

GEMS — OF — TIMELESS WISDOM — ♦ ♦ —

Edited By
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*Humbly
Dedicated*

to



Sir Syed Ahmad Khan

1817–1898

The visionary reformer, educationist,
and founder of the Aligarh Muslim University
and the Aligarh Movement, whose wisdom
continues to illuminate generations.



A timeless legacy of enlightenment and reform.

PREFACE

In an age of information overload and fleeting digital distractions, *Gems of Timeless Wisdom* offers a carefully curated anthology of profound insights drawn from across cultures and centuries. Featuring philosophers and mystics, scientists and poets, as well as ordinary souls who faced extraordinary trials, each selection is chosen for its enduring power to illuminate life's central questions: Who am I? Why am I here? How should I live?

More than a collection of quotations, the book pairs these 'gems' with concise, original reflections that reveal their continuing relevance, creating a contemplative companion for readers seeking clarity amid modern noise. Spanning Eastern and Western traditions, ancient and contemporary voices, sacred texts and secular insight, it bridges spiritual depth with practical wisdom.

Its aim is both simple and ambitious: to re-anchor readers in truths that have outlasted trends, nurturing resilience, ethical discernment, and a renewed sense of shared humanity in an increasingly fragmented world.

In this way, *Gems of Timeless Wisdom* offers a distinctive synthesis—one that aspires to serve as a truly portable perennial library for the modern global reader. More than merely another quotation book, it answers a vital pair of questions: Why this book? Why now?

This anthology is for every curious mind that reads English with ease—students preparing for examinations or crafting essays, lifelong learners across cultures and faiths, busy professionals seeking moments of quiet reflection, and anyone who believes that great writing should be both portable and perennial. It is modest in size—small enough to slip easily into a sling bag, yet rich enough to accompany a lifetime of reflection.

We, the editors—Dr. Adil A. Khan and I—wish to express our deepest gratitude to the Internet Archive. Its generous free access to a vast collection of world-class source books proved indispensable to the completion of this volume. We are deeply indebted to the *Encyclopaedia Britannica* as well—a rich repository from which the Biographical Notes draw substantially.

We are also profoundly thankful to the generative AI systems—ChatGPT, Google Gemini, and Grok—for their invaluable assistance in precisely locating many sayings within the digital and physical editions of our source texts.

On a personal note, I am deeply grateful to my wife, Nahid Sultana, whose unwavering patience and support sustained me throughout this endeavour. I am equally grateful to my daughter-in-law, Dr. Samreen Khanam, for her thoughtful and insightful suggestions.

Finally, our heartfelt thanks go to BlueRose Publishers. In particular, we extend our profound gratitude to its Founder and Director, Mr. Syed Arshad, and his exceptional team—Ms. Arya, Ms. Janvi, Ms. Sara, Mr. Deepak, and Ms. Manisha—for their professional excellence and sincere dedication in shaping this work into its present elegant form.

Shaukat A. Khan

NOTE ON STYLE

The proverbs and sayings within this anthology are arranged in thematic alphabetical order, with initial articles (A, An, and The) ignored in the sorting.

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Minor variations in the wording of proverbs and sayings throughout this anthology reflect deliberate editorial refinement for greater clarity, elegance, and rhythm, while faithfully preserving the spirit of the original sources. These conventions seek to honour both the timeless voice of the original wisdom and the clarity sought by the modern reader.

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In this volume, a small square symbol (◻) precedes each reference in place of traditional worded labels: 'Source' identifies the bibliographic origin of the saying; 'Source Note' supplies essential reference details and concise contextual insight; and 'Note' offers editorial or interpretive commentary.

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Little Gems are concise, crystalline sayings—proverbs, aphorisms, and maxims—typically of nine words or fewer, carefully selected for their classic brevity and enduring brilliance.

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The biographical notes and the index are arranged alphabetically, ignoring titles and honorifics—Allama, Imam, Lord, Prophet, Saint, and Sir—in the sorting (e.g., 'Imam Abu Hanifa' appears under 'Abu Hanifa,' and 'Lord Acton' under 'Acton').

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CHAPTER I

INTRODUCTION: THE JOURNEY OF WISDOM

In an era defined by fleeting trends and the ceaseless torrent of information, humanity yearns for a timeless anchor—a radiant beacon to pierce the algorithmic noise and illuminate the path to enduring truth. This is the heart of wisdom: not mere knowledge, but luminous understanding forged in the crucible of experience, reflection, and the collective triumphs of humankind. This anthology, *Gems of Timeless Wisdom*, is a humble yet audacious endeavor—a gathering of radiant jewels of insight—inviting us to rediscover enlightenment in the timeless echoes of our shared journey. It is a clarion call to rise above the ephemeral and embrace the eternal.

Wisdom, in its purest essence, soars beyond the confines of time, culture, and creed. It is our universal birthright—a mighty river flowing beneath history's surface, uniting all who dare to live with purpose and meaning. This unity is its radiant hallmark; though its voices may differ, the truth they illuminate burns eternal, urging us to live boldly, seek deeply, and walk the path of wisdom together.

Echoing this transcendent unity, the Upanishadic sages proclaim, 'Truth is one; sages call it by many names'—a radiant revelation that resounds across civilizations, kindling the soul's eternal quest for meaning. The *Bible* exalts, 'Wisdom is the principal thing; therefore get wisdom' (Proverbs 4:7), casting it as life's supreme pursuit—a treasure to be sought with a fervent, unyielding heart. The *Qur'an* declares, 'He grants wisdom to whom He wills, and whoever is granted wisdom has indeed been granted abundant good' (2:269), unveiling wisdom as a divine gift that transforms the seeker into a beacon of light. In the East, the Buddhist *Tripitaka* reveals wisdom (*prajñā*) as the blazing flame that banishes ignorance, while the *Analects* of Confucius enshrine it

alongside compassion and courage as one of the 'three universally recognized moral qualities of men'—a sacred trinity to guide humanity toward moral and spiritual greatness.

This universal river of wisdom flows not only through sacred texts but also through the vibrant, living soil of indigenous and secular philosophies, each a spark that awakens our highest aspirations. The Native American proverb, 'We do not inherit the Earth from our ancestors; we borrow it from our children,' sings a soaring anthem of sacred duty, urging us to steward the world with reverence and hope for generations yet to come. The African philosophy of *Ubuntu*—'I am because we are'—ignites the truth that our flourishing is woven into the thriving of our community, summoning us to embrace connection as our greatest strength. These traditions proclaim that wisdom is relational, ecological, and alive—a mighty force that binds us to one another and to the Earth itself. In ancient Rome, the Stoics forged this ideal into an electrifying call to action. Marcus Aurelius, in his *Meditations*, echoes through the ages: 'Waste no more time arguing about what a good man should be. Be one.' Here, wisdom is not merely a thought to ponder but a life to live—a resounding summons to embody virtue, to rise with courage, and to transform the world through our bold, purposeful deeds.

As we traverse this odyssey, wisdom reveals itself not as a solitary peak but as a shared summit, where individual enlightenment converges with collective elevation. It whispers that true insight blooms in the garden of humility, watered by curiosity and pruned by reflection, yielding fruits that nourish both self and society. In this sacred exchange, we are called to listen with open hearts, to question with gentle persistence, and to act with unwavering integrity—transforming fleeting moments into eternal legacies that ripple across generations, binding us in a luminous web of shared human potential.

The journey to wisdom is thus both universal and deeply personal. It is a path of continual unfolding—from the darkness of ignorance to the clarity of understanding, from the solitude of the self to a profound connection with all things. It is the path once walked by Siddhartha Gautama, whose awakening crowned years of seeking and the quiet courage to release all illusion—like a lotus blooming in mud. It is the

inner alchemy the mystic poet Rumi evoked when he wrote, 'The wound is the place where the Light enters you,' revealing that sorrow, when embraced, can become a threshold to grace. It is the Socratic fire of self-inquiry, where questioning the soul's shadows ignites the spark of true knowing, turning doubt into a divine dialogue with the eternal. It is Aristotle's golden mean of virtue, forged in the habits of the heart, where resilience blooms through mindful choice and empathy flows as the soul's natural rhythm. From these kindred paths— of awakening, inquiry, and virtue— emerges a single radiant truth: that wisdom is not merely learned but lived, not possessed but practiced—through love. It is likewise the luminous way of Jesus Christ عليه السلام and Prophet Muhammad ﷺ, whose lives embodied the sacred virtues of mercy, humility, and generosity.

This book, *Gems of Timeless Wisdom*, beckons you to your own heart's pilgrimage—to stir and awaken the quiet strength within you that chooses compassion over judgment, integrity over convenience, and gratitude over entitlement. For wisdom is not a destination but a dawning—a light that grows each time we act with kindness, listen with sincerity, and glimpse the divine shining through all that is.

As you turn the pages of this book, may you find companions for the journey— allies for the spirit and friends for the mind — each a spark of wisdom lighting your path. May this anthology remind you that wisdom, though ancient, is never old. It is alive wherever a human heart seeks meaning and a human hand chooses kindness. To read these words is to join a conversation as old as humanity and as new as each sunrise. The journey never truly ends; it only deepens, illuminating the way forward and ensuring these gems continue to sparkle for all time, guiding us ever onward.

CHAPTER 2

HUMAN CHARACTER

The journey of timeless wisdom begins with the self, for it is within our inner character and moral foundation that true wisdom takes root. Here are enduring and profound reflections on the virtues and values that shape the essence of who we are.



Adversity introduces a man to himself

— Author Unknown

□ Recorded in *A New Dictionary of Quotations*, ed. H. L. Mencken (1942; repr. 1962). Often misattributed to Albert Einstein, this timeless saying reminds us that hardship strips away illusion, revealing the true contours of character.

All that glitters is not gold

— William Shakespeare

□ A timeless caution from *The Merchant of Venice* (Act 2), reminding us that beneath brilliance may lie deceit — a warning as old as desire itself.

Believe nothing of what you hear, and only half of what you see

— English Proverb

□ Edgar Allan Poe's *The System of Doctor Tarr and Professor Fether* (1845), where the aphorism first appeared in print. In Poe's tale, it

underscores the scepticism of perception and testimony, a theme later echoed in its proverbial usage.

The best among you are those who have the best manners and the best character

— Prophet Muhammad ﷺ

□ *Sahih al-Bukhari*, Arabic -English, Vol. 8, Book 78: *Kitab al-Adab*, Hadith 6029, translated by Dr. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997).

Birds of a feather flock together

— Traditional English Proverb

□ Rooted in 16th-century English wisdom, this proverb illustrates how shared traits unite people. It was first recorded in William Turner's *The Rescuing of Romish Fox* (1545): '*Byrdes of on kynde and color flok and fly allwayes together.*'

Blood is thicker than water

— Traditional Proverb

□ With roots in the 12th-century German epic *Reinhart Fuchs* (*Reynard the Fox*), its earliest English record appears in John Ray's *A Collection of English Proverbs* (1670), expressing that family bonds outweigh other relationships.

Character cannot be developed in ease and quiet; only through experience of trial and suffering can the soul be strengthened, vision cleared, ambition inspired, and success achieved

— Helen Keller

□ From *Helen Keller's Journal* (New York: Doubleday, Doran, 1938)—a testament to her triumph over deafness and blindness, where she affirms that true strength is forged in adversity.

The Child is father of the Man

—William Wordsworth

□ From *My Heart Leaps Up*, in *Poems*, in Two Volumes (1807); this profound line suggests that the wonder and spirit of childhood shape the essence of one's character, beliefs, and actions in adulthood.

A deaf husband and a blind wife are always a happy couple

— Traditional English Proverb

□ Traced back to the 16th century, this proverb appears in John Heywood's *A Dialogue Conteynyng the Nomber in Effect of All the Prouerbes in the Englishe Tongue* (1561), one of the earliest systematic collections of English proverbs. Its wry humour reflects the belief that mutual tolerance—symbolized by selective blindness and deafness—promotes marital harmony.

The devil makes his Christmas pies of lawyers' tongues and clerks' fingers

— Traditional English Proverb

□ Emerging in 16th–17th century England and recorded by John Ray in *A Collection of English Proverbs* (1670), this satirical proverb reflects the era's suspicion of lawyers and clerks, often portrayed as deceitful or excessively bureaucratic figures.

Don't judge a book by its cover

— Modern Proverb

□ The precise origin is unknown. A closely related sentiment appears in George Eliot's *The Mill on the Floss* (1860). This familiar modern phrasing gained popularity in the 20th century as a timeless reminder not to form hasty judgments about people or things based on outward appearance.

Early to bed and early to rise, makes a man healthy, wealthy, and wise

— Benjamin Franklin

❑ Published in *Poor Richard's Almanack* (1735), likely derived from earlier English proverbs. This maxim praises a disciplined sleep schedule, promising vitality, prosperity, and wisdom.

Empty vessels make the most noise

— English Proverb

❑ Rooted in a Latin maxim, this proverb cautions that those with the least depth often shout the loudest. This insight finds a resonant echo in Indian folk wisdom—*Adhjal gagri chhalkati jaye*: 'A vessel only half-full is prone to spilling'—reminding us that true knowledge resides in quiet fullness.

Fire tests gold; adversity, great men

— Traditional Latin Proverb

❑ Seneca the Younger, *De Providentia* (c. 64 AD). The original Latin reads: '*Ignis aurum probat, miseria fortes viros*,' affirming that adversity is not a divine punishment but the forge that tempers the virtuous soul.

A gem cannot be polished without friction, nor a man perfected without trials

— Modern Proverb

❑ First recorded by William Hiram Foulkes in *The Psychology of Courage* (1916). This saying is sometimes misattributed to Seneca or cited as a Chinese proverb, but no earlier verified source exists.

A good lawyer knows the law, a great lawyer knows the judge

— Modern Proverb

□ This witty legal aphorism, likely born from courtroom anecdotes, underscores that knowing a judge's tendencies is as crucial as legal expertise for skilled advocacy.

He who knows others is wise; he who knows himself is enlightened

— Lao Tzu (Laozi)

□ *Tao Te Ching* (*Dao De Jing*), Chapter 33 (tr. D. C. Lau, 1963). Here, Laozi distinguishes between practical knowledge of others (*zhi*) and self-knowledge (*ming*), affirming that true self-understanding is the path to enlightenment.

Humility is the foundation of all virtues

— Attributed to Saint Augustine

□ The sentiment is central to Augustine's writings, though the concise phrasing lacks a definitive primary source. A similar idea appears in ancient Chinese philosophy, particularly in the teachings associated with Confucius.

A hungry man, an angry man

— Traditional English Proverb

□ Recorded in John Ray's *A Collection of English Proverbs* (1670), this proverb captures the timeless truth that hunger fuels anger, linking physical need to emotional unrest.

If mankind had wished for what is right, they might have had it long ago

— William Hazlitt

□ From his essay 'On the Pleasure of Hating' in *The Plain Speaker: Opinions on Books, Men, and Things* (London, 1826), where Hazlitt

dissects humanity's perverse delight in self-sabotage—knowing the path to virtue yet veering toward spite and ruin.

Man is by nature a political animal

— Aristotle

□ *Politics*, Book I, Chapter 2 (c. 350 BC). Aristotle posits that humans are inherently social beings, best suited for life within a *polis* (city-state), an extension of their natural associations; one who by nature exists outside it is either beast-like or god-like.

A man is known by the company he keeps

— Traditional Proverb

□ Rooted in classical moral thought in the Greek tradition, the sentiment appears in Aesop's fable *The Ass and the Purchaser*, also known as *The Donkey and the Buyer*. A closely related idea is echoed in Sa'di Shirazi's *Gulistan*, Chapter 8 (*Dar Adaab-e-Şoḥbat*), where companionship is portrayed as a mirror of character.

O you who believe! Why do you say what you do not do?—grievously hateful is it in the sight of Allah that you say what you do not do

— The Qur'an

□ Surah As-Saff (61:2–3). In Arabic: Yā ayyuhā alladhīna āmanū, lima taqūlūna mā lā tafalūn. Kabura maqtan 'inda Allāhi an taqūlū mā lā tafalūn.

The oak fought the wind and was broken; the willow bent when it must and survived

— Robert Jordan

□ From *The Fires of Heaven* (Tor Books, 1993). This vivid metaphor of resilience through flexibility echoes timeless wisdom

across cultures—from the Taoist principle of yielding strength to Aesop’s parable of the supple reed that endures the storm.

Seldom set foot in your neighbor’s house, lest he become weary of you and hate you

— The Bible

❑ *Proverbs 25:17* (NKJV), an enduring maxim on preserving harmony through measured presence.

Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny

— Attributed to Charles Reade

❑ This luminous chain—first popularized in Victorian England through Charles Reade’s moral reflections in his *Hard Cash*, and later echoed by thinkers such as William James and Mahatma Gandhi—distills a truth older than empires. From the Stoic’s prohairesis to the Buddhist citta, from the Biblical law of the harvest to the neuroscientist’s mapping of habit and mind, it reminds us that every destiny begins as a thought, patiently sown, faithfully tended and finally reaped in marrow of fate.

Success has many fathers, while failure is an orphan

— Traditional Proverb

❑ The idea is rooted in Tacitus’s *Agricola* (c. 98 AD); echoed in Galeazzo Ciano’s *Diaries* (1940s); and popularized in modern English as 'victory has hundred fathers and defeat is an orphan' by John F. Kennedy (1961).

