلَبُ ما في أيْدِي اللِّئامِ

11. The most difficult objective is seeking that which is in the possession of the vile ones.

١٢ــ اللِّئامُ أصْبَرُ أجْساداً

12. The vile ones are the most patient physically [but are weakest in spirit].

١٣ــ اَللَّئِيمُ لامُرُوَّةَ لَهُ

13. The vile one has no magnanimity.

١٤ــ اَللَّئِيمُ لايَسْتَحْيي

14. The vile person is never ashamed.

١٥ــ اَللَّئِيمُ مَنْ كَثُرَ اِمْتِنانُهُ

15. The vile person is one who puts a lot of obligation [on others when he does any good to them].

١٦ــ اَللَّئِيمُ إذا قَدَرَ أفْحَشَ وَ إذا وَعَدَ أخْلَفَ

16. The vile one is such that when he has

the power, he commits atrocities and when he makes a promise, he breaks it.

١٧ــ اَللَّئِيمُ إذا أعْطى حَقَدَ وَ إذا أُعْطِيَ جَحَدَ

17. The vile one is such that when he gives, he does begrudgingly and when he is given something, he is ungrateful.

١٨ــ إذا حَلَلْتَ بِاللِّئامِ فَاعْتَلِلْ بِالصِّيامِ

18. 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].

١٩ــ إذا بَلَغَ اللَّئيمُ فَوْقَ مِقْدارِهِ تَنَكَّرَتْ أحْوالُهُ

19. When the vile one attains a position above his status, his condition changes [for the worse].

٢٠ــ إذا زادَكَ اللَّئيمُ إجْلالاً فَزِدْهُ إذْلالاً

20. When the vile one increases his reverence for you then increase your scorn for him.

٢١ــ دَوْلَةُ اللَّئيمِ تَكْشِفُ مَساوِيَهُ وَ مَعايِبَهُ

21. The authority of a vile person manifests his evil traits and flaws.

٢٢ــ دَوْلَةُ اللِّئامِ مَذَلَّةُ الكِرامِ

22. The dominion of the vile is the humiliation of the honourable.

٢٣ــ دُوَلُ اللِّئامِ مِنْ نَوائِبِ الأيّامِ

23. The ascendency the vile ones is from the calamities of the times.

٢٤ــ طالِبُ الخَيْرِ مِنَ اللِّئامِ مَحْرُومٌ

24. The one who seeks good from vile people is deprived of it.

٢٥ــ ظَفَرُ اللَّئيمِ يُرْدي

25. The triumph of a vile person leads to destruction.

٢٦ــ ظَفَرُ اللِّئامِ تَجَبُّرٌ وَ طُغْيانٌ

26. The triumph of vile people leads to haughtiness and defiance.

٢٧ــ ظِلُّ اللِّئامِ نَكِدٌ وَبِيٌّ

27. The shadow [and patronage] of the vile ones is [an] endemic adversity.

٢٨ــ عادَةُ اللِّئامِ اَلمُكافاةُ بِالقَبيحِ عَنِ الإحْسانِ

28. The habit of vile people is to repay good with evil.

٢٩ــ عادَةُ اللِّئامِ الجُحُودُ

29. The habit of vile people is denial [the blessings they have been given].

٣٠ــ عادَةُ اللِّئامِ قُبْحُ الوَقيعَةِ

30. The habit of vile people is ugly slander [and backbiting].

٣١ــ عادَةُ اللِّئامِ وَ الأغْمارِ أذِيَّةُ الكِرامِ وَ الأحْرارِ

31. Harming honourable and liberated people is the habit of the vile and ignorant ones.

٣٢ــ عِزُّ اللَّئيمِ مَذَلَّةٌ وَ ضَلالُ العَقْلِ أشَدُّ ضِلَّة

32. The honour of a vile person is humiliation and the deviation of the intellect is the worst deviation.

٣٣ــ فِرُّوا كُلَّ الفِرارِ مِنَ اللَّئيمِ الأحْمَقِ

33. Flee as far as you can from the foolish, vile one.

٣٤ــ فاقَةُ الكَريمِ أحْسَنُ مِنْ غَناءِ اللَّئيمِ

34. The poverty of the honourable one is better than the wealth of the vile one.

٣٥ــ فَقْدُ اللِّئامِ راحَةُ الأنامِ

35. Absence of vile people is a [source of] comfort for the people.

٣٦ــ كُلَّمَا ارْتَفَعَتْ رُتْبَةُ اللَّئيمِ نَقَصَ النّاسُ عِنْدَهُ وَ الكَريمُ ضِدُّ ذلِكَ

36. Every time the rank of a vile person is raised, the people around him diminish, whereas the honourable one is the opposite of this.

٣٧ــ مَنْ لَؤُمَ ساءَ ميلادُهُ

37. One who is vile, [the occasion of] his birth is evil.

٣٨ــ مَنْ كانَتْ لَهُ إلَى اللِّئامِ حاجَةٌ فَقَدْ خُذِلَ

38. One who needs something from the vile ones has indeed been forsaken.

٣٩ــ مِنَ اللِّئامِ تَكُونُ القَسْوَةُ

39. Hard-heartedness is from the traits of the vile ones.

٤٠ــ مُصاحِبُ اللُّؤْمِ مَذْمُومٌ

40. The one who accompanies vileness is censured.

41. The withholding of the honourable one is better than the granting of the vile one.

٤١ــ مَنْعُ الكَرِيمِ أحْسَنُ مِنْ إعْطاءِ اللَّئيمِ

42. The vile one is recognized by [his] evil action, ugly character and blameworthy miserliness.

٤٢ــ يُسْتَدَلُّ عَلَى اللَّئيمِ بِسُوءِ الفِعْلِ وَ قُبْحِ الخُلْقِ وَ ذَميمِ البُخْلِ

43. The practice of the vile ones is denial.

٤٣ــ سُنَّةُ اللِّئامِ الجُحُودُ

CONFUSION

اللَّبْس

1. There is nothing after clarification but confusion.

١ــ ما بَعْدَ التَّبْيينِ إلاّ اللَّبْسُ

MILK

اللبن

1. Milk is one of the two meats.

١ــ اَللَّبَنُ أحَدُ اللَّحْمَيْنِ

THE STUBBORN

اللَّجُوج

1. The stubborn one has no [valid] opinion.

١ــ اَللَّجُوجُ لارَأْيَ لَهُ

2. The stubborn one has no planning.

٢ــ لَيْسَ لِلَجُوج تَدْبيرٌ

3. Never argue with a stubborn person in a gathering.

٣ــ لاتُمارِيَنَّ اللَّجُوجَ فِي مَحْفِل

4. A stubborn person has no [valid] opinion.

٤ــ لارَأْيَ لِلَجُوج

STUBBORNNESS

اَللَّجاج

١ــ اَللَّجاجُ يَكْبُو بِراكِبِهِ	1. Stubbornness causes its rider to stumble.
٢ــ اَللَّجاجُ يُنْتِجُ الحُرُوبَ وَ يُوغِرُ القُلُوبَ	2. Stubbornness gives rise to hostilities and kindles rancour in the hearts.
٣ــ اَللَّجاجُ أكْثَرُ (أكْبَرُ) الأشْياءِ مَضَرَّةً فِي العاجِلِ وَ الآجِلِ	3. Stubbornness is the most harmful of all things in this life and the next.
٤ــ إيّاكَ وَ مَذْمُومَ اللَّجاجِ فَإنَّهُ يُثيرُ الحُرُوبَ	4. Beware of blameworthy stubbornness, for indeed it provokes hostilities.
٥ ــ اَللَّجاجُ شُؤْمٌ	5. Stubbornness is ill-fated.
٦ ــ اَللَّجاجُ بَذْرُ الشَّرِّ	6. Stubbornness is the seed of evil.
٧ــ اَللَّجاجُ يَشينُ النَّفْسَ	7. Stubbornness tarnishes the soul.
٨ ــ اَللَّجاجُ مَثارُ الحُرُوبِ	8. Stubbornness is the provoker of hostilities.
٩ــ اَللَّجاجُ يَنْبُو بِراكِبِهِ	9. Stubbornness causes its rider to fall off.
١٠ــ اَللَّجاجُ عُنْوانُ العَطَبِ	10. Stubbornness is the symbol of destruction [and ruin].
١١ــ اَللَّجاجُ يَعْقِبُ الضُّرَّ	11. Stubbornness is followed by detriment.
١٢ــ اَللَّجاجُ يُفْسِدُ الرَّأْيَ	12. Stubbornness corrupts opinion.
١٣ــ اَللَّجاجَةُ تُورِثُ مالَيْسَ لِلْمَرْءِ إلَيْهِ حاجَةٌ	13. Stubbornness brings to a person that which he is not in need of.
١٤ــ ثَمَرَةُ اللَّجاجِ العَطَبُ	14. The fruit of stubbornness is ruin.
١٥ــ راكِبُ اللَّجاجِ مُتَعَرِّضٌ لِلْبَلاءِ	15. The rider of stubbornness is exposed to affliction.
١٦ــ سَبَبُ الهِياجِ اَللَّجاجُ	16. Stubbornness is the cause of turmoil [and war].

17. Stubbornness may bring about that which a person is not in need of.

١٧ــ قَدْ تُورِثُ اللَّجاجَةُ ما لَيْسَ لِلْمَرْءِ إلَيْهِ حاجَةٌ

18. There is no mount more insubordinate than stubbornness.

١٨ــ لامَرْكَبَ أجْمَحُ مِنَ اللَّجاجِ

IMPORTUNITY

الإلحاح

1. Importunity is an inviter of deprivation.

١ــ اَلاْلْحاحُ داعِيَةُ الحِرْمانِ

2. Importunity is enough as a [reason for] deprivation.

٢ــ كَفى بِالإلْحاحِ مَحْرَمَةً

3. Excessive importunity leads to refusal.

٣ــ كَثْرَةُ الإلْحاحِ تُوجِبُ المَنْعَ

4. The excessive importunity of a man leads to his deprivation.

٤ــ كَثْرَةُ إلْحاحِ الرَّجُلِ تُوجِبُ حِرْمانَهُ

5. One whose importunity increases gets deprived.

٥ــ مَنْ كَثُرَ إلْحاحُهُ حُرِمَ

6. One who is importunate in asking irritates [people].

٦ــ مَنْ أَلَحَّ فِي السُّؤالِ أبْرَمَ

7. One who is importunate in asking gets deprived.

٧ــ مَنْ أَلَحَّ فِي السُّؤالِ حُرِمَ

8. One who is importunate in his asking invites his own deprivation.

٨ــ مَنْ أَلَحَّ فِي سُؤالِهِ دَعا إلى حِرْمانِهِ

IMPORTANT EVENTS

الملاحم

1. One who understands the times [in which he lives] does not neglect to prepare [for what is to come].

١ــ مَنْ عَرَفَ الأيّامَ لَمْ يَغْفُلْ عَنِ الاِسْتِعْدادِ

٢ــ مَنْ أقْعَدَتْهُ نِكايَةُ الأيّامِ أقامَتْهُ مَعُونَةُ الكِرامِ

2. One who is crippled by the hardship of the times is raised by the assistance of the noble-minded ones.

٣ــ ما أسْرَعَ السّاعاتِ فِي الأيّامِ وَ أسْرَعَ الأيّامَ فِي الشُّهُورِ وَ أسْرَعَ الشُّهُورَ فِي السَّنَةِ وَ أسْرَعَ السَّنَةَ فِي العُمْرِ

3. 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!

٤ــ اَلأيّامُ صَحائِفُ آجالِكُمْ فَخَلِّدُوها (فَجَلِّدُوها) أحْسَنَ أعْمالِكُمْ

4. Days are the pages of your lifetime so eternize [or bind] them with your best deeds.

٥ــ اَلسّاعاتُ مُكْمَنُ الآفاتِ

5. Hours are the lurking place of banes.

٦ــ السّاعاتُ تَنْهَبُ الأعْمارَ (الآجالَ)

6. Hours plunder lifetimes.

٧ــ اَلأيّامُ تُفيدُ التَّجارِبَ

7. The passing of days brings the benefit of experiences.

٨ــ اَلسّاعاتُ تُنَقِّصُ الأعْمارَ

8. Hours diminish lifetimes.

٩ــ اَلأيّامُ تُوضِحُ السَّرائِرَ الكامِنَةَ

9. The passing of days reveals the hidden secrets.

١٠ــ إنَّما أنْتَ عَدَدُ أيّام فَكُلُّ يَوْم يَمْضي عَلَيْكَ يَمْضي بِبَعْضِكَ فَخَفِّضْ فِي الطَّلَبِ وَ أجْمِلْ فِي المُكْتَسَبِ

10. 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.

١١ــ إنَّما أبادَ القُرُونَ تَعاقُبُ الحَرَكاتِ وَ السُّكُونِ

11. Verily the previous generations were only wiped out by the alternation of movements and stillness.

١٢ــ بَكْرُ السَّبْتِ وَ الخَميسِ بَرَكَةٌ

12. The early morning hours of Saturdays and Thursdays are a blessing.

١٣ــ زَمانُ العادِلِ خَيْرُ الأزْمِنَةِ

13. The era of the just [ruler] is the best of eras.

14. Verily your moments are portions of your life, so do not pass your time except in that which will save you [in the Hereafter].

١٤ــ إنَّ أوْقاتَكَ أجْزاءُ عُمْرِكَ فَلا تُنفِدْ (فَلا تُنْفِذْ) لَكَ وَقْتاً إلاّ فيما يُنْجيكَ (في غَيْرِما يُنجيكَ)

15. In every instance there is an action [that should be performed].

١٥ــ في كُلِّ وَقْت عَمَلٌ

16. 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.

١٦ــ يَأْتي عَلَى النّاسِ زَمانٌ لايَبْقى مِنَ القُرْآنِ إلاّ رَسْمُهُ وَ لامِنَ الإسْلامِ إلاّ اسْمُهُ مَساجِدُهُمْ يَوْمَئِذ عامِرَةٌ مِنَ البُنى (البِناءِ) خالِيَةٌ (خرّابٌ)عَنِ الهُدى

17. 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.

١٧ــ يَأْتي عَلَى النّاسِ زَمانٌ لايُقَرَّبُ فيهِ إلاّ الماحِلُ وَ لايُسْتَظْرَفُ فيهِ إلاّ الفاجِرُ وَ لايُضَعَّفُ فيهِ إلاّ المُنْصِفُ يَعُدُّونَ الصَّدَقَةَ غُرْماً وَ صِلَةَ الرَّحِمِ مَنّاً وَ العِبادَةَ اسْتَطالَةً عَلَى النّاسِ وَ يَظْهَرُ عَلَيْهِمُ الهَوى وَ يَخْفى بَيْنَهُمُ الهُدى

18. The camel growls after its silence, and time pounces [attacking] like a rapacious beast of prey.

١٨ــ هَدَرَ فَنيقُ الباطِلِ بَعْدَ كَظُوم وَ صالَ الدَّهْرُ صِيالَ السَّبُعِ العَقُورِ

19. 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

١٩ــ وَالَّذي فَلَقَ الحَبَّةَ وَ بَرِيَ النَّسَمَةَ لَيَظْهَرَنَّ عَلَيْكُمْ قَوْمٌ يَضْرِبُونَ الْهامَ عَلى تَأْوِيلِ القُرْآنِ كَما بَدَأَكُمْ مُحَمَّدٌ عَلى تَنْزيلِهِ ذلِكُمْ حُكْمٌ مِنَ الرَّحْمنِ عَلَيْكُمْ في آخِرِ الزَّمانِ

decree from the Most Merciful upon you in the end of days.

20. 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].

٢٠ــ لاتَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فَوْرِ (نارِ) الفِتْنَةِ وَ أميطُوا عَنْ سَنَنِها وَخَلُّوا قَصْدَ السَّبيلِ لَها

21. 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.

٢١ــ يَعْطِفُ الهَوى عَلَى الهُدى إذا عَطَفُوا الهُدى عَلَى الهَوى وَ يَعْطِفُ الرَّأْيَ عَلَى القُرْآنِ إذا عَطَفُواالقُرآنَ عَلَى الرَّأْيِ

22. 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.

٢٢ــ نَسيتُمْ ما ذُكِّرْتُمْ وَ أمِنْتُمْ ما حُذِّرْتُمْ فَتاهَ عَلَيْكُمْ رَأْيُكُمْ وَ تَشَتَّتَ عَلَيْكُمْ أمْرُكُمْ

23. 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.

٢٣ ــ هَلْ تَنْظُرُ (تُبْصِرُ) إلاّ فَقيراً يُكابِدُ فَقْراً أوْ غَنيّاً بَدَّلَ نِعَمَ اللّهِ كُفْراً أوْ بَخيلاً اِتَّخَذَ البُخْلَ بِحَقِّ اللّهِ وَفْراً أوْ مُتَمَرِّداً كَأنَّ بِأُذُنَيْهِ عَنْ سَماعِ (سَمْعِ المَواعِظِ) الحِكْمَةِ وَقْراً

24. 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.

٢٤ــ وَالَّذي بَعَثَ مُحَمَّداً صلَّى اللّه عليه و آله و سلَّم بِالحَقِّ لَتُبَلْبَلُنَّ بَلْبَلَةً وَ لَتُغَرْبَلُنَّ غَرْبَلَةً وَلَتُساطُنَّ سَوْطَ القِدْرِ حَتّى يَعْلُوَ أسْفَلُكُمْ أعْلاكُمْ وَ أعْلاكُمْ أسْفَلَكُمْ وَلَيَسْبِقُنَّ سابِقُونَ كانُوا قَصَّرُوا وَ لَيُقَصِّرَنَّ سابِقُونَ كانُوا سَبَقُوا

٢٥ــ اَلرَّعِيَّةُ لايُصْلِحُها إلاّ العَدْلُ

25. The masses are not reformed except by justice.

٢٦ــ قيلَ لَهُ ــ عَلَيْهِ السّلامُ ــ: إنَّ أهْلَ الكُوفَةِ لايُصْلِحُهُمْ إلاّ السَّيْفُ فَقالَ ــ عَلَيْهِ السّلام ــ: إنْ لَمْ يُصْلِحْهُمْ إلاّ إفْسادي فَلا أصْلَحَهُمُ اللّهُ

26. 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!

٢٧ــ آفَةُ الرَّعِيَّةِ مُخالَفَةُ الطّاعَةِ

27. The bane of the masses is disobedience [to the rightful ruler].

٢٨ــ كَمْ مِنْ ذي ثَرْوَة خَطير صَيَّرَهُ الدَّهْرُ فَقيراً حَقيراً

28. How many an owner of great wealth has been turned into a lowly pauper by [the passage of] time.

٢٩ــ كَيْفَ تَبْقى عَلى حالَتِكَ وَ الدَّهْرُ في إحالَتِكَ ؟!

29. How will you remain in your current state when time is [in the process of] transforming you?!

٣٠ــ مَنْ عَتَبَ عَلَى الدَّهْرِ طالَ مَعْتَبُهُ

30. One who blames [the vicissitudes of] time, his blame will be lengthy.

٣١ــ ما قالَ النّاسُ لِشَيْء طُوْبى إلاّ وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سُوء

31. People do not say about anything, “[what a great] blessing!” except that time has hidden a bad day for it.

٣٢ــ إنَّكُمْ في زَمان اَلْقائِلُ فيهِ بِالحَقِّ قَليلٌ وَ اللِّسانُ فيهِ عَنِ الصِّدْق كَليلٌ وَ اللاّزِمُ فيهِ لِلْحَقِّ ذَليلٌ أهْلُهُ مُتَعَكِّفُونَ عَلَى العِصْيانِ مُصْطَلِحُونَ عَلَى الإدْهانِ فَتاهُمْ عارِمٌ وَ شَيْخُهُمْ آثِمٌ وَ عالِمُهُمْ مُنافِقٌ وَ قاريهِمْ مُمارِقٌ لايُعَظِّمُ صَغيرُهُمْ كَبيرَهُمْ وَ لايَعُولُ غَنِيُّهُمْ فَقيرَهُمْ

32. 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.

33. Verily you will be faced with my vilification and repudiation, so revile me [if you must], but beware of repudiating me.

٣٣ــ إنَّكُمْ سَتُعْرَضُونَ عَلى سَبِّي وَ البَرائَةِ مِنّي فَسُبُّوني وَ إيّاكُمْ وَ البَرائَةَ مِنّي

34. 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.

٣٤ــ قَدْ أصْبَحْنا في زَمان عَنُود وَ دَهْر كَنُود يُعَدُّ فيهِ المُحْسِنُ مُسيئاً وَ يَزْدادُ الظّالِمُ فيهِ عُتُوّاً

35. 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.

٣٥ــ قَدْ تَواخَي النّاسُ عَلَى الفُجُورِ وَ تَهاجَرُوا عَلَى الدّينِ وَ تَحابَبُوا عَلَى الكِذْبِ وَ تَباغَضُوا عَلَى الصِّدْقِ

36. 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].

٣٦ ــ فَاتَّقُوا اللّهَ تَقِيَّةَ مَنْ أنْصَبَ الخَوْفُ بَدَنَهُ وَ أسْهَرَ التَّهَجُّدُ غِرارَ نَوْمِهِ وَ أظْمَأَ الرَّجاءُ هَواجِرَ يَوْمِهِ

37. 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

٣٧ــ فَيا عَجَبا وَ مالِيَ لاأعْجَبُ مِنْ خَطاءِ هذِهِ الأُمَّةِ (الفِرَق) عَلَى اخْتِلافِ حُجَجِها في دِياناتِها (دينها) لايَقْتَصُّونَ أثَرَ نَبِيّ وَ لايَقْتَدُونَ بِعَمِلِ وَصِيّ وَ لايُؤْمِنُونَ بِغَيْب وَ لايَعِفُّونَ عَنْ عَيْب يَعْمَلُونَ فِي الشُّبَهاتِ وَيَسيرُونَ فِي الشَّهَواتِ اَلْمَعْرُوفُ فيهِمْ ما عَرَفُوا وَ المُنْكَرُ عِنْدَهُمْ ما أنْكَرُوا مَفْزَعُهُمْ فِي المُعْضَلاتِ إلى أنْفُسِهِمْ وَ تَعْويلُهُمْ فِي المُبْهَماتِ عَلى آرائِهِمْ كَأنَّ كُلاًّ (كُلُّ امْرئ) مِنْهُمْ إمامُ نَفْسِهِ قَدْ أخَذَ فيما يَرى بِغَيْرِ وَثيقات بَيِّنات وَلا أسْباب مُحْكَمات

themselves and their confidence in regard to dubious matters is on their own opinions, as if each one of them is his own leader, even though he has formed his opinion without turning to reliable sources and strong proofs.

38. 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.

٣٨ــ قَدْ صِرْتُمْ بَعْدَ الهِجْرَةِ أعْراباً وَ بَعْدَ المُوالاةِ أحْزاباً

39. 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.

٣٩ــ قَدْ ذَهَبَ مِنْكُمْ الذّاكِرُونَ وَ المُتَذَكِّرُونَ وَبَقِيَ النّاسُونَ وَالمُتَناسُونَ

40. Indeed the reins of destruction are dragging you and locks of darkness [and malice] lay fixed on your hearts.

٤٠ــ قَدْ قادَتْكُمْ أزِمَّةُ الحَيْنِ وَ اسْتَغْلَقَتْ عَلى قُلُوبِكُمْ أقْفالُ الرَّيْنِ

41. Indeed you have become devoted to one another in the love of this transient world and the rejection of the Hereafter.

٤١ــ قَدْ تَصافَيْتُمْ عَلى حُبِّ العاجِلِ وَ رَفْضِ الآجِلِ

42. 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.

٤٢ــ قَدْ صارَ دينُ أحَدِكُمْ لُعْقَةً عَلى لِسانِهِ صَنيعَ مَنْ فَرَغَ مِنْ عَمَلِهِ وَأحْرَزَ رِضى سَيِّدِهِ

43. 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.

٤٣ــ قَدْ خاضُوا بِحارَ الفِتَنِ وَ أخَذُوا بِالبِدَعِ دُونَ السُّنَنِ وَ تَوَغَّلُوا الجَهْلَ وَ اطَّرَحُوا العِلْمَ

٤٤ــ لاتَيْأَسْ مِنَ الزَّمانِ إذا مَنَعَ وَ لاتَثِقْ بِهِ إذا أعْطى وَ كُنْ مِنْهُ عَلى أعْظَمِ الحَذَرِ

44. 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.

٤٥ــ إنَّ الدَّهْرَ يَجْري بِالباقينَ كَجَرْيِهِ بِالماضينَ ما يعُودُ ما قَدْ وَلّى وَلايَبْقى سَرْمَداً ما فيهِ آخِرُ فِعالِهِ كَأوَّلِهِ مُتَسابِقَةٌ أُمُورُهُ مُتَظاهِرَةٌ أعْلامُهُ لايَنْفَكُّ مُصاحِبُهُ مِنْ عَناء وَ فَناء وَ سَلَب وَ حَرَب

45. 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.

٤٦ــ إنَّ الدَّهْرَ مُوتِرٌ قَوْسَهُ لاتَخْطي سِهامُهُ وَ لاتُؤْسى جِراحُهُ يَرْمِي الصَّحيحَ بِالسَّقَمِ وَ النّاجِيَ بِالعَطَبِ

46. 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.

٤٧ــ الدَّهْرُ مُوَكَّلٌ بِتَشْتيتِ الأُلاّفِ

47. Time is responsible for the separation of loved ones.

٤٨ــ ساعَةُ ذُلّ لاتَفي بِعِزِّ الدَّهْرِ

48. An hour of humiliation is not compensated for by a lifetime of honour.

٤٩ــ ساهِلِ الدَّهْرِ ما ذَلَّ لَكَ قُعُودُهُ وَ لاتُخاطِرْ بِشَيْء رَجاءَ أكْثَرَ مِنْهُ

49. 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].

٥٠ــ قَدْ أوْجَبَ الدَّهْرُ شُكْرَهُ عَلى مَنْ بَلَغَ سُؤْلَهُ

50. Time has indeed made its gratitude incumbent on the one who attains what he seeks.

٥١ــ اَلدَّهْرُ يُخْلِقُ الأبْدانَ وَ يُجَدِّدُ الآمالَ وَ

51. Time wears out the bodies, renews hopes, brings death closer and takes

يُدْنِى المَنِيَّةَ وَ يُباعِدُ الأُمْنِيَّةَ

aspirations further away.

٥٢ــ اَلدَّهْرُ يَوْمانِ: يَوْمٌ لَكَ وَ يَومٌ عَلَيْكَ فَإذاكانَ لَكَ فَلا تَبْطَرْ وَ إذا كانَ عَلَيْكَ فَاصْطَبِرْ

52. 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.

٥٣ــ اَلدَّهْرُ ذُو حالَتَيْنِ: إبادَة وَ إفادَة فَما أبادَهُ فَلا رَجْعَةَ لَهُ وَ ما أفادَهُ فَلا بَقاءَ لَهُ

53. Time has two states: destruction and bestowal; that which it destroys does not return and that which it bestows does not last.

٥٤ــ إنَّ الدَّهْرَ لَخَصْمٌ غَيْرُ مَخْصُوم وَ مُحْتَكِمٌ غَيْرُ ظَلُوم وَ مُحارِبٌ غَيْرُ مَحْرُوب

54. 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.

٥٥ــ مَنْ عانَدَ الزَّمانَ أرْغَمَهُ وَ مَنِ اسْتَسْلَمَ إلَيْهِ لَمْ يَسْلَمْ

55. One who resists time is compelled by it and one who submits to it is not safe [from it].

٥٦ــ زَمانُ الجائِرِ شَرُّ الأزْمِنَةِ

56. The age of the tyrant [ruler] is the worst of ages.

٥٧ــ كُلُّ يَوْم يَسُوقُ إلى غَدِهِ

57. Every day is driving towards its morrow.

٥٨ــ مِنَ السّاعاتِ تَوَلُّدُ الآفاتِ

58. Calamities are born from the passage of time.

٥٩ــ لاضَمانَ عَلَى الزَّمانِ

59. There is no guarantee on time.

٦٠ ــ لايَأمَنُ أحَدٌ صُرُوفَ الزَّمانِ وَ لايَسْلَمُ مِنْ نَوائِبِ الأيّامِ

60. One is neither safe from the passage of time nor secure from the calamities of the days.

٦١ــ يَنْبَغي لِمَنْ عَرَفَ الزَّمانَ أنْ لايَأمَنَ الصُّرُوفَ وَ الغِيَرَ

61. It behoves the one who knows about time not to feel secure from its adversities and vicissitudes.

٦٢ــ اَلطّاعَةُ جُنَّةُ الرَعِّيَةِ وَ العَدْلُ جُنَّةُ الدُّوَلِ

62. Obedience is the shield of the masses and justice is the shield of the [rulers of] nations.

٦٣ــ فَالقُلُوبُ لاهِيَةٌ مِنْ رُشْدِها قاسِيَةٌ عَنْ حَظِّها سالِكَةٌ في غَيْرِ مِضْمارِها كَأنَّ المَعْنِيَّ سِواها وَكَأنَّ الحَظَّ في إحْرازِ دُنْياها

63. So the hearts are heedless of right guidance, too hard to accept their [good] fortune, traversing on the wrong paths as though the one being addressed is someone else, and as though the fortune lies in amassing worldly gains.

٦٤ــ فَيا لَها مَواعِظَ شافِيَةً لَوْ صادَفَتْ قُلُوباً زاكِيَةً وَ أسْماعاً واعِيَةً وَآراءً عازِمَةً

64. How effective these admonitions [would be] if only they were received by pure hearts, attentive ears and unwavering minds.

٦٥ــ مِنْهُمْ تَخْرُجُ الفِتْنَةُ وَ إلَيْهِمْ تَأْوِى الخَطيئَةُ يَرُدُّونَ مَنْ شَذَّ عَنْها فيها وَ يَسُوقُونَ مَنْ تَأَخَّرعَنْها إلَيْها

65. 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.

٦٦ــ فَلَئِنْ أمَرَ الباطِلُ لَقَديماً فَعَلَ وَلَئِنْ قَلَّ الحَقُّ لَرُبَّما وَ لَعَلَّ لَقَلَّما أدْبَرَ شَيْءٌ فَأدْبَرَ

66. 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.

٦٧ــ قَدْ ظَهَرَ أهْلُ الشَّرِّ وَ بَطَنَ أهْلُ الخَيْرِ وَفاضَ الكِذْبُ وَ غاضَ الصِّدْقُ

67. Indeed the evil people have emerged and the righteous people have hidden; and falsehood has become abundant while truth has diminished.

٦٨ــ قَدِ اِسْتَدارَ الزَّمانُ كَهَيْئَتِه يَوْمَ خَلَقَ السَّمواتِ وَالأرْضَ

68. Time has indeed come full circle to its [initial] state, as it was when the heavens and earth were first created.

٦٩ــ قَدْ كَثُرَ القَبيحُ حَتّى قَلَّ الحَياءُ مِنْهُ

69. The abominable has become so rampant

that the shame one feels from it has reduced.

70. Dishonesty has increased so much that there are only few who can [now] be trusted.

٧٠ــ قَدْ كَثُرَ الكِذْبُ حَتّى قَلَّ مَنْ يُوثَقُ بِهِ

71. Why is it that I see you as bodies without souls, and souls without prosperity, and devotees without righteousness, and traders without profits?!

٧١ــ مالي أراكُمْ أشْباحاً بِلا أرْواح وَ أرْواحاً بِلا فَلاح وَ نُسّاكاً بِلا صَلاح وَتُجّاراً بِلا أرْباح

72. Time betrays its companion and does not please the one who blames it.

٧٢ــ اَلزَّمانُ يَخُونُ صاحِبَهُ وَ لايَسْتَعْتِبُ لِمَنْ عاتَبَهُ

73. When the epoch becomes corrupt, the wicked gain mastery [over the people].

٧٣ــ إذا فَسَدَ الزَّمانُ سادَ اللِّئامُ

74. In time there are vicissitudes (or lessons [to be learnt]).

٧٤ــ فِي الزَّمانِ اَلْغِيَرُ (اَلْعِبَرُ)

75. One who busies himself with [the worldly activities of his] lifetime becomes occupied by it [and pays no heed to the Hereafter].

٧٥ــ مَنْ تَشاغَلَ بِالزَّمانِ شَغَلَهُ

76. Whoever feels safe from time is betrayed by it and whoever regards it as great is humiliated by it.

٧٦ــ مَنْ أمِنَ الزَّمانَ خانَهُ وَ مَنْ أعْظَمَهُ أهانَهُ

INSULTS

الملاحات

1. Whoever insults [and disputes with] the people, his enemies increase.

١ــ مَنْ لاحَى الرِّجالَ كَثُرَ أعْدائُهُ

PLEASURE AND DELIGHT

اللّذة

1. Pleasure distracts.

١ــ اَللَّذَّةُ تُلْهي

2. Pleasures are corrupters.

٢ــ اَللَّذّاتُ مُفْسِداتٌ

3. Pleasures are woes.

٣ــ اَللَّذّاتُ آفاتٌ

4. The root of [all] woes is being distracted by [worldly] pleasures.

٤ــ رَأْسُ الآفاتِ الوَلَهُ بِاللَّذّاتِ

5. Many a pleasure has death [hidden] in it.

٥ــ رُبَّ لَذَّة فيها الحِمامُ

6. Few are those who are enticed by pleasures but that their destruction is caused by it.

٦ــ قَلَّ مَنْ غَرِيَ بِاللَّذّاتِ إلاّ كانَ بِها هَلاكُهُ

7. How many a vile pleasure has prevented one from [attaining] lofty stations.

٧ــ كَمْ مِنْ لَذَّة دَنِيَّة مَنَعَتْ سَنِيَّ دَرَجات

8. Nobody delights in any of the pleasures of this world but that it will be a distress for him on the Day of Resurrection.

٨ــ مَا الْتَذَّ أحَدٌمِنَ الدُّنْيا لَذَّةً إلاّ كانَتْ لَهُ يَوْمَ القِيمَةِ غُصَّةً

9. There is no good in a pleasure that does not last.

٩ــ لاخَيْرَ في لَذَّة لاتَبْقى

10. There is no pleasure in transient desires.

١٠ــ لالَذَّةَ في شَهْوَة فانِيَة

11. The pleasure of disobedience is not worth the chastisement of hellfire.

١١ــ لاتَفي لَذَّةُ المَعْصِيَةِ بِعِقابِ النّارِ

12. The sweetness of [worldly] pleasure does not compensate for the bitterness of adversities.

١٢ــ لاتَقُومُ حَلاوَةُ اللَّذَّةِ بِمَرارَةِ الآفاتِ

13. The pleasure of disobedience does not equate to the disgrace in the Hereafter and its painful chastisements.

١٣ــ لاتُوازي لَذَّةُ المَعْصِيَةِ فُضُوحَ الآخِرَةِ وَ أليمَ العُقُوباتِ

14. There is no good in the pleasure that brings about regret and the desire that is followed by pain.

١٤ــ لاخَيْرَ في لَذَّة تُوجِبُ نَدَماً وَ شَهْوَة يُعْقِبُ أَلَماً

15. 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 of distress and attainment of aspirations.

١٥ــ أُذْكُرْ مَعَ كُلِّ لَذَّة زَوالَها وَ مَعَ كُلِّ نِعْمَة اِنْتِقالَها وَمَعَ كُلِّ بَلِيَّة كَشْفَها فَإِنَّ ذلِكَ أَبْقى لِلنِّعْمَةِ وَ أَنْفى لِلشَّهْوَةِ وَ أَذْهَبُ لِلْبَطَرِ وَ أَقْرَبُ إِلَى الفَرَجِ وَأَجْدَرُ بِكَشْفِ الغُمَّةِ وَ دَرْكِ المَأْمُولِ

THE TONGUE

اللسان

1. The tongue is a gauge that is given weight by the intellect and made light by ignorance.

١ــ اَللِّسانُ مِعْيارٌ أَرْجَحَهُ العَقْلُ وَ أَطاشَهُ الجَهْلُ

2. Safeguard your tongue just as you treasure your gold and your money.

٢ــ أُخْزُنْ لِسانَكَ كَما تَخْزُنُ ذَهَبَكَ وَ وَرِقَكَ

3. Protect your head from the slips of your tongue, and constrain it with reason, judiciousness, God-wariness and intellect.

٣ــ اِحْفَظْ رَأْسَكَ مِنْ عَثْرَةِ لِسانِكَ وَ ازْمُمْهُ بِالنُّهى وَ الحَزْمِ وَ التُّقى وَالعَقْلِ

4. 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.

٤ــ اِحْبِسْ لِسانَكَ قَبْلَ أَنْ يُطيلَ حَبْسَكَ وَ يُرْدِيَ نَفْسَكَ فَلا شَيْءَ أَوْلى بِطُولِ سِجْن مِنْ لِسان يَعْدِلُ عَنِ الصَّوابِ وَ يَتَسَرَّعُ إِلَى الجَوابِ

5. Be cautious of the tongue for indeed it is an arrow that can miss its mark.

٥ــ اِحْذَرُوا اللِّسانَ فَإِنَّهُ سَهْمٌ يُخْطي

٦ــ إيّاكَ أنْ تَجْعَلَ مَرْكَبَكَ لِسانَكَ في غَيْبَةِ إخْوانِكَ أوْ تَقُولَ ما يَصيرُ عَلَيْكَ حُجَّةً وَ فِي الإسائَةِ إلَيْكَ عِلَّةً

6. 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.

٧ــ ألا وَ إنَّ اللِّسانَ بَضْعَةٌ مِنَ الإنْسانِ فَلا يُسْعِدُهُ القَوْلُ إذَا امْتَنَعَ وَلايُمْهِلُهُ النُّطْقُ إذَا اتَّسَعَ

7. 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.

٨ــ ألا وَإنَّ اللِّسانَ الصّادِقَ يَجْعَلُهُ اللّهُ لِلْمَرْءِ فِي النّاسِ خَيْرٌ مِنَ المالِ يُورِثُهُ مَنْ لايَحْمَدُهُ

8. 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 inherited by those who do not praise him.

٩ــ إنَّ لِسانَكَ يَقْتَضيكَ ما عَوَّدْتَهُ

9. Verily your tongue demands from you that which you have made it accustomed to.

١٠ــ اَللِّسانُ تَرْجُمانُ الجَنانِ

10. The tongue is the interpreter of the heart.

١١ــ اَللِّسانُ جَمُوحٌ بِصاحِبِهِ

11. The tongue is recalcitrant to its owner.

١٢ ــ اَللِّسانُ تَرْجُمانُ العَقْلِ

12. The tongue is the interpreter of the intellect.

١٣ــ اَلْمَرْءُ مَخْبُوءٌ تَحْتَ لِسانِهِ

13. A person is hidden under his tongue.

١٤ــ اَللِّسانُ سَبُعٌ إنْ أطْلَقْتَهُ عَقَرَ

14. The tongue is a beast of prey, if you let it free it will injure [you].

١٥ــ اَللِّسانُ ميزانُ الإنْسانِ

15. The tongue is the gauge of a human being.

١٦ــ اَلالْسُنُ تُتَرْجِمُ عَمّا تَجُنُّهُ الضَّمائِرُ

16. The tongues reveal that which is concealed by the inner consciences.

١٧ــ بَلاءُ الإنْسانِ في لِسانِهِ

17. The affliction of a human being is in his tongue.

18. The edge of a spearhead severs the appendages [of the body] whereas the edge of the tongue cuts short lifetimes.

١٨ــ حَدُّ السِّنانِ يَقْطَعُ الأوْصالَ وَ حَدُّ اللِّسانِ يَقْطَعُ الآجالَ

19. The edge of the tongue is sharper than the edge of a spearhead.

١٩ــ حَدُّ اللِّسانِ أمْضى مِنْ حَدِّ السِّنانِ

20. Many a tongue destroys a person.

٢٠ــ رُبَّ لِسان أتى عَلى إنْسان

21. The slip of the tongue is more harmful than the thrust of the spearhead.

٢١ــ زَلَّةُ اللِّسانِ أنْكى مِنْ إصابَةِ السِّنانِ

22. The slip of the tongue is more severe than the injury caused by a spearhead.

٢٢ــ زَلَّةُ اللِّسانِ أشَدُّ مِنْ جُرْحِ السِّنانِ

23. The slip of the tongue causes the greatest destruction.

٢٣ــ زَلَّةُ اللِّسانِ أشَدُّ هَلاك

24. Restraining the tongue is [a means of attaining] fortune and authority while setting it free is [a cause of] destruction.

٢٤ــ ضَبْطُ اللِّسانِ مُلْكٌ وَ إطْلاقُهُ هُلْكٌ

25. The piercing of the tongue is more injurious than the piercing of the spear.

٢٥ــ طَعْنُ اللِّسانِ أمَضُّ مِنْ طَعْنِ السِّنانِ

26. Accustom your tongue to polite speech and you will remain safe from reproach.

٢٦ــ عَوِّدْ لِسانَكَ حُسْنَ الكَلامِ تَأْمَنِ المَلامَ

27. It is very rare for the tongue to remain fair in spreading [news about] the ugly and the good acts [of others].

٢٧ ــ قَلَّما يُنْصِفُ اللِّسانُ في نَشْرِ قَبيح أوْ إحْسان

28. Set your tongue aright and you will be secure.

٢٨ــ قَوِّمْ لِسانَكَ تَسْلَمْ

29. Every person is held accountable for the offence committed by his tongue and his hand.

٢٩ــ كُلُّ إنْسان مُؤاخَذٌ بِجِنايَةِ لِسانِهِ وَ يَدِهِ

30. How much blood has been spilt by the mouth!

٣٠ــ كَمْ مِنْ دَم سَفَكَهُ فَمٌ

٣١ــ كَمْ مِنْ إنْسان أهْلَكَهُ لِسانٌ

31. How many a person has been destroyed by the tongue!

٣٢ــ لِسانُ العاقِلِ وَراءَ قَلْبِهِ

32. The tongue of the intelligent person is behind his heart.

٣٣ــ لِسانُ الجاهِلِ مِفْتاحُ حَتْفِهِ

33. The tongue of the ignorant person is the key to his destruction.

٣٤ــ لِسانُكَ يَقْتَضيكَ ما عَوَّدْتَهُ

34. Your tongue demands from you that which you have made it accustomed to.

٣٥ــ وَ قالَ ــ عَلَيْهِ السّلامُ ــ في حَقِّ مَنْ ذَمَّهُ: لِسانُهُ كَالشَّهْدِ وَ لكِنْ قَلْبُهُ سِجْنٌ لِلْحِقْدِ

35. He (‘a) said about the one whom he reproached: His tongue is like honey but his heart is a prison for rancour.

٣٦ــ لِسانُ البَرِّ مُسْتَهْتَرٌ بِدَوامِ الذِّكْرِ

36. The tongue of a virtuous person is enthralled by the continued remembrance of Allah.

٣٧ــ لِسانُكَ إنْ أمْسَكْتَهُ أنْجاكَ وَ إنْ أطْلَقْتَهُ أرْداكَ

37. If you restrain your tongue, it will save you and if you set it free, it will ruin you.

٣٨ــ لِسانُكَ يَسْتَدْعيكَ ما عَوَّدْتَهُ وَ نَفْسُكَ تَقْتَضيكَ ما أَلِفْتَهُ

38. 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.

٣٩ــ مَنْ عَذُبَ لِسانُهُ كَثُرَ إخْوانُهُ

39. One whose tongue is sweet [and polite], his friends increase.

٤٠ــ مَنْ حَفِظَ لِسانَهُ أكْرَمَ نَفْسَهُ

40. One who protects his tongue honours himself.

٤١ــ مَنْ لَمْ يَمْلِكْ لِسانَهُ يَنْدَمْ

41. One who does not control his tongue regrets.

٤٢ــ مَنْ سَجَنَ لِسانَهُ أمِنَ مِنْ نَدَمِهِ

42. One who imprisons his tongue remains safe from regret.

43. One who sets his tongue aright adorns his intellect.

٤٣ــ مَنْ قَوَّمَ لِسانَهُ زانَ عَقْلَهُ

44. One who makes his tongue his master has decreed his own death.

٤٤ــ مَنْ أمَّرَ عَلَيْهِ لِسانَهُ قَضا بِحَتْفِهِ

45. One who restrains his tongue is safe from regret.

٤٥ــ مَنْ أمْسَكَ لِسانَهُ أمِنَ نَدَمَهُ

46. One who sets his tongue free demonstrates his own foolishness.

٤٦ــ مَنْ أطْلَقَ لِسانَهُ أبانَ عَنْ سُخْفِهِ

47. Guarding the tongue is part of faith.

٤٧ــ مِنَ الإيمانِ حِفْظُ اللِّسانِ

48. One who does not guard his tongue has not completed his faith.

٤٨ــ ما عَقَدَ إيمانَهُ مَنْ لَمْ يَحْفَظْ لِسانَهُ

49. Without a tongue, the human being would be nothing more than lifeless statue or a wild beast.

٤٩ــ مَا الإنْسانُ لَوْلاَ اللِّسانُ إلاّ صُورَةٌ مُمَثَّلَةٌ أوْ بَهيمَةٌ مُهْمَلَةٌ

50. Nothing attracts the heart of a human being more than a [sweet and eloquent] tongue, and none beguiles the soul more than Satan.

٥٠ــ ما مِنْ شَيْءٍ أجْلَبَ لِقَلْبِ الإنْسانِ مِنْ لِسان وَ لاأخْدَعَ لِلنَّفْسِ مِنْ شَيْطان

51. Do not move your tongue except to say that which will earn you reward and that which behoves you to speak [of] openly.

٥١ــ لاتُجْرِ لِسانَكَ إلاّ بِما يُكْتَبُ لَكَ أجْرُهُ وَ يَجْمُلُ عَنْكَ نَشْرُهُ

52. 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].

٥٢ــ لاتَجْعَلْ (لاتَجْعَلَنَّ) ذَرَبَ لِسانِكَ عَلى مَنْ أنْطَقَكَ وَ لابَلاغَةَ قَوْلِكَ عَلى مَنْ سَدَّدَكَ

53. The slips of the tongue cannot be controlled.

٥٣ــ لاتُمْلَكُ عَثَراتُ اللِّسانِ

54. Nothing is more beneficial for a human being than guarding the tongue and doing good to others.

٥٤ــ لاشَيْءَ أعْوَدُ عَلَى الإنْسانِ مِنْ حِفْظِ اللِّسانِ وَبَذْلِ الإحْسانِ

55. This tongue is recalcitrant to its owner.

٥٥ــ هذَا اللِّسانُ جَمُوحٌ لِصاحِبِهِ

COURTEOUSNESS

التلطُّف

1. 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.

١ــ مَنْ كُنْتَ سَبَباً لَهُ في بَلائِهِ وَجَبَ عَلَيْكَ التَّلَطُّفُ في عَلاجِ دائِهِ

VAIN TALK

اللغو

1. Many a vain talk results in evil [action].

١ــ رُبَّ لَغْوٍ يَجْلُبُ شَرّاً

MEETING

اللقاء

1. Good meetings strengthen the bond of brotherhood.

١ــ حُسْنُ اللِّقاءِ يَزيدُ في تَأَكُّدِ الإخاءِ

2. Good encounters (or meetings) are one of the two successes.

٢ــ حُسْنُ المَلْقاءِ (اللِّقاءِ) أحَدُ النُّجْحَيْنِ

MEETING ALLAH

لقاء اللّه

1. One who loves to meet Allah, the Glorified, forgets this world.

١ــ مَنْ أحَبَّ لِقاءَ اللّهِ سُبْحانَهُ سَلا عَنِ الدُّنْيا

HINTING

التلويح

١ــ مَنِ اكْتَفى بِالتَّلْويحِ اِسْتَغْنى عَنِ التَّصْريحِ

1. One who settles for hinting [and indirect reference] becomes needless of declaration.

الملامة والعتاب والذّم

REPROACH, REPRIMAND AND CENSURE

١ــ اَلاِفْراطُ فِي المَلامَةِ يَشُبُّ نارَ اللَّجاجَةِ

1. Excessiveness in reproach ignites the fire of obstinacy.

٢ــ أهْوَنُ شَيْء لائِمَةُ الجُهّالِ

2. The easiest thing is censuring the ignorant ones.

٣ــ إذا ذَمَمْتَ فَاقْتَصِرْ

3. When you [have to] censure [someone], make it short.

٤ــ رُبَّ مَلُوم وَ لاذَنْبَ لَهُ

4. Many a person who is reproached has done nothing wrong.

٥ــ عِنْدَ كَثْرَةِ العِثارِ وَ الزَّلَلِ تَكْثُرُ المَلامَةُ

5. When slips and errors increase, reproach increases.

٦ــ قَدْ يَنْجَعُ المَلامُ

6. Blame may at times be beneficial.

٧ــ اَلتَّقْريعُ أحَدُ العُقُوبَتَيْنِ

7. Reproof is one of the two punishments.

٨ــ إعادَةُ التَّقْريعِ أشَدُّ مِنْ مَضَضِ الضَّرْبِ

8. Repetition of [the] reprimand is more severe than the pain of a beating.

٩ــ كَثْرَةُ التَّقْريعِ تُوغِرُ القُلُوبَ وَ تُوحِشُ الأصْحابَ

9. Too much reproof instils hatred in the hearts and alienates the companions.

١٠ــ مَنْ كَثُرَ لَوْمُهُ كَثُرَ عارُهُ

10. One whose reproach increases, his disgrace increases.

١١ــ لايَلُمْ لائِمٌ إلاّ نَفْسَهُ

11. The blamer should not blame anyone but himself.

AMUSEMENT

اللهو

1. Amusement corrupts serious resolutions.

١ــ اَللَّهْوُ يُفْسِدُ عَزائِمَ الجِدِّ

2. 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.

٢ــ أُهْجُرِ اللَّهْوَ فَإِنَّكَ لَمْ تُخْلَقْ عَبَثاً فَتَلْهُوَ وَ لَمْ تُتْرَكْ سُدىً فَتَلْغُوَ

3. The furthest of all people from righteousness is one who is [excessively] fond of amusement.

٣ــ أَبْعَدُ النّاسِ عَنِ الصَّلاحِ المُسْتَهْتَرُ بِاللَّهْوِ

4. The beginning of amusement is play and its end is war.

٤ــ أَوَّلُ اللَّهْوِ لَعْبٌ وَ آخِرُهُ حَرْبٌ

5. The furthest of all people from prosperity is one who is fond of amusement and jest.

٥ــ أَبْعَدُ النّاسِ مِنَ النَّجاحِ اَلْمُسْتَهْتَرُ بِاللَّهْوِ وَ المَزاحِ

6. Amusement is from the fruits of ignorance.

٦ــ اللَّهْوُ مِنْ ثِمارِ الجَهْلِ

7. Amusement is the provision of foolishness.

٧ــ اَللَّهْوُ قُوتُ الحَماقَةِ

8. Many an amusement alienates a freeman.

٨ــ رُبَّ لَهْوٍ يُوحِشُ حُرّاً

9. The worst thing that one's lifetime can be wasted on is idle sport.

٩ــ شَرُّ ما ضُيِّعَ فيهِ العُمْرُ اللَّعْبُ

10. One whose amusement increases is considered a fool.

١٠ــ مَنْ كَثُرَ لَهْوُهُ اُسْتُحْمِقَ

11. One whose amusement increases, his intelligence decreases.

١١ــ مَنْ كَثُرَ لَهْوُهُ قَلَّ عَقْلُهُ

12. Whoever is overpowered by amusement, his seriousness is nullified.

١٢ــ مَنْ غَلَبَ عَلَيْهِ اللَّهْوُ بَطَلَ جِدُّهُ

13. Gatherings of amusement corrupt the faith.

١٣ــ مَجالِسُ اللَّهْوِ تُفْسِدُ الإيمانَ

14. Intellect [and wisdom] and idle play do not go together.

١٤ــ لايَثُوبُ العَقْلُ مَعَ اللَّعْبِ

15. One who takes pleasure in idle sport and is fond of amusement and entertainment does not become successful.

١٥ــ لايُفْلِحُ مَنْ وَلِهَ بِاللَّعْبِ وَ اسْتُهْتِرَ بِاللَّهْوِ وَ الطَّرَبِ

NIGHT AND DAY

اللّيل والنّهار

1. The night and day are pursuing their courses in covering those who remain and wiping out the traces of those who have passed away.

١ــ اَللَّيْلُ وَ النَّهارُ دائِبانِ في طَيِّ الباقينَ وَ مَحْوِ آثارِ الماضينَ

2. Verily your night and day are not enough to meet all your needs, so divide them between your work and your relaxation.

٢ــ إنَّ لَيْلَكَ وَ نَهارَكَ لايَسْتَوْعِبانِ لِجَميعِ حاجاتِكَ فَاقْسِمْها (فَاقْسِمْهُما) بَيْنَ عَمَلِكَ وَ راحَتِكَ

3. 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.

٣ــ إنَّ اللَّيْلَ وَ النَّهارَ يَعْمَلانِ فيكَ فَاعْمَلْ فيهما وَ يَأْخُذانِ مِنْكَ فَخُذْ مِنْهُما

4. The succession of the night and day is the hiding place of calamities and the herald of separation [from loved ones].

٤ــ كُرُورُ اللَّيلِ وَ النَّهارِ مَكْمَنُ الآفاتِ وَ داعِي الشَّتاتِ

5. The succession of days are [like] dreams, their pleasures are [causes of] agonies and their gifts are [fraught with] evanescence and maladies.

٥ــ كُرُورُ الأيّامِ أحْلامٌ وَ لَذّاتُها آلامٌ وَ مَواهِبُها فَناءٌ وَ أسْقامٌ

6. One whose nights and days pass him by is made old by them.

٦ــ مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَ النَّهارُ أبْلَياهُ

٧ــ مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَ النَّهارُ أدَّباهُ وَ أبْلَياهُ وَ إلَى المَنايا أدْنَياهُ

7. One whose nights and days pass him by is chastised and afflicted, and brought closer to his death by them.

٨ــ إنَّ مَنْ كانَ مَطِيَّتَهُ اللَّيلُ وَ النَّهارُ فَإنَّهُ يُسارُ بِهِ وَ إنْ كانَ واقِفاً وَيَقْطَعُ المَسافَةَ وَ إنْ كانَ مُقيماً وادِعاً

8. 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.

اللّين واللّيِّن

GENTLENESS AND SOFTNESS

١ــ بِلينِ الجانِبِ تَأْنَسُ النُّفُوسُ

1. Through gentleness, the souls feel at ease.

٢ــ كُنْ لَيِّناً مِنْ غَيْرِ ضَعْف شَديداً مِنْ غَيْرِ عُنْف

2. Be soft without being weak and stern without using force.

٣ــ مَنْ لانَتْ عَريكَتُهُ وَجَبَتْ مَحَبَّتُهُ

3. One whose nature is gentle, loving him is unavoidable.

٤ــ مَنْ لانَ عُودُهُ كَثُفَتْ أغْصانُهُ

4. One whose wood is soft, his branches become thick.

٥ــ مَنْ تَلِنْ حاشِيَتُهُ يَسْتَدِمْ مِنْ قَوْمِهِ المَحَبَّةَ

5. One whose has a gentle demeanour makes his community's love [for him] last.

٦ــ مَنْ لَمْ يَلِنْ لِمَنْ دُونَهُ لَمْ يَنَلْ حاجَتَهُ

6. One who is not lenient with the one who is under him will not obtain what he requires.

٧ــ أَلِنْ كَنَفَكَ وَ تَواضَعْ لِلّهِ يَرْفَعْكَ

7. Make your demeanour gentle and humble yourself in front of Allah, He will elevate you.

٨ــ أَلِنْ كَنَفَكَ فَإنَّ مَنْ يُلِنْ كَنَفَهُ يَسْتَدِمْ مِنْ قَوْمِهِ المَحَبَّةَ

8. Make your demeanour gentle for indeed whoever has a gentle demeanour, his community's love [for him] will last.

باب الميم

المجد

DISTINCTION

١ــ إنَّما المَجْدُ أنْ تُعْطِيَ فِي الغُرْمِ وَ تَعْفُوَ عَنِ الجُرْمِ

1. Verily distinction is nothing but your giving that which you owe [of the rights of others] and forgiving the offences [of others].

٢ــ لَمْ يُدْرِكِ المَجْدَ مَنْ عَداهُ الحَمْدُ

2. He who has been forgone by praise does not attain distinction.

٣ــ مانالَ المَجْدَ مَنْ عَداهُ الحَمْدُ

3. He who has been forgone by praise will not acquire distinction.

٤ــ ما أدْرَكَ المَجْدَ مَنْ فاتَهُ الجِدُّ

4. One who lacks diligence does not attain distinction.

المحن

TRIBULATIONS

١ــ إنَّ لِلمِحَنِ غايات لابُدَّ مِن انْقِضائِها فَنامُوا لَها إلى حينِ انْقِضائِها فَإنَّ إعْمالَ الحيلَةِ فيها قَبْلَ ذلِكَ زِيادَةٌ لَها

1. 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.

