



منظومة الآداب الشرعية الصغرى
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(ت: 699هـ)

A study of a classical poem of Islamic
Manners by the Hanabli Scholar Al-Mardawi

المقدمة Introduction

1- بِحَمْدِكَ ذِي الْإِكْرَامِ مَا دُمْتُ أَبْتَدِي ** كَثِيرًا كَمَا تَرْضَاهُ بِغَيْرِ تَحَدُّدٍ

1. With Your praise, O Lord of Honour, as long as I begin, abundantly as You are pleased, without any limit.

2- وَصَلِّ عَلَى خَيْرِ الْأَنَامِ وَآلِهِ ** وَأَصْحَابِهِ مِنْ كُلِّ هَادٍ وَمُهْتَدِيٍّ

2. And send blessings upon the best of humanity and his family, and his companions, each guide and follower.

3- وَبَعْدُ: فَإِنِّي سَوْفَ أَنْظِمُ جُمْلَةً ** مِنَ الْأَدَبِ الْمَأْثُورِ عَنْ خَيْرِ مُرْشِدٍ

3. And then: indeed, I will compose a collection of traditional etiquette from the best guide,

4- مِنَ السُّنَّةِ الْعَرَاءِ أَوْ مِنْ كِتَابِ مَنْ ** تَقَدَّسَ عَنْ قَوْلِ الْغَوَاةِ وَجُدِّدِ

4. From the pure Sunnah or from the Book of the One sanctified from the words of the misguided and deniers,

5- وَمِنْ قَوْلِ أَهْلِ الْفَضْلِ مِنْ عُلَمَائِنَا ** أَيْمَّةِ أَهْلِ السَّلَامِ مِنْ كُلِّ أَمَجَدٍ

5. And from the sayings of our scholars, the leaders of the people of peace, from every noble.

6- لَعَلَّ إِلَهَ الْعَرْشِ يَنْفَعُنَا بِهَا ** وَيُنْزِلَنَا فِي الْحَشْرِ فِي خَيْرِ مَقْعَدٍ

6. Hoping the God of the Throne will benefit us with it, and place us in the best seat on the Day of Resurrection.

7- أَلَا مَنْ لَهُ فِي الْعِلْمِ وَالْدِّينِ رَغْبَةٌ ** لِيُصْنَعَ بِقَلْبٍ حَاضِرٍ مُتَرَصِّدٍ

7. Listen, whoever has a desire for knowledge and religion, to pay attention with an attentive and vigilant heart,

8- وَيَقْبَلُ نَصْحًا مِنْ شَفِيقٍ عَلَى الْوَرَى ** حَرِيصٍ عَلَى زَجْرِ الْأَنَامِ عَنِ الرَّدَى

8. And accept advice from a sincere well-wisher, eager to prevent people from disgrace.

9- فَعِنْدِي مِنْ فِي الْحَدِيثِ أَمَانَةٌ ** سَابِدُهَا جَهْدِي، فَأَهْدِي وَأَهْتَدِي

9. For I have a trust in the Hadith that I will endeavor to deliver, to guide and be guided.

1- آداب الجوارح

1- Etiquettes of the Limbs

10- أَلَا كُلُّ مَنْ رَامَ السَّلَامَةَ فَلْيَصُنْ ** جَوَارِحَهُ عَنْ مَا نَهَى اللَّهُ يَهْتَدِي

10. Indeed, anyone who seeks safety should protect his limbs from what Allah has forbidden, to be guided.

11- يُكَبُّ الْفَتَى فِي النَّارِ حَصْدُ لِسَانِهِ ** وَإِرْسَالُ طَرْفِ الْمَرْءِ أَنْكَى فَقِيدِ

11. A man can be thrown into the fire due to the harvest of his tongue, and the roaming of his eyes is even more harmful, so be cautious.

12- وَطَرْفُ الْفَتَى يَا صَاحِ رَائِدُ فَرْجِهِ ** وَمُتَعِبُهُ فَأَعْضُضْهُ مَا اسْطَغَتْ تَهْتَدِ

12. The eye of a man, O friend, is the scout of his desire, and it tires him, so lower it as much as you can to be guided.

13- وَيَحْرُمُ بُهْتٌ وَاعْتِيَابٌ نَمِيمَةٌ ** وَإِفْشَاءُ سِرٍّ ثُمَّ لَعْنٌ مُقَيَّدِ

13. It is forbidden to slander, backbite, gossip, disclose secrets, curse specifically,

14- وَفُحْشٌ وَمَكْرٌ وَالْبَدَاءُ خَدِيعَةٌ ** وَسُخْرِيَةٌ وَالْهَزْءُ وَالْكَذِبُ قَيْدٌ

14. Obscenity, deception, vulgarity, trickery, mockery, jesting, and lying should be restrained,

15- بَغْيٌ خِدَاعُ الْكَافِرِينَ بِحَرْبِهِمْ ** وَلِلْعَرَسِ أَوْ إِصْلَاحِ أَهْلِ التَّنَكُّدِ

15. Except in deceiving the disbelievers in warfare, and for weddings, or for reconciling those in discord.

16- وَأَوْجِبُ عَنِ الْمَحْظُورِ كَفَّ جَوَارِحِ ** وَنَدْبٌ عَنِ الْمَكْرُوهِ عَيْرٌ مُشَدَّدٌ

16. It is obligatory to refrain from the prohibited with the limbs, and it is recommended to avoid the disliked, but not intensely.

2- آداب الأمر بالمعروف والنهي عن المنكر

2- Etiquettes of Enjoining Good and Forbidding Evil

17- وَأَمْرُكَ بِالْمَعْرُوفِ وَالنَّهْيُ يَا فَتَى ** عَنِ الْمُنْكَرِ اجْعَلْ فَرَضَ عَيْنٍ تُسَدِّدُ

17. And, young man, consider enjoining good and forbidding evil as an individual obligation to be fulfilled,

18- عَلَى عَالِمٍ بِالْحَظَرِ وَالْفِعْلِ لَمْ يَقُمْ ** سِوَاهُ بِهِ مَعَ أَمْنٍ عُذْوَانٍ مُعْتَدٍ

18. By a knowledgeable person about the prohibition and the action when no one else is fulfilling it, with safety from an aggressor's harm.

19- وَلَوْ كَانَ ذَا فِسْقٍ وَجْهٌ وَفِي سِوَى الْ ** ذِي قِيلَ فَرَضٌ بِالْكَفَايَةِ وَاحْدٌ

19. Even if the person is sinful and ignorant, and in other cases, it is a collective obligation to specify,

20- وَبِالْعُلَمَاءِ يَخْتَصُّ مَا اخْتَصَّ عِلْمُهُ ** بِهِمْ وَبِمَنْ يَسْتَنْصِرُونَ بِهِ قَدْ

20. And it is specifically for the scholars what is specialized in their knowledge, and those who seek their help.

21- وَأَضْعَفُهُ بِالْقَلْبِ ثُمَّ لِسَانِهِ ** وَأَقْوَاهُ إِنكَارُ الْفَتَى الْجَدِّ بِالْيَدِ

21. The weakest form is with the heart, then with the tongue, and the strongest is the physical rejection by a courageous man,

22- وَأَنْكَرَ عَلَى الصَّبْيَانِ كُلِّ مُحَرَّمٍ ** بِتَأْدِيبِهِمْ وَالْعِلْمِ فِي الشَّرْعِ بِالرَّدِّ

