



P.E.T. PUBLICATIONS

*Sayings
and
Preachings
of
Hakmat Ali (S.I.)*



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and
Preachings
of
Hazrat Ali (A.S.)*

Compiled by:

Anwar Husain Laidi

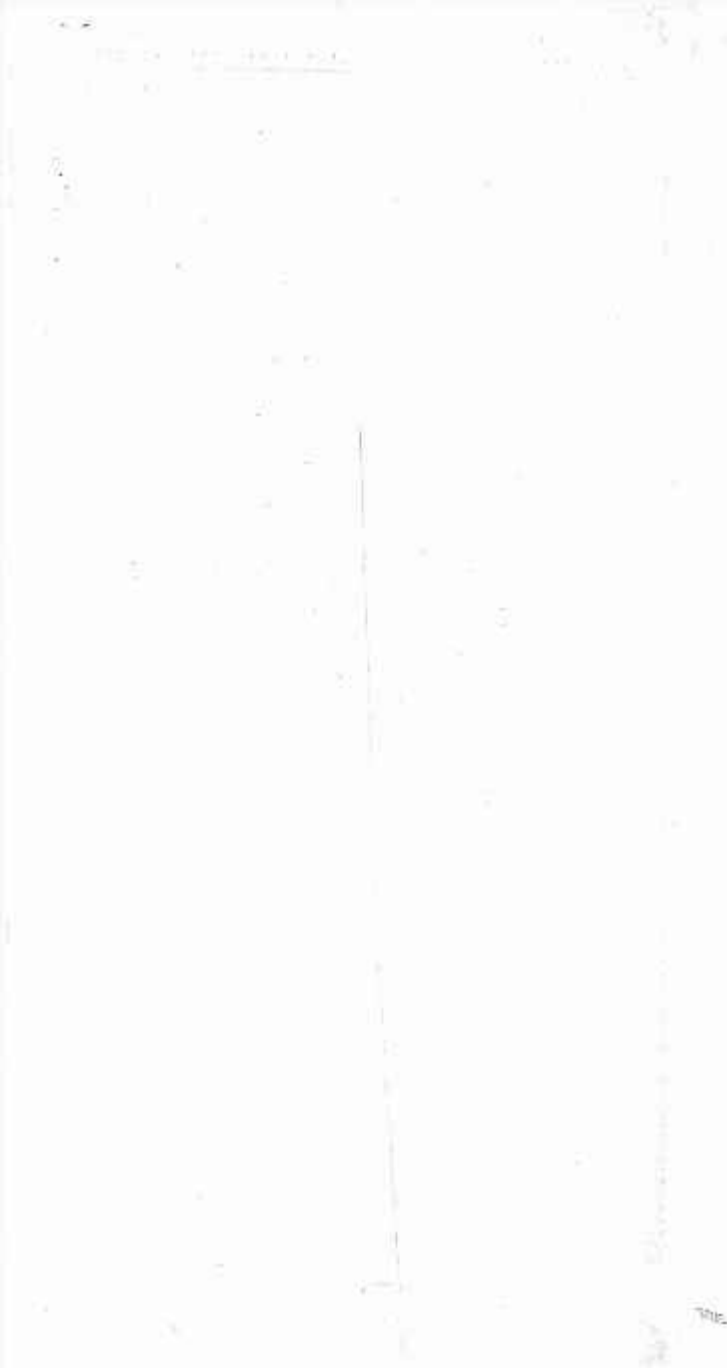
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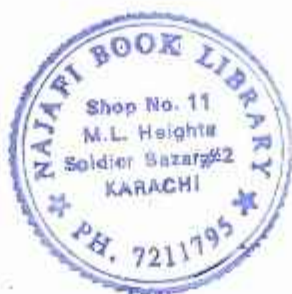
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1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are written in a cursive script, and the addresses are listed below them. The list is organized in a columnar fashion, with names in the first column and addresses in the second column. The names are mostly surnames, and some are followed by initials or first names. The addresses are written in a similar cursive script and include street names and house numbers. The list is quite long, spanning most of the page. The handwriting is somewhat faded and difficult to read in some places, but the overall structure is clear. The list seems to be a historical record, possibly from the 19th century, given the style of the handwriting and the format of the entries. The names and addresses are listed in a way that suggests they are being recorded for a specific purpose, such as a census or a directory. The list is a valuable historical document, providing a snapshot of the population and their living conditions at the time it was created. The names and addresses are listed in a way that is easy to read and understand, making it a useful tool for researchers and historians. The list is a testament to the power of the written word to preserve information and provide a record of the past. The names and addresses are listed in a way that is both clear and concise, making it a valuable resource for anyone interested in the history of the area. The list is a great example of how the written word can be used to organize and present information in a way that is both useful and easy to read. The names and addresses are listed in a way that is both clear and concise, making it a valuable resource for anyone interested in the history of the area. The list is a great example of how the written word can be used to organize and present information in a way that is both useful and easy to read.

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ACKNOWLEDGEMENT

I have great honour to express my deepest gratitude to the "SAYINGS AND PREACHING OF HAZRAT ALLI (A.S.)" compiled by Junub Anwar Hussain Zaidi Sahib.

In fact these sayings of Hazrat Ali (A.S.) on different aspects, are gems from the Commander of the faithful, the person closest to the last Prophet (SAW), who said of him "Ali stands in relation to me as I to myself, obedience to him is obedience to me." In this sense, love for Imam Ali (A.S.) indicates belief, and hatred to him indicates hypocrisy. It is also about Hazrat Ali (A.S.) that the Holy Prophet (SAW) has said, "I am the city of knowledge and Ali is its gate."

Imam Ar-Rasul Husain Zaki tried in his book, in order to make it easy and enjoyable to read, to arrange various selections of Hazrat Ali (A.S.) in such a way as to summarize different topics consistently in different sections, thus making it easier to consult and derive benefit from them.

I hope that this great service will be a source of inspiration to people in search of direction, values and knowledge.

Signature: _____
Date: 10/14/2015

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INTRODUCTION

Imam Ali (a.s.) was an outstanding manifestation of virtues and goodness. He was described by Holy Prophet Muhammad al Mustafa (s.a.w.) as: *"the most precious of gifts the treasures of this world and of the world to come"* would produce. He was *"Gem of wisdom and Gate of Knowledge."* as pronounced by the Holy Prophet (s.a.w.)"

He possessed wonderful personality which made him the greatest hero for all times and endowed an exalted status to him in history.

Imam Ali (a.s.) born in Khana-e Kaaba, was the cousin of Prophet Muhammad (s.a.w.) and husband of his daughter, Sayyeda Fatima Zehra (s.a.), and father of Imam Hasan (a.s.) and Imam Husain (a.s.).

Early life of Imam Ali (a.s.) was spent in the company of the Holy Prophet (s.a.w.) and he derived and inherited all the pious qualities directly from him. From his young age, he stood

devoted to the Prophet (s.a.w.) and proved to be a great follower of his teaching. He struggled for the propagation of Islam and for establishment of Islamic government over long period. He strived hard and sincerely for the unity of Islamic *Ummah* and spent his entire life fighting the Holy wars besides his gracious efforts to lit the torch of knowledge for the benefit of all. He portrayed glorious outlook of the intellectual, social, cultural and political perceptions, in pursuit of justice and to spread knowledge to enlighten humanity. His great wisdom and teachings, attitude and actions, all made him the ideal personality in the history of mankind.

Ali (a.s.) was entrusted by the Prophet (s.a.w.) with most difficult expeditions in the struggle to establish the first Islamic state. With his abundant courage and bravery as warrior/commander, he accomplished the objectives successfully and left impressive image of his valour in the history of world battles. The Prophet (s.a.w.) pronounced him as *his*

brother. Ali (a.s.) was found stood beside the Prophet (s.a.w.) in most testing and perilous situations.

Even after the departure of the Holy Prophet (s.a.w.), from this world, Imam Ali (a.s.) made great contributions for improvement of governance and played a magnificent role as thinker and advisor to all the caliphs of his time in the affairs of the government. He demonstrated high caliber of statesmanship. His virtuous valour deserves all the admiration of the civilized world. He earned a distinguished place in literary history with his vast knowledge which he disseminated very generously.

Ali (a.s.) left for the world a great treasure of his sayings which have also been collected in the form of a book titled "Nahj ul Balagha". His knowledge of law and science which Allah had endowed him will continue to provide guidance and illumination for all times to come. Some of his sayings decorate the printed presentations in media and other

publications, which glow reflection of his thoughtfulness and intellectual excellence, and serve as beacon light to the readers.

Imam Ali's (a.s.) oratory and eloquence was exemplary and without blemish. A perfect example is his letter to Malik Al Ashtar when the latter was appointed as governor of Egypt. People from the world over, who work and serve for human rights and charters, get inspiration from this letter. I have included this letter at the end of my publication, for the readers to get a close look at Imam Ali's (a.s.) mind set and inspirational teachings. It's no wonder then, that the Holy Prophet (s.a.w.) said about Ali (a.s.) that "I am the city of knowledge and Ali is the gate."

A humble attempt has been made to compile a subject wise collection of the famous sayings of Imam Ali (a.s.), for the benefit of the readers. It is hoped that this publication will be a source of great inspiration, to those in search of pure Islamic knowledge and readers will find this book highly

rewarding in their practical lives. While summoning up, it quotes the golden words:

"FOLLOW THE PATH OF TRUTH AND SET AN EXAMPLE TO OTHERS BY YOUR NOBLE SAYINGS AND ACTIONS."

ANWAR H. ZAIDI

ALLAH

- All praise and glory is due to the Lord, whose worth cannot be described even by the greatest philosophers of all times; whose blessings and bounties cannot be enumerated and homage due to Him cannot be adequately paid even by the most assiduous and preserving attempters.
- All praise are due to Allah whose entity cannot be described and whose majesty and power are beyond the reach of intellect.
- All praise be to Allah towards whom is the end of everything and to whom all shall return. We praise Him for His supreme kindness and for clear graphic explanation of the truth and for the continuity of His bounties and blessings upon man. It is the kind of praise which will do justice to the obligations under which we exist.

- O Allah! You deserve such praises which can sublime enough to express Your greatness.
- All praise be to Allah Who made His praise the key of His remembrance. The cause of augmentation of His favours and guidance to understand His glories and to realize His greatness and might.
- Praise to Allah, the One who gives evidence of His existence through His creation, and who by making His creation come into being indicates His eternity, and who by similarities in it indicates that He has no likeness.
- O Allah! You deserve such praises as are fit and suitable to Your glory and praises which deserve Your approval.
- We praise Allah for all that has been, and we ask Him for help in our affairs in all that will be. We ask Him to be forgiving with regard to our religious affairs just

as we ask Him for His forgiveness with regard to our bodily affairs.

- O Allah! Our minds are unable to fully penetrate Your realm or to conceive the process of Your creation, to understand the laws which govern Your universe.
- The well-designed and well-controlled system of nature organized by Him is so beautifully and so marvelously marshalled that its very existence gives clear and forceful indication of His supreme knowledge, power and might.
- His (Allah's) creation of the universe was a simultaneous action. He created everything in it in the most perfect and excellent form.
- Praise to Allah, the first before every other first, and the last after every other last. With His primacy there cannot be any first before Him, and with His everlasting there cannot be any last after Him,

- I praise Him, seeking the fulfillment of His blessings and submitting to His eminence, and desiring to be held back from disobedience to Him, and asking for help from Him in my need so that He is enough for me.
- O Allah! You hold such supreme power and wisdom that any form of weakness, sleep or forgetfulness can never come near You.
- Praise to Allah, of whom gnosis by contemplating His attributes is not possible, and whose greatness cannot be grasped by the intellect, so that you have no access to the furthest extent of His dominion.
- Praise to Allah, the One Whose glorification is beyond all words and speech, and whose blessings cannot be reckoned by those who count.
- He (Allah) is the one whom descriptive attributes do not

impose limitations, for no definition of Him exists. He cannot be measured in time and there is no fixed term appointed for Him.

- Eyes cannot discern Allah the way they see physical bodies but minds can realize His existence with the purity of their faith and sincerity of their beliefs. Allah is near everything in the world but His nearness is not physical.
- None can fully understand or explain His (Allah's) being, however hard he may reason and sagacity cannot visualize Him. Human facilities of conception, perception and learning, institution and apprehension cannot catch sight of His person or fathom the extent of His might and glory.
- His (Allah's) attributes cannot be fixed or limited or defined. There do not exist words in any language to specify or define His qualities, characteristics and singularities.

- Blessed is Allah, the One Whom even the most far-reaching aspirations cannot reach and whom even the most swift of comprehension cannot attain. He is the first without any finality that terminates and the last without any end that concludes.
- Whoever makes a comparison of Allah has set up a second with Him. Whoever sets up a second with Him has divided Him. Whoever divides Him is ignorant of Him. Whoever tries to indicate Him has given Him limitations, and whoever gives Him limitations has rendered Him finite.
- The correct form of belief in His (Allah's) unity is to realize that He is absolutely pure and above nature that nothing can be added or subtracted from His being.
- He is Allah, the clear truth, truer and clearer than the eyes can perceive. The intellects cannot reach Him by any definition, since that would be to compare Him;

and the imagination cannot reach Him by any evaluation, since that would be to give Him a likeness.

- The eyes cannot perceive Allah with the sense of sight, but the heart can perceive Him through realities.
- If you declare that your God is Allah then it is upon you to obey the tenets laid down in the Quran, to follow the orders of the religion and to carry divine worship according to the best ways taught by Islam.
- One who wants to know where Allah, the Almighty, lives wants to confine Him to a place.
- As His (Allah's) being is eternal, therefore, no time could be imagined to say that He existed since then, similarly no period could be assigned for duration of His existence.
- He is with everything but not physically and bodily. He is away

from everything but not by bodily distance or of being unconcerned and uninterested and indifferent to it.

- Allah is so near to us that nothing can be near. The eminence of His position has not placed Him further away from His creatures and His nearness has not brought them upto His level.
- Allah is the supreme Lord of the universe, but He is not an oppressive dictator.
- Every statement in which Allah is not mentioned is vanity.
- Every reflection in which there is no consideration of Allah is an idle pastime.
- In the darkness before dawn seek the shining face of Allah.
- O Allah! None can ever see or comprehend You but You see everybody and everything. Wisdom of Your creation and

examples of Your might, which we see around us, hold us surprised and awe-struck and make us realize that how great is Your wisdom, knowledge, kingdom and might.

- Allah is far away from everything but this distance is not on account of space or dimension.
- Allah is not far away from His creation and it cannot be said that He is quite aloof and has no control over it.
- Allah alone is Allah, the Almighty king, the self-evident truth, His being is so manifest that eyes could never discern.
- Allah is one but not numerical unit which can mathematically and logically be subdivided.
- Even the highest intellect cannot define the limits of Allah's perfection and excellence because any estimation will be resemblance to His creation.

- He is one and alone, because He has no companion who would keep His Company or whose absence He would miss.
- He (Allah) is the one who cannot be perceived by the most far reaching yearnings, and who cannot be comprehended by the wisest intellect.
- To assign a place to Him (God) by considering Him within or over a place means to subject Him to limitation of space; it also means to believe some place cannot exist outside the sphere of His omnipresence.
- The one who wants to know how Allah, the Lord is, tries to bring Him within limits and bounds of attributes.
- Allah's omnipresence is unmistakably and intelligibly evident but He cannot be seen, discerned or viewed.

- Allah, the Almighty, is remote from His creation because of His complete control, might and power over them.
- One should realize that there is no difference between new (God's) person and His attributes, and His attributes should not be differentiated or distinguished from His person.
- I attained realization of Allah, may He be glorified, by the dissolution of resolutions and by the solutions of complexities (untying knots).
- Thank Allah for what He has guided you towards, and praise Allah for what He has tested you with.
- I pray to Allah to make me amongst such persons, whose works and engagements did not keep them away from disobedience to Allah and whom death will not bring sorrow, shame, repentance and regret.

- I seek forgiveness from Allah for what is within my power, and I seek goodness from Him in what is not within my power.
- I praise Allah for the calamities with which He tests me as I praise Him for the bounties He confers upon me.
- Even when the doors of heavens and earth are closed against a man, if he sincerely and piously prays, the merciful Allah will confer upon him the blessings of both the worlds.
- I testify that there is no god but Allah; He has no equal and no peer. His existence cannot be doubted. His religion can easily be understood and cannot be contradicted. His power of creation cannot be denied.
- I wonder at the man who observes the universe created by Allah and doubts His being and existence.

- I testify that none deserves to be worshipped but Allah. He is the only one who has no parallel and no co-worker and no partner.
- O Allah! You are as I desire, so make me as You desire.
- O My Allah, may it be honour enough for me that You are my Lord and may it be glory enough for me that I am Your slave.
- O Allah, just as You have protected my face (honour) from prostrating to other than You, so protect my face from asking from anyone other than you.
- O Allah! Drive me towards Your forgiveness and do not impel me towards Your justice.
- O Allah, surely my wrong action do not cause You any harm, and surely Your showing any mercy to me does not cause You any loss, so forgive me for what does not harm You and give me what is of no use to You.

- He is the one who has filled the world with His creation, and has sent His messengers to the Jinn (invisible entities) and human beings to remove its veils from them.
- He (Allah) acts and works but His action or work does not require any movement or help or any parts of body, instruments or machinery.
- He originated the creation without passing through any anxiety, without first trying experiments and benefitting by the results or improving the models.
- Allah is a creator but His act of creation has not caused Him any movement or exertion.
- It was but only an order from Allah, the Almighty, and the creation came into being.
- He knew the very details of everything before He brought everyone of them into existence.

- All creation of Allah obeyed without any objection the laws of nature relating to them and followed without resistance the course laid down for them.
- Allah the great architect of the universe created the whole creation without the aid of model and without the help of a counselor.
- Similarities among Allah's creatures and analogies in nature proves that there is none similar to Him.
- Allah is the one whom one work cannot interfere from another, in whom time cannot bring any change, whom space cannot surround or encompass and whom one can understand and praise.
- O' Allah! We are sure that such of Your creations, which are absolutely hidden from our knowledge, are even more wonderful, more mysterious and more awe inspiring.

- There is a natural difference between the one who creates or invents and the things which are created and invented.
- If you understand the majesty of your Lord then you will not attach any importance to the universe and its marvels.
- Glory be to Allah, the Almighty, whose creations are proof of His existence. The very beginning and origin of creation (in time and space) proves that He is eternal.
- The greatness of mind lies in realizing the grandeur and glory of Allah and they fully comprehend how insignificant their existence is when compared with His might.
- How can any person describe attributes of Allah when He cannot describe attributes of His creation (like the Angel of Death).
- All creatures are far away and separated from Allah because

they were brought into existence by Him, and because they cannot exist without His will and mercy.

- If you understand Allah's majesty, then you will not attach any importance to the creatures.
- Almighty Lord assigned places to all the objects in space and to gain this end the primordial gas and Yelm started breaking and dividing into nebulous masses.
- Those who understand the glory and greatness of Allah do not think it proper to consider themselves great.
- Submission to Allah's will is the best companion; wisdom is the noblest heritage, theoretical and practical knowledge are the best signs of distinction; deep thinking will present the clearest picture of every problem.
- O people! One who desires to seek advice of Allah succeeds

in his undertakings and Allah grants him opportunities to secure His favours.

- If someone who knows his Lord disobeys Him, then He will place someone, whom he does not know in authority over him.
- Seek help from Allah, the Majestic and Mighty, concerning your affairs, for surely He is the best of helpers.
- Whoever keeps his affairs in order with Allah, Allah will also put His affairs with Him in order, whoever makes arrangements for salvation the Lord will arrange his worldly affairs; whoever advises his ownself Allah will also protect him.
- One who improves his relations with Allah will divinely be blessed in his worldly association.
- We turn to Allah, may He be glorified, for Him to reform what has been corrupted in our hearts,

and we seek help from Him to guide ourselves in the right direction, for surely the hearts are in the hands of Allah, and He changes what is in them.

- Have hope in Allah and none else, be afraid of nothing but your sins, if you do not know a thing never feel ashamed to admit ignorance.
- O Allah! You possess beautiful attributes, and many in number. If one reflects upon You, You are the best upon whom to reflect, and if one places his hopes in You, You are the best in whom to place hope.
- Nobody can deceive Allah and secure a place in His Paradise through cheating, and nobody can win His favours but by implicitly obeying Him.
- There is no safe refuge than piety.
- Gratitude towards Allah and piety are the shields which clarify speech.

- Seek protection in Allah, the High, and ask Him for good in your affairs, for surely He will not forsake the one who seeks protection and He will not withhold from those who ask for it.
- Make yourself turn to your Allah in all your affairs, for then you are giving it refuge in a fortified sanctuary and an impregnable stronghold.
- I seek Allah's help like the one who sincerely expects His mercy and kindness, hopes for the benevolence, bounties and refuge and faithfully obeys Him in his thoughts, words and deeds.
- Having hopes in the Creator, may He be glorified, is stronger than being in fear of Him.
- The heart of the matter is gnosis of Allah, the exalted, and what supports it, is obedience to Allah, the Almighty and the Majestic.
- Beware of being disobedient to Allah when you are alone, for

surely the one who witnesses
is also the one who judges.

