



NAHJ AL-FASAHAH HEIGHT OF RHETORIC
HOLY PROPHET HAZRAT MUHAMMAD MUSTAFA (SAWW)

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Chapter 1

Translator's Note

In the Name of God; The Merciful, the Compassionate

The Height of Rhetoric or the noble book entitled "Nahj Al-Fasahah" is an unparalleled treasure of the eloquent wise sayings of the Holy Prophet of Islam (P.B.U.H.). It was first collected by the late Abulghasim Payande and published in 1957 A.D. as an Arabic-Persian edition, containing traditions. It has been widely in use by both the public and the elite since then for deriving guidance from the Holy Prophet's ocean of lore to pave the rocky paths of man's life.

The motive to reconstruct the book into an English edition rose from the fact that most of the previously-published English renderings of the Holy Prophet's sayings were either extracted from certain specific sources not endorsed by all Islamic sects, or were incomplete in terms of the boundless number of traditions coming down to us from the Holy Prophet of Islam (P.B.U.H.). Thus, the translator embarked on the achievement of the great goal of translating "Nahj Al-Fasaaha" as documented on many a Shiite and Sunnite source. In so doing, a number of translation strategies were employed as mentioned below:

- Efforts were made to observe the highest degree of "fidelity" to the Arabic version of the book in terms of the semantic delicacies of each saying.
- Wherever possible, the shining aesthetic elements of the source text concerning the brevity, eloquence and coherence of the original discourse, was kept intact.
- In a good number of cases, for the sake of semantic explicitation, brief lexical or phrasal items were properly incorporated into the English version.

Finally, it is to be admitted here that since translation is to a great extent a matter of taste, the present English translation is by no means claimed to be a perfect flawless rendering of the Holy Prophet's highly

eloquent and deeply meaningful sayings. It simply mirrors what was expressed to ordinary human beings through the tongue of the receiver of Divine revelation, Muhammad (P.B.U.H.) who stood at heavenly heights in all and every aspects of worldly and otherworldly life.

Dr. Hossein Vahid Dastjerdi

Chapter 2

A

A (true) believer does not taunt, damn, slander and abuse people.

A (true) believer is bereft of two attributes: telling lie and stinginess.

A (true) believer should have the following eight characteristics: soberness at hard times, patience in calamities, gratefulness in reliefs, contentment for whatever the Great and Glorified God has given, avoidance from oppressing enemies and hurting friends, and toleration of physical sufferings to make people feel safe from him.

A (true) Muslim is the one from whose tongue and hand, Muslims at rest stand.

A believer does his best in what his ability demands, but craves for what beyond his power stands.

A believer does not resort to jealousy or flattery, save in seeking knowledge.

A believer has all kinds of natures save treachery and telling lie.

A believer has four enemies: a jealous believer, a detesting hypocrite, a deviating Satan, and a hostile infidel.

A believer is a servant of God who doesn't oppress his enemies nor does he commit sins for the sake of his friends, who keeps trusts intact and refrains from jealousy, sarcasm and cursing others, who tells the truth though not called to bear witness and calls not people with bad names, who observes humility in prayers, hastes in paying his due alms, keeps patient in calamities and thanks (God) in affluence, who is content with what he has and claims not what he doesn't, who doesn't stop doing good deeds due to misery, who keeps company with people to learn and talks to them something to earn, and who forebears oppression and tyranny, awaiting the Merciful God to give him victory.

A believer is in a good state all the time; even when he is on the verge of death, he praises God.

A believer is like unto a bar of gold, getting reddened when breathed upon and losing nothing when weighed.

A believer is like unto a date palm; whatever you take from it will be to your benefit..

A believer is like unto a perfumer who will benefit you, should you keep company with him, or move along with him, or be a partner to him.

A believer is like unto a sieve, receiving nothing but clean and passing nothing but pure.

A believer is like unto a stalk bending to all sides by winds but staying calm and static when winds vanish. Blights make a believer bend in same manner. The wicked (on the contrary) is like unto a spruce- fir standing firm and straight till the Exalted God destroys it should He wish.

A believer is like unto a stalk shaken by wind, standing and collapsing alternatively, and an unbeliever is like unto a pine standing all the time against the wind to be finally uprooted.

A believer is like unto an apparently ruined house, being neat and beautiful inside, and a wicked person is like unto a domed elevated tomb making visitors excited but being inwardly filled with infection.

A believer is more favorite to God than some of His angels.

A believer is more worried about the affairs of this and the next worlds than others.

A believer is noble and generous, and an evildoer is ignoble and deceitful.

A believer is satisfied with little.

A believer is shrewd, careful and cautious.

A believer is so lenient and gentle that one might call him stupid.

A believer is the brother of another believer and never connives at wishing him good.

A believer is the one whom people consider honest as to their lives, wealth and blood.

A believer is the source of benefit. He will avail you, should you keep his company, counsel with him and become his partner. He is the cause of benefit in all affairs.

A believer is zealous, but God is more zealous than him.

A believer makes friends (with people), and there is no good in the one who does not make friends and is not subject of friendship.

A believer must not feel satiated, with his neighbor being hungry.

A believer to (his) faith is like unto a horse to its stable around which it moves about (for a while) and then returns to it.

A believer to a believer is like unto a building a part of which fortifies another.

A believer to a believer is like unto a firm building, parts of which fortifying one another.

A believer to other believers is like head to the body, suffering from their pains just as head suffers from the pains of the body.

A believer who associates with people and patiently tolerates their harms is better than the believer who does not do so.

A believer will not be bitten twice from the same hole.

A believer will not kill anybody in ambush warfare.

A believer will reside under the shade of his alms in the Day of Judgment.

A believer won't be exposed to any suffering, hardship, disease, harm and sorrow, unless God ignores some of his sins (in lieu of them).

A believer's departure from this (secular) world is like unto an infant's deliverance from his mother's womb, leaving darkness and distress towards the world's ease and expansion.

A believer's dignity lies in standing up to prayer at nights, and his greatness lies in needlessness from people.

A believer's dream is a servant's talk to his Lord in sleep.

A believer's dream is one among the forty- six units of prophethood.

A believer's dream is one among the forty units comprising prophethood. It is tied to the leg of a bird as long as not revealed, but it will fall down if the reverse occurs. Thus, reveal not your dreams to anybody save the wise or intimate friends.

A believer's intention is better than his deed, while a hypocrite's deed is better than his intention, and everybody acts upon his own intention.

When a believer does an action, a (sort of) light passes through his heart.

A believer's intention is more significant than his deeds.

A believer's promise is a binding commitment.

A believer's promise is a debt, and a binding commitment.

A believer's promise is a must (he shouldn't miss).

A believer's sickness is the atonement of his sins.

A boaster has three traits: flattering in (people's) presence, backbiting in (people's) absence, and clapping in people's calamities.

A bondservant should be fed and dressed properly and be not burdened with intolerable tasks.

A child is the fruit of one's heart, and thereby the source of fear, miserliness and grief.

A counselor is people's trust. He is allowed to give a counsel or keep

silent, but if he gives a counsel, it should be such that he himself would follow, were he to take a counsel.

A counselor is people's trust. He is allowed to give a counsel or keep silent.

A covert prayer equals seventy overt ones.

A coward trader a loser remains, but a courageous one gains.

A creditor will be in chains in his grave, and nothing can make him free but paying his debts.

A curb of fire will be put on the mouth of whoever conceals his knowledge when asked to offer it.

A day will come to pass when people would belie the truthful and approve of the liars and would regard the honest treacherous and the treacherous honest, when men will bear witness without being required and will swear without being asked to, and when the most fortunate people would be ignoble, sons of the ignoble, who would be bereft of the belief in God and His prophet.

A Derham earned in usury is worse for a man in the sight of God than committing adultery thirty six times.

A fast person will be worshipping God from early morning till night, if he does not backbite people, but his fast will be ruined as soon as he begins to do so.

A fast person's praying will surely be granted.

A fast person's silence is praising God, his sleep is an act of worship, his praying is granted, and his deeds are (rewarded) twice.

A fast person's sleep is an act of worship, his silence is praising God, his deeds are (rewarded) twice, his prayers are granted, and his sins are forgiven.

A father's praying for his child is like unto a prophet's for his nation.

A fertile woman is more favorite to the Exalted God than a (barren) beautiful one. Verily, I will pride myself on the multitude of my nation in the Day of Judgement.

A generous man's food is cure, and a miser's is disease for sure.

A giving hand is better than a receiving hand, and start charity at home.

A good companion is like unto a perfume-seller who might spare you any perfume, but the pleasant fragrance of his perfumes you (can surely) smell, and a bad companion is like unto a blacksmith whose flame of fire you might be able to escape but you surely suffer the bad smell of his working place.

A good deed is recorded for whoever removes a stone from people's path.

A group of my people will always stick to truth for God's decree to be issued.

A group of the people of Paradise will get worried about some of the people of Hell, and will (therefore) inquire: "Why are you in Hell? By God, we did not enter Paradise save through what we learned from you". The Hell-bound reply: "We did not practice what we preached."

A group of you will always resort to begging till they (finally) meet God, with no flesh in their faces.

A guest carries his own sustenance, removes the host's sins and causes them to vanish.

A guest is a guest for three days; the more he stays, will he be under charity (to the poor); and thus, a guest should leave his host's home after three days.

A guide to goodness is like unto its doer, and God loves 'helping the poor'.

A heart with no sign of wisdom is like unto a ruined house. So, learn and teach, meditate deeply, and try not to die in ignorance, for God will not pardon (people for ignorance).

A house wherein children (we) miss, is bereft of bliss.

A house wherein they recite the Quran is as (bright) to the dwellers of the heavens as are the stars to the dwellers of the earth.

A hypocrite is devoid of two traits: reputation and deep knowledge of religion.

A hypocrite is known by three characteristics: he tells lie, breaks his (her) promise and commits treachery in trusts.

A hypocrite is like unto a goat, wandering between two flocks (of sheep).

A hypocrite is the one who humiliates the learned, just leaders and those who have grown old in their struggles for the cause of Islam.

A hypocrite rules over his own eyes, shedding tears as he wishes.

A journey for the sake of God is superior to making fifty pilgrimages to Mecca.

A just and humble leader is God's shade and blade on the earth, for whom the rewards of seventy sincere ones will be saved.

A just and most magnanimous man who must be observed in brotherhood and must not be backbitten, is the one who treats people with justice, speaks to them in truth and does not break his promises.

A just leader is God's shade on the earth, to whom resort the weak, and whose assistance the oppressed seek.

A just leader is God's shade on the earth. Whoever keeps him in honor

will be kept in honor by God, and whoever disrespects him will be disrespected by Him.

A just leader is God's shade on the earth; and so, when one of you arrives at a place wherein there is no such leader, he should avoid staying there.

A learned man's sleep is better than the prayer of a devout.

A little bit of action accompanied by knowledge is useful, and a lot of deeds followed by ignorance is of no use.

A little chance is better than much intellect. Intellect is the cause of loss in worldly and that of pleasure in otherworldly affairs.

A little child's memory is like unto a picture carved on stone, and an adult's is like unto something written on water.

A Little knowledge is better than praying much. Worshipping God suffices to show one's knowledge and selfish judgment is enough to show his ignorance. People are two groups: the faithful and the ignorant. Do not annoy the former and do not be a company to the latter.

A little sufficient thing is better than a lot making one negligent.

A little, but sufficient, is better than much leading to vanity.

A man gains more value when the world is less worthy in his view.

A man of ancient times wore a fine garment and walked out proudly. God commanded the earth to take him, and he will thus be suspended in it till the Day of Judgement.

A man of the past was called to account (after death). He had no good deeds in his record to present, but an order to his agents to connive at the debts of the helpless, for he had been a rich tradesman (in the world). Thus, said the Great and Powerful God to His angels, "we have more rights for connivance than him. Ignore (his sins).

A man set out on a journey to pay a visit to his brother (in faith). God sent an angel to him on the way, asking, "Where are you going?" The man replied, "to see my brother somewhere". The angel asked: "Is there any blessing you wish to expand for him?" "No, I only love him for God's sake". The man answered. The angel said: "I'm God's messenger to you. God loves you as you love him".

A man who colors his hair black should let the woman whose hand he seeks in marriage know about that.

A man who has two wives and treats them not in a just manner, will arrive at the Resurrection in half (of his body).

A man who loses his power of sight but keeps patient and is satisfied with the divine will, will surely be allowed to Paradise.

A man's son is among his earnings, the best of his earnings. So, eat from

your sons' wealth.

A man's prayer said willingly, out of people's sight, is twenty five times as much the prayer he says in people's presence.

A master is not allowed to do the following to his bondservant: making him haste in setting prayers, stopping him in eating, and leaving him satiated.

A miser has the least peace of mind.

A miser is he to whom they remember me, but hesitates to greet me.

A moment of delay on the part of rich (to help the poor) is cruelty.

A Muslim has five duties towards another Muslim: greeting him, accepting his call, paying him a visit in sickness, participating in his funeral procession, and wishing for him what he wishes for himself.

A Muslim is not allowed to terrify another Muslim.

A Muslim is rightful to see and act upon what he likes or dislikes as long as he is not required to commit sins; if so, he is no more allowed to.

A Muslim is the brother of another Muslim; and so, he should not oppress him, nor should he surrender him (to enemies).

A Muslim should observe the following six in respect to his Muslim brother: greeting him in meeting, accepting his invitation, providing him with advice when he asks one's counsel, wishing him good health when he sneezes, paying him a visit when he is sick, and attending his funeral procession when he dies.

A Muslim's charity prolongs his life, prevents him from bad deaths, and causes the Exalted God to save him from overweening and vanity.

A neighbor has (specific) rights.

A Neighbor has priority (to others) in buying his neighbor's house. Being absent, he should be awaited for, if moving in the same line as the seller.

A neighbor's respect is as significant to his neighbor as his blood.

A pious woman among other women is like unto a raven marked with a white leg.

A poor at the door of the pious is God's gift for him.

A promise is a debt. Woe is him who breaks his promise! Woe is him who breaks his promise! Woe is him who breaks his promise!

A prophet went out with his people to pray to God for rain. He saw an ant raising its leg to the sky, and so he said to the people: "Return to your homes for, God accepted your prayers for the sake of this ant".

A prostitute was passing by a well where she saw a dog at the point of death from thirst. She tied her skirt to her shoe, fetched water from the well and quenched the dog's thirst, and was thus forgiven (by God.)

A quack vender is just as a usurer accursed.

A rich man's request (to people) will be a badge of shame on his face in the Day of Judgment.

A rich man's request (to people) will lead him to Hell.

A scholar who avails himself of his own knowledge is superior to a thousand simple worshipers (of God).

A scholar who does not act upon his knowledge is like unto a niche providing people with light but burning itself.

A scholar who teaches good to people but forgets himself is like unto a candle illuminating people but burning itself.

A seeker of knowledge among the ignorant is like unto a living creature among the dead.

A small family is one way to comfort.

A sparrow killed in vain will come to stand before God's Throne in the Day of Judgment, shouting "O Lord! Ask this man (the killer) why he killed me for no gain?"

A strong believer is like unto a palm tree, and a weak one resembles a stalk.

A supposedly postponed affair should not make you do it hurriedly, for the Great and the most Powerful God will not haste for man's hurry.

A thankful heart, a mindful tongue, and a virtuous wife who helps man in worldly and otherworldly affairs, are better than whatever people might treasure.

A time will come to pass when man has to choose between helplessness and debauchery. Those living at that time should prefer the former on the latter.

A tree branch had blocked people's way and hurt them. Somebody pulled it aside and was thus allowed to Paradise.

A truthful, trustworthy trader will keep company with martyrs in the Day of Judgement.

A truthful, trustworthy trader will keep company with the prophets, the truthful and martyrs (in the Day of Judgement).

A wine drinker is like unto an idol worshipper.

A woman has two veils: the marriage bond and the grave.

A woman is like unto a (tender) rib. If you intend to straighten it, it will break, and if you intend to avail yourself of it, it will offer you the chance, though bent.

A woman is not allowed to give in charity anything of her husband's wealth without his permission.

A woman was doomed to Hell, for she had kept a cat in bonds without

food to die from hunger.

A woman who shows her beauty to the public is like unto the dark of the Day of Judgment, with no light.

A woman's private prayer is twenty five times as much the prayer she says in the presence of men.

A young man who honors an oldster because of his old age, will be honored in old age by someone appointed by God to do so.

Abandon hues and cries, myriad (unnecessary) questions and destruction of wealth.

Abandonment of prayer connects a servant of God to disbelief.

Ablution before eating makes poverty perish, and after eating removes obsession and strengthens eyesight.

Ablution is half of faith, and tooth brushing is half of ablution.

Abominables lie on the way to Paradise, and passions pave the way to Hell.

Abstain from the (material) world, and beloved to God you will turn out to be, and connive at people's possessions and they'll come to love thee.

Abstinence is the best feature of your faith (religion).

Abstinence refreshes one's body and soul, and worldliness makes them suffer.

Abstinence refreshes one's body and soul, worldliness increases one's Sorrows, and debauchery hardens one's heart.

Abundant speech brings forth no eloquence; eloquence is meditation on what God and his Holy Prophet love. Neither is stammering a defect of tongue; stammering comes from deficient knowledge of Truth (God).

Accept the first offer in transactions, for profit follows leniency.

Accept truth from anybody (being him a child or an old man), even if he is an enemy or a stranger, and do not accept falsehood from anybody (being him a child or an old man), even if he is a friend or a companion.

Accomplishing a good deed is better than beginning it, (indeed).

Acquire knowledge and through it, peace (of mind) and soberness gain, and to your teacher humble remain.

Act upon marriage as a tradition, for I feel proud of your great population.

Actions depend on (are rewarded according to) intentions.

Adulterous are the women who marry in the absence of witnesses.

Adultery entails poverty.

Advise each other in the acquisition of knowledge and do not spare your knowledge from one another, for treachery in this respect is worse

than treachery to wealth.

After me, my people will fall to seditions as dark as nights, when man will be a believer in the morning and an unbeliever at night, when some people will barter their faith for unworthy wealth of the world.

After my death, nothing will be more harmful than women for men.

All affairs, being good or evil, belong to God.

All attributes are desirable for a believer, save treachery and telling lie.

All eyes are adulterous, and an adulterous woman is she who odors herself and passes by a people.

All forms of loaning are (considered charity.)

All forms of lying are recorded in man's book of deeds, save the following: Telling lie in war for war is deceit, telling women a lie to please them, and telling two persons a lie to make them come to terms.

All good deeds make one half of worshipping (God) and praying makes the other half, and when the Exalted God wishes good for someone He will make his heart inclined towards praying.

All holders of knowledge hunger for new knowledge.

All holders of wealth are more entitled (than others) to use it as they wish.

All kinds of knowledge will entail evil results in the Day of Judgement, save that which is put to practice.

All my people will enjoy (God's) forgiveness, save the pretentious-those who (for instance) commit debauchery at night, which the Exalted God conceals from people, but reveal it themselves at daytime despite God's concealment.

All of you are observers of and responsible for your subjects' rights.

All people are (members of) God's household, but the dearest to Him are the most beneficial for their own family.

All sons of Adam are jealous, and a person's jealousy will not be harmful unless (s (he expresses it or puts it into action.

All sons of Adam are kings- men ruling over their families and women over their houses.

All sons of Adam are wrong doers, and the best among them are the penitent.

All sorts of lying are sins, save the one benefiting people.

All vices are confined in a house, the key to which being drinking wine.

Alms mixed with one's property will surely make it ruin.

Alms-giving is a bridge to Islam.

Among all believers, the best Muslim is the one from whose hand and tongue other Muslims feel at rest, and the most faithful one is the most

good-tempered.

Among man's good prayers is to have a good opinion of God.

Among people, the best is one who brings them utmost gain (and rest).

Among the best of all deeds is to gladden a believer by paying his debt, meeting his need and putting an end to his suffering.

Among the great aspects of good-manneredness are the following three: forgiving those who treat you unjustly, joining those who cut relations with you, and tolerating those who insist in their ignorance against you.

Among the prophets' patterns of life are chastity, forbearance, brushing one's teeth and using perfume.

Among the worst people is the one who barter his spiritual world for people's material world.

Among your brethren the best, your faults to you manifest.

Amuse yourselves with plays and recreations, for I dislike watching violence in your religion.

An angel will pray the same for whoever prays for his brother in his absence.

An elder brother has the same right on his younger brothers as a father's on his children.

An emigrant to God is the one who avoids what He has forbidden.

An evildoer who has hope in the Exalted God's Mercy is closer to Him than a disappointed pious.

An honest man should not be accustomed to cursing people.

An honest merchant will not suffer poverty.

An hour of seeking knowledge is better than praying one whole night, and a day of seeking knowledge is better than fasting three months.

An hour of standing in the line of holy war (jihad) for the cause of God is better than sixty years of worshiping.

An hour of thinking is better than sixty years of praying.

An ignorant man oppresses his companions, is cruel to his subjects, shows vanity against great men and speaks foolishly.

An ignorant worshipper is like unto a millstone ass.

An illegitimate child is worse than his parents, should he commit adultery.

An oath depends on the intention of the oath-taker.

An old man can feel young for loving two things: long life and abundant wealth.

An old man to his family is like unto a prophet to his people.

An old man's heart is young for two things: love of life and love of wealth.

An ugly fertile woman is better than a beautiful barren one, for I take pride in your greater population in respect to other nations.

And what disease is worse than miserliness.

Angels only make their presence in your wrestling and horse-riding games..

Angels spread out their wings for the seekers of knowledge, for they are pleased with what they seek.

Angels spread out their wings in satisfaction for whoever leaves his home in search of knowledge, until he returns.

Anger belongs to Satan, Satan was created from fire, and fire can be put out by water. Thus, when one of you gets angry, (s (he should immerse in water.

Another preferable way is there besides going to extremes, i.e. being moderate in one's deeds.

Answering letters is as much a must as greeting someone back.

Any compromise is permissible among Muslims, save one by which the lawful is made unlawful and vice versa.

Any group of people among whom usury and bribery prevail will be respectively afflicted with famine and fear.

Apart from sincerity (in faith), you are not endowed with anything like safety. So, ask God for it.

Appointed to a job, be kind to and forgive your subordinates.

Appreciate God's blessings given to you, and let them not vanish, for a lost blessing will hardly be regained.

Aren't you (women) pleased that when one of you becomes pregnant of her husband and he is satisfied with her, she will be rewarded the reward of the one who keeps fast while struggling in the way of God, and when she gives birth to a child, she will be offered a reward for each drop of milk she produces and for each time her breast is sucked, and if she keeps awake one night to look after her child, she will be given the reward of releasing seventy slaves for God's sake?

As long as a man truly guides those who consult him he continues to enjoy correctness of opinion, but as soon as he starts deceiving them, the Exalted God will deprive him of this blessing.

Ask for generosity from the Merciful among my people, not from the hardhearted, and live under the protection of the former.

Ask God (to give you) of His bounties, for he likes asking Him. The best act of worship is looking

forward to deliverance (in hard times).

Ask God (to give you) useful knowledge, and take refuge with Him from useless knowledge.

Ask God for everything, even a shoelace; for should He not wish success, to nothing will you have access.

Ask God for good health and cure of all illness here and in the Hereafter; for if you are granted these in this world and in the next, you will be prosperous.

Ask God for good health and forgiveness; for apart from certainty, no one has been bestowed anything better than prosperity.

Ask guidance from the wise to find the straight path, and do not disobey them; otherwise, you will become remorseful.

Ask your heart for what's false or true, and let others say whatever they want to.

Asking forgiveness (from God) rubs off sins.

Asking properly is one half of knowledge.

Assign people their due status (value) of good and evil.

Assist your brother (in faith), being him an oppressor or oppressed; if the former, keep him away from oppression and if the latter, lend him a hand.

Assist your children in doing good, for everybody can save his children from being cursed if he so wishes.

Assure me of six things, and I will ensure you of entering Paradise: avoidance of telling lie, avoidance of breaking your promise, keeping away from treachery to trusts, closing your eyes on the unlawful, controlling your hands and restraining your privy parts.

Attending the Friday ritual prayer is obligatory for all mature people.

Attending the weak is paying attention to me, for your sustenance and its support (by God) is for the sake of them.

Avail yourself of five things before five other things: youth before oldness, health before illness, wealth before need, convenience before inconvenience and life before death.

Avail yourself of what God has made available for you.

Avoid doing evil to people, for it is charity you give for yourself.

Avoid drinking wine, for it is verily the key to all evils.

Avoid using (even one piece of) unlawfully- earned stone in (your) building, for the very stone causes its collapse.

Avoidance of bidding to good results in disgrace here and Fire in the Hereafter.

Awaiting betterment (in life), is servitude to God if coupled with patience.

Awaiting prayers by God's servants is (in fact) saying prayers.

Chapter 3

B

Backbiting is to mention your brother's name in connection with what he hates.

Backbiting the wicked is permissible.

Bad - temperedness is ill- omened, obedience to women is regrettable, and good- naturedness is growth.

Bad- temperedness is ill- omened, and the worst of you is the most ill-tempered one.

Bad- temperedness spoils one's deeds just as vinegar acetifies honey.

Be a company to the Quran and make it your leader and guide, for it's the word of the Lord of the worlds. It belongs to Him and to Him will it return. Believe in its allegorical verses and take lessons from its parables.

Be a follower to the Book of God forever.

Be afraid of the oppressor's curse, for it mounts on clouds (i.e. ascends to the heavens), and God, the Exalted, says: I swear by My Honor and Glory to help you though it may take time.

Be afraid of the oppressor's curse, though an infidel he might be, for it is immediately answered by the Great, Powerful God.

Be an early bird in seeking knowledge, for early- rising brings you blessing and prosperity.

Be an scholar or a student, a listener or a lover of lore, and be not the fifth (of these four), for you'll perish.

Be careful about a believer's wit, for he looks (at things) through the light of God, the Most High!

Be clean to the extent possible, for the Exalted God has founded Islam on cleanliness, and nobody enters Paradise save the clean.

Be duly modest towards God, for he who does so, should control his head and mind as well as his belly and privy parts (against the unlawful), and remember (his) death and trial. Whoever seeks the eternal life should abandon the luxurious beauties of worldly life and thereby, he will be the one duly modest towards God.

Be early rising, for in it there is blessing.

Be easy-going and do not be hard (on people).

Be economical in speaking, for the word which settles your need suffices you (indeed).

Be generous (to people) and put them not in straits, for you will be put in straits (in the Hereafter).

Be good and refrain from evil. Behave in such a way that in your absence, people talk of you as you wished, and abstain from what you do not like people to attribute to you.

Be good-tempered and keep silent as long as possible, for by the One in whose hands lays my life, there is no beauty as these among people.

Be good-tempered, for the most good-tempered are the best in religion.

Be good to the one who is good to you; and if you cannot do so, pray for him.

Be honest to those who consider you trustworthy, and be not a traitor to those who have been disloyal to you.

Be honest, for it's akin to goodness and both reside in Paradise. Avoid telling lie, for it's akin to badness and both dwell in Hell. Ask God for certainty and good health, for aside from certainty, nothing better than good health has been given to anybody. Avoid jealousy and hostility, and do not break your relations with people. Be brothers, O servants of God, to one another as God has ordered you.

Be hopeful about your brother (in faith), if in him you observe three virtues: chastity, trustfulness and truthfulness; and be hopeless about him, if he is bereft of them.

Be hopeless of what people possess.

Be humble and keep company with the poor to be glorified before God and saved from vanity.

Be humble to the one who is kind to you, though being an Ethiopian slave, and avenge the one who does evil to you, though being a freeman of the Quraish.

Be humble to your teachers as well as to your students, and be not despotic scholars.

Be humble, for humility lies in one's heart, and a Muslim should not annoy other Muslims.

Be just in issuing judgement and speak well when uttering words, for God is good and loves good-doers.

Be kind to be praised and rewarded.

Be kind to the one who shows kindness in friendship with you, for this type of kindness lasts longer.

Be kind to the poor; for theirs is a (high) status in the last Day, for sure.

Be kind to your parents and thus, your children will be kind to you, and practice chastity so that your wives keep chaste.

Be lenient to people, and they will be lenient to you.

Be moderate and avoid harshness and abuse.

Be moderate in friendship, lest your friend should turn out to a foe in future, and do the same in enmity, lest your foe should turn out to a friend in like manner.

Be moderate in seeking the (material) world, for everybody gains his (destined) share.

Be modest (bashful) against God as you are against two of your righteous relatives.

Be needless of people even for is a toothbrush.

Be patient in doing what you want to, and God will show you how to do it.

Be pious in hardship and ease.

Be pious to be the greatest of all worshippers, be contented to be the most thankful of all, wish for people what you wish for yourself to be a (true) believer, be a good company to your neighbors to be safe and laugh less, for laughing in excess will make your heart perish.

Be properly modest to the Exalted God, for He has distributed among you your morals in the same way as your sustenance.

Be steadfast and improve your behavior towards people.

Be steadfast, and how nice is your steadfastness.

Be truthful, for truthfulness is surely a path to Paradise, and avoid lying

for it's verily a way to Hell.

Be truthful, for truthfulness will surely lead you to kindness which will (in turn) lead you to Paradise, and man constantly tells and seeks the truth till he is (finally) considered truthful before God, and avoid telling lie, for it will surely lead you to wickedness which will (in turn) lead you to Hell, and man constantly tells lie and seeks falsehood till he is (finally) considered a (great) liar in the sight of God.

Beautiful hair and visage, (material) properties, and good language are among man's wealth.

Beautify your dresses and improve your tools to shine as a star among people.

Beauty is to speak well based on truth, and perfection is to act well based on honesty.

Begin (your affairs) with what God has begun with.

Begin your day with charity, for it surely stops calamity.

Being a bad company means stinginess, insult and bad-temperedness.

Being a means for God to lead a man weighs over everything on which rises and falls the Sun.

Being chaste leads to chastity in your wives, and being kind to your parent leads to your children's kindness to you. Whoever does not accept his Muslim brother's apology will not be allowed to meet me at the Pond (in Paradise).

Being chaste towards people's wives keeps your wives' chastity intact, and being kind to your parent leads to your children's kindness to you. Accept your Muslim brothers' apology, being it sincere or not, for whoever avoids doing so, will not be allowed to meet me at the Pond (in Paradise).

Being famous suffices to make of man a sinner, for good fame makes him slip unless the Exalted God showers His Mercy on him, and bad fame brings him evil.

Being hurt in earning an honest penny is superior to God than swording a whole year.

Being in hardship and waiting for comfort is better to me than being in comfort followed by hardship.

Being like one's father is indicative of man's fortune.

Being notorious suffices (to show) one's evil.

Being serious or funning about three affairs do not reduce their serious nature: marriage, divorce, and returning to marriage (after) divorce.

Belief and deed are interrelated- none is good and perfect without the other.

Believers are from the point of kindness, friendship and compassion like unto the organs of one single body, which at rest cannot remain when one of them suffers pain.

Believers are lenient and gentle, just like camels, which move if pulled ahead and lie down on a piece of stone if made to do so.

Believers are like unto body organs in their friendship and kindness. When one suffers pain, others uneasy remain.

Believers are mirrors for and brothers of one another, covertly guarding each other.

Believers will not be satiated with hearing the good till they join Paradise.

Believing in predestination makes griefs and sorrows fade away.

Beneficence will vanish from the sight of people, but not from the sight of God and the beneficent.

Benevolence is not allowed, save to believers and the nobles.

Bereft of misery is the one who pays the poor due, invites guests to his house and is generous at times of hardship.

Bereft of wisdom is the one who has to be a company to others, but does not treat them kindly to find relief from God.

Beware of being inquisitive about matters religious, for the Exalted God has set up an easy-going religion (for you). So, derive from it what you can carry out, for God loves good deeds which are the most durable, though in quantity little.

Beware of jealousy, for it devours good deeds as fire puts out firewood.

Beware of slackness and ambitious desires, for they result in the ruin of nations.

Bid people to good and forbid them from evil; otherwise, God will make the worst among you dominate you. Then, your best men will pray (for you) but their prayers will not be answered.

Bid to good even though you do not abide with it yourself, and forbid evil even though you do not avoid it in its entirety.

Bidding to good is good per se.

Blessed are horses' foreheads.

Blessed are the sincere ones who are lights of guidance, enlightening all dark seditions through their brightness.

Blessed are those who take precedence over others in seeking God's support, who accept the truth when they face it, and who judge among people as they do for themselves.

Blessed is he whose faults stop him attending to people's faults.

Blessed is one who connives at ignorance, dispenses the excess of his wealth, and treats people justly.

Blessed is the one who controls his tongue and sobs for his sins.

Blessed is the one who has a long life, good deeds and a happy ending, for God is pleased with him, and woe to the one who has a long life, evil deeds and an unhappy ending, for God is displeased with him.

Blessed is the one who is a Muslim with sufficient sustenance.

Blessed is the one who is guided to Islam, who has sufficient sustenance, and who is contented with it.

Blessed is the one who keeps humble without being deficient in anything, suppresses his soul (carnal desires) without being poor, dispenses

from his lawfully- earned wealth, makes friend with men of deep knowledge and wisdom, and sympathizes with the poor and the indigent. Blessed is the one who suppresses his soul (carnal desires) and purifies his earning- who has a pure mind and a good- looking appearance and who keeps people aloof from his evil. Blessed is the one who puts his knowledge to practice, dispenses the excess of his property, and does not go to extremes in talking.

Blessed is the one who suppresses his soul, who is good- mannered, who dispenses the excess of his wealth, who follows (the Prophet's) tradition and who does not leave it for (heretical) innovation.

Blessed is the one whom God has given sufficient sustenance with which he is satisfied.

Blessed is the one whose faults stop him attending to people's, who dispenses from his lawfully- earned wealth, who makes friend with men of deep knowledge and wisdom, and who keeps aloof from men of sins and vices.

Blessing escapes a meeting wherein participants do not listen to each other.

Blessing is with our aged ones, and whoever is not Merciful to our young ones, nor respectful to our aged, will not be among our followers.

Blessing is with your aged ones.

Blind- heartedness is (in fact) deviation after guidance.

Borrow less (money), freer to be.

Breaking promises is not giving a promise with the sincere intention to keep it; it is to give a promise and intend in heart not to stand by it.

Brush your teeth, for it is cleanliness, which consolidates one's faith, and faith follows its holder to Paradise.

Brushing one's teeth brings the following benefits: cleanliness of mouth, strength of gum, brightness of sight, elimination of phlegm, happiness of angels, satisfaction of God, increase in one's good deeds, and health of stomach.

Brushing one's teeth elevates one's eloquence.

Brushing one's teeth gives rise to health of mouth, pleasure of God and strength of eyes.

Brushing one's teeth is (an Islamic) custom you can put to practice whenever you wish.

Brushing one's teeth is half of faith, and making ablutions is half of faith too.

By your wealth protect your fame and respect.

Chapter 4

C

Calamities are rewarded greatly; and should God love a people, He will put them to trial.

Calamity is in pledge of (man's) words- should anybody berate someone for sucking a dog's breast, he will himself do the same.

Calamity is in pledge of (man's) words- when someone says, "By God I will not do such a thing," Satan abandons all his affairs and craves for making him commit sins.

Call unto your Lord and believe that He will hear you, and know that God will not grant the prayers of those with negligent hearts.

Calling to good weighs over silence, and silence weighs over calling to evil.

Carnal desires will be forgiven, if not put to words or action.

Carrying out heavenly- ordained punishments in this very world is better for men than forty days of raining.

Casting an unlawful look (at a woman) is a poisoned arrow from Satan.

Causing the world to decline is more tolerable to God than killing a Muslim.

Caution does not block the way of fate.

Caution is not useful against fate; rather, praying is of use against the befallen and non- befallen (events).

Charity blocks seventy doors to evil.

Charity puts sins out just as water extinguishes fire.

Charity to the needy is only alms- giving, but to the is alms- giving as well as strengthening kinship ties.

Charity wards off hard deaths.

Chastity and faith are interrelated. Should one of them vanish, the other will (definitely) perish.

Chastity and faith are interrelated; none lasts without the other.

Chastity and faith are two companions. They do not leave (their holder), but collectively.

Chastity and taciturnity are two components of (one's) faith, while scurrility and talkativeness are two elements of hypocrisy.

Chastity comprises one's whole faith.

Chastity entails nothing but goodness.

Chastity is (man's) beauty, piety brings magnanimity, patience is the best means to ends, and awaiting divine solution is an act of worship.

Chastity is a portion of faith.

Chastity is goodness in its entirety.

Chastity is women's beauty.

Chastity originates from faith, and faith leads (man) to Paradise. Scurrility roots from cruelty, and cruelty ends in Hell.

Cheerfulness carries away one's hatred.

Children are flowers of Paradise.

Choose appropriate containers for your sperms and keep distance with this black, for it is an undesirable color.

Choose many friends, for your Lord is so modest and Merciful that He hesitates to chastise His servant among his brothers (in faith) in the Day of Judgement.

Choose suitable containers for your sperms, for women give birth to the like of their brothers and sisters.

Choose suitable containers for your sperms, marry women (and give your daughters in marriage to men) of equal status to yours.

Choose your neighbor before buying a house, and find a friend before taking a trip.

Choose your neighbor before buying a house, your companion before selecting a way, and your provision before setting out on a trip.

Choosing a bride from one's own family is like growing grass in one's own house.

Clean your clothes, beautify your hair, brush your teeth and be all made up and tidy, for the children of Israel didn't do so and their wives turned out to be adulterous.

Clean your mouths by brushing.

Clean yourself of urine, for it's the cause of most punishments in the grave.

Cleanliness has root in faith.

Cleanness of food (lawfully- earned food) results in an increase of food, faith, and sustenance.

Closer to you than your shoelaces is Paradise, and Hell is likewise.

Color your white hair and stop looking like the Jews.

Comb your beard and pare your nails, for satans (microbes) move between flesh and nails.

Commit less vice, an easier death to face.

Committing adultery with ten women is less sinful than doing so with a neighbor's wife, and stealing from ten houses is easier (i.e. has an easier punishment) than robbing a neighbor's house.

Compared with martyrs' blood, the learned's ink is weightier (worthier).

Complete repentance is repenting (one's) sins in the sense that when you commit a sin, you should ask for the Exalted God's forgiveness and never commit that sin again.

Connivance at the world is of patience and is much harder to do than to use swords in the way of God, the Powerful, the Great.

Connive at a scholar's slip and await him to the right direction to keep.

Connive at the shortcomings of the Merciful people; for by the God who rules over my soul, whenever one of them slips, a helping hand to him God gives.

Connive at the sins of a generous man, for whenever he slips, God gives him a hand.

Connive at what you are worried about its performance.

Connive at whatever your heart does not accept.

Constant contention (with others) suffices to make of you a sinner.

Consult women concerning their daughters.

Consultation is a wall for regret and safety against reproach.

Contentment is an unfailing wealth.

Contentment is an unfailing wealth.

Contorting one's tongue keeps man from wrong.

Control your tongue as well as your private parts.

Control your tongue.