**Tis hard for every task to be easy to complete,
For a man to become truly human is no easy feat**

— Mirza Ghalib

□ A couplet in Urdu from *Diwan-e-Ghalib*: '*Bas ke dushvaar hai har kaam ka aasaan hona / Aadmi ko bhi mayassar nahin insaan hona*' (translation mine), reflecting an enduring insight on the arduous path from being human by birth to becoming humane in character.

Travel with a man, dine with him, and deal with him — these are the three true tests of character

— Umar ibn al-Khattab (RA)

□ Drawn from an incident recorded by Al-Bayhaqi in *Sunan al-Kubra*, graded sahih (authentic) by Shaykh Nasiruddin al-Albani in *Irwa' al-Ghalib*, also preserved with slight variations in later classical Islamic ethical literature.

A tree is known by its fruit

— The Bible

□ *Matthew* 12:33 (NIV); this timeless insight teaches that true character shines through one's actions, not mere words—just as a tree is known by the fruit it bears

The true measure of a man's character is how he treats someone who can do him absolutely no good

— Abigail Van Buren

□ Though popularly credited to Abigail Van Buren ('Dear Abby'), this maxim is a refined paraphrase of ideas she shared in her 1970s columns. It distills a timeless ethic—true character shines brightest in kindness shown to those who can offer nothing in return—echoing 19th-century moralists and beyond.

We are what we repeatedly do; excellence, then, is not an act, but a habit

— Will Durant

□ Paraphrased in *The Story of Philosophy* (1926), where Durant distilled Aristotle's teaching in the *Nicomachean Ethics* that virtue is formed through habitual action.

**What's in a name? That which we call a rose,
By any other name would smell as sweet**

— William Shakespeare

□ *Romeo and Juliet*, Act 2, Scene 2 (1595). This Shakespearean aphorism reminds us that names and labels do not alter the true essence of a person or thing. True worth lies in intrinsic nature, not in outward designation—a timeless reflection on identity, meaning, and perception.

When poverty comes in at the door, love flies out of the window

— Traditional English Proverb

□ Rooted in early English tradition, this proverb was first recorded in print in Richard Brathwait's *The English Gentlewoman* (1631): 'It hath been an old Maxime; that as pouerty goes in at the doore, loue flies out at the window.' Its enduring sentiment was later echoed in George Frederic Watts's allegorical painting *Love and Life* (1879), which reflects on the struggle between love and life's hardships, including poverty.

When wealth is lost, nothing is lost; when health is lost, something is lost; when character is lost, all is lost

— German Proverb

□ A traditional German proverb, occasionally misattributed to Billy Graham. It reflects a timeless moral insight: wealth may return and health may heal, but once character is compromised, the damage to trust, honor, and legacy is often enduring.

You can take a horse to the water, but you can't make him drink

— Traditional English Proverb

❑ First recorded in *Old English Homilies* (c. 1175); later attested in John Heywood's *A Dialogue Conteynyng the Nomber in Effect of All the Prouerbes in the Englishe Tongue* (1546). This timeless proverb highlights the limits of influence: you can provide someone with every opportunity, guidance, or resource, but true action, motivation, or change must come from within—no one can force another to act on it.

CHAPTER 3

FRIENDS AND FRIENDSHIP

The journey of wisdom, rooted in character, finds its finest reflection in friendship. More than a bond, it mirrors the heart and measures the depth of our humanity. True friends affirm our virtues, ease our burdens, and deepen our joys — embodying one of life's purest forms of wisdom. This chapter gathers timeless gems on the bonds that uplift, inspire, and define us.



Admirable friendship, admirable companionship, admirable camaraderie is actually the whole of the holy life

— Gautama Buddha

□ *Upaddha Sutta* (SN 45.2), *Saṃyutta Nikāya*. This timeless saying conveys the Buddha's profound insight that the spiritual life is sustained and fulfilled through noble friendship.

Better one true friend than a hundred relatives

— Italian Proverb

□ Drawn from 19th-century Tuscan proverb collections: *Val più un amico che cento parenti*, literally 'A friend is worth more than a hundred relatives.' This enduring saying—also attested in *Modenese* and other Italian dialects—reflects a traditional Italian wariness of kin, memorably expressed in the rhyme *parenti serpenti* (snakelike relatives).

The enemy of my enemy is my friend

— Traditional Proverb

□ The idea is first recorded in Kautilya's *Arthashastra* (c. 4th–3rd century BC) and appears independently in other early traditions, including Chinese military philosophy (*The Art of War* by Sun Tzu) and later Middle Eastern and European thought — a timeless reflection of human strategy and alliance.

An enemy will agree, but a friend will argue

— Russian Proverb

□ True friendship shines not in blind agreement but in honest discord. A steadfast friend argues with sincerity, seeking your good through truth, while an enemy's swift assent often cloaks deceit or hidden malice.

A faithful friend is the medicine of life

— The Bible

□ *Sirach* 6:16 (*KJV Apocrypha*). An ancient reminder that where there is true friendship, the very spirit of life is healed and vitalized. True friendship is not merely companionship; it is a restorative force that sustains the soul itself.

A friend in need is a friend indeed

— Traditional Proverb

□ John Ray, *A Collection of English Proverbs* (1670); *The New Dictionary of Cultural Literacy* (2002).

A friend is known in adversity

— Arabic Proverb

□ Ibn Hibban al-Busti, *Rawdat al-Uqala wa-Nuzhat al-Fudala* (ed. Tariq b. Abd al-Wahid b. Ali, Dammam: Dar Ibn al-Jawzi, 2012/1433 AH). The original in Arabic reads: *wa-l-ikhwan yu'rafuna 'inda al-*

ḥawwa'ij; li'anna kull al-nas fī al-rakha' aṣḍiqa' (Friends are known in times of need, for in prosperity all are friends.)

A friend is proven in necessity

— Traditional proverb

□ From the Latin *Amicus in necessitate probatur* ('a friend is tested in need'); recorded in Jennifer Speake, ed., *The Oxford Essential Dictionary of Foreign Terms in English* (Oxford, 1999), s.v. 'necessity'; also cited in Burton Stevenson, *The Macmillan Book of Proverbs, Maxims, and Famous Phrases* (New York: Macmillan, 1948), s.v. 'Friends.'

A friend loves at all times, and a brother is born for adversity

— The Bible

□ *Proverbs* 17:17 (*KJV*); traditionally attributed to King Solomon, celebrated as one of the wisest men in biblical history. This timeless gem reveals that true friendship endures through every circumstance, while a brother's love and loyalty are most deeply revealed in times of hardship.

A friend to all is a friend to none

— English Proverb

□ Paraphrased from Aristotle's *Nicomachean Ethics*, Book IX, Chapter 10, on the nature of true friendship.

The friends of our friends are our friends

— French Proverb

□ Documented in 19th-century collections of French proverbs, including Pierre-Marie Quitard's *Dictionnaire Étymologique, Historique et Anecdotique des Proverbes et des Locutions Proverbiales de la Langue Française* (Paris: Bertrand, 1842), where it appears as '*Les amis de nos amis sont nos amis.*'

Friendship enhances happiness and abates misery—by doubling of our joy and dividing of our grief

— Cicero

□ From his *Laelius de Amicitia* (On Friendship), 44 BC.

Friendship is born at that moment when one person says to another: What! You too? I thought I was only one

— Clive Staples Lewis

□ From *The Four Loves*, Chapter 4 (Friendship), 1960, in which Lewis explores friendship as one of the four forms of love.

Friendship is the golden thread that ties the hearts of all the world

– John Evelyn

□ Adapted from *The Life of Mrs. Godolphin*, ed. Samuel Wilberforce (London: William Pickering, 1848).

A good friend is like a four-leaf clover: hard to find and lucky to have

— Irish Proverb

□ The metaphor likens a rare and valuable friend to a four-leaf clover, which in Irish tradition symbolizes good fortune. However, no definitive historical source confirms its precise origin.

Greater love hath no man than this, that a man lay down his life for his friends

— The Bible

□ *John 15:13 (KJV)*. A profound biblical teaching on selfless love, affirming sacrifice as the supreme expression of devotion and friendship.

He who finds a faithful friend finds a treasure

— Medieval Latin Proverb

❑ A maxim derived from *Sirach (Ecclesiasticus)* 6:14–16 in the Vulgate tradition; widely circulated in medieval scholastic and Renaissance humanist proverb collections.

In prosperity our friends know us; in adversity we know our friends

— John Churton Collins

❑ From Aphorisms, in *Life and Memoirs of John Churton Collins* (London: John Lane, 1912), edited posthumously by his son L.C. Collins. This saying highlights how true friendship is revealed in times of hardship. Variations of this idea appear in classical Roman and Greek proverbs, though Collins popularized this exact English phrasing.

No person is your friend who demands your silence, or denies your right to grow

— Alice Walker

❑ From *In Search of Our Mother's Gardens: Womanist Prose* (1983).

An old enemy never becomes a friend

— Greek Proverb

❑ Recorded in modern collections such as Martin H. Manser, *The Facts on File Dictionary of Proverbs*, 2nd ed. (New York: Facts On File, 2007); the saying reflects a sentiment found in ancient Greek moral thought—that long-standing enmities are unlikely to transform into genuine friendship—though not traceable to a single classical author.

The rich have many friends

— Dutch Proverb

❑ Recorded in collections such as Robert Christy's *Proverbs, Maxims and Phrases of All Ages* (19th century) and Martin H. Manser's *The Facts on File Dictionary of Proverbs*, 2nd edition (New York, 2007); the saying echoes a Biblical sentiment: 'The poor are shunned even by their neighbors, but the rich have many friends' (*Proverbs* 14:20).

Tell me who your friends are, and I will tell you who you are

— Spanish Proverb

❑ Traditional Spanish saying, cited by Sancho Panza in *Miguel de Cervantes' Don Quixote* (Part II, 1615).

There is no desert like living without friends: friendship multiplies the good of life and divides the evil

— Baltasar Gracian

❑ *Oraculo manual y arte de prudencia* (1647); translated as *The Art of Worldly Wisdom* by Joseph Jacobs (London: Macmillan, 1892; repr. 1904). Francis Bacon, in his essay 'Of Friendship' (1625), expresses a kindred insight into the enduring value of friendship.

There is no need like the lack of a friend

— Irish Traditional Proverb

❑ A traditional Irish *seanfhocal* (old saying), widely recorded in collections of Irish wisdom literature and reflecting the deep human need for friendship.

There is nothing on this earth more to be prized than true friendship

— Saint Thomas Aquinas

❑ A distilled expression of his ideas on friendship, from his *Summa Theologiae* (II-II Q. 23, A. 1).

True friends are like stars — they shine out only in the night of misfortune

— Anonymous Proverb

□ The star-and-friend analogy traces back to Hellenistic Greek hymnody (c. 290 BC). Its modern English form gained currency in 19th-century American periodicals, including *The Ladies' Repository* (1850) and Moore's *Rural New-Yorker* (1854).

A true friend is a sort of second self

— Cicero

□ *On Friendship* (44 BC), inspired by Aristotle's *Nicomachean Ethics*. The Latin reads: *Verus amicus est tamquam alter idem*—literally, 'A true friend is, as it were, another self.'

Trust not a new friend, nor an old enemy

— English Proverb

□ Recorded in George Herbert's *Jacula Prudentum* (1640), a celebrated collection of English proverbs. Also cited in later compilations, including the *Oxford Dictionary of English Proverbs* (3rd ed., 1970). This timeless counsel warns against trusting too quickly in new companions or old adversaries.

What is a friend? A single soul dwelling in two bodies

— Attributed to Aristotle

□ Recorded by Diogenes Laertius in his *Lives and Opinions of Eminent Philosophers* (Book V).

**Your friends are three: your friend, your friend's friend,
and the enemy of your enemy**

— Ali ibn Abu Talib (RA)

□ *Nahj al-Balagha, Hikmah* 295. This seminal collection of sermons, letters, and sayings was compiled by Sharif al-Razi (d. 1011 AD). The aphorism illuminates Hazrat Ali's profound insight into the intricacies of friendship, enmity, and the wisdom of statecraft. For a related reflection, see Chapter 6.

CHAPTER 4

KINDNESS AND GENEROSITY

In the quiet depths of the soul, goodness finds its truest measure in how it is shared. These timeless gems reveal the enduring power of kindness and the quiet splendor of generosity.



And in their wealth is a recognized rightful share for the needy and the deprived

— The Qur'an

□ Found in *Surah Al-Ma'arij* (70:24–25), these verses affirm that the righteous recognise a known right in their wealth (*ḥaqqun ma'lūm*) for those in need—whether they ask openly or endure deprivation in silence.

The best charity is to give first to one's own family, then to one's own relatives and neighbours, and then to others in need

— Prophet Muhammad ﷺ

□ Drawn from *Sahih Muslim, Kitab al-Zakat*, Chapter 13 (tr. Nasiruddin al-Khattab); *Sahih al-Bukhari, Kitab al-Zakat*, Hadith 1426 (tr. Dr. Muhammad Mohsin Khan); and broader Islamic teachings on charity.

Charity begins at home

— English Proverb

□ John Heywood, *A Dialogue Conteynyng the Nomber in Effect of All the Prouerbes in the Englishe Tongue* (1546).

Charity is a proof (of one's faith)

— Prophet Muhammad ﷺ

❑ *Sahih Muslim*, Vol. 1, The Book of Purification, Chapter 1, translated by Nasiruddin al-Khattab.

Do good to yourself with as little evil as possible to others

— Rousseau

❑ From *Discourse on the Origin of Inequality* (1755), Part I, G.D.H. Cole translation. This aphorism encapsulates Rousseau's concept of 'natural goodness'—the belief that innate compassion leads one to pursue personal well-being while instinctively minimizing harm to others.

Feed the hungry, visit the sick, and set free the captives

— Prophet Muhammad ﷺ

❑ *Sahih al-Bukhari*, Vol. 7, Hadith 5649 (also Hadith 5373), tr. Dr. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997). This Hadith distills mercy and generosity into a unified mandate for action, revealing that the strength of faith is best measured by the depth of one's service to humanity.

The fragrance of flowers spreads not against the wind—nor that of sandalwood, jasmine, or lotus; but the fragrance of the virtuous pervades all directions, even against the wind

— Gautama Buddha

❑ *Dhammapada*, verses 54–55. The verses affirm that moral excellence and inner virtue possess a power that transcends all outward limitations, spreading in every direction regardless of circumstance.

A good deed will make you shine in both worlds

— Sa'di Shirazi

□ Drawn from *Gulistan*, Chapter II (The Morals of Dervishes).

The greatness of humanity is not in being human, but in being humane

— Mahatma Gandhi

□ Widely quoted and circulated; however, its exact wording does not appear in Gandhi's authenticated writings or speeches.

He who is humble is loved by all

— Saint Isaac the Syrian

□ A distilled expression from Homily 77, in *The Ascetical Homilies*.

If beings knew, as I know, the merit of giving and sharing, they would not eat without having given, nor would the stain of miserliness overcome their minds

— Gautama Buddha

□ *Dana Sutta*, *Itivuttaka* 26, *Khuddaka Nikaya*, Pali Canon.

If someone is mistaken, correct them kindly, and show them what they missed. If you cannot, then blame yourself—or no one

— Marcus Aurelius

□ Paraphrased from *Meditations* (Book 10, tr. Gregory Hays).

If you have plenty, be generous; if you have little, still give something

— Sa'di Shirazi

□ Distilled from *Gulistan*, Chapter II (The Morals of Dervishes).

If you want to soften your heart, feed the poor and pat the orphan

— Prophet Muhammad ﷺ

□ *Musnad Ahmad*, Hadith 7576; translated by Nasiruddin al-Khattab.

In everything, do to others what you would have them do to you

— Prophet Jesus عليه السلام

□ *The Gospel of Matthew* 7:12 (NIV). Known as the Golden Rule, this teaching encapsulates the principle of treating others with the same care and fairness one desires for oneself.

**In generosity, be like a river;
In compassion, be like the sun;
In concealing others' faults, be like the night;
In anger, be like death;
In humility, be like the earth;
In tolerance, be like the sea—
Either appear as you are, or be as you appear**

— Maulana Jalaluddin Rumi

□ Traditionally attributed to Rumi as The Seven Advices within the Mevlevi Sufi tradition. While these counsels beautifully reflect the ethical spirit of the *Masnavi*, they do not appear as a single poem in the original Persian texts or in scholarly translations, such as that of Nicholson.

It is more blessed to give than to receive

— Prophet Jesus عليه السلام

□ Quoted by the Apostle Paul and recorded in the *Acts of the Apostles* (20:35)

A kind and pleasant word is a sadaqah—an act of voluntary charity

— Prophet Muhammad ﷺ

□ *Sahih al-Bukhari*, Vol. 8, *The Book of Adab* (Good Manners), Hadith 6023, translated by Dr. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997).

Kindness is a language which the dumb can speak, and the deaf can understand

— C. Nestell Bovee

□ From *Thoughts, Feelings, and Fancies* (New York: Wiley & Halsted, 1857).

Love all, trust a few, do wrong to none

— William Shakespeare

□ *All's Well That Ends Well* (Act 1, Scene 1). This timeless wisdom offers a guiding principle of prudent judgement—uniting generosity, caution, and integrity.

The man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, seeks also to enlarge others

— Confucius

□ *Analects (Lunyu)*, 6:30, tr. James Legge, *The Chinese Classics*, Volume 1: Confucian Analects (first published 1861, revised 1893).

