
SENTENCES OF ALI,
SON-IN-LAW OF
MAHOMET,
AND
HIS FOURTH
SUCCESSOR

Simon Ockley

(1678-1720)

SENTENCES OF ALI,
SON-IN-LAW OF MAHOMET,
AND
HIS FOURTH SUCCESSOR¹

[London: Bernard Lintot, 1717]

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¹Notice: “to be the Forth successor” referring to Imam Ali is not among the belifs of Shia, but to be faithful to the original document we bring the complete text without any alternation or change. In this documents if there are some mistakes regarding the spelling and grammar, all, as what appeared in the original document.

Acknowledgments

I am grateful to my colleague Mr. Abdol-Hoseyn Taleie for suggesting me to observe *al-Mawsem* 71-72 (2009) which contains a facsimile of Simon Ockley's volume. I am also grateful to Professor David C. Greetham who took trouble to provide me with the 1892 reprint edition of the present book, published by Cambridge University Press. It is time to thank my wife for providing a very fitting environment at home to attend to this religio-academic endeavor.

Preface

Human history has had several magnificent personalities who have impressed not only their own nations but have served as role models for other nations as well. Such personalities have been great and liberal thinkers, for exerting influence on other nations necessitate having a broad-minded and international outlook. No doubt, Imam `Ali b. Abi Talib was one such matchless figure.

It is a pity not only for Imam `Ali himself but for the mankind that he was not allowed to discharge his priceless teachings and enlightening discourses. Born *ca.* 599 AD, he was raised in the house of his cousin the Prophet Muhammad. He was reportedly the first man to embrace and accept Islam when yet a child. Being exceptionally born within the Kaaba, and constantly receiving the private and precious teachings of the Prophet Muhammad made Imam `Ali such a sublime personality that ordinary human minds are still short of appreciating the depth of his penetrating thoughts. He was so staunch in his belief and so brave that he made the most reliable companion for the Prophet Muhammad in helping him disseminate the global message of Islam.

No monarch or emperor ever in the world could live the modest and simple life of Imam `Ali. While he was the sole ruler of the whole Muslim world, his main food consisted of barley bread and salt to feel the hardships of the poorest people of his territory. No ruler can claim to follow Imam `Ali in being so attentive to the citizenship rights of the

religious minorities. When a ring was grabbed from the leg of a Jewish girl in a remote part of his Islamic empire, he announced in a hot sermon that if a sensible man perishes out of the shame of such citizenship insecurity, he must be blamed.

To conclude, the Prophet Muhammad rightly described Imam `Ali, inter alia, in that nobody has ever known Imam `Ali except God and himself. This symbol of justice and humanity was martyred at the age of 63, barely about five years after his caliphate, in the central mosque of Kufa, Iraq, in the dawn of 19 Ramadan 40 AH/ 23 January 661 and breathed his last just two days later. His sanctuary has long been a site of Shiite pilgrimage in Najaf, Iraq. [1]

Although the tyrant Umayyad and Abbasid rulers deliberately prevented people from conveying the merits of Imam `Ali, let alone transcribing and transmitting his discourses and aphorisms, we are proud to have received, out of a truly boundless occasion of his wisdom, just some limited collections of the remaining pearls of Imam `Ali. There have been several collections of the discourses, sermons, letters, and aphorisms of Imam `Ali. Of these collections, the *Nahj al-Balaghah* [The Path of Eloquence], ed. al-Sharif al-Radi (359-406 AH/ 970-1015) and *Ghurar al-Hikam wa Durar al-Kalim* [The Finest of the Wisdoms and the Pearls of Discourses], ed. `Abd al-Wahid b. Muhammad Mahfouz b. `Abd al-Wahid al-Amdî (d. 510 AH/1116) are just two more prominent texts. [2] However, historical records indicate that the earliest collection containing 100 aphorisms of Imam `Ali was made by Abu `Uthman `Amr b. Bahr al-Jahiz (d. 255 AD/ 869). The aphorisms translated by Simon Ockley in the present volume resemble the short quotations of Imam `Ali collected at the end of the *Nahj al-Balaghah* and/or in *Ghurar al-Hikam wa Durar al-Kalim*. Notwithstanding, Ockley never mentioned the exact title of the "Authentick Arabick Manuscript" which he found at the Bodleian Library in Oxford. [3]