Cover your sexual organs in the presence of all but your wives and bonds women. It was asked: "What about relatives?" The Holy Prophet replied: "They should try not to see each other's sexual organs." "What if one of us be naked at his (her) own privacy?," He was asked. The Holy Prophet said: "One must be much more chaste to God than to people."

Cover your thighs, for they're part of man's privy parts.

Creating Adam in Paradise, the Exalted God left him on his own for sometime. Then, Satan began to move around watching him, and finally finding him empty- minded, he came to understand that Adam was not a self- possessed creature.

Creatures are God's and lands are His too, and whoever cultivates a piece of barren land, has a right to own it.

Cunning and stingy people will not be allowed to Paradise.

Cure yourselves by cow milk; for I verily hope that you can find in it divine recovery, since cows graze on all kinds of plants.

Cure yourselves, for He who has let diseases befall you, has created their medicines too.

Cure yourselves, O servants of the Exalted God! for he has created a (specific) medicine for any single kind of disease, save old age.

Cursing the one who remains thankless to the blessing bestowed on him will be effective.

Chapter 5

D

Damned is the one who bothers a believer or plots against him.

Damned is the one who does not issue true judgment between two persons choosing him as a judge.

Damned is the one who insults his father and mother.

Damned is the one who shoulders all his responsibility on others.

David said: O you who have planted evil, you'll harvest its thorns.

David said: putting your arm up to the elbow in the mouth of a dragon to smash it to pieces is better than making a request to upstarts.

Death compared to its aftermath is like unto a goat's butting.

Death is a gift for believers.

Death is the expiation (of sins) for all Muslim men and women.

Death of a lonely person is martyrdom.

Debt causes day's abasement and night's grief.

Debt causes defect in one's faith and descent.

Debt defiles one's faith.

Debt is God's banner on earth, which He puts on the shoulder of the one He wishes to abase.

Declining your subjects' daily bread suffices to make of you a sinner.

Delay in the payment of debt is a form of injustice.

Delay in three things is not allowed: setting prayers in due time, carrying a dead body (for burial) as soon as possible, and marrying a widow to someone equal in status with her.

Deprived from my intercession will be the one who does not accept someone's sincere or insincere apology.

Descended to me Gabriel and said: "Muhammad! Live as long as you wish, for you will finally perish, love whatever you mind, for you will leave it behind and do whatever you want to do, for its reward will come back to you. Know that night vigilance (for worship) is man's dignity and needlessness from people shows his magnanimity.

Descent is (like unto) wealth.

Dinars and Dirhams are seals of God on the earth, and the requests of whoever delivers his Master's seals to Him will be granted.

Diseases are God's whips on the earth for the correction of people.

Divine anger is so severe for the one who regards himself the lord of lords, (for) there is no lord but the Lord (God).

Divine wrath is so severe for the one who oppresses those who have no helper save God.

Divorce is the most despised thing God has declared lawful.

Divorce is the most hateful (of all) lawful things to God.

Do brush your teeth, for a very good practice it is! It strengthens (your) gum, wipes out stink from (your) mouth, refreshes (your) stomach, elevates (your) status in Paradise, and makes God pleased and Satan furious.

Do brush your teeth, for it's the cause of mouth purification and divine satisfaction.

Do fear God, for it's the origin of all the good.

Do fear God, the Greatest and the most Powerful, and remember Him in all cases. When you commit an evil deed, do repent instantly-a covert repentance for a covert sin, and an overt repentance for an overt sin.

Do good immediately after doing wrong.

Do good to those who deserve it and those who don't, for if your goodness the former receive, it would be quite appropriate; otherwise, you yourself will be the receiver of it.

Do not allow your silly ones rule over you.

Do not ask people for anything. Should your scourge fall down, bend and take it up and do not ask others to do so.

Do not backbite Muslims and do not try to discover their faults.

Do not be a company but to believers, and do not share your meal save with the pious.

Do not be a company to the one who does not regard you of equal status with him.

Do not be amazed at anybody's being a Muslim; rather (try to) know the essence of his thought.

Do not be amazed at anybody's state of affairs; rather, (wait to) see its end.

Do not be contentious to your brothers (in faith), do not make fun of them, and do not break your promises (in respect to them).

Do not be easy-going to yourself, but hard on people.

Do not be in gross grief, for your due sustenance and whatever is destined for you will surely come to pass.

Do not be jealous, do not raise prices (in business bargains), do not hate one another, and do not turn your backs to each other. Be brothers to God's servants, do not find fault with, admire or speak ironically to others.

Do not beat your bondswomen for breaking your bowls, for bowls are surely destined to die just as people do.

Do not blame your brother (in faith), for God (may) keep him safe but make you suffer.

Do not consider any good deed as insignificant, and do not break it when you promise your brother (in faith).

Do not curse the dead, for it annoys the living.

Do not curse the dead, for they have reached what they have sent ahead.

Do not demand a penny from whom you have not offered a penny to.

Do not divorce your wives unless you are suspicious about them, for God does not like men and women who marry a lot.

Do not do in privacy what you like people not to see in you (in public).

Do not drink wine, for it's the key to all evils.

Do not feed the poor on the things you don't eat yourselves.

Do not frighten a Muslim, for it's great injustice.

Do not get angry, for it entails evil.

Do not hate (your) daughters, for they're the cause of comfort.

Do not hate each other, do not turn your back to each other, and do not envy one another. O servants of God! Be brothers (in faith).

Do not hurt a Muslim by insulting an infidel.

Do not indulge your hearts in this material world.

Do not insult Satan, and take refuge with God from his evil.

Do not insult Time, for Time is surely God.

Do not joke (a lot) for it makes your worth vanish, and do not tell lie for it makes your light finish.

Do not keep company with the foolish.

Do not laugh excessively, for it makes (your) heart wither.

Do not leave wisdom to the unwise, and do not withhold it from the wise, for both these will be injustice to it.

Do not make your hearts die of drinking and eating excessively, for they're like unto farms dying of over-irrigation.

Do not make yourself afraid of religion.

Do not marry barren or old women, for I take pride in your greater population (as compared with others').

Do not postpone your brethren's affairs, do not be hostile to them, and do not contend with them.

Do not punish people when you are doubtful (about their faults), and be oblivious to the great men's blunders, unless (the punishment) is divinely prescribed.

Do not put anyone to shame.

Do not put yourself into trouble for guests.

Do not reject invitations, accept gifts and beat not Muslims.

Do not respond to the one who starts speaking without greeting.

Do not seek anybody's satisfaction by causing God's anger, do not praise anyone for God's grace on him, and do not blame anyone for the things God has not given you, for sustenance from God will not reach you through the greedy's greed, nor will anyone's discontent ward off your (destined) sustenance.

Do not sit between two persons without their permission.

Do not slander Muslims, and when one of them passes away, speak well of him (her).

Do not swear by God unnecessarily, being it true or false, and do not make God the means of your swearing, for He will neither be Merciful nor attentive to the one who falsely swears by Him.

Do not swear by God, for if one does so, God will surely belie him.

Do not think that your sustenance comes to you late, for no creature dies before receiving the last bit of his (destined) sustenance. So, fear God and be moderate in seeking sustenance, i.e. in taking the lawful and avoiding the unlawful.

Do not wish for others what you wish not for yourself, and wish for your brother (in faith) what you wish for yourself.

Do you know what a lion in its roar says? it says, "O God! Let me not win over benevolent people."

Do you know what talebearing is? It is to narrate one's sayings to others and break their relationship.

Do you think (man's) strength lies in carrying stones? No, it lies in bearing anger and wrath when in him they rise.

Do your actions for God with purity of intent, for He only accepts sincere deeds.

Doing another man's jobs (obligatorily) is hidden polytheism on the part of the latter.

Don't look at your wives' or bond women's vulvas when having sexual intercourse with them, for it is a cause of blindness.

Don't you know that Islam, Migration (to Medina) and Hajj destroy whatever have been practiced prior to them?

Down with the one, down with the one and down with the one whose parents, or one of them, reach old age in his lifetime but he cannot make of himself a resident of Paradise.

Dreams are of three kinds: God's good tidings, reflection of one's deeds and Satan's threat. When one of you has a good dream, he can narrate it to others if he so wills, and should the reverse happens, he has to narrate it to nobody, rising instead to prayer.

Dreams are of three kinds: Satan's threat to sadden the son of Adam, man's wishes during the day dreamt at night, and one part of the forty-six parts comprising prophethood.

Drop your grudges.

Chapter 6

E

Each of you is in your mother's womb as sperm for forty days, then as an embryo for forty more days, and as fetus in like manner. Afterwards, God will send an angel to it, appointing her to four issues- to determine its deeds, daily bread, death, and prosperity or adversity. Then, He blows his spirit into it.

Each one of you should keep modest in the sight of the two angels companion to him, just as he does with respect to two of his righteous neighbors, for (these) angels are with him day and night.

Early men of this (Islamic) nation will be saved for certainty and piety, and the last of them will perish for stinginess and (unfulfilable) desires.

Early morning sleep bans a part of one's sustenance.

Early morning sleep wards off one's sustenance.

Eat and drink and give (something) in charity. Dress yourselves without prodigality and vanity.

Eat currant, for it condenses the bile, makes phlegm vanish, strengthens the nerves, and makes the mind sharp, the nature good, the soul purified and one's grief escape.

Eating (food) in bazaars shows one's meanness.

Eight groups of God's servants will be the most detested of all in the Day of Judgement: liars, selfish people, those who meet their brothers (in faith) joyfully while reserving enmity for them in their hearts, those who are slow in accepting the call to God and His prophet, but quick in following the call to Satan, those who resort to swearing in order to achieve their worldly requests, though having no claim to it, tale-bearers, those who create discord among friends, and those who oppress the fallen innocent people and are called dirty by the Great, Merciful God.

Engage yourself in acts of worship to the extent of your ability, for as you get exhausted, God gets exhausted too. Verily, the most beloved deed in the sight of God is the most durable, though in quantity little.

Ensure me that you will act upon the following five, then I ensure you (of entrance) to Paradise: being just (to each other) as to the allocation of inheritance, treating people equitably, leaving fear in battles against enemies, keeping distance with treachery as to spoils and preventing the oppressors to do injustice to the oppressed.

Ensure me that you will practice the following six, then I ensure you of (entrance to) Paradise: telling the truth, standing by your promises, returning (people's) trusts, keeping your privy parts (from the unlawful), controlling your eyes and restraining your hands.

Entering Paradise, I saw the statement on its door that `charity will be rewarded ten times as much but lending, eighteen times as much. I asked Gabriel for the reason, and he replied: "Charity is to the good of the poor and the rich alike, but lending is only to the good of the needy".

Entering Paradise, on two sites, I saw three statements written in gold, reading)"There is no god but Allah and Muhammad is His messenger.")"We arrived at what we sent ahead, availed ourselves of what we made use of, and lost what we left behind.," and)" What a sinful nation and what a forgiving Lord!"

Envy and hatred ruin all the good, just as fire swallows firewood.

Even a horned goat having gored an unhorned one will be called to account in the Doomsday when rights are given back to the rightful.

Even if you have mercy for a lamb, God will be Merciful to you.

Every believer has a sin which he commits once in a while and will not avoid doing it till he dies."

Every blessing is perishable save that of the blessed, and so is every grief save that of the damned.

Every distress has its specific remedy, and the remedy of sins is asking for God's Mercy.

Every distress has its specific remedy, but recovery would be achieved by proper remedy as well as the will of God.

Every form of loaning returned in double is usury.

Every good deed is (a form of) charity.

Every good deed is charity, and whatever a Muslim dispenses for himself and his will be considered charity, and so are the steps he takes to keep his own fame intact.

Every hardship is banned (for man), and no hardship is there in religion.

Every heart is hanging from two fingers of the Merciful God's Fingers of Power, which He holds fast or lets fall if He wills, and the scale of

people's deeds is in God's hands, by which He will lift up a group or push down another in the Day of Judgment.

Every king has restrictions (of his own), and God's one on earth is His prohibitions.

Every midnight, the doors of heavens open and a caller calls out: "Is there anyone to pray and enjoy (God's) acceptance? Is there anyone to ask for something to be answered in the positive? Is there a sorrow-stricken to be relieved of his sadness?" Thus, there remains nobody with unaccepted requests, save and adulterous woman who trades her privy parts and a tax-taker who usurps people's property.

Every morning a caller summons the servants (of God), saying: O you people! Reproduce for the earth, pile up (wealth) for ruin, and build for destruction.

Every Muslim judge is watched by two angels who support him as long as he seeks nothing save truth, but abandon and leave him on his own as soon as he intends other than truth and purposefully deviates from it.

Every Muslim should pay alms. If he cannot do so, he must work with his own hands to avail himself of it, and pay alms too. If this is impossible either, he should help the needy. If he cannot do so, he should bid them to good or forbid them from evil, for this is in itself giving alms.

Every Muslim who has two young unmarried daughters at home, whom he treats kindly, will be allowed to Paradise.

Every Muslim who loses three children to death before their puberty, will be welcomed by them at the eight doors of Paradise, being asked to walk in through each one he wishes.

Every one of you should be contented with a passenger's provision.

Every traitor will have a flag in the Resurrection by which to be recognized.

Every traitor will have a flag in the Resurrection by which to be recognized.

Everybody derives strength from his brother (in faith).

Everybody has a reputation in heavens. Being it good or bad, he will enjoy a high or a low position on the earth respectively.

Everybody has his own fame, which ascends to the sky being it good but descends into the earth being it evil.

Everybody is an inspector of his own deeds.

Everybody is responsible for what he has taken from others as long as he has not given it back to them.

Everybody should accept his (Muslim) brother's apology when he apologizes to him, being it sincere or insincere; otherwise, he will not meet me at the Pool (of Kawsar).

Everybody should be optimistic to God on the verge of death.

Everybody should save his face from the fire of Hell even through half a date.

Everybody will be a company to his own desires (in the Last Day) and thus, he who craves for disbelievers' (support) will be a company to them and his deeds will not avail him.

Everything has a pillar, and the pillar of this religion is deep meditation.

Everything has its own path, and the path to Paradise is (acquiring) knowledge.

Everything will (finally) decrease, but evil will (constantly) increase.

Everything, even birds in skies and fish in seas, curse those who conceal knowledge.

Everything, even fish in seas, asks forgiveness for the learned.

Everything, even inability and sagacity, has a due extent.

Evil and scurrility degrade, but modesty decorates their hosts.

Evil eye exists for sure. Satan and man's envy call it to action.

Evil eye exists, for sure. It is the only thing, which might change fate.

Excessive laughter makes heart wither.

Excessive love of the world leads to an increase in one's sorrows and hardens one's heart.

Exchange date with date, wheat with wheat, barely with barely, salt with salt, goods with goods and a handful (of anything) with a handful (of the same thing). Divining and receiving beyond that is usury unless what is given is different in kind from what is received.

Expect good for whoever dies while doing good, and be worried about and fear for whoever dies while doing evil.

Expecting betterment (in life) from God is servitude to Him, and God will be pleased with the little servitude of the one who is pleased with his little sustenance.

Exploiting one's brothers (in faith) is not of equity.

Eyes, hands and feet (may) commit adultery besides one's privy parts.

F

Faith (in God) requires the following five attributes, and faithless is the one who lacks any single one of them: surrendering to the will of God, being pleased with His decrees, leaving one's affairs to Him, relying on Him, and keeping patient when one first faces a disaster.

Faith abides not in wishes, but dwells in hearts, and (should) be verified by deeds.

Faith consists of recognition by heart, acknowledgment by tongue and performance by (bodily) organs.

Faith has two halves: one half is patience and the other, thanks-giving.

Faith lies in patience and generosity.

Faith requires the following three: being generous in poverty, greeting the learned, and being just.

Faith requires the following three: to avoid doing wrong in anger, to refrain from keeping distance with truth in satisfaction, and to stop seizing others' property in power.

Faithless is the one who doesn't keep his promises.

False oath makes goods sell but ruins the business well.

Fasten your camel (with a rope), and in God then hope.

Fasting in winter is a cold (easily-earned) gain.

Fasting is a shield against Fire. Whoever fasts on a certain day, should not commit frivolity that day, and if somebody does something wrong to him, he should not revile or abuse him but should only say, "I'm fast."

Fasting is a shield against God's punishment.

Fasting is a shield as long as lying or backbiting does not tear it off.

Fasting is half of patience.

Fasting is half of patience. For everything some alms are due, and for the body, fasting.

Fear an oppressed's prayers, for he claim his rights through praying, and the Exalted God refuses not to grant him his rights.

Fear God and let peace among you breeze.

Fear God and treat your children justly, as you would like others to treat you well.

Fear God in treating women, for they are your assisting maidens.

Fear God wherever you are, and do a good deed subsequent to any sin you commit in order to efface it. (Moreover), be good - tempered and treat people well.

Fear God, and consider not any good deed insignificant, though it's pouring water from your bucket in a thirsty person's vessel or meeting your brother (in faith) with a happy face.

Fear of people should not stop a man telling the truth.

Fear the oppressor's curse, even though he is an infidel, for against it there is no obstacle.

Fear the oppressor's curse, for it ascends as a flame high to the sky.

Fear the oppressor's curse, for there is no veil between it and God.

Fearing God is above all wisdom, and abstinence is the leader of all deeds.

Feed the pious your food and to the believers, do good.

Feeding a hungry Muslim is a cause of being blessed.

Feeding your wife, your children, your servants and yourself is considered charity.

Fetter knowledge through writing.

Fever is a prelude to death and God's prison on the earth.

Fever is believers' share from Fire, and fever of one single night wipes out the sins of one whole year.

Fever makes one's sin fall just as trees let their leaves fall.

Fighting with Muslims originates from blasphemy, abusing them is a sinful act, and a Muslim is not allowed to be sulk with his Muslim brother more than three days.

Find pretext to pardon the faults of the fair, generous people.

Find the proximity of God by being hostile to (His) enemies, visiting them grimfaced, seeking God's pleasure in making them displeased and getting close to God by keeping distance with them.

Fire (Hell) will be the abode of a person whose tongue frightens people.

Five things are among worldly disasters: a friend's death, waste of wealth, enemies' reproach, abandonment of learning, and a bad wife.

Five things break (man's) back: mistreating one's parents, being disloyal to one's husband against his confidence, disobeying God on the part of the one whom people obey as a leader, breaking one's promises, and speaking ill of people's consanguinity.

Five things break one's fasts and invalidate one's ablution: telling lie, backbiting, tale-bearing, casting a passionate look (at someone) and swearing falsely.

Five things give rise to five other things: those who break their promise will be subjected to the rule of their enemies. Those who judge contrary to God's Law, will suffer poverty. Those who commit obscene acts, will face recurrent unexpected deaths. Those who make use of short weights in selling, will be afflicted with famine. Those who do not give poor-rate, will suffer years of drought.

Flattery is not an attribute of a (true) believer.

Follow moderateness in life, for everything gets beautified with it and debased without it.

For (the realization of) three things I (earnestly) swear: the Exalted God will not consider those who have a share in Islam of equal status with those who don't - the shares in Islam being prayer, fasting and alms, He will not leave a servant on his own in the Hereafter after having offered him His friendship here, and He will offer him the otherworldly company of those whom he loves in this world. The fourth thing for which I can swear, and hope not to be sinful an oath is that when God keeps hidden a servant's doings here, He will (certainly) do so in the Hereafter.

For every disease, God has devised a certain remedy.

For every heart there is a piece of cloud as that of the Moon, covering it to darkness when it begins to shine and letting it shine one more time.

For every sin there is (a form of) penitence, save for bad-temperedness.

For every sin there is a way of repenting before God, save ill-temperedness, for verily an ill-tempered person does not repent of any sin without a later return to something worse.

For everything some alms are due, and for one's house, the drawing room.

For everything some alms are due, and for the body, fasting.

For everything there is a (form of) harm leading to its ruin, and the harm to this religion are corrupt rulers.

For everything there is a beauty, and for the Quran, a nice recitation.

For everything there is a key, and the key to Paradise is to love the poor and the needy.

For everything there is a key, and the key to skies is saying, "There is no god but Allah."

For his faults, a generous man, do not reprimand, for whenever he slips, God gives him a helping hand.

For others' health (always) pray, and you will enjoy it (without delay).

For the realization of three things I (earnestly) swear: charity causes no reduction in one's wealth, patience against injustice causes God, the Great and powerful, to enhance one's dignity and begging makes God to open to the beggar the doors of poverty. And keep in mind what I tell you. There are four groups of people in the world. First are those gifted with knowledge and wealth, who fear their Lord in dispensing them, who give a hand to their kins and who know that God has a share in their possessions. This group has the highest status. Second are those gifted with knowledge but not

wealth, who are truthful of intention in saying, 'if we possessed wealth, we would practice what the wealthy do'. This group will gain the results of their own intentions and are equal in reward with the first one. Third are those gifted with wealth but not knowledge, who make use of their wealth ignorantly, fear not their Lord in dispensing their wealth, give no hand to their kins and observe no share for God in their possessions. This group has the lowest status. Fourth are those on whom God has bestowed neither wealth nor knowledge, who keep on to say, 'If we possessed wealth, we would practice much the same as the wealthy'. This group too will pick the fruits of their own intentions and are equal in vice with their leaders.

For the realization of three things I (easily) swear: charity will not cause a reduction in one's wealth (give charity, therefore), no one connives at the oppressions he has gone through, unless God expands his dignity (forgive, therefore, and God will further your dignity), and nobody stretches the hand of need toward others unless God opens the door of poverty on him.

Forget about a barren beautiful woman and choose a black, productive one.

Forget about barren beautiful women, and marry productive (black) ugly ones, for I will take pride in the greater number of your offspring on other nations in the Day of Judgement.

Forgetfulness ruins knowledge, and the knowledge transmitted to incompetent people will be ruined (too).

Forgive each other to make your grudges drop.

Forgive others' sins; if not, punish them to the extent of their sins and do not hit them on the face.

Forgive punishable sins among yourselves; for punishment will be inevitable should you make me aware of them.

Forgiving is the best of all deeds.

Fostering changes children's natures.

Foul- mouthedness, debauchery and stinginess suffice to make of man a sinner.

Four people will not be allowed to Paradise by the Exalted God, and will not taste heavenly pleasure: tipplers, usurers, seizers of orphan's properties, and those cursed by their parents.

Four people would earn the Exalted God's anger: an oft- swearing seller, a poor selfish man, an old adulterous person and an oppressive leader.

Four things are great, though little in weight: pain, poverty, fire and enemy.

Four things have been predestined for Adam's son: his physical appearance, character, death, and sustenance.

Four things ruin a house, should its residents act upon them: treachery, theft, drinking wine and adultery.

Four things secure the prosperity of a man: having a chaste wife, having benevolent children, having pious companions, and earning his living in his own town.

Four things show one's wretchedness: drained eyes, hard - heartedness, inaccessible ambitions and excessive love for survival.

Free women bring (moral) regeneration to the house, and bonds ones bring corruption.

Frequent (people) time and again, more beloved to remain.

Friendship and enmity are both hereditary.

From vanity is away, whoever greets others err hello to him they say.

Chapter 8

G

Gabriel addressed me, saying: "The Exalted God says, 'There is no god but Allah is My fort. Whoever enters it, will be safe against My punishment.'"

Gabriel came to me and said: "Give your people good tidings that whoever does not adopt a partner for God, will enter Paradise after death". I said: "What if he has committed theft or adultery," and I repeated it thrice, but the answer was in the positive and Gabriel added, "even if he has drunk wine".

Generosity is a heavenly tree with branches hanging over the earth, leading to Paradise whoever clings to one of them, and miserliness is a hellish tree with branches hanging over the earth, directing to Fire whoever touches one/of them.

Generosity is God's outstanding attribute.

Get accustomed to grief, for it's the light of man's heart. Keep yourself hungry and thirsty.

Get married and increase in number, for I will pride myself in you over other nations in the Day of Judgement.

Get married, but do not divorce your wives, for God surely detests men and women who marry a lot.

Get married, for I pride myself over other nations for the largeness of your population, and do not follow the path of Christian monks.

Get married, for women bring you wealth.

Gifts are sustenance from God; and so, whoever is offered a gift should accept it.

Gifts blind men of wisdom.

Gifts impair ears, eyes and hearts.

Girls' consent (in marriage) should be sought from their fathers, and silence is their consent.

Give alms, for a time may come to pass when man manages to give something on charity, but the one who is supposed to get it will say, "I

would have accepted it if you had brought it yesterday. Today, I am no more in need of it." and thus he will find nobody to accept it.

Give alms, for it surely releases you from the Fire.

Give alms, though a date it might be, for it drops one's hunger and puts out (the fire of) sin just as water makes fire extinguished.

Give good tidings to the poor believers that in the Day of Judgment, they will get rid (of the trial) five hundred years earlier than the rich- the former residing in Paradise, benefiting from God's blessings, and the latter being called to account.

Give good tidings to those who move towards mosques in the darkness of night that theirs will be full brightness in the Day of Judgement.

Give something to a beggar, even if it is half a date (petty).

Give something to those who beg you, though coming to you on horse back (though rich), and pay workers their wage before sweat is dried on their skin.

Give up hope for what people have and avoid avarice, for it is immediate poverty.

Give up the doubtful and grasp the undoubtful, for surely you will not feel the lack of what you have abandoned for the sake of God.

Give up the doubtful and grasp the undoubtful, for whoever grazes his cattle on the whereabouts of a forbidden pasture, might unwantedly find himself on it.

Give up the doubtful and grasp the undoubtful. Verily, truthfulness entails salvation.

Givers and receivers of bribe are both subject to the fire (of Hell).

Giving a morsel of food to a Muslim brother for God's sake is more favorite to me than giving a Dirham in charity, and giving a Dirham to a Muslim is more favorite to me than giving ten Dirhams in charity, and giving him ten Dirhams is more favorite to me than making a slave free.

Giving alms to kins is alms- giving as well as strengthening ties of kinship.

Giving charity early in morning takes away all evils.

Giving charity is the best path to piety.

Glorify God to be forgiven by Him.

Glorify what's divine, and God's glory will be thine.

Gluttony hardens man's heart.

God changes (darkens) the visage of the one who earns his living through knowledge, disturbs his affairs, and makes Hell his appropriate abode.

God created John (son of Zechariah) a believer, and created Pharaoh an unbeliever in their mothers' wombs.

God created the creatures and determined their fates, deeds, and sustenance.

God divided (His) Mercy into a hundred parts, keeping ninety- nine parts with Himself and letting one single part descend to the earth. It is through this very part that (His) creatures are Merciful to one another, to the extent that a horse lifts its hoof lest it should hurt its colts.

God does not endear the ignorant, nor does He degrade the patient.

God does not forgive the killer of a believer, and accepts not his (her) repentance.

God does not observe a heretic's deeds unless he abandons his (her) heresy.

God does not trust in hypocrites.

God gives chastity and abundance to the one who seeks them.

God gives sustenance to the frugal and deprives it from the extravagant.

God grants a good friend to the one for whom He wishes good.

God has commanded me to behave moderately with people, as he has commanded me to perform my obligations.

God has created something to overcome any other created thing, and thus, His Mercy has He created to overcome His anger.

God has decreed this nation (Muslims) to suffer their punishment in this very world.

God has forbidden Paradise for the scurrilous people who don't care about what they say and hear.

God has made it incumbent on Himself to help and bestow blessing on the one who does the following three while relying on Him and hoping for His reward: trying to free oneself from slavery, marrying, and cultivating barren lands.

God has made wine and all the intoxicant unlawful.

God has not created anything inferior to (man's) intellect on the earth, and that's inferior even to the earth's red sulphur.

God has not given His servants anything better than chastity in their religion and privy parts.

God has not granted His servants any beauty better than unwillingness towards the world, and controlling one's belly (food) and privy parts.

God has not granted knowledge to the learned unless He has made them promise not to spare it from others.

God has predestined every man's deeds, death, sustenance and resting place, and He will never turn away from them.

God has sworn that misers will not be allowed to Paradise.

God helps a judge as long as he keeps away from tyranny, but as soon as he starts cruelty, He leaves him on his own and Satan joins with him thereof.

God helps His servants as long as they help their brothers (in faith).

God in the Day of Judgment will terrify whoever casts an awful look at a Muslim, terrifying him unfoundedly.

God is (the real) physician. What's good for you is perchance bad for other than you.

God is kind to whoever has a kind heart.

God is not Merciful to the merciless.

God is pleased with little deeds of the one, who is pleased with Him as to little sustenance.

God is too Just to punish His servants anew in the Hereafter, if they are punished in this very world for their sins, and God is too Generous to reconsider man's punishable sins after having covered them and forgiven him (in this world).

God is truthful, and so be truthful to Him.

God is very displeased with (people) eating without hunger, sleeping without tiredness and laughing without reason.

God likes two characteristic features (for man) and dislikes two others. The former are generosity and forgiveness; the latter, parsimony and ill-temperedness, and when He wishes goodness for someone, He assigns him (her) the service of people.

God made Mercy one hundred portions. He granted one single portion to people by which to feel pity for each other, and kept ninety- nine portions with Himself.

God marks a sign of one's good or bad characters on his face by which to be recognized.

God may forgive all sins, save those of dying a polytheist and killing a believer intentionally.

God overcomes those who try to overcome Him and plots against those plotting against Him.

God provides the moderate ones with abundance, afflicts the extravagant with poverty, grants to the humble sublimity, and makes the arrogant face ruin.

God raises (the status of) the one who keeps humble for Him, lowers the one who shows vanity to Him, and belies the one who swears falsely by Him.

God raises (the status of) the one who keeps humble for His sake and lowers the one who shows vanity (to Him).

God relieves the one who often asks Him forgiveness from all griefs, provides him with a refuge in all difficulties, and gives him sustenance from an unexpected source.

God secures the sustenance of those who seek knowledge.

God taught me courtesy and how nice was it (to me)!

God will abase whoever seeks honor through His servants.

God will assist anyone who intends to pay back his debts.

God will banish Paradise for the one who dies after having deceived his servants whom God have put under his supervision.

God will be pleased with whoever seeks His consent, even if it leads to people's anger, and will be angry about whoever seeks people's consent by making Him displeased.

God will build a house in Paradise for whoever builds a mosque, small as it may be only for a pigeon to lay its eggs in.

God will create a good relation between people and the one who establishes a good relation with Him, and will amend the outward conditions of the one who rectifies his inner self.

God will definitely give a hand to the one who marries in order to avoid indulging in the heavenly- unlawful deeds.

God will definitely not answer the call of an oppressed man who has already made someone else suffer the same oppression brought on him.

God will definitely provide His believer servant (s) with sustenance from an unexpected source.

God will forbid Paradise for whoever is not a well- wisher of the subjects put under his protection.

God will forgive a sinful person who knows that He has witnessed him, though he avoids seeking His forgiveness.

God will forgive whoever begins his day without intending to oppress any body.

God will give a reward to the one who cultivates a barren land from which a thirsty heart might drink.

God will grant the reward of a good accepted pilgrimage to Mecca to the one who casts a tender glance at his parents' face.

God will help whoever helps the poor, here and in the Hereafter.

God will improve one's relation to people, if he improves his relation to Him, will correct one's outward status, if he corrects his inner self, and will give one sufficiency in the world, if he works for the Hereafter.

God will in the Hereafter echo in the ears of people the disgrace of whoever echoes his knowledge in the ears of people (in this world), and will lower and belittle him.

God will keep His wrath away from the one who restrains one's anger, and will cover the faults of the one who controls one's tongue.

God will keep in honor a servant who loves another one (for His sake).

God will keep in the Hereafter the secret of the one who keeps the secret of his Muslim brothers in this world and does not disgrace them.

God will make a servant's property end in good, should he give good charity.

God will make a wasteful person rule over anyone who sells something rotten.

God will make everybody a company to those whom he loves (in the Hereafter).

God will make everything fear the one who fears Him, and will make one fear everything if he fears Him not.

God will make everything fear the one who fears Him.

God will make one suffer the unlawful, if he is ashamed to act upon the lawful.

God will make one's faith vanish when he commits adultery or drinks wine, just as one puts off his shirt.

God will make the sign of His servant's intentions appear in him, being they good or evil.

God will make up for whoever keeps patient in calamities and will reward whoever swallows his anger.

God will make whoever prefers His love to people's, needless of the latter.

God will not accept faith without deed and deed without faith.

God will not accept the compensating deeds of three groups of people in the Day of Judgement: those with whom their parents are dissatisfied, those who put their donations under compulsion, and those who belie predestination.

God will not afflict a people with famine, save for disobedience to Him.

God will not attend whoever puts on a dress of pride to show himself off, until he takes it off.

God will not bestow His grace on three groups of people in the Day of Judgement: those with whom their parents are dissatisfied, women who behave like men, and those who connive at their wives' unfaithfulness.

God will not bestow His grace on three persons in the Day of Judgement: an old adulterer, a man whose only possession is swearing- who swears for truth and falsehood alike- and an arrogant poor person.

God will not bestow His grace on three persons in the Day of Judgement, will not purify their souls and will make them suffer painful punishment: an old adulterer, an arrogant poor person, and a man whose only possession is God, buying and selling nothing save through swearing by Him.

God will not call to account (in the Hereafter) the one that teaches a child to say, "There is no god but God."

God will not debase any servant before sparing him knowledge and courtesy.

God will not heed the needs of the one who undertakes a part of Muslims' affairs, unless he heeds their needs.

God will not make anybody mean, unless He manages to take away his knowledge and politeness.

God will not regard any of the good deeds of the one who is not virtuous enough to avoid disobeying Him in privacy.

God will not reject the requests of three groups of people: those who remember God a lot, the oppressed and just leaders.

God will not talk to and will not look at three persons in the Day of Judgement: a man who falsely swears to have bought something more expensive than its real price, a man who falsely swears in order to seize a Muslim's property, and a man who refuses to give his extra water to others. God will address such a man, saying: I spare you My grace today as you refused to donate the excess (in your wealth) for which you made no efforts.

God will not talk to three groups of people in the Day of Judgement, and will make them suffer painful punishment: old adulterers, monarchs who tell lie, and the arrogant poor.

God will open a way to Paradise for those who leave their homes in search of knowledge.

God will open the door of poverty to the one who opens the door of excessive requests to people.

God will pardon whoever pardons others, and will forgive whoever forgives others.

God will provide for the needs of the one who provides for the needs of his brethren.

God will relieve a man from one of his otherworldly griefs, should he relieve one of the worldly griefs of a Muslim, will be easy-going to a man here and in the Hereafter, should he avoid being hard on a poor person, and will veil a man's secrets in both worlds, should he veil a Muslim's secrets.

God will remove the griefs of both worlds from the one by whose hand He removes a Muslim's problems.

God will return the debts of those who borrow people's property and intend to give it back, and will waste it if they intend to waste it.

God will reward a man who plants a tree, to the extent of its fruits.

God will save from the Fire the face of the one who defends his brother's fame.

God will settle all the needs of whoever forsakes everything and depends on Him alone, granting him sustenance from unexpected sources, and will leave on his own whoever relies on other than Him.

God will surely forgive a sinful person who knows that he has a Lord capable of punishing or forgiving him if He so wishes.

God will surely love those who become angry but keep patient.

God will surely save (from the Fire) the one who defends his brother's fame in his absence.

God will, in the Hereafter, cover up the secrets of those who does not uncover the secret of others here.

God wishes man to do his job very well.

God wishes to join the one who wishes to join Him, and hates to join the one who hates to join Him.

God withholds the yoke of Islam from the neck of the one who takes a distance of even one inch with the Muslim community.

God, the Exalted, loves the one who is easy-going in buying and selling, as well as in borrowing and repaying.

God's anger is so severe for an adulterer.

God's anger will be so severe for a woman who gives birth to an illegitimate child who will see of her mother's family what is unlawful and will share in their property.

God's forgiveness weighs over your vices.

God's hand is with the community (of people).

God's increased blessings to a servant causes people's increased requests to him, and whoever does not manage to settle these requests will surely jeopardize such blessings.

God's pleasure with a penitent person weighs over that of a thirsty man who arrives at water or a barren woman who begets a child or a loser who finds his lost one. Verily He will make the guardian angels, his limbs and all the points on the earth to forget the sins and faults of the one who repents and turns to God sincerely.

God's pleasure with His creature's repentance weighs over that of any one of you finding his lost camel in a desert.

God's pleasure with His creature's repentance weighs over that of a barren woman who begets a child or a loser who finds his lost one or a thirsty man who arrives at water.

God's power over you is more than your power over Him.

Gold and silk are lawful (to be used) for the women of my (Islamic) nation, and unlawful for men.

Good deeds ward off bad falls, hidden charity quenches God's wrath and observing the bonds of kinship prolongs one's life. Every good deed is charity, and the benevolent and the wicked of this world will be the benevolent and the wicked of the Hereafter, with the benevolent being the first to enter Paradise.

Good intention leads its owner to Paradise.

Good- manneredness roots from man's happiness.

Good manners are deeds of Paradise.

Good manners are ten in number. They may be found in a man but not in his son, in a son but not in his father, and in a servant but not in his master, and God bestows them upon those whom He wishes to prosper. They are: sincere talk, steadfastness in war, donation to the poor, goodness for goodness, trustfulness, keeping the bonds of kinship, supporting friends, supporting neighbors, hospitality, and above all, chastity.

Good name (fame) is one single part of the seventy- five parts of prophethood.

Good name (fame), gentleness and moderateness make one single part of the twenty- four parts of prophethood.

Good- naturedness belongs to the Great Lord.

Good- naturedness is a curb of God's Mercy in the mouth of its holder and under the control of an angel leading him to goodness which guides him to Paradise, and bad- naturedness is a curb of God's punishment in the mouth of its holder and under the control of Satan leading him to evil which shows him the way to Fire.

Good- naturedness is goodness (blessing) and bad- naturedness, evil.

Good- naturedness is goodness, bad naturedness is evil, obedience to women leads to penitence, and bad deaths are prevented through benevolence.

Good- naturedness is growth and bad- naturedness, evil. Goodness brings man longevity, and bad deaths are prevented through charity.

Good- naturedness is one half of religion.

Good- naturedness makes one's faults vanish as the Sun causes ice to perish.

Good- naturedness strengthens friendship.

Good news is carried by the pious, and bad news by the impious.

Good- temperedness is indicative of man's fortune and bad- temperedness of his misfortune.

Good- temperedness wipes out one's sins just as water makes ice melt, and bad- temperedness ruins one's deeds just as vinegar makes honey spoil.

Good tidings of this world are pleasant dreams.

Good words are (acts of) charity.

Goodness accompanies your noblemen.

Goodness does not lie in finery and brilliant bearing, but in peace and solemnity.

Goodness goes round in the hands of a hundred men, with the last one being rewarded as the first.

Goodness has many forms to do, but good doers are few.

Goodness is a door of heaven, blocking bad deaths.

Goodness is good- temperedness, and badness is what is carved in your heart and you do not like people to know about.

Goodness is that in which your heart and soul find rest, and badness is that which is carved in your soul and which passes through your chest...
... ?

Goodness is worshipping God in such a way as if you saw Him, for if you see Him not, He surely sees you.

Grave is the first dwelling of the eternal ones.

Greatness lies in piety, dignity in humility, and needlessness in certainty.

