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|  | ASL-I-KULLU’L-KHAYR (Words of Wisdom)  | **اصلُ کلّ الخير** |
| 1 | *In the Name of God, the Exalted, the Most High* | هُو العليّ الأعلی |
| 2 | THE source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure. | أصلُ کلّ الخير هُو الاعتمادُ علی اللّه و الانقيادُ لامره و الرّضاء لمرضاته . |
| 3 | The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree. | أصلُ الحکمة هی الخشيةُ عن اللّه عزّ ذکرُه و المخافةُ من سطوته و سياطه و الوَجلُ من مظاهر عدله و قضائه . |
| 4 | The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book. | رأسُ الدّين هو الإقرار بما نُزّل من عند اللّه و الاتّباعُ لما شُرِع فی محکم کتابه . |
| 5 | The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained. | أصلُ العزَّةِ هی قناعة العبد بما رُزِق به و الاکتفاء بما قُدِّرَله . |
| 6 | The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord. | أصلُ الحُبِّ هو إقبال العبد اِلی المحبوب و الإعراضُ عمّا سواه و لم يکن مرادُه الّا ما أراده مولاه . |
| 7 | True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him. | أصْلُ الذِّکرِ هو القيام علی المذکور و نسيان عن ورائه . |
| 8 | True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants. | رَأس التَّوَکُّل هو اقترافُ العبد و اکتسابُه فی الدُّنيا و اعتصامُه باللّه و انحصارُ النَّظر اِلی فضل مولاه إذ اليه يرجع أُمور العبد فی مُنقَلَبِه و مثويه . |
| 9 | The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him. | رأسُ الإنقطاع هُو التّوجّه اِلی شطر اللّه و الوُرودُ عليه و النّظر اليه و الشّهادةُ بين يديه . |
| 10 | The essence of understanding is to testify to one’s poverty, and submit to the Will of the Lord, the Sovereign, the Gracious, the All-Powerful. | رَأسُ الفِطرَةِ هی الإقرار بالافتقار و الخضوعُ بالاختيار بين يَدی اللّه الملک العزيز المختار . |
| 11 | The source of courage and power is the promotion of the Word of God, and steadfastness in His Love. | رأسُ القدرة و الشّجاعة هی اعلاء کلمة اللّه و الاستقامة علی حبّه . |
| 12 | The essence of charity is for the servant to recount the blessings of his Lord, and to render thanks unto Him at all times and under all conditions. | رَأسُ الإحْسانِ هو اظهار العبد بما أَنعمه اللّه و شکرُه فی کلّ الاحوال و فی جميع الأحيان . |
| 13 | The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life. | رأسُ الإيمان هو التّقلّل فی القول و التّکثّرُ فی العمل و من کان اقوالهُ ازْيدَ من اعماله فاعلموا أنّ عدمه خيرٌ من وجوده و فنائه احسن من بقائه . |
| 14 | The essence of true safety is to observe silence, to look at the end of things and to renounce the world. | اصلُ العافية هی الصّمتُ و النّظر اِلی العاقبة و الإنزواءُ عن البريّة . |
| 15 | The beginning of magnanimity is when man expendeth his wealth on himself, on his family and on the poor among his brethren in his Faith. | رأسُ الهِمَّةِ هی انفاق المرء علی نفسه و علی اهله و الفقراء من اخْوَتِه فی دينه . |
| 16 | The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed. | رَأسُ التّجارةِ هی حبّی به يَستَغنِی کلّ شیءٍ عن کلّ شیءٍ و بدونه يفتقرُ کلّ شیءٍ عن کلّ شیءٍ و هذا ما رُقِمَ من اصبع عزٍّ منيرٍ . |
| 17 | The source of all evil is for man to turn away from his Lord and set his heart on things ungodly. | أصْلُ کلّ الشَّرِّ هو إِغفال العبد عن مولاه و إقبالُه اِلی ما سواه . |
| 18 | The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one’s self proudly before Him. | أصلُ النّارِ هی الجحاد فی آيات اللّه و المجادلة بمن ينزل من عنده و الانکار به و الاستکبار عليه . |
| 19 | The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation. | أصلُ کلّ العُلُومِ هو عرفانُ اللّه جلّ جلالُه و هذا لن يُحقَّقَ الّا بعرفان مَظهَرِ نفسه . |
| 20 | The essence of abasement is to pass out from under the shadow of the Merciful and seek the shelter of the Evil One. | رَأسُ الذِّلة هی الخروجُ عن ظلّ الرّحمن و الدُّخولُ فی ظلّ الشّيطان . |
| 21 | The source of error is to disbelieve in the One true God, rely upon aught else but Him, and flee from His Decree. | رأسُ الکُفرِ هو الشِّرک باللّه و الإعتماد علی ما سويه و الفرار عن قضاياه . |
| 22 | True loss is for him whose days have been spent in utter ignorance of his self. | أصلُ الخُسرَانِ لمن مَضَتْ ايّامُهُ و ما عَرَفَ نَفسه . |
| 23 | The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye. | رأسُ کُلِّ ما ذکرناهُ لَکَ هو الانصاف و هو خروجُ العبد عن الوهم و التّقليد و التَّفَرّسُ فی مظاهر الصّنع بنظر التّوحيد و المشاهَدةُ فی کلّ الأمور بالبصر الحديد |
| 24 | Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples. | کذلک علّمناک و صرّفنا لک کلمات الحکمة لتشکر اللّه ربّک فی نفسک و تفتخر بها بين العالمين . |