Simon Ockley was a British Arabist and Orientalist. Born in Exeter in 1678, he studied at Queen's College, Cambridge, attained the fellowship of Jesus College, and became vicar of Swavesey. Ockley believed that it was a requisite for any serious scholar of theology to

obtain a knowledge of Oriental languages and literatures; he mentioned this point in the preface to his first book, *Introductio ad Linguas Orientales* (1706) in which he stressed on the significance of this study. In 1711 he became professor of Arabic at the University of Cambridge. His chief work, besides several others, was *The History of the Saracens* (2 vols, 1708-1718, with the third volume published posthumously in 1757). Simon Ockley breathed his last at Swavesey on 9 August 1720.

Republication of the present work serves several aims. The readership of the present volume can be divided to several groups. To the Muslim reader, it indicates that the aphorisms of Imam `Ali proved so impressive and thought-provoking that a Christian scholar like Simon Ockley in the 18th century rendered it into English. Those Muslim, and particularly non-English-speaking, teachers and students who are concerned with English language and literature can infer valuable lessons from it, both linguistic and religious. It is a sample of an 18th-century translation of sagacious and wise sayings rendered into English. To prove beneficial for this purpose, only some slight orthographical modifications have been incorporated, e.g. instances of "long 's' " have been replaced by its present-day character, viz., "s". No attempt has been made to change or update the linguistic features of the 18th-century English which sound archaic today, e.g., "-eth" for the third person singular -s. [4] They have been retained intact so as to mark fidelity. Further to this, the very text is a mark of a peaceful ground for a constructive and cross-cultural exchange between the Islamic culture, with a purely Shiite coloring in specific, and the Western culture, as found expression in the 18th-century England. The 1892 republication of Ockley's book by Cambridge University Press endorses the point that authentic Islamic texts can make their ways into the most prestigious Western centers of learning and scholarship.

The present endeavor conveys a lot to the typical Western, particularly Anglophonic, audience. It records that we Muslims remain appreciative of the sincere efforts of a past British scholar who introduced to his nation some of the sublime percepts included in the aphorisms of Imam `Ali. Perhaps the very book might prove that not all Western scholars could be regarded as destroyers of other nations and plunderers of

the cultural heritages of other peoples. It follows that judged fairly, figures such as Simon Ockley are appreciable for bridging the cultures in the remote past when it was neither affordable nor that much practical to come up with a sound, unprejudiced, and reliable picture of the Islamic, especially Shiite, beliefs and teachings.

NOTES:

1. Books on the biography of Imam `Ali in such Islamicate languages as Arabic, Persian, and Urdu are legion. However, for a brief overview of the life and times of Imam `Ali in English, readers can see A. Sachedina, "Ali ibn Abi Talib", in J. L. Esposito, ed., *The Oxford Encyclopedia of the Modern Islamic World*, vol. 1 (4 vols., New York: Oxford University Press, 1995); and S. H. M. Jafri, *The Origins and Early Development of Shi'i Islam* (London: Longman, and Beirut: Librairie du Liban, 1979; repr. Karachi: Oxford University Press, 2000). A collection of Imam `Ali's discourses in English translation is also available in S. H. M. Jafri, *Political and Moral Vision of Islam: As Explained by `Ali B. Abi Talib* (Lahore, Pakistan: Institute of Islamic Culture, 2001).

2. For a brief overview in this regard, see the introduction to the Persian translation of the *Nahj al-Balaghah*, tr. M-R. Ashtiyani and M.-J. Emami (3 vols., 13th imp., Qom: Madrasah al-Imam `Ali, 1381 Sh/ 2002).