Greed is like unto a slippery piece of stone on which the scholars' feet will not stand firm.

Greed makes wisdom leave the learned's hearts.

Greedy is the one who demands unlawful gains.

Greet (people) back, control (your) eyes, and utter good words.

Greet openly, mind! Safety to find.

Greet sincerely (openly), feed others, establish close relations with relatives and set prayers at nights when people are asleep, if you wish for permission to Paradise.

Greeting (should) precede asking (for something); thus, do not answer those who request before greeting (you).

Greeting is an act voluntary, but responding to it is obligatory.

Greeting is one of God's attributes He has spread on the earth. So, let it prevail among you, for when a Muslim passes by a people and greets them, he will be higher in rank than them if he is greeted back, and he will be greeted back by someone better and purer than them if they do not respond to his greeting.

Greeting is peace for our people and guarantee for our commitments.

Greeting people and having a cheerful face is a form of charity.

Grief is half of oldness.

Guided and saved will be the ones who keep patient in calamity, who are grateful when gifted a bounty, who forgive in suffering tyranny, and who seek (God's) forgiveness after treating people unjustly.

Chapter 9

H

Had God let the dwellers of Paradise do commerce, they would have been merchants of clothes and perfume.

Had ten of the Jews believed me, all of them would have done so.

Half of the graves dug for my people is due to evil eyes and gluttony.

Hand something to the poor, even if it is a (piece of) burnt hoof.

Hands are of three kinds: God's hand which above all hands stands, the giver's hand which stands below God's hand and the receiver's hand which below the other two stands. Be generous, therefore, and be not close-handed.

Happy is the man who has a good house, a good neighbor and a tame horse.

Hard trials (hardships) befell you and you kept patient, but I am worried about you as to harder trials on the part of women when they decorate themselves with gold, and dress themselves in precious cloths, thereby causing troubles for the rich and asking the poor what they cannot afford.

Haste in seeking knowledge, for uttering true words is better than the world and its gold and silver.

Have mercy (on people) and forgive them to receive divine Mercy and Forgiveness.

Have mercy on the degraded formerly held in honor, the rich afflicted with poverty and the learned left unknown among the ignorant.

Have mercy on those who are on the earth to receive the Mercy of the One who is in the heavens.

Have supper, though a handful of bad date might be there, for surely doing the reverse brings old age and weakness.

Having entered paradise, most of its dwellers I found of the unwise!

Having hope in God, and having faith (in this world) are sufficient for me.

He is not a believer whose neighbors do not feel safe against his evil.

He is not a liar who makes peace between two persons through good words or attribution of something good to any one of them.

He is not poor, who begs among people to get one or two morsels of food or one or two dates, but the one who does not have anything to make him needless, who is not attended with alms, and who does not make a request to people at the same time.

He who berates you, saves you (from his evil).

He who bids a good deed is like unto the doer of it, (indeed).

He who breaks the bonds of kinship will not be allowed to Paradise.

He who hurts people the most here will be hurt the most by God in the Hereafter.

He who in the path of truth walks, effectively talks.

He who is obedient to his parents and his Lord, will reside in the highest heaven.

He who is well-fed, with his neighbors starving, is not a (true) believer.

He who learns (something) but does not teach it (to others) is like unto the one with a treasure, not spending it.

He who makes efforts in favor of orphans and widows is like unto a struggler in the way of God or the one who stands up to prayer at night and keeps fast during the day.

He who provides our bazaars with something is like unto the one who struggles in the way of God, and he who hoards goods is like those called 'infidels' in the Book of God.

He who recites the Qur'an, will not suffer poverty, and that's the peak of riches for him.

He who remembers God among the negligent is like unto the one who among the deserters (of the battlefield) remains steadfast and patient.

He who remembers God among the negligent is like unto the one who fights the deserters of the battlefield, is like unto a lamp in a dark house, and is like unto a green tree among cold-stricken leafless ones- one whose place of residence in Paradise is shown to him by God, and whose sins will He forgive even if they amount to the number of silent and speaking people.

He who repents is like unto a sinless person, and he who asks God for forgiveness but insists in committing sins is like unto the one who ridicules Him, and he who annoys Muslims is sinful to the extent of palm groves.

He who repents is like unto a sinless person, and when God loves someone, he will be safe from sins.

He who takes back his gift is like unto a dog eating its vomit.

He who teaches good to people but forgets about himself is like unto a candle giving light to people but burning itself.

He who undertakes the affairs of a group of people, but carries it out without (enough) care and honesty, will be excluded from the Exalted God's Mercy, which extends to all things.

He who utters indecent words about the dead is like unto the one who is at the verge of ruin.

He who walks to pay a visit to a patient goes the direction of Paradise till he returns.

He whose death is left off to live for sixty years, will be spared any excuses (for his sins) by God.

Health and relief are two unthanked blessing.

Hearsay is no evidence. When the Almighty Lord bespoke to Moses of his followers' tendency towards the Golden Calf, he did not break the tablets, but when he saw their corruption in person, he cast the tablets down and broke them.

Hearts are like unto roots in a land, turned over by wind (all the time).

Hell has a door through which nobody is allowed to pass, save those who quench their wrath by making the Exalted God angry.

Hell is filled with wishes, and Heaven with the abominable.

Hell is not allowed to burn the eyes having shed tear out of God's fear, and the eyes having watched out in the way of God.

Hell is not allowed to burn the eyes having shed tears out of God's fear, the eyes having been wide awake for God's sake, the eyes having been kept away from the unlawful and the eyes having been cut out in the way of God.

Hell is not allowed to seize a gentle, lenient, and an easy-going man who keeps close relations with people.

Hell is the abode of fraud, deceit and treachery.

Hell is the abode of oppressors and their supporters.

Hell is the dwelling of the cunning people.

Helping a Muslim brother in his requests is more favorite to me than keeping fast for a month and having ritual seclusion in the holy Mosque.

Helping the poor, suspends terrible deaths.

Helping your brother (in faith) for one day is better than retiring to pray a month whole.

Hidden ambition and (false) pretension are (two kinds of) polytheism.

Hidden charity cools down God's wrath.

Hoarding people's food in Mecca is fighting God in disbelief.

Hold bread in honor, for God has sent it down from the blessings of the heavens and brought it up from the blessings of the earth.

Hold the learned in respect, for they are heir to prophets, and whoever honors them, honors God and His messenger, (indeed).

Hold witnesses in respect, for through them God administers justice and repels tyranny.

Hold your children in honor and on them, excellent training shower.

Holy war is not mere fighting in the way of the Almighty God. Verily, it is to shoulder one's own parents and offspring's burdens, and the man who carries his own burden to be needless of people is a struggler (in the way of God).

Honesty leads to (increased) sustenance and treachery, to poverty.

Honor the one who pays a visit to you.

Hope and fear will not simultaneously befall a believer's heart unless God, the Greatest and the most Powerful, grants him hope and keeps him safe from fear.

Horses abound in everlasting gains and achievements and stand as a source of assistance for their owners, and spending for horses is like unto being generous in giving charity.

Horses abound in everlasting gains and stand as a source of assistance for their owners. So, caress horses' foreheads, ask God for their good, adorn them with something, but not with warfare implements.

Horses abound in everlasting gains, and spending for them is like unto spending generously for one's family.

Horses abound in everlasting gains, i.e. spoils and rewards.

Hours of sickness sweep away hours of sins.

Houses you make wherein you will not rest, things you amass which you never taste and wishes you have which are never fulfilled.

How bad are the people among whom believers have to live with dissimulation and denial.

How bad are those who do not invite guests (to their houses)!

How bad is a hoarder of things, who gets depressed when the Exalted God makes the prices fall, and rejoices when He causes them to rise!

How is God (expected) to consider a people as pious, who do not endeavor to take back the rights of the weak from the powerful?

How is it that when one of our agents returns to us says, "I have collected this for you and I have been gifted that?" If so, why didn't he stay in his father's and mother's house to see whether people gift him or not?

How loathsome is the food of a marriage ceremony, when served to the rich but not to the poor!

How nice a bestowal it is to hear a word of truth and communicate it to your Muslim brother!

How nice a gift is a word of wisdom!

How nice a place of worship is a Muslim's house for him!

How nice for those of my people who brush their teeth before or after eating and when making ablution.

How nice is a gift at the time of need!

How nice is it to be moderate in affluence, in poverty and in worshipping (God).

How nice is lawfully- earned wealth for a pious man!

How nice it is for man to take up abode in privacy once in a while, look back on his sins and ask God for forgiveness!

How nice weapons are patience and prayer for a believer!

Humility adds nothing to God's servants but dignity. Be humble, therefore, and God will grant you dignity. Forgiveness adds nothing to God's servants but glory. Forgive, therefore, and God will make you glorified. Charity causes increase in one's wealth. Give charity, therefore, and God will bestow (His) Mercy on you.

Hurting a Muslim is hurting me, and hurting me is hurting God.

Husbands have the greatest claims on wives, and mothers on their children.

Chapter 10

I

I advise you (to be careful) about your neighbors.

I advise you to be as modest to God as you are to a chaste man of your clan.

I advise you to fear the Exalted God in public and in privacy, to do good after doing evil, to ask nothing from people, to hold nothing on trust and to avoid judging between two persons.

I am a warner, death is a plunderer and Resurrection, a meeting place.

I am anxious about three things to happen to my people after my death: deviated carnal desires, unbounded sexuality and gluttony, and negligence after knowledge.

I am mostly worried about my nation of carnal desires and unfulfilable wishes.

I am mostly worried about my nation, of glib- tongued hypocrites.

I am the most eloquent Arab.

I am very amazed at those who believe in eternal abode but try hard for the abode of vanity!

I am worried about my (Islamic) nation more of gluttony, over- sleeping, laziness and weakness of faith than anything else.

I am worried about you more for blessings than for sins. Beware that blessings not thanked for will entail your definite ruin.

I am worried about you more for trials in poverty than for trials in affluence. Verily, you were afflicted with poverty but kept patient; verily the world is sweet and charming!

I asked Gabriel, "Do you see your Lord? He said: "There are seventy screens of light between me and Him, the closest of which will set me afire should I happen to look at it".

I asked God to let me call my people to account (in the Hereafter), lest they might feel disgrace in the sight of others, but He- the Great and powerful - sent me a revelation, saying "O Muhammad! I Myself will call

them to account and hide their sins (if any) from you, so that they won't feel disgrace even in your sight".

I assure (you) on behalf of God that each time a wise man makes a mistake, he is upgraded by God so that he finally joins Paradise.

I do not like Mount Uhud to turn to gold for me and even one Dinar of it be left with me more than three days, save for lending.

I eat food like slaves and sit on the ground as they do.

I established two things among you, which will keep you from going astray: the Quran and my Sunnah (ways & attitudes). They will not be detached from each other till they join me at the pond of Kawsar (in Paradise).

I give you glad tidings, and you give glad tidings to others, that whoever honestly bears witness to "There is no god but Allah," will undoubtedly be allowed to Paradise.

I have been advised to keep short in talking, for it is good indeed.

I know no one save a believer to be better than a thousand like unto himself.

I looked at Paradise and saw the poor dwelled therein the most, and at Hell wherein women were the majority (to roast).

I never buy something before getting aware of its price.

I saw a man in Paradise walking around a tree he had cut off in the world, for it blocked people's path and annoyed them.

I suffered in the way of God when no one suffered and I was frightened in the way of God when no one feared at all. Many a day and many a night I spent when Balal and me had nothing to eat.

I swear by God that leading one to the right path is much better than having red-haired camels.

I swear by God that this world to the Hereafter is just as one of you puts his finger into a sea, and see what happens! (Nothing he gains).

I swear by God that you will not find anyone juster to you than me after my death.

I was appointed to treat people moderately.

I was appointed with a pure, easy religion and, therefore, whoever opposes my manners is not my follower.

I was given the option to either choose intercession or to take half of my nation to Paradise (without final judgment), and I chose the former for it is more extended and sufficient in range. Do you think that intercession is specifically applied for pious believers? No, it is for the sinful wrong doers.

I was offered short, but comprehensive words.

I was so much advised to brush my teeth that I got scared lest it might become obligatory for me.

I was so much advised to brush my teeth that I got scared of putting them to harm.

I will inform you of what authority is, if you ask me to do so. It begins with blame, leads to remorse and ends up with the torment of the Day of Judgement.

I will undertake to reserve Paradise for whoever undertakes to put no demand to people.

I wonder at a Muslim who keeps patient when calamity befalls him and thanks and praises God when he attains some good.

I'm not worried about my people (concerning anything), save weak faith.

I'm not worried about my people as to villains who may kill them or foes who may cause them to annihilate, but as to misleading leaders who will kill them in case of disobedience and impose on them seditions in case of obedience.

I'm not worried about my people concerning any trials, save wine and women.

I'm not worried about your poverty but only about taking pride in your excessive wealth, nor am I worried about your wrongdoings but only about intentional ones.

If a believer manages to hide himself in a hole, someone will be sent by God to hurt him (put him to trial).

If a drop of hellish Zaghoom drips to the world, it will ruin the life of the people. So, what would happen to the ones whose otherworldly food is Zaghoom.

If a relative is in need, giving alms (to others) will not be fair.

If a woman perfumes herself and passes by people to please them, she will be adulterous.

If animals were aware of what men know about death, they would avoid weight- growing meat.

If anything could take precedence over fate, it would (definitely) be an evil eye.

If bad- temperedness were a man walking (living) among people, it would be a bad one, and the Exalted God has surely not created me an abusive man.

If believers knew about the punishment of God, no one of them would covet for Paradise, and if infidels knew about God's Mercy, they would not be hopeless of (being allowed to) Paradise.

If evil and abuse were creatures of Allah, they would be the worst of all.

If faith were in the firmament, (some) men of Persia would find a way to it.

If God grants you wealth, the sign of His blessing and generosity should appear in you.

If God's servants didn't commit sins, He would create a people who would commit sins to be forgiven by Him, for He is the most Merciful and Forgiving.

If hardship enters a hole, relief will do too to make the former vanish.

If I had gold as much as Mount Uhud, I would like to have nothing of it with me within three days, save for a piece by which to repay my debts.

If I were to command anyone to prostrate anyone else, I would command women to prostrate their husbands.

If I were to command anyone to prostrate anyone else, I would command women to prostrate their husbands, for God has invested the latter with rights in respect to the former.

If it is said to the dwellers of Hell that they will stay there to the number of sands on the earth, they will rejoice, and if the same is said to the dwellers of Paradise, they will feel sad, but God has granted eternal life to the latter.

If it were not for beggars' telling lie, those who repelled them would not be praised.

If it would not cause trouble for my people, I would order them to brush their teeth at prayer times.

If it would not cause trouble for my people, I would order them to brush their teeth at dawns.

If knowledge were hanging from the firmament, a group of Persians would (manage to) acquire it.

If modesty were a man, it would be a decent one.

If nothing remains save one single day from the life in this world, God will prolong it so much that a man from my household will rise to fill the earth with equity just as it was filled with injustice and enormity- a man whose name and whose father's are respectively mine and my father's.

If one of you happens to see something interesting in himself, in his own property or in that of his brother (in faith), he should ask God for His blessings, for the evil of eyes is a reality.

If patience were a man, it would be a generous one.

If people knew what I know of loneliness, no one would ever ride (travel) alone at night.

If people were asked not to break the anciculan dung of camels, they would break it, saying, "They have asked us not to do so to spare us its benefits.

If somebody slanders you with regard to what he knows of you, you should refrain from so doing with respect to what you know of him. Thus, you will be rewarded, and he will be punished (by God).

If someone has a piece of advice for his brother (in faith), he should mention it to him.

If son of Adam had a valley of gold, he would long for a second one, and if he had two valleys as such, he would long for a third, for his belly (hunger) will not be satiated save by soil, and God will accept the repentance of whoever He wishes.

If son of Adam had a valley of palms, he would long for the like of it to an unbounded extent, for his belly (hunger) will not be satiated save by soil.

If the Resurrection fell upon one among you while having a sapling in his (her) hand, he should plant it, if possible.

If the world were as valuable to Allah as a wing of a mosquito, He would never give a sip of water to an infidel.

If the world were as valuable to Allah as a wing of a mosquito, He would never give a sip of water to an infidel.

If there were no hope, no mother would milk her child, and nobody would plant a tree.

If there were no women, (all) men would be allowed to Paradise.

If there were no women, God would be duly worshipped.

If vanity were a man, it would not be a nice one.

If women knew about their husbands' rights, they would stand at their service till finishing lunch and supper.

If you could see death and its course, worldly desire and its happiness would turn worthless for you.

If you didn't commit sins, God would create a people who would do so in order to be forgiven and, thus, sent to Paradise.

If you didn't commit sins, I would be worried about you as to something worse... selfishness... selfishness.

If you expect your children to treat you equitably in beneficence and affection, treat them equally in generosity.

If you have at your disposal what suffices you, refrain from seeking what makes of you a rebel.

If you have four things, do not regret for the worldly things you have not: truthfulness, trusteeship, good manners, and abstaining from the unlawful in what you eat.

If you knew about the extent of God's Mercy, you would rely on it.

If you knew what I know about the world, you would feel safe against its sorrows.

If you knew what I know, you would laugh less and weep more, with food and drink being distasteful to you.

If you knew what I know, you would laugh less and weep more.

If you knew what I know, you would weep more and laugh less and climb to high places to entreat to God, being fearful about your (eternal) safety or ruin.

If you knew what I know, you would weep more and laugh less, for discord will come to pass, honesty will disappear, trust will be eliminated, honest men will be charged (of dishonesty), the treacherous will be regarded honest, and seditions will overcome you just as dark nights do.

If you knew what was behind questioning, nobody would ever make a request to anybody else.

If you knew what would befall you after death, you would have no appetite to eat, would never drink tastefully, would never enter a house to take rest, but would (instead) climb to summits hurting your hearts and bewailing your souls.

If you look (deeply) at death and its course, you would hate worldly longing and its joys.

If you pour the water (semen), which is destined to be a child, on a piece of stone, the Exalted God will bring a child out of it, for He will surely create whoever is to be created.

If you seek the love of God and that of the Prophet, return the things given to you in trust, be honest in speaking and treat your neighbors well.

If you were afraid of the Exalted God, as you should, you would acquire knowledge untainted by ignorance; and if you knew the Exalted God, as He deserves, mountains would be shaken at your command.

If you wish to be a favorite to God, dislike the (material) world, and if you wish to be a favorite to people, offer them your excess.

Ignore the sins of the generous, the shortcomings of the learned and the awe of the just kings; for whenever they slip, the Exalted God gives them a hand.

Ill- speaking guys will not be allowed to Paradise.

Improvement of living shows man's deep knowledge, and seeking what improves you is not mammonism.

In Day of Judgment, God will not make one immune from fear, if he has terrified a believer, and will make one suffer humility, if he has back-bitten a believer.

In order to keep women at home, spare them (variegated) dresses.

In Paradise, only names of the things belonging to this world exist.

In Paradise, the whip of one of you will be preferred to whatever is there between the earth and sky.

In the Day Judgment, the Exalted God will call (His) believer servant to His presence and while keeping him covered and saved from people and making him acknowledge his sins, asks him questions like this: "Do you know such and such a sin?" The servant answers in the positive and continues doing so until it occurs to his mind that due to his (boundless) sins, he will surely perish. Then, God says: "I covered your sins in the world and I forgive you today," and He places the book of his good deeds in his right hand. As to the disbelievers and hypocrites, He openly states: "these are the ones who belied their Lord. God's damnation be on oppressors.

In the Day of Judgement when there is no shelter, three groups of people will reside beneath God's shadow: those who are kind to their and are thus gifted with increased sustenance and long life, women whose husbands die, leaving them with little orphans, who avoid getting married to bring their children up to maturity or let them die, and those who prepare food to serve their guests in perfect hospitality, calling the poor and orphans to their table tHereafter to feed them for the sake of the Great and Powerful God.

In the Day of Judgement, God will bestow the reward of seventy- two truthful men on a child who spends his pre- maturity life in the acquisition of knowledge and in worshipping Him.

In the Day of Judgement, God will not attend the one who collects his dress (from people) out of vanity.

In the Day of Judgement, God will not cast a look at the one who has committed adultery with his neighbor's wife, will not make him purified, and will order him to enter Hell with Hell-dwellers.

In the Day of Judgement, people are first called to account concerning blood (shed).

In the Day of Judgement, the Exalted God addresses man, saying: "O son of Adam! I got sick, but to Me you didn't pay a visit!" Man asks, "How could I visit You, Lord of the worlds?" God says: "Don't you

remember that such and such a servant of me was sick, but you didn't visit him? Had you visited him, you would have met Me with him." Then, God continues, "O son of Adam! I requested you to give me food, but you didn't do what you could!" Man asks, "How could I offer food to You, Lord of the worlds?" God says: "Don't you remember that such and such a servant of Me asked you for food, but to him you were rude? Had you offered him food, with Me you would have found it." Then, God continues, "O son of Adam! I demanded you to give me water, but you hesitated to offer!" Man asks, "How could I give water to You, Lord of the worlds?" God says: "Don't you remember that such and such a servant of Me asked you for water, but you refused to offer? Had you offered him water, with Me you would have found it."

In the Day of Judgment, all affluent people will wish to have only possessed their daily bread in worldly life.

In the Day of Judgment, God will forgive a leader who forgives (people) in anger.

In the Day of Judgment, God will surely avoid saving the one who has frightened a believer.

In the Day of Judgment, judges would experience an hour when they would wish for not having had judged between two persons even on a date.

In the Resurrection, a caller will call out, saying, "whoever has done something for anyone other than God, should ask him for reward".

In the sight of God, seeking knowledge is superior to prayer, fasting, pilgrimage to Mecca, and jihad (struggling in the way of God, the Greatest and the most Powerful).

In usury, both parties are equally sinful.

In whatever state one dies, in the same way will God resurrect him.

Increase in knowledge with lack of increase in reluctance to the world results in one's further remoteness from God.

Inform the rulers of the needs of those who cannot do so, for whoever performs such an action will be granted steadfast feet by God to pass over the Bridge in the Day of Resurrection.

Insulting a Muslim is wickedness, fighting him is blasphemy, and his wealth is as worthy as his blood.

Is there anybody to walk on water without getting wet? That's why a man of the world will not be safe from sins.

Islam (submission to God) is an overt (phenomenon), but faith is (hidden) in heart.

Islam is based on the following five (pillars): bearing witness that there is no god but Allah and Muhammad (P. B. U. H.) is His Messenger, setting up prayer, paying the poor due, making pilgrimage to Mecca and keeping fast in the month of Ramadan.

Islam is clean (pure). Be clean, therefore, for nobody will be allowed to Paradise save the clean people.

Islam is superior (to all things) and nothing will take precedence over it.

It happens that a servant (of God) commits a sin, but he is given entrance to Paradise for he minds it time and again and remains penitent thereof.

It is a capital treachery to tell your brother (in faith) something that he takes as truth, while it's not.

It is a right for a child that his father should choose him a good name, provide him with good opportunities and teach him the best acts of civility.

It is a right for a man that his wife should avoid keeping away from his bed, should act upon his promises, should obey his orders, should avoid leaving his house without his permission, and should avoid inviting to his house those whom he dislikes.

It is a right for a man that his wife should avoid keeping fast without his permission, excepting obligatory fasting; otherwise, she will be sinful and her fasts unacceptable, that she should avoid donating of his property anything to anybody without his permission; otherwise, she will be sinful and the husband will be rewarded for that, and that she should avoid leaving his house without his permission (though he is a cruel man); otherwise, God and the angels of wrath will curse her until she returns home or repents.

It is a right for a son that his father should choose him a good name, help him marry as he matures and teach him (the skill of) writing.

It is a right for a son that his father should teach him (the skills of) writing, shooting and swimming, feed him with good (lawful) food and help him marry when he gets mature.

It is a right for a woman that her husband should share with her what he eats, should clothe her as he clothes himself, should avoid slapping her on the face and slandering her, and should avoid leaving her alone save in his own house.

It is allowed to amuse oneself with training one's horse, shooting with one's bow and jesting with one's spouse.

It is as if those other than us had to follow the truth, as if death were only destined for other than us, and as if the dead whose funeral procession we witness (everyday) were travelers who would soon return to us, for we bury their bodies and divide their wealth as if we would be immortal after them. We have (in fact) connived at all admonitions and feel that we are safe against all events.

It is better for a man to give a Dirham in charity in his lifetime than to give a hundred Dirhams at the verge of death.

It is better for a man to train his child well than to give a handful (of food) in charity.

It is better for a man's mind to be filled with infection than with poetry.

It is better for a woman to pray in a room (of her house) than in the veranda, to pray in the veranda than in the yard, and to pray in the yard than in the mosque.

It is better for any one of you to take in a piece of earth than to take in unlawful things.

It is better to nail on your head than to touch a woman not legitimate for you.

It is blasphemy to dispute about the Quran.

It is clear what is lawful and what is unlawful. Thus, keep distance with what you doubt about, and stick to what you don't.

It is hard for God to put to Hell a Muslim servant who has lost two daughters.

It is not abstinence to abandon the lawful or to waste one's wealth. Abstinence, in fact, lies in trusting not what you possess more than what God possesses, and in being more desirous for its (eternal) reward when calamity befalls than for its non- occurrence.

It is not good for a believer to belittle himself.

It is not telling lie to bear tales intending to make two persons rejoin.

It is not your enemy whose murder by you brings you prosperity, and your murder by him brings you Paradise; rather, your worst enemy is (perhaps) your own child and the wealth you have earned.

It is of humility to associate with the needy.

It is permissible to backbite the one who tears off the screen of chastity.

It is quite probable that envy (evil eye) overcome fate.

It is the right of a neighbor to pay him a visit in sickness, to attend his funeral procession, to lend him money in times of need, to congratulate him in happiness, to console him in sadness and to avoid constructing

your building higher than his, lest you should block up the wind blowing to his house.

It is undesirable for a ruler to accept gifts, and blasphemous for a judge to do so.

It is unlawful for the men of my people, but not for women, to dress themselves in silk and gold.

It may happen that a man beseeches the Exalted God to settle his need, but He does not grant his request on account of a reason and thus, he charges people of being unjust to him, saying, "who has taken away my share"?

It may happen that a man is raised in Paradise, and on asking how this happened, he will be told, "Your son has asked forgiveness for you".

It may happen that a man or a woman worships (obeys) God, the Exalted, for sixty years, but at the time of death, he doesn't act properly concerning his (her) testament and thus, Hell will be indispensable for him (her).

It may happen that a man performs deeds, which seem heavenly to others, but he is, in fact, a dweller of Hell, and it may happen that a man performs deeds, which seem hellish to others, but he is, in fact, a dweller of Paradise.

It may happen that a man performs heavenly deeds for a long time but his deeds end up with those of the dwellers of Hell, and it may happen that a man does hellish deeds for a long time but his deeds end up with those of the dwellers of Paradise.

It may happen that a servant (of God) gives a loaf of bread in charity but it turns out to be great as Ohod to God.

It may happen that one of you is used to performing heavenly deeds so that there remains only a cubit between him and Paradise, but (suddenly) his fate outruns his deeds and he commits a hellish deed which earns him Hell, and it may happen that one of you is used to performing hellish deeds so that there remains only a cubit between him and Hell, but (suddenly) his fate outruns his deeds and he commits a heavenly deed which earns him Paradise.

It was quite probable that poverty end in blasphemy.

It was quite probable that the patient be appointed to prophethood.

It will be sufficient for a man if the Exalted God know his dissatisfaction as to what he sees indecent but is unable to change.

It would be much better for one to give a penny in health (in the way of God) than to emancipate a slave at the point of death.

Chapter 11

J

Jealousy eats away good deeds just as fire eats away firewood, and charity puts out (the flames of) sins just as water puts out fire.

Jealousy ruins (one's) faith Just as aloe decays honey.

Jesus, son of Mary beheld a man stealing (something). "Did you steal anything"?, he asked him. "No, by the God save Him no god exists". The man retorted. "I believe in God and my eyes have erred". Jesus asserted.

Jins will not make idiot those who have horses of noble birth at home.

Join the one who has renounced you, do good to the one who has deprived you and forgive the one who has oppressed you.

Join the one who has renounced you, do good to the one who has wronged you and tell the truth, though it might be against you.

Joining a servant's meal shows one's humility.

Joking is not allowed in the following three: divorce, marriage, and emancipation of slaves.

Justice is good but it's better with rulers, generosity is good but it's better with the rich, abstinence is good but it's better with the learned, patience is good but it's better with the poor, penitence is good but it's better with the youth, and chastity is good but it's better with women.

Chapter 12

K

Keen is the one who rules over his (evil) soul and makes provisions for the Hereafter, and weak is the one who obeys his carnal desires and asks God for (unrealizable) longings.

Keep away from the unlawful to be the most (obedient) servant of God, and be convinced with your destined share to be needless of all people.

Keep away from a leprous as you do from a wild animal. Should he settle somewhere, you do settle somewhere else.

Keep away from oppression, for it will bring (you) darkness in the Day of Judgement.

Keep away from the (material) world and women, for Satan lies is ambush in all mastery, and none of his traps is more reliable than women to hunt holders of piety.

Keep away from the slips of an scholar, for it will cause him fall into the Fire.

Keep away from the world (materiality), for I swear by Him who has authority over my soul that it is more sorcerous than Gog and Magog.

Keep close connections with your relatives even through greeting.

Keep company with good people, for if you do good, they will praise you, and if you do evil, they will not be hard on you.

Keep company with people for (the sake of) their good manners, and keep distance with them for (evil) deeds.

Keep company with the hungry and learned men, for wisdom flows out through their tongues.

Keep fast and be healthy.

Keep harms away from Muslim's path.

Keep silent when you get angry.

Keep up with good deeds, for it saves you from bad falls, and give covert alms, for it puts out the wrath of God, the Greatest and the most Powerful.

Keep your hands under control.

Keep your relationship with your father intact and do not cut it off; otherwise, God will make your (spiritual) light vanish.

Keep your tongue under control.

Keep yourself intact by being suspicious about people.

Keeping company is void with the one who avails you no worldly or otherworldly gain, and do not observe respect for the one who is not respectful to you, and there is no greatness for such a person.

Keeping disasters, diseases and alms in secret is among the treasures of goodness.

Keeping silent is better than dictating evil.

Kindness requires the following three: self- sacrifice, using good words, and tolerating (others') bothering.

Kindness to parents is tantamount to struggling in the way of God (Jihad).

Kindness to parents prolongs one's life, telling lie reduces one's sustenance and praying wards off (bad) accidents.

Kindness will not fade away, badness will in the minds stay, and the Just God will not die. Do, therefore, what you can do, for the like of it will be given back to you.

Kinship hangs from heavens, saying, "God will extend His bond to whoever keeps me intact, and disconnects His link with whoever severs me".

Kinship is a divine link. Whoever keeps it intact, will enjoy God's bond, and whoever severs it, will lose it.

Kinship will have a tongue in the Day of Judgment, saying, "O God! Whoever cut me off, cut him off, and whoever kept me intact, keep him intact (today)."

Know for sure that anger is a fire burning in man's heart. Don't you see the redness of his eyes and the inflammation of his veins when he is cross. When one of you happens to experience such a feeling, you should better take a sitting position.

Know for sure that people are Adam's offspring, and Adam was created from soil. Verily, the most honored of them are the most virtuous.

Know for sure that Satan is the third party to the illegitimate privacy of a man and a woman.

Know for sure that sons of Adam have been created into different classes: some are born believers, living and dying as believers; some are born disbelievers, living and dying as disbelievers; and some are born disbelievers, living as disbelievers but dying as believers.

Know people by knowing their friends, for men love the like of themselves.

Know that in man's body there is a lump of flesh which corrupts or rectifies the whole body, being it corrupt or rectified respectively. That is man's heart.

Know that the best businessman is the one who is good both in paying debts and demanding credits, and the worst is the one who is bad in both. If a man is good in the former but bad in the latter or vice versa, that is something in its own right.

Know that the best of men is the one who becomes enraged hardly and gets pleased easily, and the worst of them is the one who gets pleased hardly and become enraged easily. If a man hardly becomes enraged and hardly gets pleased or easily becomes enraged and easily gets pleased, that is something in its own right.

Know that those who will reside in Paradise climb a hard rocky mountainous road (in this world), and those who will dwell in Hell tread an easy path on the steeps of a non- mountainous land.

Knowing your faults should stop you recounting people's faults. Control your tongue, save for well- wishing, for this can make you defeat Satan.

Knowledge and the learned dwell in Paradise and thus, if the learned do not act upon their knowledge, action and knowledge will in Paradise dwell, and the learned in Hell..

Knowledge and wealth keep all faults covert, but ignorance and poverty make them overt.

Knowledge is a believer's friend, fortitude being his minister, intellect being his guide, action being his leader, moderateness being his father, kindness being his brother, and patience being the commander of his army.

Knowledge is a believer's lost one.

Whenever he learns a bit of it, he demands another.

Knowledge is acquired through learning and forbearance is achieved through practicing it. Whoever seeks good will be offered good and whoever fears evil will be saved from it.

Knowledge is better than deed, and the best of all deeds is a moderate one.

Knowledge is of three kinds: a manifest book, a practiced tradition and "I don't know".

Knowledge is of two kinds: the one lying in man's heart, i.e. beneficial knowledge, and the one being on (the tip of) one's tongue and, thus, being God's proof for Adam's sons.

Knowledge is superior to deed, religion is founded on abstinence, and a (true) scholar is he who practices what he knows.

Knowledge is superior to worship, and abstinence is the basis of religion.

Knowledge is the heritage of me and my predecessors (in prophethood).

Knowledge is the spirit of Islam and the pillar of faith, and God will give perfect reward to he who acquires some sort of knowledge, and if he happens to practice it, He will let him know what he knows not.

Knowledge is treasures, and the key to them is asking. So, question to gain God's Mercy, for God rewards four groups in so far as knowledge is concerned: seekers of knowledge, teachers, listeners, and those who love the first three groups.

Knowledge should not be stopped (being learned or taught)

Knowledge without use is like unto a treasure untouched.

Knowledge without use is like unto untouched treasure. For everything there is a poor-rate, and for the body, fasting.

Chapter 13

L

Lambs are blessings (of God.)

Laughing is of two kinds- that which God likes, i.e. a man's smiling at his brother's face out of pleasure to see him, and that which the Exalted God dislikes, i.e. a man's saying something false or unjust to laugh or make people laugh and thus, falling to Hell for seventy autumns.

Learn shooting and horsemanship, but I love you shoot more than ride on horseback. Whatever makes you busy is idle, save shooting an arrow, training your horse or playing with your wives. All these are among your rights, and whoever abandons shooting after having learned it, is guilty of ingratitude to his teacher.

Learn whatever you like, for God will not let you avail yourself of your knowledge unless you put it to practice.

Learning in childhood is like unto carving (something) on stone, and learning in old age resembles writing on water.

Learning knowledge, putting it to practice and teaching it to others is a form of charity for man.

Leave people on their own, (for) God bestows sustenance on some through others.

Leave the world to the secular, (for) whoever takes of the world beyond his need, is unknowingly ruining himself (indeed).

Leave the world to the seekers of the world, for those who pick up from it beyond their need, are surely trying to ruin themselves, but they know it not, indeed.

Leaving a receiver of daily bread on his own suffices to make the provider sinful.

Lending something is better than giving it in charity.

Lending something twice is better than giving it in charity once.

Leniency decorates its host but degrades it, taking distance with it.

Leniency leads to covetousness, and severity to inauspiciousness.

Let me inform you of people's affairs and manners: He who is quickly raised to anger but quickly cools down is neither good nor bad, he who is hardly raised to anger and quickly cools down is good not bad, he who claims his rights and pays his debts is neither good nor bad, and he who claims his rights but postpones securing people's rights is bad, not good.

Let not people's awe make you ignore the observance of the rights you know about.

Let not the signs of the kind appear in you, without yourself being kind; for you'll be a company to hypocrites (in the Hereafter).

Let people avail themselves of one another, and when one of you counsels his brother, to him should the latter his views offer.

Let water flow amiss your fingers in ablution so that God might keep Fire from flowing there.

Let your fellow travelers be lucky, well- to- do people.

Let your time- aged friendship continue, for God the Exalted loves this continuation.

Light- minded is the one who makes his (her) guest serve him (her).

Light up lanterns early in the morning, for it brings you the greatest of rewards.

Little (wealth) for which one can thank (God) is better than a lot for which one falls short in so doing.

Live as a stranger or wayfarer in this world, and see yourself among the dwellers of graves.

Live as guests in this world, consider mosques as your houses, make your hearts accustomed to leniency, think and bewail a lot, and try to be not deviated by carnal desires. Many a building you make wherein you will not reside, many a kind of food stuff you prepare which you will not be able to eat, and many a yearning you have which you will not be able to realize!

Live as long as you wish, for you will finally perish, love whoever wants your heart, for from him you'll finally depart, and do whatever you wish to do, for it will finally come back to you.

Loneliness is better than having a bad companion, and a good companion is better than loneliness. Uttering good words is better than silence, and silence is better than uttering bad words.

Longing for people's praise blinds one's eyes and deafens one's ears.

Look at the graves (of men) and from the resurrection (of the dead) learn a lesson.

Look at those who are lower than you (in material possessions), not at those who are higher, and thus you (can) better appreciate God's blessings.

Look! You are not superior to the black or red in anything but piety.

Looking (dispassionately) at beautiful women and at green grass strengthens eyesight.

Looking at the bright side of everything comes from proper worshipping.

Looking at the letter of one's brother without his permission is looking at Hell indeed.

Lose your modesty and do whatever you want to.

Loser is the one in whose heart the Exalted God has not placed sympathy towards other human beings.

Loving a servant, God deprives him (her) of the world, just as you deprive your patients of drinking water.

Loving a servant, God puts him (her) to test to see him (her) supplicating.

Loving a servant, God puts him (her) to test, and loving him (her) more, He chooses the servant for Himself. "How?" the people demanded. The Holy Prophet replied: "By leaving him (her) without property and heir."

Loving a servant, God throws His love for him in the angels' hearts, and detesting him, He sets His hatred in their hearts as well as in men's hearts.

Lustful music makes hypocrisy in one's heart show, just as water makes sown seeds grow.

Lying darkens one's face, and tale bearing entails chastisement in the grave.

Chapter 14

M

Make a pilgrimage to Mecca, needlessness to gain; and travel, healthy to remain.

Make friends with each other and rectify yourselves. Whatever happens to a Muslim is a kind of atonement, even if he is afflicted with disaster or hurt by a thorn pricked into his foot.

Make friends with your but do not live in their neighborhood, for it causes grudge among you.

Make greeting open, and bonds of friendship strengthen.

Make the most of an afflicted believer's supplications.

Make the most of four things before four others: Youth before old age, health before illness, richness before poverty and life before death.

Make the most of supplication in times of tender-heartedness, for it gives rise to (God's) grace.

Make the most of your chances to do good deeds before a time when sedition comes to pass as gloomy as parts of dark nights, when man happens to be a believer in the morning but a disbeliever in the evening and vice versa, and when he exchanges his faith for the insignificant worldly fame.