٢ــ إنَّ لِلْمِحَنِ غايات وَ لِلْغاياتِ نهايات فَاصْبِرُوا لَها حَتّى تَبْلُغَ نِهاياتِها فَالتَّحَرُّكُ لَها قَبْلَ اِنْقِضائِها زِيادَةٌ لَها

2. 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.

٣ــ اَلْمِحْنَةُ مَقْرُونَةٌ بِحُبِّ الدُّنْيا

3. Tribulation is linked with love of this world.

٤ــ قُرِنَتِ المِحْنَةُ بِحُبِّ الدُّنْيا

4. Tribulation has been linked to love of this world.

المدح والثّناء

PRAISE AND EXTOLMENT

١ــ اِحْتَرِسُوا مِنْ سَوْرَةِ الإطْراءِ وَ المَدْحِ فَإنَّ لَهُما ريحاً خبيثَةً فِي القَلْبِ

1. Be on your guard against excessive flattery and praise for indeed these two have a foul odour in the heart.

٢ــ إيّاكَ أنْ تُثْنِيَ عَلى أحَد بما لَيْسَ فيهِ فَإنَّ فِعْلَهُ يَصْدُقُ عَنْ وَصْفِهِ وَيُكَذِّبُكَ

2. Beware of praising anyone for something that is not in him, for indeed his action affirms his attribute and belies you.

٣ــ أقْبَحُ الصِّدْقِ ثَناءُ الرَّجُلِ عَلى نَفْسِهِ

3. The ugliest truth is a person's praise for himself.

٤ــ إنَّ مادِحَكَ لَخادِعٌ لِعَقْلِكَ غاشٌّ لَكَ فِي نَفْسِكَ بِكاذِبِ الإطْراءِ وَ زُورِ الثَّناءِ فَإنْ حَرَمْتَهُ نَوالَكَ أوْ مَنَعْتَهُ إفْضالَكَ وَسَمَكَ بِكُلِّ فَضيحَة وَ نَسَبَكَ إلى كُلِّ قَبيحَة

4. 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.

٥ــ اَلإطْراءُ يُحْدِثُ الزَّهْوَ وَيُدْني مِنَ الغِرَّةِ

5. Commendation causes vainglory and brings one closer to heedlessness.

٦ــ إذا مَدَحْتَ فَاخْتَصِرْ

6. When you praise, be brief.

٧ــ إذا زُكِّيَ أحَدٌ مِنَ المُتَّقينَ خافَ مِمّا يُقالُ لَهُ فَيَقُولُ: أنَا أعْلَمُ بِنَفْسي مِنْ غَيْري وَ رَبّي أعْلَمُ بِنَفْسي مِنّي اَللّهُمَّ لاتُؤاخِذْني بِما يَقُولُونَ وَ اجْعَلْني أفْضَلَ مِمّا يَظُنُّونَ

7. 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.

٨ــ تَزْكِيَةُ الأشْرارِ مِنْ أعْظَمِ الأَوْزارِ

8. Recommendation of the evil ones is one of the greatest sins.

٩ــ حُبُّ الإطْراءِ وَ المَدْحِ مِنْ أوْثَقِ فُرَصِ الشَّيْطانِ

9. Love for compliments and praise is from the surest opportunities of Satan.

١٠ــ خَيْرُ الثَّناءِ ما جَرى عَلى اَلْسِنَةِ الأبْرارِ

10. The best praise is that which flows from the tongues of the righteous.

١١ــ شَرُّ الثَّناءِ ما جَرى عَلى اَلْسِنَةِ الأشْرارِ

11. The worst praise is that which flows from the tongues of the wicked.

١٢ــ طَلَبُ الثَّناءِ بِغَيْرِ اسْتِحْقاق خُرْقٌ

12. Seeking praise without deserving it is foolishness.

١٣ــ كَمْ مِنْ مَفْتُون بِالثَّناءِ عَلَيْهِ

13. How many a person is thrilled by the praise showered upon him.

١٤ــ كَثْرَةُ الثَّناءِ مَلَقٌ يُحْدِثُ الزَّهْوَ وَ يُدْني مِنَ الغِرَّةِ

14. Excessive praise is flattery; it causes vainglory and brings one closer to heedlessness.

١٥ــ لِكُلِّ مُثْن عَلى مَنْ أثْنى عَلَيْهِ مَثُوبَةٌ مِنْ جَزاء أوعارِفَةٌ مِنْ عَطاءِ

15. Every praiser has the right to a good reward or a handsome gift from whom he praises.

١٦ــ مَنْ مَدَحَكَ فَقَدْ ذَبَحَكَ

16. One who praises you has [actually] slaughtered you.

١٧ــ مَنْ مَدَحَكَ بِما لَيْسَ فيكَ فَهُوَ خَليقٌ أنْ يَذُمَّكَ بِما لَيْسَ فيكَ

17. One who praises you for what is not in you is indeed likely to blame you for that which you have not done.

١٨ــ مَنْ أُثْنِيَ عَلَيْهِ بِما لَيْسَ فيهِ سُخِرَ بِهِ

18. One who is praised for that which is not in him is ridiculed by it.

١٩ــ مَنْ مَدَحَكَ بِما لَيْسَ فيكَ فَهُوَ ذَمٌّ لَكَ إنْ عَقَلْتَ

19. Whoever praises you for that which is not in you, then it is actually a criticism of you if you think about it.

٢٠ــ مِنْ أقْبَحِ المَذامِّ مَدْحُ اللِّئامِ

20. One of the ugliest blameworthy acts [of a person] is praising the wicked.

٢١ــ مادِحُ الرَّجُلِ بِما لَيْسَ فيهِ مُسْتَهْزِيٌ بِهِ

21. The one who praises a person for that which is not in him is mocking him.

٢٢ــ مادِحُكَ بِما لَيْسَ فيكَ مُسْتَهْزِيٌ بِكَ فَإنْ لَمْ تُسْعِفْهُ بِنَوالِكَ بالَغَ في ذَمِّكَ وَ هِجائِكَ

22. 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.

الْمَرْء والرجل

THE HUMAN BEING

١ــ اَلْمَرْءُ حَيْثُ وَضَعَ نَفْسَهُ بِرِياضَتِهِ وَ طاعَتِهِ فَإنْ نَزَهَها تَنَزَّهَتْ وَ إنْ دَنَسَها تَدَنَّسَتْ

1. 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.

٢ــ اَلرَّجُلُ حَيْثُ اخْتارَ لِنَفْسِهِ إنْ صانَها اِرْتَفَعَتْ وَإنِ ابْتَذَلَها اِتَّضَعَتْ

2. 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.

٣ــ اَلْمَرْءُ بِأصْغَرَيْهِ: بِقَلْبِهِ وَ لِسانِهِ إنْ قاتَلَ قاتَلَ بِجَنان وَ إنْ نَطَقَ نَطَقَ بِبَيان

3. 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.

٤ــ اَلْمَرْءُ يَتَغَيَّرُ في ثَلاث: اَلقُرْبُ مِنَ المُلُوكِ وَ الوِلاياتُ وَ الغَناءُ مِنَ الفَقْرِ فَمَنْ لَمْ يَتَغَيَّرْ في هذِهِ فَهُوَ ذُو عَقْل قَويم وَ خُلْق مُسْتَقيم

4. 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.

٥ــ اَلْمَرْءُ بِفِطْنَتِهِ لابِصُورَتِهِ

5. A man is [to be gauged] by his astuteness not by his appearance.

٦ــ اَلْمَرْءُ بِهِمَّتِهِ لابِقُنْيَتِهِ

6. A person is [valued] by his endeavour [and effort], not by his [material] acquisition.

٧ــ اَلْمَرْءُ بِهِمَّتِهِ

7. A man is [gauged] by his endeavour.

٨ــ اَلرَّجُلُ بِجَنانِهِ

8. A person is [judged] by [what is in] his heart.

٩ــ اَلْمَرْءُ بِإيمانِهِ

9. A person is [gauged] by his faith.

١٠ــ حَسَبُ الرَّجُلِ مالُهُ وَ كَرَمُهُ دينُهُ

10. The distinction of a man is [by] his wealth but his honour is [by] his religion.

١١ــ حَسَبُ الرَّجُلِ عَقْلُهُ وَ مُرُوءَتُهُ خُلْقُهُ

11. The distinction of a man is his intellect and his magnanimity is [by] his [good] character.

١٢ــ حَسَبُ المَرْءِ عِلْمُهُ وَ جَمالُهُ عَقْلُهُ

12. The distinction of a person is [by] his knowledge and his beauty is his intellect.

١٣ــ دَليلُ أصْلِ المَرْءِ فِعْلُهُ

13. The evidence of a person's roots is his action.

١٤ــ قيمَةُ كُلِّ امْرِءٍ ما يَعْلَمُ

14. The value of every person [gauged by] is what he knows.

١٥ــ قيمَةُ كُلِّ امْرِءٍ عَقْلُهُ

15. The value of every person is his intellect.

١٦ــ قَدْرُ المَرْءِ عَلى قَدْرِ فَضْلِهِ

16. A person's worth is based on the extent of his merit.

١٧ــ قَدْرُ كُلِّ امْرِءٍ ما يُحْسِنُهُ

17. The worth of every person is [measured by] that which he does well.

١٨ ــ لِكُلِّ امْرِءٍ (أمْر أدَبٌ) أرَبٌ

18. Every person has a need (or for every affair there is [a proper] etiquette).

١٩ــ يُسْتَدَلُّ عَلى خَيْرِ كُلِّ امْرِءٍ وَ شَرِّهِ وَ طَهارَةِ أصْلِهِ وَ خُبْثِهِ بِما يَظْهَرُ مِنْ أفْعالِهِ

19. The good and evil of every person, and the purity or impurity of his origin is evinced by what he manifests of his actions.

٢٠ــ إذا كانَتْ مَحاسِنُ الرَّجُلِ أكْثَرَ مِنْ مَساويهِ فَذلِكَ الكامِلُ وَ إذا كانَ مُتَساوِيَ المَحاسِنِ وَ المَساوي فَذلِكَ المُتَماسِكُ وَ إنْ زادَتْ مَساويهِ عَلى مَحاسِنِهِ فَذلِكَ الْهالِكُ

20. 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.

٢١ــ اَلرَّجُلُ السُّوءُ لايَظُنُّ بِأحَد خَيْراً لأنَّهُ لايَراهُ إلاّ بِوَصْفِ نَفْسِهِ

21. The evil man does not think positively about anyone because he does not see anyone but through the depiction of his own soul.

٢٢ــ بِئْسَ الرَّجُلُ مَنْ باعَ دينَهُ بِدُنْيا غَيْرِهِ

22. The worst person is he who sells his religion for the worldly life of others.

٢٣ــ قَدْ تُخْدَعُ الرِّجالُ

23. At times people are deceived.

٢٤ــ اَلمَرْءُ يُوزَنُ بِقَوْلِهِ وَ يُقَوَّمُ بِفِعْلِهِ فَقُلْ ما تَرَجَّحَ زِنَتُهُ وَ افْعَلْ ما تَجِلُّ قيمَتُهُ

24. 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.

٢٥ــ يُنْبِيُ عَنْ قيمَةِ كُلِّ امْرِي عِلْمُهُ وَ عَقْلُهُ

25. A person's value is indicated by his knowledge and intellect.

٢٦ــ كُلُّ امْرِءٍ مَسْؤُلٌ عَمّا مَلَكَتْ يَمينُهُ وَ عِيالِهِ

26. Every person is answerable for what is in his possession and his family.

المُرُوءة

MAGNANIMITY

١ــ اَلْمُرُوءَةُ اجْتِنابُ الرَّجُلِ ما يَشِينُهُ وَ اكْتِسابُهُ ما يَزينُهُ

1. Magnanimity is a person's eschewal of that which dishonours him and his earning that which embellishes him.

٢ــ اَلْمُرُوءَةُ اَلْعَدْلُ فِي الإمْرَةِ وَ العَفْوُمَعَ القُدْرَةِ وَ المُواساةُ فِي العِشْرَةِ (العُسْرَةِ)

2. Magnanimity is [displaying] equity when in authority, showing forgiveness despite having the power [to take revenge] and being financially supportive [to those in need] in one's society (or in times of hardship).

٣ــ اَلْمُرُوءَةُ بَثُّ المَعْرُوفِ وَ قِرَى الضُّيُوفِ

3. Magnanimity is spreading goodness and being hospitable to guests.

٤ــ اَلْمُروءَةُ اسْمٌ جامِعٌ لِسائِرِ الفَضائِلِ وَ المَحاسِنِ

4. Magnanimity is a title that encompasses all the [other] merits and virtues.

٥ــ أشْرَفُ اَلْمُرُوءَةِ حُسْنُ الأُخُوَّةِ

5. The most honourable magnanimity is loyal brotherhood.

٦ــ أحْسَنُ الْمُرُوءَةِ حِفْظُ الوُدِّ

6. The best magnanimity is preserving goodwill [and affection].

٧ــ أصْلُ المُرُوءَةِ اَلْحَياءُ وَ ثَمَرَتُها العِفَّةُ

7. The root of magnanimity is modesty and its fruit is chastity.

٨ــ أشْرَفُ المُرُوءَةِ مِلْكُ الغَضَبِ وَ إماتَةُ الشَّهْوَةِ

8. The most honourable magnanimity is controlling one's anger and killing one's lustful desires.

٩ــ أفْضَلُ المُرُوءَةِ اِحْتِمالُ جِناياتِ الإخْوانِ

9. The most excellent magnanimity is tolerating the offenses of one's brothers.

١٠ــ أفْضَلُ المُرُوءَةِ اِسْتِبْقاءُ الرَّجُلِ ماءَ وَجْهِهِ

10. The most excellent magnanimity is for a man to preserve his dignity.

١١ــ أوَّلُ المُرُوءَةِ طاعَةُ اللّهِ وَ آخِرُها التَّنَزُّهُ عَنِ الدَّنايا

11. The beginning of magnanimity is obedience to Allah and its end is keeping away from vile traits.

١٢ــ أوَّلُ المُرُوءَةِ طَلاقَةُ الوَجْهِ وَ آخِرُها التَّوَدُّدُ إلَى النّاسِ

12. The beginning of magnanimity is [having] a cheerful mien and its end is being affectionate towards the people.

13. The beginning of magnanimity is cheerfulness and its end is persistence in righteousness.

١٣ــ أوَّلُ المُرُوءَةِ البِشْرُ وَ آخِرُهااِسْتِدامَةُ البِرِّ

14. The most excellent magnanimity is modesty, and its fruit is chastity.

١٤ــ أفْضَلُ المُرُوءَةِ اَلْحَياءُ وَ ثَمَرَتُهُ العِفَّةُ

15. The most excellent magnanimity is financially supporting your brothers with [your] wealth, and treating them as your equals in status.

١٥ــ أفْضَلُ المُرُوءَةِ مُواساةُ الإخْوانِ بِالأمْوالِ وَ مُساواتُهُمْ فِي الأحْوالِ

16. Magnanimity is fulfilling one's promise.

١٦ــ اَلْمُرُوءَةُ إنْجازُ الوَعْدِ

17. Magnanimity is eschewing vile traits.

١٧ــ اَلْمُرُوءَةُ اِجْتِنابُ الدَّنِيَّةِ

18. Concealing [one's] poverty and sickness is part of magnanimity.

١٨ــ إخْفاءُ الفاقَةِ وَ الأمْراضِ مِنَ المُرُوءَةِ

19. Magnanimity is bereft and devoid of every [form of] vulgarity.

١٩ــ اَلْمُرُوءَةُ مِنْ كُلِّ خَناء عَرِيَّةٌ بَرِيَّةٌ

20. Magnanimity impels [one] towards noble traits.

٢٠ــ اَلْمُرُوءَةُ تَحُثُّ عَلَى المَكارِمِ

21. There is no magnanimity like remaining free from sins.

٢١ــ لامُرُوَّةَ كَالتَّنزُّهُ عَنِ المَ آثِمِ

22. Magnanimity is contentment and tolerance (or patience).

٢٢ــ اَلْمُرُوءَةُ القَناعَةُ وَ التَّحَمُّلُ (التَجَمُّلُ)

23. Magnanimity prevents every vileness.

٢٣ــ اَلْمُرُوءَةُ تَمْنَعُ مِنْ كُلِّ دَنِيَّة

24. Magnanimity is being free from every [form of] wickedness.

٢٤ــ اَلْمُرُوءَةُ مِنْ كُلِّ لُؤْم بَرِيَّةٌ

25. Magnanimity is being free from vulgarity and disloyalty.

٢٥ــ اَلْمُرُوءَةُ بَرِيَّةٌ مِنَ الخَناءِ وَ الغَدْرِ

26. There is magnanimity in three things: lowering one's gaze, lowering one's voice

٢٦ــ ثَلاثٌ فيهِنَّ المُرُوءَةُ: غَضُّ الطَّرْفِ وَ غَضُّ

الصَّوْتِ وَمَشْيُ القَصْدِ

and walking with modesty.

٢٧ــ ثَلاثٌ هُنَّ جماعُ المُرُوءَةِ: عَطاءٌ مِنْ غَيْرِ مَسْئَلَة وَ وَفاءٌ مِنْ غَيْرِ عَهْد وَجُودٌ مَعَ إقْلال

27. Three things are the consolidators of magnanimity: Giving without being asked, being faithful without having made a promise and being generous despite having less.

٢٨ــ ثَلاثَةٌ هُنَّ المُرُوءَةُ: جُودٌ مَعَ قِلَّة وَ احْتِمالٌ مِنْ غَيْرِ مَذَلَّة وَ تَعَفُّفٌ عَنِ المَسْئَلَةِ

28. Three things amount to magnanimity: generosity despite poverty [and hardship], tolerance of everything other than humiliation and refraining from asking others.

٢٩ــ جماعُ المُرُوءَةِ أنْ لاتَعْمَلَ فِي السِّرِّ ما تَسْتَحْيي مِنْهُ فِي العَلانِيَةِ

29. The completeness of magnanimity is for you not to do in private what you would feel ashamed of doing in front of others.

٣٠ــ خَصْلَتانِ فيهما جماعُ المُرُوءَةِ: اِجْتِنابُ الرَّجُلِ ما يَشينُهُ وَ اكْتِسابُهُ ما يَزينُهُ

30. Two qualities have in them the consolidation of magnanimity: a person's eschewing that which disgraces him and his acquiring that which embellishes him.

٣١ــ عَلى قَدْرِ شَرَفِ النَّفْسِ تَكُونُ المُرُوءَةُ

31. One's magnanimity is to the extent of the nobility of his soul.

٣٢ــ لَمْ يَتَّصِفْ بِالمُرُوَّةِ مَنْ لَمْ يَرْعَ ذِمَّةَ أوْلِيائِهِ وَ يُنْصِفْ أعْدائَهُ

32. He who is not careful of his obligation towards his friends and does not treat his enemies justly cannot be attributed with magnanimity.

٣٣ــ لَوْ أنَّ المُرُوَّةَ لَمْ تَشْتَدَّ مَؤُنَتُها وَ يَثْقُلُ مَحْمِلُها ما تَرَكَ اللِّئامُ الأغْمارُ مِنْها مَبيتَ لَيْلَة وَ لكِنَّهَا اشْتَدَّتْ مَؤُنَتُها وَ ثَقُلَ مَحْمِلُها فَحادَ عَنْها اللِّئامُ الأغْمارُ وَ حَمَلَهاَ الكِرامُ الأخْيارُ

33. 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.

34. Part of magnanimity is going beyond one's [normal] capacity in working for [the pleasure of] Allah.

٣٤ــ مِنَ المُرُوءَةِ العَمَلُ لِلّهِ فَوْقَ الطّاقَةِ

35. Lowering the gaze and walking with modesty are part of magnanimity.

٣٥ــ مِنَ المُرُوءَةِ غَضُّ الطَّرْفِ وَ مَشْيُ القَصْدِ

36. Obedience to Allah and good estimation are part of magnanimity.

٣٦ــ مِنَ المُرُوَّةِ طاعَةُ اللّهِ وَ حُسْنُ التَّقْديرِ

37. Keeping away from the forbidden is one of the conditions of magnanimity.

٣٧ــ مِنْ شَرائِطِ المُرُوَّةِ التَّنَزُّهُ عَنِ الحَرامِ

38. From the completeness of magnanimity is for one to feel ashamed of himself.

٣٨ــ مِنْ تَمامِ المُرُوءَةِ أنْ تَسْتَحْيِيَ مِنْ نَفْسِكَ

39. Magnanimity is one of the most excellent religious teachings and there is no good in a religion which has no magnanimity in it.

٣٩ــ مِنْ أفْضَلِ الدّينِ المُرُوَّةُ وَ لاخَيْرَ في دين لَيْسَ لَهُ (فيهِ) مُرُوَّةٌ

40. Staying clear of vile traits is from the completeness of magnanimity.

٤٠ــ مِنْ تَمامِ المُرُوَّةِ التَّنَزُّهُ عَنِ الدَّنِيَّةِ

41. Keeping ties with near relatives is from the most excellent magnanimity.

٤١ــ مِنْ أفْضَلِ المُرُوَّةِ صِلَةُ الرَّحِمِ

42. Maintaining resoluteness [and judiciousness] is from the most excellent magnanimity.

٤٢ــ مِنْ أفْضَلِ المُرُوَّةِ صِيانَةُ الحَزْمِ

43. It is from the completeness of magnanimity for you to forget your right upon others while recalling their right upon you.

٤٣ــ مِنْ تَمامِ المُرُوَّةِ أنْ تَنْسَى الحَقَّ لَكَ وَ تَذْكُرَ الحَقَّ عَلَيْكَ

44. It is from magnanimity for you to go out of your way when you are asked [for something] and to lighten [your requests]

٤٤ــ مِنَ المُرُوَّةِ أنَّكَ إذا سُئِلْتَ أنْ تَتَكَلَّفَ وَ إذا سَأَلْتَ أنْ تُخَفِّفَ

when you ask [someone for anything].

٤٥ــ مِنَ المُرُوَّةِ أنْ تَقْتَصِدَ فَلا تُسْرِفَ وَ تَعِدَ فَلا تُخْلِفَ

45. It is part of magnanimity for you to be moderate and not extravagant, and to keep the promises you make.

٤٦ــ مِنَ المُرُوَّةِ اِحْتِمالُ جِناياتِ الإخْوانِ (المَعْرُوفِ)

46. Bearing the offences of one's brothers is from magnanimity.

٤٧ــ ما حَمَلَ الرَّجُلُ حَمْلاً أثْقَلَ مِنَ المُرُوَّةِ

47. Nobody has carried a burden heavier than magnanimity.

٤٨ــ مَعَ الثَّرْوَةِ تَظْهَرُ المُرُوَّةُ

48. With affluence, magnanimity becomes manifested.

٤٩ــ مُرُوَّةُ الرَّجُلِ عَلى قَدْرِ عَقْلِهِ

49. The magnanimity of a person is to the extent of his intellect.

٥٠ــ مُرُوَّةُ الرَّجُلِ صِدْقُ لِسانِهِ

50. The magnanimity of a person is [gauged by] the truthfulness of his speech.

٥١ــ مُرُوَّةُ الرَّجُلِ فِي احْتِمالِ عَثَراتِ إخْوانِهِ

51. A person's magnanimity is in his tolerance of his brothers' mistakes.

٥٢ــ مِلاكُ المُرُوَّةِ صِدْقُ اللِّسانِ وَ بَذْلُ الإحْسانِ

52. The basis of magnanimity is truthful speech and doing good to others.

٥٣ــ نِظامُ المُرُوَّةِ فِي مُجاهَدَةِ أخيكَ عَلى طاعَةِ اللّهِ سُبْحانَهُ وَ صَدِّهِ عَنْ مَعاصيهِ وَ أنْ تُكْثِرَ عَلى ذلِكَ مَلامَهُ (وَأنْ تَكَثَّر عَلى ذلِكَ مَلامُهُ)

53. 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.

٥٤ــ لاتَكْمُلُ المُرُوَّةُ إلاّ لِلَبيب

54. Magnanimity is not perfected except for the intelligent one.

٥٥ــ لامُرُوَّةَ كَالتَّنَزُّهِ عَنِ المَ آثِمِ

55. There is no magnanimity like keeping clear of sins.

٥٦ــ لامُرُوَّةَ لِمَنْ لاهِمَّةَ لَهُ

56. There is no magnanimity in one who

has no determination.

57. Magnanimity is not completed except by bearing the hardships of good acts.

٥٧ ــ لاتَكْمُلُ المُرُوَّةُ إلاّ بِاحْتِمالِ جِناياتِ المَعْرُوفِ

58. Magnanimity is evinced by increased modesty, generous giving and refraining from harming others.

٥٨ــ يُسْتَدَلُّ عَلَى المُرُوَّةِ بِكَثْرَةِ الحَياءِ وَ بَذْلِ النَّدى وَ كَفِّ الأذى

59. The magnanimity of a person is evinced by [his] spreading goodness, granting favours and abandoning [putting others under] obligation.

٥٩ــ يُسْتَدَلُّ عَلى مُرُوَّةِ الرَّجُلِ بِبَثِّ المَعْرُوفِ وَبَذْلِ الإحْسانِ وَ تَرْكِ الامْتِنانِ

SICKNESS

المرض

1. Sickness is [a form of] confinement of the body.

١ــ اَلمَرَضُ حَبْسُ البَدَنِ

2. There are two things that should not be scorned: sickness and the poor relative.

٢ــ شَيْئانِ لايُؤْنَفُ مِنْهُما: اَلمَرَضُ وَ ذُوالقَرابَةِ المُفْتَقِرِ

3. One who hides his sickness from the physicians has betrayed his body.

٣ــ مَنْ كَتَمَ الأطِبّاءَ مَرَضَهُ خانَ بَدَنَهُ

4. Whoever conceals his hidden ailment, his physician becomes incapable of curing him.

٤ــ مَنْ كَتَمَ مَكْنُونَ دائِهِ عَجَزَ طَبيبُهُ عَنْ شِفائِهِ

5. Sickness in one of the two confinements.

٥ــ اَلمَرَضُ أحَدُ الحَبْسَيْنِ

DISPUTATION AND ARGUMENT

المراء والجدال

1. Disputation is the seed of evil.

١ــ اَلمِراءُ بَذْرُ الشَّرِّ

2. Argument in religion corrupts certitude.

٢ــ اَلْجَدَلُ فِي الدّينِ يُفْسِدُ اليَقينَ

3. The fruit of disputation is hatred.

٣ــ ثَمَرَةُ المِراءِ الشَّحْناءُ

4. Too much disputation is the cause of hatred [and enmity].

٤ــ سَبَبُ الشَّحْناءِ كَثْرَةُ المِراءِ

5. One should not dispute with six types of people: the jurist, the leader, the low, the lewd, the woman and the child.

٥ــ سِتَّةٌ لايُمارُونَ: اَلْفَقيهُ وَالرَّئيسُ وَالدَّنِيُّ وَ البَذيُّ وَ المَرْأَةُ وَالصَّبِيُّ

6. One whose disputation increases does not remain safe from error.

٦ــ مَنْ كَثُرَ مِراؤُهُ لَمْ يَأْمَنِ الغَلَطَ

7. Whoever accustoms himself to disputation, it becomes his habit.

٧ــ مَنْ عَوَّدَ نَفْسَهُ المِراءَ صارَ دَيْدَنَهُ

8. One who makes disputation his habit will not turn his night into day [and will remain in the darkness of ignorance].

٨ــ مَنْ جَعَلَ دَيْدَنَهُ المِراءَ لَمْ يُصْبِحْ لَيْلَهُ

9. One whose false disputations increase, his blindness from the truth persists.

٩ــ مَنْ كَثُرَ مِرائُهُ بِالْباطِلِ دامَ عَماؤُهُ عَنِ الحَقِّ

10. One who disputes with a fool has no intelligence.

١٠ــ مَنْ مارَى السَّفيهَ فَلا عَقْلَ لَهُ

11. With excessive disputation, there can be no affection.

١١ــ لامَحَبَّةَ مَعَ كَثْرَةِ مِراء

JOKING

المزاح

1. Joking is a [cause of] separation that is followed by rancour.

١ــ اَلْمُزاحُ فِرْقَةٌ تَتْبَعُها ضَغْينَةٌ

2. Beware of recalling that which was funny in the speech [of others], even if you narrate it from someone else.

٢ــ إيّاكَ أنْ تَذْكُرَ مِنَ الكَلامِ (ماكانَ) مُضْحِكاً وَ إنْ حَكَيْتَهُ عَنْ غَيْرِكَ

٣ــ اَلإفْراطُ فِي المَزْحِ خُرْقٌ

3. Excessiveness in joking is foolishness.

٤ــ دَعِ المُزاحَ فَإنَّهُ لِقاحُ الضَّغينَةِ

4. Abandon [excessive] joking for indeed it is the conception of rancour.

٥ــ فِي السَّفَهِ وَ كَثْرَةِ المُزاحِ الخُرْقُ

5. In impudence and excessive joking there is foolishness.

٦ــ كَثْرَةُ المُزاحِ تُسْقِطُ الهَيبَةَ

6. Too much joking diminishes one's reverence [and dignity].

٧ــ كَثْرَةُ المُزاحِ تُذْهِبُ البَهاءَ وَ تُوجِبُ الشَّحْناءَ

7. Too much joking takes away prestige and brings about enmity [and rancour].

٨ــ لِكُلِّ شَيْءٍ بَذْرٌ وَ بَذْرُ العَداوَةِ المُزاحُ

8. Everything has a seed, and the seed of enmity is joking.

٩ــ مَنْ مَزَحَ اُسْتُخِفَّ بِهِ

9. One who jokes [excessively] is taken lightly.

١٠ــ مَنْ كَثُرَ مُزاحُهُ اُسْتُجْهِلَ

10. One whose joking increases is deemed ignorant.

١١ــ مَنْ كَثُرَ مُزاحُهُ اُسْتُحْمِقَ

11. One whose joking is excessive is considered a fool.

١٢ــ مَنْ كَثُرَ مُزاحُهُ قَلَّتْ هَيْبَتُهُ

12. One whose joking increases, his reverence [and dignity] decreases.

١٣ــ مَنْ كَثُرَ مَزْحُهُ قَلَّ وَقارُهُ

13. One whose joking increases, his dignity diminishes.

١٤ــ مَنْ كَثُرَ مُزاحُهُ لَمْ يَخْلُ مِنْ حاقِدٍ عَلَيْهِ وَ مُسْتَخِفٍّ بِهِ

14. Whoever jokes excessively will never be without one who bears a grudge against him and one who takes him lightly.

١٥ــ ما مَزَحَ امْرُءٌ مَزْحَةً إلاّ مَجَّ مِنْ عَقْلِهِ مَجَّةً

15. Any time a person makes a joke, he parts with a portion of his intellect.

١٦ــ لاتُمازِحِ الشَّريفَ فَيَحْقِدَ عَلَيْكَ

16. Do not make fun of a noble person such that he ends up bearing a grudge against you.

17. Never make fun of a friend thereby turning him into an enemy, or of an enemy thereby making him [want to] destroy you.

١٧ــ لاتُمازِحَنَّ صَديقاً فَيُعادِيَكَ وَ لاعَدُوّاً فَيُرْدِيَكَ

WALKING

المَشي

1. Keep walking in your customary way (or with your ailment) as long as you can.

١ــ اِمْشِ بِدَأْبِكَ(بِدائِكَ) ما مَشى بِكَ

DELAY

المطل

1. Delay and obligation are the spoilers of [the] favour [one does to others].

١ــ اَلمَطَلُ وَ المَنُّ مُنَكِّدَا الإحْسانِ

2. Delay [in giving] is one of the two refusals.

٢ــ اَلمَطَلُ أحَدُ المَنْعَيْنِ

3. Delay [and procrastination] is a chastisement of the soul.

٣ــ اَلمَطَلُ عَذابُ النَّفْسِ

SCHEMING

المكر

1. Scheming and malice are things that keep faith away.

١ــ اَلْمَكْرُ وَ الغُلُّ مُجانِبَا الإيمانِ

2. Beware of scheming, for indeed scheming [and plotting] is a blameworthy quality.

٢ــ إيّاكَ وَ المَكْرَ فَإنَّ الْمَكْرَ لَخُلْقٌ ذَميمٌ

3. Scheming is wickedness, deception is evil.

٣ــ اَلمَكْرُ لُؤْمٌ اَلخَديعَةُ شُؤْمٌ

4. Scheming is the practice of the mutinous.

٤ــ اَلمَكْرُ شيمَةُ المَرَدَةِ

5. Scheming is the trait of the wicked.

٥ــ اَلمَكْرُ سَجِيَّةُ اللِّئامِ

6. Scheming against one who trusts in you is ingratitude [and betrayal].

٦ــ اَلمَكْرُ بِمَنِ ائْتَمَنَكَ كُفْرٌ

7. The bane of cleverness is scheming.

٧ــ آفَةُ الذُّكاءِ اَلْمَكْرُ

8. The cornerstone of wisdom is eschewing deceptions.

٨ــ رَأْسُ الحِكْمَةِ تَجَنُّبُ الخُدَعِ

9. Many a plotter has been struck down by his own stratagem.

٩ــ رُبَّ مُحْتال صَرَعَتْهُ حيلَتُهُ

THE DEVISING OF ALLAH

مكر اللّه

1. One who feels secure from the devising of Allah is destroyed.

١ــ مَنْ أمِنَ مَكْرَ اللّهِ هَلَكَ

2. One who feels secure from the devising [of Allah] meets with harm.

٢ــ مَنْ أمِنَ المَكْرَ لَقِيَ الشَّرَّ

THE SCHEMER AND PLOTTER

الماكر والمكور

1. The one who always hatches plots [against others] is a devil.

١ــ اَلمَكُورُ شَيْطانٌ

2. The one who is always scheming [against others] is a devil in the form of a human being.

٢ــ اَلْمَكُورُ شَيْطانٌ في صُورَةِ الإنْسانِ

3. One who schemes is afflicted by his own scheming.

٣ــ مَنْ مَكَرَ حاقَ بِهِ مَكْرُهُ

4. Whoever schemes against people, Allah, the Glorified, turns his scheme back on him.

٤ــ مَنْ مَكَرَ بِالنَّاسِ رَدَّ اللّهُ سُبْحانَهُ مَكْرَهُ في عُنُقِهِ

5. There is no trustworthiness in the schemer.

٥ــ لاأمانَةَ لِمَكُور

6. Evil scheming does not beset anyone but those who practice it.

٦ــ لايَحيقُ المَكْرُ السَّيئُ إلاّ بِأهْلِهِ

FLATTERY

المَلَق

1. Beware of flattery, for indeed flattery is not from the characteristics of faith [and the faithful].

١ــ إيّاكَ وَ المَلَقَ فَإنَّ المَلَقَ لَيْسَ مِنْ خَلائِقِ الإيمانِ

2. Flattery is not part of the character of Prophets.

٢ــ لَيْسَ المَلَقُ مِنْ خُلْقِ الأنْبياءِ

3. One whose flattery increases, his [sincere] joyfulness is not recognized.

٣ــ مَنْ كَثُرَ مَلَقُهُ لَمْ يُعْرَفْ بِشْرُهُ

4. 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.

٤ــ إنَّما يُحِبُّكَ مَنْ لايَتَمَلَّقُكَ وَ يُثْني عَلَيْكَ مَنْ لايَسْمَعُكَ

KINGS AND RULERS

الملوك

1. A tyrant ruler and an immoral scholar are the most harmful of all people.

١ــ اَلسُّلْطانُ الجائِرُ وَ العالِمُ الفاجِرُ أشَدُّ النّاسِ نِكايَةً

2. 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.

٢ــ اِصْحَبِ السُّلْطانَ بِالحَذَرِ وَ الصَّدِيقَ بِالتَّواضُعِ وَ البِشْرِ وَ العَدُوَّ بِما تَقُومُ بِهِ عَلَيْهِ حُجَّتُكَ

3. Verily the ruler is a trustee of Allah on earth, the establisher of justice in the lands

٣ــ إنَّ السُّلْطانَ لأمينُ اللّهِ فِي الأرْضِ وَ مُقيمُ

العَدْلِ فِي البِلادِ وَ العِبادِ وَ وَزَعَتُهُ فِي الأرْضِ

and among the people, and the one who deters people from misdeeds in the land.

٤ــ اَلسُّلْطانُ الجائِرُ يُخيفُ البَرِيَّ

4. The tyrant king frightens the innocent.

٥ــ اَلأميرُ السُّوءُ يَصْطَنِعُ البَذِيَّ

5. An evil commander commissions the vulgar one [to work for him].

٦ــ آفَةُ المُلُوكِ سُوءُ السَّريرَةِ

6. The bane of kings is evil intentions.

٧ــ آفَةُ الْوُزَراءِ خُبْثُ السَّريرَةِ

7. The bane of viziers is wicked inner thoughts.

٨ــ آفَةُ الزُّعَماءِ ضَعْفُ السِّياسَةِ

8. The bane of leaders is weakness in politics.

٩ــ آفَةُ المُلْكِ ضَعْفُ الحِمايَةِ

9. The bane of a kingdom is [having] weak defences.

١٠ــ إذا مَلَكْتَ فَارْفُقْ

10. When you become the ruler then be kind [to your subjects].

١١ــ إذا بَنَى المَلِكُ (مُلْكُهُ) عَلى قَواعِدِ العَدْلِ وَ دَعَمَ بِدَعائِمِ العَقْلِ نَصَرَهُ اللّهُ مُوالِيَهُ وَ خَذَلَ مُعادِيَهُ

11. 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.

١٢ــ إذا زادَكَ السُّلْطانُ تَقْريباً فَزِدْهُ إجْلالاً

12. When the ruler makes you come closer to him, then increase your exaltation of him.

١٣ــ اَلْمُلُوكُ لامَوَدَّةَ لَهُ (لَهُمْ)

13. Kings have no affection.

١٤ــ اَلْمُلْكُ المُنْتَقِلُ الزّائِلُ حَقيرٌ يَسيرٌ

14. Transient and fleeting kingship is wretched and insignificant.

١٥ــ اَلْغِنى عَنِ المُلُوكِ أفْضَلُ مُلْك

15. Being independent of [and not seeking anything from] kings is the best kingship.

١٦ــ اَلْجُرْأَةُ عَلَى السُّلْطانِ أعْجَلُ هُلْك

16. Boldness [and defiance] in front of the king is the quickest [means of] destruction.

١٧ــ زَيْنُ المُلْكِ اَلعَدْلُ

17. The adornment of kingship is justice.

١٨ــ غَضَبُ المُلُوكِ رَسُولُ المَوْتِ

18. The wrath of kings is the messenger of death.

١٩ــ فَضيلَةُ السُّلْطانِ عِمارَةُ البُلْدانِ

19. The merit of a king is in building prosperous cities.

٢٠ــ قَلَّما تَدُومُ مَوَدَّةُ المُلُوكِ وَ الخَوّانِ

20. It is seldom that the affection of kings and traitors lasts.

٢١ــ قَلَّما تَدُومُ خُلَّةُ المُلُوكُ (الْمَلُولِ)

21. The friendship of kings seldom lasts.

٢٢ــ قُلُوبُ الرَّعِيَّةِ خَزائِنُ راعيها فَما أوْدَعَها مِنْ عَدْل أوْجَوْر وَجَدَهُ

22. 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.

٢٣ــ لَيْسَ ثَوابٌ عِنْدَ اللّهِ سُبْحانَهُ أعْظَمُ مِنْ ثَوابِ السُّلْطانِ العادِلِ وَ الرَّجُلِ المُحْسِنِ

23. There is no reward with Allah, the Glorified, greater than the reward of a just ruler and a benevolent man.

٢٤ــ مَنْ مَلَكَ اِسْتَأْثَرَ

24. One who gains authority [usually] adopts partiality.

٢٥ــ مَنْ تَكَبَّرَ في سُلْطانِهِ صَغَّرَهُ

25. One who becomes haughty in his kingship has belittled it.

٢٦ــ مَنْ طالَ عُدْوانُهُ زالَ سُلْطانُهُ

26. One whose aggression is prolonged, his rule [soon] comes to an end.

٢٧ــ مَنْ جارَ مُلْكُهُ عَظُمَ هُلْكُهُ

27. One whose kingship is tyrannical, his destruction becomes great.

٢٨ــ مَنْ خانَهُ وَزيرُهُ فَسَدَ تَدْبيرُهُ

28. Whoever is betrayed by his vizier, his administration gets corrupted.

٢٩ــ مَنْ خافَ سَوْطَكَ تَمَنّى مَوْتَكَ

29. One who fears your whip wishes for your death.

٣٠ــ مَنْ وَثِقَ بِإحْسانِكَ أشْفَقَ عَلى سُلْطانِكَ

30. One who relies upon your goodness is

concerned about [the end of] your rule.

31. One who boldly [and defiantly] faces the ruler becomes vulnerable to disgrace.

٣١ــ مَنِ اجْتَرَأَ عَلَى السُلْطانِ فَقَدْ تَعَرَّضَ لِلْهَوانِ

32. Whoever betrays his king, his security is nullified.

٣٢ــ مَنْ خانَ سُلْطانَهُ بَطَلَ أمانُهُ

33. One who is just in his kingship becomes needless of his aides.

٣٣ــ مَنْ عَدَلَ في سُلْطانِهِ اِسْتَغْنى عَنْ أعْوانِهِ

34. One who is concerned about his kingship curtails his aggression.

٣٤ــ مَنْ أشْفَقَ عَلى سُلْطانِهِ قَصَّرَ عَنْ عُدْوانِهِ

35. Whoever treats the people unjustly, Allah causes his reign to end and hastens his ruin and destruction.

٣٥ــ مَنْ عامَلَ رَعِيَّتَهُ بِالظُّلْمِ أزالَ اللّهُ مُلْكَهُ وَ عَجَّلَ بَوارَهُ وَهُلْكَهُ

36. One who is tyrannical in his kingdom, the people wish for his annihilation.

٣٦ــ مَنْ جارَ مُلْكَهُ (في مُلْكِهِ) تَمَنَّى النّاسُ هُلْكَهُ

37. One who unsheathes the sword of aggression is stripped of the grandeur of kingship.

٣٧ــ مَنْ سَلَّ سَيْفَ العُدْوانِ سُلِبَ عِزَّ السُّلْطانِ

38. One who seeks the favour of a king without [the proper] etiquette moves out from safety into harm.

٣٨ــ مَنْ طَلَبَ خِدْمَةَ السُّلْطانِ بِغَيْرِ أدَب خَرَجَ مِنَ السَّلامَةِ إلَى العَطَبِ

39. Whoever is tyrannical in his reign and increases his aggression, Allah will demolish his foundation and tear down his pillars [of kingship].

٣٩ــ مَنْ جارَ في سُلْطانِهِ وَ أكْثَرَ عُدْوانَهُ هَدَمَ اللّهُ بُنْيانَهُوَ هَدَّ أرْكانَهُ

40. 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.

٤٠ــ مَنْ عَدَلَ في سُلْطانِهِ وَبَذَلَ إحْسانَهُ أعْلَى اللّهُ شَأْنَهُ وَ أعَزَّ أعْوانَهُ

٤١ــ مَنْ جَعَلَ مُلْكَهُ خادِماً لِدينِهِ إنْقادَ لَهُ كُلُّ سُلْطان

41. One who makes his kingship subservient to his religion, every king will submit to him.

٤٢ــ مَنْ جَعَلَ دينَهُ خادِماً لِمُلْكِهِ طَمِعَ فيهِ كُلُّ إنْسان

42. When one makes his religion subservient to his kingship, every person will covet it.

٤٣ــ مَنْ تَشاغَلَ بِالسُّلْطانِ لَمْ يَتَفَرَّغْ لِلاْخْوانِ

43. One who is occupied with [serving] the king will not [have time to] attend to his brothers.

٤٤ــ مِنْ حَقِّ المَلِكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ

44. It is a right upon the king to govern himself before his soldiers.

٤٥ــ مُنازَعَةُ المُلُوكِ تَسْلُبُ النِّعَمَ

45. Disputing with kings takes away blessings.

٤٦ــ وُزَراءُ السُّوءِ أعْوانُ الظَّلَمَةِ وَ إخْوانُ الأثَمَةِ

46. Evil viziers are the helpers of tyrants and the brothers of wrongdoers.

٤٧ــ وُلاةُ الجَوْرِ شِرارُ الأُمَّةِ وَ أضْدادُ الأَئِمَّةِ

47. Oppressive governors are the worst of the ummah and opponents of the [true] leaders.

٤٨ــ لاتَصَدَّعُوا عَلى سُلْطانِكُمْ فَتُذِمُّوا غِبَّ أمْرِكُمْ

48. Do not separate from your [rightful] ruler, thereby making the consequence of your affair blameworthy.

٤٩ــ لاتُكْثِرَنَّ الدُّخُولَ عَلَى المُلُوكِ فَإنَّهُمْ إنْ صَحِبْتَهُمْ مَلُّوكَ وَ إنْ نَصَحْتَهُمْ غَشُّوكَ

49. 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.

٥٠ــ لاتَرْغَبْ في خُلْطَةِ المُلُوكِ فَإنَّهُمْ يَسْتَكْثِرُونَ مِنَ الكَلامِ رَدَّ السَّلامِ وَ يَسْتَقِلُّونَ مِنَ العِقابِ ضَرْبَ الرِّقابِ

50. 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.

٥١ــ لاتَلْتَبِسْ بالسُّلْطانِ في وَقْتِ اضْطِرابِ الأُمُورِ عَلَيْهِ فَإِنَّ البَحْرَ لايَكادُ يَسْلَمُ مِنْهُ راكِبُهُ مَعَ سُكُونِهِ فَكَيْفَ مَعَ اخْتِلافِ رياحِهِ وَ اضْطِرابِ أمْواجِهِ

51. 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?!

٥٢ــ لاتَطْمَعَنَّ في مَوَدَّةِ المُلُوكِ فَإِنَّهُمْ يُوحِشُونَكَ آنسَ ما تَكُونُ بِهِمْ وَيَقْطَعُونَكَ أقْرَبَ ما تَكُونُ إلَيْهِمْ

52. 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.

٥٣ــ لايَكُونُ العِمْرانُ حَيثُ يَجُوزُ (يَجُورُ) السُّلْطانُ

53. There is no prosperity [in the place] where the king passes (or is oppressive).

٥٤ــ إذا تَغَيَّرَتْ نِيَّةُ السُّلْطانِ تَغَيَّرَ (فَسَدَ) الزَّمانُ

54. When the intention of the king changes, the times change (or get corrupted).

٥٥ــ إذَا اسْتَشاطَ السُّلْطانُ تَسَلَّطَ الشَّيْطانُ

55. When the king becomes enraged, Satan takes control [over him].

٥٦ــ طَلَبُ السُّلْطانِ مِنْ خِداعِ الشَّيْطانِ

56. Seeking power [and sovereignty] is from the deceptions of Satan.

٥٧ــ عَدْلُ السُّلْطانِ حَياةُ الرَّعِيَّةِ وَ صَلاحُ البَرِيَّةِ

57. The justice of a king is the life of the populace and the prosperity of the creatures.

٥٨ ــ شَرُّ الأُمَراءِ مَنْ كانَ الهَوى عَلَيْهِ أميراً

58. The worst of all rulers is one who is ruled by his vain desire.

٥٩ــ شَرُّ الأُمَراءِ مَنْ ظُلِمَ رَعِيَّتُهُ

59. The worst of rulers is one whose subjects are oppressed.

٦٠ــ صاحِبُ السُّلْطانِ كَراكِبِ الأسَدِ يُغْبَطُ

60. The king's courtier is like a person who is riding on a lion, people are envious of his

بِمَوْقِفِهِ وَ هُوَ أعْرَفُ بِمَوْضِعِهِ

status while he is more aware of his own [dangerous] position.

٦١ــ اَلشِّرْكَةُ فِي المُلْكِ تُؤَدِّي إلَى الاِضْطِرابِ

61. Partnership in sovereignty leads to turmoil.

٦٢ــ اَلمَكانَةُ مِنَ المُلُوكِ مِفْتاحُ المِحْنَةِ وَ بَذْرُ الفِتْنَةِ

62. Holding a post with kings is a key of tribulation and the seed of affliction.

٦٣ــ أفْضَلُ المُلُوكِ العادِلُ

63. The best king is the just one.

٦٤ــ أفْضَلُ المُلُوكِ أعَفُّهُمْ نَفْساً

64. The best king is the one who has the most continent soul.

٦٥ــ أفْضَلُ المُلُوكِ سَجِيَّةً مَنْ عَمَّ النّاسَ بِعَدْلِهِ

65. The best of all kings in character is one whose justice prevails over all the people.

٦٦ــ أجَلُّ الأُمَراءِ مَنْ لَمْ يَكُنِ الهَوى عَلَيْهِ أمِيراً

66. The most exalted of rulers is one who is not ruled by his vain desires.

٦٧ــ أجَلُّ المُلُوكِ مَنْ مَلَكَ نَفْسَهُ وَ بَسَطَ العَدْلَ

67. The most exalted of kings is one who has control over himself and spreads justice.

٦٨ــ أفْضَلُ المُلُوكِ مَنْ حَسُنَ فِعْلُهُ وَ نِيَّتُهُ وَ عَدَلَ فِي جُنْدِهِ وَرَعِيَّتِهِ

68. The best of kings is one whose action and intention are good, and who is just with his army and his people.

٦٩ــ أحْسَنُ المُلُوكِ حالاً مَنْ حَسُنَ عَيْشُ النّاسِ فِي عَيْشِهِ وَ عَمَّ رَعِيَّتَهُ بِعَدْلِهِ

69. 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.

٧٠ــ أحَقُّ النّاسِ أنْ يُحْذَرَ السُّلْطانُ الجائِرُ وَ العَدُوُّ القادِرُ وَ الصَّدِيقُ الغادِرُ

70. The people whom one should be cautious of the most are the tyrannical king, the powerful enemy and the disloyal friend.

٧١ــ أعْقَلُ المُلُوكِ مَنْ ساسَ نَفْسَهُ لِلرَّعِيَّةِ بِما

71. The most intelligent of kings is he who governs himself for the people in a way

يَسْقُطُ عَنْهُ حُجَّتُها وَ ساسَ الرَّعِيَّةَ بِما تَثْبُتُ بِهِ حُجَّتُهُ عَلَيْها

that will remove any proof against him and governs the people in a way that affirms his proof against them.

٧٢ــ اَلْمُلُوكُ حُماةُ الدّينِ

72. The kings are [supposed to be] defenders of the religion.

٧٣ــ تاجُ المَلِكِ عَدْلُهُ

73. The king's crown is his justice.

٧٤ــ حَقٌّ عَلَى المَلِكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ

74. It is a right upon the king that he should govern himself [first] before his troops.

٧٥ــ خَيْرُ الأُمَراءِ مَنْ كانَ عَلى نَفْسِهِ أميراً

75. The best of commanders is one who has command over himself.

٧٦ــ خَيْرُ المُلُوكِ مَنْ أماتَ الجَوْرَ وَ أحْيَى العَدْلَ

76. The best king is one who annihilates oppression and enlivens justice.

٧٧ــ خَورُ السُّلْطانِ أشَدُّ عَلَى الرَّعِيَّةِ مِنْ جَوْرِ السُّلْطانِ

77. The lassitude of a king is more harmful for the people than the oppression of a king.

٧٨ــ زَكاةُ السُّلْطانِ إغاثَةُ المَلْهُوفِ

78. The alms-tax of the king is assisting the aggrieved.

٧٩ــ شَرُّ المُلُوكِ مَنْ خالَفَ الْعَدْلَ

79. The worst of kings is one who opposes justice.

٨٠ــ شَرُّ الوُزَراءِ مَنْ كانَ لِلأشْرارِ وَزيراً

80. The worst of viziers is one who is a vizier to the vicious.

٨١ــ اُحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطانِكَ وَ احْذَرْ أنْ يَحُطَّكَ عَنْهَا التَّهاوُنُ عَنْ حِفْظِ ما رَقاكَ إلَيْهِ

81. Guard your position near your king, and be cautious of not being lowered from it by negligence towards that which raised you to it.

٨٢ــ اَلأعْمالُ تَسْتَقيمُ بِالعُّمالِ

82. Works are [only] accomplished by the [right] workers.

MĀLIK AL-ASHTAR

مالك الأشتر

1. He (‘a) said about al-Ashtar al-Nakha‘ī when he was informed about his death (may 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.

١ــ وَ قالَ ــ عَلَيْهِ السَّلامُ ــ في حَقِّ الأشْتَرِ النَّخَعي لَمّا بَلَغَهُ وَفاتُهُ رَحِمَهُ اللّه: لَوْ كانَ جَبَلاً لَكانَ فِنْداً لايَرتَقيهِ الحافِرُ وَلا يُوفي عَلَيْهِ الطّائِرُ

2. 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].

٢ــ وَقالَ ــ عَلَيْهِ السّلامُ ــ في حَقِّ الأشْتَرِ النَخَعِي: هُوَ سَيْفُ اللّهِ لايَنْبُو عَنِ الضَّرْبِ وَ لاكَليلُ الحَدِّ وَ لاتَسْتَهْويهِ بِدْعَةٌ وَ لاتَتيهُ بِهِ غَوايَةٌ

ANGELS

المَلائِكة

1. 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.

١ــ إنَّ مَعَ كُلِّ إنْسان مَلَكَيْنِ يَحْفَظانهِ فَإذا جاءَ أجَلُهُ خَلَّيا بَيْنَهُ وَ بَيْنَهُ وَإنَّ الأجَلَ لَجُنَّةٌ حَصينَةٌ

2. He (‘a) said about angels: They are captives of faith; neither divergence nor deviation breaks them from its hold.

٢ــ وقالَ ــ عَلَيهِ السّلام ــ في ذِكْرِ المَلائِكَةِ: هُمْ أُسَراءُ إيمان لَمْ يَفُكَّهُمْ مِنْهُ (مِنْ ريقَتِهِ) زَيْغٌ وَ لاعُدُولٌ

THE SLAVE

المملوك

1. Many a slave is such that one cannot bear his separation.

١ــ رُبَّ مَمْلُوك لايُسْتَطاعُ فِراقُهُ

DISPOSITION

الملكة

1. One whose disposition is good [with those who are under him] remains safe from annihilation.

١ــ مَنْ أحْسَنَ المَلَكَةَ أمِنَ الهَلَكَةَ

ONE WHO IS FED-UP

الملول

1. One who is fed-up has no [sense of] brotherhood.

١ــ لَيْسَ لِمَلُول إخاءٌ

2. One who is fed-up has no magnanimity.

٢ــ لَيْسَ لِمَلُول مُرُوَّةٌ

3. 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.

٣ــ لاتَأمَنَنَّ مَلُولاً وَ إنْ تَحَلّى بِالصِّلَةِ فَإنَّهُ لَيْسَ فِي البَرْقِ الخاطِفِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ

4. There is no brotherhood for the one who is fed-up.

٤ــ لاأُخُوَّةَ لِمَلُول

5. There is no friendship for the one who is fed-up.

٥ــ لاخُلَّةَ لِمَلُول

IRRITATION

الملل

1. Irritation (or kingship) corrupts

١ــ اَلْمَلَلُ (المُلْكُ) يُفْسِدُ الأُ خُوَّةَ

brotherhood.