3. The original title page of the work indicates that it was published as Simon Ockley, *Sentences of `Ali, Son in Law of Mahomet, and His Fourth Successor*, Translated from an Authentick Arabick Manuscript in the Bodleian Library at Oxford, London: Bernard Lintot, 1717. Its facsimile version was reprinted in *Al-Mawsem* 71-72 (2009): 33-77. S. Ockley's book also appeared in a reprint edition by Cambridge University Press in 1982. Readers must be aware that "Mahomet" was an earlier mis-spelt form of the name "Muhammad". For a brief historical discussion of the different spellings of the name "Muhammad" in English texts, see M. G. Carter, "Arabic Literature," in D. C. Greetham, ed., *Scholarly Publishing: A Guide to Research* (New York: The Modern Language Association of America, 1995), p. 564.

4. For those not well-versed in English linguistic discussions, relatively short and accessible overviews of the linguistic features of the 18th-century English can be found, in addition to the relevant websites, in a number of scholarly books on the subject, e.g., R. W. Burchfield, *The English Language* (Oxford: Oxford University Press, 1985); D. Freeborn, *From Old English to Standard English* (3rd ed., Basingstoke, UK: Palgrave Macmillan, 2006); T. McArthur, ed., *The Oxford Companion to the English Language* (Oxford: Oxford University Press, 1992); and D. Crystal, *The Cambridge Encyclopedia of the English Language* (2nd ed., Cambridge: Cambridge University Press, 2003).

SENTENCES
OF
A L I
SON-IN-LAW OF
MAHOMET,
AND HIS
FOURTH SUCCESSOR.

Translated from an Authentick *Arabick* Manuscript in the *Bodleian* Library at *Oxford*, by SIMON OCKLEY, *B. D.*, Professor of *Arabick* in the University of Cambridge, and Chaplain to the Right Honourable Robert Earl of Oxford, and Earl Mortimer.

LONDON,

Printed for Bernard Lintot, between the *Temple-Gates* in *Fleet Street*.
1717. [Price Sixpence.]

TO THOMAS FREKE
OF HANNINGTON, WILTS, *ESQ.*

SIR, I PRESUME TO PRESENT YOU WITH THESE FEW SENTENCES, AT WHOSE REQUEST I TRANSLATED THEM OUT OF THE *ARABICK* MANUSCRIPT. YOUR APPROBATION OF THEM, PREVENTS MY SAYING ANY THING MORE TO YOU CONCERNING THEM.

ONLY GIVE ME LEAVE TO ADD THIS, THAT THERE ARE FEW PERSONS OF YOUR GENEROUS TEMPER, WHO, AS YOU ARE PLEASED TO SAY, VALUE THE *ARABIANS* PURELY UPON THE SCORE OF THEIR *SINCERITY*, AND THEIR BEING ENTIRELY *IN EARNEST* BOTH IN THEIR WORDS AND ACTIONS. CERTAINLY THEY WERE VERY MUCH SO; AND IT WERE HEARTILY TO BE WISHED, THAT WE WHO DESPISE THEM, COULD LEARN, AT LEAST IN THAT RESPECT, TO FOLLOW THEIR EXAMPLE.

GIVE ME LEAVE, SIR, HERE TO ACKNOWLEDGE MY OBLIGATION TO YOU, FOR YOUR KIND ASSISTANCE, IN PROMOTING MY *SECOND VOLUME OF THE HISTORY OF THE SARACENS*. YOU WERE PLEAS'D FIRST TO INVITE ME TO THAT WORK; AND THE PUBLIC WILL BE INDEBTED TO YOU, AT LEAST, THAT IT WAS DONE SO SOON, IF NOT THAT IT WAS EVER DONE AT ALL.

I KNOW, SIR, YOU HATE FLATTERY, AS INCONSISTENT WITH THAT SIMPLICITY OF MANNERS WHICH YOU SO JUSTLY ADMIRE IN THE *ARABIANS*; WHEREFORE I ADD NO MORE, LEST YOU SHOULD MISTAKE ME.

I AM, SIR,
YOUR MOST OBLIGED,
HUMBLE SERVANT,

SIMON OCKLEY.

THE PREFACE.

If Providence hath removed us to a greater Distance from the Influence of those Genial Rays which ripen the Wits of the Eastern Nations, it hath made us abundant Amends, by indulging us in this Conceit, that we are Wiser than all the rest of the World besides.