22. And forbid all forbidden things to children, by disciplining them and teaching them the religion's responses,

23- وَإِنْ جَهَرَ الذَّمُّ بِالْمُنْكَرَاتِ فِي الشَّءِ ** رِيْعَةً يُزَجَرُ دُونَ مُخَفٍ بِمَرْكَدٍ

23. And if a non-Muslim openly commits forbidden acts within the community, he should be reprimanded without concealment or delay,

24- وَبِالْأَسْهَلِ إِبْدَاءً، ثُمَّ زِدْ قَدْرَ حَاجَةٍ ** فَإِنْ لَمْ يَزُلْ بِالنَّافِذِ الْأَمْرِ فَاصْذُدْ

24. Begin with the easiest approach, then increase as necessary, and if the matter does not resolve with the effective command, then desist,

25- إِذَا لَمْ يَخَفْ فِي ذَلِكَ الْأَمْرِ خَيْفَةً ** إِذَا كَانَ ذَا الْإِنْكَارِ حَتْمَ التَّائِدِ

25. As long as there is no fear in that matter, when the rejection becomes absolutely necessary,

26- وَلَا غُرْمَ فِي دَفِّ الصُّنُوجِ كَسَرْتَهُ ** وَلَا صُورٍ أَيْضًا وَلَا آلَةَ الدِّدِ

26. And there is no liability in breaking drums and flutes, nor images, nor instruments of gambling,

27- وَالْأَلَّةُ تَنْجِيمٌ وَسِحْرٌ وَنَحْوُهُ ** وَكُتُبٌ حَوَتْ هَذَا وَأَشْبَاهَهُ أُفْضِدِ

27. And instruments of astrology, magic, and the like, and books containing these and similar, destroy them,

28- وَبَيْضٌ وَجَوَزٌ لِلْقَمَارِ بِقَدَرِ مَا ** يُزِيلُ عَنِ الْمُنْكَورِ مَقْصِدَ مُفْسِدٍ

28. And eggs and nuts used for gambling, remove them to the extent necessary to eradicate the corruption,

29- وَلَا شَقَّ زِقِّ الْخَمْرِ أَوْ كَسْرِ دَنِّهِ ** إِذَا عَجَزَ الْإِنْكَارُ دُونَ التَّقَدُّدِ

29. Nor in breaking a container of wine or destroying its barrel, if the prohibition fails without escalation,

30- وَإِنْ يَتَأْتَى دُونَهُ دَفْعُ مُنْكَرٍ ** ضَمِنْتَ الَّذِي يُنْقَى بِتَغْسِيلِهِ قَدْ

30. And if preventing a sin becomes possible, you are liable for what is purified by washing it,

31- وَهَجْرَانُ مَنْ أَبْدَى الْمَعَاصِيَ سُنَّةٌ ** وَقَدْ قِيلَ إِنْ يَرُدُّعُهُ أَوْجِبَ وَأَكَّدَ

31. And shunning someone who openly commits sins is a tradition, and it is said to be obligatory if it deters them,

32- وَقِيلَ عَلَى الْإِطْلَاقِ مَا دَامَ مُعْلَنًا ** وَلَا قَهَ بِوَجْهِ مُكْفَهَرٍ مُرَبَّدٍ

32. And it is said, unconditionally, as long as they are public, and face them with a frowning and stern countenance,

33- وَيَحْرُمُ تَجَسُّيسٌ عَلَى مُتَسَتِّرٍ ** بِفَسْقٍ وَمَاضِي الْفِسْقِ إِنْ لَمْ يُحَدِّدْ

33. It is forbidden to spy on someone concealing their sin, and past sins should not be specified,

34- وَهَجْرَانُ مَنْ يَدْعُو لِأَمْرِ مُضِلٍّ أَوْ ** مُفْسِقٍ إِحْتِمَاهُ بِغَيْرِ تَرَدُّدٍ

34. And shunning someone who calls for misleading or corrupt matters is necessary without hesitation,

35- عَلَى غَيْرِ مَنْ يَقْوَى عَلَى دَحْضِ قَوْلِهِ ** وَيَذْفَعُ إِضْرَارَ الْمُضِلِّ بِمَذُودٍ

35. Except for those who can refute their statements and prevent the harm of the misleader with a poking stick,

36- وَيَقْضِي أُمُورَ النَّاسِ فِي إِيْتَانِهِ ** وَلَا هَجَرَ مَعَ تَسْلِيمِهِ الْمُتَعَوِّدِ

36. And it prescribes the affairs of people in their attendance, and there is no shunning with the usual greeting,

37- وَحَظَرَ انْتِفَا التَّسْلِيمِ فَوْقَ ثَلَاثَةٍ ** عَلَى غَيْرِ مَنْ قُلْنَا بِهِجْرٍ فَأَكَّدِ

37. And prohibiting returning the greeting beyond three times, except for those we mentioned should be shunned, affirm this.

3- آداب السلام واللقاء والاستئذان

3- Etiquettes of Greeting, Meeting, and Seeking Permission

38- وَكُنْ عَالِمًا أَنَّ السَّلَامَ لِسُنَّةٍ ** وَرَدُّكَ فَرَضٌ لَيْسَ نَذْبًا بِأَوْطَدِ

38. Know that greeting with peace is a Sunnah, and responding is an obligation, not just recommended.

39- وَيَجْزِي تَسْلِيمُ امْرِئٍ مِنْ جَمَاعَةٍ ** وَرَدُّ فَتَى مِنْهُمْ عَلَى الْكُلِّ بَاعِدِ

39. A greeting from one in a group suffices, and one youth's response on behalf of all distances.

40- وَتَسْلِيمُ نَزْرٍ وَالصَّغِيرِ وَعَابِرِ السَّـ ** بِبَيْلٍ وَرُكْبَانٍ عَلَى الضَّدِّ أَيْدِ

40. Greet the few, the young, passersby, and riders going the opposite way, affirming.

41- وَإِنْ سَلَّمَ الْمَأْمُورُ بِالرَّدِّ مِنْهُمْ ** فَقَدْ حَصَلَ الْمَسْنُونُ إِذَا هُوَ مُبْتَدِ

41. If the one ordered to respond does so, then the Sunnah is achieved, as he initiates.

42- وَسَلَّم إِذَا مَا قُمْتَ عَنْ حَضْرَةِ امْرِئٍ ** وَسَلَّم إِذَا مَا جِئْتَ بَيْنَكَ تَهْتَدِ

42. Greet when you stand up from someone's presence, and when you enter your home, be guided.

43- وَإِفْشَاؤُكَ التَّسْلِيمَ يُوجِبُ مَحَبَّةً ** مِنَ النَّاسِ مَعْرُوفًا وَمَجْهُولًا إِقْصِدِ

43. Spreading greetings fosters love among people, both known and unknown, aim for it.

44- وَتَعْرِيفُهُ لَفْظَ السَّلَامِ مُجَوِّزٌ ** وَتَنْكِيرُهُ أَيْضًا عَلَى نَصِّ أَحْمَدِ

44. Articulating the words of peace is permissible, and its omission is also based on the text of Ahmad.

45- وَقَدْ قِيلَ نَكَرُهُ وَقِيلَ تَحِيَّةٌ ** كَالْمَيِّتِ وَالتَّوْدِيْعِ عَرَفَ كَمُرْدَدِ