THE INACCESSIBLE

الممتنع

1. Every inaccessible thing is difficult to obtain and seek.

١ــ كُلُّ مُمْتَنِع صَعْبٌ مَنالُهُ وَ مَرامُهُ

TO PUT [OTHERS] UNDER OBLIGATION

الْمَنّ والإمتنان

1. Putting someone under obligation blackens the favour.

١ــ اَلْمَنُّ يُسَوِّدُ النِّعْمَةَ

2. Obligation is the corruptor of good actions.

٢ــ اَلْمَنُّ مُفْسِدَةُ الصَّنِيعَةِ

3. Obligation spoils the favour.

٣ــ اَلْمَنُّ يُنَكِّدُ الإحْسانَ

4. Obligation corrupts the good act.

٤ــ اَلْمَنُّ يُفْسِدُ الصَّنيعَةَ

5. Obligation corrupts the favour.

٥ــ اَلْمَنُّ يُفْسِدُ الإحْسانَ

6. There is wickedness with obligation.

٦ــ اللُّؤْمُ مَعَ الامْتِنانِ

7. Doing acts of kindness along with obligation is vileness.

٧ــ اَلتَّكَرُّمُ مَعَ الامْتِنانِ لُؤْمٌ

8. The bane of generosity is obligation.

٨ــ آفَةُ السَّخاءِ المَنُّ

9. Through obligation the favour is spoilt.

٩ــ بِالمَنِّ يُكَدَّرُ الإحْسانُ

10. By putting a lot of obligation, the good action is spoilt.

١٠ــ بِكَثْرَةِ المَنِّ تُكَدَّرُ الصَّنيعَةُ

11. Prolonged obligation spoils the pureness of a good turn.

١١ــ طُولُ الامْتِنانِ يُكَدِّرُ صَفْوَ الإحْسانِ

١٢ــ ظَلَمَ المُرُوءَةَ مَنْ مَنَّ بِصنيعِهِ

12. One who puts an obligation [on others] by his good action has oppressed magnanimity.

١٣ــ ظُلْمُ الإحْسانِ قُبْحُ الامْتِنانِ

13. The oppression of favours is [through] the repulsiveness of [putting others under] obligation.

١٤ــ كَثْرَةُ المَنِّ تُكَدِّرُ الصَّنيعَةَ

14. Too much obligation spoils the good action.

١٥ــ مَنْ مَنَّ بِمَعْرُوفِهِ أسْقَطَ شُكْرَهُ

15. One who puts an obligation [on others] with his kind act drops [and forgoes] his gratitude.

١٦ــ مَنْ مَنَّ بِمَعْرُوفِهِ فَقَدْ كَدَّرَ ما صَنَعَهُ

16. One who puts obligation with his goodness has spoilt the good act that he has done.

١٧ــ مَنْ مَنَّ بِإحْسانِهِ فَكَأَنَّهُ لَمْ يُحْسِنْ

17. Whoever puts an obligation with his favour, it is as if he has not done a favour.

١٨ــ مَنْ مَنَّ بِمَعْرُوفِهِ أفْسَدَ هُ

18. One who puts obligation with his good action corrupts it.

١٩ــ ما كُدِّرَتِ الصَّنايِعُ بِمِثْلِ الامْتِنانِ

19. Nothing spoils good actions like putting [others under] obligation.

٢٠ــ ما أَهْنَأَ العَطاءَ مَنْ مَنَّ بِهِ

20. He who puts an obligation [on others] has not made his grant pleasing.

٢١ــ ما أَكْمَلَ المَعْرُوفَ مَنْ مَنَّ بِهِ

21. One who puts [others under] obligation with his good act has not perfected it.

٢٢ــ ما هَنَّأَ بِمَعْرُوفِهِ مَنْ كَثُرَ اِمْتِنانُهُ

22. He who puts [others under] a lot of obligation has not made his good turn felicitous.

٢٣ــ وِزْرُ صَدَقَةِ المَنّانِ يَغْلِبُ أجْرَهُ

23. The sin of the charity given by the one who puts obligation is greater than its reward.

24. One who puts [others under] obligation does no good to others.

٢٤ــ لاصَنيعَةَ لِلْمُمْتَنِّ

25. There is no good deed with obligation.

٢٥ــ لامَعْرُوفَ مَعَ مَنّ

26. There is no pleasure in the good turn of the obliger.

٢٦ــ لالَذَّةَ لِصَنيعَةِ مَنّان

27. There is no evil quality more repulsive than [putting others under] obligation.

٢٧ــ لاسَوْأَةَ أقْبَحُ مِنَ المَنِّ

28. 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.

٢٨ــ يا أهْلَ المَعْرُوفِ وَ الإحْسانِ لاتَمُنُّوا بِإحْسانِكُمْ فَإنَّ الإحْسانَ وَالمَعْرُوفَ يُبْطِلُهُ قُبْحُ الاِمْتِنانِ

29. Beware of putting obligations with your good acts for indeed [putting others under] obligation spoils favours.

٢٩ــ إيّاكَ وَ المَنَّ بِالمَعْرُوفِ فَإنَّ الاِمْتِنانَ يُكَدِّرُ الإحْسانَ

DEATH

المَوت

1. Death clings to you more closely than your own shadows and has greater authority over you than [you have over] yourselves.

١ــ اَلْمَوْتُ اَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ وَ أمْلَكُ بِكُمْ (أمْلَكُكُمْ) مِنْ أنْفُسِكُمْ

2. 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].

٢ــ أَدِمْ ذِكْرَ المَوْتِ وَ ذِكْرَ ما تَقْدِمُ عَلَيْهِ بَعْدَ المَوْتِ وَ لاتَتَمَنَّ المَوْتَ إلاّ بِشَرط وَثيق

3. Increase your remembrance of death and of the place you have to go suddenly and return to after death, until it comes to

٣ــ أكْثِرْ ذِكْرَ المَوْتِ وَما تَهْجِمُ عَلَيْهِ وَ تُفْضي إلَيْهِ بَعْدَ المَوْتِ حَتّى يَأتِيَكَ وَقَدْ أخَذْتَ لَهُ

حِذْرَكَوَ شَدَدْتَ لَهُ أزْرَكَ وَ لايَأتِيَكَ بَغْتَةً فَيَبْهَرَكَ

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.

٤ــ اِسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أظَلَّكُمْ (أطَلَّكُمْ)

4. Prepare yourselves for death for indeed it overshadows you.

٥ــ أسْمِعُوا دَعْوَةَ المَوْتِ آذانَكُمْ قَبْلَ أنْ يُدْعى بِكُمْ

5. Let your ears hear the call of death before it calls you.

٦ــ اُذْكُرُوا هادِمَ اللَّذّاتِ وَ مُنَغِّصَ الشَّهَواتِ وَ داعِيَ الشَّتّاتِ

6. Remember the destroyer of pleasures and the spoiler of lustful desires and the caller towards separation.

٧ــ اِحْذَرِ المَوْتَ وَ أحْسِنْ لَهُ الإسْتِعْدادَ تَسْعَدْ بِمُنْقَلَبِكَ

7. Beware of death and be adequately prepared for it, [for by this] you will be happy in your place of [final] return.

٨ــ إحْذَرْ قِلَّةَ الزّادِ وَ أكْثِرْ مِنَ الاِسْتِعْدادِ لِرِحْلَتِكَ

8. Beware of insufficient provisions and increase your preparations for your departure.

٩ــ ألا مُسْتَعِدٌّ لِلِقاءِ رَبِّهِ قَبْلَ زُهُوقِ نَفْسِهِ

9. Is there nobody who is ready to meet his Lord before his soul leaves [his body]?

١٠ــ أفْضَلُ تُحْفَةِ المُؤْمِنِ المَوْتُ

10. The best gift for a believer is death.

١١ــ أشَدُّ مِنَ المَوْتِ ما يُتَمَنَّى الخِلاصُ مِنْهُ بِالمَوْتِ

11. More severe than death is that which one seeks to be freed from through death.

١٢ــ إنَّ مَنْ مَشى عَلى ظَهْرِ الأرْضِ لَصائِرٌ إلى بَطْنِها

12. Verily one who walks on the face of the earth will surely end up inside it.

١٣ــ إنَّ أمْراً لاتَعْلَمُ مَتى يَفْجَأُكَ يَنْبَغي أنْ تَسْتَعِدَّ لَهُ قَبْلَ أنْ يَغْشاكَ

13. 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.

١٤ــ إنَّ هذا الأمْرَ لَيْسَ بِكُمْ بَدَأَ وَ لا إلَيْكُمُ انْتَهى وَ قَدْ كانَ صاحِبُكُمْ هذا يُسافِرُ فَعُدُّوهُ في بَعْضِ سَفَراتِهِ فَإنْ قَدِمَ عَلَيْكُمْ وَ إلاّ قَدِمْتُمْ عَلَيْهِ

14. 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 meet him].

١٥ــ إنَّ قادِماً يَقْدَمُ بِالفَوْزِ أوِ الشِّقْوَةِ لَمُسْتَحِقٌّ لأفْضَلِ العُدَّةِ

15. Verily the one who approaches, bringing with him [either everlasting] felicity or wretchedness, is deserving of the best preparation.

١٦ــ إنَّ غائِباً يَحْدُوهُ الجَديدانِ اَللَّيْلُ وَ النَّهارُ لَحَرِيٌّ بِسُرْعَةِ الأوْبَةِ

16. Indeed the absent one who is driven forward by the [succession of the] new night and day, is indeed worthy of a quick return.

١٧ــ إنَّ أمامَكَ طَريقاً ذا مَسافَة بَعيدَة وَ مَشَقَّة شَديدَة وَ لاغِنى بِكَ مِنْ حُسْنِ الاِرْتيادِ وَ قَدْرِ بَلاغِكَ مِنَ الزّادِ

17. 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.

١٨ــ إنَّ قَوْلَنا «إنّا لِلّهِ » إقْرارٌ عَلى أنْفُسِنا بِالمِلْكِ وَ قَوْلَنا « إنّا إلَيْهِ راجِعُونَ » إقْرارٌ عَلى أنْفُسِنا بِالهُلْكِ

18. 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.

١٩ــ إنَّ أمامَكَ عَقَبَةً كَؤُوداً المُخِفُّ فيها أحْسَنُ حالاً مِنَ المُثْقِلِ وَالمُبْطِيُ عَلَيْها أقْبَحُ أمْراً مِنَ المُسْرِعِ إنَّ مَهْبِطَها بِكَ لامَحالَةَ عَلى جَنَّة أوْ نار

19. 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.

20. Verily this death is a swift seeker - neither does the steadfast escape it nor does the fleer frustrate it.

٢٠ــ إنَّ هذا المَوْتَ لَطالِبٌ حَثيثٌ لايَفُوتُهُ المُقيمُ وَ لا يُعْجِزُهُ مَنْ هَرَبَ

21. Verily death is a relief for the one who was a slave to his lust and a prisoner of his vain desire, because the more his life lengthened the more his sins would increase and his offenses against his soul would become worse.

٢١ــ إنَّ فِي المَوْتِ لَراحَةٌ لِمَنْ كانَ عَبْدَ شَهْوَتِهِ وَ أسْيرَ أهْوِيَتِهِ لأنَّهُ كُلَّما طالَتْ حَياتُهُ كَثُرَتْ سَيِّئاتُهُ وَ عَظُمَتْ عَلى نَفْسِهِ جِناياتُهُ

22. Verily death has agonies that are more terrible than can ever be described or comprehended by the intellects of the people of this world.

٢٢ ــ إنَّ لِلْمَوْتِ لَغَمَرات هِيَ أفْظَعُ مِنْ أنْ تُسْتَغْرَقَ بِصِفَة أوْ تَعْتَدِلَ عَلى عُقُولِ أهْلِ الدُّنْيا

23. Verily death has been tied to your forelocks whilst this world coils behind you.

٢٣ــ إنَّ المَوْتَ لَمَعْقُودٌ بِنَواصيكُمْ وَ الدُّنْيا تُطْوى مِنْ خَلْفِكُمْ

24. Verily death is a visitor who is not loved, a killer who is not held accountable and an invincible adversary.

٢٤ــ إنَّ المَوْتَ لَزائِرٌ غَيْرُ مَحْبُوب وَ واتِرٌ (وَ واثِرٌ) غَيْرُ مَطْلُوب وَ قِرْنٌ غَيْرُ مَغْلُوب

25. Departure [from this world] is imminent.

٢٥ــ الرَّحيلُ وَشيكٌ

26. Death is soothing.

٢٦ــ اَلْمَوْتُ مُريحٌ

27. The matter is near.

٢٧ــ اَلأمْرُ قَريبٌ

28. Death is expiration [and loss of opportunity].

٢٨ــ اَلْمَوْتُ فَوْتٌ

29. Death is a heedless watchman (or friend).

٢٩ــ اَلْمَوْتُ رَقيبٌ (رَفيقٌ) غافِلٌ

٣٠ــ اَلْمَوْتُ بابُ الا خِرَةِ

30. Death is the gate of the Hereafter.

٣١ــ اَلْمَشيبُ رَسُولُ المَوْتِ

31. White hair [of old age] is a messenger of death.

٣٢ــ اَلْمَوْتُ أوَّلُ عَدْلِ الاخِرَةِ

32. Death is the first justice of the Hereafter.

٣٣ــ اَلْمَنِيَّةُ وَ لاالدَّنِيَّةُ

33. Death is preferable to vileness.

٣٤ــ اَلْمَوْتُ مُفارَقَةُ دارِ الفَناءِ وَ ارْتِحالٌ إلى دارِ البَقاءِ

34. Death is separation from the transient abode and a journey to the everlasting abode.

٣٥ــ إنَّكَ طَريدُ المَوْتِ الَّذي لايَنْجُو هارِبُهُ وَ لابُدَّ أنَّهُ مُدْرِكُهُ

35. Verily you are on the run from the death whose fleer is not saved and must eventually meet it.

٣٦ــ إنَّ وَرائَكَ طالِباً حَثيثاًمِنَ المَوْتِ فَلا تَغْفُلْ

36. Verily behind you is a swift seeker in the form of death, so do not be negligent.

٣٧ــ إنَّكُمْ طُرَداءُ المَوْتِ الَّذي إنْ أقَمْتُمْ أخَذَكُمْ وَ إنْ فَرَرْتُمْ مِنْهُ أدْرَكَكُمْ

37. 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.

٣٨ــ إذا حَضَرَتِ المَنِيَّةُ افْتَضَحَتِ الأُمْنِيَّةُ

38. When death arrives, hopes are exposed.

٣٩ــ إذا كانَ هُجُومُ المَوْتِ لايُؤمَنُ فَمِنَ العَجْزِ تَرْكُ التَّأَهُّبِ لَهُ

39. When one cannot remain secure from the onslaught of death, then not being prepared for it is incompetence.

٤٠ــ اَلْمَنايا تَقْطَعُ الآمالَ

40. Deaths cut off hopes.

٤١ــ إذا كُنْتَ في إدْبار وَ المَوْتُ في إقْبال فَما أسْرَعَ المُلْتَقى

41. When you are moving away [from this world] and death is moving towards you, then how quickly you will meet each other!

٤٢ــ إذا كَثُرَ النّاعي إلَيْكَ قامَ النّاعي بِكَ

42. When the bringer of the news of death

comes frequently to you, he will [soon also] announce your death to others.

43. The one who does not prepare for death and take benefit of respite is negligent of the onslaught of death.

٤٣ــ تارِكُ التَّأَهُّبِ لِلْمَوْتِ وَ اغْتِنامِ المَهَلِ غافِلٌ عَنْ هُجُومِ الأجَلِ

44. Begin your journey for you have been pushed forward and prepare for death for it has overshadowed you.

٤٤ــ تَرَحَّلُوا فَقَدْ جُدَّبِكُمْ وَ اسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أظَلَّكُمْ

45. Remembrance of death makes the means [and comforts] of this world seem trivial.

٤٥ــ ذِكْرُ المَوْتِ يُهَوِّنُ أسْبابَ الدُّنْيا

46. Sometimes the choker (or drinker) is choked by water [and dies] before quenching his thirst.

٤٦ــ رُبَّما شَرِقَ شارِقٌ (شارِبٌ) بِالماءِ قَبْلَ رَيِّهِ

47. Death is the cause of loss.

٤٧ــ سَبَبُ الفَوْتِ المَوْتُ

48. Fill yourselves with desire for the bounties of Paradise, [and] you will love death and loathe [this worldly] life.

٤٨ــ شَوِّقُوا أنْفُسَكُمْ إلى نَعيمِ الجَنَّةِ تُحِبُّوا المَوْتَ وَ تَمْقُتُوا الحَياةَ

49. I am amazed at the one who forgets death while he sees others dying [around him].

٤٩ــ عَجِبْتُ لِمَنْ نَسِيَ المَوْتَ وَ هُوَ يَرى مَنْ يَمُوتُ

50. I am amazed at the person who sees his body and his lifespan decreasing every day and still does not make preparations for death.

٥٠ــ عَجِبْتُ لِمَنْ يَرى أنَّهُ يُنْقَصُ كُلَّ يَوْم في نَفْسِهِ وَ عُمْرِهِ وَ هُوَ لايَتَأَهَّبُ لِلْمَوْتِ

51. I am amazed at the one who fears the ambush [of death] and still does not desist.

٥١ــ عَجِبْتُ لِمَنْ خافَ البَياتَ فَلَمْ يَكُفَّ

52. The end of death is loss.

٥٢ــ غايَةُ المَوْتِ الفَوْتُ

53. The absent death is more deserving of

٥٣ــ غائِبُ المَوْتِ أحَقُّ مُنْتَظَر وَ أقْرَبُ قادِم

being awaited and is closer in its approach [than any other traveller whose return is expected].

54. In death there is [either] delight or regret.

٥٤ــ فِي المَوْتِ غِبْطَةٌ أوْ ندامَةٌ

55. In every soul there is death.

٥٥ــ في كُلِّ نَفْس مَوْتٌ

56. In death there is comfort for the felicitous.

٥٦ــ فِي المَوْتِ راحَةُ السُّعَداءِ

57. Death may [at times] be hastened.

٥٧ــ قَدْ تُعاجِلُ المَنِيَّةُ

58. Every expected thing [eventually] arrives.

٥٨ــ كُلُّ مُتَوَقَّع آت

59. Every comer is near.

٥٩ــ كُلُّ آت قَريبٌ

60. Every near one is close by.

٦٠ــ كُلُّ قَريب دان

61. Every person will meet his death.

٦١ــ كُلُّ امْرِء لاق حِمامَهُ

62. How can one who is sought by death remain safe?

٦٢ــ كَيْفَ يَسْلَمُ مَنِ المَوْتُ طالِبُهُ ؟!

63. How can you forget death while its signs are [constantly] reminding you [of it]?

٦٣ــ كَيْفَ تَنْسَى المَوْتَ وَ آثارُهُ تُذَكِّرُكَ

64. For every rising one there is a setting.

٦٤ــ لِكُلِّ ناجِم أُفُولٌ

65. For every [being with a] soul there is death.

٦٥ــ لِكُلِّ نَفْس حِمامٌ

66. For every living thing there is death.

٦٦ــ لِكُلِّ حَيّ مَوْتٌ

67. For all [beings with] souls there is death.

٦٧ــ لِلنُّفُوسِ حِمامٌ

٦٨ــ لَنْ يَنْجُوَ مِنَ المَوْتِ غَنِيٌّ لِكَثْرَةِ مالِهِ

68. The affluent person will never be saved from death because of his abundant wealth.

٦٩ــ لَنْ يَسْلَمَ مِنَ المَوْتِ فَقيرٌ لإقْلالِهِ

69. The poor person will never be saved from death because of his poverty.

٧٠ــ لَوْ أنَّ المَوْتَ يُشْتَرى لأشْتَراهُ الأغْنياءُ

70. If death could be bought, the affluent would have surely bought it.

٧١ــ مَنْ ماتَ فاتَ

71. One who dies, passes away.

٧٢ــ مَنْ أيْقَنَ بِالنُّقْلَةِ تَأهَّبَ لِلْرَّحِيلِ

72. One who is certain of the [eventual] departure [from this world] prepares for the journey.

٧٣ــ مَنْ رَأَى المَوْتَ بِعَيْنِ يَقينِهِ رَاهُ قَريباً

73. One who sees death with the eyes of his certitude, sees it nearby.

٧٤ــ مَنْ رَأَى الْمَوْتَ بِعَيْنِ أمَلِهِ رَاهُ بَعيداً

74. One who sees death with the eyes of his hope, sees it far away.

٧٥ــ مَنْ ذَكَرَ المَنِيَّةَ نَسِيَ الأُمْنِيَّةَ

75. One who remembers death forgets his aspirations.

٧٦ــ مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اِسْتَعَدَّ

76. One who recalls the distance of his journey, prepares [for it].

٧٧ــ مَنْ أكْثَرَ ذِكْرَ المَوْتِ نَجا مِنْ خِداعِ الدُّنْيا

77. One who frequently remembers death is saved from the deceptions of this world.

٧٨ــ مَنْ أخْطَأَهُ سَهْمُ المَنِيَّةُ قَيَّدَهُ الهِرَمُ

78. One who is missed by the arrow of death is fettered by old age.

٧٩ــ مَنْ تَرَقَّبَ المَوْتَ سارَعَ إلَى الْخَيْراتِ

79. One who anticipates death hastens towards good deeds.

٨٠ــ مَنْ صَوَّرَ المَوْتَ بَيْنَ عَيْنَيْهِ هانَ أمْرُ الدُّنْيا عَلَيْهِ

80. One who visualizes death before his very own eyes, the affairs of this world become easy [and trivial] for him.

٨١ــ مَنْ أكْثَرَ ذِكْرَ المَوْتِ رَضِيَ مِنَ الدُّنْيا بِالكَفافِ

81. One who frequently remembers death is pleased with whatever suffices him of this world.

٨٢ــ مَنْ أكْثَرَ مِنْ ذِكْرِ المَوْتِ قَلَّتْ فِي الدُّنْيا رَغْبَتُهُ

82. Whoever frequently remembers death, his desire in [the pleasures of] this world is reduced.

٨٣ــ مَنْ ذَكَرَ المَوْتَ رَضِيَ مِنَ الدُّنْيا بِاليَسيرِ

83. Whoever frequently remembers death is satisfied with the little he possesses of this world.

٨٤ــ مَنْ وُكِّلَ بِهِ المَوْتُ إجتاحَهُ وَ أفْناهُ

84. Whoever has [the angel of] death given charge over him, is overrun and annihilated by it.

٨٥ــ ما يَنْجُو مِنَ الْمَوتِ مَنْ طَلَبَهُ

85. One who is sought by death cannot be saved from it.

٨٦ــ ما أنْزَلَ المَوْتَ مَنْزِلَهُ مَنْ عَدَّ غَداً مِنْ أجَلِهِ

86. One who counts tomorrow as part of his lifetime has not recognized the reality of death.

٨٧ــ ما أنْفَعَ المَوْتَ لِمَنْ أشْعَرَ الإيمانَ وَ التَّقْوى قَلْبَهُ

87. How beneficial death is for the one who has filled his heart with faith and God-wariness!

٨٨ــ مَوْتاتُ الدُّنيا أهْوَنُ مِنْ مَوْتاتِ الآخِرَةِ

88. The deaths of this world are easier to bear than the deaths [and chastisements] of the Hereafter.

٨٩ــ نَحْنُ أعْوانُ المَنُونِ وَ أنْفُسُنا نَصْبُ الحُتُوفِ فَمِنْ أيْنَ نَرْجُو البَقاءَ وَ هذا اللَّيْلُ وَ النَّهارُ لَمْ يَرْفَعا مِنْ شَيْءٍ شَرَفاً إلاّ أسْرَعَا الْكَرَّةَ فِي هَدْمِ ما بَنَيا وَ تَفْريقِ ما جَمَعا

89. 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.

٩٠ــ هَلْ (وَ أهْلُ مُدَّةِ البَقاءِ) يَنْتَظِرُ أهْلُ مُدَّةِ

90. Are the people who have been given

البَقاءِ إلاّ آوِنَةَ الفَناءِ مَعَ قُرْبِ الزَّوالِ وَ أُزُوفِ الاِنْتِقالِ

time to live [in this world] awaiting anything but the time of death, while the hour is close and the journey is at hand?

٩١ــ هَلْ يَدْفَعُ عَنْكُمْ الأقارِبُ أوْ تَنْفَعُكُمُ النَّواحِبُ

91. Can the near ones repel [death] from you, or can the wailing [of the women and children] be of any benefit to you?

٩٢ــ هَيْهاتَ أنْ يَفُوتَ المَوْتَ مَنْ طَلَبَ أوْ يَنْجُوَ مِنْهُ مَنْ هَرَبَ

92. Far be it for death to lose the one whom it seeks or for the one who flees it to get saved [from it].

٩٣ــ وافِدُ المَوْتِ يَقْطَعُ العَمَلَ وَ يَفْضَحُ الأمَلَ

93. The arrival of death cuts off action and exposes [false] hopes.

٩٤ــ وافِدُ المَوْتِ يُبيدُ المَهَلَ وَ يُدْني الأجَلَ وَ يُقْعِدُ الأمَلَ

94. The arrival of death expunges respite, brings the appointed time closer and dashes [one's] hope.

٩٥ــ لامُريحَ كَالمَوْتِ

95. There is no soother like death.

٩٦ــ لاتَرْعَوِى الْمَنِيَّةُ اخْتِراماً

96. Death does not desist from extermination [and will annihilate all].

٩٧ــ لاقادِمَ أقْرَبُ مِنَ الْمَوْتِ

97. There is none whose arrival is nearer than death.

٩٨ــ لاغائِبَ أقْدَمُ مِنَ المَوْتِ

98. There is no absent one that approaches quicker than death.

٩٩ــ لالَوْمَ لِهارِب مِنْ حَتْفِهِ

99. There is no blame on the one who flees from his death.

١٠٠ــ يَغْلِبُ (تَذِلُّ الأُمُورُ لِلْمَقادِيرِ) المِقْدارُ عَلَى التَّقْدِيرِ حَتّى يَكُونَ الحَتْفُ فِي التَّدْبِيرِ

100. Destiny holds sway over the expectations [and plans of man] until death occurs in the [execution of his own] plans.

١٠١ــ يَنْبَغي لِمَنْ عَرَفَ سُرْعَةَ رِحْلَتِهِ أنْ يُحْسِنَ التَّأَهُّبَ لِنُقْلَتِهِ

101. It behoves the one who knows about the quickness of his departure to be well prepared for the move.

102. Death is preferable to the shame of disgrace.

١٠٢ــ اَلْمَوْتُ وَ لا ابْتِذالُ الخِزْيَةِ

103. Death comes to every living thing.

١٠٣ــ اَلْمَوْتُ يَأْتي عَلى كُلِّ حَيّ

THE DEAD

الموتى

1. Do not remember the dead negatively [by recalling their bad actions] for this suffices as a sin.

١ــ لاتَذْكُرِ المَوْتى بِسُوءٍ فَكَفى بِذلِكَ إثْماً

WEALTH AND RICHES

المال والثروة

1. Wealth honours its possessor in this world and abases him in front of Allah, the Glorified.

١ــ اَلْمالُ يُكْرِمُ صاحِبَهُ فِي الدُّنْيا وَ يُهِينُهُ عِنْدَ اللّهِ سُبْحانَهُ

2. Wealth honours its possessor as long as he spends it and abases him when he is miserly with it.

٢ــ اَلْمالُ يُكْرِمُ صاحِبَهُ ما بَذَلَهُ وَ يُهينُهُ ما بَخِلَ بِهِ

3. Wealth and children are the ornaments of this worldly life while good action is the tillage of the Hereafter.

٣ــ اَلْمالُ وَ البَنُونَ زِينَةُ الحَياةِ الدُّنْيا وَ العَمَلُ الصّالِحُ حَرْثُ الآخِرَةِ

4. Wealth elevates its possessor in this world but lowers him in the Hereafter.

٤ــ اَلْمالُ يَرْفَعُ صاحِبَهُ فِي الدُّنْيا وَ يَضَعُهُ فِي الآخِرَةِ

5. Wealth is a burden for its possessor except that which he sends ahead from it [for the Hereafter].

٥ــ اَلْمالُ وَبالٌ عَلى صاحِبِهِ إلاّ ما قَدَّمَ مِنْهُ

6. Wealth is the tribulation of the soul and the plunder of calamities.

٦ــ اَلْمالُ فِتْنَةُ النَّفْسِ وَ نَهْبُ الرَّزايا

٧ــ اَلْمالُ تَنْقُصُهُ النَّفَقَةُ وَالعِلْمُ يَزْكُو عَلَى الإنْفاقِ

7. Wealth is reduced by spending [it] whereas knowledge grows when it is given away [and shared with others].

٨ــ أمْسِكْ مِنَ المالِ بِقَدْرِ ضَرُورَتِكَ وَ قَدِّمِ الفَضْلَ لِيَوْمِ فاقَتِكَ

8. Hold on to wealth according to the extent of your need, and forward the rest for the day of your indigence.

٩ــ إيّاكَ وَ الاِسْتِيثارَ (الاِسْتِتارَ) بما لِلنّاسِ فيهِ أُسْوَةٌ وَ التَّغابي عَمّا وَضَحَ لِلنّاظِرينَ فَإنَّهُ مَأْخُوذٌ مِنْكَ لِغَيْرِكَ

9. 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.

١٠ــ أفْضَلُ المالِ مَا اسْتُرِقَّ بِهِ الأحْرارُ

10. The best wealth is that by which the freemen become enthralled.

١١ــ أفْضَلُ الأمْوالِ مَا اسْتُرِقَّ بِهِ الرِّجالُ

11. The best of all wealth is that by which men become enthralled.

١٢ــ أزْكَى المالِ مَا اكْتُسِبَ مِنْ حِلِّهِ

12. The purest wealth is that which has been earned by its lawful means.

١٣ــ أنْفَعُ المالِ ما قُضِيَ بِهِ الفَرْضُ

13. The most beneficial wealth is that by which the obligatory is fulfilled.

١٤ــ أزْكَى المالِ مَا اشْتُرِيَ بِهِ الآخِرَةُ

14. The purest wealth is that with which the Hereafter is bought.

١٥ــ أطْيَبُ الْمالِ مَا اكْتُسِبَ مِنْ حِلِّهِ

15. The best wealth is that which has been earned by its lawful means.

١٦ــ أفْضَلُ الأمْوالِ أحْسَنُها آثَراً عَلَيْكَ

16. The best wealth is that which has the best effect upon you.

١٧ــ أفْضَلُ الْمالِ ما قُضِيَتْ بِهِ الحُقُوقُ

17. The best wealth is that by which the rights [of others] are fulfilled.

١٨ــ إنَّ مالَكَ لِحامِدِكَ في حَياتِكَ وَ لِذامِّكَ

18. Verily your wealth is for the one who praises you in your lifetime and the one

who vilifies you after your death.

بَعْدَ وَفاتِكَ

19. Verily a person comes to that which he has sent forward [of his good deeds] and regrets [about] that which he has left behind.

١٩ــ إنَّ المَرْءَ عَلى ما قَدَّمَ قادِمٌ وَ عَلى ما خَلَّفَ نادِمٌ

20. 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.

٢٠ــ إنَّ اللّهَ سُبْحانَهُ فَرَضَ في أمْوالِ الأغْنياءِ أقْواتَ الفُقَراءِ فَما جاعَ فَقِيرٌ إلاّ بِما مَنَعَ غَنِيٌّ وَ اللّهُ سائِلُهُمْ عَنْ ذلِكَ

21. Surely the person with the greatest regret on the Day of Resurrection will be the man who earns wealth without obeying [the 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.

٢١ــ إنَّ أعْظَمَ النّاسِ حَسْرَةً يَوْمَ القِيامَةِ رَجُلٌ اكْتَسَبَ مالاً مِنْ غَيْرِ طاعَةِ اللّهِ فَوَرَّثَهُ رَجُلاً أنْفَقَهُ في طاعَةِ اللّهِ فَدَخَلَ بِهِ الجَنَّةَ وَ دَخَلَ بِهِ الأوَّلُ النّارَ

22. 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.

٢٢ــ إنَّ المَرْءَ إذا هَلَكَ قالَ النّاسُ: ما تَرَكَ؟ وَ قالَتِ المَلائِكَةُ ما قَدَّمَ ؟ لِلّهِ آباؤُكُمْ فَقَدِّمُوا بَعْضاً يَكُنْ لَكُمْ ذُخْراً وَ لاتُخَلِّفُوا كُلاًّ فَيَكُونَ عَلَيْكُمْ كَلاًّ

23. Verily the best wealth is that which earns praise and gratitude and brings about reward and recompense.

٢٣ــ إنَّ خَيْرَ المالِ ما كَسَبَ ثَناءً وَ شُكْراً وَ أوْجَبَ ثَواباً وَ أجْراً

24. Verily the best wealth is that which bequeaths to you a provision [for the

٢٤ــ إنَّ خَيْرَ الْمالِ ما أوْرَثَكَ ذُخْراً وَ ذِكْراً وَ

أَكْسَبَكَ حَمْداً وَأجْراً

Hereafter] and a legacy, and earns you praise and reward.

٢٥ــ إنَّ أفْضَلَ الأمْوالِ مَا اسْتُرِقَّ بِهِ حُرٌّ وَ اسْتُحِقَّ بِهِ أجْرٌ

25. Indeed the best wealth is that by which the freeman is enthralled and [by which] reward is earned.

٢٦ــ إنَّ مالَكَ لايُغْني جَميعَ النّاسِ فَاخْصُصْ بِهِ أهْلَ الحَقِّ

26. Verily your wealth cannot fulfil the needs of all the people, so reserve it specifically for the followers of the truth.

٢٧ــ اَلمالُ حِسابٌ

27. Wealth is reckoning [in the Hereafter].

٢٨ــ اَلْمالُ عارِيَةٌ

28. Wealth is a borrowed loan [and will not remain with you forever].

٢٩ــ إنَّ الَّذي في يَدَيْكَ قَدْ كانَ لَهُ أهْلٌ قَبْلَكَ وَ هُوَ صائِرٌ إلى مَنْ بَعْدَكَ وَ إنَّما أنْتَ جامِعٌ لأحَدِ رَجُلَيْنِ: إمّا رَجُل عَمِلَ فيما جَمَعْتَ بِطاعَةِ اللّهِ فَسَعِدَ بِما شَقيتَ بِهِ أوْ رَجُل عَمِلَ فيما جَمَعْتَ بِمَعْصيَةِ اللّهِ فَشَقِيَ بِما جَمَعْتَ وَ لَيْسَ أحَدُ هذَيْنِ أهْلاً أنْ تُؤْثِرَهُ عَلى نَفْسِكَ وَ لاتَحْمِلَ لَهُ عَلى ظَهْرِكَ

29. Verily that which is in your possession has had an owner before you and will go to 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.

٣٠ــ اَلْمالُ نَهْبُ الحَوادِثِ

30. Wealth is the plunder of calamities.

٣١ــ اَلْمالُ سُلْوَةُ الوارِثِ (الوُرّاثِ)

31. Wealth is a solace [and comfort] for the heir (or heirs).

٣٢ــ اَلْمالُ يُقَوّي غَيْرَ الأيِّدِ

32. Wealth strengthens one who [is weak and] lacks support.

٣٣ــ اَلرِّجالُ تُفيدُ المالَ اَلمالُ ما أفادَ الرِّجالَ

33. People serve wealth, wealth does not

serve people.

34. Wealth is the leader of the wicked.

٣٤ــ اَلْمالُ يَعْسُوبُ الفُجّارِ

35. Wealth is the object of desires.

٣٥ــ اَلْمالُ مادَّةُ الشَّهَواتِ

36. Wealth strengthens one's hopes.

٣٦ــ اَلْمالُ يُقَوّي الآمالَ

37. Wealth manifests the intrinsic natures of the people and their characters.

٣٧ــ اَلْمالُ يُبْدِي جَواهِرَ الرِّجالِ وَ خَلائِقَها

38. Wealth corrupts the outcomes and extends the [false] hopes.

٣٨ــ اَلْمالُ يُفْسِدُ المَ آلَ وَ يُوَسِّعُ الآمالَ

39. Wealth is the cause of trials and the plunder of calamities.

٣٩ــ اَلْمالُ لِلْفِتَنِ سَبَبٌ وَ لِلْحَوادِثِ سَلَبٌ

40. Wealth is the inviter of difficulty and the riding mount of hardship.

٤٠ــ اَلْمالُ داعِيَةُ التَّعَبِ وَ مَطِيَّةُ النَّصَبِ

41. Wealth does not benefit you until it parts from you.

٤١ــ اَلْمالُلايَنْفَعُكَ حَتّى يُفارِقَكَ

42. Verily only the wealth which you send ahead for your Hereafter is yours, while that which you leave behind belongs to your heirs.

٤٢ــ إنَّما لَكَ مِنْ مالِكَ ما قَدَّمْتَهُ لآخِرَتِكَ وَما أخَّرْتَهُ فَلِلْوارِثِ

43. When you accumulate wealth, then you are [actually] a representative for another person who will rejoice with it while you become miserable.

٤٣ــ إذا جَمَعْتَ المالَ فَأَنْتَ فيهِ وَكيلٌ لِغَيْرِكَ يَسْعَدُ بِهِ وَ تَشْقى أنْتَ

44. 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.

٤٤ــ إذا قَدَّمْتَ مالَكَ لآخِرَتِكَ وَ اسْتَخْلَفْتَ اللّهَ سُبْحانَهُ عَلى مَنْ خَلَّفْتَهُ مِنْ بَعْدِكَ سَعِدْتَ بِما قَدَّمْتَ وَ أحْسَنَ اللّهُ لَكَ الخَلافَةَ عَلى مَنْ خَلَّفْتَ

٤٥ــ بِرُكُوبِ الأهْوالِ تُكْتَسَبُ الأمْوالُ

45. It is by overcoming [one's] fears that wealth is acquired.

٤٦ــ ثَرْوَةُ الدُّنْيا فَقْرُ الآخِرَةِ

46. The affluence of this world is the poverty of the Hereafter.

٤٧ــ ثَرْوَةُ المالِ تُرْدي وَ تُطْغي وَ تَفْنى

47. Abundance of wealth causes destruction, makes one rebellious and perishes.

٤٨ــ حُبُّ المالِ سَبَبُ الفِتَنِ وَ حُبُّ الرِّياسَةِ رَأسُ المِحَنِ

48. Love of wealth is the cause of tribulations and love of leadership is the root of tribulations.

٤٩ــ حُبُّ المالِ يُفْسِدُ المَ آلَ

49. Love of wealth corrupts the [final] outcome.

٥٠ــ حُبُّ المالِ يُقَوِّيَ الآمالَ وَ يُفْسِدُ الأعْمالَ

50. Love of wealth strengthens [false] hopes and corrupts actions.

٥١ــ حُبُّ المالِ يُوهِنُ الدّينَ وَ يُفْسِدُ اليَقينَ

51. Love of wealth weakens faith and corrupts certitude.

٥٢ــ خَيْرُ أمْوالِكَ ما وَقى عِرْضَكَ

52. The best of your wealth is that which safeguards your dignity.

٥٣ــ خَيْرُ الأمْوالِ مَا اسْتَرَقَّ حُرّاً

53. The best wealth is that which enthrals a freeman.

٥٤ــ خَيْرُ الأمْوالِ مَا أعانَ عَلَى المَكارِمِ

54. The best wealth is that which helps one perform noble deeds.

٥٥ــ خَيْرُ أمْوالِكَ ما كَفاكَ

55. The best of your wealth is that which suffices you.

٥٦ــ خُذُوا مِنْ كَرائِمِ أمْوالِكُم ما يَرْفَعُ بِهِ رَبُّكُمْ سَنِيَّ أعْمالِكُمْ

56. Take from the most precious of your possessions and spend it on that for which your Lord will elevate your lofty deeds.

٥٧ــ رُبَّ جامِعٍ لِمَنْ لايَشْكُرُهُ

57. Many a person accumulates [wealth] for one who is not grateful to him.

٥٨ــ زَكاةُ المالِ الإفْضالُ

58. The alms-tax of wealth is benefitting others [with it].

٥٩ــ شَرُّ الأمْوالِ ما أكْسَبَ المَذامَّ

59. The worst [type of] wealth is that which earns censure.

٦٠ــ شَرُّ الأمْوالِ ما لَمْ يُغْنِ عَنْ صاحِبِهِ

60. The worst wealth is that which does not benefit [and fulfil the need of] its owner.

٦١ــ شَرُّ المالِ مالَمْ يُنْفَقْ في سَبيلِ اللّهِ مِنْهُ وَ لَمْ تُؤَدَّ زَكاتُهُ

61. The worst wealth is that from which nothing is spent in the way of Allah and the [obligatory] zakāt of which is not paid.

٦٢ــ شَرُّ الأمْوالِ ما لَمْ يَخْرُجْ مِنْهُ حَقُّ اللّهِ سُبْحانَهُ

62. The worst wealth is that from which the right of Allah, the Glorified, is not given.

٦٣ــ صاحِبُ المالِ مَتْعُوبٌ وَ الغالِبُ بِالشَّرِّ مَغْلُوبٌ

63. The owner of wealth is faces difficulty and one who gains victory through evil [means] has [actually] been defeated.

٦٤ــ قَليلٌ يَكْفي خَيْرٌ مِنْ كَثير يُطْغي

64. Little [wealth] that suffices is better than a lot which makes one insolent.

٦٥ــ قَليلٌ يُنْجي خَيْرٌ مِنْ كَثير يُرْدي

65. The little that saves [one from hellfire] is better than plenty that destroys.

٦٦ــ قَدِّمُوا بَعْضاً يَكُنْ لَكُمْ وَ لاتُخَلِّفُوا كُلاًّ فَيَكُونَ عَلَيْكُمْ

66. 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.

٦٧ــ كَمْ مِنْ جامِعٍ ما سَوْفَ يَتْرُكُهُ

67. How many a person accumulates that which he will leave behind.

٦٨ــ كَمْ مِنْ مَنْقُوص رابِح وَ مَزيد خاسِر

68. How often it is that one who gets less, benefits while one who gets more, loses.

٦٩ــ كَثْرَةُ المالِ تُفْسِدُ القُلُوبَ وَ تُنْشِئُ

69. Increased wealth corrupts the hearts and gives rise to sins.

الذُّنُوبَ

٧٠ــ كُنْ بِمالِكَ مُتَبَرِّعاً وَ عَنْ مالِ غَيْرِكَ مُتَوَرِّعاً

70. Be a [generous] donor with your [own] wealth while being cautious with the wealth of others.

٧١ــ لَنْ يَذْهَبَ مِنْ مالِكَ ما وَعَظَكَ وَ حازَ لَكَ الشُّكْرَ

71. That portion of your wealth which teaches you a lesson and earns you gratitude will never go [to waste].

٧٢ــ لَمْ يَكْتَسِبْ مالاً مَنْ لَمْ يُصْلِحْهُ

72. He who does not reform his [means of earning or spending] wealth has not earned it.

٧٣ــ لَمْ يُرْزَقِ المالَ مَنْ لَمْ يُنْفِقْهُ

73. One who does not spend [his] wealth [in the way of Allah] has not been blessed with wealth.

٧٤ــ لَمْ يَذْهَبْ مِنْ مالِكَ ما وَقى عِرْضَكَ

74. That portion of your wealth which is used to safeguard your dignity has not gone [to waste].

٧٥ــ لَمْ يَضَعْ مِنْ مالِكَ ما قَضى فَرْضَكَ

75. That part of your wealth which is used to fulfil your obligations has not been lost.

٧٦ــ لَمْ يَضَعِ اِمْرُءٌ مالَهُ في غَيْرِ حَقِّهِ أوْ مَعْرُوفَهُ في غَيْرِ أهْلِهِ إلاّ حَرَمَهُ اللّهُ شُكْرَهُمْ وَكانَ لِغَيْرِهِ وُدَّهُمْ

76. 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.

٧٧ــ مَنْ بَذَلَ مالَهُ اِسْتَعْبَدَ

77. One who gives [generously from] his wealth makes [others] subservient [to him].

٧٨ــ مَنِ اكْتَسَبَ مالاً مِنْ غَيْرِ حِلِّهِ أضَرَّ بِ آخِرَتِهِ

78. One who earns his wealth from unlawful sources damages his Hereafter.

٧٩ــ مَنْ جَمَعَ المالَ لِيَنْفَعَ بِهِ النّاسَ أطاعُوهُ وَ مَنْ جَمَعَ لِنَفْسِهِ أضاعُوهُ

79. 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.

٨٠ــ مَنْ كَرُمَ عَلَيْهِ الْمالُ هانَتْ عَلَيْهِ الرِّجالُ

80. One who considers wealth to be precious, regards people as insignificant.

٨١ــ مَنْ بَذَلَ في ذاتِ اللّهِ مالَهُ عَجَّلَ لَهُ الخَلَفَ

81. Whoever spends his wealth in the way of Allah, He quickly replaces it [for him].

٨٢ــ مَنْ مَنَعَ الْمالَ مَنْ يَحْمَدُهُ وَرَّثَهُ مَنْ لايَحْمَدُهُ

82. Whoever withholds wealth from the one who praises him bequeaths it to one who does not praise him.

٨٣ــ مَنْ يَكْتَسِبْ مالاً مِنْ غَيْرِ حِلِّهِ يَصْرِفْهُ في غَيْرِ حَقِّهِ

83. One who earns wealth from sources that are unlawful, spends it in the places that are unworthy [and inappropriate].

٨٤ــ مَنْ لَمْ يَدَعْ وَ هُوَ مَحْمُودٌ يَدَعْ وَ هُوَ مَذْمُومٌ

84. One who does not let go [of his wealth] while he is praised will have to leave [it] while he is vilified.

٨٥ــ مَنْ لَمْ يُقَدِّمْ مالَهُ لآخِرَتِهِ وَ هُوَ مَأجُورٌ خَلَّفَهُ وَ هُوَ مَأْثُومٌ

85. 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.

٨٦ــ مَنْ سَلَبَتْهُ الحَوادِثُ مالَهُ أفادَتْهُ الحَذَرُ

86. One whose wealth is stripped away by disasters, gains from it the benefit of caution.

٨٧ــ لاتُضَيِّعَنَّ مالَكَ في غَيْرِ مَعْرُوف

87. Never waste your wealth in other than what is good [and right].

٨٨ــ لاتَصْرِفْ مالَكَ فِي المَعاصي فَتَقْدَمَ عَلى رَبِّكَ بِلا عَمَل

88. Do not spend your wealth in sinful acts thereby coming before your Lord without any [good] deed.

٨٩ــ لاتُخْلِفَنَّ وَراءَكَ شَيْئاً مِنَ الدُّنْيا فَإِنَّكَ تُخَلِّفُهُ لأحَدِ رَجُلَيْنِ: إمّا رَجُل عَمِلَ فيهِ بِطاعَةِ

89. 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

اللّهِ فَسَعِدَ بما شَقيتَ بِهِ وَ إمّا رَجُل عَمِلَ فيهِ بِمَعْصيَةِ اللّهِ فَكُنْتَ عَوْناً لَهُ عَلَى المَعْصِيَةِ وَ لَيْسَ أحَدُ هذَيْنِ حَقيقاً أنْ تُؤْثِرَهُ عَلى نَفْسِكَ

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.

٩٠ــ لاتَجْتَمِعُ حُبُّ المالِ وَ الثَناءُ

90. Love of wealth and praise do not go together.

٩١ــ لافَخْرَ في الْمالِ إلاّ مَعَ الجُودِ

91. There is no pride in wealth except when accompanied with generosity.

٩٢ــ يَسيرٌ يَكْفي خَيْرٌ مِنْ كَثير يُطْغي

92. Little that suffices is better than a lot which makes one insolent.

٩٣ــ اَلدَّوْلَةُ تَرُدُّ خَطاءَ صاحِبِها صَواباً وَ صَوابَ ضِدِّهِ خَطاءً

93. Worldly wealth and power turns the mistake of its owner into a proper act and the proper act of his opponent into a mistake.

الميل والأواء

INCLINATION

١ــ كُلُّشَيْء يَمِيلُ إلى جِنْسِهِ

1. Everything inclines towards its [own] kind.

٢ــ كُلُّ أمْر يَميلُ إلى مِثْلِهِ

2. Every person inclines towards one who is like him.

٣ــ كُلُّ طَيْر يَأْوي إلى شَكْلِهِ

3. Every bird stays close to its [own] kind.

باب النون

النّبل والنبلاء

NOBILITY AND THE NOBLE

١ــ اَلنُّبْلُ بِالتَّحَلِّي بِالجُودِ وَ الوَفاءُ بِالْعُهُودِ

1. Nobility is [attained] by adorning [oneself] with generosity and fulfilling [one's] promises.

٢ــ إنَّما النُّبْلُ اَلتَّبَرِّي عَنِ الْمَخازي

2. Verily nobility is nothing but the shunning of disgraceful actions.

٣ــ عادَةُ النُّبَلاءِ السَّخاءُ وَ الْكَظْمُ وَ الْعَفْوُ وَ الْحِلْمُ

3. The habits of the noble ones are: generosity, suppressing anger, forgiveness and forbearance.

٤ــ عُنْوانُ النُّبْلِ الإحْسانُ إلَى النّاسِ

4. The symbol of nobility is doing good to people.

٥ــ مِنْ النُّبْلِ أنْ يَبْذُلَ الرَّجُلُ مالَهُ وَ يَصُونَ عِرْضَهُ

5. It is from nobility for a man to spend his wealth and safeguard his dignity.

٦ــ مِنْ عَلاماتِ النُّبْلِ اَلْعَمَلُ بِسُنَّةِ الْعَدْلِ

6. Acting on the principle of justice is from the signs of nobility.

٧ــ يُسْتَدَلُّ عَلى نُبْلِ الرَّجُلِ بِقِلَّةِ مَقالِهِ وَ عَلى تَفَضُّلِهِ بِكَثْرَةِ إحْتِمالِهِ

7. The nobility of a man is evinced by the paucity of his speech and his merit is deduced from his abundant tolerance.

الإنتباه

ATTENTIVENESS

١ــ كُونُوا قَوْماً صيحَ بِهِمْ فَانْتَبَهُوا

1. Be a community that is cried out to so they wake up.

٢ــ إنْتِباهُ الْعُيُونِ لايَنْفَعُ مَعَ غَفْلَةِ القُلُوبِ

2. Alertness of the eyes does not benefit while the hearts are negligent.

٣ــ ألا مُتَنَبِّهٌ مِنْ رَقْدَتِهِ قَبْلَ حِينِ مَنِيَّتِهِ

3. Is there no one who will wake from his

slumber before the time of his death?!

PROPHETS, MESSENGERS AND IMAMS

الأنبياء والرسل والأئمة

1. Listen to your godly leader, keep your hearts open for him and listen [to him] if he calls out to you.

١ــ اِسْتَمِعُوا مِنْ رَبّانِيِّكُمْ وَ أَحْضِرُوهُ قُلُوبَكُمْ وَ اسْمَعُوا إنْ هَتَفَ بِكُمْ

2. Listen to (or accept) advice from the one who gifts it to you and preserve it in your minds.

٢ــ اِسْمَعُوا (اِقْبَلُوا) النَّصِيْحَةَ مِمّنْ أهْداها إلَيْكُمْ وَ اعْقِلُوها عَلى أنْفُسِكُمْ

3. Messengers of Allah, the Glorified, are interpreters of the truth and intermediaries between the Creator and the creation.

٣ــ رُسُلُ اللّهِ سُبْحانَهُ تَراجِمَةُ الْحَقِّ وَ السُّفَراءُ بَيْنَ الْخالِقِ وَالْخَلْقِ

4. The Messengers of Allah have a clear elucidation for every [divine] command.

٤ــ لِرُسُلِ اللّهِ فِي كُلِّ حُكْم تَبْيِينٌ

SUCCESS, PROSPERITY AND SALVATION

النّجاح والنّجاة والنجح

1. The most successful of you are the most truthful among you.

١ــ أنْجَحُكُمْ أصْدَقُكُمْ

2. The person who attains his objective the most is one who has intelligence and is mild-mannered.

٢ــ أدْرَكُ النّاسِ لِحاجَتِهِ ذُو الْعَقْلِ الْمُتَرَفِّقُ

3. If you seek of prosperity, then reject negligence and diversion, and espouse diligence and effort.

٣ــ إنْ كُنْتُمْ لِلنَّجاةِ طالِبِينَ فَارْفَضُوا الْغَفْلَةَ وَ اللَّهْوَ وَ الْزَمُوا الاِجْتِهادَ وَ الْجِدَّ

4. The bane of success is laziness.

٤ــ آفَةُ النُّجْحِ اَلْكَسَلُ

5. At times success may be attained.

٥ــ قَدْ يُنالُ النُّجْحُ

٦ــ قَدْ يُعْيِي إنْدِمالُ الْجُرْحِ

6. The healing of a wound may at times lead to disability.

٧ــ ما أقْرَبَ النَّجاحَ مِمَّنْ عَجَّلَ السَّراحَ

7. How close is success to one who is quick to release [and send forth his provisions for the Hereafter].

٨ــ مِلاكُ النَّجاةِ لُزُومُ الإيمانِ وَ صِدْقُ الإيقانِ

8. The basis of salvation is espousing faith and [having] true certitude.

٩ــ لا يَفُوزُ بِالنَّجاةِ إلاّ مَنْ قامَ بِشَرائِطِ الإيمانِ

9. None is successful in attaining salvation but the one who fulfils the requirements of faith.

١٠ــ لانَجاةَ لِمَنْ لاإيمانَ لَهُ

10. There is no salvation for one who has no faith.

١١ــ لا يَنْجُو مِنَ اللّهِ سُبْحانَهُ مَنْ لا يَنْجُوالنّاسُ مِنْ شَرِّهِ

11. He from whose evil people are not safe, is not saved from [the punishment of] Allah, the Glorified.

١٢ــ ثَلاثٌ فِيهِنَّ النَّجاةُ: لُزُومُ الْحَقِّ وَ تَجَنُّبُ الْباطِلِ وَ رُكُوبُ الجِدِّ

12. There is salvation in three things: espousing truth, shunning falsehood and working hard.

١٣ــ كَيْفَ يَنْجُو مِنَ اللّهِ هارِبُهُ ؟!

13. How can one who flees from Allah be saved?!

النجد والإستنجاد

HELPING AND SEEKING HELP

١ــ مَنِ اسْتَنْجَدَ ذَليلاًذَلَّ

1. One who seeks help from the lowly is abased.

٢ــ مَنْ لَمْ يُنْجِدْ لَمْ يُنْجَدْ

2. One who does not help [others] is not helped.

SECRET CONVERSATION

المناجاة

1. There is no good in secret conversation except for two people: the articulating scholar or the cautious listener [who can keep secrets].

١ــ لاخَيْرَ فِي الْمُناجاةِ إلاّ لِرَجُلَيْنِ:عالِم ناطِق أوْ مُسْتَمِع واع

REMORSE AND REGRET

الندم والندامة

1. Remorse is one of the two [forms of] repentance.

١ــ اَلنَّدَمُ أحَدُ التَوْبَتَيْنِ

2. Be remorseful about the evil that you have done and do not regret the good act that you have performed.

٢ــ اِنْدَمْ عَلى ما أسَأْتَ وَ لاتَنْدَمْ عَلى مَعْرُوف صَنَعْتَ

3. Remorse is [a form of] repentance.

٣ــ اَلنَّدَمُ اِسْتِغْفارٌ

4. Being remorseful for a misdeed causes it to be wiped off.

٤ــ اَلنَّدَمُ عَلَى الْخَطيئَةِ يَمْحُوها

5. Being remorseful for a misdeed is [a form of] repentance.

٥ــ اَلنَّدَمُ عَلَى الخَطِيئَةِ اِسْتِغْفارٌ

6. Being remorseful for [committing] a sin prevents one from returning to it.

٦ــ اَلنَّدَمُ عَلَى الذَّنْبِ يَمْنَعُ مِنْ مُعاوَدَتِهِ

7. Remorsefulness of the heart covers up the sin and purges the wrongdoing.

٧ــ نَدَمُ الْقَلْبِ يُكَفِّرُ الذَّنْبَ وَ يُمَحِّصُ الجَرِيرَةَ

THE REMORSEFUL

النادم

1. Blessed is every remorseful one who regrets his mistake and makes up for his past error.

١ــ طُوبى لِكُلِّ نادِم عَلى زَلَّتِهِ مُسْتَدْرِك فارِطَ عَثْرَتِهِ

2. One who is remorseful has repented.

٢ــ مَنْ نَدِمَ فَقَدْ تابَ

WARNING

الإنذار

1. Warning is vindication.

١ــ اَلإِنْذارُ إعْذارٌ

DISPUTE

المنازعة

1. Do not argue with a vile person for he will be bold [and disrespectful] with you.

١ــ لاتُلاحِ الدَّنِيَّ فَيَجْتَرِئَ عَلَيْكَ

2. Do not dispute with the fools and do not be infatuated with women, for indeed this degrades the intelligent ones.

٢ــ لاتُنازِعِ السُّفَهاءَ وَ لاتَسْتَهْتِرْ بِالنِّساءِ فَإِنَّ ذلِكَ يُزْري بِالْعُقَلاءِ

3. Disputing with the ignoble ones disgraces the [status of the] eminent ones.

٣ــ مُنازَعَةُ السَّفَلِ تَشينُ السّادَةَ

THE HOME

المنزل

1. A beautiful home is one of the two Paradises.

١ــ اَلْمَنْزِلُ البَهِيُّ أحَدُ الْجَنَّتَيْنِ

2. One whose space is restricted, his comfort is less.

٢ــ مَنْ ضاقَتْ ساحَتُهُ قَلَّتْ راحَتُهُ

3. Avoid [building homes in] places of negligence and wickedness and [places where] there is a paucity of supporters for the obedience of Allah.