There are some sorts of pleasing Madness, which it would be Cruelty to cure a Man of. By bringing him to his Senses, you make him Miserable. You will ask me, perhaps, what is the Meaning of all this? Why, in good truth, the Meaning of it is, a just Indignation against the Impertinence of those who imagine that they know every thing, when in reality they understand nothing.

And to be more particular: The Folly of the Westerlings in despising the Wisdom of the Eastern Nations, and looking upon them as Brutes and Barbarians; whilst we arrogate to our selves every thing that is Wise and Polite; and if we change to light upon a just Thought, we applaud our selves upon the Discovery, tho' it was better understood Three Thousand Years ago.

This happens to us through want of good Reading, and a true Way of Thinking; for the Case is this, That little smattering of Knowledge which we have, is entirely derived from the East. They first communicated it to the Greeks, (a vain, conceited People, who never penetrated into the Depths of Oriental Wisdom) from whom the Romans had theirs. And after Barbarity had spread itself over the Western World, the Arabians, by their Conquest, restored it again in Europe: And it is the wildest Conceit that can be imagined, for us to suppose that we have greater Genius's, or greater Application, than is to be found in those Countries: If it be allowed that we have of late made greater Advances in the Sciences; that is not so much to our present Purpose, as the Confederation of Things of Universal Necessity, the Fear of God, the Regulations of our Appetites, prudent Oeconomy, Decency and Sobriety of Behaviour in all Conditions and Emergencies of Life; in any of which Articles, (which, after all, are the

Grand Concern) if the Westerlings have made any, even the least Improvement; to the Eastern Wisdom; I must confess my self to be very much mistaken.

They have their Wisdom by Inheritance, derived from their Fore-fathers through numerous Generations. They are tenacious of their Ancient Customs, and retain the Percepts of their Ancestors; they couch more solid Wisdom under one single Aphorism, than some European Writers would put into a System.

They govern their Families with Prudence and Discretion. We make their polygamy an Objection against them; but we must consider that they are not Christians, and therefore continue their Way of Living, after the Patriarchal Manner. But to say no more upon that Point, how would they abhor and abominate the horrible Instances which we have of European Lewdness!

How would they smile, to see a Man jangling it out with his Wife thirty or forty Years together; which of the Two should govern the Family! Others calling Riot and Excess, Impertinence and Rage, good Fellowship! Another bespeaking a New Suit this Week, lest he should be the Jest of the Town and Country, for being out of Fashion the next! And some cumbring One House with far-fetch'd and dear-bought Superfluities, at such an Expence as would provide decent Furniture for Fifty!

Some Persons of Understanding have been of Opinion, that the Wisdom of a Nation may be judged of by the Sententiousness of their Proverbs and Sayings in common Use among them: In this the Arabs excell all nations. As for their Proverbs, strictly so called, in which there is Allusion to some History, Animal, Vegetable, or the like, they cannot be understood without s Comment, and do not come under our present Consideration. What we here present the Reader with, is a little Collection of Wise Sentences, calculated for the Direction of a Man's Conduct in Affairs of the greatest Consideration, and are of the same Nature as the Proverbs and Ecclesiasticus.

They are called the Sentences of Ali the Son of Abu Taleb. The whole Book is, as near as I can guess, not much less than our New Testament. I shall not add any more concerning Ali in this Place, because I have written his Life at large: It is the First in the Second Volume of the History of the Saracens, which, by the Blessing of God, shall be put to the Press with all convenient Speed.

But I am far from Believing that Ali was the Author of all these Sentences. He might Collect them, for ought I know, and add some more of his own; but this I am sure of, that they favour of much greater Antiquity than the Time in which he lived; because he was Contemporary with Mahomet, who flourished in the Year of our Lord Six hundred and twenty two. Perhaps there are some who will not allow the Arabians to have had so much Learning among them at that Time, as to be able to undertake such a Work: But I shall not enter into that Dispute at present.

The Book is a Venerable Pisce of Antiquity, and it is Pity but we had it all Translated; which would be difficult to be exactly performed, unless by a Person who hath had the Advantage of Travelling into the Eastern Countries.