The parable of those who spend their wealth in the way of Allah is like a seed that grows seven spikes; in every spike is a hundred grains—Allah multiplies the reward for whom He wills and is All-Encompassing, All-Knowing

— The Qur'an

❑ Found in *Surah al-Baqarah* (2:261), this verse highlights the exponential rewards of selfless giving, likening a single act of generosity to a seed that yields an abundant harvest.

True generosity lies in giving to the right people, in the right amounts, and at the right time — and all for the sake of the noble

— Aristotle

❑ *Nicomachean Ethics*, Book IV, Chapter 1 (tr. David Ross, Oxford, 1925); on *eleutheriotes* (liberality).

The weak can never forgive; forgiveness is the attribute of the strong

— Mahatma Gandhi

❑ Gandhi Heritage Portal / MKGandhi.org, Epigram MM-421 (from *The Collected Works of Mahatma Gandhi*; originally published in Young India, 2 April 1931). This sentiment reflects Gandhi's core commitment to *Ahimsa* (non-violence) and *Satyagraha* (truth-force), characterizing forgiveness as both a profound moral strength and a practical strategy for transforming conflict.

Wealth is a trust from Allah, to be shared with those in need

— Attributed to Imam Abu Hanifa

❑ *Manaqib al-Imam Abu Hanifa*, a 12th-century biography by Muwaffaq ibn Ahmad al-Makki (d. 1172 AD). This saying reflects his well-recognised practice of discreet charity, emphasizing generosity as a divine duty.

The wealth of the generous is spent on noble deeds, while the miser's treasure becomes his own torment

— Sa'di Shirazi

□ Drawn from *Gulistan*, Chapter II (The Morals of Dervishes).

What you do not wish done to yourself, do not do to others

— Confucius

□ *Analects* (15.24). Parallel expressions of this principle—widely known as the Silver Rule—appear in varied forms across many religious traditions, including Buddhist (*Udanavarga*), Hindu (*Mahabharata*), Christian (*Matthew/Luke*), and Islamic (*Sahih al-Bukhari*) teachings.

When you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret; then your Father, who sees in secret, will reward you

— Prophet Jesus عليه السلام

□ *The Gospel of Matthew* 6:3–4 (NIV).

Whoever is not merciful to others will not be shown mercy

— Prophet Muhammad ﷺ

□ *Sahih al-Bukhari, Kitab Al-Adab*, Hadith 5997, translated by Dr. Muhammad Mohsin Khan (Riyadh: Darussalam, 1997).

Your slaves are your brethren upon whom Allah has given you authority; so feed them with the like of what you eat, clothe them with the like of what you wear, and do not overburden them with what they cannot bear; and if you do so, help them in their hard work

— Prophet Muhammad ﷺ

□ *Sahih al-Bukhari*, Arabic-English, Vol. 3, Book 49
(Kitāb al-‘Itq), Hadith 2545, translated by Dr. Muhammad Muhsin
Khan (Riyadh: Darussalam, 1997).

CHAPTER 5

GREAT AND GREATNESS

Founded on the timeless virtues of kindness and generosity, this chapter explores how true greatness takes root in them — profoundly shaping character and inspiring enduring excellence.



Be not afraid of greatness: some are born great, some achieve greatness, and some have greatness thrust upon them

— William Shakespeare

□ *Twelfth Night*, Act 2, Scene 5. Spoken by the ambitious steward Malvolio, this ironic meditation—prompted by a forged love letter—suggests that greatness may be inherited, achieved, or thrust upon the unsuspecting. It endures as a timeless commentary on the whims of destiny and the comic frailty of human vanity.

Better to be small and useful than great and idle

— Traditional Proverb

□ The sentiment is rooted in long-standing traditional ideas shared across cultures; often attributed to Aesop, though not attested verbatim in his extant writings.

Everybody can be great, because everybody can serve—you only need a heart full of grace, a soul generated by love

— **Martin Luther King Jr.**

❑ 'The Drum Major Instinct,' sermon (Atlanta, 1968).

**The final proof of greatness lies in being able to endure
contumely without resentment**

— **Elbert Hubbard**

❑ *Get Out or Get in Line*, Roycrofters pamphlet (East Aurora, New York, 1902).

**A great man shows his greatness by the way he treats little
men**

— **Attributed to Thomas Carlyle**

❑ Recorded by John Timothy Stone in *Record of Christian Work*, Vol. XXVII (1908).

**Great men are they who see that spiritual is stronger than
any material force, that thoughts rule the world**

— **Ralph Waldo Emerson**

❑ 'Progress of Culture' in *Letters and Social Aims* (Boston, 1876).

**Great minds discuss ideas; average minds discuss events;
small minds discuss people**

— **Anonymous Proverb**

❑ Often attributed to Eleanor Roosevelt, though its true origin remains a mystery.

Great souls have wills; feeble ones have only wishes

— **Traditional Proverb**

❑ Widely attributed to Chinese wisdom literature, this aphorism reflects a timeless insight into willpower, resolve, and moral strength; however, no definitive classical source has been identified.

The great thing in this world is not so much where we stand, as in what direction we are moving

— Oliver Wendell Holmes Sr.

□ *The Autocrat of the Breakfast-Table* (1858).

The greatest glory in living lies not in never falling, but in rising every time we fall

— Nelson Mandela

□ White House (Washington DC) address, September 1998; paraphrased from *The Citizen of the World*, 1762.

Greatness begins where ego ends

— Anonymous Wisdom

□ This idea resonates across time-honoured moral traditions—Stoicism, Christianity, Buddhism, Islam, and Gandhian philosophy—each linking greatness with humility and self-transcendence.

Greatness lies not in being strong, but in right using of strength

— Henry Ward Beecher

□ Henry Ward Beecher, *Life Thoughts: Gathered from the Extemporaneous Discourses*, edited by Edna Dean Proctor (Boston, 1858).

The greatness of a dynasty, the extent of its power, and the span of its life rest upon the strength of *asabiyyah*

— Ibn Khaldun

□ *Al- Muqaddimah* (Book I), where Ibn Khaldun emphasizes that strong *asabiyyah*—rooted in kinship, tribal unity, and collective resilience—ensures dynastic greatness and longevity, while its

erosion—through luxury, sedentarisation, and internal division—typically leads to decline within three to four generations.

The greatness of a man is not in how much wealth he acquires, but in his integrity and his ability to affect those around him positively

— Attributed to Bob Marley

The great-souled man is one who thinks himself worthy of great things, and is worthy of them

— Aristotle

□ *Nicomachean Ethics*, Book IV, Chapter 3, where Aristotle describes *megalopsychia* (magnanimity, or greatness of soul) as the 'crown of the virtues.' This virtue defines true greatness as the perfect harmony between high merit and honest self-knowledge—not as an expression of pride, but of earned dignity.

He is greatest who is humblest among the humble

— Shaukat A. Khan

If you cannot do great things, do small things in a great way

— Napoleon Hill

□ *The Law of Success* (1928; repr., Courier Corporation, 2013). The aphorism encapsulates Hill's enduring belief that excellence lies not in the magnitude of one's actions, but in the spirit and dedication with which they are performed.

In reaffirming the greatness of our nation, we understand that greatness is never a given; it must be earned

— Barack Obama

□ From his First Presidential Inaugural Address (January 20, 2009), where Obama reminds us that genuine greatness is never a given; it is neither inherited nor assumed, but earned through sustained effort, sacrifice, and a commitment to ideals that transcend self-interest.

No really great man ever thought himself so

— William Hazlitt

□ From his essay 'Whether Genius is Conscious of its Powers?' in *The Plain Speaker* (1826).

No greatness is lasting that is not built upon justice

— Islamic-Persian Proverb

□ Deeply rooted in medieval Persian-Islamic moral-political philosophy—the Circle of Justice (*Dā'irat al-Adl* in Arabic, or its Persian equivalents)—as the foundation of governance. This maxim reflects the enduring belief that justice is not merely a virtue, but the very glue binding a functional civilization.

Our greatest glory is, not in never falling, but in rising every time we fall

— Oliver Goldsmith

□ First expressed by Goldsmith's fictional Chinese philosopher Lien Chi Altangi in *The Citizen of the World*, Vol. I (London, 1762), Letter VII; see also the edition by J. Parsons (London, 1794). This maxim later inspired American football coach Vince Lombardi and was echoed by Nelson Mandela—paraphrased as 'The greatest glory in living...'—in his White House (Washington DC) address in 1998.

Power measures a man's character; humility defines greatness

— Shaukat A. Khan

The price of greatness is responsibility

— Winston Churchill

□ Often attributed to Churchill, this saying expresses a timeless truth: genuine excellence—whether in individuals, leaders, or nations—cannot exist apart from duty and accountability. Power, influence, and achievement inevitably impose obligations to act wisely, ethically, and in service of the common good, rather than yielding to narrow self-interest.

Rough is the road that leads to the heights of greatness

— Seneca the Younger

□ *Epistulae Morales ad Lucilium* (Moral Letters to Lucilius), Letter 84.

There is no greatness where there is no simplicity, goodness, and truth

— Leo Tolstoy

□ *War and Peace*, Book XIV, Chapter XVIII (1869), where Tolstoy critiques superficial greatness—as embodied by Napoleon—and affirms simplicity, goodness, and truth as the true measures of moral elevation; tr. Constance Garnett (New York: Carlton House, 1900).

**A tree laden with fruit bends low; a cloud, heavy with rain,
hangs near the earth; and the man who is truly great is
humble**

— Sa'di Shirazi

□ *Gulistan*, Chapter 1 (The Manners of Kings), Story 10.

**True greatness is measured not by wealth or rank, but by
the depth of character**

— Stoic Wisdom

□ This aphoristic rendering faithfully reflects the Stoic teaching that true greatness lies in moral character rather than external status, a principle emphasized by Seneca, Epictetus, and Marcus Aurelius.

True greatness lies in how one treats the little

— Shaukat A. Khan

**Truly great is he who is little in his own eyes and makes
nothing of the highest honor**

— Thomas à Kempis

□ *The Imitation of Christ* (*De Imitatione Christi*); this aphorism extols the virtue of humility as the true path to greatness.

**Whoever wants to become great among you must be your
servant, and whoever wants to be first must be your
slave—just as the Son of Man did not come to be served,
but to serve**

— Prophet Jesus عليه السلام

□ *Matthew* 20:26-28, NIV. In this context, 'slave' denotes complete devotion to serving others humbly.

CHAPTER 6

POWER AND POLITICS

Where power resides, politics follows; and where politics thrives, virtue and harmony are forever tested. Building on earlier reflections, this chapter explores the enduring dynamics of societal power, reflecting on how ideals of virtue and harmony are expressed—and at times betrayed—in the arena of public life.



All is fair in love and war

— English Proverb

□ First traced to John Lyly's *Euphues: The Anatomy of Wit* (1578). This proverb encapsulates the timeless truth that love and war suspend morality's rules, but victory without honor breeds hollow triumph.

All warfare is based on deception; hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near

— Sun Tzu

□ *The Art of War*, tr. Lionel Giles (London, 1910); a foundational insight on deception and perception in politics and power games.

Democracy is a system wherein people are counted, not weighed

— Allama Iqbal

□ Originally in Urdu: '*Jamhūriyat ik tarz-e-hukūmat hai ki jis meñ, Bandoñ ko ginā karte haiñ, taulā nahīñ karte,*' from his poem *Jamhūriyat* in *Zarb-e-Kaleem* (1936); this poetic aphorism by Iqbal critiques Western democracy's emphasis on numerical majority over individual merit (wisdom or virtue).

The first and fundamental Law of Nature is to seek peace, and follow it; the second, to defend ourselves by all means we can, when peace cannot be obtained

— Thomas Hobbes

□ *Leviathan*, Chapter XIV (1651). The primacy Hobbes gives to peace, and to war only as a last resort, finds a distant but striking echo in the Islamic tradition that regards the greatest jihad as the inner struggle against the ego, then the defense of justice, and only as a final resort the justified use of arms.

The fish rots from the head down

— Traditional Proverb

□ Rooted in Greek and Turkish traditions, this proverb illustrates how corruption in an organisation typically begins at the top (with its leadership) and spreads downward.

I do not know how the Third World War will be fought, but I can tell you what they will use in the Fourth—rocks!

— Albert Einstein

□ '*Einstein at 70*,' interview by Alfred Werner, *Liberal Judaism* (April–May 1949); cited in *The New Yale Book of Quotations* (2021), ed. Fred R. Shapiro. Einstein warns of the catastrophic potential of modern warfare: a third world war fought with advanced weapons could devastate civilization so completely that humanity would be reduced to fighting with stones in the fourth.

If a man in authority himself is upright, all will go well without orders; if he himself is not upright, even though he gives orders, they will not be obeyed

— Confucius

□ *Analects (Lunyu)* 13.6, tr. Annping Chin (Penguin Books, 2014).

If good men were to govern a country for a hundred years, they could overcome cruelty and do away with killing

— Confucius

□ *Analects (Lunyu)*, 13:11. This saying encapsulates the Confucian conviction that the moral character of a leader is the paramount force in transforming society and fostering peace.

In peace, sons bury their fathers; in war, fathers bury their sons

— Herodotus

□ *Histories*, Book 1, Section 87 (tr. A.D. Godley, 1920). This stark wisdom, penned in the 5th century BC, vividly captures war's cruel inversion of life's natural order. From ancient Persia to every battlefield since, the grief of parents burying their children remains war's most enduring and unchanging wound.

Injustice anywhere is a threat to justice everywhere

— Martin Luther King Jr.

□ Letter from Birmingham Jail, April 16, 1963. Responding to clergy who counseled patience, King Jr. insists that no injustice is truly local. Segregation tolerated in Birmingham corrodes justice everywhere, for humanity is inextricably linked. We cannot wait until wrong touches us personally; justice demands we confront it wherever it festers.

Justice without power is unavailing; power without justice is tyrannical—hence we must combine justice and power, making what is just strong, and what is strong just

— Blaise Pascal

□ *Pensées*, fragment 298 (*Brunschvicg*) / 299 (*Lafuma*), where Pascal reveals the fragile dance of human governance: justice alone withers without force to uphold it, while force alone turns tyrant—true authority is born only where the two are fused.

Law is a form of order, and good law therefore means good order

— Aristotle

□ Paraphrased from his *Politics*, Book VII, where he relates law to societal order (Loeb Classical Library, tr. H. Rackham, 1932).

Loyalty to the Nation all the time; loyalty to the Government when it deserves it

— Mark Twain

□ As reported in *The New York Times* (March 17, 1901), from Twain's address to the Male Teachers Association of New York City. Delivered during his fervent anti-imperialist phase, Twain lambasted blind patriotism, insisting that loyalty to government must be earned—not assumed.

Man is by nature a political animal

— Aristotle

□ *Politics*, Chapter 2 (c. 350 BC). See 'Human Character' for contextual insight.

Man is born free, and everywhere he is in chains; one man thinks himself the master of others, but remains more of a slave than they are

— Rousseau

❑ *The Social Contract*, Book I, Chapter I (1762).

Might is right

— English Proverb

❑ Born from the stark realism of Thucydides's *History of the Peloponnesian War* (c. 411 BCE) and Plato's *Republic* (c. 375 BCE), where Thrasymachus proclaims justice as the will of the powerful, this proverb echoes through Herbert Spencer's social Darwinism and Ragnar Redbeard's *Might is Right* (1896). It stands as both a mirror to power's sway and a critique of its moral limits. A parallel expression is found in Hindi: *Jiski lathi, uski bhains* (He who wields the stick claims the buffalo)—conveys the same truth of dominance through might.

Necessity knows no law

— Roman Proverb

❑ Derived from the Latin maxim *Necessitas non habet legem*, attributed to Publilius Syrus (1st century BC) and later referenced in medieval legal texts. It conveys the idea that extreme necessity may justify or compel actions beyond the bounds of established law.

The pen is mightier than the sword

— Edward Bulwer -Lytton

❑ From his play *Richelieu; Or the Conspiracy*, Act II (1839), where he emphasizes the power of words and ideas over physical force.

O people! Do not wish to meet the enemy, and ask Allah for safety, but when you come face to face with the enemy, be patient, and remember that Paradise is under the shades of swords

— Prophet Muhammad ﷺ

❑ *Sahih al-Bukhari*, Arabic -English, Vol. 4, 56—The Book of Jihad (Fighting for the Right Cause in the Way of Allah), Hadith 3025,

translated by Dr. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997).

People live with the illusion that we have a democratic system, but it's only the outward form of one; in reality we live in a plutocracy, a government of the rich

— José Saramago

□ From his interview with Stephanie Merritt, 'Still a Street-Fighting Man,' *The Guardian*, 30 April 2006, where he critiques modern democracy as a hollow shell masking rule by the wealthy.

Politics is the art of the possible, the attainable — the art of the next best

— Otto von Bismarck

□ From an interview with Dr. August Meyer, published in the *St. Petersburgische Zeitung*, 11 August 1867. Originally expressed in German as '*Die Politik ist die Lehre vom Möglichen*,' this maxim captures Bismarck's pragmatic creed: politics advances not by pursuing perfection, but by choosing, with realism and discipline, the best that circumstances allow.