45. It's said to omit it, and some say, greet like for the deceased, and articulate when bidding farewell.

46- وَسُنَّةٌ اسْتِنْدَانُهُ لِدُخُولِهِ ** عَلَى غَيْرِهِ مِنْ أَقْرَبِينَ وَبَعْدِ

46. Seeking permission to enter someone else's space, relatives or others, is a Sunnah.

47- ثَلَاثًا وَمَكْرُوهٌ دُخُولٌ لِهَاجِمٍ ** وَلَا سِيَمًا مِنْ سَفَرَةٍ وَتَبَعْدِ

47. Three times, and it's disliked to barge in, especially returning from a journey or from afar.

48- وَوَفَّقْتُهُ تَلْقَاءَ بَابٍ وَكُوَّةٍ ** فَإِنْ لَمْ يُجِبْ يَمْضِي وَإِنْ يُخَفَّ يَزِدُّ

48. Waiting outside the door or window, if unanswered, leave, but if doubtful, persist.

49- وَتَحْرِيكُ نَعْلَيْهِ وَإِظْهَارُ حِسِّهِ ** لِدُخْلَتِهِ حَتَّى لِمَنْزِلِهِ إِشْهَدُ

49. Making the sound of shoes and being audible for entering, even at one's own house, be witnessed.

50- وَكُلُّ قِيَامٍ لَا لِوَالٍ وَعَالِمٍ ** وَوَالِدِهِ أَوْ سَيِّدٍ كُرْهُهُ إِمْهَدُ

50. Standing up for anyone other than a ruler, scholar, parent, or master is disliked, prepare for this.

51- وَصَافِحُ لِمَنْ تَلْقَاهُ مِنْ كُلِّ مُسْلِمٍ ** تَنَازَرُ خَطَايَاكُمْ كَمَا فِي الْمُسْنَدِ

51. Shake hands with every Muslim you meet, your sins scatter as mentioned in the Musnad.

52- وَلَيْسَ لِغَيْرِ اللَّهِ حَلٌّ سُجُودُنَا ** وَيُكْرَهُ تَقْبِيلُ الثَّرَى بِتَشَدُّدٍ

52. Only to Allah is our prostration lawful, and kissing the ground in exaggeration is disliked.

53- وَيُكْرَهُ مِنْكَ الْإِنْحِنَاءُ مُسَلِّمًا ** وَتَقْبِيلُ رَأْسِ الْمَرْءِ حَلٌّ وَفِي الْيَدِ

53. Bowing down in greeting is forbidden, but kissing the head or hand is permissible.

54- وَحَلٌّ عِنَاقُ لِلْمُلَاقِي تَدِينًا ** وَيُكْرَهُ تَقْبِيلُ الْفَمِ إِنْهُمْ وَقَيْدٌ

54. Embracing someone upon meeting for religious purposes is permissible, but kissing on the mouth is to be understood and restrained.

55- وَنَزْعُ يَدٍ مِمَّنْ يُصَافِحُ عَاجِلًا ** وَأَنْ يَتَنَاجَى الْجَمْعُ مَا دُونَ مُفْرَدٍ

55. Withdrawing your hand quickly after a handshake, and whispering in a group excluding one person,

56- وَأَنْ يَجْلِسَ الْإِنْسَانُ عِنْدَ مُحَدَّثٍ ** بِسِرٍّ وَقِيلَ احْظُرْ وَإِنْ يَأْذُنُ أَقْعَدِ

56. Sitting while someone speaks a secret, and it's said to beware even if they permit, sit down.

57- وَمَرَأَى عَجُوزٍ لَمْ تُرَدِّ وَصَفَاحُهَا ** وَخَلَوْتُهَا إِكْرَهُ لَا تَحِيَّتَهَا أَشْهَدِ

57. Seeing an old woman unintentionally and shaking her hand, and being alone with her is disliked, do not witness her greeting.

58- وَتَشْمِيتُهَا وَإِكْرَهُ كِلَا الْخَصْلَتَيْنِ لِلَّهِ ** شَبَابٍ مِنَ الصَّنْفَيْنِ بُعْدَى وَأَبْعَدِ

58. Blessing her and disliking both actions for young people of both genders, distance and more distant.

صلة الأرحام وبرّ الوالدين

4- Maintaining Kinship Ties and Honoring Parents

59- وَكُنْ وَاصِلَ الْأَرْحَامِ حَتَّى لِكَاشِحٍ ** تُوفِّرْ فِي رِزْقٍ وَعُمْرٍ وَتَسْعَدِ

59. Maintain kinship ties, even with those who shun, for increase in sustenance, lifespan, and happiness.

60- وَيَحْسُنُ تَحْسِينٌ لِخُلُقٍ وَصُحْبَةٍ ** وَلَا سِيَّمَا لِلْوَالِدِ الْمَتَأَكَّدِ

60. Improving character and companionship is good, especially for the parent, emphasized.

61- وَلَوْ كَانَ ذَا كُفْرٍ وَأَوْجِبَ طَوْعُهُ ** سِوَى فِي حَرَامٍ أَوْ لِأَمْرٍ مُؤَكَّدِ

61. Even if they are disbelievers, obey them except in sinful acts or in an important matter,

62- كَتِطْلَابِ عِلْمٍ لَا يَضُرُّهُمَا بِهِ ** وَتَطْلِيقِ زَوَاجَاتٍ بِرَأْيٍ مُجَرَّدِ

62. Like seeking knowledge that does not harm them, and divorcing wives based on mere opinion.

63- وَأَحْسِنْ إِلَى أَصْحَابِهِ بَعْدَ مَوْتِهِ ** فَهَذَا بَقَايَا بَرِّهِ الْمُتَعَوِّدِ

63. And be kind to their friends after their death, as this is part of the usual honoring.

5- آداب الحمام

5- Etiquettes of the Bathhouse

64- وَيُكْرَهُ فِي الْحَمَّامِ كُلُّ قِرَاءَةٍ ** وَذِكْرُ لِسَانٍ وَالسَّلَامُ لِمُبْتَدِي

64. In the bathhouse, reading, remembering with the tongue, and initiating greetings are disliked.

6- آداب عامة

6- General Etiquettes

65- وَرَفَعُكَ صَوْتًا بِالْذُّعَا أَوْ مَعَ الْـ ** جَنَازَةٍ أَوْ فِي الْحَرْبِ حِينَ التَّشَدُّدِ

65. Raising your voice in prayer, at funerals, or in war when intensifying is permissible.

66- وَنَقَطٌ وَشَكْلٌ فِي مَقَالٍ لِمُصَحَّفٍ ** وَلَا تَكْتُبَنَّ فِيهِ سِوَاهُ وَجَرْدٍ

66. Dotting and vocalizing text for the Quran only, and do not write anything else in it, keep it exclusive.

67- وَيَخْسُنُ خَفْضُ الصَّوْتِ مِنْ عَاطِسٍ وَأَنْ ** يُعْطَى وَجْهًا لِاسْتِتَارٍ مِنَ الرَّدِي

67. Lowering voice when sneezing and covering the face for concealment from disgrace,

68- وَيَحْمَدُ جَهْرًا وَلِيُشَمَّتَهُ سَامِعٌ ** لِتَحْمِيدِهِ وَلِيُبْدِيَ رَدَّ الْمُعَوِّدِ

68. Praising aloud, and the listener should bless for the praise, and start the usual response.

69- وَقُلْ لِلْفَتَى عُوْفِيَتْ بَعْدَ ثَلَاثَةٍ ** وَلِلطِّفْلِ بُورِكَ فِيكَ وَأَمْرُهُ يَحْمَدُ

69. Tell the person, "You're healed," after three sneezes, and for a child, "Blessed in you," and instruct them to praise.