- O people! Fear Allah and whatever you do, do it anticipating death and try to attain everlasting blessing in return for transitory and perishable wealth, power and pleasures of the world.
- Fear Allah until it is as if you have never obeyed Him, and place your hope in Allah until it is as if you have never disobeyed Him.
- Fear Allah in secret, and He will withhold what might harm you.
- Your fear is because of you, while your hope is because of Him.
- It is worthy of a man to fear Allah in private and to guard himself from disgrace and to increase his good actions as he grows older.
- Remember the merciful Allah has been very tolerant and is not

severe towards you, He has allowed many things to you and interdicted and prohibited a few.

- The perfection of sincerity is avoiding disobedience.
- Wherever there is wisdom there is fear of Allah; and wherever there is fear of Allah, there also is His mercy.
- One's obedience to Allah is proportionate to one's wisdom.
- The man who disobeys Allah is the worst and deadliest enemy of himself.
- O people! Obey the orders of Allah and seek His help in discharging your duties and obligations. In this way prepare yourself for death before it calls you.
- If you have become strong then be strong in your obedience to Allah.
- If you have become weak then be weak in your disobedience to Allah, the Mighty and Majestic.

- One should not obey anyone against the commands of Allah.
- Allah tried people through wealth and children so that it may be tested that who is content within what he gets honestly and who is thankful to Allah for the position he is placed in, with regard to his children.
- Allah knows of the secrets in the minds of the secretive and the intimate meetings of those who meet behind closed doors, and thoughts and opinions of those who speculate.
- Surely the wrong that slaves of Allah do by night and day are not hidden from Allah, may He be glorified and exalted.
- Allah's knowledge penetrates in the innermost hidden secrets and encompasses the mysteries and beliefs concealed in the hearts.
- Our affairs are hinged to the destiny decreed by the Lord; even our best thoughtout programmes

may lead us to death and destruction.

- Allah's decisions are final because His knowledge covers everything and every fact, His pardon is due to His forbearance, compassion and charity.
- He has prescribed for everything a measure, and for every measure an appointed time, and for every appointed time a written record.
- There are three things that set you free; fear of Allah in secret and in public; moderation in times of poverty and wealth; and being just in times of anger and contentment.
- He who tries to reform his soul Allah rectifies his body.
- Whoever wants to see what there is for him from Allah should consider what there is for Allah from him.
- O son of Adam, when you see that your Lord, the glorified,

bestows His favours on you while you disobey Him, you should fear Him (take warning) that His wrath may turn those very blessings into misfortunes.

- If you have been guided to your goal then be as humble as you can before your Lord.
- Allah, the Almighty, stands security for the safety and honour of Muslims. He helped them when they were in absolute minority. He defended them when they could not defend themselves. He is the eternal entity; there is no death for Him.
- Undoubtedly Allah has made Himself responsible for your livelihood, and has ordained for good deeds, lest you exert yourself for that which has already been promised and neglect that which you have been ordered to.
- Allah has remained silent about some things and He did not leave

them due to forgetfulness – so do not burden yourself with them.

- Allah knows them better than even they know themselves, yet those trials and tests are for the purpose of their realizing and knowing those deeds which merit rewards or which deserve punishments.
- Remembering Allah in the company of forgetful is like being a green tree surrounded by dry stubble, or like a house full of life in a ruined quarter.
- I advise you, O people, to guard against evil and remain dutiful to Allah as piety is the best provision for the next life and best protection against sin. It will help you to enter paradise and will protect you from the wrath of Allah.
- I invoke the help of Allah to repulse the Satan and to save myself from his tricks and deceptions.

- O people! Satan has made the ways of vice easy and pleasing for you, he tries to untie every knot with which religion has tied you into groups of people attached to one another. Satan introduces discord and dissension amongst you.
- Nothing breaks the back of Satan (Iblis) more than the words, "LA ILAHA ILLA'LLAH" the words of being in awe of Allah.
- Satan is always watching for opportunities to enslave you. He is trying to paint sins and vices with beauty and charm to entangle you with them.
- Satan is constantly endeavoring you to make you postpone the desire of sober thinking and repentance with bright hopes till death comes upon you suddenly which you were expecting it the least.
- Do not revile Satan (Iblis) in public if you are his sincere friend in secret.

HOLY QURAN

- Whoever takes Holy Quran as his guide is directed to wards the true path.
- Know that the Holy Quran is a source of advice that never deceives, and a guide that never leads astray and an informer that never lies.
- Holy Quran is such an authority on problems of religion than can be trusted upon. It contains best pleasures for a super mind. It is the greatest sources of knowledge to mankind.
- Holy Quran does not contradict itself about Allah and it does not create contradictions between its companions and Aliah.
- The Book is proof and argument enough for us.
- One part of Holy Quran explains another part of it, and one part of it confirms another part of it.

- In Holy Quran there is information about what was there before you, and there is news of what will be after you, and there is wisdom to settle what is between you.
- You must learn Holy Quran from those who know it because they give life to knowledge and do away with ignorance.
- You cannot stick to the teachings of the Holy Quran unless you can fully recognize the kind of persons who have forsaken it.
- Whoever comes in contact with Holy Quran, and has sincerity of purpose in achieving this contact, the Holy Quran will not leave him without enhancing his virtues and diminishing his vices.
- O People! Take advice of Holy Quran. Do not give preference to your opinion against its doctrines.
- Know that if one has studied Holy Quran carefully he does not require any other gospel to guide

him, and without knowing the Holy Quran no other knowledge is complete or useful.

- Seek help from Holy Quran. It will teach you to face misfortunes and calamities. Invoke the help of Allah through it, go towards Allah with its love in your mind. This Book of Allah teaches you how to seek help of Allah and not to beg of your fellow beings.
- Remember that the Holy Quran is such a gospel that will never deceive you, is such a guide that will never mislead you and such a commentator that will never puzzle or beguile you.
- For deep thinkers Holy Quran's fascinations will never cease and its wonders will never end.
- Use Holy Quran as cure for your illness, for surely there is a cure in it for the greatest of illness which are infidelity and hypocrisy and deception and confusion.

- In Holy Quran there are certain duties imposed by Allah upon man, the obedience or disobedience of which are the criteria upon which depends Allah pleasures and wrath.
- Remember that on the Day of Reckoning the Holy Quran will intercede for the person who recites it and its intercession will be accepted. It will be like a speaker whose every word will be true and is accepted.
- Exact yourself with the Book of Allah, for surely it is a strong rope and a clear light and a beneficial cure and a thirst quenching source and a protection for those who hold fast to it and a source of freedom who cling to it.
- If you have lost healthy balance of mind through attachment of vices and sins seek treatment and guidance of the Holy Quran. It will cure your mind of diseases of schism, doubt and heathenism.

- From Holy Quran you will hear the voice of reason and truth. Its difficult and dogmatic sayings will explain each other and will bear testimony to their rationality.
- Nobody sits down with the Holy Quran without having experienced either an increase or a decrease when he stands up again; an increase in guidance, or a decrease in blindness.
- Know that surely there is no more need for anyone after reading the Holy Quran and no one more in need before reading the Holy Quran.
- Holy Quran purifies over ideas and broadens ones vision. It is our duty to assist and help those whom you find doing good and to avoid those whom you find engulfed with vices and sins.
- Reciting Quranic verses is the best utterance. This action will broaden peoples' minds and will illuminate their souls.

- Undoubtedly the Almighty Allah has not given a better advice than what He has revealed through the Holy Quran, because Holy Quran is the best guide to the realm, where glory of Allah dwells.
- Reviving the Holy Quran means to agree and accept the principles laid down by Holy Quran and death of Holy Quran means ignoring its commands.
- Remember that to a casual observer the Holy Quran appears to be a book very easy to understand and interesting but inner meanings of its passages are far extended profound and hard to understand.
- Amongst you is the Book of Allah (Holy Quran) which untiringly guides you towards Islam. It is a source of such an inherent power that those who follow it will never be humiliated nor defeated.
- Your salvation is guaranteed by the Book of Allah (Holy Quran).

With its help you will recognize
the way Allah wants you to follow.

- On the Day of Judgement those
person whose thoughts and
deeds are proved virtuous and
good according to Holy Quran's
talents, will receive salvation and
those whose vices are
condemned through Holy Quran,
will be damned.

HOLY PROPHET

- Allah sent His messengers with particular guidance which He gave to each of them. He made them examples of His creation, lest the absence of any proof provided an excuse to ignore them.
- They are the messengers, who cannot be ignored just because they are few in number or because there are many who deny them. The one, who came before, always named the one who came after him.
- The best example for you is to follow Prophet Muhammad (s.a.w.). He is the greatest leader for those who require a leader. Among His creature Allah likes Him most who obeys and follow the Prophet Muhammad (s.a.w.).
- Allah sent Muhammad (s.a.w.), may Allah bless him and his family, as a witness and bringer of tidings and a warner. He was the best of creation as a child,

and the most noble in maturity and the most apparent of those who were pure in nature, and the most generous of those who constantly bequested favour of others.

- The merciful Allah appointed Muhammad as His trustworthy and true Messenger and entrusted him with the mission of converting people from idolatry to the worship of Allah and to guide them to obey Him instead of obeying the Satan.
- Our Holy Prophet (s.a.w.) guided men till they saw the right path and found the road to salvation; till he taught them simple living and high thinking. He brought peace of mind, faith and assurance to them.
- Before Prophet (s.a.w.) people were accustomed to consider wrong as right, they scorned high thinkers and ridiculed philosophers, lived without religion and died as heathens.

- I testify that Muhammad (s.a.w.) is Allah's servant and apostle, selected, exalted and dignified by Him. Nobody has and will ever surpass Him in eminence.
- The world was in total darkness of ignorance. Superstitious beliefs and low standard of morality when Prophet Muhammad (s.a.w.) illustrated human society with divine light.
- Our Holy Prophet (s.a.w.) is a leader of those who accept piety and He is a guide to those who have vision and foresight.
- Our Holy Prophet (s.a.w.) sincerely hated splendour and pomp and had removed the desire of such type of pleasures from the mind.
- Our Holy Prophet (s.a.w.) hated ostentation and luxurious life, lest they may tempt him and lest he might think this world as an abode of permanent stay.

- Our Holy Prophet (s.a.w.), his family members and his faithful followers often went hungry. Though they had supremely high place in the kingdom of Allah yet they avoided ostentation and pomp.
- Being the ruler of the Arab state, simple and poor life was not forced upon the Holy Prophet (s.a.w.) as humiliation or as a necessity, but he voluntarily accepted it.
- The simple and poor life was assigned to our Holy Prophet (s.a.w.) by Allah as sign of his high regards towards the Apostle.
- Even the talk of luxurious life was loathsome to our Prophet. He hated to see it round and to hear about its allurements in society.
- Remember that the Holy Prophet (s.a.w.) has said,
"O son of Adam! Do good, avoid vice and wickedness and if you act thus you will be a good man following the true path."

- The Prophet Muhammad (s.a.w.) has called the people to Allah, and wherever He may be, He is watching you like a shepherd tending the herd, so accept His invitation and try to attain and secure protection offered by Him.
- Oppose the persons who defy the orders of the Holy Prophet (s.a.w.) and who are inclined towards something else; leave them to their fate.
- Whoever claims to know a better path to salvation than disclosed by the Holy Prophet (s.a.w.) is doomed.
- The Prophet of Allah (s.a.w.) has declared that merciful Allah loves His creatures but He loathes their evil deeds.
- Remember the Holy Prophet (s.a.w.) never fought His enemy with a large force. He, while fighting the unbelievers, had more faith in the help of Allah than in numerical superiority.

- You people have forgotten what have been taught to you by the Holy Prophet (s.a.w.) and wrongly believe to be well protected from things you were warned. The result is that your plans are upset and your affairs are confused.
- Nearest to the Prophets are those who have carefully understood the things revealed to those Prophets and obeyed them.
- Surely the friend of Muhammad (s.a.w.) is the one who obeys Allah even if his ties of flesh and blood with Him are remote, and surely the enemy of Muhammad (s.a.w.) is the one who disobeys Allah, even if he is related to Him.
- The faithful followers of the Holy Prophet (s.a.w.) are the sincere and honest friends of mankind.
- Prophet Muhammad (s.a.w.) was an advisor who explained everything and those who accepted and followed him, succeeded in attaining the blessings of Allah.

- The Messenger of Allah (s.a.w.) passed away, may Allah bless him and his family, while his head was resting on my chest, with his breath flowing into the palm of my hand, which I then passed over my face. I was entrusted with washing him, may Allah bless him and his family, and the angels helped me.
- Ali said at the grave of the Messenger of Allah as he was being buried, "Surely patience is beautiful except when being away from you, and grief is ugly when it is for you."
- The life and character of the Holy Prophet (s.a.w.) will teach you how evil and vicious is this world and its ways.
- Who could, besides the heavenly Prophets, be better Messenger of Allah to man than the history of man itself?

AHL UL BAYT [A.S.]

- We the Ahl ul Bayt of the Holy Prophet (s.a.w.), are the treasure houses of mercy and benevolence of Allah and we are the sources from which real wisdom and true knowledge could be obtained.
- Remember that we Ahl ul Bayt, the progeny of the Holy Prophet (s.a.w.) are his true companions, we are the trustees and treasures of knowledge.
- We, the progeny and family members of the Holy Prophet (s.a.w.), are the doors through which one can reach the storehouse of wisdom and bearing brought by the Holy Prophet (s.a.).
- You are ordained to recognize the Imams as the right successors of the Holy Prophet (s.a.w.) and to obey them.
- We the Ahl ul Bayt of the Holy Prophet (s.a.w.) possess in our

words and deeds the excellence and nobleness which the Holy Quran preaches.

- Anyone who loves us Ahl ul Bayt must be ready to face a life of austerity.
- I am a slave of Allah and a brother of the Messenger of Allah; no one will say this after me without being a liar.
- I testify that none deserves to be worshipped but Allah. He is the only one and has no parallel, no co-worker and no partner.
- I have cheerfully resigned to the will of Allah and have willingly bowed my head at His commands.
- If the right usurped from us is given back to us, we shall take it, otherwise we shall go on claiming it.
- I advise you, O people to guard against evil and remain dutiful to

Allah, as piety is the best provision for the next life and best protection against sin. It will help you to enter Paradise and will protect you from the wrath of Allah.

- My mission today is the same as it was at the time of the Holy Prophet (s.a.w.). I shall strive till I eradicate impiety and injustice, and till I establish a rule of justice and truth.
- My aim is to bring justice, peace and prosperity to Your creations so that the oppressed may receive due protection, and bands of liberty set by Allah's command, may be duly guaranteed.
- I have considered everything that humiliates the one who is respectable and breaks him, and I have not seen anything more likely to humiliate and break him than poverty.
- Arrogant usurpers of human rights are contemptible in my eyes

and I shall make them give back the rights and privileges wrongly usurped.

- All those whom society has wronged or unjustly humiliated are respectable before me and I shall secure their just claims.
- I want to support the oppressed against the oppressor, to help the down trodden against the tyrants. I shall try my best to suppress tyranny even if you do not help me. Do not make haste in leveling and reviling the other man, for his sins might have been forgiven.
- To me the one who is humble is the one who is mighty, until he has received what is due to him, and to me the one who is powerful, is one of the weak until what is due from him has been taken from him.
- I have protected you people to the best of my capacity and freed you from oppression, disgrace and dishonour. Overlooked such of

your numerous shortcomings as could be easily detected. I did it in return for the small services to Islam, tendered by you.

- The Holy Prophet (s.a.w.) has said:
"O Ali! No faithful Muslim will ever be your enemy and no hypocrite will ever be your friend."
- If I cut a faithful Muslim into pieces to make him hate me, he will not turn into my enemy.
- If I give all the wealth of this world to a hypocrite to make him my friend, he will not befriend me.
- Two kinds of people will be damned on my account: Those who exaggerate opinion about me and those who underestimate me because they hate me.
- Some people praised Imam (a.s.) on his face, he replied: "Allah knows me very well and I also know myself more than you. Please Lord! Make me better than

what they imagine me to be and excuse those weaknesses of mine which they are unaware of."

- A man hypocritically started praising the Imam (a.s.), hearing these praises from him the Imam (a.s.) said, "I am less than what you tell about me, but more than what you think about me."
- O Lord! I am sick of these people. They hate the honourable, sincere and religious ways of life that I want them to follow. Either soften their hearts towards truth and religion or give me better people and give them a worst ruler.
- Unfortunately we are passing through times when majority of worldly people think that hypocrisy means wisdom and they lead the uneducated masses to believe that dissimulation is the best form of sagacity.
- It is pity that you have resolved to lead a life of hypocrisy, behave hypocritically with each other and

to be jealous and envious of one another. Therefore, the structure of your society rests upon ill-will, malice and enmity.

- When truth was revealed to me I never doubted it.
- Even if the veils were lifted from me, this would not increase my certainty.
- I never lied and the things revealed to me were not false. I never misled anyone nor was I misled.
- I have penetrated the most secret knowledge, and if I were to reveal it to you, you would tremble like quivering rope in a deep well.
- Imam (a.s.) heard somebody repeating the passage of the Holy Quran, "WE belong to Allah and our return is towards Him." Imam (a.s.) said, "How true it is, our saying that we belong to Allah indicates that we accept Him as our Master, Owner and Lord. And when we say that our return is

towards Allah indicates that we accept our mortality.

- Imam Ali (a.s.) overheard a man who was praying for his companion, saying, "May Allah never cause you to face any trouble." So he said, "Surely you have prayed for his death, for truly whoever lives in this world has to face troubles."
- I want to teach you five of those things which deserves your great anxiety to acquire them:
 - i) Have hope only in Allah.
 - ii) Be afraid of nothing but your sins.
 - iii) If you do not know a thing never feel ashamed to admit ignorance.
 - iv) If you do not know a thing never feel ashamed to learn it.
 - v) A body is of no use without a head; similarly true faith can be of no use without attributes of resignation, endurance and patience.
- O people! I have tried to teach you discipline in life but you paid scant attention to my teachings, I also

tried to forcefully drive you towards Islamic ways of life but you did not care to adopt them. May Allah help you. I have advised you in the way in which all the Prophets have advised their followers. Are you expecting some other guide to teach you these Godly ways?

- Among some examples of hope is the one who supplicates and claims that he has hope in Allah, by the one who is great. He is lying! Does he not care that his hope is not evident in his actions?
- If a day passes during which I do not increase those actions which bring me closer to Allah, then there is no blessings in the rising of the sun on that day.
- O people! Ask me questions before you lose me, for surely I know more about the ways of the heavens than I do about the ways of the earth.
- When asked about the distance between the East and the West,

Imam Ali (a.s.) replied: "It is as far as the sun travels in a day."

- Shall I not show you the fruit of the Garden? It is *LA ILLAHA ILLALLAH*, provided it is said with sincerity.
- For those who refused to side with any party, Imam Ali (a.s.) or his enemies, Imam Ali (a.s.) said, "They have forsaken religion and are of no use to infidelity also."
- O Abuzar! Since your indignation and anger against the enemies of Allah was for the sake of Allah and to secure His pleasure, therefore, you may rightly expect Allah's blessings.
- O Abuzar! People are afraid of you because they will lose their worldly possessions on account of your true interpretations of Holy Quran and you are afraid of them because Islam would suffer on their account.

RELIGION AND FAITH

- Islam means obedience to Allah; obedience to Allah means having sincere faith in Him. Such a faith means to believe in His power, belief in His power means recognizing and accepting His majesty, accepting of His majesty means fulfilling the obligations laid down by Him.
- Islam is submission and submission is certainty and certainty is affirmation of the truth, and affirmation of the truth is acknowledgement, and acknowledgement is performance of what is obligatory and performance of what is obligatory is appropriate action.
- Islam has its aims for each of you to aspire and to attain it. Allah has imposed certain duties and obligations upon you; discharge those duties and comply with those commands.
- The crown of the life transaction (Islam) is complete certainty.

- Islam as a religion directs you to ways of improving your knowledge and you can never attain salvation but with the guidance of Islam.
- Islam as a way of life holds secrets of real peace and prosperity, which you will never acquire but through Islam.
- The very name Islam indicates that it is a religion, which brings peace and salvation to mankind.
- Islam brings salvation to those who follow it, and worldly protection to those who enter its fold.
- Allah has chosen Islam as a path to salvation.
- The life transaction (Religion) of Islam is not about having opinions; it is most surely about following good examples.
- The life transaction (Religion) of Islam is mark of the honourable,

and the honourable always achieve dignity by following the life transaction of Islam.