Power tends to corrupt, and absolute power corrupts absolutely

— Lord Acton

□ Letter to Bishop Mandell Creighton, April 1887, published in *Historical Essays and Studies*, edited by J.N. Figgis and R.V. Laurence (London: Macmillan, 1907).

Right, as the world goes, is only in question between equals in power, while the strong do what they can and the weak suffer what they must

— Thucydides

□ *History of the Peloponnesian War*, Book V, Chapter 89 (Melian Dialogue); tr. Richard Crawley.

The Seven Deadly Social Evils

Politics without principle

Wealth without work

Pleasure without conscience

Knowledge without character

Commerce without morality

Science without humanity

Worship without sacrifice

— Frederick Lewis Donaldson

□ First articulated in this order by Donaldson as Canon in a sermon at Westminster Abbey, London, on 20 March 1925; reprinted seven months later by Mahatma Gandhi in the *Young India* (22 October 1925) under the title 'Seven Social Sins.'

The supreme art of war is to subdue the enemy without fighting

— Sun Tzu

□ *The Art of War*, tr. Lionel Giles (London, 1910). This timeless strategic wisdom applies equally to political maneuvering and power struggles.

Terrorism is the war of the poor, while war is the terrorism of the rich

— Peter Ustinov

□ From his *Achtung! Vorurteile* (Hoffmann und Campe, 2003). This aphorism wittily reflects the paradox of conflict—where the weak resist with terror, the strong with war.

Truth is the first casualty of war

— Anonymous Proverb

□ Often attributed to US Senator Hiram W. Johnson (1917), this aphorism appeared earlier in *The Idler* magazine (1915) and echoes sentiments traced to the ancient Greek playwright *Aeschylus* (d. 455 BC). It endures as a timeless reminder that truth is often the first victim in times of conflict.

Uneasy lies the head that wears a crown

— William Shakespeare

□ *Henry IV*, Part 2, Act 3, Scene 1 (first published 1600). This maxim reminds us that the throne is no pillow: great power magnifies every danger and decision, and even in the quietest hours a ruler is never truly at rest.

War is a contagion, whether it be declared or undeclared; it can engulf states and peoples remote from the original scene of hostilities

— Franklin D. Roosevelt

□ From his *Quarantine Speech* delivered in Chicago, 5 October 1937.

War is a serious game in which a man risks his reputation, his troops, and his country; a sensible man will search himself to know whether or not he is fitted for the trade

— Napoleon Bonaparte

□ *Napoleon in His Own Words*, Chapter VIII, from the *French of Jules Bertaut*, tr. Herbert Edward Law and Charles Lincoln Rhodes (Chicago, 1916).

War is the trade of kings

— John Dryden

❑ *King Arthur*, Act 2, Scene 2 (1691). This aphorism encapsulates the enduring reality that warfare was a central concern of rulers, driven by ambitions for power, territory, or prestige. Its timeless relevance lies in its critique of leadership and conflict, resonating in political and philosophical discussions from the 17th century to contemporary geopolitics.

Wealth is the root of power, but it must be acquired through righteous means, for wealth gained unjustly leads to ruin

— Attributed to Kautilya

❑ Distilled from *Arthashastra* (Book 1), where he emphasizes that economic prosperity, the foundation of statecraft, must be pursued ethically to ensure lasting stability.

When the wicked rise to power, people go into hiding, but when they perish, the righteous thrive

— The Bible

❑ *Proverbs* 28:28. This proverb reveals the fear engendered by tyrannical and corrupt rule, and the relief that follows its downfall.

Where-ever Law ends, Tyranny begins

— John Locke

❑ *Two Treatises of Government*, Second Treatise (Book II), Chapter XVIII (1689), where Locke affirms that rulers who act beyond the law forfeit all legitimate authority and rule tyrannically.

The Will of God Prevails

In great contests each party claims to act in accordance with the will of God; both may be, and one must be, wrong; God cannot be for and against the same thing at the same time

— Abraham Lincoln

□ From *Meditation on the Divine Will*, September 1862. This reflection is often cited in the popular paraphrase: 'My concern is not whether God is on our side; my greatest concern is to be on God's side, for God is always right.'

Your friends are three, and your enemies are three—your friends are your friend, your friend's friend, and your enemy's enemy; and your enemies are your enemy, your friend's enemy, and your enemy's friend

— Ali ibn Abu Talib (RA)

□ Hikmah 295 from *Nahj al-Balagha*, a seminal collection of sermons, letters, and sayings compiled by Sharif al-Razi (d. 1011 AD). This timeless aphorism illuminates Hazrat Ali's profound insight into the intricate geometry of friendship and enmity that governs both hearts and thrones.

CHAPTER 7

HISTORY: ECHOES OF THE PAST, COMPASS FOR THE FUTURE

This chapter unveils historical wisdom as a reflective lens, drawing timeless lessons from the past to guide present and future actions toward power, harmony, and personal transformation.



Anybody can make history; only a great man can write it

— Oscar Wilde

□ From his *Intentions* (London, 1891), in the dialogue 'The Critic as Artist' (Part I), where Gilbert tells Ernest that anyone can participate in events (make history), but only a profound intellect can interpret and immortalize them. Wilde, with his hallmark irony, elevates the critic as the true artist.

Blind trust in tradition is an enemy to the truth, for it leads to errors in understanding the events of the past

— Ibn Khaldun

□ Drawn from the Foreword to *The Muqaddimah*, tr. Franz Rosenthal (London: Routledge, 1958), where Ibn Khaldun warns against uncritical trust in tradition and the blind acceptance of historical data.

Dynasties have a natural life span like individuals—their span seldom exceeds three generations: the first establishes, the second maintains, and the third dissipates

— Ibn Khaldun

□ *The Muqaddimah*, Book One, Chapter III, tr. Franz Rosenthal (1958); where Ibn Khaldun articulates his seminal theory of the rise and decline of dynasties, driven by the force of social cohesion (*asabiyyah*) and its eventual decay.

For nations, history plays the role that character confers on human beings

— Henry Kissinger

□ From his *World Order* (Penguin Books, 2014), where he likens a nation's history to an individual's character—both shaping identity, guiding actions, and defining destiny. History, he implies, is the moral and strategic compass of nations.

Herodotus the Halicarnassian sets forth his inquiry, so that human achievements may not fade with time, and that great and marvelous deeds—some displayed by Greeks and some by barbarians—may not be without glory; and above all, to explain why they came into conflict with one another

— Herodotus

□ *Histories*, Book I, Proem. This celebrated opening line is often regarded as the first definition of history in Western literature; also cited in E.H. Carr, *What is History?*, Chapter 4 (1961).

History begins with the past, makes the present its sheet anchor and points to the future

— Author Unknown

History does not long entrust the care of freedom to the weak or the timid

— Dwight D. Eisenhower

□ From his *Inaugural Presidential Address* (January 20, 1953), where he affirmed that preserving freedom requires strength of character, vigilance, and moral courage, reminding citizens that liberty endures only when defended with resolve rather than complacency or fear.

History is a continuous process of interaction between the historian and his facts, an unending dialogue between the present and the past

— E.H. Carr

□ *What is History?*, Chapter 1 (1961). Carr emphasizes that history unfolds as recursive knowledge: an unending dialogue where the past is glimpsed not through a clear window, but through a mirror reflecting the questions, anxieties, and aspirations of the present. Historical truth is thus a moving target, perpetually refined as society evolves.

History is a guide to navigation in perilous times; history is who we are and why we are the way we are

— David McCullough

□ First delivered at Wesleyan's Commencement (June 3, 1984) and published the following day in *The New York Times*, this sentiment became a cornerstone of McCullough's philosophy—later distilled in his 2017 collection, *The American Spirit: Who We Are and What We Stand For*. Here, history is portrayed as both compass and conscience: a guiding light through the tempests of human affairs and a mirror revealing our collective identity. To lose sight of the past is to drift unanchored; within its lessons lie both our bearings and our becoming.

History is a strange teacher; it never repeats itself exactly, but you ignore its lessons at your peril

— Madeleine Albright

□ From her article 'The Role of the United States in Central Europe,' *Proceedings of the Academy of Political Science*, Vol. 38 (Winter 1991). Albright depicts history as a cautionary guide rather than a fixed script, drawing parallels between the 1910s (a weakened Russia and a rising Germany) and the early 1990s (a collapsing USSR and a unifying Germany). She warns that neglecting such lessons—of isolationism and abandoned alliances—invites renewed authoritarianism and great-power domination.

History is mankind's triumphs and follies ablaze—an enduring beacon against ignorance, tyranny, and oblivion

— Shaukat A. Khan

History is more than a record of events; it weaves a timeless tapestry of human nature, where motives and intentions remain constant, differing only in their expression across the ages

— Modern Aphorism

□ Inspired by Aristotle's insights into human nature and virtue in the *Nicomachean Ethics*, and his analysis of collective human behaviour in *Politics*, where he explores how enduring motives shape societal life across time.

History is philosophy teaching by examples

— Dionysius of Halicarnassus

□ Traditionally attributed to this Greek historian and rhetorician (1st century BC), reflecting his view of history as a guide to philosophical understanding.

History is the record of human experience, and experience is the source of knowledge and the fruit of wisdom

— B. Sheik Ali

□ *History: Its Theory and Method*, Second Edition, Chapter 2 (Macmillan, 1981), possibly inspired by R.G. Collingwood.

History is the store-house of human experience where nothing is wanting, and you get what you deserve

— B. Sheik Ali

□ *History: Its Theory and Method*, Chapter 2 (Macmillan, 1981).

History is the story of man's struggle through the ages against Nature and the elements, against wild beasts and the jungle and, last and most difficult of all, against some of his own kind who have tried to keep him down and to exploit him for their own benefit

— Jawaharlal Nehru

□ From *Glimpses of World History*, Chapter 22 (Man's Struggle for a Living), 1934 (reprint 1975).

History is the witness of the times, the light of truth, the life of memory, the teacher of life, the messenger of antiquity

— Cicero

□ From *De Oratore*, Book II (c. 55 BC), originally written in Latin as: *Historia vero testis temporum, lux veritatis, vita memoriae, magistra vitae, nuntia vetustatis*.

History repeats itself

— Traditional Proverb

□ First attested in English print in the mid-19th century (e.g., *Louisville Journal*, 1868; *Edinburgh Review*, 1871). This idea of historical recurrence aligns with Hegel's philosophy and inspired Marx's observation in *The Eighteenth Brumaire of Louis Bonaparte* (1852): great events occur twice—first as tragedy, then as farce.

History without political science has no fruit; political science without history has no root

— John Robert Seeley

□ From his *Introduction to Political Science*, posthumously edited by Henry Sidgwick (London: Macmillan, 1896), where Seeley presents this paradox to illustrate the inseparable relationship between history and political science.

If the past has been an obstacle and a burden, knowledge of the past is the safest and the surest path to emancipation

— Lord Acton

□ From *Lectures on Modern History*, edited by John Neville Figgis and Reginald Vere Laurence (1906). Acton viewed history not as melancholy but as moral surgery: by dissecting past failures, we free ourselves from their hold—transforming burdens into guides for moral and intellectual freedom.

In history, a great volume is unrolled for our instruction, drawing the materials of future wisdom from the past errors and infirmities of mankind

— Edmund Burke

□ From *Reflections on the Revolution in France* (London: Dodsley, 1790), where Burke critiques the French Revolution's radical break

from tradition, urging that the lessons of history guide humanity toward prudence and moral wisdom.

In the graveyards of history are often buried lessons for the future

— Author Unknown

I wish the younger generation of Englishmen would mark, learn, and inwardly digest the history of the Indian Mutiny; it abounds in lessons and warnings

— Lord Cromer

□ From his *Ancient and Modern Imperialism* (1910). Reflecting on the Indian Mutiny of 1857, Cromer urges future generations to study history's lessons to avoid the perils of arrogance and cultural oversight—a timeless call for humility and historical reflection.

Misunderstanding of the present is the inevitable consequence of ignorance of the past; but a man may wear himself out just as fruitlessly in seeking to understand the past, if he is totally ignorant of the present

— Marc Bloch

□ *The Historian's Craft*, tr. Peter Putnam (1953).

The nature of history is to reveal the consequences of past actions and movements, their relation to later times down to the present, and to draw positive inferences that may guide the future as well

— Auguste Comte

□ Paraphrased in B. Sheik Ali, *History: Its Theory and Method*, Second Edition (Macmillan, 1981).

The only clue to what man can do is what man has done; the value of history, then, is that it teaches us what man has done and thus what man is

— R.G. Collingwood

□ From *The Idea of History* (Oxford, 1946). Here, Collingwood argues that human potential is revealed not in abstract theory but in the concrete record of action. History, for him, is less a chronicle than a mirror of capability—a testament to what humanity has thought and done, and thus to what it may yet imagine and achieve.

The past is never dead; it's not even past

— William Faulkner

□ *Requiem for a Nun*, Act I, Scene III (1951). This haunting line — spoken by attorney Gavin Stevens — reflects how history, guilt, and memory persist in the present, a recurring motif in Faulkner's Southern Gothic oeuvre.

A perfect historian must possess an imagination sufficiently powerful to make his narrative affecting and picturesque; yet he must control it so as to subdue it to his own judgment

— Lord Macaulay

□ From his essay 'History' in the *Edinburgh Review*, May 1828, where he advocates balancing vivid, imaginative narration with rigorous factual discipline.

Study history, study history—in history lie all the secrets of statecraft

— Winston Churchill

□ Documented in Richard M. Langworth (ed.), *Churchill by Himself: The Definitive Collection of Quotations* (2008; updated 2013). Also cited in Sir Martin Gilbert, *Churchill: A Life* (1991).

Study the historian before you begin to study the facts

— E.H. Carr

□ *What is History?*, Chapter 1 (Penguin Books, 1961). Carr reminds us that history is not a neutral collection of ready-made facts; rather, facts are selected and shaped through the historian's personal biases, social milieu, and political assumptions. To study the historian is to uncover the interpretive lens through which the past is narrated—bringing us closer to a critical and informed understanding of historical truth.

That alone is a truly worthy historian, whose narrative of past events, like that of a judge, is free from passion, prejudice and partiality

— Kalhana

□ *Rajtarangini*, Book I, Verse 7 (tr. M.A. Stein, 1900).

Those who cannot remember the past are condemned to repeat it

— George Santayana

□ *The Life of Reason; or, The Phases of Human Progress: Reason in Common Sense*, Chapter XII (New York: Charles Scribner's Sons, 1905). This timeless aphorism reminds us that neglecting history risks reenacting its mistakes.

To be a really great historian is perhaps the rarest of intellectual distinctions

— Lord Macaulay

□ From his essay 'History' in the *Edinburgh Review*, May 1828.

The value of history lies not in the past as past, but in its significance for the present

— **R.G. Collingwood**

□ Paraphrased from Part V (*Epilegomena*) of *The Idea of History*, ed. T.M. Knox (Oxford: Clarendon Press, 1946).

We learn from history that we learn nothing from history

— **G.W.F. Hegel**

□ Drawn from Hegel's *Lectures on the Philosophy of History* (1837; tr. J. Sibree, 1857; London, 1914 reprint), this wry paradox highlights how history's rational lessons are repeatedly ignored, leaving human passions unchecked to drive peoples and nations into familiar follies.

What is history? Echoes of the past, a guide to the present, and a compass for the future

— **Shaukat A. Khan**

CHAPTER 8

UNIVERSAL HARMONY

Like ripples in a tranquil pond, the virtues within us radiate outward, fostering interconnectedness and peace — uniting personal character with the harmony of the cosmos. This chapter seeks to illuminate such gem-like truths of universal harmony.



All great faiths, though diverse in form, lead to one truth—the trinity of humanity, humility and generosity is the pathway to universal harmony and peace

— Shaukat A. Khan

As the rivers flow to the sea, all beings seek harmony in unity

— Attributed to Indian Wisdom

□ Rooted in the spirit of Indian philosophy, this saying—though not verbatim—symbolizes the interconnectedness of all life. Just as rivers flow unceasingly toward the boundless sea, all beings journey toward the radiant harmony of unity.

The children of Adam are limbs of one body,
Having been created of one essence;
When one limb is afflicted with pain,
The other limbs cannot remain at ease;

**If you have no sympathy for the suffering of others,
You are unworthy to be called human**

— Sa'di Shirazi

□ *Gulistan*, Chapter 1 (Story 10). This insight on universal harmony—featured on a hand-knotted Persian carpet—is displayed at the UN Headquarters in New York (gifted by Iran in 2005).

**From virtue springs the river of harmony, flowing into the
ocean of peace**

— Shaukat A. Khan

**The golden way is to be friends with the world and to
regard the whole human family as one**

— Mahatma Gandhi

□ *All Men Are Brothers* (Chapter VI: International Peace), edited by Krishna Kripalani (UNESCO, 1958)

**Harmony dwells within virtue, universal peace within
harmony**

— Shaukat A. Khan

**Harmony makes small things grow; lack of it makes great
things decay**

— Gaius Sallustius Crispus (Sallust)

□ Rooted in classical Roman literature, this saying appears in Sallust's *Bellum Jugurthinum* (*The Jugurthine War*), composed around 41–40 BC. Sallust reflects on how concord strengthens communities while discord brings even the mightiest to ruin — an insight drawn from the turbulence of Roman politics and factional strife.

He who lives in harmony with himself lives in harmony with the universe

— Anonymous Proverb

□ Of unknown origin, this proverb echoes Stoic, Biblical, Buddhist, and Islamic wisdom — each one teaching that inner peace weaves into the tapestry of cosmic harmony. Its timeless words blend these traditions into a universal song of unity.