٣ــ اِحْذَرْ مَنازِلَ الْغَفْلَةِ وَ الْجَفاءِ وَ قِلَّةَ الأعْوانِ عَلى طاعَةِ اللّهِ

4. How many a builder has built that which he does not reside in.

٤ــ كَمْ مِنْ بان مالا يَسْكُنُهُ

REMAINING PURE AND FREE FROM SIN

التَّنزّه والنزاهة

1. Remaining free from sins is the worship of the penitents.

١ــ التَّنَزُّهُ عَنِ المعاصي عِبادَةُ التَّوابِيْنَ

2. Keeping away from sin is the essence of astuteness.

٢ــ اَلنَّزاهَةُ عَيْنُ الظَّرْفِ

3. Remaining free from sin is the beginning of nobility.

٣ــ اَلتَّنَزُّهُ أوَّلُ النُّبْلِ

4. Keeping away from sin is the sign of chastity.

٤ــ اَلنَّزاهَةُ آيَةُ العِفَّةِ

5. Keeping away from sin is one of the traits of the immaculate souls.

٥ــ اَلنَّزاهَةُ مِنْ شِيَمِ النُّفُوسِ الطّاهِرَةِ

6. Be free from sin and you will be pious.

٦ــ كُنْ مُتَنَزِّهاً تَكُنْ تَقِيّاً

OUTING

النُزهة

1. Sometimes an outing may turn into a bitter experience.

١ــ رُبَّ نُزْهَة عادَتْ نُغْصَةً

2. An outing may turn into an agony.

٢ــ قَدْ تَنْقَلِبُ النُّزْهَةُ غُصَّةً

THE DEVOTEE

المُتَنَسِّك

1. A person may be a devotee while he [actually] has no religion.

١ــ رُبَّ مُتَنَسِّك وَ لادينَ لَهُ

WOMEN

النِّساء

١ــ اَلنِّساءُ أعْظَمُ الفِتْنَتَيْنِ

1. Women are the greater of the two temptations.

٢ــ اَلنِّساءُ لَحْمٌ عَلى وَضَم إلاّ ما ذُبَّ عَنْهُ

2. Women are [like] meat on the butcher's block, except that which is protected [and defended].

٣ــ اِتَّقُوا شِرارَ النِّساءِ وَ كُونُوا مِنْ خِيارِهِنَّ عَلى حَذَر

3. Beware of evil women, and be on your guard [even] from the good among them.

٤ــ إيّاكَ وَ كَثْرَةَ الْوَلَهِ بِالنِّساءِ وَ الإغْراءَ (الاِغْتِرارَ) بِلَذّاتِ الدُّنيا فَإنَّ الْوَلِهَ بِالنِّساءِ مُمْتَحَنٌ وَ الغَرِيَّ بِاللَّذّاتِ مُمْتَهَنٌ

4. 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.

٥ــ إيّاكَ وَ مُشاوَرَةَ النِّساءِ فَإنَّ رَأْيَهُنَّ إلى أفَن وَ عَزْمَهُنَّ إلى وَهَن وَاكْفُفْ عَلَيْهِنَّ مِنْ أبْصارِهِنَّ فَحِجابُكَ لَهُنَّ خَيْرٌ مِنَ الاِرْتِيابِ بِهِنَّ وَ لَيْسَ خُرُوجُهُنَّ بِشَرّ مِنْ إدْخالِكَ مَنْ لايُوثَقُ بِهِ عَلَيْهِنَّ وَ إنِ اسْتَطَعْتَ أنْ لا يَعْرِفْنَ (لا يَعْرِفَهُنَّ) غَيْرَكَ فَافْعَلْ

5. 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.

٦ــ إنَّ النِّساءَ هَمُّهُنَّ زِينَةُ الْحَياةِ الدُّنيا وَ الْفَسادُ فِيها

6. Verily women are [only] concerned about the ornaments of this world and [creating] mischief herein.

٧ــ اَلاِسْتِهْتارُ بِالنِّساءِ شِيمَةُ النَّوْكى

7. Being infatuated with women is the trait of the foolish.

٨ــ إنْ رَأَيْتَ مِنْ نِسائِكَ رِيبَةً فاجْعَلْ لَهُنَّ

8. If you see something suspicious from

النَّكِيرَ عَلَى الكَبِيرِ والصَّغِيرِ وَ إيّاكَ أنْ تُكَرِّرَ الْعَتْبَ فَإنَّ ذلِكَ يُغْرِي بِالذَّنْبِ وَ يُهَوِّنُ العَتْبَ

your women, then assign to them a guard 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].

٩ــ خَيْرُ خِصالِ النِّساءِ شَرُّ خِصالِ الرِّجالِ

9. The best of traits for women is the worst of traits for men.

١٠ــ طاعَةُ النِّساءِ غايَةُ الْجَهْلِ

10. Obedience to women is the height of ignorance.

١١ــ طاعَةُ النِّساءِ تُزْرِي بِالنُّبَلاءِ وَ تُرْدِي الْعُقَلاءَ

11. Obedience to women degrades the noble ones and destroys the intelligent ones.

١٢ــ طاعَةُ النِّساءِ شِيمَةُ الحَمْقى

12. Obedience to women is the trait of the foolish.

١٣ــ مَنِ اسْتَمْتَعَ بِالنِّساءِ فَسَدَ عَقْلُهُ

13. Whoever [constantly] delights in women, his mind gets corrupted.

١٤ــ مَعاشِرَ النّاسِ إنَّ النِّساءَ نَواقِصُ الإيمانِ نَواقِصُ العُقُولِ نَواقِصُ الحُظُوظِ فَأمّا نَقْصُ إيمانِهِنَّ فَقُعُودُهُنَّ في أيّامِ الْحَيْضِعَنِ الصَّلاةِ وَ الصِّيامِ وَ أمّا نُقْصانُ حُظُوظِهِنَّ فَمَواريثُهُنَّ عَلى نِصْفِ مَواريثِ الرِّجالِ وَ أمّا نُقْصانُ عُقُولِهِنَّ فَشَهادَةُ اِمْرَأتَيْنِ كَشَهادَةِ رَجُل فَاتَّقُوا شِرارَ النِّساءِ وَ كُونُوا مِنْ خِيارِهِنَّ عَلى حَذَر

14. 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.

15. Do not obey women in good [actions] such that they expect [your obedience] in evil.

١٥ــ لاتُطيعُوا النِّساءَ فِي المَعْرُوفِ حَتّى لا يَطْمَعْنَ فِي الْمُنْكَرِ

16. 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.

١٦ــ لاتُكَثِّرَنَّ الْخَلْوَةَ بالنِّساءِ فَيَمْلَلْنَكَ وَتَمَلَّهُنَّ وَ اسْتَبْقِ مِنْ نَفْسِكَ وَعَقْلِكَ بِالإِبْطاءِ عَنْهُنَّ

17. 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.

١٧ــ لاتَحْمِلُوا النِّساءَ أثْقالَكُمْ وَ اسْتَغْنُوا عَنْهُنَّ مَا اسْتَطَعْتُمْ فَإِنَّهُنَّ يُكْثِرْنَ الامْتِنانَ وَ يَكْفُرْنَ الإِحْسانَ

18. The woman is wholly evil, and more evil than her is the fact that man cannot do without her.

١٨ــ اَلمَرْأَةُ شَرٌّ كُلُّها وَ شَرٌّ مِنْها أَنَّهُ لابُدَّ مِنْها

19. A woman is a scorpion whose sting is sweet.

١٩ــ اَلْمَرْأَةُ عَقْرَبٌ حُلْوَةُ اللَّسْعَةِ (اللَّسَبَةِ)

20. Verily a woman is only [considered] a plaything, so whoever takes her should cover her.

٢٠ــ إِنَّما الْمَرأَةُ لُعْبَةٌ فَمَنِ اتَّخَذَها فَلْيُغَطِّها

21. Guarding the woman [from people and places that would harm her chastity] is better for her condition and more lasting for her beauty.

٢١ــ صِيانَةُ الْمَرأةِ أنْعَمُ لِحالِها وَ أدْوَمُ لِجَمالِها

22. 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].

٢٢ــ لاتُمَلِّكِ الْمَرْأَةَ ما جاوَزَ نَفْسَها فَإِنَّ المَرْأَةَ رَيْحانَةٌ وَ لَيْسَتْ بِقَهْرِمانَة

FORGETTING ALLAH

نسيان اللّه

1. Whoever forgets Allah, He makes him forget himself.

١ــ مَنْ نَسِيَ اللّهَ أنْساهُ نَفْسَهُ

2. Forgetting [Allah] is darkness and loss.

٢ــ النِّسْيانُ ظُلْمَةٌ وَ فَقْدٌ

3. One who forgets [Allah,] the Glorified, Allah makes him forget himself and blinds his heart.

٣ــ مَنْ نَسِيَ سُبْحانَهُ أنْساهُ اللّهُ نَفْسَهُ وَ أعْمى قَلْبَهُ

SINCERE ADVICE

النُّصْح والنصيحة

1. Sincere advice reaps affection.

١ــ اَلنُّصْحُ يُثْمِرُ الْمَحَبَّةَ

2. Giving sincere advice is a characteristic of the noble ones.

٢ــ اَلنَّصِيحَةُ مِنْ أخْلاقِ الْكِرامِ

3. Sometimes advice is given by one who is not sincere.

٣ــ رُبَّما نَصَحَ غَيْرُ النّاصِحِ

4. At times one from whom sincere advice is sought, deceives.

٤ــ رُبَّما غَشَّ الْمُسْتَنْصَحُ

5. Blessed is the one who follows the adviser who guides him and keeps away from the misguided person who leads him to destruction.

٥ــ طُوبى لِمَنْ أطاعَ ناصِحاً يَهْديهِ وَ تَجَنَّبَ غاوِياً يُرْدِيهِ

6. He who seeks advice from his enemies is indeed ignorant.

٦ــ قَدْ جَهِلَ مَنِ اسْتَنْصَحَ أعْدائَهُ

7. 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.

٧ــ قَدْ نُصِحْتُمْ فَانْتَصِحُوا وَ بُصِّرْتُمْ فَأبْصِرُوا وَ أُرْشِدْتُمْ فاسْتَرْشِدُوا

8. You have been guided if you seek guidance and have been admonished if you

٨ــ قَدْ دُلِلْتُمْ إنِ اسْتَدْلَلْتُمْ وَوُعِظْتُمْ إنِ اتَّعَظْتُمْ وَ

نُصِحْتُمْ إنِ انْتَصَحْتُمْ

seek admonishment and have been advised if you seek advice.

٩ــ كَيْفَ يَنْتَفِعُ بِالنَّصِيحَةِ مَنْ يَلْتَذُّ بِالفَضِيحَةِ ؟!

9. How can one who takes pleasure in [acts that bring] disgrace benefit from sincere advice?!

١٠ــ مَنْ تاجَرَكَ بِالنُّصْحِ فَقَدْ أجْزَلَ لَكَ الرِّبْحَ

10. One who trades with you by [giving you] advice has indeed made your profit abound.

١١ــ مَنْ تاجَرَكَ فِي النُّصْحِ كانَ شَرِيكَكَ فِي الرِّبْحِ

11. One who trades with you in advice is your partner in profit.

١٢ــ مِنْ أحْسَنِ النَّصيحَةِ الإبانَةُ عَنِ الْقَبِيحَةِ

12. One of the best forms of advice is disclosing the ugly traits [of a person to him so that he may change].

١٣ــ مِنْ أحْسَنِ الدّينِ النُّصْحُ

13. Being sincere [in giving advice] is from the best [teachings] of religion.

١٤ــ مِنْ أفْضَلِ النُّصْحِ اَلإشارَةُ بِالصُّلْحِ

14. Pointing [people] towards reconciliation is the best advice.

١٥ــ مَرارَةُ النُّصْحِ أنْفَعُ مِنْ حَلاوَةِ الغِشِّ

15. The bitterness of sincere advice is more beneficial than the sweetness of deceit.

١٦ــ مُناصِحُكَ مُشْفِقٌ عَلَيْكَ مُحْسِنٌ إلَيْكَ ناظِرٌ فِي عَواقِبِكَ مُسْتَدْرِكٌ فَوارِطَكَ فَفِي طاعَتِهِ رَشادُكَ وَ فِي مُخالَفَتِهِ فَسادُكَ

16. 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.

١٧ــ نُصْحُكَ بَيْنَ الْمَلاءِ تَقْرِيعٌ

17. Your advice [when given] in front of other people is [considered] a rebuke.

١٨ــ لاتَرُدَّنَّ عَلَى النَّصِيحِ وَ لاتَسْتَغِشَّنَّ الْمُشِيرَ

18. Never reject the [advice of a] sincere adviser and never assume the one who counsels you to be a deceiver.

١٩ــ لاتَنْتَصِحْ بِمَنْ فاتَهُ الْعَقْلُ وَ لاتَثِقْ بِمَنْ خانَهُ الأصْلُ فَإنَّ مَنْ فاتَهُ الْعَقْلُ يَغُشُّ مِنْ حَيْثُ يَنْصَحُ وَ مَنْ خانَهُ الأصْلُ يُفْسِدُ مِنْ حَيْثُ يُصْلِحُ

19. 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 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.

٢٠ــ لاإخْلاصَ كَالنُّصْحِ

20. There is no sincerity like [giving] sincere advice.

٢١ــ لاواعِظَ أبْلَغُ مِنَ النُّصْحِ

21. There is no admonisher more effective than sincere advice.

٢٢ــ لاخَيْرَ في قَوْمٍ لَيْسُوا بِناصِحينَ وَ لا يُحِبُّونَ النّاصِحينَ

22. There is no good in a community that does not sincerely advise [each other] and does not love sincere advisers.

٢٣ــ لا يَنْصَحُ اللَّئِيمُ أحَداً إلاّ عَنْ رَغْبَة أوْ رَهْبَة فَإذا زالَتِ الرَّغْبَةُ وَ الرَّهْبَةُ عادَ إلى جَوْهَرِهِ

23. 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.

٢٤ــ يا أيُّها النّاسُ اِقْبَلُوا النَّصيحَةَ مِمَّنْ نَصَحَكَمْ وَ تَلَقَّوْها بِالطّاعَةِ مِمَّنْ حَمَلَها إلَيْكُمْ وَ اعْلَمُوا أنَّ اللّهَ سُبْحانَهُ لَمْ يَمْدَحْ مِنَ القُلُوبِ إلاّ أوْعاها لِلْحِكْمَةِ وَ مِنَ النّاسِ إلاّ أسْرَعَهُمْ إلَى الْحَقِّ إجابَةً وَ اعْلَمُوا أنَّ الْجِهادَ الأكْبَرِ جِهادُ النَّفْسِ فَاشْتَغِلُوا بِجِهادِ أنْفُسِكُمْ تَسْعَدُوا وَ ارْفَضُوا القالَ وَ القيلَ تَسْلَمُوا وَ أكْثِرُوا ذِكْرَ اللّهِ تَغْنَمُوا وَكُونُوا عِبادَ اللّهِ إخْواناً تَسْعَدُوا لَدَيْهِ بِالنَّعِيمِ المُقِيمِ

24. 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].

25. There is no advice like warning [against evil].

٢٥ــ لانُصْحَ كَالتَّحْذِيرِ

26. One who disobeys his sincere adviser has assisted his adversary.

٢٦ــ مَنْ عَصى نَصِيحَهُ نَصَرَ ضِدَّهُ

27. One who turns towards the sincere adviser turns away from evil.

٢٧ــ مَنْ أقْبَلَ عَلَى النَّصِيحِ أعْرَضَ عَنِ القَبِيحِ

28. One who considers the sincere adviser to be a deceiver is engulfed by evil.

٢٨ــ مَنِ اسْتَغَشَّ النَّصِيحَ غَشِيَهُ القَبيحُ

29. One who shuns the advice of a sincere adviser is burnt by the evil schemes of the one who harbours enmity against him.

٢٩ــ مَنْ أعْرَضَ عَنْ نَصِيحَةِ النَّاصِحِ أُحْرِقَ بِمَكِيدَةِ الكاشِحِ

30. Whoever opposes [good] advice, perishes.

٣٠ــ مَنْ خالَفَ النُّصْحَ هَلَكَ

31. At times the [only] benefit a sincere adviser gains [for his advice] is suspicion [about his motives].

٣١ــ قَدْ يَسْتَفِيدُ الظِّنَّةَ النّاصِحُ

32. The one from whom [good] advice is sought may at times deceive.

٣٢ــ قَدْ يَغُشُّ الْمُسْتَنْصِحُ

33. At times one who is not a sincere adviser may give good advice.

٣٣ــ قَدْ يَنْصَحُ غَيْرُ النّاصِحِ

34. How can one who deceives himself give sincere advice to others?

٣٤ــ كَيْفَ يَنْصَحُ غَيْرَهُ مَنْ يَغُشَّ نَفْسَهُ ؟!

35. Sometimes the reliable advisor may betray [you] and the one who is [deemed] disloyal may give good advice.

٣٥ــ لَرُبَّما خانَ النَّصِيحُ الْمُؤْتَمَنُ وَ نَصَحَ الْمُسْتَخانُ

36. Whoever gives you sincere advice has indeed helped you.

٣٦ــ مَنْ نَصَحَكَ فَقَدْ أنْجَدَكَ

37. Do not deceive the one who seeks

٣٧ــ مَنِ اسْتَنْصَحَكَ فَلا تَغُشَّهُ

advice from you.

38. One who gives you sincere advice has shown concern for you.

٣٨ــ مَنْ نَصَحَكَ أشْفَقَ عَلَيْكَ

39. He who deems the sincere adviser to be a deceiver, considers evil to be good.

٣٩ــ مَنِ اسْتَغَشَّ النَّصِيحَ اِسْتَحْسَنَ القَبِيحَ

40. One who accepts [good] advice remains safe from disgrace.

٤٠ــ مَنْ قَبِلَ النَّصيحَةَ أمِنَ مِنَ الفَضِيحَةِ

41. Sincere advice reaps affection.

٤١ــ النَّصِيحَةُ تُثْمِرُ الْوُدَّ

SUPPORTING THE TRUTH

نُصرة الحق

1. If you must be fanatical, then be fanatical in assisting the truth and aiding the aggrieved.

١ــ إنْ كُنْتُمْ لامُحالَةَ مُتَعَصَّبِينَ فَتَعَصَّبُوا لِنُصْرَةِ الْحَقِّ وَ إغاثَةِ الْمَلْهُوفِ

2. If you had not turned away from assisting the truth, you would not have felt weakness in overpowering falsehood.

٢ــ لَوْ لَمْ تَتَخاذَلُوا عَنْ نُصْرَةِ الْحَقِّ لَمْ تَهِنُوا عَنْ تَوْهِينِ الْباطِلِ

3. One who assists the truth shall be successful.

٣ــ مَنْ نَصَرَ الْحَقَّ أفْلَحَ

4. Assist Allah with your heart, your tongue and your hand, for indeed Allah, the Glorified, has guaranteed assistance to one who assists Him.

٤ــ اُنْصُرِ اللّهَ بِقَلْبِكَ وَ لِسانِكَ وَ يَدِكَ فَإنَّ اللّهَ سُبْحانَهُ قَدْ تَكَفَّلَ بِنُصْرَةِ مَنْ يَنْصُرُهُ

5. One who neglects to assist his friend is awoken by the footsteps of his [advancing] enemy.

٥ــ مَنْ نامَ عَنْ نُصْرَةِ وَلِيِّهِ اِنْتَبَهَ بِوَطْأَةِ عَدُوِّهِ

6. He who sharpens the spearhead of anger for the sake of Allah acquires the strength to defeat the stalwarts of falsehood.

٦ــ مَنْ أحَدَّ سِنانَ الْغَضَبِ لِلّهِ سُبْحانَهُ قَوِيَ عَلى أشِدّاءِ الْباطِلِ

7. One who seeks assistance through patience will not be deprived of victory.

٧ــ لَمْ يَعْدَمِ النَّصْرَ مَنِ انْتَصَرَ بِالصَّبْرِ

SUPPORTING FALSEHOOD

نصرة الباطل

1. One who assists falsehood faces loss.

١ــ مَنْ نَصَرَ الباطِلَ خَسِرَ

SEEKING SUPPORT

الإنْتصار

1. Whoever seeks support from the enemies of Allah deserves to be forsaken.

١ــ مَنِ انْتَصَرَ بِأعْداءِ اللّهِ اِسْتَحَقَّ الْخِذْلانَ

2. Whoever seeks support from Allah attains a glorious victory.

٢ــ مَنْ إنْتَصَرَ بِاللّهِ عَزَّ نَصْرُهُ

ONE WHOSE SUPPORTER IS ALLAH

من كان اللّه نصيره

1. One whose helper is Allah gains victory over his enemy and gains [in Him] the support [like that] of a [large] group.

١ــ مَنْ يَكُنِ اللّهُ نَصِيرَهُ يَغْلِبُ خَصْمَهُ وَ يَكُنْ لَهُ حِزْباً

SEEKING JUSTICE

الإنتصاف

1. The virtuous one does not seek justice from the vicious.

١ــ لا يَنْتَصِفُ الْبَرُّ مِنَ الفاجِرِ

2. A scholar does not seek justice from an ignorant person.

٢ــ لا يَنْتَصِفُ عالِمٌ مِنْ جاهِلٍ

3. The noble person does not seek justice from the wicked.

٣ــ لا يَنْتَصِفُ الكَرِيمُ مِنَ اللَّئِيمِ

٤ــ لا يُنْتَصَفُ مِنْ سَفِيه قَطُّ إلاّ بِالحِلْمِ عَنْهُ

4. Justice can never be sought from the foolish one except by being forbearing with him.

الإنصاف

EQUITY

١ــ اَلإنْصافُ راحَةٌ اَلشَّرُ وَقاحَةٌ

1. Equity is [a source of] comfort, evil is [a sign of] impudence.

٢ــ اَلإنْصافُ عُنْوانُ النُّبْلِ

2. Equity is a symbol of nobility.

٣ــ اَلإنْصافُ شيمَةُ الأشْرافِ

3. Equity is a trait of the honourable ones.

٤ــ اَلإنْصافُ أفْضَلُ الْفَضائِلِ

4. Equity is the most superior of merits.

٥ ــ اَلإنْصافُ يَرْفَعُ الخِلافَ وَ يُوجِبُ الإيتلافَ

5. Equity removes differences and brings about harmony.

٦ــ اَلإنْصافُ مِنَ النَّفْسِ كَالْعَدْلِ فِي الإمْرَةِ

6. Being equitable with others is like being just [while] in authority.

٧ــ إنَّ أعْظَمَ المَثُوبَةِ مَثُوبَةُ الإنْصافِ

7. Indeed the greatest reward is the reward of [justice and] equity.

٨ ــ اَلإنْصافُ أفْضَلُ الشِّيَمِ

8. Equity is the best of traits.

٩ ــ اَلإنْصافُ يَسْتَدِيمُ الْمَحَبَّةَ

9. Equity causes love to last.

١٠ ــ اَلإنْصافُ يَأْلِفُ (يُؤَلِّفُ) القُلُوبَ

10. Equity unites the hearts.

١١ــ إنَّكَ إنْ أنْصَفْتَ مِنْ نَفْسِكَ أزْلَفَكَ اللّهُ

11. Verily if you show fairness to others, Allah will bring you closer [to Him].

١٢ــ بِالنَّصَفَةِ تَدُومُ الْوُصْلَةُ

12. Through fairness relationships last.

١٣ــ ثَلاثَةٌ لا يَنْتَصِفُونَ مِنْ ثَلاثَة أبَداً: اَلْعاقِلُ

13. Three types of people never seek justice from three other types: the

مِنَ الأحْمَقِ وَ الْبَرُّ مِنَ الْفاجِرِ وَ الْكَريمُ مِنَ اللَّئِيمِ

intelligent person from the fool, the virtuous from the vicious, and the noble one from the wicked.

١٤ــ عَلَى الإنْصافِ تَرْسُخُ الْمَوَدَّةُ

14. It is on equity that affection is established.

١٥ــ عامِلْ سائِرَ النّاسِ بِالإنْصافِ وَ عامِلِ الْمُؤْمِنِينَ بِالإيثارِ

15. Treat all the [other] people with equity but treat the believers with altruism [and prefer them over yourself].

١٦ــ غايَةُ الإنْصافِ أنْ يُنْصِفَ الْمَرْءُ نَفْسَهُ

16. The height of equity is for a person to be equitable with himself.

١٧ــ مَنْ أنْصَفَ أُنْصِفَ

17. Whoever is equitable [to others] will be shown fairness.

١٨ــ مَنْ عُدِمَ إنْصافُهُ لَمْ يُصْحَبْ

18. One who is not equitable is not associated with [by others].

١٩ــ مَنْ مَنَعَ الإنْصافَ سَلَبَهُ اللّهُ الإمْكانَ

19. Whoever does not show fairness, Allah takes away [his power and] ability from him.

٢٠ــ مَنْ كَثُرَ إنْصافُهُ تَشاهَدَتِ النُّفُوسُ بِتَعْدِيلِهِ

20. One whose equity increases, [all the] people bear witness to his justice.

٢١ــ مَنْ تَحَلّى بِالإنْصافِ بَلَغَ مَراتِبَ الإشْرافِ

21. Whoever adorns himself with equity attains the [lofty] ranks of honour.

٢٢ــ مَنْ لَمْ يُنْصِفْكَ مِنْهُ حَياؤُهُ لَمْ يُنْصِفْكَ مِنْهُ دينُهُ

22. One who does not show fairness to you out of his [sense of] shame will not be fair with you because of his religion.

٢٣ــ مَعَ الإنْصافِ تَدُومُ الأُخُوَّةُ

23. With equity brotherhood lasts.

٢٤ــ اَلإنْصافُ زَيْنُ الإمْرَةِ

24. Equity is the ornament of [power and] authority.

THE EQUITABLE

اَلمُنْصِفُ

1. The equitable person has many friends and intimates.

١ــ اَلمُنْصِفُ كَثِيرُ الأوْلِياءِ وَ الأوِدّاءِ

2. The most equitable of people is one who shows fairness himself, without being compelled to do so by any authority.

٢ــ أنْصَفُ النّاسِ مَنْ أنْصَفَ مِنْ نَفْسِهِ مِنْ غَيْرِ حاكِمٍ عَلَيْهِ

3. 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.

٣ــ إنَّ مِنْ فَضْلِ الرَّجُلِ أنْ يُنْصِفَ مِنْ نَفْسِهِ وَ يُحْسِنَ إلى مَنْ أساءَ إلَيْهِ

4. The equitable person is noble whereas the oppressor is wicked.

٤ــ اَلمُنْصِفُ كَرِيمٌ اَلظّالِمُ لَئِيمٌ

THE VIEWED

المَنظر

1. There is no good in that which is viewed except when accompanied with a good source of information [or good elocution].

١ــ لاخَيْرَ فِي المَنْظَرِ إلاّ مَعَ حُسْنِ المَخْبَرِ

BEING SYSTEMATIC IN WORK

النَّظمُ في العمل

1. 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.

١ــ إجْعَلْ لِكُلِّ إنْسان مِنْ خَدَمِكَ عَمَلاً تَأْخُذُهُ بِهِ فَإنَّ ذلِكَ أحْرى أنْ لا يَتَواكَلُوا في خِدْمَتِكَ

BLESSING

النِّعْمَة

1. Blessing is linked to gratitude and

١ــ اَلنِّعْمَةُ مَوْصُولَةٌ بِالشُّكْرِ وَ الشُّكْرُ مَوْصُولٌ

بِالْمَزِيدِ وَ هُما مَقْرُونانِ فِي قَرَن فَلَنْ يَنْقَطِعَ المَزِيدَ مِنَ اللّهِ سُبْحانَهُ حَتّى يَنْقَطِعَ الشُّكْرُ مِنَ الشّاكِرِ

gratitude is linked to increase [in blessings], and these two are linked together in one chain, for increase [in blessings] from Allah, the Glorified, will never cease until the gratitude of the thankful one ceases.

٢ــ اِسْتَصْلِحْ كُلَّ نِعْمَة أنْعَمَهَا اللّهُ عَلَيْكَ وَلاتُضِعْ نِعْمَةً مِنْ نِعَمِ اللّهِ عِنْدَكَ

2. Seek good out of every blessing that Allah has bestowed upon you and do not waste any favour of Allah over you.

٣ــ وَ لْيُرَ عَلَيْكَ أثَرُ ما أنْعَمَ اللّهُ سُبْحانَهُ بِهِ عَلَيْكَ

3. Let the effect of that which Allah, the Glorified, has blessed you with be seen on you.

٤ــ اِسْتَتِمُّوا نِعَمَ اللّهِ عَلَيْكُمْ بِالصَّبْرِ عَلى طاعَتِهِ وَ الْمُحافَظَةِ عَلى مَا اسْتَحْفَظَكُمْ مِنْ كتابِهِ

4. 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.

٥ــ اِحْذَرُوا نِفارَ النِّعَمِ فَما كُلُّ شارِد بِمَرْدُود

5. Beware of the slipping away of blessings, for not everything that runs away comes back.

٦ــ الا وَ إنَّ مِنَ النِّعَمِ سَعَةُ الْمالِ وَ أفْضَلُ مِنْ سَعَةِ المالِ صِحَّةُ الْبَدَنِ وَ أفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ

6. 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.

٧ــ أفْضَلُ ما مَنَّ اللّهُ سُبْحانَهُ بِهِ عَلى عِبادِهِ: عِلْمٌ وَ عَقْلٌ وَ مُلْكٌ وَعَدْلٌ

7. The best things that Allah, the Glorified, has blessed his servants with are: knowledge, intelligence, power and justice.

٨ــ أحْسَنُ النّاسِ حالاً فِي النِّعَمِ مَنِ اسْتَدامَ حاضِرَها بِالشُّكْرِ وَ ارْتَجَعَ فائِتَها بِالصَّبْرِ

8. 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.

٩ــ أقَلُّ ما يَلْزَمُكُمْ لِلّهِ تَعالى أنْ لاتَسْتَعِينُوا بِنِعَمِهِ عَلى مَعاصِيهِ

9. 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 sinning against] Him.

١٠ــ إنَّ لِلّهِ سُبْحانَهُ عِباداً يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنافِعِ الْعِبادِ يُقِرُّ ها فِي أيْدِيهِمْ ما بَذَلُوها فَإذا مَنَعُوها نَزَعَها مِنْهُمْ وَ حَوَّلَها إلى غَيْرِهِمْ

10. Verily Allah, the Glorified, has certain selected servants upon whom He bestows blessings for the benefit of the people, causing these [blessings] to 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.

١١ــ إنَّ لِلّهِ تَعالى فِي السَّرّاءِ نِعْمَةَ الإفْضالِ وَ فِي الضَّرّاءِ نِعْمَةَ التَّطْهِيرِ

11. Verily Allah, the Most High, bestows the blessing of benevolence in [times of] ease and the blessing of purification [in times] of hardship.

١٢ــ اَلنِّعَمُ تَدُومُ بِالشُّكْرِ

12. Blessings last through gratitude.

١٣ــ إنِ اسْتَطَعْتَ أنْ لا يَكُونَ بَيْنَكَ وَبَيْنَ اللّهِ ذُو نِعْمَة فَافْعَلْ

13. If you are able to ensure that there is no [other] benefactor between you and Allah then do so.

١٤ــ إنَّما يُعْرَفُ قَدْرُ النِّعَمِ بِمُقاساةِ ضِدِّها

14. The only way that the value of blessings can be known is by suffering their contraries.

١٥ــ إذا رَأيْتَ اللّهَ سُبْحانَهُ يُتابِعُ عَلَيْكَ النِّعَمَ مَعَ المَعاصي فَهُوَ اسْتِدْراجٌ لَكَ

15. 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].

١٦ــ إذا نَزَلَتْ بِكَ النِّعْمَةُ فَاجْعَلْ قِراها الشُّكْرَ

16. When a blessing comes down to you then receive it with gratitude.

١٧ــ إذا رَأيْتَ رَبَّكَ يُتابِعُ عَلَيْكَ النِّعَمَ فَاحْذَرْهُ

17. When you see your Lord sending

continuous blessings upon you, then be careful.

18. By the befalling of calamities blessings become roiled.

١٨ــ بِعَوارِضِ الآفاتِ تَتَكَدَّرُ النِّعَمُ

19. Many a blessed person is gradually being driven [towards punishment] by those blessings.

١٩ــ رُبَّ مُنْعَم عَلَيْهِ مُسْتَدْرَج بِالنُّعْمى

20. The alms-tax of blessings is doing good to others.

٢٠ــ زَكاةُ النِّعَمِ اِصْطِناعُ الْمَعْرُوفِ

21. The adornment of blessings is keeping ties with [one's] near relatives.

٢١ــ زَيْنُ النِّعَمِ صِلَةُ الرَّحِمِ

22. The cessation of blessings is [caused] by withholding the rights of Allah from them and falling short in showing gratitude for them.

٢٢ــ زَوالُ النِّعَمِ بِمَنْعِ حُقُوقِ اللّهِ مِنْها وَ التَّقْصِيرِ فِي شُكْرِها

23. The cause of cessation of a blessing is ingratitude.

٢٣ــ سَبَبُ زَوالِ النِّعْمَةِ اَلْكُفْرانُ

24. In every blessing there is a reward.

٢٤ــ فِي كُلِّ نِعْمَة أجْرٌ

25. Every bounty of this world is [headed towards] destruction.

٢٥ــ كُلُّ نَعِيمِ الدُّنْيا تُبُورٌ

26. Every blessing from which good is done [to others] is indeed safe from being taken away and is protected from vicissitudes.

٢٦ــ كُلُّ نِعْمَة أُنيلَ مِنْها المَعْرُوفُ فَإنَّها مَأْمُونَةُ السَّلَبِ مُحَصَّنَةٌ مِنَ الغِيَرِ

27. Whenever the blessing of an ignorant person becomes good, his ugliness in it increases.

٢٧ــ كُلَّما حَسُنَتْ نِعْمَةُ الجاهِلِ إزْدادَ قُبْحاً فيها

28. Let the effect of what Allah has blessed you with be visible on you.

٢٨ــ لِيُرَ عَلَيْكَ أثَرُ ما أنْعَمَ اللّهُ بِهِ عَلَيْكَ

29. Nothing has the ability to make

٢٩ــ لَنْ يَقْدِرَ أحَدٌ أنْ يَسْتَدِيمَ النِّعَمَ بِمِثْلِ

شُكْرِها وَ لا يَزينَها بِمِثْلِ بَذْلِها

blessings last like showing gratitude for them and nothing beautifies them like granting them [to others].

٣٠ــ مَنْ عَدَّدَ نِعَمَهُ مَحَقَ كَرَمَهُ

30. Whoever enumerates his favours [on others] effaces his munificence.

٣١ــ مَنِ اسْتَعانَ بِالنِّعْمَةِ عَلَى المَعْصِيَةِ فَهُوَ الكَفُورُ

31. One who takes the help of a blessing [in order] to sin is indeed an ingrate.

٣٢ــ مَنْ كَثُرَتْ نِعَمُ اللّهِ عَلَيْهِ كَثُرَتْ حَوائِجُ النّاسِ إلَيْهِ (فَإنْ قامَ فيها بِما أوْجَبَ اللّهُ سُبْحانَهُ عَلَيْهِ فَقَدْ عَرَّضَها لِلدَّوامِ وَ إنْ مَنَعَ ما أوْجَبَ اللّهُ سُبْحانَهُ فيها فَقَدْ عَرَّضَها لِلزَّوالِ)

32. 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).

٣٣ــ مَنْ بَسَطَ يَدَهُ بِالإنْعامِ حَصَّنَ نِعْمَتَهُ مِنَ الإنْصِرامِ

33. Whoever extends his hand to bestow favours [to others] has protected his [own] blessing from cessation.

٣٤ــ مَنْ أوْسَعَ اللّهُ عَلَيْهِ نِعْمَةً (نِعَمَهُ) وَجَبَ عَلَيْهِ أنْ يُوَسِّعَ النّاسَ إنْعاماً

34. It is incumbent upon the one whom Allah has munificently blessed to be generous in granting favours to the people.

٣٥ــ مِنَ النِّعَمِ اَلصَّدِيقُ الصَّدُوقُ

35. A truthful friend is one of the blessings [of Allah].

٣٦ــ مِنْ كَمالِ النِّعْمَةِ التَّحَلِّي بِالسَّخاءِ وَ التَّعَفُّفِ

36. Being adorned with generosity and chastity is one of the most perfect blessings.

٣٧ــ ما حُصِّنَتِ النِّعَمُ بِمِثْلِ الإنْعامِ بِها

37. Nothing safeguards blessings like granting them to others.

٣٨ــ ما حُرِسَتِ النِّعَمُ بِمِثْلِ الشُّكْرِ

38. Nothing guards blessings like gratitude.

٣٩ــ ما أعْظَمَ نِعَمَ اللّهِ سُبْحانَهُ فِي الدُّنيا وَ ما أصْغَرَها في نِعَمِ الآخِرَةِ

39. How great are the blessings of Allah, the Glorified, in this world, yet how small they are in comparison to the blessings of the Hereafter.

٤٠ــ ما أقْرَبَ النَّعِيمَ مِنَ البُؤْسِ

40. How close bounty is to woe!

٤١ــ ما أنْعَمَ اللّهُ عَلى عَبْد نِعْمَةً فَظَلَمَ فِيها إلاّ كانَ حَقِيقاً أنْ يُزِيلَها عَنْهُ

41. 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.

٤٢ــ نِعَمُ الجُهّالِ كَرَوْضَة عَلى مَزْبَلَة

42. The blessings of the ignorant are like a garden on a cesspit.

٤٣ــ نِعْمَةٌ لاتُشْكَرُ كَسَيِّئَة لاتُغْفَرُ

43. The blessing that is not appreciated is like the evil that is not forgiven.

٤٤ــ نِعَمُ اللّهُ سُبْحانَهُ أكْثَرُ مِنْ أنْ تُشْكَرَ إلاّ ما أعانَ اللّهُ عَلَيْهِ وَ ذُنُوبُ ابْنِ آدَمَ أكْثَرُ مِنْ أنْ تُغْفَرَ إلاّ ما عَفَا اللّهُ عَنْهُ

44. 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].

٤٥ــ نَسْألُ اللّهَ سُبْحانَهُ لَمِنَّتِهِ تَماماً وَ بِحَبْلِهِ اِعْتِصاماً

45. We ask Allah, the Glorified, for the completion of His favours [upon us] and for the ability to hold on to His rope.

٤٦ــ لاتُضِعْ نِعْمَةً مِنْ نِعَمِ اللّهِ سُبْحانَهُ عِنْدَكَ وَ لْيُرَ عَلَيْكَ أثَرَ ما أنْعَمَ اللّهُ بِهِ عَلَيْكَ

46. 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.

٤٧ــ لاتُحاطُ النِّعَمُ إلاّ بِالشُّكْرِ

47. Blessings are not guarded but by gratitude.

٤٨ــ يَاابْنَ آدَمَ إذا رَأَيْتَ اللّهَ سُبْحانَهُ يُتابِعُ عَلَيْكَ نِعَمَهُ فَاحْذَرْهُ وَ حَصِّنَ النِّعَمَ بِشُكْرِها

48. 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.

49. The least that is owed to the one who bestows blessings is that no sin should be committed with his blessing.

٤٩ــ أَقَلُّ ما يَجِبُ لِلْمُنْعِمِ أنْ لا يُعْصى بِنِعْمَتِهِ

50. Verily the inability to commit sins is a blessing.

٥٠ــ إنَّ مِنَ النِّعْمَةِ تَعَذُّرُ المَعاصِي

TROUBLE

التنغيص

1. To the extent of happiness there is trouble.

١ــ بِقَدْرِ السُّرُورِ اَلتَّنْغيصُ

2. There is no pleasure with trouble.

٢ــ لاَلَذَّةَ بِتَنْغِيص

AVERSION

النفرة

1. Everything is averse to its opposite.

١ــ كُلُّ شَيْءٍ يَنْفُرُ مِنْ ضِدِّهِ

2. Turn away from the path of mutual aversion and abandon the crowns of boastfulness.

٢ــ عَرِّجُوا عَنْ طَرِيقِ المُنافَرَةِ وَ ضَعُوا تِيجانَ الْمُفاخَرَةِ

THE SOUL AND HOLDING IT TO ACCOUNT

النفس ومحاسبتها

1. The noble soul is not affected by misfortunes.

١ــ اَلنَفْسُ الْكَرِيمَةُ لاتُؤَثِّرُ فِيهَا النَّكِباتُ

2. The honourable soul does not find it difficult to [spend wealth in order to] acquire provisions.

٢ــ اَلنَّفْسُ الشَّرِيفَةُ لاتَثْقُلُ عَلَيْهَا المَؤُناتُ

3. The ignoble soul does not separate from

٣ــ اَلنَّفْسُ الدَّنِيَّةُ لاتَنْفَكُّ عَنِ الدَّنائاتِ

[its] vile attributes.

٤ــ إزْراءُ الرَّجُلِ عَلى نَفْسِهِ بُرْهانُ رَزانَةِ عَقْلِهِ وَ عُنْوانُ وُفُورِ فَضْلِهِ

4. A person's upbraiding of his own soul is evidence of the gravity of his intellect and the symbol of his abundant merit.

٥ــ اَلنُّفُوسُ طَلِقَةٌ لكِنْ أيْدِى العُقُولِ تُمْسِكُ أعِنَّتَها عَنِ النُّحُوسِ

5. Souls are free but the hands of the intellects hold their reins and protect them from [wretchedness and] misfortune.

٦ــ اَلرَّاضِي عَنْ نَفْسِهِ مَغْبُونٌ وَ الواثِقُ بِها مَفْتُونٌ

6. One who is pleased with himself is cheated and one who is overconfident is faced with affliction.

٧ــ اَلرَّاضِي عَنْ نَفْسِهِ مَسْتُورٌ عَنْهُ عَيْبُهُ وَ لَوْ عَرَفَ فَضْلَ غَيْرِهِ كَساهُ (لَساءَهُ) ما بِهِ مِنَ النَّقْصِ وَ الخُسْرانِ

7. 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.

٨ــ اَلنَّفْسُ الأمّارَةُ المُسَوِّلَةُ تَتَمَلَّقُ تَمَلُّقَ الْمُنافِقِ وَ تَتَصَنَّعُ بِشِيمَةِ الصَّدِيقِ المُوافِقِ حَتّى إذا خَدَعتْ وَ تَمَكَّنَتْ تَسَلَّطَتْ تَسَلُّطَ العَدُوِّ وَتَحَكَّمَتْ تَحَكُّمَ الْعُتُوِّ فَأَوْرَدَتْ مَوارِدَ السُّوءِ

8. 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.

٩ــ أكْرِمْ نَفْسَكَ ما أعانَتْكَ عَلى طاعَةِ اللّهِ

9. Honour your soul as long as it aids you in the obedience of Allah.

١٠ــ أهِنْ نَفْسَكَ ما جَمَحَتْ بِكَ إلى مَعاصِي اللّهِ

10. Humiliate your soul as long as it makes you recalcitrant in the disobedience of Allah.

١١ــ إتَّقِ اللّهَ فِي نَفْسِكَ وَنازِعِ الشَّيْطانَ قِيادَكَ وَاصْرِفْ إلَى الآخِرَةِ وَجْهَكَ وَ اجْعَلْ لِلّهِ

11. Have fear of Allah in your soul, wrest away the control that Satan has over you, turn your attention towards the Hereafter

جِدَّكَ

and make [the pleasure of] Allah the object of your striving.

١٢ــ أكْرِمْ نَفْسَكَ عَنْ كُلِّ دَنِيَّة وَإنْ ساقَتْكَ إلى الرَّغائِبِ فَإنَّكَ لَنْ تَعْتاضَ عَمّا تَبْذُلُ مِنْ نَفْسِكَ عِوَضاً

12. 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.

١٣ــ اِجْعَلْ مِنْ نَفْسِكَ عَلى نَفْسِكَ رَقِيباً وَ اجْعَلْ لآخِرَتِكَ مِنْ دُنْياكَ نَصِيْباً

13. Make yourself a guardian over your soul and reserve a portion of this world for your Hereafter.

١٤ــ أقْبِلْ عَلى نَفْسِكَ بِالإدْبارِ عَنْها (أعْنِي أنْ تُقْبِلَ عَلى نَفْسِكَ الفاضِلَةِ الْمُقْتَبِسَةِ مِنْ نُورِ عَقْلِكَ الْحائِلَةِ بَيْنَكَ وَ بَيْنَ دَواعِي طَبْعِكَ وَ أعْنِي بِالإدْبارِ اَلإدْبارَ عَنْ نَفْسِكَ الأمّارَةِ بِالسُّوءِ اَلْمُصافِحَةِ بِيَدِ الْعُتُوِّ)

14. 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).

١٥ــ اِمْنَعْ نَفْسَكَ مِنَ الشَّهَواتِ تَسْلَمْ مِنَ الآفاتِ

15. Restrain your soul from lustful desires and you will remain safe from calamities.

١٦ــ أنْصِفْ مِنْ نَفْسِكَ قَبْلَ أنْ يُنْتَصَفَ مِنْكَ فَإنَّ ذلِكَ أجَلُّ لِقَدَرِكَ وَ أجْدَرُ بِرِضا رَبِّكَ

16. 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.

١٧ــ اِمْلِكُوا أنْفُسَكُمْ بِدَوامِ جِهادِها

17. Gain control over your souls by your continuous struggle against it.

١٨ــ اِشْغَلُوا أنْفُسَكُمْ بِالطّاعَةِ وَ أَلْسِنَتَكُمْ بِالذِّكْرِ وَ قُلُوبَكُمْ بِالرِّضا فِيما أحْبَبْتُمْ وَ كَرِهْتُمْ

18. 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.

19. Restrain these souls for indeed they are very desirous, and if you follow them, they will lead you towards the worst evil.

١٩ــ اِقْمَعُوا هذِهِ النُّفُوسَ فَإِنَّها طُلَعَةٌ إنْ تُطِيعُوها تَزِغْ بِكُمْ إلى شَرِّ غايَة

20. Knowledge about oneself is the more beneficial of the two types of knowledge.

٢٠ــ اَلمَعْرِفَةُ بِالنَّفْسِ أنْفَعُ المَعْرِفَتَيْنِ

21. Beware of being pleased with yourself thereby increasing the number of those who are displeased with you.

٢١ــ إيّاكَ أنْ تَرْضى عَنْ نَفْسِكَ فَيَكْثُرَ السّاخِطُ عَلَيْكَ

22. Beware of overconfidence for this is one of the biggest traps of Satan.

٢٢ــ إيّاكَ وَ الثِّقَةَ بِنَفْسِكَ فَإنَّ ذلِكَ مِنْ أكْبَرِ مَصائِدِ الشَّيْطانِ

23. Indeed there is no price for your souls other than Paradise, so do not sell them except [in return] for it.

٢٣ــ ألا إنَّهُ لَيْسَ لأنْفُسِكُمْ ثَمَنٌ إلاّ الْجَنَّةُ فَلاتَبِيعُوها إلاّ بِها

24. The greatest affliction is poverty of the soul.

٢٤ــ أكْبَرُ الْبَلاءِ فَقْرُ النَّفْسِ

25. He who is controlled by lustful desires and enslaved by (worldly) aspirations has degraded his soul.

٢٥ــ أزْرى بِنَفْسِهِ مَنْ مَلَكَتْهُ الشَّهْوَةُ وَ اسْتَعْبَدَتْهُ المَطامِعُ

26. The strongest of people is one who has the greatest command over his soul.

٢٦ــ أقْوَى النّاسِ أعْظَمُهُمْ سُلْطاناً عَلى نَفْسِهِ

27. The weakest of people is one who is unable to reform his soul.

٢٧ــ أعْجَزُ النّاسِ مَن عَجَزَ عَنْ إصْلاحِ نَفْسِهِ

28. The person with the greatest control over his soul is the one who subdues his anger and kills off his lustful desire.

٢٨ــ أعْظَمُ النّاسِ سُلْطاناً عَلى نَفْسِهِ مَنْ قَمَعَ غَضَبَهُ وَ أماتَ شَهْوَتَهُ

29. Verily when souls are in harmony they become close [with one another].

٢٩ــ إنَّ النُّفُوسَ إذا تَناسَبَتْ اِيتَلَفَتْ

٣٠ــ إنَّ لأنْفُسِكُمْ أثْماناً فَلا تَبيعُوها إلاّ بِالْجَنَّةِ

30. Verily your souls have [great] value, so do not sell them except for Paradise.

٣١ــ إنَّ مَنْ باعَ نَفْسَهُ بِغَيْرِ الْجَنَّةِ فَقَدْ عَظُمَتْ عَلَيْهِ الْمِحْنَةُ

31. Indeed the one who sells his soul for anything other than Paradise suffers great tribulation.

٣٢ــ إنَّ هذِهِ النُّفُوسَ طُلَعَةٌ إنْ تُطيعُوها تَنْزِعْ بِكُمْ إلى شَرِّ غايَة

32. Verily these souls are very desirous, if you obey them they will lead you to the depths of evil.

٣٣ــ إنَّ طاعَةَ النَّفْسِ وَ مُتابَعَةَ أهْوِيَتِها أُسُّ كُلِّ مِحْنَة وَ رَأْسُ كُلِّ غَوايَة

33. Verily obeying the self and following its vain desires is the root of every tribulation and the cornerstone of every aberrance.

٣٤ــ إنَّ النَّفْسَ أبْعَدُ شَيْء مَنْزَعاً وَ إنَّها لاتَزالُ تَنْزِعُ إلى مَعْصِيَة في هَوىً

34. Verily the soul has far-reaching desires and continues to be inclined towards disobedience in its desires.

٣٥ــ إنَّ هذِهِ النَّفْسَ لأمّارَةٌ بِالسُّوْءِ فَمَنْ أهْمَلَها جَمَحَتْ بِهِ إلَى الْمَ آثِمِ

35. Verily this soul commands towards evil so one who neglects it [and does not discipline it] is indomitably driven by it towards sins.

٣٦ــ إنَّ نَفْسَكَ لَخَدُوعٌ إنْ تَثِقْ بِها يَقْتَدْكَ الشَّيْطانُ إلَى ارْتِكابِ الْمَحارِمَ

36. Verily your soul is a deceiver; if you trust it, Satan will lead you to commit forbidden acts.

٣٧ــ إنَّ النَّفْسَ لأمّارَةٌ بِالسُّوءِ وَ الفَحْشاءِ فَمَنِ ائْتَمَنَها خانَتْهُ وَ مَنِ اسْتَنامَ إلَيْها أهْلَكَتْهُ وَ مَنْ رَضِيَ عَنْها أوْرَدَتْهُ شَرَّ المَوارِدِ

37. 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.

٣٨ــ إنَّ المُؤْمِنَ لا يُمْسي وَ لايُصْبِحُ إلاّ وَ نَفْسُهُ ظَنُونٌ عِنْدَهُ فَلايَزالُ زارِياً عَلَيْها وَ مُسْتَزِيداً

38. Verily the true believer does not enter his evening and morning but that he distrusts his soul, so he continues to

لَها

belittle [and find fault with] it and seeks more [good] for it.

٣٩ــ إنَّ النَّفْسَ لَجَوْهَرَةٌ ثَمِيْنَةٌ مَنْ صانَها رَفَعَها وَ مَنِ ابْتَذَلَها وَضَعَها

39. Verily the soul is a valuable gem, whoever guards it elevates it and whoever does not preserve it abases it.

٤٠ــ إنَّ النَّفْسَ الَّتي تَطْلُبُ الرَّغائِبَ الفانِيَةَ لَتَهْلِكُ في طَلَبِها وَ تَشْقى في مُنْقَلَبِها

40. 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].

٤١ــ إنَّ النَّفْسَ الَّتي تَجْهَدُ فِي اقْتِناءِ الرَّغائِبِ الْباقِيَةِ لَتُدْرِكُ طَلَبَها وَتَسْعَدُ في مُنْقَلَبِها

41. 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].

٤٢ــ إنَّ النَّفْسَ حَمِضَةٌ وَ الأُذُنَ مَجّاجَةٌ فَلا تَجُبَّ فَهْمَكَ بِالإلْحاحِ عَلى قَلْبِكَ فَإنَّ لِكُلِّ عُضْو مِنَ البَدَنِ اِسْتِراحَةً

42. 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.

٤٣ــ إنَّ نَفْسَكَ مَطِيَّتُكَ إنْ أجْهَدْتَها قَتَلْتَها وَ إنْ رَفَقْتَ بِها أبْقَيْتَها

43. 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.

٤٤ــ إنَّكَ إنْ أخْلَلْتَها بِشَيْء مِنْ هذا التَّقْسِيمِ فَلا تَقُومُ نَوافِلُ تَكْتَسِبُها بِفَرائِضَ تُضَيِّعُها

44. 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.

٤٥ــ اَلاِشْتِغالُ بِتَهْذيبِ النَّفْسِ أصْلَحُ

45. Being preoccupied with disciplining the soul is better [for you].

٤٦ــ اَلثِّقَةُ بِالنَّفْسِ مِنْ أَوْثَقِ فُرَصِ الشَّيْطانِ

46. Overconfidence [in oneself] is one of the strongest opportunities for Satan.

٤٧ــ اِسْتِدْراكُ فَسادِ النَّفْسِ مِنْ أَنْفَعِ التَّحْقِيقِ

47. Redressing the corruption of one's soul is the most beneficial accomplishment.

٤٨ــ إشْتِغالُكَ بِمَعائِبِ نَفْسِكَ يَكْفِيكَ العارُ

48. Your preoccupation with your own flaws is sufficient to keep [the] shame [of searching for others faults] away from you.

٤٩ــ إنْ لَمْ تَرْدَعْ نَفْسَكَ عَنْ كَثِيرٍ مِمّا تُحِبُّ مَخافَةَ مَكْرُوهِهِ سَمَتْ بِكَ الأَهْواءُ إلى كَثِيرٍ مِنَ الضَّرَرِ

49. 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.

٥٠ــ إنَّكَ إنْ مَلَّكْتَ نَفْسَكَ قِيادَكَ أَفْسَدْتَ مَعادَكَ وَ أَوْرَدَتْكَ بَلاءً لا يَنْتَهي وَ شَقاءً لايَنْقَضي

50. Verily if you give your [carnal] soul control over yourself, you will corrupt your Hereafter and put you into unending affliction and incessant wretchedness.

٥١ــ إنَّكُمْ إنْ أَطَعْتُمْ أَنْفُسَكُمْ نَزَعَتْ بِكُمْ إلى شَرِّ غايَةٍ

51. Verily if you obey your [carnal] souls, they will lead you towards the worst end.

٥٢ــ إنَّما أَنْتَ كَالطّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ

52. Indeed you are just like the one who stabs himself in order to kill the one who is sitting behind him.

٥٣ــ إذا أَخَذْتَ نَفْسَكَ بِطاعَةِ اللّهِ أَكْرَمْتَها وَ إنِ ابْتَذَلْتَها (بَذَلْتَها) في مَعاصيهِ أَهَنْتَها

53. When you make your soul obey Allah you have honoured it, and if you allow it to disobey Him you have humiliated it.

٥٤ــ إذا صَعُبَتْ عَلَيْكَ نَفْسُكَ فَاصْعُبْ لَها تَذِلُّ لَكَ وَ خادِعْ نَفْسَكَ عَنْ نَفْسِكَ تَنْقَدْ لَكَ

54. 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.

٥٥ــ إذا رَغِبْتَ في صَلاحِ نَفْسِكَ فَعَلَيْكَ

55. When you desire the uprightness of your soul then you should adopt

بِالاِقْتِصادِ وَ القُنُوعِ وَالتَّقَلُّلِ

moderation, contentment and the reduction of [your] wants.

٥٦ــ بِالْمُجاهَدَةِ صَلاحُ النَّفْسِ

56. Uprightness of the soul is [attained] through struggle.

٥٧ــ تَوَلَّوْا مِنْ أنْفُسِكُمْ تَأْدِيبَها وَ اعْدِلُوا بِها عَنْ ضَرارَةِ عاداتِها

57. Take it upon yourselves to discipline your souls and turn them away from their harmful habits.

٥٨ــ تَقاضَ نَفْسَكَ بِما يَجِبُ عَلَيْها تَأمَنْ تَقاضِيَ غَيْرِكَ لَكَوَاسْتَقْصِعَلَيْها تَغْنَ عَنِ اسْتِقْصاءِ غَيْرِكَ

58. 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.

٥٩ــ وَ قالَ في حَقِّ مَنْ ذَمَّهُ: تَغْلِبُهُ نَفْسُهُ عَلى ما يَظُنُّ وَ لا يَغْلِبُها عَلى ما يَسْتَيْقِنُ قَدْ جَعَلَ هَواهُ أمِيرَهُ وَ أطاعَهُ فِي سائِرِ أُمُورِهِ

59. 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.

٦٠ــ جَرِّبْ نَفْسَكَ في طاعَةِ اللّهِ بِالصَّبْرِ عَلى أداءِ الفَرائِضِ وَ الدُّؤُبِ فِي إقامَةِ النَّوافِلِ وَ الوَظائِفِ

60. Try yourself in the obedience of Allah through patience in performing obligatory acts and perseverance in performing supererogatory acts and duties.

٦١ــ حاسِبُوا أنْفُسَكُمْ تَأْمَنُوا مِنَ اللّهِ الرَّهَبَ وَ تُدْرِكُوا عِنْدَهُ الرَّغَبَ

61. 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.

٦٢ــ حاسِبْ نَفْسَكَ لِنَفْسِكَ فَإنَّ غَيْرَها مِنَ الأنْفُسِ لَها حَسيبٌ غَيْرُكَ

62. Hold yourself to account for your [own] soul for indeed other souls have someone else who will hold them to account.

٦٣ــ حاسِبُوا أنْفُسَكُمْ قَبْلَ أنْ تُحاسَبُوا وَ

63. Hold your souls to account before they

وازِنُوها قَبْلَ أنْ تُوازَنُوا

are held to account and weigh them before they are weighed.