Make the most of your chances to do good deeds prior to the occurrence of the following six: the rule of the ignorant, the trade of ranks and positions, belittlement of bloodshed, breaking bonds of kinship, the recitation of the Quran by the newcomers (in religion) who appoint a singer to imamate (leadership), though he is the least in understanding the religion.

Make your food cold to bring you bliss (health).

Make your minds accustomed to the remembrance of God, and meditate a lot.

Make your world thrive, and for the other world in such a way try as if tomorrow you would die.

Making friends with your father's friend is a form of kindness.

Man does not fill up anything worse than his stomach.

Man does not satiate anything worse than his belly (stomach). For sons of Adam, that which keeps them strong (and healthy) would suffice.

Man follows the creed of his fellows, and thus you should see the friend of whom to be.

Man follows the path of his friend's religion.

Man has a kind of wisdom in his head, supervised by an angel. Showing humility, the angel is ordered to lift it up and showing vanity, he is ordered to let it fall.

Man is a company to what he loves.

Man is in line with his friends, and the result of his deeds to them he sends.

Man should help his brother, being he oppressed or an oppressor. If he is an oppressor, the former should prevent him from oppression, for this is in itself assisting him; and if he is oppressed the, former should help him.

Man should not sit between someone and his son in a meeting.

Man should save something from himself for himself, from this world for the next, from youth before old age, and from this life before death, for there will be no dwelling save Heaven and Hell beyond this world.

Man will be under the shield of his charitable acts until he is judged among people (in the Day of Judgement).

Man will see a day when all people would be involved in usury; and if not, they would at least be affected by its results.

Man will see a day when people will not care for the way to earn money- lawfully or unlawfully!

Man's beauty lies in his eloquence of speech.

Man's beauty lies in his tongue.

Man's deeds are presented to God on Mondays and Thursdays, and to prophets and parents on Fridays. They rejoice by (their children's) good deeds and turn brighter in their faces. Fear God, therefore, and hurt not your dead ones.

Man's deeds are presented to the Exalted God on Mondays and Thursdays, and He forgives all sins save the sins of belligerent people and those who break bonds of kinship.

Man's dress shows his riches, fragrant oil makes poverty disappear, and benevolence to (one's) subjects causes God to put (your) enemy to shame.

Man's faith lies in his wisdom and thus, whoever is devoid of wisdom is bereft of faith.

Man's greatness, fairness, and dignity lie respectively in (the extent of) his faith, thought and manners.

Man's heart is like unto a king with soldiers. Being good, its soldiers will turn out to be good too and being corrupted, they will be likewise.

Man's is not hurt, but with his own hand.

Man's request will not be rejected in three places: in a desert where nobody but God witnesses him standing to prayer, in war where all his companions escape but he stands steadfast, and at midnight when he rises up to pray (to God).

Man's soul will always be hanging on his debt (after death) till it's repaid.

Man's stability lies in his wisdom, and whoever is bereft of wisdom is devoid of faith.

Man's word is entirely to his loss not benefit, unless it is used for bidding to good and forbidding evil or for remembering the Exalted God.

Manliness requires a Muslim to listen to the words of his brother (in faith) when he speaks to him, and proper companionship requires a Muslim to stop going when his brother (in faith) has a torn off shoe- lace stopping him to move.

Man's nature demands brushing his teeth.

Many a dusty disheveled people who possess nothing but two ragged pieces of dress, unpleasant in people's sight, whose swears will work, should they swear by God!

Many a fast person whose fasting avails them naught but hunger, and many a worshiper at night whose prayers avail them naught but vigilance!

Many a holder of knowledge who are not deeply knowledgeable! He whose knowledge is of no avail to him, will suffer from his ignorance.

Many a man are satiated and pleased here but will be hungry and naked (poor) in the Hereafter, and many a man are hungry and naked here, but will be satiated and pleased in the Hereafter.

Many a man are there who arrive at a day which ends without them or await a tomorrow which never begins.

Many a man are there who experience humiliation through glorifying themselves, and many a man are there who experience honor by showing humility.

Many a man are there whose vigilance at night avails them naught but wakefulness, and many a man are there whose fasting during the day avails them naught but thirst and hunger.

Many a pious person who are ignorant, and many a learned person who are corrupt. Beware of them both!

Many a time an hour of indulging in lust has resulted in prolong sorrow!

Many a wise person who are held in contempt and are ugly in face, but will be saved, and many an eminent, beautiful and sweet-tongued person who will be ruined in the Day of Judgement .

Many a worshiper at night whose prayers avail them naught but vigilance, and many a fast person whose fasting avails them naught but hunger and thirst!

Many an unfast, but grateful person who will be rewarded more than fast, patient people!

Markets are the worst places of cities.

Marry but don't divorce (your wife), for verily the Divine Throne shudders (with anger) when divorce occurs.

Marry kind, fertile women, for I pride myself over other prophets for the largeness of your population.

Marry women of equal status, and give in marriage (your daughters) to men of equal status with you, thus choosing the appropriate place for your sperms.

May God bless a father who gives his child a hand in being kind to him (i.e. his father).

May God bless the eyes, which shed tears out of fear of God, and bless the eyes, which keep awake for God's sake.

May God bless those who control their tongues, know their time, and walk in the straight path.

May God curse three persons: the one who eats his (her) provision alone, the one who rides (on a horse) in a desert alone, and the one who sleeps in a house alone.

May God damn (curse) the one who makes separation between a mother and her child or between two brothers!

May God damn a woman who calls her husband to bed but by denying him immediate sex causes him to fall asleep.

May God damn a woman who dresses up like men and a man who dresses up like women.

May God damn both sides of a usury affair as well as the one who writes the contract for it, and damn the one who blocks the way to charity.

May God damn mohallels and those for whom someone plays the role of a mohallel.[1]

May God damn the giver and receiver of bribe, as well as the mediator between them!

May God damn the giver of bribe as well as its receiver.

May God damn the one who makes his face!

[1] In Islam, when a man divorces his wife three times he is not allowed to remarry her unless a second person marries the divorced woman for a certain period of time. The second man is called mahallel.

May God damn the slaves of Dirhams and Dinars.

May God damn usury and usurers as well as the writer of a usury contract and the witness to it, should they be aware (of it's being unlawful).

May God damn wine as well as the drinker, the cupbearer, the vendor and the purchaser of wine and the presser of date or grape as well as the carrier and recipient of wine and those who benefit by it in money.

May God damn women who behave like men, and men who behave like women.

May God damn women who behave like men, and men who behave like women.

May God damn women who behave like men.

May God help the one who hears a word of ours and communicates it to others as it is.

May God help the one who hears a word of ours, keeps it in his mind and communicates it to others. Many a carrier of knowledge who carry it to someone more learned than themselves, and many a carrier of knowledge who are themselves not learned.

May God provide you with piety, wash away your vices, and bring good to you easily wherever you may happen to be.

May God shower His mercy on those among my people who brush their teeth when making ablutions, and after meals.

May God shower His mercy on those who are easy-going in selling, buying, judging and asking for the payment of debts?

May God shower his Mercy on those who hear us saying something, keep it in their own minds and convey it to those better than them in that.

May God shower His mercy on those who lawfully earn, moderately spend, and what remains, to the day of poverty and need (the Day of Reckoning) in advance they send.

May God shower His mercy on those who oppress their brethren in so far as their respect or wealth are concerned, but happen to meet them

with the request of forgiveness err they are called to account, for then if they will possess no Dirham and Dinar (with which to expiate their oppression), their good deeds (if any) will be taken away from them, and the oppressed's evil deeds will be loaded on them if they are devoid of any good deeds.

May God shower His mercy on those who utter good words and thereby receive good, or stop uttering bad words and thus ensure their (own) safety.

May God shower his Mercy on those who withhold the excess of their words, but spend the excess of their wealth (in the way of God).

May God shower His mercy on well- speaking people.

May the sunrise of a day be not blessed for me when I fail to acquire the knowledge which might draw me nearer to God.

Measure (your) friend by his friend.

Mediation between two persons in marital affairs is among the best forms of mediations.

Medicines are the Exalted God's destined creatures, and only with His permission they exert their effects.

Meditate on anything, save God's nature.

Meditate on creatures, but not on the Creator, for you will face failure in understanding His nature.

Meditate on God's blessings, but not on His nature.

Meditate on God's creatures but not on His nature, for you will perish.

Meditate on what you do. Should it end in good, let it continue; but let it cease, if a source of worry it will be to you.

Men's hearts naturally like those who do good to them and dislike those who do evil to them.

Mendacity of tongue is one of the greatest sins.

Mention not (the names of) three

persons: a man who has kept distance with people disobeyed his leader and died in that disobedience, a slave (man or woman) who has escaped from his master and died thereof, and a woman whose absent husband pays her expenses, but beautifies herself (for others) in his absence.

Mentioning God's blessings is thankfulness (to Him) and abandoning it is ungratefulness, and whoever is ungrateful to little will be as such to great (blessings), and whoever is thankless to people is thankless to God. Unity brings good and discord, agony.

Might does not lie in fight (wrestling), but in keeping cool when wrathful.

Mind your mother, your mother, your mother, then mind your father and then, your close relatives.

Mind! everyone of you has a greater liking for the wealth she (he) inherits than for that of his (her) own. Your wealth is what you send forth, and your heir's wealth is what you leave behind.

Mind! patience is coupled with victory, pain with relief and hardship with ease.

Mind! the pen of fate has recorded all possible things.

Mind! what has occurred to you was destined to occur to you, and what hasn't, was not.

Mind, people cannot grant you anything if God doesn't wish so, and they cannot spare you anything if God wishes the reverse. Thus, offer your requests to God and ask Him for help.

Misers won't be allowed to Paradise.

Moderateness in living (livelihood) shows man's deep knowledge.

Moderateness in spending (money) is one half of sustenance, friendship with people is one half of wisdom and asking questions properly is one half of knowledge.

Moderateness in spending (money) is one half of sustenance and good-temperedness, one half of faith.

Moderateness is beneficial to any household upon which it is bestowed.

Moderateness stands at the peak of one's intellect, and the benevolent of the world will be the benevolent of the Hereafter.

Moderation to people is (an act of) charity.

Modesty and good-temperedness form the basis of one's intellect, besides believing in God.

Mosques are the homes of all the virtuous.

Most people face loss in two blessings: good health and peace of mind.

Mourning (for the dead) is an act of ignorance.

Move in the early morning to seek your sustenance and settle your needs, for early rising brings felicity and blessing.

Moving in the way of God in early morning or at night is better than the world and whatever belongs to it, and the ark of the bow of anyone of you and his footprint in Paradise are better than the world and whatever belongs to it. If a woman among heavenly women moves toward the earth, she will fill up the distance between heavens and the earth with her pleasant perfume, and her veil is better than the world and whatever belongs to it.

Muslims are a unified hand against others.

Muslims are bound to their promises as long as they agree with truth.

Muslims are brothers (in faith). None is superior to others, save for piety.

Muslims are mirrors of one another. When one of them sees something good in the mirror, he acts upon it.

My (Islamic) nation will experience a time with the largest number of the poor and the least number of the learned (in religious jurisprudence), when knowledge decreases and sedition increases. Then they will see a time when some men of my nation recite the Quran, but it won't rise beyond their very throats (i.e. it won't affect their minds). They will still see a time when polytheists argue with the believers, using the same words (and reasoning) as they do.

My eyes fall asleep, but my heart doesn't.

My God damn (curse) the one who curses his parents.

My intercession belongs to the noblemen of my people.

My people are like unto rain whose beginning and ending benefits nobody can explain (foresee).

My people will not be called to account for mistake, oblivion and helplessness.

Chapter 15

N

Narrating whatever you have heard suffices to show your mendacity.

Needlessness does not in abundance lie; on needless souls does it rely.

Needlessness lies in being hopeless of what people possess, and whoever walks in the way of greed, should slow his speed.

Neighborhood extends to forty houses.

Neighbors have priority (to others) in buying their neighbors' houses.

Never leave your job for tomorrow, for each day has its own share.

Never long for death.

Never will God put to Fire the flesh of a servant to whom He has given good countenance and character.

New dresses wear, and good fame (try to) bear.

Nice hair is one of the two beauties God bestows on a Muslim.

Nice handwriting adds to the clarity of truth.

No act of worship is superior to acquiring deep knowledge in religion.

No believer is allowed to look harshly at his brother (in faith), bothering him thereof.

No body loves being praised more than God, and nobody accepts excuses more than Him.

No charity is superior to people's diffusion of knowledge.

No charity weighs over remembering the Exalted God.

No combination is better than that of knowledge and patience.

No deed will be heavier in man's scale (of deeds) than good-temperedness.

No drink is superior to God than a sip of anger a servant of God drinks to please Him.

No expiation can make up for the following five sins, and faithless is the one who lacks any single one of them: surrendering to the will of God, being pleased with His decrees, leaving one's affairs to Him, relying on Him, and keeping patient when one first faces a disaster.

No good can you find in the company of the one who does not count himself equal to you.

No good deed is of any benefit if coupled with the following sins: taking a partner with God, displeasing one's parents and escaping from battlefield.

No good is there in the company of the one who does not observe the rights you do for him.

No good is there in the one who does not invite guests.

No good is there in the wealth without loss and in the flesh without pain.

No grief is like unto that of debt, and no pain is like unto that of eyes.

No humility and no piety.

No joy can escape being followed by grief.

No man will sit with a woman in privacy, unless Satan is the third party to them.

No matter if the pious is wealthy, but piety is better for them than riches, and peace of mind is among (God's) blessings.

No migration will be there after the conquest (of Mecca).

No Muslim is allowed to encroach upon another Muslim's possessions including his blood, fame and wealth.

No Muslim is allowed to encroach upon other Muslims' blood, fame and wealth. Belittling a Muslim brother suffices (to show) one's evil.

No obedience to God fruits in quicker reward than observing bonds of kinship, and no disobedience to Him results in quicker punishment than oppression.

No one achieves the state of virtue unless he connives at the permissible, out of fear for the impermissible.

No one achieves true faith unless he comes to know that both what he gains and what he doesn't are predestined for him.

No one achieves true faith unless he controls his tongue.

No one but the wicked are deprived of (God's) mercy.

No one can gain anything better than the knowledge leading its holder to guidance or saving him from danger, and no one's faith gets perfected unless his wisdom is improved.

No one is allowed to put himself into trouble in serving his guests.

No one is deprived of the world (secular benefits) without being rewarded in good.

No one is more capable of making a living than others, for God has predestined calamity, death, business and sustenance.

No one is more superior to God than a leader who tells the truth when speaking, and administers justice

No one is superior to others save for faith and good deeds.

No one is to wish for death when suffering (something).

No one is to wish for death, for if you are on the right path, your good might increase, and if you are astray, you might go the way of salvation.

No one of my people is there to look kindly after three daughters or three sisters of his, unless God will keep him intact from Hell.

No one of you will be perfect in true faith unless he controls his tongue.

No one oppresses people, save the son of adultery or the one with a hue of it.

No one should reject his brother's gift; rather, he should compensate for it, if possible.

No one will be afflicted with calamity in this world, save in lieu of a sin he has committed, and God is too generous to call him to account for that very sin in the Day of Judgment.

No one will eat anything better than what he has himself earned. Verily, David (the Messenger of God) ate what he himself earned.

No one will perish out of counseling with others.

No people will fall to deviation after having been guided unless they get into constant dispute among themselves.

No reward for a Muslim is greater than that of a qualified minister who obeys a king and makes him obey God.

No servant (of God) is a (true) believer unless he wishes for his Muslim brother what he does for himself.

No sin is (counted) capital with deprecation, and no sin is venial with insistence (to commit it repeatedly).

No trustworthiness, and no companionship.

No wealth of a father for his child is better than courtesy.

No wealth will decrease through charity, and no one will sustain a loss through abandoning sins; rather will God make his dignity increase.

Nobody becomes unlucky for consultation and lucky for obstinacy.

Nobody belongs to me save the knowledgeable and the seekers of knowledge.

Nobody has ever suffered as me in the way of God.

Nobody hoards (goods), save a wrongdoer.

Nobody is allowed to abandon the following three: kindness to parents, being them Muslims or non-Muslims, keeping one's promise for Muslims and non-Muslims, and returning Muslims' deposits.

Nobody is allowed to obey (others) in disobedience of God. Obedience is only (permissible) in good deeds.

Nobody is more zealous than God.

None of you is a (true) believer unless he wishes for his brother what he does for himself.

Nothing as Hell do I know with its haters not being negligent, and nothing as Paradise do I know with its lovers not being asleep!

Nothing can bring a servant of God more proximity to Him than hidden (private) prostration.

Nothing can ward off one's predestined fate save praying, and nothing can prolong one's life save benevolence.

Nothing has been left of Prophethood, save the givers of good tidings, i.e. true dreams.

Nothing is better than feeding a hungry stomach.

Nothing is more beloved to the Exalted God than the penitent youth, and nothing is more hated by Him than the aged indulged in their sins.

Nothing is more entitled to be imprisoned than (man's) tongue.

Nothing is more favorable to God than a sip of anger or a sip of patience one drinks, and no drop is more favorable to God than a drop of tear dripped out of fear of God or a drop of blood shed for the cause of Him.

Nothing is more favorable to the Exalted God than a sip of anger one drinks, and He will load with faith the heart of whoever does so.

Nothing is worthier than a believer to the Exulted God.

Nothing is worthier to God than praying.

Nothing ruins Islam as much as miserliness.

Nothing save man is better than a thousand like himself.

Nothing will be easy unless one takes it easy.

Nothing will be heavier than good temper in one's Balance of deeds.

Chapter 16

O

O God! Add something to us and reduce not (anything) from us, keep us in honor and make us not humiliated, bestow (something) on us and deprive us not of (anything), give us superiority (to others) and subject us not to others' superiority, and make us pleased and be pleased with us.

O God! Be hard on the leaders who are hard on my people, and treat with moderation those leaders who treat my people in like manner.

O God! Beautify my temper as You beautified my face.

O God! befriend me to put up with the pains and agonies of death.

O God! Enrich me with knowledge, adorn me with forbearance, endear me with piety and beautify me with health.

O God! expand Your sustenance for me in old age and last days of my life.

O God! forgive my sins, expand my house and bestow your blessing on my sustenance.

O God! forgive my sins, grant me expansion in my house and give me abundance in sustenance.

O God! forgive my sins, ignorance, prodigality and what you know of me better than I do. O God! Forgive my intentional and non-intentional slips, my serious and non-serious acts (and sayings) and all my faults. O God! Forgive my past and future sins and my overt and covert ones.

O God! Grant me health of body, ears and eyes. O God! I take refuge in You from poverty and blasphemy and from the chastisement in grave. There is no god but You.

O God! Grant me two tearful eyes to cure my heart through tears shed out of your fear, before tears turn into blood and teeth into fire.

O God! grant us a good ending in all affairs, and save us from humiliation here and chastisement in the Hereafter.

O God! I beseech you to grant me guidance, virtue, chastity and needlessness.

O God! I beseech You to grant me health coupled with faith, faith coupled with good-temperedness and safety accompanied by prosperity.

O God! I beseech You to grant me the good which I know and which I know not, and I take refuge in You from the evil which I know and I know not.

O God! I swear you by Your unseen knowledge and Your power in creation to keep me alive as long as You see life to my good and make me die as long as You see death to my good. O God! I beseech You to grant me the fear of You in public and privacy, to bestow on me sincere expression in pleasure and displeasure (anger), and to confer on me moderation in richness and poverty.

O God! I take refuge in You from a bad neighbor in my permanent abode, for the neighbor of desert will soon change place.

O God! I take refuge in You from a deceitful friend, whose eyes watch me out and whose heart is on the track of me, seeing good, he will hide it and discovering evil, he will spread it out.

O God! I take refuge in You from bad morals, evil deeds, sinful desires and dangerous diseases.

O God! I take refuge in You from excessive debts, the victory of enemies and the taunting of adversaries.

O God! I take refuge in You from ill-omened days, nights and hours, from bad friends, and from undesirable neighbors in the permanent abode.

O God! I take refuge in You from indolence, senility, transgression, debt, the blight and chastisement of Hell, the blight of indigence and that of affluence.

O God! I take refuge in You from poverty, indigence and abjectness, and from being oppressed or being an oppressor.

O God! I take refuge in You from the decline of Your blessings, the reversal of health, Your sudden wrath, and all the things which give rise to Your dissatisfaction.

O God! I take refuge in You from the knowledge with no use, the action not accepted and the prayer not granted.

O God! I take refuge in You from the seditions of women and the chastisement in grave.

O God! I take refuge in You from useless knowledge, immodest heart, prayers ungranted and the unquenchable soul. O God! I take refuge in you from the evil of these four (things).

O God! I take refuge in You from vitiligo, insanity, leprosy and (all) bad diseases.

O God! I take refuge in You from weakness, laziness, fear, misery, old age, hard-heartedness, negligence and indigence, I take refuge in You from poverty, infidelity, debauchery, hypocrisy, conflict and dissimulation, and I take refuge in You from deafness, dumbness, madness, leprosy, vitiligo and (all) bad diseases.

O God! I take refuge in You from weakness, laziness, fear, misery and old age, I take refuge in You from chastisement in the grave and punishment in Hell, and I take refuge in You from trials in life and in death.

O God! improve my faith for it saves my affairs, improve my worldly life for in it my sustenance lies and improve my eternal life for towards it is my return. O God! conjoin my life with increase of the good, and my death with relief from all evils.

O God! Leave me not on my own for a twinkling of an eye, and deprive me not of the best of Your gifts.

O God! Make early rising blessed for my nation.

O God! make it up among us, unite our hearts, lead us to peace (of mind), guide us from darkness to wards light and save us from overt and covert indecencies. O God! bless our ears, eyes, hearts, wives and children and accept our repentance, for you are assuredly the Merciful one who accepts repentance.

O God! Make me benefit from what You have taught me, teach me what is of benefit to me and increase my knowledge.

O God! make me fear You (in such a way) as if you were in my view. O God! grant me felicity through piety and spare me adversity due to disobeying Thee. O God! determine for me your (good) destiny and bless me with your decree, so that I would not like to ask you for a change in what you have put first or last. O God! enrich my soul.

O God! make me live a poor life, die a poor man and associate with the poor in the Hereafter. The most wretched of all the wretched is the one who conjoins worldly poverty with otherworldly punishment.

O God! make me thankful, patient, insignificant in my own sight and great in people's.

O God! place me among those who feel happy when doing good and seek forgiveness when doing wrong.

O God! Provide us with such a fear (of You) that saves us from disobedience to You, such an obedience (of You) that entitles us to Paradise, and such a certainty that renders worldly disasters easy for us. (O God!) make us avail ourselves from our ears, eyes and power as long as You

keep us alive and to the last moment of our life, avenge those who oppressed us, give us victory over our enemies, let not our calamities be those of our faith and our greatest sorrows be for worldly affairs, let not our knowledge end in materiality and the merciless our rulers be.

O God! save me through Islam in sleeping, sitting and standing (positions), and save me from the blames of the jealous and envious fellows. O God! I ask you to give me of all the good the treasures of which you keep and I take refuge in you of all the evils the treasures of which you hold.

O God! You created my soul and You make it die- its life and death are Yours. If You keep it alive, save it and if You make it die, forgive it. O God! I beseech You to grant me health and safety.

O God, Our Lord! Bestow upon us good here and good in the Hereafter, and save us from the torment of Fire.

O merchants! God will resurrect you among evil- doers in the Day of Judgment unless you tell the truth and are good trustees.

O my people! I am worried about you as to what you know not, but be careful about practicing what you know.

O people! Be moderate, be moderate; for verily, the Exalted God will not be fed up unless you are fed up.

O people! Do not attribute anything to me. I declared nothing as lawful or unlawful save what the Exalted God had ordered me.

O people! Fear God and be moderate in seeking your sustenance, for no one dies before receiving his sustenance in full, though late. So, fear God and be moderate in seeking your sustenance.

O people! Fear the Exalted God, for by Him I swear that He will avenge, in the Day of Judgement, any believer who oppresses another believer.

O people! Verily, I am a human being who will meet the messenger of my Lord in near future and follow his call (i.e. die). I leave with you two grand things: the Book of God and my Household. The former abounds in light and guidance. Whoever grasps at it and discerns it, will be guided aright and whoever falls short in that, will go astray. So, grasp at the Exalted God's Book and (try to) discern it. As to the latter, I remind you of God! I remind you of God!

O people! What is narrated to you on my authority is mine if it accords with the Quran, and what is narrated to you on my authority is not mine if it is in discord with it.

O people! Your Lord is one and your father is one. You are all sons of Adam, and Adam was created from soil. The most pious among you is

verily the most worthy of honor to God. No Arab is superior to a Persian, save for virtue.

O poor people! If you knew about the saved things for you, you would not feel sad for what you lack now.

O poor people! If you knew what you have with God, you would like to fall into more poverty and need.

O servants of God! I advise you to prayers, for praying efficaciously affects what has already happened and what has not.

O son of Adam! Be obedient to your Lord to be considered wise, and refrain from disobedience to Him, not to be regarded unwise.

O son of Adam! When you have health of body and peace of mind and your sustenance you easily find, what use of the (material) world to mind!

O son of Adam! You have at your disposal what suffices your needs, (but) continuously you seek what to rebellion in you leads! O son of Adam! You're not convinced with less, nor are you satiated with more!

O sons of Ishmael! Practice shooting, for your father was an archer.

Obedience to a creature is not allowed, if it's disobedience to the Creator.

Obedience to fathers is obedience to God, and disobedience to them is disobedience to Him.

Observe equality in gifting your children. Were I to give priority (on this respect), I would prefer women (i.e. daughters).

Observe God's (orders and prohibitions) to see Him ahead of you (as a guide).

Observe the rights of your slaves and share them in your own food and clothing. Should they commit sins you do not wish to forgive, sell them to (other) servants of God and stop torturing them thereof.

Observing the bonds of kinship leads to abundant wealth, affection among families and the postponement of death.

Observing the bonds of kinship prolongs one's life and expels bad deaths.

Observing the bonds of kinship prolongs one's life, and hidden charity cools down God's wrath.

Observing the bonds of kinship, good-temperedness, and good neighborliness make lands flourish and prolong people's lives.

Of all people, the poorest (indeed), are holders of greed.

Offer gifts to each other to enhance your friendship, migrate to leave glory for your heir and connive at the faults of your great ones.

Offer gifts to each other to strengthen your friendship, for gifts enhance love and make spite and hatred perish.

Offer gifts to each other, for it doubles your friendship and makes pique perish.

Offer gifts to each other, for it makes pique perish. Should I be invited to a party where lamb trotters are served, I will haste to it, and should that be gifted to me, I will accept it.

Offer gifts to each other, for it makes pique perish; and do not consider a gift insignificant, even if it is a goat's trotters in half.

Old age spent for the cause of Islam, will bring man a (heavenly) light in the Day of Judgment.

One difficulty will not prevail over two reliefs, for "Verily, with every difficulty there are two reliefs," and "Verily, with every difficulty there are two reliefs.

One Dirham will be more valuable than one hundred thousand Dirhams when we compare two men, one of whom having only two Dirhams but giving one in charity, and the other having great wealth but giving one hundred thousand Dirhams of it in charity.

One hour of (doing) justice is superior to one year of worshipping (God).

One hour of a learned man, who rests in his bed, meditating about his knowledge is worthier than seventy years of praying by the pious.

One night of being on the look-out in the way of God, the Great and Powerful, is better than one thousand nights of praying and one thousand days of keeping fast.

One who fights his own self in obedience to God is a (true) struggler in the way of Him.

One who insists on adultery is like unto an idolater.

One who testifies to falsehood won't step in the road before God makes Hell his unavoidable abode.

One who testifies to falsehood won't step in the road before God makes Hell his unavoidable abode.

One's faith will not get perfected save by three characteristics: giving alms in poverty; doing justice even if it's against one's own self, and greeting (people) a lot.

One's older brother is like unto his (her) father.

Oppression is (the source of) darkness in the Day of Judgement.

Oppression ruins (the value of) bravery; self-pride ruins familial dignity; conferring favors spoils (the worth of) generosity; selfishness ruins (the value of) beauty; telling lie breaks (the validity of) speech;

forgetfulness ruins knowledge; ignorance ruins fortitude; extravagance ruins generosity, and carnal desires ruin (one's) faith.

Our Lord laughs (amazingly) at His creatures' hopelessness.

Out of mercy is shedding tears and out of Satan, shouting.

Chapter 17

P

Paradise belongs to the penitent, and (Divine) Mercy to men of endowment.

Paradise beneath mothers' steps lies.

Paradise buildings are made of gold and silver bricks, its clay is musk, its sand, pearl and ruby and its soil, saffron. Whoever arrives at it will enjoy its blessings forever, will be free from calamities, will live to eternity, never experiencing death, and will have unending youth and constantly- new dresses.

Paradise has a hundred levels, and each level is vast enough for the population of the whole universe.

Paradise has a hundred levels, and it takes five hundred years to cover the distance between each two levels.

Paradise has a hundred levels, and the distance between each two levels is that of heavens from the earth.

Paradise is in pledge of swords.

Paradise is the city of the holders of generosity.

Paradise will be the reward of the one with three daughters, who trains them in good manners, gives them in marriage and is kind to them.

Passionate love of the world is the source of all evils.

Patience and prudence are superior to setting slaves free, and the holders of them will be allowed to Paradise without being called to account.

Patience beautifies its host, and violence degrades it.

Patience belongs to God, and haste to Satan.

Patience belongs to Heaven, and haste to Satan.

Patience is half of faith, and certainty is faith in its entirety.

Patience is the cause of contentment.

Patience to faith is like unto brain to body.

Pay a visit to cemeteries to recall Hereafter, wash the dead (ritually), for moving a motionless body to the sides is a manifest piece of

admonition, and say prayer for the dead, for it may make you sad, and a sad man will in Day of Judgement enjoy God's shade (protection) as well as all sorts of good.

Pay a visit to patients and ask them to pray for you, since their praying will be granted and their sins forgiven (by God)

Pay a visit to patients and take part in funeral processions to be reminded of eternal life.

Pay a visit to the graves (of all), Hereafter to recall.

Pay a visit to those who do not visit you, and gift something to those who do not gift you anything.

Paying respect to women whose husbands struggle in the way of God (in the battlefield) by men who stay back at home, is like unto honoring their own mothers, and anyone of the latter who takes upon himself the guardianship of a struggler's family but betrays them in any way, will be made to stand on his feet in the Day of Judgement, with the struggler being made aware of his treachery and asked to make his own whatever he likes of the treacherer's good deeds. What do you think?!

Peace of mind is gain and missing it is loss.

People are Adam's sons (anyway), and Adam was made of clay.

People are all dependents of God, and the most favorite of them to God is the most beneficial to His dependents.

People are like unto camels- a hundred of them you see, but not even one among them for a load to carry.

People are like unto the teeth of a comb.

People are mines, mines of gold and silver.

People are mines, with their race (origins) affecting them, and bad training is like unto bad race.

People are two groups: teachers and learners, and there is no good in other than these two.

People do good deeds, but their reward in the Day of Judgment will be to the extent of their wisdom.

People perish through the offshoots of their tongues.

People resemble their own time the most.

People who entrust the administration of their affairs to a woman will never be saved (prosperous).

People will be resurrected with respect to their intentions in the Day of Judgment.

People will face a time when a believer will be meaner than his sheep.

People will face a time when holding fast to one's faith will be as hard as holding burning fire in one's hands.

People will not perish till they are forgiven.

People will not perish unless they are given a final warning.

Perfect bravery is to get extremely furious, with reddened face and trembling hair, but still managing to quench one's fury.

Perfect kindness lies in doing in privacy what you do among the public.

Perform acts of worship to the extent of your ability, for weariness in you will annoy God.

Piety stands at the peak of all deeds.

Piety suffices (to show) man's sagacity and self-conceit, (to show) his ignorance.

Pilgrimage to Mecca is Jihad (struggling in the way of God) for the weak, and a woman's Jihad is to take care of her husband well.

Pleasing and displeasing God rest on pleasing and displeasing one's own father.

Pleasing and displeasing God rest on pleasing and displeasing one's own parents.

Poetry is a piece of discourse - it can be either a good or a bad one.

Polytheism among my people is more concealed than an ant's movement on Mount Safa at dark night, and the closest thing to it is to like a bit of injustice and dislike a bit of justice, for isn't religion but liking and disliking for God's sake? The Exalted God says: "Say, if you love God, obey me, and so He will love you".

Poverty is a believer's gift in this world.

Poverty is a trust and an act of worship, if not revealed.

Poverty is humiliation to people, but beauty to God in the Day of Judgement.

Practice by truth though you see in it your destruction, for in reality it brings you prosperity, and refrain from falsehood though you see in it your prosperity, for it surely results in your destruction.

Practice divine precepts, refrain from the unlawful and be content with your divine lot in order to be respectively the most worshipping, the most abstinent and the most needless servant of God.

Practice shooting, for it's among your best endeavors.

Praise your (dead) children, for they are your pioneers.

Praising (people) other than one's own parents and just leaders is not allowed, and kindness to people other than religious and noble men is not permissible.

Pray to (your) Lord a lot, for it stops the occurrence of your destined lot.

Prayer blackens Satan's face, charity breaks his back and loving for God's sake demolishes him. If you act upon the last one, he will keep aloof from you as far as East from West.

Prayer in a sitting position is half a prayer in a standing position.

Prayer is a believer's light.

Prayer is a key to (God's) mercy, ablution is a key to prayer, and prayer is a key to Paradise.

Prayer is like unto a scale, whoever sets it properly, will earn perfect reward.

Prayer is one among God's armies, and thus when granted wards off indispensable events.

Prayer is proximity (to God) for all the pious.

Prayer is the first deed for which men will be called to account.

Prayer is the pillar of religion.

Prayer to religion is like head to body.

Prayers are believers' weapons.

Prayers not preventing those who pray from indecency and evil will make them take more distance with God.

Prayers of a Muslim for his absent brethren will be granted, for an angel accompanies him to say `amen' whenever he prays thus, and it is the same for you too.

Prayers repel bad luck, benevolence adds to one's sustenance, and servants of God will be deprived of their daily bread, with sins should they be fed.

Prayers repel plagues.

Praying for one's absent brethren will certainly be granted.

Praying for oneself is the best (kind of) praying.

Praying for the benefactor by the receiver of benefaction will certainly be granted.

Praying is worshipping.

Prepare yourself for death before it befalls you.

Prior to committing the sin, Adam's death was in front of his eyes and his wishes were behind his head, but as soon as he committed the sin, the Exalted God reversed these two and, as a result, he always wished to die.

Prolonged life spent in obeying God is prosperity in its entirety.

Proper charity, beneficence, kindness to parents, and keeping the bonds of kinship will turn misfortune to prosperity, prolong one's life, and ward off hard deaths.

Prophethood ended, and so there will be no prophet after me, save the givers of good tidings, i.e. good visions one dreams for himself, or others dream for him.

Prophets are tried harder than others, and next to them in this matter are the like of them (the righteous). Man is tried in proportion to (the strength of) his faith. If he has a strong faith, he will be tried harder, and vice versa. He is constantly subjected to tests and trials in order to be purified of his sins.

Prosperous is the one who is guided through Islam, and who has sufficient means of life with which he is convinced.

Prostrate yourself, for verily every prostration makes God wipe out one of your sins and elevate you one more degree.

Providers (of goods) receive their daily bread, and hoarders with damnation are fed.

Prudence is half of sustenance, friendship is half of wisdom, sorrow is half of old age and small family is half of richness.

Public obscenity, rulers' oppression and treachery to the people of the Book result respectively in earthquake, drought and the rise of enemy.

Punish not Muslims, to the extent possible; for a mistake in forgiveness is (much) better than one in punishment for a leader.

Punish your servants to the extent of their intellect.

Purify your faith, for a little bit of worship suffices you.

Put the Divine laws into effect concerning friends and foes alike, and pay no attention to the blames of beraters for that.

Putting on your patchy piece is better than picking up a new one belonging to others.

Chapter 18

R

Read the Quran and act upon it. Do not leave it, do not exaggerate about it, do not earn your living through it, and do not seek superiority (abundance) by means of it.

Read the Quran as long as your hearts are in agreement with each other in respect to it, but as soon as disagreement arose among you, rise up.

Read the Quran if it keeps you away from evil; if (you feel) it doesn't, you are not a true reader of it.

Read the Quran, for the Exalted God does not torture the heart which has perceived it.

Real patience is realized when one suffers a calamity for the first time.

Receive the one who takes refuge in you in the name of God, give something to the one who begs you in the name of God, accept the invitation of the one who invites you, and be kind to the one who is kind to you; if you cannot do so, pray for him instead as long as you make sure you have made up his kindness.

Receiving alms is not permissible for the wealthy, nor is it for the high-minded.

Recompense rudeness with forbearance and deprivation with munificence to gain dignity before God.

Reconcile people even through telling (a harmless) lie.

Rectify yourself and seek proximity (to God).

Redness is the beauty of Satan.

Refrain from adultery, for it takes away the brightness of countenance, cuts off (the adulterer's) sustenance, makes the Merciful (God) furious and causes eternal punishment.

Refrain from aggression, for its punishment is the most immediate.

Refrain from anger.

Refrain from avarice, for it ruined your predecessors. It led them to misery and they became misers, it led them to breaking the bonds of

kinship and they did so, and it led them to wickedness and they became wicked.

Refrain from backbiting, for it is worse than adultery. Verily, when someone commits adultery and repents, God accepts his repentance, but a backbiter will not be forgiven until he is first forgiven by the backbited.

Refrain from bad friends, for you are identified through them.

Refrain from begging, for it is immediate meanness, and the poverty towards which you haste.

Refrain from borrowing, for it leads to the sorrow of night and meanness of day.

Refrain from eulogy, for it is like unto cutting off one's head.

Refrain from foolish friends, for they'll cause you evil, though good they intend.

Refrain from going to extremes in matters religious, for it ruined your predecessors.

Refrain from greed, for it is immediate poverty.

Refrain from hidden passion: it is when a scholar likes people to sit in his presence.

Refrain from liars, for they are mirage in resemblance, drawing near you what's far in distance and brining what is remote to your presence.

Refrain from lust, for it makes man blind and deaf.

Refrain from minor sins, for God will call you to account for them.

Refrain from minor sins, for they are like unto a group of people landing in valley, each gathering little pieces of wood which might finally make a huge heap for baking bread. Minor sins, too, will (finally) be so great to cause one's ruin when he is called to account.

Refrain from misery, for it led to the ruin of predecessors and caused them to shed the blood of one another and to consider the unlawful as lawful.

Refrain from obstinacy, for it begins with ignorance and ends in repentance.

Refrain from polytheism and telling lie.

Refrain from red color, for it is the most favorite ornament to Satan.

Refrain from slackness, for you live for today, not for tomorrow. Should there be a tomorrow, pass it as you do today, and should there be no tomorrow, you will not regret today's slackness.

Refrain from talebearing, causing disunity and spreading rumors among people.

Refrain from talking to women (in privacy), for a stranger having a private meeting with a woman will assuredly be stirred to avail himself of her.