70- وَعَظٌّ فَمَا وَاعْظُمُ تُصِبُ فِي تَتَاوُبٍ ** فَذَلِكَ مَسْنُونٌ لِأَمْرِ الْمُرْشَدِ

70. Cover your mouth and suppress during a yawn, for this is Sunnah as per the guidance.

7- آداب الطبابة

7- Medical Ethics

71- وَمَكْرُوهٌ اسْتِئْثَانُنَا أَهْلَ ذِمَّةٍ ** لِإِحْرَازِ مَالٍ أَوْ لِقِسْمَتِهِ اشْهَدِ

71- Disliked is entrusting non-Muslims with our wealth or involving them in its division.

72- وَمَكْرُوهٌ اسْتِطْبَابُهُمْ لَا ضَرُورَةَ ** وَمَا رَكَّبُوهُ مِنْ دَوَاءٍ مُوصَدِّ

72- Seeking their medical advice without necessity is disapproved, as is using their sealed medicines.

73- وَإِنْ مَرَضَتْ أُنْثَى وَلَمْ يَجِدُوا لَهَا ** طَبِيبًا سِوَى فَحْلِ أَجْزُهُ وَمَهْدِ

73- If a woman falls ill and no other physician but a male is available, allow him and prepare accordingly.

74- وَيُكْرَهُ حَقْنُ الْمَرْءِ إِلَّا ضَرُورَةَ ** وَيَنْظَرُ مَا يَحْتَاجُهُ حَاقِنٌ قَدْ

74- Enemas are disapproved unless necessary, and the one administering must consider what is needed.

75- كَقَابِلَةٍ حِلٌّ لَهَا نَظَرٌ إِلَى ** مَكَانِ وَلَادَاتِ النِّسَاءِ فِي التَّوَلُّدِ

75- A midwife may look at the birthplace of a woman during childbirth.

76- وَيُكْرَهُ إِنْ لَمْ يَسِرْ قَطْعُ بَوَاسِرٍ ** وَبَطُّ الْأَذَى حِلٌّ كَقَطْعِ مُجَوِّدٍ

76- Cutting hemorrhoids is disliked if not easy; treating pain is allowed, like cutting what is diseased.

77- لَا كِلَّةٌ تَسْرِي بَعْضُو أَبْنِهِ إِنْ ** تَخَافَنَّ عُقْبَاهُ وَلَا تَتَرَدَّدُ

77- For a cancer spreading in a limb, amputate if its consequences are feared, and do not hesitate.

78- وَقَبْلَ الْأَذَى لَا بَعْدَهُ الْكَيَّ فَافْكُرْهُنَّ ** وَعَنْهُ عَلَى الْإِطْلَاقِ غَيْرُ مُقَيَّدٍ

78- Cauterization is disliked before harm occurs and not after, and it should not be done indiscriminately.

79- كَذَٰكَ الرُّقَى إِلَّا بِأَيِّ وَمَا رُوِيَ ** فَتَعْلِيقُ ذَا حِلٌّ كَكْتَبِ لَوْلَدٍ

79- Using charms is permissible only with Quranic verses and what is narrated, like hanging them for children.

80- وَحَلَّ بِغَيْرِ الْوَجْهِ وَسُمِّ بِهَائِمٍ ** وَفِي الْأَشْهُرِ إِكْرَهُ جَزَّ ذَيْلٍ مُمَدَّدٍ

80- Branding animals other than on the face is permissible, and shearing the tail is disliked during certain months.

81- كَمَعْرِفَةٍ حَتْمًا لِإِضْرَارِهَا بِهِ ** لِقَطْعِكَ مَا تَدْرَا بِهِ لِلْمُنْكَدِ

81- Recognizing the harm it causes is necessary before cutting what you are unaware of.

82- وَفِيمَا سِوَى الْأَغْنَامِ قَدْ كَرِهُوا الْخِصَا ** لِتَعَذِيبِهِ الْمَنْهِيِّ عَنْهُ بِمُسْنَدٍ

82- Castration of animals other than sheep is disliked due to the forbidden pain it causes.

83- وَقَطْعُ قُرُونٍ وَالْأَذَانِ وَشَقُّهَا ** بَلَا ضَرَرٍ تَغْيِيرُ خَلْقٍ مُعَوَّدٍ

83- Cutting horns, ears, and splitting them is disliked if it does not harm, as it changes God's creation.

8- الآداب مع الحيوان

8- Animal Ethics

84- وَيَحْسُنُ فِي الْإِحْرَامِ وَالْحِلِّ قَتْلُ مَا يَضُرُّ بَلَا نَفْعٍ كَنَمِرٍ وَمَرْتَدٍ

84- It's good to kill harmful animals during pilgrimage and non-pilgrimage times, like tigers and owls.

85- وَغُرَبَانِ غَيْرِ الزَّرْعِ أَيْضًا وَشَبْهَهَا ** كَذَا حَشَرَاتُ الْأَرْضِ دُونَ تَقْيِيدٍ

85- Also, crows not harming crops and similar creatures, and earth insects without restriction.

86- كَبَقٌ وَبُرْغُوثٌ وَفَأْرٌ وَعَقْرَبٌ ** وَدَبْرٌ وَحَيَّاتٌ وَشَبْهِ الْمُعَدَّدِ

86- Like lice, fleas, rats, scorpions, wasps, snakes, and similar numerous creatures.

87- وَيُكْرَهُ قَتْلُ النَّمْلِ إِلَّا مَعَ الْأَدَى ** بِهِ وَآكِرَهُنَّ بِالنَّارِ إِحْرَاقَ مُفْسِدٍ

87- Killing ants is disliked unless they cause harm, and burning them with fire is more disliked.

88- وَلَوْ قِيلَ بِالتَّحْرِيمِ ثُمَّ أُجِيزَ مَعَ ** أَدَى لَمْ يَزُلْ إِلَّا بِهِ لَمْ أَبْعَدِ

88- Even if said to be forbidden, killing them with persistent harm is not far-fetched.

89- وَقَدْ جَوَزَ الْأَصْحَابُ تَشْمِيسَ قُرَّهِمْ ** وَتَذْخِينَ دُبُورٍ وَشَيْئًا بِمَوْقِدٍ

89- The companions allowed sunning their lice and smoking out bees, and heating with fire.

90- وَيُكْرَهُ لِنَهْيِ الشَّرْعِ عَنْ قَتْلِ ضِفْدَعٍ ** وَصِرْدَانٍ طَيْرٍ شَبِهَ دَيْنٍ وَهَذْهِدٍ

90- Killing frogs and certain birds is disliked due to religious prohibition.

91- وَيُكْرَهُ قَتْلُ الْهَرِّ إِلَّا مَعَ الْأَدَى ** وَإِنْ مَلَكَتْ فَاحْظَرُ إِذَنْ غَيْرَ مُفْسِدٍ

91- Killing cats is disliked unless they cause harm, and if owned, beware of harming them.

92- وَمَا فِيهِ إِضْرَارٌ وَنَفْعٌ كَبَاشِقٍ ** وَكَلْبٍ وَفَهْدٍ لِقِتْصَادِ التَّصِيدِ

92- Animals causing harm and benefit like hawks, dogs, and cheetahs for hunting in moderation.