٦٤ــ حاسِبُوا أنْفُسَكُمْ بِأعْمالِها وَ طالِبُوها بِأداءِ الْمَفْرُوضِ عَلَيْها وَالأخْذِ مِنْ فَنائِها لِبَقائِها وَ تَزَوَّدُوا وَ تَأهَّبُوا قَبْلَ أنْ تُبْعَثُوا

64. 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 gather provisions and make preparations before you are resurrected [on the Day of Reckoning].

٦٥ــ حَلُّوا أنْفُسَكُمْ بِالْعَفافِ وَ تَجَنَّبُوا التَّبْذِيرَ وَالإسْرافَ

65. Beautify your souls with chastity and keep away from wastefulness and extravagance.

٦٦ــ خَيْرُ النُّفُوسِ أزْكاها

66. The best souls are the purest among them.

٦٧ــ خُذْ مِنْ نَفْسِكَ لِنَفْسِكَ وَتَزَوَّدْ مِنْ يَوْمِكَ لِغَدِكَ وَ اغْتَنِمْ غَفْوَ (عَفْوَ) الزَّمانِ وَ انْتَهِزْ فُرْصَةَ الإمْكانِ

67. 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].

٦٨ــ خادِعْ نَفْسَكَ عَنِ الْعِبادَةِ وَ ارْفُقْ بِها (وَلاتَقْهَرْها) وَخُذْ عَفْوَها وَنِشاطَها إلاّ ماكانَ مَكْتُوباً مِنَ الْفَرِيضَةِ فَإنَّهُ لابُدَّ مِنْ أدائِها

68. 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].

٦٩ــ خُذُوا مِنْ أجْسادِكُمْ تَجُودُوا بِها عَلى أنْفُسِكُمْ وَ اسْعَوْا في فِكاكِ رِقابِكُمْ قَبْلَ أنْ تُغْلَقَ رَهائِنُها

69. Take from your bodies and bestow them generously to your souls, and strive to free yourselves before your ransoms are blocked.

٧٠ــ خالِفْ نَفْسَكَ تَسْتَقِمْ وَ خالِطِ الْعُلَماءَ

70. Oppose your [carnal] soul and you will become upright, mingle with scholars and

تَعْلَمْ

you will learn.

٧١ــ خِدْمَةُ النَّفْسِ صيانَتُها عَنِ اللَّذّاتِ وَ المُقْتَنَياتِ وَ رِياضَتُها بِالعُلُومِ وَ الحِكَمِ وَ اجْتِهادُها (إجْهادُها) بِالعِباداتِ وَ الطّاعاتِ وَفِي ذلِكَ نَجاةُ النَّفْسِ

71. 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.

٧٢ــ دَواءُ النَّفْسِ الصَّوْمُ عَنِ الهَوى وَ الْحِمْيَةُ عَنْ لَذّاتِ الدُّنيا

72. The cure of the soul is abstaining from vain desires and abstinence from the pleasures of this world.

٧٣ــ ذِرْوَةُ الغاياتِ لا يَنالُها إلاّ ذَوُو التَّهْذِيبِ وَ المُجاهِداتِ

73. The highest peaks [of success] are not attained but by those who espouse discipline and hard work.

٧٤ــ ذِلَّ في نَفْسِكَ وَ عِزَّ في دِينِكَ وَ صُنْ آخِرَتَكَ وَ ابْذُلْ دُنْياكَ

74. Have humility in your soul and honour in your faith; preserve your Hereafter and be open-handed with your worldly possessions.

٧٥ــ ذَلِّلُوا أنْفُسَكُمْ بِتَرْكِ العاداتِ وَ قُودُوها إلى فِعْلِ الطّاعاتِ وَحَمِّلُوها أعْباءَ المَغارِمِ وَ حَلُّوها بِفِعْلِ المَكارِمِ وَ صُونُوها عَنْ دَنَسِ الْمَآثِمِ

75. 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.

٧٦ــ ذَلِّلْ نَفْسَكَ بِالطّاعَةِ و حَلِّها بِالقَناعَةِ وَخَفِّضْ فِي الطَّلَبِ وَأجْمِلْ فِي الْمُكْتَسَبِ

76. Humble your soul through obedience and adorn it with contentment; reduce your wants and be moderate in your earning.

٧٧ــ رَحِمَ اللّهُ امْرَءاً اَلْجَمَ نَفْسَهُ عَنْ مَعاصِي اللّهِ بِلِجامِها وَ قادَها إلى طاعَةِ اللّهِ بِزِمامِها

77. 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.

٧٨ــ رَحِمَ اللّهُ امْرَءاً قَمَعَ نَوازِ عَ نَفْسِهِ إلَى الهَوى فَصانَها وَ قادَها إلى طاعَةِ اللّهِ بِعِنانِها

78. 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.

٧٩ــ رَدْعُ النَّفْسِ عَنِ الهَوى اَلْجِهادُ الأكْبَرِ

79. Deterring the soul from vain desire is the greater Jihad.

٨٠ــ رَدْعُ النَّفْسِ عَنِ الهَوى هُوَ الْجِهادُ النَّافِعُ

80. Deterring the soul from vain desire is the Jihad that is beneficial.

٨١ــ رَدْعُ النَّفْسِ عَنْ زَخارِفِ الدُّنْيا ثَمَرَةُ الْعَقْلِ

81. Deterring the soul from the vanities of this world is the fruit of reason.

٨٢ــ رَدْعُ النَّفْسِ عَنْ تَسْوِيلِ الْهَوى ثَمَرَةُ النُّبْلِ

82. Deterring the soul from the temptation of vain desire is the fruit of nobility.

٨٣ــ رُدَّ عَنْ نَفْسِكَ عِنْدَ الشَّهَواتِ وَ أقِمْها عَلى كِتابِ اللّهِ عِنْدَ الشُّبُهاتِ

83. Turn your soul away when faced with lustful desires and make it steadfast on the book of Allah when faced with doubts.

٨٤ــ رَدْعُ النَّفْسِ وَ جِهادُها عَنْ أهْوِيَتِها يَرْفَعُ الدَّرَجاتِ وَ يُضاعِفُ الْحَسَناتِ

84. Restraining the soul and struggling against its vain desires raises one's ranks and multiplies the good deeds.

٨٥ــ رِضاكَ عَنْ نَفْسِكَ مِنْ فَسادِ عَقْلِكَ

85. Your satisfaction with yourself is an indication of the corruption of your mind.

٨٦ــ رِضَا العَبْدِ عَنْ نَفسِهِ مَقْرُونٌ بِسَخَطِ رَبِّهِ

86. The person's satisfaction with himself is [always] accompanied by the displeasure of his Lord.

٨٧ــ رِضَا الْمَرْءِ عَنْ نَفْسِهِ بُرْهانُ سَخافَةِ عَقْلِهِ

87. A man's satisfaction with himself is evidence of his feeble-mindedness.

٨٨ــ سَبَبُ صَلاحِ النَّفْسِ العُزُوفُ عَنِ الدُّنيا

88. Turning away from [the pleasures of] this world is the means of reforming the soul.

٨٩ــ سِياسَةُ النَّفْسِ أفْضَلُ سِياسَة وَ رِياسَةُ الْعِلْمِ أشْرَفُ رِياسَة

89. Governing one's soul is the best [form of] administration and the eminency of knowledge is the most honourable pre-eminence.

٩٠ــ شَرُّ الْفَقْرِ فَقْرُ النَّفْسِ

90. The worst indigence is poverty of the soul.

٩١ــ شَرُّ الأُمُورِ الرِّضا عَنِ النَّفْسِ

91. The worst thing is being pleased with oneself.

٩٢ــ صَلاحُ النَّفْسِ قِلَّةُ الطَّمَعِ

92. The uprightness of the soul is [in] reduced greed.

٩٣ــ صَلاحُ النَّفْسِ مُجاهَدَةُ الْهَوى

93. Reformation of the soul is [achieved by] struggling against vain desires.

٩٤ــ ضَلالُ النُّفُوسِ بَيْنَ دَواعِي الشَّهْوَةِ وَ الغَضَبِ

94. The misguidance of souls is between the impulses of lust and anger.

٩٥ــ ثَمَرَةُ الْمُحاسَبَةِ صَلاحُ النَّفْسِ

95. The fruit of self-appraisal is reformation of the soul.

٩٦ــ زِنُوا أنْفُسَكُمْ قَبْلَ أنْ تُوازَنُوا (تُوزَنُوا) وَحاسِبُوها قَبْلَ أنْ تُحاسَبُوا وَتَنَفَّسُوا مِنْ (قَبْلَ) ضِيقِ الخَناقِ (وانْقادُوا) قَبْلَ عُنْفِ السِّياقِ

96. 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.

٩٧ــ قَيِّدُوا أنْفُسَكُمْ بِالْمُحاسَبَةِ وَ أمْلِكُوها بِالْمُخالَفَةِ

97. Restrict your souls by holding them accountable and control them by opposition [to their whims].

٩٨ــ مَنْ حاسَبَ نَفْسَهُ رَبِحَ

98. One who holds himself to account, gains.

٩٩ــ مَنْ حاسَبَ نَفْسَهُ سَعِدَ

99. One who holds himself to account becomes felicitous.

١٠٠ــ مَنْ تَعاهَدَ نَفْسَهُ بِالْمُحاسَبَةِ أمِنَ فِيها الْمُداهَنَةَ

100. One who undertakes to hold his soul to account is safe from flattery [and deceit].

١٠١ــ مَنْ حاسَبَ نَفْسَهُ وَقَفَ عَلى عُيُوبِهِ وَ أحاطَ بِذُنُوبِهِ وَ اسْتَقالَ الذُّنُوبَ وَ أصْلَحَ العُيُوبَ

101. 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.

١٠٢ــ طُوبى لِمَنْ كانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شاغِلٌ عَنِ النّاسِ

102. Blessed is the one who has in his soul that which keeps him preoccupied from the [faults of other] people.

١٠٣ــ طُوبى لِمَنْ سَعى في فَكاكِ نَفْسِهِ قَبْلَ ضِيقِ الأنْفاسِ وَ شِدَّةِ الإبْلاسِ

103. 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].

١٠٤ــ طُوبى لِمَنْ ذَلَّ في نَفْسِهِ وَ عَزَّ بِطاعَتِهِ وَ غَنِيَ بِقَناعَتِهِ

104. Blessed is he who considers himself as low, gains honour through his obedience [to Allah] and becomes free from want through his contentment.

١٠٥ــ طُوبى لِمَنْ كانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شاغِلٌ وَ النّاسُ مِنْهُ في راحَة وَ عَمِلَ بِطاعَةِ اللّهِ سُبْحانَهُ

105. 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.

١٠٦ــ طُوبى لِنَفْس أدَّتْ إلى رَبِّها فَرْضَها

106. Blessed be the soul that fulfils its duty to its Lord.

١٠٧ــ طَهِّرُوا أنْفُسَكُمْ مِنْ دَنَسِ الشَّهَواتِ تُدْرِكُوا رَفِيعَ الدَّرَجاتِ

107. Purify your souls from the filth of lustful desires and you will attain lofty stations.

١٠٨ــ ظَلَمَ نَفْسَهُ مَنْ عَصَى اللّهَ وَ أطاعَ الشَّيْطانَ

108. Whoever disobeys Allah and obeys Satan has oppressed his soul.

١٠٩ــ ظَلَمَ نَفْسَهُ مَنْ رَضِيَ بِدارِ الْفَناءِ عِوَضاً عَنْ دارِ الْبَقاءِ

109. Whoever is satisfied with the temporary abode in place of the everlasting abode has oppressed himself.

١١٠ــ عَوِّدْنَفْسَكَ الْجَميلَ فَإِنَّهُ يُجْمِلُ عَنْكَ الأُحْدُوثَةَ وَ يُجْزِلُ لَكَ الْمَثُوبَةَ

110. Accustom your soul to virtue, for indeed it will make that which is spoken about you good and will make your reward great.

١١١ــ عَوِّدْ نَفْسَكَ الاِسْتِهْتارَ بالذِّكْرِ وَالاِسْتِغْفارِ فَإِنَّهُ يَمْحُو عَنْكَ الْحَوْبَةَ وَيُعَظِّمْ لَكَ الْمَثُوبَةَ

111. Accustom yourself to being engrossed in remembrance [of Allah] and repentance, for indeed this will wipe out your sin and make your reward great.

١١٢ــ عَوِّدْ نَفْسَكَ فِعْلَ الْمَكارِمِ وَ تَحَمُّلَ أعْباءِ الْمَغارِمِ تَشْرُفْ نَفْسُكَ وَتُعْمَرْ آخِرَتُكَ وَ يَكْثُرْ حامِدُوكَ

112. 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.

١١٣ــ عَوِّدْ نَفْسَكَ حُسْنَ النِّيَّةِ وَ جَمِيلَ الْمَقْصَدِ تُدْرِكْ في مَباغيكَ (مَساعِيكَ) النَّجاحَ

113. Habituate yourself to good intention and virtuous purpose, you will attain success in your aspirations (or endeavours).

١١٤ــ عَوِّدْنَفْسَكَ السَّماحَ وَ تَجَنُّبَ الإِلْحاحِ يَلْزَمْكَ الصَّلاحُ

114. Habituate yourself to forbearance and eschewing importunity, [and as a result] righteousness will adhere to you.

١١٥ ــ عَجِبْتُ لِمَنْ عَرَفَ نَفْسَهُ كَيْفَ يَأْنَسُ بِدارِ الْفَناءِ

115. I am amazed at the one who knows himself, how can he feel at ease in the temporary abode [of this world]?!

١١٦ــ عَجِبْتُ لِمَنْ يَنْشُدُ ضالَّتَهُ وَ قَدْ أضَلَّ نَفْسَهُ فَلا يَطْلُبُها

116. 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!

١١٧ــ عَجِبْتُ لِمَنْ يَظْلِمُ نَفْسَهُ كَيْفَ يُنْصِفُ

117. I am amazed at the one who oppresses

غَيْرَهُ

his own soul, how can he be fair to others?!

١١٨ــ عَجِبْتُ لِمَنْ يَجْهَلُ نَفْسَهُ كَيْفَ يَعْرِفُ رَبَّهُ

118. I am amazed at the one who is ignorant about himself, how can he know his Lord?!

١١٩ــ غالِبُوا أنْفُسَكُمْ عَلى تَرْكِ المَعاصِي تَسْهُلْ عَلَيْكُمْ مَقادَتُها عَلَى الطّاعاتِ

119. Compel your souls to abandon acts of disobedience and it will become easier for you to lead them towards acts of obedience [and worship].

١٢٠ــ غالِبُوا أنْفُسَكُمْ عَلى تَرْكِ العاداتِ تَغْلِبُوها وَ جاهِدُوا أهْوائَكُمْ تَمْلِكُوها

120. Compel your souls to abandon bad habits and you will overcome them; fight against your vain desires and you will gain control over them.

١٢١ــ في مُجاهَدَةِ النَّفْسِ كَمالُ الصَّلاحِ

121. Perfection of righteousness is in struggling against the [carnal] soul.

١٢٢ــ في خِلافِ النَّفْسِ رُشْدُها

122. The guidance of the soul is in opposing it.

١٢٣ــ في طاعَةِ النَّفْسِ غَيُّها

123. The misguidance of the soul is in obedience to it.

١٢٤ــ فَسادُ النَّفْسِ أَلْهَوى

124. The corruption of the soul is [caused by] vain desire.

١٢٥ــ قُدْرَتُكَ عَلى نَفْسِكَ أفْضَلُ القُدْرَةِ وَ إمْرَتُكَ عَلَيْها خَيْرُ الإمْرَةِ

125. Your power over your soul is the best power and your authority over it is the best authority.

١٢٦ــ كَيْفَ يَسْتَطيعُ صَلاحَ نَفْسِهِ مَنْ لا٣٣يَقْنَعُ بِالقَليلِ؟!

126. How can one who is not content with little have the ability to reform himself?!

١٢٧ــ كَفى بِالمَرْءِ شُغْلاً بِنَفْسِهِ عَنِ النّاسِ

127. Being preoccupied with one's soul is enough to keep a person distracted from the people.

١٢٨ــ كُنْ أوْثَقَ ما تَكُونُ بِنَفْسِكَ أحْذَرَ

128. At the time when you are most

(أخْوَفَ) ما تَكُونُ مِنْ خِداعِها

confident in your soul be equally cautious (or fearful) of its deception.

١٢٩ــ كُنْ وَصِيَّ نَفْسِكَ وَ افْعَلْ فِي مالِكَ ما تُحِبُّ أنْ يَفْعَلَهُ فيهِ غَيْرُكَ

129. Be the guardian of your soul, and do with your possessions that which you would like others to do with it.

١٣٠ــ كُنْ مُؤاخِذاً نَفْسَكَ مُغالِباً سُوءَ طَبْعِكَ وَ إيّاكَ أنْ تَحْمِلَ ذُنُوبَكَ عَلى رَبِّكَ

130. Hold yourself to account and struggle against your evil nature, and beware of blaming your sins on your Lord.

١٣١ــ كُنْ لِنَفْسِكَ مانِعاً رادِعاً وَ لِثَرْوَتِكَ (وَلِنَزْوَتِكَ) عِنْدَ الحَمِيَّةِ (الحَفِيظَةِ) واقِماً قامِعاً

131. 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).

١٣٢ــ لِلنُّفُوسِ طَبايِعُ سُوء وَ الحِكْمَةُ تَنْهى عَنْها

132. The souls have certain evil natures [and characteristics] and wisdom forbids [one from] them.

١٣٣ــ لَيْسَ لأنْفُسِكُمْ ثَمَنٌ إلاّ الجَنَّةُ فَلاتَبيعُوها إلاّ بِها

133. There is no price for your souls except Paradise, so do not sell them for anything but it.

١٣٤ــ لَيْسَ مَنْ أساءَ إلى نَفْسِهِ بِذي مَأْمُول

134. There is no expectation [of goodness] from the one who wrongs his own soul.

١٣٥ــ لَيْسَ عَلى وَجْهِ الأرْضِ أكْرَمُ عَلَى اللّهِ سُبْحانَهُ مِنَ النَّفْسِ المُطِيعَةِ لأمْرِهِ

135. 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.

١٣٦ــ مَنْ تَكَبَّرَ بِنَفْسِهِ قَلَّ

136. One who considers himself to be more [important or powerful than others] becomes less.

١٣٧ــ مَنْ حَقَّرَ نَفْسَهُ عُظِّمَ

137. One who humbles himself is honoured.

١٣٨ــ مَنْ أصْلَحَ نَفْسَهُ مَلَكَها

138. One who reforms his soul gains mastery over it.

١٣٩ــ مَنْ أهْمَلَ نَفْسَهُ أهْلَكَها

139. One who neglects his soul destroys it.

١٤٠ــ مَنْ أكْرَمَ نَفْسَهُ أهانَتْهُ

140. One who honours his [carnal] soul is abased by it.

١٤١ــ مَنْ وَثِقَ بِنَفْسِهِ خانَتْهُ

141. Whoever trusts his [carnal] soul is betrayed by it.

١٤٢ــ مَنْ أهْمَلَ نَفْسَهُ خَسِرَ

142. Whoever neglects his soul incurs loss.

١٤٣ــ مَنْ عَرَفَ نَفْسَهُ تَجَرَّدَ

143. One who knows himself divests himself [of all worldly desires].

١٤٤ــ مَنْ أطاعَ نَفْسَهُ قَتَلَها

144. Whoever obeys his soul kills it.

١٤٥ــ مَنْ عَصى نَفْسَهُ وَصَلَها

145. Whoever disobeys his soul has awarded it.

١٤٦ــ مَنْ جَهِلَ نَفْسَهُ أهْمَلَها

146. One who is ignorant of his soul neglects it.

١٤٧ــ مَنْ عَظَّمَ نَفْسَهُ حُقِّرَ

147. Whoever considers himself to be great is humiliated.

١٤٨ــ مَنْ صانَ نَفْسَهُ وُقِّرَ

148. Whoever protects his soul [from evil] is revered.

١٤٩ــ مَنْ مَلَكَ نَفْسَهُ عَلا أمْرُهُ

149. Whoever controls his [carnal] soul, his affair [and status] is elevated.

١٥٠ــ مَنْ مَلَكَتْهُ نَفْسُهُ ذَلَّ قَدْرُهُ

150. Whoever is controlled by his [carnal] soul, his status is lowered.

١٥١ــ مَنْ مَقَتَ نَفْسَهُ أحَبَّهُ اللّهُ

151. Whoever loathes his [carnal] soul is loved by Allah.

١٥٢ــ مَنْ أهانَ نَفْسَهُ أكْرَمَهُ اللّهُ

152. Whoever abases his [carnal] soul is honoured by Allah.

١٥٣ــ مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ

153. Whoever knows himself knows his Lord.

١٥٤ــ مَنْ عَرَفَ نَفْسَهُ جَلَّ أمْرُهُ

154. Whoever knows himself, his matter becomes sublime.

١٥٥ــ مَنْ غَشَّ نَفْسَهُ لَمْ يَنْصَحْ غَيْرَهُ

155. One who deceives himself cannot [sincerely] advise others.

١٥٦ــ مَنْ ساسَ نَفْسَهُ أدْرَكَ السِّياسَةَ

156. One who governs [and trains] his soul has [truly] comprehended [the art of] administration.

١٥٧ــ مَنْ تَعاهَدَ نَفْسَهُ بِالحَذَرِ أمِنَ

157. Whoever takes care of his soul with vigilance, remains safe.

١٥٨ــ مَنْ أشْفَقَ عَلى نَفْسِهِ لَمْ يَظْلِمْ غَيْرَهُ

158. One who fears for his soul does not oppress others.

١٥٩ــ مَنْ أساءَ إلى نَفْسِهِ لَمْ يُتَوَقَّعْ مِنْهُ جَمِيلٌ

159. Whoever wrongs his [own] soul, no goodness is expected from him.

١٦٠ــ مَنْ صانَ نَفْسَهُ عَنِ المَسائِلِ جَلَّ

160. Whoever protects himself from asking others becomes exalted.

١٦١ــ مَنْ شَرُفَتْ نَفْسُهُ كَثُرَتْ عَواطِفُهُ

161. One whose soul is noble, his affection [and compassion] increases.

١٦٢ــ مَنْ لَمْ يَسُسْ نَفْسَهُ أضاعَها

162. One who does not govern [and train] his own soul, destroys it.

١٦٣ــ مَنْ سَخِطَ عَلى نَفْسِهِ أرْضى رَبَّهُ

163. Whoever is displeased with himself pleases his Lord.

١٦٤ــ مَنْ رَضِيَ عَنْ نَفْسِهِ أسْخَطَ رَبَّهُ

164. Whoever is pleased with himself angers his Lord.

١٦٥ــ مَنْ قَوِيَ عَلى نَفْسِهِ تَناهى فِي القُوَّةِ

165. Whoever is able to gain control over his [carnal] self has attained the highest degree of strength.

١٦٦ــ مَنْ أجْهَدَ نَفْسَهُ في إصْلاحِها سَعِدَ

166. Whoever struggles with his soul in order to reform it, becomes felicitous.

١٦٧ــ مَنْ أهْمَلَ نَفْسَهُ في لَذّاتِها شَقِيَ وَ بَعُدَ

167. Whoever neglects his soul [as it

indulges] in its pleasures becomes wretched and distanced [from the mercy of Allah].

١٦٨ــ مَنْ لَمْ يُجْهِدْ نَفْسَهُ في صِغَرِهِ لَمْ يَنْبُلْ في كِبَرِهِ

168. One who does not struggle against his [carnal] soul in his young age does not become noble in is old age.

١٦٩ــ مَنِ اسْتَدامَ رِياضَةَ نَفْسِهِ اِنْتَفَعَ

169. Whoever continually disciplines his soul derives [great] benefit.

١٧٠ــ مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السّاخِطُ عَلَيْهِ

170. Whoever is pleased with himself, many are angry with him.

١٧١ــ مَنْ سامَحَ نَفْسَهُ فيما تُحِبُّ طالَ شَقاؤُها فيما لاتُحِبُّ

171. Whoever indulges his soul in that which it loves, its wretchedness in that which it does not love gets prolonged.

١٧٢ــ مَنْ شَغَلَ نَفْسَهُ بِما لايَجِبْ ضَيَّعَ مِنْ أمْرِهِ ما يَجِبُ

172. Whoever preoccupies himself with that which is not necessary, lets the matters that are obligatory slip by.

١٧٣ــ مَنْ واخَذَ نَفْسَهُ صانَ قَدْرَهُ وَ حُمِدَ عَواقِبُ أمْرِهِ

173. Whoever holds himself accountable preserves his standing and the outcomes of his affair are praised.

١٧٤ــ مَنْ أهْمَلَ نَفْسَهُ أفْسَدَ أمْرَهُ

174. Whoever neglects his soul corrupts his affair.

١٧٥ــ مَنْ أمَرَكَ بِإصْلاحِ نَفْسِكَ فَهُوَ أحَقُّ مَنْ تُطيعُهُ

175. Whoever commands you to reform yourself is most deserving of your obedience.

١٧٦ــ مَنِ اسْتَقْصى عَلى نَفْسِهِ أمِنَ اسْتِقْصاءَ غَيْرِهِ عَلَيْهِ

176. Whoever scrutinizes himself remains safe from the scrutiny of others.

١٧٧ــ مَنْ ظَلَمَ نَفْسَهُ كانَ لِغَيْرِهِ أظْلَمَ

177. Whoever oppresses himself is more oppressive to others.

١٧٨ــ مَنْ كانَ عِنْدَ نَفْسِهِ عَظِيماً كانَ عِنْدَ

178. Whoever is great in his own eyes is

اللّهِ حَقِيراً

low in the sight of Allah.

١٧٩ــ مَنْ جَهِلَ نَفْسَهُ كانَ بِغَيْرِ نَفْسِهِ أجْهَلَ

179. One who is ignorant about himself is more ignorant about others.

١٨٠ــ مَنْ بَخِلَ عَلى نَفْسِهِ كانَ عَلى غَيرِهِ أبْخَلَ

180. Whoever is miserly with himself is more miserly with others.

١٨١ــ مَنْ شَرُفَتْ نَفْسُهُ نَزَّهَها عَنْ دَناءَةِ الْمَطالِبِ

181. One whose soul is honourable endeavours to purify it from the lowliness of worldly pursuits.

١٨٢ــ مَنْ عَرَفَ قَدْرَ نَفْسِهِ لَمْ يُهِنْها بِالفانِياتِ

182. One who knows the value of his soul does not abase it with transient things.

١٨٣ــ مَنْ أتْعَبَ نَفْسَهُ فيما لايَنْفَعُهُ وَقَعَ فيما يَضُرُّهُ

183. Whoever troubles himself with that which does not benefit him gets caught in that which harms him.

١٨٤ــ مَنْ قَنِعَتْ نَفْسُهُ أعانَتْهُ عَلَى النَّزاهَةِ وَ العَفافِ

184. One whose soul is content is assisted by it to become pure and remain chaste.

١٨٥ــ مَنْ كَرُمَتْ نَفْسُهُ اِسْتَهانَ بِالبَذْلِ وَ الإسْعافِ

185. One whose soul is noble finds it easy to give generously and help others.

١٨٦ــ مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ لَمْ يُهِنْها بِالمَعْصِيَةِ

186. One who considers his soul to be honourable does not abase it by sinning.

١٨٧ــ مَنْ كانَ لَهُ مِنْ نَفْسِهِ يَقْظَةٌ كانَ عَلَيْهِ مِنَ اللّهِ حَفَظَةٌ

187. One whose soul is vigilant and careful has protectors from Allah watching over him.

١٨٨ــ مَنْ عَرَفَ نَفْسَهُ فَهُوَ لِغَيْرِهِ أعْرَفُ

188. One who knows himself understands others better.

١٨٩ــ مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هانَتْ عَلَيْهِ شَهْوَتُهُ

189. One who considers his soul to be honourable, his [lustful] desires become insignificant to him.

١٩٠ــ مَنْ سامَحَ نَفْسَهُ فيما يُحِبُّ أتْعَبَهُ فيما يَكْرَهُ

190. One who is lenient with his soul in that which he loves is troubled by it in that which he hates.

١٩١ــ مَنِ اتَّهَمَ نَفْسَهُ فَقَدْ غالَبَ الشَّيْطانَ

191. Whoever accuses himself has indeed overpowered Satan.

١٩٢ــ مَنْ خالَفَ نَفْسَهُ فَقَد غَلَبَ الشَّيْطانَ

192. Whoever opposes his [carnal] soul has indeed defeated Satan.

١٩٣ــ مَنْ أطاعَ نَفْسَهُ في شَهَواتِها فَقدْ أعانَها عَلى هُلْكِها

193. Whoever obeys his soul in its lustful desires has indeed helped to destroy it.

١٩٤ــ مَنْ رَضِيَ عَنْ نَفْسِهِ ظَهَرَتْ عَلَيْهِ المَعائِبُ

194. Whoever is pleased with himself, his flaws become known.

١٩٥ــ مَنْ وَبَّخَ نَفْسَهُ عَلَى العُيُوبِ اِرْتَعَدَتْ عَنْ كَثيرِ الذُّنُوبِ

195. Whoever reprimands his soul for [its] faults, it is deterred from many of the sins.

١٩٦ــ مَنْ كانَ لَهُ مِنْ نَفْسِهِ زاجِرٌ كانَ عَلَيْهِ مِنَ اللّهِ حافِظٌ

196. One who has in his soul a restrainer [from evil], has a protector over him from Allah.

١٩٧ــ مَنْ عَرَفَ نَفْسَهُ فَقَدِ انْتَهى إلى غايَةِ كُلِّ مَعْرِفَة وَ عِلْم

197. Whoever knows himself has indeed attained the highest goal of every cognizance and knowledge.

١٩٨ــ مَنْ لَمْ يُهَذِّبْ نَفْسَهُ لَمْ يَنْتَفِعْ بِالعَقْلِ

198. One who does not discipline [and purify] his soul, will not benefit from the intellect.

١٩٩ــ مَنْ لَمْ يَنْتَفِعْ بِنَفْسِهِ لَمْ يَنْتَفِعْ بِهِ النّاسُ

199. Whoever does not benefit from his [own] soul, people do not benefit from him.

٢٠٠ــ مَنْ لَمْ يَتَّضِعْ عِنْدَ نَفْسِهِ لَمْ يَرْتَفِعْ عِنْدَ غَيْرِهِ

200. One who does not humble himself in his own eyes will not be elevated in the sight of others.

٢٠١ــ مَنْ لَمْ يُصْلِحْ نَفْسَهُ لَمْ يُصْلِحْ غَيْرَهُ

201. One who does not reform himself cannot reform others.

٢٠٢ــ مَنْ لَمْ يُعِنْهُ اللّهُ عَلى نَفْسِهِ لَمْ يَنْتَفِعْ بِمَوْعِظَةِ واعِظ

202. One whom Allah does not help [to fight] against his [carnal] soul will not benefit from the advice of the adviser.

٢٠٣ــ مَنْ رَخَّصَ لِنَفْسِهِ ذَهَبَتْ بِهِ فِي مَذاهِبِ الظُّلْمَةِ

203. One who leaves his [carnal] soul free [to do as it wills] will be taken by it to the paths of darkness [and evil].

٢٠٤ــ مَنْ داهَنَ نَفْسَهُ هَجَمَتْ بِهِ عَلَى المَعاصِي المُحَرَّمَةِ

204. Whoever deals leniently with [and flatters] his soul, it makes him rush towards forbidden sins.

٢٠٥ــ مَنْ لَمْ يَتَدارَكْ نَفْسَهُ بِإصْلاحِها أعْضَلَ داؤُهُ وَ أعْيى شِفاؤُهُ وَ عَدِمَ الطَّبيبَ

205. 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].

٢٠٦ــ مَنْ طالَ حُزْنُهُ عَلى نَفْسِهِ فِي الدُّنيا أقَرَّ اللّهُ عَيْنَهُ يَوْمَ القِيامَةِ وَ أحَلَّهُ دارَ المُقامَةِ

206. 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].

٢٠٧ــ مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِي الظُّلُماتِ وَ ارْتَبَكَ فِي الهَلَكاتِ

207. Whoever preoccupies himself with other than his [own] soul falters in the darkness and becomes entangled in [a web of] destruction.

٢٠٨ــ مَنْ لَمْ يَعْرِفْ نَفْسَهُ بَعُدَ عَنْ سَبيلِ النَّجاةِ وَ خَبَطَ فِي الضَّلالِ وَالجَهالاتِ

208. One who does not know himself is distanced from the path of salvation and stumbles in misguidance and ignorance.

٢٠٩ــ مَنْ نَصَحَ نَفْسَهُ كانَ جَديراً بِنُصْحِ غَيْرِهِ

209. One who advises [and admonishes] himself is worthy of giving advice to others.

٢١٠ــ مَنْ غَشَّ نَفْسَهُ كانَ أغَشَّ لِغَيْرِهِ

210. One who deceives himself is more

deceitful with others.

٢١١ــ مَنْ كَرُمَتْ نَفْسُهُ قَلَّ شِقاقُهُ وَ خِلافُهُ

211. One whose soul is honourable, his dissension and disagreement [with the people] is reduced.

٢١٢ــ مَنْ ذَمَّ نَفْسَهُ أصْلَحَها

212. Whoever blames his soul, reforms it.

٢١٣ــ مَنْ مَدَحَ نَفْسَها ذَبَحَها

213. Whoever praises his soul, slays it.

٢١٤ــ مَنْ كَرُمَتْ نَفْسُهُ صَغُرَتِ الدُّنيا في عَيْنِهِ

214. One whose soul is honourable, this world becomes insignificant in his eyes.

٢١٥ــ مَنْ باعَ نَفْسَهُ بِغَيْرِ نَعِيمِ الجَنَّةِ فَقَدْ ظَلَمَها

215. Whoever sells his soul for other than the bliss of Paradise has indeed oppressed it.

٢١٦ــ مَنْ لَمْ يُهَذِّبْ نَفْسَهُ فَضَحَهُ سُوءُ العادَةِ

216. One who does not discipline his soul is disgraced by [its] bad habits.

٢١٧ــ مَنْ ظَنَّ بِنَفْسِهِ خَيْراً فَقَدْ أوْسَعَها ضَيْراً

217. One who thinks good of his [own] soul has indeed done more harm to it.

٢١٨ــ مِنْ كَرَمِ النَّفْسِ العَمَلُ بِالطّاعَةِ

218. Being obedient [to Allah] is from the nobility of the soul.

٢١٩ــ مِنْ تَقْوَى النَّفْسِ العَمَلُ بِالطّاعَةِ

219. Being obedient [to Allah] is from the God-wariness of the soul.

٢٢٠ــ مِنْ فَضيلَةِ النَّفْسِ المُسارَعَةُ إلَى الطّاعَةِ

220. Hastening towards obedience [of Allah] is a merit of the soul.

٢٢١ــ مِنْ عِزِّ النَّفْسِ لُزُومُ القَناعَةِ

221. Being satisfied at all times is a sign of an honourable soul.

٢٢٢ــ ما حَقَّرَ نَفْسَهُ إلاّ عاقِلٌ

222. None abases his [carnal] soul but the intelligent one.

٢٢٣ــ ما نَقَّصَ نَفْسَهُ إلاّ كامِلٌ

223. None considers himself to be imperfect [and disparages his carnal soul] but the perfect one.

٢٢٤ــ ما أغَشَّ نَفْسَهُ مَنْ يَنْصَحُ غَيْرَهُ

224. One who sincerely advises others does not deceive himself.

٢٢٥ــ ما أعْمَى النَّفْسَ الطّامِعَةَ عَنِ العُقْبَى الفاجِعَةِ

225. How blind is the covetous soul to the terrible [and painful] end [it will face]!

٢٢٦ــ ما آنَسَكَ أيُّهَا الإنْسانُ بِهَلَكَةِ نَفْسِكَ أما مِنْ دائِكَ بُلُولٌ أمْ لَيْسَ لَكَ مِنْ نَوْمَتِكَ يَقْظَةٌ أما تَرْحَمُ مِنْ نَفْسِكَ ما تُرْحَمُ مِنْ غَيْرِكَ

226. 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?

٢٢٧ــ ما كَرُمَتْ عَلى عَبْد نَفْسُهُ إلاّ هانَتِ الدُّنيا في عَيْنِهِ

227. No servant considers his soul to be honourable but that the world becomes lowly [and insignificant] in his eyes.

٢٢٨ــ مَعْرِفَةُ النَّفْسِ أنْفَعُ المَعارِفِ

228. Cognizance of the self is the most beneficial of all [types of] knowledge.

٢٢٩ــ نَفْسُكَ أقْرَبُ أعْدائِكَ إلَيْكَ

229. Your [carnal] soul is the closest of all your enemies.

٢٣٠ــ نَزِّهْ نَفْسَكَ عَنْ كُلِّ دَنِيَّة وَ إنْ ساقَتْكَ إلَى الرَّغائِبِ

230. Purify your soul of every lowly trait even if it drives you towards the things that you desire.

٢٣١ــ نَظَرُ النَّفْسِ لِلنَّفْسِ العِنايَةُ بِصَلاحِ النَّفْسِ

231. Introspection turns one's attention to self-reformation.

٢٣٢ــ نالَ الفَوْزَ الأكْبَرَ مَنْ ظَفِرَ بِمَعْرِفَةِ النَّفْسِ

232. One who is successful in knowing himself has achieved the greatest success.

٢٣٣ــ نَزِّهُوا أنْفُسَكُمْ عَنْ دَنَسِ اللَّذّاتِ وَ تَبِعاتِ الشَّهَواتِ

233. Purify your souls from the filth of [forbidden] pleasures and the evil consequences of lustful desires.

٢٣٤ــ نَفْسُكَ عَدُوٌّ مُحارِبٌ وَ ضِدٌّ مُواثِبٌ إنْ

234. Your [carnal] soul is a hostile enemy and an aggressive adversary, if you are

غَفَلْتَ عَنْها قَتَلَتْكَ

unmindful of it, it will kill you.

٢٣٥ــ نَزِّلْ نَفْسَكَ دُونَ مَنْزِلَتِها تُنَزِّلْكَ النّاسُ فَوْقَ مَنْزِلَتِكَ

235. Lower yourself from your [rightful] position and people will raise you higher than your rightful position.

٣٣٦ــ نُفُوسُ الأبْرارِ نافِرَةٌ مِنْ نُفُوسِ الأشْرارِ

236. The souls of the virtuous are averse to the souls of the wicked.

٢٣٧ــ نَزِّهْ عَنْ كُلِّ دَنِيَّة نَفْسَكَ وَ ابْذُلْ فِي المَكارِمِ جُهْدَكَ تَخْلُصْ مِنَ المَآثِمِ وَ تُحْرِزِ المَكارِمَ

237. 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.

٢٣٨ــ نُفُوسُ الأبْرارِ تَأْبى أفْعالَ الفُجّارِ

238. The souls of the virtuous are repulsed by the actions of the wicked.

٢٣٩ــ هَلَكَ مَنْ رَضِيَ عَنْ نَفْسِهِ وَ وَثِقَ بِما تُسَوِّلُهُ لَهُ

239. The one who is pleased with himself and relies on that which his soul has made decorous for him, is destroyed.

٢٤٠ــ وُلُوعُ النَّفْسِ بِاللَّذّاتِ يُغْوي وَ يُرْدي

240. The ardent desire of the soul for [forbidden] pleasures misguides and destroys.

٢٤١ــ وَقِّرُوا أنْفُسَكُمْ عَنِ الفُكاهاتِ وَ مَضاحِكِ الحِكاياتِ وَمَحالِ التُّرَّهاتِ

241. Maintain your self-respect by keeping away from jokes, funny narrations and useless speech.

٢٤٢ــ وَقِّ نَفْسَكَ ناراً وَقُودُهَا النّاسُ وَ الحِجارَةُ بِمُبادَرَتِكَ إلى طاعَةِ اللّهِ وَ تَجَنُّبِكَ مَعاصِيَهُ وَ تَوَخّيكَ رِضاهُ

242. Safeguard yourself from the fire whose fuel is men and stones by advancing towards obedience to Allah, eschewing His disobedience and seeking His pleasure.

٢٤٣ــ لاتَسْتَحْسِنْ مِنْ نَفْسِكَ مامِنْ غَيْرِكَ تَسْتَنْكِرُهُ

243. Do not sanction for yourself that [action] which you would disapprove of from others.

٢٤٤ــ لاتُرَخِّصْ لِنَفْسِكَ في شَيْء مِنْ سَيِّءِ

244. Do not permit yourself to engage in any evil speech or action.

الأقْوالِ وَ الأفْعالِ

٢٤٥ــ لا تَخافُوا ظُلْمَ رَبِّكُمْ وَ لكِنْ خافُوا ظُلْمَ أنْفُسِكُمْ

245. Do not have fear of injustice from your Lord but fear the injustice of yourselves.

٢٤٦ــ لاتَحْلُمْ عَنْ نَفْسِكَ إذا هِيَ أغْوَتْكَ

246. Do not be lenient with your [carnal] soul when it entices you.

٢٤٧ــ لاتَعْصِ نَفْسَكَ إذا هِيَ أرْشَدَتْكَ

247. Do not defy your soul when it guides you to the right path.

٢٤٨ــ لاتُخلِ نَفْسَكَ مِنْ فِكْرَة تَزيدُكَ حِكْمَةً وَ عِبْرَة تُفيدُكَ عِصْمَةً

248. Do not let your soul be devoid of a thought that increases your wisdom and a lesson that safeguards you [from sin].

٢٤٩ــ لاتَطْلُبَنَّ طاعَةَ غَيْرِكَ وَ طاعَةُ نَفْسِكَ عَلَيْكَ مُمْتَنِعَةٌ

249. Never seek the obedience of others while your [own] soul refuses to obey you.

٢٥٠ــ لاتَجْهَلْ نَفْسَكَ فَإنَّ الجاهِلَ مَعْرِفَةَ نَفْسِهِ جاهِلٌ بِكُلِّ شَيْء

250. Do not be ignorant of yourself for indeed the one who is ignorant about himself is ignorant about everything.

٢٥١ــ لاتَتْرُكِ الاِجْتِهادَ في إصْلاحِ نَفْسِكَ فَإنَّهُ لايُعْيِنُكَ إلاّ الجِدُّ

251. Do not abandon struggle in reforming yourself, for indeed nothing but diligence will assist you [to achieve this].

٢٥٢ــ لاتَنْصَبَنَّ نَفْسَكَ لِحَرْبِ اللّهِ فَلايَدَ لَكَ بِنَقْمَتِهِ وَ لاغِنى بِكَ عَنْ رَحْمَتِهِ

252. 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.

٢٥٣ــ لاتُرَخِّصْ لِنَفْسِكَ في مُطاوَعَةِ الهَوى وَ إيثارِ لَذّاتِ الدُّنيا فَيَفْسُدَ دينُكَ وَ لايَصْلُحَ وَ تَخْسُرَ نَفْسُكَ وَ لا تَرْبَحَ

253. 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.

٢٥٤ــ لاتُمَلِّكْ نَفْسَكَ بِغُرُورِ الطَّمَعِ وَ لاتُجِبْ

254. Do not surrender yourself to the

دَواعِيَ الشَّرَهِ فَإنَّهُما يَكْسِبانِكَ الشَّقاءَ وَ الذُّلَّ

deception of covetousness and do not respond to the call of greed, for indeed these two [traits] reap wretchedness and disgrace.

٢٥٥ــ لايَسْلَمُ عَلَى اللّهِ مَنْ لايَمْلِكُ نَفْسَهُ

255. One who cannot control his [carnal] soul is not safe from [the wrath and punishment of] Allah.

٢٥٦ــ لاعَدُوَّ أعْدى عَلَى المَرْءِ مِنْ نَفْسِهِ

256. A person has no enemy worse than his [own carnal] soul.

٢٥٧ــ لاتَخْلُو النَّفْسُ مِنَ الأمَلِ حَتّى تَدْخُلَ فِي الأجَلِ

257. The soul does not become devoid of hope until it comes upon death.

٢٥٨ــ لاقَوِيَ أقْوى مِمَّنْ قَوِيَ عَلى نَفْسِهِ فَمَلَكَها

258. There is none stronger than he who overpowers his soul thereby gaining mastery over it.

٢٥٩ــ لاعاجِزَ أعْجَزُ مِمَّنْ أهْمَلَ نَفْسَهُ فَأهْلَكَها

259. There is no one more powerless than he who neglects his soul thereby destroying it.

٢٦٠ــ يَنْبَغي لِمَنْ عَرَفَ نَفْسَهُ أنْ يَلْزَمَ القَناعَةَ وَ العِفَّةَ

260. It behoves the one who knows himself to espouse contentment and chastity.

٢٦١ــ يَنْبَغي لِمَنْ عَلِمَ شَرَفَ نَفْسِهِ أنْ يُنَزِّهَها عَنْ دَنائَةِ الدُّنيا

261. It behoves the one who knows the honour [and value] of his soul to purify it from the lowliness of this world.

٢٦٢ــ يَنْبَغي لِمَنْ عَرَفَ نَفْسَهُ أنْ يُفارِقَهُ الحُزْنُ وَ الحَذَرُ

262. It behoves the one who knows himself not to separate [himself] from sadness and caution.

٢٦٣ــ يَنْبَغي أنْ يَكُونَ الرَّجُلُ مُهَيْمِناً عَلى نَفْسِهِ مُراقِباً قَلْبَهُ حافِظاً لِسانَهُ

263. It behoves a man to guard his soul, watch over his heart and protect his tongue.

٢٦٤ــ يَنْبَغي لِمَنْ أرادَ صَلاحَ نَفْسِهِ وَ إحْرازَ

264. It behoves the one who wants to

دينِهِ أنْ يَجْتَنِبَ مُخالَطَةَ أبْناءِالدُّنْيا

reform himself and protect his religion to avoid mingling with people who seek [the wealth and pleasures of] this world.

٢٦٥ــ يَنْبَغي لِمَنْ عَرَفَ نَفْسَهُ أنْ لايُفارِقَهُ الحَذَرُ وَالنَّدَمُ خَوْفاً أنْ تَزِلَّ بِهِ القَدَمُ

265. It behoves the one who knows himself not to be separated from caution and regret out of fear of falling into error.

٢٦٦ــ ما أحَقَّ الإنْسانَ أنْ تَكُونَ لَهُ ساعَةٌ لايَشْغَلُهُ عَنْها شاغِلٌ يُحاسِبُ فيها نَفْسَهُ فَيَنْظُرَ فيمَا اكْتَسَبَ لَها وَ عَلَيْها في لَيْلِها وَ نَهارِها

266. 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.

٢٦٧ــ مَا المَغْبُوطُ إلاّ مَنْ كانَتْ هِمَّتُهُ نَفْسَهُ لايُغِبُّها عَنْ مُحاسَبَتِها وَمُطالَبَتِها وَ مُجاهَدَتِها

267. 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.

٢٦٨ــ إزْراءُ الرَّجُلِ عَلى نَفْسِهِ بُرهانُ رَزانَةِ عَقْلِهِ وَ عُنْوانُ وُفُورُ فَضْلِهِ

268. 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.

٢٦٩ــ أعْظَمُ مِلْك مِلْكُ النَّفْسِ

269. The greatest mastery is mastery over the soul.

٢٧٠ــ اِمْلِكْ حَمِيَّةَ نَفْسِكَ وَ سَوْرَةَ غَضَبِكَ وَسَطْوَةَ يَدِكَ وَ غَرْبَ لِسانِكَ وَ احْتَرِسْ في ذلِكَ كُلِّهِ بِتَأخِيرِ البادِرَةِ وَ كَفِّ السَّطْوَةِ حَتّى يَسْكُنَ غَضَبُكَ وَ يَثُوبَ إلَيْكَ عَقْلُكَ

270. 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.

٢٧١ــ اِمْلِكْ عَلَيْكَ هَواكَ وَ شَجى نَفْسِكَ فَإنَّ

271. Take control over your vain desires and the distress of your soul, for indeed the

شَجَى النَّفْسِ اَلإنْصافُ مِنْها فيما أحَبَّتْ وَ كَرِهَتْ

distress of the soul lies in acting equitably in [both] the things which it loves and [in those which it] hates.

٢٧٢ــ ضابِطُ نَفْسِهِ عَنْ دَواعِي اللَّذّاتِ مالِكٌ وَمُهْمِلُها هالِكٌ

272. 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.

٢٧٣ــ ضَبْطُ النَّفْسِ عِنْدَ حادِثِ الغَضَبِ يُؤْمِنُ مَواقِعَ العَطَبِ

273. Self-restraint during times of anger saves one from situations that lead to harm.

٢٧٤ــ ضَبْطُ النَّفْسِ عِنْدَ الرَّغَبِ وَ الرَّهَبِ مِنْ أفْضَلِ الأدَبِ

274. Self-restraint during desire and fear is from the most excellent etiquette.

٢٧٥ــ كُلُّ مُعْتَمَد عَلى نَفْسِهِ مُلْقىً

275. Every person who relies on himself [instead of Allah] is thrown [into destruction].

٢٧٦ــ مَنِ اغْتَرَّ بِنَفْسِهِ أسْلَمَتْهُ إلَى المَعاطِبِ

276. Whoever is deceived by his soul is delivered by it to places of destruction.

الإنْفاق والإمساك

GIVING AND WITHHOLDING CHARITY

١ــ إيّاكَ وَ الإمْساكَ فَإنَّ ما أمْسَكْتَهُ فَوْقَ قُوتِ يَوْمِكَ كُنْتَ فيهِ خازِناً لِغَيْرِكَ

1. 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.

٢ــ إنْ تَبْذُلُوا أمْوالَكُمْ في جَنْبِ اللّهِ فَإنَّ اللّهَ مُسْرِعُ الخَلَفَ

2. If you spend your wealth for the sake of Allah, then [know that] indeed Allah is quick in recompense.

٣ــ إذا رُزِقْتَ فَأنْفِقْ

3. When you are blessed with sustenance then give charity.

٤ــ إذا رُزِقْتَ فَأَوْسِعْ

4. When you are blessed with sustenance then give generously.

٥ــ ثِيابُكَ عَلى غَيْرِكَ أبْقى لَكَ مِنْها عَلَيْكَ

5. Your garments are more lasting for you when worn by others rather than yourself.

٦ــ دِرْهَمٌ يَنْفَعُ خَيْرٌ مِنْ دينار يَصْرَعُ

6. A dirham that benefits [others] is better than a dinar that throws one into ruin.

٧ــ دِرْهَمُ الفَقيرِ أزْكى عِنْدَ اللّهِ مِنْ دينارِ الغَنِيِّ

7. The dirham of a poor man is purer in the sight of Allah than the dinar of the rich.

٨ــ رُبَّ يَسير أنْمى مِنْ كَثير

8. Many a thing that is little grows and develops much more than that which is plenty.

٩ــ قَلِيلٌ لَكَ خَيْرٌ مِنْ كَثير لِغَيْرِكَ

9. Little that belongs to you is better than plenty that belongs to others.

١٠ــ لَيْسَ لأَحَد مِنْ دُنْياهُ إلاّ ما أنْفَقَهُ عَلى أُخْراهُ

10. Nobody gains anything from his worldly life except that which he spends on others.

١١ــ مَنْ يُعْطِ بِاليَدِ القَصيرَةِ يُعْطَ بِاليَدِ الطَّويلَةِ

11. One who gives with a short arm is given with a long arm.

١٢ــ إنَّكُمْ إلى إنْفاقِ مَا اكْتَسَبْتُمْ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ ما تَجْمَعُونَ

12. Verily you are more in need of giving charity from what you have earned than acquiring what you accumulate.

النِّفاق

HYPOCRISY

١ــ إيّاكَ وَ النِّفاقَ فَإنَّ ذَا الوَجْهَيْنِ لايَكُونُ وَجيهاً عِنْدَ اللّهِ

1. Beware of hypocrisy, for indeed the two-faced person is not eminent in the sight of Allah.

٢ــ اَلنِّفاقُ أخُوالشِّرْكِ

2. Hypocrisy is the brother of polytheism.

3. Hypocrisy is a disgraceful character.

٣ــ اَلنِّفاقُ شَيْنُ الأخْلاقِ

4. Hypocrisy is the twin of disbelief.

٤ــ اَلنِّفاقُ تَوْأَمُ الكُفْرِ

5. Hypocrisy corrupts [one's] faith.

٥ــ اَلنِّفاقُ يُفْسِدُ الإيمانَ

6. Hypocrisy is from the andirons of ignominy.

٦ــ اَلنِّفاقُ مِنْ أثافِي الذُّلِّ

7. Hypocrisy is founded on falsehood.

٧ــ اَلنِّفاقُ مَبْنِيٌّ عَلَى المَيْنِ

8. How reprehensible it is for a human being to have a sick interior and a beautiful exterior.

٨ــ ما أقْبَحَ بِالإنْسانِ باطِناً عَليلاً وَ ظاهِراً جَميلاً

THE HYPOCRITE

المنافق

1. A hypocrite's tongue pleases but his heart causes harm.

١ــ اَلْمُنافِقُ لِسانُهُ يَسُرُّ وَ قَلْبُهُ يَضُرُّ

2. A hypocrite's words are beautiful but his actions are a painful malady.

٢ــ اَلْمُنافِقُ قَوْلُهُ جَمِيلٌ وَ فِعْلُهُ الدّاءُ الدّخِيلُ

3. The hypocrite is a shameless, foolish, wretched sycophant.

٣ــ اَلْمُنافِقُ وَقِحٌ غَبِيٌّ مُتَمَلِّقٌ شَقِيٌّ

4. The hypocrite flatters himself but maligns others.

٤ــ اَلْمُنافِقُ لِنَفْسِهِ مُداهِنٌ وَعَلَى النّاسِ طاعِنٌ

5. 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.

٥ــ أظْهَرُ النّاسِ نِفاقاً مَنْ أمَرَ بِالطّاعَةِ وَ لَمْ يَعْمَلْ بِها وَ نَهى عَنِ المَعْصِيَةِ وَ لَمْ يَنْتَهِ عَنْها

6. Be cautious of the hypocrites for indeed they are misguided and misguide others, they have erred and make others err, their

٦ــ اِحْذَرُوا أهْلَ النِّفاقِ فَإنَّهُمْ الضّالُّونَ المُضِلُّونَ الزّالُّونَ المُزِلُّونَ قُلُوبُهُمْ دَوِيَّةٌ وَصِحافُهُمْ نَقِيَّةٌ

hearts are diseased while their outward appearance looks pure.

٧ــ اَلْمُنافِقُ مُريبٌ

7. The hypocrite is sceptical [and puts others in doubt].

٨ــ اَلْمُنافِقُ مَكُورٌ مُضِرٌّ مُرْتابٌ

8. The hypocrite is sly, harmful and suspicious.

٩ــ إنّي أخافُ عَلَيْكُمْ كُلَّ عَليمِ اللِّسانِ مُنافِقِ الجِنانِ يَقُولُ ماتَعْلَمُونَ وَيَفْعَلُ ما تُنْكِرونَ

9. 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].

١٠ــ وَ قالَ ــ عَلَيْهِ السّلامُ ــ في وَصْفِ المنافِقينَ: حَسَدُ الرَّخاءِ وَ مُؤَكِّدُوا البَلاءِ وَ مُقْنِطُوا الرَّجاءِ لَهُمْ بِكُلِّ طَريق صَريعٌ وَ إلى كُلِّ قَلْبِ شَفيعٌ وَلِكُلِّ شَجْو دُمُوعٌ

10. 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.

١١ــ عادَةُ المُنافِقينَ تَهْزيعُ الأخْلاقِ

11. It is the habit of hypocrites to change their character [depending on their circumstances].

١٢ــ وَ قالَ ــ عَلَيْهِ السّلامُ ــ في ذِكْرِ المُنافِقينَ: قَدْ أعَدُّوا لِكُلِّ حَقّ باطِلاً وَ لِكُلِّ قائِم مائِلاً وَ لِكُلِّ حَيّ قاتِلاً وَ لِكُلِّ باب مِفْتاحاً وَ لِكُلِّ لَيْل صَباحاً

12. 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.

١٣ــ كُلُّ مُنافِق مُريبٌ

13. Every hypocrite is a sceptic [who puts doubts in the minds of the people].

١٤ــ مَنْ كَثُرَ نِفاقُهُ لَمْ يُعْرَفْ وِفاقُهُ

14. One whose hypocrisy abounds, his sincerity will not be recognized.

١٥ــ ما أقْبَحَ بِالإنْسانِ ظاهِراً مُوافِقاً وَ باطِناً مُنافِقاً

15. How repulsive is it for a human being to agree externally while being hypocritical internally.

١٦ــ ما أقْبَحَ بِالإنْسانِ أنْ يَكُونَ ذا وَجْهَيْنِ

16. How repulsive it is for a human being to be two-faced.

١٧ــ مَثَلُ المُنافِقِ كَالحَنْظَلَةِ الخَضِرَةِ أوْراقُها اَلمُرِّ مَذاقُها

17. The example of the hypocrite is that of a colocynth, its leaves are green but its taste is bitter.

١٨ــ نِفاقُ المَرْءِ مِنْ ذُلّ يَجِدُهُ فِي نَفْسِهِ

18. The hypocrisy of a person stems from the inferiority [and humiliation] he finds within himself.

١٩ــ فِي ذِكْرِ المُنافِقِينَ: هُمْ لُمَّةُ الشَّيْطانِ وَ حُمَّةُ النِّيرانِ أُولئِكَ حِزْبُ الشَّيْطانِ اَلا إنَّ حِزْبَ الشَّيْطانِ هُمُ الخاسِرُونَ

19. 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.