To criticise upon it in the proper manner, One ought to have regard not only to Percepts of that kind, contained in the Old Testament, but whatsoever else can be found that is Jewish, either in Ecclesiasticus, the Talmud, Sentences of Ben Syra, or any other Rabbinical Records. Not that I believe that the Arabians derived their knowledge from the Jews, but that they were Collateral with them in that respect; and that there are a great many things which they derived from Abraham, and Ismael. The same is to be conceived of the Idumeans, Moabites, and Ammonites, of all which there is no question but there are Remains in Arabia, though now undistinguished. Which that I may not seem to suggest without any Reason at all, give me Leave to offer this for the Present; That the Contest, before the Time of Alexander the Great, lay between the Eastern Powers and the more Western Parts of Syria, Palestine, Ægypt, and Æthiopia. The Peninsula of Arabia being coterminous, and yet quite out of

the Way of those numerous armies; it is reasonable to suppose that the distressed Inhabitants, thro' whose Country these Forces were to pass, retired thither. And it was their Custom always, either at the Parting with their Children, and especially upon their Death-Beds; to recommend to them some few Percepts founded upon their own or their Fore-fathers Experience, which afterwards encreasing, were collected into Volumes by Wise and Learned Men. After the same manner Ecclesiasticus was written, as appears by the Preface pf it, and this Arabick one of ours, without all question; but how, or by whom, remains yet undiscovered.

The Sentences are full, and to the Purpose: They breathe a Spirit of pure Devotion, Strictness of Life, and express the greatest Gravity, and a most profound Experience in all the Affairs of Human Life. It is not expected that there should be a Turn, as we call it, in every one of them, nor that we need be surprized at every Line, when we knew from the Divine Books the Contents of it before.

All that I say, is, That there is enough, even in this little Handful, to vindicate; in the Judgment of any Man of Sense, the poor injured Arabians, from the Imputation of that gross Ignorance fastned upon them by Modern Novices.

SENTENCES
OF
ALI, Son-in-Law
OF
MAHOMET,
AND HIS
Fourth Successor.

- I. Fear God, and thou art secure from every one else.
- II. Contradict thyself, and thou shalt find Rest.
- III. The Fear of God brightneth the Heart.
- IV. The best part of Riches, is that which is spent in God's Way.
- V. Acquiescence in the Divine Will, is the Healing of the Heart.
- VI. The Disease of the Heart is in Concupiscence.
- VII. A Man's Behaviour is the Index of the Man; and his Discourse is the Index of his Understanding.
- VIII. The Covetous Man's Peny is a Stone.
- IX. One Fault is a great Matter; but the Remembrance of Divine Things, and a thousand Obediences, is but a small Matter.
- X. The Remembrance of Youth is a Sigh.
- XI. The Sight of a Friend brightneth the Eye.
- XII. Reverence thy Father, and thy Son will reverence thee.
- XIII. The Enjoyment and Delight of Life consisteth in Security.
- XIV. The Order of a Wife Man is the Highest of Orders.

XV. Thy Lot, or Portion of Life, is seeking after thee; therefore be at rest from seeking after it.

XVI. The restraining the Soul [or Self] from the Appetite, is the greatest Holy War.

XVII. Attend diligently to the Consequences, and thou shalt escape from Slips.

XVIII. The Favour of God, is the nearest of all Ends to be obtain'd.

XIX. The Favour of God, He be Prais'd, is join'd to the Obedience towards him.

XX. Thy Delight in thy self, is from the Corruption of thy Understanding.

XXI. Thy Delight in the World, is from the Badness of thy Choice, and the Misery of thy Labour.

XXII. He delights in Contempt, who openeth his Grievance to another.

XXIII. The shewing Mercy to the Afflicted, bringeth down Mercy.

XXIV. He delights in Disappointment, who depends upon bad Men for his Subsistence.

XXV. I delight more in the Determination [or Opinion] of a Religious, than in the Strength of a Man.

XXVI. The Riding (i. e. Governing) thy Appetite, will procure Riches.

XXVII. The Riding the Appetites cuts off Mens Observation.

XXVIII. A Man's Advice is the Balance of his Understanding.

XXIX. Every Man's Portion is as much determined as his Latter End.

XXX. A Man's Advice is according to the Measure of his Experience.

XXXI. A Man's Subsistence is according to what he proposeth, i.e. according to his Management; because every Action of his Life tends to something or other which contributes either to the encreasing or diminishing him. Not that this can be affirmed of every Action considered abstractedly, but as it connects those Actions together, which necessarily tend to the Determining a Man's Condition of Life.