93- إِذَا لَمْ يَكُنْ مِلْكًا فَانْتِ مُخَيَّرٌ ** وَإِنْ مَلَكَتْ فَاحْظَرُ وَإِنْ تَوَدَّ فَاقْدُدْ

93- If not owned, you have a choice, but if owned, beware, and if they harm, then restrain.

94- وَمَا لَمْ يَكُنْ فِيهِ انْتِفَاعٌ وَلَا أَدَى ** كَدُودٍ دُبَابٍ لَمْ يَضُرْ كُرْهُهُ طَدٍ

94- Creatures with no benefit or harm, like worms and flies, their killing is disliked.

95- وَمَا حَلَّ لِلْمُضْطَّرِّ حَلٌّ لِمُكْرِهِ ** وَمَا لَا فَلَا غَيْرَ الْخُمُورِ بِأَوْكَدٍ

95- What is permissible for the desperate is permissible for the coerced, except for alcohol.

96- وَلَغَوُ مَعَ الْإِكْرَاهِ أَفْعَالُ مُكْرِهِ ** سِوَى الْقَتْلِ وَالْإِسْلَامِ ثُمَّ الزَّنا قَدْ

96- Useless is the coerced person's actions, except for killing, converting to Islam, and adultery.

9- آداب الطعام والمنام واللباس

9- Etiquette of Food, Sleep, and Dress

97- وَيُكْرَهُ نَفْخٌ فِي الْغَدَا وَتَنْفُسٌ ** وَجَوْلَانٌ أَيْدٍ فِي طَعَامٍ مُوَحَّدٍ

97- Disliked is blowing into food and breathing heavily, and moving hands in unified food.

98- فَإِنْ كَانَ أَنْوَاعًا فَلَا بَأْسَ فَالَّذِي ** نَهَى فِي إِتْحَادٍ قَدْ عَفَا فِي التَّعَدُّدِ

98- If there are varieties, no harm; what's forbidden in unity is excused in variety.

99- وَأَخَذٌ وَإِعْطَاءٌ وَأَكْلٌ وَشُرْبُهُ ** بِيَسْرَاهُ فَافْكِرْهُهُ وَمُتَّكِئًا زِدْ

99- Taking and giving, eating and drinking with the left hand is disliked, and more so reclining.

100- وَيُكْرَهُ بِالْيُمْنَى مُبَاشَرَةُ الْأَدَى ** وَأَوْسَاخِهِ مَعَ نَثْرِ مَا أَنْفَاهِ الرَّدِي

100- Using the right hand for harm or unclean things is disliked, and for throwing what's rejected.

101- كَذَا خَلْعُ نَعْلَيْهِ بِهَا، وَاتِّكَاؤُهُ ** عَلَى يَدِهِ الْيُسْرَى وَرَأَ ظَهْرِهِ اشْهَدْ

101- So is removing shoes with it, leaning on the left hand, and showing its back.

102- وَنَوْمُكَ بَعْدَ الْفَجْرِ وَالْعَصْرِ أَوْ عَلَى ** قَفَاكَ وَرَفْعُ الرَّجْلِ فَوْقَ اخْتِهَا امْدُدْ

102- Sleeping after dawn and afternoon prayers, on the back, and raising one leg over the other is disliked.

103- وَأَكْلَكَ بِالتَّنَتَيْنِ وَالْإِصْبَعِ أَكْرَهَنُ ** وَمَعَ نَتْنِ الْعَرْفِ أَكْرَهُ إِتْيَانِ مَسْجِدٍ

103- Eating with two fingers and a thumb is disliked, and with bad breath, avoid going to the mosque.

104- وَيُكْرَهُ بَيْنَ الظِّلِّ وَالْحَرِّ جَلْسَةً ** وَنَوْمٌ عَلَى وَجْهِ الْفَتَى الْمُمَدِّدِ

104- Sitting between shade and sun is disliked, as is sleeping face down.

105- وَيُكْرَهُ فِي التَّمْرِ الْقِرَانُ وَنَحْوِهِ ** وَقِيلَ مَعَ التَّشْرِيكِ لَا فِي التَّفَرُّدِ

105- Combining dates and similar foods is disliked, but said to be permissible in sharing.

106- وَقَتْلَكَ حَيَاتِ الْبُيُوتِ وَلَمْ تَقُلْ ** ثَلَاثًا لَهُ أَذْهَبَ سَالِمًا غَيْرَ مُعْتَدٍ

106- Killing house snakes without warning them thrice, "Leave peacefully," is disliked.

107- وَذَا الطُّفَيْتَيْنِ أَقْتُلْ وَأَبْتَرِ حَيَّةً ** وَمَا بَعْدَ إِيْذَانٍ يُرَى أَوْ بِفَدْفَدٍ

107- Kill double-tailed and tailless snakes, and what's seen after warning or in a granary.

108- وَيُكْرَهُ نَوْمُ الْمَرْءِ مِنْ قَبْلِ غَسْلِهِ ** مِنَ الدَّهْنِ وَالْأَلْبَانِ لِلْفَمِ وَالْيَدِ

108- Sleeping without washing off oil and milk from the mouth and hands is disliked.

109- وَيُكْرَهُ نَوْمٌ فَوْقَ سَطْحٍ وَلَمْ يُحِطْ ** عَلَيْهِ بِتَحْجِيرٍ لِحُوفٍ مِنَ الرَّدْيِ

109- Sleeping on a roof without a barrier for fear of falling is disliked.

110- وَلَا تَشْرَبَنَّ مِنْ فِيِّ السَّقَاءِ وَتُلْمَةِ الْإِنَاءِ ** إِنَاءٍ وَانْظُرَنَّ فِيهِ وَمَصًّا تَزُودُ

110- Don't drink from the mouth of a water-skin or a broken vessel; look into it and sip.

111- وَنَحِّ الْإِنَاءَ عَنْ فَمِكَ وَاشْرَبْ ثَلَاثَةً ** هُوَ أَهْنَأُ وَأَمْرًا ثُمَّ أَرَوَى لِمَنْ صَدِي

111- Tilt the vessel away from your mouth and drink in three breaths; it's more pleasant and quenching.

112- وَكُلْ جَالِسًا فَوْقَ الْيَسَارِ وَنَاصِبَ الِ ** يَمِينٍ وَبَسْمِلْ ثُمَّ فِي الْإِنْتِهَاءِ اِحْمَدِ

112- Eat sitting on the left, extending the right, say grace, and thank at the end.

113- وَيُكْرَهُ سَبْقُ الْقَوْمِ لِلْأَكْلِ نَهْمَةً ** وَلَكِنَّ رَبَّ الْبَيْتِ إِنْ شَاءَ يَبْتَدِي

113- Disliked is rushing to eat before others hungrily, but the host may start if he wishes.

10- آداب اللباس

10- Etiquette of Clothing

114- وَيُكْرَهُ لُبْسٌ فِيهِ شُهْرَةٌ لِابْسٍ ** وَوَاصِفٌ جِلْدٍ لَا لِزَوْجٍ وَسَيِّدٍ

114- Disliked is wearing clothes that bring fame to the wearer and describing one's skin, except to a spouse or master.

115- وَإِنْ كَانَ يُبْدِي عَوْرَةً لِسِوَاهُمَا ** فَذَلِكَ مَحْظُورٌ بِغَيْرِ تَرَدُّدٍ

115- And if it reveals private parts to others, then such attire is absolutely prohibited.