Refrain from telling lie, being it serious or joking. You should not give a promise to your child and break it afterwards. Telling lie leads people to wickedness and wickedness brings them the Fire (of Hell), while honesty leads them to goodness and goodness guides them to Paradise.

Refrain from telling lie, for it is not in agreement with faith.

Refrain from the dirty green. "What is it?" They asked. "It is a beautiful woman in a bad family." replied the Holy Prophet.

Refrain from the little of the much, which makes you drunk.

Refrain from two traits: weariness and laziness. Verily, the former makes you intolerable of truth and the latter stops you acting upon it.

Refrain from vanity, for as soon as one gets accustomed to it, the Exalted God says: "Reckon him among the refractory."

Refrain from vanity, for it induced Satan to avoid prostrating to Adam. Refrain from greed, for it made Adam eat the fruit of the (forbidden) tree. Refrain from jealousy, for it caused Cain to kill Abel. Verily, these are the origins of all vices.

Refrain from whatever makes you drunk.

Refrain from whatever sounds bad for (your) ears.

Refrain from whatever you have to pardon for.

Refrain from wine, for its sin gives birth to (other) sins, just as its tree gives birth to new vines.

Release Muslims, from their trouble and let Your good deeds increase.

Reliance on man in worldly and otherworldly affairs suffices to show his prosperity.

Religion (faith) starts with abstinence.

Religion is not strengthened, save with manliness.

Religious zeal originates from faith, and debauchery from hypocrisy.

Relive your hearts time and again (by remembering God).

Remember death all the time, for it purifies you of your sins and reduces your greed for the world. If you remember death when you are rich, it reduces the worth of wealth, and if you remember it when you are poor, it causes you to be pleased with your life.

Remember death all the time, for it relieves your other sufferings.

Remember death all the time, for its remembrance makes abundance to seem little, and little to seem enough.

Remember God as to the one who has no helper save Him.

Remember God in treating your servants. Dress them, feed them and talk to them gently.

Remember God when you are at ease, and He will remember you in hardships.

Remember God, for He is your supporter in (all) affairs.

Remember the good deeds of your dead ones and connive at their evil actions.

Remember your own faults when you want to mention others'.

Remembering God heals (people's) hearts.

Remembering God weighs over giving charity.

Remorse is just as repentance, and whoever repents for his sins is like unto a sinless person.

Remove obstacles from the path of Muslims.

Renew your faith by expressing, "There is no god but Allah," time and again.

Repent after committing a bad deed - hiddenly for a covert sin and openly for an overt one.

Repent to your Lord before death, and do good before life involvements stop you doing so.

Repentance expiates sins. If you did not commit sins, God would create other people to commit sins to be forgiven by Him.

Repentance from a sin is to stop committing that sin again.

Repentance has a door in the west, open as long as seventy years, till some verses of your Lord come down, and then the Sun will rise from it's west.

Respect those who teach you as well as those whom you teach.

Restore your patients to health through charity, for it wards off all sorts of illness and evil.

Retelling what one hears suffices to make of him a liar, and claiming to take back one's rights without conniving at any part of it suffices to show his stinginess.

Retelling what one hears suffices to make of him a liar.

Retelling what one hears suffices to make of him a sinner.

Return the residue of thread and cloth (to their owners), for whoever commits treachery in these, will be demanded in the Day of Judgement to provide the like of them, without being able to do so.

Return to the Exalted God for forgiveness, for I myself do so a hundred times a day.

Revealing all you know suffices to show your ignorance.

Revealing God's blessings is one way of thanksgiving to Him.

Ruin is the end of men who obey women.

Chapter 19

S

Safeguard the earth, for it is your mother who will report (to God) the good or evil any one does on it.

Satan tries to deceive one or two persons (when sitting together) but leaves them as soon as they turn out to be three.

Save the Almighty God, a believer does not have anything better than an abstinent wife who obeys his orders, makes him cheerful when he casts a look at her, observes his oath whenever he swears, and keeps his wealth and her own modesty intact in his absence.

Save your face by your wealth.

Save yourself from Fire, even through half a date; or by good words, if lacking the former.

Say a good (word) to derive benefit, and avoid speaking evil words to be safe.

Say: O God! I beg You to bestow upon me a confident heart, believing in Your visit (in the Last Day (, pleased with Your predestination and content with Your blessings.

Say: O God! make my inner self better than my outer self, and rectify the latter. O God! I beg You to give me the good you have bestowed upon people, of wealth, family and children that are neither deviated nor deviating.

Saying prayer with one's teeth brushed weighs over seventy prayers said with unbrushed teeth.

Scholars are God's trustees for people.

Scholars are God's trustees on earth.

Scurrility incites enmity, and malice brings meanness.

Search for knowledge even (if it is to be acquired) in China, for seeking knowledge is a precept for all Muslims, and angels spread their wings for the seekers of knowledge (to sit on) and derive pleasure from what they search for.

Search for lore from the birth shore to the grave door.

Secure your properties by giving alms, cure your patients through charity, and resort to praying to guard yourself against calamity.

Security and health are two (divine) blessings most people lose.

Sedition will arise before the Hour, as gloomy as parts of dark nights.

Seditions will soon arise. When believers in the morning will turn out to be disbelievers at night, save those whom God has enlivened their hearts with knowledge.

See where you place your child (cultivate your sperm), for nature leaves its effect.

Seek (something), even if it is an iron ring.

Seek (your) sustenance through marriage.

Seek good deeds with holders of good faces.

Seek knowledge, for it is a believer's friend, his minister being forbearance, his guidance being intellect, his guardian being (good) deeds, his father being moderateness, his brother being gentleness, and the commander of his army being patience.

Seek your sustenance in the hideouts of the earth.

Seekers of knowledge are seekers of God's Mercy and pillars of Islam, who will be rewarded by prophets.

Seeking knowledge is a must for all Muslims and whoever issues forth his knowledge to incompetent people is like unto the one who beautifies pigs with jewels, pearls, and gold.

Seeking knowledge is a must for all Muslims; and everything, even fish in seas, ask forgiveness for the seekers of knowledge.

Seeking knowledge is obligatory for all Muslims- men and women alike.

Seeking knowledge is the atonement of one's past sins.

Selfishness ruins one's worship of seventy years.

Sense of duty, fidelity and praising God stand at the peak of all religious affairs.

Serving your wife is a kind of charity.

Set prayer humbly, as if you see God. If you do not see Him, He (surely) sees you. Expect nothing from people to live free from want, and avoid whatever requires your later pardoning.

Seven (groups of) people will be allowed (to rest) under the shade of God's Throne in the day when there will be as shade but His: one who is whole-heartedly fond of mosques, one who rejects the sensual request of a high-rank woman for (his) fear of God, one who makes friends (with people) for God's sake, one who controls his (her) eyes against the

unlawful, one who acts as a watchout in the way of God, and one who weeps out of fearing God.

Seven events are there between a servant of God and Paradise, the easiest one being death and the hardest, arriving at the presence of the Exalted God, when the oppressed call the oppressors to account.

Seven persons will be allowed (to rest) under God's Throne in the day when there will be no shade but His: a just leader, a youth grown at in serving God, a man who whole- heartedly wishes to return to the mosque whenever leaving it, a man who makes friends and breaks friendship for God's sake, a man who remembers God in privacy and sheds tears, a man who rejects the sensual request of a beautiful, high-rank woman out of fearing God- the Lord of the worlds- and a man whose left hand knows not what his right hand has hiddenly given in charity.

Seventy ranks separate a learned man from a (simple) worshipper.

Seventy times a day, the Earth calls out, "O human beings, eat whatever you like and wish for, by God, I will eat your skin and flesh!

Shake hands (with each other) to make grudges leave your hearts.

Shaking hands is the perfect form of salutation.

Shall I inform you of one of the kings of Paradise? It is a weak, oppressed and poorly- dressed person to whom nobody pays attention, but whose swears come true when he swears by God for something to happen.

Shall I inform you of the dwellers of Hell? They are the proud, selfish, arrogant, greedy and avaricious people.

Shall I inform you of the easiest acts of worship? - silence and good-naturedness.

Shall I inform you of the female dwellers of Paradise?. The faithful women who give birth to a lot of children, who make peace before long, and who tell their husbands immediately after a wrongdoing, "My very hand is in yours, I will not sleep until you get pleased with me."

Shall I inform you of the most precious treasure of a man? It is a wife who makes him cheerful when he casts a glance at her, who obeys his orders, and who keeps his trusts intact in his absence.

Shall I inform you of the strongest people? those who can reign their rage better than others.

Shall I inform you of the worst of all people?. Those who eat food lonely, give nothing to anybody, travel alone and hit their servants. Shall I inform you of the one who is worse than them? - - those whose evil people are worried about and in whom no goodness can be found out.

Shall I inform you of those who are (even) worse than them? - - those who barter their eternal life for others' worldly life. Shall I inform you of those who are (even) worse? - - those who sacrifice religion to enjoy the world.

Shall I inform you of those for whom the Fire will be banned Tomorrow? The gentle, tender- hearted and easy- going people who get sweet on people.

Shall I inform you of what is better than fasting, prayer and charity? It is making it up among people, for conflict among them results in annihilation.

Shall I inform you of your worst and best ones? The best of you is the one whose good you can be hopeful about and from whose evil you can find a way out, and the worst of you is the one whose good you cannot be hopeful about and from whose evil you cannot find a way out.

Shall I teach you some virtues by which the Exalted God makes you profit? - acquire knowledge, for it is a friend of a believer, forbearance being his counselor, wisdom his guide, action his guardian, moderate-ness his father, leniency his brother and patience, the commander of his army.

Share your food with each other and be not divided among yourselves, for the food of one person is sufficient for two and that of two persons is enough for three. Share your food with each other and be not divided among yourselves, for blessing is a company to community.

Share your guest in food, for he may be shy to eat alone.

Shooting is the best hobby for you.

Should a bucket of the hellish drinks be poured on the world, it would putrefy people.

Should a club of hellish iron be laid on the earth and all the people gather to lift it up, they will not be able to do so, and should it strike a mountain just as it does with the dwellers of Hell, the former will be chopped into dust.

Should a mountain oppress another mountain, God will punish the aggressive one.

Should a spark of Hellish flames be in the east, the one who is in the west will feel its heat.

Should hardship be in a hole, relief would enter and force it out.

Should man escape from his sustenance as he escapes from death, his sustenance will come upon him just as death does.

Should man have two gold territories, he will seek a third one, for nothing will fill his belly but soil, and God will accept the repentance of whoever repents.

Should one among you do something whatsoever inside a hard rock having no door and opening to it, it will spread out among people.

Should one look at those who are superior to him in matters divine and follow them, and look at those who are inferior to him in matters secular and thank God for His grace, God will consider him patient and grateful. Conversely, God will neither consider patient nor grateful the one who follows those who are inferior than him in matters divine and looks at those who are superior to him in matters secular and pity himself for his less abundance.

Should one of the Paradise women make her appearance on the earth, her aroma of musk will fill up the earth and take away the light of the Sun and the Moon.

Should someone give me a sheep's arm for gift or invite me, I will accept both.

Should someone rub his face against the earth from birth to death for the pleasure of the Exalted God, he will surely find his action insignificant in the Resurrection.

Should the dwellers of heavens and the earth take part in slandering a believer, the Greatest and the most Powerful God would turn them upside down in the Fire.

Should you make so many mistakes piling up high into the sky, and then repent, even then will God accept your repentance.

Should your reliance on God be, as it deserves, He will expand your sustenance as He does for birds, being hungry in morning and satiated at night.

Silence is beauty for the wise and covering for the fool.

Silence is safety.

Silence is sagacity, but few people can keep silent.

Silence is the first stage of servitude.

Silence is the most lofty (form of) worship.

Silence stands at the peak of morality, and joking reduces its value.

Since his creation, the son of Adam has not experienced anything harder than death, but the world after death is even harder.

Sins cause evil to the sinless too, for if he blames the sinners, he will happen to commit sins himself, if he backbites them, he will be a sinner himself and if he agrees with them, he will get a share in their sins.

Slackness is Satan's slogan, which he throws into believers' hearts.

Slandering people, committing evil deeds, abandoning bonds of kinship, and considering honest people as dishonest and dishonest ones as honest are among the signs of the Hour (Resurrection).

Sleeping with knowledge is better than praying with ignorance.

Slowness is good in everything save in performing deeds for the Hereafter.

Slowness, economy and good fame comprise one of the twenty-four parts of prophethood.

Smiling at your brother (in faith), enjoining good and forbidding evil, guiding the lost ones and removing stones, thorns and bones from (people's) path, are all different forms of charity.

So long as the drunkenness of ignorance and that of the love of the world do not appear in you, you can be sure about your Lord.

So many times did Gabriel recommend to me to observe neighbors' rights that I came to think of them inheriting each other.

Solomon was given the option to choose one among wealth, rule and knowledge. He chose knowledge and was, as a result, bestowed upon the other two.

Some of you can detect a tiny thorn in your brother's eyes, but not a tree branch in your own.

Some sins are irremissible, some are not left of account, and some are forgiven, i.e. taking partners with God, oppressing one another, and one's deeds known only to him and the Exalted God respectively.

Some sins are remissible, some are irremissible and some punishable, i.e. your deeds known to you and God, taking partners with God and oppressing your brethren respectively.

Sons of Adam are entitled to no more than the shade of a house, a dry loaf of bread and a piece of cloth to cover their privy parts.

Sons of Adam do not have any deed better than saying prayer, reconciling people and behaving well.

Sons of Adam will in the Day of Judgment be surely regretful for times of forgetting God in this world.

Souls are like disciplined armies- familiar souls are allied and unfamiliar ones, aliens.

Speak well and feed people.

Spend (in the way of God) but do not count the amount, for God will then count (your sins); and do not be stingy (towards people), for God will do the same to you.

Start being charitable to yourself and then proceed to your household, your relatives and others respectively. Again, begin it from your household.

Staying at home saves man from seditions.

Stomach is the home (source) of all illness, and abstinence from gluttony is the best drug.

Stop griefs and sorrows through charity so that the Exalted God save you from them and grant you victory over enemies.

Strengthen marriage contract and make it known to people.

Strengthen ties of kinship by remembering your family frequently.

Strengthen your control of women through (providing them with) insufficient clothing, for when a woman comes to have excessive dresses and ornaments, she tends to roam outside home.

Strong is the one who has self-control.

Struggle (in the path of Deity), healthy and needless to be.

Struggle against polytheists through your wealth and souls and words.

Struggle against your passions to gain control over your souls.

Struggling in the way of God is the nearest of all deeds to Him, and nothing is equal to it.

Stupidity is inauspicious and moderateness is auspicious (in nature).

Suffice it for death to admonish and for certainty to (make man) needless.

Suffice it for death to decline your love for the world and to incline you towards eternity.

Suffice it for time to advise and for death to separate.

Support your affairs through secrecy, for all holders of blessings are subject to others' jealousy.

Suppose you have given a Dinar in the way of God, another to free a slave, another in charity to the poor, and still another to settle the needs of your household. The last one is worthy of more reward than others.

Surprised am I of the negligent who is not to be neglected, and of the seeker of the (material) world who is sought by death, and of the one who laughs boisterously but knows not whether God is pleased or displeased with him.

Suspend the punishment of Merciful people, unless they are condemned to divinely-ordered penalties.

Suspicion is far-sightedness.

Sustenance reaches a generous family faster than a knife hits a camel's hump.

Sustenance seeks God's servants more than their death.
Swearing (in trade) makes goods sold, but blessing ruined.
Swearing ends either in violation or remorse.
Swords are keys to Paradise.

Chapter 20

T

Take refuge in God from (your) eyes, for eyes have a claim on you.

Take refuge in God from disaster, wretchedness, bad destinies and blames of enemies.

Take refuge in God from indecent women and refrain from their decent ones.

Take refuge in God from poverty and being encumbered by a large family, and from doing injustice or being oppressed.

Take refuge in God from the evil of (your) permanent neighbor, for a passing neighbor will part with you when he wishes.

Take refuge in God from the following destructive three: a bad neighbor who covers your good and spreads out your evil, a bad wife who is foul-mouthed in your presence and trecherous in your absence, and a bad leader who ignores your good deeds and does not forgive your wrong doings.

Taking a rope and carrying fire-wood on your back is easier than making a request to a man, whom God has given something out of His Mercy, being him generous or not.

Taking one's ropes, going to mountains, and collecting bushes to sell for food and for giving charity is better for any one of you than making request to people.

Taking up man's soul by the Angel of Death is harder than a thousand strokes of sword.

Talk less and be not enticed by Satan.

Talk to people about what they can understand. Do you want them to deny God and His Prophet?

Talking about something to a people with deficient intellect causes evil for some of them.

Teach (your knowledge to others). Be easy-going and do not be hard on people. Be open-faced and do not treat people harshly. When one of you gets angry, he should keep silent.

Teach and do not be hard (on the learners), for an (easy- going) teacher is better than a crude one.

Teach your children shooting, for it is the cause of disgrace for your enemies.

Teach your children swimming and shooting, and your women, spinning.

Teach your children swimming and shooting. What a good hobby is spinning wheel at home for a pious woman! When your mother and your father call you (simultaneously), respond to your mother (first).

Teachers and learners equally share the good, and nothing is there for other people.

Teaching (your) knowledge every morning and night is better in the sight of God than Jihad (Holy war.)

Tell what's true, even if it is bitter (to you.)

Thanking (God's) grace makes it ruin, not face..

That by which man maintains his honor is considered charity for him.

The (Islamic) punishment for a sorcerer is a stroke of sword.

The abstemious remain healthy and the gluttonous grow sick and hard- hearted.

The adultery of eyes is an unlawful look.

The adultery of the tongue is indecent talk.

The angel of the Divine punishment will push the lewd scholars of the Quran to Hell before idol- worshippers. They'll ask for the reason, and the angels will reply: "Is the one who knows equal to the one who knows not?"

The basis of one's intellect, besides believing in God, is friendship with people, and benevolence to the good and bad of them.

The basis of one's intellect, besides believing in God, is friendship with people. Nobody is needless of consultation. The benevolent of the world will be the benevolent of the Hereafter, and the wrongdoers of this world will be the wrongdoers of the next.

The best (form of) abstinence is being pleased with one's (destined) sustenance, and the best thing for which to beseech the Exalted God, is the safety of this world and the next (to reach).

The best (form) of your faith is the most easy- going face of it.

The best act of worship in respect to (heavenly) rewards is to cut short your visit to patients.

The best action is (to have) pure intention.

The best action is moderation.

The best among my people are the hot-tempered who are quickly quieted down when they rouse to anger.

The best among my people are the learned, and the best of them are the forbearant.

The best among my people are the learned, and the best of them are the Merciful. Verily, the Exalted God will pardon a learned man for forty sins before pardoning an ignorant for a single one, and in the Day of Resurrection, the Merciful learned will accompany their own light extending as stars from the east to the west.

The best believers are the content and the worst, the covetous.

The best business is a flawless bargain, and what man accomplishes with his own hand.

The best business is the one which with man's own hand is done.

The best charity aims at the death of poverty, a donor's hand is worthier than a beggar's, and charity should start at home.

The best charity is coupled with generosity.

The best charity is the one given without any expectation: The giver's hand is better than the receiver's. Start giving alms with those who are more needy.

The best companions in the sight of God are best to their friends, and the best neighbors to Him are best for their own neighbors.

The best daily bread is daily sustenance in adequacy.

The best deed is a hungry man, to feed.

The best deed is the fruitful, and the best guidance, the one followed.

The best deed is to make your brother (in faith) happy or to pay his debts.

The best deeds to God are) feeding an indigent person,) repaying his debts, and) relieving him from distress.

The best deeds to God, the Exalted, are setting prayers on time, being kind to parents, and struggling in the way of God.

The best form of charity for a Muslim is to acquire (some sort of) knowledge and teach it to his (her) brothers in faith.

The best form of charity is giving alms to a relative, though being one's enemy.

The best form of charity is that of man's tongue.

The best form of charity is to control one's tongue.

The best form of charity is to give alms when you are healthy and indigent, hoping for wealth and fearing poverty, not to wait until your death approaches to say (in your last will) that for so and so this much and for

so and so that much, (then to address your heir, saying) that such and such an amount of your wealth belongs to such and such a person.

The best form of charity is to make it up between two persons.

The best form of faith is the belief that God is with you wherever you are.

The best form of faith is to like and dislike for the sake of God, to engage your tongue in the remembrance of God, to wish for others what you wish for yourself and to stop wishing for others what you don't wish for yourself, and to express good words or to keep silent.

The best form of faith lies in having patience and being generous.

The best form of litany is remembering God in privacy, and the best daily bread is sustenance in adequacy.

The best form of spoken charity is the oral intercession by which to release a captive, to prevent bloodshed, to direct kindness and goodness towards your brothers in faith, and to ward off evil from them.

The best form of worship is waiting for relief (the reappearance of the twelfth Shiite Imam).

The best fragrance is that of musk.

The best friends, the best scouts and the best armies amount to four, four hundreds and four thousands respectively.

The best gain for a Muslim is the share he is given of the spoils (of a holy war).

The best gift bestowed on people is good-temperedness.

The best gift given to a man (believer) is good-temperedness, and the worst thing given to him is an evil character behind good looks.

The best Jihad (struggling in the way of God) is to struggle against one's evil (soul) and concupiscence.

The best job is the one which, with a worker's hands, is carefully done.

The best kind of Jihad (struggling in the way of God) is to begin a day without thinking about oppressing others.

The best kind of Jihad (struggling in the way of God) is to speak a word of truth to a cruel king.

The best marriage gift is the least.

The best marriage is the simplest.

The best money is that which a man spends for his family.

The best Muslim is the one from whose tongue and hand, Muslims at rest stand.

The best odor for men is that which is overt in smell but covert in color, and the best odor for women is that which is covert in smell but overt in color.

The best of (your) friends are those who help when you remember God and remind you of God when you forget Him.

The best of all deeds are three: humility when having wealth and authority, forgiveness when being in power and generosity without holding people under obligation.

The best of all deeds is earning money lawfully.

The best of all deeds is the most durable of all, though in quantity being small.

The best of all deeds is to acquire the knowledge of God. Verily, that deed is useful which is coupled with knowledge, being great or small in amount, and that deed is harmful which is coupled with ignorance, being great or small in quantity.

The best of all deeds is to like and dislike for the sake of God.

The best of all deeds, apart from believing in God, is making friends with people.

The best of all friends is the one who helps you when you remember him and remembers you when you forget about him.

The best of all good deeds is to endear (your) companions.

The best of all people is a man who tries his best.

The best of all people is the one who remains humble in glory, abstinent in affluence, just in strength and forbearant in power.

The best of all virtues is to reestablish your connection with the one who has broken it, to bestow on the one who has deprived you (of something), and to connive at the faults of the one who has done injustice to you.

The best of man's heritages are three: a child who will pray for him, constant charity for which he will be rewarded continuously, and a sort of knowledge people will avail themselves of.

The best of men's lines (in social dealings) are the first, and the worst of them are the last, while the worst of women's lines are the first, and the best of them are the last.

The best of Muslims' homes is the one wherein an orphan is treated well, and the worst is the one wherein an orphan is mistreated. The supporters of orphans will accompany me in a Paradise.

The best of my people is the one who calls people towards God, the Almighty, and makes them lovers of Him.

The best of people is a poor believer who expends (in the way of God) to the possible extent.

The best of people is the one who benefits them the most.

The best of people is the one who lives a long life of good deeds, and the worst is the one who lives a long life of evil deeds.

The best of people is the one whom others profit by.

The best of women is the one with a more beautiful visage and the less gift of marriage.

The best of you are for their wives and daughters the best.

The best of you are for women the best.

The best of you are in age the oldest and in deeds, the best.

The best of you are in age the oldest and in manners, the best.

The best of you are the best for their families, and I am the best among you for my household. The respectful alone respect women, and the mean alone offend them.

The best of you are the best to their family.

The best of you are the best to their wives.

The best of you are the most good-tempered who associate with people, and with whom people (tend to) associate.

The best of you are the most reluctant to here and the most inclined towards the Hereafter.

The best of you are those who defend their clan without committing sins.

The best of you are those who learn and teach the Quran.

The best of you are those who neither abandon here for the Hereafter, nor do the reverse, nor stand a burden on others.

The best of you are those whose good we can be hopeful about and from whose evil we can find a way out, and the worst of you are those whose good we cannot be hopeful about and from whose evil we cannot find a way out.

The best of you are, in refunding their debts, the quickest.

The best of you in faith has the best manners (in rate).

The best of you is not the one who abandons this world for the next or the next for this in order to avail herself of both, for this world is a bridge to the next. Try not to be a burden to others.

The best of you is the one whom God has given a hand, and who has on his own `self' full command.

The best of you is the one whose meeting reminds you of God, whose words increase your knowledge, and whose deeds incline you towards the Hereafter.

The best of your homes is the one wherein an orphan is kept in respect.

The best of your leaders are those whom you love and pray for, who love and pray for you, and the worst ones are those whom you hate and curse, and who hate and curse you.

The best of your women are the affectionate, childbearing ones who are assistant and obedient to their husbands and pious at the same time, and the worst of them are the arrogant ones who use makeup (for other than their husbands). The latter are hypocrites (in reality) who will not be allowed to Paradise, save to the number of crows with red feet and beaks.

The best of your women are the chaste, passionate ones who observe chastity in respect to their privy parts, and love passionately their own husbands.

The best of your youth are those who follow the path of the aged, and the worst of your aged ones are those who copy the patterns of the youth.

The best people are the most good-tempered.

The best people are those who recite the Holy Quran better (than others), who are deeper in matters religious, who fear God more, who bid good and forbid evil more often, and who have relations with their families.

The best place of worship for women is a corner in their own house.

The best places of meeting are the vastest.

The best poetical Arabic expression is Labid's, i.e. "All things are false save God".

The best practice for a man (believer) is swimming and for a woman, spinning.

The best provision is piety, and the best state of heart is certainty.

The best servants of God to Him are the most good-tempered.

The best servitude is (done) in utmost solitude.

The best state is to be expressing the name of God when you are at the point of death.

The best struggle to God, the Exalted, is to utter a word of truth in the presence of a tyrant ruler.

The best testimony is that which is borne before its bearer is required to.

The best thing infused in (man's) heart is certainty.

The best wife is the one who gladdens you when you look at her, obeys your orders, and preserves her body and your property in your absence.

The best witness is he who bears testimony before being required to.

The best wives have the least marriage portions.

The best woman is an affectionate one who bears many a child.

The best woman is the one who gladdens her husband when he looks at her, obeys his orders, and avoids doing anything he dislikes through her body and property.

The best women of my nation are those with nicer faces and less marriage portions.

The best word to me, the truest (I see).

The Blessed and Exalted God showers His Mercy on the Merciful. Be Merciful, therefore, to those on the earth to receive the Mercy of the One in the sky.

The bravest are those people who (can) reign their carnal passions.

The camel tie, and on God rely.

The carelessness of a rich man (to repay his debts) leads to his disgrace and (God's) punishment for him.

The companions to God in the Hereafter are the pious and abstinent people here.

The dead suffers in the grave from the groans and shouts of others on his death.

The deeds of three groups will not be recorded: the insane who lack control on their intellect till they recover, sleepers as long as they are asleep, and children till they reach maturity.

The disgrace of this world is more tolerable than that of the Hereafter.

The divine Mercy is of one hundred parts, one of which He has showered on people, and the rest He has saved for the Day of Judgement.

The doer of good is better than good, and the doer of evil worse than evil.

The doers of the following five will suffer immediate heavenly punishment: oppression, breach of promise, mistreatment of parents, disconnection of bonds of kinship and ungratefulness.

The doors of heavens open at the time of prayers as well as the time of preparation fight in way of God, and at these two times the supplications of those who pray are less likely to be rejected.

The doors of heavens open on four occasions, and prayers are granted: when warriors in the way of God join hands, when it rains, at times of prayer, and on visiting Kába.

The doors of heavens open on Mondays and Thursdays and all servants of God are forgiven, save those who are hostile to their brethren.

The double- faced and the double- tongued are both damned.

The double- faced in the world will suffer double- flamed fire in the Hereafter.

The double- faced will not enjoy respect.

The earth is God's and the people are His servants. So, settle in the land where good you find.

The earth is God's earth, and the people are God's servants. Whoever enlivens (cultivates) a dead (barren) piece of the earth will be its owner.

The earth will be filled with inequity. Then, a man will rise from my household to fill it with equity just as it was filled with injustice and enormity.

The earth will be filled with inequity. Then, God will appoint a man to fill it with equity just as it was filled with injustice and enormity- a man whose name and whose father's are respectively mine and my father's.

The easiest pressures of death are like unto a hundred strokes of sword.

The Exalted God has appointed no prophet with a language other than that of his people.

The Exalted God has created three classes of jinn. Snakes, scorpions and

insects comprise the first class. The second class is like unto wind in the air, and the third are those who will suffer reckoning and retribution. He has also created three classes of human being. The first class are like unto beasts of burden. The second class has human bodies but devilish spirits, and the third will enjoy the shade (patronage) of God the day when no shade but His exists.

The Exalted God has prescribed His creatures' fate fifty thousand years prior to the creation of heavens and the earth, when His Throne was on water.

The Exalted God postpones to the Day of Judgement (the punishment of (the sins He wishes, save the sin of displeasing one's parents, which He hastes to recompense in this very world before the sinner's death.

The Exalted God says: By my Glory and Honour I swear that I do not grant a servant two states of security together with two states of fear, i.e. if he feels secure from Me in this world, I will frighten him in the Resurrection and if he is afraid of Me in this world, I will secure him in the Resurrection.

The Exalted God says: Grandeur is My prerogative and I will demolish anybody who (tries to claim it as his own.)

The Exalted God says: I am a company to My servant's thinking about Me- being it good, I will benefit him and being it bad, I will bring him loss.

The Exalted God says: I am the most needless of all partners when people take partners with Me, and so when someone takes a partner with Me in an act (of worship (, I leave him on his own with his polytheism.

The Exalted God says: I will be cross at anybody who does not pray to Me.

The Exalted God says: I will forgive the one who believes in My power of forgiving sins, and nothing matters so long as he takes nothing as a partner with Me.

The Exalted God says: My forgiveness is more bountiful and greater than covering a Muslim's deed in this world to reveal it afterwards; and thus, so long as my servants ask my forgiveness I will forgive them.

The Exalted God says: O son of Adam! Every day your sustenance is given to you but you are sad, and everyday your life gets shorter but you are happy. You have what suffices you but you ask for what makes of you a rebel. You are neither content with less nor satiated with more.

The Exalted God says: O son of Adam! There are three things of which one is specifically mine, i.e. you should worship Me and take nothing as a partner with me, one is specifically yours, i.e. I will reward or punish you for what you do (if I forgive you, it is because I am the most Compassionate, the most Merciful (, and one is between Me and you, i.e. you should pray to and ask Me, and I should accept and grant what you request.

The Exalted God says: Purity (of intention) is the best form of worship My servants can offer Me.

The Exalted God says: Son of Adam annoys Me by blaming Time, for I'm Time with all affairs in My authority. I'm the One who changes day and night.

The Exalted God says: when a servant approaches Me to the extent of one span, I will get close to him one meter, if he does so to the extent of one meter, I will draw near him more than two meters, and if he approaches Me slowly, I'll go towards him quickly.

The Exalted God says: when I inflict my servants with a calamity concerning their bodies, children and wealth and they happen to welcome it patiently, I'll be ashamed to spread out their books of deeds or to call them to the scales of justice in the Day of Judgement.

The Exalted God says: when one of My servants intends to perform a good deed but he stops doing so, I will record a good deed for him, and if he performs it, I will record ten to seven hundred good deeds for him. (Conversely), if he intends to perform a bad deed, but stops doing so, I will not record it. However, if he puts it into action, I will record for him only one bad deed.

The Exalted God says: who is crueller than he who wishes to create a creature as Mine? Let those who claim the ability of so doing create a single grain, an ant or a barley seed!

The Exalted God says: whoever is not satisfied with what I have destined, and not patient in calamities, should seek a god other than Me.

The Exalted God shelters anyone who does the following three, and lets him (her) to Paradise: being moderate towards the poor, being kind to parents and being kind to subordinates.

The Exalted God will avenge anyone who oppresses somebody in this world, if the latter is not able to revenge the former in person.

The Exalted God will definitely help three groups of people: strugglers in the way of God, slaves struggling for their freedom and men getting married to keep their chastity intact.

The Exalted God will dress a Muslim with green heavenly clothes if he provides a naked (poor) Muslim with worldly dresses. The Exalted God will let a Muslim taste heavenly fruits in the Day of Judgement, if he feeds a hungry Muslim. And the Exalted God will let a Muslim drink the untouched drink in the Day of Judgement, if he quenches the thirst of another Muslim.

The Exalted God will expose a leader's face to fire in the Day of Judgement, if he undertakes an affair of my people but carries it out without the care and effort he has for his own affairs.

The Exalted God will forgive the sins of the one who terminates the contract with a regretful man.

The Exalted God will increase the wealth of the one who opens the door of generosity through giving charity or gifts (to people), and will decrease it should he open the door of (excessive) requests, seeking an increase in his wealth.

The Exalted God will let a Muslim to Paradise if four people testify to his being good.

The Exalted God will make a Muslim associate with an act of worship, feeling its pleasure in his heart, when he casts a first glance at a woman but immediately turns his eyes away from her.

The Exalted God will not put two swords on this (Islamic) nation simultaneously- one from themselves and the other from their enemies.

The Exalted God will punish a group of people who are greater in number and stronger than the sinners among them, but do not manage to stop the latter committing sins.

The Exalted God will surely undertake to grant the requests of anyone who lifts up his hands in request to Him.

The Exalted God's covenant is the most entitled thing to accomplish.

The existence of good neighbors leads to the development of cities and long life of communities.

The expiation for backbiting someone is to ask God to forgive him.

The Fire will eat away all man's body save the place of prostration (on his forehead), for the Great, Powerful God has forbidden it to do so.

The first step towards religion is well- wishing for the sake of God, His religion, His Prophet and His Book as well as for Muslims and Muslim leaders.

The first thing to be weighed (in the Day of Judgement) is good-temperedness.

The first thing to lose of your religion is honesty and the last one, prayer.

The first things to be weighed in favor of (God's) servant are the expenses of his family.

The first things which will fade away from amongst this (Islamic) nation are honesty and chastity.

The first things, save idol- worship, which my Lord forbade me to do were drinking wine and (men's) slandering.

The following six things ruin one's deeds: preoccupation with people's faults, hard- heartedness, excessive love of the world, insufficient modesty, ambitious desires, and unending oppression.

The forbearant are invested with glory here and in the Hereafter.

The forebearant have surely slipped, and the wise are surely experienced.

The forerunners (in religion) and the moderate people will be allowed to paradise without reckoning, and an easy reckoning will there be for those who do cruelty to their own souls, before they are allowed to paradise.

The fortunate have been created fortunate in their mothers' wombs, and so are the unfortunate.

The fragrance of Paradise will not reach three groups of people: those who attribute themselves to other than their real fathers, those who tell lie about me, and those who belie what they have witnessed.

The friends of the accused are the most entitled to be accused.

The gates of Paradise will be open to the truthful traders.

The generous is close to God, people and paradise but remote from Fire, and the miser is remote from God, people and paradise but close to Fire, and the ignorant generous is more beloved to God than the knowledgeable miser.

The generous practice generosity for thinking optimistically of God, and the stingy follow miserliness for thinking pessimistically of Him.

The good of a horse lies in its brown color.

The good of early men (of Islam) lied in abstinence and faith, and the annihilation of the people of the end of the times lies in stinginess and long desires.

The good of hear and the Hereafter in knowledge lies, and in ignorance the evil exists likewise.

The good- tempered, generous youth are more favorite to God than the bad- tempered, miserly old pious.

The Great and Powerful God loves three groups of people: those who rise (from sleep) at night, God's Book to recite, those who settle people's demands with charity hidden even from their own hands, and those who stand against enemy in battle while their friends manage to flee.

The Great and Powerful God will remove His veil from a woman who uncovers herself outside her home.

The greatest among my people are those who are not much wealthy to feel proud, and those who are not much poor to beg others.

The Greatest and the most Powerful God has predestined the death, sustenance and resting place of each of His servants, being him fortunate or unfortunate.

The Greatest and the most Powerful God will forgive a man's past and future sins, if he removes a thorn bush from people's path.

The greatest form of oppression is to occupy a meter of someone's land, for any piece of sand seized in this way will as a chain wrap one's neck in the Judgment Day.

The greatest losers are those who spoil their lives in seeking (unfulfilable) desires and reach them not, and die without any provision (for the Hereafter), entering the presence of their lord without any proofs (reasons for their doings).

The greatest of all capital sins are polytheism, homicide, mistreatment of parents and testifying falsely.

The greatest of all capital sins is to have a wavering belief (suspicion) in God.

The greatest women in abundance are those with the least allowance.

The guide to good is just as a good-doer.

The head of a people is their servant and cupbearer, and should thus drink last.

The heart of sons of Adam is more flexible (changeable) than a boiling pot.

The hidden weighs over the manifest, but the manifest will be better if one does it as a pattern (for others).

The highest degree of calamity is the least patient to be.

The highest degree of calamity is to have a large family in a state of poverty.

The highest status in Islam is struggling in the way of God, which is not achieved save by the best Muslims.

The honor of three groups of people is not to be observed: those who commit vice in public, tyrant leaders and heretics.

The Hour (Resurrection) is subsequent to the prevalence of three things: Constructions are ruined and ruins are settled in, good is considered as evil and evil as good, and trusts are played with just as trees are played with by camels.

The Hour has come indoor, and people's greed for the world has grown more and more, but the world moves away from them all the more.

The Hour will not come until children turn out to be the cause of (their parents') anger, the noble decrease and the ignoble increase in number, the youth become rude to the elderly, and the ignoble revolt against the noble.

The Hour will not come until man passes by a grave and wishes to be therein.

The Hour will not come until men decrease and women increase in number.

The Hour will not come until the ignoble turn out to be the most fortunate of all people.

The Hour will not come until virtue and piety turn out to be pretentious (in nature).

The Hour will only come for (the judgment) of the wicked.

The humble to the truth is too dignified to seek greatness through falsehood.

The ignorant generous is more beloved to God, than the knowledgeable miser.

The ill-tempered will face torment, the sorrowful will suffer physical pain, and the contentious will encounter loss of greatness and generosity.

The ill-tempered will not be allowed to Paradise.

The impolite is unwise.

The jealous enjoy (the world) less than others.

The justest of all people is he who likes for himself what he likes for others and dislikes for others what he dislikes for himself.

The knowledge not taught is a treasure not used.

The lawful and the unlawful are crystal clear, but between them lie dubious things of which most people are unaware. Whoever refrains from the doubtful will keep his faith and face intact, and whoever falls into them, will indulge in the unlawful, just as a shepherd who pastures his cattle around a preserved field might find himself on it. Know that just as a king has restrictions, the Exalted God has restrictions, i.e. what He has made unlawful. Know that in man's body there is a lump of flesh which if rectified, the whole body will enjoy rectification, and if corrupted, the whole body will suffer corruption. That's man's heart'.