The highest education is that which does not merely give us information but makes our life in harmony with all existence

— Rabindranath Tagore

□ *Personality: Lectures Delivered in America* (London: Macmillan, 1917), in chapter 'My School.'

In all chaos there is a cosmos, in all disorder a secret order

— Carl Gustav Jung

□ 'The Archetypes and the Collective Unconscious,' *The Collected Works of C.G. Jung*, Vol. 9, Part 1, para. 66, tr. R.F.C. Hull (Princeton, 1969). The original German reads: '*In allem Chaos ist ein Kosmos, in aller Unordnung eine geheime Ordnung.*' This saying illuminates the paradox of existence—apparent disorder masks a profound and often unseen unity, a gateway to cosmic harmony.

In the melody of life, every heart plays a note; together, we create harmony

— Modern Proverb

□ Of unknown origin, this aphorism likens life to a melody where each heart contributes its note, reminding us that true harmony springs not from uniformity but from the concord of diverse souls—a timeless reflection on the unity that sustains the human spirit and the universal order.

Live in harmony with one another; do not be haughty in mind, but associate with the lowly; do not be wise in your own sight

— The Bible

□ *Romans* 12:16. A timeless call to cultivate humility, embrace the lowly, and foster true harmony.

Love is the elixir of the universe, the cause and effect of all harmony

— Attributed to Jalaluddin Rumi

□ This proverb, though not a direct quote, echoes Rumi's Sufi vision of love as a cosmic force that dissolves boundaries between self and other, human and divine. In his *Masnawi* and *Divan-e Shams*, love is both the cause—driving creation—and the effect, fostering universal harmony. As Rumi writes, 'Love is the bridge between you and everything,' portraying it as the elixir that connects and transforms all existence.

O mankind, We created you from a single pair — male and female — and made you into peoples and tribes so that you might come to know one another; verily, the most noble of you in the sight of Allah is the most righteous of you

— The Qur'an

□ *Surah Al-Hujurat* (49:13) — affirming the unity of mankind and the primacy of righteousness over all worldly distinctions.

O people, indeed your Lord is One and your father is one; there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, no white over black, nor black

over white, except by piety—truly, the most noble of you in the sight of Allah is the most righteous among you

— Prophet Muhammad ﷺ

□ Recorded in *Musnad Ahmad* (Hadith 23489) from the Prophet's Farewell Sermon (*Khutbat al-Wada*), delivered during the Hajjat al-Wada in 10 AH / 632 AD, affirming that human worth before Allah is based solely on piety (*taqwa*), not race or lineage. This Hadith directly echoes and explicates *Surah al-Hujurat* (49:13), making it an ideal prophetic tafsīr of this Qur'anic verse: 'Indeed, the most noble of you in the sight of Allah is the most righteous of you.'

**A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser**

— William Shakespeare

□ *Henry IV*, Part 2 (Act 4, Scene 1), spoken by the Archbishop of York. This insight reminds us that true peace is a shared victory—a core principle essential to universal harmony—where both sides yield with nobility, and in that mutual surrender, neither is diminished.

Peace is the beauty of life—it is sunshine, the smile of a child, the love of a mother, the joy of a father, the togetherness of a family, the advancement of man, the victory of a just cause, and the triumph of truth; peace is all these, and more

— Menachem Begin

□ From his Nobel Peace Prize acceptance speech (1978), articulating his vision of peace as the beauty and fulfillment of human life.

People are children of the world, and a man cannot be blamed for loving his mother

— Ali ibn Abu Talib (RA)

□ *Nahj al-Balagha*, Sayings (*Hikam*), compiled by Sharif al-Razi (d. 1015). In this aphorism, Hazrat Ali portrays the world as a nurturing mother and mankind as her children—a tender metaphor that affirms natural affection while gently reminding us of life's fleeting gifts. It invites a balance between love for creation and mindful detachment.

Righteous and pious people, to whatever religion or community they might belong, deserve our respect in the same way as the righteous people of our own religion

— Sir Syed Ahmad Khan

□ *Khutbat-i-Ahmadiya*, quoted in *The Beacon Light: Extracts from the Writings and Speeches of Sir Syed* (Miscellaneous), Published by the Department of Public Relations, Aligarh Muslim University, Aligarh, 1985.

Say, O believers, 'We believe in Allah, and in what has been revealed to us, and what was revealed to Abraham, Isma'il, Isaac, Jacob, and their descendants; and what was given to Moses, Jesus, and the other prophets from their Lord—we make no distinction between any of them, and to Him we fully submit'

— The Qur'an

□ *Surah al-Baqarah* (2:136), a declaration of faith in the unity and continuity of divine revelation.

A single tree makes no forest; one string makes no music

— African Proverb

□ Rooted in African wisdom, this saying conveys that life's true harmony is born of togetherness — like trees in a forest or notes in a melody.

The sky is vast enough for all stars to shine

— Attributed to Chinese Wisdom

□ Rooted in the spirit of Confucian and Daoist thought, this saying beautifully reflects the Chinese ideal of harmony in diversity — calling for coexistence and mutual respect in a diverse world. Just as countless stars share the same sky without diminishing each other's light, it reminds us that true greatness allows space for others to shine.

That they may all be one; as You, Father, are in Me, and I in You, that they also may be one.

— Prophet Jesus عليه السلام

□ *The Gospel of John* (17:21). Here, Jesus عليه السلام prays that the divine pattern of unity might be mirrored in human life—that the phrase 'I am in you and you are in me' might transcend metaphor to become a lived reality.

This is mine, that is another's — so think the narrow-minded; for the magnanimous, the entire world is one family

— Maha Upanishad

□ Sanskrit: *ayaṁ nijaḥ paro veti gaṇanā laghu-cetasām udāra-caritānām tu vasudhaiva kuṭumbakam* — celebrating universal kinship and love as the foundation of harmony.

Three Rules of Work

Out of clutter find simplicity; from discord make harmony; in the middle of difficulty lies opportunity

— John Archibald Wheeler

□ From his remarks in *Newsweek* ('The Outsider,' March 12, 1979), characterizing the guiding principles he discerned in Einstein's work after decades of close intellectual exchange. In this luminous reflection, Wheeler—Einstein's longtime interlocutor—distills three

timeless tenets of creative endeavor: transforming chaos into clarity, discord into harmony, and trial into triumph. Though frequently misattributed to Einstein himself, these words stand as Wheeler's own profound insight into the art of discovery.

Virtue is the foundation of harmony, harmony is the bedrock of peace

— Shaukat A. Khan

We must learn to live together as brothers or perish together as fools

— Martin Luther King Jr.

□ From a speech delivered on March 22, 1964, at Christ Church Cathedral in St. Louis, Missouri, where King Jr. urged racial unity amid the ongoing civil rights struggle. This aphorism affirms a universal truth: humanity survives only through unity in diversity, mutual respect, and shared responsibility.

When patriotism turns to jingoism, it breeds colonialism; from this colonialism blooms fascism, and from fascism arise great wars — the sworn enemy of universal harmony and peace

— Shaukat A. Khan

When there is harmony in the home, there is order in the nation; when there is order in the nation, there is peace in the world

— Chinese Proverb

□ Rooted in Confucian philosophy, this saying echoes the teaching of *The Great Learning* (*Daxue*), emphasizing how personal and familial harmony form the foundation of peace in society and the world.

When one perfected in ahimsa seeks no harm to another—whether in act, thought, or wish—peace within one’s heart, filled with love, radiates peace to other hearts, even more surely than contention breeds contention

— Attributed to Patanjali

□ Drawn from *Yoga Sutras* II.35 (on ahimsa), tr. Edwin F. Bryant (New York, 2009), where Patanjali affirms that one firmly established in *ahimsa*—non-violence—becomes a source of serenity through which all hostility dissolves. Compassion thus acts as a silent force of harmony, spreading peace from heart to heart.

CHAPTER 9

LITTLE GEMS, GREAT TRUTHS

The ninth chapter unveils a collection of concise, inspiring sayings, proverbs, and aphorisms, carefully curated from diverse cultural traditions, distilling the book's themes into memorable gems of profound philosophical depth and emotional resonance.



All is fair in love and war

— **English Proverb**

□ First traced to John Lyly's *Euphues: The Anatomy of Wit* (1578). This proverb encapsulates the timeless truth that love and war suspend morality's rules, but victory without honor breeds hollow triumph.

An apple a day keeps the doctor away

— **Traditional English Proverb**

□ First printed in the British periodical *Notes and Queries* (February 1866) as a Pembrokeshire (Welsh) proverb: 'Eat an apple on going to bed, and you'll keep the doctor from earning his bread.' Its modern form gained popularity in the early 20th century through a notable appearance in the United States magazine *The Country Gentleman* in 1913.

Blood is thicker than water

— **Traditional Proverb**

□ With roots in the 12th-century German epic *Reinhart Fuchs* (*Reynard the Fox*), the proverb appears in English in John Ray's *A*

Collection of English Proverbs (1670), affirming the traditional belief that family bonds outweigh other relationships.

Brevity is the soul of wit

— William Shakespeare

❑ Hamlet (Act II, Scene II). True wit lives in economy of words. This timeless adage reveals that conciseness sharpens thought to its finest point, making every word strike with unmatched clarity and power.

Charity begins at home

— English Proverb

❑ First recorded in John Heywood, *A Dialogue of Proverbs* (1546), in the form 'Charity beginneth at home.'

The Child is father of the Man

— William Wordsworth

❑ From *My Heart Leaps Up* (1807). This line reveals that childhood's wonder shapes adult character.

Diamond cuts diamond

— English Proverb

❑ Rooted in the exceptional hardness of diamonds, this proverb appears in English literature as an allusion in Thomas Nashe's *Christ's Tears over Jerusalem* (1593) and in direct form in John Marston's *The Malcontent* (1604): 'None cuts a diamond but a diamond.' The modern phrasing gained wider currency in the 20th century, notably in Mary Stewart's *Nine Coaches Waiting* (1958). Parallel expressions exist across cultures—such as the Urdu saying '*Loha lohe ko kat'ta hai*' (iron cuts iron)—affirming the idea that only equals can truly challenge one another.

Even a dog is a lion in his own lane

— Indian Proverb

□ Rooted in the folk traditions of the Indian subcontinent, this proverb—*Apni gali mein kutta bhi sher hota hai*—has no single identifiable author or classical source. Emerging from oral tradition, it has been passed down through generations and remains a staple in modern Hindi and Urdu proverb collections. It serves as a vivid metaphor for the confidence and perceived authority one feels within one's own familiar domain.

Every cloud has a silver lining

— John Milton

□ Rooted in John Milton's masque *Comus* (1634), where a cloud fringed with light becomes an emblem of hope amid adversity; the familiar modern phrasing first appeared in *The Dublin University Magazine* (August 1840).

Failure is the pillar of success

— Modern English Proverb

□ A widely circulated motivational saying in contemporary English usage, though not found in classical English proverb sources.

Force is not a remedy

— John Bright

□ From a speech delivered on 16 November 1880, recorded in William Robertson, *Life and Times of the Right Hon'ble John Bright*, Chapter XLIV (London: Cassell & Company, 1883), where Bright argued that enduring political stability rests on justice and dialogue rather than coercion.

Fortune favours the brave

— Latin Proverb

❑ Rooted in classical Latin literature, this proverb appears in an early form in Terence's *Phormio* (c. 161 BC) as *fortis fortuna adiuvat*—'fortune helps the brave.' Its most resonant expression occurs in Virgil's *Aeneid* (c. 19 BC), where the warrior Turnus declares *audentis Fortuna iuvat*—'fortune favours those who dare.' Arising from these ancient roots, the maxim affirms that fortune crowns with success those who meet opportunity with courage.

A great city, a great loneliness

— Latin Proverb

❑ Translated from Latin: *magna civitas, magna solitudo*; popularized in European proverb collections and writings from the 17th century onward.

A half truth is a whole lie

— Yiddish Proverb

❑ Rooted in the ethical wisdom of Yiddish tradition, it warns that partial truths can mislead with the same force as outright lies.

Health is wealth

— Traditional Proverb

❑ Rooted in ancient wisdom and echoed across cultures, this saying—recorded in John Ray's *A Collection of English Proverbs* (1670)—affirms that good health outweighs material riches, advocating well-being through moderation and balance.

Honesty is the best policy

— English Proverb

❑ The earliest known printed variant appears in Sir Edwin Sandys' *Europae Speculum* (written in 1599; published in 1605), as 'honestie the best policie.' This maxim has since become a cornerstone

of global ethical thought, affirming that integrity fosters trust, stability, and enduring respect.

An idle brain is the devil's workshop

— English Proverb

❑ First recorded in a closely related form in James Kelly's *A Complete Collection of Scottish Proverbs* (1721): 'An idle Brain is the Devil's Work-house, or Shop.' Drawn from far older medieval admonitions against idleness, the saying assumed its familiar modern phrasing in the eighteenth century and became a staple of Victorian moral and religious writing.

Justice delayed is justice denied

— Traditional Proverb

❑ Rooted in Clause 40 of the *Magna Carta* (1215), this principle was later invoked by William Gladstone (1869) and Martin Luther King Jr. (1963). It remains a cornerstone of legal discourse, frequently cited in common-law judgments. When paired with the counter-maxim 'justice hurried is justice buried,' it underscores the delicate balance between judicial speed and essential thoroughness.

Man proposes, God disposes

— Traditional Proverb

❑ Derived from the Latin *Homo proponit, sed Deus disponit*, found in Thomas a Kempis' *De Imitatione Christi* (Book I, Chapter 19, early 15th century). This maxim echoes ancient Biblical wisdom, notably *Proverbs* 16:9 ('In their hearts humans plan, but the Lord establishes their steps') and *Proverbs* 19:21.

Marriages are made in heaven

— John Lyly

❑ Rooted in ancient Stoic ideas and medieval European traditions, the sentiment finds one of its earliest clear expressions in the

dramaturgy of the English Renaissance, notably in John Lyly's comedy *Mother Bombie* (London, 1594), where a character remarks: 'Marriage is destiny, made in heaven, though consummated on earth.' The proverb powerfully conveys the enduring belief that the state of wedlock is divinely ordained yet fulfilled through human action in the earthly realm.

Money has no smell

— Attributed to Vespasian

❑ Rooted in an anecdote recorded by Suetonius in *The Twelve Caesars* (*De Vita Caesarum*). When his son Titus criticized a tax on public urinals, Emperor Vespasian held a coin from the revenue to his nose and replied, '*Atqui e lotio est*' ('Yet it comes from urine'). This episode gave rise to the enduring Latin proverb *Pecunia non olet* ('Money does not smell').

Morning dreams come true

— Traditional Proverb

❑ Rooted in Greek, Roman, Vedic, and Islamic traditions, where dreams at dawn are often regarded as prophetic. This sentiment reappears in William Langland's *Piers Plowman* (14th century) and in Shakespeare's *Romeo and Juliet*.

Necessity is the mother of invention

— Attributed to Plato

❑ Derived from Plato's *Republic* (c. 370 BC), where he observes that human needs are the true creators (Book II, tr. Benjamin Jowett, 1894). The familiar proverb emerged later in English in the 17th century, notably in Richard Franck's *Northern Memoirs* (1694).

Nothing in this world can take the place of persistence

— Calvin Coolidge

❑ From a speech by Calvin Coolidge, 30th President of the United States. See Chapter 10 for the full quote and context.

One generation plants the trees; another enjoys the shade

— Traditional Proverb

□ Closely related expressions appear in classical Greek and Roman thought—notably in Cicero’s *Tusculan Disputations* (c. 45 BC)—and in early Chinese literature, especially the *Huainanzi* (c. 139 BC). Parallel forms also occur in Jewish, Persian, Arabic, and later European traditions. The proverb expresses a timeless moral truth: gratitude for the labours of those who came before us, and a solemn duty of stewardship toward those yet to come.

Politics is the art of the possible

— Otto von Bismarck

□ From an interview with Dr. August Meyer, published in the *St. Petersburgische Zeitung*, 11 August 1867. For the fuller form and contextual insight, see Chapter 6.

Prevention is better than cure

— Attributed to Desiderius Erasmus

□ From the Latin saying '*Praestat cautela quam medela*' in his *Adagia*, a collection of proverbs first published in 1500. The concept, however, predates Erasmus, appearing in ancient Chinese and Greek medical texts.

Rome was not built in a day

— Traditional English Proverb

□ With roots in medieval French, this proverb first appeared in English in Richard Hill’s *Common-place Book* (c. 1530) as 'Rome was not bylde on one daye.' It was later popularized in John Heywood’s *A Dialogue of Proverbs* (1546). The maxim expresses a timeless truth: enduring achievements require patience, sustained effort, and the passage of time.

Science is the topography of ignorance

— Oliver Wendell Holmes

❑ From the lecture *Border Lines of Knowledge in Some Provinces of Medical Science* (1861), included in *Medical Essays* (Volume IX of *The Writings of Oliver Wendell Holmes*, Riverside Edition, 1891). The metaphor reflects Holmes's insight that science advances by mapping the boundaries of the unknown.

Strike while the iron is hot

— Traditional English Proverb

❑ Recorded in John Heywood's *A Dialogue of Proverbs* (1546); a timeless reminder to act promptly when opportunity presents itself.