116- وَخَيْرُ خِلَالِ الْمَرْءِ جَمْعًا تَوْسُطُ الِ ** أُمُورٍ وَحَالٍ بَيْنَ أَرْدَا وَأَجُودِ

116- The best of a person's qualities is to be moderate in all matters, with a state between the worst and the best.

117- وَلَبِئْسَ مِثَالِ الْحَيِّ فَاحْظَرْ بِأَجْوَدٍ ** وَمَا لَمْ يُدَسِّنْ مِنْهَا أَكْرَهَنْ بَتٍ شَدْدٍ

117- Avoid wearing animal-like clothing in quality, and dislike what is not well sewn.

118- وَيُكْرَهُ لُبْسُ الْأُزْرِ وَالْخُفِّ قَائِمًا ** كَذَلِكَ الْتِصَاقُ اثْنَيْنِ زِيًّا بِمَرْقَدٍ

118- Disliked is wearing belts and shoes while standing, as is dressing similarly to another in bed.

119- وَثْنَتَيْنِ وَافْرُقْ فِي الْمَضَاجِعِ بَيْنَهُمْ ** لَوْ إِخْوَةٌ مِنْ بَعْدِ عَشْرِ تُسَدَّدٍ

119- Separate beds for two after the age of ten, even if they are siblings.

120- وَلَا بَأْسَ عِنْدَ الْأَكْلِ مِنْ شَبَعَ الْفَتَى ** وَمَكْرُوهُ الْإِسْرَافِ وَالْتُّلُثَ أَكْدٍ

120- No issue with eating until full, but wastefulness is disliked, emphasize a third.

121- وَيَحْسُنُ قَبْلَ الْمَسْحِ لَعْقُ أَصَابِعٍ ** وَأَكْلُ فُتَاتٍ سَاقِطٍ بِتَثَرْدٍ

121- Good is licking fingers before wiping them, and eating fallen crumbs without hesitation.

122- وَيَحْسُنُ تَصْغِيرُ الْفَتَى لُقْمَةَ الْغَدَا ** وَبَعْدَ ابْتِلَاعِ ثَنٍّ وَالْمَضْغِ جَوْدٍ

122- Good is reducing the size of a food morsel, and after swallowing, chew well.

123- وَتَخْلِيلُ مَا بَيْنَ الْمَوَاضِعِ بَعْدَهُ ** وَالْقِيَّ وَجَانِبُ مَا نَهَى اللَّهُ تَهْتِدُ

123- And cleaning between teeth afterwards, discard and avoid what God has prohibited.

124- وَغَسْلُ يَدٍ قَبْلَ الطَّعَامِ وَبَعْدَهُ ** وَيُكْرَهُ بِالْمَطْعُومِ عَيْرَ مُقَيَّدٍ

124- Washing hands before and after eating is good, and disliked to eat without washing.

125- وَقُلْ فِي إِنْتِبَاهِهِ وَالصَّبَاحِ وَفِي الْمَسَاءِ ** وَنَوْمٍ مِنَ الْمَرْوِيِّ مَا شِئْتَ تَهْتَدِ

125- Say what you wish in awakening, morning, and evening, and from what is narrated in sleep.

126- وَيَحْسُنُ عِنْدَ النَّوْمِ نَفْضُ فِرَاشِهِ ** وَنَوْمٌ عَلَى الْيُمْنَى وَكُحْلٌ بِإِثْمِدِ

126- Good is shaking the bedding before sleep, sleeping on the right side, and using collyrium.

127- وَكُلْ طَيِّبًا أَوْ ضِدَّهُ وَالْبَسِ الَّذِي ** تُلَاقِيهِ مِنْ حِلٍّ وَلَا تَتَقَيَّدِ

127- Eat pleasant or opposite foods, and wear what you meet in allowance without restriction.

128- وَمَا عَفْتَهُ فَاتْرُكْهُ غَيْرَ مُعَنِّفٍ ** وَلَا عَائِبٍ رِزْقًا وَبِالشَّارِعِ إِفْتَدِ

128- What you dislike, leave without criticism, and don't fault provisions, follow the law.

129- وَسِرٌّ حَافِيًّا أَوْ حَادِيًّا وَامْشِ وَارْكَبْ ** تَسَدَّدُ وَاخْشَوْشِنْ وَلَا تَتَعَوَّدِ

129- Walk barefoot or shod, walk and ride with moderation, be modest and don't get used to luxury.

130- وَكُنْ شَاكِرًا لِلَّهِ وَارْضَ بِقَسَمِهِ ** تَتَّبِ وَتُرْدَ رِزْقًا وَإِرْعَامَ حُسَدِ

130- Be thankful to God and content with His division, you will be rewarded and increase provision, frustrating the envious.

131- وَأَطْوَلُ ذَيْلِ الْمَرْءِ لِلْكَعْبِ وَالنِّسَاءِ ** بِلَا الْأُزْرِ شِبْرًا أَوْ ذِرَاعًا لِيَتَرَدَّدِ

131- The longest a man's garment should be is to the ankle, for women a cubit or arm's length longer.

132- وَأَشْرَفُ مَلْبُوسٍ إِلَى نِصْفِ سَاقِهِ ** وَمَا تَحْتَ كَعْبٍ فَافْكَرْهُنَّ وَصَعِدْ

132- The most dignified attire reaches half the calf, and below the ankle is disliked, elevate it.

133- وَلِلرُّصْنِ كُمُ الْمُصْطَفَى فَإِنْ ارْتَخَى ارْتَخَى ** تَنَاهَى إِلَى أَقْصَى أَصَابِعِهِ قَدْ

133- For the wrists, follow the Prophet's example, if loose, it can extend to the fingertips.

134- وَلِلرَّجُلِ إِكْرَهُ لُبْسِ أَنْثَى وَعَكْسَهُ ** وَمَا حَظَرُهُ لِلَّعْنِ فِيهِ بِمُبْعَدٍ

134- For men, avoid wearing women's clothing and vice versa, its prohibition due to curses is not far.

135- وَلَا بَأْسَ فِي لُبْسِ السَّرَاوِيلِ سِتْرَةً ** أَتَمَّ مِنَ التَّأْزِيرِ فَالْبَسْهُ وَاقْتَدِ

135- No issue with wearing trousers for more complete coverage than wrapping, follow this practice.

136- بِسُنَّةِ إِبْرَاهِيمَ فِيهِ وَأَحْمَدٍ ** وَأَصْحَابِهِ وَالْأَزْرَ أَشْهَرُ وَأَكْدِ

136- Follow the Sunnah of Abraham and Muhammad, and their companions, and emphasize the wrap.

137- وَعِمَّةٌ مُخْلِى حَلْقِهِ مِنْ تَحْنُكٍ ** لَدَى أَحْمَدٍ مَكْرُوهَةٌ بِتَأَكُّدٍ

137- Wearing a turban without covering the neck is disliked in Ahmad's view.

138- وَيَحْسُنُ أَنْ يُرَخِيَ الدُّوَابَّةَ خَلْفَهُ ** وَلَوْ شِبْرًا أَوْ أَدْنَى عَلَى نَصِّ أَحْمَدٍ

138- Good is to let the turban's tail hang behind, even a handbreadth or less, as per Ahmad's instruction.

139- وَأَحْسَنُ مَلْبُوسٍ بَيَاضٌ لِمَيِّتٍ ** وَحَيٍّ فَبَيِّضْ مُطْلَقًا لَا تَسْوَدِ

139- The best clothing for the living and dead is white, so always wear white and not black.