The lawful is what God has announced lawful in His Book, and the unlawful is too, and what He has left unjudged, will be forgiven (if acted upon).

The learned are heir to prophets and (thus), whoever acquires knowledge avails oneself greatly of the prophets' heritage.

The learned are leaders and the pious are masters (of the people) and the company of both brings abundance.

The learned are of three kinds: those whose knowledge is of benefit to people and to themselves, those whose knowledge is of benefit to people but of ruin to themselves, and those whose knowledge is of benefit to themselves but not to others.

The learned are the lights of earth, the caliphs of the prophets, and the successors of the prophets and me.

The learned's ink and the martyrs' blood will be weighed in the Day of Judgment, and the former will turn out to be weightier (worthier.)

The learned's sin is considered one and that of the ignorant, two.

The least punished of people in the Day of Judgement are those on whose soles two flames of fire will be placed, which will make their brains boil.

The light of faith will vanish from the heart of those who drink wine.

The little work done with knowledge is great, and the great work done with ignorance is little.

The lonely of this world are the following four: the Quran in a tyrant's memory, a mosque wherein its neighbors do not say their prayers, a holy Book kept in a house but not read, and a pious man among the impious.

The longer a Muslim's life, the better for him.

The maladies of your predecessors such as envy and enmity have penetrated into your (souls), wearing away not your bodies, but your faith. By the One in whose hands Muhammad's soul stands, you will not be allowed to Paradise unless you turn out to be (true) believers, and you will not achieve that save by loving one another. Shall I make you aware of something that would help you so doing? Greet each other.

The meanest of all people is the one who considers people mean.

The measure of faith is virtue.

The Merciful among my people are the moderate ones.

The merciless will not be allowed to Paradise.

The misled is only liked by the misled.

The moderate will not suffer poverty.

The money spent for one's family is (considered an act of) charity for him.

The more one speaks, the more follies he commits and the more sins he will have, and thus Hell will be the best abode for him.

The most abstinent of all people is the one who does not forget (his) grave and trial, who ignores the best worldly beauties, who prefers unending to ending blessings, who does not regard tomorrow of his lifetime, and who considers himself (herself) as dead.

The most beloved creatures to God are the unknown pious.

The most blasphemous and oppressive is the one who hears the Exalted God's caller to prayer and salvation, but gives no response.

The most capital sins on a liar's tongue begin.

The most dangerous enemy of yours is your wife who shares your bed, or your maid servant whom you possess.

The most daring among you in taking oath, will be the most daring in respect to the Fire.

The most despised lawful action to God is divorce.

The most easily- punished dwellers of Hell are those with a pair of fire shoes which cause their brains to boil.

The most extended sustenance given to servants (of God) is patience.

The most faithful believer is the one who helps (others) when he is asked to, and who resorts to needlessness when not helped.

The most favorite deed to God, the Exalted, is to control one's tongue.

The most favorite deed to God, the Exalted, save performing (divine) precepts, is to gladden a Muslim.

The most favorite deeds to God, the Exalted, are friendship and enmity for His sake.

The most favorite deeds to God, the Exalted, are the most durable of all, though insignificant in quantity.

The most favorite of God's servants are the most beneficial of them to others.

The most favorite of your houses to God, the Exalted, is the one wherein an orphan is honored.

The most favorite prayer of women to God is the one they say in the darkest places of their houses.

The most favorite sites of cities to God are mosques, and the most despised, are shopping centers.

The most graceful God will not reconsider what He has forgiven, when one commits an evil deed which He veils (from others) and forgives him for that in this very world.

The most hated creature of the Exalted God is the world. It is so much despised that He has not looked at it since its creation.

The most hateful men to God are the most tenacious and obstinate of all.

The most hateful person to God is he who believes in Him, then turns out to be a disbeliever.

The most hateful servant (person) to God is the one whose dress is better than his deed, i.e. the one whose appearance is that of the prophets and whose deeds, those of tyrants.

The most honorable man is the most virtuous one.

The most hungry of people are seekers of knowledge, and most satiated of all are the most reluctant towards it.

The most immediately given reward is that of goodness and keeping the bonds of kinship, and the most immediately given punishment is that of evil and breaking the bonds of kinship.

The most immediately granted praying is that of the one who prays for others.

The most learned of all is the one who adds people's knowledge to his.

The most negligent of all people is the one who does not take a lesson from the changes in the world conditions.

The most perfect of all believers are the most good- mannered, and the best of you are the best for their wives.

The most powerful of all is the one who controls himself when he gets furious, and the most patient of all is the one who connives at other's faults when in power.

The most powerful people to put punishment to effect are the most entitled, forgiveness to erect.

The most provident of people is the one who outruns others in controlling his anger.

The most quickly rewarded deed, requiring obedience to God, is the observation of bonds of kinship, and the most quickly retributed deed is oppression and breaking off the ties of kinship, and taking false oath ruins lands.

The most reluctant towards a learned man are his household and neighbors.

The most severely punished in the Day of Judgement is an scholar who does not avail himself of his own knowledge.

The most severely punished man in the Day of Judgement is a tyrant leader.

The most sinful people in the Day of Judgement are those who speak about things out of their concern.

The most steadfast (permanent) deeds are three: remembering God continually, observing justice even when it entails loss (to thee), and sharing with brothers (in faith) one's property.

The most thankful man (to God) is the most thankful to people.

The most unfortunate of all is the one who lives long enough to see the Resurrection.

The most virtuous man is the one who tells the truth, being it for or against him.

The most wretched man is the one who couples world poverty with eternal punishment.

The noble will be asked of their knowledge. Should there be any sort of knowledge with them, write it down, for they do not tell lie.

The odor of Paradise can be smelled from a distance of five hundred years long, but those who seek worldly things through (performing) otherworldly deeds will lose it.

The one in whom people see some (imagined) good but who is characterized by no good, will be the most severely punished in the Day of Judgement.

The owner of something is more entitled to carry it (than others) unless he is unable to do it and so, his Muslim brother gives him a hand.

The patient achieve their wishes.

The pen (of creation) has recorded (the names of) the wretched and the prosperous.

The people of the Fire will neither enjoy life nor death, but those who have been put to Hell due to their sins, will die therein and as soon as burnt into coal, they will be led to (the righteous ones') intercession and thus, they will be carried in groups and left at Paradise streams. Then, the dwellers of Paradise will be asked to pour water on them, and thus they will grow afresh as seeds left in the pathway of flood.

The pious bring good news and the impious, bad ones.

The pious pass away with their good deeds and nothing remains from them but a flake just as date and barley flakes (little sins), which God disregards.

The prayers of five persons will be granted: the prayers of the oppressed till they are helped, the prayers of the pilgrims to Mecca till they return home, the prayers of the strugglers in the way of God till they go back to their places of residence, the prayers of patients till they recover, and the prayers of brothers (in faith) for one another, and this last one is the most immediately- granted type of prayers.

The prayers of the oppressed will be granted, though evildoers they might be, for their evil is their personal property.

The prayers of the oppressed, travelers and fathers (for their children) will without doubt be granted by God.

The prayers of three groups of people will not move beyond their own ears (will not be accepted): escaped slaves unless they return home, women who pass a night with their husbands being angry with them, and leaders whose subjects detest them.

The prayers of three persons will not be accepted and their good deeds will not ascend the heavens: an escaped servant (slave) unless he returns home, a woman whose husband is dissatisfied with her unless she makes him pleased, and a drunk man before coming to his senses.

The prayers of two groups will not be granted: servants who've escaped their masters till they return, and women who've disobeyed their husbands till they repent.

The prayers said between Adhan and Iqama will definitely be granted.

The present one observes things which the absent doesn't.

The pretentious poor will (finally) fall into poverty.

The price of wine, the marriage gift of an adulteress woman, the price of a dog, and playing chess are all religiously unlawful. Should the owner of a dog ask you for its cost, you will be allowed to fill his hands with soil. Drinking wine, gambling and any intoxicating thing are unlawful.

The punishment of Muslims lies in what they themselves do in this very world.

The punishment of two deeds will be experienced in this very world: tyranny and abusing one's parents.

The Qur'an is like unto a tied camel whose owner may keep it intact by holding it as it is, or let it go away by releasing its rope.

The Quran is healer (of man's spiritual maladies).

The Quran is wealth proper beyond which there is no riches.

The range of my peoples' age is sixty to seventy.

The realm of religion will be opened to God's servants unless they drink wine, and should they do so, God will remove His support from them, and thus Satan will make friend with them, dwelling in their ears and eyes to push them towards all evils and keep them away from all the good.

The reduction in your servant's tasks will be a reward added to your book of deeds in the Day of Doom.

The refractoriness of a child in childhood will result in the development of his intellect in adulthood.

The reward of the one who donates something in affluence does not exceed that of the needy receiver.

The rewards of the following seven will reach one after death and will continue unceasingly: teaching a stream of water to flow, digging a well, planting a date-palm, building a mosque, endowing a mosque, endowing the Book of God, and leaving behind a child to ask God's forgiveness for him (her).

The richest of all people is the one who is free from avarice.

The right of God on every Muslim is that the latter should bathe himself (herself) once a week (at least).

The robbed accuse the innocent so much that their sins turn out to weigh over those of the thief.

The Satan of a young man who marries at his prime of youth, cries out: "woe is him!" He saved his (religious) faith from me."

The seekers of knowledge will not feel satiated until they finally enter Paradise.

The share of every one of you from this world is as much as a passenger's provision.

The sightless are not blind; the insightful are blind.

The sign of loving the Exalted God is interest in remembering Him, and the sign of hating the Greatest and the most Powerful God is unwillingness towards His remembrance.

The similitude of me to you is that of a man who has made a fire and tries to save locusts and butterflies from falling into it. I'm (in fact, firmly) holding your girdles to save you from fire, but you try to release yourselves from my hands.

The similitude of my household is the similitude of the Ark of Noah, saving those who get on board and leaving to drown those who don't.

The similitude of the world is the similitude of man's food. See what finally happens to it, even though more and more he salts and spices it.

The simplest form of bribe is like unto marrying one's own mother, and the worst form is like unto talking with the purpose to damage the honor of one's brother (in faith).

The slip of the learned will before long become overt, and that of the ignorant with his ignorance will be covered.

The son of Adam commits most of his sins through his tongue.

The son of Adam has an unavoidable share in adultery. Looking lustfully, listening to evil talks, uttering bad words, encroaching upon people's property, walking in unlawful ways, having carnal desires and wants, and acting upon such desires while denying it are respectively the adultery of his eyes, ears, tongue, hands, feet, heart and privy parts.

The son of Adam hates two things: death which is better for him than sedition, and shortage of wealth which entails easier reckoning (in the Hereafter).

The son of Adam reaches old age but two of his traits grow young: greed for wealth and greed for life.

The son of Adam reaches old age with two things staying with him: avarice and ambition.

The statement, "I will take all my right and will not leave any part of it to anybody," suffices to show one's stinginess.

The steadfast pillars of Islam will collapse one by one. Whenever one collapses, people will hang onto another, with God's commands being the first and prayers being the last to collapse.

The story of the world and me is like unto a horseman who sleeps under the shade of a tree in a hot day, then sets out and leaves there.

The superiority of a learned man over a (simple) worshipper is like unto that of the full moon over other stars.

The superiority of a learned man over a (simple) worshipper is (to the extent of) seventy degrees, with the distance between each two degrees as far as heavens from the earth.

The superiority of a learned man over a (simple) worshipper is like unto mine over my people.

The superiority of a learned man over an ordinary one is like unto that of a prophet over his people.

The superiority of the learned over (simple) worshippers is like unto mine over the lowest among you (in rank.) Verily, the Greatest and the most Powerful God, His angels, the dwellers of heavens and the earth, and even ants in their holes as well as fish, all pray for the one who teaches people (the ways to) goodness.

The superiority of the pious youth who have started worshipping God from early childhood over the aged who have done so only after old age is like unto that of the prophets over ordinary men.

The testimony of a Bedouin concerning a citizen is not valid.

The thankless to people are thankless to God.

The treasures of good and evil are with God, and its keys are men. So, blessed is the one whom God has made the key to good and the lock for evil, and woe is the one whom God has made the key to evil and the lock for good.

The truest dream can be dreamt at dawn.

The validity of a letter lies in its seal.

The value of everything lies in what it entails.

The virtue of knowledge weighs over that of worship.

The virtuous doesn't do dubious deeds.

The water-carrier of a tribe should drink last.

The weakest of all people is the one who is incapable of performing worldly tasks, and the most stingy of all is he who hesitates to greet others.

The wicked have been created wicked in their mothers' wombs.

The wicked will not attain the status of the pious, just as thorns do not fruit grape. Thus, go whatever way you wish, for you will (finally) arrive at the rovers of the way you choose.

The wise are saved.

The wise tolerate the ignorant, forgive the cruel, show humility to inferiors and supersede superiors in doing good. They meditate before

saying something- being it good, they express and enjoy it, and being it evil, they keep quiet and remain safe thereof.

The wisest of all people is the most moderate towards them.

The women who are pregnant or have children, who milk their children and are kind to them and who set prayers, will enter Paradise if they don't treat their husbands badly.

The words of a judge amid two paths dwell, leading him to Paradise or Hell.

The world and whatever it possesses are damnable, save bidding to good and forbidding evil as well as the remembrance of God.

The world and whatever it possesses are damnable, save that in which the most Powerful and Glorious God's consent is sought.

The world and whatever it possesses are damnable, save that which (is used) for God, the most Powerful and Glorious.

The world and whatever it possesses are damnable, save the remembrance of God and what it entails as well as teachers and learners.

The world is a piece of goods, and the best in it is a pious wife.

The world is believers' prison and unbelievers' Paradise.

The world is green and sweet. Whoever a lawful share of it earns and duly spends, will enjoy God's reward and in Paradise will dwell, and whoever an unlawful share of it earns and unduly spends, will be made by God to reside in Hell.

The world is home for those without home and wealth for those without wealth, and unwise are those who amass wealth for worldly life.

The world is in the move. Your share of its benefits will reach you even if you are weak and your share of its losses you will not repel through your strength.

The world is sweat and green. Whoever takes of it a due share, blessed will it be for her (him). Many a man who plunges into their carnal desires and, in the Hereafter, no share will be theirs but fire!

The worst (form of) vilification is slandering people's fame and the worst type of slandering is lampooning others, and the narrator of lampoons is considered among the slanderers too.

The worst among my people is he who undertakes judgment but does not consult in case of being doubtful about (a case), who is proud of himself for issuing a sound judgment, and who acts harshly when roused to anger. Whoever writes down cases of evil is like unto the one who acts upon them.

The worst among you are bachelors, and the most ignoble of your dead ones are bachelors too.

The worst food is the one served in feasts, to which the needless are called, not the needy.

The worst food is the one served in feasts, to which the satiated are called, not the hungry.

The worst form of calamity is to be in need of what others have but refuse to give it to you.

The worst of all affairs is originating heresy, the worst blindness is blind-heartedness, the worst repentance is that of death time, the worst regret is that of Doomsday, the worst edible thing is an orphan's property, and the worst business is usury.

The worst of all people are corrupt scholars.

The worst of all people are those who are hard on their families.

The worst of all people are those who do not offer what they are demanded in the name of God.

The worst of all people is a double-faced man who encounters a group of people with one face (i. e. external behavior) and another group with the other.

The worst of all people is he who hates others and is hated by them.

The worst of all people is the one honored out of fear of his evil.

The worst of all people is the one who accuses God of having predestined (everything for his creatures.)

The worst of all people is the one who barter his eternal life for his worldly one, and worse than him is the one who barter his eternal life for others' worldly lives.

The worst of man's attributes are excessive envy and intense fear.

The worst of my people are the boastful, garrulous ones, and the best of them are the most good-mannered.

The worst of people is he who eats alone, without sharing his food with his servants, who beats his servants, and worse than him is the one who neither forgives a fault nor accepts any excuse, and even worse is he whose good no one is hopeful about, and from whose evil and malice no one can find a way out.

The worst place (situation) in the Day of Judgement will belong to the one who frightens people through his tongue or evil (in this world.)

The worst places to sit in are roads and bazaars (markets).

The worth of a Muslim's properties is as much as his blood's.

The worthiest (form of) worship is the most hidden one.

The worthiest of all people is the one who avoids interfering with what concerns him not.

There are four groups of people; namely, the munificent who feed themselves and others, the generous who feed others but not themselves, the miserly who feed themselves but not others, and the mean who neither feed themselves nor others.

There are no better characteristics than the following two: having faith in God and being beneficial to God's creatures.

There are no sins like unto breaking the bonds of kinship, treachery and telling lie, for which the Exalted God will punish the sinners both here and in the Hereafter. The reward of keeping the bonds of kinship will be so quickly given to the one who acts upon it (in comparison to that of any other good deeds) that a corrupt family who observe it will (quickly) increase in wealth and number.

There are six good traits as follows: fighting God's foes with sword, keeping fast on summer's days, being well- patient when calamities befall, abandoning disputes, giving hidden charity; and making friends for God's sake.

There are things in Paradise not seen by any eyes, not heard by any ears and not felt by any hearts.

There are three books of deeds (for people's doings): the book whose contents God will not forgive, i.e. the book of polytheism, the book to which God pays no attention, i.e. the book of man's evils to his own soul, of which he and his Lord are aware, e.g. breaking one's fasts and forsaking (obligatory) prayers which God will forgive should He will, and the book of which God will not forgive anything, i.e. men's oppressing each other, which has to be retaliated.

There are three kinds of neighbors: a neighbor who has the least claim on you- only one, a neighbor who has two claims on you, and a neighbor who has three claims. The first one is the polytheist neighbor who merely enjoys the right of neighborhood but not that of kinship, the second one is the Muslim neighbor who enjoys the right of neighborhood as well as that of Islam, and the third one is the Muslim relative neighbor who enjoys the rights of Islam, neighborhood and kinship.

There are two kinds of debts: the one which man intends to repay, but before doing so he passes away, which I (the Holy Prophet) will compensate for, and the one which man intends not to repay upon passing away, which will be refunded through his good deeds in the Last Day when he has no Dinar or Dirham.

There is a right for a beggar, though coming on horseback.

There is no barrier between God and two sorts of prayers: the prayers of the oppressed and the prayers of one for his absent brother (in faith).

There is no barrier between Hell and three groups of people: those who twit others for favors, those with whom their parents are dissatisfied, and drunkards.

There is no calamity (trial) harder than polytheism for God's servants; other than that, there is no calamity harder than blindness, and whoever is afflicted with it but keeps patient, would be blessed by God.

There is no charity better than (uttering) good words.

There is no charity more favorable to God than a word of truth.

There is no distance, save abandoning prayer, between a servant of God and polytheism, i.e. as soon as one abandons prayer, he turns out to be a polytheist.

There is no intellect as wisdom, no abstinence as self- control, and no dignity as good- temper.

There is no malady worse than being stingy.

There is no organ (of the body) complaining not about the harms of the tongue.

There is no poverty harder than ignorance, no wealth more profitable than wisdom, no loneliness more frightening than vanity, no dignity as good- temper, and no worship as meditation. There is no support firmer than consultation, and no faith like unto modesty.

There is no precious gift for a Muslim's fellow than a piece of wise saying through which God brightens the latter's way or from danger keeps him away.

There is no retribution quicker than the one for oppression.

There is no reward but Paradise for an accepted pilgrimage to Mecca.

There is no reward not saved by God, and no (true) deed not based on (good) intention.

There is no way to apology after death.

There was a businessman who always advised his young son to be Merciful to the poor in hope of God's Mercy. Then, he died, and God bestowed his Mercy upon him.

There will be times of anarchy prior to the Hour (the Resurrection).

They have the upper hand- women, I mean.

This evil suffices a man to be notorious in worldly or otherworldly affairs, save him whom God saves.

This religion will be consolidated by people who have no avail of divine grace. The end of the times will face a reduction in people's faith, false accusations and metamorphosis, when musicians and hairdressers abound in number and drinking wine is made lawful.

This religion will permanently be steadfast, and a group of Muslims will (always) fight for it to the Day of Resurrection.

This world compared to the next is like unto what one of you picks up from the sea when touching it with his forefinger.

This world is a ban for a spiritual man, and the next is a ban for a secular one, and this and the next worlds are forbidden for the friends of the Hidden.

This world is like unto a garment torn thoroughly, hanging on an almost parting string.

This world to the Hereafter is like unto sand to the sea.

This world's duration is as long as seven days of the Hereafter.

Those servants of God whose neighbors are not safe against their evil, will not be allowed to Paradise.

Those sitting together in remembrance of God, will not leave before they are told, "Stand up," for God forgave you and changed your evils to good."

Those who are more learned than you, precede you in value.

Those who are under the reign of women will not reach salvation.

Those who bear false witness will be resurrected hung on their tongues in the Day of Judgment.

Those who beautify false words will not be allowed to Paradise.

Those who call to prayer will be credited more than all people in the Day of Judgment.

Those who eat and thank (God) are like unto those who fast and keep patient.

Those who possess two Dirhams or two Dinars will have to bear a severer account than those having one Dirham or one Dinar (in the Day of Judgement).

Those who pray and those who say `amen' are equally rewarded. This is true with those who recite and those who listen to the Quran as well as with teachers and students.

Those who seek knowledge for God's sake are superior to the strugglers in His way.

Those who will be first called to Paradise are praisers of God.

Though the bad deeds of someone might go to extremes, heas still his (her) eyes at his (her) disposal to shed tears (i.e. there is always an opportunity to repent).

Three groups of people will converse with each other in safety under the shade of the Divine Throne, while others are being called to account: those who do not fear the blame of blamers in matters divine, those who

do not extend their hands towards the unlawful, and those who connive at what God has made unlawful for them.

Three groups of people will never be allowed to Paradise: men who connive at their wives' unfaithfulness, women who pretend to be men, and drunkards.

Three groups of people will not be allowed to Paradise: drunkards, those who break the bonds of kinship, and those who approve of sorcery.

Three groups of people will not be allowed to Paradise: those with whom their parents are dissatisfied, those who connive at their wives' disloyalty, and women who pretend to be men.

Three people have a claim on God to grant their prayers: a fast person till he breaks his fast, an oppressed person till he gains victory and a traveler till he returns home.

Three people pray to the Great and Powerful God, but their prayers are not granted: a man who has a bad-tempered wife and divorces her not, a man who entrusts his property to someone without calling somebody to witness, and a man who entrusts his wealth to silly persons; and indeed, the All-mighty God has said, "Do not entrust your wealth to the silly."

Three people will converse with God in the Day of Judgement: he who refrains from tale bearing, he who never thinks of adultery, and he who does not allow usury in his job.

Three persons are beloved of God and three persons are hated by Him. The former are those who hiddenly help a man whose request (for the sake of God, not kinship) to a group of people is rejected, who stand up to prayer and recitation of the Quran in the dark of night when their companions in trip lie their heads on earth to enjoy their most favorite sleep, and who stand against enemy in war to kill or to be killed, while their friends manage to escape. The latter are the adulterous old, the arrogant poor and the cruel rich.

Three persons are loved by God, and three persons are hated by Him. The former are those who stand against an enemy to the point of death or victory for their friends, who walk on foot on a trip in the company of a group of people and at night, when they go to sleep, stand up to prayer till morning to wake them up for departure, and who tolerate their neighbors' annoyance to the time when death or trip set them apart. The latter are the traders who swear a lot, the arrogant poor and the twitting misers.

Three persons gave charity in the following way and were equal as far as (heavenly) reward is concerned, for each of them paid one tenth of his property indeed: one dinar out of ten dinars, one Ukiah (equal to dirhams) out of ten Uqiahs, and ten gold Uqiahs out of hundred gold Uqiahs.

Three persons ruin religion: a wrongdoing jurisprudent, a cruel leader and an ignorant struggler in religion.

Three persons will not avenge three others: a free man, a learned man and a powerful person in respect to a slave, an ignorant person and a weak man respectively.

Three things are among the greatest moral values: forgiving the one who has oppressed you, being generous to the one who has deprived you (of something), and joining the one who has disconnected relations with you.

Three things are among the treasures of goodness: giving alms hiddenly, concealing calamity, and hesitating to complain (of me). God says: "When I make My servant suffer a disease, and he keeps patient, refusing to complain about me before his visitors, I will offer him flesh and blood better than his own. Thus, should I restore him to life, he will be freed from all his sins, and should I take back his soul, he will be led to My Mercy.

Three things are among the treasures of goodness: hiding pains, calamities and diseases. He who publicizes his calamity, patient can never be.

Three things are among the world's blessings, although the world is basically bereft of any (real) blessings: a well-branded horse (or camel), a pious wife, and a big house.

Three things are characteristic of a hypocrite: he feels happy when among people' he feels sad when lonely, and he likes to be admired in all his affairs

Three things are characteristic of a hypocrite: telling lie, breaking one's promises and committing treachery in trusts.

Three things are hung up from the divine Throne: kinship which says, "O God! I'm dependent on you, let me not be disconnected.," trusteeship which says, "O God! I'm dependent on you; let me not be violated.," and blessing which says: "O God! I'm dependent on you, let me not be subjected to ungratefulness."

Three things are inherent in my people: suspicion, jealousy and divination. When suspicion came unto you, do not consider it true; when

jealousy picks, from God forgiveness seek; and when you managed to presage disregard it and proceed in your passage.

Three things are necessary for every Muslim: Friday ritual bathing, brushing one's teeth and applying odors.

Three things bring about blessings: time selling, lending money and mixing wheat with barley for consumption, not for bargain.

Three things bring happiness to a Muslim in this world: a pious neighbor, a vast house and a tamed horse.

Three things bring you prosperity and three things, adversity: the former being a pious wife whose presence makes you pleased and in whom you can trust as to her chastity as well as your property when you are absent from her, a swift animal which gives you a (quick) ride to join your companions, and a vast,spacious house; and the latter being a wife whose presence makes you displeased, who extends her tongue at you and in whom you can not trust as to her chastity as well as your property when you are absent from her, a slow animal which makes you suffer if you beat it and carries you not to your destination if you leave it on its own, and a small unspacious house.

Three things enlighten one's eyes: watching green (plants), looking at current water, and catching sight of beautiful faces.

Three things follow a dead person, two of which to return and one to stay- family and property return and deeds stay with him.

Three things I know will definitely come true: the Exalted God will add to the dignity of the one who connives at the oppressions having been brought on him, will expand the poverty of the one who stretches his hand of need towards others out of excessive wishes, and will increase the wealth of the one who gives charity for the sake of God.

Three things lead to prosperity: controlling one's tongue, shedding tears for one's sins, and being good- tempered at home.

Three things make a servant (of God) realise his worldly and other-worldly requests: keeping patient in calamities, being pleased with one's destiny and praying at times of prosperity.

Three things make of man a perfect being: fearing not the blame of blamers in matters divine, refraining from dissimulation in his actions, and preferring eternal affairs to worldly ones when they co- occur.

Three things originate from true faith: generosity in poverty, observance of justice (even if it brings you loss), and sacrifice in teaching for (the sake of) learners.

Three things purify your friend's love (for you): honoring him in visits with greetings, finding him a seat in meetings and calling him by his best names.

Three things ruin and three things save you. They are respectively as follows: the misery acted upon, the passion being depended on and self-conceit; and fear of God in public and privacy, moderateness in wealth and poverty, and justice in anger and pleasure.

Three things show one's hypocrisy though one might set prayer, keep fast, and make minor or major pilgrimages to Mecca: telling lie, breaking promises and being treacherous to trusts.

Three things will finally come back to their holders (doers): oppression, deceit and breach of promises.

Throw earth at the flatterers' face.

Thunder is one of the divine angels with mastery over clouds and with fiery scourges to push them wherever God wishes.

Times of discomfort here sweeps away times of discomfort in the Hereafter.

To be a (true) believer, wish for others what you wish for yourself, and to be a (true) Muslim, be kind to your neighbors.

To be loved by God, spread the love of Him among people.

To God, the most favorite food is the one which satiates many (in the neighborhood).

To God, the most High, the best hobbies are horsemanship, and archery.

To me, the most prosperous person is a believer who has less dependence, availing himself more of prayer, who enjoys sufficient sustenance with which he keeps satisfied till he joins God, who worships his Lord in the best manner and away from people's sight, and who leaves less behind when he dies and less people offer him their cries.

To most people, two conditions are the best: health and rest.

To rich people pay less frequent visits, for appreciating God's blessings brings you more benefits.

Tolerating a learned man is harder for Satan than that of a thousand (simple) worshippers.

Toleration entails abundance and blessing, and those lacking it are devoid of any good. Toleration is the basis of wisdom (indeed).

Toleration is auspiciousness, and violation, inauspiciousness, and when God wishes good for the members of a family, He opens on them the gate of toleration, for it leads to adoration in everything it occurs, while violation is the cause of humiliation wherever it befalls.

Toleration is the basis of wisdom.

Touch the earth, for it is kind to you.

Traders await sustenance, and hoarders of foodstuff await (people's) curse.

Trading wine is unlawful.

Transferring knowledge to incompetent people is like unto hanging pearl and gold on pigs.

Travel to find health and sustenance.

Travel to find rest and riches.

Traveling is a pieced (kind) of suffering.

Treachery results in poverty.

Treat women well. Verily, women have been created out of a crooked rib with its most crooked part being the upper one. Wishing to remove the crookedness, you will break it, and refraining to do so, it will remain as it is. So, treat women well.

Treating people moderately is charity.

Treating people moderately is half of (one's) faith, and being lenient to them is half of (one's) pleasure.

Troubles, diseases and griefs are this world's punishments.

True faith lies in advice.

Truth of the tongue leads to truth of the heart and that, in turn, leads to truth of one's faith.

Truthfulness is a heavenly act. When a man tells the truth, he is led to do good which will (in turn) lead him to safety, and this will lead him to Paradise. Telling lie (on the contrary) is a hellish act. When a man tells lie, he is led to wrongdoing, which will (in turn) lead him to disbelief, and this will direct him to Hell.

Truthfulness is peace; lying is anxiety.

Try to be kind, for a kind person wants people to be at good and in abundance.

Try to get rid of sorrows for worldly matters, for he whose greatest sorrows turn round material concerns will receive more wealth but poor will he remain, and he whose greatest worries concern otherworldly issues will face the Exalted God's management of his affairs as well as needlessness of his heart.

Two (groups of) judges will dwell in Hell and one in Paradise: the one who recognizes the truth and judges according to it will reside in Paradise, but the one who knows the truth and deviates from it knowingly as well as the one who judges unknowingly will both be the dwellers of Hell.

Two (real) friends enjoy each other's company.

Two brothers are like unto two hands, one bathing the other.

Two characteristics do not dwell in a believer: avarice and ill-temper.

Two groups of people will be the most remorseful in the Day of Judgment: a man who has all possibilities at his disposal to acquire knowledge but he doesn't, and a man who teaches (some sort of) knowledge to others, thereby providing benefit for everybody who comes to know about it, save himself.

Two groups of people will lead people to righteousness or wickedness, should they turn out to be righteous or wicked themselves: scholars and rulers.

Two groups of people will not be bestowed the divine mercy in the Resurrection: those who break off relations with their men and those who mistreat their neighbors.

Two hungry persons will never be satiated: the seeker of knowledge and the seeker of wealth.

Two hungry wolves in a sheepfold are less dangerous to the sheep than ambition for position and wealth to a Muslim's faith.

Two persons are preferable to one, three preferable to two and four preferable to three; so you have to gain the community of people.

Two sets of eyes will be safe against the fire of Hell: the eyes having shed tears out of God's fear, and the eyes having remained awake to watch Islam and Muslims against unbelievers.

Two sorts of deeds differ widely (from one another): one with its pleasures gone and consequences left, and one with its hardships to vanish and rewards never to finish.

Two sorts of drunkenness (can (make you negligent: that of loving life (excessively), and that of loving ignorance- and that's when you do not bid to good and do not forbid evil.

Two things are amazing: a silly man's wise sayings, which you have to welcome, and a wise man's bad words which you should ignore.

Two things are penalized (by God) in this world: tyranny and ungratefulness to parents.

Two things entice me out of the world you love: sweet smell and women, but my utmost pleasure in prayers lies.

Two things I have left with you to stop you going astray: the Book of God and my way (of life). They will remain inseparable to join me by the Pool (in the Resurrection Day).

Two units of prayer by a married person weigh over eighty- two units by a bachelor.

Two units of prayer by a married person weigh over seventy units by a bachelor.

Two units of prayer by the learned weigh over seventy units by laymen.

Two units of prayer by the one who knows God (well) weigh over a thousand by the one who knows Him not.

Two units of prayer by the pious weigh over a thousand by the impious.

Two units of prayer set with brushed teeth weigh over seventy units unbrushed, one case of praying privacy is better than seventy cases in public, and a covert act of charity excels seventy overt ones.

Tyranny is of three kinds: one which God does not forgive, i.e. polytheism, God says, "Verily, polytheism is great injustice," one which God forgives, i.e. people's oppressing their own souls (of which God) and they themselves are aware), and one which God does not ignore, i.e. people doing injustice to one another.

Tyrants and their supporters (will be the dwellers) of the Fire.

Chapter 21

U

Unhappily lived the one who came to know the (intentions of the) people, and happily lived among them he who knew them not.

Unite with each other and be not divided among yourselves, for it causes separation in your hearts.

Unite with each other to have unity of hearts and keep company with one another to share a feeling of compassion.

Unity fruits in mercy, and discord in distress.

Use olive as food and lubricant, for it is (the fruit) of the Blessed Tree.

Using perfume for other than one's husband, brings a woman shame and fire (of Hell).

Usury is of seventy three forms, the best being like unto committing adultery with one's own mother, and the worst being (like unto) aggression upon a Muslim's fame.

Usury might lead to gain, but finally ends in loss.

Chapter 22

V

Vanity originates from ignoring the truth and belittling people.

Veil yourself after having intercourse with your wives, and be not naked like unto camels.

Verily, the Exalted God is zealous and believers are too. God's zeal arises when a believer commits the unlawful of Him.

Verily good-temperedness wipes out sins as sunlight melts ice.

Verily should a servant of God be fond of the eternal life, the Exalted God will grant him sufficient wealth and fill his heart with richness, so that he will constantly live in needlessness; and should he be attached to the (material) world, the Exalted God will grant him abundance in wealth, but will appoint poverty ahead of him, so that he will constantly live a life of poverty.

Verily, (man's) heart is like unto a string hanging from a tree in a desert, which is turned upside down by wind.

Verily, (men's) hearts are containers, and the best hearts are the most capacious (to contain the knowledge of God).

Verily, (men's) hearts are within God's two fingers, changing them (as He wishes).

Verily, (men's) hearts rust as iron. "What chisels them?" they asked. "Remembrance of death and recitation of the Quran," replied the Prophet (P. B. U. H).

Verily, (one single) man makes a large circle in the company of his brothers and cousins.

Verily, a banner will be raised for the treacherous in the Day of Judgment, and someone will call out, "this is the treachery of so and so, son of so and so".

Verily, a believer can through good-temperedness reach the status of those who keep fast during days and stand up to prayer at nights.

Verily, a believer emaciates the Satan appointed for him (her) just as you make your camel skinny in journeys.

Verily, a believer struggles in the way of God by his sword as well as his tongue.

Verily, a group of my people seek the knowledge of religion, recite the Quran and say, "We join rulers to avail ourselves of their worldly possessions and we keep our faith intact in their company," but this is impossible, for as quatted fruits nothing but thorn, nearness to rulers avails them nothing but vice.

Verily, a man of dignity doesn't practice misery.

Verily, a present man beholds things, which an absent one will not. (Hearsay is no witness.)

Verily, a scholar whom God stops enjoying his own knowledge, will suffer the most in the Day of Judgement.

Verily, adulterers will appear (in the Day of Judgement) with faces flamed with fire.

Verily, all the good is perceptible through wisdom, and he who lacks wisdom is bereft of faith.

Verily, alms given to a relative entail a double reward.

Verily, among (good) habits is to accompany guests to the house gate.

Verily, among God's servants are the ones whose swears will prove to be true should they swear by God.

Verily, among the claims of a child on his father is to teach him how to write, to choose him a good name and to take a wife for him when he reaches maturity.

Verily, among the good deeds and actions of a believer, which will re-join him after death are: the knowledge spread, a righteous child, a Quran left as inheritance, a mosque built, a house made for the wayfarers, a stream flown by one's assistance and a share of one's wealth set aside for the poor when one is healthy and still alive.

Verily, among the indications of a woman's felicity are the ease in her engagement and the scantiness of her dowry.

Verily, among the means of (God's) forgiveness is greeting and well-speaking.

Verily, among the means of (God's) forgiveness is to please one's faithful brethren.

Verily, among the mines of piety is the acquisition of what you know not and adding it to what you know, for the reduction in knowledge enhancement will make it defective, and (s) he who avails himself (herself) less of his (her) knowledge, will fall short in learning what (s) he knows not.

Verily, among the most capital sins is to usurp someone's properties, and paying a visit to patients is among good deeds.

Verily, among the prerequisites of faith are to please nobody through causing God's anger, to thank nobody for what God has given you, and to berate nobody for what He has withheld from you, for (the destined) sustenance will not increase through the avarice of the avaricious, nor does it decrease through the displeasure of the displeased.

Verily, among the signs of one's perfection of faith is to observe some degrees of exception (probability) in whatever one says.

Verily, among the signs of the Hour (the Resurrection) are the fall of knowledge and the rise of ignorance, the prevalence of adultery, drinking wine and the increase in the number of women over men to the extent that one man might remain as the guardian of fifty women.

Verily, an example of extravagance is to eat whatever one likes.

Verily, anger belongs to Satan, Satan was created from fire, and fire is put out by water. Therefore, make ablution when you are raised into anger.

Verily, answering a letter is a must just as you have to reply greetings.

Verily, being optimistic about God is an indication of being a good worshipper of Him.

Verily, being pleased with what the seekers of knowledge seek, angels spread their wings in modesty for them.

Verily, believers should sorrowful at each other's suffering remain just as body feels head's pain.

Verily, believers will be rewarded for all they expend, save what they amass under the ground or spend for building (a house).

Verily, changing man's nature is like unto changing his outward creation.

If you can change the latter, you will be able to change the former.

Verily, charity adds to one's wealth.

Verily, charity pacifies God's wrath and wards off bad death.

Verily, charity reduces the charity givers' heat of grave, and believers will rest under the shade of their charity in the Day of Judgement.

Verily, chastity and faith are interrelated, when one fades, the other lasts on more.

Verily, children are the cause of man's misery, fear, ignorance and sorrow.

Verily, committing sins deprives man of his sustenance; divine decree is not changed but through praying and long life is not gained save by kindness.

Verily, creditors have dominance over debtors until their debts are paid.

Verily, each of you is the mirror of your brothers (in faith), i.e. discovering any defect in them, you should (try to) rub it off.

Verily, entrance to Paradise is in pledge of striking swords.

Verily, every religion has a characteristic feature, and mine is characterized by chastity.

Verily, every tree has a (kind of) fruit, and the fruit of heart is a child.

Verily, everything has a reality, and servants of God will not find access to the reality of faith unless they come to know that what has occurred to them or has not, has been out of necessity and unpreventable.