There is an exception to every rule

— Traditional Proverb

❑ Rooted in the Latin legal maxim *exceptio probat regulam in casibus non exceptis* ('the exception confirms the rule in cases not excepted'), the idea entered English discourse by the 17th century. The crisp, paradoxical modern phrasing familiar today crystallized in the 19th–20th centuries and has since become the standard form worldwide.

There's many a slip between cup and lip

— Traditional English Proverb

❑ With roots in classical Greek and Roman antiquity, this proverb cautions of unforeseen obstacles between intent and outcome. Its earliest known English rendering appears in Richard Taverner's *Proverbs of Erasmus* (1539).

There is no place like home

— Traditional Proverb

❑ Popularized by John Howard Payne in *Home, Sweet Home* (1823) and later immortalized in the film *The Wizard of Oz*. This timeless sentiment, echoing across cultures, captures the unique comfort and sanctuary of home.

There is no smoke without fire

— Traditional Proverb

□ Rooted in earlier European expressions with close Latin parallels, such as *Non est fumus absque igne* ('There is no smoke without fire'), the proverb was recorded in English as early as John Heywood's *A Dialogue of Proverbs* (1546). See also the modern equivalent, 'Where there's smoke, there's fire.'

A thing of beauty is a joy forever

— John Keats

□ This opening line from his poem *Endymion* (1818) conveys the timeless truth that beauty — whether in nature, art, noble deeds, or character — remains an enduring source of joy.

Time and tide wait for none

— Traditional English Proverb

□ Rooted in Geoffrey Chaucer's *The Canterbury Tales* (late 14th century), this adage was first recorded in its familiar paired form in John Heywood's *A Dialogue of Proverbs* (1546) as 'Time and tide tarry for no man.'

Time is a great healer

— Traditional Proverb

□ This sentiment finds its earliest roots in the fragments of the ancient Greek dramatist Menander (c. 342–290 BC) and was later woven into Middle English literature, most notably in Geoffrey Chaucer's *Troilus and Criseyde* (c. 1380s). By the sixteenth century, the expression evolved into the modern vernacular, crystallizing into the enduring variant: 'Time heals all wounds.'

Truth alone triumphs

— Mundaka Upanishad

❑ Originally '*Satyameva Jayate*' in Sanskrit, from the *Mundaka Upanishad* (3.1.6), an ancient Vedic text emphasizing the eternal power of truth; adopted in 1950 as India's national motto and inscribed below the National Emblem of India.

Where there's smoke, there's fire

— Traditional Proverb

❑ Modern idiomatic form, commonly cited in contemporary dictionaries such as *Merriam- Webster*; see also 'There is no smoke without fire' for its historical variant.

Where there is a will, there is a way

— English Proverb

❑ Rooted in George Herbert's *Jacula Prudentum* (1640)—'To him that will, ways are not wanting'—the modern English form emerged in the early 19th century. This enduring theme of determination appears across cultures, notably in the Hindi-Urdu proverb: *Jahaan chaah, vahaan raah* ('Where there is desire, there is a path').

While there's life, there's hope

— Traditional Proverb

❑ Rooted in classical Greek and Latin thought, this proverb has been transmitted through the centuries into modern English as a timeless expression of optimism and resilience.

Wit is the salt of conversation, not the food

— William Hazlitt

❑ Lecture I: 'On Wit and Humour' in *Lectures on the English Comic Writers* (1819; London: Templeman, 1841). For Hazlitt, wit is the

seasoning, not the substance—an essential sprinkle for delightful dialogue and discourse, never the core sustenance.

More Little Gems

Complementing the forty-two sourced sayings, here are forty further Little Gems—grouped as Biblical, English, and Islamic Proverbs—making this compact yet rich volume a portable treasury of timeless wisdom.

Biblical Proverbs

- Above all else, guard your heart
- As is the mother, so is her daughter
- Fear of the Lord is the beginning of wisdom
- A gentle answer turns away wrath
- A gentle tongue can break a bone
- It is more blessed to give than to receive
- A joyful heart is medicine
- Love of money is the root of all evils
- No man can serve two masters
- Pride goes before a fall
- A soft tongue breaks the bone
- The truth will set you free
- Who lives by the sword dies by the sword
- Wisdom is precious than rubies

English Proverbs

- All's well that ends well
- Bad news travels fast
- Hope for the best and prepare for the worst
- Knowledge is power
- Little knowledge is a dangerous thing
- Love is blind

- **Patience is a virtue**
- **Practise what you preach**
- **Two heads are better than one**
- **Walls have ears**
- **When one door shuts, another opens**
- **You can't please everyone**

Islamic Sayings

- **Actions are judged by intentions**
- **The best among you are those best in character**
- **Charity never decreases wealth**
- **Do not waste water, even at a flowing river**
- **A kind word is charity**
- **Modesty is part of the faith**
- **Paradise lies beneath the mother's feet**
- **Seek knowledge from the cradle to the grave**
- **Strong is he who controls himself while in anger**
- **True richness is the richness of the soul**
- **Truth is bitter, but its fruits are sweet**
- **Verily, Allah is with those who are patient**
- **Verily, with hardship comes ease**
- **Women are the twin halves of men**

In addition to the forty-two sourced and forty unsourced Little Gems presented herein, almost fifty more such sayings are scattered across the other chapters of this anthology of wisdom.

CHAPTER 10

MISCELLANEA SAPIENTIAE

Unlike the previous chapters, this penultimate section offers a garland of scattered sayings—gems drawn from ancient proverbs, diverse traditions, and modern reflections. Though unbound by a single theme, they shine together as a mosaic of wisdom, each fragment casting its own timeless light upon the reader's path.



Primacy of True Knowledge

**Are those who know equal to those who do not know?—
Only those endowed with understanding take heed**

— The Qur'an,

□ *Surah Az-Zumar* 39:9. This verse defines true knowledge not as the mere accumulation of facts, but as wisdom that shapes behavior, fosters humility, and inspires mindful action—the moral and intellectual character that distinguishes the wise from the heedless.

Post-Meal Regimens for Health

After dinner rest a while, after supper walk a mile

— Traditional English Proverb

□ Popularized in George Herbert's *Jacula Prudentum* (1651), this couplet reflects medieval health counsel from the *Regimen Sanitatis Salernitanum* (12th–13th century). This Latin didactic medical poem, associated with the School of Salerno, prescribed a brief rest after the principal meal (*dinner*) and gentle movement following the evening repast (*supper*) to aid digestion.

Grand Theatre of Life

**All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages**

— William Shakespeare

□ Jacques, in Shakespeare's *As You Like It* (Act 2, Scene 7). A reminder that our roles in life are temporary and ever-changing; true wisdom lies in playing each part with grace before the curtain falls.

Three Silent Physicians

The best doctors are Dr. Diet, Dr. Quiet, and Dr. Merryman

— English Proverb

□ Traced to the 16th-century work *The Government of Health* and later popularized by Jonathan Swift in *Polite Conversation* (1738). Recorded in *The Oxford Dictionary of Proverbs*, this adage reflects a holistic approach to wellbeing: nutrition, tranquility, and a cheerful spirit.

Perils of Bigotry

Bigotry tries to keep truth safe in its hand with a grip that kills it

— Rabindranath Tagore

□ *Fireflies* (1928). Penned during Tagore's searing critique of dogmatic nationalism, this aphorism warns that truth—alive and universal—cannot survive the clenched fist of bigotry.

Value of Certainty

A bird in the hand is worth two in the bush

— English Proverb

□ Traced to its earliest English variant in 1450, this proverb became a staple of English collections by the 1500s. Its modern wording was solidified in print by 1670. The sentiment mirrors a timeless truth found much earlier in Aesop's fable *The Hawk and the Nightingale*, emphasizing the value of possession over the uncertainty of pursuit.

Prophetic Mandate for Peacemaking

Blessed are the peacemakers, for they shall be called children of God

— Prophet Jesus عليه السلام

□ *The Gospel of Matthew* 5:9. This saying reinforces that harmony is not merely the absence of conflict, but the active, courageous work of building bridges.

Philosophy of Contentment

Blessed is he who expects nothing, for he shall never be disappointed

— Alexander Pope

□ Letter to John Gay, Twickenham (16 October 1727); printed in *Mr. Pope's Literary Correspondence for Thirty Years* (London, 1735), where Pope referred to it as 'a ninth Beatitude.' It was later echoed, in plural form, in Lucy M. Montgomery's *Anne of Green Gables* (1908) as 'Blessed are they who expect nothing, for they shall not be disappointed.'

Enemies of Truth

Convictions are more dangerous enemies of the truth than lies

— Friedrich Nietzsche

□ *Human, All Too Human* (1878), where he emphasizes that the greater danger lies not in lies themselves, but in the unquestioned, firmly held beliefs that masquerade as truth.

Coughs, Sneezes, and Civic Duty

Coughs and sneezes spread diseases; trap the germs in your handkerchief

— UK Public Health Slogan

□ Introduced in 1942 by the British Ministry of Health as part of a major anti-infection campaign during World War II. This slogan appeared on famous wartime posters, most notably those illustrated by H.M. Bateman—depicting exaggerated scenes of uncovered sneezes amid recoiling crowds. These posters are preserved at the Imperial War Museum, London.

Courage Over Fear

**Cowards die many times before their deaths;
The valiant never taste of death but once**

— William Shakespeare

□ *Julius Caesar* (Act 2, Scene 2). A stirring reminder that true death lies not in the end of life, but in a life lived enslaved by fear.

Blessings of Good Habits

Early to bed and early to rise, makes a man healthy, wealthy, and wise

— Benjamin Franklin

□ From *Poor Richard's Almanack* (1735), this timeless proverb celebrates disciplined habits that foster health, wealth, and wisdom. See also Chapter 2.

Selfhood and Self-Realisation

Elevate your selfhood (*khudi*) to such heights that, before destiny itself is shaped, God will ask you: *Tell Me—what is your wish?*

— Allama Iqbal

□ From *Bal-e-Jibril* (1935); originally composed in Urdu as: *Khudi ko kar buland itna ki har taqḍīr se pahle, Khuda bande se khud pūchhe: bata teri raza kya hai*. Here, *khudi* refers to Iqbal's seminal concept of selfhood or self-realisation—cultivating one's inner potential, individuality, and spiritual strength.

Half vs. True Philosophy

A half philosophy leads away from God, while a true philosophy leads to God

— Anonymous Proverb

□ Quoted by G.W.F. Hegel in *The Philosophy of Right* (Preface; tr. S.W. Dyde, 1896).

Malice Finds Its Weapon

He who has a mind to beat a dog will easily find a stick

— English Proverb

□ First recorded in English by Thomas Becon in 1564 and later attested in John Ray's *A Collection of English Proverbs* (1670); also included in *The Facts on File Dictionary of Proverbs*. This saying reflects

a perennial truth: when the heart seeks a grievance, the mind readily supplies a justification—malice never lacks excuses.

Mark of a True Teacher

He who reviews the old so as to discover the new is worthy to be a teacher

— Confucius

□ *Analects*, Chapter 2 (tr. Wing-Tsit Chan); cited in *The New Yale Book of Quotations*. In this celebrated line, Confucius teaches that the finest teacher is one who revisits the old and, from it, draws forth ever-fresh insight.

Life's Truest Treasures

Health is the greatest gift, contentment the greatest wealth, a trusted friend the best relative

— Gautama Buddha

□ Dhammapada, Verse 204 (Sukha Vagga).

Paradox of Knowledge

I am wiser only in this respect: that I do not think I know what I do not know

— Socrates

□ Paraphrased from Plato, *Apology* 21d (tr. G.M.A. Grube). This maxim encapsulates the Socratic paradox: true wisdom lies in recognising the limits of one's own knowledge.

Power of Small Beginnings

A journey of thousand miles begins with a single step

— Chinese Proverb

□ Traditionally attributed to Laozi (6th century BC) in *Daodejing*, a foundational text of Daoist philosophy.

Compassion with Caution

Love your enemy, but don't put a gun in his hand

— American Proverb

□ A mid-20th-century qualified extension of the Biblical injunction to 'love one's enemies' (*Matthew 5:44*), with a pragmatic note of caution.

Power of Inner Strength

Man is primarily governed not by laws of matter, but by his own inner self; his destiny rests not on external forces, but on the strength of his character

— Allama Iqbal

□ Paraphrased from his Lecture 5: The Spirit of Muslim Culture in *The Reconstruction of Religious Thought in Islam* (Oxford University Press, 1934).

Silver in the Mine: Genius Unrefined

A man of genius without learning is like silver in the mine

— Benjamin Franklin

□ Documented in *Poor Richard's Almanack* (Philadelphia, 1750) as: 'Genius without Education is like Silver in the Mine.' The aphorism suggests that intellectual brilliance remains a dormant resource unless shaped by education.

Power of Persistence

Nothing in this world can take the place of persistence: talent will not, nothing is more common than unsuccessful men with talent; genius will not, unrewarded genius is almost a proverb; education will not, the world is full of educated derelicts— persistence and determination alone are omnipotent

— Calvin Coolidge

□ Attributed to a speech by Calvin Coolidge, 30th President of the United States, and widely anthologized in his writings. It highlights the supreme importance of persistence over talent, genius, and education.

Civilising Light of Science

Science is the great antidote to the poison of enthusiasm and superstition

— Adam Smith

□ From *The Wealth of Nations* (Book V, Chapter I), in which Smith emphasizes the civilizing force of education—especially in science and philosophy—as a safeguard against the corrosive power of unchecked enthusiasm and superstition.

Harmony of Knowledge and Faith

Science without religion is lame; religion without science is blind

— Albert Einstein

□ From his essay 'Science and Religion' in *Ideas and Opinions* (New York: Crown, 1954; reprinted 1960), wherein Einstein argues that science and religion are complementary—science supplies empirical

rigor, while religion provides moral and cosmic purpose; neither flourishes in isolation.

Wisdom of Reading

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested

— Francis Bacon

□ From his essay *Of Studies*, where he reminds us that not every book merits deep attention; true wisdom lies in discerning which to skim for flavor and which to digest for nourishment.

Where Talent Ends, Genius Begins

To do easily what is difficult for others is the mark of talent; to do what is impossible for talent is the mark of genius

— Henri Frederic Amiel

□ *Journal Intime*, Vol. I, translated by Mrs. Humphry Ward (Macmillan, 1905). Amiel here draws a luminous line between talent and genius—the latter beginning, in his view, precisely where the former finds its limits.

Humility in Discovery

To myself, I am but a child wandering the shores of knowledge, occasionally picking up a gleaming stone or a curious shell, while the boundless sea of truth stretches endlessly before me

— Sir Isaac Newton

□ Paraphrased from David Brewster's *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton* (1855), based on an anecdote from Joseph Spence (1820): 'I do not know what I may appear

to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.'

Foundation of All Actions

Verily, actions are but by intentions, and every person shall have only that which he intended

— Prophet Muhammad ﷺ

□ *Sahih al-Bukhari*, Book 1; narrated by Umar ibn al-Khattāb (RA). In Arabic: *Innamāl a‘mālu bin-niyyāti, wa innamā li-kulli imri’ in mā narwā.*

Divine Echoes in Collective Will

The voice of the people is the voice of God

— Latin Proverb

□ From *Vox populi, vox Dei*, this timeless idea finds a resonant echo in classical Urdu poetry: *Zabān-e-khalq ko naqqāra-e-Khudā samjho* (Consider the voice of the people as the proclamation of God); also recorded in *The Facts on File Dictionary of Proverbs*.

Values and Valuation

What is a cynic? — A man who knows the price of everything and the value of nothing

— Oscar Wilde

□ From his play *Lady Windermere's Fan*, Act III (1892), in *The Complete Works of Oscar Wilde*, edited by Russell Jackson (Oxford, 2008).

Hegelian Idealism

What is rational is real; and what is real is rational

— G.W.F. Hegel

□ From the Preface to *Elements of the Philosophy of Right* (1821), tr. H.B. Nisbet (Cambridge, 1991; repr. 2003). This maxim reflects Hegel's idealist view that reality and rationality are deeply intertwined—what is real is shaped by rational principles, and what is rational manifests in reality.'

News: Not Happens, but What Stands Out

When a dog bites a man, that is not news, but when a man bites a dog, that is news

— John B. Bogart

□ First recorded in *The New York Sun* by its city editor Bogart (c. 1880), as cited in *The Facts on File Dictionary of Proverbs* (2nd ed., 2007). Later popularized by Lord Northcliffe; also frequently attributed to Charles A. Dana.

Poverty: the Enemy of Love

When poverty comes in at the door, love flies out of the window

— Traditional English Proverb

□ First recorded in Richard Brathwaite's *The English Gentlewoman* (London, 1631), where it appears in its early form: '*When pouerty comes in at doores, loue leaues the window.*' This maxim reflects the timeless observation that hardship often strains even the deepest of human affections.

Perception vs. Reality: A Witty Lesson in Relativity

When you sit with a nice girl for two hours, you think it's only a minute; but when you sit on a hot stove for a minute, you think it's two hours— that's relativity

— Albert Einstein

□ *New York Times*, 15 March 1929, as cited in *The New Yale Book of Quotations* (2021), edited by Fred R. Shapiro. This aphorism is a witty reminder that even the most profound scientific principles can be grasped through everyday experiences of pleasure and pain.