140- وَلَا بَأْسَ بِالْمَصْبُوغِ مِنْ قَبْلِ غَسْلِهِ ** مَعَ الْجَهْلِ فِي أَصْبَاغِ أَهْلِ التَّهَوُّدِ

140- No issue with wearing dyed clothing before washing it, ignorant of the dyes of the People of the Book.

141- وَقِيلَ إِكْرَهْنَهُ مِثْلَ مُسْتَعْمَلِ الْإِنَا ** وَإِنْ تَعَلَّمَ التَّنَجِيسَ فَأَغْسِلْهُ تَهْتِدَ

141- It's said to be disliked like used vessels, and if you know it's contaminated, wash it for guidance.

142- وَأَحْمَرَ قَانٍ وَالْمُعَصْفَرَ فَأَكْرَهْنَهُ ** لِلْبُئْسِ رِجَالٍ جَاءَ فِي نَصِّ أَحْمَدَ

142- Red dye and yellow are disliked for men's clothing, as stated by Ahmad.

143- وَلَا تَكْرَهْنَهُ فِي نَصِّهِ مَا صَبَّغْتَهُ ** مِنَ الزَّعْفَرَانِ الْبَحْتِ لَوْنُ الْمُورِدِ

143- But don't dislike what you dyed with pure saffron, resembling a rose's color.

144- وَلَيْسَ بِالْبُئْسِ الصُّوفُ بِأَسٍّ وَلَا الْقَبَا ** وَلَا لِلنِّسَاءِ وَالْبُرْنُسِ إِفْهَمُهُ وَافْتَدَ

144- No issue with wearing wool or cloaks, and not for women, and understand and follow this for the burnous.

145- وَيَحْسُنُ تَنْظِيفُ الثِّيَابِ وَطَيُّهَا ** وَيُكْرَهُ مَعَ طَوْلِ الْغِنَى لُبْسُكَ الرَّدِيِّ

145- Good is cleaning clothes and folding them, and wearing worn-out clothes despite wealth is disliked.

146- وَلُبْسُ نَجِيسِ الْعَيْنِ أَوْ ذِي نَجَاسَةٍ ** طَرَتْ وَحَكَى الْجَوْزِيُّ حَظْرًا عَنْ أَحْمَدَ

146- Wearing visibly impure or tainted clothing is disliked, and Al-Jawzi narrated a prohibition from Ahmad.

147- وَلُبْسُ الْحَرِيرِ أَخْظَرُ عَلَى كُلِّ بَالِغٍ ** سِوَى لِضَنَى أَوْ قَمَلٍ أَوْ حَرْبٍ جُدِّدَ

147- Avoid wearing silk for all adults, except for illness, lice, or war.

148- فَجَوَّزَهُ فِي الْأَوَّلَى وَحَرَّمَهُ فِي الْأَصَحِّ ** عَلَى هَذِهِ الصَّبْيَانِ مِنْ مُصَمَّتٍ زِدِ

148- Allow it in the first case, but the soundest opinion forbids it for children from a certain age.

149- وَيَحْرُمُ بَيْعُ لِلرِّجَالِ لِلْبَسِهِمْ ** وَتَخْيِيظُهُ وَالنَّسْجُ فِي نَصِّ أَحْمَدِ

149- It's forbidden to sell silk to men for wearing, and making and weaving it, as per Ahmad.

150- وَيَحْرُمُ لُبْسُ مَنْ لُجَيْنٍ وَعَسْجَدٍ ** سِوَى مَا قَدْ اسْتَنْتَيْتُهُ فِي الَّذِي أُبْتَدِي

150- Forbidden is wearing gold and precious stones, except what I have exempted in what I began.

151- وَيَحْرُمُ سِتْرٌ أَوْ لِبَاسُ الْفَتَى الَّذِي ** حَوَى صُورَةَ الْحَيِّ فِي نَصِّ أَحْمَدِ

151- Forbidden is covering or wearing what contains a living creature's image, as per Ahmad.

152- وَفِي السِّتْرِ أَوْ مَا هُوَ مَظَنَّةٌ بِذَلِكَ ** لِيُكْرَهُ كِتَابُ الْقُرْآنِ الْمُمَجَّدِ

152- In covering or what's likely to be extravagance, disliked is writing the Quran, the Glorified.

153- وَلَيْسَ بِمَكْرُوهٍ كِتَابَةٌ غَيْرُهُ ** مِنَ الذِّكْرِ فِيمَا لَمْ يُدَسَّ وَيُمَهَّدِ

153- Not disliked is writing other remembrances, as long as it's not trodden upon or prepared for it.

154- وَحَلَّ لِمَنْ يَسْتَأْجِرُ الْبَيْتَ حَكُّهُ التَّـ ** صَاوِيرَ كَالْحَمَامِ لِلدَّخْلِ اشْهَدِ

154- Permissible for a tenant to scrape off images, like in a bathhouse for the entrant.

155- وَحَلَّ شِرَا وَالِي الْيَتِيمَةِ لُعْبَةً ** بِلَا رَأْسٍ إِنْ تَطْلُبُ وَبِالرَّأْسِ فَاصْدُدِ

155- Permissible to buy for a female orphan a toy without a head, if she asks, and with a head, prevent it.

156- وَلَا يَشْتَرِي مَا كَانَ مِنْ ذَاكَ صُورَةً ** وَمِنْ مَالِهِ لَا مَالَهَا فِي الْمَجُودِ

156- Don't buy what has such an image from her money, not from yours, in the well-made.

157- وَلَا بَأْسَ فِي لُبْسِ الْفِرَا وَاشْتِرَائِهَا ** جُلُودَ حَلَالٍ مَوْتُهُ لَمْ يُوطِدْ

157- No issue with wearing and buying fur, skins of lawfully dead animals, not deliberately killed.

158- وَكَاللَّحْمِ الْأُولَى اخْظَرْنَ جِلْدَ ثَعْلَبٍ ** وَعَنْهُ لِيُلْبَسَ وَالصَّلَاةَ بِهِ اصْدُدِ

158- Avoid fox skin and don't wear or pray in it.

159- وَقَدْ كَرِهَ السَّمُورَ وَالْفَنَكَ أَحْمَدٌ ** وَسِنْجَابَهُمْ وَالْقَاقِمَ أَيْضًا لِيَزْدَدِ

159- Ahmad disliked sable, marten, squirrel, and mongoose, and added them.

160- وَفِي نَصِّهِ لَا بَأْسَ فِي جِلْدِ أَرْنَبٍ ** وَكُلَّ السَّبَاعِ اخْظَرُ كَهْرٌ بِأَوْطِدِ

160- In his text, no issue with rabbit skin, and avoid all predators like lions, more

161- وَلَا بَأْسَ بِالْخَاتَمِ مِنْ فِضَّةٍ وَمِنْ ** عَقِيقٍ وَبِلَّوْرِ وَشَبِّهِ الْمَعْدَدِ

161- And there's no issue with rings made of silver, agate, crystal, and the like.