Verily, evil eyes send man to his grave, and for the camel the path to table they pave.

Verily, faith grows old in you, as your dress turns worn on you. So, ask the Exalted God to enliven faith in your hearts.

Verily, for every people there is a trial, and wealth is my people's trial.

Verily, for every traveler there is a destination, and man's destination is death. Remember God, therefore, for it easifies your affairs and makes you fond of the Hereafter.

Verily, for everything there is a basis and the basis of this religion (Islam) is knowledge, and one single holder of knowledge is more harmful to Satan than one thousand simple men of worship.

Verily, for everything there is a mine, and the mine of piety is the mystics' hearts.

Verily, fortune-tellers will be expelled to Hell.

Verily, friends are holders of the Exalted God's trusts and thus, they are not allowed to reveal each other's secrets.

Verily, friendship and enmity are both inheritable.

Verily, God addresses the least chastised dweller of Hell, asking: Had you possessed all things on the earth, would you have bargained them with your release? "Yes" she (he) replies. God says, "When you were in the loins of Adam, I asked you to do something easier, i. e. taking nobody as a partner for Me, but you didn't act upon it."

Verily, God afflicts His faithful servant with a disease to let him find (of all his sins) release.

Verily, God bestows the world (on His servants) on account of their want of the next world, but bestows not the next world on account of their want of this world.

Verily, God decrees low and high prices.

Verily, God detests a woman who falsely attributes a child to a people, and will not let her to Paradise. (In like manner), God keeps distance with a man who denies his relationship with his own child while being worried about him, and will put him to disgrace among the first and the last in the Day of Judgement.

Verily, God detests cheeky beggars.

Verily, God detests the adulterous old, the cruel rich and the arrogant poor.

Verily, God detests those who are expert in worldly affairs but ignorant about otherworldly matters.

Verily, God does not accept (His) servants' deeds unless He gets satisfied with their words.

Verily, God does not give rise to any disease unless He first offers its cure.

Verily, God enlivens dead hearts by the light of wisdom as he refreshes the earth by the rain of heavens.

Verily, God gets satisfied with the servants who eat and drink and are thankful to Him for that.

Verily, God gives dominance over the son of Adam to the one whom he fears. If he feared no one except God, He would save him from such dominance. (In like manner), God leaves the son of Adam on the one whom he is hopeful about.

Verily, God has (special) angels on the earth, who speak as men speak and who report men's good and evil.

Verily, God has an (special) angel who calls out at the time of all prayers: "Rise up, O sons of Adam! And put out by prayer the fire you have set your souls at.

Verily, God has blessed the demand for which a man prays a lot, being it granted or not.

Verily, God has created some of His servant for the settlements of people's needs.

Verily, God has forbidden repentance for all heretics.

Verily, God has forbidden three groups of people to be allowed to Paradise: drunkards, those with whom their parents are dissatisfied, and those who connive at their wives' unfaithfulness.

Verily, God has forbidden you to engage in idle talks.

Verily, God has forgiven for my sake the faults, and oblivion of my people as well as their deeds done out of helplessness.

Verily, God has not given rise to any disease unless He has first offered its cure, save old age.

Verily, God has not given rise to any disease unless He has first offered its cure, (whether or not people know about it) save death.

Verily, God has purified this religion (Islam) for Himself. It gets along with nothing but generosity and good-temperedness and thus, you should adorn your religion with these two.

Verily, God has sent me revelation on being humble to such an extent that no one (can) pride over another and no one (can) oppress another.

Verily, God has some servants who are able to know the inner character of people through cleverness.

Verily, God has the claim on making something descend after having let it ascend.

Verily, God has trusted in some people blessings which they continue to hold as long as they use them to settle people's needs, but which are transferred to others as soon as they stop doing so.

Verily, God is bashful to make hopeless a servant who has lifted his hands towards Him.

Verily, God is heedful of the tongues of all who talk and thus, (God's) servants should fear Him and care for what they say.

Verily, God is not Merciful to anybody but the Merciful.

Verily, God is so just that He will not punish again a servant who has been punished in the world for his sins.

Verily, God is zealous about a Muslim and he should be zealous as well.

Verily, God likes people to do what He has made lawful as He likes them to connive at what He has made unlawful.

Verily, God likes to see the effect of His blessings on the blessed, and detests poverty and declaring it.

Verily, God loves an eye which is acute and critical at times of passion and sharp at time of suspicion. He loves generosity even if it is a date, and loves bravery even if it is killing a snake.

Verily, God loves noble affairs and detests cheap matters.

Verily, God loves sad hearts.

Verily, God loves the unknown pious, benevolent people.

Verily, God loves the youth who spend their lives in the worship of Him.

Verily, God loves those who insist in praying.

Verily, God out of his wisdom and grace has coupled rest and happiness with certainty and satisfaction, and sorrow and care with uncertainty and anger.

Verily, God showers Mercy on His Merciful servants.

Verily, God wards off seventy forms of bad death through charity.

Verily, God will bestow on you things better than what you connive at out of fear of Him.

Verily, God will not call to account a joker who is truthful in his joking.

Verily, God will support this religion through a sinful man.

Verily, God's forgiveness for man in this world is the concealment of his sins.

Verily, God's Mercy will not shower on a nation among whom one has broken off ties of kinship.

Verily, he who asks nothing from God, will experience His wrath.

Verily, he who eats and thanks will be rewarded the same as a fast, patient man.

Verily, he who is pleased with someone's manners and deeds is like unto him.

Verily, he who makes the lawful unlawful is like unto the one who does the reverse.

Verily, he who uses gold and silver containers for eating and drinking, fills his belly with the fire of Hell.

Verily, Hell will be the abode of tax-takers (of oppressive rulers).

Verily, hidden charity quenches God's wrath, kindness to prolongs one's life, and benevolent deeds stop tragic death.

Verily, hope is God's blessing for my people. Were there no hope, no mother would (be inclined to) milk her child and nobody would (like to) plant a tree.

Verily, humility adds nothing but sublimity to (God's) servants; thus be humble, and God will make you sublime, forgiveness adds nothing but dignity to (God's) servants; thus be a forgiver, and God will grant you dignity, and charity adds nothing but excess to one's wealth; thus give something in charity, and God will increase (your wealth).

Verily, I am a human being like you, and doing right and wrong is quite presumable; but what I tell you is God's and I never belie Him.

Verily, I am a human being like you, and you leave your cases to me for judgment. It may happen that one of you is able to express his reasons better than his party and based on that, I may issue a judgment in favor of him. (Know that) whoever takes a Muslim's right through my (incorrect) judgment, possesses a flame of Hell (in reality). He can with it abide or leave it aside.

Verily, I am a human being like you. So, put to effect what I order you on account of the religion (Islam), but when I give you orders out of my own will, (know that) I am a human being.

Verily, I am just as one of you in what is not revealed to me.

Verily, I am not commissioned to dig through people's hearts or to split their minds.

Verily, I am not worried about what you know not, but see how you practice what you know.

Verily, I am worried about my people as to three things to happen after my death: fall of the learned, rule of tyrants and indulgence in caprice.

Verily, I detest a woman who leaves home, walking non-chalantly to complain about her husband.

Verily, I warn you strictly about the rights of two classes: orphans and women.

Verily, I was appointed (to prophethood) for the perfection of moral virtues.

Verily, in Paradise there are one hundred places of residence, each so vast to contain the entire population of the world.

Verily, in Paradise there are things which have never been seen or heard, and have never to anyone's mind occurred.

Verily, in Paradise there is a bazaar wherein nothing is bargained save pictures of men and women, and as soon as one becomes fond of a picture, he (she) turns like unto it.

Verily, in Paradise there is a house called 'house of happiness' where nobody will be given entrance save those who have pleased the believers' orphans.

Verily, in Paradise there is a status, which nobody reaches save the distressed.

Verily, inventing lies about me is not tantamount to that about others and thus, whoever belies me purposefully, will reside in Fire (in the Hereafter).

Verily, ironic remarks save one from telling lie.

Verily, Islam is (the religion of) cleanliness. Be clean, therefore, for nobody is given entrance to Paradise save the clean ones.

Verily, Islam is free from vilification and scurrility, and the best Muslims are the best of them in good manners.

Verily, Islam was lonesome in its infancy and will become lonesome again in future, and how nice for the lonely ones.

Verily, it would be better for your offspring to be rich than poor after you.

Verily, jealousy eats up one's good deeds just as fire swallows firewood.

Verily, just judges will be called to account in the Day of Judgement and their accounts are so severely checked that they wish not to have passed judgment between two men concerning even a single date.

Verily, keeping one's promise is indicative of having faith.

Verily, kindness and observation of bonds of kinship prolong one's life, make lands flourish and add to one's properties, even though those who act upon these two are evildoers.

Verily, long life and being gifted a chance by God to repent are indicative of one's prosperity.

Verily, man lives between two days- a past and finished day, for which his deeds have been recorded, and a day left which he may not join. How does he know?

Verily, man will face shame in the Day of Judgement to such an extent that he will implore to God to send him to Hell as a better alternative, although he is aware of the severity of the infernal chastisement.

Verily, man's heart is like unto a sparrow. It changes seven times a day.

Verily, manners belong to the Exalted God. When He wishes good for someone, He bestows good manners on him, and when He wishes evil for someone, He provides him with unpleasant manners.

Verily, most of the dwellers of Hell will be those who have committed sins through their tongues and private parts.

Verily, most of the dwellers of Paradise are fools.

Verily, most of the dwellers of Paradise will be the pious and the good-tempered.

Verily, much more than anything else, I am worried about my (Islamic) nation as to what the people of Lot acted upon.

Verily, much more than anything else, I am anxious about my (Islamic) nation as to the glib-tongued hypocrites.

Verily, much more than anything else, I am anxious about my nation as to polytheism. I don't say that they worship the Moon, the Sun or idols, but that they perform actions for other than God, and indulge themselves in passions in privacy.

Verily, much more than anything else, I am worried about my (Islamic) nation as to misleading leaders.

Verily, my Lord has ordered me in remembrance of Him to talk and to use my sight as a gazing stock.

Verily, next to the capital sins prohibited by God is the greatest of man's vices, i.e. to die while leaving his debts unpaid.

Verily, nothing (should) be more respectful to a woman than her husband.

Verily, nothing better than good morals have been bestowed on people.

Verily, nothing is left over the world save sedition and calamities.

Verily, nothing makes water defiled save what can change its smell, taste and color.

Verily, observation of bonds of kinship will be rewarded sooner than all forms of kindness.

Verily, patience in (facing) the first harm is the real one.

Verily, people will arrive at the Resurrection in company of their intentions.

Verily, prayerers knock at the Lord's door, and whoever knocks at a door unceasingly, will find a way (to the house) finally.

Verily, prosperous is he who has been granted wisdom.

Verily, prosperous is the one who keeps aloof from sedition, and remains tolerant when afflicted with troubles.

Verily, prosperous is the one who purifies his faith, makes his heart peaceful, his tongue truthful, his soul confident, his temper good, and his ears and eyes keen.

Verily, refrain from three traits: Jealousy, avarice and vanity.

Verily, remembrance of God weighs over dispensing one's wealth.

Verily, Satan accompanies one and keeps distance with two.

Verily, Satan approaches one of you and asks, "Who has created you"? And you reply, "God," then, he asks, "Who has created God?" When this occurs to any one of you, say, "I believe in God and in His Messenger" and thus, such a thought fades away.

Verily, Satan enjoys nearness to man and angels do too. The former suggests (to him) calling to evil and belying the truth, while the latter suggest calling to good and accepting the truth. Thus, whoever feels the second state of affairs should know that it is divine, and whoever finds in himself the first, should take refuge in God from the Satan.

Verily, Satan flows like blood in man's body.

Verily, Satan loves red color, and thus (you should) avoid it and avoid any dress, which makes you pretentious.

Verily, Satan possesses (variegated) snares and traps which include being proud of the Exalted God's blessings, glorifying oneself for God's bounties, snubbing God's servants and following passions in matters not divine.

Verily, Satan said, "O Lord, I swear by your Glory that I will not fail to seduce your creatures as long as their souls run in their bodies," and the Lord said, "By my Glory and Greatness that I will not fail to forgive them as long as they seek My Forgiveness.

Verily, Satan sends his strongest and most steadfast servants to deviate a man who performs good deeds through wealth.

Verily, Satan sets his throne on water and dispatches his groups (of satans) to every place, and those of whom who give rise to greater seditions are closer to him in residence. Then, one of his servants approaches him with a report of his great achievements, but Satan tells him that he has no great accomplishment. Then, another approaches him and reports of a man whom he has separated from his folk, and so Satan calls him to his close presence and tells him that he has achieved a lot.

Verily, satans arrive at bazaars early in the morning with their banners, entering there with those who come earlier and leaving there with those who get out later than others.

Verily, sedition prevails to vanquish people, and only the learned can find a way out of it.

Verily, some people are the key to good and some others, the key to evil. Thus, how good for those on whom God has bestowed the key to good and how bad for those to whom He has given the key to evil.

Verily, some sins cannot be wiped out through setting prayer; fasting and making minor or major pilgrimage to Mecca. They can only be wiped out through struggling to earn one's sustenance.

Verily, some statements are enchanting, some poems contain wisdom, some sayings are defective and some ways of seeking knowledge lead to ignorance.

Verily, struggling in the way of God is the best of a believer's deeds.

Verily, sustenance looks for servants of God more than their death does.

Verily, swearing ends either in disregard or regret.

Verily, the best (form of) kindness is to make friend with one's dead father's friends.

Verily, the best business is that of those merchants who do not tell lie when they speak, who do not betray trusteeships, who do not break their promises, who do not practice any procrastination in paying back their

debts, who do not practice severity in demanding their claims, who do not exaggerate as to the quality of the goods they want to sell, and who do not underestimate the quality of the merchandise they want to buy.

Verily, the best merit (for a man) is good-temperedness.

Verily, the best servants of God are the keepers of promise and the users of perfume.

Verily, the cause of pride, which the seekers of the world, follow (in life), is wealth.

Verily, the dead can recognize those who carry him (her), those who perform his (her) ceremonial wash and those who bury him (her).

Verily, the dwellers of Paradise see the residents of higher chambers as the stars you see in the sky.

Verily, the Exalted God (asks) His believing servants to refrain from the world just as you make your patients refrain from eating and drinking, for you are worried about them.

Verily, the Exalted God (sometimes) lets a sinner benefit by his (her) sins.

Verily, the Exalted God accepts (His) servants' repentance to the last moment of their lives.

Verily, the Exalted God accepts charity, takes it in His right hand and brings it up (as you bring up your colt) until a morsel enlarges to the size of Mount Ohod.

Verily, the Exalted God accepts none of (one's) deeds save what is sincerely done for Him, and for gaining His proximity.

Verily, the Exalted God admires a young person who keeps away from carnal desires.

Verily, the Exalted God advises you thrice about your mothers and twice about your fathers, and He advises you first about your closer relatives.

Verily, the Exalted God advises you to be kind to women, for they are your mothers, daughters and aunts.

Verily, the Exalted God appoints an angel for a (pregnant) mother's womb, who reports the status of her embryo, saying, "O God! now it is a drop of seed, now it is a clot, now it is a lump of flesh" Then, at the time of completing its creation by God's will, the angel asks, "O Lord! Is it lucky or unlucky? Is it male or female? what is its sustenance and when is its death? The angel asks thus and God determines the child's lot in the mother's womb.

Verily, the Exalted God connives at the faults, oblivion and repulsive deeds of my people.

Verily, the Exalted God created His creatures in darkness and (then) threw His own light on them and therefore, whoever was at that time given a share of that light was guided and whoever was refused thus, was misled.

Verily, the Exalted God created one hundred sets of mercy the day he created the heavens and earth, every one of which covering the distance between the earth and sky, and placed one of them on the earth for mothers to be kind to their children and for wild animals and birds to be used to each other. He has kept ninety-nine sets of mercy for the Day of Judgement to be completed by the mentioned one.

Verily, the Exalted God detests a seventy- year old man whose wishes and behavior are like unto a twenty- year old person.

Verily, the Exalted God detests an unwise believer.

Verily, the Exalted God detests dirt and disorderliness.

Verily, the Exalted God detests foul- mouthed, scurrilous people.

Verily, the Exalted God detests the one who is stingy in life but becomes generous on the verge of death.

Verily, the Exalted God detests those who frown at their brethren's faces.

Verily, the Exalted God dislikes divorce.

Verily, the Exalted God does not ignore a believer's good deed and will reward it here and in the hereafter, and a disbeliever enjoys the rewards of his good deeds here but doesn't have any good deed to avail himself of in the Hereafter.

Verily, the Exalted God does not punish any of His servants save a refractory one who rebels against Him and refuses to say, "There is no god but Allah".

Verily, the Exalted God forbids you to swear by your ancestors.

Verily, the Exalted God grants help to the extent of one's need, and patience to the extent of one's calamity.

Verily, the Exalted God has appointed a group of His servants for goodness, making them lovers of it and lovers of acting upon it, guiding the seekers of it to them and making easy for them the task of doing good as He easily sends down rain to enliven barren lands and enliven people thereof; and He has made a group of His servants enemy of goodness, making them hate it and avoid acting upon it just as He avoids sending down rain to ruin lands and ruin people thereof.

Verily, the Exalted God has appointed some of His servants to settle people's needs, to whom people resort for their requirements. These servants are safe against God's punishment.

Verily, the Exalted God has banned Hell for anybody who utters, 'there is no god but Allah', and intends nothing but God.

Verily, the Exalted God has banned Paradise for the double- faced (hypocrites).

Verily, the Exalted God has created (colored) Paradise white, and (thus) the most favorite colors to Him is white.

Verily, the Exalted God has forgiven my people as to what occurs in their hearts, if not given expression to or acted upon.

Verily, the Exalted God has likened the (material) world to the excrements of the son of Adam.

Verily, the Exalted God has not appointed me to be fault- finding and trouble making but to be an easy- going teacher.

Verily, the Exalted God has prescribed efforts for you. Make efforts, therefore.

Verily, the Exalted God has prescribed for sons of Adam a share in adultery, which they commit willy nilly. The eye's adultery is an unlawful look and the tongue's, an illogical utterance. The (evil) soul requests (something) and invokes (man to answer it), and his private parts either put it into effect or not.

Verily, the Exalted God has prescribed for women bearing rival wives, and for men struggling in the way of Him. So, any woman who, due to her faith in God, keeps patient in awaiting His reward for this suffering, will be rewarded as a martyr.

Verily, the Exalted God has prescribed goodness, evil and whatever is there between them (for people). Thus, He will record a perfect reward for whoever intends to do good but falls short in doing that, and He will record for him ten to seven hundred (or more) rewards, if he puts it into effect. Also God will record a perfect reward for whoever intends to do evil but stops doing that, and He will record only one sin for him, if he puts it into effect. As such, whoever brings himself ruin, deserves it.

Verily, the Exalted God has special groups of people on whom He bestows His blessings to offer to His servants. He keeps His blessings with them as long as they practice generosity, but as soon as they turn out to be stingy, He withholds His blessings from them and shower them on others.

Verily, the Exalted God hates men and women who marry a lot.

Verily, the Exalted God hates scurrilous, foul- mouthed people as well as those who raise their voices in bazzars.

Verily, the Exalted God hates the cruel rich, the arrogant poor and the ignorant aged.

Verily, the Exalted God heeds not your wealth and appearance, but your hearts and deeds, He attends.

Verily, the Exalted God informed the strugglers in (the Battle) of Badr, saying: "Do whatever you wish, for I surely forgive you".

Verily, the Exalted God is a helping hand to a judge as long as he keeps away from purposeful injustice.

Verily, the Exalted God is beautiful and loves beauty.

Verily, the Exalted God is chaste, loves glossing faults and loves secrecy. So, cover yourselves when you perform ceremonial washing.

Verily, the Exalted God is conscious of the tongues of all who talk. Thus, (God's) servants should be virtuous and careful about what they say.

Verily, the Exalted God is Forgiver and loves forgiveness.

Verily, the Exalted God is Fragrant and loves fragrance, is Clean and loves cleanliness, is Generous and loves generosity, and is Magnanimous and loves magnanimity. So, clean outside of your houses and be not like unto Jews.

Verily, the Exalted God is Magnanimous and loves magnanimity.

Verily, the Exalted God is Moderate, loves moderateness, and through it He bestows (on people) things which he does not do through violence.

Verily, the Exalted God is pleased with ease, not hardship, for this Islamic nation.

Verily, the Exalted God is the most beautiful and loves beauty, is the most generous and loves generosity, and is the cleanest and loves cleanliness.

Verily, the Exalted God is the most generous and loves the generous. He loves high moral values and hates low morality.

Verily, the Exalted God is the most kind and thus, you should try to be kind too.

Verily, the Exalted God is the most modest and generous and thus, when a man raises his hands towards Him, (never) returns him hopeless and empty-handed.

Verily, the Exalted God is with a debtor till he pays back his debts provided that He does not detest his borrowing.

Verily, the Exalted God is Zealous and loves zeal.

Verily, the Exalted God lets three people to Paradise on account of one single arrow: he who makes it with good intentions, he who shoots it and he who gives it to the shooter.

Verily, the Exalted God lets three people to Paradise on account of a loaf of bread, a handful of date and the like of them when benefiting the

poor: the man of the house who issues the order, his wife who prepares what he orders and the servant who gives it to the poor person.

Verily, the Exalted God loves broad- minded, easy- going people.

Verily, the Exalted God loves helping those who ask for help.

Verily, the Exalted God loves his poor and chaste servants with a large family.

Verily, the Exalted God loves His sensitive zealous servants.

Verily, the Exalted God loves moderateness in all affairs.

Verily, the Exalted God loves skilled believers.

Verily, the Exalted God loves the pious, rich and Merciful servants.

Verily, the Exalted God loves young penitent people.

Verily, the Exalted God prolongs man's lifetime on account of kindness to parents.

Verily, the Exalted God provides his beloved servants with sufficient sustenance.

Verily, the Exalted God puts not to disgrace the one in whom of goodness there is a trace.

Verily, the Exalted God sanctifies not a people who secure not the rights of the weak among themselves.

Verily, the Exalted God says, " I will be with partners (in a business) as long as one of them is not treacherous to the other, but as soon as this happens, I will abandon them.

Verily, the Exalted God says, "Fasting is for Me, and I give its reward. The fast person enjoys a

double happiness- at the time of fast- breaking and in the presence of God when he is rewarded."

Verily, the Exalted God says, "I am the best divider of the deeds of those who take a partner for Me, i. e. their deeds, great or small, belong to what they take as a partner for Me, (and) I am needless of that".

Verily, the Exalted God says, "I am with My servants as long as they remember Me and move their lips in My Name".

Verily, the Exalted God says, "I am with My servants' opinions. If they have a good opinion of Me, they will face good, and if they have a bad opinion of Me, evil will they face."

Verily, the Exalted God says, "O son of Adam! Spend your time in My worship, and I will brim your chest with needlessness and remove poverty from you; otherwise, I will make you indulged in worldly affairs and leave poverty with you."

Verily, the Exalted God sleeps not, nor is sleeping apt for Him. He causes (people's) share to rise and fall. Nocturnal deeds are presented to

Him before daily deeds, and daily deeds are presented to Him before nocturnal ones. A curtain of light covers Him. Should He remove this curtain, His light will cause to burn all the creatures towards Him their faces turn.

Verily, the Exalted God takes pride in a young pious person over His angels, saying, "see My servant conniving at his passions for My sake".

Verily, the Exalted God wards off calamity from a hundred neighboring houses on account of a pious Muslim.

Verily, the Exalted God who has created maladies has provided medicines too. (Try to) cure your diseases, therefore.

Verily, the Exalted God will ask everybody about his subjects, i.e. having been saved or ruined. He even asks men about their households in like manner.

Verily, the Exalted God will ask His servants about the increase of their knowledge as he will ask them about the excess of their wealth.

Verily, the Exalted God will cause to descend whatever people may cause to ascend (against His will).

Verily, the Exalted God will subject to suffering, in the Day of Judgment, those who make people suffer in the world.

Verily, the Exalted God will support Islam through non- Muslim hands.

Verily, the Exalted God would like you to observe justice in treating your children, even in kissing them.

Verily, the Exalted God would like you to perfect your deeds.

Verily, the first reward for a believer after his (her) death is the forgiveness of God for all participants in his (her) burial procession.

Verily, the fool commit more sins on account of their foolishness than the debaucherous.

Verily, the good- doers in this world will be the good- doers in the Hereafter, just as the evildoers of here will be the evildoers of the Hereafter, and the good- doers will be the first group of people to enter Paradise.

Verily, the Great, Powerful God loves a white lie and detests a sedition- inciting truth.

Verily, the greatest liars will appear before the Resurrection. Avoid the company of them.

Verily, the Holy Spirit inculcated the fact in my mind that nobody dies before a predetermined time and before receiving his (her) sustenance in full. So, fear God and be moderate in seeking your sustenance, and if it is

left off, seek it not through unlawful means, for what is with God for you cannot be gained but through obedience to Him.

Verily, the hopeful for Paradise will enter it and the fearful of Hell will be saved from it. Verily, God's Mercy includes the Merciful alone.

Verily, the just (i.e. those who practice justice as to their judgments, their and their subordinates) will in the Day of Judgement stand on light pulpits in the presence of God, on His right side, and both His sides are right.

Verily, the knowledge, which nobody gains, is like unto a treasure, which untouched remains.

Verily, the knowledgeable (alone) know the knowledge of the knowledgeable.

Verily, the least number of the dwellers of Paradise are women.

Verily, the likeness of the learned on the earth is the likeness of the stars in the heavens through which people find their ways in the darkness of land and sea, but as soon as they disappear, the guided might lose their ways again.

Verily, the most beloved of you to me is the most good-tempered.

Verily, the most beloved servants of God to Him are those whom God has made lovers of good deeds and lovers of carrying them out.

Verily, the most capital sin to God is leaving one's dependents on their own.

Verily, the most detested servant of God to Him is an obstinate afreet who has faced no suffering as to his wealth and children.

Verily, the most favorite people to God are the kindest of them to His servants.

Verily, the most favorite people to God, the Exalted, and the closest of them to Him in the Day of Judgement are just leaders, and the most hated people and the farthest of them to Him are the unjust ones.

Verily, the most penitent of all people in the Day of Judgement will be the one who has bartered his eternal life for another's worldly life.

Verily, the most perfect prosperity is spending the entire life in worship of (and obedience to) God.

Verily, the most perfected believer in faith is the most good-tempered and the kindest to one's family.

Verily, the most satiated of all people in this world, will starve the most in the Day of Judgement.

Verily, the most stingy among people is he who hesitates to greet others, and the weakest is the one who falls short in praying.

Verily, the most thankful of all people is the one who is grateful to people the most.

Verily, the most truthful of all people believes in what others say the most, and the most untruthful of them denies what others say the most.

Verily, the most wicked people to God in the Resurrection Day are those who have lost their own eternal shares for others' worldly affairs.

Verily, the most wretched of all wretched people is the one who enjoys poverty here coupled with punishment in the Hereafter.

Verily, the oppressed are the prosperous in the Day of Judgement.

Verily, the punishment of this (Muslim) people is given in this very world.

Verily, the remedy to ignorance is asking questions.

Verily, the satiated people of this world will be the hungry ones of the next.

Verily, the seven skies and earths as well as mountains curse an old adulterer, and the fetid smell of an adulterer's privy parts will annoy the dwellers of Hell.

Verily, the similitude of he who commits evil deeds followed by good deeds is the similitude of the one who has a tight armor on, exerting pressure on his breathing, who does something good causing one single chain to loose and then goes on doing so until the whole armor drops down.

Verily, the similitude of the one who requests back his gifts is the similitude of a dog which eats food to satiety, vomits it and then eats again what it has vomited.

Verily, the son of Adam is highly desirous for what is banned on him.

Verily, the strongest handhold in Islam is to like and dislike for God's sake.

Verily, the value of deeds lies in (the doer's) intentions, and in their results.

Verily, the world is green and sweet, and God has made you (His) caliphs in it. He watches you to see how you act. Thus, as to the world, keep yourself intact and from women refrain, for the Sons of Israel's troubles began with matters concerning women.

Verily, the world is sweet and green, and God has placed you in it to see how you act.

Verily, the worst ones to God in the Day of Judgement are those with whom people keep distance due to their scurrility.

Verily, the worst people to God in the Day of Judgement are those whom others fear the most (in this world).

Verily, there is a claim on one's wealth besides poor rate.

Verily, there is a door to Hell, which nobody passes through save those who quench their anger by committing sins against God's will.

Verily, there is a door to repentance, vast to the extent of East from West, which gets closed only if the Sun happens to rise from the West.

Verily, there is a house in Paradise called 'house of the generous.'

Verily, there is a lump of flesh in the body, which will guide the whole body if guided aright, but will ruin the whole body if misled- - - it is man's heart.

Verily, thighs are one's privy parts.

Verily, this (worldly) fire of yours is one of the seventy flames of the Fire of Hell which could not have been beneficial to you, had it not been extinguished twice with water. Verily, the worldly fire calls unto God to return it not to Hell.

Verily, this religion is firmly- based, wherein you should proceed without haste in order not to make the worship of God an object of hate, for an impatient wayfarer (can) neither hike a lot (in fact), nor can he keep his horse intact.

Verily, those who engage in idle (false) talks the most will have the heaviest sins in the Day of Judgement.

Verily, those who love for God's sake will rest under the shade of the (Divine) Throne.

Verily, three times God rejected my request, concerning (the forgiveness of) the killer of a believer.

Verily, through good- temperedness, servants (of God) can attain the status of fast persons who stand to prayer at nights.

Verily, truthfulness leads (man) to kindness and leads (him) to Paradise; and man tells the truth (to the extent that) he is reckoned truthful in the presence of God, but falsehood leads (man) to wickedness, and wickedness leads (him) to Fire (of Hell); and man tells lie (to the extent that) he is reckoned a liar in the presence of God.

Verily, venesection brings cure.

Verily, water is (ceremonially) clean and nothing can make it defiled.

Verily, wealth ruined your predecessors' health, and will (surely) cause you to melt.

Verily, what equals a traveler's provision is sufficient for you in this world.

Verily, whatever is destined (for man) in mother's wombs will come to pass.

Verily, when a servant (of God) commits a sin, a dark spot appears on his heart. If he abandons it, repents and asks God to forgive him, that darkness will be rubbed off his heart. But if he commits sins again, dark spots will increase in number to overdominate his whole heart. And it is this overdominance that the Exalted God mentions (in the Quran) when He says, "No indeed; but what they were earning has rusted upon their hearts."

Verily, when God becomes enraged with a nation but He subjects them not to His punishment of metamorphosis or being swallowed by the earth, they will face high prices, drought and the rule of their wicked ones.

Verily, when God bestows His blessing on a servant (of Him), He likes to see it apparent in him (her).

Verily, when God destines something for a creature, his destiny will not change.

Verily, when God makes the good of someone to be achieved by someone else, but the former shows no gratitude to the latter, he is actually not thankful to God.

Verily, when God wishes good for a people, He puts them to trial.

Verily, when God wishes something to be done, He deprives the wise of their wisdom.

Verily, When God wishes something to be done; He deprives men of their wisdom till His will gets accomplished. Then, He gives their wisdom back to them, and regret follows.

Verily, when God wishes the fall of a servant, He makes him part with modesty and thus, he hates and is hated, thereby becoming bereft of trusteeship which makes him in turn to commit treachery and to be subjected to it as well, thereby turning out to be merciless which causes him to be stoned and damned and thus, freed from the yoke of Islam.

Verily, when God, the Exalted, offers his blessing to a servant, He would like to see its effect on him (her), and He detests pretended poverty. He dislikes bold beggars and loves chaste servants who keep aloof from the unlawful.

Verily, when people come across a tyrant and do not stop him from oppression, God will undoubtedly punish them all (for his tyranny).

Verily, when sending down a disaster from the heavens on the people of the earth, the Exalted God excludes the founders (and developers) of mosques.

Verily, when the Exalted God created Mercy, He made it into a hundred parts, holding ninety- nine parts for Himself and bestowing the last

part on all his creatures. Thus, were the unbelievers aware of the amount of Mercy kept with God, they would (never) be hopeless of (entering) Paradise, and were the believers aware of the extent of God's punishment, they would (never) feel immune of the Fire.

Verily, when the Exalted God loves a servant, He calls Gabriel and tells him about that, asking him to do so, and Gabriel does so and calls out in the heavens, saying "verily, God loves so and so, you do the same," and the dwellers of the heavens too start loving him (her), and as a result, that servant becomes a beloved to the dwellers of the earth as well, and when the Exalted God is displeased with a servant, the same happens, and that servant becomes an object of displeasure to the dwellers of the earth.

Verily, wisdom enhances the dignity of a noble man.

Verily, women are married for their wealth, faith and beauty. Do marry a faithful woman.

Verily, women come (upon you) and leave you in the guise of satans. Thus, when you see a woman who impresses you, approach your wife, for this causes the disappearance of what has occurred to your heart.

Verily, women have a crooked mould. If you wish to remove this crookedness, you will ruin them. So, get along with them to continue living with them.

Verily, women have been created in such a way that can never in the straight path stay. If you get along with their perversion, that will be all right but if you wish to release them from crookedness (perversion), you will break them, and breaking means divorce.

Verily, you cannot please people with your wealth. So, please them with your good manners.

Verily, your best daily bread is the one earned through business, and your children are of your business.

Verily, your Lord is pleased with (your) praises.

Verily, your Lord loves (His servant's) praise.

Verily, your most pleasant food is the one cooked with fire.

Verily, your mouths are paths of the Quran- brush them clean.

Verily, your predecessors' fall was due to the fact that they connived at the thieves of the nobility but punished the thieves of the poor.

Verily, in the Day of Judgement, the Exalted God will forgive the masses but not the elite for the same doings.

Victory follows patience, relief follows grief, and verily every difficulty is followed by ease.

Chapter 23

W

Wagering on horses is (religiously) permissible.

War is deceit.

Washing dishes clean and cleaning courtyards cause needlessness.

Watching green grass strengthens eyesight.

We have four types of Jihad (struggling in the way of God): bidding to good, forbidding evil, being honest in times of patience, and detesting the wicked.

Wealth will not decrease for giving alms, and God will increase the glory of whoever pardons (people's faults) and will uplift those who are humble to Him (or for His sake).

Wealth will not decrease for giving alms.

Wearing clean clothes and being pleased with little are among the prerequisites of a believer's honor before God.

What a nice intercessor will be the Qur'an in the Day of Judgment for those who have availed themselves of it!

What a nice stew is vinegar!

What a nice support is wealth for man to keep him pious before God!

What a nice wealth is a date palm, firm in the ground!

What a strange status has a believer! All his deeds are to his good, and no one is like unto him in that. Should hardship befall him, he will keep thankful to God and that's to his good, and should he suffer sickness, he will keep patient and that's likewise.

What a strange status has a believer! I strongly swear by God that He does not decree for a believer a non-beneficial destiny.

What do I have to do with the world? To it, am I like unto a traveler who rests a while under the shade of a tree but leaves it (finally).

What do you expect from the world, save the wealth leading to rebellion, the poverty bringing about oblivion, the disease ending in corruption, the old age resulting in humiliation, and the death ruining (you) immediately?

Whatever a believer despises is calamity.

Whatever is decreed to come (occur) is close to us.

Whatever of good you do to the rich or the poor is (a form of) charity.

Whatever you dislike to utter in your brother's presence, is backbiting him (in essence).

When a believer is afflicted with a suffering, he gets purified of sins just as iron gets refined of impurities in forge.

When a dead person is buried, he can hear the walking sound of those leaving his (her) grave.

When a door of goodness is opened to someone, he should make the most of it, for he will not know when it gets closed.

When a faithful, good-tempered man asked your daughter in marriage, marry her to him; otherwise, trouble and corruption will spread (everywhere) on the earth.

When a group of people falls into evil, they (extravagantly) decorate their mosques.

When a guest comes upon a people, he is accompanied by his own sustenance, and when he leaves them, he is a company to (God's) forgiveness for them.

When a man casts a (kind) look at his wife, and the wife does the same, the Exalted God, casts a Merciful glance at them.

When a man dies, his good deeds come to an end save in three cases: continuous charity, beneficial knowledge and a pious child praying for him.

When a Muslim draws his sword against his brother (in faith), angels curse him till he sheathes it.

When a Muslim pays a visit to his brother in faith, he is actually walking in Paradise until he returns.

When a needy man demands, put something in his hands, even if it is a burnt hoof.

When a noble man of a people comes to you, treat him with respect.

When a problem ascends to its peak, a solution will leak.

When a ruler is filled with rage, Satan will dominate (him).

When a scholar wishes to please the Exalted God by his knowledge, everything will stand in reverence to him, and when he wishes to pile up wealth through his knowledge, he will be dreadful of all things.

When a servant (of God) dies, people ask, "What did he put behind?" and angels ask, "What did he bring forth?"

When a servant (of God) is negligent in carrying out his duties, God will afflict him with sorrow.

When a servant of God commits adultery, faith leaves (his soul), stands as a shade above his head and returns (home) only when he abandons the action.

When a servant of God fears Him, God makes everything fearful of him, and when he fears Him not, God makes him fearful of everything.

When a sin is committed on the earth, he who is a witness to it but disagrees with it is like unto the one who has not seen it (at all), and he who does not see it but agrees with it is like unto the one who has been a witness to it.

When a sin is kept hidden, it hurts nobody but the sinner, and when it is unfolded and uncontrolled, it hurts everybody.

When a woman says to her husband, "You didn't do me any good," her good deeds fade away.

When a woman sleeps the whole night away from her husband's bed, the angels curse her to the break of dawn.

When an inexperienced person is made responsible of doing something, bad results are to be awaited.

When anyone of you consults with his brother (in faith), the latter should offer him benevolent consultation.

When anyone of you happens to lead the congregational prayer, he should set it as short as possible, for there might be children and aged, weak and sick or preoccupied people among the participants, and when anyone sets his own prayer individually, he can prolong it as he wishes.

When anyone of you hires somebody, he should tell him how much his wage is.

When anyone of you is engaged in passing judgment among Muslims,

he must avoid judging in anger and refrain from discrimination as to watching and pointing to the sides of quarrels, and as to their place of sitting (in the court).

When aroused by jealousy, keep away from tyranny, when fallen into suspicion, put it not into action, and when something you weigh, on it an extra amount lay.

When comes the end of Time, death culls out the good among my people just as you handpick the best of date.

When death makes of the learned a prey, as a martyr he passes away.

When doing something bad, do good (immediately), for good deeds make evil deeds vanish.

When faced with severe hunger, take in a loaf of bread and a sip of water, and forget about the rest which the world contains.

When God bestows a blessing on someone, and he praises God for it, his praise is better than that blessing though the latter might be greater in quantity.

When God comes to know about a servant's regret for his sins, He pardons him prior to his request for forgiveness.

When God covers up someone's sins in this world, He will not berate him for them in the Day of Judgment.

When God fills one's heart with the desire to marry a woman, he is allowed to have a glance at her.