٢٠ــ يَمْشُونَ الخِفاءَ وَ يَدُبُّونَ الضَّرّاءَ قَوْلُهُمُ الدَّواءُ وَ فِعْلُهُمُ الدّاءُ العَياءُ يَتَقارَضُونَ الثَّناءَ وَ يَتَقارَبُونَ (يتراقبون) الجَزاءَ يَتَوَصَّلُونَ إلَى الطَّمَعِ بِاليَأْسِ وَيَقُولُونَ فَيُشَبِّهُونَ يُنافِقُونَ فِي المَقالِ وَ يَقُولُونَ فَيُوهِمُونَ (فَيُمَوِّهُون)

20. 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 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).

٢١ــ أشَدُّ النّاسِ نِفاقاً مَنْ أمَرَ بِالطّاعَةِ وَ لَمْ يَعْمَلْ بِها وَ نَهى عَنِ المَعْصِيَةِ وَ لَمْ يَنْتَهِ عَنْها

21. 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.

DEFICIENCY

المنقصة

1. It suffices as a deficiency for a man to consider himself as great.

١ــ كَفى بِالْمَرْءِ مَنْقَصَةً أنْ يُعَظِّمَ نَفْسَهُ

THE DEFICIENT

المنقوص

1. The deficient one is he whose faults are hidden from him.

١ــ اَلْمَنْقُوصُ مَسْتُورٌ عَنْهُ عَيْبُهُ

REVENGE

الإنتقام

1. Rushing to take revenge is from the traits of the wicked.

١ــ أَلْمُبادَرَةُ إِلَى الإِنْتِقامِ مِنْ شِيَمِ اللِّئامِ

2. The most revolting act of a powerful person is revenge.

٢ــ أقْبَحُ أفْعالِ الْمُقْتَدِرِ اَلإِنْتِقامُ

3. Evil retribution [and revenge] is from the vileness of victory.

٣ــ سُوءُ العُقُوبَةِ مِنْ لُؤْمِ الظَّفَرِ

4. One who punishes the guilty [instead of forgiving him], his merit [and kindness] gets corrupted.

٤ــ مَنْ عاقَبَ الْمُذْنِبَ فَسَدَ فَضْلُهُ

5. Whoever takes revenge on the wrongdoer nullifies his merit in this world and loses the reward of the Hereafter.

٥ــ مَنِ انْتَقَمَ مِنَ الجاني أبْطَلَ فَضْلَهُ فِي الدُّنْيا وَ فاتَهُ ثَوابُ الآخِرَةِ

6. Being hasty in taking revenge is from the traits of the wicked.

٦ــ مُعاجَلَةُ الإِنْتِقامِ مِنْ شِيَمِ اللِّئامِ

DIVINE WRATH

النّقم

١ــ كَيْفَ لايُوقِظُكَ بَياتُ نِقَمِ اللّهِ وَ قَدْ تَوَرَّطْتَ بِمَعاصِيهِ مَدارِجَ سَطَواتِهِ؟!

1. 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?!

٢ــ ما أقْرَبَ النَّقِمَةَ مِنْ أهْلِ البَغْيِ (الظُّلْمِ) وَ العُدْوانِ

2. How close is the punishment of Allah to the oppressors (or the unjust) and wrongdoers!

الناكثون والقاسطون والمارقون

THE DEFAULTERS, THE INIQUITOUS AND THE TRANSGRESSORS

١ــ اَلا وَ قَدْ أمَرَنِيَ اللّهُ بِقِتالِ أهْلِ النَّكْثِ وَ البَغْيِ وَ الفَسادِ فِي الأرْضِ فَأمَّا النّاكِثُونَ فَقَدْ قاتَلْتُ وَ أمَّا القاسِطُونَ فَقَدْ جاهَدْتُ وَ أمَّا المارِقَةُ فَقَدْ دَوَّخْتُ وَ أمّا شَيْطانُ الرَّدْهَةِ فَإنّي كُفيتُهُ بِصَعْقَة سَمِعْتُ لَها وَجيبَ قَلْبِهِ وَرَجَّةَ صَدْرِهِ

1. 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 iniquitous, 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.

المناكح

MARRIAGES

١ــ مَنْ أكْثَرَ المَناكِحَ غَشِيَتْهُ الفَضائِحُ

1. One who marries many women is engulfed by embarrassments.

النميمة

TALEBEARING

١ــ إيّاكَ وَ النَّمِيمَةَ فَإنَّها تَزْرَعُ الضَّغِينَةَ وَ تُبَعِّدُ عَنِ اللّهِ وَالنّاسِ

1. Beware of talebearing, for indeed it plants [the seed of] rancour and distances one from Allah and the people.

٢ــ أسْوَءُ الصِّدْقِ النَّمِيمَةُ

2. The worst [type of] truthful speech is gossip.

٣ــ اَلنَّمِيمَةُ شيمَةُ المارِقِ

3. Talebearing is the characteristic of a traitor.

٤ــ اَلنَّمِيمَةُ ذَنْبٌ لايُنْسى

4. Talebearing is an offense [and a sin] that cannot be forgotten.

٥ــ بِئْسَ الشّيمَةُ النَّميمَةُ

5. The worst trait is talebearing.

٦ــ مَنْ سَعى بِالنَّميمَةِ حارَبَهُ القَريبُ وَ مَقَتَهُ البَعيدُ

6. One who seeks to slander [others] by talebearing is fought by the near one and hated by the one who is far [from him].

٧ــ مَنْ نَقَلَ إلَيْكَ نَقَلَ عَنْكَ

7. One who narrates to you [about others] narrates [to others] about you.

٨ــ لاتَعْجلَنَّ إلى تَصْديقِ واش وَ إنْ تَشَبَّهَ بِالنّاصِحينَ فَإنَّ السّاعِيَ ظالِمٌ لِمَنْ سَعى بِهِ غاشٌّ لِمَنْ سَعى إلَيْهِ

8. 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.

٩ــ لاتَكُونُوا مَساييحَ وَ لامَذاييعَ

9. Be neither scandalmongers nor revealers of others' secrets.

١٠ــ لاتَجْتَمِعُ أمانَةٌ وَ نَميمَةٌ

10. Trustworthiness and talebearing do not go together.

١١ــ أكْذِبِ السِّعايَةَ وَ النَّميمَةَ باطِلَةً كانَتْ أوْ صَحيحَةً

11. Belie slander and talebearing, whether it is false or true.

١٢ــ اَلسّاعي كاذِبٌ لِمَنْ سَعى إلَيْهِ ظالِمٌ لِمَنْ

12. The slanderer is a liar to the one whom he spreads his slander and an oppressor to

the one whom he slanders about.

سَعى عَلَيْهِ

PEOPLE

النّاس

1. People are like writings on a scroll [of parchment], whenever part of it is rolled up, another part of it is unrolled.

١ــ اَلنّاسُ كَصُوَرٍ فِي الصَّحِيفَةِ (صَحيفَة) كُلَّما طُوِيَ بَعْضُها نُشِرَ بَعْضُها

2. People are children of this world, and a child is naturally inclined to love its mother.

٢ــ اَلنّاسُ أبْناءُ الدُّنيا وَ الوَلَدُ مَطْبُوعٌ عَلى حُبِّ أُمِّهِ

3. 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.

٣ــ اَلنّاسُ طالِبانِ: طالِبٌ وَ مَطْلُوبٌ فَمَنْ طَلَبَ الدُّنيا طَلَبَهُ الْمَوْتُ حَتّى يُخْرِجَهُ عَنْها وَ مَنْ طَلَبَ الآخِرَةَ طَلَبَتْهُ الدُّنيا حَتّى يَسْتَوْفِيَ رِزْقَهُ مِنْها

4. 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 recourse to any strong support.

٤ــ اَلنّاسُ ثَلاثَةٌ: فَعالِمٌ رَبّانِيٌّ وَ مُتَعَلِّمٌ عَلى سَبِيلِ نَجاة وَ هِمَجٌ رِعاعٌ أتْباعُ كُلِّ ناعِق لَمْ يَسْتَضِيئُوا بِنُورِ العِلْمِ وَ لَمْ يَلْجَئُوا إلى رُكْن وَثيق

5. People are like trees, their drink is one but their fruits are different.

٥ــ اَلنّاسُ كَالشَّجَرِ شَرابُهُ واحِدٌ وَ ثَمَرُهُ مُخْتَلِفٌ

6. 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

٦ــ اَلنّاسُ مَنْقُوصُونَ مَدْخُولُونَ إلاّ مَنْ عَصَمَ اللّهُ سُبْحانَهُ سائِلُهُمْ مُتَعَنِّتٌ وَ مُجيبُهُمْ مُتَكَلِّفٌ يَكادُ أفْضَلُهُمْ رَأْياً أنْ يَرُدَّهُ عَنْ فَضْلِ رَأيِهِ الرِّضى وَالسَّخَطُ وَ يَكادُ أصْلَبُهُمْ عُوداً تَنْكَأُهُ اللَّحظَةُ وَ

تَسْتَحِيلُهُ الكَلِمَةُ الْواحِدَةُ

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.

٧ــ اَلنّاسُ فِي الدُّنيا عاملانِ: عاملٌ فِي الدُّنيا لِلدُّنيا قَدْ شَغَلَتْهُ دُنْياهُ عَنْ آخِرَتِهِ يَخْشى عَلى مَنْ يُخَلِّفُ الْفَقْرَ وَ يَأمَنُهُ عَلى نَفْسِهِ فَيُفْني عُمْرَهُ في مَنْفَعةِ غَيْرِهِ وَ عامِلٌ فِي الدُّنيا لِما بَعْدَها فَجائَهُ الَّذي لَهُ بِغَيْرِ عَمَل فَأحْرَزَ الْحَظَّيْنِ مَعاً وَ مَلَكَ الدّارَيْنِ جَميعاً

7. 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.

٨ــ اَلنّاسُ مِنْ خَوْفِ الذُّلِّ مُتَعَجِّلُوا الذُّلِّ

8. Out of fear of humiliation, people are hastening [towards] humiliation.

٩ــ أفْضَلُ النّاسِ أنْفَعُهُمْ لِلنّاسِ

9. The best of people are those who benefit others the most.

١٠ــ أسْعَدُ النّاسِ اَلعاقِلُ المُؤمِنُ

10. The most felicitous person is the intelligent believer.

١١ــ أفْضَلُ النّاسِ اَلسَّخِيُّ المُوقِنُ

11. The most excellent person is the generous one who possesses certitude.

١٢ــ أحْسَنُ النّاسِ ذِماماً أحْسَنُهُمْ إسْلاماً

12. The best people in fulfilling the rights of others are the best in their [following of] Islam.

١٣ــ أجَلُّ النّاسِ مَنْ وَضَعَ نَفْسَهُ

13. The loftiest of people is the one who humbles himself.

١٤ــ أقْوَى النّاسِ مَنْ قَوِيَ عَلى نَفْسِهِ

14. The strongest person is one who gains an upper hand over his [carnal] soul.

١٥ــ أقْوَى النّاسِ مَنْ غَلَبَ هَواهُ

15. The strongest person is one who overpowers his vain desires.

١٦ــ أكْيَسُ النّاسِ مَنْ رَفَضَ دُنْياهُ

16. The most sagacious person is one who rejects [the pleasures of] his worldly life.

١٧ــ أرْبَحُ النّاسِ مَنِ اشْتَرى بِالدُّنيا اَلآخِرَةَ

17. The person who makes the most profit is one who buys the Hereafter with this world.

١٨ــ أخْسَرُ النّاسِ مَنْ رَضِيَ الدُّنيا عِوَضاً عَنِ الآخِرَةِ

18. The person who suffers the greatest loss is one who settles for this world in exchange for the Hereafter.

١٩ــ أفْضَلُ النّاسِ مَنْ شَغَلَتْهُ مَعايِبُهُ عَنْ عُيُوبِ النّاسِ

19. The best person is one whose own faults distract him from the faults of others.

٢٠ــ أعْظَمُ النّاسِ سَعادَةً أكْثَرُهُمْ زَهادَةً

20. The people who are most felicitous are those who are least interested this world.

٢١ــ أفْضَلُ النّاسِ مَنْ تَنَزَّهَتْ نَفْسُهُ وَ زَهَدَ عَنْ غُنْيَة

21. The best person is one whose soul is pure and who is indifferent towards this world despite being wealthy.

٢٢ ــ أغْبَطُ النّاسِ الْمُسارِ عُ إلَى الْخَيْراتِ

22. The most enviable person is the one who rushes to perform good deeds.

٢٣ــ أحَقُّ النّاسِ بِالرَّحْمَةِ عالِمٌ يَجْرِي عَلَيْهِ حُكْمُ جاهِلٍ وَ كَرِيمٌ يَسْتَوْلِي عَلَيْهِ لَئِيمٌ وَ بَرٌّ تَسَلَّطَ عَلَيْهِ فاجِرٌ

23. 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.

٢٤ــ أفْضَلُ النّاسِ فِي الدُّنيا اَلأسْخِياءُ وَ فِي الآخِرَةِ اَلأتْقِياءُ

24. The best people in this world are the generous ones, and in the Hereafter, the God-wary.

٢٥ــ أسْوَءُ النّاسِ حالاً مَنِ انْقَطَعَتْ مادَّتُهُ وَ بَقِيَتْ عادَتُهُ

25. The person in the worst condition is one whose material wealth is cut off but his habit [of spending] remains.

٢٦ ــ أتْعَبُ النّاسِ قَلْباً مَنْ عَلَتْ هِمَّتُهُ وَ كَثُرَتْ مُرُوئَتُهُ وَقَلَّتْ مَقْدُرَتُهُ

26. 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.

٢٧ــ أضْيَقُ النّاسِ حالاً مَن كَثُرَتْ شَهْوَتُهُ وَ كَبُرَتْ هِمَّتُهُ وَ زادَتْ مَؤُنَتُهُ وَقَلَّتْ مَعُونَتُهُ

27. 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.

٢٨ــ أفْضَلُ النّاسِ مَنْ عَصى هَواهُ وَ أفْضَلُ مِنْهُ مَنْ رَفَضَ دُنْياهُ

28. The best person is one who resists his vain desires and better than him is he who rejects [the pleasures of] his worldly life.

٢٩ــ أشْقَى النّاسِ مَنْ غَلَبَهُ هَواهُ فَمَلَكَتْهُ دُنْياهُ وَ أفْسَدَ أُخْراهُ

29. 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.

٣٠ــ إنَّما النّاسُ عالِمٌ وَ مُتَعَلِّمٌ وَماسِواهُما فَهَمَجٌ

30. Verily people are only either scholars or seekers of knowledge, all others are rabble.

٣١ــ إنَّما سَراةُ النّاسِ أُولُوا الأحْلامِ الرَّغِيبَةِ وَ الهِمَمِ الشَّريفَةِ وَ ذَوُو النُّبْلِ

31. Indeed the elite among the people are only those who have admirable intellects, honourable ambitions and are possessors of nobility.

٣٢ــ لِيَكُنْ أحْظَي النّاسِ مِنْكَ أحْوَطُهُمْ عَلَى الضُّعَفاءِ وَ أعْمَلُهُمْ بِالْحَقِّ

32. 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.

٣٣ــ خَيْرُ النّاسِ مَنْ إنْ أُغْضِبَ حَلُمَ وَ إنْ ظُلِمَ

33. The best person is he who shows

غَفَرَ وَ إنْ أُسِيءَ إلَيْهِ أحْسَنَ

forbearance if he is angered, forgives if he is oppressed, and does good [in return] if is wronged.

٣٤ــ خَيْرُ النّاسِ مَنْ نَفَعَ النَّاسَ

34. The best person is one who benefits the people.

٣٥ــ خَيْرُ النّاسِ مَن تَحَمَّلَ مَؤُنَةَ النّاسِ

35. The best person is he who bears the responsibility of providing for the people.

٣٦ــ خَيْرُالنّاسِ أوْرَعُهُمْ وَ شَرُّهُمْ أفْجَرُهُمْ

36. The best of people are the most pious amongst them and the worst of them are most immoral amongst them.

٣٧ــ خَيْرُ النّاسِ مَنْ إذا أُعْطِيَ شَكَرَ وَإذَا ابْتُلِيَ صَبَرَ وَ إذا ظُلِمَ غَفَرَ

37. 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.

٣٨ــ خَيْرُ النّاسِ مَنْ أخْرَجَ الحِرْصَ مِنْ قَلْبِهِ وَ عَصى هَواهُ في طاعَةِ رِبِّهِ

38. The best person is one who removes greed from his heart and resists his vain desires in obedience to his Lord.

٣٩ــ خَيْرُالنّاسِ مَنْ طَهَّرَ مِنَ الشَّهَواتِ نَفْسَهُ وَ قَمَعَ غَضَبَهُ وَ أرْضى رَبَّهُ

39. The best person is one who purifies his soul from lustful desires, quells his anger and pleases his Lord.

٤٠ــ خَيْرُ النّاسِ مَنْ كانَ في يُسْرِهِ سَخِيّاً شَكُوراً

40. The best person is one who is generous and thankful in times of prosperity.

٤١ــ خَيْرُ النّاسِ مَنْ كانَ في عُسْرِهِ مُؤْثِراً صَبُوراً

41. The best person is one who is altruistic and patient in times of hardship.

٤٢ــ خَيْرُ النّاسِ مَنْ زَهَدَتْ نَفْسُهُ وَقَلَّتْ رَغْبَتُهُ وماتَتْ شَهْوَتُهُ وَخَلَصَ إيمانُهُ وَ صَدَقَ إيقانُهُ

42. 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.

٤٣ــ خَوْضُ النّاسِ فِي الشَّيْءِ مُقَدَّمَةُ الْكائِنِ

43. The entry of people into [discussion about] a thing is the prelude to its [coming into] existence.

٤٤ــ شرُّ النّاسِ مَنْ يَغُشَّ النّاسَ

44. The worst person is one who deceives others.

٤٥ــ شَرُّ النّاسِ مَنْ يَظْلِمُ النّاسَ

45. The worst person is one who oppresses others.

٤٦ــ شَرُّ النّاسِ مَنْلا يَقْبَلُ العُذْرَ وَلا يُقْيلُ الذَّنْبَ

46. The worst person is one who neither accepts excuses nor pardons offences.

٤٧ــ شَرُّ النّاسِ مَنْ يَرى أَنَّهُ خَيْرُهُمْ

47. The worst person is one who considers himself to be the best of them.

٤٨ــ شَرُّ النّاسِ مَنْ لا يُبالي أنْ يَراهُ النّاسُ مُسيئاً

48. The worst person is one who does not care if people see him doing evil.

٤٩ــ شَرُّ النّاسِ مَنْ لا يَشْكُرُ النِّعْمَةَ وَلا يَرْعَى الحُرْمَةَ

49. The worst person is one who does not give thanks for blessings and does not respect the inviolable boundaries [of others].

٥٠ــ شَرُّ النّاسِ مَنْ سَعى بِالإخْوانِ وَ نَسِيَ الإحْسانَ

50. The worst person is one who slanders his brothers and forgets the favours [done to him by others].

٥١ــ شَرُّ النّاسِ مَنْ لا يُرْجى خَيْرُهُ وَلا يُؤْمَنُ شَرُّهُ

51. The worst person is one from whom good is not expected and from whose evil people do not feel secure.

٥٢ــ شَرُّ النّاسِ مَنْ لا يَعْتَقِدُ الأمانَةَ وَلا يَجْتَنِبُ الخِيانَةَ

52. The worst person is one who neither keeps the trust [that has been placed in his care] nor does he avoid treachery.

٥٣ــ شَرُّ النّاسِ مَنْ لا يَعْفُو عَنِ الزَّلَّةِ وَ لا يَسْتُرُ العَوْرَةَ

53. The worst person is one who neither forgives mistakes nor covers up the faults [of others].

٥٤ــ شَرُّ النّاسِ مَنْ يُعِينُ عَلَى المَظْلُومِ

54. The worst person is one who assists [the oppressor] against the oppressed.

٥٥ــ شَرُّ النّاسِ مَنِ ادَّرَعَ اللُّؤْمَ وَ نَصَرَ الظَّلُومَ

55. The worst person is he who puts on the armour of vileness and helps the unjust.

٥٦ــ شَرُّ النّاسِ مَنْ كانَ مُتَتَبِّعاً لِعُيُوبِ النّاسِ عَمِيّاً لِمَعائِبِهِ(عَنْ مَعائِبِهِ)

56. The worst person is one who looks for the faults of others while turning a blind eye to his own faults.

٥٧ــ شَرُّ النّاسِ مَنْ يَخْشَى النّاسَ في رَبِّهِ وَ لا يَخْشى رَبَّهُ فِي النّاسِ

57. 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.

٥٨ــ شَرُّ النّاسِ مَنْ يَبْتَغِي الْغَوائِلَ لِلنّاسِ

58. The worst person is one who hopes for calamities to befall on others.

٥٩ــ شَرُّ النّاسِ مَنْ لايَثِقُ بِأحَد لِسُوءِ ظَنِّهِ وَ لا يَثِقُ بِهِ أحَدٌ لِسُوءِ فِعْلِهِ

59. 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.

٦٠ــ شَرُّ النّاسِ مَنْ يَتَّقيهِ النّاسُ مَخافَةَ شَرِّهِ

60. The worst person is one whom people are cautious about out of fear of his evil.

٦١ــ شَرُّ النّاسِ مَنْ كافى عَلَى الجَمِيلِ بالقَبيحِ وَ خَيْرُ النّاسِ مَنْ كافى عَلَى القَبيحِ بِالجَمِيلِ

61. The worst person is one who repays good with evil while the best of people is one who repays evil with good.

٦٢ــ شَرُّ النّاسِ اَلطَّويلُ الأمَلِ اَلسَّيِّئُ العَمَلِ

62. The worst person is he who has lengthy aspirations and does evil deeds.

٦٣ــ مَنْ عَرَفَ النّاسَ تَفَرَّدَ

63. One who knows [the true nature of] the people, isolates himself.

٦٤ــ مَنْ طَلَبَ لِلنّاسِ الغَوائِلَ لَمْ يَأْمَنِ البَلاءَ

64. One who wishes ill for the people will not remain safe from affliction.

٦٥ــ مَنْ عَرَفَ النّاسَ لَمْ يَعْتَمِدْ عَلَيْهِمْ

65. Whoever knows the [true nature of the] people does not rely on them.

٦٦ــ مَنْ جَهِلَ النّاسَ اِسْتَنامَ (اِستأْمَنَ) إلَيْهِمْ

66. Whoever is ignorant about people has confidence in them.

٦٧ــ مَنْ عامَلَ النّاسَ بِالْجَمِيلِ كافَؤوهُ بِهِ

67. Whoever deals with the people in a beautiful manner, they respond to him in a similar fashion.

٦٨ــ أفْضَلُ النّاسِ أعْمَلُهُمْ بِالرِّفْقِ وَ أكْيَسُهُمْ أصْبَرُهُمْ عَلَى الْحَقِّ

68. 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.

٦٩ــ أرْجَى النّاسِ صَلاحاً مَنْ إذا وَقَفَ عَلى مَساوِيهِ سارَعَ إلَى التَّحَوُّلِ عَنْها

69. The person who has the most hope of reformation is one who hastens to change himself when he learns of his faults.

٧٠ــ أشْفَقُ النّاسِ عَلَيْكَ أعْوَنُهُمْ لَكَ عَلى صَلاحِ نَفْسِكَ وَ أنْصَحُهُمْ لَكَ في دِينِكَ

70. 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.

٧١ــ إنَّ أفْضَلَ النّاسِ عِنْدَاللّهِ مَنْ أحْيا عَقْلَهُ وَ أماتَ شَهْوَتَهُ وَ أتْعَبَ نَفْسَهُ لِصَلاحِ آخِرَتِهِ

71. 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.

٧٢ــ اَلنّاسُ رجُلانِ طالبٌ لايَجِدُ وَ واجِدٌ لا يَكْتَفِي

72. People are of two types: the seeker who does not find [what he is looking for] and the finder who is not satisfied [with what he has found].

٧٣ــ اَلنّاسُ رَجُلانِ جَوادٌ لايَجِدُ وَ واجِدٌ لا يُسْعِفُ

73. 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].

٧٤ــ إنَّما النّاسُ رَجُلانِ مُتَّبِعُ شِرْعَة وَمُبْتَدِعُ بِدْعَة

74. People are only [one of] of two types: the follower of [divine] law or the

innovator of an innovation.

75. It behoves the one who knows the [true nature of] people to be uninterested in that which they possess.

٧٥ــ يَنْبَغِي لِمَنْ عَرَفَ النّاسَ أنْ يَزْهَدَ فِيما في أيْدِيهِمْ

76. People are fine as long as they are dissimilar from one another.

٧٦ــ اَلنّاسُ بِخَيْر ما تَفاوَتُوا

77. The best-off people in the Hereafter are the poorest of them in this world.

٧٧ــ أغْنَى النّاسِ فِي الآخِرَةِ أفْقَرُهُمْ فِي الدُّنيا

78. The most eminent person is one who is humble despite his high standing and who shows humility despite his might.

٧٨ــ وَجِيهُ النّاسِ مَنْ تَواضَعَ مَعَ رِفْعَة وَ ذَلَّ مَعَ مَنَعَة

SLEEP

النوم

1. Sleep is a relief from pain and its counterpart is death.

١ــ اَلنَّوْمُ راحَةٌ مِنْ أَلَم وَ مُلائِمُهُ المَوْتُ

2. What a bad rival sleep is! It wastes the short life [a person has] and causes one to lose a lot of reward.

٢ــ بِئْسَ الغَرِيمُ النَّوْمُ يُفْني قَصيرَ العُمْرِ وَ يُفَوِّتُ كَثيرَ الأجْرِ

3. One who sleeps a lot at night loses the [opportunity to perform the] deeds that he cannot make up for during the daytime.

٣ــ مَنْ كَثُرَ في لَيْلِهِ نَوْمُهُ فاتَهُ مِنَ العَمَلِ ما لايَسْتَدْرِكُهُ في يَوْمِهِ

4. What a rescinder sleep is for the resolutions of the day!

٤ــ ما أنْقَضَ النَّوْمَ لِعَزائِمِ اليَوْمِ

5. One who is deep in sleep is belied by his dreams.

٥ــ اَلْمُسْتَثْقِلُ النّائِمُ تُكَذِّبُهُ أحْلامُهُ

6. Woe to the sleeper, how great is his loss! His actions fall short and his reward is little.

٦ــ وَيْحَ النّائِمِ ما أخْسَرَهُ قَصُرَ عَمَلُهُ وَ قَلَّ أجْرُهُ

DEPUTYSHIP

النيابة

1. When you are appointed as a deputy, then be resolute [in fulfilling your obligation].

١ــ إذَا اسْتُنبِتَ فَاعْزِمْ

OBTAINMENT

النَّيل

1. Whoever obtains [great wealth or power] becomes overbearing.

١ــ مَنْ نالَ اسْتَطالَ

INTENTION

اَلنِّيَّةُ

1. Righteous intention is one of the two actions.

١ــ اَلنِّيَّةُ الصَّالِحَةُ أحَدُ العَمَلَينِ

2. The best of provisions is having good inner consciences.

٢ــ أفْضَلُ الذَّخائِرِ حُسْنُ الضَّمائِرِ

3. The closest intentions to success are those that are nearest to righteousness.

٣ــ أقْرَبُ النِّيّاتِ بِالنَّجاحِ أعْوَدُها بِالصَّلاحِ

4. The most effective thing in making mercy flow forth [and surround you] is having mercy in your heart for all the people.

٤ــ أبْلَغُ ما تُستَدَرُّ بِهِ الرَّحْمَةُ أنْ تُضْمَرَ لِجَميعِ النّاسِ الرَّحْمَةُ

5. Verily Allah, the Glorified, knows the hidden intention of every concealer, the speech of every speaker and the action of every doer.

٥ــ إنَّ اللّهَ سُبْحانَهُ عِنْدَ إضْمارِ كُلِّ مُضْمِرٍ وَ قَوْلِ كُلِّ قائِلٍ وَ عَمَلِ كُلِّ عامِلٍ

6. Verily making intentions sincere and free from corruption is more difficult for

٦ــ إنَّ تَخْليصَ النِّيَّةِ مِنَ الفَسادِ أشَدُّ مِنَ

العامِلينَ مِنْ طُولِ الاِجْتِهادِ

the doers [of good deeds] than a prolonged, difficult struggle.

٧ــ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ أنْ تَكُونَ نِيَّةُ الإنْسانِ لِلنّاسِ جَمِيلَةً كَما يُحِبُّ أنْ تَكُونَ نِيَّتُهُ في طاعَتِهِ قَوِيَّةً غَيْرَ مَدْخُولَة

7. 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.

٨ــ اَلأعْمالُ ثِمارُ النِّيّاتِ

8. Actions are the fruits of intentions.

٩ــ اَلنِّيَّةُ أساسُ العَمَلِ

9. Intention is the basis of action.

١٠ــ إحْسانُ النِّيَّةِ يُوجِبُ المَثُوبَةَ

10. Having a good intention brings about reward.

١١ــ إذا فَسَدَتِ النِّيَّةُ وَقَعَتِ البَلِيَّةُ

11. When the intention gets corrupted, affliction befalls.

١٢ــ بِحُسْنِ النِّيّاتِ تُنْجَحُ المَطالِبُ

12. Through good intentions, what is sought is attained.

١٣ــ تَقَرُّبُ العَبْدِ إلَى اللّهِ سُبْحانَهُ بِإخْلاصِ نِيَّتِهِ

13. The servant attains nearness to Allah through the sincerity of his intention.

١٤ــ تَخْلِيصُ النِّيَّةِ مِنَ الفَسادِ أشَدُّ عَلَى العامِلينَ مِنْ طُولِ الجِهادِ

14. Making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a long, hard struggle.

١٥ــ جَمِيلُ المَقْصَدِ يَدُلُّ عَلى طَهارَةِ المَوْلِدِ

15. Having good aims [and intentions] is an indication of legitimate birth.

١٦ــ جَمِيلُ النِّيَّةِ سَبَبٌ لِبُلُوغِ الأُمْنِيَّةِ

16. Having a good intention is a means of attaining one's aspiration.

١٧ــ حُسْنُ النِّيَّةِ جَمالُ السَّرائِرِ

17. Good intention is the beauty of the innermost consciences.

١٨ــ حُسْنُ النِّيَّةِ مِنْ سَلامَةِ الطَّوِيَّةِ

18. Good intention is from the soundness of [one's] conscience.

١٩ــ رُبَّ نِيَّة أنْفَعُ مِنْ عَمَل

19. Many an intention is more beneficial than action.

٢٠ــ سُوءُ النِّيَّةِ داءٌ دَفِينٌ

20. Evil intention is a hidden malady.

٢١ــ عَلى قَدْرِقُوَّةِ الدّينِ يَكُونُ خُلُوصُ النِّيَّةِ

21. The sincerity of [one's] intention is to the extent of the strength of [his] faith.

٢٢ــ عِنْدَ فَسادِ النِّيَّةِ تَرْتَفِعُ البَرَكَةُ

22. When the intention becomes corrupt, blessings are taken away.

٢٣ــ فِي إخْلاصِ النِّيَّاتِ نَجاحُ الأُمُورِ

23. In sincerity of intentions lies the success of [all] matters.

٢٤ــ لَوْ خَلَصَتِ النِّيّاتُ لَزَكَتِ الأعْمالُ

24. If the intentions became sincere, the actions would become pure.

٢٥ــ مَنْ أساءَ النِّيَّةَ مُنِعَ الأُمْنِيَّةَ

25. Whoever has an evil intention is deprived of his aspiration.

٢٦ــ مَنْ أخْلَصَ النِيَّةَ تَنَزَّهَ عَنِ الدَّنِيَّةِ

26. Whoever makes his intention sincere is purified from vileness.

٢٧ــ مَنْ حَسُنَتْ نِيَّتُهُ كَثُرَتْ مَثُوبَتُهُ وَ طابَتْ عيشَتُهُ وَ وَجَبَتْ مَوَدَّتُهُ

27. One whose intention is good, his reward is increased, his life becomes good and affection for him becomes inevitable.

٢٨ــ مَنْ حَسُنَتْ نِيَّتُهُ أمَدَّهُ التَّوْفيقُ

28. One whose intention is good is assisted with God-given success.

٢٩ــ وُصُولُ المَرْءِ إلى كُلِّ ما يَبْتَغيهِ مِنْ طيبِ عَيْشِهِ وَ أمْنِ سِرْبِهِ وَ سَعَةِ رِزْقِهِ بِحُسْنِ نِيَّتِهِ وَ سَعَةِ خُلْقِهِ

29. A person's attainment of all that he 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.

٣٠ــ لاعَمَلَ لِمَنْ لانِيَّةَ لَهُ

30. He who has no intention has no action.

٣١ــ لانِيَّةَ لِمَنْ لاعِلْمَ لَهُ

31. He who has no knowledge has no intention.

٣٢ــ مَنْ ساءَ عَقْدُهُ سَرَّ فَقْدُهُ

32. One whose resolve [and intention] is evil, his death is a cause of happiness.

باب الواو

الوثوق باللّه

RELIANCE ON ALLAH

١ــ مَن وَثِقَ بِاللّهِ غَنِيَ

1. Whoever relies upon Allah becomes free from need.

٢ــ مَنْ وَثِقَ بِاللّهِ تَوَكَّلَ

2. Whoever relies upon Allah puts his trust in Him.

٣ــ مَنْ وَثِقَ بِاللّهِ صانَ يَقينَهُ

3. Whoever relies upon Allah has preserved his certitude.

٤ــ مَنْ وَثِقَ بِأنَّ ما قَدَرَ اللّهُ لَهُ لَنْ يَفُوتَهُ اسْتَراحَ قَلْبُهُ

4. Whoever is certain that what Allah has decreed for him will never escape him, his heart becomes relaxed.

٥ــ رُبَّ واثِق خَجِل

5. Many a person who relies on something [or someone] gets ashamed.

الوجدانُ

ATTAINMENT

١ــ الوِجْدانُ سُلْوانٌ

1. Attainment [of one's goal] is solace.

الوجع

PAIN

١ــ مَنْ كَتَمَ وَجَعاً أصابَهُ ثَلاثَةَ أيّام وَ شَكى إلَى اللّهِ سُبْحانَهُ كانَ اللّهُ سُبْحانَهُ مُعافِيَهُ

1. 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.

الودّ والتوددوالمودّة

AFFECTION AND FRIENDSHIP

١ــ أكْرِمْ وُدَّكَ وَ احْفَظْ عَهْدَكَ	1. Honour your friendship and keep your promise.
٢ــ اَلتَّوَدُّدُ (التُّؤَدَةُ) يُمْنٌ	2. Affection is an auspicious blessing.
٣ــ إذا أحْبَبْتَ فَلا تُكْثِرُ	3. When you love [something or someone] then do not be excessive [in your love].
٤ــ إذا ثَبَتَ الوُدُّ وَجَبَ التَّرافُدُ وَ التَّعاضُدُ	4. When friendship gets established then [mutual] co-operation and support becomes necessary.
٥ــ بِالتَّوَدُّدِ تَكُونُ المَحَبَّةُ	5. Through affection comes love.
٦ــ أفْضَلُ النّاسِ مِنَّةً مَنْ بَدَأَ بِالمَوَدَّةِ	6. The best person in granting favours is the one who begins by [showing] friendship.
٧ــ أسْرَعُ المَوَدّاتِ اِنْقِطاعاً مَوَدّاتُ الأشْرارِ	7. The quickest friendships to get cut off are the friendships of wicked people.
٨ــ إنَّ المَوَدَّةَ يُعَبِّرُ عَنْهَا اللِّسانُ وَعَنِ المَحَبَّةِ العَيْنانِ (العَيانُ)	8. Verily friendship is expressed by the tongue whereas love is expressed by the gaze (or the eyes).
٩ــ اَلْمَوَدَّةُ رَحِمٌ	9. Friendship is kinship.
١٠ــ اَلْمَوَدَّةُ نَسَبٌ	10. Friendship is affinity.
١١ــ اَلْمَوَدَّةُ أقْرَبُ نَسَب	11. Friendship is the closest relationship.
١٢ــ اَلْمَوَدَّةُ أقْرَبُ رَحِم	12. Friendship is the closest kinship.
١٣ــ اَلْمَوَدَّةُ نَسَبٌ مُسْتَفادٌ	13. Friendship is an acquired affinity.
١٤ــ اَلتَّوَدُّدُ إلَى النّاسِ رَأسُ العَقْلِ	14. Being friendly with people is the cornerstone of intelligence.
١٥ــ اَلمَوَدَّةُ فِي اللّهِ أقْرَبُ نَسَب	15. Friendship for the sake of Allah is the best relationship.

١٦ــ اَلْمَوَدَّةُ فِي اللّهِ آكَدُ مِنْ وَشيجِ الرَّحِمِ

16. Friendship for the sake of Allah is stronger than the bond of blood-relationship.

١٧ــ بِالتَّوَدُّدِ تَتَأَكَّدُ المَحَبَّةُ

17. By [showing] affection love is strengthened.

١٨ــ ثَلاثَةٌ يُوجِبْنَ المَحَبَّةَ: الدّينُ وَ التَّواضُعُ وَ السَّخاءُ

18. Three things bring about love: religion, humility and generosity.

١٩ــ ثَلاثٌ يُوجِبْنَ المَحَبَّةَ: حُسْنُ الخُلْقِ وَ حُسْنُ الرِّفْقِ وَالتَّواضُعُ

19. Three things bring about love: good character, good companionship and humility.

٢٠ــ خَيْرُ الاِخْتِيار مُوادَّةُ الأخْيارِ

20. The best choice is making friends with the virtuous.

٢١ــ رَأسُ العَقْلِ التَّوَدُّدُ إلَى النّاسِ

21. The cornerstone of intelligence is being friendly with the people.

٢٢ــ رُبَّ مُتَوَدِّد مُتَصَنِّع

22. Many a [seemingly] friendly person is only feigning [friendship].

٢٣ــ سَلُوا القُلُوبَ عَنِ المَودّاتِ: فَإنَّها شَواهِدُ لاتَقْبَلُ الرُّشا

23. Ask the hearts about [your] affections, for indeed they are witnesses that do not accept bribes.

٢٤ــ صِحَّةُ الوُدِّمِنْ كَرَمِ العَهْدِ

24. Soundness of friendship is part of honouring one's promise.

٢٥ــ فِي الضّيقِ وَالشِّدَّةِ يَظْهَرُ حُسْنُ المَوَدَّةِ

25. In times of hardship and adversity, the value of [one's] friendship becomes apparent.

٢٦ــ كُلُّ مَوَدَّة مَبْنِيَّة عَلى غَيْرِ ذاتِ اللّهِ ضَلالٌ وَ الاِعْتِمادُ عَلَيْها مُحالٌ

26. Every friendship [and affection] that is based on [anything] other than seeking proximity to Allah is misguidance, and relying on it is impossible.

٢٧ــ كُنْ لِلْوُدِّ حافِظاً وَ إنْ لَمْ تَجِدْ مُحافِظاً

27. Be an upholder of friendship even if you

do not find any custodian [for it].

28. One whose friendship is sincere, his audacity is tolerated.

٢٨ــ مَنْ خَلُصَتْ مَوَدَّتُهُ اُحْتُمِلَتْ دالَّتُهُ

29. Whoever befriends a silly person proclaims his own silliness.

٢٩ــ مَنْ وادَّ السَّخيفَ أعْرَبَ عَنْ سَخَفِهِ

30. One who befriends you for a [specific] objective, turns his back [on you] once it is accomplished.

٣٠ــ مَنْ وادَّكَ لأمْرٍ وَلّى عِنْدَ اِنْقِضائِهِ

31. Nothing brings about love like generosity, companionship and good character.

٣١ــ مَا اسْتُجْلِبَتِ المَحَبَّةُ بِمِثْلِ السَّخاءِ وَ الرِّفْقِ وَ حُسْنِ الخُلْقِ

32. One who does not give good advice is not sincere in his friendship.

٣٢ــ ما أخْلَصَ المَوَدَّةَ مَنْ لَمْ يَنْصَحْ

33. The friendship of the religious ones does not get severed quickly and is ever firm and lasting.

٣٣ــ مَوَدَّةُ ذَوِى الدّينِ بَطيئَةُ الاِنْقطاعِ دائِمَةُ الثَّباتِ وَ البَقاءِ

34. The friendship of a fool is like a tree of fire, part of it consumes [its] other parts.

٣٤ــ مَوَدَّةُ الأحْمَقِ كَشَجَرَةِ النّارِ يَأْكُلُ بَعْضُها بَعْضاً

35. The friendship of a fool vanishes the way a mirage vanishes and is dispersed the way mist gets dispersed.

٣٥ــ مَوَدَّةُ الحَمْقى تَزُولُ كَما يَزُولُ السَّرابُ وَ تُقْشِعُ كَما يُقْشِعُ الضَّبابُ

36. The friendship of ignorant people constantly changes [with changes in circumstances] and quickly transforms [into enmity].

٣٦ــ مَوَدَّةُ الجُهّالِ مُتَغَيِّرَةُ الأحْوالِ وَ شيكَةُ الاِنْتِقالِ

37. The friendship of lay people parts like the parting of clouds, and disappears like the mirage disappears.

٣٧ــ مَوَدَّةُ العَوامِّ تَنْقَطِعُ كَانْقِطاعِ السَّحابِ وَ تَنْقَشِعُ كَما يَنْقَشِعُ السَّرابُ

38. The friendship of worldly people is cut

٣٨ــ وُدُّ أبْناءِ الدُّنْيا يَنْقَطِعُ لانْقِطاعِ أسْبابِهِ

off when its [worldly] motives are severed.

39. The friendship of the people who care for the Hereafter lasts as long as its motive [of pleasing Allah] lasts.

٣٩ــ وُدُّ أبْناءِ الآخِرَةِ يَدُومُ لِدَوامِ سَبَبِهِ

40. 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.

٤٠ــ وادُّوا مَنْ تُوادُّونَهُ فِي اللّهِ وَ أبْغِضُوا مَنْ تُبْغِضُونَهُ فِي اللّهِ سُبْحانَهُ

41. Do not grant your friendship to one who has no loyalty.

٤١ــ لاتَمْنَحَنَّ وُدَّكَ مَنْ لاوَفاءَ لَهُ

42. Do not be keen in befriending a person whose true nature you have not known.

٤٢ــ لاتَرْغَبَنَّ في مَوَدَّةِ مَنْ لَمْ تَكْشِفْهُ

43. Do not befriend the disbeliever and do not accompany the ignorant.

٤٣ــ لاتُوادُّوا الكافِرَ وَ لاتُصاحِبُوا الجاهِلَ

44. Do not rely on the friendship of the one who does not fulfil his promise.

٤٤ــ لاتَعْتَمِدْ عَلى مَوَدَّةِ مَنْ لايُوفي بِعَهدِهِ

45. Never extend your friendship when you do not find a [suitable] place for it.

٤٥ــ لاتَبْذُلَنَّ وُدَّكَ إذا لَمْ تَجِدْ مَوْضِعاً

46. No one shows compassion like the sincere friend.

٤٦ــ لاشَفيقَ كَالوَدُودِ النّاصِحِ

47. No one befriends the wicked except those who are like them.

٤٧ــ لايُوادُّ الأشْرارُ إلاّ أشْباهَهُمْ

48. The friendship of one who has no faith is not something to be envious about.

٤٨ــ لايُغْتَبَطُ بِمَوَدَّةِ مَنْ لادينَ لَهُ

49. The loyal friend does not turn away from his friendship even if he is far away.

٤٩ــ لايَنْتَقِلُ الوَدُودُ الوَفِيُّ عَنْ حِفاظِهِ وَ إنْ أُقْصيَ

50. Friendship that lacks equity does not last.

٥٠ــ لاتَدُومُ عَلى عَدَمِ الإنْصافِ المَوَدَّةُ

51. It is befitting for the person who values the friendship of a fool to be humiliated.

٥١ــ يَنْبَغي أنْ يُهانَ مُغْتَنِمُ مَوَدَّةِ الحَمْقى

52. The most beneficial of treasures is the love of the hearts.

٥٢ــ أنْفَعُ الكُنُوزِ مَحَبَّةُ القُلُوبِ

53. Friendship is one of two [close] relationships.

٥٣ــ اَلْمَوَدَّةُ إحْدَى القِرابَتَيْنِ

54. Friendship for the sake of Allah is the more perfect of the two kinships.

٥٤ــ اَلْمَوَدَّةُ فِي اللّهِ أكْمَلُ النَّسَبَيْنِ

55. Friendship is the [mutual] empathy of the hearts and the harmony of the souls.

٥٥ــ اَلْمَوَدَّةُ تَعاطُفُ القُلُوبِ في (وَ) ايتِلافِ الأرْواحِ

56. The closest proximity is the affection of the hearts.

٥٦ــ أقْرَبُ القُرْبِ مَوَدّاتُ القُلُوبِ

57. The farthest remoteness is the aloofness of the hearts.

٥٧ــ أبْعَدُ البُعْدِ تَنائِى القُلُوبِ

58. 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.

٥٨ــ إيّاكَ أنْ تُحِبَّ أعْداءَ اللّهِ أوْ تُصْفِيَ وُدَّكَ لِغَيْرِ أوْلِياءِ اللّهِ فَإنَّ مَنْ أحَبَّ قَوْماً حُشِرَ مَعَهُمْ

59. Seek the love of Allah, the Glorified, by desiring that which is with Him.

٥٩ــ تَحَبَّبْ إلَى اللّهِ سُبْحانَهُ بِالرَّغْبَةِ فيما لَدَيْهِ

60. Endear yourself to the people by being uninterested in their possessions and you will be successful in gaining their love.

٦٠ــ تَحَبَّبْ إلَى النّاسِ بِالزُّهْدِ فيما أيْديهِمْ تَفُزْ بِالمَحَبَّةِ مِنْهُمْ

61. How can one in whose heart love for this world resides, claim to love Allah?!

٦١ــ كَيْفَ يَدَّعي حُبَّ اللّهِ مَنْ سَكَنَ قَلْبَهُ حُبُّ الدُّنْيا ؟!

62. Friendship does not become pure [and sincere] with one who is not well-mannered.

٦٢ــ لاتَصْفُو الخُلَّةُ مَعَ غَيْرِأديب

PIETY

الوَرَع

1. Piety reforms the faith, protects the soul and adorns magnanimity.

١ــ اَلْوَرَعُ يُصْلِحُ الدّينَ وَ يَصُونُ النَّفْسَ وَ يَزينُ الْمُرُوءَةَ

2. Restraining oneself from the forbidden [actions] is from the traits of the intelligent and is the quality of the honourable.

٢ــ اَلاِنْقِباضُ عَنِ المَحارِمِ مِنْ شِيَمِ العُقَلاءِ وَسَجِيَّةُ الأكارِمِ

3. Abandoning sins is better than seeking repentance [after sinning].

٣ــ أفْضَلُ مِنْ طَلَبِ التَّوْبَةِ تَرْكُ الذَّنْبِ

4. The most authoritative thing is piety.

٤ــ أمْلَكُ شَيْءٍ اَلوَرَعُ

5. The most beneficial thing is piety.

٥ــ أنْفَعُ شَيْءٍ اَلوَرَعُ

6. Piety is the best attire.

٦ــ أحْسَنُ اللِّباسِ الوَرَعُ

7. The pious person is one whose soul is pure and whose attributes are noble.

٧ــ اَلْوَرَعُ مَنْ نَزِهَتْ نَفْسُهُ وَ شَرُفَتْ خِلالُهُ

8. Piety is stopping when faced with doubt.

٨ــ اَلْوَرَعُ الوُقُوفُ عِنْدَ الشُّبْهَةِ

9. 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.

٩ــ اِحْذَرُوا مِنَ اللّهِ كُنْهَ ما حَذَّرَكُمْ مِنْ نَفْسِهِ وَاخْشَوْهُمْ خَشْيَةً تَحْجُزُكُمْ عَمّا يُسْخِطُهُ

10. 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.

١٠ــ إيّاكَ وَ الوُقُوعَ فِي الشُّبَهاتِ وَ الوُلُوعَ بِالشَّهَواتِ فَإنَّهُما يَقْتادانِكَ إلَى الوُقُوعِ فِي الْحَرامِ وَ رُكُوبِ كَثيرٍ مِنَ الآثامِ

11. The best [and most virtuous] thing is piety.

١١ــ أحْسَنُ شَيْءٍ اَلْوَرَعُ

12. The best piety is thinking positively [about others].

١٢ ــ أفْضَلُ الوَرَعِ حُسْنُ الظَّنِّ

13. Keeping away from evil deeds is better than earning [reward through] good deeds.

١٣ــ أفْضَلُ مِنِ اكْتِسابِ الحَسَناتِ اِجْتِنابُ السَّيِّئاتِ

14. The root of piety is keeping away from sins and refraining from the forbidden.

١٤ــ أصْلُ الوَرَعِ تَجَنُّبُ الآثامِ وَ التَّنَزُّهُ عَنِ الحَرامِ

15. The best [form of] piety is keeping away from lustful desires.

١٥ــ أفْضَلُ الوَرَعِ تَجَنُّبُ الشَّهَواتِ

16. He who divests himself of piety has corrupted his faith.

١٦ــ أفْسَدَ دينَهُ مَنْ تَعَرّى عَنِ الوَرَعِ

17. The most excellent attire is piety and the best provision is God-wariness.

١٧ــ أحْسَنُ اللِّباسِ اَلْوَرَعُ وَ خَيْرُ الذُّخْرِ التَّقْوى

18. The most pious of people is one who is most free from wants.

١٨ــ أوْرَعُ النّاسِ أنْزَهُهُمْ عَنِ المَطالِبِ

19. Verily the most beautiful characteristics are piety and chastity.

١٩ــ إنَّ أزْيَنَ الأخْلاقِ اَلْوَرَعُ وَ العَفافُ

20. Piety is eschewal [of the forbidden].

٢٠ــ اَلْوَرَعُ اِجْتِنابٌ

21. Piety is a shield.

٢١ــ اَلْوَرَعُجُنَّةٌ

22. Piety is the most excellent attire.

٢٢ــ اَلْوَرَعُ أفْضَلُ لِباس

23. Piety is the best companion.

٢٣ــ اَلْوَرَعُ خَيْرُ قَرين

24. Piety is nothing but the purification of oneself from sins.

٢٤ــ إنَّما الوَرَعُ اَلتَّطَهُّرُ عَنِ المَعاصي

25. Piety is nothing but scrutinizing one's earnings [to ensure lawfulness] and abstaining from worldly pursuits.

٢٥ــ إنَّما الوَرَعُ اَلتَّحَرّي فِي المَكاسِبِ وَ الكَفُّ عَنِ المَطالِبِ

26. Lack of contentment is the bane of piety.

٢٦ــ آفَةُ الوَرَعِ قِلَّةُ القَناعَةِ

27. Through piety there is purification from

٢٧ــ بِالوَرَعِ يَكُونُ التَّنَزُّهُ مِنَ الدَّنايا

lowly traits.

28. Through true piety, religion is protected.

٢٨ــ بِصِدْقِ الوَرَعِ يُحْصَنُ الدّينُ

29. It is through piety that a believer is purified.

٢٩ــ بِالوَرَعِ يَتَزَكّى المُؤْمِنُ

30. The fruit of piety is the uprightness of one's soul and faith.

٣٠ــ ثَمَرَةُ الوَرَعِ صَلاحُ النَّفْسِ وَ الدّينِ

31. The fruit of being pious is purity [from sins].

٣١ــ ثَمَرَةُ التَّوَرُّعِ اَلنَّزاهَةُ

32. The indication of a man's piety is his purity [from sins].

٣٢ــ دَليلُ وَرَعِ الرَّجُلِ نَزاهَتُهُ

33. The proof of good piety is the soul's refrainment from the disgrace of avarice.

٣٣ــ دَلالَةُ حُسْنِ الوَرَعِ عُزُوفُ النَّفْسِ عَنْ مَذَلَّةِ الطَّمَعِ

34. 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].

٣٤ــ رَحِمَ اللّهُ امْرَءاً تَوَرَّعَ عَنِ المَحارِمِ وَ تَحَمَّلَ المَغارِمَ وَنافَسَ في مُبادَرَةِ جَزيلِ المَغانِمِ

35. The cornerstone of piety is lowering one's gaze.

٣٥ــ رَأسُ الوَرَعِ غَضُّ الطَّرْفِ

36. The cause of integrity of faith is piety.

٣٦ــ سَبَبُ صَلاحِ الدّينِ اَلْوَرَعُ

37. The cause of righteousness of the soul is piety.

٣٧ــ سَبَبُ صَلاحِ النَّفْسِ اَلْوَرَعُ

38. Two things cannot be matched in weight by any [other] action: virtuous piety and kindness towards the believers.

٣٨ــ شَيْئانِ لايُوازِنُهُما عَمَلٌ: حُسْنُ الوَرَعِ وَ الإحْسانُ إلَى المُؤمِنينَ

39. Espouse piety, for it is indeed the best protection.

٣٩ــ عَلَيْكَ بِالوَرَعِ فَإنَّهُ خَيْرُ صِيانَة

٤٠ــ عَلَيْكَ بِالوَرَعِ فَإِنَّهُ عَوْنُ الدِّينِ وَ شيمَةُ المُخْلِصينَ

40. You must espouse piety, for indeed it is a helper of the faith and a trait of the sincere ones.

٤١ــ عَلَيْكَ بِالوَرَعِ وَ إيّاكَ وَ غُرُورَ الطَّمَعِفَإِنَّهُ وَخيمُ المَرْتَعِ

41. Espouse piety and beware of the deception of avarice, for indeed it is a pasture without herbage.

٤٢ــ عِنْدَ حُضُورِ الشَّهَواتِ وَ اللَّذّاتِ يَتَبَيَّنُ وَرَعُ الأتْقِياءِ

42. During the presence of lustful desires and pleasures, the piety of the God-wary becomes evident.

٤٣ــ قُرِنَ الوَرَعُ بِالتُّقى

43. Piety has been paired with God-wariness.

٤٤ــ كَيْفَ يَمْلِكُ الوَرَعَ مَنْ يَمْلِكُهُ الطَّمَعُ

44. How can one who is possessed by avarice possess piety?

٤٥ــ لِيَصْدُقْ وَرَعُكَ وَ يَشْتَدَّ تَحَرّيكَ وَ تَخْلُصْ نِيَّتُكَ فِي الأمانَةِ وَاليَمينِ

45. 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].

٤٦ــ مَنْ لَمْ يُصْلِحْهُ الوَرَعُ أفْسَدَهُ الطَّمَعُ

46. One who is not reformed by piety is corrupted by avarice.

٤٧ــ مَنْ صَدَّقَ وَرَعَهُ اِجْتَنَبَ المُحَرَّماتِ

47. One who is truly pious keeps away from the forbidden actions.

٤٨ــ مَنْ تَوَرَّعَ عَنِ الشَّهَواتِ صانَ نَفْسَهُ

48. Whoever shuns lustful desires has safeguarded his soul.

٤٩ــ مَنْ قَلَّ وَرَعُهُ ماتَ قَلْبُهُ

49. One who lacks piety, his heart is dead.

٥٠ــ مَنْ زادَ وَرَعُهُ نَقَصَ إثْمُهُ

50. One whose piety increases, his sins decrease.

٥١ــ مَنْ تَوَرَّعَ حَسُنَتْ عِبادَتُهُ

51. One who adopts piety, his worship becomes good.

٥٢ــ مَنْ تَعَرّى عَنِ الوَرَعِ اِدَّرَعَ جِلْبابَ العارِ

52. Whoever divests himself of piety puts on

the attire of disgrace.