- The first part of *Deen* is knowledge of Allah. The perfection of knowledge of Him is affirmation of Him. The perfection of affirmation of Him is affirming of His Oneness. The perfection of affirming His Oneness is being sincere towards Him.
- Do not go astray, do not introduce innovation and schism in Islam, do not go out of its fold, because on the Day of Judgement, deserters shall have no share in the mercy of Allah.
- Whoever frames and invents lies against true principles of *sunnah* is condemned, and who tries to oppose its percepts is fated for eternal damnation and destruction.
- Innovations in Islamic teachings will creep into Islam when the

sayings of the Holy Prophet (s.a.w.) are discarded. Keep away from such innovation and sincerely follow the principles of Islam. So long as victory or defeat of Muslim forces is concerned remember that does not depend upon the strength of your army. Islam is the religion of Allah. He Himself has aided till Muslims have attained this position.

- Remember that innovations introduced by man cannot legalize things which Allah has declared as illegal. Lawful is only that which has been declared lawful by Allah and unlawful is only that which He ordered so.
- It is obligatory upon you that you do not play the part of a hypocrite in religion and do not degrade your character.
- The best man before Allah is a ruler who has kept up the traditions of the Holy Prophet (s.a.w.) and who tries his best to face and fight

innovations slowly creeping into the teachings of Islam.

- Whenever a tradition of the Holy Prophet (s.a.w.) is related to you examine it carefully and think over it deeply. Do not be satisfied with mere vibration repetition of the same.
- Had you really desire to see, a wish to hear and a longing to learn, Islam has depicted vivid images, has given true accounts of what is going to be the end of life, and what is to happen after death.
- Your religion is upon your lips, it has not touched your hearts. Therefore, you behave like a man who has secured the approval and consent of Allah for his deeds and thoughts.
- To advise people to do good and to abstain from bad deeds and evil thoughts are two basic principles of religion.

- Where have those people gone who when invited to Islam accepted it sincerely, who read the Holy Quran and wholeheartedly followed the commandments it contained and who loved Islam as a she camel loves her young ones.
- Islam has made you brothers, yet your minds are under the influence of wickedness, create dissensions and disunity amongst you. You do not love nor co-operate with one another.
- All Muslims must be thankful to Allah that He has selected you people to represent and propagate Islam, the religion of Allah.
- A man who has no respect for religion jumps at every opportunity to profit through deceit.
- There are many educated people who have ruined their future on account of their ignorance of religion; their knowledge did not prove of any avail to them.

- Those who give up religion to better their circumstances in life seldom succeed. The wrath of Allah makes them go through more calamities and losses than the gain they gather for themselves.
- For the believer there are three kinds of hour:
 - i) An hour in which he confides to his Lord;
 - ii) An hour in which he deals with his daily needs; and
 - iii) An hour which he sets aside for himself which gives him pleasure in whatever is permitted and good.
- When a believer (*Mumin*) observes something he learns from it, and when he is silent he reflects, and when he speaks he remembers, and when he is enriched he is thankful, and when serious trouble befalls him he is patient.
- A believer is tired of himself while the people find themselves in comfortable position with regard to him.

- The happiness of believer (*Mumin*) is on his face and his sadness is in his heart.
- The whole of abstinence (*Zuhd*) is dealt with in two sentences in Holy Quran: Allah, may He be glorified, says, "So that you do not despair because of what has passed by you, nor become overjoyed with what comes to you.
- Abstinence (*Zuhd* in this world is limiting hopes, and being grateful for blessings, and scrupulously avoiding what is forbidden.
- The most excellent abstinence (*Zuhd*) is abstinence which is concealed.
- No abstinence is better than to restrain one's mind from doubts about religion, no virtue is better than refraining from prohibited deeds.
- Faith (*Iman*) is recognition in the heart and confirmation with the

tongue and actions based on all capabilities.

- To sleep having sincere faith in religion and Allah is better than to pray with wavering faith.
- The Holy Prophet (s.a.w.) has declared: "No man can attain a firm faith unless he develops strength of character, and that cannot be achieved unless one acquires the habit of speaking the truth.
- No religious faith is loftier than feeling ashamed of doing wrong and bearing calamities patiently. No eminence is greater than to adopt humbleness.
- Faith precedes good actions and good actions point towards faith, they compliment and reciprocate each other.
- Faith guides a man towards education and learning, and knowledge makes him realize the nearness of death.

- Faith has four pillars: Patience, Certainty, Justice and Struggle (*Jihad*).
- Defend your faith in Allah with the help of charity, protect your wealth with the aid of *Zakat*, let the prayers guide you from calamities and misfortunes.
- Remember that fear of Allah can protect one against evils of sins, and through true faith one can achieve greatness, perfection and excellence.
- There are two kinds of people: One is the kind of those who have sold their souls for eternal damnation, and the other is of those who have purchased their souls and freed them from damnation.
- The one who is abstinent with Dinar and Dirham is more respectable than Dinar and Dirham.
- Infidelity (*Kufr*) has four pillars:
 - i) Being Obscure,
 - ii) Being Contentious,

iii) Deviation,

iv) Causing Discord.

So whoever is obscure
never comes near the truth,
and whoever is constantly
contentious in ignorance remains
blind to the truth, and for whoever
deviates from the truth, wrong
appears to be right and right
appears to be wrong, so he
becomes intoxicated with the
stupor of going astray and for
whoever cause discord, the way
becomes difficult and his affairs
becomes ever more full of
obstacles, and any way out
becomes impossible for him.

PRAYERS AND WORSHIP

- Glory be to God, who has not created you without a purpose and has not left you without duties, obligations and responsibilities.
- Unless and until one who keeps in mind the duties imposed by God upon man and obeys them faithfully, his work will not bring him good results.
- Beware of being lazy, for surely whoever is lazy is not fulfilling his duty, he owes to Allah.
- I seek Allah's help to overcome laziness and reluctance in obeying His orders and to resist temptations of daring wishfully and actively against His indirections.
- God has prescribed a course of worship and devotion to Him and obedience to His religion, which is easy, convenient and natural for mankind to follow.

- Establish the limits (*Hudood*) prescribed by Allah close to you, and then they will be established far away.
- Prophet David (Daud) once got up at such an hour in the night and said, this was the hour when prayers of everyone who prayed were accepted.
- The prayer is offering of everyone who is fearful of God's displeasure and the pilgrimage is the struggle (Jihad) of every one who is weak. Everything has its due, and what is due from the body is the Fast, and the struggle for a woman is to be good to her husband.
- Go before God as an oppressed and wronged and not as an oppressor and tyrant. Be afraid of the ways of Satan and refrain from revolting against God.
- Obey the command to perform the prayer, and keep doing it, and do more of it, and draw near to

Allah through it, for surely it is prescribed for the believers at appointed times.

- O Muslim! Fear God, follow the path which He has fixed and lighted for you and obey His commands. If you are not rewarded in this life, I stand guarantee for your reward hereafter.
- The most excellent worship is being silent and waiting patiently for relief.
- The prayer is what differentiates the believer (*Momin*) from the unbeliever (*Kafir*), so whoever leaves it and claims to have belief, his own action belies him, and it will be a witness against his own self.
- Truly the best of people have gone on ahead to the garden of Eden, not because of their excelling others in prayers, or in Fasting, and not because of their going on Pilgrimage or because of their

religious visits to Mecca, but because of their sensible understanding to the commands of Allah.

- Surely the hearts draw near and retreat, so when they draw near, let them be concerned with voluntary acts of worship, and when they retreat, limit them what is obligatory.
- The one who truly comprehends God's power feels it a blessing to follow His commands.
- Whoever does not prepare for the prayer before its time arrives is not honouring it.
- Allah has imposed prayer (*Salat*) as a means of being free from arrogance.
- Optional prayers cannot attain the pleasures of God for you, when the compulsory daily prayers are left unattended.
- You do not draw near to Allah through voluntary acts of worship,

if they get in the way of what is obligatory.

- Do not be among those who if faced with misfortunes, damages or afflictions turn to Allah and keep on beseeching Him for relief and when relieved or favoured with comfort and eased, they are deceived by the comfortable conditions they found themselves in and forget Allah and forsake prayers.
- The best form of devotion to service to God is not to make a show of it.
- Surely there are people who worship Allah out of gratitude and this is the worship of the free.
- Surely there are people who worship Allah out of desire for reward and this is the worship of traders.
- Surely there are people who worship Allah out of fear of punishment and this is the worship of slaves.

- Perfect happiness comes with knowledge, and partial happiness comes with abstinence. Worship without knowledge and without abstinence merely exhausts the bodies.
- The belief of a worshipper is not sincere until he has more confidence in what Allah possesses than in what he possesses himself.
- The most excellent worship is refraining from disobedience and stopping when in doubt.
- The Fast is an act of worship which is between the slave and his Creator, no other than Him knows of it, and likewise he is not rewarded for it by anyone other than Him.
- Allah has imposed Fast as a test of sincerity of character.
- Many people get nothing out of their Fasts but hunger and thirst. Many more get nothing out of their night prayers but exertions and sleepless nights. Wise and

sagacious people are praiseworthy even if they do not Fast and sleep during the nights.

- The noblest of the outer senses is eyesight, so do not use it carelessly so that you are diverted from the remembrance of Allah.
- For everything that you own is *Zakat*, a tax paid to the Lord, and tax of your health is that you keep Fast.
- The wealth tax is decrease in outer form and an increase in inner meaning.
- Protect your wealth by paying the wealth tax (*Zakat*).
- Surely the wealth tax (*Zakat*) has been imposed alongwith the prayers as an offering to be given by the people of Islam. So whoever gives it is doing himself good through it, for surely it has been imposed as a means of making amends and as a protection and defence against the Fire (Hell).

- Allah has made it a duty of mankind for whoever is able to make journey to go on the pilgrimage (*Haj*) to the House; and for whoever rejects this, then surely Allah is not in need of any of the worlds.
- God, the Almighty, has bestowed nobleness and dignity to the gathering of the Muslims.
- Struggle (*Jihad*) has four divisions: Commanding what is good, forbidding what is evil, being truthful on the battlefield and hating what is wicked.
- One who struggles for the cause of Allah secures victory over his enemies.
- One who runs away from the battlefield cannot thus increase the span of his life, because nothing can postpone the day of his death.
- Those who have come alive out of a blood bath live long and have more children.

- Jihad is divided into four branches: To persuade people to be obedient to Allah, to prohibit them from sin and vice; to struggle in the cause of Allah sincerely and firmly on all occasions and to detest the vicious.
- Where have those people gone who when ordered to fight in defence of Islam, they willingly left their homes and families.
- Remember! Unless you have concord harmony and unity amongst you, mere numerical superiority will be of no avail to you.
- You people are careless of ways and means of success because of your sinful life. You hope and expect victory without being fit to achieve it or deserve it.
- Remember, my son, mountains may move away and may leave their place but you on no account

should retreat or run away from the battlefield.

- Be brave and resolute and offer your head in the service of God. Strongly fix your feet in the ground, keep your eyes on the last row of your enemy's army.

WORLDLY LIFE

- This world is a transitory place on the way to the place of permanent abode, and there are two kinds of people in it: The man who sells his *self* and destroys it and the man who exchanges his self and liberates it.
- This world is not a place of permanent settlement, it is a passage, a road on which you are passing; there are two kinds of people here, one is the kind who has sold their souls for eternal damnation, the other is of those who purchased their souls and freed them from damnation.
- This world is a riding beast of the believer (*Mumin*) and he rides on it to his Lord, so look after your riding beast well so that it may bring you to your Lord.
- Your stay in this world is like that of a caravan resting on the roadside. You do not know when the order to march will be given.

How one can derive permanent benefit by the wealth which will be quickly taken away from him leaving behind it the responsibility of accounting for its right or wrong use.

- Surely this world is a place of transition, and the next world is the lasting place, so take what you need from what is passing, for that will be lasting.
- People in this world are like travelers whose journey is going on though they are asleep. (Life's journey is going though they may not feel it.).
- Beware this world is not made for you to live forever; you will have to change it for hereafter.
- This world is like a serpent, so soft to touch, but so full of lethal poison, unwise people are allured by it, and wise men avoid it and keep away from its poisonous effects.

- Beware of this deceptive and misleading world which decorates itself with its attractions, and seduces you with its vanities and deceives you with expectations.
- This world afflicts whoever puts his trust in it, and whoever is vary of this world, strikes it a blow.
- Truly whoever lives in this world has to face troubles. In this world there is real welfare for two kinds of people: One is a person who, when commits a sin atones for it and the other is a man who is anxious to do good as much as possible.
- In this world man is a target of death, an easy prey to calamities, here every morsel and every draught is liable to choke him, and here one never receives a favour until he loses another instead.
- This life and hereafter are like two mothers and human beings are like children. Take the life to come as your mother, and do not let this

world adopt you as her son, because on the Day of Judgement every child will be attached to its mother.

- Detach your hearts from this world before your bodies leave it, for you are tested in it, and you were created for other than it.
- Surely this world in which you place your hopes and desires, and which is the cause of anger and your pleasure, is not your home. It is not the resting place for which you were created or to which you have been called.
- Remember that none of you is immortal. The worldly life is like a passage on the bridge. Do good deeds in this life and thus provide for the next. Do your duty to Allah and be prepared for the quick departure.
- The world is like a poison, which one does not recognize.
- The world is a home of sincerity for whoever is sincere towards it.

It is the home of safety for whoever understands it, and it is the home of wealth for whoever takes his provision from it.

- Allah has neither approved this worldly Life for His friends nor He (Allah) withheld it from His enemies, virtues are rare in it and vices are evident and obvious. Here all accumulated wealth is subject to exhaustion and cessation.
- The man with deep and true insight realizes that not this but the next world is the place to rest and to receive rewards.
- Surely there are people who have chosen remembrance instead of this world, so that neither buying nor selling diverts them from it.
- Beware of this world for it is indeed sweet and green surrounded by desires and love for what is transitory. It enchants you with trifles and is decorated with vain hopes and adorned with deceptions.

- How alluring and delusive are the pleasures of this worldly life, how every enchantment and increase of wealth and position here, increases greed and avariciousness; and how the protection offered here often ends in punishment and pain.
- The bitterness of this world is sweetness of the next, and sweetness of this world is the bitterness of the next.
- The good of this world and the next is in two qualities: contentment and awe of Allah and the bad of this world and the next is in two qualities indigence and corruption.
- The man who is abstemious towards the world increases his renunciation of it whenever it increases its manifestation of itself to him.
- Remember that it is better to have less in this world and more in the next than to have more in this world and less in your next life.

- Whatever is permitted in this world has to be accounted for, and whatever is forbidden in it has to be punished.
- You people are so much enticed by mortal pleasures of this worldly life that the life to come does not find any place in your imagination.
- Sages always looked down upon this world as a shadow which would appear spreading, constructing and finally disappearing altogether.
- Remember that this life is a place to work and not of judgement and the Day of Judgement will be the Day of Reckoning and not of action.
- The one who understands realities of this life does not care to work only for this worldly life. But the one who cannot comprehend them concentrates his mind and energies on this life alone.
- Do not vie for glory and pride in this world, and do not admire its

adornments and pleasures, and do not be impatient because of adversities and hardships, for surely its glory and pride comes to an end, and surely its adornments decay, and its difficulties and hardships vanish.

- If Allah gives you something from this world, do not be excessively joyful about it, and if He withdraws something from it do not be excessively sad about it.
- For the next life you were created and in this world you are imprisoned.
- Do realize that this world will treat the present people as it has treated the people of the past.
- O son of Adam! If you have collected anything in excess of your actual needs, you will act only as its trustee for someone else to use it.
- Those who have collected worldly pleasure around themselves will have to leave them and on the Day

of Reckoning they will have to give an account.

- Be abstinent (*Zuhd*) in this world and Allah will show you its ignominies; so do not be neglectful in order that you are neglected.
- What a place is this worldly life where neither death can be averted nor the past can be brought back.
- You must remember to gather from this life such harvest as will be of use and help to you in the hereafter.
- Here every additional day in one's life is a day reduces from the total span of his existence. When death is a natural outcome of life how can we expect immortality?
- You are created for the next world and not for this. You are born to die and not to live for ever.
- Take your heart out of this world, before your bodies are taken from it.

- If the year ahead is not going to be a part of your life, then what are you doing worrying about something that has nothing to do with you.
- Do not burden yourself with worrying about the year ahead of you on top of worrying about the day ahead of you.
- Be in awe of Allah and do not desire the world, even if it desires you, and do not be sad about anything of it that is taken away from you. Speak the truth, and work for your rewards, and oppose whoever oppresses, and help who is oppressed.
- When this world turns toward a person it invests in him with the good qualities of others, and if it turns away from him, it deprives him of his own good qualities.
- Vicious pleasures of this world and salvation are like two enemies or two roads running in opposite directions.

DEATH

- I swear by Allah, who is the Master of the life of Abu Talib's son that I feel it nobler to die on a battlefield than to die on a death bed.
- By Allah, the son of Abu Talib is more intimate with death than a baby with its mother's breast.
- You will come to know the reality of death, but in such a way that you will not be able to tell anyone about it.
- Every breath that you take is a step towards death.
- Beware! Sight of thousand of living being around you may not deceive you. They are all bound to go, one following the other.
- The sight of a moving, acting, thinking and speaking person to be suddenly turned into a silent, quiet and motionless body is a better form of warning than the

best lectures. The future is the inevitable result of the present and is inseparably connected with it.

- Everyone has an end; it may be pleasant or sorrowful.
- Anything which can be counted or reckoned is finite and will come to an end.
- Everyone, who is born, has to die and once dead he is as good as having not come into existence.
- Surely the destination of whoever walks on the surface of the earth is to return inside it.
- The allotted lifetime is sufficient protection.
- "Surely we come from Allah" is an affirmation to ourselves that He has dominion over us, and our saying, "Surely to Him we return" is an affirmation to ourselves that we are mortal and perishing.

- Have you not seen that people who had great expectations and had built palatial houses, did not their houses turn into graves? Did not their wealth hoarded by them, was either destroyed or inherited to others?
- Death is near and our mutual company is short.
- I am amazed at the one who settles down in the abode that passes away and ignores the abode that lasts for ever.
- I wonder at the man who takes great pains to decorate and to make comfortable this mortal habitat and totally forgets his permanent abode.
- I am amazed at the one who forgets death while he sees the dead.
- I wonder at the man who understands the marvels of original creation and refuses to accept that he will be brought back to life again.

- If the allotted span of life is known, hope is diminished.
- I advise you to remember death and avoid being forgetful of it. How can you be forgetful of something that will not forget you?
- Surely when someone dies, the people say, "What has he left behind?" and the Angels say, "What has he sent ahead?"
- An Angel announces daily "Birth of more human being means so many more will die, collection of more wealth means much more will be destroyed, erection of more buildings means so many ruins to come."
- Surely, by Allah I have been prevented from fun and entertainment by the remembrance of death.
- Nevertheless in everybody's life the time is not far off when this curtain will rise and death will knock at the door.

- Death is never far away.
- How near are the living beings to the dead because of the fact of approach of the dead towards them, and how far apart they are from each other because they cannot on their own accord contact those who have ceased to exist?
- Time decays bodies but rejuvenates hopes, daily it brings death nearer and nearer but delays fulfillment of desires more and more.
- Old age is an excuse for death.
- When a person dies all his actions cease except for three: *Charity*, which lasts by continuing to benefit others; *Knowledge*, which taught to people, who continue to benefit from it, and a righteous child who continues to pray for him.
- Fear Allah as much as He deserves, and do not face death,

but like a true Muslim. My Lord (Allah) you alone is the hope of unhappy and destitute and only through Your help and mercy one can reach the destination.

- What is worse than death is something which when takes place makes you long for death; and what is better than life, is something which, when you lose it, makes you hate life.
- When you have to depart from this world and to meet death eventually, then why wish delay. (Why feel nervous about death).
- If you are on the retreat and death is advancing, then how swift the meeting will be.
- Everything has its sustenance and you are the sustenance of death.
- Happy is the man who always kept the life after death in his view, who remembered the Day of Reckoning through all his deeds, who lead a contented life

and who was happy with the lot that Allah has destined for him.

- One who is afraid of the Day of Judgement is safe from the wrath of Allah.
- Increase your remembrance of death, and the day you will come out of your graves, and the day you will stand before Allah, the Mighty and Majestic, and calamities will be lessened for you.
- Fortunate is the one who remembers the promised day of return, and who acts with the reckoning in mind, and who is content with what is just enough, and who is pleased with Allah.
- One who believes in life hereafter will never resort to deception and duplicity.
- Whoever begins the day with the next world on mind will be rich without needing possessions, and will have intimacy without a

family and will have honour without having relations.

- A wise person seriously realizes the ultimate end of his existence. He soberly ponders over the ups and down of life.
- Know that the one who has authority over death is the one who has authority over life.
- See what you would like to be doing when death comes to you and do it now, for you cannot be sure that you will not die soon.
- Do not be among those who on account of their excessive sins hate death but do not give up the sinful ways of life; who if fallen ill, repent their way of life and on regaining their health fearlessly re-adopt the same frivolous ways.
- All affairs are subject to what has been decreed, so that even death is part of this arrangement.
- Where have those people gone whom success never overjoyed

them and death never despaired them, sights of human misery saddened their lives.