When God grants anyone of you much (lawfully- earned) wealth, he should give priority to himself and his household in spending it.

When God wills good for a people, He lengthens their lives and inspires gratitude (of Himself) in them.

When God wishes good for a family, He grants them wisdom in religion, respect of the younger for the elder, moderateness in living and temperance in spending and (in addition), He mirrors their faults to them to make them refrain from them, and when God wishes for a family other than these, He leaves them on their own.

When God wishes good for a person, He grants him deep thought in religion.

When God wishes good for his servant, He gives him punishment (for his wrongdoings) in this very world, and when He wills evil for him, He leaves off his sins to be punished in the Hereafter.

When God wishes good for somebody, He makes him suffer a calamity.

When God wishes good for someone, He grants him a deep understanding of religion, makes him heedless of the world, and discloses his defects for him.

When God wishes good for someone, He guides people towards him for their needs.

When God wishes good for someone, He makes the grateful avail his good deeds, and when He wishes evil for someone, He makes the ungrateful avail his good deeds.

When God wishes good for someone, He sets up needlessness in his soul, piety in his heart, and when the reverse He wishes, He makes poverty maneuver in his sight.

When God wishes goodness for someone, He unlocks his heart and sets therein certainty and honesty, making his heart conscious of his behavior, giving him a peaceful mind, as sincere tongue, sound morality, heedful ears and watchful eyes.

When God wishes greatness for a people, He bestows munificence and chastity on them, and when his grace ceases to be theirs, He opens the doors of treachery to them.

When God wishes someone good, He grants him deep knowledge of religion and inspires him the right way of growth.

When God, the Exalted, finished creating people, a relative rose. "How come?" God asked. The relative replied, "I take refuge with You from the breach of the bonds of kinship." God asked (anew), "Well! Will you turn content, should I join the one who joins you and leave the one who leaves you?" "Yes, O Lord," replied the relative. God said, "That's yours."

When I grew up I started hating idols and poetry. I didn't wish to do what the people of the Age of Ignorance did, save in two cases when my God kept me intact, and no more.

When making your last will, leave only one third of your wealth to poor people, and one third is too much. It would be better if you could make your heir needless of people, rather than leaving them poor and in need of others. Whatever you spend in the way of God will be back to you as (heavenly) reward, even if it is the food you prepare for your wife.

When mourning comes upon Adam's son, all organs of his body bow down to his tongue, saying: "Fear God in respect to us, for the good of our affairs depends on you - if you move in the straight path, we will do likewise, and if you go astray, we will do too".

When my Lord, the Greatest and the most Powerful, took me to heavens, I saw a people who had copper nails scratching their faces and chests. I asked Gabriel who they were. He replied, "They are those who eat people's flesh (backbite them) and disgrace them."

When one of you gets angry, he should sit down if in standing position, and lie (on the ground) if in sitting position.

When one's knowledge gives him no fruit, his ignorance burns his root.

When people talk ill of someone in a gathering, (try to) defend him, stop them doing so and leave there.

When sending me a messenger, send one with beauty of face and name.

When somebody invites you, accept (his invitation).

When somebody longs for something, he should be heedful of his (her) longing, for he knows not what of his (her) longing will be recorded in his (her) book of deeds.

When someone dies, let him be at ease, and speak not badly of him.

When someone goes on a pilgrimage to Mecca by means of unlawfully - earned money, God will reject and leave unanswered his invocation, "O God! I accepted what you made lawful and unlawful," saying, "yours failed and are back to you".

When someone is back from a trip, he should have a souvenir with him (her), even if it is a piece of stone.

When someone of equal status (with you) asks your daughter in marriage, marry her to him and leave not her affair to coming events.

When someone tells you something while looking (worriedly) all around, you should hold his saying in trust.

When someone wants to sell his house, he should first offer it to his neighbors.

When someone's child dies, God asks His angels, "Did you take back the soul of My servant's child?" "Yes we did," they reply. (Then), God asks, "What did my servant say?" The angels say: "He praised you and said, from God we are and to Him shall we return." Then God says to His angels, "Build my servant a house in Paradise and name it "the house of praise".

When the Exalted God created man, He prescribed for Him with His own hand 'the priority of His mercy over His wrath' for Himself.

When the Exalted God created the world, He turned away from it and looked not at it, for it was highly insignificant to Him.

When the learned and the righteous arrive at the Bridge (in the Last Day), the righteous are called to cross onto Paradise, while the learned are allowed to stop right there, interceding whomsoever they like, and thus the latter stands with the prophets.

When the sins of a God's servant increase in number, and his good deeds do not suffice to make amends for them, God will cause him to suffer grief instead.

When three people gather together, any two of them are not allowed to start talking without the participation of the third (unless they join other people), for this will bring the latter grief.

When three people gather together, it is not good for any two of them to whisper.

When two Muslims draw sword against one another, and one manages to kill the other, both will be put to Hell. The people asked, "O Messenger of God! the case is clear as to the killer, but why is the killed treated as such?" The Holy Prophet replied: "He too sought to kill the other party."

When two persons insult each other, the one who has begun (the game) is sinful, provided that the oppressed does not exceed his limits.

When two persons invite you simultaneously, accept the invitation of the one whose house is closer to yours, thus being your closer neighbor than the other, but if one of these two neighbors invites you sooner, accept his invitation (first).

When two persons whisper to each other, do not approach them.

When usury and adultery spread out in a place, the residents of that place are (actually) bartering their doings for God's punishment.

When you are deep in religion, the most good-natured of you are the best in Islam.

When you are told a mountain has left its place, believe in it; but when you hear someone has left his manners, believe it not; for man will finally return to his own nature.

When you brush your teeth, move the brush horizontally.

When you come across something you can not change, be patient and leave it to God for so doing.

When you conquered your enemy, forgive him out of thanksgiving for your power.

When you decide to do something, ask for God's grace seven times, and then see what you are inclined to, for your good lies surely in that.

When you decide to do something, meditate on its results. If it entails good results, perform it; otherwise, forget about it.

When you face those overtaken by calamities, ask God (to grant you) health.

When you love one of your brethren, show your love to him, for this will strengthen your friendship and make it last longer.

When you make a request to your brother (in faith), do not start with extolling him, for it puts a pressure on his back.

When you make friend with someone, try not dispute with him, nor to seek superiority over him, nor to inquire about him, for it may come to pass that you come across one of his foes who might cause discord between you by speaking ill of him.

When you see breach of promise and weakness of trusteeship prevalent among people, (the Holy Prophet said with enveloped fingers), run a solitary life at home, control your tongue' practice what you know, leave aside what you know not, manage your personal affairs and keep away from people's business.

When you see God has subjected one of His servants to poverty and disease, know that He intends to purify him (of his sins).

When you see someone who is superior to you in beauty and wealth, think of someone who is inferior to you in these respects.

When you want to know about one's status to God, heed to what is said of him in his absence.

When your rulers are the benevolent, your rich men are the most generous and your affairs consulted among you, the back of the earth would better suit you than its depth, and when your rulers are the most wicked, your rich men are the most miserly and your affairs controlled by women, the depth of the earth would better suit you than its back.

When your servant serves you a meal which he has prepared with lots of troubles, share the meal with him, or (at least) ask him to have a morsel or two.

Whenever a human being or one of God's creatures eats the fruits of a tree, a good reward is recorded for the one who has planted the tree.

Whenever Gabriel came to me urged me to brush my teeth, to the extent that I got worried of wearing away my gum.

Whenever the Sun rises, two angels call out from its two sides, "O Lord! Reward the generous and ruin the stingy as soon as possible."

While weakness befalls an old man's body, his heart grows younger (eager) towards the love of long life and abundant wealth.

Whoever abandons shooting while knowing it well, loses one of (God's) blessings.

Whoever abandons something merely for the sake of God, will in return receive things from God serving him better here and in the Hereafter.

Whoever abandons the (material) world, will be made knowledgeable and insightful by God without taking lessons.

Whoever abides by the following three (before death), will be pardoned by the Exalted God for all his (her) sins: taking no partner with God, refraining from sorcery and following sorcerers, and harboring no grudges against brothers (in faith).

Whoever abides by the following three, among the good ones will be: being satisfied with one's destiny, abstaining from heavenly- unlawful deeds, and becoming angry for the sake of the Great and Powerful God.

Whoever abides by the following three, perfected in faith and competent for heavenly reward will turn out to be: good manner by which to get along with people piety by which to keep away from heavenly- forbidden deeds, and forbearance by which to ward off the ignorance of the ignorant.

Whoever abides by the following three, will be kept under the shade of Divine Throne the day when no shade but God's will prevail: making ablutions in trouble, walking towards mosque in darkness, and feeding the hungry.

Whoever abides by the following three, will be perfected in attributes of faith: refraining from wrong when pleased, deviating not from right when crossed, and avoid seizing others' property when in power.

Whoever abides by the following three, will face the exalted God's easy reckoning and will be allowed to Paradise with God's Mercy: bestowing upon the one who has deprived him (of something), forgiving the one who has wronged him, and joining the one who has broken the bonds of kinship.

Whoever abides by the following three, will receive vast heavenly support and mercy, and will be allowed to Paradise: thanking God when bestowed with blessings, forgiving (people) when in power, and slowness in action when crossed.

Whoever accompanies a tyrant, has committed a crime.

Whoever accuses a believer of blasphemy, has actually killed him.

Whoever acts as a mediator before a man of power to solve a Muslim brother's problems or to do him some good, will be helped by God to pass over the Bridge the day when everybody slips.

Whoever acts without knowledge, will cause more corruption than correction.

Whoever among women asks her husband for divorce without reason, will not be allowed to enjoy the fragrance of Paradise.

Whoever among women dies while her husband is pleased with her, will be given entrance to Paradise.

Whoever among women leaves home without her husband's consent will be subject to the Exalted God's anger until she returns or satisfies her husband.

Whoever among women perfumes herself and leaves home to pass by a group of people to enjoy her pleasant smell, will be adulterous, and all eyes are adulterous.

Whoever among women uncovers herself outside her husband's house, is actually tearing out the veil between herself and the Great, Powerful God.

Whoever among you is able to benefit his Muslim brothers, should do so.

Whoever among you is able to have a hidden reserve of good deeds must do so.

Whoever among you is able to provide a Muslim brother with a piece of dress, should do so.

Whoever among you is able to save one's face and faith with his wealth, should do so.

Whoever appoints someone a ruler to ten people, knowing that among them there is one superior to the former, has actually (tried) to deceive God, His Messenger as well as Muslims.

Whoever argues about, without knowledge, in a dispute, will face God's anger till he abandons his arguments.

Whoever asks forgiveness (from God), does not (in fact) insist in sins even if he commits seventy sins a day.

Whoever asks goodness from God won't suffer despair, whoever counsels in his affairs won't regret, and whoever considers lawful the prohibitions in the Qur'an, does not believe in it.

Whoever assists a tyrant to suppress truth by his false nature will lose the support of God and His messenger.

Whoever assists a tyrant, will be subjected by God to the domination of that tyrant.

Whoever at kings' doors sets his goal, to seditions will he fall.

Whoever avoids defaming people through his tongue, will receive God's forgiveness in the Day of Judgment.

Whoever avoids meddling with people's affairs, is a good Muslim.

Whoever bears witness resulting in loss of a Muslim's property or shedding someone's blood will be surely put to Hell.

Whoever beats his bondservant in tyranny will suffer revenge in the Day of Judgment.

Whoever begs without need, will be like unto a drinker of wine, indeed.

Whoever begs without need, will suffer the agony of body and mind.

Whoever belies intercession, will not enjoy it in the Day of Judgment.

Whoever believes in God and the Last Day, should either say something good or keep silent.

Whoever believes in God and the Last Day, should respect his neighbors.

Whoever betrays a Moslem, wastes his wealth or plays a trick on him does not belong to us.

Whoever blames a heretic will face God's security in the Day of "the great horror" (Judgment).

Whoever blames his brother (in faith) for a sin, will not die unless he commits the same sin.

Whoever borrows (something), intending not to give it back, will be resurrected by God as a thief.

Whoever breaks off bonds of kinship or swears falsely, will face due penalty before death.

Whoever calls on diviners or soothsayers and confirm their sayings, has (actually) denied what has been descended on Muhammad.

Whoever calls people to corruption will carry the same (burden of) sins as his followers, without any reduction befalling to the latter's burdens, and whoever calls people to guidance will enjoy the same rewards as his followers', without any reduction befalling to the latter's rewards.

Whoever carries his own goods, is devoid of vanity.

Whoever casts a kind look at his brother (in faith), with no animosity in the heart, will be purged from his sins before turning back.

Whoever casts an angry look at his father, is not (in fact) kind to him.

Whoever causes a loss (to people) will be made by God to sustain a loss, and whoever is hard on people will be treated harshly by God.

Whoever causes discord between a mother and her child, will be made by God to suffer discord between him and his friend in the Day of the Judgment.

Whoever commits a folly or a sin, and then turns regretful, his regret is the atonement of his fault.

Whoever commits adultery will be afflicted with adultery.

Whoever commits adultery with a slave girl whose adultery has not been established, will be whipped by God with a fiery lash in the Day of Judgment.

Whoever commits adultery, loses his faith, but God will accept his repentance, if he repents.

Whoever conceals knowledge from the seekers of knowledge will be harnessed with fire in the Day of Judgment.

Whoever consults (others) will not regret and whoever takes a middle course will not suffer poverty.

Whoever continues knocking at a door will finally find it opened.

Whoever controls his tongue and privy parts, will be allowed to Paradise.

Whoever curses the one who has brought him cruelty, will end up in victory.

Whoever deceives somebody's wife or slave, does not have any connection with us.

Whoever deceives us, does not belong to us.

Whoever dies in loneliness, is a martyr.

Whoever dies will come up with regret, either of not having done more good deeds if he has been a good-doer, or of not having taken distance with evil if he has been a wrongdoer.

Whoever disdains God's authority, will be brought to contempt and whoever glorifies it, will be honored by Him.

Whoever dissimulates in heavenly affairs for other than God, has actually turned away from Him.

Whoever does any good to one among Abd- ul- Muttalib's family, but receives no reward from him, will receive compensation from Me in the Day of Judgment.

Whoever does evil, will suffer its recompense in this very world.

Whoever does not consider calamity as a blessing and excessive abundance as disaster, is not perfect in his faith.

Whoever does not keep trusts is bereft of faith, and whoever does not keep his promises is irreligious.

Whoever does not keep trusts is bereft of faith.

Whoever does not lose control of himself when facing fear, anger and passion, will be saved by God against the Fire and Satan.

Whoever does not properly recite the Qur'an does not belong to us.

Whoever does not treat people with humility does not serve God in (all) humility.

Whoever drinks wine will be resurrected thirsty in the Day of Judgment.

Whoever drives out a heretic, will receive from God full safety and faith in his heart.

Whoever earns his living through his own physical efforts, is a friend of God.

Whoever earns unlawful money, will be made by God to lose it in difficulty.

Whoever enjoys moderation enjoys goodness, and whoever is deprived of moderation is bereft of goodness.

Whoever extends mercy, even about killing a sparrow, will receive God's Mercy in the Day of Judgment.

Whoever extends no mercy, will not receive God's Mercy.

Whoever fabricates heresy in our religion, is actually denying us.

Whoever fasts continuously without breaking it in due time, is neither fast nor otherwise.

Whoever fears (God), travels (prays) the whole night and whoever travels the whole night, reaches his destination.

Whoever fears God dulls his tongue and hides his wrath.

Whoever fears God is kept intact against everything.

Whoever feeds a fast person, will be granted the same reward as his.

Whoever feeds a starving Muslim, will be fed by God with heavenly fruits.

Whoever feels self-conceit and walks arrogantly will meet the Exalted God's anger.

Whoever follows a people belongs (actually) to them.

Whoever follows his greed, should decelerate his speed.

Whoever follows moderateness will not suffer poverty.

Whoever follows the manners of those other than us does not belong to us.

Whoever forcibly occupies one inch of soil, will be forced by God in the Day of Judgement to dig the soil down to the seventh Earth and wear it as a necklace to the end of His judgment among people.

Whoever forgives in power, will be forgiven by God in the day of hardship (Day of Judgment).

Whoever gets accustomed to gluttony, will come up with hard-heartedness.

Whoever gets married has half of his faith completed; as to the other half, he should seek piety.

Whoever gives a grace period to his debtor or dispenses with his debts, will reside under the shade of the (divine) Throne in the Day Judgment.

Whoever gives a sick man his favorite food, will be offered heavenly fruits by God.

Whoever gives enough time to a poor to repay his debts, will be given enough time by God to repent his sins.

Whoever gives his condolences to an afflicted person, will receive the same reward as him.

Whoever gives the poor a good dead line (to pay back debts), thus reducing his burdens, will be allowed by God to reside under the shade of His Throne the day when there is no shade but that of Him.

Whoever goes hunting will hunt something.

Whoever goes somewhere to have food not called to, stealingly enters and blamefully leaves there.

Whoever goes to extremes in usury will end up in poverty.

Whoever happens to witness a sin which he detests, will be regarded as absent, and whoever is pleased with a sin committed in his absence, will be regarded as a witness to it.

Whoever has a blessing is subject to jealousy, save humble people.

Whoever has a debt and intends to repay it, will always be supported by an angel on God's side.

Whoever has an excessive greed for people's property, will touch fire, being it a bit or a lot he takes.

Whoever has been given sixty years of age by God, has actually been given enough life (to do good).

Whoever has been granted a good face, good-naturedness, a pious wife and generosity, has (in fact) been granted the blessings of both worlds.

Whoever has been granted something, should endeavor to preserve it.

Whoever has been granted virtue, has (actually) been given the blessings of both worlds.

Whoever has been married to a chaste wife by God, has (actually) been helped by Him in half of his faith; as to the other half, he should seek piety.

Whoever has faith in God and the Last Day should be kind to his neighbors and hospitable to his guests, and should either say something good or keep silent.

Whoever has faith in God and the Last Day, does not frighten a Muslim.

Whoever has health of body, safety within his community, and sustenance-earning ability, is like unto the one who possesses the world in its entirety.

Whoever hesitates (in doing something), goes or will go the right path and whoever hastens, goes or will go the wrong path.

Whoever has no mercy (for others) will not enjoy (God's) mercy, and whoever does not forgive (people) will not be forgiven (by God).

Whoever has no pity for people, will not receive God's Mercy.

Whoever has no pity for those on the earth, will not receive the Mercy of the One in the heavens.

Whoever has the following three, owns what was granted to David: being just in anger, being satisfied and moderate in poverty and affluence (respectively), and fearing the Exalted God in public and privacy.

Whoever has to swear, should not swear save by God.

Whoever has two tongues in this world (i.e. being double-faced), will be given two tongues of fire in the Day of Judgment.

Whoever helps a blind person to move forty steps, will be absolved of his past sins.

Whoever helps one's brother in his absence, will be helped by God here and in the Hereafter.

Whoever hoards up Muslims' food, will be made to suffer leprosy by God.

Whoever honors a heretic, has (in fact) helped the destruction of Islam.

Whoever honors a Muslim, has verily honored the Exalted God.

Whoever hopes to carry out something through disobeying God, will come up with despair, and will achieve what he fears sooner than expected.

Whoever hurts Muslims in their affairs, has to suffer their curse.

Whoever intends to commit a sin but abandons it, will be rewarded a good deed.

Whoever intends to return his debt but dies before doing so, will have his debt paid by God in the Day of Judgment.

Whoever intercedes to prevent divine punishment being carried out, will be subject to God's wrath until he stops doing so.

Whoever introduces something heretical to this (Islamic) nation, will not die before being afflicted with it in this very world.

Whoever is able to assist a believer being humiliated in his sight, but avoids doing so, will be humiliated by God in the sight of all people in the Day of Judgment.

Whoever is able to defend his Muslim brother being backbitten in his presence but avoids doing so, will be made abject by the Exalted God, here and in the Hereafter.

Whoever is afflicted with a physical or material calamity but hides it and avoids stating his grievance to people, will be definitely blessed by God.

Whoever is appointed as a judge, is like unto the one beheaded without a knife.

Whoever is bereft of any of the following three features is meaner than a dog: piety to stop indulging in heavenly- unlawful acts, forbearance to ward off people's ignorance, and good- temperedness by which to deal with people.

Whoever is born into a respectful family and is pure in birth, has a desirable company.

Whoever is called to account, will (actually) touch his punishment.

Whoever is degraded by his own deeds, will not be upgraded by his parental lineage.

Whoever is devoid of moderation is bereft of all good.

Whoever is devoid of the following three, imperfect his deeds will be: piety to keep him away from disobeying the Lord, good- mannered ness

through which with people to accord, and forbearance by which to repel fools' ignorance.

Whoever is double- faced in this world, will be harnessed with two tongues (flames) of fire in the Day of Judgment.

Whoever is easy- going, gentle and kind, will not be put to hell (fire) by God.

Whoever is endowed with a bit of moderateness, is actually endowed with the good of both worlds.

Whoever is granted a (heavenly) gift, should thank God for it.

Whoever is granted God's grace, should reveal the sign of it on his face.

Whoever is hard on his family despite God's facilities for him, does not belong to us.

Whoever is helped by God to keep away from the evils of his tongue and privy parts will be allowed to Paradise.

Whoever is kind to others, will see nothing but praise for which he should thank (God); if not, he will be considered ungrateful.

Whoever is merciless towards his subjects, will not receive God's permission to Paradise.

Whoever is not pleased with divine decree and does not believe in his (predestined) destiny, should search for a god other than the (Unique) Deity.

Whoever is not respectful to the elderly, is not Merciful to the younger ones, does not bid to good and does not forbid evil, does not belong to us.

Whoever is pleased that God is his Lord, Islam is his religion and Muhammad is the messenger (of God), and gives expression to these three, will be allowed to Paradise. The fourth to the above three is struggling in the way of the Great, Powerful God, which is as important as the heavens and the earth.

Whoever is pleased with his good deeds and is worried about his evil deeds is a (true) believer.

Whoever is raised to the leadership (of people) and treats them moderately, will be treated in like manner by the Exalted God in the Day of Judgement.

Whoever is seized by pain, uneasy will remain.

Whoever is slain in defending his faith, is a martyr.

Whoever is slain in defense of his possessions is a martyr.

Whoever is treated kindly, should make up for it or remember and mention it, if not able to do so, for in the latter case he has actually shown his gratitude.

Whoever is tried with having a number of daughters he treats kindly, will be shielded by them from the fire of Hell.

Whoever is ungrateful to the small (gifts of God), is surely the same to the great (abundance of Him).

Whoever is worried about his sins, will be forgiven (by God), though he does not request it.

Whoever joins a tribe as a guest, should avoid arbitrary fasting without their permission.

Whoever keeps aloof from the society, will die as in the Age of Ignorance.

Whoever keeps his temper while being able to reveal it, will be overflowed with faith and security.

Whoever kisses his mother's forehead, will be immune from the fire (of Hell).

Whoever knowingly buys a stolen object is actually a partner in the theft and shame of it.

Whoever knows his limits will not perish.

Whoever leads one person to Islam, will be allowed to Paradise.

Whoever leads others to good, will be rewarded as good-doers.

Whoever leads people to a right direction, will be rewarded as those who follow it, without any reduction in the latter's reward, and whoever shows people a wrong direction, will be punished as those who follow it, without any reduction in the latter's punishment.

Whoever learns shooting but does not put it to practice, is guilty of ingratitude.

Whoever lies about me in purpose, will have an abode of fire in the Hereafter.

Whoever longs for eternal magnanimity, should forsake the world's (passing) beauty.

Whoever longs for Paradise should haste towards the good, whoever is afraid of Hell should abandon passions, whoever is worried about death should connive at pleasures, and whoever does not attach (his heart) to this world, will face calamities with ease.

Whoever loses hope in what he has lost will reach comfort, and whoever is pleased with his destined share will feel relief.

Whoever loses three children in death, will not be put to the fire of Hell by God.

Whoever loves and hates, grants and avoids granting (something to people) for the sake of God, stands at the peak of faith.

Whoever loves something, remembers it a lot.

Whoever loves the world damages the Hereafter, and whoever loves the Hereafter damages the world. So, prefer the immortal to the mortal.

Whoever lowers himself in obedience to God, is more honorable than the one who has earned dignity through disobedience to Him.

Whoever marries a woman with the intention not to pay her marriage portion, will die as an adulterer, and whoever buys something intending not to pay its cost, will die as a traitor, and traitors will dwell in Fire.

Whoever mentions a defect which is not to be found in someone, will be kept in Hell so long as to prove his saying.

Whoever mentions the name of a man for the trait he possesses, is actually backbiting him.

Whoever observes an undesirable action in you should stop it with his hand; if not possible, with his tongue, and if still not possible, he should detest it in his heart, for it is the very least form of faith.

Whoever observes the following three, is away from misery: giving alms, inviting guests, and being generous at hard times.

Whoever pays a visit to a patient plunges himself into the Mercy of God, and if he sits beside him, Mercy will surround him. A perfect visit to a patient is achieved when one of you puts his hand on his face or hand and asks him how he feels. The perfect way of greeting for you is to shake hands with each other.

Whoever performs an action, should do it well.

Whoever performs the following three, a wrongdoer will turn out to be: hoisting the banner of falsehood, subjecting oneself to his (her) parents' curse, and accompanying a tyrant with the intention to assist him.

Whoever plants a good deed will profit by it, and whoever plants an evil deed will reap it.

Whoever plants a good deed will profit by it, and whoever plants an evil deed will reap remorse.

Whoever plants something on which a bird feeds itself, earns an act of charity.

Whoever plays a trick on us does not belong to us. Verily, cheating and deceiving lead man to Hell.

Whoever plays backgammon is like unto the one who has dipped his hands into a pig's meat and blood.

Whoever pleases his parents, pleases God, and whoever displeases them, displeases Him.

Whoever possesses four things, will enjoy the good of both worlds: a tongue by which to remember God, a heart by which to express gratitude to Him, a body to be tolerant enough against sufferings, and a wife not to be disloyal to one's wealth and chastity.

Whoever practices the following three, will taste the sweetness of faith: loving God and His prophet more than any other one, loving people just for the sake of God, and detesting blasphemy, after having been saved from it by God, just as one detests falling into fire.

Whoever prays much at night, will in the day have a face bright (nice).

Whoever prays well in the presence of people but does the reverse in privacy, is actually offending his Lord.

Whoever prepares provision in this world, will make use of it in the Hereafter.

Whoever pronounces judgment without knowledge, is responsible for its subsequent sins, and whoever advises his brother (in faith) to do an action which he knows should not be done, is a traitor to him.

Whoever purifies (his intent) forty mornings for God's sake, will come up with fountains of wisdom flowing from his heart to his tongue.

Whoever refrains from bearing witness when required is like unto the one who gives false testimony.

Whoever regards tomorrow a day of his life, is not well aware of death.

Whoever rejoices at the good or evil

deeds of a people is like unto the doers of those deeds.

Whoever remains in the sulks with his brother (in faith) more than three days before death, will be put to Hell.

Whoever remains in unfriendly terms with his brother (in religion) for one whole year, is like unto the one who may happen to kill him.

Whoever resides in deserts gets crude.

Whoever rules over ten people should be as wise as forty, and whoever rules over forty people should be as wise as four hundred.

Whoever rules over ten people will be brought to the Day of Judgment in chains to be either freed for justice or demolished for tyranny.

Whoever seeks a sort of knowledge and finds it, will be rewarded in double, and whoever seeks a sort of knowledge but fails to find it, will be rewarded in single.

Whoever seeks knowledge to vie with the wise, to dispute with the unwise, or to attract laymen's attention, will be put to Hell by God.

Whoever seeks people's admiration through disobeying God, will end up with his admirers' reproaches.

Whoever seeks safety should control his tongue, not expressing what occurs to his heart (mind), should do good and cut his dreams short.

Whoever seeks something in earnest, will (finally) find it.

Whoever seeks worldly gains through otherworldly deeds will be spared eternal benefits.

Whoever sees indecencies (in people) but covers them up is like unto the one who saves a live-buried girl.

Whoever sells a defective object without mentioning it, will always be detested by God and damned by His angels.

Whoever sells a house without need, will see its money wasted by a waster appointed by God.

Whoever sells a kind of food should only do it with all proper conditions.

Whoever sells his house and does not buy another with its money, will not end up in blessings.

Whoever settles his Muslim brother's needs is like unto the one who has performed minor and major pilgrimages.

Whoever settles his Muslim brother's needs is like unto the one who has served God all his life.

Whoever shares not his food with the one who watches him eating, will be afflicted with a calamity with no remedy.

Whoever shelters a deviated person is deviated himself as long as he keeps it a secret.

Whoever sits in judgment among Muslims, should be just to them as to looking at them, pointing to them and giving them a seat.

Whoever sits in judgment among Muslims, should not shout at one party unless he shouts at the other.

Whoever slanders people is mentally ill or has something wrong with him.

Whoever sleeps well-fed, knowing that his neighbor is hungry, does not (truly) believe in me.

Whoever smiles when committing a sin, will weep when entering Hell.

Whoever spares his help from people, will not be spared from the fire of Hell.

Whoever spreads out an evil deed is like the doer of that deed, and whoever blames a believer for doing something, will not die unless he does the same.

Whoever starts his day with obedience to God in his parents' affairs, will face two opened doors of Paradise; and one door, if he has only father or mother.

Whoever starts his day with other than God in his mind, will not receive any attention from Him, and whoever starts his day with no attention to Muslims' affairs is not a Muslim.

Whoever starts his day with piety in mind, but happens to commit a sin, will be forgiven by God.

Whoever supports his own or others' orphans as long as they are made needless of him by God, will be entitled to enter Paradise.

Whoever supports oppression through hostility (to people), will always be detested by God unless he stops doing so.

Whoever swears an oath to do something but faces a better one to perform, should atone for his oath and do the latter.

Whoever swears by anything save God, is a dualist.

Whoever takes an affair of Muslims upon himself but does not carry it out as carefully as he does his own, will not be allowed to enjoy the fragrance of Paradise.

Whoever teaches his knowledge (to others), will receive the reward of the one who acts upon it, with the doer's reward not reduced.

Whoever treats his subjects deceitfully, will assuredly dwell in Hell.

Whoever treats my people moderately, will be treated in like manner by God.

Whoever undertakes the leadership of my people after me, will in the Resurrection Day be made to stop on the Bridge, and the angels will read out his book of deeds. He will then be saved by God, if he has practiced justice, but if he has been unjust (to people), the Bridge will shake under him in such a way that his bodily organs will disintegrate, with a two-hundred year distance between any two organs, and he will finally fall down the Bridge (into Hell).

Whoever unduly kills a sparrow, will be called to account by God in the Day of Judgment.

Whoever unjustly kills an animal, a bird and so on will be called to account by God in the Day of Judgment.

Whoever veils his brother ('s faults), will be veiled by God here and in the Hereafter.

Whoever walks in a way in search of knowledge, will be led by God to a path to Paradise.

Whoever whips (someone) in tyranny will suffer revenge in the Day of Judgment.

Whoever wishes dearth of one single night for my people, will be frustrated by God in his worship of forty years.

Whoever wishes his prayers to be granted and his grief to vanish, should resolve the difficulty of an indigent person.

Whoever wishes his prayers to be granted by God in hardship and grief, should pray a lot when at ease.

Whoever wishes to be safe, should keep silent.

Whoever wishes to be safe, should keep silent.

Whoever wishes to be the most beloved of all people to God, should fear Him.

Whoever wishes to be the most needless of all people, should rely on what is with God more than what himself possesses.

Whoever wishes to be the most powerful of all, should rely on God.

Whoever wishes to be the strongest among people, should rely on God.

Whoever wishes to do something and counsels with a Muslim about it, will be granted success by God in (carrying out) the most logical affairs.

Whoever wishes to have abundant sustenance and long life, should go on keeping the bonds of kinship.

Whoever wishes to know what he has with God, should see what of God is with him.

Whoever wishes to reside at the heart of Heaven, should get along with people.

Whoever wishes to taste the sugar of faith, should love people just for the Exalted God's sake.

Whoever wishes to taste the sweetness of faith, should wish to love someone whom he loves only for God's sake.

Whomsoever you benefit, will benefit you, and whoever loses patience in worldly events will turn helpless, whoever slanders people will be slandered, and whoever leaves people on their own, will not be left unrequited.

Why do you kill your brothers (in faith)? When someone sees something pleasing in his brother, he should ask God's blessing for him.

Willing someone to die in a certain place, God sets there a need for him.

Wine is the mother of all indecent deeds and great capital sins. Whoever drinks it, may happen to commit adultery with his mother and aunts.

Wine is the mother of all wickedness. Thus, the prayers of the one who drinks wine will not be accepted for forty days, and if he dies with wine in his veins, his death will be that of the Age of Ignorance.

Wine makes the totality of all sins.

Winter is the spring of a believer.

Wisdom causes (and is the object of) intimacy.

Wisdom is a believer's lost one. Hearing it from anybody, he takes it in, regardless of its source.

Wisdom is loss in matters secular, and joy in matters religious.

Wisdom starts with knowing God.

Wisdom starts with piety.

Wise sayings are believers' lost ones- wherever they happen to find them, they would be more entitled (than others) to catch them.

Wise sayings are lost ones of the wise.

Wish for others what you wish for yourself.

Wishing a ruler good, God appoints for him an honest minister to remind him of what he forgets and help him in what he remembers to do, and wishing him evil, God appoints for him a dishonest minister who does the reverse.

Wishing evil for a people, God entrusts their affairs to the seekers of luxury among them.

Wishing good for a family, God grants them leniency and moderation.

Wishing good for a people, God makes their learned increase (in number) and their ignorant decrease to the extent that when a learned man talks, he is followed and supported

by many and when an ignorant person talks, he fails to succeed, and when the reverse God wishes, the other way round will be the situation.

Wishing good for a people, God trusts authority (government), judgment and wealth respectively to the forebearant, learned and generous among them, and wishing them evil, He trusts such things to the stupid, ignorant and miserly among them.

Wishing good for someone, God appoints a preacher within him to bid him to good and forbid him from evil.

Wishing good for someone, God assigns him a job. "How?," the people asked. The Holy Prophet retorted: "He causes him to engage in a good deed before his death, thereby pleasing those around him.

Wishing good for someone, God offers him leniency and moderation in life, and wishing him evil, He inflicts him with ignorance.

Wishing good for someone, God purifies him before his death. "How?," the people asked. The Holy Prophet retorted: "He inspires him to engage in doing a good deed and takes his soul meanwhile.

Wishing good for someone, God rebukes him in his dreams.

Wishing good for someone, God sweetens him. "How?," the people asked. The Holy Prophet retorted:

"He gives him the opportunity to do something good before death and takes his soul meanwhile.

Wishing ruin for someone, God deprives him of all solutions.

Wishing the destruction (or annihilation) of a people, God lets adultery prevail among them.

Wishing to create something, nothing can stop Him doing so.

Wishing to put His decrees to practice, the Exalted God makes the learned's wisdom vanish (for a while) and subjects them to His will, and when this is accomplished, He gives their intellects back to them and regretful they turn.

With great people keep company, to the learned make (your) enquiry, and converse with men of philosophy.

With self- respect secure your needs, for pre- destined are all affairs and deeds.

Witnessing his enemies in disobedience of God suffices to make of man a sinner.

Woe is my people for bad scholars!

Woe is the learned for the ignorant and woe is the ignorant for the learned.

Woe is the one who deprives his family from good and approaches God with evil!

Woe is the one who doesn't know (the truth of something), and woe is the one who knows it but doesn't act upon it!

Woe is the one who lies to make people laugh! Woe is he! Woe is he!

Woe is the one who violates a Muslim and tramples his rights.

Woe is the rich for the poor!

Woe is women for two colored things: gold and colored garments.

Women are (usually) taken in marriage for their four possessions: wealth, chastity, beauty and faith. But, you marry a woman for her faith to receive God's Mercy.

Women are more entitled than their guardians to decide about their own marital affairs, but girls' consent in such issues should be asked for by their fathers, and silence is their consent.

Women are Satan's hardest weapons.

Women are Satan's traps.

Women make the largest population of Hell.

Women who do housework will receive the reward of the strugglers in the way of God, if He so wishes.

Words of extensive meanings were bestowed on me, and brief my discourse turned out to be.

Work in such a way as if you would never pass away, and fear so as if you would die tomorrow.

Work, for everybody earns what he has been created for.

Worldly affairs bring nothing but hardship, the world causes nothing but adversity, and people are on the way to unceasing avarice.

Worldly joys entail otherworldly grief, and worldly grief entails otherworldly joys.

Worship God as much as your ability permits you, for God does not get tired of you as long as you do not get tired (of worshiping Him).

Worship God in such a way as if He were in your view, for if not so, surely He sees (me and) you.

Worship God to the extent of your ability, for God will not get tired (of you) till you get tired (of worshipping Him).

Worshipping God suffices (to show) man's deep knowledge and vaunting personal views, (to show) his ignorance.

Would you like to have a compassionate heart and to achieve your goals? Be Merciful to orphans, treat them with tender care and your food, let them share.

Chapter 24

Y

You and whatever you own belong to your father.

You are a (true) believer, if you feel happy with your good deeds and feel sad with your bad ones.

You are ruled as you deserve.

You can only swear about something the truth of which is confirmed by your friend (Lord).

You have no benefit of your wealth, save what you eat and exhaust, what you wear and wear away and what you give in charity.

You will (surely) follow your ancestors' path step by step to the point that if one of them used to creep into a crocodile's hole or mate with his wife in the way, you would do likewise

You will be a good man, if your neighbors admire you for doing good; and a bad one, if they regard you as a wrong- doer.

You will experience leaders who will confiscate your sustenance, talk to you untruly, commit evil deeds, and get not satisfied with you unless you would consider their bad as good and their lies as truth. Should such

leaders happen to conform to truth, treat them according, and should they trespass upon the limits of truth, (stand against them), for whoever is killed in so doing, will be a martyr.

You will not be helped but for the prayers and patience of your poor ones.

You will ruin a man in case you admire him to his face.

Your (excessive) love towards something blinds your eyes and deafens your ears.

Your faith is the best when (from you) people feel at rest, and (your) Islam the most perfect stands when people feel safe from your tongues and hands.

Your fate has been predestined.

Your God loves the youth who do not follow their carnal desires.

Your Great and Powerful Lord will not grant the requests of three persons: a man who chooses a ruined place for living, a man who resides along the roads, and a man who leaves his animal untied and asks God to keep it safe.

Your house is your sanctuary. Kill the one who trespasses upon its limits.

Your kids are leeches of Paradise. When one of them sees his father, sticks to his clothes and leaves it not till God takes his father with him to Paradise.

Your most dangerous enemy is your (evil) soul within thee.

Your slaves are your brothers (in faith). Be kind to them, ask them to help you in your hard labors, and help them in their intolerable affairs.

Your subordinates are you brethren, subjected to you by God. Thus, whoever has his brethren as his subjects, should share them in his own food, dress them with his own dresses, oblige them not to jobs beyond their tolerance and help them in performing exhaustible tasks.

Youth is of madness a part, and women are Satan's traps.

Youth is of madness a part.



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