53. One of the prerequisites of piety is refraining from sins.

٥٣ــ مِنْ لَوازِمِ الوَرَعِ التَّنَزُّهُ عَنِ الآثامِ

54. It is from the most excellent piety that you not do in private what you would be embarrassed to do in public.

٥٤ــ مِنْ أفْضَلِ الوَرَعِ أنْ لاتُبْدِيَ في خَلْوَتِكَ ما تَسْتَحْيي مِنْ إظْهارِهِ في عَلانِيَتِكَ

55. Eschewing forbidden actions is from the most excellent piety.

٥٥ــ مِنْ أفْضَلِ الوَرَعِ اِجْتِنابُ المُحَرَّمّاتِ

56. Nothing reforms the faith like piety.

٥٦ــ ما أصْلَحَ الدّينَ كَالوَرَعِ

57. The basis of piety is refraining from the forbidden [actions].

٥٧ــ مِلاكُ الوَرَعِ اَلكَفُّ عَنِ المَحارِمِ

58. With piety, actions bear fruit.

٥٨ــ مَعَ الوَرَعِ يُثْمِرُ العَمَلُ

59. Piety is indeed a good companion and avarice is certainly an evil associate.

٥٩ــ نِعْمَ الرَّفيقُ الوَرَعُ وَ بِئْسَ القَرينُ الطَّمَعُ

60. The piety of a man is to the extent of his religiosity.

٦٠ــ وَرَعُ الرَّجُلِ عَلى قَدْرِ دينِهِ

61. Be pious and you will become pure.

٦١ــ كُنْ وَرِعاً تَكُنْ زَكِيّاً

62. The piety that saves is better than the avarice that ruins.

٦٢ــ وَرَعٌ يُنْجي خَيْرٌ مِنْ طَمَعٍ يُرْدي

63. The piety that dignifies is better than the avarice that humiliates.

٦٣ــ وَرَعٌ يُعِزُّ خَيْرٌ مِنْ طَمَعٍ يُذِلُّ

64. The piety of a person frees him from every vileness.

٦٤ــ وَرَعُ المَرْءِ يُنَزِّهُهُ عَنْ كُلِّ دَنِيَّة

65. The piety of a believer is manifested in his action.

٦٥ــ وَرَعُ المُؤْمِنِ يَظْهَرُ في عَمَلِهِ

66. The piety of a hypocrite is not manifested but on his tongue.

٦٦ــ وَرَعُ المُنافِقِ لايَظْهَرُ إلاّ عَلى لِسانِهِ

67. There is no piety like overcoming [one's] lust.

٦٧ــ لاوَرَعَ كَغَلَبَةِ الشَّهْوَةِ

68. There is no purity like piety.

٦٨ــ لانَزاهَةَ كَالتَّوَرُّعِ

69. There is no piety like eschewing sins.

٦٩ــ لاوَرَعَ كَتَجَنُّبِ الآثامِ

70. Nothing reforms faith like piety.

٧٠ــ لايُصْلِحُ الدّينَ كَالوَرَعِ

71. Piety and avarice do not go together.

٧١ــ لايَجْتَمِعُ الوَرَعُ وَالطَّمَعُ

72. There is no stronghold more protective than piety.

٧٢ــ لامَعْقِلَ أحْرَزُ مِنَ الوَرَعِ

73. There is no safeguard for the one who has no piety.

٧٣ــ لاصِيانَةَ لِمَنْ لاوَرَعَ لَهُ

74. There is no piety more beneficial than eschewing the forbidden.

٧٤ــ لاوَرَعَ أنْفَعُ مِنْ تَجَنُّبِ المَحارِمِ

75. There is no piety more beneficial than abandoning the forbidden and eschewing sins.

٧٥ــ لاوَرَعَ أنفَعُ مِنْ تَرْكِ المَحارِمِ وَ تَجَنُّبِ الْمَآثِمِ

76. There is no action better than [practicing] piety.

٧٦ــ لاعَمَلَ أفْضَلُ مِنَ الوَرَعِ

77. 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.

٧٧ــ يُعْجِبُني أنْ يَكُونَ الرَّجُلُ حَسَنَ الوَرَعِ مُتَنَزِّهاً عَنِ الطَّمَعِ كَثيرَ الإحْسانِ قَليلَ الاِمْتِنانِ

78. One of the prerequisites of piety is refraining from sins.

٧٨ــ مِنْ لَوازِمِ الوَرَعِ اَلتَّنَزُّهُ عَنِ الآثامِ

79. Piety is the distinguishing mark of the God-wary.

٧٩ــ اَلْوَرَعُ شِعارُ الأتْقِياءِ

80. Piety is a shield against evil deeds.

٨٠ــ اَلْوَرَعُ جُنَّةٌ مِنَ السَّيِّئاتِ

81. Piety is the lamp of success.

٨١ــ اَلْوَرَعُ مِصْباحُ نَجاح

82. Piety is an exalter.

٨٢ــ اَلْوَرَعُ مُجِلٌّ

83. Piety is the fruit of chastity.

٨٣ــ اَلْوَرَعُ ثَمَرَةُ العَفافِ

84. Piety is a trait of the learned scholar.

٨٤ــ اَلْوَرَعُ شيمَةُ الفَقيهِ

85. Piety is the basis of God-wariness.

٨٥ــ اَلْوَرَعُ أساسُ التَّقْوى

86. Piety restrains one from committing acts that are forbidden.

٨٦ــ اَلْوَرَعُ يَحْجُزُ عَنِ ارْتِكابِ المَحارِمِ

87. Piety is better than the disgrace of avarice.

٨٧ــ اَلْوَرَعُ خَيْرٌ مِنْ ذُلِّ الطَّمَعِ

88. Verily if you adopt piety, you will become free from the filth of evil deeds.

٨٨ــ إنَّكَ إنْ تَوَرَّعْتَ تَنَزَّهْتَ عَنْ دَنَسِ السَّيِّئاتِ

FINANCIAL SUPPORT

المواسات

1. Verily supporting [one's] companions financially is a sign of noble descent.

١ــ إنَّ مُواساةَ الرِّفاقِ مِنْ كَرَمِ الأعْراقِ

2. Giving financial support [to a believer] is the best of actions.

٢ــ اَلْمُواساةُ أفْضَلُ الأعْمالِ

3. Nothing preserves brotherhood like financial support [in times of need].

٣ــ ما حُفِظَتِ الأُخُوَّةُ بِمِثْلِ المُواساةِ

TATTLETALE

الواشي

1. Whoever believes [the words of] a tattletale spoils his friendship.

١ــ مَنْ صَدَّقَ الواشِيَ أفْسَدَ الصَّديقَ

GETTING CONNECTED TO ALLAH

الوصول إلى اللّه

1. You will never get connected to the Creator until you sever your ties with the creation.

١ــ لَنْ تَتَّصِلَ بِالخالِقِ حَتّى تَنْقَطِعَ عَنِ الخَلْقِ

2. Connecting to Allah is in severing ties with the people.

٢ــ الوُصْلَةُ بِاللّهِ فِي الاِنْقِطاعِ عَنِ النّاسِ

ESTABLISHING TIES AND RELATIONS

الواصل و التواصل

1. Establish ties [with each other] and come to agreements, and beware of severing ties and forsaking one another.

١ ــ عَلَيْكُمْ بِالتَّواصُلِ وَ المُوافَقَةِ وَ إيّاكُم وَ المُقاطَعَةِ وَالمُهاجَرَةِ

2. 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.

٢ــ كُنْ لِمَنْ قَطَعَكَ واصِلاً وَلِمَنْ سَأَلَكَ مُعْطِياً وَ لِمَنْ سَكَتَ عَنْ مَسْأَلَتِكَ مُبْتَدِئاً

3. The one who establishes ties with you while he has nothing is better than the one who shuns you while he has plenty.

٣ــ مَنْ وَصَلَكَ وَ هُوَ مُعْدِمٌ خَيْرٌ لَكَ مِمَّنْ جَفاكَ وَ هُوَ مُكْثِرٌ

4. Whoever establishes ties with you through the sanctity of Islam has associated [with you] through the firmest means.

٤ــ مَنْ مَتَّ إلَيْكَ بِحُرْمَةِ الاْسْلامِ فَقَدْ مَتَّ بِأوْثَقِ الأسْبابِ

5. Being connected [and keeping ties] with the people of excellence leads to loftiness.

٥ــ مُواصَلَةُ الأفاضِلِ تُوجِبُ السُّمُوَّ

6. 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.

٦ــ واصِلُوا مَنْ تُواصِلُونَهُ فِي اللّهِ وَ اهْجُرُوا مَنْ تَهْجُرُونَهُ فِي اللّهِ سُبْحانَهُ.

7. The ties established [with you] by a pauper is better than the shunning of the affluent.

٧ــ وَصُولٌ مُعْدِمٌ خَيْرٌمِنْ جاف مُكْثِرِ

8. The one who consociates with the people is he who establishes ties with the one who cuts him off.

٨ــ وَصُولُ النّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ

9. Never let your brother be stronger in severing ties with you than you are in establishing ties with him.

٩ــ لايَكُونَنَّ أخُوكَ عَلى قَطيعَتِكَ أقْوى مِنْكَ عَلى صِلَتِهِ

HUMILITY

التواضع

1. Humility is the more superior of the two honours.

١ــ اَلتَّواضُعُ أفْضَلُ الشَّرَفَيْنِ

2. Humility in spite of [having a] high rank is like forgiveness in spite of [possessing the] power [to punish].

٢ــ اَلتَّواضُعُ مَعَ الرِّفْعَةِ كَالعَفْوِ مَعَ القُدْرَةِ

3. Humility is the cornerstone of intelligence and pride is the cornerstone of ignorance.

٣ــ اَلتَّواضُعُ رَأْسُ العَقْلِ وَ التَّكَبُّرُ رَأسُ الجَهْلِ

4. Be humble and you with be elevated.

٤ــ اِتَّضِعْ تَرْتَفِعْ

5. The greatest of people in loftiness is one who humbles himself.

٥ــ أعْظَمُ النّاسِ رِفْعَةً مَنْ وَضَعَ نَفْسَهُ

6. The most honourable of attributes is humility, forbearance and affability.

٦ــ أشْرَفُ الخَلائِقِ التَّواضُعُ وَ الحِلْمُ وَ لينُ الجانِبِ

7. Humility elevates, pride abases.

٧ــ اَلتَّواضُعُ يَرْفَعُ اَلتَّكَبُّرُ يَضَعُ

8. Humility is the fruit of knowledge.

٨ــ اَلتَّواضُعُ ثَمَرَةُ العِلْمِ

9. Humility elevates the abased.

٩ــ اَلتَّواضُعُ يَرْفَعُ الوَضيعَ

10. Humility is the symbol of nobility.

١٠ــ اَلتَّواضُعُ عُنْوانُ النُّبْلِ

11. Humility spreads [one's] virtue.

١١ــ اَلتَّواضُعُ يَنْشُرُ الفَضيلَةَ

12. Humility is the alms-tax of honour.

١٢ــ اَلتَّواضُعُ زَكاةُ الشَّرَفِ

13. Humility is the most honourable eminence.

١٣ــ اَلتَّواضُعُ أشْرَفُ السُّؤْدَدِ

14. Humility is the ladder of honour.

١٤ــ اَلتَّواضُعُ سُلَّمُ الشَّرَفِ

15. Humility is one of the snares [for capturing] of honour.

١٥ــ اَلتَّواضُعُ مِنْ مَصائِدِ الشَّرَفِ

16. Verily if you become humble, Allah will elevate you.

١٦ــ إنَّكَ إنْ تَواضَعْتَ رَفَعَكَ اللّهُ

17. It is through humility that one gets elevated.

١٧ــ بِالتَّواضُعِ تَكُونُ الرِّفْعَةُ

18. Through humility the loftiness [of a person] is measured.

١٨ــ بِالتَّواضُعِ تُزانُ الرِّفْعَةُ

19. Through increased humility, honour is perfected.

١٩ــ بِكَثْرَةِ التَّواضُعِ يَتَكامَلُ الشَّرَفُ

20. Humble yourself before Allah and He will elevate you.

٢٠ــ تَواضَعْ لِلّهِ يَرْفَعْكَ

21. The humility of a person elevates him.

٢١ــ تَواضُعُ المَرْءِ يَرْفَعُهُ

22. The completeness of honour is [in] humility.

٢٢ــ تَمامُ الشَّرَفِ اَلتَّواضُعُ

23. The humility of a noble person is the cause of his honour.

٢٣ــ تَواضُعُ الشَّريفِ يَدْعُو إلى كَرامَتِهِ

24. The fruit of humility is love.

٢٤ــ ثَمَرَةُ التَّواضُعِ اَلمَحَبَّةُ

25. The result of humility is honour.

٢٥ــ حاصِلُ التَّواضُعِ الشَّرَفُ

26. Humility suffices as an honour.

٢٦ــ كَفى بِالتَّواضُعِ شَرَفاً

27. Humility suffices as loftiness.

٢٧ــ كَفى بِالتَّواضُعِ رِفْعَةً

28. As you become humble, you become great.

٢٨ــ كَما تَتَواضَعُ تَعْظَمُ

29. One who has humility is elevated.

٢٩ــ مَنْ تَواضَعَ رُفِعَ

30. One who is humble is never bereft of honour.

٣٠ــ مَنْ كانَ مُتَواضِعاً لَمْ يَعْدَمِ الشَّرَفَ

31. Whoever has humility, Allah honours and elevates him.

٣١ــ مَنْ تَواضَعَ عَظَّمَهُ اللّهُ وَ رَفَعَهُ

32. None is humble except the lofty.

٣٢ــ ما تَواضَعَ إلاّ رَفيعٌ

33. Nothing earns honour like humility.

٣٣ــ مَا اكْتُسِبَ الشَّرَفُ بِمِثْلِ التَّواضُعِ

34. Nobody shows humility but that Allah, the Exalted, increases his loftiness.

٣٤ــ ما تَواضَعَ أحَدٌ إلاّ زادَهُ اللّهُ تَعالى جَلالَةً

35. 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!

٣٥ــ ما أحْسَنَ تَواضُعَ الأغْنياءِ لِلْفُقَراءِ طَلَباً لِما عِنْدَ اللّهِ سُبْحانَهُ وَ ما أحْسَنَ تِيْهَ الفُقَراءِ عَلَى الأغْنِياءِ إتِّكالاً عَلَى اللّهِ سُبْحانَهُ

36. There is no honour like humility.

٣٦ــ لاشَرَفَ كَالتَّواضُعِ

37. By being humble, matters are put in order.

٣٧ــ بِخَفْضِ الجُناحِ تَنْتَظِمُ الأُمُورُ

HOMELAND

الوطن

1. It is from the restriction of means to remain in one's homeland [and not travel].

١ــ مِنْ ضيقِ العَطَنِ لُزُومُ الوَطَنِ

٢ــ اَلاِغْتِرابُ أحَدُ الشِّتاتَيْنِ

2. Separation from one's homeland is one of the two separations.

الواعظ والموعظة

ADMONITION

١ــ اِسْتَصْبِحُوا مِنْ شُعْلَةِ واعِظ مُتَّعِظ وَ أقْبَلُوا نَصيحَةَ ناصِح مُتَيَقِّظ وَقِفُوا عِنْدَ ما أفادَكُمْ مِنَ التَّعْليمِ

1. 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.

٢ــ اَلا إنَّ أسْمَعَ الأسماعِ مَنْ وَعَي التَّذْكيرَ وَ قَبِلَهُ

2. Indeed the most hearing ear is one that listens to admonition and heeds it.

٣ــ أنْفَعُ المَواعِظِ ما رَدَعَ

3. The most beneficial of admonitions is that which deters [someone from sin].

٤ــ أبْلَغُ العِظاتِ اَلاِعْتِبارُ بِمَصارِعِ الأمْواتِ

4. The most effective admonition is taking a lesson from the place where the dead lay.

٥ــ أبْلَغُ العِظاتِ اَلنَّظَرُ إلى مَصارِعِ الأمْواتِوَ الاِعْتِبارُ بِمَصائِرِ الآباءِ وَالأُمَّهاتِ

5. 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.

٦ــ أبْلَغُ ناصِح لَكَ الدُّنْيا لَوِ انْتَصَحْتَ بِما تُريكَ مِنْ تَغايُرِ الحالاتِ وَتُؤْذِنُكَ بِهِ مِنَ البَيْنِ وَ الشَّتاتِ

6. 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.

٧ــ إنَّ في كُلِّ شَيْء مَوْعِظَةً وَ عِبْرَةً لِذَوِى اللُّبِ وَالاِعْتِبارِ

7. Verily there is a lesson and an admonition in everything for the people of wisdom and understanding.

٨ــ إنَّ أنْصَحَ النّاسِ أنْصَحُهُمْ لِنَفْسِهِ وَ أطْوَعُهُمْ لِرَبِّهِ

8. Verily the most sincere of people is one who admonishes himself and is most submissive to his Lord.

٩ــ إنَّ الوَعْظَ الَّذي لايَمُجُّهُ سَمْعٌ وَ لايَعْدِلُهُ نَفْعٌ ما سَكَتَ عَنْهُ لِسانُ القَوْلِ وَ نَطَقَ بِهِ لِسانُ الفِعْلِ

9. 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.

١٠ــ اَلاِتِّعاظُ اِعْتِبارٌ

10. Accepting admonition means taking a lesson [and putting into action].

١١ــ اَلْمَواعِظُ حَياةُ القُلُوبِ

11. Admonitions are the means of enlivening the hearts.

١٢ــ اَلنَّصيحَةُ تُثْمِرُ الوُدَّ

12. Sincere advice bears the fruit of affection.

١٣ــ اَلْمَوْعِظَةُ نَصيحَةٌ شافِيَةٌ

13. Admonition is a curative advice.

١٤ــ اَلْمَواعِظُ كَهْفٌ لِمَنْ وَعاها (دَعاها)

14. Admonitions are a sanctuary for one who heeds them.

١٥ــ اَلْمَواعِظُ شِفاءٌ لِمَنْ عَمِلَ بِها

15. Admonitions are a remedy for the one who acts upon them.

١٦ــ اَلْوَعْظُ النّافِعُ ما رَدَعَ

16. The beneficial admonition is that which deters [from sin].

١٧ــ اَلْمَواعِظُ صِقالُ النُّفُوسِ وَ جَلاءُ القُلُوبِ

17. Admonitions are the sheen of the souls and the polish of the hearts.

١٨ــ بِالمَواعِظِ تَنْجَلِي الغَفْلَةُ

18. Through admonitions heedlessness is dispelled.

١٩ــ بَيْنَكُمْ وَ بَيْنَ المَوْعِظَةِ حِجابٌ مِنَ الغَفْلَةِ وَ الغِرَّةِ

19. Between you and the admonition there is a veil of heedlessness and negligence.

٢٠ــ ثَمَرَةُ الوَعْظِ الاِنْتِباهُ

20. The fruit of admonition is awareness.

٢١ــ خَيْرُ المَواعِظِ ما رَدَعَ

21. The best of admonitions is that which deters [from sin].

٢٢ــ رَحِمَ اللّهُ امْرَءاً اِتَّعَظَ وَ ازْدَجَرَ وَ انْتَفَعَ بِالعِبَرِ

22. May Allah have mercy on the person who accepts admonition, is deterred [from sin] and benefits from the lessons [he has] learnt.

٢٣ــ رُبَّ آمِرٍ غَيْرُ مُؤْتَمِرٍ

23. Many a commander [towards good] does not follow [his own] commands.

٢٤ــ رُبَّ زاجِرٍ غَيْرُ مُزْدَجِرٍ

24. Many a preventer [of evil] does not prevent himself [from it].

٢٥ــ رُبَّ واعِظٍ غَيْرُ مُرْتَدِعٍ

25. Many an admonisher does not [follow his admonishment and] deter himself [from sin].

٢٦ــ سَمْعُ الأُذُنِ لايَنْفَعُ مَعَ غَفْلَةِ القَلْبِ

26. Hearing with the ear does not benefit when the heart is heedless.

٢٧ ــ فِي المَواعِظِ جَلاءُ الصُّدُورِ

27. In admonitions there is polishing of the hearts.

٢٨ــ فِطْنَةُ المَواعِظِ تَدْعُو إلى الحَذَرِ فَاتَّعِظُوا بِالعِبَرِ وَ اعْتَبِرُوا بِالغِيَرِ وَانْتَفِعُوا بِالنُّذُرِ

28. 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.

٢٩ــ كَفى عِظَةً لِذَوِى الألْبابِ ما جَرَّبُوا

29. For the people who possess intellect, what they experience is sufficient as an admonition.

٣٠ــ لَمْ يَعْقِلْ مَواعِظَ الزَّمانِ مَنْ سَكَنَ إلى حُسْنِ الظَّنِّ بِالأيّامِ

30. One who finds tranquillity in thinking positively about the [passing] days has not understood the admonitions of time.

٣١ــ مَنْ وَعَظَكَ فَلا تُوحِشْهُ

31. Do not shun the one who admonishes you [to good].

٣٢ــ مَنْ وَعَظَكَ أحْسَنَ إلَيْكَ

32. Whoever admonishes you [to act righteously] has done you a favour.

٣٣ــ مَنْ لَمْ يَتَّعِظْ بِالنّاسِ وَعَظَ اللّهُ النّاسَ بِهِ

33. Whoever does not take lesson from [what happens to] the people, Allah makes an example out of him for the people.

٣٤ــ مَنْ فَهِمَ مَواعِظَ الزَّمانِ لَمْ يَسْكُنْ إلى حُسْنِ الظَّنِّ بِالأيّامِ

34. Whoever understands the admonitions of time will not be at ease with positive thoughts about his days.

٣٥ــ نِعْمَ الهَدِيَّةُ الْمَوعِظَةُ

35. Admonition is an excellent gift.

٣٦ــ وَ قالَ في ذِكْرِ مَنْ ذَمَّهُ: هُوَ بِالقَوْلِ مُدِلٌّ وَ مِنَ العَمَلِ مُقِلٌّ وَعَلى النّاسِ طاعِنٌ وَ لِنَفْسِهِ مُداهِنٌ هُوَ في مُهْلَة مِنَ اللّهِ يَهْوي مَعَ الْغافِلينَ وَ يَغْدُو مَعَ الْمُذْنبينَ بِلا سَبيل قاصِد وَ لا إمام قائِد وَ لاعِلْم مُبين وَ لادين مَتين هُوَ يَخْشَي المَوْتَ وَ لايَخافُ الفَوْتَ

36. 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].

٣٧ــ لاتَكُونَنَّ مِمَّنْ لاتَنْفَعُهُ المَوْعِظَةُ إلاّ إذا بالَغْتَ في إيلامِهِ فَإنَّ العاقِلَ يَتَّعِظُ بِالأدَبِ وَ البَهائِمَ لاتَرْتَدِعُ إلاّ بِالضَّرْبِ

37. 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.

٣٨ــ يا أيُّهَا النّاسُ إلى كَمْ تُوعَظُونَ وَ لاتَتَّعِظُونَ ؟! فَكَمْ قَدْ وَعَظَكُمْ الواعِظُونَ وَ حَذَّرَكُمْ المُحَذِّرُونَ وَ زَجَرَكُمْ الزّاجِرُونَ وَ بَلَّغَكُمُ العالِمُونَ وَعَلى سَبيلِ النَّجاةِ دَلَّكُمُ الأنْبياءُ وَ المُرْسَلُونَ وَ أقامُوا عَلَيْكُمُ الحُجَّةَ وَ أوْضَحُوا لَكُمُ المَحَجَّةَ فَبادِرُوا العَمَلَ وَ اغْتَنِمُوا المَهَلَ فَإنَّ اليَوْمَ عَمَلٌ وَ

38. 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

لاحِسابٌ وَ غَداً حِسابٌ وَ لاعَمَلٌ وَ سَيَعْلَمُ الَّذينَ ظَلَمُوا أيَّ مُنْقَلَب يَنْقَلِبُونَ

you the 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.

٣٩ــ يُحِبُّ أنْ يُطاعَ وَ يَعْصيَ وَ يَسْتَوْفِيَ وَ لا يُوفِيَ يُحِبُّ أنْ يُوصَفَ بِالسَّخاءِ وَ لايُعْطى وَ يَقْتَضي وَ لايُقْتَضى

39. 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.

٤٠ــ يَقُولُ فِي الدُّنيا بِقَوْلِ الزّاهِدينَ وَ يَعْمَلُ فيها بِعَمَلِ الرّاغِبينَ

40. He speaks of the world with the words of the abstemious yet acts in it with the actions of the desirous.

٤١ــ يُظْهِرُ شيمَةَ المُحْسنينَ وَ يُبْطِنُ عَمَلَ المُسيئينَ يَكْرَهُ المَوْتَ لِكَثْرَةِ ذُنُوبِهِ وَ لا يَتْرُكُها في حَياتِهِ يُسْلِفُ الذَّنْبَ وَ يُسَوِّفُ بِالتَّوْبَةِ يُحِبُّ الصّالِحينَ وَ لايَعْمَلُ أعْمالَهُمْ وَ يُبْغِضُ المُسيئينَ وَ هُوَ مِنْهُمْ يَقُولُ لِمَ أعْمَلُ فَأَتَعَنّى بَلْ أجْلِسُ فَأَتَمَنّى يُبادِرُ دائِباً ما يَفْنى وَ يَدَعُ ما يَبْقى يَعْجِزُ عَنْ شُكْرِ ما أُوتِيَ وَيَبْتَغِي الزِّيادَةَ فيما بَقِيَ يُرشِدُ غَيْرَهُ وَ يُغْوي نَفْسَهُ وَيَنْهَى النّاسَ بِما لايَنْتَهي و يَأمُرُهُمْ بِما لا يَأتي يَتَكَلَّفُ مِنَ النّاسِ ما لَم يُؤْمَرْ وَ يُضَيِّعُ مِنْ نَفْسِهِ ما هُوَ أكْثَرُ يَأمُرُ النّاسَ وَ لايَأْتَمِرُ وَ يُحَذِّرُهُمْ وَ لايَحذَرُ يَرْجُو ثَوابَ ما لَمْ يَعْمَلْ وَ يَأمَنُ عِقابَ جُرْم مُتَيَقِّن يَسْتَميلُ وُجُوهَ النّاسِ

41. 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

بتَدَيُّنِهِ وَ يُبْطِنُ ضِدَّ ما يُعْلِنُ يَعْرِفُ لِنَفْسِهِ عَلى غَيْرِه وَ لايَعْرِفُ عَلَيْها لِغَيْرِهِ يَخافُ عَلى غَيْرِهِ بِأكْثَرَ مِنْ ذَنْبِهِ وَيَرْجُو لِنَفْسِهِ أكْثَرَ مِنْ عَمَلِهِ يَرْجُوا اللّهَ فِي الكَبيرِ وَ يَرْجُو العِبادَ فِي الصَّغيرِ فَيُعْطِي العَبْدَ ما لايُعْطِي الرَبَّ يَخافُ العَبيدَ فِي الرَّبِّ وَ لايَخافُ فِي العَبيدِ الرَّبَّ

that which 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.

٤٢ــ قَدْ تَيَقَّظَ مَنِ اتَّعَظَ

42. The one who accepts admonition has indeed awoken.

التوفيق

GOD-GIVEN SUCCESS

١ــ اَلتَّوْفِيقُ أشْرَفُ الحَظَّيْنِ

1. God-given success is the more honourable of the two shares.

٢ــ اَلتَّوفِيْقُ وَ الخِذْلانُ يَتَجاذِبانِ النَّفْسَ فَأَيُّهُما غَلَبَ كانَتْ في حَيِّزِهِ

2. God-given success and God's abandonment each pulls the soul towards itself, so whichever [of the two] prevails, it enters its fold.

٣ــ إنَّ اللّهَ سُبْحانَهُ إذا أرادَ بِعَبْد خَيْراً وَفَّقَهُ لإنْفاذِ أجَلِهِ في أحْسَنِ عَمَلِهِ وَ رَزَقَهُ مُبادَرَةَ مَهَلِهِ في طاعَتِهِ قَبْلَ الفَوْتِ

3. 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.

٤ــ اَلتَّوْفِيقُ عِنايَةٌ

4. God-given success is [God's special attention and] favour.

٥ــ اَلتَّوْفِيقُ رَحْمَةٌ

5. God-given success is a mercy.

٦ــ اَلتَّوْفِيقُ إقْبالٌ

6. God-given success is [a means of] advancement [towards Allah].

٧ــ اَلتَّوْفِيقُ (الرِّفْقُ) مِفْتاحُ الرِّفْقِ

7. God-given success (or kindness) is the key to sustenance.

٨ــ اَلتَّوْفِيقُ قائِدُ الصَّلاحِ

8. God-given success is the leader towards righteousness.

٩ــ اَلتَّوْفِيقُ مِنْ جَذَباتِ الرَّبِّ

9. God-given success is from the attractions [that pulls one] towards the Lord.

١٠ــ اَلتَّوْفِيقُ أوَّلُ النِّعْمَةِ

10. God-given success is the beginning of [many] blessings.

١١ــ اَلتَّوْفِيقُ مُمِدُّ العَقْلِ

11. God-given success is a supporter of the intellect.

١٢ــ اَلتَّوْفِيقُ رَأْسُ السَّعادَةِ

12. God-given success is the cornerstone of felicity.

١٣ــ اَلتَّوْفِيقُ رَأسُ النَّجاحِ

13. God-given success is the fountainhead of prosperity.

14. God-given success is the favour [and special attention] of the Most Merciful.

١٤ــ اَلتَّوْفِيقُ عِنايَةُ الرَّحْمنِ

15. God-given success is the best virtue.

١٥ــ اَلتَّوْفِيقُ أفْضَلُ مَنْقَبَة

16. Through God-given success felicity is achieved.

١٦ــ بِالتَّوْفيقِ تَكُونُ السَّعادَةُ

17. God-given success is the best leader.

١٧ــ حُسْنُ التَّوْفيقِ خَيْرُ قائِد

18. God-given success is the best helper and good action is the best associate.

١٨ــ حُسْنُ التَّوْفيقِ خَيْرُ مُعين وَ حُسْنُ العَمَلِ خَيْرُ قَرين

19. There is no succour like God-given success.

١٩ــلامَعُونَةَ كَالتَّوْفيقِ

20. There is no blessing greater than God-given success.

٢٠ــ لانِعْمَةَ أفْضَلُ مِنَ التَّوفيقِ

21. One who considers evil to be good and turns away from the words of the sincere adviser does not become successful.

٢١ــ لَمْ يُوَفَّقْ مَنِ اسْتَحْسَنَ القَبيحَ وَ أعْرَضَ عَنْ قَوْلِ النَّصيحِ

22. Whoever is granted success does good [work].

٢٢ــ مَنْ وُفِّقَ أحْسَنَ

23. One who is assisted by God-given success does good work.

٢٣ــ مَنْ أمَدَّهُ التَّوْفِيقُ أحْسَنَ العَمَلَ

24. One who is not assisted by God-given success does not turn towards the truth.

٢٤ــ مَنْ لَمْ يُمِدَّهُ التَّوْفيقُ لَمْ يُنِبْ إلَى الحَقِّ

25. Taking [and acting upon] good advice is from the biggest success.

٢٥ــ مِنْ أكْبَرِ التَّوْفيقِ اَلأخْذُ بِالنَّصيحَةِ

26. Part of the success of a freeman (or a person) is his earning wealth through legitimate means.

٢٦ــ مِنْ تَوْفيقِ الحُرِّ (المَرءِ) اِكْتِسابُهُ المالَ مِنْ حِلِّهِ

27. From the success of a man is putting his secret in the hands of one who conceals it

٢٧ــ مِنْ تَوْفيقِ الرَّجُلِ وَضْعُ سِرِّهِ عِنْدَ مَنْ يَسْتُرُهُ

وَإحْسانُهُ عِنْدَ مَنْ يَنْشُرُهُ

and [placing] his goodness with one who spreads it [and makes it known to others].

٢٨ــ نَحْمَدُ اللّهَ سُبْحانَهُ عَلى ما وَفَّقَ لَهُ مِنَ الطّاعَةِ وَ ذادَ عَنْهُ مِنَ المَعْصِيَةِ

28. We praise Allah, the Glorified, for the ability He has granted us to carrying out [acts of] obedience and to keep away from disobedience.

٢٩ــ مَنْ تَأَيَّدَ فِي الأُمُورِ ظَفِرَ بِبُغْيَتِهِ

29. One who is supported [by Allah] in his affairs is successful in achieving his goals.

٣٠ــ مَنِ اسْتَنْصَحَ اللّهَ حازَ التَّوْفيقَ

30. Whoever takes Allah to be His adviser attains success.

الوفاق

AGREEMENT

١ــ كَثْرَةُ الوِفاقِ نِفاقٌ

1. Excessive agreement is hypocrisy.

الوقاح والوقاحة

SHAMELESSNESS AND THE SHAMELESS

١ــ بِئْسَ الوَجْهُ الْوَقاحُ

1. The worst countenance is [that of] the shameless.

٢ــ ما أوْقَحَ الجاهِلَ

2. How shameless the ignorant one is!

٣ــ وَقاحَةُ الرَّجُلِ تَشينُهُ

3. The shamelessness of a man disgraces him.

القحة

IMPUDENCE

١ــ إيّاكَ وَ الْقِحَةَ فَإنَّها تَحْدُوكَ عَلى رُكُوبِ القَبائِحِ وَ التَّهَجُّمِ عَلَى السَّيِّئاتِ

1. Beware of impudence, for indeed it drives you to embark on ugly acts and to rush towards evil deeds.

2. Impudence is the symbol of evil.

٢ــ اَلقِحَةُ عُنْوانُ الشَّرِّ

3. The cornerstone of every evil is impudence.

٣ــ رَأْسُ كُلِّ شَرّ ألقِحَةُ

REVERENCE

التوقير

1. Revere Allah the Glorified, keep away from what He has forbidden and love those whom He loves.

١ــ وَقِّرُوا اللّهَ سُبْحانَهُ وَ اجْتَنِبُوا مَحارِمَهُ وَ أحِبُّوا أحِبّائَهُ

2. Revere your elders and your youngsters will revere you.

٢ــ وَقِّرُوا كِبارَكُمْ يُوَقِّرْكُمْ صِغارُكُمْ

PRECAUTIONARY DISSIMULATION

التقيّة

1. Espouse precautionary dissimulation for indeed it is a trait of the praiseworthy.

١ــ عَلَيْكَ بِالتَّقِيَّةِ فَإنَّها شيمَةُ الأفاضِلِ

2. He who has no precautionary dissimulation has no religion.

٢ــ لادينَ لِمَنْ لاتَقِيَّةَ لَهُ

3. Precautionary dissimulation is religiosity.

٣ــ اَلتَّقِيَّةُ دِيانَةٌ

GOD-WARINESS

التقوى

1. God-wariness is a fortified stronghold for the one who takes refuge in it.

١ــ اَلتَّقْوى حِصْنٌ حَصينٌ لِمَنْ لَجَأَ إلَيْهِ

2. God-wariness is the accumulator of [all] purity and chastity.

٢ــ اَلتَّقْوى جَمّاعُ التَّنَزُّهِ وَ العَفافِ

3. God-wariness is the fruit of faith and the sign of certitude.

٣ــ اَلتَّقْوى ثَمَرَةُ الدّينِ وَ أمارَةُ اليَقينِ

٤ــ اَلتَّقْوى ظاهِرُهُ شَرَفُ الدُّنْيا وَ باطِنُهُ شَرَفُ الآخِرَةِ

4. The exterior of God-wariness is honour in this world while its interior is honour in the Hereafter.

٥ــ اَلتَّقْوى آكَدُ سَبَب بَيْنَكَ وَ بيْنَ اللّهِ إنْ أخَذْتَ بِهِ وَ جُنَّةٌ مِنْ عَذاب أليم

5. 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].

٦ــ اَلتَّقْوى لاعِوَضَ وَ لا خَلَفَ فيهِ

6. God-wariness is such that there is no alternative or substitute for it.

٧ــ اَلتَّقْوى أنْ يَتَّقِيَ المَرْءُ كُلَّما يُؤْثِمُهُ

7. God-wariness is for a person to be cautious of all [the things] that could lead him towards sin.

٨ــ اِتَّقِ تَفُزْ

8. Be God-wary and you will succeed [in this world and the next].

٩ــ أشْعِرْ قَلْبَكَ التَّقْوى وَ خالِفِ الهَوى تَغْلِبِ الشَّيْطانَ

9. Fill your heart with God-wariness and oppose your vain desires, [by this] you will overcome Satan.

١٠ــ اِتَّقِ اللّهَ بَعْضَ التُّقى وَ إنْ قَلَّ وَ اجْعَلْ بَيْنَكَ وَ بَيْنَهُ سِتْراً وَ إنْ رَقَّ

10. 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.

١١ــ اِتَّقِ اللّهَ بِطاعَتِهِ وَ أطِعِ اللّهَ بِتَقْواهُ

11. Fear Allah by obeying Him, and obey Allah by fearing Him.

١٢ــ اِتَّقِ اللّهَ الَّذي لابُدَّ لَكَ مِنْ لِقائِهِ وَ لامُنْتَهى لَكَ دُونَهُ

12. Be wary of your duty towards Allah, whom you must eventually meet, and with other than whom you have no ultimate end.

١٣ــ اِتَّقُوا اللّهَ جِهَةَ ما خَلَقَكُمْ لَهُ

13. Be wary of your duty towards Allah with regards to that which He has created you for.

١٤ــ اِتَّقُوا اللّهَ الَّذي إنْ قُلْتُمْ سَمِعَ وَ إنْ

14. Be wary of your duty towards Allah, [the Lord] who hears when you speak and knows

when you conceal something in your heart.

أضْمَرْتُمْ عَلِمَ

15. 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.

١٥ــ اِتَّقُوا اللّهَ حَقَّ تُقاتِهِ وَ اسْعَوْا في مَرْضاتِهِ وَ احْذَرُوا ما حَذَّرَكُمْ مِنْ أليْمِ عَذابِهِ

16. 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.

١٦ــ اِتَّقُوا اللّهَ تَقِيَّةَ مَنْ سَمِعَ فَخَشَعَ وَ اقْتَرَفَ فَاعْتَرَفَ وَ عَلِمَ فَوَجِلَ وَ حاذَرَ فَبادَرَ وَ عَمِلَ فَأحْسَنَ

17. 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.

١٧ــ اِلْجَأُوا إلَى التَّقْوى فَإنَّهُ جُنَّةٌ مَنيعَةٌ مَنْ لَجَأَ إلَيْها حَصَّنَتْهُ وَمَنِ اعْتَصَمَ بِها عَصَمَتْهُ

18. Hold on to God-wariness, for indeed it has a rope with a firm handle and a stronghold with an insurmountable peak.

١٨ــ اِعْتَصِمُوا بِتَقْوَى اللّهِ فَإنَّ لَها حَبْلاً وَثيقاً عُرْوَتُهُ وَ مَعْقِلاً مَنيعاً ذُرْوَتُهُ

19. 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.

١٩ــ اَلا وَ إنَّ التَّقْوى مَطايا ذُلُل حُمِلَ عَلَيْها أهْلُها وَ أُعْطُوا أزِمَّتَها فَأوْرَدَتْهُمُ الْجَنَّةَ

20. The most protective shield is God-wariness.

٢٠ــ أوْقى جُنَّة اَلتَّقْوى

21. The most impenetrable fortress of religion is God-wariness.

٢١ــ أمْنَعُ حُصُونِ الدّينِ اَلتَّقْوى

22. Verily God-wariness is a protection for you in your life and a means of gaining

٢٢ــ إنَّ التَّقْوى عِصْمَةٌ لَكَ في حَياتِكَ وَ زُلْفى

لَكَ بَعْدَ مَماتِكَ

nearness [to Allah] after your death.

٢٣ــ إنَّ اللّهَ تَعالى أوْصاكُمْ بِالتَّقْوى وَ جَعَلَها رِضاهُ مِنْ خَلْقِهِ فَاتَّقُوا اللّهَ الَّذي أنْتُمْ بِعَيْنِهِ وَ نَواصيكُمْ بِيَدِهِ

23. 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.

٢٤ــ إنَّ تَقْوَى اللّهَ حَمَتْ أوْلِياءَهُ مَحارِمَهُ وَ ألْزَمَتْ قُلُوبَهُمْ مَخافَتَهُ حَتّى أسْهَرَتْ لَيالِيَهُمْ وَ أظْمَأَتْ هَواجِرَهُمْ فَأخَذُوا الرّاحَةَ بِالتَّعَبِ وَ الرَّيَّ بِالظَّمَأِ

24. 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.

٢٥ــ إنَّ تَقْوَى اللّهِ هِيَ الزّادُ وَ المَعادُ زادٌ مُبَلِّغٌ وَ مَعادٌ مُنْجِحٌ دَعا إلَيْها أسْمَعُ داع وَ وَعاها خَيْرُ واع فَأسْمَعَ داعِيها وَ فازَ واعيها

25. 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.

٢٦ــ إنَّ التَّقْوى حَقُّ اللّهِ سُبْحانَهُ عَلَيْكُمْ وَ المُوجِبَةُ عَلَى اللّهِ حَقَّكُمْ فَاسْتَعينُوا بِاللّهِ عَلَيْها وَ تَوَسَّلُوا إلَى اللّهِ بِها

26. 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.

٢٧ــ إنَّ تَقْوَى اللّهِ لَمْ تَزَلْ عارِضَةً نَفْسَها عَلَى الأُمَمِ الماضينَ وَ الغابِرينَ لِحاجَتِهِمْ إلَيْها غَداً إذا أعادَ اللّهُ ما أبْدَأَ وَ أخَذَ ما أعْطى فَما أقَلَّ مَنْ حَمَلَها حَقَّ حَمْلِها

27. 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 how few are those who undertake it the way it deserves to be undertaken!

28. Verily the fear of Allah has a rope with a firm handle and a stronghold with an insurmountable peak.

٢٨ــ إنَّ لِتَقْوَى اللّهِ حَبْلاً وَثيقاً عُرْوَتُهُ وَمَعْقِلاً مَنيعاً ذُرْوَتُهُ

29. 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.

٢٩ــ إنَّ التَّقْوى مُنْتَهى رِضَى اللّهِ مِنْ عِبادِهِ وَ حاجَتِهِ مِنْ خَلْقِهِ فَاتَّقُوا اللّهَ الَّذي إنْ أسْرَرْتُمْ عَلِمَهُ وَ إنْ أعْلَنْتُمْ كَتَبَهُ

30. 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.

٣٠ــ إنَّ التَّقْوى دارُ حِصْن عَزيْز لِمَنْ لَجَأَ إلَيْهِ وَ الفُجُورُ دارُ حِصْن ذَليل لايُحْرِزُ أهْلَهُ وَ لايَمْنَعُ مَنْ لَجَأَ إلَيْهِ

31. 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.

٣١ــ إنَّ التَّقْوى فِي اليَوْمِ الحِرْزُ وَ الْجُنَّةُ وَ في غَد اَلطَّريقُ إلَى الجَنَّةِ مَسْلَكُها واضِحٌ وَ سالِكُها رابِحٌ

32. 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.

٣٢ــ إنَّ تَقْوَى اللّهِ عِمارَةُ الدّينِ وَعِمادُ اليَقينِ وَ إنَّها لَمِفْتاحُ صَلاح وَ مِصْباحُ نَجاح

33. 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.

٣٣ــ إنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عَمّا بَيْنَ يَدَيْهِ مِنَ المَثُلاتِ حَجَزَهُ التَّقْوى عَنْ تَقَحُّمِ الشُّبُهاتِ

٣٤ــ إنَّ مَن فارَقَ التَّقْوى أُغْرِيَ باللَّذّاتِ وَ الشَّهَواتِ وَ وَقَعَ في تيهِ السَّيِّئاتِ وَ لَزِمَهُ كَبيرُ (كَثيرُ) التَّبِعاتِ

34. Verily the one who abandons God-wariness is lured by pleasures and lustful desires, and falls into the wilderness of sins and is constantly plagued by grave (or many) [evil] consequences.

٣٥ــ إنَّ تَقْوَى اللّهِ مِفْتاحُ سَداد وَ ذَخيرَةُ مَعاد وَ عِتْقٌ مِنْ كُلِّ مَلَكَة وَنَجاةٌ مِنْ كُلِّ هَلَكَة بِها يَنْجُوالهارِبُ وَ تُنْجَحُ المَطالِبُ وَتُنالُ الرَّغائِبُ

35. 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.

٣٦ــ اَلتَّقْوى تُعِزُّ اَلْفُجُورُ يُذِلُّ

36. God-wariness dignifies, immorality disgraces.

٣٧ــ اَلتَّقْوى اِجْتِنابٌ

37. God-wariness is eschewal [of the forbidden].

٣٨ــ اَلتَّقْوى خَيْرُ زاد

38. God-wariness is the best provision.

٣٩ــ اَلتَّقْوى أزْكى زِراعَة

39. God-wariness is the most fruitful cultivation

٤٠ــ اَلتَّقْوى رَأسُ الحَسَناتِ

40. God-wariness is the cornerstone [all] of good deeds.

٤١ــ اَلتَّقْوى رَئِيسُ الأخْلاقِ

41. God-wariness is the leader of moral virtues.

٤٢ــ اَلتَّقْوى حِصْنٌ حَصيْنٌ

42. God-wariness is a fortified stronghold.

٤٣ــ اَلتَّقْوى ذَخِيرَةُ مَعاد

43. God-wariness is the reserve for the place of return [in the Hereafter].

٤٤ــ اَلتَّقْوى أقْوى أساس

44. God-wariness is the strongest foundation.

٤٥ــ اَلتَّقْوى مِفْتاحُ الصَّلاحِ

45. God-wariness is the key to uprightness.

٤٦ــ اَلتَّقْوى حِصْنُ المُؤْمِنِ

46. God-wariness is the fortress of the believer.

٤٧ــ اَلتَّقْوى حِرْزٌ لِمَنْ عَمِلَ بِها

47. God-wariness is a safeguard for the one who adopts it.

٤٨ــ اَلتَّقْوى أوْفَقُ حِصْن وَ أوْقى (أوْفى) حِرْز

48. God-wariness is the strongest fortress and the most protective sanctuary.

٤٩ــ اِنِ اتَّقَيْتَ اللّهَ وَقاكَ

49. If you fear Allah, He will protect you.

٥٠ــ إنَّكُمْ إلى أزْوادِالتَّقْوى أحْوَجُ مِنْكُمْ إلى أزْوادِ الدُّنْيا

50. Indeed you are in greater need of the provisions of God-wariness than you are of the provisions of this world.

٥١ــ إذَا اتَّقَيْتَ فَاتَّقِ مَحارِمَ اللّهِ

51. When you [wish to] guard yourself, then be wary of the things that Allah has forbidden.

٥٢ــ بِالتَّقْوى تُقْطَعُ حُمَةُ (حُمَّةُ) الخَطايا

52. The sting (or blackness) of sins is cut off by God-wariness.

٥٣ــ بِالتَّقْوى قُرِنَتِ العِصْمَةُ

53. It is with God-wariness that preservation from sin has been paired.

٥٤ــ بِالتَّقْوى تَزْكُوا الأعْمالُ

54. Through God-wariness, actions become pure.

٥٥ــ ثَوْبُ التُّقى أشْرَفُ المَلابِسِ

55. The garment of God-wariness is the most honourable of attires.

٥٦ــ داوُوا بِالتَّقْوَى الأسْقامَ وَ بادِروا بِها الحِمامَ وَ اعْتَبِرُوا بِمَنْ أضاعَها وَ لايَعْتَبِرَنَّ بِكُمْ مَنْ أطاعَها

56. 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].

٥٧ــ رَأسُ التَّقْوى تَرْكُ الشَّهْوَةِ

57. The cornerstone of God-wariness is abandoning lustful desires.

٥٨ــ سَبَبُ صَلاحِ الإيمانِ التَّقْوى

58. The cause of the probity of [one's] faith is God-wariness.

٥٩ــ صَلاحُ التَّقْوى تَجَنُّبُ الرَّيْبِ

59. The probity of God-wariness is [in] eschewing doubt.

٦٠ــ طُوبى لِمَنْ أشْعَرَ التَّقْوى قَلْبَهُ

60. Blessed is the one who fills his heart with God-wariness.

٦١ــ عَلَيْكَ بِالتُّقى فَإنَّهُ خُلُقُ الأنْبياءِ

61. Espouse God-wariness, for indeed it is the character of the Prophets.

٦٢ــ عَلَيْكَ بِالتَّقْوى فَإنَّهُ أشْرَفُ نَسَب

62. Espouse God-wariness, for indeed it is the most honourable distinction.

٦٣ــ عَلَيْكَ بِتَقْوَى اللّهِ فِي الغَيْبِ وَ الشَّهادَةِ وَ لُزُومِ الحَقِّ فِي الغَضَبِ وَالرِّضا

63. Espouse God-wariness in hiding and in the open, and adhere to the truth in anger and pleasure.

٦٤ــ عَلَيْكُمْ بِالتَّقْوى فَإنَّهُ خَيْرُ زاد وَ أحْرَزُ عَتاد

64. Espouse God-wariness, for it is indeed the best provision and the most protective accoutrement.

٦٥ــ فَاتَّقُوا اللّهَ تَقِيَّةَ مَنْ سَمِعَ فَخَشَعَ وَ اقْتَرَفَ فَاعْتَرَفَ وَ وَجِلَ فَعَمِلَ وَحاذَرَ فَبادَرَ

65. 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].

٦٦ــ فَاتَّقُوا اللّهَ تَقِيَّةَ مَنْ أيْقَنَ فَأحْسَنَ وَ عُبِّرَ فَاعْتَبَرَ وَ حُذِّرَ فَازْدَجَرَ وَبُصِّرَ فَاسْتَبْصَرَ وَ خافَ العِقابَ وَ عَمِلَ لِيَوْمِ الحِسابِ

66. 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.

67. So be wary of [your duty towards] 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].

٦٧ــ فَاتَّقُوا اللّهَ عِبادَ اللّهِ تَقِيَّةَ مَنْ شَغَلَ بِالفِكْرِ قَلْبَهُوَ أوْجَفَ الذِّكْرُ بِلِسانِهِ وَ قَدَّمَ الخَوْفَ لأمانِهِ

68. 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.

٦٨ــ فَاتَّقُوااللّهَ جِهَةَ ما خَلَقَكُمْ لَهُ وَ احْذَرُوا مِنْهُ كُنْهَ ما حَذَّرَكُمْ مِنْ نَفْسِهِ وَ اسْتَحِقُّوا مِنْهُ ما أعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدْقِ ميعادِهِ وَ الحَذَرِ مِنْ هَوْلِ مَعادِهِ

69. 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].

٦٩ــ فَاتَّقُوا اللّهَ عِبادَ اللّهِ تَقِيَّةَ مَنْ شَمَّرَ تَجْريراً وَ جَدَّ تَشْميراً وَ أكْمَشَ في مَهَل وَ بادَرَ عَنْ وَجَل

70. 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.

٧٠ــ فَاتَقُوا اللّهَ تَقِيَّةَ مَنْ نَظَرَ في كَرَّةِ المَوْئِلِ وَ عاقِبَةِ المَصْدَرِ وَ مَغَبَّةِ المَرْجَعِ فَتَدارَكَ فارِطَ الزَّلَلِ وَ اسْتَكْثَرَ مِنْ صالِحِ العَمَلِ

71. Increased God-wariness is a symbol of abundant piety.

٧١ــ كَثْرَةُ التُّقى عُنْوانُ وُفُورِ الوَرَعِ

72. Whoever would like success in the Hereafter should espouse God-wariness.

٧٢ــ مَنْ أحَبَّ فَوْزَ الآخِرَةِ فَعَلَيْهِ بِالتَّقْوى

73. 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.

٧٣ــ مَنْ تَعَرّى عَنْ لِباسِ التَّقْوى لَمْ يَسْتَتِرْ بِشَيْءٍ مِنْ أَلْبابِ (أسْبابِ) الدُّنْيا

74. Whoever puts on the attires of God-wariness, his garments will not get worn out.

٧٤ــ مَنْ تَسَرْبَلَ أثْوابَ التُّقى لَمْ يَبْلُ سِرْبالُهُ

75. Nothing reforms faith like God-wariness.

٧٥ــ ما أصْلَحَ الدّينَ كَالتَّقْوى

76. The basis of God-wariness is rejection of this world.

٧٦ــ مِلاكُ التُّقى رَفْضُ الدُّنْيا

77. Guided is the one who fills his heart with God-wariness.

٧٧ــ هُدِيَ مَنْ أشْعَرَ التَّقْوى قَلْبَهُ

78. 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.

٧٨ــ وَ اتَّقُوا اللّهَ الَّذي أعْذَرَ (بما أنْذَرَ) وَ احْتَجَّ بِما نَهَجَ وَ حَذَّرَكُمْ عَدُوّاً نَفَذَ فِي الصُّدُورِ خَفِيّاً وَ نَفَثَ فِي الآذانِ نَجِيّاً

79. 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.

٧٩ــ لاتُقْدِمْ وَ لاتُحْجِمْ إلاّ عَلى تَقْوَى اللّهِ وَ طاعَتِهِ تَظْفَرْ بِالنُّجْحِ وَالنَّهْجِ القَويمِ

80. There is no honour like God-wariness.

٨٠ــ لاكَرَمَ كَالتَّقْوى

81. There is no provision like God-wariness.

٨١ــ لازادَ كَالتَّقْوى

82. There is no God-wariness like desisting

٨٢ــ لاتَقْوى كَالْكَفِّ عَنِ المَحارِمِ

from the forbidden.

83. There is no fortress more impenetrable than God-wariness.

٨٣ــ لاحِصْنَ أمْنَعُ مِنَ التَّقْوى

84. The thing that is rooted in God-wariness is never destroyed and the plant that grows on it never remains thirsty.

٨٤ــ لايَهْلِكُ عَلَى التَّقْوى سِنْخُ أصْل وَ لايَظْمَأُ عَلَيْها زَرْعٌ

85. There is no dignity loftier than God-wariness.

٨٥ــ لاشَرَفَ أعْلى مِنَ التَّقْوى

86. The most virtuous of you is the most God-wary among you.

٨٦ــ أبَرُّكُمْ أتْقاكُمْ

87. Do not dishonour the one who has been elevated by God-wariness.

٨٧ــ لاتَضَعْ مَنْ رَفَعَتْهُ التَّقْوى

88. 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.

٨٨ــ اِتَّقُوا اللّهَ تَقِيَّةَ مَنْ دُعِيَ فَأجابَ وَ تابَ فَأنابَ وَ حُذِّرَ فَحَذِرَ وَ عَبَرَ فَاعْتَبَرَ وَخافَ فَأمِنَ

THE GOD-WARY AND GODFEARING PEOPLE

الأتقياءوالمتّقون

1. The God-wary is one who guards against sins, and the purified is one who purifies himself of faults.

١ــ اَلْمُتَّقي مَنِ اتَّقَى الذُّنُوبَ وَ المُتَنَزِّهُ مَنْ تَنَزَّهَ عَنِ العُيُوبِ

2. 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.

٢ــ اَلْمُتَّقُونَ أنْفُسُهُمْ عَفِيفَةٌ وَ حاجاتُهُمْ خَفِيْفَةٌ و خَيْراتُهُمْ مَأمُولَةٌ وَشُرُورُهُمْ مَأمُونَةٌ

3. The God-wary are those whose souls are

٣ــ اَلْمُتَّقُونَ أنْفُسُهُمْ قانِعَةٌ وَشَهَواتُهُمْ مَيْتَةٌ وَ

وُجُوهُهُمْ مُسْتَبْشِرَةٌ وَقُلُوبُهُمْ مَحْزُونَةٌ

content, whose lustful desires are dead and whose faces are cheerful while their hearts are sad.

٤ــ اَلْمُتَّقُونَ أعْمالُهُمْ زاكِيَةٌ وَ أعْيُنُهُمْ باكِيَةٌ وَ قُلُوبُهُمْ وَجِلَةٌ

4. The God-wary are those whose actions are pure, whose eyes are tearful and whose hearts are fearful.

٥ــ اَلْمُتَّقي مَيْتَةٌ شَهْوَتُهُ مَكْظُومٌ غَيْظُهُ فِي الرَّخاءِ شَكُورٌ وفِي المَكارِهِ صَبُورٌ

5. 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.

٦ــ إنَّ الأتْقِياءَ كُلُّ سَخِيّ مُتَعَفِّف مُحْسِن

6. Verily the God-wary are all those [believers] who are generous, chaste and benevolent.

٧ــ إنَّ المُتَّقينَ ذَهَبُوا بِعاجِلِ الدُّنْيا وَ الآخِرَةِ شارَكُوا أهْلَ الدُّنْيا في دُنْياهُمْ وَ لَمْ يُشارِكْهُمْ أهْلُ الدُّنْيا في آخِرَتِهِمْ

7. 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.

٨ــ اَلْمُتَّقُونَ قُلُوبُهُمْ مَحْزُونَةٌ وَ شُرُورُهُمْ مَأْمُونَةٌ

8. The God-wary are those whose hearts are sad and from whose evil people are safe.

٩ــ اَلْمُتَّقي قانِعٌ مُتَنَزِّهٌ مُتَعَفِّفٌ

9. The God-wary person is content, free from sin and chaste.

١٠ــ شيمَةُ الأتْقياءِ اِغْتِنامُ الْمُهْلَةِ وَ التَّزَوُّدُ لِلرِّحْلَةِ

10. The practice of the God-wary is taking advantage of respite and preparing provisions for the [final] journey.

١١ــ قَدْ أفْلَحَ التَّقيُّ الصَّمُوتُ

11. Indeed successful is the God-wary person who [always] remains silent.

١٢ــ لِلْمُتَّقي هُديً في رَشاد وَ تَحَرُّجٌ عَنْ فَساد وَ حِرْصٌ في إصْلاحِ مَعاد

12. For the God-wary person there is guidance towards the right path, restraint from corruption and [a strong] desire for

reforming the Hereafter.