- People are asleep, and when they die they wake up.
- I pity negligent and unmindful people, because on the Day of Reckoning the very happenings of their lives will act as proof against their all ill intentions and evil deeds and lead them to Hell.
- If you only had true conception of what would happen after death, you would have screamed and trembled with fright and would have readily obeyed Allah's commandments.
- Whenever an affliction overwhelms someone he should remember death and it will be surely lightened for him, and whoever feels constriction in some matter should remember the grave, and surely it will be expanded for him.

- I feel as if I hear the trumpet calling you for resurrection. As if I see the Day of Reckoning has dawned, as if you are coming out of your graves to receive the dues you deserve.
- Verily the people will come out of their graves and turn towards their destination (Paradise or Hell). None shall be able to change the place which has been assigned to him on the basis of merit.
- The son of Adam will not move forward on the Day of Resurrection until he has been asked about his life – How did he pass it? And about his wealth, from where did he acquire it and on what did he spend it? And about how he acted – in regard to what he knew.
- Heaven and Hell are both in front of you and death as a course of nature is driving you towards your end.

- Wash the dead and your heart will be moved, for surely in an empty body there is a profound lesson.
- Pray over the dead and perhaps it make you sad, for surely the sad person is close to Allah.
- Visit graves and by this remind yourself of the next world.
- If anybody had greater possibility of mortal life and of escaping death, he was Solomon, the son of David. He was such a Prophet that Allah had granted him full control over men as well as Genii, but when the span of life allotted to him came to an end, he had to face death like every other mortal. His favourite city and his mighty empire was inherited by others.

BLESSINGS

- O Allah, bless Muhammad and the family of Muhammad as much as the number of Your words and as much as the extent of Your knowledge, with blessings that have no end and no limit to their extent.
- If you need something from Allah, may He be glorified, then begin by asking blessings on His Messenger, may Allah bless him and his family, and then make your request, for surely Allah is too generous not to be asked for two things without granting one request alongwith the other.
- Believe me I know not of any blessings as great as Paradise, yet those who seek it are so lazy and unconcerned about it.
- Do not be among those who never thank Allah for what they get, and keep on constantly demanding increase in what is left with them,

who advise others to such good deeds they themselves refrain from.

- No benefit is wasted if it is received with thanks, no grace remains if it is received ungratefully.
- If you are thankful for what you are given then I shall increase My bounties and blessings. [Al Quran]
- One who prays to Allah and implores to Him will not be deprived from his prayers being granted.
- Blessed is the man who always kept the life after death in his view, who remembered the Day of Judgement through all his deeds, who led a contented life and who was happy with the lot that Allah had destined for him.
- Remember, if Allah grants a man good reputation and good form to leave behind, is better than the wealth which he leaves to

prosperity of those who seldom remembers him with respect.

- May Allah bless the man who repents his sins, resolves not to indulge in them again, and asks for forgiveness before death overtakes him.
- Whoever dedicates his work to Allah will not have his hope destroyed.
- Do not put your hope in other than Allah, and have no fear except about your wrong actions.
- Do not give up hope if the answer to your request is slow in coming, for surely what you receive depends on the strength of your request.
- Do not ask from other than Allah, for surely if He gives to you it will free you from all wants.
- Surely Allah has blessed His slaves in accordance with His sovereignty, and He has made

gratitude and obligation for them in accordance with their capacity.

- Surely Allah has right over every blessing. Whoever fulfils it then He increases it in him and whoever ignores it runs the risk of losing His blessings.
- If you persist in what you ask for, it will open the door of divine mercy to you.
- Being thankful for every blessing is being careful to avoid what Allah has forbidden.
- Aid from Allah is in proportion to the trouble. One who practices moderation and frugality will never be threatened with poverty.
- Grant of patience from Allah is in proportion to the extent of calamity you are passing through. If you exhibit fretfulness, irritation and despair in calamities then your patience and exertions are wasted.

- A slave cannot obtain one blessing without being separated from another, and he cannot turn to greet one day of his life span, without parting from another.
- Verily before Allah, the most excellent and most deserving of His blessings is the person who would love to accept the truth and act justly through his beliefs and actions.
- Whoever takes pleasure in disobeying Allah will inherit disgrace from Him.
- Please Lord! Shower Your boundless mercy and vast blessings upon the poor and needy, and provide rich fodder to our cattle roaming in search of water and fodder.
- We pray to You, O Allah, my Lord, when all of us are disappointed and despondent when the clouds have withheld the rains and when our cattles are dying. Please Lord! Do not punish us for our sins and shower Your bounties upon us.

- Lord! Let the rains bring Your blessings to us. Let us not go back disappointed, let not famine kill us, let not Your wrath visit us for our misdeeds. O You, Who is the most merciful and kind to human beings.
- What the merciful Allah has promised in the way of His benevolence will reach mankind; therefore, nothing should tempt wise men towards wickedness from which he has been forbidden.
- Whoever wants to see what there is for him from Allah should consider what there is for Allah from him.
- Surely, Allah has slaves on whom He has bestowed favours in particular, so that they can benefit other slaves with those favours.
- Blessings are for the man who controls his tongue from vicious and useless talks and abstains from oppression, who faithfully

follows the traditions of the Holy Prophet (s.a.w.) and who keeps himself away from innovation in religion.

- Blessings are for the man who humbles himself before Allah, whose sources of income are honest, whose intentions are always honourable.
- Blessings are for the man whose character is noble, whose habits are sober, who gives away in the cause and name of Allah the wealth which is lying surplus with him.
- The one who has the most blessed life is the one who supports others during his life.
- The least of what Allah demands of you is that you do not use His blessings to disobey Him.
- When a few blessings come your way, do not drive them away through thanklessness. If the most abundant of benefits

reaches you, then do not drive them away by your lack of gratitude.

- If a blessing descends on you, then make it last by being grateful to Allah.
- The proper way to treat a blessing is to avoid whatever might destroy it.
- Grant of prayer often rests with the true purpose and intention of the implorer.
- Sometimes your prayers are turned down, and this is also in your interest; because you often ask for things that are really harmful to you.
- One thing that no one can do without is divine succour.
- Divine succour is a good guide.

FORGIVENESS AND PUNISHMENTS

- I seek forgiveness from Allah for what is within my power and I seek goodness from Him in what is not within my power.
- There is no punishment worse than the punishment of Allah and no reward better than His.
- Rewards and punishments will be in accordance with struggling against the self, and turning it away from passions and preventing it from unrestrained enjoyments of the pleasures towards which the eyes casts longing glances.
- Only he can forgive who has the power to punish.
- Forgiveness is for the one who admits and not for the one who persists.
- The best deed of a noble person is to forgive and forget.

- The people who ought to be most forgiving are those who are most able to inflict punishment.
- Every person who is tempted to go astray does not need punishment.
- A good confession wipes out the act of committing a wrong.
- The one who is asked to be excused will be helped, and the one who blames others will become angry.
- Forgiveness will corrupt whoever is mean just as much as it will benefit whoever is generous.
- Forgiveness corrupts the wicked to the same extent as it restores the noble.
- I am amazed at the one who despairs when he is able to ask for forgiveness.
- How I wonder at the man who loses hope of salvation, when the

door of repentance is opened for him.

- One who has atoned for his sins will not be debarred from salvation.
- Whoever has done a bad deed or has persuaded himself to sin and then repents and asks for his forgiveness, he will find the Lord most forgiving and merciful.
- Surely, it is a vain expectation of Allah when the slave persists in disobedience and yet hopes for Allah's forgiveness.
- The sin which makes you sad and repentant is liked better by the Lord than the good deed which turns you vain and conceited.
- Abandoning wrong action is easier than having to turn to Allah in repentance.
- It is wiser to abstain than to repent.

- Not having to make an excuse is more honourable than having to be truthful in making one.
- If you do good, then praise Allah, the Mighty and Majestic, and if you do wrong, then seek forgiveness from Allah.
- When you do something bad then be quick to wipe it out by turning to Allah.
- The best way to punish an evil-doer is to reward handsomely a good person for his good deeds.
- Accept people's forgiveness and do not let anything that you dislike happen to anyone.
- Supplication is a key to divine mercy.
- The perfection of sincerity is avoiding disobedience.
- Perfume yourself with seeking forgiveness and the stink of your wrong action will not disgrace you.

- Do not minimize the gravity and seriousness of your minor sins because you may be punished for the same.
- There are unpardonable and mortal sins which kill the soul and are fatal to salvation and the penalty for them is Hell, while there are minor sins and lapses which may be pardoned.
- If a sinner is displeased, he slanders. If he is content, he lies. If he is covetous he wounds.
- The Lord accepts the atonement of those who have committed a vice with realizing its enormity and then atone it: Allah accepts such atonements. He is wise and omniscient.
- He is the wisest and most knowing who advises people not to lose hope and confidence in the mercy of Allah and not to be too sure and overconfident of immunity from His wrath and punishment.

TRUTHFULNESS AND FALSEHOOD

- Nothing will give you intimacy except the truth, and nothing will make you feel lonely except falsehood.
- Whoever is lacking the excellence of truthfulness in what he says surely inflict serious damage to the noblest aspect of his character.
- Following Allah's attributes explicitly associates a true believer's dignity, pure piety, truthfulness and honesty.
- When things become clear you realize that lying goes with cowardice, and truthfulness with courage, and ease with despair, and deprivation with greed, and humiliation with debt.
- There are two matters which are inseparable from lying, making promises and making even more excuses.

- It is falsehood when you say, "I heard it," and it is the truth when you say, "I saw it."
- The most difficult deception is to present falsehood disguised as the truth to someone with a discerning intellect.
- Lying is degrading.
- The greatest fault in the sight of Allah is the word of a liar.
- The one who is truthful is within the sight of safety and honour, and the one who tell lies is on the brink of precipice and degradation.
- People, surely trustworthiness is the twin of truthfulness.
- One who does not benefit from certainty is harmed by doubt.
- Surely, the most excellent man with Allah is the one who acts by the truth out of love for it even if it involves loss or hardship for

him, in preference to falsehood, even if it would bring him benefit and gain.

- One who followed certain truth and then struck by doubt should remain with his certain truth. Indeed certain truth cannot be removed by doubt.
- Surely, when you abandon the truth you do not abandon it for anything but falsehood, and whenever you turn away from what is right you do not turn away from it without turning to what is wrong.
- Whoever is not tested by affairs is deceived and the one who struggles with the truth is brought down.
- Plunge into the depths until you reach the truth.
- The truth redeems and falsehood dooms.
- Truth sets a good example and falsehood confuses.

- Surely, truth is heavy but good for you, and surely falsehood is light but harmful.
- Do not flee from the truth like the healthy from the one who has scabies, or like those who are well from those who are ill.
- Surely, what prevents one from speaking the truth is forgetting about the next world.
- One who forsakes truth earns eternal damnation. One who cannot benefit by patience will die in grief.

GENEROSITY AND GREEDINESS

- He who makes donations in advance and tries to accomplish good deeds, without expecting favour in return from others, is a perfect man.
- If you help a deserving person without his request then it is generosity, and if you help him after his request then mostly it is due to shyness to refuse or fear of reproach.
- If you ask a generous person for something, then leave him to think about it, for surely he will think good about it, and if you ask a mean person for something, then take him by surprise about it, for surely if he thinks about it, he will revert to his natural indisposition.
- Generosity is perfected through the adoption of noble deeds and payment of debts.

- If a request is made to the one who is generous, it will make him give freely; and if it is made to the one who is mean it will induce him to refuse.
- Be generous but do not be wasteful, and be thrifty but do not be stingy.
- Be generous but not extravagant, be frugal but not miserly.
- Generosity belongs to the nobility of nature but over-generosity is a corruption of nature.
- The one who is generous is content with speech, and the one who is mean is trapped by wealth, and the one who is low is reformed by being disgraced.
- The one who is generous has a courageous heart.
- When someone is sure of returns, then he shows generosity.
- If one is sure of the returns then he shows liberty in donations.

- Overlook and forgive the weakness of the generous people because if they fall down, Allah will help them.
- Honour whoever is generous to you.
- Do not deny the one who grants favours, for surely the denial of favours is the basest infidelity.
- Treat free men generously and with complete sincerity; and average people with interest and caution; and those who are low with simplicity.
- The one who is generous is soft when sympathy is required, and the one who is mean is hard when treated with kindness.
- Generosity and giving freely are displayed in feeding people not in giving them wealth.
- Whoever gives away a thousand, while being mean with a plate of food, is not generous.

- Generosity is nearness to the Creator and creation, and avarice is farness from the Creator and creation.
- The ultimate generosity is that you should give what you are able to give.
- The one who is generous does not soften under coercion and does not harden in time of ease.
- The accumulation of wealth by those who are generous is one of the two kinds of abundance, and the accumulation of wealth by those who are mean is one of the two kinds of barrenness.
- If you want to pray to the Lord for better means of sustenance, then first give something in charity.
- Do not be ashamed if the amount of charity is small, because to return the needy empty handed is an act of great shame.

- Do not be ashamed of giving only a little, for surely the one who is deprived of that has even less.
- Giving charity is a cure that works and an action of the slaves that makes things happen for them here, directing their attention towards their appointed time hereafter.
- Greed is permanent slavery.
- There is no health where there is greed.
- Being greedy is the sign of being poor.
- Deprivation comes from greed.
- Greed is more harmful to man than poverty, for if a poor man finds something it is enough for him, whereas a greedy person never has enough even if he finds something.
- One who develops the trait of greediness and avarice invites

degradation; one who keeps advertising his poverty and ill-luck will always be humiliated.

- Greed has never attracted bounty, because sustenance has already been apportioned, and excessive greed leads people to do wrong.
- A greedy man always finds himself in the shackles of humility.
- Beware of greed, for surely it destroyed those who were before you. It was this that caused men's blood to be shed, and it was this that caused family relations to be served.
- Greed, pride and envy are what causes defects and it is the latter that leads people towards every evil.
- Avarice is a disgrace; cowardice is a defect; poverty often disables an intelligent man from arguing his case; a poor man is a stranger in his own town.

- Avarice dulls the faculties of judgement and wisdom.
- The avaricious person is as generous in parting with his honour as he is miserly with his wealth, and the generous person is as grudging giving up his honour as he is generous in giving away his wealth.
- Holding on to what you have is better for you than going after what others have.
- To guard what you already possess and own is better than to ask and pray of others what they possess.
- Not to have a thing is less humiliating than to beg of others.
- If you cannot get things as much as you desire then be content with what you have.
- If you can do without something, then leave it and only take what you need instead.

- Being well organized with just enough is much more satisfying than having too much and being extravagant.
- Letting go of a need is better for you than seeking it from those who cannot meet it.
- Taking despair well is better than asking for anything from others.
- The strength of the believer is in his not being in need of people.
- Stay away from other people's wealth and be sure to give up all hope of it.
- Whoever does not hope for other than what is necessary for him will have his ends met.
- Whoever does not hope for other than what is necessary for him will have his ends met.
- One who widens his hopes lessens his efforts.

- You often ask for something but you are not given it, and then, sooner or later you are given something better than it. What you wanted is withheld from you so that you can have what is better for you.
- Do not be among those who are not satisfied if they get more in life and are not content if their lot in life's pleasure is less.
- Happy is the man who leads a contented life, spends his time in the service of Allah and His religion, is sorry over his sins and vices committed by him and thus spends his times that none is injured or harmed by him.
- There is no treasure more self-sufficient than contentment.
- The fruit of contentment is ease.
- Contentment is a capital which will never come to an end.
- Remember, all paths leading to the realm of Allah are one; they

are straight and direct people to moderation in life.

- One who practices moderation and frugality will never be threatened with poverty.
- Moderation will lead you to the fountain head of *sunnah* and along it is the correct route to liberation.
- Whoever follows moderation will not be destroyed, and whoever is abstinent will be improvised.
- The perfection of moderation is a willingness to accept what is sufficient.
- To separate oneself from things of time and to connect oneself from things of eternity is highest wisdom.
- Acting moderately is easier than acting immoderately and restraint is greater in protection than profligacy.

- Moderation is a path which will guide you to the true impressions of the doctrines and life of the Holy Prophet (s.a.w.).
- Remember that extreme of right and left will lead you astray. Moderation is the best course for you to adopt.
- Search out sustenance. It is guaranteed to one who looks for it.
- There are two kinds of sustenance. The sustenance that you seek after and the sustenance that seeks after you, so that if you do not go to it, it comes to you.
- Avoiding what is forbidden has never driven away sustenance.
- Fight your passions as you fight your enemies.
- The one who is prudent is the one who has control over his passions.

- To fight against one's own desires is the highest wisdom.
- The most self-sufficient wealth is abandoning desires.
- To give up inordinate desire is the best kind of wealth and fortune.
- One who rushes madly after inordinate desires runs the risk of encountering destruction and death.
- One who hopes inordinately impairs the standard of his work.
- Take care that inordinate hopes may delude you and you may start believing that the very span of your life is a long sojourn.
- Often inordinate desire to secure a single gain acts as a hindrance for the quest of many profitable pursuits.
- Diminish the desires that oppose your intellect by opposing them.

- Do not run the risk of endangering yourself through irrational, unreasonable and extravagant hopes.
- Inordinate desires have close relations with misfortunes and calamities.
- Making your needs apparent, comes from weakness of aspiration.
- The bitterness of disappointment, privation and poverty is in reality sweeter than the disgrace of humiliation of begging.
- Who wants to retain his prestige and position through contentment and honesty will find lasting assets.
- Being gracious in seeking your needs is more satisfying than meeting them.
- The most grateful of people is the most satisfied and the most

ungrateful of them is the most covetous.

- The free man is a slave when he covets and the slave is a free man when he is contented.
- The lowest of people is the one who makes excuse to a mean person.
- The satisfaction of needs only occur on these conditions:
 - i) By their being made to look insignificant so that they only become significant when fulfilled,
 - ii) By their being concealed so that they are revealed when fulfilled;
 - iii) By their being handled expeditiously so that they are only beneficial when fulfilled.
- What there is in each day is enough for you.
- It is a historical truth that people have always perished because of

their inordinate and immoderate ambitions. They never thought that they were to face death till death take them unaware and they were damned for ever.

- Debts are the chains of Allah on earth; if He wishes to humiliate a slave He hangs them around his neck.
- Excessive debts forces the one who is truthful to tell lies, and the one who keeps his promises to break them.
- Indebtness is a slavery.....so do not give yourself up as a slave to someone who is not aware of your rights.
- I wonder at the mentality of a miser, fearing poverty he takes to stinginess and thus hastily pushes himself headlong into a state of want and destitution. He madly desires plenty and ease but throws it away without understanding. In this world, on his own free will, leads the life of

a beggar and in the next world he will have to submit an account like the rich.

- The miser is no good to anyone, and he is not straightforward unless it is out of fear or need, so when his need is fulfilled or he is no longer afraid, he reverts back to his true nature.
- Greed decreases a man's ability and does not increase his good fortune.

WEALTH AND POVERTY

- Wealth is a fountain head of all passions.
- Wealth is a stuff that desires are made of.
- By Allah, struggle with your wealth and yourself and your tongue in the way of Allah.
- May whoever has been given wealth by Allah, use it to do good to his relations.
- If Allah grants wealth and prosperity to any person he should show kindness to his deserving kith and kin, should provide for the poor, and should come to assist those who are oppressed.
- Dealing badly with wealth causes disgust and dealing badly with poverty leads to loss of honour.
- Wealth has three blameworthy characteristics:

Either it is acquired in an unlawful way,
Or it is not expended in a rightful way,
Or it distracts those who are concerned with its good for the worship of Allah, the Exalted.

- Every man has two partners to share his wealth: The one who inherits from his and his contingencies.
- The best kind of wealth is the abandonment of begging. The worst kind of poverty is clinging to subservience.
- Surely wisdom and wealth never come together in the creation of perfection.
- Poverty and wealth went out circling around, and then they met contentment.....and came to rest.
- Wealth without manhood is like a dog which you avoid in case it bites you even though it does not bite you.

- Wealth converts every foreign country into your native place and poverty turns your native place into a strange land.
- Poverty is the worst form of death.
- Being poor while at home is like being a stranger.
- Poverty often makes the wisest and the most educated person hold his tongue, even from the most reasonable argument.
- Poverty silences the one who is intelligent from making his point.
- Do not let your poverty reject Allah, nor your wealth make you immoral.
- If you are poor then do business with Allah, the Exalted, by giving charity.

KNOWLEDGE AND IGNORANCE

- Knowledge is power and it can command obedience and following; a man of knowledge during his lifetime can make people obey and follow him, and he is praised and venerated after death; remember that knowledge is a ruler and wealth is a subject.
- Knowledge is the most precious of treasures, and the most beautiful wealth. It is easy to carry, tremendously useful, beautiful in its completeness and delightful in its uniqueness.
- Knowledge is power. Whoever finds it overcomes by it, and whoever does not find it is overcome.
- Knowledge calls out for action; if it responds to its call then it remains, otherwise it moves away from it.
- Knowledge is accompanied by action, for whoever knows, acts.