XXXII. A Man's gentle Behaviour and Liberality make his Enemies love him.

XXXIII. A Man's Messenger is the Interpreter of his Meaning; but his Letter is of more Efficacy than his Discourse.

XXXIV. The Apostles of God, He be Praised, are the Interpreters of the Truth, and the Ambassadors between the Creator and the Creation.

XXXV. The Delight of the Servant in himself is joyned to the Displeasure of his Lord.

XXXVI. Consider before thou doest any thing, and shalt thou not be blamed in what thou doest.

XXXVII. The glittering Ornaments of the World spoil weak Understandings.

XXXVIII. Liberality is the Cause of Love.

XXXIX. Performing a Man's Promise, is the Cause of Unity.

XL. Abstinence is the Cause of Pure Religion.

XLI. Concupiscence is the Cause of certain Destruction.

XLII. Trust in God, is the Cause of Pure Faith.

XLIII. Desire is the Cause of the Destruction of the Understanding.

XLIV. The Love of the Present World is the Cause of Misery.

XLV. Infidelity is the Cause of the Removal of God's Blessings.

XLVI. Following one's Anger is the Cause of Destruction.

XLVII. Good Education is the Cause of a refined Disposition.

XLVIII. Gentleness of Behaviour is the Cause of Reverence.

XLIX. The Power of Religion is the Cause of Abstinence.

L. Thankfulness is the Cause of Encrease.

LI. For the Soul to be employed about what shall not accompany it after Death, is the greatest Weakness.

LII. To depend upon every one without Distinction, is Weakness of Understanding.

LIII. That is the Man of Understanding, that overcometh his Appetite, and will not felt HIS WORLD TO-COME, for HIS PRESENT WORLD.

LIV. He is the Cunning Man, that neglects other People, and looks narrowly after himself.

LV. Fear with-holds the Soul from Sins, and restrains it from Transgressions.

LVI. He is an Understanding Man that refrains his Tongue from Detraction.

LVII. He is a Believer that purifieth his Heart from Doubt.

LVIII. Riches are a Damage to the Owner, except that Part of them which he fends before him.

LIX. The World is the Shadow of a Cloud, and the Dream of Sleep.

LX. The truly Pious, their Works are pure, their Eyes Weeping, and their Hearts Trembling.

LXI. The truly Pious, their Souls are contented, and their Appetites dead; their Countenances chearful, and their Hearts sorrowful.

LXII. The Believer always remembers God, and is full of Thought: He is Thankful in Prosperity, and Patient in Adversity.

LVIII. Partnership in Possession leadeth to Confusion: Partnership in Counsel leadeth the Right Way.

LXIV. KNOWLEDGE calleth out to PRACTICE; and if it answereth, [WELL:] If not, it goeth away.

LXV. Things (or the Affairs of Human Life,) go by Divine Decree, not by our Administration.

LXVI. There are two sorts of Patience; the one, by which we bear up in Adversity, which is fine and beautiful; but that Patience whereby we withstand the Commision of Evil is better.

LXVII. A Man's entertaining a mean Opinion of himself, is a Demonstration of the Gravity of his Understanding, and a Branch of the Abundance of his Excellency.

LXVIII. A Man's admiring himself, is a Demonstration of his Deficiency, and a Branch of the Weakness of his Understanding.

LXIX. He that is certain of (or firmly believeth) a Future State, is the most melancholy Man, upon his own account, of all Men in the World.