Limits of Deception

You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time

— Attributed to Abraham Lincoln

□ Often linked to Lincoln's speeches in Bloomington, Illinois (1856) or Clinton, Illinois (1858), as cited by Alexander K. McClure in *Abraham Lincoln: The Man and His Faith in God* (1886). However, the saying remains unverified in Lincoln's primary writings.

CHAPTER II

CONCLUSION: ENDURING TRUTHS

Wisdom is not a relic to be gathered, but a flame that endures through the ages—an ember born in ancient hearts, carried upon the winds of time, and kindled anew in every soul that dares to seek it. As we close the pages of *Gems of Timeless Wisdom*, we stand not at an end, but upon a starlit summit, gazing across the vast horizon of human striving. The truths within this anthology, shimmering like constellations, belong to no single era or voice. They are the songs of humanity's soul, sung in whispers of courage, choruses of compassion, and refrains of quiet greatness.

Imagine wisdom as a majestic river, its waters carved from the mountains of eternity. It flows through the valleys of our lives, sometimes a gentle stream, sometimes a roaring cascade. In its currents, we glimpse the reflections of virtues woven together — not as separate threads, but as a single, radiant tide. There is the strength of a heart forged in integrity, steady as stone against the tempests of impulse. There is the warmth of souls entwined in friendship, their laughter a bridge spanning the chasms of loneliness. There is the soft glow of kindness, a lantern held high in a world shadowed by haste. And there is the courage to wield power not as a scepter, but as a gardener's hand, nurturing justice and showing harmony.

This river does not divide us by time and place. The sage beneath an ancient olive tree, the poet scribbling in a lamplit attic, the stranger offering a kind word in a crowded city — they are all its tributaries. Each act of generosity, each choice to rise above pride, each moment of understanding ripples outward, joining the eternal flow. Wisdom is not a treasure to hoard, but a light to share — a flame that grows brighter when passed from hand to hand, heart to heart.

To live wisely is to stand within this current, to let its waters shape us as stones smoothed by time. It is to listen for the quiet voice beneath the world's clamor, to choose love over indifference, to seek truth even when it dazzles or stings. It is to know that greatness lies not in towering alone, but in lifting others toward the stars. It is to hold power with reverence, as one holds a fragile seed, planting it for the good of all.

And so, these pages offer not a map to a destination, but a compass for a pilgrimage. They ask you to walk with wonder, to pause at the beauty of a shared laugh, to honour the power of a kind word, to stand firm in the face of temptation. They invite you to carry this flame into the ordinary moments — the morning's first breath, the evening's quiet reflection— where wisdom finds its truest expression.

The gems of timeless wisdom are not fossils of a forgotten past; they are living seeds of an eternal spring. They root in the heart, sprout in action, and blossom in lives lived with purpose. As you step beyond these pages, let their light guide you. Let it kindle courage in your doubts, hope in your struggles, and love in your days. For in embracing these truths, you become not merely a bearer of wisdom, but its living flame — a beacon for others, a spark for the ages, illuminating the endless path toward the Good, the True, and the Beautiful.

BIOGRAPHICAL NOTES

Abigail Van Buren (1918–2013), also known as Pauline Phillips, was an American advice columnist renowned for her widely syndicated newspaper column, *Dear Abby*, which offered practical counsel with wit and warmth.

Abraham Lincoln (1809–1865) was the 16th president of the United States (1861–65), who led the Union to victory in the American Civil War, preserved the nation undivided, and abolished slavery, bringing about the emancipation of enslaved people.

Imam ABU Hanifa (699–767 AD), born Nu'man ibn Thabit in Kufa and widely revered as Imam al-A'zam and Siraj al-A'imma, was a pioneering Tābi'ī scholar and the founder of the Hanafi school of Islamic jurisprudence. Renowned for its systematic approach, this school integrates the *Qur'an* and *Sunnah* with *ijma* (scholarly consensus) and *qiyas* (analogical reasoning) as its foundational sources, establishing one of the most influential traditions in Islamic law.

Lord ACTON (1834–1902), born John Emerich Edward Dalberg Acton, was a British historian, Liberal politician, and Catholic thinker, celebrated for his steadfast defence of individual liberty and his timeless warning: 'Power tends to corrupt, and absolute power corrupts absolutely.'

Adam Smith (1723–1790), the Scottish social philosopher and political economist widely hailed as the father of modern economics, was a foundational figure in the rise of classical liberalism. He is celebrated for his seminal masterpiece, *An Enquiry into the Nature and Causes of the Wealth of Nations* (1776)—a work that remains the cornerstone of modern economic thought.

Albert Einstein (1879–1955), one of the most influential scientists in history, was a German-born theoretical physicist renowned for his revolutionary theories of relativity and his

foundational contributions to quantum theory. He received the 1921 Nobel Prize in Physics for his discovery of the law of the photoelectric effect.

Alexander Pope (1688–1744) was one of the most distinguished poets and satirists of the Augustan Age and the second most quoted writer in English literature after William Shakespeare, best known for his brilliant mock-epic masterpiece, *The Rape of the Lock*.

Ali ibn Abu Talib^{*} (600–661), revered as Hazrat Ali, was the cousin and son-in-law of the Prophet Muhammad ﷺ and the fourth and last of the Rightly Guided Caliphs (Khulafa-e-Rashidūn). Renowned for his profound wisdom, chivalry, and piety, he is honored by several titles, including al-Murtaza (the Chosen One) and Asadullah (the Lion of God). His sayings remain a cornerstone of spiritual and ethical guidance, standing as timeless gems of wisdom within the Islamic tradition.

Alice Walker (b. 1944) is an acclaimed American novelist, poet, and activist. A leading voice in Black feminism and the originator of the term 'womanism', she won the Pulitzer Prize for Fiction for her groundbreaking novel *The Color Purple* (1982), celebrated for its profound and often provocative exploration of African American women's lives, resilience, and culture in the rural South.

Aristotle (384–322 BC) was a foundational ancient Greek philosopher and scientist, and one of the greatest intellectual figures of Classical antiquity. He studied at Plato's Academy, tutored Alexander the Great, and founded his own school, the Lyceum. His enduring legacy spans logic, metaphysics, ethics, and biology—distinguished by an emphasis on empirical observation that offers timeless insight into human nature and the pursuit of wisdom.

Auguste Comte (1798–1857) was a French philosopher, celebrated as the founder of sociology and positivism. He applied scientific rigor to society through his 'Law of Three Stages'—the progression from the theological and metaphysical to the positive. His seminal work, *The Course of Positive Philosophy*, established sociology as the apex of the sciences, envisioning a transition from superstition toward scientific order.

Saint AUGUSTINE (354–430 AD) was the bishop of Hippo and one of the Latin Fathers of the Church, widely regarded as the most significant Christian thinker after St. Paul. His works, most notably *Confessions* (c. 400) and *The City of God* (c. 413–426), profoundly shaped biblical exegesis and laid the foundation for much of medieval and modern Christian thought.

B. Sheikh Ali (1925–2022) was an eminent Indian historian and academic administrator, renowned for his profound contributions to the history of medieval Karnataka, to historiography and historical method, and to the study of Hyder Ali and Tipu Sultan. His seminal work, *History: Its Theory and Method*, remains a cornerstone of modern historical studies.

Baltasar Gracian (1601–1658) was a Spanish Jesuit philosopher and Baroque writer renowned as a master of the conceptismo literary style, celebrated for his brilliant aphoristic guide *The Art of Worldly Wisdom* (1647) and his profound allegorical novel *El Criticón*.

Barack Obama (b. August 4, 1961), also known as Barack Hussein Obama, served as the 44th president of the United States (2009–17), becoming the first African American to hold the office. A transformative leader, he was awarded the Nobel Peace Prize in 2009 for his extraordinary efforts to strengthen international diplomacy and foster global cooperation.

Benjamin Franklin (1706–1790) was an American polymath, diplomat, and one of the foremost Founding Fathers. He helped draft and signed the United States Declaration of Independence, represented the United States in France during the American Revolutionary War, and served as a delegate to the Constitutional Convention. His pioneering work on electricity and the wit and wisdom of his writings continue to inspire.

Blaise Pascal (1623–1662) was a French mathematician, physicist, and philosopher, renowned for his foundational contributions to probability theory, projective geometry, and Pascal's principle of pressure, as well as for his profound reflections on faith, reason, and the human condition.

Bob Marley (1945–1981) was a Jamaican singer-songwriter who popularized reggae worldwide and rose to international superstardom. A devoted Rastafari, he infused his music with enduring themes of spirituality, social justice, and peace, giving powerful voice to universal aspirations for freedom, unity, and human dignity.

Calvin Coolidge (1872–1933) was the 30th president of the United States (1923–1929), assuming office upon the death in office of Warren G. Harding. Known as 'Silent Cal,' he restored public confidence in the presidency while continuing the conservative, pro-business policies of his predecessor.

Carl Gustav Jung (1875–1961) was a Swiss psychiatrist and psychologist who founded analytical psychology, building on yet ultimately diverging from Sigmund Freud's psychoanalysis.

Charles Reade (1814–1884) was a prominent English novelist and dramatist. Best remembered for his sweeping historical epic *The Cloister and the Hearth* (1861), he is also celebrated for his 'matter-of-fact' romances that exposed the social injustices of the Victorian era.

Christian Nestell Bovee (1820–1904) was an American attorney, editor, and author celebrated for his incisive wit and memorable aphorisms. His widely quoted collections include *Thoughts, Feelings, and Fancies* (1857) and *Intuitions and Summaries of Thought* (1862).

Cicero (106–43 BC), Roman statesman, orator, lawyer, and philosopher, rose from a non-aristocratic background to become the greatest orator of the late Republic. A fierce defender of republican ideals against Caesar and the Second Triumvirate, he was executed in 43 BC. His speeches, letters, and philosophical works remain cornerstones of Western thought, offering insights into ethics and governance that endure today.

Confucius (551–479 BC) was a foundational Chinese philosopher, teacher, and political theorist whose ethical system—later known as Confucianism and preserved in the *Analects* (*Lunyu*)—profoundly shaped Chinese and East Asian civilization.

Lord CROMER (1841–1917) was a British administrator and diplomat best known for his 24-year de facto rule in Egypt as British

agent and consul-general (1883–1907), during which he profoundly shaped the country’s modern administrative and financial institutions. His journey into statesmanship began in India (1872–1876), where he served as private secretary to the Viceroy—his cousin Lord Northbrook.

David McCullough (1933– 2022) was a renowned American historian celebrated for his exhaustively researched, engaging biographies.

Desiderius Erasmus (c. 1466–1536) was a Dutch humanist and the leading scholar of the Northern Renaissance, noted for publishing the first printed Greek edition of the *New Testament* and for his influential work in patristic and classical studies.

Dionysius of Halicarnassus (c. 60 BC–after 7 BC) was a Greek historian and teacher of rhetoric who settled in Rome around 30 BC. There, he emerged as a prominent intellectual during the reign of Augustus, mastering Latin and producing his monumental *Roman Antiquities*—a carefully researched history that presented Rome’s origins and institutions to a Greek audience in a sympathetic light—alongside influential works on rhetoric.

Dwight D. Eisenhower (1890–1969) was the 34th President of the United States (1953–61) and Supreme Commander of the Allied Forces in Western Europe during World War II. Presiding over an era of peace and prosperity, he oversaw the end of the Korean War, the establishment of NASA, and the creation of the Interstate Highway System, leaving a legacy of military strength, economic growth, and prudent Cold War diplomacy.

Edmund Burke (1729–1797), Anglo-Irish statesman and political thinker, is widely regarded as the founding figure of modern conservatism. A champion of gradual reform and the rights of the American colonies, he is best remembered for his brilliant critique of the French Revolution in *Reflections on the Revolution in France* (1790). His enduring legacy lies in harmoniously uniting pragmatic politics with a profound reverence for tradition, order, and natural rights.

Edward Hallett Carr (1892–1982) was a distinguished English historian, diplomat, and political theorist, best remembered for his

foundational contributions to international relations and Soviet history—most notably *The Twenty Years' Crisis*—and for his enduring historiographical classic, *What Is History?*

Elbert Hubbard (1856–1915), an American writer, publisher, and artist, founded the Roycroft artisan community in East Aurora, New York, and emerged as a leading exponent of the American Arts and Crafts movement.

Francis Bacon (1561–1626) was an English philosopher, statesman, and lawyer, widely regarded as the Father of Empiricism for advocating the scientific method through rigorous observation and inductive reasoning. Beyond his high-stakes tenure as Lord Chancellor under James I, he remains a titan of English literature, celebrated for pithy, profound essays that offer timeless insights into the human condition.

Franklin D. Roosevelt (1882–1945), the 32nd U.S. president, remains the only person elected to the office four times. Guiding the nation through the Great Depression and World War II, his New Deal and wartime leadership fundamentally redefined the role of the federal government in American life.

Frederick Lewis Donaldson (1860–1953) was an English Anglican priest and Christian socialist, best known for his tenure as Canon of Westminster Abbey. Ordained in 1885, he devoted more than six decades to ministry in the Church of England.

Friedrich Nietzsche (1844–1900), a German philosopher and classical scholar, is renowned for his radical critique of Western morality, religion, and philosophy. A fierce opponent of nationalism, antisemitism, and crude power politics, his ideas were ironically later invoked by fascists to promote the very ideologies he despised.

Mahatma GANDHI (1869–1948), born Mohandas Karamchand Gandhi, was the pre-eminent leader of the Indian nationalist movement and a global symbol of non-violent resistance and civil rights. Revered as the 'Father of the Nation,' his philosophy of *Satyagraha* (truth-force) inspired civil rights movements around the world.

Gautama Buddha (c. 6th–4th century BC), born Prince Siddhartha Gautama in Lumbini and enlightened as the Buddha in Bodhi Gaya, founded Buddhism—one of the world's major religions. Grounded in the Four Noble Truths and the Noble Eightfold Path, his teachings offer a timeless journey of compassion, wisdom, and liberation from worldly sufferings.

Georg Wilhelm Friedrich Hegel (1770–1831), the preeminent German philosopher, is renowned for his dialectical method, which views the progress of history and thought as a necessary unfolding through the tension and reconciliation of internal contradictions—traditionally categorized as thesis, antithesis, and synthesis.

George Santayana (1863–1952) was a Spanish-born American philosopher, poet, and humanist, renowned for his influential work in aesthetics, speculative philosophy, and literary criticism.

Helen Keller (1880–1968), the first deaf-blind person to earn a Bachelor of Arts degree, was an American author, educator, and trailblazing advocate for disability rights.

Henri Frederic Amiel (1821–1881) was a Swiss writer known for his posthumously published *Journal intime*, a masterpiece of self-analysis reflecting his intellectual struggle with melancholy and the malady of the ideal.

Henry Kissinger (1923–2023) was a German-born American political scientist and diplomat, renowned for his pivotal role in shaping U.S. foreign policy as National Security Advisor (1969–1975) and Secretary of State (1973–1977) under Presidents Nixon and Ford. In 1973, he was jointly awarded the Nobel Peace Prize with Le Duc Tho of North Vietnam for negotiating the Paris Peace Accords aimed at ending the Vietnam War.

Henry Ward Beecher (1813–1887) was a liberal American Congregationalist clergyman whose compelling eloquence and deep social concern made him one of the most influential Protestant voices of his era.

Herodotus (c. 484–425 BC), the Greek historian from Halicarnassus in Asia Minor (modern-day Bodrum, Turkey), is

celebrated as the ‘Father of History’ for his monumental work, *Histories*—a pioneering systematic inquiry into the causes and events of the Greco-Persian Wars, widely regarded as the first great narrative history of the ancient world.

Ibn Khaldūn (1332–1406) was the pre-eminent Arab historian, widely regarded as a founding father of historiography, sociology, and economics. He is best known for his masterpiece, the *Muqaddimah* (An Introduction to History)—described by the English historian Arnold Toynbee as the greatest work of its kind—wherein he developed groundbreaking theories on social cohesion (*aṣabiyyah*) and the cyclical rise and fall of civilizations.

Allama IQBAL (1877–1938), or Sir Muhammad Iqbal, often referred to as the Poet of the East, was a profound philosopher-poet known for his visionary efforts to awaken the selfhood (*khudī*) and restore the spiritual dignity of Muslims in British India, galvanizing a cultural and intellectual revival. Knighted in 1922 for his literary contributions, he envisioned in his 1930 Allahabad Address an autonomous, consolidated Muslim India within India—a vision that, though never realized in its original form, profoundly influenced the quest for Muslim political identity in the subcontinent.

Sir ISAAC Newton (1643–1727) was an English physicist, mathematician, and polymath best known for formulating the laws of motion and the universal law of gravitation—the foundations of classical mechanics. Beyond his pioneering work in optics and calculus, Newton remained famously humble, regarding himself as a mere boy playing on the seashore, finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before him.

Isaac the Syrian (d. c. 700), also known as Isaac of Nineveh, was a 7th-century bishop and hermit in the Church of the East. A revered mystic and master of the interior life, he is celebrated for his profound writings on the transformative power of stillness, the mystery of divine mercy, and the boundless love of God.

Jalaluddin Rumi (1207–1273), the renowned Persian poet and Sufi mystic, was born in Balkh (present-day Afghanistan) and later

settled in Konya (in the region of Rum, present-day Turkey). He is celebrated for his sublime lyrical poetry and his monumental didactic epic, the *Masnavi-e-Ma'navi* (Spiritual Couplets), which has profoundly shaped mystical thought and literature throughout the Muslim world and beyond.