162- وَيُكْرَهُ مِنْ صُفْرِ رِصَاصٍ حَدِيدِهِمْ ** وَيَحْرُمُ لِلذُّكْرَانِ خَاتَمُ عَسَجِدِ

162- Disliked are rings of yellow brass or iron, and forbidden for men is the ring of precious stone

163- وَيَحْسُنُ فِي الْيُسْرَى كَأَحْمَدَ وَصَحْبِهِ ** وَيُكْرَهُ فِي الْوُسْطَى وَسَبَابَةِ الْيَدِ

163- Good is wearing the ring on the left hand like Ahmad and his companions, disliked on the middle and index finger.

164- وَمَنْ لَمْ يَضَعْهُ فِي الدُّخُولِ إِلَى الْخَلَا ** فَعَنْ كَتَبِ قُرْآنٍ وَذِكْرٍ بِهِ اصْدَدِ

64- And whoever does not remove it when entering the toilet, refrain from writing Quran and remembrance with it.

165- وَمَنْ عَفَّ تَقْوَى عَنْ مَحَارِمِ غَيْرِهِ ** يَصْنُ أَهْلُهُ حَقًّا وَإِنْ يَزْنِ يُفْسِدِ

165- And whoever refrains, out of piety, from violating others' prohibitions, truly protects his family, even if he sins, he corrupts.

166- وَإِنَّ عُقُوقَ الْوَالِدَيْنِ كَبِيرَةٌ ** فَبِرُّهُمَا تَبَرَّرَ جَزَاءً وَتُحْمَدِ

166- Indeed, dishonoring parents is a major sin, so honoring them brings rewards and praise.

167- وَيُكْرَهُ فِي الْمَشْيِ الْمُطَيِّطَا وَنَحْوَهَا ** مَظَنَّةٌ كِبْرٍ غَيْرٍ فِي حَرْبٍ جُدِّ

167- Disliked in walking is strutting and similar behavior suggestive of arrogance, except in war.

168- وَلَا تَكْرَهَنَّ الشُّرْبَ مِنْ قَائِمٍ وَلَا أَنْ ** تَعَالَ الْفَتَى فِي الْأَظْهَرِ الْمُتَأَكِّدِ

168- Do not dislike drinking while standing, nor the boy's arrogance in what is most evident.

169- وَيُحْسَنُ بِالْيُمْنَى ابْتِدَاءُ انْتِعَالِهِ ** وَفِي الْخَلْعِ عَكْسٌ وَآخِرُهُ الْعَكْسَ تَرْشُدِ

169- Good is to begin putting on shoes with the right foot, and the opposite in taking them off, and dislike the reverse for guidance.

170- وَيُكْرَهُ مَشْيُ الْمَرْءِ فِي فَرْدٍ نَعْلِهِ اخْ ** تَيَّارًا أَصَحَّ حَتَّى لِإِصْلَاحِ مُفْسَدِ

170- Disliked is walking in a single shoe by choice, even for repair of a spoiled one.

171- وَلَا بَأْسَ فِي نَعْلِ تُصَلَّى بِهِ بَلَا ** أَدَى وَافْتَقَدَهَا عِنْدَ أَبْوَابِ مَسْجِدِ

171- And no harm in praying in shoes without harm, and check them at the doors of mosques.

172- وَيَحْسُنُ الْإِسْتِرْجَاعُ فِي قَطْعِ شِسْعِهِ ** وَتَخْصِيصُ حَافٍ بِالطَّرِيقِ الْمُمَهَّدِ

172- Good is to say 'I seek forgiveness from Allah' if the strap of a shoe breaks, and to specify a barefoot person on a paved path.

173- وَقَدْ لَبَسَ السَّبْتِيَّ وَهُوَ الَّذِي خَلَا ** مِنْ الشَّعْرِ مَعَ أَصْحَابِهِ بِهِمْ إِقْتَدِ

173- And he wore Sabbath shoes, which are without hair, along with his companions, follow them.

174- وَيُكْرَهُ سِنْدِيُّ النَّعَالِ لِعُجْبِهِ ** فَصَرَّارَهَا زِيُّ الْيَهُودِ فَأَبْعِدْ

174- Disliked are Sindhi shoes due to their pride, as their fastening is the attire of Jews, so keep distant.

175- وَفِي نَصِّهِ أَكْرَهُ لِلرِّجَالِ وَلِلنِّسَاءِ الرَّ ** فَيَقِ سَوَى لِلزَّوْجِ يَخْلُو وَسَيِّدِ

175- In his text, disliked for men and women is silk, except for a husband in seclusion and a master.

176- وَيُكْرَهُ تَقْصِيرُ اللَّبَاسِ وَطَوْلُهُ ** بِلَا حَاجَةٍ كِبْرًا وَتَرْكُ التَّعَوُّدِ

176- Disliked is shortening or lengthening clothing without need, out of arrogance, and abandoning habituation.

177- وَلِلرَّجُلِ أَكْرَهُ عَرْضَ زِيْقٍ بِنَصِّهِ ** وَلَا يُكْرَهُ الْكَتَّانُ فِي الْمُتَأَطِّدِ

177- For a man, disliked is wearing wide clothing, and linen is not disliked in the firm.

178- وَيَحْسُنُ حَمْدُ اللَّهِ فِي كُلِّ حَالَةٍ ** وَلَا سِيَّمَا فِي لُبْسِ ثَوْبٍ مُجَدَّدِ

178- Good is praising Allah in every situation, especially when wearing a renewed garment.

179- وَقُلْ لِأَخِ أَبْلِي وَأَخْلِقْ وَيُخْلِفْ إِلَهُ كَذَا قُلْ عِشْ حَمِيدًا تُسَدِّدْ

179- And say to a brother, 'Wear out and renew, and God will replace,' thus live honorably and you will be guided.

180- وَمَنْ يَرْضَى أَدْنَى اللَّبَاسِ تَوَاضَعًا ** سَيُكْسَى الثِّيَابَ الْعَبَقْرِيَّاتِ فِي عَدِّ

180- And whoever is content with modest clothing out of humility will be clothed in splendid garments tomorrow.

الخاتمة

The Conclusion

181- تَقَضَّتْ بِحَمْدِ اللَّهِ لَيْسَتْ دَمِيمَةً ** وَلَكِنَّهَا كَالْدُرِّ فِي عِقْدٍ خُرِّدِ

181- Completed with the praise of Allah, it is not flawed but rather like pearls in a finely strung necklace.

182- يَحِنُّ لَهَا قَلْبُ اللَّيِّبِ وَعَارِفٍ ** كَرِيمَانِ إِنْ جَالَا بِفِكْرِ مُنْضَدِّ

182- The heart of the wise and the knowledgeable yearns for it, like two nobles contemplating in organized thought.

183- فَمَا رَوْضَةٌ حَفَّتْ بِنَوْرِ رَبِيعِهَا ** بِسَلْسَالِهَا الْعَذْبِ الزُّلَالِ الْمُبَرَّدِ

183- It's like a garden surrounded by the light of its spring, with its sweet, pure, and refreshing streams.

184- بِأَحْسَنَ مِنْ أُبَيَّاتِهَا وَمَسَائِلِ ** أَحَاطَتْ بِهَا يَوْمًا بِغَيْرِ تَرَدُّدِ

184- Nothing is better than its verses and issues, which were encompassed one day without hesitation.

185- فَخُذْهَا بِدَرَسٍ لَيْسَ بِالنَّوْمِ تُدْرِكُنْ ** لِأَهْلِ النَّهْيِ وَالْعَقْلِ فِي كُلِّ مَشْهَدِ

185- So take it as a lesson, not to be achieved through sleep, for the people of wisdom and intellect in every scene.

والحمد لله رب العالمين