LXX. He that perishes, is one that busies himself beside himself; and whose TO-DAY is worse than his YESTERDAY.

LXXI. He is thy Friend, that takes care of thee as himself, and prefers thee to his Riches, Children, and wife.

LXXII. He is a Wise Man who can govern himself both in his Anger, Desire and Fear.

LXXIII. Weeping out of the Fear of God, enlightneth the Heart, and fortieth against the Return of Sin.

LXXIV. Opportunity is swift of Flight, slow of Return.

LXV. To make one good Action succeed another [constantly,] is the Perfection of Goodness.

LXXVI. Patience in Poverty, with Credit [or a good Reputation,] is better than a plentiful Maintenance with Contempt.

LXXVII. A Wife Enemy is better than a Foolish Friend.

LXXVIII. A Man's Affliction is the Fore-runner of his Prosperity.

LXXIX. Men are more like the Time they live in, than they are like their Fathers.

LXXX. A Man that knoweth the just Value of himself doth not perish.

LXXXI. The Value of every Man, is the Good which he doth.

LXXXII. He that knows himself, knows his Lord.

LXXXIII. A Man is hid under his Tongue.

LXXXIV. No Praise with Pride.

LXXXV. No Innocency with Covetousness.

LXXXVI. No Reft when there is Envy.

LXXXVII. It concerns thee more to fly from thy self, than from a Lyon.

LXXXVIII. He that hath no courage, hath no Religion.

LXXXIX. A Wife Man is never Poor.

XC. There is no Generosity in a Lyar.

XCI. He that is fearful, will be secure at his Journey's End.

XCII. No Health with Gluttony.

XCIII. No Generosity of Spirit with a bad Education.

XCIV. A Man governeth his People by doing them good.

XCV. The Tongue of a Wife Man lieth behind his Heart.

XCVI. The Heart of a Fool lieth behind his Tongue.

XCVII. The Compliance of a Fool is like a Garden in a Dunghill.

XCVIII. Impatience is more irksome than Patience.

XCIX. He that pursueth that which is not convenient for him, loseth that which is convenient for him.

C. A Man that is given to Jestings, will never fail of Hatred nor Contempt.

CI. Despair is a Freeman, Hope is a Slave.

CII. The Opinion of a Wife Man is Divination, [or an Oracle.]

CIII. Enmity is Business enough.

CIV. A Covetous Man doth not live.

CV. His Life is Long, whose Labour is short.

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* So long as a Man is in Expectation, his Thoughts are in Suspence, and he is in a slavish Condition; but as soon as he gives over his Pursuit, he is free, and at Liberty.

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CVI. The Pursuit of good Education, is better than the Pursuit of Riches.

CVII. His Grief is long, whose Hope is short.

CVIII. Happy is he that hath no Family.

CIX. It is better that Kings should be Unjust, that Mean-spirited.

CX. The Thirst after Wealth, is greater than the Thirst after Drink.

CXI. He cheats you, who makes you angry about a Trifle.

CXII. A Man's Glory from his Virtue, is greater than his Glory from his Pedigree.

CXIII. Your Victory over your Enemy, is your Forbearance.

CXIV. The Freedom of a Man consists in speaking Truth.

CXV. The Strength of the Heart, is from the Soundness of the Faith.

CXVI. The Word of God, is the Medicine of the Heart.

CXVII. Death will rid you of the Faults of the World.

CXVIII. There is a Cure for all Enmity, but the Enmity of the Envious Man.

CXIX. Being acquainted with bad Men, is going to Sea.

CXX. He that holdeth his Peace, doth not repent.

CXXI. He that gives a listening Ear to Reproach, is one of those that deserves Reproach.

CXXII. Your being angry, is reproachful before God.

CXXIII. The Praise of a Man, is under his Tongue.

CXXIV. The Conversation of Young Men is destructive of Religion.

CXXV. A Learned Conversation is the Garden of Paradise.

CXXVI. The Destruction of a Man is the Vehemency of his Temper.

CXXVII. The Forgetfulness of Death, is the Rust of the Heart.

CXXVIII. The Light of thy Heart is in Prayer in the Darkness of the Night.

CXXIX. The Greyness of thy Head, is the News of thy own Death.

CXXX. Trust in God, is the Believer's Castle.

CXXXI. Holy Wars are the Pillars of the Religion, and the Highways of the Happy: And to those that are engaged in them, the Gates of Heaven shall be open.