- One who knows but does not act, is like an archer without a string to his bow.
- That knowledge is very superficial which remains only on your tongue, the intrinsic merit and value of knowledge is that you act upon it.
- Knowledge and wisdom are really the privilege of a faithful Muslim. If you have lost them, get them back even though you may have to get them from the apostate.
- The man of knowledge recognizes the one who is ignorant – for he had that ignorance, but the one who is ignorant does not recognize the man of knowledge – for he does not have the knowledge.
- The man of knowledge is the lamp of Allah on the earth, so if Allah wishes anyone well, he derives light from Him.

- The one who goes in search of knowledge is accompanied by Angels until he returns.
- The man of knowledge is like a date palm which you watch, waiting for some thing good to fall down from it for you.
- Those among the people who possess knowledge are like full moon in the sky whose light illuminates the rest of the constellation.
- When Allah degrades a slave He excludes him from knowledge.
- What you get through wealth disappears as soon as wealth disappears, but what you achieve through knowledge remains even after you.
- Those who amass wealth though alive are dead to realities of life, and those who achieve knowledge will remain alive through knowledge and wisdom.

- No knowledge is superior to deep thinking and prudence, no worship or prayers are more sacred than fulfillment of obligations and duties.
- Whoever keeps the company with those who have knowledge is respected, and whoever keeps company with those who are debased is despised.
- Life is too short for you to learn all the knowledge that you find attractive, so learn what inspires you, only what inspires you.
- Every container becomes tightly packed with what is packed in it, except for the container of knowledge, for surely it expands.
- The one who has full knowledge of a thing is like a man who knows where to go and what road to take; he will take the correct road and reach the goal.

- If a man does not know how to do a thing and tries to do it, he will never achieve success. He is like a traveler who does not know the way.
- If you do not know a thing ever hesitate or feel ashamed to learn it.
- If you do not know a thing never feel ashamed to admit ignorance.
- One who imagines himself to be all-knowing will surely suffer on account of his ignorance.
- The scholar when asked about something he does not know should not be ashamed to say that Allah knows.
- No exaltation is superior to knowledge, nothing is more respectable than forgiveness and forbearance; no support and defence are stronger than consultation.

- You have been shown, if you only care to see; you have been advised if you care to take advantage of advice; you have been told if you care to listen to good counsels.
- Whoever consults those with understanding is guided properly.
- One who seeks advice learns to realize his mistakes.
- One who is willful and conceited suffers losses and calamities, and one who seeks advice can secure advantages of many counsels.
- I want you to learn that to disbelieve the advice of a solicitous and devoted friend and to disobey the counsel of a learned, experienced and well-wishing adviser, always terminates in grief and shame.
- Men cast their eyes on a man whose thoughts adorn them.

- Do not let a mean person join your consultation, because he will limit your action, nor a coward because he will make you fear what you do not fear, nor a greedy person because he will promise what you do not want.
- Close attachment to knowledge comes from the nobility of aspiration.
- The most unfortunate of the people is in this condition: His knowledge is wide and his aspirations are far reaching and his ability is very limited.
- Whoever has the practice of studying the subject he is to deal with, will develop a clear mind and will always come to correct decisions.
- People are hostile towards what they do not understand.
- Any wealth that teaches you a lesson has not been wasted.

- There is nothing as honourable as knowledge.
- The peak of knowledge is friendship, and causing offence destroys it.
- Affection is the greatest trap, knowledge is the noblest of qualities.
- Theoretical and practical knowledge are the best signs of distinction, deep thinking will present clearest picture of every problem.
- There are two kinds of knowledge; what is naturally absorbed, and what you hear about – and what you hear about will be of no use to you if it is not naturally absorbed.
- Deficiency will result in shame and sorrow but caution and foresight will bring peace and security.
- The man of knowledge is the one who knows his worth, and it is ignorance indeed for a man not to know his worth.

- One who does not realize his own value is condemned to utter failure. Every kind of complex, superiority or inferiority is harmful to man.
- The man who is aware of his own capacity will not be destroyed.
- Value of each man depends upon the art and skill which he has attained.
- The value of each person lies in what he does.
- Your supremacy over others is in proportion to the extent of your knowledge and wisdom.
- The lowest knowledge is what remains on the tongue, and the highest is what appears on the limbs, is reliable action.
- There are many people who repeat the words containing knowledge but there are few who ponder over them and try to fully grasp the meaning they convey.

- Do not talk about knowledge with the foolish so that they deny you, nor with the ignorant so that they find you oppressive, but talk with those people whom you meet, who will accept it and understand it.
- Perfect happiness comes with knowledge, and partial happiness comes with abstinence. Worship without knowledge and without abstinence merely exhausts the body.
- Do not argue with anyone who is ignorant, and do not follow anyone who is oppressive, and do not disobey anyone who is in authority.
- There are two kinds of men who have been a great burden to me; the ignorant who are religious and the knowledgeable who are immoral.
- There are two kinds of people for whom everything is easy: the man of knowledge, who recognizes the consequences and the one who

is ignorant, who does not know where he is going.

- When a man of knowledge makes a mistake it is like a shipwreck – when the ship sinks everyone sinks with it.
- An uneducated man or a savage will always overdo a thing or neglect to do it properly.
- Being ignorant of excellence is tantamount (equivalent to dead).
- There is no disease more incurable than ignorance. There is no poverty quite like ignorance.
- Allah does not hold the people of ignorance responsible for not learning, until He has held the people of knowledge responsible for not teaching.
- The most ignorant of those who are ignorant is the one who trips over the same stone twice.
- The one who is ignorant considers himself knowledgeable even

though he is unable to recognize what knowledge is, and is tied up in his own opinions.

- The one who is ignorant is a child even if he is an old man, and the man of knowledge is a grown up even if he is young.
- An ignorant person who tries to learn is like a learned man, but a learned man who tries to create confusion is like an ignorant.
- It is easy to prove something to someone who is ignorant, but it is difficult to make him confirm.
- You will always see the one who is ignorant being either careless or wasteful.
- You can never realize what guidance is unless you understand the case of a person gone astray or of the one who is lost due to ignorance.

INTELLECT AND WISDOM

- The most self-sustaining wealth is intellect.
- There is no profitable wealth than intellect.
- When intellect awakes speech decreases.
- The spirit gives life to the body, and the intellect gives life to the spirit.
- The most precious treasure is intellect which is accompanied by good fortune.
- No wealth is more useful than intelligence and wisdom: No solitude is more horrible, when people avoid you on account of your vanity and conceit.
- No tool is more beneficial than intelligence. No enemy is more harmful than ignorance.
- Bodies are sustained by food, and intellects are sustained by

wisdom. Whenever either one of them is deprived of its sustenance, then it perishes and disintegrates.

- A person's intellect becomes apparent through his dealings, and a man's character is known by the way he uses his authority.
- The one who has intellect should not openly display it in seeking to win the obedience of others when the obedience of his own self eludes him.
- The person of intellect is the one who questions his own opinions, and does not trust what his self incites him to do.
- The first opinion of the person of intellect is the last opinion of an ignorant person.
- The one who has intellect finds harshness of life amongst person of intellect more agreeable than a life of ease amongst the foolish.

- The intellect is a natural disposition which learns from experience.
- The greatest wealth is the wealth of wisdom and judgement: The greatest poverty is the poverty of stupidity and ignorance.
- There is no greater wealth than wisdom, no greater poverty than ignorance no greater heritage than culture and no greater support than consultation.
- Acquire wisdom and truth from whomever you can because even an apostate can have them, but unless they are passed over to a faithful Muslim and become part of wisdom and truth that he possess, they have a confused existence in the minds of apostates.
- Wisdom is the lost possession of the believer (Muslim) so take hold of wisdom, even if it comes from hypocrites.

- The wiser a man is, the less talkative he will be.
- The wise aim at perfection.
- The foolish aim at wealth.
- He is really wise whose actions reflect his words.
- The mind of a wise man is the safest custody of secrets, cheerfulness is the key to friendship, patience and forbearance will conceal many defects.
- Anyone who is wise should pay attention to only three things: Dealing with his daily needs, or taking a step in the right direction towards the promised day of return and finding pleasure in whatever is not forbidden.
- A rebuke from a person of intellect is harder to bear than the punishment of a potentate.
- Keep company with people of intellect whether they are your enemies or your friends, for surely

one intellect is confirmed by another.

- You should sit with the people who are experienced, for surely it enables them to recognize the worth of what is most valuable, and to acquire it at the lowest possible cost.
- If one's sagacity and wisdom cannot be of use to him in this world, it can be of no avail to him in the next life.
- Forbearance is a protecting veil, and the intellect is a cutting sword, so veil the defects in your character with your forbearance, and fight your passions with your intellect.
- I appreciate an old man's cautious opinion more than the valour of a young.
- Surrender and acceptance to the will of Allah are the best companions, wisdom is the noblest heritage.

TONGUE AND SPEECH

- The person is found under his tongue.
- Speak and you will be recognized, for surely a man is hidden under his tongue.
- The tongue is like a lion – if you let it run free it will wound someone.
- Tongue is such a ferocious beast that if let loose it will act ravenously.
- How seldom the tongue has been fair to you in making known what is ugly or beautiful.
- Your tongue demands of you what you accustom it to do.
- Since the tongue is for expressing what occurs to the self, you should not try to use it to express what does not occur to it.
- Benevolence silences the tongue.

- It is necessary for a man to have complete control over his tongue, because it often betrays him and carries him to death and damnation.
- One who has no control over his tongue will often have to face embarrassment and discomfort.
- Putting things right after you have been too silent is easier than trying to retrieve what you have already said.
- Your speech is under your control as long as you do not speak, but if you speak you come under its control, so guard your tongue as you guard your gold and silver, for many a word is a blessings and lead to indignation.
- Think about what you are saying, for surely it is as if you are dictating a book to your two recording angels, who will take it to your Lord. So consider to whom you are dictating, and for whom it is being written.

- Take your words into account as part of your actions, and do not say anything unless it is good.
- One who is quick in saying unpleasant things about others will himself become target to their scandals.
- Often your utterances and expressions of your face leak out the secrets of your hidden thoughts.
- Avoid saying: "In my opinion" and "I reckon" and "I think".
- If your hand is unable to give in return, then fill your tongue with gratitude.
- Hold on to excellence and be good at giving freely and speak well to people.
- When words come from the heart of anyone they find a place in the heart of another, but when they merely come from the tongue they do not go any further than the ears.

- When a few words are enough, more words are tiresome, and when a few words are too little more words are necessary.
- There is no good in remaining silent when wise words are needed, just as surely there is no good in speaking in ignorance.
- Many a battle has been given life with harsh words, and many a love has been planted with a single glance.
- Surely, silence can sometimes be the most eloquent reply.
- Silence will create respect and dignity, justice and fair play will bring more friends, benevolence and charity will enhance prestige and position.
- To keep silent when you can say something wise and useful is as bad as to keep on propagating foolish and unwise thoughts.
- Whoever talks a lot makes many mistakes, and whoever makes

many mistakes loses his modesty, and whoever loses his modesty loses his scrupulousness, and whoever loses his scrupulousness loses his heart, and the one whose heart dies enters the fire.

- Well being consists of ten parts. Nine of them are in being silent, except in remembrance of Allah, the Exalted and one of them is leaving the company of a fool.
- I swear by Allah that I never saw anybody being benefited by virtuous and piety unless he has completed control over his tongue.
- When a true Muslim speaks out he weighs the pros and cons of his speech, if he finds it useful and worth-speaking he speaks out and if he finds that it is injurious and harmful to anybody he abstains from giving it out.
- A hypocrite speaks out whatever comes to his mind without first weighing whether such a talk will do any good or harm to others.

- The fool's mind is at the mercy of his tongue and a wise man's tongue is under his control.
- The one who is foolish says what he has to say, he follows it up by swearing an oath.
- A wise man first thinks and then speaks and a fool first speaks and then thinks.
- When a believer speaks he remembers, and when he is enriched he is thankful, when serious trouble befalls him, he is patient.
- O Allah, protect us from winking side-glances, and damaging comments and mad desires and slips of the tongue.
- If you hear words that hurt you, then bow your head before them and they will miss you.

CHILDREN, FAMILY AND RELATIONS

- Do not force your children to behave like you, for surely they have been created for a time which is different to your time.
- It should be your aim to show more kindness towards your child than the kindness he displays toward you.
- Surely, the heart of a child is like a fallow ground whatever is planted in it is accepted by it.
- The best guardian is the one whose reputation for being just is lasting, and his successor relies on his examples.
- When a father beats his child it is like putting manure on a young crop.

- Do not scold too much, for surely it causes resentment and arouses hatred.
- If you scold a child then leave him room to turn away from his wrong action so that you do not leave him with obstinacy as his only way out.
- A child that has to be restrained is like an extra finger: If you let it be, then you dislike it; and if you cut it off, then it is painful.
- Discuss things with children with insight and arguments, and with the middle-aged through reflection, and with old men by keeping silent.
- The first thing that children should learn about are the things they will need to know when they become men.
- One of the conveniences in life is to have less children.
- Do not stop giving advice to your family, for surely you are responsible for them.

- Do not let your family become the unhappiest because of you.
- The best of your family are those who meet your needs.
- Good breeding takes the place of a good family.
- Whoever has sound roots and branches will bear fruit.
- There are four situations that cause misery: Having an evil neighbour, having an evil child, having an evil wife and living in cramped condition.
- Close relations need love, but love does not need relations.
- It is best that those who are related should visit each other, but not live next to each other.
- Be generous to your relations, for surely they are your wings with which you fly, they are your roots to which you return, and they are your hands with which you can overcome.

- He who is deserted by friends and relatives will often find help and sympathy from strangers.
- All creations are Allah's dependants, and the most beloved of people with Allah is the one who is most concerned with his dependants.
- Give sincere advice to your brother, whether it sounds attractive or ugly.
- A good brother keeps your secrets.
- Be good to your brother when you intend to reproach him and respond to his harmful acts with generosity.
- Admonish your brother by good deeds and kind regards, and ward off his evil by favouring him.
- Seek reconciliation with your brother even if he throws dust at you.

- Obey your brother even if he disobeys you, and be on good terms with him even if he is harsh with you.
- Do not be harsh with your brother out of suspicion, and do not separate yourself from him without first having tried to reason with him.
- Evil brothers are like trees on fire which set each other alight one after the other.
- The best of your brothers are the ones who look after you, and meet your needs.

FRIENDSHIP

- Friendship is the means by which a need is satisfied, and it is by the goodness of being kind and considerate, the objectives which are sought after are made easily available.
- Ask your heart about friendship, for surely it is a witness that cannot be bribed.
- Unfortunate is he who cannot gain a few sincere friends during his life time and more unfortunate is the one who has gained them and then lost them through his deeds.
- Lack of friends means stranger in one's own country.
- To lose a friend is to become a stranger in one's own country.
- Half of sagacity is to acquire friends and sympathizers.
- The best of friends is the one whose love for you increases

when you are not in need of him, and does not decrease when you are in need of him.

- The best of sincere friends is the one who does not make things difficult for his brothers; and the best of good character is what helps one towards being in awe of Allah (*Taqwa*) and being scrupulous.
- A friend cannot be considered as a friend unless he is tested on three occasions: In the time of need, behind your back and after your death.
- The worst of friends is the one to whom you are a burden.
- If a friend deceives you, then treat him as one of your enemies.
- If a friend envies you, then he is not your true friend.
- The envy of a sincere friend is one of the illnesses harmful to friendship.

- The abandonment of a promise to a friend is the motive for being cut off from his friendship.
- Treat your friend as if he were an enemy when taking provision from him, and treat your enemy as if he were a friend when taking provision to him.
- If a close friend of yours is appointed as a ruler and even a tenth of his friendship remains, then he is not a bad companion.
- If you want to befriend a man, then make him angry and see if he treats you fairly, while he is angry and if he does not, then leave him.
- If you want to make friends with a man, then see who his enemies are.
- Do not develop friendship with the enemy of your friend otherwise your friend will turn in to your enemy.

- Do not violate the rights of your friend because when deprived of his right and privilege he will not remain your friend.
- Do not make friend of a liar, because he will make you visualize very near those things which lie at a great distance and will make you see at great distance the things which are near to you.
- Do not make friend of a fool, because when he will try to good he will do harm.
- Do not make friend of a miser, he will run away from you at the time of your dire need.
- Do not make friend of a vicious and wicked person because he will sell you and your friendship at the cheapest cost.
- Do not long to be with whoever is indifferent to you.
- Do not run after someone who tries to avoid you.

- Do not keep company of an evil person, for surely your character will take something without you even realising.
- Beware of an evil companion, for surely he is like a drawn sword: It looks delightful but has ugly consequences.
- A friend is like a relation, and a true friend is the one who speaks well of you even behind your back.
- If you want to cease relations with your friend then do not break off completely, let your heart retain some consideration of him.
- Make friends with many people, but entrust your secret to only one of them.
- Entrust your secret with one person, and give advice to a thousand.
- Do not share your secret with someone who has not shared his secrets with you.

- Do not reveal the secrets of the one who reveals your secrets.
- Do not betray anyone who places his trust in you even if he betrays you.
- Do not rend your veils before one from whom even your secrets are not concealed.
- One who guards his secrets has complete control over his affairs.
- Whoever conceals his secrets still has the choice.
- Nobody can guard your secrets better than you.
- Do not let bad opinion spoil a friendship after certainty have brought you together.
- Do not have bad opinion of what anyone says if you think that there is some likelihood of there being good in it.
- Do not disappoint a person who holds a good opinion of you, and

do not make him change his opinion.

- There is nothing better than having good opinion of others, although there is sometimes weakness in it.
- There is nothing more ugly than having a bad opinion of others, although there is sometimes prudence in it.
- The worst of people is the one who does not trust anyone, because of his bad opinion about them, and whom anyone trusts because of his bad influence.
- Do not let bad opinion of others dominate you, for surely it will not leave you in peace with your friend.
- Live amongst people in such a manner that if you die they weep over you and while you live they crave for your company.
- If you are at a gathering and you are not speaking to anyone nor

being spoken to, then get up.

- Do not keep company of the one who is obsessively passionate, for surely he will make his actions seem attractive to you and will desire that you be like him.
- By keeping company of good people you will develop goodness in your character, and by avoiding the society of wicked person you will abstain from wickedness.
- Keep company with people in whatever way you wish, and they will keep company with you likewise.
- Keep company with the people of good and you will be one of them, and keep away from the people of evil and you will be separated from them.
- Put up with an error by your friend for the time of an attack by your enemy.

CHARACTER BEHAVIOUR AND ACTIONS

- Courteous behaviour is the best legacy.
- Courteous behaviour constantly needs to be renewed.
- Lack of courteous behaviour is the cause of all evil.
- May you have courteous behaviour, for if you are in power it will make you stand out, and if you are in the middle it will make you excel, and if your way of life makes you poor, you will live by your courteous behaviour.
- Courteous behaviour is the outer from the intellect.
- The noblest inheritance is good courteous behaviour.
- Courtesy will draw benevolence; service to mankind will secure

leadership, and good words will overcome powerful enemies.

- Kindle your heart with courteous behaviour, just as you kindle a fire with fuel.
- Nobility is a matter of good intellect and good conduct, not of lineage and descent.
- Nobility is honouring the obligations you owe to other men.
- Nobility is revealed through loyalty to brotherhood in hard times and easy times.
- The best nobility of descent exhibits in politeness and in refinement of manners.
- There can be no nobility where there is bad behaviour.
- One of the elements of nobility is fulfilling your responsibilities.
- Good character is the best of champions.

- The noblest quality to be taken into account is good character.
- Choose all the best characteristics for yourself, for surely goodness is a matter of habit.
- Good nature brings forth attachment and secure friendship.
- Good behaviour lies in protection from destruction. Gentleness is the alleviation of distress.
- Money spent to reform your character, is not wasted.
- Being in awe of Allah (*Taqwa*) is the crown of good character.
- Nobility of character consists of ten qualities: Generosity, Modesty, Sincerity, Fulfillment of Trust, Humility, Self-Esteem, Courage, Forbearance, Patience and Gratitude.
- Whose deeds lower him, his pedigree cannot elevate.

- The act of kindness is a shackle which cannot be undone except by gratitude and recompense.
- Kindness blunts the sharpness of disagreement.
- If your kindness or indulgence is going to bring forth cruel results, then severity or strictness is the real kindness.
- Fill your heart with mercy for those who are under your protection and love for them, and with kindness for them, and do not behave like a hungry wild beast with them, preying on their food.
- Treat them, those under your protection, with your pardon and forgiveness, just as you would like and want Allah to treat you with His pardon and forgiveness.
- Be merciful to those who are weak, for showing mercy to them is the means by which Allah will show mercy to you.