Jawaharlal Nehru (1889–1964) was independent India's first Prime Minister, serving the nation in that exalted role for nearly seventeen years until his passing. A distinguished barrister turned visionary statesman, he played a pivotal role in the Indian Independence Movement in close association with Mahatma Gandhi, enduring over nine years of imprisonment in the cause of freedom.

Jean-Jacques Rousseau (1712–1778), the Swiss-born French philosopher and writer, revolutionized political thought with his vision of popular sovereignty and the 'general will.' His seminal treatise, *The Social Contract* (1762), inspired many of the leaders and ideals of the French Revolution and remains a cornerstone of modern democracy.

Prophet JESUS عليه السلام (c. 4 BC–30/33 AD), born in Bethlehem and active primarily in Galilee and Judea, is the central figure of Christianity and one of the most influential spiritual teachers in history. Revered as the *Messiah* in Christian belief and as a revered prophet in the Abrahamic tradition, he preached a message of love, compassion, repentance, and the Kingdom of God. His teachings emphasized mercy, justice, humility, and devotion to God. The life and message of Jesus, preserved in the *New Testament*, have profoundly shaped religious thought, moral philosophy, and world civilization.

John Archibald Wheeler (1911–2008) was a distinguished American physicist who contributed to the theoretical development of the atomic bomb, championed the rebirth of general relativity, and popularized the term black hole.

John B. Bogart (1845–1921) was an American journalist who served as city editor of *The Sun of New York* for seventeen years (1873–1890) and was widely regarded as 'the best city editor in the country.'

John Bright (1811–1889) was a British statesman and orator committed to social and economic justice. Co-founder of the Anti-Corn Law League, he championed the repeal of the Corn Laws, reshaping

British trade. A Quaker and a key figure in Victorian politics, he also supported the Reform Act of 1867.

John Churton Collins (1848–1908) was an English literary critic, author, and academic best known for pioneering the study of English literature as a rigorous university discipline. A fervent advocate for linking English studies with classical literature, he was a key figure in defending the humanistic and moral value of letters against narrow academic specialization.

John Dryden (1631–1700) was a pre-eminent English poet, playwright, and literary critic of the Restoration period, widely regarded as the 'Father of English Criticism'. As Poet Laureate (1668) and a professional writer, he defined the era's literary style—often called the Age of Dryden.

John Evelyn (1620–1706) was an eminent English diarist, author, and founding member of the Royal Society, renowned for his detailed diary documenting Stuart-era social, political, and cultural life.

John Keats (1795–1821) was an English Romantic lyric poet celebrated for the perfection of his poetic art, distinguished by vivid imagery, rich sensuousness, and the expression of profound ideas through classical myth and imaginative symbolism.

John Locke (1632–1704) was an English philosopher and Enlightenment thinker widely regarded as the 'father of liberalism' for his influential ideas on natural rights and government.

John Lyly (c. 1554–1606) was an English writer and dramatist, widely regarded as the most influential prose stylist of the Elizabethan age. He pioneered the use of prose dialogue in English comedy and is best remembered for *Euphues: The Anatomy of Wit* (1578) and *Euphues and His England* (1580).

John Milton (1608–1674) was an English poet, pamphleteer, and historian, widely regarded as the most significant English author after William Shakespeare. He is best known for his masterpiece, *Paradise Lost*, which remains the preeminent epic poem in the English language.

John Robert Seeley (1834–1895), Regius Professor of Modern History at Cambridge, was a foundational figure in British imperial

history. He is best known for *The Expansion of England* (1883), a seminal work that championed the idea of a 'Greater Britain.' A committed liberal, he viewed history as a guide to statesmanship. Seeley's earlier controversial *Ecce Homo* (1866) cemented his legacy as one of the Victorian era's most provocative and influential thinkers.

José Saramago (1922–2010), the acclaimed Portuguese novelist and man of letters, was awarded the Nobel Prize in Literature in 1998.

Kalhana (12th century), the earliest known chronicler of Indian history, is celebrated for his monumental work *Rajatarangini* (completed c. 1148–49). Widely regarded as one of the finest and most reliable historical chronicles of medieval India, this enduring masterpiece traces the history of Kashmir from legendary antiquity to the author's own time, blending meticulous scholarship with poetic grace.

Kautilya (c. 4th–3rd century BC), also known as Chanakya, was an ancient Indian philosopher and statesman celebrated for his pivotal role in the formation of the Maurya Empire and for his masterpiece, the *Arthashastra*, a timeless treatise on politics, economics, and governance.

Laozi (flourished in the 6th century BC) was a legendary and semi-mythical Chinese philosopher traditionally regarded as the founder of Daoism and the author of the *Dao De Jing*.

Leo Tolstoy (1828–1910) was a renowned Russian writer and moral philosopher, widely regarded as one of the greatest novelists in world literature. He is best known for his realistic masterpieces *War and Peace* and *Anna Karenina*, which explore the depths of human nature, society, and moral truth.

Lord MACAULAY (1800–1859) was a British Whig politician, historian, and essayist renowned for his masterpiece *The History of England* (5 volumes) and his influential 1835 Minute on Indian Education. As Law Member in India (1834–1838), he championed English-language education over traditional Indian systems.

Madeleine Albright (1937–2022) was a Czech-born American diplomat who served as the U.S. Ambassador to the United Nations

(1993–97) and the first female U.S. Secretary of State (1997–2001) under President Bill Clinton.

Marc Bloch (1886–1944) was a preeminent French medievalist and visionary co-founder of the Annales School. A pioneer of social and economic history, his legacy rests on his landmark scholarship—including *Feudal Society* and *The Historian's Craft*—and his courageous leadership in the French Resistance.

Marcus Aurelius (121–180 AD) was a Roman emperor (reigned 161–180) and Stoic philosopher, best known for his *Meditations*, a profound reflection on duty, virtue, and resilience. The end of his reign is often regarded as marking the end of the Pax Romana—a golden era of relative peace and prosperity.

Mark Twain (1835–1910) was a celebrated American novelist and humorist, best known for his masterpieces *The Adventures of Tom Sawyer* (1876) and *Adventures of Huckleberry Finn* (1885), both inspired by his boyhood along the Mississippi River.

Martin Luther King Jr. (1929–1968) was a Baptist minister and the preeminent leader of the 20th-century Civil Rights Movement in the United States. Through his philosophy of nonviolent resistance, he played a pivotal role in dismantling legal segregation of African Americans across the nation. He was awarded the Nobel Peace Prize in 1964.

Menachem Begin (1913–1992) was a Polish-born Zionist leader and the sixth Prime Minister of Israel (1977–1983). A survivor of Soviet Gulag imprisonment, he led the Irgun in the struggle for Jewish statehood, later headed Israel's right-wing opposition, and ultimately forged a historic peace treaty with Egypt, sharing the 1978 Nobel Peace Prize.

Mirza Ghalib (1797–1869) stands among the greatest 19th-century Indian poets, writing amid the profound transition from Mughal decline to British ascendancy. Celebrated for his deeply philosophical ghazals in Urdu and Persian, he transformed Urdu poetry and letter-writing alike, infusing them with exceptional simplicity, wit, and intimate warmth. His verses and correspondence endure as timeless treasures.

Prophet MUHAMMAD ﷺ (c. 570–632 AD), born in Makkah and laid to rest in Madinah, was the founder of Islam and the final prophet in the Abrahamic tradition. Renowned for his integrity, compassion, and wisdom, he received divine revelations that were later compiled as the *Qur'an*. Through moral leadership, spiritual guidance, and social reform, he united fragmented tribes into a just and ethical community. His teachings on faith, justice, mercy, humility, and human dignity continue to guide and inspire billions across the world.

Napoleon Bonaparte (1769–1821) was a French general and Emperor of the French, and one of the most influential figures in Western history. He established the Napoleonic Code and led France in a series of transformative wars before his final defeat at Waterloo and death in exile.

Napoleon Hill (1883–1970) was an American self-help author best known for his seminal works *The Law of Success* (1928) and *Think and Grow Rich* (1937), which champion the transformative power of positive thinking and the disciplined pursuit of achievement.

Nelson Mandela (1918–2013) was a Black anti-apartheid revolutionary nationalist leader and the first Black president of South Africa (1994–99). Born into the Thembu royal family, he dedicated his life to combating racial segregation, enduring 27 years in prison before guiding his nation through a peaceful transition to democracy. In 1993, he was awarded the Nobel Peace Prize alongside F.W. de Klerk.

Oliver Goldsmith (1730–1774) was an Anglo-Irish essayist, poet, novelist, and dramatist, best known for *The Citizen of the World*; or, *Letters from a Chinese Philosopher* (1762), the poem *The Deserted Village* (1770), the novel *The Vicar of Wakefield* (1766), and the celebrated comedy *She Stoops to Conquer* (1773).

Oliver Wendell Holmes Sr. (1809–1894) was an American physician, poet, and humorist, celebrated for his groundbreaking medical research and teaching, and his seminal work *The Autocrat of the Breakfast-Table* (1858), a delightful series of conversational essays brimming with insight, humor, and timeless wisdom.

Oscar Wilde (1854–1900) was an Irish poet, playwright, and wit, and a leading figure in Aestheticism. He is best known for his novel *The*

Picture of Dorian Gray (1891) and the celebrated comedies *Lady Windermere's Fan* (1892) and *The Importance of Being Earnest* (1895). He later suffered imprisonment and died in poverty in Paris; his literary brilliance endures.

Otto von Bismarck (1815–1898), Prime Minister of Prussia (1862–90) and first Chancellor of the German Empire (1871–90), was the chief architect of German unification. Renowned for his astute and pragmatic diplomacy, he preserved European peace and balance of power for nearly two decades.

Patanjali, an ancient Indian scholar traditionally dated to around the 2nd-century BC, is revered as the compiler of the *Yoga Sutras*, a foundational text of classical Yoga philosophy. Comprising four chapters (*padas*)—*Samadhi*, *Sadhana*, *Vibhuti*, and *Kaivalya*—the work systematises yogic thought and practice. He is also traditionally credited with the *Mahabhashya*, a seminal commentary on Panini's grammar.

Peter Ustinov (1921–2004) was an English actor, director, playwright, screenwriter, novelist, and humanitarian. He identified as 'European' and was fluent in several languages—including English, French, and German—reflecting his remarkably diverse heritage.

Plato (c. 427–347 BC) was one of the greatest ancient Greek philosophers and a towering figure of Classical antiquity. A devoted student of Socrates and revered teacher of Aristotle, he founded the Academy in Athens and is best known for his vision of the Ideal State in his masterpiece, *The Republic*.

Rabindranath Tagore (1861–1941) was a polymathic Bengali poet, short-story writer, composer, and painter. Widely regarded as a defining creative force of early 20th-century India, he became the first non-European to be awarded the Nobel Prize in Literature.

Ralph Waldo Emerson (1803–1882) was an American philosopher, essayist, and poet, and the leading exponent of New England Transcendentalism.

Robert Jordan (1948–2007), the pen name of James Oliver Rigney Jr., was an American fantasy author best known for his epic series *The Wheel of Time*—a landmark in modern fantasy literature.

Robin George Collingwood (1889–1943), a British philosopher and historian, united the disciplines of philosophy and history in a distinctive and influential manner. He held that understanding the past requires the re-enactment of the thoughts of its agents, and that art is the authentic expression of emotion. His posthumous classic, *The Idea of History* (1946), endures as a work of lasting insight.

Sa'di Shirazi (c. 1213–1291), revered as Sheikh Sa'di, was a pre-eminent Persian poet and one of the greatest figures in classical Persian literature, celebrated for his profound moral and ethical wisdom. Born in Shiraz in present-day Iran, he studied at Al- Nizamiya of Baghdad and travelled extensively for nearly thirty years. He is immortalized through his twin masterpieces, *Bustan* (The Orchard) and *Gulistan* (The Rose Garden), which remain enduring sources of literary beauty and timeless wisdom.

Sallust (c. 86–35 BC), also known as Gaius Sallustius Crispus, was a Roman historian and one of the great Latin literary stylists. A partisan of Julius Caesar, he is best known for his incisive historical works chronicling political rivalries and moral decay in the Roman Republic.

Seneca the Younger (c. 4 BC–AD 65) was a renowned Roman Stoic philosopher, statesman, and tragedian, best known for his profound writings—notably *On the Shortness of Life* and *Letters to Lucilius*—exploring the nature of virtue, the art of living well, resilience in adversity, and the pursuit of inner tranquility amid the turbulence of power and fortune.

Shaukat A. Khan (b. 1962) is the editor of this anthology, jointly with Adil A. Khan, and the author of *The Struggle for India's Independence in Bihar 1912–22*.

Sun Tzu (c. 544–496 BC) was an ancient Chinese military strategist, general, and philosopher, traditionally regarded as the author of *The Art of War*, a definitive treatise on military strategy and

philosophy. He served the State of Wu and is credited with leading successful military campaigns.

Sir SYED Ahmad Khan (1817–1898), reverently known as Sir Syed, stands as one of the most influential figures of 19th-century India. A visionary reformer, educationist, and jurist, he founded the Muhammadan Anglo-Oriental College—later Aligarh Muslim University—and spearheaded the Aligarh Movement, pioneering modern education for Muslims across the Indian subcontinent.

Thomas à Kempis (c. 1380–1471) was a Christian theologian and the probable author of *The Imitation of Christ* (*Imitatio Christi*), a profound devotional classic widely regarded — after the *Bible* alone — as one of the most influential and cherished works in Christian literature.

Saint THOMAS Aquinas (c. 1225–1274) was an Italian Dominican theologian and philosopher, revered by the Catholic Church as one of its greatest intellectual figures. He pioneered the integration of Aristotelian philosophy with Christian theology, emphasizing that faith and reason are complementary paths to divine truth. His magnum opus, the *Summa Theologica*, remains a cornerstone of Western thought and a foundational text of Catholic doctrine.

Thomas Carlyle (1795–1881), often called the Sage of Chelsea, was a highly influential Scottish historian, essayist, and social critic of the Victorian era, renowned for his singular, energetic prose and powerful critiques of industrial society.

Thomas Hobbes (1588–1679) was a seminal 17th-century English philosopher best known for his political masterpiece, *Leviathan* (1651). A foundational figure in social contract theory, Hobbes argued that absolute sovereignty is the essential remedy for societal chaos, providing the order necessary to escape a 'war of all against all.'

Thucydides (c. 460–400 BC) was the preeminent ancient Greek historian and an Athenian general, best known for his masterpiece, *History of the Peloponnesian War*—a rigorous account of the conflict between Athens and Sparta in the 5th century BC, composed in part during his twenty-year exile.

Umar ibn al- Khattab[ؓ] (c. 584–644), celebrated for his unwavering justice and administrative genius, was the second Pious Caliph of Islam (634–644) and the first to adopt the title *Amir al-Mu'minin* (Commander of the Faithful). Once a formidable opponent of Prophet Muhammad^ﷺ, he became one of his most devoted companions and later gave his daughter Hafsa in marriage to him. Under his leadership, Arab armies conquered Mesopotamia and Syria and initiated the conquest of Iran and Egypt, transforming the Islamic state into a major world power. He established enduring institutional foundations—most notably the Hijri calendar—and remains a towering figure in global history, ranked 52nd in Michael H. Hart's *The 100: A Ranking of the Most Influential Persons in History*.

Vespasian (9–79 AD), the ninth Roman emperor and founder of the Flavian dynasty, restored stability to Rome after the turbulent Year of the Four Emperors that followed Nero's death in 68 AD. A seasoned commander celebrated for his victories in Britain and Judea, he initiated the construction of the Colosseum and placed the empire's finances and administration on a firm footing.

Will Durant (1885–1981) was an American historian and philosopher, best known for *The Story of Civilization*, the monumental 11-volume series he co-authored with his wife, Ariel Durant. Celebrated for his gift of making profound philosophical and historical ideas accessible to the general reader, he first achieved wide acclaim with his 1926 bestseller, *The Story of Philosophy*.

William Faulkner (1897–1962), Nobel laureate and a titan of twentieth-century American literature, explored the human condition through innovative narrative techniques. In his imagined Yoknapatawpha County, he depicted the moral and social complexities of the American South. His major works include *The Sound and the Fury* (1929) and *As I Lay Dying* (1930).

William Hazlitt (1778–1830) was an English essayist renowned for his profoundly humanistic writings. A central figure in Romanticism, a religious skeptic, and a staunch political radical, he remained introspective and defiantly unconventional, sustaining a lifelong devotion to liberty fueled by his exuberant zest for existence.

William Shakespeare (1564–1616) was an English poet, playwright, and actor who occupies a position unique in world literature. He is widely regarded as the greatest dramatist of all time.

William Wordsworth (1770–1850), a seminal English poet who, together with Coleridge, inaugurated the Romantic Age in English literature with *Lyrical Ballads* (1798). His poetry profoundly celebrated the beauty of nature and the dignity of the common man. Renowned for his masterpiece *The Prelude*, he served as Poet Laureate from 1843 until his death.

Winston Churchill (1874–1965) was a British statesman, masterful orator, and prolific author who served as Prime Minister twice (1940–1945, 1951–1955). Renowned for his indomitable leadership during the Second World War, his stirring speeches and unyielding resolve inspired a nation—and the free world—to stand firm against Nazi Germany.

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