13. There are three signs of a God-wary person: [his] sincerity in action, [his] shortening of hopes [and aspirations] and [his] taking advantage of respite.

١٣ــ لِلْمُتَّقي ثَلاثُ عَلامات: إخْلاصُ العَمَلِ وَ قَصْرُ الأمَلِ وَ اغْتِنامُ المَهَلِ

14. 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.

١٤ــ لَوْ أنَّ السَّماواتِ وَ الأرَضَ كانَتا عَلى عَبْد رَتْقاً ثُمَّ اتَّقَى اللّهَ لَجَعَلَ اللّهُ لَهُ مِنْهُما مَخْرَجاً وَ رَزَقَهُ مِنْ حَيْثُ لايَحْتَسِبُ

15. One who is on his guard remains safe.

١٥ــ مَنْ تَوَقّى سَلِمَ

16. One who is God-wary reforms [his Hereafter].

١٦ــ مَنِ اتَّقى أصْلَحَ

17. Whoever fears Allah, He protects him.

١٧ــ مَنِ اتَّقَى اللّهَ وَقاهُ

18. One whose heart is God-wary, jealousy does not enter into it.

١٨ــ مَنِ اتَّقى قَلْبُهُ لَمْ يُدْخِلْهُ الحَسَدُ

19. Whoever fears his Lord is [indeed] honourable.

١٩ــ مَنِ اتَّقى رَبَّهُ كانَ كَريماً

20. Whoever fears Allah gains success and becomes prosperous.

٢٠ــ مَنِ اتَّقَى اللّهَ فازَ وَ غَنِيَ

21. Whoever fills his heart with God-wariness, his endeavour becomes successful.

٢١ــ مَنْ أشْعَرَ قَلْبَهُ التَّقْوى فازَ عَمَلُهُ

22. Whoever fears Allah, the Glorified, He dispels all worries and gives him a way out of every distress.

٢٢ــ مَنِ اتَّقَى اللّهَ سُبْحانَهُ جعَلَ لَهُ مِنْ كُلِّ هَمّ فَرَجاً وَ مِنْ كُلِّ ضيق مَخْرَجاً

23. Whoever fears Allah, He protects him.

٢٣ــ مَنِ اتَّقَى اللّهَ وَقاهُ

24. Nobody becomes God-wary but that Allah makes his way out [of difficulties]

٢٤ــ مَا اتَّقى أحَدٌ إلاّ سَهَّلَ اللّهُ مَخْرَجَهُ

easy.

25. One who guards himself from sins is like the one who does good deeds.

٢٥ــ مُتَّقِي الْمَعْصِيَةِ كَفاعِلِ البِرِّ

26. The kings of Paradise are the God-wary and the sincere.

٢٦ــ مُلُوكُ الجَنَّةِ اَلأتْقِياءُ وَ المُخْلِصُونَ

27. 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.

٢٧ــ وَسيقَ الَّذينَ اتَّقَوْا رَبَّهُمْ إلَى الجَنَّةِ زُمَراً قَدْ أُمِنَ العِقابُ وَ انْقَطَعَ العِتابُ وَ زُحْزِحُوا عَنِ النّارِ وَ اطْمَئَنَّتْ بِهِمُ الدّارُوَ رَضُوا الْمَثْوى وَالقَرارَ

PUTTING TRUST IN ALLAH

التَّوكل

1. Trusting in Allah is an honourable sufficiency for the one who relies upon it.

١ــ اَلتَّوَكُّلُ كِفايَةٌ شَريفَةٌ لِمَنِ اعْتَمَدَ عَلَيْهِ

2. Trusting in Allah means distancing oneself from [reliance upon one's] strength and power, and waiting for what is brought by divine decree.

٢ــ اَلتَّوَكُّلُ اَلتَبَّري مِنَ الحَوْلِ وَ القُوَّةِ وَ انْتِظارُ ما يَأتي بِهِ القَدَرُ

3. 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.

٣ــ إيّاكَ أنْ تَتَخَيَّرَ لِنَفْسِكَ فَإنَّ أكْثَرَ النُّجْحِ فيما لايُحْتَسَبُ

4. The root of the heart's strength is in putting [one's] trust in Allah.

٤ــ أصْلُ قُوَّةِ القَلْبِ اَلتَّوَكُّلُ عَلَى اللّهِ

5. Verily the perfection of trust in Allah stems from the verity of certitude.

٥ــ إنَّ حُسْنَ التَّوَكُّلِ لَمِنْ صِدْقِ الإيقانِ

6. Trusting in Allah is [a means of]

٦ــ اَلتَّوَكُّلُ كِفايَةٌ

sufficiency.

7. Trusting in Allah is an asset.

٧ــ اَلتَّوَكُّلُ بِضاعَةٌ

8. Trusting in Allah is the best pillar [of support].

٨ــ اَلتَّوَكُّلُ خَيْرُ عِماد

9. Trusting in Allah is the fortress of wisdom.

٩ــ اَلتَّوَكُّلُ حِصْنُ الحِكْمَةِ

10. Trusting in Allah is the best action.

١٠ــ اَلتَّوَكُّلُ أفْضَلُ عَمَل

11. Trusting in Allah stems from strength of certitude.

١١ــ اَلتَّوَكُّلُ مِنْ قُوَّةِ اليَقينِ

12. It is through the strength of one's trust in Allah that the level of one's faith is evinced.

١٢ــ بِحُسْنِ التَّوَكُّلِ يُسْتَدَلُّ عَلى حُسْنِ الإيقانِ

13. Trust in Allah the Glorified, for indeed He has guaranteed the sufficiency of those who put their trust in Him.

١٣ــ تَوَكَّلْ عَلَى اللّهِ سُبْحانَهُ فَإنَّهُ قَدْ تَكَفَّلَ بِكِفايَةِ المُتَوَكِّلينَ عَلَيْهِ

14. The strength of a servant's trust in Allah is to the extent of his reliance on Him.

١٤ــ حُسْنُ تَوَكُّلِ العَبْدِ عَلَى اللّهِ عَلى قَدْرِ ثِقَتِهِ بِهِ

15. 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.

١٥ــ حَسْبُكَ مِنْ تَوَكُّلِكَ أنْ لاتَرى لِرِزْقِكَ مُجْرِياً إلاّ اللّهُ سُبْحانَهُ

16. It is in trusting Allah that the true essence of conviction lies.

١٦ــ فِي التَّوَكُّلِ حَقيقَةُ الإيقانِ

17. Whoever puts his trust [in Allah] is catered for.

١٧ــ مَنْ تَوَكَّلَ كُفِيَ

18. One who trusts in Allah does not get worried.

١٨ــ مَنْ تَوَكَّلَ لَمْ يَهْتَمَّ

19. One who trusts in Allah is catered for.

١٩ــ مَنْ تَوَكَّلَ عَلَى اللّهِ كُفِيَ

20. Whoever trusts in Allah, He suffices him.

٢٠ــ مَنْ تَوَكَّلَ عَلَى اللّهِ كَفاهُ

21. Never allow yourself to trust in anyone but Allah, and you should have no hope in anyone but Allah.

٢١ــ لاتَجْعَلَنَّ لِنَفْسكَ تَوَكُّلاً إلاّ عَلَى اللّهِ وَ لايَكُنْ لَكَ رَجاءٌ إلاّ اللّهُ

22. Everyone who puts his trust in Allah is catered for [and provided for by Him].

٢٢ــ كُلُّ مُتَوَكِّل مَكْفِيٌّ

23. Have trust in Allah and you will be catered for [by Him].

٢٣ــ كُنْ مُتَوَكِّلاً تَكُنْ مَكْفِيّاً

24. There is no trouble [and distress] for the one who trusts in Allah.

٢٤ــ لَيْسَ لِمُتَوَكِّل عَناءٌ

25. One who puts his trust in Allah will never lose His support.

٢٥ــ مَنْ كانَ مُتَوَكِّلاً لَمْ يَعْدَمِ الإعانَةَ

26. One who trusts in Allah has no need for [seeking help from] His servants.

٢٦ــ مَنْ تَوَكَّلَ عَلَى اللّهِ غَنِيَ عَنْ عِبادِهِ

27. Whoever trusts in Allah is catered for and becomes needless [of others].

٢٧ــ مَنْ تَوَكَّلَ عَلَى اللّهِ كُفِيَ وَ اسْتَغْنى

28. Whoever trusts in Allah, difficulties become easy for him.

٢٨ــ مَنْ تَوَكَّلَ عَلَى اللّهِ تَسَهَّلَتْ لَهُ الصِّعابُ

29. Whoever trusts in Allah, doubts get cleared for him, his sustenance is catered for and he is saved from tribulations.

٢٩ــ مَنْ تَوَكَّلَ عَلَى اللّهِ أضاءَتْ لَهُ الشُّبَهاتُ وَ كُفِيَ المَؤُناتُ وَ أمِنَ التَّبِعاتِ

30. Whoever trusts in Allah, difficulties become tolerable for him, means become easy for him and he enters into [a place of] comfort and honour.

٣٠ــ مَنْ تَوَكَّلَ عَلَى اللّهِ ذَلَّتْ لَهُ الصِّعابُ وَ تَسَهَّلَتْ لَهُ الأسْبابُ وَ تَبَوَّءَ الخَفْضَ وَ الكَرامَةَ

١ــ اَلْوَلَدُ الصّالِحُ أجْمَلُ الذِّكْرَيْنِ

1. A righteous child is the more beautiful of the two recollections.

٢ــ اَلْوَلَدُ أحَدُ العَدُوَّيْنِ

2. A child is one of the two enemies.

٣ــ شَرُّ الأوْلادِ اَلْعاقُّ

3. The worst of all children is the undutiful one.

٤ــ فَقْدُ الوَلَدِ مُحْرِقُ الكَبِدِ

4. The loss of a child burns the heart.

٥ــ مَوْتُ الوَلَدِ صَدْعٌ فِي الكَبِدِ

5. The death of a child is [like a] tear in the heart.

٦ــ وَلَدُ السُّوءِ يَهْدِمُ الشَّرَفَ وَ يَشينُ السَّلَفَ

6. An evil child destroys one's honour and disgraces one's ancestors.

٧ــ وَلَدُ السُّوءِ يَعُرُّ السَّلَفَ وَ يُفْسِدُ الخَلَفَ

7. An evil child dishonours one's ancestors and corrupts one's descendants.

٨ــ وَلَدٌ عَقُوقٌ مِحْنَةٌ وَ شُؤْمٌ

8. The undutiful child is a tribulation and a misfortune.

THE CLOSE FRIENDS AND LOVERS OF ALLAH

أولِياء اللّه وأحبائه

١ــ إنَّ أوْلِياءَ اللّهِ تَعالى كُلُّ مُسْتَقْرِب أجَلَهُ مُكَذِّب أمَلَهُ كَثير عَمَلُهُ قَليل زَلَلُهُ

1. 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.

٢ــ إنَّ أوْلِياءَ اللّهِ لأكْثَرُ النّاسِ لَهُ ذِكْراً وَ أدْوَمُهُمْ لَهُ شُكْراً وَ أعْظَمُهُمْ عَلى بَلائِهِ صَبْراً

2. 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.

٣ــ إنَّ مِنْ أحَبِّ العِبادِ إلَى اللّهِ عَبْداً أعانَهُ عَلى نَفْسِهِ فَاسْتَشْعَرَ الحُزْنَ وَتَجَلْبَبَ الخَوْفَ فَزَهَرَ

3. 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

مِصْباحُ الهُدى في قَلْبِهِ وَ أعَدَّ القِرى لِيَوْمِهِ النّازِلِ بِهِ

[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 for the day which he will come upon.

التواني

LETHARGY

١ــ اَلتَّواني فِي الدُّنْيا إضاعَةٌ وَ فِي الآخِرَةِ حَسْرَةٌ

1. Lethargy causes loss in this world and regret in the Hereafter.

٢ــ اَلتَّواني إضاعَةٌ

2. Lethargy is wastage [of one's lifetime].

٣ــ اَلتَّواني فَوْتٌ

3. Lethargy is [a cause of] loss.

٤ــ اَلتَّواني سَجِيَّةُ النَّوْكى

4. Lethargy is the trait of the foolish.

٥ــ بِالتَّواني يَكُونُ الفَوْتُ

5. Loss comes about through lethargy.

٦ــ ضادُّوا التَّوانِيَ بِالعَزْمِ

6. Counter lethargy with resolve.

٧ــ مَنْ أطاعَ التَّوانِيَ ضَيَّعَ الحُقُوقَ

7. One who submits to lethargy forfeits his rights.

٨ــ مَنْ أَطاعَ التَّوانِيَ أحاطَتْ بِهِ النَّدامَةُ

8. One who submits to lethargy is encompassed by regret.

٩ــ مِنَ التَّوانِي يَتَوَلَّدُ الكَسَلُ

9. It is from lethargy that laziness originates.

الموهبة

THE GRANT

١ــ رُبَّ مَوْهِبَة خَيْرٌ مِنْهَا الفَجيعَةُ

1. Many a grant is such that misfortune is better than it.

DELUSION

الوهم

1. Delusion is not the same as comprehension.

١ــ لَيْسَ الوَهْمُ كَالْفَهْمِ

SUSPICION

التُّهْمة

1. Whoever exposes himself to suspicion should not blame those who suspect him.

١ــ مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلا يَلُومَنَّ مَنْ أساءَ الظَّنَّ بِهِ

باب الهاء

TRUE GUIDANCE FROM ALLAH

الهدى وهدى اللّه

1. The best reserve is true guidance.

١ــ أفْضَلُ الذُّخْرِ اَلهُدى

2. Through true guidance discernment increases.

٢ــ بِالهُدى يَكْثُرُ الاِسْتِبْصارُ

3. He who takes guidance from other than the guidance of Allah has gone astray.

٣ــ ضَلَّ مَنِ اهْتَدى بِغَيْرِ هُدَى اللّهِ

4. Blessed is the one who hastens towards true guidance before its doors are closed.

٤ــ طُوبى لِمَنْ بادَرَ الهُدى قَبْلَ أنْ تُغْلَقَ أبْوابُهُ

5. Following true guidance leads to salvation.

٥ــ طاعَةُ الهُدى تُنْجي

6. 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.

٦ــ فازَ مَنِ اسْتَصْبَحَ بِنُورِ الهُدى وَخالَفَ دَواعِيَ الهَوى وَ جَعَلَ الإيمانَ عُدَّةَ مَعادِهِ وَ التَّقْوى ذُخْرَهُ وَ زادَهُ

7. How can the one who is astray be guided aright when the guide [he follows] is heedless?!

٧ــ كَيْفَ يَهْتَدِى الضَّليلُ مَعَ غَفْلَةِ الدَّليلِ ؟!

8. How can one who is himself astray guide others to the right?!

٨ــ كَيْفَ يَهْدي غَيْرَهُ مَنْ يُضِلُّ نَفْسَهُ ؟!

9. How is the one who is overcome by [his] vain desire able to get true guidance?!

٩ــ كَيْفَ يَسْتَطيعُ الهُدى مَنْ يَغْلِبُهُ الهَوى ؟!

10. Let your garment be true guidance.

١٠ــ لِيَكُنْ شِعارُكَ الهُدى

11. One who is guided attains salvation.

١١ــ مَنِ اهْتَدى نَجا

12. Whoever seeks true guidance through the guidance of Allah is guided to the right path by Him.

١٢ــ مَنِ اهْتَدى بِهُدَى اللّهِ أرْشَدَهُ

13. He who takes guidance from other than the guidance of Allah, the Glorified, has gone astray.

١٣ــ مَنِ اهْتَدى بِغَيْرِ هُدَى اللّهَ سُبْحانَهُ ضَلَّ

14. He who seeks true guidance through the guidance of Allah disassociates [himself] from the opponents [who oppose His command].

١٤ــ مَنِ اهْتَدى بِهُدَى اللّهِ فارَقَ الأضْدادَ

15. One who seeks guidance from those who do not possess it is led astray.

١٥ــ مَنْ يَطْلُبِ الْهِدايَةَ مِنْ غَيْرِ أهْلِها يَضِلُّ

16. One who seeks guidance from the misguided becomes blinded to the course of true guidance.

١٦ــ مَنِ اسْتَهْدَى الغاوِيَ عَمِيَ عَنْ نَهْجِ الهُدى

17. The guidance of Allah is the best guidance.

١٧ــ هُدَى اللّهِ أحْسَنُ الهُدى

18. There is no deviation with true guidance.

١٨ــ لاضِلالَ مَعَ هُدىً

19. There is no guide better than true guidance.

١٩ــ لادَليلَ أرْشَدُ مِنَ الهُدى

20. There is no guidance for one who has no knowledge.

٢٠ــ لاهِدايَةَ لِمَنْ لاعِلْمَ لَهُ

GIFTS

الهَدِيَّة

1. Gifts bring about affection.

١ــ اَلْهَدِيَّةُ تَجْلِبُ المَحَبَّةَ

2. Nothing gains the favour of the ruler, quells the rancour of an enraged person,

٢ــ مَا اسْتُعْطِفَ السُّلْطانُ وَ لاَاسْتُسِلَّ سَخيمَةُ الغَضْبانِ وَلاَ اسْتُميلَ المَهْجُورُ وَ لاَ اسْتُنْجِحَتْ

صِعابُ الأُمُورِ وَ لاَ اسْتُدْفِعَتِ الشُّرُورُ بِمِثْلِ الهَدِيَّةِ

attracts the deserter [to come back], makes difficult matters easy and keeps wickedness [and evil] at bay like the [giving of a] gift.

الهَذَر

IDLE TALK

١ــ اِجْتَنِبِ الهَذَرَ فَأَيْسَرُ جنايَتِهِ المَلامَةُ

1. Keep away from idle talk, for the least of its damage is blame.

٢ــ إيّاكَ وَالهَذَرَ فَمَنْ كَثُرَ كَلامُهُ كَثُرَتْ آثامُهُ

2. Beware of idle talk, for the one whose talk increases, his sins [also] increase.

٣ــ اَلْهَذَرُ مُقَرِّبٌ مِنَ الغِيَرِ

3. Idle talk takes one closer to [unpleasant] changes [in circumstances].

٤ــ اَلْهَذَرُ يَأْتِي عَلَى المُهْجَةِ

4. Idle talk harms the soul.

٥ــ كَثْرَةُ الْهَذَرِ تُكْسِبُ العارَ

5. Excessive idle talk earns disgrace.

الهزل

JOKING

١ــ كَثْرَةُ الهَزْلِ آيَةُ الجَهْلِ

1. Too much joking is a sign of ignorance.

٢ــ مَنْ كَثُرَ هَزْلُهُ اُسْتُجْهِلَ

2. Whoever jokes too much is considered ignorant.

٣ــ مَنْ كَثُرَ هَزْلُهُ بَطَلَ جِدُّهُ

3. Whoever jokes a lot, his seriousness becomes ineffective [and is considered just another of his jokes].

٤ــ مَنْ غَلَبَ عَلَيْهِ الهَزْلُ فَسَدَ عَقْلُهُ

4. Whoever is overcome by jest, his intellect becomes corrupt.

المهلكات والموبقات والمحرقات

THE CAUSES OF DOWNFALL AND RUIN

١ــ ثَلاثٌ مُهْلِكاتٌ: طاعَةُ النِّساءِ وَ طاعَةُ الغَضَبِ وَ طاعَةُ الشَّهْوَةِ

1. Three things cause [one's] ruin: obedience to women, yielding to rage and submitting to lustful desires.

٢ــ ثَلاثَةٌ مُهْلِكَةٌ: اَلجُرْأَةُ عَلَى السُّلْطانِ وَ ائْتِمانُ الخَوّانِ وَ شُرْبُ السَّمِ لِلتَّجْرِبَةِ

2. 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!].

٣ــ ثَلاثٌ هُنَّ المُحْرِقاتُ المُوبِقاتُ: فَقْرٌ بَعْدَ غِنىً وَ ذُلٌّ بَعْدَ عِزّ وَ فَقْدُ الأحِبَّةِ

3. Three things break one's spirit and cause downfall: poverty after wealth, humiliation after dignity and loss of loved ones.

٤ــ ثَلاثٌ يَهْدُونَ القُوى: فَقْدُ الأحِبَّةِ وَ الفَقْرُ فِي الغُرْبَةِ وَ دَوامُ الشِّدَّةِ

4. Three things weaken one's spirit: loss of loved ones, poverty in a strange land and unending hardship.

THE SCANDAL-MONGER

الهمّاز

١ــ اَلْهَمّازُ مَذْمُومٌ مَجْرُوحٌ

1. The scandal-monger is dispraised and reviled.

ENDEAVOURS

الهِمَم

١ــ أبْعَدُ الهِمَمِ أقْرَبُها مِنَ الكَرَمِ

1. The farthest endeavours are those that are closest to nobleness.

٢ــ بِقَدْرِ الهِمَمِ تَكُونُ الهُمُومُ

2. Worries [and concerns] are [proportionate] to the extent of [one's] endeavours.

٣ــ خَيْرُ الهِمَمِ أعْلاها

3. The best endeavours are the loftiest of them.

٤ــ كُنْ بَعيدَ الهِمَمِ إذا طَلَبْتَ كَريمَ الظَّفَرِ إذا

4. Be lofty in your endeavours when you

غَلَبْتَ

seek something and honourable in victory when you overpower [your enemy].

٥ــ مَنْ كَبُرَ هِمَّتُهُ كَبُرَ اهْتِمامُهُ

5. One whose endeavour is great, his care [and attention towards it] becomes great.

٦ــ مَنْ صَغُرَتْ هِمَّتُهُ بَطَلَتْ فَضيلَتُهُ

6. One whose endeavour is insignificant, his merit is nullified.

٧ــ مَنْ شَرُفَتْ هِمَّتُهُ عَظُمَتْ قيمَتُهُ

7. One whose endeavour is honourable, his value becomes great.

٨ــ مَنْ كَبُرَتْ هِمَّتُهُ عَزَّ مَرامُهُ

8. One whose endeavour is great, his cause is worthy.

٩ــ اِقْصِرْ هِمَّتَكَ عَلى ما يَلْزِمُكَ وَ لاتَخُضْ فيما لايَعْنيكَ

9. Confine your endeavour to that which is necessary for you and do not enter into that which does not concern you.

١٠ــ مَنْ رَقى دَرَجاتِ الهِمَمِ عَظَّمَتْهُ الأُمَمُ

10. One who rises to the [higher] levels of endeavour [and determination] is glorified [and considered as great] by the nations.

١١ــ مَنْ لَمْ يَكُنْ هَمُّهُ ما عِنْدَاللّهِ سُبْحانَهُ لَمْ يُدْرِكْ مُناهُ

11. One whose concern is not for [attaining] that which is with Allah, the Glorified, does not realize his aspiration.

١٢ــ لاتَهْتِمَنَّ إلاّ فيما يُكْسِبُكَ أجْراً وَ لاتَسْعَ إلاّ فِي اغْتِنامِ مَثُوبَة.

12. Never concern yourself with anything except that which will earn you recompense and do not strive except in gaining reward.

١٣ــ عَلى قَدْرِ الهِمَّةِ تَكُونُ الحَمِيَّةُ

13. One's zeal is [proportionate] to the extent of one's endeavour.

١٤ــ قَدْرُ الرَّجُلِ عَلى قَدْرِهِمَّتِهِ وَ عَمَلُهُ عَلى قَدْرِ نِيَّتِهِ

14. The value of a man is proportionate to his endeavour and [the value of] his action is to the extent of his intention.

١٥ــ ما رَفَعَ امْرَءً كَهِمَّتِهِ وَ لاوَضَعَهُ كَشَهْوَتِهِ

15. Nothing raises a person like his [earnest] endeavour and nothing lowers

him like his lustful desire.

16. The worries of a man are to the extent of his endeavour and his sense of honour is to the extent of his zeal.

١٦ــ هُمُومُ الرَّجُلِ عَلى قَدْرِ هِمَّتِهِ وَ غَيْرَتُهُ عَلى قَدْر حَمِيَّتِهِ

17. 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?

١٧ــ لاتَجْعَلْ أكْبَرَ هَمِّكَ بأهْلِكَ وَ وَلَدِكَ فَإنَّهُمْ إنْ يَكُونُوا أوْلِياءَ اللّهِ سُبْحانَهُ فَإنَّ اللّهَ لايُضَيِّعُ وَلِيَّهُ وَ إنْ يَكُونُوا أعْداءَ اللّهِ فَما هَمُّكَ بِأعْداءِ اللّهِ

18. Do not allow yourself to feel sorrow for what you have lost such that it preoccupies you from what is [yet] to come.

١٨ــ لاتُشْعِرْ قَلْبَكَ الْهَمَّ عَلى ما فاتَ فَيَشْغَلَكَ عَمّا هُوَ آت

IRRESPONSIBILITY

التهوّر

1. One who acts irresponsibly regrets.

١ــ مَنْ تَهَوَّرَ نَدِمَ

THE FRIGHTFUL

الأهوال

1. Whoever embarks on the frightful [and risky] earns wealth.

١ــ مَنْ رَكِبَ الأهْوالَ اِكْتَسَبَ الأمْوالَ

DISDAIN

الإسْتهانة

1. Whoever treats people with disdain, [his status] diminishes.

١ــ مَنِ اسْتَهانَ بِالرِّجالِ قَلَّ

VAIN DESIRE

الهوى

1. Overcome your vain desires and flee from them, for indeed if they capture you they will take you into the farthest depths of destruction.

١ــ اِغْلِبُوا أهْوائَكُمْ وَ هارِبُوها فَإنَّها إنْ تُقَيِّدْكُمْ تُورِدْكُمْ مِنَ الهَلَكَةِ أبْعَدَ غايَة

2. Beware of allowing vain desire to gain control over you for indeed its beginning is temptation and its end is tribulation.

٢ــ إيّاكُمْ وَ تَمَكُّنَ الهَوى مِنْكُمْ فَإنَّ أوَّلَهُ فِتْنَةٌ وَ آخِرَهُ مِحْنَةٌ

3. Indeed, the thing I fear most for you is [the result of your] following vain desires and having lengthy aspirations.

٣ــ اَلا وَ إنَّ أخْوَفَ ما أخافُ عَلَيْكُمْ اِتِّباعُ الهَوى وَ طُولُ الأمَلِ

4. Vain desire destroys.

٤ــ اَلْهَوى يُرْدي

5. Vain desires are passions of youth.

٥ــ اَلْهَوى صَبْوَةٌ

6. Vain desire is the enemy of reason.

٦ــ اَلْهَوى عَدُوُّ العَقْلِ

7. Vain desire is the bane of the intellects.

٧ــ اَلْهَوى آفَةُ الألْبابِ

8. Vain desire is an obeyed enemy.

٨ــ اَلْهَوى عَدُوٌّ مَتْبُوعٌ

9. Verily if you follow your vain desire, it will make you deaf and blind, ruin your place of [final] return and destroy you.

٩ــ إنَّكَ إنْ أطَعْتَ هَواكَ أصَمَّكَ وَ أعْماكَ وَ أفْسَدَ مُنْقَلَبَكَ وَأرْداكَ

10. Verily if you allow vain desire rule over you, it will deafen you, blind you and destroy you.

١٠ــ إنَّكُمْ إنْ أمَّرْتُمْ عَلَيْكُمُ الهَوى أصَمَّكُمْ وَ أعْماكُمْ وَأرْداكُمْ

11. The bane of the intellect is vain desire.

١١ــ آفَةُ العَقْلِ اَلْهَوى

12. When your vain desires overcome you, they drag you into places of destruction.

١٢ــ إذا غَلَبَتْ عَلَيْكُمْ أهْوائُكُمْ أوْرَدَتْكُمْ مَوارِدَ الهَلَكَةِ

١٣ــ خالِفِ الهَوى تَسْلَمْ وَ أعْرِضْ عَنِ الدُّنْيا تَغْنَمْ

13. Oppose vain desire and you will be safe; turn away from this world and you will benefit.

١٤ــ رَحِمَ اللّهُ امْرَءاً غالَبَ الهَوى وَ أفْلَتَ مِنْ حَبائِلِ الدُّنْيا

14. May Allah have mercy upon the person who fights his vain desire and breaks loose from the entanglements of this world.

١٥ــ رَأْسُ الدّينِ مُخالَفَةُ الهَوى

15. The cornerstone of religion is opposing vain desire.

١٦ــ رَأْسُ العَقْلِ مُجاهَدَةُ الهَوى

16. The cornerstone of reason is struggling against vain desire.

١٧ــ رَدْعُ الهَوى شيمَةُ العُقَلاءِ

17. Deterring [the self from] vain desire is a trait of the intelligent ones.

١٨ــ سَبَبُ فَسادِ العَقْلِ اَلهَوى

18. The cause of corruption of the intellect is vain desire.

١٩ــ سَبَبُ فَسادِ الدّينِ اَلْهَوى

19. The cause of corruption of faith is vain desire.

٢٠ــ ضادُّوا الهَوى بِالعَقْلِ

20. Counter vain desire with the reason.

٢١ــ طُوبى لِمَنْ كابَدَ هَواهُ وَ كَذَّبَ مُناهُ وَرَمى غَرَضاً وَ أحْرَزَ عِوَضاً

21. Blessed is the one who endures [the temptations of] his vain desire, rejects his [false] aspiration, hits the target and acquires recompense.

٢٢ــ طاعَةُ الهَوى تُفْسِدُ العَقْلَ

22. Yielding to vain desire corrupts the intellect.

٢٣ــ طاعَةُ الهَوى تُرْدي

23. Submitting to vain desire causes ruin.

٢٤ــ ظَفِرَ الهَوى بِمَنِ انْقادَ لِشَهْوَتِهِ

24. Vain desire is victorious over the one who is led by his lust.

٢٥ــ ظَفِرَ بِجَنَّةِ المَأْوى مَنْ غَلَبَ الهَوى

25. He who overcomes his vain desire is victorious in attaining the Paradise of the [everlasting] Abode.

٢٦ــ غُرُورُ الهَوى يَخْدَعُ

26. The delusions of vain desire beguile.

٢٧ــ غَلَبَةُ الهَوى تُفْسِدُ الدّينَ وَالعَقْلَ

27. Being overcome by vain desire corrupts [one's] faith and reason.

٢٨ــ غالِبِ الهَوى مُغالَبَةَ الخَصْمِ خَصْمَهُ وَ حارِبْهُ مُحارَبَةَ العَدُوِّ عَدُوَّهُ لَعَلَّكَ تَمْلِكْهُ

28. 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.

٢٩ــ في طاعَةِ الهَوى كُلُّ الغَوايَةِ

29. In succumbing to vain desire there is every [form of] deviation.

٣٠ــ فازَ مَنْ غَلَبَ هَواهُ وَ مَلَكَ دَواعِيَ نَفْسِهِ

30. He who overcomes his vain desire and controls the urges of his [carnal] soul is successful.

٣١ــ قَدْ ضَلَّ مَنِ انْخَدَعَ لِدَواعِي الهَوى

31. Indeed the one who is deceived by the temptations of [his] vain desire has gone astray.

٣٢ــ قاتِلْ هَواكَ بِعَقْلِكَ تَمْلِكْ رُشْدَكَ

32. Combat your vain desire with your intellect and you will acquire right guidance.

٣٣ــ قاتِلْ هَواكَ بِعِلْمِكَ وَ غَضَبَكَ بِحِلْمِكَ

33. Combat your vain desire with your knowledge and your anger with your forbearance.

٣٤ــ كُنْ لِهَواكَ غالِباً وَ لِنَجاتِكَ طالِباً

34. Be a conqueror of your vain desire and a seeker of your salvation.

٣٥ــ لَوِارْتَفَعَ الهَوى لأَنِفَ غَيْرُ المُخْلِصِ مِنْ عَمَلِهِ

35. If vain desire were to be lifted, the insincere person would despise [and feel ashamed of] his [own] action.

٣٦ــ مَنْ مَلَكَهُ هَواهُ ضَلَّ

36. One who is controlled by his vain desire goes astray.

٣٧ــ مَنْ أطاعَ هَواهُ هَلَكَ

37. Whoever yields to his vain desire is destroyed.

٣٨ــ مَنْ يَغْلِبُ هَواهُ يَعِزَّ

38. Whoever overcomes his vain desire is honoured.

٣٩ــ مَنْ مَلَكَ هَواهُ مَلَكَ النُّهى

39. Whoever controls his vain desire acquires intelligence [and wisdom].

٤٠ــ مَنْ وافَقَ هَواهُ خالَفَ رُشْدَهُ

40. Whoever agrees with his vain desire opposes his rectitude [and reason].

٤١ــ مَنْ قَوِيَ هَواهُ ضَعُفَ عَزْمُهُ

41. One whose vain desire is strong, his resolve becomes weak.

٤٢ــ مَنْ رَكِبَ هَواهُ زَلَّ

42. Whoever embarks on his vain desire slips.

٤٣ــ مَنِ اتَّبَعَ هَواهُ أرْدى نَفْسَهُ

43. Whoever follows his vain desire destroys himself.

٤٤ــ مَنْ خالَفَ هَواهُ أطاعَ الْعِلْمَ

44. Whoever opposes his vain desire has followed [the path of] knowledge.

٤٥ــ مَنْ جَرى مَعَ الهَوى عَثَرَ بِالرَّدى

45. One who proceeds with vain desire falls into destruction.

٤٦ــ لاعَقْلَ مَعَ هَوىً

46. With vain desire there is no [reason and] intellect.

٤٧ــ مَنْ رَكِبَ الهَوى أدْرَكَ العَمى

47. Whoever embarks on vain desire is afflicted by blindness.

٤٨ــ لادينَ مَعَ هَوىً

48. There is no faith with vain desire.

٤٩ــ مَنْ أطاعَ هَواهُ باعَ آخِرَتَهُ بِدُنْياهُ

49. Whoever yields to his vain desire has sold his Hereafter for his worldly life.

٥٠ــ مَنْ غَلَبَ هَواهُ عَلى عَقْلِهِ ظَهَرَتْ عَلَيْهِ الفَضائِحُ

50. One whose vain desire overpowers his intellect is overcome by disgrace.

٥١ــ مَنْ أحَبَّ نَيْلَ الدَّرَجاتِ العُلى فَلْيَغْلِبِ الهَوى

51. Whoever wishes to attain lofty stations should overcome his vain desire.

٥٢ــ مَنْ مَلَكَهُ الهَوى لَمْ يَقْبَلْ مِنْ نَصُوح نُصُحاً

52. One who is controlled by vain desire does not accept the advice of any sincere adviser.

٥٣ــ مَنْ عَرِيَ عَنِ الهَوى عَمَلُهُ حَسُنَ أثَرُهُ في كُلِّ أمْر

53. One whose actions are free from vain desire, his effect [and result] is good in every matter.

٥٤ــ مَنِ اتَّبَعَ هَواهُ أعْماهُ وَ أصَمَّهُ وَ أذَلَّهُ وَ أضَلَّهُ

54. Whoever follows his vain desire, it blinds him, deafens him, humiliates him and misguides him.

٥٥ــ مَنِ اسْتَقادَهُ هَواهُ اِسْتَحْوَذَ عَلَيْهِ الشَّيْطانُ

55. Whoever is led by his vain desire, Satan prevails upon him.

٥٦ــ مَنْ نَظَرَ بِعَيْنِ هَواهُ اِفْتَتَنَ وَ جارَ وَ عَنْ نَهْجِ السَّبيلِ زاغَ وَحارَ

56. Whoever looks with the eye of his vain desire falls into temptation and wrongdoing, and deviates and turns away from the clear open path.

٥٧ــ ما ضادَّ العَقْلَ كَالهَوى

57. Nothing opposes reason like vain desire.

٥٨ــ ما أهْلَكَ الدّينَ كَالهَوى

58. Nothing destroys religion like vain desire.

٥٩ــ مَرْكَبُ الهَوى مَرْكَبٌ مُرْد

59. Vain desire is a riding mount that throws down its rider.

٦٠ــ مُخالَفَةُ الهَوى شِفاءُ العَقْلِ

60. Opposing vain desire is a cure for the intellect.

٦١ــ مَغْلُوبُ الهَوى دائِمُ الشَّقاءِ مُؤَبَّدُ الرِّقِّ

61. The one who is overpowered by vain desire is always wretched and forever enslaved.

٦٢ــ ماتِحاً في عَرْبِ هَواهُ كادِحاً سَعْياً لِدُنْياهُ

62. He is drawing in large buckets [from

the well] of his vain desire and exerting a lot of efforts for his worldly life.

٦٣ــ نِعْمَ عَوْنُ الشَّيْطانِ اِتِّباعُ الهَوى

63. Following vain desire is indeed a good aide to Satan.

٦٤ــ هَلَكَ مَنْ أضَلَّهُ الهَوى وَ اسْتَقادَهُ الشَّيْطانُ إلى سَبيلِ العَمى

64. Ruined is the one who is led astray by vain desire and pulled by Satan towards the path of blindness.

٦٥ــ هَواكَ أعْدى عَلَيْكَ مِنْ كُلِّ عَدُوّ فَأغْلِبْهُ وَ إلاّ أهْلَكَكَ

65. Your vain desire is a greater enemy towards you than all [other] enemies, so overpower it otherwise it will destroy you.

٦٦ــ لايُبْعِدَنَّ هَواكَ عِلْمَكَ

66. Never let your vain desire relegate your knowledge.

٦٧ــ لاتَتَّبِعِ الهَوى فَمَنْ تَبِعَ هَواهُ اِرْتَبَكَ

67. Do not follow [your] vain desire, for whoever follows his vain desire becomes disconcerted.

٦٨ــ لاتَرْكَنُوا إلى جُهّالِكُمْ (جِهالَتِكُمْ) وَ لاتَنْقادُوا لأهْوائِكُمْ فَإنَّ النّازِلَ بِهذا المَنْزِلِ عَلى شَفا جُرُف هار

68. 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.

٦٩ــ اَلْهَوى أعْظَمُ العَدُوَّيْنِ

69. Vain desire is the greater of the two enemies.

٧٠ــ اَلْهَوى إلهٌ مَعْبُودٌ

70. Vain desire is a worshipped deity.

٧١ــ اَلنّاجُونَ مِنَ النّارِ قَلِيلٌ لِغَلَبَةِ الهَوى وَ الضَّلالِ

71. Because of succumbing to vain desire and misguidance, [only a] few will be saved from hellfire.

٧٢ــ اِمْلِكْ عَلَيْكَ هَواكَ وَ شُحَّ بِنَفْسِكَ عَمّا لايَحِلُّ لَكَ فَإنَّ الشُّحَّ بِالنَّفْسِ حَقيقَةُ الكَرَمِ

72. Control your vain desire and be stingy with yourself [by keeping away] from those things that are forbidden for you, for indeed being stingy with oneself is the

essence of honour.

73. 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].

٧٣ــ اِحْذَرُوا هَوىً هَوى بِالأَنْفُسِ هُوِيّاً وَ أبْعَدَها عَنْهُ قَرارَةَ الفَوْزِ قَصِيّاً

74. The smallest vain desire can corrupt the intellect.

٧٤ــ يَسيرُ الهَوى يُفْسِدُالعَقْلَ

75. There is no damage [and loss] greater than [what is brought about by] vain desire.

٧٥ــ لاتَلَفَ أعْظَمُ مِنَ الهَوى

76. The most destructive thing is vain desire.

٧٦ــ أهْلَكُ شَيْء الهَوى

77. Beware of yielding to vain desire, for indeed it leads [one] towards every [form of] tribulation.

٧٧ــ إيّاكَ وَ طاعَةَ الهَوى فَإنَّهُ يَقُودُ إلى كُلِّ مِحْنَة

78. The best of people is one who struggles against his vain desire.

٧٨ــ أفْضَلُ النّاسِ مَنْ جاهَدَهَواهُ

79. The beginning of vain desire is temptation and its end is tribulation.

٧٩ــ أوَّلُ الهَوى فِتْنَةٌ وَ آخِرُهُ مِحْنَةٌ

80. Vain desire is the partner of blindness.

٨٠ــ اَلْهَوى شَريكُ العَمى

81. Vain desire is a hidden ailment.

٨١ــ اَلْهَوى داءٌ دَفينٌ

82. Vain desire is a bane of the intellects.

٨٢ــ اَلْهَوى آفَةُ الألْبابِ

83. Vain desire is a pernicious associate.

٨٣ــ اَلْهَوى قَرينٌ مُهْلِكٌ

84. Vain desire is the opposite of reason.

٨٤ــ اَلْهَوى ضِدُّ العَقْلِ

85. Vain desire is the foundation of tribulations.

٨٥ــ اَلْهَوى أُسُّ المِحَنِ

86. Vain desire is the riding mount of temptations.

٨٦ــ اَلْهَوى مَطِيَّةُ الفِتَنِ

87. Vain desire is a [cause of one's] fall to the lowest of the low.

٨٧ــ اَلْهَوى هَوِيٌّ إلى أسْفَلِ سافِلِينَ

88. Do not be a slave to vain desires and coveted objects.

٨٨ــ لاتَكُونُوا عَبيدَ الأهْواءِ وَ المَطامِعِ

89. There is no enemy like vain desire.

٨٩ــ لاعَدُوَّ كَالهَوى

90. Vain desire is a riding mount of temptation.

٩٠ــ اَلْهَوى مَطِيَّةُ الْفِتْنَةِ

DREAD AND AWE

الهيبة

1. Dread is [a cause of] failure.

١ــ اَلْهَيْبَةُ خَيْبَةٌ

2. Dread is accompanied by failure.

٢ــ اَلْهَيْبَةُ مَقْرُونَةٌ بِالخَيْبَةِ

3. The bane of awe is jest.

٣ــ آفَةُ الهَيْبَةِ المَزاحُ

4. Dread has been paired with failure.

٤ــ قُرِنَتِ الهَيْبَةُ بِالخَيْبَةِ

باب الياء

اليَأْس

LOSS OF HOPE

١ــ اَلْيَأسُ أحَدُ النُّجْحَيْنِ

1. Loss of hope [in others] is one of the two successes.

٢ ــ أَصْلُ الإخْلاصِ اَلْيَأسُ مِمّا فِي أيْدِي النّاسِ

2. The root of sincerity is losing hope [and desire] in that which others possess.

٣ــ إنَّ أكْرَمَ النّاسِ مَنِ اقْتَنَى الْيَأْسَ وَ لَزِمَ القُنُوعَ وَ الوَرَعَ وَ بَرِيَ مِنَ الحِرْصِ وَ الطَّمَعِ فَإنَّ الطَّمَعَ وَ الحِرْصَ اَلْفَقْرُ الحاضِرُ وَ إنَّ الْيَأسَ وَ القَناعَةَ الغِنَى الظّاهِرُ

3. 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.

٤ــ اَلْيَأسُ حُرٌّ

4. Loss of hope [in others] is freedom.

٥ــ اَلْيَأسُ عِتْقٌ

5. Loss of hope [in others] is liberty.

٦ــ اَلْيَأسُ مَسْلاةٌ

6. Loss of hope [in this world] is a solace.

٧ــ اَلْيَأسُ غِناءٌ حاضِرٌ

7. Loss of hope [in this world] is a ready affluence.

٨ــ اَلْعِزُّ مَعَ اليَأسِ

8. With loss of hope [in others] comes honour.

٩ــ اَلْيَأسُ يُريحُ النَّفْسَ

9. Loss of hope [in others] comforts the soul.

١٠ــ اَلْيَأسُ عِتْقٌ مُجَدَّدٌ

10. Loss of hope [in others] is a renewed liberty.

١١ــ اَلْيَأسُ عِتْقٌ مُريحٌ

11. Loss of hope [in others] is a comforting

liberty.

12. Loss of hope [in others] exalts the prisoner.

١٢ ــ اَلْيَأسُ يُعِزُّ الأسيرَ

13. Loss of hope [in others] is better than entreating the people [for what you need].

١٣ــ اَلْيَأسُ خَيْرٌ مِنَ التَّضَرُّعِ إلَى النّاسِ

14. Through loss of hope [in others] there is [attainment of] self-sufficiency.

١٤ــ بِالْيَأسِ يَكُونُ الغَناءُ

15. 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.

١٥ــ تَحَلَّ بِالْيَأسِ مِمّا في أيْدِي النّاسِ تَسْلَمْ مِنْ غَوائِلِهِمْ وَ تُحْرِزِ المَوَدَّةَ مِنْهُمْ

16. Hastening the loss of hope [in others] is one of the two triumphs.

١٦ــ تَعْجيلُ اليَأسِ أحَدُ الظَّفَرَيْنِ

17. The virtue of loss of hope [in others] is better than the humiliation of asking [for their help].

١٧ ــ حُسْنُ اليَأسِ أجْمَلُ مِنْ ذُلِّ الطَّلَبِ

18. Loss of hope may [indeed] be an achievement [in times] when covetousness is destructive.

١٨ــ قَدْ يَكُونُ اليَأسُ إدْراكاً إذا كانَ الطَّمَعُ هَلاكاً

19. One who loses hope in a thing forgets about it.

١٩ــ مَنْ أَيِسَ مِنْ شَيْءٍ سَلا عَنْهُ

20. The bitterness of despair is better than turning entreatingly towards the people.

٢٠ــ مَرارَةُ اليَأْسِ خَيْرٌ مِنَ التَّضَرُّعِ إلَى النّاسِ

21. The beginning of sincerity is losing hope in that which people possess.

٢١ــ أَوَّلُ الإخْلاصِ اَلْيَأسُ مِمّا في أيْدِي النّاسِ

ORPHANS

الأيتام

1. Be good to your orphans, help your poor

١ــ بَرُّوا أيْتامَكُمْ وَ واسَوْا فُقَرائَكُمْ وَ ارْفُقُوا

folk and be kind to the weak amongst you.

بِضُعَفائِكُمْ

2. Whoever oppresses an orphan has severed his ties with his children.

٢ــ مَنْ ظَلَمَ يَتيماً عَقَّ أوْلادَهُ

3. Whoever takes care of the orphans, his children will be cared for.

٣ــ مَنْ رَعَى الأيْتامَ رُعِيَ في بَنيهِ

4. 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.

٤ــ كافِلُ اليَتيمِ وَ المِسْكينِ عِنْدَ اللّهِ مِنَ المُكْرَمينَ

5. One who takes charge of caring for the orphans is favoured in the sight of Allah.

٥ــ كافِلُ اليَتيمِ اَثيْرٌ عِنْدَ اللّهِ

ALERTNESS AND VIGILANCE

اليقظة والتيقّظ في الدين

1. Vigilance in religion is a blessing for the one whom it is bestowed upon.

١ــ اَلتَّيَقُّظُ فِي الدّينِ نِعْمَةٌ عَلى مَنْ رُزِقَهُ

2. Alertness is illumination, negligence is delusion.

٢ــ اَلْيَقْظَةُ نُورٌ اَلْغَفْلَةُ غُرُورٌ

3. Alertness is perspicacity.

٣ــ اَلْيَقْظَةُ اِسْتِبْصارٌ

4. Indeed you have been alerted so become vigilant, and you have been guided so follow the guidance.

٤ــ قَدْ يُقِّظْتُمْ فَتَيَقَّظُوا وَ هُديتُمْ فَاهْتَدُوا

5. One who does not take support through vigilance will not benefit from [the presence of] guards.

٥ــ مَنْ لَمْ يَسْتَظْهِرْ بِاليَقْظَةِ لَمْ يَنْتَفِعْ بِالحَفَظَةِ

6. Alertness is [a cause of] grief.

٦ــ اَلْيَقْظَةُ كَرَبٌ

7. Recover, O listener, from your stupor, and wake up from your heedlessness, and

٧ــ أفِقْ أَيُّهَا السّامِعُ مِنْ سَكْرَتِكَ وَ اسْتَيْقِظْ مِنْ

غَفْلَتِكَ وَاحْتَصِرْ(اِخْتَصِرْ) مِنْ عَجَلَتِكَ

curb (or cut short) your haste [towards sins].

٨ــ اَلا مُسْتَيْقِظٌ مِنْ غَفْلَتِهِ قَبْلَ نَفادِ مُدَّتِهِ

8. Is there nobody who will wake up from his [slumber of] negligence before his time [on this earth] ends?

اليقين

CERTITUDE

١ــ أيْقِنْ (أتْقِنْ) تُفْلِحْ

1. Attain certitude (or proficiency) and you will be successful.

٢ــ أفْضَلُ الدّينِ اليَقينُ

2. The best faith is certitude.

٣ــ أصْلُ الصَّبْرِ حُسْنُ اليَقينِ بِاللّهِ

3. The root of patience is [having] definite certainty about Allah.

٤ــ أصْلُ الزُّهْدِ اَلْيَقينُ وَ ثَمَرَتُهُ السَّعادَةُ

4. The root of indifference towards worldly pleasures is certitude, and its fruit is felicity.

٥ــ اَلْيَقينُ عِبادَةٌ

5. Certitude is worship.

٦ــ اَلْيَقينُ نُورٌ

6. Certitude is light.

٧ــ اَلْيَقينُ عُنْوانُ الإيمانِ

7. Certitude is the symbol of faith.

٨ــ اَلْيَقينُ أفْضَلُ الزَّهادَةِ

8. Certitude is the best [means of] indifference towards [the pleasures of] this world.

٩ــ اَلْيَقينُ عِمادُ الإيمانِ

9. Certitude is the pillar of faith.

١٠ــ اَلْيَقينُ جِلْبابُ الأكْياسِ

10. Certitude is the gown of the sagacious.

١١ــ اَلْيَقينُ يَرْفَعُ الشَّكَّ

11. Certitude eliminates doubt.

١٢ــ اَلْيَقينُ يُثْمِرُ الزُّهْدَ

12. Certitude bears the fruit of indifference

towards worldly pleasures.

13. Certitude is the cornerstone of religion.

١٣ــ اَلْيَقينُ رَأْسُ الدّينِ

14. Certitude is the best worship.

١٤ــ اَلْيَقينُ أفْضَلُ عِبادَة

15. Verily I am upon complete certitude from my Lord and do not have any doubt about my religion.

١٥ــ إنّي لَعَلى يَقين مِنْ رَبّي وَ غَيْرِ شُبْهَة في ديني

16. Through certitude worship becomes complete.

١٦ــ بِاليَقينِ تَتِمُّ العِبادَةُ

17. The fruit of certitude is asceticism [and indifference towards worldly pleasures].

١٧ــ ثَمَرَةُ اليَقينِ الزَّهادَةُ

18. The cornerstone of religion is true certitude.

١٨ــ رَأْسُ الدّينِ صِدْقُ اليَقينِ

19. The cause of sincerity is certitude.

١٩ــ سَبَبُ الإخْلاصِ اَلْيَقينُ

20. 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.

٢٠ــ عَلَيْكَ بِلُزُومِ اليَقينِ وَتَجَنُّبِ الشَّكِّ فَلَيْسَ لِلْمَرْءِ شَيْءٌ أهْلَكَ لِدينِهِ مِنْ غَلَبَةِ الشَّكِّ عَلى يَقينِهِ

21. Cling to certitude and God-wariness, for indeed these two will deliver you to the Garden of [everlasting] Refuge.

٢١ــ عَلَيْكُمْ بِلُزُومِ اليَقينِ وَ التَّقْوى فَإنَّهُما يُبَلِّغانِكُمْ جَنَّةَ المَأْوى

22. The strength of one's certitude is [proportionate] to the extent of one's faith.

٢٢ــ عَلى قَدْرِ الدّينِ تَكُونُ قُوَّةُ اليَقينِ

23. The highest form of certitude is sincerity.

٢٣ــ غايَةُ اليَقينِ الإخْلاصُ

24. Certitude is sufficient as worship.

٢٤ــ كَفى بِاليَقينِ عِبادَةً

25. The certitude of one who is extravagant in his wants and exerts himself in

٢٥ــ لَمْ يَصْدُقْ يَقينُ مَنْ أسْرَفَ فِي الطَّلَبِ وَ أجْهَدَ نَفْسَهُ فِي المُكْتَسَبِ

acquisition [of wealth] it is not true.

26. 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.

٢٦ــ لَوْ صَحَّ يَقينُكَ لَمَا اسْتَبْدَلْتَ الفانِيَ بِالباقِي وَ لابِعْتَ السَّنِيَّ بِالدَّنِيِّ

27. One who has certitude is successful.

٢٧ــ مَنْ أيْقَنَ أفْلَحَ

28. One who has certitude is saved.

٢٨ــ مَنْ أيْقَنَ يَنْجُ

29. One whose certitude is firm, has hope.

٢٩ــ مَنْ حَسُنَ يَقينُهُ يَرْجُ

30. One who has certitude works diligently.

٣٠ــ مَنْ يَسْتَيْقِنْ يَعْمَلْ جاهِداً

31. One who is certain about [divine] reward does good [deeds].

٣١ــ مَنْ أيْقَنَ بِالجَزاءِ أحْسَنَ

32. One whose certitude is strong does not [have any] doubt.

٣٢ــ مَنْ قَوِيَ يَقينُهُ لَمْ يَرْتَبْ

33. One who is certain about the Hereafter does not covet this world.

٣٣ــ مَنْ أيْقَنَ بِالآخِرَةِ لَمْ يَحْرِصْ عَلَى الدُّنْيا

34. One whose conviction is firm, his worship becomes good.

٣٤ــ مَنْ حَسُنَ يَقينُهُ حَسُنَتْ عِبادَتُهُ

35. One whose certitude is true does not [have any] doubt.

٣٥ــ مَنْ صَدَقَ يَقينُهُ لَمْ يَرْتَبْ

36. One whose certitude is sound abstains from dispute.

٣٦ ــ مَنْ صَحَّ يَقينُهُ زَهِدَ فِي المِراءِ

37. One whose heart does not have certitude, his actions do not submit to it.

٣٧ــ مَنْ لَمْ يُوقِنْ قَلْبُهُ لَمْ يُطِعْهُ عَمَلُهُ

38. One who has certitude is hopeful.

٣٨ــ مَنْ أيْقَنَ رَجا

39. How great is the felicity of one whose heart is filled with the coolness of certitude.

٣٩ــ ما أعْظَمَ سَعادَةَ مَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ اليَقينِ

٤٠ــ نِعْمَ الطّارِدُ لِلشَّكِّ اَلْيَقينُ

40. Certitude is an excellent dispeller of doubt.

٤١ــ نَوْمٌ عَلى يَقين خَيْرٌ مِنْ صَلاة في شَكّ

41. Sleeping with certitude is better than praying while in doubt.

٤٢ــ هَلَكَ مَنْ باعَ اليَقينَ بِالشَّكِّ وَ الحَقَّ بالباطِلِ وَ الآجِلَ بِالعاجِلِ

42. One who sells certitude for doubt, truth for falsehood, and the Hereafter for this world is destroyed.

٤٣ــ لاتَجْعَلُوا يَقينَكُمْ شَكّاً وَ لا عِلْمَكُمْ جَهْلاً

43. Do not turn your certitude into doubt and your knowledge into ignorance.

٤٤ــ لاإيمانَ لِمَنْ لايَقينَ لَهُ

44. He who has no certitude has no faith.

٤٥ــ يُسْتَدَلُّ عَلَى اليَقينِ بِقَصْرِ الأمَلِ وَ إخْلاصِ العَمَلِ وَ الزُّهْدِ فِي الدُّنْيا

45. Certitude is evinced by the shortening of hopes, sincerity in action and indifference towards the pleasures of this world.

٤٦ــ يُفْسِدُ اليَقينَ الشَّكُّ وَغَلَبَةُ الهَوى

46. Certitude is corrupted by doubt and the onslaught of vain desire.

٤٧ــ سِلاحُ المُوقِنِ:اَلصَّبْرُ عَلَى البَلاءِ وَ الشُّكْرُ فِي الرَّخاءِ

47. The weapon of the possessor of certitude is patience in [times of] hardship and thankfulness in well-being.

٤٨ــ كُنْ مُوْقِناً تَكُنْ قَوِيّاً

48. Have certitude and you will become strong.

٤٩ــ مَنْ أيْقَنَ أحْسَنَ

49. Whoever possesses certitude does good [deeds].

٥٠ــ اَلْمُوقِنُونَ وَ الْمُخْلِصُونَ وَ المُؤْثِرُونَ مِنْ رِجالِ الأعْرافِ

50. Those who possess certitude, the dedicated [and sincere] ones and the altruistic ones are from the people of the Elevations.

٥١ــ اَلْمُوقِنُ أشَدُّ النّاسِ حُزْناً عَلى نَفْسِهِ

51. The possessor of certitude is the most sorrowful of all people about [the condition of] his soul.

٥٢ــ أيْنَ المُوقِنُونَ الَّذيْنَ خَلَعُوا سَرابيلَ الهَوى وَ قَطَعُوا عَنْهُمْ عَلائِقَ الدُّنْيا

52. Where are the possessors of certitude who have cast off the attires of vain desire and cut themselves off from the ties of this world?

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