- Be merciful towards the poor for their lack of patience; and toward the rich for their lack of gratitude; and be merciful towards all of them for all their carelessnesses.
- By Allah, look after the orphans, and do not attack their reputation and do not neglect them, when they are in your presence.
- Do not delay in procuring for anyone in need what he needs until tomorrow, for surely you do not know what is going to happen tomorrow.
- Dislike in yourself what you dislike in others.
- Accept from people for yourself what you should like them to accept for themselves from you.
- Train yourself in good behaviour with regard to what you dislike in others.
- Be as good to others as you would love them to be good to you.

- One of the greatest sins of a man is to be unaware of his faults.
- How fortunate is one whose concern for his own faults keep him away from noting the faults of others.
- O people! Blessed is he who feels so much for his own shortcomings that he has no heart and time to probe for the vices of others.
- When a person knows defects of other people he must abstain from humiliating them, but remember his own shortcomings.
- Whoever observes the faults of people, and denounces them, and then regards them as acceptable for his ownself, is the epitome of stupidity itself
- One who takes account of his shortcomings will always gain by them, one who is mindful of them will always suffer.

- I sought ease for myself and I have not found anything that brings greater ease than avoiding what does not concern me.
- Avoid speaking about what you have no knowledge of and talking about what is not your business.
- You can recognize how low a man is by how much he talks about what does not concern him, and by how much he tells people what they did not ask him about.
- Whoever avoids what is irrelevant, justly perceives the views of outer intellect.
- Whoever becomes involved in matters without considering their outcome, is certainly exposed to dire misfortunes.
- Backbiting is the endeavour of the incapable.
- The one who listens to backbiting is one of the backbiters.

- Tolerance is the graveyard of defects.
- Accustom yourself to be tolerant.
- Envy means inevitable sorrow and a confused intellect and constant selfishness. The blessing of the one who is envied is still a blessing, but for the one who envies, it is an affliction.
- Avoid the ways of hatred and malice and do not let superiority complex drive you toward a class-war.
- For every action there is a reaction.
- For every affair there is an outcome, be it sweet or bitter.
- There is no loneliness more desolate than vanity.
- Do not envy one another, for surely envy devours belief just as fire devours fuel.

- The greatest action to be proud of is not to be proud.
- Boasting originates from small minds.
- The worst unsociableness is that of vanity, conceit and self-glorification; the best nobility of descent exhibits itself in politeness and refinement of cultures.
- There are three things which cause ruin: Pride, for surely it caused the downfall of Satan from his high station; and Greed, for surely it caused Adam to be expelled from the Garden; and Envy, for surely it induced the son of Adam to kill his brother.
- A conceited and self-admiring person is disliked by others.
- The only thing that is better not expressed, even if it is true, is a man's praise for himself.
- Self-conceit impedes progress.

- A man's self-conceit is one of the enviers of his intellect.
- Patience has four divisions: Longing, Fear, Abstinence and Expectation. So whoever longs for the Garden (Heaven) will turn away from desires and whoever fears the Fire (Hell) will avoid what is forbidden and whoever is abstinent in this world will not care about misfortunes, and whoever expects death will be quick to do good.
- Patience is a kind of bravery, to sever attachment with the wicked world is the greatest wealth; piety is the best weapon of defence.
- Patience is one of the ways to achieve victory.
- Patience is courage.
- Patience is a key to relief.
- Patience and forbearance will hide and cover many defects.

- Patience is a protection against being in need.
- Patience in awaiting the outcome is either a cure or what brings ease.
- Patience is of two kinds: Patience over what pains you and patience against what you covet.
- One who adopts patience will never be deprived of success though it may take a long time to reach him.
- Acquire patience and endurance because their relation with true faith is that of a head to a body; a body is of no use without a head, similarly true faith can be of no use without attributes of resignation, endurance and patience.
- Bear sorrows and calamities patiently, otherwise you will never be happy.
- One who cannot benefit by patience will die in grief.

- There is no faith like patience and modesty.
- Misfortunes have final outcome in which they come to an end, and the way to deal with them is to be patient.
- Towards the limit of hardship is relief, and following constriction of trials is ease.
- Surely among the treasures of righteousness is being patient during disasters and concealing misfortunes.
- Adversities often bring good qualities to the front.
- Steadfastness is of three types: Steadfastness in tragedy, steadfastness against disobedience and steadfastness in obedience.
- The best kind of worship is steadfastness, silence and waiting for relief.
- Steadfastness is of the same rank with faith, as the head is to a body.

- Thankfulness is the ornament of sufficiency and steadfastness is the ornament of tribulation.
- Gratitude is the adornment of the rich.
- To be prudent is to be wide awake.
- The man of prudence and perfection should carefully watch whether he is approaching the end in view or whether he is going astray.
- The most prudent of the people is the one whose seriousness dominates his humour, and whose judgement overcomes his passions.
- Forbearance is an excellent characteristic.
- The first fruit of forbearance is that people will sympathise with you, and they will go against the man who offended you arrogantly.
- Forbearance is a protecting veil, and the intellect is a cutting

sword, so veil the defects in your character with your forbearance, and fight against your passion with your intellect.

- If you are not naturally forbearing then try to be forbearing, for surely seldom does anyone try to be like a people without very quickly becoming one of them.
- There are three kinds of people who are recognized in three kinds of situations: The courageous man is recognized only in times of war; the forbearing man only in times of anger, and the sincere friend only in times of need.
- The one who envies will never be content with you, until one of you dies.
- I pray to Allah to make me amongst such persons whom His bounties have not made them proud and arrogant.
- Do not do injustice to your good qualities by being boastful and arrogant.

- There is no place for being arrogant.
- Anger begins with madness and ends in regret.
- Do not pass judgement when you are angry.
- However, little the anger may be, the harm done to the self and to the intellect will be great.
- Do not be arrogant when you are a success and be tolerant in the face of hardship.
- The anger of the one who has intellect is expressed in his actions, and the anger of the one who is ignorant is expressed in his words.
- Justifying one's anger is not achieved by the humiliation of having to make excuses afterwards.
- I wonder at the arrogance of a haughty and vain person.

Yesterday he was only a drop of semen and tomorrow he will turn into a corpse.

- Often a mighty man is the humblest of creatures and a humble man is the mightiest of creatures.
- Beware of being attacked by a generous person when he is hungry, and by a mean person when he is satiated.
- One who acquires power cannot avoid favouritism.
- One who comes into power often oppresses.
- Oppression and tyranny are the worst companions for the hereafter.
- One who starts tyranny will repent soon. Death is never far away.
- Whoever instigates oppression, will in the future bite his hands in regret.
- It is true, that a meek contemptible person cannot

prevent oppression and injustice; and rights cannot be obtained but by efforts, endeavours and exertions.

- A nation in which the weak are unable to claim their rights from the strong, without fear will not be blessed.
- Planning before action protects you from regret.
- Be quick to seize the opportunity before you are frustrated.
- To lose or waste an opportunity will result in grief and sorrow.
- Take advantage of opportunities before they turn their backs from you.
- The worst form of folly is to waste opportunities of this life as well as to lose salvation.
- If the matters get mixed up then scrutinize the cause and you will know what the effects will be.

- If there is a danger of death or damnation in achievement of an object, then your safety lies in your failure to achieve it.
- Being hasty in affairs will result in humiliation, and is the main cause of regret and deprivation of verity, and distortion of position, and is evidence of weakness in faith.
- Hold back from the way ahead if you are afraid of going astray, for surely it is better to stop wandering about in confusion, than to ride into horrible things.
- When you are afraid or nervous to do a thing then do it because the real harm which you may thus receive is less poignant than its expectation and fear.
- Awe is accompanied by frustration, and shyness by deprivation, and opportunity passes you by like passing clouds, so seize a good opportunity.

- The fruit of negligence is regret, and the fruit of prudence is safety.
- Repel the waves of anxiety with the resolution of patience and the goodness of certainty.
- Anxiety in times of trial is the height of affliction.
- Anxiety is blameworthy than patience.
- Deflect the waves of misfortunes by supplications.
- Obstinacy will prevent you from a correct decision.
- It is more difficult to bear the pride of nobility than it is to bear the recklessness of the rich. The abasement of poverty hinders you from being patient, just as the exaltation of wealth hinders you from being generous and just.
- Slander is a bridge to evil.
- Slander is a deadly arrow.

- The thing which is most harmful to you is that you let your leader know that you know more about being a leader, than he does.
- No one knows about the excellence of the people of excellence except the people of excellence.
- When this world favours somebody it lends him the attributes and surpassing merits of others, and when it turns its face away from him, it snatches away even his own excellence and fame.
- So long as luck is favouring you, your defects will be hidden from the eyes of the world.
- Whoever praises you for having fine qualities which you do not have, and appears to be pleased with you is really criticizing you for ugly qualities which you do not have, and is in fact angry with you.
- Take care and do not be fooled by flattery.

- If you are greeted then return the greetings more warmly. If you are favoured then reply the obligation manifold; but he who takes the initiative always excels in merit.
- Whoever does not praise you for your good intentions will not thank you for your beautiful gifts.
- Making fun of somebody is the beginning of enmity.
- Do not accompany someone who is rich on a journey, for surely if you equal him in his expenditure you will end up in loss, and if he spends on you, then you will be embarrassed.
- Do not blame a man who delays in securing his just rights, but blame lies on him who grasps the rights which do not belong to him.
- Allah has mercy on the man who sees what is right and supports it or who sees what is wrong and resists it, and who assists in the claim of whoever is entitled to it.

- Seek all you need honourably, for surely the destiny of their fulfillment is in the hands of Allah.
- Do not ask for what you need from those who cannot meet it, and do not ask for it at a wrong time, and do not ask for what you are not entitled to, so that it is denied to you.
- Do not ask these three kinds of people to satisfy your needs; the liar, for surely he will make things seem near when they are distant; the fool, for surely he will want to help you but will only harm you; and the man whose own needs are linked to your needs.
- Do not seek help in satisfying your need from someone, who has more need of what you want than you do.
- If you desire what is honourable avoid what is forbidden.
- If you wish to be obeyed then only ask for what can be obeyed.

- Do not oppress others more than you would like to be oppressed yourself.
- Allah has mercy on the man who is aware of his capacity and does not exceed his limits.
- When a man exceeds his capacity in this world his behaviour becomes unattractive to other people.
- Acting unjustly is the last stage of a king.
- Whoever thinks that he is wicked, is benevolent and whoever thinks that he is benevolent, is wicked.
- Whoever enters the entrances of evil will be accused.
- One who enters a place of evil reputation has no right to complain against a man who speaks ill of him.
- Whoever loves noble actions avoid crime.

- The vilest provision for return to Allah is committing of crime against men.
- You must try to reach your Lord (Allah) in such a state that your hands are not stained with the blood of another human being, your wealth does not consist of looted property of others, you're your tongue is free from scandal and defamation of others. You try to attain all these attributes before death overtakes you.
- One who assents or subscribes to actions of a group or a party is as good as having committed the deed himself.
- A man who joins a sinful deed makes himself responsible for two-fold punishments, one for doing the deed and the other for asserting and subscribing to it.
- Humility is the product of knowledge.
- Humility is one of the nets spread by real greatness.

- Humility is a blessing which the envious are unaware.
- Humility of a man in a position of high rank protects him from the malice of others when he falls.
- Do not repay whoever has made you unhappy by behaving badly towards him.
- Be good to whoever behaves badly towards you and reward whoever is good to you.
- Be kind and clement and you will be noble, and do not be conceited so that you are hated and despised.
- Surely, Allah, may He be glorified, has made it obligatory for the rich to nourish the poor, for the hunger of the poor is caused by the pleasure seeking of the rich, and Allah, the Exalted, will question them about this.
- He who refrains from helping his people must remember that he has withheld one hand of help,

and at the time of his need thousands of hands will abstain from his help.

- To oppress a weak and helpless person, is the worst form of tyranny and wickedness.
- To come to the relief of distressed and to help the oppressed, act as expiation and amends many sins.
- Hearts of people are like wild beasts. They attach themselves to those who love and train them.
- If you make things easy then all men will be your men, and if you make things hard even your family will deny you.
- Keep company of the one who remembers the good that you had done to him and forgets the help that he has given to you.
- If you find that somebody is not grateful for all that you have done for him, then do not get disappointed, because often you will find that someone else feels

under your obligations, though you have done nothing for him.

- One who serves a person, from whom he gets no reciprocal performance of duties, in fact worships him.
- Whoever presents himself as a leader to people should begin by instructing himself before instructing others, and he should correct by the example of his actions before he corrects by his words.
- Whoever educates himself and improves his own morals and character, is superior to the man who tries to teach and train others.
- The one who instructs his self and corrects it, is more entitled to be respected than the man, who instructs people and corrects them.
- Before preaching others, you should first practice yourself.

- The best person is the one who has the ability to change his self as he wishes and defend it against every evil, and the bad person is the one who is not like this.
- He who fails to improve his ownself, is in fact the most wretched fellow.
- Do not be among those who appreciate good people but do not follow their way of life; who hate bad and vicious people but follow their way of life.
- Do not be among those who advise others to such good deeds that they themselves refrain from.
- A man will not become a true leader until it does not matter to him in what clothes he appears.
- Do not look down on anyone who looks ugly or who is shabbily dressed, for surely Allah, the Exalted, looks at people's hearts and rewards their actions.
- Like your bodies your mind also get tired and fagged, in such case find educational diversions for it.

- Minds get tired like the bodies. When you feel that your mind is tired, then invigorate it with sober advice.
- Hearts have the tendency of likes and dislikes and are liable to be energetic and lethargic, therefore, make them work when they are energetic, because if the hearts are forced to do a thing when lethargic they will be blinded.
- If you expect someone to do more than he is able to do, then expect him to fail you by as much as you have exceeded his capacity.
- If work is an effort then being concerned with avoiding it, is an act of corruption.
- There is before you the example of David (The Prophet), the singer of Heavens. He used to make baskets of the leaves of date-palm and used to sell them (while he was a king).

- To make the one who is at a standstill move is easier than bringing the one who is on the move to a standstill.
- Whoever is not diligent in his work will suffer.
- Whoever has no share of Allah in his wealth and in his life, then there is no place for him in His realm.
- Do not be among those people who want to gain good returns without working hard for them, who have long hopes and keep on postponing repentance, who talk like pious people but run after vicious pleasures.
- Success is the result of foresight and resolution. Foresight depends upon deep thinking and planning and the most important factor of planning is to keep your secrets to yourself.
- One of the thing that bring success is stopping when bewildered.

- Failures are often results of timidity and fears; disappointments are the result of bashfulness, hour of leisure pas away like summer clouds, therefore do not waste opportunities.
- The source of success of a claimant is the mediator.
- Endurance is composed of four attributes: Eagerness, Fear, Piety and Anticipation of Death, so whoever is eager for Paradise will ignore temptations.
- Endurance is of two kinds: when you endure unpleasant things coming to you and when you bear refusal of things pleasing you.
- Reflection gives you fair warning and good advice.
- Reflection will show you the right direction.
- The one who reflects will be rightor nearly always, and the one

who is in a hurry will always be wrong.....or nearly always.

- No eminence is more exalting than piety; no companion can prove more useful than politeness; no heritage is better than culture.
- If you want to remove evil from the minds of others, first give up your evil intentions.
- Commanding what is good and you will be one of its people, and oppose what is evil with your tongue and your hands, and make things clear to whoever does it by your struggle against it.
- Do not leave commanding what is good and forbidding what is evil, or else the worst will be put in authority over you, and then when you call on them they will not answer you.
- Do not let your evil out-weigh your good; do not let your avarice out-weigh your generosity and do not let your withholding out-weigh your giving freely.

- Good is what fills your self with tranquility and puts your heart at rest, and bad is what makes your self restless and your heart agitated.
- Imitating a good deed is a matter of choice, but seeing through is obligatory.
- Whoever warns you against sins and vices, is like the one who is carrying the news of salvation to you.
- Whoever dissuades you from vices and sins humiliates the unbelievers.
- Whoever persuades people to obey the orders of Allah, provides strength to the believers.
- Whoever gives hope to man regards him with awe. Whoever is deficient in the knowledge of anything shames him.
- Livelihood acquired by foul means is the worst form of livelihood.

- Do not cheat in your buying and selling, for the respect you lose is worth more than the good you acquire.
- Let selling be generous selling, using well-balanced scales, and with prices that are not unfair to either party, whether they are buying or selling.
- Prohibit stock piling, for surely, the Messenger of Allah (a.s.w.), may Allah bless him and his family, prohibited it.
- Do not live on the wages of inequity and sin, remember that you are before Allah who has strictly forbidden sin and viciousness.
- To refrain from unlawful and impious source of pleasure, is an ornament of the poor, and to be thankful for the riches granted, is the greatest decoration to wealth.
- What a difference is there between a deed, whose pleasure

passes away leaving behind it the pangs of pain and punishment and the deed, whose oppressive harshness comes to an end, leaving behind divine rewards.

- The person who has made up his mind to lead honest and virtuous life, has made a real use of the span of life granted to him. He has succeeded in securing the reward from Allah.
- Get rid of your bad actions before they get rid of you.
- Take warning! He (Allah) has not exposed so many of your sinful activities that it appears as if He has forgiven you. It may be that He has given you a very long rope.
- The angels of Allah are keeping full and true record of your every action and of even the number of breaths you draw during your lifetime.
- Surely, with every person there are two angels guarding over him.

When what has been decreed happens, then they leave him alone with it. Surely the appointed time is protecting shield.

- Remember! Your inner self (subconscious mind) is watching and recording your activities. Your limbs will bear witness to your deeds.
- O you, whose wrong actions are many, surely, your forefather (Adam a.s.) was turned out of the Garden for just one wrong action.
- Those are fortunate people who adopt piety as the principle of their lives, and are fully attentive to their welfare for hereafter.
- Nothing can avert the decree except supplication, and nothing will grant longer life except good actions.
- Remember that as you sow, so shall you reap; as you do, so you will be done by; your actions today will be repaid tomorrow.

- A person who keeps in mind the consequences and reactions of his acts and deeds (the eternal reward and punishments), and who is busy molding his life with ultimate destination in view, has no time for vice and wickedness.
- Anyone who has done a good work is better than his action, and anyone who has committed a bad deed is worse than the deed.
- A bad action that distresses you is better in the eyes of Allah than a good action that makes you proud.
- The right path is a course full of pitfalls, so the one who has a sound character will go freely, and the one who stumbles will perish.
- A virtuous person is better than the virtue and a vicious person is worse than the vice.
- No leader is superior to divine guidance, no deal is more profitable than good

deeds; no profit is greater than divine reward.

- Importance of deeds that you have done with fear of Allah in your mind cannot be minimized, and how can the deeds which are acceptable to Allah be considered unimportant.
- If you tire yourself out doing good deeds, surely, tiredness will come to an end, and your good actions will last for ever.
- Always keep three things in mind: Death, your deeds and actions and the life hereafter.
- Arrange your today in a way that you may be rewarded with eternal happiness in future.
- Today is the day for good actions without the accounts to be settled. Tomorrow is the day for the accounts to be settled without the opportunity for performing good actions.
- Remember, today is the most opportunate time for you to do

good deeds, and provided for the day when your role will change from judge to that of a person to be judged.

- The man with vision and foresight deeply ponders over pros and cons of his every action.
- One who often thinks and reflects develops his foresight and vision.
- When a good thought occurs to you but does not become manifest, then it gives birth to joy, and if it becomes manifest, then it gives birth to pleasure.
- When an evil thought occurs to you but does not become manifest, then it gives birth to fear, and if it becomes manifest then it gives birth to pain.
- Do not sit with anyone except those who remind you of Allah and the vision of Him, and whose speech makes you increase your good actions, and whose actions makes you long for the next world.

- If you are able to act so that no one possessing favours and fortunes comes between you and between Allah, then do so.
- Do not be among those who fear for others the enormous repercussions of vices and sins, but for their own deeds, expect very high rewards or very light disciplinary action.
- Take care of the days of life left to you and compensate and atone for the misdeeds committed by you.
- One who takes lessons from the events of life gets vision, one who acquires vision becomes wise and one who attains wisdom achieves knowledge.
- Take warning from the change of lives and times, and avail yourself in times of lesson that fear of Allah and piety teaches you.
- How often events can teach people, and how little they reflect on them.

- If a man cannot take warning from history and from the happening around him so mercifully provided by Allah, then no advice can be of any use to him. He will forever remain at fault and will always consider right as wrong and wrong as right.
- The enmity of the weak towards the strong, and of the foolish towards the wise, and of the evil toward the good, is a natural state of affairs that cannot be changed.
- The most blameworthy behaviour is acting unjustly, when in a position of power.
- If you are given power over your enemy, then show him forgiveness as a sign of gratitude to Allah for having been given power over him.
- Do not underestimate your enemy's power when you wage war on him, for surely if you win, it will not be praised, and if you are defeated, you will never be forgiven.