CXXXII. Repentance purifieth the Heart, and washeth away Sin.

CXXXIII. Men, or Mankind, is idivided into Two Parts or Sorts: The One seeketh, and doth not find; Another findeth, and is not contented.

CXXXIV. The Good Man liveth, tho' he be translated to the Mansions of the Dead.

CXXXV. The Declining from Evil, is better than the Doing Good.

CXXXVI. Knowledge is the Ornament of the Rich, and the Riches of the Poor.

CXXXVII. He that omitteth Practice, doth not sufficiently believe the Reward that is annexed to it.

CXXXVIII. Clemency in Power, is a Defence against the Vengeance of God, his Name be Praised.

CXXXIX. The Reverence of God, blotteth out a great many Sins.

CXL. Resignation to the Providence of God, makes the greatest Afflictions easy.

CXLI. Quarrelling discovereth a Man's Folly, but addeth nothing to the Truth of his Cause.

CXLII. Truth is the Conformity of Speech, to the End for which God ordained it.

CXLIII. A Lye is perverting Language from the End for which God ordained it.

CXLIV. Adversity makes no Impression upon a brave Soul.

CXLV. Trust in God, is a Castle of Defence to him that flieth to it.

CXLVI. Impatience under Affliction, is worse than the Affliction.

CXLVII. That Man hath a brave Soul, who declineth from Things unlawful, and keepeth at a Distance from what is criminal.

CXLVIII. Covetousness is the Head of Poverty, and the Foundation of Wickedness.

CXLIX. A Deceiver's Tongue is sweet, and his Heart bitter.

CL. Perfection consists in Three Things; Patience in Afflictions; Moderation in our Pursuits; and Assisting him that Asketh.

CLI. A Wife Man knoweth a Fool, because he hath formerly been ignorant himself: But a Fool doth not know a Wife Man, because he never was wife himself.

CLII. A Believer is always cautious of his Sins: He dreads Temptation, and hopes for the Mercy of his Lord.

CLIII. The Faith (i.e. Religion) is a Tree, the Root of which is firm Assurance; the Branch, the Fear of God; the Flower, Modesty; and the Fruit, Generosity of Spirit.

CLIV. Anger is a Fire kinled: He that restraineth it, putteth it out; but he that letteth it loose, is the first that is consumed by it.

CLV. Folly is an incurable Disease.

CLVI. They who are Friends in the Most High God, their Love remaineth as long as the Cause of it: But as for the Friends

of this Present World, their Love is broken off as soon as the Causes of it cease.

CLVII. A Fool doth not know what maketh him look little; neither will he hearken to him that adviseth him.

CLVIII. Riches, without God, are the greatest Poverty and Misery.

CLIX. Liberality and Fortitude are Noble Things; which God, whose Name be praised, giveth to him whom he loveth and maketh Tryal of.

CLX. That Man travels the longest Journey, that undertakes it in the search of a sincere Friend.

CLXI. He is the greatest of all Fools, that doth no Good, and would yet be respected; and doth that which is Evil, and yet expecteth the Reward of the Good.

CLXII. The most odious of Men to the Most High God, is he whose Thoughts are fix'd upon his Belly and his Lust.

CLXIII. The most Happy Man, as to his Life, is he to whom God Most High hath given wherewithal to be Content, and a good Wife.

CLXIV. He is the most Just Man, that doth Justice upon himself, without any one else to judge him.

CLXV. That Man best deserveth a Kindness, who when he is put off, beareth it patiently; when he is refused, executeth it; and when he receiveth it, is thankful.

CLXVI. The Diligence of the World, is Idleness; the Honour of it, Vileness; the Height of it, Lowness.

CLXVII. He that walketh upon the Back of the Earth, is going into its Belly.

CLXVIII. A believer should be ashamed, when any Action passeth him which his Religion doth not oblige him to.

CLXIX. Justice is the Balance of God, which he hath set for Men; wherefore do not contradict him in his Balance, nor oppose him in his Dominion.

THE END OF THE
CHAPTER ON THE
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BY SIMON OCKLEY