- The most deadly thing for your enemy is not to let him know that you have taken him as your enemy.
- The man who goes to the extreme in rivalry commits a sin. The man who falls short in it, will be subjected to it.
- The worst of trails is the enemy's joy at your misfortunes.
- The greatest of enemies at tactics are those who are most secretive in making the plans.
- The weakest of enemies at tactics are those who openly display their enmity.
- If your enemy seeks your counsel then devote yourself to giving him good advice, for surely by seeking your advice he has left off being your enemy and started becoming your friend.
- I swear by Allah that those who forsake and desert each other, and

do not adopt an effectively collective measure to resist an enemy, will always be subdued and conquered.

- Remember! The best man before Allah is a just and benevolent ruler, a ruler who has been guided by Islam and who can guide others towards Islam.
- A benevolent and Islamic government is necessary so that under its kind rule, Muslims and non-Muslims alike may prosper and enjoy fruits of the efforts of their minds and bodies.
- A divine rule can only be established by a man, who where justice and equity are required, neither feels deficient nor weak and who is not greedy and avaricious.
- It is amazing how a ruler can be good, for when he does wrong, he finds someone to back him up and praise him.

- The metaphor that those who have power, is that they are like people who climb a mountain and then fall off it; the one who is nearest to destruction and ruin, is the one who has climbed the furthest.
- The most noble of kings is the one who does not become mixed up in recklessness, or deviates from the truth; and the richest of those who are wealthy is the one, who is not captive of his desires.
- It is amazing that anyone can go out into the Garden of Marvel at the power of Allah! Does not his contemplation of the one, who has this power distract him from contemplating what he does with his power.
- When a community is composed of honest, sober and virtuous people, your forming a bad opinion about anyone of its members, when nothing wicked has been seen of him, is a great injustice to him.

- In a corrupt society to form good opinion of anyone of them and to trust him is to harm himself.
- No individual is lost and no nation is refused prosperity and success, if foundation of their thoughts and actions rest upon piety and goodliness or upon truth and justice.
- During civil disobedience, adopt such an attitude that people do not attach any importance with you. They neither burden you with complicated affairs, nor try to derive any advantage out of you.
- The men who act oppressively have three characteristics: They act unjustly towards those above them by disobeying them, and towards those below them, by overpowering them, and they support the people who are oppressors.
- Never begin a war yourself, Allah does not like bloodshed, fight only in defence.

- Never be the first to attack your enemy, repulse his attacks but do it boldly, bravely and courageously.
- Whoever makes his secret intentions righteous, Allah will make his outer conduct righteous.

MISCELLANEOUS

- There is enough light for the one who wants to see.
- Rumours of anything among the ordinary people are evidence of the beginning of existence.
- It is not appropriate that everything which is kept secret should be made known to you, and it is not right that everything which you know should be made known to others.
- Destiny is a dark path, so do not follow it; it is a deep ocean, so do not enter it; it is the secret of Allah, so do not burden yourself with it.
- Often one strives to go to rest somewhere, unaware that the fate awaits him there.
- Every arrow of your's will not hit the bull's eye. (Every scheme will not succeed).

- There is no distance for the one who is present and no nearness for one who is separate.
- If two opposite theories are propagated one will be wrong.
- No two claims disagree but one of them is in error.
- If there are too many answers, then the correct one is obscured.
- What is better than life is something which, when you lose it, makes you hate life.
- There are four things of which little is too much: Fire, Enmity, Illness and Poverty.
- There is no greater blessing in this world than a long life and a healthy body.
- Good health is a hidden wealth.
- When you get ill, do not get nervous over it, and try as much as possible to act hopefully.

- The remedy for every illness is to keep it concealed.
- Taking medicine is to the body what soap is to clothing. It cleans it but wears it out.
- Medicine may sometimes make you ill.
- Whoever reaches his seventieth year, complains without any cause.
- Beware of winter when it first comes, and welcome it as it comes to an end, for surely it affects your bodies just as it affects the plants. In the beginning burns, and as it ends it bring new growth.
- Eat food that you find pleasing and wear clothes that other people find pleasing.
- Just marvel at the man: he sees by means of some flesh, and hears by means of a bone, and breathes by means of a perforation.

- Jealousy in woman is unpardonable but in man it is a sign of his faith in religion.
- Woman is a scorpion whose grip is sweet.
- The *Jihad* of a woman is to afford pleasant company of her husband.
- Certainty has four divisions: Perceptive Understanding, Knowing Wisdom, Learning from Lessons and Following the Behaviour of Companions. So whoever perceives with understanding will have wisdom clear to him and whoever has made wisdom clear to him will comprehend lessons and whoever comprehend lessons will like the companions.
- Doubt has four divisions: Disputation, Distrust, Vacillation and Surrender. So, for whoever makes disputation his habit, his night will never become a day; and whoever distrusts whatever

is in front of him will be on retreat as a result , and whoever vacillates in doubts will be trampled on by the hooves of the devils, and whoever surrenders himself to destruction of this world and the next world, will be destroyed in them.

Justice has four divisions: Profound understanding, Penetrating Knowledge, Clarity of Judgement and Firmly Established Forbearance. So, whoever understands will know with a penetrating knowledge, and whoever knows with a penetrating knowledge will proceed along the paths of wise judgement, and whoever possess forbearance will not exceed the limits in his affairs and will live amongst the people in a praiseworthy manner.

LETTER TO MALIK AL ASHTAR

Amir al Momineen wrote this letter to Malik bin Hartih Al Ashtar when the latter was appointed as governor of Egypt and surroundings areas to collect Zakat, to combat the enemies of Islam and Egypt, to work for the welfare of its people and to look after their prosperity.

IN THE NAME OF ALLAH, THE BENEFICENT THE MERCIFUL

I order you, Malik, always to keep fear of Allah in your mind, to give priority to His worship and to give preference to obeying His commands over every thing in life, to carefully and faithfully follow the commandments and interdictions, as are given by the Holy Book and the traditions of the Holy Prophet (s.a.w.), because success of man to attain happiness in this world and in the next, depends upon these qualities, and a failure to achieve

these attributes brings about total failure in both the worlds.

I order you to use your head, heart, hands and tongue to help the creatures of Allah, because the Almighty Allah holds himself responsible to help those who sincerely try their best to help Him. Allah has further ordered you to keep your desires under control, to keep your self under restraint when extravagant and inordinate yearnings and cravings try to drive you towards vice and wickedness, because usually your *self* tries to incite and drag you towards infamy and damnation, unless the Merciful Lord comes to your help.

Let it be known to you, Malik, that I am sending you as a governor to a country, which has seen many regimes before this. Some of them were benign, sympathetic and good, while others were tyrannical, oppressive and cruel. People will judge your regime as critically as you have studied the activities of other regimes, and they will criticize you

in the same way as you have censured or approved other rulers.

You must know that a good and virtuous man is known and recognized by the good that is said about him and the praise that Allah has destined him to receive from others. Therefore, make your mind the source and fountain-head of good thoughts, good intentions and good deeds. This can only be attained by keeping a strict control on your desires and yearnings, however much they may try to incite and coerce you. Remember, the best way to do justice to your inner self and to keep it out of harm is to restrain it from vice and from things, which the *self* inordinately or irrationally desires.

Malik! You must create in your mind kindness, compassion and love for your subjects. Do not behave towards them as if you are a voracious and ravenous beast and as if your success lies in devouring them.

Remember Malik, that amongst your subjects there are two kinds of

people: those who have the same religion as you have; they are brothers to you, and those who have religion other than that of yours, they are human beings like you. Men of either category suffer from the same weaknesses and disabilities that human being are inclined to, they commit sins, indulge in vices, either intentionally or foolishly, and unintentionally without realizing the enormity of their deeds. Let your mercy and compassion come to their rescue and help in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you.

Malik! You must never forget that if you are ruler over them then the caliph is the ruler over you, and Allah is the Supreme Lord over the caliph. And the reality is that He has appointed you as a governor and tested you through the responsibility of this rulership over them. Never think of raising yourself to such a false prestige that you can declare war against Allah, because you cannot ward off His wrath and you

can never be free from the need of His mercy and compassion.

Do not feel ashamed to forgive and forget. Do not hurry over punishments and do not be pleased and do not be proud of your power to punish. Do not get angry and lose your temper quickly over the mistakes and failures of those over whom you rule. On the contrary, be patient and sympathetic with them. Anger and desire of elegance are not going to be of much help to you in your administration.

Never say to yourself, "I am their lord, their ruler and all in all over them and that I must be obeyed submissively and humbly" because such a thought will unbalance your mind, will make you vain and arrogant, will weaken your faith in religion and will make you seek support of any power other than that of Allah. If you ever feel any pride or vanity on account of your sway and rule over your subjects then think of the supreme sway and rule of the Lord over the universe, the extent of His creations, the

supremacy of His Might and Glory, His power to do things that you cannot even dream of doing, and His control over you which is more dominating than that which you can ever achieve over anything around you. Such thoughts will cure your mental weakness, will keep you away from vanity and rebellion (against Allah), will reduce your arrogance and haughtiness and will take you back to sanity, which you have foolishly deserted.

Take care, never to think of bringing yourself on par with Allah, never to think of matching your power with Him and contesting His Glory, and never to pretend that you possess might and power like Him, because the Mighty Lord will always humble pitiless tyrants and will degrade all pretenders of His Power and Might.

So far as your own affairs or those of your relatives and friends are concerned, take care that you do not violate the duties laid down upon you by Allah and do not usurp the rights of mankind, be impartial and do

justice, to them because if you give up equity and justice then you will certainly be a tyrant and an oppressor. Whoever tyrannizes and oppresses the creatures of Allah, will earn enmity of Allah alongwith the hatred of those whom he has oppressed; and whoever earns the wrath of Allah loses all chances of salvation and he has no excuse to offer on the Day of Judgement. Every tyrant and oppressor is an enemy of Allah, unless he repents and gives up oppression. Remember Malik! That there is nothing in this world more effective to turn His blessings into His wrath quicker than to insist upon oppression over His creatures because the Merciful Allah will always hear the prayers of those who have been oppressed, and He will give no chance to oppressors.

You must always appreciate and adopt a policy which is neither too severe nor too lenient; a policy which is based upon equity will be largely appreciated. Remember those displeasures of common men, the have-nots and the depressed persons

overbalances more than the approval of important person, while the displeasure of a few big people will be excused by the Lord if the general public and the masses of your subject are happy with you. Remember Malik! That usually these big personages are mentally the scum of human society, they are the people who will be the worst drag upon you during your moments of peace and happiness, and the least useful to you during your hours of need and adversity, they hate justice the most, they will keep on demanding more and more out of the state resources and will seldom be satisfied with what they receive, and will never be obliged for the favour shown to them if their demands are justifiably refused. They will never accept any reasonable excuse or any rational argument and when the time changes, you will never find them staunch, faithful and loyal. While the common men, the poor and apparently the less important section of your subjects are the pillars of Islam, they are the real assemblage of Muslims and the power and defensive force against

the enemies of Islam. Keep your mind on their affairs, be more friendly with them and secure their trust and goodwill.

But be careful in forming your contacts (whether with the important person or the commoners); keep such people away from you and think them to be the enemy of the state who are scandal mongers and who try to find fault with others and carry on propaganda against them because everywhere people have weaknesses and failings, and it is the duty of the government to overlook (minor) shortcomings. You must not try to go in search of those weaknesses which are hidden from you, leave them to Allah, and about those weaknesses which come to your notice, you must try to teach them how to overcome them. Try not to expose the weaknesses of the people and Allah will conceal your own weaknesses, which you do not want anybody to know.

Do not give cause to the people to envy each other (man against man,

tribe against tribe or one sect in of the society against the other). Try to alleviate and root out mutual distrust and enmity from amongst your subjects. Be fair, impartial and just in your dealings with all, individually and collectively, and be careful not to make your person, position and favours act as sources of malice. Do not let any such person come near to you who does not deserve your nearness and your favour. Never lower your dignity and prestige.

Remember, that the backbiters and scandal-mongers belong to mean and cunning group, though they pretend to be sincere advisers. Do not make haste to believe the news they bring and do not heed to their advice.

Do not accept the advice of the misers, they will try their best to keep you away from acts of kindness and doing good to others. They will make you frightened of poverty. Similarly do not allow cowards to act as your advisers because they will make you timid in enforcing your orders, will scare you from handling important

affairs boldly and make your enterprises and invasions timid and timorous attempts. At the same time avoid greedy and covetous person, who would aspire to the position of acting as your counselor, because he will teach you how to exploit the community and how to oppress people to get their wealth.

Remember, that miserliness, cowardice and greed appear to be different wicked qualities, but they all arise from the same evil mentality of having no faith and no trust in Allah.

Your worst ministers will be the men, who had been ministers to the despotic rulers before you, and who had been a party to the atrocities committed by them. Such persons should not be trusted and taken into your confidence, because they have aided sinners and have assisted tyrants and cruel rulers. Instead you can comfortably find persons who are equally wise and learned, but who have not developed sinful and criminal mentalities, who have neither

helped the tyrants in their tyrannies nor they have assisted them to carry on their sinful deeds. Such persons will prove the least troublesome to you. They will be most helpful to you and will sincerely sympathise with you. If you take them in your confidence they will sever their connections with your opponents. Keep such people with you as your companions in your informal company as well as in official gathering in audience. From amongst such honest and humane companions and ministers, some would receive your fullest confidence and trust. They are those, who can always speak out the bitter truth to you most unreservedly and without fear of your status, who can refuse to assist you or associate in the deeds, which Allah does not like His good creatures to commit.

Select honest, truthful and pious people as your companions. Train them not to flatter you and not to seek your favour by false praises, because flattery and false praises create vanity and conceit, and they

make a man lose sight of his real self and ignore his duties.

You should not treat good and bad people alike, because in this way you will be discouraging good persons and at the same time emboldening the wicked to carry on their wickedness. Everyone should receive the treatment which his deeds make him deserve.

Try carefully to realize that a ruler can create goodwill in the minds of his subjects and can make them faithful and sincere to him, only when he is kind and considerate to them, when he reduces their troubles, when he does not oppress them and when he never asks for things, which are beyond their power. These are the principles, which you should keep in mind and act upon. Let your attitude be such that they do not lose faith in you, because a good faith on their part will reduce many troubles of administration, and will relieve you of many worries and anxieties. And so far as confidence and trust is concerned, let it rest with those

people whom you have tested in difficulties, and whom you have befriended, but you should always mistrust those whom you have wronged or who have proved themselves undeserving, inefficient or unfaithful.

Do not give up those practices and do not break those rules which good Muslims have evolved or introduced before you, which have created unity and amity among the various sections of the society and which have benefited the masses. Do not break them and do not introduce innovations, because if you do away with those good rules and traditions, the reward of having introduced them will go to those who had evolved them, and the punishment of having despoiled them will be your lot.

You must know Malik, that the people over whom you rule are divided into classes and grades and the prosperity and welfare of each class of society, individually and collectively, are so interdependent upon the well-being of the other classes that the whole

set-up represents a closely woven net and a reciprocal aspect. One class cannot exist peacefully without the support and good wishes of the other. Amongst them there are the soldiers of the army of Allah, who defend His cause, the next class is that of the secretaries of the state to whom duties of writing out and issuing special or general orders are assigned, the third group is of the judges and magistrates to administer justice, the fourth is of officers, who maintain law and order and guard the peace and prosperity of the country. Then there are common men, the Muslims who pay the taxes levied by the government, and non-Muslims who pay tribute to the state (in lieu of taxes). Then comes the class of men, who carry on various professions and trades and the last but not the least are the poor and the have-nots, who are considered as the lowest class of the society. The Merciful Allah has fixed rights and duties of each one of them. They have been either mentioned in His Book or explained through the instructions of the Holy Prophet. A

complete code of them is preserved with us.

As far as the soldiers are concerned, they are by the commands of Allah, a fortress and stronghold to guard and defend the subjects and the state.

They are the ornaments to the ruler and the country. They provide power and protection to the religion. They propagate and preserve peace among mankind. In fact, they are the real guardians of peace and through them good internal administration can be maintained. The upkeep and maintenance of an army depends upon the taxes collected by the state, out of which Allah has fixed for them a share. With this amount they provide for their requirements, maintain themselves and their arms in sound position to defend the religion and cause of justice.

The army and the common men (common citizens who pay taxes and tributes) are two important classes, but in a Welfare State their well-being

cannot be guaranteed without proper functioning and preservation of the other classes, the judges and magistrates, the secretaries of the state and the officers of various departments, who collect various revenues, maintain law and order as well as preserve peace and amity among the diverse classes of the society. They also guard the rights and privileges of the citizens and look to performances of numerous duties by individuals and classes. And the prosperity of the whole set-up depends upon the traders and industrialists. They act as a medium between the consumers and the suppliers. They collect the requirements of society and exert to provide goods. They open up shops, markets and trading centres. Thus providing the consumers with necessities, and relieving them from running after their requisites of life.

Then comes the class of the poor and the disabled persons. It is absolutely necessary that they should be looked after, helped and well provided for. The Merciful Allah has

explained the ways and means of maintaining and providing for each of these classes. And everyone of this class has the right upon the ruler of the state that at least minimum necessities for its well-being and contented living are provided. Remember Malik, that Almighty Allah will not absolve any ruler from his obligations unless he sincerely tries his best to discharge his duties, invokes Allah to help him in their performance, remains steadfast and diligent on the path of truth and justice, and bears all this whether the performance of these duties is congenial or hateful to him.

So far as the army is concerned, its chief and commander should be a person who is most sincere and faithful to Allah, to the Holy Prophet and to your Imam. The person should be pious, famous for his forbearance, clemency and gentleness, who is neither short-tempered nor does he get angry quickly, who sympathetically treats sincere excuses and accepts apologies, who is kind and compassionate with the

weak, but severe against the strong and powerful, who has no vindictiveness which might lead to violence or any inferiority complex or weak-mindedness which makes them helpless and dejected. To find and select such persons you should have contacts with pious and noble families with high ideals and exalted traditions, families well-known for their bravery and courage and generosity and magnanimity. These are the people, who may be considered as sources of magnificence and sublimity of character and fountain-heads of piety and good deeds. When you have found and selected such persons then keep an eye over them and watch them, as parents watch their children, so that you may find out if there appears any change in their behaviour. Treat them kindly and sympathetically. Do not grudge highest considerations to them (if they rightly deserve) and do not refuse small mercies. This kind of treatment will create reciprocal tendencies in them, and they will trust you and will be faithful to you.

Under the impression, that you paid enough attention to their major necessities and wants, do not close your eyes to their minor requirements and needs, because small favours often bear better fruits, though careful attention to their major necessities is very important. Among the military officers, those should receive your highest respect and consideration, who pay most attention to the needs of the soldiers under their command, who come forward to help the soldiers with their personal means and property, so that the soldiers may lead a happy and contented life and may have full confidence in the future of their families and children. If the soldiers are thus satisfied and are free from anxieties and care, then they will bravely and wholeheartedly face the conflicts. Your constant attention towards the officers and the soldiers will make them love you more and more.

The thing which should most gladden the heart of a ruler is the fact that his state is being ruled on the principles of equity and justice and that his subjects love him. Your subjects will love you only when they have no grievance against you. Their sincerity and loyalty will be proved if they gather around you to support your government, when they accept your authority, without considering it an unbearable burden on their heads, and when they do not secretly wish your rule to come to an end. So let them have as many justifiable hopes in you as they can and fulfil as many as you reasonably can. Speak well of those who deserve your praise. Appreciate the good deeds done by them, and let these good actions be known publicly. The correct and timely publicity of noble actions and golden deeds creates more zeal in the minds of the brave, and emboldens the cowards and the weaklings. You must know and realize the good deeds done by every single individual, so that the credit of noble deeds done by one may not be given to another. Do not underestimate and

underpay the good work done. Similarly, do not overpay a work simply because it has been done by a very important person, and do not let his position and prestige be the cause of over-evaluation of the merit of his work, and at the same time do not under-value a great deed if it is done by a very ordinary person or a commoner. Let equity, justice and fair-play be your motto.

When you are faced with problems you cannot solve or with difficult situations from which you cannot escape or when uncertain and doubtful circumstances confuse and perplex you, then turn to Allah and the Holy Prophet (s.a.w.) because Allah has thus ordered those whom He wants to guide. The way to turn to Allah is to act diligently according to the clear and explicit orders given in His Book, and to turn to the Holy Prophet (s.a.w.) means to follow those of His orders about which there is no doubt and ambiguity and which have been generally accepted to be correctly recorded.

So far as dispensing of justice is concerned you have to be very careful in selecting officers for the same. You must select people of excellent character and high calibre and with meritorious record. They must possess the following qualifications: Abundance of litigations and complexity of cases should not make them lose their temper. When they realize that they have committed a mistake in judgement, they should not insist on it by trying to justify it. When truth is made clear to them or when right path opens up before them, they should not consider it below their dignity to correct the mistake made or to undo the wrong done by them. They should not be corrupt, covetous or greedy. They should not be satisfied with ordinary enquiry or scrutiny of a case, but scrupulously go through all the pros and cons, they must examine every aspect of the problem carefully, and whenever and wherever they find doubtful and ambiguous points, they must stop, go through further details, clear the points, and only then proceed with their decisions.

They must attach greatest importance to reasonings, arguments and proofs. They should not get tired of lengthy discussions and arguments. They must exhibit patience and perseverance in scanning the details, in testing the points presented as true, in sifting facts from fiction, and when truth is revealed to them they must pass the judgements without fear, favour or prejudice. They should not develop vanity and conceit when compliments and praises are showered upon them. They should not be misled by flattery and cajolery. But unfortunately, there are a few persons having such characteristics. After you have selected such men to act as your judges, make it a point to go through some of their judgements and to check their proceedings. Pay them handsomely so that their needs are fully satisfied and they are not required to beg or borrow or resort to corruption. Give them such a prestige and position in your state that name of your courtiers or officers can overload them or bring harm to them. Let judiciary be above every

kind of executive pressure or influence, above fear or favour, intrigue or corruption. Take every particular care of this aspect because before your appointment this state was under the sway of corrupt, time-serving and wealth grasping opportunists who were lewd, greedy and vicious, and who wanted nothing out of a state but a sinful consent of amassing wealth and pleasures for themselves.

Then comes officers of your state. You must supervise their work. They must be appointed after careful scrutiny of their capabilities and characters. These appointments must be made originally on probation without any kind of favouritism being shown or influence being accepted otherwise tyranny, corruption and misrule will reign in your state. While selecting your officers, take care to select experienced and honourable persons, members of respectable families who had served Islam during its early days because they are usually of noble character and good repute. They are not greedy and

cannot be easily bribed. They mostly have before them the ultimate result of their thoughts and their deeds. Keep them also well-paid so that they may not be tempted to lower their standard of morality and may not misappropriate the cash of the state, which they hold in their trust, and even if after being paid handsomely they prove dishonest, then you will be right in punishing them. Therefore, keep a careful watch over their system of work and rule. You may also appoint trustworthy and honest men to keep a watch over the activities of these officers. The knowledge that they are being watched secretly will keep them away from dishonesty, misrule, malpractices and tyrannizing the subjects. Protect your government from dishonest officers. If you find any of them dishonest, and your confidential intelligence service submits acceptable proof of his dishonesty, then you must punish him. This may be corporal punishment besides dismissal from service, and taking back from him all which he has dishonestly collected.

He must be humiliated and must be made to realize the infamy of his wicked deeds. His humiliation and punishment must be given publicly so that it may serve as a lesson and a deterrent to others.

So far as collection of land revenues and taxes are concerned you must always keep in view the welfare of the tax-payers, which is of primary importance than the taxes themselves because these taxes and the tax-payers are the original sources on which the welfare of your state and its subjects depends. A state really lives upon the revenues collected from the tax-payers. Therefore, more importance should be attached to the fertility of land than to the collection of taxes because actual taxable capacity of people rests upon the fertility of the land. The ruler, who does not pay attention to the prosperity of his subjects and fertility of the land but concentrates only on collection of revenues, lays waste the land, and consequently ruins the state and brings destruction to the creatures of Allah. His rule cannot last for long.

If the tax-payers complain to you of heavy incidences of taxation, of any accidental calamity, of the vagaries of the monsoons, of the scarcity and recession of the means of irrigation, of floods or destruction of their crops on account of excessive rainfall and if their complaints are true, then reduce their taxes. This reduction should be such that it provides them opportunities to improve their conditions and ease their troubles. Decrease in state income due to such reasons should not depress you because the best investment for a ruler is to help his subjects at the time of their difficulties. They are the real wealth of a country and any investment on them, even in the form of reduction of taxes, will be returned to the state in the shape of the prosperity of its cities and improvement of the country at large. At the same time, you will be in a position to command and secure their love, respect and praises alongwith the revenues. Will that not be a lasting happiness? Not only this, but your benign rule and humane treatment will so affect them that

they will come to your help at times of your difficulties, and you will be able to rely on their support. Your kindness, your clemency and your justice will be a kind of moral training to them, and the contented, happy and prosperous life, for which they will be grateful to you, will be the best support, strongest protection and the greatest treasury for you. Later if such circumstances arise that you find yourself in need of their support, their help, their confidence, their wealth and their manpower, then they will have no grudge against you.

Remember Malik! If a country is prosperous and if its people are well-to-do then it will happily and willingly bear any burden. The poverty of the people is the actual cause of the devastation and ruination of a country and the main cause of the poverty of the people is the desire of its rulers and officers to amass wealth and possessions, whether by fair or foul means. They are afraid of losing their posts or positions and sway or rule, and want to make most during the

shortest time at their disposal. They never learn any lesson from the history of nations, and never pay any attention to the commands of Allah.

You will also have to be very careful about your secretaries. You should entrust your work only to those who are the best among them. Specially the affairs which are of confidential nature and which deal with secrets and security of the state should be entrusted only to the men of noble character, because men who are intoxicated with power, position and prestige carry on propaganda and speak against the government in public, they openly misbehave with you and consider themselves so important as to ignore you or your orders in financial transactions essential to the state, they avoid placing necessary papers before you or attending to important correspondence. Particular care should be taken when the officers make contracts on behalf of the government or sign agreements, these contracts and agreements are not defective or harmful to the state,

if they are negotiating any treaties and alliances they do not overlook or forsake the interest of the state or if they find the state in a weak and embarrassing position on account of unfavourable terms of treaties or due to intrigues, they should be able to find sensible ways out of them. See that they know and realize their proper place and rank, because he who does not realize his place and position will never understand those of others.

One more thing about these officers: You must remember not to select them for important posts, and not to trust them completely, simply because you have found them honest, diligent, trustworthy and intelligent and have formed a good opinion about them because there are some people who, when it suits them, pretend honesty, diligence and fidelity and can put on the garb of piety and virtue and thus find their way in the heart of the rulers, though actually they are neither honest nor diligent nor wise nor sagacious. Therefore, you must

always look to record or reputation of the services of such men during previous regimes; more importance should be attached to their good reputation. This kind of selection and supervision will prove that you are faithful to Allah and that you wish your Imam well.

Then you must appoint one officer as the head of each important branch of your government. He should have knowledge and wisdom enough to cope successfully with all the intricate problems of his department, and should be diligent enough to cope with extensive work.

Remember well, that if there is any defect in your officers and you are tolerating it, then you and only you are responsible for all the evil.

I want to advise you about your businessmen and industrialists. Treat them well, and order your officers to follow the same policy. They may be local businessmen carrying on their trade in certain places, or those who send their merchandise from one

place to another. There may even be those, who import and export goods. Similarly there may be industrialist and manufacturers, as well as industrial labour or men engaged in the handicrafts. They all deserve sympathy, protection and good treatment. They are all the sources of wealth to the country and provide goods for the consumers. Most of these traders carry and convey these goods from across deserts, seas, over open lands and mountains, their consignments are brought from distant lands, often from places, which are not easy to approach and where usually people do not care or do not dare to go. These businessmen are usually peace-loving people, not given to mischievous disturbances and seditious fomentations. You must look after their interest and must protect them, whether they are trading in your cities or towns or whether they are traveling over the countries, carrying goods from place to place.

One more thing about these traders and industrialists, while treating them

most sympathetically you must keep an eye on their activities as well.

You know they are usually stingy misers, intensely self-centered and selfish, suffering from obsession of grasping and accumulating wealth. They often hoard their goods to get more profit out of them by creating scarcity and by indulging in black-marketing. Such a condition is extremely injurious to the public on one hand, and disgraceful to the ruler on the other.

You must put a stop to all such practices, because the Holy Prophet (s.a.w.) and his descendants has explicitly prohibited such practices. Remember, that trade should go on between the buyers and the sellers according to correct measures and weights, and on such reasonable terms that neither the consumers nor the suppliers should have to face losses. But even with all the sympathetic treatments accorded to them, and with all the facilities provided to them, if the traders and the industrialists carry on hoarding

and black-marketing, then you must punish them according to the intensity of their crime.

Then I want to caution you about the poor. Fear Allah about their conditions and your attitude towards them. They have no support, no resources and no opportunities. They are poor and destitute, and many of them are cripples and unfit for work. Some of them come out begging and some, who maintain self-respect, do not beg but their conditions speak of their distress, poverty, destitution and wants. For the sake of Allah, Malik, protect them and their rights. He (Allah) has laid responsibility of this upon your shoulders. You must fix a share for them from *Baytul Mal* (the Government treasury). Besides this reservation in cash, you must also reserve a share in kind of crops etc. from government granaries in cities, where food grains are stored as are cultivated on state-own land, because in these storages the share of those living far away from any particular city is equal to the share of those living near-by.

Let me remind once again, that you are made responsible for guarding the rights of the poor people and for looking after their welfare. Take care that the conceit of your position and vanity of wealth may not deceive you to lose sight of such a grave and important responsibility. Yours is such an important post that you cannot claim immunity from the responsibility of even minor errors of commission or omission, with an excuse that you were engrossed in the major problems of the state which you have solved diligently. Therefore, be careful of the welfare of the poor people. Do not be arrogant and vain against them. Remember that you have to take particular care of those who cannot reach you, whose poverty-stricken and disease-ridden sight may be hateful to you, and whom society treats with disgust, detestation and contempt. You should be a source of comfort, love and respect to them. Appoint a respectable, honest and pious person who fears Allah and who can treat them honourably, order him to find out everything about

them, and to submit the report to you. Then treat these people in such a way that on the Day of Judgement you can plead your case successfully before Allah, because of all classes of your subjects this class deserves more of your attention, sympathy and fair-dealing.

Though everyone of these poor persons deserves your sympathy, and you will have to do justice to His cause to achieve His favour, yet you should pay more attention to young orphans and old cripples. They neither have any support nor can they conveniently come out begging. They cannot reach you; therefore, you must reach them.

Remember, that the fulfillment of this obligation and duty is considered as a tiresome burden by most of the rulers, but to those who desire to achieve His (Allah's) blessings and to enter into His Realm, even this work seems plight and congenial. They bear it happily, dutifully and sincerely. They find pleasure in it, and they believe in the promise made by Allah.

Out of your hours of work, fix a time for the complaints and for those who want to approach you with their grievances. During this time you should do no other work, but hear them and pay attention to their complaints and grievances. For this purpose you must arrange public an audience for them, and during this audience, for the sake of Allah, treat them with kindness, courtesy and respect. Do not let your army and police be in audience hall at such time, so that those who have grievances against your regime may speak to you freely, unreservedly and without fear. All this is a necessary factor of your rule because I have often heard the Holy Prophet (s.a.w.) saying, "That nation or regime, where the rights of the depressed, destitutes and suppressed are not guarded and where mighty and powerful persons are not forced to accede these rights, cannot achieve salvation" you must remember, that in those audience the most common men will gather. Therefore, if you find them misbehaving, becoming unmannerly or if you feel that their talk is

irrelevant, tolerate them; do not be rude and do not insult them, so that Allah may be kind and merciful to you, and may reward you for obeying His commands explicitly. Treat them courteously, hear their grievances patiently and if you are forced to reject their demands, then reject in such a way that your rejection may please them as much as your grants.

Then there are certain duties, which only you will have to perform and which none of your officers can carry out. Among them are such replies to the letters of your commissioners and governors, as are beyond the jurisdiction or purview of your secretaries. If you find that your officers are not attending as much to the complaints of the public as they should, then you should personally attend to them. You must finish a day's work on that day only, because each day will bring its own special work for you. Reserve your best time for prayers to Allah, though every work of the state is the work of Allah, especially, if you are sincere and honest, and if your subjects are

happy with your rule and are safe from oppression.

Among those duties that you are to perform diligently must be your daily prayers. These should be offered sincerely and persistently. You must fix times for this during days and nights. You must tax your bodily strength for this duty, though it may tire you. Your observance of prayers should be sincere and faultless and should neither be so long as to tire out those who follow you in these prayers nor so short as to be faulty and defective, because amongst those who follow you during the prayers, there may be some sick persons, while others may have to attend to some important work. When the Holy Prophet sent me to Yemen I asked him how to lead the prayers. He advised me, "Offer prayers like a weak and old person and be kind to the faithful." (So that weak and old persons may follow your prayers easily and happily).

You must take care not to cut yourself off from the public. Do not place a

curtain of false prestige between you and those over whom you rule. Such pretensions and show of pomp and pride are in reality manifestations of inferiority complex and vanity. The result of such an attitude is that you remain ignorant of the conditions of your subjects and of the actual causes of the events occurring in the state. You will fail to realize comparative importance of events taking place and may attach great significance to minor events and may slip over important facts, similarly you may attach importance to mediocre or insignificant people, and may ignore real men of consequence; and what is more, you may lose the power of distinction between good and bad and may take one for the other, or hopelessly mix up the two. After all a ruler is as much a human being as any other man, and he may ignorant of facts of which his officers want to keep him in dark (and on which public may throw light). And thus truth may get mixed up with falsehood and may not be distinguished, because there are no birthmarks on the forehead of truth

that it may easily be differentiated from falsehood. One has to search for facts and sift realities from fictions, only then one can reach the truth. Think for yourself, there are only two categories of rulers and you may belong to one of them. You may either be pious, sincere and diligent ruler, doing the right thing at the right moment and following the principles of justice and equity, and you may be protecting rights of others and doing your best to fulfil your obligations, in that case why hide from the public, why draw a curtain around you! Or you may be a miser refusing to be generous to anyone, in that case people will gradually come to know of this trait of your character and will gradually give up asking favours of you, but do not overlook the fact that most of their demands will have nothing to do with your private purse, they will be about the rights of the people, obligations of the state, complaints against the state, oppressions, and solicitation of justice, then why try to avoid hearing these requests!

You should never overlook the fact that around the rulers there usually are certain privileged persons (relatives and friends). They may try to take advantage of their status and may resort to selfishness, intrigues, fraud, corruption and oppression. If you find such people around you then do away with them (however closely connected they may be with you), immediately bring an end to the scandal and clear your surroundings of all such moral and spiritual filth.

You must never give lands on permanent lease with all proprietary and ownership rights to your friends and relatives. You must never allow them to take possession of the source of water supply or lands which have special utility for the communes. If they get possession of such holdings they will oppress others to derive undue benefits and thus gather all the fruits for themselves leading for you a bad reputation in this world and the punishment in the next.

Be fair in dispensing justice. Punish the one who deserves punishment, even though he may happen to be your near relation or a close friend, and even if such an action may give you pangs of sorrow and grief. Bear such a sorrow patiently and hope for the Divine Reward, I assure you that this will bear good fruits.

If on account of your strict measure people get suspicious of your behaving like a tyrant and oppressor, then come out openly before them and explain to them the reasons of your actions, and let them see the facts for themselves and realize the truth. This will give training to your mind, will be an act of kindness to the subjects, and the confidence thus reposed in them will make them support justice and truth, while you will achieve the end you have in view of obtaining their support in the cause of truth.

If your enemy invites you to a Peace Treaty, that will be agreeable to Allah, then never refuse to accept such an offer, because peace will bring rest

and comfort to your armies, will relieve you of anxieties and worries, and will bring prosperity and affluence to your people. But even after such treaties be very careful of the enemies, do not place too much confidence in their promises, because they often resort to Peace Treaty to deceive and delude you and take advantage of your negligence, carelessness and trust. At the same time be very careful, never break your promises with your enemy, never forsake the protection or support that you have offered to him, never go back on your words, never violate the terms of the treaty. You must risk even your life to fulfil the promises given and the terms settled, because of all the obligations laid by the Almighty Allah upon man (in respect to other men) there is none so important as to keep one's promises when made. Though people may differ in their religion and ideologies and may have divergent views upon various problems of state, yet they all agree that promises when made must be fulfilled. Even the heathens take care to the promises made

among themselves, because they have seen and realized the evil effects of breaking the promises. Therefore, take very particular care of promises made, never go back upon the words given, never go into the offensive without previously challenging and giving an ultimatum. Deception and fraud, even against your enemy, is a deception against Allah and none but a wretched sinner would dare do that.

Allah has given promises and treaties the high rank of being messengers of peace and prosperity, and through His kindness, and mercy had made them a common desire (of keeping promises) in the mind of all men and a common requirement for all human beings. He has made them such a shelter and asylum that everybody desires to be under their protection. Therefore, there should be no mental reservation, no fraud, no deception and no underlying meanings in between the lines, when you make a promise or conclude a treaty. Do not use such words and phrases in your promises and treaties as have possibilities of being translated in

more than one way or as may have various interpretations and many explanations, let there be no ambiguity in them, and let them be clear, precise and to the point. And when once a treaty has been finally concluded, do not try to take advantage of any ambiguous word or phrase in it. If you find yourself in critical situation on account of the treaty made in the cause of Allah, then try to face the situation and bear the consequences bravely, and do not try to back out of the terms on that account, because to face such perplexing situations as may gain His rewards and blessings is better than to break your promises on that account and earn that about which you feel nervous and for which you will have to answer Allah and which may bring down His wrath upon you in this world and damnation in the next.

Beware of the sin of shedding blood without religions justification and sanction, because there is nothing quicker to bring down the wrath of Allah, to take away His blessings, to

make you more deserving of His wrath and to reduce the span of your life than to shed innocent blood. On the Day of Judgement Allah will first attend to sins of bloodshed carried on by man against man. Therefore, never try to strengthen your power, position and prestige by shedding innocent blood. Such murders, instead of making your position strong will not only considerably weaken it, but may also transfer your power totally, taking it away from you and entrusting it to somebody else.

If you have intentionally murdered a man then no excuse shall be acceptable to Allah or to me because punishment of such a crime is necessary. And if you kill a man by mistake without any intention or motive of killing or while delivering legal penalties, your whip, sword or hand unintentionally and inadvertently deals a fatal blow, because even a forcefully delivered slap on box of the ear may cause death, then do not on account of your prestige and position, refuse paying the compensation to the heirs.

Beware, do not develop the trait of self-administration and self-appreciation. Do not get conceited of the good points that you find in your character or good deeds that you have done. Let not flattery and cajolery make you vain and egoist. Remember that of all the cunning ruses of the devil to undo the good deeds of pious people and to effect their piety, flattery and false praises are the ones on which it relies the most.

Do not boast of the favours and kindnesses you have done to your subjects and do not try to make them realize this, do not think too much of the good that you have done to them, and do not back upon the promises made, all these three habits are very ugly features of one's character. The practice of boasting over the favours done, undones the good done, the habit of exaggerating and thinking very highly of our good actions will make us lose the guidance of Allah, and the habit of breaking one's promises is disliked both by Allah and by me. The Merciful Allah says, "It is

most hateful in the sight of Allah, to say some thing and do not practice it."

Do not be hasty and do not precipitate your decisions and actions, when the time comes for an action to be done, or a decision to be taken, then do not be lazy and do not waste time and do not show weakness. When you do not find a true way to do the thing on hand, then do not persist on the wrong way and when you find a correct solution, then do not be lethargic in adopting it. In short do everything at proper time and in a proper way and keep everything in its proper place.

Do not reverse for yourself anything which is a common property of all, and in which others have equal rights. Do not close your eyes from glaring malpractices of the officers, miscarriage of justice and misuse of rights, because you will be held responsible for the wrong thus done to others. In near future your wrong practices and maladministration will be exposed, and you will be held

responsible and punished for the wrong done to the helpless and oppressed people. Take care and keep control over your temper, your anger and your desire to be arrogant and vain. Take care of your hands when you are out to deliver punishment and the sharpness of your tongue, when you are saying harsh things. The best way to achieve this is not to be hasty in making remarks, and to delay in delivering punishment, so that you may keep your temper under control and are not over-excited. And you cannot achieve this unless you constantly remember that you have to return to Allah, and unless His fear overcomes every other sentiment.

You must always try to remember the good and useful things in the past, activities of a just and benign regime and good deeds done by it, good laws promulgated, instructions and traditions of the Holy Prophet (s.a.w.), commands of Allah given in His Holy Book, and things that you have seen me doing or have heard me saying. Follow the good actions and advice found therein.

Similarly, follow carefully the pieces of advice contained in these orders. Through them I have tried to teach you all that I can about a good regime. I have done my duties towards, you so that you may not go astray and your mind may not crave for base desires. If it does, then you will have no excuse before Allah.

I beseech Allah that by His limitless mercy and by His supreme Might, He may grant our prayers that He may lead both of us to the Divine Guidance of achieving His pleasure of successfully pleading our cases before Him, justifying our deeds before man, of gaining good repute, of leaving good results of our benign and just rule with ever-expanding prosperity and ever-increasing welfare of the state and of meeting our ends as martyrs and pious persons, as our return is towards Him only.

May the peace of Allah be upon the Holy Prophet (s.a.w.) and his chosen descendants.

Due date

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